

بصائر الدرجات في فضائل آل محمد صلى الله عليهم

BASAAIR AL-DARAJAAT

FI FAZAAEL AAL-E-MUHAMMAD^{asws}

Levels of Insight into the merits of Progeny^{asws} of Muhammad^{saww}

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[الأجزاء العاشرة]**THE PARTS ARE TEN**الجزء الأول**PART ONE**1 باب في العلم أن طلبه فريضة على الناس**CHAPTER 1 – Regarding the knowledge that seeking it is an obligation upon the people**

1 مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّفَّارُ قَالَ حَدَّثَنِي إِبرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحَسَنِ بْنِ زَيْدٍ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ أَلَا وَإِنَّ اللَّهَ يُجِبُ بُعَاةَ الْعِلْمِ.

Muhammad Bin Al Hassan Al Saffar said, 'It is narrated to me by Ibrahim Bin Hashim, from Al Hassan Bin Zayd Bin Ali Bin Al Husayn, from his father,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Seeking the knowledge is an obligation upon every Muslim, and that Allah^{azwj} loves the seeker of knowledge'.¹

حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ حَالٍ.

It is narrated to us by Muhammad Bin Hassan, from Muhammad Bin Ali, from Isa Bin Abdullah Al Umari,

'From Abu Abdullah^{asws} having said: 'Seeking the knowledge is an obligation under all circumstances'.²

يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ.

Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from a man from our companions,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} said: 'Seeking the knowledge is an obligation upon every Muslim'.³

حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ طَلَبُ الْعِلْمِ فَرِيضَةٌ مِنْ فَرَائِضِ اللَّهِ.

¹ Basaair Al Darajaat – P 1 Ch 1 H 1

² Basaair Al Darajaat – P 1 Ch 1 H 2

³ Basaair Al Darajaat – P 1 Ch 1 H 3

It is narrated to us by Muhammad Bin Hassan, from Muhammad Bin Ali, from Isa Bin Abdullah Al Umari,

'From Abu Abdullah^{asws} having said: 'Seeking the knowledge is an obligation from the Obligation of Allah^{azwj},⁴

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ طَلَبُ الْعِلْمِ فَرِيضَةٌ مِنْ فَرَايِضِ اللَّهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Abdullah, from Isa Bin Abdullah,

'From Ahmad Bin Umar son of Ali^{asws} Bin Abu Talib^{asws}, he^{asws} said: 'Seeking the knowledge is an obligation from the Obligations of Allah^{azwj},⁵

⁴ Basaaair Al Darajaat – P 1 Ch 1 H 4

⁵ Basaaair Al Darajaat – P 1 Ch 1 H 5

CHAPTER 2 – REWARDS OF THE TEACHER AND THE STUDENT

1- قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عَاصِمٍ عَنِ الْمُفَضَّلِ بْنِ سَالِمٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مُعَلِّمَ الْحُرِّ يَسْتَعْفِرُ لَهُ ذَوَابُّ الْأَرْضِ وَ حَيْثَانُ الْبَحْرِ وَ كُلُّ ذِي رُوحٍ فِي الْمَوْءِ وَ جَمِيعُ أَهْلِ السَّمَاءِ وَ الْأَرْضِ وَ إِنَّ الْعَالِمَ وَ الْمُتَعَلِّمَ فِي الْأَجْرِ سَوَاءٌ يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَفَرَسَيِّ رَهَانٍ يَزْدَجَانِ.

He said, 'It was narrated to us by Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran and Muhammad Bin Al Husayn, from Amro Bin Aasim from Al Mufazzal Bin Salim, from Jabir,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Surely, the good teacher, there seek Forgiveness for him, animals of the earth, and fishes of the sea, and all with a soul in the air, and the entirety of the inhabitants of the sky and the earth, and that the teacher and the student are equal in the Recompense. They will both come on the Day of Qiyamah like two pledged racing horses".⁶

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ السَّعِيدِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ النَّدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ مَنْ سَلَكَ طَرِيقاً يَطْلُبُ فِيهِ عِلْماً سَلَكَ اللَّهُ تَعَالَى بِهِ طَرِيقاً إِلَى الْجَنَّةِ وَ إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضاً بِهِ وَ إِنَّهُ لَيَسْتَعْفِرُ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ حَتَّى الْخَوْثِ فِي الْبَحْرِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Al Saeed, from Hammad Bin Isa, from Abdullah Bin Maymoun Al Qaddah,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'One who travels a path in which he seeks knowledge, Allah^{azwj} the Exalted would Cause him to travel a path to the Paradise, and the Angels would place down their wings for a seeker of the knowledge being pleased with him, and there would seek Forgiveness for him, ones in the skies and ones in the earth, to the extent of the fishes in the sea.

وَ فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ لَيْلَةَ الْبَدْرِ وَ إِنَّ الْعُلَمَاءَ لَوَرِثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُورِثُوا دِينَاراً وَ لَا دِرْهماً إِنَّمَا وَرِثُوا الْعِلْمَ.

And a merit of the scholar^{as} over the worshipper, is like a merit of the moon over the rest of the stars on the night of the full moon, and that the scholars are inheritors of the Prophets^{as}. The Prophets^{as} do not leave for inheritance Dinars nor Dirhams, but rather they leave the knowledge as an inheritance".⁷

حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: طَالِبُ الْعِلْمِ يَسْتَعْفِرُ لَهُ كُلُّ شَيْءٍ وَ الْحَيْثَانُ فِي الْبِحَارِ وَ الطَّيْرُ فِي جَوْ السَّمَاءِ.

It is narrated by Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

⁶ Basaair Al Darajaat – P 1 Ch 2 H 1

⁷ Basaair Al Darajaat – P 1 Ch 2 H 2

‘From Abu Abdullah^{asws} having said: ‘The seeker of knowledge, all things seek Forgiveness for him, and the fishes in the sea, and the birds in the atmosphere of the sky’⁸.

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ فَضَيْلِ بْنِ عُثْمَانَ عَنْ أَبِي عُيَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ جَمِيعَ دَوَابِّ الْأَرْضِ لَتُصَلِّيَ عَلَى طَالِبِ الْعِلْمِ حَتَّى الْحَيْتَانِ فِي الْبَحْرِ.

It is narrated to us by Al Hassan Bin Ali, from Al Abbas Bin Aamir, from Fuzeyl Bin Usman, from Abu Ubeyda,

‘From Abu Ja’far^{asws} having said: ‘The entirety of the animals of the earth send Salawaat upon the seeker of knowledge, to the extent of the fishes in the sea’⁹.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شَمْرٍ قَالَ حَدَّثَنِي جَابِرٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مُعَلِّمَ الْخَيْرِ لَتَسْتَغْفِرُ لَهُ دَوَابُّ الْأَرْضِ وَ حَيْتَانُ الْبَحْرِ وَ كُلُّ صَغِيرٍ وَ كَبِيرٍ فِي أَرْضِ اللَّهِ وَ سَمَائِهِ.

It is narrated to us by Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Amro Bin Shimr who said, ‘Jabir narrated to me,

‘From Abu Abdullah^{asws} having said: ‘The good teacher, there tend to seek Forgiveness for him, animals of the earth, and fishes of the sea, and every small and large in the earth of Allah^{azwj} and His^{azwj} sky’¹⁰.

6- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ وَهَبِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ الصَّبَّاحِ النَّخَعِيِّ قَالَ حَدَّثَنِي جَرِيرٌ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ عَنِ النَّجِيِّ ص قَالَ: أَوْحَى اللَّهُ إِلَيَّ أَنَّهُ مَنْ سَلَكَ مَسْلَكَاً يَطْلُبُ فِيهِ الْعِلْمَ سَهَّلْتُ لَهُ طَرِيقاً إِلَى الْجَنَّةِ.

It is narrated to us by Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Wahab Bin Saeed, from Al Husayn Bin Al Sabbah Al Nakhaie who said, ‘It is narrated to me by Jareer Bin Abdullah Al Bajali,

‘From the Prophet^{saww} having said: ‘Allah^{azwj} Revealed to me^{saww}: “One who travels a way seeking the knowledge in it, I^{saww} shall Ease for him a path to the Paradise”¹¹.

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ عَمْرِو النَّخَعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: طَالِبُ الْعِلْمِ يُشِيعُهُ سَبْعُونَ أَلْفَ مَلَكٍ مِنْ مَفْرَقِ السَّمَاءِ يَقُولُونَ رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

It is narrated to us by Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Suleyman Bin Amro Al Nakhaie, form Abdullah Bin Al Hassan Bin Al Hassan Bin Ali, from his father,

‘From Ali^{asws} having said: ‘The seeker of knowledge is escorted by a thousand Angels from the separate skies saying, ‘Lord^{azwj}! Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}’¹².

⁸ Basaair Al Darajaat – P 1 Ch 2 H 3

⁹ Basaair Al Darajaat – P 1 Ch 2 H 4

¹⁰ Basaair Al Darajaat – P 1 Ch 2 H 5

¹¹ Basaair Al Darajaat – P 1 Ch 2 H 6

¹² Basaair Al Darajaat – P 1 Ch 2 H 7

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرِ بْنِ زَيْدِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الْأَجْرِ لِلْعَالِمِ أَجْرَانِ وَ لِلْمُتَعَلِّمِ أَجْرٌ وَ لَا خَيْرَ فِي سِوَى ذَلِكَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir Bin Yazeed Al Jufy,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The teacher and the student are both participants in the Recompense. There are two Recompenses for the teacher, and for the student there is one Recompense, and there is no good in (anything) besides that’¹³.

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عَمْرِو بْنِ عُثْمَانَ وَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ فَضَّالٍ جَمِيعاً عَنْ حَبِيبِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فَقَالَ: إِنَّ الَّذِي تَعَلَّمَ الْعِلْمَ مِنْكُمْ لَهُ مِثْلُ أَجْرِ الَّذِي يُعَلِّمُهُ وَ لَهُ الْفَضْلُ عَلَيْهِ تَعَلَّمُوا الْعِلْمَ مِنْ حَمَلَةِ الْعِلْمِ وَ عَلَّمُوهُ إِخْوَانَكُمْ كَمَا عَلَّمَكُمُ الْعُلَمَاءُ.

It is narrated to us by Muhammad Bin Al Husayn Bin Amro Bin Usman, and al Hassan Bin Ali Bin Fazzal, altogether from Jameel Bin Darraj, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} having said: ‘The one from you who learns the knowledge, there would be a Recompense for him similar to the one who taught it, and for him (teacher) would be a merit upon him (student). Learn the knowledge from the bearers of knowledge and teach it to your brethren just as the scholars taught you’¹⁴.

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمُؤْمِنُ الْعَالِمُ أَعْظَمُ أَجْراً مِنَ الصَّائِمِ الْقَائِمِ الْغَازِي فِي سَبِيلِ اللَّهِ وَ إِذَا مَاتَ تُلِمَ فِي الْإِسْلَامِ تُلْمَةً لَا يَسُدُّهَا شَيْءٌ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from one of his companion,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The Momin, the scholar is of a greater Recompense than the Fasting one, the one standing (for Salat), the fighter in the Way of Allah^{azwj}, and when he dies, such a crack is cracked in Al-Islam, nothing can fill it up to the Day of Qiyamah’¹⁵.

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ عَلَّمَ خَيْراً فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ

It is narrated us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Hamza, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘One who teaches a good, for him would be a Recompense similar to the one who acts with it’.

فُلْتُ فَإِنَّ عَلَّمَهُ غَيْرُهُ يَجْرِي ذَلِكَ لَهُ قَالَ إِنَّ عَلَّمَهُ النَّاسَ كُلَّهُمْ جَرَى لَهُ فُلْتُ فَإِنْ مَاتَ قَالَ وَ إِنْ مَاتَ.

¹³ Basaair Al Darajaat – P 1 Ch 2 H 8

¹⁴ Basaair Al Darajaat – P 1 Ch 2 H 9

¹⁵ Basaair Al Darajaat – P 1 Ch 2 H 10

I said, 'Supposing if he were to teach someone else, would that (also) flow for him?' He^{asws} said: 'If he teaches the people, all of them, it would flow for him (the original teacher)'. I said, 'Supposing he has died?' He^{asws} said: 'And even if he has died'.¹⁶

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فُضَيْلِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ دَوَابَّ الْأَرْضِ لَتُصَلِّي عَلَى طَالِبِ الْعِلْمِ حَتَّى الْحَيَاتُ فِي الْمَاءِ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Fuzeyl Bin Usman,

'From Abu Abdullah^{asws} having said: 'The animals of the earth tend to send Salawaat upon the seeker of knowledge, to the extent of the fishes in the sea'.¹⁷

13- حَدَّثَنَا أَحْمَدُ بْنُ الْبَرْقِيِّ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَثُوبَانَ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ عَلَّمَ خَيْرًا فَلَهُ أَجْرُهُ

It is narrated to us by Ahmad, from Al Barqy, from Ibn Abu Umeyr, from Ali Bin Yaqteen, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'One who teaches a good, for him would be his Recompense'.

قُلْتُ فَإِنْ عَلَّمَ ذَلِكَ غَيْرَهُ قَالَ يَجْرِي لَهُ وَ إِنْ عَلَّمَهُ النَّاسَ كُلَّهُمْ

I said, 'Supposing he (learner) were to teach that to someone else?' He^{saww} said: 'It would flow for him (teacher), and even if he were to teach the people, all of them'.

وَ زَادَ فِيهِ بَعْضُهُمْ قُلْتُ وَ إِنْ مَاتَ قَالَ وَ إِنْ مَاتَ.

And one of them has an addition in it: 'I said, 'And if he (teacher) has died?' He^{asws} said: 'And even if he has died'.¹⁸

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ يُوسُفَ عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِمِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ عَبْدٍ يَتَعَدَّى فِي طَلَبِ الْعِلْمِ وَ يَبْرُوحُ إِلَّا خَاضَ مِنَ الرَّحْمَةِ خَوْضًا.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ali, from Al Husayn Bin Ali Bin Yusuf, from Muqatil Bin Muqatil, from Al Rabie Bin Muhammad Al Muslimy, from Jabir,

'From Abu Ja'far^{asws} having said: 'There is none from a servant who moves in seeking the knowledge and strives, except he is splashed from the Mercy with a splashing'.¹⁹

15- حَدَّثَنَا أَحْمَدُ بْنُ الْبَرْقِيِّ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَالِمُ وَ الْمُتَعَلِّمُ فِي الْأَجْرِ سَوَاءٌ.

It is narrated to us by Ahmad, from Al Barqy, from Suleyman Al Ja'fari, from a man,

¹⁶ Basaair Al Darajaat – P 1 Ch 2 H 11

¹⁷ Basaair Al Darajaat – P 1 Ch 2 H 12

¹⁸ Basaair Al Darajaat – P 1 Ch 2 H 13

¹⁹ Basaair Al Darajaat – P 1 Ch 2 H 14

'From Abu Abdullah^{asws} having said: 'The teacher and the student are equal in the Recompense''²⁰.

16- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَمَادِ الْخَارِثِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الرَّجُلُ يَوْمَ الْقِيَامَةِ وَ لَهُ مِنَ الْحَسَنَاتِ كَالسَّحَابِ الرَّكَامِ أَوْ كَالْجِبَالِ الرَّوَاسِي فَيَقُولُ يَا رَبِّ أَنْتَ لِي هَذَا وَ لَمْ أَعْمَلْهَا

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Al Hammad Al Harisy, from his father,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'A man would come on the Day of Qiyamah and for him would be of the good deeds like the layered clouds, or like the lofty mountains. He will say, 'O Lord^{azwj}! Where is for me and I did not do these?'

فَيَقُولُ هَذَا عِلْمُكَ الَّذِي عَلَّمْتَهُ النَّاسَ يُعْمَلُ بِهِ مِنْ بَعْدِكَ.

He^{azwj} will Say: "This is your knowledge which you taught, the people acted with it from after you".²¹

²⁰ Basaair Al Darajaat – P 1 Ch 2 H 15

²¹ Basaair Al Darajaat – P 1 Ch 2 H 16

3 باب معرفة العالم الذي من عرفه عرف الله و من أنكره أنكر الله تعالى و السبب الذي يوفق لمعرفة

CHAPTER 3 – RECOGNITION OF THE SCHOLAR WHO, ONE WHO RECOGNISES HIM^{asws} RECOGNISES ALLAH^{azwj}, AND ONE WHO DENIES HIM^{asws} DENIES ALLAH^{azwj} THE EXALTED, AND REASON DUE TO WHICH ONE IS HARMONISED TO RECOGNISING HIM^{asws}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ السَّعِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ صَغِيرٍ عَمَّنْ حَدَّثَهُ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: أَبِي اللَّهُ أَنْ يُجْرِيَ الْأَشْيَاءَ إِلَّا بِالْأَسْبَابِ فَجَعَلَ لِكُلِّ سَبَبٍ شَرْحاً وَ جَعَلَ لِكُلِّ شَرْحٍ عِلْماً وَ جَعَلَ لِكُلِّ عِلْمٍ تَاباً نَاطِقاً عَرَفَهُ مِنْ عَرَفَهُ وَ جَهَلَهُ مِنْ جَهَلَهُ ذَلِكَ رَسُولُ اللَّهِ ص وَ نَحْنُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Al Saeed, from Muhammad Bin Al Husayn Bin Sagheer, from the one who narrated it, from Rabie Bin Abdullah,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Refused for the things to flow except by the means (medium), so He^{azwj} Made an explanation to be for every medium, and Made a knowledge to be for every explanation, and Made a speaking door to be for every knowledge. One who recognises him^{asws} recognises him^{asws}, and one who is ignorant of him^{asws}, is ignorant of him^{asws}. That is Rasool-Allah^{azwj} and us^{asws}’²²

2- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الْقَاشَانِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْعُبَيْدِيِّ يَرْفَعُهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَبِي اللَّهُ أَنْ يُجْرِيَ الْأَشْيَاءَ إِلَّا بِالْأَسْبَابِ فَجَعَلَ لِكُلِّ شَيْءٍ سَبَباً وَ جَعَلَ لِكُلِّ سَبَبٍ شَرْحاً وَ جَعَلَ لِكُلِّ شَرْحٍ مِفْتَاحاً وَ جَعَلَ لِكُلِّ مِفْتَاحٍ عِلْماً وَ جَعَلَ لِكُلِّ عِلْمٍ تَاباً نَاطِقاً مَنْ عَرَفَهُ عَرَفَ اللَّهُ وَ مَنْ أَنْكَرَهُ أَنْكَرَ اللَّهُ ذَلِكَ رَسُولُ اللَّهِ وَ نَحْنُ.

It is narrated to us by Ali Bin Muhammad Al Qashani, from Muhammad Bin Isa Al Ubeydi, raising it, said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Refused the things to flow except by the means, so He^{azwj} Made a means to be for every thing, and Made an explanation to be for every means, and Made a key to be for every explanation, and Made a flag to be for every key, and Made a speaking door to be for every knowledge. One who recognises him recognises Allah^{azwj}, and one who denies him denies Allah^{azwj}. That is Rasool-Allah^{saww} and us^{asws}’²³

3- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُنْذِرِ عَنْ عُمَرَ بْنِ قَيْسِ الْمَاصِرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ لَمْ يَدَعْ شَيْئاً يُجْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَّا يَوْمَ الْقِيَامَةِ إِلَّا أَنْزَلَهُ فِي كِتَابِهِ وَ بَيَّنَّهُ لِرَسُولِهِ وَ جَعَلَ لِكُلِّ شَيْءٍ حَدّاً وَ جَعَلَ عَلَيْهِ ذَلِيلاً يَدُلُّ عَلَيْهِ.

It was narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Al Husayn Bin Al Munzir, from Umar Bin Qays Al Masir,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Allah^{azwj} did not Leave anything the community could be needy to up to the Day of Qiyamah except He^{azwj} Revealed

²² Basaair Al Darajaat – P 1 Ch 3 H 1

²³ Basaair Al Darajaat – P 1 Ch 3 H 2

it in His^{azwj} Book, and Explained it to His^{azwj} Rasool^{saww}, and Made a limit to be for all things, and Made pointer to point to it”.²⁴

4 وَ رَوَى إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ مُنْذِرٍ عَنْ عُمَرَ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عٍ مِثْلَ ذَلِكَ.

And it is reported by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Al Husayn Bin Munzir, from Umar Bin Qays,

‘From Abu Ja’far^{asws} – similar to that’.²⁵

²⁴ Basaair Al Darajaat – P 1 Ch 3 H 3

²⁵ Basaair Al Darajaat – P 1 Ch 3 H 4

CHAPTER 4 – MERITS OF THE SCHOLAR OVER THE WORSHIPPER

1- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ وَابْرَاهِيمُ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي حَزْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَالِمٌ يُنْتَفَعُ بِعِلْمِهِ أَفْضَلُ مِنْ عِبَادَةٍ سَبْعِينَ أَلْفَ عَابِدٍ.

It is narrated to us by Yaqoub Bin Yazeed, and Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘A scholar benefiting (others) with his knowledge is superior to worship of seventy thousand years by a worshipper’.²⁶

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ لَيْلَةَ الْبَدْرِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Abdullah Bin Maymoun,

‘From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{sawww} said: ‘Merit of the scholar over the worshipper is like the merit of the moon over the rest of the stars on the night of the full moon’.²⁷

3- وَ عَنْهُ بِهَذَا الْإِسْنَادِ قَالَ: فَضْلُ الْعَالِمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ.

And from him, by this chain, said, ‘Merit of the scholar is more beloved to me^{asws} than merit of the worship’.²⁸

4- حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ وَ زَيْدٌ عَنِ الرَّوْثِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: يَأْتِي صَاحِبُ الْعِلْمِ قُدَّامَ الْعَابِدِ بِرَبُوعَةِ مَسِيرَةٍ خَمْسِ مِائَةِ عَامٍ.

It is narrated to us by Muhammad Bin Hassan, and Zayd, from Al Rawandy,

‘From Ja’far^{asws} Bin Muhammad^{asws} having said: ‘The knowledge would come in front of the worshipper at a hill of travel distance of five hundred years’.²⁹

5- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي حَزْرَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ أَوْ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مُتَقَمَّةٌ فِي الدِّينِ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ عِبَادَةِ أَلْفِ عَابِدٍ.

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Abu Hamza Al Sumali,

²⁶ Basaair Al Darajaat – P 1 Ch 4 H 1

²⁷ Basaair Al Darajaat – P 1 Ch 4 H 2

²⁸ Basaair Al Darajaat – P 1 Ch 4 H 3

²⁹ Basaair Al Darajaat – P 1 Ch 4 H 4

'From Ali^{asws} Bin Al-Husayn^{asws}, or from Abu Ja'far^{asws} having said: 'One pondering in the Religion is severer upon the Satan^{la} than worship of a thousand worshippers".³⁰

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ زَاوِيَةٌ لِحَدِيثِكُمْ يَبِثُ ذَلِكَ إِلَى النَّاسِ وَ يُسَدِّدُهُ فِي قُلُوبِ شِيعَتِكُمْ وَ لَعَلَّ عَابِدًا مِنْ شِيعَتِكُمْ لَيْسَتْ لَهُ هَذِهِ الزَّوَايَةُ أُفْضَلُ

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Sa'dan Bin Muslim, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'A man reporting your^{asws} Ahadeeth, sending that to the people, and confining it in the hearts of your^{asws} Shias, and maybe there is a worshipper from your^{asws} Shia who hasn't this narrating, which of the two is superior?'

قَالَ الزَّوَايَةُ لِحَدِيثِنَا يَبِثُ فِي النَّاسِ وَ يُسَدِّدُهُ فِي قُلُوبِ شِيعَتِنَا أَفْضَلُ مِنْ أَلْفِ عَابِدٍ.

He^{asws} said: 'The narrator of our^{asws} Ahadeeth sending among the people and confining it in the hearts of our^{asws} Shias is superior than a thousand worshippers".³¹

7- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ الْعَالِمَ وَ الْعَابِدَ فَإِذَا وَقَفَا بَيْنَ يَدَيِ اللَّهِ قَالَ لِلْعَابِدِ انْطَلِقْ إِلَى الْجَنَّةِ وَ قِيلَ لِلْعَالِمِ فَاشْفَعْ لِلنَّاسِ بِحُسْنِ تَأْدِيبِكَ لَهُمْ.

It is narrated to us by Muhammad Bin Isa Bin Yunus Bin Abdul Rahman, from the one who reported it,

'From Abu Abdullah^{asws} having said: 'When it will be the Day of Qiyamah, Allah^{azwj} Mighty and Majestic will Resurrect the scholar and the worshipper. When they stand in front of Allah^{azwj}, Allah^{azwj} will Say to the worshipper: "Go to the Paradise!" And He^{azwj} will Say to the scholar: "Interceded for the people due to your beautiful educating to them!"³²

8- حَدَّثَنَا عُمَرُ بْنُ مُوسَى عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ ع عَنْ أَبِيهِ أَنَّ النَّبِيَّ ص قَالَ: إِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الشَّمْسِ عَلَى الْكَوَاكِبِ وَ فَضْلُ الْعَابِدِ عَلَى غَيْرِ الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى الْكَوَاكِبِ.

It is narrated to us by Umar Bin Musa, from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

'From Ja'far^{asws}, from his^{asws} father^{asws} that the Prophet^{saww} said: 'The superiority of the scholar over the worshipper is like the superiority of the sun over the stars, and superiority of the worshipper over the non-worshippers is like the superiority of the moon over the stars".³³

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ الْبَرْقِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَالِمٌ أَفْضَلُ مِنْ أَلْفِ عَابِدٍ وَ أَلْفٌ زَاهِدٌ

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from the one who mentioned it,

³⁰ Basaair Al Darajaat – P 1 Ch 4 H 5

³¹ Basaair Al Darajaat – P 1 Ch 4 H 6

³² Basaair Al Darajaat – P 1 Ch 4 H 7

³³ Basaair Al Darajaat – P 1 Ch 4 H 8

'From Abu Abdullah^{asws} having said: 'A scholar is superior than a thousand worshippers, and a thousand ascetics'.

وَقَالَ عَاطِلٌ يُنْتَفَعُ بِعِلْمِهِ أَفْضَلُ مِنْ عِبَادَةِ سَبْعِينَ أَلْفَ عَابِدٍ.

And he^{asws} said: 'A scholar benefitting (others) by his knowledge is superior than worship of seventy thousand worshippers'.³⁴

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلَيْنِ أَحَدُهُمَا فَتِيهٌ زَاوِيَةٌ لِلْحَدِيثِ وَالْآخَرُ عَابِدٌ لَيْسَ لَهُ مِثْلُ رَوَايَتِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Mahboub, from Muawiya Bin Waheyb who said,

'I asked Abu Abdullah^{asws} about two men, one of them an understanding narrator of Ahadeeth, and the other a worshipper, there isn't for him like his narrations'.

فَقَالَ الزَّوِيَةُ لِلْحَدِيثِ الْمُتَفَقَّهُ فِي الدِّينِ أَفْضَلُ مِنْ أَلْفِ عَابِدٍ لَا فِقْهَ لَهُ وَ لَا رَوَايَةَ.

He^{asws} said: 'The narrator of the Ahadeeth, the one pondering in the Religion is superior than a thousand worshippers, there neither being any understanding for him nor narrating'.³⁵

³⁴ Basaair Al Darajaat – P 1 Ch 4 H 9

³⁵ Basaair Al Darajaat – P 1 Ch 4 H 10

5 باب أن الناس يغدون على ثلاثة عالم و متعلم و غناء و أن الأئمة من آل محمد ص هم العلماء و شيعتهم المتعلمون و سائر الناس غناء

CHAPTER 5 – THE PEOPLE ARE CATEGORISED UPON THREE – A SCHOLAR, AND A STUDENT, AND SCUM, AND THAT THE IMAMS^{asws} FROM PROGENY^{asws} OF MUHAMMAD^{saww}, THEY^{asws} ARE THE SCHOLAR, AND THEIR^{asws} SHIAS ARE THE STUDENTS, AND REST OF THE PEOPLE ARE SCUM

1- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ جَمِيلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَغْدُو النَّاسُ عَلَى ثَلَاثَةِ صُنُوفٍ عَالِمٌ وَ مُتَعَلِّمٌ وَ غُنَاءٌ فَنَحْنُ الْعُلَمَاءُ وَ شِيعَتُنَا الْمُتَعَلِّمُونَ وَ سَائِرُ النَّاسِ غُنَاءٌ.

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Jameel who said,

‘I heard Abu Abdullah^{asws} saying: ‘The people are categorised upon three types – a scholar, and a student, and scum. So, we^{asws} are the scholars, and our^{asws} Shias are the students, and rest of the people are scum’’.³⁶

2- حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَيْخٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ النَّاسَ رَجُلَانِ عَالِمٌ وَ مُتَعَلِّمٌ وَ سَائِرُ النَّاسِ غُنَاءٌ فَنَحْنُ الْعُلَمَاءُ وَ شِيعَتُنَا الْمُتَعَلِّمُونَ وَ سَائِرُ النَّاسِ غُنَاءٌ.

It is narrated to me by Al Hassan Bin Ali, from Al Abbas Bin Aalmir, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

‘From Abu Abdullah^{asws} having said: ‘The people are two (types of) men – a scholar and a student, and rest of the people are scum. So, we^{asws} are the scholars, and our^{asws} Shias are the students, and rest of the people are scum’’.³⁷

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: النَّاسُ يَغْدُونَ عَلَى ثَلَاثَةِ عَالِمٍ وَ مُتَعَلِّمٍ وَ غُنَاءٍ فَنَحْنُ الْعُلَمَاءُ وَ شِيعَتُنَا الْمُتَعَلِّمُونَ وَ سَائِرُ النَّاسِ غُنَاءٌ.

It is narrated to us by Muhammad Bin Al Husayn Bin Abdul Rahman Bin Abu Hashim, from Salim,

‘From Abu Abdullah^{asws} having said: ‘The people are categorised upon three – a scholar, and a student, and scum. So, we^{asws} are the scholars, and our^{asws} Shias are the students, and rest of the people are scum’’.³⁸

4- حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدَّثَنِي أَبُو سَلَمَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَغْدُو النَّاسُ عَلَى ثَلَاثَةِ عَالِمٍ وَ مُتَعَلِّمٍ وَ غُنَاءٍ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ نَحْنُ الْعُلَمَاءُ وَ شِيعَتُنَا الْمُتَعَلِّمُونَ وَ سَائِرُ النَّاسِ غُنَاءٌ.

It is narrated to me by Muhammad Bin Abdul Hameed, from Sayf Bin Ameyra who said,

³⁶ Basaair Al Darajaat – P 1 Ch 5 H 1

³⁷ Basaair Al Darajaat – P 1 Ch 5 H 2

³⁸ Basaair Al Darajaat – P 1 Ch 5 H 3

'I heard Abu Abdullah^{asws} saying: 'The people are categorised upon three – a scholar, and a student, and scum'. They asked him^{asws} about that, so he^{asws} said: 'We^{asws} are the scholars, and our^{asws} Shias are the students, and rest of the people are scum''.³⁹

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِيِّ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ النَّاسَ يَغْدُونَ عَلَى ثَلَاثَةِ عَالِمٍ وَ مُتَعَلِّمٍ وَ عُنَّاءٍ فَتَحْنُ الْعُلَمَاءُ وَ شِبَعُنَا الْمُتَعَلِّمُونَ وَ سَائِرُ النَّاسِ عُنَّاءٌ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja,

'From Abu Abdullah^{asws} having said: 'The people are called upon three – a scholar, and a student, and scum. So, we^{asws} are the scholars, and our^{asws} Shias are the students, and rest of the people are scum''.⁴⁰

³⁹ Basaair Al Darajaat – P 1 Ch 5 H 4

⁴⁰ Basaair Al Darajaat – P 1 Ch 5 H 5

6 باب ما أمر الناس بأن يطلبوا العلم من معدنه و معدنه آل محمد ع

CHAPTER 6 – WHAT THE PEOPLE HAVE BEEN COMMANDED WITH SEEKING THE KNOWLEDGE FROM ITS EXTRACTORS, AND ITS EXTRACTORS ARE PROGENY^{asws} OF MUHAMMAD^{saww}

1- حَدَّثَنِي السِّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ع وَ عِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ يُقَالُ لَهُ عُثْمَانُ الْأَعْمَى وَ هُوَ يَقُولُ إِنَّ الْحَسَنَ الْبَصْرِيَّ يَزْعُمُ أَنَّ الَّذِينَ يَكْتُمُونَ الْعِلْمَ يُؤْذِي رِيحَ بَطُونِهِمْ أَهْلَ النَّارِ

It is narrated to me by Al-Sindy Bin Muhammad, from Aban Bin usman, from Abdullah Suleyman who said,

‘I heard Abu Ja’far^{asws} and there was a man from the people of Al-Basra with him^{asws} called ‘Usman the blind’, and he was saying, ‘Al-Hassan Al-Basry alleges that the ones who conceal the knowledge, the stench from their bellies would even harm the inhabitants of the Fire’.

فَقَالَ أَبُو جَعْفَرٍ ع فَهَلْكَ إِذَا مُؤْمِنٌ آلِ فِرْعَوْنَ وَ مَا زَالَ الْعِلْمُ مَكْتُومًا مُنْذُ بَعَثَ اللَّهُ نُوحًا ع فَلْيَذْهَبِ الْحَسَنُ يَمِينًا وَ شِمَالًا فَوَ اللَّهُ مَا يُوجَدُ الْعِلْمُ إِلَّا هَاهُنَا.

Abu Ja’far^{asws} said: ‘Then the believer of the people of Pharaoh^{la} is destroyed! And the knowledge has never ceased to be concealed since Allah^{azwj} Sent Noah^{as}. Let Al-Hassan go right and left, for by Allah^{azwj}, he will not find the knowledge except over here’⁴¹.

2- حَدَّثَنِي أَبُو جَعْفَرٍ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى بْنِ الْحَلْبِيِّ عَنِ مُعَلَّى بْنِ أَبِي عُثْمَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي إِنَّ الْحَكَمَ بْنَ عُتْبَةَ مِمَّنْ قَالَ اللَّهُ وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَ بِالْيَوْمِ الْآخِرِ وَ مَا هُمْ بِمُؤْمِنِينَ فَلْيَسْتَرْقِ الْحَكَمَ وَ لْيَعْرَبْ أَمَا وَ اللَّهُ لَا يُصِيبُ الْعِلْمَ إِلَّا مِنْ أَهْلِ بَيْتِ نَزَلَ عَلَيْهِمْ جِبْرَائِيلُ ع.

It is narrated to me by Abu Ja’far Ahmad Bin Muhammad, from Al Hassan Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Al Halby, from Moalla Bin Abu Usman, from Abu Baseer,

‘From Abu Abdullah^{asws} having said to me: ‘Al-Hakam Bin Uteyba is from the ones Allah^{azwj} Said: **And from the people there are ones who are saying: We believe in Allah and in the Last Day; and they are not at all Believers [2:8].** So, let Al-Hakam go to the east and to the west, but by Allah^{azwj}, he will not achieve the knowledge except from People^{asws} of the Household, Jibraeel^{as} descended unto them^{asws}’⁴².

3- حَدَّثَنِي السِّنْدِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ شَهَادَةِ وَدِّ الرِّثَاءِ يُجَوِّزُ قَالَ لَا فَعُلْتُ إِنَّ الْحَكَمَ بْنَ عُتْبَةَ يَزْعُمُ أَنَّهَا تُجَوِّزُ

It is narrated to me by Al Sindy Bin Muhammad, and Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Aban Bin Usman, from Abu Baseer who said,

⁴¹ Basaair Al Darajaat – P 1 Ch 6 H 1

⁴² Basaair Al Darajaat – P 1 Ch 6 H 2

'I asked Abu Ja'far^{asws} about the testimony of a child of adultery (bastard), 'Is it allowed?' He^{asws} said: 'No'. I said, 'Al-Hakam Bin Uteyba claims that it is allowed'.

فَقَالَ اللَّهُمَّ لَا تَغْفِرْ لَهُ ذَنْبَهُ مَا قَالَ اللَّهُ لِلْحَكَمِ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْفَلُونَ فَلْيَذْهَبِ الْحَكَمُ يَمِينًا وَ شِمَالًا فَوَ اللَّهُ لَا يُوجَدُ الْعِلْمُ إِلَّا مِنْ أَهْلِ بَيْتِ نَزَلَ عَلَيْهِمْ جِبْرَائِيلُ.

He^{asws} said: 'O Allah^{azwj}! Do not Forgive his sins for him. What did Allah^{azwj} Say for Al-Hakam: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44].** So, let Al-Hakam go right and left. By Allah^{azwj}! He will not find the knowledge except from People^{asws} of a Household, Jibraeel^{as} descended unto them^{asws},⁴³

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِي إِسْحَاقَ ثَعْلَبَةَ عَنْ أَبِي مَرْثَمٍ قَالَ: قَالَ أَبُو جَعْفَرٍ ع لِسَلَمَةَ بْنِ كُهَيْلٍ وَ الْحَكَمِ بْنِ عُثَيْبَةَ شَرَفًا وَ عَزَبًا لَنْ تَجِدَا عِلْمًا صَاحِبًا إِلَّا شَيْئًا يُخْرُجُ مِنْ عِنْدِنَا أَهْلَ الْبَيْتِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Ali, from Abu Is'haq Sa'alba, from Abu Maryam who said,

'Abu Ja'far^{asws} said to Salama Bin Koheyl and Al-Hakam Bin Uteyba: 'Whether both of you (go) east and west, you will not find correct knowledge except something emerging from us^{asws}, People^{asws} of the Household''.⁴⁴

5- حَدَّثَنَا الْفَضْلُ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَمَادِ بْنِ عِيسَى عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ سَأَلَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ إِنَّ عُثْمَانَ الْأَعْمَى يَرَوِي عَنِ الْحُسَيْنِ أَنَّ الَّذِينَ يَكْتُمُونَ الْعِلْمَ تُؤْذِي رِيحٌ يُطَوِّنُهُمْ أَهْلَ النَّارِ

It is narrated to us by Al Fazl, from Musa Bin Al Qasim, from Imad Bin Isa, from Suleyman Bin Khalid who said,

'I heard Abu Ja'far^{asws} saying, and a man from the people of Al-Basra had asked him^{asws} saying, 'Usman the blind is reporting from Al-Hassan (Al-Basry) that those who are concealing the knowledge, the stench of their bellies would hurt (even) the inhabitants of the Fire''.

قَالَ أَبُو جَعْفَرٍ ع فَهَلْكَ إِذَا مُؤْمِنٌ آلٍ فِرْعَوْنَ كَذَبُوا إِنَّ ذَلِكَ مِنْ فُرُوجِ الرُّنَاةِ وَ مَا زَالَ الْعِلْمُ مَكْتُومًا قَبْلَ قَتْلِ ابْنِ آدَمَ فَلْيَذْهَبِ الْحَسَنُ يَمِينًا وَ شِمَالًا لَا يُوجَدُ الْعِلْمُ إِلَّا عِنْدَ أَهْلِ الْعِلْمِ الَّذِينَ نَزَلَ عَلَيْهِمْ جِبْرَائِيلُ.

Abu Ja'far^{asws} said: 'Then the believer of the People of Pharaoh^{la} is destroyed. They are lying. That (stench) is from the private parts of the adulteresses, and the knowledge has not ceased to be concealed after the son of Adam^{as} was killed. So, let Al-Hassan go right and left, he will not find the knowledge except with People^{asws} of the knowledge, those Jibraeel^{as} descended upon''.⁴⁵

6- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ الْحَلْبِيِّ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَجُلٌ وَ أَنَا عِنْدَهُ إِنَّ الْحَسَنَ الْبَصْرِيَّ يَرَوِي أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ كَتَمَ عِلْمًا جَاءَ يَوْمَ الْقِيَامَةِ مُلْجَمًا بِلِجَامٍ مِنَ النَّارِ

⁴³ Basaair Al Darajaat – P 1 Ch 6 H 3

⁴⁴ Basaair Al Darajaat – P 1 Ch 6 H 4

⁴⁵ Basaair Al Darajaat – P 1 Ch 6 H 5

It is narrated to us by Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal, from Al Husayn Bin Usman, from Yahya Bin Al Halby, from his father,

‘From Abu Ja’far^{asws} having said: ‘A man said, and I was with him^{asws}, ‘Al-Hassan Al-Basry is reporting that Rasool-Allah^{saww} said: ‘One who conceals knowledge would come on the Day of Qiyamah reined with reins of fire’.

قَالَ كَذَبَ وَجْهَ فَأَيُّنَ قَوْلُ اللَّهِ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

He^{asws} said: ‘He lied, woe be unto him! So where are the Words of Allah^{azwj}: **And a Momin man from the people of Pharaoh who had concealed his Eman said, ‘Will you kill a man who is saying, ‘My Lord is Allah’, [40:28]?’**

ثُمَّ مَدَّ بِهَا أَبُو جَعْفَرٍ عَ صَوْتَهُ فَقَالَ لِيَذْهَبُوا حَيْثُ شَاءُوا أَمَا وَاللَّهِ لَا يَجِدُونَ الْعِلْمَ إِلَّا هَاهُنَا ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ أَبُو جَعْفَرٍ عَ عِنْدَ آلِ مُحَمَّدٍ.

Then Abu Ja’far^{asws} extended his^{asws} voice with it and said: ‘Let them go wherever they so desire to. But, by Allah^{azwj}! They will not be finding the knowledge except over here!’ Then he^{asws} was silent for a while, then Abu Ja’far^{asws} said: ‘With Progeny^{asws} of Muhammad^{saww}’⁴⁶.

[نادر من الباب و هو منه أن العلماء هم آل محمد ص](#)

RARE FROM THE CHAPTER, AND IT IS FROM IT – THE SCHOLARS, THEY ARE PROGENY^{asws} OF MUHAMMAD^{saww}

1- حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي الْبَحْتَرِيِّ وَ سَنَدِيٌّ بْنُ مُحَمَّدٍ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعُلَمَاءَ وَرِثَةُ الْأَنْبِيَاءِ وَ ذَلِكَ أَنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دَرَاهِمًا وَ لَا دِينَارًا وَ إِنَّمَا وَرِثُوا أَحَادِيثَ مِنْ أَحَادِيثِهِمْ فَمَنْ أَخَذَ شَيْئًا مِنْهَا فَقَدْ أَخَذَ حِطًّا وَافِرًا

It is narrated to me by Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Al Bakhtari and Sindi Bin Muhammad, from Abu Al Bakhtari,

‘From Abu Abdullah^{asws}: ‘The scholars are inheritors of the Prophets^{as}, and that is because the Prophets do not leave for inheritance, neither gold nor Dinar, and rather they leave for inheritance, Ahadeeth from their Ahadeeth. The one who takes anything from it, so he has taken an abundant share.

فَانظُرُوا عِلْمَكُمْ هَذَا عَمَّنْ تَأْخُذُونَهُ فَإِنَّ فِيْنَا أَهْلَ الْبَيْتِ فِي كُلِّ خَلْفٍ عُذُولًا يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِيْنَ وَ انْتِحَالَ الْمُبْطِلِيْنَ وَ تَأْوِيلَ الْجَاهِلِيْنَ.

Therefore, look at this knowledge of yours, who have you taken it from, regarding us^{asws}, People^{asws} of the Household. In every replacement (Imam^{asws}) there would be an equaliser, negating from it the alterations of the exaggerators, and plagiarism of the falsifiers, and interpretations of the ignoramuses’⁴⁷.

⁴⁶ Basaair Al Darajaat – P 1 Ch 6 H 6

⁴⁷ Basaair Al Darajaat – P 1 Ch 6 Rare H 1

2- حَدَّثَنِي الْحَسَنُ بْنُ مُوسَى الْخَشَّابُ عَنْ غِيَاثِ بْنِ كَلُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَا وَجَدْتُمْ فِي كِتَابِ اللَّهِ فَالْعَمَلُ بِهِ لَا زِمَّ لَا عُدْرَ لَكُمْ فِي تَرْكِهِ وَ مَا لَمْ يَكُنْ فِي كِتَابِ اللَّهِ وَ كَانَتْ فِيهِ سُنَّةٌ مِنِّي فَلَا عُدْرَ لَكُمْ فِي تَرْكِ سُنَّتِي

It is narrated to me by Al Hassan Bin Musa Al Khashab, from Giyas Bin Kaloub, from Is'haq Bin Ammar,

'From Ja'far^{asws}, from his^{asws} father^{asws} that Rasool-Allah^{saww} having said: 'Whatever you find in the Book of Allah^{azwj}, so acting in accordance with it is necessary, there is no excuse for you in neglecting it; and whatever does not happen to be in the Book of Allah^{azwj}, and there was a Sunnah from me^{saww} regarding it, there is no excuse for you in neglecting my^{saww} Sunnah.

وَ مَا لَمْ يَكُنْ فِيهِ سُنَّةٌ مِنِّي فَمَا قَالَ أَصْحَابِي فَخُذُوهُ فَإِنَّمَا مَثَلُ أَصْحَابِي فِيكُمْ كَمَثَلِ النُّجُومِ فَبِأَيِّهَا أُجِدَّ اهْتَدَيْ وَ بِأَيِّ أَقَاوِيلِ أَصْحَابِي أَخَذْتُمْ اهْتَدَيْتُمْ وَ اخْتِلَافُ أَصْحَابِي لَكُمْ رَحْمَةٌ

And whatever does not happen to have a Sunnah from me^{saww} regarding it, so whatever my^{saww} companions have said, take it, for rather, an example of my^{saww} companions among you all is like the stars. Whichever of these you take, you will be guided, and with whichever of my^{saww} companions you take with, you will be guided, and the differing of my^{saww} companions is a mercy for you'.

قِيلَ يَا رَسُولَ اللَّهِ ص وَ مَنْ أَصْحَابُكَ قَالَ أَهْلُ بَيْتِي.

It was said, 'O Rasool-Allah^{saww}! And who are your^{saww} companions?' He^{saww} said: 'People^{asws} of my^{saww} Household"⁴⁸.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ بِرَفْعِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَ ذَلِكَ أَنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَ لَا دِرْهَمًا وَ إِنَّمَا وَرَثُوا أَحَادِيثَ مِنْ أَحَادِيثِهِمْ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, raising it to,

'Abu Abdullah^{asws} having said: 'The scholars are inheritors of the Prophets^{as}, and that is because the Prophets^{as} do not leave for inheritance, neither Dinars nor gold, and rather they^{as} leave for inheritance their^{as} Ahadeeth from their Ahadeeth.

فَمَنْ أَخَذَ بِشَيْءٍ مِنْهَا فَقَدْ أَخَذَ حِطًّا وَافِرًا فَانظُرُوا عِلْمَكُمْ هَذَا عَمَّنْ تَأْخُذُونَهُ فَإِنَّ فِيْنَا فِي كُلِّ خَلْفٍ عُدُولًا يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِيْنَ وَ انْتِحَالَ الْمُبْطِلِيْنَ وَ تَأْوِيلَ الْجَاهِلِيْنَ.

So, the one who takes with anything from it, he has taken an abundant share. Therefore, look at this knowledge of yours, who have you taking it from, for among us^{asws} in every replacement (Imam^{asws}), there is an equaliser negating the alterations of the exaggerators from it, and the plagiarism of the falsifiers, and interpretations of the ignoramuses"⁴⁹.

⁴⁸ Basaair Al Darajaat – P 1 Ch 6 Rare H 2

⁴⁹ Basaair Al Darajaat – P 1 Ch 6 Rare H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبُرْقِيِّ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَزْدِيِّ عَنِ أَبِي عُثْمَانَ الْعُبَيْدِيِّ عَنِ جَعْفَرٍ ع عَنْ أَبِيهِ عَنِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ وَذَكَرُ اللَّهِ أَفْضَلُ مِنَ الصَّدَقَةِ وَ الصَّدَقَةُ أَفْضَلُ مِنَ الصَّوْمِ وَ الصَّوْمُ حُنَّةٌ

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Ibrahim Bin Is'haq Al Azdy, from Abu Usman Al Abdy,

'From Ja'far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Recitation of the Quran during the Salat is superior to reciting the Quran in other than Salat, and mentioning Allah^{azwj} is superior than giving the charity, and the charity is superior than the Fasting, and the Fasting is a shield'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لَا قَوْلَ إِلَّا بِعَمَلٍ وَلَا عَمَلَ إِلَّا بِنِيَّةٍ وَلَا نِيَّةَ إِلَّا بِإِصَابَةِ السُّنَّةِ.

Then Rasool-Allah^{saww} said: 'There are no words except with action, nor any action except with intention, nor any intention except with hitting the Sunnah (correctly)".⁵⁰

⁵⁰ Basaair Al Darajaat – P 1 Ch 6 Rare H 4

7 باب في أئمة آل محمد ص مستقى العلم عندهم و إنهم علماء لا يظلمون و لا يجهلون

CHAPTER 7 – REGARDING IMAMS^{asws} OF PROGENY^{asws} OF MUHAMMAD^{saww}. THE KNOWLEDGE IS TO BE DRAWN FROM THEM^{asws}, AND THEY^{asws} ARE SCHOLARS NEITHER BEING UNJUST NOR IGNORANT

1- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنِ الْحَكَمِ بْنِ عُمَيْيَةَ قَالَ: لَقِيَ رَجُلًا الْحُسَيْنِ بْنِ عَلِيٍّ عِ بِالنَّعْلِيَّةِ وَ هُوَ يُرِيدُ كَرْبَلَاءَ فَدَخَلَ عَلَيْهِ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ الْحُسَيْنُ ع مِنْ أَيِّ الْبُلْدَانِ أَنْتَ فَقَالَ مِنْ أَهْلِ الْكُوفَةِ

It is narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Sabbah Al Muzany, from Al Haris Bin Haseyra Al Hakam Bin Uteyba who said,

'A man met Al-Husayn^{asws} Bin Ali^{asws} at Al-Talbiya, and he^{asws} was intending Karbala. He entered to see him^{asws} and greeted to him^{asws}. Al-Husayn^{asws} said to him: 'Which city are you from?' He said, 'From the people of Al-Kufa'.

قَالَ يَا أَخَا أَهْلِ الْكُوفَةِ أَمَا وَاللَّهِ لَوْ لَقَيْتُكَ بِالْمَدِينَةِ لَأَرَيْتُكَ أَتْرَحَبْرَيْلٍ مِنْ دَارِنَا وَ نُزُولِهِ عَلَيَّ بِالْوَحْيِ يَا أَخَا أَهْلِ الْكُوفَةِ مُسْتَقَى الْعِلْمِ مِنْ عِنْدِنَا أَمْ فَعَلِمُوا وَ جَهِلْنَا هَذَا مَا لَا يَكُونُ.

He^{asws} said: 'O brother from the people of Al-Kufa! But, by Allah^{azwj}, if you had met me^{asws} at Al-Medina, I^{asws} would have shown you the traces of Jibraeel^{as} from our^{asws} house and his^{as} descent upon my^{asws} grandfather^{saww} with the Revelation. O brother from the people of Al-Kufa! The knowledge is drawn from our^{asws} possession. Are they (people) knowing and we^{asws} are ignorant? This is what cannot happen to be!"⁵¹

2- حَدَّثَنَا الْهَيْثَمُ النَّهْدِيُّ الْكُوفِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ ابْنِ هَرَّاسَةَ الشَّيْبَانِيِّ عَنِ شَيْخٍ مِنْ أَهْلِ الْكُوفَةِ قَالَ: رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عِ بِمَعَى فَقَالَ مَنِ الرَّجُلُ فَقُلْتُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ لِي يَا أَخَا أَهْلِ الْعِرَاقِ أَمَا لَوْ كُنْتُ عِنْدَنَا بِالْمَدِينَةِ لَأَرَيْتُكَ مَوَاطِنَ جَبْرَيْلٍ مِنْ دَوْرِنَا اسْتَقْنَا النَّاسَ الْعِلْمَ فَتَرَاهُمْ عِلْمُوا وَ جَهِلْنَا.

It is narrate to us by Al Haysam Al Kufy, from Al Hassan Bin Ali, from Ibn Harasa Al Shaybani, from a sheikh from the people of Al Kufa who said,

'I saw Ali^{asws} Bin Al-Husayn^{asws} at Mina. He^{asws} said: 'From where is the man?' I said, 'A man from the people Al-Iraq'. He^{asws} said to me: 'O brother from the people of Al-Iraq! But, had you been with us^{asws} at Al-Medina, I^{asws} would have shown you the places of Jibraeel^{as} from our^{asws} house. The people have learned the knowledge from us^{asws}, and you see them as knowing and us^{asws} as ignorant?"⁵²

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ أَبِي الْحَسَنِ صَاحِبُ الدَّلِيلِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عِ يَقُولُ وَ عِنْدَهُ نَاسٌ مِنْ أَهْلِ الْكُوفَةِ عَجَبًا لِلنَّاسِ إِنَّهُمْ أَخَذُوا عِلْمَهُمْ كُلَّهُ عَنْ رَسُولِ اللَّهِ ص فَعَمِلُوا بِهِ وَ اهْتَدَوْا وَ بَرَوْا فإِنَا [أَنَا] أَهْلُ بَيْتِهِ وَ دُرِّيَّتَهُ

⁵¹ Basaair Al Darajaat – P 1 Ch 7 H 1

⁵² Basaair Al Darajaat – P 1 Ch 7 H 2

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub who said, 'It is narrated to us by Yahya Bin Abdullah Abu Al Hassan, governor of Al Daylam who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} saying, and in his^{asws} presence were people from the inhabitants of Al-Kufa: 'Strange (to think) that they (general Muslims) are taking their knowledge, all of it from Rasool-Allah^{saww}, so they are (now) learned with it, and guided, and righteous, while we^{asws} are People^{asws} of his^{saww} Household, and his^{saww} offspring.

لَمْ نَأْخُذْ عِلْمَهُ وَنَحْنُ أَهْلُ بَيْتِهِ وَدُرَّتِيهِ فِي مَنَازِلِنَا نَزَلَ الْوَحْيُ وَ مِنْ عِنْدِنَا خَرَجَ الْعِلْمُ إِلَيْهِمْ أَ فَيَرُونَ أَنَّهُمْ عَلِمُوا وَ اهْتَدَوْا وَ جَهِلْنَا نَحْنُ وَ ضَلَلْنَا إِنَّ هَذَا لَمَحَالٌ.

(Do you) think we^{asws} are not taking his^{saww} knowledge, and we^{asws} are People^{asws} of his^{saww} Household, and his^{saww} offspring, and the Revelation descended in our^{asws} houses, and the knowledge went out to them from us^{asws}? Do you see them as being learned, and guided, while we^{asws} are ignorant and have strayed? Surely, this is impossible!"⁵³

[نادر من الباب و هو منه](#)

RARE FROM THE CHAPTER, AND IT IS FROM IT

1- حَدَّثَنِي مُحَمَّدُ بْنُ الْجَعْفِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَالٍ عَنْ مِثْقَى عَنْ زُرَّارَةَ قَالَ: كُنْتُ قَاعِدًا عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يَسْأَلُهُ عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ سَلُونِي عَمَّا شِئْتُمْ وَ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُكُمْ بِهِ

It is narrated to me by Muhammad Bin Al Jufy, from Ja'far Bin Bashir and Al Hassan Bin Ali Bin Fazzal, from Musanna, from Zurara who said,

'I was seated in the presence of Abu Ja'far^{asws}. A man from the people of Al-Kufa asked him^{asws} about the words of Amir Al-Momineen^{asws}: 'Ask me^{asws} about whatever you like. You will not ask me^{asws} about anything except I^{asws} will inform you with it'.

فَقَالَ إِنَّهُ لَيْسَ أَحَدٌ عِنْدَهُ عِلْمٌ إِلَّا خَرَجَ مِنْ عِنْدِ أَمِيرِ الْمُؤْمِنِينَ ع فَلْيَذْهَبِ النَّاسُ حَيْثُ شَاءُوا فَوَاللَّهِ لَيَأْتِيَهُمُ الْأَمْرُ مِنْ هَاهُنَا وَ أَشَارَ بِيَدِهِ إِلَى الْمَدِينَةِ.

He^{asws} said: 'Surely, there isn't anyone having knowledge with him except it has emerged from Amir Al-Momineen^{asws}. So, let the people go wherever they like, for by Allah^{azwj}, the matter would come to them from over here' – and he^{asws} gestured towards Al-Medina"⁵⁴.

⁵³ Basaair Al Darajaat – P 1 Ch 7 H 3

⁵⁴ Basaair Al Darajaat – P 1 Ch 7 Rare H 1

8 باب في الضلال الذين ضلوا من أئمة الحق و اتخذوا الدين رأيا بغير هدى من أئمة الحق

CHAPTER 8 – REGARDING THE STRAYERS, THOSE WHO STRAYED AWAY FROM THE IMAMS^{asws} OF TRUTH, AND TOOK THE RELIGION OF OPINIONS WITHOUT GUIDANCE FROM THE IMAMS^{asws} OF TRUTH

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ يَغِي مَن يَتَّخِذُ دِينَهُ رَأْيَهُ بِغَيْرِ هُدًى أَيْمَةً مِنَ الْهُدَى.

It is narrated to us by Ajmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Al Qasim Bin Suleyman, from Al Moalla Bin Khuneys,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj}: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]:** ‘Meaning one who takes his opinions as his religion without guidance from Imams^{asws} from the Imams^{asws} of guidance’.⁵⁵

2- وَ عَنْهُ عَنِ الْحُسَيْنِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ أَبِي الْحُسَيْنِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ يَغِي مَن يَتَّخِذُ دِينَهُ رَأْيَهُ بِغَيْرِ هُدًى مِنَ الْهُدَى.

And from him, from Al Husayn, from Ahmad Bin Muhammad,

‘From Abu Al-Hassan^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]:** ‘Meaning one who takes his opinions as his religion, without guidance from the Imams^{asws} of guidance’.⁵⁶

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ نَضْرِ بْنِ شُعَيْبٍ عَنِ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ أَبِي حَمْرَةَ التَّمَامِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ قَالَ عَنَى اللَّهُ بِهَا مَن اتَّخَذَ دِينَهُ رَأْيَهُ مِنْ غَيْرِ إِمَامٍ مِنَ الْهُدَى.

It is narrated to us by Muhammad Bin Al Husayn, from Nazr Bin Shuayb, from Muhammad Bin Al Fazl, from Abu Hamza Al Sumali who said,

‘I asked Abu Ja’far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].** He^{asws} said: ‘Allah^{azwj} Means by it one who takes his opinions as his religion from without an Imam^{asws} from the Imams^{asws} of Guidance’.⁵⁷

4- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ الْحَجَّالِ عَنِ غَالِبِ النَّحْوِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ مَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ قَالَ اتَّخَذَ رَأْيَهُ دِينًا.

⁵⁵ Basaair Al Darajaat – P 1 Ch 8 H 1

⁵⁶ Basaair Al Darajaat – P 1 Ch 8 H 2

⁵⁷ Basaair Al Darajaat – P 1 Ch 8 H 3

It is narrated to us by Abdullah Bin Muhammad Bin Al Husayn, from Al Hajjal, from Ghalib Al Nahwy,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].** He^{asws} said: ‘He takes his opinions as his religion’.⁵⁸

5- حَدَّثَنَا عَبَّادُ بْنُ سَلِيمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ عَنْ أَبِي الْحَسَنِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ يُغْنِي أَخَذَ دِينَهُ هَوَاهُ بِغَيْرِ هُدًى مِنْ أُمَّةٍ أَلْهَى.

It is narrated to us by Abbad Bin Suleyman, from Sa’ad Bin Sa’ad, from Muhammad Bin Fuzeyl,

‘From Abu Al-Hassan^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]:** ‘It means he takes his whims (personal opinions) as his religion without guidance from the Imams^{asws} of guidance’.⁵⁹

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَنْ دَانَ اللَّهُ بِغَيْرِ سَمَاعٍ عَنْ صَادِقٍ أَلَزَمَهُ اللَّهُ الْبُتَّةَ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Yaqoub Bin Yazeed, from Ishaq Bin Ammar, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir Bin Yazeed,

‘From Abu Ja’far^{asws} having said: ‘One who makes a religion without hearing from a truthful one^{asws}, Allah^{azwj} would Necessitate the straying for him up to the Day of Qiyamah’.⁶⁰

2- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّبَّارِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلَهُ رَجُلٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ فَلَا يَضِلُّ وَلَا يَشْفَى قَالَ مَنْ قَالَ بِالْأَيْمَةِ وَاتَّبَعَ أَمْرَهُمْ وَ لَمْ يَجْزُ طَاعَتَهُمْ.

It is narrated to us by Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Al Sayyari, from Ali Bin Abdullah who said,

‘A man asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].** He^{asws} said: ‘One who says being with the Imams^{asws}, and follows their^{asws} orders, and does not allow their^{asws} obedience’.⁶¹

⁵⁸ Basaair Al Darajaat – P 1 Ch 8 H 4

⁵⁹ Basaair Al Darajaat – P 1 Ch 8 H 5

⁶⁰ Basaair Al Darajaat – P 1 Ch 8 Rare H 1

⁶¹ Basaair Al Darajaat – P 1 Ch 8 Rare H 2

9 باب فيه خلق أبدان الأئمة ع و قلوبهم و أبدان الشيعة و قلوبهم لئلا يدخل الناس الغلو في عجائب علمهم

CHAPTER 9 – IN IT IS CREATION OF THE BODIES OF THE IMAMS^{asws} AND THEIR^{asws} HEARTS, AND BODIES OF THE SHIAS AND THEIR HEARTS, LEST THE EXAGGERATION ENTERS THE PEOPLE REGARDING THE WONDERS OF THEIR^{asws} KNOWLEDGE

1- حَدَّثَنَا ابْنُ عَيْسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ بَشْرِ بْنِ أَبِي عُقْبَةَ [عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا ص مِنْ طِينَةٍ مِنْ حُزْمَةِ تَحْتِ الْعَرْشِ وَ إِنَّهُ كَانَ لِطِينَتِهِ نَضْجٌ فَجَبَلَ طِينَةَ أَمِيرِ الْمُؤْمِنِينَ ع مِنْ نَضْجِ طِينَةِ رَسُولِ اللَّهِ ص وَ كَانَ لِطِينَةِ أَمِيرِ الْمُؤْمِنِينَ ع نَضْجٌ

It is narrated to us by Ibn Isa, from Ibn Mahboub, from Bishr Bin Abu Uqba,

‘From Abu Ja’far^{asws} and Abu Abdullah^{asws} having said: ‘Allah^{azwj} Created Muhammad^{saww} from clay from essence beneath the Throne, and it existed in order to be his^{saww} clay, maturing. It was mounted as clay of Amir Al-Momineen^{asws} from the mature clay of Rasool-Allah^{saww}, and it existed in order to be clay of Amir Al-Momineen^{asws}, maturing.

فَجَبَلَ طِينَتَنَا مِنْ فَضْلِ طِينَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ كَانَتْ لِطِينَتِنَا نَضْجٌ فَجَبَلَ طِينَةَ شِيعَتِنَا مِنْ نَضْجِ طِينَتِنَا فَعُلُوهُمْ تَحْنٌ إِلَيْنَا وَ قُلُوبُنَا تَعْطَفُ عَلَيْهِمْ تَعْطَفَ الْوَالِدِ عَلَى الْوَلَدِ وَ تَحْنٌ خَيْرٌ لَهُمْ وَ هُمْ خَيْرٌ لَنَا وَ رَسُولُ اللَّهِ لَنَا خَيْرٌ وَ تَحْنٌ لَهُ خَيْرٌ.

Our^{asws} clay was mounted from remnant of clay of Amir Al-Momineen^{asws}, and it existed in order to be our^{asws} clay, maturing. The clay of our^{asws} Shias was mounted from the mature of our^{asws} clay. Thus, their hearts incline towards us^{asws} and our^{asws} hearts are kind towards them, kinder than the father is upon the son, and we^{asws} are good to them and they are good to us^{asws}, and Rasool-Allah^{saww} is good to us^{asws}, and we^{asws} are good to him^{saww}.⁶²

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي الْحَجَّاجِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا أَبَا الْحَجَّاجِ إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ ص مِنْ طِينَةِ عَلِيِّ بْنِ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةٍ فَوْقَ ذَلِكَ وَ خَلَقَ شِيعَتَنَا مِنْ طِينَةِ دُونَ عَلِيِّ بْنِ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةِ عَلِيِّ بْنِ فَعُلُوبُ شِيعَتِنَا مِنْ أَبْدَانِ آلِ مُحَمَّدٍ

It is narrated to us by Muhammad Bin Isa, from Bu Al Hajjaj who said,

‘Abu Ja’far^{asws} said to me: ‘O Abu Al-Hajjaj! Allah^{azwj} Created Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} from clay of Illiyeen, and Created their^{asws} hearts from clay above that, and Created our^{asws} Shias from clay below Illiyeen, and Created their hearts from clay of Illiyeen. Thus, the hearts of our^{asws} Shias are from bodies of Progeny^{asws} of Muhammad^{saww}.

وَ إِنَّ اللَّهَ خَلَقَ عَدُوَّ آلِ مُحَمَّدٍ ص مِنْ طِينِ سَجِينٍ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينِ أَخْبَثَ مِنْ ذَلِكَ وَ خَلَقَ شِيعَتَهُمْ مِنْ طِينِ دُونَ طِينِ سَجِينٍ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينِ سَجِينٍ فَعُلُوهُمْ مِنْ أَبْدَانِ أَوْلِيَاكَ وَ كُلُّ قَلْبٍ يَحْنُ إِلَى بَدَنِهِ.

And Allah^{azwj} Created enemies of Progeny^{asws} of Muhammad^{saww} from clay of Sijjeen, and Created their hearts from clay more wicked than that, and Created their followers

⁶² Basaair Al Darajaat – P 1 Ch 9 H 1

(adherents) from clay below the clay of Sijjeen, and Created their hearts from clay of Sijjeen. Thus, their hearts are from the bodies of those, and every hearts tends to incline to its body”.⁶³

3- وَ حَدَّثَنِي ابْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي نَهْشَلٍ عَنْ أَبِي نَهْشَلٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ خَلَقَنَا مِنْ أَعْلَى عَلِيِّينَ وَ خَلَقَ قُلُوبَ شِيعَتِنَا بِمَا خَلَقْنَا مِنْهُ وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَقُلُوبُهُمْ تَهْوِي إِلَيْنَا لِأَنَّهَا خُلِقَتْ بِمَا خُلِقْنَا مِنْهُ

And it is narrate to me by Ibn Isa, from Muhammad Al Barqy, from Abu Nahshal, from Muhammad Bin Ismail, from Al Sumaly who said,

‘I hear Abu Ja’far^{asws} saying: ‘Allah^{azwj} Created us^{asws} from the high Illiyeen, and Created the hearts of our^{asws} Shias from it, and Created their bodies from below that. Thus, their hearts incline towards us because these have been Created from what we^{asws} are Created from’.

ثُمَّ تَلَا هَذِهِ آيَةَ كَلَّا إِنَّ كِتَابَ الْأَنْبَارِ لَفِي عَلِيِّينَ وَ مَا أَدْرَاكَ مَا عَلِيُّونَ كِتَابٌ مَرْفُوعٌ يَشْهَدُهُ الْمُقَرَّبُونَ

Then he^{asws} recited this Verse: **Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20] The ones of Proximity would witness it [83:21]’.**

وَ خَلَقَ عَدُوَّنَا مِنْ سِجِّينَ وَ خَلَقَ قُلُوبَ شِيعَتِهِمْ بِمَا خَلَقَهُمْ مِنْهُ وَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَقُلُوبُهُمْ تَهْوِي إِلَيْهِمْ لِأَنَّهَا خُلِقَتْ بِمَا خُلِقُوا مِنْهُ

And He^{azwj} Created our^{asws} enemies from Sijjeen, and Created hearts of their followers (adherents) from what He^{azwj} had Created them from, and their bodies from below that. So, their hearts inline towards them because these have been Created from what they had been Created from’.

ثُمَّ تَلَا هَذِهِ آيَةَ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ وَ مَا أَدْرَاكَ مَا سِجِّينَ كِتَابٌ مَرْفُوعٌ.

Then he^{asws} recited this Verse: **Never! Surely the book of the immoral is in Sijjeen [83:7] And what will make you realise what Sijjeen is? [83:8] A numbered book [83:9]’.**⁶⁴

4- وَ حَدَّثَنِي ابْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي نَهْشَلٍ عَنْ أَبِي نَهْشَلٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْبَطَائِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا وَ شِيعَتُنَا خُلِقْنَا مِنْ طِينَةٍ وَاحِدَةٍ وَ خُلِقَ عَدُوَّنَا مِنْ طِينَةِ خَبَالٍ مِنْ حَمِيمٍ مَسْنُونٍ.

And it is narrated to me by Ibn Isa, from Muhammad al Barqy, from Fazalat, from Al Batainy, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘We^{asws} and our^{asws} Shias are Created from one clay, and our^{asws} enemies are Created from clay of pus, from toxic fumes’.⁶⁵

5- حَدَّثَنِي الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَيْحِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ اللَّهَ تَعَالَى خَلَقَ النَّبِيِّينَ مِنْ طِينَةِ عَلِيِّينَ قُلُوبُهُمْ وَ أَبْدَانُهُمْ وَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مِنْ تِلْكَ الطِّينَةِ وَ خَلَقَ أَبْدَانَ الْمُؤْمِنِينَ مِنْ دُونِ ذَلِكَ

⁶³ Basaair Al Darajaat – P 1 Ch 9 H 2

⁶⁴ Basaair Al Darajaat – P 1 Ch 9 H 3

⁶⁵ Basaair Al Darajaat – P 1 Ch 9 H 4

It is narrated to me by Al Abbas Bin Marouf, from Hammad Bin Isa, from Rabie,

‘From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Allah^{azwj} the Exalted Created the Prophets^{as} from the clay of Illiyeen, their^{as} hearts and their^{as} bodies, and He^{azwj} Created hearts of the Momineen from that (very) clay, and Created the bodies of the Momineen from besides that.

وَ خَلَقَ الْكُفَّارَ مِنْ طِينَةِ سَجِّينَ فُلُوبُهُمْ وَ أَبْدَانُهُمْ فَخَلَطَ بَيْنَ الطَّيِّبَتَيْنِ فَمِنْ هَذَا يَلِدُ الْمُؤْمِنُ الْكَافِرَ وَ يَلِدُ الْكَافِرُ الْمُؤْمِنَ وَ مِنْ هَاهُنَا يُصِيبُ الْمُؤْمِنُ السَّيِّئَةَ وَ مِنْ هَاهُنَا يُصِيبُ الْكَافِرُ الْحَسَنَةَ

And He^{azwj} Crated the Kafirs from the clay of Sijjeen, and their hearts and their bodies. He^{azwj} Mixed between the two clays. Thus, from this, the Momin begets the Kafirs, and the Kafir begets the Momin, the Momin commits the evil deeds, and from here the Kafir achieves the good deeds.

فَقُلُوبُ الْمُؤْمِنِينَ تَحْنُ إِلَى مَا خُلِقُوا مِنْهُ وَ قُلُوبُ الْكَافِرِينَ تَحْنُ إِلَى مَا خُلِقُوا مِنْهُ.

The hearts of the Momineen tend to incline towards what they have been created from, and hearts of the Kafirs tend to incline towards what they have been created from”⁶⁶.

6- وَ حَدَّثَنِي أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ هَيْثَمٍ عَنْ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانَ الْعَبْدِيِّ عَنْ جَابِرِ الْجَعْفَرِيِّ قَالَ: كُنْتُ مَعَ مُحَمَّدِ بْنِ عَلِيٍّ ع فَقَالَ يَا جَابِرُ خُلِقْنَا نَحْنُ وَ مُحَبِّبِنَا مِنْ طِينَةٍ وَاحِدَةٍ بِيَضَاءِ نَقِيَّةٍ مِنْ أَعْلَى عَلَيِّينَ فَخُلِقْنَا نَحْنُ مِنْ أَعْلَاهَا وَ خُلِقَ مُحَبِّبِنَا [مُحِبُّونَا] مِنْ دُونِهَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ التَّمَّتِ الْعُلْيَا بِالسُّفْلَى

And it is narrated to me by Ahmad Bin Al Husayn, from Ahmad Bin Ali Bin Haysam, from Idrees, from Muhammad Bin Sinan Al Abdy, from Jabir Al Jufy who said,

‘I was with Muhammad^{asws} Bin Ali^{asws}, and he^{asws} said: ‘O Jabir! We^{asws} and ones who love us^{asws} are Created from one clay, white, pure, from high Illiyeen. We^{asws} are Created from its top (layer) and one who love us^{asws} are Created from below it. So, when it will be the Day of Qiyamah, its top will meet up with its lower.

وَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ ضَرَبْنَا بِأَيْدِينَا إِلَى حُجْرَةِ نَبِيِّنَا وَ ضَرَبَ أَشْيَاعُنَا بِأَيْدِيهِمْ إِلَى حُجْرَتِنَا فَأَيُّنَ تَرَى يُصَبِّرُ اللَّهَ نَبِيَّهُ وَ دُرَّتَهُ وَ أَيُّنَ تَرَى يُصَبِّرُ دُرَّتَهُ مُحَبِّبِنَا

And when it will be the Day of Qiyamah, we^{asws} shall strike our^{asws} hands to a side of our^{asws} Prophet^{saww}, and our^{asws} Shias would strike their hands to our^{asws} sides. So, where do you think Allah^{azwj} will destine His^{azwj} Prophet^{saww} and his^{saww} offspring to be? And where do you think his^{saww} offspring would destine ones who love them^{asws}?’

فَضْرَبَ جَابِرٌ يَدَهُ عَلَى يَدِهِ فَقَالَ دَخَلْنَاهَا وَ رَبِّ الْكَعْبَةِ ثَلَاثًا.

Jabir hit his hand upon his^{asws} hand and said, ‘We shall enter it (Paradise), by Lord^{azwj} of the Kabah!’ – thrice”⁶⁷.

⁶⁶ Basaair Al Darajaat – P 1 Ch 9 H 5

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْغَفَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ الْمُؤْمِنَ مِنْ طِينَةِ الْجَنَّةِ وَ خَلَقَ النَّاصِبَ مِنْ طِينَةِ النَّارِ

It is narrated to us by Muhammad Bin Al Husayn, from Al Nasr Bin Shuayb, from Abdul Gaffar Al Jazy,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Created the Momin from the clay of Paradise, and Created the Nasibi (Hostile one) from the clay of Fire’.

و قَالَ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ وَ جَسَدَهُ فَلَا يَسْمَعُ شَيْئًا مِنَ الْخَيْرِ إِلَّا عَرَفَهُ وَ لَا يَسْمَعُ شَيْئًا مِنَ الْمُنْكَرِ إِلَّا أَنْكَرَهُ

And he^{asws} said: ‘When Allah^{azwj} Wants good with a servant, Makes his soul and body to be good, so he does not hear anything from the good except he recognises it, nor does he hear anything from the evil except he denies it’.

قَالَ وَ سَمِعْتُهُ يَقُولُ الطِّينَاتُ ثَلَاثَةٌ طِينَةُ الْأَنْبِيَاءِ وَ الْمُؤْمِنِ مِنْ تِلْكَ الطِّينَةِ إِلَّا أَنَّ الْأَنْبِيَاءَ هُمْ صَفْوَتُهَا وَ هُمْ الْأَصْلُ وَ لَهُمْ فَضْلُهُمْ وَ الْمُؤْمِنُونَ الْفَرْعُ مِنْ طِينٍ لَازِبٍ كَذَلِكَ لَا يُفَرِّقُ اللَّهُ بَيْنَهُمْ وَ بَيْنَ شِيعَتِهِمْ

He (the narrator) said, ‘And I heard him^{asws} saying: ‘The clays are three – clay of the Prophets^{as}, and the Momin is from that clay except that the Prophets^{as}, they^{asws} are its pure, and they^{asws} are the origin, and for them^{as} is their^{as} merit, and the Momin is the branch from the sticky clay. Like that, Allah^{azwj} does not separate between them^{as} and their^{as} Shias’.

وَ قَالَ طِينَةُ النَّاصِبِ مِنْ حَمٍّ مَسْنُونٍ وَ أَمَا الْمُسْتَضْعَفُونَ فَ مِنْ تَرَابٍ لَا يَتَّخِذُ مَوْلًى عَنِ إِيمَانِهِ وَ لَا نَاصِبٌ عَنْ نَصْبِهِ وَ لِلَّهِ الْمَشِيئَةُ فِيهِمْ جَمِيعًا.

And he^{asws} said: ‘The clay of a Nasibi (Hostile one) is from toxic fumes, and as for the weak ones, it is from dust. A Momin will not transfer from his Eman nor will a Nasibi from his hostility, and for Allah^{azwj} is the Desire regarding them all’.⁶⁸

8- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ عَلِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَجَنَ طِينَتَنَا وَ طِينَةَ شِيعَتِنَا فَخَلَطَنَا بِهِمْ وَ خَلَطَهُمْ بِنَا فَمَنْ كَانَ فِي خَلْقِهِ شَيْءٌ مِنْ طِينَتِنَا حَنَّ إِلَيْنَا فَأَنْتُمْ وَ اللَّهُ مِنَّا.

It is narrated to us by Imran Bin Musa, from Ibrahim Bin Mahziyar, from Ali, from Al Hsuayn Bin Saeed, from Al Hassan Bin Mahboub Al Hashimy, from Hanan Bin Sadeyr,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Kneaded our^{asws} clay and clay of our^{asws} Shias. He^{azwj} Mixed us^{asws} with them and Mixed them with us^{asws}. So, the one who has in his creation anything from our^{asws} clay, would incline towards us^{asws}. By Allah^{azwj}! You are (all) from us^{asws}’.⁶⁹

9- بِهَذَا الْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ مَيْمُونٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَنَا مِنْ عَلِيِّ ع وَ خَلَقَ حُبِّيْنَا مِنْ دُونِ مَا خَلَقْنَا مِنْهُ وَ خَلَقَ عَدُوَّنَا مِنْ سَجِّينٍ وَ خَلَقَ مُجِبِّهِمْ مِمَّا خَلَقَهُمْ مِنْهُ فَلِذَلِكَ يَهْوِي كُلُّ إِلَى كُلِّ.

By this chain, from Al Husayn Bin Saeed, from Al Hassan Bin Maymoun, from the one who informed him,

⁶⁷ Basaair Al Darajaat – P 1 Ch 9 H 6

⁶⁸ Basaair Al Darajaat – P 1 Ch 9 H 7

⁶⁹ Basaair Al Darajaat – P 1 Ch 9 H 8

‘Allah^{azwj} Mighty and Majestic Created us^{asws} from Illiyen and Created one who love us^{asws} from below that He^{azwj} Created us^{asws} from, and Created our^{asws} enemies from Sijjeen and Created the ones who love them from what He^{azwj} had Created them from. Therefore, due to that, each (type) inclines to each (similar type)”.⁷⁰

10- حَدَّثَنِي عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ الْحُسَيْنِ بْنِ يَرِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ اللَّهَ بَعَثَ جِبْرَائِيلَ إِلَى الْجَنَّةِ فَأَتَاهُ بِطِينَةٍ مِنْ طِينَتِهَا وَبَعَثَ مَلَكَ الْمَوْتِ إِلَى الْأَرْضِ فَجَاءَهُ بِطِينَةٍ مِنْ طِينَتِهَا

It is narrated to me by Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Ma'bad, from Ibrahim Bin Is'haq, from Al Husayn Bin Yazeed,

‘From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} said to me: ‘Allah^{azwj} Sent Jibraeel^{as} to the Paradise and he^{as} came with clay from its clays, and He^{azwj} Sent the Angel of death to the earth, and he came with clay from its clays.

فَجَمَعَ الطَّيْنَتَيْنِ ثُمَّ قَسَمَهَا نِصْفَيْنِ فَجَعَلْنَا مِنْ خَيْرِ الْقِسْمَيْنِ وَ جَعَلَ شِيعَتَنَا مِنْ طِينَتِنَا فَمَا كَانَ مِنْ شِيعَتِنَا بِمَا يُرْعَبُ بِهِمْ عَنْهُ مِنَ الْأَعْمَالِ الْقَبِيحَةِ فَذَاكَ بِمَا خَالَطَهُمْ مِنَ الطَّيْنَةِ الْحَبِيَّةِ وَ مَصِيرُهَا إِلَى الْجَنَّةِ

He^{azwj} Gathered the two clays, then Divided it into two halves. He^{azwj} Made us^{asws} from the better of the two divisions, and Made our^{asws} Shias from our^{asws} clay. So, whatever was from our^{asws} Shias, from what is indulged by them from it, from the ugly deeds, so that is from what their mingling from the wicked clay, and its destination is to the Paradise (because that is where it came from).

وَ مَا كَانَ فِي عَدُوَّتَا مِنْ بَرٍّ وَ صَلَاةٍ وَ صَوْمٍ وَ مِنَ الْأَعْمَالِ الْحَسَنَةِ فَذَاكَ لِمَا خَالَطَهُمْ مِنْ طِينَتِنَا الطَّيْبَةِ وَ مَصِيرُهُمْ إِلَى النَّارِ.

And whatever was from our^{asws} enemies, from the (acts of) righteousness, and Salat, and Fasts, and from the good deeds, so that is due to what was their mingling from our^{asws} clay, and their destination is to the Fire”.⁷¹

11- حَدَّثَنَا مُحَمَّدُ بْنُ حَمَّادٍ عَنْ أَحَبِيهِ أَحْمَدَ بْنِ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ سَمِعْتُهُ يَقُولُ خَلَقَ اللَّهُ الْأَنْبِيَاءَ وَ الْأَوْصِيَاءَ يَوْمَ الْجُمُعَةِ وَ هُوَ الْيَوْمُ الَّذِي أَخَذَ اللَّهُ فِيهِ مِيثَاقَهُمْ

It is narrated to us by Muhammad Bin Hammad, from his brother Ahmad Bin Hammad, from Ibrahim Bin Abdul Hameed, from his father,

‘From Abu Al-Hassan^{asws} the 1st, he (the narrator) said, ‘I heard him^{asws} saying: ‘Allah^{azwj} Created the Prophets^{as} and the successors^{asws} on the day of Friday, and it is the day during which Allah^{azwj} Took their Covenant’.

وَ قَالَ خَلَقْنَا نَحْنُ وَ شِيعَتُنَا مِنْ طِينَةٍ مَخْزُونَةٍ لَا يَشُدُّ مِنْهَا شَادٌّ إِلَى يَوْمِ الْقِيَامَةِ.

⁷⁰ Basaair Al Darajaat – P 1 Ch 9 H 9

⁷¹ Basaair Al Darajaat – P 1 Ch 9 H 10

And he^{asws} said: 'We^{asws} and our^{asws} Shias are Created from treasured clay. No deviating one will deviate from it up to the Day of Qiyamah".⁷²

12- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا وَ عِزَّتَهُ مِنْ طِينَةِ الْعَرْشِ فَلَا يَنْقُصُ مِنْهُمْ وَاحِدٌ وَ لَا يَزِيدُ مِنْهُمْ وَاحِدٌ.

It is narrated to us by Ahmad Bin Musa, from Al Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Created Muhammad^{saww} and his^{saww} family from clay of the Throne, so neither will anyone be reduced from them^{asws} nor will anyone be increased from them^{asws},"⁷³

13- حَدَّثَنَا يَعْقُوبُ بْنُ بُرَيْدٍ وَ مُحَمَّدُ بْنُ عَيْسَى عَنْ زِيَادِ الْقُنْدِيِّ عَنِ الْفَضْلِ بْنِ عَيْسَى الْهَاشِمِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع أَنَا وَ أَبِي فَقَالَ لَهُ أ مَنْ قَوْلِ رَسُولِ اللَّهِ ص سَلَّمَانُ رَجُلٌ مِنَّا أَهْلُ الْبَيْتِ فَقَالَ نَعَمْ فَقَالَ أَيُّ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ

It is narrated to us by Yaqoub Bin Yazeed, and Muhammad Bin Isa, from Ziyad Al Qandy, from Al fazl Bin Isa Al Hashimy who said,

'I and my father entered to see Abu Abdullah^{asws}. He said to him^{asws}, 'Is it from the words of Rasool-Allah^{saww}: 'Salman^{ra} is a man from us^{asws}, the People^{asws} of the Household?' He^{asws} said: 'Yes'. He said, 'I.e., from the sons of Abdul Muttalib^{asws}?'

فَقَالَ مِنَّا أَهْلُ الْبَيْتِ فَقَالَ لَهُ أَيُّ مِنْ وُلْدِ أَبِي طَالِبٍ فَقَالَ مِنَّا أَهْلُ الْبَيْتِ فَقَالَ لَهُ إِنِّي لَا أَعْرِفُهُ فَقَالَ فَاغْرِفْهُ يَا عَيْسَى فَإِنَّهُ مِنَّا أَهْلُ الْبَيْتِ

He^{asws} said: 'From us^{asws} the People^{asws} of the Household'. He said to him^{asws}, 'I.e., from the sons of Abu Talib^{asws}?' He^{asws} said: 'From us^{asws}, the People^{asws} of the Household'. He said to him^{asws}, 'I do not understand it'. He^{asws} said: 'Understand it, O Isa, for he^{ra} is from us^{asws}, the People^{asws} of the Household'.

ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ ثُمَّ قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّ اللَّهَ خَلَقَ طِينَتَنَا مِنْ عَلِيِّينَ وَ خَلَقَ طِينَةَ شِيعَتِنَا مِنْ دُونَ ذَلِكَ فَهُمْ مِنَّا وَ خَلَقَ طِينَةَ عَدُوِّنَا مِنْ سِجِّينَ وَ خَلَقَ طِينَةَ شِيعَتِهِمْ مِنْ دُونَ ذَلِكَ وَ هُمْ مِنْهُمْ وَ سَلَّمَانُ خَيْرٌ مِنْ لُقْمَانَ.

Then he^{asws} gestured by his^{asws} hand to his^{asws} chest, then said: 'It isn't where you are going (with it). Allah^{azwj} Created our^{asws} clay from Illiyeen, and Created clay of our^{asws} Shias from below that. So, they are from us^{asws}. And He^{saww} Created our^{asws} enemies from Sijjeen, and Created clay of their adherents from below that, and they are from them; and Salman^{ra} is better than Luqman^{asr}."⁷⁴

14 " حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ مِنْ طِينَةِ عَلِيِّينَ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةِ فَوْقِ ذَلِكَ وَ خَلَقَ شِيعَتَهُمْ مِنْ طِينَةِ عَلِيِّينَ وَ خَلَقَ قُلُوبَ شِيعَتِهِمْ مِنْ طِينَةِ فَوْقِ عَلِيِّينَ.

⁷² Basaair Al Darajaat – P 1 Ch 9 H 11

⁷³ Basaair Al Darajaat – P 1 Ch 9 H 12

⁷⁴ Basaair Al Darajaat – P 1 Ch 9 H 13

It is narrate to us by one of our companions, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Abdul Rahman Bin Al Hajjaj who said,

‘Allah^{azwj} Blessed and Exalted Created Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} from clay of Illiyeen, and Created their hearts from clay above that, and Created their^{asws} Shias from clay of Illiyeen and Created hearts of their^{asws} Shias from clay above Illiyeen’.⁷⁵

15- حَدَّثَنَا ابْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ بَرْقِيٍّ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الْمُؤْمِنُ مِنْ طِينَةِ الْأَنْبِيَاءِ عَ قَالَ نَعَمْ.

It is narrated to us by Ibn Isa, from Muhammad Al Barqy, from Salih Bin Sahl who said,

‘I said to Abu Abdullah^{asws}, ‘The Momin is from clay of the Prophets^{as}?’ He^{asws} said: ‘Yes’.⁷⁶

16- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مَسْعُودِ بْنِ يُوسُفَ بْنِ كَلْبِ بْنِ الْحَسَنِ بْنِ حَمَّادٍ عَنْ فَضَيْلِ بْنِ الرَّبِيعِ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: يَا فَضَيْلُ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَ قَالَ إِنَّا أَهْلُ بَيْتِ خَلْقِنَا مِنْ عَلِيِّينَ وَ خَلِقَ قُلُوبُنَا مِنَ الدِّيِ خَلْقِنَا مِنْهُ وَ خَلِقَ شَيْعَتَنَا مِنْ أَسْفَلَ مِنْ ذَلِكَ وَ خَلِقَ قُلُوبَ شَيْعَتِنَا مِنْهُ

It is narrated to us by Abdullah Bin Muhammad Bin Ibrahim Bin Muhammad, from Masoud Bin Yusuf Bin Kuleyb, from Al Hassan Bin Hammad, from Fuzeyl Bin Al Zubeyr,

‘From Abu Ja’far^{asws} having said: ‘O Fuzeyl! Do you not know that Rasool-Allah^{saww} said: ‘We^{asws}, People^{asws} of the Household, are created from Illiyeen, and our^{asws} hearts are created from that which we^{asws} are created from, and our^{asws} Shias are created from lower than that, and hearts of our^{asws} Shias are created from it.

وَ إِنَّ عَدُوَّنَا خَلِقُوا مِنْ سِجِّينَ وَ خَلِقَ قُلُوبُهُمْ مِنَ الدِّيِ خَلِقُوا مِنْهُ وَ خَلِقَ شَيْعَتُهُمْ مِنْ أَسْفَلَ مِنْ ذَلِكَ وَ خَلِقَ قُلُوبَ شَيْعَتِهِمْ مِمَّا خَلِقُوا مِنْهُ

And our^{asws} enemies are created from Sijjeen, and their hearts are created from that which they have been created from, and their loyalists are created from lower than that, and hearts of their loyalists are created from it.

فَهَلْ يَسْتَطِيعُ أَحَدٌ مِنْ أَهْلِ عَلِيِّينَ أَنْ يَكُونَ مِنْ أَهْلِ سِجِّينَ وَ هَلْ يَسْتَطِيعُ أَهْلُ سِجِّينَ أَنْ يَكُونُوا مِنْ أَهْلِ عَلِيِّينَ.

So, can anyone from the people of Illiyeen have the capacity to become from the people of Sijjeen? And can anyone from the people of Sijjeen have the capacity to become from the people of Illiyeen?⁷⁷

17- وَ عَنْهُ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَ أَنَّهُ قَالَ: قَدْ أَخَذَ اللَّهُ مِيثَاقَ شَيْعَتِنَا مَعَنَا عَلَى وَلَا يَتَّبِعُونَ وَ لَا يَنْفُضُونَ إِنْ اللَّهُ خَلَقَنَا مِنْ طِينَةِ عَلِيِّينَ وَ خَلِقَ شَيْعَتَنَا مِنْ طِينَةِ أَسْفَلَ مِنْ ذَلِكَ وَ خَلِقَ عَدُوَّنَا مِنْ طِينَةِ سِجِّينَ وَ خَلِقَ أَوْلِيَاءَهُمْ مِنْ طِينَةِ أَسْفَلَ مِنْ ذَلِكَ.

And from him, from Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Sayf Bin Ameyra, from Abu Bakr Al Hazrami,

⁷⁵ Basaair Al Darajaat – P 1 Ch 9 H 14

⁷⁶ Basaair Al Darajaat – P 1 Ch 9 H 15

⁷⁷ Basaair Al Darajaat – P 1 Ch 9 H 16

‘From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Allah^{azwj} Took the Covenant of our^{asws} Shias along with us^{asws} upon our^{asws} Wilayah. Neither will they be increasing (in number) nor reducing. Allah^{azwj} Created us^{asws} from clay of Illiyeen, and Created our^{asws} Shias from clay lower than that, and Created our^{asws} enemies from clay of Sijjeen, and Created their friends from clay lower than that’.⁷⁸

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنِي عَلِيُّ بْنُ حَسَّانَ عَنْ عَلِيِّ بْنِ عَطِيَّةَ الرَّيَّانِ بِرَفْعِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنَّ لِلَّهِ نَهْرًا دُونَ عَرْشِهِ وَ دُونَ النَّهْرِ الَّذِي دُونَ عَرْشِهِ نُورٌ مِنْ نُورِهِ وَ إِنَّ فِي حَافِيَةِ النَّهْرِ رُوحَيْنِ مَخْلُوقَتَيْنِ رُوحُ الْقُدْسِ وَ رُوحٌ مِنْ أَمْرِهِ

It is narrated to me by Ali Bin Hassan, from Ali Bin Atiya Al Zayyat, raising it to,

‘Amir Al-Momineen^{asws}, he (the narrator) said, ‘Ali^{asws} Bin Abu Talib^{asws} said: ‘There is a river for Allah^{azwj} below His^{azwj} Throne, and below the rive which is below His^{azwj} Throne, there is a Noor (Light) from His^{azwj}, and on the banks of the river there are two Created spirits – the Holy Spirit and a Spirit from His^{azwj} Command.

وَ إِنَّ لِلَّهِ عَشْرَ طِينَاتٍ حَمْسَةٌ مِنْ نَفْخِ الْجَنَّةِ وَ حَمْسَةٌ مِنَ الْأَرْضِ وَ فَسَّرَ الْجَنَانَ وَ فَسَّرَ الْأَرْضَ

And that for Allah^{azwj} there are ten clays, five from a substance from the Paradise, and five from the earth’ – and he^{asws} explained the Gardens and the earth.

ثُمَّ قَالَ مَا مِنْ نَبِيٍّ وَ لَا مِنْ مَلَكٍ مِنْ بَعْدِ خَلْقِهِ إِلَّا نَفَخَ فِيهِ مِنَ الرُّوحَيْنِ وَ جَعَلَ النَّبِيَّ ص مِنْ إِحْدَى الطِّينَتَيْنِ

Then he^{asws} said: ‘There is none from a Prophet^{saww}, nor from an Angel from after its moulding, except there was blown into it from (one of) the two Spirits, and the Prophet^{saww} was Made to be from one of the two clays’.

فَقُلْتُ لِأَبِي الْحُسَيْنِ ع مَا الْجُبُلُ قَالَ الْخَلْقُ غَيْرَنَا أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ خَلَقَنَا مِنَ الْعَشْرِ الطِّينَاتِ جَمِيعًا وَ نَفَخَ فِيْنَا مِنَ الرُّوحَيْنِ جَمِيعًا فَأَطْبَقَهُمَا طِينًا
[طِينَتَنَا]

I said to Abu Al-Hassan^{asws}, ‘What is the mould?’ He^{asws} said: ‘The creatures other than us^{asws}, People^{asws} of the Household, for Allah^{azwj} Created us from the ten clays altogether, and Blew into us^{asws} from the two Spirits altogether. So, the better one is our^{asws} clay’.

وَ رَوَى غَيْرُهُ عَنْ أَبِي الصَّامِتِ قَالَ: طِينُ الْجَنَانِ جَنَّةُ عَدْنٍ وَ جَنَّةُ الْمَأْوَى وَ النَّعِيمِ وَ الْفِرْدَوْسُ وَ الْخُلْدُ وَ طِينُ الْأَرْضِ مَكَّةُ وَ الْمَدِينَةُ وَ بَيْتُ الْمَقْدِسِ وَ الْحَيْرَةُ.

⁷⁸ Basaaair Al Darajaat – P 1 Ch 9 H 17

And it is reported by others, from Abu Al-Samit who said, 'Clay of the Gardens (is from) Garden of Eden, and Garden of Al-Ma'wa (Shelter), and Al-Naeem (Bliss), and Al-Firdows, and Al-Khuld (Eternal); and clay of the earth (is from) Makkah, and Al-Medina, and Bayt Al-Maqdis, and Al-Hira".⁷⁹

⁷⁹ Basaair Al Darajaat – P 1 Ch 9 rare H 1

CHAPTER 10 – REGARDING CREATION OF BODIES OF THE IMAMS^{asws}, AND REGARDING CREATION OF THEIR^{asws} SOULS AND THEIR^{asws} SHIAS

1- حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع خَلَقْنَا مِنْ عَلِيِّينَ وَ خَلَقَ أَرْوَاحَنَا مِنْ فَوْقِ ذَلِكَ وَ خَلَقَ أَرْوَاحَ شِيعَتِنَا مِنْ عَلِيِّينَ وَ خَلَقَ أَجْسَادَهُمْ مِنْ دُونِ ذَلِكَ فَمِنْ أَجْلِ تِلْكَ الْقَرَابَةِ بَيْنَنَا وَ بَيْنَهُمْ فُلُوهُمُ نَحْنُ إِلَيْنَا.

It is narrated to me by Ahmad Bin Muhammad, from Abu Yahya Al Qasity, from one of our companions who said,

‘Abu Abdullah^{asws} said: ‘We^{asws} are Created from Illiyeen, and our^{asws} souls are Created from above that, and the souls of our^{asws} Shias are from Illiyeen, and their bodies are Created from below that. So, from the reason of that relationship between us^{asws} and them, their hearts incline towards us^{asws}’⁸⁰

2- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ عُمَرَانُ بْنُ مُوسَى عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَانَ عَنْ أَحَبِيهِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ وَ كَرَامٍ عَنْ مُحَمَّدِ بْنِ مُضَارِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَنَا مِنْ عَلِيِّينَ وَ جَعَلَ أَرْوَاحَ شِيعَتِنَا مِمَّا جَعَلَنَا مِنْهُ وَ مِنْ تَمَّ نَحْنُ أَرْوَاحُهُمْ إِلَيْنَا وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ

It is narrated to us by Imran Bin Musa, from Ibrahim Bin Mihran Bin Mahziyar, from his brother Ali, from Muhammad Bin Sinan, from Ismail Bin Jabir and Karram, from Muhammad Bin Muzarib,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and Exalted Made us^{asws} from Illiyeen and Made souls of our^{asws} Shias from what we^{asws} were Made from, and from then their souls incline towards us^{asws}; and their bodies are Created from below that.

وَ خَلَقَ عَدُوَّنَا مِنْ سَجِينٍ وَ خَلَقَ أَرْوَاحَ شِيعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ وَ مِنْ تَمَّ تَهْوَى أَرْوَاحُهُمْ إِلَيْهِمْ.

And our^{asws} enemies are Created from Sijjeen, and the souls of their shias (adherents) are from from what they have been Created from, and their bodies are Created from below that, and from then they souls incline towards them”⁸¹.

3- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ عُمَرَ بْنِ إِسْحَاقَ الرُّعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ خَلَقْنَا اللَّهَ مِنْ نُورٍ عَظَمَتِهِ ثُمَّ صَوَّرَ خَلْقَنَا مِنْ طِينَةٍ مَخْرُوتَةٍ مَكْنُونَةٍ مِنْ تَحْتِ الْعَرْشِ فَأَسْكَنَ ذَلِكَ النُّورَ فِيهِ

It is narrated to us by Muhammad Bin Shuayn, from Imran Bin Ishaq Al Zafrany, from Muhammad Bin Marwan,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Allah^{azwj} Created us^{asws} from Noor (Light) of His^{azwj} Magnificence, then Imaged our^{asws} creation from treasured hidden clay from beneath the Throne, and Settled that Noor in it.

⁸⁰ Basaair Al Darajaat – P 1 Ch 10 H 1

⁸¹ Basaair Al Darajaat – P 1 Ch 10 H 2

فَكُنَّا نَحْنُ خُلُقًا وَ بَشَرًا نُورَانِيَيْنَ لَمْ يَجْعَلْ لِأَحَدٍ فِي مِثْلِ الَّذِي خَلَقْنَا مِنْهُ نَصِيبًا وَ خَلَقَ أَرْوَاحَ شِيَعَتِنَا مِنْ أَيْدَانِنَا وَ أَبْدَانَهُمْ مِنْ طِينَةٍ مَخْزُونَةٍ مَكْنُونَةٍ أَسْفَلَ مِنْ ذَلِكَ الطِّينَةِ وَ لَمْ يَجْعَلِ اللَّهُ لِأَحَدٍ فِي مِثْلِ ذَلِكَ الَّذِي خَلَقَهُمْ مِنْهُ نَصِيبًا إِلَّا الْأَنْبِيَاءَ وَ الْمُرْسَلِينَ

So, we^{asws} happen to be creatures and humans of luminosity. No share has been Made to be for anyone in the like of which we^{asws} are Created from. And souls of our^{asws} Shias are Created from our^{asws} bodies, and their bodies are from treasured hidden clay lower than that clay, and Allah^{azwj} did not Make any share to be for anyone in the like that which He^{azwj} Created them from except for the Prophets^{as} and the Messengers^{as}.

فَلِدَلِكْ صِرْتَنَا نَحْنُ وَ هُمْ النَّاسَ وَ سَائِرِ النَّاسِ هَمَجًا فِي النَّارِ وَ إِلَى النَّارِ.

So, due to that, we^{asws} and them became the people, and the rest of the people would fall into the Fire and (go) to the Fire”⁸².

⁸² Basaair Al Darajaat – P 1 Ch 10 H 3

CHAPTER 11 – REGARDING IMAMS^{asws} OF PROGENY^{asws} OF MUHAMMAD^{saww}, THEIR^{asws} HADEETH ARE DIFFICULT, BECOMING MORE DIFFICULT

1- حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ حَدِيثَ آلِ مُحَمَّدٍ صَعْبٌ مُسْتَصْعَبٌ لَا يُؤْمِنُ بِهِ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

It is narrated to me by Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir who said,

‘Abu Ja’far^{asws} said: ‘Rasool-Allah^{saww} said: ‘The Hadeeth of Progeny^{asws} of Muhammad^{saww} are difficult, becoming more difficult. None will believe in it except an Angel of Proximity, or a Messenger Prophet^{as}, or a servant whose heart Allah^{azwj} has Tested for the Eman.

فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ فَلَا تَنْتَ لَهُ قُلُوبَكُمْ وَ عَرَفْتُمُوهُ فَأَقْبَلُوهُ وَ مَا اسْتَمَأَزْتُمْ مِنْهُ قُلُوبَكُمْ وَ أَنْكَرْتُمُوهُ فَرُدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى الْعَالِمِ مِنْ آلِ مُحَمَّدٍ وَ إِنَّمَا الْهَالِكُ أَنْ يُحَدِّثَ أَحَدَكُمْ بِشَيْءٍ مِنْهُ لَا يَحْتَمِلُهُ فَيَقُولُ وَ اللَّهُ مَا كَانَ هَذَا ثَلَاثًا.

So, whatever is referred unto you from the Hadeeth of Progeny^{asws} of Muhammad^{saww}, then inline your hearts to it, and familiarise with it and accept it, and whatever your hearts are constricted from and deny it, then return it to Allah^{azwj}, and to the Rasool^{saww} and to the scholar from Progeny^{asws} of Muhammad^{saww}, and rather the destroyed is if one of you is narrated with something from it he cannot tolerate so he says, ‘By Allah^{azwj}! That was not it’ – thrice”⁸³

2- حَدَّثَنَا أَبُو جَعْفَرٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي خَزْرَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ حَدِيثَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ وَ مِنَ الْمَلَائِكَةِ غَيْرُ مُقَرَّبٍ.

It is narrated to us by Abu Ja’far, from Ali Bin Al Hakam, from Zareeh Al Muhariby, from Abu Hamza Al Sumali,

‘From Ali^{asws} Bin Al-Husayn^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Our^{asws} Hadeeth are difficult, becoming more difficult. None can tolerate it except a Messenger Prophet^{as}, or an Angel of Proximity, and from the Angels without Proximity”⁸⁴.

3- حَدَّثَنَا أَبُو جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ حَدِيثَ آلِ مُحَمَّدٍ صَعْبٌ مُسْتَصْعَبٌ ثَقِيلٌ مُقْتَعٌ أَجْرَدٌ دَكْوَانٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ أَوْ مَدِينَةٌ حَصِينَةٌ فَإِذَا قَامَ قَائِمًا نَطَقَ وَ صَدَقَهُ الْقُرْآنُ.

It is narrated to us by Abu Ja’far, from Muhammad Bin Sinan, from Abu Al Jaroud,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The Hadeeth of Progeny^{asws} of Muhammad^{saww} are difficult, becoming more difficult, heavy, veiled, abstract,

⁸³ Basaair Al Darajaat – P 1 Ch 11 H 1

⁸⁴ Basaair Al Darajaat – P 1 Ch 11 H 2

intelligent. None can tolerate it except an Angel of Proximity, or a Messenger Prophet^{as}, or a servant whose heart Allah^{azwj} has Tested for the Eman, or a fortified city. When our^{asws} Qaim^{asws} rises, he^{asws} will speak and the Quran will ratify him^{asws}.⁸⁵

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع حَدِيثُنَا صَعِبٌ مُسْتَصْعَبٌ لَا يُؤْمِنُ بِهِ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ ائْتَحَنَ اللَّهَ قَلْبُهُ لِلْإِيمَانِ فَمَا عَرَفَتْ قُلُوبُكُمْ فَخُدُّوهُ وَ مَا أَنْكَرَتْ فَرُدُّوهُ إِلَيْنَا.

It is narrated to us by Muhammad Bin Al Husayn, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘Abu Ja’far^{asws} said: ‘Our^{asws} Hadeeth are difficult, becoming more difficult. None will believe in it except an Angel of Proximity, or a Messenger Prophet^{as}, or a servant whose heart Allah^{azwj} Tested for the Eman. So, whatever your hearts recognise, take it, and whatever they deny, return it to us^{asws}.’⁸⁶

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ صَبَّاحِ الْمُرَبِّيِّ عَنِ الْحَارِثِ بْنِ حَصِيرٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُهُ يَقُولُ إِنْ حَدِيثُنَا صَعِبٌ مُسْتَصْعَبٌ حَشِيئٌ مَحْشُوشٌ فَانْبِذُوا إِلَى النَّاسِ نَبْدًا فَمَنْ عَرَفَ فَرِيدُوهُ وَ مَنْ أَنْكَرَ فَأَمْسِكُوا لَا يَحْتَمِلُهُ إِلَّا ثَلَاثٌ مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ ائْتَحَنَ اللَّهَ قَلْبُهُ لِلْإِيمَانِ.

It is narrated to us by Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Sabbah Al Muzny, from Al Haris Bin Haseyr, from Al Asbagh Bin Nubata,

‘From Amir Al-Momineen^{asws}, he (the narrator) said, ‘Our^{asws} Hadeeth are difficult, becoming more difficult, harsh, reining. Cast a little to the people. So, the one who recognise, increase it for him, and one who denies, withhold. None can tolerate it except an Angel of Proximity, or a Messenger Prophet^{as}, or a Momin servant whose heart Allah^{azwj} Tested for the Eman’.⁸⁷

6- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ الْبَرَقِيِّ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنِ أَبِي حَمزَةَ الثَّمَالِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ حَدِيثَنَا صَعِبٌ مُسْتَصْعَبٌ لَا يُؤْمِنُ بِهِ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ أَوْ عَبْدٌ ائْتَحَنَ اللَّهَ قَلْبُهُ لِلْإِيمَانِ فَمَا عَرَفَتْ قُلُوبُكُمْ فَخُدُّوهُ وَ مَا أَنْكَرَتْ قُلُوبُكُمْ فَرُدُّوهُ إِلَيْنَا.

It is narrated to us by Abdullah Bin Aamir, from Al Barqy, from Al Husayn Bin Usman, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘Our^{asws} Hadeeth are difficult, becoming more difficult. None will believe in it except a Messenger Prophet^{saww}, or an Angel of Proximity, or a servant whose heart Allah^{azwj} Tested for the Eman. Thus, whatever your hearts recognise, take it, and whatever your hearts deny, return it to us^{asws}.’⁸⁸

7- حَدَّثَنَا سَلْمَةُ بْنُ الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ الْمُتَنَّى عَنْ أَبِي عِمْرَانَ النَّهْدِيِّ عَنِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ حَدِيثُنَا صَعِبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ مُؤْمِنٌ ائْتَحَنَ اللَّهَ قَلْبُهُ لِلْإِيمَانِ.

It is narrated to us by Salama Bin Al Khattab, from Muhammad Bin Al Musanna, from Abu Imran Al Nahdi, from Al Mufazzal who said,

⁸⁵ Basaair Al Darajaat – P 1 Ch 11 H 3

⁸⁶ Basaair Al Darajaat – P 1 Ch 11 H 4

⁸⁷ Basaair Al Darajaat – P 1 Ch 11 H 5

⁸⁸ Basaair Al Darajaat – P 1 Ch 11 H 6

'I heard Abu Abdullah^{asws} saying: 'Our^{asws} Hadeeth are difficult, becoming more difficult. None can tolerate it except an Angel of Proximity, or a Messenger Prophet^{as}, or a Momin whose heart Allah^{azwj} Tested for the Eman'.⁸⁹

8- حَدَّثَنَا سَلَمَةُ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ إِبْرَاهِيمَ بْنِ هِشَامٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْعَزِيزِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ حَدِيثُنَا صَعِبٌ مُسْتَصْعَبٌ

It is narrated to us by Salama, from Muhammad Bin Al Musanna, from Ibrahim Bin Hashim, from Ismail Bin Abdul Aziz who said,

'I heard Abu Abdullah^{asws} saying: 'Our^{asws} Hadeeth are difficult, becoming more difficult'.

قَالَ قُلْتُ فَسَرِّ لِي جَعَلْتُ فِدَاكَ قَالَ دَكْوَانُ دَكِّي أَبَدًا قَالَ أَجْرُدُ قَالَ طَرِيٌّ أَبَدًا قُلْتُ مُقْتَعٌ قَالَ مَسْتَوْرٌ.

He (the narrator) said, 'I said, 'Interpret for me, may I be sacrificed for you^{asws}'. He^{asws} said: 'Intelligent, wise, forever'. He said, 'Clear?' He^{asws} said: 'Fresh for ever'. I said, 'Veiled?' He^{asws} said: 'Concealed'.⁹⁰

9- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ حَدِيثَنَا صَعِبٌ مُسْتَصْعَبٌ أَجْرُدٌ دَكْوَانٌ وَعَرٌّ شَرِيفٌ كَرِيمٌ فَإِذَا سَمِعْتُمْ مِنْهُ شَيْئًا وَ لَأَنْتَ لَهُ فُلُوبُكُمْ فَاحْتَمِلُوهُ وَ اِحْمَدُوا اللَّهَ عَلَيْهِ وَ إِنْ لَمْ تَحْتَمِلُوهُ وَ لَمْ تُطِيقُوهُ فَرُدُّوهُ إِلَى الْإِمَامِ الْعَالِمِ مِنْ آلِ مُحَمَّدٍ ص

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Amro Bin Shimr,

'From Abu Ja'far^{asws} having said: 'Our Hadeeth are difficult, becoming more difficult, clear, intelligent, harsh, noble, benevolent. Whatever thing you hear from it and your hearts incline to it, then bear it and praise Allah^{azwj} upon it; and if you cannot tolerate it and cannot endure it, then return it to the Imam^{asws}, the scholar from Progeny^{asws} of Muhammad^{saww}.

فَإِنَّمَا الشَّقِيُّ الْهَالِكُ الَّذِي يَقُولُ وَ اللَّهُ مَا كَانَ هَذَا ثُمَّ قَالَ يَا جَابِرُ إِنَّ الْإِنكَارَ هُوَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ.

But rather, the wretched, the destroyed is the one who says, 'By Allah^{azwj}! This cannot be'. Then he^{asws} said: 'O Jabir! The denial, it is the Kufir with Allah^{azwj} the Magnificent'.⁹¹

10- حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَبَانَ عَنْ عُثْمَانَ بْنِ جَبَلَةَ عَنْ أَبِي الصَّامِتِ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ حَدِيثَنَا صَعِبٌ مُسْتَصْعَبٌ شَرِيفٌ كَرِيمٌ دَكْوَانٌ دَكِّي وَعَرٌّ لَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ مُتَّخِذٌ

It is narrated to us by Ahmad Bin Ibrahim, from Ismail Bin Mahziyar, from Usman Bin Jabala, from Abu Al Samit,

'Abu Abdullah^{asws} said: 'Our Hadeeth are difficult, becoming more difficult, noble, benevolent, intelligent, clear, harsh. Neither can an Angel of Proximity tolerate it, nor a Messenger Prophet^{as}, nor a Tested Momin'.

⁸⁹ Basaair Al Darajaat – P 1 Ch 11 H 7

⁹⁰ Basaair Al Darajaat – P 1 Ch 11 H 8

⁹¹ Basaair Al Darajaat – P 1 Ch 11 H 9

قُلْتُ فَمَنْ يَحْتَمِلُهُ جُعِلَتْ فِدَاكَ قَالَ مَنْ شِئْنَا يَا أَبَا الصَّامِتِ

I said, 'So who can tolerate it, may I be sacrificed for you^{asws}?' He^{asws} said: 'One we^{asws} so desire, O Abu Al-Samit'.

قَالَ أَبُو الصَّامِتِ فَطَنَنْتُ أَنَّ لِلَّهِ عِبَادًا هُمْ أَفْضَلُ مِنْ هَؤُلَاءِ الثَّلَاثَةِ.

Abu Al-Samit said, 'I think that there are servants of Allah^{azwj} who are superior than these three'.⁹²

11- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ عَيْسَى الْفَرَّاءِ عَنْ أَبِي الصَّامِتِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مِنْ حَدِيثِنَا مَا لَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَلَا عَبْدٌ مُؤْمِنٌ.

It is narrated to us by Ahmad Bin Al Hassan, from Ahmad Bin Ibrahim, from Muhammad Bin Jamhour, from Ahmad Bin Muhammad Bin Abu Nasr, from Isa al Fara'a, from Abu Al Samit who said,

'I heard Abu Abdullah^{asws} saying: 'From our^{asws} Hadeeth are what can neither be tolerated by an Angel of Proximity, nor a Messenger Prophet^{as}, nor a Momin servant'.

قُلْتُ فَمَنْ يَحْتَمِلُهُ قَالَ نَحْنُ نَحْتَمِلُهُ.

I said, 'So who can endure it?' He^{asws} said: 'We^{asws} endure it'.⁹³

12- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْكُوفِيِّ قَالَ حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ الْأَسَدِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ فُرَاتِ بْنِ أَحْمَدَ قَالَ قَالَ عَلِيُّ ع إِنَّ حَدِيثِنَا تَشْمَعُ مِنْهُ الْقُلُوبُ فَمَنْ عَرَفَ فَرِيدُوهُمْ وَمَنْ أَنْكَرَ فَدَرُوهُمْ.

It is narrated to us by Muhammad Bin Ahmad, from Ja'far Bin Muhammad Bin Malik Al Kufy who said, 'It is narrated to us by Abbad Bin Yaqoub Al Asadi who said, 'It is narrated to us by Muhammad Bin Ibrahim, from Furat Bin Ahmad who said,

'Ali^{asws} said: 'Our^{asws} Hadeeth, the hearts tend to constrict from it, so the one who recognises, increase for him, and one who denies, leave him'.⁹⁴

13- وَ عَنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ يَحْيَى بْنِ سَالِمٍ الْفَرَّاءِ قَالَ: كَانَ رَجُلًا مِنْ أَهْلِ الشَّامِ يَخْدُمُ أَبَا عَبْدِ اللَّهِ ع فَرَجَعَ إِلَى أَهْلِهِ فَقَالُوا كَيْفَ كُنْتَ تَخْدُمُ أَهْلَ هَذَا الْبَيْتِ فَهَلْ أَصَبْتَ مِنْهُمْ عِلْمًا

And from him, from Ja'far Bin Muhammad Bin Malik, from Yahya Bin Salim Al Fara'a who said,

'There was a man from the people of Syria serving Abu Abdullah^{asws}. He returned to his family, and they said, 'How was your service of the People^{asws} of this Household? Did you attain knowledge from them^{asws}?'

⁹² Basaair Al Darajaat – P 1 Ch 11 H 10

⁹³ Basaair Al Darajaat – P 1 Ch 11 H 11

⁹⁴ Basaair Al Darajaat – P 1 Ch 11 H 12

قَالَ فَتَدِيمَ الرَّجُلِ فَكَتَبَ إِلَى أَبِي عَبْدِ اللَّهِ عِيسَى عَنْ عَبْدِ اللَّهِ عِيسَى عَنْ عَبْدِ اللَّهِ عِيسَى عَ مَا بَعْدَ فَإِنَّ حَدِيثَنَا حَدِيثٌ هَيُوثٌ دَعُورٌ فَإِنْ كُنْتَ تَرَى أَنَّكَ تَحْتَمِلُهُ فَارْتَبِئْنَا وَإِنَّا وَالسَّلَامُ.

He (the narrator) said, 'The man regretted, so he wrote to Abu Abdullah^{asws} asking him^{asws} about knowledge he could benefit with. Abu Abdullah^{asws} wrote to him: 'As for after, our Hadeeth are critical, alarming Hadeeth, so if you view that you can bear it, then write to us^{asws}. Greetings!''⁹⁵

14- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ عِمْرَانَ عَنْ يُونُسَ عَنْ سُلَيْمَةَ بْنِ صَالِحٍ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ: إِنَّ حَدِيثَنَا هَذَا تَشْمِيرٌ مِنْهُ قُلُوبُ الرَّجَالِ فَمَنْ أَقْرَبَ بِهِ فَرِيدُوهُ وَمَنْ أَنْكَرَهُ فَذُرُوهُ إِنَّهُ لَا بُدَّ مِنْ أَنْ تَكُونَ فِتْنَةً يَسْتَقُطُّ فِيهَا كُلُّ بَطَانَةٍ وَوَلِيَجَةِ حَتَّى يَسْتَقُطُّ فِيهَا مَنْ كَانَ يَشُقُّ الشَّعْرَ بِشَعْرَتَيْنِ حَتَّى لَا يَبْقَى إِلَّا نَحْنُ وَشِيعَتُنَا.

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Imran, from Yunus, from Suleymah Bin Salih, raising it to,

'Abu Ja'far^{asws} having said: 'These Hadeeth of ours^{asws}, the hearts of the men get constricted from it. So, the one who acknowledges with it, increase it for him, and one who denies it, leave him. Surely, there is no escape from Fitna (strife) occurring, every secret-sharer and confidant would fall, to the extent that he would fall during it, one who used to split the hair into two hairs, until there does not remain anyone except us^{asws} and our^{asws} Shias''⁹⁶.

15- وَ ذَكَرَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ أَنَّهُ وَجَدَ فِي بَعْضِ الْكُتُبِ وَ لَمْ يَرَوْهُ يَخْطُ آدَمَ بْنِ عَلِيِّ بْنِ آدَمَ قَالَ عُمَيْرُ الْكُوفِيُّ مَعْنَى حَدِيثِنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ فَهَوَ مَا رُوِيَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُوصَفُ وَ رَسُولُهُ لَا يُوصَفُ وَ الْمُؤْمِنُ لَا يُوصَفُ

And it is mentioned by Abu Ja'far Muhammad Bin Al Hassan and he found in one of the books, and did not report it, in the handwriting of Adam Bin Ali Bin Adam,

Umeyr Al-Kufy said, 'Meaning of (the words) 'Our^{asws} Hadeeth are difficult, becoming more difficult, neither can an Angel of Proximity tolerate it, nor a Messenger Prophet^{saww}', so it is what you are reporting that Allah^{azwj} neither can Allah^{azwj} Blessed and Exalted be described, nor can His^{azwj} Rasool^{saww} be described, nor can the Momin be described.

فَمَنْ احْتَمَلَ حَدِيثَهُمْ فَقَدْ حَدَّهُمْ وَ مَنْ حَدَّهُمْ فَقَدْ وَصَفَهُمْ وَ مَنْ وَصَفَهُمْ بِكَمَالِهِمْ فَقَدْ أَخَاطَ بِهِمْ وَ هُوَ أَعْلَمُ مِنْهُمْ

So, the one who bears their^{asws} Hadeeth, so he has limited them^{asws}, and one who limits them^{asws}, so he has described them^{asws}, and one who describes them^{asws}, so he has comprehended them^{asws}, and he would be more knowing than they^{asws} are'.

وَ قَالَ يَقْطَعُ [نَقَطُ] الْحَدِيثَ عَمَّنْ دُونَهُ فَتَكْفَى [فَنَكُنْفِي] بِهِ لِأَنَّهُ قَالَ صَعْبٌ فَقَدْ صَعِبَ عَلَى كُلِّ أَحَدٍ حَيْثُ قَالَ صَعْبٌ فَالْصَعْبُ لَا يُرَكَّبُ وَ لَا يُجْمَلُ عَلَيْهِ لِأَنَّهُ إِذَا رَكَّبَ وَ جُمِلَ عَلَيْهِ فَلَيْسَ بِصَعْبٍ.

And we cut off the discussion from besides it, for we are sufficed with it, because he^{asws} said: 'Difficult', so it is difficult upon every one when he^{asws} said: 'Difficult'. So, the difficult can

⁹⁵ Basaair Al Darajaat – P 1 Ch 11 H 13

⁹⁶ Basaair Al Darajaat – P 1 Ch 11 H 14

neither be embarked up nor loaded upon, because when it is acted upon and loaded upon, then it isn't difficult".⁹⁷ (Opinion)

16- وَقَالَ الْمُفَاضِلُ قَالَ أَبُو جَعْفَرٍ ع إِنَّ حَدِيثَنَا صَعْبٌ مُسْتَصْعَبٌ ذَكَوَانٌ أُخْرَدٌ لَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَلَا عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

And Al-Mufazzal said, 'Abu Ja'far^{asws} said: 'Our^{asws} Hadeeth are difficult, becoming more difficult, intelligent, clear. Neither can it be tolerated by an Angel of Proximity, nor a Messenger Prophet^{saww}, nor a servant whose heart Allah^{azwj} Tested for the Eman.

أَمَّا الصَّعْبُ فَهُوَ الَّذِي لَمْ يُرَكَّبْ بَعْدُ وَأَمَّا الْمُسْتَصْعَبُ فَهُوَ الَّذِي يَهْرُبُ مِنْهُ إِذَا رَأَى وَأَمَّا الذَّكَوَانُ فَهُوَ ذِكَاؤُ الْمُؤْمِنِينَ وَأَمَّا الْأُخْرَدُ فَهُوَ الَّذِي لَا يَتَعَلَّقُ بِهِ شَيْءٌ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ وَهُوَ قَوْلُ اللَّهِ نَزَلَ اللَّهُ أَحْسَنَ الْحَدِيثِ

As for the 'difficult', it is which cannot be acted upon; and as for the 'becoming more difficult', it is which someone flees from when he sees it; and as for the 'intelligent', it is the intelligence of the Momineen; and as for 'clear' it is which nothing can be attached (related) with it, neither from in front of it, nor from behind it, and it is the Word of Allah^{azwj}: **Allah has Revealed the best Hadeeth [39:23].**

فَأَحْسَنُ الْحَدِيثِ حَدِيثُنَا لَا يَحْتَمِلُهُ أَحَدٌ مِنَ الْخَلَائِقِ أَمْرُهُ بِكَمَالِهِ حَتَّى يَحْدَهُ لِأَنَّهُ مِنْ حَدِّ شَيْءٍ فَهُوَ أَكْبَرُ مِنْهُ وَالْحَمْدُ لِلَّهِ عَلَى التَّوْفِيقِ وَالْإِنْكَارِ هُوَ الْكُفْرُ.

The best of the Hadeeth are our^{asws} Hadeeth. No one from the creatures can tolerate its instruction with its perfection until he limits it, because one who limits something, so he is greater than I, and the Praise is for Allah^{azwj} upon the Inclination, and the denial, it is the Kufir".⁹⁸

17 أَحْمَدُ بْنُ جَعْفَرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْكُوفِيِّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادِ الطَّائِفِيِّ عَنْ سَعْدِ بْنِ أَبِي جَعْفَرٍ ع قَالَ: حَدِيثُنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ مُؤْمِنٌ مُتَّحِنٌ أَوْ مَدِينَةٌ حَصِينَةٌ

Ahmad Bin Ja'far, from Ja'far Bin Muhammad Bin Malik Al Kufy who said, 'It is narrated to us by Al Hassan Bin Hammad Al Taie, from Sa'ad,

'From Abu Ja'far^{asws} having said: 'Our^{asws} Hadeeth are difficult, becoming more difficult. None can tolerate it except an Angel of Proximity, or a Messenger Prophet^{as} or a Tested Momin, or a fortified city.

فَإِذَا وَقَعَ أَمْرُنَا وَجَاءَ مَهْدِينُنَا كَانَ الرَّجُلُ مِنْ شِيعَتِنَا أُخْرَى مِنْ لَيْثٍ وَأَمْضَى مِنْ سِنَانٍ يَطَأُ عَدُوَّنَا بِرِجْلَيْهِ وَ يَضْرِبُهُ بِكَفَيْهِ وَ ذَلِكَ عِنْدَ نُزُولِ رَحْمَةِ اللَّهِ وَ فَرَجِهِ عَلَى الْعِبَادِ.

When our^{asws} command occurs, and our^{asws} Mahdi^{asws} comes, the man from our^{asws} Shias would be braver than a lion, and more incisive than teeth. He would trample our^{asws} enemy

⁹⁷ Basaair Al Darajaat – P 1 Ch 11 H 15

⁹⁸ Basaair Al Darajaat – P 1 Ch 11 H 16

with his legs, and strike him with his palm, and that would be at the descend of the Mercy of Allah^{azwj}, and His^{azwj} Relief upon the servants”⁹⁹.

18- وَ عَنْهُ عَ مَنْ رَوَاهُ عَنْ أَحْمَدَ بْنِ عَمْرٍو الْحَلَبِيِّ عَنْ إِبْرَاهِيمَ بْنِ عِمْرَانَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَنَا مِنْ طِينَةِ عَلِيِّينَ وَ خَلَقَ قُلُوبَنَا مِنْ طِينَةِ فُوقِ عَلِيِّينَ وَ خَلَقَ شِيعَتَنَا مِنْ طِينَةِ أَسْفَلَ مِنْ ذَلِكَ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةِ عَلِيِّينَ فَصَارَتْ قُلُوبُهُمْ نَحْنُ إِنِّي لِأَنَّهَا مِنَّا

And from him, from the one who reported it, from Ahmad Bin Amro Al Halby, from Ibrahim Bin Imran, from Muhammad Bin Sowqat.

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Created us^{asws} from clay of Illiyeen, and Created our^{asws} hearts from clay above Illiyeen, and Created our^{asws} Shias from lower than that, and Created their hearts from clay of Illiyeen. Thus, their hears became inclining towards us^{asws}, and because these are from us^{asws}.

وَ خَلَقَ عَدُوَّنَا مِنْ طِينَةِ سَجِينٍ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةِ أَسْفَلَ مِنْ سَجِينٍ وَ إِنَّ اللَّهَ رَادُّ كُلِّ طِينَةٍ إِلَى مَعْدِنَهَا فَرَادُّهُمْ إِلَى عَلِيِّينَ وَ رَادُّهُمْ إِلَى سَجِينٍ.

And He^{azwj} Created our^{asws} enemies from clay of Sijjeen, and Created their hearts from clay lower than Sijjeen. And Allah^{azwj} will Return every clay to its origin, so He^{azwj} will Return them (Shias) to Illiyeen, and Return them (enemies) to Sijjeen”¹⁰⁰.

19- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْهَيْثَمِ عَنْ أَبِيهِ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُ يَقُولُ إِنَّ حَدِيثَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا ثَلَاثٌ نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ أَوْ عَبْدٌ مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

It is narrated to us by Ahmad Bin Al Husayn, from Muhammad Bin Al Haysam, from his father, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Our^{asws} Hadeeth are difficult, becoming more difficult. None can tolerate it except three – a Messenger Prophet^{as}, or an Angel of Proximity, or a Momin servant whose heart Allah^{azwj} Tested for the Eman’.

ثُمَّ قَالَ يَا أَبَا حَمْزَةَ أَلَا تَرَى أَنَّهُ اخْتَارَ لِأَمْرِنَا مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ مِنَ النَّبِيِّينَ الْمُرْسَلِينَ وَ مِنَ الْمُؤْمِنِينَ الْمُمْتَحَنِينَ.

Then he^{asws} said: ‘O Abu Hamza! Don’t you see that He^{azwj} Chose for our^{asws} matter, from the Angels, the ones of Proximity, and from the Prophets^{as}, the Messengers, and from the Momineen, the Tested ones (only)?”¹⁰¹

20- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الرَّحْبِيِّ عَنْ ابْنِ سِنَانَ أَوْ غَيْرِهِ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ حَدِيثَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا صُدُورٌ مُنِيرَةٌ أَوْ قُلُوبٌ سَلِيمَةٌ وَ أَخْلَاقٌ حَسَنَةٌ

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Ibn Sinan or someone else, raising it to,

⁹⁹ Basaair Al Darajaat – P 1 Ch 11 H 17

¹⁰⁰ Basaair Al Darajaat – P 1 Ch 11 H 18

¹⁰¹ Basaair Al Darajaat – P 1 Ch 11 H 19

'Abu Abdullah^{asws} having said: 'Our^{asws} Hadeeth are difficult, becoming more difficult. None can tolerate it except radiant chests, or tranquil hearts, and excellent morals.

إِنَّ اللَّهَ أَخَذَ مِنْ شَيْعَتِنَا الْمِيثَاقَ كَمَا أَخَذَ عَلَى بَنِي آدَمَ حَيْثُ يَقُولُ عَزَّ وَجَلَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى

Allah^{azwj} Took the Covenant from our^{asws} Shias, just as He^{azwj} had Taken upon the children of Adam^{as} when the Mighty and Majestic Said: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes, we testify'. [7:172].**

فَمَنْ وَفَا لَنَا وَفَا اللَّهُ لَهُ بِالْحُجَّةِ وَ مَنْ أَبْغَضَنَا وَ لَمْ يُؤَدِّ إِلَيْنَا حَقَّنَا فِي النَّارِ خَالِدًا مُخَلَّدًا.

The one who was loyal to us^{asws}, Allah^{azwj} would be Loyal to him with the Paradise, and one who hates us^{asws} and does not deliver our^{asws} rights to us^{asws}, he would be in the Fire, eternally immortalised".¹⁰²

21- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَمْرٍو عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ قَالَ: ذُكِرَتِ التَّقِيَّةُ يَوْمًا عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ وَ اللَّهُ لَوْ عَلِمَ أَبُو ذَرٍّ مَا فِي قَلْبِ سَلْمَانَ لَقَتَلَهُ وَ لَقَدْ أَخَى رَسُولُ اللَّهِ ص بَيْنَهُمَا

It is narrated to us by Imran Bin Musa, from Muhammad Bin Ali, and someone else, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far^{asws}, from his^{asws} father^{asws} having said: 'The Taqiyyah (dissimulation) was mentioned in the presence of Ali^{asws} Bin Al-Husayn^{asws} one day. He^{asws} said: 'By Allah^{azwj}! If Abu Zarr^{ra} had known what was in the heart of Salman^{ra}, he^{as} would have killed him^{as}, and although Rasool-Allah^{saww} had established brother-hood between the two.

فَمَا ظَنُّكُمْ بِسَائِرِ الْخُلُقِيِّ إِنَّ عِلْمَ الْعَالِمِ صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ أَوْ عَبْدٌ مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

So, what are your thoughts with the rest of the people? Knowledge of the scholar is difficult, becoming more difficult. None can tolerate it except a Messenger Prophet^{as}, or an Angel of Proximity, or a Momin servant whose heart Allah Tested for the Eman'.

قَالَ وَ إِنَّمَا صَارَ سَلْمَانُ مِنَ الْعُلَمَاءِ لِأَنَّهُ امْرُؤٌ مِنَّا أَهْلُ الْبَيْتِ ع فَلِذَلِكَ نَسَبُهُ إِلَيْنَا.

He^{asws} said: 'But rather Salman^{ra} came to be from the scholars because he^{ra} was a person from us^{asws}, People^{asws} of the Household. Therefore, due to that, he^{ra} is attributed to us^{asws},¹⁰³

¹⁰² Basaair Al Darajaat – P 1 Ch 11 H 20

¹⁰³ Basaair Al Darajaat – P 1 Ch 11 H 21

CHAPTER 12 – REGARDING IMAMS^{asws} OF PROGENY^{asws} OF MUHAMMAD^{saww}, THEIR^{asws} INSTRUCTIONS ARE DIFFICULT, BECOMING MORE DIFFICULT

1- حَدَّثَنَا يَعْقُوبُ بْنُ بَرِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ عَنْ مُحَمَّدِ بْنِ حَمْزَةَ بْنِ نَصْرِ عَنْ أَبِي رَبِيعِ الشَّامِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنْتُ مَعَهُ جَالِسًا فَرَأَيْتُ أَنَّ أَبَا جَعْفَرٍ ع قَدْ قَامَ فَرَفَعَ رَأْسَهُ وَهُوَ يَقُولُ يَا أَبَا الرَّبِيعِ حَدِيثٌ تَمَّضَعُهُ الشَّيْعَةُ بِالسِّنِّيَّةِ لَا تَدْرِي مَا كُنْهَهُ فُلْتُ مَا هُوَ جَعَلَنِي اللَّهُ فِدَاكَ

It is narrated to us by Yaquob Bin Yazeed, from Muhammad Bin Abu Umeyr, from Mansour, from Mukhallad Bin Hamza Bin Nasr, from Abu Rabie Al Shamy,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I was seated with him^{asws}, and I saw that Abu Ja’far^{asws} had stood up and raised his^{asws} head and he^{asws} was saying: ‘O Abu Al-Rabie! Hadeeth get muller over by the Shias with their tongues, you don’t know what its essence is’. I said, ‘May Allah^{azwj} Make me to be sacrificed for you^{asws}! What is it?’

قَالَ قَوْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

He^{asws} said: ‘Words of Ali^{asws} Bin Abu Talib^{asws}: ‘Our^{asws} instructions are difficult, becoming more difficult. None can tolerate it except an Angel of Proximity, or a Messenger Prophet^{saww}, or a Momin servant whose heart Allah^{azwj} Tested for the Eman’.

يَا أَبَا الرَّبِيعِ أَلَا تَرَى أَنَّهُ يَكُونُ مَلَكٌ وَ لَا يَكُونُ مُقَرَّبًا وَ لَا يَحْتَمِلُهُ إِلَّا مُقَرَّبٌ وَ قَدْ يَكُونُ نَبِيٌّ وَ لَيْسَ بِمُرْسَلٍ وَ لَا يَحْتَمِلُهُ إِلَّا مُرْسَلٌ وَ قَدْ يَكُونُ مُؤْمِنٌ وَ لَيْسَ بِمُتَحَنٍّ وَ لَا يَحْتَمِلُهُ إِلَّا مُؤْمِنٌ قَدْ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ.

O Abu Rabie! Don’t you see that he could happen to be an Angel but not happen to be one of Proximity, and he would not tolerate it except one of Proximity? And he could happen to be a Prophet^{as} wouldn’t be a Messenger, and he would not tolerate it except a Messenger^{as}; and he could happen to be a Momin, but wouldn’t be Tested, and he would not tolerate it except a Momin whose heart Allah^{azwj} Tested for the Eman?”¹⁰⁴

2- حَدَّثَنَا سَلْمَةُ بْنُ الْخَطَّابِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَالَطُوا النَّاسَ بِمَا يَعْرِفُونَ وَ دَعَوْهُمْ بِمَا يُنْكِرُونَ وَ لَا تَحْمِلُوا عَلَى أَنْفُسِكُمْ وَ عَلَيْنَا إِنْ أَمْرُنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ.

It is narrated to us by Salama Bin Al Khattab, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah^{asws} having said: ‘Familiarise the people from what they recognise and leave them from what they deny, and do not load upon yourselves and upon us^{asws}. Our instructions are difficult, becoming more difficult. None can tolerate it except an Angel of

¹⁰⁴ Basaair Al Darajaat – P 1 Ch 12 H 1

Proximity, or a Messenger Prophet^{as}, or a Momin servant whose heart Allah^{azwj} Tested for the Eman”¹⁰⁵.

تنمة باب أن أمرهم صعب مستصعب

COMPLETION OF THE CHAPTER THAT THEIR^{asws} INSTRUCTIONS ARE DIFFICULT, BECOMING MORE DIFFICULT

1- حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ سَدِيرِ الصَّبْرِيِّ قَالَ: كُنْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ عَ أَعْرَضَ عَلَيْهِ مَسَائِلَ فَدَّ أَعْطَانِيهَا أَصْحَابُنَا إِذَا خَطَرَتْ بِقَلْبِي مَسْأَلَةٌ فَقُلْتُ لِمَ خَطَرَتْ بِقَلْبِي السَّاعَةَ قَالَ أَلَيْسَتْ فِي الْمَسَائِلِ قُلْتُ لَا قَالَ وَمَا هِيَ

It is narrated to me by Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Bilad, from Sadeyr Al Sayrafi who said,

‘I was in front of Abu Abdullah^{asws} and presented to him^{asws} the questions which our companions had given, when an issue reverberated in my heart. I said, ‘May I be sacrificed for you^{asws}! There is a question reverberating in my heart at the moment’. He^{asws} said: ‘Isn’t it among the questions?’ I said, ‘No’. He^{asws} said: ‘And what is it?’

قُلْتُ قَوْلَ أَمِيرِ الْمُؤْمِنِينَ إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَعْرِفُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

I said, ‘Words of Amir Al-Momineen^{asws}: ‘Our^{asws} instructions are difficult, becoming more difficult. None recognise it, except an Angel of Proximity, or a Messenger Prophet^{as}, or a servant whose heart Allah^{azwj} Tested for the Eman’.

فَقَالَ نَعَمْ إِنَّ مِنَ الْمَلَائِكَةِ مُقَرَّبِينَ وَ عِبْرَ مُقَرَّبِينَ وَ مِنَ الْأَنْبِيَاءِ مُرْسَلِينَ وَ عِبْرَ مُرْسَلِينَ وَ مِنَ الْمُؤْمِنِينَ مُتَّحِينَ وَ عِبْرَ مُتَّحِينَ وَ إِنَّ أَمْرَكُمْ هَذَا عُرِضَ عَلَى الْمَلَائِكَةِ فَلَمْ يُقَرَّرْ بِهِ إِلَّا الْمُقَرَّبُونَ وَ عُرِضَ عَلَى الْأَنْبِيَاءِ فَلَمْ يُقَرَّرْ بِهِ إِلَّا الْمُرْسَلُونَ وَ عُرِضَ عَلَى الْمُؤْمِنِينَ فَلَمْ يُقَرَّرْ بِهِ إِلَّا الْمُتَّحِنُونَ.

He^{asws} said: ‘Yes. From the Angels there are ones of Proximity and non-Proximity, and from the Prophets^{as} there are Messengers and non-Messengers, and from the Momineen there are Tested ones and non-Tested ones, and that this matter of yours (Wilayah) was presented unto the Angels, but none acknowledged with it except the ones of Proximity, and it was presented unto the Prophets^{as}, but non acknowledged with it except the Messengers^{as}, and it was presented to the Momineen, but none acknowledged with it except the Tested ones”¹⁰⁶.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَنْ كَتَبَ اللَّهُ فِي قَلْبِهِ الْإِيمَانَ.

It is narrated to us by Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Al Jowhari, from Ali Bin Abu Hamza, from Abu Baseer,

¹⁰⁵ Basaair Al Darajaat – P 1 Ch 12 H 2

¹⁰⁶ Basaair Al Darajaat – P 1 Ch 12 Rare H 1

‘From Abu Abdullah^{asws} having said: ‘Our instructions are difficult, becoming more difficult. None can tolerate it except one in whose heart Allah^{azwj} has Written the Eman’’.¹⁰⁷

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ وَ أَبُو طَالِبٍ جَمِيعاً عَنْ حَنَانٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: يَا أَبَا الْفَضْلِ لَقَدْ أَمَسَتْ شَيْعَتُنَا أَوْ أَصْبَحَتْ عَلَيَّ أَمْرًا مَا أَقْرَبَهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ.

It is narrated to us by Muhammad Bin Abdul Hameed and Abu Talib altogether, from Hanan, from his father,

‘From Abu Ja’far^{asws} having said: ‘O Abu Al-Fazl! Our Shias come to the evening or morning upon our^{asws} matter (Wilayah), what none have acknowledged with it except an Angel of Proximity, or a Messenger Prophet^{as}, or a Momin servant whose heart Allah^{azwj} Tested for the Eman’’.¹⁰⁸

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ فَضْلِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَمْرَكُمْ هَذَا لَا يَعْرِفُهُ وَ لَا يُعَيِّرُ بِهِ إِلَّا ثَلَاثَةٌ مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Fazl,

‘From Abu Abdullah^{asws} having said: ‘This matter of yours (Wilayah), none recognised it nor acknowledged with it except three – And Angel of Proximity, or a Messenger Prophet^{as}, or a Momin servant whose heart Allah^{azwj} Tested for the Eman’’.¹⁰⁹

5- حَدَّثَنَا عَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ الْفَضَائِلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَمْرَنَا هَذَا لَا يَعْرِفُهُ وَ لَا يُعَيِّرُ بِهِ إِلَّا ثَلَاثَةٌ مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُصْطَفَى أَوْ عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ.

It is narrated to us by Abbas Bin Marouf, from Hammad Bin Isa, from Hareez, from Al Fuzeyl,

‘From Abu Abdullah^{asws} having said: ‘This matter of ours (Wilayah), none recognised it nor acknowledged with it except three – an Angel of Proximity, or a Chosen Prophet^{as}, or a servant whose heart Tested for the Eman’’.¹¹⁰

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ أَمْرَنَا أَهْلَ الْبَيْتِ صَعْبٌ مُسْتَصْعَبٌ لَا يَعْرِفُهُ وَ لَا يُعَيِّرُ بِهِ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ مُؤْمِنٌ نَجِيبٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ.

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Ibn Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

‘Amir Al-Momineen^{asws} said: ‘Our^{asws} matter (Wilayah) of People^{asws} of the Household, is difficult, becoming more difficult. None recognised it, nor acknowledged with it, except and

¹⁰⁷ Basaair Al Darajaat – P 1 Ch 12 Rare H 2

¹⁰⁸ Basaair Al Darajaat – P 1 Ch 12 Rare H 3

¹⁰⁹ Basaair Al Darajaat – P 1 Ch 12 Rare H 4

¹¹⁰ Basaair Al Darajaat – P 1 Ch 12 Rare H 5

Angel of Proximity, or a Messenger Prophet^{as}, or a Momin whose heart Tested for the Eman”¹¹¹.

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ عَلَى الْكَافِرِ لَا يُؤْتِرُ بِأَمْرِنَا إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ أَوْ عَبْدٌ مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ.

It is narrated to us by Muhammad Bin Al Husayn, from Quheyb Bin Hafs, from Abu Baseer who said,

‘Abu Ja’far^{asws} said: ‘Our^{asws} matter (Wilayah) is difficult, becoming more difficult upon the Kafir. None acknowledged with our^{asws} matter except a Messenger Prophet^{as}, or an Angel of Proximity, or a Momin servant whose heart Allah^{azwj} Tested for the Eman”¹¹².

8- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ جَعْفَرِ بْنِ مَالِكِ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ زِيَادِ بْنِ سُوقَةَ قَالَ: كُنَّا عِنْدَ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْحَسَنِ فَذَكَرْنَا مَا أَتَى إِلَيْهِمْ فَبَكَى حَتَّى ابْتَلَتْ لِحْيَتُهُ مِنْ دُمُوعِهِ ثُمَّ قَالَ إِنَّ أَمْرَ آلِ مُحَمَّدٍ أَمْرٌ حَسِيمٌ مُقَنَّعٌ لَا يُسْتَطَاعُ ذِكْرُهُ وَ لَوْ قَدْ قَامَ قَائِمُنَا لَتَكَلَّمَ بِهِ وَ صَدَقَهُ الْقُرْآنُ.

It is narrated to us by Muhammad Bin Ahmad, from Ja’far Bin Malik Al Kufy, from Ali Bin Hashim, from Ziyad Bin Al Munzir, from Ziyad Bin Sowqat who said,

‘We were in the presence of Muhammad Bin Amro Bin Al-Hassan and we mentioned what would be coming to them. He cried until his beard was welt from his tears, then said, ‘The matter (Wilayah) of Progeny^{asws} of Muhammad^{saww} is burdensome, veiled, one has no capacity to mention it, and if our Qaim^{asws} were to rise, he^{asws} would speak with it, and the Quran would ratify him^{asws}”¹¹³.

9- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنْ مُحَمَّدِ بْنِ أَبِيهِمْ عَنْ أَبِيهِمْ عَنْ أَبِي حَمْرَةَ التُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا ثَلَاثٌ مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn Al Luluie, from Muhammad Bin Al Haysam, from his father, from Abu Hamza Al Sumali who said,

‘I heard Abu Ja’far^{asws} saying: ‘Our^{asws} matter (Wilayah) is difficult, becoming more difficult. None can tolerate it except three – an Angel of Proximity, or a Messenger Prophet^{as}, or a servant whose heart Allah^{azwj} Tested for the Eman’.

ثُمَّ قَالَ يَا أَبَا حَمْرَةَ أَلَسْتَ تَعْلَمُ فِي الْمَلَائِكَةِ مُقَرَّبِينَ وَ عَيْرَ مُقَرَّبِينَ وَ فِي النَّبِيِّينَ مُرْسَلِينَ وَ عَيْرَ مُرْسَلِينَ وَ فِي الْمُؤْمِنِينَ مُتَّخِيزِينَ وَ عَيْرَ مُتَّخِيزِينَ

Then he^{asws} said: ‘O Abu Hamza! Don’t you know, among the Angels there are ones of Proximity and without Proximity? And among the Prophets^{as} there are the Messengers and non-Messengers? And among the Momineen are Tested ones and non-Tested ones?’

فُلْتُ بَلَى قَالَ أَلَا تَرَى إِلَى صِغَةِ أَمْرِنَا إِنَّ اللَّهَ اخْتَارَ لَهُ مِنَ الْمَلَائِكَةِ مُقَرَّبِينَ وَ مِنَ النَّبِيِّينَ مُرْسَلِينَ وَ مِنَ الْمُؤْمِنِينَ مُتَّخِيزِينَ.

¹¹¹ Basaair Al Darajaat – P 1 Ch 12 Rare H 6

¹¹² Basaair Al Darajaat – P 1 Ch 12 Rare H 7

¹¹³ Basaair Al Darajaat – P 1 Ch 12 Rare H 8

I said, ‘Yes’. He^{asws} said: ‘Don’t you look at the attributes of our^{asws} matter that Allah^{azwj} Chose for it the ones of Proximity from the Angels, and the Messengers from the Prophets^{as}, and the Tested ones from the Momineen?’¹¹⁴

نادر من الباب في أن علم آل محمد ع سر مستسر و هو نادر من الباب

RARE FROM THE CHAPTER – REGARDING THAT THE KNOWLEDGE OF PROGENY^{asws} OF MUHAMMAD^{saww} IS A SECRET BECOMING MORE SECRETIVE, AND IT IS RARE FROM THE CHAPTER

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَمْرَنَا سِرٌّ فِي سِرٍّ وَ سِرٌّ مُسْتَسِرٌّ وَ سِرٌّ لَا يُغَيِّدُ [هُ] إِلَّا سِرٌّ وَ سِرٌّ عَلَى سِرٍّ وَ سِرٌّ مُقَنَّعٌ بِسِرٍّ.

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Jabir,

‘From Abu Abdullah^{asws} having said: ‘Our^{asws} matter is a secret in a secret, and a secret in a place of secrecy, and a secret nothing can benefit except a secret, and a secret upon a secret, and a secret covered by a secret’.¹¹⁵

2- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْكُوفِيِّ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي الْيُسْرِ قَالَ حَدَّثَنِي زَيْدُ بْنُ الْمُعَدَّلِ عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ أَمْرَنَا هَذَا مَسْتُورٌ مُقَنَّعٌ بِالْمِيثَاقِ مِنْ هَتَكَهُ أَدَلَّهُ اللَّهُ.

It is narrated to us by Muhammad Bin Ahmad, from Ja’far Bin Muhammad Bin Malik Al Kufy who said, ‘It is narrated to me by Ahmad Bin Muhammad, from Abu Al Yusr who said, ‘It is narrated to me by Zayd Bin Al Muaddil, from Aban Bin Usman who said,

‘This matter of ours^{asws} is concealed, covered by the Covenant. One who violates it, Allah^{azwj} would Disgrace him’.¹¹⁶

3- وَ رُوِيَ عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَمْرَنَا هَذَا مَسْتُورٌ مُقَنَّعٌ بِالْمِيثَاقِ وَ مِنْ هَتَكَهُ أَدَلَّهُ اللَّهُ.

And it is reported from Aban Bin Usman who said,

‘Abu Abdullah^{asws} said: ‘This matter of ours^{asws} is concealed, covered by the Covenant, and one who violates it, Allah^{azwj} would Disgrace him’.¹¹⁷

¹¹⁴ Basaair Al Darajaat – P 1 Ch 12 Rare H 9

¹¹⁵ Basaair Al Darajaat – P 1 Ch 12 Rare 2 H 1

¹¹⁶ Basaair Al Darajaat – P 1 Ch 12 Rare 2 H 2

¹¹⁷ Basaair Al Darajaat – P 1 Ch 12 Rare 2 H 3

4- وَ رُوِيَ عَنِ ابْنِ أَبِي حَبُوبٍ عَنْ مُرَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَمْرَنَا هُوَ الْحَقُّ وَ حَقُّ الْحَقِّ وَ هُوَ الظَّاهِرُ وَ بَاطِنُ البَاطِنِ وَ هُوَ السِّرُّ وَ سِرُّ السِّرِّ وَ سِرُّ المُسْتَسِرِّ وَ سِرُّ مُقَنَّعٍ بِالسِّرِّ.

And it is reported from Ibn Abu Mahboub, from Murazim who said,

‘Abu Abdullah^{asws} said: ‘Our^{asws} matter, it is the truth, and truth of the truth, and it is the apparent, and esoteric of the esoteric, and it is the secret, and secret of the secret, and a secret in a secretive place, and a secret covered by the secret’¹¹⁸.

5- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَرَأْتُ عَلَيْهِ آيَةَ الْخُمُسِ فَقَالَ مَا كَانَ لِلَّهِ فَهُوَ لِرَسُولِهِ وَ مَا كَانَ لِرَسُولِهِ فَهُوَ لَنَا

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja’far, from Ali Bin Asbaat, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘The Verse of Khums was recited unto him^{asws}. He^{asws} said: ‘Whatever was for Allah^{azwj}, so it is for His^{azwj} Rasool^{saww}, so it is for us^{asws}’.

ثُمَّ قَالَ لَقَدْ يَسَّرَ اللَّهُ عَلَى الْمُؤْمِنِينَ أَنَّهُ رَزَقَهُمْ خَمْسَةَ دَرَاهِمٍ وَ جَعَلُوا لِرَبِّهِمْ وَاحِدًا وَ أَكَلُوا أَرْبَعَةً خَلَاً

Then he^{asws} said: ‘Allah^{azwj} has Eased upon the Momineen that He^{azwj} Graces them five Dirhams and they made one to be for their Lord^{azwj}, and they are consuming four as Permissible’.

ثُمَّ قَالَ هَذَا مِنْ حَدِيثِنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَعْمَلُ بِهِ وَ لَا يَصْبِرُ عَلَيْهِ إِلَّا مُتَّخِذٌ قَلْبُهُ لِلْإِيمَانِ.

Then he^{asws} said: ‘This is from our^{asws} Hadeeth (which are) difficult, becoming more difficult. None can act with it, nor be patient upon it except one whose heart is Tested for the Eman’¹¹⁹.

¹¹⁸ Basaair Al Darajaat – P 1 Ch 12 Rare 2 H 4

¹¹⁹ Basaair Al Darajaat – P 1 Ch 12 Rare 2 H 5

13 باب في أئمة آل محمد ع أنهم الهادون يهدون إلى ما جاء به النبي ص

CHAPTER 13 – REGARDING IMAMS^{asws} OF PROGENY^{asws} OF MUHAMMAD^{saww}, THEY^{asws} ARE THE GUIDES GUIDING TO WHAT THE PROPHET^{saww} CAME WITH

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَالَ رَسُولُ اللَّهِ ص الْمُنذِرُ [وَ] فِي كُلِّ زَمَانٍ مِمَّا هَادٍ يَهْدِيهِمْ إِلَى مَا جَاءَ بِهِ نَبِيُّ اللَّهِ ثُمَّ الْهُدَاةُ مِنْ بَعْدِهِ عَلِيُّ ع ثُمَّ الْأَوْصِيَاءُ وَاحِدًا بَعْدَ وَاحِدٍ.

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Al Ijaly,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} the Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7]**, he^{asws} said: ‘Rasool-Allah^{saww} is the warner, and during every era there is a guide from us^{asws} guiding them (people) to what the Prophet^{saww} of Allah^{azwj} came with. Then the guide from after him^{saww} is Ali^{asws}, then the successors^{asws}, one after one’¹²⁰.

2- وَ عَنْهُ عَنِ الْحُسَيْنِ عَنِ أَحْمَدَ بْنِ أَبِي حَمْزَةَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي مَرْثَمٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَا قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي هَذِهِ الْآيَةِ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَالَ رَسُولُ اللَّهِ ص الْمُنذِرُ وَ بَعَلِي يَهْتَدِي الْمُهْتَدُونَ.

And from him, from Al Husayn, from Ahmad Bin Abu Hamza, from Aban Bin Usman, from Abu Maryam, from Abdullah Bin Ata’a who said,

‘I heard Abu Abdullah^{asws} saying: ‘Regarding this Verse: **But rather, you are a Warner, and for every people there is a Guide [13:7]**, he^{asws} said: ‘Rasool-Allah^{saww} is the warner and by Ali^{asws} the guided ones are guided’¹²¹.

3 عَلِيُّ بْنُ الْحُسَيْنِ عَنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ بَعْثِ أَبِي جَعْفَرٍ ع يَقُولُ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَالَ الْمُنذِرُ رَسُولُ اللَّهِ ص وَ الْهَادِي عَلِيُّ ع.

Ali Bin Al Husayn, from Ali Bin Fazzal, from his father, from Ibrahim Bin Muhammad Al Ashary, from Muhammad Bin Marwan, from Najam who said,

‘I heard Abu Ja’far^{asws} saying: **But rather, you are a Warner, and for every people there is a Guide [13:7]**: ‘The warner is Rasool-Allah^{saww} and the guide is Ali^{asws}’¹²².

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ عَمْرِو بْنِ عُثْمَانَ عَنِ الْمُفَضَّلِيِّ عَنِ حَابِرٍ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَالَ رَسُولُ اللَّهِ الْمُنذِرُ وَ عَلِيُّ ع الْهَادِي.

It is narrated to us by Muhammad Bin Al Husayn, from Amro Bin Usman, from Al Mufazzal, from Jabir,

¹²⁰ Basaair Al Darajaat – P 1 Ch 13 H 1

¹²¹ Basaair Al Darajaat – P 1 Ch 13 H 2

¹²² Basaair Al Darajaat – P 1 Ch 13 H 3

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7]**, he^{asws} said: 'Rasool-Allah^{saww} is the warner and Ali^{asws} is the guide"¹²³.

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي يُؤُوبَ بْنِ الْحُرِّ عَنْ أَبِي جَعْفَرٍ ع وَ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ أَبِي يُؤُوبَ بْنِ الْحُرِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَالَ رَسُولُ اللَّهِ الْمُنذِرُ وَ عَلِيٌّ الْهَادِي.

It is narrated by Ahmad Bin Muhammad, from Al Husayn, from Muhammad Bin Khalid, from Ayoub Bin Al Hurr,

'From Abu Ja'far^{asws},

And Al Nazar Bin Suweyd, from Yahya Al Halby, from Ayoub Bin Al Hurr, from Abu Baseer,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7]**, he^{asws} said: 'Rasool-Allah^{saww} is the warner and Ali^{asws} is the guide"¹²⁴.

6- أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ النَّضْرِ وَ فَضَالَةَ عَنْ مُوسَى بْنِ بَكْرِ عَنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَالَ كُلُّ إِمَامٍ هَادٍ لِلْقَرْنِ الَّذِي هُوَ فِيهِمْ.

Ahmad Bin Muhammad, from Al Husayn, from Al Nazar, and Fazalat, from Musa Bin Bakr, from Al Fuzeyl who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. He^{asws} said: 'Every Imam^{asws} is a guide for the generation in which he^{asws} is among them"¹²⁵.

7- أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ صَفْوَانَ عَنِ ابْنِ حَازِمٍ عَنْ عَبْدِ الرَّحِيمِ الْقَصْبِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ ع رَسُولُ اللَّهِ ص الْمُنذِرُ وَ عَلِيٌّ الْهَادِي وَ اللَّهُ مَا ذَهَبَتْ مِنَّا وَ مَا زَالَتْ فِينَا إِلَى السَّاعَةِ.

Ahmad, from Al Husayn, from Safwan, from Ibn Hazim, from Abdul Raheem Al Qaseyr,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. He^{asws} said: 'Rasool-Allah^{saww} is the warner and Ali^{asws} is the guide. By Allah^{azwj}! (This Verse) did not go away from us^{asws} and has not ceased to be regarding us^{asws} up to this moment"¹²⁶.

8 ، أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ ابْنِ مَجْبُوبٍ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ دَعَا رَسُولُ اللَّهِ ص بِطَهْرٍ فَلَمَّا فَرَغَ أَخَذَ بِيَدِ عَلِيٍّ ع فَأَلَزَمَهَا يَدَهُ ثُمَّ قَالَ إِنَّمَا أَنْتَ مُنذِرٌ ثُمَّ ضَمَّ يَدَهُ إِلَى صَدْرِهِ وَ قَالَ وَ لِكُلِّ قَوْمٍ هَادٍ

Ahmad, from Al Husayn, from Ibn Mahboub, from Al Sumali who said,

¹²³ Basaair Al Darajaat – P 1 Ch 13 H 4

¹²⁴ Basaair Al Darajaat – P 1 Ch 13 H 5

¹²⁵ Basaair Al Darajaat – P 1 Ch 13 H 6

¹²⁶ Basaair Al Darajaat – P 1 Ch 13 H 7

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} for the cleansing. When he^{saww} was free, he^{saww} grabbed a hand of Ali^{asws} and clasped it in his^{saww} hand, then said: '**But rather, you are a Warner**'. Then he^{saww} pressed his^{asws} hand to his^{asws} chest and said: '**and for every people there is a Guide [13:7]**'.

ثُمَّ قَالَ يَا عَلِيُّ أَنْتَ أَصْلُ الدِّينِ وَ مَنَارُ الْإِيمَانِ وَ غَايَةُ الْهُدَى وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ أَشْهَدُ بِذَلِكَ.

Then he^{saww} said: 'O Ali^{asws}! You^{asws} are the origin of the Religion and minaret of the Eman, and peak of the guidance, and guide of the resplendent. I^{saww} testify with that'¹²⁷

9- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ ع رَسُولُ اللَّهِ الْمُنذِرُ وَ عَلِيُّ ع الْهَادِي يَا بَا مُحَمَّدٍ فَهَلْ مِنَّا هَادٍ الْيَوْمَ

It is narrated to us by Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Muhammad Bin Ismail, from Sa'dan, from Abu Baseers,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, '**But rather, you are a Warner, and for every people there is a Guide [13:7]**'. He^{asws} said: 'Rasool-Allah^{saww} is the warner and Ali^{asws} is the guide. O Abu Muhammad! Is there a guide from us^{asws} today?'

قُلْتُ بَلَى جُعِلْتُ فِدَاكَ مَا زَالَ فِيكُمْ هَادٍ مِنْ بَعْدِ هَادٍ حَتَّى رُفِعَتْ إِلَيْكَ

I said, 'Yes, may I be sacrificed for you^{asws}! There has not ceased to be among you^{asws} a guide after a guide until it was raised to you^{asws}'.

فَقَالَ رَحِمَكَ اللَّهُ يَا بَا مُحَمَّدٍ وَ لَوْ كَانَتْ إِذَا نَزَلَتْ آيَةٌ عَلَى رَجُلٍ ثُمَّ مَاتَ ذَلِكَ الرَّجُلُ مَاتَتِ الْآيَةُ مَاتَ الْكِتَابُ وَ لَكِنَّهُ حَيٌّ يَجْرِي فِيْمَنْ بَقِيَ كَمَا جَرَى فِيْمَنْ مَضَى.

He^{asws} said: 'May Allah^{azwj} have Mercy on you, O Abu Muhammad! And if it had been that when this Verse was Revealed upon a man, then that man dies, the Verse would die, the Book would die. But, it is alive, flowing regarding the one^{asws} who remains, just it flowed among the ones^{asws} in the past'¹²⁸.

¹²⁷ Basaair Al Darajaat – P 1 Ch 13 H 8

¹²⁸ Basaair Al Darajaat – P 1 Ch 13 H 9

14 باب في الأئمة أنهم الصادقون**CHAPTER 14 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE TRUTHFUL**

1- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعِجْلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ إِيَّانَا عَنِّي.

It is narrated by Al Husayn Bin Muhammad, from Al Hassan Bin Ali, from Ahmad Bin Aaiz, from Ibn Uzina, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} the Exalted: ***O you who believe! Fear Allah and be with the truthful ones [9:119].*** He^{asws} said: 'It means us^{asws}',¹²⁹

2- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُ الرِّضَا عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ الصَّادِقُونَ الْأَئِمَّةُ الصَّادِقُونَ بِطَاعَتِهِمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan, from Al Hassan, from Ahmad Bin Muhammad who said,

'I asked Al-Reza^{asws} about Words of Mighty and Majestic: ***O you who believe! Fear Allah and be with the truthful ones [9:119],*** he^{asws} said: 'The truthful are the Imams^{asws}, the righteous (are those who are) in their^{asws} obedience'.¹³⁰

¹²⁹ Basaair Al Darajaat – P 1 Ch 14 H 1

¹³⁰ Basaair Al Darajaat – P 1 Ch 14 H 2

15 باب فيه الفرق بين أئمة العدل من آل محمد ع و أئمة الجور من غيرهم بتفسير رسول الله ص و الأئمة

CHAPTER 15 – REGARDING THE DIFFERENCE BETWEEN THE IMAMS^{asws} OF JUSTICE FROM PROGENY^{asws} OF MUHAMMAD^{saww} AND THE IMAMS (LEADERS) OF TYRANNY FROM OTHERS, BY THE INTERPRETATION OF RASOOL-ALLAH^{saww} AND THE IMAMS^{asws}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ وَ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ بَعِيْرَ هَذَا الْإِسْنَادِ يَرْفَعُهُ إِلَى طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَرَأْتُ فِي كِتَابِ أَبِي الْأَيْمَّةُ فِي كِتَابِ اللَّهِ إِمَامَانِ إِمَامٌ هَدَى وَ إِمَامٌ ضَلَّالٌ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Ismail, from Mansour, from Talha Bin Zayd and Muhammad Bin Abdul Jabbar with other than this chain, raising it to Talha Bin Zayd,

‘From Abu Abdullah^{asws} having said: ‘I^{asws} read in the book of my^{asws} father^{asws}: ‘The Imams in the Book of Allah^{azwj} are two (type of) Imams – An Imam^{asws} of guidance and an imam of straying.

فَأَمَّا أَيْمَةُ الْهُدَى فَيُقَدِّمُونَ أَمْرَ اللَّهِ قَبْلَ أَمْرِهِمْ وَ حُكْمَ اللَّهِ قَبْلَ حُكْمِهِمْ وَ أَمَّا أَيْمَةُ الضَّلَالِ فَإِنَّهُمْ يُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ اللَّهِ وَ حُكْمَهُمْ قَبْلَ حُكْمِ اللَّهِ اتِّبَاعاً لِأَهْوَائِهِمْ وَ خِلَافاً لِمَا فِي الْكِتَابِ.

As for the Imams^{asws} of guidance, they^{asws} giving priority to the Commands of Allah^{azwj} before their^{asws} orders, and Judgment of Allah^{azwj} before their^{asws} decisions; and as for the imams of straying, they are giving priority to their own orders before the Commands of Allah^{azwj}, and their own decisions before the Judgments of Allah^{azwj}, by following their whims and in opposition to what is in the Book”¹³¹.

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ: الْأَيْمَةُ فِي كِتَابِ اللَّهِ إِمَامَانِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ جَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا لَا بِأَمْرِ النَّاسِ يُقَدِّمُونَ أَمْرَ اللَّهِ قَبْلَ أَمْرِهِمْ وَ حُكْمَ اللَّهِ قَبْلَ حُكْمِهِمْ

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Al Husayn Bin Ali, from Muhammad Bin Yahya, from Talha Bin Zayd,

‘Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: ‘The Imams in the Book of Allah^{azwj} are two (types of) Imams. Allah^{azwj} Blessed and Exalted Said: ‘**And We made them as Imams guiding by Our Command [21:73]**, not by the instructions of the people. They^{asws} advance the Commands of Allah^{azwj} before their^{asws} own orders, and Judgment of Allah^{azwj} before their^{asws} own decisions.

وَ قَالَ وَ جَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ يُقَدِّمُونَ أَمْرَ اللَّهِ قَبْلَ حُكْمِ اللَّهِ وَ حُكْمَهُمْ قَبْلَ حُكْمِ اللَّهِ وَ يَأْخُذُونَ بِأَهْوَائِهِمْ خِلَافاً لِمَا فِي كِتَابِ اللَّهِ.

¹³¹ Basaair Al Darajaat – P 1 Ch 15 H 1

And Said: '**And We Made them imams calling to the Fire, [28:41]**. They are advancing their own orders before the Commands of Allah^{azwj}, and their own decisions before the Judgments of Allah^{azwj}, and taking with their own whims in opposition to what is in the Book of Allah^{azwj}'¹³².

3- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الدُّنْيَا لَا تَكُونُ إِلَّا وَفِيهَا إِمَامَانِ بَرٌّ وَ فَاجِرٌ فَالَّذِي قَالَ اللَّهُ تَعَالَى وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا

It is narrate to us by one of our companions, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al Husayn bin Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Surely, the words cannot exist unless and in it are two Imams, a righteous one and an immoral one, those Allah^{azwj} the Exalted Said: **And We made them as Imams guiding by Our Command [21:73]**.

وَ أَمَّا الْفَاجِرُ فَالَّذِي قَالَ اللَّهُ تَعَالَى وَ جَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ.

And as for the immoral, they are those Allah^{azwj} the Exalted Said: **And We Made them imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]**'¹³³.

4- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يُصْلِحُ النَّاسَ إِلَّا إِمَامٌ عَادِلٌ وَ إِمَامٌ فَاجِرٌ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَ قَالَ وَ جَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ.

It is narrated to us by Muhammad Bin Isa, from usman Bin Isa, from Ali, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'The people cannot be corrected except and there is a just Imam^{asws} and an immoral one. Allah^{azwj} Mighty and Majestic Saying: **And We made them as Imams guiding by Our Command [21:73]**, and Said: **And We Made them imams calling to the Fire, [28:41]**'¹³⁴.

5- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ الْأَعْمَشِ عَنْ أَبِي صَادِقٍ عَنْ رَبِيعَةَ بْنِ نَاجِدٍ عَنْ عَلِيِّ ع قَالَ: الْأئِمَّةُ مِنْ قُرَيْشٍ أَبْرَارُهَا أَئِمَّةُ أَبْرَارِهَا وَ فُجَارُهَا أَئِمَّةُ فُجَارِهَا ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ جَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ.

It is narrated to us by Muhammad Bin Isa, from Al Husayn Bin Saeed, from Amro bin Usman Al Amsh, from Abu Sadiq, from Rabie Bin Najid,

'The Imams from Quraysh, its righteous ones are righteous Imams^{asws}, and it's immoral ones are immoral imams'. Then he^{asws} recited this Verse: **And We Made them imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]**'¹³⁵.

¹³² Basaair Al Darajaat – P 1 Ch 15 H 2

¹³³ Basaair Al Darajaat – P 1 Ch 15 H 3

¹³⁴ Basaair Al Darajaat – P 1 Ch 15 H 4

¹³⁵ Basaair Al Darajaat – P 1 Ch 15 H 5

16 باب فيه معرفة أئمة الهدى من أئمة الضلال و أنهم العجبت و الطاغوت و الفواحش

CHAPTER 16 – REGARDING RECOGNISING THE IMAMS^{asws} OF GUIDANCE FROM THE IMAMS OF STRAYING, AND THEY ARE THE FALSE GODS AND THE TYRANS AND THE IMMORALITIES

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ نَدَعُوا كُلَّ أَنْاسٍ بِإِمَامِهِمْ قَالَ فَقَالَ الْمُسْلِمُونَ يَا رَسُولَ اللَّهِ أ لَسْتَ إِمَامَ النَّاسِ كُلِّهِمْ أَجْمَعِينَ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Ghalib, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘When this Verse was Revealed: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]**, the Muslims said, ‘O Rasool-Allah^{saww}! Aren’t you^{saww} the Imam of the people, all of them in their entirety?’

فَقَالَ رَسُولُ اللَّهِ ص أَنَا رَسُولُ اللَّهِ إِلَى النَّاسِ أَجْمَعِينَ وَ لَكِنْ سَيَكُونُ بَعْدِي أئِمَّةٌ عَلَى النَّاسِ مِنَ اللَّهِ مِنْ أَهْلِ بَيْتِي يَثُومُونَ فِي النَّاسِ فَيَكْذِبُونَ وَ يَظْلِمُهُمْ أئِمَّةٌ الْكُفْرِ وَ الضَّلَالِ وَ أَشْيَاعُهُمْ

He^{asws} said: ‘Rasool-Allah^{saww} said: ‘I^{saww} am a Rasool^{saww} of Allah^{azwj} to the people in their entirety, but there will be coming from after me^{saww}, Imams^{asws} upon the people from Allah^{azwj}, from the People^{asws} of my^{saww} Household, who would be standing among the people but they would be belying them^{asws} and oppressing them^{asws} - the imams of the Kufir and the straying, and their adherents.

أَلَا وَ مَنْ وَالَاهُمْ وَ اتَّبَعَهُمْ وَ صدَّقَهُمْ فَهُوَ مِنِّي وَ سَيَلْقَانِي أَلَا وَ مَنْ ظَلَمَهُمْ وَ أعَانَ عَلَى ظُلْمِهِمْ وَ كَذَّبَهُمْ فَلَيْسَ مِنِّي وَ لَا مَعِي وَ أَنَا مِنْهُ بَرِيءٌ.

One who befriends them^{asws}, and follows them^{asws}, and ratifies them^{asws}, so he is from me^{saww}, and with me^{saww}, and would be meeting me^{saww}. Indeed! The one who oppresses them^{asws} and belies them^{asws}, so he is neither from me^{saww}, nor with me^{saww}, and I^{saww} disavow from him”.¹³⁶

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي وَهْبٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ: سَأَلْتُ عَبْدًا صَالِحًا ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ فَقَالَ إِنَّ الْقُرْآنَ لَهُ ظَهْرٌ وَ بَطْنٌ فَحَمِيمٌ مَا حَرَّمَ فِي الْكِتَابِ هُوَ الظَّاهِرُ وَ الْبَاطِنُ مِنْ ذَلِكَ أئِمَّةُ الجُورِ وَ جَمِيعٌ مَا أُحِلَّ فِي الْكِتَابِ هُوَ الظَّاهِرُ وَ الْبَاطِنُ مِنْ ذَلِكَ أئِمَّةُ الْحَقِّ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Al Husayn Bin Saeed, from Abu Wahab, from Muhammad Bin Mansour who said,

‘I asked Abd Al-Salih^{asws} (7th Imam^{asws}) about Words of Allah^{azwj} Blessed and Exalted: **Say: ‘But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden [7:33]**. He^{asws} said: “The Quran is such that for it there is an apparent

¹³⁶ Basaair Al Darajaat – P 1 Ch 16 H 1

and a hidden (meaning). So the entirety of what Allah^{azwj} Prohibited in the Quran, it is the apparent, and the hidden from that are the tyrannical imams (leaders); and the entirety of what Allah^{azwj} the Exalted Permitted in the Book, it is the apparent, and the hidden from that are the Imams^{asws} of the truth”¹³⁷.

3- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ فَلَانَ وَ فُلَانَ

It is narrated to us by Yaquob Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant [4:51]:** ‘So and so, and so and so (Abu Bakr and Umar).

وَ يَقُولُونَ لِلَّذِينَ كَفَرُوا هُوَ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا يَقُولُونَ لِأَيِّمَةِ الضَّلَالِ وَ الدُّعَاةِ إِلَى النَّارِ هُوَ أَهْدَى مِنَ آلِ مُحَمَّدٍ وَ أَوْلِيَائِهِمْ سَبِيلًا

and they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51]. They are saying for the leaders of misguidance and the callers to the Fire, ‘They are better guides than the Progeny^{asws} of Muhammad^{saww} and their^{asws} friends, of the way.

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَ مَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا أَمْ هُمْ نَصِيبٌ مِنَ الْمُلْكِ يَعْني الْإِمَامَ وَ الْخِلَافَةَ فَإِذَا لَا يُؤْتُونَ النَّاسَ تَغْيِيرًا عَنِ النَّاسِ الَّذِينَ عَنِ اللَّهِ.

They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52]. Or is there for them a share in the Kingdom? – meaning the Imam^{asws} (Imamate) and the Caliphate. **(If) So, they would not be giving the people (even) the speck of the date stone [4:53] –** about the people, those whom Allah^{azwj} Meant (Imams^{asws})”¹³⁸.

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ إِذَا فَعَلُوا فَاجِشَةً قَالُوا وَحَدَّثَنَا عَلَيْهَا آبَاءَنَا وَ اللَّهُ أَمَرْنَا بِهَا فَلَنْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Mansour who said,

‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[7:28] And when they commit an immorality they say: We found our fathers doing this, and Allah has Commanded us for it. Say: Surely, Allah does not Command for immoralities; are you saying against Allah what you do not know?.**

فَقَالَ أَرَأَيْتَ أَحَدٌ يُرْغَمُ أَنَّ اللَّهَ أَمَرَ بِالزَّانَاءِ وَ شَرِبِ الخَمْرِ أَوْ بِشَيْءٍ مِنْ هَذِهِ الْمَحَارِمِ فَقُلْتَ لَا فَقَالَ مَا هَذِهِ الْفَاجِشَةُ الَّتِي يَدْعُونَ أَنَّ اللَّهَ أَمَرَ بِهَا فَقُلْتَ اللَّهُ أَعْلَمُ وَ وَبِئْسَ

¹³⁷ Basaair Al Darajaat – P 1 Ch 16 H 2

¹³⁸ Basaair Al Darajaat – P 1 Ch 16 H 3

He^{asws} said: ‘Have you ever seen anyone claiming that Allah^{azwj} Commanded with the adultery, and drinking of the wine, or anything from these Prohibitions?’ I said, ‘No’. He^{asws} said: ‘What are these immoralities that they are claiming that Allah^{azwj} Commanded with these?’ I said, ‘Allah^{azwj} and His^{azwj} Guardian^{asws} are more Knowing’.

قَالَ فَإِنَّ هَذِهِ فِي أَيْمَةِ الْجَوْرِ ادَّعَوْا أَنَّ اللَّهَ أَمَرَهُمْ بِالْإِتِمَامِ بِقَوْمٍ لَمْ يَأْمُرِ اللَّهُ بِالْإِتِمَامِ بِهِمْ فَردَّ اللَّهُ ذَلِكَ عَلَيْهِمْ وَ أَخْبَرَنَا أَنَّهُمْ قَدْ قَالُوا عَلَيْهِ الْكُذِبَ فَسَمَّى اللَّهُ مِنْهُمْ فَاحِشَةً.

He^{asws} said: ‘So this is regarding the tyrannical imams (leaders) who are claiming that Allah^{azwj} Commanded them to be the imams (leaders) of the people. Allah^{azwj} did not Command them with being their imams (leaders). Thus, Allah^{azwj} Rebutted it upon them and Informed that they have said a lie upon Him^{azwj}, and He^{azwj} Termed that as being an immorality from them”¹³⁹.

¹³⁹ Basaair Al Darajaat – P 1 Ch 16 H 4

17 باب في أئمة آل محمد ع و أن الله تعالى أوجب طاعتهم و مودتهم و هم المحسودون على ما آتاهم الله من فضله

CHAPTER 17 – REGARDING IMAMS^{asws} OF PROGENY^{asws} OF MUHAMMAD^{saww}, AND THAT ALLAH^{azwj} THE EXALTED OBLIGATED OBEDIENCE AND CORDIALITY TO THEM^{asws}, AND THEY^{asws} ARE THE ENVIED ONES UPON WHAT ALLAH^{azwj} HAS GIVEN THEM^{asws} OF HIS^{azwj} GRACE

1 مُحَمَّدُ بْنُ عَيْسَى عَنْ رَجُلٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا مَا ذَلِكَ الْمُلْكُ الْعَظِيمُ قَالَ فَزُضْ الطَّاعَةَ وَ مِنْ ذَلِكَ طَاعَةُ جَهَنَّمَ لَهُمْ يَوْمَ الْقِيَامَةِ يَا هِشَامُ.

Muhammad Bin Isa, from A man from Hisham Bin Al Hakam who said,

‘I said to Abu Abdullah^{asws}: ‘**Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].** What is that grand kingdom?’ He^{asws} said: ‘The Obligatory obedience, and from that obedience, Hell would be for them on the Day of Qiyamah, O Hisham!’¹⁴⁰

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَ فِي قَوْلِ اللَّهِ تَعَالَى أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا قَالَ الطَّاعَةَ الْمَفْرُوضَةَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Hammad bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} the Exalted: **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].** He^{asws} said: ‘(Grand kingdom) is the Obligatory obedience’.¹⁴¹

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي جَعْفَرٍ عَ فِي قَوْلِ اللَّهِ تَعَالَى أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ قَالَ نَحْنُ الْمَحْسُودُونَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fazely,

‘From Abu Ja’far^{asws} regarding the Words of the Exalted: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54].** He^{asws} said: ‘We are the envied ones’.¹⁴²

¹⁴⁰ Basaair Al Darajaat – P 1 Ch 17 H 1

¹⁴¹ Basaair Al Darajaat – P 1 Ch 17 H 2

¹⁴² Basaair Al Darajaat – P 1 Ch 17 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَا أَبَا الصَّبَّاحِ نَحْنُ النَّاسُ الْمَحْسُودُونَ وَ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from al Qasim Bin Muhammad and fazalat Bin Ayoub, from Aban Bin Usman, from Abu Al Sabbah Al Kinani,

‘From Abu Abdullah^{asws} having said: ‘O Abu Al Sabbah! We^{asws} are the envied people’, and he^{asws} gestured by his^{asws} hand to his^{asws} chest’.¹⁴³

5- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَتَنَحُّنُ النَّاسَ الْمَحْسُودُونَ عَلَى مَا آتَانَا اللَّهُ مِنَ الْإِمَامَةِ دُونَ خَلْقِ اللَّهِ جَمِيعاً.

It is narrated to us by Ibn Yazeed, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]:** ‘We^{asws} are the people envied upon what Allah^{azwj} has Given us^{asws}, from the Imamate, besides the creatures of Allah^{azwj} altogether’.¹⁴⁴

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ وَ ابْنُ يَزِيدَ مَعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكاً عَظِيماً فَجَعَلْنَا مِنْهُمْ الرُّسُلَ وَ الْأَنْبِيَاءَ وَ الْأَيْمَةَ فَكَيْفَ يُقْرُونَ فِي آلِ إِبْرَاهِيمَ وَ يُنْكِرُونَ فِي آلِ مُحَمَّدٍ ص

It is narrated to us by Muhammad Bin Al Husayn and Ibn Yazeed both together, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly,

‘Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54],** and We^{azwj} Made the Messengers^{as} and the Prophets^{as} and the Imams^{asws} to be from them^{as}. So, how come they are accepting regarding the Progeny of Ibrahim^{as} and are denying regarding the Progeny^{asws} of Muhammad^{saww}?’

فُلْتُ فَمَا مَعْنَى قَوْلِهِ وَ آتَيْنَاهُمْ مُلْكاً عَظِيماً قَالَ الْمَلِكُ الْعَظِيمُ أَنْ جَعَلَ فِيهِمْ أَيْمَةً مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ فَهُوَ الْمَلِكُ الْعَظِيمُ.

I said, ‘So what is the meaning of His^{azwj} Words: **and have Given them a grand kingdom [4:54]?**’ He^{asws} said: ‘The grand kingdom is that He^{azwj} Made Imams^{asws} to be from them^{as}. One who obeys them^{asws} obeys Allah^{azwj}, and one who disobeys them^{asws} disobeys Allah^{azwj}. Thus it is the grand kingdom’.¹⁴⁵

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ مُحَمَّدِ بْنِ الْأَخْوَلِ عَنْ عِمْرَانَ قَالَ: فُلْتُ لَهُ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ فَقَالَ النَّبِيُّ فُئُلْتُ وَ الْحِكْمَةَ قَالَ فَهَمُّ وَ الْقَضَاءُ فُلْتُ لَهُ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ آتَيْنَاهُمْ مُلْكاً عَظِيماً قَالَ الطَّاعَةَ.

¹⁴³ Basaair Al Darajaat – P 1 Ch 17 H 4

¹⁴⁴ Basaair Al Darajaat – P 1 Ch 17 H 5

¹⁴⁵ Basaair Al Darajaat – P 1 Ch 17 H 6

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Yahya Al Halby, from Muhammad Al Ahowl, from Imran who said,

‘I said to him^{asws}, ‘The Words of Allah^{azwj} Blessed and Exalted: **So We have Given the Progeny of Ibrahim, the Book –** He^{asws} said: ‘The Prophet-hood’. I said, ‘**and the Wisdom**’. He^{asws} said: ‘The understanding and the judgments’. I said to him^{asws}, ‘The Words of Allah^{azwj} Blessed and Exalted: **and have Given them a grand kingdom [4:54]**’. He^{asws} said: ‘The obedience’¹⁴⁶.

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ مُسْكَانَ عَنِ الْحَجْرِ عَنْ مُحَمَّدَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ بَمَنْ خَلَقْنَا أُمَّةً يَهْتَدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ قَالَ هُمْ الْأَيْمَةُ.

It is narrated to us by Ahmad Bin Muhammad, from Safwan, from Ibn Muskan, from Al Hajar, from Humran,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]**. He^{asws} said: ‘They^{asws} are the Imams^{asws}’¹⁴⁷.

9- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي هَذِهِ الْآيَةِ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا قَالَ نَحْنُ وَ اللَّهُ النَّاسُ الَّذِينَ قَالَ اللَّهُ تَعَالَى وَ نَحْنُ وَ اللَّهُ الْمَحْسُودُونَ وَ نَحْنُ أَهْلُ هَذَا الْمُلْكِ الَّذِي يَعُودُ إِلَيْنَا.

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from Musa bin Ja’far, from Ali Bin Asbaat, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumaly,

‘From Abu Abdullah^{asws} regarding this Verse: **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**. He^{asws} said: ‘By Allah^{azwj}! We^{asws} are the people, those Allah^{azwj} the Exalted Spoke of, and by Allah^{azwj}, we^{asws} are the envied ones, and we^{asws} are the people of this grand kingdom which shall return to us^{asws}’¹⁴⁸.

¹⁴⁶ Basaair Al Darajaat – P 1 Ch 17 H 7

¹⁴⁷ Basaair Al Darajaat – P 1 Ch 17 H 8

¹⁴⁸ Basaair Al Darajaat – P 1 Ch 17 H 9

18 باب في أئمة آل محمد ع و أن الله قرنهم بنبيه في السؤال فقال وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ

CHAPTER 18 – REGARDING IMAMS^{asws} OF PROGENY OF MUHAMMAD^{saww} AND THAT ALLAH^{azwj} HAS PAIRED THEM^{asws} WITH HIS^{azwj} PROPHET^{saww} REGARDING THE QUESTIONING

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ قَالَ الذِّكْرُ الْقُرْآنُ وَ نَحْنُ قَوْمُهُ وَ نَحْنُ الْمَسْئُولُونَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad, from Rabie, form Al Fazeyl,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**. He^{asws} said: ‘The Zikr is the Quran, and we^{asws} are its People^{asws}, and we^{asws} are to be asked’¹⁴⁹.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنْ عَاصِمٍ عَنْ أَبِي بَصِيرٍ فِي قَوْلِ اللَّهِ تَعَالَى وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ قَالَ رَسُولُ اللَّهِ ص وَ أَهْلُ بَيْتِهِ الْمَسْئُولُونَ وَ هُمْ أَهْلُ الذِّكْرِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Aasim, from Abu Baseer,

‘Regarding the Words of Allah^{azwj} the Exalted: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**. he^{asws} said: ‘Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household are the questioned ones^{asws}, and they^{asws} are the People^{asws} of Al-Zikr’¹⁵⁰.

3- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ صَفْوَانَ عَنِ الرَّضَا ع فِي قَوْلِ اللَّهِ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ قَالَ نَحْنُ هُمْ.

It is narrated to us by Abbad Bin Suleyman, from Sa’ad Bin Sa’d, from Safwan,

‘From Al-Reza^{asws} regarding the Words of Allah^{azwj}: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**, he^{asws} said: ‘We^{asws} are they’¹⁵¹.

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ الرَّضَا ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ مِنْ هُمْ قَالَ نَحْنُ.

It is narrated to us by Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Safwan Bin Yahya,

¹⁴⁹ Basaair Al Darajaat – P 1 Ch 18 H 1

¹⁵⁰ Basaair Al Darajaat – P 1 Ch 18 H 2

¹⁵¹ Basaair Al Darajaat – P 1 Ch 18 H 3

'From Abu Al-Hassan Al-Reza^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**, who are they?' He^{asws} said: 'Us^{asws}'.¹⁵²

5- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عَمْرِو بْنِ يَزِيدَ قَالَ قَالَ أَبُو جَعْفَرٍ ع وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْتَأْذَنُونَ قَالَ رَسُولُ اللَّهِ ص وَ أَهْلُ بَيْتِهِ أَهْلُ الذِّكْرِ وَ هُمْ الْمَسْتَأْذَنُونَ.

It is narrated to us by Al Abbas Bin Marouf, from Hammad Bin Isa, from Umaro Bin Yazeed who said,

'Abu Ja'far^{asws} said: '**And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**: 'Rasool-Allah^{saww} and People^{asws} of his^{saww} Household are the Zikr, and they^{asws} would be Questioned''.¹⁵³

6- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْتَأْذَنُونَ قَالَ الذِّكْرُ الْقُرْآنُ وَ نَحْنُ قَوْمُهُ وَ نَحْنُ الْمَسْتَأْذَنُونَ.

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Bin Muawiya,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**. He^{asws} said: 'The Zikr is the Quran, and we^{asws} are its people, and we^{asws} would be Asked'.¹⁵⁴

7- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو جَعْفَرٍ ع وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْتَأْذَنُونَ قَالَ رَسُولُ اللَّهِ ص وَ أَهْلُ بَيْتِهِ أَهْلُ الذِّكْرِ وَ هُمْ الْمَسْتَأْذَنُونَ.

It is narrated to us by Ibn Marouf, from Hammad Bin Isa, from Umar Bin Yazeed who said,

'Abu Ja'far^{asws} said: '**And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**: 'He^{asws} said: 'Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household are the People^{asws} of the Zikr, and they^{asws} are to be asked''.¹⁵⁵

8- حَدَّثَنَا بِهَذَا الْإِسْنَادِ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْتَأْذَنُونَ قَالَ إِنَّمَا عَنَّا بِهَا نَحْنُ أَهْلُ الذِّكْرِ وَ نَحْنُ الْمَسْتَأْذَنُونَ.

It is narrated to us by this chain, from Bureyd, from Muawiya,

'From Abu Ja'far^{asws} regarding the Words of Blessed and Exalted: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**. He^{asws} said: 'But rather we^{asws} are meant by it. We^{asws} are the People^{asws} of the Zikr, and we^{asws} are to be asked''.¹⁵⁶

¹⁵² Basaair Al Darajaat – P 1 Ch 18 H 4

¹⁵³ Basaair Al Darajaat – P 1 Ch 18 H 5

¹⁵⁴ Basaair Al Darajaat – P 1 Ch 18 H 6

¹⁵⁵ Basaair Al Darajaat – P 1 Ch 18 H 7

¹⁵⁶ Basaair Al Darajaat – P 1 Ch 18 H 8

19 باب في أئمة آل محمد ع أنهم أهل الذكر الذين أمر الله بسؤالهم و الأمر إليهم إن شاءوا أجابوا و إن شاءوا لم يجيبوا

CHAPTER 19 – REGARDING IMAMS^{asws} OF PROGENY^{asws} OF MUHAMMAD^{saww}, THEY^{asws} ARE THE PEOPLE OF THE ZIKR, THOSE ALLAH^{azwj} HAS COMMANDED WITH ASKING THEM^{asws}, AND THE INSTRUCTIONS ARE UP TO THEM, IF THEY^{asws} SO DESIRE THEY ANSWER, AND IF THEY^{asws} SO DESIRES, THEY^{asws} DO NOT ANSWER

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع وَ دَخَلَ عَلَيْهِ الْوَرْدُ أَخُو الْكُمَيْتِ فَقَالَ جَعَلَنِي اللَّهُ فِدَاكَ اخْتَبَرْتُكَ سَبْعِينَ مَسْأَلَةً مَا يَخْضُرُنِي مَسْأَلَةٌ وَاحِدَةٌ مِنْهَا قَالَ وَ لَا وَاحِدَةٌ يَا وَرْدُ قَالَ بَلَى فَمَا حَضَرَنِي وَاحِدَةٌ قَالَ وَ مَا هِيَ

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al Hazramy who said,

‘I was in the presence of Abu Ja’far^{asws} and Al-Ward, brother of Al-Kumeyt entered and said, ‘May Allah^{azwj} Make me to be sacrificed for you^{asws}! (I had) seventy questions and (now) no one from me presented to me’. He^{asws} said: ‘And not even one, O Ward?’ He said, ‘Yes, one has presented to me’. He^{asws} said: ‘And what is it?’

قَالَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ يَا وَرْدُ أَمَرَكُمُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنْ تَسْأَلُونَا وَ لَنَا إِنْ سَأَلْنَاكُمْ وَ إِنْ سَأَلْنَاكُمْ لَمْ يُجِبْنَاكُمْ.

He said, ‘The Words of Allah^{azwj} Blessed and Exalted: **therefore ask the people of Al-Zikr if you don’t know [16:43]**’. He^{asws} said: ‘O Ward! Allah^{azwj} Blessed and Exalted Commands you to ask us^{asws}, and for us^{asws} is that if we^{asws} so desire, we^{asws} answer you, and if we^{asws} so desire, we^{asws} do not answer you’¹⁵⁷.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي الْحُسَيْنِ الرَّضَا ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَلَى الْأُئِمَّةِ مِنَ الْفَرَضِ مَا لَيْسَ عَلَى شِيعَتِهِمْ وَ عَلَى شِيعَتِنَا مَا لَيْسَ عَلَيْنَا

It is narrated to us by Ahmad Bin Muhammad, from Al Washa,

‘From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘Upon the Imams^{asws} from the Obligations is what isn’t upon their Shias, and upon our^{asws} Shias is what isn’t upon us^{asws}.’

أَمْرَهُمْ اللَّهُ أَنْ يَسْأَلُونَا فَقَالَ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَأَمْرُهُمْ أَنْ يَسْأَلُونَا وَ لَيْسَ عَلَيْنَا الْجَوَابُ إِنْ سَأَلْنَاكُمْ وَ إِنْ سَأَلْنَاكُمْ لَمْ نَسْأَلْكُمْ.

Allah^{azwj} Commanded them to ask us^{asws}. He^{azwj} Said: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{azwj} Commanded them to ask us^{asws}, and the answering isn't upon us^{asws}. If we^{asws} so desire, we^{asws} shall answer, and if we^{asws} so desire, we^{asws} shall withhold".¹⁵⁸

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْنَطِيِّ قَالَ: كَتَبْتُ إِلَى الرِّضَا ع كِتَاباً فَكَانَ فِي بَعْضِ مَا كَتَبْتُ إِلَيْهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَسْتَأْذِنُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ وَ قَالَ اللَّهُ وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

It is narrated to us by Ahmad Bin Muhammad Al Bazanty who said,

'I wrote a letter to Al-Reza^{asws}, and there was among part of what I wrote to him^{asws}, 'Allah^{azwj} Mighty and Majestic Said: **therefore ask the people of Al-Zikr if you don't know [16:43]**, and Allah^{azwj} Said: **'And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122]**.

فَقَدْ فُرِضَتْ عَلَيْكُمُ الْمَسْأَلَةُ وَ لَمْ يُفْرَضْ عَلَيْنَا الْجَوَابُ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ.

(He^{asws} said): 'The questioning is Obligated upon you all, and the answering is not Obligated upon us^{asws}. Allah^{azwj} Mighty and Majestic Said: **But if they do not answer you, then know that rather, they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]**'.¹⁵⁹

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى فَسْتَأْذِنُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ مَنْ هُمْ قَالَ نَحْنُ قَالَ فُلْتُمْ عَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ فُلْتُمْ عَلَيْكُمْ أَنْ نُجِيبُونَ قَالَ ذَلِكَ إِلَيْنَا.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al-Zikr if you don't know [16:43]**, who are they?' He^{asws} said: 'Us^{asws}'. I said, 'Upon us is that we ask you^{asws}?' He^{asws} said: 'Yes'. I said, 'Upon you^{asws} is that you^{asws} must answer?' He^{asws} said: 'That is up to us^{asws}'.¹⁶⁰

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنِ ثَعْلَبَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى فَسْتَأْذِنُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ مَنْ هُمْ قَالَ نَحْنُ فُلْتُمْ فَمَنْ الْمَأْمُورُونَ بِالْمَسْأَلَةِ قَالَ أَنْتُمْ قَالَ فُلْتُمْ فَإِنَّا نَسْأَلُكَ كَمَا أَمَرْنَا وَ قَدْ ظَنَنْتُ أَنَّهُ لَا يَمْتَعُ مِنِّي إِذَا أَتَيْتُهُ مِنْ هَذَا الْوَجْهِ قَالَ فَقَالَ إِنَّمَا أَمَرْتُمْ أَنْ تَسْأَلُونَا وَ لَيْسَ لَكُمْ عَلَيْنَا الْجَوَابُ إِذَا تَمَّ ذَلِكَ إِلَيْنَا.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'aba, from Zurara,

¹⁵⁸ Basaair Al Darajaat – P 1 Ch 19 H 2

¹⁵⁹ Basaair Al Darajaat – P 1 Ch 19 H 3

¹⁶⁰ Basaair Al Darajaat – P 1 Ch 19 H 4

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al Zikr if you don't know [16:43]**, (I, the narrator said), 'Who are they? He^{asws} said: 'Us^{asws}'. I said, 'So who are the ones being Commanded with the questioning?' He^{asws} said: 'You are'. I said, 'We have to ask you^{asws} just as we are Commanded', and I had thought that he^{asws} will not refuse me when I come to him^{asws} from this perspective'. He^{asws} said: 'But rather you are Commanded to ask us^{asws}, and that answer isn't for you upon us^{asws}, but rather that is up to us^{asws}',¹⁶¹

6- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ قَوْلِ اللَّهِ تَعَالَى فَسْتَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ مَنْ هُمْ قَالَ نَحْنُ هُمْ

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Zurara who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} the Exalted: **therefore ask the people of Al Zikr if you don't know [16:43]**, who are they?' He^{asws} said: 'We^{asws} are they^{asws}'.

قَالَ قُلْتُ عَيْنًا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ قُلْتُ فَعَلَيْكُمْ أَنْ تُجِيبُونَا قَالَ ذَلِكَ إِيَّانَا.

He (the narrator) said, 'I said, 'Upon us to that we should be asking you^{asws}? He^{asws} said: 'Yes'. I said, 'Is it upon you^{asws} that you^{asws} answer us?' He^{asws} said: 'That is up to us^{asws}'.¹⁶²

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ صَفْوَانَ عَنْ مُعَلَّى بْنِ أَبِي عُمَرَ عَنْ مَعْلَى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسْتَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ هُمْ أَلْ مُحَمَّدٍ فَعَلَى النَّاسِ أَنْ يَسْأَلُوهُمْ وَ لَيْسَ عَلَيْهِمْ أَنْ يُجِيبُوا ذَلِكَ إِلَيْهِمْ إِنْ شَاءُوا أَحَابُوا وَ إِنْ شَاءُوا لَمْ يُجِيبُوا.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Moalla Bin Abu Usman, from Moalla Bin Khuneys,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'They are the Progeny^{asws} of Muhammad^{saww}. It is upon the people to ask them^{asws}, and it isn't upon them^{asws} that they answer. That is up to them^{asws}. If they^{asws} so desire, they^{asws} would answer, and if they^{asws} so desire, they^{asws} would not answer''.¹⁶³

8- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لَهُ يَكُونُ الْإِمَامُ يُسْأَلُ عَنِ الْحَلَالِ وَ الْحَرَامِ وَ لَا يَكُونُ عِنْدَهُ فِيهِ شَيْءٌ قَالَ لَا فَقَالَ قَالَ اللَّهُ تَعَالَى فَسْتَلُّوا أَهْلَ الذِّكْرِ هُمْ الْأَيْمَةُ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Fazzal, from Sa'alba, from Zurara who said,

'I said to him^{asws}, 'Can the Imam^{asws} be such that he^{asws} is asked about the Permissible(s) and the Prohibitions and there does not happen to be anything with him^{asws} regarding it?' He^{asws} said: 'Allah^{azwj} the Exalted Said: **therefore ask the people of Al-Zikr** - they are the Imams^{asws} - **if you don't know [16:43]**'.

¹⁶¹ Basaair Al Darajaat – P 1 Ch 19 H 5

¹⁶² Basaair Al Darajaat – P 1 Ch 19 H 6

¹⁶³ Basaair Al Darajaat – P 1 Ch 19 H 7

فُلْتُ مَنْ هُمْ قَالَ نَحْنُ فُلْتُ فَمَنْ الْمَأْمُورُ بِالسَّأَلِ قَالَ أَنْتُمْ فُلْتُ فَإِنَّا نَسْأَلُكَ وَ قَدْ رُمْتُ أَنَّهُ لَا يَمْنَعُ مِنِّي إِذَا أَتَيْتُهُ مِنْ هَذَا الْوَجْهِ قَالَ إِنَّمَا أَمْرُهُمْ أَنْ تَسْأَلُوا وَ لَيْسَ عَلَيْنَا الْجَوَابُ إِنَّمَا ذَلِكَ إِلَيْنَا.

I said, 'Who are they?' He^{asws} said: 'Us^{asws}'. I said, 'So, who are the ones Commanded with the questioning?' He^{asws} said: 'You are'. I said, 'So, we have to ask you^{asws}? – and I thought that he^{asws} would not refuse me when I came to him^{asws} from this perspective'. He^{asws} said: 'But rather you are Commanded to be asking, and the answer isn't (Obligated) upon us^{asws}. But rather, that is up to us^{asws}'.¹⁶⁴

9- حَدَّثَنَا السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ عَاصِمِ بْنِ هُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ نَحْنُ أَهْلُ الذِّكْرِ وَ نَحْنُ الْمَسْئُولُونَ.

It is narrated to us by Al Sindy Bin Muhammad, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'We^{asws} are the People^{asws} of the Zikr, and we^{asws} are questioned ones^{asws}'.¹⁶⁵

10- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ ص وَ أَهْلُ بَيْتِهِ هُمْ أَهْلُ الذِّكْرِ وَ هُمْ الْأَيُّمَةُ.

It is narrated to us by Muhammad Bin Al Husayn, and Muhammad Bin Abul Jabbar, from Ibn Fazzal, from Sa'alba, from one of our companions, from Muhammad Bin Marwan, from Al Fuzeyl Bin Yasaar,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don't know [16:43]**, he^{asws} said: 'Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household, they^{asws} are the People^{asws} of the Zikr, and they^{asws} are the Imams^{asws}'.¹⁶⁶

11- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الذِّكْرُ مُحَمَّدٌ وَ نَحْنُ أَهْلُهُ وَ نَحْنُ الْمَسْئُولُونَ.

It is narrated to us by Ahmad Bin Musa, from Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'The Zikr is Muhammad^{saww} and we^{asws} are his^{saww} people^{asws}, and we^{asws} are the ones to be asked'.¹⁶⁷

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ فِي قَوْلِ اللَّهِ تَعَالَى فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ نَحْنُ هُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Suleyman Bin Ja'far Al Ja'fary who said,

¹⁶⁴ Basaair Al Darajaat – P 1 Ch 19 H 8

¹⁶⁵ Basaair Al Darajaat – P 1 Ch 19 H 9

¹⁶⁶ Basaair Al Darajaat – P 1 Ch 19 H 10

¹⁶⁷ Basaair Al Darajaat – P 1 Ch 19 H 11

'I heard Abu Al-Hassan^{asws} saying regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'We^{asws} are they'¹⁶⁸.

13- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ ص وَ الْأَيْمَةُ هُمْ أَهْلُ الذِّكْرِ قَالَ اللَّهُ تَعَالَى وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تَسْتَلُونَ قَالَ نَحْنُ قَوْمُهُ وَ نَحْنُ الْمَسْتَلُونَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Muhammad Bin Marwan, from Al Fuzeyl,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'Rasool-Allah^{saww} and the Imams^{asws}, they^{asws} are the People^{asws} of the Zikr. Allah^{azwj} the Exalted Said: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**. We^{asws} are his^{asws} people and we^{asws} are the ones^{asws} to be asked''¹⁶⁹.

14- حَدَّثَنَا ابْنُ بَرِيدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الذِّكْرُ الْقُرْآنُ وَ نَحْنُ الْمَسْتَلُونَ.

It is narrated to us by Ibn Yazeed and Muhammad Bin Al Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said, 'The Words of Allah^{azwj} Mighty and Majestic: **therefore ask the people of Al-Zikr if you don't know [16:43]**'. He^{asws} said: 'The Zikr is the Quran, and we^{asws} the ones to be asked''¹⁷⁰.

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ أَبِي عَثْمَانَ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ هُمْ أَلْ مُحَمَّدٍ ص

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Abu Usman, from Al Moalla Bin Khuneys,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'They^{asws} are the Progeny^{asws} of Muhammad^{saww}'.

فَذَكَرْنَا لَهُ حَدِيثَ الْكَلْبِيِّ أَنَّهُ قَالَ هِيَ فِي أَهْلِ الْكِتَابِ قَالَ فَلَعَنَهُ وَ كَذَّبَهُ.

We mentioned the Hadeeth of Al-Kalby to him^{asws} that he said it was regarding the people of the Book (Jews and Christians)'. He^{asws} cursed him and belied him''¹⁷¹.

16- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ بُكَيْرٍ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ نَحْنُ قُلْتُ نَحْنُ الْمَأْمُورُونَ أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ وَ ذَلِكَ لِإِنَّا إِنْ شَفَعْنَا أَحَبْنَا وَ إِنْ شَفَعْنَا لَمْ نُجِبْ.

¹⁶⁸ Basaair Al Darajaat – P 1 Ch 19 H 12

¹⁶⁹ Basaair Al Darajaat – P 1 Ch 19 H 13

¹⁷⁰ Basaair Al Darajaat – P 1 Ch 19 H 14

¹⁷¹ Basaair Al Darajaat – P 1 Ch 19 H 15

It is narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Muskan, from Bukeyr, from the one who reported it,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don’t know [16:43]**. He^{asws} said: ‘We^{asws} are’. I said, ‘We are the ones Commanded to question you^{asws}?’ He^{asws} said: ‘Yes, and that is up to us^{asws}. If he we^{asws} so desire, we^{asws} answer, and if we^{asws} so desire we^{asws} do not answer’¹⁷².

17- حَدَّثَنَا السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ [الْعَلَاءِ] عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ إِنَّ مِنْ عِنْدَنَا يَزْعُمُونَ أَنَّ قَوْلَ اللَّهِ فَسْتَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ أَنَّهُمُ الْيَهُودُ وَ النَّصَارَى

It is narrated to us by Al Sindy Bin Muhammad, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘The ones with us are claiming that the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don’t know [16:43]**, they are the Jews and the Christians’.

قَالَ إِذَا يَدْعُونَهُمْ إِلَى دِينِهِمْ ثُمَّ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ فَقَالَ تَحْنُ أَهْلُ الذِّكْرِ وَ تَحْنُ الْمَسْئُولُونَ.

He^{asws} said: ‘Then they would be calling to their Religion’. Then he^{asws} gestured with his^{asws} hand to his^{asws} chest and said: ‘We^{asws} are the People^{asws} of the Zikr and we^{asws} are the ones^{asws} to be asked’¹⁷³.

18- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسْتَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ هُمْ آلُ مُحَمَّدٍ أَلَا وَ أَنَا مِنْهُمْ.

It is narrated to us by Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabatany,

‘From Abu Abdullah^{asws} having been asked about the Words of Allah^{azwj} Mighty and Majestic: **therefore ask the people of Al-Zikr if you don’t know [16:43]**. He^{asws} said: ‘They are the Progeny^{asws} of Muhammad^{saww}. Indeed, and I^{asws} am from them^{asws}’¹⁷⁴.

19- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ عَنْ عَبْدِ الْحَمِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى فَسْتَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ كِتَابُ اللَّهِ الذِّكْرُ وَ أَهْلُهُ آلُ مُحَمَّدٍ الَّذِينَ أَمَرَ اللَّهُ بِسُؤَالِهِمْ وَ لَمْ يُؤْمَرُوا بِسُؤَالِ الْجَهَالِ وَ سَمَّى اللَّهُ الْفُرَّانَ ذِكْرًا فَقَالَ وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَ لَعَلَّهُمْ يَتَفَكَّرُونَ.

It is narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem, from Abdul Hameed,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al-Zikr if you don’t know [16:43]**. He^{asws} said: ‘The Book of Allah^{azwj} is the Zikr and its People^{asws} are the Progeny^{asws} of Muhammad^{saww}, the ones Allah^{azwj} Commanded with asking them^{asws}, and did not Command with asking the ignorant ones; and Allah^{azwj} Named

¹⁷² Basaair Al Darajaat – P 1 Ch 19 H 16

¹⁷³ Basaair Al Darajaat – P 1 Ch 19 H 17

¹⁷⁴ Basaair Al Darajaat – P 1 Ch 19 H 18

the Quran as Zikr, so He^{azwj} Said: ***'and We Sent the Reminder to you in order to clarify to the people what has been Sent to them, and perhaps they would be thinking [16:44]'***¹⁷⁵.

20- بِإِسْنَادٍ عَنِ الرَّضَا قَالَ: قَالَ اللَّهُ فَسْتَلُوا أَهْلَ الذِّكْرِ وَ هُمْ الْأَيْمَةُ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَعَلَيْهِمْ أَنْ يَسْأَلُوهُمْ وَ لَيْسَ عَلَيْهِمْ أَنْ يُجِيبُوهُمْ إِنْ شَاءُوا أَحَابُوا وَ إِنْ شَاءُوا لَمْ يُجِيبُوا.

(By the chains from Al-Reza^{asws} having said: 'Allah^{azwj} Said: ***'therefore ask the people of Al-Zikr - and they^{asws} are the Imams^{asws}, if you don't know [16:43]***. Upon them (people) that they ask them^{asws}, and it isn't upon them^{asws} that they^{asws} answer them. If they^{asws} so desire, they answer, and if they^{asws} so desire, they do not answer".¹⁷⁶

21- وَ عَنْهُ بِحَدِّ إِسْنَادٍ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ مَنْ هُمْ قَالَ نَحْنُ هُمْ.

And from him, by this chain, said, 'I asked him (Al Reza^{asws}) about Words of Allah^{azwj} the Exalted: ***'therefore ask the people of Al-Zikr if you don't know [16:43]***, who are they?' He^{asws} said: 'We^{asws} are they^{asws}'.¹⁷⁷

22- حَدَّثَنَا أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ فَضَالَةَ عَنِ أَبِي بَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الذِّكْرُ الْقُرْآنُ وَ آلُ رَسُولِ اللَّهِ أَهْلُ الذِّكْرِ وَ هُمْ الْمَسْتَأْذِنُونَ.

It is narrated to us by Ahmad, from Al Husayn, from fazalat, from Aban, from Muhammad Bin Musoim,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: ***'therefore ask the people of Al-Zikr if you don't know [16:43]***. He^{asws} said: 'The Zikr is the Quran, and the Progeny^{asws} of the Rasool^{saww} are the People^{asws} of the Zikr, and they^{asws} are to be asked".¹⁷⁸

23- حَدَّثَنَا السُّنْدِيُّ عَنِ عَاصِمِ بْنِ حُمَيْدٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الذِّكْرُ الْقُرْآنُ وَ آلُ رَسُولِ اللَّهِ ص أَهْلُ الذِّكْرِ وَ هُمْ الْمَسْتَأْذِنُونَ.

It is narrated to us by Al Sindy, from Aasim Bin Humejd, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding the Words of Blessed and Exalted: ***'therefore ask the people of Al-Zikr if you don't know [16:43]***. He^{asws} said: 'The Zikr is the Quran and the Progeny^{asws} of the Rasool^{saww} are the People^{asws} of the Zikr, and they^{asws} are to be asked".¹⁷⁹

24- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ مِنَ الْمَعْنِيِّ بِذَلِكَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Dawood Al Mustariq, from Sa'alba Bin Maymoun, from Zurara who said,

¹⁷⁵ Basaair Al Darajaat – P 1 Ch 19 H 19

¹⁷⁶ Basaair Al Darajaat – P 1 Ch 19 H 20

¹⁷⁷ Basaair Al Darajaat – P 1 Ch 19 H 21

¹⁷⁸ Basaair Al Darajaat – P 1 Ch 19 H 22

¹⁷⁹ Basaair Al Darajaat – P 1 Ch 19 H 23

'I said to Abu Ja'far^{asws}, 'Words of Allah^{azwj} Blessed and Exalted: **therefore ask the people of Al-Zikr if you don't know [16:43]**, who is meant by that?' (He^{asws} said: 'We^{asws} are')

قَالَ قُلْتُ فَأَنْتُمْ الْمَسْئُولُونَ قَالَ نَعَمْ قَالَ قُلْتُ وَنَحْنُ السَّائِلُونَ قَالَ نَعَمْ

He (the narrator) said, 'I said, 'So you^{asws} are the ones to be asked?' He^{asws} said: 'Yes'. I said, 'And we are the questioners?' He^{asws} said: 'Yes'.

قَالَ قُلْتُ فَعَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ قُلْتُ وَ عَلَيْنَكُمْ أَنْ تُجِيبُونَا قَالَ لَا ذَلِكَ إِلَيْنَا إِنْ شِئْنَا فَعَلْنَا وَ إِنْ شِئْنَا لَمْ نَفْعَلْ

He (the narrator) said, 'I said, 'It is upon us that we ask you^{asws}? He^{asws} said: 'Yes'. I said, 'And upon you^{asws} is that you^{asws} answer us^{asws}? He^{asws} said: 'No, that is up to us^{asws}. If we^{asws} so desire we^{asws} do so, and if we^{asws} so desire, we^{asws} do not do so'.

ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أَمْسِكْ بِعَيْرِ حِسَابٍ.

Then he^{asws} said: '**This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**'.¹⁸⁰

25- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِي دَاوُدَ عَنْ سُلَيْمَانَ بْنِ سُفْيَانَ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَسْتَأْمُرُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ مِنَ الْمَعْنِيِّ بِذَلِكَ قَالَ نَحْنُ قَالَ قُلْتُ فَأَنْتُمْ الْمَسْئُولُونَ قَالَ نَعَمْ

It is narrated to us by Muhammad Bin Al Husayn, from Abu Dawood, from Suleyman Bin Sufran, from Sa'alba Bin Maymoun, from Zurara who said,

'I said to Abu Ja'far^{asws}, 'Words of Allah^{azwj} Blessed and Exalted: **therefore ask the people of Al-Zikr if you don't know [16:43]**, who are meant by that?' He^{asws} said: 'We^{asws} are'. I said, 'So you^{asws} are the ones to ask?' He^{asws} said: 'Yes'.

قَالَ قُلْتُ وَ نَحْنُ السَّائِلُونَ قَالَ نَعَمْ قَالَ قُلْتُ فَعَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ قُلْتُ وَ عَلَيْنَكُمْ أَنْ تُجِيبُونَا قَالَ لَا ذَلِكَ إِلَيْنَا إِنْ شِئْنَا فَعَلْنَا وَ إِنْ شِئْنَا لَمْ نَفْعَلْ

He (the narrator) said, 'I said, 'And we are the questioners?' He^{asws} said: 'Yes'. I said, 'So upon us that we ask you^{asws}? He^{asws} said: 'Yes'. I said, 'And upon you^{asws} is that you^{asws} answer us?' He^{asws} said: 'No, that is up to us^{asws}, if we^{asws} like we^{asws} do so, and if we like, we^{asws} do not do so'.

ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أَمْسِكْ بِعَيْرِ حِسَابٍ.

Then he^{asws} said: '**This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**'.¹⁸¹

26- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ بِشِيرٍ عَنْ مُثَنَّى الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ فِي قَوْلِهِ فَسْتَأْمُرُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ ص وَ أَهْلُ بَيْتِهِ مِنَ الْأَيْمَةِ هُمْ أَهْلُ الذِّكْرِ.

¹⁸⁰ Basaair Al Darajaat – P 1 Ch 19 H 24

¹⁸¹ Basaair Al Darajaat – P 1 Ch 19 H 25

It is narrated to us by Muhammad Bin Ja'far Bin Bashir, from Musanna Al Hannat, from Abdullah Bin Ajlan,

'Regarding His^{azwj} Words: **therefore ask the people of Al Zikr if you don't know [16:43]**. He said, 'Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household from the Imams^{asws}, they^{asws} are the People^{asws} of the Zikr".¹⁸²

27- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ حَمَّادٍ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَسْتَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الذِّكْرُ الْقُرْآنُ وَ نُحْنُ أَهْلُهُ.

It is narrated to us by Ibn Marouf, form Hammad, from Bureyd,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'The Zikr is the Quran, and we^{asws} are its People^{asws},"¹⁸³

28- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ ع قَالَ: عَلَى الْأَيْمَةِ مِنَ الْفَرَائِضِ مَا لَيْسَ عَلَى شِيعَتِهِمْ وَ عَلَى شِيعَتِنَا مَا لَيْسَ عَلَيْنَا أَمْرُهُمْ اللَّهُ أَنْ يَسْأَلُونَا فَقَالَ فَسْتَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa,

'From Abu Al-Hassan^{asws} having said: 'From the Obligations upon the Imams^{asws} what Isn't upon their Shias, and upon our^{asws} Shias is what isn't upon us. Allah^{azwj} Commanded them to be asking us^{asws}, so He^{azwj} Said: **therefore ask the people of Al-Zikr if you don't know [16:43]**.

فَأَمْرُهُمْ أَنْ يَسْأَلُونَا وَ لَيْسَ عَلَيْنَا الْجَوَابُ إِنْ سَأَلْنَا أَجَبْنَا وَ إِنْ سَأَلْنَا أَمْسَكْنَا.

He^{azwj} Commanded them that they should be asking us^{asws} and the answer (ing) isn't upon us^{asws}. If we^{asws} like we^{asws} answer, and if we^{asws} like, we^{asws} withhold".¹⁸⁴

¹⁸² Basaair Al Darajaat – P 1 Ch 19 H 26

¹⁸³ Basaair Al Darajaat – P 1 Ch 19 H 27

¹⁸⁴ Basaair Al Darajaat – P 1 Ch 19 H 28

20 باب في الأئمة ع يكون عندهم الحلال و الحرام في الأحوال كلها و لكن لا يجيبون

CHAPTER 20 – REGARDING THE IMAMS^{asws}, THERE HAPPENS TO BE WITH THEM^{asws}, THE PERMISSIBLES AND THE PROHIBITIONS DURING ALL OF THE SITUATIONS, BUT THEY^{asws} DON'T ANSWER

1- حَدَّثَنَا بِهَذَا الْإِسْنَادِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ يَكُونُ الْإِمَامُ فِي حَالٍ يُسْأَلُ عَنِ الْحَلَالِ وَ الْحَرَامِ وَ الَّذِي يَحْتَاجُ النَّاسُ إِلَيْهِ فَلَا يَكُونُ عِنْدَهُ شَيْءٌ قَالَ لَا وَ لَكِنْ قَدْ يَكُونُ عِنْدَهُ وَ لَا يُجِيبُ.

It is narrated to us by this chain, said, 'I said to Abu Al-Hassan^{asws}, 'Can the Imam^{asws} happen to be in such a state that he^{asws} is asked about the Permissible(s) and the Prohibitions, and that which the people are needy to, and there does not happen to be anything with him^{asws}? He^{asws} said: 'No, but it would happen to be with him^{asws} and he^{asws} may not answer".¹⁸⁵

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَلِيمَانَ النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْأَسَدِيِّ وَ الْحَسَنِ بْنِ صَالِحٍ قَالَ: أَتَاهُ رَجُلٌ مِنَ الْوَاقِفَةِ وَ أَخَذَ بِلِحَامِ ذَائِبِهِ ع وَ قَالَ إِيَّيْ أُرِيدُ أَنْ أَسْأَلَكَ فَقَالَ إِذَا لَا أُجِيبُكَ فَقَالَ وَ لَمْ لَا تُجِيبُنِي قَالَ لِأَنَّ ذَلِكَ إِلَيَّ إِنْ شِئْتُ أُجِيبُكَ وَ إِنْ شِئْتُ لَمْ أُجِيبُكَ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Suleyman Al Nowfaly, from Muhammad Bin Abdul Rahman Al Asady and Al Hassan Bin Salih who said,

'A man from the Waqifites (who believe in 7 Imams^{asws}) came to him^{asws} and grabbed hold with the rein of his^{asws} animal and said, 'I want to ask you^{asws}. He^{asws} said: 'Then I^{asws} shall not answer'. He said, 'And why will you^{asws} not answer me?' He^{asws} said: 'Because that is up to me^{asws}. If I^{asws} so desire I^{asws} answer, and if I^{asws} so desire, I^{asws} will not answer you".¹⁸⁶

3 أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ النَّوْفَلِيِّ عَنِ الْقَاسِمِ عَنْ جَابِرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ مَسْأَلَةٍ أَوْ سِئَلٍ فَقَالَ إِذَا لَقِيتَ مُوسَى فَاسْأَلْهُ عَنْهَا

Ahmad Bin Muhammad, from Abu Abdullah Al Nowfaly, from Al Qasim, from Jabir who said,

'I asked Abu Ja'far^{asws} about questioning or asking. He^{asws} said: 'When you meet Musa^{as}, then ask him about it'.

قَالَ فَقُلْتُ أَوْ لَا تَعْلَمُهَا قَالَ بَلَى قُلْتُ فَأَخْبِرْنِي بِهَا قَالَ لَمْ يُؤَدِّنْ لِي فِي ذَلِكَ.

He (the narrator) said, 'I said, 'Or you^{asws} do not know it?' He^{asws} said: 'Yes I^{asws} do'. I said, 'Then inform me with it'. He^{asws} said: 'There is no Permission (of Allah^{azwj}) for me^{asws} regarding that".¹⁸⁷

¹⁸⁵ Basaair Al Darajaat – P 1 Ch 20 H 1

¹⁸⁶ Basaair Al Darajaat – P 1 Ch 20 H 2

¹⁸⁷ Basaair Al Darajaat – P 1 Ch 20 H 3

4 عَبَادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ عَ يَكُونُ الْإِمَامُ فِي حَالٍ يُسْأَلُ عَنِ الْحَلَالِ وَالْحَرَامِ وَالَّذِي يَحْتَاجُ النَّاسَ إِلَيْهِ فَلَا يَكُونُ عِنْدَهُ شَيْءٌ قَالَ لَا وَ لَكِنْ قَدْ يَكُونُ عِنْدَهُ وَ لَا يُجِيبُ.

Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Safwan Bin Yahya who said,

'I said to Abu Al-Hassan^{asws}, 'Can the Imam^{asws} happen to be in a state, he^{asws} is asked about the Permissible or the Prohibition and that which the people are needy to, so there does not happen to be anything with him^{asws}?' He^{asws} said: 'No, but it would happen to be with him^{asws}, but he^{asws} may not answer'.¹⁸⁸

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ عَ عَنِ الْإِمَامِ هَلْ يُسْأَلُ عَنْ شَيْءٍ مِنَ الْحَلَالِ وَالْحَرَامِ وَالَّذِي يَحْتَاجُ إِلَيْهِ النَّاسُ وَ لَا يَكُونُ عِنْدَهُ فِيهِ شَيْءٌ قَالَ لَا وَ لَكِنْ يَكُونُ عِنْدَهُ وَ لَا يُجِيبُ ذَلِكَ إِلَيْهِ إِنْ شَاءَ أَحَابَ وَ إِنْ شَاءَ لَمْ يُجِيبْ.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Muhammad Bin Hakeem who said,

'I asked Abu Al-Hassan^{asws} about the Imam^{asws}, 'Can he^{asws} be asked about something from the Permissible and the Prohibitions and that which the people are needy to and there does not happen to be anything with him^{asws} regarding it?' He^{asws} said: 'No, but it (answer) will be with him^{asws} and he^{asws} may not answer. That is up to him^{asws}, if he^{asws} so desires to he^{asws} answers, and if he^{asws} so desires he^{asws} does not answer'.¹⁸⁹

¹⁸⁸ Basaair Al Darajaat – P 1 Ch 20 H 4

¹⁸⁹ Basaair Al Darajaat – P 1 Ch 20 H 5

21 باب في الأئمة ع أنهم الذين قال الله فيهم إنهم أورثهم الكتاب و إنهم السابقون بالخيرات

CHAPTER 21 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THOSE ALLAH^{azwj} SAID REGARDING THEM^{asws}, THEY^{asws} ARE INHERITORS OF THE BOOK AND THEY^{asws} ARE THE ONES PRECEDING WITH THE GOODNESS

1- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِي سَلَامٍ الْمَرْعَشِيِّ عَنْ سُرَّةَ بْنِ كُلَيْبٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْذِنُ اللَّهُ قَالَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامُ.

It is narrated to us by Ahmad Bin Al Hassan Bin Fazzal, from Humeyd Bin Al Musanna, from Abu Sallam Al Mar'ashy, from Sowrat Bin Kuleyb who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and Exalted: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. [35:32].*** He^{asws} said: 'The ones preceded with the deeds of goodness is the Imam^{asws}'¹⁹⁰.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ مُيَسَّرٍ عَنْ سُرَّةَ بْنِ كُلَيْبٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْذِنُ اللَّهُ قَالَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Muyasser, from Sowrat Bin Kuleyb who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Blessed and Exalted: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. [35:32].*** He^{asws} said: 'The one precedes with the good deeds is the Imam^{asws}'¹⁹¹.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ مُيَسَّرٍ عَنْ سُرَّةَ بْنِ كُلَيْبٍ عَنْ أَبِي جَعْفَرٍ عَ أَنَّهُ قَالَ: فِي هَذِهِ الْآيَةِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا الْآيَةَ قَالَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامُ فَهِيَ فِي وُلْدِ عَلِيِّ وَ فَاطِمَةَ ع.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Ibn Muskan, from Muyassar, from Sowrat Bin Kuleyb,

'From Abu Ja'far^{asws} having said regarding this Verse: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]*** – the Verse. He^{asws} said:

¹⁹⁰ Basaair Al Darajaat – P 1 Ch 21 H 1

¹⁹¹ Basaair Al Darajaat – P 1 Ch 21 H 2

'The one preceding with the good deeds is the Imam^{asws}, and it is regarding the sons^{asws} of Ali^{asws} and (Syeda) Fatima^{asws},¹⁹²

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمُجَابِرِ قَالَ حَدَّثَنَا صَفْوَانُ بْنُ يَحْيَى عَنْ يُونُسَ وَ هِشَامٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ قَالَ الْإِمَامُ.

It is narrated to us by Muhammad Bin Abdul Jabbar who said, 'It is narrated to us by Safwan Bin Yahya, from Yunus and Hisham,

'From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness [35:32]**, he^{asws} said: 'The Imam^{asws},¹⁹³

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بُرْزِجٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ قَوْلِ اللَّهِ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ قَالَ الْإِمَامُ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mansour Burziz, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} the Exalted: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness [35:32]**, he^{asws} said: 'The Imam^{asws},¹⁹⁴

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ قَالَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامُ.

It is narrated to us by Muhammad Bin Al Hassan, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Suleyman Bin Khalid,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness [35:32]**. He^{asws} said: 'The ones preceded with the good deeds is the Imam^{asws},¹⁹⁵

7- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الْآيَةَ قَالَ إِنَّا عَنِ السَّابِقِ بِالْخَيْرَاتِ الْإِمَامُ.

It is narrated to us by Ahmad Bin Musa, from Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

¹⁹² Basaair Al Darajaat – P 1 Ch 21 H 3

¹⁹³ Basaair Al Darajaat – P 1 Ch 21 H 4

¹⁹⁴ Basaair Al Darajaat – P 1 Ch 21 H 5

¹⁹⁵ Basaair Al Darajaat – P 1 Ch 21 H 6

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **Then We Gave the Book as an inheritance [35:32]** – the Verse. He^{asws} said: 'It means by the one preceding with the good deeds, the Imam^{asws},¹⁹⁶

8- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُكَيْرٍ وَفُضَيْلٍ وَبُرَيْدٍ وَزُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي هَذِهِ الْآيَةِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا قَالِ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامُ.

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bukeyr, and Fuzeyl, and Bureyd, and Zurara,

'From Abu Ja'far^{asws} regarding this Verse: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**. He^{asws} said: 'The preceding one is the Imam^{asws},¹⁹⁷

9- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أُذَيْنَةَ عَنِ ابْنِ بُكَيْرٍ عَنْ مُيَسَّرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الْآيَةَ قَالَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامُ.

It is narrated to us by Ahmad Bin Al Hassan, from Ibn Uzina, from Ibn Bukeyr, from Muyassar who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **Then We Gave the Book as an inheritance [35:32]** – the Verse. He^{asws} said: 'The one preceding with the good deeds is the Imam^{asws},¹⁹⁸

10- حَدَّثَنَا سَلَمَةُ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْأَصَمِّ عَنِ الْحُسَيْنِ بْنِ عُمَرَ قَالَ: قُلْتُ لَهُ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا إِلَى قَوْلِهِ وَ مِنْهُمْ سَابِقُ بِالْخَيْرَاتِ قَالَ الْإِمَامُ.

It is narrated to us by Salama, from Al Husayn Bin Musa Al Asamma, from Al Husayn Bin Umar who said,

'I said to him^{asws}, '**Then We Gave the Book as an inheritance to those We Chose from among Our servants.** – up to His^{azwj} Words: **and from them is one who precedes with the deeds of goodness [35:32]**'. He^{asws} said: 'The Imam^{asws},¹⁹⁹

11- حَدَّثَنَا سَلَمَةُ بْنُ الْخَطَّابِ عَنْ أَبِي عَمْرَانَ الْأَزْمَعِيِّ عَنْ أَبِي السَّلَامِ عَنْ سُورَةَ بْنِ كَلَيْبٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الْآيَةَ قَالَ فِيهَا نَزَلَتْ وَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامُ.

It is narrated to us by Salama Bin Al Khattab, from Abu Imran Al Azmani, from Abu Al Sallam, from Sowrat Al Kuleyb who said,

'I asked Abu Ja'far^{asws} about the Words of the Exalted: **Then We Gave the Book as an inheritance [35:32]** – the Verse. He^{asws} said: 'It was Revealed regarding us^{asws}, and the one preceding with the good deeds, is the Imam^{asws},²⁰⁰

¹⁹⁶ Basaair Al Darajaat – P 1 Ch 21 H 7

¹⁹⁷ Basaair Al Darajaat – P 1 Ch 21 H 8

¹⁹⁸ Basaair Al Darajaat – P 1 Ch 21 H 9

¹⁹⁹ Basaair Al Darajaat – P 1 Ch 21 H 10

²⁰⁰ Basaair Al Darajaat – P 1 Ch 21 H 11

12- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا قَالَ هُمْ آلُ مُحَمَّدٍ صَ وَالسَّابِقُ بِالْخَيْرَاتِ هُوَ الْإِمَامُ.

It is narrated to us by Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq, from Ammar,

‘From Abu Abdullah^{asws} (regarding): **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32].** He^{asws} said: ‘They are the Progeny^{asws} of Muhammad^{saww}, and the one preceding with the good deeds, he is the Imam^{asws}’.²⁰¹

13- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ أَبِي الْحَسَنِ الرِّضَا عَ فِي قَوْلِ اللَّهِ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا الْآيَةَ قَالَ السَّابِقُ بِالْخَيْرَاتِ هُوَ الْإِمَامُ.

It is narrated to us by Abbad Bin Suleyman, from Saeed Bin Sa’ad, from Muhammad Bin Fuzeyl,

‘From Abu Al-Hassan Al-Reza^{asws} regarding Words of Allah^{azwj} the Exalted: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]** – the Verse. He^{asws} said: ‘The one preceding with the good deeds, he^{asws} is the Imam^{asws}’.²⁰²

14- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ الرَّبِيعِ بْنِ أَبِي الْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا إِلَى آخِرِهَا قَالَ السَّابِقُ بِالْخَيْرَاتِ هُوَ الْإِمَامُ.

It is narrated to us by Abdullah Bin Aamir, from Al Rabie Bin Abu Al Khattab, from Ja’far Bin Bashir, from Suleyman Bin Khalid who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]** – up to its end. He^{asws} said: ‘The preceded with the good deeds, he^{asws} is the Imam^{asws}’.²⁰³

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مَنْصُورٍ عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ سَالِمِ الْأَشْثَلِيِّ وَ كَانَ إِذَا قَدِمَ الْمَدِينَةَ لَا يَرْجِعُ حَتَّى يَلْقَى أَبَا جَعْفَرٍ عَ قَالَ فَخَرَجَ إِلَى الْكُوفَةِ فُلْنَا يَا سَالِمُ مَا جِئْتَ بِهِ قَالَ جِئْتُكُمْ بِخَيْرِ الدُّنْيَا وَ الْآخِرَةِ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا الْآيَةَ قَالَ السَّابِقُ بِالْخَيْرَاتِ هُمْ الْأئِمَّةُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Mansour, from Abdul Momin Al Ansary, from Salim Al Ashal,

‘And it was so that whenever he arrived at Al-Medina, he would not return until he met Abu Ja’far^{asws}. He came out to Al-Kufa, we said, ‘O Salim! What have you come with?’ He said, ‘I have come to you with the good of the world and the Hereafter. I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]** – the Verse. He^{asws} said: ‘The ones preceding with the good deeds, they^{asws} are the Imams^{asws}’.²⁰⁴

²⁰¹ Basaair Al Darajaat – P 1 Ch 21 H 12

²⁰² Basaair Al Darajaat – P 1 Ch 21 H 13

²⁰³ Basaair Al Darajaat – P 1 Ch 21 H 14

²⁰⁴ Basaair Al Darajaat – P 1 Ch 21 H 15

نادر من الباب

RARE FROM THE CHAPTER

1- رَوَاهُ مُحَمَّدُ بْنُ حَمَّادٍ عَنْ أَحِيهِ أَحْمَدَ بْنِ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ النَّبِيِّ ص وَرِثَ مِنَ النَّبِيِّينَ كُلِّهِمْ قَالَ لِي نَعَمْ

It is reported by Muhammad Bin Hammad, from his brother Ahmad Bin Hammad, from Ibrahim, from his father,

‘From Abu Al-Hassan the 1st, he (the narrator) said, ‘I said to him^{asws}, ‘May I be sacrificed for you^{asws}! Inform me about the Prophet^{saww}, did he^{saww} inherit from the Prophets^{as}, all of them^{as}?’ He^{asws} said to me: ‘Yes’.

قُلْتُ مِنْ لَدُنْ آدَمَ إِلَى أَنْ انْتَهَتْ إِلَى نَفْسِهِ قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَكَانَ مُحَمَّدٌ ص أَحْلَمَ مِنْهُ

I said, ‘Since Adam^{as} until ending to himself^{saww}?’ He^{asws} said: ‘Allah^{azwj} did not Send any Prophet^{as} except and Muhammad^{saww} was more knowledgeable than him^{as}’.

قَالَ قُلْتُ إِنَّ عِيسَى ابْنَ مَرْيَمَ كَانَ مُجِيبِي الْمَوْتَى بِإِذْنِ اللَّهِ قَالَ صَدَقْتَ قُلْتُ وَ سُلَيْمَانَ بْنِ دَاوُدَ كَانَ يَفْهَمُ مَنْطِقَ الطَّيْرِ هَلْ كَانَ رَسُولُ اللَّهِ ص يَقْدِرُ عَلَى هَذِهِ الْمَنَازِلِ

He (the narrator) said, ‘Isa^{as} Bin Maryam^{as} used to revive the dead by the Permission of Allah^{azwj}. He^{asws} said: ‘You speak the truth’. I said, ‘And Suleyman^{as} Bin Dawood^{as} used to understand the speech of the birds. Was Rasool-Allah^{saww} able upon this status?’

قَالَ فَقَالَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ لِلْهُدْهُدِ حِينَ فَقَدَهُ وَ شَكَكَ فِي أَمْرِهِ فَقَالَ مَا لِي لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ وَ عَضِبَ عَلَيْهِ فَقَالَ لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِّي بِسُلْطَانٍ مُبِينٍ

He (the narrator) said, ‘He^{asws} said: ‘Suleyman^{as} Bin Dawood^{as} said to the hoopoe when he^{asws} missed it, and doubted its affair, he^{asws} said: **‘And he surveyed the birds, so he said, ‘What is the matter I cannot see the hoopoe, or was it from the absentees? [27:20] and was angry upon it and said, I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation’ (for its absence) [27:21]’.**

وَ إِنَّمَا عَضِبَ عَلَيْهِ لِأَنَّهُ كَانَ يَدُلُّهُ عَلَى الْمَاءِ فَهَذَا وَ هُوَ طَيْرٌ فَقَدْ أُعْطِيَ مَا لَمْ يُعْطَ سُلَيْمَانُ وَ قَدْ كَانَتْ الرِّيحُ وَ النَّمْلُ وَ الْجِنَّ وَ الْإِنْسُ وَ الشَّيَاطِينُ الْمَرْدَةُ لَهُ طَائِعِينَ وَ لَمْ يَكُنْ لَهُ يَعْرِفُ الْمَاءَ تَحْتَ الْهَوَاءِ فَكَانَ الطَّيْرُ يَعْرِفُهُ

And rather he^{as} was angry upon it because it used to point him^{as} upon the water. So, this one, and it was a bird, it had been Given (a skill) what Suleyman^{as} had not been Given, and although the wind, and the ants, and the Jinn, and the humans, and the Castaway Satan^{la} were obedient to him^{as}, and there wasn’t any recognition for him^{as} of the water beneath the air, and the bird used to recognise it.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ لَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كَلِّمَ بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ جَمِيعاً وَ قَدْ وَرَّثْنَا هَذَا الْقُرْآنَ
فَفِيهِ مَا يُقَطَّعُ بِهِ الْجِبَالُ وَ يُفْطَعُ الْمَدَائِنُ بِهِ وَ يُحْيَا بِهِ الْمَوْتَى وَ نَحْنُ نَعْرِفُ الْمَاءَ تَحْتَ الْهَوَاءِ

Allah^{azwj} Blessed and Exalted Said in His^{azwj} Book: ***And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. But, for Allah is the Command entirely. [13:31]***, and we^{asws} have inherited this Quran and in it is what the mountain can be traversed with it, and the city can be traversed with it, and the dead can be revived with it, and we^{asws} do know the water beneath the air.

وَ إِنَّ فِي كِتَابِ اللَّهِ لآيَاتٍ مَا يُرَادُ بِهَا أَمْرٌ إِلَى أَنْ تَأْذَنَ اللَّهُ بِهِ مَعَ مَا فِيهِ إِذْ قَالَ اللَّهُ فَمَا كَتَبَهُ لِلْمَاضِينَ جَعَلَهُ اللَّهُ فِي أُمَّ الْكِتَابِ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ مَا
مِنْ غَائِبَةٍ فِي السَّمَاءِ وَ الْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ثُمَّ قَالَ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

And surely in the Book of Allah^{azwj}, there is what any matter can be wanted with it if Allah^{azwj} Permits it, along with what in it is Permission of Allah^{azwj}. So, whatever He^{azwj} had Written to be for the past ones, Allah^{azwj} Made it to be in the Mother of the Book. Allah^{azwj} is Saying in His^{azwj} Book: ***And there is nothing from the unseen in the sky and the earth except it is in a Clarifying Book [27:75]***. Then He^{saww} Said: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]***.

فَنَحْنُ الَّذِينَ اصْطَفَيْنَا اللَّهُ قَوْلُنَا هَذَا الَّذِي فِيهِ بَيِّنَاتٌ كُلِّ شَيْءٍ.

Thus, we^{asws} are those Allah^{azwj} has Chosen, and we^{asws} have inherited this wherein is explanation of all things”.²⁰⁵

²⁰⁵ Basaair Al Darajaat – P 1 Ch 21 Rare H 1

22 باب في الأئمة ع و ما قال فيهم رسول الله ص بأن الله أعطاهم فهمي و علمي

CHAPTER 22 – REGARDING THE IMAMS^{asws} AND WHAT RASOOL-ALLAH^{saww} SAID REGARDING THEM^{asws}, ‘ALLAH^{azwj} HAS GIVEN THEM^{asws} MY^{saww} UNDERSTANDING AND MY^{saww} KNOWLEDGE’

1- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَاتِي وَ يَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي جَنَّةَ عَدْنٍ مَنْزِلِي قَضِيبٌ مِنْ قُضْبَانِهِ غَرَسَهُ رَبِّي بِيَدِهِ

It is narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Sa’ad Bin Tareyf,

‘Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One whom it cheers that he lives my^{saww} life and die my^{saww} passing away, and enters the Paradise which my^{saww} Lord^{azwj} Promised, Garden of Eden as my^{saww} dwelling, a branch from its branches my^{saww} Lord^{azwj} Planted by His^{azwj} Hands’.

ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فَلْيَسْتَوِلْ عَلَيَّ مِنْ بَعْدِي وَ الْأَوْصِيَاءَ مِنْ دُرَّتِي أَعْطَاهُمُ اللَّهُ فَهْمِي وَ عِلْمِي وَ انْتُمْ اللَّهُ لَيَقْتُلُنَّ ابْنِي لَا أَنَا لَكُمْ اللَّهُ شَفَاعَتِي.

Then He^{azwj} Said to it: “Be!” So, it came into being, so let him have the Wilayah of Ali^{asws} from after me^{saww} and the successors^{asws} from after me^{saww}. Allah^{azwj} has Given them^{asws} my^{saww} understanding and my^{saww} knowledge. And I^{saww} swear by Allah^{azwj}! They will be killing my^{saww} (grand) son^{asws}. May Allah^{azwj} not Let them attain my^{saww} intercession”²⁰⁶.

2 حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ أَبِي عَبْدِ اللَّهِ الْحَدَّاءِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ جَنَّةَ رَبِّي جَنَّةَ عَدْنٍ قَضِيبٌ مِنْ قُضْبَانِهَا غَرَسَهُ رَبِّي بِيَدِهِ فَقَالَ لَهُ كُنْ فَكَانَ فَلْيَسْتَوِلْ عَلَيَّ ع وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ وَ لِيُسَلِّمْ لِقَضِيلِهِمْ

It is narrated to us by Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abu Abdullah Al Haza’a, from Sa’ad Bin Tareyf,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who cheers him that he lives my^{saww} life and dies my^{saww} passing away and enters a Garden of my^{saww} Lord^{azwj}, Garden of Eden, a branch from its branches my^{saww} Lord^{azwj} Planted it with His^{azwj} Hands, Saying to it: “Be!”, and it came into being, then let him be in the Wilayah of Ali^{asws} and the successors^{asws} from after him^{asws}, and let him submit to their^{asws} merits.

فَإِنَّهُمْ أَهْدَاهُ الْمَرْضِيُّونَ أَعْطَاهُمْ فَهْمِي وَ عِلْمِي وَ هُمْ عِزَّتِي مِنْ دَمِي وَ لِحْمِي أَشْكُو إِلَى اللَّهِ عَدُوَّهُمْ مِنْ أُمَّتِي الْمُنْكَرِينَ لِقَضِيلِهِمْ الْقَاطِعِينَ فِيهِمْ صَلَاتِي وَ اللَّهُ لَيَقْتُلُنَّ ابْنِي وَ لَا أَنَا لَكُمْ اللَّهُ شَفَاعَتِي.

They^{asws} are the satisfactory guides. They^{asws} would be Given my^{saww} understanding and my^{saww} knowledge, and they^{asws} are my^{saww} family from my^{saww} blood and my^{saww} flesh. I^{saww}

²⁰⁶ Basaair Al Darajaat – P 1 Ch 22 H 1

complain to Allah^{azwj} of their enemies from my^{saww} community, the deniers of their^{asws} merits, the cutters of my^{saww} connection regarding them^{asws}. By Allah^{azwj}, they will be killing my^{saww} sons^{asws} and Allah^{azwj} will not let them avail of my^{saww} intercession".²⁰⁷

3- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ حَبَلَةَ عَنْ إِبْرَاهِيمَ بْنِ مِهْرَبٍ [مِهْرَب] الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ أَهْلَ بَيْتِي الْهُدَاةُ بَعْدِي أَعْطَاهُمُ اللَّهُ فَهَمِي وَعِلْمِي وَخُلُفَاؤُا مِنْ طَيْبَتِي فَوَيْلٌ لِّلْمُنْكَرِينَ حَقَّهُمْ مِنْ بَعْدِي الْقَاطِعِينَ فِيهِمْ صِلَتِي لَا أَنَا هُمْ اللَّهُ شَفَاعَتِي.

It is narrated to us by Yaqoub Bin Yazeed, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Ibrahim Bin Mihrab Al Asady, from his father,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The People^{asws} of my^{saww} Household are the guides after me^{saww}. Allah^{azwj} will Give them^{asws} my^{saww} understanding and my^{saww} knowledge, and they^{asws} are Created from my^{saww} essence (clay). So, woe be to the deniers of their^{asws} rights from after me^{saww}, the cutters of my^{saww} connection regarding them^{asws}. Allah^{azwj} will not let them avail of my^{saww} intercession".²⁰⁸

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي حِنَّةً عَدْنٍ مَنَزِلِي قَضِيبٌ مِنْ فُضْبَانِهَا عَرَسَهُ رَبِّي يَبْدُوهُ ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فَلْيَتَوَلَّ عَلِيًّا مِنْ بَعْدِي وَ الْأَوْصِيَاءَ مِنْ دُرِّيِّ

It is narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Sa'ad Bin Tareyf,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'One who cheers him that he lives my^{saww} life and dies my^{saww} passing away, and enter the Paradise which my Lord^{azwj} Promised me^{saww}, Garden of Eden my^{saww} house, a branch from its branches my^{saww} Planted by His^{azwj} Hands, then Said to it: "Be!", so it came into being, then let him be in the Wilayah of Ali^{asws} from after me^{saww} and the successors^{asws} from my^{saww} offspring.

أَعْطَاهُمُ اللَّهُ فَهَمِي وَعِلْمِي وَ ائِمَّ اللَّهِ لِيَقْتُلَنَّ ابْنِي لَا أَنَا هُمْ اللَّهُ شَفَاعَتِي.

Allah^{azwj} would Give them my^{saww} understanding and my^{saww} knowledge, and I^{saww} swear by Allah^{azwj}, the killers of my^{saww} sons^{asws}, Allah^{azwj} will not let them avail of my^{saww} intercession".²⁰⁹

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَبَانَ بْنِ تَعْلَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَدْخُلَ الْجَنَّةَ رَبِّي حِنَّةً عَدْنٍ عَرَسَهَا يَبْدُوهُ فَلْيَتَوَلَّ عَلِيًّا وَ لِيَتَوَلَّ وَلِيَّهُ وَ لِيُعَادِ عَدُوَّهُ وَ لِيَأْتِمَّ بِالْأَوْصِيَاءِ مِنْ بَعْدِي

It is narrated to us by Ibrahim Bin Hashim, from Ibn Fazzal, from Muhammad Bin Salim, from Aban Bin Taghlab who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'One who wants to live my^{saww} life and die my^{saww} passing away and enter a garden of my^{saww} Lord^{azwj}, Garden of Eden Planted

²⁰⁷ Basaair Al Darajaat – P 1 Ch 22 H 2

²⁰⁸ Basaair Al Darajaat – P 1 Ch 22 H 3

²⁰⁹ Basaair Al Darajaat – P 1 Ch 22 H 4

by His^{azwj} Hands, then let him be in the Wilayah of Ali^{asws} and befriend his^{asws} friends and be inimical to his^{asws} enemies, and take as Imams^{asws} with the successors^{asws} from after him^{asws}.

فَأْتَهُمْ عَثْرَتِي مِنْ حَيْمِي وَ دَمِي أَعْطَاهُمُ اللَّهُ فَهَجِي وَ عَلِمِي إِلَى اللَّهِ أَشْكُو مِنْ أُمَّتِي الْمُتَنَكِّرِينَ لِفَضَائِلِهِمْ الْقَاطِعِينَ فِيهِمْ صِلَتِي وَ لَمْ اللَّهُ لِيَقْتُلَنَّ ابْنِي لَا أَنَاهُمْ اللَّهُ شَفَاعَتِي.

They^{asws} are my^{saww} family, from my^{saww} flesh and my^{saww} blood. Allah^{azwj} would Give them^{asws} my^{saww} understanding and my^{saww} knowledge. I^{saww} complain to Allah^{azwj} of my^{saww} community, the deniers of their^{asws} merits, the cutters of my^{saww} connection regarding them^{asws}, and I^{saww} swear by Allah^{azwj}, they will be killing my^{saww} son^{asws}. May Allah^{azwj} not avail them my^{saww} intercession".²¹⁰

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ الْقَاهِرِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ حَنَّةَ عَدْنٍ قَضَيْتُ عَرَسَهُ رَبِّي فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ أَوْصِيَاءَهُ مِنْ بَعْدِي

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abdul Qahir, from Jaber Al Jufy,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'One whom it cheers that he lives my^{saww} life and dies my^{saww} passing away and enters a garden of Eden, a branch my^{saww} Lord^{azwj} Planted, then let him be in the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and his^{asws} successors^{asws} from after me^{saww}.

فَأِنَّهُمْ لَا يَدْخُلُونَكَ فِي بَابِ ضَلَالٍ وَ لَا يُخْرِجُونَكَ مِنْ بَابِ هُدًى وَ لَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ وَ إِنِّي سَأَلْتُ رَبِّي أَنْ لَا يُفَرِّقَ بَيْنَهُمْ وَ بَيْنَ الْكِتَابِ حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ مَعِي هَكَذَا وَ ضَمَّ بَيْنَ إِصْبَعَيْهِ وَ عَرْضُهُ مَا بَيْنَ صَنْعَاءَ إِلَى أَبِي فِيهِ قِدْحَانُ فِضَّةٍ وَ دَهَبٍ عَدَدَ النُّجُومِ.

They^{asws} will not enter you in a door of straying nor exit you from a door of guidance, and do not (try to) teach them^{asws} for they^{asws} are more knowledgeable than you are, and I^{saww} did ask my^{saww} Lord^{azwj} there to be no separation between them^{asws} and the Book until they return to me^{saww} at the Fountain to be with me^{saww} like this' – and he^{saww} pressed between his^{saww} fingers – 'Its width is what it between Sana'a (Yemen) up to Ab (Eilat). In it are cups of silver and gold the number of the stars".²¹¹

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ يَزِيدَ بْنِ شَعْبَانَ عَنْ هَارُونَ بْنِ حَمَّزَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ سَعْدِ الْإِسْكَافِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ حَنَّةَ رَبِّي الَّتِي وَعَدَنِي حَنَّةَ عَدْنٍ مَنْزِلِي قَضَيْتُ مِنْ قَضَائِهِ عَرَسَهُ رَبِّي تَبَارَكَ وَ تَعَالَى بِيَدِهِ

It is narrated to us by Muhammad Bin Al Hassan, from Yazeed Bin Sha'r, from Haroun Bin Hamza, from Abu Abdul Rahman, from Sa'ad Al Iskaf, from Muhammad Bin Ali Bin Umar,

'Son Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'One whom it cheers that he lives my^{saww} life and dies my^{saww} passing away and enters the Paradise of my^{saww} Lord^{azwj} which He^{azwj} Promised me^{saww}, Garden of Eden as my^{saww} dwelling, a branch from its branches my^{saww} Lord^{azwj} Blessed and Exalted Planted by His^{azwj} Hand.

²¹⁰ Basaair Al Darajaat – P 1 Ch 22 H 5

²¹¹ Basaair Al Darajaat – P 1 Ch 22 H 6

فَقَالَ لَهُ كُنْ فَكَانَ فَلَيَسْتَوِلْ عَلَيَّ بِنُ أَبِي طَالِبٍ عَ وَ الْأَوْصِيَاءِ مِنْ دُرَّتِيهِ إِنَّهُمْ الْأَيْمَةُ مِنْ بَعْدِي هُمْ عِزَّتِي مِنْ لَحْمِي وَ دَمِي

He^{azwj} Said to it: “Be!” And in came into being, so let him have the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from after him^{asws}. They^{asws} are the Imams^{asws} from after me^{saww}, they^{asws} are my^{saww} family from my^{saww} flesh and my^{saww} blood.

رَزَقَهُمُ اللَّهُ فَضْلِي وَ عِلْمِي وَ وَبَلِّ لِلْمُنْكَرِينَ فَضْلَهُمْ مِنْ أُمَّتِي الْفَاطِمِينَ صَلَّيْتُ وَ اللَّهُ لَيُفْتَلْنَ إِنِّي لَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي.

Allah^{azwj} has Graced them^{asws} my^{saww} merits, and my^{saww} knowledge, and woe be unto the deniers from my^{saww} community of their^{asws} merits, the cutters of my^{saww} connection. By Allah^{azwj}! They will be killing my^{saww} (grand) son^{asws}. May Allah^{azwj} not Let them attain my^{saww} intercession”²¹².

8- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ [العلاء] عَنْ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَمَا وَ اللَّهُ إِنَّ فِي أَهْلِ بَيْتِي مِنْ عِزَّتِي هَكَذَا مُهْتَدِينَ مِنْ بَعْدِي يُعْطِيهِمْ عِلْمِي وَ فَهْمِي وَ حِلْمِي وَ خُلُقِي وَ طِينَتُهُمْ مِنْ طِينَتِي الطَّاهِرَةِ

It is narrated to us by Muhammad Bin Al Husayn and Abdullah Bin Muhammad both together, from Ibn Mahboub, from Al A'ala, from Muhammad,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘But by Allah^{azwj}! Surely among the People^{asws} of my^{saww} Household from my^{saww} family are Guided guides from after me^{saww}. They^{asws} will be Given my^{saww} knowledge and my^{saww} understand, and my^{saww} forbearance, and my^{saww} manners, and their^{asws} clay (essence) is from my^{saww} clay, the clean.

فَوَيْلٌ لِلْمُنْكَرِينَ لِحَقِّهِمْ الْمُكَذِّبِينَ هُمْ مِنْ بَعْدِي الْفَاطِمِينَ فِيهِمْ صَلَّيْتُ الْمُسْتَوَلِينَ عَلَيْهِمْ وَ الْأَجْدِينَ مِنْهُمْ حَقَّهُمْ أَلَا فَلَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي.

Woe be unto the deniers of their^{asws} rights, the beliers of them^{asws} from after me^{saww}, the cutters of my^{saww} connection regarding them^{asws}, the ones ruling upon them, and seizing their^{asws} rights from them^{asws}. Indeed! Allah^{azwj} will not avail them of my^{saww} intercession”²¹³.

9- حَدَّثَنَا السُّنْدِيُّ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ سَعْدِ الْإِسْكَافِ عَنْ حَرِيرٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنِ الْحَسَنِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ الْجَنَّةَ الَّتِي وَعَدْتَنِي رَبِّي فَضِيْبٌ مِنْ فُضْبَانِهَا عَرَسَهُ بِيَدِهِ ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فَلَيَسْتَوِلْ عَلَيَّ بِنُ أَبِي طَالِبٍ مِنْ بَعْدِي وَ الْأَوْصِيَاءِ مِنْ دُرَّتِي فَإِنَّهُمْ لَا يُخْرِجُونَكَ مِنْ هُدَى وَ لَا يُعِيدُونَكَ فِي رَدَى وَ لَا تَعْلَمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.

It is narrated to us by Al Sindy, from Safwan, from Abdullah Bin Sa’ad Al Iskaf, from Hareez, from Muhammad Bin Umar, from Al Hassan who said,

‘Rasool-Allah^{saww} said: ‘One who cheers him that he lives my^{saww} life and dies my^{saww} passing away and enters the Paradise which my^{saww} Lord^{azwj} has Promised me^{saww}, a branch from its branches He^{azwj} Planted with His^{azwj} Hands, then Said to it: “Be!” So it came into being, then let him be in the Wilayah of Ali^{asws} Bin Abu Talib^{asws} from after me^{saww}, and the successors^{asws} from my^{saww} offspring, for them^{asws} will not exit you from guidance nor assist you in

²¹² Basaair Al Darajaat – P 1 Ch 22 H 7

²¹³ Basaair Al Darajaat – P 1 Ch 22 H 8

destruction, and do not (try to) teach them^{asws}, for they^{asws} are more knowledgeable than you are”²¹⁴.

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَامِرٍ عَنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَخِيهِمَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يُحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ جَنَّةَ رَبِّي جَنَّةَ عَدْنٍ غَرَسَهَا يَدِي فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ فَإِنَّهُمْ لَحَمِي وَ دَمِي أَعْطَاهُمُ اللَّهُ فَهَمِي وَ عَلَمِي.

It is narrated to us by Abdullah bin Aamir, from Al Hajjal, from Dawood Bin Abu Yazeed,

‘From one of the two (5th or 6th Imam^{asws}) having said: ‘Rasool-Allah^{saww} said: ‘One whom it cheers that he lives my^{saww} life and dies my^{saww} passing away and enters a Garden of my^{saww} Lord^{azwj} Garden of Eden He^{azwj} Planted by His^{azwj} Hands, then let him be in the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from after him^{asws}, for they^{asws} are my^{saww} flesh and my^{saww} blood. Allah^{azwj} will Give them my^{saww} understanding and my^{saww} knowledge”²¹⁵.

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْعَلَاءِ الْخَطَّافِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يُحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَدْخُلَ جَنَّةَ عَدْنٍ الَّتِي وَعَدَنِي رَبِّي فَضَيْبٌ مِنْ فُضْبَانِهِ غَرَسَهُ يَدِي ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ فَإِنَّهُمْ لَا يُخْرِجُونَكَ مِنَ الْهُدَى وَ لَا يُدْخِلُونَكَ فِي ضَلَالَةٍ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Al a’ala Al Khaffaf, from Al Asbagh Bin Nubata,

‘From Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who loved to live my^{saww} life and die my^{saww} passing away, and enters the Garden of Eden which my^{saww} Lord^{azwj} Promised me^{saww}, a branch from its branch He^{azwj} Planted with His^{azwj} Hand, then Said to it: “Be!” So, it came into being, then let him have the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from after him^{asws}, for they will not throw you out from the guidance and will not enter you into any straying”²¹⁶.

12 حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقَفِيِّ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ مَيْمُونٍ مِثْلَهُ.

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al Saqafi, from Ibrahim Bin Muhammad Bin Maymoun – similar to it.²¹⁷

13- حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَى الْأَسْلَمِيُّ عَنْ عَمَّارِ بْنِ رَزِينٍ عَنْ أَبِي إِسْحَاقَ عَنْ زِيَادِ بْنِ مُطَرِّفٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ أَنْ يُحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي وَ هُوَ فَضَيْبٌ مِنْ فُضْبَانِهِ غَرَسَهُ يَدِي وَ هِيَ جَنَّةُ الْحُلْدِ فَلْيَتَوَلَّ عَلِيًّا وَ ذُرِّيَّتَهُ مِنْ بَعْدِهِ فَإِنَّهُمْ لَنْ يُخْرِجُوهُ مِنْ بَابِ الْهُدَى وَ لَنْ يُدْخِلُوهُ فِي بَابِ ضَلَالٍ.

It is narrated to us by Muhammad Bin ya’la Al Askam, from Ammar Bin Razeyn, from Abu Is’haq, from Ziyad bin Mutarif who said,

²¹⁴ Basaair Al Darajaat – P 1 Ch 22 H 9

²¹⁵ Basaair Al Darajaat – P 1 Ch 22 H 10

²¹⁶ Basaair Al Darajaat – P 1 Ch 22 H 11

²¹⁷ Basaair Al Darajaat – P 1 Ch 22 H 12

‘Rasool-Allah^{saww} said: ‘One who wants to live my^{saww} life and die my^{saww} passing away and enter the Paradise which my^{saww} Lord^{azwj} Promised me^{saww}, and it is a branch from its branches He^{azwj} Planted it with His^{azwj} Hand, and it is the Garden of eternity, then let him^{asws} have the Wilayah of Ali^{asws} and his^{asws} offspring from after him^{asws}, for they^{asws} will never exit him from a door of guidance and will never enter him into a door of straying’²¹⁸.

14- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَحَدِهِمَا قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَدْخُلَ جَنَّةَ رَبِّي جَنَّةَ عَدْنٍ غَرَسَهَا بِيَدِهِ فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ فَإِنَّهُمْ لِحَيِّي وَ دَمِي أُعْطَاهُمُ اللَّهُ فَهَمِي وَ عَلَمِي.

It is narrated to us by Abdullah Bin Aamir, from Abdullah Bin Muhammad Al Hajjal, from Dawood Bin Abu Yazeed,

‘From one of the two (5th or 6th Imam^{asws}) having said: ‘Rasool-Allah^{saww} said: ‘One whom it cheers that he lives my^{saww} life and dies my^{saww} passing away, and enters a Garden of my^{saww} Lord^{azwj}, Garden of Eden He^{azwj} Planted by His^{azwj} Hand, then let him^{asws} have the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from after him^{asws}, for they^{asws} are my^{saww} flesh and my^{saww} blood. Allah^{azwj} has Given them^{asws} my^{saww} understanding and my^{saww} knowledge’²¹⁹.

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ يَسَارٍ عَنْ أَبِي الْحَسَنِ ابْنِ الرِّضَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَدْخُلَ جَنَّةَ عَدْنٍ الَّتِي وَعَدَنِي رَبِّي فَضَيَّبْتُ مِنْ قُضْبَانِهِ غَرَسَهُ بِيَدِهِ ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ فَإِنَّهُمْ لَا يُخْرَجُونَكَ مِنْ هُدَى وَ لَا يُدْخِلُونَكَ فِي ضَلَالَةٍ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Saeed, from al Husayn Bin Yasaar,

‘From Abu Al-Hassan Al-Reza^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who loves that he lives my^{saww} life and dies my^{saww} passing away and enters the Garden of Eden which my^{saww} Lord^{azwj} Promised me^{saww}, a branch from its branches He^{azwj} Planted with His^{azwj} Hand, then Said to it: “Be!”, so it came into being, then let him have the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from after him^{asws}, for they^{asws} will neither exit you from guidance not enter you into a straying’²²⁰.

16 حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ مِثْلَهُ.

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdul Rahman Bin Abu Hashim – similar to it.²²¹

17- حَدَّثَنَا سَلَامٌ بْنُ أَبِي عُمَرَ الْخُرَّاسَانِيُّ عَنْ أَبَانَ بْنِ تَعْلَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَدْخُلَ جَنَّةَ رَبِّي جَنَّةَ عَدْنٍ غَرَسَهَا رَبِّي فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ لِيُعَادِ عَدُوَّهُ وَ لِيَأْتِمَّ بِالْأَوْصِيَاءِ مِنْ بَعْدِهِ

It is narrated to us by Sallam Bin Abu Umeyr Al Khurasani, from Aban Bin Taglub,

²¹⁸ Basaair Al Darajaat – P 1 Ch 22 H 13

²¹⁹ Basaair Al Darajaat – P 1 Ch 22 H 14

²²⁰ Basaair Al Darajaat – P 1 Ch 22 H 15

²²¹ Basaair Al Darajaat – P 1 Ch 22 H 16

‘From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who intends to live my^{saww} life and die my^{saww} passing away, and enter a Garden of my^{saww} Lord^{azwj}, Garden of Eden, then let him have the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and let him be inimical to his^{asws} enemies, and let him follow the successors^{asws} from after him^{asws}.

فَإِنَّهُمْ أَيْمَةُ الْهُدَى مِنْ بَعْدِي أَعْطَاهُمُ اللَّهُ فَهَمِي وَ عِلْمِي وَ هُمْ عِزَّتِي مِنْ لَحْمِي وَ دَمِي إِلَى اللَّهِ أَشْكُو مِنْ أُمَّتِي الْمُتَكَبِّرِينَ لِفَضْلِهِمْ الْفَاطِعِينَ فِيهِمْ صَلَاتِي وَ نَمِّ اللَّهِ لِيُقْتَلَنَّ ابْنِي يَعْنِي الْحَسَنَ لَا أَنَا لَهُمْ اللَّهُ شَفَاعَتِي.

They^{asws} are Imams^{asws} of guidance from after me^{saww}. Allah^{azwj} has Given them^{asws} my^{saww} understanding and my^{saww} knowledge, and they^{asws} are my^{saww} family from my^{saww} flesh and my^{saww} blood. My^{saww} complaint is to Allah^{azwj} of my^{saww} community, the deniers of their^{asws} merits, and cutters of my^{saww} connection regarding them^{asws}, and I^{saww} swear by Allah^{azwj}, they will kill my^{saww} (grand) son^{asws}, meaning Al-Husayn^{asws}. May Allah^{azwj} not Let them attain my^{saww} intercession”.²²²

18- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى الْمَدَنِيِّ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ جَنَّةَ عَدْنِ الْأَبِيِّ وَعَدْنِي رَبِّي قَضَيْتُ مِنْ قَضَائِكُمْ حَرَسَهُ بِيَدِهِ ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فُلَيْتَوَلَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ مِنْ ذُرِّيَّتِي

It is narrated to us by Muhammad Bin Al Husayn, from the one who reported it, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Ibrahim Bin Abu Yahya Al Madany, from his father,

‘From Umar son of Ali^{asws} Bin Abu Talib^{asws} who said, ‘Rasool-Allah^{saww} said: ‘One who loves to live my^{saww} life and die my^{saww} passing away and enter a Garden of Eden which my^{saww} Lord^{azwj} Promised me^{saww}, a branch from its branches He^{azwj} Planted it with His^{azwj} Hands, then Said to it: “Be!”, so it came into being, then let him be in the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from after him^{asws} from my^{saww} offspring.

فَإِنَّهُمْ لَنْ يُدْخِلُوَكُمْ فِي بَابِ ضَلَالٍ وَ لَنْ يُخْرِجُوَكُمْ مِنْ بَابِ هُدَى وَ لَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.

They will never enter you in a door of straying and will never exit you from a door of guidance, and do not (try to) teach them^{asws} for they^{asws} are more knowledgeable than you are”.²²³

²²² Basaair Al Darajaat – P 1 Ch 22 H 17

²²³ Basaair Al Darajaat – P 1 Ch 22 H 18

23 باب أمر النبي ص بالإيمان بعلي ع و الأئمة من بعده و ما أعطوا من العلم و التسليم لهم ع

CHAPTER 23 – ORDER OF THE PROPHET^{saww} WITH THE EMAN WITH ALI^{asws} AND THE IMAMS^{asws} FROM AFTER HIM^{asws}, AND WHAT THEY^{asws} HAVE BEEN GIVEN FROM THE KNOWLEDGE, AND THE SUBMISSION TO THEM^{asws}

1- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ الْقُطَيْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ النَّاسُ غَفَلُوا قَوْلَ رَسُولِ اللَّهِ ص فِي عِلِّيِّ يَوْمَ غَدِيرِ حُمٍّ كَمَا غَفَلُوا يَوْمَ مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalaf Bin Hammad, from Muhammad Bin Al Quteybi who said,

'I heard Abu Abdullah^{asws} saying: 'The people became heedless of the words of Rasool-Allah^{saww} regarding Ali^{asws} on the day of Ghadeer Khum just as they became heedless of the day of drinking place of mother of Ibrahim^{asws} (Mariah the Coptic).

أَنَا النَّاسُ يَغُودُونَ فَجَاءَ عَلِيٌّ ع لِيَدْتُوَ مِنْ رَسُولِ اللَّهِ ص فَلَمْ يَجِدْ مَكَانًا فَلَمَّا رَأَى رَسُولُ اللَّهِ ص أَنَّهُمْ لَا يُوسِعُونَ لِعَلِيٍّ ع نَادَى يَا مَعْشَرَ النَّاسِ فَارْجُوا لِعَلِيٍّ

The people came to him^{saww} to console him^{saww}. Ali^{asws} came to be near from Rasool-Allah^{saww} but could not find a place. When Rasool-Allah^{saww} saw they were not making space for Ali^{asws}, he^{saww} called out: 'O community of the people! Make way for Ali^{asws}!'

ثُمَّ أَخَذَ يَدِي فَقَعَدَهُ [فَقَعَدَ] مَعَهُ عَلَى فِرَاشِهِ ثُمَّ قَالَ يَا مَعْشَرَ النَّاسِ هَؤُلَاءِ أَهْلُ بَيْتِي تَسْتَحْفُونَ بِي وَمَا أَنَا حَيٌّ بَيْنَ ظَهْرَانِكُمْ أَمَا وَاللَّهِ لَيُنْ غَيْبُ عَنْكُمْ فَإِنَّ اللَّهَ لَا يَغِيْبُ عَنْكُمْ

Then he^{saww} grabbed his^{asws} hand and seated him^{asws} with him^{saww} upon his^{saww} mat, then said: 'O community of the people! They^{asws} are People^{asws} of my^{saww} Household. You are disregarding them^{asws} while I^{saww} am still alive? By Allah^{azwj}! If I^{saww} am absent from you, then Allah^{azwj} will not be Absent from you.

إِنَّ الرُّوحَ وَ الرِّاحَةَ وَ الرِّضْوَانَ وَ البِشْرَ وَ البِشَارَةَ وَ الحُبَّ وَ المَحَبَّةَ لِمَنْ اتَّمَعَ بِعَلِيٍّ وَ وَلايَتِهِ وَ سَلَّمَ لَهُ وَ لِلأَوْصِيَاءِ مِنْ بَعْدِهِ حَقًّا لَأَدْخِلَنَّهُمْ فِي شَفَاعَتِي لِأَنََّّهُمْ أَتْبَاعِي

Surely the calmness, and the rest, and the pleasure, and the happiness, and the glad tidings, and the affection, and the love is for one who follows Ali^{asws} and has his^{asws} Wilayah, and submits to him^{asws} and to the successors^{asws} from after him^{asws}, would have a right that I^{saww} include them in my^{saww} intercession, because they^{asws} are my^{saww} followers.

وَ مَنْ تَبِعَنِي فَإِنَّهُ مِنِّي مِثْلَ جَرَى فِي مَنْ اتَّبَعَ إِبْرَاهِيمَ لِأَنِّي مِنْ إِبْرَاهِيمَ وَ إِبْرَاهِيمُ مِنِّي دِينُهُ دِينِي وَ سُنَّتُهُ سُنَّتِي وَ فَضْلُهُ مِنْ فَضْلِي وَ أَنَا أَفْضَلُ مِنْهُ وَ فَضْلِي لَهُ فَضْلًا تَصْدِيْقِي قَوْلِي قَوْلُهُ تَعَالَى دُرَيْتَةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

And **one who follows me, then he is from me, [14:36]** – an example flowing in me^{saww}, of one followed Ibrahim^{as}, because I^{saww} am from Ibrahim^{as} and Ibrahim^{as} is from me^{saww}. His^{as} Religion is my^{saww} Religion, and his^{as} Sunnah is my^{saww} Sunnah, and his^{as} merit is from my^{saww} merit, and I^{saww} am superior than him^{as}, and my^{saww} merit for him^{as} is a merit of ratification. My^{saww} words are the Words of the Exalted: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.

وَكَانَ رَسُولُ اللَّهِ ص وَثَبْتٌ قَدِيمٌ فِي مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ حِينَ عَادَهُ النَّاسُ فِي مَرَضِهِ قَالَ هَذَا.

And Rasool-Allah^{saww} had proven before in the drinking place of mother of Ibrahim^{asws}, when the people were inimical to him^{asws} during his^{saww} illness, he^{saww} said this”²²⁴.

2- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ الْحَكَمِ بْنِ الصَّلْتِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خُذُوا بِحُجْرَةِ هَذَا الْأَنْزِعِ يَعْني عَلِيًّا فَإِنَّهُ الصَّادِقُ الْأَكْبَرُ وَهُوَ الْقَارِوُ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ

It is narrated to us by Abdullah Bin Muhammad, from Musa Bin Al Qasim, from Ja’far Bin Muhammad Bin Sama’at, from Abdullah Bin Muskan, from Al Hakam Bin Al Salt,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Grab a side of this filled up (with knowledge), meaning Ali^{asws}, for he^{asws} is the greatest truthful, and he^{asws} is the distinguisher, distinguishing between the truth and the falsehood.

مَنْ أَحَبَّهُ هَدَاهُ اللَّهُ وَ مَنْ أَبْغَضَهُ أَضَلَّهُ اللَّهُ وَ مَنْ تَخَلَّفَ عَنْهُ حَقَّقَهُ اللَّهُ وَ مِنْهُ سَبَطًا أُمَّتِي الْحَسَنُ وَ الْحُسَيْنُ وَ هُمَا ابْنَايَ

One who loves him^{asws} would be Guided by Allah^{azwj} and one who hates him^{asws}, Allah^{azwj} would Let him stray, and one who stays behind from him^{asws}, Allah^{azwj} would Obliterate him; and from him^{asws} are two grandsons^{asws} of my^{saww} community – Al-Hassan^{asws} and Al-Husayn^{asws}, and they^{asws} are both my^{saww} sons^{asws}.

وَ مِنَ الْحُسَيْنِ أَيْمَةُ الْهُدَى أَعْطَاهُمُ اللَّهُ فَهَجِي وَ عِلْمِي فَأَجِبُوهُمْ وَ تَوَلَّوْهُمْ وَ لَا تَتَّخِذُوا وَايَةَ مِنْ دُونِهِمْ فَيَجِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ وَ مَنْ يَخْلُلْ عَلَيْهِ غَضَبٌ مِنْ رَبِّهِ فَقَدْ هَوَى وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

And from Al-Husayn^{asws} would be the Imams^{asws} of guidance. Allah^{azwj} would Give them^{asws} my^{asws} understanding, and my^{saww} knowledge, so love them^{asws}, and befriend them^{asws}, and do not be taking any confidant from besides them^{asws}, for that would release Wrath from your Lord^{azwj}, and one the Wrath of my^{saww} Lord^{azwj} is released upon, **so he has perished [20:81] and what is the life of the world except for a deceptive pleasure? [3:185]**”²²⁵.

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّ مِنْ اسْتِكْمَالِ حُجَّتِي عَلَى الْأَشْقِيَاءِ مِنْ أُمَّتِكَ مَنْ تَرَكَ وَايَةَ عَلِيٍّ وَ اخْتَارَ وَايَةَ مَنْ وَآلِي أَعْدَاءَهُ وَ أَنْكَرَ فَضْلَهُ وَ فَضَّلَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazr Bin Shuayb, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali who said,

²²⁴ Basaair Al Darajaat – P 1 Ch 23 H 1

²²⁵ Basaair Al Darajaat – P 1 Ch 23 H 2

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and Exalted Said: "From the perfection of My^{azwj} Argument upon the wretched ones from your^{saww} community, one who neglects the Wilayah of Ali^{asws} and chooses the wilayah of one who befriends his^{asws} enemies, and denies his^{asws} merits and merits of the successors^{asws} from after him^{asws}.

فَإِنَّ فَضْلَكَ فَضْلُهُمْ وَحَقَّكَ حَقُّهُمْ وَطَاعَتَكَ طَاعَتُهُمْ وَمَعْصِيَتَكَ مَعْصِيَتُهُمْ

Surely, your^{saww} merits are their^{asws} merits, and your^{saww} rights are their^{asws} rights, and obedience to you^{saww} is obedience to them^{asws}, and disobeying you^{saww} is disobeying them^{asws}.

وَ هُمْ الْأَيْمَةُ الْهَدَاهُ مِنْ بَعْدِكَ جَرَى فِيهِمْ رُوحُكَ وَ رُوحُهُمْ جَرَى فِيكَ مِنْ رَبِّكَ وَ هُمْ عِزَّتِكَ مِنْ طِينَتِكَ وَ حُكْمُكَ وَ دَمُكَ

And they^{asws} are the Imams^{asws} of guidance from after you^{saww}. Your^{saww} soul flows in them^{asws} and their^{asws} souls flow in you^{saww} from your^{saww} Lord^{azwj}, and they^{asws} are your^{saww} family from your^{saww} clay, and your^{saww} flesh and your^{saww} blood.

قَدْ أَجْرَى اللَّهُ فِيهِمْ سُنَّتَكَ وَ سُنَّةَ الْأَنْبِيَاءِ قَبْلَكَ وَ هُمْ خُرَّانِي عَلَى عِلْمِي مِنْ بَعْدِكَ حَقًّا عَلَى لَقْدِ اصْطَفَيْتُهُمْ وَ انْتَجَبْتُهُمْ وَ اخْلَصْتُهُمْ وَ ارْتَضَيْتُهُمْ وَ نَجَّاهُ مِنْ أَحْبَبْتُهُمْ وَ وَالَاهُمْ وَ سَلَّمَ بِفَضْلِهِمْ

Allah^{azwj} has Flowed your^{saww} Sunnah and Sunnah of the Prophets^{as} from before you^{saww} in them^{asws}, and they^{asws} are treasurers upon My^{azwj} Knowledge from after you^{saww}. There is a right upon Me^{azwj}, I^{azwj} have Chosen them, and Selected them^{asws}, and Purified them^{asws}, and am Pleased with them^{asws}, and salvation is for the one who loves them^{asws} and befriends them^{asws} and submits to their^{asws} merits!"

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ لَقَدْ أَنَا نِي جِبْرَائِيلُ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ أَحِبَّائِهِمْ وَ الْمُسْلِمِينَ لِفَضْلِهِمْ.

Then Rasool-Allah^{saww} said: 'Jibraeel^{as} has come to me^{saww} with their^{asws} names, and names of their^{asws} fathers^{asws}, and ones who love them^{asws}, and the submitter to their^{asws} merits".²²⁶

24 باب في الأئمة ع أنهم هم الذين قال الله تعالى إنهم يعلمون و أعداءهم الذين لا يعلمون و شيعتهم أولو الأبواب

CHAPTER 24 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THOSE ALLAH^{azwj} THE EXALTED SAID THEY^{asws} KNOW, AND THEIR^{asws} ENEMIES ARE THOSE NOT KNOWING, AND THEIR^{asws} SHIAS ARE ONES OF UNDERSTANDING

1- حَدَّثَنِي صَائِرُ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عِ بْنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ فَقَالَ نَحْنُ الَّذِينَ نَعْلَمُ وَ عَدُوْنَا الَّذِينَ لَا يَعْلَمُونَ وَ شِيعَتُنَا أُولُو الْأَلْبَابِ.

It is narrated to me by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Al Qasim Bin Suleyman, from Jabir,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Say: ‘Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9].** He^{asws} said: ‘We^{asws} are those who know and our^{asws} enemies are those not knowing, and our^{asws} Shias are the ones of understanding’²²⁷.

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ قَالَ نَحْنُ الَّذِينَ نَعْلَمُ وَ عَدُوْنَا الَّذِينَ لَا يَعْلَمُونَ وَ شِيعَتُنَا أُولُو الْأَلْبَابِ.

It is narrated to us by Muhammad Bin Al Husayn, from Abu Dawood Al Mustariq, from Muhammad Bin Marwan who said,

‘I said to Abu Abdullah^{asws}, ‘**‘Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9].** He^{asws} said: ‘We^{asws} are those who know, and our^{asws} enemies are those not knowing, and our^{asws} Shias are the ones of understanding’²²⁸.

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَأَلَهُ رَجُلٌ مِنْ أَهْلِ هَيْتَ فَقَالَ جُعِلْتُ فِدَاكَ قَوْلَ اللَّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ فَقَالَ نَحْنُ الَّذِينَ نَعْلَمُ وَ عَدُوْنَا الَّذِينَ لَا يَعْلَمُونَ وَ أُولُو الْأَلْبَابِ شِيعَتُنَا.

It is narrated to us by Muhammad Bin Al Husayn, from Ali Bin Asbat, from his father who said,

‘I was in the presence of Abu Abdullah^{asws}, and a man from the family asked him^{asws} saying, ‘May I be sacrificed for you^{asws}! The Words of Allah^{azwj}: **‘Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9].** He^{asws} said: ‘We^{asws} are those who know, and our^{asws} enemies are those not knowing, and the ones of understanding, are our^{asws} Shias’²²⁹.

²²⁷ Basaair Al Darajaat – P 1 Ch 24 H 1

²²⁸ Basaair Al Darajaat – P 1 Ch 24 H 2

²²⁹ Basaair Al Darajaat – P 1 Ch 24 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ الْآيَةَ قَالَ نَحْنُ الَّذِينَ نَعْلَمُ وَ عَدُوْنَا الَّذِينَ لَا يَعْلَمُونَ وَ شِيعَتُنَا أَوْلَا الْأَبَابِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **‘Are they equal, those who know [39:9]** – the Verse. He^{asws} said: ‘We^{asws} are those who know, and our^{asws} enemies are **those who do not know**, and our^{asws} Shias are **ones of the understanding [39:9]**’.²³⁰

5- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ اسْبَاطِ بْنِ سَالِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ فَسَأَلَهُ رَجُلٌ عَنِ قَوْلِ اللَّهِ تَعَالَى هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ الْآيَةَ ذَكَرَ مِثْلَ أَوَّلِ الْحَدِيثِ.

It is narrated to us by Al Hassan Bin Ali, from Al Abbas Bin Aamir, from Asbaat Bin Saalim who said,

‘I was in the presence of Abu Abdullah^{asws} and a man asked him^{asws} about Words of Allah^{azwj} the Exalted: **‘Are they equal, those who know and those who do not know?’ [39:9]** – the Verse’ – meaning similar to the first Hadeeth’.²³¹

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْهُ عَنِ فِي قَوْلِ اللَّهِ تَعَالَى هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ الْآيَةَ وَ ذَكَرَ مِثْلَهُ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Hamza, from Abu Baseer,

‘From him^{asws} regarding Words of Allah^{azwj}: **‘Are they equal, those who know [39:9]** – the Verse’ – and mentioned similar to it’.²³²

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ الْآيَةَ قَالَ نَحْنُ الَّذِينَ نَعْلَمُ وَ عَدُوْنَا الَّذِينَ لَا يَعْلَمُونَ وَ شِيعَتُنَا أَوْلُو الْأَبَابِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

‘I asked Abu Ja’far^{asws} about Words of Allah^{azwj} the Exalted: **‘Are they equal, those who know and those who do not know?’ [39:9]** – the Verse. He^{asws} said: ‘We^{asws} are those who know, and our^{asws} enemies are those who do not know, and our^{asws} Shias are the ones of understanding’.²³³

8- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ اللَّهِ بْنِ عَمِيْدٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ فَذَكَرَ مِثْلَهُ.

It is narrated to us by one of our companions, from Ayoub Bin Nuh, from Al Abbas Bin Aamir, from Al Rabie Bin Muhammad, from Abdullah Bin Umeyd who said,

²³⁰ Basaair Al Darajaat – P 1 Ch 24 H 4

²³¹ Basaair Al Darajaat – P 1 Ch 24 H 5

²³² Basaair Al Darajaat – P 1 Ch 24 H 6

²³³ Basaair Al Darajaat – P 1 Ch 24 H 7

'Abu Abdullah^{asws} was asked about Words of Allah^{azwj} the Exalted: ***Are they equal, those who know and those who do not know?*** [39:9] – and mentioned similar to it".²³⁴

9- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ الْقَاسِمِ الْأَنْصَارِيِّ عَنْ سَعْدِ بْنِ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ فَلَذَكَرَ مِثْلَهُ.

It is narrated to us by Ibrahim Bin Hashim, from Abdullah Bin Al Mugheira, from Abdul Momin Bin Al Qasim Al Ansari, from Sa'ad, from Jabir Bin Yazeed Al Jufy,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} the Exalted: ***Are they equal, those who know and those who do not know?*** [39:9] – and mentioned similar to it".²³⁵

تم الجزء الأول من كتاب و يتلوه الجزء الثاني منه

The first part from the book is completed and is followed by the second part from it

²³⁴ Basaair Al Darajaat – P 1 Ch 24 H 8

²³⁵ Basaair Al Darajaat – P 1 Ch 24 H 9

PART TWO

1 باب في الأئمة ع أنهم معدن العلم و شجرة النبوة و مفاتيح الحكمة و موضع الرسالة و مختلف الملائكة ص

CHAPTER 1 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE MINES OF KNOWLEDGE, AND THE TREE OF PROPHET-HOOD, AND THE KEYS OF WISDOM, AND THE PLACE OF MESSAGE, AND THE INTERCHANGE OF ANGELS

1- قَالَ حَدَّثَنَا ابْنُ هَاشِمٍ عَنِ ابْنِ الْمُغَيْرَةِ عَنِ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ مُعَاذٍ مِنْ أَهْلِ الْبَصْرَةِ عَنِ الضَّحَّاكِ بْنِ مَرْجَمٍ الْخُرَّاسِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ الْبَيْتِ أَهْلُ بَيْتِ الرَّحْمَةِ وَ شَجَرَةُ النَّبُوَّةِ وَ مَوْضِعُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ مَعْدِنُ الْعِلْمِ.

He said, 'It is narrated to us by Ibn Hashim, from Ibn Al Mugheira, from Abdul Momin Al Ansari, from Humeyd Bin Musa, from the people of Al Basra, from Al Zahak Bin Muzahim Al Khurasani who said,

'Rasool-Allah^{saww} said: 'We^{asws} People^{asws} of the Household, and the People^{asws} of the Household of Mercy, and the tree of Prophet-hood, and the place of the Message, and the interchange of the Angels, and the mine of the Knowledge"²³⁶.

2- حَدَّثَنِي الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ الْحَارِثِ وَ هُوَ أَبُو الْمُنْذِرِ قَالَ: دَخَلْتُ مَعَ أَبِي عَلِيٍّ عَلِيٍّ بْنِ الْحُسَيْنِ ع فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَا تَنْقِمُ النَّاسُ مِنَّا نَحْنُ وَ اللَّهُ شَجَرَةُ النَّبُوَّةِ وَ بَيْتُ الرَّحْمَةِ وَ مَوْضِعُ الرِّسَالَةِ وَ مَعْدِنُ الْعِلْمِ وَ مُخْتَلَفُ الْمَلَائِكَةِ.

It is narrated to me by Al Abbas Bin Marouf, from hammad Bin Isa, from Rabie, from Al Jaroud, and he is Abu Al Munzir who said,

'I entered to see Ali^{asws} Bin Al-Husayn^{asws} with my father. Ali^{asws} Bin Al-Husayn^{asws} said: 'Do not take revenge of the people from us^{asws}! We^{asws}, by Allah^{azwj}, are the tree of Prophet-hood, and the House of Mercy, and place of the Message, and the mine of the Knowledge, and the interchange of Angels"²³⁷.

3- حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ وَ مُحَمَّدُ بْنُ حَسَّانَ قَالَا أَخْبَرَنَا أَبُو عَمْرٍو الْأَزْمِيُّ وَ هُوَ مُوسَى بْنُ زُبَيْرٍ عَنْ عَائِدِ بْنِ إِسْمَاعِيلَ عَمَّنْ حَدَّثَهُ عَنْ خَيْثَمَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَحْنُ شَجَرَةُ النَّبُوَّةِ وَ بَيْتُ الرَّحْمَةِ وَ مَفَاتِيحُ الْحِكْمَةِ وَ مَعْدِنُ الْعِلْمِ وَ مَوْضِعُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ مَوْضِعُ سِرِّ اللَّهِ وَ نَحْنُ وَدِيَعَةُ اللَّهِ فِي عِبَادِهِ وَ نَحْنُ حَرَمُ اللَّهِ الْأَكْبَرُ وَ نَحْنُ عَهْدُ اللَّهِ

It is narrated to us by Yaqoub Bin Is'haq and Muhammad Bin Hassan both said, 'We were informed by Abu Imran Al Armany, and he is Musa Bin Zanjawiya, from Aiz Bin Ismail, from the one who narrated it, from Khaysama,

²³⁶ Basaair Al Darajaat – P 2 Ch 1 H 1

²³⁷ Basaair Al Darajaat – P 2 Ch 1 H 2

'From Abu Ja'far^{asws} having said: 'We^{asws} are the tree of Prophet-hood, and the house of Mercy, and the keys of wisdom, and the mine of knowledge, and place of the Message, and the interchange of Angels, and the place of secrets of Allah^{azwj}, and we^{asws} are the depository of Allah^{azwj} among His^{azwj} creatures, and we^{asws} are the greatest Sanctity of Allah^{azwj}, and we^{asws} the Covenant of Allah^{azwj}.

فَمَنْ وَفَى بِذِمَّتِنَا فَقَدْ وَفَى بِذِمَّةِ اللَّهِ وَ مَنْ وَفَى بِعَهْدِنَا فَقَدْ وَفَى بِعَهْدِ اللَّهِ وَ مَنْ خَفَرَهُمَا فَقَدْ خَفَرَ ذِمَّةَ اللَّهِ وَ عَهْدَهُ.

So the one who is loyal with our^{asws} pact so he has been loyal with the Pact of Allah^{azwj}, and one who is loyal with our^{asws} covenant so he has been loyal with the Covenant of Allah^{azwj}, and the one who breaks these, so he has broken a Pact of Allah^{azwj} and His^{azwj} Covenant".²³⁸

4 حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ بَعْضِ أَصْحَابِ الْأَعْمَشِ عَنِ الْأَعْمَشِ رَفَعَ الْحَدِيثَ إِلَى أَبِي ذَرٍّ رَجَمَهُ اللَّهُ قَالَ: لَمَّا اِخْتَلَفَ النَّاسُ بَعْدَ رَسُولِ اللَّهِ ص قَالَ أَبُو ذَرٍّ أَهْلُ بَيْتِ نَبِيِّكُمْ هُمْ أَهْلُ بَيْتِ النَّبُوَّةِ وَ مَوْضِعُ الرَّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ بَيْتُ الرَّحْمَةِ وَ مَعْدِنُ الْعِلْمِ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Hakam Bin Miskeen, from one of the companions of Al Amsh, from Al Amsh,

'Raising the Hadeeth to Abu Zarr^{ra}, he (the narrator) said, 'When the people differed after Rasool-Allah^{saww}, Abu Zarr^{ra} said, 'The People^{asws} of the household of your Prophet^{saww}, they^{asws} are the People^{asws} of the house of the Prophet-hood, and place of the Message, and the interchange of Angels, and the house of Mercy, and the mine of the Knowledge"²³⁹

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي بَجْرَانَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ عَبْدِ الْأَعْلَى بْنِ تَمِيمٍ يَذْكُرُهُ عَنِ الْفَضِيلِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا فَضِيلُ مَا يَنْقِمُ النَّاسُ مِنَّا فَوَ اللَّهُ إِنَّا لَشَجَرَةُ النَّبُوَّةِ وَ مَوْضِعُ الرَّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ بَيْتُ الرَّحْمَةِ وَ مَعْدِنُ الْعِلْمِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Abu Najran, from Suleyman Bin Ja'far, from Abdul A'la Bin Tameem mentioning it from Al Fuzeyl who said,

'Abu Ja'far^{asws} said: 'O Fuzeyl! What are the people avoiding from us^{asws}? By Allah^{azwj}! We^{asws} are the tree of Prophet-hood, and place of the Message, and the interchange of Angels, and the house of mercy, and the mine of the Knowledge".²⁴⁰

6- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحَشَّابِ قَالَ حَدَّثَنَا أَصْحَابُنَا عَنْ خَيْثَمَةَ الْجُعْفِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا خَيْثَمَةُ لِمَ تُخْفِ شَجَرَةَ النَّبُوَّةِ وَ بَيْتُ الرَّحْمَةِ وَ مَقَاتِيحَ الْحِكْمَةِ وَ مَعْدِنُ الْعِلْمِ وَ مَوْضِعُ الرَّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ مَوْضِعُ سِرِّ اللَّهِ

It is narrated to us by Abdullah Bin Muhammad, from Al Hassan Bin Musa Al Khashab who said, 'It is narrated to us by our companions, from Khaysama Al Jufy who said,

'Abu Abdullah^{asws} said to me: 'O Khaysama! We^{asws} are the tree of Prophet-hood, and the house of Mercy, and the keys of Wisdom, and the mine of Knowledge, and place of the Message, and the interchange of Angels, and the place of Secrets of Allah^{azwj}.

²³⁸ Basaair Al Darajaat – P 2 Ch 1 H 3

²³⁹ Basaair Al Darajaat – P 2 Ch 1 H 4

²⁴⁰ Basaair Al Darajaat – P 2 Ch 1 H 5

وَنَحْنُ وَدِيْعَةُ اللَّهِ فِي عِبَادِهِ وَنَحْنُ حَرَمُ اللَّهِ الْأَكْبَرُ وَنَحْنُ ذِمَّةُ اللَّهِ وَنَحْنُ عَهْدُ اللَّهِ

And we^{asws} are the depository of Allah^{azwj} among His^{azwj} servants, and we^{asws} are the greatest Sanctuary of Allah^{azwj}, and we^{asws} are the Guarantee of Allah^{azwj}, and we^{asws} are the Pact of Allah^{azwj}.

فَمَنْ وَفَا بِذِمَّتِنَا فَقَدْ وَفَا بِذِمَّةِ اللَّهِ وَ مَنْ وَفَا بِعَهْدِنَا فَقَدْ وَفَا بِعَهْدِ اللَّهِ وَ مَنْ خَفَرَهَا فَقَدْ خَفَرَ ذِمَّةَ اللَّهِ وَ عَهْدَهُ.

The one who is loyal with our^{asws} guarantee, so he has been loyal with the Guarantee of Allah^{azwj}, and one who is loyal with our^{asws} pact, so he has been loyal with the Pact of Allah^{azwj}, and one who breaks it, so he has broken the Guarantee of Allah^{azwj} and His^{azwj} Pact”²⁴¹.

7- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْنَادٍ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ جَعْفَرٍ عَنِ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: إِنَّا أَهْلُ بَيْتِ شَجَرَةِ النَّبُوَّةِ وَ مَوْضِعِ الرِّسَالَةِ وَ مُخْتَلَفِ الْمَلَائِكَةِ وَ بَيْتِ الرَّأْفَةِ وَ مَعْدِنِ الْعِلْمِ.

It is narrated to us by Abdullah Bin Muhammad, from his father, from Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad Al Sakuny,

‘From Ja’far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said: ‘We^{asws}, People^{asws} of the Household, are the tree of Prophet-hood, and place of the Message, and the interchange of Angels, and the house of kindness, and the mine of Knowledge”²⁴².

8- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَمْرِو الْعَمْرِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى بْنِ جَعْفَرٍ عَنِ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ بَيْتِ شَجَرَةِ النَّبُوَّةِ وَ مَوْضِعِ الرِّسَالَةِ وَ مُخْتَلَفِ الْمَلَائِكَةِ وَ بَيْتِ الرَّحْمَةِ وَ مَعْدِنِ الْعِلْمِ.

It is narrated to us by Muhammad Bin Ahmad Bin Muhammad Bin Ismail Al Alawy who said, ‘It is narrated to us by Al Hassan Bin Amro Al Amraky,

‘From Ali son of Ja’far^{asws}, from his brother Musa^{asws} Bin Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} said: ‘We^{asws}, People^{asws} of the Household are the tree of Prophet-hood, and place of the Message, and the interchange of Angels, and the house of mercy, and the mine of Knowledge”²⁴³.

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ عِمْرَانَ عَنْ حَمَّادِ بْنِ رَيْعِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْجَارُودِ عَنْ جَدِّهِ الْجَارُودِ قَالَ دَخَلْتُ مَعَ أَبِي عَلِيٍّ بِنِ الْحُسَيْنِ بْنِ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع فَقَالَ: مَا يَنْتَقِمُ النَّاسُ مِنَّا فَتَحْنُ وَ اللَّهُ شَجَرَةُ النَّبُوَّةِ وَ بَيْتِ الرَّحْمَةِ وَ مَوْضِعِ الرِّسَالَةِ وَ مُخْتَلَفِ الْمَلَائِكَةِ وَ مَعْدِنِ الْعِلْمِ.

It is narrated to us by Ahmad Bin Muhammad, from Ismail Bin Imran, from Hammad, from Rabie Bin Abdullah Bin Al Jaroud, from his grandfather Al Jaroud who said,

‘I entered along with my father to see Ali^{asws} Bin Al-Husayn Bin Ali^{asws} Bin Abu Talib^{asws}, he^{asws} said: ‘The people will have no remorse from us^{asws}, for we^{asws}, by Allah^{azwj}, are the tree of

²⁴¹ Basaair Al Darajaat – P 2 Ch 1 H 6

²⁴² Basaair Al Darajaat – P 2 Ch 1 H 7

²⁴³ Basaair Al Darajaat – P 2 Ch 1 H 8

Prophet-hood, and the house of mercy, and place of the Message, and the interchange of Angels, and the mine of knowledge".²⁴⁴

²⁴⁴ Basaair Al Darajaat – P 2 Ch 1 H 9

2 باب في الأئمة ع و أن مثلهم مثل الشجرة التي ذكر الله تعالى فيهم و في علمهم

CHAPTER 2 – REGARDING THE IMAMS^{asws}, AND THAT THEIR^{asws} EXAMPLE IS AN EXAMPLE OF THE TREE WHICH ALLAH^{azwj} THE EXALTED MENTIONED REGARDING THEM AND REGARDING THEIR^{asws} KNOWLEDGE

1- حَدَّثَنَا الْحَشَابُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ ابْنِ عُذَافِرٍ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

It is narrated to us by Al Khashab, from Amro Bin Usman, from Ibn Uzafir, from Al Sumaly,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about Words of Allah^{azwj} the Exalted: *like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25].*

فَقَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا أَصْلُهَا وَ عَلِيٌّ فَرْعُهَا وَ الْأَيْمَةُ أَغْصَانُهَا وَ عَلِمْنَا ثَمَرُهَا وَ شِيعَتُنَا وَرَقَّتُهَا يَا أَبَا حَمَزَةَ هَلْ تَرَى فِيهَا فَضْلاً

He^{asws} said: ‘Rasool-Allah^{saww} said: ‘I^{saww} am its roots, and Ali^{asws} its trunk, and the Imams^{asws} its branches, and our^{asws} knowledge is its fruit, and our^{asws} Shias are its leave. O Abu Hamza! Do you see any extra in it?’

قَالَ قُلْتُ لَا وَ اللَّهُ مَا أَرَى فِيهَا فَضْلاً قَالَ يَا أَبَا حَمَزَةَ وَ اللَّهُ إِنَّ الْمَوْلُودَ يُؤَلَّدُ مِنْ شِيعَتِنَا فَتُورِقُ وَرَقَّةٌ مِنْهَا وَ يَمُوتُ فَتَسْقُطُ وَرَقَّةٌ مِنْهَا.

He (the narrator) said, ‘By Allah^{azwj}! I do not see any extra in it’. He^{asws} said: ‘O Abu Hamza! By Allah^{azwj}! The new-born from our^{asws} Shias is born, so a leaf sprouts from it, and he dies, so a leaf falls off from it’²⁴⁵.

2- حَدَّثَنَا ابْنُ بَرِيدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنَبِيرِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا قَالَ الشَّجَرَةُ رَسُولُ اللَّهِ ص نَسَبُهُ ثَابِتٌ فِي بَيْتِ هَاشِمٍ وَ فَرْعُ الشَّجَرَةِ عَلِيٌّ وَ عُصْرُ الشَّجَرَةِ فَاطِمَةُ وَ أَغْصَانُهَا الْأَيْمَةُ وَ وَرَقَّتُهَا الشَّيْعَةُ وَ إِنَّ الرَّجُلَ لَيَمُوتُ فَتَسْقُطُ مِنْهَا وَرَقَّةٌ وَ إِنَّ الْمَوْلُودَ لَيُؤَلَّدُ فَتُورِقُ وَرَقَّةٌ

It is narrated to us by Ibn Yazeed, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer who said,

‘I asked Abu Ja’far^{asws} about Word of Allah^{azwj} Blessed and Exalted: *like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25].* He^{asws} said: ‘The tree is Rasool-Allah^{saww}, his^{saww} lineage stable in the Clan of Hashim^{as}, and the trunk of the tree is Ali^{asws}, and a root of the tree is (Syeda) Fatima^{asws}, and its branches are Imams^{asws}, and its leaves are the Shias; and the (Shia) man dies, so a leaf falls off from it, and the (Shia) new-born is born, so a leaf sprouts’.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ قَوْلُهُ تَعَالَى تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا قَالَ هُوَ مَا يُخْرَجُ مِنَ الْإِمَامِ مِنَ الْحَلَالِ وَ الْحَرَامِ فِي كُلِّ سَنَةٍ إِلَى شِيعَتِهِ.

²⁴⁵ Basaair Al Darajaat – P 2 Ch 2 H 1

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Words of the Exalted: **Yielding its fruit in every season by the permission of its Lord? [14:25]**'. He^{asws} said: 'It is what comes out from the Imam^{asws}, from the Permissible(s) and the Prohibition during every year to his^{asws} Shias"²⁴⁶.

3- حَدَّثَنَا أَحْمَدُ عَنِ الْحَسَنِ بْنِ مَجْبُوبٍ عَنْ مُؤْمِنِ الطَّاقِ عَنْ سَلَامِ بْنِ الْمُسْتَنَبِرِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

It is narrated to us by Ahmad, from Al Hassan Bin Mahboub, from Momin Al Taq, from Sallam Bin Al Mustaneer who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} the Exalted: **like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25]**.

قَالَ الشَّجَرَةُ رَسُولُ اللَّهِ ص نَسَبُهُ ثَابِتٌ فِي بَنِي هَاشِمٍ وَعُنْصُرُ الشَّجَرَةِ فَاطِمَةُ وَفَرْعُ الشَّجَرَةِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَاعْصَانُ الشَّجَرَةِ وَفَرْعُهَا الْأَيْمَةُ وَوَرَقُ الشَّجَرَةِ الشِّيْعَةُ وَإِنَّ الْمَوْلُودَ لَيَوْلَدُ فُتُورِقُ وَرَقَةً وَإِنَّ الرَّجُلَ مِنَ الشِّيْعَةِ لَيَمُوتُ فَتَسْقُطُ وَرَقَةً

He^{asws} said: 'The tree is Rasool-Allah^{saww}. He^{saww} installed it firmly in the Clan of Hashim^{as}, and the root of the tree is (Syeda) Fatima^{asws}, and the trunk of the tree is Ali^{asws} Amir Al-Momineen^{asws}, and branches of the tree and its fruits are the Imams^{asws}, and leaves of the tree are the Shias, and that the new-born is born, so a leaf sprouts, and the man from the Shias dies, so a leaf falls off'.

قَالَ جَعِلْتُ فِدَاكَ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

He (the narrator) said, 'May I be sacrificed for you^{asws}! **Yielding its fruit in every season by the permission of its Lord? [14:25]?**'

قَالَ مَا يُفْتِي الْأَيْمَةَ شِبَعَتَهُمْ فِي كُلِّ حَجٍّ وَعُمْرَةٍ مِنَ الْحَالِلِ وَالْحُرَامِ.

He^{asws} said: 'What Fatwas the Imams^{asws} issue to their^{asws} Shias during every Hajj and Umrah, from the Permissible(s) and the Prohibitions"²⁴⁷.

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ سَيْفٍ عَنْ عَمْرِ بْنِ يَرِيدٍ بَيْعِ السَّابِرِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى شَجَرَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Sayf, from his father Sayf, from Umar Bin Yazeed Baya'a Al Sabiry who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: 'A tree, **its roots are stable and its branches are in the sky [14:24]**.

²⁴⁶ Basaair Al Darajaat – P 2 Ch 2 H 2

²⁴⁷ Basaair Al Darajaat – P 2 Ch 2 H 3

قَالَ فَقَالَ رَسُولُ اللَّهِ ص وَ اللَّهِ حَدُّرُهَا وَ أَمِيرُ الْمُؤْمِنِينَ فَرَعُهَا وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِهَا أَعْصَانُهَا وَ عَلْمُ الْأَيْمَةِ تَمْرُهَا وَ شَبَعَتُهُمُ الْمُؤْمِنُونَ وَ رَقَّتْهَا هَلْ تَرَى فِيهَا فَضْلاً يَا أَبَا جَعْفَرٍ

He^{asws} said: ‘Rasool-Allah^{saww} said: ‘By Allah^{azwj}! (I^{saww}) am its root, and Amir Al Momineen^{asws} is its root, and the Imams^{asws} from his^{asws} offspring are its branches, and knowledge of the Imams is its fruit, and their^{asws} Shias, the Momineen, are its leaves. Do you see any extra in it, O Abu Ja’far?’

قَالَ قُلْتُ لَا وَ اللَّهِ فَقَالَ وَ اللَّهِ إِنَّ الْمُؤْمِنَ يُؤَلَّدُ فَيُورَثُ وَرَقَّةً وَ إِنَّ الْمُؤْمِنَ لَيَمُوتُ فَتَسْمُطُ وَرَقَّتُهُ.

He (the narrator) said, ‘I said, ‘No, by Allah^{azwj}!’ He^{asws} said: ‘The Momin is born, so a leaf sprouts, and the Momin dies, so a leaf falls off’’.²⁴⁸

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَلِمَةً طَيِّبَةً كَشَحْرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرَعُهَا فِي السَّمَاءِ قَالَ النَّبِيُّ وَ الْأَيْمَةُ هُمْ الْأَصْلُ الثَّابِتُ وَ الْفَرْعُ الْوَلَايَةُ لِمَنْ دَخَلَ فِيهَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Mufazzal Bin Salih, from Muhammad Al Halby,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **a good word as being like a good tree, its roots are stable and its branches are in the sky [14:24]**. He^{asws} said: ‘The Prophet^{saww} and the Imams^{asws}, they^{asws} are the stable roots, and the branches are the Wilayah for the ones who enters into it’’.²⁴⁹

2- حَدَّثَنَا مُوسَى بْنُ جَعْفَرٍ قَالَ وَحَدَّثَ بِحِطِّ أَبِي رِوَابِيَةَ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ مَوْلَى أَبِي عَبْدِ اللَّهِ عَنِ سُلَيْمَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى سِدْرَةَ الْمُنْتَهَى قَالَ أَصْلُهَا ثَابِتٌ وَ فَرَعُهَا فِي السَّمَاءِ فَقَالَ رَسُولُ اللَّهِ ص حَدُّرُهَا وَ عَلِيٌّ ع ذُرْوُهَا وَ فَاطِمَةُ فَرَعُهَا وَ الْأَيْمَةُ أَعْصَانُهَا وَ شَبَعَتُهُمْ أَوْرَاقُهَا

It is narrated to us by Musa Bin Ja’far who said, ‘I found in the handwriting of my father reporting from Muhammad Bin Isa Al Ashary, from Muhammad Bin Suleyman Al Daylami, a slave of Abu Abdullah^{asws}, from Suleyman who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} the Exalted: **At the Lote Tree (Sidrat Al-Muntaha) [53:14]**. He^{asws} said: ‘**its roots are stable and its branches are in the sky [14:24]**. Rasool-Allah^{saww} is its root, and Ali^{asws} is its peak, and the Imams^{asws} are its branches, and their^{asws} Shias are its leaves’.

²⁴⁸ Basaair Al Darajaat – P 2 Ch 2 H 4

²⁴⁹ Basaair Al Darajaat – P 2 Ch 2 Rare H 1

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا مَعْنَى الْمُنْتَهَى قَالَ إِلَيْهَا وَاللَّهِ انْتَهَى الدِّينُ مَنْ لَمْ يَكُنْ مِنَ الشَّجَرَةِ فَلَيْسَ بِمُؤْمِنٍ وَ لَيْسَ لَنَا شِيعَةً.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! So, what is the meaning of 'Al-Muntaha'?' He^{asws} said: 'By Allah^{azwj}! The Religion ends to it. One who does not happen to be from the tree, so he isn't a Momin, and he isn't a Shia of ours'.²⁵⁰

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ الْخَزَّازِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ فَقَالَ رَسُولُ اللَّهِ ص جَذْرُهَا وَ أَمِيرُ الْمُؤْمِنِينَ ع ذُرْوُهَا وَ فَاطِمَةُ ع فَرْعُهَا وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِهَا أَعْضَانُهَا وَ عِلْمُ الْأَيْمَةِ تَمْرُهَا وَ شِيعَتُهُمْ وَرُفْعُهَا فَهَلْ تَرَى فِيهِمْ فَضْلاً

It is narrated to us by Ibrahim Bin Hashim, from Amro Bin Usman Al Khazaz, from Abdul Rahman Bin Hamad, from Umar Bin Yazeed who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} the Exalted: **its roots are stable and its branches are in the sky [14:24]**. He^{asws} said: 'Rasool-Allah^{saww} is its roots, and Amir Al-Momineen^{asws} its peak, and (Syeda) Fatima^{asws} its main branch (trunk), and the Imams^{asws} from her^{asws} offspring are its branches, and knowledge of the Imams^{asws} are its fruits, and their^{asws} Shias are its leaves. So, do you see any extra among them?'

فَقُلْتُ لَا فَقَالَ وَ اللَّهُ إِنَّ الْمُؤْمِنَ لَيَمُوتُ فَتَسْقُطُ وَرَقَةٌ مِنْ تِلْكَ الشَّجَرَةِ وَ إِنَّهُ لَيُولَدُ فَتُورِقُ وَرَقَةٌ فِيهَا فَقُلْتُ قَوْلُهُ نُؤَيُّ أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا فَقَالَ مَا يَخْرُجُ إِلَى النَّاسِ مِنْ عِلْمِ الْإِمَامِ فِي كُلِّ حِينٍ يُسْأَلُ عَنْهُ.

I said, 'No'. He^{asws} said: 'By Allah^{azwj}! The Momin dies, so a leaf falls from that tree, and he is born, so a leaf sprouts in it'. I said, '**Yielding its fruit in every season by the permission of its Lord? [14:25]**'. He^{asws} said: 'What comes out to the people from knowledge of the Imam^{asws} during every season he^{asws} is asked about'.²⁵¹

²⁵⁰ Basaair Al Darajaat – P 2 Ch 2 Rare H 2

²⁵¹ Basaair Al Darajaat – P 2 Ch 2 Rare H 3

3 باب في الأئمة أنهم حجة الله و باب الله و ولاية أمر الله و وجه الله الذي يؤتى منه و جنب الله و عين الله و خزنة علمه جل جلاله و عم

نواله

CHAPTER 3 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE DIVINE AUTHORITIES OF ALLAH^{azwj}, AND THE DOOR OF ALLAH^{azwj}, AND MASTERS^{asws} OF THE COMMAND OF ALLAH^{azwj}, AND THE FACE OF ALLAH^{azwj} WHICH HE^{azwj} CAN BE ACCESSED, AND SIDE OF ALLAH^{azwj}, AND EYE OF ALLAH^{azwj}, AND TREASURERS OF HIS^{azwj} KNOWLEDGE, MAJESTIC IS HIS^{azwj} MAJESTY, AND THE GIVERS OF IT

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَزْزَطِيِّ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَسْوَدَ بْنِ سَعِيدٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فَأَنْشَأَ يَقُولُ ابْتِدَاءً مِنْ غَيْرِ أَنْ يُسْأَلَ نَحْنُ حُجَّةُ اللَّهِ وَ نَحْنُ بَابُ اللَّهِ وَ نَحْنُ لِسَانُ اللَّهِ وَ نَحْنُ وَجْهُ اللَّهِ وَ نَحْنُ عَيْنُ اللَّهِ فِي خَلْقِهِ وَ نَحْنُ وِلَاةُ أَمْرِ اللَّهِ فِي عِبَادِهِ.

It is narrated to us by Ahmad Bin Muhammad, from al Bazanty, from Muhammad bin Humran, from Aswad Bin Saeed who said,

‘I was in the presence of Abu Abdullah^{asws} and he^{asws} composed saying initialling from without having been asked: ‘We^{asws} are the Divine Authorities of Allah^{azwj}, and we^{asws} are the door of Allah^{azwj}, and we^{asws} are the Tongue of Allah^{azwj}, and we^{asws} are the Face of Allah^{azwj}, and we^{asws} are the Eye of Allah^{azwj} among His^{azwj} creatures, and we^{asws} are the Masters of the Commands of Allah^{azwj} among His^{azwj} servants’²⁵².

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ بَشِيرٍ عَنْ حَسَّانَ الْجَمَّالِ عَنْ هَاشِمِ بْنِ أَبِي عَمَّارٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ أَنَا عَيْنُ اللَّهِ وَ أَنَا حَنْبُ اللَّهِ وَ أَنَا يَدُ اللَّهِ وَ أَنَا بَابُ اللَّهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Bishr, from Hassan Al Jammal, from hashim Bin Abu Ammar who said,

‘I heard Amir Al-Momineen^{asws} saying: ‘I^{asws} am an eye of Allah^{azwj}, and I^{asws} am a Side of Allah^{azwj}, and I^{asws} am a Hand of Allah^{azwj}, and I^{asws} am a door of Allah^{azwj}’²⁵³.

3- أَحْمَدُ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ مُوسَى الْكَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ وِلَاةُ أَمْرِ اللَّهِ وَ خَزَنَةُ عِلْمِ اللَّهِ وَ عَيْبَةُ وَحْيِ اللَّهِ وَ أَهْلُ دِينِ اللَّهِ وَ عَلَيْنَا نَزَلَ كِتَابُ اللَّهِ وَ بِنَا عُيِدَ اللَّهُ وَ لَوْلَانَا مَا عُرِفَ اللَّهُ وَ نَحْنُ وَرَثَةُ نَبِيِّ اللَّهِ وَ عِزَّتُهُ.

Ahmad Bin Musa, from Al Hassan Bin Musa Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘We^{asws} are the Masters of the Commands of Allah^{azwj}, and Treasures of the Knowledge of Allah^{azwj}, and receptacle of the Revelation of Allah^{azwj}, and People^{asws} of the Religion of Allah^{azwj}, and upon us^{asws} descended the Book of Allah^{azwj}, and

²⁵² Basaair Al Darajaat – P 2 Ch 3 H 1

²⁵³ Basaair Al Darajaat – P 2 Ch 3 H 2

through us^{asws} Allah^{azwj} is being worshipped, and had it not been for us^{asws}, Allah^{azwj} would not have been recognised, and we^{asws} are the inheritors of the Prophet^{saww} of Allah^{azwj} and are his^{saww} family^{asws},²⁵⁴

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْبَرْقِيِّ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا ابْنَ أَبِي يَعْفُورِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَاحِدٌ مُتَوَحِّدٌ بِالْوَحْدَانِيَّةِ مُتَفَرِّدٌ بِأَمْرِهِ فَخَلَقَ خَلْقًا فَفَرَدَهُمْ لِذَلِكَ الْأَمْرِ فَنَحْنُ هُمْ يَا ابْنَ أَبِي يَعْفُورِ فَنَحْنُ حُجَجُ اللَّهِ فِي عِبَادِهِ وَ شَهَادَاؤُهُ فِي خَلْقِهِ وَ أَمْنَاؤُهُ وَ خِزَانَةُ عَلَى عِلْمِهِ وَ الدَّاعُونَ إِلَى سَبِيلِهِ وَ الْقَائِمُونَ بِذَلِكَ فَمَنْ أَطَاعَنَا فَقَدْ أَطَاعَ اللَّهَ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat Bin Ayoub, from Abdullah Bin Abu Yafour who said,

‘O Ibn AbuYafour! Allah^{azwj} Blessed and Exalted is One, Alone with the Oneness, Individual with His^{azwj} Command. So, He^{azwj} Created creatures and particularised them^{asws} for that Command. We^{asws} are they^{asws}, O Ibn Yafour! We^{asws} are the Divine Authorities of Allah^{azwj} among His^{azwj} servants and His^{azwj} witnesses among His^{azwj} creatures, and His^{azwj} trustees, and His^{azwj} treasurers upon His^{azwj} Knowledge, and the callers to His^{azwj} way, and the ones standing with that. Thus, the one who obeys us^{asws}, so he has obeyed Allah^{azwj},²⁵⁵

5- حَدَّثَنَا أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ فَضَالَةَ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَنَا شَجَرَةٌ مِنْ جَنْبِ اللَّهِ فَمَنْ وَصَلَنَا وَصَلَهُ اللَّهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ أَنْ تَقُولَ نَفْسُ يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَ إِنْ كُنْتُ لِمِنَ السَّاجِرِينَ.

It is narrated to us by Ahmad, from Al Husayn, from Fazalat, from Al Qasim, from Al Qasim Bin Bureyd, from Malik Al Juhnny who said,

‘I heard Abu Abdullah^{asws} saying: ‘I^{asws} am a tree from a Side of Allah^{azwj}, so the one who connects with us^{asws} Allah^{azwj} would Connect with him’. Then he^{asws} recited this Verse: **Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56]**’.²⁵⁶

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمْرَةَ بْنِ بَرِيْعٍ عَنْ عَلِيِّ السَّائِي قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ الرِّضَا ع أَبَا الْحُسَيْنِ الْمَاضِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَنْ تَقُولَ نَفْسُ يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَ إِنْ كُنْتُ لِمِنَ السَّاجِرِينَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Ismail, from Hamza Bin Bazie, from Ali Al Saie who said,

‘I asked Abu Al-Hassan Al-Reza^{asws} (and) Abu Al-Hassan Al-Maazy (7th Imam^{asws}), about the Words of Allah^{azwj} Mighty and Majestic: **Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56]**.

قَالَ جَنْبِ اللَّهِ هُوَ أَمِيرُ الْمُؤْمِنِينَ وَ كَذَلِكَ مَنْ كَانَ مِنْ بَعْدِهِ مِنَ الْأَوْصِيَاءِ بِالْمَكَانِ الْمَرْفُوعِ إِلَى أَنْ يَنْتَهِيَ الْأَمْرُ إِلَى آخِرِهِمْ وَ اللَّهُ أَعْلَمُ بِمَنْ هُوَ كَائِنْ بَعْدَهُ.

²⁵⁴ Basaair Al Darajaat – P 2 Ch 3 H 3

²⁵⁵ Basaair Al Darajaat – P 2 Ch 3 H 4

²⁵⁶ Basaair Al Darajaat – P 2 Ch 3 H 5

He^{asws} said: ‘The Side of Allah^{azwj}, it is Amir Al-Momineen^{asws}, and like that are the ones from the successors^{asws} from after him^{asws} with the elevated position, until the matter ends up to their^{asws} last one, and Allah^{azwj} is most Knowing with the ones^{asws} who would be existing from after him^{asws}’.²⁵⁷

7- حَدَّثَنَا ، عَبَّادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى انْتَجَبَنَا لِنَفْسِهِ فَجَعَلَنَا صَفْوَتَهُ مِنْ خَلْقِهِ وَ أَمَنَاءَهُ عَلَى وَحْيِهِ وَ خَزَائِنَهُ فِي أَرْضِهِ وَ مَوْضِعَ سِرِّهِ وَ عَيْبَةَ عِلْمِهِ

It is narrated to us by Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father who said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Blessed and Exalted Selected us^{asws} for Himself^{azwj}, and Made us^{asws} to be His^{azwj} elites from His^{azwj} creatures, and His^{azwj} trustees upon His^{azwj} Revelations, and His^{azwj} treasurers, and place of His^{azwj} Secrets and receptacles of His^{azwj} Knowledge.

ثُمَّ أَعْطَانَا الشَّفَاعَةَ فَنَحْنُ أَدْنَاهُ السَّمِيعَةُ وَ عَيْنُهُ النَّاطِرَةُ وَ لِسَانُهُ النَّاطِقُ بِأُذُنِهِ وَ أَمَنَّاؤُهُ عَلَى مَا نَزَلَ مِنْ عُذْرٍ وَ نُذْرٍ وَ حُجَّةٍ.

Then He^{azwj} Gave us^{asws} the intercession (right to intercede). We^{asws} are His^{azwj} listening Ear, and His^{azwj} speaking Tongue by His^{azwj} Permission, and His^{azwj} trustees upon whatever is Revealed, from an excuse and warning and argument’.²⁵⁸

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الرَّبِيعِ مُحَمَّدِ الْمُسَلِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَنْ تَقُولَ نَفْسُ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي حَنْبِ اللَّهِ قَالَ عَلِيُّ ع حَنْبُ اللَّهِ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Rabie Muhammad Al Musly, from Abdullah Bin Suleyman who said,

‘I said to Abu Abdullah^{asws}, ‘The Words of Allah^{azwj} Mighty and Majestic: **Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56].** He^{asws} said: ‘Ali^{asws} is Side of Allah^{azwj}’.²⁵⁹

9- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا مَنَزَلْتُكُمْ مِنْ رَبِّكُمْ فَقَالَ حُجَّتُهُ عَلَى خَلْقِهِ وَ بَابُهُ الَّذِي يُؤْتَى مِنْهُ وَ أَمَنَّاؤُهُ عَلَى سِرِّهِ وَ تَرَاجِمُهُ وَحْيِهِ.

It is narrated to us by Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Abu Khalid Al Qammat,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! What are your^{asws} statuses from your^{asws} Lord^{azwj}?’ He^{asws} said: ‘His^{azwj} Divine Authorities upon His^{azwj} creatures, and His^{azwj} door which He^{azwj} can be accessed from, and His^{azwj} trustees upon His^{azwj} Secrets, and interpreters of His^{azwj} Revelation’.²⁶⁰

²⁵⁷ Basaair Al Darajaat – P 2 Ch 3 H 6

²⁵⁸ Basaair Al Darajaat – P 2 Ch 3 H 7

²⁵⁹ Basaair Al Darajaat – P 2 Ch 3 H 8

²⁶⁰ Basaair Al Darajaat – P 2 Ch 3 H 9

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ الْبَصْرِيِّ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ خَيْثَمَةَ عَنْ أَبِي جَعْفَرٍ قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ حَنْبُ اللَّهِ وَ نَحْنُ صَفْوَتُهُ وَ نَحْنُ حَيْرَتُهُ وَ نَحْنُ مُسْتَوْدَعُ مَوَارِيثِ الْأَنْبِيَاءِ وَ نَحْنُ أَمْنَاءُ اللَّهِ وَ نَحْنُ حُجَّةُ اللَّهِ وَ نَحْنُ أَرْكَانُ الْإِيمَانِ وَ نَحْنُ دَعَائِمُ الْإِسْلَامِ

It is narrated to us by Abdullah Bin Aamir, from Al Abbas Bin Marouf, from Abdul Rahman Bin Abu Abdullah Al Basry, from Abu Al Magra'a, from Abu Baseer, from Khaysama,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws} are the Side (Proximity) of Allah^{azwj}, and we^{asws} are His^{azwj} Elites, and we^{asws} are His^{azwj} Choice, and we^{asws} are a depository of the inheritances of the Prophets^{as}, and we^{asws} are trustees of Allah^{azwj}, and we^{asws} are Divine Authorities of Allah^{azwj}, and we^{asws} are the Constituents of the Eman, and we^{asws} are the foundations of Al-Islam;

وَ نَحْنُ رَحْمَةُ اللَّهِ عَلَى خَلْقِهِ وَ نَحْنُ الَّذِينَ بِنَا يَفْتَحُ اللَّهُ وَ بِنَا يَحْتَمِمْ وَ نَحْنُ أَيْمَةُ الْهُدَى وَ مَصَابِيحُ الدُّجَى وَ نَحْنُ مَنَارُ الْهُدَى وَ نَحْنُ السَّابِقُونَ وَ نَحْنُ الْأَجْرُونَ وَ نَحْنُ الْعَلَمُ الْمَرْفُوعُ لِلْخَلْقِ مِنْ تَمَسُّكَ بِنَا لِحَقِّ وَ مَنْ تَخَلَّفَ عَنَّا عَرِقَ

And we^{asws} are Mercy of Allah^{azwj} upon His^{azwj} creatures, and we^{asws} are those, Allah^{azwj} Began by us^{asws} and He^{azwj} will be Ending by us^{asws}, and we^{asws} are the Imams^{asws} of guidance, and lamps for the darkness, and we^{asws} are the minarets of guidance, and we^{asws} are the foremost ones, and we^{asws} are the latter ones, and we^{asws} are the raised flag for the creatures, one who adheres with us^{asws} would catch-up (with Salvation) and one who stays behind would drown;

وَ نَحْنُ قَادَةُ الْعُرِّ الْمُحْجَلِينَ وَ نَحْنُ حَيْرَةُ اللَّهِ وَ نَحْنُ الطَّرِيقُ وَ صِرَاطُ اللَّهِ الْمُسْتَقِيمِ إِلَى اللَّهِ وَ نَحْنُ مِنْ نِعْمَةِ اللَّهِ عَلَى خَلْقِهِ وَ نَحْنُ الْمَنْهَاجُ وَ نَحْنُ مَعْدِنُ النَّبُوَّةِ وَ نَحْنُ مَوْضِعُ الرِّسَالَةِ وَ نَحْنُ الَّذِينَ إِلَيْنَا مُخْتَلَفُ الْمَلَائِكَةِ

And we^{asws} are the guides of the resplendent (faces), and we^{asws} are the Choice of Allah^{azwj}, and we^{asws} are the Way to and Path of Allah^{azwj}, the Straight (Approach) to Allah^{azwj}, and we^{asws} are from the Favours of Allah^{azwj} upon His^{azwj} creatures, and we^{asws} are the Manifesto, and we^{asws} are the mine of Prophet-hood, and we^{asws} the place of the Message, and we^{asws} are those, to us^{asws} is the interchange of the Angels;

وَ نَحْنُ السَّرَاجُ لِمَنْ اسْتَضَاءَ بِنَا وَ نَحْنُ السَّبِيلُ لِمَنْ اقْتَدَى بِنَا وَ نَحْنُ الْهُدَاةُ إِلَى الْجَنَّةِ وَ نَحْنُ عُرِّ الْإِسْلَامِ وَ نَحْنُ الْجُسُورُ وَ الْقَنَاظِرُ مَنْ مَضَى عَلَيْهَا سَبَقَ وَ مَنْ تَخَلَّفَ عَنْهَا مُخِّقَ

And we^{asws} are the Lantern for the one who wants to be illuminated by us^{asws}, and we^{asws} are the way for the one who is guided by us^{asws}, and we^{asws} are the guides to the Paradise, and we^{asws} are the honour of Al-Islam, and we^{asws} are the bridges and the archways, one who passes upon these would precede and one who stays behind from these would be obliterated;

وَ نَحْنُ السَّنَامُ الْأَعْظَمُ وَ نَحْنُ الَّذِينَ بِنَا تَنْزِلُ الرَّحْمَةُ وَ بِنَا تُسْفَوْنَ الْعَيْثُ وَ نَحْنُ الَّذِينَ بِنَا يُصْرَفُ عَنْكُمْ الْعَذَابُ فَمَنْ عَرَفَنَا وَ نَصَرَنَا وَ عَرَفَ حَقَّنَا وَ أَخَذَ بِأَمْرِنَا فَهُوَ مِنَّا وَ إِلَيْنَا.

And we^{asws} are the greatest peak, and we^{asws} are those, due to us^{asws} the Mercy descends and due to us^{asws} you are being quenched the rain, and we^{asws} are those due to us^{asws} the Punishment is diverted away from you all. So, the one who recognises us^{asws}, and helps us^{asws}, and recognises our^{asws} rights, and takes with our^{asws} instructions, so he is from us^{asws} and (his return is) to us^{asws}.²⁶¹

It is narrated to us by Ahmad Bin Muhammad, from his father, from Muhammad, from Ibn Uzina, from Bureyd Al Ijaly who said,

‘I asked Abu Ja’far^{asws} about Words of Allah^{azwj} Blessed and Exalted: **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143].**

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا قَالَ نَحْنُ أُمَّةُ الْوَسْطِ وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ.

He^{asws} said: ‘We^{asws} are the intermediary community, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} Divine Authorities in His^{azwj} earth’.²⁶²

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَزْرَةَ بْنِ بَرِيْعٍ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ مُوسَى عَ فِي قَوْلِ اللَّهِ تَعَالَى يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ قَالَ جَنْبُ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ وَ كَذَلِكَ مَنْ كَانَ مِنْ بَعْدِهِ [مِنْ] الْأَوْصِيَاءِ بِالْمَكَانِ الرَّفِيعِ إِلَى أَنْ يَنْتَهِيَ الْأَمْرُ إِلَى آخِرِهِمْ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hamza Bin Bazie, from Ali Bin Suweyd,

‘From Abu Al-Hassan Al-Musa^{asws} regarding Words of Allah^{azwj} the Exalted: **‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56].**

He^{asws} said: ‘The Side of Allah^{azwj} is Amir Al-Momineen^{asws}, and like that are the ones from the successors^{asws} to come after him^{asws}, with the lofty position, until the matter ends up to the last of them^{asws}.’²⁶³

13- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ النَّيْشَابُورِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْكُوفِيِّ عَنْ إِسْمَاعِيلَ بْنِ نَصْرِ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ عَبْدِ الْمُزَاحِمِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَ يَقُولُ أَنَا عِلْمُ اللَّهِ وَ أَنَا قَلْبُ اللَّهِ الْوَاعِي وَ لِسَانُ اللَّهِ الْتَاطِقُ وَ عَيْنُ اللَّهِ الْتَاطِرُ وَ أَنَا جَنْبُ اللَّهِ وَ أَنَا يَدُ اللَّهِ.

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ismail Al Neshaboury, from Ahmad bin Al Hassan Al Kufy, from Ismail Bin Nasr, and Ali Bin Abdullah Al Hashimy, from Abdul Muhazim Bin Kaseer,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} was saying: ‘I^{asws} am the Knowledge of Allah^{azwj}, and I^{saww} am the retaining Heart of Allah^{azwj}, and the speaking Tongue of Allah^{azwj}, and the looking eye of Allah^{azwj}, and I^{asws} am the Side of Allah^{azwj}, and I^{asws} and the Hand of Allah^{azwj}.’²⁶⁴

²⁶¹ Basaair Al Darajaat – P 2 Ch 3 H 10

²⁶² Basaair Al Darajaat – P 2 Ch 3 H 11

²⁶³ Basaair Al Darajaat – P 2 Ch 3 H 12

²⁶⁴ Basaair Al Darajaat – P 2 Ch 3 H 13

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْخَلِّيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ مَالِكِ الْجُهَنِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا شَجَرَةٌ مِنْ جَنْبِ اللَّهِ أَوْ جَذْوَةٌ فَمَنْ وَصَلَنَا وَصَلَهُ اللَّهُ.

It is narrated to us by Ahmad Bin Muhammad, from al Barqy, from Al Nazr Bin Suweyd, from Yahya Al Halby, from Abdullah Bin Muskan, from Mali Al Juhny who said,

'I heard Abu Abdullah^{asws} saying: 'I^{asws} am a tree from the Side of Allah^{azwj}, or (said): 'His^{azwj} part, so the one who connects with us^{asws} connects with Allah^{azwj}'.²⁶⁵

15- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ جَبَلَةَ عَنِ الْبَطَّائِيِّ عَنِ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَلَا تُحَدِّثُنِي فِيكُمْ بِحَدِيثٍ قَالَ تَحْنُ وَلَاهُ أَمْرُ اللَّهِ وَ وَرَثَتُهُ وَحِيَّ اللَّهُ وَ عِزَّةُ نَبِيِّ اللَّهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Jabala, from Al Batainy, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Can you narrate to me with a Hadeeth regarding you (Imams^{asws})?' He^{asws} said: 'We^{asws} are the Masters of the Commands of Allah^{azwj} and inheritors of the Revelation of Allah^{azwj} and family of the Prophet^{saww} of Allah^{azwj}'.²⁶⁶

16- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الصَّلْتِ عَنِ الْحَكَمِ وَ إِسْمَاعِيلِ عَنِ بُرَيْدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ بِنَا عَبْدُ اللَّهِ وَ بِنَا عَرَفَ اللَّهُ وَ بِنَا مُحَمَّدَ اللَّهِ وَ مُحَمَّدٌ صِ حِجَابُ اللَّهِ.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Ali, from Al Husayn Bin Saeed, from Ali Bin Al Salt, from Al Hakam, and Ismail, from Bureyd who said,

'I heard Abu Ja'far^{asws} saying: 'By us^{asws} Allah^{azwj} is worshipped, and by us^{asws} Allah^{azwj} is recognised, and by us^{asws} Allah^{azwj} considered as being One, and Muhammad^{saww} is the veil of Allah^{azwj}'.²⁶⁷

²⁶⁵ Basaair Al Darajaat – P 2 Ch 3 H 14

²⁶⁶ Basaair Al Darajaat – P 2 Ch 3 H 15

²⁶⁷ Basaair Al Darajaat – P 2 Ch 3 H 16

4 باب في الأئمة من آل محمد ع أنهم وجه الله الذي ذكره في الكتاب

CHAPTER 4 – REGARDING THE IMAMS^{asws} FROM PROGENY^{asws} OF MUHAMMAD^{saww}, THEY^{asws} ARE THE ONES ALLAH^{azwj} MENTIONED IN THE BOOK

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ عَنِ الْحُرْثِ بْنِ الْمُغِيرَةَ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَسَأَلَهُ رَجُلٌ عَنْ قَوْلِ اللَّهِ تَعَالَى كُلُّ شَيْءٍ إِلَّا وَجْهَهُ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَسَأَلَهُ رَجُلٌ عَنِ قَوْلِ اللَّهِ تَعَالَى كُلُّ شَيْءٍ إِلَّا وَجْهَهُ فَقَالَ مَا يَقُولُونَ قُلْتُ يَقُولُونَ هَلَكَ كُلُّ شَيْءٍ إِلَّا وَجْهَهُ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Ali Bin Abu Hamza, from Sayf Bin Ameyra, from Abu baser, from Al Hars Bin Al Mugheira who said,

‘We were in the presence of Abu Abdullah^{asws}, and a man asked him^{asws} about the Words of Allah^{azwj}: **All things will perish except for His Face [28:88]**. He^{asws} said: ‘What are they saying?’ I said, ‘All things would perish except His^{azwj} Face’.

فَقَالَ سُبْحَانَ اللَّهِ لَقَدْ قَالُوا عَظِيمًا إِنَّمَا عَنَى كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ الَّذِي يُؤْتِي مِنْهُ وَنَحْنُ وَجْهَهُ الَّذِي يُؤْتِي مِنْهُ.

He^{asws} said: ‘Glory be to Allah^{azwj}! They have said a grievous (thing)! But rather He^{azwj} Means, all things will perish except His^{azwj} Face which He^{azwj} can be Accessed from, and we^{asws} are His^{azwj} Face which He^{azwj} can be Accessed from it’²⁶⁸.

2- حَدَّثَنَا الْحُجَّالُ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْأَخْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنَبْرِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ قَالَ نَحْنُ وَ اللَّهُ وَجْهَهُ الَّذِي قَالَ وَ لَنْ يَهْلِكَ يَوْمَ الْقِيَامَةِ مَنْ أَتَى اللَّهَ بِمَا أَمَرَ بِهِ مِنْ طَاعَتِنَا وَ مُوَالَاتِنَا ذَاكَ الْوَجْهَ الَّذِي قَالَ اللَّهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَيْسَ مِنَّا مَيِّتٌ يَمُوتُ إِلَّا خَلَفَ مِنْهُ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Al Hajal, from Salih Bin Al Sindy, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer who said,

‘I asked Abu Ja’far^{asws} about Words of Allah^{azwj}: **All things will perish except for His Face [28:88]**. He^{asws} said: ‘We^{asws}, by Allah^{azwj}, are the Face which He^{azwj} Said, and he will never perish on the Day of Qiyamah, one who comes to Allah^{azwj} with what He^{azwj} had Commanded him with, from being obedient to us^{asws} and our^{asws} Wilayah. That is the Face which Allah^{azwj} Said: **All things will perish except for His Face [28:88]**. There isn’t any one^{asws} from us^{asws} passing away except and there is a replacement from Him^{azwj}, up to the Day of Qiyamah’²⁶⁹.

3- حَدَّثَنَا ابْنُ يَرِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ عَنْ حَلِيسِ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي حَمَزَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ جَعَلَنِي اللَّهُ فِدَاكَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

It is narrated to us by Al Hajal, from Salih Bin Al Sindy, from Ibn Umeyr, from Mansour, from a companions of Abu Hamza, from Abu Hamza who said,

²⁶⁸ Basaair Al Darajaat – P 2 Ch 4 H 1

²⁶⁹ Basaair Al Darajaat – P 2 Ch 4 H 2

'I said to Abu Ja'far^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! Inform me about Words of Allah^{azwj} Blessed and Exalted: **All things will perish except for His Face [28:88]**.

قَالَ يَا فُلَانُ فَيَهْلِكُ كُلُّ شَيْءٍ وَ يَبْقَى الْوَجْهَ اللَّهُ أَعْظَمُ مِنْ أَنْ يُوصَفَ وَ لَكِنَّ مَعْنَاهَا كُلُّ شَيْءٍ هَالِكٌ إِلَّا دِينَهُ نَحْنُ الْوَجْهَ الَّذِي يُؤْتَى مِنْهُ لَمْ نَزَلْ فِي عِبَادِ اللَّهِ مَا دَامَ لِلَّهِ فِيهِمْ رُوِيَّةٌ

He^{asws} said: 'O so and so! All things will perish and the Face would remain, Allah^{azwj} is more Magnificent from being described, but its meaning is all things will perish except His^{azwj} Religion. We^{asws} are the Face which He^{azwj} can be access to from it. We^{asws} will not cease to be among servants of Allah^{azwj} for as long as for Allah^{azwj} there is a 'Rawiya' for them'.

فُلْتُ وَ مَا الرُّوِيَّةُ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ حَاجَةٌ فَإِذَا لَمْ يَكُنْ لَهُ فِيهِمْ حَاجَةٌ رَفَعْنَا إِلَيْهِ فَيَصْنَعُ بِنَا مَا أَحَبَّ.

I said, 'What is the 'Rawiya', may I be sacrificed for you^{asws}?' He^{asws} said: 'Need. When there does not happen to be any need for Him^{azwj} regarding them, He^{azwj} will Raise us to Him^{azwj} and Do with us^{asws} what He^{azwj} Loves'.²⁷⁰

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ عَلِيِّ بْنِ حَلِيدٍ عَنِ عَلِيِّ بْنِ أَبِي الْمُغِيرَةِ عَنْ أَبِي سَلَامٍ النَّحَّاسِ عَنْ سَوْرَةَ بْنِ كَلَيْبٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ نَحْنُ الْمَثَانِي الَّذِي أَعْطَاهُ اللَّهُ نَبِيَّنَا ص وَ نَحْنُ وَجْهَ اللَّهِ فِي الْأَرْضِ نَتَقَلَّبُ بَيْنَ أَظْهُرِكُمْ عَرَفْنَا مَنْ عَرَفْنَا وَ جَهَلْنَا مَنْ جَهَلْنَا فَمَنْ جَهَلَنَا فَأَمَامَهُ الْيَقِينُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Hadeed, from Ali Bin Abu Al Mugheira, from Abu Sallam Al Nahhas, from Sowrat Bin Kuleyb who said,

'I heard Abu Ja'far^{asws} saying: 'We^{asws} are the double which Allah^{azwj} Gave His^{azwj} Prophet^{saww}, and we^{asws} are the Face of Allah^{azwj} in the earth. We^{asws} turn around between your midst. He recognises us^{asws}, one who recognises us^{asws}, and he is ignorant of us^{asws} one who is ignorant of us^{asws}. So, the one who is ignorant of us^{asws}, in front of him is the certainty''(of their destruction).²⁷¹

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ مَنْصُورٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَعَالَى كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Ismail, from Mabnsour, from Abu Hamza,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! Inform me about the Words of Allah^{azwj} the Exalted: **All things will perish except for His Face [28:88]**'.

قَالَ يَا فُلَانُ يَهْلِكُ كُلُّ شَيْءٍ وَ يَبْقَى الْوَجْهَ اللَّهُ أَعْظَمُ مِنْ أَنْ يُوصَفَ وَ لَكِنَّ مَعْنَاهَا كُلُّ شَيْءٍ هَالِكٌ إِلَّا دِينَهُ وَ نَحْنُ الْوَجْهَ الَّذِي يُؤْتَى اللَّهُ مِنْهُ.

²⁷⁰ Basaair Al Darajaat – P 2 Ch 4 H 3

²⁷¹ Basaair Al Darajaat – P 2 Ch 4 H 4

He^{asws} said: ‘O so and so! All things to perish and the Face remains, Allah^{azwj} Greater than to be described, but its meaning is, all thing will perish except His^{azwj} Religion, and we^{asws} are the Face which Allah^{azwj} can be accessed from it’.²⁷²

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ فَضَالَةَ عَنِ الْبَطَّائِيِّ عَنِ ابْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةَ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَسَأَلَهُ رَجُلٌ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى كُلُّ شَيْءٍ إِلَّا وَجْهَهُ فَقَالَ مَا يَقُولُونَ قُلْتُ يَقُولُونَ هَلَكُ كُلُّ شَيْءٍ إِلَّا وَجْهَهُ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn, from Fazalat, from Al Batainy, from Ibn Ameyra, from Abu Baseer, from Al Haris Bin Al Mugheira who said,

‘We were in the presence of Abu Abdullah^{asws}, a man asked him^{asws} about Words of Allah^{azwj} Blessed and Exalted: **All things will perish except for His Face [28:88]**. He^{asws} said: ‘What are they (people) saying?’ I said, ‘They are saying, all things will perish except His^{azwj} Face’.

فَقَالَ سُبْحَانَ اللَّهِ لَقَدْ قَالُوا عَظِيمًا إِنَّمَا عَنَى كُلُّ شَيْءٍ إِلَّا وَجْهَهُ الَّذِي يُؤْتِي مِنْهُ وَنَحْنُ وَجْهَهُ الَّذِي يُؤْتِي مِنْهُ.

He^{asws} said: ‘Glory be to Allah^{azwj}! They have said a grievous (thing). But rather it means all things will perish except His^{azwj} Face which He^{azwj} can be access to from it, and we^{asws} are the Face of Allah^{azwj} which He^{azwj} can be access to from it’.²⁷³

²⁷² Basaair Al Darajaat – P 2 Ch 4 H 5

²⁷³ Basaair Al Darajaat – P 2 Ch 4 H 6

5 باب في الأئمة ع و أنهم المثنائي التي أعطي النبي ص

CHAPTER 5 – REGARDING THE IMAMS^{asws}, AND THEY^{asws} ARE THE DOUBLE WHICH THE PROPHET^{saww} WAS GIVEN

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ: قَالَ لِي أَبُو الْحُسَيْنِ ع نَحْنُ الْمَثْنَائِي الَّتِي أُوتِيَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ نَحْنُ وَجْهُ اللَّهِ نَتَقَلَّبُ بَيْنَ أَظْهُرِكُمْ فَمَنْ عَرَفَنَا وَ مَنْ لَمْ يَعْرِفْنَا فَأَمَامَهُ الْيَقِينُ.

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'adan, from Abdullah Bin Al Qasim, from Haroun Bin Kharja who said,

'Abu Al-Hassan^{asws} said to me: 'We^{asws} are the 'Masaany' which Rasool-Allah^{saww} was Given, and we^{asws} are the Face of Allah^{azwj}. We^{asws} turn around between your midst, so the one who recognises us^{asws}, and one who does not recognise us^{asws}, in front of him is the certainty'.²⁷⁴

2- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي سَلَامٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَحْنُ الْمَثْنَائِي الَّتِي أُعْطِيَ اللَّهُ نَبِيًّا وَ نَحْنُ وَجْهُ اللَّهِ نَتَقَلَّبُ فِي الْأَرْضِ بَيْنَ أَظْهُرِكُمْ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan, from Al Husayn Bin Saeed, from Ibn Sinan, from Abu Sallam, from one of his companions,

'From Abu Ja'far^{asws} having said: 'We^{asws} are the 'Masaany' which Allah^{azwj} Gave our^{asws} Prophet^{saww}, and we^{asws} are the Face of Allah^{azwj}. We^{asws} turn around in the earth between your midst'²⁷⁵

²⁷⁴ Basaair Al Darajaat – P 2 Ch 5 H 1

²⁷⁵ Basaair Al Darajaat – P 2 Ch 5 H 2

6 باب ما خص الله به الأئمة من آل محمد ص و ولاية الملائكة

CHAPTER 6 – WHAT ALLAH^{azwj} HAS SPECIALISED THE IMAMS^{asws} FROM PROGENY^{asws} OF MUHAMMAD^{saww} WITH AND WILAYAH OF THE ANGELS

1- حَدَّثَنَا ابْنُ عَيْسَى عَنِ ابْنِ بَرِيْعٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ اللَّهُ إِنَّ فِي السَّمَاءِ لَسَبْعِينَ صِنْفًا مِنَ الْمَلَائِكَةِ لَوْ اجْتَمَعَ عَلَيْهِمْ أَهْلُ الْأَرْضِ كُلُّهُمْ يُحْصُونَ عَدَدَ صِنْفٍ مِنْهُمْ مَا أَحْصَوْهُمْ وَ إِنَّهُمْ لَيَدِينُونَ بِوِلَايَتِنَا.

It is narrated to us by Ibn Isa, from Ibn Bazie, and Al Husayn Bin Saeed, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah,

‘From Abu Ja’far^{asws} having said: ‘By Allah^{azwj}! In the sky there are seventy types of Angels. If the people of the earth, all of them were to be united upon them to count on type of them, they would not be able to count them, and they are making it a Religion with our^{asws} Wilayah’’.²⁷⁶

2 وَ رَوَى عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي جَعْفَرٍ ع بِمِثْلِ ذَلِكَ.

And it is reported by Ali Bin Ismail, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah,

‘From Abu Ja’far^{asws} – similar to it.²⁷⁷

3- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَيْسَى عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ سَدِيرِ الصَّبْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَمْرَكُمْ هَذَا غُرِضَ عَلَى الْمَلَائِكَةِ فَلَمْ يُقَرَّرْ بِهِ إِلَّا الْمُقَرَّبُونَ.

It is narrated to us by Abdullah Bin Isa, from his brother, from Abdul Rahman Bin Muhammad, from Ibrahim Bin Abu Al Bilad, from Sadeyr Al Sayrafi,

‘From Abu Abdullah^{asws} having said: ‘This matter of yours (Wilayah) was Presented to the Angels, but none acknowledged with it except the ones of Proximity’’.²⁷⁸

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَابِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ وَ اللَّهُ إِنَّ فِي السَّمَاءِ لَسَبْعِينَ صِنْفًا مِنَ الْمَلَائِكَةِ لَوْ اجْتَمَعَ أَهْلُ الْأَرْضِ أَنْ يَغْدُوا عَدَدَ صِنْفٍ مِنْهُمْ مَا عَدُّوهُمْ وَ إِنَّهُمْ لَيَدِينُونَ بِوِلَايَتِنَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Muhammad bin Al Fuzeyl, from Abu Al Sabbah Al Kinany,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘He^{asws} said: ‘By Allah^{azwj}! In the sky there are seventy types of Angels. If the people of the earth were to gather upon counting the

²⁷⁶ Basaair Al Darajaat – P 2 Ch 6 H 1

²⁷⁷ Basaair Al Darajaat – P 2 Ch 6 H 2

²⁷⁸ Basaair Al Darajaat – P 2 Ch 6 H 3

number of types of them, they would not be able to count them, and they are making it a Religion with our^{asws} Wilayah".²⁷⁹

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَمْرَكُمْ هَذَا غُرِضَ عَلَى الْمَلَائِكَةِ فَلَمْ يَقْرَأْ بِهِ إِلَّا الْمُقَرَّبُونَ وَ غُرِضَ عَلَى الْأَنْبِيَاءِ فَلَمْ يَقْرَأْ بِهِ إِلَّا الْمُرْسَلُونَ وَ غُرِضَ عَلَى الْمُؤْمِنِينَ فَلَمْ يَقْرَأْ بِهِ إِلَّا الْمُعْتَحِنُونَ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Bilad, from Sadeyr,

'From Abu Abdullah^{asws} having said: 'This matter of yours (Wilayah) was Presented to the Angels, but none acknowledged with it except the ones of Proximity, and Presented to the Prophets, but none acknowledge with it except the Messengers^{as}, and Presented to the Momineen, but none acknowledged with it except the Examined ones".²⁸⁰

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْهَيْثَمِ عَنْ أَبِيهِ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي يَا أَبَا حَمَزَةَ أَلَا تَرَى أَنَّهُ اخْتَارَ لِأَمْرِنَا مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ مِنَ الْأَنْبِيَاءِ الْمُرْسَلِينَ وَ مِنَ الْمُؤْمِنِينَ الْمُعْتَحِنِينَ.

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Al Haysam, from his father, from Al Sumali,

'From Abu Ja'far^{asws}, he (the narrator) said, 'He^{asws} said to me: 'O Abu Hamza^{ra}! Do you see that the ones Chosen for our^{asws} matter (Wilayah), from the Angels were the ones of Proximity, and from the Prophets^{as} were the Messengers^{as}, and from the Momineen were the Examined ones?'²⁸¹

7- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ مَوْلَى حَزْبٍ عَنْ أَبِي جَعْفَرٍ الْحَمَّامِيِّ الْكُوفِيِّ عَنِ الْأَزْهَرِيِّ الطَّبِيعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَرَضَ وَلايَةَ أَمِيرِ الْمُؤْمِنِينَ ع فَقَبِلَهَا الْمَلَائِكَةُ وَ أَبَاهَا مَلَكٌ يُقَالُ لَهُ فُطْرُسٌ فَكَسَرَ اللَّهُ جَنَاحَهُ فَلَمَّا وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ ع بَعَثَ اللَّهُ جِبْرَائِيلَ فِي سَبْعِينَ أَلْفَ مَلَكٍ إِلَى مُحَمَّدٍ ص يُبَشِّرُهُمْ بِوَلَادَتِهِ

It is narrated to us by Ahmad Bin Musa, from Muhammad Bin Ahmad, a slave of Harb, from Abu Ja'far Al Hammamy Al Kufi, from Al Azhar Al Biteekhy,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Presented the Wilayah of Amir Al-Momineen^{asws}. The Angels accepted it and an Angel called Futrus refused it, so Allah^{azwj} Broke his wings. When Al-Husayn^{asws} Bin Ali^{asws} was born, Allah^{azwj} Sent Jibraeel^{as} among seventy thousand Angels to Muhammad^{saww} to congratulate him^{saww} of his^{asws} birth.

فَمَرَّ بِفُطْرُسٍ فَقَالَ لَهُ فُطْرُسٌ يَا جِبْرَائِيلُ إِلَى أَيْنَ تَذْهَبُ قَالَ بَعَثَنِي اللَّهُ إِلَى مُحَمَّدٍ ص أُهْتَبُهُمْ بِوَلَدٍ فِي هَذِهِ اللَّيْلَةِ

(On his way) he^{as} passed by Futrus. Futrus said to him^{as}, 'O Jibraeel^{as}! Where are you^{as} going?' He^{as} said: 'Allah^{azwj} has Sent me^{as} to Muhammad^{saww} to congratulate them (him^{saww}) of the birth of a son^{asws} during this night'.

²⁷⁹ Basaair Al Darajaat – P 2 Ch 6 H 4

²⁸⁰ Basaair Al Darajaat – P 2 Ch 6 H 5

²⁸¹ Basaair Al Darajaat – P 2 Ch 6 H 6

فَقَالَ لَهُ فُطْرُسُ اٰهْلِنِي مَعَكَ وَ سَلْ مُحَمَّدًا يَدْعُو لِي فَقَالَ لَهُ جِبْرَائِيلُ ارْكَبْ جَنَاحِي فَرَكِبَ جَنَاحَهُ فَاتَى مُحَمَّدًا فَدَخَلَ عَلَيْهِ وَ هُنَا فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنَّ فُطْرُسَ بَنِي وَ بَيْنَهُ أُخُوَّةٌ وَ سَأَلَنِي أَنْ أَسْأَلَكَ أَنْ تَدْعُوَ اللَّهَ لَهُ أَنْ يَرُدَّ عَلَيْهِ جَنَاحَهُ

Futrus said to him^{as}, ‘Carry me with you^{as} and ask Muhammad^{sawww} to supplicate for me’. Jibraeel^{as} said to him: ‘Ride on my wing’. He rode his^{as} wing and came to Muhammad^{sawww}. He^{as} entered to see him^{sawww} and congratulated him^{sawww} and said to him^{sawww}: ‘O Rasool-Allah^{sawww}! Futrus, there is brotherhood between me^{as} and him, and he asked me^{as} to ask you^{sawww} to supplicate to Allah^{azwj} for him, for Him^{azwj} to return his wings to him’.

فَقَالَ رَسُولُ اللَّهِ ص لِفُطْرُسٍ أَ تَفْعَلُ قَالَ نَعَمْ فَعَرَضَ عَلَيْهِ رَسُولُ اللَّهِ ص وَلايَةَ أَمِيرِ الْمُؤْمِنِينَ ع فَقَبِلَهَا فَقَالَ رَسُولُ اللَّهِ ص شَأْنُكَ بِالْمَهْدِ فَتَمَسَّحَ بِهِ وَ تَمَرَّغَ فِيهِ

Rasool-Allah^{sawww} said to Futrus: ‘Will you do it?’ He said, ‘Yes’. Rasool-Allah^{sawww} presented to him the Wilayah of Amir Al-Momineen^{asws}, and he accepted it. Rasool-Allah^{sawww} said: ‘Your concern is with the cradle (of Al-Husayn^{asws}). Wipe with it and wallow in it’.

قَالَ فَمَضَى فُطْرُسٌ إِلَى مَهْدِ الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ رَسُولُ اللَّهِ ص يَدْعُو لَهُ

He^{asws} said: ‘Futrus went to the cradle of Al-Husayn^{asws} Bin Ali^{asws} and Rasool-Allah^{sawww} supplicated for him’.

قَالَ قَالَ رَسُولُ اللَّهِ ص فَتَنظَرْتُ إِلَى رِيشِهِ وَ إِنَّهُ لَيَطْلُعُ وَ يَجْرِي مِنْهُ الدَّمُ وَ يَطُولُ حَتَّى لِحْقٍ بِجَنَاحِهِ الْآخِرِ وَ عُجْرٍ مَعَ جِبْرَائِيلَ إِلَى السَّمَاءِ وَ صَارَ إِلَى مَوْضِعِهِ.

He^{asws} said: ‘Rasool-Allah^{sawww} said: ‘I^{sawww} looked at his feather and it emerged and the blood flowed from it, and it prolonged until it adhered to his other wing, and he ascended along with Jibraeel^{as} to the sky and came to his place’’.²⁸²

8- حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْحَبْرِيِّ عَنِ ابْنِ ظَلِيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْنَا يَقُولُ مَا حَاوَرَتْ مَلَائِكَةُ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي دُنُوعِهَا مِنْهُ إِلَّا بِالَّذِي أَنْتُمْ عَلَيْهِ وَ إِنَّ الْمَلَائِكَةَ لَيَصِفُونَ مَا تَصِفُونَ وَ يَطْلُبُونَ مَا تَطْلُبُونَ وَ إِنَّ مِنَ الْمَلَائِكَةِ مَلَائِكَةً يَقُولُونَ إِنَّ قَوْلَنَا فِي آلِ مُحَمَّدٍ الَّذِي جَعَلْتُهُمْ عَلَيْهِ.

It is narrated to us by Ahmad Bin Umar, from Umar Bin Abdul Aziz, from Al Khaybari, from Ibn Zabyan,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘We heard him^{asws} saying: ‘The Angels of Allah^{azwj} Blessed and Exalted did not attain the Proximity from Him^{azwj} except by that which you (Shias) are upon, and that the Angels are describing what you are describing, and are seeking what you are seeking, and that from the Angels there are Angels saying, ‘Our word regarding the Progeny^{asws} of Muhammad^{sawww} is that which you (Shias) are made to be upon’’.²⁸³

²⁸² Basaair Al Darajaat – P 2 Ch 6 H 7

²⁸³ Basaair Al Darajaat – P 2 Ch 6 H 8

9- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع فَقَالَ الْمَلَائِكَةُ أَكْثَرُ أَوْ بَنُو آدَمَ

It is narrated to us by Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hammad Bin Isa who said,

‘A man asked Abu Abdullah^{asws} saying, ‘Are the Angels more numerous or the children of Adam^{as}?’

فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَمَلَائِكَةُ اللَّهِ فِي السَّمَاوَاتِ أَكْثَرُ مِنْ عَدَدِ التُّرَابِ وَ مَا فِي السَّمَاءِ مَوْضِعٌ قَدِمَ إِلَّا وَ فِيهِ مَلَكٌ يُقَدِّسُ لَهُ وَ يُسَبِّحُ

He^{asws} said: ‘By the One^{azwj} in Whose Hand is my^{asws} soul! The Angels of Allah^{azwj} in the skies are more numerous than the number of (grains of) dust, and there is no place for a foot in the sky except and in it is an Angel extolling Holiness to Him^{azwj}, and Glorifying.

وَ لَا فِي الْأَرْضِ شَجَرَةٌ وَ لَا مِثْلُ عَزْرَةٍ إِلَّا وَ فِيهَا مَلَكٌ مُوَكَّلٌ بِهَا يَأْتِي اللَّهَ كُلَّ يَوْمٍ بِعَمَلِهَا وَ اللَّهُ أَعْلَمُ بِهَا وَ مَا مِنْهُمْ أَحَدٌ إِلَّا وَ يَتَقَرَّبُ إِلَى اللَّهِ فِي كُلِّ يَوْمٍ بِوَلَايَتِنَا أَهْلِ الْبَيْتِ وَ يَسْتَغْفِرُ لِمُحِبِّينَا وَ يَلْعَنُ أَعْدَاءَنَا وَ يَسْأَلُ اللَّهَ أَنْ يُرْسِلَ عَلَيْهِمْ مِنَ الْعَذَابِ إِزْسَالًا.

And in the earth, there is neither any tree, nor like a stick, except and in it is an Angel allocated with it, coming to Allah^{azwj} every day with its knowledge, and Allah^{azwj} is more Knowing with it, and there is no one from them except and he draws nearer to Allah^{azwj} during every day by our^{asws} Wilayah, People^{asws} of the Household, and he seeks Forgiveness for ones who love us^{asws}, and curses our^{asws} enemies, and asks Allah^{azwj} to Send upon them the Punishments with a (constant) Sending”²⁸⁴.

[نادر من الباب](#)

RARE FROM THE CHAPTER

1 إبراهيم بن هاشم عن الحسين بن سيف عن أبيه عن أبي الصاميت في قول الله عز وجل وحل وسخر لكم ما في السموات وما في الأرض جميعاً منه قال أجبرهم بطاعتهم.

Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Abu Al Samit,

‘Regarding the Words of Allah^{azwj} Mighty and Majestic: **And He Subdued for you whatever is in the skies and whatever is in the earth altogether from it. [45:13].** ‘Compelled them to be in their^{asws} (Imams^{asws}) obedience”²⁸⁵ (Not a Hadeeth)

2- أحمد بن محمد السبائي عن عبيد الله بن أبي عبد الله الفارسي وعبره رفعوه إلى أبي عبد الله ع قال: إن الكروبيين قوم من شيعتنا من الخلق الأول جعلهم الله خلف العرش لو قسم نور واحد منهم على أهل الأرض لكفاهم

²⁸⁴ Basaair Al Darajaat – P 2 Ch 6 H 9

²⁸⁵ Basaair Al Darajaat – P 2 Ch 6 H 10

Ahmad Bin Muhammad Al Sayyari, from Ubeydullah Bin Abu Abdullah Al Farsi and others raising it to,

Abu Abdullah^{asws} having said: 'Al-Karoubeen are a group of our^{asws} Shias from the first creation. Allah^{azwj} Made them to be behind the Throne. If the Noor (light) of one of them were to be apportion upon the inhabitants of the earth, it would be sufficient for them'.

ثُمَّ قَالَ إِنَّ مُوسَىٰ ع لَمَّا أَنْ سَأَلَ رَبَّهُ مَا سَأَلَ أَمَرَ وَاحِدًا مِنَ الْكَرُوبِيِّينَ فَتَحَلَّىٰ لِلْجَبَلِ فَجَعَلَهُ دَكًّا.

Then he^{asws} said: 'When Musa^{as} asked his^{as} Lord^{azwj} what he^{as} asked, He^{azwj} Commanded one of the Karoubeen to flash to the mountain, and made it to be rubble"²⁸⁶.

²⁸⁶ Basaair Al Darajaat – P 2 Ch 6 H 11

7 باب ما خص الله به الأئمة من آل محمد ع من ولاية أولي العزم لهم في الميثاق وغيره

CHAPTER 7 – WHAT ALLAH^{azwj} HAS SPECIALISED THE IMAMS^{asws} FROM PROGENY^{asws} OF MUHAMMAD^{saww} WITH, FROM THE WILAYAH OF THE DETERMINED ONES (UL AI-AZAM) PROPHETS^{as} FOR THEM^{asws} REGARDING THE COVENANT AND OTHERS

1- حَدَّثَنِي أَبُو جَعْفَرٍ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ يَجِدْ لَهُ عَزْمًا قَالَ عَاهَدَ إِلَيْهِ فِي مُحَمَّدٍ وَ الْأئِمَّةِ مِنْ بَعْدِهِ فَنَسِيَ وَ لَمْ يَكُنْ لَهُ عَزْمٌ فِيهِمْ أَنَّهُمْ هَكَذَا

It is narrated to me by Abu Ja'far Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mufazzal Bin Salih, from Jabir,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115].** He^{asws} said: 'Covenanted to him^{as} regarding Muhammad^{saww} and the Imams^{asws} from after him^{saww}, but he^{as} neglected and there did not happen to be any determination for him^{as} that they^{asws} are like that.

وَ إِنَّمَا سُمِّيَ أَوْلُو الْعَزْمِ أَوْلِي الْعَزْمِ لِأَنَّهُ عَاهَدَ إِلَيْهِمْ فِي مُحَمَّدٍ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ وَ الْمَهْدِيِّ وَ سَيْرَتِهِ فَأَجْمَعَ عَزْمُهُمْ أَنَّ ذَلِكَ كَذَلِكَ وَ الْإِقْرَارَ بِهِ.

And rather the determined ones (Ul Al-Azam) have been named as the determines one because He^{azwj} Covenanted to them^{as} regarding Muhammad^{saww} and the successors^{asws} from after him^{saww}, and the Mahdi^{asws} and his^{asws} ways, and He^{azwj} United their^{as} determination that, that is like that, and the acknowledgment with it".²⁸⁷

2- حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعَجَلِيِّ عَنْ زُرَّارَةَ عَنْ هُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْخُلُقَ خَلَقَ مَاءً عَذْبًا وَ مَاءً مَالِحًا أَجَاجًا فَامْتَزَجَ الْمَاءَانِ فَأَخَذَ طِينًا مِنْ أَدِيمِ الْأَرْضِ فَعَزَّكَ عَزْكَ شَدِيدًا

It is narrated to me by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ijaly, from Zurara, from Humran,

From Abu Ja'far^{asws} having said: 'When Allah^{azwj} Blessed and Exalted Created what exists, (also in that) Created water which was sweet and water which was salty and bitter. He^{azwj} Mixed the two streams of water and Took the clay from the Earth. He^{azwj} then Mixed it with a severe mixing.

فَقَالَ لِأَصْحَابِ الْيَمِينِ وَ هُمْ كَالَّذِينَ يَدْبُونَ إِلَى الْجَنَّةِ بِسَلَامٍ وَ قَالَ لِأَصْحَابِ الشَّمَالِ يَدْبُونَ إِلَى النَّارِ وَ لَا أُبَالِي

²⁸⁷ Basaair Al Darajaat – P 2 Ch 7 H 1

He^{azwj} Said to the companions of the right hand, and they were in that like particles: “Walk to the Paradise in safety”. And Said to the companions of the left hand: “Walk to the Fire and I^{azwj} don’t Care”.

قَالَ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Then Said: **“Am I not your Lord?” They said, ‘Yes, we testify’. (He Said): “Lest you should be saying on the Day of Judgment, ‘We were oblivious of this’” [7:172].**

قَالَ تَمَّ أَخَذَ الْمِيثَاقَ عَلَى النَّبِيِّ فَقَالَ أَلَسْتُ بِرَبِّكُمْ تَمَّ قَالَ وَ أَنَّ هَذَا مُحَمَّدٌ رَسُولُ اللَّهِ وَ أَنَّ هَذَا عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ قَالُوا بَلَى

He^{asws} said: ‘Then the Covenant was taken from the Prophets^{as}. He^{azwj} Said: **“Am I not your Lord?”**’ Then Said: “And this here is Muhammad^{sawww} the Rasool^{sawww} of Allah^{azwj}, and this here is Ali^{asws} Emir of the Momineen”. They^{as} said: ‘Yes.’

فَتَبَّتْ لَهُمُ النَّبِيُّ وَ أَخَذَ الْمِيثَاقَ عَلَى أُولَى الْعِزْمِ أَنِّي رَبُّكُمْ وَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ وَ لَهُ أَمْرِي وَ خِزَانِ عَلَمِي وَ أَنَّ الْمَهْدِيَّ أَنْتَصِرُ بِهِ لِدِينِي وَ أَظْهَرُ بِهِ دَوْلَتِي وَ أَنْتَقِمُ بِهِ مِنْ أَغْدَائِي وَ أُعْبَدُ بِهِ طَوْعاً وَ كَرْهاً قَالُوا أَقْرَبْنَا وَ شَهِدْنَا يَا رَبِّ

He^{azwj} Affirmed the Prophet-hood for them^{as}, and Took the Covenant on The Determined Ones (*Ul Ul-Azam*): “I^{azwj} am your^{sawww} Lord^{azwj}, and Muhammad^{sawww} is My^{azwj} Rasool^{sawww}, and Ali^{asws} is Emir of the Momineen and the successors^{asws} after him^{asws} are the Masters of My^{azwj} Command (*Wali Al-Amr*), and the Reservoirs of My^{azwj} Knowledge, and by the Mahdi^{asws} of My^{azwj} religion will be victorious, and My^{azwj} government will be manifested, and revenge will be taken from My^{azwj} enemies, and I^{azwj} will be worshipped willingly or unwillingly”. They^{as} said: ‘We testify and accept, O Lord^{azwj}.’

وَ لَمْ يَجْحَدْ آدَمُ وَ لَمْ يَتَّخِذْ الْعَرِيضَةَ لِهَؤُلَاءِ الْخُمْسَةِ فِي الْمَهْدِيِّ وَ لَمْ يَكُنْ لِآدَمَ عَزْمٌ عَلَى الْإِقْرَارِ بِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ يَجِدْ لَهُ عَزْماً قَالَ إِنَّمَا يَعْنِي فَتَرَكَ

Adam^{as} neither reject it nor accept it or showed any determination for those five^{asws} regarding the Mahdi^{asws}, and there was no determination on accepting him^{asws}, and this is in the Words of the Mighty and Majestic: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115].** He^{asws} said: ‘It means that he^{as} neglected’.

تَمَّ أَمْرٌ نَاراً فَتَأَخَّجَتْ فَقَالَ لِأَصْحَابِ الشَّمَالِ ادْخُلُوهَا فَهَابُوهَا وَ قَالَ لِأَصْحَابِ الْيَمِينِ ادْخُلُوهَا فَدَخَلُوهَا فَكَانَتْ عَلَيْهِمْ بَرْداً وَ سَلَاماً فَقَالَ أَصْحَابُ الشَّمَالِ يَا رَبِّ أَقْلَبْنَا فَقَالَ قَدْ أَقْلَبْتُمْ ادْهَبُوا فَادْخُلُوهَا فَهَابُوهَا فَتَمَّ تَبَّتِ الطَّاعَةُ وَ الْمَعْصِيَةُ وَ الْوَلَايَةُ.

Then He^{azwj} Ordered the Fire to be inflamed. He^{azwj} Said to the companions of the left hand: “Enter it”. They did not do it. And Said to the companions of the right hand: “Enter it”. They entered it, and it was for them cool and safe. The companions of the left hand said, ‘O Lord^{azwj}, reduce it for us.’ He^{azwj} Said: “I^{azwj} have Reduced it for you, go, enter it!” They did not. Thus it was confirmed, the obedience, and the disobedience, and the *Wilayah*”²⁸⁸.

²⁸⁸ Basaair Al Darajaat – P 2 Ch 7 H 2

3 وَ رَوَاهُ أَيْضاً عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عٍ مِثْلَهُ.

And it is reported as well from Ali Bin Al Hakam, from Hisham Bin Salim, from a man,

‘From Abu Abdullah^{asws} – similar to it.²⁸⁹

4- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى الثَّمَمِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ عٍ فِي قَوْلِهِ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ كَلِمَاتِ فِي مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَيْمَةَ مِنْ ذُرِّيَّتِهِمْ فَنَسِيَ هَكَذَا وَ اللَّهُ أَنْزَلَتْ عَلَى مُحَمَّدٍ ص.

It is narrated to us by Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ja’far Bin Muhammad, from Muhammad Bin Isa Al Qummi, from Muhammad Bin Suleyman, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: **And We had Covenanted to Adam before, [20:115] – Words regarding Muhammad^{sawww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and the Imams^{asws} from their^{asws} offspring, but he forgot, [20:115]**, that is how Allah^{azwj} Revealed unto Muhammad^{sawww}.²⁹⁰

5- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَامِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ الثَّمَالِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ عٍ إِنَّ عَلِيًّا آيَةٌ لِمُحَمَّدٍ ص وَ إِنَّ مُحَمَّدًا يَدْعُو إِلَى وَلايَةِ عَلِيٍّ ع.

It is narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Husayn Bin Usman, from Muhammad Bin Al Fuzeyl, from Al Sumali who said,

‘Abu Ja’far^{asws} said: ‘Surely, Ali^{asws} is a Sign of Muhammad^{sawww}, and Muhammad^{sawww} called to the Wilayah of Ali^{asws}.²⁹¹

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عٍ فِي قَوْلِ اللَّهِ تَعَالَى وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ إِلَى آخِرِ آيَةِ قَالَ أَخْرَجَ اللَّهُ مِنْ ظَهْرِ آدَمَ ذُرِّيَّتَهُ إِلَى يَوْمِ الْقِيَامَةِ فَخَرَجُوا كَالدَّرِّ فَعَرَفْتَهُمْ نَفْسُهُ وَ لَوْ لَا ذَلِكَ لَمْ يَعْرِفَ أَخَذَ رَبُّهُ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **And when your Lord Seized from the Children of Adam, their offspring from their backs [7:172]** – up to the end of the Verse. He^{asws} said: ‘Allah^{azwj} Extracted from the back of Adam^{as}, his^{as} offspring (to be) up to the Day of Judgment, and they came out like the particles. He^{azwj} Introduced them to Himself^{azwj}, and had it not been that, no one would recognise his Lord^{azwj}.

ثُمَّ قَالَ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى وَ إِنَّ هَذَا مُحَمَّدٌ رَسُولِي وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ خَلِيفَتِي وَ أَمِينِي.

²⁸⁹ Basaair Al Darajaat – P 2 Ch 7 H 3

²⁹⁰ Basaair Al Darajaat – P 2 Ch 7 H 4

²⁹¹ Basaair Al Darajaat – P 2 Ch 7 H 5

The He^{azwj} Said: **“Am I not your Lord?” They said, ‘Yes’ [7:172]**, and this is Muhammad^{saww} My^{azwj} Rasool^{saww} and Ali^{asws} Amir Al-Momineen^{asws} My^{azwj} Caliph and My^{azwj} Trustee”²⁹².

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ خَالِدِ بْنِ حَمَادٍ وَ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ إِلَى نَبِيِّهِ فَاسْتَمْسِكَ بِالْيَدِي أَوْحَى إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ قَالَ إِنَّكَ عَلَى وَلايَةِ عَلِيٍّ وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazar Bin Suweyd, from Khalid Bin Hammad and Muhammad Bin Al Fuzeyl, from Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Revealed to His^{azwj} Prophet^{saww}: **Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]**, he^{asws} said: ‘You^{saww} are upon the Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the Straight Path”²⁹³.

8- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ أَبِي حَمَزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ عَلِيًّا ع آيَةٌ لِمُحَمَّدٍ وَ إِنَّ مُحَمَّدًا يَدْعُو إِلَى وَلايَةِ عَلِيٍّ ع.

It is narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Husayn Bin Usman, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

‘Abu Ja’far^{asws} said: ‘Ali^{asws} is a Sign for Muhammad^{saww}, and that Muhammad^{saww} called to the Wilayah of Ali^{asws}”²⁹⁴.

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ نَبِيِّ آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالَ أَخْرَجَ اللَّهُ مِنْ ظَهْرِ آدَمَ ذُرِّيَّتَهُ إِلَى يَوْمِ الْقِيَامَةِ كَالذَّرِّ فَعَرَّفَهُمْ نَفْسَهُ وَ لَوْ لَا ذَلِكَ لَمْ يَعْرِفْ أَحَدٌ رَبَّهُ وَ قَالَ أَلَسْتُ بِرَبِّكُمْ قَالُوا بلى وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **And when your Lord Seized from the Children of Adam, their offspring from their backs and Made them testify against their own selves: “Am I not your Lord?” [7:172]**. He^{asws} Said: ‘Allah^{azwj} Brought out from the forehead of Adam^{as} his^{as} progeny up to the Day of Qiyamah like particles. They knew Him^{azwj} themselves, and had it not been for that, no one would have recognised his Lord^{azwj}. And Said: “Am I^{azwj} not your Lord^{azwj}?” They said, ‘Yes.’ He^{azwj} Said: “And this here is Muhammad^{saww} the Rasool^{saww} of Allah^{azwj}, and Ali^{asws} the Emir of the Momineen^{asws}”²⁹⁵.

²⁹² Basaair Al Darajaat – P 2 Ch 7 H 6

²⁹³ Basaair Al Darajaat – P 2 Ch 7 H 7

²⁹⁴ Basaair Al Darajaat – P 2 Ch 7 H 8

²⁹⁵ Basaair Al Darajaat – P 2 Ch 7 H 9

8 باب ما خص الله به الأئمة من آل محمد ص من ولاية الأنبياء لهم في الميثاق وغيره و ما أعلموا من ذلك

CHAPTER 8 – WHAT ALLAH^{azwj} SPECIALISED THE IMAMS^{asws} FROM PROGENY^{asws} OF MUHAMMAD^{saww}, FROM THE WILAYAH OF THE PROPHETS^{as} FOR THEM^{asws} REGARDING THE COVENANT AND OTHERS AND WHAT THEY^{asws} TAUGHT FROM THAT

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ مَجْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: وَلايَةُ عَلِيٍّ مَكْتُوبَةٌ فِي جَمِيعِ صُحُفِ الْأَنْبِيَاءِ وَ لَنْ يَبْعَثَ اللَّهُ نَبِيًّا إِلَّا بِنُبُوءِ مُحَمَّدٍ وَ وَصِيَّةِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

It is narrated to us by Ibn Yazeed, from Ibn Mahboub, from Muhammad Bin Al Fuzeyl,

‘From Abu Al-Husayn^{asws} having said: ‘Wilayah of Ali^{asws} is written in the entirety of the Parchments of the Prophets^{as}, and Allah^{azwj} never Sent a Prophet^{as} except with the Prophet-hood of Muhammad^{saww} and successorship of Ali^{asws}’.²⁹⁶

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَبَّاسِ عَنِ ابْنِ الْمُغِيرَةِ عَنْ أَبِي حَفْصٍ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ دَعَاهُ إِلَى وَلايَتِكَ طَائِعًا أَوْ كَارِهًا.

It is narrated to us by Ahmad Bin Muhammad, from Al Abbas, from Ibn Al Mugheira, from Abu Hafs, from Abu Haroun Al Abady, from Abu Saeed Al Khudry who said,

‘I heard Rasool-Allah^{saww} saying: ‘O Ali^{asws}! Allah^{azwj} did not Send a Prophet^{saww} except and He^{azwj} has Called him^{as} to your^{asws} Wilayah, willingly or unwillingly’.²⁹⁷

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ وَ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى أ لَمْ نَشْرَحْ لَكَ صَدْرَكَ قَالَ فَقَالَ بِوَلايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel, and Al Hassan Bin Rashid,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **Did We not Expand your chest for you? [94:1]**, said: ‘By the Wilayah of Amir-Al-Momineen^{asws}’.²⁹⁸

4- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ يَحْيَى بْنِ أَبِي زَكَرِيَّا عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ فَيْضِ بْنِ أَبِي شَيْبَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخَذَ مِيثَاقَ النَّبِيِّنَ عَلَى وَلايَةِ عَلِيٍّ وَ أَخَذَ عَهْدَ النَّبِيِّنَ بِوَلايَةِ عَلِيٍّ.

It is narrated to us by Al-Hassan Bin Ali Bin Al Numan, from Yahya Bin Abu Zakariya, from his father, and Muhammad Bin Sama’at, from Fayz Bin Abu Shayba, from Muhammad Bin Muslim who said,

²⁹⁶ Basaair Al Darajaat – P 2 Ch 8 H 1

²⁹⁷ Basaair Al Darajaat – P 2 Ch 8 H 2

²⁹⁸ Basaair Al Darajaat – P 2 Ch 8 H 3

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Blessed and Exalted Took a Covenant of the Prophets^{as} upon the Wilayah of Ali^{asws} and Took a Pact of the Prophets^{as} with the Wilayah of Ali^{asws},²⁹⁹

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ سَلَمَةَ بْنِ الْحَنَاطِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ قَالَ هِيَ الْوَلَايَةُ لِأَمِيرِ الْمُؤْمِنِينَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin saeed, from one of his companions, from Hanan Bin Sadeyr, from Salama Bin Al Hannat,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **'The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194] In clear Arabic language [26:195].** He^{asws} said: 'It is the Wilayah of Amir Al-Momineen^{asws},³⁰⁰

6- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ سَالِمٍ عَنْ أَبِي مُحَمَّدٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع أَخْبِرْنِي عَنِ الْوَلَايَةِ أ نَزَلَ بِهَا جِبْرِئِيلُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ يَوْمَ الْعَادِيَةِ

It is narrated to us by Muhammad Bin Ahmad, from Al Abbas Bin Marouf, from Al Hassan Bin Mahboub, from Hanan Bin Sadeyr, from Salim, from Abu Muhammad who said,

'I said to Abu Ja'far^{asws}, 'Inform me about the Wilayah, did Jibraeel^{as} descended with it from the Presence of Lord^{azwj} of the worlds on the day of Al-Ghadeer?'

فَقَالَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ وَ إِنَّهُ لَفِي زُجُرِ الْأَوَّلِينَ قَالَ هِيَ الْوَلَايَةُ لِأَمِيرِ الْمُؤْمِنِينَ.

He^{asws} said: **"The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194] In clear Arabic language [26:195]. And surely it is in the Scriptures of the former ones [26:196].** He^{asws} said: 'It is the Wilayah of Amir Al-Momineen^{asws},³⁰¹

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ عَمِيرَةَ عَنِ الْحَضْرَمِيِّ عَنِ حُدَيْفَةَ بْنِ أَسِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا تَكَامَلَتِ النَّبُوءَةُ لِنَبِيِّ فِي الْأَظْلَمَةِ حَتَّى عَرِضَتْ عَلَيْهِ وَلَايَتِي وَ وَلَايَةُ أَهْلِ بَيْتِي وَ مَثَلُوا لَهُ فَأَقْرَأُوا بِطَاعَتِهِمْ وَ وَلَايَتِهِمْ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Ameyra, from Al Hazramy, from Huzeyfa Bin Aseyd who said,

'Rasool-Allah^{saww} said: 'The Prophet-hood of a Prophets^{as} was not completed in the (realm of the) particles until it was presented to him^{as}, my^{saww} Wilayah and Wilayah of People^{asws} of my^{saww} Household, and they^{asws} were resembled for him^{as}, so he^{as} (had to) acknowledge with obeying them^{asws} and being in their^{asws} Wilayah'³⁰²

²⁹⁹ Basaair Al Darajaat – P 2 Ch 8 H 4

³⁰⁰ Basaair Al Darajaat – P 2 Ch 8 H 5

³⁰¹ Basaair Al Darajaat – P 2 Ch 8 H 6

³⁰² Basaair Al Darajaat – P 2 Ch 8 H 7

8- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرِ بْنِ زَائِدَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَ الْإِنْجِيلَ وَ مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَ لَبَّيْدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَ كُفْرًا قَالَ هِيَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya and Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Ibn Muskan, from Hujr Bin Zaida, from Humran,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} the Exalted: **Say: O People of the Book! You wouldn’t be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; And what is Revealed to you has increased a lot of them in tyranny and Kufr, [5:68].** He^{asws} said: ‘It is the Wilayah of Amir Al-Momineen^{asws},³⁰³

9- حَدَّثَنَا أَبُو الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع قَالَ رَسُولُ اللَّهِ ص أَلَا إِنَّ جَبْرِئِيلَ أَتَانِي فَقَالَ يَا مُحَمَّدُ رَبُّكَ بِأَمْرِكَ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ بِأَمْرِكَ بِوَلَايَتِهِ.

It is narrated to us by Abu Al Jowza, from Al Husayn Bin Ulwan, from Sa’ad Bin Tareyf who said,

‘Abu Ja’far^{asws} said: ‘Rasool-Allah^{saww} said: ‘Indeed! Jibraeel^{as} came to me^{saww} and said: ‘O Muhammad^{saww}! Your^{saww} Lord^{azwj} Commands you^{saww} with loving Ali^{asws} Bin Abu Talib^{asws} and Commands you^{saww} with his^{asws} Wilayah’’.³⁰⁴

³⁰³ Basaair Al Darajaat – P 2 Ch 8 H 8

³⁰⁴ Basaair Al Darajaat – P 2 Ch 8 H 9

CHAPTER 9 – ANOTHER REGARDING WILAYAH OF THE IMAMS^{asws}

1- حَدَّثَنَا السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا نُبِّئَ نَبِيٌّ قَطُّ إِلَّا بِمَعْرِفَةِ حَقِّنَا وَبِفَضْلِنَا عَلَى مَنْ سِوَانَا.

It is narrated to us by Al Sindy Bin Muhammad, from Yunus Bin Yaqoub, from Abdul A'ala who said,

'Abu Abdullah^{asws} said: 'A Prophet^{as} was not Made a Prophet^{as} at all except by recognising our^{asws} rights and our^{asws} merits over the ones besides us^{asws},³⁰⁵

2- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ نَبِيٍّ يُبَيِّئُ وَلَا مِنْ رَسُولٍ أُرْسِلَ إِلَّا بِوِلَايَتِنَا وَبِفَضْلِنَا عَمَّنْ سِوَانَا.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro, from Yunus Bin Yaqoub, from Abdul A'ala, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from a Prophet^{as} Made a Prophet^{as}, nor from a Messenger^{as} Made a Messenger^{as} except by our^{asws} Wilayah, and by our^{asws} grace from the ones besides us^{asws},³⁰⁶

3- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ نَبِيٍّ يُبَيِّئُ وَلَا مِنْ رَسُولٍ أُرْسِلَ إِلَّا بِوِلَايَتِنَا وَتَفْضِيلِنَا عَلَى مَنْ سِوَانَا.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Suleyman, from Yunus Bin Yaqoub, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'There is none from a Prophet^{as} Made to be a Prophet^{as}, nor a Messenger^{as} Sent, except with our^{asws} Wilayah and our^{asws} superiority over the ones besides us^{asws},³⁰⁷

4- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا تَنَبَّأَ نَبِيٌّ قَطُّ إِلَّا بِمَعْرِفَةِ حَقِّنَا وَبِفَضْلِنَا عَلَى مَنْ سِوَانَا.

It is narrated to us by Abdullah Bin Muhammad, from Yunus Bin Yaqoub, from Abdul A'ala who said,

'I heard Abu Abdullah^{asws} saying: 'No Prophet^{as} was Made a Prophet^{as} at all except with recognition of our^{asws} rights, and our^{asws} merits over the ones besides us^{asws},³⁰⁸

³⁰⁵ Basaair Al Darajaat – P 2 Ch 9 H 1

³⁰⁶ Basaair Al Darajaat – P 2 Ch 9 H 2

³⁰⁷ Basaair Al Darajaat – P 2 Ch 9 H 3

³⁰⁸ Basaair Al Darajaat – P 2 Ch 9 H 4

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَا مِنْ نَبِيٍّ بُعِثَ وَ لَا مِنْ رَسُولٍ أُرْسِلَ إِلَّا بِوَلَايَتِنَا وَ بِفَضْلِنَا عَلَى مَنْ سِوَانَا.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Suleyman, from Yunus Bin Yaquoub, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘There is none from a Prophet^{as} Made to be a Prophet^{as}, nor from a Messenger^{as} Sent with a Message except by our^{asws} Wilayah, and our^{asws} merits over the ones besides us^{asws}’.³⁰⁹

6- حَدَّثَنَا ابْنُ يَرِيدَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنِ ابْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع وَوَلَايَتُنَا وَوَلَايَةُ اللَّهِ الَّتِي لَمْ يَبْعَثْ نَبِيًّا قَطُّ إِلَّا بِهَا.

It is narrated to us by Ibn Yazeed, from Yahya Bin al Mubarik, from Ibn Jabala, from Humeyd Bin Shuayb, from Jabir who said,

‘Abu Ja’far^{asws} said: ‘Our^{asws} Wilayah is Wilayah of Allah^{azwj} which no Prophet^{as} was Sent except with it’.³¹⁰

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ وَهَيْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع وَوَلَايَتُنَا وَوَلَايَةُ اللَّهِ الَّتِي لَمْ يَبْعَثِ اللَّهُ نَبِيًّا قَطُّ إِلَّا بِهَا.

It is narrated to us by Muhammad Bin Al Husayn, from Wuheyb Bin Hafsa, from Abu Baseer who said,

‘Abu Ja’far^{asws} said: ‘Our^{asws} Wilayah is the Wilayah of Allah^{azwj} which Allah^{azwj} did not Send any Prophet^{as} at all except with it’.³¹¹

8- حَدَّثَنَا حَمْزَةُ بْنُ يَعْلَى عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي حَمْزَةَ التُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: وَوَلَايَتُنَا وَوَلَايَةُ اللَّهِ الَّتِي لَمْ يَبْعَثْ نَبِيًّا قَطُّ إِلَّا بِهَا.

It is narrated to us by Hamza Bin Ya’la, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘Our^{asws} Wilayah is the Wilayah of Allah^{azwj} which Allah^{azwj} did not Send any Prophet^{as} at all except with it’.³¹²

9- حَدَّثَنَا سَلْمَةُ بْنُ الْحَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزِّقِ الْعُشَائِرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: وَوَلَايَتُنَا وَوَلَايَةُ اللَّهِ الَّتِي لَمْ يَبْعَثْ نَبِيًّا قَطُّ إِلَّا بِهَا.

It is narrated to us by Salama Bin Al Khattab, from Ali Bin Sayf Bin Ameyra, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gushany, from Muhammad Bin Abdul Rahman,

‘From Abu Abdullah^{asws} having said: ‘Our^{asws} Wilayah is the Wilayah of Allah^{azwj} which Allah^{azwj} did not Send any Prophet^{as} at all except with it’.³¹³

³⁰⁹ Basaair Al Darajaat – P 2 Ch 9 H 5

³¹⁰ Basaair Al Darajaat – P 2 Ch 9 H 6

³¹¹ Basaair Al Darajaat – P 2 Ch 9 H 7

³¹² Basaair Al Darajaat – P 2 Ch 9 H 8

³¹³ Basaair Al Darajaat – P 2 Ch 9 H 9

CHAPTER 10 – ANOTHER REGARDING WILAYAH OF AMIR AL MOMINEEN^{asws}

1- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ سَعْدَانَ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصْبِرَةَ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ عَرَضَ وَلَايَتِي عَلَى أَهْلِ السَّمَاوَاتِ وَ عَلَى أَهْلِ الْأَرْضِ أَقَرَّ بِهَا مَنْ أَقَرَّ وَ أَنْكَرَهَا مَنْ أَنْكَرَ أَنْكَرَهَا يُؤَسُّ فَحَبَسَهُ اللَّهُ فِي بَطْنِ الْحُوتِ حَتَّى أَقَرَّ بِهَا.

It is narrated to us by Ibn Marouf, from Sa'dan, from Sabbah Al Muzny, from Al Haris Bin Haseyr, from Habbat Al Arny who said,

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Presented my^{asws} Wilayah unto the inhabitants of the skies and to the inhabitants of the earth. It was accepted by the one who accepted, and denied by the one who denied. Yunus^{as} denied it, so Allah^{azwj} Imprisoned him^{as} in the belly of the whale until he^{as} acknowledged with it'.³¹⁴

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ رَجُلٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِنَّ اللَّهَ يَقُولُ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا قَالَ هِيَ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

It is narrated to us by Muhammad bin Al Husayn, from Al Hakam Bin Miskeen, from Is'haq Bin Ammar, from a man,

'From Ja'far^{asws} Bin Muhammad^{asws} having said: 'Allah^{azwj} is Saying: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72].** He^{asws} said: 'It is Wilayah of Ali^{asws} Bin Abu Talib^{asws}'.³¹⁵

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُقْصَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَشْفَقْنَ قَالَ الْوَلَايَةُ أَبِيْن أَنْ يَحْمِلْنَهَا كُفْرًا بِهَا وَ حَمَلَهَا الْإِنْسَانُ وَ الْإِنْسَانُ الَّذِي حَمَلَهَا أَبُو فُلَانٍ.

It is narrated to us by Ahmad bin Muhammad, from Al Husayn Bin Saeed, from Mufassal Bin Salih, from Jabir,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, [33:72]** - He^{asws} said: 'The Wilayah. They refused to bear it disbelieving in it (out of stubbornness), **and the human being bore it; [33:72]** - and the human being who bore it was Abu so and so'.³¹⁶

³¹⁴ Basaair Al Darajaat – P 2 Ch 10 H 1

³¹⁵ Basaair Al Darajaat – P 2 Ch 10 H 2

³¹⁶ Basaair Al Darajaat – P 2 Ch 10 H 3

THE RARE FROM THE CHAPTERS REGARDING THE WILAYAH

1 أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي حَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَرَضَ وَلايَتَنَا عَلَى أَهْلِ الْأَمْصَارِ فَلَمْ يَقْبَلْهَا إِلَّا أَهْلَ الْكُوفَةِ.

Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Presented our^{asws} Wilayah to the people of the cities but one accepted it except the people of Al-Kufa’’.³¹⁷

2- حَدَّثَنَا ابْنُ مَرْوُوفٍ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ لَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَ الْإِنْجِيلَ وَ مَا أَنْزَلَ إِلَيْهِمْ مِنْ رَبِّهِمْ قَالَ الْوَلَايَةُ.

It is narrated to us by Ibn Marouf, from Hammad, from Rabie, from Muhammad bin Muslim,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **And if they had observed the Torah and the Evangel and what was Revealed to them from their Lord, [5:66] – it is the Wilayah’**.³¹⁸

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ التَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ الشَّيْعَةَ يَسْأَلُونَكَ عَنْ تَفْسِيرِ هَذِهِ آيَةِ عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, and someone else, from Muhammad in Al Fuzeyl, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘I said, ‘May I be sacrificed for you^{asws}! The Shias are asking you^{asws} about the interpretation of this Verse: **What are they asking about? [78:1] About the Magnificent News [78:2]**’.

قَالَ فَقَالَ ذَلِكَ الَّتِي إِنْ شِئْتُ أَخْبَرْتُهُمْ وَ إِنْ شِئْتُ لَمْ أَخْبَرْتُهُمْ

He^{asws} said: ‘That is up to me^{asws}. If I^{asws} so desire to I^{asws} shall inform them, and if I^{asws} so Desire, I^{asws} shall not inform them’.

قَالَ فَقَالَ لِكَيْ أَخْبَرَكَ بِتَفْسِيرِهَا قَالَ فَقُلْتُ عَمَّ يَتَسَاءَلُونَ

Then he^{asws} said: ‘But, I shall inform you of its interpretation’. I said, ‘**What are they asking about? [78:1]**’.

قَالَ فَقَالَ هِيَ فِي أَمِيرِ الْمُؤْمِنِينَ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ يَقُولُ مَا لِلَّهِ آيَةٌ أَكْبَرُ مِنِّي وَ لَا لِلَّهِ مِنْ نَبِيٍّ عَظِيمٍ أَكْبَرُ مِنِّي وَ لَقَدْ عُرِضَتْ وَلايَتِي عَلَى الْأُمَّمِ الْمَاضِيَةِ فَأَبَتْ أَنْ تَقْبَلَهَا

³¹⁷ Basaair Al Darajaat – P 2 Ch 10 Rare H 1

³¹⁸ Basaair Al Darajaat – P 2 Ch 10 Rare H 2

He (the narrator said) 'He^{asws} said: 'It is regarding Amir Al-Momineen^{asws}. It was so that Amir Al-Momineen^{asws} was saying: 'There is no Sign of Allah^{azwj} Mighty and Majestic which is greater than Me^{asws}, and there is no News of Allah^{azwj} greater than Mine^{asws}, and my^{asws} Wilayah had been presented unto the previous communities, but they refused to accept it'.

قَالَ قُلْتُ لَهُ فُلْهُوَ نَبَأٌ عَظِيمٌ أَنْتُمْ عَنْهُ مُعْرِضُونَ قَالَ هُوَ وَاللَّهِ أَمِيرُ الْمُؤْمِنِينَ ع.

He (the narrator) said, 'I said to him^{asws}, '**Say: 'It is a Magnificent News, [38:67] (And) you are turning away from it' [38:68]?**' He^{asws} said: 'By Allah^{azwj}! It is Amir Al-Momineen^{asws},³¹⁹

4- حَدَّثَنَا ابْنُ يَزِيدَ عَنْ ابْنِ سِنَانٍ عَنْ عُنَيْبَةَ بِنَاتِ الْقَصَبِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ وَلَايَتَنَا عُرِضَتْ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ وَالْأَمْصَارِ مَا قَبِلَهَا قَبُولَ أَهْلِ الْكُوفَةِ.

It is narrated to us by Ibn Yazeed, from Ibn Sinan, from Uteyba Baya Al Qasab, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Our^{asws} Wilayah was Presented to the skies and the earth and the mountains and the cities. None accepted it (like) the acceptance of the people of Al-Kufa''.³²⁰

5- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى وَ مَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَ هُوَ فِي الْأَجْرَةِ مِنَ الْخَاسِرِينَ

It is narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Husayn Bin Usman, from Muhammad Bin Al Fuzeil, from Abu Hamza who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Blessed and Exalted: **and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5].**

قَالَ تَفْسِيرُهَا فِي بَطْنِ الْقُرْآنِ يَعْنِي مَنْ يَكْفُرُ بِوَلَايَةِ عَلِيِّ وَ عَلِيٌّ هُوَ الْإِيمَانُ

He^{asws} said: 'Its interpretation in the esoteric of the Quran means ones who disbelieves (commits Kufr) with the Wilayah of Ali^{asws}, and Ali, he^{asws} is the Eman'.

He (the narrator) said, 'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} the Exalted: **and the Kafir has always been a backer against his Lord [25:55].**

قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى وَ كَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيْرًا قَالَ تَفْسِيرُهَا عَلَى بَطْنِ الْقُرْآنِ يَعْنِي عَلِيٌّ هُوَ رَبُّهُ فِي الْوَلَايَةِ وَ الطَّاعَةِ وَ الرَّبُّ هُوَ الْخَالِقُ الَّذِي لَا يُوصَفُ

He^{asws} said: 'Its interpretation upon esoteric of the Quran means Ali^{asws}, he is his lord regarding the Wilayah and the obedience, and the Lord^{azwj}, He^{azwj} is the Creator Who cannot be described'.

³¹⁹ Basaair Al Darajaat – P 2 Ch 10 Rare H 3

³²⁰ Basaair Al Darajaat – P 2 Ch 10 Rare H 4

وَقَالَ أَبُو جَعْفَرٍ ع إِنَّ عَلِيًّا آيَةٌ لِمُحَمَّدٍ وَإِنَّ مُحَمَّدًا يَدْعُو إِلَى وِلَايَةِ عَلِيٍّ أَمَا بَلَّغَكَ قَوْلَ رَسُولِ اللَّهِ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ
وَالَاهُ وَعَادَ مَنْ عَادَاهُ قَوْلَى اللَّهِ مَنْ وَالَاهُ وَعَادَى اللَّهُ مَنْ عَادَاهُ

And Abu Ja'far^{asws} said: 'Ali^{asws} is a Sign for Muhammad^{saww}, and Muhammad^{saww} called to the Wilayah of Ali^{asws}. Has it not reached you the words of Rasool-Allah^{saww}: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the one who befriends him^{asws}, and be Inimical to the one inimical to him^{asws}? Allah^{azwj} Befriends the one befriends him^{asws} and Allah^{azwj} is Inimical to the one inimical to him^{asws}.

وَأَمَّا قَوْلُهُ إِنَّكُمْ لَنَفِي قَوْلٍ مُخْتَلِفٍ فَإِنَّهُ عَلِيٌّ يَعْنِي إِنَّهُ لِمُخْتَلَفٍ عَلَيْهِ وَ قَدْ اخْتَلَفَ هَذِهِ الْأُمَّةُ فِي وِلَايَتِهِ فَمَنْ اسْتَقَامَ عَلَى وِلَايَةِ عَلِيٍّ دَخَلَ الْجَنَّةَ وَ مَنْ خَالَفَ وِلَايَةَ عَلِيٍّ دَخَلَ النَّارَ

And as for His^{azwj} Words: **You are at variance in words [51:8]**, it is Ali^{asws}, meaning their differing upon him^{asws}, and this community has differed regarding his^{asws} Wilayah, The one who is steadfast upon the Wilayah of Ali^{asws} would enter the Paradise, and one who opposes the Wilayah of Ali^{asws} would enter the Fire.

وَأَمَّا قَوْلُهُ يُؤْفِكُ عَنْهُ مَنْ أُفِكَ فَإِنَّهُ يَعْنِي عَلِيًّا مَنْ أُفِكَ عَنْ وِلَايَتِهِ أُفِكَ عَلَى [عَنِ] الْجَنَّةِ فَذَلِكَ قَوْلُهُ يُؤْفِكُ عَنْهُ مَنْ أُفِكَ

And as for His^{azwj} Words: **He is deluded away from it, one (who is) deluded [51:9]**. It means Ali^{asws}, one who is deluded away from his^{asws} Wilayah has been deluded away from the Paradise, for these are His^{azwj} Words: **He is deluded away from it, one (who is) deluded [51:9]**.

وَأَمَّا قَوْلُهُ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ إِنَّكَ لَتَأْمُرُ بِوِلَايَةِ عَلِيٍّ ع وَ تَدْعُو إِلَيْهَا وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ

And as for His^{azwj} Words: **and surely you (Rasool) guide to the Straight Path [42:52]**, you^{saww} are ordering with the Wilayah of Ali^{asws} and calling to it, and Ali^{asws}, he^{asws} is the Straight Path.

وَأَمَّا قَوْلُهُ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ إِنَّكَ عَلَى وِلَايَةِ عَلِيٍّ وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ

And as for His^{azwj} Words: **Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]** – you^{saww} are upon the Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the Straight Path.

وَأَمَّا قَوْلُهُ فَلَمَّا نَسُوا مَا ذُكِّرُوا يَعْنِي فَلَمَّا تَرَكُوا وِلَايَةَ عَلِيٍّ وَ قَدْ أُمِرُوا بِهَا فَفَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ يَعْنِي مَعَ ذُلَّتِهِمْ فِي الدُّنْيَا وَ مَا بَسَطَ إِلَيْهِمْ فِيهَا

And as for His^{azwj} Words: **But when they forgot what they had been". Reminded with, [6:44]** – means, when you neglected the Wilayah of Ali^{asws} and you have been Commanded with it, **We Opened upon them the doors of all things**, - meaning with their governments in the world, and what was extended to them in it.

وَأَمَّا قَوْلُهُ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَعَثَتْ فَإِذَا هُمْ مُبْلِسُونَ يَعْنِي قِيَامَ الْقَائِمِ.

And as for His^{azwj} Words: **until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44]** – meaning Rising of Al-Qaim^{asws},³²¹

6- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى قَالَ وَ مَنْ تَابَ مِنْ ظُلْمٍ وَ آمَنَ مِنْ كُفْرٍ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى إِلَى وَ لَاتِنَا وَ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ.

It is narrated to us by Muhammad Bin Isa, from Safwan, from Yaquob Bin Shuayb who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**. He^{asws} said: ‘And one who repents from an injustice and is safe from Kufir, and does righteous deeds, then is guided to our^{asws} Wilayah’, and gestured by his^{asws} hand to his^{asws} chest’.³²²

7- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فَطَرْتُ اللَّهُ الْبَنِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ فَقَالَ عَلَى التَّوْحِيدِ وَ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ.

It is narrated to us by Ahmad Bin Musa, from Al Hassan Bin Musa Al Khashab, from Ali Bin Hassaan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **the nature of Allah which He has Natured the people upon. [30:30]**. He^{asws} said: ‘Upon the Tawheed, and Muhammad^{saww} is Rasool^{saww} of Allah^{azwj} and Ali^{asws} is Amir (ruler) of the Momineen’.³²³

8- مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ خَالِدِ بْنِ حَمَادٍ وَ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافُتْ بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Muhammad Bin Al Husayn, from Al Nazar Bin Suweyd, from Khalid Bin Hammad and Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked about Words of Allah^{azwj} Mighty and Majestic: **And neither be loud with your Salat nor be silent with it, and seek a way between that’ [17:110]**.

قَالَ تَمْسِيرُهَا وَ لَا تَجْهَرُ بِوَلَايَةِ عَلِيٍّ وَ لَا بِمَا أَكْرَفْتَهُ بِهِ حَتَّى تَأْمُرَكَ بِذَلِكَ وَ لَا تُخَافُتْ بِهَا يَعْنِي وَ لَا تَكْتُمُهَا عَلِيًّا ع وَ أَغْلِمُهُ وَ مَا أَكْرَفْتَهُ بِهِ

Its interpretation is, do not speak the Wilayah of Ali^{asws} or of its prestige until We^{azwj} Order you^{saww} to do so, **nor be silent with it**, meaning do not hide it from Ali^{asws} and let him^{asws} know what he^{asws} has been Made prestigious with.

وَ أَمَا قَوْلُهُ وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا فَإِنَّهُ يُعْنِي ااطْلُبْ إِلَيَّ وَ سَلْنِي أَنْ أَدْنَى لَكَ أَنْ تَجْهَرَ بِوَلَايَةِ عَلِيٍّ وَ ادْعُ النَّاسَ إِلَيْهَا فَأَدْنَى لَهُ يَوْمَ عَدِيرِ حُمٍّ.

³²¹ Basaair Al Darajaat – P 2 Ch 10 Rare H 5

³²² Basaair Al Darajaat – P 2 Ch 10 Rare H 6

³²³ Basaair Al Darajaat – P 2 Ch 10 Rare H 7

And as for His^{azwj} Words: **and seek a way between that' [17:110]** - meaning, he^{saww} sought to speak aloud of the Wilayah of Ali^{asws} and call to the people towards it, and was authorised to do so on the day of Ghadeer Khum".³²⁴

9- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي حَمْرَةَ التُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ قَالَ هُوَ وَاللَّهُ عَلِيُّ الْمُبِينُ وَالصِّرَاطُ.

It is narrated to us by Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Ali Fazeyl, from Abu Hamza Al Sumali,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And surely this one is My Straight Path, therefore obey him [6:153]**. He^{asws} said: 'By Allah^{azwj}, it is Ali^{asws}, the Scale and the Path".³²⁵

10 عَلِيُّ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنْ مَنِيعٍ عَنْ يُونُسَ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عُرِّجَ بِالنَّبِيِّ ص إِلَى السَّمَاءِ مِائَةً وَعِشْرِينَ مَرَّةً مَا مِنْ مَرَّةٍ إِلَّا وَقَدْ أَوْصَى اللَّهُ النَّبِيَّ ص بِوِلَايَةِ عَلِيٍّ وَ الْأَيْمَةِ مِنْ بَعْدِهِ أَكْثَرَ مِمَّا أَوْصَاهُ بِالْفَرَائِضِ.

Ali Bin Muhammad Bin Saeed, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from manie, from Yunus, from Sabbah Al Muzanny,

'From Abu Abdullah^{asws} having said: 'There were ascensions with the Prophet^{saww} to the sky, one hundred and twenty times. There is none from a time except and Allah^{azwj} had Bequeathed the Prophet^{saww} with the Wilayah of Ali^{asws} and the Imams^{asws} from after him^{asws}, more than what He^{azwj} had Bequeathed him^{saww} with the Salat".³²⁶

³²⁴ Basaair Al Darajaat – P 2 Ch 10 Rare H 8

³²⁵ Basaair Al Darajaat – P 2 Ch 10 Rare H 9

³²⁶ Basaair Al Darajaat – P 2 Ch 10 Rare H 10

11 باب ما أخذ الله ميثاق المؤمنين لأئمة آل محمد صلوات الله عليهم أجمعين بالولاية و خلقهم من نوره و أصبغهم من رحمته و ينظرون بنور الله

CHAPTER 11 – WHAT ALLAH^{azwj} TOOK AS COVENANT OF THE MOMINEEN FOR THE IMAMS^{asws} OF PROGENY^{asws} OF MUHAMMAD^{saww} WITH THE WILAYAH, AND CREATED THEM^{asws} FROM HIS^{azwj} NOOR, AND DYED THEM FROM HIS^{azwj} MERCY, AND THEY^{asws} ARE LOOKING THROUGH THE NOOR OF ALLAH^{azwj}

1- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع قَالَ يَا سُلَيْمَانُ اتَّقِ فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

It is narrated to us by Muhammad Bin Isa, from Suleyman Al Ja'fari who said,

'I was in the presence of Abu Al-Hassan^{asws}. He^{asws} said: 'O Suleyman! Fear the insight of the Momin for he looks by the Noor of Allah^{azwj}'.

فَسَكَتَ حَتَّى أَصَبْتُ خَلْوَةً فَقُلْتُ جُعِلْتُ فِدَاكَ سَمِعْتُكَ تَقُولُ اتَّقِ فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

I was silent until I achieved privacy, so I said, 'May I be sacrificed for you^{asws}! I heard you^{asws} saying: 'Fear the insight of the Momin for he looks by the Noor of Allah^{azwj}'?

قَالَ نَعَمْ يَا سُلَيْمَانُ إِنَّ اللَّهَ خَلَقَ الْمُؤْمِنَ مِنْ نُورِهِ وَ صَبَّغَهُمْ فِي رَحْمَتِهِ وَ أَخَذَ مِيثَاقَهُمْ لَنَا بِالْوِلَايَةِ وَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ أَبُوهُ النُّورُ وَ أُمَّهُ الرَّحْمَةُ وَ إِنَّمَا يَنْظُرُ بِذَلِكَ النُّورِ الَّذِي خُلِقَ مِنْهُ.

He^{asws} said: 'Yes, O Suleyman! Allah^{azwj} Created the Momin from His^{azwj} Noor, and Dyed them in His^{azwj} Mercy, and Took their Covenant for us^{asws} with the Wilayah; and the Momin is a brother of the Momin of his father and his mother. His father is the Noor and his mother is the Mercy. And rather, he looks by that Noor which he has been Created from''³²⁷

2- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ عَيْسَى بْنِ أَسْلَمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ هَذَا الْحَدِيثُ الَّذِي سَمِعْتُهُ مِنْكَ مَا تَفْسِيرُهُ قَالَ وَ مَا هُوَ قَالَ إِنَّ الْمُؤْمِنَ يَنْظُرُ بِنُورِ اللَّهِ

It is narrated to us by Al Hassan Bin Ali Bin Muawiya, from Muhammad Bin Suleyman, from his father, from Isa Bin Aslam, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! This Hadeeth which I heard from you^{asws}, what is its interpretation?' He^{asws} said: 'And what is it?' He said, 'The Momin looks by the Noor of Allah^{azwj}'.

فَقَالَ يَا مُعَاوِيَةُ إِنَّ اللَّهَ خَلَقَ الْمُؤْمِنِينَ مِنْ نُورِهِ وَ صَبَّغَهُمْ فِي رَحْمَتِهِ وَ أَخَذَ مِيثَاقَهُمْ لَنَا بِالْوِلَايَةِ عَلَى مَعْرِفَتِهِ يَوْمَ عَرَفَتُهُمْ نَفْسَهُ

³²⁷ Basaair Al Darajaat – P 2 Ch 11 H 1

He^{asws} said: 'O Muawiya! Allah^{azwj} Created the Momineen from His^{azwj} Noor, and dyed them in His^{azwj} Mercy, and Took their Covenant for us^{asws} with the Wilayah upon His^{azwj} Recognition on the day He^{azwj} Introduced Himself^{azwj}.

فَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ أَبُوهُ النُّورُ وَ أُمُّهُ الرَّحْمَةُ وَ إِنَّمَا يَنْظُرُ بِذَلِكَ النُّورِ الَّذِي خُلِقَ مِنْهُ.

Thus, the Momin is a brother of the Momin of this father and his mother. His father is the Noor and his mother the Mercy, and rather he looks with the Noor which He^{azwj} is Created from it".³²⁸

3- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنْ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ جَعَلَ لَنَا شِيعَةً فَجَعَلَهُمْ مِنْ نُورِهِ وَ صَبَعَهُمْ فِي رَحْمَتِهِ وَ أَخَذَ مِيثَاقَهُمْ لَنَا بِالْوَلَايَةِ عَلَى مَعْرِفَتِهِ يَوْمَ عَرَفَتُهُمْ نَفْسَهُ

It is narrated to us by Al Hassan Bin Ali, from Ibrahim, from Muhammad Bin Suleyman, from his father,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Made Shias for us^{asws}, Making them from His^{azwj} Noor, and Dyed them in His^{azwj} Mercy, and Took their Covenant for us^{asws} with the Wilayah upon His^{azwj} Recognition on the day He^{azwj} Introduced Himself^{azwj}.

فَهُوَ الْمُتَقَبَّلُ مِنْ مُحْسِنِهِمُ الْمُتَجَاوِزُ عَنْ مُسِيئِهِمْ مَنْ لَمْ يَلْقَ اللَّهَ مَا هُوَ عَلَيْهِ لَمْ يَتَقَبَّلْ مِنْهُ حَسَنَةً وَ لَمْ يَتَجَاوِزْ عَنْهُ سَيِّئَةً.

He^{azwj} is the Acceptor from their good deeds, and the Overlooker from their evil deeds. One who does not meet Allah^{azwj} with what he is upon, a good deed would not be Accepted from him, and an evil deed would not be Overlooked from him".³²⁹

³²⁸ Basaair Al Darajaat – P 2 Ch 11 H 2

³²⁹ Basaair Al Darajaat – P 2 Ch 11 H 3

12 باب ما أخذ الله موثيق الخلق لأئمة آل محمد ع بالولاية لهم

CHAPTER 12 – WHAT ALLAH^{azwj} TOOK, COVENANTS OF THE CREATURES FOR THE IMAMS^{asws} OF PROGENY^{asws} OF MUHAMMAD^{saww} WITH THE WILAYAH FOR THEM^{asws}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ عُقْبَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَخَلَقَ مَنْ أَحَبَّ بِمَا أَحَبَّ وَكَانَ أَحَبَّ أَنْ يَخْلُقَهُ مِنْ طِينَةِ الْجَنَّةِ وَخَلَقَ مَنْ أَبْغَضَ بِمَا أَبْغَضَ وَكَانَ مَا أَبْغَضَ أَنْ يَخْلُقَهُ مِنْ طِينَةِ النَّارِ

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Jufy, from Abu Ja'far, from Uqba,

'Abu Ja'far^{asws} having said: 'Allah^{azwj} Created the creatures. He^{azwj} Created the one He^{azwj} Loved from what He^{azwj} Loved, and Loved that He^{azwj} Creates him from the clay of Paradise. And He^{azwj} Created the one He^{azwj} Hated from what He^{azwj} Hated, and what He^{azwj} Hated was that He^{azwj} Creates him from the clay of the Fire.

ثُمَّ بَعَثَهُمْ فِي الظَّلَالِ قَالَ قُلْتُ أَيُّ شَيْءٍ الظَّلَالُ قَالَ أَمْ تَرَى إِذَا ضَلَّ فِي الشَّمْسِ شَيْءٌ وَ لَيْسَ بِشَيْءٍ

Then He^{azwj} Sent them into the shadows'. He (the narrator) said, 'I said, 'Which thing is the shadows?' He^{asws} said: 'Do you not see when there is a shadow of something in the sun, and it isn't anything (material)?

ثُمَّ بَعَثَ فِيهِمُ النَّبِيِّينَ يَدْعُونَهُمْ إِلَى الْإِقْرَارِ بِاللَّهِ وَ هُوَ قَوْلُهُ وَ لَيْسَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لِيُثْبِتُوا اللَّهَ

Then He^{azwj} Sent the Prophets^{as} among them, calling them to the acknowledgment with Allah^{azwj}, and it is His^{azwj} Word: **And if you were to ask them who created them, they would certainly say, 'Allah'.** [43:87].

ثُمَّ دَعَاهُمْ إِلَى الْإِقْرَارِ بِالنَّبِيِّينَ فَأَقَرَّ بَعْضُهُمْ وَ أَنْكَرَ بَعْضُهُمْ

Then He^{azwj} Called them to the acknowledgment with the Prophets^{as}. Some of them acknowledged and some of them denied.

ثُمَّ دَعَاهُمْ إِلَى وَلَايَتِنَا فَأَقَرَّ وَ اللَّهُ بِمَا مِنْ أَحَبَّ وَ أَنْكَرَهَا مَنْ أَبْغَضَ وَ هُوَ قَوْلُهُ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَدَّبُوا بِهِ مِنْ قَبْلُ

Then He^{azwj} Called them to our^{asws} Wilayah, so by Allah^{azwj}, he acknowledged with it the One He^{azwj} Loved, and he denied it, one He^{azwj} Hated, and it is His^{azwj} Word: **'but they did not believe due to what they had belied with from before.** [10:74]'.
 ثُمَّ قَالَ أَبُو جَعْفَرٍ ع كَانَ التَّكْذِيبُ قِتْمَةً.

Then Abu Ja'far^{asws} said: 'The Belying was from then'.³³⁰

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نُعَيْمِ الصَّحَّافِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ اللَّهُ وَاللَّهُ إِيْمَانَهُمْ بِوَلَايَتِنَا وَكُفْرَهُمْ بِهَا يَوْمَ أَخَذَ اللَّهُ عَلَيْهِمُ الْمِيثَاقَ فِي صُلْبِ آدَمَ وَهُمْ ذُرٌّ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Husayn Bin Nueym Al Sahhaf who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Blessed and Exalted: **so from you is a Kafir and from you is a Momin, [64:2]**. He^{asws} said: 'By Allah^{azwj}! And Allah^{azwj} Recognised their Eman by their Wilayah for us^{asws}, and their Kufr with it on the day Allah^{azwj} took the Covenant upon them in the lineage of Adam^{as} and they were particles'.³³¹

3- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ مُعَلَّى بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ جُمُهِورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ أَبِي يُوسُفَ الْبَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: تَلَا عَلَيْنَا أَبُو عَبْدِ اللَّهِ عَ هَذِهِ الْآيَةَ فَادْكُرُوا آلَاءَ اللَّهِ قَالَ أ تَدْرِي مَا آلَاءُ اللَّهِ قُلْتُ لَا قَالَ هِيَ أَعْظَمُ نِعَمِ اللَّهِ عَلَى خَلْقِهِ وَ هُوَ وَلَايَتُنَا.

It is narrated to us by Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Abu Yusuf Al Bazaz,

'From Abu Abdullah^{asws}, he (the narrator) said, 'Abu Abdullah^{asws} recited to us this Verse: **Therefore remember the Favour of Allah [7:74]**. He^{asws} said: 'Do you know what is the Favour of Allah^{azwj}?' I said, 'No'. He^{asws} said: 'It is the most magnificent Bounty of Allah^{azwj} upon His^{azwj} creatures, and it is our^{asws} Wilayah'.³³²

³³⁰ Basaair Al Darajaat – P 2 Ch 12 H 1

³³¹ Basaair Al Darajaat – P 2 Ch 12 H 2

³³² Basaair Al Darajaat – P 2 Ch 12 H 3

13 باب في الأئمة ع أنهم شهداء لله في خلقه بما عندهم من الحلال و الحرام

CHAPTER 13 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE WITNESSES OF ALLAH^{azwj} AMONG HIS^{azwj} CREATURES WITH WHAT IS WITH THEM, FROM THE PERMISSIBLES AND THE PROHIBITIONS

1- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ فِي كِتَابِ بُنْدَارَ بْنِ عَاصِمٍ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ قَالَ هُمْ الْأَئِمَّةُ ع.

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad in the book of Bundar Bin Aasim, from Umar Bin Hanzala who said,

‘I said to Abu Abdullah^{asws}, **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143].** He^{asws} said: ‘They are the Imams^{asws}’³³³.

2- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ فِي كِتَابِ بُنْدَارَ بْنِ عَاصِمٍ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ قَالَ هُمْ الْأَئِمَّةُ.

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad in the book of Bundar Bin Aasim, from Umar Bin Hanzala who said,

‘I said to Abu Abdullah^{asws}, **‘And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143].** He^{asws} said: ‘They^{asws} are the Imams^{asws}’³³⁴.

3- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلَ اللَّهِ تَعَالَى وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ قَالَ نَحْنُ الْأَئِمَّةُ الْوَسَطُ وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ.

It is narrated to us by Yaqoub Bin Yazeed, and Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Umar Bin Uzina, from Bureyd Bin Muawiya who said,

‘I said to Abu Ja’far^{asws}, ‘The Words of Allah^{azwj} the Exalted: **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143].** He^{asws} said: ‘We^{asws} are the Intermediary Imams^{asws}, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} Creatures, and His^{azwj} Divine Authorities in His^{azwj} earth’³³⁵.

4- حَدَّثَنَا يَحْيَى بْنُ إِسْنَادٍ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ مَيْمُونِ بْنِ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ قَالَ عَدَلًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ قَالَ الْأَئِمَّةُ وَ يَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا قَالَ عَلَى الْأَئِمَّةِ.

³³³ Basaair Al Darajaat – P 2 Ch 13 H 1

³³⁴ Basaair Al Darajaat – P 2 Ch 13 H 2

³³⁵ Basaair Al Darajaat – P 2 Ch 13 H 3

It is narrated to us by this chain, from Ja'far Bin Bashir, from Amro Bin Abu Al Miqdam, from Maymun Al Ban,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: ***And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143].*** He (the narrator) said: 'Just, in order to be witnesses upon the people'. He^{asws} said: 'The Imams^{asws}'. He^{asws} said: 'Upon the Imams^{asws}'.³³⁶

5- أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْبَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا قَالَ نَحْنُ الْأَيُّمَةُ الْوَسَطُ وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ.

Ahmad Bin Muhammad, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and Exalted: ***And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143].*** He^{asws} said: 'We^{asws} are the intermediary Imams^{asws}, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} Divine authorities in His^{azwj} earth'.³³⁷

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: إِنَّ اللَّهَ طَهَّرَنَا وَ عَصَمَنَا وَ جَعَلَنَا شُهَدَاءَ عَلَى خَلْقِهِ وَ حُجَّتَهُ فِي أَرْضِهِ وَ جَعَلَنَا مَعَ الْقُرْآنِ وَ جَعَلَ الْقُرْآنَ مَعَنَا لَا نُفَارِقُهُ وَ لَا يُفَارِقُنَا.

It is narrated to us by Ahmad Bin Muhammad, from Al husayn Bin Saeed, from Hammad, from Ibrahim Bin Umar, from Suleym Bin Qays,

'From Amir Al-Momineen^{asws} having said: 'Allah^{azwj} Cleaned us^{asws} and Fortified us^{asws} and made us^{asws} as witnesses upon His^{azwj} creatures and His^{azwj} divine Authorities in His^{azwj} earth, and made us^{asws} to be with the Quran and Made the Quran to be with us^{asws}. We^{asws} will not separate from it and it will not separate from us^{asws}'.³³⁸

³³⁶ Basaair Al Darajaat – P 2 Ch 13 H 4

³³⁷ Basaair Al Darajaat – P 2 Ch 13 H 5

³³⁸ Basaair Al Darajaat – P 2 Ch 13 H 6

14 باب في رسول الله أنه عرف ما رأى في الأظلة و الدر و غيره

CHAPTER 14 – REGARDING RASOOL-ALLAH^{saww}, HE^{saww} RECOGNISED WHAT HE^{saww} HAD SEEN IN THE (REALMS OF) THE SHADOWS AND THE PARTICLES, AND OTHER

1 أَحْمَدُ بْنُ مُحَمَّدٍ وَ يَعْقُوبُ بْنُ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ أَبِي جَبِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحُلَيْبِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ مَثَلٌ لِي أُمَّتِي فِي الطَّيْنِ وَ عَلَّمَنِي أَسْمَاءَهُمْ كُلَّهَا كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

Ahmad Bin Muhammad and Yaqoub Bin Yazeed, from al Hassan Bin Ali Bin Fazzal, from Abu Jameela, from Muhammad Bin Al Halby,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Resembled for me my^{saww} community in the clay, and Taught me^{saww} their names, all of them, just as had **He Taught Adam the names, all of them [2:31].**

فَمَرَّ بِي أَصْحَابُ الرِّايَاتِ فَاسْتَعْفَرْتُ لِعَلِّيَّ وَ شِيعَتِهِ إِنَّ رَبِّي وَعَدَنِي فِي شِيعَةِ عَلِيٍّ خَصَلَةً

The bearers of the flags passed by and they sought Forgiveness for Ali^{asws} of his^{asws} Shias. My^{saww} Lord^{azwj} Promised me^{saww} a quality regarding Shias of Ali^{asws}.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا هِيَ قَالَ الْمَغْفِرَةُ مِنْهُمْ لِمَنْ آمَنَ وَ اتَّقَى لَا يُعَادِرُ مِنْهُمْ صَغِيرَةً وَ لَا كَبِيرَةً وَ هُمْ تُبَدَّلُ السَّيِّئَاتِ حَسَنَاتٍ.

It was said, ‘O Rasool-Allah^{saww}! And what is it?’ He^{saww} said: ‘The Forgiveness from them for the ones who believe and fear. Neither a small nor big from them would be left out, and for them the evil deeds would be replaced by the good deeds’³³⁹.

2 الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع إِنَّ بَعْضَ قُرَيْشٍ قَالَ لِرَسُولِ اللَّهِ ص بِأَيِّ شَيْءٍ سَبَّحْتَ الْأَنْبِيَاءَ وَ أَنْتَ بُعِثْتَ آخِرَهُمْ وَ خَاتَمَهُمْ

Al Husayn Bin Mahboub, from Salih Bin Sahl,

‘From Abu Abdullah^{asws}: ‘One of the Quraysh said to Rasool-Allah^{saww}, ‘By which thing do you^{saww} precede the Prophets^{as} and you^{saww} have been Sent as their end one and the last of them^{as}?’

قَالَ إِنِّي كُنْتُ أَوَّلَ مَنْ أَقَرَّ بِرَبِّي وَ أَوَّلَ مَنْ أَحَابَ حَيْثُ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى وَ كُنْتُ أَنَا أَوَّلَ نَبِيِّ قَالِ بَلَى فَسَبَّغْتُهُمْ بِالْإِقْرَارِ بِاللَّهِ.

He^{saww} said: ‘I^{saww} was the first one to acknowledge with my^{saww} Lord^{azwj}, and the first one to answer when Allah^{azwj} Took the Covenant of the Prophets^{as}: **and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172],** and I^{saww} was

³³⁹ Basaair Al Darajaat – P 2 Ch 14 H 1

the first Prophet^{as} who said: 'Yes'. Thus, I^{saww} preceded them^{as} (all) with the acknowledgment with Allah^{azwj},³⁴⁰

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ النُّعْمِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أُمَّتِي غُرِضَتْ عَلَيَّ عِنْدَ الْمِيثَاقِ وَكَانَ أَوَّلَ مَنْ آمَنَ بِي وَصَدَّقَنِي عَلَيَّ وَكَانَ أَوَّلَ مَنْ آمَنَ بِي وَصَدَّقَنِي حَيْثُ بُعِثْتُ فَهُوَ الصَّادِقُ الْأَكْبَرُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Al Na'my, from Ibn Muskan, from Abdul Raheem Al Quseyr,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'My^{saww} community was presented unto me^{saww} during the Covenant, and the first one to believe in me^{saww} and ratify me^{saww} was Ali^{asws}, and he^{asws} was the first one to believe in me^{saww} and ratify me^{saww} when I^{saww} was Sent. Thus, he is the greatest truthful (ratifier)'.³⁴¹

4- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي الْجَارُودِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ اللَّهُمَّ لَمَنِي إِخْوَانِي مَرَّتَيْنِ فَعَالَ مَنْ حَوَّلَهُ مِنْ أَصْحَابِهِ أَمَا نَحْنُ إِخْوَانُكَ يَا رَسُولَ اللَّهِ ص

It is narrated to us by Al Abbas Bin Marouf, from hammad Bin Isa, from Abu Al Jarouf, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said one day, and in his^{saww} presence was a group of his^{saww} companions: 'O Allah^{azwj}! My^{saww} brothers have met me^{saww} twice'. The ones from his^{saww} companions around him^{saww} said, 'Are we not your^{saww} brothers, O Rasool-Allah^{saww}?'

فَقَالَ لَا إِنَّكُمْ أَصْحَابِي وَإِخْوَانِي قَوْمٌ مِنْ آخِرِ الزَّمَانِ آمَنُوا بِي وَ لَمْ يَرَوْنِي

He^{saww} said: 'No, you are my^{saww} companions, and my^{saww} brothers are a people from the end of times. They will believe in me^{saww} and they would not have seen me^{saww}.

لَقَدْ عَرَّفْنَاهُمُ اللَّهَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ مِنْ قَبْلِ أَنْ يُخْرِجَهُمْ مِنْ أَصْلَابِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ لِأَحَدُهُمْ أَشَدُّ بَقِيَّةً عَلَى دِينِهِ مِنْ خَرْطِ الْقَتَادِ فِي اللَّيْلَةِ الظَّلْمَاءِ أَوْ كَالْقَابِضِ عَلَى جَمْرِ الْعُضَا أَوْلَيْكَ مَصَابِيحُ الدُّجَى يُنَجِّيهِمُ اللَّهُ مِنْ كُلِّ فِتْنَةٍ غَيْرَاءٍ مُظْلِمَةٍ.

Allah^{azwj} Introduced them with their names and the names of their fathers from before He^{azwj} Extracted them from the lineages of their fathers and the wombs of their mothers. For each one of them, remaining upon his Religion would be more difficult than shaping a metal during the dark night or like grabbing upon the fiery ember. They are the lamps for the darkness. Allah^{azwj} will Save them from every Fitna of the darkness of the earth".³⁴²

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ لَقَدْ مُتَلَّتْ لِي أُمَّتِي فِي الطَّيْنِ حَتَّى رَأَيْتُ صَغِيرَهُمْ وَ كَبِيرَهُمْ أَرْوَاحًا قَبْلَ أَنْ يَخْلُقَ [مُخْلَقًا] الْأَجْسَادُ وَ إِنِّي مَرَرْتُ بِكَ وَ بِشِيعَتِكَ فَاسْتَعْفَرْتُ لَكُمْ

It is narrated to us by Muhammad Bin Al Husayn, from Abdullah Jabalah, from Muawiya Bin Ammar,

³⁴⁰ Basaair Al Darajaat – P 2 Ch 14 H 2

³⁴¹ Basaair Al Darajaat – P 2 Ch 14 H 3

³⁴² Basaair Al Darajaat – P 2 Ch 14 H 4

‘From Ja’far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} who said: ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! My^{saww} community had been resembled for me^{saww} in the clay until I^{saww} saw their young ones and their old ones as spirits before He^{azwj} Created the bodies, and I^{saww} passed by you^{asws} and your^{asws} Shias, and I^{saww} sought Forgiveness for you all (Shias)’.

فَقَالَ عَلِيُّ يَا نَبِيَّ اللَّهِ زِدْنِي فِيهِمْ

Ali^{asws} said: ‘O Prophet^{saww} of Allah^{azwj}! Increase for me^{asws} regarding them’.

قَالَ نَعَمْ يَا عَلِيُّ تَخْرُجُ أَنْتَ وَشِيعَتُكَ مِنْ قُبُورِهِمْ وَوُجُوهُكُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ وَ قَدْ فُرِحَتْ عَنْكُمْ الشَّيَاطِينُ وَ دَهَبَتْ عَنْكُمْ الْأَخْزَانُ تَسْتَنْطَلُونَ تَحْتَ الْعَرْشِ يَخَافُ النَّاسُ وَ لَا تَخَافُونَ وَ يَحْزَنُ النَّاسُ وَ لَا تَحْزَنُونَ وَ تُوضَعُ لَكُمْ مَائِدَةٌ وَ النَّاسُ فِي الْحِسَابِ.

He^{saww} said: ‘Yes, O Ali^{asws}! You^{asws} and your^{asws} Shias will emerge from their graves and their faces would be like the full moon on the night of the full moon, and the difficulties would have been relieved from you, and the grief(s) would be gone from you. You all will be shaded beneath the Throne. The people would fear and you will not be fearing, and the people would grieve, and you will not be grieving, and a meal would be placed for you while the people would be in the Reckoning”³⁴³.

6- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ مَعْمَرٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى هَذَا تَذِيرٌ مِنَ النَّذْرِ الْأَوَّلِيِّ يَعْنِي مُحَمَّدًا صَ حَيْثُ دَعَاهُمْ بِالْإِقْرَارِ بِاللَّهِ فِي الذَّرِّ الْأَوَّلِيِّ.

It is narrated to us by one of our companions, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Ali Bin Ma’mar, from his father who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Blessed and Exalted: ‘**This one is a Warner from the former Warners [53:56]** Meaning by it Muhammad^{saww}, where he^{saww} called them for the acknowledgment with Allah^{azwj} in the first (world of the) particles”³⁴⁴.

7- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَثَلُ أُمَّتِي فِي الطَّيْنِ وَ عَلِمْتُ الْأَسْمَاءَ كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا وَ رَأَيْتُ أَصْحَابَ الرَّايَاتِ فَكُلَّمَا مَرَرْتُ بِكَ يَا عَلِيُّ وَ بِشِيعَتِكَ اسْتَعْفَرْتُ لَكُمْ.

It is narrated to us by Muhammad Bin Isa, from Yunus, from Ali Bin Hashim, from Muhammad Bin Ubeydullah Bin Abu Rafie, from his father, from his grandfather who said,

‘Rasool-Allah^{saww} said: ‘My^{saww} community was resembled in the clay and I^{saww} was Taught their names just as **He Taught Adam the names, all of them [2:31]**, and I^{saww} saw the bearers of the flags. Every time they passed by you^{asws} and your^{asws} Shias, they sought Forgiveness for you all (Shias)”³⁴⁵.

8- حَدَّثَنَا عَبَادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ عَنْ أَبِي الْحَسَنِ الرِّضَا عَ قَالَ قَالَ أَبُو جَعْفَرٍ عَ إِنَّ رَسُولَ اللَّهِ صَ مَثَلَتْ لَهُ أُمَّتُهُ فِي الطَّيْنِ فَعَرَفْتُهُمْ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ أَخْلَاقِهِمْ وَ حَلَالِهِمْ

³⁴³ Basaair Al Darajaat – P 2 Ch 14 H 5

³⁴⁴ Basaair Al Darajaat – P 2 Ch 14 H 6

³⁴⁵ Basaair Al Darajaat – P 2 Ch 14 H 7

It is narrated to us by Abbad Bin Suleyman, from sa'ad Bin Sa'ad, from Muqatil Bin Muqatil,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Abu Ja'far^{asws} said: 'Rasool-Allah^{saww}, his^{saww} community was resembled for him^{saww} in the clay. He^{saww} was introduced to them with their names and names of their fathers and their manners, and their appearances'.

قَالَ قُلْنَا لَهُ جُعِلَتْ فِدَاكَ جَمِيعَ الْأُمَّةِ مِنْ أَوْلَاهَا إِلَى آخِرِهَا قَالَ هَكَذَا قَالَ أَبُو جَعْفَرٍ ع.

He (the narrator) said, 'We said to him^{asws}, 'May I be sacrificed for you^{asws}! The entirety of the community, from its beginning to its end?' He^{asws} said: 'like that, Abu Ja'far^{asws} said''³⁴⁶.

9- حَدَّثَنَا يَعْقُوبُ بْنُ بَرِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص عُرِضَتْ عَلَيَّ أُمَّتِي الْبَارِحَةَ لَدَى هَذِهِ الْحُجْرَةِ أَوْلَاهَا إِلَى آخِرِهَا

It is narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'My^{saww} community was presented to me^{saww} yesterday by this room, its beginning to its end'.

قَالَ قَالَ قَائِلٌ يَا رَسُولَ اللَّهِ قَدْ عُرِضَ عَلَيْكَ مِنْ خَلْقٍ أَمْ تَرَأَيْتَ مَنْ لَمْ يَخْلُقْ قَالَ صَوَّرَ لِي

He (the narrator) said, 'A speaker said, 'O Rasool-Allah^{saww}! The people were presented to you^{saww}, did you^{saww} see the ones who have not been created yet?' He^{saww} said: 'It was imaged for me^{saww}'.

وَ الَّذِي يَخْلِفُ بِهِ رَسُولَ اللَّهِ فِي الطَّيْنِ حَتَّى لَأَنَا أَعْرِفُ بِيَمٍ مِنْ أَحَبِّكُمْ بِصَاحِبِهِ.

By the One^{azwj} Who Rasool-Allah^{saww}, they swore within the clay, to the extent that I^{saww} recognise them from their love for his Master^{asws},³⁴⁷.

10- حَدَّثَنَا عَبَادُ بْنُ سَلِيمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ صَمَوَانَ بْنِ بَحْجِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص مُثِّلَتْ لَهُ أُمَّتُهُ فِي الطَّيْنِ فَعَرَفْتُهُمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَ خُلَاهُمْ

It is narrated to us by Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Safwan Bin Yahya,

'From Abu Al-Hassan Al-Reza^{asws}: 'Rasool-Allah^{saww}, his^{saww} community was resembled for him^{saww} in the clay, and he^{saww} was introduced to them with their names and names of their fathers, and their appearances'.

قَالَ فَثَلَّتْ جُعِلَتْ فِدَاكَ جَمِيعَ الْأُمَّةِ مِنْ أَوْلَاهَا إِلَى آخِرِهَا قَالَ هَكَذَا قَالَ أَبُو جَعْفَرٍ أَوْ جَعْفَرٌ ع.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! The entire community from its beginning to its end?' He^{asws} said: 'That is how Abu Ja'far^{asws} said, or Ja'far^{asws}'³⁴⁸.

³⁴⁶ Basaair Al Darajaat – P 2 Ch 14 H 8

³⁴⁷ Basaair Al Darajaat – P 2 Ch 14 H 9

11- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ خُرَيْبٍ عَنِ ابْنِ خَرِّبُودَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ إِنَّ رَبِّي مَثَلٌ لِي أُمَّتِي فِي الطَّيْنِ وَ عَلَّمَنِي أَسْمَاءَهُمْ كُلَّهَا كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

It was narrated to us by Al Abbas Bin Marouf, from hammad Bin Isa, from Hareyz, from Ibn Kharbouz,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said to Ali^{asws}: ‘My^{saww} Lord^{azwj} Resembled my^{saww} community for me in the clay, and Taught me^{saww} their names, all of them, just as **He Taught Adam the names, all of them [2:31]**.

فَمَرَّ بِي أَصْحَابُ الرِّايَاتِ فَاسْتَعْفَرْتُ لَكَ وَ لِشِيعَتِكَ يَا عَلِيُّ إِنَّ رَبِّي وَعَدَنِي فِي شِيعَتِكَ خَصَلَةٌ فَلْتُ وَ مَا هِيَ يَا رَسُولَ اللَّهِ

The bearers of the flags passed by me^{saww}, and sought Forgiveness for you^{asws} of your^{asws} Shias. O Ali^{asws}! My^{saww} Lord^{azwj} Promised me a quality regarding your^{asws} Shias’. I^{asws} said: ‘And what is it, O Rasool-Allah^{saww}?’

قَالَ الْمَغْفِرَةُ لِمَنْ آمَنَ مِنْهُمْ وَ اتَّقَى لَا يُعَادِرُ مِنْهُمْ صَغِيرَةً وَ لَا كَبِيرَةً وَ لَهُمْ تُبَدَّلُ سَيِّئَاتِهِمْ حَسَنَاتٍ

He^{saww} said: ‘The Forgiveness for the ones from them who believes and is pious, no one from them would be left out, neither a young nor old, and for them their evil deeds would be replace by the good deeds’³⁴⁹.

12- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ رَسُولُ اللَّهِ بِأَيِّ شَيْءٍ سَبَقَتْ وَ لَدَّ آدَمَ

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Ismail, from Sa’dan Bin Muslim, from Salih Bin Sahl,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} was asked, ‘By which thing do you^{saww} precede the children of Adam^{as}?’

قَالَ أَنَا أَوَّلُ مَنْ أَقَرَّ بِبَلَى إِنَّ اللَّهَ أَخَذَ مِيثَاقَ النَّبِيِّينَ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَ لَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَاكُنْتُ أَوَّلَ مَنْ أَحَابَ.

He^{saww} said: ‘I^{saww} am the first one to acknowledge with (saying) ‘Yes’ (when) Allah^{azwj} Took the Covenant of the Prophets^{as}: **and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’.** [7:172], so I^{saww} was the first one to answer’³⁵⁰.

13- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ خُرَيْبٍ عَنِ ابْنِ خَرِّبُودَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ لِعَلِيِّ ع إِنَّ رَبِّي مَثَلٌ لِي أُمَّتِي فِي الطَّيْنِ وَ عَلَّمَنِي أَسْمَاءَهُمْ كُلَّهَا كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا فَمَرَّ بِي أَصْحَابُ الرِّايَاتِ فَاسْتَعْفَرْتُ لَكَ وَ لِشِيعَتِكَ.

It is narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Hammad Bin Isa, from hareyz, from Marouf Bin Kharbouz,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘My^{saww} Lord^{azwj} Resembled my^{saww} community for me^{saww} in the clay and Taught me^{saww} their names just as **He Taught Adam**

³⁴⁸ Basaair Al Darajaat – P 2 Ch 14 H 10

³⁴⁹ Basaair Al Darajaat – P 2 Ch 14 H 11

³⁵⁰ Basaair Al Darajaat – P 2 Ch 14 H 12

the names, all of them [2:31]. The bearers of the flags passed by me^{saww} and sought Forgiveness for you^{asws} of your^{asws} Shias”³⁵¹.

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ حَنَانِ بْنِ سَدِيدٍ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ رَبِّي مَثَلٌ لِي فِي الطِّينِ وَ عَلَّمَنِي أَسْمَاءَ أُمَّتِي كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا فَمَرَّ بِي أَصْحَابُ الرِّيَاطِ فَاسْتَعْفَزْتُ لِعَلِّي وَ شِيعَتِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of our companions, from Hanan Bin Sadeyr,

‘From him^{asws} who said: ‘Rasool-Allah^{saww} said: ‘My^{azwj} Lord^{azwj} Resembled my^{saww} community for me^{saww} in the clay and Taught me^{saww} the names of my^{saww} community, just as **He Taught Adam the names, all of them [2:31].** The bearers passed by me^{saww} and sought Forgiveness for Ali^{asws} of his^{asws} Shias”³⁵².

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَوْ عَزِيزُهُ عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ حَنَانِ بْنِ سَدِيدٍ الْمَكِّيِّ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ عَلِيٍّ ع يَقُولُ قَالَ حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ رَبِّي مَثَلٌ لِي فِي الطِّينِ وَ عَلَّمَنِي أَسْمَاءَ الْأَنْبِيَاءِ كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا فَمَرَّ بِي أَصْحَابُ الرِّيَاطِ فَاسْتَعْفَزْتُ لِعَلِّي وَ شِيعَتِهِ.

It is narrated to us by Ahmad Bin Muhammad, or someone else, from Al Hassan Bin Mahboub, from Hanan, from Sudeyf Al Makky who said,

‘I heard Muhammad^{asws} Bin Ali^{asws} saying: ‘Jabir Bin Abdullah narrated to me saying: ‘Rasool-Allah^{saww} said: ‘My^{saww} Lord^{azwj} Resembled my^{saww} community for me^{saww} in the clay, and Taught me the names of the Prophets^{as}, just as **He Taught Adam the names, all of them [2:31].** The bearers passed by me^{saww} and sought Forgiveness for Ali^{asws} of his^{asws} Shias”³⁵³.

³⁵¹ Basaair Al Darajaat – P 2 Ch 14 H 13

³⁵² Basaair Al Darajaat – P 2 Ch 14 H 14

³⁵³ Basaair Al Darajaat – P 2 Ch 14 H 15

15 باب في أمير المؤمنين ع أنه عرف ما رأى في الميثاق وغيره**CHAPTER 15 – REGARDING AMIR AL MOMINEEN^{asws}, HE^{asws} RECOGNISED WHAT HE^{asws} HAD SEEN DURING THE COVENANT, AND OTHER**

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَهُوَ مَعَ أَصْحَابِهِ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ أَنَا وَاللَّهِ أُحِبُّكَ وَآتُوْلَاكَ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Salih Bin Sahl,

‘A man came to Amir Al-Momineen^{asws} and he was from his^{asws} companions. He greeted unto him^{asws}, then said, ‘By Allah^{azwj}! I love you^{asws} and befriend you^{asws}’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع مَا أَنْتَ كَمَا قُلْتَ وَبَلَّغْ إِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِأَلْفِي عَامٍ ثُمَّ عَرَضَ عَلَيْنَا الْمُجَبَّ لَنَا فَوَ اللَّهُ مَا رَأَيْتُ رُوْحَكَ فَيَمَنْ عَرَضَ عَلَيْنَا فَأَيْنَ كُنْتَ

Amir Al-Momineen^{asws} said to him: ‘You are not as you say. Allah^{azwj} Created the souls before the bodies by two thousand years (millenniums), then Presented to us^{asws} the one who loved us^{asws}. By Allah^{azwj}! I^{asws} did not see your soul to be among the ones presented to us^{asws}. So, where were you?’

فَسَكَتَ الرَّجُلُ عِنْدَ ذَلِكَ وَ لَمْ يُرَاجِعْهُ.

The man was silent at that and did not respond to him^{asws},³⁵⁴.

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي مُحَمَّدٍ الْمُشْهَدِيِّ مِنْ آلِ رَجَاءِ الْبَجَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا وَاللَّهِ أُحِبُّكَ قَالَ فَقَالَ لَهُ كَذَبْتَ

It is narrated to us by Ibrahim Bin Hashim, from Amro Bin Usman, from Abu Muhammad Al Mashady, from the family of Raja’a Al Bajaly,

‘From Abu Abdullah^{asws} having said: ‘A man said to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, ‘O Amir Al-Momineen^{asws}! By Allah^{azwj} I^{asws} love you^{asws}! He^{asws} said to him: ‘You are lying’.

قَالَ سُبْحَانَ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْلِفُ بِاللَّهِ أَبِي أُحِبُّكَ فَتَقُولُ كَذَبْتَ

He said, ‘Glory be to Allah^{azwj}, O Amir Al-Momineen^{asws}! I am swearing by Allah^{azwj} that I love you^{asws}, and you^{asws} are saying: ‘You are lying?’

³⁵⁴ Basaair Al Darajaat – P 2 Ch 15 H 1

قَالَ وَ مَا عَلِمْتُ أَنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ وَ أَسْكَنَهَا الْهَوَاءَ ثُمَّ عَرَضَهَا عَلَيْنَا أَهْلَ الْبَيْتِ فَوَ اللَّهُ مَا مِنْهَا رُوحٌ إِلَّا وَ قَدْ عَرَفْنَا بَدَنَهُ فَوَ اللَّهُ مَا رَأَيْتُكَ فِيهَا فَأَيْنَ كُنْتُ

He^{asws} said: ‘And what would make you know that Allah^{azwj} Created the souls before the bodies by two thousand years (millenniums) and Settled them in the air. Then He^{azwj} Presented these to us^{asws} People^{asws} of the Household. By Allah^{azwj}! There is no soul from these (Shias) except and I^{asws} recognised its form. By Allah^{azwj}! I^{asws} did not see you among them, so where were you?’

قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ فِي النَّارِ.

Abu Abdullah^{asws} said: ‘He was in the Fire’³⁵⁵.

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ آدَمَ عَنْ أَبِي الْحَسَنِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَمْرَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لِأُحِبُّكَ فَقَالَ كَذَبْتُ

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Adam Abu Al Hassan, from Ismail Bin Abu Hamza, from the one who narrated it,

‘From Abu Abdullah^{asws} having said: ‘A man came to Amir Al-Momineen^{asws} and said, ‘By Allah^{azwj}, O Amir Al-Momineen^{asws}! I love you^{asws},’. He^{asws} said: ‘You are lying!’

فَقَالَ الرَّجُلُ سُبْحَانَ اللَّهِ كَأَنَّكَ [كَأَنَّكَ] تَعْرِفُ مَا فِي قَلْبِي فَقَالَ عَلِيُّ ع إِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ ثُمَّ عَرَضَهُمْ عَلَيْنَا فَأَيْنَ كُنْتُ لَمْ أَرَكَ.

The man said, ‘Glory be to Allah^{azwj}! It is as if you recognise what is in my heart’. Ali^{asws} said: ‘Allah^{azwj} Created the souls before the bodies by two thousand years, then Presented them to us^{asws}. So, where were you? I^{asws} did not see you!’³⁵⁶

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ آدَمَ عَنْ أَبِي الْحَسَنِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَمْرَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ إِنِّي لِأُحِبُّكَ فَقَالَ لَهُ كَذَبْتُ

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Adam, from Abu Al Husayn, from Ismail Bin Abu Hamza, from the one who narrated it,

From Abu Abdullah^{asws} having said: ‘A man came to Amir Al-Momineen^{asws} and said, ‘O Amir Al-Momineen^{asws}! By Allah^{azwj}, I love you^{asws}!’ He^{asws} said to him: ‘You are lying’.

فَقَالَ لَهُ الرَّجُلُ سُبْحَانَ اللَّهِ كَأَنَّكَ تَعْرِفُ مَا فِي نَفْسِي

The man said to him^{asws}, ‘Glory be to Allah^{azwj}! It is as if you^{asws} recognise what is within my soul’.

³⁵⁵ Basaair Al Darajaat – P 2 Ch 15 H 2

³⁵⁶ Basaair Al Darajaat – P 2 Ch 15 H 3

قَالَ فَغَضِبَ أَمِيرُ الْمُؤْمِنِينَ ع وَ رَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ كَيْفَ لَا يَكُونُ ذَلِكَ وَ هُوَ رَبُّنَا تَبَارَكَ وَ تَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ ثُمَّ عَرَضَ عَلَيْنَا الْمُحِبَّ مِنَ الْمُبْعُضِ فَوَ اللَّهُ مَا رَأَيْتُكَ فِيمَنْ أَحَبَّنَا فَأَيْنَ كُنْتَ.

He^{asws} said: ‘Amir Al-Momineen^{asws} was angered and he^{asws} raised his^{asws} hands towards the sky and said: ‘How can that not happen to be and He^{azwj} is our Lord^{azwj} Blessed and Exalted! He^{azwj} Created the souls before the bodies by two thousand years (millenniums), then Presented to us^{asws} the one who loves (us^{asws}) and the ones who hate (us^{asws}). By Allah^{azwj}! I^{asws} did not see you among the ones who love us^{asws}. So, where were you?’³⁵⁷

5- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ قَالَ حَدَّثَنِي سَلَامٌ بْنُ أَبِي عُمَيْرٍ عَنْ عُمَارَةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع إِذْ أَقْبَلَ رَجُلًا فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ إِنِّي لِأُحِبُّكَ

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdul Rahman Bin Abu Hashim who said, ‘It is narrated to me by Sallam Bin Abu Umeyr, from Umara who said,

‘I was seated in the presence of Amir Al-Momineen^{asws} when a man came and greeted unto him^{asws}, then said: ‘O Amir Al-Momineen^{asws}, by Allah^{azwj}, I love you^{asws}!’

فَسَأَلَهُ ثُمَّ قَالَ لَهُ إِنَّ الْأَرْوَاحَ خُلِقَتْ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ ثُمَّ أَسْكَنْتِ الْهَوَاءَ فَمَا تَعَارَفَ مِنْهَا ثُمَّ ائْتَلَفَ هَاهُنَا وَ مَا تَنَآكَرَ مِنْهَا ثُمَّ ائْتَلَفَ هَاهُنَا وَ إِنَّ رُوحِي أَتَكَرَ رُوحَكَ.

He^{asws} asked him, then said to him: ‘The souls were Created before the bodies by two thousand years, then they dwelt in the atmosphere, so whatever recognition it, it is from these. Then they get together over her, and whatever they deny is from these. Then they differ over here, and my^{asws} should denies your soul’.³⁵⁸

6- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ يُونُسَ بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَجُلًا قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ اللَّهُ إِنِّي لِأُحِبُّكَ ثَلَاثَ مَرَّاتٍ فَقَالَ عَلِيُّ ع وَ اللَّهُ مَا تُحِبُّنِي

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from Yunus Bin Ja’far, from Ali Bin Asbat, from Muhammad Bin Al Fuzeil, from Abu Hamza Al Sumali,

‘From Abu Abdullah^{asws}: ‘A man said to Amir Al-Momineen^{asws}, ‘By Allah^{azwj}, I love you^{asws}!’ – three times. Ali^{asws} said: ‘By Allah^{azwj}! You do not love me’.

فَغَضِبَ الرَّجُلُ فَقَالَ كَأَنَّكَ وَ اللَّهُ تُخْبِرُنِي مَا فِي نَفْسِي قَالَ لَهُ عَلِيُّ ع لَا وَ لَكِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ فَلَمْ أَرَ رُوحَكَ فِيهَا.

The man got angry and said, ‘By Allah^{azwj}! It is as if you^{asws} are informed of what is within myself’. Ali^{asws} said to him: ‘No, but Allah^{azwj} Created the souls before the bodies by two thousand years, and I^{asws} did not see your soul therein’.³⁵⁹

³⁵⁷ Basaair Al Darajaat – P 2 Ch 15 H 4

³⁵⁸ Basaair Al Darajaat – P 2 Ch 15 H 5

³⁵⁹ Basaair Al Darajaat – P 2 Ch 15 H 6

7- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ إِبْرَاهِيمَ بْنِ مَهْزَبَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ قَالَ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عِ فِي وَفْدٍ مِصْرَ الَّذِي أَوْفَدَهُمْ مُحَمَّدُ بْنُ أَبِي بَكْرٍ رَهَ وَ مَعَهُ كِتَابُ الْوَفْدِ

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from Ibrahim Bin Mahziyar, from Muhammad Bin Abdul Wahhab, from Ibrahim Bin Abu Al Bilad, from his father,

‘From one of the companions of Amir Al-Momineen^{asws} who said, ‘Abdul Rahman Bin Muljim^{la}, may Allah^{azwj} Curse him^{la}, entered to see Amir Al-Momineen^{asws} among a delegation of Egypt whom Muhammad Bin Abu Bakr had delegated, and with him was a letter of the delegation.

قَالَ فَلَمَّا مَرَّ بِاسْمِ عَبْدِ الرَّحْمَنِ بْنِ مُلْجِمٍ قَالَ أَنْتَ عَبْدُ الرَّحْمَنِ لَعَنَ اللَّهُ عَبْدَ الرَّحْمَنِ قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَمَا وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لِأُحِبُّكَ قَالَ كَذَبْتَ وَاللَّهِ مَا تُحِبُّنِي ثَلَاثًا

He (the narrator) said, ‘When he passed by the name of Abdul Rahman Bin Muljim^{la}, he^{asws} said: ‘You^{la} are Abdur Rahman^{la}? May Allah^{azwj} Curse Abdul Rahman^{la}. He^{la} said, ‘Yes, O Amir Al-Momineen^{asws}. By Allah^{azwj}, O Amir Al-Momineen^{asws}, I love you^{asws}!’ He^{asws} said: ‘You^{la} are lying, by Allah^{azwj}, you^{la} do not love me^{asws}, – three times.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْلِفُ ثَلَاثَةَ أَيَّامٍ أَنِّي لَا أُحِبُّكَ وَ أَنْتَ تَخْلِفُ ثَلَاثَةَ أَيَّامٍ أَنِّي لَا أُحِبُّكَ

He^{la} said, ‘O Amir Al-Momineen^{asws}! I^{la} am swearing three oaths, I^{la} love you^{asws}, and you^{asws} are swearing three oaths that I^{la} do not love you^{asws}’.

قَالَ وَيَلَيْكَ أَوْ وَيَحْكُ إِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْأَلْفِ عَامٍ فَأَسْكَنَهَا الْهَوَاءَ فَمَا تَعَارَفَ مِنْهَا هُنَالِكَ ائْتَلَفَ فِي الدُّنْيَا وَ مَا تَنَازَرَ مِنْهَا ائْتَلَفَ فِي الدُّنْيَا وَ إِنَّ رُوحِي لَا تَعْرِفُ رُوحَكَ

He^{asws} said: ‘Woe be unto you!’ Or ‘Alas! Allah^{azwj} Created the souls before the bodies by two thousand years, and Settled them in the air. So, whichever recognised over there get together over here in the world, and whichever of these denied get together in the world, and my^{asws} soul does not recognise your soul’.

قَالَ فَلَمَّا وُلِّيَ قَالَ إِذَا سَرَّكُمْ أَنْ تَنْظُرُوا إِلَى قَاتِلِي فَانظُرُوا إِلَى هَذَا قَالَ بَعْضُ الْقَوْمِ أَوْ لَا تَقْتُلُهُ أَوْ قَالَ تَقْتُلُهُ فَقَالَ مَنْ أَعْجَبُ مِنْ هَذَا تَأْمُرُونِي أَنْ أَقْتُلَ قَاتِلِي لَع.

He (the narrator) said, ‘When he^{asws} became ruler, he^{asws} said: ‘When it cheers you to look at my^{asws} killer, then look at this one’. One of the people said, ‘Or will you^{asws} not kill him?’ Or said, ‘Kill him!’ He^{asws} said: ‘Who is more astounding than this one instructing me^{asws} to kill my^{asws} killer’³⁶⁰.

8- مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ آدَمَ عَنْ أَبِي الْحُسَيْنِ عَنْ إِسْمَاعِيلَ عَنْ أَبِي حَمْرَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عِ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَاللَّهِ إِنِّي لِأُحِبُّكَ فَقَالَ لَهُ كَذَبْتَ فَقَالَ لَهُ الرَّجُلُ سُبْحَانَ اللَّهِ كَأَنَّكَ تَعْرِفُ مَا فِي نَفْسِي

³⁶⁰ Basaair Al Darajaat – P 2 Ch 15 H 7

Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Adam, from Abu Al Husayn, from Ismail, from Abu Hamza, from the one who narrated it,

'From Abu Abdullah^{asws}: 'A man came to Amir Al-Momineen^{asws} and said, 'O Amir Al-Momineen^{asws}, by Allah^{azwj}, I love you^{asws}!' He^{asws} said: 'You are lying!' The man said to him^{asws}, 'Glory be to Allah^{azwj}! It is as if you^{asws} recognise what is within myself'.

قَالَ فَغَضِبَ أَمِيرُ الْمُؤْمِنِينَ ع وَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَقَالَ كَيْفَ لَا يَكُونُ ذَلِكَ وَهُوَ رُبُّنَا تَبَارَكَ وَتَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ ثُمَّ
عَرَضَ عَلَيْنَا الْمُحِبِّ مِنَ الْمُبْغِضِ فَوَ اللَّهُ مَا رَأَيْتُكَ فِيمَنْ أَحَبَّنَا.

He (Abu Abdullah^{asws}) said: 'Amir Al-Momineen^{asws} got angry and raised his^{asws} hand towards the sky and said: 'How can that no happen to be and He^{azwj}, our Lord^{azwj} Blessed and Exalted, Created the souls before the bodies by two thousand years, then Present the loving one to us^{asws} from the hating one. By Allah^{azwj}! I^{asws} did not see you being among ones who love us^{asws}, 361

CHAPTER 16 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE WHAT THEY^{asws} HAD SEEN DURING THE COVENANT AND OTHER

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ مَعًا عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ رِثَابٍ عَنِ ابْنِ بُكَيْرٍ قَالَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ أَخَذَ مِيثَاقَ شِيعَتِنَا بِالْوَلَايَةِ لَنَا وَ هُمْ ذُرِّيَّةُ يَوْمٍ أَخَذَ الْمِيثَاقَ عَلَى الدَّرِّ بِالْإِفْرَارِ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ص بِالنُّبُوَّةِ

It is narrated to us by Ahmad Bin Muhammad and Muhammad Bin Al Husayn both together, from Ibn Mahboub, from Ibn Raid, from Ibn Bukeyr who said,

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

وَ عَرَضَ اللَّهُ عَلَى مُحَمَّدٍ ص أُمَّتُهُ فِي الطِّينِ وَ هُمْ أَظْلَلَةٌ وَ خَلَقَهُمْ مِنَ الطِّينَةِ الَّتِي خَلَقَ مِنْهَا آدَمَ وَ خَلَقَ اللَّهُ أَرْوَاحَ شِيعَتِنَا قَبْلَ أَبْدَانِهِمْ بِالْفِي عَامٍ وَ عَرَضَهُمْ عَلَيْهِ وَ عَرَفَهُمْ رَسُولَ اللَّهِ ص وَ عَرَفَهُمْ عَلِيًّا ع وَ نَحْنُ نَعْرِفُهُمْ فِي لَحْنِ الْقَوْلِ.

And Allah^{azwj} Presented unto Muhammad^{saww}, his^{saww} community, in the clay, and they were shadows, and Created them from the clay which He^{azwj} had Created Adam^{as} from, and Created the souls of our^{asws} Shias before their bodies by two thousand (millenniums) and Presented them to him^{saww}, and Rasool-Allah^{saww} recognised them and Ali^{asws} recognised them, and we^{asws} recognise them in the tone of the word”³⁶².

2- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنِ ابْنِ زَيْدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ الْمُصْطَلِ عَنِ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُوفُونَ بِالنَّذْرِ قَالَ يُوفُونَ بِالنَّذْرِ الَّذِي أَخَذَ عَلَيْهِمْ فِي الْمِيثَاقِ مِنْ وَلَايَتِنَا.

It is narrated to us by Muhammad Bin Ahmad, from Ibn Yazeed, from Ibn Mahboub, from Muhammad Bin Al Fuzeyl,

‘From Abu Al-Hassan^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **They are fulfilling the vows [76:7]**. He^{asws} said: ‘They fulfil the vows of our^{asws} Wilayah which were Taken upon them during the Covenant”³⁶³.

3- حَدَّثَنَا مُحَمَّدُ بْنُ حَمَّادِ الْكُوفِيِّ عَنِ أَبِيهِ عَنِ نَصْرِ بْنِ مُزَاهِمٍ عَنِ عَمْرِو بْنِ شِمْرِ عَنِ جَابِرِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ أَخَذَ مِيثَاقَ شِيعَتِنَا مِنْ صُلْبِ آدَمَ فَتَعَرَفُ بِذَلِكَ حُبَّ الْمُحِبِّ وَ إِنْ أَظْهَرَ خِلَافَ ذَلِكَ بِلِسَانِهِ وَ تَعَرَفُ بَعْضَ الْمُبْغِضِ وَ إِنْ أَظْهَرَ حُبَّنَا أَهْلَ الْبَيْتِ.

It is narrated to us by Muhammad Bin Hammad Al Kufy, from his father, from Nasr Bin Muzahim, from Amro Bin Shimr, from Jabir,

³⁶² Basaair Al Darajaat – P 2 Ch 16 H 1

³⁶³ Basaair Al Darajaat – P 2 Ch 16 H 2

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Took the Covenant of our^{asws} Shias from the Sulb (ribs) of Adam^{as}. Thus, we^{asws} recognise the love of the lover and even if he were to display opposite to that by his tongue, and we^{asws} recognise hatred of the hating one and even if he were to display our^{asws} love, People^{asws} of the Household''.³⁶⁴

³⁶⁴ Basaair Al Darajaat – P 2 Ch 16 H 3

17 باب في الأئمة و أن الملائكة تدخل منازلهم و يطوف بسطهم و يأتيهم ع بالأخبار

CHAPTER 17 – REGARDING THE IMAMS^{asws}, AND THAT THE ANGELS ENTER THEIR^{asws} HOUSES AND CIRCLE (TREAD) THEIR^{asws} CARPETS AND COME TO THEM^{asws} WITH THE NEWS

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنْ ابْنِ سِنَانٍ عَنْ مِسْمَعٍ كِرْدَيْنٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنيَّ اغْتَلَلْتُ فَكُنْتُ إِذَا أَكَلْتُ عِنْدَ الرَّجُلِ تَأَذَّيْتُ بِهِ وَ إِنِّي أَكَلْتُ مِنْ طَعَامِكَ وَ لَمْ أَتَأَذَّ بِهِ

It is narrated to us by Ibn Yazeed, from Ibn Sinan, from Misma'a Kirdeyn who said,

'I said to Abu Abdullah^{asws}, 'I was sick, and it was so that when I ate with the man, I was harmed by it, and I ate from your^{asws} meal, I was not harmed by it'.

قَالَ إِنَّكَ لَتَأْكُلُ طَعَامَ قَوْمٍ تُصَافِحُهُمُ الْمَلَائِكَةُ عَلَى فُرُشِهِمْ قَالَ قُلْتُ وَ يَظْهَرُونَ لَكُمْ قَالَ هُمْ أَلَطَفُ بِصِيبَانِنَا مِنَّا.

He^{asws} said: 'You^{asws} had eaten a meal of a people the Angels shake hands with them^{asws} upon their^{asws} furnishing'. I said, 'And they appear to you^{asws} all?' He^{asws} said: 'They^{asws} are kinder with our^{asws} children than we^{asws} are'.³⁶⁵

2- حَدَّثَنَا ابْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي عَمْرٍو عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: يَا حُسَيْنُ بِيوتُنَا مَهْبِطُ الْمَلَائِكَةِ وَ مَنْزِلُ الْوَحْيِ وَ ضَرَبَ يَدَيْهِ إِلَى مَسَاقِرِ فِي الْبَيْتِ فَقَالَ يَا حُسَيْنُ مَسَاوِرُ وَ اللَّهُ طَالَ مَا أَتَيْتَ عَلَيْهَا الْمَلَائِكَةُ وَ زَيْمًا التَّقَطُّنَا مِنْ رَعِيهَا.

It is narrated to us by Ibn Isa, from Muhammad Al Barqy, from Muhammad Bin al Qasim, from Al Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{asws} having said; 'O Husayn! Our^{asws} houses are the landing strips of the Angels, and stations of the Revelation', and he^{asws} struck his^{asws} hands to a pillow in the room and said: 'O Husayn! By Allah^{azwj}, a pillow is taller after the Angels have leaned upon it, and sometimes we pick up their fluff from it'.³⁶⁶

3- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ سَهْلٍ الْأَشْعَرِيِّ عَنْ أَبِيهِ عَنْ أَبِي الْيَسَعِ قَالَ: دَخَلَ حُمْرَانُ بْنُ أَعْيَنَ عَلَى أَبِي جَعْفَرٍ عَ وَ قَالَ لَهُ جَعَلْتُ فِدَاكَ يَبْلُغُنَا أَنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْكُمْ فَقَالَ إِنَّ الْمَلَائِكَةَ وَ اللَّهُ لَتَنْزِلُ عَلَيْنَا وَ تَطُّأُ فُرُشَنَا مَا تَقْرَأُ كِتَابَ اللَّهِ تَعَالَى إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْهَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ.

It is narrated to us by Imran Bin Musa, from Musa Bin Ja'far, from Al Hassan Bin Ali, from Abdullah Bin Sahl Al Ash'ary, from his father, from Abu Al Yas'a who said,

'Humran Bin Ayn entered to see Abu Ja'far^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! It has reached us that the Angels tend to descend unto you^{asws} all'. He^{asws} said: 'By Allah^{azwj}! The Angels descend upon us^{asws}, and tread our furnishings. Have you not read the

³⁶⁵ Basaair Al Darajaat – P 2 Ch 17 H 1

³⁶⁶ Basaair Al Darajaat – P 2 Ch 17 H 2

Book of Allah^{azwj} the Exalted: ***Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]'***.³⁶⁷

4- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ الرَّبِيعِ بْنِ أَبِي الْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَوْلُهُ تَعَالَى إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَمَا وَاللَّهِ وَسَدَنَاهُمْ الْوَسَائِدَ فِي مَنَازِلِنَا.

It is narrated to us by Abdullah Bin Aamir, from Al Rabie Bin Abu Al Khattab, from Ja'far Bin Bashir, from Suleyman bin Khalid,

'From Abu Abdullah^{asws} regarding Words of the Exalted: ***Surely, those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]***, Abu Abdullah^{asws} said: 'By Allah^{azwj}! We^{asws} make them recline upon the cushions in our^{asws} houses'.³⁶⁸

5- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنِ السَّابِطِيِّ قَالَ: أَصَبْتُ شَيْئًا عَلَى وَسَائِدِ كَانَتْ فِي مَنْزِلِ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ بَعْضُ أَصْحَابِنَا مَا هَذَا جُعِلَتْ فِدَاكَ وَكَانَ يُشْبِهُ شَيْئًا يَكُونُ فِي الْحَشِيشِ كَثِيرًا كَأَنَّهُ خَرَزَةٌ

It is narrated to us by Ahmad Bin Al Hassan Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Al Sabatany who said,

'I came across something upon a pillow which was in the house of Abu Abdullah^{asws}. One of our companions said to him^{asws}, 'What is this? May I be sacrificed for you^{asws}!' And it was resembling something than happens to be among a lot of grass, as if it was beads.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا مِمَّا يَسْقُطُ مِنَ الْجَنَّةِ الْمَلَائِكَةِ ثُمَّ قَالَ يَا عَمَّارُ إِنَّ الْمَلَائِكَةَ لَتَأْتِينَا وَ إِنَّهَا لَتَمُرُّ بِأَجْحِيحَتِهَا عَلَى رُؤُوسِ صِبْيَانِنَا يَا عَمَّارُ إِنَّ الْمَلَائِكَةَ لَتَزَاجِنَا عَلَى مَنَازِلِنَا.

Abu Abdullah^{asws} said: 'This is from what falls off from the wings of the Angels'. Then he^{asws} said: 'O Ammar! The Angels tend to come to us^{asws}, and they pass by upon the heads of our^{asws} children. O Ammar! The Angels tend to compete with each other over our^{asws} cushions'.³⁶⁹

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةِ الْأَحْمَسِيِّ عَنِ الثُّمَالِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَاحْتَبَسْتُ فِي الدَّارِ سَاعَةً ثُمَّ دَخَلْتُ عَلَيْهِ الْبَيْتِ وَهُوَ يَلْتَقِطُ شَيْئًا وَ أَدْخَلَ يَدَهُ فِي وَرَاءِ السُّرِّ فَنَآوَلَهُ مِنْ كَمَانَ فِي الْبَيْتِ فَعُلْتُ جُعِلْتُ فِدَاكَ هَذَا الَّذِي أَرَاكَ تَلْتَقِطُ أَشْيَ شَيْءٍ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya Al Ahmasy, from Al Sumali who said,

³⁶⁷ Basaair Al Darajaat – P 2 Ch 17 H 3

³⁶⁸ Basaair Al Darajaat – P 2 Ch 17 H 4

³⁶⁹ Basaair Al Darajaat – P 2 Ch 17 H 5

'I entered to see Ali^{asws} Bin Al-Husayn^{asws}. I was withheld in the house for a moment, then entered the house to see him^{asws}, and he^{asws} had picked up something and inserted his^{asws} behind the curtain and gave it to someone in the house. I said, 'May I be sacrificed for you^{asws}! This which you^{asws} picked up, which thing is it?'

فَقَالَ فَضْلَةٌ مِنْ رَعْبِ الْمَلَائِكَةِ بَجَمْعِهِ إِذَا جَاءُونَا وَبَجَعْلُهُ سِخَاباً لِأَوْلَادِنَا قَالَ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ وَ إِنَّهُمْ لَيَأْتُونَكَمْ قَالَ يَا أَبَا حَمْرَةَ إِنَّهُمْ لَيُرَاجِمُونَا عَلَى نِكَائِنَا.

He^{asws} said: 'It is a remnant from the fluff of the Angels. We^{asws} gather it when they come to us^{asws}, and we^{asws} make a toy for our^{asws} children'. I said to him^{asws}. 'May I be sacrificed for you^{asws}! And they come to you^{asws}?' He^{asws} said: 'O Abu Hamza^{ra}! They tend to fight with each other over our^{asws} pillows''³⁷⁰.

7- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ ابْنِ مَرْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْبَصْرِيِّ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بصيرٍ عَنْ خَيْمَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ الَّذِينَ إِنِنَّا نَخْتَلِفُ الْمَلَائِكَةَ.

It is narrated to us by Abdullah Bin Aamir, from Ibn Marouf, from Abdullah bin Abdul Rahman Al Basry, from Abu Al Magra'a, from Abu Baseer, from Khaysama,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws} are those the Angels interchange to us^{asws}''³⁷¹.

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ مَالِكِ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مِنَّا مَنْ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى الصُّورَةَ وَ إِنَّ الْمَلَائِكَةَ لَيُرَاجِمُنَا عَلَى نِكَائِنَا وَ إِنَّا لَنَأْخُذُ مِنْ رَعْبِهِمْ فَتَجْعَلُهُ سِخَاباً لِأَوْلَادِنَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Ali Bin Al Hakam, from Malik, from Al Sumali,

'From Abu Ja'far^{asws} having said: 'From us^{asws} is one who hears the voice and does not see the face, and that the Angels tend to fight each other over our^{asws} pillows, and we^{asws} tend to take from their fluff and make a toy for our^{asws} children''³⁷².

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ ابْنِ سِنَانَ عَنْ مِسْمَعٍ كِرْدَيْنِ الْبَصْرِيِّ قَالَ: كُنْتُ لَا أَزِيدُ عَلَى أَكْلَةٍ فِي اللَّيْلِ وَ النَّهَارِ فَرُبَّمَا اسْتَأْذَنْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَحَدَتِ الْمَائِدَةُ لِعَلِّي لَا أَرَاهَا بَيْنَ يَدَيْهِ

It is narrated to us by Ahmad Bin Muhammad and Abdullah Bin Aamir, from Ibn Sinan, from Misma'a Kirdeyn Al Basry who said,

'I did not use to eat quite excessively during the night and the day. Sometimes I would seek permission (late) to see Abu Abdullah, and he^{asws} would have taken the meal so that I would not see it.

³⁷⁰ Basaair Al Darajaat – P 2 Ch 17 H 6

³⁷¹ Basaair Al Darajaat – P 2 Ch 17 H 7

³⁷² Basaair Al Darajaat – P 2 Ch 17 H 8

فَإِذَا دَخَلْتُ دَعَا بِهَا فَأَصْبَحْتُ مَعَهُ مِنَ الطَّعَامِ وَ لَا أَتَأَدَّى بِدَلِكِ وَ إِذَا عَمَّيْتُ بِالطَّعَامِ عِنْدَ غَيْرِهِ لَمْ أَقْدِرْ عَلَى أَنْ أَقْرَ وَ لَمْ أَمَّ مِنَ النَّفْحَةِ فَشَكَوْتُ ذَلِكَ إِلَيْهِ وَ أَخْبَرْتُهُ بِأَنِّي إِذَا أَكَلْتُ عِنْدَهُ لَمْ أَتَأَدَّ بِهِ

Then I entered and he^{asws} called for it and I attained with him^{asws} from the meal, and I was not harmed by that, and then I followed it with the meal with others, and I was not able upon settling down, and could not sleep from the murmur (gas). I complained of that to him^{asws} and informed him^{asws} with that whenever I ate with him^{asws} I was not harmed by it.

فَقَالَ يَا أَبَا سَيَّارِ إِنَّكَ لَتَأْكُلُ طَعَامَ قَوْمٍ صَالِحِينَ تُصَافِحُهُمُ الْمَلَائِكَةُ عَلَى فُرُشِهِمْ قَالَ قُلْتُ يَظْهَرُونَ لَكُمْ قَالَ فَمَسَحَ يَدَهُ عَلَى بَعْضِ صَبِيَانِهِ فَقَالَ هُمْ أَلَطَفُ بِصَبِيَانِنَا مِنَّا بِهِمْ.

He^{asws} said: ‘O Abu Sayyar! You are eating food of a righteous people. The Angels shake their^{asws} hands upon their^{asws} furnishings’. I said, ‘They appear to you^{asws}?’ He^{asws} wiped his^{asws} hand upon one of his^{asws} children and said: ‘They are kinder with our^{asws} children than we^{asws} are with them’³⁷³.

10- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْبَرْقِيِّ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنْ شُعَيْبِ بْنِ الْحَارِثِ النَّضْرِيِّ قَالَ: رَأَيْتُ عَلَى بَعْضِ صَبِيَانِهِمْ تَعْوِيدًا فَعَلْتُ جَعَلَنِي اللَّهُ فِدَاكَ أَمَا يَكْرَهُ تَعْوِيدُ الْقُرْآنِ تَعْلُقُ عَلَى الصَّبِيِّ قَالَ إِنَّ ذَا لَيْسَ بِذَا إِنَّمَا ذَا مِنْ رِيَشِ الْمَلَائِكَةِ إِنَّ الْمَلَائِكَةَ تَطَأُ فُرُشَنَا وَ تَمْسُحُ رُءُوسَ صَبِيَانِنَا.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat Bin Ayoub, from Shuayn, from Al Haris Al Nazry who said,

‘I saw an amulet upon one of their^{asws} children so I said, ‘May I be sacrificed for you^{asws}! Isn’t the amulet of the Quran disliked to be upon the children?’ He^{asws} said: ‘This isn’t that, but rather it is from a feather of the angels. The Angels tread our^{asws} furnishings and caress the heads of our^{asws} children’³⁷⁴.

11- عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّهُمْ لَيَأْتُونََنَا وَ يُسَلِّمُونَ وَ نُتِّي هُمْ وَ سَائِدَنَا يَعْنِي الْمَلَائِكَةَ.

Abdullah Bin Abdul Rahman, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abdul Hameed Al Taie who said,

‘I heard Abu Abdullah^{asws} saying: ‘They tend to come to us^{asws} and greet and we place our^{asws} cushions for them, meaning the Angels’³⁷⁵.

12- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ صَالِحٍ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْمَلَائِكَةَ لَتَرَاجِمُنَا وَ إِنَّا لَتَأْخُذُ مِنْ رُءُوسِهِمْ فَتَجْعَلُهُ سَخَابًا لِأَوْلَادِنَا.

It is narrated to us by Ibrahim Bin Hashim, from Salih, from Ja’far Bin Bashir, from Ali Bin Al Hakam, from Malik Bin Atoyya, from Abu Hamza,

³⁷³ Basaair Al Darajaat – P 2 Ch 17 H 9

³⁷⁴ Basaair Al Darajaat – P 2 Ch 17 H 10

³⁷⁵ Basaair Al Darajaat – P 2 Ch 17 H 11

'From Abu Ja'far^{asws} having said: 'The Angels tend to fight each other (for our^{asws} cushions), and we^{asws} tend to take from their fluff and we^{asws} make a toy for our^{asws} children''.³⁷⁶

13- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَبَيْنَا أَنَا جَالِسٌ عِنْدَهُ إِذْ أَقْبَلَ مُوسَى ع ابْنُهُ وَ فِي رَقَبَتِهِ قِلَادَةٌ فِيهَا رِيشٌ غِلَاطٌ فَدَعَوْتُ بِهِ فَتَقَبَّلْتُهُ وَ صَمَعْتُهُ إِيَّيَّيْ ثُمَّ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جَعَلْتَ فِدَاكَ أَيُّ شَيْءٍ هَذَا الَّذِي فِي رَقَبَةِ مُوسَى

It is narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Al Mufazzal Bin Umar who said,

'I entered to see Abu Abdullah^{asws}. While I was seated in his^{asws} presence when Musa^{asws}, his^{asws} son^{asws} came and in his^{asws} neck was a necklace wherein was a thick feather. I called him^{asws} and kissed him^{asws} and hugged him^{asws}, then I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Which thing is this which is in the neck of Musa^{as}?'

فَقَالَ هَذَا مِنْ أَجْحِيحَةِ الْمَلَائِكَةِ قَالَ فَقُلْتُ وَ إِنَّهَا لِتَأْتِيَنَّكُمْ قَالَ نَعَمْ إِنَّهَا لِتَأْتِيَنَا وَ تَتَعَمَّرُ فِي فُرُشِنَا وَ إِنَّ هَذَا الَّذِي فِي رَقَبَةِ مُوسَى مِنْ أَجْحِيحَتِهَا.

He^{asws} said: 'This is from a wing of the Angel'. I said, 'And they tend to come to you^{asws}?' He^{asws} said: 'Yes, they do tend to come to us^{asws}, and roll in our^{asws} furnishings, and this which is in the neck of Musa^{as} is from their wings''.³⁷⁷

14- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي الْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ عَنْ أَبِي حَمْرَةَ قَالَ: قَالَ إِنَّ الْمَلَائِكَةَ لَتُرَاجِمُنَا عَلَى نُكَاتِنَا وَ إِنَّا لَنَأْخُذُ مِنْ رَعَبِهِمْ فَتَجْعَلُهُ سِحَابًا لِأَوْلَادِنَا.

It is narrated to us by Abdullah Bin Aamir, from Abu Al Rabie, from Abu Al Khattab, from Ja'far Bin Bashir, from Ali Bin Al Hakam, from Malik, from Abu Hamza who said,

'The Angels tend to compete with each other for our^{asws} cushions, and we^{asws} tend to take from their fluff and make it into a toy for our^{asws} children''.³⁷⁸

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْأَمُوا تَنْزِيلَ عَلَيْهِمُ الْمَلَائِكَةَ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ قَالَ هُمْ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30].** He^{asws} said: 'They^{asws} are Imams^{asws} from the Progeny^{asws} of Muhammad^{sawww}'.³⁷⁹

16- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَرْزَنْطِيِّ عَنْ عَبْدِ الْكَرِيمِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: تَلَا أَبُو عَبْدِ اللَّهِ عَ هَذِهِ الْآيَةَ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْأَمُوا تَنْزِيلَ عَلَيْهِمُ الْمَلَائِكَةَ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ فَقَالَ أَمَا وَ اللَّهُ يَا سُلَيْمَانُ لَوْ بَدَأْتُ بِأَنْتُمْ وَ سَائِدُنَا فِي بَيوتِنَا.

³⁷⁶ Basaair Al Darajaat – P 2 Ch 17 H 12

³⁷⁷ Basaair Al Darajaat – P 2 Ch 17 H 13

³⁷⁸ Basaair Al Darajaat – P 2 Ch 17 H 14

³⁷⁹ Basaair Al Darajaat – P 2 Ch 17 H 15

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Abu Baseer who said,

‘Abu Abdullah^{asws} recited this Verse: ***Surely those who say, ‘Our Lord is Allah!’, then they are steadfast, the Angels would descend unto them (saying): ‘Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30],*** and said: ‘But, by Allah^{azwj}, O Suleyman! Sometimes we^{asws} watch them reclining of our^{asws} pillows in our houses’³⁸⁰.

17- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَرَنْطَلِيِّ عَنْ عَبْدِ الْكَرِيمِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: تَلَا أَبُو عَبْدِ اللَّهِ ع هَذِهِ الْآيَةَ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ فَقَالَ أَمَا وَاللَّهِ يَا سُلَيْمَانُ لَرُبَّمَا أَتَكَاثَرُوا فِي بَيْوتِنَا.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Abu Baseer who said,

‘Abu Abdullah^{asws} recited this Verse: ***Surely those who say, ‘Our Lord is Allah!’, then they are steadfast, the Angels would descend unto them (saying): ‘Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30],*** and said: ‘But, by Allah^{azwj}, O Suleyman! Sometimes we^{asws} watch them reclining of our^{asws} pillows in our houses’³⁸¹.

18a- أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ بَرَّةِ الْأَصَمِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْمَلَائِكَةَ لَتَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَتَقْلِبُ عَلَيَّ فُرُشِنَا وَتَحْضُرُ مَوَائِدِنَا وَتَأْتِينَا مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ رَطْبٍ وَيَاسٍ وَتُقْلِبُ عَلَيْنَا أَجْنِحَتَهَا وَتُقْلِبُ أَجْنِحَتَهَا عَلَى صِيبَانِنَا وَتَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا وَتَأْتِينَا فِي وَقْتِ كُلِّ صَلَاةٍ لِتُصَلِّيَهَا مَعَنَا

(Ahmad, from Al Husayn, from Al Hassan Bin Barra Al Asamma,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The Angels descend unto us^{asws} in our^{asws} during our^{asws} travels, and they turn upon our^{asws} furnishings, and present at our^{asws} meal tables, and come to us^{asws} from (with) every fruit during its time, wet and dry, and turn their wings upon us^{asws}, and turn their wings upon our^{asws} children and prevent the (wild) animals to arrive to us^{asws}, and come to us^{asws} during the time of every Salat in order to pray Salat with us^{asws}.

وَ مَا مِنْ يَوْمٍ يَأْتِي عَلَيْنَا وَ لَا لَيْلٌ إِلَّا وَ أَحْبَابُ أَهْلِ الْأَرْضِ عِنْدَنَا وَ مَا يَخْدُثُ فِيهَا وَ مَا مِنْ مَلِكٍ يَمُوتُ فِي الْأَرْضِ وَ يَمُومُ غَيْرَهُ إِلَّا وَ تَأْتِينَا بِخَبَرِهِ وَ كَيْفَ كَانَ سِيرَتُهُ فِي الدُّنْيَا.

And there is none from a day they come to us^{asws}, nor any night except and the news of the people of the earth is with us^{asws}, and what occurs in it, and there is none from a king dying in the earth and another one stands except and they bring us^{asws} his news and how his way was in the world’³⁸².

³⁸⁰ Basaair Al Darajaat – P 2 Ch 17 H 16

³⁸¹ Basaair Al Darajaat – P 2 Ch 17 H 17

³⁸² Basaair Al Darajaat – P 2 Ch 17 H 18 a

18b- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ وَ أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَبْدِ الْكَرِيمِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَنْبَشُوا بِالْحَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ لَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَ لَكُمْ فِيهَا مَا تَدْعُونَ نَزْلًا مِنْ غَمُورٍ رَحِيمٍ ثُمَّ قَالَ وَ اللَّهُ إِنَّا لَنَنْكِحُهُمْ عَلَى وَ سَائِدِنَا.

It is narrated to us by Ibrahim Bin Hashim and Ahmad Bin Al Husayn, from his father, from Abdul Kareem, from Suleyman Bin Khalid who said,

‘I heard Abu Abdullah^{asws} saying: **the Angels would descend unto them (saying): ‘Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30] We are your Guardians in the life of the world and in the Hereafter, and for you therein is whatever your souls desire, and for you therein would be whatever you call for [41:31] Being a hospitality from the Forgiving, Merciful [41:32].** Then he^{asws} said: ‘By Allah^{azwj}! We^{asws} recline them on our^{asws} cushions’.³⁸³

19- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ حُبُوبٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا قَالَ يَا بَا مُحَمَّدٍ هُمُ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: **Surely those who say, ‘Our Lord is Allah!’**, then they are steadfast [41:30], said: ‘O Abu Muhammad, these are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}.’

فَقُلْتُ لَهُ تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ قَالَ عِنْدَ الْمَوْتِ بِالْبَشَرِ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ هِيَ وَ اللَّهُ تَجْرِي فِيْمَنْ اسْتَقَامَ مِنْ شِيعَتِنَا وَ سَكَتَ لِأَمْرِنَا وَ كُنْتُمْ حَادِيَتِنَا وَ لَمْ يُدْعُهُ عِنْدَ عَدُوِّنَا.

I said to him, **‘the Angels would descend unto them,’** He^{asws} said: ‘During death with the good news - **(saying): ‘Do not fear, and do not grieve,** - and this is, by Allah^{azwj} is what flows for the one who continues in the right way from our^{asws} Shias, and are silent as per our^{asws} commands, and conceal our^{asws} Hadeeth, and they do not spread them among our^{asws} enemies’.³⁸⁴

20- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفْضَلِ بْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَبَيْنَا أَنَا عِنْدَهُ جَالِسٌ إِذْ أَقْبَلَ مُوسَى ابْنَهُ وَ فِي رَقَبَتِهِ قِلَادَةٌ فِيهَا رِيشٌ غِلَاطٌ فَدَعَا بِهِ فَعَبَّلْتُهُ وَ ضَمَمْتُهُ إِلَيَّ ثُمَّ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ أَيُّ شَيْءٍ هَذَا الَّذِي فِي رَقَبَةِ مُوسَى

It is narrated Ibrahim Bin Hashim, from Abdullah Bin Hammad, from Al Fazal Bin Umar who said,

‘I entered to see Abu Abdullah^{asws}. While I was seated in his^{asws} presence when his^{asws} son^{asws} Musa^{asws} came and in his^{asws} neck was a pendant wherein was a thick feather. I called him^{asws} and kissed him^{asws} and hugged him^{asws} to me. Then I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! Which thing is this which is in the neck of Musa^{asws}?’

فَقَالَ هَذَا مِنْ أَجْحَةِ الْمَلَائِكَةِ قَالَ قُلْتُ وَ إِنَّهَا لَتَأْتِيَنكُمْ فَقَالَ نَعَمْ إِنَّهَا لَتَأْتِيَنَا وَ تُعَقَّرُ فِي فُرْشِنَا وَ إِنَّ هَذَا الَّذِي فِي رَقَبَةِ مُوسَى مِنْ أَجْحَتِهَا.

³⁸³ Basaair Al Darajaat – P 2 Ch 17 H 18 b

³⁸⁴ Basaair Al Darajaat – P 2 Ch 17 H 19

He^{asws} said: ‘This is from the wings of Angels’. I said, ‘And they come to you^{asws}?’ He^{asws} said: ‘Yes, they come to us^{asws}, and wallow in our^{asws} furnishing, and this which is in the neck of Musa^{asws} is from their wings’.³⁸⁵

21- حَدَّثَنَا أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ بَرَّةِ الْأَصَمِّ عَنْ أَبِي بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْمَلَائِكَةَ لَتَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَ تَقْلَبُ عَلَي فُرُشِنَا وَ تَحْضُرُ مَوَائِدِنَا وَ تَأْتِينَا مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ رَطْبٍ وَ يَابِسٍ وَ تُقْلَبُ صَبِيَانَتَنَا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا وَ تَأْتِينَا فِي وَقْتِ كُلِّ صَلَاةٍ لِتُصَلِّيَهَا مَعَنَا

It is narrated to us by Ahmad, from Al Husayn, from Al Hassan Bin Barra Al Asamma, from Abu Bukeyr,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The Angles tend to descend to us^{asws} among our^{asws} luggage, and turn over upon our^{asws} furnishings, and attend our^{asws} meals, and they come to us with every vegetation in its time, wet and dry, and turn (with kindness to) our children, and prevent the animals to arrive to us, and come to us during the time of every Salat to pray it with us^{asws}.’

وَ مَا مِنْ يَوْمٍ يَأْتِي عَلَيْنَا وَ لَا لَيْلٍ إِلَّا وَ أَحْبَابُ أَهْلِ الْأَرْضِ عِنْدَنَا وَ مَا يَخْدُثُ فِيهَا وَ مَا مِنْ مَلِكٍ يَمُوتُ فِي أَرْضٍ وَ يَوْمُ غَيْرِهِ إِلَّا وَ تَأْتِينَا بِخَبْرِهِ وَ كَيْفَ كَانَ سِيرَتُهُ فِي الدُّنْيَا.

And there is none from a day nor from a night they come to us except and the news of the people of the earth is with us^{asws}, and what has occurred during it, and there is none from a king dying in the earth and another stands, except and they come to us^{asws} with his news, and how his ways were in the world’.³⁸⁶

22- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَسْلَمَ عَنْ عَلِيِّ بْنِ أَبِي هَمْرَةَ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ مَلِكٍ يُهَيِّطُهُ اللَّهُ فِي أَمْرٍ يَمَّا يُهَيِّطُ لَهُ إِلَّا بَدَأَ بِالْإِمَامِ فَعَرَضَ ذَلِكَ عَلَيْهِ وَ إِنَّ مُخْتَلَفَ الْمَلَائِكَةِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَى صَاحِبِ هَذَا الْأَمْرِ.

It is narrated to us by Muhammad Bin Al Husayn Bin Aslam, from Ali Bin Abu Hamza,

‘From Abu Al-Hassan Musa^{asws} Bin Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘There is none from an Angel that Allah^{azwj} Sends down regarding a matter from the ones who descend for Him^{azwj}, except he begins with the Imam^{asws}, and presents that to him^{asws}, and that the interchange of the Angels is from the Presence of Allah^{azwj} Blessed and Exalted to the Master^{asws} of this command’.³⁸⁷

[نادر من الباب](#)

RARE FROM THE CHAPTER

³⁸⁵ Basaair Al Darajaat – P 2 Ch 17 H 20

³⁸⁶ Basaair Al Darajaat – P 2 Ch 17 H 21

³⁸⁷ Basaair Al Darajaat – P 2 Ch 17 H 22

1- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ أَسَدٍ عَنِ الْحُسَيْنِ الْقُمِّيِّ عَنْ نُعْمَانَ بْنِ الْمُنْذِرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ
 أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ قَتْلِ عُثْمَانَ حِينَ نَاشَدَ الْقَوْمَ نَشَدْتُمْ اللَّهَ هَلْ فِيكُمْ أَحَدٌ سَلَّمَ عَلَيْهِ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ فِي ثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ
 يَوْمَ بَدْرٍ غَيْرِي قَالُوا اللَّهُمَّ لَا.

It is narrated to us by Ahmad Bin Al Husayn, from Al Husayn Bin Asad, from Al Husayn Al Qummi, from Numan Bin Al Munzir, from Amro Bin Shimr, from Jabir,

From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said after the killing of Usman when he^{asws} adjured the people: 'I^{asws} adjure you all with Allah^{azwj}! Is there anyone among you Jibraeel^{as} and Mikaeel^{as} and Israfeel^{as} saluted him among three thousand of the Angels on the day of Badr, apart from me^{asws}? They said, 'O Allah^{azwj}, no!''³⁸⁸

18 باب في الأئمة ع و أن الجن يأتيهم فيسألونهم عن معالم دينهم و يرسلونهم في حوائجهم و يعرفونهم

CHAPTER 18 – REGARDING THE IMAMS^{asws}, AND THAT THE JINN COME TO THEM^{asws} ASKING THEM^{asws} ABOUT THE TEACHINGS OF THEIR RELIGION AND THEY^{asws} SEND THEM REGARDING THEIR^{asws} NEEDS AND RECOGNISE THEM

1- حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَوْمَ الْأَحَدِ لِلْجِنِّ لَيْسَ تَظْهَرُ فِيهِ لِأَحَدٍ غَيْرِنَا.

It is narrated to us by Ali Bin Hasan, from Musa bin Bakr, from a man,

‘From Abu Abdullah^{asws} having said: ‘The day of Sunday is for the Jinn, they do not appear to anyone during it apart from us^{asws}’,³⁸⁹

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ سَدِيرِ الصَّيْرِيِّ قَالَ: أَوْصَانِي أَبُو جَعْفَرٍ ع بِحَوَائِجِ لَهُ بِالْمَدِينَةِ قَالَ فَبَيْنَمَا أَنَا فِي فَجِّ الرَّوْحَاءِ عَلَى رَاحِلَتِي إِذَا إِنْسَانٌ يَلْوِي بِثَوْبِهِ قَالَ فَمِلْتُ إِلَيْهِ وَ ظَنَنْتُ أَنَّهُ عَطِشَانٌ فَتَأَوَّلْتُهِ الْإِدَاوَةَ قَالَ فَقَالَ لَا حَاجَةَ لِي بِهَا

It is narrated to us by Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Bilad, from Sadeyr Al Sayrafi who said,

‘Abu Ja’far^{asws} sent me regarding some needs of his^{asws} at Al-Medina. While I was in a mountain pass of Al-Rawha upon my riding animal when a gestured towards me with his cloth. I inclined towards him and thought he might be thirsty, and I gave him the cure (water). He said, ‘There is no need for me with it’.

ثُمَّ نَاوَلَنِي كِتَابًا طِينُهُ رَطْبٌ قَالَ فَلَمَّا نَظَرْتُ إِلَى خَتْمِهِ إِذَا هُوَ خَاتَمٌ أَبِي جَعْفَرٍ ع فَعُلْتُ لَهُ مَعَى عَهْدِكَ بِصَاحِبِ الْكِتَابِ قَالَ السَّاعَةَ قَالَ فَإِذَا فِيهِ أَشْيَاءُ يَأْمُرُنِي بِهَا

Then he gave me a letter, its texture was wet (ink). When I looked at its seal, it was a seal of Abu Ja’far^{asws}. I said to him, ‘When did the owner of the letter pact to you?’ He said, ‘Just now’. There were things in it instructing me with it’.

ثُمَّ قَالَ التَّمْتُ فَإِذَا لَيْسَ عِنْدِي أَحَدٌ قَالَ فَقَدِمَ أَبُو جَعْفَرٍ ع فَلَقِيْتُهُ فَعُلْتُ لَهُ جُعِلْتُ فِدَاكَ رَجُلٌ أَتَانِي بِكِتَابِكَ وَ طِينُهُ رَطْبٌ قَالَ إِذَا عَجِلَ بِنَا أَمْرٌ أَرْسَلْتُ بَعْضَهُمْ يَعْينِي الْجِنَّ

Then he (the narrator said), ‘I turned around and there wasn’t anyone with me. So, I proceeded to Abu Ja’far^{asws} and met him. I said to him^{asws}, ‘May I be sacrificed for you^{asws}! A man came to me with your^{asws} letter and its texture was wet’ (ink). When there is haste for us^{asws} with a matter, I^{asws} send one of them’ - meaning the Jinn’.

وَ زَادَ فِيهِ مُحَمَّدُ بْنُ الْحُسَيْنِ بِحَدَا الْإِسْنَادِ يَا سَدِيرُ إِنَّ لَنَا خَدَمًا مِنَ الْجِنَّ فَإِذَا أَرَدْنَا السَّرْعَةَ بَعَثْنَاهُمْ.

³⁸⁹ Basaair Al Darajaat – P 2 Ch 18 H 1

And there is an increase in it by Muhammad Bin Al-Husayn, by this chain: ‘O Sadeyr! For us^{asws} there are servants from the Jinn. Whenever we^{asws} want quickness, we^{asws} send them’.³⁹⁰

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنِ الشُّمَائِيِّ قَالَ: كُنْتُ أَسْتَأْذِنُ عَلَى أَبِي جَعْفَرٍ عَ فَيَقِيلُ إِنَّ عِنْدَهُ قَوْمًا [قَوْمًا] أَتَيْتُ قَلِيلًا حَتَّى يُخْرِجُوا فَخَرَجَ قَوْمٌ أَنْكَرْتُهُمْ وَ لَمْ أَعْرِفُهُمْ ثُمَّ أَذِنَ لِي فَدَخَلْتُ عَلَيْهِ فَعُلْتُ جُعِلْتُ فِدَاكَ هَذَا زَمَانُ بَنِي أُمَيَّةَ وَ سَيُفْهِمُ يَطْرُقُ دَمًا فَقَالَ لِي يَا أَبَا حَزَنَةَ هَؤُلَاءِ وَفَدُ شَيْعَتِنَا مِنَ الْجِنِّ جَاءُوا يَسْأَلُونَنَا عَنْ مَعَالِمِ دِينِهِمْ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Ayiyya, from Al Sumali who said,

‘I was seeking permission to see Abu Ja’far^{asws}. It was said, ‘There is a group with him, wait for a while until they come out’. A group came out I disliked and did not recognise them. Then he^{asws} permitted for me, so I entered to see him^{asws} and said, ‘May I be sacrificed for you^{asws}! This is the era of the clan of Umayya and their swords are dripping blood’. He^{asws} said to me: ‘O Abu Hamza! They are a delegation of our^{asws} Shias from the Jinn. They came to ask us^{asws} about the matters of their Religion’.³⁹¹

4- حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنِ الشُّمَائِيِّ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ إِذَا التَّمَّتْ عَنْ يَسَارِهِ فَإِذَا كَلَبَ أَسْوَدُ فَقَالَ مَا لَكَ فَجَحَكَ اللَّهُ مَا أَشَدَّ مُسَارِعَتَكَ فَإِذَا هُوَ شَبِيهٌ بِالطَّائِرِ فَعُلْتُ مَا هُوَ جُعِلْتُ فِدَاكَ فَقَالَ هَذَا عَنَّمُ بَرِيدُ الْجِنِّ مَاتَ هِشَامُ السَّاعَةَ فَهُوَ يَطِيرُ يَنْعَاهُ فِي كُلِّ بَلَدَةٍ.

It is narrated to me by Muhammad Bin Ismail, from Ali Bin al Hakam from Malik Bin Atiyya, from Al Sumali who said,

‘I was with Abu Abdullah^{asws} in what is between Makkah and Al-Medina when he^{asws} turned towards his^{asws} left, and there was a black dog. He^{asws} said: ‘What is the matter with you? May Allah^{azwj} Uglify you! How quick you are’. And there he was resembling the bird. I said, ‘May I be sacrificed for you^{asws}! What is it?’ He^{asws} said: ‘This is Asam, ‘postman’ of the Jinn. Hisham died just now so he is flying out to give the news of his death in every city’.³⁹²

5- حَدَّثَنَا مُحَمَّدٌ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنِ ابْنِ حَازِمٍ عَنْ سَعْدِ الْإِسْكَافِ قَالَ: أَتَيْتُ بَابَ أَبِي جَعْفَرٍ عَ مَعَ أَصْحَابٍ لَنَا لِنَدْخُلَ عَلَيْهِ فَإِذَا ثَمَانِيَةٌ نَفَرٍ كَانَتْهُمْ مِنْ أَبِي وَ أُمِّ عَلَيْهِمْ ثِيَابٌ زُرِّيٌّ وَ أَقْبِيَّةٌ طَاقٌ وَ عَمَائِمٌ صُفْرٌ دَخَلُوا فَمَا احْتَبَسُوا حَتَّى خَرَجُوا

It is narrated to us by Muhammad, from Ali Bin Hadeed, from Ibn Hazim, from Sa’ad Al Iskaf who said,

‘I came to the door of Abu Ja’far^{asws} with companions of our in order to enter to see him^{asws}, and there were eight persons as if they were from a father and mother (resembling each other), having clothes of carpets and cloaks, layer upon layer, and their turbans were yellow. They entered and were not withheld until they came out.

قَالَ لِي يَا سَعْدُ رَأَيْتَهُمْ فُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ أُولَئِكَ إِخْوَانُكُمْ مِنَ الْجِنِّ أَتَوْنَا يَسْتَفْتُونَنَا فِي خَلَائِهِمْ وَ حَرَامِهِمْ كَمَا تَأْتُونَا وَ تَسْتَفْتُونَا فِي خَلَائِكُمْ وَ حَرَامِكُمْ.

³⁹⁰ Basaair Al Darajaat – P 2 Ch 18 H 2

³⁹¹ Basaair Al Darajaat – P 2 Ch 18 H 3

³⁹² Basaair Al Darajaat – P 2 Ch 18 H 4

He^{asws} said to me: ‘O Sa’ad! Did you see them?’ I said, ‘Yes, may I be sacrificed for you^{asws}! He^{asws} said: ‘They are your brethren from the Jinn. They came to us^{asws} to have our^{asws} verdicts regarding their Permissible(s) and their Prohibitions, just as you (Shias) come to us^{asws} and have our^{asws} verdicts regarding your Permissible(s) and your Prohibitions’³⁹³

6- عَنْهُ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ سَعْدِ الْإِسْكَافِ قَالَ: طَلَبْتُ الْإِدْنَ عَنْ أَبِي جَعْفَرٍ ع فَبَعَثَ إِلَيَّ لَا تَعْجَلْ فَإِنَّ عِنْدِي قَوْمًا مِنْ إِخْوَانِكُمْ فَلَمْ أَلْبَثْ أَنْ خَرَجَ عَلَيَّ اثْنَا عَشَرَ رَجُلًا يُشْبِهُونَ الرُّطَّ عَلَيْهِمْ أَقْبِيَّةٌ طَبَقِينَ وَ حِفَافٌ فَسَلَّمُوا وَ مَرُّوا

From him, from Ibn Sinan, from Ibn Muskan, from Sa’ad Al Iskaf who said,

‘I sought the permission from Abu Ja’far^{asws} and he^{asws} sent a message to me: ‘Do not be hasty for there is a group of your brethren in my^{asws} presence’. It was not long before twelve men came out to me resembling the generation of one people (similar looking), having cloaks upon them, layered, and footwear. They greeted and passed by.

وَ دَخَلْتُ إِلَى أَبِي جَعْفَرٍ ع وَ قُلْتُ لَهُ مَا أَعْرِفُ هَؤُلَاءِ جَعَلْتُ فِدَاكَ الَّذِينَ خَرَجُوا فَمَنْ هُمْ قَالَ هَؤُلَاءِ قَوْمٌ مِنْ إِخْوَانِكُمْ مِنَ الْجِنِّ قُلْتُ لَهُ وَ يَظْهَرُونَ لَكُمْ قَالَ نَعَمْ.

And I entered to see Abu Ja’far^{asws} and said to him^{asws}, ‘I did not recognise them, may I be sacrificed for you^{asws}, those who came out, so who are they?’ He^{asws} said: ‘They are a people from your brethren from the Jinn’. I said to him^{asws}, ‘And they appear to you (Imams^{asws})?’ He^{asws} said: ‘Yes’³⁹⁴.

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع عَلَى الْمِنْبَرِ إِذَا أَقْبَلَ نُعْبَانَ مِنْ نَاحِيَةِ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ فَهَمَّ النَّاسُ أَنْ يَقْتُلُوهُ فَأَرْسَلَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَيْهِمْ أَنْ كُفُّوا فَكُفُّوا وَ أَقْبَلَ التُّغْبَانَ يَنْسَابُ حَتَّى انْتَهَى إِلَى الْمِنْبَرِ

It is narrated to us by Ibrahim Bin Hashim, from Amro Bin Usman, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘While Amir Al-Momineen^{asws} was upon the pulpit when a serpent came from an area of a door from the doors of the Masjid. The people thought of killing it, but Amir Al-Momineen^{asws} sent a message to them to refrain. So, they refrained, and the serpent came slithering until it ended up to the pulpit.

فَتَطَاوَلُ وَ سَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَشَارَ أَمِيرُ الْمُؤْمِنِينَ بِيَدِهِ فَنَظَرَ النَّاسُ وَ التُّغْبَانُ فِي أَصْلِ الْمِنْبَرِ حَتَّى فَرَغَ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ خُطْبَتِهِ

It stood tall and greeted unto Amir Al-Momineen^{asws}. Amir Al-Momineen^{asws} gestured with his^{asws} hand, and the people looked on and the serpent was at the base of the pulpit until Ali^{asws} Amir Al-Momineen^{asws} was free from his^{asws} sermon.

ثُمَّ أَقْبَلَ عَلَيْهِ فَقَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا عَمْرُو بْنُ عُثْمَانَ خَلِيفَتَكَ عَلَى الْجِنِّ وَ إِنَّ أَبِي مَاتَ وَ أَوْصَانِي أَنْ آتِيكَ فَاسْتَطَلِعَ رَأْيِكَ فَقَدْ آتَيْتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا تَأْمُرُنِي بِهِ وَ مَا تَرَى

³⁹³ Basaair Al Darajaat – P 2 Ch 18 H 5

³⁹⁴ Basaair Al Darajaat – P 2 Ch 18 H 6

Then he^{asws} turned towards it and said to it: 'Who are you?' It said, 'I am Amro Bin Usman, your^{asws} caliph upon the Jinn, and my father died and bequeathed me that I come to you^{asws} and be notified of your^{asws} view, so I have come to you^{asws}, O Amir Al-Momineen^{asws}. What are you^{asws} ordering me with and what is your^{asws} view?'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ أُوصِيكَ بِتَقْوَى اللَّهِ وَ أَنْ تَنْصَرِفَ فَتَقُومَ مَقَامَ أَبِيكَ فِي الْجِنِّ فَإِنَّكَ خَلِيفَتِي عَلَيْهِمْ

Amir Al-Momineen^{asws} said: 'I^{asws} bequeath you with fearing Allah^{azwj}, and you should leave and stand in the place of your father among the Jinn, for you are (now) my caliph upon them'.

قَالَ فَوَدَّعَ أَمِيرُ الْمُؤْمِنِينَ وَ انْصَرَفَ فَهُوَ خَلِيفَتُهُ عَلَى الْجِنِّ

He (Abu Ja'far^{asws}) said, 'It bade farewell to Amir Al-Momineen^{asws} and left, and it was his^{asws} caliph upon the Jinn'.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَيَأْتِيكَ عَمْرُو وَ ذَلِكَ الْوَاجِبُ عَلَيْهِ قَالَ نَعَمْ.

I (the narrator) said to him^{asws}, 'May I be sacrificed for you^{asws}! Amro comes to you^{asws}, and that is the Obligation upon him?' He^{asws} said: 'Yes'.³⁹⁵

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادٍ عَنْ عُمَرَ بْنِ يَرِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص جَالِسٌ إِذْ أَتَاهُ رَجُلٌ طَوِيلٌ كَأَنَّهُ نَخْلَةٌ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ وَ قَالَ يُشْبِهُ الْجِنَّ وَ كَلَامُهُمْ فَمَنْ أَنْتَ يَا عَبْدَ اللَّهِ فَقَالَ أَنَا الْهَامُ بْنُ الْهَيْمِ بْنِ لَايْسِ بْنِ إِبْنِ لَيْسِ

It is narrated to us by Ibrahim Bin Hashim, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Umar Bin Yazeed,

'From Abu Abdullah^{asws} having said: 'While Rasool-Allah^{saww} was seated when a tall man came to him^{saww} as if he was a palm tree. He greeted to him^{saww}, and he^{saww} returned the greeting and said: 'You resemble the Jinn and their speech, so who are you O servant of Allah^{azwj}? He said, 'I am Al-Ham Bin Al-Heem Bin Al-Aqeys Bin Iblees^{la}'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا بَيْنَكَ وَ بَيْنَ إِبْنِ لَيْسٍ إِلَّا أَبَوَيْنِ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَكَمْ أَتَى لَكَ قَالَ أَكَلْتُ عُمُرَ الدُّنْيَا إِلَّا أَقْلَهُ أَنَا أَيَّامَ قَتْلِ قَابِيلَ هَابِيلَ غُلَامٌ أَفْهَمُ الْكَلَامَ وَ أَنْهَى عَنِ الْإِعْتِصَامِ وَ أَطُوفُ الْأَجَامَ وَ أَمُرُ بِقَطِيعَةِ الْأَرْحَامِ وَ أَفْسِدُ الطَّعَامَ

Rasool-Allah^{saww} said to him: 'There is nothing between you and Iblees^{la} except two fathers (generations)'. He said, 'Yes, O Rasool-Allah^{saww}. He^{saww} said: 'So how many (years) have come to you?' He said: 'I have consumer the life of the world except its little. One day Qabeel^{la} killed Habel^{as} I was a boy understanding the speech, and preventing (people) from seeking Refuge, and prowling the trees, and instructed with cutting off the relationships, and spoiling the food'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص بِفَسْرِ سِيرَةِ الشَّيْخِ الْمُتَأَمِّلِ وَ الْغُلَامِ الْمُقْبِلِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي تَائِبٌ قَالَ عَلَى يَدِ مَنْ جَرَى تَوْبَتُكَ مِنَ الْأَنْبِيَاءِ قَالَ عَلَى يَدَيْ نُوحٍ وَ كُنْتُ مَعَهُ فِي سَفِينَتِهِ وَ عَاتَبْتُهُ عَلَى دُعَائِهِ عَلَى قَوْمِهِ حَتَّى بَكَى وَ أَبْكَايَ

³⁹⁵ Basaair Al Darajaat – P 2 Ch 18 H 7

Rasool-Allah^{saww} said to him: 'Evil are the way of the old man of long hopes and the. He said, 'O Rasool-Allah^{saww}! I have repented'. He^{saww} said: 'Upon the hand of whom from the Prophets^{as} did your repentance flow?' He said, 'Upon the hand of Noah^{as}, and I was with him^{as} in his^{as} ship, and I faulted him^{as} upon his^{as} supplicating against his^{as} people until he^{as} cried and made me cry'.

وَ قَالَ لَا حَرَمَ أَيُّ عَلَى ذَلِكَ مِنَ النَّادِمِينَ وَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ثُمَّ كُنْتُ مَعَ هُودٍ فِي مَسْجِدِهِ مَعَ الَّذِينَ آمَنُوا مَعَهُ فَعَاتَبْتُهُ عَلَى دُعَائِهِ عَلَى قَوْمِهِ حَتَّى بَكَى وَ أَبْكَانِي

And he said, 'There is no doubt I am from the regretful ones upon that and **'I seek Refuge with Allah from becoming one of the ignorant ones'. [2:67]**. Then I was with Hud^{as} in his^{as} Masjid along with those who believed with him^{as}. I faulted him^{as} upon his^{as} supplicating against his^{as} people until he^{as} cried and made me cry'.

وَ قَالَ لَا حَرَمَ أَيُّ عَلَى ذَلِكَ مِنَ النَّادِمِينَ وَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ثُمَّ كُنْتُ مَعَ إِبْرَاهِيمَ حِينَ كَادَهُ قَوْمُهُ فَأَلْقَوْهُ فِي النَّارِ فَجَعَلَهَا اللَّهُ عَلَيْهِ بَرْدًا وَ سَلَامًا

And he said, 'There is no doubt I am from the regretful ones upon that and **'I seek Refuge with Allah from becoming one of the ignorant ones'. [2:67]**. Then I was with Ibrahim^{as} when his^{as} people almost threw him^{as} into the fire, and Allah^{azwj} Made it to be cool and safe unto him^{as}.

ثُمَّ كُنْتُ مَعَ يُوسُفَ حِينَ حَسَدَهُ إِخْوَتُهُ فَأَلْقَوْهُ فِي الْجُبِّ فَبَادَرْتُهُ إِلَى قَعْرِ الْجُبِّ فَوَضَعْتُهُ وَضْعًا رَيفًا ثُمَّ كُنْتُ مَعَهُ فِي السِّجْنِ أَوْسُهُ فِيهِ حَتَّى أَخْرَجَهُ اللَّهُ مِنْهُ

Then I was with Yusuf^{as} when his^{as} brothers envied him^{as} and threw him^{as} into the well. I took him^{as} to the bottom of the well and placed him^{as} with a gently placing. Then I was with him^{as} in the prison comforting him^{as} therein, until Allah^{azwj} Extracted him^{as} from it.

ثُمَّ كُنْتُ مَعَ مُوسَى ع وَ عَلَّمَنِي سِيفًا مِنَ التَّوْرَةِ وَ قَالَ إِنَّ أَدْرَكْتَ عَيْسَى فَأَقْرِئْهُ مِنِّي السَّلَامَ فَلَقِيْتُهُ وَ أَقْرَأْتُهُ مِنْ مُوسَى السَّلَامَ وَ عَلَّمَنِي سِيفًا مِنَ الْإِنْجِيلِ وَ قَالَ إِنَّ أَدْرَكْتَ مُحَمَّدًا ص فَأَقْرِئْهُ مِنِّي السَّلَامَ- فَعَيْسَى يَا رَسُولَ اللَّهِ يَفْرَأُ عَلَيْكَ السَّلَامَ

Then I was with Musa^{as} and he^{as} taught me clarification from the Torah and said: 'When you meet Isa^{as}, then convey the greetings to him^{as} from me^{as}'. I did meet him^{as} and conveyed the greetings to him^{as} from Musa^{as}, and he^{as} taught me clarification from the Evangel, and he^{as} said: 'If you come across Muhammad^{saww}, then convey the greetings to him^{saww} from me^{as}'. So, Isa^{as}, O Muhammad^{saww}, conveys the greetings unto you^{saww}.

فَقَالَ النَّبِيُّ ص وَ عَلَى عَيْسَى رُوحَ اللَّهِ وَ كَلِمَتِهِ وَ جَمِيعَ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ السَّلَامَ وَ عَلَيْكَ يَا هَامُ بِمَا بَلَّغْتَ السَّلَامَ فَارْفَعْ إِلَيْنَا حَوَائِجَكَ

The Prophet^{saww} said: 'And upon Isa^{as} Spirit of Allah^{azwj} and His^{azwj} Word, and the entirety of the Prophets^{as} of Allah^{azwj} and His^{azwj} Rasools^{as}, for as long as the skies and the earth remain, the greetings be upon you O Ham, due to what you delivered, be the greetings, so raise your need to us^{saww}'.

قَالَ خَاجَتِي أَنْ يُبَيِّنَ اللَّهُ لِأُمَّتِكَ وَ يُصَلِّحَهُمْ لَكَ وَ يَرْزُقَهُمْ الْإِسْتِقَامَةَ لَوْصِيكَ مِنْ بَعْدِكَ فَإِنَّ الْأُمَّمَ السَّالِفَةَ إِنَّمَا هَلَكَتْ بِعِصْيَانِ الْأَوْصِيَاءِ وَ خَاجَتِي يَا رَسُولَ اللَّهِ أَنْ تُعَلِّمَنِي سُورًا مِنَ الْقُرْآنِ أُصَلِّي بِهَا

He said, 'My need is that may Allah^{azwj} Make you^{saww} remain for your^{saww} community and correct them for you^{saww}, and Grace them the steadfastness for your^{saww} successor^{asws} from after you^{saww}, for the previous communities were rather destroyed due to their disobeying the successors^{as}, and my need, O Rasool-Allah^{saww}, is that you^{saww} teach me a chapter from the Quran I can pray Salat with it'.

فَقَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ عَلِّمِ الْهَامَ وَ ارْتُقُ بِهِ فَقَالَ هَامٌ يَا رَسُولَ اللَّهِ مَنْ هَذَا الَّذِي ضَمَمْتَنِي إِلَيْهِ فَإِنَّا مَعَاشِرَ الْجِنِّ قَدْ أَمَرْنَا أَنْ لَا نُكَلِّمَ إِلَّا نَبِيًّا أَوْ وَصِيًّا نَبِيٍّ

Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Teach Al-Ham and be kind with him'. Ham said, 'O Rasool-Allah^{saww}! Who is this whom you^{saww} are giving my responsibility to him^{asws}, for we the community of Jinn have been Commanded that we do not speak except to a Prophet^{as} or a successor^{as} of a Prophet^{saww}'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا هَامُ مَنْ وَجَدْتُمْ فِي الْكِتَابِ وَصِيَّ آدَمَ قَالَ شَيْثُ بْنُ آدَمَ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ نُوحٍ قَالَ سَامُ بْنُ نُوحٍ قَالَ فَمَنْ كَانَ وَصِيَّ هُودٍ قَالَ يُوحَنَّا بْنُ حَزَانَ [حنان] ابْنُ عَمِّ هُودٍ

Rasool-Allah^{saww} said to him: 'O Ham! Whom did you find to be in the Book as being the successor^{as} of Adam^{as}? He said, 'Shees Bin Adam^{as}'. Whom did you find to be as successor^{as} of Noah^{as}? He^{saww} said: 'Sam Bin Noah^{as}'. He^{saww} said: 'Who was the successor^{as} of Hud^{as}? He said, 'Youhanna Bin Hanan^{as}, son of an uncle of Hud^{as}'.

قَالَ فَمَنْ كَانَ وَصِيَّ إِبْرَاهِيمَ قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ فَمَنْ كَانَ وَصِيَّ مُوسَى - قَالَ يُوشَعُ بْنُ نُونٍ قَالَ فَمَنْ كَانَ وَصِيَّ عِيسَى قَالَ شَمْعُونُ بْنُ حُؤَنٍ الصَّفَا ابْنُ عَمِّ مَرْيَمَ قَالَ فَمَنْ وَجَدْتُمْ فِي الْكِتَابِ وَصِيَّ مُحَمَّدٍ قَالَ هُوَ فِي التَّوْرَةِ إِلِيَّا

He^{saww} said: 'Who was the successor^{as} of Ibrahim^{as}? He said, 'Is'haq Bin Ibrahim^{as}'. Who was the successor^{as} of Musa^{as}? He said, 'Yoshua Bin Noun^{as}'. He^{saww} said: 'Who was the successor^{as} of Isa^{as}? He said, 'Shamoun Bin Hamoun Al-Saffa^{as}'. So, whom do you found in the Book as being the successor^{asws} of Muhammad^{saww}? He said, 'He^{asws} is in the Torah as 'Elia''.

قَالَ لَهُ رَسُولُ اللَّهِ ص هَذَا إِلِيَّا هُوَ عَلِيُّ وَصِيَّ قَالَ الْهَامُ يَا رَسُولَ اللَّهِ فَلَهُ اسْمٌ غَيْرُ هَذَا قَالَ نَعَمْ هُوَ حَيْدَرُهُ فَلِمَ تَسْأَلُنِي عَنْ ذَلِكَ قَالَ إِنَّا وَجَدْنَا فِي كِتَابِ الْأَنْبِيَاءِ أَنَّهُ فِي الْإِنْجِيلِ هَيْدَارًا قَالَ هُوَ حَيْدَرُهُ قَالَ فَعَلَّمَهُ عَلِيُّ سُورًا مِنَ الْقُرْآنِ

Rasool-Allah^{saww} said to him: 'This is Elia, he^{asws} is Ali^{asws}, my^{saww} successor^{asws}'. Al-Ham said 'O Rasool-Allah^{saww}! For him^{asws} is there a name other than this?' He^{saww} said: 'Yes, it is 'Hyder'. Why did you ask me^{saww} about that?' He said, 'We found in the Book of the Prophets^{as} that he^{asws} is in the Evangel as 'Haydera''. He^{saww} said: 'It is Hyder'. Ali^{asws} taught him a chapter from the Quran.

فَقَالَ هَامٌ يَا عَلِيُّ يَا وَصِيَّ مُحَمَّدٍ أَكْتَفِي بِمَا عَلَّمْتَنِي مِنَ الْقُرْآنِ قَالَ نَعَمْ يَا هَامُ قَلِيلُ الْقُرْآنِ كَثِيرٌ - ثُمَّ قَامَ هَامٌ إِلَى النَّبِيِّ ص فَوَدَّعَهُ فَلَمْ يَعُدْ إِلَى النَّبِيِّ ص حَتَّى قُبِضَ ع.

Ham said, 'O Ali^{asws}! O successor^{asws} of Muhammad^{saww}! Is it sufficient for me what you^{asws} have taught me from the Quran?' He^{asws} said: 'Yes, O Ham. A little from the Quran is a lot'. Then Ham stood up to the Prophet^{as} and bade him^{saww} farewell and did not return to the Prophet^{saww} until he^{saww} passed away".³⁹⁶

9- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ بَشْرِ عَنْ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْمُضْطَلِّ بْنِ عُمَرَ قَالَ: حُجِلَ إِلَى أَبِي عَبْدِ اللَّهِ ع مَالٌ مِنْ خُرَاسَانَ مَعَ رَجُلَيْنِ مِنْ أَصْحَابِهِ لَمْ يَزَالَا يَتَفَقَّدَانِ الْمَالَ حَتَّى مَرَّ بِالرَّيِّ فَرَفَعَ إِلَيْهِمَا رَجُلٌ مِنْ أَصْحَابِنَا كَيْسًا فِيهِ أَلْفَا دِرْهَمٍ فَجَعَلَا يَتَفَقَّدَانِ فِي كُلِّ يَوْمٍ الْكَيْسَ حَتَّى دَنَيَْا مِنَ الْمَدِينَةِ

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Bishr, from Fazalat, form Muhammad Bin Muslim, from Al Mufazzal Bin Umar who said,

'Some wealth from Khurasan was carried over to Abu Abdullah^{asws} along with two men from his^{asws} companions. They did not cease to miss any wealth until they passed by Al-Rayy. A man from their companions had given them a bag wherein were a thousand Dirhams, and they went on to miss the bag during every day until they were near from Al-Medina.

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ تَعَالَ حَتَّى نَنْظُرَ مَا حَالُ الْمَالِ فَنَظَرَا فَإِذَا الْمَالُ عَلَى حَالِهِ مَا خَلَا كَيْسَ الرَّازِيِّ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ اللَّهُ الْمُسْتَعَانُ مَا نَقُولُ السَّاعَةَ لِأَبِي عَبْدِ اللَّهِ ع فَقَالَ أَحَدُهُمَا إِنَّهُ ع كَرِيمٌ وَ أَنَا أَرْجُو أَنْ يَكُونَ عَلْمٌ مَا نَقُولُ عِنْدَهُ

One of them said to his companions, 'Come until we look at what is the state of the wealth'. They looked and the wealth was upon its state except for the bag of Al-Razy. One of them said to him companion, 'Allah^{azwj} is the Supporter! What shall we say now to Abu Abdullah^{asws}?' One of them said, 'He^{asws} is benevolent, and I hope that he^{asws} would have the knowledge of what we would be saying in his^{asws} presence'.

فَلَمَّا دَخَلَا الْمَدِينَةَ فَصَدَا إِلَيْهِ فَسَلَّمَا إِلَيْهِ الْمَالَ فَقَالَ لَهُمَا أَيْنَ كَيْسَ الرَّازِيِّ فَأَخْبَرَاهُ بِالْقِصَّةِ فَقَالَ لَهُمَا إِنْ رَأَيْتُمَا الْكَيْسَ تَعْرِفَانِي قَالَا نَعَمْ

When they entered Al-Medina, they aimed to him^{asws}, and submitted the wealth to him^{asws}. He^{asws} said to them: 'Where is the bag of Al-Razy?' They informed him^{asws} the story. He^{asws} said to them: 'If you were to see the bag, will you recognise it?' They said, 'Yes'.

قَالَ يَا حَارِثَةُ عَلَيَّ بِكَيْسِ كَذَا وَ كَذَا فَأَخْرَجَتِ الْكَيْسَ فَرَفَعَهُ أَبُو عَبْدِ اللَّهِ ع إِلَيْهِمَا فَقَالَ أ تَعْرِفَانِي قَالَا هُوَ ذَلِكَ قَالَ إِنِّي اخْتَحْتُ فِي حَوْفِ اللَّيْلِ إِلَى مَالٍ فَوَجَّهْتُ رَجُلًا مِنَ الْجِنِّ مِنْ شِيعَتِنَا فَأَتَانِي بِهَذَا الْكَيْسِ مِنْ مَتَاعِكُمَا.

He^{asws} said: 'O maid! To me^{asws} with such and such bag!' She brought out the bag and Abu Abdullah^{asws} raised it to them and said: 'Do you recognise it?' They said, 'That is it!' He^{asws} said: 'I^{asws} was needy to wealth in the middle of the night so I^{asws} diverted a man from the Jinn from our^{asws} Shias and he came to me with this bag from your luggage".³⁹⁷

10- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ فَضَالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ سَعْدِ الْإِسْكَافِ قَالَ: أَتَيْتُ أَبَا جَعْفَرٍ ع أُرِيدُ الْإِذْنَ عَلَيْهِ فَإِذَا رَوَاحِلُهُ عَلَى الْبَابِ مَصْفُوفَةٌ وَإِذَا أَصْوَاتٌ قَدِ ارْتَفَعَتْ فَخَرَجَ عَلَيَّ قَوْمٌ مُعْتَمُونَ بِالْعَمَامِ يُشْبِهُونَ الرُّطَّ

³⁹⁶ Basaair Al Darajaat – P 2 Ch 18 H 8

³⁹⁷ Basaair Al Darajaat – P 2 Ch 18 H 9

It is narrated to us by Al Hassan Bin Ali Bin Abdullah, from Ibn Fazzal, from one of our companions, from Sa'ad Al Iskaf who said,

'I came to Abu Ja'far^{asws} wanting the permission to see him^{asws}, and there were saddlebags at the door in rows, and there were voices which had been raised. Then a group came out to us turbaned with turbans, resembling the generation of one people (similar looking).

قَالَ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ فَمَلْتُ جَعَلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ أَبْطَأَ إِذْ نَكَتُ الْيَوْمَ وَ قَدْ رَأَيْتُ قَوْمًا خَرَجُوا عَلَيَّ مُعْتَمِينَ بِالْعَمَائِمِ فَأَنْكَرْتُهُمْ

He (the narrator) said, 'I entered to see Abu Ja'far^{asws} and said, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! Your^{asws} permission was delayed and I saw a group coming out to me, turbaned with turbans, and I dislike them'.

فَقَالَ أَوْ تَدْرِي مَنْ أَوْلِيكَ يَا سَعْدُ قَالَ قُلْتُ لَا قَالَ أَوْلِيكَ إِخْوَانُكَ مِنَ الْجِنِّ يَأْتُونَنَا يَسْأَلُونَنَا عَنْ حَلَالِهِمْ وَ حَرَامِهِمْ وَ مَعَالِمِ دِينِهِمْ.

He^{asws} said: 'And do you know who they are, O Sa'ad!' I said, 'No'. He^{asws} said: 'They are your brethren from the Jinn. They came to us^{asws} to ask us^{asws} about their Permissible(s) and their Prohibitions, and matters of their Religion"³⁹⁸.

11- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَمَّارِ السَّجِسْتَانِيِّ قَالَ: كُنْتُ لَا أَسْتَأْذِنُ عَلَيْهِ يَعْني أَبَا عَبْدِ اللَّهِ عَ فَجِئْتُ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ فَحَلَسْتُ فِي فُسْطَاطِهِ بِمَيِّ قَالَ فَاسْتَوْدَعَنِي لِشَبَابٍ كَانَتْهُمْ رِجَالُ الرُّطِّ فَخَرَجَ عَيْسَى شَلْقَانَ فَذَكَرْنَا لَهُ فَأَذِنَ لِي

It is narrated to us by Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Balaad, from Ammar Al Sijstany who said,

'I did not used to seek permission to see him^{asws}, meaning Abu Abdullah^{asws}. One day I came to him^{asws}, or night, and sat in his^{asws} tent at Mina (during Hajj). He^{asws} granted permission to some youths as if they were men resembling the generation of one people (similar looking). Isa Shalqan came out and we mentioned to him, and he got the permission for me.

قَالَ فَقَالَ لِي يَا بَا عَاصِمِ مَتَى جِئْتَ قُلْتُ قَبْلَ أَوْلِيكَ الَّذِينَ دَخَلُوا عَلَيَّ وَ مَا رَأَيْتُهُمْ خَرَجُوا قَالَ أَوْلِيكَ قَوْمٌ مِنَ الْجِنِّ فَسَأَلُوا عَنْ مَسَائِلِهِمْ ثُمَّ ذَهَبُوا.

He (the narrator) said, 'He^{asws} said to me: 'O Aasim! When did you come?' I said, 'Before them, those who had entered to see you^{asws}, and I did not see them come out'. He^{asws} said: 'They are a group of the Jinn. They asked about their issues, then they went"³⁹⁹.

12- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ الْخَزَّازِ عَنْ عَمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: أَنَا عِنْدَهُ يَوْمَئِذٍ إِذْ قَالَ أَتَى رَسُولُ اللَّهِ صَ رَجُلٌ شَبَهُ النَّخْلَةَ طَوِيلٌ ثُمَّ حَدَّثَ بِحَدِيثِ اسْمِهِ هَامَةً فَقَالَ رَسُولُ اللَّهِ لِعَلِيِّ عَلَّمَهُ وَ ارْتَفَقَ بِهِ

It is narrated to us by Ibrahim Bin Hashim, from Amro Bin Usman Al Khazaz, from Umar Bin Yazeed,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I was in his^{asws} presence on the day when he^{asws} said: 'A man came to Rasool-Allah^{saww}, resembling the palm tree in tallness, then

³⁹⁸ Basaair Al Darajaat – P 2 Ch 18 H 10

³⁹⁹ Basaair Al Darajaat – P 2 Ch 18 H 11

narrated a narration, his name was Hamah. Rasool-Allah^{saww} said to Ali^{asws}: 'Teach him and be kind with him'.

فَقَالَ هَامَةُ يَا رَسُولَ اللَّهِ ص مَنْ هَذَا الَّذِي أَمَرْتَهُ أَنْ يُعَلِّمَنِي وَ تَحْسُ مَعْشَرَ الْجِنِّ أَمْرَنَا أَنْ لَا نُطِيعَ إِلَّا نَبِيًّا أَوْ وَصِيًّا نَبِيًّا

Hamah said, 'O Rasool-Allah^{saww} said: 'Who is this one whom you^{saww} instructed to teach me, and we are a community of the Jinn. Our affair is that we do not obey except a Prophet^{as} or a successor^{as} of a Prophet^{as}?'

قَالَ النَّبِيُّ ص يَا هَامَةُ مَنْ وَجَدْتُمْ وَصِيَّ آدَمَ قَالَ شَيْثُ بْنُ آدَمَ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ نُوحٍ قَالَ ذَلِكَ سَامُ بْنُ نُوحٍ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ هُودٍ قَالَ ذَلِكَ يَاسِرُ بْنُ هُودٍ

The Prophet^{saww} said: 'O Hamah! Who do you find as being a successor^{as} of Adam^{as}?' He said, 'Shees Bin Adam^{as}'. He^{saww} said: 'Who do you find as being a successor^{as} of Noah^{as}?' He said, 'That is Saam Bin Noah^{as}'. He^{saww} said: 'Who do you find as being the successor^{as} of Hud^{as}?' He said, 'That is Yasir Bin Hud^{as}'.

قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ إِبْرَاهِيمَ قَالَ ذَلِكَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ مُوسَى قَالَ ذَلِكَ يُوشَعَ بْنِ نُونٍ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ عِيسَى قَالَ شَمُّونُ بْنُ حَمُونِ الصَّفَا ابْنُ عَمِّ مَرْيَمَ

He^{saww} said: 'Who do you find being the successor^{as} of Ibrahim^{as}?' He said, 'Is'haq Bin Ibrahim^{as}'. He^{saww} said: 'Who do you find as being the successor^{as} of Musa^{as}?' He said: 'That is Yoshua^{as} Bin Noun^{as}'. He^{saww} said: 'Who do you find being the successor^{as} of Isa^{as}?' He said, 'Shamoun Bin Hamoun Al Saffa^{as}, son^{as} of an uncle of Maryam^{as}'.

قَالَ لَهُ رَسُولُ اللَّهِ يَا هَامُ وَ لَمْ كَانُوا هَؤُلَاءِ أَوْصِيَاءَ الْأَنْبِيَاءِ فَقَالَ يَا رَسُولَ اللَّهِ ص لِأَنَّهُمْ كَانُوا أَزْهَدَ النَّاسِ فِي الدُّنْيَا وَ أَرْعَبَ النَّاسِ إِلَى اللَّهِ فِي الْآخِرَةِ

Rasool-Allah^{saww} said to him: 'O Haam! And why were they successors^{as} of the Prophets^{as}?' He said, 'O Rasool-Allah^{saww}! Because they were the most ascetic of the people in the world, and the most desirous of the people to Allah^{azwj} regarding the Hereafter'.

فَقَالَ النَّبِيُّ فَمَنْ وَجَدْتُمْ وَصِيَّ مُحَمَّدٍ ص فَقَالَ لَهُ هَامُ ذَلِكَ إِلْيَا ابْنُ عَمِّ مُحَمَّدٍ ص فَقَالَ هُوَ عَلِيٌّ وَ هُوَ وَصِيِّي وَ أَحَبِّي وَ هُوَ أَزْهَدُ النَّاسِ فِي الدُّنْيَا وَ أَرْعَبُهُمْ فِي الْآخِرَةِ

The Prophet^{saww} said: 'Who do you find as being the successor^{asws} of Muhammad^{saww}?' Haam said to him^{saww}, 'That is Elia, son^{asws} of an uncle^{as} of Muhammad^{saww}'. He^{saww} said: 'It is Ali^{asws}, and he^{asws} is my^{saww} successor^{asws}, and my^{saww} brother^{asws}, and he^{asws} is the most ascetic of the people regarding the world, and the most desirous of them regarding the Hereafter'.

فَسَلَّمَ هَامٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ تَعَلَّمَ مِنْهُ سُورَةً ثُمَّ قَالَ يَا عَلِيُّ أَخْبِرْنِي بِحَدِيثِ السُّورِ أُصَلِّي بِهَا قَالَ نَعَمْ يَا هَامُ قَلِيلَ الْقُرْآنِ كَثِيرٌ

Haam greeted unto Amir Al-Momineen^{asws} and learnt a Chapter (from the Quran) from him^{asws}. Then he said, 'O Ali^{asws}! Inform me of this Chapter, can I pray Salat with it?' He^{asws} said: 'Yes, O Haam! A little of the Quran is a lot'.

فَسَلَّمَ عَلَى رَسُولِ اللَّهِ وَ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ انْصَرَفَ وَ لَمْ يَرِ بَعْدَ رَسُولِ اللَّهِ ص حَتَّى فُيَضَ فَلَمَّا كَانَ يَوْمَ الْهَرِيرِ أَتَى أَمِيرَ الْمُؤْمِنِينَ فِي حَزْبِهِ فَقَالَ يَا وَصِيَّ مُحَمَّدٍ ص إِنَّا وَجَدْنَا فِي كُتُبِ الْأَنْبِيَاءِ أَنَّ الْأَصْلَعَ وَصِيَّ مُحَمَّدٍ خَيْرُ النَّاسِ أَكْثِفُ رَأْسِكَ فَكَشَفَ عَنْ رَأْسِهِ مِعْفَرَهُ قَالَ أَنَا وَ اللَّهُ ذَلِكَ يَا هَامُ.

He greeted unto Rasool-Allah^{saww} and Ali Amir Al-Momineen^{asws} and left, and was not seen after Rasool-Allah^{saww} until he^{saww} passed away. When it was the day of Al-Hareer (battle of Siffeen), he came to Amir Al-Momineen^{asws} during his^{asws} battle, and said, 'O successor^{asws} of Muhammad^{saww}! We find in the Books of the Prophets^{as} that the short-haired successor^{asws} of Muhammad^{saww} is the best of the people. Uncover your^{asws} head!' He^{asws} removed the helmet from his^{asws} head. He^{asws} said: 'I^{asws}, by Allah^{azwj}, am that one, O Haam!'⁴⁰⁰

13- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص بَيْنَ جِبَالِ تَهَامَةَ إِذَا رَجُلٌ عَلَى عُرْكَازَةٍ فَقَالَ لَهُ النَّبِيُّ ص لَعْنَةُ جَيْيٍّ وَ وَطْؤُهُمْ مِنْ جِبَالِ تَهَامَةَ وَ قَالَ مَنْ الرَّجُلُ قَالَ هَامَةُ بْنُ هَيْمِ بْنِ لَاقِيَسَ السَّلِيمِ بْنِ إِبْلِيسَ قَالَ لَيْسَ بَيْنَكَ وَ بَيْنَ إِبْلِيسَ عَيْرٌ أَبَوَيْنِ قَالَ لَا

It is narrated to us by Ibrahim Bin Hashim, from Amro Bin Usman, from Al Hassan Bin Mahboub, from a man,

'From Abu Abdullah^{asws} having said: 'While Rasool-Allah^{saww} was between (mount) Tahama, there was a man upon a crutch. The Prophet^{saww} said to him in a language of the Jinn, and their treading down from mount Tahama, and said: 'Who is the man?' He said, '(I am) Haama Bin Heem Bin Al-Qays son of Iblees^{la}'. He^{saww} said: 'There aren't between you and Iblees^{la} other than two fathers (generations)'. He said, 'No'.

قَالَ أَكَلْتُ عُمُرَ الدُّنْيَا قَالَ عَلَى ذَلِكَ كَمْ أَتَى عَلَيْكَ قَالَ كُنْتُ أَيَّامَ قَتْلِ قَابِيلَ هَابِيلَ أَخَاهُ غُلَامًا أَعْلُو الْأَكَامِ وَ أَنْهَى عَنِ الْإِعْتِصَامِ وَ أَمُرُ بِفَسَادِ الطَّعَامِ

He said, 'I have consumed the age of the world'. He^{saww} said: 'Upon that, how many (years) have come upon you?' He said, 'I was a young boy on the day Qabeel^{la} killed Habeel^{as}, his^{la} brother^{as}. I piled up the stones and forbade from seeking the refuge, and instructed with spoiling the foodstuff'.

فَقَالَ رَسُولُ اللَّهِ [بِسْ] لَعَمْرُ اللَّهِ عَمَلِ الشَّيْخِ الْمُتَوَسِّمِ وَ الشَّابِّ الْمُؤَمِّلِ فَقَالَ دَعِ يَا مُحَمَّدُ عَنكَ اللَّوْمُ وَ الْهَتَّكَ فَقَدْ جِئْتَنكَ تَائِبًا وَ إِنِّي أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

Rasool-Allah^{saww} said: 'Evil is the age (Given by) Allah^{azwj}, you did the world of the old and the hopeful youth'. He said, (Please) 'Leave it from you^{saww}, O Muhammad^{saww}, and the exposing. I have come to you^{saww} repentant, and I seek Refuge with Allah^{azwj} from being from the ignorant ones.

وَ لَقَدْ كُنْتُ مَعَ إِبْرَاهِيمَ وَ لَمْ أَزَلْ مَعَهُ حَتَّى أُلْقِيَ فِي النَّارِ وَ قَالَ لِي إِنْ لَقِيتَ عِيسَى فَأَقْرِئْهُ مِنِّي السَّلَامَ

And I have been with Ibrahim^{as} and did not cease to be with him^{as} until he^{as} was thrown into the fire and he^{as} said to me: 'If you meet Isa^{as}, then convey the greeting from me^{as}'.

⁴⁰⁰ Basaair Al Darajaat – P 2 Ch 18 H 12

وَلَقَدْ كُنْتُ مَعَ عِيسَى وَ قَالَ لِي اِنْ لَقِيتَ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ عَلَى جَمِيعِ اَنْبِيَائِهِ وَ رُسُلِهِ وَ قَالَ لِي اِنْ لَقِيتَ مُحَمَّدًا وَ فَأَقْرَبُهُ مِنِّي السَّلَامَ وَ عَلَّمَنِي الْاِنْجِيلَ

And I have been with Isa^{as}, and he^{as} said to me: 'If you meet Muhammad^{sawww}, may the Salawaat of Allah^{azwj} be upon him^{sawww} and the entirety of His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}, then convey to him^{sawww} the greetings from me^{as}, and he^{as} taught me the Evangel'.

فَقَالَ رَسُولُ اللَّهِ ص وَ عَلَى عِيسَى السَّلَامَ مَا دَامَتِ الدُّنْيَا وَ عَلَيْكَ يَا هَامَةُ بِمَا أَذَيْتِ الْأَمَانَةَ هَاتِ حَاجَتَكَ قَالَ عَلَّمَنِي مِنَ الْقُرْآنِ

Rasool-Allah^{sawww} said: 'And upon Isa^{as} be the greetings for as long that world exists, and upon you O Haama, due to what you delivered of the entrustment. Give your need'. He said, 'Teach me from the Quran'.

قَالَ فَأَمَرَ عَلِيًّا أَنْ يُعَلِّمَهُ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ هَذَا الَّذِي أَمَرْتَنِي أَنْ أَتَعَلَّمَ مِنْهُ

He (Abu Abdullah^{asws}) said, 'He^{sawww} instructed Ali^{asws} to teach him. He said, 'O Rasool-Allah^{sawww}! Who is this one whom you^{sawww} are instructing me than I learn from him^{asws}?'

قَالَ يَا هَامَةُ مَنْ كَانَ وَصِيَّيَ آدَمَ قَالَ كَانَ شَيْثٌ قَالَ مَنْ كَانَ وَصِيَّيَ نُوحٍ قَالَ كَانَ سَامٌ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّيَ هُودٍ قَالَ ذَلِكَ يَاسِرُ بْنُ هُودٍ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّيَ عِيسَى قَالَ شَمْعُونُ بْنُ حَمُونَ الصَّفَا ابْنُ عَمِّ مَرْيَمَ

He^{sawww} said: 'O Haama! Who was the successor^{as} of Adam^{as}? He said, 'It was Shees^{as}'. He^{sawww} said: 'Who was the successor^{as} of Noah^{as}? He said, 'It was Saam^{as}'. He^{sawww} said: 'Who do you find as being the successor^{as} of Hud^{as}? He said, 'That is Yasser Bin Hud^{as}'. He^{sawww} said: 'Who do you find as being the successor^{as} of Isa^{as}? He said, 'Shamoun Bin Hamoun Al-Saffa^{as}, son^{as} of an uncle of Maryam^{as}'.

ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ يَا هَامُ وَ لَمْ يَكُنْ هُوَ هَامٌ أَوْ صَبِيَاءَ الْأَنْبِيَاءِ فَقَالَ يَا رَسُولَ اللَّهِ لِأَنَّهُمْ كَانُوا أَزْهَدَ النَّاسِ فِي الدُّنْيَا وَ أَرْعَبَ النَّاسِ فِي الْآخِرَةِ

Then Rasool-Allah^{sawww} said to him: 'O Haam! And why did they^{as} happen to be the successors^{as} of the Prophets^{as}? He said, 'O Rasool-Allah^{sawww}! Because they^{as} used to be the most ascetic of the people regarding the world, and the most desirous of the people regarding the Hereafter'.

فَقَالَ لَهُ النَّبِيُّ ص فَمَنْ وَجَدْتُمْ وَصِيَّيَ مُحَمَّدٍ ص قَالَ هَامُ ذَلِكَ إِلْيَا ابْنُ عَمِّ مُحَمَّدٍ ص قَالَ فَهُوَ عَلِيٌّ وَ هُوَ وَصِيَّيَ وَ هُوَ أَزْهَدُ أُمَّتِي فِي الدُّنْيَا وَ أَرْعَبُ إِلَى اللَّهِ فِي الْآخِرَةِ

The Prophet^{sawww} said to him: 'Who do you find as being the successor^{asws} of Muhammad^{sawww}? Haam said, 'Elia, son^{asws} of an uncle^{as} of Muhammad^{sawww}'. He^{sawww} said: 'He^{asws} is Ali^{asws}, and he^{asws} is my^{sawww} successor^{asws}, and he^{asws} is the most ascetic of my^{sawww} community regarding the world, and the most desirous to Allah^{azwj} regarding the Hereafter'.

قَالَ فَسَلَّمَ هَامُ إِلَى [عَلِيٍّ] أَمِيرِ الْمُؤْمِنِينَ وَ تَعَلَّمَ مِنْهُ سُورَةً ثُمَّ قَالَ يَا عَلِيُّ أَخْبِرْنِي بِحَدِيثِ السُّورِ أُصَلِّي بِهَا قَالَ لَهُ نَعَمْ يَا هَامُ قَلِيلُ الْقُرْآنِ كَثِيرٌ

He (Abu Abdullah^{asws}) said: 'Haam greeted unto Amir Al-Momineen^{asws} and learnt a Chapter (from the Quran) from him^{asws}, then said: 'O Ali^{asws}! Inform me of this Chapter, can I pray Salat with it?' He^{asws} said: 'Yes, O Haam! A little of the Quran is a lot'.

فَسَلَّمَ هَامٌ عَلَى رَسُولِ اللَّهِ صَ وَ انصَرَفَ فَلَمْ يَلْقَهُ رَسُولُ اللَّهِ حَتَّى فُيَضَ فَلَمَّا كَانَ يَوْمَ الْهَرِيرِ أَتَى أَمِيرَ الْمُؤْمِنِينَ فِي حَزْبِهِ فَقَالَ لَهُ يَا وَصِيَّ مُحَمَّدٍ إِنَّا وَحَدَّثْنَا فِي كُتُبِ الْأَنْبِيَاءِ أَنَّ الْأَصْلَحَ وَصِيَّ مُحَمَّدٍ خَيْرُ النَّاسِ أَكْثَفَ رَأْسَكَ

Haam greeted unto Rasool-Allah^{saww} and left. Rasool-Allah^{saww} did not meet him (again) until he^{saww} passed away. When it was the day of Al-Hareer (battle of Siffeen), he came to Amir Al-Momineen^{asws} during his^{asws} battle and said to him^{asws}, 'O successor^{asws} of Muhammad^{saww}! We find in the Books of the Prophets^{as} that the short-haired one is the successor^{asws} of Muhammad^{saww}, best of the people. Uncover your^{asws} head'.

فَكَشَفَ عَنْ رَأْسِهِ مِعْفَرَهُ وَ قَالَ أَنَا وَ اللَّهُ ذَاكَ يَا هَامُ.

He^{asws} uncovered his^{asws} helmet from his^{asws} head and said: 'By Allah^{azwj}! I^{asws} am that, O Haam!'⁴⁰¹

14- حَدَّثَنَا أَبِيمْ عَلَيْكَ حَتَّى تَشْخَصَ فَقَالَ لَا امْضِ حَتَّى يَتَقَدَّمَ عَلَيْنَا أَبُو الْفَضْلِ سَدِيدٌ فَإِنْ تَهَيَّأْنَا لَنَا بَعْضُ مَا تُرِيدُ كَتَبْنَا إِلَيْكَ

It is narrated to us by Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abu Haneefa, quencher of the pilgrims, from one of our companions who said,

'I came to Abu Abdullah^{asws} and said to him^{asws}, 'Shall I stay until you^{asws} investigate (the matter)?' He^{asws} said: 'No, go until Abu Al-Fazal Sadeyr arrives to us^{asws}, and if he prepares for us some of what we^{asws} want, we^{asws} shall write to you'.

قَالَ فَمَسْرُتٌ يَوْمَئِذٍ وَ لَيْلَتَيْنِ قَالَ فَأَتَانِي رَجُلٌ طَوِيلٌ آدَمٌ بِكِتَابٍ خَاتَمُهُ رَطْبٌ وَ الْكِتَابُ رَطْبٌ قَالَ فَقَرَأْتُهُ إِنَّ أَبَا الْفَضْلِ قَدْ قَدِمَ عَلَيْنَا وَ نَحْنُ شَاخِصُونَ
إِنْ شَاءَ اللَّهُ فَأَقِمْ حَتَّى نَأْتِيكَ

He (the narrator) said, 'Two days and nights passed, then a man with a tall stature came with a letter, its seal was wet and the writing was wet. So, I read it: 'Abu Al-Fazl has arrived to us^{asws} and we^{asws} are investigating (the matter) if Allah^{azwj} so Desires, so wait until we^{asws} come to you'.

قَالَ فَأَتَانِي فَعُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُ أَتَانِي الْكِتَابُ رَطْبًا وَ الْخَاتَمُ رَطْبًا قَالَ فَقَالَ إِنَّ لَنَا أَتْبَاعًا مِنَ الْجِنِّ كَمَا أَنَّ لَنَا أَتْبَاعًا مِنَ الْإِنْسِ فَإِذَا أَرَدْنَا أَمْرًا
بَعَثْنَاهُمْ.

He (The narrator) said, 'He^{asws} came to me. I said, 'May I be sacrificed for you^{asws}! There came to me a wet (ink) letter and wet seal'. He^{asws} said: 'There are followers for us^{asws} from the Jinn just as for us^{asws} there are followers for us^{asws} from the human beings, so whenever we^{asws} want a matter, we^{asws} send them'".⁴⁰²

⁴⁰¹ Basaair Al Darajaat – P 2 Ch 18 H 13

⁴⁰² Basaair Al Darajaat – P 2 Ch 18 H 14

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ عَنِ جَدِّهِ عَنِ يَعْقُوبَ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ وَهَبٍ وَهُوَ يَقُولُ خَرَجْتُ وَ أَنَا أُرِيدُ أَبَا الْحَسَنِ بِالْعُرَيْضِ فَأَنْطَلَقْتُ حَتَّى أَشْرَفْتُ عَلَى قَصْرِ بَنِي سُرَاقَةَ ثُمَّ اتَّخَذْتُ الْوَادِيَّ فَسَمِعْتُ صَوْتًا لَا أَرَى شَخْصَهُ وَ هُوَ يَقُولُ يَا أَبَا جَعْفَرٍ صَاحِبُكَ خَلْفَ الْقَصْرِ عِنْدَ السُّدَّةِ فَأَقْرَأْتُهُ مِنِّي السَّلَامَ

It is narrated to us by Ahmad Bin Muhammad, from Al Qasim, from his grandfather, from Yaquob Bin Ibrahim Al Ja'fary who said, 'I heard Ibrahim Bin Wahab and he was saying,

'I went out and I intended Abu Al-Hassan^{asws} at Al-Urayz, so I went until I overlooked upon a castle of the clan of Surah. Then I went down the valley and I heard a voice and did not see its person, and he was saying, 'O Abu Ja'far! Your Master^{asws} is behind the castle by the lote tree, so convey to him^{asws} the greetings from me'.

فَأَلْتَفْتُ فَلَمْ أَرِ أَحَدًا ثُمَّ رَدَّ عَلَيَّ الصَّوْتُ بِاللَّفْظِ الَّذِي كَانَ ثُمَّ فَعَلَ ذَلِكَ ثَلَاثًا فَأَشْعَرَ جِلْدِي ثُمَّ اتَّخَذْتُ فِي الْوَادِي حَتَّى أَتَيْتُ قَصْدَ الطَّرِيقِ الَّذِي خَلْفَ الْقَصْرِ وَ لَمْ أَطَأْ فِي الْقَصْرِ ثُمَّ أَتَيْتُ السُّدَّةَ نَحْوَ السَّمُرَاتِ

I turned around but did not see anyone. Then the voice repeated unto me the words which he had. Then that was done with me thrice, and the hair on my skin stood on its ends. Then I rolled down into the valley until I came to the middle of the road which was behind the castle, and did not go to the palace. Then I came to a dam near Al-Samurat.

ثُمَّ انْطَلَقْتُ قَصْدَ الْعَدِيرِ فَوَجَدْتُ خَمْسِينَ حَيَاتٍ رَوَّافِعٍ مِنْ عِنْدِ الْعَدِيرِ ثُمَّ اسْتَمَعْتُ فَسَمِعْتُ كَلَامًا وَ مُرَاجَعَةً فَصَفَقْتُ بِنَعْلِي لِاسْتِمَاعِ وَطْئِي فَسَمِعْتُ أَبَا الْحَسَنِ يَتَنَخَّخُ فَنَتَخَنَخُ وَ أَجَبْتُهُ ثُمَّ نَطَرْتُ وَ هَجَمْتُ فَإِذَا حَيَّةٌ مُتَعَلِّقَةٌ بِسَاقِ شَجَرَةٍ

Then I went aiming for the well and found fifty snakes slithering around the well. Then I listened and heard speech and responses. I sneaked with my slippers tip-toeing and I heard Abu Al-Hassan^{asws} clearing his^{asws} throat. I cleared my throat and answered him^{asws}. Then I looked and attacked as there was a snake hanging by the base of the tree.

فَقَالَ لَا عَيْتِي وَ لَا ضَائِرٍ فَرَمْتُ بِنَفْسِهَا ثُمَّ نَهَضَتْ عَلَى مَنْكِبِي ثُمَّ أَدْخَلَتْ رَأْسَهَا فِي أُذُنِي فَأَكْثَرْتُ مِنَ الصَّفِيرِ فَأَجَابَ بَلَى قَدْ فَصَلْتُ بَيْنَكُمْ وَ لَا يَنْبَغِي خِلَافَ مَا أَقُولُ إِلَّا ظِلْمٌ وَ مَنْ ظَلَمَ فِي دُنْيَاهُ فَلَهُ عَذَابُ النَّارِ إِجْرَتِهِ مَعَ عِقَابٍ شَدِيدٍ أَعَاقِبُهُ إِثَابَهُ وَ أَخَذْتُ مَا لَا إِنْ كَانَ لَهُ حَتَّى يَتُوبَ

He^{asws} said: 'Neither be ferocious nor harm. It threw itself then it got up in its place. Then it inserted its head into his^{asws} ears and frequented from the hissing. He^{asws} answered: 'Yes, I^{asws} have decided between you all and none would rebel against what I^{asws} am saying except an unjust one, and one who is unjust in his world, for him would be punishment of the Fire in his Hereafter with severe torment. I^{asws} will punish him and seize his wealth, if there was any for him, until he repents'.

فَقُلْتُ يَا أَبَايَ أَنْتَ وَ أُمِّي أَلَكُمْ عَلَيْهِمْ طَاعَةٌ فَقَالَ نَعَمْ وَ الَّذِي أَكْرَمَ مُحَمَّدًا ص بِالنَّبُوءَةِ وَ أَعَزَّ عَلَيْنَا ع بِالْوَصِيَّةِ وَ الْوَلَايَةِ إِنَّهُمْ لَأَطُوعٌ لَنَا مِنْكُمْ يَا مَعْشَرَ الْإِنْسِ وَ قَلِيلٌ مَا هُمْ.

I said, 'May my father and my mother be (sacrificed) for you^{asws}! Is there obedience to you^{asws} upon them?' He^{asws} said: 'Yes, by the One^{azwj} Who Honoured Muhammad^{saww} with

the Prophet-hood and Endeared Ali^{asws} with the successorship^{asws} and the Wilayah! They are more obedient to us^{asws} than you are, O community of human beings, and they are few!”⁴⁰³

⁴⁰³ Basaair Al Darajaat – P 2 Ch 18 H 15

19 باب في الأئمة أنهم خزان الله في السماء و الأرض على علمه

CHAPTER 19 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE TREASURERS OF ALLAH^{azwj} IN THE SKY AND THE EARTH UPON HIS^{azwj} KNOWLEDGE

1- حَدَّثَنَا أَحْمَدُ عَنِ الْأَهْوَازِيِّ عَنِ ابْنِ أَسْبَاطٍ عَنْ أَبِيهِ عَنْ سَوْرَةَ بْنِ كَلَيْبٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع وَ اللَّهُ إِنَّا خِزَّانُ اللَّهِ فِي سَمَائِهِ وَ أَرْضِهِ لَا عَلَى ذَهَبٍ وَ لَا عَلَى فِضَّةٍ إِلَّا عَلَى عِلْمِهِ.

It is narrated to us by Ahmad, from Al Ahwazy, from Ibn Asbat, from his father, from Sowrat Bin Kuleyb who said,

‘Abu Ja’far^{asws} said to me: ‘By Allah^{azwj}! We^{asws} are treasurers of Allah^{azwj} in His^{azwj} skies and His^{azwj} earth, neither upon gold nor upon silver, only upon His^{azwj} Knowledge’.⁴⁰⁴

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ مِنَّا خِزَّانَةَ اللَّهِ فِي الْأَرْضِ وَ خِزَّانَتَهُ فِي السَّمَاءِ لَسْنَا بِخِزَّانٍ عَلَى ذَهَبٍ وَ لَا فِضَّةٍ.

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalaf Bin Hammad, from Zareeh Al Muhariby, from Al Sumaly,

‘From Abu Ja’far^{asws} having said: ‘From us^{asws} are treasurers of Allah^{azwj} in the earth and His^{azwj} treasurers in the sky. We^{asws} aren’t treasurers upon gold nor silver’.⁴⁰⁵

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ خَالِدِ بْنِ مَادٍّ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ وَ اللَّهُ إِنَّا خِزَّانُ اللَّهِ فِي سَمَائِهِ وَ خِزَّانِهِ فِي أَرْضِهِ لَسْنَا بِخِزَّانٍ عَلَى ذَهَبٍ وَ لَا فِضَّةٍ وَ إِنَّ مِنَّا لَحَمَلَةَ الْعَرْشِ يَوْمَ الْقِيَامَةِ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Khalid Bin Madd, from Al Sumaly,

‘I heard him^{asws} saying: ‘By Allah^{azwj}! We^{asws} are treasurers of Allah^{azwj} in His^{azwj} sky and treasurers in His^{azwj} earth. We^{asws} aren’t treasurers upon gold nor silver, and from us^{asws} will be bearers of the Throne on the Day of Qiyamah’.⁴⁰⁶

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مِنَّا خِزَّانَ اللَّهِ فِي سَمَائِهِ وَ خِزَّانَهُ فِي أَرْضِهِ وَ لَسْنَا بِخِزَّانٍ عَلَى ذَهَبٍ وَ لَا فِضَّةٍ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Zareeh Al Muhariby, from Abu Hamza Al Sumali,

⁴⁰⁴ Basaair Al Darajaat – P 2 Ch 19 H 1

⁴⁰⁵ Basaair Al Darajaat – P 2 Ch 19 H 2

⁴⁰⁶ Basaair Al Darajaat – P 2 Ch 19 H 3

'From Ali^{asws} Bin Al-Husayn^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'From us^{asws} are treasurers of Allah^{azwj} in His^{azwj} sky, and treasurers in His^{azwj} earth, and we^{asws} aren't treasurers upon gold nor upon silver''.⁴⁰⁷

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِ بْنِ جَمِيلٍ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع وَ اللَّهُ إِنَّا حِزَانُ اللَّهِ فِي السَّمَاءِ وَ خِزَانُهُ فِي الْأَرْضِ.

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal Bin Jameel, from Jaber Al Jufy who said,

'Abu Ja'far^{asws} said: 'By Allah^{azwj}! We^{asws} are treasurers of Allah^{azwj} in the sky, and treasurers in the earth''.⁴⁰⁸

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ وَ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنْ أَبِي طَالِبٍ عَنْ سَدِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا أَنْتُمْ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, and Abu Abdullah Al Barqy, from Abu Talib, from Sadeyr,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! Who are you (Imams^{asws})?'

قَالَ نَحْنُ حِزَانُ اللَّهِ عَلَى عِلْمِ اللَّهِ نَحْنُ تَرَاجِمُهُ وَحِي اللَّهِ نَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَى مَا دُونَ السَّمَاءِ وَ فَوْقَ الْأَرْضِ.

He^{asws} said: 'We^{asws} are treasurers of Allah^{azwj} upon the Knowledge of Allah^{azwj}. We^{asws} are interpreters of Revelation of Allah^{azwj}. We^{asws} are the far-reaching Divine Authorities upon what is below the sky and above the earth''.⁴⁰⁹

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا ابْنَ أَبِي يَعْقُوبِ إِنَّ اللَّهَ وَاحِدٌ مُتَوَحِّدٌ بِالْوَحْدَانِيَّةِ مُتَمَرِّدٌ بِأَمْرِهِ فَخَلَقَ خَلْقًا فَقَدَّرَهُمْ بِذَلِكَ الْأَمْرِ فَتَخَنُّهُمْ يَا ابْنَ أَبِي يَعْقُوبِ فَتَخَنُّ حُجَجِ اللَّهِ فِي عِبَادِهِ وَ خِزَانُهُ عَلَى عِلْمِهِ وَ الْقَائِمُونَ بِذَلِكَ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat Bin Ayoub, from Ibn Abu Yafour who said,

'O Ibn Abu Yafour! Allah^{azwj} is One, Individual with the Oneness, Individual with His^{azwj} Command. He^{azwj} Created (certain) creatures and Empowered them with that Command. We^{asws} are they, O Ibn Abu Yafour! We^{asws} are the Divine Authorities of Allah^{azwj} among His^{azwj} servants, and His^{azwj} treasurers upon His^{azwj} Knowledge, and the ones standing with that''.⁴¹⁰

8- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحُشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ وُلَادَةُ أَمْرِ اللَّهِ وَ خِزَانَةُ عِلْمِ اللَّهِ وَ عَيْبَةُ وَحْيِ اللَّهِ.

⁴⁰⁷ Basaair Al Darajaat – P 2 Ch 19 H 4

⁴⁰⁸ Basaair Al Darajaat – P 2 Ch 19 H 5

⁴⁰⁹ Basaair Al Darajaat – P 2 Ch 19 H 6

⁴¹⁰ Basaair Al Darajaat – P 2 Ch 19 H 7

It is narrated to us by Ahmad Bin Musa, from Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I heard Abu Abdullah^{asws} saying: 'We^{asws} are the Masters^{asws} of the Command of Allah^{azwj} (Wali Al-Amr), and treasurers of Knowledge of Allah^{azwj}, and containers of Revelation of Allah^{azwj}.'⁴¹¹

9- حَدَّثَنَا أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ زَائِدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَصَوَّرَنَا فَأَحْسَنَ صُورَتَنَا فَجَعَلَنَا خُزَّانَهُ فِي سَمَاوَاتِهِ وَ أَرْضِهِ وَ لَوْلَا مَا عُرِفَ اللَّهُ.

And it is narrated to us by Ahmad, from Al Husayn, from Al Husayn Bin Rashid, from Musa Bin Al Qasim,

'From Ali son of Ja'far^{asws}, from his brother^{asws} having said: 'Abu Abdullah^{asws} said: 'Allah^{azwj} Created us^{asws}, and Made our^{asws} creation beautiful, and Imaged us^{asws}, then He^{azwj} Made us^{asws} treasurers in His^{azwj} skies and His^{azwj} earth, and had it not been for us^{asws}, Allah^{azwj} would not have been recognised''.⁴¹²

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ ابْنِ مَعْرُوفٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْبَصْرِيِّ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بصيرٍ عَنْ خَيْثَمَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ خُزَّانُ اللَّهِ.

It is narrated to us by Abdullah Bin Aamir, from Ibn Marouf, from Abu Abdul Rahman Al Basary, from Abu Al Magra'a, from Abu Baseer, from Khaysama,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws} are treasurers of Allah^{azwj}.'⁴¹³

11- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ سُفْيَانَ عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ خُزَّانُ اللَّهِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ شَيْعَتُنَا خُزَّانُنَا وَ لَوْلَا مَا عُرِفَ اللَّهُ.

It is narrated to us by Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Sufyan, from Sadeyr,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws} are treasurers of Allah^{azwj} in the world and the Hereafter, and our^{asws} Shias are our^{asws} treasurers, and had it not been for us^{asws}, Allah^{azwj} would not have been recognised''.⁴¹⁴

12- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى اسْتَكْمَلْ خُجَّتِي عَلَى الْأَشْقِيَاءِ مِنْ أُمَّتِكَ مِنْ تَرْكٍ وَ لَآيَةٍ عَلَيَّ وَ الْأَوْصِيَاءِ مِنْ بَعْدِكَ فَإِنَّ فِيهِمْ سُنَّتَكَ وَ سُنَّةَ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَ هُمْ خُزَّانِي عَلَى عِلْمِي مِنْ بَعْدِكَ

It is narrate to us by Muhammad Bin Al-Husayn, from Al Nazar Bin Shueyn, from Muhammad Bin Al Fuzeyl, from Al Sumali who said,

⁴¹¹ Basaair Al Darajaat – P 2 Ch 19 H 8

⁴¹² Basaair Al Darajaat – P 2 Ch 19 H 9

⁴¹³ Basaair Al Darajaat – P 2 Ch 19 H 10

⁴¹⁴ Basaair Al Darajaat – P 2 Ch 19 H 11

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and Exalted Said: "My^{azwj} Argument is completed upon the wretched ones from your^{asws} community, from neglecting the Wilayah of Ali^{asws} and the successors^{asws} from after you^{asws}, for among them^{asws} is your^{saww} Sunnah and Sunnah of the Prophets^{as} from before you^{saww}, and they^{asws} are treasurers upon My^{azwj} Knowledge from after you^{saww}".

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لَقَدْ أَنْبَأَنِي جِبْرَائِيلُ بِأَسْمَاءِهِمْ وَأَسْمَاءِ آبَائِهِمْ.

Then Rasool-Allah^{saww} said: 'Jibraeel^{as} has informed me^{saww} with their^{asws} names and names of their^{asws} fathers^{asws},⁴¹⁵

13- حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَصَوَّرَنَا فَأَحْسَنَ صَوْرَنَا فَجَعَلَنَا خِزَانَةَ فِي سَمَاوَاتِهِ وَأَرْضِهِ.

It is narrated to us by Muhammad Bin Haroun,

'From Ali son of Ja'far^{asws}, from Abu Al-Hassan^{asws} Bin Musa^{asws} Bin Ja'far^{asws} having said: 'Abu Abdullah^{asws} said: 'Allah^{azwj} Created us^{asws}, and excellent is our^{asws} creation, and Imaged us^{asws}, and excellent are our^{asws} images, and Made us^{asws} to be His^{azwj} treasurers in His^{azwj} skies and His^{azwj} earth"⁴¹⁶.

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعَجَلِيِّ عَنْ زُرَّارَةَ عَنْ مُحَمَّدَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَخَذَ الْمِيثَاقَ عَلَى أُولِي الْعِزْمِ أَيُّ رَبُّكُمْ وَ مُحَمَّدٌ رَسُولِي وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ وَ لَهُ أَمْرِي وَ خِزَانُ عِلْمِي وَ أَنَّ الْمَهْدِيَّ أَنْتَصِرُ بِهِ لِدِينِي.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ijaly, from Zurara, from Humran,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and Exalted Took the Covenant upon the Determined Ones (Ul Al-Azam) (from the Prophets^{as}): "I^{azwj} am your^{as} Lord^{azwj}, and Muhammad^{saww} is My^{azwj} Rasool^{saww}, and Ali^{asws} is Emir of the Momineen^{asws}, and his^{asws} successors^{asws} from after him^{asws} are Masters^{asws} of My^{azwj} Command, and treasurers of My^{azwj} Knowledge, and the Mahdi^{asws}, I^{azwj} shall Help My^{azwj} Religion by him^{asws}!"⁴¹⁷

15- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَبَلَةَ عَنْ دَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ خِزَانُ اللَّهِ فِي الْأَرْضِ وَ خِزَانُهُ فِي السَّمَاءِ لَسْنَا بِخِزَانِهِ عَلَى دَهَبٍ وَ لَا فِضَّةٍ وَ إِنَّ مِنَّا حَمَلَةً عَرَّشُهُ يَوْمَ الْقِيَامَةِ.

It is narrated to me by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdullah Bin Jabala, from Zareeh,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws} are treasurers of Allah^{azwj} in the earth, and His^{azwj} treasurers in the sky. We^{asws} aren't His^{azwj} treasurers

⁴¹⁵ Basaair Al Darajaat – P 2 Ch 19 H 12

⁴¹⁶ Basaair Al Darajaat – P 2 Ch 19 H 13

⁴¹⁷ Basaair Al Darajaat – P 2 Ch 19 H 14

upon gold nor silver, and that from us^{asws} are bearers of His^{azwj} Throne on the Day of Qiyamah”.⁴¹⁸

16- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ يَعْنِي عَلَيًّا أَنَّهُ جَعَلَ عَلِيًّا ع خَازِنَهُ عَلَى مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ وَ ائْتَمَنَهُ عَلَيْهِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

It is narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Al Fuzeyl, from Al Sumali,

‘From Abu Ja’far^{asws} said regarding Words of Allah^{azwj} Blessed and Exalted: ***A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53]*** – meaning Ali^{asws}. He^{azwj} Made Ali^{asws} His^{azwj} treasurer upon whatever is in the skies and whatever is in the earth of anything, and Entrusted to him^{asws}: ***Indeed! To Allah do the matters eventually come [42:53]***”.⁴¹⁹

⁴¹⁸ Basaair Al Darajaat – P 2 Ch 19 H 15

⁴¹⁹ Basaair Al Darajaat – P 2 Ch 19 H 16

20 باب في الأئمة ع أنه عرض عليهم ملكوت السماوات و الأرض كما عرض على رسول الله حتى نظروا إلى ما فوق العرش

CHAPTER 20 – REGARDING THE IMAMS^{asws}, THERE WERE PRESENTED TO THEM^{asws} THE KINGDOMS OF THE SKIES AND THE EARTH JUST AS THESE WERE PRESENTED UNTO RASOOL-ALLAH^{saww} UNTIL THEY^{asws} LOOKED AT WHAT IS ABOVE THE THRONE

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّالِ عَنْ نَعْلَبَةَ عَنْ عَبْدِ الرَّحِيمِ عَنْ أَبِي جَعْفَرٍ ع فِي هَذِهِ الْآيَةِ وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لِيَكُونَ مِنَ الْمُؤَقِّينَ قَالَ كُشِطَ لَهُ عَنِ الْأَرْضِ حَتَّى رَأَاهَا وَ مِنْ فِيهَا وَ عَنِ السَّمَاءِ حَتَّى رَأَاهَا وَ مِنْ فِيهَا وَ الْمَلِكِ الَّذِي يَحْمِلُهَا وَ الْعَرْشِ وَ مِنْ عَلَيْهِ وَ كَذَلِكَ أُرِي صَاحِبِكُمْ.

It is narrated to us by Muhammad Bin Al Hajjal, from Sa'alba, from Abdul Raheem,

'From Abu Ja'far^{asws} regarding this Verse: ***And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]***, said: 'The earth was scraped off for him^{as} until he^{as} saw who was in it, and from the sky until he^{as} saw who was in it, and the Angel who was carrying it, and the Throne and one who was upon it, and like that was shown to your Master^{asws} (meaning himself^{asws})'.⁴²⁰

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنِ ابْنِ مُسْكَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لِيَكُونَ مِنَ الْمُؤَقِّينَ قَالَ كُشِطَ لِإِبْرَاهِيمَ ع السَّمَاوَاتُ السَّبْعُ حَتَّى نَظَرَ إِلَى مَا فَوْقَ الْعَرْشِ وَ كُشِطَ لَهُ الْأَرْضُ حَتَّى رَأَى مَا فِي الْهَوَاءِ وَ فُعِلَ بِمُحَمَّدٍ ص مِثْلَ ذَلِكَ وَ إِنِّي لَأَرَى صَاحِبِكُمْ وَ الْأئِمَّةَ مِنْ بَعْدِهِ قَدْ فُعِلَ بِهِمْ مِثْلَ ذَلِكَ.

It is narrated to us by Ahmad Bin Muhammad, from his father, from Ibn Al Mugheira, from Ibn Muskan who said,

'Abu Abdullah^{asws} said: '***And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]***. The seventh sky was scraped off for Ibrahim^{as} until he^{as} saw what was above the earth, and the earth was scraped off for him^{as} until he^{as} saw what was in the atmosphere, and what was done for Muhammad^{saww} was similar to that, as your Master^{asws} (meaning himself^{asws}) has been shown, and the Imams^{asws} to come after him^{saww}, it would be done with them^{asws} similar to that'.⁴²¹

3- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ أَبِي دَاوُدَ السَّبْيَعِيِّ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ عَنْ رَسُولِ اللَّهِ ص قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ أَشْهَدَكَ مَعِيَ سَبْعَ مَوَاطِنَ حَتَّى ذَكَرَ الْمَوْطِنَ الثَّانِي أَنَا بِي جَبْرَيْلُ فَأَسْرَى بِي إِلَى السَّمَاءِ فَقَالَ أَيْنَ أَخُوكَ فُكُلْتُ وَدَعْتُهُ خَلْفِي قَالَ فَقَالَ فَادْعِ اللَّهَ يَأْتِيكَ بِهِ

It is narrated to us by Muhammad Bin Isa, from Abu Abdullah Al Momin, from Ali Bin Hassan, from Abu Dawood Al Sabie, from Bureyda Al Aslamy,

⁴²⁰ Basaair Al Darajaat – P 2 Ch 20 H 1

⁴²¹ Basaair Al Darajaat – P 2 Ch 20 H 2

'From Rasool-Allah^{saww}. He (the narrator) said, 'Rasool-Allah^{saww} said: 'O Ali^{asws}! Allah^{azwj} Kept you^{asws} as a witness along with me^{saww} in seven places', until he^{saww} mentioned the second place: 'Jibraeel^{as} came to me^{saww} and ascended with me^{saww} to the sky. He^{as} said: 'Where is your^{saww} brother^{asws}?', I^{saww} said: 'I^{saww} left him^{asws} behind me^{saww}', He^{as} said: 'Suppliated to Allah^{azwj} to Make him^{asws} come to you^{saww}'.

قَالَ فَدَعَوْتُ فَإِذَا أَنْتَ مَعِيَ فَكُشِطَ لِي عَنِ السَّمَاوَاتِ السَّبْعِ وَالْأَرْضِينَ السَّبْعِ حَتَّى رَأَيْتُ سُكَّانَهَا وَعُمَارَهَا وَمَوْضِعَ كُلِّ مَلَكٍ مِنْهَا فَلَمْ أَرَ مِنْ ذَلِكَ شَيْئاً إِلَّا وَ قَدْ رَأَيْتُهُ كَمَا رَأَيْتُهُ.

He^{saww} said: 'I^{saww} supplicated, and there you^{asws} were with me^{saww}. The seven skies were scrapped off for me^{asws} until I^{saww} saw its dwellers and its buildings, and place of every Angel from these. I^{saww} did not see anything from that except and you^{asws} saw it just as I^{saww} saw it".⁴²²

4- مُحَمَّدُ بْنُ عَيْسَى عَنِ الرَّقِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ بَحِيِّ الْحَلْبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ هَلْ رَأَى مُحَمَّدٌ صَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ كَمَا رَأَى إِبْرَاهِيمَ قَالَ نَعَمْ وَ صَاحِبِكُمْ.

Muhammad Bin Isa, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Did Muhammad^{saww} see: **the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]**, just as Ibrahim^{as} had seen?' He^{asws} said: 'Yes, and (so did) your Master^{asws}',⁴²³

5- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ أَبِيهِ عَنِ ابْنِ مُسْتَكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع قَالَ: قُلْتُ لَهُ وَ كَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ قَالَ كَشِفَتْ لَهُ السَّمَاوَاتُ وَالْأَرْضُ حَتَّى رَأَاهَا وَ رَأَى مَا فِيهَا وَ الْعَرْشَ وَ مَنْ عَلَيْهِ

It is narrated to us by Al Hassan Bin Ali Bin Al Numan, from his father, from Ibn Muskan, from Abu Baseer,

'From one of the two (5th or 6th Imam^{asws}), he (the narrator) said, 'I said to him^{asws}, '**And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]**'. He^{asws} said: 'The skies and the earth were scrapped off (uncovered) for him^{as} and he^{as} saw these and saw what was in these, and the Throne and the one upon it'.

قَالَ قُلْتُ فَأَوَيْ مُحَمَّدٌ صَ مِثْلَ مَا أَوَيْ إِبْرَاهِيمَ ع قَالَ نَعَمْ وَ صَاحِبِكُمْ هَذَا أَيْضاً.

He (the narrator) said, 'I said, 'Was Muhammad^{saww} Given similar to what Ibrahim^{as} had been Given?' He^{asws} said: 'Yes, and this Master^{asws} of yours as well'.⁴²⁴

6- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ الْمُعْبِرَةِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ عَبْدِ الرَّحِيمِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِينَ قَالَ كُشِطَ لَهُ السَّمَاوَاتُ وَالْأَرْضُ حَتَّى رَأَاهَا وَ مَا فِيهَا وَ حَتَّى رَأَى الْعَرْشَ وَ مَنْ عَلَيْهِ وَ فُعِلَ ذَلِكَ بِرَسُولِ اللَّهِ صَ.

⁴²² Basaair Al Darajaat – P 2 Ch 20 H 3

⁴²³ Basaair Al Darajaat – P 2 Ch 20 H 4

⁴²⁴ Basaair Al Darajaat – P 2 Ch 20 H 5

It is narrated to us by Abdullah Bin Muhammad, from his father, from Ibn Al Mugheira, from Mansour Bin Hazim, from Abdul Raheem,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]**’. He^{asws} said: ‘The skies and the earth were uncovered for him^{as} until he^{as} saw these and whatever was in them, and to the extent that he^{as} saw the Throne and the one upon it, and that was done with Rasool-Allah^{sawww}’.⁴²⁵

7- وَ رَوَى عَبْدُ الرَّحِيمِ وَ فُعِلَ ذَلِكَ بِصَاحِبِكُمْ.

And it is reported by Abdul Raheem: ‘And that was done with your Master^{asws}’.⁴²⁶

8- وَ رَوَى أَبُو بَصِيرٍ وَ مَنْصُورٌ وَ لَا أَرَى صَاحِبَكُمْ إِلَّا وَ قَدْ فُعِلَ بِهِ ذَلِكَ.

And it is reported by Abu Baseer and Mansour: ‘And do not view your Master^{asws} except and that has been done with him^{asws}’.⁴²⁷

9- حَدَّثَنَا إِسْمَاعِيلُ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَيُّوبَ عَنْ أَبِي بَصِيرٍ وَ لَا أَرَى صَاحِبَكُمْ إِلَّا وَ قَدْ فُعِلَ بِهِ ذَلِكَ.

It is narrated to us by Ismail, from Safwan Bin Yahya, from Ayoub, from Abu Baseer,

‘(He^{asws} said): ‘And I^{asws} do not see your Master^{asws} except and that has been done with him^{asws}’.⁴²⁸

10- إِسْمَاعِيلُ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَيُّوبَ عَنْ أَبِي بَصِيرٍ وَ لَا أَرَى صَاحِبَكُمْ إِلَّا وَ قَدْ فُعِلَ بِهِ ذَلِكَ.

Ismail Bin Safwan Bin Yahya, from Ayoub, from Abu Baseer: ‘And do not view your Master^{asws} except and that has been done with him^{asws}’.

وَ رَوَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ هَلْ رَأَى مُحَمَّدٌ ص مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ قَالَ كُشِطَ لَهُ السَّمَاوَاتُ السَّبْعُ حَتَّى نَظَرَ إِلَى السَّمَاءِ السَّابِعَةِ وَ مَا فِيهَا وَ الْأَرْضُونَ السَّبْعَ حَتَّى نَظَرَ إِلَى الْأَرْضِينَ السَّبْعِ وَ مَنْ فِيهِنَّ وَ فُعِلَ بِمُحَمَّدٍ ص كَمَا فُعِلَ بِإِبْرَاهِيمَ وَ إِنِّي لَأَرَى صَاحِبَكُمْ قَدْ فُعِلَ بِهِ مِثْلُ ذَلِكَ.

And it is reported from Abu Abdullah^{asws}, he (the narrator) said, ‘I said, ‘Did Muhammad^{sawww} see the kingdom of the skies and the earth?’ He^{asws} said: ‘The seven skies were uncovered for him^{sawww} until he^{sawww} looked at the seven skies and whatever was in these, and the seven earths and the ones in these, and it was Done with Muhammad^{sawww} like what was done with Ibrahim^{as}, and I^{asws} see your Master^{asws}, it has been Done with him^{asws} similar to that’.⁴²⁹

⁴²⁵ Basaair Al Darajaat – P 2 Ch 20 H 6

⁴²⁶ Basaair Al Darajaat – P 2 Ch 20 H 7

⁴²⁷ Basaair Al Darajaat – P 2 Ch 20 H 8

⁴²⁸ Basaair Al Darajaat – P 2 Ch 20 H 9

⁴²⁹ Basaair Al Darajaat – P 2 Ch 20 H 10

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ أَوْ عَمْرٍو عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ بَشَّارٍ عَنْ أَبِي دَاوُدَ عَنْ بُرَيْدَةَ قَالَ: كُنْتُ جَالِسًا مَعَ رَسُولِ اللَّهِ ص وَ عَلِيٍّ ع مَعَهُ إِذْ قَالَ يَا عَلِيُّ أَلَمْ أَشْهَدَكَ مَعِي سَبْعَ مَوَاطِنَ حَتَّى دَكَرَ الْمَوْطِنَ الرَّابِعَ لَيْلَةَ الْجُمُعَةِ أُرِيتُ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ رُفِعَتْ لِي حَتَّى نَظَرْتُ إِلَى مَا فِيهَا فَاشْتَقْتُ إِلَيْكَ فَدَعَوْتُ اللَّهَ فَإِذَا أَنْتَ مَعِي فَلَمْ أَرِ مِنْ ذَلِكَ شَيْئًا إِلَّا وَ قَدْ رَأَيْتُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Bin Al Hakam, from someone else, from Sayf Bin Ameyra, from Bashar, from Abu Dawood, from Bureyda who said,

‘I was seated with Rasool-Allah^{saww} and Ali^{asws} was with him^{saww}, when he^{saww} said: ‘O Ali^{asws}! Did I^{saww} not keep you^{asws} as a witness with me^{saww} in seven places? Until he^{asws} mentioned the fourth place: ‘On the night of Friday I^{saww} saw Kingdoms of the skies and the earth. These were raised for me^{saww} until I^{saww} looked at what was in it. I^{saww} yearned for you^{asws} and supplicated to Allah^{azwj}, and there you^{asws} were with me^{saww}. So, I^{saww} did not see anything from that except and you^{asws} have seen it’⁴³⁰.

⁴³⁰ Basaair Al Darajaat – P 2 Ch 20 H 11

21 باب في الأئمة ع أنه صار إليهم جميع العلوم التي خرجت إلى الملائكة و الأنبياء و أمر العالمين

CHAPTER 21 – REGARDING THE IMAMS^{asws}, THERE HAS COME TO THEM^{asws} THE ENTIRETY OF THE KNOWLEDGE WHICH CAME OUT TO THE ANGELS, AND THE PROPHETS^{as}, AND TH AFFAIRS OF THE WORLDS

1- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ وَ أَبُو طَالِبٍ جَمِيعاً عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ عِلْماً عَامَماً وَ عِلْماً خَاصّاً فَأَمَّا الْخَاصُّ فَالَّذِي لَمْ يَطَّلِعْ عَلَيْهِ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ أَمَّا عِلْمُهُ الْعَامُّ الَّذِي اطَّلَعَتْ [أَطَّلَعَ] عَلَيْهِ الْمَلَائِكَةُ الْمُقَرَّبِينَ وَ الْأَنْبِيَاءُ الْمُرْسَلِينَ قَدْ رُفِعَ ذَلِكَ كُلُّهُ إِلَيْنَا

It is narrated to us by Muhammad Bin Abdul Hameed and Abu Talib altogether, from Hanan Bin Sadeyr,

‘From Abu Ja’far^{asws} having said: ‘For Allah^{azwj} there is general Knowledge and special Knowledge. As for the special, it is which He^{azwj} neither Notified upon it an Angel of Proximity, nor a Messenger Prophet^{as}, and as for His^{azwj} general Knowledge, it is which He^{azwj} Notified the Angles of Proximity and the Messenger Prophets^{as} upon it. All that has been raised to us^{asws},

قَدْ قَالَ أَمَا تَقْرَأُ عِنْدَهُ عِلْمَ السَّاعَةِ وَ يُتْرَلُ الْعَيْثُ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ وَ مَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ عَدَاً وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ

Then he^{asws} said: ‘Have you not read: **with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. [31:34]?**’⁴³¹

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ أَوْ عَمَّنْ رَوَاهُ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ وَ وَهَيْبٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ مَكْنُونٌ مَخْتُونٌ لَا يَعْلَمُهُ إِلَّا هُوَ مِنْ ذَلِكَ يَكُونُ الْبَدَاءُ وَ عِلْمٌ عَلَّمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ وَ أَنْبِيَآءُهُ وَ نَحْنُ نَعْلَمُهُ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, or from the one who reported it, from Ibn Abu Umeyr, from Ja’far Bin usman, from Sama’at, from Abu baser, and Wuheyb, from Abu baser,

‘From Abu Abdullah^{asws} having said: ‘For Allah^{azwj} there are two (types of) Knowledge. A Knowledge hidden, treasured, none know it except He^{azwj}. From that, the Change of Decision occurs; and there is a Knowledge He^{azwj} Teaches His^{azwj} Angels and His^{azwj} Rasools^{as}, and His^{azwj} Prophets^{as}, and we^{asws} know it’⁴³².

3- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ضُرَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ مَبْدُولٌ وَ عِلْمٌ مَكْنُونٌ فَأَمَّا الْمَبْدُولُ فَإِنَّهُ لَيْسَ مِنْ شَيْءٍ يَعْلَمُهُ الْمَلَائِكَةُ وَ الرُّسُلُ إِلَّا وَ نَحْنُ نَعْلَمُهُ وَ أَمَّا الْمَكْنُونُ فَهُوَ الَّذِي عِنْدَهُ فِي أُمِّ الْكِتَابِ إِذَا خَرَجَ نَقْدًا.

It is narrated to us by Muhammad Bin Ismail, from Ali Bin Al Hakam, from Zureys,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘For Allah^{azwj} there are two (types of) Knowledge – a Knowledge Granted and a Knowledge Withheld. As for the

⁴³¹ Basaair Al Darajaat – P 2 Ch 21 H 1

⁴³² Basaair Al Darajaat – P 2 Ch 21 H 2

Granted, there is nothing from it He^{azwj} has Notified the Angels and the Rasools^{as} except and we^{asws} know it; and as for the Withheld, it is which is with Him^{azwj} in the Mother of the Book. When it emerges, it is implemented”⁴³³.

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِنَبِيِّهِ
فَقَوْلَ عَنْهُمْ فَمَا أَنْتَ بِمَلَكٍ أَرَادَ أَنْ يُعَذِّبَ أَهْلَ الْأَرْضِ ثُمَّ بَدَأَ لِلَّهِ فَتَزَلَّتِ الرَّحْمَةُ فَقَالَ دَكَّرَ يَا مُحَمَّدُ فَإِنَّ الدَّكْرَى تُنْفَعُ الْمُؤْمِنِينَ

It is narrated to me by Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Ibn Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and Exalted Said to His^{azwj} Prophet^{saww}: **So turn away from them, for you are not with a blame [51:54].** Allah^{azwj} Intended to Punish the inhabitants of the Earth, then Allah^{azwj} Adopted a more kind Approach and Sent down the Mercy, therefore He^{azwj} Said: **And continue to remind – O Muhammad^{saww}, for surely the Zikr benefits the Momineen [51:55].**

فَرَجَعْتُ مِنْ قَابِلٍ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنِّي حَدَّثْتُ أَصْحَابَنَا فَقَالُوا بَدَأَ لِلَّهِ مَا لَمْ يَكُنْ فِي عِلْمِهِ

I returned to the subject. I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}, I narrated to our companions, they said, ‘It seems that it was not in Allah^{azwj}’s Knowledge’.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ عِنْدَهُ لَمْ يُطْلَعْ عَلَيْهِ أَحَدٌ مِنْ خَلْقِهِ وَ عِلْمٌ نَبَذَهُ إِلَى مَلَائِكَتِهِ وَ رُسُلِهِ فَمَا نَبَذَهُ إِلَى مَلَائِكَتِهِ وَ رُسُلِهِ فَقَدِ
انْتَهَى إِلَيْنَا.

He (the narrator) said, ‘Abu Abdullah^{asws} said: ‘The Knowledge of Allah^{azwj} is of two types – a Knowledge which is with Him^{azwj} and none from the creation gets it, and a knowledge He^{azwj} has Given to His^{azwj} Angels and His^{azwj} Rasools^{as}. He^{azwj} did not Give it to them but it reached to us^{asws}’⁴³⁴.

5- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ عِلْمًا لَا يَعْلَمُهُ غَيْرُهُ
وَ عِلْمًا قَدْ أَعْلَمَهُ مَلَائِكَتُهُ وَ أَنْبِيَآءُهُ وَ رُسُلُهُ فَتَحْنُ نَعْلَمُهُ ثُمَّ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ.

It is narrated to us by Yaqoub Bin Yazeed and Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Fuzeyl Bin Yasaar,

‘From Abu Ja’far^{asws} having said: ‘For Allah^{azwj} there is a Knowledge He^{azwj} does not Teach to anyone else, and a Knowledge He^{azwj} has Taught to His^{azwj} Angels, and His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, so we^{asws} know it’. Then he^{asws} gestured to his^{asws} chest”⁴³⁵.

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرِ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ لِلَّهِ عِلْمًا لَا يَعْلَمُهُ إِلَّا هُوَ وَ عِلْمًا تَعْلَمُهُ الْمَلَائِكَةُ
الْمُقَرَّبُونَ وَ الْأَنْبِيَآءُ الْمُرْسَلُونَ فَمَا كَانَ مِنْ عِلْمٍ تَعْلَمُهُ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ أَنْبِيَآؤُهُ الْمُرْسَلُونَ فَتَحْنُ نَعْلَمُهُ.

⁴³³ Basaair Al Darajaat – P 2 Ch 21 H 3

⁴³⁴ Basaair Al Darajaat – P 2 Ch 21 H 4

⁴³⁵ Basaair Al Darajaat – P 2 Ch 21 H 5

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Jabir who said,

‘For Allah^{azwj} there is a Knowledge none knows it except He^{azwj}, and a Knowledge He^{azwj} Taught it to the Angels of Proximity and the Messenger Prophets^{as}. So, whatever was from the Knowledge He^{azwj} Taught the Angels of Proximity, and His^{azwj} Messenger Prophets^{as}, so we^{asws} know it’.⁴³⁶

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمًا لَا يَعْلَمُهُ إِلَّا هُوَ وَ لَهُ عِلْمٌ يَعْلَمُهُ مَلَائِكَتُهُ وَ أَنْبِيَآؤُهُ وَ رُسُلُهُ فَتَنَحَّنُ نَعْلَمُهُ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Al Hajal, from Sa'alba, from Abdullah Bin Hilal,

‘From Abu Abdullah^{asws} having said: ‘For Allah^{azwj} there is a Knowledge none knows except He^{azwj}, and for Him^{azwj} there is a Knowledge He^{azwj} Teaches His^{azwj} Angels and His^{azwj} Prophets^{as}, so we^{asws} know it’.⁴³⁷

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ بَشِيرِ الدَّهَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِلَّهِ عِلْمًا لَا يَعْلَمُهُ أَحَدٌ غَيْرُهُ وَ عِلْمًا قَدْ عَلِمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَتَنَحَّنُ نَعْلَمُهُ.

It is narrated to us by Ibrahim Bin hashim, from Yahya Bin Abu Imran, from Yunus, from Bashir Al Dahhan who said,

‘I heard Abu Abdullah^{asws} saying: ‘For Allah^{azwj} there is a Knowledge no one knows apart from Him^{azwj}, and a Knowledge He^{azwj} has Taught it to His^{azwj} Angels and His^{azwj} Rasools^{as}, so we^{asws} know it’.⁴³⁸

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ اسْتَأْتَرَ بِهِ فِي عَمِيهِ فَلَمْ يُطْلِعْ عَلَيْهِ نَبِيًّا مِنْ أَنْبِيَآئِهِ وَ لَا مَلَكًا مِنْ مَلَائِكَتِهِ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ يُنَزِّلُ الْغَيْثَ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ وَ مَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud, from Al Asbagh in Nubata who said,

‘I heard Amir Al-Momineen^{asws} say: ‘The Knowledge of Allah^{azwj} is of two (types) – a Knowledge by which He^{azwj} Accounts for the hidden. He^{azwj} did not Grant it to any Prophet^{as} from the Prophets^{as}, or any Angel from the Angels, and these are the Words of Allah^{azwj} the Exalted: ***Surely Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die [31:34].***

⁴³⁶ Basaair Al Darajaat – P 2 Ch 21 H 6

⁴³⁷ Basaair Al Darajaat – P 2 Ch 21 H 7

⁴³⁸ Basaair Al Darajaat – P 2 Ch 21 H 8

وَلَهُ عِلْمٌ قَدْ أَطَّلَعَ عَلَيْهِ مَلَائِكَتُهُ فَمَا أَطَّلَعَ عَلَيْهِ مُحَمَّدًا وَآلَهُ وَ مَا أَطَّلَعَ عَلَيْهِ مُحَمَّدًا وَ آلَهُ فَقَدْ أَطَّلَعَنِي عَلَيْهِ يَعْلَمُهُ الْكَبِيرُ مِنَّا وَ الصَّغِيرُ إِلَى أَنْ تَقُومَ السَّاعَةُ.

And He^{azwj} Has a Knowledge which He^{azwj} has Announced it to His^{azwj} Angels. Whatever He^{azwj} Announced it to His^{azwj} Angels, He^{azwj} Announced it to Muhammad^{saww} and his^{saww} Progeny^{asws}, and whatever that was Announced to Muhammad^{saww} and his^{saww} Progeny^{asws} was Announced to me^{asws}, the large and the small from it, up to the Establishment of the Hour (Day of Judgment)”⁴³⁹.

10- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤَيْدِ الْقَلَاءِ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ لَا يَعْلَمُهُ إِلَّا هُوَ وَ عِلْمٌ يَعْلَمُهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَمَا عَلِمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَتَنَحْنُ نَعْلَمُهُ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Suweyd Al Qala'a, from Abu Ayoub, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘For Allah^{azwj} there are two (types of) Knowledge – a knowledge none knows except He^{azwj}, and a Knowledge He^{azwj} Taught it to His^{azwj} Angels, and His^{azwj} Rasools^{as}. So, whatever He^{azwj} Taught His^{azwj} Angels and His^{azwj} Rasools^{as}, so we^{asws} know it’⁴⁴⁰.

11- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَامِرٍ عَنِ الرَّبِيعِ بْنِ أَبِي الْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ ضُرَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمًا مَبْدُولًا وَ عِلْمًا مَكْشُوفًا فَأَمَّا الْمَبْدُولُ فَإِنَّهُ لَيْسَ مِنْ شَيْءٍ تَعْلَمُهُ الْمَلَائِكَةُ وَ الرُّسُلُ إِلَّا نَحْنُ نَعْلَمُهُ فَأَمَّا الْمَكْشُوفُ فَهُوَ الَّذِي عِنْدَ اللَّهِ فِي أُمَّ الْكِتَابِ.

It is narrated to us by Abdullah Bin Aamir, from Al Rabie Bin Abu Al Khattab, from Ja'far Bin Bashir, from Zureys,

‘From Abu Ja'far^{asws} having said: ‘For Allah^{azwj} there are two (types of) Knowledge – a Knowledge Given out and a Knowledge Withheld. As for the (Knowledge) Given out, there isn't anything from it He^{azwj} Taught His^{azwj} Angels and the Messengers^{as} except we^{asws} know it. As for the Withheld Knowledge, it is which is with Allah^{azwj} in the Mother of the Book’⁴⁴¹.

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ حَنَانِ الْكِنْدِيِّ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ عِلْمًا خَاصًّا وَ عِلْمًا عَامًّا فَأَمَّا عِلْمُهُ الْخَاصُّ فَالَّذِي لَمْ يَطَّلِعْ عَلَيْهِ مَلَائِكَتُهُ الْمُقَرَّبُونَ وَ أَنْبِيَائُهُ الْمُرْسَلُونَ وَ أَمَّا عِلْمُهُ الْعَامُّ فَهُوَ الَّذِي أَطَّلَعَ عَلَيْهِ مَلَائِكَتُهُ الْمُقَرَّبُونَ وَ أَنْبِيَائُهُ الْمُرْسَلُونَ فَقَدْ وَقَعَ عَلَيْنَا مِنْ رُسُولِ اللَّهِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Hanan Al Kindy, from his father,

‘From Abu Ja'far^{asws} having said: ‘For Allah^{azwj} there is a special Knowledge and a general Knowledge. As for His^{azwj} special Knowledge, it is which He^{azwj} did not Notify any Angel of Proximity and His^{azwj} Messenger Prophets^{as}, and as for His^{azwj} general Knowledge, it is which

⁴³⁹ Basaair Al Darajaat – P 2 Ch 21 H 9

⁴⁴⁰ Basaair Al Darajaat – P 2 Ch 21 H 10

⁴⁴¹ Basaair Al Darajaat – P 2 Ch 21 H 11

He^{azwj} did Notify His^{azwj} Knowledge of Proximity and His^{azwj} Messenger Prophets^{as}, so it has fallen upon us^{asws} from Rasool-Allah^{sawww}, 442

13- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمًا يَعْلَمُهُ مَلَائِكَتُهُ وَ أَنْبِيَآءُهُ وَ رُسُلُهُ فَتَنَحْنُ نَعْلَمُهُ وَ عِلْمًا لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنْ خَلْقِ اللَّهِ.

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from usman Bin Isa, from Sama'at,

'Abu Abdullah^{asws} having said: 'For Allah^{azwj} there is a Knowledge He^{azwj} Taught His^{azwj} Angels and His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}, and a Knowledge He^{azwj} did not Notify anyone from the Creatures of Allah^{azwj} upon it'. 443

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ حَمَّادٍ عَنْ رَبِيعٍ عَنِ الْفُضَيْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ يَعْلَمُهُ مَلَائِكَتُهُ وَ رُسُلُهُ وَ عِلْمٌ عِنْدَهُ لَا يَعْلَمُهُ إِلَّا هُوَ فَمَا كَانَتْ الْمَلَائِكَةُ وَ الرُّسُلُ تَعْلَمُهُ فَتَنَحْنُ نَعْلَمُهُ أَوْ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Hammad, from Rabie, from Al Fuzeyl,

'From Abu Abdullah^{asws} having said: 'For Allah^{azwj} there are two (types of) Knowledge – a Knowledge He^{azwj} Taught His^{azwj} Angels, and His^{azwj} Rasools^{as}, and a Knowledge with Him^{azwj} none knows except He^{azwj}. So, whatever the Angels and the Rasools^{as} learnt, we^{asws} know it, or whatever Allah^{azwj} so Desires from that'. 444

15- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ أَوْ غَيْرِهِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلْبِيِّ عَنْ زَيْدِ بْنِ مَعْدِلِ التُّمَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ عِلْمًا لَا يَعْلَمُهُ غَيْرُهُ وَ عِلْمًا يَعْلَمُهُ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ أَنْبِيَآؤُهُ الْمُرْسَلُونَ وَ نَحْنُ نَعْلَمُهُ.

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, or someone else from Ahmad Bin Umar Al Halby, from Zayd Bin ma'dal Al Numeiry, from Abdullah Bin Sinan,

'From Abu Ja'far^{asws} having said: 'For Allah^{azwj} there is a (type of) Knowledge He^{azwj} did not Teach it to others, and a (type of) Knowledge He^{azwj} did Teach it to the Angels of Proximity and His^{azwj} Messenger Prophets^{as}, but we^{asws} know it'. 445

16- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ رَبِيعٍ عَنْ عَبْدِ اللَّهِ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمًا يَعْلَمُهُ مَلَائِكَتُهُ وَ أَنْبِيَآؤُهُ وَ رُسُلُهُ أَلَا وَ نَحْنُ نَعْلَمُهُ وَ لِلَّهِ عِلْمٌ لَا يَعْلَمُهُ مَلَائِكَتُهُ وَ أَنْبِيَآؤُهُ وَ رُسُلُهُ.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Rabie, from Abdullah, from Al Fuzeyl Bin Yassar,

'From Abu Abdullah^{asws} having said: 'For Allah^{azwj} there is a (type of) Knowledge He^{azwj} Taught it to His^{azwj} Angels and His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}, and we^{asws} know it; and

442 Basaair Al Darajaat – P 2 Ch 21 H 12

443 Basaair Al Darajaat – P 2 Ch 21 H 13

444 Basaair Al Darajaat – P 2 Ch 21 H 14

445 Basaair Al Darajaat – P 2 Ch 21 H 15

for Allah^{azwj} there is a (type of) Knowledge He^{azwj} did not Teach it to His^{azwj} Angels, and His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}.⁴⁴⁶

17- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الرَّبِيعِيِّ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ تَعَلَّمَهُ مَلَائِكَتُهُ وَرُسُلُهُ وَ عِلْمٌ لَا يَعْلَمُهُ غَيْرُهُ فَمَا كَانَ بِنَاءً يَعْلَمُهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَنَحْنُ نَعْلَمُهُ وَ مَا خَرَجَ مِنَ الْعِلْمِ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ فَإِلَيْنَا يَخْرُجُ.

It is narrated to us by Ibrahim Bin Hashim, from Al Barqy, raising it, said,

‘Abu Abdullah^{asws} said: ‘For Allah^{azwj} there are two (types of) Knowledge – a Knowledge He^{azwj} Taught His^{azwj} Angels, and His^{azwj} Rasools^{as}, and a Knowledge He^{azwj} none knows apart from Him^{azwj}. So, whatever was from what He^{azwj} Taught His^{azwj} Angels, and His^{azwj} Rasools^{as}, so we^{asws} know it, and whatever emerges from the Knowledge which none know apart from Him^{azwj}, it comes out to us^{asws}.⁴⁴⁷

18- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الرَّبِيعِيِّ عَنِ الرَّبِيعِ الْكَاتِبِ عَنِ جَعْفَرِ بْنِ بَشِيرٍ قَالَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ مُبْدُولٌ وَ عِلْمٌ مَكْنُونٌ فَأَمَّا الْمُبْدُولُ فَإِنَّهُ لَيْسَ مِنْ شَيْءٍ تَعَلَّمَهُ الْمَلَائِكَةُ وَ الرُّسُلُ إِلَّا نَحْنُ نَعْلَمُهُ وَ أَمَّا الْمَكْنُونُ فَهُوَ الَّذِي عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي أُمَّ الْكِتَابِ إِذَا خَرَجَ نَقَدًا.

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Al Rabie the scribe, from Ja’far Bin Bashir who said,

‘I heard Abu Ja’far^{asws} saying: ‘For Allah^{azwj} there are two (types of) Knowledge – a Knowledge Given out, and a Knowledge Withheld. As for the Given out, there isn’t anything He^{azwj} Taught it to the Angels, and the Messengers^{as}, except an we^{asws} know it; and as for the Withheld, it is which is with Allah^{azwj} Blessed and Exalted in the Mother of the Book. When it emerges it will be implemented’.⁴⁴⁸

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ رِثَابٍ عَنِ سَدِيدِ بْنِ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَعْيَنَ يَسْأَلُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى بَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ قَالَ أَبُو جَعْفَرٍ ع إِنَّ اللَّهَ ابْتَدَعَ الْأَشْيَاءَ كُلَّهَا عَلَى غَيْرِ مِثَالٍ كَانَ وَ ابْتَدَعَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَمْ يَكُنْ قَبْلَهُنَّ سَمَاوَاتٌ وَ لَا أَرْضُونَ أَوْ مَا تَسْمَعُ لِقَوْلِهِ تَعَالَى وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Sadeyr who said,

‘I heard Humran Bin Ayn asking Abu Ja’far^{asws} about Words of Allah^{azwj} Blessed and Exalted: **Originator of the skies and the earth [2:117]**. ‘Abu Ja’far^{asws} said: ‘The beginning of all things for which there were no examples for from before, and the beginning of the skies and the

⁴⁴⁶ Basaair Al Darajaat – P 2 Ch 21 H 16

⁴⁴⁷ Basaair Al Darajaat – P 2 Ch 21 H 17

⁴⁴⁸ Basaair Al Darajaat – P 2 Ch 21 H 18

earth, and there were no skies and the earths before. Have you not heard the Words of the Exalted: **And His Throne was upon the water [11:7]?**'

فَقَالَ لَهُ حُمْرَانُ بْنُ أَعْيَنٍ أَرَأَيْتَ قَوْلَهُ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

Humran Bin Ayn said to him^{asws}, 'What is your^{asws} view of His^{azwj} Words: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26]?**'

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع إِلاَّ مَنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْئَلُكَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا وَ كَانَ وَ اللَّهُ مُحَمَّدٌ ص مِّنْ ارْتِضَائِهِ وَ أَمَّا قَوْلُهُ عَالِمُ الْغَيْبِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَالِمٌ بِمَا غَابَ عَنْ خَلْقِهِ بِمَا يُعَدُّرُ مِنْ شَيْءٍ وَ يُفْضِيهِ فِي عِلْمِهِ

Abu Ja'far^{asws} said: **'Except one He Chooses from a Rasool [72:27].** And it was so, by Allah^{azwj}, Muhammad^{sawww} was from the ones He^{azwj} Chose. And as for His^{azwj} Words **[72:26] The Knower of the unseen!** So Allah^{azwj} Mighty and Majestic is a Knower of whatever is unseen from His^{azwj} creatures with regards to whatever He^{azwj} Determines from something and Ordains it in His^{azwj} Knowledge before He^{azwj} Creates it with what He^{azwj} had Pre-determined of anything and Decreed it in His^{azwj} Knowledge'.

فَذَلِكَ يَا حُمْرَانُ عِلْمٌ مَّقْهُوفٌ عِنْدَهُ إِلَيْهِ فِيهِ الْمَشِيئَةُ فَيُفْضِيهِ إِذَا أَرَادَ وَ يَبْدُو لَهُ فِيهِ فَلَا يُفْضِيهِ

So that, O Humran, is a Knowledge Paused in His^{azwj} Presence. To it, with regards to it, is the Desire. So He^{azwj} Ordains it whenever He^{azwj} Intends and Originates for it regarding it, and He^{azwj} Changes His^{azwj} Decision for it with regards to it, and it is not Ordained.

فَأَمَّا الْعِلْمُ الَّذِي يُعَدُّرُهُ اللَّهُ وَ يُفْضِيهِ وَ يُفْضِيهِ فَهُوَ الْعِلْمُ الَّذِي انْتَهَى إِلَى رَسُولِ اللَّهِ ص ثُمَّ إِلَيْنَا.

As for the knowledge which Allah^{azwj} Mighty and Majestic Determines, so He^{azwj} Ordains it, and Accomplishes it. Thus, it is the Knowledge which ended up to Rasool-Allah^{sawww}, then to us^{asws}.

وَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ بِهَذَا الْإِسْنَادِ وَ زَادَ فِيهِ فَمَا يُعَدُّرُ مِنْ شَيْءٍ وَ يُفْضِيهِ فِي عِلْمِهِ أَنْ يَخْلُقَهُ وَ قَبْلَ أَنْ يُفْضِيَهُ إِلَى مَلَائِكَتِهِ فَذَلِكَ يَا حُمْرَانُ عِلْمٌ مَّقْهُوفٌ عِنْدَهُ غَيْرُ مَقْضِيٍّ لَا يَعْلَمُهُ غَيْرُهُ إِلَيْهِ فِيهِ الْمَشِيئَةُ فَيُفْضِيهِ إِذَا أَرَادَ وَ يَبْدُو لَهُ فِيهِ فَلَا يُفْضِيهِ فَأَمَّا الْعِلْمُ الَّذِي يُعَدُّرُهُ اللَّهُ وَ يُفْضِيهِ فَهُوَ الْعِلْمُ الَّذِي انْتَهَى إِلَى رَسُولِ اللَّهِ ص ثُمَّ إِلَيْنَا.

And it is narrated to us by Abdullah Bin Muhammad, from Ibn Mahboub, by this chain, and there is an increase in it: 'So He^{azwj} does not Pre-determine anything and He^{azwj} had Decreed it in His^{azwj} Knowledge that He^{azwj} will Create it, and before He^{azwj} Implements it to His^{azwj} Knowledge. O Humran, that is Knowledge Withheld with Him^{azwj}, no one knows it apart from Him. In it is the Desire, so He^{azwj} Decrees it when He^{azwj} Wants and there could be Change of Decision for Him^{azwj} in it, so He^{azwj} does not Decree it. As for the knowledge which Allah^{azwj} Pre-determines it and Decrees is, it is the knowledge which ended up to Rasool-Allah^{sawww}, then to us^{asws}.' 449

2- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ بِحَدِّ الْإِسْنَادِ وَ زَادَهُ [زَادَ] فِيهِ فَمَا يُقَدَّرُ مِنْ شَيْءٍ وَ يَقْضِيهِ فِي عِلْمِهِ أَنْ يَخْلُقَهُ وَ قَبْلَ أَنْ يَقْضِيَهُ فِي عِلْمِهِ أَنْ يَخْلُقَهُ وَ قَبْلَ أَنْ يَقْضِيَهُ إِلَى مَلَائِكَتِهِ وَ ذَلِكَ يَا حُمْرَانُ عِلْمٌ مُقَدَّمٌ مَوْقُوفٌ عِنْدَهُ عَيْرٌ مَقْتَضِي [مَقْضِي] لَا يَعْلَمُهُ عَيْرُهُ إِلَيْهِ فِيهِ الْمَشِيئَةُ فَيَقْضِيهِ إِذَا أَرَادَ إِلَى آخِرِ الْحَدِيثِ.

It is narrated to us by Abdullah Bin Muhammad, from Al Hassan Bin Mahboub, by this chain – And there is an increase in it: -

‘Whatever He^{azwj} Pre-determines of anything and Decrees it in His^{azwj} Knowledge that He^{azwj} will Create it, and before He^{azwj} Decrees it in His^{azwj} Knowledge that He^{azwj} will Create it, and before He^{azwj} Decrees it to His^{azwj} Angels, and that, O Humran, is preceding Knowledge, paused with Him^{azwj}, undecreed. No one else Knows it. In it is the Desire. So, He^{azwj} Decrees it whenever He^{azwj} Wants’ – up to the end of the Hadeeth”.

تم الجزء الثاني من الكتاب و يتلوه الجزء الثالث إن شاء الله تعالى

The second part of the book is complete and will be followed by the third part, if Allah^{azwj} so Desires.

PART THREE

1 باب في الأئمة ع أنهم ورثوا علم آدم و جميع العلماء

CHAPTER 1 – REGARDING THE IMAMS^{asws} – THEY^{asws} INHERITED KNOWLEDGE OF ADAM^{as} AND THE ENTIRETY OF THE SCHOLARS

1- حَدَّثَنَا أَبُو الْقَاسِمِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ قَالَ حَدَّثَنِي يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ رِئِيعِ بْنِ عَبْدِ اللَّهِ بْنِ الْجَارُودِ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعِلْمَ الَّذِي هَبَطَ مَعَ آدَمَ لَمْ يُرْفَعْ وَإِنَّ الْعِلْمَ يُتَوَارَثُ وَ مَا يَمُوتُ مِنْهَا عَالِمٌ حَتَّى يُخْلِفَهُ مِنْ أَهْلِهِ مَنْ يَعْلَمُ عِلْمَهُ أَوْ مَا شَاءَ اللَّهُ.

It is narrated to us by Abu Al Qasim who said, 'It is narrated to us by Muhammad Bin Yahya Al Attar who said, 'It is narrated to us by Muhammad Bin Al Husayn Al Saffar who said, 'It is narrated to me by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Rabie, from Abdullah Bin Al Jaroud, from Al Fuzeyl Bin Yasaar who said,

'I heard Abu Abdullah^{asws} saying: 'The knowledge which came down with Adam, was not raised, and that the knowledge is inherited, and no scholar from us^{asws} passes away until he^{asws} leaves behind from his^{asws} family, one who knows his^{asws} knowledge, or whatever Allah^{azwj} so Desires".⁴⁵⁰

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ فَضَيْلِ بْنِ أَبِي جَعْفَرٍ ع قَالَ: كَانَتْ فِي عَلِيٍّ ع سِنَّةٌ أَلْفِ نَبِيٍّ

It is narrated to us by Muhammad Bin Al Husayn, from Al Bazanty, form Hammad Bin Usman, from Fuzeyl,

'From Abu Ja'far^{asws} having said: 'In Ali^{asws} there were Sunnahs of a thousand Prophets^{as}.

وَ قَالَ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ مَا مَاتَ عَالِمٌ فَدَهَبَ عِلْمُهُ وَ إِنَّ الْعِلْمَ لَيُتَوَارَثُ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ عَالِمٍ.

And he^{asws} said: 'The knowledge which descended with Adam^{as} was not raised, and no scholar^{asws} passes away and his^{asws} knowledge goes away, and that the knowledge gets inherited. The earth cannot remain without a scholar^{asws}.⁴⁵¹

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ حَمَّادِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ - النَّبِيُّ ص وَرِثَ عِلْمَ النَّبِيِّينَ كُلِّهِمْ قَالَ لِي نَعَمْ قُلْتُ مِنْ لَدُنْ آدَمَ إِلَى أَنْ انْتَهَى إِلَى نَفْسِهِ قَالَ نَعَمْ وَرِثَهُمُ النَّبِيُّونَ وَ مَا كَانَ فِي آبَائِهِمْ مِنَ النَّبِيِّينَ وَ الْعُلَمَاءِ

It is narrated to us by Muhammad Bin Al Hassan, from Hammad, from Ibrahim Bin Abdul Hameed, from his father,

⁴⁵⁰ Basaair Al Darajaat – P 3 Ch 1 H 1

⁴⁵¹ Basaair Al Darajaat – P 3 Ch 1 H 2

'From Abu Al-Hassan^{asws} the 1st, he (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! The Prophet^{saww} inherited the knowledge of Prophets^{as}, all of them^{asws}? He^{asws} said: 'Yes'. He^{asws} said: 'From Adam^{as} until ending to himself^{saww}? He^{asws} said: 'Yes, he^{saww} inherited them^{saww} and whatever was from their^{as} fathers^{as}, of the Prophet-hood and the knowledge'.

قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ كَانَ مُحَمَّدٌ صَ أَعْلَمَ مِنْهُ

He^{asws} said: 'Allah^{azwj} did not Send any Prophet^{as} except and Muhammad^{saww} was more knowledgeable than him^{asws}.

قَالَ قُلْتُ إِنَّ عَيْسَى ابْنَ مَرْيَمَ عَ كَانَ يُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ قَالَ صَدَقْتَ وَ سُلَيْمَانُ بْنُ دَاوُدَ كَانَ يَفْهَمُ كَلَامَ الطَّيْرِ قَالَ وَ كَانَ رَسُولُ اللَّهِ صَ يُغْدِرُ عَلَى هَذِهِ الْمَنَازِلِ فَقَالَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ لِهَذِهِ حَيْثُ فَقَدَهُ وَ شَكَ فِي أَمْرِهِ مَا لِي لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ

He (the narrator) said, I said, 'Isa^{as} Bin Maryam^{as} used to revive the dead by the Permission of Allah^{azwj}. He^{asws} said: 'You speak the truth'. I said, 'Suleiman^{as} Bin Dawood^{as} used to understand the speech of the birds'. He^{asws} said: 'And Rasool-Allah^{saww} had the power over all these. Suleiman^{as} Bin Dawood^{as} said to the Hoopoe bird when he^{as} was on the verge of losing his^{as} command: ***What is the matter I cannot see the hoopoe, or was it from the absentees? [27:20].***

وَ كَانَتْ الْمَرْدَّةُ وَ الرِّيحُ وَ النَّمْلُ وَ الْإِنْسُ وَ الْجِنُّ وَ الشَّيَاطِينُ لَهُ طَائِعِينَ وَ غَضِبَ عَلَيْهِ فَقَالَ لَأَعَذَّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ

And the soft winds, and the turbulent winds, and the ants, and the humans, and the Jinn, and the devils were obedient to him^{as}. And (he) was angry with it (the hoopoe), and he^{as} said: ***I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation' (for its absence) [27:21].***

وَ إِنَّمَا غَضِبَ عَلَيْهِ لِأَنَّهُ كَانَ يَدُلُّهُ عَلَى الْمَاءِ فَهَذَا وَ هُوَ طَيْرٌ قَدْ أُعْطِيَ مَا لَمْ يُعْطَ سُلَيْمَانَ وَ إِنَّمَا أَرَادَهُ لِيَدُلَّهُ عَلَى الْمَاءِ فَهَذَا لَمْ يُعْطَ سُلَيْمَانَ وَ كَانَتْ الْمَرْدَّةُ لَهُ طَائِعِينَ وَ لَمْ يَكُنْ يَعْرِفُ الْمَاءَ تَحْتَ الْهَوَاءِ وَ كَانَتْ الطَّيْرِ تَعْرِفُهُ

He^{as} was angry with it because it was a guide for him^{as} over the water, and this one, and it was a bird, it was given that which was not given to Suleyman^{as} and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him^{as}, and it was not for them to understand the water underneath the air, and it was the bird which understood it'.

إِنَّ اللَّهَ يُثَوِّلُ فِي كِتَابِهِ وَ لَوْ أَنَّ قُرْآنًا سِيرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى فَقَدْ وَرِثْنَا نَحْنُ هَذَا الْقُرْآنَ فَعِنْدَنَا مَا تُسِيرُ بِهِ الْجِبَالُ وَ تُقَطِّعُ بِهِ الْبُلْدَانَ وَ يُحْيِي بِهِ الْمَوْتَى بِإِذْنِ اللَّهِ وَ نَحْنُ نَعْرِفُ مَا تَحْتَ الْهَوَاءِ وَ إِنَّ كَانَ فِي كِتَابِ اللَّهِ لآيَاتٌ مَا يُرَادُ بِهَا أَمْرٌ مِنَ الْأُمُورِ الَّتِي أُعْطَاهَا اللَّهُ الْمَاضِينَ النَّبِيِّينَ وَ الْمُرْسَلِينَ إِلَّا وَ قَدْ جَعَلَهُ اللَّهُ ذَلِكَ كَلِمَةً لَنَا فِي أَمِّ الْكِتَابِ

Allah^{azwj} has Said in His^{azwj} Book: ***And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it [13:31].*** We^{asws} have inherited this Quran and in it is what one can cut off the mountains

with and cut off the countries with, and revive with it the dead by the Permission of Allah^{azwj}, and we^{asws} are aware of the water under the air, and in the Book of Allah^{azwj} are Verses with which he^{saww} could command anything by it that Allah^{azwj} had Given to the Prophet^{as} and the Rasools^{as} before but Allah^{azwj} has Made all of that to be for us^{asws} in the Mother of the Book.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ مَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَ الْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ثُمَّ قَالَ حَلَّ وَ عَزَّ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَنَحْنُ الَّذِينَ اصْطَفَيْنَا اللَّهُ فَقَدْ وَرِثْنَا عِلْمَ هَذَا الْقُرْآنِ الَّذِي فِيهِ بَيِّنَاتٌ كُلُّ شَيْءٍ.

Allah^{azwj} Blessed and Exalted Says in His^{azwj} Book: **And there is nothing hidden in the sky and the earth except it is in a Clarifying Book [27:75].** Then the Mighty and Majestic Said: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32].** So, we^{asws} are the ones Chosen by Allah^{azwj} and Made to inherit this knowledge of the Quran in which is the explanation of all things”.⁴⁵²

4- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعِلْمَ الَّذِي لَمْ يَنْزَلْ مَعَ آدَمَ لَمْ يُرْفَعْ وَ الْعِلْمُ يُتَوَارَثُ وَ كَانَ عَلِيٌّ ع عَالِمٌ هَذِهِ الْأُمَّةِ وَ إِنَّهُ لَنْ يَهْلِكَ مِمَّا عَالِمٌ إِلَّا خَلْفَهُ مِنْ أَهْلِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

It is narrated to us by Ibn Marouf, from Hammad Bin Isa, from Hareyz, from Zurara,

From Abu Ja'far^{asws} having said: ‘The knowledge which did not cease to be with Adam^{as}, was not raised. The knowledge gets inherited, and Ali^{asws} was a scholar of his community, and surely a scholar from us^{asws} will never be destroyed (pass away) except he^{asws} leaves behind one^{asws} from his^{asws} family who knows similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires”.⁴⁵³

5- حَدَّثَنَا الْعَبَّاسُ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ مِثْلَهُ.

It is narrated to us by Al Abbas, from Hammad Bin Isa, from Hareyz, from Fuzeyl Bin Yassar,

‘From Abu Ja'far^{asws} – similar to it’”.⁴⁵⁴

6- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ فَضَيْلِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ عَلَى خَالِهِ وَ لَيْسَ بِمَضِيٍّ مِمَّا عَالِمٌ إِلَّا خَلْفَهُ مَنْ يَعْلَمُ عِلْمَهُ كَانَ عَلِيٌّ ع عَالِمٌ هَذِهِ الْأُمَّةِ.

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Fazala, from Muhammad Bin Al Qasim, from his father, from Fuzeyl who said,

‘I heard Abu Ja'far^{asws} saying: ‘The knowledge which descended with Adam^{as}, is upon its state, and no scholar from us^{asws} passes away except he^{asws} leaves behind one^{asws} from his^{asws} family who knows his^{asws} knowledge. Ali^{asws} was a scholar of this community’”.⁴⁵⁵

⁴⁵² Basaair Al Darajaat – P 3 Ch 1 H 3

⁴⁵³ Basaair Al Darajaat – P 3 Ch 1 H 4

⁴⁵⁴ Basaair Al Darajaat – P 3 Ch 1 H 5

⁴⁵⁵ Basaair Al Darajaat – P 3 Ch 1 H 6

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنْ عُمَرَ بْنِ أَبَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الْعِلْمُ الَّذِي نَزَلَ مَعَ آدَمَ مَا يُرْفَعُ وَ مَا مَاتَ عَالِمٌ فَدَهَبَ عِلْمُهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Umar Bin Aban who said,

‘I heard Abu Ja’far^{asws} saying: ‘The knowledge which descended with Adam^{as} was not raised, and a scholar passes away but his^{asws} knowledge does not go away’’.⁴⁵⁶

8- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنِ السُّنْدِيِّ بْنِ الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ يَا فُضَيْلُ إِنَّ الْعِلْمَ الَّذِي هَبَطَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ إِنَّ الْعِلْمَ لَيُتَوَارَثُ إِنَّهُ لَنْ يَهْلِكَ مِنْ عَالِمٍ إِلَّا خَلَفَهُ مِنْ أَهْلِهِ مَنْ يَعْلَمُ عِلْمَهُ وَ الْعِلْمُ يُتَوَارَثُ.

It is narrated to me by one of our companions, from Al Sindy Bin Al Rabie, from Muhammad Bin Al Qasim, from his father, from Al Fuzeyl,

From Abu Ja’far^{asws} having said: ‘O Fuzeyl! The knowledge which descended with Adam^{as} was not raised, and that knowledge tends to be inherited. No scholar^{asws} is destroyed (passes away) except he^{asws} leaves behind one^{asws} from his^{asws} family one^{asws} who knows his^{asws} knowledge, and the knowledge is inherited’’.⁴⁵⁷

9- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ مَا مَاتَ عَالِمٌ إِلَّا وَ قَدْ وَرَثَ عِلْمَهُ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ عَالِمٍ.

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Al Haris Bin Al Mugheira who said,

‘The knowledge which descended with Adam^{as} was not raised, and no scholar^{asws} passes away except and his^{asws} knowledge gets inherited. The earth cannot remain without a scholar^{asws}’’.⁴⁵⁸

10- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ عَنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعِلْمَ الَّذِي هَبَطَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ الْعِلْمُ يُتَوَارَثُ وَ إِنَّ عَلِيًّا ع عَالِمٌ هَذِهِ الْأُمَّةُ وَ إِنَّهُ لَمْ يَمُتْ مِنَّا عَالِمٌ إِلَّا خَلَفَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

It is narrated to us by Ibn Marouf, from Hammad Bin Isa, from Rabie, from Al Fuzeyl,

‘From Abu Ja’far^{asws} having said: ‘The knowledge which descended with Adam^{as} was not raised, and the knowledge is inherited, and that Ali^{asws} is a scholar^{asws} of this community, and it is so that no scholar^{asws} from us^{asws} passes away except he^{asws} leaves behind from after him^{asws}, one^{asws} who knows similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires’’.⁴⁵⁹

11- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرِ بْنِ زَايِدَةَ عَنْ حُمْرَانَ قَالَ سَمِعْتُ الشَّيْخَ يَعْنِي أَبَا جَعْفَرٍ ع يَقُولُ الْعِلْمُ الَّذِي لَمْ يَزَلْ مَعَ آدَمَ مَا يُرْفَعُ وَ مَا مَاتَ عَالِمٌ دَهَبَ عِلْمُهُ.

⁴⁵⁶ Basaair Al Darajaat – P 3 Ch 1 H 7

⁴⁵⁷ Basaair Al Darajaat – P 3 Ch 1 H 8

⁴⁵⁸ Basaair Al Darajaat – P 3 Ch 1 H 9

⁴⁵⁹ Basaair Al Darajaat – P 3 Ch 1 H 10

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Ibn Muskan, from Hujr Bin Zaida, from Humran who said,

‘I heard the Sheykh, meaning Abu Ja’far^{asws} saying: ‘The knowledge which did not cease to be with Adam^{as} was not raised, and no scholar from us^{asws} passes away, and his^{asws} knowledge goes away’ (without passed on to the next Imam from us^{asws}).⁴⁶⁰

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ بَعْضِ الصَّادِقِينَ يَرْفَعُهُ إِلَى جَعْفَرٍ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع يَمْصُونَ الثَّمَادَ وَ يَدْعُونَ النَّهْرَ الْعَظِيمَ قِيلَ لَهُ وَ مَا النَّهْرُ الْعَظِيمُ قَالَ رَسُولُ اللَّهِ ص وَ الْعِلْمُ الَّذِي آتَاهُ اللَّهُ إِنَّ اللَّهَ جَمَعَ لِمُحَمَّدٍ ص سُنَنَ النَّبِيِّينَ مِنْ آدَمَ هَلُمَّ جَزْأً إِلَى مُحَمَّدٍ ص

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Numan, from one of the two truthful poners raising it to,

‘Ja’far^{asws} said: ‘Abu Ja’far^{asws} said: ‘They are licking the drop and are claiming the great river’. It was said to him^{asws}, ‘And what is the great river?’ He^{asws} said: ‘Rasool-Allah^{saww} and the knowledge which Allah^{azwj} Gave him^{saww}. Allah^{azwj} Gathered for Muhammad^{saww}, Sunnahs of the Prophets^{as} from Adam^{as} and so on to Muhammad^{saww}’.

قِيلَ لَهُ وَ مَا تِلْكَ السُّنَنُ قَالَ عِلْمُ النَّبِيِّينَ بِأَسْرِهِ إِنَّ اللَّهَ جَمَعَ لِمُحَمَّدٍ ص عِلْمَ النَّبِيِّينَ بِأَسْرِهِ وَ إِنَّ رَسُولَ اللَّهِ ص صَبَّرَ ذَلِكَ كُلَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع

It was said to him^{asws}, ‘And what are those Sunnahs?’ He^{asws} said: ‘Knowledge of the Prophets^{as} in its entirety. Allah^{azwj} Gathered for Muhammad^{saww} knowledge of Muhammad^{saww} in its entirety, and that Rasool-Allah^{saww} transferred all of that to be with Amir Al-Momineen^{asws}’.

فَقَالَ لَهُ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ فَأَمِيرُ الْمُؤْمِنِينَ ع أَعْلَمُ أَوْ بَعْضُ النَّبِيِّينَ

The man said to him^{asws}: ‘O son^{asws} of Rasool-Allah^{saww}! Is Amir Al-Momineen^{asws} more knowledgeable or one of the Prophets^{as}?’

فَقَالَ أَبُو جَعْفَرٍ ع اسْمَعُوا مَا يَقُولُ إِنَّ اللَّهَ يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ إِنِّي حَدَّثْتُ أَنَّ اللَّهَ جَمَعَ لِمُحَمَّدٍ ص عِلْمَ النَّبِيِّينَ وَ أَنَّهُ جَعَلَ ذَلِكَ كُلَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ يَسْأَلُنِي هُوَ أَعْلَمُ أَمْ بَعْضُ النَّبِيِّينَ.

Abu Ja’far^{asws} said: ‘Listen to what he is saying! Allah^{azwj} Opens the hearing of the one He^{azwj} so Desires to. I^{asws} narrated that Allah^{azwj} Gathered to Muhammad^{saww} knowledge of the Prophets^{as}, and he^{saww} made all of that to be with Amir Al-Momineen^{asws}, and he is asking me^{asws} whether he^{asws} is more knowledgeable or one of the Prophets^{as}’.⁴⁶¹

13- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَعْطَى اللَّهُ مُحَمَّدًا ص مِثْلَ مَا أَعْطَى آدَمَ ع فَمَنْ دُونَهُ مِنَ الْأَوْصِيَاءِ كُلِّهِمْ يَا جَابِرُ هَلْ تَعْرِفُونَ ذَلِكَ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Jabir,

⁴⁶⁰ Basaair Al Darajaat – P 3 Ch 1 H 11

⁴⁶¹ Basaair Al Darajaat – P 3 Ch 1 H 12

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Gave Muhammad^{saww} similar to what He^{azwj} Gave Adam^{as}, and the ones besides him^{as} from the successor^s, all of them^{as}. O Jabir! Do you understand that?'.⁴⁶²

14- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عِمْرَانَ بْنِ أَبَانَ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ مَا رُفِعَ وَ مَا مَاتَ عَالِمٌ فَدَهَبَ عِلْمُهُ.

It is narrated to us by Ubeydullah Bin Ja'far, from Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalah Bin Ayoub, from Imran Bin Aban, from Humran,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The knowledge which descended with Adam^{as} was not raised, and not scholar^{asws} dies and his^{asws} knowledge goes away'.⁴⁶³

⁴⁶² Basaair Al Darajaat – P 3 Ch 1 H 13

⁴⁶³ Basaair Al Darajaat – P 3 Ch 1 H 14

2 باب في العلماء أنهم يرثون العلم بعضهم من بعض ولا يذهب العلم من عندهم

CHAPTER 2 – REGARDING THE SCHOLARS^{asws}, THEY^{asws} ARE INHERITING THE KNOWLEDGE, ONE FROM THE OTHER, AND THE KNOWLEDGE DOES NOT GO AWAY FROM THEM^{asws}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ الْعِلْمَ يُتَوَارَثُ وَ لَا يَمُوتُ عَالِمٌ إِلَّا تَرَكَ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Al Nazar, from Yahya Al Halby, from Abdul Hameed Al Taie, from Muhammad Bin Muslim who said,

‘Abu Ja’far^{asws} said: ‘The knowledge is inherited, and no scholar^{asws} passes away except he^{asws} leaves behind one^{asws} who knows similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires’.⁴⁶⁴

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ بُرَيْدٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَلِيًّا ع كَانَ عَالِمًا وَ إِنَّ الْعِلْمَ يُتَوَارَثُ وَ لَنْ يَهْلِكَ عَالِمٌ إِلَّا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Yahya Al Halby, from Bureyd, from Muhammad Bin Muslim,

‘From Abu Abdullah^{asws} having said: ‘Ali^{asws} was a scholar^{asws}, and that the knowledge is inherited, and a scholar^{asws} will never be destroyed (pass away) except there would remain from after him^{asws}, one^{asws} who knows similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires’.⁴⁶⁵

3- عَبْدُ اللَّهِ بْنُ مُوسَى عَنِ الْحَشَّابِ عَنِ مُحَمَّدِ بْنِ سَالِمٍ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ ع عَالِمٌ هَذِهِ الْأُمَّةِ وَ الْعِلْمُ يُتَوَارَثُ وَ لَيْسَ يَهْلِكُ هَالِكٌ مِنْهُمْ حَتَّى يُؤْتَى مِنْ أَهْلِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ.

It is narrated to us by Abdullah Bin Musa, from Al Khashab, from Muhammad Bin Salim, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} having said: ‘Ali^{asws} was a scholar of this community, and the knowledge is inherited, and a dying one does not die from them^{asws} until he^{asws} gives one^{asws} from his^{asws} family, similar to his^{asws} knowledge’.⁴⁶⁶

4- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ عَلِيًّا ع كَانَ عَالِمٌ هَذِهِ الْأُمَّةِ وَ الْعِلْمُ يُتَوَارَثُ وَ لَا يَهْلِكُ أَحَدٌ مِمَّا إِلَّا تَرَكَ مَنْ أَهْلِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

(The book) ‘Basaair Al Darajaat’ – Ibn Marouf, from Hammad Bin Isa, from Umar Bin Yazeed who said,

⁴⁶⁴ Basaair Al Darajaat – P 3 Ch 2 H 1

⁴⁶⁵ Basaair Al Darajaat – P 3 Ch 2 H 2

⁴⁶⁶ Basaair Al Darajaat – P 3 Ch 2 H 3

'Abu Ja'far^{asws} said: 'Ali^{asws} was a scholar of this community, and the knowledge is inherited, and no one from us^{asws} is destroyed (passes away) except he^{asws} leaves behind one^{asws} from his^{asws} family who knows similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires".⁴⁶⁷

⁴⁶⁷ Basaair Al Darajaat – P 3 Ch 2 H 4

3 باب في الأئمة أنهم ورثوا علم أولي العزم من الرسل وجميع الأنبياء و أنهم ص أمناء الله في أرضه و عندهم علم البلايا و المنايا و
أنساب العرب

CHAPTER 3 – REGARDING THE IMAMS^{asws}, THEY^{asws} INHERITED KNOWLEDGE OF THE DETERMINED ONES FROM THE MESSENGERS^{as}, AND THE ENTIRETY OF THE PROPHETS^{as}, AND THEY^{asws} ARE TRUSTEES OF ALLAH^{azwj} IN HIS^{azwj} EARTH, AND WITH THEM^{asws} IS KNOWLEDGE OF THE AFFLICTIONS AND THE DEATHS AND LINEAGES OF THE ARABS

1- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَامِرٍ عَنِ ابْنِ أَبِي نَجْرَانَ قَالَ: كَتَبَ أَبُو الْحَسَنِ الرِّضَا ع رِسَالَةً وَ أَفْرَأْنِيهَا قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ مُحَمَّدًا ص كَانَ أَمِيرَ اللَّهِ فِي أَرْضِهِ فَلَمَّا قُبِضَ مُحَمَّدٌ ص كُنَّا أَهْلَ الْبَيْتِ وَرَثَتَهُ فَتَحُّنُ أَمْنَاءَ اللَّهِ فِي أَرْضِهِ عِنْدَنَا عِلْمُ الْبَلَايَا وَ الْمَنَايَا وَ أَنْسَابُ الْعَرَبِ وَ مَوْلِدُ الْإِسْلَامِ وَ إِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ حَقِيقَةِ النُّفَاقِ

It is narrated to us by Abdullah Bin Aamir, from Ibn Abu Najran who said,

‘Abu Al-Hassan Al-Reza^{asws} wrote a letter and read it out to us: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘Muhammad^{saww} was a trustee of Allah^{azwj} in His^{azwj} earth. When Muhammad^{saww} passed away, we^{asws}, People^{asws} of the Household inherited him^{saww}. So, we^{asws} are trustees in His^{azwj} earth. With us^{asws} is knowledge of the afflictions and the deaths, and lineages of the Arabs, and births of Al-Islam, and we^{asws} recognise the man when we^{asws} see him by the reality of the Eman and reality of the hypocrisy.

وَ إِنَّا شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ أَخَذَ اللَّهُ عَلَيْنَا وَ عَلَيْهِمُ الْمِيثَاقَ يَرُدُّونَ مَوْرِدَنَا وَ يَدْخُلُونَ مَدْخَلَنَا نَحْنُ السُّجَّاهُ وَ أَفْرَاطُنَا أَفْرَاطُ الْأَنْبِيَاءِ وَ نَحْنُ أُنْبَاءُ الْأَوْصِيَاءِ وَ نَحْنُ الْمَخْصُوصُونَ فِي كِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِاللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِكِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِدِينِ اللَّهِ

And our^{asws} Shias are written with their names and names of their fathers. Allah^{azwj} Took the Covenant upon us^{asws} and them. They turn our^{asws} turning and enter our entrances. We^{asws} are the salvation, and our^{asws} perfection is the perfection of the Prophets^{as}, and we^{asws} are sons^{asws} of the successors^{asws}, and we^{asws} are the ones specialised in the Book of Allah^{azwj}, and we^{asws} are the foremost of the people with Allah^{azwj}, and we^{asws} are the foremost of the people with the Book of Allah^{azwj}, and we^{asws} are the foremost of the people with the Religion of Allah^{azwj}.

نَحْنُ الَّذِينَ شَرَعَ لَنَا دِينَهُ فَقَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ يَا آلَ مُحَمَّدٍ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا فَقَدْ وَصَّانَا بِمَا أَوْصَى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدٌ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ مُوسَى وَ عِيسَى

And we^{asws} are those for whom Allah^{azwj} Legislated His^{azwj} Religion for us^{asws}, so He^{azwj} Said in His^{azwj} Book: **He has Legislated to you** - O Progeny^{asws} of Muhammad^{saww}, **from the Religion**

what He Bequeathed with to Noah, and which We Revealed to you - O Muhammad^{saww}, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].

وَإِسْحَاقَ وَ يَعْقُوبَ فَقَدْ عَلَّمْنَا وَ بَلَّغْنَا مَا عَلَّمْنَا وَ اسْتَوَدَعْنَا عِلْمَهُمْ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ وَ نَحْنُ وَرَثَةُ أُولَى الْعَزْمِ مِنَ الرُّسُلِ أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا فِيهِ وَ كُونُوا عَلَى جَمَاعَةٍ كَبُرَ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بِوَلَايَةِ عَلِيِّ ع مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلَايَةِ عَلِيِّ إِنَّ اللَّهَ يَا مُحَمَّدُ يَهْدِي إِلَيْهِ مَنْ يُسِبُّ مِنْ يُجِيبُكَ إِلَى وَلَايَةِ عَلِيٍّ.

He^{azwj} has Taught us^{asws}, and Delivered to Us^{asws} the Knowledge what we^{asws} know, and Entrusted us^{asws} their^{as} knowledge. We^{asws} are the inheritors of the Determined Ones (Ul Al-Azam) from the Rasools^{as} that you^{asws} would, **“Establish the Religion - O Progeny^{asws} Muhammad^{saww}, and do not be divided in it!”**, and be as one group. **Greatly difficult it is upon the associators** - the ones who associate others with the Wilayah of Ali^{asws}, **what you are calling them to** - from the Wilayah of Ali^{asws}. **Allah, O Muhammad^{saww}, Guides towards it ones who are penitent [42:13]** - the one who answers you to the Wilayah of Ali^{asws},⁴⁶⁸

2- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَمَّارِ بْنِ هَارُونَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ إِنَّ مُحَمَّدًا ص كَانَ أَمِينًا لِلَّهِ فِي أَرْضِهِ فَلَمَّا قَبِضَهُ اللَّهُ كُنَّا أَهْلَ الْبَيْتِ وَرَثَتُهُ فَتَحْنُ أَمْنَاءَ اللَّهِ فِي أَرْضِهِ عِنْدَنَا عِلْمُ الْمَنَابَا وَ الْبَلَابَا وَ أَنْسَابِ الْعَرَبِ وَ فَصْلِ الْخِطَابِ وَ مَوْلِدِ الْإِسْلَامِ

It is narrated to us by Ahmad Bin Al Husayn, from his father, from Amro Bin Maymoun, from Ammar Bin Haroun,

‘From Abu Ja’far^{asws} having said: ‘Muhammad^{saww} was a trustee of Allah^{azwj} in His^{azwj} earth. When Allah^{azwj} Caused him^{saww} to pass away, we^{asws}, People^{asws} of the Household inherited him^{saww}. So, we^{asws} are trustees of Allah^{azwj} in His^{azwj} earth. With us^{asws} is knowledge of the deaths and the afflictions, and lineages of the Arabs, and the decisive address, and Initiation of Al-Islam.

قَالَ شَرَعَ لَكُمْ يَا آلَ مُحَمَّدٍ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى فَقَدْ عَلَّمْنَا وَ بَلَّغْنَا مَا عَلَّمْنَا وَ اسْتَوَدَعْنَا عِلْمَهُ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ وَ نَحْنُ وَرَثَةُ أُولَى الْعَزْمِ مِنَ الرُّسُلِ

He has Legislated for you – Progeny^{asws} of Muhammad^{saww}, from the Religion what He Bequeathed with to Noah, and which We Revealed to you, - O Muhammad^{saww}, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13]. So He^{azwj} Taught us^{asws} and it reached us^{asws} what we^{asws} were Taught, and Entrusted us^{asws} with his^{saww} knowledge. We^{asws} are the inheritors of the Prophets^{as}, and we^{asws} are inheritors of the Determined ones from the Rasools^{as}.

أَنْ أَقِيمُوا الصَّلَاةَ وَ الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا وَ كُونُوا عَلَى جَمَاعَةٍ كَبُرَ عَلَى الْمُشْرِكِينَ بِوَلَايَةِ عَلِيِّ مَا تَدْعُوهُمْ إِلَيْهِ.

“Establish – the Salat, and the Religion – O Progeny^{asws} of Muhammad^{saww}, and do not be divided in it!” – and be upon a group, **Greatly difficult it is upon those who associate** – with the Wilayah of Ali^{asws}, **what you are calling them to [42:13]**”⁴⁶⁹

⁴⁶⁸ Basaair Al Darajaat – P 3 Ch 3 H 1

⁴⁶⁹ Basaair Al Darajaat – P 3 Ch 3 H 2

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ أَنَّهُ كَتَبَ إِلَيْهِ أَبُو الْحَسَنِ الرِّضَا عَ أَمَا بَعْدُ فَإِنَّ مُحَمَّدًا كَانَ أَمِينُ اللَّهِ فِي أَرْضِهِ فَلَمَّا قُضِيَ كُنَّا أَهْلَ الْبَيْتِ وَرَثَتُهُ

It is narrated to us by Ibrahim Bin Hashim, from Abdul Aziz Bin Al Muhtady, from Abdullah Bin Jundab,

'Abu Al-Hassan Al-Reza^{asws} wrote to him: 'As for after, verily Muhammad^{saww} was a trustee of Allah^{azwj} in His^{azwj} earth. When he^{saww} passed away, we^{asws}, People^{asws} of the Household inherited him^{saww}.

فَنَحْنُ أُمَّةٌ اللَّهُ فِي أَرْضِهِ عِنْدَنَا عِلْمُ الْمَنَائَا وَ الْبَلَايَا وَ أَنْسَابِ الْعَرَبِ وَ مَوْلِدُ الْإِسْلَامِ وَ إِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيمَةِ الْإِيمَانِ وَ حَقِيمَةِ النَّفَاقِ وَ إِنَّ شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ

So, we^{asws} are trustees of Allah^{azwj} in His^{azwj} earth. With us^{asws} is knowledge of the deaths, and the afflictions, and lineages of the Arabs, and births of Al-Islam, and we^{asws} tend to recognise the man when we^{asws} see him, by the reality of the Eman and reality of the hypocrisy, and our^{asws} Shias are written with their names and names of their fathers.

أَخَذَ اللَّهُ عَلَيْنَا وَ عَلَيْهِمُ الْمِيثَاقَ يَرُدُّونَ مَوْرَدَنَا وَ يَدْخُلُونَ مَدْخَلَنَا لَيْسَ عَلَى مِلَّةِ الْإِسْلَامِ عَيْرَتَنَا وَ عَيْرُهُمْ نَحْنُ النُّجَبَاءُ وَ نَحْنُ أَفْرَاطُ الْأَنْبِيَاءِ وَ نَحْنُ أَنْبَاءُ الْأَوْصِيَاءِ وَ نَحْنُ الْمَخْضُوضُونَ فِي كِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِرَسُولِ اللَّهِ ص

Allah^{azwj} Took the Covenant upon us^{asws} and them. They turn our^{asws} turning and enter our^{asws} enterings. There isn't anyone upon the Religion of Al-Islam apart from us^{asws} and them. We^{asws} are the elites, and we^{asws} are perfection of the Prophets^{as}, and we^{asws} are sons^{asws} of the successors^{as}, and we^{asws} are the ones specialised in the Book of Allah^{azwj}, and we^{asws} are foremost of the people with Rasool-Allah^{saww}.

وَ نَحْنُ الَّذِينَ شَرَعَ لَنَا دِينَهُ وَ قَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى

And we^{asws} are those He^{azwj} Legislated His^{azwj} Religion for us^{asws}, and He^{azwj} Said in His^{azwj} Book: **He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, - O Muhammad^{saww}, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].**

فَقَدْ عَلَّمْنَا وَ بَلَّغْنَا مَا عَلَّمْنَا وَ اسْتَوْدَعْنَا عِلْمَهُمْ وَ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ وَ نَحْنُ وَرَثَةُ أَوْلَى الْعَزْمِ مِنَ الرُّسُلِ أَنْ أَقِيمُوا مَا قَالَ وَ لَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بِوَلَايَةِ عَلِيِّ مَا تَدْعُوا [تَدْعُوهُمْ] مِنَ اللَّهِ مِنْ وِلَايَةِ عَلِيِّ إِنَّ اللَّهَ يَا مُحَمَّدُ يَهْدِي إِلَيْهِ مَنْ يُحِبُّكَ إِلَى وِلَايَةِ عَلِيِّ ع..

He^{azwj} has Taught us^{asws}, and we^{asws} delivered what He^{azwj} Taught us^{asws}, and He^{azwj} Entrusted us^{asws} their^{as} knowledge, and we^{asws} are inheritors of the Prophets^{as}, and we^{asws} inherited the Determined Ones from the Messengers^{as}, **"Establish the Religion, and what He^{azwj} Said and do not be divided in it!" Greatly difficult it is upon those who associate [42:13],** ones who associate with Wilayah of Ali^{asws}, what you^{saww} are calling them to from Allah^{azwj} of the Wilayah of Ali^{asws}. Surely Allah^{azwj}, O Muhammad^{saww}, Guides to it ones who love you^{saww}, to the Wilayah of Ali^{asws}, 470

4- حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ عَنْ مُوسَى بْنِ يَعْلَى عَنْ مُوسَى بْنِ الْقَاسِمِ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ مُحَمَّدًا ص كَانَ أَمِينِ اللَّهِ فِي أَرْضِهِ فَلَمَّا قُبِضَ مُحَمَّدٌ كُنَّا أَهْلَ الْبَيْتِ وَرَثَتَهُ

It is narrated to us by Muhammad Bin Haroun, from Musa Bin Ya'la, from Musa Bin Al Qasim who said,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'Surely, Muhammad^{saww} was trustee of Allah^{azwj} in His^{azwj} earth. When Muhammad^{saww} passed away, we^{asws} People^{asws} of the Household inherited him^{saww}.

فَنَحْنُ أُمَّةٌ اللَّهُ فِي أَرْضِهِ عِنْدَنَا عِلْمُ الْمَنَابِتِ وَالْبَلَايَا وَ أَنْسَابُ الْعَرَبِ وَ مَوْلِدُ الْإِسْلَامِ وَ إِنَّ شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ

We^{asws} are trustees of Allah^{azwj} in His^{azwj} earth. With us^{asws} is knowledge of the deaths and the afflictions and lineages of the Arabs, and births of Al-Islam, and our^{asws} Shias are written with their names and names of their fathers.

نَحْنُ التُّجَبَاءُ وَ نَحْنُ أَفْرَاطُ الْأَنْبِيَاءِ وَ نَحْنُ أَبْنَاءُ الْأَوْصِيَاءِ وَ نَحْنُ الْمَخْصُوصُونَ فِي كِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِكِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِدِينِ اللَّهِ

We^{asws} are the elites, and we are perfection of the Prophets^{as}, and we^{asws} are sons^{asws} of the successors^{as}, and we^{asws} are the ones specialised in the Book of Allah^{azwj}, and we^{asws} are the foremost of the people with the Book of Allah^{azwj}, and we^{asws} are foremost of the people with the Religion of Allah^{azwj}.

نَحْنُ الَّذِينَ شَرَعَ لَنَا دِينَهُ وَ قَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ يَا مُحَمَّدُ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى

We^{asws} are those He^{azwj} Legislated His^{azwj} Religion for us^{asws} and Said in His^{azwj} Book: **He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, - O Muhammad^{saww}, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].**

فَقَدْ عَلَّمَنَا وَ بَلَّغَنَا مَا عَلَّمْنَا وَ اسْتَوْدَعَنَا عِلْمَهُمْ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ وَ نَحْنُ وَرَثَةُ أَوْلَى الْعَزْمِ مِنَ الرُّسُلِ أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا فِيهِ وَ كُونُوا عَلَى جَمَاعَةٍ كَبُرَ عَلَى الْمُشْرِكِينَ مِنْ أَشْرَكِ بَوْلَايَتِهِ عَلَى مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلايَةِ عَلِيِّ يَهْدِي إِلَيْهِ مَنْ يُسِيبُ مَنْ يُجِيبُكَ إِلَى وَلايَةِ عَلِيِّ ع.

He^{azwj} has Taught us^{asws}, and we^{asws} delivered what He^{azwj} Taught us^{asws}, and He^{azwj} Entrusted us^{asws} their^{as} knowledge, and we^{asws} are inheritors of the Prophets^{as}, and we^{asws} inherited the Determined Ones from the Messengers^{as}, **“Establish the Religion, O Progeny^{asws} of Muhammad^{saww}, and do not be divided in it!”**, and be upon a group, **Greatly difficult it is upon those who associate [42:13]**, ones who associate with Wilayah of Ali^{asws}, what you^{saww} are calling them to from the Wilayah of Ali^{asws}. **and He Guides ones who are penitent [42:13]**, ones who love you^{saww}, to the Wilayah of Ali^{asws}, 471

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ بُكَيْرِ الْمُحَرَّبِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَوَّلَ وَصِيِّ كَانَ عَلَى وَجْهِ الْأَرْضِ هِبَةُ اللَّهِ بِنُ آدَمَ وَ مَا مِنْ نَبِيٍّ مَضَى إِلَّا وَ لَهُ وَصِيٌّ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman, from Bukeyr Al Hajry,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The first successor^{as} that happened to be upon the surface of the earth was Hibtullah Bin Adam^{as}, and there is no Prophet^{as} who passed away except and there was a successor^{as} for him^{as}.

كَانَ عَدَدُ جَمِيعِ الْأَنْبِيَاءِ مِائَةً أَلْفٍ نَبِيٍّ وَ أَرْبَعَةٌ وَ عِشْرِينَ أَلْفَ نَبِيٍّ خَمْسَةٌ مِنْهُمْ أُولُو الْعِزْمِ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ

The number of the entirety of the Prophets^{as} was one hundred and twenty-four thousand Prophets^{as}, five of them^{as} were the Determined Ones (Ul Al Azam) – Noah^{as}, and Ibrahim^{as}, and Musa^{as} and Isa^{as} and Muhammad^{saww}.

وَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ هِبَةَ اللَّهِ لِمُحَمَّدٍ ص وَ رِثَ عِلْمَ الْأَوْصِيَاءِ وَ عِلْمَ مَنْ كَانَ قَبْلَهُ أَمَا إِنَّ مُحَمَّدًا وَرِثَ عِلْمَ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ عَلَيْهِمُ السَّلَامُ

And Ali^{asws} Bin Abu Talib^{asws} was the ‘Hibtullah’ for Muhammad^{saww}, inheriting knowledge of the Prophets^{as}, and knowledge of the ones who were before him^{asws}. As for Muhammad^{saww}, he^{saww} inherited the knowledge of the ones from the Prophets^{as} and the Messengers^{as} who were before him^{saww}.

وَ عَلَى قَائِمَةِ الْعَرْشِ مَكْتُوبٌ حَمْرُهُ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ سَيْدُ الشُّهَدَاءِ وَ فِي زَوَايَا الْعَرْشِ مَكْتُوبٌ عَنْ يَمِينِ رَبِّنَا وَ كِلْتَا يَدَيْهِ يَمِينٌ - عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ

And upon the pillar of the Throne is written: “Hamza^{asws} is lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww} and chief of the martyrs”; and in a corner of the Throne is written on the right of our Lord^{azwj}, and both His^{azwj} Hands are right: “Ali^{asws} is Amir Al-Momineen^{asws}”.

فَهَذِهِ حُجَّتُنَا عَلَى مَنْ أَنْكَرَ حَقَّنَا وَ جَحَدَنَا مِيرَاتِنَا وَ مَا مَنَعَنَا مِنَ الْكَلَامِ وَ أَمَامَنَا الْبَيِّنَاتُ فَأَيُّ حُجَّةٍ تَكُونُ أَنْبَلَعُ مِنْ هَذَا.

This is our^{asws} argument against the one who denier our^{asws} right, and rejects our^{asws} inheritances and what we^{asws} were forbidden from the speaking, and in front of us is the conviction, so which argument can happen to be more reaching than this?⁴⁷²

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي الْحِجَارِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ ص خَتَمَ مِائَةَ أَلْفٍ نَبِيٍّ وَ أَرْبَعَةَ وَ عِشْرِينَ أَلْفَ نَبِيٍّ وَ خَتَمْتُ أَنَا مِائَةَ أَلْفٍ وَصِيٍّ وَ أَرْبَعَةَ وَ عِشْرِينَ أَلْفَ وَصِيٍّ وَ كُتِّفْتُ وَ مَا تَكَلَّفَ الْأَوْصِيَاءُ قَبْلِي وَ اللَّهُ الْمُسْتَعَانُ

⁴⁷² Basaair Al Darajaat – P 3 Ch 3 Rare H 1

It is narrated to us by Muhammad Bin Al Husayn, from Abdullah Bin Jabala, from Dawood Al Raqy, from Abu Hamza Al Sumali, from Abu Al Hijaz who said,

‘Amir Al-Momineen^{asws} said: ‘Rasool-Allah^{saww} ended one hundred and twenty-four thousand Prophets^{as}, and I^{asws} ended one hundred and twenty-four thousand successors^{as}, and I^{asws} encumbered and the successors^{as} before me^{asws} were not encumbered, **and Allah is the Helper [12:18].**

وَإِنَّ رَسُولَ اللَّهِ ص قَالَ فِي مَرَضِهِ لَسْتُ أَخَافُ عَلَيْكَ أَنْ تَضِلَّ بَعْدَ الْهُدَىٰ وَ لَكِنْ أَخَافُ عَلَيْكَ فُسَاقَ قُرَيْشٍ وَ عَادِيَتَهُمْ

And Rasool-Allah^{saww} said during his^{saww} illness: ‘I^{asws} am not fearful upon you^{asws} that you^{asws} might stray after me^{saww}, but I^{saww} fear upon you^{asws} the mischief of Quraysh, and their habits.

حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ عَلَىٰ أَنْ تُلْتَمِ الْفُرْآنَ فِينَا وَ فِي شِيعَتِنَا فَمَا كَانَ مِنْ خَيْرٍ فَلَنَا وَ لِشِيعَتِنَا [وَ] ثُلُثُ الْبَاقِي أَشْرَكْنَا فِيهِ النَّاسَ فَمَا كَانَ فِيهِ مِنْ شَرٍّ فَلِعَدُونِنَا

‘**Allah is Sufficient for us and the most excellent Protector’ [3:173]** upon that a third of the Quran is regarding us^{asws} and regarding our^{asws} Shias. So, whatever was from good, it is for us^{asws} and for our^{asws} Shias; and a third of the remainder, the people are our^{asws} participants in it. So, whatever was in it of evil, it is for our^{asws} enemies’.

ثُمَّ قَالَ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِلَىٰ آخِرِ الْآيَةِ فَنَحْنُ أَهْلُ الْبَيْتِ وَ شِيعَتُنَا أَوْلُو الْأَبْطَابِ وَ الَّذِينَ لَا يَعْلَمُونَ عَدُونُنَا وَ شِيعَتُنَا هُمْ الْمُهْتَدُونَ.

Then He^{azwj} Said: “**Are they equal, those who do not know and those do know?’ [39:9]** – up to the end of the Verse. So, we^{asws} People^{asws} of the Household (are the ones who know), and our^{asws} Shias are the ones of understanding, and those who do not know are our^{asws} enemies, and our^{asws} Shias, they are the guided ones”.⁴⁷³

⁴⁷³ Basaair Al Darajaat – P 3 Ch 3 Rare H 2

4 باب ما لا يحجب من الأئمة شيء من أمر و إن عندهم جميع ما يحتاج إليه الأمر

CHAPTER 4 – NOTHING FROM THE MATTERS IS VEILED FROM THEM^{asws} AND WITH THEM^{asws} IS THE ENTIRETY OF WHAT MATTERS ONE CAN BE NEEDY TO

1- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ إِسْمَاعِيلَ الْأَزْرَقِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنَّ اللَّهَ أَحْكَمُ وَأَكْرَمُ وَأَجَلُّ وَأَعْلَمُ مِنْ أَنْ يَكُونَ أَحْتَجَّ عَلَى عِبَادِهِ بِحُجَّةٍ تُمْ يُعَيِّبُ عَنْهُ شَيْئاً مِنْ أَمْرِهِمْ.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Umar, from Ismail Al Arzaq who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} is Wiser, and more Benevolent, and more Majestic, and more Knowing that for Him^{azwj} to Argue upon His^{azwj} servants by a Divine Authority, then He^{azwj} would Hide from him^{asws} something from their^{asws} matters’’.⁴⁷⁴

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَالِدِ الْكَيْلَالِيِّ عَنْ عَبْدِ الْعَزِيزِ الصَّائِعِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَ تَرَى أَنَّ اللَّهَ اسْتَرْعَى رَاعِيًا وَ اسْتَخْلَفَ خَلِيفَةً عَلَيْهِمْ يَحْجُبُ عَنْهُ شَيْئاً مِنْ أَمْرِهِمْ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Khalid Al Kayyal, from Abdul Aziz Al Saig who said,

‘Abu Abdullah^{asws} said: ‘Do you see that Allah^{azwj} would Shepherd citizens and Choose a Caliph upon them He^{azwj} has Hidden from him^{asws} something from their matters’’.⁴⁷⁵

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ عُبَيْدٍ عَنِ النَّضْرِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ عِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يُعَاتِبُهُ فِي مَالٍ لَهُ أَمْرُهُ أَنْ يَدْفَعَهُ إِلَيْهِ فَجَاءَهُ فَقَالَ دَهَبَتْ بِمَالِي فَقَالَ وَاللَّهِ مَا فَعَلْتُ

It is narrated to us by Muhammad Bin Isa Bin Ubeyd, from Al Nazar, from Aban Bin Taglub who said,

‘We entered to see Abu Abdullah^{asws} and in his^{asws} presence was a man from the people of Al-Kufa. He^{asws} was gently reproaching him regarding some wealth for him^{asws}. He^{asws} instructed him to hand it over to him^{asws}, so he had come. He^{asws} said: ‘You have gone away with my^{asws} wealth’. He said, ‘By Allah^{azwj}, I have not done so’.

فَقَضِبَ فَاسْتَوَى جَالِسًا ثُمَّ قَالَ تَقُولُ وَاللَّهِ مَا فَعَلْتُ وَ أَغَادَهَا مِرَارًا ثُمَّ قَالَ أَنْتَ يَا أَبَانَ وَ أَنْتَ يَا زِيَادُ أَمَا وَاللَّهِ لَوْ كُنْتُمَا أَمَنَاءَ اللَّهِ وَ خَلِيفَتَهُ فِي أَرْضِهِ وَ حُجَّتَهُ عَلَى خَلْقِهِ مَا خَفِيَ عَلَيْكُمَا مَا صَنَعَ بِالْمَالِ

He^{asws} got angered and sat up, then said: ‘You are saying, ‘By Allah^{azwj}, I have not done so?’ And he^{asws} repeated it a few times. Then he^{asws} said: ‘O Aban, and you, O Ziyad! But, by Allah^{azwj}! If you two were trustees of Allah^{azwj} and His^{azwj} Caliphs in His^{azwj} earth, and His^{azwj} Divine Authorities upon His^{azwj} creatures, it would not have been hidden from you both what has been done with the wealth’.

⁴⁷⁴ Basaair Al Darajaat – P 3 Ch 4 H 1

⁴⁷⁵ Basaair Al Darajaat – P 3 Ch 4 H 2

فَقَالَ الرَّجُلُ عِنْدَ ذَلِكَ جُعِلْتُ فِدَاكَ فَذَكَرْتُ وَأَخَذْتُ الْمَالَ.

The man said at that, ‘May I be sacrificed for you^{asws}! I have done so’, and he^{asws} took the wealth’⁴⁷⁶.

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ عُبَيْدٍ عَنِ النَّضْرِ عَنْ أَبِي بَانَ بْنِ تَغْلِبٍ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ عِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يُعَاتِبُهُ فِي مَالٍ لَهُ أَمْرُهُ أَنْ يَدْفَعَهُ إِلَيْهِ فَجَاءَهُ فَقَالَ دَهَبْتَ بِمَالِي فَقَالَ وَاللَّهِ مَا فَعَلْتُ

It is narrated to us by Muhammad Bin Isa Bin Ubeyd, from Al Nazar, from Aban Bin Taglub who said,

‘We entered to see Abu Abdullah^{asws} and in his^{asws} presence was a man from the people of Al-Kufa. He^{asws} was gently reproaching him regarding some wealth for him^{asws}. He^{asws} instructed him to hand it over to him^{asws}, so he had come. He^{asws} said: ‘You have gone away with my^{asws} wealth’. He said, ‘By Allah^{azwj}, I have not done so’.

فَعَضِبَ فَاسْتَوَى جَالِسًا ثُمَّ قَالَ تَقُولُ وَاللَّهِ مَا فَعَلْتُ وَ أَعَادَهَا مِرَارًا ثُمَّ قَالَ أَنْتَ يَا أَبَانَ وَ أَنْتَ يَا زِيَادُ أَمَا وَاللَّهِ لَوْ كُنْتُمَا أَمَنَاءَ اللَّهِ وَ خَلِيفَتَهُ فِي أَرْضِهِ وَ حُجَّتَهُ عَلَى خَلْقِهِ مَا خَفِيَ عَلَيْكُمَا مَا صَنَعَ بِالْمَالِ

He^{asws} got angered and sat up, then said: ‘You are saying, ‘By Allah^{azwj}, I have not done so?’ And he^{asws} repeated it a few times. Then he^{asws} said: ‘O Aban, and you, O Ziyad! But, by Allah^{azwj}! If you two were trustees of Allah^{azwj} and His^{azwj} Caliphs in His^{azwj} earth, and His^{azwj} Divine Authorities upon His^{azwj} creatures, it would not have been hidden from you both what has been done with the wealth’.

فَقَالَ الرَّجُلُ عِنْدَ ذَلِكَ جُعِلْتُ فِدَاكَ فَذَكَرْتُ وَأَخَذْتُ الْمَالَ.

The man said at that, ‘May I be sacrificed for you^{asws}! I have done so’, and he^{asws} took the wealth’⁴⁷⁷.

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْكَاشِبِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْأَزْرَقِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ اللَّهَ أَحْكَمُ وَ أَكْرَمُ وَ أَحْلَى وَ أَعْظَمُ وَ أَعْدَلُ مِنْ أَنْ يَخْتَجَّ بِحُجَّةٍ تُمَّ يُعَيَّبُ عَنْهُ شَيْئًا مِنْ أُمُورِهِمْ.

It is narrated to us by Abdullah Bin Muhammad, from Al Khashab, from Abdullah Bin Jundab, from Ali Bin Ismail Al Arzaq who said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} is Wiser, and more Benevolent, and more Majestic, and more Magnificent, and more Just than for Him^{azwj} to Argue by His^{azwj} Divine Authority, then Hide from him^{asws} something of their matters’⁴⁷⁸

⁴⁷⁶ Basaair Al Darajaat – P 3 Ch 4 H 3

⁴⁷⁷ Basaair Al Darajaat – P 3 Ch 4 H 4

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ اللُّؤلُؤِيِّ عَنِ إِسْمَاعِيلَ بْنِ أَبِي فَرْوَةَ عَنْ سَعْدِ بْنِ أَبِي الْأَصْبَغِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ جَالِسًا إِذْ دَخَلَ عَلَيْهِ الْحَسَنُ بْنُ السَّرِيِّ الْكَرْحِيُّ فَسَأَلَ أَبَا عَبْدِ اللَّهِ عَ عَنْ شَيْءٍ فَأَجَابَهُ أَبُو عَبْدِ اللَّهِ عَ فَقَالَ لَهُ لَيْسَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ هُوَ كَذَلِكَ وَرَدَّهَا عَلَيْهِ مَرَارًا كُلَّ ذَلِكَ يَقُولُ أَبُو عَبْدِ اللَّهِ عَ هُوَ كَذَلِكَ وَ يَقُولُ هُوَ لَا

It is narrated to us by Muhammad Bin Abdul Jabbar, from A Iluluie, from Ismail Bin Abu Farouq, from Sa'ad Bin Abu Al Asbagh who said,

'I was seated in the presence of Abu Abdullah^{asws} when Al-Hassan Bin Al-Sary Al-Karkhy entered to see him^{asws} and asked Abu Abdullah^{asws} about something. Abu Abdullah^{asws} answered him. He said to him^{asws}, 'It isn't like that'. Abu Abdullah^{asws} said: 'It is like that', and he repeated to him^{asws} repeatedly, during all that Abu Abdullah^{asws} said: 'It is like that', and he was saying it is not.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَ تَرَى مَنْ جَعَلَهُ اللَّهُ حُجَّةً عَلَى خَلْقِهِ يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أُمُورِهِمْ.

Abu Abdullah^{asws} said: 'Do you see the one whom Allah^{azwj} Made to be His^{azwj} Divine Authority upon His^{azwj} creatures, He^{azwj} would Hide from him^{asws} anything from their matters?'⁴⁷⁹

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ عَلِيِّ بْنِ مَعْبُدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ بِمِثْلِ عَنِ خَمْسِمِائَةِ حَرْفٍ مِنَ الْكَلَامِ فَأَقْبَلْتُ أَقُولُ كَذَا وَ كَذَا يَقُولُونَ فَيَقُولُ لِي قُلْ كَذَا وَ كَذَا

It is narrated to us by Ibrahim Bin Hashim, from Ali Bin Ma'bad, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah^{asws} at Mina about five hundred letter from the speech. I went on to say, 'They are saying such and such', and he^{asws} said: 'Say such and such'.

فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا الْحَلَالُ وَ الْحَرَامُ وَ الْقُرْآنُ أَعْلَمُ أَنَّكَ صَاحِبُهُ وَ أَعْلَمُ النَّاسَ بِهِ وَ هَذَا هُوَ الْكَلَامُ فَقَالَ لِي وَ تَشْكُ يَا هِشَامُ مَنْ شَكَ أَنَّ اللَّهَ يَخْتَجُّ عَلَى خَلْقِهِ بِحُجَّةٍ لَا يَكُونُ عِنْدَهُ كُلُّ مَا يَخْتَجُّونَ إِلَيْهِ فَقَدْ افْتَرَى عَلَى اللَّهِ.

I said, 'May I be sacrificed for you^{asws}! This is the Permissible and the Prohibition, and the Quran. I know that you^{asws} are its Master, and the people know of it, and this, it is the speech'. He^{asws} said to me: 'And you are doubting, O Hisham? One who doubts that Allah^{azwj} Argued upon His^{azwj} creatures by a Divine Authority, there does not happen to be with him^{asws} all what they would be arguing to him^{asws}, so he has fabricated upon Allah^{azwj}'.⁴⁸⁰

4- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ إِبْرَاهِيمَ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَنْ زَعَمَ أَنَّ اللَّهَ يَخْتَجُّ بِعَبْدٍ فِي بِلَادِهِ ثُمَّ يَسْتُرُهُ عَنْهُ جَمِيعَ مَا يَخْتَجُّ إِلَيْهِ فَقَدْ افْتَرَى عَلَى اللَّهِ.

It is narrated to us by Ali Bin Ismail, from Hammad Bin Isa, from Ibrahim Bin Umar who said,

⁴⁷⁸ Basaair Al Darajaat – P 3 Ch 4 Rare H 1

⁴⁷⁹ Basaair Al Darajaat – P 3 Ch 4 Rare H 2

⁴⁸⁰ Basaair Al Darajaat – P 3 Ch 4 Rare H 3

Abu Abdullah^{asws} said: 'One who claims that Allah^{azwj} Argues with a servant in His^{azwj} City, then Veil from him^{asws} the entirety of what they could be needy to him^{asws} for, so he has fabricated upon Allah^{azwj}''⁴⁸¹.

⁴⁸¹ Basaair Al Darajaat – P 3 Ch 4 Rare H 4

5 باب ما لا يحجب عن الأئمة علم السماء و أخباره و علم الأرض و غير ذلك

CHAPTER 5 – IT IS NOT VEILED FROM THE IMAMS^{asws}, KNOWLEDGE OF THE SKIES, AND ITS NEWS, AND KNOWLEDGE OF THE EARTH, AND OTHER THAN THAT

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ زَيْدٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ سَمَاعَةَ بْنِ سَعْدِ الْحَنْظَلِيِّ أَنَّهُ كَانَ مَعَ الْمُفَضَّلِ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ الْمُفَضَّلُ جُعِلْتُ فِدَاكَ يَفْرِضُ اللَّهُ طَاعَةَ عَبْدٍ عَلَى الْعِبَادِ ثُمَّ يَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ

It is narrated to us by Muhammad Bin Al Husayn, from Bazanty, from Abdul Kareem, from Sama'at Bin Sa'ad Al Khas'amy,

'He was with Al-Mufazzal in the presence of Abu Abdullah^{asws}. Al-Mufazzal said to him^{asws}, 'May I be sacrificed for you^{asws}! Would Allah^{azwj} Obligate obedience of a servant upon the servants, then Veil from him^{asws} news of the sky?'

قَالَ اللَّهُ أَكْرَمُ وَ أَرْأَفُ بِعِبَادِهِ مِنْ أَنْ يَفْرِضَ عَلَيْهِمْ طَاعَةَ عَبْدٍ يَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ صَبَاحاً أَوْ مَسَاءً.

He^{asws} said: 'Allah^{azwj} is more benevolent and kinder with His^{azwj} servant than Obligating upon them obedience of a servant He^{azwj} has Veiled from him^{asws} news of the sky, morning and evening'.⁴⁸²

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَا وَ اللَّهِ لَا يَكُونُ عَالِمٌ جَاهِلًا أَبَدًا عَالِمٌ بِشَيْءٍ جَاهِلٌ بِشَيْءٍ

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzeyl, from Al Sumaly who said,

'I heard Abu Ja'far^{asws} saying: 'No, by Allah^{azwj}! A scholar^{asws} cannot happen to be ignorant, ever, knower of a thing and ignorant of a thing'.

ثُمَّ قَالَ اللَّهُ أَجَلٌ وَ أَعَزُّ وَ أَعْظَمُ وَ أَكْرَمُ مِنْ أَنْ يَفْرِضَ طَاعَةَ عَبْدٍ يَحْجُبُ عَنْهُ عِلْمَ سَمَائِهِ وَ أَرْضِهِ ثُمَّ قَالَ لَا يَحْجُبُ ذَلِكَ عَنْهُ.

Then he^{asws} said: 'Allah^{azwj} is more Majestic and Mightier and more Magnificent and more Benevolent that to Obligate obedience of a servant having Veiled from him^{asws} knowledge of His^{azwj} sky and His^{azwj} earth'. Then he^{asws} said: 'That is not Veiled from him^{asws}'.⁴⁸³

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رِقَابٍ عَنْ ضُرَيْسٍ قَالَ: قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ أَنَا مِنْ أَصْحَابِهِ حَوْلَهُ إِنِّي أَعْجَبُ مِنْ قَوْمٍ يَتَوَلَّوْنَا وَ يَجْعَلُونَا أَيْمَةً وَ يَصِفُونَنَا بِأَنَّ طَاعَتَنَا عَلَيْهِمْ مُفْتَرَضَةٌ كَطَاعَةِ اللَّهِ ثُمَّ يَكْسِرُونَ حُجَّتَهُمْ وَ يَخْصِمُونَ أَنْفُسَهُمْ بِضَعْفِ قُلُوبِهِمْ فَيَنْفُضُونَ حَقَّتْنَا وَ يَعْيَبُونَ ذَلِكَ عَلَيْنَا مِنْ أَعْطَاهُ اللَّهُ بُرْهَانَ حَقِّ مَعْرِفَتِنَا وَ التَّسْلِيمِ لِأَمْرِنَا

⁴⁸² Basaair Al Darajaat – P 3 Ch 5 H 1

⁴⁸³ Basaair Al Darajaat – P 3 Ch 5 H 2

It is narrated to us by Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Zureys who said,

'I heard Abu Ja'far^{asws} saying, and some people from his^{asws} companions were around him^{asws}: 'I^{asws} am surprised from a people befriending us^{asws} and making us^{asws} as being (their) Imams^{asws}, and they are describing that their obedience to us^{asws} is Obligatory upon them like the obedience to Allah^{azwj}, then they are breaking their arguments and are disputing themselves with their weak hearts and they are being deficient of our^{asws} rights and faulting us^{asws} of that upon us^{asws}, ones whom Allah^{azwj} Gave proof of rights of our^{asws} recognition and the submitting to our^{asws} orders.

أَتَرُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى افْتَرَضَ طَاعَةَ أَوْلِيَائِهِ عَلَى عِبَادِهِ ثُمَّ يُخْفِي عَنْهُمْ أَخْبَارَ السَّمَاوَاتِ وَ الْأَرْضِ وَ يَقْطَعُ عَنْهُمْ مَوَادَّ الْعِلْمِ فِيمَا يَرُدُّ عَلَيْهِمْ مِمَّا فِيهِ قَوَامٌ دِينِهِمْ

Are you not seeing that Allah^{azwj} Blessed and Exalted would Obligate obedience to His^{azwj} Guardians^{asws}, then He^{azwj} would Hide from them^{asws} news of the skies and the earth, and Cut-off from them^{asws} the material of knowledge regarding whatever would be referred to them^{asws} from what is therein the standing of their^{asws} Religion?'

فَقَالَ لَهُ حُمْرَانُ جُعِلْتُ فِدَاكَ يَا أَبَا جَعْفَرٍ رَأَيْتَ مَا كَانَ مِنْ أَمْرِ قِيَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْحُسَيْنِ ع وَ خُرُوجِهِمْ وَ قِيَامِهِمْ بِيَدِي اللَّهِ وَ مَا أُصِيبُوا بِهِ مِنْ قَبْلِ [قَتْلِ] الطَّوَاعِيَةِ إِتَاهُمْ وَ الظَّفَرِ بِهِمْ حَتَّى قُتِلُوا وَ غُلِبُوا

Humran said to him^{asws}, 'May I be sacrificed for you^{asws}! O Abu Ja'far^{asws}! What is your^{asws} view of what happened from the matter of the stand (taken by) Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and their^{asws} going out and their^{asws} standing by the Religion of Allah^{azwj}, and what they^{asws} were afflicted with due to it from before, the tyrants killing them^{asws}, and winning with them^{asws} until they^{asws} were killed and overcome?'

فَقَالَ أَبُو جَعْفَرٍ ع يَا حُمْرَانُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدَّكَانَ قَدَّرَ ذَلِكَ عَلَيْهِمْ وَ قَضَاهُ وَ أَمَضَاهُ وَ حَتَمَهُ ثُمَّ أَجْرَاهُ فَتَقَدَّم [فِي تَقْدِيمِ] عَلَى [عِلْمٍ مِنْ] رَسُولِ اللَّهِ إِتَاهُمْ فِي ذَلِكَ قَامَ عَلِيُّ وَ الْحُسَيْنُ ص وَ يَعْلَمُ [بِيعْلَمِ] صَمَتَ مَنْ صَمَتَ مِنَّا

Abu Ja'far^{asws} said: 'O Humran! Allah^{azwj} Blessed and Exalted had Pre-determined that upon them^{asws}, and Decreed it, and Accomplished it, and Decided it. Then He^{azwj} Flowed it, so He^{azwj} Advanced the knowledge of Rasool-Allah^{saww} to them^{asws} during that. Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} stood knowing the knowledge. He^{asws} was silent, the one^{asws} from us^{asws} who was silent.

وَ لَوْ أَنَّهُمْ يَا حُمْرَانُ حَيْثُ نَزَلَ بِهِمْ مَا نَزَلَ مِنْ أَمْرِ اللَّهِ وَ إِظْهَارِ الطَّوَاعِيَةِ عَلَيْهِمْ سَأَلُوا اللَّهَ دَفَعَ ذَلِكَ عَنْهُمْ وَ أَحْتَوَ فِيهِ فِي إِزَالَةِ مُلْكِ الطَّوَاعِيَةِ إِذَا لَأَحَابَهُمْ وَ دَفَعَ ذَلِكَ عَنْهُمْ

O Humran, and when it befell with them^{asws} what befell from the Commands of Allah^{azwj} and the prevailing of the tyrants upon them^{asws}, had they^{asws} asked Allah^{azwj} to Repel that from them^{asws}, and insisted regarding it in declining the kingdom of the tyrants, then He^{azwj} would have Answered them^{asws} and Pushed that away from them^{asws}.

ثُمَّ كَانَ انْقِضَاءُ مُدَّةِ الطَّوَاغِيتِ وَ ذَهَابُ مُلْكِهِمْ أَسْرَعَ مِنْ سِلْكِ مَنْظُومٍ انْقَطَعَ فَتَبَدَّدَ وَ مَا كَانَ الَّذِي أَصَابَهُمْ مِنْ ذَلِكَ يَا حُمْرَانَ لِدَنْبٍ افْتَرَقُوهُ وَ لَا لِعُقُوبَةٍ مَعْصِيَةٍ خَالَفُوا اللَّهَ فِيهَا وَ لَكِنْ لِمَنَازِلِ وَ كِرَامَةٍ مِنَ اللَّهِ أَرَادَ أَنْ يَبْلُغَهَا [يَبْلُغُوهَا] فَلَا تَذَهَبَنَّ فِيهِمُ الْمَدَاهِبُ بِكَ.

Then the expiration of the term of the tyrants and the departure of their kingdom would have been quicker than the cutting of a thread of beads, and it would have scattered. And that which afflicted them^{asws} from that, O Humran, wasn't due to sins they^{asws} had indulged in, nor a Punishment for any act of disobedience they^{asws} had opposed Allah^{azwj} in it, but it was for a position and prestige from Allah^{azwj}, He^{azwj} Wanted it to reach. Therefore, do not let them take the doctrines away from you".⁴⁸⁴

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ السَّيَّارِيُّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْأَنْصَارِيِّ عَنْ صَالِحِ بْنِ عُقْبَةَ الْأَسَدِيِّ عَنْ أَبِيهِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عُقْبَةُ يَقُولُونَ بِأَمْرِ نُمْ يَكْسِرُونَهُ وَ يُضَعَّفُونَهُ وَ يُزْعَمُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى احْتَجَّ عَلَى خَلْقِهِ بِأَمْرِ نُمْ يَحْتَجِبُ عَنْهُ عِلْمُ السَّمَاوَاتِ وَ الْأَرْضِ لَا وَ اللَّهِ لَا وَ اللَّهُ اللَّهُ

It is narrated to us by Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Ismail Al Ansari, from Salih Bin Uqba Al Asady, from his father who said,

'Abu Abdullah^{asws} said to me: 'O Uqba! They are speaking with a matter, then breaking it and weakening it, and they are claiming that Allah^{azwj} Blessed and Exalted Argued upon His^{azwj} creatures with a matter, then Hid from him^{saww} knowledge of the skies and the earth. No, by Allah^{azwj}! No, by Allah^{azwj}!'

فُلْتُ جُعِلْتُ فِدَاكَ فَمَا كَانَ مِنْ أَمْرِ هَؤُلَاءِ الطَّوَاغِيتِ وَ أَمْرِ الْحُسَيْنِ بْنِ عَلِيٍّ ع

I said, 'May I be sacrificed for you^{asws}! So, what was from the matter of those tyrants, and the matter of Al-Husayn Bin Ali^{asws}?'

قَالَ يَعْلَمُ يَا نَيْبِهِ وَ لِأَمْرِهِمْ لَوْ [أَنَّهُمْ] أَلْحَا [أَلْحُوا] فِيهِ عَلَى اللَّهِ لِأَجَابَتُهُمُ اللَّهُ وَ كَانَ يَكُونُ أَهْوَى مِنَ السَّلْكِ الَّذِي فِيهِ خَزْرٌ وَ لَكِنْ يَا عُقْبَةُ بِأَمْرِ قَدْ أَرَادَهُ وَ قَضَاهُ وَ قَدَّرَهُ وَ [لَوْ] بَرَدَتْ [رَدَدْنَا] عَلَيْهِ [وَ أَلْحَحْنَا] الْحُلُولَ إِذَا تُرِيدُ غَيْرَ مَا أَرَادَ.

He^{asws} said: 'It came with knowledge, and their^{asws} matter, had they^{asws} insisted in it to Allah^{azwj}, He^{azwj} would have Answered them^{asws}, and it would have become easier than (breaking) the thread in which are beads. But, O Uqba! He^{azwj} had Wanted it for a matter and Accomplished it, and Pre-determined it, and had we^{asws} repelled it and insisted upon the solution, then we^{asws} would have wanted other than what He^{azwj} Wanted".⁴⁸⁵

5- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ أَبِي غَسَّانَ الدُّهْلِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: اللَّهُ أَحْكَمُ وَ أَكْرَمُ مِنْ أَنْ يُعْرِضَ طَاعَةَ عَبْدٍ يَحْتَجِبُ عَنْهُ خَبَرَ السَّمَاءِ صَبَاحاً وَ مَسَاءً.

It is narrated to us by Al Husayn Bin Ali, from Ubays Bin Hisham, from Abu Gassan Al Zuhly, from Al Mufazzal Bin Umar,

⁴⁸⁴ Basaair Al Darajaat – P 3 Ch 5 H 3

⁴⁸⁵ Basaair Al Darajaat – P 3 Ch 5 H 4

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} is Wiser, and more Benevolent that to Obligate obedience of a servant He^{azwj} has Veiled the news of the sky from him^{asws}, morning and evening''⁴⁸⁶.

6- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ صَفْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَجَلٌ وَ أَعْظَمُ مِنْ أَنْ يَخْتَجَّ بِعَبْدٍ مِنْ عِبَادِهِ ثُمَّ يُخْفِي عَنْهُ شَيْئًا مِنْ أَخْبَارِ السَّمَاءِ وَ الْأَرْضِ.

It is narrated to us by Abdullah in Muhammad, from the one who report it, from Muhammad Bin Khalid, from Safwan,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} is more Majestic and more Magnificence that to Argue by a servant from His^{azwj} servants, then Hides from him^{asws} something from the news of the sky and the earth''⁴⁸⁷.

7- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ خَالِدِ الْجَوَّازِ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع وَ هُوَ فِي عَرَصَةِ دَارِهِ وَ هُوَ يَوْمَئِذٍ بِالرُّمَيْلَةِ فَلَمَّا نَظَرْتُ إِلَيْهِ قُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي يَا سَيِّدِي مَظْلُومٌ مَعْصُوبٌ مُضْطَهَدٌ فِي نَفْسِي

It is narrated to us by Al Husayn Bin Muhammad, from al Moalla, from Al Washa, from Muhammad Bin Ali, from Khalid Al Jawaz who said,

'I entered to see Abu Al-Hassan^{asws} and he^{asws} was in the courtyard of his^{asws} house, and on that day he^{asws} was at Al-Rumeyla (city). When I looked at him^{asws}, I said: 'By my father and my mother, O my Master^{asws}!' (Saying) within myself, (you^{asws} are) 'Oppressed, usurped, persecuted'.

ثُمَّ دَنَوْتُ مِنْهُ فَكَبَّلْتُ بَيْنَ عَيْنَيْهِ وَ جَلَسْتُ بَيْنَ يَدَيْهِ فَالْتَمَسْتُ إِلَيْهِ فَقَالَ يَا خَالِدُ نَحْنُ أَغْلَمُ بِهَذَا الْأَمْرِ فَلَا تَتَصَوَّرْ هَذَا فِي نَفْسِكَ

Then I went near him^{asws} and kissed between his^{asws} eyes and sat down in front of him^{asws}. He^{asws} turned towards me and said: 'O Khalid! We^{asws} are more knowing of this matter therefore do not imagine it within yourself'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ اللَّهِ مَا أَرَدْتُ بِهَذَا شَيْئًا قَالَ فَقَالَ نَحْنُ أَغْلَمُ بِهَذَا الْأَمْرِ مِنْ غَيْرِنَا لَوْ أَرَدْنَا أَنْزِفَ إِلَيْنَا وَ إِنَّ هَؤُلَاءِ الْقَوْمَ مَدَّةً وَ غَابَةً لَا بُدَّ مِنَ الْإِنْتِهَاءِ إِلَيْهَا

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! By Allah^{azwj} I did not intend anything with this'. He^{asws} said: 'We^{asws} are more knowing with this matter than others. If we^{asws} want it would come to us^{asws}, and for these people there is a term and a peak, there is no escape from the ending to it'.

قَالَ قُلْتُ لَا أَعُودُ وَ أَصْبِرُ فِي نَفْسِي شَيْئًا أَبَدًا قَالَ فَقَالَ لَا تَعُدْ أَبَدًا.

He (the narrator) said, 'I said, 'I shall not repeat anything within myself, ever, and will be patient'. He^{asws} said: 'Do not repeat ever!''⁴⁸⁸

⁴⁸⁶ Basaair Al Darajaat – P 3 Ch 5 H 5

⁴⁸⁷ Basaair Al Darajaat – P 3 Ch 5 H 6

RARE FROM THE CHAPTER

1- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانٍ عَنْ سَعْدِ بْنِ الْأَصْبَغِ الْأَزْرَقِيِّ قَالَ: دَخَلْتُ مَعَ حُصَيْنٍ وَرَجُلٍ آخَرَ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ فَاسْتَخَلَى أَبُو عَبْدِ اللَّهِ ع بِرَجُلٍ فَنَاجَاهُ مَا شَاءَ اللَّهُ قَالَ فَسَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِلرَّجُلِ أ فَتَرَى اللَّهَ يَمُنُّ بِعَبْدٍ فِي بِلَادِهِ وَ يَخْتَجُّ عَلَى عِبَادِهِ ثُمَّ يُخْفِي عَنْهُ شَيْئاً مِنْ أَمْرِهِ.

It is narrated to us by Abdullah Bin Muhammad, from Al Luluie, from Ibn Sinan, from Sa'ad Bin Al Asbagh Al Arzaq who said,

'I entered with Husarys and another man to see Abu Abdullah^{asws}. Abu Abdullah^{asws} isolated with a man and whispered to him whatever Allah^{azwj} so Desired. I heard Abu Abdullah^{asws} saying to the man: 'Do you see Allah^{azwj} Conferring a servant in His^{azwj} country and Argue against His^{azwj} servants, then Hide from him^{asws} something from His^{azwj} Commands''⁴⁸⁹.

⁴⁸⁸ Basaair Al Darajaat – P 3 Ch 5 H 7

⁴⁸⁹ Basaair Al Darajaat – P 3 Ch 5 Rare H 1

6 باب في علم الأئمة بما في السماوات والأرض والجنة والنار وما هو كائن إلى يوم القيامة

CHAPTER 6 – REGARDING KNOWLEDGE OF THE IMAMS^{asws} WITH WHAT IS IN THE SKIES, AND THE EARTH, AND THE PARADISE, AND THE FIRE, AND WHAT HAS HAPPENED, AND WHAT IS TO HAPPEN UP TO THE DAY OF QIYAMAH

1- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سُئِلَ عَلِيُّ ع عَنْ عِلْمِ النَّبِيِّ ص فَقَالَ عِلْمُ النَّبِيِّ عِلْمُ جَمِيعِ النَّبِيِّينَ وَ عِلْمُ مَا كَانَ وَ عِلْمُ مَا هُوَ كَائِنٌ إِلَى قِيَامِ السَّاعَةِ

It is narrated to us by Ibn Marouf, from Hammad, from Hareez, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘Ali^{asws} was asked about the knowledge of the Prophet^{saww}. He^{asws} said: ‘Knowledge of the Prophet^{saww} is the knowledge of the entirety of the Prophets^{as} and knowledge of whatever has transpired, and knowledge of what will be happening up to the Establishment of the Hour’.

ثُمَّ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَعْلَمُ عِلْمَ النَّبِيِّ ص وَ عِلْمَ مَا كَانَ وَ عِلْمَ مَا هُوَ كَائِنٌ فِيمَا بَيْنِي وَ بَيْنَ قِيَامِ السَّاعَةِ.

Then he^{asws} said: ‘By the One^{azwj} in Whose Hand is my^{asws} soul! I^{asws} am the most knowing with the knowledge of the Prophet^{saww}, and knowledge of what has happened, and knowledge of what will be happening in what is between me^{asws} and Establishment of the Hour’.⁴⁹⁰

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ الْأَعْلَى وَ عُبَيْدَةَ بْنِ بَشِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ابْتِدَاءً مِنْهُ وَ اللَّهُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا فِي الْجَنَّةِ وَ مَا فِي النَّارِ وَ مَا كَانَ وَ مَا يَكُونُ إِلَى أَنْ تَقُومَ السَّاعَةُ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Najran, from Yunus Bin Yaqoub, from Al Haris Bin Al Mugheira, from Abdul A’ala and Ubeyda Bin Bashir who said,

‘Abu Abdullah^{asws} said initiating from himself^{asws}: ‘By Allah^{azwj}! I^{asws} am the most knowing with what is in the skies, and what is in the earth, and what is in the Paradise, and what is in the Fire, and what has happened, and what will be happening up to the Establishment of the Hour’.

ثُمَّ قَالَ أَعْلَمُهُ مِنْ كِتَابِ اللَّهِ أَنْظُرُ إِلَيْهِ هَكَذَا ثُمَّ بَسَطَ كَفَّيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ يَقُولُ وَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فِيهِ بَيِّنَاتٌ كُلِّ شَيْءٍ.

Then he^{asws} said: ‘I^{asws} know it from the Book of Allah^{azwj}. I^{asws} look into it like this’, then he^{asws} extended his^{asws} palm, then said: ‘Allah^{azwj} is Saying: **And We Revealed the Book unto you as a clarification of all things, [16:89]**’.⁴⁹¹

⁴⁹⁰ Basaair Al Darajaat – P 3 Ch 6 H 1

⁴⁹¹ Basaair Al Darajaat – P 3 Ch 6 H 2

3- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرَّبَّاتِ عَنْ يُونُسَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لِأَعْلَمُ مَا فِي السَّمَاءِ وَ أَعْلَمُ مَا فِي الْأَرْضِ وَ أَعْلَمُ مَا فِي الْجَنَّةِ وَ أَعْلَمُ مَا فِي النَّارِ وَ أَعْلَمُ مَا كَانَ وَ أَعْلَمُ مَا يَكُونُ عَلِمْتُ ذَلِكَ مِنْ كِتَابِ اللَّهِ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِيهِ تَبْيَانٌ كُلِّ شَيْءٍ.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Yunus, from Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah^{asws} saying: 'I^{asws} know what is in the sky, and I^{asws} know what is in the earth, and I^{asws} know what is in the Paradise, and I^{asws} know what is in the Fire, and I^{asws} know of what has happened, and I^{asws} know what will be happening. I^{asws} know that from the Book of Allah^{azwj}. Surely, Allah^{azwj} the Exalted is Saying in it is **a clarification of all things**, [16:89]'.⁴⁹²

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ حَمَّادِ اللَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَحْنُ وَ اللَّهُ نَعْلَمُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا فِي الْجَنَّةِ وَ مَا فِي النَّارِ وَ مَا بَيْنَ ذَلِكَ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Mansour Bin Yunus, from Hammad Al Laham who said,

'Abu Abdullah^{asws} said: 'By Allah^{azwj}! We^{asws} know what is in the skies and what is in the earth, and what is in the Paradise and what is in the Fire, and whatever is between that'.

قَالَ فَبِهِتَ [فَبِهِتُ] أَنْظَرُ إِلَيْهِ قَالَ فَقَالَ يَا حَمَّادُ إِنَّ ذَلِكَ مِنْ كِتَابِ اللَّهِ إِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ إِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ

He (the narrator) said, 'I was amazed. I looked (stared) at him^{asws}, so he^{asws} said: 'O Hammad! That is from the Book of Allah^{azwj}, that is in the Book of Allah^{azwj}, that is in the Book of Allah^{azwj}!'

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ يَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَ جِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً وَ بُشْرَى لِلْمُسْلِمِينَ إِنَّهُ مِنْ كِتَابِ اللَّهِ فِيهِ تَبْيَانٌ كُلِّ شَيْءٍ.

Then he^{asws} recited this Verse: **And on the Day We will Send into every community a witness upon them from themselves, and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, and Guidance and Mercy and glad tidings for the submitters [16:89]**. It is from the Book of Allah^{azwj} wherein is a clarification of all things. In it is clarification of all things".⁴⁹³

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا فِيهِمْ عَبْدُ الْأَعْلَى وَ عُبَيْدَةُ بْنُ عَبْدِ اللَّهِ بْنِ بَشِيرِ الْحَنْطَمِيِّ وَ عَبْدُ اللَّهِ بْنُ بَشِيرٍ سَمِعُوا أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لِأَعْلَمُ مَا فِي السَّمَاوَاتِ وَ أَعْلَمُ مَا فِي الْأَرْضِ وَ أَعْلَمُ مَا فِي الْجَنَّةِ وَ أَعْلَمُ مَا فِي النَّارِ وَ أَعْلَمُ مَا كَانَ وَ مَا يَكُونُ

⁴⁹² Basaair Al Darajaat – P 3 Ch 6 H 3

⁴⁹³ Basaair Al Darajaat – P 3 Ch 6 H 4

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus, from Al Haris Bin Al Mugheira, and a number of our companions, among them being Abdul A'ala and Ubeyda Bin Abdullah Bin Bishr Al Khas'amy, and Abdullah Bin Bashir,

'They heard him^{asws} saying: 'I^{asws} am the most knowing of what is in the skies, and the most knowing of what is in the earth(s), and the most knowing of what is in the Paradise, and the most knowing of what is in the Fire, and the most knowing of what has happened and what will be happening'.

ثُمَّ مَكَثَ هُنَيْئَةً فَرَأَى أَنَّ ذَلِكَ كَبُرَ عَلَى مَنْ سَمِعَهُ فَقَالَ فَقَالَ عَلِمْتُ مِنْ كِتَابِ اللَّهِ أَنَّ اللَّهَ يَقُولُ فِيهِ تَبَيَّنُ كُلُّ شَيْءٍ.

Then he^{asws} waited for a while. He^{asws} saw that, that was grievous upon the ones who heard him^{asws}, so he^{asws} said: 'I^{asws} learnt from the Book of Allah^{azwj}. Allah^{azwj} is Saying in it is **a clarification of all things, [16:89]**'⁴⁹⁴.

6- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحَرْثِ بْنِ الْمُغَيْرَةِ وَ عُبيدَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَشِيرِ الْخَثْعَمِيِّ سَمِعُوا أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاوَاتِ أَوْ مَا فِي الْأَرْضِينَ وَ أَعْلَمُ مَا فِي الْجَنَّةِ وَ أَعْلَمُ مَا فِي النَّارِ وَ أَعْلَمُ مَا كَانَ وَ مَا يَكُونُ

It is narrated to us by Abdullah Bin Aamir, from Muhammad Bin Sinan, from Yunus Bin Yaqoub, from Al Hars Bin Al Mugheira and Ubeyda Bin Abdullah Bin Bishr Al Khas'amy,

'They heard Abu Abdullah^{asws} saying: 'I^{asws} know what is in the skies, or what is in the earth(s), and I^{asws} know what is in the Paradise, and I^{asws} know what is in the Fire, and I^{asws} know what has happened, and what will be happening'.

ثُمَّ مَكَثَ هُنَيْئَةً فَرَأَى أَنَّ ذَلِكَ كَبُرَ عَلَى مَنْ سَمِعَهُ فَقَالَ لَهُ عَلِمْتُ ذَلِكَ مِنْ كِتَابِ اللَّهِ إِنَّ اللَّهَ يَقُولُ فِيهِ تَبَيَّنُ كُلُّ شَيْءٍ.

Then he^{asws} waited for a while, and he^{asws} saw that, that was grievous upon the ones who heard him^{asws}, so he^{asws} said to him: 'I^{asws} know that from the Book of Allah^{azwj}. Allah^{azwj} is Saying: 'in it is **a clarification of all things, [16:89]**'⁴⁹⁵.

⁴⁹⁴ Basaair Al Darajaat – P 3 Ch 6 H 5

⁴⁹⁵ Basaair Al Darajaat – P 3 Ch 6 H 6

7 باب في الأئمة ع أنهم أعطوا علم ما مضى و ما بقي إلى يوم القيامة

CHAPTER 7 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE GIVEN KNOWLEDGE OF WHAT HAS PASSED AND WHAT REMAINS UP TO THE DAY OF QIYAMAH

1- حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ سَيْفِ التَّمَارِ قَالَ: كُنَّا مَعَ أَبِي عَبْدِ اللَّهِ عِ جَمَاعَةً مِنَ الشَّيْعَةِ فِي الْحِجْرِ فَقَالَ عَلَيْنَا عَيْنٌ فَالْتَمَتْنَا يَمَنَةً وَ يَسْرَةً فَلَمْ نَرَ أَحَدًا فَقُلْنَا لَيْسَ عَلَيْنَا عَيْنٌ

It is narrated to us by Ahmad Bin Is'haq, from Abdullah Bin Hammad, from Sayf Al Tammar who said,

'We, a group of the Shias, were with Abu Abdullah^{asws} by Al-Hijr (Black Stone). He^{asws} said: 'Is there an eye (spy) upon us'. We turned right and left, but we did not see anyone. We said, 'There isn't any eye upon us'.

قَالَ وَ رَبِّ الْكَعْبَةِ وَ رَبِّ الْبَيْتِ ثَلَاثَ مَرَّاتٍ لَوْ كُنْتُ بَيْنَ مُوسَى وَ الْحُضَيْرِ لَأَخْبَرْتُهُمَا أَنِّي أَعْلَمُ مِنْهُمَا وَ لَأُنْبَأُهُمَا مَا لَيْسَ فِي أَيْدِيهِمَا لِأَنَّ مُوسَى وَ الْحُضَيْرَ أُعْطِيََا عِلْمَ مَا كَانَ وَ لَمْ يُعْطَيَا عِلْمَ مَا هُوَ كَائِنٌ وَ إِنَّ رَسُولَ اللَّهِ ص أُعْطِيَ عِلْمَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَوَرُثَتْهُ مِنْ رَسُولِ اللَّهِ ص وَرِثَةً.

He^{asws} said: 'By the Lord^{azwj} of the Kabah! By the Lord^{azwj} of the House!' – three times. 'If I^{asws} were to be between Musa^{as} and Al-Khizr^{as}, I^{asws} would inform them I^{asws} am more knowledgeable than them^{as}, and inform them^{as} with what isn't in their hands, because Musa^{as} and Al-Khizr^{as} had been Given knowledge of what had happened and were not Given what is to happen, and Rasool-Allah^{saww} was Given knowledge of what has happened and will be happening up to the Day of Qiyamah, and we^{asws} inherited it from Rasool-Allah^{saww} as inheritance''⁴⁹⁶.

2- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَمْرٍو عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: اسْتَأْذَنْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَذِنَ لِي فَسَمِعْتُهُ يَقُولُ فِي كَلَامِهِ لَهُ يَا مَنْ حَصَّنَا بِالْوَصِيَّةِ وَ أَعْطَانَا عِلْمَ مَا مَضَى وَ عِلْمَ مَا بَقِيَ وَ جَعَلَ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْنَا وَ جَعَلَنَا وَرَثَةَ الْأَنْبِيَاءِ ع.

It is narrated to us by Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Ma'bad, from Ja'far Bin Abdullah Bin Hammad, from Abdullah Bin Abdul Rahman, from Abu Amro, from Muawiya Bin Wahab who said,

'I sought permission to see Abu Abdullah^{asws}. He^{asws} permitted to me, and I heard him^{asws} saying in a speech of his^{asws}: 'O One^{azwj} Who Specialised us^{asws} with the successor-ship, and Gives us^{asws} knowledge of what has passed, and knowledge of what remains, and Made hearts of the people to be inclined towards us^{asws}, and Made us inheritors of the Prophets^{as}'.⁴⁹⁷

⁴⁹⁶ Basaair Al Darajaat – P 3 Ch 7 H 1

⁴⁹⁷ Basaair Al Darajaat – P 3 Ch 7 H 2

3- حَدَّثَنَا بِالْإِسْنَادِ الْمُتَّفَعِدِ عَنْ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ اللَّهُمَّ يَا مَنْ أَعْطَانَا عِلْمَ مَا مَضَىٰ وَ مَا بَقِيَ وَ جَعَلَنَا وَرَثَةَ الْأَنْبِيَاءِ وَ خَتَمَ بِنَا الْأُمَّمَ السَّالِفَةَ وَ خَصَّنَا بِالْوَصِيَّةِ.

It is narrated to us by the preceding chain, from Muawiya,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘O Allah^{azwj}! O One^{azwj} Who Gave us^{asws} knowledge of what has passed and what remains, and Made us^{asws} inheritors of the Prophets^{as}, and Ended the previous communities with us^{asws} and Specialised us^{asws} with the successor-ship’⁴⁹⁸.

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَىٰ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ هَذَا ذِكْرٌ مَنْ مَعِيَ وَ ذِكْرٌ مَنْ قَبْلِي فَقَالَ ذِكْرٌ مَنْ مَعِيَ مَا هُوَ كَائِنٌ وَ ذِكْرٌ مَنْ قَبْلِي مَا قَدْ كَانَ.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ismail Bin Sahl, from Ibrahim Bin Abdul Hameed, from Zurara,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: ***This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me [21:24]***, he^{asws} said: ***This is a Zikr of the one (who is) with me,, what is to happen, and a Zikr of the ones (who were) before me [21:24], what has happened’***⁴⁹⁹.

⁴⁹⁸ Basaair Al Darajaat – P 3 Ch 7 H 3

⁴⁹⁹ Basaair Al Darajaat – P 3 Ch 7 Rare H 1

CHAPTER 8 – WHAT THE IMAMS^{asws} ARE INCREASED WITH DURING THE NIGHT OF FRIDAY, FROM THE BENEFICIAL KNOWLEDGE

1 أَحْمَدُ بْنُ مُوسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكِ الْكُوفِيِّ عَنْ يُوسُفَ الْأَنْزَارِيِّ عَنِ الْمُفَضَّلِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ ذَاتَ يَوْمٍ وَكَانَ لَا يُكْنِيَنِي قَبْلَ ذَلِكَ يَا أبا عَبْدِ اللَّهِ فَقُلْتُ لَتَيْتِكَ جُعِلْتُ فِدَاكَ قَالَ إِنَّ لَنَا فِي كُلِّ لَيْلَةٍ جُمُعَةٍ سُورًا قُلْتُ زَادَكَ اللَّهُ وَ مَا ذَاكَ

Ahmad Bin Musa, from Ja'far Bin Muhammad Bin Malik Al Kufy, from Yusuf Al Abzary, from Al Mufazzal who said,

'Abu Abdullah^{asws} said to me one day, and he^{asws} had not teknonymed me before that: 'O Abu Abdullah!' I said, 'May I be sacrificed for you^{asws}!' He^{asws} said: 'For us^{asws}, during every night of Friday, there is cheerfulness'. I said, 'May Allah^{azwj} Increase for you^{asws}! And what is that?'

قَالَ إِنَّهُ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ وَاقَى رَسُولُ اللَّهِ ص الْعَرْشَ وَ وَاقَى الْأَيْمَةَ مَعَهُ وَ وَاقَى الْأَيْمَةَ مَعَهُ فَلَا تُرَدُّ أَرْوَاحَنَا إِلَى أَبْدَانِنَا إِلَّا بِعِلْمٍ مُسْتَفَادٍ وَ لَوْ لَا ذَلِكَ لَنَفِدَ مَا عِنْدَنَا.

He^{asws} said: 'Whenever it is the night of Friday, Rasool-Allah^{saww} comes to the Throne and the (deceased) Imams^{asws} arrive with him^{saww}, and we^{asws} (living Imams^{asws}) arrive with them^{asws}. Our^{asws} souls do not return to our^{asws} bodies except with beneficial knowledge, and had it not been for that, it would deplete what is with us^{asws}''⁵⁰⁰.

2- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ جَرِيشٍ عَنْ أَبِي جَعْفَرٍ قَالَ: إِنَّ لَنَا فِي لَيَالِي الْجُمُعَةِ لَشَأْنًا مِنَ الشَّيْءِ قُلْتُ جُعِلْتُ فِدَاكَ أَيُّ شَأْنٍ

It is narrated to us by Al Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Al Abbas Bin Jareesh,

'For us^{asws} during the night of Friday there is a splendour from the splendours'. I said, 'May I be sacrificed for you^{asws}! Which splendour?'

قَالَ يُؤَدُّنُ لِلْمَلَائِكَةِ وَ النَّبِيِّنَّ وَ الْأَوْصِيَاءِ الْمَوْتَى وَ الْأَرْوَاحِ الْأَوْصِيَاءِ وَ الْوَصِيِّ الَّذِي بَيْنَ ظَهْرَانَيْكُمْ يُعْرَجُ بِهَا إِلَى السَّمَاءِ فَيَطُوفُونَ بِعَرْشِ رَبِّهَا أُسْبُوعًا وَ هُمْ يَقُولُونَ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ حَتَّى إِذَا فَرَعُوا صَلَّوْا خَلْفَ كُلِّ قَائِمَةٍ لَهُ رَكَعَتَيْنِ ثُمَّ يَنْصَرِفُونَ

He^{asws} said: 'It is Permitted for the Angels and the Prophets^{as} and the deceased successors^{as}, and the souls of the (living) successors^{asws}, and the successor^{asws} who is between your midst. It ascends to the sky and they^{asws} are performing Tawaaf of the Throne of their^{asws} Lord^{azwj}, seven circuits, and they^{asws} are saying: 'Glorious, Holy, Lord^{azwj} of the Angels and the Spirit!', until when they^{asws} are free (from it), they^{asws} pray two Cycles Salat behind every Column, then they^{asws} disperse.

⁵⁰⁰ Basaair Al Darajaat – P 3 Ch 8 H 1

فَتَنْصَرِفُ الْمَلَائِكَةُ بِمَا وَضَعَ اللَّهُ فِيهَا مِنَ الْاجْتِهَادِ شَدِيدٍ [شَدِيداً] إِعْظَامُهُمْ لِمَا رَأَوْا وَ قَدْ زِيدَ فِي اجْتِهَادِهِمْ وَ خَوْفِهِمْ مِثْلَهُ

The Angels disperse with whatever Allah^{azwj} Places in them of the intense striving in glorification of what they saw, and Increases in their striving and their fear, similar to it.

وَ يَنْصَرِفُ النَّبِيُّونَ وَ الْأَوْصِيَاءُ وَ أَرْوَاحُ الْأَحْيَاءِ شَدِيداً عَجْبُهُمْ وَ قَدْ فَرِحُوا أَشَدَّ الْفَرَحِ لِأَنْفُسِهِمْ وَ يُصْبِحُ الْوَصِيُّ وَ الْأَوْصِيَاءُ قَدْ أَهْمُوا إِهْمَاماً مِنَ الْعِلْمِ عَلِماً مِثْلَ جَمِّ الْغَفِيرِ لَيْسَ شَيْءٌ أَشَدَّ سُروراً مِنْهُمْ اِكْتُمَ فَوَ اللَّهُ هَذَا أَعَزُّ عِنْدَ اللَّهِ مِنْ كَذَا وَ كَذَا عِنْدَكَ حِصْنَةً

And the Prophets^{as} and the successors^{as} and the souls of the living disperse with their^{as} wonders intensified, and are joyful with intense happiness for themselves, and the successor^{asws} and the successors^{asws} having been inspired with inspirations from the knowledge, like knowledge of the immense proportions. There isn't anything suppressed of more intense joy from them^{asws}. By Allah^{azwj}! For this, I^{asws} am mightier as a fortress in the Presence of Allah^{azwj} than such and such are with you'.

قَالَ يَا مَحْبُورُ وَ اللَّهُ مَا يُلْهَمُ الْإِقْرَارُ بِمَا تَرَى إِلَّا الصَّالِحُونَ قُلْتُ وَ اللَّهُ مَا عِنْدِي كَثِيرٌ صَلَاحٍ

He^{asws} said: 'O Mahbour! By Allah^{azwj}! Allah^{azwj} does not Inspire the acknowledgment with what you see except the righteous'. I said, 'By Allah^{azwj}! I do not have a lot of righteousness with me'.

قَالَ لَا تَكْذِبْ عَلَى اللَّهِ فَإِنَّ اللَّهَ قَدْ سَمَّاكَ صَالِحاً حَيْثُ يَقُولُ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ يَغْنِي الَّذِينَ آمَنُوا بِنَا وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ وَ جَمِيعِ حُجَجِهِ عَلَيْهِ وَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَبْرَارِ السَّلَامِ.

He^{asws} said: 'Do not lie upon Allah^{azwj}, for Allah^{azwj} has (already) Named you as righteous Saying: **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; [4:69]** – meaning those who believe in us^{asws} and in Amir Al-Momineen^{asws}, and His^{azwj} Angels, and His^{azwj} Prophets^{as}, and the entirety of His^{azwj} Divine Authorities upon him, and upon Muhammad^{saww} and his^{saww} Progeny, the goodly, the pure, the Chosen, the righteous, be the greetings".⁵⁰¹

3- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَمَّنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ إِنَّ لَنَا فِي كُلِّ لَيْلَةٍ جُمُعَةٌ وَفَدَةٌ إِلَى رَبِّنَا فَلَا نَنْزِلُ إِلَّا بِعِلْمٍ مُسْتَنْطَرَفٍ.

It is narrated us by Muhammad Bin Ahmad, from Ali Bin Suleyman, from Muhammad Bin Jamhour, from the one who raised it to,

'Abu Abdullah^{asws} having said: 'For us^{asws}, during every Friday night, a delegation to our^{asws} Lord^{azwj}, so we^{asws} do not descend except with exquisite knowledge"⁵⁰²

⁵⁰¹ Basaair Al Darajaat – P 3 Ch 8 H 2

⁵⁰² Basaair Al Darajaat – P 3 Ch 8 H 3

4- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ مُعَاوِيَةَ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَيُّوبَ عَنْ شَرِيكَ بْنِ مَلِيحٍ وَحَدَّثَنِي الْخَضِرُ بْنُ عَيْسَى عَنِ الْكَاهِلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَيُّوبَ عَنْ شَرِيكَ بْنِ مَلِيحٍ عَنْ أَبِي يَحْيَى الصُّنْعَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ يَا أَبَا يَحْيَى لَنَا فِي لَيْلِي الْجُمُعَةِ لَشَأْنٌ مِنَ الشَّأْنِ

It is narrated to us by Al Hassan Bin Ali Bin Muawiya, from Musa Bin Sa'dan, from Abdullah Bin Abu Ayoub, from Shareek Bin Mulayh, and it is narrated to me by Al Khizr Bin Isa, from Al Kahily, from Abdullah Bin Abu Ayoub, from Shareek Bin Mulayh, from Abu Yahya Al San'any who said,

'Abu Abdullah^{asws} said: 'O Abu Yahya! For us^{asws}, during the nights of Fridays, there is a splendour from the splendours'.

قَالَ فُقُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَا ذَلِكَ الشَّأْنُ

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! And what is that splendour?'

قَالَ يُؤَدُّنَ لِأَرْوَاحِ الْأَنْبِيَاءِ الْمَوْتَى وَ أَرْوَاحِ الْأَوْصِيَاءِ الْمَوْتَى وَ رُوحِ الْوَصِيِّ الَّذِي بَيْنَ ظَهْرَانَيْكُمْ يُعْرَجُ بِهَا إِلَى السَّمَاءِ حَتَّى تُوَابِي عَرْشَ رَبِّهَا فَتَطُوفُ بِهَا أَسْبُوعاً وَ تُصَلِّيَ عِنْدَ كُلِّ قَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ رُكْعَتَيْنِ

He^{asws} said: 'Permission is Given to the souls of the deceased Prophets^{as}, and souls of the deceased successors^{as}, and soul of the successor^{asws} who is between your midst. They^{as} are ascended to the sky until they arrive at the Throne of their^{as} Lord^{azwj}, and they^{as} perform Tawaaf of it, seven circuits, and pray Salat at every Pillar from the Pillars of the Throne, two Cycles.

ثُمَّ تُرَدُّ إِلَى الْأَبْدَانِ الَّتِي كَانَتْ فِيهَا فَتُصْبِحُ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ قَدْ مَلُئُوا وَ أُعْطُوا سُوراً وَ يُصْبِحُ الْوَصِيُّ الَّذِي بَيْنَ ظَهْرَانَيْكُمْ فَقَدْ زِيدَ فِي عِلْمِهِ مِثْلَ حَمِّ الْغَفِيرِ.

Then these return to the bodies in which they^{as} were. So, the Prophets^{as} and the successor^{as} become filled up and are Given cheerfulness, and the successor^{asws}, the one^{asws} who is in your midst becomes increased in his^{asws} knowledge like the immense proportions".⁵⁰³

5- حَدَّثَنَا سَلَمَةُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ الْمِنْقَرِيِّ عَنْ يُونُسَ بْنِ أَبِي الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ لَيْلَةٍ جُمُعَةٍ إِلَّا وَ لِأَوْلِيَاءِ اللَّهِ فِيهَا سُورٌ

It is narrated to us by Salama, from Abdullah Bin Muhammad, from Al Husayn Al Minqary, from Yunus Bin Abu Al Fazl,

'From Abu Abdullah^{asws} having said: 'There is none from a night of Friday (Thursday evening), except and the friends of Allah^{azwj} are in joy during it'.

فُلْتُ كَيْفَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ إِذَا كَانَتْ لَيْلَةُ الْجُمُعَةِ وَاتَى رَسُولُ اللَّهِ ص الْعَرْشَ وَ وَاقَيْتُ مَعَهُ فَمَا أَرْجِعُ إِلَّا بِعِلْمٍ مُسْتَفَادٍ وَ لَوْ لَا ذَلِكَ لَنَفِدَ مَا عِنْدَنَا.

⁵⁰³ Basaair Al Darajaat – P 3 Ch 8 H 4

I said, 'How is that so? May I be sacrificed for you^{asws}'. He^{asws} said: 'Whenever it is the night of Friday (Thursday evening), Rasool-Allah^{saww} arrives to the Throne, and I^{asws} arrive with him^{saww}. So, I^{asws} do not return except with beneficial knowledge, and had it not been for that, whatever is with us^{asws} would deplete'.⁵⁰⁴

6- حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ عَنِ الْحَسَنِ بْنِ عَبَّاسِ بْنِ حَرِيْشٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ اللَّهُ إِنَّ أَرْوَاحَنَا وَ أَرْوَاحَ النَّبِيِّينَ لَتَوَاقِي الْعَرْشَ لَيْلَةَ كُلِّ جُمُعَةٍ فَمَا تُرَدُّ فِي أَبْدَانِنَا إِلَّا بِحَمِّ الْغَفِيرِ مِنَ الْعِلْمِ.

It is narrated to us by Ahmad Bin Is'haq, from Al Hassan Bin Abbas Bin Hareysh,

'From Abu Ja'far^{asws} having said: 'Abu Abdullah^{asws} said: 'By Allah^{azwj}! Our^{asws} souls and souls of the Prophets^{as} arrive at the Throne on the night of every Friday, and we^{asws} do not return to our^{asws} bodies except with immense proportions from the knowledge'.⁵⁰⁵

7- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ سَعْدٍ عَنِ الْحَسَنِ بْنِ عَبَّاسِ بْنِ حَرِيْشٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَرْوَاحَنَا وَ أَرْوَاحَ النَّبِيِّينَ تُوَاقِي الْعَرْشَ كُلَّ لَيْلَةٍ جُمُعَةٍ فَتُصْبِحُ الْأَوْصِيَاءَ وَ قَدْ زِيدَ فِي عِلْمِهِمْ مِثْلُ حَمِّ الْغَفِيرِ مِنَ الْعِلْمِ.

It is narrated to us by Muhammad Bin Is'haq Bin Sa'ad, from Al Hassan Bin Abbas Bin Jareesh,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Our^{asws} souls and souls of the Prophets^{as} arrive at the Throne every night of Friday, so the successors^{asws} become such and they^{asws} have been increased in their^{asws} knowledge like of immense proportions from the knowledge'.⁵⁰⁶

⁵⁰⁴ Basaair Al Darajaat – P 3 Ch 8 H 5

⁵⁰⁵ Basaair Al Darajaat – P 3 Ch 8 H 6

⁵⁰⁶ Basaair Al Darajaat – P 3 Ch 8 H 7

9 باب قول أمير المؤمنين بأحكامه بما في التوراة والإنجيل و الزبور و الفرقان

CHAPTER 9 – WORDS OF AMIR AL-MOMINEEN^{asws} OF HIS^{asws} JUDGMENT WITH WHAT IS IN THE TORAH, AND THE EVANGEL, AND THE PSLAMS, AND THE FURQAN

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الشَّمَالِيِّ قَالَ قَالَ عَلِيُّ ع لَوْ نُتَيْتَ لِي وَسَادَةٌ لَحَكَمْتُ بَيْنَ أَهْلِ الْفُرْقَانِ بِالْفُرْقَانِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ الْإِنْجِيلِ بِالْإِنْجِيلِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ الزُّبُورِ بِالزُّبُورِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ لَأُنْبِئْتُكُمْ بِمَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ.

It is narrated to us by Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Sumali who said,

‘Ali^{asws} said: ‘If a platform were to be set up for me^{asws}, I^{asws} would judge between the people of the Quran by the Quran, until it becomes (clearly) visible by Allah^{azwj}, and I^{asws} would judge between the people of the Torah by the Torah until it becomes (clearly) visible by Allah^{azwj}, and I^{asws} would judge between the people of the Evangel by the Evangel until it becomes (clearly) visible by Allah^{azwj}, and I^{asws} would judge the people of the Psalms by the Psalms until it becomes (clearly) visible by Allah^{azwj}, and had there not been a (particular) Verse in the Book of Allah^{azwj}, I^{asws} would have informed you with what would be happening up to the establishment of the Hour’⁵⁰⁷.

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ كُحِبِرَتْ لِي وَسَادَةٌ فَفَعَدْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ أَهْلِ الزُّبُورِ بِزُبُورِهِمْ وَ أَهْلَ الْفُرْقَانِ بِفُرْقَانِهِمْ بِقَضَائِي بَصْعَدُ إِلَى اللَّهِ يَزْهَرُ

It is narrated to us by Muhammad Bin Al Husayn, from Abdullah Bin Hammad, from Abu Al Jaroud, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineen^{asws} said: ‘If a platform were to be set up for me^{as}, I^{asws} would sit upon it and judge between the people of the Torah with their Torah, and the people of the Evangel with their Evangel, and the people of the Psalms with their Psalms, and people of the Furqan (Quran) with their Furqan, with judgments ascending to Allah^{azwj} visibly.

وَ اللَّهُ مَا نَزَلَتْ آيَةٌ فِي كِتَابِ اللَّهِ فِي لَيْلٍ أَوْ نَهَارٍ إِلَّا وَ قَدْ عَلِمْتُ فِيمَنْ أَنْزَلْتُ وَ لَا مَنَّ مَرَّ عَلَى رَأْسِهِ الْمَوَاسِي مِنْ فُرَيْشٍ إِلَّا وَ قَدْ نَزَلَتْ فِيهِ آيَةٌ مِنْ كِتَابِ اللَّهِ تَسُوقُهُ إِلَى الْجَنَّةِ أَوْ إِلَى النَّارِ

By Allah^{azwj}! No Verse has been revealed in the Book of Allah^{azwj}, during night or day, except and I^{asws} have known regarding who it was Revealed, nor from the ones from Quraysh upon whose head is consolation, except an a Verse from the Book of Allah^{azwj} has been Revealed regarding him, either ushering him to the Paradise or to the Fire’.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا الْآيَةُ الَّتِي نَزَلَتْ فِيكَ

⁵⁰⁷ Basaair Al Darajaat – P 3 Ch 9 H 1

A man stood up to him^{asws} and said, ‘O Amir Al-Momineen^{asws}! What is the Verse which was Revealed regarding you^{asws}?’

قَالَ لَهُ أَمَا سَمِعْتَ اللَّهَ يَقُولُ أَمْ مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ قَالَ رَسُولُ اللَّهِ ص عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ أَنَا شَاهِدٌ لَهُ فِيهِ وَ أَتْلُوهُ مَعَهُ.

He^{asws} said to him: ‘Have you not heard Allah^{azwj} Saying: ‘***So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17]***? Rasool-Allah^{saww} was upon a clear proof from his^{saww} Lord^{azwj}, and I^{asws} am a witness for him^{saww} regarding it, and reciting it with him^{saww}’⁵⁰⁸.

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ دَاوُدَ بْنِ فَارْقِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ تَنَّى النَّاسُ لِي وَسَادَةً كَمَا تُنَى لِابْنِ صُوحَانَ لَحَكَمْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ حَتَّى يَزْهَرَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ الزَّبُورِ بِالزَّبُورِ حَتَّى يَزْهَرَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ الْفُرْقَانِ بِالْفُرْقَانِ حَتَّى يَزْهَرَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah al Barqy, from Khalaf Bin Hammad, from Dawood Bin Farqad,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘If the people were to set up a platform for me^{asws} just as it is set up for Ibn Sowhan, I^{asws} would judge between the people of the Torah by the Torah, until it appears in what is between the sky and the earth, and I^{asws} would judge between the people of the Psalms by the Psalms until it in appears in what is between the sky and the earth, and I^{asws} would judge between the people of the Furqan by the Furqan until it appears in what is between the sky and the earth’⁵⁰⁹.

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ مِنْهُ قَالَ قَالَ ابْنُ عُمَرَ وَ أَحْمَدُ بْنُ زَادَانَ قَالَ سَمِعْتُ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ ع وَ هُوَ يَقُولُ مَا مِنْ رَجُلٍ مِنْ قُرَيْشٍ حَزَى عَلَيْهِ الْمَوَاسِي إِلَّا وَ قَدْ نَزَلَتْ فِيهِ آيَةٌ أَوْ آيَتَانِ تُعَوِّدُهُ إِلَى الْجَنَّةِ أَوْ تُسَوِّئُهُ إِلَى النَّارِ وَ مَا مِنْ آيَةٍ نَزَلَتْ فِي بَرٍّ أَوْ بَحْرٍ أَوْ سَهْلٍ أَوْ جَبَلٍ إِلَّا وَ قَدْ عَرَفْتُهُ حَيْثُ نَزَلَتْ وَ فِيمَنْ نَزَلَتْ

It is narrated to us by Muhammad Bin Abdul Hameed, from Aasim Bin Humeyd, from Abu Baseer who said, ‘I heard it from him’. Ibn Umar said, ‘And I was informed by Zazan who said,

‘I heard Ali Amir Al-Momineen^{asws} and he^{asws} was saying: ‘There is no man from Quraysh the consolation flowed upon him, except and there has been Revealed regarding him a Verse or two Verses, guiding him to the Paradise or ushering him to the Fire, and there is none from a Verse revealed in land, or sea, or coast, or mountain except and I^{asws} recognise where it was Revealed, and among who is was Revealed.

وَ لَوْ تُنِيَتْ لِي وَسَادَةٌ لَحَكَمْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ بَيْنَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ بَيْنَ أَهْلِ الزَّبُورِ بِزَبُورِهِمْ وَ بَيْنَ أَهْلِ الْفُرْقَانِ بِفُرْقَانِهِمْ حَتَّى تَطْلَهَرَ إِلَى اللَّهِ.

And if a platform were to be set up for me^{asws}, I^{asws} would judge between the people of the Torah with their Torah, and between the people of the Evangel, with their Evangel, and

⁵⁰⁸ Basaair Al Darajaat – P 3 Ch 9 H 2

⁵⁰⁹ Basaair Al Darajaat – P 3 Ch 9 H 3

between the people of the Psalms with their Psalms, and between the people of the Furqan (Quran) with their Furqan, until it is displayed to Allah^{azwj},⁵¹⁰.

5- حَدَّثَنَا ابْنُ هَاشِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَدَّاحِ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ وُضِعَتْ لِي وَسَادَةٌ ثُمَّ اتَّكَيْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ حَتَّى يَزْهَرَ إِلَى رَبِّهَا وَ لَوْ وُضِعَتْ لِي وَسَادَةٌ ثُمَّ اتَّكَيْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ الْإِنْجِيلِ بِالْإِنْجِيلِ حَتَّى يَزْهَرَ إِلَى رَبِّهِ وَ لَوْ وُضِعَتْ لِي وَسَادَةٌ ثُمَّ اتَّكَيْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ الْقُرْآنِ بِالْقُرْآنِ حَتَّى يَزْهَرَ إِلَى رَبِّهِ.

It is narrated to us by Ibn Hashim, from Ja'far Bin Muhammad, from Al Qadah,

'From Al-Sadiq^{asws} having said: 'Amir Al-Momineen^{asws} said: 'If a platform is placed me^{asws}, then I recline upon it, I^{asws} would judge between the people of the Torah by the Torah until it is displayed to its Lord^{azwj}, and if a platform were to be placed for me, then I^{asws} recline upon it, I^{asws} would judge between the people of the Evangel by the Evangel until it is displayed to its Lord^{azwj}, and if a platform were to be placed for me^{asws}, then I^{asws} recline upon it, I^{asws} would judge between the people of the Psalms by the Psalms until it is displayed to its Lord^{azwj}, and if a platform were to be place for me^{asws} then I^{asws} recline upon it, I^{asws} would judge the people of the Quran by the Quran until it is displayed to its Lord^{azwj},⁵¹¹.

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ عَنِ الْمُضَنَّبِيِّ عَنْ أَبِي بَكْرٍ الْخَضْرِيِّ عَنِ سَلْمَةَ بْنِ كَهَيْلٍ قَالَ قَالَ عَلِيٌّ ع لَوْ اسْتَقَامَتْ لِي الْأُمَّةُ وَ نُيِّتَ لِي الْوِسَادَةُ لَحَكَمْتُ فِي التَّوْرَةِ بِمَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَ لَحَكَمْتُ فِي الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِي الرُّبُورِ حَتَّى يَزْهَرَ إِلَى اللَّهِ إِيَّيَّ حَكَمْتُ فِي الْقُرْآنِ بِمَا أَنْزَلَ اللَّهُ.

It is narrated to us by Muhammad Bin Isa, from Abdul Rahman, from Al Fuzeyl, from Abu Bakr Al Hazramy, from Salama Bin Kuheyl who said,

'Ali^{asws} said: 'If the community were to stand to me and set up the platform for me^{asws}, I^{asws} would judge regarding the Torah with what Allah^{azwj} has Revealed in the Torah, and judge regarding the Evangel with what Allah^{azwj} Revealed in the Evangel, and judge regarding the Plasms with what Allah^{azwj} Revealed until it is displayed to Allah^{azwj}, and I^{asws} would judge regarding the Quran with what Allah^{azwj} has Revealed"⁵¹².

7- حَدَّثَنَا سَلْمَةُ بْنُ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ اللَّهِ بْنِ قَاسِمٍ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ يَرْفَعُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَوْ نُيِّتَ لِي وَسَادَةٌ لَحَكَمْتُ بَيْنَ أَهْلِ الْقُرْآنِ بِالْقُرْآنِ حَتَّى يَظْهَرَ إِلَى اللَّهِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ حَتَّى يَظْهَرَ إِلَى اللَّهِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ الْإِنْجِيلِ بِالْإِنْجِيلِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ الرُّبُورِ بِالرُّبُورِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ لَأَنْبَأْتُكُمْ بِمَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ.

It is narrated to us by Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Qasim, from Amro Bin Abu Al Miqdam,

'Raising it to Amir Al-Momineen^{asws} having said: 'If a platform were to be set up for me^{asws}, I^{asws} would judge between the people of the Quran with the Quran until it is displayed to

⁵¹⁰ Basaair Al Darajaat – P 3 Ch 9 H 4

⁵¹¹ Basaair Al Darajaat – P 3 Ch 9 H 5

⁵¹² Basaair Al Darajaat – P 3 Ch 9 H 6

Allah^{azwj}, and would judge between the people of the Torah with the Torah until it is displayed to Allah^{azwj}, and would judge between the people of the Evangel with the Evangel until it is displayed to Allah^{azwj}, and would judge between the people of the Psalms with the Psalms until it is displayed to Allah^{azwj}, and had there not been a Verse in the Book of Allah^{azwj}, I^{asws} would have informed you with what would be happening until the Hour is Established”.⁵¹³

8- حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَبَّاسِ بْنِ حَرِيْشٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيٌّ وَ اللَّهُ لَا يَسْأَلُنِي أَهْلُ التَّوْرَةِ وَ لَا أَهْلُ الْإِنْجِيلِ وَ لَا أَهْلُ الزُّبُورِ وَ لَا أَهْلُ الْفُرْقَانِ إِلَّا فَرَّقْتُ بَيْنَ أَهْلِ كُلِّ كِتَابٍ بِحُكْمِ مَا فِي كِتَابِهِمْ.

It is narrated to us by Al Hassan Bin Ahmad, from his father, from Al Hassan Bin Abbas Bin Hareysh,

‘From Abu Ja’far^{asws} having said: ‘Ali^{asws} said: ‘By Allah^{azwj}! Neither the people of the Torah, nor the people of the Evangel, nor the people of the Psalms, nor the people of the Furqan will ask me^{asws} (anything) except I^{asws} would differentiate between the people of each Book with a Judgment of what is in their respective Books’’.⁵¹⁴

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عِيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: لَأَنَا أَعْلَمُ بِالتَّوْرَةِ مِنْ أَهْلِ التَّوْرَةِ وَ أَعْلَمُ بِالْإِنْجِيلِ مِنْ أَهْلِ الْإِنْجِيلِ.

It is narrated to us by Muhammad Bin Al Husayn, from Isa Bin Abdullah, from his father, from his grandfather,

‘From Ali^{asws} having said: ‘We^{asws} are more knowing with the Torah than the people of the Torah, and more knowing with the Evangel than the people of the Evangel’’.⁵¹⁵

⁵¹³ Basaair Al Darajaat – P 3 Ch 9 H 7

⁵¹⁴ Basaair Al Darajaat – P 3 Ch 9 H 8

⁵¹⁵ Basaair Al Darajaat – P 3 Ch 9 H 9

10 باب ما عند الأئمة من كتب الأولين كتب الأنبياء التوراة و الإنجيل و الزبور و صحف إبراهيم

CHAPTER 10 – WHAT IS WITH THE IMAMS^{asws}, FROM THE BOOKS OF THE FORMER ONES, AND BOOKS OF THE PROPHETS^{as} – THE TORAH, AND THE EVANGEL, AND THE PSALMS, AND PARCHMENTS OF IBRAHIM^{as}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ نُعْمَانَ وَ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ ضُرَيْسٍ قَالَ: كُنْتُ مَعَ أَبِي بَصِيرٍ عِنْدَ أَبِي جَعْفَرٍ عَ فَقَالَ لَهُ أَبُو بَصِيرٍ بِمَا يَعْلَمُ عَالِمُكُمْ جُعِلْتُ فِدَاكَ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ عَالِمَنَا لَا يَعْلَمُ الْعَيْبَ وَ لَوْ وَكَلَّ اللَّهُ عَالِمَنَا إِلَى نَفْسِهِ كَانَ كَبَعْضِكُمْ وَ لَكِنْ يَخْذُلُ إِلَيْهِ سَاعَةً بَعْدَ سَاعَةٍ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Numan, and Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Zureys who said,

‘I was with Abu Baseer in the presence of Abu Ja’far^{asws}. Abu Baseer said to him^{asws}, ‘By what does your^{asws} scholar^{asws} know? May I be sacrificed for you^{asws}!’ He^{asws} said: ‘O Abu Muhammad! Our^{asws} scholar^{asws} does not know the hidden matters (Ghayb), and had Allah^{azwj} Allocated our^{asws} scholar to himself^{asws}, he^{asws} would be like one of you, but He^{azwj} Narrates to him^{asws}, moment after moment’⁵¹⁶.

2 و روى محمد بن عيسى عن صفوان بهذا الإسناد مثل ذلك.

And it is reported by Muhammad Bin Isa, from Safwan, by this chain – similar to that.⁵¹⁷

3- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ صَبَّاحِ الْمُزَنِّيِّ عَنِ الْحَرْثِ بْنِ حَصِيْرَةَ الْمُزَنِّيِّ عَنِ الْأَصْبَغِ بْنِ بُنَاتَةَ قَالَ قَالَ: لَمَّا قَدِمَ عَلِيٌّ الْكُوفَةَ صَلَّى بِهِنَّ أَرْبَعِينَ صَبَّاحًا فَقَرَأَ بِهِنَّ سَبِّحَ اسْمِ رَبِّكَ الْأَعْلَى فَقَالَ الْمُنَافِقُونَ وَ اللَّهُ مَا يُحْسِنُ أَنْ يَقْرَأَ ابْنُ أَبِي طَالِبٍ الْقُرْآنَ وَ لَوْ أَحْسَنَ أَنْ يَقْرَأَ لَقَرَأَ بِنَا عَيْرٍ هَذِهِ السُّورَةَ

It is narrated to us by Muhammad Bin Isa, from Abu Muhammad Al Anzari, from Sabbah Al Muzny, from Al Hars Bin Haseyra Al Muzny, from Al Asbagh Bin Nubata who said,

‘When Ali^{asws} arrived at Al-Kufa, he^{asws} prayed Salat with them for forty morning reciting with them: **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al-A’ala). The hypocrites said, ‘By Allah^{azwj}! The son^{asws} of Abu Talib^{asws} is not good at reciting the Quran, and had he^{asws} been good in reciting, he^{asws} would have recited with other than this Chapter’.

قَالَ فَبَلَّغَهُ ذَلِكَ فَقَالَ وَبَلَّغَهُمْ إِنِّي لَأَعْرِفُ نَاسِخَهُ وَ مَنْشُوعَهُ وَ مُحْكَمَهُ وَ مَشْهُبَهُ وَ فَضْلَهُ مِنْ وَصْلِهِ وَ حُرُوفَهُ مِنْ مَعَانِيهِ وَ اللَّهُ مَا حَزَفُ نَزَلَ عَلَى مُحَمَّدٍ ص إِلَّا وَ أَنَا أَعْرِفُ فِيمَنْ أَنْزَلَ وَ فِي أَيِّ يَوْمٍ نَزَلَ وَ فِي أَيِّ مَوْضِعٍ نَزَلَ

⁵¹⁶ Basaair Al Darajaat – P 3 Ch 10 H 1

⁵¹⁷ Basaair Al Darajaat – P 3 Ch 10 H 2

He (the narrator) said, 'That reached him^{asws}, so he^{asws} said: 'Woe be to them! I^{asws} am more recognising with its Abrogating, and its Abrogated, and its Decisive, and its Allegorical, its separate from its connected, and its letters from its meaning. By Allah^{azwj}! There is no letter that has been Revealed unto Muhammad^{saww} except and I^{asws} know regarding who it was Revealed, and in which day it was Revealed, and in which place it was Revealed.

وَيَلَهُمْ أَمْ مَا يَقْرَأُونَ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى وَ اللَّهُ عِنْدِي وَرِثَتُهَا مِنْ رَسُولِ اللَّهِ وَ وَرِثَتُهَا رَسُولُ اللَّهِ ص مِنْ إِبْرَاهِيمَ وَ مُوسَى

Woe be unto them! Are they not reciting: **Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]**? By Allah^{azwj}! These are in my^{asws} possession, and I^{asws} inherited these two from the Rasool-Allah^{saww}, and the Rasool-Allah^{saww} handed over to me^{asws} the Scriptures of Ibrahim^{as} and Musa^{as}.

وَيَلَهُمْ وَ اللَّهُ إِيَّيَّيْنَا أَنزَلَ اللَّهُ فِي وَ نَعِيهَا أُذُنٌ وَاعِيَةً فَإِنَّا كُنَّا عِنْدَ رَسُولِ اللَّهِ فَخَبَرْنَا بِالْوَحْيِ فَأَعْيَبَهُ وَ يَفْعُوهُمْ إِذَا خَرَجْنَا قَالُوا مَاذَا قَالَ آتِنَا.

Woe be unto them! By Allah^{azwj}, I^{asws} (am the one) about whom Allah^{azwj} Revealed: **"And that the retaining ear would retain it" [69:12]**. But rather, we used to be in the presence of the Rasool-Allah^{saww}, so he^{saww} would inform us by the Revelation, I^{asws} would hear it and retain it. But when we would go out, they would say: **"What was it that he said just now?" [47:16]**".⁵¹⁸

4- حَدَّثَنَا ابْنُ هَاشِمٍ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ بُرَيْهَةَ حِينَ سَأَلَ مُوسَى بْنَ جَعْفَرٍ عَ بُرَيْهَةَ كَيْفَ عَلِمَكَ بِكِتَابِ اللَّهِ قَالَ أَنَا بِهِ عَالِمٌ قَالَ فَكَيْفَ تَقْتَكِ بِتَأْوِيلِهِ قَالَ مَا أَوْتَيْتَنِي بَعْلَمِي فِيهِ قَالَ فَابْتَدَأَ مُوسَى عَ فِي قِرَاءَةِ الْإِنْجِيلِ فَقَالَ بُرَيْهَةُ وَ الْمَسِيحُ لَقَدْ كَانَ يَقْرَأُهَا هَكَذَا وَ مَا قَرَأَ هَذِهِ الْقِرَاءَةَ إِلَّا الْمَسِيحُ ثُمَّ قَالَ إِيَّاكَ كُنْتُ أَطْلُبُ مِنْذُ خَمْسِينَ سَنَةً

It is narrated to us by Ibn Hashim, from Al Hassan Bin Ibrahim, from Yunus, from Hisham Bin Al Hakam in a Hadeeth he reported when,

'Musa^{asws} Bin Ja'far^{asws} asked Bureyha: 'How is your knowledge with the Book of Allah^{azwj}? He said, 'I am a knower with it'. He^{asws} said: 'How is your confidence with its interpretation?' He said, 'I am not confidence with my knowledge in it'. He^{asws} said: 'Musa^{as} began in reciting the Evangel'. Bureyha said, 'And the Messiah^{as}. He^{as} had recited it like this, and no one has recited this recitation except the Messiah^{as}'. Then he said, 'You^{asws} are the one I have been searching for fifty years!'

قَالَ هِشَامٌ فَدَخَلَ بُرَيْهَةَ وَ الْمَرْأَةُ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ حَكَى هِشَامُ الْكَلَامَ الَّذِي جَرَى بَيْنَ مُوسَى وَ بَيْنَ بُرَيْهَةَ فَقَالَ بُرَيْهَةُ جَعَلْتُ فِدَاكَ أَيْنَ لَكُمْ التَّوْرَةُ وَ الْإِنْجِيلُ وَ كُنْتُ مِنَ الْأَنْبِيَاءِ

Hisham said, 'Bureyha and Al-Mura'a entered to see Abu Abdullah^{asws} and Hisham retold the speech which has flowed between Musa^{asws} and Bureyha. Bureyha said, 'May I be sacrificed for you^{asws}! (From) where are the Torah and the Evangel and the Books of the Prophets^{as} for you^{asws}?'

⁵¹⁸ Basaair Al Darajaat – P 3 Ch 10 H 3

فَقَالَ هِيَ عِنْدَنَا وَرَأَيْتُ مِنْ عِنْدِهِمْ نَقَرُوهَا كَمَا قَرَأُوهَا وَ نَقَرُوهَا كَمَا قَالُوهَا وَ اللَّهُ لَا يَجْعَلُ حُجَّةً فِي أَرْضِهِ يُسْأَلُ عَنْ شَيْءٍ فَيَقُولُ لَا أَدْرِي فَلَرِمَ بُرَيْهَةَ أَبَا عَبْدِ اللَّهِ ع حَتَّى مَاتَ.

He^{asws} said: 'These are with us^{asws} being an inheritance from them^{as}. We^{asws} recite these just as they^{as} recited them, and we^{asws} are saying it just as they^{as} had said it. And Allah^{azwj} does not Make a Divine Authority in His^{azwj} earth, one who is asked about something, so he says, 'I don't know'. Bureyha adhered with Abu Abdullah^{asws} until he died"⁵¹⁹.

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا بَا مُحَمَّدٍ إِنَّ اللَّهَ لَمْ يُعْطِ الْأَنْبِيَاءَ شَيْئاً إِلَّا وَ قَدْ أَعْطَاهُ مُحَمَّدًا وَ قَدْ أَعْطَى مُحَمَّدًا جَمِيعَ مَا أَعْطَى الْأَنْبِيَاءَ وَ عِنْدَنَا الصُّحُفُ الَّتِي قَالَ اللَّهُ صُحُفِ إِبْرَاهِيمَ وَ مُوسَى

It is narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abu Baseer who said,

'He^{asws} said to me: 'O Abu Muhammad! Allah^{azwj} did not Give anything to the Prophets^{as} except and He^{azwj} had Given it to Muhammad^{saww}, and Muhammad^{saww} had been Given the entirety of what the Prophets^{as} had been Given, and with us^{asws} are the Parchments which Allah^{azwj} Said: **The Parchments of Ibrahim and Musa [87:19]**'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ هِيَ الْأَلْوَاخُ قَالَ نَعَمْ.

I said, 'May I be sacrificed for you^{asws}! And these are the Tablets?' He^{asws} said: 'Yes"⁵²⁰.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سَأَلَهُ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ مَا الذِّكْرُ وَ مَا الزَّبُورُ قَالَ الذِّكْرُ عِنْدَ اللَّهِ وَ الزَّبُورُ الَّذِي نَزَلَ عَلَى دَاوُدَ وَ كُلُّ كِتَابٍ نَزَلَ فَهُوَ عِنْدَ الْعَالَمِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws}, he (the narrator) asked him^{asws} about Words of Allah^{azwj} Exalted: **And We had Written in the Psalms from after the Zikr, [21:105]**, 'What is the Zikr and what is the Psalms?' He^{asws} said: 'The Zikr is with Allah^{azwj} and the Psalms is which was Revealed unto Dawood^{as}, and every Book Revealed, it is with the scholar^{asws}',⁵²¹.

7- حَدَّثَنَا عَلِيُّ بْنُ خَالِدٍ عَنِ ابْنِ يَزِيدَ عَنْ عَبَّاسِ الْوَرَّاقِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ أَنَّهُ حَدَّثَهُ عَنْ سَدِيرِ بْنِ جَدِيثٍ فَأْتَيْتُهُ فَمَلْتُ إِنَّ لَيْثَ الْمُرَادِيِّ حَدَّثَنِي عَنْكَ بِحَدِيثِ فَقَالَ وَ مَا هُوَ قُلْتُ جُعِلْتُ فِدَاكَ حَدِيثُ الْيَمَانِيِّ

It is narrated to us by Ali Bin Khalid, from Ibn Yazeed, from Abbas Al Warraq, from Usman Bin Isa, from Ibn Muskan, from Lays Al Murady, he narrated a Hadeeth from Sadeyr,

'I came to him and said, 'Lays Al-Murady narrated to me a Hadeeth from you'. He said, 'And what is it?' I said, 'May I be sacrificed for you! Hadeeth of Al-Yamani'.

⁵¹⁹ Basaair Al Darajaat – P 3 Ch 10 H 4

⁵²⁰ Basaair Al Darajaat – P 3 Ch 10 H 5

⁵²¹ Basaair Al Darajaat – P 3 Ch 10 H 6

قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ فَمَرَّ بِنَا رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَسَأَلَهُ أَبُو جَعْفَرٍ عَ عَنِ الْيَمَنِ فَأَقْبَلَ يُحَدِّثُ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ هَلْ تَعْرِفُ دَارَ كَذَا وَ كَذَا قَالَ نَعَمْ وَ رَأَيْتُهَا قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ هَلْ تَعْرِفُ صَخْرَةً عِنْدَهَا فِي مَوْضِعِ كَذَا قَالَ نَعَمْ وَ رَأَيْتُهَا فَقَالَ الرَّجُلُ مَا رَأَيْتُ رَجُلًا أَعْرِفُ بِالْبِلَادِ مِنْكَ

He said, 'I was in the presence of Abu Ja'far^{asws} and a man from the people of Al-Yemen passed by us. Abu Ja'far^{asws} asked him about Al-Yemen, and he went on to narrate it. Abu Ja'far^{asws} said to him: 'Do you know such and such house?' He said, 'Yes, and I have seen it'. Abu Ja'far^{asws} said to him: 'Do you know a rock at it in such and such place?' He said, 'Yes, I have seen it'. The man said, 'I have not seen any man more knowing with the country than you^{asws}'.

فَلَمَّا قَامَ الرَّجُلُ قَالَ لِي أَبُو جَعْفَرٍ عَ يَا أَبَا الْفَضْلِ تِلْكَ الصَّخْرَةُ الَّتِي عَضِبَ مُوسَى عَ فَأَلْقَى الْأَلْوَاخَ فَمَا ذَهَبَ مِنَ التَّوْرَةِ التَّقَمَّتْهُ الصَّخْرَةُ فَلَمَّا بَعَثَ اللَّهُ رَسُولَهُ أَذْنَهُ إِلَيْهِ وَ هِيَ عِنْدَنَا.

When the man stood up, Abu Ja'far^{asws} said to me: 'O Abu Al-Fazl! That is the rock when Musa^{as} was angered and threw the Tablets (at it), so what was gone from the Torah the rock swallowed it. When Allah^{azwj} Sent His^{azwj} Rasool^{saww}, it returned it to him^{saww}, and it is with us^{asws}, 522'.

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَمْوَازِيِّ عَنِ النَّضْرِ عَنِ الْحَلْبِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ يَا بَا مُحَمَّدٍ عِنْدَنَا الصُّحُفُ الَّتِي قَالَ اللَّهُ صُحُفِ إِبْرَاهِيمَ وَ مُوسَى قُلْتُ الصُّحُفُ هِيَ الْأَلْوَاخُ قَالَ نَعَمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Al Halby, from Abdullah Bin Muskan, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'O Abu Muhammad! With us is that which Allah^{azwj} Said: **'The Parchments of Ibrahim and Musa [87:19]**'. I said, 'The Parchments, these are Tablets?' He^{asws} said: 'Yes'. 523

9- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَمَّنْ رَوَاهُ عَنْ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْأَنْصَارِيِّ الْهَمْدَانِيِّ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ لَنَا وَوَلَادَةٌ مِنْ رَسُولِ اللَّهِ صَ طُهُرٌ وَ عِنْدَنَا صُحُفُ إِبْرَاهِيمَ وَ مُوسَى وَرَتْنَاهَا مِنْ رَسُولِ اللَّهِ صَ.

It is narrated to us by Muhammad Bin Isa, from the one who reported it, from Muhammad, from Abdullah Bin Ibrahim Al Ansary Al Hamdany, from Abu Khalid Al Qammat,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'For us^{asws} are the clean births from Rasool-Allah^{saww}, and with us^{asws} are Parchments of Ibrahim^{as} and Musa^{as}, and we^{asws} inherited from Rasool-Allah^{saww}'. 524

⁵²² Basaair Al Darajaat – P 3 Ch 10 H 7

⁵²³ Basaair Al Darajaat – P 3 Ch 10 H 8

⁵²⁴ Basaair Al Darajaat – P 3 Ch 10 H 9

10- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْيَمِينِيِّ عَنْ فَيْضِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَفْضَيْتَ إِلَيْهِ صُحُفَ إِبْرَاهِيمَ وَ مُوسَى ع فَاتَّمَنَ عَلَيْهَا رَسُولُ اللَّهِ ص عَلِيًّا وَ اتَّمَنَ عَلَيْهَا الْحُسَيْنَ وَ اتَّمَنَ عَلَيْهَا الْحُسَيْنَ حَتَّى انْتَهَيْتَ إِلَيْنَا.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn, from Ahmad Bin Al Hassan Al Maysami, from Fayz Bin Al Mukhtar,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{azwj}, the Parchments of Ibrahim^{as} and Musa^{as} were given out to him^{sawww}. Rasool-Allah^{sawww} entrusted Ali^{asws} upon them, and he^{asws} entrusted these to Al-Hassan^{asws}, and he^{asws} entrusted these to Al-Husayn^{asws}, until they ended up to us^{asws}’⁵²⁵.

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ وَ شُعَيْبِ الْحَدَّادِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع عِنْدَنَا الصُّحُفُ الْأُولَى صُحُفُ إِبْرَاهِيمَ وَ مُوسَى فَقَالَ لَهُ ضُرَيْسٌ أَلَيْسَتْ هِيَ الْأَلْوَابُ فَقَالَ نَعَمْ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Abdullah Bin Muskan and Shuayb Al Haddad, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘With us^{asws} are the former Parchments, Parchments of Ibrahim^{as} and Musa^{as}. Zureys said to him^{asws}, ‘Aren’t these the Tablets?’ He^{asws} said: ‘Yes’⁵²⁶.

12- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ الْهُمْدَانِيِّ عَنْ يُونُسَ عَنْ عَلِيِّ الصَّائِغِ قَالَ: لَقِيَ أَبَا عَبْدِ اللَّهِ ع مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَدَعَا مُحَمَّدٌ إِلَى مَنْزِلِهِ فَأَبَى أَنْ يَذْهَبَ مَعَهُ وَ أَرْسَلَ مَعَهُ إِسْمَاعِيلَ وَ أَوْمَأَ إِلَيْهِ أَنْ كُفَّ وَ وَضَعَ يَدَهُ عَلَى فِيهِ وَ أَمَرَهُ بِالْكَفِّ

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran Al Hamdany, from Yunus, from Ali Al Saig who said,

‘Abu Abdullah^{asws} was met by Muhammad Bin Abdullah Bin Al-Hassan, and Muhammad invited him^{asws} to his house. He^{asws} refused to go with him and sent Ismail with him, and gestured to him that he should restrain (from speaking), and placed his^{asws} hand upon his^{asws} mouth, and instructed him with the restraint.

فَلَمَّا انْتَهَى إِلَى مَنْزِلِهِ أَعَادَ إِلَيْهِ الرَّسُولَ يَسْأَلُهُ إِنِّي أَنَا فَأَبَى أَبُو عَبْدِ اللَّهِ ع وَ أَتَى الرَّسُولُ مُحَمَّدًا فَأَخْبَرَهُ بِامْتِنَاعِهِ فَضَحِكَ مُحَمَّدٌ ثُمَّ قَالَ مَا مَنَعَهُ مِنْ إِنِّي أَنَا إِلَّا أَنَّهُ يَنْظُرُ فِي الصُّحُفِ

When he ended up to his house, he sent a messenger to him^{asws} asking him^{asws} to come to him. Abu Abdullah^{asws} refused and the messenger came to Muhammad informing him of his^{asws} refusal. Muhammad laughed, then said, ‘Nothing prevented him^{asws} coming to me except his^{asws} looking into the Parchments’.

قَالَ فَرَجَعَ إِسْمَاعِيلُ فَحَكَى لِأَبِي عَبْدِ اللَّهِ ع الْكَلَامَ فَأَرْسَلَ أَبُو عَبْدِ اللَّهِ ع رَسُولًا مِنْ قَبِيلِهِ وَ قَالَ إِنَّ إِسْمَاعِيلَ أَخْبَرَنِي بِمَا كَانَ مِنْكَ وَ قَدْ صَدَقْتَ إِلَيَّ أَنْظُرُ فِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى فَسَلَّ نَفْسَكَ وَ أَبَاكَ هَلْ ذَلِكَ عِنْدَكُمْ

⁵²⁵ Basaair Al Darajaat – P 3 Ch 10 H 10

⁵²⁶ Basaair Al Darajaat – P 3 Ch 10 H 11

He^{asws} said: 'Ismail returned and retold the speech to Abu Abdullah^{asws}. So Abu Abdullah^{asws} sent a messenger from him and said: 'Ismail informed me^{asws} with what happened from you, and you spoke the truth. I^{asws} was looking into the former Parchments of Ibrahim^{as} and Musa^{as}. Ask yourself and your father, are these two (Parchments) with you two?'

قَالَ فَلَمَّا أَنَّ بَلَغَهُ الرَّسُولُ سَكَتَ فَلَمْ يُجِبْ بِشَيْءٍ فَأَخْبَرَ الرَّسُولُ أَبَا عَبْدِ اللَّهِ عَ بِسُكُوتِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا أَصَابَ وَجْهَ الْجَوَابِ قَلَّ الْكَلَامُ.

He (the narrator) said, When the messenger delivered it, he was silent and did not respond with anything. The messenger informed Abu Abdullah^{asws} of his silence. Abu Abdullah^{asws} said: 'When the answer hit his face, the speech was reduced''⁵²⁷

13- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ عِنْدَنَا صُحُفٌ إِبْرَاهِيمَ وَ مُوسَى وَ وَرِثْنَاهَا مِنْ رَسُولِ اللَّهِ صَ.

It is narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abu Khalid Al Qammat,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'With us^{asws} are Parchments of Ibrahim^{as} and Musa^{as} and we^{asws} inherited these from Rasool-Allah^{saww}''⁵²⁸

14- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرِّيَّانِ عَنِ ابْنِ قِيَامَةَ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرُّضَا عَ وَ قَدْ وُلِدَ لَهُ أَبُو جَعْفَرٍ عَ فَقَالَ إِنَّ اللَّهَ قَدْ وَهَبَ لِي مَا يَرِثُنِي وَ يَرِثُ آلَ دَاوُدَ.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Ibn Qiyama who said,

'I entered to see Abu Al-Hassan Al-Reza^{asws}, and he^{asws} was Blessed with Abu Ja'far^{asws}, and he^{asws} said: 'Allah^{azwj} has Granted to me^{asws} one^{asws} who would inherit me^{asws} and inherits the progeny of Dawood^{as}''⁵²⁹

15- حَدَّثَنَا سَلْمَةُ بْنُ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ زُرْعَةَ عَنِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ وَرِثَ سُلَيْمَانُ دَاوُدَ وَ إِنَّ مُحَمَّدًا وَرِثَ سُلَيْمَانَ وَ إِنَّا وَرِثْنَا مُحَمَّدًا صَ وَ إِنَّ عِنْدَنَا عِلْمَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ تَبْيَانِ مَا فِي الْأَلْوَحِ

It is narrated to us by Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Zur'at, from Al Mufazzal who said,

'Abu Abdullah^{asws} said: 'Suleyman^{as} inherited Dawood^{as}, and Muhammad^{saww} inherited Suleyman^{as}, and we^{asws} inherited Muhammad^{saww}, and with us^{asws} knowledge of the Torah, and the Evangel, and the Psalms, and explanation of what is in the Tablets'.

قَالَ قُلْتُ إِنَّ هَذَا هُوَ الْعِلْمُ قَالَ لَيْسَ هَذَا الْعِلْمُ إِنَّمَا الْعِلْمُ مَا يَخْدُثُ يَوْمًا يَوْمًا وَ سَاعَةً بَعْدَ سَاعَةٍ.

⁵²⁷ Basaair Al Darajaat – P 3 Ch 10 H 12

⁵²⁸ Basaair Al Darajaat – P 3 Ch 10 H 13

⁵²⁹ Basaair Al Darajaat – P 3 Ch 10 H 14

He (the narrator) said, 'I said, 'Surely, this, it is the knowledge!' He^{asws} said: 'This isn't the knowledge. But rather the knowledge is what occurs day by day and moment by moment''.⁵³⁰

⁵³⁰ Basaair Al Darajaat – P 3 Ch 10 H 15

11 باب ما يبين فيه كيفية وصول الألواح إلى آل محمد صلوات الله عليهم أجمعين

CHAPTER 11 – EXPLANATION OF HOW THE TABLETS ARRIVED TO PROGENY^{asws} OF MUHAMMAD^{saww} MAY THE SALAWAAT OF ALLAH^{azwj} BE UPON THEM^{asws} ALL

1- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ صَفْوَانَ وَ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ قَالَ أَخْبَرَنِي الْمُنْهَالُ بْنُ عَمْرٍو عَنْ زَادَانَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ مَا مِنْ رَجُلٍ مِنْ فُرَيْشٍ جَرَتْ عَلَيْهِ الْمَوَاسِي إِلَّا وَ قَدْ نَزَلَتْ فِيهِ آيَةٌ أَوْ آيَتَانِ تُقَوِّدُهُ إِلَى الْجَنَّةِ أَوْ تُسَوِّفُهُ إِلَى النَّارِ وَ مَا مِنْ آيَةٍ نَزَلَتْ فِي بَرٍّ أَوْ بَحْرٍ أَوْ سَهْلٍ أَوْ حَبَلٍ إِلَّا وَ قَدْ عَرَفْتُ كَيْفَ نَزَلَتْ وَ فِيمَا نَزَلَتْ.

It is narrated to us by Muhammad Bin Isa, from Safwan and Abdul Rahman, from Aasim Bin Humejd, from Abu Baseer who said, 'I was informed by Al Minhal Bin Amro, and from Zazan who said,

'I heard Ali^{asws} saying: 'There is none from a man from Quraysh, the consolation flowed upon him, except and there was Revealed regarding him a Verse or two Verses, either guiding him to the Paradise, or ushering him to the Fire; and there is none from a Verse Revealed in land, or sea, or coast, or mountain except and I^{asws} recognise how it was Revealed, and regarding what it was Revealed''.⁵³¹

2- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي صَحِيفَةٍ مِنَ الْخُدُودِ ثَلَاثَ جُلْدَةٍ مَنْ تَعَدَّى ذَلِكَ كَانَ عَلَيْهِ حُدٌّ جُلْدَةٍ.

It was narrated to us by Abdullah Bin Ja'far, from Muhammad in Isa, from Ismail Bin Sahl, from Ibrahim Bin Abdul Hameed, from Suleyman,

'From Abu Abdullah^{asws} having said: 'In a Parchment of the legal penalties is a third of the whipping. One who exceed that, upon him would be a legal penalty of one lash''.⁵³²

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ إِنَّ النَّاسَ يَدُّكُرُونَ أَنَّ عِنْدَكُمْ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعًا فِيهَا مَا يَخْتَا جُونَ إِلَيْهِ النَّاسُ وَ أَنَّ هَذَا هُوَ الْعِلْمُ

It is narrated to us by Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Mansour Bin Hazim,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'The people are mentioning that there is such a Parchment with you^{asws}, its length is of seventy cubits, wherein is whatever the people could be needy to, and that this, it is the knowledge'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ هَذَا هُوَ الْعِلْمُ إِنَّمَا هُوَ أَتْرٌ عَنْ رَسُولِ اللَّهِ ص إِنَّ الْعِلْمَ الَّذِي يَخْدُثُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ.

Abu Abdullah^{asws} said: 'This, it isn't the knowledge, but rather it is a trace from Rasool-Allah^{saww}. The knowledge (are the events) which occur during every day and night''.⁵³³

⁵³¹ Basaair Al Darajaat – P 3 Ch 11 H 1

⁵³² Basaair Al Darajaat – P 3 Ch 11 H 2

4- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ التَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي الْجُفْرِ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا أَنْزَلَ الْأَوْحَاحَ مُوسَى ع أَنْزَلَهَا عَلَيْهِ وَ فِيهَا بَيِّنَاتٌ كُلُّ شَيْءٍ وَ هُوَ كَاتِبٌ إِلَى أَنْ تَقُومَ السَّاعَةُ

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja'far Al Baghdady, from Ali Bin Asbaat, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumaly,

'From Abu Abdullah^{asws} having said: 'It is in (the book) 'Al-Jafr' that when Allah^{azwj} Blessed and Exalted Revealed the Tablets of Musa^{as}, Revealed unto him^{as}, and in it was explanation of all things, and it will exist up to the establishment of the Hour'.

فَلَمَّا انْقَضَتْ أَيَّامُ مُوسَى أَوْحَى اللَّهُ إِلَيْهِ أَنْ اسْتَوْدِعِ الْأَوْحَاحَ وَ هِيَ زَبْرَجْدَةٌ مِنَ الْجَنَّةِ الْجَبَلِ فَأَتَى مُوسَى الْجَبَلَ فَأَنْشَقَ لَهُ الْجَبَلَ فَجَعَلَ فِيهِ الْأَوْحَاحَ مَلْفُوفَةً فَلَمَّا جَعَلَهَا فِيهِ انْطَبَقَ الْجَبَلُ عَلَيْهَا فَلَمْ تَزَلْ فِي الْجَبَلِ حَتَّى بَعَثَ اللَّهُ نَبِيَّهُ مُحَمَّدًا ص

When the days of Musa^{as} expired, Allah^{azwj} Revealed to him^{as} that he^{as} should entrust the Tablets, and these were aquamarine from the Paradise, to be in a mountain. Musa^{as} came to the mountain and the mountain split for him, and he^{as} made the Tablets to be in it, wrapped. When he^{as} placed these in it, the mountain layered upon it, and these did not cease to be in the mountain until Allah^{azwj} Sent His^{azwj} Prophet^{as} Muhammad^{sawww}.

فَأَقْبَلَ رُكْبٌ مِنَ الْيَمَنِ يُرِيدُونَ النَّبِيَّ ص فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ انْفَرَجَ وَ خَرَجَتِ الْأَوْحَاحُ مَلْفُوفَةً كَمَا وَضَعَهَا مُوسَى ع فَأَخَذَهَا الْقَوْمُ فَلَمَّا وَقَعَتْ فِي أَيْدِيهِمُ الْقَبِي فِي قُلُوبِهِمْ أَنْ لَا يَنْظُرُوا إِلَيْهَا وَ هَابُوهَا حَتَّى يَأْتُوا بِهَا رَسُولَ اللَّهِ ص وَ أَنْزَلَ اللَّهُ جَبْرَائِيلَ عَلَى نَبِيِّهِ فَأَخْبَرَهُ بِأَمْرِ الْقَوْمِ وَ بِالَّذِي أَصَابُوا

Riders came from Al-Yemen intending the Prophet^{as}. When they ended up to the mountain, it cleft asunder and the Tablets came out wrapped just as Musa^{as} had placed these. The group took these. When it fell into their hands, it was cast into their hearts that they should not look into these and they were awed by it until they came with it to Rasool-Allah^{sawww}; and Allah^{azwj} Sent does Jibraeel^{as} unto His^{azwj} Prophet^{sawww} and informed him^{sawww} with the affair of the group and that which they had attained.

فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ ص ابْتَدَأَهُمُ النَّبِيُّ ص فَسَأَلَهُمْ عَمَّا وَجَدُوا فَقَالُوا وَ مَا عَلِمْنَا بِمَا وَجَدْنَا فَقَالَ أَخْبِرْنِي بِهِ رَبِّي وَ هِيَ الْأَوْحَاحُ قَالُوا نَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ ص فَأَخْرَجُوهَا

When they arrived to the Prophet^{sawww}, the Prophet^{sawww} initiated them and asked them about what they had found. They said, 'And what made you^{sawww} know with what we have found?' He^{sawww} said: 'My^{sawww} Lord^{azwj} Informed me^{sawww} with it, and these are the Tablets'. They said, 'We testify that you^{sawww} are a Rasool^{sawww} of Allah^{azwj}'.

فَدَفَعُوهَا إِلَيْهِ فَنَظَرَ إِلَيْهَا وَ قَرَأَهَا وَ كَتَابُهَا بِالْعِبْرَانِيِّ ثُمَّ دَعَا أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ دُونَكَ هَذِهِ فَفِيهَا عِلْمُ الْأَوَّلِينَ وَ عِلْمُ الْآخِرِينَ وَ هِيَ الْأَوْحَاحُ مُوسَى وَ قَدْ أَمَرَنِي رَبِّي أَنْ أَدْفَعَهَا إِلَيْكَ

They handed it to him^{sawww}. He^{sawww} looked into these and read it and its writing was in Hebrew. Then he^{sawww} called Amir Al-Momineen^{asws} and said: 'Be careful with these for therein is knowledge of the former ones and knowledge of the latter ones, and these are

Tablets of Musa^{as}, and my^{saww} Lord^{azwj} has Commanded me^{as} that I^{saww} should hand these over to you^{asws}.

قَالَ يَا رَسُولَ اللَّهِ لَسْتُ أَحْسِبُ قِرَاءَتَهَا قَالَ إِنَّ جِبْرَائِيلَ أَمَرَنِي أَنْ أَمُرَكَ أَنْ تَضَعَهَا تَحْتَ رَأْسِكَ لَيْلَتِكَ هَذِهِ فَإِنَّكَ تُصْبِحُ وَ قَدْ عَلِمْتَ قِرَاءَتَهَا

He^{asws} said: ‘O Rasool-Allah^{saww}! I^{asws} am not good are reading it (Hebrew)’. He^{saww} said: ‘Jibraeel^{as} instructed me^{saww} that I^{saww} should instruct you^{asws} to place these under your^{asws} head during this night of yours^{asws}. So, in the morning you^{asws} will (be able to) read it’.

قَالَ فَجَعَلَهَا تَحْتَ رَأْسِهِ فَأَصْبَحَ وَ قَدْ عَلَّمَهُ اللَّهُ كُلَّ شَيْءٍ فِيهَا فَأَمَرَهُ رَسُولُ اللَّهِ ص أَنْ يَنْسَخَهَا فَتَسَخَّهَا فِي جِلْدِ شَاةٍ وَ هُوَ الْجَفْرُ وَ فِيهِ عِلْمُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ هُوَ عِنْدَنَا وَ الْأَلْوَابِحُ وَ عَصَا مُوسَى عِنْدَنَا وَ نَحْنُ وَرَثَتَا النَّبِيِّ ص.

He (Abu Abdullah^{asws}) said: ‘He^{asws} made these to be beneath his^{asws} head, and in the morning Allah^{azwj} had Taught him^{asws} all things therein and Rasool-Allah^{saww} instructed him^{asws} to make a copy of it. He^{asws} copied it in a sheep skin, and it is (the book) ‘Al-Jafri’, and in it is knowledge of the former ones and the latter ones, and it is with us^{asws}, and the Tablets, and the Staff of Musa^{as} are with us^{asws}, and we^{asws} inherited the Prophet^{saww}’.⁵³⁴

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْبَرْقِيِّ عَنِ ابْنِ سِنَانَ أَوْ غَيْرِهِ عَنْ بَشْرِ عَنْ حُمْرَانَ بْنِ أَغْيَنَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع عِنْدَكُمْ التَّوْرَةُ وَ الْإِنْجِيلُ وَ الزَّبُورُ وَ مَا فِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى قَالَ نَعَمْ قُلْتُ إِنَّ هَذَا هُوَ الْعِلْمُ الْأَكْبَرُ قَالَ يَا حُمْرَانُ لَوْ لَمْ يَكُنْ غَيْرَ مَا كَانَ وَ لَكِنْ مَا يَخْدُتُ بِاللَّيْلِ وَ النَّهَارِ عِلْمُهُ عِنْدَنَا أَعْظَمُ.

It is narrated to us by Ibrahim Bin Hashim, from Al Barqy, from Ibn Sinan, or someone else, from Bishr, from Humran, from Ayn who said,

‘I said to Abu Abdullah^{asws}, ‘With you^{asws} is the Torah, and the Evangel, and the Psalms, and whatever is in *The Parchments of Ibrahim and Musa [87:19]*?’ He^{asws} said: ‘Yes’. I said, ‘Surely this, it is the greatest knowledge’. He^{asws} said: ‘O Humran! If it happens to be other than what has (already) happened, but what events occur at night and the day, its knowledge, in our^{asws} presence, is more magnificent’.⁵³⁵

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَبَّاحِ الْمُرِّيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ إِنَّ يُوشَعَ بْنَ نُونٍ كَانَ وَصِيَّ مُوسَى بْنِ عِمْرَانَ وَ كَانَتْ الْأَوَابِحُ مُوسَى مِنْ زُمْرِدٍ أَخْضَرَ فَلَمَّا غَضِبَ مُوسَى ع أَلْقَى الْأَوَابِحَ مِنْ يَدِهِ فَمِنْهَا مَا تَكْسِرُ وَ مِنْهَا مَا بَقِيَ وَ مِنْهَا مَا ارْتَفَعَ

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Sabbah Al Muzny, from Al Haris Bin Haseyra, from Habbas Al Arny who said,

‘I heard Amir Al-Momineen^{asws} saying: ‘Yoshua Bin Noon^{as} was successor of Musa^{as} Bin Imran^{as}, and the Tablets of Musa^{as} were from green aquamarine. When Musa^{as} was angry, he^{as} threw the Tablets from his^{as} hand. From these is what broke, and from these is what remained, and from these is what was Raised.

⁵³⁴ Basaair Al Darajaat – P 3 Ch 11 H 4

⁵³⁵ Basaair Al Darajaat – P 3 Ch 11 H 5

فَلَمَّا ذَهَبَ عَنْ مُوسَى الْغَضَبُ قَالَ يُوشَعُ بْنُ نُونٍ أَعِنْدَكَ تَبْيَانٌ مَّا فِي الْأَلْوَاحِ قَالَ نَعَمْ فَلَمْ يَزَلْ يَتَوَارَثُهَا رَهْطٌ مِنْ بَعْدِ رَهْطِ حَتَّى وَقَعَتْ فِي أَيْدِي أَرْبَعَةِ رَهْطٍ مِنَ الْيَمَنِ وَبَعَثَ اللَّهُ مُحَمَّدًا ص بِتَهَامَةَ وَبَلَّغَهُمُ الْخَبْرَ

When the anger subsided from Musa^{as}, Yoshua Bin Noon^{as} said. 'Is there any explanation with you^{as} of what was in the Tablets?' He^{as} said: 'Yes'. Thus, these did not cease to be inherited by a group after a group, until it fell into the hands of a group of four from Al-Yemen, and Allah^{azwj} Sent Muhammad^{saww} at Tahama, and the news reached them.

فَقَالُوا مَا يَقُولُ هَذَا النَّبِيُّ قِيلَ يَنْهَى عَنِ الْخَمْرِ وَ الزَّيْنَا وَ يَأْمُرُ بِمَحَاسِنِ الْأَخْلَاقِ وَ كَرَمِ الْجَوَارِ فَقَالُوا هَذَا أَوْلَى بِمَا فِي أَيْدِينَا مِنَّا فَاتَّقَمُوا أَنْ يَأْتُوهُ فِي شَهْرٍ كَذَا وَ كَذَا

They said, 'What is this Prophet^{saww} saying?' It was said, 'He^{saww} forbids from the wine and the adultery, and he^{saww} instructs with the good mannerisms and honour the neighbours'. They said, 'This is the first of what is in our hands, from us, so we shall co-inside in going to him^{saww} in such and such month'.

فَأَوْحَى اللَّهُ إِلَى جِبْرِئِيلَ أَنْ آتِ النَّبِيَّ ص فَأَخْبِرْهُ فَأَتَاهُ فَقَالَ إِنَّ فُلَانًا وَ فُلَانًا وَ فُلَانًا وَرَثُوا أَلْوَاخَ مُوسَى ع وَ هُمْ يَأْتُونَكَ فِي شَهْرٍ كَذَا وَ كَذَا فِي لَيْلَةٍ كَذَا وَ كَذَا فَسَهَّرَ لَهُمْ تِلْكَ اللَّيْلَةَ

Allah^{azwj} Revealed to Jibraeel^{as} to go to the Prophet^{saww} and inform him^{saww}. He^{as} came to him and said: 'So and so, and so and so have inherited the Tablets of Musa^{as}, and they are coming to you^{as} in such and such month, during such and such night, so hold vigil for them on that night'.

فَجَاءَ الرِّكْبُ فَدَقُّوا عَلَيْهِ الْبَابَ وَ هُمْ يَقُولُونَ يَا مُحَمَّدُ قَالَ نَعَمْ يَا فُلَانُ بْنُ فُلَانٍ وَ يَا فُلَانُ بْنُ فُلَانٍ وَ يَا فُلَانُ بْنُ فُلَانٍ أَيْنَ الْكِتَابِ الَّذِي تَوَارَثْتُمُوهُ مِنْ يُوشَعَ بْنِ نُونٍ وَصِيِّ مُوسَى بْنِ عِمْرَانَ

The riders came and they knocked the door to him^{saww}, and they were saying, 'O Muhammad^{saww}!' He^{saww} said: 'Yes, O so and so son of so and so, and O so and so son of so and so, and O so and so son of so and so, and O so and so son of so and so! Where is the Book which you inherited from Yoshua Bin Noon, successor of Musa^{as} Bin Imran^{as}?'

قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ اللَّهُ مَا عَلِمَ بِهِ أَحَدٌ قَطُّ مُنْذُ وَقَعَ عِنْدَنَا قَبْلَكَ

They said, 'We testify that there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}, and you^{saww} Muhammad^{saww} are a Rasool^{saww} of Allah^{azwj}. By Allah^{azwj}! No one knew of it at all since it fell in our hands, before you^{saww}.

قَالَ فَأَخَذَهُ النَّبِيُّ ص فَإِذَا هُوَ كِتَابٌ بِالْعِبْرَانِيَّةِ دَقِيقٌ فَدَفَعَهُ إِلَيْهِ وَ وَضَعْتُهُ عِنْدَ رَأْسِي فَأَصْبَحْتُ بِالْعَدَاةِ وَ هُوَ كِتَابٌ بِالْعَرَبِيَّةِ حَلِيلٌ فِيهِ عِلْمٌ مَّا خَلَقَ اللَّهُ مُنْذُ قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَى أَنْ تَقُومَ السَّاعَةُ فَعَلِمْتُ ذَلِكَ.

He (Ali^{asws}) said, 'The Prophet^{saww} took it, and there it was, a Book in precise Hebrew. He^{saww} handed it to me^{asws} and I^{asws} placed it under my^{asws} head. I^{asws} woke up in the morning and it is was Book in dignified Arabic where was knowledge of what Allah^{azwj} had Crated since the

establishment of the skies and the earth up to the establishment of the Hour. So I^{asws} knew that”⁵³⁶.

7- حَدَّثَنَا مُعَاوِيَةُ بْنُ حُكَيْمٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ بْنِ عَزْوَانَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ بَلْخٍ فَقَالَ لَهُ يَا خُرَاسَانِي تُعْرِفُ وَاوْدِي كَذَا وَكَذَا قَالَ نَعَمْ قَالَ لَهُ تَعْرِفُ صَدْعاً فِي الْوَادِي مِنْ صِفَتِهِ كَذَا وَكَذَا قَالَ نَعَمْ قَالَ مِنْ ذَلِكَ يَخْرُجُ الدَّجَالُ

It is narrated to us by Muawiya Bin Hukeym, from Muhammad Bin Shuayb Bin Gazwan, from a man,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘A man from the people Balkh entered to see him^{asws}. He^{asws} said to him: ‘O Khurasany! Do you know of such and such valley?’ He said, ‘Yes’. He^{asws} said to him: ‘Do you know of a rift in the valley, from its description such and such?’ He said, ‘Yes’. The Dajjal^a will emerge from that’.

قَالَ ثُمَّ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ لَهُ يَا يَمَانِي أ تَعْرِفُ شِعْبَ كَذَا وَكَذَا قَالَ نَعَمْ قَالَ لَهُ تَعْرِفُ شَجَرَةً فِي الشَّعْبِ مِنْ صِفَتِهَا كَذَا وَكَذَا قَالَ نَعَمْ قَالَ لَهُ تَعْرِفُ صَخْرَةً تَحْتَ الشَّجَرَةِ قَالَ لَهُ نَعَمْ قَالَ فَبِلَكَ الصَّخْرَةَ الَّتِي حَفِظْتَ الْوَاخَ مُوسَى عَلَى مُحَمَّدٍ ص.

He (the narrator) said, ‘Then another man from the people of Al-Yemen entered. He^{asws} said to him: ‘O Yemeni! Do you know such and such cave?’ He said, ‘Yes’. He^{asws} said to him: ‘Do you know of a tree in the cave from its description, such and such?’ He said, ‘Yes’. He^{asws} said to him: ‘Do you know of a rock beneath a tree?’ He said to him^{asws}, ‘Yes’. He^{asws} said: ‘That is the rock which preserved the Tablets of Musa^{as} for Muhammad^{sawww}’⁵³⁷.

⁵³⁶ Basaair Al Darajaat – P 3 Ch 11 H 6

⁵³⁷ Basaair Al Darajaat – P 3 Ch 11 H 7

12 باب في الأئمة أن عندهم الصحيفة الجامعة التي هي إملاء رسول الله و خط علي ع بيده و هي سبعون ذراعاً

CHAPTER 12 – REGARDING THE IMAMS^{asws} THAT WITH THEM^{asws} IS AL-JAMI'E THE PARCHMENT WHICH RASOOL-ALLAH^{saww} HAD DICTATED AND ALI^{asws} HAD WRITTEN WITH HIS^{asws} HAND, AND IT IS OF SEVENTY CUBITS

1- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ أَبِيهِ عَلِيِّ بْنِ التُّعْمَانِ عَنْ بَكْرِ بْنِ كَرِبٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَمَسْمَعْنَا يَقُولُ أَمَا وَاللَّهِ إِنَّ عِنْدَنَا مَا لَا نَحْتَاجُ إِلَى النَّاسِ وَإِنَّ النَّاسَ لَيَحْتَاجُونَ إِلَيْنَا إِنَّ عِنْدَنَا الصَّحِيفَةَ سَبْعُونَ ذِرَاعاً يَخْطُ عَلِيُّ ع وَ إِمْلَاءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمَا وَ عَلَى أَوْلَادِهِمَا فِيهَا مِنْ كُلِّ حَلَالٍ وَ حَرَامٍ إِنَّكُمْ لَتَأْتُونَنَا فَتَدْخُلُونَ عَلَيْنَا فَتَعْرِفُ خَيْرَكُمْ مِنْ شَرِّكُمْ.

It is narrated to us by Al Hassan Bin Ali Bin Al Numan, from his father Ali Bin Al Numan, from Bakr Bin Karb who said,

'We were in the presence of Abu Abdullah^{asws} and we heard him^{asws} saying: 'But, by Allah^{azwj}! With us^{asws} is what we^{asws} cannot be needy to the people, and the people are needy to us^{asws}. With us^{asws} is a Parchment of seventy cubits in the handwriting of Ali^{asws} and dictated by Rasool-Allah^{saww}, may the Salawat of Allah^{azwj} be upon them^{asws} and their^{asws} children. In it is from every Permissible and Prohibition. You tend to come to us^{asws} and enter to see us^{asws}, and we^{asws} recognise your good ones from your evil ones"⁵³⁸.

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الْجَامِعَةِ قَالَ تِلْكَ صَحِيفَةٌ سَبْعُونَ ذِرَاعاً فِي عَرْضِ الْأَدِيمِ مِثْلُ فَخِذِ الْفَالِجِ فِيهَا كُلُّ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا هِيَ فِيهَا حَتَّى أَرَشُ الْحَدِيثَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Mahboub, from Ali Bin Raib,

'From Abu Abdullah^{asws}, he^{asws} was asked about the (book) Al-Jamie. He^{asws} said: 'That is a parchment of seventy cubits in a width of a thigh of a huge camel. In it is all what the people could be needy to, and there isn't any judgment except and it is in it, to the extent of the compensation of a scratch"⁵³⁹.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِنْدَنَا لَصَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً إِمْلَاءُ رَسُولِ اللَّهِ ص وَ خَطُّ عَلِيِّ ع بِيَدِهِ مَا مِنْ حَلَالٍ وَ لَا حَرَامٍ إِلَّا وَ هُوَ فِيهَا حَتَّى أَرَشُ الْحَدِيثَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Suleyman bin Khalid who said,

'I heard Abu Abdullah^{asws} saying: 'With us is the Parchment, its length is of seventy cubits, dictated by Rasool-Allah^{saww} and written by Ali^{asws} by his^{asws} own hand. There is none from a

⁵³⁸ Basaair Al Darajaat – P 3 Ch 12 H 1

⁵³⁹ Basaair Al Darajaat – P 3 Ch 12 H 2

Permissible nor a Prohibition except and it is in it, to the extent of the compensation of a scratch”⁵⁴⁰

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلْبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا بَا مُحَمَّدٍ إِنَّ عِنْدَنَا الْجَامِعَةَ وَ مَا يُدْرِيهِمْ مَا الْجَامِعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْجَامِعَةُ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from one of his men, from Ahmad Bin Umar Al Halby, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘O Abu Muhammad! With us is (the book) ‘Al-Jamie’, and what will make them know what is Al-Jamie?’ I said, ‘May I be sacrificed for you^{asws}! And what is Al-Jamie?’

قَالَ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً بِذِرَاعِ رَسُولِ اللَّهِ ص أَمْلَاهُ مِنْ فُلُقٍ فِيهِ وَ خَطَّهُ عَلَيَّ ع بِبَيْمِنِهِ فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ وَ كُلُّ شَيْءٍ يَخْتَاجُ إِلَيْهِ النَّاسُ حَتَّى الْأَرْضُ فِي الْحَدِيثِ.

He^{asws} said: ‘A Parchment, its length is of seventy cubits, by (a measurement of) cubits (forearm’s length) of Rasool-Allah^{saww}. He^{saww} dictated it from the lips of his^{saww} mouth, and Ali^{asws} wrote it by his^{asws} right hand. In it is every Permissible and Prohibition, and all things the people could be needy to, to the extent of the compensation of a scratch”⁵⁴¹.

5- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ وَ أَبِي الْمَعْرَاءِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَشَارَ إِلَى بَيْتٍ كَبِيرٍ وَ قَالَ يَا حُمْرَانُ إِنَّ فِي هَذَا الْبَيْتِ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً بِحِطِّ عَلَيَّ ع وَ إِمْلَاءِ رَسُولِ اللَّهِ ص لَوْ وَلِينَا النَّاسَ لَحَكَمْنَا بِمَا أَنْزَلَ اللَّهُ لَمْ نَعُدْ مَا فِي هَذِهِ الصَّحِيفَةِ.

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, and Abu Al Magra’a, from Humran Bin Ayn,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘He^{asws} gestured towards a large house and said: ‘O Humran! In this house there is a Parchment, its length is of seventy cubits, in the handwriting of Ali^{asws} and dictated by Rasool-Allah^{saww}. If the people were to make us^{asws} as rulers, we^{asws} would judge with what Allah^{azwj} Revealed not returning to what is in this Parchment”⁵⁴².

6- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ الْوَشَاءِ عَنِ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عِنْدَنَا صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً أَمْلَاهُ رَسُولُ اللَّهِ ص وَ خَطَّهُ عَلَيَّ ع بِيَدِهِ وَ إِنَّ فِيهَا لَجَمِيعَ مَا يَخْتَاجُ إِلَيْهِ النَّاسُ حَتَّى أَرْضَ الْحَدِيثِ.

It is narrated to us by Ibn Yazeed, from Al Washa, from Ibn Sinan,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘With us^{asws} there is a Parchment, its length is of seventy cubits, dictated by Rasool-Allah^{saww} and written by the

⁵⁴⁰ Basaair Al Darajaat – P 3 Ch 12 H 3

⁵⁴¹ Basaair Al Darajaat – P 3 Ch 12 H 4

⁵⁴² Basaair Al Darajaat – P 3 Ch 12 H 5

hand of Ali^{asws}, and in it is the entirety of what the people could be needy to, to the extent of the compensation of a scratch”.⁵⁴³

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ عِنْدَنَا صَحِيفَةً مِنْ كُتُبِ عَلِيِّ طَوْلُهَا سَبْعُونَ ذِرَاعًا فَنَحْنُ نَتَّبِعُ مَا فِيهَا لَا نَعُدُّوهَا

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Qasim, from Bureyd Bin Muawiya Al Ijaly, from Muhammad Bin Muslims who said,

‘Abu Ja’far^{asws} said: ‘With us^{asws} there is a Parchment from the Books of Ali^{asws}, its length is of seventy cubits. We^{asws} follow what is in it not returning it’.

وَسَأَلْتُهُ عَنْ مِيرَاثِ الْعِلْمِ مَا بَلَغَ أَوْ جَوَامِغِ هُوَ مِنَ الْعِلْمِ أَمْ فِيهِ تَفْسِيرُ كُلِّ شَيْءٍ مِنْ هَذِهِ الْأُمُورِ الَّتِي تَتَكَلَّمُ فِيهِ النَّاسُ مِثْلَ الطَّلَاقِ وَالْفَرَائِضِ

And I (the narrator) asked him^{asws} about inheritance of the knowledge, ‘What does it reach. Is it comprehensive from the knowledge, or in it is interpretation of all things from these matters which the people are speaking about, like the divorce, and the Obligations?’

فَقَالَ إِنَّ عَلِيًّا كَتَبَ الْعِلْمَ كُلَّهُ الْفَضَاءَ وَالْفَرَائِضَ فَلَوْ ظَهَرَ أَمْرُنَا لَمْ يَكُنْ شَيْءٌ إِلَّا فِيهِ مُضَيِّبًا.

He^{asws} said: ‘Ali^{asws} wrote the knowledge, all of it, the judgments and the Obligations. If our^{asws} command appears, there would not happen to be anything in it except we^{asws} would have accomplished it”.⁵⁴⁴

8- حَدَّثَنَا ابْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ سَلِيمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عِنْدَنَا لَصَحِيفَةً يُقَالُ لَهَا الْجَامِعَةُ مَا مِنْ حَلَالٍ وَ لَا حَرَامٍ إِلَّا وَ هُوَ فِيهَا حَتَّى أَرِشَ الْحَدِيثِ.

It is narrated to us by Ibn Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Humran, from Suleyman Bin Khalid who said,

‘I heard him^{asws} saying: ‘With us there is a Parchment called Al-Jamie. There is none from a Permissible nor a Prohibition except and it is in it, to the extent of the compensation of a scratch”.⁵⁴⁵

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ قَالَ: أَخْرَجَ إِلَيَّ أَبُو جَعْفَرٍ ع صَحِيفَةً فِيهَا الْحَالُ وَالْحَرَامُ وَالْفَرَائِضُ قُلْتُ مَا هَذِهِ قَالَ هَذِهِ إِمْلَاءُ رَسُولِ اللَّهِ ص وَ حَطَّهُ عَلِيٌّ ع يَدِهِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘Abu Ja’far^{asws} brought out a Parchment to me wherein was the Permissible(s) and the Prohibitions and the Obligations. I said, ‘What is

⁵⁴³ Basaair Al Darajaat – P 3 Ch 12 H 6

⁵⁴⁴ Basaair Al Darajaat – P 3 Ch 12 H 7

⁵⁴⁵ Basaair Al Darajaat – P 3 Ch 12 H 8

this?' He^{asws} said: 'This is a dictation of Rasool-Allah^{saww} and handwritten (text) of Ali^{asws} by his^{asws} hand'.

قَالَ قُلْتُ فَمَا تُبْنَى قَالَ فَمَا يُبْنَى قُلْتُ وَ مَا تُدْرَسُ قَالَ وَ مَا يُدْرَسُهَا قَالَ هِيَ الْجَامِعَةُ أَوْ مِنَ الْجَامِعَةِ.

He (the narrator) said, 'I said, 'Does it not decay?' He^{asws} said: 'It does not decay'. I said, 'And what do you^{asws} teach?' He^{asws} said: 'And whatever he^{asws} teaches, it is from Al-Jamie or from Al-Jamie''.⁵⁴⁶

10- حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الرَّازِيِّ عَنِ الْحَرِيرِيِّ عَنِ أَبِي عِمْرَانَ الْأَزْمِيِّ عَنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بْنِ حَازِمٍ وَ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ عِنْدِي صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً فِيهَا مَا يُجْتَنَجُ إِلَيْهِ حَتَّى إِنَّ فِيهَا أَرْضَ الْحُدُشِ.

It is narrated to us by Yaquob Bin Is'haq Al Razy, from Al Hareeri, from Abu Imran Al Armany, from Abdullah Bin Al Hakam, from Mansour Bin Hazim and Abdullah Bin Abu Yafour who said,

'Abu Abdullah^{asws} said: 'With me^{asws}, there is a Parchment, its length is of seventy cubits. Therein is what anyone could be needy to, to the extent that in it is the compensation for a scratch''.⁵⁴⁷

11- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع نَحْوًا مِنْ سِتِّينَ رَجُلًا قَالَ فَسَمِعْتُهُ يَقُولُ عِنْدَنَا وَ اللَّهُ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً مَا خَلَقَ اللَّهُ مِنْ حَلَالٍ أَوْ حَرَامٍ إِلَّا وَ هُوَ فِيهَا حَتَّى إِنَّ فِيهَا أَرْضَ الْحُدُشِ.

It is narrated to us by Ahmad Bin Al Hassan, from his father, from Ibn Bukeyr, from Muhammad bin Abdul Malik who said,

'We were in the presence of Abu Abdullah, around seventy men, and we heard him^{asws} saying: 'By Allah^{azwj}! With us^{asws} there is a Parchment, its length is of seventy cubits. Allah^{azwj} has not Created any Permissible nor a Prohibition, except and it is in it, to the compensation of a scratch''.⁵⁴⁸

12- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِ بْنِ جَمِيلٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ عِنْدِي لَصَحِيفَةً فِيهَا تِسْعَ عَشْرَةَ صَحِيفَةً قَدْ حَبَّأَهَا رَسُولُ اللَّهِ ص.

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar bin Marwan, from Al Munakhal Bin Jameel, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws}. Abu Ja'far^{asws} said: 'With me^{asws} there is a Parchment wherein are nineteen parchments. Rasool-Allah^{saww} had gifted it''.⁵⁴⁹

13- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ: دَخَلْتُ عَلَيْهِ وَ فِي يَدِهِ صَحِيفَةٌ فَعَطَّأَهَا مِنِّي بِطَيْلَسَانِهِ ثُمَّ أَخْرَجَهَا فَقَرَأَهَا عَلَيَّ إِنَّ مَا يُحَدَّثُ بِهَا الْمُرْسَلُونَ كَصَوْتِ السَّلْسِلَةِ أَوْ كَمَنَاجِزِ الرَّجُلِ صَاحِبِهِ.

⁵⁴⁶ Basaair Al Darajaat – P 3 Ch 12 H 9

⁵⁴⁷ Basaair Al Darajaat – P 3 Ch 12 H 10

⁵⁴⁸ Basaair Al Darajaat – P 3 Ch 12 H 11

⁵⁴⁹ Basaair Al Darajaat – P 3 Ch 12 H 12

It is narrated to us by Muhammad Bin Isa, from Safwan, from Abdullah Bin Muskan, from Zurara who said,

‘I entered to see him^{asws} and in his^{asws} hand was a Parchment. He^{asws} covered it from me with his^{asws} pallium, then brought it out and read it out to me: ‘What the Messengers^{as} had been narrated with like the sound of the chains, or like whispering of the man to his companion’⁵⁵⁰.

14- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الحمِيدِ عَنْ يَعْقُوبَ بْنِ يُوسُفَ عَنْ مُعْتَبٍ قَالَ قَالَ: أَخْرَجَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ عَ صَحِيفَةً عَتِيقَةً مِنْ صُحُفِ عَلِيٍّ عَ فَإِذَا فِيهَا مَا نَقُولُ إِذَا جَلَسْنَا لِنَتَشَهَّدَ.

It is narrated to us by Muhammad Bin Abdul Hameed, from Yaqoub Bin Yunus, from Motab who said,

‘Abu Abdullah^{asws} brought out a Parchment to us, an ancient from the Parchments of Ali^{asws}, and therein was what we were saying. When we sat down, we witnessed it’⁵⁵¹.

15- حَدَّثَنَا إِبرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عَمْرَانَ عَنْ يُوسُفَ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَمْرٍو بْنِ أَبِي الْمُقْدَامِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ وَ ذَكَرَ ابْنَ شُبْرَمَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَيُّنَ هُوَ مِنَ الْجَامِعَةِ إِمْلَأْ رَسُولَ اللَّهِ صَ وَ خَطَّ عَلَيَّ عَ فِيهَا الْحَالُ وَالْحُرَامُ حَتَّى أَرِشَ الْحُدُثِ.

It is narrated to us by Ibrahim Bin Hasim, from Yahya Bin Abu Imran, from Yunus, from Hammad Bin Usman, from Amro Bin Abu Al Miqdam, from Abu Baseer,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying, and Ibn Shubrama (the judge) was mentioned, so Abu Abdullah^{asws} said: ‘Where is it from Al-Jamie? Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it. In it are the Permissible(s) and the Prohibitions to the extent of the compensation of a scratch’⁵⁵².

16- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْوَلِيدِ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنَّ عِنْدَنَا صَحِيفَةً فِيهَا مَا يُجْتَنَحُ إِلَيْهِ حَتَّى إِنَّ فِيهَا أَرِشَ الْحُدُثِ.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Muhammad Bin Al Waleed, or from the one who reported it, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub, from Mansour Bin Hazim who said,

‘I heard Abu Abdullah^{asws} saying: ‘With us^{asws} there is a Parchment wherein is whatever one could be needy to, to the extent that therein is the compensation of a scratch’⁵⁵³.

17- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ سُؤَيْدِ بْنِ أَبِي أَيُّوبَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: كُنْتُ عِنْدَهُ فَدَعَا بِالْجَامِعَةِ فَنَظَرَ فِيهَا جَعْفَرٌ فَإِذَا هُوَ فِيهَا الْمَرْأَةُ تَمُوتُ وَ تَتْرُكُ زَوْجَهَا لَيْسَ لَهَا وَارِثٌ عَيْرُهُ قَالَ فَلَهُ الْمَالُ كُلُّهُ.

It is narrated to us by Ali Bin Ismail, from Ali Bin Al Numan, from Suweyd, from Abu Ayoub, from Abu Baseer,

⁵⁵⁰ Basaair Al Darajaat – P 3 Ch 12 H 13

⁵⁵¹ Basaair Al Darajaat – P 3 Ch 12 H 14

⁵⁵² Basaair Al Darajaat – P 3 Ch 12 H 15

⁵⁵³ Basaair Al Darajaat – P 3 Ch 12 H 16

'From Abu Ja'far^{asws} having said: 'I was in his^{asws} presence and he^{asws} called for Al-Jamie. Ja'far^{asws} looked into it, and there in it was, the woman who had died and left her husband, there wasn't any her for her apart from him. He^{asws} said: 'For him is the wealth, all of it''.⁵⁵⁴

18- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي بَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ فِي الْبَيْتِ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً مَا خَلَقَ اللَّهُ مِنْ خَلَالٍ وَلَا حَزَامٍ إِلَّا وَ [هُوَ] فِيهَا حَتَّى أَزْشَ الْحُدُثِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Aban, from Abdul Rahman Bin Abu Abdullah,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'In the house there is a Parchment, its length is of seventy cubits. Allah^{azwj} has not Created any Permissible nor a Prohibition except and it is in it, to the extent of the compensation of a scratch''.⁵⁵⁵

19- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنِ الْقَاسِمِ بْنِ عُزُورَةَ وَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ عُزُورَةَ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ اللَّهُ إِنَّ عِنْدَنَا لَصَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً فِيهَا جَمِيعُ مَا يَخْتِاجُ إِلَيْهِ النَّاسُ حَتَّى أَزْشَ الْحُدُثِ إِمْلَاءُ رَسُولِ اللَّهِ ص وَ كَتَبَهَا عَلَيَّ بِيَدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ.

It is narrated to us by Ibn Mahboub, from Al Qasim Bin Urwa, and Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Qasim Bin Urwa, from Abu Al Abbas,

'From Abu Abdullah^{asws} having said: 'By Allah^{azwj}! With us^{asws} there is a Parchment, its length is of seventy cubits wherein is the entirety of what the people could be needy to, to the extent of the compensation of a scratch, dictated by Rasool-Allah^{saww} and Ali^{asws} wrote it by his^{asws} hand, may the Salawat of Allah^{azwj} be upon him^{asws}''.⁵⁵⁶

20- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنْ قَاسِمِ بْنِ بُرَيْدٍ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ عِنْدَنَا صَحِيفَةً مِنْ كِتَابِ عَلِيِّ ع أَوْ مُصْحَفِ عَلِيِّ ع طُولُهَا سَبْعُونَ ذِرَاعاً فَتَنْحُنْ تَتَّبِعْ مَا فِيهَا فَلَا تَعُدُّوَهَا.

It is narrated to us by Muhammad Bin Isa, from Al Ahwazy, from Fazalat, from Qasim Bin Bureyd, from Muhammad,

'From one of the two (5th or 6th) Imam^{asws} having said: 'With us^{asws} there is a Parchment from the Book of Ali^{asws}, or Parchment of Ali^{asws}, its length is of seventy cubits, and we^{asws} follow what is in it. We^{asws} do not return it''.⁵⁵⁷

21- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ يَذْكُرُونَ عِنْدَكُمْ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً فِيهَا مَا يَخْتِاجُ النَّاسُ إِلَيْهِ حَتَّى أَزْشَ الْحُدُثِ قَالَ وَ إِنَّ هَذَا هُوَ الْعِلْمُ

It is narrated to us by Muhammad Bin Abdul Hameed, from Yunus Bin Yaquob, from Mansour Bin Hazim,

⁵⁵⁴ Basaair Al Darajaat – P 3 Ch 12 H 17

⁵⁵⁵ Basaair Al Darajaat – P 3 Ch 12 H 18

⁵⁵⁶ Basaair Al Darajaat – P 3 Ch 12 H 19

⁵⁵⁷ Basaair Al Darajaat – P 3 Ch 12 H 20

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said, ‘They are mentioning that with you^{asws} there is a Parchment, its length is of seventy cubits, where is whatever the people could be needy to, even the compensation of the scratch? And surely, this is the knowledge’.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ هَذَا هُوَ الْعِلْمُ إِنَّمَا هُوَ أَتْرَعَنْ رَسُولِ اللَّهِ ص إِنَّ الْعِلْمَ الَّذِي يَخْدُثُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ.

He (the narrator) said, ‘Abu Abdullah^{asws} said: ‘This isn’t the knowledge. But rather, there are traces (of knowledge) from Rasool-Allah^{sawww}. The knowledge is that which newly occurs during every day and night’.⁵⁵⁸

22- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ مُحَمَّدُ بْنُ عَيْسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ عَمْرٍو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ ذَكَرَ ابْنَ شُبْرُمَةَ فِي فُتْيَا أَقْبَى بِهَا أَنْ هُوَ مِنَ الْجَامِعَةِ إِفْلَاءِ رَسُولِ اللَّهِ ص بِحُطِّ عَلِيِّ ع فِيهَا جَمِيعُ الْحَلَالِ وَ الْحَرَامِ حَتَّى أَرِشُ الْحُدُشِ.

It is narrated to us by Muhammad Bin Isa, from Yunus, from Hammad, from Amro Bin Abu Al Miqdam, from Abu Baseer,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying, and Ibn Shubruma (the judge) regarding Fatwas he had issued with: ‘Where is it from Al-Jamie dictated by Rasool-Allah^{sawww}, written by Ali^{asws}, wherein is the entirety of the Permissible(s) and the Prohibitions, to the extent of the compensation of a scratch’.⁵⁵⁹

23- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ فَضَالَةَ عَنْ أَبِيَانَ عَنْ أَبِي شَيْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ضَلَّ ابْنُ شُبْرُمَةَ عِنْدَ الْجَامِعَةِ إِنَّ الْجَامِعَةَ لَمْ تَدْعَ لِأَحَدٍ كَلَامًا فِيهَا عِلْمُ الْحَلَالِ وَ الْحَرَامِ إِنَّ أَصْحَابَ الْقِيَاسِ طَلَبُوا الْعِلْمَ بِالْقِيَاسِ فَلَمْ يَزِدْهُمْ مِنَ الْحَقِّ إِلَّا بُعْدًا وَ إِنَّ دِينَ اللَّهِ لَا يُصَابُ بِالْقِيَاسِ.

It is narrated to us by Muhammad Bin Isa, from Fazalat, from Aban, from Abu Shayba who said,

‘I heard Abu Abdullah^{asws} saying: ‘The knowledge of Ibn Shubruma (the judge) is lost in the presence of Al-Jamie. Al-Jamie does not leave any speech for anyone. In it is knowledge of the Permissible and the Prohibition. The people of analogy sought the knowledge by the analogy, so it did not increase them from the truth except remoteness, and surely the Religion of Allah^{azwj} cannot be attained with the analogy’.⁵⁶⁰

24- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ جَبْرِئِيلَ أَتَى رَسُولَ اللَّهِ ص بِصَحِيفَةٍ مَخْتُومَةٍ بِسَبْعِ خَوَاتِيمٍ مِنْ ذَهَبٍ وَ أَمَرَ إِذَا حَضَرَهُ أَجَلُهُ أَنْ يَدْفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَيَعْمَلُ بِمَا فِيهِ وَ لَا يَجُوزُ إِلَى غَيْرِهِ وَ أَنْ يَأْمُرَ كُلَّ وَصِيِّ مِنْ بَعْدِهِ أَنْ يَفْعَلَ خَاتَمَهُ وَ يَعْمَلَ بِمَا فِيهِ وَ لَا يَجُوزُ غَيْرُهُ.

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{asws} saying: ‘Jibraeel^{as} came to Rasool-Allah^{sawww} with a Parchment, sealed with seven seals of gold, and instructed that when his^{sawww} term (death) present, he^{sawww} should hand it over to Ali^{asws} Bin Abu Talib^{asws}, so he^{asws} would work with whatever is

⁵⁵⁸ Basaair Al Darajaat – P 3 Ch 12 H 21

⁵⁵⁹ Basaair Al Darajaat – P 3 Ch 12 H 22

⁵⁶⁰ Basaair Al Darajaat – P 3 Ch 12 H 23

in it, and it is not allowed to others, and that he^{asws} should instruct every successor^{asws} from after him^{asws} that he^{asws} should open his^{asws} seal and work with whatever is in it, and it is not allowed for others".⁵⁶¹

⁵⁶¹ Basaair Al Darajaat – P 3 Ch 12 H 24

CHAPTER 13 – ANOTHER REGARDING THE MATTER OF THE BOOKS

1- حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ مَرْوَانَ عَنِ الْفَضِيلِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا فَضِيلُ عِنْدَنَا كِتَابٌ عَلِيٌّ سَبْعُونَ ذِرَاعًا [منا] عَلَى الْأَرْضِ شَيْءٌ يُحْتَاجُ إِلَيْهِ إِلَّا وَهُوَ فِيهِ حَتَّى أُرْشُ الْحَدِيثَ ثُمَّ حَطَّهُ بِيَدِهِ عَلَى إِبْهَامِهِ.

It is narrated to us by Ali Bin Al Hassan, from his father, from Ibrahim Bin Muhammad Al Ashary, from Marwan, from Al Fuzeyl who said,

‘Abu Ja’far^{asws} said to me: ‘O Fuzeyl! With us^{asws} is the Book of Ali^{asws} of seventy cubits. There is nothing upon the earth anyone can be needy to except and it is in it, to the extent of the compensation of a scratch, then he^{asws} wrote by his^{asws} hand upon his^{asws} thumb (continuously)’.⁵⁶²

2- حَدَّثَنَا بِالْإِسْنَادِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عِنْدَنَا كِتَابٌ عَلِيٌّ ع سَبْعُونَ ذِرَاعًا.

It is narrated to us by the chain from Ibrahim Bin Muhammad, from Marwan who said,

‘I heard Abu Abdullah^{asws} saying: ‘With us^{asws} is the Book of Ali^{asws} of seventy cubits’’.⁵⁶³

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْقِيَاسِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَقْبِضْ نَبِيَّهُ حَتَّى أَكْمَلَ لَهُ جَمِيعَ دِينِهِ فِي حَلَالِهِ وَحَرَامِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyd, from Muhammad Bin Hukeym,

‘From Abu Al Hassan^{asws} having said: ‘But rather, the ones before you were destroyed due to the analogy. Allah^{azwj} Blessed and Exalted did not Capture (the soul of) His^{azwj} Prophet^{saww} until He^{azwj} Perfected for him^{saww} the entirety of his^{saww} Religion, regarding His^{azwj} Permissible(s) and His^{azwj} Prohibitions.

فَجَاءَكُمْ مِمَّا تَحْتَاجُونَ إِلَيْهِ فِي حَيَاتِهِ وَتَسْتَعِينُونَ بِهِ وَبِأَهْلِ بَيْتِهِ بَعْدَ مَوْتِهِ وَ إِنَّهَا مُصْحَفٌ عِنْدَ أَهْلِ بَيْتِهِ حَتَّى إِنَّ فِيهِ لِأُرْشِ حَدِيثِ الْكَفِّ

So, he^{saww} came to you (with) all of what you could be needy to during his^{saww} lifetime, and you could be seeking help with and with People^{asws} of his^{saww} Household after his^{saww} expiry, and it is a Parchment with the People^{asws} of his^{saww} Household, to the extent that in it is the compensation of the scratch of a palm’.

ثُمَّ قَالَ إِنَّ أَبَا حَنِيفَةَ لَعَنَهُ اللَّهُ يَمُنُّ يَقُولُ قَالَ عَلِيٌّ وَ أَنَا قُلْتُ.

⁵⁶² Basaair Al Darajaat – P 3 Ch 13 H 1

⁵⁶³ Basaair Al Darajaat – P 3 Ch 13 H 2

Then he^{asws} said: ‘Abu Haneefa, may Allah^{azwj} Curse him, is from the ones who said, ‘Ali^{asws} said (such and such), and I (on the other hand) am saying (such and such)’⁵⁶⁴.

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحِيمِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ عَنْ عَنبَسَةَ الْعَابِدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي الْكِتَابِ الَّذِي أَمَلَى رَسُولُ اللَّهِ ص وَ خَطَّهُ عَلِيُّ ع إِنَّ كَانَ فِي شَيْءٍ شَوْمٌ فَفِي النَّسَاءِ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ali, from Abdul Raheem Bin Muhammad Al Asady, from Anbasa Al Aabid who said,

‘I heard Abu Abdullah^{asws} saying: ‘In the Book which Rasool-Allah^{saww} dictated and Ali^{asws} wrote it. If there was anything inauspicious in anything, so it is in the women (In a copy – the tongue)’⁵⁶⁵.

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عِنْدَنَا جِلْدًا سَبْعُونَ ذِرَاعًا أَمَلَى رَسُولُ اللَّهِ ص وَ خَطَّهُ عَلِيُّ ع بِيَدِهِ وَ إِنَّ فِيهِ جَمِيعَ مَا يَحْتَاجُونَ إِلَيْهِ حَتَّى أَرْضَ الْحَدَشِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘With us^{asws} is a skin of seventy cubits dictated by Rasool-Allah^{saww} and written by Ali^{asws} by his^{asws} hand, and in it is the entirety of what they (people) could be needy to, to the extent of the compensation of a scratch’⁵⁶⁶.

6- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي كِتَابِ عَلِيٍّ ع كُلُّ شَيْءٍ يُحْتَاجُ إِلَيْهِ حَتَّى أَرْضَ الْحَدَشِ وَ الْأَرْضِ.

It is narrated to us by Ibrahim Bin Hashim, from Ja’far Bin Muhammad, from Abdullah Bin Maymoun Al Qaddah,

‘From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: ‘In the Book of Ali^{asws} is everything one can be needy to, even the compensation of the scratch, and the (half) scratch’⁵⁶⁷.

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ حَمَّادٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا خَلَقَ اللَّهُ خَلَالًا وَ لَا حَزَامًا إِلَّا وَ لَهُ حَدٌّ كَحَدِّ الدُّورِ فَمَا كَانَ مِنَ الطَّرِيقِ فَهُوَ مِنَ الطَّرِيقِ وَ مَا كَانَ مِنَ الدُّورِ فَهُوَ مِنَ الدُّورِ حَتَّى أَرْضَ الْحَدَشِ وَ مَا سِوَاهُ وَ الْجِلْدَةُ وَ نِصْفِ الْجِلْدَةِ.

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Hammad who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} did not Create a Permissible nor a Prohibition except and for it there is a limit like a limit of the house. So, whatever was from the street,

⁵⁶⁴ Basaair Al Darajaat – P 3 Ch 13 H 3

⁵⁶⁵ Basaair Al Darajaat – P 3 Ch 13 H 4

⁵⁶⁶ Basaair Al Darajaat – P 3 Ch 13 H 5

⁵⁶⁷ Basaair Al Darajaat – P 3 Ch 13 H 6

so it is from the street, and whatever was from the house, so it is from the house, even the compensation of a scratch and what is besides it, and the lashing and half a lashing”.⁵⁶⁸

8- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْحُسَيْنِ عَنْ فَضَالَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ ذَكَرَ ابْنُ شُبْرُمَةَ فِي فُتْيَاهُ فَقَالَ أَيْنَ هُوَ مِنَ الْجَامِعَةِ أَتَمَلَى رَسُولُ اللَّهِ ص وَ خَطَّهُ عَلَيَّ ع بِيَدِهِ فِيهَا جَمِيعَ الْحَلَالِ وَ الْحَرَامِ حَتَّى أَرَشُ الْحَدِيثَ فِيهِ.

It is narrated to us by Muhammad Bin Isa, from Al Hassan, from Fazalat, from Abu Baseer,

From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying, and Ibn Shubruma (the judge) was mentioned regarding his Fatwas. He^{asws} said: ‘Where is it from Al-Jamie dictated by Rasool-Allah^{saww} and written by Ali^{asws} by his^{asws} hand. In it is entirety of the Permissible(s) and the Prohibitions, even the compensation of a scratch is in it”.⁵⁶⁹

9- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْحُسَيْنَ ع لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ فَدَفَعَ إِلَيْهَا كِتَابًا مَلْفُوفًا وَ وَصِيَّةً ظَاهِرَةً وَ وَصِيَّةً بَاطِنَةً وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ مَبْطُونًا لَا يَرُونَ إِلَّا لِمَا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع ثُمَّ صَارَ ذَلِكَ الْكِتَابُ إِلَيْنَا

It is narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Ibn Sinan, from Abu Al Jaroud,

‘From Abu Ja’far^{asws} having said: ‘Al-Husayn^{asws}, when it presented him^{asws} that which presented him^{asws}, called his^{asws} daughter the elder (Syeda) Fatima^{asws} and handed over a wrapped book to her^{asws}, and an apparent bequest and a hidden bequest, and Ali^{asws} Bin Al-Husayn^{asws} was hidden to what was seen due to what (illness) was with him^{asws}. (Syeda) Fatima^{asws} handed over the book to Ali^{asws} Bin Al-Husayn^{asws}. Then that book came to us^{asws}.

فَقُلْتُ فَمَا فِي ذَلِكَ الْكِتَابِ فَقَالَ فِيهِ وَ اللَّهُ جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ وَ لُدَّ آدَمَ إِلَى أَنْ تَفْعَى الدُّنْيَا.

I said, ‘So what is in that book?’ He^{asws} said: ‘By Allah^{azwj}! In is the entirety of what the children of Adam^{as} could be needy to, up to the end of the world”.⁵⁷⁰

10- وَ عَنْ حَنَانٍ عَنْ عُثْمَانَ بْنِ زَيْدٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ بِإِصْبَعِهِ عَلَى ظَهْرِ كَفِّهِ فَمَسَحَهَا عَلَيْهِ ثُمَّ قَالَ إِنَّ عِنْدَنَا لِأَرَشٍ هَذَا فَمَا دُونَهُ.

And from Hanan, from Usman Bin Ziyad who said,

‘I entered to see Abu Abdullah^{asws}. He^{asws} gestured by his^{asws} finger upon the back of his^{asws} palm and wiped upon it, then said: ‘With us^{asws} is the compensation of this and what is below it”.⁵⁷¹

⁵⁶⁸ Basaair Al Darajaat – P 3 Ch 13 H 7

⁵⁶⁹ Basaair Al Darajaat – P 3 Ch 13 H 8

⁵⁷⁰ Basaair Al Darajaat – P 3 Ch 13 H 9

⁵⁷¹ Basaair Al Darajaat – P 3 Ch 13 H 10

11- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْأَهْوَازِيِّ عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنِ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا تَرَكَ عَلِيٌّ ع شَيْئاً إِلَّا كَتَبَهُ حَتَّى أُرْسِنَ الْحَدِيثَ.

It is narrated to us by Muhammad Bin Isa, from Al Ahwazy, from Ja'far Bin Bashir, from a man,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} did not leave out anything except he^{asws} wrote it, even the compensation of a scratch".⁵⁷²

12- حَدَّثَنَا مُوسَى بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي بَجْرَانَ عَنْ أَبِي الْجَارُودِ قَالَ: لَمَّا حَضَرَ مِنْ أَمْرِ الْحُسَيْنِ مَا حَضَرَ دَفَعَ وَصِيَّةً ظَاهِرَةً فِي كِتَابٍ مُدْرَجٍ إِلَى ابْنَتِهِ فَلَمَّا أَنْ كَانَ مِنْ أَمْرِ الْحُسَيْنِ ع مَا كَانَ دَفَعَتْ ذَلِكَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع

It is narrated to us by Musa Bin Ja'far, from Muhammad Bin Ja'far, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Abu Al Jaroud who said,

'When it presented from the matter of Al-Husayn^{asws} what presented, he^{asws} handed over the apparent bequest in a classified book, to his^{asws} daughter^{as}. When it happened from the matter of Al-Husayn^{asws} what happened, she^{asws} handed that to Ali^{asws} Bin Al-Husayn^{asws}.

قَالَ قُلْتُ وَ مَا فِيهِ يَزُحُّكَ اللَّهُ قَالَ مَا يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ مِنْذُ كَانَتْ الدُّنْيَا إِلَى أَنْ تَفْنَى.

He (the narrator) said, 'I said, 'And what was in it? May Allah^{azwj} have Mercy on you^{asws}!' He^{asws} said: 'Whatever the children of Adam^{as} could be needy to since the world existed up to its annihilation".⁵⁷³

13- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ حُبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الْجَامِعَةِ فَقَالَ تِلْكَ صَحِيفَةٌ سَبْعُونَ ذِرَاعاً فِي عَرْضِ الْأَدِيمِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibn Raib,

'From Abu Abdullah^{asws} having been asked about (the book) 'Al-Jamie'. He^{asws} said: 'That is a Parchment of seventy cubits in the expanded display".⁵⁷⁴

14- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنِ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ بَكْرِ بْنِ كَرِبٍ الصَّرِيحِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا لَهُمْ وَ لَكُمْ وَ مَا يُرِيدُونَ مِنْكُمْ وَ مَا يَعْيُبُونَكُمْ يَقُولُونَ الرَّافِضَةَ نَعَمْ وَ اللَّهُ رَفَضْتُمْ الْكُذِبَ وَ اتَّبَعْتُمُ الْحَقَّ

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Muhammad Bin Al Fuzeyl, from Bakr Bin Karb Al Sayrafi who said,

'What is the matter with them and your all, and what are they wanting from you, and why are they faulting you saying, 'The rejecters' (Al-Rafiza). Yes, by Allah^{azwj}! You reject the lie and follow the truth.

⁵⁷² Basaair Al Darajaat – P 3 Ch 13 H 11

⁵⁷³ Basaair Al Darajaat – P 3 Ch 13 H 12

⁵⁷⁴ Basaair Al Darajaat – P 3 Ch 13 H 13

أَمَّا وَاللَّهِ إِنَّ عِنْدَنَا مَا لَا نَحْتَاجُ إِلَى أَحَدٍ وَ النَّاسُ يَحْتَاجُونَ إِلَيْنَا إِنَّ عِنْدَنَا الْكِتَابَ بِإِفْلَاحٍ رَسُولَ اللَّهِ ص وَ خَطَّهُ عَلِيٌّ ع بِيَدِهِ صَحِيفَةً طَوَّلُهَا سَبْعُونَ ذِرَاعاً فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ.

But, by Allah^{azwj}! With us^{asws} is what we^{asws} are not needy to anyone, and the people are needy to us^{asws}. With us^{asws} is the Book dictated by Rasool-Allah^{saww} and Ali^{asws} wrote it with his^{asws} hand, Parchment the length of it is of seventy cubits. In it is every Permissible and Prohibition”⁵⁷⁵.

15- حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ وَ يَعْقُوبُ بْنُ إِسْحَاقَ عَنْ أَبِي عِمْرَانَ الْأَزْمَعِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي الْحُسَيْنِ الْعَبْدِيِّ عَنْ عَلِيٍّ بْنِ مَيْسَرَةَ عَنْ أَبِي أَرَاكَةَ قَالَ: كُنَّا مَعَ عَلِيٍّ ع بِمَسْكِنٍ فَحَدَّثَنَا أَنَّ عَلِيًّا وَرِثَ مِنْ رَسُولِ اللَّهِ ص السَّيْفَ وَ بَعْضُ يُقُولُ الْبُعْلَةَ وَ بَعْضُ يُقُولُ وَرِثَ صَحِيفَةً فِي حَمَائِلِ السَّيْفِ إِذْ خَرَجَ عَلِيٌّ ع وَ نَحْنُ فِي حَدِيثِهِ

It is narrated to us by Muhammad Bin Hassan, and Yaqoub Bin Is'haq, from Abu Imran Al Armany, from Muhammad Bin Ali, from Ali Bin Asbat, from Yaqoub Bin Salim, from Abu Al Hassan Al Abady, from Ali Bin Muyassar, from Abu Araka who said,

‘We were with Ali^{asws} at a residence and we discussed that Ali^{asws} inherited the sword from Rasool-Allah^{saww}, and some were saying it was the mule, and some said he^{asws} inherited a Parchment in the sheath of the sword, when Ali^{asws} came out and we were discussing him^{asws}.

فَقَالَ وَ ائِمُّ اللَّهِ لَوْ أَنْشِطَ وَ يُؤَدَّنَ لِحَدِيثِكُمْ حَتَّى يَجُولَ الْحَوْلُ لَا أُعِيدُ حَرْفًا وَ ائِمُّ اللَّهِ إِنَّ عِنْدِي لَصَحْفٍ [أَصْحَافًا] كَثِيرَةً قَطَّاعِ رَسُولِ اللَّهِ ص وَ أَهْلُ بَيْتِهِ وَ إِنَّ فِيهَا لَصَحِيفَةً يُقَالُ لَهَا الْعَيْطَةُ وَ مَا وَرَدَ عَلَى الْعَرَبِ أَشَدُّ عَلَيْهِمْ مِنْهَا وَ إِنَّ فِيهَا لَسِتَيْنِ قَبِيلَةٌ مِنَ الْعَرَبِ بَهْرَجَتْ مَا لَهَا فِي دِينِ اللَّهِ مِنْ نَصِيبٍ.

He^{asws} said: ‘And I^{asws} swear by Allah^{azwj}! If I^{asws} were to be stirred and permitted, I^{asws} would narrated to you all until the year passes by, not repeating a word. And I^{asws} swear by Allah^{azwj}! With me^{asws} are a lot of Parchments, a segment (from) Rasool-Allah^{saww} and People^{asws} of his^{saww} Household, and among these is a Parchment called Al-Abyat, and nothing has arrived upon the Arabs anything severer upon them than it, and in it are sixty tribes from the lowly Arabs, not having any share for them in the Religion of Allah^{azwj}”⁵⁷⁶.

16- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ أَبِي شَيْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ضَلَّ عِلْمُ ابْنِ شُبْرُمَةَ عِنْدَ الْجَامِعَةِ إِنَّ الْجَامِعَةَ لَمْ تَدَعْ لِأَحَدٍ كَلَامًا فِيهَا عِلْمُ الْحَلَالِ وَ الْحَرَامِ إِنَّ أَصْحَابَ الْقِيَاسِ طَلَبُوا الْعِلْمَ بِالْقِيَاسِ فَلَمْ يَزِدْهُمْ مِنَ الْحَقِّ إِلَّا بُعْدًا وَ إِنَّ دِينَ اللَّهِ لَا يُصَابُ بِالْقِيَاسِ.

It is narrated to us by Muhammad Bin Isa, from Fazalat, from Aban, from Abu Shayba who said,

‘I heard Abu Abdullah^{asws} saying: ‘The knowledge of Ibn Shubruma (the judge) is lost in the presence of (the book) Al-Jamie. Al-Jamie does not leave any speech for anyone. In it is knowledge of the Permissible(s) and the Prohibitions. The practitioners of analogy are

⁵⁷⁵ Basaair Al Darajaat – P 3 Ch 13 H 14

⁵⁷⁶ Basaair Al Darajaat – P 3 Ch 13 H 15

seeking the knowledge with the analogy, but it does not increase from the truth except remoteness, and surely the Religion of Allah^{azwj} cannot be attained by the analogy”.⁵⁷⁷

17 مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ جَبْرَائِيلَ أتَى رَسُولَ اللَّهِ ص بِصَحِيفَةٍ مَخْتُومَةٍ بِسَبْعِ خَوَاتِيمٍ مِنْ ذَهَبٍ وَأَمْرُهُ إِذَا حَضَرَ أَجَلُهُ أَنْ يَدْفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيَعْمَلُ بِمَا فِيهَا وَلَا يَجُوزُهُ إِلَى غَيْرِهِ.

Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{asws} saying: ‘Jibraeel^{as} came to Rasool-Allah^{saww} with a sealed Parchment with seven seals of gold, and instructed him^{saww} that when his^{saww} death presents, he^{saww} should hand it over to Ali^{asws} Bin Abu Talib^{asws}. So, he^{asws} acted with what was in it, and it is not allowed for others”.⁵⁷⁸

18- حَدَّثَنَا مُحَمَّدٌ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْقِيَّاسِ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَقْبِضْ نَبِيَّهُ حَتَّى أَكْمَلَ لَهُ جَمِيعَ دِينِهِ فِي خَلَالِهِ وَحَرَامِهِ

It is narrated to us by Muhammad Bin Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hakeem,

‘From Abu Al-Hassan^{asws} having said: ‘But rather the ones who were before you were destroyed due to the analogy, and Allah^{azwj} Blessed and Exalted did not Cause His^{azwj} Prophet^{saww} to pass away until He^{azwj} Perfected for him^{saww} the entirety of his^{saww} Religion regarding His^{azwj} Permissible(s) and His^{azwj} Prohibitions.

فَجَاءَكُمْ بِمَا تَحْتَاجُونَ إِلَيْهِ فِي حَيَاتِهِ وَتَسْتَعِينُونَ بِهِ وَبِأَهْلِ بَيْتِهِ بَعْدَ مَوْتِهِ وَإِنَّهَا مَخْبِيَةٌ عِنْدَ أَهْلِ بَيْتِهِ حَتَّى إِنَّ فِيهِ لَأَرَشَ الْخُدَشِ ثُمَّ قَالَ إِنَّ أَبَا حَنِيفَةَ مِمَّنْ يَقُولُ قَالَ عَلِيُّ وَ قُلْتُ أَنَا.

So he^{saww} came to you with whatever you could (possibly) be needy to, and seek help with, and with People^{asws} of his^{saww} Household with after his^{saww} passing away, and it is cached with People^{asws} of his^{saww} Household, to the extent that in it is the compensation of the scratch”.⁵⁷⁹

⁵⁷⁷ Basaair Al Darajaat – P 3 Ch 13 H 16

⁵⁷⁸ Basaair Al Darajaat – P 3 Ch 13 H 17

⁵⁷⁹ Basaair Al Darajaat – P 3 Ch 13 H 18

14 باب في الأئمة ع أنهم أعطوا الجفر و الجامعة و مصحف فاطمة ع**CHAPTER 14 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE GIVEN THE (BOOKS) AL-JAFR, AND AL-JAMIE, AND PARCHMENT OF FATIMA^{asws}**

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِنْدِي الْجَفْرَ الْأَبْيَضَ قَالَ قُلْنَا وَ أَيُّ شَيْءٍ فِيهِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I heard Abu Abdullah^{asws} said: 'With me^{asws} is (the book) 'Al-Jafr' the white'. We said, 'And which thing is in it?'

قَالَ فَقَالَ لِي - زَبُورُ دَاوُدَ وَ تَوْرَاةُ مُوسَى وَ إِنْجِيلُ عِيسَى وَ صُحُفُ إِبْرَاهِيمَ وَ الْحَلَالُ وَ الْحَرَامُ وَ مُصْحَفُ فَاطِمَةَ مَا أَرْعُمُ أَنَّ فِيهِ قُرْآنًا وَ فِيهِ مَا يَخْتِاجُ النَّاسُ إِلَيْنَا وَ لَا نَخْتِاجُ إِلَى أَحَدٍ حَتَّى إِنَّ فِيهِ الْجُلْدَةَ وَ نَصَفَ الْجُلْدَةَ وَ ثُلُثَ الْجُلْدَةَ وَ رُبْعَ الْجُلْدَةَ وَ أَرْشَ الْجُدْشِ وَ عِنْدِي الْجَفْرُ الْأَحْمَرُ -

He (the narrator) said, 'He^{asws} said to me: 'Psalms of Dawood^{as}, and Torah of Musa^{as}, and Evangel of Isa^{as}, and Parchments of Ibrahim^{as}, and the Permissible(s) and the Prohibitions, and Parchment of (Syeda) Fatima^{asws}. I^{asws} do not claim Quran is in it, and in it is what the people could be needy to us^{asws}, and we^{asws} are not needy to anyone, to the extent that in it is the lashing, and the half lash, and a third of the lash, and a quarter of the lash, and the compensation of a scratch, and with me^{asws} is (the book) the red Al-Jafr'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ أَيُّ شَيْءٍ فِي الْجَفْرِ الْأَحْمَرِ قَالَ السَّلَاحُ وَ ذَلِكَ أَنَّهَا تُفْتَحُ لِلدَّمِ يَفْتَحُهُ صَاحِبُ السَّيْفِ لِقَتْلِ

He^{asws} said: 'I said, 'May I be sacrificed for you^{asws}! And which thing is in the red Al-Jafr?' He^{asws} said: 'The weapons, and that it is opened for the blood (retaliations). The owner of the sword opens it for the killing'.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي يَعْقُوبٍ أَصْلَحَكَ اللَّهُ فَيَعْرِفُ هَذَا بَنُو الْحَسَنِ قَالَ إِي وَ اللَّهُ كَمَا يُعْرِفُ اللَّيْلُ أَنَّهُ لَيْلٌ وَ النَّهَارُ أَنَّهُ نَهَارٌ وَ لَكِنْ يَخْمَلُهُمُ الْحَسَدُ وَ طَلَبُ الدُّنْيَا وَ لَوْ طَلَبُوا الْحَقَّ لَكَانَ خَيْرًا لَهُمْ.

Abdullah Bin Abu Yafour said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Do the sons of Al-Hassan^{asws} recognise this?' He^{asws} said: 'Yes, by Allah^{azwj}, just as the night recognises it is a night, and the day that it is a day, but the envy carried them and they sought the world, and had they sought the truth, it would have been better for them"⁵⁸⁰.

2- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ أَبِيهِ عَنِ ابْنِ بُكَيْرٍ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع نَحْوًا مِنْ سِتِّينَ رَجُلًا وَ هُوَ وَسَطْنَا فَجَاءَ عَبْدُ الْحَالِقِ بْنُ عَبْدِ رَبِّهِ فَقَالَ لَهُ كُنْتُ مَعَ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ جَالِسًا فَذَكَرُوا أَنَّكَ تَقُولُ إِنَّ عِنْدَنَا كِتَابَ عَلِيِّ ع

⁵⁸⁰ Basaair Al Darajaat – P 3 Ch 14 H 1

It is narrated to us by Ahmad Bin Al Hassan Bin Fazzal, from his father, from Ibn Bukeyr, and Ahmad Bin Muhammad, form Muhammad Bin Abdul Malik who said,

‘We were in the presence of Abu Abdullah^{asws} around sixty men, and he^{asws} was in out middle, and Al-Khaliq Bin Abdul Rabb came and said to him^{asws}, ‘I was seated with Ibrahim Bin Muhammad and they mentioned that you^{asws} said: ‘With us^{asws} there is the Book of Ali^{asws}’.

فَقَالَ لَا وَاللَّهِ مَا تَرَكَ عَلَيَّ عَ كِتَابًا وَ إِن كَانَ تَرَكَ عَلَيَّ كِتَابًا مَا هُوَ إِلَّا إِهَابَيْنِ وَ لَوَدِدْتُ أَنَّهُ عِنْدَ غُلَامِي هَذَا فَمَا أَبَايَ عَلَيْهِ

He^{asws} said: ‘No, by Allah^{azwj}! Ali^{asws} did not leave any book, and if Ali^{asws} had left a book, it is not except two frightening ones, and I^{asws} would love it to be with this boy of mine^{asws}, I^{asws} would not mind upon it’.

قَالَ فَحَلَسَ أَبُو عَبْدِ اللَّهِ عَ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ مَا هُوَ وَاللَّهِ كَمَا يَقُولُونَ إِنَّهُمَا جَفْرَانِ مَكْتُوبٌ فِيهِمَا لَا وَاللَّهِ إِنَّهُمَا لِإِهَابَانِ عَلَيْهِمَا أَصَوَاتُهُمَا وَ أَشْعَارُهُمَا مَدْحُوسِينَ كَتَبًا فِي أَحَدِهِمَا وَ فِي الْآخَرِ سِلَاحِ رَسُولِ اللَّهِ ص

He (the narrator) said, ‘Abu Abdullah^{asws} sat up, then turned towards us and said: ‘By Allah^{azwj}! It is not as they are saying. These are the two ‘Jafrs’ (red and white), written. No, by Allah^{azwj}, these are the two frightening ones. Upon them are their description and their poems, included in these writing in one of them, and in the other are the weapons of Rasool-Allah^{saww}’.

وَ عِنْدَنَا وَاللَّهِ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا مَا خَلَقَ اللَّهُ مِنْ حَلَالٍ وَ حَرَامٍ إِلَّا وَ هُوَ فِيهَا حَتَّىٰ إِنَّ فِيهَا أَرْضَ الْحَدِيثِ

And with us^{asws}, by Allah^{azwj}, is a Parchment, its length is of seventy cubits. Allah^{azwj} had not Created any Permissible and Prohibition except and it is in it, to the extent that in it is the compensation of a scratch’.

وَ قَالَ بِظُفْرِهِ عَلَىٰ ذِرَاعِهِ فَحَطَّ بِهِ وَ عِنْدَنَا مُصْحَفٌ فَاطِمَةَ أَمَا وَاللَّهِ مَا هُوَ بِالْقُرْآنِ.

And he^{asws} said by his^{asws} nail upon his^{asws} forearm: ‘And with us^{asws} there is a Parchment of (Syeda) Fatima^{asws}. But, by Allah^{azwj}, it is not the Quran’⁵⁸¹.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ أَحْمَدَ بْنِ عُمَرَ عَنِ أَبِي بصيرٍ قَالَ: دَخَلْتُ عَلَىٰ أَبِي عَبْدِ اللَّهِ عَ قَالَ فُئْتُ لَهُ إِيَّيْ أَسْأَلُكَ جُعِلْتُ فِدَاكَ عَنْ مَسْأَلَةٍ لَيْسَ هَاهُنَا أَحَدٌ يَسْمَعُ كَلَامِي قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ عَ سِترًا بَيْنِي وَ بَيْنَ آخَرَ فَاطَّلَعَ فِيهِ ثُمَّ قَالَ يَا بَا مُحَمَّدٍ سَلْ عَمَّا بَدَا لَكَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ahmad Bin Umar, from Abu Baseer who said,

‘I entered to see Abu Abdullah^{asws} and said to him^{asws}, ‘May I be sacrificed for you^{asws}! I want to ask you^{asws} about an issue where there would be no one to hear my speech’. Abu

⁵⁸¹ Basaair Al Darajaat – P 3 Ch 14 H 2

Abdullah^{asws} raised a curtain between me and another room and I looked into it. Then he^{asws} said: 'O Abu Muhammad! Ask about whatever comes to you'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ إِنَّ الشَّيْخَةَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ ص عَلَّمَ عَلِيًّا بَابًا يُفْتَحُ مِنْهُ أَلْفُ بَابٍ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا بَا مُحَمَّدٍ عَلَّمَ وَ اللَّهُ
رَسُولُ اللَّهِ ص عَلِيًّا أَلْفَ بَابٍ يُفْتَحُ لَهُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! The Shias are narrating that Rasool-Allah^{saww} taught Ali^{asws} a door, a thousand doors opened from it'. Abu Abdullah^{asws} said: 'O Abu Muhammad! By Allah^{azwj}! Rasool-Allah^{saww} taught Ali^{asws} a door, a thousand doors opened from each door'.

قَالَ قُلْتُ لَهُ هَذَا وَ اللَّهُ الْعِلْمُ فَتَكَتْ سَاعَةً فِي الْأَرْضِ ثُمَّ قَالَ إِنَّهُ لَعِلْمٌ وَ مَا هُوَ بِدَاكَ قَالَ ثُمَّ قَالَ يَا بَا مُحَمَّدٍ وَ إِنَّ عِنْدَنَا الْجَامِعَةَ وَ مَا يُدْرِيهِمْ مَا
الْجَامِعَةُ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ مَا الْجَامِعَةُ

He (the narrator) said, 'I said to him^{asws}, 'By Allah^{azwj}, this is the knowledge!' He^{asws} tapped in the ground for a while, then said: 'It is a knowledge, and it is not that'. Then he^{asws} said: 'O Abu Muhammad! And with us is (the book) 'Al-Jamie', and what would make them know what is 'Al-Jamie'? I said, 'May I be sacrificed for you^{asws}! And what is Al-Jamie?'

قَالَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً بِذِرَاعِ رَسُولِ اللَّهِ ص وَ إِمْلَاءٍ مِنْ قَلْبِ فِيهِ وَ خَطٌّ عَلَيَّ ع بِيَمِينِهِ فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ وَ كُلُّ شَيْءٍ يَخْتِجُ
النَّاسُ إِلَيْهِ حَتَّى الْأَرْضُ فِي الْحَدِيثِ

He^{asws} said: 'A Parchment, its length is of seventy cubits, by the cubit of Rasool-Allah^{saww}, and he^{saww} dictated from the lips of his^{saww} mouth, and Ali^{asws} wrote it with his^{asws} right hand. In it is every Permissible and Prohibition, and everything the people could be needy to, to the extent of the compensation of a scratch'.

وَ ضَرَبَ يَدَهُ إِلَيَّ فَقَالَ تَأْذُنِي يَا بَا مُحَمَّدٍ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ أَنَا لَكَ اصْنَعْ مَا شِئْتَ فَعَمَزَنِي بِيَدِهِ فَقَالَ حَتَّى أَرْضُ هَذَا كَأَنَّهُ مَغْضَبٌ

And he^{asws} struck his^{asws} hand to me and said: 'Will you permit me^{asws}, O Abu Muhammad?' I said, 'May I be sacrificed for you^{asws}! I am for you^{asws}, so do what you^{asws} like'. He^{asws} prodded me with his^{asws} hand and said: 'Even the compensation of this', as if he^{asws} was angry.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ هَذَا وَ اللَّهُ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ لَيْسَ بِدَاكَ ثُمَّ سَكَتْ سَاعَةً ثُمَّ قَالَ إِنَّ عِنْدَنَا الْجُمْرَ وَ مَا يُدْرِيهِمْ مَا الْجُمْرُ مِنْكَ شَاةٍ أَوْ
جِلْدٌ بَعِيرٍ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! By Allah^{azwj}, this is the knowledge!' He^{asws} said: 'It is knowledge, and it isn't that'. Then he^{asws} was silent for a while, then said: 'With us^{asws} is (the book) 'Al-Jafr', and what would make them know what Al-Jafr is? Skin of a sheep or skin of a camel'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ مَا الْجُمْرُ قَالَ وَعَاءٌ أَحْمَرٌ وَ أَيْدِيمُ أَحْمَرٍ فِيهِ عِلْمُ النَّبِيِّينَ وَ الْوَصِيِّينَ قُلْتُ هَذَا وَ اللَّهُ هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ مَا هُوَ بِدَاكَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! What is Al-Jafr?' He^{asws} said: 'A red container and red skin wherein is knowledge of the Prophets^{as} and the successors^{as}'. I said, 'By Allah^{azwj}, this, it is the knowledge!' He^{asws} said: 'It is knowledge, and it is not that'.

ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَ إِنَّ عِنْدَنَا لَمْصَحَفَ فَاطِمَةَ وَ مَا يُدْرِيهِمْ مَا مُصْحَفَ فَاطِمَةَ قَالَ فِيهِ مِثْلُ قُرْآنِكُمْ هَذَا ثَلَاثَ مَرَّاتٍ وَ اللَّهُ مَا فِيهِ مِنْ قُرْآنِكُمْ حَرْفٌ وَاحِدٌ إِذَا هُوَ شَيْءٌ أَمَلَاهُ اللَّهُ عَلَيْهَا وَ أَوْحَى إِلَيْهَا

Then he^{asws} was silent for a while, then said: 'And with us^{asws} is the Parchment of (Syeda) Fatima^{asws}, and what would make them know what the Parchment of (Syeda) Fatima^{asws} is? In it is like this Quran of yours' – three times. 'By Allah^{azwj}! There is not even one phrase from your Quran but it is a thing Allah^{azwj} Dictate upon her^{asws} and Revealed to her^{asws}.

قَالَ قُلْتُ هَذَا وَ اللَّهُ هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ لَيْسَ بِذَلِكَ قَالَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ إِنَّ عِنْدَنَا لَعِلْمٌ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ هَذَا هُوَ وَ اللَّهُ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ مَا هُوَ بِذَلِكَ

He (the narrator) said, 'I said, 'By Allah^{azwj}, this is the knowledge!' He^{asws} said: 'It is knowledge, and it isn't that'. Then he^{asws} was silent for a while, then said: 'With us^{asws} is knowledge of what has happened and what is to happen up to the Establishment of the Hour'. I said, 'May I be sacrificed for you^{asws}! By Allah^{azwj}, this is the knowledge!' He^{asws} said: 'It is knowledge, and it is not that'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ فَأَيْ شَيْءٍ هُوَ الْعِلْمُ قَالَ مَا يَخْدُثُ بِاللَّيْلِ وَ النَّهَارِ الْأَمْرُ بَعْدَ الْأَمْرِ وَ الشَّيْءُ بَعْدَ الشَّيْءِ إِلَى يَوْمِ الْقِيَامَةِ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! So which thing is the knowledge?' He^{asws} said: 'What occurs at night and the day, the matter after the matter, and the thing after the thing, up to the Day of Qiyamah''⁵⁸².

4- حَدَّثَنَا حَزْرَةُ بْنُ يَعْلَى عَنْ مُحَمَّدِ بْنِ الْمُضَنَّبِلِ عَنِ الرَّبِيعِيِّ عَنْ رُفَيْدٍ مَوْلَى أَبِي هُرَيْرَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جَعَلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ يَسِيرُ الْقَائِمُ بِسِيرَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي أَهْلِ السَّوَادِ

It is narrated to us by Hamza Bin Ya'la, from Muhammad Bin Al Fuzeyl, from Al Rabi'e, from Rufeid, a slave of Abu Hureyra who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! Will Al-Qaim^{asws} act in the manner of Ali^{asws} Bin Abu Talib^{asws} regarding the people of the majority?'

فَقَالَ لَا يَا رُفَيْدُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ سَارَ فِي أَهْلِ السَّوَادِ بِمَا فِي الْجُفْرِ الْأَبْيَضِ وَ إِنَّ الْقَائِمَ يَسِيرُ فِي الْعَرَبِ بِمَا فِي الْجُفْرِ الْأَحْمَرِ

He^{asws} said: 'No, O Rufeid! Ali^{asws} Bin Abu Talib^{asws} acted among the people of majority with what is in the white Al-Jafr, and Al-Qaim^{asws} will act among the Arabs with what is in the red Al-Jafr'.

قَالَ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ وَ مَا الْجُفْرُ الْأَحْمَرُ

⁵⁸² Basaair Al Darajaat – P 3 Ch 14 H 3

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! And what is the red Al-Jafr?'

قَالَ فَأَمْرٌ إِصْبَعُهُ إِلَى خَلْفِهِ فَقَالَ هَكَذَا يَعْنِي الدَّبِيحَ ثُمَّ قَالَ يَا رُفَيْدُ إِنَّ لِكُلِّ أَهْلِ بَيْتٍ مُجِيبًا شَهِيدًا عَلَيْهِمْ شَافِعًا لِأُمَّتِهِمْ.

He (the narrator) said, 'He^{asws} moved his^{asws} finger to his^{asws} throat and said: 'Like this!' – meaning the slaughter. Then he^{asws} said: 'O Rufeid! For every family there is an answerer, a witness upon them, an intercessor for their like'.⁵⁸³

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ سَعِيدٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ إِلَى جَنْبِهِ جَالِسًا وَ فِي الْمَجْلِسِ عَبْدُ الْمَلِكِ بْنُ أَعْيَنَ وَ مُحَمَّدُ الطَّبَّارُ وَ شَهَابُ بْنُ عَبْدِ رَبِّهِ فَقَالَ رَجُلٌ مِنْ أَصْحَابِنَا جَعَلْتُ فِدَاكَ إِنَّ عَبْدَ اللَّهِ بْنَ الْحَسَنِ يَقُولُ لَنَا فِي هَذَا الْأَمْرِ مَا لَيْسَ لِعَيْرِنَا

It is narrated to us by Muhammad Bin Al Husayn, from Al Bazanty, from Hammad Bin Usman, from Al Bin Saeed who said,

'I was seated in the presence of Abu Abdullah^{asws}, and with him^{asws} was Muhammad Bin Abdullah Bin Ali seated to his^{asws} side, and in the gathering were Abdul Malik Bin Ayn, and Muhammad Al-Tayyar, and Shihab Bin Abd Rabbih. A man from our companions said, 'May I be sacrificed for you^{asws}! Abdullah Bin Al-Hassan (Al-Basry) is saying, 'From us, regarding this command is what isn't for others'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ بَعْدَ كَلَامٍ أَمَا تَعْجَبُونَ مِنْ عَبْدِ اللَّهِ يَزْعُمُ أَنَّ أَبَاهُ عَلِيٌّ مَنْ لَمْ يَكُنْ إِمَامًا وَ يَقُولُ إِنَّهُ لَيْسَ عِنْدَنَا عِلْمٌ وَ صَدَقَ وَ اللَّهُ مَا عِنْدَهُ عِلْمٌ وَ لَكِنْ وَ اللَّهُ وَ أَهْوَى بِيَدِهِ إِلَى صَدْرِهِ إِنَّ عِنْدَنَا سِلَاحَ رَسُولِ اللَّهِ صَ وَ سَيْفَهُ وَ دِرْعَهُ

Abu Abdullah^{asws} after some speech: 'Are you not wondering from Abdullah claiming that his father is Ali^{asws}? One who does not happen to be an Imam^{asws} and said there is no knowledge with us^{asws} and is ratified, by Allah^{azwj} there is no knowledge with him, but by Allah^{azwj} – and he^{asws} gestured by his^{asws} hand towards his^{asws} chest – 'With us^{asws} are weapons of Rasool-Allah^{saww}, and his^{saww} sword, and his^{saww} armour;

وَ عِنْدَنَا وَ اللَّهُ مُصْحَفَ فَاطِمَةَ مَا فِيهِ آيَةٌ مِنْ كِتَابِ اللَّهِ وَ إِنَّهُ لِإِمْلَاءِ رَسُولِ اللَّهِ صَ وَ خَطَّهُ عَلِيٌّ عَ بِيَدِهِ وَ الْجَفْرُ وَ مَا يَدْرُونَ مَا هُوَ مِسْكٌ شَاةٍ أَوْ مِسْكٌ بَعِيرٍ

And by Allah^{azwj} with us^{asws} is the Parchment of (Syeda) Fatima^{asws}. There is not Verse from the Book of Allah^{azwj} in it, and it is a dictation of Rasool-Allah^{saww} and Ali^{asws} wrote it with his^{asws} hand, and (the book) 'Al-Jafr', and what would make them know what it is, skin of sheep or skin of a camel?'

ثُمَّ أَقْبَلَ إِلَيْنَا وَ قَالَ أَبْشِرُوا أَمَا تَرْضَوْنَ أَنَّكُمْ تَجِيئُونَ يَوْمَ الْقِيَامَةِ آخِذِينَ بِحُجْرَةِ عَلِيٍّ وَ عَلِيٌّ آخِذٌ بِحُجْرَةِ رَسُولِ اللَّهِ صَ.

Then he^{asws} faced towards us and said: 'Receive glad tidings! Are you not pleased that you will be coming on the Day of Qiyamah grabbing a side of Ali^{asws}, and Ali^{asws} grabbing a side of Rasool-Allah^{saww}?',⁵⁸⁴

⁵⁸³ Basaair Al Darajaat – P 3 Ch 14 H 4

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ: سَأَلَ أَبُو [أَبَا] عَبْدِ اللَّهِ عَ بَعْضُ أَصْحَابِنَا عَنِ الْجَفْرِ فَقَالَ هُوَ جِلْدٌ نُورٌ مَمْلُوءٌ عِلْمًا فَقَالَ لَهُ مَا الْجَامِعَةُ فَقَالَ تِلْكَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا فِي عَرْضِ الْأَدِيمِ مِثْلُ فَحْدِ الْفَالِجِ فِيهَا كُلُّ مَا يَخْتَارُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا وَ فِيهَا حَتَّى أَزْشُ الْحَدِيثِ

It is narrated to us by Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyd who said,

'Abu Abdullah^{asws} was asked by one of our companions about (the book) 'Al-Jafr'. He^{asws} said: 'It is an oxen skin filled with knowledge'. He said to him^{asws}, '(The book) 'Al-Jamie'?' He^{asws} said: 'That is a Parchment, its length is of seventy cubits in a wide display like the thing of the camel. In it is all what the people could be needy to, and there isn't any judgment except and it is in it, even the compensation of a scratch'.

قَالَ لَهُ فَمُصْحَفُ فَاطِمَةَ فَسَكَتَ طَوِيلًا ثُمَّ قَالَ إِنَّكُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَ عَمَّا لَا تُرِيدُونَ

He said to him^{asws}, 'The Parchment of (Syeda) Fatima^{asws}? He^{asws} was silent for a long time, then said: 'You are exploring about what you want (concerns you) and about what you don't want (does not concern you).

إِنَّ فَاطِمَةَ مَكَتَتْ بَعْدَ رَسُولِ اللَّهِ صَ مَحْسَةً وَ سَبْعِينَ يَوْمًا وَ قَدْ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جِبْرَائِيلُ عَ بِأَيْمَانِهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطِيبُ نَفْسَهَا وَ يُخَبِّرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخَبِّرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيُّ عَ يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ عَ.

(Syeda) Fatima^{asws} remained after Rasool-Allah^{saww} for seventy five days, and intense grief upon her^{asws} father^{saww} had entered her^{asws}, and Jibraeel^{as} was coming to her^{asws} console her^{asws} upon her^{asws} father^{saww} goodly, and making her^{asws} soul feel better, and inform her^{asws} about her^{asws} father^{saww}, and his^{saww} position, and informing her^{asws} with what would be happening after her^{asws} regarding her^{asws} offspring, and Allah^{azwj} wrote that. So, this is the Parchment of (Syeda) Fatima^{asws},⁵⁸⁵

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ أَوْ غَيْرِهِ عَنِ الْبَرْزَنْطِيِّ عَنْ بَكْرِ بْنِ كَرِبٍ الصِّيْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ أَمَا وَ اللَّهُ إِنَّ عِنْدَنَا مَا لَا نَحْتَاجُ إِلَى أَحَدٍ وَ النَّاسُ يَخْتَارُونَ إِلَيْنَا إِنَّ عِنْدَنَا لِكِتَابًا إِمْلَاءَ رَسُولِ اللَّهِ صَ وَ خَطَّهُ عَلِيُّ عَ صَحِيفَةً فِيهَا كُلُّ خَلَالٍ وَ حَزَامٍ وَ إِنَّا لَنَأْتُونَ فَتَسْأَلُونَا فَتَعْرِفُ إِذَا أَحَدُوا بِهِ وَ نَعْرِفُ إِذَا تَرَكُوهُ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, or someone else, from Al Bazanty, from Bakr Bin Karb Al Sayrafi who said,

'I heard Abu Abdullah^{asws} saying: 'But, by Allah^{azwj}! With us^{asws} there is what we^{asws} are not needy to anyone and the people are needy to us^{asws}. With us^{asws} there is a book Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it; a Parchment wherein is every Permissible and Prohibition, and you all tend to come to us^{asws} ask us, and we^{asws} recognise when they take with it and we^{asws} recognise when they neglect it''.⁵⁸⁶

⁵⁸⁴ Basaair Al Darajaat – P 3 Ch 14 H 5

⁵⁸⁵ Basaair Al Darajaat – P 3 Ch 14 H 6

⁵⁸⁶ Basaair Al Darajaat – P 3 Ch 14 H 7

8- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ عَبْدِ صَالِحٍ ع قَالَ: عِنْدِي مُصْحَفٌ فَاطِمَةَ لَيْسَ فِيهِ شَيْءٌ مِنَ الْقُرْآنِ.

It is narrated to us by Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Ali Bin Abu Hamza,

'From Abd Salih (7th Imam^{asws}) having said: 'With me^{asws} there is the Parchment of (Syeda) Fatima^{asws}. There isn't anything in it from the Quran'.⁵⁸⁷

9- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَبِي الْمَغْرَاءِ عَنْ عُبَيْسَةَ بْنِ مُصْعَبٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَتَانِي عَلَيْهِ بَعْضُ الْقَوْمِ حَتَّى كَانَ مِنْ قَوْلِهِ وَ أَخْرَجِي عَدُوَّكَ مِنَ الْجِنَّ وَالْإِنْسِ

It is narrated to us by Ahmad Bin Al Hassan, from his father, from Abu Al Magra, from Anbasa Bin Mus'ab who said,

'We were in the presence of Abu Abdullah^{asws} and one of the group praised upon him^{asws} until it was from his words, 'And He^{azwj} Humiliates your^{asws} enemies from the Jinn and the humans'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَقَدْ كُنَّا وَ عَدُوْنَا كَثِيرٌ وَ لَقَدْ أُمْسَيْنَا وَ مَا أَحَدٌ أَعَدَى لَنَا مِنْ دَوِي قَرَابَاتِنَا وَ مَنْ يَنْتَحِلُ حُبَّنَا إِيَّاهُمْ لَيَكْذِبُونَ عَلَيْنَا فِي الْجَفْرِ

Abu Abdullah^{asws} said: 'We^{asws} were such and our^{asws} enemies were a lot, and we^{asws} have become such and there is no enemy for us^{asws} from our near of kin and ones who impersonate our^{asws} love. They are belying upon us^{asws} regarding (the book) Al-Jafr'.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ وَ مَا الْجَفْرُ قَالَ هُوَ وَ اللَّهُ مِنْكَ مَاعِزٍ وَ مِنْكَ ضَانٌّ يَنْطَبِقُ أَحَدُهُمَا بِصَاحِبِهِ فِيهِ سِلَاحُ رَسُولِ اللَّهِ وَ الْكُتُبُ وَ مُصْحَفُ فَاطِمَةَ أَمَا وَ اللَّهُ مَا أَرْعُمُ أَنَّهُ قُرْآنٌ.

He (the narrator) said, 'I said, 'May Allah^{azwj} Keep you^{asws} well! And what is Al-Jafr?' He^{asws} said: 'By Allah^{azwj}! It skin of a goat, and skin of a sheep. One of them speaks with its counterpart. Therein are weapons of Rasool-Allah^{saww}, and the Books, and Parchment of (Syeda) Fatima^{asws}. But, by Allah^{azwj} do not allege it is a Quran'.⁵⁸⁸

10- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذُكِرَ لَهُ وَ قِيَعُهُ وَ لِدِ الْحُسَيْنِ وَ ذَكَرْنَا الْجَفْرَ فَقَالَ وَ اللَّهُ إِنَّ عِنْدَنَا جِلْدَيْ مَاعِزٍ وَ ضَانٍّ إِمْلَاءِ رَسُولِ اللَّهِ ص وَ خَطَّ عَلَيَّ ع

It is narrated to us by Ibn Yazeed, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'It was mentioned to him^{asws} an event (denial of Al-Jafr) by the sons of Al-Hassan^{asws}, and we mentioned (the book) 'Al-Jafr'. He^{asws} said: 'By Allah^{azwj}! With us^{asws} are two skins, of a goat and a sheep, dictation of Rasool-Allah^{azwj} and writing of Ali^{asws}.

وَ إِنَّ عِنْدَنَا لَصَحِيفَةً طَوْلُهَا سَبْعُونَ ذِرَاعاً أَمْلَاهَا رَسُولُ اللَّهِ ص وَ خَطَّهَا عَلَيَّ ع بِيَدِهِ وَ إِنَّ فِيهَا لَجَمِيعَ مَا يُحْتَاجُ إِلَيْهِ حَتَّى أَرِشَ الْحَدِيثِ.

⁵⁸⁷ Basaair Al Darajaat – P 3 Ch 14 H 8

⁵⁸⁸ Basaair Al Darajaat – P 3 Ch 14 H 9

And with us^{asws} is a Parchment, its length is of seventy cubits. Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it by his^{asws} hand, and in it is the entirety of what one could be needy to, even the compensation of a scratch”.⁵⁸⁹

11- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنِ ابْنِ مَرْوَفٍ عَنِ أَبِي الْقَاسِمِ الْكُوفِيِّ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: ذَكَرَ وُلْدُ الْحَسَنِ الْجَفْرَ فَقَالُوا مَا هَذَا بِشَيْءٍ فَذَكَرَ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ ع فَقَالَ نَعَمْ هُمَا إِهَابَانِ إِهَابٌ مَاعَزِرٌ وَ إِهَابٌ ضَانٌّ مَمْلُؤَانِ كَتَبْنَا فِيهِمَا كُلُّ شَيْءٍ حَتَّى أَرِشُ الْحَدِيثِ.

It is narrated to us by Muhammad Bin Ahmad, from Ibn Marouf, from Abu Al Qasim Al Kufy, from one of his companions who said,

‘The sons of Al-Hassan mentioned Al-Jafr and they said, ‘This is nothing’. That was mentioned to Abu Abdullah^{asws}. He^{asws} said: ‘Yes, these are two skins, a skin of a goat and a skin of a sheep, filled book in which is everything, even the compensation of a scratch’”.⁵⁹⁰

12- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنِ ابْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَيُحْكِمُ أ تَدْرُونَ مَا الْجَفْرُ إِنَّمَا هُوَ جِلْدٌ شَاةٍ لَيْسَتْ بِالصَّغِيرَةِ وَ لَا بِالْكَبِيرَةِ فِيهَا خَطٌّ عَلِيٌّ ع وَ إِفْلَاءٌ رَسُولِ اللَّهِ ص مِنْ فُلْقِي فِيهِ مَا مِنْ شَيْءٍ يُجْتَنَجُ إِلَيْهِ إِلَّا وَ هُوَ فِيهِ حَتَّى أَرِشُ الْحَدِيثِ.

It is narrated to us by Ahmad Bin Musa, from Ali Bin Ismail, from Safwan, from Ibn Al Mugheira, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Woe be unto you all! Do you know what (the book) ‘Al-Jafr’ is? But rather is a skin of sheep, neither small nor large. In it is handwriting of Ali^{asws} and dictation of Rasool-Allah^{saww} from the lips of his^{saww} mouth. There is nothing one could be needy to except and it is in it, even the compensation of a scratch’”.⁵⁹¹

13- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنِ رُفَيْدِ مَوْلَى أَبِي هُبَيْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا رُفَيْدُ كَيْفَ أَنْتَ إِذَا رَأَيْتَ أَصْحَابَ الْقَائِمِ قَدْ ضَرَبُوا فَسَاطِطَهُمْ فِي مَسْجِدِ الْكُوفَةِ ثُمَّ أَخْرَجَ الْمِثَالُ الْحَدِيدَ عَلَى الْعَرَبِ الشَّدِيدِ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Rufeyd a slave of Abu Hureyra,

‘From Abu Abdullah^{asws}, he (the narrator) said: ‘He^{asws} said to me: ‘O Rufeyd! How would you be if you were to see the companions of Al-Qaim^{asws} having struck their tents in Masjid Al-Kufa, then he^{asws} brings out the new severe example upon the Arabs?’

قَالَ قُلْتُ لِمَ جَعَلْتُ فِدَاكَ مَا هُوَ قَالَ الدَّبْحُ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! What is it?’ He^{asws} said: ‘The slaughter’.

قَالَ قُلْتُ بِأَيِّ شَيْءٍ يَسِيرُ فِيهِمْ بِمَا سَارَ عَلَيُّ بْنُ أَبِي طَالِبٍ فِي أَهْلِ السَّوَادِ

⁵⁸⁹ Basaair Al Darajaat – P 3 Ch 14 H 10

⁵⁹⁰ Basaair Al Darajaat – P 3 Ch 14 H 11

⁵⁹¹ Basaair Al Darajaat – P 3 Ch 14 H 12

He (the narrator) said, 'I said, 'With which thing will he^{asws} act among them, with what Ali^{asws} Bin Abu Talib^{asws} acted with among the people of majority?'

قَالَ لَا يَا رُفَيْدُ إِنَّ عَلِيًّا ع سَارَ بِمَا فِي الْجَفْرِ الْأَبْيَضِ وَ هُوَ الْكَفُّ وَ هُوَ يَعْلَمُ أَنَّهُ سَيَظْهَرُ عَلَى شِيعَتِهِ مِنْ بَعْدِهِ وَ أَنَّ الْقَائِمَ يَسِيرُ بِمَا فِي الْجَفْرِ الْأَحْمَرِ وَ هُوَ الدَّبْحُ وَ هُوَ يَعْلَمُ أَنَّهُ لَا يَظْهَرُ عَلَى شِيعَتِهِ.

He^{asws} said: 'No, O Rufeid! Ali^{asws} acted with what is in (the book) Al-Jafr, and it is the restraint, and he^{asws} knew it will be appearing upon his^{asws} Shias from after him^{asws}; and Al-Qaim^{asws} would act with what is in the red Al-Jafr, and it is the slaughter, and he^{asws} will know that it will not appear unto his^{asws} Shias".⁵⁹²

14- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي ذَكْرِيئَةَ يَحْيَى عَنْ عَمْرِو الرِّبَابِ عَنْ أَبِي بَانَ وَ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ لَا أَعْلَمُهُ إِلَّا نَعْلَبَةَ أَوْ عَلَاءَ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِأَقْوَامٍ كَانُوا يَأْتُونَهُ وَ يَسْأَلُونَهُ عَمَّا خَلَّفَ رَسُولُ اللَّهِ ص وَ دَفَعَهُ إِلَى عَلِيٍّ وَ عَمَّا خَلَّفَ عَلِيٌّ وَ دَفَعَ إِلَى الْحَسَنِ وَ لَقَدْ خَلَّفَ رَسُولُ اللَّهِ ص عِنْدَنَا جِلْدًا مَا هُوَ جِلْدُ جِمَالٍ وَ لَا جِلْدُ ثَوْرٍ وَ لَا جِلْدُ بَقْرَةٍ إِلَّا إِهَابٌ شَاءَ فِيهَا كُلُّ مَا يُجْتَنَجُ إِلَيْهِ حَتَّى أَزْشَ الْحُدُثِ وَ الظُّفْرِ

It is narrated to us by Ahmad Bin Muhad, from Al Hassan Bin Ali Bin Al Numan, from Abu Zakariya Yahya, from Amro Al Zayyat, from Aban, and Abdullah Bin Bukeyr who said, 'I do not know except either Sa'alba or Ala'a Bin Razeyn, from Muhammad Bin Muslim who said,

Abu Abdullah^{asws} said to a group who had come to him^{asws} and asked him^{asws} about what Rasool-Allah^{saww} had left behind and handed it to Ali^{asws}, and about what Ali^{asws} left behind and handed it to Al-Hassan^{asws}: 'Rasool-Allah^{saww} had left behind a skin with us^{asws}. It is not skin of a camel nor skin of a bull, nor skin of a cow, only skin of a sheep. In it is all what one could be needy to, even the compensation of a scratch.

وَ خَلَفْتُ فَاطِمَةَ ع مُصْحَفًا مَا هُوَ قُرْآنٌ وَ لَكِنَّهُ كَلَامٌ مِنْ كَلَامِ اللَّهِ أَنْزَلَهُ عَلَيْهَا إِمْلَاءً رَسُولِ اللَّهِ وَ خَطُّ عَلِيٍّ ع.

And (Syeda) Fatima^{asws} left behind a Parchment. It is not Quran, but a speech from the Speeches of Allah^{azwj} having been Revealed unto her^{asws}, dictated by Rasool-Allah^{saww} and handwritten by Ali^{asws}.⁵⁹³

15- حَدَّثَنَا ابْنُ يَزِيدَ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي عَمْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ عَلِيٍّ بْنِ سَعِيدٍ قَالَ: كُنْتُ قَاعِدًا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ أَنَاسٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ مُعَلَّى بْنُ خُنَيْسٍ جُعِلْتُ فِدَاكَ مَا لَقِيتَ مِنَ الْحَسَنِ بْنِ الْحُسَيْنِ

It is narrated to us by Ibn Yazeed, and Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Azina, from Ali Bin Saeed who said,

'I was seated in the presence of Abu Abdullah^{asws} and with him^{asws} were some people from our companions. Molalla Bin Khunays said to him^{asws}, 'May I be sacrificed for you^{asws}! What you^{asws} are facing from Al-Hassan Bin Al-Hassan'

⁵⁹² Basaair Al Darajaat – P 3 Ch 14 H 13

⁵⁹³ Basaair Al Darajaat – P 3 Ch 14 H 14

ثُمَّ قَالَ لَهُ الطَّيَّارُ جُعِلْتُ فِدَاكَ بَيْنَا أَنَا أَمْشِي فِي بَعْضِ السُّكَّكِ إِذَا لَقَيْتَ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَلَى حِمَارٍ حَوْلَهُ أَنَسٌ مِنَ الزَّيْدِيَّةِ فَقَالَ لِي أَيُّهَا الرَّجُلُ إِلَيَّ إِلَيَّ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ صَلَّى صَلَاتَنَا وَ اسْتَقْبَلَ قِبَلَتَنَا وَ أَكَلَ ذَبِيحَتَنَا فَذَاكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَ ذِمَّةُ رَسُولِهِ مَنْ شَاءَ أَقَامَ وَ مَنْ شَاءَ طَعَنَ

Then Al-Tayyar said to him^{asws}, 'May I be sacrificed for you^{asws}! While I was walking in one of the markets when I met Muhammad Bin Abdullah Bin Al-Hassan upon a donkey, there were some people from the Zaydiites around him. He said to me, 'O you man! To me! To me, for Rasool-Allah^{sawww} said: 'One who prays our Salat, and faces towards our Qiblah, and eats our slaughter, so that is the Muslim for whom there is responsibility of Allah^{azwj} and responsibility of His^{azwj} Rasool^{sawww}. One who desires can stay, and one who desires can depart'.

فَقُلْتُ لَهُ اتَّقِ اللَّهَ وَ لَا تُعَوِّنْكَ هَؤُلَاءِ الَّذِينَ حَوْلَكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِلطَّيَّارِ فَلَمْ تَقُلْ لَهُ عَيْبُهُ قَالَ لَا قَالَ فَهَلَّا قُلْتُ إِنَّ رَسُولَ اللَّهِ ص قَالَ ذَلِكَ وَ الْمُسْلِمُونَ مُقَرَّبُونَ لَهُ بِالطَّاعَةِ فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص وَ وَقَعَ الْإِخْتِلَافُ انْقَطَعَ ذَلِكَ

I said to him, 'Fear Allah^{azwj} and do not be deceived by the ones who are around you'. Abu Abdullah^{asws} said to Al-Tayyar: 'No one else said (anything) to him' He said, 'No'. He^{asws} said: 'Did he not say that Rasool-Allah^{sawww} had said that, and the Muslims are acknowledging to him^{sawww} with the obedience? When Rasool-Allah^{sawww} passed away and the differing occurred, that was cut off'.

فَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيِّ الْعَجَبِ لِعَبْدِ اللَّهِ بْنِ الْحَسَنِ أَنَّهُ يَهْتَزُّ وَ يَقُولُ هَذَا فِي جَفْرِكُمُ الَّذِي تَدَّعُونَ فَغَضِبَ أَبُو عَبْدِ اللَّهِ ع

Muhammad Bin Abdullah Bin Ali said, 'The astonishment to Abdullah Bin Al-Hassan. He is mocking and saying this regarding your^{asws} (book) 'Jafr' which you^{asws} are claiming!'

فَقَالَ الْعَجَبُ لِعَبْدِ اللَّهِ بْنِ الْحَسَنِ يَقُولُ لَيْسَ فِيْنَا إِمَامٌ صَدَقَ مَا هُوَ بِإِمَامٍ وَ لَا كَانَ أَبُوهُ إِمَامًا يَزْعُمُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع لَمْ يَكُنْ إِمَامًا وَ يُرَدُّ ذَلِكَ

He^{asws} said: 'The astonishment to Abdullah Bin Al-Hassan saying there isn't a true Imam^{asws} among us^{asws}. He is not an Imam, nor was his father an Imam^{asws}. He claims that Ali^{asws} Bin Abu Talib^{asws} did not happen to be an Imam^{asws}, and keeps regarding that.

وَ أَمَّا قَوْلُهُ فِي الْجَفْرِ فَإِنَّمَا هُوَ جِلْدٌ نُورٍ مَذْبُوحٍ كَالْجِرَابِ فِيهِ كُتُبٌ وَ عَلِمَ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ مِنْ حَلَالٍ وَ حَرَامٍ إِفْلَاحِ رَسُولِ اللَّهِ ص وَ حَطَّ عَلِيٌّ ع بِيَدِهِ وَ فِيهِ مُصْحَفُ فَاطِمَةَ ع مَا فِيهِ آيَةٌ مِنَ الْقُرْآنِ وَ إِنَّ عِنْدِي خَاتَمَ رَسُولِ اللَّهِ ص وَ دِرْعُهُ وَ سَيْفُهُ وَ لَوَاءُهُ وَ عِنْدِي الْجَفْرُ عَلَى رِغْمِ أَنْفٍ مَنْ زَعَمَ.

And as for his words regarding Al-Jafr, so rather it is a skin of an ox slaughtered for the (skin) to be like the bag wherein are books and knowledge what the people could be needy to up to the Day of Judgment, from Permissible(s) and Prohibitions Rasool-Allah^{sawww} dictated it and Ali^{asws} wrote it with his^{asws} hand; and in it is the Parchment of (Syeda) Fatima^{asws}. There is no Verse from the Quran in it; and with me^{asws} is the ring (seal) of Rasool-Allah^{sawww}, and

his^{saww} armour, and his^{saww} sword, and his^{saww} flag; and with me^{asws} is (the book) 'Al-Jafr', upon the rubbing of the nose of the ones who nose may be rubbed!"⁵⁹⁴

16- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ فِي الْجُفْرِ الَّذِي يَذْكُرُونَهُ لَمَا يَسْمُوهُمْ لِأَنَّهُمْ لَا يَقُولُونَ الْحَقَّ وَ الْحَقُّ فِيهِ فَلْيُخْرِجُوا قَضَائَا عَلِيِّ ع وَ فَرَائِضَهُ إِنْ كَانُوا صَادِقِينَ وَ سَلُّوهُمْ عَنِ الْحَالَاتِ وَ الْعَمَاتِ

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from a man from Suleyman Bin Khalid who said,

'In (the book) 'Al-Jafr' which they are mentioning (it is with them) when they are getting it wrong, because they are not speaking the truth, and the truth is in it, so let then bring out the judgments of Ali^{asws} and His^{azwj} Obligations if they were truthful! And ask them about the maternal aunts, and the paternal aunts.

وَ لِيُخْرِجُوا مُصْحَفَ فَاطِمَةَ فَإِنَّ فِيهِ وَصِيَّةَ فَاطِمَةَ وَ مَعَهُ سِلَاحُ رَسُولِ اللَّهِ ص إِنَّ اللَّهَ يَقُولُ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنَاذِرْتَهُ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

And let them bring out the Parchment of Fatima^{asws}, for in it is the bequest of (Syeda) Fatima^{asws}, and within are weapons of Rasool-Allah^{azwj}. Allah^{azwj} is Saying: **Come to me with a Book from before this or traces of knowledge, if you were truthful' [46:4]**"⁵⁹⁵

17- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الَّذِي إِمْلَأْ [أَمْلَأَهُ] جَبْرِئِيلُ عَلَيَّ ع أَوْ فُرْآنٌ هُوَ قَالَ لَا.

It is narrated to us by Muhammad Bin Abdul Hameed, from Muhammad Bin Amro, from Hammad Bin Usman, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'That which Jibraeel^{as} dictated unto Ali^{asws}, is it Quran?' He^{asws} said: 'No'.⁵⁹⁶

18- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ تَطْهَرُ الرَّزَادِقَةُ سَنَةَ ثَمَانِيَةِ وَ عَشْرِينَ وَ مِائَةٍ وَ ذَلِكَ لِأَنِّي نَظَرْتُ فِي مُصْحَفِ فَاطِمَةَ ع

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hammad Bin Usman who said,

'I heard Abu Abdullah^{asws} saying: 'The atheists will appear in the year one hundred and twenty-eight, and that is because I^{asws} saw it in the Parchment of (Syeda) Fatima^{asws}.

قَالَ فَعُلْتُ وَ مَا مُصْحَفُ فَاطِمَةَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا قَبَضَ نَبِيَّهُ ص دَخَلَ عَلَيَّ فَاطِمَةَ مِنْ وَقَاتِهِ مِنَ الْحُزْنِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ فَأَرْسَلَ إِلَيْهَا مَلَكًا يُسَلِّي عَنْهَا عَمَّهَا وَ يُحَدِّثُهَا

He (the narrator) said, 'I said, 'And what is the Parchment of (Syeda)Fatima^{asws}? He^{asws} said: 'When Allah^{azwj} Blessed and Exalted Caused His^{azwj} Prophet^{saww} to pass away, such grief

⁵⁹⁴ Basaair Al Darajaat – P 3 Ch 14 H 15

⁵⁹⁵ Basaair Al Darajaat – P 3 Ch 14 H 16

⁵⁹⁶ Basaair Al Darajaat – P 3 Ch 14 H 17

entered upon (Syeda) Fatima^{asws} from his^{saww} expiry what no one knows except Allah^{azwj} Mighty and Majestic. So He^{azwj} Sent an Angel to her^{asws} to divert her^{asws} gloom away from her^{asws}, and narrating to her^{asws}.

فَشَكَتَ ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهَا إِذْ أَحْسَتِ بِذَلِكَ وَ سَمِعَتِ الصَّوْتِ قُولِي لِي فَأَعْلَمْتَهُ فَجَعَلَ يَكْتُبُ كُلَّ مَا سَمِعَ حَتَّى أَتَيْتَ مِنْ ذَلِكَ مُصْحَفًا

She^{asws} complained of that to Amir Al-Momineen^{asws}. He^{asws} said to her^{asws}: ‘Whenever you^{asws} feel that and hear the voice, tell me^{asws}’. So, she^{asws} let him^{asws} know and he^{asws} went on to write all what was hear until a Parchment was affirmed from that’.

قَالَ ثُمَّ قَالَ أَمَا إِنَّهُ لَيْسَ مِنَ الْحَلَالِ وَالْحَرَامِ وَ لَكِنَّ فِيهِ عِلْمٌ مَا يَكُونُ.

He (the narrator) said, ‘Then he^{asws} said: ‘There isn’t anything from the Permissible(s) and the Prohibitions but it is in it, knowledge of what will be happening’’⁵⁹⁷.

19- حَدَّثَنَا السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَبْدِ اللَّهِ بْنَ الْحَسَنِ يَزْعُمُ أَنَّهُ لَيْسَ عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ

It is narrated to us by Al Sindy Bin Muhammad, from Aban Bin Usman, from Ali Bin Al Husayn,

‘From Abu Abdullah^{asws} he (the narrator) said: ‘Abdullah Bin Al-Hassan claims that there isn’t any knowledge with him except what is with the people’.

فَقَالَ صَدَقَ وَ اللَّهُ عَبْدُ اللَّهِ بْنُ الْحَسَنِ مَا عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ وَ لَكِنَّ عِنْدَنَا وَ اللَّهُ الْجَامِعَةَ فِيهَا الْحَلَالُ وَ الْحَرَامُ وَ عِنْدَنَا الْجُفْرُ أ يَدْرِي عَبْدُ اللَّهِ بْنُ الْحَسَنِ مَا الْجُفْرُ مِنْكَ بَعِيرٍ أَمْ مِنْكَ شَاةٍ

He^{asws} said: (‘By Allah^{azwj}) Abdullah Bin Al-Hassan speaks the truth. There is no knowledge with him except what is with the people, But with us^{asws}, by Allah^{azwj} are (the books) ‘Al-Jamie’ wherein is the Permissible(s) and the Prohibitions, and with us^{asws} is ‘Al-Jafr’. Does Abdullah Bin Al-Hassan even know what Al-Jafr is, a skin of camel or skin of sheep?

وَ عِنْدَنَا مُصْحَفُ فَاطِمَةَ أَمَا وَ اللَّهُ مَا فِيهِ حَرْفٌ مِنَ الْقُرْآنِ وَ لَكِنَّهُ إِمْلَاءُ رَسُولِ اللَّهِ ص وَ خَطُّ عَلِيِّ ع كَيْفَ يَصْنَعُ عَبْدُ اللَّهِ إِذَا جَاءَ النَّاسُ مِنْ كُلِّ أَقْصَى يَسْأَلُونَهُ.

And with us^{asws} is Parchment of (Syeda) Fatima^{asws}. But, by Allah^{azwj}, there is no phrase from the Quran in it, but Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it. How would Abdullah react when the people come to him from every horizon, to ask him?’⁵⁹⁸

20- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي بَيْتِي عَمَّهِ لَوْ أَنْتُمْ إِذَا سَأَلْتُمْ وَ اخْتَجَّوْكُمْ بِالْأَمْرِ كَانَ أَحَبَّ إِلَيَّ أَنْ تَقُولُوا هُمْ إِنَّا لَسْنَا كَمَا يَبْلُغُكُمْ وَ لَكِنَّا قَوْمٌ نَطْلُبُ هَذَا الْعِلْمَ عِنْدَ مَنْ هُوَ أَهْلُهُ وَ مَنْ صَاحِبُهُ وَ هُوَ السَّلَاحُ عِنْدَ مَنْ هُوَ وَ هُوَ الْجُفْرُ عِنْدَ مَنْ هُوَ وَ مَنْ صَاحِبُهُ فَإِنْ يَكُنْ عِنْدَكُمْ فَإِنَّا نُبَايِعُكُمْ وَ إِنْ يَكُنْ عِنْدَ غَيْرِكُمْ فَإِنَّا نَطْلُبُهُ حَتَّى نَعْلَمَ.

⁵⁹⁷ Basaair Al Darajaat – P 3 Ch 14 H 18

⁵⁹⁸ Basaair Al Darajaat – P 3 Ch 14 H 19

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya, from MOalla Bin Khuneys,

‘From Abu Abdullah^{asws} having said regarding the clan of Umayya: ‘If you all, whenever you ask and argue with the matter, it would be move beloved to me^{asws} if you were to be saying to them, ‘We aren’t as what has reached you, but we are a people seeking this knowledge with the one who is rightful of it, and one who is its master, and it is correct with the one it is, and it is (the book) ‘Al-Jafr’ with the one who it, and one who is its owner. So, if these happen to be with you, we shall pledge allegiances to you, and if it happens to be with others, then we shall seek it until we know’’⁵⁹⁹

21- حَدَّثَنَا ابْنُ هَاشِمٍ عَنْ بَحْيِيِّ بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ فِي الْجُمْرِ الَّذِي يَذْكُرُونَهُ لَمَا يَسْؤُهُمْ لِأَنَّهُمْ لَا يَقُولُونَ الْحَقَّ وَ الْحَقُّ فِيهِ فَلْيُخْرِجُوا فَضَايَا عَلِيِّ ع وَ فَرَائِضَهُ إِنْ كَانُوا صَادِقِينَ

It is narrated to us by Ibn Hashim, from Yahya Bin Abu Imran, from Yunus, from a man, from Suleyman Bin Khalid who said,

‘Abu Abdullah^{asws} said: ‘With regards to the (Book) Al-Jaf’r which they (Zaydiites) are mentioning is due to what is disturbing them. They are not saying the truth, and the Truth is in it. So, let them be extracting the judgments of Ali^{asws} and his^{asws} Obligations if they were truthful.

وَ سَلُّوهُمْ عَنِ الْخَالَاتِ وَ الْعَمَاتِ وَ لِيُخْرِجُوا مُصْحَفَ فَاطِمَةَ ع فَإِنَّ فِيهِ وَصِيَّةَ فَاطِمَةَ ع أَوْ سِلَاحَ رَسُولِ اللَّهِ ص إِنَّ اللَّهَ يَقُولُ أَتُتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنَاذَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ.

And ask them about (the inheritances of) the maternal aunts and the paternal aunts, and let them bring out the Parchment of (Syeda) Fatima^{asws}, for therein is a bequest of (Syeda) Fatima^{asws}, and with it are the weapons of Rasool-Allah^{saww}. Allah Mighty and Majestic is Saying: ***Come to me with a Book from before this or traces of knowledge, if you were truthful’ [46:4]***.⁶⁰⁰

22 و روى إبراهيم بن هاشم عن النضر بن سويد عن هشام بن سالم مثله.

And it is reported by Ibrahim Bin Hashim, from Al Nazar Bin Suweyd, from Hisham Bin Salim – similar to it.⁶⁰¹

23- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مَاتَ أَبُو جَعْفَرٍ ع حَتَّى قَبِضَ مُصْحَفَ فَاطِمَةَ ع.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Hammad Bin Usman, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘Abu Ja’far^{asws} did not pass away until I^{asws} took possession of the Parchment of (Syeda) Fatima^{asws}’.⁶⁰²

⁵⁹⁹ Basaair Al Darajaat – P 3 Ch 14 H 20

⁶⁰⁰ Basaair Al Darajaat – P 3 Ch 14 H 21

⁶⁰¹ Basaair Al Darajaat – P 3 Ch 14 H 22

24- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْكَشَّابِ عَنْ نُعَيْمِ بْنِ قَابُوسَ قَالَ: قَالَ لِي أَبُو الْحَسَنِ ع عَلِيٌّ أَكْبَرُ ابْنِي آخِرُ وُلْدِي وَ أَسْمَعُهُمْ لِقَوْلِي وَ أَطُوعُهُمْ لِأَمْرِي يَنْظُرُ فِي الْكِتَابِ الْجَفْرِ مَعِي وَ لَيْسَ يَنْظُرُ فِيهِ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ.

It is narrated to us by Abdullah Bin Muhammad, from Al Hassan Bin Musa Al Khashab, from Nueym Bin Qabous who said,

‘Abu Al-Hassan^{asws} said to me: ‘The eldest of my^{asws} sons^{asws} would be the last of my^{asws} sons, and their most listening to my^{asws} words, and their^{asws} most obedience to my^{asws} instructions. He^{asws} would look into Al-Jafr with me^{asws}, and no one can look into it except a Prophet^{as} or a successor^{asws} of a Prophet^{as}’.⁶⁰³

25- بَعْضُ أَصْحَابِنَا عَمَّنْ رَوَاهُ عَنْ فَضَالَةَ عَنْ حَنَانِ بْنِ عُمَانَ بْنِ زِيَادٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي اجْلِسْ فَجَلَسْتُ فَضَرَبَ يَدَهُ بِإِصْبَعِهِ عَلَى ظَهْرِي كَفِّي فَمَسَحَهَا عَلَيْهِ ثُمَّ قَالَ عِنْدَنَا أَرْضٌ هَذَا فَمَا دُونَهُ وَ مَا فَوْقَهُ.

One of our companions, from the one who reported it, from Fazalat, from Hanan, from Usman Bin Ziyad who said,

‘I entered to see Abu Abdullah^{asws}. He^{asws} said to me: ‘Be seated’. So, I sat down. He^{asws} struck his^{asws} with his^{asws} fingers upon the back of his^{asws} palm and wiped upon it, then said: ‘With us^{asws} is the compensation of this, and what is below it, and what is above it’.⁶⁰⁴

26- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرُوا وُلْدَ الْحَسَنِ فَذَكَرُوا الْجَفْرَ فَقَالَ وَ اللَّهُ إِنَّ عِنْدِي لَجِلْدِي مَاعِزٍ وَ ضَانٍ إِمْلَاءَ رَسُولِ اللَّهِ ص وَ خَطَّهُ عَلَيَّ ع يَدِي وَ إِنَّ عِنْدِي لَجِلْدٌ سَبْعِينَ ذِرَاعاً إِمْلَاءَ رَسُولِ اللَّهِ ص وَ خَطَّهُ عَلَيَّ ع يَدِي وَ إِنَّ فِيهِ لَجَمِيعَ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ حَتَّى أَرْضَ الْحَدْسِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws}, the (narrator) said, ‘They mentioned the sons of Al-Hassan and they mentioned (the book) ‘Al-Jafr’. He^{asws} said: ‘By Allah^{azwj}! With me^{asws} are two skins, of a goat and of a sheep. Rasool-Allah^{sawww} dictated it and Ali^{asws} wrote it by his^{asws} hand; and with me^{asws} is a skin of seventy cubits dictated by Rasool-Allah^{sawww} and written by Ali^{asws} by his^{asws} hand, and in it is the entirety of what the people could be needy to, even the compensation of a scratch’.⁶⁰⁵

27- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ الْوَشَاءِ عَنْ أَبِي حمزة عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مُصْحَفٌ فَاطِمَةَ ع مَا فِيهِ شَيْءٌ مِنْ كِتَابِ اللَّهِ وَ إِمَّا هُوَ شَيْءٌ الْقَبِي عَلَيَّهَا بَعْدَ مَوْتِ أَبِيهَا صَلَوَاتُ اللَّهِ عَلَيْهَا.

It is narrated to us by Abdullah Bin Ja’far, from Musa Bin Ja’far, from Al Washa, from Abu Hamza,

⁶⁰² Basaair Al Darajaat – P 3 Ch 14 H 23

⁶⁰³ Basaair Al Darajaat – P 3 Ch 14 H 24

⁶⁰⁴ Basaair Al Darajaat – P 3 Ch 14 H 25

⁶⁰⁵ Basaair Al Darajaat – P 3 Ch 14 H 26

'From Abu Abdullah^{asws} having said: 'The Parchment of (Syeda) Fatima^{asws}, there is nothing in it from the Book of Allah^{azwj}, and rather it is a thing cast unto her^{asws} after the passing away of her^{asws} father^{sawww} 606

28- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع عِنْدِي صَحِيفَةٌ مِنْ رَسُولِ اللَّهِ بِحَاتِيهِ فِيهَا سِتُونَ قَبِيلَةً بَهْرَجَتْ لَيْسَ لَهَا فِي الْإِسْلَامِ نَصِيبٌ مِنْهُمْ عَنِّي وَ بَاهِلَةٌ

It is narrated to us by Yaqoub Bin Yazeed, from Ibrahim Bin Muhammad Al Nowfaly, from Al Husayn Bin Al Mukhtar, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen Ali^{asws} said: 'With me^{asws} there is a Parchment from Rasool-Allah^{sawww} with his^{sawww} seal, wherein are (mentioned) sixty lowly tribes not having any share for them in Al-Islam, from them are rich and deceptive'.

وَ قَالَ يَا مَعْشَرَ عَنِّي وَ بَاهِلَةٌ أَعِدُوا [أَعِيدُوا] عَلَيَّ عَطَايَاكُمْ حَتَّى أَشْهَدَ لَكُمْ عِنْدَ الْمَقَامِ الْمَحْمُودِ أَنْتُمْ لَا تُحِبُّونِي وَ لَا أُحِبُّكُمْ أَبَدًا

And he^{asws} said: 'O community of rich and deceptive (people)! Prepare to return your gifts (from the previous caliphs) to me^{asws} until I^{asws} testify for you at Al-Maqam Al-Mahmoud. You will not be loving me^{asws} and I^{asws} will not love you ever!'

وَ قَالَ لَا أَخَذَنَّ عَنِّيَّ أَخَذَةً تَضْطَرُّبُ مِنْهَا بَاهِلَةٌ

And he^{asws} said: 'I^{asws} shall seize the rich, the deceptive ones would tremble from it'.

وَ قَالَ أَخَذَ فِي بَيْتِ الْمَالِ مَالٍ مِنْ مُهُورِ الْبَغَايَا فَقَالَ أَفْسِمُوهُ بَيْنَ عَنِّي وَ بَاهِلَةٍ.

And he^{asws} said: 'Wealth has been taken from the public treasury wealth from the dowries of (payments to) the prostitutes, and I^{asws} shall distribute it between the rich and the deceptive ones'.⁶⁰⁷

29- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ نَصْرِ بْنِ شُعَيْبٍ عَنْ خَالِدِ بْنِ مَادٍّ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: أَتَى مُحَمَّدُ بْنُ الْحَنْفِيَّةِ الْحُسَيْنِ بْنَ عَلِيٍّ فَقَالَ أَعْطِنِي مِيرَاثِي مِنْ أَبِي فَقَالَ لَهُ الْحُسَيْنُ مَا تَرَكَ أَبُوكَ إِلَّا سَبْعَ مِائَةِ دِرْهَمٍ فَضَلَّتْ مِنْ عَطَايَاهُ

It is narrated to us by Muhammad Bin Al Husayn, from Nazr Bin Shuayb, from Khalid Bin Madd, from Abu Hamza Al Sumali,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'Muhammad Bin Al-Hanafiyya came to Al-Husayn^{asws} Bin Ali^{asws} and said, 'Give me my inheritance from my father^{asws}. Al-Husayn^{asws} said to him: 'Your father^{asws} did not leave except seven hundred Dirhams, being a surplus from his^{asws} awards'.

قَالَ فَإِنَّ النَّاسَ يَزْعُمُونَ فَلْيَأْتُونَ [فَيَأْتُونَ] فَيَسْأَلُونِي فَلَا أَجِدُ بُدًّا مِنْ أَنْ أُجِيبَهُمْ قَالَ فَأَعْطِنِي مِنْ عِلْمِ أَبِي

⁶⁰⁶ Basaair Al Darajaat – P 3 Ch 14 H 27

⁶⁰⁷ Basaair Al Darajaat – P 3 Ch 14 H 28

He said, 'But the people are alleging and are coming and asking me, so I cannot find any escape from answering them'. (Then) he said, 'Give me from the knowledge of my father^{asws}'.

قَالَ فَدَعَا الْحُسَيْنُ قَالَ فَذَهَبَ فَجَاءَ بِصَحِيفَةٍ تَكُونُ أَقَلَّ مِنْ شِبْرِ أَوْ أَكْبَرَ مِنْ أَرْبَعِ أَصَابِعَ قَالَ فَلَمَلْتُ شَجَرَةً وَ نَحْوَهُ عِلْمًا.

He (Ali^{asws} Bin Al-Husayn^{asws}) said: 'Al-Husayn^{asws} called (a servant), so he went and came with a Parchment which happened to be smaller than a palm's width, or bigger than four fingers, and it could fill a tree or approximate to it, in knowledge'.⁶⁰⁸

30- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ وَ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُدَيْبَةَ عَنْ عَلِيِّ بْنِ سَعِيدٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ تَعَجَّبَ لِعَبْدِ اللَّهِ بْنِ الْحُسَيْنِ يَهْزَأُ أَوْ يَقُولُ هَذَا حَقْرُكُمْ الذِّينَ [الَّذِي] تَدَّعُونَ

It is narrated to us by Imran Bin Musa, from Muhammad Bin Al Husayn, from Ubays Bin Hisham, from Muhammad Bin Abu Hamza, and Ahmad Bin Aiz, from Ibn Uzina, from Ali Bin Saeed who said,

'I was in the presence of Abu Abdullah^{asws}, and Muhammad Bin Abdullah Bin Ali said to him^{asws}, 'I am surprised at Abdullah Bin Al-Hassan mocking or saying regarding this (book) Jafr of yours^{asws} which you^{asws} are claiming'.

فَعَضِبَ أَبُو عَبْدِ اللَّهِ فَقَالَ الْعَجَبُ لِعَبْدِ اللَّهِ يَقُولُ لَيْسَ فِينَا إِمَامٌ صِدْقٍ وَ لَيْسَ هُوَ بِإِمَامٍ وَ مَا كَانَ أَبُوهُ بِإِمَامٍ يَزْعُمُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ لَمْ يَكُنْ إِمَامًا وَ كَذَبَ

Abu Abdullah^{asws} was angered and said: 'The astonishment at Abdullah saying there isn't any truthful Imam^{asws} among us^{asws} while he isn't an imam, and his father wasn't an imam, claiming that Ali^{asws} Bin Abu Talib^{asws} wasn't an Imam^{asws}, and he is lying!

وَ أَمَّا قَوْلُهُ فِي الْجُفْرِ فَإِنَّهُ جِلْدُ بَئْرٍ مَدْبُوعٌ كَالْجِرَابِ فِيهِ كُتُبٌ وَ عِلْمٌ مَا يَخْتِاجُ النَّاسُ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ مِنْ حَلَالٍ وَ حَرَامٍ إِمْلَاءُ رَسُولِ اللَّهِ بِحُطِّ عَلِيٍّ ع وَ فِيهِ مُصْحَفٌ فَاطِمَةَ مَا فِيهِ آيَةٌ مِنَ الْقُرْآنِ وَ إِنَّ عِنْدِي لِحَاثَمَ رَسُولِ اللَّهِ وَ دِرْعَهُ وَ سَيْفَهُ وَ لِيَاؤَهُ وَ عِنْدِي الْجُفْرُ عَلَى رَعْمٍ أَنْفٍ مَن رَعَمَ.

And as for his words regarding Al-Jafr, it is a tanned bull skin like the bag wherein are books and knowledge of whatever the people could be needy to up to the Day of Qiyamah, from Permissible(s) and Prohibitions, dictated by Rasool-Allah^{saww} in the handwriting of Ali^{asws}, and in it is the Parchment of (Syeda) Fatima^{asws}. There is no Verse of the Quran in it, and with me^{asws} is the ring of Rasool-Allah^{saww}, and his^{saww} armour, and his^{saww} sword, and his^{saww} flag, and with me^{asws} is Al-Jafr upon the rubbing a nose of the one it rubs".⁶⁰⁹

31- حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ السَّحَالِيِّ [السَّنَجَالِيِّ] عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي مَرْثَمٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع عِنْدَنَا الْجَامِعَةُ وَ هِيَ سَبْعُونَ ذِرَاعًا فِيهَا كُلُّ شَيْءٍ حَتَّى أُرِشَ الْحَدِيثُ إِمْلَاءُ رَسُولِ اللَّهِ ص وَ حُطُّ عَلِيٍّ ع وَ عِنْدَنَا الْجُفْرُ وَ هُوَ أَدِيمٌ عُكَاطِيٌّ قَدْ كُتِبَ فِيهِ حَتَّى مَلَيْتُ أَكَارِعُهُ فِيهِ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Ali Bin Al Husayn Bin Al Husayn Al Sahal, from Mukhawal Bin Ibrahim, from Abu Maryam who said,

⁶⁰⁸ Basaair Al Darajaat – P 3 Ch 14 H 29

⁶⁰⁹ Basaair Al Darajaat – P 3 Ch 14 H 30

'Abu Ja'far^{asws} said to me: 'With us^{asws} is (the book) 'Al-Jamie', and it is of seventy cubits wherein is everything even the compensation of a scratch, a dictation of Rasool-Allah^{saww} and writing of Ali^{asws}; and with us^{asws} is (the book) 'Al-Jafr', and it is and it is written on the surface of skin until it was completely filled its space, and in it is what has happened and what will be happening up to the Day of Qiyamah".⁶¹⁰

32- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ دَاوُدَ بْنِ سِرْحَانَ وَ يَحْيَى بْنِ مَعْمَرٍ وَ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا وَلِيدُ إِنِّي نَظَرْتُ فِي مُصْحَفِ فَاطِمَةَ ع قُبَيْلُ فَلَمْ أَجِدْ لِيَنِي فُلَانٍ فِيهَا إِلَّا كَعَبَارِ النَّعْلِ.

It is narrated to us by Muhammad Bin Ismail, from Ibn Abu Najran, from Muhammad Bin Sinan, from Dawood Bin Sirhan, and Yahya Bin Ma'mar, and Ali Bin Abu Hamza, from Al Waleed Bin Sabeeh who said,

'Abu Abdullah^{asws} said to me: 'O Waleed! I^{asws} looked into the Parchment of (Syeda) Fatima^{asws} just before, and did not find for the clan of so and so in it except like the dust of the slipper"⁶¹¹

33- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قِيلَ لَهُ إِنَّ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ يُزْعَمُ أَنَّهُ لَيْسَ عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Ali Bin Abu Hamza,

'From Abu Abdullah^{asws}, he (the narrator) said, 'It was said to him^{asws}, 'Abdullah Bin Al-Hassan claim that there isn't any knowledge with him except what is with the people'.

فَقَالَ صَدَقَ وَ اللَّهُ مَا عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ وَ لَكِنَّ عِنْدَنَا وَ اللَّهُ الْجَامِعَةَ فِيهَا الْحَالُ وَ الْحَرَامُ وَ عِنْدَنَا الْجَفْرُ أَيْدِي عَبْدِ اللَّهِ أ مِسْكٌ بَعِيرٍ أَوْ مِسْكُ شَاةٍ

He^{asws} said: 'By Allah^{azwj} he speaks the truth! There is no knowledge with him except what is with the people, but with us^{asws}, by Allah^{azwj}, is (the book) 'Al-Jamie' wherein are the Permissible(s) and the Prohibitions, and with us is (the book) 'Al-Jafr'. Does Abdullah know whether it is skin of a camel or skin of a sheep?

وَ عِنْدَنَا مُصْحَفُ فَاطِمَةَ أَمَا وَ اللَّهُ مَا فِيهِ حَرْفٌ مِنَ الْقُرْآنِ وَ لَكِنَّهُ إِفْلَاءُ رَسُولِ اللَّهِ ص وَ حَطَّ عَلَيَّ ع كَيْفَ يَصْنَعُ عَبْدُ اللَّهِ إِذَا جَاءَهُ النَّاسُ مِنْ كُلِّ فَنٍ يَسْأَلُونَهُ

And with us is the Parchment of (Syeda) Fatima^{asws}. But by Allah^{azwj}, there is no phrase from the Quran in it, but Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it. How would Abdullah deal with it when the people come to him from every place to ask him?

أ مَا تَرْضَوْنَ أَنْ تَكُونُوا يَوْمَ الْقِيَامَةِ أَحْيَيْنَ بِحُجْرَتِنَا وَ نَحْنُ أَحْيَاؤُنَ بِحُجْرَةِ نَبِيِّنَا وَ نَبِينَا آخِذٌ بِحُجْرَةِ رَبِّهِ.

⁶¹⁰ Basaair Al Darajaat – P 3 Ch 14 H 31

⁶¹¹ Basaair Al Darajaat – P 3 Ch 14 H 32

Are you not pleased what you (Shias) will be coming on the Day of Qiyamah grabbing by our^{asws} side (light), and we^{asws} will be grabbing by a side (light) of our^{asws} Prophet^{saww}, and our^{asws} Prophet^{saww} will be grabbing with the Side (Light) of his^{saww} Lord^{azwj},⁶¹²

34- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ عَلِيِّ بْنِ سَعِيدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَمَا قَوْلُهُ فِي الْجُمْرِ إِنَّمَا هُوَ جِلْدٌ تَوْرٍ مَدْبُوعٌ كَالْجِرَابِ فِيهِ كُتُبٌ وَ عِلْمٌ مَا يَخْتِاجُ إِلَيْهِ النَّاسُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ حَلَالٍ أَوْ حَرَامٍ إِمْلَاءُ رَسُولِ اللَّهِ ص وَ حَطُّ عَلِيٍّ ع.

It is narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Uzina, from Ali Bin Saeed who said,

'I heard Abu Abdullah^{asws} saying: 'As for his words regarding (the book) 'Al-Jafr', but rather it is skin of an ox, tanned to be like the bag wherein are books and knowledge of what the people could be needy to up to the Day of Al-Qiyamah, from the Permissible(s) or Prohibitions. Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it'.⁶¹³

تم الجزء الثالث و يتلوه الجزء الرابع

The third part is complete and is followed by the fourth part

⁶¹² Basaair Al Darajaat – P 3 Ch 14 H 33

⁶¹³ Basaair Al Darajaat – P 3 Ch 14 H 34

الجزء الرابع

PART FOUR

1 باب في الأئمة ع و أنه صارت إليهم كتب رسول الله ص و أمير المؤمنين ص

CHAPTER 1 – REGARDING THE IMAMS^{asws}, THE BOOKS OF RASOOL-ALLAH^{saww} AND AMIR AL MOMINEEN^{asws} CAME TO THEM^{asws}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَلَّى أَبِي عُثْمَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْكُتُبَ كَانَتْ عِنْدَ عَلِيِّ ع فَلَمَّا سَارَ إِلَى الْعِرَاقِ اسْتَوْدَعَ الْكُتُبَ أُمَّ سَلَمَةَ فَلَمَّا مَضَى عَلِيُّ ع كَانَتْ عِنْدَ الْحَسَنِ فَلَمَّا مَضَى الْحَسَنُ كَانَتْ عِنْدَ الْحُسَيْنِ فَلَمَّا مَضَى الْحُسَيْنُ ع كَانَتْ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع ثُمَّ كَانَتْ عِنْدَ أَبِي.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Moalla Abu Usman, from Moalla Bin Khunays,

‘From Abu Abdullah^{asws} having said: ‘The books were with Ali^{asws}. When he^{asws} travelled to Al-Iraq, he^{asws} entrusted the books to Umm Salama^{ra}. When Ali^{asws} passed away, these were with Al-Hassan^{asws}. When Al-Hassan^{asws} passed away, these were with Al-Husayn^{asws}. When Al-Husayn^{asws} passed away, these were with Ali^{asws} Bin Al Husayn^{asws}. Then these were with my^{asws} father^{asws}’⁶¹⁴.

2- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ قَالَ: أَرَانِي أَبُو جَعْفَرٍ ع بَعْضَ كُتُبِ عَلِيِّ ع ثُمَّ قَالَ لِي لِأَيِّ شَيْءٍ كَتَبَ هَذِهِ الْكُتُبَ فَلْتُ مَا أَبَيَّنَ الرَّأْيَ فِيهَا قَالَ هَاتِ هَاتِ قُلْتُ عَلِمَ أَنَّ قَائِمَكُمْ يَتُومُ يَوْمًا فَأَحَبُّ أَنْ يُعْمَلَ بِمَا فِيهَا قَالَ صَدَقْتَ.

It is narrated to us by Ahmad Bin Al Hassan, from his father, from Ibn Bukeyr, from Zurara, from Abdul Malik Bin Ayn who said,

‘Abu Ja’far^{asws} showed me one of the books of Ali^{asws}, then said to me: ‘For which thing were these books written?’ I said, ‘What opinion can I express regarding these?’ He^{asws} said: ‘Give’. I said, ‘I know that one day your^{asws} Qaim^{asws} will rise, and he^{asws} would love to act in accordance with what is in it’. He^{asws} said: ‘You speak the truth’⁶¹⁵.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْحُسَيْنَ بْنَ عَلِيِّ ع لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ ابْنَةَ الْحُسَيْنِ فَدَفَعَهَا إِلَيْهَا كِتَابًا مَلْفُوفًا وَ وَصِيَّةً ظَاهِرَةً وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ مَبْطُونًا مَعَهُمْ لَا يَرُونَ إِلَّا لِمَا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ ذَلِكَ الْكِتَابَ وَاللَّهِ إِلَيْنَا

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour, from Abu Al Jaroud who said,

⁶¹⁴ Basaair Al Darajaat – P 4 Ch 1 H 1

⁶¹⁵ Basaair Al Darajaat – P 4 Ch 1 H 2

'Al-Husayn Bin Ali^{asws}, when it presented to him^{asws} that which presented, called his^{asws} elder daughter^{asws} (Syeda) Fatima^{asws} Bint Al-Husayn^{asws} and handed over a wrapped book to her^{asws}, and an apparent bequest, while Ali^{asws} Bin Al-Husayn^{asws} was with stomach illness with them, not seeing except of what was with him^{asws}. (Syeda) Fatima^{asws} handed over the book to Ali^{asws} Bin Al-Husayn^{asws}, then by Allah^{azwj}, that book came to us^{asws}.

قَالَ قُلْتُ فَمَا فِي ذَلِكَ الْكِتَابِ جَعَلَنِي اللَّهُ فِدَاكَ

He (the narrator) said, 'So what is in that book? May Allah^{azwj} Make me to be sacrificed for you^{asws}!'

قَالَ فِيهِ وَاللَّهِ مَا يَخْتِاجُ إِلَيْهِ وُلْدُ آدَمَ مِنْذُ يَوْمِ خَلَقَ آدَمَ إِلَى أَنْ تَفْنَى الدُّنْيَا وَاللَّهُ إِنَّ فِيهِ الْخُدُودَ حَتَّى إِنَّ فِيهِ أَزْشَ الْخُدُوشِ.

He^{asws} said: 'By Allah^{azwj}, whatever the children of Adam^{as} could be needy to since the day Adam^{as} was created up to the annihilation of the world. By Allah^{azwj}! In it are the legal Punishments to the extent that in it is compensation of the scratch''.⁶¹⁶

4- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ عَيْسَى بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَدِّو عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أُمِّهِ أُمِّ سَلَمَةَ قَالَتْ أَفَعَدَّ رَسُولُ اللَّهِ ص عَلَيَّ ع فِي بَيْتِي ثُمَّ دَعَا بِجِلْدٍ شَاةٍ فَكَتَبَ فِيهِ حَتَّى مَلَأَ أَكْرَاعَهُ ثُمَّ دَفَعَهُ إِلَيَّ وَ قَالَ مَنْ جَاءَكَ مِنْ بَعْدِي بِأَيِّ كَذَا وَ كَذَا فَادْفَعِيهِ إِلَيْهِ

It is narrated to us by 'Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad bin Abdullah Bin Zurara, from Isa bin Ubeydullah, from his father, from his grandfather, from Umar Bin Abu Salma,

'From his mother^{ra} Umm Salma^{ra} having said: 'Rasool-Allah^{saww} made Ali^{asws} to be seated in my^{ra} house, then called for a sheep skin and wrote in it until it had been filled. Then he^{saww} handed it to me^{ra} and said: 'One who comes to you^{ra} from after me^{saww} with such and such sign, then hand it over to him'.

فَأَقَامَتْ أُمُّ سَلَمَةَ حَتَّى تُؤَيِّي رَسُولُ اللَّهِ ص وَ وُيِّي أَبُو بَكْرٍ أَمَرَ النَّاسِ بَعَثَنِي فَقَالَتْ أَذْهَبُ وَ أَنْظُرُ مَا صَنَعَ هَذَا الرَّجُلُ فَجِئْتُ فَحَلَسْتُ فِي النَّاسِ حَتَّى خَطَبَ أَبُو بَكْرٍ ثُمَّ نَزَلَ فَدَخَلَ بَيْتَهُ فَجِئْتُ فَأَخْبَرْتُهَا

Umm Salma^{ra} waited until Rasool-Allah^{saww} passed away and Abu Bakr became the ruler commanding the people. She^{ra} sent me and said: 'Go and look at what this man is doing'. So I went and sat down among the people until Abu Bakr addressed, then descended and entered his house. I came and informed her^{ra}.

فَأَقَامَتْ حَتَّى إِذَا وُيِّي عُمَرُ بَعَثَنِي فَصَنَعَ مِثْلَ مَا صَنَعَ صَاحِبُهُ فَجِئْتُ فَأَخْبَرْتُهَا ثُمَّ أَقَامَتْ حَتَّى وُيِّي عُثْمَانُ بَعَثَنِي فَصَنَعَ كَمَا صَنَعَ صَاحِبَاهُ فَأَخْبَرْتُهَا

She^{ra} waited until when Umar became the ruler. She^{ra} sent me and he did what his companion had done. I came and informed her^{ra}. Then she^{ra} waited until Usman became the ruler and sent me, and he did what his two companions had done. I informed her^{ra}.

⁶¹⁶ Basaair Al Darajaat – P 4 Ch 1 H 3

ثُمَّ أَقَامَتْ حَتَّى وُلِّيَ عَلِيٌّ فَأَرْسَلْتَنِي فَقَالَتْ انظُرْ مَا يَصْنَعُ هَذَا الرَّجُلُ فَجِئْتُ فَجَلَسْتُ فِي الْمَسْجِدِ فَلَمَّا خَطَبَ عَلِيٌّ ع نَزَلَ فَرَأَيْتُ فِي النَّاسِ فَقَالَ أَذْهَبَ فَاسْتَأْذَنَ عَلَيَّ أَمَّا قَالَ فَخَرَجْتُ حَتَّى جِئْتُهَا فَأَخْبَرْتُهَا وَ قُلْتُ قَالَ لِي اسْتَأْذِنِي عَلَى أَمَّاكَ وَ هُوَ خَلْفِي يُرِيدُكَ قَالَتْ وَ أَنَا وَ اللَّهُ أُرِيدُهُ

Then she^{ra} waited until Ali^{asws} became the ruler, so she^{ra} sent me and said: 'Look at what this man^{asws} is doing'. I went and sat in the Masjid. When Ali^{asws} had addressed, he^{asws} descended and saw me among the people. He^{asws} said: 'Go and get permission to your mother^{ra}'. I went out until I came to her^{ra} and informed her^{ra}, and I said, 'He^{asws} said to me: 'Seek permission for me^{asws} to see your mother^{ra}, and he^{asws} is behind me^{asws}, intending you^{ra}'. She^{ra} said: 'And I^{ra}, by Allah^{azwj}, am intending him^{asws}'.

فَاسْتَأْذَنَ عَلِيٌّ فَدَخَلَ فَقَالَ أَعْطَيْتَنِي الْكِتَابَ الَّذِي دُفِعَ إِلَيْكَ بِآيَةِ كَذَا وَ كَذَا كَأَنِّي أَنْظُرُ إِلَى أُمِّي حَتَّى قَامَتْ إِلَى تَابُوتِ لَهَا فِي حَوْفِهِ تَابُوتٌ لَهَا صَغِيرٌ فَاسْتَخْرَجَتْ مِنْ حَوْفِهِ كِتَابًا فَدَفَعَتْهُ إِلَى عَلِيٍّ ثُمَّ قَالَتْ لِي أُمِّي يَا بُنَيَّ الزَّمُهُ فَلَا وَ اللَّهُ مَا رَأَيْتُ بَعْدَ نَبِيِّكَ إِمَامًا غَيْرُهُ.

She^{ra} permitted Ali^{asws} and he^{asws} entered and said: 'Give me^{asws} the letter which was handed over to you^{ra} with such and such signs'. It is as if I am looking at my mother^{ra} until she^{ra} stood up to go to a trunk of her^{ra} having a small box inside it and brought out a letter from inside it and handed it over to Ali^{asws}, then my mother^{ra} said to me: 'O my^{ra} son! Stick with him^{asws} for by Allah^{azwj}, I^{ra} do not see any Imam after your Prophet^{saww} apart from him^{asws}'.⁶¹⁷

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ جَعْفَرِ عَنْ أَبِيهِ ع قَالَ: فِي كِتَابِ عَلِيٍّ ع كُلُّ شَيْءٍ يُجْتَنَجُ إِلَيْهِ حَتَّى الْحَدْسُ وَ الْأَرْضُ وَ الْهَرَشُ.

It is narrated to us by Ibrahim Bin Hashim, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun,

'From Ja'far^{asws}, from his^{asws} father^{asws} having said: 'In the book of Ali^{asws} there is everything one could be needy to, even the compensation of a scratch and the bite''.⁶¹⁸

6- حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الطَّلَيْبِيُّ عَنْ سَيْفٍ عَنْ مَنْصُورٍ أَوْ عَنْ يُونُسَ قَالَ حَدَّثَنِي أَبُو الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَمَّا حَضَرَ الْحُسَيْنُ مَا حَضَرَ دَعَا فَاطِمَةَ بِنْتَهُ فَدَفَعَ إِلَيْهَا كِتَابًا مَلْفُوفًا وَ وَصِيَّةً ظَاهِرَةً فَقَالَ يَا بُنَيَّ ضَعِي هَذَا فِي أَكْبَارِ وُلْدِي فَلَمَّا رَجَعَ عَلِيٌّ بِنُ الْحُسَيْنِ دَفَعَتْهُ إِلَيْهِ وَ هُوَ عِنْدَنَا

It is narrated to us by Muhammad Bin Khalid Al tayalisi, from Sayf, from Mansour, or from Yunus who said, 'It was narrated to me by Abu Al Jaroud who said,

'I heard Abu Ja'far^{asws} saying: 'When it presented to Al-Husayn^{asws} what presented, he^{asws} called his^{asws} daughter^{asws} (Syeda) Fatima^{asws} and handed over a book to her^{asws} and an apparent bequest. He^{asws} said: 'O my^{asws} daughter^{asws}! Place this in the eldest of my^{asws} sons'. When Ali^{asws} Bin Al Husayn^{asws} returned, she^{asws} handed it to him^{asws}, and it is with us^{asws}'.

قُلْتُ مَا ذَاكَ الْكِتَابِ قَالَ مَا يُجْتَنَجُ إِلَيْهِ وُلْدُ آدَمَ مُنْذُ كَانَتْ الدُّنْيَا حَتَّى تَفِي.

⁶¹⁷ Basaair Al Darajaat – P 4 Ch 1 H 4

⁶¹⁸ Basaair Al Darajaat – P 4 Ch 1 H 5

I said, 'What is that book?' He^{asws} said: 'What the children of Adam^{as} could be needy to since the world came into existence until it will perish'.⁶¹⁹

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ خَالِدِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ نُعَيْمِ الصَّخَّافِ عَنْ عَلِيِّ بْنِ يَظْطِينِ قَالَ: قَالَ لِي أَبُو الْحُسَيْنِ ع يَا عَلِيُّ هَذَا أَفْقَهُ وَوَلَدِي وَ قَدْ تَحَلَّيْتُهُ كُتُبِي وَ أَشَارَ بِيَدِهِ إِلَى ابْنِهِ عَلِيِّ ع.

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalid Bin Hammad, from Al Husayn Bin Nueym Al Sahhaf, from Ali Bin Yaqteen who said,

'Abu Al-Hassan^{asws} (7th Imam^{asws}) said: 'O Ali! This one is the most understanding of my^{asws} sons, and I^{asws} have released my^{asws} books to him^{asws}', and he^{asws} indicated by his^{asws} hand to his^{asws} son^{asws} Ali (8th Imam^{asws})'.⁶²⁰

8- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَنَسِ بْنِ مُخْرِزٍ عَنْ عَلِيِّ بْنِ يَظْطِينِ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ ابْنِي عَلِيًّا سَيِّدُ وَوَلَدِي وَ قَدْ تَحَلَّيْتُهُ كُتُبِي.

It is narrated to us by Muhammad Bin Isa, from Anas Bin Muhriz, from Ali Bin Yaqteen who said,

'I heard him (7th Imam^{asws}) saying: 'My^{asws} son^{asws} Ali^{asws} is the chief of my^{asws} children, and I^{asws} have released my^{asws} books to him^{asws}'.⁶²¹

9- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ الْحُسَيْنِ بْنِ حُبُوبٍ وَ عُثْمَانَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ نُعَيْمِ عَنْ عَلِيِّ بْنِ يَظْطِينِ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي إِبْرَاهِيمَ فَدَخَلَ عَلَيْهِ عَلِيُّ ابْنُهُ فَقَالَ هَذَا سَيِّدُ وَوَلَدِي وَ قَدْ تَحَلَّيْتُهُ كُتُبِي.

It is narrated to us by Muhammad Bin Isa, from Al Hassan Bin Mahboub, and Usman Bin Isa, from Al Husayn Bin Nueym, from Ali Bin Yaqteen who said,

'I was seated in the presence of Abu Ibrahim (7th Imam^{asws}), and Ali^{asws} his^{asws} son^{asws} entered. He^{asws} said: 'This is the chief of my^{asws} children, and I^{asws} have released my^{asws} books to him^{asws}'.⁶²²

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنْ مِيرَاثِ الْعِلْمِ مَا بَلَغَ أَوْ حَوَامِيعِ هُوَ مِنَ الْعِلْمِ أَمْ فِيهِ تَفْسِيرٌ كُلُّ شَيْءٍ مِنْ هَذِهِ الْأُمُورِ الَّتِي يَتَكَلَّمُ فِيهَا النَّاسُ مِنَ الطَّلَاقِ وَ الْفَرَائِضِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Qasim, from Bureyd Al Ijaly, from Muhammad Bin Muslim who said,

'I asked him^{asws} about inheritance of the knowledge, what does it reach. Is it comprehensive from the knowledge or in it is interpretation of all things from these matters which the people are speaking of, from the divorce and the Obligations'.

فَقَالَ إِنَّ عَلِيًّا ع كَتَبَ الْعِلْمَ كُلَّهُ الْقَضَاءِ وَ الْفَرَائِضِ فَلَوْ ظَهَرَ أَمْرُنَا فَلَمْ يَكُنْ شَيْءٌ إِلَّا وَ فِيهِ سُنَّةٌ تُمَضِّبُهَا.

⁶¹⁹ Basaair Al Darajaat – P 4 Ch 1 H 6

⁶²⁰ Basaair Al Darajaat – P 4 Ch 1 H 7

⁶²¹ Basaair Al Darajaat – P 4 Ch 1 H 8

⁶²² Basaair Al Darajaat – P 4 Ch 1 H 9

He^{asws} said: 'Ali^{asws} wrote the knowledge, all of it, the judgments and the Obligations. If our^{asws} command were to appear, nothing will happen except and regarding it would be a Sunnah we^{asws} would have already accomplished".⁶²³

11- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عُنَيْسَةَ الْعَابِدِ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَ وَ ذُكِرَ عِنْدَهُ الصَّلَاةُ فَقَالَ إِنَّ فِي كِتَابِ عَلِيِّ عَ الَّذِي أَمَلَاهُ رَسُولُ اللَّهِ صَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُعَدِّبُ عَلَى كَثْرَةِ الصَّلَاةِ وَ الصِّيَامِ وَ لَكِنْ تَزِيدُهُ جَزَاءً.

It is narrated to us by Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Anbasa Al Aabid who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} and the Salat was mentioned in his^{asws} presence, he^{asws} said: 'In the Book of Ali^{asws} is that which Rasool-Allah^{saww} dictated. Allah^{azwj} Blessed and Exalted will not Punish upon the abundance of the abundance of the Salat and the Fasts, but He^{azwj} will Increase its Recompense".⁶²⁴

12- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عُنَيْسَةَ الْعَابِدِ قَالَ: كُنَّا عِنْدَ الْحُسَيْنِ بْنِ عَلِيٍّ عَمَّ جَعْفَرَ بْنَ مُحَمَّدٍ وَ جَاءَهُ مُحَمَّدُ بْنُ عِمْرَانَ فَسَأَلَهُ كِتَابَ أَرْضٍ فَقَالَ حَتَّى أَخَذَ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّهِ عَ

It is narrated to us by Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Anbasa Al Aabid who said,

'We were in the presence of Al-Husayn Bin, uncle of Ja'far^{asws} Bin Muhammad^{asws}, and Muhammad Bin Imran came to him and asked him the book of the earth (real estate). He said, 'Until I take that from my father^{asws} Abu Abdullah^{asws}.

قَالَ قُلْتُ وَ مَا شَأْنُ ذَلِكَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ قَالَ إِنَّهَا وَقَعَتْ عِنْدَ الْحَسَنِ ثُمَّ عِنْدَ الْحُسَيْنِ ثُمَّ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ عِنْدَ أَبِي جَعْفَرَ ثُمَّ عِنْدَ جَعْفَرَ فَكَتَبْنَا عِنْدَهُ.

He (the narrator) said, 'What is the state of that with Abu Abdullah^{asws}?' He said, 'It came to be with Al-Hassan^{asws}, then with Al-Husayn^{asws}, then with Ali^{asws} Bin Al-Husayn^{asws}, then with Abu Ja'far^{asws}, then with Ja'far^{asws}. So we wrote it in his^{asws} presence".⁶²⁵

13- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: التَفَّتْ عَلِيٌّ بْنُ الْحُسَيْنِ عَ إِلَى وُلْدِهِ وَ هُوَ فِي الْمَوْتِ وَ هُمْ مُجْتَمِعُونَ عِنْدَهُ ثُمَّ التَفَّتْ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ابْنِهِ فَقَالَ يَا مُحَمَّدُ هَذَا الصُّنْدُوقُ فَأَذْهَبْ بِهِ إِلَى بَيْتِكَ

It is narrated to us by Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Isa Bin Abdullah, from his father, from his grandfather who said,

'Ali^{asws} Bin Al-Husayn^{asws} turned towards his^{asws} sons, and he^{asws} was in the presence of death, and they had gathered in his^{asws} presence. Then he^{asws} turned towards Muhammad^{asws} Bin Ali^{asws}, his^{asws} son^{asws} and said: 'O Muhammad^{asws}! This box, go with it to your^{asws} house'.

⁶²³ Basaair Al Darajaat – P 4 Ch 1 H 10

⁶²⁴ Basaair Al Darajaat – P 4 Ch 1 H 11

⁶²⁵ Basaair Al Darajaat – P 4 Ch 1 H 12

ثُمَّ قَالَ أَمَا إِنَّهُ لَمْ يَكُنْ فِيهِ دِينَارٌ وَ لَا دِرْهَمٌ وَ لَكِنَّهُ كَانَ مَمْلُوءًا عِلْمًا.

Then he^{asws} said: ‘But, there did not happen to be any Dinars in it nor any Dirhams, but it was filled with knowledge’.⁶²⁶

14- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْحُسَيْنِ عَنْ أَبِي خَلْدٍ عَنْ عَبْدِ الْمَلِكِ قَالَ: دَعَا أَبُو جَعْفَرٍ عَ بَكْتَابِ عَلِيِّ فَجَاءَ بِهِ جَعْفَرٌ مِثْلَ فَعَجِدَ الرَّجُلَ مَطْوِيٍّ فَإِذَا فِيهِ أَنَّ النَّسَاءَ لَيْسَ هُنَّ مِنْ عَقَارِ الرَّجُلِ إِذَا هُوَ تُوفِّيَ عَنْهَا شَيْءٌ فَقَالَ أَبُو جَعْفَرٍ عَ هَذَا وَ اللَّهُ خَطُّ عَلِيِّ بِيَدِهِ وَ إِمْلَاءُ رَسُولِ اللَّهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Al Husayn, from Abu Makhlad, from Abdul Malik who said,

‘Abu Ja’far^{asws} called for the Book of Ali^{asws}, so Ja’far^{asws} came with it. (It was) like the thing of a man, and in it was, ‘The women, there isn’t anything for them from the real estate of the man when he dies from her’. Abu Ja’far^{asws} said: ‘By Allah^{azwj}! This is the handwriting of Ali^{asws} by his^{asws} hand, and Rasool-Allah^{saww} had dictated it’.⁶²⁷

15- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُبَيْسَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: فِي كِتَابِ عَلِيِّ عَ الَّذِي أَمَلَى رَسُولُ اللَّهِ صَ إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ فَفِي النَّسَاءِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Anbasa,

‘From Abu Abdullah^{asws} having said: ‘In the Book of Ali^{asws} which Rasool-Allah^{saww} dictated: ‘If there was the evil-omen in anything, so it is in the women’.⁶²⁸

16- حَدَّثَنَا ابْنُ هَاشِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ جَعْفَرِ بْنِ عِمْرَانَ الْوُشَّاءِ عَنْ أَبِي الْمِقْدَامِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَتَبَ رَسُولُ اللَّهِ صَ كِتَابًا فَدَفَعَهُ إِلَى أُمِّ سَلَمَةَ فَقَالَ إِذَا أَنَا فُضِنْتُ فَقَامَ رَجُلٌ عَلَى هَذِهِ الْأَعْوَادِ يَعْجِي الْمِنْبَرَ فَأَتَاكَ يَطْلُبُ هَذَا الْكِتَابَ فَادْفَعِيهِ إِلَيْهِ

It is narrated to us by Ibn Hisham, from Abdul Rahman Bin Hammad, from Ja’far Bin Imran Al Washa, from Abu Al Miqdam, from Ibn Abbas who said,

‘Rasool-Allah^{saww} wrote a book and handed it to Umm Salama^{ra}. He^{saww} said: ‘When I^{saww} pass away, a man will return upon this wooden structure, meaning the pulpit, and he^{asws} will come to you seeking this book, so hand it over to him^{aswsr}’.

فَقَامَ أَبُو بَكْرٍ وَ لَمْ يَأْتِهَا وَ قَامَ عُمرُ وَ لَمْ يَأْتِهَا وَ قَامَ عُثْمَانُ فَلَمْ يَأْتِهَا وَ قَامَ عَلِيُّ عَ فَنَادَاهَا فِي الْبَابِ فَقَالَتْ مَا حَاجُكَ فَقَالَ الْكِتَابُ الَّذِي دَفَعَهُ إِلَيْكَ رَسُولُ اللَّهِ صَ فَقَالَتْ وَ إِنَّكَ أَنْتَ صَاحِبُهُ

Abu Bakr stood up (became ruler) and did not come to her^{ra}; and Umar stood and did not come to her^{ra}, and Usman stood and did not come to her^{ra}, and Ali^{asws} stood up, and he^{asws} called out to her^{asws} at the door. She^{ra} said, ‘What is your^{asws} need?’ He^{asws} said: ‘The book which Rasool-Allah^{saww} had handed it over to you^{ra}’. She^{ra} said, ‘Surely you^{asws} are its (rightful) owner’.

⁶²⁶ Basaaair Al Darajaat – P 4 Ch 1 H 13

⁶²⁷ Basaaair Al Darajaat – P 4 Ch 1 H 14

⁶²⁸ Basaaair Al Darajaat – P 4 Ch 1 H 15

فَقَالَتْ أَمَا وَاللَّهِ إِنَّ الَّذِي كَتَبَ لِأَخْبَ أَنْ يُجْبُوكَ بِهِ فَأَخْرَجْتَهُ إِلَيْهِ فَفَتَحَهُ فَنَظَرَ فِيهِ ثُمَّ قَالَ إِنَّ فِي هَذَا لَعِلْمًا جَدِيدًا.

She^{ra} said, 'But, by Allah^{azwj}! The one^{sawww} who wrote it loved to gift it to you^{asws}'. She^{ra} brought out to him^{asws}. He^{asws} opened it and looked into it, then said: 'Surely, in this is new knowledge!'⁶²⁹

17- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُنْبَسَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: جَاءَ مَوْلَى لَهُمْ فَطَلَبَ مِنْهُ كِتَابًا فَقَالَ هُوَ عِنْدَ جَعْفَرٍ فَقُلْتُ وَ لِمَ صَارَ عِنْدَ جَعْفَرٍ قَالَ كَانَ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ عَ ثُمَّ كَانَ عِنْدَ أَبِي جَعْفَرٍ ثُمَّ هُوَ الْيَوْمَ عِنْدَ جَعْفَرٍ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Anbasa, from Al Husayn Bin Ali said,

'A slave of theirs came and sought a book from him, so he said, 'It is with Ja'far^{asws}'. I said, 'And why did it come to be with Ja'far^{asws}?' He said, 'It was with Ali^{asws} Bin Al-Husayn^{asws}, then it was with Abu Ja'far^{asws}, then today it is with Ja'far^{asws}'⁶³⁰.

18- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي جُرَّانَ عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا تَرَكَ عَلَى شِيعَتِهِ وَ هُمْ يَتَنَاجُونَ إِلَى أَحَدٍ فِي حَلَالٍ وَ لَا حَرَامٍ حَتَّى إِنَّا وَجَدْنَا فِي كِتَابِهِ أَرْضَ الْحُدُوشِ

It is narrated to us by Muhammad Bin Ismail, from Abdul Rahman Bin Abu Najran, from Abdullah in Ayoub, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'He (Ali^{asws}) did not neglect his^{asws} Shias and they would be needy to anyone regarding the Permissible(s) and the Prohibitions, to the extent that we^{asws} find in his^{asws} Book the compensation of a scratch'.

قَالَ ثُمَّ قَالَ أَمَا إِنَّكَ إِنْ رَأَيْتَ كِتَابَهُ لَعَلِمْتَ أَنَّهُ مِنْ كُتُبِ الْأَوَّلِينَ.

He (the narrator) said, 'Then he^{asws} said: 'But you, if you were to see his^{asws} Book, you would know that it is from the former Books''⁶³¹.

19- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيِّ ع أَنْتَ أَحِبِّي وَ صَاحِبِي وَ صَفِيِّي وَ وَصِيِّي وَ خَالِصِي مِنْ أَهْلِ بَيْتِي وَ خَلِيفَتِي فِي أُمَّتِي وَ سَأُبْنِتُكَ فِيمَا يَكُونُ فِيهَا مِنْ بَعْدِي يَا عَلِيُّ إِنِّي أَحْبَبْتُ لَكَ مَا أَحْبَبْتُ لِنَفْسِي وَ أَكْرَهُ لَكَ مَا أَكْرَهُهُ لَهَا

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Abu Al Sabbah who said,

'I said to Abu Abdullah^{asws}, 'It has reached us that Rasool-Allah^{sawww} said to Ali^{asws}: 'You^{asws} are my^{sawww} brother, and my^{sawww} companion, and my^{asws} elite, and my^{sawww} successor, and my^{asws} sincere one from my^{sawww} family, and my^{sawww} Caliph among my^{sawww} community, and I^{sawww} shall inform you^{asws} with what will be happening in it from after me^{sawww}. O Ali^{asws}! I^{asws} love for you^{asws} what I^{sawww} love for myself^{sawww}, and I^{sawww} dislike for you^{asws} what I^{sawww} dislike for it'.

⁶²⁹ Basaair Al Darajaat – P 4 Ch 1 H 16

⁶³⁰ Basaair Al Darajaat – P 4 Ch 1 H 17

⁶³¹ Basaair Al Darajaat – P 4 Ch 1 H 18

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع هَذَا مَكْتُوبٌ عِنْدِي فِي كِتَابِ عَلِيِّ ع وَ لَكِنْ دَفَعْتُهُ أَمْسَ حِينَ كَانَ هَذَا الْخَوْفُ وَ هُوَ حِينَ صُلِبَ الْمُغَيْرَةُ.

Abu Abdullah^{asws} said to me: ‘This is written with me^{asws} in the Book of Ali^{asws}, but yesterday I^{asws} handed (buried it), where there was this fear, and it is when Al-Mugheira was crucified’.⁶³²

20- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مَضَى أَبُو جَعْفَرٍ ع حَتَّى صَارَتِ الْكُتُبُ إِلَيَّ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

‘From Abu Abdullah^{asws} having said: ‘Abu Ja’far^{asws} did not pass away until the Books had come to me^{asws}’.⁶³³

21- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ صَفْوَانَ عَنْ أَبِي عُثْمَانَ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي بَيْتِي عَمَّهُ لَوْ أَنَّنَا إِذَا سَأَلُوكُمْ وَ أَجَبْتُمُوهُمْ كَانَ أَحَبَّ إِلَيَّ أَنْ تَقُولُوا لَهُمْ إِنَّا لَسْنَا كَمَا يَبْلُغُكُمْ وَ لَكِنَّا قَوْمٌ نَطْلُبُ هَذَا الْعِلْمَ عِنْدَ مَنْ هُوَ وَ مَنْ صَاحِبُهُ فَإِنْ يَكُنْ عِنْدَكُمْ فَإِنَّا نَتَّبِعُكُمْ إِلَى مَنْ يَدْعُونَا إِلَيْهِ وَ إِنْ يَكُنْ عِنْدَ غَيْرِكُمْ فَإِنَّا نَطْلُبُهُ حَتَّى نَعْلَمَ مَنْ صَاحِبُهُ

It is narrated to us by Muhammad Bin Isa, from Safwan, from Abu Usman, from Al Moalla Bin Khunays,

‘Abu Abdullah^{asws} having said regarding the clan of his^{asws} uncle: ‘And if they were to ask you and you were to answer them, this would have been more beloved to me^{asws} than for you to say to them that I^{asws} am not as it has reached you, but we are a people who seek this knowledge from the one^{asws} whose has it, and who is the owner of it. If this happens to be with you, then I will follow you to the one you are calling us to, and if this happens to be with others, we would seek it until we learn it from its owner’.

وَ قَالَ إِنَّ الْكُتُبَ كَانَتْ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَلَمَّا سَارَ إِلَى الْعِرَاقِ اسْتَوْدَعَ الْكُتُبَ أُمَّ سَلَمَةَ فَلَمَّا قُتِلَ كَانَتْ عِنْدَ الْحَسَنِ ع فَلَمَّا هَلَكَ كَانَتْ عِنْدَ الْحُسَيْنِ ثُمَّ كَانَتْ عِنْدَ أَبِي ثَمَّ تَزَعُمُ يَسْبِقُونَا إِلَى خَيْرٍ أَمْ هُمْ أَرْعَبُ إِلَيْهِ مِنَّا أَمْ هُمْ أَسْرَعُ إِلَيْهِ مِنَّا وَ لَكِنَّا نَنْتَظِرُ أَمْرَ الْأَشْيَاحِ الَّذِينَ قُبِضُوا قَبْلَنَا أَمَّا أَنَا فَلَا أُحْرَجُ أَنْ أَقُولَ إِنَّ اللَّهَ قَالَ فِي كِتَابِهِ لِقَوْمٍ أَوْ أَنَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ فَمُرُّهُمْ فَلْيَدْعُوا عِنْدَ مَنْ [مَنْ عِنْدَهُ] أُنْتَرَهُ مِنْ عِلْمٍ إِنْ كَانُوا صَادِقِينَ.

And said: ‘The Book used to be with Ali^{asws} Bin Abu Talib^{asws}. When he^{asws} went to Al-Iraq, he^{asws} entrusted the Book to Umm Salma^{ra}. When he^{asws} was martyred, it used to be with Al-Hassan^{asws}, when Al-Hassan^{asws} was no more, it used to be with Al-Husayn^{asws}, then it used to be with my^{asws} father^{asws}, but I^{asws} without any hesitation would say that Allah^{azwj} has Stated in His^{azwj} Book to the people: **or traces of knowledge, if you were truthful’ [46:4].** Pass by them. Let them call on the one with whom are the traces of knowledge if they were the truthful’.⁶³⁴

22- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ عَنِ أَحْمَدَ بْنِ هِلَالٍ عَنِ أُمِّيَّةَ بْنِ عَلِيِّ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ إِبْرَاهِيمَ بْنِ عَمْرٍو الْيَمَانِيِّ عَنِ أَبِي الطُّفَيْلِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع أَكْتُبُ مَا أَمْلِي عَلَيْكَ قَالَ عَلِيُّ ع يَا نَبِيَّ اللَّهِ وَ نَخَافُ النَّسِيَانَ

It is narrated to us by Al Hassan Bin Ali, from Ahmad Bin Hilal, from Umayya Bin ali, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufeyl,

⁶³² Basaair Al Darajaat – P 4 Ch 1 H 19

⁶³³ Basaair Al Darajaat – P 4 Ch 1 H 20

⁶³⁴ Basaair Al Darajaat – P 4 Ch 1 H 21

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}': 'Write what I^{saww} dictate to you^{asws}'. Al^{asws} said: 'O Prophet^{saww} of Allah^{azwj}! And are you^{saww} fearing the forgetfulness?'

قَالَ لَسْتُ أَخَافُ عَلَيْكَ النَّسِيَانَ وَ قَدْ دَعَوْتُ اللَّهَ لَكَ أَنْ يَحْفَظَكَ فَلَا يَنْسَاكَ لَكِنْ ائْتُبْ لِشُرَكَائِكَ قَالَ فُلْتُ وَ مَنْ شُرَكَائِي يَا نَبِيَّ اللَّهِ

He^{saww} said: 'I^{saww} am not fearing the forgetfulness upon you^{asws}, and I^{saww} have already supplicated to Allah^{azwj} for you^{asws} to Protect you^{asws}, so you^{asws} will not forget, but write for your^{asws} associates'. He^{asws} said: 'And who are my^{asws} associates O Prophet^{saww} of Allah^{azwj}?'

قَالَ الْأَيْمَةُ مِنْ وُلْدِكَ بِحِمِّ يُسْتَقَى أُمَّتِي الْعَيْثُ وَ بِحِمِّ يُسْتَسْحَابُ دُعَاؤُهُمْ وَ بِحِمِّ يُصْرَفُ الْبَلَاءُ عَنْهُمْ وَ بِحِمِّ تُنْزَلُ الرَّحْمَةُ مِنَ السَّمَاءِ وَ هَذَا أَوْلَهُمْ أَوْمًا بِيَدِهِ إِلَى الْحَسَنِ ثُمَّ أَوْمًا بِيَدِهِ إِلَى الْحُسَيْنِ ثُمَّ قَالَ الْأَيْمَةُ مِنْ وُلْدِكَ.

He^{saww} said: 'The Imams^{asws} from your^{asws} sons^{asws}. Due to them^{asws} my^{saww} community would be quenched by the rains, and due to them^{asws} their supplications would be Answered, and due to them^{asws} the afflictions would be turned away from them, and due to them^{asws} the Mercy would descend from the sky, and this is the first of them^{asws}, and he^{saww} gestured by his^{saww} hand towards Al-Hassan^{asws}, then gestured by his^{saww} hand towards Al-Husayn^{asws}, then said: 'The Imams^{asws} from your^{asws} sons^{asws}'.⁶³⁵

23- حَدَّثَنَا الْحَجَّالُ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ صَبَّاحٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ أَعْطَانِي رَسُولُ اللَّهِ ص كِتَابًا فَقَالَ أَمْسِكِي هَذَا فَإِذَا رَأَيْتِ أَمِيرَ الْمُؤْمِنِينَ صَعِدَ مِنْبَرِي فَجَاءَ يَطْلُبُ هَذَا الْكِتَابَ فَادْفَعِيهِ إِلَيْهِ

It is narrated to us by Al Hajal, from Al Hassan Bin Al Husayn, from Muhammad Bin Sinan, from Sabbah, from Abdullah Bin Muhammad Bin Aqeel,

'From Umm Salama^{ra} having said, 'Rasool-Allah^{saww} gave me^{asws} a book and said: 'Withhold this, and when you see Amir Al-Momineen^{asws} ascend my^{saww} pulpit, and he^{asws} comes seeking this book, then hand it to him^{asws}.'

قَالَتْ فَلَمَّا فُيْضَ رَسُولُ اللَّهِ ص صَعِدَ أَبُو بَكْرٍ الْمِنْبَرَ فَانْتَظَرْتُهُ فَلَمْ يَسْأَلْهَا فَلَمَّا مَاتَ صَعِدَ عُمرُ فَانْتَظَرْتُهُ يَسْأَلُهَا فَلَمْ يَسْأَلْهَا فَلَمَّا مَاتَ عُمرُ صَعِدَ عُثْمَانُ فَانْتَظَرْتُهُ فَلَمْ يَسْأَلْهَا فَلَمَّا مَاتَ عُثْمَانُ صَعِدَ أَمِيرُ الْمُؤْمِنِينَ ع

She^{ra} said, 'When Rasool-Allah^{saww} passed away, Abu Bakr ascended the pulpit. She^{ra} waited, and he did not ask her^{asws}. When he died, Umar ascended. She waited, and he did not ask her^{asws}. When Umar died, Usman ascended. She waited, and he did not ask her. When Usman died, Amir Al-Momineen^{asws} ascended.

فَلَمَّا صَعِدَ وَ نَزَلَ جَاءَ فَقَالَ يَا أُمَّ سَلَمَةَ أَرَيْتِ الْكِتَابَ الَّذِي أَعْطَاكَ رَسُولُ اللَّهِ ص فَأَعْطَيْتُهُ فَكَانَ عِنْدَهُ

When he^{asws} had ascended and descended, he^{asws} came and said: 'O Umm Salama^{ra}! Show me^{asws} the book which Rasool-Allah^{saww} gave you^{ra}'. So, it was with him^{asws}.'

قَالَ فُلْتُ أَيُّ شَيْءٍ كَانَ ذَلِكَ قَالَتْ كُلُّ شَيْءٍ تَحْتَاجُ إِلَيْهِ وَ لَوْلَا أَدَمَ.

⁶³⁵ Basaair Al Darajaat – P 4 Ch 1 H 22

He (the narrator) said, 'I said, 'Which thing was that?' She^{fa} said, 'All things the children of Adam^{as} could be needy to".⁶³⁶

24- أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا حَضَرَ الْحُسَيْنُ ع مَا حَضَرَ دَفَعَ وَصِيَّتَهُ إِلَى فَاطِمَةَ ابْنَتِهِ ظَاهِرَةً فِي كِتَابٍ مُذْرَجٍ فَلَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ مَا كَانَ دَفَعَتْ ذَلِكَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, and Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najran, altogether from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{asws} having said: 'When it presented to Al-Husayn^{asws} what presented, he^{asws} handed over his^{asws} apparent bequest to (Syeda) Fatima^{asws}, his^{asws} daughter^{asws} in an inclusive book. When it was from the matter of Al-Husayn^{asws} what happened, she^{asws} handed that to Ali^{asws} Bin Al-Husayn^{asws}.

قَالَ قُلْتُ فَمَا فِيهِ يَرْحَمُكَ اللَّهُ قَالَ مَا يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ مِنْذُ كَانَتْ الدُّنْيَا إِلَى أَنْ تَفْنَى.

He (the narrator) said, 'I said, 'So what is in it? May Allah^{azwj} have Mercy on you^{asws}!' He^{asws} said: 'Whatever the children of Adam^{as} could be needy to since the existence of the world up to its perishing".⁶³⁷

⁶³⁶ Basaair Al Darajaat – P 4 Ch 1 H 23

⁶³⁷ Basaair Al Darajaat – P 4 Ch 1 H 24

2 باب في الأئمة عندهم الكتب التي فيها أسماء الملوك الذين يملكون

CHAPTER 2 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} ARE THE BOOKS WHEREIN ARE NAMES OF THE KINGS, THOSE WHO WILL BE RULING

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ وَ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَنبَسَةَ عَنِ ابْنِ حُنَيْسٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ أَقْبَلَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَسَلَّمَ عَلَيْهِ ثُمَّ ذَهَبَ وَ رَقِيَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ دَمَعَتْ عَيْنُهُ فَقُلْتُ لَهُ لَقَدْ رَأَيْتُكَ صَنَعْتَ بِهِ مَا لَمْ تَكُنْ تَصْنَعُ قَالَ رَفَعْتُ لَهُ لِأَنَّهُ يُنْسَبُ فِي أَمْرِ لَيْسَ لَهُ لَمْ أَجِدْهُ فِي كِتَابِ عَلِيِّ مِنْ خُلَفَاءِ هَذِهِ الْأُمَّةِ وَ لَا مُلُوكِهَا.

It is narrated to us by Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, and Ja'far Bin Bashir, from Anbasa, from Ibn Khuneys who said,

'I was in the presence of Abu Abdullah^{asws} when Muhammad Bin Abdullah Bin Al-Hassan came and greeted him^{asws}. Then he went and Abu Abdullah^{asws} felt pity for him and his^{asws} eyes filled up. I said to him^{asws}, 'I saw you deal with him what you^{saww} do not (normally) do'. He^{asws} said: 'I^{asws} felt pity for him because he intends for a matter, which isn't for him. I do not find him in the book of Ali^{asws} of the caliphs of this community, nor its kings"⁶³⁸.

2- حَدَّثَنَا ابْنُ يَعْقُوبَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ جَمَاعَةٍ سَمِعُوا أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ قَدْ سُئِلَ عَنْ مُحَمَّدٍ فَقَالَ إِنَّ عِنْدِي لِكِتَابَيْنِ فِيهِمَا اسْمُ كُلِّ نَبِيٍّ وَ كُلِّ مَلِكٍ يَمْلِكُ لَا وَ اللَّهُ مَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فِي أَحَدِهِمَا.

It is narrated to us by Ibn Yaqoub, from Ibn Abu Umeyr, from Ibn Uzina,

'From a group which heard Abu Abdullah^{asws} saying and he^{asws} had been asked about Muhammad, he^{asws} said: 'With me^{asws} there are two books where are the names of every Prophet^{saww} and every king to rule. By Allah^{azwj}! Muhammad Bin Abdullah is not in any of the two"⁶³⁹.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ فَضَيْلِ سَكْرَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ يَا فَضَيْلُ أَ تَدْرِي فِي أَبِي شَيْءٍ كُنْتُ أَنْظُرُ فِيهِ قَبْلَ قَالَ قُلْتُ لَا قَالَ كُنْتُ أَنْظُرُ فِي كِتَابِ فَاطِمَةَ ع فَلَيْسَ مَلِكٌ يَمْلِكُ إِلَّا وَ فِيهِ مَكْتُوبٌ اسْمُهُ وَ اسْمُ أَبِيهِ فَمَا وَجَدْتُ لِوَلَدِ الْحُسَيْنِ فِيهِ شَيْئاً.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzeyl Sukrah who said,

'I entered to see Abu Abdullah^{asws}. He^{asws} said: 'O Fuzeyl! Do you know which thing I^{asws} was looking into just before?' I said, 'No'. He^{asws} said: 'I^{asws} was looking into the Book of (Syeda) Fatima^{asws}. There isn't any king to rule except an in it is written his name and name of his father. I^{asws} did not find anything in it for the sons of Al-Hassan^{asws}"⁶⁴⁰.

⁶³⁸ Basaair Al Darajaat – P 4 Ch 2 H 1

⁶³⁹ Basaair Al Darajaat – P 4 Ch 2 H 2

⁶⁴⁰ Basaair Al Darajaat – P 4 Ch 2 H 3

4- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَيْصِ بْنِ الْقَاسِمِ عَنِ ابْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ نَبِيٍّ وَلَا وَصِيٍّ وَلَا مَلِكٍ إِلَّا فِي كِتَابٍ عِنْدِي وَلَا وَاللَّهِ مَا لِمُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فِيهِ اسْمٌ.

It is narrated to us by Ali Bin Ismail, from Safwan Bin Yahya, from Al Ays Bin Al Qasim, from Ibn Khuneys who said,

‘Abu Abdullah^{asws} said: ‘There is neither any Prophet^{as} nor a successor^{as}, nor a king except (he is mentioned) in a book with me^{asws}. No, by Allah^{azwj}! There is no name of Muhammad Bin Abdullah Bin Al-Hassan^{asws} in it’⁶⁴¹.

5- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ أَوْ عَمْرُو بْنُ زَوَاهُ عَنْ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِنْدِي لَصَحِيفَةً فِيهَا أَسْمَاءُ الْمُلُوكِ مَا لَوْلِدِ الْحَسَنِ فِيهَا شَيْءٌ.

It is narrated to us by Yaqoub Bin Yazeed, or from the one who reported it, from Yaqoub, from Muhammad Bin Abu Umeyr, from Muhammad Bin Humran, from Suleyman Bin Khalid who said,

‘I heard Abu Abdullah^{asws} saying: ‘There is a parchment with me wherein are names of the kings. There is nothing for the sons of Al-Hassan^{asws}’⁶⁴².

6- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ عَنِ الْعَيْصِ بْنِ الْقَاسِمِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا مِنْ نَبِيٍّ وَلَا وَصِيٍّ وَلَا مَلِكٍ إِلَّا فِي كِتَابٍ عِنْدِي وَاللَّهِ مَا لِمُحَمَّدِ بْنِ عَبْدِ اللَّهِ فِيهِ اسْمٌ.

It is narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Safwan, from Al-Ays Bin Al-Qasim who said,

‘Abu Abdullah^{asws} said to me: ‘There is neither a Prophet^{as}, nor a successor^{as}, nor any king except he is (mentioned) in a book with me^{asws}. By Allah^{azwj}! There is no name of Muhammad Bin Abdullah in it’⁶⁴³.

7- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ وَ يَحْيَى بْنِ مَعْمَرٍ وَ عَلِيَّ بْنِ أَبِي حَمْزَةَ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا وَلِيدُ إِنِّي نَظَرْتُ فِي مِصْحَفِ فَاطِمَةَ ع فَلَمْ أَجِدْ لِيَنِي فُلَانٍ فِيهِ إِلَّا كُغْبَارَ النَّعْلِ.

It is narrated to us by Muhammad Bin Ismail, from Ibn Abu Najran, from Ibn Sinan, from Dawood Bin Sirhan, and Yahya Bin Ma’mar, and Ali in Abu Hamza, from Al Waleed Bin Sabeeh who said,

‘Abu Abdullah^{asws} said to me: ‘O Waleed! I^{asws} looked in the Parchment of (Syeda) Fatima^{asws}, and I^{asws} did not find for the clan of so and so except like the dust of the slipper’⁶⁴⁴.

⁶⁴¹ Basaair Al Darajaat – P 4 Ch 2 H 4

⁶⁴² Basaair Al Darajaat – P 4 Ch 2 H 5

⁶⁴³ Basaair Al Darajaat – P 4 Ch 2 H 6

⁶⁴⁴ Basaair Al Darajaat – P 4 Ch 2 H 7

RARE FROM THE CHAPTER

1 أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءِ التَّمِيمِيِّ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ فِي الْمَسْجِدِ فَمَرَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَلَيْهِ شِرَاكًا فَصَتَّهَ وَكَانَ مِنْ أَحْسَنِ النَّاسِ وَهُوَ شَابٌّ فَنَظَرَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ فَقَالَ يَا عَبْدَ اللَّهِ بْنَ عَطَاءِ تَرَى هَذَا الْمُتَرَفَّافَ إِنَّهُ لَنْ يَمُوتَ حَتَّى يَلْبَسَ النَّاسَ

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Suleyman Bin Dinar, from Abdullah Bin Ata'a Al Tameemi who said,

'I was with Ali^{asws} Bin Al-Husayn^{asws} in the Masjid, and Umar Bin Abdul Aziz passed by, upon him were straps of silver, and he was from the most handsome of the people, and he was a youth. Ali^{asws} Bin Al-Husayn^{asws} looked at him and said: 'O Abdullah Bin Ata'a! Do you see this luxurious one? He will not die until he rules the people'.

قَالَ قُلْتُ هَذَا الْفَاسِقُ قَالَ نَعَمْ لَا يَلْبَسُ فِيهِمْ إِلَّا يَسِيرًا حَتَّى يَمُوتَ فَإِذَا مَاتَ لَعَنَهُ أَهْلُ السَّمَاءِ وَاسْتَغْفَرَ لَهُ أَهْلُ الْأَرْضِ.

He (the narrator) said, 'I said, 'This is the mischief maker!' He^{asws} said: 'Yes. He will not remain among them except for a little while until he dies. So, when he does die, the inhabitants would curse him, and the people of the earth would seek Forgiveness for him''⁶⁴⁵.

⁶⁴⁵ Basaair Al Darajaat – P 4 Ch 2 Rare H 1

3 باب ما عند الأئمة ع من ديوان شيعتهم الذي أسماؤهم و أسماء آبائهم

CHAPTER 3 – WHAT IS WITH THE IMAMS^{asws}, FROM THE REGISTER OF THEIR^{asws} SHIAS IN WHICH ARE THEIR NAMES AND NAMES OF THEIR FATHERS

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ طَرْيْفِ بْنِ نَاصِحٍ وَ عَمْرٍو عَمَّنْ رَوَاهُ عَنْ حَبَابَةَ الْوَالِيَّةِ قَالَتْ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ ابْنَ أَخٍ وَ هُوَ يُعْرِفُ فَضْلَكُمْ وَ إِنِّي أُحِبُّ أَنْ تُعَلِّمَنِي أَمْ مِنْ شِيعَتِكُمْ قَالَ وَ مَا اسْمُهُ قَالَتْ قُلْتُ فُلَانُ بْنُ فُلَانٍ

It is narrated to us by Ibn Yazeed, from Ibn Fazzal, from Taeryf Bin Nasih, and someone else, from the one who reported it from Habanat Al Wailbiya who said,

'I said to Abu Abdullah^{asws}, 'There is a cousin of mine who recognises your^{asws} merits, and I would love it if you^{asws} could let me know, is he from your^{asws} Shias?' He^{asws} said: 'What is his name?' I said, 'So and so, son of so and so'.

قَالَتْ فَقَالَ يَا فُلَانَةُ هَاتِ النَّامُوسَ فَجَاءَتْ بِصَحِيفَةٍ تَحْمِلُهَا كَبِيرَةٌ فَتَشْرَهَا ثُمَّ نَظَرَ فِيهَا فَقَالَ نَعَمْ هُوَ ذَا اسْمُهُ وَ اسْمُ أَبِيهِ هَاهُنَا.

She said, 'He^{asws} said: 'O so and so! Give me^{asws} *Al-Namous* (the code book)'. She came with the big parchment, carrying it. He^{asws} spread it out, then looked into it and said: 'Yes, there is his name and name of his father, over here!'"⁶⁴⁶

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ حَكَمٍ عَنِ ابْنِ عَمِيرَةَ عَنِ الْحُضْرَمِيِّ عَنِ رَجُلٍ مِنْ بَنِي حَنِيْفَةَ قَالَ: كُنْتُ مَعَ عَمِّي فَدَخَلَ عَلَيَّ عَلِيُّ بْنُ الْحُسَيْنِ ع فَرَأَى بَيْنَ يَدَيْهِ صَحَائِفَ يَنْظُرُ فِيهَا فَقَالَ لَهُ أَيُّ شَيْءٍ هَذِهِ الصُّحُفُ جُعِلَتْ فِدَاكَ قَالَ هَذَا دِيْوَانُ شِيعَتِنَا

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Hakam, from Ibn Ameyra, from Al Hazramy, from a man from the clan of Haneefa who said,

'I was with my uncle and he entered to see Ali^{asws} Bin Al-Husayn^{asws}. He saw a parchment in front of him^{asws}, he^{asws} was looking into it. He said to him^{asws}, 'Which thing is this parchment? May I be sacrificed for you^{asws}!' He^{asws} said: 'The is a register of our^{asws} Shias'.

قَالَ أَ فَتَأْذَنُ أَطْلُبُ اسْمِي فِيهِ قَالَ نَعَمْ فَقَالَ فَإِنِّي لَسْتُ أَقْرَأُ وَ ابْنُ أَخِي مَعِي عَلَى الْبَابِ فَتَأْذَنُ لَهُ يَدْخُلُ حَتَّى يَقْرَأَ قَالَ نَعَمْ

He said, 'Can you^{asws} allow me to search my name in it?' He^{asws} said: 'Yes'. He^{asws} said: 'I am not literate and my nephew is with me at the door, so permit him to enter until he reads'. He^{asws} said: 'Yes'.

فَأَدْخَلَنِي عَمِّي فَنَظَرْتُ فِي الْكِتَابِ فَأَوَّلُ شَيْءٍ هَجَمْتُ عَلَيْهِ اسْمِي فُقُلْتُ اسْمِي وَ رَبِّ الْكُتُبَةِ قَالَ وَجَّحْتَ فَأَيْنَ أَنَا فَجُرْتُ بِحَمْسَةِ اسْمَاءٍ أَوْ سِتَّةٍ ثُمَّ وَجَدْتُ اسْمَ عَمِّي

My uncle let me enter until I looked into the book. The first thing I pounced upon was my name, so I said, 'My name, by the Lord^{azwj} of the Kabah!' He said, 'Woe be unto you! So, where am I?' I crossed over five or six names, then found the name of my uncle.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع - أَخَذَ اللَّهُ مِيثَاقَهُمْ مَعَنَا عَلَىٰ وَلَايَتِنَا لَا يَرِيدُونَ وَلَا يُنْقِضُونَ إِنَّ اللَّهَ خَلَقَنَا مِنْ أَعْلَىٰ عَلِيِّينَ وَ خَلَقَ شِيعَتَنَا مِنْ طِينَتِنَا أَسْفَلَ مِنْ ذَلِكَ وَ خَلَقَ عَدُوَّنَا مِنْ سَجِّينَ وَ خَلَقَ أَوْلِيَاءَهُمْ مِنْهُمْ مِنْ أَسْفَلَ ذَلِكَ.

Ali^{asws} Bin Al-Husayn^{asws} said: 'Allah^{azwj} Took their Covenant with us^{asws} upon our^{asws} Wilayah. They will neither increase nor decrease. Allah^{azwj} Created us^{asws} from the High Illiyen and Created our^{asws} Shias from our^{asws} clay (from) lower than that, and Created our^{asws} enemies from Sijjeen, and Created their friend from them, from lower than that'.⁶⁴⁷

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الْبَزَّازِ قَالَ حَدَّثَنِي حَدِيثُهُ بْنُ أُسَيْدٍ الْغَفَّارِيُّ صَاحِبُ النَّبِيِّ ص قَالَ: دَخَلْتُ عَلَىٰ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَرَأَيْتُهُ يَحْمِلُ شَيْئًا فُلْتُ مَا هَذَا قَالَ هَذَا دِيْوَانُ شِيعَتِنَا

It is narrated to us by Ahmad Bin Muhammad from Ali Bin Al Hakam, from Sayf, from Hassan, from Abu Muhammad al Bazaz who said, 'It was narrated to me by Huzeefa Bin Saeyd Al Gifary,

'A companion of the Prophet^{saww} said: 'I entered to see Ali^{asws} Bin Al-Husayn^{asws} and I saw him^{asws} carrying something. I said, 'What is this?' He^{asws} said: 'This is a register of our^{asws} Shias'.

فُلْتُ أَرَيْنِي أَنْظُرُ فِيهَا اسْمِي فُقُلْتُ إِنِّي لَسْتُ أَقْرَأُ إِنَّ ابْنَ أَحِي يَتَقَرَّأُ فَدَعَا بِكِتَابٍ فَنَظَرَ فِيهِ فَقَالَ ابْنُ أَحِي اسْمِي وَ رَبِّ الْكُفْبَةِ فُلْتُ وَبِذَلِكَ أَيْنَ اسْمِي فَنَظَرَ فَوَجَدَ بَعْدَ اسْمِهِ بِسْمَانِيَّةَ أَسْمَاءَ.

I said, 'Can you^{asws} show me to look for my name in it?' I said, 'I am not literate, my nephew is literate. He^{asws} called for the book and he looked into it, and my nephew said, 'My name, by the Lord^{azwj} of the Kabah!' I said, 'Woe be unto you! Where is my name?' So, he looked and found it eight names after his name'.⁶⁴⁸

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ حَبَابَةَ الْوَالِيَّةِ كَانَ إِذَا وَقَدَ النَّاسُ إِلَىٰ مُعَاوِيَةَ وَقَدَّتْ هِيَ إِلَىٰ الْحُسَيْنِ ع وَ كَانَتْ امْرَأَةً شَدِيدَةً لِاجْتِهَادِ قَدْ نَبَسَ جُلْدَهَا عَلَىٰ بَطْنِهَا مِنَ الْعِبَادَةِ وَ أَنَّهَا خَرَجَتْ مَرَّةً وَ مَعَهَا ابْنُ عَمِّ لَهَا غُلَامٌ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Is'haq, from Is'haq Bin Ammar, from Abu Baseer,

'From Abu Abdullah^{asws}: 'When the people went in a delegation to Muawiya, Hababat Al-Walibiya went in a delegation to Al-Husayn^{asws}. And she was a woman of severe struggle and her skin had dried upon her belly from the (acts of) worship. She went out once and with her was a son of her uncle, a young boy.

⁶⁴⁷ Basaair Al Darajaat – P 4 Ch 3 H 2

⁶⁴⁸ Basaair Al Darajaat – P 4 Ch 3 H 3

فَدَخَلَتْ بِهِ عَلَى الْحُسَيْنِ ع فَقَالَتْ لَهُ جُعِلْتُ فِدَاكَ فَاَنْظُرْ هَلْ بَجِدُ ابْنَ عَمِّي هَذَا فِيمَا عِنْدَكُمْ وَ هَلْ بَجِدُهُ نَاجِيًا قَالَ فَقَالَ نَعَمْ بَجِدُهُ عِنْدَنَا وَ بَجِدُهُ نَاجِيًا.

She entered with him to Al-Husayn^{asws} and said, ‘May I be sacrificed for you^{asws}! Can you^{asws} look and see whether you^{asws} find this son of my uncle in what is with you^{asws}, and whether you^{asws} find him as one to attain salvation?’ He^{asws} said: ‘Yes, we^{asws} do find him with us^{asws}, and we^{asws} do find him as one to attain salvation’⁶⁴⁹.

5- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ الْوَشَاءِ عَنْ أَبِي حَمْرَةَ قَالَ: خَرَجْتُ بِأَبِي بَصِيرٍ أَقُوْدُهُ إِلَى بَابِ أَبِي عَبْدِ اللَّهِ ع قَالَ فَقَالَ لِي لَا تَتَكَلَّمْ وَ لَا تُثَلِّمَ شَيْئًا فَانْتَهَيْتُ بِهِ إِلَى الْبَابِ فَتَنَحَّيْتُ فَسَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَا فَلَانَةُ افْتَحِي لِأَبِي مُحَمَّدٍ الْبَابَ

It is narrated to us by Ibn Yazeed, from Al Washa, from Abu Hamza who said,

‘I went out with Abu Baseer. I seated him at the door of Abu Abdullah^{asws}. He said to me, ‘Neither discuss nor speak anything’. So I ended with him to the door, and he cleared his throat. I heard Abu Abdullah^{asws} saying: ‘O so and so! Open the door for Abu Muhammad’.

قَالَ فَدَخَلْنَا وَ السَّرَاجُ بَيْنَ يَدَيْهِ فَإِذَا سَفَطٌ بَيْنَ يَدَيْهِ مَفْتُوحٌ قَالَ فَوَقَعْتُ عَلَى الرَّعْدَةِ فَجَعَلْتُ أَرْتَعِدُ فَرَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ أ بَزَّازٌ أَنْتَ فَقُلْتُ نَعَمْ جَعَلَنِي اللَّهُ فِدَاكَ

He (the narrator) said, ‘So we entered and the lantern was in front of him^{asws}, and there was a bowl in front of him^{asws}, open. The shivering affected me and I went on to tremble. He^{asws} raised his^{asws} head towards me and said: ‘Are you Bazzaz?’ I said, ‘Yes, may I be sacrificed for you^{asws}!’

قَالَ فَرَمَى إِلَيَّ بِمَلَاءَةٍ فُوهِئَةٍ كَانَتْ عَلَى الْمِرْفَقَةِ فَقَالَ اطْوِ هَذِهِ فَطَوَيْتُهَا ثُمَّ قَالَ أ بَزَّازٌ أَنْتَ وَ هُوَ يَنْظُرُ فِي الصَّحِيفَةِ قَالَ فَازْدَدْتُ رَعْدَةً قَالَ فَلَمَّا خَرَجْنَا قُلْتُ يَا أَبَا مُحَمَّدٍ مَا رَأَيْتُ كَمَا مَرَّ بِي اللَّيْلَةَ إِلَيَّ وَحَدَّثْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ ع سَفَطًا قَدْ أَخْرَجَ مِنْهُ صَحِيفَةً فَنَظَرْتُ فِيهَا فَكُلَّمَا نَظَرْتُ فِيهَا أَخَذْتَنِي الرَّعْدَةُ

He (the narrator) said, ‘He^{asws} threw a quilt towards me which was upon a pillow and said: ‘Fold this’. So I folded it. Then he^{asws} said: ‘Are you Bazzaz’, and he^{asws} was looking into the parchment. The shivering increased. When we went out, I said, ‘O Abu Muhammad! I have not seen a night like what has passed with me. I found a basket in front of Abu Abdullah^{asws} and he^{asws} brought out a parchment from it and looked into it. Every time he^{asws} looked into it, the shivering seized me’.

قَالَ فَضَرَبَ أَبُو بَصِيرٍ يَدَهُ عَلَى جَبْهَتِهِ ثُمَّ قَالَ وَبِحُكِّكَ أَلَا أَخْبَرْتَنِي فِتْلِكَ وَ اللَّهُ الصَّحِيفَةُ الَّتِي فِيهَا أَسْمَايِ الشَّيْعَةِ وَ لَوْ أَخْبَرْتَنِي لَسَأَلْتُهُ أَنْ يُرِيكَ اسْمَكَ فِيهَا.

He (the narrator) said, ‘Abu Baseer struck his hand upon his forehead, then said, ‘Woe be unto you! Shall I inform you? By Allah^{azwj} that parchment is the one in which are names of

⁶⁴⁹ Basaair Al Darajaat – P 4 Ch 3 H 4

the Shias, and if you had told me I would have asked him^{asws} to show you your name in it”⁶⁵⁰.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنْ سُلَيْمَانَ عَنْ عُمَرَ بْنِ أَبِي بَكْرٍ عَنْ رَجُلٍ عَنْ حَدِيثِ بْنِ أَبِي أُسَيْدٍ الْغِفَارِيِّ قَالَ: لَمَّا وَاذَعَ الْحَسَنُ بْنُ عَلِيٍّ عِ مَعَاوِيَةَ وَ انْصَرَفَ إِلَى الْمَدِينَةِ صَحْبَتُهُ فِي مَنْصَرَفِهِ وَ كَانَ بَيْنَ عَيْنَيْهِ جَمَلٌ بَعِيرٌ لَا يُفَارِقُهُ حَيْثُ تَوَجَّهَ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Suleyman, from Umar Bin Abu Bakr, from a man, from Huzeyfa Bin Aseyd Al Gifary who said,

‘When Al-Husayn^{asws} Bin Ali^{asws} bade farewell to Muawiya and left to go to Al-Medina, I accompanied him^{asws} in his^{asws} journey, and there was a loaded camel in front of his^{asws} eyes, not separating from it wherever he^{asws} headed.

فَقُلْتُ لَهُ ذَاتَ يَوْمٍ جَعَلْتُ فِدَاكَ يَا أَبَا مُحَمَّدٍ هَذَا الْجِمْلُ لَا يُفَارِقُكَ حَيْثُ مَا تَوَجَّهْتَ فَقَالَ يَا حَدِيثُ أَ تَدْرِي مَا هُوَ قُلْتُ لَا قَالَ هَذَا الدِّيْوَانُ قُلْتُ دِيْوَانٌ مَاذَا قَالَ دِيْوَانٌ شِيعَتِنَا فِيهِ أَسْمَاؤُهُمْ قُلْتُ جَعَلْتُ فِدَاكَ فَأَرِيْنِي اسْمِي قَالَ اغْدُ بِالْعَدَاةِ

One day I said to him^{asws}, ‘May I be sacrificed for you^{asws} O Abu Muhammad^{asws}! This luggage, you^{asws} do not separate from it wherever you^{asws} are headed’. He^{asws} said: ‘O Huzeyfa! Do you know what it is?’ I said, ‘No’. He^{asws} said: ‘This is the register’. I said, ‘A register of what?’ He^{asws} said: ‘Register of our^{asws} Shias wherein are their name’. I said, ‘May I be sacrificed for you^{asws}! Show me my name’. He^{asws} said: ‘Come in the morning’.

قَالَ فَعَدَوْتُ إِلَيْهِ وَ مَعِيَ ابْنُ أَخِي لِي وَ كَانَ يَقْرَأُ وَ لَمْ أَكُنْ أَقْرَأُ قَالَ مَا عَدَا بِكَ قُلْتُ الْحَاجَةُ الَّتِي وَعَدْتَنِي قَالَ مَنْ ذَا الْفَتَى مَعَكَ قُلْتُ ابْنُ أَخِي لِي وَ هُوَ يَقْرَأُ وَ لَسْتُ أَقْرَأُ

He^{asws} said: ‘I went to him in the morning and with me was a nephew of mine, and he was literate and I could not read. He^{asws} said: ‘What have you come for in the morning?’ I said, ‘The need which you^{asws} promised me’. He^{asws} said: ‘Who is that youth with you?’ I said, ‘A nephew of mine, and he is literate, and I am not literate’.

قَالَ فَقَالَ لِي اجْلِسْ فَحَلَسْتُ فَقَالَ عَلِيٌّ بِالْذِّيْوَانِ الْأَوْسَطِ قَالَ فَأُتِيَ بِهِ قَالَ فَتَنَظَرَ الْفَتَى فَإِذَا الْأَسْمَاءُ تَلُوْحٌ قَالَ فَبَيَّنَمَا هُوَ يَقْرَأُ إِذْ قَالَ هُوَ يَا عَمَاهُ هُوَ ذَا اسْمِي قُلْتُ تَكَلَّمْنَا أُمَّكَ انْظُرْ أَيْنَ اسْمِي قَالَ فَصَفَحَ ثُمَّ قَالَ هُوَ ذَا اسْمِكَ فَاسْتَبَشَرْنَا وَ اسْتَشْهَدَ الْفَتَى مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

He (the narrator) said, ‘He^{asws} said to me: ‘Be seated!’ So, I sat down. He^{asws} said: ‘To me^{asws} with the middle register’. I came with it’. The youth looked and there were names listed. While he was reading when he said, ‘O uncle! Here is my name!’ I said, ‘May your mother be bereft of you! Look where my name is’. He turned a page, then said, ‘There is your name’. So, we were cheered, and the youth was martyred with Al-Husayn^{asws} Bin Ali^{asws}’⁶⁵¹.

7- حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ يَسَارٍ عَنْ دَاوُدَ الرَّحْمِيِّ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الْمَاضِي عِ اسْمِي عِنْدَكُمْ فِي السَّنَطِ الَّتِي فِيهَا أَسْمَاءُ شِيعَتِكُمْ فَقَالَ إِي وَ اللَّهُ فِي النَّامُوسِ.

⁶⁵⁰ Basaair Al Darajaat – P 4 Ch 3 H 5

⁶⁵¹ Basaair Al Darajaat – P 4 Ch 3 H 6

It is narrated to us by Ali Bin Al Hassan, from Al Husayn Bin Al Hassan Al Snajaie, from Al Husayn Bin Yasser, from Dawood Al Raqy who said,

‘I said to Abu Al-Hassan Al-Maazy (7th Imam^{asws}), ‘Is my name with you in the basket wherein are names of your^{asws} Shias?’ He^{asws} said: ‘Yes, by Allah^{azwj}, in Al-Namous (code book)’⁶⁵².

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ الْمَرْزُبَانِيِّ بْنِ عِمْرَانَ قَالَ: سَأَلْتُ الرَّضَا عَ عَنْ نَفْسِي فَقُلْتُ أَسْأَلُكَ عَنْ أَهَمِّ الْأَشْيَاءِ أَمْ مِنْ شِيعَتِكُمْ أَنَا فَقَالَ نَعَمْ فَقُلْتُ جُعِلْتُ فِدَاكَ فَتَعَرَّفْتُ اسْمِي فِي الْأَسْمَاءِ قَالَ نَعَمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Al Marzaban Bin Imran who said,

‘I asked Al-Reza^{asws} about myself, I said, ‘I ask you^{asws} about the most important of the things. Am I from your^{asws} Shias?’ He^{asws} said: ‘Yes’. I said, ‘May I be sacrificed for you^{asws}! Did you^{asws} recognise my name among the names?’ He^{asws} said: ‘Yes’⁶⁵³.

9- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنِ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنِ أَبِي الْحَسَنِ الرَّضَا عَ أَنَّهُ كَتَبَ إِلَيْهِ فِي رِسَالَةٍ أَنَّ شِيعَتَنَا مَكْتُوبُونَ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ أَخَذَ اللَّهُ عَلَيْنَا وَعَلَيْهِمُ الْمِيثَاقَ يَرُدُّونَ مَوْرِدَنَا وَيَدْخُلُونَ مَدْخَلَنَا لَيْسَ عَلَيْنَا مِلَّةَ الْإِسْلَامِ غَيْرُنَا وَعَيْرُهُمْ.

It is narrated to us by Ibrahim Bin Hashim, from Abdul Aziz Bin Al Muhtady, from Abdullah Bin Jundab,

‘From Abu Al-Hassan Al-Reza^{asws} having written to him in a message: ‘Our^{asws} Shias are written with their names and names of their fathers. Allah^{azwj} has Taken the Covenant upon us^{asws} and upon them. They turn our^{asws} turnings and enter our^{asws} entering. There isn’t any nation of Al-Islam apart from us^{asws} and them’⁶⁵⁴.

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ عَمِّهِ عَلِيِّ بْنِ السَّرِيِّ الْكَرَجِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ عَلَيْهِ شَيْخٌ وَمَعَهُ ابْنُهُ فَقَالَ لَهُ الشَّيْخُ جُعِلْتُ فِدَاكَ أَمْ مِنْ شِيعَتِكُمْ أَنَا

It is narrated to us by Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Al Hassan, from his uncle Ali Bin Al Sary Al Karkhy who said,

‘I was in the presence of Abu Abdullah^{asws} and an old man entered to see him^{asws} and his son was with him. The sheikh said to him^{asws}, ‘May I be sacrificed for you^{asws}! Am I from your^{asws} Shias?’

فَأَخْرَجَ أَبُو عَبْدِ اللَّهِ عَ صَحِيفَةً مِثْلَ فَخْدِ الْبَعِيرِ فَنَاقَلَهُ طَرْفَهَا ثُمَّ قَالَ لَهُ أَدْرِجْ فَأَدْرَجَهُ حَتَّى أَوْقَفَهُ عَلَى حَرْفٍ مِنْ حُرُوفِ الْمُعْجَمِ فَإِذَا اسْمُ ابْنِهِ قَبْلَ اسْمِهِ فَصَاحَ الْإِنْسُ فَرِحًا اسْمِي وَاللَّهِ

Abu Abdullah^{asws} brought out a parchment like the thigh of a camel and gave him its end, then said to him: ‘Go through the list’, and he went through the list until he stopped upon a letter from the letters of the dictionary, and there was the name of his son before his name. The son shouted out of happiness, ‘My name, by Allah^{azwj}!’

⁶⁵² Basaair Al Darajaat – P 4 Ch 3 H 7

⁶⁵³ Basaair Al Darajaat – P 4 Ch 3 H 8

⁶⁵⁴ Basaair Al Darajaat – P 4 Ch 3 H 9

فَرِحَ الشَّيْخُ ثُمَّ قَالَ لَهُ أَدْرِجْ فَأَدْرَجَ ثُمَّ أَوْقَفَهُ أَيْضاً عَلَى اسْمِهِ كَذَلِكَ.

He^{asws} felt pity on the old man. Then he^{asws} said to him: 'Go through the list'. He went through the list, then stopped him upon his name like that".⁶⁵⁵

⁶⁵⁵ Basaair Al Darajaat – P 4 Ch 3 H 10

4 باب ما عند الأئمة ع من سلاح رسول الله ص و آيات الأنبياء مثل عصي و خاتم سليمان و الطست و التابوت و الألواح و قميص آدم

CHAPTER 4 – WHAT IS WITH THE IMAMS^{asws}, FROM THE WEAPONS OF RASOOL-ALLAH^{saww}, AND SIGNS OF THE PROPHETS^{as} LIKE THE STAFF, AND THE RING OF SULEIMAN^{as}, AND THE TRAY, AND THE ARK, AND THE TABLETS, AND SHIRT OF ADAM^{as}

1- حَدَّثَنِي ابْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الْعَجَلِيَّةَ يَزْعُمُونَ أَنَّ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ يَدْعِي أَنَّ سَيْفَ رَسُولِ اللَّهِ ص عِنْدَهُ

It is narrated to me by Ibn Marouf, from Hammad Bin Isa, from Ibn Muskan, from Suleyman Bin Haroun who said,

‘I said to Abu Abdullah^{asws}, ‘The Ijiliyah are claiming that Abdullah Bin Al-Hassan claimed that the sword of Rasool-Allah^{saww} is with him’.

فَقَالَ وَ اللَّهُ لَقَدْ كَذَبَ فَوَ اللَّهُ مَا هُوَ عِنْدَهُ وَ مَا رَأَهُ بِوَاحِدَةٍ مِنْ عَيْنَيْهِ قَطُّ وَ لَا رَأَهُ أَبُوهُ إِلَّا أَنْ يَكُونَ رَأَهُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ وَ إِنَّ صَاحِبَهُ لَمَحْفُوظٌ مَحْفُوظٌ لَهُ وَ لَا يَدْهَبُ يَمِينًا وَ لَا شِمَالًا فَإِنَّ الْأَمْرَ وَاضِحٌ

He^{asws} said: ‘By Allah^{azwj}, he has lied! By Allah^{azwj}, it is not with him, and he has not seen it with even one of his eyes, at all, nor did his father see it, except if he happened to be in the presence of Ali^{asws} Bin Al-Husayn^{asws}, and that its owner is a protector for him, and it will neither go right nor left, for the matter is clear.

وَ اللَّهُ لَوْ أَنَّ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَحْوِلُوا هَذَا الْأَمْرَ مِنْ مَوْضِعِهِ الَّذِي وَضَعَهُ اللَّهُ مَا اسْتَطَاعُوا وَ لَوْ أَنَّ خَلْقَ اللَّهِ كُلَّهُمْ جَمِيعًا كَفَرُوا حَتَّى لَا يَبْقَى أَحَدٌ حَاءَ اللَّهُ لِهَذَا الْأَمْرِ بِأَهْلِ يَكُونُونَ هُمْ أَهْلُهُ.

By Allah^{azwj}! If the people of the earth were to gather upon turning this matter around from its place which Allah^{azwj} has Placed it in, they would not be able to, and if Allah^{azwj} were to Create all of them, (and) they all disbelieve until no one remain, Allah^{azwj} would come with a people for this matter, they will becoming its rightful ones”⁶⁵⁶.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ سَعِيدِ السَّمَّانِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلَانِ مِنَ الرَّيْذِيَّةِ فَقَالَا أَيْنَ نَبِيِّكُمْ إِمَامٌ مُفْتَرَضٌ طَاعَتُهُ فَقَالَ لَا

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Waheyb, from Saeed Al Samman who said,

‘I was in the presence of Abu Abdullah^{asws} when two men from the Zaydiites entered and they said, ‘Is there an Imam^{asws} among you the obedience to whom is Obligatory?’ He^{asws} said: ‘No’.

⁶⁵⁶ Basaair Al Darajaat – P 4 Ch 4 H 1

قَالَ فَقَالَا لَهُ فَأَخْبَرْنَا عَنْكَ الثَّقَاتُ أَتَكَ تَعْرِفُهُ وَ تَسْمِيهِمْ [نُسَمِّيهِمْ] لَكَ وَ هُمْ فُلَانٌ وَ فُلَانٌ وَ هُمْ أَصْحَابٌ وَرِعٍ وَ تَشْمِيرٍ وَ هُمْ يَمُنُّ لَا يَكْذِبُونَ

He (the narrator) said, 'They said to him^{asws}, 'The reliable ones have informed us about you^{asws}, that you^{asws} do know him^{asws} and named them for you^{asws}, and they are so and so, and so and so, and they are people of devoutness, and carefulness, and they are from the ones who cannot be belied'.

فَقَضِبَ أَبُو عَبْدِ اللَّهِ ع وَ قَالَ مَا أَمَرْتُهُمْ بِحَذَا فَلَمَّا رَأَى الْعَضْبَ فِي وَجْهِهِ خَرَجَا فَقَالَ لِي أ تَعْرِفُ هَذَيْنِ قُلْتُ نَعَمْ هُمَا مِنْ أَهْلِ سُوقِنَا مِنَ الزَّيْدِيَّةِ وَ هُمَا يَزْعُمَانِ أَنَّ سَيْفَ رَسُولِ اللَّهِ ص عِنْدَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ

Abu Abdullah^{asws} was angered and said: 'I^{asws} had not instructed them with this!' When they saw the anger in his^{asws} face, they went out. He^{asws} said to me: 'Do you recognise these two?' I said, 'Yes, they are both from the people of our market from the Zaydiites, and they are claiming that the sword of Rasool-Allah^{azwj} is with Abdullah Bin Al-Hassan'.

فَقَالَ كَذَبًا لَعَنَهُمَا اللَّهُ وَ لَا وَ اللَّهُ مَا رَأَهُ عَبْدُ اللَّهِ بِعَيْنَيْهِ وَ لَا بِوَاحِدٍ مِنْ عَيْنَيْهِ وَ لَا رَأَهُ أَبُوهُ إِلَّا أَنْ يَكُونَ رَأَاهُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ إِنْ كَانَا صَادِقَيْنِ فَمَا عَلَامَةٌ فِي مَقْبِضِهِ وَ مَا لَا تَرَى فِي مَوْضِعِ مَضْرِبِهِ

He^{asws} said: 'They are lying, may Allah^{azwj} Curse them! No, by Allah^{azwj}! Abdullah^{asws} has not seen it with his eyes, and not even with one of his eyes, not has his father seen it except if happened to have seen it with Ali^{asws} Bin Al-Husayn Bin Ali^{asws}, and if they were truthful, so what is a sign in its handle, and what can you not see in the place of its blade?

وَ إِنْ عِنْدِي لَسَيْفَ رَسُولِ اللَّهِ ص وَ دِرْعَهُ وَ لَأَمْتَهُ وَ مِغْفَرَهُ فَإِنْ كَانَا صَادِقَيْنِ فَمَا عَلَامَةٌ فِي دِرْعِهِ

And with me^{asws} is the sword of Rasool-Allah^{sawww}, and his^{sawww} armour, and his^{sawww} coat of mail, and his^{sawww} helmet. So, if they were truthful, so what is a sign in his^{sawww} armour?

وَ إِنْ عِنْدِي لَرَايَةَ رَسُولِ اللَّهِ ص الْمِغْلَبَةِ وَ إِنْ عِنْدِي أَلْوَاخُ مُوسَى وَ عَصَاهُ وَ إِنْ عِنْدِي لِحَاتِمُ سُلَيْمَانَ بْنِ دَاوُدَ وَ إِنْ عِنْدِي الطَّسْتُ الَّذِي كَانَ يُقَرَّبُ بِحَا مُوسَى الْقُرْبَانَ وَ إِنْ عِنْدِي الْإِسْمُ الَّذِي كَانَ إِذَا أَرَادَ رَسُولُ اللَّهِ أَنْ يَضَعَهُ بَيْنَ الْمُسْلِمِينَ وَ الْمُشْرِكِينَ لَمْ يَصِلْ مِنَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ نُشَابَةً

And with me^{asws} is the prevailing flag of Rasool-Allah^{sawww}, and with me^{asws} are the Tablets of Musa^{as} and his^{as} staff, and with me^{asws} is the ring of Suleyman^{as} Bin Dawood^{as}, and with me^{as} is the tray which Musa^{as} used to offer offerings in, and with me^{asws} is the Name which, whenever Rasool-Allah^{sawww} wanted, he^{sawww} would place it between the Muslims and the Polytheists, the Polytheists arrows could not arrive to the Muslims.

وَ إِنْ عِنْدِي التَّابُوتُ الَّتِي جَاءَتْ بِهَا الْمَلَائِكَةُ تَحْمِلُهُ وَ مَثَلُ السَّلَاحِ فِيمَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَهْلُ بَيْتِ [فِي أَيِّ بَيْتٍ] وَقَفَ التَّابُوتُ عَلَى بَابِ دَارِهِمْ أَوْثُوا النَّبُوَّةَ كَذَلِكَ وَ مَنْ صَارَ إِلَيْهِ السَّلَاحُ مَتَا أُوتِيَ الْإِمَامَةَ

And with me^{asws} is the ark which the Angels came with it, carrying it, and an example of the weapons among us^{asws} is an example of the ark among the children of Israel. Whichever household the ark paused at a door of their doors, were given the Prophet-hood. Similar to that, and the one from us^{asws} the weapons come to, is given the Imamate.

وَلَقَدْ لَبَسَ أَبِي دِرْعَ رَسُولِ اللَّهِ فَخَطَّتْ عَلَى الْأَرْضِ خَطِيطاً وَ لَبَسْتُهَا أَنَا فَكَانَتْ وَ قَائِمُنَا يَمُنُّ إِذَا لَبَسَهَا مَلَأَهَا إِنْ شَاءَ اللَّهُ.

And my^{asws} father had worn the armour of Rasool-Allah^{saww}, and it dragged upon the ground making marks, and I^{asws} wore it, and it was (the same), and our^{asws} Qaim^{asws} is from the one when he^{asws} wears it, it would fit him^{asws}, if Allah^{azwj} so Desires”.⁶⁵⁷

3- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ ظَرِيفِ بْنِ نَاصِحٍ قَالَ: لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي ظَهَرَ فِيهَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ دَعَا أَبُو عَبْدِ اللَّهِ ع بِسَقَطٍ لَهُ فَلَمَّا وَضِعَ بَيْنَ يَدَيْهِ فَتَحَهُ فَمَدَّ يَدَهُ إِلَى شَيْءٍ فَتَنَاوَلَهُ فَتَعَيَّبَ مِنْهُ شَيْءٌ فَعَضِبَ ثُمَّ دَعَا سَعِيدَةَ فَأَسْمَعَهَا

It is narrated to us by Ahmad Bin Al Husayn, from his father, from Zareef Bin Nasih who said,

‘When it was the night during which Muhammad Bin Abdullah Bin Al-Hassan appeared, Abu Abdullah^{asws} called for a basket of his^{asws}. When he^{asws} had placed it in front of him^{asws}, he^{asws} opened it and extended his^{asws} hand to something and to something. Something was faulty in it, so he^{asws} got angered then called Saeeda and told her off.

فَقَالَ لَهُ حَمْرَةُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ أَصْلَحَكَ اللَّهُ لَقَدْ غَضِبْتَ غَضَباً مَا أَرَاكَ غَضِبْتَ مِثْلَهُ

Hamza Bin Abdullah Bin Muhammad said to him^{asws}, ‘May Allah^{azwj} Keep you well. You^{asws} had got angered with an anger I have not seen you^{asws} getting angry like it’.

فَقَالَ لَهُ مَا تَدْرِي مَا هَذِهِ هَذِهِ الْعُقَابُ رَأَيْتَ رَسُولَ اللَّهِ ص قَالَ ثُمَّ أَخْرَجَ صِرَّةً فَأَخَذَهَا بِيَدِهِ فَقَالَ فِي هَذِهِ الصِّرَّةِ مِائَتَا دِينَارٍ عَزَلْنَا عَلَيْكَ بِنُ الْحُسَيْنِ ع عَنْ ثَمَنِ عَمُودَانَ أُعِدَّتْ لِهَذَا الْحَدِيثِ الَّذِي حَدَّثَ اللَّيْلَةَ بِالْمَدِينَةِ

He^{asws} said: ‘Do you know what this is? These are retributions of the flag of Rasool-Allah^{azwj}. Then he^{asws} brought out a bundle and grabbed it with his^{asws} hand and said: ‘In this bundle there are two hundred Dinars Ali^{asws} Bin Al-Husayn^{asws} had kept is aside from the price of two pieces of land for this occurrence which happened tonight at Al-Medina’.

قَالَ فَأَخَذَهَا فَمَضَى فَكَانَتْ نَفَقَتَهُ بِطَيْبَةٍ.

He (the narrator) said, ‘He^{asws} took it and went. It was his^{asws} expense money (for a land at Tayba”.⁶⁵⁸

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ عَبْدِ اللَّهِ بْنُ عَامِرٍ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: بَيْنَا مَعَ أَبِي عَبْدِ اللَّهِ ع فِي تَقِيمَةٍ إِذَا اسْتَأْذَنَ عَلَيْهِ أَنَاسٌ مِنْ أَهْلِ الْكُوفَةِ فَأَذِنَ لَهُمْ فَدَخَلُوا عَلَيْهِ فَقَالُوا يَا أبا عَبْدِ اللَّهِ إِنَّ أَنَا سَأَ يَأْتُونَنَا يَزْعُمُونَ أَنَّ فِيكُمْ أَهْلَ الْبَيْتِ إِمَامَ مُفْتَرَضِ الطَّاعَةِ فَقَالَ مَا أَعْرِفُ ذَلِكَ فِي أَهْلِ بَيْتِي

It is narrated to us by Ahmad Bin Muhammad, and Abdullah Bin Aamir, from Ibn Sinan, from Ibn Muskan, from Suleyman Bin Khalid who said,

‘While I was with Abu Abdullah^{asws} in a tent, when some people from the inhabitants of Al-Kufa sought permission to see him^{asws}. He^{asws} permitted for them and they entered to see

⁶⁵⁷ Basaair Al Darajaat – P 4 Ch 4 H 2

⁶⁵⁸ Basaair Al Darajaat – P 4 Ch 4 H 3

him^{asws}. They said, 'O Abu Abdullah^{asws}! Some people come to us and they claim that among you People^{asws} of the Household, there is an Imam^{asws} of obligatory obedience'. He^{asws} said: 'I^{asws} do not recognise that among the people my^{asws} household'.

فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ يَزْعُمُونَ أَنَّكَ أَنْتَ هُوَ قَالَ مَا قُلْتُمْ لَهُمْ ذَلِكَ قَالُوا يَا أَبَا عَبْدِ اللَّهِ إِنَّهُمْ أَصْحَابُ تَشْمِيرٍ وَأَصْحَابُ خُلُوفٍ وَأَصْحَابُ وَرَعٍ وَهُمْ يَزْعُمُونَ أَنَّكَ أَنْتَ هُوَ قَالَ هُمْ أَعْلَمُ وَمَا قَالُوا

They said, 'O Abu Abdullah^{asws}! They are claiming that you^{asws} are him^{asws}'. He^{asws} said: 'I^{asws} did not say that to them'. They said, 'O Abu Abdullah^{asws}! They are people of seriousness, and people of isolation, and people of devoutness, and they are alleging that you^{asws} are him^{asws}'. He^{asws} said: 'They are more knowing of what they are saying'.

قَالَ فَلَمَّا رَأَوْهُ أَنَّهُمْ قَدْ أَعْضَبُوهُ قَامُوا فَخَرَجُوا فَقَالَ يَا سُلَيْمَانُ مَنْ هَؤُلَاءِ قَالَ أَنَا مِنْ الْعَجَلِيَّةِ قَالَ عَلَيْهِمُ لَعْنَةُ اللَّهِ قُلْتُ يَزْعُمُونَ أَنَّ سَيْفَ رَسُولِ اللَّهِ ص وَقَعَ عِنْدَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ

He (the narrator) said, 'When they saw him^{asws} that they had angered him^{asws}, they stood up and went out. He^{asws} said: 'O Suleyman! Who are they?' He said, 'They are people from the Al-Ijiliyah'. He^{asws} said: 'Upon them be Curse of Allah^{azwj}'. I said, 'They are claiming that the sword of Rasool-Allah^{saww} fell to be with Abdullah Bin Al-Hassan'.

قَالَ لَا وَاللَّهِ مَا رَأَى عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ وَلَا أَبُوهُ الَّذِي وَلَدَهُ بِوِاجِدَةٍ مِنْ عَيْنَيْهِ إِلَّا أَنْ يَكُونَ رَأَى عِنْدَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَإِنْ كَانُوا صَادِقِينَ فَاسْأَلُوهُمْ عَمَّا فِي مَيْسَرَتِهِ وَعَمَّا فِي مَيْمَنَتِهِ فَإِنَّ فِي مَيْسَرَةِ سَيْفِ رَسُولِ اللَّهِ ص وَ فِي مَيْمَنَتِهِ عَلَامَةً

He^{asws} said: 'No, by Allah^{azwj}! Abdullah Bin Al-Hassan has not seen it, nor has his father who begot him, with even one of his eye, except if he had seen it with Al-Husayn^{asws} Bin Ali^{asws}. If they were truthful, and ask them about what is in its left and about what is in its right, for there are markings in the left of the sword of Rasool-Allah^{azwj} and in its right'.

ثُمَّ قَالَ وَاللَّهِ عِنْدَنَا لَسَيْفُ رَسُولِ اللَّهِ ص وَ دِرْعُهُ وَ سِلَاحُهُ وَ لَأَمْتُهُ وَاللَّهِ إِنَّ عِنْدَنَا الَّذِي كَانَ رَسُولُ اللَّهِ ص يَضَعُهُ بَيْنَ الْمُشْرِكِينَ وَ الْمُسْلِمِينَ فَلَا يَخْلُصُ إِلَيْهِمْ نُشَابَةٌ

Then he^{asws} said: 'By Allah^{azwj}! With us^{asws} is the sword of Rasool-Allah^{saww}, and his^{asws} armour, and his^{asws} weapons, and his^{asws} shield. By Allah^{azwj}, with us^{asws} is that was for Rasool-Allah^{saww}, he^{saww} used to place it between the Polytheists and the Muslims, so no cross bow arrived to them.

وَاللَّهِ إِنَّ عِنْدَنَا لَمِثْلَ التَّابُوتِ الَّذِي جَاءَتْ بِهِ الْمَلَائِكَةُ تَحْمِلُهُ وَاللَّهِ إِنَّ عِنْدَنَا لَمِثْلَ الطَّشْتِ الَّذِي كَانَ مُوسَى يُقَرَّبُ فِيهَا الثُّرَيَّانَ وَاللَّهِ إِنَّ عِنْدَنَا لَأُلُوحَ مُوسَى وَ عَصَاهُ وَ إِنَّ قَائِمَنَا مِنْ لَيْسَ دِرْعَ رَسُولِ اللَّهِ ص فَمَالَهَا وَ لَقَدْ لَبَسَهَا أَبُو جَعْفَرٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَخَطَّتْ عَلَيْهِ

By Allah^{azwj}, with us^{asws} is like the ark which the Angels had come carrying it. By Allah^{azwj}, with us^{asws} is like the tray, which Musa^{as} used to offering the offering in. By Allah^{azwj}, with us^{asws} are the Tablets of Musa^{as}, and his^{as} staff; and if our^{asws} Qaim^{asws} were to wear the armour of Rasool-Allah^{saww}, it would fit him^{asws}, and Abu Ja'far had worn it, and it left marks upon him^{asws}.

فَقُلْتُ لَهُ أَنْتَ أَلْحُمِ أَمْ أَبُو جَعْفَرٍ قَالَ كَانَ أَبُو جَعْفَرٍ أَلْحَمَ مِنِّي وَ لَقَدْ لَبِسْتُهَا أَنَا فَكَانَتْ وَ كَانَتْ وَ قَالَ يَبْدِهِ هَكَذَا وَ قَلْبَهَا ثَلَاثًا.

I said to him^{asws}, ‘Are you^{asws} stockier or Abu Ja’far^{asws}?’ He^{asws} said: ‘Abu Ja’far^{asws} was stockier than me^{asws}, and I^{asws} had worn it, so it was what it was’, and he^{asws} gestured with his^{asws} hand like this, and turned it thrice”.⁶⁵⁹

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْبَرْقِيِّ عَنِ فَضَالَةَ عَنِ يَحْيَى عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ السَّلَاحَ فِينَا كَمَثَلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ كَانَ حَيْثُ مَا دَارَ التَّابُوتُ فَتَمَّ الْمُلْكُ وَ حَيْثُ مَا دَارَ السَّلَاحُ فَتَمَّ الْعِلْمُ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat, from Yahya, from his father, from Abdullah Bin Suleyman who said,

‘I heard Abu Ja’far^{asws} saying: ‘The weapons (of Rasool-Allah^{saww}) are among us^{asws} like an example of the ark among the children of Israel. It so happened that wherever the ark circulated (went), so did the kingdom, and wherever the weapons circulated (go to), so does the knowledge”.⁶⁶⁰

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْبَرْقِيِّ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنِ سُلَيْمَانَ بْنِ هَارُونَ الْعَجَلِيِّ أَنَّهُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَا ابْنَ رَسُولِ اللَّهِ ص الْعَجَلِيَّةُ يُقُولُونَ رَهطَانِ سَيْفِ رَسُولِ اللَّهِ ص عِنْدَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ

It is narrated by Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat Bin Ayoub, from Suleyman Bin Haroun Al Ijaly having said,

‘I said to Abu Abdullah^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Two groups of the Ijiliya are saying that the sword of Rasool-Allah^{saww} is with Abdullah Bin Al-Hassan’.

قَالَ وَ اللَّهُ مَا رَأَهُ وَ لَا رَأَاهُ أَبُوهُ الَّذِي وَلَدَهُ إِلَّا أَنْ يَكُونَ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ إِنَّ صَاحِبَ هَذَا الْأَمْرِ لَمَحْفُوظٌ وَ مَحْفُوظٌ لَهُ فَلَا يَدْهَبُ يَمِينًا وَ لَا شِمَالًا فَإِنَّ الْأَمْرَ وَاضِحٌ

He^{asws} said: ‘By Allah^{azwj}, he has not seen it, nor has his father who begot him seen it except he happened to be in the presence of Ali^{asws} Bin Al-Husayn^{asws}. The Master^{asws} of this command is protected, and it is protected for him^{asws}, therefore neither to right nor left, for the matter is clear.

وَ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ اجْتَمَعُوا إِلَى أَنْ يُحَوَّلُوا هَذَا الْأَمْرَ عَنْ مَوْضِعِهِ الَّذِي وَضَعَهُ اللَّهُ مَا اسْتَطَاعُوا.

By Allah^{azwj}! Even if the people of the sky and people of the earth were to gather to transfer this command from its place which Allah^{azwj} has Placed it, would not be able to”.⁶⁶¹

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ السَّلَاحَ فِينَا بِمَثَلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ يَدُورُ الْمُلْكُ حَيْثُ دَارَ السَّلَاحُ كَمَا كَانَ يَدُورُ حَيْثُ دَارَ التَّابُوتِ.

It is narrated to us by Ibrahim Bin Hashim,

⁶⁵⁹ Basaair Al Darajaat – P 4 Ch 4 H 4

⁶⁶⁰ Basaair Al Darajaat – P 4 Ch 4 H 5

⁶⁶¹ Basaair Al Darajaat – P 4 Ch 4 H 6

'From Abu Ja'far^{asws} having said: 'The weapons among us^{asws} are at the status of the ark among the children of Israel. The kingdom circulates wherever the weapons circulate, just as it used to circulate wherever the ark circulated''⁶⁶².

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أُدَيْمِ بْنِ الْحُرِّ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا فُيْضَ رَسُولُ اللَّهِ ص وَرِثَ عَلِيُّ ع عِلْمَهُ وَ سِلَاحَهُ وَ مَا هُنَالِكَ ثُمَّ صَارَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ ثُمَّ صَارَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from fazala, from Umar Bin Aban, from Udeym Bin Al Hurr, from Humran Bin Ayn,

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} passed away, Ali^{asws} inherited his^{saww} knowledge and his^{saww} weapons, and whatever was there. Then it came to Al-Hassan^{asws} and Al-Husayn^{asws}, then it came to Ali^{asws} Bin Al-Husayn^{asws}''⁶⁶³.

9- عَنْهُ عَنِ فَضَالَةَ عَنْ أَبَانَ عَنْ بَجِيِّ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ أَبِي دِرْعَ رَسُولِ اللَّهِ ص وَ هِيَ ذَاتُ الْفُضُولِ فَحَرَمَهَا عَلَى الْأَرْضِ هُنَا.

From him, from Fazalat, from Aban, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} wore the armour of Rasool-Allah^{saww} and it is (named as) 'Zat Al-Fuzoul', and it flowed upon the ground (too big) over there.'''⁶⁶⁴

10- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَمَّا يَتَخَدُّثُ النَّاسُ أَنَّهُ دُفِعَتْ إِلَى أُمَّ سَلَمَةَ صَحِيفَةٌ مَخْتُومَةٌ

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Ibn Muskan, from Hujr, from Humran,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about what the people were narrating that a sealed parchment had been handed over to Umm Salama^{ra}'.

قَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا فُيْضَ وَرِثَ عَلِيُّ ع سِلَاحَهُ وَ مَا هُنَالِكَ ثُمَّ صَارَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ ع فَلَمَّا خَشِيَ أَنْ يُفْتَنَ اسْتَوْدَعَهَا أُمَّ سَلَمَةَ

He^{asws} said: 'When Rasool-Allah^{saww} passed away, Ali^{asws} inherited his^{saww} weapons and whatever was there. Then it came to Al-Hassan^{asws} and Al-Husayn^{asws}. When he^{asws} feared the ransacking, he^{asws} entrusted it to Umm Salama^{ra}'.

قَالَ قُلْتُ ثُمَّ فُيْضًا بَعْدَ ذَلِكَ فَصَارَ إِلَى أَبِيكَ عَلِيُّ بْنِ الْحُسَيْنِ ع ثُمَّ انْتَهَى إِلَيْكَ أَوْ صَارَ إِلَيْكَ قَالَ نَعَمْ.

He (the narrator) said, 'Then possession was taken of it and it came to your^{asws} father Ali^{asws} Bin Al-Husayn^{asws}, then it ended up to you^{asws}, or came to you^{asws}?' He^{asws} said: 'Yes''⁶⁶⁵.

⁶⁶² Basaair Al Darajaat – P 4 Ch 4 H 7

⁶⁶³ Basaair Al Darajaat – P 4 Ch 4 H 8

⁶⁶⁴ Basaair Al Darajaat – P 4 Ch 4 H 9

⁶⁶⁵ Basaair Al Darajaat – P 4 Ch 4 H 10

11- حَدَّثَنَا بِالْإِسْنَادِ الْمُنْتَقَدِمِ عَنْ هُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَكَرْتُ الْكَيْسَانِيَّةَ وَ مَا يَقُولُونَ فِي مُحَمَّدِ بْنِ عَلِيٍّ فَقَالَ أ لَا يَقُولُونَ عِنْدَ مَنْ كَانَ سِلَاحَ رَسُولِ اللَّهِ ص وَ مَا كَانَ فِي سَيْفِهِ مِنْ عَلَامَةٍ كَانَتْ فِي جَانِبَيْهِ إِنْ كَانُوا يَعْلَمُونَ

It is narrated to us by the preceding chain, from Humran,

‘From Abu Ja’far^{asws}, he (the narrator) said: ‘The Kaysanites were mentioned and what they were saying regarding Muhammad Bin Ali. He^{asws} said: ‘Aren’t they saying that with whom would be the weapons of Rasool-Allah^{sawww}? And what were the markings in the two sides of his^{sawww} sword if they are knowing?’

ثُمَّ قَالَ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ كَانَ يَحْتَاجُ إِلَى بَعْضِ الْوَصِيَّةِ أَوْ إِلَى الشَّيْءِ بِمَا فِي الْوَصِيَّةِ فَيَبْعَثُ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ فَيَنْسَخُهُ لَهُ.

Then he^{asws} said: ‘Muhammad Bin Ali was needy to one of the bequests, or to something from what was in the bequest, so he sent a message to Ali^{asws} Bin Al-Husayn^{asws} and he^{asws} copied it for him’⁶⁶⁶.

12- حَدَّثَنَا ابْنُ يَزِيدَ وَ مُحَمَّدٌ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنِ عَلِيٍّ بْنِ سَعِيدٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَمِعْتُهُ يَقُولُ إِنَّ عِنْدِي لِحَاتِمَ رَسُولِ اللَّهِ ص وَ دِرْعَهُ وَ سَيْفَهُ وَ لَوَاءَهُ.

It is narrated to us by Ibn Yazeed and Muhammad, from Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Ali Bin Saeed who said,

‘I was in the presence of Abu Abdullah^{asws} and I heard him^{asws} saying: ‘With me^{asws} is the seal (insignia) of Rasool-Allah^{sawww}, and his^{sawww} armour, and his^{sawww} sword, and his^{sawww} banner’⁶⁶⁷.

13- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ مُوسَى بْنِ سَعْدَانَ عَنِ أَبِي الْحُصَيْنِ الْأَسَدِيِّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ذَاتَ لَيْلَةٍ عَلَى أَصْحَابِهِ بَعْدَ عَتَمَةٍ وَ هُمْ فِي الرَّحْبَةِ وَ هُوَ يَقُولُ هَمَّهْمَةً وَ لَيْلَةٌ مُظْلِمَةٌ خَرَجَ عَلَيْكُمْ الْإِمَامُ وَ عَلَيْهِ قَمِيصُ آدَمَ وَ فِي يَدِهِ خَاتِمَ سُلَيْمَانَ وَ عَصَى مُوسَى ع.

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abu Al Husayn Al Asady, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘One night, Amir Al-Momineen^{asws} came out to his^{asws} companions after darkness, and they were in Al-Rahba, and he^{asws} was saying humming: ‘And the night is dark, the Imam^{asws} is coming out to you and upon him^{asws} is the shirt of Adam^{as}, and in his^{asws} hand is the ring of Suleyman^{as} and staff of Musa^{as}’⁶⁶⁸.

14- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شَعْبٍ عَنِ عَبْدِ الْعَفَّارِ الْجَازِيِّ قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع الْكَيْسَانِيَّةُ وَ مَا يَقُولُونَ فِي مُحَمَّدِ بْنِ عَلِيٍّ فَقَالَ أ لَا تَسْأَلُونَهُمْ عِنْدَ مَنْ كَانَ سِلَاحَ رَسُولِ اللَّهِ ص إِنْ مُحَمَّدَ بْنَ عَلِيٍّ كَانَ يَحْتَاجُ فِي الْوَصِيَّةِ أَوْ الشَّيْءِ فِيهَا فَيَبْعَثُ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع فَيَنْسَخُهَا لَهُ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazar Bin Shuayn, from Abdul Gaffar Al Jazy who said,

⁶⁶⁶ Basaair Al Darajaat – P 4 Ch 4 H 11

⁶⁶⁷ Basaair Al Darajaat – P 4 Ch 4 H 12

⁶⁶⁸ Basaair Al Darajaat – P 4 Ch 4 H 13

‘The Kaysanites were mentioned in the presence of Abu Abdullah^{asws} and what they were saying regarding Muhammad Bin Ali. He^{asws} said: ‘Didn’t you ask them with whom are the weapons of Rasool-Allah^{sawww}? Muhammad Bin Ali was needy regarding the bequest, or something in it, so he sent a message to Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} copied it for him’.⁶⁶⁹

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْبَرْزَنْطِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا عَ دُكِرَ سَيْفُ رَسُولِ اللَّهِ ص فَقَالَ إِنَّهُ مَصْنُودُ الْحَمَائِلِ وَ قَالَ أَتَانِي إِسْحَاقُ فَعَظَمَ بِالْحَقِّ وَ الْحُرْمَةَ السَّيْفِ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ ص فَعُلْتُ لَهُ وَ كَيْفَ يَكُونُ هُوَ وَ قَدْ قَالَ أَبُو جَعْفَرٍ ع مَثَلُ السَّلَاحِ فِيْنَا مَثَلُ النَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيَّمَا دَارِ النَّابُوتِ دَارَ الْمَلِكِ.

It is narrated to us by Ahmad Bin Muhammad Bin Isa, from Al Bazanty,

‘From Abu Al-Hassan Al-Reza^{asws}. The sword of Rasool-Allah^{sawww} was mentioned, so he^{asws} said: ‘It is in a suspender belt’. And he^{asws} said: ‘Is’haq came to be and determined with the truth and sanctity of the sword which he had taken, it is the sword of Rasool-Allah^{sawww}. So I^{asws} said to him: ‘And how can it happen to be him, and Abu Ja’far^{asws} has said: ‘And example of the weapons among us are like the ark among the children of Israel. Wherever the ark circulated, the kingdom circulated’.⁶⁷⁰

16- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ صَالِيْتُ وَ خَرَجْتُ حَتَّى إِذَا كُنْتُ قَرِيباً مِنَ الْبَابِ اسْتَقْبَلَنِي مَوْلى لِبَنِي الْحَسَنِ قَالَ كَيْفَ أَمْسَيْتَ يَا بَا عَبْدِ اللَّهِ قَالَ قُلْتُ مَنْ يَتَّقِي اللَّهَ فَهُوَ يَجْتَرِّ

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid, from Muhammad Bin Salim,

‘From Abu Abdullah^{asws} having said: ‘I^{asws} prayed Salat and went out until when I^{asws} was near the door a slave of the clan of Al-Hassan welcomed me^{asws}. He said, ‘How is your^{asws} evening, O Abu Abdullah^{asws}?’ I^{asws} said: ‘One who fears Allah^{azwj}, so he is with good’.

قَالَ لِي خَرَجْتُ مِنْ عِنْدِ بَنِي الْحَسَنِ أَنْفَاءً فَسَمِعْتُهُمْ يَقُولُونَ إِنَّ شِيعَتَكَ بِالْكُوفَةِ يَزْعُمُونَ أَنَّكَ نَبِيٌّ وَ إِنَّ عِنْدَكَ سِلَاحَ رَسُولِ اللَّهِ ص

He said, ‘I just came out from the clan of Al-Hassan and I heard them saying that your^{asws} Shias at Al-Kufa are claiming that you^{asws} are a Prophet^{as}, and that with you^{asws} are weapons of Rasool-Allah^{sawww}.

قَالَ قُلْتُ يَا بَا فَلَانَ لَقَدْ اسْتَقْبَلَنِي بِأَمْرِ عَظِيمٍ قَالَ وَ فَعَلْتُ قُلْتُ نَعَمْ قَالَ ذَاكَ أَرَدْتُ قُلْتُ هَلْ أَنْتَ مُبَلِّغٌ عَنِّي كَمَا بَلَّغْتَنِي قَالَ نَعَمْ

He^{asws} says that ‘I^{asws} replied: ‘O Abu so and so! You are facing me^{asws} with a grievous matter’. He said, ‘And I have done so’. I^{asws} said: ‘Yes’. He said, ‘That is what I intended’. I^{asws} said: ‘Will you deliver from me^{asws} just as it has reached me^{asws}?’ He said, ‘Yes’.

قُلْتُ وَ اللَّهُ قَالَ وَ حَقِّ الثَّلَاثَةِ يَا بَا عَبْدِ اللَّهِ لَقَدْ أَحْبَبْتُ أَنْ تُؤَكِّدَ عَلَيَّ قُلْتُ أَوْ فَعَلْتُ قَالَ نَعَمْ قُلْتُ ذَاكَ أَرَدْتُ

⁶⁶⁹ Basaair Al Darajaat – P 4 Ch 4 H 14

⁶⁷⁰ Basaair Al Darajaat – P 4 Ch 4 H 15

I^{asws} said: 'By Allah^{azwj}'. He said, 'By the right of the three, O Abu Abdullah! I would love it if you could emphasise upon me'. I^{asws} said: 'Or you will do so?' He said, 'Yes'. I^{asws} said: 'That is what I^{asws} intended'.

قُلْتُ قُلْ لِبَنِي الْحَسَنِ مَا تَصْنَعُونَ بِأَهْلِ الْكُوفَةِ فَمِنْهُمْ مَنْ يَصُدُّقُ وَ فِيهِمْ مَنْ يَكْذِبُ هَذَا أَنَا عِنْدَكُمْ أَزْعُمُ أَنَّ عِنْدِي سِلَاحَ رَسُولِ اللَّهِ ص وَ زَائِتَهُ وَ دِرْعَهُ وَ أَنَّ أَبِي قَدْ لَبَسَهَا فَخَطَّتْ عَلَيْهِ فَلَتَّاتِ بَنُو الْحَسَنِ فَلَيَقُولُوا مِثْلَ مَا أَقُولُ

I^{asws} said: 'Say to the clan of Al-Hassan, 'What do you have to do with the people of Al-Kufa? From them is one who ratifies and among them is one who belies this. I^{asws} am claiming in your presence that with me^{asws} are weapons of Rasool-Allah^{sawww}, and his^{sawww} flag, and his^{sawww} armour, and that my^{asws} father^{asws} had worn it, and it left marks upon him^{asws} (too tight)'. So, go to the clan of Al-Hassan and let them be saying like what I^{asws} said'.

قَالَ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ إِنَّ هَذَا هُوَ الْحَسَدُ لَا وَاللَّهِ مَا كَانَتْ بَنُو هَاشِمٍ يُحْسِنُونَ حُجُوجًا وَ لَا يُصَلُّونَ حَتَّى عَلَّمَهُمْ أَبِي وَ بَقَّرَ لَهُمُ الْعِلْمَ.

He (the narrator) said, 'Then he^{asws} turned towards me and said: 'This, it is the envy. No, by Allah^{azwj}! The clan of Hashim^{as} were not doing good, performing Hajj, nor praying Salat until my^{asws} father^{asws} taught them, and expounded the knowledge for them"⁶⁷¹.

17- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ أُمِّهِ أُمِّ الْحُسَيْنِ بِنْتِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَتْ بَيْنَمَا أَنَا جَالِسَةٌ عِنْدَ عَمِّي جَعْفَرِ بْنِ مُحَمَّدٍ إِذْ دَعَا سَعِيدَةَ جَارِيَةً كَانَتْ لَهُ وَ كَانَتْ مِنْهُ بِمَنْزِلَةٍ فَجَاءَتْهُ بِسَقَطٍ فَنَظَرَ إِلَى خَاتَمِهِ عَلَيْهِ ثُمَّ فَصَّه ثُمَّ نَظَرَ فِي السَّقَطِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَأَغْلَظَ لَهَا

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Hammad, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Bilad, from Isa Bin Abdullah, from Muhammad Bin Mnar Bin Ali, from his mother Umm Al Husayn Bint Abdullah Bin Muhammad Bin Ali Bin Al Hsuayn,

'She said, 'While I was seated in the presence of my uncle Ja'far^{asws} Bin Muhammad^{asws} when he^{asws} called Saeeda, a maid of his^{asws}, and she had a status from him^{asws}. She came with a basket. He^{asws} looked at his^{asws} ring upon him^{asws}, then its stone, then looked into the basket, then raised his^{asws} head towards her and was harsh to her.

قَالَتْ قُلْتُ فَدَيْتُكَ كَيْفَ وَ لَمْ أَرَكَ أَغْلَظْتَ لِأَخِي قَطُّ فَكَيْفَ بِسَعِيدَةَ قَالَتْ أ تَذَرِينَ أَيَّ شَيْءٍ صَنَعْتَ يَا بِنْتِي هَذِهِ زَائِتُهُ رَسُولِ اللَّهِ ص الْعُقَابُ أَغْفَلَتْهَا حَتَّى ائْتَنَكَلَتْ

She (the narrator) said, 'I said, 'May I be ransomed for you^{asws}! How come, and I have not seen you^{asws} being harsh with anyone at all, so how come with Saeeda?' He^{asws} said: 'Do you know which she has done? O daughter! This is the flag of Rasool-Allah^{sawww}, the punisher. She neglected it until it is worn out'.

قَالَتْ ثُمَّ أَخْرَجَ خِرْقَةً سَوْدَاءَ ثُمَّ وَضَعَهَا عَلَى عَيْنَيْهِ ثُمَّ أَعْطَانِيهَا فَوَضَعْتُهَا عَلَى عَيْنِي وَ وَجَّهِي ثُمَّ اسْتَخْرَجَ صُرَّةً فِيهَا دَنَانِيرُ قَدَرٍ مَائَتِي دِينَارٍ فَقَالَ هَذِهِ دَفَعَهَا إِلَيَّ أَبِي مِنْ ثَمَنِ الْعُمُودَانِ لَوْفَعَةٍ تَكُونُ بِالْمَدِينَةِ يَنْجُو مِنْهَا مَنْ كَانَ مِنْهَا عَلَى ثَلَاثَةِ أَمْثَالٍ وَ لَهَا اشْتَرَى الطَّبِيبَةَ فَوَاللَّهِ مَا أَدْرَكْتُهَا أَبِي وَ وَاللَّهِ مَا أَدْرِي أَدْرَكْتُهَا أَمْ لَا

⁶⁷¹ Basaair Al Darajaat – P 4 Ch 4 H 16

She (the narrator) said, 'Then he^{asws} brought out a black cloth, then placed it upon his^{asws} eyes, then gave it to us. I placed it upon my eyes and my face. Then he^{asws} brought out a bundle in which were Dinars, about two hundred Dinars. He^{asws} said: 'These were handed to me^{asws} by my^{asws} father^{asws} from the price of the two pieces of land for the event to happen at Al-Medina, to rescue from it the ones who would be from it upon a (distance of) three miles, and for it^{asws} would purchase (a land at) Al-Tayba. By Allah^{azwj}! My^{asws} father^{asws} did not come across it, and by Allah^{azwj}, I^{asws} do not know whether I^{asws} will be coming across it or not'.

قَالَ ثُمَّ اسْتَخْرَجَ صِرَّةً أُخْرَى دُونَهَا فَقَالَ هَذِهِ دَفَعَهَا أَيْضاً لَوْفَعَةٍ تَكُونُ بِالْمَدِينَةِ يَنْجُو مِنْهَا مَنْ كَانَ عَلَى مِيلٍ مِنَ الْمَدِينَةِ وَ لَهَا اسْتَبْرَى الْعُرَيْضَ فَوَ اللَّهُ مَا أَدْرَكَهَا أَبِي وَ وَ اللَّهُ مَا أَدْرِي أَدْرَكَهَا أَمْ لَا.

Then he^{asws} brought out another bundle besides it and he^{asws} said: 'This as well was handed over for an event which would be occurring at Al-Medina, rescuing from it the ones who would be upon a mile from Al-Medina, and for it^{asws} shall buy the land. By Allah^{azwj}! My^{asws} father^{asws} did not come across it, and by Allah^{azwj}, I^{asws} do not know whether I^{asws} will be coming across it or not'.⁶⁷²

18- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ الْعَلَوِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: لَمَّا حَضَرَتْ عَلِيٌّ بْنِ الْحُسَيْنِ ع الْوَفَاةُ قَبْلَ ذَلِكَ قَالَ أَخْرَجَ سَقَطاً أَوْ صُنْدُوقاً عِنْدَهُ فَقَالَ يَا مُحَمَّدُ احْمِلْ هَذَا الصُّنْدُوقَ قَالَ فَحَمَلَ بَيْنَ أَرْبَعَةٍ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Bilad, from Ismail Bin Muhammad Al Alawy,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'When the expiry presented to Ali^{asws} Bin Al-Husayn^{asws}, before that he^{asws} said: 'Bring out a basket or a box', which was with him^{asws}. He^{asws} said: 'O Muhammad^{asws}! Carry this box'. So I^{asws} had it carried between four (men).

قَالَ فَلَمَّا تُوُفِّيَ جَاءَ إِخْوَتُهُ يَدْعُونَ فِي الصُّنْدُوقِ فَقَالُوا أَغَطْنَا نَصِيبَنَا مِنَ الصُّنْدُوقِ فَقَالَ وَ اللَّهُ مَا لَكُمْ فِيهِ شَيْءٌ وَ لَوْ كَانَ لَكُمْ فِيهِ شَيْءٌ مَا دَفَعْتُهُ إِلَيَّ وَ كَانَ فِي الصُّنْدُوقِ سِلَاحُ رَسُولِ اللَّهِ ص وَ كُتُبُهُ.

He^{asws} said: 'When he^{asws} passed away, his^{asws} brothers came claiming the box and they said, 'Give us our share from the box'. He^{asws} said: 'By Allah^{azwj}! There is nothing for you all in it, and if there was something for you in it, he^{asws} would not have handed it over to me^{asws}'. And in the box were weapons of Rasool-Allah^{saww} and his^{saww} books".⁶⁷³

19- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع تَنْظُرُ فِي كُتُبِ أَبِيكَ فَقَالَ نَعَمْ فَقُلْتُ سَيْفُ رَسُولِ اللَّهِ ص وَ دِرْعُهُ فَقَالَ قَدْ كَانَ فِي مَوْضِعٍ كَذَا وَ كَذَا فَأَتَى ذَلِكَ الْمَوْضِعَ مُسَافِرٌ وَ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ سَكَتَ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Bilad who said,

⁶⁷² Basaair Al Darajaat – P 4 Ch 4 H 17

⁶⁷³ Basaair Al Darajaat – P 4 Ch 4 H 18

'I said to Abu Ja'far^{asws}, 'Do you look into the Books of your^{asws} father^{asws}?' He^{asws} said: 'Yes'. I said, 'Sword of Rasool-Allah^{sawww} and his^{sawww} armour?' He^{asws} said: 'These were in such and such place. Musafir and Muhammad^{asws} Bin Ali^{asws} went to that place'. Then he^{asws} was silent".⁶⁷⁴

20- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ أَبَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي سَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: السَّلَاحُ فِينَا بِمَنْزِلَةِ التَّابُوتِ إِذَا وَضِعَ التَّابُوتُ عَلَى بَابِ رَجُلٍ مِنْ بَنِي إِسْرَائِيلَ عَلِمَ بَنُو إِسْرَائِيلَ أَنَّهُ قَدْ أُوتِيَ الْمُلْكَ وَكَذَلِكَ السَّلَاحُ حَيْثُمَا دَارَتْ دَارَتْ الْإِمَامَةُ.

It is narrated to us by Abdullah Bin Ja'far, from Muhamad Bin Isa, from Ibn Fazzal, from Aban, from AL Hassan Bin Abu Sarah,

From Abu Ja'far^{asws} having said: 'The weapons among us^{asws} are at the status of the ark. Whenever the ark was placed at the door of a man from the children of Israel, the children of Israel knew that he had been given the kingdom, and similar to that are the weapons. Wherever they circulate, the Imamate circulates (with it)".⁶⁷⁵

21- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنْ ذِي الْقَفَّارِ سَيْفِ رَسُولِ اللَّهِ ص مِنْ أَيْنَ هُوَ قَالَ هَبَطَ بِهِ جِبْرَائِيلُ مِنَ السَّمَاءِ وَكَانَتْ حَلْقَتُهُ مِنْ فِصَّةٍ وَهُوَ عِنْدِي.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ahmad Bin Abdullah,

'From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, 'I asked him^{asws} about Zulfiqar, sword of Rasool-Allah^{sawww}, 'Where is it from?' He^{asws} said: 'Jibraeel^{as} descended with it from the sky, and its chain is of silver, and it is with me^{asws}".⁶⁷⁶

22- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَبِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْإِمَامُ يُعْرَفُ بِثَلَاثِ حِصَالٍ أَنَّهُ أَوْلَى النَّاسِ بِالَّذِي قَبْلَهُ وَعِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ وَعِنْدَهُ الْوَصِيَّةُ وَهُوَ الَّذِي قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا

It is narrated to us by Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} is recognised by three characteristics. He^{asws} would be the foremost of the people with the one^{asws} who was before him^{asws}, and with him^{asws} would be the weapons of Rasool-Allah^{sawww}, and with him^{asws} would be the bequest, and it is which Allah^{azwj} the Exalted Said: **Allah Commands you to render the entrustments to their owners, [4:58].**

وَقَالَ السَّلَاحُ فِينَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ يَدُورُ الْمُلْكُ حَيْثُ دَارَ السَّلَاحُ كَمَا كَانَ يَدُورُ حَيْثُ دَارَ التَّابُوتِ.

And he^{asws} said: 'The weapons among us^{asws} are at the status of the ark (Taboot) among the children of Israel. The kingdom circles wherever the weapons circulate, just as it used to circle wherever the ark circled".⁶⁷⁷

⁶⁷⁴ Basaair Al Darajaat – P 4 Ch 4 H 19

⁶⁷⁵ Basaair Al Darajaat – P 4 Ch 4 H 20

⁶⁷⁶ Basaair Al Darajaat – P 4 Ch 4 H 21

⁶⁷⁷ Basaair Al Darajaat – P 4 Ch 4 H 22

P.s. – No. 23 is missing.

24- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْقُمِّيِّ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: لَمَّا حَضَرَتْ عَلِيَّ بْنَ الْحُسَيْنِ الْمَوْتُ قَبْلَ ذَلِكَ أَخْرَجَ السَّفَطَ وَ الصُّنْدُوقَ عِنْدَهُ فَقَالَ يَا مُحَمَّدُ احْمِلْ هَذَا الصُّنْدُوقَ قَالَ فَحَمَلَ بَيْنَ أَرْبَعَةٍ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al Qasim Al Kufy, and Muhammad Bin Ismail Al Qummi, from Ibrahim Bin Abu Al Bilad, from Isa Bin Abdullah Bin Umar,

‘From Ja’far Bin Muhammad^{asws} having said: ‘When the death presented to Ali^{asws} Bin Al-Husayn^{asws}, before that he^{asws} brought out the tray and the box with him^{asws}. He^{asws} said: ‘O Muhammad^{saww}! Carry away this box’. It was carried between four (people).

فَلَمَّا تُوُفِّيَ جَاءَ إِخْوَتُهُ يَدْعُونَ فِي الصُّنْدُوقِ فَقَالُوا أَعْطِنَا نَصِيبَنَا مِنَ الصُّنْدُوقِ فَقَالَ وَ اللَّهُ مَا لَكُمْ فِيهِ شَيْءٌ وَ لَوْ كَانَ لَكُمْ فِيهِ شَيْءٌ مَا دَفَعَهُ إِلَيَّ وَ كَانَ فِي الصُّنْدُوقِ سِلَاحُ رَسُولِ اللَّهِ وَ كُتُبُهُ.

When he^{asws} passed away, his^{asws} brothers came claiming regarding the box. They said, ‘Give us our share from the box’. He^{asws} said: ‘By Allah^{azwj}! There is nothing in it for you, and had there been something in it for you, he^{asws} would not have handed it to me^{asws}, and in the box were the weapons of Rasool-Allah^{saww} and his^{saww} Books’⁶⁷⁸.

25- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوسُفَ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: السَّلَاحُ مَدْفُوعٌ عَنْهُ لَوْ وَضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ كَانَ خَيْرَهُمْ لَقَدْ حَدَّثَنِي أَبِي أَنَّهُ حَبِطُ بَنِي النَّثَيْفِيَّةِ وَ كَانَ شَقَّ لَهُ فِي الْجِدَارِ فَتَجَدَّ الْبَيْتُ فَلَمَّا كَانَ صَبِيحَهُ عُرْسِهِ رَمَى بِبَصَرِهِ فَرَأَى حَدُّهُ حَمْسَةَ عَشَرَ مَسْمَارًا فَفَرِحَ لِذَلِكَ وَ قَالَ تَحْوِيلِي فَإِنِّي أُرِيدُ أَنْ أَدْعُو مَوْلَائِي فِي حَاجَةٍ فَكَشَطَهُ فَمَا مِنْهَا مَسْمَارٌ إِلَّا وَجَدَهُ مَصْرُوفًا طَرَفَهُ عَنِ السَّيْفِ وَ مَا وَصَلَ إِلَيْهِ شَيْءٌ.

It is narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Yunus,

‘From Abu Ibrahim (7th Imam^{asws}) having said: ‘The weapons are defended from. If these were to be placed with the evilest creature of Allah^{azwj}, he would become their best one. My^{asws} father^{asws} has narrated to me^{asws} that when a building was constructed by Al-Saqeef, and a wall had been split for it. When it was the morning of his^{asws} wedding, he^{asws} looked and saw around fifteen nails. He^{asws} was alarmed at that and said: ‘Transfer, for I^{asws} wanted to invite my^{asws} friends regarding a need’. He^{asws} scraped it and there was no nail from it except it was found its head to have been turned away from the sword, and nothing arrived to him^{asws}’. (I.e., the sword of Rasool-Allah^{saww} had been defended from harm)⁶⁷⁹

26- حَدَّثَنَا عَمَّارُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ ظَرِيفٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ: لَمَّا كَانَ مِنْ أَمْرِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ مَا كَانَ وَ دُعَاؤُهُ لِنَفْسِهِ أَمَرَ أَبُو عَبْدِ اللَّهِ ع بِسَفَطٍ فَأَخْرَجَ إِلَيْهِ مِنْهُ صِرَّةً مِائَةَ دِينَارٍ لِيُنْفِقَهَا بِعُمُودَانَ فَمَدَّ يَدَهُ إِلَى حِرْقَةٍ ثُمَّ قَالَ هَذِهِ عُقَابُ رَأْيَةِ رَسُولِ اللَّهِ ص.

It is narrated to us by Ammar Bin Musa, from Al Hassan Bin Zareyf, from his father, from Al Hassan Bin Zayd who said,

‘When it happened from the matter of Muhammad Bin Abdullah Bin Al-Hassan what happened and his calling (people) to himself, Abu Abdullah^{asws} called for a basket, and he a

⁶⁷⁸ Basaair Al Darajaat – P 4 Ch 4 H 24

⁶⁷⁹ Basaair Al Darajaat – P 4 Ch 4 H 25

bundle of two hundred Dinars was brought out from it for him^{asws} in order to spend it for two pieces of land. He^{asws} extended his^{asws} hand towards to a cloth, then said: 'This is the punishing flag of Rasool-Allah^{sawww}'.⁶⁸⁰

27- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِيَانَ عَنِ الْحُسَيْنِ بْنِ سَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: السَّلَاحُ فِيْنَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ إِذَا وُضِعَ التَّابُوتُ عَلَى بَابِ رَجُلٍ مِنْ بَنِي إِسْرَائِيلَ عَلِمَ بَنُو إِسْرَائِيلَ أَنَّهُ قَدْ أُوتِيَ الْمُلْكَ فَكَذَلِكَ السَّلَاحُ حَيْثُمَا دَارَ دَارَتِ الْإِمَامَةُ.

It is narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Isa, from Hammad Bin Isa, from Aban, from Al Hassan Bin Sarah,

'From Abu Ja'far^{asws} having said: 'The weapons among us^{asws} are at the status of the ark among the children of Israel. When the ark was placed at the door of a man from the children of Israel, the children of Israel knew that he would be given the kingdom. Similar to that are the weapons. Wherever they circulate, the Imamate circulates''⁶⁸¹

28- حَدَّثَنَا بِالْإِسْنَادِ عَنْ حَمَّادٍ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ع قُلْتُ إِنَّ النَّاسَ يَتَكَلَّمُونَ فِي أَبِي جَعْفَرٍ ع يَقُولُونَ مَا بَالُهُا تَحَطَّتْ مِنْ وُلْدِ أَبِيهِ مَنْ لَهُ مِثْلُ قَرَابَتِهِ وَ مَنْ هُوَ أَكْبَرُ مِنْهُ وَ قَصُرَتْ عَمَّنْ هُوَ أَصْعَرُ مِنْهُ

It is narrated to us by the chain from Hammad, from Abdul A'ala,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'The people are speaking regarding Abu Ja'far^{asws}. What is the matter it (armour) made marks, from a son of his father, one who had similar to his^{asws} nearness, and one who is older than him^{asws}, and it was short from the one who is younger than him^{asws}?'

فَقَالَ يُعْرِفُ صَاحِبُ هَذَا الْأَمْرِ بِثَلَاثِ خِصَالٍ لَا تَكُونُ فِي غَيْرِهِ هُوَ أَوْلَى النَّاسِ بِالَّذِي قَبْلَهُ وَ هُوَ وَصِيُّهُ وَ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ ص وَ وَصِيَّتُهُ وَ ذَلِكَ عِنْدِي لَا أَنْزَعُ فِيهِ.

He^{asws} said: 'The master of this command is recognised by three characteristics not happening to be in others – He^{asws} would be foremost of the people with the one^{asws} who was before him^{asws}, and he^{asws} is his^{asws} successor^{asws}, and with him^{asws} are the weapons of Rasool-Allah^{sawww}, and his^{sawww} bequest, and that is with me^{asws}. I^{asws} cannot be contended regarding it''⁶⁸²

29- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ بَرَّةَ عَنْ عَامِرِ بْنِ جَدَاعَةَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَلَا أُرِيكَ نَعْلَ رَسُولِ اللَّهِ ص قَالَ فُلْتُ بَلَى قَالَ فَدَعَا بِقَمَطٍ فَفَتَحَهُ فَأَخْرَجَ مِنْهُ نَعْلَيْنِ كَأَنَّما رُفِعَتِ الْأَيْدِي عَنْهُمَا تِلْكَ السَّاعَةَ فَقَالَ هَذِهِ نَعْلُ رَسُولِ اللَّهِ ص وَ كَانَ يُعْجِبُنِي بِمَا كَأَنَّما رُفِعَتْ عَنْهُمَا الْأَيْدِي تِلْكَ السَّاعَةَ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ismail Bin Barrah, from Aamir Bin Juza'at who said,

'I was in the presence of Abu Abdullah^{asws} and he^{asws} said: 'Shall I^{asws} show you slippers of Rasool-Allah^{sawww}?' I said, 'Yes'. He^{asws} called for a container and opened it. He^{asws} extracted

⁶⁸⁰ Basaair Al Darajaat – P 4 Ch 4 H 26

⁶⁸¹ Basaair Al Darajaat – P 4 Ch 4 H 27

⁶⁸² Basaair Al Darajaat – P 4 Ch 4 H 28

two slippers from it as if the hands had been raised from it that very moment (looked new). He^{asws} said: ‘These are the slippers of Rasool-Allah^{saww}, and what astounds me^{asws} with these, it is as if the hands have been raised from it this moment’.⁶⁸³

30- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ أَسَدٍ عَنِ الْحُسَيْنِ الثَّمَمِيِّ عَنْ عُثْمَانَ بْنِ مُنْذِرٍ عَنْ عَمْرِو بْنِ شَيْمٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع حِينَ قُتِلَ عُمَرُ نَاشِدُهُمْ فَقَالَ نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَرَثَ سِلَاحَ رَسُولِ اللَّهِ وَ دَوَائِهِ وَ خَاتَمَهُ غَيْرِي قَالُوا لَا.

It is narrated to us by Ahmad Bin Al Husayn, from Al Husayn Bin Asad, from Al Husayn Al Qummi, from Numan Bin Munzir, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} said when Umar had been killed, adjuring them (consultation assembly), he^{asws} said: ‘We^{asws} adjure you all with Allah^{azwj}! Is there anyone among you who has inherited the weapons of Rasool-Allah^{saww}, and his^{saww} animals, and his^{saww} seal, apart from me^{asws}?’ They said, ‘No’.⁶⁸⁴

31- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ وَ سَهْلِ بْنِ الْحُسَيْنِ عَنْ بَيَانَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ خَالِدٍ يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ جَعَلْتُ فِدَاكَ إِنَّ عَبْدَ اللَّهِ بْنَ الْحَسَنِ يَزُومُ أَنَّ سَيْفَ رَسُولِ اللَّهِ عِنْدَهُ

It is narrated to us by Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban and Sahl Bin Al Husayn, from Bayan Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Al Qasim, from Aban Bin Usman, from Abu Baseer who said,

‘I heard Suleyman Bin Khalid asking Abu Abdullah^{asws}, he said, ‘May I be sacrificed for you^{asws}! Abdullah Bin Al-Hassan claims that the sword of Rasool-Allah^{saww} is with him’.

فَقَالَ أَبُو عَبْدِ اللَّهِ لَا وَ رَبِّ الْكَعْبَةِ هَذَا الْمِصْبَاحُ مَا رَأَهُ وَ لَا يَوَاحِدَهُ مِنْ عَيْنَيْهِ قَطُّ ثُمَّ قَالَ لَا أَذْرِي إِلَّا أَنْ يَكُونَ رَأَاهُ أَبُوهُ وَ هُوَ صَبِيٌّ وَ هُوَ فِي حَجْرٍ عَلِيِّ بْنِ الْحُسَيْنِ.

Abu Abdullah^{asws} said: ‘No, by the Lord^{azwj} of Kaaba! This is the flashlight. He has not seen it, and not even with one of his eyes at all!’ Then he^{asws} said: ‘I^{asws} don’t know except if his father happened to have seen it while he was a child and he was in a room of Ali^{asws} Bin Al-Husayn^{asws}’.⁶⁸⁵

32- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ ابْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَلْوَاخُ مُوسَى عِنْدَنَا وَ عَصَا مُوسَى عِنْدَنَا وَ نَحْنُ وَرَثَةُ النَّبِيِّ ص.

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja’far, from Ibn Asbat, from Muhammad Bin Al Fuzeyl, from Al Sumaly,

⁶⁸³ Basaair Al Darajaat – P 4 Ch 4 H 29

⁶⁸⁴ Basaair Al Darajaat – P 4 Ch 4 H 30

⁶⁸⁵ Basaair Al Darajaat – P 4 Ch 4 H 31

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The Tablets of Musa^{as} are with us^{asws}, and staff of Musa^{as} is with us^{asws}, and we^{asws} are the inheritors of the Prophet^{saww}''⁶⁸⁶

33- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ ع قَالَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ إِنَّمَا السَّلَاحُ فِيْنَا مِثْلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيَنَمَا دَارَ التَّابُوتِ فَتَمَّ الْأَمْرُ قُلْتُ فَبِكُونِ السَّلَاحِ مُرَائِيلاً لِلْعِلْمِ قَالَ لَا.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan,

'From Abu Al-Hassan^{asws} having said: 'Abu Ja'far^{asws} had said: 'But rather, the weapons among us^{asws} are like the ark among the children of Israel. Wherever the ark circulates, so does the command'. I said, 'Do the weapons happen to be equal to the knowledge?' He^{asws} said: 'No''⁶⁸⁷

34- حَدَّثَنَا ابْنُ هَاشِمٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ سُوَيْدٍ عَنْ نُوحِ بْنِ دَرَّاجٍ عَنْ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا مِثْلُ السَّلَاحِ فِيْنَا مِثْلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُ دَارَ التَّابُوتِ دَارَ الْعِلْمِ.

It is narrated to us by Ibn Hashim, from Ibn Abu Umeyr, from Muhammad Bin Sukeyn, from Nuh Bin Darraj, from Ibn Abu Yafour,

'From Abu Abdullah^{asws} having said: 'But rather as example of the weapons among us^{asws} is an example of the ark among the children of Israel. Wherever the ark circulates, the knowledge circulates''⁶⁸⁸

35- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ عَنِ فَضَالَةَ عَنِ يَحْيَى عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ السَّلَاحَ فِيْنَا كَمِثْلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُ دَارَ التَّابُوتِ فَتَمَّ الْمُلْكُ وَ حَيْثُ مَا دَارَ السَّلَاحُ فَتَمَّ الْعِلْمُ.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Hassan, from Fazalat, from Yahya, from his father, from Abdullah Bin Suleyman who said,

'I heard Abu Ja'far^{asws} saying: 'The weapons (of Rasool-Allah^{saww}) are among us^{asws} like the ark among children of Israel. Wherever the ark circulated, so did the kingdom, and wherever the weapons circulate, so does the knowledge''⁶⁸⁹

36- حَدَّثَنَا سَلَمَةُ بْنُ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مَنِيعِ بْنِ الْحَجَّاجِ الْبَصْرِيِّ عَنْ مُجَاشِعِ بْنِ مُعَلَّى عَنْ مُحَمَّدِ بْنِ الْقَيْصِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: كَانَ عَصَى مُوسَى لِأَدَمَ فَصَارَتْ إِلَى شُعَيْبٍ ثُمَّ صَارَتْ إِلَى مُوسَى بْنِ عِمْرَانَ وَ إِنَّهَا لَعِنْدَنَا وَ إِنَّ عَهْدِي بِهَا آتِئاً وَ هِيَ خَضْرَاءُ كَهَيْئَتِهَا حِينَ انْتَرَعَتْ مِنْ شَجَرِهَا وَ إِنَّهَا لَتَنْطِقُ إِذَا اسْتَنْطَقَتْ أُعِدَّتْ لِقَائِمِنَا لِيَصْنَعَ كَمَا كَانَ مُوسَى يَصْنَعُ بِهَا وَ إِنَّهَا لَتُرْوَعُ وَ تَلْقَفُ

It is narrated to us by Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Manie Bin Al Hajjaj Al Basry, from Mujashie, from Moalla, from Muhammad Bin Al Fayz,

⁶⁸⁶ Basaair Al Darajaat – P 4 Ch 4 H 32

⁶⁸⁷ Basaair Al Darajaat – P 4 Ch 4 H 33

⁶⁸⁸ Basaair Al Darajaat – P 4 Ch 4 H 34

⁶⁸⁹ Basaair Al Darajaat – P 4 Ch 4 H 35

‘From Muhammad^{asws} Bin Ali^{asws} having said: ‘The staff of Adam^{as} used to be for Adam^{as}, and it came to Shuayb^{as}, then it came to Musa^{as} Bin Imran^{as}, and it is (now) with us^{asws}, and it is my^{asws} era now, and it is green as if it has just been removed from its tree, and it tends to speak when spoken to. It is prepared for our^{asws} Qaim^{asws} for him^{asws} to do just as Musa^{as} had done with it, and it is intimidating and can swallow’.

قَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَرَادَ اللَّهُ أَنْ يُغْبِضَهُ أَوْزَكَ عَلِيًّا عَ عِلْمَهُ وَ سِلَاحَهُ وَ مَا هُنَاكَ ثُمَّ صَارَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ ثُمَّ حِينَ قُبِلَ الْحُسَيْنُ اسْتَوْدَعَهُ أُمَّ سَلَمَةَ ثُمَّ قُبِضَ بَعْدَ ذَلِكَ مِنْهَا

He^{asws} said: ‘Rasool-Allah^{saww}, when Allah^{azwj} Wanted to Capture (his^{saww} soul), Caused Ali^{asws} to inherit his^{saww} knowledge, and his^{saww} weapons, and whatever was there. Then it came to Al-Hassan^{asws} and Al-Husayn^{asws}, then when Al-Husayn^{asws} was killed, he^{ra} entrusted it to Umm Salama, then it was taken from her^{ra}.

قَالَ قُلْتُ ثُمَّ صَارَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ إِلَى أَبِيكَ ثُمَّ انْتَهَى إِلَيْكَ قَالَ نَعَمْ.

He (the narrator) said, ‘I said, ‘Then it came to Ali^{asws} Bin Al-Husayn^{asws}, then came to your^{asws} father^{asws}, then ended up to you^{asws}?’ He^{asws} said: ‘Yes’’.⁶⁹⁰

37- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: قُلْتُ إِنَّ الْعَجَلِيَّةَ يَزْعُمُونَ أَنَّ سِلَاحَ رَسُولِ اللَّهِ ص عِنْدَ وُلْدِ الْحَسَنِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban, from Suleyman Bin Khalid who said,

‘I said, ‘The Ijljliya are claiming that the weapons of Rasool-Allah^{saww} are with the children of Al-Hassan’.

قَالَ كَذَبُوا وَ اللَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ سَيِّفَانِ وَ فِي أَحَدِهِمَا عَلَامَةٌ فِي مِيمَتَيْهِ فَيُخْبِرُوا بِعَلَامَتَيْهِمَا وَ أَسْمَائِهِمَا إِنْ كَانُوا صَادِقِينَ وَ لَكِنْ لَا أَزْرِي ابْنَ عَمِّي

He^{asws} said: ‘They are lying! By Allah^{azwj}, these were for Rasool-Allah^{saww}, and in one of the two there is a mark in its right, so let them inform with its markings, and its names, if they were truthful. But, I^{asws} do not visit the son of my^{asws} uncle’.

قَالَ قُلْتُ وَ مَا اسْمُهَا فَقَالَ اسْمُ إِحْدَاهُمَا الرَّسُومُ وَ الْآخَرُ مُحَمَّدٌ.

He (the narrator) said, ‘I said, ‘And what are its names?’ He^{asws} said: ‘The name of one of them is Al-Rasoum, and the other, Mikhzam’’.⁶⁹¹

38- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ قَالَ: ذُكِرَ لَهُ الْكَيْسَانِيَّةُ وَ مَا يَقُولُونَ فِي مُحَمَّدِ بْنِ عَلِيٍّ فَقَالَ أَلَا يَقُولُونَ عِنْدَ مَنْ سِلَاحَ رَسُولِ اللَّهِ وَ مَا كَانَ فِي سَيْفِهِ مَا عَلَامَةٌ جَانِبِهِ إِنْ كَانُوا يَعْلَمُونَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban who said,

⁶⁹⁰ Basaair Al Darajaat – P 4 Ch 4 H 36

⁶⁹¹ Basaair Al Darajaat – P 4 Ch 4 H 37

‘The Kaysaniites were mentioned to him^{asws} and what they were saying regarding Muhammad Bin Ali. He^{asws} said: ‘Are they not say with whom are weapons of Rasool-Allah^{saww}, and what was in his^{saww} sword, what markings are to its side, if they were knowing?’

ثُمَّ قَالَ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ كَانَ يَخْتِاجُ إِلَى بَعْضِ الْوَصِيَّةِ أَوْ إِلَى الشَّيْءِ مِمَّا فِي الْوَصِيَّةِ فَيَبْعَثُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ فَيَنْسَخُهُ لَهُ وَ لَكِنْ لَا أَحِبُّ أَنْ أُزْرِيَ ابْنَ عَمِّي.

Then he^{asws} said: ‘Muhammad Bin Ali was needy to part of the bequest, or to something in the bequest, so he sent a message to Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} copied it for him. But, I^{asws} do not like to visit the son of my^{asws} uncle’.⁶⁹²

39- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنِ الْحُسَيْنِ عَنِ الْبَرْظِيِّ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عِنْدِي سِلَاحُ رَسُولِ اللَّهِ ص لَا أَنَا زَعُ فِيهِ

It is narrated to us by Muhammad Bin Ahmad, from al Husayn,, from Al Bazanty, from Hammad Bin Usman, from Abdul A’la Bin Ayn who said,

‘I heard Abu Abdullah^{asws} saying: ‘With me^{asws} are weapons of Rasool-Allah^{saww}, I^{asws} cannot be contended regarding it’.

ثُمَّ قَالَ إِنَّ السَّلَاحَ مَدْفُوعٌ عَنْهُ لَوْ وُضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ كَانَ أَحْسَبَهُمْ

Then he^{asws} said: ‘The weapons are defended from (secure). If these were to be placed with the most evil of the creatures of Allah^{azwj}, he would become their best one’.

ثُمَّ قَالَ إِنَّ هَذَا الْأَمْرَ يَصِيرُ إِلَى مَنْ يَلُوي لَهُ الْحَتَاكُ فَإِذَا كَانَتْ مِنَ اللَّهِ فِيهِ الْمَشِيئَةُ خَرَجَ فَيَقُولُ النَّاسُ مَا هَذَا الَّذِي كَانَ وَ يَضَعُ اللَّهُ لَهُ يَدَهُ عَلَى رَأْسِ رَعِيَّتِهِ.

Then he^{asws} said: ‘This command will come to the one (Al-Qaim^{asws}) the necks would be bent. So, when there is the Desire from Allah^{azwj} regarding him^{asws}, he^{asws} would emerge, and the people will be saying, ‘This is not what used to be!’ And Allah^{azwj} will Place for him^{asws} His^{azwj} Hand upon the heads of his^{asws} citizens’.⁶⁹³

40- حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَمْرَانَ الْخَلْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ السَّلَاحُ فِينَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُمَا دَارَ دَارَ الْعِلْمِ.

It is narrated to us by Ali Bin Al Hassan, from his father, from Ibrahim Bin Muhammad al Ashary, from Imran Al Halby, from Abdullah Bin Suleyman who said,

‘I heard Abu Ja’far^{asws} saying: ‘The weapons among us^{asws} are at the status of the ark among the children of Israel. Wherever it circulates, the knowledge circulates’.⁶⁹⁴

⁶⁹² Basaair Al Darajaat – P 4 Ch 4 H 38

⁶⁹³ Basaair Al Darajaat – P 4 Ch 4 H 39

⁶⁹⁴ Basaair Al Darajaat – P 4 Ch 4 H 40

41- حَدَّثَنَا الْحَجَّالُ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنِ الْعَزْزَمِيِّ عَنِ أَبِي الْمِقْدَامِ قَالَ: كُنْتُ أَنَا وَ أَبِي الْمِقْدَامِ حَاجِّينِ قَالَ فَمَاتَتْ أُمُّ أَبِي الْمِقْدَامِ فِي طَرِيقِ الْمَدِينَةِ قَالَ فَحِجْتُ أُرِيدُ الْإِدْنَ عَلَى أَبِي جَعْفَرٍ عَ فَإِذَا بَعْلَتُهُ مُسْرَجَةٌ وَ خَرَجَ لِيَرْكَبَ فَلَمَّا رَأَى قَالَ كَيْفَ أَنْتَ يَا أَبَا الْمِقْدَامِ قَالَ قُلْتُ بِحَيْرٍ جُعِلْتُ فِدَاكَ

It is narrated to us by Al Hassan Bin Al Husayn, from Ibn Sinan, from Arzamy, from Abu Al Miqdam who said,

'I and Abu Al-Miqdam were two pilgrims. The mother of Abu Al-Miqdam died in the road to Al-Medina, so I went to seek permission to Abu Ja'far^{asws}, there his^{asws} mule was saddled and he^{asws} came out in order to ride. When he^{asws} saw me, he^{asws} said: 'How are you, O Abu Al-Miqdam?' I said, 'Good, may I be sacrificed for you^{asws}!'

قُلْتُ قَالَ يَا فُلَانَةُ اسْتَأْذِنِي عَلَى عَمَّتِي قَالَ قُلْتُ قَالَ لَا تَعْجَلِي حَتَّى آتِيكَ

Then he^{asws} said: 'O so and so! Get me^{asws} permission upon seeing my^{asws} aunt'. Then he^{asws} said: 'Do not be hasty until I^{asws} come to you'.

قَالَ فَدَخَلْتُ عَلَى عَمَّتِي فَاطِمَةَ بِنْتِ الْحُسَيْنِ وَ طَرَحَتْ وَسَادَةً فَجَلَسْتُ عَلَيْهَا قُلْتُ يَا أَبَا الْمِقْدَامِ قُلْتُ بِحَيْرٍ جَعَلَنِي اللَّهُ فِدَاكَ يَا بِنْتَ رَسُولِ اللَّهِ قَالَ

He (the narrator) said, 'I entered to see his^{asws} aunt (Syeda) Fatima daughter of Al-Husayn^{asws}. She^{asws} dropped a pillow (for me) and I sat upon it. Then she said, 'How are you, O Abu Al-Miqdam?' I said, 'Good, may Allah^{azwj} Make me to be sacrificed for you, O daughter of Rasool-Allah^{sawww}!'

قُلْتُ يَا بِنْتَ رَسُولِ اللَّهِ شَيْءٌ مِنْ آثَارِ رَسُولِ اللَّهِ ص قَالَ فَدَعَتْ وَ لَدَهَا فَجَاءُوا خَمْسَةً فَقَالَتْ يَا أَبَا الْمِقْدَامِ هَؤُلَاءِ لَحْمُ رَسُولِ اللَّهِ ص وَ دَمُهُ وَ أَرْتِنِي حَفْنَةً فِيهَا وَضُرَّ عَجِينٌ وَ ضَبَابُتُهُ حَدِيدٌ فَقَالَتْ هَذِهِ الْجَفْنَةُ الَّتِي أَهْدَيْتِ إِلَى رَسُولِ اللَّهِ ص مِنْ لَحْمٍ وَ نُرِيدُ قَالَ فَأَخَذْتُهَا وَ تَمَسَّحْتُ بِهَا.

He (the narrator) said, 'I said, 'O daughter of Rasool-Allah^{sawww}! Something from the traces of Rasool-Allah^{sawww}. So, she^{asws} called her children and five of them came. She^{asws} said, 'O Abu Al-Miqdam! They are flesh of Rasool-Allah^{sawww} and his^{sawww} blood'. And she^{asws} showed me a basin wherein was something kneaded and its legs were of iron. She^{asws} said, 'This is the basin which was gifted to Rasool-Allah^{sawww}, filled with meat and porridge'. I took it and wiped it (for Blessings)'.⁶⁹⁵

42- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحُسَيْنِ الرِّضَا عِندَكَ سِبَاحُ رَسُولِ اللَّهِ ص فَكَتَبَ إِلَيَّ بِحَطِّهِ الَّذِي أَعْرِفُهُ هُوَ عِنْدِي.

It is narrated to us by Al Husayn Bin Ali, from Muhammad Bin Abdullah Bin Al Mugheira, from suleyman Bin Ja'far who said,

⁶⁹⁵ Basaair Al Darajaat – P 4 Ch 4 H 41

'I wrote to Abu Al-Hassan Al-Reza^{asws}, 'Are the weapons of Rasool-Allah^{saww} with you^{asws}?' He^{asws} wrote to me in his^{asws} own handwriting which I recognised: 'These are with me^{asws}', 696

43- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: أَنَا بِي إِسْحَاقَ فَعَظَمَ عَلَيَّ بِالْحَقِّ وَالْحُرْمَةِ السَّيْفِ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ فَقُلْتُ لَهُ لَا وَكَيْفَ يَكُونُ هُوَ وَقَدْ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا مِثْلُ السَّلَاحِ فِينَا مِثْلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيُّمَا دَارَ التَّابُوتِ دَارَ الْمَلِكِ.

It is narrated to us by Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Nasr,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Is'haq came to me^{asws}, and he magnified upon me^{asws} with the truth and the sanctity of the sword which wanted to take, it being the sword of Rasool-Allah^{saww}. So, I^{asws} said to him: 'No, and how can it happen, and Abu Ja'far^{asws} had said: 'But rather, an example of the weapons among us are like the ark among children of Israel, wherever the ark circulates, the kingdom circulates'. 697

44- أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَرَكَ رَسُولُ اللَّهِ ص مِنَ الْمَتَاعِ سَيْفًا وَ دِرْعًا وَ عَنَزَةً وَ رِخْلًا وَ بَعْلَتَهُ الشَّهْبَاءَ فَوَرِثَ ذَلِكَ كُلَّهُ عَلَيَّ مِنْ أَبِي طَالِبٍ ع.

Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar Bin Suweyd, from yahya Al Kalby, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} left behind from the chattels, a sword, and an armour, and a goat, and a saddlebag, and a mule (called) Al-Shahba'a'. So, all that was inherited by Ali^{asws} Bin Abu Talib^{asws}, 698

45- ابْنُ مَرْزُوقٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْرٍ عَنِ الْعَلَاءِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَمَّا يَتَحَدَّثُ النَّاسُ إِنَّمَا هِيَ صَحِيفَةٌ مَخْتُومَةٌ

Ibn Marouf, from Hammad Bin Isa, from Hareez, from Al A'ala Bin Sayaba,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about what the people were narrating, but rather it is a sealed parchment.

قَالَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَرَادَ اللَّهُ أَنْ يَقْبِضَهُ أَوْرَثَ عَلِيًّا عِلْمَهُ وَ سِلَاحَهُ وَ مَا هُنَاكَ ثُمَّ صَارَ إِلَى الْحُسَيْنِ وَ إِلَى الْحُسَيْنِ ثُمَّ حِينَ قُبِلَ الْحُسَيْنِ ع اسْتَوْدَعَهُ أُمَّ سَلَمَةَ ثُمَّ قُبِضَ بَعْدَ ذَلِكَ مِنْهَا

He (the narrator) said, 'He^{asws} said: 'Rasool-Allah^{saww}, when Allah^{azwj} Wanted to Capture him (his^{saww} soul), Ali^{asws} inherited his^{saww} knowledge, and his^{saww} weapons and whatever was there. Then it came to Al-Hassan^{asws} and to Al-Husayn^{asws}. Then, when Al-Husayn^{asws} was (felt he^{asws} was to be) killed, he^{asws} entrusted it to Umm Salama^{ra}. Then after that it was taken from her^{ra}.

قَالَ فَقُلْتُ ثُمَّ صَارَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ إِلَى أَبِيكَ ثُمَّ انْتَهَى إِلَيْكَ قَالَ نَعَمْ.

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He (the narrator) said, 'I said, 'Then it came to Ali^{asws} Bin Al-Husayn^{asws}, then it came to your^{asws} father, then it ended up to you^{asws}?' He^{asws} said: 'Yes''⁶⁹⁹.

46- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عِنْدِي سِلَاحُ رَسُولِ اللَّهِ ص لَا أَنَاذِرُ فِيهِ

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah^{asws} saying: 'With me are weapons of Rasool-Allah^{saww}, I^{asws} cannot be disputed regarding it'.

قَالَ سَمِعْتُ يَقُولُ إِنَّ السِّلَاحَ مَدْفُوعٌ عَنْهُ لَوْ وُضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ لَكَانَ خَيْرَهُمْ

He (the narrator) said, 'I heard him^{asws} saying: 'The weapons are defended from. If there were to be place with an evil creature of Allah^{azwj}, he would become their best'.

قَالَ قَالَ هَذَا الْأَمْرُ يَصِيرُ إِلَى مَنْ يُلَوَّى لَهُ الْحَنَاطُ.

Then he^{asws} said: 'This command will come to the one^{asws}, the necks would be folded for (Al-Qaim^{asws})''⁷⁰⁰.

47- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ فَضِيلِ بْنِ عُمَانَ عَنِ الْحَدَّاءِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا بَا عُبَيْدَةَ مَنْ كَانَ عِنْدَهُ سَيْفُ رَسُولِ اللَّهِ ص وَ دِرْعُهُ وَ رَايْتُهُ الْمِغْلَبَةَ وَ مُصْحَفُ فَاطِمَةَ ع قَرَّتْ عَيْنُهُ.

It is narrated to us by Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Fuzeyl Bin usman, from Al Haza'a who said,

'Abu Ja'far^{asws} said to me: 'O Abu Ubeyda! One who has the sword of Rasool-Allah^{saww} with him, and his^{asws} armour, and his prevailing flag, and Parchment of (Syeda) Fatima^{asws}, his eyes would be delighted''⁷⁰¹.

48- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: جَاءَ جَبْرَائِيلُ إِلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ إِنَّ بِالْيَمَنِ صَنَمًا مِنْ حِجَارَةٍ مُقَعَّدًا مِنْ [فِي] حَدِيدٍ فَأَبْعَثْ إِلَيْهِ حَتَّى يَجَاءَ بِهِ

It is narrated to us by Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Isa Bin Abdullah, from his father, from his grandfather,

'From Amir Al-Momineen^{asws} said: 'Jibraeel^{as} came to the Prophet^{saww}. He^{as} said: 'O Muhammad^{saww}! There is an idol of stone at Al-Yemen embedded in iron, so send (someone) to it until he comes it'.

⁶⁹⁹ Basaair Al Darajaat – P 4 Ch 4 H 45

⁷⁰⁰ Basaair Al Darajaat – P 4 Ch 4 H 46

⁷⁰¹ Basaair Al Darajaat – P 4 Ch 4 H 47

قَالَ فَبَعَثَنِي النَّبِيُّ ص إِلَى الْيَمَنِ فَجِئْتُ بِالْحَدِيدِ فَدَفَعْتُ إِلَى عُمَرَ الصَّقِيلِ فَضَرَبَ عَنْهُ سَيْفَيْنِ ذَا الْفَقَارِ وَ مِحْذَمًا فَتَقَلَّدَ رَسُولُ اللَّهِ ص مِحْذَمًا وَ قَلَدِي ذَا الْفَقَارِ ثُمَّ إِنَّهُ صَارَ إِلَيَّ بَعْدُ مِحْذَمٌ.

He^{asws} said: 'The Prophet^{saww} sent me^{asws} to Al-Yemen and I^{asws} came with the iron. He^{saww} handed it to Umar Al-Sayqal, and he manufactured two swords from it, Zulfiqar and Mikhzam. Rasool-Allah^{saww} collared with Mikhzam, and collared me^{asws} with Zulfiqar, then it came to me^{asws} after Mikhzam".⁷⁰²

49- حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ عَنِ الْكُشَّابِ عَنِ مُحَسِّنِ بْنِ مُحَمَّدٍ عَنِ أَبِي بَنٍ عَنْ عُثْمَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ أَبِي دُرْعَ رَسُولِ اللَّهِ ص ذَاتِ الْفُضُولِ فَخَطَّتْ وَ لَيْسَتْ أَنَا فَكَانَ وَ كَانَ.

It is narrated to us by Ibrahim Bin Muhammad, from Al Khashab, from Muhassin Bin Muhammad, from Aban Bin Usman,

'From Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} wore the armour of Rasool-Allah^{saww} (called) 'Zat Al-Fusoul', and it left marks, and I^{asws} wore it, so it was and it was".⁷⁰³

50- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي الْقَاسِمِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ سَهْلِ بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلِيِّ عَنْ أُمِّهِ أُمِّ الْحُسَيْنِ بِنْتِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ قَالَتْ بَيْنَمَا أَنَا جَالِسَةٌ عِنْدَ عَمِّي جَعْفَرِ بْنِ مُحَمَّدٍ إِذْ دَعَا سَعِيدَةَ جَارِيَةً كَانَتْ لَهُ وَ كَانَتْ مِنْهُ بِمَنْزِلَةٍ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al Qasim Abdul Rahman Bin Hammad, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Balad, from isa Bin Abdullah, from Muhammad Bin Umar Bin Ali,

'From his mother Umm Al-Husayn daughter of Abdullah son of, Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws}, she said, 'While I was seated in the presence of my uncle^{asws} Ja'far^{asws} Bin Muhammad^{asws} when he^{asws} called Saeeda, a maid of his^{asws}, and she was from him^{asws} with a status.

فَحَاءَتْهُ بِسَفَطٍ فَنَظَرَ إِلَى خَاتَمِهِ عَلَيْهِ ثُمَّ فَصَّهُ ثُمَّ نَظَرَ فِي السَّفَطِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَأَعْلَظَ لَهَا قَالَ قُلْتُ فَدَيْتُكَ كَيْفَ وَ لَمْ أَرَكَ أَعْظَمْتَ لِأَحَدٍ قَطُّ فَكَيْفَ بِسَعِيدَةَ

She came to him^{asws} with a tray. He^{asws} looked at his^{asws} ring, then its stone, then looked into the tray, then raised his^{asws} head towards her and was harsh to her. I said, 'May I be sacrificed for you^{asws}! How come, and I have not seen you being harsh with anyone at all, so how with Saeeda?'

قَالَ أ تَذْرِينَ أَيَّ شَيْءٍ صَنَعْتَ يَا بَيْتِي هَذِهِ رَأْيَةُ رَسُولِ اللَّهِ ص الْعُقَابُ أَغْمَلَتْهَا حَتَّى انْكَبَتْ [اِنَّكَلَتْ] ثُمَّ أَخْرَجَ حِرْقَةً سَوْدَاءً ثُمَّ وَضَعَهَا عَلَى عَيْنَيْهِ ثُمَّ أَغْمَلَتْهَا فَوَضَعْتُهَا عَلَى عَيْنِي وَ وَجْهِي

He^{asws} said: 'Do you know which thing she has done, O daughter? This is the avenging flag of Rasool-Allah^{saww}. She overlooked it until it split'. Then he^{asws} brought out a black cloth, then placed it upon his^{asws} eyes, then gave it to me and I placed it upon my eyes and my face.

⁷⁰² Basaair Al Darajaat – P 4 Ch 4 H 48

⁷⁰³ Basaair Al Darajaat – P 4 Ch 4 H 49

ثُمَّ اسْتَخْرَجَ صِرَّةً فِيهَا دَنَانِيرُ قَدْرٍ مِائَتِي دِينَارٍ فَقَالَ هَذِهِ رَفَعَهَا [دَفَعَهَا] إِلَيَّ مِنْ تَمَنِ الْعُمُودَانَ لَوْفَعَةٍ تَكُونُ بِالْمَدِينَةِ يَنْجُو مِنْهَا مَنْ كَانَ عَلَى ثَلَاثَةِ أَمْيَالٍ وَ لَهَا اشْتَرَى الطَّيِّبَةَ فَوَ اللَّهُ مَا أَدْرَكَهَا أَبِي وَ وَ اللَّهُ مَا أَدْرِي أَدْرَكَهَا أَمْ لَا

Then he^{asws} brought out a pouch wherein were Dinars, one hundred Dinars. He^{asws} said: 'This has been raised to me^{asws} from the price of Al-Amoudan (town) for an event which will be happening at Al-Medina. He would be sacred, one who would be upon three miles, and I^{asws} shall buy the good for it. By Allah^{azwj}! I^{asws} don't know whether my^{asws} father^{asws} came across it or not'.

قَالَ ثُمَّ اسْتَخْرَجَ صِرَّةً أُخْرَى دُونَهَا فَقَالَ هَذِهِ دَفَعَهَا أَيْضًا لَوْفَعَةٍ يَكُونُ بِالْمَدِينَةِ يَنْجُو مِنْهَا

He (the narrator) said, 'Then he^{asws} brought out another pouch besides it. He^{asws} said: 'This has been handed over as well for an event which will be happening at Al-Medina, to be saved from it.

وَ تَلْفَفُ مَا يَأْفِكُونَ وَ تَصْنَعُ كَمَا تُؤْمَرُ وَ فِيهَا جُنْتُ أَقْبَلْتُ وَ تَلْفَفُ مَا تَأْفِكُونَ تُفْتَحُ لَهَا شَفَتَانِ إِحْدَاهُمَا فِي الْأَرْضِ وَ الْأُخْرَى فِي السَّفْفِ وَ بَيْنَهُمَا أَرْبَعُونَ ذِرَاعًا وَ تَلْفَفُ مَا يَأْفِكُونَ بِلِسَانِهَا.

(The staff) **and it swallowed up what they were faking [26:45]**, and it does whatever it is ordered for, and in it I^{asws} came and it swallowed up what they were faking, opening for it two lips, one of them in the ground, and the other in the rood, and between the two are forty cubits, and it swallowed what they were faking with its tongue".⁷⁰⁴

51- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِّ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ عَ أَلَمْ تَسْمَعْ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيٍّ ع وَ اللَّهُ لَتُؤْتِيَنَّ خَاتَمَ سُلَيْمَانَ وَ اللَّهُ لَتُؤْتِيَنَّ عَصَى مُوسَى.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhhal, from Jabir who said,

'Abu Ja'far^{asws} said: 'Have you not hears the words of Rasool-Allah^{saww} regarding Ali^{asws}: 'By Allah^{azwj} I^{saww} have given you^{asws} the ring of Suleyman^{as}! By Allah^{azwj}, I^{saww} have given you^{asws} the staff of Musa^{as}'.⁷⁰⁵

52- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ أَبِي الْحَصَنِ الْأَسَدِيِّ عَنِ أَبِي بصيرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع ذَاتَ لَيْلَةٍ عَلَى أَصْحَابِهِ بَعْدَ عَتَمَةٍ وَ هُمْ فِي الرَّحْبَةِ وَ هُوَ يَشُورُ هَمَّهَمَةً فِي لَيْلَةٍ مُظْلَمَةٍ خَرَجَ عَلَيْكُمْ الْإِمَامُ وَ عَلَيْهِ قَمِيصُ آدَمَ وَ فِي يَدِهِ خَاتَمُ سُلَيْمَانَ وَ عَصَى مُوسَى.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn Al Luluie, from Abu Al Husayn Al Asady, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} came out one night to his^{asws} companions after darkness, and they were in Al-Rahba, and he^{asws} was saying humming: 'In

⁷⁰⁴ Basaair Al Darajaat – P 4 Ch 4 H 50

⁷⁰⁵ Basaair Al Darajaat – P 4 Ch 4 H 51

a dark night the Imam^{asws} is coming out to you, and upon him^{asws} is the shirt of Adam^{as}, and in his^{asws} hand is the ring of Suleyman^{as}, and staff of Musa^{as},⁷⁰⁶

53- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَرَكَ رَسُولُ اللَّهِ عَنِ الْمَتَاعِ سِنْفًا وَ دِرْعًا وَ عَتْرَةً وَ رِخْلَةً وَ بَعْلَتَهُ الشَّهْبَاءَ فَوَرِثَ ذَلِكَ كُلَّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} left behind from the chattels, a sword, and an armour, and a goat, and his^{saww} saddle, and his^{saww} mule Al-Shadba’a. All that was inherited by Ali^{asws} Bin Abu Talib^{asws},⁷⁰⁷

54- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي سَعِيدٍ الْخُرَاسَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِذَا قَامَ الْقَائِمُ بِمَكَّةَ وَ أَرَادَ أَنْ يَتَوَجَّهَ إِلَى الْكُوفَةِ نَادَى مُنَادِيَهُ أَلَا لَا يَحْمِلُ أَحَدٌ مِنْكُمْ طَعَامًا وَ لَا شَرَابًا وَ يَحْمِلُ حَجَرَ مُوسَى بْنِ عِمْرَانَ وَ هُوَ وَثْرٌ بَعِيرٍ وَ لَا يَنْزِلُ مَنَزَلًا إِلَّا أَنْبَعَتْ عَيْنٌ مِنْهُ فَمَنْ كَانَ جَائِعًا شَبِعَ وَ مَنْ كَانَ ظَمآنًا رُوِيَ فَهُوَ زَادُهُمْ حَتَّى تَزُولُوا النَّجْفَ مِنْ ظَهْرِ الْكُوفَةِ.

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Abu Saeed Al Khurasani,

‘From Abu Abdullah^{asws} having said: ‘Abu Ja’far^{asws} said: ‘When Al-Qaim^{asws} rises at Al-Makkah and wants to diver to Al-Kufa, a caller would call our: ‘Indeed! Not one of you should carry any food nor any drink’, and he^{asws} would carry a mare of Musa^{as} Bin Imran^{as}, and it is a steady caravan, and he^{asws} will not encamp at any encampment except a spring would burst forth from it. So, the one who is hungry would be satiated, and one who was thirsty would be saturated, and it would be their provision until they encamp at Al-Najaf from the outback of Al-Kufa’.⁷⁰⁸

55- حَدَّثَنَا ابْنُ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَ إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ قَالَ إِبْنَانَا عَنِّي أَنْ يُؤَدِّيَ الْأَوَّلُ مِنَّا إِلَى الْإِمَامِ الَّذِي يَكُونُ بَعْدَهُ السَّلَاحَ وَ الْعِلْمَ وَ الْكُتُبَ.

It is narrated to us by Ibn Abu Umeyr, from Ibn Uzina, from Bureyd,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58].** He^{asws} said: ‘It Means us^{asws}, that the first one^{asws} of us^{asws} should render to the Imam^{asws} who would happen to be after him^{asws}, the weapons, and the knowledge, and the Books’.⁷⁰⁹

56- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَضْرٍ وَ عَمْرَةَ عَنْ أَبِي أَيُّوبَ الْخُدَّاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جُعِلَتْ فِدَاكَ إِيَّيْ أُرِيدُ أَنْ أَلْمَسَ صَدْرَكَ فَقَالَ أَفْعَالَ فَمَسِسْتُ صَدْرَهُ وَ مَنَّاكِبُهُ فَقَالَ وَ لِمَ يَا أَبَا مُحَمَّدٍ

⁷⁰⁶ Basaair Al Darajaat – P 4 Ch 4 H 52

⁷⁰⁷ Basaair Al Darajaat – P 4 Ch 4 H 53

⁷⁰⁸ Basaair Al Darajaat – P 4 Ch 4 H 54

⁷⁰⁹ Basaair Al Darajaat – P 4 Ch 4 H 55

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Ahmad Bin Muhammad Bin Abu Nasr, and someone else, from Abu Ayoub Al Haza'a, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! I would like to touch your^{asws} chest'. He^{asws} said: 'Do it'. I touched his^{asws} chest and his^{asws} shoulder. He^{asws} said: 'And why, O Abu Muhammad^{asws}?

فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي سَمِعْتُ أَبَاكَ وَهُوَ يَقُولُ إِنَّ الْقَائِمَ وَاسِعَ الصَّدْرِ مُسْتَرْسِلُ الْمَنْكَبَيْنِ عَرِيضٌ مَا بَيْنَهُمَا

I said, 'May I be sacrificed for you^{asws}! I heard your^{asws} father^{asws}, and he^{asws} was saying: 'Al-Qaim^{asws} is of a vast chest, relaxed shoulders, wide of what is between the two'.

فَقَالَ يَا مُحَمَّدُ إِنَّ أَبِي لَيْسَ دَرَعِ رَسُولِ اللَّهِ ص وَكَانَتْ تَسْتَحِبُّ [تُسَحَّبُ] عَلَى الْأَرْضِ وَأَنَا لَيْسْتُهَا فَكَانَتْ وَكَانَتْ وَإِنَّهَا تَكُونُ مِنَ الْقَائِمِ كَمَا كَانَتْ مِنْ رَسُولِ اللَّهِ ص مُشْتَمَرَةً كَأَنَّهُ تَرَفَعُ نِطَائُهَا بِحَلَقَتَيْنِ وَ لَيْسَ [صَاحِبٌ] هَذَا الْأَمْرِ مَنْ جَارَ أَرْبَعِينَ.

He^{asws} said: 'O Muhammad^{saww}! My^{asws} father^{asws} wore the armour of Rasool-Allah^{saww} and it dragged upon the ground, and I^{asws} wore it, and it was what it was, and it would happen from Al-Qaim^{asws} just as it had happened from Rasool-Allah^{saww}, plain in its scope by two rings, and the Master^{asws} of this command isn't one who exceeds forty"⁷¹⁰.

57- حَدَّثَنَا عَبَادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ يَحْيَى عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ قَالَ: أُنِّي أَبِي بِسِلَاحِ رَسُولِ اللَّهِ ص وَ لَقَدْ دَخَلَ عُمُومِي مِنْ ذَلِكَ كَلِمَةً [حَسَدًا]

It is narrated to us by Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Yahya,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'My^{asws} father^{asws} was given the weapons of Rasool-Allah^{saww}, and from that, the word of envy hand entered my^{asws} uncles'.

فَقَالَ صَفْوَانُ وَ ذَكَرْنَا سَيْفَ رَسُولِ اللَّهِ ص فَقَالَ أَنَا بِنِي إِسْحَاقَ بْنِ جَعْفَرٍ فَعَظَمَ عَلَيَّ رِسَالَتِي بِالْحَقِّ وَ الْحُرْمَةَ السَّيْفِ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ ص قَالَ فَعُلْتُ لَا كَيْفَ يَكُونُ هَذَا وَ قَدْ قَالَ أَبُو جَعْفَرٍ ع مَثَلُ السَّلَاحِ فِينَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُ مَا دَارَ دَارَ الْأُمَمِ

Safwan (a narrator) said, 'And we mentioned the sword of Rasool-Allah^{saww}. He^{asws} said: 'Ishaq Bin Ja'far came to be and magnified upon me^{asws}, my^{asws} message with the truth and the sanctity of the sword which he wanted to take it, and it is the sword of Rasool-Allah^{saww}. So, I^{asws} said: 'No, and how can this be, and Abu Ja'far^{asws} had said: 'An example of the weapons among us^{asws} are an example of the ark among children of Israel. Wherever it circulates, the command circulates'.

قَالَ فَسَأَلْتُهُ عَنْ ذِي الْفَقَارِ سَيْفِ رَسُولِ اللَّهِ فَقَالَ نَزَلَ بِهِ جِبْرَائِيلُ مِنَ السَّمَاءِ وَ كَانَتْ حَلِيئَتُهُ فِضَّةً وَ هُوَ عِنْدِي.

He (the narrator) said, 'I asked him^{asws} about Zulfiqar, sword of Rasool-Allah^{saww}. He^{asws} said: 'Jibraeel^{as} descended with it from the sky, and its appearance is of silver, and it is with me^{asws}'⁷¹¹.

⁷¹⁰ Basaair Al Darajaat – P 4 Ch 4 H 56

⁷¹¹ Basaair Al Darajaat – P 4 Ch 4 H 57

58- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاحِ عَنْ بَشْرِ بْنِ جَعْفَرٍ عَنِ الْمُفَضَّلِ الْجَعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أ تَدْرِي مَا كَانَ قَمِيصُ يُوسُفَ قَالَ قُلْتُ لَا

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Ismail Al Sarrah, from Bishr Bin Ja'far, from Al Mufazzal Al Jufy,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Do you know what was the shirt of Yusuf^{as}?' I said, 'No'.

قَالَ إِنَّ إِبْرَاهِيمَ لَمَّا أُوفِدَ لَهُ النَّارُ أَتَاهُ خَيْرُئِيلُ بِثَوْبٍ مِنْ ثِيَابِ الْجَنَّةِ فَأَلْبَسَهُ إِيَّاهُ فَلَمْ يَضُرَّهُ مَعَهُ حَرٌّ وَلَا بَرْدٌ

He^{asws} said: 'Ibrahim^{as}, when the fire was ignited for him^{as}, Jibraeel^{as} came to him^{saww} with a cloth from the clothes of the Paradise, and clothed it on him^{as}, and nothing harmed him^{as} being with it, neither hot nor cold.

فَلَمَّا حَضَرَ إِبْرَاهِيمَ الْوَفَاةُ جَعَلَهُ فِي تَمِيمَتِهِ وَ عَلَّقَهَا عَلَى إِسْحَاقَ وَ عَلَّقَهَا إِسْحَاقُ عَلَى يَعْقُوبَ فَلَمَّا وُلِدَ يُوسُفَ عَلَّقَهَا عَلَيْهِ وَ كَانَ فِي عَضُدِهِ حَتَّى كَانَ مِنْ أَمْرِهِ مَا كَانَ

When the expiry presented to Ibrahim^{as}, he^{as} made it to be in its amulet and hung is upon Is'haq^{as}, and Is'haq^{as} hung is upon Yaqoub^{as}. When Yusuf^{as} was born, he^{as} hung it on him^{as}, and it was in his^{as} arm until it was from his^{as} matter what happened.

فَلَمَّا أَخْرَجَ يُوسُفَ بِمِصْرَ الْقَمِيصِ مِنَ التَّمِيمَةِ وَحَدَّ يَعْقُوبُ رِيحَهُ فَهُوَ قَوْلُهُ تَعَالَى إِنَّ لِي لَأَجْدُ رِيحَ يُوسُفَ لَوْ لَا أَنَّ تُفَنِّدُونَ فَهُوَ ذَلِكَ الْقَمِيصُ الَّذِي أُنزِلَ بِهِ مِنَ الْجَنَّةِ

When Yusuf^{as} was in Egypt, he^{as} brought out the shirt from the amulet, Yaqoub^{as} found its aroma, and it is the Word of the Exalted: ***Surely I find the aroma of Yusuf, unless you deem me to be weak minded' [12:94].*** So, it was that shirt which had been descended with from the Paradise'.

قُلْتُ جُعِلْتُ فِدَاكَ فَإِنِّي مَنْ صَارَ ذَلِكَ الْقَمِيصُ فَقَالَ إِلَى أَهْلِهِ ثُمَّ قَالَ كُلُّ نَبِيٍّ وَرَثَ عِلْمُهُ أَوْ عَيْرُهُ فَقَدِ انْتَهَى إِلَى مُحَمَّدٍ ص وَ أَهْلِ بَيْتِهِ.

I said, 'May I be sacrificed for you^{asws}! To whom has the shirt come to be?' He^{asws} said: 'To its rightful one'. Then he^{asws} said: 'Every Prophet^{as}, he^{as} inherited his^{as} knowledge, or someone else (successor^{as}), so it has ended up to Muhammad^{saww} and People^{asws} of his^{saww} Household'.⁷¹²

⁷¹² Basaair Al Darajaat – P 4 Ch 4 H 58

5 باب في الأئمة ع عندهم الصحيفة التي فيها أسماء أهل الجنة و أسماء أهل النار

CHAPTER 5 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} IS THE PARCHMENT IN WHICH ARE NAMES OF THE PEOPLE OF THE PARADISE AND NAMES OF PEOPLE OF THE FIRE

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنْ سُلَيْمَانَ عَنْ عُمَرَ بْنِ أَبِي بَكْرٍ عَنْ رَجُلٍ عَنْ حَدِيثِ بْنِ أَبِي عَدَى قَالَ: لَمَّا وَاذَعَ الْحَسَنُ بْنُ عَلِيٍّ ع مُعَاوِيَةَ وَ انْصَرَفَ إِلَى الْمَدِينَةِ صَحِبْتُهُ فِي مُنْصَرَفِهِ وَ كَانَ بَيْنَ عَيْنَيْهِ جَمَلٌ بَعِيرٌ لَا يُفَارِقُهُ حَيْثُ تَوَجَّهَ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Suleyman, from Umar Bin Abu Bakr, from a man, from Huzeyfa Bin Aseyd Al Gifary who said,

‘When Al-Husayn^{asws} Bin Ali^{asws} bade farewell to Muawiya and left to go to Al-Medina, I accompanied him^{asws} in his^{asws} journey, and there was a loaded camel in front of his^{asws} eyes, not separating from it wherever he^{asws} headed.

فَقُلْتُ لَهُ ذَاتَ يَوْمٍ جَعَلْتُ فِدَاكَ يَا أَبَا مُحَمَّدٍ هَذَا الْحِمْلُ لَا يُفَارِقُكَ حَيْثُ مَا تَوَجَّهْتَ فَقَالَ يَا حَدِيثُ أَ تَدْرِي مَا هُوَ قُلْتُ لَا قَالَ هَذَا الدِّيْوَانُ قُلْتُ دِيْوَانٌ مَا ذَا قَالَ دِيْوَانٌ شِيعَتِنَا فِيهِ أَسْمَاؤُهُمْ قُلْتُ جَعَلْتُ فِدَاكَ فَأَرِنِي اسْمِي قَالَ اعْدُ بِالْعَدَاةِ

One day I said to him^{asws}, ‘May I be sacrificed for you^{asws} O Abu Muhammad^{asws}! This luggage, you^{asws} do not separate from it wherever you^{asws} are headed’. He^{asws} said: ‘O Huzeyfa! Do you know what it is?’ I said, ‘No’. He^{asws} said: ‘This is the register’. I said, ‘A register of what?’ He^{asws} said: ‘Register of our^{asws} Shias wherein are their name’. I said, ‘May I be sacrificed for you^{asws}! Show me my name’. He^{asws} said: ‘Come in the morning’.

قَالَ فَعَدَوْتُ إِلَيْهِ وَ مَعِيَ ابْنُ أَخِي لِي وَ كَانَ يُقْرَأُ وَ لَمْ أَكُنْ أَقْرَأُ قَالَ مَا عَدَا بِكَ قُلْتُ الْحَاجَةُ إِلَيَّ وَعَدْتَنِي قَالَ مَنْ ذَا الْفَتَى مَعَكَ قُلْتُ ابْنُ أَخِي لِي وَ هُوَ يُقْرَأُ وَ لَسْتُ أَقْرَأُ

He^{asws} said: ‘I went to him in the morning and with me was a nephew of mine, and he was literate and I could not read. He^{asws} said: ‘What have you come for in the morning?’ I said, ‘The need which you^{asws} promised me’. He^{asws} said: ‘Who is that youth with you?’ I said, ‘A nephew of mine, and he is literate, and I am not literate’.

قَالَ فَقَالَ لِي اجْلِسْ فَجَلَسْتُ فَقَالَ عَلَيَّ بِالْدِّيْوَانِ الْأَوْسَطِ قَالَ فَأَتَيْتُ بِهِ قَالَ فَنَظَرَ الْفَتَى فَإِذَا الْأَسْمَاءُ تَلَوَّحَ قَالَ فَبَيْنَمَا هُوَ يَقْرَأُ إِذْ قَالَ هُوَ يَا عَمَّاهُ هُوَ ذَا اسْمِي قُلْتُ تَكَلِّمْنَا أَمْكَ انْظُرْ أَيْنَ اسْمِي قَالَ فَصَفَّحَ ثُمَّ قَالَ هُوَ ذَا اسْمِكَ فَاسْتَبَشَرْنَا وَ اسْتَشْهِدَ الْفَتَى مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

He (the narrator) said, ‘He^{asws} said to me: ‘Be seated!’ So I sat down. He^{asws} said: ‘To me^{asws} with the middle register’. So I came with it’. The youth looked and there were names listed. While he was reading when he said, ‘O uncle! Here is my name!’ I said, ‘May your mother be bereft of you! Look where my name is’. He turned a page, then said, ‘There is your name’. So we were cheered, and the youth was martyred with Al-Husayn^{asws} Bin Ali^{asws}, 713

⁷¹³ Basaair Al Darajaat – P 4 Ch 5 H 1

2- أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع بَدْءُ الْأَذَانِ وَ قِصَّةُ الْأَذَانِ فِي إِسْرَاءِ النَّبِيِّ ص حَتَّى انْتَهَى إِلَى السِّدْرَةِ الْمُنتَهَى قَالَ فَقَالَتِ السِّدْرَةُ الْمُنتَهَى مَا جَازَنِي مَخْلُوقٌ قَبْلَكَ

Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Abdul Samad Bin Bashir who said,

‘It has been mentioned from Abu Abdullah^{asws}, the beginning of Azaan (Call for Salat) and story of the Azaan during the ascension (Mi’raj) of the Prophet^{saww} until he^{asws} ended at (mention of) *Al-Sidrat*. He^{asws} said, ‘So *Al-Sidrat Al-Muntaha* (The Lote Tree), said: ‘No creature has exceeded before you^{saww}’.

قَالَ ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى قَالَ فَدَفَعَ إِلَيْهِ كِتَابَ أَصْحَابِ الْيَمِينِ وَأَصْحَابِ الشَّمَالِ

He^{asws} said: ‘**Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10].** He^{asws} said: ‘And He^{azwj} Handed over to him^{saww} a Book of the companions of the right and (a Book of) companions of the left.

قَالَ وَ أَخَذَ كِتَابَ أَصْحَابِ الْيَمِينِ بِيَمِينِهِ فَفَتَحَهُ فَنَظَرَ إِلَيْهِ فَإِذَا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ

He^{saww} took the Book of companions of the right by his^{saww} right hand, and opened it, and looked in it. In it were the names of the inhabitants of the Paradise and the names of their fathers and their tribes’.

قَالَ فَقَالَ لَهُ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ قَالَ فَقَالَ رَسُولُ اللَّهِ ص وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ

He^{asws} said: ‘He^{azwj} Said to him^{saww}: **The Rasool believes in what is Revealed unto him from his Lord [2:285].** Rasool-Allah^{saww} said: ‘**and (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools.**

قَالَ فَقَالَ رَسُولُ اللَّهِ ص رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا قَالَ فَقَالَ اللَّهُ قَدْ فَعَلْتُ

He^{asws} said: ‘Rasool-Allah^{saww} said: ‘**Our Lord! Do not Seize us if we forget or we make a mistake. [2:286].** Allah^{azwj} Said: “I^{azwj} have Done so!”

قَالَ رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اعْفُ عَنَّا إِلَى آخِرِ السُّورَةِ وَ كُلِّ ذَلِكَ يَقُولُ اللَّهُ قَدْ فَعَلْتُ

So the Prophet^{saww} said: ‘**Our Lord! And do not Load upon us what we have no strength for us with it; [2:286]** – up to the end of the Chapter, and (during) all that Allah^{azwj} was Saying: “I^{azwj} have Done so”.

قَالَ ثُمَّ طَوَى الصَّحِيفَةَ فَأَمْسَكَهَا بِيَمِينِهِ وَ فَتَحَ صَحِيفَةَ أَصْحَابِ الشَّمَالِ فَإِذَا فِيهَا أَسْمَاءُ أَهْلِ النَّارِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ قَالَ فَقَالَ رَسُولُ اللَّهِ ص رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ قَالَ فَقَالَ اللَّهُ فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلَامٌ فَسَوَّفَ يَعْلَمُونَ

He^{asws} said, ‘Then he^{saww} folded the parchment and withheld it in his^{saww} right hand, and opened the other one, the parchment of the companions of the left. In it were the names of the people of the Fire and the names of their fathers and their tribes. Rasool-Allah^{saww} said:

'They are a people who are not believing'. So Allah^{azwj} Said: 'O Muhammad^{sawww}! **So turn away from them and say, 'Salam', for they shall soon come to know [43:89]**'.

قَالَ فَلَمَّا فَرَّغَ مِنْ مُنَاجَاةِ رَبِّهِ رَدَّ إِلَى الْبَيْتِ الْمَعْمُورِ ثُمَّ قَصَّ قِصَّةَ الْبَيْتِ وَ الصَّلَاةِ فِيهِ ثُمَّ نَزَلَ وَ مَعَهُ الصَّحِيفَتَانِ فَدَفَعَهُمَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

He^{asws} said: 'When he^{sawww} was free from whispering to his^{sawww} Lord^{azwj}, returned to the Bayt Al-Mamour'. Then he^{asws} related the story of the House and the Salat in it. 'Then he^{sawww} descended and with him^{sawww} were two parchments, and he^{sawww} handed them to Ali^{asws} Bin Abu Talib^{asws},⁷¹⁴

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَابِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ حَدَّثَنِي أَبِي عَمَّنْ ذَكَرَهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص وَ فِي يَدِهِ الْيُمْنَى كِتَابٌ وَ فِي يَدِهِ الْبَيْسَى كِتَابٌ فَتَشَرَّ الْكِتَابَ الَّذِي فِي يَدِهِ الْيُمْنَى فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كِتَابٌ لِأَهْلِ الْجَنَّةِ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ لَا يُزَادُ فِيهِمْ وَاحِدٌ وَ لَا يُنْقُصُ مِنْهُمْ وَاحِدٌ

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah Al Kinany,

'From Abu Ja'far^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws} from the one who mentioned it, said, 'Rasool-Allah^{sawww} came out to us and in his^{sawww} right hand was a book and in his^{sawww} left hand was a book. He^{sawww} spread out the book which was in his^{sawww} right hand and read: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. A book of the inhabitants of the Paradise with their names and names of their fathers. Neither will even one increase in them nor even one would be reduced from them'.

ثُمَّ نَشَرَ الَّذِي فِي يَدِهِ الْبَيْسَى فَقَرَأَ كِتَابَ مِنَ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِأَهْلِ النَّارِ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ قَبَائِلِهِمْ لَا يُزَادُ فِيهِمْ وَاحِدٌ وَ لَا يُنْقُصُ مِنْهُمْ وَاحِدٌ.

Then he^{sawww} spread out the one which was in his^{sawww} left hand and read: 'A book from Allah^{azwj} the Beneficent, the Merciful, of the inhabitants of the Fire with their names and names of their fathers and their tribes. Neither will even one increase in them, nor even one will be reduced from them'⁷¹⁵.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَمْرٍو عَنِ الْأَعْمَشِ قَالَ قَالَ الْكَلْبِيُّ يَا أَعْمَشُ أَيُّ شَيْءٍ أَشَدُّ مَا سَمِعْتَ مِنْ مَنَاقِبِ عَلِيِّ ع قَالَ فَقَالَ حَدَّثَنِي مُوسَى بْنُ طَرِيفٍ عَنْ عَبَّادَةَ قَالَ سَمِعْتُ عَلِيًّا وَ هُوَ يَقُولُ أَنَا قَسِيمُ النَّارِ فَمَنْ تَبِعَنِي فَهُوَ مِنِّي وَ مَنْ عَصَانِي فَهُوَ مِنْ أَهْلِ النَّارِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al hakam, from Amro, from Al Amsh who said,

'Al-Kalby said, 'O Amsh! Which is the severe of what you heard from the virtues of Ali^{asws}?' He said, 'Musa Bin Tareyf narrated to me from Uyayna who said, 'I heard Ali^{asws} and he^{asws} was saying: 'I^{asws} am the distributor of the Fire. So, the one who follows me^{asws}, he is from me^{asws}, and one who disobeys me^{asws}, he is from the inhabitants of the Fire'.

فَقَالَ الْكَلْبِيُّ عِنْدِي أَكْبَرُ مِمَّا عِنْدَكَ أَعْطَى رَسُولُ اللَّهِ ص عَلِيًّا ع كِتَابًا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ أَهْلِ النَّارِ فَوَضَعَهُ عِنْدَ أُمَّ سَلَمَةَ فَلَمَّا وُجِدَ أَبُو بَكْرٍ طَلَبَهُ فَقَالَتْ لَيْسَ لَكَ فَلَمَّا وُجِدَ عُمَرُ طَلَبَهُ فَقَالَتْ لَيْسَ لَكَ فَلَمَّا وُجِدَ عَلِيٌّ ع دَفَعَتْهُ إِلَيْهِ.

⁷¹⁴ Basaair Al Darajaat – P 4 Ch 5 H 2 a

⁷¹⁵ Basaair Al Darajaat – P 4 Ch 5 H 2 b

Al-Kalby said, 'With me is greater than what is with you. Rasool-Allah^{saww} gave Ali^{asws} a book wherein were names of the inhabitants of the Paradise and inhabitants of the Fire. He^{asws} placed it with Umm Salama^{ra}. When Abu Bakr became ruler, he sought it. She^{ra} said, 'It isn't for you'. When Umar became ruler, he sought it. She^{ra} said, 'It isn't for you'. When Usman became ruler, he sought it. She^{ra} said, 'It isn't for you'. When Ali^{asws} became rule, she^{ra} handed it to him^{asws}.⁷¹⁶

4- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ قَالَ حَدَّثَنِي أَبُو الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ خَطَبَ رَسُولُ اللَّهِ ص النَّاسَ ثُمَّ رَفَعَ يَدَهُ الَّتِي قَابِضاً عَلَى كَفِّهِ قَالَ أ تَدْرُونَ مَا فِي كَفِّي قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ فِيهَا أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

It is narrated to us by Ibrahim Bin Hashim, from al Husayn Bin Sayf, from his father who said, 'It is narrated to me by Abu Al Qasim, from Muhammad Bin Abdullah who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} saying: 'Rasool-Allah^{saww} addressed the people, then raised his^{saww} right hand fist upon his^{as} palm. He^{saww} said: 'Do you know what is in my^{saww} palm?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. He^{saww} said: 'In it are names of the people of the Paradise, and names of their fathers, and their tribes, up to the Day of Qiyamah'.

ثُمَّ رَفَعَ يَدَهُ الَّتِي سَمَى فَقَالَ أَيُّهَا النَّاسُ أ تَدْرُونَ مَا فِي أَيْدِي قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ فِيهَا أَسْمَاءُ أَهْلِ النَّارِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

Then he^{saww} raised his^{saww} left hand and said: 'O you people! Do you know what is in my^{saww} hand?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. He^{saww} said: 'In it are names of the people of the Fire, and names of their fathers, and their tribes up to the Day of Qiyamah'.

ثُمَّ قَالَ حَكَمَ اللَّهُ وَ عَدَلَ وَ حَكَمَ اللَّهُ وَ عَدَلَ وَ عَدَلَ فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ.

Then he^{saww} said: 'Allah^{azwj} is Wise and Just! Allah^{azwj} is Wise and Just! Allah^{azwj} is Wise and Just! **A party would be in the Paradise, and a party would be in the inferno [42:7]**'.⁷¹⁷

5- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ أَبِي حَفْصٍ الْأَعْمَشِيِّ عَنِ الْأَعْمَشِيِّ قَالَ قَالَ الْكَلْبِيُّ مَا أَشَدَّ مَا سَمِعْتُ فِي مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قُلْتُ حَدَّثَنِي مُوسَى بْنُ طَرِيفٍ عَنْ عُبَايَةَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ أَنَا قَسِيمُ النَّارِ

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Usman Bin Saeed, from Abu Hafs Al A'ash, who said,

'Al-Kalby said, 'What is the most severe of what you have heard regarding the virtues of Ali^{asws} Bin Abu Talib^{asws}? I said, 'Musa Bin Tareyf narrated to me saying, 'I heard Ali^{asws} saying: 'I^{asws} am the distributor of the Fire'.

فَقَالَ الْكَلْبِيُّ عِنْدِي أَعْظَمُ مِمَّا عِنْدَكَ أُعْطِيَ رَسُولُ اللَّهِ ص عَلِيًّا كِتَاباً فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ أَهْلِ النَّارِ.

⁷¹⁶ Basaair Al Darajaat – P 4 Ch 5 H 3

⁷¹⁷ Basaair Al Darajaat – P 4 Ch 5 H 4

Al-Kalby said, 'With me is greater than what is with you. Rasool-Allah^{saww} gave Ali^{asws} a book wherein were names of the inhabitants of the Paradise and names of the inhabitants of the Fire".⁷¹⁸

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: انْتَهَى النَّبِيُّ ص إِلَى السَّمَاءِ السَّابِعَةِ وَ انْتَهَى إِلَى سِدْرَةِ الْمُنْتَهَى قَالَ فَقَالَتِ السِّدْرَةُ مَا جَازَنِي خُلُوقٌ قَبْلَكَ ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى

It is narrated to us by Muhammad Bin Isa, from Abdul Samad Bin Bashir,

'From Abu Ja'far^{asws} having said: 'The Prophet^{saww} ended up to the seventh sky and ended to Sidrat Al-Muntaha. Al-Sidrat said, 'No creature has exceeded me before you^{saww}. **Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10].**

قَالَ فَدَفَعَ إِلَيْهِ كِتَابَ أَصْحَابِ الْيَمِينِ وَ كِتَابَ أَصْحَابِ الشَّمَالِ فَأَخَذَ كِتَابَ أَصْحَابِ الْيَمِينِ بِيَمِينِهِ وَ فَتَحَهُ وَ نَظَرَ فِيهِ فَإِذَا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ

He^{asws} said: 'He^{azwj} Handed him the book of the companions of the right hand, and the book of the companions of the left hand. He^{saww} took the book of the companions of the right hand in his^{saww} right hand and looked into it, and in there were names of the inhabitants of the Paradise, and names of their fathers and their tribes'.

قَالَ وَ فَتَحَ كِتَابَ أَصْحَابِ الشَّمَالِ وَ نَظَرَ فِيهِ فَإِذَا فِيهِ أَسْمَاءُ أَهْلِ النَّارِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ ثُمَّ نَزَلَ وَ مَعَهُ الصَّحِيفَتَانِ فَدَفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

He^{asws} said: 'And he^{saww} opened the companions of the left hand and looked into it, and there in it were the names of the inhabitants of the Fire and names of their fathers and their tribes. Then he^{saww} descended and with him^{saww} were the two books and he^{saww} handed these two over to Ali^{asws} Bin Abu Talib^{asws}.⁷¹⁹

⁷¹⁸ Basaair Al Darajaat – P 4 Ch 5 H 5

⁷¹⁹ Basaair Al Darajaat – P 4 Ch 5 H 6

6 باب في الأئمة أن عندهم بجميع القرآن الذي أنزل على رسول الله ص

CHAPTER 6 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} IS THE WHOLE OF THE QURAN WHICH ALLAH^{azwj} REVEALED UNTO RASOOL-ALLAH^{saww}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُتَخَلِّ عَنِ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَا يَسْتَطِيعُ أَحَدٌ أَنْ يَدَّعِيَ أَنَّهُ جَمَعَ الْقُرْآنَ كُلَّهُ ظَاهِرَهُ وَبَاطِنَهُ غَيْرَ الْأَوْصِيَاءِ.

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘There is no one capable of claiming that he collected the Quran, all of it, its apparent and its esoteric, apart from the successors^{asws}’.⁷²⁰

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ حُبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمُقْدَامِ عَنْ جَابِرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَا مِنْ أَحَدٍ مِنَ النَّاسِ يَقُولُ إِنَّهُ جَمَعَ الْقُرْآنَ كُلَّهُ كَمَا أَنْزَلَ اللَّهُ إِلَّا كَذَّابٌ وَ مَا جَمَعَهُ وَ مَا حَفِظَهُ كَمَا أَنْزَلَ اللَّهُ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْأَئِمَّةُ مِنْ بَعْدِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Amro bin Abu Al Miqdam, from Jabir who said,

‘I heard Abu Ja’far^{asws} saying: ‘There is on one from the people who can say he collected the Quran, all of it, just as Allah^{azwj} Revealed, except a liar, and no one collected it and preserved it just as Allah^{azwj} Revealed except Ali^{asws} Bin Abu Talib^{asws} and the Imams^{asws} from after him^{asws}’.⁷²¹

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ عَنْ هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي سَمَلَةَ [سَلَمَةَ] قَالَ: قَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا أَسْمَعُ حُرُوفاً مِنَ الْقُرْآنِ لَيْسَ عَلَيَّ مَا يَقْرَأُهَا النَّاسُ

It is narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Najran, from Hashim, from Salim Bin Abu Salma who said, ‘A man recited unto Abu Abdullah^{asws}, and I was listening, phrases from the Quran, not upon what the people were reciting it.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَهْ مَهْ كُفَّ عَنْ هَذِهِ الْقِرَاءَةِ اقْرَأْ كَمَا يَقْرَأُ النَّاسُ حَتَّى يَقُومَ الْقَائِمُ فَإِذَا قَامَ فَقَرَأَ كِتَابَ اللَّهِ عَلَيَّ حَذَّهِ وَ أَخْرَجَ الْمُصْحَفَ الَّذِي كَتَبَهُ عَلَيَّ ع

Abu Abdullah^{asws} said: ‘Shh! Shh! Refrain from this Quran. Recite it just as the people are reciting until Al-Qaim^{asws} rises. So, when he^{asws} does rise, he^{asws} will recite the Book of Allah^{azwj} upon its limits, and he^{asws} will bring out the Parchment which Ali^{asws} had written it’.

وَ قَالَ أَخْرَجَهُ عَلَيَّ ع إِلَى النَّاسِ حَيْثُ فَرَعَ مِنْهُ وَ كَتَبَهُ فَقَالَ لَهُمْ هَذَا كِتَابُ اللَّهِ كَمَا أَنْزَلَ اللَّهُ عَلَيَّ مُحَمَّدٍ وَ قَدْ جَمَعْتُهُ بَيْنَ اللَّوْحَيْنِ

⁷²⁰ Basaair Al Darajaat – P 4 Ch 6 H 1

⁷²¹ Basaair Al Darajaat – P 4 Ch 6 H 2

And he^{asws} said: ‘Ali^{asws} had brought it out to the people when he^{saww} was free from it, and had written it. He^{asws} said to them: ‘This is the Book of Allah^{azwj} just as Allah^{azwj} had Revealed unto Muhammad^{saww}, and I^{asws} have collected it between the two Tablets’.

قَالُوا هُوَ ذَا عِنْدَنَا مُصْحَفٌ جَامِعٌ فِيهِ الْقُرْآنُ لَا حَاجَةَ لَنَا فِيهِ

They said, ‘There is a comprehensive Parchment with us wherein is the Quran. There is no need for us regarding it’.

قَالَ أَمَا وَاللَّهِ لَا تَرَوْنَهُ بَعْدَ يَوْمِكُمْ هَذَا أَبَدًا إِنَّمَا كَانَ عَلَيَّ أَنْ أُخْبِرْكُمْ بِهِ حِينَ جَمَعْتُهُ لِتَقْرَؤُوهُ.

He^{asws} said: ‘But, by Allah^{azwj}! You will not be seeing it after this day of yours, ever!’ But rather, Ali^{asws} was informing you all with it when he^{asws} had collected it, for you to be reading it’.⁷²²

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ عَبْدِ الْعَفَّارِ قَالَ: سَأَلَ رَجُلًا أَبَا جَعْفَرٍ ع فَقَالَ أَبُو جَعْفَرٍ مَا يَسْتَنْطِيعُ أَحَدٌ يَقُولُ جَمَعَ الْقُرْآنَ كُلَّهُ عَزَى الْأَوْصِيَاءِ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazr Bin Shuayb, form Abdul Gaffar who said,

‘A man asked Abu Ja’far^{asws}, and Abu Ja’far^{asws} said: ‘No one is capable of saying that he collected the Quran, all of it, apart from the successors^{asws}’.⁷²³

5- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَامِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ مَنْ جَمَعَ الْقُرْآنَ إِلَّا الْأَوْصِيَاءِ.

It is narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Fuzeyl, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘Abu Ja’far^{asws} said: ‘I^{asws} cannot find anyone from this community to have collected the Quran, except the successors^{asws}’.⁷²⁴

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ مُرَازِمٍ وَ مُوسَى بْنِ بُكَيْرٍ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا أَهْلَ الْبَيْتِ لَمْ يَزَلِ اللَّهُ يَبْعَثُ فِيْنَا مَنْ يَعْلَمُ كِتَابَهُ مِنْ أَوْلِيهِ إِلَى آخِرِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Murazim and Musa Bin Bukeyr who said,

‘We heard Abu Abdullah^{asws} saying: ‘We^{asws}, People^{asws} of the Household, Allah^{azwj} did not cease to be Sending among us one^{asws} who knows His^{azwj} Book, from its beginning to its end’.⁷²⁵

⁷²² Basaair Al Darajaat – P 4 Ch 6 H 3

⁷²³ Basaair Al Darajaat – P 4 Ch 6 H 4

⁷²⁴ Basaair Al Darajaat – P 4 Ch 6 H 5

⁷²⁵ Basaair Al Darajaat – P 4 Ch 6 H 6

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ وَاللَّهِ إِنِّي لَأَعْلَمُ كِتَابَ اللَّهِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ كَأَنَّهُ فِي كَفِّي فِيهِ خَبْرُ السَّمَاءِ وَخَبْرُ الْأَرْضِ وَخَبْرُ مَا يَكُونُ وَخَبْرُ مَا هُوَ كَائِنٌ قَالَ اللَّهُ فِيهِ نَبِيَانُ كُلِّ شَيْءٍ.

It is narrated to us by Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abdul A'ala, a slave of the family of Saam who said,

'I heard Abu Abdullah^{asws} saying: 'By Allah^{azwj}! I^{asws} am more knowing of the Book of Allah^{azwj}, from its beginning to its end, as if it is in the palm of my^{asws} hand; it is news of the sky and news of the earth, and news of what has happened and news of what would be happening. Allah^{azwj} Said, in it is **a clarification of all things, [16:89]**'⁷²⁶.

⁷²⁶ Basaair Al Darajaat – P 4 Ch 6 H 7

7 باب في أن الأئمة إنهم أعطوا تفسير القرآن الكريم و التأويل

CHAPTER 7 – REGARDING THAT THE IMAMS^{asws}, THEY^{asws} ARE GIVEN INTERPRETATION OF THE BENEVOLENT QURAN AND THE EXPLANATION

1- حَدَّثَنَا الْهَيْثَمُ النَّهْدِيُّ عَنِ الْعَاسِ بْنِ عَامِرٍ بْنِ عَمْرِو بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مِنْ عِلْمٍ مَا أُوتِينَا تَفْسِيرَ الْقُرْآنِ وَ حِكَايَةَ عِلْمٍ تَغْيِيرِ الزَّمَانِ وَ حَدَثَانِهِ وَ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَسْمَعُهُمْ وَ لَوْ أَسْمَعُ مَنْ لَمْ يَسْمَعْ لَوَلَّى مُعْرِضًا كَأَنْ لَمْ يَسْمَعْ

It is narrated to us by Al Haysan Al Nahdy, from Al Abbas Bin Aamir, from Umar Bin Mus'ab,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'From the knowledge what we^{asws} have been Given is interpretation of the Quran and narratives of knowledge of the changing times and its occurrences; and whenever Allah^{azwj} Wants good with a servant, He^{azwj} Makes them hear, and if He^{azwj} Makes hear the one who does not (want to listen), he would turn around (and walk away) as if he did not hear (it).'

ثُمَّ أَمْسَكَ هَيْثَمٌ ثُمَّ قَالَ لَوْ وَجَدْنَا وَعَاءً أَوْ مُسْتَرَاخًا لَعَلَّمْنَا وَ اللَّهُ أَلْمُسْتَعَانُ.

Then he^{asws} paused for a while, then said: 'If we^{asws} find a retainer, or a veiler of our^{asws} knowledge, we^{asws} would teach; and Allah^{azwj} is the Supporter''⁷²⁷

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ عَلَيْهِ بَعْدَ مَا قُتِلَ أَبُو الْخَطَّابِ قَالَ فَذَكَرْتُ لَهُ مَا كَانَ يَرَوِي مِنْ أَحَادِيثِهِ تِلْكَ الْعِظَامَ قَبْلَ أَنْ يُحَدِّثَ مَا أَحَدَّثَ فَقَالَ بِحَسْبِكَ وَ اللَّهُ يَا مُحَمَّدُ أَنْ تَقُولَ فِينَا يَتَعَلَّمُونَ الْحَالَلَ وَ الْحَرَامَ وَ عِلْمَ الْقُرْآنِ وَ فَضْلَ مَا بَيْنَ النَّاسِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'I entered to see him^{asws} after Abu Al-Khattab had been killed, and I mentioned to him^{asws} what had been reported from his^{asws} Ahadeeth of those bones, before it occurs what is to occur. He^{asws} said: 'It suffices you, by Allah^{azwj}, O Muhammad, that you should be saying regarding us^{asws}, 'They^{asws} know the Permissible(s) and the Prohibitions and knowledge of the Quran and clarify what is between the people'.

فَلَمَّا أَرَدْتُ أَنْ أَتَوِّمَ أَخَذَ يَتَوَّي فَقَالَ يَا مُحَمَّدُ وَ أَيُّ شَيْءٍ الْحَالَلَ وَ الْحَرَامُ فِي حَنْبِ الْعِلْمِ إِذَا الْحَالَلَ وَ الْحَرَامُ فِي شَيْءٍ يَسِيرٍ مِنَ الْقُرْآنِ.

When I intended to arise, he^{asws} grabbed my clothes and said: 'O Muhammad^{saww}! And which this is the Permissible(s) and the Prohibitions in the side of the knowledge? But rather, the Permissible(s) and the Prohibitions is in something little from the Quran''⁷²⁸

⁷²⁷ Basaaair Al Darajaat – P 4 Ch 7 H 1

⁷²⁸ Basaaair Al Darajaat – P 4 Ch 7 H 2

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ خَالِدِ بْنِ مَادٍّ عَنْ أَبِي دَاوُدَ عَنْ أَنَسِ بْنِ مَالِكٍ خَادِمِ رَسُولِ اللَّهِ ص قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ تَعَلَّمِ النَّاسَ تَأْوِيلَ الْقُرْآنِ بِمَا لَا يَعْلَمُونَ فَقَالَ عَلِيُّ مَا أُبَلِّغُ رِسَالَتَكَ بَعْدَكَ يَا رَسُولَ اللَّهِ قَالَ تَحْجِرُ النَّاسَ بِمَا أَشْكَلَ عَلَيْهِمْ مِنْ تَأْوِيلِ الْقُرْآنِ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazr Bin Shuayb, from Khalid Bin Madd, from Abu Dawood, from Anas Bin Malik (well known fabricator),

‘A servant of Rasool-Allah^{sawww} said, ‘Rasool-Allah^{sawww} said: ‘O Ali^{asws}! Teach the people interpretation of the Quran with that they don’t know’. Ali^{asws} said: ‘Upon what should I^{asws} deliver your^{sawww} Message after you^{sawww}, O Rasool-Allah^{sawww}?’ He^{sawww} said: ‘Inform the people what is doubtful upon them from the interpretation of the Quran’’.⁷²⁹

4- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع بِحَسْبِكُمْ أَنْ تَقُولُوا يَعْلَمُ عِلْمَ الْحَلَالِ وَ الْحَرَامِ وَ عِلْمَ الْقُرْآنِ وَ فَضَّلَ مَا بَيَّنَّ النَّاسَ.

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

‘Abu Abdullah^{asws} said: ‘It should suffice you all that you should be saying, ‘He^{asws} knows the knowledge of the Permissible(s) and the Prohibitions and knows the Quran and clarify what is between the people’’.⁷³⁰

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ الْمُرْزُبَانِ بْنِ عِمْرَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِلْقُرْآنِ تَأْوِيلًا فَمِنْهُ مَا قَدْ جَاءَ وَ مِنْهُ مَا لَمْ يَجِيءْ فَإِذَا وَقَعَ التَّأْوِيلُ فِي زَمَانٍ إِمَامٍ مِنَ الْأَئِمَّةِ عَرَفَهُ إِمَامٌ ذَلِكَ الزَّمَانِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Al Murzuban Bin Imran, from Is’haq Bin Ammar who said,

‘I heard Abu Abdullah^{asws} saying: ‘For the Quran there is an explanation - From it is what has come, and from it is what has not yet come. When the explanation falls in the time period of an Imam^{asws} from the Imams^{asws}, the Imam^{asws} of that time recognises it’’.⁷³¹

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَمَرَ عَنْهُ قَالَ: إِنَّ فِي الْقُرْآنِ مَا مَضَى وَ مَا يَخْدُثُ وَ مَا هُوَ كَائِنٌ وَ كَانَتْ فِيهِ أَسْمَاءُ الرِّجَالِ فَأَلْقَيْتُ وَ إِنَّمَا الإِسْمُ الْوَاحِدُ فِي وُجُوهِهِ لَا تُخْصَى تَعْرِفُ ذَلِكَ الْوَصَاءُ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar, from him who said,

‘In the Quran is what has passed, and what is currently happening, and what will be happening, and there used to be names of the men in it, but these were thrown out, and rather the one name in its uncountable aspects, the successors^{asws} recognise that’’.⁷³²

⁷²⁹ Basaair Al Darajaat – P 4 Ch 7 H 3

⁷³⁰ Basaair Al Darajaat – P 4 Ch 7 H 4

⁷³¹ Basaair Al Darajaat – P 4 Ch 7 H 5

⁷³² Basaair Al Darajaat – P 4 Ch 7 H 6

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ ابْنِ أُدَيْنَةَ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ هَذِهِ الرَّوَايَةِ مَا مِنَ الْقُرْآنِ آيَةٌ إِلَّا وَ لَهَا ظَهْرٌ وَ بَطْنٌ

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Uzina, from Fuzeyl Bin Yasaar who said,

‘I asked Abu Ja’far^{asws} about this report, ‘There is nothing from the Quran, except and for it is an apparent, and a hidden (meaning)’.

فَقَالَ ظَهْرُهُ تَنْزِيلُهُ وَ بَطْنُهُ تَأْوِيلُهُ مِنْهُ مَا قَدْ مَضَى وَ مِنْهُ مَا لَمْ يَكُنْ يَجْرِي كَمَا يَجْرِي الشَّمْسُ وَ الْقَمَرُ كَمَا جَاءَ تَأْوِيلُ شَيْءٍ مِنْهُ يَكُونُ عَلَى الْأَمْثَاتِ كَمَا يَكُونُ عَلَى الْأَحْيَاءِ قَالَ اللَّهُ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ نَحْنُ نَعْلَمُهُ.

He^{asws} said: ‘Its apparent is its Revelation, and its esoteric is its explanation. From it is what has already passed, and from it is what has not yet happened, flowing just as the sun and the moon flow, just as the explanation of something from it can happen to be upon the dead, just as it can happen to be upon the living. Allah^{azwj} Says: **And none know its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7], we^{asws} know it**’.⁷³³

8- حَدَّثَنَا الْفَضْلُ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ أَبَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ أَوْ غَيْرِهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: تَفْسِيرُ الْقُرْآنِ عَلَى سَبْعَةِ أَحْرُفٍ مِنْهُ مَا كَانَ وَ مِنْهُ مَا لَمْ يَكُنْ بَعْدَ ذَلِكَ تَعْرِفُهُ الْأَيْمَةُ.

It is narrated to us by Al Fazl, from Musa Bin Al Qasim, from Aban, from Ibn Abu Umeyr, or someone else, from Jameel Bin Darraj, from Zurara,

‘From Abu Ja’far^{asws} having said: ‘Interpretation of the Quran is upon seven phrases – from it is what has happened, and from it is what will not be happening after that. The Imams^{asws} recognise it’.⁷³⁴

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَاصِمِ قَالَ حَدَّثَنِي مَوْلَى سَلْمَانَ عَنْ عُبَيْدِ السَّلْمَانِيِّ قَالَ سَمِعْتُ عَلِيًّا عَ يَقُولُ يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَ لَا تُقْتُوا النَّاسَ فَإِنَّ رَسُولَ اللَّهِ صَ قَالَ قَوْلًا وَ أُمَّتُهُ وَضَعُ [آلٍ مِنْهُ] إِلَى غَيْرِهِ وَ قَالَ قَوْلًا وَضَعَ عَلَى غَيْرِ مَوْضِعِهِ كَذَبَ عَلَيْهِ

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Aasim who said, ‘It is narrated to me my a slave of Salman, from Ubeyd Al Salmany who said,

‘I heard Ali^{asws} saying: ‘O you people! Fear Allah^{azwj} and do not issue verdicts (Fatwas) to the people, for Rasool-Allah^{saww} has said a word, and his^{saww} community placed it to elsewhere, and he^{saww} said a word, it was placed upon other than its place, belying upon him^{saww}’.

فَقَامَ عُبَيْدُهُ وَ عَلَقَمَهُ وَ الْأَسْوَدُ وَ أَنْاسٌ مَعَهُمْ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا نَضَعُ [نَضَعُ] فَقَدْ أَخْبَرْنَا فِي الْمُصْحَفِ قَالَ سَلُّوا عَنْ ذَلِكَ عُلَمَاءَ آلِ مُحَمَّدٍ ص.

⁷³³ Basaair Al Darajaat – P 4 Ch 7 H 7

⁷³⁴ Basaair Al Darajaat – P 4 Ch 7 H 8

Ubeyda and Alqama and Al-Aswad stood up, and some people were with them, they said, 'O Amir Al-Momineen^{asws}! So, what shall we do, for information regarding the Parchment'. He^{asws} said: 'Ask about that the scholars of Progeny^{asws} of Muhammad^{sawww},⁷³⁵

10- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: كِتَابُ اللَّهِ فِيهِ نَبَأُ مَا قَبْلَكُمْ وَ خَيْرٌ مَا بَعْدَكُمْ وَ فَضْلٌ مَا بَيْنَكُمْ وَ نَحْنُ نَعْلَمُهُ.

It is narrated to us by Muhammad Bin Isa, from Ismail Bin Jabir,

'From Abu Abdullah^{asws} having said: 'The Book of Allah^{azwj}', in it is news of what was before you, and news of what will be after you, and decision of what is between you, and we^{asws} know it''.⁷³⁶

⁷³⁵ Basaair Al Darajaat – P 4 Ch 7 H 9

⁷³⁶ Basaair Al Darajaat – P 4 Ch 7 H 10

8 باب في أن عليا علم كلما أنزل على رسول الله ص في ليل أو نهار أو حضر أو سفر و الأئمة من بعده

CHAPTER 8 – REGARDING THAT ALI^{asws} KNEW ALL WHAT WAS REVEALED UNTO RASOOL-ALLAH^{saww}, DURING NIGHT OR DAY, OR WHEN PRESENT, OR ON A JOURNEY, AND (SO DO) THE IMAMS^{asws} FROM AFTER HIM^{asws}

1- حَدَّثَنَا السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ أَبِي خَالِدٍ الْوَاسِطِيِّ عَنْ زَيْدِ بْنِ عَلِيٍّ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا دَخَلَ رَأْسِي نَوْمًا وَ لَا غُمًّا عَلَى عَهْدِ رَسُولِ اللَّهِ ص حَتَّى عَلِمْتُ مِنْ رَسُولِ اللَّهِ ص مَا نَزَلَ بِهِ جِبْرَائِيلُ فِي ذَلِكَ الْيَوْمِ مِنْ حَلَالٍ أَوْ حَرَامٍ أَوْ سُنَّةٍ أَوْ أَمْرٍ أَوْ نَهْيٍ فِيمَا نَزَلَ فِيهِ وَ فَيَمَنْ نَزَلَ

It is narrated to us by Al Sindy Bin Muhammad, from Yunus Bin Yaqaoub, from Abu Khalid Al Wasity,

‘From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) said, ‘Amir Al-Momineen^{asws} said: ‘Neither did sleep enter my^{asws} head nor any rest in the era of Rasool-Allah^{saww} until I^{asws} knew from Rasool-Allah^{saww} what Jibraeel^{as} had descended with during that day, either from a Permissible, or Prohibition, or Sunnah, or Instruction, or Forbiddance, regarding what it had been Revealed and regarding whom it had been Revealed.

فَخَرَجْنَا فَلَقِينَا الْمُعْتَرِلَةَ فَذَكَرْنَا ذَلِكَ لَهُمْ فَقَالُوا إِنَّ هَذَا الْأَمْرَ عَظِيمٌ كَيْفَ يَكُونُ هَذَا وَ قَدْ كَانَ أَحَدُهُمَا يَغِيبُ عَنْ صَاحِبِهِ فَكَيْفَ يَعْلَمُ هَذَا

We went out and met Al-Mu’tazila and mentioned that to them. They said, ‘This matter is mighty. How can this happen to be and one of them was absent from his^{asws} companion^{saww}. How could he^{asws} have known this?’

قَالَ فَرَجَعْنَا إِلَى زَيْدٍ فَأَخْبَرْتَاهُ بِرَدِّهِمْ عَلَيْنَا فَقَالَ كَانَ يَتَحَفَّظُ عَلَى رَسُولِ اللَّهِ ص عَدَدَ الْأَيَّامِ الَّتِي غَابَ بِهَا فَإِذَا التَّقِيَا قَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ نَزَلَ عَلِيٌّ فِي يَوْمٍ كَذَا وَ كَذَا كَذَا وَ كَذَا وَ كَذَا حَتَّى يَعُدَّهَا عَلَيْهِ إِلَى آخِرِ الْيَوْمِ الَّذِي وَاقَى فِيهِ فَأَخْبَرْتَاهُمْ بِذَلِكَ.

He (the narrator) said, ‘We returned to Zayd and informed him of their response to us. He said, ‘He^{asws} used to memorised upon Rasool-Allah^{saww} the number of days which he^{asws} was absent with, so when they^{asws} met, Rasool-Allah^{saww} said to him^{asws}: ‘O Ali^{asws}! Such and such was Revealed unto me^{asws} during such and such day’, until he^{saww} repeated it to him^{asws} up to the end of the day which he^{asws} had arrived, and informed us^{asws} with that’⁷³⁷.

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَدْ وَكَلَنِي رَسُولُ اللَّهِ ص وَ أَنَا أَعْلَمُ كِتَابَ اللَّهِ وَ فِيهِ بَدَأُ الْخَلْقِ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَ فِيهِ خَيْرُ السَّمَاءِ وَ خَيْرُ الْأَرْضِ وَ خَيْرُ الْجَنَّةِ وَ خَيْرُ النَّارِ وَ خَيْرُ مَا كَانَ وَ خَيْرُ مَا هُوَ كَائِنٌ أَعْلَمُ ذَلِكَ كَأَنَّمَا أَنْظَرُ إِلَى كَفِّي إِنَّ اللَّهَ يَقُولُ فِيهِ تَيَّانُ كُلِّ شَيْءٍ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali Bin Fazzal, from Hammad Bin Usman, from Abdul A’ala Bin Ayn who said,

⁷³⁷ Basaair Al Darajaat – P 4 Ch 8 H 1

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} begot me^{asws}, and I^{asws} know the Book of Allah^{azwj}, and in it is beginning of the creation, and what will be happening up to the Day of Qiyamah, and in it is news of the sky, and news of the earth, and news of the Paradise, and news of the Fire, and news of what has happened, and news of what will be happening. I^{asws} know that as if I^{asws} am looking at my^{asws} palm. Allah^{azwj} is Saying in it is **a clarification of all things, [16:89]**'.⁷³⁸

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِيهِ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ ص أَجَابَنِي وَإِنْ فَنَيْتُ مَسْأَلِي ابْتَدَأَنِي

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Ibn Uzina, from Aban, from Suleym Bin Qays,

'From Amir Al-Momineen^{asws} having said: 'Whenever I^{asws} used to ask Rasool-Allah^{saww}, he^{saww} would answer me^{asws}, and if my^{asws} questions had ended, he^{saww} would initiate me^{asws}.

فَمَا نَزَلَتْ عَلَيْهِ آيَةٌ فِي لَيْلٍ وَلَا نَهَارٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ وَلَا دُنْيَا وَلَا آخِرَةٍ وَلَا جَنَّةٍ وَلَا نَارٍ وَلَا سَهْلٍ وَلَا حَبْلٍ وَلَا ضِيَاءٍ وَلَا ظُلْمَةٍ إِلَّا أَقْرَأَنِيهَا وَأَمَلَاهَا عَلَيَّ وَكَتَبْتُهَا بِيَدِي

Thus, no Verse was Revealed unto him^{saww}, neither during night, nor day, nor sky, nor earth, nor world, nor Hereafter, nor Paradise, nor Fire, nor coast, nor mountain, nor brightness, nor darkness, except he^{saww} read it out and dictated it to me^{asws}, and I^{asws} wrote it with my^{asws} hands.

وَعَلَّمَنِي تَأْوِيلَهَا وَتَفْسِيرَهَا وَتَحْكَمَهَا وَتَشَابُهَهَا وَخَاصَّتَهَا وَعَامَّتَهَا وَكَيْفَ نَزَلَتْ وَأَيْنَ نَزَلَتْ وَفِيمَنْ أَنْزَلَتْ إِلَى يَوْمِ الْقِيَامَةِ دَعَا اللَّهُ لِي أَنْ يُعْطِيَنِي فَهَمًّا وَحِفْظًا فَمَا نَسِيتُ آيَةً مِنْ كِتَابِ اللَّهِ وَلَا عَلَيَّ مِنْ أَنْزَلَتْ إِلَّا أَمَلَاهُ عَلَيَّ.

And he^{saww} taught me^{asws} its explanation, and its interpretation, and its Decisive and its Allegorical, and its special and its general, and how it was Revealed, and regarding who it was Revealed, up to the Day of Qiyamah. He^{saww} supplicated to Allah^{azwj} for me^{asws} that He^{azwj} Grants me^{asws} understanding, and memorisation, so I^{asws} did not forget any Verse from the Book of Allah^{azwj}, nor upon who it was Revealed except he^{saww} dictated it to me^{asws}.⁷³⁹

4- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ ع بِمَكَّةَ فَقَالَ لَهُ رَجُلٌ إِنَّكَ لَتَفْسِّرُ مِنْ كِتَابِ اللَّهِ مَا لَمْ تَسْمَعْ بِهِ

It is narrated to us by Ahmad Bin Al Husayn, from his father, from Bakr Bin Salih, from Abdullah Bin Ibrahim Al Ja'fari, from Yaquob Bin Ja'far who said,

'I was with Abu Al-Hassan^{asws} at Makkah, and a man said to him, 'You^{asws} tend to interpret from the Book of Allah^{azwj} what has not been heard with'.

⁷³⁸ Basaair Al Darajaat – P 4 Ch 8 H 2

⁷³⁹ Basaair Al Darajaat – P 4 Ch 8 H 3

فَقَالَ أَبُو الْحُسَيْنِ عَلَيْنَا نَزَلَ قَبْلَ النَّاسِ وَ لَنَا فَسُرَّ قَبْلَ أَنْ يُفَسَّرَ فِي النَّاسِ فَتَحْنُ نَعْرِفُ خَلَالَهُ وَ حَرَامَهُ وَ نَاسِخَهُ وَ مَنْسُوخَهُ وَ سَفَرِيَّهُ وَ حَضْرِيَّهُ وَ فِي أَيِّ لَيْلَةٍ نَزَلَتْ كَمْ مِنْ آيَةٍ وَ فِي مَن نَزَلَتْ وَ فِي مَآ نَزَلَتْ

Abu Al-Hassan^{asws} said: ‘Upon us^{asws} he^{saww} Revealed before the people, and to us^{asws} he^{saww} interpreted before he^{saww} interpreted among the people. Thus, we^{asws} know its Permissible(s), and its Prohibitions, and its Abrogating and its Abrogated, and its (Revelation during) his^{saww} journeys and his^{saww} staying, and in which night how many Verses were Revealed, and regarding who its Revealed, and regarding what it was Revealed.

فَنَحْنُ حُكَمَاءُ اللَّهِ فِي أَرْضِهِ وَ شُهَدَاؤُهُ عَلَى خَلْقِهِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى سَتُكْتَبُ شَهَادَتُهُمْ وَ يُسْئَلُونَ فَالشَّهَادَةُ لَنَا وَ الْمَسْأَلَةُ لِمَشْهُودٍ عَلَيْهِ

So, we^{asws} are the judges of Allah^{azwj} in His^{azwj} earth, and His^{azwj} witnesses upon His^{azwj} creatures, and it is the Words of Allah^{azwj} Blessed and Exalted: ***Their testimonies would be recorded and they would be Questioned [43:19]***. The testifying is for us^{asws} and the questioning is to those testified upon.

فَهَذَا عِلْمٌ مَا قَدْ أَنْهَيْتُهُ إِلَيْكَ وَ أَدَيْتُهُ إِلَيْكَ مَا لَزِمَنِي فَإِنْ قَبِلْتَ فَاشْكُرْ وَ إِنْ تَرَكْتَ فَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ.

This is knowledge I^{asws} am ending it to you and depositing it to you what necessitates me^{asws}. So, if you accept I^{asws} shall be grateful, and if you neglect, then Allah^{azwj} is a Witness over all things”.⁷⁴⁰

⁷⁴⁰ Basaair Al Darajaat – P 4 Ch 8 H 4

9 باب في الأئمة ع أنه جرى لهم ما جرى لرسول الله و أنهم أمناء الله على خلقه و أركان الأرض و أمناء الله على ما هبط من علم أو عذر أو نذر و الحجة البالغة على ما في الأرض و أنهم قد أعطوا علم المنايا و البلايا و الوصايا و فصل الخطاب و العصا و الميسم

CHAPTER 9 – REGARDING THE IMAMS^{asws}, IT FLOWS FOR THEM^{asws} WHAT HAD FLOWED FOR RASOOL-ALLAH^{saww}, AND THEY^{asws} ARE TRUSTESS OF ALLAH^{azwj} UPON HIS^{azwj} CREATURES, AND CORNERSTONES OF THE EARTH, AND TRUSTEES OF ALLAH^{azwj} UPON WHAT DESCENDED FROM THE KNOWLEDGE, OR EXCUSE, OR VOW, AND THE CONCLUSIVE ARGUMENT UPON WHAT IS IN THE EARTH, AND THEY^{asws} HAVE BEEN GIVEN KNOWLEDGE OF THE DEATHS AND THE AFFLICTIONS, AND THE BEQUESTS, AND THE DECISIVE ADDRESS, AND THE STAFF, AND THE BRANDING IRON

1- حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ عَنْ أَبِي عَبْدِ اللَّهِ الرَّيَّاحِيِّ عَنْ أَبِي الصَّامِتِ الْخُلَوَائِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فَضَّلُ أَمِيرِ الْمُؤْمِنِينَ ع مَا جَاءَ بِهِ أُخِذَ بِهِ وَ مَا نَهَى عَنْهُ انْتَهَى عَنْهُ وَ جَرَى لَهُ مِنَ الطَّاعَةِ بَعْدَ رَسُولِ اللَّهِ ص مِثْلَ الَّذِي جَرَى لِرَسُولِ اللَّهِ ص وَ الْفَضْلُ لِمُحَمَّدٍ ص

It is narrated to us by Ali Bin Hassan, from Abu Abdullah Al Rayyahi, from Abu Al Samit Al Halwany,

‘From Abu Ja’far^{asws} having said: ‘A merit of Amir Al-Momineen^{asws} is whatever he^{asws} came with, take with it, and whatever he^{asws} forbade from, end from it, and it flows for him^{asws} of the obedience after Rasool-Allah^{saww} like that which flowed for Rasool-Allah^{saww}, and the merit is for Muhammad^{saww}.

الْمُتَقَدِّمُ بَيْنَ يَدَيْهِ كَالْمُتَقَدِّمِ بَيْنَ يَدَيْ اللَّهِ وَ رَسُولِهِ وَ الْمُتَفَضِّلُ عَلَيْهِ كَالْمُتَفَضِّلِ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ الرَّادُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشَّرْكِ بِاللَّهِ

The one advancing in front of him^{asws} is like the one advancing in front of Allah^{azwj} and His^{azwj} Rasool^{saww}, and the one (trying to be) superior to him^{asws} is like the one (trying to be) superior upon Allah^{azwj} and upon His^{azwj} Rasool^{saww}, and the rejecter to him^{asws} in anything minor or major is upon a limit of the Shirk (association) with Allah^{azwj}.

فَإِنَّ رَسُولَ اللَّهِ ص بَابُ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَهُ وَصَلَ إِلَى اللَّهِ وَ كَذَلِكَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ بَعْدِهِ وَ جَرَى فِي الْأُمَّةِ وَاحِدًا بَعْدَ وَاحِدٍ

Rasool- Allah^{azwj} is a door of Allah^{azwj} which He^{azwj} cannot be accessed except from it, and His^{azwj} Way which one who travels in - it would arrive to Allah^{azwj}, and like that was/is Amir Al-Momineen^{asws} from after him^{saww}, and it flows in the Imams^{asws}, one after one.

جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ عُمَدَ الْإِسْلَامِ وَ رَابِطَهُ عَلَى سَبِيلِ هُدَاةٍ وَ لَا يَهْتَدِي هَادٍ إِلَّا يَهْدَاهُمْ وَ لَا يَضِلُّ خَارِجٌ مِنْ هُدَى إِلَّا بِتَقْصِيرٍ عَنْ حَقِّهِمْ وَ أَمْنَاءَ اللَّهِ عَلَى مَا أَهْطَ مِنْ عِلْمٍ أَوْ عُذْرٍ أَوْ نُذْرٍ وَ الْحُجَّةَ الْبَالِغَةَ عَلَى مَنْ فِي الْأَرْضِ

Allah^{azwj} Made them^{asws} cornerstones of the earth lest it convulses with its inhabitants, and pillars of Al-Islam, and His^{azwj} connectors upon the Way of His^{azwj} Guidance. Neither can anyone guide except by their^{asws} guidance nor can he stray outside from guidance except by being deficient of their^{asws} rights; and as trustees of Allah^{azwj} upon what He^{azwj} Sent down from the knowledge, or excuse or warning, and the far-reaching arguments upon the ones in the earth.

يَجْرِي لِأَحْرِهِمْ مِنَ اللَّهِ مِثْلَ الَّذِي جَرَى لِأَوْلِهِمْ وَ لَا يَصِلُ أَحَدٌ إِلَى شَيْءٍ مِنْ ذَلِكَ إِلَّا بِعَوْنِ اللَّهِ

It flows from Allah^{azwj} for their last one like that which flows for their^{asws} first one, and no one can arrive to anything from that except by Assistance of Allah^{azwj}.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا قَسِيمُ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهَا دَاخِلٌ إِلَّا عَلَى أَحَدٍ قِسْمِي وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا الْإِمَامُ لِمَنْ بَعْدِي وَ الْمُؤَدِّي عَمَّنْ كَانَ قَبْلِي وَ لَا يَتَقَدَّمُنِي أَحَدٌ إِلَّا أَحْمَدُ ص وَ إِنِّي وَ إِثَاءَهُ لَعَلَى سَبِيلٍ وَاحِدٍ إِلَّا أَنَّهُ هُوَ الْمَدْعُوُّ بِاسْمِهِ

And Amir Al-Momineen^{asws} said: 'I^{asws} am the distributor of the Paradise and the Fire. No entering one can enter except upon one of my^{asws} two distributions, and I^{asws} am the greatest differentiator, and I^{asws} am the Imam^{asws} of the ones after me^{asws} and the fulfiller of the one who were before me^{asws}, and no one can precede me^{asws} except Ahmad^{saww}, and I^{asws} and him^{saww} are upon one way except that he^{asws} would called by his^{saww} name.

وَ لَقَدْ أُعْطِيتُ السِّتَّ عِلْمَ الْمَنَائِمِ وَ الْبَلَايَا وَ الْوَصَايَا وَ الْأَنْسَابِ وَ فَضْلَ الْخُطَابِ وَ إِنِّي لَصَاحِبُ الْكُرَاتِ وَ دَوْلَةَ الدُّوَلِ وَ إِنِّي لَصَاحِبُ الْعَصَا وَ الْمَيْسَمِ وَ الدَّابَّةُ الَّتِي تُكَلِّمُ النَّاسَ.

And I^{asws} have been Given the six – knowledge of the deaths and the afflictions, and the doctrines, and the lineages, and the decisive address, and I^{asws} am in charge of the Returns and the government of the governments, and I^{asws} am the owner of the staff (of Musa^{as}), and the branding iron, and the walker who shall speak to the people".⁷⁴¹

2- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ عَنْ بَعْضِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الْفَضْلُ لِمُحَمَّدٍ ص وَ هُوَ الْمُقَدَّمُ عَلَى الْخَلْقِ جَمِيعًا لَا يَتَقَدَّمُهُ أَحَدٌ وَ عَلَيَّ ع الْمُتَقَدَّمُ مِنْ بَعْدِي وَ الْمُتَقَدَّمُ بَيْنَ يَدَيَّ عَلَيَّ كَالْمُتَقَدَّمِ بَيْنَ يَدَيَّ رَسُولِ اللَّهِ ص وَ كَذَلِكَ يَجْرِي لِلْأَيْمَةِ مِنْ بَعْدِي وَاحِدًا بَعْدَ وَاحِدٍ

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad al Saqafy, from one who raised it to,

'Abu Abdullah^{asws} having said: 'The merit is for Muhammad^{saww}, and he^{saww} is the preceder over the people in their entirety, no one is ahead of him^{saww}, and Ali^{asws} is the preceder from after him^{saww}, and the preceder in front of Ali^{asws} is like the one preceding in front of Rasool-Allah^{saww}, and like that it flows for the Imams^{asws} from after him^{saww}, one after one.

⁷⁴¹ Basaair Al Darajaat – P 4 Ch 9 H 1

جَعَلَهُمُ اللَّهُ أَزْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ رَابِطَهُ [رَابِطِيهِ] عَلَى سَبِيلِ هُدَاةٍ لَا يَهْتَدِي هَادٍ مِنْ ضَلَالَةٍ إِلَّا بِحِمِّمْ وَ لَا يَضِلُّ خَارِجٌ مِنْ هُدًى إِلَّا بِتَقْصِيرٍ عَنْ حَقِّهِمْ وَ أَمْنَاءَ اللَّهِ عَلَى مَا أَهْبَطَ اللَّهُ مِنْ عِلْمٍ أَوْ عُذْرٍ أَوْ نُذْرٍ وَ شَهَادَةٍ [شَهَادَاتِهِ] عَلَى خَلْقِهِ وَ الْحُجَّةَ الْبَالِغَةَ عَلَى مَنْ فِي الْأَرْضِ

Allah^{azwj} Made them as cornerstones of the earth to stabilise it with its inhabitants, and linked it to the way of guidance. No one can be guided from the straying except by them^{asws}, nor can one exit from the guidance except by reducing from their^{asws} rights, and they^{asws} are trustees of Allah^{azwj} upon what Allah^{azwj} Sent down from the knowledge, or excuse, or vow, or His^{azwj} witnesses upon His^{azwj} creatures, and the conclusive argument upon the ones in the earth.

جَزَى لِأَخْرَجَهُمْ مِنَ اللَّهِ مِثْلَ الَّذِي أُوجِبَ لِأَوْلِهِمْ فَمَنْ اهْتَدَى بِسَبِيلِهِمْ وَ سَلَّمَ لِأَمْرِهِمْ فَقَدْ اسْتَمْسَكَ بِحَبْلِ اللَّهِ الْمَتِينِ وَ عَزُورَةَ اللَّهِ الْوُثْقَى وَ لَا يَصِلُ إِلَى شَيْءٍ مِنْ ذَلِكَ إِلَّا بِعَوْنِ اللَّهِ

It flows for their^{asws} last one from Allah^{azwj} similar to what which Allah^{azwj} Obligated for their^{asws} first one^{asws}. The one who is guided by their^{asws} way and submits to their instructions, so he would have held fast to the strong Rope of Allah^{azwj}, and the firmest Handhold of Allah^{azwj}, and no one can arrive to anything from that except with the Assistance of Allah^{azwj}.

وَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ قَالَ أَنَا قَسِيمٌ بَيْنَ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهَا أَحَدٌ إِلَّا عَلَى أَحَدٍ قِسْمِي وَ إِنِّي الْفَارُوقُ الْأَكْبَرُ وَ قَرْنٌ مِنْ حديدٍ وَ بَابُ الْإِيمَانِ وَ إِنِّي لَصَاحِبُ الْعَصَا وَ الْمِيسَمِ لَا يَنْتَقِذُنِي أَحَدٌ إِلَّا أَحْمَدُ ص

And Amir Al-Momineen^{asws} said: 'I^{asws} am the distributor between the Paradise and the Fire. No one can enter it except upon one of my^{asws} two distributions, and I^{asws} am the greatest differentiator, and a pairing of iron, and door of the Eman, and I^{asws} am the owner of the staff, and the branding iron. No one precedes me^{asws} except Ahmad^{saww}.

وَ إِنَّ رَسُولَ اللَّهِ ص لِيَدْعَى فَيُكْسَا ثُمَّ يُدْعَى فَيُسْتَنْطَلُ فَيُنْطَلُ ثُمَّ أُدْعَى فَأَنْطَلُ عَلَى حَدِّ مَنْطِقِهِ وَ لَقَدْ أَقْرَثَ لِي جَمِيعُ الْأَوْصِيَاءِ وَ الْأَنْبِيَاءِ بِمِثْلِ مَا أَقْرَثَ بِهِ لِمُحَمَّدٍ ص

Rasool-Allah^{saww} will be called and would be clothed, then he^{saww} would be called to speak, and he^{saww} would speak. The I^{asws} will be called and I^{asws} will speak upon a limit of his^{saww} talk. And the entirety of the successors^{as} and the Prophets^{as} have acknowledged to me^{asws} with the like of what they^{as} had acknowledged with to Muhammad^{saww}.

وَ لَقَدْ أُعْطِيتُ السَّبْعَ الَّذِي لَمْ يَسْبِقْنِي إِلَيْهَا أَحَدٌ عَلِمْتُ الْأَسْمَاءَ وَ الْحُكُومَةَ بَيْنَ الْعِبَادِ وَ تَفْسِيرَ الْكِتَابِ وَ قِسْمَةَ الْحَقِّ مِنَ الْمَعَانِمِ بَيْنَ بَنِي آدَمَ

And I^{asws} have been Given the seven (qualities) which no one has preceded me^{asws} to it. I^{asws} am Taught the names and the governments between the servants, and interpretation of the Book, and distribution of the truth from the war booties between the children of Adam^{as}.

فَمَا شَدَّ عَنِّي مِنَ الْعِلْمِ شَيْءٌ إِلَّا وَ قَدْ عَلِمْتِيهِ الْمُبَارَكُ وَ لَقَدْ أُعْطِيتُ حَرْفًا يَفْتَحُ أَلْفَ حَرْفٍ وَ لَقَدْ أُعْطِيتُ رَوْحِي مُصْحَفًا فِيهِ مِنَ الْعِلْمِ مَا لَمْ يَسْبِقْهَا إِلَيْهِ أَحَدٌ خَاصَّةً مِنَ اللَّهِ وَ رَسُولِهِ.

Nothing from the knowledge has been left out from me^{asws} except and the Blessed has Taught me^{asws}, and I^{asws} have been Given a phrase opening a thousand phrases, and my^{asws} wife^{asws} has been Given a Parchment wherein is from the knowledge, what no one has preceded her^{asws} to it, being a Specialisation from Allah^{azwj} and His^{azwj} Rasool^{saww}.⁷⁴²

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ عَبْدِ اللَّهِ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فَضَّلْتُ أَمِيرَ الْمُؤْمِنِينَ مَا جَاءَ بِهِ النَّبِيُّ ص أَخَذُ بِهِ وَ مَا نَهَى عَنْهُ أَنْتَهِيَ عَنْهُ جَزَى لَهُ مِنَ الْفَضْلِ مَا جَزَى لِمُحَمَّدٍ ص وَ لِمُحَمَّدٍ الْفَضْلُ عَلَى جَمِيعٍ مَنْ خَلَقَ اللَّهُ

It is narrated to us by Ahmad Bin Muhammad, and Abdullah Bin Aamir, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar Al Jufy who said,

'I heard Abu Abdullah^{asws} saying: 'A merit of Amir Al-Momineen^{asws} is that he^{asws} took with whatever the Prophet^{saww} came with, and whatever he^{saww} prohibited from, he^{asws} refrained from it. There flowed for him^{asws} from the merits, what had flowed for Muhammad^{saww}, and for Muhammad^{saww} there is a merit over the entirety of the ones Allah^{azwj} Created.

الْمُنْتَعَبُ عَلَيْهِ فِي شَيْءٍ مِنْ أَحْكَامِهِ كَالْمُنْتَعَبِ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ الرَّأْدُ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشَّرْكِ بِاللَّهِ كَانَ أَمِيرُ الْمُؤْمِنِينَ بَابِ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلَهُ الَّذِي مِنْ سَلَكِ بَعْدِهِ هَلَكَ

The pursuant to him^{asws} regarding anything from his^{asws} rulings is like the pursuant to Allah^{azwj} and to His^{azwj} Rasool^{saww}, and the rejector upon him^{asws} regarding a minor or major (thing) is upon a limit of Shirk with Allah^{azwj}. Amir Al-Momineen^{asws} was a door of Allah^{azwj} which He^{azwj} cannot be accessed except from it, and His^{azwj} Way which one who travels by something other, is destroyed.

وَ كَذَلِكَ جَزَى عَلَى الْأَيْمَةِ الْهُدَى وَاحِدًا وَ بَعْدَ وَاحِدٍ جَعَلَهُمُ اللَّهُ أَزْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ الْحِجَّةَ الْبَالِغَةَ مِنْ فَوْقِ الْأَرْضِ وَ مِنْ تَحْتِ الثَّرَى

And like that it flows upon the Imams^{asws} of guidance, one after another. Allah^{azwj} Made them^{asws} cornerstones of the earth stabilising it with its inhabitants, and the conclusive argument from above the earth, and from beneath the soil'.

وَ قَالَ ع كَانَ أَمِيرُ الْمُؤْمِنِينَ كَثِيرًا مَا يَقُولُ أَنَا فَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا صَاحِبُ الْعَصَا وَ الْمِيسَمِ وَ لَقَدْ أَقْرَبْتُ لِي جَمِيعَ الْمَلَائِكَةِ وَ الرُّوحِ وَ الرُّسُلِ بِمِثْلِ مَا أَقْرَبُوا لِمُحَمَّدٍ ص وَ لَقَدْ حُمِلْتُ عَلَى مِثْلِ حُمُولَتِهِ وَ هِيَ حُمُولَةُ الرَّبِّ تَبَارَكَ وَ تَعَالَى

And he^{asws} said: 'Amir Al-Momineen^{asws} used to frequently say: 'I^{asws} am a distributor of Allah^{azwj} between the Paradise and the Fire, and I^{asws} am the great differentiator, and I^{asws} am owner of the staff, and the branding iron, and there have acknowledge to me^{asws} the entirety of the Angels, and the Spirit, and the Rasools^{as} with the like of what they had acknowledged to Muhammad^{saww}, and I^{asws} have been loaded with similar to his^{saww} load, and it is a Load of the Lord^{azwj} Blessed and Exalted.

وَ إِنَّ رَسُولَ اللَّهِ يُدْعَى فَيُكْسَى وَ يُسْتَنْطَقُ فَيَنْطَقُ ثُمَّ أَدْعَى فَأُكْسَى فَأُسْتَنْطَقُ فَأَنْطِقُ عَلَى حَدِّ مَنْطِقِهِ

And Rasool-Allah^{saww} will be called and be clothed, and he^{saww} will be told to speak, so he^{saww} will speak. Then I^{asws} would be called and clothed, and told to speak, so I^{asws} shall speak upon a limit of his^{saww} talk.

وَلَقَدْ أُعْطِيتُ حِصَالًا مَا سَبَقَنِي إِلَيْهَا أَحَدٌ قَبْلِي عِلْمَ الْمَنَائِمِ وَالْبَلَايَا وَالْأَنْسَابِ وَفَصْلَ الْخُطَابِ فَلَمْ يُفْتِنِي مَا سَبَقَنِي وَ لَمْ يَعْزُبْ عَنِّي مَا غَابَ عَنِّي أَنشُرَ [أَبَشَّرُ] بِإِذْنِ اللَّهِ وَ أُؤَدِّي عَنْهُ كُلَّ ذَلِكَ مَتَأَمِّنًا مِنَ اللَّهِ مَكْنِي فِيهِ بِعِلْمِهِ.

And I^{asws} have been Given such qualities what not one has preceded to it before me^{asws} – knowledge of the deaths, and the afflictions, and the lineages, and the decisive address. So, whatever has preceded me^{asws} is not lost from me^{asws}, and it is not far from me^{asws} what is absent from me^{asws}. I^{asws} bring glad tidings by the Permission of Allah^{azwj}, and will perform on His^{azwj} behalf, all of that being a Conferment from Allah^{azwj}. He^{azwj} had Enabled me^{asws} regarding it with His^{azwj} Knowledge”.⁷⁴³

4- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ وَ أَحْمَدُ بْنُ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ نُعَيْمٍ عَنْ يَزْدَانَ [يَزْدَاد] بْنِ إِبْرَاهِيمَ عَمَّنْ حَدَّثَهُ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ اللَّهُ لَقَدْ أَعْطَانِي اللَّهُ تَبَارَكَ وَ تَعَالَى تِسْعَةَ أَشْيَاءَ لَمْ يُعْطِهَا أَحَدًا قَبْلِي خَلَا مُحَمَّدًا ص

It is narrated to us by Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, and Ahmad Bin Zakariya, from Muhammad Bin Nueym, from Yazdan Bin Ibrahim, from the one who narrated it, from his companions,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘Amir Al-Momineen^{asws} said: ‘By Allah^{azwj}! Allah^{azwj} Blessed and Exalted has Given me^{asws} nine things, He^{azwj} did not Give to anyone before me^{asws}, apart from Muhammad^{saww}.

لَقَدْ فُتِحَتْ لِي السُّبُلُ وَ عَلِمْتُ الْأَنْسَابَ وَ أُجْرِي لِي السَّحَابِ وَ عَلِمْتُ الْمَنَائِمَ وَ الْبَلَايَا وَ فَصْلَ الْخُطَابِ وَ لَقَدْ نَظَرْتُ فِي الْمَلَكُوتِ بِإِذْنِ رَبِّي فَمَا غَابَ عَنِّي مَا كَانَ قَبْلِي وَ لَا فَاتَنِي مَا يَكُونُ مِنْ بَعْدِي

Ways have been opened up for me^{asws}, and I^{asws} have been Taught the lineages, and the clouds flow for me^{asws}, and I^{asws} am Taught the deaths and the afflictions and the decisive address, and I^{asws} have looked into the kingdoms by the Permission of my^{asws} Lord^{azwj}, so it’s is not hidden from me^{asws}, what happened before me^{asws}, nor is it lost what would be happening after me^{asws}.

وَ إِنَّ بِيُولَاتِي أَكْمَلَ اللَّهُ لِهَذِهِ الْأُمَّةِ دِينَهُمْ وَ أَمَمَ عَلَيْهِمُ النَّعَمَ وَ رَضِيَ لَهُمُ الْإِسْلَامَ إِذْ يَقُولُ يَوْمَ الْوَلَايَةِ لِمُحَمَّدٍ ص يَا مُحَمَّدُ أَخْبِرْهُمْ أَنِّي الْيَوْمَ أَكْمَلْتُ لَهُمْ دِينَهُمْ وَ أَمَمْتُ عَلَيْهِمْ نِعْمَتِي وَ رَضِيتُ لَهُمُ الْإِسْلَامَ دِينًا وَ كُلُّ ذَلِكَ مَتَأَمِّنًا مِنَ اللَّهِ مَنْ بِهِ عَلَيَّ فَلَهُ الْحَمْدُ.

And by my^{asws} Wilayah, Allah^{azwj} Perfected for this community their Religion, and Completed the Favour upon them, and was Pleased for them with Al-Islam, when on the day of the Wilayah (Ghadeer) He^{azwj} Said to Muhammad^{saww}: “O Muhammad^{saww}! Inform them that today I^{azwj} Perfected for them their Religion, and Completed upon them My^{azwj} Favour, and am Pleased for them with Al-Islam as a Religion!” And all that is a Conferment from Allah^{azwj} He^{azwj} Conferred with upon me^{asws}, so for Him^{azwj} is the Praise”.⁷⁴⁴

⁷⁴³ Basaair Al Darajaat – P 4 Ch 9 H 3

⁷⁴⁴ Basaair Al Darajaat – P 4 Ch 9 H 4

5- حَدَّثَنَا أَبُو الْفَضْلِ الْعَلَوِيُّ عَنْ سَعْدِ بْنِ عَيْسَى الْكَرْبَزِيِّ [الْكُزْبِيِّ] الْبَصْرِيُّ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَكَمِ بْنِ طَهْرٍ عَنْ أَبِيهِ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْأَعْلَى التَّغْلِبِيِّ عَنْ أَبِي وَقَّاصٍ عَنْ سَلْمَانَ الْفَارِسِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُهُ يَقُولُ عِنْدِي عِلْمُ الْمَنَائِمِ وَالْبَلَايَا وَالْوَصَايَا وَالْأَنْسَابِ وَالْأَسْبَابِ وَالْفَضْلُ الْخِطَابِ وَمَوْلِدُ الْإِسْلَامِ وَمَوَارِدُ الْكُفْرِ وَأَنَا صَاحِبُ الْمَيْسَمِ وَأَنَا الْفَارُوقُ الْأَكْبَرُ وَأَنَا صَاحِبُ الْكُرَاتِ وَدَوْلَةُ الدُّوَلِ فَاسْأَلُونِي عَمَّا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَعَمَّا كَانَ عَلَى عَهْدِ كُلِّ نَبِيٍّ بَعَثَهُ اللَّهُ.

It is narrated to us by Abu Al Fazl Al Alawy, from Sa'ad Bin Isa Al Karbazy Al Basry who said, 'It is narrated to us by Ibrahim Bin Al Hakam Bin Tuhr, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al Salby, from Abu Waqqas,

From Salman Al-Farsi^{ra}, from Amir Al-Momineen^{asws}, he^{ra} said, 'I^{ra} heard him^{asws} saying: 'With me^{asws} is knowledge of the deaths and the afflictions, and the bequests and the lineages, and the means, and the decisive address, and births of Al-Islam, and the resources of the Kufr, and I^{asws} am the owner of the branding iron, and I^{asws} am the greatest differentiator, and I^{asws} am in charge of the Return (Raj'at), and government of the governments, therefore ask me^{asws} about what will be happening up to the Day of Qiyamah and about what has happened in the era of every Prophet^{as} Allah^{azwj} had Sent'.⁷⁴⁵

6- حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ وَ أَحْمَدُ بْنُ زَكَرِيَّا عَنْ أَحْمَدَ بْنِ نَعِيمٍ عَنْ يَزْدَادَ بْنِ إِبْرَاهِيمَ عَمَّنْ حَدَّثَهُ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ عِنْدِي عِلْمُ الْمَنَائِمِ وَالْبَلَايَا وَالْوَصَايَا وَالْأَنْسَابِ وَالْأَسْبَابِ وَالْفَضْلُ الْخِطَابِ وَمَوْلِدُ الْإِسْلَامِ وَمَوْلِدُ الْكُفْرِ وَأَنَا صَاحِبُ الْكُرَاتِ وَ دَوْلَةُ الدُّوَلِ فَاسْأَلُونِي عَمَّا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Ahmad Bin Ibrahim and Ahmad Bin Zakariya, from Ahmad Bin Nueym, from Yazdad Bin Ibrahim, from the one who narrated it, from his companions,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'With me^{asws} is knowledge of the deaths and the afflictions, and the bequests, and the lineages, and the causes, and the decisive address, and births of Al-Islam, and births of the Kufr, and I^{asws} am in charge of the Return (Raj'at), and the government of the governments, therefore ask me^{asws} about what will be happening up to the Day of Qiyamah''.⁷⁴⁶

⁷⁴⁵ Basaair Al Darajaat – P 4 Ch 9 H 5

⁷⁴⁶ Basaair Al Darajaat – P 4 Ch 9 H 6

10 باب في الأئمة ع أنهم الراسخون في العلم الذي ذكرهم الله تعالى في كتابه

CHAPTER 10 REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE ONES FIRMLY ROOTED IN THE KNOWLEDGE WHICH ALLAH^{azwj} THE EXALTED HAS MENTIONED IN HIS^{azwj} BOOK

1- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا الصَّبَّاحِ نَحْنُ قَوْمٌ فَرَضَ اللَّهُ طَاعَتَنَا لَنَا الْأَنْفَالُ وَ لَنَا صَفْوُ الْمَالِ وَ نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ الْمَحْسُودُونَ الَّذِينَ قَالَ اللَّهُ أَمْ يُحْسَدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Abu Al Sabbah Al Kinany who said,

'Abu Abdullah^{asws} said: 'O Abu Al-Sabbah! We^{asws} are a people, Allah^{azwj} has Obligated obedience to us^{asws}. For us^{asws} are the spoils of war, and for us^{asws} is the clean wealth, and we^{asws} are the ones **firmly rooted in knowledge [3:7]**, and we^{asws} were the envied ones, those Allah^{azwj} Said: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**'⁷⁴⁷

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ عَنْ ابْنِ أُذَيْنَةَ عَنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ هَذِهِ الرَّوَايَةِ مَا مِنْ آيَةٍ إِلَّا وَ لَهَا ظَهْرٌ وَ بَطْنٌ وَ مَا فِيهِ حَرْفٌ إِلَّا وَ لَهُ حَدٌّ وَ مَطْلَعٌ مَا يَعْنِي بِقَوْلِهِ لَهَا ظَهْرٌ وَ بَطْنٌ قَالَ ظَهْرٌ وَ بَطْنٌ هُوَ تَأْوِيلُهَا مِنْهُ مَا قَدْ مَضَى وَ مِنْهُ مَا لَمْ يَجِيءَ بِجَرِي كَمَا تَجْرِي الشَّمْسُ وَ الْقَمَرُ كُلَّمَا جَاءَ تَأْوِيلُ شَيْءٍ مِنْهُ يَكُونُ عَلَى الْأُمُوتِ كَمَا يَكُونُ عَلَى الْأَحْيَاءِ قَالَ اللَّهُ تَعَالَى وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ نَعْلَمُهُ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour, from Ibn Uzina, from Al Fuzeyl who said,

'I asked Abu Ja'far^{asws} about this report, "There is not from the Quran a Verse except for it there is an apparent and a hidden (meaning)". He^{asws} said: 'Its apparent is its Revelation, and its hidden is its explanation from it of what has happened and from it of what not yet happened. It flows like the flowing of the sun and the moon, as goes an explanation of a thing from it on the dead as it is on the living. Allah^{azwj} has Said: **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**, and we^{asws} know it'⁷⁴⁸.

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْقُرْآنَ فِيهِ مُحْكَمٌ وَ مُتَشَابِهٌ فَأَمَّا الْمُحْكَمُ فَنُؤْمِنُ بِهِ وَ نَعْمَلُ بِهِ وَ نَدِينُ بِهِ وَ أَمَّا الْمُتَشَابِهُ فَنُؤْمِنُ بِهِ وَ لَا نَعْمَلُ بِهِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ.

It is narrated to us by Muhammad Bin Al Husayn, from Wuheyb Bin Hafs,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The Quran, in it are Decisive and Allegorical (Verses). As for the Decisive, we^{asws} believe in it, and act with it and

⁷⁴⁷ Basaaair Al Darajaat – P 4 Ch 10 H 1

⁷⁴⁸ Basaaair Al Darajaat – P 4 Ch 10 H 2

make a Religion with it, and as for the Allegorical, we^{asws} believe in it and do not act with it, and it is the Word of Allah^{azwj} Blessed and Exalted: ***'Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]'***⁷⁴⁹

4- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الرَّاسِخِينَ قَدْ عَلَّمَهُ اللَّهُ جَمِيعَ مَا أَنْزَلَ اللَّهُ إِلَيْهِ مِنَ التَّنْزِيلِ وَ التَّأْوِيلِ

It is narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Umar Bin Uzina, from Bureyd Al Ijaly,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} the Exalted: ***And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]***. He^{asws} said: 'Rasool-Allah^{saww} is the most superior of the ones firmly rooted. Allah^{azwj} had Taught him^{saww} the entirety of what Allah^{azwj} had Revealed to him^{saww}, from the Revelation and the explanation.

وَ مَا كَانَ اللَّهُ لِيُنزِلَ عَلَيْهِ شَيْئاً لَمْ يُعَلِّمْهُ تَأْوِيلَهُ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ يَعْلَمُونَهُ كُلَّهُ

And it was not for Allah^{azwj} that He^{azwj} would Reveal something to him^{saww} and not Teach him^{saww} its explanation, and his^{saww} successors^{asws} from after him^{asws} are knowing all of it.

وَ الَّذِينَ لَا يَعْلَمُونَ تَأْوِيلَهُ إِذَا قَالَ الْعَالِمُ فِيهِ الْعِلْمَ [يَعْلَمُ] فَاجَابَهُمُ اللَّهُ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ الْقُرْآنُ لَهُ خَاصٌّ وَ عَامٌّ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ نَاسِخٌ وَ مَنْسُوخٌ.

And those who are not knowing its explanation, when the scholar^{asws} says regarding it, so Allah^{azwj} Answered them that they are saying, ***'We believe in it. It is all from the Presence of our Lord'. [3:7]***, and the Quran is such, for it are special (Verses), and general, and Decisive, and Allegorical, and Abrogating and Abrogated"⁷⁵⁰.

5- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنْ أَيُّوبَ بْنِ الْحَرِّ وَ عِمْرَانَ بْنِ عَلِيٍّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ نَعْلَمُ تَأْوِيلَهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Ayoub Bin Ahmar and Imran Bin Ali, from Abu Baseer,

'From Abu Abdullah^{asws} having said: ***'We^{asws} those who are firmly rooted in the Knowledge. [3:7]***, and we^{asws} know its interpretation"⁷⁵¹.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الصَّبَّاحِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا الصَّبَّاحِ نَحْنُ قَوْمٌ قَرَضَ اللَّهُ طَاعَتَنَا لَنَا الْأَنْعَالَ وَ لَنَا صَفْوُ الْمَالِ وَ نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ الْمَحْسُودُونَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ.

⁷⁴⁹ Basaair Al Darajaat – P 4 Ch 10 H 3

⁷⁵⁰ Basaair Al Darajaat – P 4 Ch 10 H 4

⁷⁵¹ Basaair Al Darajaat – P 4 Ch 10 H 5

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abu Al Sabbah who said,

‘Abu Abdullah^{asws} said to me: ‘O Abu Al-Sabah! We^{asws} are a people Allah^{azwj} Obligated obedience to us^{asws}. For us^{asws} is the war booty and for us^{asws} is the clean wealth, and we^{asws} are **those who are firmly rooted in the Knowledge. [3:7]**, and we^{asws} are the envied ones, those Allah^{azwj} has Spoken of in His^{azwj} Book’⁷⁵².

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ نَعْلَمُ تَأْوِيلَهُ.

It is narrated to us by Ahmad Bin Muhammad Bin Khalid, from Sayf Bin Ameyra, from Abu Baseer who said,

‘Abu Ja’far^{asws} said: ‘We^{asws} are the **firmly rooted in the Knowledge. [3:7]**, and we^{asws} know its interpretation’⁷⁵³.

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَحَدِهِمَا ع فِي قَوْلِ اللَّهِ تَعَالَى وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ فَرَسُوهُ اللَّهُ ص أَفْضَلُ الرَّاسِخِينَ فِي الْعِلْمِ قَدْ عَلِمَهُ اللَّهُ جَمِيعَ مَا أَنْزَلَهُ عَلَيْهِ مِنَ التَّنْزِيلِ وَ التَّأْوِيلِ وَ مَا كَانَ اللَّهُ لِيُنْزِلَ عَلَيْهِ شَيْئًا لَمْ يَعْلَمْهُ تَأْوِيلَهُ

It is narrated to us by Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Bureyd Al Ijaly,

‘From one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} the Exalted: **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**. Rasool-Allah^{saww} is the most superior of the firmly rooted ones in the knowledge. Allah^{azwj} had Taught him^{saww} the entirety of what He^{azwj} had Revealed unto him^{saww}, from the Revelation and the interpretation, and it was not for Allah^{azwj} to Reveal something unto him^{saww} and not Teach him^{saww} its interpretation.

وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ يَعْلَمُونَهُ كُلَّهُ وَ الَّذِينَ لَا يَعْلَمُونَ تَأْوِيلَهُ إِذَا قَالَ الْعَالَمُ فِيهِ يَعْلَمُ فَأَجَابَهُمُ اللَّهُ بِقَوْلِهِ يُعْمَلُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ الْقُرْآنُ لَهُ خَاصٌّ وَ عَامٌّ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ نَاسِخٌ وَ مَنْسُوخٌ وَ الرَّاسِخُونَ فِي الْعِلْمِ يَعْلَمُونَهُ.

And his^{saww} successors^{asws} from after him^{saww} know it, all of it; and those not knowing its interpretation when knowledgeable one^{asws} says regarding it with knowledge, so Allah^{azwj} has Answered them with His^{azwj} Words: **They are saying, ‘We believe in it. It is all from the Presence of our Lord’. [3:7]**. And the Quran, for it is special (Verses) and general, and Decisive and Allegorical, and Abrogating and Abrogated, and the ones^{asws} firmly rooted in the knowledge are knowing it’⁷⁵⁴.

⁷⁵² Basaair Al Darajaat – P 4 Ch 10 H 6

⁷⁵³ Basaair Al Darajaat – P 4 Ch 10 H 7

⁷⁵⁴ Basaair Al Darajaat – P 4 Ch 10 H 8

11 باب في الأئمة أوتوا العلم و أثبت ذلك في صدورهم

CHAPTER 11 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE GIVEN THE KNOWLEDGE AND THAT IS AFFIRMED IN THEIR^{asws} CHESTS

1- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ قَوْلُ اللَّهِ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ إِيَّانَا عَنِّي.

It is narrated to us by Yaqoub Bin Yazeed and Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘The Words of Allah^{azwj}: **But these are clear Verses in the chests of those Granted the Knowledge [29:49].** He^{asws} said: ‘It means us^{asws}’,⁷⁵⁵

2- حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَلَا هَذِهِ الْآيَةَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قُلْتُ أَنْتُمْ هُمْ قَالَ أَبُو جَعْفَرٍ ع مَنْ عَسَى أَنْ يَكُونُوا.

It is narrated to me by Muhammad Bin Abdul Hameed, from Sayf Bin Ameyra, from Abu Baseer,

‘From Ja’far^{asws}, he (the narrator) said, ‘He^{asws} recited this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49].** I said, ‘You (Imams^{asws}) are they?’ Abu Ja’far^{asws} said: ‘Who else can it happen to be?’⁷⁵⁶

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَرَأَ هَذِهِ الْآيَةَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ وَاللَّهِ مَا قَالَ بَيْنَ دَعْتِي الْمُصْحَفِ قُلْتُ مَنْ هُمْ جَعَلْتُ فِدَاكَ قَالَ مَنْ عَسَى أَنْ يَكُونُوا غَيْرَنَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Usman Bin Isa, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far^{asws} having recited this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49].** Then he^{asws} said: ‘O Abu Muhammad! And what has Allah^{azwj} Said between the two covers (of the Quran)?’ I said, ‘May I be sacrificed for you^{asws}! Who are they?’ He^{asws} said: ‘Who else can it happen to be apart from us^{asws}?’⁷⁵⁷

4- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع وَ أَبِي عَبْدِ اللَّهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Safwan, from Ibn Muskan, from Hujr, from Humran, ‘From Abu Ja’far^{asws} and Abu Abdullah^{asws}.

الْبَرْقِيِّ عَنْ أَبِي الْحُجْمِ عَنْ أَسْبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ نَحْنُ.

⁷⁵⁵ Basaair Al Darajaat – P 4 Ch 11 H 1

⁷⁵⁶ Basaair Al Darajaat – P 4 Ch 11 H 2

⁷⁵⁷ Basaair Al Darajaat – P 4 Ch 11 H 3

Al Barqy, from Abu Al Jahm, from Asbaat,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: ‘Us^{asws}’,⁷⁵⁸

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ يَزِيدَ عَنْ هَارُونَ بْنِ حَمَّزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هِيَ الْأَيُّمَةُ خَاصَّةً.

It is narrated to us by Muhammad Bin Al Husayn, from Yazeed, from Haroun Bin Hamza,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: **‘But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: ‘It is the Imams^{asws} in particular’’.⁷⁵⁹

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَارِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ أَيُّوبَ بْنِ حُرِّ عَنْ حُمْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قُلْتُ أَنْتُمْ هُمْ قَالَ مَنْ عَسَى أَنْ يَكُونَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwzy, from Al Nazr, from Yahya Al Halby, from Ayoub Bin Hurr, from Humran who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**, I said, ‘Are you (Imams^{asws}) they?’ He^{asws} said: ‘Who else can it happen to be?’’.⁷⁶⁰

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَشْبَاطٍ عَنْ أَشْبَاطٍ قَالَ: سَأَلَهُ الْهَيْتِيُّ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَيُّمَةُ.

It is narrated to us by Muhammad Bin Al Husayn, from Ali Bin Asbat, from Asbat who said,

‘Al Hayti asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: ‘They are the Imams^{asws}’’.⁷⁶¹

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَيُّمَةُ.

It is narrated to us by Ahmad Bin Muhamad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzeyl who said,

‘I asked him^{asws} about Words of Allah^{azwj} the Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: ‘They are the Imams^{asws}’’.⁷⁶²

⁷⁵⁸ Basaair Al Darajaat – P 4 Ch 11 H 4

⁷⁵⁹ Basaair Al Darajaat – P 4 Ch 11 H 5

⁷⁶⁰ Basaair Al Darajaat – P 4 Ch 11 H 6

⁷⁶¹ Basaair Al Darajaat – P 4 Ch 11 H 7

⁷⁶² Basaair Al Darajaat – P 4 Ch 11 H 8

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلَبِيِّ عَنْ أَيُّوبَ بْنِ خُرِّ وَ عَنْ عِمْرَانَ بْنِ عَلِيٍّ جَمِيعاً عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ آيَةِ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ فَقَالَ وَ اللَّهُ مَا قَالَ فِي الْمُصْحَفِ فُلْتُمْ فَأَنْتُمْ هُمْ قَالَ فَمَنْ عَسَى أَنْ يَكُونَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Ayoub Bin Hurr, and from Imran Bin Ali, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: ‘And what has Allah^{azwj} Said in the Parchment?’ I said, ‘So you (Imams^{asws}) are they?’ He^{asws} said: ‘So who else can it happen to be?’⁷⁶³

10- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ مُوسَى الْحَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ إِنَّا نَا عَنِّي.

It is narrated to us by Ahmad Bin Musa, from Al Hassan Bin Musa Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: ‘It means us^{asws}’.⁷⁶⁴

11- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُمْرَانَ وَ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ نَحْنُ الْأَيْمَةُ خَاصَّةً وَ مَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ فَرَعَمَ أَنَّ مَنْ عَرَفَ الْإِمَامَ وَ الْآيَاتِ مِمَّنْ يَعْقِلُ ذَلِكَ.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Ibn Muskan, from Hujr, from Humran and Abdullah Bin Ijlan,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: ‘We^{asws} the Imams^{asws} in particular. **and none understand these except for the learned ones [29:43]**’. He^{asws} claimed that the one who recognises the Imam^{asws} and the Signs would be from the ones who understand that’.⁷⁶⁵

12- حَدَّثَنَا عَبَادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا ع عَنْ قَوْلِ اللَّهِ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَيْمَةُ خَاصَّةً.

It is narrated to us by Abbad Bin Suleyman, from Sa’ad Bin Sa’ad, from Muhammad in Al Fuzeyl who said,

‘I asked Abu Al-Hassan Al-Reza^{asws} about Words of Allah^{azwj} the Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: ‘They are the Imams^{asws} in particular’.⁷⁶⁶

13- حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ الطَّيَالِسِيِّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بصيرٍ ع أَبِي جَعْفَرٍ ع قَالَ: الرَّجْسُ هُوَ الشُّكُّ وَ لَا نَشْكُ فِي دِينِنَا أَبَدًا

⁷⁶³ Basaair Al Darajaat – P 4 Ch 11 H 9

⁷⁶⁴ Basaair Al Darajaat – P 4 Ch 11 H 10

⁷⁶⁵ Basaair Al Darajaat – P 4 Ch 11 H 11

⁷⁶⁶ Basaair Al Darajaat – P 4 Ch 11 H 12

It is narrated to us by Muhammad Bin Khalid Al Tayalasi, from Sayf Bin Ameyra, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'The un-cleanliness, it is the doubt, and we^{asws} do not doubt in our^{asws} Religion, ever!'

ثُمَّ قَالَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ فُلْتُمْ أَنْتُمْ هُمْ قَالَ مَنْ عَسَى أَنْ يَكُونَ.

Then he^{asws} said: '**But these are clear Verses in the chests of those Granted the Knowledge [29:49]**'. I said, 'Are you (Imams^{asws}) them?' He^{asws} said: 'Who else can it happen to be?'.⁷⁶⁷

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ هَذَا الْعِلْمَ انْتَهَى إِلَى آيٍ فِي الْقُرْآنِ ثُمَّ جَمَعَ أَصَابِعَهُ ثُمَّ قَالَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Muhammad Bin Yahya, from Abdul Rahman,

'From Abu Ja'far^{asws} having said: 'This knowledge in the Quran ends up to who?' Then he^{asws} gathered his^{asws} fingers, then said: '**But these are clear Verses in the chests of those Granted the Knowledge [29:49]**'.⁷⁶⁸

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ نَحْنُ وَ إِيَّانَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdul Aziz Al Abdy who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: 'We^{asws} and it means us^{asws}'.⁷⁶⁹

16 مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بِشْرِ وَ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَالٍ عَنِ الْمُتَّقِيِّ بْنِ الْحَنَاطِ عَنِ الْحَسَنِ الصَّبِئِيِّ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ نَحْنُ وَ إِيَّانَا عَنِّي.

Muhammad Bin Al Husayn, from Ja'far Bin Bashir and Al Hassan Bin Ali Bin Fazzal, from Al Musanna Bin Al Hannat, from Al Hassan Al Sayqal who said,

'I said to Abu Abdullah^{asws}: '**But these are clear Verses in the chests of those Granted the Knowledge [29:49]**'. He^{asws} said: 'We^{asws}, and it means us^{asws}'.⁷⁷⁰

17- حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ يَزِيدَ بْنِ سَعْدٍ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَيُّمَةُ خَاصَّةً وَ مَا يَغْتَلِبُهَا إِلَّا الْعَالِمُونَ فَرَزَعَمَ أَنَّ مَنْ عَرَفَ الْإِمَامَ وَ الْآيَاتِ بِمَنْ يَغْتَلِبُ ذَلِكَ.

It is narrated to me by Muhammad Bin Al Husayn, from Yazeed Bin Sa'ad, from Haroun Bin Hamza,

⁷⁶⁷ Basaair Al Darajaat – P 4 Ch 11 H 13

⁷⁶⁸ Basaair Al Darajaat – P 4 Ch 11 H 14

⁷⁶⁹ Basaair Al Darajaat – P 4 Ch 11 H 15

⁷⁷⁰ Basaair Al Darajaat – P 4 Ch 11 H 16

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: '**But these are clear Verses in the chests of those Granted the Knowledge [29:49]:** 'They are the Imams^{asws} in particular, **and none understand these except for the learned ones [29:43]**'. He^{asws} claimed that the one who recognises the Imams^{asws} and the Verses are from the ones who understand that''⁷⁷¹.

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى إِنَّهُ هُوَ آيَاتُ بَيِّنَاتٍ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَقَوْلُهُ تَعَالَى قُلْ هُوَ نَبَأٌ عَظِيمٌ أَنْتُمْ عَنْهُ مُعْرِضُونَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ الْأَيْمَةُ وَ النَّبَأُ الْإِمَامَةُ.

It is narrated to us by Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sadeyr,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'The Words of Allah^{azwj} Blessed and Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49];** and the Words of the Exalted: **Say: 'It is a Magnificent News, [38:67] (And) you are turning away from it' [38:68]**. He^{asws} said: 'Those Granted the knowledge are the Imams^{asws}, and the (Magnificent) News is the Imamate''⁷⁷².

⁷⁷¹ Basaair Al Darajaat – P 4 Ch 11 H 17

⁷⁷² Basaair Al Darajaat – P 4 Ch 11 Rare H 1

12 باب في الأئمة ع أنهم أعطوا اسم الله الأعظم وكم حرف هو

CHAPTER 12 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE GIVEN THE MAGNIFICENT NAME OF ALLAH^{azwj}, AND HOW MANY LETTERS IT IS

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ ضُرَيْسِ الْوَابِشِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا وَ إِنَّمَا عِنْدَ آصَفٍ مِنْهَا حَرْفٌ وَاجِدٌ فَتَكَلَّمُ بِهِ فَحَسِيفٌ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرِ بَلْقَيْسٍ ثُمَّ تَنَاوَلَ السَّرِيرَ بِيَدِهِ ثُمَّ عَادَتِ الْأَرْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad bin Al Fazl, from Zureys Al Wabishy, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘The Magnificent Name of Allah^{azwj} is upon seventy-three letters, and rather there was only one letter from these with Asif Bin Barkihya^{as}, and he^{as} spoke with it, and the ground what was between him^{as} and the throne of Bilquis, submerged, then he^{as} grabbed the throne by his^{as} hand, then the ground returned to what it was, quicker than the blink of an eye.

وَ عِنْدَنَا نَحْنُ مِنَ الْإِسْمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ اسْتَأْتَرَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And with us^{asws} there are seventy-two letters from the Name, and there is one letter with Allah^{azwj}, He^{azwj} Chose it for the knowledge of the hidden matters with Him^{azwj}, and there is neither any might nor strength except with Allah^{azwj}, the Exalted, the Magnificent’’⁷⁷³

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ زَكَرِيَّا بْنِ عِمْرَانَ الْقُمِّيِّ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ رَجُلٍ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع لَمْ يَخْفَظْ اسْمَهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عَيْسَى ابْنَ مَرْيَمَ ع أُعْطِيَ حَرْفَيْنِ وَ كَانَ يَعْمَلُ بِهِمَا وَ أُعْطِيَ مُوسَى بْنُ عِمْرَانَ ع أَرْبَعَةَ أَحْرَفٍ وَ أُعْطِيَ إِبْرَاهِيمُ ع ثَمَانِيَةَ أَحْرَفٍ وَ أُعْطِيَ نُوحٌ ع خَمْسَةَ عَشَرَ حَرْفًا وَ أُعْطِيَ آدَمُ ع خَمْسَةَ وَ عَشْرِينَ حَرْفًا وَ إِنَّهُ جَمَعَ اللَّهُ ذَلِكَ لِمُحَمَّدٍ ص وَ أَهْلِ بَيْتِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Khalid, from Zakariya Bin Imran Al Qummi, from Haroun, Bin Al Jahm, from a man from the companions of Abu Abdullah^{asws}, I did not memorise his name, who said,

‘I heard Abu Abdullah^{asws} saying: ‘Isa^{as} Bin Maryam^{as} was Given two letters (from the Magnificent Name), and he^{as} used to work with these two, and Musa^{as} Bin Imran^{as} was Given four letters, and Ibrahim^{as} was Given eight letters, and Noah^{as} was Given fifteen letters, and Adam^{as} was Given twenty five letters, and Allah^{azwj} Gathered that for Muhammad^{saww} and People^{asws} of his^{saww} Household.

وَ إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا أُعْطِيَ اللَّهُ مُحَمَّدًا اثْنَيْنِ وَ سَبْعِينَ حَرْفًا وَ حَجَبَ عَنْهُ حَرْفًا وَاحِدًا.

⁷⁷³ Basaair Al Darajaat – P 4 Ch 12 H 1

And the Magnificent Name of Allah^{azwj} is of seventy-three letters. Allah^{azwj} Gave Muhammad^{saww} seventy-two letters and Veiled one letter from him^{saww},⁷⁷⁴

3 أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ اسْمَهُ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا فَأَعْطَى آدَمَ مِنْهَا خَمْسَةَ وَ عَشْرِينَ حَرْفًا وَ أَعْطَى نُوحًا مِنْهَا خَمْسَةَ عَشَرَ حَرْفًا وَ أَعْطَى مِنْهَا إِبْرَاهِيمَ ثَمَانِيَةَ أَحْرَفٍ وَ أَعْطَى مُوسَى مِنْهَا أَرْبَعَةَ أَحْرَفٍ وَ أَعْطَى عِيسَى مِنْهَا حَرْفَيْنِ وَ كَانَ يُجِيبِي بِهِمَا الْمُؤْتَى وَ يُبْرِئُ بِهِمَا الْأَكْمَةَ وَ الْأَبْرَصَ

Ahmad Bin Muhammad, from Abu Abdullah Al Barqy, raising it to,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Mighty and Majestic Made His^{azwj} Magnificent Name to be upon seventy-three letters. He^{azwj} Gave Adam^{as} twenty-five letters from these, and Gave Noah^{as} fifteen letters from these, and Gave Ibrahim^{as} eight letters from these, and Gave Musa^{as} four letters from these, and Gave Isa^{as} two letters from these, and he^{as} used to revive the death and cure the blind and the leper with these two;

وَ أَعْطَى مُحَمَّدًا اثْنَيْنِ وَ سَبْعِينَ حَرْفًا وَ اخْتَجَبَ حَرْفًا لِقَوْلِ مَا فِي نَفْسِهِ وَ يَعْلَمُ مَا [فِي] نَفْسِ الْعِبَادِ.

And He^{azwj} Gave Muhammad^{saww} seventy-two letter and Veiled one letter lest he^{saww} gets to know what is within himself^{saww}, and knows what is in the selves of the servants’.⁷⁷⁵

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَضَالَةَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ مَعَ عِيسَى ابْنِ مَرْيَمَ حَرْفَانِ يَعْمَلُ بِهِمَا وَ كَانَ مَعَ مُوسَى ع أَرْبَعَةَ أَحْرَفٍ وَ كَانَ مَعَ إِبْرَاهِيمَ ع سِتَّةَ أَحْرَفٍ وَ كَانَ مَعَ آدَمَ خَمْسَةَ وَ عَشْرِينَ [عَشْرُونَ] حَرْفًا وَ كَانَ مَعَ نُوحٍ ثَمَانِيَةَ وَ حُجِعَ ذَلِكَ كُلُّهُ لِرَسُولِ اللَّهِ ص إِنَّ اسْمَ اللَّهِ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا وَ حَجَبَ عَنْهُ وَاحِدًا.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat, from Abdul Samad Bin Bashir,

‘From Abu Abdullah^{asws} having said: ‘There were two letters (from the Magnificent Name) with Isa^{as} Ibn Maryam^{as}, he^{as} worked with these two, and with Musa^{as} were four letters, and with Ibrahim^{as} were six letters, and with Adam^{as} were twenty-five letters, and with Noah^{as} were eight, and all that was Gathered for Rasool-Allah^{saww}. The Magnificent Name of Allah^{azwj} is of seventy-three letters, and one was Veiled from him^{saww},⁷⁷⁶

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ حَفْصِ بْنِ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ مَعَ عِيسَى ابْنِ مَرْيَمَ إِلَى آخِرِهِ.

It is narrated to us by Ibrahim Bin Hashim, from Muhammad Bin Hafs, from Abdul Samad Bin Bashir,

‘From Abu Abdullah^{asws} having said: ‘There were with Isa^{as} Bin Maryam^{as} – up to its end’.⁷⁷⁷

6- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْمُضَنَّبِلِ عَنْ ضُرَيْسِ الْوَابِشِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ جُعِلَتْ فِدَاكَ قَوْلُ الْعَالِمِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

⁷⁷⁴ Basaair Al Darajaat – P 4 Ch 12 H 2

⁷⁷⁵ Basaair Al Darajaat – P 4 Ch 12 H 3

⁷⁷⁶ Basaair Al Darajaat – P 4 Ch 12 H 4

⁷⁷⁷ Basaair Al Darajaat – P 4 Ch 12 H 5

It is narrated to us by Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzeyl, from Zureys Al Wabishy, from Jabir,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘May I be sacrificed for you^{asws}! The words of the scholar: **‘I will come to you with it before your glance returns to you’.** [27:40]’.

قَالَ فَقَالَ يَا جَابِرُ إِنَّ اللَّهَ جَعَلَ اسْمَهُ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا فَكَانَ عِنْدَ الْعَالِمِ مِنْهَا حَرْفٌ وَاحِدٌ فَأَخْحَسَفَتِ الْأَرْضُ مَا بَيْنَهُ وَ بَيْنَ السَّرِيرِ حَتَّى التَّقَّتِ الْقِطْعَتَانِ وَ حَوَّلَ مِنْ هَذِهِ عَلَى هَذِهِ

He (the narrator) said, ‘He^{asws} said: ‘O Jabir! Allah^{azwj} Made His^{azwj} Magnificent Name to be upon seventy-three letters. In the possession of the scholar there was (only) one letter from these, and he (was able to) submerge the ground what was between him and the throne until the two pieces met, and he transferred from this to this.

وَ عِنْدَنَا مِنَ اسْمِ اللَّهِ الْأَعْظَمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ فِي عِلْمِ الْعَيْبِ الْمَكْنُونِ عِنْدَهُ.

And with us^{asws}, from the Magnificent Name of Allah^{azwj}, there are seventy-two letters, and one letter regarding the knowledge of the unseen, the hidden, is with Him^{azwj}.⁷⁷⁸

7- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع قَالَ سَمِعْتُهُ يَقُولُ اسْمُ اللَّهِ الْأَعْظَمِ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا وَ إِذَا كَانَ عِنْدَ آصَفَ مِنْهُ حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَأَخْرَجَتْ لَهُ الْأَرْضُ فِيمَا بَيْنَهُ وَ بَيْنَ سَبِيٍّ فَتَنَاولَ عَرْشَ بَلْقَيْسَ حَتَّى صَيَّرَهُ إِلَى سُلَيْمَانَ ثُمَّ انْبَسَطَتِ الْأَرْضُ فِي أَقَلِّ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا مِنْهُ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ مُسْتَأْتَرٌ بِهِ فِي عِلْمِ الْعَيْبِ.

It is narrated to us by Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly,

‘From Abu Al-Hassan Al-Askari^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The Magnificent Name of Allah^{azwj} is of seventy-three letters, and rather there was one letter with Asif Bin Barkihya^{as}, and he^{as} spoke with it, and the ground what is between him^{as} and (city of) Saba moved for him, and he^{as} grabbed the throne of Bilquis until it came to Suleyman^{as}, then the ground spread out in less than the blink of an eye, and with us^{asws} are seventy-two letters from it, and one letter is with Allah^{azwj}, He^{azwj} Chose it regarding the hidden matters’.⁷⁷⁹

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ حَفْصِ بْنِ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا كَانَ عِنْدَ آصَفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخَسَفَ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرِ بَلْقَيْسَ ثُمَّ تَنَاولَ السَّرِيرَ بِيَدِهِ ثُمَّ عَادَتِ الْأَرْضُ كَمَا كَانَ أَسْرَعُ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا مِنَ الْإِسْمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ تَعَالَى اسْتَأْتَرُ بِهِ فِي عِلْمِ الْعَيْبِ الْمَكْنُونِ.

It is narrated to us by Ibrahim Bin Hashim, from Muhammad Bin Hafis, from Abdul Samad Bin Bashir,

⁷⁷⁸ Basaair Al Darajaat – P 4 Ch 12 H 6

⁷⁷⁹ Basaair Al Darajaat – P 4 Ch 12 H 7

'From Abu Abdullah^{asws} having said: 'The Magnificent Name of Allah^{azwj} is upon seventy-three letters. There was one letter from these with Asif^{as}. he^{as} spoke with it and the ground was submerged between him^{as} and the throne of Bilquis. Then he^{as} grabbed the throne by his^{as} hand, then the ground returned to be just as it had been, quicker than the blink of an eye, and with us^{asws} there are seventy-two letters from the Name, and one letter is with Allah^{azwj} the Exalted. He^{azwj} Chose it regarding the Written hidden matters''⁷⁸⁰.

9- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ سَعْدِ أَبِي عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى اثْنَيْنِ وَ سَبْعِينَ حَرْفًا وَ إِنَّمَا كَانَ عِنْدَ آصَفَ كَاتِبِ سُليْمَانَ وَ كَانَ يُوحَى إِلَيْهِ حَرْفٌ وَاحِدٌ أَلِفٌ أَوْ وَو فَتَكَلَّمَ فَأَنْخَرَتْ لَهُ الْأَرْضُ حَتَّى اتَّفَقَتْ فَتَنَاولَ السِّرِيرَ

It is narrated to us by Ahmad Bin Musa, from Ahmad Bin Abdous Al Khaleeli, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzeyl, from Sa'ad Abu Amro,

'From Abu Abdullah^{asws} having said: 'The Magnificent Name of Allah^{azwj} is upon seventy-two letters, and rather with Asif^{as}, scribe of Suleyman^{as}, and it was Revealed to him, there was one letter – 'Alif' or 'Waw'. He spoke and the ground was submerged for him until the two sides met, and he grabbed the throne.

وَ إِنَّ عِنْدَنَا مِنَ الْاسْمِ أَحَدًا وَ سَبْعِينَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ فِي غَيْبِهِ.

And with us^{asws}, from the Magnificent Name, there are seventy-one letters, and one letter is with Allah^{azwj} regarding His^{azwj} hidden matters''⁷⁸¹.

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ فَضَالٍ عَنْ دَاوُدَ بْنِ أَبِي بَرِيْدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَمْرِو بْنِ حَنْظَلَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِيَّيْ أَظُنُّ أَنَّ لِي عِنْدَكَ مَنْزِلَةٌ قَالَ أَجَلٌ قَالَ قُلْتُ فَإِنَّ لِي إِلَيْكَ حَاجَةٌ قَالَ وَ مَا هِيَ قُلْتُ تُعَلِّمُنِي الْاسْمَ الْأَعْظَمَ قَالَ وَ تُطِيبُهُ قُلْتُ نَعَمْ

It is narrated to us by Al Hassan Bin Ali Bin Abdullah, from Ibn Fazzal, from Dawood Bin Abu Yazeed, from one of our companions, from Umar Bin Hanzala who said,

'I said to Abu Ja'far^{asws}, 'I think that there is a status for me in your^{asws} presence'. He^{asws} said: 'Yes'. I said, 'There is a need for me to you^{asws}'. He^{asws} said: 'And what is it'. I said, 'Teach me the Magnificent Name'. He^{asws} said: 'And you cannot tolerate it'. I said, 'Yes (I will)'.

قَالَ فَادْخُلِ الْبَيْتَ قَالَ فَدَخَلَ الْبَيْتَ فَوَضَعَ أَبُو جَعْفَرٍ ع يَدَهُ عَلَى الْأَرْضِ فَأَظْلَمَ الْبَيْتُ فَأُزِعِدَتْ فَرَائِصُ عَمْرِو فَقَالَ مَا تَقُولُ أَعْلَمُكَ فَقَالَ لَا قَالَ فَرَفَعَ يَدَهُ فَرَجَعَ الْبَيْتُ كَمَا كَانَ.

He^{asws} said: 'Enter the room'. He^{asws} (also) entered the room, and Abu Ja'far^{asws} placed his^{asws} hand upon the ground, and the room darkened, and the limbs of Umar trembled. He^{asws}

⁷⁸⁰ Basaair Al Darajaat – P 4 Ch 12 H 8

⁷⁸¹ Basaair Al Darajaat – P 4 Ch 12 H 9

said: ‘What are you saying, shall I^{asws} teach you?’ He said, ‘No’. He^{asws} raised his^{asws} hand, and the room returned to what it was”.⁷⁸²

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ شُعَيْبِ الْعَمْرِيُّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ سُليْمَانُ عِنْدَهُ اسْمُ اللَّهِ الْأَكْبَرُ الَّذِي إِذَا سَأَلَهُ بِهِ أُعْطِيَ وَإِذَا دَعَا بِهِ أَجَابَ وَ لَوْ كَانَ الْيَوْمَ لَأَحْتَاجُ إِلَيْهَا.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Shuayn al Aqarquqy, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘Suleyman^{as}, with him^{as} was the Greatest Name of Allah^{azwj} which, whenever he^{as} asked by it, was Granted, and whenever he^{as} supplicated by it, was Answered, and if he^{as} had existed today, he^{as} would have been needy to us^{asws}’,⁷⁸³

3- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع قَالَ سَمِعْتُهُ يَقُولُ اسْمُ اللَّهِ الْأَعْظَمُ ثَلَاثَةٌ وَسَبْعُونَ حَرْفًا وَإِنَّمَا كَانَ عِنْدَ آصَفَ مِنْهُ حَرْفٌ وَاحِدٌ فَتَكَلَّمَ فَأَخْرَجَتْ لَهُ الْأَرْضُ فِيمَا بَيْنَهُ وَ بَيْنَ سَبِيٍّ فَتَنَاوَلَ عَرْشَ بَلْقِيسَ حَتَّى صَبَّرَهُ إِلَى سُليْمَانَ ثُمَّ انْبَسَطَتِ الْأَرْضُ فِي أَقَلِّ مِنْ طَرْفَةِ عَيْنٍ

It is narrated to us by Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly,

‘From Abu Muhammad Al-Askari^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The Magnificent Name of Allah^{azwj} is of seventy-three letters, and rather there was one letter from it with Asif^{as}. He spoke and the ground submerged for him in what was between him and (city of) Saba, and he grabbed the Throne of Bilquis until he brought it to Suleyman^{as}. Then the ground spread out in less than the blink of an eye;

وَ عِنْدَنَا مِنْهُ اثْنَانِ وَسَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ اسْتَأْتَرَ بِهِ فِي عِلْمِ الْعَيْبِ.

And with us^{asws} there are seventy-two letters, and one letter is with Allah^{azwj}, He^{azwj} Chose it regarding knowledge of the unseen”.⁷⁸⁴

تم الجزء الرابع و يتلوه الجزء الخامس

The part four is complete and is followed by the fifth part

⁷⁸² Basaair Al Darajaat – P 4 Ch 12 Rare H 1

⁷⁸³ Basaair Al Darajaat – P 4 Ch 12 Rare H 2

⁷⁸⁴ Basaair Al Darajaat – P 4 Ch 12 Rare H 3

الجزء الخامس

PART FIVE

1 باب مما عند الأئمة عليهم الصلاة والسلام من اسم الله الأعظم و علم الكتاب

CHAPTER 1 – FROM WHAT IS WITH THE IMAMS^{asws} OF THE MAGNIFICENT NAME OF ALLAH^{azwj} AND KNOWLEDGE OF THE BOOK

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَهُ فَذَكَرُوا سُلَيْمَانَ وَ مَا أُعْطِيَ مِنَ الْعِلْمِ وَ مَا أُوتِيَ مِنَ الْمُلْكِ

It is narrated to us by Ibn Yazeed, from Ibn Fazzal, from Ibn Bukeyr,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I was in his^{asws} presence and they mentioned Suleyman^{as} and what he^{as} had been Given from the knowledge, and what had come to him^{saww}, from the Angels.

فَقَالَ لِي وَ مَا أُعْطِيَ سُلَيْمَانُ بْنُ دَاوُدَ إِذَا كَانَ عِنْدَهُ حَرْفٌ وَاحِدٌ مِنَ الْإِسْمِ الْأَعْظَمِ وَ صَاحِبُكُمْ الَّذِي قَالَ اللَّهُ قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ وَ كَانَ وَ اللَّهُ عِنْدَ عَلِيِّ عِلْمُ الْكِتَابِ

He^{asws} said to me: ‘And what had Suleyman^{as} Bin Dawood^{as} been Given. But rather, with him^{asws} was one letter from the Magnificent Name, and your Master^{asws} whom Allah^{azwj} Said of: **Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].** And by Allah^{azwj}! With Ali^{asws} was knowledge of the Book’.

فَقُلْتُ صَدَقْتَ وَ اللَّهُ جُعِلْتُ فِدَاكَ.

I said, ‘You^{asws} speak the truth, by Allah^{azwj}, may I be sacrificed for you^{asws}!’⁷⁸⁵

2- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْخَشَّابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَبِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ قَالَ فَفَرَّجَ أَبُو عَبْدِ اللَّهِ ع بَيْنَ أَصَابِعِهِ فَوَضَعَهَا عَلَى صَدْرِهِ ثُمَّ قَالَ عِنْدَنَا وَ اللَّهُ عِلْمُ الْكِتَابِ كُلُّهُ.

It is narrated to us by Ahmad Bin Musa, from al Khashab, from Abdul Rahman Bin Jaseer,

‘From Abu Abdullah^{asws} having said: **‘The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’[27:40].** Abu Abdullah^{asws} took his^{asws} fingers and placed it upon his^{asws} chest, and said: ‘By Allah^{azwj}, with us^{asws} is the knowledge of the Book, all of it’.⁷⁸⁶

⁷⁸⁵ Basaair Al Darajaat – P 5 Ch 1 H 1

⁷⁸⁶ Basaair Al Darajaat – P 5 Ch 1 H 2

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ سَدِيدٍ قَالَ: كُنْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُيَسَّرٌ وَ يَحْيَى الْبَزَّازُ وَ دَاوُدُ الرَّقِّيُّ فِي مَجْلِسِ أَبِي عَبْدِ اللَّهِ ع إِذْ خَرَجَ إِلَيْنَا وَ هُوَ مُغْضَبٌ فَلَمَّا أَخَذَ مَجْلِسَهُ قَالَ يَا عَجَباً لَأَقْرَوْمٍ يَزْعُمُونَ أَنَّا نَعْلَمُ الْغَيْبَ وَ مَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ لَقَدْ هَمَمْتُ بِضَرْبِ خَادِمَتِي فَلَأَنَّهُ فَدَهَبَتْ عَنِّي فَمَا عَرَفْتُهَا فِي أَيِّ الْبُيُوتِ مِنَ الدَّارِ هِيَ

It is narrated to us by Ibrahim Bin Hashim, from Muhammad Bin Suleyman, from Sadeyr who said,

'I and Abu Baseer, and Muyasser, and Yahya Al-Bazaz and Dawood Al-Raqy were in a gathering of Abu Abdullah^{asws} when he^{asws} came out to us and he^{asws} an angry. When he^{asws} had taken his^{asws} seat, he^{asws} said: 'O how strange of the people who are claiming that we^{asws} know the hidden matters (Ghayb), and no one knows the hidden matters except Allah^{azwj}. I^{asws} had thought of hitting my^{asws} so and so maid. She went away from me and I^{asws} did not know in which of the rooms from the house she was''.

فَلَمَّا أَنْ قَامَ مِنْ مَجْلِسِهِ وَ صَارَ فِي مَنْزِلِهِ دَخَلْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُيَسَّرٌ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْنَا لَهُ جُعِلْنَا لَهُ فِدَاكَ سَمِعْنَاكَ تَقُولُ كَذَا وَ كَذَا فِي أَمْرِ خَادِمَتِكَ وَ نَحْنُ نَعْلَمُ أَنَّكَ تَعْلَمُ عِلْماً كَثِيراً لَا يُنْسَبُ إِلَى عِلْمِ الْغَيْبِ

When he^{asws} stood from his^{asws} gathering and went to his^{asws} house, I and Abu Baseer and Muyasser entered to see Abu Abdullah^{asws}. We said to him^{asws}, 'May we be sacrificed for you^{asws}! We heard you^{asws} saying such and such regarding a maid of yours^{asws}, and we know that you^{asws} know a lot of knowledge, not attributed to knowledge of the hidden matters'.

قَالَ فَقَالَ يَا سَدِيدُ مَا تَقْرَأُ الْقُرْآنَ قَالَ قُلْتُ قَرَأْتَهُ جُعِلْتُ فِدَاكَ قَالَ فَهَلْ وَجَدْتَ فِيهَا قَرَأْتَ مِنْ كِتَابِ اللَّهِ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

He (the narrator) said, 'He^{asws} said: 'O Sadeyr! Don't you read the Quran?' I said, 'We do read it, may I be sacrificed for you^{asws}!' He^{asws} said: 'So, did you find among what you read from the Book of Allah^{azwj}: **The one with whom was the knowledge from the Book said, 'I will come to you with it before your glance returns to you'. [27:40]**'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ قَرَأْتَهُ قَالَ فَهَلْ عَرَفْتَ الرَّجُلَ وَ عَلِمْتَ مَا كَانَ عِنْدَهُ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ فَأَخْبِرْنِي حَتَّى أَغْلَمَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! We have read it'. He^{asws} said: 'So, do you recognise the man and know what was with him from the knowledge of the Book?' I said, 'Inform me until I do know'.

قَالَ قَدَرُ قَطْرَةٍ مِنَ الْمَطَرِ الْجُودِ فِي الْبَحْرِ الْأَخْضَرِ مَا يَكُونُ ذَلِكَ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا أَقَلُّ هَذَا قَالَ يَا سَدِيدُ مَا أَكْثَرُهُ لِمَنْ لَمْ يُنْسَبْ إِلَى الْعِلْمِ الَّذِي أَخْبِرُكَ بِهِ

He^{asws} said: 'A measurement of drop of quality rain in the green ocean, was what happened to be from knowledge of the Book'. He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! How little this is!' He^{asws} said: 'O Sadeyr! How much that is for the one who is not attributed to the knowledge which I^{asws} inform you with.

يَا سَدِيدُ فَهَلْ وَجَدْتَ فِيهَا قَرَأْتَ مِنْ كِتَابِ اللَّهِ فَلِ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ

O Sadeyr! Did you find among what you read from the Book of Allah^{azwj}: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43], all of it'**.

قَالَ وَ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ فَقَالَ عَلِمَ الْكِتَابِ كُلُّهُ وَاللَّهِ عِنْدَنَا ثَلَاثًا.

He (the narrator) said, 'And he^{asws} gestured by his^{asws} hand to his^{asws} chest and said: 'Knowledge of the Book, all of it, by Allah^{azwj}, is with us^{asws}!' – thrice".⁷⁸⁷

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع فِي هَذِهِ آيَةِ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ هُوَ عَلَيُّ بْنُ أَبِي طَالِبٍ ع.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Wasim Bin Suleyman, from Jabir who said,

'Abu Ja'far^{asws} said regarding this Verse: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]**. He^{asws} said: 'He is Ali^{asws} Bin Abu Talib^{asws}'.⁷⁸⁸

5- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ جُحَيْمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ عَلِيُّ ع عِنْدَهُ عِلْمُ الْكِتَابِ.

It is narrated to us by Ahmad Bin Al Hassan Bin Fazzal, from Abdullah Bin Bukeyr, from Najam,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} the Exalted: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]**. He^{asws} said: 'Ali^{asws}, and with him^{asws} is knowledge of the Book".⁷⁸⁹

6- حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ جُحَيْمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ صَاحِبُ عِلْمِ الْكِتَابِ عَلِيُّ ع.

It is narrated to us by Ali Bin Al Hassan Bin Ali Bin Fazzal, from his father, from Ibrahim Al Ashary, from Muhammad Bin Marwan, from Najam,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]**. He^{asws} said: 'Master of the Knowledge of the Book is Ali^{asws}'.⁷⁹⁰

7- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ إِيَّاَنَا عَنِّي وَ عَلَيُّ أَوْلُنَا وَ أَفْضَلُنَا وَ خَيْرُنَا.

It is narrated to us by our companions, from Al Hassan Bin Musa, from Abdul Rahman Bin Kaseer,

⁷⁸⁷ Basaair Al Darajaat – P 5 Ch 1 H 3

⁷⁸⁸ Basaair Al Darajaat – P 5 Ch 1 H 4

⁷⁸⁹ Basaair Al Darajaat – P 5 Ch 1 H 5

⁷⁹⁰ Basaair Al Darajaat – P 5 Ch 1 H 6

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].** He^{asws} said: 'It means us^{asws}, and Ali^{asws} is the first of us^{asws} and most superior of us^{asws}, and best of us^{asws}.'⁷⁹¹

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ عَلِيُّ ع.

It is narrated to us by Ahmad Bin Muhammad, from Al Rabie Bin Muhammad, from Al Nazar Bin Suweyd, from Musa Bini Bakr, from Fuzeyl Bin Yasaar,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].** He^{asws} said: 'Ali^{asws}.'⁷⁹²

9- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ عَلِيُّ ع.

It is narrated to us by Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Ahmad Bin Umar,

'From Abu Al-Hassan Al-Reza^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].** He^{asws} said: 'Ali^{asws}.'⁷⁹³

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مَيْمُونِ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ نَزَلَتْ فِي عَلِيِّ ع بَعْدَ رَسُولِ اللَّهِ ص وَفِي الْأُئِمَّةِ بَعْدَهُ.

It is narrated to us by Abdullah Bin Ahmad, from Al Hassan Bin Musa, from Ibn Abu Najran, from Musanna who said,

'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **and one with whom is Knowledge of the Book [13:43].** He^{asws} said: 'It was Revealed regarding Ali^{asws} after Rasool-Allah^{saww} and regarding the Imams^{asws} after him^{asws}.'⁷⁹⁴

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع فِي الْمَسْجِدِ أَحَدْتُهُ إِذْ مَرَّ بَعْضُ وُلْدِ عَبْدِ اللَّهِ بْنِ سَلَامٍ وَفُلْتُ لَجَعَلْتُ فِدَاكَ هَذَا ابْنُ الَّذِي يَقُولُ النَّاسُ عِنْدَهُ عِلْمُ الْكِتَابِ

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Nazar Bin Suweyd, from Yahya Al Halby, from one of our companions who said,

'I was with Abu Ja'far^{asws} in the Masjid discussing with him^{asws} when one of the sons of Abdullah Bin Salam passed by, and I said, 'May I be sacrificed for you^{asws}! This is a son of the one the people are saying **with whom is Knowledge of the Book [13:43]**'.

⁷⁹¹ Basaair Al Darajaat – P 5 Ch 1 H 7

⁷⁹² Basaair Al Darajaat – P 5 Ch 1 H 8

⁷⁹³ Basaair Al Darajaat – P 5 Ch 1 H 9

⁷⁹⁴ Basaair Al Darajaat – P 5 Ch 1 H 10

قَالَ لَا إِنَّمَا ذَلِكَ عَلَيَّ ع نَزَلَتْ فِيهِ خَمْسُ آيَاتٍ أَحَدُهَا قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ.

He^{asws} said: 'No. But rather, that is Ali^{asws}. Five Verses were Revealed regarding him^{asws}, one of it is: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]'**.⁷⁹⁵

12- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ وَ يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ إِيَّانَا عَنِّي وَ عَلَيَّ ع أَوْلْنَا وَ عَلَيَّ أَفْضَلْنَا وَ خَيْرْنَا بَعْدَ النَّبِيِّ ص.

It is narrated to us by Muhammad Bin Al Husayn, and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Umar Bin Uzina, from Bureyd Bin Muawiya who said,

'I said to Abu Ja'far^{asws}: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]**. He^{asws} said: 'We^{asws} are meant, and Ali^{asws} is our^{asws} first, and Ali^{asws} is our^{asws} superior, and best of us^{asws} after the Prophet^{saww}'.⁷⁹⁶

13- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ هُوَ عَلَيُّ بْنُ أَبِي طَالِبٍ ع.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]**. He^{asws} said: 'He is Ali^{asws} Bin Abu Talib^{asws}'.⁷⁹⁷

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ أَيُّوبَ بْنِ خُرَّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ayoub Bin Hurr, from Abu Baseer, 'From Abu Abdullah^{asws}.

وَ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ عَاصِمِ بْنِ حُمَيْدٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ وَ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَابِرٍ جَمِيعاً عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ هُوَ عَلَيُّ بْنُ أَبِي طَالِبٍ ع.

And Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Muhammad Bin Muslim, and Fazalat Bin Ayoub, from Aban, from Muhammad Bin Muslim, and Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jabir, altogether,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]**. He^{asws} said: 'He is Ali^{asws} Bin Abu Talib^{asws}'.⁷⁹⁸

⁷⁹⁵ Basaair Al Darajaat – P 5 Ch 1 H 11

⁷⁹⁶ Basaair Al Darajaat – P 5 Ch 1 H 12

⁷⁹⁷ Basaair Al Darajaat – P 5 Ch 1 H 13

⁷⁹⁸ Basaair Al Darajaat – P 5 Ch 1 H 14

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قُلْتُ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ فَمَنْ عَسَى أَنْ يَكُونَ غَيْرُهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ahmad Bin Muhammad, from Hammad Bin Usman, from Abu Baseer,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].** I said, ‘He is Ali^{asws} Bin Abu Talib^{asws}?’ He^{asws} said: ‘So who else can it happen to be other than him^{asws}?’⁷⁹⁹

16- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ حَمَزَةَ عَنْ أَبِي بَانَ بْنِ عُمَانَ عَنْ أَبِي مَرْيَمَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع هَذَا ابْنُ عَبْدِ اللَّهِ بْنِ سَلَامٍ يُزْعَمُ أَنَّ أَبَاهُ الَّذِي يَقُولُ اللَّهُ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ كَذَبَ ذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ahmad Bin Hamza, from Aban Bin Usman, from Abu Maryam who said,

‘I said to Abu Ja’far^{asws}, ‘This is a son of Abdullah Bin Salam. He claims that his father is the one Allah^{azwj} Says: **Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].** He^{asws} said: ‘He is lying. That is Ali^{asws} Bin Abu Talib^{asws}.’⁸⁰⁰

17- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ جَعْفَرِ بْنِ بَشِيرٍ وَالحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنْ مُتَّى الحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ نَزَلَتْ فِي عَلِيٍّ ع عَالِمٌ هَذِهِ الْأُمَّةِ بَعْدَ رَسُولِ اللَّهِ ص.

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir and Al Hassan Bin Ali Bin Fazzal, from Musanna Al Hannat, from Abdullah Bin Ajlan,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].** He^{asws} said: ‘It was Revealed regarding Ali^{asws}, a scholar^{asws} of this community after Rasool-Allah^{saww}.’⁸⁰¹

18- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَمَّنْ رَوَاهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ نَزَلَتْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ إِنَّهُ عَالِمٌ هَذِهِ الْأُمَّةِ بَعْدَ النَّبِيِّ ص.

It is narrated to us by Abdullah Bin Muhammad, from the one who reported it, from Al Hassan Bin Ali Bin Al Numan, from Muhammad Bin Marwan, from Fuzeyl Bin Yassar,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book**

⁷⁹⁹ Basaair Al Darajaat – P 5 Ch 1 H 15

⁸⁰⁰ Basaair Al Darajaat – P 5 Ch 1 H 16

⁸⁰¹ Basaair Al Darajaat – P 5 Ch 1 H 17

[13:43]. He^{asws} said: 'It was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}. He^{asws} is a scholar^{asws} of the community after the Prophet^{saww},⁸⁰²

19- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي خَزْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

It is narrated by Muhammad Bin Al Hassan, from Al Nazar Bin Shuayb, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying regarding Words of Allah^{azwj} the Exalted: **and one with whom is Knowledge of the Book [13:43]**. He^{asws} said: 'The one with whom is knowledge of the Book, he^{asws} is Ali^{asws} Bin Abu Talib^{asws},⁸⁰³

20- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ وَ يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ إِنَّا عِنْدِي وَ عَلِيٌّ أَوْلَانَا وَ أَفْضَلُنَا وَ خَيْرُنَا بَعْدَ النَّبِيِّ ص.

It is narrated to us by Muhammad Bin Al Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Bureyd Bin Muawiya who said,

'I said to Abu Ja'far^{asws} **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]**. He^{asws} said: 'We^{asws} are meant, and Ali^{asws} is our^{asws} first, and our^{asws} superior, and our^{asws} best after the Prophet^{saww},⁸⁰⁴

21- حَدَّثَنَا أَبُو الْفَضْلِ الْعَلَوِيُّ قَالَ حَدَّثَنِي سَعِيدُ بْنُ عِمْسَى الْكِرْبَرِيُّ [الْكُرْبَرِيُّ] الْبَصْرِيُّ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ طَهْرٍ عَنْ أَبِيهِ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْأَعْلَى التَّعَلْبِيِّ عَنْ أَبِي تَمَّامٍ عَنْ سَلْمَانَ الْفَارِسِيِّ رَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

It is narrated to us by Ab Al Fazl Al Alawy who said, 'It is narrated to me by Saeed Bin Isa Al Karezyi Al Basry, from Ibrahim Bin Al Hakam Bin Zuheyr, form his father, from Shareek Bin Abdullah, from Abdul A'ala Al Sa'alby, from Abu Tamam,

'From Salman Al-Farsi^{ra}, from Amir Al Momineen^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]**.

فَقَالَ أَنَا هُوَ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ وَ قَدْ صَدَّقَهُ اللَّهُ وَ أَعْطَاهُ الْوَسِيلَةَ فِي الْوَصِيَّةِ وَ لَا تَخْلَى أُمَّةٌ [يُخَلِّي أُمَّتَهُ] مِنْ وَسِيلَتِهِ إِلَيْهِ وَ إِلَى اللَّهِ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

He^{asws} said: 'I^{asws} am he^{asws}, the **one with whom is Knowledge of the Book [13:43]**, and Allah^{azwj} has Ratified it and Gave it the means regarding the successor^{asws}, and his^{saww} community cannot be vacant from an intermediary to him^{saww} and to Allah^{azwj}. He^{azwj} Said: **O**

⁸⁰² Basaair Al Darajaat – P 5 Ch 1 H 18

⁸⁰³ Basaair Al Darajaat – P 5 Ch 1 H 19

⁸⁰⁴ Basaair Al Darajaat – P 5 Ch 1 H 20

you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, [5:35]”⁸⁰⁵.

⁸⁰⁵ Basaair Al Darajaat – P 5 Ch 1 H 21

2 باب في الإمام ع أن عنده اسم الله الأعظم الذي إذا سأله به أجيب

CHAPTER 2 – REGARDING THE IMAM^{asws}, WITH HIM^{asws} IS THE MAGNIFICENT NAME OF ALLAH^{azwj} WHICH, WHENEVER HE^{asws} ASKS BY IT, HE^{asws} IS ANSWERED

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ عَبْدِ اللَّهِ [بْنِ] مُسْنَكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي الْمُقْدَامِ عَنْ جُوَيْرِيَةَ بْنِ مُسْنَهْرٍ قَالَ: أَقْبَلْنَا مَعَ أَمِيرِ الْمُؤْمِنِينَ عَ مَنْ قَتَلَ الْخَوَارِجَ حَتَّى إِذَا قَطَعْنَا فِي أَرْضِ بَابِلَ حَضَرَتْ صَلَاةُ الْعَصْرِ قَالَ فَتَزَلَّ أَمِيرُ الْمُؤْمِنِينَ وَ نَزَلَ النَّاسُ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Bin Muskan, from Abu Baseer, from Abu Al Miqdam, from Juweyria Bin Mus'har who said,

‘We were with Amir Al-Momineen^{asws} from battling the Khawarijites until when we came to the land of Babel. It was time for the Asr (mid-afternoon) Salat. Amir Al-Momineen^{asws} descended, and the people descended.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ يَا أَيُّهَا النَّاسُ إِنَّ هَذِهِ الْأَرْضَ مَلْعُونَةٌ وَ قَدْ عُدَّتْ مِنَ الدَّهْرِ ثَلَاثَ مَرَّاتٍ وَ هِيَ إِحْدَى الْمُؤْتَفِكَاتِ وَ هِيَ أَوَّلُ أَرْضٍ عُيِدَ فِيهَا وَتُنُّ

Amir Al-Momineen^{asws} said: ‘O you people! This is an accursed land and will be in torment three times, and this is one of the *Al-Mowtafaqaat*, and it is the first land in which the idol was worshipped and praised.

إِنَّهُ لَا يَجِلُّ لِنَبِيِّ وَ لَوْصِي نَبِيِّ أَنْ يُصَلِّيَ فِيهَا فَأَمَرَ النَّاسَ فَمَالُوا عَنْ جَنْبِي الطَّرِيقِ يُصَلُّونَ وَ رَكِبَ بَعْلَةَ رَسُولِ اللَّهِ فَمَضَى عَلَيْهَا

It is not permitted for the Prophet^{saww} or the successor^{asws} of the Prophet^{saww} to pray Salat therein’. He^{asws} ordered the people to deviate from the side of the road to pray Salat, and he^{asws} rode the mule of Rasool-Allah^{saww} and went towards it.

قَالَ جُوَيْرِيَةُ فُقُلْتُ وَ اللَّهُ لِأَتَّبِعَنَّ أَمِيرَ الْمُؤْمِنِينَ وَ لَأَقْلِدَنَّهُ صَلَاةَ الْيَوْمِ قَالَ فَمَضَيْتُ خَلْفَهُ فَوَ اللَّهُ مَا صَرْنَا [جُرْنَا] جِسْرَ سُورَا حَتَّى غَابَتِ الشَّمْسُ قَالَ فَسَبَّيْتُهُ أَوْ هَمَمْتُ أَنْ أُسَبَّهُ

Juweiriya said, ‘I said, ‘By Allah^{azwj}, I will follow Amir-al-Momineen^{asws} and will imitate him^{asws} in Salat today’. I went behind him^{asws}, and, by Allah^{azwj}, we did not come to a bridge or fence until the Sun disappeared’. I found a reason and resolved to insult him^{asws}.

قَالَ فَقَالَ يَا جُوَيْرِيَةُ أَدْنُ قَالَ فُقُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَتَزَلَّ نَاحِيَةَ فَتَوَضَّأْتُ ثُمَّ قَامَ فَتَنَطَّقَ بِكَلَامٍ لَا أَحْسَبُهُ إِلَّا بِالْعِبْرَانِيَّةِ

He (the narrator) said, ‘He^{asws} said: ‘O Juweiriya, Call the Azan (call for Salat)’. I said, ‘Yes, O Amir Al-Momineen^{asws}’. He^{asws} descended towards an area and performed ablution, then stood up and spoke in a speech that I could not classify it except for (something like) Hebrew.

ثُمَّ نَادَى بِالصَّلَاةِ فَتَنَطَّرْتُ وَ اللَّهُ إِلَى الشَّمْسِ قَدْ خَرَجَتْ مِنْ بَيْنِ جَبَلَيْنِ لَهَا صَرِيحٌ فَصَلَّى الْعَصْرَ وَ صَلَّيْتُ مَعَهُ

Then he^{asws} called for the Salat. By Allah^{azwj}, I looked at the Sun and it had come out from between the two mountains with a creaking sound. He^{asws} Prayed Al-Asr, and I prayed Salat with him^{asws}.

قَالَ فَلَمَّا فَرَعْنَا مِنْ صَلَاتِهِ عَادَ اللَّيْلُ كَمَا كَانَ فَالْتَفَتَ إِلَيَّ فَقَالَ يَا جُوَيْرِيَةَ بِنْتُ مُسَهَّرٍ إِنَّ اللَّهَ يَقُولُ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ فَإِنِّي سَأَلْتُ اللَّهَ بِاسْمِهِ الْعَظِيمِ فَرَدَّ عَلَيَّ الشَّمْسَ.

He (the narrator) said, 'So when he^{asws} had finished his^{asws} Salat, the night came back as it was before. He^{asws} turned towards me and said: 'O Juweiriya Bin Mas'har, surely, Allah^{azwj} has Said: **Therefore Glorify the Name of your Lord, the Magnificent [56:96]**. I^{asws} asked Allah^{azwj} by His^{azwj} Magnificent Name, so He^{azwj} Returned the sun for me^{asws}, 806

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي بَصِيرٍ وَدَاوُدَ الرَّقِّيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ الدُّهَيْيِّ وَ مُعَاوِيَةَ بْنِ وَهَبٍ عَنِ ابْنِ سِنَانٍ قَالَ: كُنَّا بِالْمَدِينَةِ حِينَ بَعَثَ دَاوُدُ بْنُ عَلِيٍّ إِلَى الْمُعَلَّى بْنِ خُنَيْسٍ فَقَتَلَهُ فَحَلَسَ أَبُو عَبْدِ اللَّهِ فَلَمَّ يَأْتِهِ شَهْرًا قَالَ فَبَعَثَ إِلَيْهِ أَنْ يَأْتِيَهُ فَبَعَثَ إِلَيْهِ حَسَنَ نَفَرٍ مِنَ الْحَرَسِ قَالَ اثْنُونِي فَإِنْ أَبِي فَاثْنُونِي بِهِ أَوْ بِرَأْسِهِ

It is narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abu Baseer, and Dawood Al Raqy, from Muawiya Bin Ammar Al Duhnay, and Muawiya Bin Wahab, from Ibn Sinan who said,

'We were at Al-Medina Dawood Bin Ali sent for Al-Moalla Bin Khunays and killed him. Abu Abdullah^{asws} sat (in a gathering), and not even a month had come to it. He sent a messenger to him^{asws}, 'Come to me!' He^{asws} refused to go to him. He sent five persons from the guards to him^{asws}. He said, 'Bring him^{asws} to me, and if he^{asws} refuses, his^{asws} head'.

فَدَخَلُوا عَلَيْهِ وَ هُوَ يُصَلِّي وَ نَحْنُ نُصَلِّي مَعَهُ الرَّوَالُ فَقَالُوا أَجِبْ دَاوُدَ بْنَ عَلِيٍّ قَالَ فَإِنْ لَمْ أَجِبْ قَالَ أَمَرْنَا أَنْ نَأْتِيَهُ بِرَأْسِكَ

They entered to see him^{asws}, and he^{asws} was praying Salat, and we were praying Salat with him^{asws} after midday. They said, 'Answer Dawood Bin Ali!' He^{asws} said: 'Supposing I^{asws} do not answer'. He said, 'We are ordered that we should go to him with your^{asws} head'.

فَقَالَ وَ مَا أَظُنُّكُمْ تَقْتُلُونَ ابْنَ رَسُولِ اللَّهِ قَالُوا مَا نَذْرِي مَا تَقُولُ وَ مَا نَعْرِفُ إِلَّا الطَّاعَةَ قَالَ انصَرِفُوا فَإِنَّهُ خَيْرٌ لَكُمْ فِي دُنْيَاكُمْ وَ آخِرَتِكُمْ قَالُوا وَ اللَّهُ لَا نَنْصَرِفُ حَتَّى نَذْهَبَ بِكَ مَعَنَا أَوْ نَذْهَبَ بِرَأْسِكَ

He^{asws} said: 'And I^{asws} did not think that you would be killing a son^{asws} of Rasool-Allah^{saww}'. They said, 'We do not know what you^{asws} are saying and we do not recognise except the obedience (to the ruler)'. He^{asws} said: 'Leave, for it would be better for your world and your Hereafter'. They said, 'By Allah^{azwj}! We will not leave until we either go with you^{asws}, or we go with your^{asws} head!'

قَالَ فَلَمَّا عَلِمَ أَنَّ الْقَوْمَ لَا يَذْهَبُونَ إِلَّا بِذَهَابِ رَأْسِهِ وَ خَافَ عَلَى نَفْسِهِ قَالُوا رَأَيْنَاهُ قَدْ رَفَعَ يَدَيْهِ فَوَضَعَهُمَا عَلَى مَنْكِبَيْهِ ثُمَّ بَسَطَهُمَا ثُمَّ دَعَا بِسَبَابِيهِ فَسَمِعْنَاهُ يَقُولُ السَّاعَةَ السَّاعَةَ

He (the narrator) said, 'When he^{asws} knew that the group will not be going away except by going with his^{asws} head, and he^{asws} feared upon himself^{asws}, they said, 'We saw him^{asws} to

have raised his^{asws} hands and placed them upon his^{asws} shoulders, then he^{asws} extended them, then supplicated with his^{asws} forefinger, and we heard him^{asws} saying: ‘Now, Now!’

فَسَمِعْنَا صُرَاخًا عَالِيًّا فَقَالُوا لَهُ فَمَنْ قَتَلَ لَهْمَ أَمَا إِنَّ صَاحِبِكُمْ قَدْ مَاتَ وَ هَذَا الصُّرَاخُ عَلَيْهِ فَاثْبَعُوا رِجَالًا مِنْكُمْ فَإِنْ لَمْ يَكُنْ هَذَا الصُّرَاخُ عَلَيْهِ فَمَنْ مَعَكُمْ قَالُوا فَابْعَثُوا رِجَالًا مِنْهُمْ فَمَا لَيْتَ أَنْ أَقْبَلَ فَقَالَ يَا هَؤُلَاءِ قَدْ مَاتَ صَاحِبِكُمْ وَ هَذَا الصُّرَاخُ عَلَيْهِ فَاثْبَعُوا

We heard a loud scream. They said to him^{asws}, ‘Arise!’ He^{asws} said to them: ‘But, your master has died, this is the screaming upon him, so send a man from you, so if this screaming does not happen to be upon him, I^{asws} shall rise with you’. They sent a man from them, and it was not long before he came back and said, ‘O you all! Your master has died, this screaming was upon him’. They left.

فَقُلْتُ لَهُ جَعَلَنَا اللَّهُ فِدَاكَ مَا كَانَ حَالُهُ

I said to him^{asws}, ‘May Allah^{azwj} Make us to be sacrificed for you^{asws}! What was his situation?’

قَالَ قَتَلَ مَوْلَايَ الْمُعَلَّى بْنَ خُنَيْسٍ فَلَمْ آتِهِ مِنْذُ شَهْرٍ فَبَعَثَ إِلَيَّ أَنْ آتِيَهُ فَلَمَّا أَنْ كَانَ السَّاعَةَ لَمْ آتِهِ فَبَعَثَ إِلَيَّ لِيضْرِبَ عُنُقِي فَدَعَوْتُ اللَّهَ بِاسْمِهِ الْأَعْظَمِ فَبَعَثَ اللَّهُ إِلَيْهِ مَلَكًا بِحِزْبَةٍ فَطَعَنَهُ فِي مَدَائِكِرِهِ فَقَتَلَهُ

He^{asws} said: ‘He^{asws} killed my^{asws} friend Al-Moalla Bin Khunays, and not even a month had gone by, and he sent a messenger to me^{asws} that I^{asws} should go to him. When it was the time I^{asws} did not go to him, he sent (guards) to me^{asws} to strike off my^{asws} neck. So, I^{asws} supplication to Allah^{azwj} by His^{azwj} Magnificent Name, and Allah^{azwj} Sent an Angel with a spear and stabbed him in his pelvis and killed him’.

فَقُلْتُ لَهُ فَرَفَعِ الْيَدَيْنِ مَا هُوَ قَالَ الْإِنْبِهَالُ فَقُلْتُ فَوَضِعَ يَدَيْكَ وَ جَمَعَهَا قَالَ التَّضَرُّعُ قُلْتُ وَ رَفَعِ الْإِصْبِعَ قَالَ الْبُصْبُصَةُ.

I said to him^{asws}, ‘The raising of the hands, what was it?’ He^{asws} said: ‘The invocation’. I said, ‘Placing of your^{asws} hands and gathering them?’ He^{asws} said: ‘The beseeching’. I said, ‘And raising the finger?’ He^{asws} said: ‘The pleading’.⁸⁰⁷

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ جُوَيْرِيَةَ يَقُولُ أُسْرِيَ عَلَيَّ عَ بِنَا مِنْ كَرْبَلَاءَ إِلَى الْفُرَاتِ فَلَمَّا صِرْنَا بِبَابِلَ قَالَ لِي أَيُّ مَوْضِعٍ يُسَمَّى هَذَا يَا جُوَيْرِيَةَ قُلْتُ هَذِهِ بَابِلُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ أَمَا إِنَّهُ لَا يَحِلُّ لِنَبِيِّ وَ لَا وَصِيِّ نَبِيِّ أَنْ يُصَلِّيَ بِأَرْضٍ قَدْ عُدَّتْ مَرَّتَيْنِ

It is narrated to us by Muhammad Bin Al Husayn, from Abdullah Bin Jabala, from Abu Al Jaroud who said, ‘I heard Juweyria saying,

‘Ali^{asws} hurried with us from Karbala to the Euphrates. When we came to be at Babel, he^{asws} said to me: ‘What is this place called, O Juweyria?’ I said, ‘This is Babel, O Amir Al-Momineen^{asws}!’ He^{asws} said: ‘But, it is neither Permissible for a Prophet^{as} nor for a successor^{as} of a Prophet^{as} that he^{as} prays Salat in a land which has been Punished twice’.

قَالَ قُلْتُ هَذِهِ الْعَصْرُ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَدْ وَجَبَتِ الصَّلَاةُ يَا أَمِيرَ الْمُؤْمِنِينَ

⁸⁰⁷ Basaair Al Darajaat – P 5 Ch 2 H 2

He (the narrator) said, 'I said, 'This is Al-Asr (afternoon), O Amir Al-Momineen^{asws}, so the Salat is Obligated O Amir Al-Momineen^{asws}'.

قَالَ قَدْ أَخْبَرْتُكَ أَنَّهُ لَا يَجُزُّ لِنَبِيِّ وَلَا وَصِيِّ نَبِيِّ أَنْ يُصَلِّيَ بِأَرْضٍ قَدْ عُدِّبَتْ مَرَّتَيْنِ وَ هِيَ تَتَوَقَّعُ الثَّالِثَةَ إِذَا طَلَعَ كَوْكَبُ الدَّنْبِ وَ عُقِدَ جِسْرُ بَابِلَ فَنُتَلُوا عَلَيْهِ مِائَةٌ أَلْفٍ تُخَوِّضُهُ الْخَيْلُ إِلَى السَّنَابِكِ

He^{asws} said: 'I^{asws} have already informed you that it is neither Permissible for a Prophet^{as} nor a successor^{as} of a Prophet^{as} that he^{as} prays Salat in a land which has been Punished twice, and it is anticipated for the third time when the star (with) the tail will emerge, and a bridge of Babel would be solidified, one hundred thousand would be killed upon it. The cavalry would go on it to the outskirts'.

قَالَ جُوَيْرِيَةُ قُلْتُ وَ اللَّهُ لَأَقْلُدَنَّ صَلَاتِي الْيَوْمَ أَمِيرَ الْمُؤْمِنِينَ وَ عَطَفَ عَلَيَّ عَ بِرَأْسِ بَعْلَةَ رَسُولِ اللَّهِ ص الدُّلْدُلِ حَتَّى جَاَزَ سُورًا قَالَ لِي أَدْنُ بِالْعَصْرِ يَا جُوَيْرِيَةُ فَأَدْنْتُ وَ خَلَا عَلَيَّ نَاحِيَةَ

Juweyria said, 'I said (to myself), 'By Allah^{azwj}! Today I will emulate my Salat to Amir Al-Momineen^{asws} and Ali^{asws} twisted with the mule of Rasool-Allah^{saww}, Al-Duldul, until he^{asws} crossed over the bridge. He^{asws} said to me: 'Proclaim the Azaan for Al-Asr (Salat), O Juweyria!' I proclaimed Azaan and isolated to a corner.

فَتَكَلَّمْتُ بِكَلَامٍ لَهُ سُرِّيَانِيَّةٌ أَوْ عِبْرَانِيَّةٌ فَرَأَيْتُ لِلشَّمْسِ صَرِيرًا وَ انْقِصَاضًا حَتَّى عَادَتْ بَيْضَاءَ نَعِيَّةٍ قَالَ ثُمَّ قَالَ أَوِمُّ فَأَوِمْتُ ثُمَّ صَلَّى بِنَا فَصَلَّيْنَا مَعَهُ فَلَمَّا سَلَّمَ اشْتَبَكَتِ النُّجُومُ فَقُلْتُ وَصِيُّ نَبِيِّ وَ رَبِّ الكَعْبَةِ.

He^{asws} spoke with a speech of his^{asws}, either Assyrian or Hebrew, and I saw the screeching for the sun and a swooping until it returned to be pure white. Then he^{asws} said: 'Stand!' I stood up, then he^{asws} prayed leading us, and we prayed Salat with him^{asws}. When he^{asws} performed Salaam, the stars appeared, so I said, 'A successor^{asws} of a Prophet^{saww}, by Lord^{azwj} of the Kabah!'⁸⁰⁸

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ عَنْ عَبْدِ الْوَاحِدِ الْأَنْصَارِيِّ عَنْ أُمِّ الْمُقَدَّامِ التَّقْفِيَّةِ قَالَتْ قَالَ جُوَيْرِيَةُ بُوَ مُشْهَرٍ قَطَعْنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ جِسْرَ الصَّرَاطِ فِي وَقْتِ الْعَصْرِ فَقَالَ إِنَّ هَذِهِ الْأَرْضُ مُعَدَّبَةٌ لَا يَنْبَغِي لِنَبِيِّ وَلَا وَصِيِّ نَبِيِّ أَنْ يُصَلِّيَ فِيهَا فَمَنْ أَرَادَ مِنْكُمْ أَنْ يُصَلِّيَ فَلْيُصَلِّ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ahmad Bin Abdullah from Al Husayn Bin Al Mukhtar, from Abu Baseer, from Abdul Wahid Al Ansary, from Umm Al Miqdam Al Saqafi. She said, 'Juweyria Bin Mus'har said,

'We crossed over an archway of the bridge to Amir Al-Momineen^{asws} during the time of Al-Asr (Salat). He^{asws} said: 'This land has been Punished. It is neither befitting for a Prophet^{as} nor a successor^{as} of a Prophet^{as} that he^{as} prays Salat in it. So, the one from you who wants to pray Salat, let him pray'.

قَالَ فَتَفَرَّقَ النَّاسُ بَيْنَهُ وَ يَسْرَهُ يُصَلُّونَ قَالَ قُلْتُ أَمَا وَ اللَّهُ لَأَقْلُدَنَّ هَذَا الرَّجُلَ صَلَاتِي الْيَوْمَ وَ لَا أُصَلِّيَ حَتَّى يُصَلِّيَ

⁸⁰⁸ Basaair Al Darajaat – P 5 Ch 2 H 3

He (Juweyria) said, 'The people dispersed right and left to be praying Salat. I said (within myself), 'But, by Allah^{azwj}! I will emulate this man^{asws} of my Salat today, and I will not pray Salat until he^{asws} prays'.

قَالَ فَسِرْنَا وَجَعَلَتِ الشَّمْسُ تَسْتَعْلِقُ قَالَ وَجَعَلَ يَدْخُلِي مِنْ ذَلِكَ أَمْرٌ عَظِيمٌ حَتَّى وَجَبَ الشَّمْسُ وَ قَطَعْنَا الْأَرْضَ قَالَ فَقَالَ يَا جُوَيْرِيَةُ أَدْنُ فَعُلْتُ
تَقُولُ لِي أَدْنُ وَ قَدْ غَابَتِ الشَّمْسُ قَالَ أَدْنُ فَأَدْنْتُ

He (Juweyria) said, 'We travelled and the sun went on to be lower, and a grievous matter went on to enter into me from that until the sun declined, and we crossed over the land. He^{asws} said to me: 'O Juweyria! Proclaim Azaan'. I said, 'You^{asws} are telling me to proclaim Azaan and the sun has already set?' He^{asws} said: 'Proclaim Azaan!' So, I proclaimed Azaan.

قَالَ لِي أَقِمِ فَأَقَمْتُ فَلَمَّا فُلْتُ قَدْ قَامَتِ الصَّلَاةُ رَأَيْتُ شَفْتَيْهِ يَتَحَرَّكَانِ وَ سَمِعْتُ كَلَامًا كَأَنَّهُ كَلَامٌ عِبْرَانِيَّةَ [الْعِبْرَانِيَّةَ] قَالَ فَارْتَفَعَتِ الشَّمْسُ حَتَّى صَارَتْ
فِي مِثْلِ وَفْتِهَا فِي الْعَصْرِ فَلَمَّا انْصَرَفَ هَوَتْ إِلَى مَكَانِهَا وَ اشْتَبَكَتِ النُّجُومُ

Then he^{asws} said to me: 'Proclaim Iqaamah!' I proclaimed Iqaamah. When I said, 'The Salat has been established!' I saw his^{asws} lips move and I heard speech as if it was Hebrew talk. The sun rose until it came to be like its time during Al-Asr. When he^{asws} finished (Salat), it returned to its place and the stars appeared.

ثُمَّ قَالَ فَعُلْتُ إِنِّي أَشْهَدُ أَنَّكَ وَصِيُّ رَسُولِ اللَّهِ ص قَالَ فَقَالَ لِي يَا جُوَيْرِيَةُ أَمَا سَمِعْتَ اللَّهَ يَقُولُ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ فَعُلْتُ بَلَى قَالَ فَإِنِّي سَأَلْتُ
رَبِّي بِاسْمِهِ الْعَظِيمِ فَرَدَّهَا اللَّهُ عَلَيَّ.

Then he (Juweyria) said, 'I said, 'I hereby testify that you^{asws} are a successor^{asws} of Rasool-Allah^{saww}'. He^{asws} said to me: 'O Juweyria! Have you not heard Allah^{azwj} Saying: **Therefore Glorify the Name of your Lord, the Magnificent [56:96]?**' I said, 'Yes'. He^{asws} said: 'So, I^{asws} asked my^{asws} Lord^{azwj} by His^{azwj} Magnificent Name, and Allah^{azwj} Returned it unto me^{asws}, 809

3 باب ما يلقى إلى الأئمة في ليلة القدر مما يكون في تلك السنة و نزول الملائكة عليهم

CHAPTER 3 – WHAT IS CAST TO THE IMAMS^{asws} DURING LAYLAT AL QADR (NIGHT OF PRE-DETERMINATION), FROM WHAT WOULD BE HAPPENING DURING THAT YEAR, AND DESCENT OF THE ANGELS UNTO THEM^{asws}

1- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ بُكَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لَيْلَةَ الْقَدْرِ يُكْتَبُ مَا يَكُونُ مِنْهَا فِي السَّنَةِ إِلَى مِثْلِهَا مِنْ خَيْرٍ أَوْ شَرٍّ أَوْ مَوْتٍ أَوْ حَيَاةٍ أَوْ مَطَرٍ وَ يُكْتَبُ فِيهَا وَفَدُ الْحَاجِّ ثُمَّ يَقْضَى [بِقَضَى] ذَلِكَ إِلَى أَهْلِ الْأَرْضِ

It is narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Al husayn Bin Nukeyr, from Ibn Bukeyr,

‘From Abu Abdullah^{asws} having said: ‘The Night of Pre-determination (laylat Al-Qadr), It is written what would be happening from it during the year up to its like (the next year), from good, or evil, or death, or life, or rain, and it is written during it, delegations of the Hajj. Then that is accomplished to the people of the earth’.

فَقُلْتُ إِلَى مَنْ مِنْ أَهْلِ الْأَرْضِ فَقَالَ إِلَى مَنْ تَرَى.

I said, ‘To whom from the people of the earth?’ He^{asws} said: ‘To whom do you see?’⁸¹⁰

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ فَزْدَةَ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ قَالَ نَزَلَ فِيهَا مَا يَكُونُ مِنَ السَّنَةِ إِلَى السَّنَةِ مِنْ مَوْتٍ أَوْ مَوْلُودٍ قُلْتُ لَهُ إِلَى مَنْ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Farqad who said,

‘I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr). He^{asws} said: ‘It is Revealed during it what would be happening from the year to the year, from a death or a birth’. I said to him^{asws}, ‘To whom?’

فَقَالَ إِلَى مَنْ عَسَى أَنْ يَكُونَ إِنَّ النَّاسَ فِي تِلْكَ اللَّيْلَةِ فِي صَلَاةٍ وَ دُعَاءٍ وَ مَسْأَلَةٍ وَ صَاحِبِ هَذَا الْأَمْرِ فِي شُعْلِ تَنْزِيلِ الْمَلَائِكَةِ إِلَيْهِ بِأَمْرِ السَّنَةِ مِنْ غُرُوبِ الشَّمْسِ إِلَى طُلُوعِهَا مِنْ كُلِّ أَمْرِ سَلَامٌ هِيَ لَهُ إِلَى أَنْ يَطْلُعَ الْفَجْرُ.

He^{asws} said: ‘To who else can it happen to be? During that night, the people are in a Salat and supplication and issues, and the Master^{asws} of this command is in a pre-occupation **The Angels and the Spirit descend [97:4]** to him^{asws} with matters of the year, from setting of the sun to its emergence, **of every matter [97:4] Salam! It is such [97:5]** for him^{asws} up to the emergence of dawn’.⁸¹¹

⁸¹⁰ Basaair Al Darajaat – P 5 Ch 3 H 1

⁸¹¹ Basaair Al Darajaat – P 5 Ch 3 H 2

3- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُهُ عَنِ النَّصْفِ مِنْ شَعْبَانَ فَقَالَ مَا عِنْدِي فِيهِ شَيْءٌ وَ لَكِنْ إِذَا كَانَتْ لَيْلَةُ تِسْعَ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ فَسَمَّ فِيهَا الْأَرْزَاقُ وَ كُتِبَ فِيهَا الْأَجَالُ وَ خَرَجَ فِيهَا صِكَكَ الْحَاجِّ وَ أَطْلَعَ اللَّهُ إِلَى عِبَادِهِ فَعَفَرَ اللَّهُ لَهُمْ إِلَّا شَارِبَ الْخَمْرِ

It is narrated to us by Al Abbas Bin Marouf, from Sa'adan Bin Muslim, from Abdullah Bin Sinan who said,

'I asked him^{asws} about the middle (15th) of Shaban. He^{asws} said: 'There is nothing with me^{asws} regarding it, but when it would be the night of the 29th of a Month of Ramazan, the sustenance(s) are distributed during it, and the (life) terms are written during it, and delegations of the pilgrims, and Allah^{azwj} Takes notice to His^{azwj} servants and Allah^{azwj} Forgives for them except the drinker of wine.

فَإِذَا كَانَتْ لَيْلَةُ ثَلَاثَةِ وَعِشْرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ثُمَّ يُنْهَى ذَلِكَ وَ يُمْنَى

So, when it was a night of the 23rd, **During it, every wise matter is made distinct [44:4].** Then that ends and is accomplished'.

قَالَ قُلْتُ إِلَى مَنْ قَالَ إِلَى صَاحِبِكُمْ وَ لَوْ لَا ذَلِكَ لَمْ يُعْلَمَ.

He (the narrator) said, 'I said, 'To whom?' He^{asws} said: 'To your Master^{asws}, and had it not been that, he^{asws} would not know''⁸¹².

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ يُوسُفَ بْنِ الْحُرْثِ بْنِ الْمُغِيرَةِ الْبَصْرِيِّ وَ عَنْ عَمْرِو بْنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ رَوَاهُ عَنْ هِشَامٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلَ اللَّهِ تَعَالَى فِي كِتَابِهِ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ قَالَ تِلْكَ لَيْلَةُ الْقَدْرِ يُكْتَبُ فِيهَا وَفْدُ الْحَاجِّ وَ مَا يَكُونُ فِيهَا مِنْ طَاعَةٍ أَوْ مَعْصِيَةٍ أَوْ مَوْتٍ أَوْ حَيَاةٍ وَ يُحَدِّثُ اللَّهُ فِي اللَّيْلِ وَ النَّهَارِ مَا يَشَاءُ ثُمَّ يُلْقِيهِ إِلَى صَاحِبِ الْأَرْضِ

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Yunus, from Al Hars Bin Al Mugheira Al Basry, and from Amro, from Ibn Abu Umeyr, from the one who reported it, from Hisham who said,

'I said to Abu Abdullah^{asws}, 'Words of Allah^{azwj} the Exalted in His^{azwj} Book: **During it, every wise matter is made distinct [44:4].** He^{asws} said: 'That is the Night of Pre-determination. During it is written, delegations of the Hajj, and what would be happening during it from (an act of) obedience or (an act of) disobedience, or a death, or a life, and Allah^{azwj} Brings about during the night and the day whatever He^{azwj} so Desires, then Casts it to Master^{asws} of the earth'.

قَالَ الْحُرْثُ بْنُ الْمُغِيرَةِ الْبَصْرِيُّ قُلْتُ وَ مَنْ صَاحِبِ الْأَرْضِ قَالَ صَاحِبِكُمْ.

Al-Hars Bin Al-Mugheira Al-Basry said, 'I said, 'And who is the Master^{asws} of the earth?' He^{asws} said: 'Your Master^{asws}'⁸¹³.

⁸¹² Basaair Al Darajaat – P 5 Ch 3 H 3

⁸¹³ Basaair Al Darajaat – P 5 Ch 3 H 4

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ الْهَمْدَانِيِّ عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي الْمُهَاجِرِ عَنْ أَبِي الْهَدَيْلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: يَا أَبَا الْهَدَيْلِ إِنَّا لَا بَخْفَى عَلَيْنَا لَيْلَةَ الْقَدْرِ إِنَّ الْمَلَائِكَةَ يَطُوفُونَ بِهَا فِيهَا.

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran Al Hamdany, from Yunus, from Dawood Bin Farqad, from Abu Al Muhajir, from Abu Al Huzeyr,

‘From Abu Ja’far^{asws} having said: ‘O Abu Al-Huzey! We^{asws}, the Night of Predetermination is not hidden unto us^{asws}. The Angels circle around us^{asws} during it’⁸¹⁴.

6- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ: سَأَلْتُهُ عَنْ لَيْلَةِ الْقَدْرِ الَّتِي تَنْزَلُ فِيهَا الْمَلَائِكَةُ فَقَالَ تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

It is narrated to us by Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Farqad who said,

‘I asked him^{asws} about the Night of Pre-determination which the Angels descend during it. He^{asws} said: ***The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4] Salam! It is such until emergence of the dawn [97:5]***’.

قَالَ ثُمَّ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَنُ وَ إِلَى مَنْ وَ مَا يَنْزِلُ.

He (the narrator) said, ‘Then Abu Abdullah^{asws} said to me: ‘From who, and to who, and what descends’⁸¹⁵.

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: كُنْتُ عِنْدَ الْمُعَلَّى بْنِ خُنَيْسٍ إِذْ جَاءَ رَسُولُ أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ سَلُهُ عَنْ لَيْلَةِ الْقَدْرِ فَلَمَّا رَجَعَ قُلْتُ لَهُ سَأَلْتُهُ قَالَ نَعَمْ فَأَخْبَرَنِي بِمَا أَرَدْتُ وَ مَا لَمْ أَرِدْ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suwed, from Al Hassan Bin Musa, from Saeed Bin Yassar who said,

‘I was in the presence of Al-Moalla Bin Khuneys when a messenger of Abu Abdullah^{asws} came. I said to him, ‘Ask him^{asws} about the Night of Pre-determination’. When he returned, I said to him, ‘Did you ask him^{asws}?’ He said, ‘Yes, he^{asws} informed me with what I wanted and what I did not want.

قَالَ إِنَّ اللَّهَ يَقْضِي فِيهَا مَقَادِيرَ تِلْكَ السَّنَةِ ثُمَّ يَقْدِفُ بِهِ إِلَى الْأَرْضِ فَقُلْتُ إِلَى مَنْ فَقَالَ إِلَى مَنْ تَرَى يَا عَاجِزُ أَوْ يَا ضَعِيفُ.

He^{asws} said: ‘Allah^{azwj} Ordain during it the determinations of that year, then He^{azwj} Casts it to the earth’. I said, ‘To Whom?’ He^{asws} said: ‘To the one^{asws} you see, O frustrated one!’ Or said: ‘O weak one!’⁸¹⁶

8- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ لَيْلَةَ الْقَدْرِ كَتَبَ اللَّهُ فِيهَا مَا يَكُونُ

⁸¹⁴ Basaair Al Darajaat – P 5 Ch 3 H 5

⁸¹⁵ Basaair Al Darajaat – P 5 Ch 3 H 6

⁸¹⁶ Basaair Al Darajaat – P 5 Ch 3 H 7

It is narrated to us by Muhammad Bin Isa, from Ali Bin Ismail, from Al Hassan Bin Musa, from Moallah Bin Khunays,

‘From Abu Abdullah^{asws} having said: ‘Whenever it would be the Night of Pre-determination, Allah^{azwj} Writes during it what would be happening’.

قَالَ ثُمَّ يُرِينِي بِهِ قَالَ فُلْتُ إِلَى مَنْ قَالَ إِلَى مَنْ تَرَى يَا أَحْمَقُ.

He (the narrator) said, ‘Then he^{asws} showed me it’. I said, ‘To whom?’ He^{asws} said: ‘To the one^{asws} you see, O idiot!’⁸¹⁷

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَعَبْدِ بْنِ سَيْفٍ بْنِ عَمِيرَةَ عَنْ حَسَّانَ بْنِ ابْنِ دَاوُدَ عَنْ بُرَيْدَةَ قَالَ: كُنْتُ جَالِسًا مَعَ رَسُولِ اللَّهِ ص وَ عَلِيٍّ ع مَعَهُ إِذْ قَالَ يَا عَلِيُّ أَلَمْ أُشْهِدْكَ مَعِيَ سَبْعَةَ مَوَاطِنَ الْمَوْطِنِ الْخَامِسِ لَيْلَةَ الْقَدْرِ خُصِّصْنَا بِرِكَتِهَا لَيْسَتْ لِغَيْرِنَا.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, and someone else from Sayf Bin Ameyra, from Hassan, from Ibn Dawood, from Bureyda who said,

‘I was seated with Rasool-Allah^{saww} and Ali^{asws} was with him^{asws}, when he^{saww} said: ‘O Ali^{asws}! Did I^{saww} not keep you^{asws} as witness with me^{saww} in seven places? The fifth is the Night of Pre-determination. We^{asws} have been particularised with its Blessings. It isn’t for others’⁸¹⁸.

10- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ لَيْلَةُ الْقَدْرِ كَتَبَ اللَّهُ فِيهَا مَا يَكُونُ ثُمَّ يُرِينِي بِهِ قَالَ فُلْتُ إِلَى مَنْ قَالَ إِلَى مَنْ تَرَى يَا أَحْمَقُ.

It is narrated to us by Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Hassan Bin Musa, from Moalla Bin Khunays,

‘From Abu Abdullah^{asws} having said: ‘Whenever it would be the Night of Pre-determination, Allah^{azwj} writes during it what would be happening then He^{azwj} Shows it to me^{asws}. I said, ‘To whom?’ He^{asws} said: ‘To the one^{asws} you see, O idiot!’⁸¹⁹

11- حَدَّثَنَا سَلْمَةُ بْنُ الْحَطَّابِ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ حُمُرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُ لَهُ إِنَّ النَّاسَ يَقُولُونَ إِنَّ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ تُكْتَبُ فِيهِ الْأَجَالُ وَ تُقَسَّمُ فِيهِ الْأَرْزَاقُ وَ تُخْرَجُ صِكَاكُ الْحَاجِّ

It is narrated to us by Salama Bin Al Khattab who said, ‘It is narrated to us by Abdullah Bin Muhammad, form Abdullah Bin Al Qasim, from Muhammad Bin Humran,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘The people are saying that the night of the middle (15th) of Shaban, during it the (life) terms are written, and the sustenance(s) are distributed, and the delegations of the pilgrims come out’.

فَقَالَ مَا عِنْدَنَا فِي هَذَا شَيْءٌ وَ لَكِنْ إِذَا كَانَتْ لَيْلَةُ تِسْعِ عَشْرَةٍ مِنْ شَهْرِ رَمَضَانَ يُكْتَبُ فِيهَا الْأَجَالُ وَ يُقَسَّمُ فِيهَا الْأَرْزَاقُ وَ يُخْرَجُ صِكَاكُ الْحَاجِّ وَ يَطَّلِعُ اللَّهُ عَلَى خَلْقِهِ فَلَا يَبْقَى مُؤْمِنٌ إِلَّا عُفِرَ لَهُ إِلَّا شَارِبَ مُسْكِرٍ فَإِذَا كَانَتْ لَيْلَةُ ثَلَاثٍ وَ عِشْرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْضَاهُ ثُمَّ أَنْهَاهُ

⁸¹⁷ Basaair Al Darajaat – P 5 Ch 3 H 8

⁸¹⁸ Basaair Al Darajaat – P 5 Ch 3 H 9

⁸¹⁹ Basaair Al Darajaat – P 5 Ch 3 H 10

He^{asws} said: ‘There is nothing with us^{asws} regarding this. But, whenever it would be the night of the 29th of a Month of Ramazan, the (life) terms are written during it and the sustenance(s) are distributed during it, and the delegations of the pilgrims come out, and Allah^{azwj} Takes Notice upon His^{azwj} creatures, so there does not remain any Momin except he is Forgiven except for the drinker of intoxicant. When it would be the night of 23rd, **During it, every wise matter is made distinct [44:4]**, it is Accomplished, then it ends’.

قَالَ قُلْتُ إِلَى مَنْ جُعِلَتْ فِدَاكَ فَقَالَ إِلَى صَاحِبِكُمْ وَ لَوْ لَا ذَلِكَ لَمْ يُعَلِّمْ مَا يَكُونُ فِي تِلْكَ السَّنَةِ.

He (the narrator) said, ‘I said, ‘To who? May I be sacrificed for you^{asws}!’ He^{asws} said: ‘To your Master^{asws}, and had it not been that, he^{asws} would not know what would be happening during that year’.⁸²⁰

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ قَالَ: عَرَضْتُ هَذَا الْكِتَابَ عَلَى أَبِي جَعْفَرٍ ع فَأَقَرَّ بِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Al Abbas Bin Al Hareysh who said,

‘I presented this book to Abu Ja’far^{asws} and acknowledged with it.

قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ عَلِيُّ ع فِي صُبْحِ أَوَّلِ لَيْلَةِ الْقَدْرِ الَّتِي كَانَتْ بَعْدَ رَسُولِ اللَّهِ ص سَلَوْنِي فَوَ اللَّهُ لَا أُخْبِرُكُمْ بِمَا يَكُونُ إِلَى ثَلَاثِمِائَةٍ وَ سِتِّينَ يَوْمًا مِنَ الدَّرِّ فَمَا دُونَهَا فَمَا فَوْقَهَا

He (the narrator) said, ‘Abu Abdullah^{asws} said: ‘Ali^{asws} said in the morning of the first Night of Pre-determination which happened after Rasool-Allah^{sawww}: ‘Ask me^{asws}, for by Allah^{azwj} I^{asws} shall inform you all with what would be happening to three hundred and sixty days, from the particles and what is below it and what is above it!

ثُمَّ لَا أُخْبِرُكُمْ بِشَيْءٍ مِنْ ذَلِكَ لَا يَتَكَلَّفُ وَلَا يَرَأِي وَلَا يَدَّعَا فِي عِلْمٍ إِلَّا مِنْ عِلْمِ اللَّهِ وَ تَعْلِيمِهِ

Then I^{asws} shall inform you with something from that, neither having been encumbered, not by an opinion, nor by pretending regarding knowledge, except from Knowledge of Allah^{azwj} and His^{azwj} Teaching.

وَ اللَّهُ لَا يَسْأَلُنِي أَهْلَ التَّوْرَةِ وَ لَا أَهْلَ الْإِنْجِيلِ وَ لَا أَهْلَ الزُّبُورِ وَ لَا أَهْلَ الْفُرْقَانِ إِلَّا فَرَّقْتُ بَيْنَ كُلِّ أَهْلِ كِتَابٍ بِحُكْمِ مَا فِي كِتَابِهِمْ

By Allah^{azwj}! The people of Torah will not ask me^{asws}, nor the people of the Evangel, nor the people of the Psalms, nor the people of Furqan except I^{asws} shall differentiate between people of the Book with what is in their Books’.

قَالَ قُلْتُ لِأبي عَبْدِ اللَّهِ ع أَرَأَيْتَ مَا تَعَلَّمُونَهُ فِي لَيْلَةِ الْقَدْرِ هَلْ تَمُضِي تِلْكَ السَّنَةُ وَ بَقِيَ مِنْهُ شَيْءٌ لَمْ تَتَكَلَّمُوا بِهِ

He (the narrator) said, ‘I said to Abu Abdullah^{asws}, ‘What is your^{asws} view of what you^{asws} are learning during the Night of Pre-determination? Does that year pass and there would remain something from it you did not speak with?’

⁸²⁰ Basaair Al Darajaat – P 5 Ch 3 H 11

قَالَ لَا وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّهُ فِيمَا عَلِمْنَا فِي تِلْكَ اللَّيْلَةِ أَنْ أَنْصِتُوا لِأَعْدَائِكُمْ لَنْصِتْنَا فَالْتَصُّتْ أَشَدُّ مِنَ الْكَلَامِ.

He^{asws} said: ‘No. By the One^{azwj} in Whose Hand is my^{asws} soul! If there is something among what we^{asws} learn during that night, is that we^{asws} should be listening to your enemies, we^{asws} would listen. The listening is severer than the speaking’.⁸²¹

13- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدِّيَلَمِيِّ عَنْ أَبِيهِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نُطْقَةَ الْإِمَامِ مِنَ الْجَنَّةِ وَإِذَا وَقَعَ مِنْ بَطْنِ أُمِّهِ إِلَى الْأَرْضِ وَقَعَ وَهُوَ وَاضِعٌ يَدَهُ إِلَى الْأَرْضِ رَافِعٌ رَأْسَهُ إِلَى السَّمَاءِ

It is narrated to us by Abbad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami, from his father Suleyman,

‘From Abu Abdullah^{asws} having said: ‘The seed of the Imam^{asws} is from the Paradise, and when he^{asws} falls from the lap of his^{asws} mother to the ground, falls such that he^{asws} places his^{asws} hand to the ground, raises his^{asws} head towards the sky’.

فُلْتُ جُعِلْتُ فِدَاكَ وَ لَمْ ذَاكَ

I said, ‘May I be sacrificed for you^{asws}! And why is that so?’

قَالَ ع لِأَنَّ مُنَادِيًا يُنَادِيهِ مِنْ جَوْ السَّمَاءِ مِنْ بَطْنَانِ الْعَرْشِ مِنَ الْأُفُقِ الْأَعْلَى يَا فُلَانُ بِنَ فُلَانٍ اثْبُتْ فَإِنَّكَ صَفْوَتِي مِنْ خَلْقِي وَ عَيْبَةُ عَلَمِي وَ لَكَ وَ لِمَنْ تَوَلَّاكَ أَوْجِبْتُ رَحْمَتِي وَ مَنَحْتُ جَنَاتِي وَ أَجْلِكَ جَوَارِي ثُمَّ وَ عِزِّي وَ جَلَالِي لِأَصْلِبَنَّ مَنْ عَادَاكَ أَشَدَّ عَذَابِي وَ إِنْ أَوْسَعْتُ عَلَيْهِمْ فِي دُنْيَايَ مِنْ سَعَةِ رِزْقِي

He^{asws} said: ‘Because a Caller Calls out to him^{asws} from the atmosphere of the sky from the interior of the Throne from the high horizons: “O so and so son of so and so! Be first, for you^{asws} are My^{azwj} elite from My^{azwj} creatures, and container of My^{azwj} Knowledge, and for you^{asws} and for the one who loves you^{asws} I^{azwj} shall Obligate My^{azwj} Mercy, and Award of My^{azwj} Gardens, and Legalise My^{azwj} Vicinity. Then, by My^{azwj} Might and My^{azwj} Majesty! I^{azwj} shall Cause My^{azwj} severe Punishment to arrive to the one who is inimical to you^{asws}, and even if I^{azwj} may Expand upon them in My^{azwj} world from the capacity of My^{azwj} sustenance”.

قَالَ فَإِذَا انْقَضَى صَوْتُ الْمُنَادِي أَجَابَهُ هُوَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ فَإِذَا قَامَا أَعْطَاهُ اللَّهُ الْعِلْمَ الْأَوَّلَ وَ الْعِلْمَ الْآخِرَ وَ اسْتَحَقَّ زِيَادَةَ الرُّوحِ فِي لَيْلَةِ الْقَدْرِ.

He^{asws} said: ‘When the voice of the Caller is terminated, he^{asws} answers Him^{azwj}: **‘Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18]’**. When he^{asws} has said it, Allah^{azwj} Gives him^{asws} the knowledge of the former ones and knowledge of the latter ones, and becomes deserving of the increment of the (Holy) Spirit during the Night of Pre-determination (ليلة القدر)’.⁸²²

⁸²¹ Basaair Al Darajaat – P 5 Ch 3 H 12

⁸²² Basaair Al Darajaat – P 5 Ch 3 H 13

14- حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَبَّاسِ بْنِ حَرِيْشٍ أَنَّهُ عَرَضَهُ عَلَى أَبِي جَعْفَرٍ ع فَأَقَرَّ بِهِ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْقَلْبَ الَّذِي يُعَايِنُ مَا يَنْزِلُ فِي لَيْلَةِ الْقَدْرِ لَعَظِيمُ الشَّأْنِ فُلْتُ وَ كَيْفَ ذَلِكَ يَا أبا عَبْدِ اللَّهِ

It is narrated to us by Al Hassan Bin Ahmad Bin Muhammad, from his father, from Al Hassan Bin Abbas Bin Hareysh,

‘He presented unto Abu Ja’far^{asws} and he^{asws} acknowledged with it. He said, ‘Abu Abdullah^{asws} said: ‘The heart which witnessed what descends during the Night of Pre-determination is a magnificent affair’. I said, ‘And how is that so, O Abu Abdullah^{asws}?’

قَالَ لَيْسَتْهُ وَاللَّهِ بَطْنُ ذَلِكَ الرَّجُلِ ثُمَّ يُؤْخَذُ إِلَى قَلْبِهِ وَ يُكْتَبُ عَلَيْهِ بِمِدَادِ النُّورِ فَذَلِكَ جَمِيعُ الْعِلْمِ ثُمَّ يَكُونُ الْقَلْبُ مُصْحَفًا لِلْبَصَرِ وَ يَكُونُ اللِّسَانُ مُرْتَجِمًا لِلأُذُنِ إِذَا أَرَادَ ذَلِكَ الرَّجُلُ عِلْمَ شَيْءٍ نَظَرَ بِبَصَرِهِ وَ قَلْبِهِ فَكَأَنَّهُ يَنْظُرُ فِي كِتَابٍ

He^{asws} said: ‘By Allah^{azwj}, the belly of that man^{asws} splits, then it is taken to his^{asws} heart, and it is written upon it with the ink of Noor, and that is the entirety of the knowledge. Then the heart becomes a Parchment for the insight, and the tongue becomes an interpreter for the ears. When that man^{asws} want to know something, he^{asws} looks with his^{asws} insight and his^{asws} heart, and it is as if he^{asws} is looking into a book’.

فُلْتُ لَهُ بَعْدَ ذَلِكَ وَ كَيْفَ الْعِلْمُ فِي غَيْرِهَا أ يُشَقُّ الْقَلْبُ فِيهِ أَمْ لَا

I asked him, ‘After that, and how is the knowledge regarding something else, is the heart split regarding it or not?’

قَالَ لَا يُشَقُّ لَكِنَّ اللَّهَ يُلْهِمُهُ ذَلِكَ الرَّجُلَ بِالْقَدْرِ فِي الْقَلْبِ حَتَّى يُجِيلَ إِلَى الأُذُنِ أَنَّهُ تَكَلَّمَ بِمَا شَاءَ اللَّهُ [مِنْ] عِلْمِهِ وَ اللَّهُ وَاسِعٌ عَظِيمٌ.

He^{asws} said: ‘It is not split, but Allah^{azwj} Inspires that man^{asws} with the Casting into the heart until it reverberates to the ears (and) he^{asws} speaks with what Allah^{azwj} Desires from His^{azwj} Knowledge, and **Allah is Capacious, Knowing [24:32]**’⁸²³.

15- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ يُونُسَ عَنْ عُمَرَ بْنِ تَرِيْدٍ قَالَ: فُلْتُ لِأبي عَبْدِ اللَّهِ ع أ رَأَيْتَ مَنْ لَمْ يُقَرَّرْ بِمَا يَأْتِكُمْ [بِأَيْتِكُمْ] فِي لَيْلَةِ الْقَدْرِ كَمَا دُكِرَ وَ لَمْ يَجْحَدْهُ

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Abdullah, form Yunus, from Umar Bin Yazeed who said,

‘I said to Abu Abdullah^{asws}, ‘What is your^{asws} view of the one who does not acknowledge with what comes to you^{asws} during the Night of Pre-determination, just as you^{asws} mentioned and does not reject it (either)?’

قَالَ أَمَا إِذَا قَامَتْ عَلَيْهِ الْحُجَّةُ مِنْ [بَيْنِ] يَتَّقِي بِهِ فِي عِلْمِنَا فَلَمْ يَتَّقِ بِهِ فَهُوَ كَافِرٌ وَ أَمَا مَنْ لَا يَسْمَعُ ذَلِكَ فَهُوَ فِي عُذْرٍ حَتَّى يَسْمَعَ ثُمَّ قَالَ ع يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ.

⁸²³ Basaair Al Darajaat – P 5 Ch 3 H 14

He^{asws} said: ‘When the proof is established to him from the ones he trusts with regarding our^{asws} knowledge, but he does not rely with it, then he is a Kafir, and as for the one who did not hear that, so he would be in an excuse until he does hear (it)’. Then he^{asws} said: ‘**He believes in Allah and has faith in the Momineen, [9:61]**’.⁸²⁴

16- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ أَحْمَدُ بْنُ إِسْحَاقَ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع كَثِيرًا مَا يَقُولُ مَا التَّقِينَا عِنْدَ رَسُولِ اللَّهِ ع التَّيْمِيُّ وَ صَاحِبُهُ وَ هُوَ يَقُولُ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ يَتَخَشَّعُ وَ يَبْكِي

It is narrated to us by Ahmad Bin Muhammad, and Ahmad Bin Is'haq, from Al Qasim Bin Yahya, from one of our companions,

‘From Abu Abdullah^{asws} having said: ‘Ali^{asws} Bin Abu Talib^{asws} frequently said: ‘What are they saying, the Taymi (Abu Bakr) and his companion (Umar), when we met in the presence of Rasool-Allah^{saww}, and he^{saww} was saying: ‘**Surely We Revealed it during the Night of Pre-determination [97:1]**, and he^{asws} would be fearful and cry.

فَيَقُولَانِ مَا أَشَدَّ رِقَّتَكَ بِهَذِهِ السُّورَةِ فَيَقُولُ لَهَا إِنَّمَا رَقِيتُ لِمَا رَأَيْتُ عَيْنَايَ وَ وَعَاةَ قَلْبِي وَ لِمَا رَأَى قَلْبُ هَذَا مِنْ بَعْدِي يَغْنِي عَلَيَّ ع

Both of them said, ‘How intense is your^{asws} tenderness with this Chapter!’ He^{saww} said to them: ‘But rather I^{saww} am tender to what my^{saww} eyes saw and my^{saww} heart retained, and due to what the heart of this one^{asws} would see after me^{saww}, – meaning Ali^{asws}.

فَيَقُولَانِ أَرَأَيْتَ وَ مَا الَّذِي يَرَى فَيَقُولُ هَذَا الْحَرْفَ نَزَّلَ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

They said, ‘What did you^{saww} see and what is that which he^{asws} would see?’ So, he^{saww} recited this phrase: **The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4] Salam! It is such until emergence of the dawn [97:5]**’.

قَالَ ثُمَّ يَقُولُ هَلْ بَقِيَ شَيْءٌ بَعْدَ قَوْلِهِ تَبَارَكَ وَ تَعَالَى كُلُّ أَمْرٍ فَيَقُولَانِ لَا

He^{asws} said: ‘Then he^{saww} said: ‘Does there remain anything after His^{azwj} Words, Blessed and Exalted: **every matter [97:4]**’. They said, ‘No’.

فَيَقُولُ هَلْ تَعْلَمَانِ مِنَ الْمُنْزُولِ إِلَيْهِ بِذَلِكَ فَيَقُولَانِ لَا وَ اللَّهُ يَا رَسُولَ اللَّهِ فَيَقُولُ نَعَمْ فَهَلْ تَكُونُ لَيْلَةُ الْقَدْرِ مِنْ بَعْدِي فَيَقُولَانِ نَعَمْ قَالَ فَهَلْ تَنْزِلُ [يَنْزِلُ] الْأَمْرُ فِيهَا فَيَقُولَانِ نَعَمْ فَيَقُولُ إِلَى مَنْ فَيَقُولَانِ لَا نَدْرِي

He^{saww} said: ‘Do you two know who is the one descended to with that?’ They said, ‘No, by Allah^{azwj}, O Rasool-Allah^{saww}!’ He^{saww} said: ‘So, will the Night of Pre-determination be happening from after me^{saww}?’ They said, ‘Yes’. He^{saww} said: ‘Will the Angels be descending during it?’ They said, ‘Yes’. He^{saww} said: ‘To whom?’ They said, ‘We do not know’.

فَيَأْخُذُ بِرَأْسِي فَيَقُولُ إِنْ لَمْ تَدْرِيَا هُوَ هَذَا مِنْ بَعْدِي

⁸²⁴ Basaair Al Darajaat – P 5 Ch 3 H 15

So, he^{saww} grabbed my^{asws} head and said: 'If you two do not know, it is this one^{asws} from after me^{saww}.

قَالَ فَإِنْ كَانَا يَفْرَقَانِ تِلْكَ اللَّيْلَةَ بَعْدَ رَسُولِ اللَّهِ مِنْ شِدَّةِ مَا يَدْخُلُهُمَا مِنَ الرَّعْبِ.

He^{asws} said: 'They had both dispersed from Rasool-Allah^{azwj} during that night after Rasool-Allah^{saww} from the intensity of what had entered them of the awe'⁸²⁵.

17- أَحْمَدُ بْنُ مُحَمَّدٍ وَ أَحْمَدُ بْنُ إِسْحَاقَ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا فُيِضَ رَسُولُ اللَّهِ ص هَبَطَ جِبْرَائِيلُ وَمَعَهُ الْمَلَائِكَةُ وَالرُّوحُ الَّذِينَ كَانُوا يَهْبِطُونَ فِي لَيْلَةِ الْقَدْرِ

Ahmad Bin Muhammad and Ahmad Bin Is'haq, from Al Qasim Bin Yahya, from one of our companions,

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} passed away, Jibraeel^{as} descended and with him^{saww} were the Angels and the Spirit, those who had descended during the Night of Pre-determination.

قَالَ فَفُتِحَ لِأَمِيرِ الْمُؤْمِنِينَ بَصَرُهُ فَرَأَاهُمْ فِي مُنْتَهَى السَّمَاوَاتِ إِلَى الْأَرْضِ يُعَسِّلُونَ النَّبِيَّ مَعَهُ وَ يُصَلُّونَ مَعَهُ عَلَيْهِ وَ يَخْفَرُونَ لَهُ

He^{asws} said: 'The sight was opened for Amir Al-Momineen^{asws}, and he^{asws} saw them in the horizons of the skies to the earth, washing the Prophet^{saww} along with him^{asws}, and they were praying Salat with him^{asws} upon him^{saww}, and they were digging the grave for him^{saww}.

وَاللَّهُ مَا حَفَرَ لَهُ غَزَبُهُمْ حَتَّى إِذَا وُضِعَ فِي قَبْرِهِ نَزَلُوا مَعَهُ مِنْ نَزْلِ فَوْضَعُوهُ فَتَكَلَّمُوا وَ فُتِحَ لِأَمِيرِ الْمُؤْمِنِينَ ع سَمْعُهُ فَسَمِعَهُ يُوصِيهِمْ بِهِ فَبَكَى وَ سَمِعَهُمْ يَقُولُونَ لَا نَأْلُوهُ جُهْدًا وَ إِنَّمَا هُوَ صَاحِبُنَا بَعْدَكَ إِلَّا أَنَّهُ لَيْسَ يُعَايِنُنَا بِبَصَرِهِ بَعْدَ مَرْتِنَا هَذِهِ

By Allah^{azwj}! No one dug for him^{saww} other than them, until when he^{saww} was placed in his^{saww} grave, they descended with the one who descended, and placed him^{saww}. They spoke and the hearing was opened for Amir Al-Momineen^{asws}, bequeathing to them with it. He^{asws} wept and heard them saying, 'Don't give him^{asws} hard work, and he^{asws} is our Master^{asws} after you^{saww}, except that he^{asws} does not witness us with his^{asws} eyes after this time'.

حَتَّى إِذَا مَاتَ أَمِيرُ الْمُؤْمِنِينَ ع رَأَى الْحَسَنُ وَ الْحُسَيْنُ مِثْلَ ذَلِكَ الَّذِي رَأَى وَ رَأَى النَّبِيَّ ص أَيْضًا يُعِينُ الْمَلَائِكَةَ مِثْلَ الَّذِي صَنَعُوا بِالنَّبِيِّ

Until when Amir Al-Momineen^{asws} passes away, Al-Hassan^{asws} and Al-Husayn^{asws} saw similar to that which he^{asws} had seen, and the Prophet^{saww} had seen as well, assisting the Angels similar to that which they had done with the Prophet^{saww}.

حَتَّى إِذَا مَاتَ الْحَسَنُ رَأَى مِنْهُ الْحُسَيْنُ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيًّا يُعِينَانِ الْمَلَائِكَةَ

Until when Al-Hassan^{asws} passed away, Al-Husayn^{asws} saw from him^{asws} similar to that, and saw what the Prophet^{saww} and what Ali^{asws} both assisting the Angels.

حَتَّى إِذَا مَاتَ الْحُسَيْنُ رَأَى عَلِيًّا بْنُ الْحُسَيْنِ مِنْهُ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيًّا وَ الْحَسَنَ يُعِينُونَ الْمَلَائِكَةَ

⁸²⁵ Basaair Al Darajaat – P 5 Ch 3 H 16

Until when Al-Husayn^{asws} passed away, Ali^{asws} Bin Al-Husayn^{asws} saw from him^{asws} similar to that, and saw the Prophet^{saww} and Ali^{asws} and Al-Hassan^{asws} assisting the Angels.

حَتَّى إِذَا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ رَأَى مُحَمَّدُ بْنُ عَلِيٍّ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ يُعِينُونَ الْمَلَائِكَةَ

Until when Ali^{asws} Bin Al-Husayn^{asws} passed away, Muhammad^{asws} Bin Ali^{asws} saw similar to that, and saw the Prophet^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} assisting the Angels.

حَتَّى إِذَا مَاتَ مُحَمَّدُ بْنُ عَلِيٍّ رَأَى جَعْفَرُ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ يُعِينُونَ الْمَلَائِكَةَ

Until when Muhammad^{asws} Bin Ali^{asws} passed away, Ja'far^{asws} saw similar to that, and saw the Prophet^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws} assisting the Angels.

حَتَّى إِذَا مَاتَ جَعْفَرُ رَأَى مُوسَى مِنْهُ مِثْلَ ذَلِكَ هَكَذَا يَجْرِي إِلَى آخِرِنَا.

Until when Ja'far^{asws} passed away, Musa^{asws} saw from him^{asws} similar to that. That is how it flows to our^{asws} last one^{asws},⁸²⁶

4 باب في أن رسول الله ص كان يقرأ و يكتب بكل لسان

CHAPTER 4 – REGARDING THAT RASOOL-ALLAH^{saww} USED TO READ AND WRITE IN EVERY LANGUAGE

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصُّوفِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ مُحَمَّدَ بْنَ عَلِيِّ الرِّضَاعِ وَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ لِمَ سَمِيَ النَّبِيُّ الْأُمِّيَّ قَالَ مَا يَقُولُ النَّاسُ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَزْعُمُونَ إِنَّمَا سَمِيَ النَّبِيُّ الْأُمِّيَّ لِأَنَّهُ لَمْ يَكْتُبْ

It is narrated to us by Ahmad Bini Muhammad, from Abu Abdullah al Barqy, from Ja'far Bin Muhammad Al Sowfy who said,

'I asked Abu Ja'far Muhammad^{asws} Bin Ali Al-Reza^{asws} and said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Why was the Prophet^{saww} named as the 'Ummi'? He^{asws} said: 'And what are the people saying?' I said to him^{asws}, 'May I be sacrificed for you^{asws}! They are claiming that he^{saww} was named as the 'Ummi' because he^{saww} could not write'.

فَقَالَ كَذَّبُوا عَلَيْهِمْ لَعْنَةُ اللَّهِ أَنَّى يَكُونُ ذَلِكَ وَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي مُحْكَمِ كِتَابِهِ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ

He^{asws} said: 'They are lying, upon them be the Curse of Allah^{azwj}! How can that happen to be and Allah^{azwj} Blessed and Exalted Says in the Decisive of His^{azwj} Book: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely before they were in clear straying [62:2].**

فَكَيْفَ كَانَ يُعَلِّمُهُمْ مَا لَا يُحْسِنُ وَ اللَّهُ لَقَدْ كَانَ رَسُولُ اللَّهِ ص يَفْرَأُ وَ يَكْتُبُ بِأَثْنَيْنِ وَ سَبْعِينَ أَوْ بِثَلَاثَةٍ وَ سَبْعِينَ لِسَانًا وَ إِنَّمَا سَمِيَ الْأُمِّيَّ لِأَنَّهُ كَانَ مِنْ أَهْلِ مَكَّةَ وَ مَكَّةُ مِنْ أُمَّهَاتِ الْفَرَى وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى فِي كِتَابِهِ لِنُنذِرَ أُمَّ الْفَرَى وَ مَنْ حَوْلَهَا.

How was he^{saww} teaching them what he^{saww} was not good at? By Allah^{azwj}! Rasool-Allah^{saww} used to read and write in seventy-two or seventy-three languages, and rather he^{saww} was named as the Ummi because he^{asws} was from the people of Makkah, and Makkah is the mother of the towns, and that is the Word of Allah^{azwj} in His^{azwj} Book: **and for you to warn the mother town and the ones around it [6:92]**".⁸²⁷

2- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ يَحْيَى بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ أَوْجِي إِلَيْ هَذَا الْقُرْآنُ لِأَنذِرْكُمْ بِهِ وَ مَنْ بَلَغَ قَالَ بِكُلِّ لِسَانٍ.

It is narrated to us by Abdullah Bin Aamir, from Abdul Rahman Bin Abu Najran, from Yahya Bin Umar, from his father,

⁸²⁷ Basaair Al Darajaat – P 5 Ch 4 H 1

'From Abu Abdullah^{asws} having been asked about Words of Allah^{azwj} Blessed and Exalted: **and He Revealed unto me this Quran to warn you all with it and the one whom it reaches. [6:19].** He^{asws} said: 'In every language'⁸²⁸.

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ شَرِيفِ بْنِ سَابِقِ التُّغْلَيْبِيِّ عَنِ الْمُضَنَّبِيِّ بْنِ أَبِي فُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي خَفِيفٌ عَلَيْهِمْ قَالَ خَفِيفٌ بِمَا تَحْتِ يَدَيَّ عَلَيْهِمْ بِكُلِّ لِسَانٍ.

It is narrated to us by Muhammad Bin Al Husayn, from Shareef Bin Sabiq Al Tafleesi, from Al Fuzeyl Bin Abu Qurra,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **'Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55],** he^{asws} said: 'A protector of what is under a hand of one knowledgeable with every language'⁸²⁹.

4- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ أَوْ غَيْرِهِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ لَمْ يَكُنْ يَكْتُبُ وَ لَا يَقْرَأُ

It is narrated to us by Abdullah Bin Muhammad, from Al Hassan Bin Musa Al Khashab, from Ali Bin Asbat, or someone else who said,

'I said to Abu Ja'far^{asws}, 'The people are claiming that Rasool-Allah^{sawww} neither happened to write not read'.

فَقَالَ كَذَبُوا لَعَنَهُمُ اللَّهُ أُنَى ذَلِكَ وَ قَدْ قَالَ اللَّهُ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ إِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

He^{asws} said: 'They are lying, may Allah^{azwj} Curse them! And how can that be so and Allah^{azwj} has Said: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely before they were in clear straying [62:2].**

فَيَكُونُ أَنْ يُعَلِّمَهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ لَيْسَ يُحْسِنُ أَنْ يَقْرَأَ وَ يَكْتُبَ

How did he^{sawww} happen to teach them the Book and the Wisdom, and he^{sawww} wasn't good at reading and writing?'

قَالَ قُلْتُ فَلَمْ سَمِّي النَّبِيُّ أُمِّيًّا

He (the narrator) said, 'I said, 'Why was he^{sawww} named as and 'Ummi' (illiterate)?'

قَالَ نَسِبَ [نُسِبَ] إِلَى مَكَّةَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لِيُنذِرَ أُمَّ الْقُرَى وَ مَنْ حَوْلَهَا فَأُمُّ الْقُرَى مَكَّةُ فَتَقِيلُ أُمِّيٌّ لِذَلِكَ.

⁸²⁸ Basaair Al Darajaat – P 5 Ch 4 H 2

⁸²⁹ Basaair Al Darajaat – P 5 Ch 4 H 3

He^{asws} said: 'It is attributed to Makkah, and that is the Word of Allah^{azwj} Mighty and Majestic: **and for you to warn the mother town and the ones around it [6:92]**. The mother town is Makkah, so he^{saww} was said to be Ummy due to that".⁸³⁰

5- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ النَّبِيَّ ص كَانَ يَقْرَأُ وَ يَكْتُبُ وَ يَقْرَأُ مَا لَمْ يُكْتُبُ.

It is narrated to us by Al Hassan Bin Ali, from Ahmad Bin Hilal, from Khalaf Bin Hammad, from Abdul Rahman Bin Al Hajjaj who said,

'Abu Abdullah^{asws} said: 'The Prophet^{saww} used to read and write, and read what he^{saww} had not written".⁸³¹

⁸³⁰ Basaair Al Darajaat – P 5 Ch 4 H 4

⁸³¹ Basaair Al Darajaat – P 5 Ch 4 H 5

5 باب في أمير المؤمنين ع و أولي العزم أبيهم أعلم

CHAPTER 5 – REGARDING AMIR AL-MOMINEEN^{asws} AND THE DETERMINED ONES (UL AI-AZAM PROPHETS^{as}, WHICH OF THEM IS MORE KNOWLEDGEABLE?)

1- حَدَّثَنَا الْبَيْهَقِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ السَّمَّانِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا عَبْدَ اللَّهِ مَا تَقُولُ الشَّيْعَةُ فِي عَلِيٍّ وَ مُوسَى وَ عِيسَى ع قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مِنْ أَيِّ حَالَاتٍ تَسْأَلُنِي قَالَ أَسْأَلُكَ عَنِ الْعِلْمِ فَأَمَّا الْفَضْلُ فَهُمْ سَوَاءٌ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا عَسَى أَقُولُ فِيهِمْ فَقَالَ هُوَ وَ اللَّهُ أَعْلَمُ مِنْهَا

It is narrated to us by Al Yaqteeny, from Muhammad Bin Umar, from Abdullah Bin Al Waleed Al Samman who said,

‘Abu Ja’far^{asws} said to me: ‘O Abdullah! What are the Shias saying regarding Ali^{asws}, and Musa^{as} and Isa^{as}?’ I said, ‘May I be sacrificed for you^{asws}! And which of the states are you^{asws} asked me?’ He^{asws} said: ‘I^{asws} am asking you^{asws} about the knowledge. As for the merit, so they^{as} are equal’. I said, ‘May I be sacrificed for you^{asws}! What should I be saying regarding them^{as}?’ He^{asws} said: ‘By Allah^{azwj}! He^{asws} is more knowledgeable than both of them^{as}’.

ثُمَّ قَالَ يَا عَبْدَ اللَّهِ أَلَيْسَ يَقُولُونَ إِنَّ لِعَلِيٍّ مَا لِلرَّسُولِ مِنَ الْعِلْمِ قَالَ قُلْتُ بَلَى قَالَ فَخَاصِمُهُمْ فِيهِ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِمُوسَى ع وَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ فَأَعْلَمْنَا أَنَّهُ لَمْ يُبَيِّنْ لَهُ الْأَمْرَ كُلَّهُ وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِمُحَمَّدٍ ص وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ.

Then he^{asws} said: ‘O Abdullah^{asws}! Aren’t they (Shias) saying that for Ali^{asws} is what knowledge was for the Rasool^{saww}?’ I said, ‘Yes’. He^{asws} said: ‘Dispute them regarding it. Allah^{azwj} Blessed and Exalted Said to Musa^{as}: **And We Prescribed to him in the Tablets, Advice from all things [7:145]**. Thus, we know that He^{azwj} did not Explain to him^{as} all of the matter. And Allah^{azwj} Blessed and Exalted Said to Muhammad^{saww}: **and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89]**’.⁸³²

2- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ حَمْدَانَ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ النَّيْشَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْيَمَانِيِّ عَنْ مُسْلِمِ بْنِ الْحَجَّاجِ عَنْ يُوسُفَ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ أُولَى الْعَزْمِ مِنَ الرُّسُلِ وَ فَضَّلَهُمْ بِالْعِلْمِ وَ أَوْزَنَهُمْ بِالْعِلْمِ وَ فَضَّلَهُمْ وَ فَضَّلْنَا عَلَيْهِمْ فِي عِلْمِهِمْ وَ عِلْمِ رَسُولِ اللَّهِ ص مَا لَمْ يَتَعَلَّمُوا وَ عِلْمَنَا عِلْمَ الرَّسُولِ ص وَ عِلْمَهُمْ.

It is narrated to us by Ali Bin Muhammad Bin Sa’ad, from Hamdan Bin Muhammad Bin Suleyman Al Neyshapuri, from Abdullah Bin Muhammad Al Yamami, from Muslim Bin Al Hajjaj, from Yusuf, from Al Husayn Bin Ulwan,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Created the Determined ones from the Rasool-Allah^{saww}, and merited them with the knowledge, and we^{asws} inherited their^{as} knowledge, and we^{asws} are merited upon them^{as} regarding their^{as} knowledge, and knowledge of Rasool-

Allah^{saww}, and what they^{as} did not know, and we^{asws} know knowledge of the Rasool^{saww} and their^{as} knowledge (as well)”.⁸³³

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَمَرَ عَنْ عَبْدِ اللَّهِ بْنِ وَليِدِ السَّمَانِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا عَبْدَ اللَّهِ مَا تَقُولُ الشَّيْخَةَ فِي عَلِيٍّ ع وَ مُوسَى وَ عَيْسَى قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مِنْ أُمَّيِّ حَالَاتٍ تَسْأَلُنِي

It is narrated to us by Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Umar, from Abdullah Bin Waleed Al Samman who said,

‘Abu Ja’far^{asws} said to me: ‘O Abdullah! What the Shias say regarding Ali^{asws} and Musa^{as} and Isa^{as}?’ He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! And from which of the situations are you^{asws} asking me?’

قَالَ أَسْأَلُكَ عَنِ الْعِلْمِ فَأَمَّا الْفَضْلُ فَهُمْ سَوَاءٌ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا عَسَى أَقُولُ فِيهِمْ فَقَالَ هُوَ وَ اللَّهُ أَعْلَمُ مِنْهُمَا

He^{asws} said: ‘I^{asws} am asking you about the knowledge. As for the merit, so they^{as} are equal’. I said, ‘May I be sacrificed for you^{asws}! So, what should I be saying regarding them^{as}?’ He^{asws} said: ‘By Allah^{azwj}! He^{asws} is more knowledgeable than them^{as}’.

قَالَ يَا عَبْدَ اللَّهِ أَلَيْسَ يَقُولُونَ إِنَّ لِعَلِيٍّ ع مَا لِلرَّسُولِ مِنَ الْعِلْمِ قَالَ قُلْتُ بَلَى قَالَ فَحَاصِمُهُمْ فِيهِ

Then he^{asws} said: ‘O Abdullah! Aren’t they saying that from the knowledge, for Ali^{asws} is what is for the Rasool^{saww}?’ I said, ‘Yes’. He^{asws} said: ‘Then dispute with them regarding it’.

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِمُوسَى وَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ فَأَعْلَمْنَا أَنَّهُ لَمْ يُبَيِّنْ لَهُ الْأَمْرَ كُلَّهُ وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِمُحَمَّدٍ ص وَ جِنَّا بِكَ شَهِيداً عَلَى هَؤُلَاءِ وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَاناً لِكُلِّ شَيْءٍ.

He^{asws} said: ‘Allah^{azwj} Blessed and Exalted Said to Musa^{as}: **And We Prescribed to him in the Tablets, Advice from all things [7:145]**, so we know that all of the matters were not explained to him^{as}. And Allah^{azwj} Blessed and Exalted Said to Muhammad^{saww}: **and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89]**’.⁸³⁴

4- حَدَّثَنَا إِسْمَاعِيلُ بْنُ شُعَيْبٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ رِجَالِهِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِرَجُلٍ تَمَّصُونَ التَّمَادَ وَ تَدْعُونَ النَّهْرَ الْأَعْظَمَ فَقَالَ الرَّجُلُ مَا تَعْنِي بِهَذَا يَا ابْنَ رَسُولِ اللَّهِ

It is narrated to us by Ismail Bin Shuayb, from Ali Bin Ismail, from one of his mean who said,

Abu Abdullah^{asws} said to a man: ‘You are sucking the drop and are leaving the great river’. The man said, ‘What is the meaning of this, O son^{asws} of Rasool-Allah^{saww}?’

فَقَالَ عِلْمُ النَّبِيِّ ص عِلْمُ النَّبِيِّينَ بِأَسْرِهِ وَ أَوْحَى اللَّهُ إِلَيَّ إِلَى مُحَمَّدٍ ص فَجَعَلَهُ مُحَمَّدٌ عِنْدَ عَلِيٍّ ع فَقَالَ لَهُ الرَّجُلُ فَعَلَيَّْ أَعْلَمَ أَوْ بَعْضُ الْأَنْبِيَاءِ

⁸³³ Basaair Al Darajaat – P 5 Ch 5 H 2

⁸³⁴ Basaair Al Darajaat – P 5 Ch 5 H 3

He^{asws} said: 'Knowledge of the Prophet^{saww} is knowledge of (all) the Prophets^{as}, and Allah^{azwj} Revealed to Muhammad^{saww}, and Muhammad^{saww} made it to be with Ali^{asws}'. The man said to him^{asws}, 'So, is Ali^{asws} more knowledgeable or one of the Prophets^{as}?'

فَنظَرَ أَبُو عَبْدِ اللَّهِ ع إِلَى بَعْضِ أَصْحَابِهِ فَقَالَ إِنَّ اللَّهَ يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ أَقُولُ لَهُ إِنَّ رَسُولَ اللَّهِ ص جَعَلَ ذَلِكَ كُلَّهُ عِنْدَ عَلِيٍّ ع فَيَقُولُ عَلِيٌّ ع أَعْلَمُ أَوْ بَعْضُ الْأَنْبِيَاءِ.

Abu Abdullah^{asws} looked at one of his^{asws} companions and said: 'Allah^{azwj} Opens the hearing of the ones He^{azwj} so Desires to. I^{asws} said to him that Rasool-Allah^{saww} made all of that to be with Ali^{asws}, and he is saying (asking) whether Ali^{asws} is more knowledgeable or one of the Prophets^{as}?',⁸³⁵

5- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عُثَيْدِ اللَّهِ بْنِ مُحَمَّدٍ الْأَيْمَانِيِّ عَنْ مُسْلِمِ بْنِ الْحَجَّاجِ عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ أُولِي الْعَزْمِ مِنَ الرُّسُلِ وَ فَضَّلَهُمْ بِالْعِلْمِ وَ أَوْزَنَنَا عِلْمَهُمْ وَ فَضَّلَنَا عَلَيْهِمْ فِي عِلْمِهِمْ وَ عَلَّمَ رَسُولَ اللَّهِ ص مَا لَمْ يَعْلَمُوا وَ عَلَّمَنَا عِلْمَ الرَّسُولِ وَ عِلْمَهُمْ وَ أَمَنَاءُ شِيعَتِنَا أَفْضَلُهُمْ أَيْنَ مَا كُنَّا فَشِيعَتُنَا مَعَنَا.

It is narrated to us by Ali Bin Muhammad Bin Saeed, from Hamdan Bin Suleyman, from Ubeydullah Bin Muhammad al yamani, from Muslim Bin Al Hajjaj, from Yunus, from Al Husayn Bin Ulwan,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Created the Determined Ones (Ul Al-Azam) from the Rasools^{as} and Graced them with the knowledge, and we^{asws} inherited their^{as} knowledge, and He^{azwj} Merited us^{asws} upon them^{as} regarding their^{as} knowledge, and Taught Rasool-Allah^{saww} what they^{as} did not know, and Taught us^{asws} knowledge of the Rasool^{as} and their^{as} knowledge, and entrusted our^{asws} Shias its superior. Wherever we^{asws} would be, our^{asws} Shias would be with us^{asws}',⁸³⁶

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْهِيِّ عَنْ رَجُلٍ مِنَ الْكُوفِيِّينَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا يَقُولُ أَصْحَابُكَ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ عِيسَى وَ مُوسَى أَنَّهُمْ أَعْلَمُ قَالَ قُلْتُ مَا يُقَدِّمُونَ عَلَى أُولِي الْعَزْمِ أَحَدًا

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from a man from Al Kufeyn, from Muhammad Bin Umar, from Abdullah Bin Al Waleed who said,

'Abu Abdullah^{asws} said: 'What are your companions saying regarding Amir Al Momineen^{asws} and Isa^{as} and Musa^{as}, which of them^{as} is more knowledgeable?' He (the narrator) said, 'I said, 'They are not advancing anyone over the Determines One^{as}'.

قَالَ أَمَا إِنَّكَ لَوْ حَاجَجْتَهُمْ بِكِتَابِ اللَّهِ لَحَاجَجْتَهُمْ قَالَ قُلْتُ وَ أَيْنَ هَذَا فِي كِتَابِ اللَّهِ

He^{asws} said: 'But you, if you were to argue with them by the Book of Allah^{azwj}, would prove it to them'. I said, 'And where is this in the Book of Allah^{azwj}?'

قَالَ إِنَّ اللَّهَ قَالَ فِي مُوسَى وَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَ لَمْ يَقُلْ كُلُّ شَيْءٍ وَ قَالَ فِي عِيسَى وَ لِأَبْنَيْنِ لَكُمْ بَعْضَ الَّذِي تَحْتَلِفُونَ فِيهِ وَ لَمْ يَقُلْ كُلُّ شَيْءٍ وَ قَالَ فِي صَاحِبِكُمْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ.

⁸³⁵ Basaair Al Darajaat – P 5 Ch 5 H 4

⁸³⁶ Basaair Al Darajaat – P 5 Ch 5 H 5

He^{asws} said: 'Allah^{azwj} Said regarding Musa^{as}: ***And We Prescribed to him in the Tablets, Advice from all things [7:145]***, and did not Say 'All things'. And He^{azwj} Said regarding Isa^{as}: ***and to clarify for you part of which you are differing in, [43:63]***, and did not say 'all things', and He^{azwj} Said regarding your Master^{saww}: ***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]'***.⁸³⁷

⁸³⁷ Basaair Al Darajaat – P 5 Ch 5 H 6

CHAPTER 6 – REGARDING THE IMAMS^{asws} BEING SUPERIOR THAN MUSA^{as} AND ISA^{as}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ بَشِيرٍ عَنْ كَثِيرٍ عَنْ أَبِي عِمْرَانَ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَقَدْ سَأَلَ مُوسَى الْعَالِمَ مَسْأَلَةً لَمْ يَكُنْ عِنْدَهُ جَوَابُهَا وَ لَقَدْ سَأَلَ الْعَالِمُ مُوسَى مَسْأَلَةً لَمْ يَكُنْ عِنْدَهُ جَوَابُهَا وَ لَوْ كُنْتُ بَيْنَهُمَا لَأَخْبَرْتُ كُلَّ وَاحِدٍ مِنْهُمَا بِجَوَابِ مَسْأَلَتِهِ وَ لَسَأَلْتُهِمَا عَنْ مَسْأَلَةٍ لَا يَكُونُ عِنْدَهُمَا جَوَابُهَا.

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Bashir, from Kaseer, from Abu Imran who said,

‘Abu Ja’far^{asws} said: ‘Musa^{as} has asked a question to the scholar (Al-Khizr^{as}), there did not happen to be an answer with him^{as}, and the scholar^{as} asked Musa^{as} a question, there is not happen to be an answer with him^{as}, and if I^{asws} had been between the two, I^{asws} would have informed each one of them with an answer to the question(s), and would have asked both of them^{as} a question, there would not have been with them, its answer’.⁸³⁸

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا لَقِيَ مُوسَى الْعَالِمَ كَلَّمَهُ وَ سَأَلَهُ نَظَرَ إِلَى حُطَّافٍ يَصْفُرُ يَرْتَفِعُ فِي السَّمَاءِ وَ يَسْقُطُ فِي الْبَحْرِ فَقَالَ الْعَالِمُ لِمُوسَى أ تَدْرِي مَا يَقُولُ هَذَا الْحُطَّافُ قَالَ وَ مَا يَقُولُ

It is narrated to us by Muhammad Bin Al Husayn, from Usman Bin Isa, from Ibn Muskan, from Sadeyr,

‘From Abu Ja’far^{asws} having said: ‘When Musa^{as} met the scholar (Al-Khizr^{as}, spoke to him^{as} and asked him^{as}. He^{as} looked at yellow swallows rising in the sky and lowering in the ocean. The scholar^{as} said to Musa^{as}: ‘Do you know what this swallow saying?’ He^{as} said: ‘And what is it saying?’

قَالَ يَقُولُ وَ رَبِّ السَّمَاءِ وَ رَبِّ الْأَرْضِ مَا عَلِمْتُمَا فِي عِلْمِ رَبِّكُمَا إِلَّا مِثْلَ مَا أَخَذْتُ بِمِنْقَارِي مِنْ هَذَا الْبَحْرِ

He^{as} said: ‘It is saying, ‘By the Lord^{azwj} of the sky and Lord^{azwj} of the earth! Both your^{as} knowledge in (comparison to) Knowledge of your^{as} Lord^{azwj} is only like what I took with my beak from this ocean’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع أَمَا لَوْ كُنْتُ عِنْدَهُمَا لَسَأَلْتُهِمَا عَنْ مَسْأَلَةٍ لَا يَكُونُ عِنْدَهُمَا فِيهَا عِلْمٌ.

He (the narrator) said, ‘Abu Ja’far^{asws} said: ‘But, if I^{asws} was in their^{as} presence, I^{asws} would have asked them^{as} about an issue, there would not have been any knowledge with them^{as} regarding it’.⁸³⁹

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ سَيْفِ التَّمَارِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ نَحْنُ جَمَاعَةٌ فِي الْحِجْرِ فَقَالَ وَ رَبِّ هَذِهِ الْبَيْتَةِ وَ رَبِّ هَذِهِ الْكَعْبَةِ ثَلَاثَ مَرَّاتٍ لَوْ كُنْتُ بَيْنَ مُوسَى وَ الْخَضِرِ لَأَخْبَرْتُهِمَا أَنِّي أَعْلَمُ مِنْهُمَا وَ لَأُنْبَأُتُهُمَا بِمَا لَيْسَ فِي أَيْدِيهِمَا.

⁸³⁸ Basaair Al Darajaat – P 5 Ch 6 H 1

⁸³⁹ Basaair Al Darajaat – P 5 Ch 6 H 2

It is narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Sayf Al Tammar who said,

'We were in the presence of Abu Abdullah^{asws} and we were a group in Al-Hijr. He^{asws} said: 'By the Lord^{azwj} of this House and by the Lord^{azwj} of this Kabah! – three times. 'If I^{asws} was between Musa^{as} and Al-Khizr^{as}, I^{asws} would have informed them^{as} both that I^{asws} am more knowledgeable than they^{asws} are, due to what wasn't in their hands''.⁸⁴⁰

4- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنِ الْأَهْوَازِيِّ قَالَ وَ حَدَّثُونِي جَمِيعاً عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ سَيْفِ التَّمَّارِ قَالَ: كُنَّا مَعَ أَبِي عَبْدِ اللَّهِ ع فِي الْحِجْرِ فَقَالَ عَلَيْنَا عَيْنٌ فَالْتَفَتْنَا يَمَنَةً وَ يَسْرَةً وَ قُلْنَا لَيْسَ عَلَيْنَا عَيْنٌ فَقَالَ وَ رَبِّ الْكَعْبَةِ ثَلَاثَ مَرَّاتٍ أَنْ لَوْ كُنْتُ بَيْنَ مُوسَى وَ الْخِزْرِ لَأَخْبَرْتُهُمَا أَلَيْ أَعْلَمُ مِنْهَا وَ لَأُنْبَأُتُهُمَا بِمَا لَيْسَ فِي أَيْدِيهِمَا.

It is narrated to us by Ahmad Bin Al Husayn, from Al Husayn Bin Rashid, from Ali Bin Mahziyar, from Al Ahwazy who said, 'And they all narrated to me from one of our companions, from Abdullah Bin Hammad, from Sayf Al Tammar who said,

'We were with Abu Abdullah^{asws} in 'Al-Hijr'. He^{asws} said: 'There is an eye (spy) upon us'. We turned right and left and we said, 'There isn't any eye (spy) upon us'. He^{asws} said: 'By the Lord^{azwj} of the Kabah! – three times. 'If I^{asws} was between Musa^{as} and Al-Khizr^{as}, I^{asws} would have informed them^{as} both that I^{asws} are more knowledgeable than them^{as}, and informed them^{as} with what wasn't in their^{as} hands''.⁸⁴¹

5- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيدٍ قَالَ: كُنْتُ أَنَا وَ أَبُو بصيرٍ وَ يَحْيَى الْبُرَّازُ وَ دَاوُدُ بْنُ كَثِيرٍ الرَّقِّيُّ فِي مَجْلِسِ أَبِي عَبْدِ اللَّهِ ع إِذْ خَرَجَ إِلَيْنَا وَ هُوَ مُغْضَبٌ فَلَمَّا أَخَذَ مَجْلِسَهُ قَالَ يَا عَجَباً لَأَقُولُمِ زَعْمُونَ أَنَّا نَعْلَمُ الْغَيْبَ مَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ لَقَدْ هَمَمْتُ بِضَرْبِ جَارِيَتِي فَلَأَنَّهُ فَهَرَّتْ مِنِّي فَمَا عَلِمْتُ فِي أَيِّ بُيُوتِ الدَّارِ هِيَ

It is narrated to us by Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sadeyr who said,

'I and Abu Baseer and Yahya Al-Bazzaz and Dawood Bin Kaseer Al-Raqy were in a gathering of Abu Abdullah^{asws} when he^{asws} came out to us, and he^{asws} was angry. When he^{asws} had taken his^{asws} seat, he^{asws} said: 'O how strange of people claiming that we^{asws} know the hidden matters (Ghayb). No one knows the hidden matters except Allah^{azwj}. I^{asws} had thought of hitting my^{asws} so and so maid, but she fled from me^{asws}, so I^{asws} do not know in which of the rooms of the house she is in'.

قَالَ سَدِيدٌ فَلَمَّا أَنْ قَامَ عَنْ مَجْلِسِهِ وَ صَارَ فِي مَنْزِلِهِ وَ أَعْلَمْتُ دَخَلْتُ أَنَا وَ أَبُو بصيرٍ وَ مُيسَّرٌ وَ قُلْنَا لَهُ جَعَلْنَا اللَّهُ فِدَاكَ سَمِعْنَاكَ أَنْتَ تَقُولُ كَذَا وَ كَذَا فِي أَمْرِ خَادِمَتِكَ وَ نَحْنُ نَزْعُمُ أَنَّكَ تَعْلَمُ عِلْماً كَثِيراً وَ لَا نُنْسِبُكَ إِلَى عِلْمِ الْغَيْبِ

Sadeyr said, 'When he^{asws} arose from his^{asws} gathering and came to be in his^{asws} house, and I knew, I and Abu Baseer and Muyasser entered and we said to him^{asws}, 'May Allah^{azwj} Make us to be sacrificed for you^{asws}! We heard you^{asws} saying such and such regarding the matter of your^{asws} servant, and we are claiming that you^{asws} do know a lot of knowledge and we are not attributing to knowledge of the hidden matters (Ghayb)'.

⁸⁴⁰ Basaair Al Darajaat – P 5 Ch 6 H 3

⁸⁴¹ Basaair Al Darajaat – P 5 Ch 6 H 4

قَالَ فَقَالَ لِي يَا سَدِيرُ أَمْ تَقْرَأُ الْقُرْآنَ قَالَ قُلْتُ بَلَى قَالَ فَهَلْ وَجَدْتَ فِيهَا قُرْآنَ مَنْ كِتَابِ اللَّهِ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَنْتَدِيَ إِلَيْكَ طَرْفُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ قُرَأْتُ

He (Sadeyr) said, 'He^{asws} said to me: 'Do you not read the Quran?' I said, 'Yes'. He^{asws} said: 'Did you find among what you read from the Book of Allah^{azwj}: **The one with whom was the knowledge from the Book said, 'I will come to you with it before your glance returns to you'. [27:40]?**' I said, 'May I be sacrificed for you^{asws}! I have read it'.

قَالَ فَهَلْ عَرَفْتَ الرَّجُلَ وَ هَلْ عَلِمْتَ مَا كَانَ عِنْدَهُ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ فَأَخْبِرْنِي أَفَهُمْ قَالَ قَدَرُ قَطْرَةِ التَّلْحِ فِي الْبَحْرِ الْأَخْضَرِ فَمَا يَكُونُ ذَلِكَ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا أَقَلَّ هَذَا

He^{asws} said: 'Do you recognise the man and do you know what was with him from the knowledge of the Book?' I said, 'Inform me and I shall understand'. He^{asws} said: 'A drop of snow in the green ocean of what can happen to be from the knowledge of the Book'. I said, 'May I be sacrificed for you^{asws}! How little this is!'

قَالَ فَقَالَ لِي يَا سَدِيرُ مَا أَكْثَرَ هَذَا لِمَنْ يَنْسُبُهُ اللَّهُ إِلَى الْعِلْمِ الَّذِي أُخْبِرُكَ بِهِ يَا سَدِيرُ فَهَلْ وَجَدْتَ فِيهَا قُرْآنَ مَنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ قُلْتُ قَدْ قَرَأْتُهُ جُعِلْتُ فِدَاكَ

He (Sadeyr) said, 'He^{asws} said to me: 'How abundant this is for one Allah^{azwj} Attributed him to the knowledge. I shall inform you with it, O Sadeyr! Have you found among what you have read from the Book of Allah^{azwj} Mighty and Majestic: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]?**' I said, 'I have read it, may I be sacrificed for you^{asws}!'

قَالَ فَمَنْ عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَفَهُمْ أَمْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ لَا بَلْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ قَالَ فَأَوْزَمًا يَبْدِهِ إِلَى صَدْرِهِ وَ قَالَ عِلْمُ الْكِتَابِ وَ اللَّهُ كُلُّهُ عِنْدَنَا عِلْمُ الْكِتَابِ وَ اللَّهُ كُلُّهُ عِنْدَنَا.

He^{asws} said: 'So is the one with whom is knowledge from the Book more understanding or one with whom is knowledge of the Book?' He (I) said, 'No, but one with whom is knowledge of the Book, all of it'. So, he^{asws} gestured by his^{asws} hand to his^{asws} chest and said: 'Knowledge of Book, by Allah^{azwj}, all of it is with us^{asws}! Knowledge of Book, by Allah^{azwj}, all of it is with us^{asws}!'.⁸⁴²

7 باب في أنهم يخاطبون و يسمعون الصوت و يأتيهم صور أعظم من جبرئيل و ميكائيل

CHAPTER 7 – REGARDING THEY^{asws} ARE ADDRESSED, AND HEARING THE VOICE, AND THERE COMES TO THEM^{asws} AN IMAGE MORE MAGNIFICENT THAN JIBRAEEL^{as} AND MIKAEEL^{as}

1- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرِّبَابِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مِنَّا لَمَنْ يُعَايِنُ مُعَايِنَةً وَإِنَّ مِنَّا لَمَنْ يُنْقَرُ فِي قَلْبِهِ كَيْتٌ وَ كَيْتٌ وَإِنَّ مِنَّا لَمَنْ يَسْمَعُ كَوَقْعِ السُّلْسِلَةِ تَقَعُ فِي الطَّسْتِ

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'There is one^{asws} from us^{asws} who witnesses with a viewing, and from us^{asws} there is one^{asws} it reverberates in his^{asws} heart such and such, and from us^{asws} there is one^{asws} who hears like the falling chain falling in the tray'.

قَالَ قُلْتُ فَأَلَّذِينَ يُعَايِنُونَ مَا هُمْ قَالَ خَلْقٌ أَعْظَمُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ.

He (the narrator) said, 'I said, 'The ones who are witnesses, what are they?' He^{asws} said: 'A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}'.⁸⁴³

2- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ زِيَادِ الْقُنْدِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ كَيْفَ يَزَادُ الْإِمَامُ فَقَالَ مِنَّا مَنْ يَنْكُثُ فِي أُذُنِهِ نَكْثًا وَ مِنَّا مَنْ يُقْدَفُ فِي قَلْبِهِ قَدْفًا وَ مِنَّا مَنْ يُخَاطَبُ.

It is narrated to us by Muhammad Bin Isa, from Ziyad Al Qandy, from the one who mentioned it,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'How is the Imam^{asws} increased?' He^{asws} said: 'From us^{asws} there is one it is resonated in his^{asws} ears a resonance, and from us^{asws} is one it is cast into his^{asws} heart a casting, and from us^{asws} is one who is addressed''.⁸⁴⁴

3- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ حَمَّادٍ عَنْ أَحْمَدَ بْنِ رَزِينٍ عَنِ الْوَلِيدِ الطَّائِفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنَّا لَمَنْ يُوقَرُ فِي قَلْبِهِ وَ مِنَّا مَنْ يَسْمَعُ بِأُذُنِهِ وَ مِنَّا مَنْ يَنْكُثُ وَ أَفْضَلُ مِمَّنْ يَسْمَعُ.

It is narrated to us by one of our companions, from Muhammad Bin Hammad, from Ahmad Bin Razeyn, from Al Waleed Al Taify,

'From Abu Abdullah^{asws} having said: 'From us^{asws} there is one it is reverberated in his^{asws} heart, and from us^{asws} there is one^{asws} who hears with his^{asws} ears, and from us^{asws} there is one^{asws} whom it is resonated to (in his^{asws} ears), and it is superior than having listened''.⁸⁴⁵

⁸⁴³ Basaair Al Darajaat – P 5 Ch 7 H 1

⁸⁴⁴ Basaair Al Darajaat – P 5 Ch 7 H 2

⁸⁴⁵ Basaair Al Darajaat – P 5 Ch 7 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرٍ عَنِ ابْنِ حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ
إِنَّ مِنَّا لَمَنْ يُنْكِتُ فِي أُذُنِهِ وَإِنَّ مِنَّا لَمَنْ يُؤْتَى فِي مَنَامِهِ وَإِنَّ مِنَّا لَمَنْ يَسْمَعُ صَوْتَ السُّلْسِلَةِ يَقَعُ عَلَى الطَّشْتِ وَإِنَّ مِنَّا لَمَنْ يَأْتِيهِ صُورَةٌ أَكْبَرُ
مِنْ جِبْرَائِيلَ وَمِيكَائِيلَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Yazeed Bin Is'haq Sha'r, from Ibn Hamza who said,

'I heard Abu Abdullah^{asws} saying: 'From us^{asws} there is one^{asws} it is resonated in his^{asws} ears, and from us^{asws} there is one^{asws} who is come to in his^{asws} dream, and from us^{asws} there is one^{asws} who hears the sound of the chain falling upon the tray, and from us^{asws} there is one^{asws} to whom comes an image more magnificent than Jibraeel^{as} and Mikaeel^{as}'.⁸⁴⁶

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ الْجَوْهَرِيِّ عَنِ الْبَطَائِنِيِّ عَنِ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا لَنَزَادُ فِي اللَّيْلِ وَالنَّهَارِ وَ لَوْ
لَمْ نَزِدْ لَنَفَدَ مَا عِنْدَنَا قَالَ أَبُو بَصِيرٍ جُعِلْتُ فِدَاكَ مَنْ يَأْتِيكُمْ بِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Jowhary, from Al Batainy, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'We^{asws} are increased during the night and the day, and if we^{asws} are not increased, what is with us^{asws} would deplete'. Abu Baseer said, 'May I be sacrificed for you^{asws}! Who comes to you^{asws} with it?'

قَالَ إِنَّ مِنَّا مَنْ يُعَايِنُ وَإِنَّ مِنَّا لَمَنْ يُنْقَرُ فِي قَلْبِهِ كَيْتٌ وَ كَيْتٌ وَ مِنَّا مَنْ يَسْمَعُ بِأُذُنِهِ وَفِعَا كَوْفَعِ السُّلْسِلَةِ فِي الطَّشْتِ

He^{asws} said: 'From us^{asws} there is one who witnesses, and from us^{asws} there is one it is reverberated in his^{asws} heart such and such, and from us^{asws} there is one who hears with his^{asws} ears an occurrence like the chain falling in the tray'.

فَقُلْتُ لَهُ مِنَ الَّذِي يَأْتِيكُمْ بِذَلِكَ قَالَ خَلَقُ أَكْبَرُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ.

I said to him^{asws}, 'Who is the one who comes to you^{asws} with that?' He^{asws} said: 'A creatures more magnificent than Jibraeel^{as} and Mikaeel^{as}'.⁸⁴⁷

6- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مِنَّا لَمَنْ يُنْكِتُ فِي أُذُنِهِ وَإِنَّ
مِنَّا لَمَنْ يَرَى فِي مَنَامِهِ وَإِنَّ مِنَّا لَمَنْ يَسْمَعُ الصَّوْتَ مِثْلَ صَوْتِ السُّلْسِلَةِ الَّتِي تَقَعُ فِي الطَّشْتِ.

It is narrated to us by Ahmad Bin Musa, from Al Hassan Bin Ali Bin Al Numan, from Ibn Abu Hamza who said,

'I heard Abu Abdullah^{asws} saying: 'From us^{asws} there is one^{asws} it is resonated in his^{asws} ears, and from us^{asws} there is one^{asws} who sees in his^{asws} dream, and from us^{asws} there is one who hears the sound like the sound of the chain falling in the tray''.⁸⁴⁸

⁸⁴⁶ Basaair Al Darajaat – P 5 Ch 7 H 4

⁸⁴⁷ Basaair Al Darajaat – P 5 Ch 7 H 5

⁸⁴⁸ Basaair Al Darajaat – P 5 Ch 7 H 6

7- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ عَبْدِ اللَّهِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنِ الْحَسَنِ بْنِ أَشْيَمٍ عَنْ عَلِيِّ بْنِ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا نُرَادُ فِي اللَّيْلِ وَ النَّهَارِ وَ لَوْ لَا أَنَا نُرَادُ لَنَفِدَ مَا عِنْدَنَا

It is narrated to us by Al Husayn Bin Ali, from Abdullah, from Ubeys Bin Hisham, from AL Hassan Bin Asheym, from Ali, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'We^{asws} get increased during the night and day, and if we^{asws} are not increase, what is with us^{asws} would deplete'.

فَقَالَ أَبُو بَصِيرٍ جُعِلْتُ فِدَاكَ مَنْ يَأْتِيكُمْ

Abu Baseer said, 'May I be sacrificed for you^{asws}! Who comes to you (Imams^{asws})?'

قَالَ إِنَّ مِنَّا لَمَنْ يُعَايِنُ مُعَايِنَةً وَ مِنَّا مَنْ يُنْقَرُ فِي قَلْبِهِ كَيْتٌ وَ كَيْتٌ وَ مِنَّا مَنْ يَسْمَعُ بِأُذُنِهِ وَفَعَا كَوَقْعِ السُّلْسِلَةِ فِي الطَّسْتِ

He^{asws} said: 'From us^{asws} there is one^{asws} who sees with his^{asws} eyes, and from us^{asws} there is one^{asws} who it reverberates in his^{asws} heart, such and such, and from us^{asws} there is one^{asws} who hears with his^{asws} ears a sound like the chain falling in the tray'.

قَالَ قُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ مَنْ يَأْتِيكُمْ بِذَاكَ قَالَ هُوَ خَلْقٌ أَكْبَرُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ.

He (the narrator) said: 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! Who comes to you^{asws} with that?' He^{asws} said: 'It is a creature greater than Jibraeel^{as} and Mikaeel^{as}'.⁸⁴⁹

8- حَدَّثَنَا سِنْدِيُّ بْنُ مُحَمَّدٍ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ مَيْمُونِ الْقَدَّاحِ قَالَ: كَانَ أَبُو جَعْفَرٍ ع عَلَى سَرِيرِهِ وَ عِنْدَهُ عَمُّهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ فَقَالَ إِنَّ مِنَّا مَنْ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى الصُّورَةَ.

It is narrated to us by Sindy Bin Muhammad, from Aban, from Zurara, from Maymoun Al Qaddah who said,

'Abu Ja'far^{asws} was upon his^{asws} bed and with him^{asws} was his^{asws} uncle Abdullah Bin Zayd. He^{asws} said: 'From us^{asws} is one who hears the voice and does not see the face'⁸⁵⁰.

⁸⁴⁹ Basaair Al Darajaat – P 5 Ch 7 H 7

⁸⁵⁰ Basaair Al Darajaat – P 5 Ch 7 H 8

CHAPTER 8 – REGARDING THE IMAM^{asws}, THERE APPEAR TO HIM^{asws}, JIBRAEEL^{as}, AND MIKAEEL^{as} AND ANGEL OF DEATH

1- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ جَعْفَرِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ مَعْبُدٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَجَاءَ يَمْشِي حَتَّى دَخَلَ مَسْجِدًا كَانَ يَتَعَبَّدُ فِيهِ أَبُوهُ وَ هُوَ يُصَلِّي فِي مَوْضِعٍ مِنَ الْمَسْجِدِ

It is narrated to us by Muhammad Bin Isa, from Al Hassan Bin Ali, from Ja'far Bin Umar, from Aban, from Ma'bad who said,

'I was with Abu Abdullah^{asws} and he^{asws} went walking until he^{asws} entered a Masjid his^{asws} father^{asws} used to worship in, and he^{asws} prayed Salat in a place from the Masjid.

فَلَمَّا انْصَرَفَ قَالَ يَا مَعْبُدُ أَ تَرَى هَذَا الْمَوْضِعَ قَالَ قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ بَيْنَا أَبِي قَائِمٌ يُصَلِّي فِي هَذَا الْمَكَانِ إِذْ جَاءَهُ شَيْخٌ يَمْشِي حَسَنَ السَّمْتِ فَجَلَسَ وَ بَيْنَمَا هُوَ جَالِسٌ إِذْ جَاءَ رَجُلٌ آدَمُ حَسَنُ الْوَجْهِ وَ السِّمَةِ فَقَالَ لِلشَّيْخِ مَا يُجْلِسُكَ فَلَيْسَ بِهَذَا أَمْرَتِ

When he^{asws} had finished, he^{asws} said: 'O Ma'bad! Do you see this place?' I said, 'Yes, may I be sacrificed for you^{asws}!' He^{asws} said: 'While my^{asws} father^{asws} was standing praying Salat in this place when an old man came walking to him^{asws}, of beautiful appearance. He sat down, and while he was sitting when a brown man of a beautiful face and appearance came. He said to the old man, 'What makes you sit (here)? You haven't been Commanded with this!'

فَقَامَا يَتَسَاءَرَانِ وَ انْطَلَقَا وَ تَوَارَيَا عَنِّي فَلَمْ أَرَ شَيْئًا فَقَالَ أَبِي يَا بُنَيَّ هَلْ رَأَيْتَ الشَّيْخَ وَ صَاحِبَهُ فَقُلْتُ نَعَمْ فَمَنِ الشَّيْخُ وَ مَنْ صَاحِبُهُ فَقَالَ الشَّيْخُ مَلَكُ الْمَوْتِ وَ الَّذِي جَاءَ جَبْرَائِيلُ.

They both stood up whispering to each other and went away and disappeared from me, and I^{asws} did not see anything. My^{asws} father^{asws} said: 'O my^{asws} son^{asws}! Did you^{asws} see the old man and his companion?' I^{asws} said: 'Yes, so who is the old man and who is his companion?' He^{asws} said: 'The old man is the Angel of death, and the one who came was Jibraeel^{as}'.⁸⁵¹

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنْ أَبِيهِ عَنْ زُرَّارَةَ قَالَ ع بَيْنَمَا أَبِي فِي دَارِهِ مَعَ خَارِجَةٍ لَهُ إِذْ أَقْبَلَ رَجُلٌ فَاطَبُ الْوَجْهِ فَلَمَّا رَأَيْتُهُ عَلِمْتُ أَنَّهُ مَلَكُ الْمَوْتِ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Aban, from Zurara,

'He^{asws} said: 'While my^{asws} father was in his^{asws} house with a maid of his^{asws} when a man of sulky face came. When he^{asws} saw him, he^{asws} knew that he was the Angel of death.

قَالَ فَاسْتَقْبَلَهُ رَجُلٌ آخَرَ طَلِقَ الْوَجْهِ وَ حَسَنُ الْبَشْرِ فَقَالَ لَسْتُ بِهَذَا أَمْرَتِ قَالَ فَبَيْنَمَا أَنَا أُحَدِّثُ الْجَارِيَةَ وَ أُعْجِبُهَا مِمَّا رَأَيْتُ إِذْ قُبِضْتُ

⁸⁵¹ Basaair Al Darajaat – P 5 Ch 8 H 1

He^{asws} said: 'Then another man being of less sad face and good body faced him and said: 'You have not been Commanded with this!' He^{asws} said: 'While I^{asws} was discussing with the maid and she was astounded from what she had seen, when she died'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَكَسَّرْتُ الْبَيْتَ الَّذِي رَأَى أَبِي فِيهِ مَا رَأَى فَلَيْتَ مَا هَدَمْتُ مِنَ الدَّارِ إِلَيَّ لَمْ أَكْسِرْهُ.

He (the narrator) said, 'Abu Abdullah^{asws} said: 'The house in which my^{asws} father^{asws} saw in it what he^{asws} saw was broken down. If only the house of my^{asws} father^{asws} would not have been demolished. I^{asws} would not have broken it''⁸⁵².

3- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ الْحُسَيْنِ بْنِ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ عَمْرِو بْنِ أَبَانَ الْكَلْبِيِّ عَنْ مُعْتَبٍ قَالَ: تَوَجَّهْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع إِلَى ضَيْعَةٍ لَهُ يُقَالُ لَهَا طَيْبَةُ فَدَخَلَهَا فَصَلَّى رَكَعَتَيْنِ فَصَلَّيْتُ مَعَهُ فَقَالَ يَا مُعْتَبُ إِنِّي صَلَّيْتُ إِلَى ضَيْعَةٍ لَهُ مَعَ أَبِي الْفَجْرِ ذَاتَ يَوْمٍ فَحَلَسَ أَبِي يُسَبِّحُ اللَّهَ

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from al Husayn Bin Muawiya Bin Wahab, from Muhammad Bin Al Fazl, from Amro Bin Aban al Kalby, from Moattab who said,

'I headed along with Abu Abdullah^{asws} to an estate of his^{asws} call Tayba. I entered it and prayed two Cycles Salat with him^{asws}. He^{asws} said: 'O Moattab! I prayed to an estate of his^{asws} with my^{asws} father^{asws}, the Fajar Salat, one day. My^{asws} father^{asws} sat to glorify Allah^{azwj}.

فَبَيْنَا هُوَ يُسَبِّحُ إِذْ أَقْبَلَ شَيْخٌ طَوِيلٌ جَمِيلٌ أَبْيَضُ الرَّأْسِ وَاللَّحْيَةِ فَسَلَّمَ عَلَيَّ أَبِي وَ شَابٌ مُثْمِلٌ فِي أَنْثَرِهِ فَجَاءَ إِلَى الشَّيْخِ وَ سَلَّمَ عَلَيَّ أَبِي وَ أَخَذَ يَدَ الشَّيْخِ وَ قَالَ فَمَإِنَّكَ لَمْ تُؤْمَرْ بِهَذَا

While he^{asws} was glorifying when an old man, tall, handsome, white head and beard came. He greeted unto my^{asws} father^{asws}, and a youth came in his footsteps and came to the old man and greeted unto my^{asws} father^{asws}, and grabbed the hand of the old man and said: 'Arise, for you have not been Commanded with this!'

فَلَمَّا ذَهَبَا مِنْ عِنْدِ أَبِي قُلْتُ يَا أَبَتِ مَنْ هَذَا الشَّيْخُ وَ هَذَا الشَّابُّ فَقَالَ أَيُّ بُيِّ هَذَا وَ اللَّهُ مَلِكُ الْمَوْتِ وَ هَذَا جِبْرَائِيلُ.

When they went away from the presence of my^{asws} father^{asws}, I^{asws} said: 'O father^{asws}! Who is this old man and this youth?' He^{asws} said: 'Yes, my^{asws} son^{asws}! This, by Allah^{azwj}, is the Angel of death, and this is Jibraeel^{asws}'.⁸⁵³

⁸⁵² Basaair Al Darajaat – P 5 Ch 8 H 2

⁸⁵³ Basaair Al Darajaat – P 5 Ch 8 H 3

CHAPTER 9 – WHAT IS INSPIRED TO THE IMAM^{asws}, FROM WHAT ISN'T IN THE BOOK AND THE SUNNAH, FROM THE DILEMMAS

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مَجْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ يَعْمَلُ بِكِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ فَإِذَا وَرَدَ عَلَيْهِ شَيْءٌ وَ الْحَادِثُ الَّذِي لَيْسَ فِي الْكِتَابِ وَ لَا فِي السُّنَّةِ أَهْمَهُ اللَّهُ الْحَقُّ فِيهِ إِيَّامًا وَ ذَلِكَ وَ اللَّهُ مِنَ الْمُعْضَلَاتِ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

From Abu Ja'far^{asws} having said: 'Ali^{asws} used to act in accordance with the Book of Allah^{azwj} Sunnah of his^{asws} Prophet^{sawww}. So, whenever the thing was referred to him^{asws} which wasn't in the Book nor in the Sunnah, Allah^{azwj} Inspired him^{asws} the truth regarding it with an Inspiration, and by Allah^{azwj} that is from the dilemmas".⁸⁵⁴

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ ع يَعْمَلُ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ فَإِذَا وَرَدَ عَلَيْهِ الشَّيْءُ الْحَادِثُ الَّذِي لَيْسَ فِي الْكِتَابِ وَ لَا فِي السُّنَّةِ أَهْمَهُ اللَّهُ تَعَالَى إِيَّامًا وَ ذَلِكَ وَ اللَّهُ مِنَ الْمُعْضَلَاتِ.

It is narrated to us by Muhammad Bin Al Husayn, from Abdullah Bin Hilal, from Al A'ala, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} used to in accordance with the Book of Allah^{azwj} and the Sunnah of his^{asws} Prophet^{sawww}. Whenever something was referred to him^{asws}, the new thing which wasn't in the Book not in the Sunnah, Allah^{azwj} the Exalted would Inspired him^{asws} with an Inspiration, and that, by Allah^{azwj}, is from the dilemmas".⁸⁵⁵

3- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَجْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ ع يَعْمَلُ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ فَإِذَا وَرَدَ عَلَيْهِ شَيْءٌ حَدِثٌ وَ الَّذِي لَيْسَ فِي الْكِتَابِ وَ لَا فِي السُّنَّةِ أَهْمَهُ اللَّهُ الْحَقُّ إِيَّامًا وَ ذَلِكَ وَ اللَّهُ مِنَ الْمُعْضَلَاتِ.

It is narrated to us by Abdullah Bin Muhammad, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} used to act in accordance with the Book of Allah^{azwj} and the Sunnah of his^{asws} Prophet^{sawww}. Whenever something new was referred to him^{asws}, and that which wasn't in the Book nor in the Sunnah, Allah^{azwj} would Inspire him^{asws} the truth with an Inspiration, and that, by Allah^{azwj}, is from the dilemmas".⁸⁵⁶

⁸⁵⁴ Basaair Al Darajaat – P 5 Ch 9 H 1

⁸⁵⁵ Basaair Al Darajaat – P 5 Ch 9 H 2

⁸⁵⁶ Basaair Al Darajaat – P 5 Ch 9 H 3

10 باب في الأئمة أنهم يعرفون الإضمار و حديث النفس قبل أن يخبروا به

CHAPTER 10 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE RECOGNISING THE CONSCIENCES, AND THE DISCUSSION OF THE SELF BEFORE THEY^{asws} ARE INFORMED WITH IT

1- حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عَمِّهِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع لَيْلَةً مِنَ اللَّيَالِي وَ لَمْ يَكُنْ عِنْدَهُ أَحَدٌ غَيْرِي فَمَدَّ رِجْلَهُ فِي حَجْرِي فَقَالَ أَعْمِرْهَا يَا عُمَرُ

It is narrated to me by Muhammad Bin Ali, from his uncle Muhammad, from Umar Bin Yazeed who said,

‘I was in the presence of Abu Abdullah^{asws} in a night from the nights and there did not happen to be anyone with him^{asws} apart from me. He^{asws} extended his^{asws} leg in my lap and said: ‘Press it, O Umar!’

فَعَمَزْتُ رِجْلَهُ فَتَنَظَّرْتُ إِلَى اضْطِرَابِ فِي عَضَلَةِ سَاقِيهِ فَأَرَدْتُ أَنْ أَسْأَلَهُ إِلَى مِنَ الْأَمْرِ مِنْ بَعْدِهِ فَأَشَارَ إِلَيَّ فَقَالَ لَا تَسْأَلْنِي فِي هَذِهِ اللَّيْلَةِ عَنْ شَيْءٍ فَإِنِّي لَسْتُ أَجِيبُكَ.

I pressed his^{asws} leg and he^{asws} at I looked at the trembling in his^{asws} leg muscle, and I intended to ask him^{asws} to whom would the command be from after him^{asws}, but he^{asws} gestured towards me and said: ‘Do not ask me about anything during this night, for I^{asws} will not answer you’.⁸⁵⁷

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ يَزِيدَ بْنِ إِسْحَاقَ عَنِ ابْنِ مُسْلِمٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ مُضْطَجِعٌ وَ وَجْهُهُ إِلَى الْحَائِطِ فَقَالَ لِي حِينَ دَخَلْتُ عَلَيْهِ يَا عُمَرُ أَعْمِرْ رِجْلِي فَقَعَدْتُ أَعْمِرُ رِجْلَهُ فَقُلْتُ فِي نَفْسِي السَّاعَةَ أَسْأَلُهُ عَنْ عَبْدِ اللَّهِ وَ مُوسَى أَيُّهُمَا الْإِمَامُ قَالَ فَحَوَّلَ وَجْهَهُ إِلَيَّ فَقَالَ وَ اللَّهُ إِذْنٌ لَا أَجِيبُكَ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Yazeed Bin Is'haq, from Ibn Muslim, from Umar Bin Yazeed who said,

‘I entered to see Abu Abdullah^{asws} and he^{asws} was lying down and his^{asws} face was towards the wall. He^{asws} said when I entered to see him^{asws}: ‘O Umar! Press my^{asws} legs’. I sat down and pressed his^{asws} legs. I said within myself, ‘Now I shall ask him^{asws} about Abdullah and Musa^{asws}, which of the two is the Imam^{asws}’. He^{asws} turned his^{asws} face towards me and said: ‘By Allah^{azwj!} I^{asws} shall not answer you’.⁸⁵⁸

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ مِنْ [عَنِ] الْحُبِّ يَعْرِفُ الْمَاءَ مِنَ الْحُبِّ فَلَمَّا صِرْتُ عِنْدَهُ أُنْسِيْتُ الْمَسْأَلَةَ فَتَنَظَّرَ إِلَيَّ أَبُو عَبْدِ اللَّهِ ع فَقَالَ يَا شَهَابُ لَا بَأْسَ أَنْ يَعْرِفَ الْحُبُّ مِنَ الْحُبِّ.

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Ibrahim Bin Muhammad, from Shihab Bin Abd Rabbih who said,

⁸⁵⁷ Basaair Al Darajaat – P 5 Ch 10 H 1

⁸⁵⁸ Basaair Al Darajaat – P 5 Ch 10 H 2

'I entered to see Abu Abdullah^{asws} and I wanted to ask him about the sexual impurity, 'Can one scoop from the jug?' But when I came to be in his^{asws} presence, I forgot the question. Abu Abdullah^{asws} looked at me and said: 'O Shihab! There is no problem if the one with sexual impurity scoops from the jug'.⁸⁵⁹

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ عَمْرِو بْنِ زَيْدٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَبَسَطَ رِجْلَيْهِ وَ قَالَ اغْمِزْهَا يَا عُمَرُ

It is narrated to us by Ahmad Bin Muhammad, from Bakr, from the one who saw him, from Umar Bin Yazeed who said,

'I entered to see Abu Abdullah^{asws}, and he^{asws} extended his^{asws} leg and said: 'Press it, O Umar!'

قَالَ فَأَضْمَرْتُ فِي نَفْسِي أَنْ أَسْأَلَهُ عَنِ الْإِمَامِ بَعْدَهُ فَقَالَ يَا عُمَرُ لَا أُخْبِرُكَ عَنِ الْإِمَامِ بَعْدِي.

He (the narrator) said, 'I thought within myself to ask him^{asws} about the Imam^{asws} to be after him^{asws}. He^{asws} said: 'O Umar! I^{asws} will not inform you about the Imam^{asws} to be after me^{asws}.'⁸⁶⁰

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ الْحُسَيْنِ بْنِ يُزْدَةَ عَنِ أَبِي عَبْدِ اللَّهِ عَ وَ عَنِ جَعْفَرِ بْنِ بَشِيرِ الْحَزَّازِ عَنِ إِسْمَاعِيلِ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ يَا إِسْمَاعِيلُ ضَعْ لِي فِي الْمَتَوَضِّئِ مَاءً قَالَ فَمُتُّ فَوَضَعْتُ لَهُ قَالَ فَدَخَلَ قَالَ فَقُلْتُ فِي نَفْسِي أَنَا أَقُولُ فِيهِ كَذَا وَ كَذَا وَ يَدْخُلُ الْمَتَوَضِّئَ يَتَوَضَّئُ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Burda,

'From Abu Abdullah^{asws},

And from Ja'far Bin Bashir Al Khazaz, from Ismail Bin Abdul Aziz who said,

'Abu Abdullah^{asws} having said: 'O Ismail! Place some water for me^{asws} in the ablution place'. He said, 'So I said within myself, 'I am saying such and such regarding him^{asws}, and he^{asws} entered the ablution place to perform Wud'u.

قَالَ فَلَمْ يَلْبَثْ أَنْ خَرَجَ فَقَالَ يَا إِسْمَاعِيلُ لَا تَرْفَعِ الْبِنَاءَ فَوْقَ طَاقَتِهِ فَيَنْهَدِمَ اجْعَلُونَا مَخْلُوقِينَ وَ قُولُوا فِيْنَا مَا شِئْتُمْ فَلَنْ تَبْلُغُوا

He (the narrator) said, 'It was not long before he^{asws} came out and said: 'O Ismail! Do not raise the building above its strength for it would collapse. Make us^{asws} to be created beings and say regarding us^{asws} whatever you so desire to, for you will never reach'.

فَقَالَ إِسْمَاعِيلُ وَ كُنْتُ أَقُولُ إِنَّهُ وَ أَقُولُ وَ أَقُولُ.

Ismail said, 'And I was saying he^{asws} is (this), and I was saying and I was saying' (words of exaggerations).

⁸⁵⁹ Basaair Al Darajaat – P 5 Ch 10 H 3

⁸⁶⁰ Basaair Al Darajaat – P 5 Ch 10 H 4

بيان: كذا وكذا أي إنه رب و رازق و خالق و مثل هذا كما أنه المراد بقوله كنت أقول إنه و أقول.

(Explanation by Majlisi) – Such and such, i.e. he^{asws} is Lord^{azwj}, and Sustainer, and Creator, and like this just as it is intended by his word, ‘I was saying he^{asws} is, and I was saying)’⁸⁶¹.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْنَطِيِّ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ زُرَّارَةَ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَسَأَلَنِي مَا عِنْدَكَ مِنْ أَحَادِيثِ الشَّيْعَةِ قُلْتُ إِنَّ عِنْدِي مِنْهَا شَيْئاً كَثِيراً قَدْ هَمَمْتُ أَنْ أُوقِدَ لَهَا نَاراً ثُمَّ أُحْرِقُهَا قَالَ وَ لِمَ هَاتِ مَا أَنْكَرْتَ مِنْهَا

It is narrated to us by Ahmad Bin Muhammad, from Al Bazanty, from Al Hassan Bin Musa, from Zurara who said,

‘I entered to see Abu Ja’far^{asws} and he^{asws} asked me: ‘What is with you from the Ahadeeth of the Shias?’ I said, ‘There are a lot of things with me from these. I had thought of igniting a fire for these, then burn them’. He^{asws} said: ‘And why did you give out what is denied from these. These are dangerous for the minds of the people.’

فَخَطَرَ عَلَى بَابِ الْأُمُورِ فَقَالَ لِي مَا كَانَ عِلْمُ الْمَلَائِكَةِ حَيْثُ قَالَتْ أَلْجَعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ.

He^{asws} said to me: ‘(It was) not (even) for the knowledge of the Angels when they said, **Are You going to Make in it one who will make mischief therein and shed the blood, [2:30]**’⁸⁶²

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ بَرِيدٍ قَالَ: كُنْتُ عِنْدَ أَبِي الْحُسَيْنِ ع فَذَكَرَ مُحَمَّدٌ فَقَالَ إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ لَا يُظَلِّي وَ إِثَاءَ سَعْفُ بَيْتِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

‘I was in the presence of Abu Al-Hassan^{asws} and Muhammad was mentioned. He^{asws} said: ‘I^{asws} have made it to be upon myself that me^{asws} and him would not be shaded under the roof of one house’.

فَقُلْتُ فِي نَفْسِي هَذَا يَأْتُرُ بِالْبِرِّ وَ الصَّلَةِ وَ يَقُولُ هَذَا لِعَمِّهِ

I said within myself, ‘This one^{asws} (always) instructs with the righteousness and maintaining relationships, and he^{asws} is saying this for his^{asws} uncle!’

قَالَ فَتَنَظَّرَ إِلَيَّ فَقَالَ هَذَا مِنَ الْبِرِّ وَ الصَّلَةِ إِنَّهُ مَتَى بَاتَنِي وَ يَدْخُلُ عَلَيَّ فَيَقُولُ وَ يُصَدِّقُهُ النَّاسُ وَ إِذَا لَمْ يَدْخُلْ عَلَيَّ لَمْ يُقْبَلْ قَوْلُهُ إِذَا قَالَ.

He (the narrator) said, ‘He^{asws} looked at me and said: ‘This is from the acts of righteousness and maintenance of relationships. When he comes to me^{asws} and enters to see me^{asws}, he speaks and the people ratify him. And when he does not enter to see me^{asws}, his words are not accepted when he speaks’’⁸⁶³.

⁸⁶¹ Basaair Al Darajaat – P 5 Ch 10 H 5

⁸⁶² Basaair Al Darajaat – P 5 Ch 10 H 6

⁸⁶³ Basaair Al Darajaat – P 5 Ch 10 H 7

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ أَسَدِ بْنِ أَبِي الْعَلَاءِ عَنْ هِشَامِ بْنِ أَحْمَدَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ وَ هُوَ فِي مَصْنَعَةٍ لَهُ فِي يَوْمٍ شَدِيدِ الْحَرِّ وَ الْعَرَقُ يَسِيلُ عَلَى خَدِّهِ فَيُرَوِّي [فَيَجْرِي] عَلَى صَدْرِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Al Hassan Bin Ahmad Bin Asad Bin Abu Al A'ala, from Hisham Bin Ahmad who said,

'I entered to see Abu Abdullah^{asws} and I wanted to ask him^{asws} about Al-Mufazzal Bin Umar, and he^{asws} was in a (padding) pool of his during a day of severe heat, and the sweat was flowing upon his cheeks and flowing upon his chest.

فَابْتَدَأَنِي فَقَالَ نَعَمْ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّجُلُ الْمُفَضَّلُ بْنُ عُمَرَ الْجُعْفِيُّ حَتَّى أَحْصَيْتُ بَعْضَهَا وَ ثَلَاثِينَ مَرَّةً يَقُولُهَا وَ يُكْرِمُهَا وَ قَالَ إِنَّمَا هُوَ وَالِدٌ بَعْدَ وَالِدٍ.

He^{asws} initiated me and said: 'Yes, by Allah^{azwj} Who there is no god except He^{azwj}! The man is Al-Mufazzal Bin Umar Al-Jufy' – until I counted thirty something times, he^{asws} said it and repeated it, and said: 'But rather he is a father after a father'⁸⁶⁴.

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيِّ الثُّمِّيِّ قَالَ: بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ عَ وَ مَعَهُ كِتَابُهُ فَأَمَرَنِي أَنْ أُصِيرَ إِلَيْهِ فَأَتَيْتُهُ وَ هُوَ بِالْمَدِينَةِ نَارِلٌ فِي دَارِ بَيْعٍ فَدَخَلْتُ عَلَيْهِ وَ سَلَّمْتُ وَ ذَكَرْتُ صَفْوَانَ وَ ابْنَ سِنَانَ وَ غَيْرَهُمَا مَا قَدْ سَمِعُهُ غَيْرُ وَاحِدٍ

It is narrated to us by Ahmad Bin Muhammad, from his father Muhammad Bin Ali Al Qummi who said,

'Abu Ja'far^{asws} sent a messenger to me and with him was his^{asws} letter instructing me to go to him^{asws}. I went to him^{asws} and he^{asws} was at Al-Medina, being a guest in the house of Bazie. I entered to see him^{asws} and greeted, and he^{asws} mentioned Safwan, and Ibn Sinan, and someone else no one had heard of.

فَقُلْتُ فِي نَفْسِي أَسْتَغْفِرُهُ عَلَى زَكَرِيَّا بْنِ آدَمَ لَعَلَّهُ يَسَلِّمُ بِنَا قَالَ فِي هَذِهِ لَمَّا رَجَعْتُ إِلَى نَفْسِي فَقُلْتُ مَنْ أَنَا حَتَّى أَتَعَرَّضَ فِي هَذَا وَ شِبْهِهِ لِمَوْلَى هُوَ أَعْلَمُ بِمَا يَصْنَعُ

I said within myself, 'I shall get him^{asws} to sympathise upon Zakariya Bin Adam, perhaps he would be safe from what he^{asws} had said regarding them'. Then I retracted to myself and said, 'Who am I until I would object regarding this and (something) resembling it to my Master^{asws}. He^{asws} is more knowing with what he^{asws} does'.

فَقَالَ يَا أَبَا عَلِيٍّ لَيْسَ عَلَيَّ مِثْلُ أَبِي يَحْيَى تَعَجُّلْ وَ قَدْ كَانَ لِأَبِي مِنْ خِدْمَتِهِ.

He^{asws} said: 'O Abu Ali! Do not be hasty upon the like of Abu Yahya, and I^{asws} had refused from his service'⁸⁶⁵.

10- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنِ مُحَمَّدِ بْنِ عُمَرَ عَنِ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ عَ قَدْ خَرَجَ عَلَيَّ فَأَخَذْتُ النَّظَرَ إِلَيْهِ وَ إِلَى رَأْسِهِ وَ إِلَى رِجْلِهِ لِأَصِفَ قَامَتَهُ لِأَصْحَابِنَا بِمِصْرَ

⁸⁶⁴ Basaair Al Darajaat – P 5 Ch 10 H 8

⁸⁶⁵ Basaair Al Darajaat – P 5 Ch 10 H 9

It is narrated to us by Ali Bin Ismail, from Muhammad bin Umar, from Ali Bin Asbat who said,

'I saw Abu Ja'far^{asws} and he^{asws} had come out, and I stared in looking at him^{asws}, and to his^{asws} head, and to his^{asws} legs, so I could described his^{asws} stature to our companions at Egypt.

فَحَرَّ سَاجِدًا وَ قَالَ إِنَّ اللَّهَ احْتَجَّ فِي الْإِمَامَةِ بِمِثْلِ مَا احْتَجَّ فِي النَّبُوءَةِ قَالَ اللَّهُ تَعَالَى وَ اتَّيْنَاهُ الْحُكْمَ صَبِيًّا وَ قَالَ اللَّهُ وَ لَمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحِكْمَةَ وَ هُوَ صَبِيٌّ وَ يَجُوزُ أَنْ يُؤْتَى وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً.

He^{asws} fell down in Sajdah and said: 'Allah^{azwj} Argued regarding the Imamate with the like of what He^{azwj} Argued regarding the Prophet-hood. Allah^{azwj} the Exalted Said: **and We Gave him the Wisdom as a boy [19:12];** and Allah^{azwj} Said: **when he reaches his maturity and reaches forty years [46:15].** So, it is allowed that the Wisdom be given when he is a boy, and it is allowed that he be given, and he is forty years old"⁸⁶⁶.

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْمَاضِي ع وَ هُوَ مَخْمُومٌ وَ وَجْهُهُ إِلَى الْحَائِطِ فَتَنَاوَلَ بَعْضَ أَهْلِ بَيْتِهِ يَذْكُرُ فَعُلْتُ فِي نَفْسِي هَذَا خَيْرٌ خَلَقَ اللَّهُ فِي زَمَانِهِ يُوصِينَا بِالْبِرِّ وَ يَقُولُ فِي رَجُلٍ مِنْ أَهْلِ بَيْتِهِ هَذَا الْقَوْلَ قَالَ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from one of our companions who said,

'I entered to see Abu Al-Hassan Al-Maazi (7th Imam^{asws}), and he^{asws} was feverish and his^{asws} face was towards the wall. He^{asws} went on to criticise one of his^{asws} family members in a mention. I said within myself, 'This is the best of the creatures of Allah^{azwj} in his^{asws} time, advising us with the righteousness and he^{asws} saying regarding a man from his^{asws} family members, this word?'

فَحَوَّلَ وَجْهُهُ فَقَالَ إِنَّ الَّذِي سَمِعْتَ مِنَ الْبِرِّ إِنِّي إِذَا قُلْتُ هَذَا لَمْ يُصَدِّقُوا قَوْلَهُ وَ إِنَّمَا أَقُولُ هَذَا صَدَّقُوا قَوْلَهُ عَلَيَّ.

He^{asws} turned his^{asws} face and said: 'That which you heard is from the righteousness. When I^{asws} said this they did not ratify his words, and if I^{asws} don't say this, they ratify his words over mine"⁸⁶⁷.

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ قَالَ حَدَّثَنِي زَيْدُ بْنُ أَبِي الْحَلَالِ قَالَ: اخْتَلَفَ النَّاسُ فِي جَابِرِ بْنِ زَيْدٍ وَ أَحَادِيثِهِ وَ أَعَاجِيْبِهِ قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنْهُ فَابْتَدَأَنِي مِنْ غَيْرِ أَنْ أَسْأَلَهُ رَحِمَ اللَّهُ جَابِرَ بْنَ زَيْدَ الْجُعْفِيَّ كَانَ يُصَدِّقُ عَلَيْنَا وَ لَعَنَ اللَّهُ الْمُغَيِّرَةَ بِنِ شُعْبَةَ كَانَ يَكْذِبُ عَلَيْنَا.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam who said, 'It is narrated to me by Zayd Bin Abu Al Hilal who said,

'The people differed regarding Jabir Bin Yazeed and his Ahadeeth and his strangeness. I entered to see Abu Abdullah^{asws} and wanted to ask him^{asws} about him, but he^{asws} initiated me^{asws} without me having asked him^{asws}: 'May Allah^{azwj} have Mercy on Jabir Bin Yazeed. He

⁸⁶⁶ Basaair Al Darajaat – P 5 Ch 10 H 10

⁸⁶⁷ Basaair Al Darajaat – P 5 Ch 10 H 11

used to ratify upon us^{asws}, and may Allah^{azwj} Curse Al-Mugheira Bin Shuba, he used to belie upon us^{asws},⁸⁶⁸.

13- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ: أَتَيْتُ أَبَا عَبْدِ اللَّهِ عَ أَسْأَلُهُ فَاثْبِتْ لِي فَقَالَ: إِنِ شِئْتَ فَاسْأَلْ يَا شِهَابُ وَإِنْ شِئْتَ أَخْبِرْتَاكَ بِمَا جِئْتَ لَهُ فَلْتُ أَخْبِرِي جُعِلْتُ فِدَاكَ

It is narrated to us by Muhammad Bin Ismail, from Ali Bin Al Hakam, from Shihan Bin Abd Rabbih who said,

'I came to Abu Abdullah^{asws} to ask him^{asws}, but he^{asws} initiated me. He^{asws} said: 'If you like, you can ask, O Shihab, and if you like I^{asws} can inform you with what you have come for'. I said, 'Inform me, may I be sacrificed for you^{asws}!'

قَالَ جِئْتُ لِتَسْأَلَنِي عَنِ الْجُنُبِ يَعْرِفُ الْمَاءَ مِنَ الْجُبِّ بِالْكُوزِ فَيُصِيبُ يَدَهُ الْمَاءَ قَالَ نَعَمْ قَالَ لَيْسَ بِهِ بَأْسٌ

He^{asws} said: 'You have come to ask me^{asws} about the one with sexual impurity scooping the water from the well with the jug, and the water hits his hand'. I said, 'Yes'. He^{asws} said: 'There is no problem with it'.

قَالَ وَ إِنِ شِئْتَ سَأَلْ وَإِنْ شِئْتَ أَخْبِرْتَاكَ قَالَ فَلْتُ أَخْبِرِي قَالَ جِئْتَ تَسْأَلُ عَنِ الْجُنُبِ يَسْهُو وَ يَغْمُرُ يَدَهُ فِي الْمَاءِ قَبْلَ أَنْ يَغْسِلَهَا فَلْتُ وَ ذَاكَ جُعِلْتُ فِدَاكَ قَالَ إِذَا لَمْ يَكُنْ أَصَابَ يَدَهُ شَيْءٌ فَلَا بَأْسَ بِذَاكَ

He^{asws} said: 'If you like, ask, and if you like I^{asws} shall inform you'. I said, 'Inform me'. He^{asws} said: 'You came to ask about the one with sexual impurity forgetting and immersing his hand in the water before his washing it'. I said, 'That is it, may I be sacrificed for you^{asws}!' He^{asws} said: 'When nothing happens to hit his hand, then there is no problem with that'.

سَأَلْ وَ إِنِ شِئْتَ أَخْبِرْتَاكَ فَلْتُ أَخْبِرِي قَالَ جِئْتُ لِتَسْأَلَنِي عَنِ الْجُنُبِ يَغْتَسِلُ فَيَقْطُرُ الْمَاءَ مِنْ جِسْمِهِ فِي الْإِنَاءِ أَوْ يَنْضَحُ الْمَاءَ مِنَ الْأَرْضِ فَيَقَعُ فِي الْإِنَاءِ فَلْتُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ لَيْسَ بِهَذَا بَأْسٌ كُلُّهُ

(He^{asws} said): 'Ask, and if you like, I^{asws} shall inform you'. I said, 'Inform me'. He^{asws} said: 'You came to ask me^{asws} about the one with sexual impurity, he washed and a drop of water from his body drips into the container, or he sprinkles the water from the ground, and it falls into the container'. I said, 'Yes, may I be sacrificed for you^{asws}!' He^{asws} said: 'All of it, there isn't any problem with it'.

فَأَسْأَلْ وَ إِنِ شِئْتَ أَخْبِرْتَاكَ فَلْتُ أَخْبِرِي قَالَ جِئْتُ لِتَسْأَلَنِي مِنْ [عَنِ] الْعَدِيرِ يَكُونُ فِي جَانِبِهِ الْجَيْفَةُ أَوْ تَوْضَأُ مِنْهُ أَوْ لَا قَالَ نَعَمْ قَالَ فَتَوْضَأُ مِنَ الْجَانِبِ الْأَخْرِ إِلَّا أَنْ يَغْلِبَ عَلَى الْمَاءِ الرَّيْحُ

(He^{asws} said): 'Ask, and if you like I^{asws} shall inform you'. I said, 'Inform me'. He^{asws} said: 'You came to ask me^{asws} about the stream, the carcass happening to be by its side, can one perform Wudu'u from it or not?' I said, 'Yes'. He^{asws} said: 'You can perform Wudu'u from the other side, unless the stink has overcome upon the water.'

⁸⁶⁸ Basaair Al Darajaat – P 5 Ch 10 H 12

وَجِئْتُ لِيَسْأَلَ عَنِ الْمَاءِ الرَّكَدِ مِنَ الْبُيْرِ قَالَ فَمَا لَمْ يَكُنْ فِيهِ تَغْيِيرٌ أَوْ رِيحٌ عَالِيَةٌ قُلْتُ فَمَا التَّغْيِيرُ قَالَ الصُّفْرَةُ فَتَوَضَّأَ مِنْهُ وَكُلَّمَا عَلَبَ عَلَيْهِ كَثُرَ الْمَاءُ فَهُوَ طَاهِرٌ.

And you came to ask me^{asws} about the stagnant water from the well. So, whatever does not happen to have any alteration in it, or overwhelming stench'. I said, 'What is the alteration?' He^{asws} said: 'The yellowness. Perform Wudu'u from it and all was the majority of the water has overcome upon, so it is clean''⁸⁶⁹.

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَهُوَ وَجِعٌ فَوَلَّانِي ظَهْرَهُ وَوَجَّهُهُ إِلَى الْحَائِطِ فَنُكِّلْتُ فِي نَفْسِي مَا أَذْرِي مَا يُصِيبُهُ فِي مَرَضِهِ وَ مَا سَأَلْتُهُ عَنِ الْإِمَامِ بَعْدَهُ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibrahim Bin Al Fazl, from Umar Bin Yazeed who said,

'I was in the presence of Abu Abdullah^{asws}, and he^{asws} had pain, and he^{asws} turned his^{asws} back and his^{asws} face from me towards the wall. I said within myself, 'I don't know what has hit him^{asws} in his^{asws} illness, and I should not ask him^{asws} about the Imam^{asws} to be after him^{asws}'.

فَأَنَا أَفَكَّرُ فِي ذَلِكَ إِذْ حَوَّلَ وَجْهَهُ إِلَيَّ فَقَالَ إِنَّ الْأَمْرَ لَيْسَ كَمَا تَظُنُّ لَيْسَ عَلَيَّ مِنْ وَجْعِي هَذَا بَأْسٌ.

I was thinking regarding that when he^{asws} turned his^{asws} face towards me and said: 'The command isn't as you are thinking it to be. There isn't any problem upon me^{asws} from this pain of mine^{asws}'⁸⁷⁰.

15- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ عَيْسَى عَنْ مَرْوَانَ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحَبَائِطِ قَالَ: خَرَجْتُ أَنَا وَجَمِيلُ بْنُ دَرَّاجٍ وَعَائِدُ الْأَحْمَسِيِّ حَاجِّينَ قَالَ وَكَانَ يَقُولُ عَائِدٌ لَنَا إِنَّ لِي حَاجَةً إِلَى أَبِي عَبْدِ اللَّهِ ع أُرِيدُ أَنْ أَسْأَلَهُ عَنْهَا

It is narrated to us by Al Husayn Bin Ali, from Isa, from Marwan, from Al Husayn Bin Musa Al Khayyat who said,

'I, and Jameel Bin Darraj, and Aaiz Al-Ahmasy went out as pilgrims, and Aaiz said to us, 'There is a need for me to Abu Abdullah^{asws}. I want to ask him^{asws} about it'.

قَالَ فَدَخَلْنَا عَلَيْهِ فَلَمَّا جَلَسْنَا قَالَ لَنَا مُبْتَدِئاً مَنْ أَتَى اللَّهَ بِمَا افْتَرَضَ عَلَيْهِ لَمْ يَسْأَلْهُ عَمَّا سِوَى ذَلِكَ

He (the narrator) said, 'We entered to see him^{asws}. When we sat down, he^{asws} said to us initiating: 'One who gives Allah^{azwj} what He^{azwj} has Obligated upon him, He^{azwj} will not Ask him (anything) besides that'.

قَالَ فَعَمَرْنَا عَائِدٌ فَلَمَّا قُمْنَا قُلْنَا مَا حَاجَتُكَ قَالَ الَّذِي سَمِعْنَا مِنْهُ إِنِّي رَجُلٌ لَا أَطِيقُ الْقِيَامَ بِاللَّيْلِ فَجِئْتُ أَنْ أَكُونَ مَأْتُومًا مَأْخُودًا بِهِ فَأَهْلِكَ.

He (the narrator) said, 'We winked at Aaiz. When we stood up, we said, 'What is your need?' He said, 'That which we heard from him^{asws}. I am a man who cannot endure standing at

⁸⁶⁹ Basaair Al-Darajaat – P 5 Ch 10 H 13

⁸⁷⁰ Basaair Al Darajaat – P 5 Ch 10 H 14

night (for Salat), so I fear that I might happen to be a sinner, Seized with, and would be destroyed”⁸⁷¹.

16- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ عِنْدَ الرَّضَا فَأَصَابَنِي عَطَشٌ شَدِيدٌ فَكَرِهْتُ أَنْ أَسْتَسْقِيَ فِي مَجْلِسِهِ وَ دَعَا بِمَاءٍ بَارِدٍ فَذَاقَهُ وَ نَاوَلَنِي فَقَالَ يَا مُحَمَّدُ اشْرَبْ فَإِنَّهُ بَارِدٌ فَشَرِبْتُ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Bin Allan, from Muhammad Bin Abdullah who said,

‘I was in the presence of Al-Reza^{asws} and the severe thirst hit me, and I disliked to be quenched during his^{asws} gathering, and he^{asws} called for the cold water and tasted it, and gave it to me and said: ‘O Muhammad^{sawww}! Drink, O Muhammad, for it is cold’. I drank”⁸⁷².

17- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْقَضَاءِ وَ الْقَدْرِ فَقَالَ هُمَا خَلْقَانِ مِنْ خَلْقِ اللَّهِ وَ اللَّهُ يَرِيدُ فِي الْخَلْقِ مَا يَشَاءُ

It is narrated to us by Ahmad Bin Muhammad, from one of our companions, from Jameel Bin Darraj,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I asked him^{asws} about the fate and Pre-determination’. He^{asws} said: ‘They are both creations from the creatures of Allah^{azwj}, and Allah^{azwj} **He Increases in the creation whatever He so Desires to. [35:1]’.**

وَ أَرَدْتُ أَنْ أَسْأَلَهُ عَنِ الْمَشِيئَةِ فَتَنَظَّرَ إِلَيَّ فَقَالَ يَا جَمِيلُ لَا أَجِيبُكَ فِي الْمَشِيئَةِ.

And I wanted to ask him^{asws} about the Desire (of Allah^{azwj}). He^{asws} looked at me and said: ‘O Jameel! I^{asws} will not answer you regarding the Desire”⁸⁷³.

18- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ عِيسَى الْقُرَّاءِ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ: كُنْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ ع فَوَضَعْتُ يَدِي عَلَى خَدِّي وَ قُلْتُ لَقَدْ عَصَمَكَ اللَّهُ وَ شَرَّفَكَ فَقَالَ يَا مَالِكُ الْأَمْرُ أَعْظَمُ بِمَا تَدَّهَبُ إِلَيْهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Abu Dawood Al Mustariq, from Isa Al Fara’a, from Malik Al Juhny who said,

‘I was in front of Abu Abdullah^{asws} and I placed my hand upon my cheek and said, ‘Allah^{azwj} has Fortified you^{asws} and Ennobled you^{asws}. He^{asws} said: ‘O Malik! The command (Imamate) is more magnificent than what you are going to”⁸⁷⁴.

19- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْوُشَّاءِ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ حَدَّثَنَا زُرَّارَةُ قَالَ قَالَ أَبُو جَعْفَرٍ ع حَدَّثَ عَنِ بَنِي إِسْرَائِيلَ يَا زُرَّارَةُ وَ لَا حَرَجَ فَعُلْتُ جُعِلْتُ فِدَاكَ إِنَّ فِي حَدِيثِ الشَّيْبَعَةِ مَا هُوَ أَحَبُّ مِنْ أَحَادِيثِهِمْ قَالَ فَأَيُّ شَيْءٍ هُوَ يَا زُرَّارَةُ

It is narrated to us by Yaqoub Bin Yazeed, from Al Hassan Bin Ali Al Washa, from Muhammad Bin Humran who said, ‘It was narrated to us by Zurara who said,

⁸⁷¹ Basaair Al Darajaat – P 5 Ch 10 H 15

⁸⁷² Basaair Al Darajaat – P 5 Ch 10 H 16

⁸⁷³ Basaair Al Darajaat – P 5 Ch 10 H 17

⁸⁷⁴ Basaair Al Darajaat – P 5 Ch 10 H 18

'Abu Ja'far^{asws} said: 'Narrate from the children of Israel, O Zurara, there is no problem'. I said, 'May I be sacrificed for you^{asws}! Among the Ahadeeth of the Shias, there is nothing stranger than their Ahadeeth'. He^{asws} said: 'And which thing is it, O Zurara?'

قَالَ فَاخْتَلَسَ فِي قَلْبِي فَمَكَّنْتُ سَاعَةً لَا أَذْكُرُهُ مَا أُرِيدُ قَالَ لَعَلَّكَ تُرِيدُ التَّقِيَّةَ قَالَ نَعَمْ قَالَ صَدَقَ بِهَا فَإِنَّهَا حَقٌّ.

He said, 'I considered in my heart, and I waited for a while, not mentioning what I wanted. He^{asws} said: 'Perhaps you intend the Taqiyyah (dissimulation)?' He said, 'Yes'. He^{asws} said: 'Be truthful with it, for it is true'⁸⁷⁵.

20- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ دَاوُدَ الْقَطَّانِ عَنْ إِبْرَاهِيمَ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَوْ وَحَدَّثَ رَجُلًا ثِقَةً لَبَعَثْتُ مَعَهُ هَذَا الْمَالِ إِلَى الْمَدَائِنِ إِلَى شِيعَةِ فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ فِي نَفْسِهِ لَا يَتَيْنُّ أَمِيرَ الْمُؤْمِنِينَ وَ لَا أَقُولَنَّ لَهُ أَنَا أَذْهَبُ بِهِ فَهُوَ يَتَّقِي بِي فَإِذَا أَنَا أَخَذْتُهُ أَخَذْتُ طَرِيقَ الْكَرْبَحَةِ

It is narrated to us by Ibrahim Bin Hashim, from Usman Bin Isa, from Dawood Al Qattan, from Ibrahim, raising it to,

'Amir Al-Momineen^{asws} having said: 'If I^{asws} could find a trustworthy man, I^{asws} would send this wealth with him to Al-Madain to the Shias'. A man from his^{asws} companions said within himself, 'I shall come to Amir Al-Momineen^{asws} and say to him that I will go with it, for he^{asws} is trusting with me, then I shall take the road of Al-Karkh'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا أَذْهَبُ بِهَذَا الْمَالِ إِلَى الْمَدَائِنِ قَالَ فَرَفَعَ إِلَيَّ رَأْسَهُ ثُمَّ قَالَ إِنَّكَ عَنِّي خُذْ طَرِيقَ الْكَرْبَحَةِ.

He said, 'O Amir Al-Momineen^{asws}! I shall go with this wealth to Al-Madain'. He^{asws} raised his^{asws} head towards me, then said: 'It is you I^{asws} had meant. Take the road of Al-Karkh'⁸⁷⁶.

21- حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ عَنْ جَعْفَرِ بْنِ هَارُونَ الرَّيَّانِيِّ قَالَ: كُنْتُ أَطُوفُ بِالْكَعْبَةِ فَرَأَيْتُ أَبَا عَبْدِ اللَّهِ ع قُلْتُ فِي نَفْسِي هَذَا هُوَ الَّذِي يُتَّبَعُ وَ الَّذِي هُوَ الْإِمَامُ وَ هُوَ كَذَا وَ كَذَا

It is narrated to us by Ali Bin Hassan, from Ja'far Bin Haroun Al Zayyat who said,

'I was performing Tawaaf of the Kaaba and I saw Abu Abdullah^{asws}. I said within myself, 'This is the one^{asws} to be followed, and the one^{asws} who is the Imam^{asws}, and he^{asws} is such and such'.

قَالَ فَمَا عَلِمْتُ بِهِ حَتَّى ضَرَبَ يَدَهُ عَلَى مَنْكِبِي ثُمَّ أَقْبَلَ عَلَيَّ وَ قَالَ أَوْ بَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذَا لَفِينَا ضَلَالٍ وَ سُغْرٍ.

He (the narrator) said, 'I didn't know with it until he^{asws} struck his^{asws} hand upon my shoulder, then turned towards me and said: **'Is it one person from us we should be following? Surely then we would be in straying and madness [54:24]'**⁸⁷⁷.

⁸⁷⁵ Basaair Al Darajaat – P 5 Ch 10 H 19

⁸⁷⁶ Basaair Al Darajaat – P 5 Ch 10 H 20

⁸⁷⁷ Basaair Al Darajaat – P 5 Ch 10 H 21

22- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ بُرْدَةَ وَ أَبِي عَبْدِ اللَّهِ عَنْ جَعْفَرِ بْنِ الْحُسَيْنِ الْخُزَّازِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْعَزِيزِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ صَغُرْتُ لِي فِي الْمَتَوَضِّاءِ مَاءً قَالَ فَمَتُّ فَوَضَعْتُ لَهُ فَدَخَلَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Hassan Bin Burdah, and Abu Abdullah, from Ja'far Bin Al Husayn, from Ismail Bin Abdul Aziz who said,

'Abu Abdullah^{asws} said to me: 'Place some water for me^{asws} in the washroom'. He said, 'I stood up and placed it for him^{asws}, and he^{asws} entered.

قَالَ فَمَتُّ فِي نَفْسِي أَنَا أَقُولُ فِيهِ كَذَا وَ كَذَا وَ يَدْخُلُ الْمَتَوَضِّاءَ

He (the narrator) said, 'I said within myself, 'I am saying such and such regarding him^{asws}, and he^{asws} has entered the washroom'.

فَلَمْ يَلْبَثْ أَنْ خَرَجَ فَقَالَ يَا إِسْمَاعِيلَ بْنَ عَبْدِ الْعَزِيزِ لَا تَرْفَعُوا الْبِنَاءَ فَوْقَ طَاقَتِنَا فَيَنْهَدِمَ اجْعَلُونَا عِبِيداً مَخْلُوقِينَ وَ قُولُوا فِيْنَا مَا شِئْتُمْ

It was not long before he^{asws} came out and said: 'O Ismail Bin Abdul Aziz! Do not raise the building above our^{asws} strength, for it would collapse. Make us^{asws} to be servants, created beings, and say regarding us^{asws} whatever you desire'.

قَالَ إِسْمَاعِيلُ كُنْتُ أَقُولُ فِيهِ وَ أَقُولُ حَدَّثَنَا.

Ismail said, 'I used to say regarding him^{asws}, and saying it is narrated to us"⁸⁷⁸.

23- حَدَّثَنَا أَبُو طَالِبٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ قَالَ: خَرَجْنَا مِنَ الْمَدِينَةِ نُرِيدُ مَنْزِلَ أَبِي عَبْدِ اللَّهِ عَ فَلَحَقْنَا أَبُو بَصِيرٍ خَارِجاً مِنْ رُفَاقٍ وَ هُوَ جُنُبٌ وَ نَحْنُ لَا نَعْلَمُ حَتَّى دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَ

It is narrated to us by Abu Talib, from Bakr Bin Muhammad who said,

'We went out from Al-Medina intending the house of Abu Abdullah^{asws}, and Abu Baseer joined us outside from an alleyway, and he was with sexual impurity, and we did not know until we entered to see Abu Abdullah^{asws}.

قَالَ فَرَفَعْتُ رَأْسَهُ إِلَى أَبِي بَصِيرٍ فَقَالَ يَا أَبَا مُحَمَّدٍ أَمَا نَعْلَمُ أَنَّهُ لَا يَنْبَغِي لِحُنْبٍ أَنْ يَدْخُلَ بُيُوتَ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ قَالَ فَرَجَعَ أَبُو بَصِيرٍ وَ دَخَلْنَا.

He (the narrator) said, 'He^{asws} raised his^{asws} head towards Abu Baseer and said: 'O Abu Muhammad! Don't you know that it is not befitting for one with sexual impurity that he enters the Prophets^{as} and the successors^{as}?' Abu Baseer returned, and we entered"⁸⁷⁹.

24- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أُسْدِ بْنِ أَبِي الْعَلَاءِ عَنْ خَالِدِ بْنِ بَجِيحٍ الْجَوَارِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَ أَنَا أَقُولُ فِي نَفْسِي لَيْسَ يَدْزُونَ هَؤُلَاءِ بَيْنَ يَدَيْ مَنْ هُمْ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Hassan Bin Ali Bin Fazzal, from Asad Bin Abu Al A'ala, from Khalid Bin Najeeh Al Jawar who said,

⁸⁷⁸ Basaair Al Darajaat – P 5 Ch 10 H 22

⁸⁷⁹ Basaair Al Darajaat – P 5 Ch 10 H 23

‘We were in the presence of Abu Abdullah^{asws} and I was saying within myself, ‘They don’t even know they are in front of who’.

قَالَ فَأَذَانِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ ثُمَّ قَالَ لِي هَذَا إِنَّ لِي رَبًّا أَعْبُدُهُ ثَلَاثَ مَرَّاتٍ.

He (the narrator) said, ‘He drew me closer until I sat in front of him, then he^{asws} said to me: ‘O you! There is a Lord^{azwj} for me^{asws} |^{asws} worship Him^{azwj}, – three times’⁸⁸⁰.

25- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ خَالِدِ بْنِ نَجِيحٍ الْجَوَارِ [الْمَجَوَّازِ] قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ عِنْدَهُ خَلْقٌ فَقَمَعْتُ رَأْسِي فَجَلَسْتُ فِي نَاحِيَةٍ وَ قُلْتُ فِي نَفْسِي وَجُحْتُ مَا أَغْفَلَكُمْ عِنْدَ مَنْ تَكَلَّمُونَ عِنْدَ رَبِّ الْعَالَمِينَ

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah in Al Qasim, from Khalid Bin Najeeh Al Jawar who said,

‘I entered to see Abu Abdullah^{asws} and in his^{asws} presence were people. I veiled my head and sat in a corner, and I said within myself, ‘Woe be unto you all! How heedless you are in the presence of one. You are speaking in the presence of Lord^{azwj} of the worlds’.

قَالَ فَذَانِي وَجُحْتُ يَا خَالِدُ إِنِّي وَ اللَّهُ عَبْدٌ مَخْلُوقٌ لِي رَبُّ أَعْبُدُهُ إِنَّ مَ أَعْبُدُهُ وَ اللَّهُ عَذَّبَنِي بِالنَّارِ

He (the narrator) said, ‘He^{asws} called out to me: ‘O Khalid! By Allah^{azwj}! |^{asws} am a created servant. There is a Lord^{azwj} for me^{asws} |^{asws} worship Him^{azwj}. By Allah^{azwj}! If I^{asws} don’t worship Him^{azwj}, He^{azwj} Punish me^{asws} with the Fire’.

فَقُلْتُ لَا وَ اللَّهُ لَا أَقُولُ فِيكَ أَبَدًا إِلَّا قَوْلَكَ فِي نَفْسِكَ.

I said, ‘No, by Allah^{azwj}! I will not speak regarding you^{asws}, ever, except your^{asws} own words regarding yourself^{asws}’⁸⁸¹.

26- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ وَ يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَرَ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ عَبْدِ اللَّهِ النَّجَاشِيِّ قَالَ: أَصَابَتْ جُبِّي لِي قَدَى مِنْ نَضْحِ بَوْلٍ شَكَكْتُ فِيهِ فَعَمَزْتُهَا مَاءً فِي لَيْلَةٍ بَارِدَةٍ فَلَمَّا دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ ابْتَدَأَنِي فَقَالَ لِي إِنَّ الْقَدَى إِذَا عَسَلَتْهُ بِالمَاءِ فَسَدَ الْقَدَى.

It is narrated to us by Muhammad Bin Al Husayn, and Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Umar Bin Uzina, from Abdullah Al Najjashi who said,

‘A coat of mine was hit by a speech of filth of urine, and I doubted regarding it, so I immersed in water during a cold night. When I entered to see Abu Abdullah^{asws}, he^{asws} initiated me and said to me: ‘The filth, when you wash it with water, the filth would be neutralised’⁸⁸².

27- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْمُضْتَلِّ عَنِ الشُّمَائِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: قُلْتُ لَهُ جَعَلْتَ فِدَاكَ الْأَيْمَةَ يَغْلَمُونَ مَا يُضْمِرُ فَقَالَ عَلِمْتُ وَ اللَّهُ مَا عَلِمَتِ الْأَنْبِيَاءُ وَ الرُّسُلُ ثُمَّ قَالَ لِي أَرِيدُكَ قُلْتُ نَعَمْ قَالَ وَ نَزَادُ مَا لَمْ تُزِدِ الْأَنْبِيَاءَ.

⁸⁸⁰ Basaair Al Darajaat – P 5 Ch 10 H 24

⁸⁸¹ Basaair Al Darajaat – P 5 Ch 10 H 25

⁸⁸² Basaair Al Darajaat – P 5 Ch 10 H 26

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Al Guzeyl, from Al Sumaly, from Ali Bin Al Husayn who said,

'I said to him^{asws}, 'May I be sacrificed for you^{asws}! The Imams know what is harboured (in the heart)?' He^{asws} said: 'By Allah^{azwj}! He^{asws} knows what the Prophets^{as} and the Messengers^{as} knew'. Then he^{asws} said to me: 'Shall I increase for you?' I said, 'Yes'. He^{asws} said: 'And we^{asws} are increased with what the Prophet^{saww} were not increased with'.⁸⁸³

⁸⁸³ Basaair Al Darajaat – P 5 Ch 10 H 27

11 باب في الأئمة أنهم يخبرون شيعتهم بأفعالهم و سرهم و أفعال غيبهم و هم غيب عنهم

CHAPTER 11 – REGARDING THE IMAMS^{asws}, THEY^{asws} INFORM THEIR^{asws} SHIAS OF THEIR DEEDS, AND THEIR SECRETS, AND DEALS OF THEIR HIDDEN MATTERS, AND THEY^{asws} ARE ABSENT FROM THEM

1- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَبِي كَهْمَشٍ قَالَ: كُنْتُ نَازِلًا بِالْمَدِينَةِ فِي دَارٍ فِيهَا وَصِيْفَةٌ كَانَتْ تُعْجِبُنِي فَأَنْصَرَفْتُ لَيْلًا مُسِيًّا فَاسْتَفْتَحْتُ الْبَابَ فَفَتَحَتْ لِي فَمَدَدْتُ يَدِي فَقَبَضْتُ عَلَى نُدْبِهَا فَلَمَّا كَانَ مِنَ الْعَدِ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا أَبَا كَهْمَشٍ تَبُّ إِلَى اللَّهِ يَمَّا صَنَعْتَ الْبَارِحَةَ.

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Ibrahim Bin Muhammad Al Ashary, from Abu Kahmashy who said,

‘I was a guest at Al-Medina in a house wherein was a main who as fascinated me. I went at night to the door and she opened it for me. I extended my hand and grabbed upon her breast. When it was the next morning, I entered to see Abu Abdullah^{asws}. He^{asws} said: ‘O Abu Kahmashi! Repent to Allah^{azwj} from what you did last night’.⁸⁸⁴

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ مِهْزَمٍ قَالَ: كُنَّا نُرْوِلًا بِالْمَدِينَةِ وَ كَانَتْ جَارِيَةً لِصَاحِبِ الْمَنْزِلِ تُعْجِبُنِي وَ إِنِّي أَتَيْتُ الْبَابَ فَاسْتَفْتَحْتُ فَفَتَحَتْ لِي الْحَارِيَةَ فَغَمَزَتْ نُدْبِهَا

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Balad, from Mahzim who said,

‘We were guests at Al-Medina and there was a maid for the owner of the house who fascinated me, and I went to the door to open it. The maid opened it for me. I pressed her breast.

فَلَمَّا كَانَ مِنَ الْعَدِ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا مِهْزَمُ أَيْنَ كَانَ أَقْصَى أَتْرَكَ الْيَوْمَ فَقُلْتُ لَهُ مَا بَرِحْتُ الْمَسْجِدَ فَقَالَ أَمَا تَعْلَمُ أَنَّ أَمْرَنَا هَذَا لَا يُنَالُ إِلَّا بِالْوَرَعِ.

When it was the next morning, I entered to see Abu Abdullah^{asws}. He^{asws} said: ‘O Mihzam! Where was your maximum impact today?’ I said to him^{asws}, ‘I did not go to the Masjid’. He^{asws} said: ‘This matter of ours^{asws} (Wilayah) cannot be attained except with the piety’.⁸⁸⁵

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ قَالَ: خَرَجْتُ مِنْ عِنْدِ أَبِي عَبْدِ اللَّهِ ع لَيْلَةً مُسِيًّا فَأَتَيْتُ مَنْزِلِي بِالْمَدِينَةِ وَ كَانَتْ أُمِّي مَعِي فَوَقَعَ بَيْنِي وَ بَيْنَهَا كَلَامٌ فَأَغْلَطْتُ لَهَا فَلَمَّا أَنْ كَانَ مِنَ الْعَدِ صَلَّيْتُ الْعَدَاةَ وَ أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع

It is narrated to us by Muhammad Bin Abdul Jabbar, form Al Hassan Bin Al Husayn, from Ahmad Bin Al Hassan Al Maysami, from Ibrahim Bin Mihzam who said,

⁸⁸⁴ Basaair Al Darajaat – P 5 Ch 11 H 1

⁸⁸⁵ Basaair Al Darajaat – P 5 Ch 11 H 2

'I went out from the presence of Abu Abdullah^{asws} at night and came to my house at Al-Medina, and my mother was with me. There occurred some talk between me and her, and I was harsh with her. When it was the next morning, I prayed the morning Salat and went to Abu Abdullah^{asws}.

فَلَمَّا دَخَلْتُ عَلَيْهِ فَقَالَ لِي مُبْتَدِئًا يَا أَبَا مِهْزَمٍ مَا لَكَ وَ لِلْوَالِدَةِ أَغْلَطْتَ فِي كَلَامِهَا الْبَارِحَةَ أَمَا عَلِمْتَ أَنَّ بَطْنَهَا مَنْزِلٌ قَدْ سَكَنَتْهُ وَ أَنَّ حِجْرَهَا مَهْدٌ قَدْ عَمَزَتْهُ وَ نَدْبُهَا وَعَاءٌ قَدْ شَرِبْتَهُ قَالَ فُلْتُ بَلَى قَالَ فَلَا تُغْلِظْ لَهَا.

When I entered to see him^{asws}, he^{asws} said to me initiating: 'O Abu Mihzam! What is the matter with you and your mother that you were harsh in speaking to her yesterday? Don't you know that her belly is a house which you had dwelled in, and that her lap is a cradle you had rested in, and her breast was a container you had drunk from?' I said, 'Yes'. He^{asws} said: 'So do not be harsh to her!'⁸⁸⁶

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ أَبِيهِ عَنِ النُّعْمَانِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ يَرْفَعُهُ قَالَ: إِنَّ عَائِشَةَ قَالَتْ التَّمِسُوا لِي رَجُلًا شَدِيدَ الْعَدَاوَةِ لِهَذَا الرَّجُلِ حَتَّى أُبْعَثَ إِلَيْهِ

It is narrated to us by Ahmad Bin Muhammad and Al Hassan Bin Ali Bin Al Numan, from his father, from Al Numan, from Muhammad in Sinan, raising it, said,

'Ayesha said, 'Seek out a man for me who is of severe enmity to this man (Ali^{asws}) until I send him to him^{asws}!'

قَالَ فَأَتَيْتُ بِهِ فَمَثَلُ بَيْنَ يَدَيْهَا فَرَفَعَتْ إِلَيْهِ رَأْسَهَا فَقَالَتْ مَا بَلَغَ مِنْ عَدَاوَتِكَ لِهَذَا الرَّجُلِ قَالَ فَقَالَ لَهَا كَثِيرًا مَا أَمَتِي عَلَى رَبِّي أَنَّهُ وَ أَصْحَابَهُ فِي وَسْطِي فَضْرَيْتُ ضَرْبَةً بِالسَّيْفِ يُصْبِغُ فَسَبَقَ السَّيْفُ الدَّمَ قَالَتْ

He (the narrator) said, 'I came with him and he stood in front of her. She raised her head towards him and said, 'What is the extend of your enmity to this man^{asws}? He said to her, 'Many times I have wished that he^{asws} and his^{asws} companions in my midst, so I would strike a strike with the sword dyeing the sword with the blood'.

فَأَنْتَ لَهُ فَادْهَبْ بِكِتَابِي هَذَا فَادْفَعُهُ إِلَيْهِ طَاعِنًا رَأَيْتَهُ أَوْ مُقِيمًا أَمَا إِنَّكَ إِنْ رَأَيْتَهُ رَاكِبًا عَلَى بَعْلَةٍ رَسُولِ اللَّهِ ص مُتَنَكِّبًا قَوْسَهُ مُعَلِّقًا كِنَانَتَهُ بِعَرُوسِ سَرِيحِهِ وَ أَصْحَابُهُ خَلْفَهُ كَأَنَّهُمْ طَيْرٌ صَوَافٌ فَتُعْطِيهِ كِتَابِي هَذَا وَ إِنْ عَرَضَ عَلَيْكَ طَعَامُهُ وَ شَرَابُهُ فَلَا تَنَاوَلْ مِنْهُ شَيْئًا فَإِنَّ فِيهِ السَّحْرَ

She said to him, 'Go with this letter of mine and hand it over to him^{asws}, whether you see him^{asws} sitting or standing. But if you were to see him^{asws} riding upon a mule of Rasool-Allah^{saww}, his^{asws} bow inverted, handing by his^{asws} saddle, and his^{asws} companions behind him^{asws} like rows of bird, then give him^{asws} this letter of mine, and if he^{asws} presented to you his^{asws} food and his^{asws} drink, do not eat anything from it, for the sorcery would be in it'.

قَالَ فَاسْتَقْبَلْتُهُ رَاكِبًا فَتَنَاوَلْتُهُ الْكِتَابَ فَفَضَّ خَاتَمَهُ ثُمَّ قَرَأَهُ فَقَالَ تَبْلُغْ إِلَى مَنْزِلِنَا فَتُصِيبُ مِنْ طَعَامِنَا وَ شَرَابِنَا وَ نَكْتُبُ جَوَابَ كِتَابِكَ فَقَالَ هَذَا وَ اللَّهُ مَا لَا يَكُونُ

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He said, 'I met him^{asws} riding, and gave him^{asws} the letter. He^{asws} fulfilled his^{asws} need then read it. He^{asws} said: 'Let us reach our^{asws} house and you can partake from our^{asws} food and our^{asws} drink, and we^{asws} shall write an answer to your letter'. He said, (within himself), 'By Allah^{azwj}! This will not happen''.

قَالَ فَسَارَ خَلْفَهُ فَأَخَذَقَ بِهِ أَصْحَابَهُ ثُمَّ قَالَ لَهُ أَسْأَلُكَ قَالَ نَعَمْ قَالَ وَبُجِينِي قَالَ نَعَمْ

He (the narrator) said, 'He travelled behind him^{asws}, and his^{asws} companions were (always) surrounding him^{asws}. Then he^{asws} said to him, 'I^{asws} would like to ask you (something)'. He said: 'Yes'. He said, 'And you will answer me^{asws}?'. He said: 'Yes'.

قَالَ فَتَشَدُّتُكَ اللَّهُ هَلْ قَالَتْ التَّمِسُّو لِي رَجُلًا شَدِيدًا عَدَاوَتُهُ هَذَا الرَّجُلِ فَأَتَوْهَا بِكَ فَقَالَتْ لَكَ مَا بَلَغَ مِنْ عَدَاوَتِكَ هَذَا الرَّجُلِ فَقُلْتَ كَثِيرًا مَا أَمَتَى عَلَى رَبِّي أَنَّهُ وَ أَصْحَابَهُ فِي وَسْطِي وَ أَنِّي ضَرَبْتُ ضَرْبَةً بِالسَّيْفِ يَسْقِي السَّيْفُ الدَّمَ قَالَ اللَّهُمَّ نَعَمْ

He^{asws} said, 'We adjure you with Allah^{azwj}! Did she say to you, 'Seek out a man for me who is of severe enmity to this man^{asws}, so they came to her with you, she said to you, 'What is the extent of your enmity to this man^{asws}?'. You said, 'Many times I wished to my Lord^{azwj}, and he^{asws} and his^{asws} companions would be in my midst, and I would strike a strike with the sword, dyeing the sword with the blood'. He said, 'O Allah^{azwj}, yes!'

قَالَ فَتَشَدُّتُكَ اللَّهُ أ قَالَتْ لَكَ اذْهَبْ بِكِتَابِي هَذَا فَاذْفَعُهُ إِلَيْهِ طَاعِنًا كَانَ أَوْ مُقِيمًا أَمَا إِنَّكَ إِنْ رَأَيْتَهُ رَاكِبًا بَعْلَةَ رَسُولِ اللَّهِ مُتَنَكِّبًا قَوْسَهُ مُعَلِّقًا كِنَانَتَهُ بِقَرْيُوسِ سَرْجِهِ وَ أَصْحَابَهُ خَلْفَهُ كَأَنَّهُمْ طَيْرٌ صَوَافٌ فَتُعْطِيهِ كِتَابِي هَذَا فَقَالَ اللَّهُمَّ نَعَمْ

He^{asws} said: 'We adjure you with Allah^{azwj}! Did she say to you, 'Go with this letter of mine and hand it over to him^{asws}, whether he^{asws} is sitting or standing. But if you were to see him riding a mule of Rasool-Allah^{saww}, having inverted his^{asws} bow hanging it with his^{asws} saddle, and his^{asws} companions being behind him^{asws} like rows of birds, then give him^{asws} this letter of mine?' He said, 'O Allah^{azwj}, yes!'

قَالَ فَتَشَدُّتُكَ بِاللَّهِ هَلْ قَالَتْ لَكَ إِنْ عَرَضَ عَلَيْكَ طَعَامُهُ وَ شَرَابُهُ فَلَا تَتَاوَلَنَّ مِنْهُ شَيْئًا فَإِنَّ فِيهِ السَّحْرَ قَالَ اللَّهُمَّ نَعَمْ قَالَ فَمُبَلِّغٌ أَنْتَ عَنِّي

He^{asws} said: 'We^{asws} adjure you with Allah^{azwj}! Did she say to you, 'If he^{asws} were to present to you his^{asws} food and his^{asws} drink, so do not eat anything from it, for the sorcery would be in it'. He said, 'O Allah^{azwj}, yes!' He^{asws} said: 'Will you deliver a message from me^{asws}?'

قَالَ اللَّهُمَّ نَعَمْ فَإِنِّي قَدْ أَتَيْتُكَ وَ مَا فِي الْأَرْضِ خَلْقٌ أَبْغَضُ إِلَيَّ مِنْكَ وَ أَنَا السَّاعَةَ مَا فِي الْأَرْضِ خَلْقٌ أَحَبُّ إِلَيَّ مِنْكَ فَمُرِّي بِمَا شِئْتَ

He said, 'O Allah^{azwj} Yes. I had come to you^{asws} and there was no creature in the earth more hateful to me that you^{asws}, and at this moment, there is no creature more beloved to me than you^{asws} are. Instruct me with whatever you^{asws} like'.

قَالَ أَرْجِعْ إِلَيْهَا كِتَابِي هَذَا وَ قُلْ لَهَا مَا أَطْعَمَ اللَّهُ وَ لَا رَسُولُهُ حَيْثُ أَمَرَكَ اللَّهُ بِلَيُومِ بَيْتِكَ فَخَرَجَتْ تُرَدِّدِينَ فِي الْعَسَاكِرِ وَ قُلْ لَهُمْ مَا أَنْصَفْتُمُ اللَّهَ وَ لَا رَسُولَهُ حَيْثُ خَلَقْتُمُ حَلَالِكُمْ فِي بُيُوتِكُمْ وَ أَخْرَجْتُمُ حَلِيلَةَ رَسُولِ اللَّهِ ص

He^{asws} said: 'Return to her (with) this letter of mine^{asws} and say to her, 'You neither obeyed Allah^{azwj} nor His^{azwj} Rasool^{saww} when Allah^{azwj} had Commanded you with staying in your house, but you came out twice among the soldiers!'

And say to them (Talha and Zubair), 'You are neither being fair to Allah^{azwj} nor to His^{azwj} Rasool^{saww} when you have left behind your wives in your houses and you have brought out a wife of Rasool-Allah^{saww}.'

قَالَ فُجَاءَ بِكِتَابِهِ حَتَّى طَرَحَهُ إِلَيْهَا وَ أَبْلَغَهَا مَقَالَتَهُ ثُمَّ رَجَعَ إِلَيْهِ فَأَصِيبَ بِصِفِّينَ فَقَالَتْ مَا تَبِعْتُ إِلَيْهِ بِأَحَدٍ إِلَّا أَفْسَدَهُ عَلَيْنَا.

He (the narrator) said, 'He went with his^{asws} letter until he dropped it to her, and delivered his^{asws} words. Then he returned to him^{asws}, and he was killed at (the battle of) Siffeen. She said, 'We do not send anyone to him^{asws}, except he^{asws} spoils him upon us"⁸⁸⁷.

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ حَزْبِ الطَّحَّانِ قَالَ أَخْبَرَنِي أَحْمَدُ وَ كَانَ مِنْ أَصْحَابِ أَبِي الْجَارُودِ عَنِ الْحَرْثِ بْنِ حَصِيْرَةَ الْأَزْدِيِّ قَالَ: قَدِمَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ إِلَى خُرَاسَانَ فَدَعَا النَّاسَ إِلَى وَلايَةِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ فَفِرْقَةٌ أَطَاعَتْهُ وَ أَجَابَتْ وَ فِرْقَةٌ جَحَدَتْ وَ أَنْكَرَتْ وَ فِرْقَةٌ وَرَعَتْ وَ وَقَفَتْ

It is narrated to us by Muhammad Bin Al Husayn, from Hars Al Tahhan who said, 'I was informed by Ahmad, and he was from the companions of Abu Al Jaroud, from Al Hars Bin Haseyra Al Azdy who said,

'A man from the inhabitants of Al-Kufa arrived at Khurasan and called the people to the Wilayah of Ja'far^{asws} Bin Muhammad^{asws}. A group obeyed him and answered, and a group rejected and denies, and a group feared and paused.

قَالَ فَخَرَجَ مِنْ كُلِّ فِرْقَةٍ رَجُلٌ فَدَخَلُوا عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ فَكَانَ الْمُتَكَلِّمُ مِنْهُمْ الَّذِي وَرَعَ وَ وَقَفَ وَ قَدْ كَانَ فِي بَعْضِ الْقَوْمِ جَارِيَةٌ فَخَلَا بِهَا الرَّجُلُ وَ وَقَعَ عَلَيْهَا

He (the narrator) said, 'A man came out from each group and they entered to see Abu Abdullah^{asws}. The speaker from them was from the group which had feared and paused, and there was a maid among some people, and the man had been alone with her and had fallen upon her.

فَلَمَّا دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع وَ كَانَ هُوَ الْمُتَكَلِّمُ فَقَالَ لَهُ أَصْلَحَكَ اللَّهُ قَدِمَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَدَعَى النَّاسَ إِلَى طَاعَتِكَ وَ وَلايَتِكَ فَأَجَابَ قَوْمٌ وَ أَنْكَرَ قَوْمٌ وَ وَرَعَ قَوْمٌ وَ وَقَفُوا

When we entered to see Abu Abdullah, and he was the speaker, he said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! A man from the inhabitants of Al-Kufa had arrived to us and called the people to your^{asws} obedience and your^{asws} Wilayah. A group answered, and a group denies, and a group feared and paused'.

قَالَ فَمِنْ أَيِّ الثَّلَاثِ أَنْتَ قَالَ أَنَا مِنَ الْفِرْقَةِ الَّتِي وَرَعَتْ وَ وَقَفَتْ قَالَ فَأَيُّنَ كَانَ وَرَعَكَ لَيْلَةَ كَذَا وَ كَذَا قَالَ فَارْتَابَ الرَّجُلُ.

He^{asws} said: 'From which of the three (groups) are you?' He said, 'I am from the group which feared and paused'. He^{asws} said: 'So where was your fear on such and such night?' The man was stunned".⁸⁸⁸

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ عَمَّارِ السَّجِسْتَانِيِّ قَالَ: كَانَ عَبْدُ اللَّهِ النَّجَاشِيُّ مُنْقَطِعاً إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ يَشُورُ بِالزَّيْدِيَّةِ فُقِضِي أَنِّي خَرَجْتُ وَهُوَ إِلَى مَكَّةَ فَذَهَبَ هَذَا إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَجِئْتُ أَنَا إِلَى أَبِي عَبْدِ اللَّهِ ع

It is narrated to us by Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Bilad, from Ammar Al Sijistany who said,

'Abdullah Al-Najashy used to cut himself (from others) to Abdullah Bin Al-Hassan saying (believing) in the Zaydiites. It so transpired that I and he went out to Makkah, so this one went to Abdullah Bin Al-Hassan and I went to Abu Abdullah^{asws}.

قَالَ فَلَقَيْتَنِي بَعْدَ فَقَالَ اسْتَأْذِنْ لِي عَلَى صَاحِبِكَ فُكُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّهُ سَأَلَنِي الْإِذْنَ لَهُ عَلَيْكَ قَالَ فَقَالَ أَتَدْنُ لَهُ

He (the narrator) said, 'He met me afterwards and said, 'Get me permission to see your Master^{asws}. I said to Abu Abdullah^{asws}, 'He asked me to get permission for him to see you^{asws}. He^{asws} said: 'There is permission for him'.

قَالَ فَدَخَلَ عَلَيْهِ فَسَأَلَهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مَا دَعَاكَ إِلَى مَا صَنَعْتَ تَذَكُرُ يَوْمَ كَذَا يَوْمَ مَرَزْتَ عَلَيَّ بِابِ قَوْمٍ فَسَأَلَ عَلَيْكَ مِيزَابٌ مِنَ الدَّارِ فَسَأَلْتَهُمْ فَقَالُوا إِنَّهُ قَدِرٌ فَطَرَحْتَ نَفْسَكَ فِي النَّهْرِ مَعَ ثِيَابِكَ وَ عَلَيْكَ مُصَبَّعَةٌ فَاجْتَمَعُوا عَلَيْكَ الصَّبِيانُ يُضْحِكُونَكَ وَ يُضْحِكُونَ مِنْكَ

He (the narrator) said, 'He entered to see him^{asws} and asking him^{asws}. Abu Abdullah^{asws} said to him: 'What called you to do what you did? Do you remember the day you passed by a door and the spout flowed (dirty water) upon you from the house, and you asked them so they said, 'It is filth', so you plunged yourself into the river along with your clothes and upon you were stains. The children gathered making you laugh and laughing from you?'

فَقَالَ عَمَّارٌ فَالْتَفَتَ الرَّجُلُ إِلَيْهِ فَقَالَ مَا دَعَاكَ أَنْ تُخْبِرَ بِخَبْرِي أَبَا عَبْدِ اللَّهِ قَالَ فُلْتُ لَا وَ اللَّهُ مَا أَخْبَرْتُهُ هُوَ ذَا قَدَّامِي يَسْمَعُ كَلَامِي

Ammar said, 'The man turned towards me and said, 'What called you to inform Abu Abdullah^{asws} of my news?' I said, 'No, by Allah^{azwj}! I did not inform him. He^{asws} is here listening to my speech (you can confirm it)'.

قَالَ فَلَمَّا خَرَجْنَا قَالَ لِي يَا عَمَّارُ هَذَا صَاحِبِي دُونَ غَيْرِهِ.

He (the narrator) said, 'When we went out, he said to me, 'O Ammar! He is (now) my Master^{asws}, apart from others".⁸⁸⁹

7- حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ عَمِّهِ عُمَيْرٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَثِيِّ قَالَ: أَ تَدْرِي مَا كَانَ سَبَبَ دُخُولِنَا فِي هَذَا الْأَمْرِ وَ مَعْرِفَتِنَا بِهِ وَ مَا كَانَ عِنْدَنَا فِيهِ ذِكْرٌ وَ لَا مَعْرِفَةٌ شَيْءٍ يَمَّا فِي عِنْدِ النَّاسِ قَالَ فُلْتُ مَا دَاكَ

⁸⁸⁸ Basaair Al Darajaat – P 5 Ch 11 H 5

⁸⁸⁹ Basaair Al Darajaat – P 5 Ch 11 H 6

It is narrated to us by Umar Bin Ali, from his uncle Umar, from Safwan Bin Yahya, from Ja'far Bin Muhammad Al Ash'as who said,

'Do you know what was the reason for our entering into this matter (Wilayah), and our recognition of it, and there was not mention regarding it among us, nor understanding of anything of what was with the people?' I said, 'What is that?'

قَالَ إِنَّ أَبَا جَعْفَرٍ يَعْنِي أَبَا الدَّوَانِيْقِ قَالَ لِأَبِي مُحَمَّدٍ الْأَشْعَثِ يَا مُحَمَّدُ ابْنِ لِي رَجُلًا لَهُ عَقْلٌ يُؤَدِّي عَنِّي فَقَالَ لَهُ إِنِّي قَدْ أَصْبَيْتُهُ لَكَ هَذَا فَلَانُ بْنُ مُهَاجِرٍ خَالِي قَالَ فَأَتَيْتُهُ بِهِ

He said, 'Abu Ja'far, meaning Abu Al-Dawaneeq said to Abu Muhammad Al-Ash'as, 'O Muhammad! Seek out for me a man having intellect for him, he can deal on my behalf'. He said to him, 'I have found him for you. This is so and so, son of an Emigrant, my maternal uncle'. He said, 'Come with him to me'.

قَالَ فَأَتَاهُ بِخَالِهِ فَقَالَ لَهُ أَبُو جَعْفَرٍ يَا ابْنَ مُهَاجِرٍ خُذْ هَذَا الْمَالَ فَأَعْطَاهُ أَلُوفَ دَنَانِيرٍ أَوْ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ وَ أَتَيْتِ الْمَدِيْنَةَ وَ أَلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ وَ عِدَّةً مِنْ أَهْلِ بَيْتِهِ فِيهِمْ جَعْفَرُ بْنُ مُحَمَّدٍ فَمَنْ هُمْ إِلَيَّ رَجُلٌ غَرِيْبٌ مِنْ أَهْلِ خُرَاسَانَ وَ بِهَا شِيعَةٌ مِنْ شِيعَتِكُمْ وَ جُهِوْا إِلَيْكُمْ بِهَذَا الْمَالِ

He (the narrator) said, 'He came with his maternal uncle. Abu Ja'far said to him, 'O son of an Emigrant! Take this wealth', and gave him a thousand Dinars, or whatever Allah^{azwj} so Desired from that', 'And go to Al-Medina and meet Abdullah Bin Al-Hassan, and a number of his family members, among them being Ja'far^{asws} Bin Muhammad^{asws}, and say to them, 'I am a man, a stranger from the people of Khurasan, and at it are Shias from your Shias, and they have sent this wealth to you all'.

فَادْفَعْ إِلَى كُلِّ وَاحِدٍ مِنْهُمْ عَلَى هَذَا الشَّرْطِ كَذَا وَ كَذَا فَإِذَا قَبَضُوا الْمَالَ فَمَنْ إِلَيَّ رَسُوْلٌ وَ أَحِبُّ أَنْ يَكُوْنَ مَعَ خُطُوْطِكُمْ بِبَعْضِكُمْ مَا قَبَضْتُمْ مِنِّي

Hand over to each one of them upon this condition, such and such. So, when they have taken possession of the wealth, say, 'I am only a messenger, and I would like it if there could happen to be your letters with what you have taken from me'.

قَالَ فَأَخَذَ الْمَالَ وَ أَتَى الْمَدِيْنَةَ ثُمَّ رَجَعَ إِلَى أَبِي جَعْفَرٍ وَ كَانَ مُحَمَّدُ بْنُ الْأَشْعَثِ عِنْدَهُ فَقَالَ أَبُو جَعْفَرٍ مَا وَرَاكَ قَالَ أَتَيْتُ الْقَوْمَ وَ فَعَلْتُ مَا أَمَرْتَنِي بِهِ وَ هَذِهِ خُطُوْطُهُمْ بِبَعْضِهِمْ خَلَا جَعْفَرُ بْنُ مُحَمَّدٍ إِلَيَّ أَتَيْتُهُ وَ هُوَ يُصَلِّي فِي مَسْجِدِ الرَّسُوْلِ ص فَجَلَسْتُ خَلْفَهُ وَ قُلْتُ يَنْصَرِفُ فَأَذْكُرُ لَهُ مَا ذَكَرْتُ لِأَصْحَابِهِ

He (the narrator) said, 'He took the wealth and went to Al-Medina. Then he returned to Abu Ja'far, and Muhammad Bin Al Ash'as was with him. Abu Ja'far said, 'What (happened) behind you?' He said, 'I went to the people and did what you had instructed me with, and these are their letters of what they have taken, apart from Ja'far^{asws} Bin Muhammad^{asws}. I went to him^{asws} and he^{asws} was praying Salat in Masjid of the Rasool^{saww}. So, I sat behind him^{asws} and I said (to myself), 'Let him^{asws} finish and I will mention to him^{asws} what I have mentioned to his^{asws} companions'.

فَعَجَلٌ وَ انْصَرَفَ ثُمَّ التَّمَتَ إِلَيَّ فَقَالَ يَا هَذَا اتَّقِ اللَّهَ وَ لَا تَغْتَرَنَّ [تَغْرُنَ] أَهْلَ بَيْتِ مُحَمَّدٍ ص وَ قُلْ لِصَاحِبِكَ اتَّقِ اللَّهَ وَ لَا تَغْتَرَنَّ [تَغْرُنَ] أَهْلَ بَيْتِ مُحَمَّدٍ ص فَإِنَّهُمْ قَرِيْبُو الْعَهْدِ بِدَوْلَةِ بَنِي مَرْوَانَ وَ كُلُّهُمْ مُخْتَلَجٌ

He^{asws} hastened and finished, then turned towards me and said: ‘O you! Fear Allah^{azwj} and do not deceive the People^{asws} of the Household of Muhammad^{saww}, and tell your companion to fear Allah^{azwj} and not to deceive People^{asws} of the Household of Muhammad^{saww} for they are near to the era of the government of the clan of Marwan, and all of them are needy’.

قَالَ فَمُلْتُ وَ مَاذَا أَصْلَحَكَ اللَّهُ فَقَالَ اذُنِي فَأَخْبَرَنِي بِجَمِيعِ مَا جَرَى بَيْنِي وَ بَيْنَكَ حَتَّى كَأَنَّهُ كَانَ ثَالِثَنَا

He said, ‘I said, ‘And what is that? May Allah^{azwj} Keep you^{asws} well!’ He^{asws} said: ‘Come near me^{asws}, and he^{asws} informed me with the entirety of what had flowed between me and you, to the extent that as if he^{asws} was the third of us’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ يَا ابْنَ مُهَاجِرٍ اعْلَمْ أَنَّهُ لَيْسَ مِنْ أَهْلِ بَيْتِ النَّبِيِّ إِلَّا وَ فِيهِمْ مُحَدَّثٌ وَ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ مُحَدَّثٌ الْيَوْمَ فَكَانَ هَذِهِ دَلَالَةً أَنَّا فُلْنَا هَذِهِ الْمَقَالَةَ.

He (the narrator) said, ‘Abu Ja’far said, ‘O son of an Emigrant! Know that there isn’t anyone from the Household of the Prophet-hood except and among them there is a Muhaddith (one narrated to), and that Ja’far^{asws} Bin Muhammad^{asws} is a Muhaddith of today’. So, this used to be evidence of what we have been saying, these exchanges (dialogues)’.⁸⁹⁰

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرِ قَالَ: اسْتَقْبَلْتُ الرِّضَاعَ إِلَى الْقَادِسيَّةِ فَسَلَّمْتُ عَلَيْهِ فَقَالَ لِي أَكْثَرَ لِي حُجْرَةً لَهَا بَابَانِ بَابٌ إِلَى الْخَانِ وَ بَابٌ إِلَى خَارِجٍ فَإِنَّهُ اسْتَرْعَى عَلَيَّ

It is narrated to us by Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I welcomed Al-Reza^{asws} to Al-Qadisiyya and greeted unto him^{asws}. He^{asws} said to me: ‘Rent a room for me having two doors for it, a door to the inside and a door to the outside so it would be a screen upon you’.

قَالَ وَ بَعَثَ إِلَيَّ بِرِنْفِيلِحَةٍ فِيهَا دَنَانِيرُ صَالِحَةٌ وَ مُصْحَفٌ وَ كَانَ يَأْتِيهِ رَسُولُهُ فِي حَوَائِجِهِ فَاشْتَرَى لَهُ وَ كُنْتُ يَوْمًا وَحْدِي فَفَتَحْتُ الْمُصْحَفَ لِأَقْرَأَ فِيهِ فَلَمَّا نَشَرْتُهُ نَظَرْتُ فِي لَمْ يَكُنْ فَإِذَا فِيهَا أَكْثَرُ مِمَّا فِي أَيْدِينَا أضعافه فَقَدِمْتُ عَلَى قِرَاءَتِهَا فَلَمْ أَعْرِفْ مِنْهَا شَيْئاً

He (the narrator) said, ‘And he^{asws} sent to me a container wherein were Dinars and a Parchment (Quran), and his^{asws} messenger used to come to it regarding his^{asws} needs and buy for him^{asws}; and one day I was alone and I opened the Parchment in order to read it. When I spread it out, I looked into what did not happen to be, for there was in it more than what was in our hands, double it. I went ahead upon reading it, but I could not recognise anything from it.

فَأَخَذْتُ الدَّوَاءَ وَ الْفِرْطَاسَ فَأَرَدْتُ أَنْ أَكْتُبَهَا لَكِنِّي أَسْأَلُ عَنْهَا فَأَتَانِي مُسَافِرٌ قَبْلَ أَنْ أَكْتُبَ مِنْهَا بَشِيئَةً وَ مَنَدِيلٌ وَ خَيْطٌ وَ خَاتَمِهِ فَقَالَ مَوْلَايَ يَا مُرُوكَ أَنْ تَضَعَ الْمُصْحَفَ فِي مَنَدِيلٍ وَ تَحْتِمُهُ وَ تَبْعَثُ إِلَيْهِ بِالْخَاتَمِ قَالَ فَمَعَلْتُ ذَلِكَ.

I took the ink and the paper and wanted to write it lest he^{asws} asks (back) for it. A traveller came to be before I could write anything from it, and a towel, and a thread, and his^{asws} seal.

⁸⁹⁰ Basaair Al Darajaat – P 5 Ch 11 H 7

He said, 'My Master^{asws} orders you to place the Parchment in a towel and seal it, and send it to him^{asws} along with the seal'. So, I did that".⁸⁹¹

9- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ شُعَيْبِ الْعَمْرِيُّوَقِي قَالَ: بَعَثَ مَعِيَ رَجُلًا بِأَلْفِ دِرْهَمٍ فَقَالَ إِنِّي أَحِبُّ أَنْ أَعْرِفَ فَضْلَ أَبِي عَبْدِ اللَّهِ عَ عَلَى أَهْلِ بَيْتِهِ ثُمَّ قَالَ خُذْ خَمْسَةَ دَرَاهِمَ سُوقِيَّةً فَاجْعَلْهَا فِي الدَّرَاهِمِ وَ خُذْ مِنَ الدَّرَاهِمِ خَمْسَةً فَصِرْهَا فِي لَبَّةٍ قَمِيصِكَ فَإِنَّكَ سَتَعْرِفُ فَضْلَهُ

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Ismail, from Sa'dan Bin Muslim, from Shuayb Al Aqarquy who said,

'A man sent a thousand Dirhams with me. He said, 'I would love to recognise the merit of Abu Abdullah^{asws} upon his^{asws} (other) family members'. Then he^{asws} said: 'Take five false Dirhams and make these to be among the (thousand) Dirhams, and take five from the (thousand) Dirhams and in a pocket of your shirt, and you will recognise his^{asws} merit'.

قَالَ فَأَتَيْتُ بِهَا أَبَا عَبْدِ اللَّهِ عَ فَنَشَرَهَا وَأَخَذَ الْخَمْسَةَ قَالَ هَاكَ خَمْسَتِكَ وَ هَاتِ خَمْسَتَنَا.

He (the narrator) said, 'I came with these to Abu Abdullah^{asws} and spread them out, and he^{asws} took the (false) five and said: 'These are your five, and give our^{asws} five".⁸⁹²

10- حَدَّثَنَا سَلَمَةُ بْنُ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ بْنِ الْحُرْثِ الْبَطَلِ عَنْ مُرَازِمٍ قَالَ: دَخَلْتُ الْمَدِينَةَ فَرَأَيْتُ جَارِيَةً فِي الدَّارِ الَّتِي نَزَلْتُهَا فَعَجَبْتَنِي فَأَرَدْتُ أَنْ أَتَمَتَّعَ مِنْهَا فَأَبَتْ أَنْ تُزَوِّجَنِي نَفْسَهَا

It is narrated to us by Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim Bin Al Hars Al Batal, from Murazim who said,

'I entered Al-Medina and saw a main in the house in which I was hosted, and she fascinated me. I wanted to enjoy from her, but she refused to marry herself to me.

قَالَ فَجِئْتُ بَعْدَ الْعَمَةِ فَمَرَعْتُ الْبَابَ فَكَانَتْ هِيَ الَّتِي فَتَحَتْ لِي فَوَضَعْتُ يَدِي عَلَى صَدْرِهَا فَبَادَرْتَنِي حَتَّى دَخَلْتُ

He (the narrator) said, 'I came after the darkness and knocked the door, and it was her who opened for me, and she placed my hand upon her chest. She welcomed me until I entered.

فَلَمَّا أَصْبَحْتُ دَخَلْتُ عَلَى أَبِي الْحَسَنِ عَ فَقَالَ يَا مُرَازِمُ لَيْسَ مِنْ شِيعَتِنَا مَنْ خَلَا ثُمَّ لَمْ يَرَ قَلْبَهُ.

When it was morning, I entered to see Abu Al-Hassan^{asws}. He^{asws} said: 'O Murazim! He isn't from our^{asws} Shias one who is alone, then does not look after his heart".⁸⁹³

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ بَكَّارِ بْنِ كَرَّامٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ جُؤَيْرِيَةَ بِنَ عُمَرَ الْعُبَيْدِيَّ حَاصِمَةَ رَجُلٍ فِي فَرَسٍ أَنْتَى فَادَعَا جَمِيعًا الْفَرَسَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ أَلِوَّاحِدٍ مِنْكُمْ الْبَيْتَةُ فَقَالَا لَا

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Bakkar Bin Karram,

⁸⁹¹ Basaair Al Darajaat – P 5 Ch 11 H 8

⁸⁹² Basaair Al Darajaat – P 5 Ch 11 H 9

⁸⁹³ Basaair Al Darajaat – P 5 Ch 11 H 10

'From Abu Abdullah^{asws} having said: 'Juweyria Bin Umar Al-Abdy, a man disputed with him regarding a female horse. They both claimed it together. Amir Al-Momineen^{asws} said: 'Is there proof for any one of you?' They said, 'No'.

فَقَالَ لَجُؤَيْرِيَةَ أَعْطَاهِ الْفَرَسَ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ بَلَا بَيِّنَةٍ فَقَالَ لَهُ وَاللَّهِ لَأَنَا أَعْلَمُ بِكَ مِنْكَ بِنَفْسِكَ أَمْ تَنْسَى صَنِيعَكَ بِالْجَاهِلِيَّةِ الْجُهْلَاءِ فَأَخْبِرُهُ بِذَلِكَ.

He^{asws} said to Juweyria, 'Give him the horse!' He said to him^{asws}, 'O Amir Al-Momineen^{asws}! Without any proof?' He^{asws} said to him: 'By Allah^{azwj}! I^{asws} am more knowing with you than you yourself. Are you forgetting your doings with the ignorant ones of the pre-Islamic period?' And he^{asws} informed him of that".⁸⁹⁴

12- حَدَّثَنَا مُعَاوِيَةُ بْنُ حَكَمٍ [حَكِيمٍ] عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع بِالْحَمْرَاءِ فِي مَشْرَبَةٍ مُشْرِفَةٍ عَلَى الْبَرْدَةِ [الْبَرِّ] وَالْمَائِدَةُ بَيْنَ أَيْدِينَا إِذْ رَفَعَ رَأْسَهُ فَرَأَى رَجُلًا مُسْرِعًا

It is narrated to us by Muawiya Bin Hakam, from Suleyman Bin Ja'far Al Ja'fary who said,

'I was in the presence of Abu Al-Hassan^{asws} at Al-Hamra'a in a drinking place overlooking upon the well, and the meal was in front of us, when he^{asws} raised his^{asws} head and saw a man hurrying.

فَرَفَعَ يَدَهُ مِنَ الطَّعَامِ فَمَا لَبِثَ أَنْ جَاءَ فَصَعِدَ إِلَيْهِ فَقَالَ الْبُشَيْرَى جُعِلَتْ فِدَاكَ مَاتَ الزُّبَيْرِيُّ فَأَطْرَقَ إِلَى الْأَرْضِ وَ تَعَيَّرَ لَوُثُهُ وَ اصْفَرَّ وَجْهُهُ

He^{asws} raised his^{asws} hands from the meal. It was not long before he came and ascended to him^{asws}. He said, 'The good news! May I be sacrificed for you^{asws}, Al-Zubeyri has died!' He^{asws} lowered his^{asws} head towards the ground, and his^{asws} colour changes, and his^{asws} face paled.

ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ إِنِّي أَصَبْتُهُ قَدِ انْتَكَبَ فِي لَيْلَتِهِ هَذِهِ ذَنْبًا لَيْسَ بِأَكْبَرَ ذُنُوبِهِ قَالَ وَاللَّهِ مِمَّا خَطِئْتَاهِمَ أُغْرِقُوا فَأَذْخَلُوا نَارًا ثُمَّ مَدَّ يَدَهُ فَأَكَلَ

Then he^{asws} raised his^{asws} head and said: 'I^{asws} think he^{asws} has indulged in such a sin during this night of his, there isn't any sin greater than it. By Allah^{azwj}! They are drowning in their sins and entering the Fire'. Then he^{asws} extended his^{asws} hand and ate.

فَلَمْ يَلْبَثْ أَنْ جَاءَ رَجُلٌ مَوْئِلٌ لَهُ- فَقَالَ جُعِلَتْ فِدَاكَ مَاتَ الزُّبَيْرِيُّ فَقَالَ وَ مَا كَانَ سَبَبَ مَوْتِهِ فَقَالَ شَرِبَ الْحَمْرَ الْبَارِحَةَ فَعَرِقَ فِيهِ فَمَاتَ.

It was not long before a man, a slave of his^{asws} came and said, 'May I be sacrificed for you^{asws}! Al-Zubeyri died'. He^{asws} said: 'And what was the cause of his death?' He said, 'He drank the wine last night and drowned in it, so he died".⁸⁹⁵

13- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ قَالَ: قَدِمَ بَعْضُ أَصْحَابِ أَبِي جَعْفَرٍ ع فَقَالَ لِي لَا تَرَى وَاللَّهِ أَبَا جَعْفَرٍ أَبَدًا

It is narrated to us by Muhammad Bin Isa, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

⁸⁹⁴ Basaair Al Darajaat – P 5 Ch 11 H 11

⁸⁹⁵ Basaair Al Darajaat – P 5 Ch 11 H 12

‘One of the companions of Abu Ja’far^{asws} arrived and said to me, ‘By Allah^{azwj}! You will not see Abu Ja’far^{asws}, ever!’

قَالَ فَلَقِيتُ صَكَاً فَأَشْهَدْتُ شُهُوداً فِي الْكِتَابِ فِي غَيْرِ أَوَانِ الْحَجِّ ثُمَّ إِنِّي خَرَجْتُ إِلَى الْمَدِينَةِ فَاسْتَأْذَنْتُ عَلَى أَبِي جَعْفَرٍ عَ فَلَمَّا نَظَرَ إِلَيَّ فَقَالَ يَا أَبَا بَصِيرٍ مَا فَعِلَ الصَّكُّ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ إِنَّ فُلَاناً قَالَ لِي وَاللَّهِ لَا تَرَى أَبَا جَعْفَرٍ أَبَداً.

He (the narrator) said, ‘I wrote out a deed and got witnesses to witness in the letter in other than the season of Hajj. Then I went out to Al-Medina, and sought permission to see Abu Ja’far^{asws}. When he^{asws} looked at me, he^{asws} said: ‘What happened to the document?’ I said, ‘May I be sacrificed for you^{asws}! So and so said to me, ‘By Allah^{azwj}! You will not see Abu Ja’far^{asws}, ever!’⁸⁹⁶

14- حَدَّثَنَا أَيُّوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ شُعَيْبٍ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ أَنَّ عَلِيَّ بْنَ دَرَّاجٍ حَدَّثَهُ أَنَّ الْمُخْتَارَ اسْتَعْمَلَهُ عَلَى بَعْضِ عَمَلِهِ وَ أَنَّ الْمُخْتَارَ أَخَذَهُ فَحَبَسَهُ وَ طَلَبَ مِنْهُ مَالاً حَتَّى إِذَا كَانَ مِنَ الْأَيَّامِ دَعَاهُ هُوَ وَ بَشَرَ بِنِ غَالِبٍ فَهَدَّاهُمَا بِالْقَتْلِ

It is narrated to us by Ayoub Bin Nuh, from Safwan Bin Yahya, from Shuayb who said, ‘Abu Ja’far narrated to me that Ali Bin Darraj had narrated to him that,

‘Al-Mukhtar employed him upon one of his works, and Al-Mukhtar seized him and imprisoned him and sought wealth from him, to the extent that when it was some days, he called him and Bishr Bin Ghalib, and threatened them with the killing.

فَقَالَ لَهُ بِشْرُ بْنُ غَالِبٍ وَ كَانَ رَجُلًا مُتَنَكِّراً وَ اللَّهُ مَا تَقْدِمُ عَلَى قَتْلِنَا قَالَ لَمْ وَ مِمَّ ذَلِكَ تُكَلِّمُكَ أُمَّكَ وَ أَنْتُمَا أَسِيرَانِ فِي يَدَي

Bishr Bin Ghalib said to him, and he was a disguised man, ‘By Allah^{azwj}! Do not proceed upon killing us’. He said, ‘Why not, and what is that from? May your mother be bereft of you, and you are both captives in my hands’.

قَالَ لِأَنَّهُ جَاءَنَا فِي الْحَدِيثِ أَنَّكَ إِنَّمَا تَقْتُلُنَا حِينَ تَظْهَرُ عَلَى دِمَشْقٍ فَتَقْتُلُنَا عَلَى دَرَجِهَا قَالَ لَهُ الْمُخْتَارُ صَدَقْتَ قَدْ جَاءَ هَذَا

He said, ‘Because there has come to us in the Hadeeth that rather you would be killing us when you prevail over Damascus, upon its stairways’. Al-Mukhtar said to him, ‘You speak the truth, this has (indeed) come’.

قَالَ فَلَمَّا قُتِلَ الْمُخْتَارُ خَرَجَا مِنْ مَحْبِسِهِمَا قَالَ عَلِيٌّ فَأَتَيْتُ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ أَبَا هَاشِمٍ فَقُلْتُ إِنَّ الْمُخْتَارَ كَانَ اسْتَعْمَلَنِي عَلَى بَعْضِ عَمَلِهِ وَ إِنِّي أَصَبْتُ مَالاً مِنْ مَالِ اللَّهِ فَاسْتَوْدَعْتُ طَائِفَةً مِنْهُ مِنْ ذَلِكَ الْمَالِ وَ أَكَلْتُ وَ أَعْطَيْتُ وَ أَنَا أَحِبُّ أَنْ تَجْعَلَنِي مِنْ ذَلِكَ فِي حِلٍّ

He (the narrator) said, ‘When Al-Mukhtar was killed, they both went out from their Masjid. Ali (Bin Darraj) said, ‘I went to Abdullah Bin Muhammad Abu Hashim and said, ‘Al-Mukhtar had employed me upon one of his works and I attained wealth from the wealth of Allah^{azwj}, so I entrusted to a group from it, from that wealth, and I consumed, and I gave, and I would like it if you could make me to be free from that’.

⁸⁹⁶ Basaair Al Darajaat – P 5 Ch 11 H 13

فَقَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ مَا أَنَا بِصَاحِبِ ذَلِكَ قَالَ فَأَنْصَرَفْتُ مِنْ عِنْدِهِ فَلَقَيْتُ أَبَا جَعْفَرٍ عَ فَوَجَدْتُ عِنْدَهُ الْأُمُورَ وَالشُّؤُونَ وَ قُلْتُ لَهُ مِثْلَ مَا قُلْتُ لِعَبْدِ اللَّهِ

Abdullah Bin Muhammad said, 'I am not in-charge of that'. He said. 'I left from his presence and met Abu Ja'far^{asws}, and found in his^{asws} presence, the matters and the occupations, and I said to him^{asws} similar to what I had said to Abdullah.

قَالَ مَا ذَهَبَ مِنْكَ هَمْدَانُ فَأَنْتَ مِنْهُ فِي حِلٍّ وَ مَا أَنْكَحْتَ وَ مَا أُعْطَيْتَ وَ مَا هُنَاكَ فَأَنْتَ مِنْهُ فِي حِلٍّ فُلْنِ عَلَيَّ فُقُلْتُ لَهُ إِنَّ فُلَانًا قَالَ وَ كَانَ مِنْزِلُهُ فِي رُفَاقِ أَصْحَابِ الرُّجَاجِ إِنَّهُ سَأَلَ الْحَسَنَ بْنَ عَلِيٍّ يَسْتَنْطِغُهُ أَرْضًا فِي الرِّجْعَةِ فَقَالَ الْحَسَنُ أَنَا أَصْنَعُ بِكَ مَا هُوَ خَيْرٌ لَكَ مِنْ ذَلِكَ أَضْمَنْ لَكَ الْجَنَّةَ عَلَيَّ وَ عَلَيَّ أَبَائِي

He^{asws} said: 'Whatever Hamdan has taken away from you, so you are free from it, and what you got married with, and gave out, and whatever was there, so you are free from it, tell Ali'. I said to him, 'So and so said, and his house was in an alley, a companion of Al-Zajjaj, he asked Al-Hassan^{asws} Bin Ali^{asws} to cut out for him a piece a land in return. Al-Hassan^{asws} said: 'I^{asws} can do with you what is better for you than that. I^{asws} can guarantee the Paradise for you, upon me^{asws} and upon my^{asws} forefathers^{asws}'.

قَالَ فَقَالَ نَعَمْ وَ سَأَلْتُ أَبَا جَعْفَرٍ عَ هَلْ كَانَ هَذَا فَقَالَ نَعَمْ فُقُلْتُ لِأَبِي جَعْفَرٍ عَ عِنْدَ ذَلِكَ فَأَنَا أُحِبُّ أَنْ تَضْمَنَ لِي الْجَنَّةَ عَلَيْكَ وَ عَلَيَّ أَبَائِكَ كَمَا ضَمِنَ الْحَسَنُ لِفُلَانٍ قَالَ نَعَمْ

He (the narrator) said, 'He said, 'Yes'. And I asked Abu Ja'far^{asws}, 'Can this happen' He^{asws} said: 'Yes'. I said to Abu Ja'far^{asws} at that, 'So I would (also) love it if you^{asws} could guarantee the Paradise for me, upon you^{asws} and upon your^{asws} forefathers^{asws}, just as Al-Hassan^{asws} had guaranteed for so and so'. He^{asws} said: 'Yes'.

قَالَ فَرَزَعَمَ أَبُو بَصِيرٍ أَنَّ عَلِيًّا حَدَّثَهُ بِهَذَا الْحَدِيثِ عِنْدَ الْمَوْتِ وَ أَنَّهُ هُوَ الَّذِي أَعْمَضَهُ وَ لَمْ يَسْمَعْ هَذَا الْحَدِيثَ مِنْ أَبِي بَصِيرٍ أَحَدٌ حَتَّى أَتَى الْمَدِينَةَ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ

He (the narrator) said, 'Abu Baseer claim that Ali had narrated this Hadeeth to him at (the time of) death, and he is the one who closed his eyes, and this Hadeeth has not been heard from Abu Baseer by anyone until he came to Al-Medina and entered to see Abu Ja'far^{asws}'.

قَالَ فَلَمَّا رَأَى قَالَ مَاتَ عَلِيٌّ قُلْتُ نَعَمْ قَالَ رَجِمَهُ اللَّهُ قَالَ حَدَّثَكَ بِكَذَا وَ كَذَا فَلَمْ يَدَعْ شَيْئًا مِمَّا حَدَّثَنِي بِهِ عَلِيٌّ فُقُلْتُ عِنْدَ ذَلِكَ وَ اللَّهُ مَا كَانَ عِنْدِي حِينَ حَدَّثَنِي بِهَذَا الْحَدِيثِ أَحَدٌ وَ لَا خَرَجَ مِنِّي إِلَى أَحَدٍ حَتَّى أَتَيْتُكَ فَمَنْ أَيْنَ عَلِمْتَ هَذَا

He (Abu Baseer) said, 'When he^{asws} saw me, he^{asws} said: 'Ali died?' I said, 'Yes'. He^{asws} said: 'May Allah^{azwj} have Mercy on him. He narrated to you with such and such', and he^{asws} did not leave anything out from what Ali had narrated to me with. I said at that, 'By Allah^{azwj}! There was no one with me when he narrated with this Hadeeth, nor did anyone go out from me until I came to you^{asws}. So, from where did you^{asws} know this?'

قَالَ فَعَمَزَ فَحَدَّثَنِي بِبَدِيهِ ثُمَّ قَالَ مَهْ اسْكُتْ الْآنَ.

He (Abu Baseer) said, 'He^{asws} squeezed my thigh by his^{asws} hand, then said: 'Shh! Be Silent for now''⁸⁹⁷.

15- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي عَلِيٍّ بْنِ عَلِيٍّ بْنِ رَاشِدٍ قَالَ: قَدِمْتُ عَلَيَّ أَهْمَالُ فَأَتَانِي رَسُولُهُ قَبْلَ أَنْ أَنْظُرَ فِي الْكُتُبِ أَنْ أُوجِّهَهُ بِهَا إِلَيْهِ سَرَخَ إِلَيَّ بِدَفْتَرٍ كَذَا وَ لَمْ يَكُنْ عِنْدِي فِي مَنْزِلِي دَفْتَرٌ أَصْلًا قَالَ فَتَمَّمْتُ أَطْلُبُ مَا لَا أَعْرِفُ بِالتَّصْدِيقِ لَهُ فَلَمْ أَقْعُ عَلَى شَيْءٍ

It is narrated to us by Muhammad Bin Isa, from Abu Ali Bin Ali Bin Rashid who said,

'A Load arrived to me, and his^{asws} messenger came to me before I could look into the books, that I should divert a particular ledger to him^{asws}. I had and there did not happen to be the original ledger with me in my house. So, I stood up searching for what I could not recognise, for the verification, but I could not click upon anything.

فَلَمَّا وَلى الرَّسُولُ قُلْتُ مَكَانَكَ فَخَلَلْتُ بَعْضَ الْأَهْمَالِ فَتَلَقَّانِي دَفْتَرٌ لَمْ أَكُنْ عِلِمْتُ بِهِ إِلَّا أَنْ أَعْلَمْتُ [عِلِمْتُ] أَنَّهُ لَمْ يَطْلُبْ إِلَّا حَقًّا فَوَجَّهْتُ بِهِ إِلَيْهِ.

When the messenger turned around, I said, 'Stay in your place!' I untied some of the luggage and I came across the ledger. I do not know of it except that I know that he^{asws} did not seek except a right, and I diverted it to him^{asws},⁸⁹⁸.

16- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمَعْرُوفِ بِغَزَالٍ عَنْ أَبِي عُمَرَ الدُّمَارِيِّ عَمَّنْ حَدَّثَهُ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ عَ وَ كَانَ لَهُ أَخٌ جَارُودِيٌّ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ كَيْفَ أَخُوكَ قَالَ جُعِلْتُ فِدَاكَ خَلَّفْتُهُ صَالِحًا قَالَ وَ كَيْفَ هُوَ

It is narrated to us by Ahmad Bin Musa, from Muhammad Bin Ahmad Al Marouf at Gazaal, from Abu Umar Al Dumary, from the one who narrated it who said,

'A man came to Abu Abdullah^{asws}, and there was a brother of his in the neighbourhood. Abu Abdullah^{asws} said to him: 'How is your brother?' He said, 'May I be sacrificed for you^{asws}! I left him behind, he was good'. He^{asws} said: 'And, how is he?'

قَالَ قُلْتُ هُوَ مَرْضِيٌّ فِي جَمِيعِ خَالَاتِهِ وَ عِنْدَهُ خَيْرٌ إِلَّا أَنَّهُ لَا يَقُولُ بِكُمْ قَالَ وَ مَا يَمْتَعُهُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ يَتَوَرَّعُ مِنْ ذَلِكَ قَالَ فَقَالَ لِي إِذَا رَجَعْتَ إِلَيْهِ فَقُلْ لَهُ أَيْنَ كَانَ وَرَعَاكَ لَيْلَةَ نَهْرِ بَلْخَ أَنْ تَتَوَرَّعَ

He (the narrator) said, 'I said, 'He is sick during the entirety of his states, and with him is good, except that he is not saying (believing) in you (Imams^{asws})'. He^{asws} said: 'And what prevents him?' I said, 'May I be sacrificed for you^{asws}! He is scared from that'. He (the narrator) said, 'He^{asws} said to me: 'When you return to him, say to him, 'Where was your fear at night by the river Balkh, if you are scared?'

قَالَ فَأَنْصَرَفْتُ إِلَى مَنْزِلِهِ فَقُلْتُ لِأَجِي مَا كَانَتْ فَصْنَتُكَ لَيْلَةَ نَهْرِ بَلْخَ تَتَوَرَّعُ مِنْ أَنْ تَقُولَ بِإِمَامَةِ جَعْفَرٍ عَ وَ لَا تَوَرَّعُ مِنْ لَيْلَةِ نَهْرِ بَلْخَ قَالَ وَ مَنْ أَخْبَرَكَ

He (the narrator) said, 'I left to go to his house. I said to my brother, 'What was your story at night by the river Balkh, that you are scared from saying (believing) in the Imamate of Ja'far^{asws}, and you were not scared from the night by the river Balkh?' He said, 'And who informed you?'

⁸⁹⁷ Basaair Al Darajaat – P 5 Ch 11 H 14

⁸⁹⁸ Basaair Al Darajaat – P 5 Ch 11 H 15

فُلْتُ إِنَّ أبا عَبْدِ اللَّهِ ع سَأَلَنِي فَأَخْبَرْتُ أَنَّكَ لَا تَقُولُ بِهِ تَوْرَعًا فَقَالَ لِي قُلْ لَهُ أَيْنَ كَانَ وَرَعَكَ لَيْلَةَ نَهْرٍ بَلَّخَ فَقَالَ يَا أَجِي اشْهَدْ أَنَّهُ كَذَا كَلِمَةً لَا يَجُوزُ أَنْ تُذَكَّرَ

I said, ‘Abu Abdullah^{asws} asked me, and I informed him^{asws} that you are not saying (believing) in him^{asws} out of fear. He^{asws} said to me: ‘Say to him, ‘Where was your fear on the night by the river Balkh?’ My brother said, ‘I testify that it was that phrase, it is not allowed than I mentioned it’.

قَالَ فُلْتُ وَبِحُكِّكَ اتَّقِ اللَّهَ كُلَّ ذَا لَيْسَ هُوَ هَكَذَا قَالَ فَقَالَ مَا عَلِمَهُ وَاللَّهِ مَا عَلِمَ بِهِ أَحَدٌ مِنْ خَلْقِ اللَّهِ إِلَّا أَنَا وَالْجَارِيَةُ وَرَبُّ الْعَالَمِينَ

He (the narrator) said, ‘I said, ‘Woe be unto you! Fear Allah^{azwj}, all that, it isn’t like that’. He said, ‘What made you know it? By Allah^{azwj}, and I did not let anyone from the creatures to know it except I and a maid and Lord^{azwj} of the worlds’.

قَالَ فُلْتُ وَ مَا كَانَتْ قِصَّتُكَ قَالَ خَرَجْتُ مِنْ وَرَاءِ النَّهْرِ وَ قَدْ فَرَعْتُ مِنْ بَحَارِي وَ أَنَا أُرِيدُ مَدِينَةَ بَلَّخَ فَصَحَّبَنِي رَجُلٌ مَعَهُ جَارِيَةٌ لَهُ حَسَنَاءُ حَتَّى عَبَرْنَا نَهْرَ بَلَّخَ فَأَتَيْتَاهُ لَيْلًا فَقَالَ لِي الرَّجُلُ مَوْلَى الْجَارِيَةِ إِمَّا أَحْفَظْ عَلَيْكَ وَ تَقَدَّمْ أَنْتَ وَ تَطْلُبْ لَنَا شَيْئًا وَ تَمْتَسِسْ نَارًا أَوْ تَحْفَظْ عَلَيَّ وَ أَذْهَبْ أَنَا

He (the narrator) said, ‘I said, ‘And what was your story?’ He said, ‘I went out from behind the river, and I was free from my trading, and I intended the city of Balkh. A man accompanied me and there was a maid of his, beautiful, until we crossed the river Balkh. I came to him at night, and the man, master of the maid, said to me, ‘Either I protect (your belongings) upon you and you go ahead and seek something for us, or extract some fire, or you protect upon me and I shall go’.

قَالَ فُلْتُ أَنَا أَحْفَظُ عَلَيْكَ وَ أَذْهَبْ أَنْتَ قَالَ فَذَهَبَ الرَّجُلُ وَ حُنَّأَ إِلَى جَانِبِ عَيْضَةٍ فَأَخَذَتْ الْجَارِيَةُ فَأَدْخَلَتْهَا الْعَيْضَةَ وَ أَوْقَعْتَهَا [وَأَوْقَعْتُهَا] وَ انْصَرَفْتُ إِلَى مَوْضِعِي ثُمَّ أَتَى مَوْلَاهَا فَاحْطَطَجَعْنَا حَتَّى قَدِمْنَا الْعِرَاقَ فَمَا عَلِمَ بِهِ أَحَدٌ وَ لَمْ أَرَلْ بِهِ حَتَّى سَكَنَ

He said, ‘I said, ‘I shall protect upon you, and you go’. The man went and we were to the side of bushes. I grabbed the maid and took her into the bushes, and copulated with her, and left to go to my place. Then her master came, and we lied low until we arrived at Al-Iraq. No one knew of it, and it did not cease to be such until it settled down’.

ثُمَّ قَالَ بِهِ وَ حَجَّجْتُ مِنْ قَابِلٍ فَأَدْخَلْتُهُ إِلَيْهِ فَأَخْبَرَهُ بِالْقِصَّةِ فَقَالَ تَسْتَغْفِرُ اللَّهَ فَلَا تَعُودُ فَاسْتَقَامَتْ طَرِيقَتُهُ.

Then he said (believed) in him^{asws}, and went to Hajj the next year. I entered him to see him^{asws} and informed him^{asws} with the story. He^{asws} said: ‘You should seek Forgiveness of Allah^{azwj}, and do not repeat’. He stayed straight on his^{asws} path”.⁸⁹⁹

12 باب في الأئمة يخبرون شيعتهم بإضمارهم و حديث أنفسهم و هم غيب عنه منهم

CHAPTER 12 – REGARDING THE IMAMS^{asws}, THEY^{asws} INFORM THEIR^{asws} SHIAS OF THEIR CONSCIENCES, AND THEIR SELF-DISCUSSIONS, AND ALTHOUGH THEY^{asws} ARE ABSENT FROM THEM

1- حَدَّثَنَا الْهَيْثَمُ النَّهْدِيُّ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ أَبُو الْحَسَنِ فِي الْمَجْلِسِ فَدَامَهُ مِرَاةٌ وَ آتَتْهَا فَرْدِي [مُرْدِي] بِالرِّدَاءِ مُوَرَّرًا فَأَقْبَلْتُ عَلَى عَبْدِ اللَّهِ فَلَمْ أَسْأَلْهُ حَتَّى جَزَى ذِكْرَ الرِّكَاءِ فَسَأَلْتُهُ قَالَ نَسَأَلَنِي عَنِ الرِّكَاءِ مَنْ كَانَتْ عِنْدَهُ أَنْ يُعُونَ دِرْهَمًا فَوَيْهًا دِرْهَمًا

It is narrated to us Al Haysam Al Nahdy, from Ismail Bin Sahl, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘I entered to see Abdullah son of Ja’far^{asws} and Abu Al-Hassan (Musa^{asws}) in the gathering, and there was a mirror in front of him^{asws} and its stand, covered with a cloth. I turned towards Abdullah, but did not ask him until the mention of Zakat flowed, so I asked him. He said, ‘You are asking me about the Zakat, one who has forty Dirhams with him, so in it would be one Dirham (as Zakat)’.

قَالَ فَاسْتَشَعْرْتُهُ وَ تَعَجَّبْتُ مِنْهُ فَقُلْتُ لَهُ أَصْلَحَكَ اللَّهُ قَدْ عَرَفْتُ مَوَدَّتِي لِأَبِيكَ وَ انْقِطَاعِي إِلَيْهِ وَ قَدْ سَمِعْتُ مِنْهُ كُتُبًا أَ فَتُجِبُّ أَنْ آتِيكَ بِهَا قَالَ نَعَمْ بَنُو أَخِ ابْنِنَا

He (the narrator) said, ‘I realised it and was astounded from it. I said to him, ‘May Allah^{azwj} Keep you well! You have recognised my cordiality for your father^{asws}, and my cutting off (from others) to him^{asws}, and I had heard letters from him^{asws}, I would love to come to you with it’. He said, ‘Good is what the son of a brother would be coming to us with’.

فَقُمْتُ مُسْتَعِينًا بِرَسُولِ اللَّهِ فَأَتَيْتُ الْقَبْرَ فَقُلْتُ يَا رَسُولَ اللَّهِ ص إِلَى مَنْ إِلَى الْقَادِرِيَّةِ إِلَى الْحُرُورِيَّةِ إِلَى الْمُرْجِيَّةِ إِلَى الزَّيْدِيَّةِ

I stood up seeking help with Rasool-Allah^{saww}. I went to the grave and said, ‘O Rasool-Allah^{saww}! To whom? To the Qadirites, to the Harouriya, to the Murjiites, to the Zaydiites?’

قَالَ فَإِنِّي كَذَلِكَ إِذْ أَنَا فِي غُلَامٍ صَغِيرٍ دُونَ الْخَمْسِ فَجَذَبَ ثَوْبِي فَقَالَ لِي أَجِبْ لِي مَنْ قَالَ قَالَ سَيِّدِي مُوسَى بْنُ جَعْفَرٍ فَدَخَلْتُ إِلَى صَحْنِ الدَّارِ فَإِذَا هُوَ فِي بَيْتٍ وَ عَلَيْهِ كَلِمَةٌ فَقَالَ يَا هِشَامُ قُلْتُ لَبَّيْكَ فَقَالَ لِي لَا إِلَى الْمُرْجِيَّةِ وَ لَا إِلَى الْقَادِرِيَّةِ وَ لَكِنِ ابْنِنَا قَدْ دَخَلْتُ عَلَيْهِ.

He said, ‘While I was like that when a young boy came to me, less than five (years old), and he pulled my cloth and said to me, ‘Answer’. I said, ‘Who?’ He said, ‘My Master^{asws} Musa^{asws} Bin Ja’far^{asws}’. I entered to the courtyard of the house, and there he^{asws} was in the house, and upon him^{asws} was a thick sheet. He^{asws} said: ‘O Hisham!’ I said, ‘At your^{asws} service’.

He^{asws} said to me: 'Neither to the Murjiites, nor to the Qadirites, but to us^{asws}'. Then I entered to see him^{asws},⁹⁰⁰

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَمْرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي بَصِيرٍ قَالَ: قَدِمَ إِلَيْنَا رَجُلٌ مِنْ أَهْلِ الشَّامِ فَعَرَضْتُ عَلَيْهِ هَذَا الْأَمْرَ فَقَبِلَهُ فَدَخَلْتُ عَلَيْهِ وَهُوَ فِي سَكَرَاتِ الْمَوْتِ فَقَالَ يَا أَبَا بَصِيرٍ قَدْ قَبِلْتُ مَا قُلْتَ [فَكَيْفَ] لِي بِالْجَنَّةِ فَقُلْتُ أَنَا ضَامِرٌ لَكَ عَلَى أَبِي عَبْدِ اللَّهِ ع بِالْجَنَّةِ

It is narrated to me by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from someone else, from Abu Baseer who said,

'A man from the people of Syria arrived to us and I presented this matter (Wilayah) to him. He accepted it. I entered to see him while he was in the pangs of death. He said, 'O Abu Baseer! I had accepted what you had said, so how is it for me, with the Paradise?' I said, 'I guarantee for you upon Abu Abdullah^{asws}, of the Paradise'.

فَمَاتَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَايْتَدَأَنِي وَ قَالَ قَدْ وُفِيَ لِصَاحِبِكَ بِالْجَنَّةِ.

He died, and I entered to see Abu Abdullah^{asws}. He^{asws} initiated me and said: 'The Paradise has been fulfilled for your companion'⁹⁰¹.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَالِمٍ مَوْلَى عَلِيِّ بْنِ يَعْقُوبٍ قَالَ: أَرَدْتُ أَنْ أَكْتُبَ إِلَيْهِ أَسْأَلُهُ يُنَوِّرَ الرَّجُلَ وَ هُوَ جُنُبٌ قَالَ فَكَتَبَ إِلَيَّ ابْتِدَاءً التَّوْرَةَ تَرِيدُ الرَّجُلَ نَظَافَةً وَ لَكِنْ لَا تَجَامِعَ [بِجَامِعِ] الرَّجُلِ مُخْتَضِباً وَ لَا تَجَامِعَ مَرَاةً مُخْتَضِبَةً..

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Salim, a slave of Ali Bin Yaqteen who said,

'I wanted to write to him^{asws} asking him^{asws} about the man waxing while he is with sexual impurity, but he^{asws} wrote to me initiating: 'The waxing increases the man in cleanliness, but neither should the man copulate being dyed, nor should the woman copulate being dyed'⁹⁰².

4- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زِيَادِ الْمَيْمُونِيِّ قَالَ حَدَّثَنَا الْحُسَيْنُ الْوَاسِطِيُّ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: لَمَّا دَخَلْتُ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ فَسَأَلْتُهُ فَلَمْ أَرَ عِنْدَهُ شَيْئاً فَدَخَلَنِي مِنْ ذَلِكَ مَا اللَّهُ بِهِ عَلِيمٌ وَ حِفْتُ أَنْ لَا يَكُونَ أَبُو عَبْدِ اللَّهِ ع تَرَكَ خَلْفاً فَأَتَيْتُ قَبْرَ النَّبِيِّ فَجَلَسْتُ عِنْدَ رَأْسِهِ أَدْعُو اللَّهَ وَ أَسْتَعِينُ بِهِ

It is narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Al Hassan Bin Ziyad Al Maysami who said, 'It is narrated to us by Al Hassan Al Wasity Bin Hisham Bin Salim who said,

'When I entered to see Abdullah son of Abu Abdullah^{asws} to ask him, I did not see anything with him, so there entered into me what Allah^{azwj} is Knowing with it, and I feared that Abu Abdullah^{asws} may not have left behind a replacement (Imam^{asws}). So, I went to the grave of the Prophet^{sawww} and say by his^{sawww} head, supplicating to Allah^{azwj} and seeking Help with Him^{azwj}.

⁹⁰⁰ Basaair Al Darajaat – P 5 Ch 12 H 1

⁹⁰¹ Basaair Al Darajaat – P 5 Ch 12 H 2

⁹⁰² Basaair Al Darajaat – P 5 Ch 12 H 3

ثُمَّ فَكَّرْتُ فَعُلْتُ أَصْبِرُ [أَصْبِرُ] عَلَى [إِلَى قَوْلِ] الرَّنَادِقَةِ ثُمَّ فَكَّرْتُ فِيمَا يَدْخُلُ عَلَيْهِمْ وَ رَأَيْتُ قَوْلَهُمْ يَفْسُدُ ثُمَّ قُلْتُ لَا بَلْ قَوْلُ الْخَوَارِجِ فَأَمُرُ بِالْمَعْرُوفِ وَ أَنْهَى عَنِ الْمُنْكَرِ وَ أَضْرِبُ بِسَيْفِي حَتَّى أَمُوتَ ثُمَّ فَكَّرْتُ فِي قَوْلِهِمْ وَ مَا يَدْخُلُ عَلَيْهِمْ فَوَجَدْتُهُ يَفْسُدُ

Then I thought and said (to myself), 'I shall be patient upon the word of the atheists. Then I though regarding what enters upon them, and I saw their word to be corrupt. Then I said, 'No, but, the word of the Khawarijites. They are instructing with the good deeds and forbidding from the evil, and I shall strike with my sword until I die. Then I thought regarding their word and what enters upon them, and I found it to be corrupt.

ثُمَّ قُلْتُ إِلَى الْمُرْجِيَةِ ثُمَّ فَكَّرْتُ فِيمَا يَدْخُلُ عَلَيْهِمْ فَإِذَا قَوْلُهُمْ يَفْسُدُ فَبَيْنَا أَنَا أَفْكَرُ فِي نَفْسِي وَ أَمْتِنِي إِذَا مَرَّ بَعْضُ مَوَالِي أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي يَجِبُ أَنْ أَسْتَأْذِنَ لَكَ عَلَى أَبِي الْحَسَنِ ع فَقُلْتُ نَعَمْ

Then I said, 'To the Murjiites'. Then I thought regarding what enters upon them, and there, their word was corrupt. I was thinking within myself and walking, when one of the slaves of Abu Abdullah^{asws} passed by and said to me, 'It obligates that I seek permission for you to see Abu Al Hassan (Musa)^{asws}. I said, 'Yes'.

فَدَهَبَ فَلَمْ يَلْبَثْ أَنْ عَادَ إِلَيَّ فَقَالَ لِي وَ ادْخُلْ عَلَيْهِ فَلَمَّا نَظَرَ إِلَيَّ أَبُو الْحَسَنِ ع فَقَالَ لِي مُبْتَدَأًا يَا هِشَامُ لَا إِلَى الرَّنَادِقَةِ وَ لَا إِلَى الْخَوَارِجِ وَ لَا إِلَى الْمُرْجِيَةِ وَ لَا إِلَى الْقَدِيرَةِ وَ لَكِنِ إِلَيْنَا قُلْتُ أَنْتَ صَاحِبِي ثُمَّ سَأَلْتُهُ فَأَجَابَنِي عَمَّا أَرَدْتُ.

He went away and it was not long before he returned to me and said, 'Arise and enter to see him^{asws}'. When Abu Al Hassan^{asws} looked at me, he^{asws} said to me: 'O Hisham! Neither to the atheists, nor to the Khawarijites, not to the Murjiites, nor to the Qadirites, but to us^{asws}'. I said, 'You^{asws} are my Master^{asws}'. Then I asked him^{asws} and he^{asws} answered me about what I wanted".⁹⁰³

5- حَدَّثَنَا الْهَيْثَمُ النَّهْدِيُّ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ الصَّيْرِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا ع فَسَأَلْتُهُ عَنْ أَشْيَاءَ وَ أَرَدْتُ أَنْ أَسْأَلَهُ عَنِ السَّلَاحِ فَأَعْقَلْتُهُ فَخَرَجْتُ وَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ بْنِ بَشِيرٍ فَإِذَا غُلَامُهُ وَ مَعَهُ رُفْعَتُهُ وَ فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَنَا بِمَنْزِلَةِ أَبِي وَ وَارِثُهُ وَ عِنْدِي مَا كَانَ عِنْدَهُ..

It is narrated to us by Al Haysam Al Nahdy, from Muhammad Bin Al Fuzeyl Al Sayrafi who said,

'I entered to see Abu Al-Hassan Al-Reza^{asws} and asked him^{asws} about things, and I wanted to ask him^{asws} about the weapons, but I forgot and went out and entered to see Abu Al-Hassan Bin Bashir, and there was his^{asws} slave, and with him was a note, and in it was (written): 'In the Name of Allah^{azwj} the Beneficent, the Merciful. I^{asws} am at the status of my^{asws} father^{asws}, and have inherited him^{asws}, and with me^{asws} is whatever was with him^{asws}'.⁹⁰⁴

6- حَدَّثَنَا مُوسَى بْنُ عُمَرَ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَالِ قَالَ: سَمِعْتُ الْأَخْرَسَ بِمَكَّةَ يَذْكُرُ الرِّضَا ع فَقَالَ مِنْهُ قَالَ فَدَخَلْتُ مَكَّةَ فَاشْتَرَيْتُ سِكِّينًا فَرَأَيْتُهُ فَقُلْتُ وَ اللَّهُ لَأَقْتُلَنَّهُ إِذَا خَرَجَ مِنَ الْمَسْجِدِ

It is narrated to us by Musa Bin Umar, from Ahmad Bin Umar Al Hallal who said,

⁹⁰³ Basaair Al Darajaat – P 5 Ch 12 H 4

⁹⁰⁴ Basaair Al Darajaat – P 5 Ch 12 H 5

'I heard Al-Akhras at Makkah mentioning Al-Reza^{asws} (derogatorily), and I took (offence) from him. I entered Makkah and bought a knife, and I saw him saying, 'By Allah^{azwj}, I shall kill him^{asws} when he^{asws} comes out from the Masjid'.

فَأَقَمْتُ عَلَى ذَلِكَ فَمَا شَعَرْتُ إِلَّا بِرُفْعَةِ أَبِي الْحَسَنِ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِحَقِّي عَلَيْكَ لَمَّا كَفَفْتَ عَنِ الْأَخْرَسِ فَإِنَّ اللَّهَ ثِقَتِي وَهُوَ حَسْبِي..

I stayed upon that and did not realised except there was a note of Abu Al-Hassan^{asws}: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. By my^{asws} right upon you, refrain from Al-Akhras, for Allah^{azwj} is My^{azwj} trust and He^{azwj} Suffices me^{asws},⁹⁰⁵.

7- حَدَّثَنِي حَسَنُ بْنُ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَا الْمَكِّيِّ قَالَ: اسْتَنْتُ إِلَى أَبِي جَعْفَرٍ ع وَ أَنَا بِمَكَّةَ فَقَدِمْتُ الْمَدِينَةَ وَ مَا قَدِمْتُهَا إِلَّا شَوْقًا إِلَيْهِ فَأَصَابَنِي تِلْكَ اللَّيْلَةُ مَطَرٌ وَ بَرْدٌ شَدِيدٌ فَأَنْتَهَيْتُ إِلَى بَابِهِ نِصْفَ اللَّيْلِ فَقُلْتُ مَا أَطْرُقُهُ هَذِهِ السَّاعَةَ وَ أَنْتَظِرُ حَتَّى أَصْبَحَ

It is narrated to me by Hassan Bin Yaqoub Bin Yazeed, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Bukeyr, from Abdullah Bin Ata'a Al Makky who said,

'I yearned to see Abu Ja'far^{asws} and I was in Makkah. I arrived at Al-Medina, and I had not arrived to it except out of desire, and rain hit me during that night, and severe cold. I ended up to his^{asws} door in the middle of the night and I said (to myself), 'I should awaken him^{asws} at this time, or I shall wait until morning'.

وَ إِنِّي لَأُفَكِّرُ فِي ذَلِكَ إِذْ سَمِعْتُهُ يَقُولُ يَا جَارِيَةَ افْتَحِي الْبَابَ لِإِنِّي عَطَا فَقَدْ أَصَابَهُ فِي هَذِهِ اللَّيْلَةِ بَرْدٌ وَ أَدَى قَالَ فَجَاءَتْ فَفَتَحَتِ الْبَابَ فَدَخَلْتُ عَلَيْهِ ع.

And I was thinking regarding that when I heard him^{asws} saying: 'O maid! Open the door for Ibn Ata'a. He has been afflicted during this night with cold and harm!' She came and opened the door, and I entered to see him^{asws},⁹⁰⁶.

⁹⁰⁵ Basaair Al Darajaat – P 5 Ch 12 H 6

⁹⁰⁶ Basaair Al Darajaat – P 5 Ch 12 H 7

13 باب من القدرة التي أعطي النبي ص و الأئمة من بعده أن الشجر يطيعهم بإذن الله تبارك و تعالی

CHAPTER 13 – FROM THE POWER WHICH ALLAH^{azwj} GAVE THE PROPHET^{saww} AND THE IMAMS^{asws} FROM AFTER HIM^{saww}, THAT THE TREE CAME TO THEM^{asws} BY THE PERMISSION OF ALLAH^{azwj} BLESSED AND EXALTED

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ عَلِيِّ بْنِ الْحَكَمِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنْ النَّاسِ مَنْ يُؤْمِنُ بِالْكَلَامِ وَ مِنْهُمْ مَنْ لَا يُؤْمِنُ إِلَّا بِالنَّظَرِ إِنَّ رَجُلًا أَتَى النَّبِيَّ ص فَقَالَ لَهُ أَرِنِي آيَةً فَقَالَ رَسُولُ اللَّهِ ص لِشَجَرَتَيْنِ اجْتَمِعَا فَاجْتَمَعَا ثُمَّ قَالَ تَفَرَّقَا فَافْتَرَقَا وَ رَجَعَ كُلُّ وَاحِدَةٍ مِنْهُمَا إِلَى مَكَانِهَا قَالَ فَأَمَرَ الرَّجُلُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, and Ali Bin Al Hakam, altogether from Muhammad Bin Abu Umar, from Hamad Bin Usman,

‘From Abu Abdullah^{asws} having said: ‘From the people there is one believes by the speech, and from them is one who does not believe except by the looking. A man came to the Prophet^{saww} and said to him^{saww}, ‘Show me a sign (miracle)’. Rasool-Allah^{saww} said to two trees: ‘Unite!’ They united. Then he^{saww} said: ‘Separate!’ They separated, and each one of them returned to its (original) place, and the man believed”⁹⁰⁷.

2- حَدَّثَنَا عَبْدُ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَ أَبُو جَعْفَرٍ ع بِوَادٍ فَضَرَبَ حَبَاءً ثُمَّ خَرَجَ أَبُو جَعْفَرٍ ع بِشَيْءٍ حَتَّى انْتَهَى إِلَى النَّخْلَةِ فَحَمِدَ اللَّهَ عِنْدَهَا بِحَامِدٍ لَمْ أَسْمَعْ بِمِثْلِهَا ثُمَّ قَالَ أُبَيُّهَا النَّخْلَةُ أَطْعَمِينَا مِمَّا جَعَلَ اللَّهُ فِيكَ

It is narrated to us by Abdullah, from Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} having said: ‘Abu Ja’far^{asws} encamped in a valley and struck a tent. Then Abu Ja’far^{asws} went out with something until he^{asws} ended up to the palm tree. He^{asws} praised Allah^{azwj} at it with such praise, I^{asws} had not heard the like of it. Then he^{asws} said: ‘O you palm tree! Feed us^{asws} from what Allah^{azwj} has Made to be in you!’

قَالَ فَتَسَاقَطَ رُطْبٌ أَحْمَرٌ وَ أَصْفَرٌ فَأَكَلَ وَ مَعَهُ أَبُو أُمَيَّةَ الْأَنْصَارِيُّ فَأَكَلَ مِنْهُ وَ قَالَ هَذِهِ الْآيَةُ فِينَا كَالآيَةِ فِي مَرْيَمَ إِذْ هَرَّتْ إِلَيْهَا النَّخْلَةُ فَتَسَاقَطَ عَلَيْهَا رُطْبًا حَبِيئًا.

He (Abu Abdullah^{asws}) said: ‘Red and yellow dates fell down. He^{asws} ate and with him^{asws} was Umayya Al-Ansari and he ate from it (as well), and he^{asws} said: ‘This is the Sign regarding us^{asws} like the Sign regarding Maryam^{as} when she^{as} shook the trunk of the palm tree towards her^{asws}, and there fell upon her^{as}, **ripe dates [19:25]**”⁹⁰⁸.

⁹⁰⁷ Basaair Al Darajaat – P 5 Ch 13 H 1

⁹⁰⁸ Basaair Al Darajaat – P 5 Ch 13 H 2

3- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ عَنْ أَبِي الْجَارُودِ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ النَّهْدِيِّ عَنِ الْحَرْثِ قَالَ: خَرَجْنَا مَعَ أَمِيرِ الْمُؤْمِنِينَ ع حَتَّىٰ انْتَهَىٰ إِلَى الْعَاقُولِ فَإِذَا هُوَ بِأَصْلِ شَجَرَةٍ قَدْ وَقَعَ لِحَاؤُهَا وَبَقِيَ عَمُودُهَا فَضَرَبَهَا بِيَدِهِ ثُمَّ قَالَ ارْجِعِي بِإِذْنِ اللَّهِ خَضِرَاءَ مُثْمِرَةً.

It is narrated to us by Muhammad Bin Ahmad, from Sahl Bin Ziyad, from Abdullah, from Abu Al Jaroud, from Al Qasim Bin Al Waleed Al Nahdy, from Al Hars who said,

‘We went out with Amir Al-Momineen^{asws} until he^{asws} ended up to the river, and there he^{asws} was at the base of a tree which had collapsed and there remained its trunk. He^{asws} struck it by his^{asws} hand, then said: ‘Return, by the Permission of Allah^{azwj}, to be green, fruit-laden!’

فَإِذَا هِيَ تَهْتَرُ بِأَغْصَانِهَا حَمَلَهَا الْكُمَّرِيُّ فَقَطَعْنَا وَ أَكَلْنَا وَ حَمَلْنَا مَعَنَا فَلَمَّا كَانَ مِنَ الْعَدِ عَدُونَا فَإِذَا نَحْنُ بِهَا خَضِرَاءَ فِيهَا الْكُمَّرِيُّ.

And there it was with its branches bearing pears. We cut these and ate, and we carried (some) with us. When it was the next morning, we went and we were with it being green having pears in it”⁹⁰⁹.

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ قَاسِمِ بْنِ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَبِي بَكْرٍ هَلْ أَجْمَعُ بَيْنَكَ وَ بَيْنَ رَسُولِ اللَّهِ ص وَ الْحَدِيثِ طَوِيلٌ فَأَخْبَرَ أَبُو بَكْرٍ عُمَرَ فَقَالَ لَهُ أَمَا تَذَكَّرُ يَوْمَ كُنَّا مَعَ النَّبِيِّ فَقَالَ لِلشَّجَرَتَيْنِ التَّقِيَا فَالتَّقِيَا فَفَضَىٰ حَاجَتَهُ خَلَفَهُمَا ثُمَّ أَمَرَهُمَا فَتَفَرَّقَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of his companions, from Qasim Bin Muhammad, from Ibrahim Bin Is’haq, from Haroun,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said to Abu Bakr: ‘Shall I^{asws} gather between you and Rasool-Allah^{saww}?’ – and the Hadeeth is long. Abu Bakr informed Umar. He said to him, ‘But, do you remember one day we were with the Prophet^{saww} and he^{saww} said to the two trees: ‘Join up!’, so they joined up, and he^{asws} fulfilled his^{saww} need behind them, then he^{saww} ordered them, so they separated?’⁹¹⁰

5- حَدَّثَنَا مُوسَى بْنُ الْحَسَنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ عَنْ عُمَرَ بْنِ بُؤَيْبَةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ الْبَلْخِيُّ مَعَهُ فَأَنْتَهَىٰ إِلَى نَخْلَةٍ حَاوِيَةٍ فَقَالَ أَتَيْتُهَا النَّخْلَةَ السَّامِعَةَ الْمُطِيعَةَ لِرَبِّهَا أَطْعَمِينَا فِيمَا جَعَلَ اللَّهُ فِيكَ

It is narrated to us by Musa Bin Al Hassan, from Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, from Abdullah Bin Bukeyr, from Umas Bin Nuweyh, from Suleyman Bin Khalid,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘Abu Abdullah Al-Balkhi was with him^{asws}, and he^{asws} ended up to a collapsed palm tree. He^{asws} said: ‘O you palm tree, the listening, the obedient to its Lord^{azwj}, feed us with what Allah^{azwj} has Made to be in you!’

قَالَ فَتَسَافَطَ عَلَيْنَا رَطْبٌ مُخْتَلِفٌ أَلْوَانُهُ فَأَكَلْنَا حَتَّىٰ تَضَلَّعْنَا فَقَالَ الْبَلْخِيُّ جُعِلْتُ فِدَاكَ سِنَّةٌ فِيكُمْ كَسِنَّةِ مَرْيَمَ.

⁹⁰⁹ Basaair Al Darajaat – P 5 Ch 13 H 3

⁹¹⁰ Basaair Al Darajaat – P 5 Ch 13 H 4

He (the narrator) said, 'A variety of dates fell down and we ate until we were satiated. Al-Balkhi said, 'May I be sacrificed for you^{asws}! A Sunnah among you^{asws} like a Sunnah of Maryam^{asw},⁹¹¹

6- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ فُلَانٍ الرَّافِعِيِّ قَالَ: كَانَ لِي ابْنُ عَمٍّ يُقَالُ لَهُ الْحَسَنُ بْنُ عَبْدِ اللَّهِ وَكَانَ مِنْ أَعْبِدِ أَهْلِ زَمَانِهِ وَكَانَ يَلْقَاهُ السُّلْطَانُ وَرُبَّمَا اسْتَقْبَلَ السُّلْطَانُ بِالْكَلَامِ الصَّعْبِ يَعْظُمُهُ وَيَأْمُرُ بِالْمَعْرُوفِ وَكَانَ السُّلْطَانُ يَحْتَمِلُ لَهُ ذَلِكَ لِصَلَاحِهِ

It is narrated to us by Ibrahim Bin Is'haq, from Muhammad Bin Fulan Al Rafie who said,

'There was a cousin of mine called Al-Hassan Bin Abdullah, and he was from the most worshipping of the people of his time, and the ruler used to meet him and sometimes he would welcome the ruler with difficult speech advising him, and instructing him with the good deeds, and the ruler used to tolerate that to him due his interests.

فَلَمَّ يَزَلْ هَذِهِ حَالُهُ حَتَّى كَانَ يَوْمًا دَخَلَ أَبُو الْحَسَنِ مُوسَى عَ الْمَسْجِدَ فَرَأَهُ فَأَذِنَ إِلَيْهِ ثُمَّ قَالَ لَهُ يَا أَبَا عَلِيٍّ مَا أَنَا أَحَبُّ إِلَيْكَ مَا أَنتَ فِيهِ وَ أَسْرَبِي بِكَ إِلَّا أَنَّهُ لَيْسَتْ لَكَ مَعْرِفَةٌ فَادْهَبْ فَاطْلُبِ الْمَعْرِفَةَ

This state did not cease to be until it was the day Abu Al-Hassan Musa^{asws} entered the Masjid. He^{asws} saw him and drew him near, then said to him: 'O Abu Ali^{asws}! I^{asws} do not like what (state) you are in, and I^{asws} do get cheered with you, except that there isn't any understanding for you, so go and seek the understanding'.

قَالَ جُعِلْتُ فِدَاكَ وَ مَا الْمَعْرِفَةُ فَقَالَ لَهُ اذْهَبْ وَ تَفَقَّهْ وَ اطلُبِ الْحَدِيثَ قَالَ عَمَّنْ قَالَ عَنْ أَنَسِ بْنِ مَالِكٍ وَ عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ ثُمَّ اعْرَضَ الْحَدِيثَ عَلَيَّ

He said, 'May I be sacrificed for you^{asws}! And what is the understanding?' He^{asws} said to him: 'Go and ponder and seek the Hadeeth'. He said, 'From whom?' He^{asws} said: 'From Anas Bin Malik and the jurists of the people of Al-Medina, then present the Hadeeth to me^{asws}'.

قَالَ فَذَهَبَ وَ تَكَلَّمَ مَعَهُمْ ثُمَّ جَاءَهُ فَرَأَهُ عَلَيْهِ فَأَسْقَطَهُ كُلَّهُ ثُمَّ قَالَ لَهُ اذْهَبْ وَ اطلُبِ الْمَعْرِفَةَ وَ كَانَ الرَّجُلُ مَعِينًا [مَعْنِيًا] بِدِينِهِ فَلَمَّ يَزَلْ مُرْصِدًا أَبَا الْحَسَنِ عَ حَتَّى خَرَجَ إِلَى ضَبْعَةٍ لَهُ فَتَبِعَهُ وَ لَحِقَهُ فِي الطَّرِيقِ

He (the narrator) said, 'He went and spoke with them, then came (back) to him^{asws} and recited it to him^{asws}. He^{asws} dropped all of it, then said: 'Go and seek the understanding', and the was a supporter of his^{asws} Religion. Abu Al Hassan^{asws} did not cease to be with him until he^{asws} went out to an estate of his^{asws} and he followed him^{asws}, and met him^{asws} in the road.

فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَخْتَجُّ عَلَيْكَ بَيْنَ يَدَيِ اللَّهِ فِدَائِي عَلَى الْمَعْرِفَةَ قَالَ فَأَخْبَرَهُ بِأَمِيرِ الْمُؤْمِنِينَ عَ وَ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَ بَعْدَ رَسُولِ اللَّهِ صَ وَ أَخْبَرَهُ بِأَمْرِ أَبِي بَكْرٍ وَ عُمَرَ فَتَقَبَّلَ مِنْهُ

He said to him^{asws}, 'May I be sacrificed for you^{asws}! I am needy to you in front of Allah^{azwj}, so point me upon the understanding'. He^{asws} informed him about Amir Al-Momineen^{asws} and said: 'Amir Al-Momineen^{asws} was after Rasool-Allah^{saww}', and informed him with the matter of Abu Bakr and Umar. He accepted from him^{asws}.

⁹¹¹ Basaair Al Darajaat – P 5 Ch 13 H 5

ثُمَّ قَالَ فَمَنْ كَانَ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْحُسَيْنُ ع ثُمَّ الْحُسَيْنُ حَتَّى انْتَهَى إِلَى نَفْسِهِ ثُمَّ سَكَتَ قَالَ جُعِلْتُ فِدَاكَ فَمَنْ هُوَ الْيَوْمَ قَالَ إِنْ أَخْبَرْتُكَ تَقْبَلُ قَالَ بَلَى جُعِلْتُ فِدَاكَ

Then he said, 'So who was after Amir Al-Momineen^{asws}? He^{asws} said; 'Al-Hassan^{asws}, then Al-Husayn^{asws}, until he^{asws} ended up to himself^{asws}, then he^{asws} was silent. He said, 'May I be sacrificed for you^{asws}! So, who is it today?' He^{asws} said: 'If I^{asws} were to inform you, will you accept?' He said, 'Yes, may I be sacrificed for you!'

قَالَ أَنَا هُوَ قَالَ جُعِلْتُ فِدَاكَ فَسَيِّئٌ أَسْتَدِيلُ بِهِ قَالَ أَذْهَبَ إِلَى تِلْكَ الشَّجَرَةِ وَأَشَارَ إِلَى أُمِّ غَيْلَانَ فَقُلْنَا لَهَا يَقُولُ لَكَ مُوسَى بْنُ جَعْفَرٍ أَقْبَلِي

He^{asws} said: 'I^{asws} am he^{asws}. He said, 'May I be sacrificed for you^{asws}! Is there something I can point with?' He^{asws} said: 'Go to that tree', and he^{asws} indicated to Umm Gaylan (a thorny bush), 'and say to it, 'Musa^{asws} Bin Ja'far^{asws} is saying to you: 'Come to me^{asws}!''

قَالَ فَأَتَيْتُهَا قَالَ فَرَأَيْتُهَا وَاللَّهِ بَحْبُ الْأَرْضِ جُوبًا حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ ثُمَّ أَشَارَ إِلَيْهَا فَرَجَعَتْ قَالَ فَأَقَرَّ بِهِ ثُمَّ لَزِمَ السُّكُوتَ

He (the narrator) said, 'I went to it and by Allah^{azwj} I saw it uprooting the ground with an uprooting until it paused in front of him^{asws}. Then he^{asws} gestured to it and it returned. He^{asws} said: 'Accept it and necessitate the silence'.

فَكَانَ لَا يَرَاهُ أَحَدٌ يَتَكَلَّمُ بَعْدَ ذَلِكَ وَكَانَ مِنْ قَبْلِ ذَلِكَ يَرَى الرَّؤْيَا الْحَسَنَةَ وَ يُرَى لَهُ ثُمَّ انْقَطَعَتْ عَنْهُ الرَّؤْيَا فَرَأَى لَيْلَةً أَبَا عَبْدِ اللَّهِ ع فِيمَا يَرَى النَّائِمُ فَشَكَكَ إِلَيْهِ انْقِطَاعَ الرَّؤْيَا فَقَالَ لَا تَعْتَمَّ فَإِنَّ الْمُؤْمِنَ إِذَا رَسَخَ فِي الْإِيمَانِ رُفِعَ عَنْهُ الرَّؤْيَا.

It so happened that he was not seen by anyone speaking after that, and before that he used to see the beautiful dreams, and he^{asws} would appear to him, then the dreams were cut off from him. One night he^{asws} saw Abu Abdullah^{asws} during what the sleeping one sees. He complained to him^{asws} of the termination of the dreams. He^{asws} said: 'Do not be gloomy, for the Momin, when he is firmly rooted in the Eman, the dreams are lifted from him"⁹¹².

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مِنَ النَّاسِ مَنْ يُؤْمِنُ بِالْكَلَامِ وَ مِنْهُمْ مَنْ لَا يُؤْمِنُ إِلَّا بِالنَّظَرِ

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Hammad, from Khalid Bin Abdullah,

'He heard Abu Abdullah^{asws} saying: 'From the people there is one who believes by the speech, and from them is one who does not believe except by the looking.

إِنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ص فَقَالَ لَهُ أَرِنِي آيَةً فَقَالَ رَسُولُ اللَّهِ ص لِشَجَرَتَيْنِ اجْتَمَعَا فَاجْتَمَعَا ثُمَّ قَالَ تَفَرَّقَا فَارْتَمَعَا كُلُّ وَاحِدٍ مِنْهُمَا إِلَى مَكَانِهِمَا فَأَمَرَ الرَّجُلَ.

⁹¹² Basaair Al Darajaat – P 5 Ch 13 H 6

A man came to Rasool-Allah^{saww} and said to him^{asws}, 'Show me a sign (miracle)'. Rasool-Allah^{saww} said to two trees: 'Unite!' They united. Then said: 'Separate!' So, each one of them returned to its place. The man believed".⁹¹³

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ مِثْلَهُ.

It was narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin usman, from Khalid Bin Abdullah – similar to it".⁹¹⁴

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ قَالَ حَدَّثَنِي حَمَّادُ بْنُ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ النَّبِيَّ ص فِي مَكَانٍ وَ مَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ وَ أَرَادَ قَضَاءَ حَاجَةٍ فَقَالَ أَنْتِ الْحُشْبَتَيْنِ بَعْنِي النَّخْلَتَيْنِ فَعُلَا لهُمَا اجْتِمَاعًا بِأَمْرِ رَسُولِ اللَّهِ فَاجْتَمَعَا فَاسْتَوَّزَ بِيَمَا النَّبِيُّ ص فَقَضَى حَاجَتَهُ ثُمَّ قَامَ فَجَاءَ الرَّجُلُ فَلَمْ يَرَ شَيْئًا.

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Muhammad, from Yunus who said, 'It is narrated to me by Hammad Bin Usman,

'From Abu Abdullah^{asws} having said: 'The Prophet^{saww} was in a place and with him^{saww} was a man from his^{saww} companions, and he^{saww} wanted to fulfil his^{saww} need. He^{saww} said: 'Go to the two trees, meaning the two palm trees and say to them, 'Unite, by the order of Rasool-Allah^{saww}!' He said to them, 'Unite, by the order of Rasool-Allah^{saww}!' They united, and the Prophet^{saww} veiled by them and fulfilled his^{saww} need. Then he^{saww} stood up, and the man came, but did not see anything".⁹¹⁵

10- حَدَّثَنَا الْمُهَيْمِيُّ عَنْ إِسْمَاعِيلَ بْنِ مَرْوَانَ عَنْ عَبْدِ اللَّهِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي بَعْضِ عَمَرِهِ وَ مَعَهُ رَجُلٌ مِنْ وُلْدِ الرُّبَيْرِيِّ كَانَ يَقُولُ بِإِمَامَتِهِ

It is narrated to us by Al Haysam Al Nahdy, from Ismail Bin Marwan, from Abdullah Al Kunasy,

'From Abu Abdullah^{asws} having said: 'Al-Hasan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} went in one of his matters and with him^{asws} is a man from the sons of Al-Zubeyr saying (believing) in his^{asws} Imamate.

قَالَ فَتَرَلُّوا فِي مَنْهَلٍ مِنْ تِلْكَ الْمَنَاهِلِ قَالَ نَزَلُوا تَحْتَ نَخْلٍ يَابِسٍ فَقَدَّ يَبَسَ مِنَ الْعَطَشِ قَالَ فَعَرِشَ الْحَسَنُ [لِلْحَسَنِ] تَحْتَ نَخْلَةٍ وَ لِلرُّبَيْرِيِّ بِجِدَائِهِ تَحْتَ نَخْلَةٍ أُخْرَى

He (the narrator) said, 'They encamped by a spring from those springs. They encamped beneath a dry palm tree which had dried up from the thirst. Al-Hasan^{asws} furnished (a carpet) beneath the palm tree, and for Al-Zubeyri was parallel to him^{asws} beneath another palm tree.

قَالَ فَقَالَ الرُّبَيْرِيُّ وَ رَفَعَ رَأْسَهُ لَوْ كَانَ فِي هَذَا النَّخْلِ رُطْبٌ لَأَكَلْنَا مِنْهُ قَالَ فَقَالَ لَهُ الْحَسَنُ وَ إِنَّكَ لَتَشْتَهِي الرُّطْبَ قَالَ نَعَمْ

⁹¹³ Basaair Al Darajaat – P 5 Ch 13 H 7

⁹¹⁴ Basaair Al Darajaat – P 5 Ch 13 H 8

⁹¹⁵ Basaair Al Darajaat – P 5 Ch 13 H 9

He (the narrator) said, 'Al-Zubeyri said, and he had raised his head, 'If only there were some dates in this palm tree, we could have eaten from it. Al-Hassan^{asws} said to him: 'And you are desirous for the dates?' He said, 'Yes'.

فَرَفَعَ الْحَسَنُ ع يَدَهُ إِلَى السَّمَاءِ فَدَعَا بِكَلَامٍ لَمْ يَفْقَهُمُ الزُّبَيْرِيُّ فَاخْضَرَّتِ النَّخْلَةُ ثُمَّ صَارَتْ إِلَى حَالِهَا وَفَارَقَتْ وَحَمَلَتْ رُطْبًا

Al Hassan^{asws} raised his^{asws} hands towards the sky and supplicated with a such a speech Al-Zubeyri could not understand it, and the palm tree turned green, then came to be in its (former) state, and it sprouted leaves, and bore dates.

قَالَ فَقَالَ لَهُ الْجَمَالُ الَّذِي أَكْتَرُوا مِنْهُ سِحْرٌ وَاللَّهِ قَالَ فَقَالَ لَهُ الْحَسَنُ وَتِلْكَ لَيْسَ بِسِحْرٍ وَ لَكِنَّ دَعْوَةَ ابْنِ النَّبِيِّ ص مُجَابَةٌ

He (the narrator) said, 'The camelier said to him^{asws}, the one he^{asws} had hired (camels) from, 'Sorcery, by Allah^{azwj}!' Al-Hassan^{asws} said to him: 'Woe be unto you! It isn't sorcery, but a son^{asws} of the Prophet^{saww} supplicated is (always) Answered'.

قَالَ فَصَعِدُوا إِلَى النَّخْلَةِ حَتَّى يَصْرُمُوا مِمَّا كَانَ فِيهَا فَأَكْفَاهُمْ.

He (the narrator) said, 'They climbed up the palm tree until they had cut off from whatever was in it, and it sufficed them (all)'.⁹¹⁶

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَكَانَ مَعَهُ أَبُو عَبْدِ اللَّهِ الْبَجَلِيُّ فَانْتَهَى ع إِلَى نَخْلَةٍ خَاوِيَةٍ فَقَالَ أُتِيَتْهَا النَّخْلَةُ السَّامِعَةُ الطَّيِّبَةُ الْمُطِيعَةُ لِرَبِّهَا أَطْعَمِينَا مِمَّا جَعَلَ اللَّهُ فِيكَ

It is narrated to us by Ahmad Bin Muhammad, from Suleyman Bin Khalid,

'From Abu Abdullah^{asws}, and with him^{asws} was Abdullah Al-Bajali, and he^{asws} ended up to a collapsed palm tree: 'O you palm tree, the listing, the good, the obedient to its Lord^{azwj}! Feed us from what Allah^{azwj} has Made to be in you'.

قَالَ فَتَسَاقَطَ عَلَيْنَا رُطْبٌ مُخْتَلِفٌ أَلْوَانُهُ فَأَكَلْنَا حَتَّى تَضَلَّعْنَا فَقَالَ إِلَيْكُمْ [فِيكُمْ] سُنَّةٌ كَسُنَّةِ مَرْيَمَ.

He (the narrator) said, 'Dates of various types fell upon us, and we ate until we were satiated. He said, 'Among you^{asws} is a Sunnah like the Sunnah of Maryam^{as}'.⁹¹⁷

⁹¹⁶ Basaair Al Darajaat – P 5 Ch 13 H 10

⁹¹⁷ Basaair Al Darajaat – P 5 Ch 13 H 11

14 باب في الأئمة ع أنهم يعلمون من يأتي أبوابهم و يعلمون بمكانهم من قبل أن يستأذنوا عليهم

CHAPTER 14 – REGARDING THE IMAMS^{asws}, THEY^{asws} KNOW WHO COMES TO THEIR^{asws} DOORS, AND THEY^{asws} KNOW OF THEIR PLACE FROM BEFORE THEY SEEK PERMISSION TO SEE THEM^{asws}

1- حَدَّثَنِي يَعْقُوبُ بْنُ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ الْكِنَانِيِّ عَنْ مُوسَى بْنِ بَكْرِ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ الْمَكِّيِّ قَالَ: اسْتَشْتُتُ إِلَى أَبِي جَعْفَرٍ عَ وَ أَنَا بِمَكَّةَ فَقَدِمْتُ الْمَدِينَةَ مَا قَدِمْتُهَا إِلَّا شَوْقًا إِلَيْهِ فَأَصَابَتْنِي تِلْكَ اللَّيْلَةُ مَطْرَةٌ وَ بَرْدٌ شَدِيدٌ فَأَنْتَهَيْتُ إِلَى بَابِهِ نَصْفَ اللَّيْلِ فَقُلْتُ مَا أَطْرُقُهُ هَذِهِ السَّاعَةَ وَ أَنْتَظِرُ حَتَّى أَصْبِحَ وَ إِنِّي لِأَفْكُرُ فِي ذَلِكَ إِذْ سَمِعْتُهُ يَقُولُ يَا جَارِيَةَ افْتَحِي الْبَابَ لِابْنِ عَطَا فَقَدْ أَصَابَهُ بَرْدٌ شَدِيدٌ فِي هَذِهِ اللَّيْلَةِ قَالَ فَجَاءَتْ فَفَتَحَتِ الْبَابَ فَدَخَلْتُ عَلَيْهِ.

It is narrated to me by Yaqoub Bin Yazeed, from Al Hassan Bin Ali Al Washa, from Abdullah Al Kinany, from Musa Bin Bakr, from Abdullah Bin Ata'a Al Makky who said,

'I yearned to see Abu Ja'far^{asws} and I was in Makkah. I arrived to Al-Medina, not coming except out of longing to see him^{asws}. On that night I was hit by rain and severe cold. I ended to his^{asws} door in the middle of the night. I said (to myself), 'I will not awaken him^{asws} at this time, and I shall wait until morning', and I was thinking regarding that when I heard him^{asws} saying: 'O maid! Open the door for the son of Ata'a, for he has been afflicted with severe cold in this night!' She came and opened the door, and I entered to see him^{asws}.⁹¹⁸

2- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي حَمْزَةَ قَالَ: خَرَجْتُ بِأَبِي بَصِيرٍ أَفُودُهُ إِلَى أَبِي عَبْدِ اللَّهِ عَ قَالَ فَقَالَ لَا تَكَلِّمْ وَ لَا تَقُلْ شَيْئًا فَأَنْتَهَيْتُ بِهِ إِلَى الْبَابِ فَتَنَحَّحَ فَسَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ يَا فُلَانَةُ افْتَحِي لِأَبِي مُحَمَّدٍ الْبَابَ

It is narrated to us by Yaqoub Bin Yazeed, from Al Husayn Bin Ali Al Washa, from Ali Bin Abu Hamza who said,

'I went out with Abu Baseer, guiding him to see Abu Abdullah^{asws}. He said, 'Do not speak and do not say anything'. I ended up with him to the door. I cleared my throat, and I heard Abu Abdullah^{asws} saying: 'O so and so (maid)! Open the door for Abu Muhammad!'

قَالَ فَدَخَلْنَا وَ السُّرَّاجُ بَيْنَ يَدَيْهِ وَ إِذَا سَفَطَ بَيْنَ يَدَيْهِ مَفْتُوحٌ وَ قَالَ فَوَقَعَتْ عَلَيَّ الرُّعْدَةُ فَجَعَلْتُ أَرْتَعِدُ فَرَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ أَ بَرَّازٌ أَنْتَ فَقُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ.

He (the narrator) said, 'We entered and the lamp was in front of him^{asws}, and there was an open basked in front of him^{asws}. The thunder occurred upon me, and I went on to tremble. He^{asws} raised his^{asws} head towards me. He^{asws} said: 'You are trembling?' I said, 'Yes, may I be sacrificed for you^{asws}'.⁹¹⁹

⁹¹⁸ Basaair Al Darajaat – P 5 Ch 14 H 1

⁹¹⁹ Basaair Al Darajaat – P 5 Ch 14 H 2

3- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ أَوْ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ ابْنِ أَبِي بُكَيْرٍ عَنْ أَبِي كَهْمَشٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَا قَالَ: دَخَلْتُ إِلَى مَكَّةَ فَفَرَعْتُ مِنْ طَوَائِي وَ سَعِي وَ بَيْتِي عَلَيَّ لَيْلًا فَقُلْتُ أَمْضِي إِلَى أَبِي جَعْفَرٍ ع فَأَتَحَدَّثُ عِنْدَهُ بَقِيَّةَ لَيْلِي فَجِئْتُ إِلَى الْبَابِ فَفَرَعْتُهُ فَسَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنْ كَانَ عَبْدُ اللَّهِ بْنُ عَطَا فَأَدْخِلْهُ قَالَ مَنْ هَذَا قُلْتُ عَبْدُ اللَّهِ بْنُ عَطَا قَالَ ادْخُلْ.

It is narrated to us by Muhammad Bin Ahmad, from Ahmad Bin Hilal, or Muhammad Bin Al Husayn, from Al Hassan Bin Fazzal, from Ibn Abu Bukeyr, from Abu Kuhmash, from Abdullah Bin Ata'a who said,

'I entered into Makkah and was free from performing the Tawaaf and my Sa'ee, and there still remained a night for me. I said, 'I shall go to see Abu Ja'far^{asws} and discuss in his^{asws} presence for the remainder of my night. I went to his^{asws} door and knocked it, and I heard Abu Ja'far^{asws} saying: 'If it was Abdullah Bin Ata'a, let him enter!' He^{asws} said: 'Who is this?' I said, 'Abdullah Bin Ata'a'. He^{asws} said: 'Enter!'"⁹²⁰

⁹²⁰ Basaair Al Darajaat – P 5 Ch 14 H 3

15 باب في الأئمة من آل محمد ع أنهم إذا ظهوروا و حكموا بحكومة آل داود ع

CHAPTER 15 – REGARDING THE IMAMS^{asws} FROM PROGENY^{asws} OF MUHAMMAD^{saww}, THEY^{asws} WILL PREVAIL, THEY^{asws} WOULD JUDGE BY THE JUDGMENTS OF THE FAMILY OF DAWOOD^{as}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ أَبَانَ قَالَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَخْرُجَ رَجُلٌ مِثِّي رَجُلٌ يَحْكُمُ بِحُكْمِ آلِ دَاوُدَ وَ لَا يَسْأَلُ عَنْ بَيِّنَةٍ يُعْطِي كُلَّ نَفْسٍ حُكْمَهَا.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Aban who said,

‘I heard Abu Abdullah^{asws} saying: ‘The world cannot go away (perish) until there emerges a man from me^{asws} judging by the judgments of family of Dawood^{as}. He^{asws} will not ask for proof, and will give every soul its decision’⁹²¹.

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَنبِيَاءُ أَنْتُمْ قَالَ لَا قُلْتُ فَقَدْ حَدَّثَنِي مَنْ لَا أَهْمَ أَلَيْكَ قُلْتُ إِنَّكُمْ أَنْبِيَاءُ قَالَ مَنْ هُوَ أَبُو الْخَطَّابِ

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abu Khalid al Qammat, from Humran Bin Ayn who said,

‘I said to Abu Abdullah^{asws}, ‘Are you^{asws} Prophets^{as}?’ He^{asws} said: ‘No’. I said, ‘Someone who cannot be accused (of being false) narrated to me that you^{asws} said that you^{asws} (Imams^{asws}) are Prophets^{as}’. He^{asws} said: ‘Who is it, Abu Al-Khattab?’

قَالَ قُلْتُ نَعَمْ قَالَ كُنْتُ إِذَا أَهَجُرُ قَالَ قُلْتُ فِيمَا تَحْكُمُونَ قَالَ تَحْكُمُ بِحُكْمِ آلِ دَاوُدَ.

He (the narrator) said, ‘I said, ‘Yes’. He^{asws} said: ‘Then I would be deserted’. I said, ‘So, by what are you^{asws} judging?’ He^{asws} said: ‘We^{asws} judge by the judgment of family of Dawood^{as}’⁹²².

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ مَنْصُورِ بْنِ يُونُسَ عَنْ فَضَيْلِ الْأَعْوَرِ عَنْ أَبِي عُبَيْدَةَ عَنْهُ ع قَالَ: إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ حَكَمَ بِحُكْمِ دَاوُدَ وَ سُلَيْمَانَ لَا يَسْأَلُ النَّاسَ بَيِّنَةً.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Fuzeyl Al Awr, from Abu Ubeyda,

‘From him^{asws} having said: ‘When Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} rises, he^{asws} would judge by the judgments of Dawood^{as} and Suleyman^{as}. not asking the people for proof’⁹²³.

⁹²¹ Basaair Al Darajaat – P 5 Ch 15 H 1

⁹²² Basaair Al Darajaat – P 5 Ch 15 H 2

4- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ خَرِيْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَنْ تَذْهَبَ الدُّنْيَا حَتَّى يَخْرُجَ رَجُلٌ مِّنَّا أَهْلَ الْبَيْتِ يَحْكُمُ بِحُكْمِ دَاوُدَ وَ لَا يَسْأَلُ النَّاسَ بَيِّنَةً.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Yunus, from Hareyz who said,

'I heard Abu Abdullah^{asws} saying: 'The world will never go away (perish) until a man^{asws} from us^{asws} People^{asws} of the Household emerges, judging by the judgments of Dawood^{as}, and he^{asws} will not ask the people for proof'⁹²⁴.

5- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مَنْصُورٍ عَنْ فَضَيْلِ الْأَعْوَرِ عَنْ أَبِي عُيَيْدَةَ الْحَدَّاءِ قَالَ: كُنَّا زَمَانَ أَبِي جَعْفَرٍ ع حِينَ فُيْضَ نَزَرَدُّ كَالْعَنَمِ لَا رَاعِيَ لَهَا فَلَقِينَا سَالِمَ بْنَ أَبِي حَفْصَةَ فَقَالَ يَا أَبَا عُيَيْدَةَ مَنْ إِمَامُكَ فُلْتُ أَتَيْتِي آلَ مُحَمَّدٍ ص

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Mansour, from Fuzeyl Al Awr, from Abu Ubeyda Al Haza'a who said,

'We were in the era of Abu Ja'far^{asws}. When he^{asws} passed away, we hesitated like the sheep having no shepherd for them. Then we met Salim Bin Abu Hafsa and he said, 'O Abu Ubeyda! Who is your Imam^{asws}? I said, 'My Imams^{asws} are the Progeny^{asws} of Muhammad^{sawww}'.

فَقَالَ هَلَكْتَ وَ أَهْلَكْتَ أَمَا سَمِعْتَ أَنَا وَ أَنْتَ مَعِيَ أَبَا جَعْفَرٍ ع وَ هُوَ يَقُولُ مَنْ مَاتَ وَ لَيْسَ عَلَيْهِ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً فُلْتُ بَلَى لَعْمَرِي فَرَزَقَنِي اللَّهُ الْمَعْرِفَةَ

He said, 'You are destroyed and will destroy (others). Did you not hear, I, and you were with me, Abu Ja'far^{asws} and he^{asws} said: 'One who dies and there isn't an Imam^{asws} upon him dies a death of the pre-Islamic period?' I said, 'Yes, by my life! May Allah^{azwj} Grace me the recognition'.

قَالَ فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ سَالِمَ بْنَ أَبِي حَفْصَةَ قَالَ لِي كَذَا وَ كَذَا فَقَالَ لِي يَا أَبَا عُيَيْدَةَ إِنَّهُ لَمْ يَمُتْ مِنَّا مِيتَةً حَتَّى يُخَلِّفَ مِنْ بَعْدِهِ مَنْ يَعْمَلُ مِثْلَ عَمَلِهِ وَ يَسِيرُ بِمِثْلِ سِيرَتِهِ وَ يَدْعُو إِلَى مِثْلِ الدِّيِّ دَعَا إِلَيْهِ

He (the narrator) said, 'I said to Abu Abdullah^{asws}, 'Salim Bin Abu Hafsa said such and such to me'. He^{asws} said to me: 'O Abu Ubeyda! It is so that not one of us^{asws} passes away until he^{asws} leaves behind from after him^{asws}, one^{asws} who does similar to his^{asws} work, and travels with the like of his^{asws} way, and calls to the like of that which he^{asws} had called to.

يَا أَبَا عُيَيْدَةَ إِنَّهُ لَمْ يَمْنَعْ مَا أُعْطِيَ دَاوُدَ أَنْ أُعْطِيَ سُلَيْمَانَ

O Abu Ubeydah! He^{azwj} did not Prevent what He^{azwj} had Given to Dawood^{as}, He^{azwj} Gave it to Suleyman^{as}.

قَالَ ثُمَّ قَالَ يَا أَبَا عُيَيْدَةَ إِنَّهُ إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ بِحُكْمِ دَاوُدَ وَ سُلَيْمَانَ لَا يَسْأَلُ النَّاسَ بَيِّنَةً.

⁹²³ Basaair Al Darajaat – P 5 Ch 15 H 3

⁹²⁴ Basaair Al Darajaat – P 5 Ch 15 H 4

He (the narrator) said, 'Then he^{asws} said: 'O Abu Ubeyda! Surely, when the Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} rises, he^{asws} will judge with the judgment of Dawood^{as} and Suleyman^{as}, not asking the people for proof'.⁹²⁵

⁹²⁵ Basaair Al Darajaat – P 5 Ch 15 H 5

16 باب في الأئمة أنهم يعرفون من يمرض من شيعتهم و يحزنون و يدعون و يؤمنون على دعاء شيعتهم و هم غيب عنهم

CHAPTER 16 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE WHO FROM THEIR^{asws} SHIAS IS SICK, AND THEY GRIEVE AND SUPPLICATE AND SAY ‘AMEEN’ UPON THE SUPPLICATION OF THEIR^{asws} SHIAS, AND ALTHOUGH THEY^{asws} ARE ABSENT FROM THEM

1- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ أَبِيهِ عَنِ الشَّامِيِّ عَنْ أَبِي دَاوُدَ السَّبْعِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ زُمَيْلَةَ قَالَتْ: وَعِكَتُ وَعِكَاءً شَدِيداً فِي زَمَانِ أَمِيرِ الْمُؤْمِنِينَ ع فَوَجَدْتُ مِنْ نَفْسِي حِقْفَةً فِي يَوْمِ الْجُمُعَةِ وَ قُلْتُ لَا أَعْرِفُ شَيْئاً أَفْضَلَ مِنْ أَنْ أُفِيضَ عَلَى نَفْسِي مِنَ الْمَاءِ وَ أُصَلِّيَ خَلْفَ أَمِيرِ الْمُؤْمِنِينَ ع فَفَعَلْتُ

It is narrated to us by Al Hassan Bin Ali Bin Al Numan, from his father, from the Syrian, from Abu Dawood Al Sabie, from Abu Saeed Al Khudry, from Rumeyla who said,

‘I was sick with severe illness during the era of Amir Al-Momineen^{asws}. During the Friday I found lightness from myself and I said, ‘I do not know of anything superior than pouring the water upon myself and pray Salat behind Amir Al-Momineen^{asws}’. So, I did.

ثُمَّ جِئْتُ إِلَى الْمَسْجِدِ فَلَمَّا صَعِدَ أَمِيرُ الْمُؤْمِنِينَ ع الْمِنْبَرَ عَادَ عَلَيَّ ذَلِكَ الْوَعْكَ فَكَلَّمَا انْصَرَفَ أَمِيرُ الْمُؤْمِنِينَ ع وَ دَخَلَ الْقَصْرَ دَخَلْتُ مَعَهُ فَقَالَ يَا زُمَيْلَةُ رَأَيْتُكَ وَ أَنْتَ مُتَشَبِّكٌ بَعْضُكَ فِي بَعْضٍ

Then I went to the Masjid. When Amir Al-Momineen^{asws} ascended the pulpit, that illness returned to me. When Amir Al-Momineen^{asws} left and entered the building, I entered with him^{asws}. He^{asws} said: ‘O Rumeyla! I^{asws} saw you and you were clasping part of you with part’.

فَقُلْتُ نَعَمْ وَ فَصَصْتُ عَلَيْهِ الْقِصَّةَ الَّتِي كُنْتُ فِيهَا وَ الَّذِي حَمَلَنِي عَلَى الرَّغْبَةِ فِي الصَّلَاةِ خَلْفَهُ فَقَالَ يَا زُمَيْلَةُ لَيْسَ مِنْ مُؤْمِنٍ يَمْرُضُ إِلَّا مَرَضَنَا بِمَرَضِهِ وَ لَا يَحْزَنُ إِلَّا حَزَنًا بِحَزْنِهِ وَ لَا يَدْعُو إِلَّا أَمَّنًا لِدُعَائِهِ وَ لَا يَسْكُتُ إِلَّا دَعْوَانَا لَهُ

I said, ‘Yes’, and narrated the story to him^{asws} which I was in, and that which carried me upon the desire regarding praying the Salat behind him^{asws}. He^{asws} said: ‘O Rumeyla! There isn’t any Momin with an illness except we^{asws} are afflicted by his illness, nor grieve except we^{asws} grieve with his grief, nor supplicate except we^{asws} say: ‘Ameen’ to his supplication, not be silent, except we^{asws} supplicate for him^{asws}’.

فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلَنِي اللَّهُ فِدَاكَ هَذَا لِمَنْ مَعَكَ فِي الْقَصْرِ أَرَأَيْتَ مَنْ كَانَ فِي أَطْرَافِ الْأَرْضِ قَالَ يَا زُمَيْلَةُ لَيْسَ يَغِيبُ عَنَّا مُؤْمِنٌ فِي شَرْقِ الْأَرْضِ وَ لَا فِي غَرْبِهَا.

I said to him^{asws}, ‘O Amir Al-Momineen^{asws}! May Allah^{azwj} Make me to be sacrificed for you^{asws}! This is for the ones with you in the building. What is your^{asws} view of the one who

were to be in the outskirts of the earth?’ He^{asws} said: ‘O Rumeyla! There is no Momin hidden from us^{asws} in the east of the earth nor in its west’.⁹²⁶

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلَّغْنِي عَنْ عَمْرٍو بْنِ الْحَمِقِ حَدِيثٌ فَقَالَ اعْرِضْهُ قَالَ دَخَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَرَأَى صُفْرَةً فِي وَجْهِهِ فَقَالَ مَا هَذَا الصُّفْرَةُ فَذَكَرَ وَجَعاً بِهِ

It is narrated to us by Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Abdul Kareem Bin Amro, from Abu Al rabie Al Shamy who said,

‘I said to Abu Abdullah^{asws}, ‘A Hadeeth has reached me from Amro Bin Al-Hamiq’, He^{asws} said: ‘Present it’. He said, ‘He entered to see Amir Al-Momineen^{asws} and he^{asws} saw paleness in his face, so he^{asws} said, ‘What is this paleness?’ So, he mentioned the pain which was with him.

فَقَالَ لَهُ عَلِيُّ ع إِنَّا لَنَفْرَحُ لِفَرَحِكُمْ وَنَحْزَنُ لِحَزَنِكُمْ وَنَمْرَضُ لِمَرَضِكُمْ وَنَدْعُو لَكُمْ وَتَدْعُونَ فَنُؤْمِنُ

Ali^{asws} said to him: ‘We^{asws} tend to be happy to your happiness and grieve to your grief, and fall ill to your illness, and we^{asws} supplicate for you and (when) you are supplicating, we^{asws} say: ‘Ameen’.

قَالَ عَمْرٍو قَدْ عَرَفْتُ مَا قُلْتَ وَ لَكِنْ كَيْفَ نَدْعُو فَنُؤْمِنُ فَقَالَ إِنَّا سَوَاءٌ عَلَيْنَا الْبَادِي وَ الْحَاضِرُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع صَدَقَ عَمْرٍو .

Amro said, ‘I have recognised what I said, but how come (when) we supplicate you^{asws} are saying ‘Ameen?’ He^{asws} said: ‘It is the same to us^{asws}, the distant one and the one present’. Abu Abdullah^{asws} said: ‘You speak the truth, Amro’.⁹²⁷

⁹²⁶ Basaair Al Darajaat – P 5 Ch 16 H 1

⁹²⁷ Basaair Al Darajaat – P 5 Ch 16 H 2

17 باب في قول الأئمة ع لشيعتهم لو كان على أفواههم أوكية و كتموا على أنفسهم لأخبروهم بجميع ما يصيبهم من المنايا و البلايا و غيره

CHAPTER 17 – REGARDING THE WORDS OF THE IMAMS^{asws} TO THEIR^{asws} SHIAS: ‘HAD THERE BEEN LOCKS UPON THEIR MOUTHS, AND THEY WOULD CONCEAL UPON THEMSELVES, I^{asws} WOULD INFORM THEM WITH THE ENTIRETY OF WHAT WOULD BE AFFLICING THEM, FROM THE DEATHS AND THE AFFLICTIONS, AND SOMETHING ELSE’.

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ قَالَ سَمِعْتُ أَبَا بَصِيرٍ يَقُولُ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَنْ أَيْنَ أَصَابَ أَصْحَابَ عَلِيٍّ مَا أَصَابَهُمْ مَعَ عِلْمِهِمْ بِمَنَابِهِمْ وَ بَلَايَاهُمْ قَالَ فَأَجَابَنِي شِبْهَ الْمُعْضَبِ مِمَّ ذَلِكَ إِلَّا مِنْهُمْ

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan who said, ‘I heard Abu Baseer saying,

‘I said to Abu Abdullah^{asws}, ‘From where were the companions of Ali^{asws} afflicted by what afflicted them of their deaths and their afflictions?’ He^{asws} said: ‘He^{asws} answered me resembling the anger, ‘From who was that except from them?’

قَالَ قُلْتُ فَمَا بَمَنْعِكَ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ ذَاكَ بَابٌ أُغْلِقُ إِلَّا أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع فَتَحَ مِنْهُ شَيْئًا ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ أَوْلِيكَ كَانَتْ عَلَى أَفْوَاهِهِمْ أَوْكِيَةٌ.

He (the narrator) said, ‘I said, ‘What prevents you^{asws}? May I be sacrificed for you^{asws}!’ He^{asws} said: ‘That is a closed door, except that Al-Husayn^{asws} Bin Ali^{asws}. He^{asws} opened something from it’. Then he^{asws} said: ‘O Abu Muhammad! They^{asws} were those having locks upon their mouths’.⁹²⁸

2 حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ مِثْلَهُ.

It is narrated to us by Abdullah Bin Aamir, from Muhammad Bin Sinan, from Is’haq Bin Ammar, from Abu Baseer – similar to it.⁹²⁹

3- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَنْ لَنَا أَنْ يُحَدِّثَنَا كَمَا كَانَ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ يُحَدِّثُ أَصْحَابَهُ بِأَيَّامِهِمْ وَ تِلْكَ الْمُعْضِلَاتِ فَقَالَ أَمَا إِنَّ فِيكُمْ مِثْلَهُ أَوْلِيكَ كَانَ عَلَى أَفْوَاهِهِمْ أَوْكِيَةٌ.

It is narrated to us by Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Muhammad Bin Hakeem, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘Who is for us who would narrate to us just as Ali^{asws} Amir Al-Momineen^{asws} used to narrate to his^{asws} companions?’ with their days, and those dilemmas?’

⁹²⁸ Basaair Al Darajaat – P 5 Ch 17 H 1

⁹²⁹ Basaair Al Darajaat – P 5 Ch 17 H 2

He^{asws} said: ‘But, among you is his^{asws} example. They were those having locks upon their mouths’.⁹³⁰

4- حَدَّثَنَا الْحُجَّالُ عَنِ الْحَسَنِ بْنِ حُسَيْنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ عَ أَصْلَحَكَ اللَّهُ مِنْ أَيْنَ أَصَابَتْ أَصْحَابَ عَلِيٍّ مَا أَصَابُوا فِي [أَصَابَتِهِمْ مَع] عِلْمِهِمْ بِمَنَائِهِمْ وَبَلَايَاهُمْ فَأَجَابَنِي شَبَهَ الْمُغْضَبِ مِمَّ ذَاكَ إِلَّا مِنْهُمْ قَالَ قُلْتُ فَمَا يَمْتَنِعُكَ جَعَلَنِي اللَّهُ فِدَاكَ

It is narrated to us by Al Hajjal, from Al Hassan Bin Husayn Al Luluie, from Ibn Sinan, from Is’haq Bin Ammar, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘May Allah^{azwj} Keep you well! From where were the companions of Ali^{asws} afflicted what they were afflicted with despite their knowing of their deaths and their afflictions?’ He^{asws} answered me resembling the anger: ‘What was that from except from them?’ I said, ‘So what prevents you^{asws}? May I be sacrificed for you^{asws}!’

قَالَ ذَلِكَ بَابٌ قَدْ أُغْلِقَ إِلَّا أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَ فَتَحَ مِنْهُ شَيْئاً يَسِيراً ثُمَّ قَالَ أَمَا مُحَمَّدٌ إِنَّ أَوْلِيكَ كَانَتْ عَلَى أَفْوَاهِهِمْ أَوْكِيَةً.

He^{asws} said: ‘That is a door which has been closed, except that Al-Husayn^{asws} Bin Ali^{asws} opened something from it, a little’. Then he^{asws} said: ‘Abu Muhammad! Those, they had locks upon their mouths’.⁹³¹

5- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: قُلْتُ لَهُ مَا لَنَا مِنْ يُحَدِّثُنَا بِمَا يَكُونُ كَمَا كَانَ عَلِيٌّ عَ يُحَدِّثُ أَصْحَابَهُ قَالَ بَلَى وَاللَّهِ وَ إِنْ ذَاكَ لَكُمْ وَ لَكِنَّ هَاتِ حَدِيثاً وَاحِداً حَدَّثْتُمْ بِهِ فَكُنْتُمْ فَسَكْتُمْ فَوَ اللَّهُ مَا حَدَّثَنِي بِحَدِيثٍ إِلَّا وَ قَدْ حَدَّثْتُهُ بِهِ.

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Bakr Bin Muhammad Al Azdy, from Abu Baseer,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘There is no one for us to narrate to us with what would be happening (in the future) just as Ali^{asws} used to narrate to his^{asws} companions?’ He^{asws} said: ‘Yes, by Allah^{azwj}, and even that can be for you, but give me^{asws} one Hadeeth I^{asws} have narrated to you and you have concealed it’. I was silent, for by Allah^{azwj}, he^{asws} had not narrated to me any Hadeeth except and I had narrated it’.⁹³²

تم الجزء الخامس من كتاب و يتلوه الجزء السادس من الكتاب

The fifth part is complete and is followed by the sixth part from the book

⁹³⁰ Basaair Al Darajaat – P 5 Ch 17 H 3

⁹³¹ Basaair Al Darajaat – P 5 Ch 17 H 4

⁹³² Basaair Al Darajaat – P 5 Ch 17 H 5

الجزء السادس

PART SIX

1 باب في الأئمة ع أنهم يعرفون آجال شيعتهم و سبب ما يصيبهم

CHAPTER 1 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE LIFE-TERMS OF THEIR^{asws} SHIAS AND CAUSES OF WHAT AFFLICTS THEM

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا وَقَفَ الرَّجُلُ بِرَأْسِ يَدَيْهِ قَالَ يَا فُلَانُ اسْتَعِدَّ وَ أَعِدَّ لِنَفْسِكَ مَا تُرِيدُ فَإِنَّكَ تَمْرَضُ فِي يَوْمِ كَذَا وَ كَذَا فِي سَاعَةِ كَذَا وَ كَذَا وَ سَبَبُ مَرَضِكَ كَذَا وَ كَذَا وَ تَمُوتُ فِي شَهْرِ كَذَا وَ كَذَا فِي يَوْمِ كَذَا وَ كَذَا فِي سَاعَةِ كَذَا وَ كَذَا

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Rabie Bin Muhammad, from Sa'ad Bin Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{asws} was such that whenever he^{asws} paused the man in front of him^{asws}, said: 'O so and so! Get ready and prepare for yourself what you want, for you will be falling sick during such and such day, in such and such time, and the cause of your illness is such and such, and you will be dying in such a such month, during such and such day, during such a such time'.

قَالَ سَعْدٌ فَمُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ لَا تَقُولُ أَنْتَ وَ لَا تُخْبِرُنَا فَتَسْتَعِدُّ لَهْ قَالَ هَذَا بَابٌ أَغْلَقَ الْجَوَابَ فِيهِ عَلِيُّ بْنُ الْحُسَيْنِ ع حَتَّى يَأْتِيَ قَائِمَنَا.

Sa'ad said, 'I said, 'May I be sacrificed for you^{asws}! How come you^{asws} are not saying nor informing us, so we can be prepared for it?' He^{asws} said: 'This door, Ali^{asws} Bin Al-Husayn^{asws} closed the answer regarding it until the rising of our^{asws} Qaim^{asws} 933'.

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: كَانَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع كَتَبَ إِلَيَّ كِتَابًا وَ أَمَرَنِي أَنْ لَا أَفُكَّهُ حَتَّى يَمُوتَ بَنِي أَبِي عِمْرَانَ

It is narrated to us by Muhammad Bin Isa who said, 'It was narrated to me by Ibrahim Bin Muhammad who said,

'Abu Ja'far Muhammad^{asws} Bin Ali^{asws} wrote a letter to me and instructed me that I^{asws} should not open it until Yahya Bin Abu Imran dies'.

قَالَ فَمَكَتُ الْكِتَابَ عِنْدِي سِنِينَ فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ بَنِي أَبِي عِمْرَانَ فَكَّكْتُ الْكِتَابَ فَإِذَا فِيهِ قُمْ بِمَا كَانَ يَقُولُ بِهِ أَوْ نَحْوَ هَذَا مِنَ الْأَمْرِ.

⁹³³ Basaair Al Darajaat – P 6 Ch 1 H 1

He (the narrator) said, 'The letter remained with me for years. When it was the day in which Yahya Bin Abu Imran died, I opened the letter, and there, in it was: 'Stand with what he was standing with', or approximate to this from the matter".⁹³⁴

3 - قال و حدثني يحيى و إسحاق ابنا سليمان بن داود أن إبراهيم قرأ هذا الكتاب في المقبرة يوما مات يحيى و كان إبراهيم يقول كنت لا أخاف الموت ما كان يحيى بن أبي عمران حيا و أخبرني بذلك الحسن بن عبد الله بن سليمان.

He said, 'And it is narrated to me by Yahya and Is'haq, two sons of Suleyman Bin Dawood,

'Ibrahim read this letter in the graveyard on the day Yahya had died, and Ibrahim was said, 'I did not use to fear the death for as long as Yahya Bin Abu Imran was alive', and it was narrated to me with that by Al-Hassan Bin Abdullah Bin Suleyman".⁹³⁵

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ هِشَامٍ قَالَ: أُرِدْتُ شِرَى جَارِيَةٍ بِمَنْ وَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَ اسْتَشِيرُهُ فِي ذَلِكَ فَأَمْسَكَ فَلَمْ يُجِبْنِي فَإِنِّي [فَأَتَيْتُ] مِنَ الْعَدِ عِنْدَ مَوْلَى الْجَارِيَةِ إِذْ مَرَّ بِي وَ هِيَ خَالِسَةٌ عِنْدَ جَوَارٍ فَصَرْتُ بِتَجْرِئَةِ الْجَارِيَةِ فَنَظَرُ إِلَيْهَا

It was narrated to us by Muhammad Bin Isa, from Al Husayn Bin Ali Al Washa, from Hisham who said,

'I wanted to buy a slave girl for a price, and I wrote to Abu Al-Hassan^{asws} consulting him^{asws} regarding that. I waited, but he^{asws} did not answer me. The next morning he^{asws} came to the master of the slave girl when he passed by me, and she was seated at the neighbours. He^{asws} went on to test the slave girl and looked at her'.

قَالَ ثُمَّ رَجَعُ إِلَى مَنْزِلِهِ فَكَتَبَ إِلَيَّ لَا بَأْسَ إِنَّ لَمْ يَكُنْ فِي عُمْرِهَا قَلَّةٌ قَالَ فَأَمْسَكَ عَنْ شِرَائِهَا فَلَمْ أَخْرُجْ مِنْ مَكَّةَ حَتَّى مَاتَتْ..

He (the narrator) said, 'Then he^{asws} returned to his^{asws} house and wrote to me: 'There is no problem, if there did not happen to be little in her life-span'. I withheld from buying her, and I had not gone out from Makkah until she died".⁹³⁶

5- حَدَّثَنَا مُعَاوِيَةُ بْنُ حُكَيْمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يُوسُفَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: اسْتَفْرَضَ أَبُو الْحَسَنِ عَ عَنْ [مِنْ] شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ وَ كَتَبْتُ كِتَابًا وَ وَضَعْتُ عَلَى يَدَيْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ إِنَّ حَدَّثَ بِي حَدَثٌ [حَدَّثَ فَعَرَفْتُهُ]

It is narrated to us by Muawiya Bin Hukeym, from Ja'far Bin Muhammad Bin Yunus, from Abdul Rahman Bin Al Hajjaj who said,

'Abu Al-Hassan^{asws} wanted to demand a loan payback from Shihad Bin Abd Rabbih, and he^{asws} wrote a letter and placed it upon the hand of Abdul Rahman Bin Hajjaj. He^{asws} said: 'If an event (of death) occurs with me^{asws}, then tear it up'.

قَالَ عَبْدُ الرَّحْمَنِ فَخَرَحْتُ مِنْ مَكَّةَ فَلَقَيْتَنِي أَبُو الْحَسَنِ فَأَرْسَلَ إِلَيَّ بِمِثْلِي فَقَالَ لِي يَا عَبْدَ اللَّهِ خَرَّقَ الْكِتَابَ قَالَ فَفَعَلْتُ وَ قَدِمْتُ الْكُوفَةَ فَسَأَلْتُ عَنْ شِهَابٍ فَإِذَا هُوَ قَدْ مَاتَ فِي وَقْتٍ لَمْ يَكُنْ فِيهِ بَعَثُ الْكِتَابِ..

⁹³⁴ Basaair Al Darajaat – P 6 Ch 1 H 2

⁹³⁵ Basaair Al Darajaat – P 6 Ch 1 H 3

⁹³⁶ Basaair Al Darajaat – P 6 Ch 1 H 4

Abdul Rahman said, 'I went out from Makkah, and Abu Al-Hassan^{asws} met me and sent a message to me at Mina. He^{asws} said to me: 'O Abdul Rahman! Tear up the letter'. I did so and arrived at Al-Kufa, and I asked about Shihab, and there it was so that he had died during the time the letter had not been sent".⁹³⁷

6- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ مَا فَعَلَ أَبُو حَمَزَةَ قَالَ جُعِلَتْ فِدَاكَ خَلْفَتُهُ صَالِحًا فَقَالَ إِذَا رَجَعْتَ إِلَيْهِ فَأَقْرِئْهُ السَّلَامَ وَاعْلِمْهُ أَنَّهُ يَمُوتُ يَوْمَ كَذَا وَكَذَا مِنْ شَهْرِ كَذَا وَكَذَا

It is narrated to us by Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Abdullah, from Abdullah Bin Is'haq, from Ali, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'O Abu Muhammad! What happened to Abu Hamza?' He said, 'May I be sacrificed for you^{asws}! I left him (and he was) healthy'. He^{asws} said: 'When you return to him, then convey the greetings and let him know that he would be dying on such and such a day, from such and such month'.

قَالَ أَبُو بَصِيرٍ جُعِلَتْ فِدَاكَ لَقَدْ كَانَ فِيهِ أَنْسٌ وَكَانَ لَكُمْ شَيْعَةً قَالَ صَدَقْتَ يَا أَبَا مُحَمَّدٍ مَا عِنْدَنَا خَيْرٌ لَهُ قَالَ جُعِلَتْ فِدَاكَ شَيْعَتُكُمْ

Abu Baseer said, 'May I be sacrificed for you^{asws}! There was love in him, and he was a Shia of yours^{asws}'. He^{asws} said: 'You speak the truth, O Abu Hamza! What is with us^{asws} is better for him'. He said, 'May I be sacrificed for you^{asws}! (For) your^{asws} Shias?'

قَالَ نَعَمْ إِذَا خَافَ اللَّهُ وَرَاقَبَهُ وَتَوَقَّى الذُّنُوبَ فَإِذَا فَعَلَ ذَلِكَ كَانَ مَعَنَا فِي دَرَجَاتِنَا قَالَ أَبُو بَصِيرٍ فَرَجَعْتُ فَمَا لَبِثْتُ أَبُو حَمَزَةَ حَتَّى هَلَكَ تِلْكَ السَّاعَةَ فِي ذَلِكَ الْيَوْمِ.

He^{asws} said: 'Yes, when he fears Allah^{azwj}, and is pious, and fears the sins. When he does that, he would be with us^{asws} in our^{asws} levels'. Abu Baseer said, 'I returned, and it was not long before Abu Hamza died that very time during that very day".⁹³⁸

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ الدَّعَشِيِّ عَنِ الْحُسَيْنِ بْنِ مُوسَى قَالَ: اشْتَكَى عَمِّي مُحَمَّدُ بْنُ جَعْفَرٍ حَتَّى أَشْرَفَ عَلَى الْمَوْتِ قَالَ فَكُنَّا مُجْتَمِعِينَ عِنْدَهُ فَدَخَلَ أَبُو الْحُسَيْنِ ع فَقَعَدَ فِي نَاحِيَةٍ وَاسْحَاقُ عَمِّي عِنْدَ رَأْسِهِ يَبْكِي

It is narrated to us by Muhammad Bin Al Husayn, from Abdullah Bin Saeed al Da'shi, from Al Husayn Bin Musa who said,

'My uncle Muhammad son of Ja'far^{asws} complained (of health problems) until he overlooked upon the death. We were gathered in his presence, and Abu Al-Hassan (Musa)^{asws} entered and sat in a corner, and my uncle Is'haq was crying by his head.

فَقَعَدَ قَلِيلًا ثُمَّ قَامَ فَتَسِعْتُهُ فَمُلْتُ جُعِلَتْ فِدَاكَ يَلُومُكَ إِخْوَتُكَ وَ أَهْلُ بَيْتِكَ يَقُولُونَ دَخَلَتْ عَلَى عَمِّكَ وَ هُوَ فِي الْمَوْتِ ثُمَّ خَرَجَتْ

He^{asws} sat for a little while, then stood up. I followed him^{asws} and said, 'May I be sacrificed for you^{asws}! Your^{asws} brothers will blame you^{asws}. They will be saying, you^{asws} entered to see your^{asws} uncle and he was in (the pangs of) death, then you^{asws} went out'.

⁹³⁷ Basaair Al Darajaat – P 6 Ch 1 H 5

⁹³⁸ Basaair Al Darajaat – P 6 Ch 1 H 6

قَالَ أَيُّ أَحْيَى أَرَأَيْتَ هَذَا الْبَاكِي سَيَمُوتُ وَ يَبْكِي ذَاكَ عَلَيْهِ

He^{asws} said: ‘Which brother of mine^{asws} did I^{asws} see? This crying one will be dying and that one will be crying upon him (instead)’.

قَالَ فَبَرَأَ مُحَمَّدٌ بَنُ جَعْفَرٍ وَ اشْتَكَى إِسْحَاقُ فَمَاتَ وَ بَكَى مُحَمَّدٌ عَلَيْهِ.

He (the narrator) said, ‘Muhammad son of Ja’far^{asws} was cured, and Is’haq complained (of health problems), and he died, and Muhammad cried upon him’⁹³⁹.

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي أُسَامَةَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا زَيْدُ كَمْ أَتَى عَلَيْكَ مِنْ سَنَةٍ قُلْتُ جُعِلْتُ فِدَاكَ كَذَا سَنَةً قَالَ يَا أَبَا أُسَامَةَ حَدِّدْ عِبَادَةَ رَبِّكَ وَ أَخْدِرْ تَوْبَةً فَبَكَيْتُ فَقَالَ لِي مَا يُبْكِيكَ يَا زَيْدُ قُلْتُ نَعَيْتُ إِلَيَّ نَفْسِي قَالَ يَا زَيْدُ أَبْشِرْ فَإِنَّكَ مِنْ شَيْعَتِنَا وَ أَنْتَ فِي الْجَنَّةِ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Usama who said,

‘Abu Abdullah^{asws} said to me: ‘O Zayd! How many years have come upon you?’ I said, ‘May I sacrificed for you^{asws}! Such and such years’. He^{asws} said: ‘O Abu Usama! Renew worshipping your Lord^{azwj} and begin the repentance’. I started crying. He^{asws} said to me: ‘What makes you cry, O Zayd?’ I said, ‘Your^{asws} giving the news of my death to myself^{asws}’. He^{asws} said: ‘O Zayd! Receive glad tidings, for you are from our^{asws} Shias, and you will be in the Paradise’⁹⁴⁰.

9- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُعَلَّى قَالَ حَدَّثَنَا ابْنُ أَبِي حَمْزَةَ عَنْ سَيِّفِ بْنِ عَمِيرَةَ قَالَ: سَمِعْتُ الْعَبْدَ الصَّالِحَ أَبَا الْحَسَنِ ع يَنْعَى إِلَى رَجُلٍ نَفْسَهُ فُقِلْتُ فِي نَفْسِي وَ إِنَّهُ لَيَعْلَمُ مَتَى يَمُوتُ الرَّجُلُ مِنْ شَيْعَتِهِ فَقَالَ شَبَّهَ الْمُعْضَبِ يَا إِسْحَاقُ قَدْ كَانَ رُشِيدًا الْمَحْرُورِي يَعْلمُ عِلْمَ الْمَنَائِي وَ الْبَلَايَا فَالْإِمَامُ أَوْلَى بِذَلِكَ.

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad who said, ‘It is narrated to us by Ali Bin Moalla who said, ‘It is narrated to us by Ibn Abu Hamza, from Sayf Bin Ameyra who said,

‘I heard Al-Abd Al-Salih Abu Al-Hassan (Musa)^{asws} giving the news of death to a man regarding his own self, and he^{asws} knew when the man from his^{asws} Shias would be dying. He^{asws} said resembling the anger: ‘O Is’haq! Rusheyd Al-Hajary had known the knowledge of the deaths and the afflictions, and the Imam^{asws} is foremost with that’⁹⁴¹.

10- حَدَّثَنَا جَعْفَرُ بْنُ إِسْحَاقَ عَنْ عُثْمَانَ بْنِ عَلِيٍّ عَنْ خَالِدِ بْنِ بَجِيحٍ قَالَ: قُلْتُ إِنَّ أَصْحَابَنَا قَدْ قَدِمُوا مِنَ الْكُوفَةِ فَذَكَّرُوا أَنَّ الْمُفْضَلَ شَدِيدُ الْوَجَعِ فَادْعُ اللَّهَ لَهُ قَالَ قَدْ اسْتَرَّاحَ وَ كَانَ هَذَا الْكَلَامُ بَعْدَ مَوْتِهِ بِثَلَاثِ أَيَّامٍ.

It is narrated to us by Ja’far Bin Is’haq, from Usman Bin Ali, from Khalid Bin Najeer who said,

⁹³⁹ Basaair Al Darajaat – P 6 Ch 1 H 7

⁹⁴⁰ Basaair Al Darajaat – P 6 Ch 1 H 8

⁹⁴¹ Basaair Al Darajaat – P 6 Ch 1 H 9

'I said, 'Our companions have arrived from Al-Kufa, and they mentioned that Al-Mufazzal is in severe pain, so supplicate to Allah^{azwj} for him'. He^{asws} said: 'He has rested', and this talk was after his death by three days".⁹⁴²

11- وَ عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدٍ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ ع بِمَكَّةَ فَقَالَ مَنْ هَاهُنَا مِنْ أَصْحَابِكُمْ فَعَدَدْتُ عَلَيْهِ ثَمَانِيَةَ أَنْفُسٍ فَأَمَرَ بِإِخْرَاجِ أَرْبَعَةٍ وَ سَكَتَ عَنْ أَرْبَعَةٍ فَمَا كَانَ إِلَّا يَوْمٌ وَ مِنَ الْعَدِّ حَتَّى مَاتَ الْأَرْبَعَةُ فَسَلِمُوا.

And from him, from Usman Bin Isa, from Khalid who said,

'I was with Abu Al-Hassan^{asws} at Makkah and he^{asws} said: 'Who is over here from your companions?' I counted (them) to him^{asws}, 'Eight souls'. He^{asws} instructed with the extracting four, and he^{asws} was silent from (the other) four'. It was not even a day and from the morning until the four had died, and they (the other four) were safe".⁹⁴³

12- حَدَّثَنَا جَعْفَرُ بْنُ إِسْحَاقَ عَنْ سَعْدِ بْنِ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ بَجِيحٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: قَالَ لِي أَلْفِرْعُ فِيمَا بَيْنَكَ وَ بَيْنَ مَنْ كَانَ لَهُ مَعَكَ عَمَلٌ فِي سَنَةِ أَرْبَعٍ وَ سَبْعِينَ وَ مِائَةٍ حَتَّى يَجِيئَكَ كِتَابِي وَ انْظُرْ مَا عِنْدَكَ وَ مَا بَعَثَ [فَابْعَثْ] بِهِ إِلَيَّ وَ لَا تَقْبَلْ مِنْ أَحَدٍ شَيْئاً وَ خَرَجَ إِلَى الْمَدِينَةِ وَ بَقِيَ خَالِدٌ بِمَكَّةَ حَمْسَةَ عَشَرَ يَوْماً ثُمَّ مَاتَ.

It is narrated to us by Ja'far Bin Is'haq, from Sa'ad, from usman Bin Isa, from Khalid Bin Najeeh,

'From Abu Al-Hassan^{asws}, he (the narrator) said, 'He^{asws} said to me: 'Vacate between you and the one who has worked with you in the year one hundred and seventy-four, until my^{asws} letter comes to you, and look at what is with you and what has been sent, so send it to me^{asws} with him, and do not accept anything from anyone'. He^{asws} went out to Al-Medina and Khalid remained Al-Makkah for fifteen days, then died".⁹⁴⁴

13- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ فَضَّالٍ عَنْ مُعَاوِيَةَ عَنْ إِسْحَاقَ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع وَ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لَهُ أَبُو الْحَسَنِ ع يَا فُلَانُ إِنَّكَ تَمُوتُ إِلَى شَهْرٍ

It is narrated to us by Al Hassan Bin Ali Bin Fazzal, from Muawiya, from Is'haq who said,

'I was in the presence of Abu Al-Hassan^{asws} and a man entered to see him^{asws}. Abu Al-Hassan^{asws} said to him: 'O so and so! You will be dying in a month'.

قَالَ فَأَضْمَرْتُ فِي نَفْسِي كَأَنَّهُ يَعْلَمُ أَحَالَ شَيْعَتِهِ قَالَ يَا إِسْحَاقُ وَ مَا تُنْكِرُونَ مِنْ ذَلِكَ وَ قَدْ كَانَ رَسُولُ الْمَجْرِي مُسْتَضْعِفاً وَ كَانَ يَعْلَمُ عِلْمَ الْمَنَابِيا وَ الْبَلَايا فَالْإِمَامُ أَوْلَى بِذَلِكَ

He (the narrator) said, 'I thought within myself, 'It is as if he^{asws} knows the terms (life-spans) of his^{asws} Shias'. He^{asws} said: 'O Is'haq! What are you denying from that, and Rusheyd Al-Hajary was weak, and he was knowing the knowledge of the deaths and the afflictions, and the Imam^{asws} is foremost with that'.

⁹⁴² Basaair Al Darajaat – P 6 Ch 1 H 10

⁹⁴³ Basaair Al Darajaat – P 6 Ch 1 H 11

⁹⁴⁴ Basaair Al Darajaat – P 6 Ch 1 H 12

ثُمَّ قَالَ يَا إِسْحَاقُ تَمُوتُ إِلَى سَنَتَيْنِ وَ يُشْتَتُّ أَهْلُكَ وَ وُلْدُكَ وَ عِيَالُكَ وَ أَهْلُ بَيْتِكَ وَ يُفْلِسُونَ إِفْلَاساً شَدِيداً.

Then he^{asws} said: ‘O Is’haq! You will be dying in two years, and your wife, and your children, and your dependants, and your family members will disperse and they would be impoverished with severe poverty’.⁹⁴⁵

14- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ مُيَسَّرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُيَسَّرُ لَقَدْ زِيدَ فِي عُمْرِكَ فَأَيُّ شَيْءٍ تَعْمَلُ قَالَ كُنْتُ أَجِيراً وَ أَنَا غُلَامٌ بِخَمْسَةِ دَرَاهِمٍ فَكُنْتُ أُجْرِيهَا عَلَى خَالِي.

It is narrated to us by Yaquob Bin Yazeed, from Ibn Abu Umery, from Hisham Bin Al Hakam, from Muyasser who said,

‘Abu Abdullah^{asws} said: ‘O Muyasser! There has been an increase in your life-span, so which thing did you do?’ He said, ‘I was hired for five Dirhams when I was a young boy, so I paid his wages (cleared my account)’.⁹⁴⁶

15- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنِ أَبِي الصَّبَّاحِ عَنْ زَيْدِ الشَّحَامِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا زَيْدُ جَدَّدَ عِبَادَةٌ وَ أَخَذْتَ تَوْبَةً قَالَ نَعَيْتُ إِلَيَّ نَفْسِي جُعِلْتُ فِدَاكَ

It is narrated by Al Hassan Bin Ali, from Abu Al Sabbah, from Zayd Al Shaham who said,

‘I entered to see Abu Abdullah^{asws} and he^{asws} said: ‘O Zayd! Renew the worship and begin repenting’. He said, ‘Are you^{asws} giving me the news of my own death? May I be sacrificed for you^{asws}!’

قَالَ فَقَالَ لِي يَا زَيْدُ مَا عِنْدَنَا خَيْرٌ لَكَ وَ أَنْتَ مِنْ شِيعَتِنَا قَالَ وَ قُلْتُ وَ كَيْفَ لِي أَنَا أَكُونُ مِنْ شِيعَتِكُمْ

He (the narrator) said, ‘He^{asws} said to me: ‘O Zayd! What is with us^{asws} is better for you, and you are from our^{asws} Shias’. And I said, ‘And how can it be for me that I would happen to be from your^{asws} Shias?’

قَالَ فَقَالَ لِي أَنْتَ مِنْ شِيعَتِنَا إِلَيْنَا الصِّرَاطُ وَ الْمِيزَانُ وَ حِسَابُ شِيعَتِنَا وَ اللَّهُ لَأَنَا أَرْحَمُ بِكُمْ مِنْكُمْ بِأَنْفُسِكُمْ كَأَنِّي أَنْظُرُ إِلَيْكَ وَ زَفِيكَ فِي دَرَجَتِكَ فِي الْجَنَّةِ.

He (the narrator) said, ‘He^{asws} said to me: ‘You are from our^{asws} Shias, to us^{asws} is the Bridge, and the Scale, and the Reckoning of our^{asws} Shias. By Allah^{azwj}! We^{asws} would be more merciful with you all than you are with yourselves. It is as if I^{asws} am looking at you and your friend in my^{asws} level in the Paradise’.⁹⁴⁷

16- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ بَرَّةَ عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ: دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ ع سَنَةَ الْمَوْتِ بِمَكَّةَ وَ هِيَ سَنَةٌ أَرْبَعٌ وَ سَبْعُونَ [سَبْعِينَ] وَ مِائَةٌ فَقَالَ لِي مَنْ هَاهُنَا مِنْ أَصْحَابِكُمْ مَرِيضٌ فَقُلْتُ عُثْمَانُ بْنُ عِيسَى مِنْ أَوْجَعِ النَّاسِ فَقَالَ قُلْ لَهُ يُخْرِجُ

It is narrated to us by Ahmad Bin Al Husayn, from Al hassan bin Barra, from usman Bin Isa who said,

⁹⁴⁵ Basaair Al Darajaat – P 6 Ch 1 H 13

⁹⁴⁶ Basaair Al Darajaat – P 6 Ch 1 H 14

⁹⁴⁷ Basaair Al Darajaat – P 6 Ch 1 H 15

'I entered to see Abu Al-Hassan^{asws} in the year of the death (plague) at Makkah, and it is the year one hundred and seventy-four. He^{asws} said to me: 'Who from your companions is sick over here?' I said, 'Usman Bin Isa is with the most pain from the people'. He^{asws} said: 'Tell him to go out'.

ثُمَّ قَالَ مَنْ هَاهُنَا فَعَدَدْتُ عَلَيْهِ ثَمَانِيَةً فَأَمَرْنَا بِإِخْرَاجِ أَرْبَعَةٍ وَكَفَّ عَنْ أَرْبَعَةٍ فَمَا أَمْسَيْنَا مِنْ عَدِّ حَتَّى دَفَنَّا الْأَرْبَعَةَ الَّذِينَ كَفَّ عَنْ إِخْرَاجِهِمْ فَقَالَ عُثْمَانُ فَخَرَجْتُ أَنَا فَأَصْبَحْتُ مُعَافَاً.

Then he^{asws} said: 'Who are over here?' I counted eight to him^{asws}. He^{asws} instructed us with four of us to go out and refrained from (the other) four. We had not come to the evening from the morning until we buried those four, he^{asws} had refrained from their going out. Usman said, 'I went out and became healthy'.⁹⁴⁸

⁹⁴⁸ Basaair Al Darajaat – P 6 Ch 1 H 16

2 باب في الأئمة ع أنهم يعرفون علم المنايا و البلايا و الأنساب من العرب و فصل الخطاب

CHAPTER 2 – REGARDING THE IMAMS^{asws}, THEY^{asws} KNOW THE KNOWLEDGE OF DEATHS AND AFFLICTIONS, AND THE LINEAGES OF ARABS, AND THE DECISIVE ADDRESS

1- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ حُمْرَانَ بْنِ مَيْمِ عَنْ عَبَّادَةَ بْنِ رَبِيعٍ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ سَلُونِي قَبْلَ أَنْ تُفْقِدُونِي أَلَا تَسْأَلُونَ مَنْ عِنْدَهُ عِلْمُ الْمَنَآيَا وَ الْبَلَايَا وَ الْأَنْسَابِ.

It is narrated to us by Al Abbas Bin Marouf, from Hammad Bin Isa, from hareez, from Humran Bin Maysam, from Abaya Bin Rabie who said,

‘I heard Ali^{asws} saying: ‘Ask me^{asws} before you lose me^{asws}! Will you not ask the one^{asws} with whom is knowledge of the deaths, and the afflictions and the lineages?’⁹⁴⁹

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سَلَامٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أُعْطِيتُ حِصَالًا مَا سَبَقَنِي إِلَيْهَا أَحَدٌ مِنْ قَبْلِي عُلِّمْتُ الْمَنَآيَا وَ الْبَلَايَا وَ فَصْلَ الْخِطَابِ فَلَمْ يُفْتِنِي مَا سَبَقَنِي وَ لَمْ يَعْزُبْ عَنِّي مَا غَابَ عَنِّي أَبَشَّرُ بِإِذْنِ اللَّهِ تَعَالَى وَ أُوَدِّي عَنْهُ كُلَّ ذَلِكَ مِنْ مَنِّ اللَّهِ مَكْنَنِي فِيهِ بِعِلْمِهِ.

It is narrated to us by Ahmad in Muhammad, from Ibn Salam, from Mufazzal Bin Umar who said,

‘I heard Abu Abdullah^{asws} saying: ‘I^{asws} have been Given (certain) characteristics what no one from before me has preceded me^{asws} to these. I^{asws} know the deaths and the afflictions and the decisive address. Thus, what has preceded me^{asws} is not missed by me^{asws}, and what is hidden is not far from me^{asws}. I^{asws} rejoice by the Permission of Allah^{azwj} the Exalted and perform all of that of His^{azwj} behalf from a Conferment of Allah^{azwj} Enabling me^{asws} regarding it, with His^{azwj} Knowledge’⁹⁵⁰.

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ قَالَ: كَتَبَ أَبُو الْحَسَنِ الرِّضَا ع وَ أَقْرَأَ بِهَا الرِّسَالَةَ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع عِنْدَنَا عِلْمُ الْمَنَآيَا وَ الْبَلَايَا وَ فَصْلُ الْخِطَابِ وَ أَنْسَابُ الْعَرَبِ وَ مَوْلِدُ الْإِسْلَامِ.

It is narrated to us by Muhammad Bin Abdullah Bin Aamir, from Abdul Rahman bin Abu Najran who said,

‘Abu Al-Hassan Al-Reza^{asws} wrote the letter and read it out to us. He^{asws} said: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘With us^{asws} is knowledge of the deaths and the afflictions, and the decisive address and lineages of the Arabs, and births of Al-Islam’⁹⁵¹.

4- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ مَيْمُونٍ عَنْ عَمَّارِ بْنِ هَارُونَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: عِنْدَنَا عِلْمُ الْمَنَآيَا وَ الْبَلَايَا وَ فَصْلُ الْخِطَابِ وَ أَنْسَابُ الْعَرَبِ وَ مَوْلِدُ الْإِسْلَامِ.

⁹⁴⁹ Basaair Al Darajaat – P 6 Ch 2 H 1

⁹⁵⁰ Basaair Al Darajaat – P 6 Ch 2 H 2

⁹⁵¹ Basaair Al Darajaat – P 6 Ch 2 H 3

It is narrated to us by Ahmad Bin Al Husayn, from his father, from Amro Bin Maymoun, from Ammar Bin Haroub,

‘From Abu Ja’far^{asws} having said: ‘With us^{asws} is knowledge of the deaths, and the afflictions, and the decisive address, and lineages of the Arabs, and births of Al-Islam’.⁹⁵²

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ أَنَّهُ كَتَبَ إِلَيْهِ أَبُو الْحَسَنِ الرِّضَا عَ أَمَا بَعْدُ فَإِنَّ مُحَمَّدًا كَانَ أَمِيرَ اللَّهِ فِي خَلْقِهِ فَلَمَّا قُبِضَ كُنَّا أَهْلَ الْبَيْتِ وَرِثَتَهُ فَنَحْنُ أُمَّةُ اللَّهِ فِي أَرْضِهِ عِنْدَنَا عِلْمُ الْمَنَائِمِ وَالْبَلَايَا وَ أَنْسَابِ الْعَرَبِ وَ مَوْلِدِ الْإِسْلَامِ.

It is narrated to us by Ibrahim Bin Hashim, from Abdul Aziz Bin Al Muhtady, from Abdullah Bin Jundab,

‘Abu Al-Hassan Al-Reza^{asws} wrote to him: ‘As for after, Muhammad^{saww} was a trustee of Allah^{azwj} among His^{azwj} creatures. When he^{saww} passed away, we^{asws}, People^{asws} of the Household inherited him^{saww}. So, we^{asws} are trustees of Allah^{azwj} in His^{azwj} earth. With us^{asws} is knowledge of the deaths and the afflictions, and lineages of the Arabs, and births of Al-Islam’.⁹⁵³

6- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا عَنْ مُحَمَّدِ بْنِ نُعَيْمٍ عَنْ يَزْدَادَ بْنِ إِبْرَاهِيمَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلِمْتُ عِلْمَ الْمَنَائِمِ وَالْبَلَايَا وَ فَصَلُ الْخِطَابِ.

It is narrated to us by Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, from Muhammad Bin Zakariya, from Muhammad Bin Nueym, from Yazdad Bin Ibrahim, from the one who narrated it,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘I^{asws} know knowledge of the deaths and the afflictions and the decisive address’.⁹⁵⁴

7- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي أ لَا تَسْأَلُونَ مَنْ عِنْدَهُ عِلْمُ الْمَنَائِمِ وَالْبَلَايَا وَ الْقَضَايَا وَ فَصَلُ الْخِطَابِ.

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim raising it to,

‘Amir Al-Momineen^{asws} said: ‘Ask me^{asws} before you lose me! Indeed, you will be asking one with whom is knowledge of the deaths and the afflictions and the judgments and the decisive address’.⁹⁵⁵

8 وَ عَنْهُ بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الْأَعْلَى وَ سُفْيَانَ الْجَوْرِيِّ رَفَعُوهُ إِلَى عَلِيِّ ع مِثْلَهُ.

And from him, by this chain, from Abdul Hameed Bin Abdul A’ala, and Sufyan Al Jowry, raising it to Ali^{asws} – Similar to it.⁹⁵⁶

⁹⁵² Basaair Al Darajaat – P 6 Ch 2 H 4

⁹⁵³ Basaair Al Darajaat – P 6 Ch 2 H 5

⁹⁵⁴ Basaair Al Darajaat – P 6 Ch 2 H 6

⁹⁵⁵ Basaair Al Darajaat – P 6 Ch 2 H 7

⁹⁵⁶ Basaair Al Darajaat – P 6 Ch 2 H 8

9- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَا أَبَا بَصِيرٍ إِنَّا أَهْلُ بَيْتٍ أُوتِينَا عِلْمَ الْمَنَائِمِ وَالْبَلَايَا وَالْوَصَايَا وَفُضِّلَ الْخِطَابُ وَ عَرَفْنَا شَيْعَتَنَا كَعِرْفَانِ الرَّجُلِ أَهْلَ بَيْتِهِ.

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Abdul Kareem, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'O Abu Baseer! We^{asws}, People^{asws} of the Household are Given knowledge of the deaths, and the afflictions, and the bequests, and the decisive address, and we^{asws} recognise our^{asws} Shias like the recognition of the man of his family members'.⁹⁵⁷

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَبَلَةَ وَ إِسْمَاعِيلَ بْنِ عُمَرَ عَنْ أَبِي مَرْثَمِ عَبْدِ الْعَفَّارِ بْنِ الْقَاسِمِ عَنْ عِمْرَانَ بْنِ مِيثَمٍ عَنْ عَطَاءِ بْنِ رَيْعٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ كَانَ يَقُولُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي أَلَا تَسْأَلُونَ مَنْ عِنْدَهُ عِلْمُ الْمَنَائِمِ وَالْبَلَايَا وَالْأَنْسَابِ.

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdullah Bin Jabala and Ismail Bin Umar, from Abu Maryam Abdul Gaffar Bin Al Qasim, from Imran Bin Maysam, from Ata'a Bin Rabie,

'From Amir Al-Momineen^{asws} having said: 'Ask me^{asws} before you lose me^{asws}. Indeed, you will be asking one with whom is knowledge of the deaths and the afflictions and the lineages'.⁹⁵⁸

11- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لِي أُعْطِيتُ حِصَالًا مَا سَبَقَنِي إِلَيْهَا أَحَدٌ عِلْمُ الْمَنَائِمِ وَالْبَلَايَا وَالْأَنْسَابِ وَ فُضِّلَ الْخِطَابُ.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen^{asws} was saying: 'I^{asws} have been Given (certain) characteristics no one has preceded me^{asws} to these. I^{asws} know the deaths, and the afflictions, and the lineages, and the decisive address'.⁹⁵⁹

12- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ عَنِ الْعَبَّاسِ بْنِ عُيَيْدِ اللَّهِ الْعَبْدِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ عَلِيِّ بْنِ حَزْرَوْرٍ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّا أَهْلُ بَيْتٍ عُلِّمْنَا عِلْمَ الْمَنَائِمِ وَالْبَلَايَا وَالْأَنْسَابِ وَ اللَّهُ لَوْ أَنَّ رَجُلًا مَنَّا قَامَ عَلَى حِسْرٍ ثُمَّ عُرِضَتْ عَلَيْهِ هَذِهِ الْأُمَّةُ لَحَدَّثَهُمْ بِأَسْمَائِهِمْ وَ أَنْسَابِهِمْ.

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Muhammad Bin Ali, from al Abbas Bin Ubeydullah Al Abady, from Abdul Rahman Bin Al Aswad, from Ali Bin Hzawwair, from Ibn Nubata who said,

'Amir Al-Momineen^{asws} said: 'We^{asws} have been Taught knowledge of the deaths, and the afflictions, and the lineages. By Allah^{azwj}! If a man from us^{asws} were to stand upon a bridge,

⁹⁵⁷ Basaair Al Darajaat – P 6 Ch 2 H 9

⁹⁵⁸ Basaair Al Darajaat – P 6 Ch 2 H 10

⁹⁵⁹ Basaair Al Darajaat – P 6 Ch 2 H 11

then this community is presented to him^{asws}, he^{asws} would narrate to them with their names and their lineages”.⁹⁶⁰

13- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَا أَبَا بَصِيرٍ إِنَّا أَهْلُ بَيْتٍ أَوْتِينَا عِلْمَ الْمَنَائِمِ وَالْبَلَايَا وَالْأَنْسَابِ وَالْوَصَايَا وَفُضِّلَ الْخُطَابُ عَرَفْنَا شَيْعَتَنَا كَعَرَفْنَا الرَّجُلَ أَهْلَ بَيْتِهِ.

It is narrated to us by Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ja'far Bin Bashir, from Abdul Kareem, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘O Abu Baseer! We^{asws}, People^{asws} of the Household are Given knowledge of the deaths, and the afflictions, and the lineages, and the doctrines, and the decisive address. We^{asws} recognise our^{asws} Shias like the recognition of the man of his family members’.⁹⁶¹

14- وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عِمْرَانَ بْنِ عَبَّادَةَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي أَلَا تَسْأَلُونَ مَنْ عِنْدَهُ عِلْمُ الْمَنَائِمِ وَالْبَلَايَا وَالْأَنْسَابِ.

And from him, from Muhammad Bin Isa, from Safwan, from Yaquob Bin Shueyb, from Imran Bin Abata who said,

‘I heard Ali^{asws} saying: ‘Ask me^{asws} before you lose me^{asws}! Will you no ask the one^{asws} with whom is knowledge of the deaths, and the afflictions, and the lineages’.⁹⁶²

15- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عِمْرَانَ بْنِ مَرْوَانَ عَنِ الْمُتَخَلِّ عَنِ جَابِرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّا أَهْلُ بَيْتٍ عَلَّمْنَا الْمَنَائِمَ وَالْبَلَايَا وَالْأَنْسَابَ فَأَعْتَبُوا بِنَا وَبَعَدُونَا وَبَدَّأْنَا وَبَدَّأَهُمْ وَبَقَضَائِنَا وَبَقَضَائِهِمْ وَبِحُكْمِنَا وَبِحُكْمِهِمْ وَبِمِيتِنَا وَبِمِيتِهِمْ بِمَوْتِنَا بِالْفَرْحَةِ وَالِدُّبَيْلَةِ وَبِمَوْتِ مَا شَاءَ اللَّهُ.

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Imran Bin Marwan, from Al Munakhal, from Jabir,

‘From Abu Ja'far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘We^{asws}, People^{asws} of the Household have been Taught the deaths and the afflictions, and the lineages. Therefore, take lessons with us^{asws} and with our^{asws} enemies, and with our^{asws} guidance and their guidance, and with our^{asws} judgments and their judgments, and our^{asws} rulings and their rulings, and our deceased and their deceased. They are dying due to the ulcers and the plague, and we^{asws} are dying due to whatever Allah^{azwj} so Desires’.⁹⁶³

16- حَدَّثَنَا أَبُو الْفَضْلِ الْعُلَوِيُّ عَنْ سَعِيدِ بْنِ عَيْسَى الْكُزُبَرِيِّ الْبَصْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ طَهْرٍ عَنْ أَبِيهِ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْأَعْلَى التَّغْلِبِيِّ عَنْ أَبِي وَقَّاصٍ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدِي عِلْمُ الْمَنَائِمِ وَالْبَلَايَا وَالْوَصَايَا وَالْأَنْسَابِ وَفُضِّلَ الْخُطَابِ.

It is narrated to us by Abu Al Fazl Al Alawy, from Saeed Bin Isa Al Kuzbury Al Basry, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al Taglaby, from Abu Waqas,

⁹⁶⁰ Basaair Al Darajaat – P 6 Ch 2 H 12

⁹⁶¹ Basaair Al Darajaat – P 6 Ch 2 H 13

⁹⁶² Basaair Al Darajaat – P 6 Ch 2 H 14

⁹⁶³ Basaair Al Darajaat – P 6 Ch 2 H 15

'From Salman Al-Farsi^{ra} who said, 'Amir Al-Momineen^{asws} said: 'With me^{asws} is knowledge of the deaths and the afflictions, and the bequests, and the lineages, and the decisive address''.⁹⁶⁴

⁹⁶⁴ Basaair Al Darajaat – P 6 Ch 2 H 16

3 باب في الأئمة ع أنهم يحيون الموتى و يبرءون الأكمه و الأبرص بإذن الله

CHAPTER 3 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE REVIVING THE DEAD, AND CURING THE BLIND AND THE LEPER BY THE PERMISSION OF ALLAH^{azwj}

1- حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُنَى الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَبِي جَعْفَرٍ ع وَ قُلْتُ لهُمَا أَنْتُمَا وَرَثَةُ رَسُولِ اللَّهِ ص قَالَ نَعَمْ قُلْتُ فَرَسُولُ اللَّهِ وَارِثُ الْأَنْبِيَاءِ عَلِمَ كُلُّمَا عَلِمُوا فَقَالَ لِي نَعَمْ

It is narrated to me by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musanna Al Hannat, from Abu Baseer who said,

‘I entered to see Abu Abdullah^{asws} and Abu Ja’far^{asws}, and I said to them^{asws}, ‘You^{asws} are both inheritors of Rasool-Allah^{saww}?’ He^{asws} said: ‘Yes’. I said, ‘And Rasool-Allah^{saww} is inheritor of the Prophets^{as} having inherited all of what they^{as} knew?’ He^{asws} said to me: ‘Yes’.

فَقُلْتُ أَنْتُمْ تَقْدِرُونَ عَلَى أَنْ تُحْيُوا الْمَوْتَى وَ تُبْرِءُوا الْأَكْمَهَ وَ الْأَبْرَصَ فَقَالَ لِي نَعَمْ بِإِذْنِ اللَّهِ

I said, ‘Are you^{asws} able upon reviving the dead and curing the blind and the leper?’ He^{asws} said to me: ‘Yes, by the Permission of Allah^{azwj}’.

ثُمَّ قَالَ اذْءُ مَنِّي يَا أَبَا مُحَمَّدٍ فَمَسَحَ يَدَهُ عَلَى عَيْنِي وَ وَجْهِي وَ أَبْصَرْتُ الشَّمْسَ وَ السَّمَاءَ وَ الْأَرْضَ وَ الْبُيُوتَ وَ كُلَّ شَيْءٍ فِي الدَّارِ

Then he^{asws} said: ‘Allow me^{asws}, O Abu Muhammad!’ He^{asws} wiped his^{asws} hand upon my eyes and my face, and I saw the sun, and the sky, and the earth, and the houses, and all thing in the house.

قَالَ أَلْتَجِبُ أَنْ تَكُونَ هَكَذَا وَ لَكَ مَا لِلنَّاسِ وَ عَلَيْكَ مَا عَلَيْهِمْ يَوْمَ الْقِيَامَةِ أَوْ تَعُودَ كَمَا كُنْتَ وَ لَكَ الْجَنَّةُ خَالِصًا

He^{asws} said: ‘Would you like it you be like this (seeing), and for you would be what is for the people, and against you would be what is against them on the Day of Qiyamah, or (Would you rather) return to be just as you were (blind), and for you would be the Paradise purely?’

قُلْتُ أَعُودُ كَمَا كُنْتُ قَالَ فَمَسَحَ عَلَى عَيْنِي فَعُدْتُ كَمَا كُنْتُ

I said, ‘I want to return to what I used to be’. He^{asws} wiped upon my eyes, and I returned to what I used to be.

قَالَ عَلِيُّ فَحَدَّثْتُ بِهِ ابْنَ أَبِي عُمَيْرٍ فَقَالَ أَشْهَدُ أَنَّ هَذَا حَقٌّ كَمَا أَنَّ النَّهَارَ حَقٌّ.

Ali (a narrator) said, ‘Ibn Umeyr narrated to me with it, and he said, ‘I testify that this is true just as the day is true’⁹⁶⁵.

⁹⁶⁵ Basaair Al Darajaat – P 6 Ch 3 H 1

2- حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: قُلْتُ لَهُ أَسْأَلُكَ جُعِلْتُ فِدَاكَ عَنْ ثَلَاثِ حِصَالٍ أَنْفِي عَنِّي فِيهِ التَّقِيَّةَ قَالَ فَقَالَ ذَلِكَ لَكَ

It is narrated to me by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Ali^{asws} Bin Al-Husayn^{asws}, he (the narrator) said, 'I said to him^{asws}, 'I ask you^{asws}, may I be sacrificed for you^{asws}, about three characteristics the Taqiyyah (dissimulation) can be negated from me during it'. He (the narrator) said, 'He^{asws} said: 'That is for you (to decide)'.

قُلْتُ أَسْأَلُكَ عَنْ فُلَانٍ وَ فُلَانٍ قَالَ فَعَلَيْهِمَا لَعْنَةُ اللَّهِ بِلَعْنَاتِهِ كُلِّهَا مَا تَا وَ اللَّهُ وَ هُمَا كَافِرَانِ مُشْرِكَانِ بِاللَّهِ الْعَظِيمِ

I said, 'I ask you^{asws} about so and so, and so and so (Abu Bakr & Umar)'. He^{asws} said: 'Upon them both is Curse of Allah^{azwj}. By Allah^{azwj}! They died and they were both Kafirs, Polytheists with Allah^{azwj} the Magnificent!'

ثُمَّ قُلْتُ- الْأَيْمَةُ يُحْيُونَ الْمَوْتَى وَ يُرْءُونَ الْأَكْمَةَ وَ الْأَبْرَصَ وَ يَمْشُونَ عَلَى الْمَاءِ قَالَ مَا أَعْطَى اللَّهُ نَبِيًّا شَيْئًا قَطُّ إِلَّا وَ قَدْ أَعْطَاهُ مُحَمَّدًا ص وَ أَعْطَاهُ مَا لَمْ يَكُنْ عِنْدَهُمْ

Then I said, 'The Imams^{asws} can revive the dead, and cure the blind and the leper, and walk upon the water?' He^{asws} said: 'Allah^{azwj} did not Give any Prophet^{sawww} anything at all except that He^{azwj} Gave it to Muhammad^{sawww}, and (also) Gave him^{sawww} was did not happen to be with them^{asws}.

قُلْتُ وَ كُلُّ مَا كَانَ عِنْدَ رَسُولِ اللَّهِ ص فَقَدْ أَعْطَاهُ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ نَعَمْ ثُمَّ الْحَسَنَ وَ الْحُسَيْنَ ثُمَّ مِنْ بَعْدُ كُلِّ إِمَامٍ إِلَى يَوْمِ الْقِيَامَةِ مَعَ الزِّيَادَةِ الَّتِي تَحْدُثُ فِي كُلِّ سَنَةٍ وَ فِي كُلِّ شَهْرٍ إِي وَ اللَّهُ فِي كُلِّ سَاعَةٍ.

I said, 'And all what was with Rasool-Allah^{sawww}, he^{sawww} gave it to Amir Al-Momineen^{asws}?', He^{asws} said: 'Yes, then Al-Hassan^{asws} and Al-Husayn^{asws}, then from afterwards, every Imam^{asws} up to the Day of Qiyamah with the increase which occurs during every year, and during every month. Yes, by Allah^{azwj}, during every moment'.⁹⁶⁶

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ يَرْفَعُهُ قَالَ: دَخَلَتْ حَبَابَةُ الْوَالِيَّةُ عَلَى أَبِي جَعْفَرٍ ع مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ يَا حَبَابَةُ مَا الَّذِي أَبْطَأَكَ

It is narrated to us by Ibrahim Bin hashim, from Ali Bin Ma'bad, raising it, said, 'Hababat Al Walibiya entered to see Abu Ja'far Muhammad Bin Ali^{asws}. He^{asws} said: 'O Hababat! What is that which delayed you (in coming)?'

قَالَتْ قُلْتُ بَيَاضٌ عَرَضَ لِي فِي مَفْرِقِ رَأْسِي كَثُرَتْ لَهُ هُمُومِي فَقَالَ يَا حَبَابَةُ أَدِينِيهِ قَالَ فَدَنَوْتُ مِنْهُ فَوَضَعَ يَدَهُ فِي مَفْرِقِ رَأْسِي ثُمَّ قَالَ انْتُوا لَهَا بِالْمِرَاةِ فَأَتَيْتُ الْمِرَاةَ فَتَنَظَّرْتُ فَإِذَا شَعْرٌ مَفْرِقِ رَأْسِي قَدْ اسْوَدَّ فَسَرَرْتُ بِذَلِكَ وَ سَرَّ أَبُو جَعْفَرٍ ع بِسُرُورِي.

She said, 'I said, 'Whiteness has presented to me in different parts of my head. It being a lot has concerned me'. He^{asws} said: 'O Hababat, allow me^{asws}. I went near him^{asws}, and he^{asws} placed his^{asws} hand in the different parts of my head, then said: 'Bring her a mirror!' The

⁹⁶⁶ Basaair Al Darajaat – P 6 Ch 3 H 2

mirror was brought. I looked, and there, the hair in different parts of my head had turned black due to that, and Abu Ja'far^{asws} was happy at my happiness".⁹⁶⁷

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَلِيِّ بْنِ أَبِي حَزْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ: حَجَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَلَمَّا كُنَّا فِي الطَّوَافِ قُلْتُ لَهُ جَعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ يَغْفِرُ اللَّهُ لِهَذَا الخَلْقِ فَقَالَ يَا أَبَا بَصِيرٍ إِنَّ أَكْثَرَ مَنْ تَرَى قِرْدَةً وَخَنَازِيرَ

It is narrated to us by Muhammad Bin Al Husayn. From Abdullah Bin Jabala, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I performed Hajj with Abu Abdullah^{asws}. When we were in the Tawaaf, I said to him^{asws}, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! May Allah^{azwj} Forgive (the sins) for these people'. He^{asws} said: 'O Abu Baseer! Most of ones you see are monkeys and pigs'.

قَالَ قُلْتُ لَهُ أَرِنِيهِمْ قَالَ فَتَكَلَّمْتُ بِكَلِمَاتٍ ثُمَّ أَمَرَ يَدَهُ عَلَى بَصْرِي فَرَأَيْتُهُمْ قِرْدَةً وَخَنَازِيرَ فَهَالَيْ ذَلِكَ ثُمَّ أَمَرَ يَدَهُ عَلَى بَصْرِي فَرَأَيْتُهُمْ كَمَا كَانُوا فِي الْمَرَّةِ الْأُولَى

He (the narrator) said, 'I said to him^{asws}, 'Show them to me'. He^{asws} spoke certain phrases, then he^{asws} passed his^{asws} hand upon my eyes, and I saw them as monkeys, and pigs. That terrified me. Then he^{asws} passed his^{asws} hand upon my eyes, and I saw them just as they were in the first time.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ أَنْتُمْ فِي الْجَنَّةِ تُحْبَرُونَ وَ بَيْنَ أَطْبَاقِ النَّارِ تُطْلَبُونَ فَلَا تُوجَدُونَ وَاللَّهِ لَا يَجْتَمِعُ فِي النَّارِ مِنْكُمْ ثَلَاثَةٌ لَا وَاللَّهِ وَلَا اثْنَانِ لَا وَاللَّهِ وَلَا وَاحِدٌ.

Then he^{asws} said: 'O Abu Muhammad! You (Shias) would be in the Paradise, being delighted. By Allah^{azwj}! No three of you would be gathered in the Fire. No, by Allah^{azwj}, not even two. No, by Allah^{azwj}, not even one".⁹⁶⁸

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَبَّاسِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع تُرِيدُ أَنْ تَنْظُرَ بِعَيْنِكَ إِلَى السَّمَاءِ قُلْتُ نَعَمْ فَمَسَحَ يَدَهُ عَلَى عَيْنِي فَتَنْظَرْتُ إِلَى السَّمَاءِ.

It is narrated to us by Ahmad in Muhammad, from Al Abbas, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

'Abu Abdullah^{asws} said to me: 'Do you want to look with your own eyes to the sky?' I said, 'Yes'. He^{asws} wiped his^{asws} hand upon my eyes and I looked at the sky".⁹⁶⁹

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَبَّاحِ الْمُرَبِّيِّ عَنْ صَالِحِ بْنِ مَيْمَنٍ الْأَسَدِيِّ قَالَ: دَخَلْتُ أَنَا وَ عَبَّابَةُ بْنُ رَبِيعٍ عَلَى امْرَأَةٍ فِي بَيْتِي وَالْبَيْتَ قَدْ احْتَرَقَ وَجْهَهَا مِنَ السُّجُودِ فَقَالَ لَهُ عَبَّابَةُ يَا حَبَابَةُ هَذَا ابْنُ أُخِيكَ قَالَتْ وَ أَيُّ أَخٍ قَالَ صَالِحُ بْنُ مَيْمَنٍ

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sabah Al Muzny, from Salih Bin Maysam al Asady who said,

⁹⁶⁷ Basaair Al Darajaat – P 6 Ch 3 H 3

⁹⁶⁸ Basaair Al Darajaat – P 6 Ch 3 H 4

⁹⁶⁹ Basaair Al Darajaat – P 6 Ch 3 H 5

'I and Abayat Bin Rabie entered to see a woman in the clan of Waliba whose face was torn from the Sajdahs. Abayat said to him (her), 'O Hababat! This is the son of your brother'. She said, 'And which brother?' He said, 'Salih Bin Maysam'.

قَالَتْ ابْنُ أُجْحِي وَ اللَّهُ حَقًّا يَا ابْنَ أُجْحِي أَلَا أُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ قُلْتُ بَلَى يَا عَمَّةُ

She said, 'A son of my brother, by Allah^{azwj}! O son of my brother! Shall I narrate a Hadeeth to you I heard from Al-Husayn^{asws} Bin Ali^{asws}?' I said, 'Yes, O aunt'.

قَالَتْ كُنْتُ زَوَّارَةً الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَتْ فَحَدَّثْتُ بَيْنَ عَيْنَيْ وَضَحَ فَشَقَّ ذَلِكَ عَلَيَّ وَ اخْتَبَسْتُ عَلَيْهِ أَيَّامًا فَسَأَلَ عَنِّي مَا فَعَلْتَ حَبَابَةُ الْوَالِيَّةِ فَقَالُوا إِنَّهَا حَدَّثَتْ [بِمَا حَدَّثْتُ] بَيْنَ عَيْنَيْهَا

She said, 'I was visiting Al-Husayn^{asws} Bin Ali^{asws}. A clearness occurred in between my eyes, that was grievous upon me, and I stayed locked up due to it, for days. He^{asws} asked about me, 'What happened to Hababat Al-Walibiya?' They said, 'A clearness has occurred between her eyes'.

فَقَالَ لِأَصْحَابِهِ قَوْمُوا إِلَيْهَا فَجَاءَ مَعَ أَصْحَابِهِ حَتَّى دَخَلَ عَلَيَّ وَ أَنَا فِي مَسْجِدِي هَذَا فَقَالَ يَا حَبَابَةُ مَا أَبْطَأَ بِكَ عَلَيَّ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا ذَاكَ الَّذِي مَنَعَنِي إِنْ لَمْ أَكُنْ اضْطُرْتُ إِلَى الْمَجِيءِ إِلَيْكَ اضْطِرَارًا لَكِنْ حَدَّثْتُ هَذَا بِي

He^{asws} said to his^{asws} companion: 'Arise to go to her!' He^{asws} came with his^{asws} companions until he^{asws} entered to see me, and I was in this praying place of mine. He^{asws} said: 'O Hababat! What delayed you to (come to see) me^{asws}?' I said, 'O son^{asws} of Rasool-Allah^{saww}! That which prevented me was not that I was not restless to come to you^{asws}, but this has occurred with me'.

قال [قَالَتْ] فَكَشَفْتُ الْقِنَاعَ فَتَنَقَّلَ عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَقَالَ يَا حَبَابَةُ أَخْبِرِي لِي شُكْرًا فَإِنَّ اللَّهَ قَدْ ذَرَأَهُ عَنكَ قَالَ فَخَرَّوْتُ سَاجِدَةً قَالَتْ فَقَالَ يَا حَبَابَةُ ارْفَعِي رَأْسَكَ وَ انظُرِي فِي مِرْآتِكَ

She said, 'I uncovered the scarf, and Al-Husayn^{asws} Bin Ali^{asws} applied his^{asws} saliva upon it and said: 'O Hababat! Begin thanking Allah^{azwj}, for Allah^{azwj} has staved it away from you'. I fell down in Sajdah. He^{asws} said: 'O Hababat! Raise your head and look in your mirror!'

قَالَتْ فَرَفَعْتُ رَأْسِي فَلَمْ أَحَسَّ مِنْهُ شَيْئًا قَالَ فَحَمِدْتُ اللَّهَ

She said, 'I raised my head, and there was nothing more beautiful than it, so I praised Allah^{azwj}'.

قَالَتْ فَقَالَ الْحُسَيْنُ أَوْ مَنْ رَوَاهُ عَنْ أَحْمَدَ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ بَرَةَ [بَرَةَ] عَنْ إِسْمَاعِيلَ بْنِ بَرَةَ [بَرَةَ] بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبَانَ الْأَحْمَرِ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا فَضَّلْنَا عَلَى مَنْ خَالَفْنَا فَوَ اللَّهُ إِنِّي لَأَرَى الرَّجُلَ مِنْهُمْ مَنْ هُوَ أَرْحَى بَالًا وَ أَنْعَمَ رِيَاشًا وَ أَحْسَنُ حَالًا

She said, 'Al Husayn said, or the one who reported it, from Ahmad who said, 'It is narrated to me by Al Husayn Bin Bazah, from Ismail Bin Bazah Bin Abdul Aziz, from Aban Al Ahmar, from Abu Baseer who said,

'I entered to see Abu Abdullah^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! What is our merit over the ones who oppose us? By Allah^{azwj}! I see the man from them, one who is relaxed of mind, and bountiful of life, and of good state'.

قَالَ فَسَكَتَ عَنِّي حَتَّى إِذَا كُنْتُ بِالْأَبْطَحِ أَبْطَحَ مَكَّةَ وَرَأَيْتُ النَّاسَ يَضْحَكُونَ إِلَى اللَّهِ فَقَالَ يَا أَبَا مُحَمَّدٍ مَا أَكْثَرَ الضَّحِيحَ وَالْعَجِيحَ وَ أَقَلَّ الْحَجِيحَ وَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالنَّبُوءَةِ وَ عَجَلَ زَوْجَهُ إِلَى الْجَنَّةِ مَا يَتَقَبَّلُ اللَّهُ إِلَّا مِنْكَ وَ مِنْ أَشْبَاهِكَ خَاصَّةً

He (the narrator) said, 'He was silent from me until when I was at the plains, plains of Makkah, and I saw the people clamouring to Allah^{azwj}. He^{asws} said to me: 'O Abu Muhammad! How much is the shouting and yelling, and how few are the pilgrims! By the One^{azwj} Who Sent Muhammad^{saww} with the Prophet-hood, and Hastened his^{saww} soul to the Paradise, Allah^{azwj} will not Accept except from you (Shias), and from the ones who resemble you in particular'.

وَ مَسَحَ يَدَهُ عَلَى وَجْهِي وَ قَالَ يَا أَبَا بَصِيرٍ انظُرْ قَالَ فَإِذَا أَنَا بِالْحُلُقِ كُلِّبِ وَ حَنْزِيرِ وَ حِمَارٍ إِلَّا رَجُلًا بَعْدَ رَجُلٍ.

And he^{asws} wiped his^{asws} hand upon my face, and said: 'O Abu Baseer, look!' He said, 'There I was (looking) are the creatures, dogs, and pigs, and donkeys, except a man, after a man (here and there)'⁹⁷⁰.

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ: بَحَسَسْتُ حَسَدَ أَبِي عَبْدِ اللَّهِ ع وَ مَنَاقِبَهُ قَالَ فَقَالَ يَا أَبَا مُحَمَّدٍ نَحِبُ أَنْ تَرَانِي فَقُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from his father, from Abu Baseer who said,

'I (being blind) tried to feel the body of Abu Abdullah^{asws} and his^{asws} shoulders. He^{asws} said: 'O Abu Muhammad! Would you like to see me^{asws}?' I said, 'Yes, may I be sacrificed for you^{asws}!'

قَالَ فَمَسَحَ يَدَهُ عَلَى عَيْنِي فَإِذَا أَنَا أَنْظُرُ إِلَيْهِ قَالَ فَقَالَ يَا أَبَا مُحَمَّدٍ لَوْ لَا شَهْرُهُ النَّاسِ لَرَكَّكَ بَصِيرًا عَلَى خَالِكَ وَ لَكِنْ لَا تَسْتَقِيمُ قَالَ ثُمَّ مَسَحَ يَدَهُ عَلَى عَيْنِي فَإِذَا أَنَا كَمَا كُنْتُ.

He (the narrator) said, 'He^{asws} wipes his^{asws} hand upon my eyes, and there I was, looking at him^{asws}. He^{asws} said: 'O Abu Muhammad! Had it not been for the publicity, I^{asws} would have left you upon your seeing state, upon your (current) state, but you will not remain on straight path'. Then he^{asws} wiped his^{asws} hand upon my eyes, and there I was, just as I used to be'⁹⁷¹.

8- حَدَّثَنَا أَيُّوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ حَدَّثَنِي حَمَّادُ بْنُ أَبِي طَلْحَةَ عَنْ أَبِي عَوْفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلْتُ عَلَيْهِ فَأَلْطَمَنِي وَ قَالَ إِنَّ رَجُلًا مَكْفُوفَ الْبَصَرِ أَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ ص ادْعُ اللَّهَ لِي أَنْ يَرُدَّ عَلَيَّ بَصْرِي وَ قَالَ فَدَعَى اللَّهُ لَهُ فَرَدَّ عَلَيْهِ بَصْرَهُ

It is narrated to us by Ayoub Bin Nuh, from Safwan Bin Yahya who said, 'It is narrated to me by Hammad Bin Abu Talha, from Abu Awf,

⁹⁷⁰ Basaair Al Darajaat – P 6 Ch 3 H 6

⁹⁷¹ Basaair Al Darajaat – P 6 Ch 3 H 7

'From Abu Abdullah^{asws}, he (the narrator) said, 'I entered to see him^{asws}, and he^{asws} turned courteously towards me and said: 'A blind, blind of sight, came to the Prophet^{saww} and said, 'O Rasool-Allah^{saww}! Supplicate to Allah^{azwj} for me that He^{azwj} Returns my sight to me'. He^{saww} supplicated to Allah^{azwj} for him, and his sight was returned.

ثُمَّ أَتَاهُ آخَرٌ فَقَالَ يَا رَسُولَ اللَّهِ صِ ادْعُ اللَّهَ لِي أَنْ يَرُدَّ عَلَيَّ بَصَرِي قَالَ فَقَالَ الْجَنَّةُ أَحَبُّ إِلَيْكَ أَنْ [أَوْ] يَرُدَّ عَلَيْكَ بَصْرَكَ قَالَ يَا رَسُولَ اللَّهِ وَ إِنَّ نَوَابَهَا الْجَنَّةُ فَقَالَ إِنَّ اللَّهَ أَكْرَمُ مِنْ أَنْ يَبْتَلِيَ عَبْدَهُ الْمُؤْمِنَ بِدَهَابِ بَصَرِهِ ثُمَّ لَا يُثِيبُهُ الْجَنَّةَ.

Then another one came and said, 'Supplicate to Allah^{azwj} for me that He^{azwj} Returns my sight to me'. He^{saww} said: 'Is the Paradise more beloved to you or the return of your sight?' He said, 'O Rasool-Allah^{saww}! And, it is Reward, the Paradise?' He^{saww} said: 'Allah^{azwj} is more Benevolent than to Try His^{azwj} Momin servant with the loss of his sight, then He^{azwj} does not Reward him with the Paradise''⁹⁷².

⁹⁷² Basaair Al Darajaat – P 6 Ch 3 H 8

4 باب في أن الأئمة ع أحيوا الموتى بإذن الله تعالى

CHAPTER 4 – REGARDING THAT THE IMAMS^{asws} ARE REVIVING THE DEAD BY THE PERMISSION OF ALLAH^{azwj} THE EXALTED

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَتْ عَلَيْهِ امْرَأَةٌ فَذَكَرَتْ أَنَّهَا تَرَكَتْ ابْنَهَا بِالْمَلْحَفَةِ عَلَى وَجْهِهِ مَيِّتاً

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel Bin Darraj who said,

‘I was in the presence of Abu Abdullah^{asws}, and a woman entered to see him^{asws}, and she mentioned that she had left her son with the quilt upon his face, dead’.

قَالَ لَهَا لَعَلَّهُ لَمْ يَمُتْ فَقُومِي فَأَذْهَبِي إِلَى بَيْتِكَ وَاعْتَسِلِي وَصَلِّي رَكَعَتَيْنِ وَادْعِي وَقُولِي يَا مَنْ وَهَبَهُ لِي وَ لَمْ يَكُ شَيْئاً جَدَّدَ لِي هَيْئَهُ ثُمَّ حَرَّكِيهِ وَ لَا تُخْبِرِي بِذَلِكَ أَحَدًا

He^{asws} said to her: ‘Perhaps he has not died. Arise and go to your house and wash, and pray two Cycles (Salat), and supplicate, and say, ‘O One^{azwj} Who Granted him to me, and it was not something new He^{azwj} had Granted to me’. Then move (shake) him, and do not inform anyone with that’.

قَالَ فَفَعَلْتُ فَجَاءَتْ فَحَرَّكْتُهُ فَإِذَا هُوَ قَدْ بَكَى.

He (the narrator) said, ‘She did so. She came and shook him, and there he was, crying’.⁹⁷³

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ قَالَ: مَرَّ الْعَبْدُ الصَّالِحُ ع بِامْرَأَةٍ بِمَعَى وَ هِيَ تَبْكِي وَ صَبِيَانُهَا حَوْلَهَا يَبْكُونَ وَ قَدْ مَاتَتْ بَقْرَةٌ لَهَا فَدَنَا مِنْهَا ثُمَّ قَالَ لَهَا مَا يُبْكِيكِ يَا أُمَّةَ اللَّهِ

It is narrated to us by Ahmad Bin Muhammad, from Ali bin Al Hakam, from Ali Bin Al Mugheira who said,

‘Al-Abd Al-Salih (7th Imam^{asws}) passed by a woman at Mina, and she was crying and her children were crying around, and a cow of hers had died. He^{asws} approached her, then said so her: ‘What makes you cry, O maid of Allah^{azwj}?’

قَالَتْ يَا عَبْدَ اللَّهِ إِنَّ لِي صَبِيَانًا أَيْتَامًا فَكَانَتْ لِي بَقْرَةٌ مَعِيشَتِي وَ مَعِيشَةُ صَبِيَانِي كَانَ مِنْهَا قَدْ مَاتَتْ وَ بَقِيَتْ مُنْقَطِعَةً بِي وَ بَوْلْدِي وَ لَا حِيلَةَ لَنَا

She said, ‘O servant of Allah^{azwj}! There are orphaned children for me, and there used to be a cow for me for my livelihood, and the livelihood of my children was from it. It has died, and there has remained a termination with me and my children, and there is no (other) means for us’.

⁹⁷³ Basaaair Al Darajaat – P 6 Ch 4 H 1

فَقَالَ لَهَا يَا أُمَّةَ اللَّهِ هَلْ لَكَ أَنْ أُحْيِيَهَا لَكَ قَالَتْ فَأُلْهِمْتِ أَنْ قَالَتْ نَعَمْ يَا عَبْدَ اللَّهِ قَالَ فَتَنَحَّى نَاحِيَةً فَصَلَّى رَكَعَتَيْنِ ثُمَّ رَفَعَ يَدَيْهِ يَمِينَةً [يَمَنَةً] وَ حَرَكَ شَفَتَيْهِ ثُمَّ قَامَ فَمَرَّ بِالْبَقَرَةِ فَتَنَحَّسَهَا نَحْسًا أَوْ ضَرَبَهَا بِرِجْلِهِ فَاسْتَوَتْ عَلَى الْأَرْضِ قَائِمَةً

He^{asws} said to her: ‘O maid of Allah^{azwj}! Would it be (better) for you if I^{asws} were to revive it?’ She said, ‘I have been inspired to say yes, O Abu Abdullah^{asws}!’ He^{asws} went aside to a corner and prayed two Cycles (Salat), then raised his^{asws} right hand and moved his^{asws} lips. Then he^{asws} stood up and passed by the cow and prodded it with a prodding, or hit it with his^{asws} left, and it sat up evenly upon the ground.

فَلَمَّا نَظَرَتْ الْمَرْأَةُ إِلَى الْبَقَرَةِ قَدْ قَامَتْ صَاحَتْ عِيسَى ابْنُ مَرْيَمَ وَ رَبَّ الْكَعْبَةِ

When the woman looked at the cow to have stood up, she shouted: ‘Isa^{as} Bin Maryam^{as}, by Lord^{azwj} of the Kabah!’

قَالَ فَخَالَطَ النَّاسَ وَ صَارَ بَيْنَهُمْ وَ مَضَى بَيْنَهُمْ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ.

He (the narrator) said, ‘He^{asws} mingled with the people and came to be between them. May the Salawaat of Allah^{azwj} be upon him^{asws} and upon his^{asws} forefathers^{asws}, the pure ones’⁹⁷⁴.

3- حَدَّثَنَا سَلْمَةُ بْنُ خَطَّابٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عِيسَى بْنِ شَلْقَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا ع كَانَتْ لَهُ خُتُولَةٌ فِي بَنِي خُزَيْمٍ وَ إِنَّ شَابًا مِنْهُمْ أَتَاهُ فَقَالَ يَا خَالِي إِنَّ أَخِي وَ ابْنَ أَبِي مَاتَ وَ قَدْ حَزِنْتُ عَلَيْهِ حُزْنًا شَدِيدًا قَالَ فَتَشْتَهِي أَنْ تَرَاهُ قَالَ نَعَمْ قَالَ فَأَرِنِي قَبْرَهُ

It is narrated by Salama Bin Khattab, from Abdullah Bin Al Qasim, from isa Bin Shalqan who said,

‘I heard Abu Abdullah^{asws} saying: ‘Amir Al-Momineen Ali^{asws}, there was a maternal aunt for him^{asws} in the clan of Makhzum, and a youth from them came to him^{asws} and said, ‘O my maternal uncle^{asws}! My brother and son of my father, has died, and I have grieved upon him with severe grief’. He^{asws} said: ‘Would you like to see him?’ He said, ‘Yes’. He^{asws} said: ‘Show me his grave’.

فَخَرَجَ وَ مَعَهُ بُرْدُ رَسُولِ اللَّهِ ص الْمُسْتَحَابِّ فَلَمَّا انْتَهَى إِلَى الْقَبْرِ تَمَلَّكَتْ شَفَتَاهُ ثُمَّ رَكَضَهُ بِرِجْلِهِ فَخَرَجَ مِنْ قَبْرِهِ وَ هُوَ يَقُولُ رَمِيكَ بِلِسَانِ الْفَرَسِ فَقَالَ لَهُ عَلِيُّ أ لَمْ تَمُتْ وَ أَنْتَ رَجُلٌ مِنَ الْعَرَبِ قَالَ بَلَى وَ لَكِنَّا مِتْنَا عَلَى سُنَّةِ فُلَانٍ فَانْقَلَبَتْ أَلْسِنَتُنَا.

He^{asws} went out and with him^{asws} was a cloak of Rasool-Allah^{saww}, the Answered. When he^{asws} ended up to the grave, he^{asws} moved his^{asws} lips, then prodded it with his^{asws} leg, and he came out from his grave, and he was speaking fluently in Persian. Ali^{asws} said to him: ‘Did you not die and you were a man from the Arabs?’ He said, ‘Yes, but we died upon the sunnah of so and so, (and so and so – Abu Bakr and Umar), so our language was overturned’⁹⁷⁵.

4- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِيشَمِيِّ عَنْ كَرِيمٍ قَالَ سَمِعْتُ مَنْ يَرْوِيهِ قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ قَاعِدًا فَذَكَرَ اللَّحْمَ وَ قَرَمَهُ إِلَيْهِ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ وَ لَهُ عَنَاقٌ فَانْتَهَى إِلَى امْرَأَتِهِ فَقَالَ هَلْ لَكَ فِي غَنِيمَةٍ قَالَتْ وَ مَا ذَلِكَ قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَشْتَهِي اللَّحْمَ قَالَتْ خُذْهَا وَ لَمْ يَكُنْ لَهُمْ غَيْرُهَا وَ كَانَ رَسُولُ اللَّهِ ص يَعْرِفُهَا

⁹⁷⁴ Basaair Al Darajaat – P 6 Ch 4 H 2

⁹⁷⁵ Basaair Al Darajaat – P 6 Ch 4 H 3

It is narrated to us by Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Ali Bin Ismail Al Maysami, from Kareem who said, 'I heard the one who reported it say,

'Rasool-Allah^{saww} was seated and the meat was mentioned and his^{saww} desire to it. A man from the Helpers stood up and for him was a young female goat. He ended to his wife and said, 'Is there any booty for you regarding me?' She said, 'And what is that?' He said, 'I heard Rasool-Allah^{saww} desiring the meat'. She said, 'Take it', and there did not happen to be for them other than it, and Rasool-Allah^{saww} used to recognise it.

فَلَمَّا حَاءَ بِهَا دُبْحَتْ وَ شَوَيْتُمْ ثُمَّ وَضَعَهَا لِلنَّبِيِّ ص فَقَالَ لَهُمْ كُلُوا وَ لَا تَكْسِرُوا عَظْمًا قَالَ فَرَجَعَ الْأَنْصَارِيُّ وَ إِذَا هِيَ تَلْعَبُ عَلَى بَابِهِ.

When he came with it, she slaughtered it and grilled it and placed it for the Prophet^{saww}. He^{saww} said to them: 'Eat and do not break any bone'. The Helper returned (home), there it was playing by his door".⁹⁷⁶

5- حَدَّثَنَا عَبْدُ اللَّهِ مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ حَدَّثَنَا أَبُو مُحَمَّدٍ بُرَيْدٌ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ قَالَ: حَجَّ رَجُلٌ مِنْ أَصْحَابِنَا فَدَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ فِدَاكَ أَبِي وَ أُمِّي إِنَّ أَهْلِي قَدْ تُوَفِّيْتُ وَ بَقِيْتُ وَجِيداً

It is narrated to us by Abdullah Muhammad, from Muhammad Bin Ibrahim who said, 'It is narrated to us by Abu Muhammad Bureyd, from Dawood Bin Kaseer Al Raqy who said,

'A man from our companions performed Hajj and he entered to see Abu Abdullah^{asws} and said, 'May my father and my mother be sacrificed for you^{asws}! My wife has died and I have remained alone'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَ فَكُنْتَ تُحِبُّهَا قَالَ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ ارْجِعْ إِلَى مَنْزِلِكَ فَإِنَّكَ سَتَرْجِعُ إِلَى الْمَنْزِلِ وَ هِيَ تَأْكُلُ شَيْئاً

Abu Abdullah^{asws} said: 'And you used to love her?' He said, 'Yes, may I be sacrificed for you^{asws}!' He^{asws} said: 'Return to you house, and you will be returning to a house and she would be eating something'.

قَالَ فَلَمَّا رَجَعْتُ مِنْ حَجَّتِي وَ دَخَلْتُ مَنْزِلِي رَأَيْتُهَا قَاعِدَةً وَ هِيَ تَأْكُلُ.

He (the narrator) said, 'When I returned from my Hajj and entered my house, I saw her seated and she was eating'.⁹⁷⁷

⁹⁷⁶ Basaair Al Darajaat – P 6 Ch 4 H 4

⁹⁷⁷ Basaair Al Darajaat – P 6 Ch 4 H 5

5 باب في أن الأئمة ع يزورون الموتى و أن الموتى يزورهم

CHAPTER 5 – REGARDING THAT THE IMAMS^{asws} ARE VISITING THE DECEASED AND THE DECEASED ARE VISITING THEM^{asws}

1- قرب الإسناد بالإسناد عنه ع قَالَ: قَالَ لِي بِخُرَاسَانَ رَأَيْتُ رَسُولَ اللَّهِ ص هَاهُنَا وَ التَّرْتُمُهُ.

(The book) 'Qurb Al Asnaad' – By the chain,

'From him^{asws}, he (the narrator) said, 'He^{asws} said to me at Khurasan: 'I^{saww} saw Rasool-Allah^{saww} over here and adhered to him^{saww}, 978

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ وَ عَلِيِّ بْنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ وَ عُثْمَانَ بْنِ عَيْسَى عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَقِيَ أَبَا بَكْرٍ فَاحْتَجَّ عَلَيْهِ ثُمَّ قَالَ لَهُ أَمَا تَرْضَى بِرَسُولِ اللَّهِ ص بَيْنِي وَ بَيْنَكَ قَالَ فَكَيْفَ لِي بِهِ

It is narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, and Ali Bin Al Hakam bin Miskeen, from Ibn Umara, from Abu Abdullah and Usman Bin Isa, from Aban Bin Taglib,

'From Abu Abdullah^{asws}: 'Amir Al-Momineen^{asws} met Abu Bakr and argued against him, then said to him: 'Do you agree with Rasool-Allah^{saww} (as a judge) between me^{asws} and you?' He said, 'How can I be with him^{saww}?'

فَأَخَذَ يَدَهُ وَ أَتَى مَسْجِدَ قُبَا فَإِذَا رَسُولُ اللَّهِ ص فِيهِ فَخَضَى عَلَى أَبِي بَكْرٍ فَرَجَعَ أَبُو بَكْرٍ مَدْعُورًا فَلَقِيَ عَمْرَ فَأَخْبَرَهُ فَقَالَ مَا لَكَ أَمَا عَلِمْتَ سِحْرَ بَنِي هَاشِمٍ.

He^{asws} grabbed his hand and went to Masjid Quba, and there Rasool-Allah^{saww} was in it, and he^{saww} judged against Abu Bakr. Abu Bakr returned scared. He met Umar and informed him. He said, 'Don't you know the sorcery of the Clan of Hashim^{asws}?' 979

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ وَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الرِّضَا ع حَدَّثَنِي عَبْدُ الْكَرِيمِ بْنُ حَسَّانَ عَنْ عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَشْرِ الْحُتَمِيِّ عَنْ أَبِيكَ أَنَّهُ قَالَ كُنْتُ رَدَفَ أَبِي وَ هُوَ يُرِيدُ الْغُرَيْضَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, and from Muhammad Bin Al Husay, from Ibrahim Bin Abu Al Bilad who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Abdul Kareem Bin Hassan narrated to me from Ubeyda Bin Abdullah Bin Bishr Al-Khas'amy, from your^{asws} father^{asws} having said: 'I^{asws} was riding behind my^{asws} father^{asws} and he^{asws} intended Al-Ureyz.

قَالَ فَلَقِيَهُ شَيْخٌ أبيضُ الرَّأْسِ وَ اللَّحْيَةِ يَمْشِي قَالَ فَتَزَلَّ إِلَيْهِ فَقَبَّلَ بِيْنَ عَيْنَيْهِ فَقَالَ إِبْرَاهِيمُ وَ لَا أَعْلَمُهُ إِلَّا أَنَّهُ قَبَّلَ يَدَهُ ثُمَّ جَعَلَ يَقُولُ لَهُ جَعَلْتُ فِدَاكَ وَ الشَّيْخُ يُوصِيهِ فَكَانَ فِي آخِرِ مَا قَالَ لَهُ أَنْظِرِ الْأَرْبَعِ رَكَعَاتٍ فَلَا تَدْعُهَا قَالَ وَ قَامَ أَبِي حَتَّى تَوَارَى الشَّيْخُ

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He^{asws} said, 'And old man of white head (hair) and beard met him^{asws} walking. So, he^{asws} descended to him and kissed him between his eyes. Ibrahim said, 'And I do not know it except and he^{asws} kissed his hand. Then he^{asws} went on saying: 'May I be sacrificed for you!' And the old man was advising him^{asws}. It was among the last of what he said to him^{asws}: 'Look (consider) the four Cycles (Salat), and do not leave these'. And my^{asws} father^{asws} arose until the sheykh went away.

ثُمَّ رَكِبَ فَعُلْتُ يَا أَبَهُ مِنْ هَذَا الَّذِي صَنَعْتَ بِهِ مَا لَمْ أَرَكَ صَنَعْتَهُ بِأَحَدٍ قَالَ هَذَا أَبِي يَا بُنَيَّ.

Then he^{asws} rode'. I^{asws} said: 'O father^{asws}! Who was this whom your^{asws} did with him^{asws} what I^{asws} have not seen you^{asws} do with anyone (else)?' He^{asws} said: 'This was my^{asws} father^{asws}, O my^{asws} son^{asws}'.⁹⁸⁰

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ أَنَا أُحَدِّثُ نَفْسِي فَرَأَيْتُ فَقَالَ مَا لَكَ تُحَدِّثُ نَفْسَكَ تَشْتَهِي أَنْ تَرَى أَبَا جَعْفَرٍ قُلْتُ نَعَمْ قَالَ فَمَ فَاذْخُلِ الْبَيْتَ

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama'at who said,

'I entered to see Abu Abdullah^{asws} and I was discussing with myself, and he^{asws} saw me. He^{asws} said: 'What is the matter with you discussing with yourself. Are you desirous that I^{asws} show you^{asws} Abu Ja'far^{asws}?' I said, 'Yes'. He^{asws} said: 'Arise and enter the house'.

فَدَخَلْتُ فَإِذَا هُوَ أَبُو جَعْفَرٍ عَ وَ قَالَ أَتَى قَوْمٌ مِنَ الشَّيْعَةِ الْحَسَنَ بْنَ عَلِيٍّ عَ بَعْدَ قَتْلِ أَمِيرِ الْمُؤْمِنِينَ عَ فَسَأَلُوهُ فَقَالَ تَعْرِفُونَ أَمِيرَ الْمُؤْمِنِينَ إِذَا رَأَيْتُمُوهُ قَالُوا نَعَمْ

I entered and there was Abu Ja'far^{asws}, and he^{asws} said: 'A group of the Shias of Al-Hassan^{asws} Bin Ali^{asws} came after the killing of Amir Al-Momineen^{asws}, and they asked him^{asws}. He^{asws} said: 'Would you recognise Amir Al-Momineen^{asws} if you were to see him^{asws}?' They said, 'Yes'.

قَالَ فَارْفَعُوا السِّتْرَ فَرَفَعُوهُ فَإِذَا هُمْ بِأَمِيرِ الْمُؤْمِنِينَ عَ لَا يُنْكِرُونَهُ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ يَمُوتُ مِنْ مَاتَ مِنَّا وَ لَيْسَ بِمَيِّتٍ وَ يَبْقَى مِنْ بَقِيَ مِنَّا حُجَّةً عَلَيْكُمْ.

He^{asws} said: 'Raise the curtain!' They raised it, and there they were with Amir Al-Momineen^{asws}, they could not deny it. And Amir Al-Momineen^{asws} said: 'The one from us^{asws} passes away and he^{asws} isn't dead, and the remaining one^{asws} from us^{asws} remains as a Divine Authority upon you all'.⁹⁸¹

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدِ الْمُسَلِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: لَمَّا أُخْرِجَ بِعَلِيِّ عَ مُلَبَّيًّا وَقَفَ عِنْدَ قَبْرِ النَّبِيِّ صَ قَالَ يَا ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَ كَادُوا يَقْتُلُونِي

⁹⁸⁰ Basaair Al Darajaat – P 6 Ch 5 H 3

⁹⁸¹ Basaair Al Darajaat – P 6 Ch 5 H 4

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman,

‘From Abu Abdullah^{asws} having said: ‘When they came out with Ali^{asws} tied up, he^{asws} paused at the grave of the Prophet^{saww}. He^{azwj} said: **“Son of my mother! Surely the people weakened me and they almost killed me, [7:150]”**.

قَالَ فَخَرَجْتُ يَدٌ مِنْ قَبْرِ رَسُولِ اللَّهِ ص يَعْرِفُونَ أَنَّهَا يَدُهُ وَ صَوْتٌ يَعْرِفُونَ أَنَّهَا صَوْتُهُ نَحْوُ أَبِي بَكْرٍ أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا.

He^{asws} said: ‘A hand emerged from the grave of Rasool-Allah^{saww}, they (all) recognised it was his^{saww} hand, and a voice they (all) recognised it was his^{saww} voice, towards Abu Bakr: **‘Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]’**.⁹⁸²

6- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ يَرْفَعُهُ بِإِسْنَادٍ لَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا اسْتُخْلِفَ أَبُو بَكْرٍ أَقْبَلَ عُمَرُ عَلَى عَلِيٍّ ع فَقَالَ أَمَا عَلِمْتَ أَنَّ أَبَا بَكْرٍ قَدْ اسْتُخْلِفَ قَالَ عَلِيٌّ ع فَمَنْ جَعَلَهُ كَذَلِكَ قَالَ الْمُسْلِمُونَ رَضُوا بِذَلِكَ

It is narrate to us by Abdullah Bin Muhammad, raising it by a chain of his to,

‘Abu Abdullah^{asws} having said: ‘When Abu Bakr became caliph, Umar came to Ali^{asws} and said, ‘Don’t you^{asws} know that Abu Bakr has become caliph?’ Ali^{asws} said: ‘So, who made him to be like that?’ He said, ‘The Muslims are pleased with that’.

فَقَالَ عَلِيٌّ ع وَ اللَّهُ لَأَسْرِعَ مَا خَالَفُوا رَسُولَ اللَّهِ ص وَ نَقَضُوا عَهْدَهُ وَ سَمَّوْهُ بِغَيْرِ اسْمِهِ وَ اللَّهُ مَا اسْتُخْلِفَهُ [اسْتُخْلِفَهُ] رَسُولُ اللَّهِ ص

Ali^{asws} said: ‘By Allah^{azwj}! How quickly they have opposed Rasool-Allah^{saww} and broke his^{saww} pact, and they have named him (Abu Bakr) with other than his name (Amir Al Momineen). By Allah^{azwj}! Rasool-Allah^{azwj} did not make him to be the caliph’.

فَقَالَ عُمَرُ كَذَبْتَ فَعَلَّ اللَّهُ بِكَ وَ فَعَلَ فَقَالَ عَلِيٌّ ع إِنْ شِئْتَ أَنْ أُرِيكَ بُرْهَانًا عَلَى ذَلِكَ فَعَلْتُ فَقَالَ لَهُ عُمَرُ مَا نَزَالَ تَكْذِيبَ عَلَى رَسُولِ اللَّهِ ص فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ

Umar said, ‘You^{asws} are lying! Allah^{azwj} has dealt with you^{asws} and Did’. Ali^{asws} said: ‘If you like I^{asws} can show you a proof upon that’. Umar said to him^{asws}, ‘You^{asws} have not ceased to lie upon Rasool-Allah^{saww} during his^{saww} lifetime and after his^{saww} expiry’.

فَقَالَ عَلِيٌّ ع انْطَلِقْ بِنَا لِنَعْلَمَ أَيُّنَا الْكَذَّابُ عَلَى رَسُولِ اللَّهِ ص فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ فَانْطَلَقَ مَعَهُ حَتَّى آتَى إِلَى الْقَبْرِ فَاذًا كَفْتُ فِيهَا أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

Ali^{asws} said: ‘Come with us^{asws} and you will come to know which of us is the liar upon Rasool-Allah^{saww} during his^{saww} lifetime and after his^{saww} expiry’. He went with him^{asws} until they came to the grave, and there was a hand in it: **‘Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]’**.

⁹⁸² Basaair Al Darajaat – P 6 Ch 5 H 5

فَقَالَ لَهُ عَلِيٌّ ع [أ] رَضِيَتْ وَ اللَّهُ لَقَدْ جَحَدْتُ اللَّهَ فِي حَيَاتِهِ وَ بَعْدَ وَفَاتِهِ.

Ali^{asws} said to him: 'Are you pleased? By Allah^{azwj}! You had rejected Allah^{azwj} during his^{saww} lifetime and after his^{saww} expiry'.⁹⁸³

7- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ حَمَّادٍ عَنْ أَبِيهِ أَحْمَدَ بْنِ مُوسَى عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَقِيَ أَمِيرَ الْمُؤْمِنِينَ ع أَبَا بَكْرٍ فِي بَعْضِ سِكَكِ الْمَدِينَةِ فَقَالَ لَهُ ظَلَمْتَ وَ فَعَلْتَ فَقَالَ لَهُ وَ مَنْ يَعْلَمُ ذَلِكَ قَالَ يَعْلَمُهُ رَسُولُ اللَّهِ ص

And it is narrated to us by one of our companions, from Muhammad Bin Hammad, from his brother Ahmad Bin Musa, from Ziyad Bin Al Munzir,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} met Abu Bakr in one of the markets of Al-Medina. He^{asws} said to him: 'You have oppressed and done so'. He said to him^{asws}, 'And who knows that?' He^{asws} said: 'Rasool-Allah^{saww} knows it'.

قَالَ وَ كَيْفَ لِي بِرَسُولِ اللَّهِ ص حَتَّى يَعْلَمَ ذَلِكَ لَوْ أَتَانِي فِي الْمَنَامِ فَأَخْبَرَنِي لَقَبِلْتُ ذَلِكَ قَالَ عَلِيٌّ ع فَأَنَا أُذِجِلُّكَ عَلَى رَسُولِ اللَّهِ ص فِي مَسْجِدِ قُبَا

He said, 'And how can it be for me to be with Rasool-Allah^{azwj} until he^{saww} lets me know that? If he^{saww} were to come to me in the dream and informs me, I would accept that'. Ali^{asws} said: 'I^{asws} shall take you to see Rasool-Allah^{saww} in Masjid Quba'.

قَالَ فَأَدْخَلَهُ مَسْجِدَ قُبَا فَإِذَا بِرَسُولِ اللَّهِ ص فِي مَسْجِدِ قُبَا فَقَالَ لَهُ رَسُولُ اللَّهِ ص اعْتَرِلْ عَنْ ظَلَمِ أَمِيرِ الْمُؤْمِنِينَ ع

He (Abu Ja'far^{asws}) said: 'He^{asws} took him to Masjid Quba, and there was Rasool-Allah^{saww} was in Masjid Quba. Rasool-Allah^{saww} said to him: 'Renounce from oppressing Amir Al-Momineen^{asws}!'

فَخَرَجَ مِنْ عِنْدِهِ فَلَقِيَهُ عُمَرُ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ لَهُ اسْكُتْ أَمَا عَرَفْتَ سِحْرَ بَنِي عَبْدِ الْمُطَّلِبِ.

He went out from his^{saww} presence and Umar met him. He informed him of that. He said to him, 'Be quiet! Don't you recognise the sorcery of the Clan of Abdul Muttalib^{asws}?'⁹⁸⁴

8- حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَشِيرٍ عَنْ عُمَانَ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع فَأَطَّلْتُ الْجُلُوسَ عِنْدَهُ فَقَالَ أَ تُحِبُّ أَنْ تَرَى أَبَا عَبْدِ اللَّهِ ع فَقَالَ وَدِدْتُ وَ اللَّهُ فَقَالَ فَمَنْ وَ ادْخُلْ ذَلِكَ الْبَيْتَ فَدَخَلْتُ الْبَيْتَ فَإِذَا أَبُو عَبْدِ اللَّهِ ع قَاعِدٌ.

It is narrated to me by Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, from Bashir, from Usman Bin Marwan, from Sama'at who said,

'I was in the presence of Abu Al-Hassan^{asws}, and the sitting in his^{asws} presence was prolonged. He^{asws} said: 'Would you like me^{asws} to show you Abu Abdullah^{asws}?' He said, 'I would love it, by Allah^{azwj}!' He^{asws} said: 'Arise and enter that house'. I entered the house and there was Abu Abdullah^{asws} seated'.⁹⁸⁵

⁹⁸³ Basaair Al Darajaat – P 6 Ch 5 H 6

⁹⁸⁴ Basaair Al Darajaat – P 6 Ch 5 H 7

⁹⁸⁵ Basaair Al Darajaat – P 6 Ch 5 H 8

9- حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ الْمِسْكِينِ عَنْ أَبِي سَعِيدٍ الْمَكَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَتَى أَبَا بَكْرٍ فَقَالَ لَهُ أَمَا أَمَرَكَ رَسُولُ اللَّهِ ص أَنْ تُطِيعَنِي فَقَالَ لَا وَ لَوْ أَمَرَنِي لَفَعَلْتُ

It is narrate to me by Muhammad Bin Al Husayn, from Al Hakam Bin Al Miskeen, from Abu Saeed Al Mukary,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} came to Abu Bakr and said to him: 'Didn't Rasool-Allah^{saww} order you to obey me^{asws}? He said, 'No, and had he ordered me, I would have done so'.

قَالَ فَأَنْطَلِقُ بِنَا إِلَى مَسْجِدِ قُبَاءٍ فَإِذَا رَسُولُ اللَّهِ ص يُصَلِّي فَلَمَّا انْصَرَفَ قَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ إِيَّيْ فُلْتُ لِأَبِي بَكْرٍ أَمَرَكَ اللَّهُ وَ رَسُولُهُ أَنْ تُطِيعَنِي فَقَالَ لَا فَقَالَ رَسُولُ اللَّهِ ص قَدْ أَمَرْتُكَ فَأَطِعْهُ

He^{asws} said: 'Then let us go to Masjid Quba', and there was Rasool-Allah^{saww} praying Salat. When he finished, Ali^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} said to Abu Bakr: 'Allah^{azwj} and His^{azwj} Rasool-Allah^{saww} had Commanded you to obey me^{asws}'. He said, 'No'. Rasool-Allah^{saww} said: 'I^{saww} had ordered you^{asws}, so obey him^{asws}!'

قَالَ فَخَرَجَ فَلَقِيَ عُمَرَ وَ هُوَ دَعِيَ فَقَالَ لَهُ مَا لَكَ فَقَالَ قَالَ لِي رَسُولُ اللَّهِ ص كَذَا وَ كَذَا فَقَالَ تَبَأَ لِأُمَّةٍ وَلَوْكَ أَمْرُهُمْ أَمَا تَعْرِفُ سِحْرَ بَنِي هَاشِمٍ.

He^{asws} said: 'He (Abu Bakr) went out and Umar met him, and he had been terrified. He said to him, 'What is the matter with you?' He said, 'Rasool-Allah^{saww} said such and such to me'. He said, 'Damn the community making you their ruler. Do you not recognise the sorcery of the Clan of Hashim^{asws}?'⁹⁸⁶

10- حَدَّثَنَا الْحَجَّالُ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانَ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ عِمْرَانَ بْنِ أَبِي شُعْبَةَ الْخَلْبِيِّ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَلِيًّا ع لَقِيَ أَبَا بَكْرٍ فَقَالَ يَا أَبَا بَكْرٍ أَمَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ أَمَرَكَ أَنْ تُسَلِّمَ عَلَيَّ ع بِأَمْرَةِ أَمِيرِ الْمُؤْمِنِينَ وَ أَمَرَكَ بِاتِّبَاعِي

It is narrated to us by Al Hajjal, from Al Hassan Bin Al Husayn Al Luluie, from Ibn Sinan, from Ali Bin Abu Hamza, from Imran Bin Abu Shu'ba Al Halby, from Aban Bin Taghlib,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} met Abu Bakr. He^{asws} said: 'O Abu Bakr! Don't you know that Rasool-Allah^{saww} had ordered you: 'Greet unto Ali^{asws} as 'Amir Al-Momineen', and ordered you to follow me^{asws}?'

قَالَ فَأَقْبَلَ يَتَوَهَّمُ عَلَيْهِ فَقَالَ لَهُ اجْعَلْ بَيْنِي وَ بَيْنَكَ حَكَمًا قَالَ قَدْ رَضِيْتُ فَاجْعَلْ مَنْ شِئْتَ قَالَ اجْعَلْ بَيْنِي وَ بَيْنَكَ رَسُولَ اللَّهِ ص

He (Abu Abdullah^{asws}) said: 'He thought of killing him^{asws}'. He^{asws} said to him: 'Make a judge to be between me^{asws} and you'. He said, 'I have agreed, make whoever you^{asws} like to'. He^{asws} said: 'I^{asws} make Rasool-Allah^{saww} to be between me^{asws} and you'.

قَالَ فَأَعْتَنَمَهَا الْآخَرُ وَ قَالَ قَدْ رَضِيْتُ قَالَ فَأَخَذَ بِيَدِهِ فَذَهَبَ إِلَى مَسْجِدِ قُبَا قَالَ إِذَا رَسُولُ اللَّهِ ص قَاعِدٌ فِي مَوْضِعِ الْمُحْرَابِ فَقَالَ لَهُ هَذَا رَسُولُ اللَّهِ ص يَا أَبَا بَكْرٍ

⁹⁸⁶ Basaair Al Darajaat – P 6 Ch 5 H 9

He (Abu Abdullah^{asws}) said: 'The other one seized upon that and said, 'I agree!' He^{asws} grabbed his hand and went to Masjid Quba, and there was Rasool-Allah^{azwj} in the place of the prayer niche. He^{asws} said to him: 'This is Rasool-Allah^{azwj}, O Abu Bakr!'

فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا بَكْرٍ أَمْ أَمْرُكَ بِالتَّسْلِيمِ لِعَلِيِّ وَاتَّبَاعِهِ قَالَ بَلَى يَا رَسُولَ اللَّهِ ص قَالَ فَارْزُقِ الْأَمْرَ إِلَيْهِ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ ص

Rasool-Allah^{saww} said: 'O Abu Bakr! Did I^{saww} not order you with the submitting to Ali^{asws} and following him^{asws}? He said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'Rais (hand over) the command to him^{asws}'. He said, 'Yes, O Rasool-Allah^{saww}!'

فَجَاءَ فَلَيْسَ هَمُّهُ إِلَّا ذَلِكَ وَهُوَ كَحَيْبٍ قَالَ فَلَقِيَ عُمَرَ قَالَ مَا لَكَ يَا أَبَا بَكْرٍ قَالَ لَقِيتُ رَسُولَ اللَّهِ ص وَآمَرَنِي بِدَفْعِ هَذِهِ الْأُمُورِ إِلَيَّ عِلِّيَّ ع فَقَالَ أَمَا تَعْرِفُ سِحْرَ بَنِي هَاشِمٍ هَذَا سِحْرٌ قَالَ الْأَمْرُ عَلَى مَا كَانَ.

He came (back) and there was no concern for him except that and he was gloomy. He met Umar. He said, 'What is the matter, O Abu Bakr?' He said, 'I met Rasool-Allah^{saww} and he^{saww} ordered me to hand over this command to Ali^{asws}'. He said, 'Do you not recognise the sorcery of the Clan of Hashim^{as}? This is sorcery'. He said, 'The command shall be upon what it has been'⁹⁸⁷.

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ سِنَانٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَبِي بَكْرٍ نَسِيتَ تَسْلِيمَكَ لِعَلِيِّ بِأَمْرِ أَمِيرِ الْمُؤْمِنِينَ ع بِأَمْرِ مِنَ اللَّهِ وَرَسُولِهِ فَقَالَ لَهُ قَدْ كَانَ ذَلِكَ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam. From Rabie Bin Muhammad, from Abdullah Sinan,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said to Abu Bakr: 'You have forgotten your greeting to me^{asws} as 'Amir Al-Momineen' by a Command from Ali^{asws} and His^{azwj} Rasool^{saww}? He said, 'That has happened'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ أ تَرْضَى بِرَسُولِ اللَّهِ ص بَيْنِي وَبَيْنَكَ قَالَ وَ أَيْنَ هُوَ قَالَ فَأَخَذَ بِيَدِهِ ثُمَّ انْطَلَقَ إِلَى مَسْجِدِ قُبَا فَدَخَلَ فَوَجَدَا رَسُولَ اللَّهِ ص يُصَلِّي فَحَلَسَا حَتَّى فَرَغَ فَقَالَ يَا أَبَا بَكْرٍ سَلِّمْ لِعَلِيِّ ع مَا تَوَكَّدْتَهُ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

Amir Al-Momineen^{asws} said to him: 'Will you agree with Rasool-Allah^{saww} (to be a judge) between me^{asws} and you?' He said, 'And where is he^{saww}? He^{asws} grabbed his hand, then went to Masjid Quba, and they entered and found Rasool-Allah^{azwj} seated. When he^{saww} was free, he^{saww} said: 'O Abu Bakr! Greet to Ali^{asws} what you had been emphasised with, from Allah^{azwj} and from His^{azwj} Rasool^{saww}'.

قَالَ فَرَجَعَ أَبُو بَكْرٍ فَصَعِدَ الْمِنْبَرَ فَقَالَ مَنْ يَأْخُذُهَا بِمَا فِيهَا فَقَالَ عَلِيُّ ع مَنْ جُدِعَ أَنْفُهُ فَقَالَ لَهُ عُمَرُ وَ خَلَا بِهِ وَ مَا دَعَاكَ إِلَى هَذَا قَالَ إِنَّ عَلِيًّا ذَهَبَ إِلَى مَسْجِدِ قُبَا فِإِذَا رَسُولُ اللَّهِ ص قَائِمٌ يُصَلِّي فَأَمَرَنِي أَنْ أُسَلِّمَ الْأَمْرَ إِلَيْهِ فَقَالَ سُبْحَانَ اللَّهِ يَا أَبَا بَكْرٍ أَمَا تَعْرِفُ سِحْرَ بَنِي هَاشِمٍ.

He^{asws} said: 'Abu Bakr returned and ascended the pulpit. He said, 'Who will take it with whatever is in it?' Ali^{asws} said: 'One whose nose is cut'. Umar said to him, 'You are vacating it, and what called you to this?' He said, 'Ali^{asws} went to Masjid Quba and there was Rasool-

⁹⁸⁷ Basaair Al Darajaat – P 6 Ch 5 H 10

Allah^{saww} was standing, praying Salat. He^{saww} ordered me to submit the command to him^{asws}. He said, 'Glory be to Allah^{azwj}, O Abu Bakr! Don't you recognise the sorcery of the Clan of Hashim^{asws}?',⁹⁸⁸

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَبِي بَكْرٍ هَلْ أَجْمَعُ بَيْنِي وَ بَيْنَكَ رَسُولَ اللَّهِ ص فَقَالَ نَعَمْ فَخَرَجَا إِلَى مَسْجِدِ قُبَا فَصَلَّى أَمِيرُ الْمُؤْمِنِينَ ع رَكَعَتَيْنِ فَإِذَا هُوَ بِرَسُولِ اللَّهِ ص

It is narrated to us by Ahmad Bin Muhammad, from one of our companions, from Al Qasim Bin Muhammad, from Is'haq Bin Ibrahim, from Haroun,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said to Abu Bakr: 'Shall I^{asws} between me^{asws} and you (and) Rasool-Allah^{saww}? He said, 'Yes'. They went to Masjid Quba. Amir Al-Momineen^{asws} prayed two Cycles Salat, and there he^{asws} was with Rasool-Allah^{saww}.

[فَقَالَ] يَا أَبَا بَكْرٍ عَلَى هَذَا عَاهَدْتُكَ فَصِرْتَ بِهِ ثُمَّ رَجَعَ وَ هُوَ يَقُولُ وَ اللَّهُ لَا أَجْلِسُ ذَلِكَ الْمَجْلِسَ فَلَقِيَ عُمَرَ وَ قَالَ مَا لَكَ كَذَا قَالَ قَدْ وَ اللَّهُ دَهَبَ بِي فَأَرَانِي رَسُولَ اللَّهِ ص

He^{saww} said: 'O Abu Bakr! Had I^{saww} covenanted you upon this, so you came to be with it (caliphate)?' Then he returned and he was saying, 'By Allah^{azwj}! I will not sit in that seat'. Umar met him and he said, 'What is the matter with you being like this?' He said, 'By Allah^{azwj}! He^{asws} went with me and showed me Rasool-Allah^{saww}.

فَقَالَ لَهُ عُمَرُ أَمَا تَذَكُرُ يَوْمًا كُنَّا مَعَهُ فَأَمَرَ بِشَجَرَتَيْنِ فَالْتَمَتْنَا فَفَضَى حَاجَتَهُ خَلَقَهُمَا ثُمَّ أَمَرَهُمَا فَتَفَرَّقَا

Umar said to him, 'Do you not remember the day we were with him^{saww}, and he^{saww} ordered two trees, so they joined up and he^{saww} fulfilled his^{saww} need behind them, then he^{saww} ordered, so they separated?'

قَالَ أَبُو بَكْرٍ أَمَا إِذَا قُلْتُ ذَا فَإِنِّي دَخَلْتُ أَنَا وَ هُوَ فِي الْعَارِ فَقَالَ يَبْدُو فَمَسَحَهَا عَلَيْهِ فَعَادَ يَنْسِجُ الْعَنْكَبُوتَ كَمَا كَانَ ثُمَّ قَالَ أَلَا أُرِيكَ جَعْفَرَ [جَعْفَرًا] وَ أَصْحَابَهُ تَعَوْمٌ بَيْنَ سَفِينَتِهِمْ فِي الْبَحْرِ قُلْتُ بَلَى قَالَ فَمَسَحَ يَدَهُ عَلَى وَجْهِهِ فَرَأَيْتُ جَعْفَرَ وَ أَصْحَابَهُ تَعَوْمٌ بَيْنَ سَفِينَتِهِمْ فِي الْبَحْرِ فَيَوْمَئِذٍ عَرَفْتُ أَنَّهُ سَاجِرٌ فَرَجَعَ إِلَى مَكَانِهِ.

Abu Bakr said, 'But, when you are saying that, so I and he^{saww} had entered into the cave. He^{saww} gestured with his^{saww} hand and wiped upon it, and the spider came and spun a web upon it, just as it was. Then he^{saww} said: 'Shall I^{saww} show you Ja'far^{as} and his^{as} companion, their ship tossing with them in the sea?' I said, 'Yes'. He^{saww} wiped his^{as} hand upon my face, and I saw Ja'far^{as} and his^{as} companions, their ship was tossing with them in the sea. So, on that day I realised that he^{saww} is a sorcerer'.⁹⁸⁹

13- حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَصَّالٍ عَنْ أَبِيهِ عَنْ عَلَاءِ بْنِ يَحْيَى الْمَكْفُوفِ عَنْ عُمَرَ بْنِ أَبِي زَيْدٍ عَنْ عَطِيَّةِ الْأَنْبَارِيِّ قَالَ: طَافَ رَسُولُ اللَّهِ ص بِالْكَعْبَةِ فَإِذَا آدَمُ ع بِجِدَاءِ الرَّكْنِ الْيَمَانِيِّ فَسَلَّمَ عَلَيْهِ رَسُولُ اللَّهِ ص ثُمَّ انْتَهَى إِلَى الْحِجْرِ فَإِذَا نُوحٌ ع بِجِدَاءِ رَجُلٍ طَوِيلٍ فَسَلَّمَ عَلَيْهِ رَسُولُ اللَّهِ ص.

⁹⁸⁸ Basaair Al Darajaat – P 6 Ch 5 H 11

⁹⁸⁹ Basaair Al Darajaat – P 6 Ch 5 H 12

It is narrated to us by Ali Bin Al Hassan Bin Fazzal, from his father, from Ala'a Bin Yahya Al Makfouf, from Umar Bin Abu Ziyad, from Atiyya Al Abzary who said,

'Rasool-Allah^{sawww} performed Tawaaf of the Kabah, and there was Adam^{as} parallel to the Yemeni corner. Rasool-Allah^{sawww} greeted unto him^{as}, then ended up to the (Black) Stone and there was Noah^{as} facing a tall man. Rasool-Allah^{azwj} greeted unto him^{as},⁹⁹⁰

14- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ سُلَيْمَانَ عَنْ عَيْثِمِ بْنِ أَسْلَمَ عَنْ مُعَاوِيَةَ الدُّهْنِيِّ قَالَ: دَخَلَ أَبُو بَكْرٍ عَلَى عَلِيٍّ ع فَقَالَ لَهُ إِنَّ رَسُولَ اللَّهِ ص مَا تَحَدَّثَ إِلَيْنَا فِي أَمْرِكَ حَدِيثًا بَعْدَ يَوْمِ الْوَلَايَةِ وَ إِنِّي أَشْهَدُ أَنَّكَ مَوْلَايَ مُقِرٌّ لَكَ بِذَلِكَ وَ قَدْ سَلَّمْتُ عَلَيْكَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص بِإِمْرَةِ الْمُؤْمِنِينَ

It is narrated to us by Abbad Bin Suleyman, from his father Suleyman, from Aysam Bin Aslam, from Muawiya Al Duhnny who said,

'Abu Bakr came to Ali^{asws} and said to him^{asws}, 'Rasool-Allah^{sawww} did not narrated any Hadeeth to us regarding your^{asws} mater after the day of the Wilayah, and I do testify that you^{asws} are my Master^{asws}, acknowledging to you^{asws} with that, and I had greeted unto you^{asws} in the era of Rasool-Allah^{sawww} as 'Amir Al-Momineen'.

وَ أَخْبَرَنَا رَسُولُ اللَّهِ ص أَنَّكَ وَصِيُّهُ وَ وَارِثُهُ وَ خَلِيفَتُهُ فِي أَهْلِهِ وَ نِسَائِهِ وَ لَمْ يَخْلُ بِبَيْتِكَ وَ بَيْنَ ذَلِكَ وَ صَارَ مِيرَاثُ رَسُولِ اللَّهِ ص إِلَيْكَ وَ أَمْرُ نِسَائِهِ وَ لَمْ يُخْبِرْنَا بِأَنَّكَ خَلِيفَتُهُ مِنْ بَعْدِهِ وَ لَا جُزْمَ لَكَ فِي ذَلِكَ فِيمَا بَيْنَنَا وَ بَيْنَكَ وَ لَا ذَنْبَ بَيْنَنَا وَ بَيْنَكَ وَ بَيْنَ اللَّهِ

And Rasool-Allah^{sawww} had informed us that you^{sawww} are his^{sawww} successor^{asws}, and his^{sawww} inheritor, and his^{sawww} among his^{sawww} family, and his^{sawww} wives, and did not settle between you^{asws} and that, and the inheritance of Rasool-Allah^{sawww} has come to you^{asws}, and the matters of his^{sawww} wives, and he^{sawww} did not inform us that you^{asws} are his^{sawww} caliph from after him^{sawww}, and there is no blame for you^{asws} regarding that in what is between us and you^{asws}, nor is then any sin between us and you^{asws} and Allah^{azwj},

قَالَ فَقَالَ عَلِيُّ ع إِنَّ أَرْتَيْتُكَ رَسُولَ اللَّهِ ص حَتَّى يُخْبِرَكَ أَلِيٌّ أَوْلَى بِالْأَمْرِ الَّذِي أَنْتَ فِيهِ مِنْكَ وَ مِنْ عَعْبِكَ وَ أَنْتَ لَمْ تَرْجِعْ عَمَّا أَنْتَ فِيهِ فَتَكُونَ كَافِرًا

He (the narrator) said, 'Ali^{asws} said: 'If I^{asws} were to show you Rasool-Allah^{azwj} until he^{sawww} informs you that I^{asws} am foremost with the command which you are in, than you are, and from others (as well), and (if) you do not retract from what you are in, you would happen to be a Kafir'.

قَالَ أَبُو بَكْرٍ إِنْ رَأَيْتُ رَسُولَ اللَّهِ ص حَتَّى يُخْبِرَنِي بِبَعْضِ هَذَا لَأَكْتَفِيَنَّهُ قَالَ فَوَافِي إِذَا صَلَّيْتَ الْمَغْرِبَ

Abu Bakr said, 'If I were to see Rasool-Allah^{sawww} until he^{sawww} informs me with this, I shall be sufficed of it'. He^{asws} said: 'Then, meet me^{asws} when you have prayed Al-Maghrib Salat'.

قَالَ فَرَجَعَ إِلَيْهِ بَعْدَ الْمَغْرِبِ فَأَخَذَ يَبْدِيهِ فَخَرَجَ بِهِ إِلَى مَسْجِدِ قُبَا فَإِذَا رَسُولُ اللَّهِ ص جَالِسٌ فِي الْقِبْلَةِ فَقَالَ يَا عَيْثِيُّ وَثَبْتَ عَلَى عَلِيٍّ ع وَ جَلَسْتَ بِجِلْسِ النُّبُوَّةِ وَ قَدْ تَقَدَّمْتَ إِلَيْكَ فِي ذَلِكَ فَانْرِعْ هَذَا السَّرْنََالَ الَّذِي تَسْرَبْتَهُ فَخَلَّ لِعَلِيٍّ ع وَ إِلَّا فَمَوْعِدُكَ النَّارُ

He (the narrator) said, 'He returned to him^{asws} after Al-Maghrib (Salat). He^{asws} grabbed his hand and went out with him to Masjid Quba, and there was Rasool-Allah^{sawww} seated in the

⁹⁹⁰ Basaair Al Darajaat – P 6 Ch 5 H 13

Qiblah. He^{saww} said: 'O Ateeq! You pounced upon Ali^{asws} sat is the seat of the Prophet-hood, and he^{asws} had preceded to you regarding that, but you snatched away this trouser (caliphate) which you are wearing. Vacate it for Ali^{asws} or else your appointment would be in the Fire!'

قَالَ ثُمَّ أَخَذَ بِيَدَيْهِ فَأَخْرَجَهُ فَقَامَ النَّبِيُّ وَ مَشَى عَنْهُمَا قَالَ فَاذْطَلِقْ أَمِيرُ الْمُؤْمِنِينَ عَ إِلَى سَلْمَانَ فَقَالَ يَا سَلْمَانُ أَمَا عَلِمْتَ أَنَّهُ كَانَ مِنَ الْأَمْرِ كَذَا وَ كَذَا قَالَ لَيْسَ هَذَا بِيَدِي وَ لَيْدَبْتُهُ إِلَى صَاحِبِهِ وَ لِيُخْبِرْتَهُ بِالْحَقِّ

He (the narrator) said, 'Then he^{asws} grabbed his hand and took him out, and the Prophet^{saww} stood up and walked away from them. Amir Al-Momineen^{asws} went to Salman^{ra} and said: 'O Salman^{ra}! Do you^{ra} not know that such and such matter has transpired?' He^{ra} said, 'Let us testify with you^{asws} and let us be a delegation to his companion (Umar) and inform him with the news'.

قَالَ فَضَحِكَ أَمِيرُ الْمُؤْمِنِينَ عَ وَ قَالَ إِمَّا أَنْ يَجِيزَ [مُجِيرًا] صَاحِبَهُ وَ سَيُفْعَلُ ثُمَّ لَا وَ اللَّهُ لَا يَذْكُرُ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ هُمَا أَنْظَرُ لِأَنْفُسِهِمَا مِنْ ذَلِكَ

He (the narrator) said, 'Amir Al-Momineen^{asws} chuckled and said: 'But, if his companion allows him, he will do it, then no, by Allah^{azwj}, he will not remember it, ever, up to the Day of Qiyamah. They are looking out for themselves from that'.

قَالَ فَلَقِيَ أَبُو بَكْرٍ عُمَرَ فَقَالَ لَهُ أَزَايِنِي عَلَيَّ كَذَا وَ كَذَا فَقَالَ لَهُ عُمَرُ وَيَلِكُ مَا أَقَلَّ عَمَلِكَ فَوَ اللَّهُ مَا أَنْتَ فِيهِ السَّاعَةَ لَيْسَ إِلَّا مِنْ بَعْدِ سِحْرِ ابْنِ أَبِي كَبْشَةَ قَدْ نَسِيتَ سِحْرَ بَنِي هَاشِمٍ وَ مِنْ أَيْنَ يَرْجِعُ مُحَمَّدٌ صَ وَ لَا يَرْجِعُ مِنْ مَاتَ إِنَّ مَا أَنْتَ فِيهِ أَعْظَمُ مِنْ سِحْرِ بَنِي هَاشِمٍ فَتَقَلَّدَ هَذَا السَّرِيَالَ وَ مَرَّ فِيهِ.

He (the narrator) said, 'Abu Bakr met Umar and said to him, 'Ali^{asws} showed me such and such'. Umar said to him, 'Woe be unto you! How low is your intellect! By Allah^{azwj}, at the moment you are not except in after sorcery of Ibn Abi Kabasha. Have you forgotten the sorcery of the Clan of Hashim^{as}? And from where will Muhammad^{saww} return, and the ones who died have not returned? What you are in is the greatest of the sorcery of the Clan of Hashim^{as}. Wear this trouser and pass in it''⁹⁹¹

15- حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ عَنِ الْحُسَيْنِ بْنِ عَبَّاسِ بْنِ حَرِيثٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ عَ رَجُلٌ مِنْ أَهْلِ بَيْتِهِ عَنْ سُورَةِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ فَقَالَ وَيَلِكُ سَأَلْتَ عَنْ عَظِيمٍ إِنَّكَ وَ السُّؤَالَ عَنْ مِثْلِ هَذَا فَقَامَ الرَّجُلُ

It is narrated to us by Ahmad bin Is'haq, from Al Hassan Bin Abbas Bin Jareesh,

'From Abu Ja'far^{asws} having said: 'Abu Abdullah^{asws} was asked from a family member about Surah: ***Surely, We Revealed it during the Night of Pre-determination [97:1]*** (Surah Al-Qadr). He^{asws} said: 'Woe be unto you! You have asked me about a great matter. Beware of asking about the like of this!' So, the man stood up (and left).

قَالَ فَأَتَيْتُهُ يَوْمًا فَأَقْبَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ إِنَّا أَنْزَلْنَاهُ نُورٌ عِنْدَ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ لَا يُرِيدُونَ حَاجَةً مِنَ السَّمَاءِ وَ لَا مِنَ الْأَرْضِ إِلَّا دَكَّرُوهَا لِذَلِكَ النُّورِ فَأَتَاهُمْ بِهَا

⁹⁹¹ Basaair Al Darajaat – P 6 Ch 5 H 14

He^{asws} said: 'I^{asws} came to him^{asws} one day and faced towards him^{asws} and asked him^{asws}. He^{asws} said: **'Surely We Revealed it** as Noor with the Prophets^{as} and the successors^{asws}. They do not want any need from the sky nor from the earth except they^{asws} mention it to that Noor, and he brings it to them^{asws}.

فَإِنْ مِمَّا ذَكَرَ عَلِيُّ بْنُ أَبِي طَالِبٍ عٍ مِنَ الْحَوَائِجِ أَنَّهُ قَالَ لِأَبِي بَكْرٍ يَوْمًا لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أحياءٌ عِنْدَ رَبِّهِمْ فَاشْهَدْ أَنَّ رَسُولَ اللَّهِ ماتَ شهيداً فَإِنَّكَ أَنْ تُقُولَ إِنَّهُ مَيِّتٌ وَاللَّهِ لَيَأْتِيَنَّكَ فَاتَّقِ اللَّهَ إِذَا جَاءَكَ الشَّيْطَانُ عَدِيْرٌ مُتَمَتِّلٌ بِهِ

It is from what Ali^{asws} Bin Abu Talib^{asws} mentioned from the needs that he^{asws} said to Abu Bakr one day: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169].** So, I^{asws} hereby testify that Rasool-Allah^{sawww} passed away as a martyr, therefore beware of saying he^{asws} died. By Allah^{azwj}! He^{sawww} does come to you, so fear Allah^{azwj} when the Satan^{la} comes to you, for he^{la} cannot resemble him^{sawww}.

فَبَعَثَ بِهِ أَبُو بَكْرٍ فَقَالَ إِنْ جَاءَنِي وَاللَّهِ أَطَعْتُهُ وَخَرَجْتُ مِمَّا أَنَا فِيهِ

Abu Bakr sent him^{asws} away and said, 'By Allah^{azwj} if he^{sawww} comes to me, I will obey him^{sawww} and exit from what I am in'.

قَالَ وَ ذَكَرَ أَمِيرُ الْمُؤْمِنِينَ عٍ لِدَلِكِ النُّورِ فَعَرَّجَ إِلَى أَرْوَاحِ النَّبِيِّينَ فَإِذَا مُحَمَّدٌ صَ قَدْ أَلْبَسَ وَجْهَهُ ذَلِكَ النُّورَ وَ أَتَى وَ هُوَ يَقُولُ يَا أَبَا بَكْرٍ آمِنٌ بِعَلِيِّ عٍ وَ بِأَحَدِ عَشْرٍ مِنْ وُلْدِهِ إِنَّهُمْ مِثْلِي إِلَّا التُّبُوَّةَ وَ تُبُّ إِلَى اللَّهِ بَرْدٌ مَا فِي يَدَيْكَ إِلَيْهِمْ فَإِنَّهُ لَا حَقَّ لَكَ فِيهِ قَالَ ثُمَّ ذَهَبَ فَلَمْ يُرَ

He^{asws} said: 'And Amir Al-Momineen^{asws} mentioned to that Noor and it ascended to the souls of the Prophets^{as}, and there was Muhammad^{sawww} having worn the face of the Noor and he^{sawww} came and said: 'O Abu Bakr! Believe in Ali^{asws} and in eleven from his^{asws} sons^{asws}. They^{asws} are like me^{asws} except for the Prophet-hood and repent to Allah^{azwj} by returning what is in your hands to them^{asws}, for there is no right for you in it'. Then he^{sawww} went and was not seen.

فَقَالَ أَبُو بَكْرٍ أَجْمَعِ النَّاسَ فَأَخْطُبُهُمْ بِمَا رَأَيْتُ وَ أَبْرَأُ إِلَى اللَّهِ بِمَا أَنَا فِيهِ إِلَيْكَ يَا عَلِيُّ عَلِيُّ عَلِيٌّ أَنْ تُؤْمِنَنِي قَالَ مَا أَنْتَ بِفَاعِلٍ وَ لَوْ لَا أَنَّكَ تَنْسَى مَا رَأَيْتَ لَفَعَلْتَ

Abu Bakr said, 'Gather the people, for I want to address them with what I have seen and disavow to Allah^{azwj} from what I am in to you^{asws}, O Ali^{asws}, and you^{asws} grant me security'. He^{asws} said: 'You will not be doing it, and if you do not forget what you have seen, do so'.

قَالَ فَانْطَلَقَ أَبُو بَكْرٍ إِلَى عُمَرَ وَ رَجَعَ نُورٌ إِنَّا أَنْزَلْنَاهُ إِلَى عَلِيِّ عٍ فَقَالَ لَهُ قَدْ اجْتَمَعَ أَبُو بَكْرٍ مَعَ عُمَرَ فَقُلْتُ أَوْ عَلِمَ النُّورُ قَالَ إِنَّ لَهُ لِسَانًا نَاطِقًا وَ بَصَرًا نَافِذًا يَتَحَسَّسُ الْأَخْبَارَ لِلْأَوْصِيَاءِ وَ يَسْتَمِعُ الْأَسْرَارَ وَ يَأْتِيهِمْ بِتَفْسِيرِ كُلِّ أَمْرٍ يَكْتُمُهُ بِهِ أَعْدَاؤُهُمْ

He^{asws} said: 'Abu Bakr went to Umar and Noor of Surah Al-Qadr returned to Ali^{asws} and said to him^{asws}: 'Abu Bakr has gathered with Umar'. I said, 'Or the Noor knows?' He^{asws} said: 'There is a speaking tongue for it and penetrating vision investigating the news for the successors^{asws} and hears the secrets and comes to them^{asws} with the interpretation of every matter their^{asws} enemies are concealing with.

فَلَمَّا أَخْبَرَ أَبُو بَكْرٍ الْحَبْرَ عُمَرَ قَالَ سَحَرَكَ وَ إِنَّهَا لَفِي بَنِي هَاشِمٍ لَقَدِيمَةٌ

When Abu Bakr informed Umar the news, he said, ‘You are under a spell and it has been in the Clan of Hashim^{asws} since ancient times’.

قَالَ ثُمَّ قَامَا يُخْبِرَانِ النَّاسَ فَمَا دَرَيَا مَا يَقُولَانِ قُلْتُ لِمَاذَا قَالَ لِأَنَّهُمَا قَدْ نَسِيَاهُ وَ جَاءَ النُّورُ فَأَخْبَرَ عَلِيًّا عَ خَبَرَهُمَا فَقَالَ بَعْدَ هُمَا كَمَا بَعَدَتْ نَمُودُ.

He^{asws} said: ‘Then they stood up informing the people but did not know what they should be saying’. I said, ‘They had both forgotten it, and the Noor came and informed Ali^{asws} of their news. He^{asws} said: ‘Remoteness for them is like the remoteness of Samood (a community Punished by Allah^{azwj})’.⁹⁹²

16- حَدَّثَنِي الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ الْهَاشِمِيِّ مَوْلَى مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَ بِالنَّاسِ يُرِيدُ صِفِينَ حَتَّى عَبَرَ الْفُرَاتَ فَكَانَ قَرِيباً مِنَ الْجَبَلِ بِصِفِينَ إِذْ حَضَرَتْ صَلَاةُ الْمَغْرِبِ فَأَمْعَنَ بَعِيداً ثُمَّ تَوَضَّأَ وَ أَدَّ

It is narrated to me by Al Hassan Bin Ali Bin Abdullah, from Ali Bin Hassan, from his uncle Abdul Rahman Bin kaseer Al Hashimy a slave of Muhammad Bin Ali,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} went out with the people intending Siffeen, until he^{asws} crossed over the Euphrates. He^{asws} was near to the mountain at Siffeen when the Salat Al Maghrib presented. He^{asws} went far, then performed Wudu’u, and called the Azaan.

فَلَمَّا فَرَغَ مِنَ الْأَذَانِ انْفَلَقَ الْجَبَلُ عَنْ هَامَةَ بَيْضَاءَ بِلَحْيَةٍ بَيْضَاءَ وَ وَجْهٍ أَبْيَضَ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ مَرْحَباً بِوَصِيِّ خَاتَمِ النَّبِيِّينَ وَ قَائِدِ الْعُرَى الْمُحَجَّلِينَ وَ الْأَعَزِّ الْمَأْتُورِ وَ الْفَاضِلِ وَ الْفَائِقِ بِثَوَابِ الصَّادِقِينَ وَ سَيِّدِ الْوَصِيِّينَ

When he^{asws} was free from the Azaan, the mountain split up from a white old man, with white beard, and white face. He said, ‘The greetings be unto you^{asws}, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings! Welcome to the successor^{asws} of the last of the Prophets^{sawww}, and guide of the resplendent, and the dearest, and the most preferred, and the meritorious, and the distinguished with the Rewards of the truthful, and chief of the successors^{asws}’.

قَالَ لَهُ وَ عَلَيْكَ السَّلَامُ يَا أَحِي شَمْعُونَ بْنَ حَمُونَ وَ صِي عَيْسَى ابْنِ مَرْثَمَ رُوحِ الْقُدْسِ كَيْفَ خَالَكَ

He^{asws} said to him: ‘And upon you be the greetings O my^{asws} brother Shamoun Bin Hamoun^{as}, successor^{as} of Isa Bin Maryam^{as}, the Holy Spirit, how is your^{asws} state?’

قَالَ بِخَيْرٍ يَرْحَمُكَ اللَّهُ أَنَا مُتَنْظِرٌ رُوحَ اللَّهِ يَنْزِلُ فَلَا أَعْلَمُ أَحَدًا أَعْظَمَ فِي اللَّهِ بَلَاءً وَ لَا أَحْسَنَ غَدَاً ثَوَاباً وَ لَا أَرْفَعُ مَكَاناً مِنْكَ اصْبِرْ يَا أَحِي عَلَى مَا أَنْتَ عَلَيْهِ حَتَّى تَلْقَى الْحَبِيبَ غَدَاً

He^{as} said: ‘May Allah^{azwj} have Mercy on you^{asws}! I^{as} was awaiting the Spirit of Allah^{azwj} to descend. I^{as} do not know of anyone having greater afflictions for the Sake of Allah^{azwj}, nor

⁹⁹² Basaair Al Darajaat – P 6 Ch 5 H 15

anyone of better Rewards tomorrow, nor of a loftier place than you^{asws}. Be patient, O my^{as} brother^{asws}, upon what you^{asws} are upon, until you^{asws} meet the beloved^{sawww} tomorrow.

فَقَدْ رَأَيْتُ أَصْحَابَكَ بِالْأَمْسِ أَقْوَاماً لَقُوا مَا لَأَقُوا مِنْ نَبِيِّ إِسْرَائِيلَ نَشَرُوهُمْ بِالْمَنَاشِيرِ وَ حَمَلُوهُمْ عَلَى الْحَسَبِ فَلَوْ تَعَلَّمْ هَذِهِ الْوُجُوهُ الْغَرِيْبَةَ [الْعَرِيْبَةَ] الشَّافِيَةَ مَا أَعَدَّ اللَّهُ لَهُمْ مِنْ عَذَابٍ رَيْكَ وَ سُوءٍ نَكَالِهِ لَأَقْصَرُوا وَ لَوْ تَعَلَّمْ هَذِهِ الْوُجُوهُ الْمُضِيْبَةَ مَا دَا لَهُمْ مِنَ النَّوَابِ فِي طَاعَتِكَ لَتَمَنَّتْ أَنَّهَا فُرِضَتْ بِالْمَقَارِيضِ وَ السَّلَامِ عَلَيْكَ يَا أَمِيْرَ الْمُؤْمِنِيْنَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ

I^{as} have seen your^{asws} companions of yesterday, a people who faced what they faced from the children of Israel. They sawed them with the saws, and carried them upon the planks. If these proud, slanderous faces had known what Allah^{azwj} has Prepared for them from the Punishment of your^{asws} Lord^{azwj} and the evil of His^{azwj} scourge, they would not have been deficient, and if these white faces would have known what is there for them, from the Rewards of being in your^{asws} obedience, they would have wished to be sawn by the saws. And the greetings be upon you^{asws}, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings’.

وَ التَّمَّ الْجَبَلُ وَ خَرَجَ أَمِيْرُ الْمُؤْمِنِيْنَ عَ إِلَى عَسْكَرِهِ فَسَأَلَهُ عَمَّارُ بْنُ يَاسِرٍ وَ ابْنُ عَبَّاسٍ وَ مَالِكُ الْأَشْجَرِ وَ هَاشِمُ بْنُ عُثْبَةَ بْنِ أَبِي وَقَّاصٍ وَ أَبِي [أَبُو] أَيُّوبَ الْأَنْصَارِيِّ وَ قَيْسُ بْنُ سَعْدِ الْأَنْصَارِيِّ وَ عَمْرُو بْنُ الْحَمِيْقِ الْحِزْرَاعِيِّ - وَ عُبَادَةُ بْنُ صَامِتٍ وَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ عَنِ الرَّجُلِ فَأَخْبَرَهُمْ أَنَّهُ سَمِعُونَ مِنْ حَمُونٍ وَ صَبِيٍّ عَيْسَى ابْنِ مَرْثَمٍ وَ سَمِعُوا كَلَامَهُمَا فَازْدَادُوا بَصِيْرَةً

And the mountain joined up, and Amir Al-Momineen^{asws} went out to his^{asws} soldiers. Ammar Bin Yasser, and Ibn Abbas, and Malik Al-Ashtar, and Hashim Bin Utba Bin Abu Waqqa, and Abu Ayoub Al-Ansari, and Qayd Bin Sa’ad Al Ansari, and Amro Bin Al-Hamiq Al-Khuzai, and Ubada Bin Samir, and Abu Al-Haysam Bin Al-Tayhan asked him^{asws} about the man. He^{asws} informed them it was Shamoun Bin Hamoun^{as}, successor of Isa^{as} Bin Maryam^{as}, and they had heard both their talk, and they were increased with insight.

فَقَالَ لَهُ عُبَادَةُ بْنُ الصَّامِتِ وَ أَبُو أَيُّوبَ - لَا يَهْلَعَنَّ قَلْبُكَ يَا أَمِيْرَ الْمُؤْمِنِيْنَ عَ بِأُمَّهَاتِنَا وَ آبَائِنَا نَعْدِيْكَ يَا أَمِيْرَ الْمُؤْمِنِيْنَ عَ فَوَ اللَّهُ لَنَنْصُرَنَّكَ كَمَا نَصَرْنَا أَخَاكَ رَسُولَ اللَّهِ صَ وَ لَا يَتَخَلَّفُ عَنْكَ مِنَ الْمُهَاجِرِيْنَ وَ الْأَنْصَارِ إِلَّا شَقِيْبٌ فَقَالَ لَهُمَا مَعْرُوفاً وَ ذِكْرَهُمَا بِخَيْرٍ .

Ubada Bin Al-Samit and Abu Ayoub said to him^{asws}, ‘Do not let your^{asws} heart be alarmed, O Amir Al-Momineen^{asws}! May our mothers and our fathers be sacrificed for you^{asws}, O Amir Al-Momineen^{asws}. By Allah^{azwj}! We shall help you^{asws} just as we had helped your^{asws} brother^{sawww} Rasool-Allah^{sawww}, and no one from the Emigrants and the Helpers would stay back from you^{asws} except a wretched ones’. He^{asws} said kind words to them and mentioned them with goodness’’.⁹⁹³

17- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ بَكْرِ عَنْ أَبِي سَعِيْدِ الْمَكَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ أَمِيْرُ الْمُؤْمِنِيْنَ عَ لَقِيْنَا أَبَا بَكْرٍ فَقَالَ لَهُ مَا أَمْرُكَ رَسُولُ اللَّهِ صَ أَنْ تُطِيعَ قَالَ لَا وَ لَوْ أَمَرَنِي لَفَعَلْتُ

It is narrated to us by Muhammad Bin Al Husayn, from Bakr, from Abu Saeed Al Mukary,

⁹⁹³ Basaair Al Darajaat – P 6 Ch 5 H 16

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} met Abu Bakr and said to him: 'Didn't Rasool-Allah^{saww} order you to obey (me^{asws})?' He said, 'No, but if he^{saww} had ordered me, I would have done so'.

قَالَ فَأَنْطَلِقُ بِنَا إِلَى مَسْجِدِ قُبَا فَأَنْطَلِقَ مَعَهُ فَإِذَا رَسُولُ اللَّهِ ص يُصَلِّي فَلَمَّا انْصَرَفَ قَالَ عَلِيُّ يَا رَسُولَ اللَّهِ ص إِنِّي قُلْتُ لِأَبِي بَكْرٍ مَا أَمَرَكَ رَسُولُ اللَّهِ ص أَنْ تُطِيعَنِي فَقَالَ لَا

He^{asws} said: 'Come with us to Masjid Quba'. He went with him^{asws}, and there was Rasool-Allah^{saww} praying Salat. When he^{saww} finished, Ali^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} said to Abu Bakr: 'Didn't Rasool-Allah^{saww} order you to obey me^{asws}?' He said, 'No'.

فَقَالَ رَسُولُ اللَّهِ ص بَلَى قَدْ أَمَرْتُكَ قاطعة [فَأَطَعَهُ] قَالَ فَخَرَجَ فَلَقِيَ عُمَرَ وَ هُوَ دَعَرَ فَقَالَ لَهُ مَا لَكَ فَقَالَ قَالَ رَسُولُ اللَّهِ ص كَذَّابًا وَ كَذَّابًا تَبَّأً لِأَمْرِكَ تترك [تَتْرُكُ] أَمْرَهُمْ مَا تَعْرِفُ سِحْرُ بَنِي هَاشِمٍ.

Rasool-Allah^{saww} said: 'Yes, I^{saww} had ordered you categorically, so obey him^{asws}'. He met Umar, and he was scared. He said to him, 'What is the matter with you?' He said, 'Rasool-Allah^{saww} said such and such'. He said, 'Damn your mother! You are leaving their command. Don't you recognise the sorcery of the Clan of Hashim^{asws}?',⁹⁹⁴

18- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عُبَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْمُتَعَمِّيِّ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: خَرَجْتُ مَعَ أَبِي إِلَى بَعْضِ أَمْوَالِهِ فَلَمَّا بَرَزْنَا إِلَى الصَّخْرَاءِ اسْتَقْبَلَهُ شَيْخٌ أَبْيَضُ الرَّأْسِ وَ اللَّحْيَةِ فَسَلَّمَ عَلَيْهِ فَنَزَلَ إِلَيْهِ أَبِي جَعَلْتُ أَسْمِعُهُ يَقُولُ لَهُ جَعَلْتُ فِدَاكَ ثُمَّ جَلَسْنَا فَتَسَاءَلَا طَوِيلًا

It is narrated to us by Muhammad Bin Isa, from Ibrahim Bin Abu Al Bilad, from Ubeyd Bin Abdul Rahman Al Khas'amy,

'From Abu Ibrahim (7th Imam^{asws}) having said: 'I^{asws} went out with my^{asws} father^{asws} to one of his^{asws} assets. When we^{asws} came out to the desert, an old man of white head and beard met him^{asws}. He^{asws} greeted unto him and my^{asws} father^{asws} descended to him. I^{asws} went on to hear him^{asws} saying: 'May I be sacrificed for you^{asws}!' Then they both sat discussing for a long time.

ثُمَّ قَامَ الشَّيْخُ وَ انْصَرَفَ وَ وَدَّعَ أَبِي وَ قَامَ يَنْظُرُ فِي قَفَاهُ حَتَّى تَوَارَى عَنْهُ فَقُلْتُ لِأَبِي مَنْ هَذَا الشَّيْخُ الَّذِي سَمِعْتُكَ تَقُولُ لَهُ مَا لَمْ تَقُلْهُ لِأَحَدٍ قَالَ هَذَا أَبِي.

Then the old man stood up and left, and my^{asws} father^{asws} bade him^{asws} farewell and stood looking in his back until he disappeared from sight. I^{asws} said to my^{asws} father^{asws}: 'Who is this old man whom I^{asws} heard you^{asws} saying to him what you^{asws} do not say to anyone?' He^{asws} said: 'This is my^{asws} father^{asws}',⁹⁹⁵

19- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ عُثْمَانَ بْنِ عَيْسَى عَمَّنْ أَخْبَرَهُ عَنْ عُبَايَةَ الْأَسَدِيِّ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ عِنْدَهُ رَجُلٌ رَثٌ الْهَيْئَةِ وَ أَمِيرُ الْمُؤْمِنِينَ ع مُقْبِلٌ عَلَيْهِ يُكَلِّمُهُ فَلَمَّا قَامَ الرَّجُلُ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي أَشْغَلَكَ عَنَّا قَالَ هَذَا وَصِيُّ مُوسَى ع.

⁹⁹⁴ Basaair Al Darajaat – P 6 Ch 5 H 17

⁹⁹⁵ Basaair Al Darajaat – P 6 Ch 5 H 18

It is narrated to us by Muhammad Bin Isa, from Usman Bin Isa, from the one who informed him, from Abaya Al Asady who said,

'I entered to see Amir Al-Momineen^{asws} and in his^{asws} presence was a man of shabby clothing, and Amir Al-Momineen^{asws} was facing towards him speaking to him. When the man stood (to leave), I said, 'O Amir Al-Momineen^{asws}! Who is this who pre-occupied you^{asws} from us?' He^{asws} said: 'This is the successor^{as} of Musa^{as}',⁹⁹⁶

⁹⁹⁶ Basaair Al Darajaat – P 6 Ch 5 H 19

6 باب في وصية رسول الله ص أمير المؤمنين ع أن يسأله بعد الموت

CHAPTER 6 – REGARDING THE BEQUEST OF RASOOL-ALLAH^{saww} TO AMIR AL-MOMINEEN^{asws} THAT HE^{asws} ASKS HIM^{saww} AFTER HIS^{saww} EXPIRY

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ عُمَرَ بْنِ أَبِي شُعْبَةَ قَالَ: لَمَّا حَضَرَ رَسُولَ اللَّهِ ص الْمَوْتَ دَخَلَ عَلَيْهِ عَلِيُّ ع فَأَدْخَلَ رَأْسَهُ مَعَهُ ثُمَّ قَالَ يَا عَلِيُّ إِذَا أَنَا مِتُّ فَأَعْسِلْنِي وَكَفِّنِّي ثُمَّ أَقْعِدْنِي وَاسْأَلْنِي وَاسْتَبْ.

It is narrated to us by Ahmad Bin Muhammad, from Al husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Umar Bin Abu Shu'ba who said,

'When the death presented to Rasool-Allah^{saww}, Ali^{asws} came to him^{saww}, he^{saww} included his^{saww} head with (near to) him^{asws}, then said: 'O Ali^{asws}! When I^{saww} pass away, then wash me^{saww} and enshroud me^{saww}, then sit me^{saww} up and ask me^{saww}, and write down (my^{saww} answers)' 997

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ عَنِ ابْنِ فَضَّالٍ جَمِيعاً عَنْ مُتَّى الْحَنَاطِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْحَزَّازِ وَ عَلِيِّ بْنِ الْحَكَمِ جَمِيعاً عَنْ مُتَّى الْحَنَاطِ عَنِ الْحُسَيْنِ الْحَزَّازِ عَنِ الْحُسَيْنِ بْنِ مُعَاوِيَةَ قَالَ: قَالَ لِي جَعْفَرُ بْنُ مُحَمَّدٍ ع دَعَا رَسُولَ اللَّهِ ص عَلِيّاً ع فَقَالَ لَهُ يَا عَلِيُّ إِذَا أَنَا مِتُّ فَاسْتَقِ بَسّاً قَرِيباً مِنْ مَاءٍ فَإِذَا اسْتَقَيْتَ فَأَنْقِ عُسْلِي وَ كَفِّنِي وَ حَنَطْنِي فَإِذَا كَفَنْتَنِي وَ حَنَطْتَنِي فَخُذْ بِي وَ اجْلِسْ بِي وَ صَعْ يَدَكَ عَلَى صَدْرِي وَ سَلِّنِي عَمَّا بَدَا لَكَ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, and from Ibn Fazzal, altogether from Musna Al Hannat, and Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Khazzaz, and Ali Bin Al Hakam altogether from Musanna Al Hanat, from Al Husayn Al Khazaz, from Al Husayn Bin Muawiya who said,

'Ja'far^{asws} Bin Muhammad^{asws} said to me: 'Rasool-Allah^{saww} called Ali^{asws} and said to him^{asws}: 'O Ali^{asws}! When I^{saww} pass away, then pour six containers of water. When you^{asws} have poured, then perform my^{saww} washing, and my^{saww} enshrouding, and my^{saww} embalming. When you^{asws} have enshrouded me^{saww} and embalmed me^{saww}, then grab me^{saww} and make me^{saww} to be seated, and place your^{asws} hand upon my^{saww} chest, and ask me^{saww} about whatever comes to you^{asws}' 998

3- حَدَّثَنِي يَعْقُوبُ بْنُ يَزِيدَ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا أَنَا مِتُّ فَأَعْسِلْنِي مِنْ بَيْرٍ غَرَسٍ ثُمَّ أَقْعِدْنِي وَ سَلِّنِي عَمَّا بَدَا لَكَ.

It is narrated to me by Yaqoub Bin Yazeed, from Marwak Bin Ubeyd, from one of our companions,

'From Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: 'When I^{saww} pass away, then wash me^{saww} from well water, then sit me^{saww} up and ask me^{saww} about whatever comes to you^{asws}' 999

⁹⁹⁷ Basaair Al Darajaat – P 6 Ch 6 H 1

⁹⁹⁸ Basaair Al Darajaat – P 6 Ch 6 H 2

⁹⁹⁹ Basaair Al Darajaat – P 6 Ch 6 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ سَعِيدِ بْنِ جَنَاحٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَعَا رَسُولُ اللَّهِ ص عَلِيًّا ع حِينَ حَضَرَهُ الْمَوْتُ فَأَدْخَلَ رَأْسَهُ مَعَهُ فَقَالَ يَا عَلِيُّ إِذَا أَنَا مِتُّ فَغَسِّلْنِي وَ كَفِّنِّي ثُمَّ أَفْعِدْنِي وَ اسْأَلْنِي وَ اكْتُبْ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Saeed Bin Janaah, from Muhammad Bin Abu Umeyr, from Hafs Bin Al Bakhtari,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} called Ali^{asws} when the death had presented to him^{saww}. He^{saww} inserted his^{saww} head to be with him^{asws} and said: ‘O Ali^{asws}! When I^{saww} pass away, then wash me^{saww}, and enshroud me^{asws}, then sit me^{saww} up, then ask me^{saww} and write (the answers)’¹⁰⁰⁰.

5 وَ عَنْهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ عَنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ عُمَرَ بْنِ أَبِي شُعْبَةَ عَنْ أَبَانَ بْنِ تَغْلِبٍ مِثْلَهُ.

And from him, from Al Husayn Bin Saeed, from Al Qasim, from Ali Bin Abu Hamza, from Umar Bin Abu Shu’ba, from Aban Bin Tabligh – similar to it.¹⁰⁰¹

6- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا أَنَا مِتُّ فَغَسِّلْنِي وَ كَفِّنِّي وَ حَنَظِّي ثُمَّ أَفْعِدْنِي وَ اسْأَلْنِي وَ اكْتُبْ.

It is narrated to us by Al Hassan Bin Ali, from Ahmad Bin Hilal, from Ibn Umeyr, from Hafs Bin Al Bakhtari,

From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: ‘When I^{saww} pass away, then wash me^{saww} and enshroud me^{saww}, and embalm me^{saww}, then sit me^{saww} up and ask me^{saww}, and write (the answers)’¹⁰⁰².

7- وَ عَنْهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ عَنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ عُمَرَ بْنِ سَلِيمَانَ الْجُعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا أَنَا مِتُّ فَغَسِّلْنِي وَ حَنَظِّي وَ أَفْعِدْنِي وَ مَا أَمَلِي عَلَيْكَ فَاكْتُبْ.

And from him, from Al Husyan Bin Saeed, from Al Qasim, from Ali Bin Abu Hamza, from Umar Bin Suleyman Al Jufy,

‘From Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: ‘When I^{saww} pass away, then wash me^{saww}, and embalm me^{saww}, and enshroud me^{saww}, and sit me^{saww} up, and whatever I^{saww} dictate to you^{asws}, write it’.

قَالَ قُلْتُ فَفَعَلَ قَالَ نَعَمْ.

He (the narrator) said, ‘I said, ‘Did he^{asws} do it?’ He^{asws} said: ‘Yes’¹⁰⁰³.

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْبَرْزَنْطِيِّ عَنْ فَضِيلِ بْنِ سَكْرَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ فِدَاكَ هَلْ لِلْمَاءِ حَدٌّ مَخْدُودٌ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع إِذَا أَنَا مِتُّ فَاسْتَقِ لِي سِتًّا قَرِيبًا مِنْ مَاءٍ يَبْرُ عَرَسِ فَغَسِّلْنِي وَ كَفِّنِّي وَ حَنَظِّي فَإِذَا فَرَعْتَ مِنْ غُسْلِي فَخُذْ بِجَمَاعِ كَفِّنِي وَ اجْلِسْنِي ثُمَّ سَأَلْنِي عَمَّا شِئْتَ فَوَاللَّهِ لَا تَسْأَلْنِي عَنْ شَيْءٍ إِلَّا أَجَبْتُكَ.

¹⁰⁰⁰ Basaair Al Darajaat – P 6 Ch 6 H 4

¹⁰⁰¹ Basaair Al Darajaat – P 6 Ch 6 H 5

¹⁰⁰² Basaair Al Darajaat – P 6 Ch 6 H 6

¹⁰⁰³ Basaair Al Darajaat – P 6 Ch 6 H 7

It is narrated to us by Ahmad Bin Muhammad bin Isa, from Al Bazanty, from Fuzeyl Sukara who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Is there any limitation for the water to limit it?' He^{asws} said: 'Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: 'When I^{saww} pass away, then pour for me^{saww} six containers of water of the well of Gars, and wash me^{saww}, and enshroud me^{saww}, and embalm me^{saww}. When you^{asws} are free from my^{saww} washing, then grab the centre of my^{saww} shroud and make me^{saww} to be seated, then ask me^{saww} about whatever you^{asws} so desire to. By Allah^{azwj}! You^{asws} will not ask me^{saww} about anything except I^{saww} shall answer you^{asws}'' 1004

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ فَضَيْلِ بْنِ سَكْرَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ هَلْ لِلْمَاءِ حَدٌّ حَتَّى تَحْدُوذُ

It is narrated to us by Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Fuzeyl Kukkarah who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Is there a limited limit for the water (to wash the dead body)?'

قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع إِذَا أَنَا مِتُّ فَاسْتَقِ لِي سِتًّا قَرِيبَ مِنْ مَاءٍ بِئْرِ عَرَسٍ فَعَسِّلْنِي وَكَفِّنِي وَحَطِّبْنِي فَإِذَا فَرَعْتَ مِنْ عُسْلِي فَخُذْ بِمَخَامِعِ كَفِّنِي وَاجْلِسْنِي ثُمَّ اسْأَلْنِي عَمَّا شِئْتَ فَوَ اللَّهُ لَا تَسْأَلْنِي مِنْ شَيْءٍ إِلَّا أَجَبْتُكَ.

He^{asws} said: 'Rasool-Allah^{saww} said to Amir Al-Momineen Ali^{asws}: 'When I^{saww} pass away, draw six buckets of well water and wash me^{saww}, and enshroud me^{saww}, and embalm me^{saww}. When you are free from washing me^{saww}, then grab the entirety of my^{saww} shroud and sit me^{saww} up, then ask me^{saww} about whatever you^{asws} so desire. By Allah^{azwj}! You^{asws} will not ask me^{saww} of anything except I^{saww} shall answer you^{asws}'' 1005

10- وَ رَوَى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ إِسْمَاعِيلَ بْنِ جَعْفَرِ بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ عَنْ أَبِيهِ ع قَالَ: أَوْصَانِي النَّبِيُّ ص إِذَا أَنَا مِتُّ فَعَسِّلْنِي بِسِتِّ قَرِيبَ مِنْ بئْرِ عَرَسٍ فَإِذَا فَرَعْتَ مِنْ عُسْلِي فَأَدْرِجْنِي فِي أَكْفَانِي ثُمَّ ضَعْ فَاكَ عَلَيَّ فَمَجِي

And it is reported by Muhammad Bin Ali Bin Mahboub, from Ja'far Bin Ismail Bin Ja'far Al Hashimy, from Ayoub Bin Nuh, from Al Husayn Bin Yazeed Al Nowfali, from Ismail Bin Abdullah Bin Ja'far, from his father,

'From Ali^{asws} having said: 'The Prophet^{saww} bequeathed to me^{asws}: 'When I^{saww} pass away, then wash me^{saww} with six buckets from well water. When you^{asws} are free from washing me^{saww}, then sit me^{saww} up in my^{saww} shroud, then place your^{asws} mouth by my^{saww} mouth'.

قَالَ فَعَعَلْتُ وَ أَنْبَأَنِي بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

He^{asws} said: 'I^{saww} did so and he^{saww} informed me^{asws} with what would be happening up to the Day of Qiyamah'' 1006

¹⁰⁰⁴ Basaair Al Darajaat – P 6 Ch 6 H 8

¹⁰⁰⁵ Basaair Al Darajaat – P 6 Ch 6 H 9

¹⁰⁰⁶ Basaair Al Darajaat – P 6 Ch 6 H 10

7 باب في الأئمة ع أنهم يعرضون عليهم أعداؤهم و هم موتى و يرونهم

CHAPTER 7 – REGARDING THE IMAMS^{asws}, THEIR^{asws} ENEMIES ARE PRESENTED TO THEM^{asws} AND THEY ARE DEAD, AND THEY^{asws} SEE THEM

1- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانَ عَنْ بَشِيرِ النَّبَالِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: كُنْتُ خَلْفَ أَبِي وَ هُوَ عَلَى بَعْلَتِهِ فَتَفَرَّتْ بَعْلَتُهُ فَإِذَا رَجُلٌ شَيْخٌ فِي عُنُقِهِ سِلْسِلَةٌ وَ رَجُلٌ يَتْبَعُهُ فَقَالَ يَا عَلِيُّ بْنُ الْحُسَيْنِ اسْقِنِي اسْقِنِي فَقَالَ الرَّجُلُ لَا تَسْقِهِ لَا سَقَاهُ اللَّهُ قَالَ وَ كَانَ الشَّيْخُ مُعَاوِيَةَ.

It is narrated to us by Al Hassan Bin Ali, from Al Abbas Bin Aamir, from Aban, from Bashir Al Nabal,

From Abu Ja'far^{asws} having said: 'I was (travelling) behind my^{asws} father^{asws} and he^{asws} was upon a mule. His^{asws} mule alienated, and there was an old man having a chain in his neck, and a man was following him. He said, 'O Ali^{asws} Bin Al-Husayn^{asws}! Quench me! Quench me!' The man (holding his chain) said, 'Do not quench him. Allah^{azwj} did not Quench'. And the man (in chains) was Muawiya".¹⁰⁰⁷

2- حَدَّثَنَا الْحُجَّالُ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانَ عَنْ عَبْدِ الْمَلِكِ الْقُمِّيِّ عَنْ إِدْرِيسَ عَنْ أَخِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ بَيْنَا أَنَا وَ أَبِي مُتَوَجِّهَانِ إِلَى مَكَّةَ وَ أَبِي قَدْ تَقَدَّمَ فِي مَوْضِعٍ يُقَالُ لَهُ صَحْنَانُ إِذْ حَاءَ رَجُلٌ وَ فِي عُنُقِهِ سِلْسِلَةٌ تَجْرَاهُ [يَجْرُهَا] فَأَقْبَلَ عَلَيَّ فَقَالَ لَهُ اسْقِنِي اسْقِنِي اسْقِنِي

It is narrated to us by Al Hajjal, from Al Hassan Bin Al Husayn, from Ibn Sinan, from Abdul Malik Al Qummi, from Idrees, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'While I^{asws} and my^{asws} father^{asws} were heading towards Makkah, and my^{asws} father^{asws} was preceding me^{asws} in a place called Zajnan, when a man came, and in his neck was a chain he was pulled by. He faced towards me^{asws} and said to him^{asws}, 'Quench me! Quench me! Quench me!'

قَالَ فَصَاحَ بِأبي لَا تَسْقِهِ لَا سَقَاهُ اللَّهُ قَالَ فَرَجُلٍ [وَ فِي طَلْبِهِ رَجُلٌ] يَتْبَعُهُ حَتَّى جَدَّبَ سِلْسِلَتَهُ [سِلْسِلَتُهُ] جَدَّبَهُ فَأَلْقَاهُ وَ طَرَحَهُ فِي أَسْفَلِ دَرَكٍ مِنَ النَّارِ.

He (Abu Abdullah^{asws}) said: 'My^{asws} father^{asws} shouted to me^{asws}: 'Do not quench him, Allah^{azwj} did not Quench!' A man pursued him until he pulled his chain with a pulling. He threw him and dropped him into the lowest level of the Fire".¹⁰⁰⁸

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَلِيِّ بْنِ الْمُغَيْرَةِ قَالَ: نَزَلَ أَبُو جَعْفَرٍ ع بِوَادِي صَحْنَانَ فَقَالَ ثَلَاثَ مَرَّاتٍ لَا عَقَرَ اللَّهُ لَكَ ثُمَّ قَالَ لِأَصْحَابِهِ أَ تَذُرُونُ لِمَ قُلْتُمْ مَا قُلْتُمْ قَالُوا لِمَ قُلْتُمْ جَعَلَنَا اللَّهُ فِدَاكَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balad, from Ali Bin Al Mugheira who said,

¹⁰⁰⁷ Basaair Al Darajaat – P 6 Ch 7 H 1

¹⁰⁰⁸ Basaair Al Darajaat – P 6 Ch 7 H 2

'Abu Ja'far^{asws} descended into the valley of Zajnan, and said three times: 'May Allah^{azwj} not Forgive (your sins) for you!' Then he^{asws} said to his^{asws} companions: 'Do you know why I^{asws} said what I^{asws} said?' I said, 'Why did you^{asws} say it, may Allah^{azwj} Make us to be sacrificed for you^{asws}?'

قَالَ مَرَّ مُعَاوِيَةَ بِجُرِّ سِلْسِلَةٍ فَذُكِرَ لِسَانَهُ يَسْأَلُنِي أَنْ أَسْتَعْفِرَ لَهُ وَ إِنَّهُ يُقَالُ هَذَا وَادِي ضَحْجَانَ مِنْ أُوْدِيَةِ جَهَنَّمَ.

He^{asws} said: 'Muawiya passed by being pulled by the chain, expressing by his tongues asking me^{asws} that I^{asws} seek Forgiveness for him, and this is called the valley of Zajnan, being from the valleys of Hell".¹⁰⁰⁹

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ قَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَنَانَ بْنِ بَشِيرٍ النَّبَالِ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ عِ بَوَادِي عُشْمَانَ أَوْ ضَحْجَانَ قَالَ فَتَفَرَّتْ بَعْلَتُهُ إِذَا رَجُلًا فِي عُنُقِهِ سِلْسِلَةٌ وَ طَرَفُهَا فِي يَدِ آخَرَ يَجُرُّهُ قَالَ فَقَالَ اسْتَقْبِي قَالَ فَقَالَ الرَّجُلُ لَا تَسْقِيهِ لَا سَقَاهُ اللَّهُ فَكُلْتُ لِأَبِي مَنْ هَذَا قَالَ مُعَاوِيَةَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Qasim Bin Muhammad, from Aban, from Bashir Al Nabbal who said,

'I was with Abu Abdullah^{asws} in the valley of Asfaan, or Zajnan. His^{asws} mule alienated, and there was a man having a chain in his neck, and its end was in the hand of another, pulling it. He (the man in chains) said, 'Quench me!' The man (pulling the chain) said, 'Do not quench him, Allah^{azwj} did not Quench!' I^{asws} said to my^{asws} father^{asws}: 'Who is this?' He^{asws} said: 'Muawiya".¹⁰¹⁰

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ أُسِيرُ مَعَ أَبِي فِي طَرِيقِ مَكَّةَ وَ نَحْنُ عَلَى نَاقَتَيْنِ فَلَمَّا صِرْنَا بِوَادِي ضَحْجَانَ خَرَجَ رَجُلٌ فِي عُنُقِهِ سِلْسِلَةٌ يَجُرُّهَا فَقَالَ يَا أَبَا جَعْفَرٍ اسْتَقْبِي سَقَاكَ اللَّهُ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from malik Bin Atiyya,

'From Abu Abdullah^{asws} having said: 'I^{asws} was travelling with my^{asws} father^{asws} in a road of Makkah, and we^{asws} were upon two she-camels. When we^{asws} came to the valley of Zajnan, a man emerged having a chain in his neck, being pulled by it. He said, 'O Abu Ja'far^{asws}! Quench me, may Allah^{azwj} Quench you^{asws}!'

فَتَبِعَهُ رَجُلٌ آخَرَ فَاجْتَدَبَ السِّلْسِلَةَ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ ص لَا تَسْقِيهِ لَا سَقَاهُ اللَّهُ قَالَ ثُمَّ التَّمَتَ إِلَى أَبِي فَقَالَ يَا أَبَا جَعْفَرٍ عَرَفْتَ هَذَا مُعَاوِيَةَ.

Another man pursued him and pulled the chain, and said, 'O son^{asws} of Rasool-Allah^{saww}! Do not quench him, Allah^{azwj} did not Quench!' Then my^{asws} father^{asws} turned towards me^{asws} and said: 'O Abu Ja'far^{asws}! Recognise this one, (he is) Muawiya".¹⁰¹¹

¹⁰⁰⁹ Basaaair Al Darajaat – P 6 Ch 7 H 3

¹⁰¹⁰ Basaaair Al Darajaat – P 6 Ch 7 H 4

¹⁰¹¹ Basaaair Al Darajaat – P 6 Ch 7 H 5

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ يَحْيَى ابْنِ أُمِّ طَوِيلٍ قَالَ: صَجَبْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع فِي الْمَدِينَةِ إِلَى مَكَّةَ وَ هُوَ عَلَى بَعْلَتِهِ وَ أَنَا عَلَى رَاحِلَةٍ فَجُرْنَا وَادِي ضَجْنَانَ فَإِذَا نُحْنُ بِرَجُلٍ أَسْوَدَ فِي رَقَبَتِهِ سِلْسِلَةٌ قَالَ وَ هُوَ يَقُولُ يَا عَلِيُّ بْنَ الْحُسَيْنِ ع اسْقِنِي سَقَاكَ اللَّهُ

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Al Husayn Bin Abu Al Ala'a, from Haroun Bin Kharjat, from Yahya Ibn Umm Taweel who said,

'I accompanied Ali^{asws} Bin Al-Husayn^{asws} in (from) Al-Medina to Makkah, and he^{asws} was upon his^{asws} mule, and I was upon a riding camel. We went out to the valley of Zajnan, and there we were with a black man having a chain in his neck, and he was saying, 'O Ali^{asws} Bin Al-Husayn^{asws}, quench me, may Allah^{azwj} Quench you^{asws}!'

قَالَ فَقَالَ عَلِيُّ فَوَضَعَ رَأْسَهُ عَلَى صَدْرِهِ ثُمَّ حَرَكَ دَابَّتَهُ قَالَ فَالْتَفَتْتُ فَإِذَا رَجُلٌ يَجْدِبُهُ وَ هُوَ يَقُولُ لَا تَسْقِهِ لَا سَقَاهُ اللَّهُ قَالَ فَحَرَكْتُ بِرَاحِلَتِي فَأَلْحَقْتُ بِعَلِيِّ بْنِ الْحُسَيْنِ قَالَ فَقَالَ لِي أَيُّ شَيْءٍ رَأَيْتَ فَأَخْبَرْتُهُ قَالَ ذَلِكَ مُعَاوِيَةُ.

He (the narrator) said, 'He^{asws} said: 'To me^{asws}!' And he^{asws} placed his^{asws} head upon his^{asws} chest, then moved his^{asws} animal away. I turned around that there was a man pulling him (by the chain), and he was saying, 'Do no quench him, Allah^{azwj} did not Quench!' I moved my camel and caught up with Ali^{asws} Bin Al-Husayn^{asws}. He^{asws} said to me; 'Which thing did you see?' I informed him. He^{asws} said: 'That is Muawiyah''.¹⁰¹²

7- حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حَجَجْتُ مَعَ أَبِي حَتَّى انْتَهَيْتَنَا إِلَى وَادِي ضَجْنَانَ خَرَجَ مِنْ جَبَلِهِ رَجُلٌ يَبْرُ شَعْرُهُ وَ فِي عُنُقِهِ سِلْسِلَةٌ وَ هُوَ يَقُولُ اسْقِنِي يَا ابْنَ رَسُولِ اللَّهِ ص فَخَرَجَ رَجُلٌ فِي أَثَرِهِ وَ عَلَيْهِ ثِيَابٌ بِيضٌ وَ حَدَبَ السِّلْسِلَةَ وَ هُوَ يَقُولُ لَا تَسْقِهِ لَا سَقَاهُ اللَّهُ.

It is narrated to us by Ali Bin Al Husayn Bin Ali Bin Fazzal, from his father, from Ibrahim, from one of his companion, from Abu Hamza Al Sumali,

'From Abu Ja'far^{asws} having said: 'I^{asws} went to Hajj with my^{asws} father^{asws}, until we^{asws} ended up to the valley of Zajnan, a man came out from its mountain, pulling his hair, and in his neck was a chain, and he was saying, 'Quench me, O son^{asws} of Rasool-Allah^{saww}!' A man emerged in his tracks and upon him were white clothes, and he pulled the chain, and he was saying, 'Do not quench him, Allah^{azwj} did not Quench!''¹⁰¹³

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِي الصَّخْرِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: دَخَلْتُ أَنَا وَ رَجُلٌ مِنْ أَصْحَابِي عَلَى عَلِيٍّ بْنِ عِيسَى بْنِ عَبْدِ اللَّهِ أَبِي طَاهِرٍ الْعَلَوِيِّ قَالَ أَبُو الصَّخْرِ فَأَطْنَهُ مِنْ وُلْدِ عُمَرَ بْنِ عَلِيٍّ قَالَ وَ كَانَ أَبُو طَاهِرٍ فِي دَارِ الصَّيْدِيِّينَ نَارِلًا قَالَ فَدَخَلْنَا عَلَيْهِ عِنْدَ الْعَصْرِ وَ بَيْنَ يَدَيْهِ زَكْوَةٌ مِنْ مَاءٍ وَ هُوَ يَتَمَسَّحُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيْنَا السَّلَامَ ثُمَّ ابْتَدَأْنَا فَقَالَ مَعَكُمْ أَحَدٌ فُقُلْنَا لَا

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abu Al Sakhr, from Al Hassan Bin Ali who said,

'I and a man from my companions entered to see Ali Bin Isa Bin Abdullah Abu Tahir Al-Alawy. Abu Al-Sakhr, I think he was from the sons of Umar son of Ali^{asws}, and Abu Tahir was

¹⁰¹² Basaair Al Darajaat – P 6 Ch 7 H 6

¹⁰¹³ Basaair Al Darajaat – P 6 Ch 7 H 7

in the hunting house as a guest. We entered to see him in the afternoon, and in front of him was a pot of water, and he was wiping. We greeted unto him and he returned the greeting to us, then he initiated us saying, 'Is there anyone (else) with you?' We said, 'No'.

ثُمَّ اتَّفَتَ يَمِينًا وَ شِمَالًا هَلْ يَرَى أَحَدًا ثُمَّ قَالَ أَخْبِرْنِي أَبِي عَنْ جَدِّي أَنَّهُ كَانَ مَعَ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ يَمِينًا وَ هُوَ يَرْمِي الْجَمْرَاتِ وَ أَنَّ أَبَا جَعْفَرٍ رَمَى الْجَمْرَاتِ قَالَ فَاسْتَمَّهَا ثُمَّ بَقِيَ فِي يَدِهِ بَعْدُ خَمْسُ حَصِيَّاتٍ فَرَمَى اثْنَتَيْنِ فِي نَاحِيَةٍ وَ ثَلَاثَةً فِي نَاحِيَةٍ

Then he turned towards right and left whether anyone was looking, then said, 'My father informed me from my grandfather that he was with Abu Ja'far Muhammad^{asws} Bin Ali^{asws} at Mina, and he was pelting the rocks (a ritual), and Abu Ja'far^{asws} pelted the rocks. He^{asws} completed, then there remain in his^{asws} hand afterwards, five pebbles, so he^{asws} threw two in a corner and three in a corner.

فَقَالَ لَهُ جَدِّي جُعِلْتُ فِدَاكَ لَقَدْ رَأَيْتُكَ صَنَعْتَ شَيْئًا مَا صَنَعَهُ أَحَدٌ قَطُّ رَأَيْتُكَ رَمَيْتَ الْجَمْرَاتِ ثُمَّ رَمَيْتَ بِخَمْسَةٍ بَعْدَ ذَلِكَ ثَلَاثَةً فِي نَاحِيَةٍ وَ اثْنَتَيْنِ فِي نَاحِيَةٍ

My grandfather said to him^{asws}, 'May I be sacrificed for you^{asws}! I saw you^{asws} do something what no one (else) has done at all! I saw you^{asws} pelt the rocks, then you^{asws} threw five after that, three in a corner and two in a corner'.

قَالَ نَعَمْ إِنَّهُ إِذَا كَانَ كُلُّ مَوْسِمٍ أُخْرِجَا الْفَاسِقِينَ الْعَاصِينَ ثُمَّ يُفَرَّقُ بَيْنَهُمَا هَاهُنَا لَا يَرَاهُمَا إِلَّا إِمَامٌ عَدْلٌ فَرَمَيْتَ الْأَوَّلَ اثْنَتَيْنِ وَ الْآخَرَ ثَلَاثَةً لِأَنَّ الْآخَرَ أَخْبَثُ مِنَ الْأَوَّلِ.

He^{asws} said: 'Yes, whenever it was every season (of Hajj), the mischief-makers, the usurpers are brought out, then there is a separation between the two over here. None can see the two except a just Imam^{asws}. So, I^{asws} pelted the first (Abu Bakr) two (pebbles), and the other (Umar) three (pebbles), because the other ones is wickeder than the first one'¹⁰¹⁴.

9- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ بَكْرِ بْنِ جَنَاحٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا مَاتَتْ فَاطِمَةُ بِنْتُ أَسَدٍ أُمِّ أَمِيرِ الْمُؤْمِنِينَ جَاءَ عَلِيٌّ ع عِنْدَ النَّبِيِّ فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا أَبَا الْحَسَنِ مَا لَكَ قَالَ أُمِّي مَاتَتْ

It is narrated to us by Ibrahim Bin hashim, from Ali Bin Asbat, from Bakr Bin Janah, from a man,

'From Abu Abdullah^{asws} having said: 'When (Syeda) Fatima Bint Asad^{asws}, mother^{asws} of Amir Al-Momineen^{asws} passed away, Ali^{asws} came in the presence of the Prophet^{saww}. Rasool-Allah^{saww} said to him^{asws}: 'O Abu Al-Hassan^{asws}! What is the matter with you^{asws}? He^{asws} said: 'My^{asws} mother^{asws} passed away'.

قَالَ فَقَالَ النَّبِيُّ ص وَ أُمِّي وَ اللَّهُ ثُمَّ بَكَى وَ قَالَ وَ أُمَاهُ ثُمَّ قَالَ لِعَلِّيٍّ ع هَذَا قَمِيصِي فَكُمَّنَهَا فِيهِ وَ هَذَا رِدَائِي فَكُمَّنَهَا فِيهِ فَإِذَا فَرَعْتُمْ فَأَذْنُونِي

He (Abu Abdullah^{asws} said: 'The Prophet^{saww} said: 'And (she^{asws} was) my^{saww} mother^{asws} (as well), by Allah^{azwj!} Then he^{saww} cried and said: 'Waah, mother^{asws}!' Then he^{saww} said to Ali^{asws}, 'This is my^{saww} shirt, enshroud her^{asws} in it, and this is my^{saww} cloak, enshroud her^{as} in it. When you^{asws} are free, then call me^{saww},'.

¹⁰¹⁴ Basaair Al Darajaat – P 6 Ch 7 H 8

فَلَمَّا أُخْرِجَتْ صَلَّى عَلَيْهَا النَّبِيُّ ص صَلَاةً لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا عَلَى أَحَدٍ مِثْلَهَا ثُمَّ نَزَلَ عَلَى قَبْرِهَا فَاضْطَجَعَ فِيهِ ثُمَّ قَالَ لَهَا يَا فَاطِمَةُ قَالَتْ لَيْتَكَ يَا رَسُولَ اللَّهِ فَقَالَ فَهَلْ وَجَدْتِ مَا وَعَدَ رَبُّكَ حَقًّا قَالَتْ نَعَمْ فَحَزَكَ اللَّهُ حَزَاءً وَ طَالَتْ مُنَاجَاتُهُ فِي الْقَبْرِ

When (her^{asws} body) was brought out, the Prophet^{sawww} prayed such a Salat, he^{sawww} had not prayed (like it) before, and (did he^{sawww} pray) similar to it after her upon anyone else. Then he^{sawww} descended to her^{asws} grave and lied down in it, then he^{sawww} said to her^{asws}: ‘O Fatima^{asws}!’ She^{asws} (while being deceased) said, ‘Here I^{asws} am, O Rasool-Allah^{sawww}!’ He^{sawww} said: ‘Have you^{asws} found what your^{asws} Lord^{azwj} Promised, as being true?’ She^{asws} said, ‘Yes, may Allah^{azwj} Recompense you^{sawww}’. And his^{sawww} whispering (discussion) in the grave was prolonged.

فَلَمَّا خَرَجَ قَبِيلَ يَا رَسُولَ اللَّهِ لَقَدْ صَنَعْتَ بِهَا شَيْئًا فِي تَكْفِينِكَ ثِيَابَكَ وَ دُخُولِكَ فِي قَبْرِهَا وَ طُولَ مُنَاجَاتِكَ وَ طُولَ صَلَاتِكَ مَا رَأَيْتُكَ صَنَعْتَهُ بِأَحَدٍ قَبْلَهَا

When he^{sawww} came out, it was said, ‘I Rasool-Allah^{sawww}! You^{sawww} have done something with her^{asws} regarding your^{sawww} enshrouding with your^{sawww} clothes, and your^{sawww} entering into her^{asws} grave, and the prolongation of your^{sawww} whispering, and the prolongation of your^{sawww} Salat. I have not seen you^{sawww} do it with anyone else before her^{asws}!’

قَالَ أَمَا تَكْفِينِي إِثَابًا فَإِنِّي لَمَّا فُلْتُ لَمَّا يُعْرَضُ النَّاسُ يَوْمَ يُجْشَرُونَ مِنْ قُبُورِهِمْ فَصَاحَتْ فَقَالَتْ وَ سَوَاءُ مَا فَلِبَسْتَهَا [فَأَلْبَسْتُهَا] ثِيَابِي وَ سَأَلْتُ اللَّهَ فِي صَلَاتِي عَلَيْهَا أَنْ لَا يُبْلِي أَكْفَانَهَا حَتَّى تَدْخُلَ الْجَنَّةَ فَأَجَابَنِي إِلَى ذَلِكَ

He^{sawww} said: ‘As for my^{sawww} enshrouding her^{asws}, when I^{sawww} said to her^{asws} that the people would be presented on the Day they are Resurrected from their graves, she^{asws} shrieked and said, ‘Oh the evil of it!’ So, I^{sawww} clothed her^{asws} with my^{sawww} cloth and asked Allah^{azwj} in my^{sawww} Salat upon her^{asws} that He^{azwj} should not Let her^{asws} shroud to decay until she^{asws} enters the Paradise, and He^{azwj} Answered me^{sawww} to that.

وَ أَمَا دُخُولِي فِي قَبْرِهَا فَإِنِّي فُلْتُ لَمَّا يَوْمًا إِنَّ الْمَيِّتَ إِذَا دَخَلَ قَبْرَهُ وَ انْصَرَفَ النَّاسُ عَنْهُ دَخَلَ عَلَيْهِ مَلَكَانِ مُنَكَّرٌ وَ نَكِيرٌ فَيَسْأَلَانِيهِ فَقَالَتْ وَ عَوْنَاهُ بِاللَّهِ فَمَا زِلْتُ أَسْأَلُ رَبِّي فِي قَبْرِهَا حَتَّى فَتَحَ لَهَا رَوْضَةً مِنْ قَبْرِهَا إِلَى الْجَنَّةِ وَ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ.

And as for my^{sawww} entering into her^{asws} grave, I^{sawww} said to her^{asws} one day that the deceased, when he is entered into his grave and the people disperse away from him, two Angels, Munkar and Nakeer enter upon him and question him. She^{asws} had said, ‘Waah, seeking its Help with Allah^{azwj}!’ So, I^{sawww} did not cease asking my^{sawww} Lord^{azwj} in her^{asws} grave until there was opened up for her^{asws}, a garden from her^{asws} grave to the Paradise, and a garden from the Gardens of the Paradise”¹⁰¹⁵.

8 باب في الأئمة ع أنهم يعرفون من يدخل عليهم في الإيمان و النفاق

CHAPTER 8 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE ONES WHO ENTERED TO SEE THEM^{asws}, REGARDING THE EMAN AND THE HYPOCRISY

1- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ فَرُوحِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُمَرَ بْنِ تَمِيمٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا لَتَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ بِحَقِيقَةِ النَّفَاقِ.

It is narrated to us by Muhammad Bin Yahya Al Attar who said, 'It is narrated to me by Muhammad Bin Al Hassan Bin Faroukh Al Saffar, from Ahmad Bin Al Husayn, from Al Husayn Bin Saeed, from Umar Bin Tameem, from Ammar Bin Marwan,

'From Abu Ja'far^{asws} having said: 'We^{asws} tend to recognise the man when we^{asws} see him by the reality of the Eman and by the reality of the hypocrisy''¹⁰¹⁶.

2- حَدَّثَنِي إِبرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ أَنَّهُ كَتَبَ إِلَيْهِ أَبُو الْحَسَنِ ع إِنَّا لَتَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ بِحَقِيقَةِ النَّفَاقِ..

It is narrated to me by Ibrahim Bin Hashim, from Abdul Aziz Bin Al Muhtadi, from Abdullah Bin Jundab,

'Abu Al-Hassan^{asws} wrote to him: 'We^{asws} tend to recognise the man when we^{asws} see him by the reality of the Eman and by the reality of the hypocrisy''¹⁰¹⁷.

3- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُمَرَ بْنِ مَيْمُونٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا لَتَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ بِحَقِيقَةِ النَّفَاقِ.

It is narrated to us by Ahmad Bin Al Husayn, from Al Husayn Bin Saeed, from Umar Bin Marmoun, from Ammar Bin Marwan,

'From Abu Ja'far^{asws} having said: 'We^{asws} tend to recognise the man when we^{asws} see him, by the reality of the Eman and by the reality of the hypocrisy''¹⁰¹⁸.

4- حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ الْقَاسِمِ يَرْفَعُهُ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّا لَتَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ حَقِيقَةِ النَّفَاقِ وَ إِن شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ.

It is narrated to us by Muhammad Bin Haroun, from Abu Al Hassan Musa Bin Al Qasim raising it, said,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'We^{asws} recognise the man when we^{asws} see him by the reality of the Eman and reality of the hypocrisy, and our^{asws} Shias are written with their names and names of their fathers''¹⁰¹⁹.

¹⁰¹⁶ Basaair Al Darajaat – P 6 Ch 8 H 1

¹⁰¹⁷ Basaair Al Darajaat – P 6 Ch 8 H 2

¹⁰¹⁸ Basaair Al Darajaat – P 6 Ch 8 H 3

5- حَدَّثَنَا عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ الْأَهْوَازِيِّ عَنْ عُمَرَ بْنِ تَمِيمٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَبِحَقِيقَةِ النِّفَاقِ.

It is narrated to us from Ahmad Bin Al Husayn, from Al Ahwazy, from Umar Bin Tameem, from Ammar Bin Marwan,

‘From Abu Ja’far^{asws} having said: ‘We^{asws} recognise the man when we^{asws} see him by the reality of the Eman and reality of the hypocrisy’.¹⁰²⁰

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ دَاوُدَ بْنِ الْقَاسِمِ قَالَ: كُنْتُ مَعَهُ فَرَأَى مُحَمَّدًا وَعَلِيًّا فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا هَاشِمٍ هَذَانِ الرَّجُلَانِ مِنْ إِخْوَانِكَ فُلْتُ نَعَمْ فَبَيْنَا نَحْنُ نَسِيرُ إِذَا اسْتَقْبَلَنَا رَجُلٌ مِنْ وُلْدِ إِسْحَاقَ بْنِ عَمَّارٍ فَقَالَ يَا أَبَا هَاشِمٍ هَذَا وَاحِدٌ لَيْسَ مِنْ إِخْوَانِكَ.

It is narrated to us by Muhammad Bin Isa, from Dawood Bin al Qasim who said,

‘I was with him^{asws}, and he^{asws} saw Muhammad and Ali. Abu Abdullah^{asws} said: ‘O Abu Hashim! These are two men from our brethren’. I said, ‘Yes’. While we were travelling when a man from the sons of Is’haq Bin Ammar faced us. He^{asws} said: ‘O Abu Hashim! This is one who isn’t from our brethren’.¹⁰²¹

¹⁰¹⁹ Basaair Al Darajaat – P 6 Ch 8 H 4

¹⁰²⁰ Basaair Al Darajaat – P 6 Ch 8 H 5

¹⁰²¹ Basaair Al Darajaat – P 6 Ch 8 H 6

9 باب في الأئمة أنهم يعرفون من يدخل عليهم بالخير و الشر و الحب و البغض

CHAPTER 9 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE ONES WHO ENTER TO SEE THEM^{asws}, BY THE GOOD, AND THE EVIL, AND THE LOVE, AND THE HATRED

1- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ كَرِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَخَذَ الْمِيثَاقَ مِنْ شَيْعَتِنَا مِنْ صُلْبِ آدَمَ فَتَعْرِفُ خَيْرَكُمْ مِنْ شَرِّكُمْ.

It is narrated to us by Al Hassan Bin Ali Bin Al Numan, from his father, from Bakr Bin Karb,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Took the Covenant, Covenant of our^{asws} Shias from the Sulb (ribs) of Adam^{as}. Thus we^{asws} recognise their good ones from their evil ones’¹⁰²².

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْإِسْنَادِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَخَذَ الْمِيثَاقَ مِنْ شَيْعَتِنَا مِنْ صُلْبِ آدَمَ فَتَعْرِفُ بِذَلِكَ حُبَّ الْمُحِبِّ وَ إِنْ أَظْهَرَ خِلَافَ ذَلِكَ بِلِسَانِهِ وَ تَعْرِفُ بُغْضَ الْمُبْغِضِ وَ إِنْ أَظْهَرَ حُبَّنَا أَهْلَ الْبَيْتِ.

It is narrated to us by this chain, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Took the Covenant of our^{asws} Shias from the Sulb (ribs) of Adam^{as}. Thus we^{asws} recognise due to that, love of the lover and even if he were to display opposition by his tongue, and we^{asws} recognise the hatred of the hater and even if he displays our^{asws} love, People^{asws} of the Household’¹⁰²³.

3- وَ حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: كُنْتُ أَنَا وَ عَبْدُ الْوَاحِدِ بْنُ الْمُخْتَارِ وَ سَعْدُ بْنُ لُقْمَانَ وَ مَعَهُمَا عُمَرُ بْنُ شَحْرَةَ الْكِنْدِيُّ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ هَذَا فَقَالَ لَهُ عُمَرُ بْنُ شَحْرَةَ وَ أَتَيْنَا عَلَيْهِ وَ ذَكَرْنَا مِنْ حَالِهِ وَ وَرَعِهِ وَ حُبِّهِ لِإِخْوَانِهِ وَ بَدَلِهِ وَ صَبِيحِهِ إِلَيْهِمْ

And it is narrated to us by Ahmad Bin Al Hassan Bin Fazzal, from his father, from Ibn Bukeyr, from Zurara who said,

‘I and Abdul Wahid Bin Al-Mukhtar and Sa’ad Bin Luqman, and with them was Umar Bin Shajara Al-Kindy in the presence of Abu Abdullah^{asws}. Abu Abdullah^{asws} said: ‘Who is this?’ Umar Bin Shajara told him^{asws}, and praised upon him, and we mentioned from his state, and his devoutness, and his love for his brethren, and his spending, and his kind acts to them.

فَقَالَ لِمَا أَبُو عَبْدِ اللَّهِ ع مَا أَرَى لَكُمْ عِلْمًا بِالنَّاسِ إِلَيَّ لَا تَكْتَفِي مِنَ الرَّجُلِ بِاللَّحْظَةِ إِنَّ دَا مِنْ أَخْبَثِ النَّاسِ أَوْ مِنْ شَرِّ النَّاسِ

Abu Abdullah^{asws} said to both of them: ‘I^{asws} do not see any knowledge for you of the people. I^{asws} suffice with the one moment with the men, whether he is from the wicked ones of the people or from the evil people’.

¹⁰²² Basaair Al Darajaat – P 6 Ch 9 H 1

¹⁰²³ Basaair Al Darajaat – P 6 Ch 9 H 2

قَالَ فَكَانَ عُمَرُ بَعْدَ مَا نَزَعَ عَنْ مُحَمَّدٍ اللَّهُ رَكِبَهُ.

He (the narrator) said, ‘Umar was such afterwards that there was no Prohibition of Allah^{azwj} except he indulged in it’.¹⁰²⁴

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ قَالَ: كُنْتُ أَنَا وَالْمُعَلَّى بْنُ خُنَيْسٍ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا جَلَسَ بِجَلِيسِكَ أَحَدٌ إِلَّا عَرَفْتُهُ.

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba who said,

‘I and Al-Moalla Bin Khunays were in the presence of Abu Abdullah^{asws}, and Abu Abdullah^{asws} said: ‘No one sits in your gathering except I^{asws} recognise him’.¹⁰²⁵

¹⁰²⁴ Basaair Al Darajaat – P 6 Ch 9 H 3

¹⁰²⁵ Basaair Al Darajaat – P 6 Ch 9 H 4

10 باب في أمير المؤمنين ع إن النبي ص علمه العلم كله و شاركه في العلم و لم يشاركه في النبوة

CHAPTER 10 – REGARDING AMIR AL MOMINEEN^{asws}, THE PROPHET^{saww} TAUGHT HIM^{asws} THE KNOWLEDGE, ALL OF IT, AND PARTICIPATED HIM^{asws} IN THE KNOWLEDGE AND DID NOT PARTICIPATED HIM^{asws} IN THE PROPHET-HOOD

1- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ قَالَ حَدَّثَنَا عِيسَى بْنُ هِشَامٍ النَّاشِرِيُّ قَالَ حَدَّثَنَا عَبْدُ الْكَرِيمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَلَّمَ رَسُولَهُ الْحَلَالَ وَالْحَرَامَ وَالْتَأْوِيلَ وَعَلَّمَ رَسُولَ اللَّهِ عِلْمَهُ كُلَّهُ عَلِيًّا ع.

It is narrated to us by Al Hassan Bin Ali Bin Abdullah Bin Al Mugheira who said, 'It is narrated to us by Isa Bin Hisham Al Nashiry who said, 'It is narrated to us by Abdul Kareem, from Sama'at Bin Mihran,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Taught His^{azwj} Rasool^{saww}, the Permissibles and the Prohibitions, and the interpretations, and Rasool-Allah^{saww} taught all of it to Ali^{asws}'.¹⁰²⁶

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ وَعَنْ عَبْدِ الْعَفَّارِ الْجَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ حَسَنًا كَانَ مَعَهُ رَجُلَانِ قَالَ لِأَحَدِهِمَا حَدِّثْ فَلَانَا بِمَا حَدَّثْتِكَ الْبَارِحَةَ فَقَالَ الرَّجُلُ الَّذِي قَالَ لَهُ إِنَّهُ يَقُولُ قَدْ كَانَ

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, and Abdul Ghaffar Al Jary,

'From Abu Abdullah^{asws} having said: 'Hassan, there were two men with him. He said to one of them, 'So and so narrated with what he had narrated to you yesterday'. So, the man who it was said to, said, 'That has happened'.

قَالَ إِنَّا نَعْلَمُ مَا يَجْرِي فِي اللَّيْلِ وَ النَّهَارِ وَ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَلَّمَ رَسُولَ اللَّهِ ص الْحَلَالَ وَالْحَرَامَ وَالْتَأْوِيلَ وَعَلَّمَ رَسُولَ اللَّهِ ص عَلِيًّا ع كُلَّهُ.

He^{asws} said: 'We^{asws} know what happens during the night and the day. Allah^{azwj} Blessed and Exalted Taught Rasool-Allah^{saww}, the Permissible(s) and the Prohibitions, and the interpretation, and Rasool-Allah^{saww} taught Ali^{asws} all of it'.¹⁰²⁷

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَعَالَى عَلَّمَ رَسُولَ اللَّهِ ص الْقُرْآنَ وَعَلَّمَهُ لَهُ شَيْئًا سِوَى ذَلِكَ فَمَا عَلَّمَ اللَّهُ رَسُولَهُ فَقَدْ عَلَّمَ رَسُولَهُ عَلِيًّا ع.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Hassan in Ali Bin Fazzal, from Sa'alba, from Yaqoub Bin Shuayb,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} the Exalted Taught Rasool-Allah^{azwj} the Quran, and Taught him^{saww} things besides that. So, whatever Allah^{azwj} Taught His^{azwj} Rasool^{saww}, so His^{azwj} Rasool^{saww} taught Ali^{asws}'.¹⁰²⁸

¹⁰²⁶ Basaair Al Darajaat – P 6 Ch 10 H 1

¹⁰²⁷ Basaair Al Darajaat – P 6 Ch 10 H 2

¹⁰²⁸ Basaair Al Darajaat – P 6 Ch 10 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ وَ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أُدَيْمِ بْنِ أَبِي أَيُّوبَ عَنْ هُرَيْرَانَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ تَبَارَكَ تَعَالَى عَلَّمَ رَسُولَ اللَّهِ ص الْحَلَالَ وَ الْحَرَامَ وَ التَّأْوِيلَ فَعَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا ع كُلَّهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from fazalat Bin Ayoub, from Umar Bin Abban, and Ahmad, from Ali Bin Al Hakam, from Umar Bin Aban, from Udeym brother of Ayoub, from Humran Bin Ayn who said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Blessed and Exalted Taught Rasool-Allah^{saww} the Permissibles and the Prohibitions, and the interpretations. Rasool-Allah^{saww} taught Ali^{asws} all of it’¹⁰²⁹.

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ فَضَالٍ قَالَ: كَانَ عَلِيٌّ ع يَعْلَمُ كَمَا كَانَ يَعْلَمُ رَسُولُ اللَّهِ ص لَمْ يُعَلِّمِ اللَّهُ رَسُولَهُ شَيْئاً إِلَّا وَ قَدْ عَلَّمَهُ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Ali Bin Fazal who said,

‘Ali^{asws} knew just as Rasool-Allah^{saww} had known. Allah^{azwj} did not Teach His^{azwj} Rasool^{saww} anything except and Rasool-Allah^{saww} had taught it to Amir Al-Momineen^{asws}’¹⁰³⁰.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أُدَيْمِ بْنِ أَبِي أَيُّوبَ عَنْ هُرَيْرَانَ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ بَلَّغَنِي أَنَّ اللَّهَ تَبَارَكَ تَعَالَى قَدْ نَاجَى عَلِيًّا

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from fazalat Bin Ayoub, from Umar Bin Aban Al Kalby, from Udeym brother of Ayoub, from Humran Bin Ayn who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! It has reached me that Allah^{azwj} Blessed and Exalted had Whispered to Ali^{asws}’.

قَالَ أَجَلٌ قَدْ كَانَ بَيْنَهُمَا مَنَاجَاةٌ بِالطَّائِفِ وَ نَزَلَ بَيْنَهُمَا جِبْرَائِيلُ وَ قَالَ إِنَّ اللَّهَ عَلَّمَ رَسُولَهُ الْحَلَالَ وَ الْحَرَامَ وَ التَّأْوِيلَ فَعَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا ع عِلْمَهُ كُلَّهُ.

He^{asws} said: ‘Yes, there had been whisperings between the two at Al-Taif, and Jibraeel^{as} had descended between the two and said: ‘Allah^{azwj} has Taught His^{azwj} Rasool^{saww}, the Permissibles and the Prohibitions and the interpretations, and Rasool-Allah^{saww} taught it to Ali^{asws}, all of it’¹⁰³¹.

7 حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أُدَيْمِ بْنِ أَبِي أَيُّوبَ عَنْ هُرَيْرَانَ بْنِ أَعْيَنَ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَلَّمَ رَسُولَ اللَّهِ ص الْحَلَالَ وَ الْحَرَامَ وَ التَّأْوِيلَ فَعَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا عِلْمَهُ كُلَّهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from fazalat Bin Ayoub, from Udeym, brother of Ayoub, from Humran Bin Ayn who said,

¹⁰²⁹ Basaaair Al Darajaat – P 6 Ch 10 H 4

¹⁰³⁰ Basaaair Al Darajaat – P 6 Ch 10 H 5

¹⁰³¹ Basaaair Al Darajaat – P 6 Ch 10 H 6

'Allah^{azwj} Blessed and Exalted Taught Rasool-Allah^{azwj} the Permissibles and the Prohibitions and the interpretations, and Rasool-Allah^{azwj} taught Ali^{asws} its knowledge, all of it".¹⁰³²

8- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ مُرَازِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَلَّمَ رَسُولَهُ الْحَلَالَ وَالْحَرَامَ وَ التَّأْوِيلَ فَعَلَّمَ رَسُولُ اللَّهِ عِلْمَهُ عَلِيًّا ع كُلَّهُ.

It is narrated to us by Al hassan Bin Ali, from Al hassan Bin Ali Bin Fazzal, from Murazim, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Taught His^{azwj} Rasool^{saww} the Permissible(s) and the Prohibitions and the interpretations. Rasool-Allah^{azwj} taught it to Ali^{asws}, all of it".¹⁰³³

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ نَعْلَبَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: إِنَّ اللَّهَ تَعَالَى عَلَّمَ رَسُولَهُ الْقُرْآنَ وَ عَلَّمَهُ أَشْيَاءَ سِوَى ذَلِكَ فَمَا عَلَّمَهُ اللَّهُ رَسُولَهُ فَقَدْ عَلَّمَهُ رَسُولُ اللَّهِ ص عَلِيًّا ع.

It is narrated to us by Muhammad Bin Al Husayn, from Al Hassan Bin Fazzal, from Sa'alba, from yaqoub Bin Shuayb,

'From Abu Abdullah^{asws}: 'Allah^{azwj} the Exalted Taught His^{azwj} Rasool^{saww} the Quran, and Taught him^{saww} things besides that. So, what Allah^{azwj} Taught His^{azwj} Rasool^{saww}, so Rasool-Allah^{saww} had taught it to Ali^{asws}',¹⁰³⁴

10- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ فَضَّالٍ عَنْ عِيْسَى بْنِ هِشَامٍ أَوْ غَيْرِهِ عَنْ أَبِي سَعِيدٍ عَنْ أَبِي الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَلَّمَ رَسُولَ اللَّهِ ص الْحَلَالَ وَالْحَرَامَ وَ التَّأْوِيلَ فَعَلَّمَ رَسُولُ اللَّهِ ص عِلْمَهُ كُلَّهُ عَلِيًّا ع.

It is narrated to us by Al Hassan Bin Ali Bin Fazzal, from Isa Bin hisham, or someone else from Abu saeed, from Abu Al Azza,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Taught Rasool-Allah^{saww} the Permissible(s) and the Prohibitions and the interpretations, and Rasool-Allah^{saww} taught all of it to Ali^{asws}',¹⁰³⁵

11- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حَجْرٍ بْنِ زَائِدَةَ عَنْ مُرَّانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَعَالَى عَلَّمَ رَسُولَهُ الْحَلَالَ وَ الْحَرَامَ وَ التَّأْوِيلَ فَعَلَّمَ رَسُولُ اللَّهِ ص [عِلْمَهُ] كُلَّهُ عَلِيًّا ع.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Ibn Muskan from Hujr Bin Zaida, from Humran,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} the Exalted Taught His^{azwj} Rasool^{saww} the Permissible(s) and the Prohibitions and the interpretations. Rasool-Allah^{saww} taught all of it to Ali^{asws}',¹⁰³⁶

¹⁰³² Basaair Al Darajaat – P 6 Ch 10 H 7

¹⁰³³ Basaair Al Darajaat – P 6 Ch 10 H 8

¹⁰³⁴ Basaair Al Darajaat – P 6 Ch 10 H 9

¹⁰³⁵ Basaair Al Darajaat – P 6 Ch 10 H 10

¹⁰³⁶ Basaair Al Darajaat – P 6 Ch 10 H 11

12- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي مُرَّانَ عَنْ يُونُسَ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَلَّمَ رَسُولَهُ الْحَلَالَ وَالْحُرَامَ وَالْأَوْبِلَ مَا يَجْتَاجُ إِلَيْهِ النَّاسُ فَعَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا ع ذَلِكَ كُلَّهُ.

It is narrated to us by Ibrahim Bin hashim, from Yahya Bin Abu Humran, from Yunus, from hammad Bin usman,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Taught His^{azwj} Rasool^{saww} the Permissible(s) and the Prohibitions and the interpretations, whatever the people would be needy to, and Rasool-Allah^{saww} taught Ali^{asws} all of that’¹⁰³⁷.

13- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيٌّ يَعْلمُ كُلَّ مَا يَعْلمُ رَسُولُ اللَّهِ ص وَ لَمْ يَعْلمِ اللَّهُ رَسُولَهُ شَيْئاً إِلَّا وَ قَدْ عَلَّمَهُ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع.

It is narrated to us by Ahmad Bin Muhammad, from Al hassan Bin Ali Bin Fazzal, from Abu Jameela, from Muhammad Al Halby,

‘From Abu Abdullah^{asws} having said: ‘Ali^{asws} knew all of what Rasool-Allah^{saww} knew, and Allah^{azwj} did not Teach His^{azwj} Rasool^{saww} anything, except Rasool-Allah^{saww} had taught it to Amir Al-Momineen^{asws}’¹⁰³⁸.

¹⁰³⁷ Basaair Al Darajaat – P 6 Ch 10 H 12

¹⁰³⁸ Basaair Al Darajaat – P 6 Ch 10 H 13

11 باب في أمير المؤمنين ع أن رسول الله ص شاركه في العلم و لما يشاركه في النبوة و ذكر الرمانتين

CHAPTER 11 – REGARDING AMIR AL-MOMINEEN^{asws}, RASOOL-ALLAH^{saww} PARTICIPATED HIM^{asws} IN THE KNOWLEDGE, AND DID NOT PARTICIPATE HIM^{asws} IN THE PROPHET-HOOD, AND MENTION OF THE TWO POMEGRANATES

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ وَ يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ مُهْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ جِبْرَائِيلَ أَتَى رَسُولَ اللَّهِ ص بِرُمَّانَتَيْنِ فَأَكَلَ رَسُولُ اللَّهِ ص إِحْدَاهُمَا وَ كَسَرَ الْأُخْرَى بِبِضْفَيْنِ فَأَكَلَ نِصْفَهَا وَ أَطْعَمَ رَسُولُ اللَّهِ عَلِيًّا نِصْفَهَا ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا أَحِبِّي هَلْ تَدْرِي مَا هَاتَيْنِ الرُّمَّانَتَيْنِ

It is narrated to us by Muhammad Bin Al Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Abdullah Bin Suleyman, from Humran,

‘From Abu Ja’far^{asws} having said: ‘Jibraeel^{as} came to Rasool-Allah^{saww} with two pomegranates. Rasool-Allah^{saww} ate one of them and broke the other in two halves. He^{saww} ate half of it and Rasool-Allah^{saww} fed Ali^{asws} (the other) half. Then Rasool-Allah^{saww} said: ‘O Ali^{asws}! Do you^{asws} know what these two pomegranates are?’

قَالَ لَا قَالَ أَمَّا الْأُولَى فَالنبوة لَيْسَ لَكَ فِيهَا شَيْءٌ وَأَمَّا الْأُخْرَى فَالعلم أَنْتَ شَرِيكِي فِيهِ

He^{asws} said: ‘No’. He^{saww} said: ‘As for the first, it is the Prophet-hood. There isn’t anything in it for you^{asws}. And as for the other, it is the knowledge. You^{asws} are my^{asws} participant in it’.

فَقُلْتُ أَصْلَحَكَ اللَّهُ كَيْفَ يَكُونُ شَرِيكُهُ فِيهِ قَالَ لَا يُعَلِّمُ اللَّهُ مُحَمَّدًا عِلْمًا إِلَّا وَ أَمْرُهُ أَنْ يُعَلِّمَ عَلِيًّا.

I (the narrator) said: ‘May Allah^{azwj} Keep you^{asws} well! How can he^{asws} happen to be his^{saww} participant in it?’ He^{asws} said: ‘Allah^{azwj} did not Teach Muhammad any knowledge except and He^{azwj} Commanded him^{saww} to teach it to Ali^{asws}’, 1039

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ: نَزَلَ جِبْرَائِيلُ عَلَى مُحَمَّدٍ ص بِرُمَّانَتَيْنِ مِنَ الْجَنَّةِ مَا أَعْطَاهُ إِثَاهُمَا فَأَكَلَ وَاحِدَةً وَ كَسَرَ الْأُخْرَى فَأَعْطَى عَلِيًّا نِصْفَهَا فَأَكَلَهَا فَقَالَ يَا عَلِيُّ أَمَّا الرُّمَّانَةُ الْأُولَى الَّتِي أَكَلْتَهَا فَالنبوة لَيْسَ لَكَ فِيهَا شَيْءٌ وَأَمَّا الْأُخْرَى فَهِيَ الْعِلْمُ فَأَنْتَ شَرِيكِي فِيهِ.

It is narrated to us by Ibrahim Bin hashim, from Ibn Abu Umeyr, from Umar Bin Uzina, from Zurara who said,

‘Jibraeel^{as} descended unto Muhammad^{saww} with two pomegranates from the Paradise and gave these two to him^{saww}. He^{saww} ate one and broke the other and gave Ali^{asws} half of it, so he^{asws} ate it. He^{saww} said: ‘O Ali^{asws}! As for the first pomegranate which I^{saww} ate, it is the

¹⁰³⁹ Basaair Al Darajaat – P 6 Ch 11 H 1

Prophet-hood, and there isn't anything in it for you^{asws}, and as for the other, it is the knowledge, and you^{asws} are my^{saww} participant in it".¹⁰⁴⁰

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ نَزَلَ جِبْرَائِيلُ عَلَى مُحَمَّدٍ ص بِرُمَّانَتَيْنِ مِنَ الْجَنَّةِ فَلَقِيَهُ عَلِيٌّ ع فَقَالَ لَهُ مَا هَاتَانِ الرَّمَّانَتَانِ اللَّتَانِ فِي يَدِكَ

It is narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Uzina, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Jibraeel^{as} descended unto Muhammad^{saww} with two pomegranates from the Paradise. He^{saww} met Ali^{asws}. He^{asws} said to him^{saww}: 'What are these two pomegranates in your^{saww} hand?'

فَقَالَ أَمَا هَذِهِ فَالْتَّبُوهُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَ أَمَا هَذِهِ فَالْعِلْمُ ثُمَّ فَلَقَهَا رَسُولُ اللَّهِ ص فَأَعْطَاهُ نَصْفَهَا وَ أَخَذَ نَصْفَهَا رَسُولُ اللَّهِ ثُمَّ قَالَ أَمَا أَنْتَ شَرِيكِي فِيهِ وَ أَنَا شَرِيكَكَ فِيهِ

He^{saww} said: 'As for this, it is the Prophet-hood. There isn't any share for you^{asws} in it; and as for this, it is the knowledge'. Then Rasool-Allah^{saww} split it and gave him^{asws} half of it, and Rasool-Allah^{saww} took half of it, then said: 'But you^{asws} are my^{saww} participant in it, and I^{saww} am your^{saww} participant in it'.

قَالَ فَلَمْ يُعَلِّمِ اللَّهُ رَسُولَ اللَّهِ ص حَرْفًا مِمَّا عَلَّمَهُ اللَّهُ تَعَالَى إِلَّا عَلَّمَهُ عَلِيًّا ع.

He (Abu Ja'far^{asws}) said: 'Allah^{azwj} did not Teach him^{saww} a single word from what Allah^{azwj} the Exalted Taught him^{saww}, except he^{saww} taught it to Ali^{asws}',¹⁰⁴¹

4- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ وَ يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ جِبْرَائِيلَ أَتَى رَسُولَ اللَّهِ ص بِرُمَّانَتَيْنِ فَأَكَلَ رَسُولُ اللَّهِ ص إِحْدَاهُمَا وَ كَسَرَ الْأُخْرَى بِنَصْفَيْنِ فَأَكَلَ نَصْفَهَا وَ أَطْعَمَ رَسُولُ اللَّهِ ص عَلِيًّا ع نَصْفَهَا ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ص هَلْ تَدْرِي مَا هَاتَيْنِ قَالَ لَا

It is narrated to us by Ibrahim Bin hashim and Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Uzina, from Abdullah Bin Suleyman,

'From Abu Ja'far^{asws} having said: 'Jibraeel^{as} came to Rasool-Allah^{saww} with two pomegranates. Rasool-Allah^{saww} ate one of them, and broke the other in two halves. He^{saww} ate half of it and Rasool-Allah^{saww} fed Ali^{asws} its (other) half, then Rasool-Allah^{saww} said to him^{asws}: 'Do you^{asws} know what these two (pomegranates) are?' He^{asws} said: 'No'.

قَالَ أَمَا الْأُولَى فَالْتَّبُوهُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَ أَمَا الْأُخْرَى فَالْعِلْمُ أَنْتَ شَرِيكِي فِيهِ

He^{saww} said: 'As for the rifts, it is the Prophet-hood, there isn't any share in it for you^{asws}; and as for the other, it is the knowledge. You^{asws} are my^{saww} participant in it'.

¹⁰⁴⁰ Basaair Al Darajaat – P 6 Ch 11 H 2

¹⁰⁴¹ Basaair Al Darajaat – P 6 Ch 11 H 3

فَقُلْتُ أَصْلَحَكَ اللَّهُ كَيْفَ يَكُونُ شَرِيكَهُ فِيهِ قَالَ لَمْ يُعَلِّمِ اللَّهُ مُحَمَّدًا صَ عِلْمًا إِلَّا أَمَرَهُ أَنْ يُعَلِّمَهُ عَلِيًّا ع.

I (the narrator) said, 'May Allah^{azwj} Keep you^{asws} well! How can he^{asws} be his^{saww} participant in it?' He^{asws} said: 'Allah^{azwj} did not Teach Muhammad^{saww} any knowledge except He^{azwj} Commanded him^{saww} to teach it to Ali^{asws}',¹⁰⁴²

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ ابْنِ أَبِي بَجْرَانَ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ: نَزَلَ جِبْرَائِيلُ عَ عَلَى مُحَمَّدٍ صَ بِرِمَانَتَيْنِ مِنَ الْجَنَّةِ فَأَعْطَاهُمَا إِيَّاهُ فَأَكَلَ وَاحِدَهُ وَكَسَرَ الْأُخْرَى فَأَعْطَاهُ عَلِيًّا عَ نَصَفَهَا فَأَكَلَهُ ثُمَّ قَالَ يَا عَلِيُّ أَمَا الرِّمَانَةُ الَّتِي أَكَلْتَهَا فَهِيَ النُّبُوَّةُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَ أَمَا هَذِهِ فَالْعِلْمُ فَأَنْتَ شَرِيكِي فِيهَا

It is narrated to us by Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Ibn Uzina, from Zurara who said,

'Jibraeel^{as} descended unto Muhammad^{saww} with two pomegranates from the Paradise. He^{as} gave these two to him^{saww}. He^{saww} ate one and broke the other, and gave Ali^{asws} half of it, and he^{saww} ate the (other) half, then said: 'O Ali^{asws}! As for the pomegranate which I^{saww} ate, it is the Prophet-hood, there isn't any share in it for you^{asws}, and as for this (the other pomegranate), it is the knowledge, you^{asws} are my^{saww} participant in it'.

قَالَ فَقُلْتُ لِأَبِي جَعْفَرٍ عَ جَعِلْتُ فِدَاكَ كَيْفَ شَارَكَهُ فِيهَا قَالَ لَا وَاللَّهِ لَمْ يُعَلِّمِ اللَّهُ نَبِيَّهُ شَيْئًا إِلَّا أَمَرَهُ أَنْ يُعَلِّمَهُ عَلِيًّا عَ فَهُوَ شَرِيكُهُ فِي الْعِلْمِ.

He (the narrator) said, 'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! How did he^{asws} become his^{saww} participant in it?' He^{asws} said: 'No, by Allah^{azwj}! Allah^{azwj} did not Teach His^{azwj} Prophet^{saww} anything, except He^{azwj} Commanded him^{saww} to teach it to Ali^{asws}, thus he^{saww} participated him^{asws} in the knowledge''.¹⁰⁴³

6- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: وَرِثَ عَلِيٌّ عَ عِلْمَ رَسُولِ اللَّهِ صَ وَ وَرِثَتْ فَاطِمَةُ تَرْكَتَهُ.

It is narrated to us by Ahmad Bin Musa, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Jameel, from Zurara,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} inherited the knowledge of Rasool-Allah^{saww}, and (Syeda) Fatima^{asws} inherited his^{saww} estate''.¹⁰⁴⁴

7- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّ عَلِيًّا وَرِثَ عِلْمَ رَسُولِ اللَّهِ صَ وَ فَاطِمَةَ أَخْرَزَتْ الْمِيرَاثَ.

It is narrated to us by Yaqoub Bin Yazeed Bin Umeyr, from Hammad Bin Isa,

'From Abu Abdullah^{asws}: 'Ali^{asws} inherited the knowledge of Rasool-Allah^{saww}, and (Syeda) Fatima^{asws} attained the inheritance (which was usurped later on)''.¹⁰⁴⁵

¹⁰⁴² Basaaair Al Darajaat – P 6 Ch 11 H 4

¹⁰⁴³ Basaaair Al Darajaat – P 6 Ch 11 H 5

¹⁰⁴⁴ Basaaair Al Darajaat – P 6 Ch 11 H 6

¹⁰⁴⁵ Basaaair Al Darajaat – P 6 Ch 11 H 7

8- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَبَارَكَ وَ تَعَالَى اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ مَثَلُ نُورِهِ فَهُوَ مُحَمَّدٌ فِيهَا مِصْبَاحٌ وَ هُوَ الْعِلْمُ الْمِصْبَاحُ فِي زُجَاجَةٍ فَرَعَمَ أَنَّ الزُّجَاجَةَ أَمِيرُ الْمُؤْمِنِينَ ع وَ عَلِمَ نَبِيَّ اللَّهِ عِنْدَهُ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhla, from Jabir,

‘From Abu Ja’far^{asws} regarding the Words of the Blessed and Exalted: **Allah is Light of the skies and the earth. An example of His Light is like a niche** – it is Muhammad^{saww}, **wherein is a lamp**, - and it is the knowledge, **the lamp is in a glass, [24:35]**. He^{asws} claimed that the glass is Amir Al-Momineen^{asws} and the knowledge of the Prophet^{saww} of Allah^{azwj} is with him^{asws}, 1046

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ حَسَّانَ عَنْ أَبِي دَاوُدَ عَنْ زَيْدِ بْنِ شَرِيحَةَ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع هَذَا أَفْضَلُكُمْ جِلْمًا وَ أَعْلَمُكُمْ عِلْمًا وَ أَقْدُمُكُمْ سِلْمًا

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Hassan, from Abu Dawood, from Yazeed Bin Shirjeel,

‘The Prophet^{saww} said for Ali^{asws} Bin Abu Talib^{asws}: ‘This is most superior of you in forbearance, and most knowledgeable of you in knowledge, and most advanced of you in the ladder’.

قَالَ ابْنُ مَسْعُودٍ يَا رَسُولَ اللَّهِ فَضَّلْنَا بِالْخَيْرِ كُلِّهِ

Ibn Masoud said, ‘O Rasool-Allah^{saww}! He^{asws} preferential over us with the goodness, all of it’.

فَقَالَ النَّبِيُّ ص مَا عَلَّمْتُ شَيْئًا إِلَّا وَ قَدْ عَلَّمْتُهُ وَ مَا أُعْطِيتُ شَيْئًا إِلَّا وَ قَدْ أُعْطِيتُهُ وَ لَا اسْتُودِعْتُ شَيْئًا إِلَّا وَ قَدْ اسْتُودِعْتُهُ

The Prophet^{saww} said: ‘I^{saww} have not been Taught anything except and I^{saww} have taught it to him^{asws}, and I^{saww} have not been Given anything except and I^{saww} gave it to him^{asws}, nor have I^{saww} been entrusted with anything except and I^{saww} have entrusted it to him^{asws}’.

قَالُوا فَأَمْرٌ نَسَائِكَ إِلَيْهِ قَالَ نَعَمْ قَالُوا فِي حَيَاتِكَ قَالَ نَعَمْ مَنْ عَصَاهُ فَقَدْ عَصَانِي وَ مَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي إِنْ دَعَاكَ فَاشْهَدُوا.

They said, ‘The matter of your^{saww} wives is up to him^{asws}?’ He^{saww} said: ‘Yes’. They said, ‘During your^{saww} lifetime?’ He^{saww} said: ‘Yes, one who disobeys him^{asws} so he has disobeyed me^{asws}, and one who obeys him^{asws} so he has obeyed me^{saww}, thus if he^{asws} were to call your, then attend’’.¹⁰⁴⁷

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ بْنِ الْحَجَرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَانَ هِبَةَ اللَّهِ لِمُحَمَّدٍ ص وَرَثَ عِلْمِ الْأَوْصِيَاءِ وَ عِلْمَ مَا كَانَ قَبْلَهُ أَمَا إِنَّ مُحَمَّدًا [مُحَمَّدًا] ص قَدْ وَرَثَ عِلْمَ مَا كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ الْمُرْسَلِينَ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr Al Hajary,

¹⁰⁴⁶ Basaair Al Darajaat – P 6 Ch 11 H 8

¹⁰⁴⁷ Basaair Al Darajaat – P 6 Ch 11 H 9

'From Abu Ja'far^{asws} having said: 'Ali Bin Abu Talib^{asws} was Hibtullah^{as} for Muhammad^{saww}, inheriting knowledge of the successors^{as} and knowledge of what had happened before him^{asws}. As for Muhammad^{saww}, he^{saww} had inherited knowledge of what had happened before him^{saww}, from the Prophets^{as}, and the successors^{as}, and the Messengers^{as}.¹⁰⁴⁸

¹⁰⁴⁸ Basaair Al Darajaat – P 6 Ch 11 H 10

12 باب في الأئمة أنهم قد صار إليهم العلم الذي علمه رسول الله ص

CHAPTER 12 – REGARDING THE IMAMS^{asws}, IT HAS COME TO THEM^{asws}, THE KNOWLEDGE WHICH RASOOL-ALLAH^{saww} HAD LEARNT

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُدَّانٍ عَنْ أَبِي يَعْقُوبَ الْأَحْوَلِ قَالَ: خَرَجْنَا مَعَ أَبِي بَصِيرٍ وَنَحْنُ عِدَّةٌ فَدَخَلْنَا مَعَهُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ عِلْمَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنْ عِلْمِ رَسُولِ اللَّهِ ص فَعَلَّمَنَاهُ نَحْنُ فِيمَا عَلَّمَنَاهُ فَاللَّهُ فَاعْبُدْ وَ إِنِّيَا فَارْجُ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Uzafir, from Abu Yaqoub Al Ahowl who said,

‘We went out with Abu Baseer and we were a number. We entered with him to see Abu Abdullah^{asws}. He^{asws} said: ‘O Abu Muhammad! Knowledge of Ali^{asws} Bin Abu Talib^{asws} is from knowledge of Rasool-Allah^{saww}. We^{asws} know it regarding what he^{saww} taught him^{asws}. Allah^{azwj} is what I^{asws} worship and to Him^{azwj} I^{asws} shall return’.¹⁰⁴⁹

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ قَالَ: وَاللَّهِ لَقَدْ قَالَ لِي جَعْفَرُ بْنُ مُحَمَّدٍ ع إِنَّ اللَّهَ عَلَّمَ نَبِيَّهُ التَّنْزِيلَ وَ التَّأْوِيلَ قَالَ فَعَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا قَالَ وَ عَلَّمَنَا وَاللَّهِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah who said,

‘By Allah^{azwj}! Ja’far^{asws} Bin Muhammad^{asws} had said to me: ‘Allah^{azwj} Taught to His^{azwj} Prophet^{saww} the Revelation and the interpretation. Rasool-Allah^{saww} taught Ali^{asws}, and he^{asws} taught us^{asws}, by Allah^{azwj}’.

ثُمَّ قَالَ مَا صَنَعْتُمْ مِنْ شَيْءٍ أَوْ حَلَفْتُمْ عَلَيْهِ مِنْ يَمِينٍ فَأَنْتُمْ مِنْهُ فِي سَعَةٍ.

Then he^{asws} said: ‘Whatever you do or swear upon of an oath, you are in a leeway from it’.¹⁰⁵⁰

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ نَزَلَ جِبْرِئِيلُ ع عَلَى مُحَمَّدٍ ص بِرُؤْمَانَتَيْنِ مِنَ الْجَنَّةِ فَلَقِيَهُ عَلِيُّ ع فَقَالَ لَهُ مَا هَاتَانِ الرُّؤْمَانَتَانِ فِي يَدَيْكَ قَالَ أَمَا هَذِهِ فَالْتَّبُوهُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَ أَمَا هَذِهِ فَالْعَلِمُ

It is narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Uzina, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{asws} saying: ‘Jibraeel^{as} descended unto Muhammad^{saww} with two pomegranates from the Paradise. He^{saww} met Ali^{asws}, and he^{asws} said to him^{saww}: ‘What are these two pomegranates in your^{saww} hand?’ He^{saww} said: ‘As for this one, it is the Prophet-hood. There isn’t any share for you^{asws} in it. And as for this one, it is the knowledge’.

¹⁰⁴⁹ Basaair Al Darajaat – P 6 Ch 12 H 1

¹⁰⁵⁰ Basaair Al Darajaat – P 6 Ch 12 H 2

ثُمَّ فَلَقَهَا رَسُولُ اللَّهِ ص فَأَعْطَاهُ نِصْفَهَا وَ أَخَذَ نِصْفَهَا رَسُولُ اللَّهِ ص ثُمَّ قَالَ أَنْتَ شَرِيكِي فِيهِ وَ أَنَا شَرِيكُكَ فِيهِ

Then Rasool-Allah^{saww} split it and gave him^{asws} half of it, and Rasool-Allah^{saww} took its half. Then he^{saww} said: ‘You^{asws} are my^{saww} participant in it and I^{saww} am your^{asws} participant in it’.

قَالَ فَلَمْ يَعْلَمْ وَ اللَّهُ رَسُولُ اللَّهِ ص حَزْفًا بِمَا عَلَّمَهُ اللَّهُ إِلَّا عَلَّمَهُ عَلِيًّا ع ثُمَّ انْتَهَى ذَلِكَ الْعِلْمُ إِلَيْنَا ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِهِ.

He^{asws} said: ‘By Allah^{azwj}! Rasool-Allah^{saww} did not learn a single letter from what Allah^{azwj} Taught him^{saww}, except he^{saww} taught Ali^{asws}, then that knowledge ended up to us^{asws}’. Then he^{asws} placed his^{asws} hand upon his^{asws} chest’¹⁰⁵¹.

4- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّا أَهْلُ الْبَيْتِ يَتَوَارَثُ أَصَاغِرُنَا عَنْ أَكَابِرِنَا الْقُدَّةَ بِالْقُدَّةِ.

It is narrated to us by Abdullah Bin Muhammad, from Moammad Bin Khallad,

‘Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘We^{asws}, People^{asws} of the Household inherit each other, our^{asws} young ones^{asws} from our^{asws} elders^{asws}, the arrow with the arrow (equal)’¹⁰⁵².

¹⁰⁵¹ Basaair Al Darajaat – P 6 Ch 12 H 3

¹⁰⁵² Basaair Al Darajaat – P 6 Ch 12 H 4

13 باب في الأئمة أنهم يعلمون كل أرض مخصبة و كل أرض مجدبة و كل فئة يهتدي و تضل إلى يوم القيامة

CHAPTER 13 – REGARDING THE IMAMS^{asws}, THEY^{asws} KNOW EVERY FERTILE LAND AND EVERY INFERTILE LAND, AND EVERY GROUP GUIDED AND STRAYING UP TO THE DAY OF QIYAMAH

1- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ نُعْمَانَ وَ أَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ النَّعْمَانِ قَالَ: حَدَّثَنِي مَنْ دَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ قَدْ سَأَلْتُ أَهْلَ بَيْتِكَ فَلَمْ أَرِ عِنْدَهُمْ فِيهِ شَيْئاً قَالَ وَ مَا هُوَ

It is narrated to us by Al Hassan Bin Ali Bin Numan, and Ahmad Bin Muhammad, altogether from Ali Bin Al No'man who said,

'It is narrated to me by one who entered to see Abu Abdullah^{asws}. He said to him^{asws}, 'People^{asws} of your^{asws} Household have been asked but nothing regarding it was seen to be with them'. He^{asws} said: 'And what is it?'

[قَالَ] يَزُورُونَ أَنَّ عَلِيّاً ع قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهُ لَا تَسْأَلُونِي عَنْ أَرْضٍ مُخْصِبَةٍ وَ لَا أَرْضٍ مُجْدِبَةٍ وَ لَا فِئَةٍ تُضِلُّ مِائَةً وَ تَهْدِي مِائَةً إِلَّا إِنْ شِئْتُمْ أَنْبَأْتُكُمْ بِنَاعِقِهَا وَ قَائِدِهَا وَ سَائِقِهَا

He said, 'They are reporting that Ali^{asws} had said: 'Ask me^{asws} before you lose me^{asws}, for by Allah^{azwj}, you will not ask me^{asws} about any fertile land, nor infertile land, nor any group of a hundred straying, and a hundred straying, except if I^{asws} like, I^{asws} can inform you all with its callers, and its guides, and its ushers!'

قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع فَإِنَّ هَذَا حَقٌّ.

He (the narrator) said, 'Abu Abdullah^{asws} said: 'But, this is true"¹⁰⁵³.

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْمُفَظَّلِ عَنْ سَلَامٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَرَوِي أَحَادِيثَ لَمْ يَجِدْ عِنْدَ أَحَدٍ مِنْ أَهْلِ بَيْتِكَ فِيهَا شَيْئاً فَقَالَ مَا هِيَ

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Al Mufazzal, from Sallam who said,

'I said to Abu Abdullah^{asws}, 'We are reporting such Ahadeeth, we cannot find anything with the People^{asws} of your^{asws} Household'. He^{asws} said: 'What is it?'

قُلْتُ يَزُورُونَ أَنَّ عَلِيّاً ع كَانَ يَقُولُ وَ هُوَ يَخْطُبُ النَّاسَ يَا أَيُّهَا النَّاسُ سَلُونِي فَإِنَّكُمْ لَنْ تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنِي وَ بَيْنَ السَّاعَةِ لَا عَنْ أَرْضٍ مُجْدِبَةٍ وَ لَا عَنْ أَرْضٍ مُخْصِبَةٍ وَ لَا عَنْ فِئَةٍ تُضِلُّ مِائَةً وَ تَهْدِي مِائَةً إِلَّا أَنْ لَوْ شِئْتُمْ أَنْبَأْتُكُمْ [أَنْبَأْتُكُمْ] بِنَاعِقِهَا وَ قَائِدِهَا وَ سَائِقِهَا قَالَ وَ إِنَّهُ حَقٌّ.

¹⁰⁵³ Basaair Al Darajaat – P 6 Ch 13 H 1

I said, 'It is being reported that Ali^{asws} was saying while he^{asws} was addressing the people: 'O you people! Ask me^{asws}, for you will never ask me^{asws} about anything in what is between me^{asws} and the Hour, nor about any infertile land, nor about any fertile land, nor about any group of hundred straying, and a hundred being guided, except if I^{asws} like I^{asws} can inform you all with its callers, and its guides, and its ushers!' He^{asws} said: 'And it is true'.¹⁰⁵⁴

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ أَرْضٍ مُخْصِيَةٍ وَلَا مُجْدِبَةٍ وَلَا فِتَّةٍ تُضِلُّ مِائَةً وَ تَهْدِي مِائَةً إِلَّا أَنَا أَعْلَمُهَا وَ قَدْ عَلَّمْتُهَا أَهْلَ بَيْتِي يَعْلَمُ كَبِيرُهُمْ وَ صَغِيرُهُمْ إِلَى أَنْ تَقُومَ السَّاعَةُ.

It is narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Amro Bin Shimr, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'There is none from a fertile land, nor infertile, nor a group of a hundred straying, and a hundred being guided, except I^{saww} know it and have taught it to the People^{asws} of my^{saww} Household, their^{asws} elders teach their^{asws} young ones^{asws}, up to the establishment of the Hour'.¹⁰⁵⁵

4- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ قَالَ حَدَّثَنِي أَبُو الْمُعْتَمِرِ قَالَ سَمِعْتُ أَبَا ذَرٍّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَ فِيهَا نَجَّى وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ

It is narrated to us by Ibrahim Bin hashim, from Al Husayn Bin Sayf, from his father, from Mansour Bin Hazim, from Abu Is'haq Al Hamdany who said, 'It is narrated to me by Abu Al Mo'tamar who said,

'I heard Abu Zarr^{ra} saying, 'I^{ra} heard Rasool-Allah^{saww} saying: 'But rather, an example of People^{asws} of my^{saww} Household among you all is an example of the ship of Noah^{as}. One who sails in it would attain salvation, and one who stays behind from it would drown.

إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ [مَثَلُ] بَابِ حِطَّةٍ مَنْ دَخَلَهُ عُفِرَ لَهُ وَ مَنْ لَمْ يَدْخُلْ لَمْ يُعْفَرْ لَهُ

But rather, an example of People^{asws} of my^{saww} Household among you all is an example of the door of *Hitta*. One who enters it would have Forgiveness for him, and one who does not enter, there would be no Forgiveness for him.

فَإِنَّهَا لَيَسْتُ مِنْ فِتَّةٍ تَبْلُغُ مِائَةً إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَنَا أَعْرِفُ نَاعِقَهَا وَ سَائِقَهَا وَ عَلِمْتُ ذَلِكَ عِنْدَ أَهْلِ بَيْتِي يَعْلَمُهُ كَبِيرُهُمْ وَ صَغِيرُهُمْ.

Surely there isn't any group reaching a hundred up to the Day of Qiyamah, except I^{saww} recognise its caller, and its usher, and that is known in the presence of the People^{asws} of my^{saww} Household. Their^{asws} elders know it and (so do) their^{asws} young ones".¹⁰⁵⁶

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي زَكْرِيَّا أَوْ عَمْرٍو نَوَاهُ عَنْ أَبِي زَكْرِيَّا عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَمْرِو بْنِ شِمْرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيِّ ع يَقُولُ قَالَ عَلِيُّ ع مَا مِنْ أَرْضٍ مُخْصِيَةٍ وَلَا أَرْضٍ مُجْدِبَةٍ وَلَا فِتَّةٍ تُضِلُّ مِائَةً وَ تَهْدِي مِائَةً إِلَّا وَ أَنَا أَعْلَمُهَا وَ قَدْ عَلَّمْتُهَا يَعْلَمُهَا كَبِيرُهُمْ وَ صَغِيرُهُمْ إِلَى يَوْمِ الْقِيَامَةِ.

¹⁰⁵⁴ Basaair Al Darajaat – P 6 Ch 13 H 2

¹⁰⁵⁵ Basaair Al Darajaat – P 6 Ch 13 H 3

¹⁰⁵⁶ Basaair Al Darajaat – P 6 Ch 13 H 4

It is narrated to us by Ahmad Bin Muhammad, from Abu Zakariya, or from the one who reported it, from Abu Zakariya, from one of his companions, from Amro Bin Shimr who said,

‘I heard Abu Ja’far Muhammad^{asws} Bin Ali^{asws} saying: ‘Ali^{asws} said: ‘There is none from a fertile land, nor an infertile land, nor any group of hundred straying, and a hundred being guided, except and I^{asws} know it, and have taught it. Their^{asws} elders and their^{asws} young ones know it up to the Day of Qiyamah”¹⁰⁵⁷.

6- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهُ لَا تَسْأَلُونِي عَنْ فِئَةٍ تُهْدِي مِائَةً إِلَّا أَخْبَرْتُكُمْ بِسَائِقِهَا وَ نَاعِقِهَا حَتَّى يَخْرُجَ الدَّجَالُ.

It is narrated to us by Ibrahim Bin Hashim, from Ja’far Bin Muhammad, from Abdullah Bin Maymoun Al Qaddah,

‘From Ja’far^{asws}, from his^{asws} father^{asws} said, ‘Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} said: ‘Ask me^{asws} before you lose me^{asws}, for by Allah^{azwj}, you will not ask me^{asws} about any group of a hundred being guided except I^{asws} shall inform you with its usher, and its caller until the Dajjal^{la} emerges”¹⁰⁵⁸.

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ عَمْرِو بْنِ شَيْمٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ أَرْضٍ مُخْصَبَةٍ وَ لَا أَرْضٍ مُجْدِبَةٍ وَ لَا فِئَةٍ تُضِلُّ مِائَةً وَ تُهْدِي مِائَةً إِلَّا أَنَا أَعْلَمُهَا وَ قَدْ عَلَّمْتُهَا أَهْلَ بَيْتِي يَعْزَمُ كَبِيرُهُمْ وَ صَغِيرُهُمْ إِلَى أَنْ تَقُومَ السَّاعَةُ.

It is narrated to us by Muhammad Bi Isa, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Amro Bin Shimr, from Jabir,

From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{sawww} said: ‘There is none from a fertile land, nor an infertile land, nor any group of a hundred straying, and a hundred being guided, except I^{sawww} know it and taught it to People^{asws} of my^{sawww} Household. Their^{asws} elders and their^{asws} young ones know it, up to the establishment of the Hour”¹⁰⁵⁹.

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَلَامِ الْقَصِيرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَرَوِي أَحَادِيثَ لَمْ نَجِدْ عِنْدَ أَهْلِ بَيْتِكَ فِيهَا شَيْئًا قَالَ وَ مَا هِيَ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sallam Al Qaseer who said,

‘I said to Abu Abdullah^{asws}, ‘We are reporting such Ahadeeth, we did not find with People^{asws} of your^{asws} Household, anything regarding it’. He^{asws} said: ‘And what is it?’

قُلْتُ يَرَوُونَ أَنَّ عَلِيًّا ع قَالَ سَلُونِي وَ هُوَ يَخْطُبُ فَإِنَّكُمْ لَا تَسْأَلُونَ عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَ بَيْنَ السَّاعَةِ وَ لَا عَنْ أَرْضٍ مُخْصَبَةٍ وَ لَا عَنْ أَرْضٍ مُجْدِبَةٍ وَ لَا فِئَةٍ تُضِلُّ مِائَةً وَ تُهْدِي مِائَةً إِلَّا إِنْ شِئْتُ أَنْبَأْتُكَ بِنَاعِقِهَا وَ سَائِقِهَا وَ قَائِدِهَا فَقَالَ إِنَّهُ حَقٌّ.

I said, ‘They are reporting that Ali^{asws} said: ‘Ask me^{asws}!’, while he^{asws} was preaching, for you will not ask me^{asws} about anything regarding what is between you and the Hour, nor about any fertile land, nor about any infertile land, nor any group of a hundred straying, nor a

¹⁰⁵⁷ Basaair Al Darajaat – P 6 Ch 13 H 5

¹⁰⁵⁸ Basaair Al Darajaat – P 6 Ch 13 H 6

¹⁰⁵⁹ Basaair Al Darajaat – P 6 Ch 13 H 7

hundred being guided, except if I^{asws} like, I^{asws} will inform you with its caller, and its usher, and its guide'. He^{asws} said: 'It is true'.¹⁰⁶⁰

9 : حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مَنْصُورٍ عَنِ عُمَيْرِ بْنِ شَيْمِرٍ مِثْلَهُ.

It is narrated to us by Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Mansour, from Amro Bin Shimr – similar to it.¹⁰⁶¹

10 - حَدَّثَنَا أَبُو الْفَضْلِ الْعَلَوِيُّ عَنْ سَعِيدِ بْنِ عَيْسَى الْبَصْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي وَقَّاصٍ عَنْ سَلْمَانَ الْفَارِسِيِّ رَهْ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ: سَلُونِي عَمَّا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَ عَنْ كُلِّ فِتْنَةٍ تُضِلُّ مِائَةَ وَ تَهْدِي مِائَةَ وَ عَنْ سَائِقِيهَا وَ نَاعِقِيهَا وَ قَائِدِيهَا إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Abu Al Fazl Al Alawy, from Saeed Bin Isa Al basry, from Ibrahim Bin Al hakim, from his father, from Shareek Bin Abdullah, from Abdullah, from Abdul A'ala, from Abi Waqaas,

'Salman Al-Farsi^{ra}, from Amir Al-Momineen^{asws} having said: 'Ask me^{asws} about what will be happening up to the Day of Qiyamah, and about every group of a hundred straying, and a hundred being guided, and about its usher, and its caller, and its guide, up to the Day of Qiyamah'.¹⁰⁶²

11 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَمْرَةَ عَنْ سُؤَيْدِ بْنِ عَفْطَةَ قَالَ: [بَيْنَنَا] أَنَا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع إِذَا أَتَاهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ جِئْتُكَ مِنْ وَادِي الْقُرَى وَ قَدْ مَاتَ خَالِدُ بْنُ عَرْقُطَةَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّهُ لَمْ يَمُتْ فَأَعَادَهَا عَلَيْهِ فَقَالَ لَهُ عَلِيُّ ع لَمْ يَمُتْ وَ الَّذِي نَفْسِي يَبْدِي لَا يَمُوتُ فَأَعَادَهَا عَلَيْهِ الثَّالِثَةَ

It is narrated to us by Abdullah Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Hamza, from Suweyd Bin Gafila who said,

'While I was in the presence of Amir Al-Momineen^{asws}, when a man came to him^{asws} and said, 'O Amir Al-Momineen^{asws}! I have come to you^{asws} from Al-Qurra valley, and Khalid Bin Arfatah has died'. Amir Al-Momineen^{asws} said: 'He has not died'. He reiterated to him^{asws}. Ali^{asws} said to him: 'He^{asws} did not die, by the One^{azwj} in Whose Hand is my^{asws} soul! Their guided has not died'. He reiterated to him^{asws} for the third time.

فَقَالَ سُبْحَانَ اللَّهِ أَحْبَبْتُكَ أَنَّهُ مَاتَ وَ تَقُولُ لَمْ يَمُتْ فَقَالَ لَهُ عَلِيُّ ع لَمْ يَمُتْ وَ الَّذِي نَفْسِي يَبْدِي لَا يَمُوتُ حَتَّى يَفُودَ حَيْشٌ ضَالَّةٌ يَحْمِلُ رَايَتَهُ حَبِيبُ بْنُ جَمَّازٍ

He said, 'Glory be to Allah^{azwj}! I am informing you^{asws} that he has died, and you^{asws} are saying he did not die?' Ali^{asws} said to him: 'He did not die. By the One^{azwj} in Whose Hand is my^{asws} soul, he will not be dying until he guides an army of stray ones, its flag being carried by Habeeb Bin Jammaz'.

قَالَ فَسَمِعَ بِذَلِكَ حَبِيبُ فَأَتَى أَمِيرَ الْمُؤْمِنِينَ فَقَالَ نَاشِدَكَ بِى وَ أَنَا لَكَ شَيْعَةٌ وَ قَدْ دَكَّرْتَنِي بِأَمْرِ لَا وَ اللَّهُ مَا أَعْرِفُهُ مِنْ نَفْسِي

¹⁰⁶⁰ Basaaair Al Darajaat – P 6 Ch 13 H 8

¹⁰⁶¹ Basaaair Al Darajaat – P 6 Ch 13 H 9

¹⁰⁶² Basaaair Al Darajaat – P 6 Ch 13 H 10

He (the narrator) said, 'That was heard by Habeeb, so he came to Amir Al-Momineen^{asws} and said, 'I adjure you^{asws} regarding me, and I am a Shia of yours^{asws}, and you^{asws} have mentioned me with a matter. No, by Allah^{azwj}, I do not recognise it from myself'.

فَقَالَ لَهُ عَلِيُّ عِ إِنَّ كُنْتُ حَبِيبَ بْنِ جَمَّازٍ فَتَحْمِلُهَا فَوَلَّى حَبِيبَ بْنَ جَمَّازٍ وَقَالَ إِنَّ كُنْتُ حَبِيبَ بْنِ جَمَّازٍ لَتَحْمِلَنَّهَا

Ali^{asws} said to him: 'If you were Habeeb Bin Jammaz, you will be carrying it (the flag of the army). Habeeb Bin Jammaz would be a ruler'. And he^{asws} said: 'If you were Habeeb Bin Jammaz, you will be carrying it'.

قَالَ أَبُو حَمْرَةَ فَوَلَّى اللَّهُ مَا مَاتَ حَتَّى بُعِثَ عُمَرُ بْنُ سَعْدٍ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ عِ وَ جُعِلَ خَالِدُ بْنُ عَرْفَةَ عَلَى مَقْدَمَتِهِ وَ حَبِيبٌ صَاحِبُ زَائِتِهِ.

Abu Hamza said, 'By Allah^{azwj}! He did not die until Umar Bin Sa'ad sent (an army) against Al-Husayn^{asws} Bin Ali^{asws}, and made Khalid Bin Arfatah (in charge) of its front men, and Habeeb was the bearer of the flag".¹⁰⁶³

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي زَكَرِيَّا أَوْ عَنْ مَنْ رَوَاهُ عَنْ أَبِي زَكَرِيَّا عَنْ بَعْضِ أَصْحَابِهِ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ وَ جُرْعَةَ بْنِ رَبِيعَةَ يَزْعَمَانِ إِلَى أَمِيرِ الْمُؤْمِنِينَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ مَا مِنْ أَرْضٍ مُخْصَبَةٍ وَ لَا أَرْضٍ مُجْدَبَةٍ إِلَّا وَ أَنَا أَعْلَمُهَا.

It is narrated to us by Ahmad Bin Muhammad, from Abu Zakariya, from the one who reported it, from Abi Zakariya, from one of his companions who said, 'It is narrated to us by Ahmad Bin Muhammad, from Bakr Bin Salih, from Ibn Abu Umeys, from Abdul Hameed Bin Abu Al A'ala, from Juz'a Bin Rabie,

'Raising it to Amir Al-Momineen^{asws}, 'Amir Al-Momineen^{asws} said: 'There is none from a fertile land, nor an infertile land, except and I^{asws} know it".¹⁰⁶⁴

13- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عُبَيْسَةَ بْنِ الْعَابِدِ عَنْ مُغِيرَةَ مَوْلَى عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ سَعْدِ بْنِ الْأَصْبَغِ قَالَ سَمِعْتُ عَلِيًّا عِ يَقُولُ عَلَى هَذَا الْمَنْبَرِ سَلَوْنِي قَبْلَ أَنْ تَفْقِدُونِي وَ اللَّهُ مَا مِنْ أَرْضٍ مُخْصَبَةٍ وَ لَا مُجْدَبَةٍ وَ لَا فِقَةٍ تُضِلُّ مَائَةً وَ تَهْدِي مَائَةً إِلَّا وَ قَدْ عَرَفْتُ قَائِلَهَا وَ سَائِقَهَا وَ قَدْ أَخْبَرْتُ بِهَا رَجُلًا مِنْ أَهْلِ بَيْتِي يُخْبِرُهَا كَبِيرُهُمْ لِصَغِيرِهِمْ إِلَى أَنْ تَتَوَمَّ السَّاعَةُ.

It is narrated to us by Muhammad Bin Al Husayn, from Abdul Rahman Bin Abi Hisham, from Anbasa Bin Al Abid, from Mugheira, a slave of Abdul Momin Al Ansari, from Sa'ad Bin Al Asbagh who said,

'I heard Ali^{asws} saying upon this pulpit: 'Ask me^{asws} before you lose me! By Allah^{azwj}, there is none from a land fertile, nor infertile, nor a group of a hundred straying, nor a hundred being guided, except and I^{asws} recognise its guide, and its usher, and I^{asws} have informed of this to a man^{asws} from the People^{asws} of my^{asws} Household. Their^{asws} elders will inform their^{asws} young ones, up to the establishment of the Hour".¹⁰⁶⁵

¹⁰⁶³ Basaair Al Darajaat – P 6 Ch 13 H 11

¹⁰⁶⁴ Basaair Al Darajaat – P 6 Ch 13 H 12

¹⁰⁶⁵ Basaair Al Darajaat – P 6 Ch 13 H 13

14 باب في الأئمة أن عندهم أصول العلم ما ورثوه عن النبي ص لا يقولون برأيهم

CHAPTER 14 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} IS THE ORIGINAL KNOWLEDGE WHAT IS INHERITED FROM THE PROPHET^{saww}, THEY^{asws} ARE NOT SPEAKING WITH THEIR^{asws} OPINIONS

1- حَدَّثَنَا حَزْرَةُ بْنُ يَعْلَى عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَا جَابِرُ إِنَّا لَوْ كُنَّا نَحْدُثُكُمْ بِرَأْيِنَا وَ هَوَانَا لَكُنَّا مِنَ الْهَالِكِينَ وَ لَكِنَّا نَحْدُثُكُمْ بِأَحَادِيثٍ نَكْتَبُهَا عَنْ رَسُولِ اللَّهِ ص كَمَا يَكْتَبُ هَؤُلَاءِ ذَهَبُهُمْ وَ فَضَّتُهُمْ.

It is narrated to us by Hamza Bin Ya'la, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘O Jabir! If we^{asws} had been narrating to you all by our^{asws} opinions and our^{asws} whims, we^{asws} would be from the destroyed ones, but we^{asws} are narrating to you all by Ahadeeth we^{asws} had treasured from Rasool-Allah^{saww}, just as they (other people) are treasuring their gold and their silver’’.¹⁰⁶⁶

2- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أُدَيْنَةَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: لَوْ أَنَّا حَدَّثْنَا بِرَأْيِنَا ضَلَلْنَا كَمَا ضَلَّ مَنْ كَانَ قَبْلَنَا وَ لَكِنَّا حَدَّثْنَا بِبَيِّنَةٍ مِنْ رَبِّنَا بَيِّنَهَا لِنَبِيِّهِ فَبَيَّنَّا لَنَا.

It is narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Amro Bin Uzina, from Al Fuzeyl Bin Yasaar,

‘From Abu Ja’far^{asws} having said: ‘If we^{asws} were to narrate by our^{asws} opinions, we^{asws} would stray just as the ones before us have stray, but we^{asws} are narrating by an Explanation from our^{asws} Lord^{azwj} He^{azwj} Had Explained it to His^{azwj} Prophet^{saww}, and he^{saww} explained it to us^{asws}’’.¹⁰⁶⁷

3- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ الْأَحْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّا لَوْ كُنَّا نُثَمِّنِي النَّاسَ بِرَأْيِنَا وَ هَوَانَا لَكُنَّا مِنَ الْهَالِكِينَ وَ لَكِنَّا آتَاؤُا مِنْ رَسُولِ اللَّهِ ص أَسْل [وَأُصُول] عِلْمٍ نَتَوَارَثُهَا كَابِرٍ عَنْ كَابِرٍ نَكْتَبُهَا كَمَا يَكْتَبُ النَّاسُ ذَهَبُهُمْ وَ فَضَّتُهُمْ.

It is narrated to us by Abdullah Bin Aamir, from Abdullah Bin Muhammad Al Hajjal, from Dawood Bin Abu Yazeed Al Ahowl,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘If we^{asws} were to issue Fatwas (verdicts) to the people by our^{asws} opinion and our^{asws} whims, we^{asws} would be from the destroyed ones, but these are Ahadeeth from Rasool-Allah^{saww}, original knowledge. We^{asws} inherit it, an elder from an elder. We^{asws} treasure these just as the people treasure their gold and their silver’’.¹⁰⁶⁸

¹⁰⁶⁶ Basaaair Al Darajaat – P 6 Ch 14 H 1

¹⁰⁶⁷ Basaaair Al Darajaat – P 6 Ch 14 H 2

¹⁰⁶⁸ Basaaair Al Darajaat – P 6 Ch 14 H 3

4- حَدَّثَنَا مُحَمَّدٌ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا جَابِرُ لَوْ كُنَّا نُفْتِي النَّاسَ بِرَأْيِنَا وَ هَوَانَا لَكُنَّا مِنَ الْهَالِكِينَ وَ لَكِنَّا نُفْتِيهِمْ بِأَثَارٍ مِنْ رَسُولِ اللَّهِ ص وَ أَصُولِ عِلْمٍ عِنْدَنَا نَتَوَارَثُهَا كَابِرٍ عَنْ كَابِرٍ نَكْنِزُهَا كَمَا يَكْنِزُ هَؤُلَاءِ ذَهَبَهُمْ وَ فِضَّتَهُمْ.

It is narrated to us by Muhammad, from Al Husayn Bin Saeed, from Al Qasim, from Muhammad Bin Yahya, from Jabir who said,

‘Abu Ja’far^{asws} said: ‘O Jabir! If we^{asws} were to issue Fatwas (verdicts) to the people by our^{asws} opinions and our^{asws} whims, we^{asws} would be from the destroyed ones, but we^{asws} issue verdicts to them with the Ahadeeth from Rasool-Allah^{azwj} and the principles of knowledge with us^{asws}. We^{asws} inherit these, elder from an elder. We^{asws} treasure it just as they (other people) treasure their gold and their silver”¹⁰⁶⁹.

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ شَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ اللَّهُ لَوْ لَا أَنَّ اللَّهَ فَرَضَ وَ لَا يَتَنَا وَ مَوَدَّتَنَا وَ قَرَابَتَنَا مَا أَدْخَلْنَاكُمْ بِيُوتَنَا وَ لَا أَوْفَقْنَاكُمْ عَلَى أَبْوَابِنَا وَ اللَّهُ مَا نَقُولُ بِأَهْوَابِنَا وَ لَا نَقُولُ بِرَأْيِنَا إِلَّا مَا قَالَ رَبُّنَا.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Numan, from Fuzeyl Bin Usman, from Muhammad Bin Shureyh who said,

‘I heard Abu Abdullah^{asws} saying: ‘By Allah^{azwj}! if Allah^{azwj} had not Obligated our^{asws} Wilayah, and our^{asws} cordiality, and our^{asws} kinship, we^{asws} would not have entered you into our^{asws} house, nor paused you at our^{asws} doors. By Allah^{azwj}! We^{asws} are not speaking by our^{asws} whims, nor are we^{asws} speaking by our^{asws} opinion, except what our^{asws} Lord^{azwj} has Said”¹⁰⁷⁰.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا جَابِرُ وَ اللَّهُ لَوْ كُنَّا نُحَدِّثُ النَّاسَ أَوْ حَدَّثْنَاهُمْ بِرَأْيِنَا لَكُنَّا مِنَ الْهَالِكِينَ وَ لَكِنَّا نُحَدِّثُهُمْ بِأَثَارٍ مِنْ رَسُولِ اللَّهِ ص نَتَوَارَثُهَا كَابِرٍ عَنْ كَابِرٍ نَكْنِزُهَا كَمَا يَكْنِزُ هَؤُلَاءِ ذَهَبَهُمْ وَ فِضَّتَهُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Hamza Al Sumali, from Jabir who said,

‘O Jabir, by Allah^{azwj}! If we^{asws} were to narrated to the people or they were to narrate by our^{asws} opinions, we^{asws} would be from the destroyed ones. But, we^{asws} are narrating to them with the Ahadeeth (which are) with us^{asws} from Rasool-Allah^{azwj}. An elder inherits these from an elder. We^{asws} treasure these just as they (people) are treasuring their gold and their silver”¹⁰⁷¹.

7- حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ عَنْ أَبِي الْحَسَنِ مُوسَى عَنْ مُوسَى بْنِ الْقَاسِمِ عَنِ عَلِيِّ بْنِ النُّعْمَانِ عَنْ مُحَمَّدِ بْنِ شَرِيحٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع لَوْ لَا أَنَّ اللَّهَ فَرَضَ وَ لَا يَتَنَا وَ مَوَدَّتَنَا وَ قَرَابَتَنَا مَا أَدْخَلْنَاكُمْ وَ لَا أَوْفَقْنَاكُمْ عَلَى بَابِنَا فَوَ اللَّهُ مَا نَقُولُ بِأَهْوَابِنَا وَ لَا نَقُولُ بِرَأْيِنَا إِلَّا مَا قَالَ رَبُّنَا.

It is narrated to us by Muhammad Bin Haroun, from Abu Al Hassan Musa, from Musa Bin Al Qasim, from Ali Bin Al Numan, from Muhammad Bin Shureyh who said,

‘Abu Abdullah^{asws} said to me: ‘If Allah^{azwj} had not Obligated our^{asws} Wilayah, and our^{asws} cordiality, and our^{asws} kinship, we^{asws} would not enter you (in our^{asws} houses), nor pause you

¹⁰⁶⁹ Basaaair Al Darajaat – P 6 Ch 14 H 4

¹⁰⁷⁰ Basaaair Al Darajaat – P 6 Ch 14 H 5

¹⁰⁷¹ Basaaair Al Darajaat – P 6 Ch 14 H 6

at our^{asws} doors. By Allah^{azwj}! We^{asws} are not speaking by our^{asws} whims, nor are we^{asws} speaking by our^{asws} opinions, nor are we^{asws} speaking except what our^{asws} Lord^{azwj} Said”.¹⁰⁷²

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ عُبَيْسَةَ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَ عَنْ مَسْأَلَةٍ فَأَجَابَهُ فِيهَا فَقَالَ الرَّجُلُ إِنَّ كَانَ كَذَا وَكَذَا مَا كَانَ الْقَوْلُ فِيهَا فَقَالَ لَهُ مَهْمَا أَجَبْتُكَ فِيهِ لِشَيْءٍ فَهُوَ عَنْ رَسُولِ اللَّهِ ص لَسْنَا نَقُولُ بِرَأْيِنَا مِنْ شَيْءٍ.

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abi Imran, from Yunus, from Anbasa who said,

‘A man asked Abu Abdullah^{asws} about an issue, and he^{asws} answered regarding it. The man said, ‘If it was such and such, what would your^{asws} word had been regarding it?’ He^{asws} said to him: ‘Shh no! Whenever I^{asws} answer you regarding something, so it is from Rasool-Allah^{saww}. We^{asws} don’t speak by our^{asws} opinions of anything”.¹⁰⁷³

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ جَعْفَرٍ ع أَنَّهُ قَالَ: إِنَّا عَلَى بَيِّنَةٍ مِنْ رَبِّنَا بَيِّنَةٍ لِنَبِيِّهِ فَبَيِّنَةٌ نَبِيُّهُ لَنَا فَلَوْ لَا ذَلِكَ كُنَّا كَهَؤُلَاءِ النَّاسِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fyzeil Bin Yasaar,

‘We^{asws} are upon an explanation from our^{asws} Lord^{azwj}. He^{azwj} Explained it to His^{azwj} Prophet^{saww}, and His^{azwj} Prophet^{saww} explained it to us^{asws}. Had it not been that, we^{asws} be like these (other) people”.¹⁰⁷⁴

10- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فَضَيْلِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ شَرِيحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ لَا أَنَّ اللَّهَ فَرَضَ طَاعَتَنَا وَوَلَّيْتَنَا وَ أَمَرَ مَوَدَّتَنَا مَا أَوْفَقْنَاكُمْ عَلَى أَبْوَابِنَا وَ لَا أَدْخَلْنَاكُمْ بِيُوتِنَا إِنَّا وَ اللَّهُ مَا نَقُولُ بِأَهْوَائِنَا وَ لَا نَقُولُ بِرَأْيِنَا وَ لَا نَقُولُ إِلَّا مَا قَالَ رَبُّنَا وَ أَصُولُ عِنْدَنَا نَكْبِرُهَا كَمَا يَكْبِرُ هَؤُلَاءِ ذَهَبُهُمْ وَ فِضَّتُهُمْ.

It is narrated to us by Muhammad Bin Ismail, from Ali Bin Al Hakam, from Fuzeyl Bin Usman, from Muhammad Bin Shureyh who said,

‘Abu Abdullah^{asws} said: ‘If Allah^{azwj} had not Obligated our^{asws} obedience, and our^{asws} Wilayah, and Commanded our^{asws} cordiality, we^{asws} would not pause you at our^{asws} doors, nor would we^{asws} enter you all into our^{asws} houses. By Allah^{azwj}! We^{asws} are not speaking by our^{asws} whims, nor are we^{asws} speaking by our^{asws} opinions, nor are we^{asws} speaking except what our^{asws} Lord^{azwj} Said, and principles are with us^{asws}. We^{asws} treasure these just as they are treasuring their gold and their silver”.¹⁰⁷⁵

¹⁰⁷² Basaair Al Darajaat – P 6 Ch 14 H 7

¹⁰⁷³ Basaair Al Darajaat – P 6 Ch 14 H 8

¹⁰⁷⁴ Basaair Al Darajaat – P 6 Ch 14 H 9

¹⁰⁷⁵ Basaair Al Darajaat – P 6 Ch 14 H 10

15 باب في الأئمة أن عندهم جميع ما في الكتاب و السنة و لا يقولون برأيهم و لم يرخصوا ذلك شيعتهم

CHAPTER 15 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} IS ENTIRETY OF WHAT IS IN THE BOOK, AND THE SUNNAH, AND THEY^{asws} ARE NOT SPEAKING WITH THEIR^{asws} OPINIONS, AND THEY HAVE NOT ALLOWED THAT FOR THEIR^{asws} SHIAS

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الْمَعْزِيِّ عَنْ سَمَاعَةَ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: قُلْتُ لَهُ كُلُّ شَيْءٍ تَقُولُ بِهِ فِي كِتَابِ اللَّهِ وَ سُنَّتِهِ أَوْ تَقُولُونَ فِيهِ بِرَأْيِكُمْ قَالَ بَلْ كُلُّ شَيْءٍ نَقُولُهُ فِي كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ.

It is narrated to us by Ahmad Bin Muhammad, from Al barqy, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Al Mi'zy, from Sama'at,

'From Abu Al-Hassan^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Everything which you^{asws} are speaking with, is it in the Book of Allah^{azwj} and his^{saww} Sunnah, or are you^{asws} speaking regarding it by your^{asws} opinions?' He^{asws} said: 'But, every thing we^{asws} say, it is in the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}.'¹⁰⁷⁶

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ صَفْوَانَ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ مَنْ عِنْدَنَا يَمُنُّ بِتَفَقُّهِ يَقُولُونَ يَرِدُ عَلَيْنَا مَا لَا نَعْرِفُهُ فِي كِتَابِ اللَّهِ وَ لَا فِي السُّنَّةِ نَقُولُ فِيهِ بِرَأْيِنَا

It is narrated to us by Ahmad Bin Muhammad from Al barqy, from Safwan, from Saeed Al A'raj who said,

'I said to Abu Abdullah^{asws}, 'The ones with us, from the ones of understanding, they are saying, 'When matters are referred to us what we cannot recognise as being in the Book of Allah^{azwj}, not as being in the Sunnah, we say regarding it by our opinions'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَذَبُوا لَيْسَ شَيْءٌ إِلَّا حَاءَ فِي الْكِتَابِ وَ حَاءَ فِيهِ السُّنَّةُ.

Abu Abdullah^{asws} said: 'They are lying! There isn't anything except the Book has come with it, and the Sunnah has come regarding it'.¹⁰⁷⁷

3- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْمَعْزِيِّ عَنْ سَمَاعَةَ عَنِ الْعَبْدِ الصَّالِحِ ع قَالَ: سَأَلْتُهُ فَقُلْتُ إِنَّ أَنْاسًا مِنْ أَصْحَابِنَا قَدْ لَقُوا أَبَاكَ وَ حَدَّكَ وَ سَمِعُوا مِنْهُمَا الْحَدِيثَ فَرُبَّمَا كَانَ الشَّيْءُ يَبْتَلِي بِهِ بَعْضُ أَصْحَابِنَا وَ لَيْسَ عِنْدَهُمْ فِي ذَلِكَ شَيْءٌ يُغْتَبَى وَ عِنْدَهُمْ مَا يُشْبِهُهُ يَسْعُهُمْ أَنْ يَأْخُذُوا بِالْقِيَاسِ

It is narrated to us by Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from his father, from Abu Al Mi'za, from Sama'at,

'From Al-Ab Al-Salih (7th Imam^{asws}), he (the narrator) said, 'I asked him^{asws}, I said, 'Some people from our companions had met your^{asws} father^{asws} and your^{asws} grandfather^{asws}, and

¹⁰⁷⁶ Basaair Al Darajaat – P 6 Ch 15 H 1

¹⁰⁷⁷ Basaair Al Darajaat – P 6 Ch 15 H 2

they heard the Hadeeth from them^{asws} both. Sometimes there would be something one of our companions may be frustrated by it and there wouldn't be anything with them he they can issue a verdict with, and with them is what resembles it. Is there leeway for them that they take with the analogy?'

فَقَالَ إِنَّهُ لَيْسَ بِشَيْءٍ إِلَّا وَ قَدْ جَاءَ فِي الْكِتَابِ وَ السُّنَّةِ.

He^{asws} said: 'There is nothing except and it has come in the Book and the Sunnah"¹⁰⁷⁸.

4- حَدَّثَنَا السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ حُكَيْمٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: قُلْتُ لَهُ تَفَقَّهْنَا فِي الدِّينِ وَ رُؤِينَا وَ رُؤِينَا وَ رَدَّ عَلَيْنَا رَجُلًا قَدِ ابْتُلِيَ بِشَيْءٍ صَغِيرٍ الَّذِي مَا عِنْدَنَا فِيهِ بَعِيَّةٌ شَيْءٌ وَ عِنْدَنَا مَا هُوَ يُشْبِهُهُ مِثْلُهُ أَ فَتَنْفِيهِ بِمَا يُشْبِهُهُ

It is narrated to us by Al Sindy Bin Muhammad, from Safwan Bin Yahya, from Muhammad Bin Hukeym,

'From Abu Al-Husayn^{asws}, he (the narrator) said, 'I said to him^{asws}, 'We ponder in the Religion, and we report, and sometimes there gets referred to us a man who has been frustrated by something small which there is nothing with us regarding it the exact thing, and with us^{asws} is what resembles it, similar to it. Should we issue a verdict with what resembles it?'

قَالَ لَا وَ مَا لَكُمْ وَ الْقِيَّاسَ فِي ذَلِكَ هَلْكَ مَنْ هَلْكَ بِالْقِيَّاسِ

He^{asws} said: 'No, and what have you all to do with the analogy. In that was destroyed the ones who was destroyed by the analogy'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَتَى رَسُولُ اللَّهِ ص بِمَا يَكْتُمُونَ بِهِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Did Rasool-Allah^{saww} come with what one could be sufficed with?'

قَالَ أَتَى رَسُولَ اللَّهِ ص بِمَا اسْتَفْتَوْا بِهِ فِي عَهْدِهِ وَ بِمَا يَكْتُمُونَ بِهِ مِنْ بَعْدِهِ إِلَى يَوْمِ الْقِيَامَةِ

He^{asws} said: 'Rasool-Allah^{saww} came with what verdicts could be issued with during his^{saww} era, and with what one could be sufficed with from after him^{saww} up to the Day of Qiyamah'.

قَالَ قُلْتُ ضَاعَ مِنْهُ شَيْءٌ قَالَ لَا هُوَ عِنْدَ أَهْلِهِ.

He (the narrator) said, 'I said, 'Has anything from it been lost?' He^{asws} said: 'No, it is with its rightful ones"¹⁰⁷⁹.

¹⁰⁷⁸ Basaair Al Darajaat – P 6 Ch 15 H 3

¹⁰⁷⁹ Basaair Al Darajaat – P 6 Ch 15 H 4

16 باب في ذكر الأبواب التي علم رسول الله ص أمير المؤمنين ع

CHAPTER 16 – REGARDING MENTION OF THE DOORS WHICH RASOOL-ALLAH^{saww} TAUGHT AMIR AL-MOMINEEN^{asws}

1- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا ع أَلْفَ بَابٍ فَفُتِحَ لَهُ مِنْ كُلِّ بَابٍ أَلْفٌ بَابٍ.

It is narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Murazim,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} taught Ali^{asws} a thousand doors, each door opened for him^{asws} a thousand doors’.¹⁰⁸⁰

2- حَدَّثَنَا السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ عَجَّيٍّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ بَشِيرٍ وَ لَا أَعْلَمُهُ إِلَّا أَبِي قَدْ سَمِعْتُهُ مِنْ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَائِشَةَ وَ خُفْصَةَ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ اذْعِيَا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى أَبِيوَيْهَمَا مَرَّتَيْنِ فَلَمَّا رَأَاهُمَا أَعْرَضَ بَوَجْهِ عَنْهُمَا

It is narrated to us by Al Sindy Bin Muhammad, from Safwan Bin Yahya who said, ‘It is narrated to me by Muhammad Bin Bashir, and I do not know except I had heard it from Bashir,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said to Ayesha and Hafsa during his^{saww} illness in which he^{saww} passed away: ‘Call my^{saww} friend to me^{saww}. They sent for their fathers, twice. When he^{saww} saw them, he^{saww} turned his^{saww} face away from them both.

ثُمَّ قَالَ اذْعِيَا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى عَلِيٍّ ع قَالَ فَلَمَّا جَاءَ أَكَبَّ عَلَيْهِ فَلَمْ يَزَلْ يُحَدِّثُهُ

Then he^{saww} said: ‘Call my^{saww} friend to me^{saww}: ‘They sent for Ali^{asws}. When he^{asws} came, he^{saww} devoted to him^{asws}, and did not cease to narrated to him^{asws}.

قَالَ فَلَمَّا خَرَجَ مِنْ عِنْدِهِ لَقِيَاهُ فَقَالَ لَهُ مَا حَدَّثَكَ قَالَ حَدَّثَنِي بَابًا يَفْتَحُ أَلْفَ بَابٍ كُلُّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ.

He (Abu Abdullah^{asws}) said: ‘When he^{asws} came out from his^{saww} presence, they met him^{asws} and said to him^{asws}, ‘What did he^{saww} narrated to you^{asws}?’ He^{asws} said: ‘He^{saww} narrated to me a door which opened a thousand doors, each door opening a thousand doors’.¹⁰⁸¹

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ عَمْرِو بْنِ الْحَلْبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّ الشَّيْعَةَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ ص عَلَّمَ عَلِيًّا ع بَابًا يُفْتَحُ مِنْهُ أَلْفُ بَابٍ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of his companion, from Ahmad Bin Umar Al Halby, from Abu Baseer who said,

‘I entered to see Abu Abdullah^{asws}. I said, ‘May I be sacrificed for you^{asws}! The Shias are narrating that Rasool-Allah^{azwj} taught Ali^{asws} a door, a thousand doors opened from it’.

¹⁰⁸⁰ Basaaair Al Darajaat – P 6 Ch 16 H 1

¹⁰⁸¹ Basaaair Al Darajaat – P 6 Ch 16 H 2

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ عَلَّمَنِي وَاللَّهِ رَسُولُ اللَّهِ ص عَلَيَّ ع أَلْفَ بَابٍ فَفَتَحَ لَهُ مِنْ كُلِّ بَابٍ أَلْفَ بَابٍ

He (the narrator) said, 'Abu Abdullah^{asws} said: 'O Abu Muhammad! By Allah^{azwj}! Rasool-Allah^{sawww} taught Ali^{asws} a thousand door, each door opened up for him^{asws} a thousand doors'.

قَالَ قُلْتُ هَذَا وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ لَيْسَ بِذَلِكَ.

He (the narrator) said, 'I said, 'By Allah^{azwj}, this is the knowledge!' He^{asws} said: 'It is knowledge, but it isn't that'.¹⁰⁸²

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ هَلَالٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع عَلَّمَنِي رَسُولُ اللَّهِ ص عَلَيَّ ع أَلْفَ بَابٍ كُلُّ بَابٍ فَتَحَ لَهُ أَلْفَ بَابٍ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al Hajjal, from Sa'alba Bin Maymoun, from Abdullah Bin Hllal who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{sawww} taught Ali^{asws} a thousand doors, each door opened a thousand doors for him^{asws}'.¹⁰⁸³

5- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ رَسُولَ اللَّهِ ص عَلَّمَنِي عَلَيَّ ع بَاباً مِنَ الْعِلْمِ فَفَتَحَ أَلْفَ بَابٍ لِكُلِّ بَابٍ فَتَحَ لَهُ أَلْفَ بَابٍ.

It is narrated to us by Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from his father Al Hassan Bin Ali, from Abdullah Bin Bukeyr, from Abdul Rahman Bin Abu Abdullah who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{sawww} taught Ali^{asws} a door from the knowledge, it opened a thousand doors, for each door opening a thousand doors for him^{asws}'.¹⁰⁸⁴

6- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي حَمَزَةَ الشُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيُّ ع لَقَدْ عَلَّمَنِي رَسُولُ اللَّهِ ص أَلْفَ بَابٍ كُلُّ بَابٍ فَتَحَ أَلْفَ بَابٍ.

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza Al Sumali,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} said: 'Rasool-Allah^{sawww} has taught me^{asws} a thousand door, each door opened a thousand doors'.¹⁰⁸⁵

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلَعْنَا أَنَّ رَسُولَ اللَّهِ عَّلَّمَنِي عَلَيَّ ع أَلْفَ بَابٍ كُلُّ بَابٍ فَتَحَ أَلْفَ بَابٍ

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from yunus, from Hisham Bin Al Hakam, from Umar Bin Yazeed who said,

¹⁰⁸² Basaaair Al Darajaat – P 6 Ch 16 H 3

¹⁰⁸³ Basaaair Al Darajaat – P 6 Ch 16 H 4

¹⁰⁸⁴ Basaaair Al Darajaat – P 6 Ch 16 H 5

¹⁰⁸⁵ Basaaair Al Darajaat – P 6 Ch 16 H 6

'I said to Abu Abdullah^{asws}: 'Rasool-Allah^{saww} taught Ali^{asws} a thousand doors, each door opened a thousand doors'.

فَقَالَ لِي بَلْ عَلَّمَهُ أَبَاً وَاحِدًا فَفَتَحَ ذَلِكَ الْبَابُ أَلْفَ بَابٍ فَفَتَحَ كُلُّ بَابٍ أَلْفَ بَابٍ.

He^{asws} said to me: 'But, he^{saww} taught him one door, and that door opened a thousand doors, and each door opened a thousand doors"¹⁰⁸⁶.

8- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ بَشِيرٍ عَنْ يَحْيَى بْنِ مَعْمَرٍ الْعَطَّارِ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَائِشَةَ وَ حَفْصَةَ فِي مَرَضِهِ الَّذِي تُوُفِّيَ اَدْعِيَا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى أَبِيئِهِمَا فَلَمَّا نَظَرَ إِلَيْهِمَا أَعْرَضَ عَنْهُمَا

It is narrated to us by Muhammad Bin Al Husayn, from bashir, from Yahya Bin Ma'mar Al Attar, from Bashir Al Dahhan,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said to Ayesha and Hafsa during his^{saww} illness in which he^{saww} passed away: 'Call my^{saww} friend to me^{saww}'. They sent for their father. When he^{saww} looked at them, he^{saww} turned away from them.

ثُمَّ قَالَ اَدْعِيَا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَلَمَّا نَظَرَ إِلَيْهِ أَكْبَبَ عَلَيْهِ يُحَدِّثُهُ فَلَمَّا خَرَجَ لِقِيَاهُ فَقَالَ لَهُ مَا حَدَّثَكَ خَلِيلُكَ فَقَالَ حَدَّثَنِي خَلِيلِي أَلْفَ بَابٍ فَفَتَحَ لِي كُلُّ بَابٍ أَلْفَ بَابٍ.

Then he^{saww} said: 'Call my^{saww} friend to me^{saww}: 'They sent for Ali^{asws} Bin Abu Talib^{asws}. When he^{saww} looked at him^{asws}, devoted to him^{asws}, narrating to him^{asws}. When he^{asws} went out, they met him^{asws} and said to him^{asws}, 'What did your^{asws} friend^{saww} narrated to you^{asws}?' He^{asws} said: 'My^{asws} friend narrated to me^{asws} a thousand doors, each door opened for me^{asws} a thousand doors"¹⁰⁸⁷.

9- حَدَّثَنَا الْحُجَّالُ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ أَبِي الدِّيَلَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْصَى رَسُولُ اللَّهِ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِالْأَلْفِ بَابٍ فَفَتَحَ كُلُّ بَابٍ أَلْفَ بَابٍ.

It is narrated to us by Al Hajjal, from Al Hassan Bin Al Husayn, from Ibn Sinan, from ismail Bi Jabir, and Abdul Kareem Bin Abu Al Daylam,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} bequeathed to Ali^{asws} Bin Abu Talib^{asws} with a thousand doors, each door opened up a thousand doors"¹⁰⁸⁸.

10- حَدَّثَنَا الْبَرْزَنْطِيُّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ وَ ثَابِتٍ عَنْ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَطَبَ رَسُولُ اللَّهِ ص يَوْمًا بَعْدَ أَنْ صَلَّى الْفَجْرَ فِي الْمَسْجِدِ وَ عَلَيْهِ قَمِيصَةٌ سَوْدَاءُ فَأَمَرَ فِيهِ وَ نَهَى وَ وَعَظَ فِيهِ وَ ذَكَرَ ثُمَّ قَالَ يَا فَاطِمَةُ اَعْمَلِي فَإِنِّي لَا أَمْلِكُ مِنَ اللَّهِ شَيْئًا

It is narrated to us by Al Bazanty, from Aban Bin Usman, from Isa Bin Abdullah and Sabit, from Hanzala,

'From Abu Abdullah^{asws} having said: 'One day Rasool-Allah^{saww} addressed after having prayed Al-Fajr (Salat) in the Masjid and upon him^{saww} was a black shirt. He^{saww} enjoined

¹⁰⁸⁶ Basaair Al Darajaat – P 6 Ch 16 H 7

¹⁰⁸⁷ Basaair Al Darajaat – P 6 Ch 16 H 8

¹⁰⁸⁸ Basaair Al Darajaat – P 6 Ch 16 H 9

(good) during it, and forbade (from the evil) and advised during it and mentioned, then said: 'O Fatima^{asws}! Do it, for I^{saww} do not control anything from Allah^{azwj}!'

وَسَمِعَ النَّاسَ صَوْتَهُ وَتَسَاءَلُوا وَرَأَى رَسُولَ اللَّهِ ص وَ سَمِعَهُمْ نِسَاءَهُ مِنْ وَرَاءِ الْجُدْرِ فَهُنَّ يَمْتَشِطْنَ وَ قُلْنَ قَدْ بَرِيَ رَسُولُ اللَّهِ ص

And the people heard his^{saww} voice and they whispered to each other and Rasool-Allah^{saww} saw and heard them, and his^{saww} wives were heard from behind the walls and they were combing (their hair) and saying, 'We are free from Rasool-Allah^{saww}!'

فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تُؤَيِّ ذَلِكَ الْيَوْمَ قَالَ نَعَمْ فُلْتُ فَأَيُّ مَا يُؤَيِّهِ النَّاسُ أَنَّهُ عَلَّمَ عَلِيًّا ع أَلْفَ بَابٍ كُلُّ بَابٍ فَتَحَ أَلْفَ بَابٍ قَالَ كَانَ ذَلِكَ قَبْلَ يَوْمَيْهِ.

I said to Abu Abdullah^{asws}, 'He^{saww} passed away on that day?' He^{asws} said: 'Yes'. I said, 'So where is what the people are reporting that he^{saww} taught Ali^{asws} a thousand doors, each door opening a thousand door?' He^{asws} said: 'That happened before that day'.¹⁰⁸⁹

11- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ صَبَّاحِ الْمُزَنِّيِّ عَنِ الْحُرِّ بْنِ حَصِيرَةَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْحَلَالِ وَالْحَرَامِ وَ بِمَا كَانَ وَ مَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ كُلُّ يَوْمٍ يَفْتَحُ أَلْفَ بَابٍ فَذَلِكَ أَلْفَ أَلْفِ بَابٍ حَتَّى عَلِمْتُ الْمَنَائِمَ وَالْوَصَايَا وَ فَصَلَ الْخُطَابِ.

It is narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Sabbah Al Muzny, from al Hars Bin Haseyra, from Al Asbagh Bin Nubata,

'From Amir Al-Momineen^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} taught me^{asws} a thousand doors from the Permissibles and the Prohibitions, and from what had happened and what was going to happen up to the Day of Qiyamah. Each day (door) opened a thousand doors, so that is a thousand doors, to the extent that he^{asws} knew the deaths and the afflictions, and the bequests, and the decisive address".¹⁰⁹⁰

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنِ أَبِي إِسْحَاقَ السَّبْعِيِّ قَالَ سَمِعْتُ بَعْضَ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ مَنْ يُؤَيِّ بِهِ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ إِنَّ فِي صَدْرِي هَذَا لَعِلْمًا جَمًّا عَلَّمَنِيهِ رَسُولُ اللَّهِ ص لَوْ أَجِدُ لَهُ حَقِظَةً يَرْعُونَهُ حَقَّ رِعَايَتِهِ وَ يَرْوُونَهُ عَنِّي كَمَا يَسْمَعُونَهُ مِنِّي إِذَا أَوْدَعْتُهُمْ بَعْضَهُ فَيَعْلَمُ بِهِ كَثِيرًا مِنَ الْعِلْمِ إِنَّ الْعِلْمَ مِفْتَاحُ كُلِّ بَابٍ وَ كُلُّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ.

It is narrated to us by Ahmad B, from Hisham Bin Salim, from Abu Hamza Al Sumali, from Abu Is'haq Al Sabie who said,

'I heard one of our companions of Amir Al-Momineen^{asws}, from the ones who can be trusted with it, he said, 'I heard Ali^{asws} saying: 'In this chest of mine^{asws} there is immense knowledge. Rasool-Allah^{saww} taught it. If I^{asws} were to find preservers for it, taking care of it as is the right of its care, and they would report if from me^{asws} just as they had heard it from me^{asws}, I^{asws} would entrust them with part of it, and he would know a lot of knowledge by it. The knowledge is a key of every door, and every door opens up a thousand doors".¹⁰⁹¹

¹⁰⁸⁹ Basaair Al Darajaat – P 6 Ch 16 H 10

¹⁰⁹⁰ Basaair Al Darajaat – P 6 Ch 16 H 11

¹⁰⁹¹ Basaair Al Darajaat – P 6 Ch 16 H 12

13- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ عَنْ صَفْوَانَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا مَرَضَ رَسُولُ اللَّهِ ص مَرَضَهُ الَّذِي تُؤَيِّ فِيهِ بَعَثَ إِلَى عَلِيٍّ ع فَلَمَّا جَاءَ أَكَبَّ عَلَيْهِ فَلَمْ يَزَلْ يُحَدِّثُهُ وَ يُجَدِّدُهُ

It is narrated to us by Abdullah Bin Aamir, from Abdul Rahman Bin Abu Najran, from Safwan, from Bashir Al Dahhan,

‘From Abu Abdullah^{asws} having said: ‘When Rasool-Allah^{saww} fell ill with his^{saww} illness in which he^{saww} passed away, he^{saww} sent for Ali^{asws}. When he^{asws} came, he^{saww} devoted to him^{asws}, and did not cease to narrate to him^{asws} and narrate to him^{asws}’.

قَالَ فَلَمَّا فَرَعُ لَقِيَاهُ فَقَالَ يَا حَدَّثَكَ صَاحِبُكَ قَالَ حَدَّثَنِي بِبَابٍ يَفْتَحُ أَلْفَ بَابٍ كُلِّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ.

He (Abu Abdullah^{asws}) said: ‘When he^{asws} was free, the two of them (Abu Bakr and Umar) met him^{asws} and they said, ‘What did your^{asws} companion narrated to you^{asws} with?’ He^{asws} said: ‘He^{saww} narrated to me with a door, opening a thousand doors, each door opened up a thousand doors’.¹⁰⁹²

14- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَحْمَدَ بْنِ حَمَّزَةَ عَنْ أَبِيَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص عَلَّمَ عَلِيًّا بَابًا يَفْتَحُ أَلْفَ بَابٍ كُلِّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ.

It is narrated to us by Muhammad Bin Isa, from Ahmad Bin Hamza, from Aban, from Zurara,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} taught Ali^{asws} a door opening a thousand door, each door opened a thousand doors’.¹⁰⁹³

15- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ الْأَصْفَهَانِيِّ عَنِ سُلْطَانَ بْنِ مَرْثَةَ عَنِ إِسْحَاقَ بْنِ حَسَّانَ عَنِ الْأَهْتَمِيِّ بْنِ وَاقِدٍ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ الْعُمَرِيِّ عَنِ سَعْدِ بْنِ إِسْحَاقَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: أَمَرْنَا أَمِيرَ الْمُؤْمِنِينَ ع بِالْمَسِيرِ إِلَى الْمَدَائِنِ مِنَ الْكُوفَةِ فَمَسَرْنَا يَوْمَ الْأَحَدِ وَ تَخَلَّفَ عَمْرُو بْنُ حُرَيْثٍ فِي سَبْعَةِ نَفَرٍ فَخَرَجُوا إِلَى مَكَانٍ بِالْحَيْرَةِ تُسَمَّى الْحَوْرَنَقَ قَالُوا نَنْتَهِزُهُ فَإِذَا سَمَّانَ يَوْمَ الْأَرْبَعَاءِ لَحِقْنَا عَلِيًّا ع قَبْلَ أَنْ يُجْمَعَ

It is narrated to us by Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad Al Asfahani, from Sultan Bin Murra, from Is’haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Uamry, from Sa’ad Al Iskaf, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineen^{asws} ordered us with the travelling to Al-Madain from Al-Kufa. We travelled on the day of Sunday, and Amro Bin Hureys stayed behind among seven persons. They went out to a place at Al-Hira named at Al-Khowrnaq. They said, ‘We shall stroll, and when it is the day of Wednesday, we shall up with Ali^{asws} before he^{asws} performs Friday Salat.

فَبَيْنَمَا هُمْ يَتَعَدَّوْنَ إِذْ خَرَجَ عَلَيْهِمْ صَبَّ فَصَادُوهُ فَأَخَذَهُ عَمْرُو بْنُ حُرَيْثٍ فَبَسَطَ كَفًّا فَقَالَ بَايِعُوهُ هَذَا أَمِيرُ الْمُؤْمِنِينَ فَبَايَعَهُ السَّبْعَةُ وَ عَمَرُو تَامَهُمْ وَ ارْتَحَلُوا لَيْلَةَ الْأَرْبَعَاءِ فَقَدِمُوا الْمَدَائِنَ يَوْمَ الْجُمُعَةِ وَ أَمِيرُ الْمُؤْمِنِينَ عَلَى الْمُنْبَرِ يَخْطُبُ وَ لَمْ يُفَارِقْ بَعْضُهُمْ بَعْضًا وَ كَانُوا جَمِيعًا حَتَّى نَزَلُوا بَابَ الْمَسْجِدِ

While they were having a meal when a lizard came out to them, and they hunted it. Amro Bin Hureys seized it and extended its hand and said, ‘Pledge allegiance to this commander of the faithful’. The seven pledged allegiance to it, and Amro was their eighth, and they

¹⁰⁹² Basaair Al Darajaat – P 6 Ch 16 H 13

¹⁰⁹³ Basaair Al Darajaat – P 6 Ch 16 H 14

departed on the night of Wednesday and arrived in Al-Madain on the day of Friday, and Amir Al-Momineen^{asws} was upon the pulpit, addressing, and they did not separate from each other, and they were together until they descended at the door of the Masjid.

فَلَمَّا دَخَلُوا نَظَرَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ صَ أَسَرَّ إِلَيَّ أَلْفَ حَدِيثٍ فِي كُلِّ حَدِيثٍ أَلْفُ بَابٍ لِكُلِّ بَابٍ مِفْتَاحٌ وَإِيَّيَّ سَمِعْتُ اللَّهَ يَقُولُ يَوْمَ نَدْعُوا كُلَّ أَنْاسٍ بِإِمَامِهِمْ وَإِيَّيَّ أَقْسِمُ لَكُمْ بِاللَّهِ لَتُبْعَثَنَّ ثَمَانِيَةَ نَفَرٍ إِمَامُهُمُ الصَّبُّ وَ لَوْ شِئْتُ أَنْ أُسَمِّيَهُمْ فَعَلْتُ

When they entered, Amir Al-Momineen^{asws} looked at them and he^{asws} said: ‘O you people! Rasool-Allah^{azwj} secretly told me a thousand Hadeeth, in each Hadeeth there were a thousand doors, for each door there was a key, and I^{asws} heard Allah^{azwj} Saying: **‘On the Day (of Qiyamah), We will be Calling every human being with their Imam [17:71].** And I^{asws} vow to you all with Allah^{azwj}, eight would be Resurrect and their imam would be the lizard, and if you like me^{asws} to name them, I^{asws} shall do so’.

قَالَ فَلَوْ رَأَيْتَ عَمْرَو بْنَ حَرْبٍ يَنْتَفِضُ كَمَا يَنْتَفِضُ السَّعْمَةُ حَيَاءً وَ لَوْماً.

He (the narrator) said, ‘If only you could have seen Amro Bin Hureys devastated, just as the foliage gets destroyed, out of shame and blame’.¹⁰⁹⁴

16- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الرَّجُلُ يُعْمَى عَلَيْهِ يَوْمًا أَوْ يَوْمَيْنِ أَوْ ثَلَاثَةً أَوْ أَكْثَرَ مِنْ ذَلِكَ كَمْ يَقْضِي مِنْ صَلَاتِهِ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Musa Bin Bakr who said,

‘I said to Abu Abdullah^{asws}, ‘The man has unconsciousness upon him for a day, or two days, or three, or more than that. How much of his Salat should he pay back?’

فَقَالَ لَا أَخْبِرُكَ بِمَا يَنْتَظِمُ هَذَا وَ أَشْبَاهَهُ فَقَالَ كُلَّمَا غَلَبَ اللَّهُ عَلَيْهِ مِنْ أَمْرِ فَالَلَّهُ أَغْدُرُ لِعَبْدِهِ وَ زَادَ فِيهِ غَيْرُهُ

He^{asws} said: ‘I^{asws} will not inform you with what regularises this and its like. Every time Allah^{azwj} overcomes upon him of any matter, so Allah^{azwj} is more Excusing for His^{azwj} servant and Increases in him of something else’.

قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ وَ هَذَا مِنَ الْأَبْوَابِ الَّتِي يَفْتَحُ كُلُّ بَابٍ مِنْهَا أَلْفَ بَابٍ.

He (the narrator) said, ‘Abu Abdullah^{asws} said: ‘And this is from the doors which, every door from it opens a thousand doors’.¹⁰⁹⁵

17- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدْبَيْنَةَ قَالَ قَالَ بَكَيْرُ بْنُ أَعْيَنَ حَدَّثَنِي مَنْ سَمِعَ أَبَا جَعْفَرٍ عَ يُحَدِّثُ قَالَ: لَمْ يَخْرُجْ إِلَى النَّاسِ مِنْ تِلْكَ الْأَبْوَابِ الَّتِي عَلَّمَهَا رَسُولُ اللَّهِ صَ عَلِيًّا عَ إِلَّا بَابٌ أَوْ اثْنَانِ وَ أَكْثَرَ عَلِمِي أَنَّهُ قَالَ بَابٌ وَاحِدٌ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina who said, ‘Bukeyr Bin Ayn said,

¹⁰⁹⁴ Basaair Al Darajaat – P 6 Ch 16 H 15

¹⁰⁹⁵ Basaair Al Darajaat – P 6 Ch 16 H 16

'It is narrated to me by the one who heard Abu Ja'far^{asws} narrating. He^{asws} said: 'There did not emerge to the people, from those doors which Rasool-Allah^{saww} had taught Ali^{asws}, except for one door or two, and most of my^{asws} knowledge, it is said to be one door''.¹⁰⁹⁶

¹⁰⁹⁶ Basaair Al Darajaat – P 6 Ch 16 H 17

CHAPTER 17 – REGARDING THE LETTERS WHICH RASOOL-ALLAH^{saww} TAUGHT ALI^{asws}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ عِمْرَانَ الْحَلْبِيِّ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ ع كَانَ فِي دُوَابَةِ سَيْفِ عَلِيٍّ ع صَحِيفَةٌ صَغِيرَةٌ وَإِنَّ عَلِيًّا ع دَعَا إِلَيْهِ الْحَسَنَ فَدَفَعَهَا إِلَيْهِ وَ دَفَعَ إِلَيْهِ سِكِّينًا وَ قَالَ لَهُ افْتَحْهَا فَلَمْ يَسْتَطِعْ أَنْ يَفْتَحَهَا فَفَتَحَهَا لَهُ ثُمَّ قَالَ لَهُ اقْرَأْ فَقَرَأَ الْحَسَنُ ع الْأَلِفَ وَ الْبَاءَ وَ السِّينَ وَ اللَّامَ وَ حَرْفًا بَعْدَ حَرْفٍ ثُمَّ طَوَّاهَا فَدَفَعَهَا إِلَى الْحُسَيْنِ ع

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Aban Bin Taglub who said,

‘Abu Abdullah^{asws} narrated to me that there was a small parchment in the sheath of the sword of Ali^{asws}. Ali^{asws} called Al-Hassan^{asws} to him and handed it to him^{asws}, and handed a knife to him and said to him^{asws}: ‘Upon it’. But he^{asws} was not able to open it, so he^{asws} opened it for him^{asws}, then said to him^{asws}: ‘Read!’ Al-Hassan^{asws} read the (letters) ‘Alif’, and the ‘Baa’, and the ‘Seen’, and the ‘Laam’, and letter after letter, then folded it and handed it to Al-Husayn^{asws}.

فَلَمْ يَدِرْ عَلَى أَنْ يَفْتَحَهَا فَفَتَحَهَا لَهُ ثُمَّ قَالَ لَهُ اقْرَأْ يَا بُنَيَّ فَقَرَأَهَا كَمَا قَرَأَ الْحَسَنُ ع ثُمَّ طَوَّاهَا فَدَفَعَهَا إِلَى ابْنِ الْحَنَفِيَّةِ فَلَمْ يَدِرْ عَلَى أَنْ يَفْتَحَهَا فَفَتَحَهَا لَهُ فَقَالَ لَهُ اقْرَأْ فَلَمْ يَسْتَخْرِجْ مِنْهَا شَيْئًا فَأَخَذَهَا وَ طَوَّاهَا ثُمَّ عَلَّقَهَا مِنْ دُوَابَةِ السَّيْفِ

But he^{asws} was not able upon opening it, so he^{asws} opened it for him^{asws}, then said to him^{asws}: ‘Read, O my^{asws} son^{asws}!’ He^{asws} read it just as Al-Hassan^{asws} had read, then folded it. The he^{asws} handed it to Al-Hanafiyya, but he was not able upon opening it. So, he^{asws} opened it for him and said: ‘Read!’ But nothing came out from it, so he^{asws} took it and folded it, then threw it from the sheath of the sword’.

قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع وَ أَيُّ شَيْءٍ كَانَ فِي تِلْكَ الصَّحِيفَةِ قَالَ هِيَ الْأَحْرُفُ الَّتِي يَفْتَحُ كُلُّ حَرْفٍ أَلْفَ بَابٍ

He (the narrator) said, ‘I said to Abu Abdullah^{asws}, ‘And which thing was in that Parchment?’ He^{asws} said: ‘These are the letters which, each letter opens a thousand doors’.

قَالَ أَبُو بصيرٍ قَالَ أَبُو عَبْدِ اللَّهِ ع فَمَا خَرَجَ مِنْهَا إِلَّا حَرْفَانِ إِلَى السَّاعَةِ.

Abu Baseer said, ‘Abu Abdullah^{asws} said: ‘Nothing has come out from it except for two letters up to this moment’’¹⁰⁹⁷.

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا أَلْفَ حَرْفٍ كُلُّ حَرْفٍ يَفْتَحُ أَلْفَ حَرْفٍ وَ كُلُّ حَرْفٍ مِنْهَا يَفْتَحُ أَلْفَ حَرْفٍ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al Hazrami,

¹⁰⁹⁷ Basaair Al Darajaat – P 6 Ch 17 H 1

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} taught Ali^{asws} a thousand letters, each letter opened a thousand letter, and each letter from it opened a thousand letters’¹⁰⁹⁸.

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا حَرْفًا يَفْتَحُ أَلْفَ حَرْفٍ كُلُّ حَرْفٍ مِنْهَا يَفْتَحُ أَلْفَ حَرْفٍ.

It is narrated to us by Ibrahim Bin hashim, from Usman Bin Isa, from Abdullah Bin Bukeyr, from Abdul Rahman Bin Abdullah,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} taught Ali^{asws} a letter opening a thousand letters, each letter from these opened a thousand letters’¹⁰⁹⁹.

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حمزة عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ فِي دُوَابَةِ سَيْفِ رَسُولِ اللَّهِ ص صَحِيفَةٌ صَغِيرَةٌ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al hakam, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘There was a small parchment in the sheath of the sword of Rasool-Allah^{saww}’.

قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيُّ شَيْءٍ كَانَ فِي تِلْكَ الصَّحِيفَةِ قَالَ هِيَ الْأَحْرُفُ الَّتِي يَفْتَحُ كُلُّ حَرْفٍ أَلْفَ حَرْفٍ

He (the narrator) said, ‘I said to Abu Abdullah^{asws}, ‘Which thing was in that parchment?’ He^{asws} said: ‘These were the letters which, each letter opened a thousand letters’.

قَالَ أَبُو بصيرٍ قَالَ أَبُو عَبْدِ اللَّهِ ع فَمَا خَرَجَ مِنْهَا إِلَّا حَرْفَانِ حَتَّى السَّاعَةِ.

Abu Baseer said, ‘Abu Abdullah^{asws} said: ‘So, there have not come out from these, except two letters, until at the moment’¹¹⁰⁰.

5- حَدَّثَنَا يَعْقُوبُ بْنُ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ عَنْ أَبِي بَكْرِ بْنِ الْحُضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص عَلَّمَ عَلِيًّا ع أَلْفَ حَرْفٍ كُلُّ حَرْفٍ يَفْتَحُ أَلْفَ حَرْفٍ وَ الْأَلْفُ الْحَرْفُ يَفْتَحُ كُلُّ حَرْفٍ مِنْهَا أَلْفَ حَرْفٍ.

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Abu Bakr Al Hazrami,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} taught Ali^{asws} a thousand letters, each letter opened a thousand letters, and the thousand letters, each letter from these opened a thousand letters’¹¹⁰¹.

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنِ الْحَزْثِ بْنِ الْمُعْبِرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ أَبُو بَكْرٍ وَ عُمرُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع حِينَ دُفِنَ النَّبِيُّ ص وَ الْحَدِيثُ طَوِيلٌ

¹⁰⁹⁸ Basaair Al Darajaat – P 6 Ch 17 H 2

¹⁰⁹⁹ Basaair Al Darajaat – P 6 Ch 17 H 3

¹¹⁰⁰ Basaair Al Darajaat – P 6 Ch 17 H 4

¹¹⁰¹ Basaair Al Darajaat – P 6 Ch 17 H 5

It is narrated to us by Muhammad Bin Al Husayn. From Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Al Hars Bin Al Mugheira,

‘From Abu Abdullah^{asws} having said: ‘Abu Bakr and Umar came to Amir Al-Momineen^{asws} when he^{asws} had buried the Prophet^{saww}, – and the Hadeeth is lengthy.

فَقَالَ هُمَا أَمِيرُ الْمُؤْمِنِينَ عَ أَمَا مَا ذَكَرْتُمَا أَيُّي لَمْ أُشْهَدَكُمَا أَمْرَ رَسُولِ اللَّهِ ص فَإِنَّهُ قَالَ لَا يَرَى عَوْرَتِي أَحَدٌ عَيْرَكَ إِلَّا ذَهَبَ بَصَرُهُ وَ لَمْ أَكُنْ لِأُوذِيكُمَا بِهِ

Amir Al-Momineen^{asws} said to them, ‘But, what you are mentioning is that I^{asws} did not let you attend the matter of Rasool-Allah^{saww}, for he^{saww} said: ‘No one would see my^{saww} bareness apart from you^{asws}, except his sight would be gone,’ and I^{asws} did not want to traumatised you two with it.

وَ أَمَا كَيْي عَلَيْهِ فَإِنَّهُ عَلَّمَنِي أَلْفَ حَرْفٍ كُلُّ حَرْفٍ يَفْتَحُ أَلْفَ حَرْفٍ فَلَمْ أَكُنْ لِأُطْلِعَكُمَا عَلَى سِرِّ رَسُولِ اللَّهِ ص.

And as for my^{asws} devoting to him^{saww}, so he^{saww} taught me^{asws} a thousand letter, each letter opened a thousand letters. But, I^{asws} am not going to notify you two upon a secret of Rasool-Allah^{saww},¹¹⁰²

¹¹⁰² Basaair Al Darajaat – P 6 Ch 17 H 6

CHAPTER 18 – THE PHRASE WHICH RASOOL-ALLAH^{sawww} TAUGHT AMIR AL-MOMINEEN^{asws}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا ع كَلِمَةً يَفْتَحُ أَلْفَ كَلِمَةٍ يَفْتَحُ كُلُّ كَلِمَةٍ أَلْفَ كَلِمَةٍ.

It is narrated to us by Muhammad Bin Al Husayn and Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from mansour, from Abu Hamza,

‘From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Rasool-Allah^{sawww} taught Ali^{asws} a phrase opening a thousand phrases, each phrase opened a thousand phrases’¹¹⁰³.

2- حَدَّثَنَا الْحُجَّالُ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانَ عَنِ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ عَنِ عَبْدِ الْحَمِيدِ بْنِ الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْصَى رَسُولُ اللَّهِ ص إِلَى عَلِيِّ ع بِأَلْفِ كَلِمَةٍ يَفْتَحُ كُلُّ كَلِمَةٍ أَلْفَ كَلِمَةٍ.

It is narrated to us by Al Hajjal, from Al Hassan Bin Al Husayn Al Luluie, from Ibn Sinan, from Ismail Bin Jabir, and Abdul Kareem, from Abdul Hameed Bin Al Daylam,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{sawww} bequeathed to Ali^{asws} with a thousand phrases, each phrase opened a thousand phrases’¹¹⁰⁴.

3- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ وَ إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ بْنِ يُونُسَ عَنْ أَبِي حَمْرَةَ التَّمَالِيَّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا ع أَلْفَ كَلِمَةٍ وَ الْأَلْفُ كَلِمَةٍ يَفْتَحُ كُلُّ كَلِمَةٍ أَلْفَ كَلِمَةٍ.

It is narrated to us by Yaqoub Bin Yazeed and Ibrahim Bin hashim, from Ibn Abu Umeyr, from Mansour Bin yunus, from Abu Hamza Al Sumali,

‘From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Rasool-Allah^{sawww} taught Ali^{asws} a thousand phrases, and the thousand phrases, each phrase opened a thousand phrases’¹¹⁰⁵.

4- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنِ أَبِي الْمَعْرُوفِ عَنِ دَرِيحِ الْمُحَارِبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ قَالَ رَسُولُ اللَّهِ ص حَلَّلَ عَلِيَّ ع ثَوْبًا ثُمَّ عَلَّمَهُ وَ ذَلِكَ مَا يَقُولُ النَّاسُ عَلَّمَهُ أَلْفَ كَلِمَةٍ كُلُّ كَلِمَةٍ يَفْتَحُ أَلْفَ كَلِمَةٍ.

It is narrated to us by Ibrahim Bin Hashim, from Al hassan Bin Ali Bin Fazzal, from Abu Al migra, from Zareeh Al Muhariby who said,

‘I heard Abu Abdullah^{asws} saying: ‘We^{asws} are inheritors of the Prophets^{as}. Rasool-Allah^{sawww} cast a cloth upon Ali^{asws}, then taught him^{asws}, and that what the people are saying that he^{sawww} taught him^{asws} a thousand phrases, each phrase opening a thousand phrases’¹¹⁰⁶.

¹¹⁰³ Basaaair Al Darajaat – P 6 Ch 18 H 1

¹¹⁰⁴ Basaaair Al Darajaat – P 6 Ch 18 H 2

¹¹⁰⁵ Basaaair Al Darajaat – P 6 Ch 18 H 3

¹¹⁰⁶ Basaaair Al Darajaat – P 6 Ch 18 H 4

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ خَالِدِ بْنِ مَادِّ الْقَلَانِسِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حَاءَ رَجُلًا إِلَى عَلِيٍّ ع وَ هُوَ عَلَى مَنبَرِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ائذَنْ لِي أَتَكَلَّمَ بِمَا سَمِعْتُ عَنْ عَمَّارِ بْنِ يَاسِرٍ يَرْوِيهِ عَنْ رَسُولِ اللَّهِ ص

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazr Bin Shuayb, from Khalid Bin Madd Al Qalanisi, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘A man came to Ali^{asws} and he^{asws} was upon his^{asws} pulpit, and he said, ‘O Amir Al-Momineen^{asws}! Allow me to speak with what I heard from Ammar Bin Yasser reporting it from Rasool-Allah^{saww}’.

قَالَ اتَّقُوا اللَّهَ وَ لَا تَكْذِبُوا عَلَى عَمَّارٍ فَلَمَّا قَالَ الرَّجُلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ قَالَ لَهُ عَلِيٌّ ع تَكَلَّمْ قَالَ سَمِعْتُ عَمَّارًا يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا أَقَاتِلُ عَلَى التَّنْزِيلِ وَ عَلِيٌّ ع يُقَاتِلُ عَلَى التَّأْوِيلِ

He^{asws} said: ‘Fear Allah^{azwj} and do not belie upon Ammar’. When the man said that three times, Ali^{asws} said to him: ‘Speak!’ He said, ‘I heard Ammar saying, ‘I heard Rasool-Allah^{saww} saying: ‘I^{saww} am fought upon the Revelation and Ali^{asws} would be fought upon the interpretation’.

قَالَ صَدَقَ وَ رَبِّ الْكُفْبَةِ إِنَّ هَذِهِ عِنْدِي فِي الْأَلْفِ الْكَلِمَةِ تَتَّبِعُ كُلَّ كَلِمَةٍ أَلْفَ كَلِمَةٍ آخَرَ [أُخْرَى]

He^{asws} said: ‘He spoke the truth, by the Lord^{azwj} of Kabah! This is with me^{asws} among a thousand phrases, each phrase followed by a thousand other phrases’.

وَ قَالَ ع فِي سَعَةِ أَرْضِ الْعَرَبِ وَ الْعَجَمِ لَمْ يَكُنْ خَارِجِيَّ أَشَدَّ مِنْ هَذِهِ [هَذَا] الْخَارِجِيَّ مَا تَنْظُرُ فَجَرَهُ الْعَرَبِ وَ الْعَجَمِ خَارِجِيَّ أَشَدَّ مِنْهُ.

And he^{asws} said: ‘In the vast land of the Arabs and the non-Arabs, there does not happen to be any Kharijite (outside the Religion) more severe than these Kharijites. You will not see among the immoral ones of the Arabs and the non-Arabs any Kharijite more severe than it’¹¹⁰⁷.

6- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ص حَدَّثَ عَلِيًّا ع أَلْفَ كَلِمَةٍ كُلُّ كَلِمَةٍ يَفْتَحُ أَلْفَ كَلِمَةٍ.

It is narrated to us by Ibrahim Bin Hashim, from Ja’far Bin Muhammad, form Abdullah Bin Maymoun Al Qaddah,

‘From Ja’far^{asws}, from his^{asws} father^{asws}: ‘The Prophet^{saww} narrated to Ali^{asws} a thousand phrases, each phrase opened a thousand phrases’¹¹⁰⁸.

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَبَابَةَ عَنْ عِمْرَانَ بْنِ مَيْسَمٍ عَنْ عَبَّادَةَ الْأَسَدِيِّ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ أَنَا خَامِسُ خَمْسَةٍ وَ أَنَا أَصْعَرُ الْقَوْمِ فَسَمِعْتُهُ يَقُولُ حَدَّثَنِي أَحْيَى رَسُولُ اللَّهِ ص أَنَّهُ خَاتِمُ أَلْفِ نَبِيٍّ وَ أَنَا خَاتِمُ أَلْفِ وَصِيِّ وَ كُفْتُ مَا لَمْ يُكَلَّفُوا

¹¹⁰⁷ Basaair Al Darajaat – P 6 Ch 18 H 5

¹¹⁰⁸ Basaair Al Darajaat – P 6 Ch 18 H 6

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al husayn Bi Al Mukhrat, from Abdul Rahman Bin Sayaba, from Imran Bin Maysam, from Abaya Al Asady who said,

‘I entered to see Amir Al-Momineen^{asws}, and I was fifth of five, and I was the youngest of the group. I heard him^{asws} saying: ‘My^{asws} brother^{sawww} Rasool-Allah^{sawww} narrated to me^{asws} that he^{sawww} is the last of a thousand Prophets^{as} and I^{asws} am the last of a thousand successors^{as} and have been encumbered with what they^{as} had not been encumbered with’.

فَلَمَّا مَا أَنْصَفَكَ الْقَوْمُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَيْسَ حَيْثُ تَذْهَبُ يَا ابْنَ أَخٍ إِلَيَّ لِأَعْلَمَ أَلْفَ كَلِمَةٍ مَا يَعْلَمُهَا غَيْرِي وَغَيْرَ مُحَمَّدٍ ص يَقْرَأُونَ مِنْهَا آيَةً فِي كِتَابِ اللَّهِ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ.

We said, ‘The people have not been fair with you^{asws}, O Amir Al-Momineen^{asws}!’ He^{asws} said: ‘It isn’t where you are going, O son of a brother! I^{asws} know a thousand phrases no one else knows apart from me^{asws} and Muhammad^{sawww}. They are reading from it a Verse in the Book of Allah^{azwj}: **And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]**’.¹¹⁰⁹

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ قَالَ حَدَّثَنِي عَبْدُ الْمُؤْمِنِ بْنِ الْقَاسِمِ الْأَنْصَارِيُّ قَالَ حَدَّثَنِي الْحَزْرِيُّ بْنُ الْمُغِيرَةِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سَمِعَهُ يَقُولُ عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا ع أَلْفَ كَلِمَةٍ كُلُّ كَلِمَةٍ تَفْتَحُ أَلْفَ كَلِمَةٍ.

It is narrated to us by Ibrahim Bin Hashim, from Abdullah Bin Al Mugheira who said, ‘It is narrated to me by Abdul Momin Bin Al Qasim Al Ansari who said, ‘It is narrated to me by Al Hars Bin Al Mugheira,

‘From Abu Ja’far^{asws}, he (the narrator) heard him^{asws} saying: ‘Rasool-Allah^{sawww} taught Ali^{asws} a thousand phrases, each phrase opening a thousand phrases’.¹¹¹⁰

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَلَّلَ رَسُولُ اللَّهِ ص عَلِيًّا ع ثَوْبًا ثُمَّ عَلَّمَهُ أَلْفَ كَلِمَةٍ يَفْتَحُ كُلُّ كَلِمَةٍ أَلْفَ كَلِمَةٍ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin bashir, from Zareeh al Muhariby,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{sawww} cast a cloth upon Ali^{asws}, then taught him^{asws} a thousand phrases, each phrase opened a thousand phrases’.¹¹¹¹

10- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ ابْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَعَبْدِ الْكَرِيمِ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدِّيَلَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْصَى رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ ع بِأَلْفِ كَلِمَةٍ كُلُّ كَلِمَةٍ تَفْتَحُ أَلْفَ كَلِمَةٍ.

It is narrated to us by Muhammad Bin Isa, from Ibn Sinan, from ismail Bin Jabir, and Abdul Kareem, from Abdul Hameed Bin Abu Al Daylam,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{sawww} bequeathed to Ali^{asws} with a thousand phrases, each phrase opened a thousand phrases’.¹¹¹²

¹¹⁰⁹ Basaair Al Darajaat – P 6 Ch 18 H 7

¹¹¹⁰ Basaair Al Darajaat – P 6 Ch 18 H 8

¹¹¹¹ Basaair Al Darajaat – P 6 Ch 18 H 9

11- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع سَيَأْتِي مِنْ مَسْجِدِكُمْ هَذَا يَعْني مَكَّةَ ثَلَاثِمِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا يَعْلمُ أَهْلُ مَكَّةَ أَنَّهُ لَمْ يَلِدْهُمُ آبَاؤُهُمْ وَ لَا أجدَادُهُمْ عَلَيْهِمُ السُّيُوفُ مَكْتُوبٌ عَلَى كُلِّ سَيْفٍ كَلِمَةٌ يَفْتَحُ أَلْفَ كَلِمَةٍ

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Malik Bin Atiyya, from Aban Bin Taghlib who said,

'There will be coming from this Masjid of yours, meaning Makkah, three hundred and thirteen men. The people of Makkah would know that their fathers have not begotten them nor their grandfathers. Upon them would be swords (and) there would be a phrase inscribed upon each sword, each phrase opening a thousand phrases.

تَبَعْتُ الرِّيحَ فَنَادِي بِكُلِّ وادٍ هَذَا الْمَهْدِيُّ هَذَا الْمَهْدِيُّ يَفْضِي بِقَضَاءِ آلِ دَاوُدَ وَ لَا يَسْأَلُ عَلَيْهِ بَيِّنَةً.

The wind would be sent, and it would be called out in every valley: 'This is Al-Mahdi^{asws}! This is Al-Mahdi^{asws}! He^{asws} will judge by the judgment of the family of Dawood^{as}, and he^{asws} will not ask for a proof upon it'¹¹¹³.

12- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سَعْدِ بْنِ أَبِي جَعْفَرٍ ع قَالَ: نَحْنُ عِنْدَهُ نَمَانِيَةُ رَجَالٍ فَذَكَرْنَا رَمَضَانَ فَقَالَ لَا تَقُولُوا هَذَا رَمَضَانُ وَ لَا ذَهَبَ رَمَضَانُ وَ لَا جَاءَ رَمَضَانُ فَإِنَّ رَمَضَانَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ لَا يَجِيءُ وَ لَا يَذْهَبُ وَ إِنَّمَا يَجِيءُ وَ يَذْهَبُ الزَّائِلُ

It is narrated to us by Muhammad Bin Yahya Al Attar who said, 'It is narrated to me by Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Salim, from Sa'ad,

'From Abu Ja'far^{asws} having said: 'We were eighty men in his^{asws} presence and we mentioned Ramazan. He^{asws} said: 'Do not be saying, 'This is Ramazan', nor 'Ramazan has gone', nor 'Ramazan has come', for 'Ramazan' is a Name from the Names of Allah^{azwj}; It neither comes nor goes, and rather the temporal comes and goes.

وَ لَكِنْ قُولُوا شَهْرُ رَمَضَانَ فَالشَّهْرُ الْمُضَافُ إِلَى الْإِسْمِ وَ الْإِسْمُ اسْمُ اللَّهِ وَ هُوَ الشَّهْرُ الَّذِي أَنْزَلَ فِيهِ الْقُرْآنَ جَعَلَهُ اللَّهُ مَثَلًا فِي هَذَا الْمَكَانِ فِي الْأَصْلِ

But, be saying, '**The Month of Ramazan [2:185]** So, the (word) 'month) is the adverb to the name, and the Name is a Name of Allah^{azwj}, and it is the month **in which the Quran was Revealed [2:185]**. Allah^{azwj} had Made an example in this place, in the original.

لَا يُفْعَلُ الْخُرُوجُ فِي شَهْرِ رَمَضَانَ لِزِيَادَةِ الْأَيْمَةِ ع وَ عِيدًا أَلَا وَ مَنْ خَرَجَ فِي شَهْرِ رَمَضَانَ مِنْ بَيْتِهِ فِي سَبِيلِ اللَّهِ وَ نَحْنُ سَبِيلُ اللَّهِ الَّذِي مَنْ دَخَلَ عَلَيْهِ يُطَافُ بِالْحِصْنِ وَ الْحِصْنُ هُوَ الْإِمَامُ فَيُكَبَّرُ عِنْدَ رُؤْيَيْهِ كَانَتْ لَهُ يَوْمَ الْقِيَامَةِ صَخْرَةٌ أَثْقَلُ فِي مِيزَانِهِ مِنَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ

Do not go out in a month of Ramazan for the Imams^{asws} are increased, and Eid. Indeed! And one who goes out from his house during a month of Ramazan in the Way of Allah^{azwj}, and we^{asws} are the Way of Allah^{azwj} which, one who enters it is surrounded with the fortress, and

¹¹¹² Basaair Al Darajaat – P 6 Ch 18 H 10

¹¹¹³ Basaair Al Darajaat – P 6 Ch 18 H 11

the fortress, it is the Imam^{asws}. So, one should exclaim Takbeer at sighting it. One the Day of Qiyamah it would be a heavy rock for him in his scale, from the seven skies and the seven earths, and whatever is in them, and whatever is between them, and whatever is beneath them’.

فُلْتُ يَا بَا جَعْفَرٍ عَ وَ مَا الْمِيْزَانُ فَقَالَ إِنَّكَ قَدْ اَزْدَدْتَ قُوَّةً وَ نَظْرًا يَا سَعْدُ رَسُوْلُ اللهِ ص الصَّخْرَةُ وَ نَحْنُ الْمِيْزَانُ وَ ذَلِكَ قَوْلُ اللهِ فِي الْاِمَامِ لِيُقَوْمَ النَّاسُ بِالْقِسْطِ

I said, ‘O Abu Ja’far^{asws}! And what is the scale?’ He^{asws} said: ‘You have increased in strength and consideration, O Sa’ad! Rasool-Allah^{saww} is the rock, and we^{asws} are the scale, and that is the Word of Allah^{azwj} regarding the Imam^{asws}: **in order for them to establish justice with the people. [57:25]**’.

قَالَ وَ مَنْ كَبَّرَ بَيْنَ يَدَيِ الْاِمَامِ وَ قَالَ لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ كَتَبَ اللهُ لَهُ رِضْوَانَهُ الْاَكْبَرَ وَ مَنْ كَتَبَ اللهُ رِضْوَانَهُ الْاَكْبَرَ يَجِبُ اَنْ يَجْمَعَ بَيْنَهُ وَ بَيْنَ اِبْرَاهِيْمَ وَ مُحَمَّدٍ ص وَ الْمُرْسَلِيْنَ فِي دَارِ الْجَلَالِ

He^{asws} said: ‘And the one who exclaims Takbeer in front of the Imam^{asws} and says, ‘There is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}’, Allah^{azwj} would Write for him His^{azwj} Great Pleasure, obliging that He^{azwj} Gathers between him, and Ibrahim^{as} and Muhammad^{saww} and the Messengers^{as}, in the house of the Majesty’.

فَقُلْتُ لَهُ وَ مَا دَارِ الْجَلَالِ قَالَ نَحْنُ الدَّارُ وَ ذَلِكَ قَوْلُ اللهِ تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ غُلُوًّا فِي الْاَرْضِ وَ لَا فِسَادًا وَ الْعَاقِبَةُ لِلْمُتَّقِيْنَ

I said to him^{asws}, ‘And what is the house of the Majesty?’ He^{asws} said: ‘We^{asws} are the house (of Majesty), and that is the Word of Allah^{azwj}: **That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83]**’.

فَنَحْنُ الْعَاقِبَةُ يَا سَعْدُ وَ اَمَّا مَوَدَّتُنَا لِلْمُتَّقِيْنَ فَيَقُوْلُ اللهُ تَبَارَكَ وَ تَعَالَى تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَ الْاِكْرَامِ فَتَنَحُّ جَلَالَ اللهِ وَ كَرَامَتُهُ الَّتِي اَكْرَمَ اللهُ تَبَارَكَ وَ تَعَالَى الْعِبَادَ بِطَاعَتِنَا.

We^{asws} are the end-result, O Sa’ad! And as for our^{asws} cordiality for the pious, so Allah^{azwj} Blessed and Exalted: **Blessed is the Name of your Lord, with the Majesty and the Honour! [55:78]**. We^{asws} are the Majesty of Allah^{azwj} and His^{azwj} Honour which Allah^{azwj} the Blessed and Exalted Honoured the servants with being obedient to us^{asws},¹¹¹⁴.

تم الجزء السادس و يتلوه الجزء السابع من بصائر الدرجات

The sixth part is complete and is followed by the seventh from ‘Basaair Al Darajaat’

¹¹¹⁴ Basaair Al Darajaat – P 6 Ch 18 H 12

الجزء السابع

PART SEVEN

1 باب فيه ذكر الحديث الذي علم رسول الله عليا ص

CHAPTER 1 – IN IT IS MENTION OF THE HADEETH WHICH RASOOL-ALLAH^{saww} TAUGHT ALI^{asws}

1- حَدَّثَنَا أَبُو الْقَاسِمِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْبَرْقِيِّ عَنْ فَصَّالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخُزْرَمِيِّ عَنْ مَوْلَاهُ عَمْرَةَ بِنْتِ أَبِي رَافِعٍ عَنْ أُمِّ سَلَمَةَ زَوْجَةِ النَّبِيِّ ص قَالَتْ قَالَ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي تُوِّفِّي فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلَتْ عَائِشَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَهُ عَطَى وَجْهَهُ وَ قَالَ ادْعُوا لِي خَلِيلِي

It is narrated to us by Abu Al Qasim who said, 'It is narrated to us by Muhammad Bin Yahya Al Attar who said, 'It is narrated to us by Muhammad Bin Al Hassan Al Saffar who said, 'It is narrated to us by Muhammad Bin Abdul Jabbar, from Al barqy, from fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al Hazrami, from his slave Amrah Bint Abu Rafie,

'From Umm Salama^{ra} wife of the Prophet^{saww} having said: 'Rasool-Allah^{saww} said during his^{saww} illness in which he^{saww} passed away: 'Call my^{saww} friend to me^{saww}'. So, Ayesha sent for her father. When he came to him^{saww}, he^{saww} covered his^{saww} face and said: 'Call my^{saww} friend to me^{saww}!'

فَرَجَعَ مُتَحَيِّرًا وَ أَرْسَلَتْ حَفْصَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَ عَطَى وَجْهَهُ وَ قَالَ ادْعُوا لِي خَلِيلِي فَرَجَعَ عَمْرَةَ مُتَحَيِّرًا وَ أَرْسَلَتْ فَاطِمَةَ ع إِلَى عَلِيٍّ ع فَلَمَّا جَاءَ قَامَ رَسُولُ اللَّهِ ص فَدَخَلَ ثُمَّ جَلَلَّ عَلِيًّا ع بِتَوْبِهِ

He returned confused, and Hafsa sent for her father. When he came, he^{saww} covered his^{saww} face and said: 'Call my^{saww} friend to me^{saww}!' He returned confused, and (Syeda) Fatima^{asws} sent for Ali^{asws}. When he^{asws} came, Rasool-Allah^{azwj} stood up and included him^{asws}, then covered Ali^{asws} with his^{saww} cloth.

قَالَ قَالَ عَلِيٌّ ع حَدَّثَنِي بِالْأَلْفِ حَدِيثٍ يَفْتَحُ كُلُّ حَدِيثٍ أَلْفَ بَابٍ حَتَّى عَرِفْتُ وَ عَرِقَ رَسُولُ اللَّهِ ص فَسَأَلَ عَلِيٌّ عَرَفْتُهُ وَ سَأَلَ عَلَيْهِ عَرَفْتِي.

He (She^{ra}) said, 'Ali^{asws} said: 'He^{saww} narrated to me^{asws} with a thousand Ahadeeth, each Hadeeth opened a thousand doors, until I^{asws} was sweating and Rasool-Allah^{saww} sweated, and his^{saww} sweat flowed upon me^{asws}, and my^{asws} sweat flowed upon him^{saww}'. 1115

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ أَبِي بَكْرٍ عَنْ عَمَّارِ الدُّهَيْبِيِّ عَنْ مَوْلَى الرَّافِعِيِّ عَنْ أُمِّ سَلَمَةَ زَوْجَةِ النَّبِيِّ ص قَالَتْ قَالَ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي تُوِّفِّي فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلَتْ عَائِشَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَ عَطَى رَسُولُ اللَّهِ وَجْهَهُ وَ قَالَ ادْعُوا لِي خَلِيلِي

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Abu Bakr, from Ammar Al Duhnny, from a slave of Rafie,

'From Umm Salama^{ra} wife of the Prophet^{saww} having said, 'Rasool-Allah^{saww} said during his^{saww} illness in which he^{saww} passed away: 'Call my^{saww} friend to me^{saww}!' So, Ayesha sent for her father. When he came, Rasool-Allah^{saww} covered his^{saww} face and said: 'Call my^{saww} friend to me^{saww}!'

فَرَجَعَ مُتَحَيِّرًا وَ أَرْسَلَتْ حَفْصَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَهُ عَطَى وَجْهَهُ وَ قَالَ ادْعُوا لِي خَلِيلِي فَرَجَعَ مُتَحَيِّرًا فَأَرْسَلَتْ فَاطِمَةَ عَ إِلَى عَلِيٍّ عَ فَلَمَّا أَنْ جَاءَ قَامَ رَسُولُ اللَّهِ صَ ثُمَّ خَلَلَ عَلِيًّا عَ بِثَوْبِهِ

He returned confused, and Hafsa sent for her father. When he came to him^{saww}, he^{saww} covered his^{saww} face and said: 'Call my^{saww} friend to me^{saww}!' He returned confused. Then (Syeda) Fatima^{asws} sent for Ali^{asws}. When he^{asws} came, Rasool-Allah^{saww} stood up, then covered Ali^{asws} with his^{saww} cloth.

فَقَالَ عَلِيٌّ عَ حَدَّثَنِي أَلْفَ حَدِيثٍ كُلُّ حَدِيثٍ يَفْتَحُ أَلْفَ بَابٍ حَتَّى عَرِقَ رَسُولُ اللَّهِ صَ فَسَالَ عَرَفَةُ عَلِيٍّ وَ سَالَ عَرَفِي عَلَيْهِ.

Ali^{asws} said: 'He^{saww} narrated to me^{asws} with a thousand Ahadeeth, each Hadeeth opening a thousand doors, until Rasool-Allah^{saww} sweated and his^{saww} sweat flowed upon me^{asws}, and my^{asws} sweat flowed upon him^{saww},'¹¹¹⁶

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنْ مُثَنَّى الْحَنَاطِ عَنْ مَنُصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ قَالَ رَسُولُ اللَّهِ ادْعُوا لِي حَبِيبِي فَأَرْسَلْتُ عَائِشَةَ وَ حَفْصَةَ إِلَى أَبَوَيْهِمَا فَلَمَّا أَنْ جَاءَا عَطَى رَسُولُ اللَّهِ صَ رَأْسَهُ فَأَنْصَرَفَا

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir and Al Hassan Bin Ali Bin Fazzal, from Musanna Al Hannat, from Mansour Bin Hazim, from Bakr Bin Habeeb,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Call my^{saww} beloved to me^{saww}!' So, Ayesha and Hafsa sent for their fathers. When they came, Rasool-Allah^{saww} covered his^{saww} head, and they both left.

فَكَشَفَ رَأْسَهُ فَقَالَ ادْعُوا لِي حَبِيبِي فَأَرْسَلْتُ حَفْصَةَ إِلَى أَبِيهَا وَ عَائِشَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَا عَطَى رَسُولُ اللَّهِ صَ رَأْسَهُ فَأَنْطَلَقَا فَقَالَا مَا نَرَى رَسُولَ اللَّهِ صَ أَرَادَنَا قَالَتَا أَجَلٌ إِنَّمَا قَالَ ادْعُوا لِي خَلِيلِي فَرَجَعْنَا أَنْ تَكُونَا أَنْتُمَا

Then he^{saww} uncovered his^{saww} head and said: 'Call my^{saww} beloved to me^{saww}!' So, Hafsa sent for her father and Ayesha sent for her father. When they came, Rasool-Allah^{saww} covered his^{saww} head. They both went away and said, 'We do not think Rasool-Allah^{saww} intends us'. Both of them (Ayesha and Hafsa) said, 'But, he^{saww} had said: 'Call my^{saww} beloved to me^{saww}, so we hoped that it would be you two'.

فَجَاءَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ فَأَلْزَقَ رَسُولُ اللَّهِ صَ صَدْرَهُ بِصَدْرِهِ وَ أَوْمَأَ إِلَى أُذُنِهِ فَحَدَّثَهُ بِأَلْفِ حَدِيثٍ لِكُلِّ حَدِيثٍ أَلْفَ بَابٍ.

Ali^{asws} Bin Abu Talib^{asws} came, and Rasool-Allah^{saww} adhered his^{saww} chest with his^{asws} chest, and gestured to his^{asws} ears and narrated to him^{asws} with a thousand Ahadeeth, for each Hadeeth there being a thousand doors''¹¹¹⁷.

¹¹¹⁶ Basaair Al Darajaat – P 7 Ch 1 H 2

¹¹¹⁷ Basaair Al Darajaat – P 7 Ch 1 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعِيدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ حَدَّثَنِي رَسُولُ اللَّهِ ص بِأَلْفِ حَدِيثٍ لِكُلِّ حَدِيثٍ أَلْفُ بَابٍ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al husayn Bin Ulwan, from Saeed Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘I heard Ali^{asws} saying: ‘Rasool-Allah^{saww} narrated to me^{asws} with a thousand Ahadeeth, for each Hadeeth there was a thousand doors’¹¹¹⁸.

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنِ بَشِيرِ بْنِ مَعِينٍ [مُعِينٍ] الْعَطَّارِ عَنِ بَشِيرِ الدَّهَّانِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي الْمَرَضِ الَّذِي تُوِيَ فِيهِ لِعَائِشَةَ وَ حَفْصَةَ ادْعُوا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى أَبِي بَرٍّ فَلَمَّا جَاءَا نَظَرَ إِلَيْهِمَا رَسُولُ اللَّهِ ص فَأَعْرَضَ عَنْهُمَا

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Yahya Bin Maeeny Al Attar, from Bashir Al Dahhan,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said during the illness in which he^{saww} passed away to Ayesha and Hafsa: ‘Call my^{saww} friend to me^{saww}!’ So, they sent for their fathers. When they came, Rasool-Allah^{saww} turned away from them.

ثُمَّ قَالَ ادْعُوا خَلِيلِي فَأَرْسَلْنَا إِلَى عَلِيٍّ ع فَجَاءَ فَلَمْ يَزَلْ يُحَدِّثُهُ فَلَمَّا خَرَجَ لِقِيَّاهُ فَقَالَ مَا حَدَّثَكَ خَلِيلُكَ فَقَالَ حَدَّثَنِي بِأَلْفِ بَابٍ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ.

Then he^{saww} said: ‘Call my^{saww} friend for me^{saww}. They sent for Ali^{asws}. He^{asws} came, and he^{saww} did not cease to narrate to him^{asws}. When he^{asws} went out, they (Abu Bakr and Umar) met him^{asws} and said, ‘What did your^{asws} friend^{saww} narrate to you^{asws}?’ He^{asws} said: ‘He^{saww} narrated to me^{asws} with a thousand doors, each door opened a thousand doors’¹¹¹⁹.

¹¹¹⁸ Basaair Al Darajaat – P 7 Ch 1 H 4

¹¹¹⁹ Basaair Al Darajaat – P 7 Ch 1 H 5

2 باب في الإمام بأنه إن شاء أن يعلم العلم علم

CHAPTER 2 – REGARDING THE IMAM^{asws}, IF HE^{asws} SO DESIRES TO KNOW THE KNOWLEDGE, HE^{asws} KNOWS

1- حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ الْعَالِمِ إِذَا شَاءَ أَنْ يَعْلَمَ عِلْمًا.

It is narrated to me by Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Al Rabie Al Shamy who said,

‘Abu Abdullah^{asws} said: ‘The scholar^{asws}, when he^{asws} desires to know, knows’¹¹²⁰.

2- حَدَّثَنَا الْهَيْثَمُ النَّهْدِيُّ عَنِ اللَّؤْلُؤِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ فَرْقَدٍ النَّهْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: إِنَّ الْإِمَامَ إِذَا شَاءَ أَنْ يَعْلَمَ عِلْمًا.

It is narrated to us by Al Haysam Al Nahdy, from Al Luluie, from Safwan Bin Yahya, from Ibn Muskan, from Bureyd Bin Farqad Al Nahdy,

‘From Abu Abdullah^{asws} having said: ‘The Imam^{asws}, when he^{asws} desires to know, knows’¹¹²¹.

3- حَدَّثَنَا سَهْلُ بْنُ زِيَادٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي رَبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: إِنَّ الْإِمَامَ إِذَا شَاءَ أَنْ يَعْلَمَ عِلْمًا.

It is narrated to us by Sahl Bin Ziyad, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Rabie,

‘From Abu Abdullah^{asws} having said: ‘The Imam^{asws}, when he^{asws} desires to know, knows’¹¹²².

4- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّاباطِيِّ أَوْ عَنْ أَبِي عُيَيْدَةَ عَنِ السَّاباطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عِ عَنِ الْإِمَامِ يَعْلَمُ الْعَيْبَ قَالَ لَا وَ لَكِنْ إِذَا أَرَادَ أَنْ يَعْلَمَ الشَّيْءَ أَعْلَمَهُ اللَّهُ ذَلِكَ.

It is narrated to us by Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty, or from Abu Ubeyda, from Al Sabaty who said,

‘I asked Abu Abdullah^{asws} about the Imam^{asws}, ‘Does he^{asws} know the hidden matters (Ghayb)?’ He^{asws} said: No, but whenever he^{asws} intends to know the thing, Allah^{azwj} Let him^{asws} know that’¹¹²³.

5- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: إِذَا أَرَادَ الْإِمَامُ أَنْ يَعْلَمَ شَيْئًا أَعْلَمَهُ اللَّهُ ذَلِكَ.

¹¹²⁰ Basaaair Al Darajaat – P 7 Ch 2 H 1

¹¹²¹ Basaaair Al Darajaat – P 7 Ch 2 H 2

¹¹²² Basaaair Al Darajaat – P 7 Ch 2 H 3

¹¹²³ Basaaair Al Darajaat – P 7 Ch 2 H 4

It is narrated to us by Imran Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed,

'From Abu Abdullah^{asws} having said: 'Whenever the Imam^{asws} intends to know a thing, Allah^{azwj} Lets him^{asws} know that''.¹¹²⁴

¹¹²⁴ Basaair Al Darajaat – P 7 Ch 2 H 5

3 باب ما يفعل بالإمام من النكت و القذف و النقر في قلوبهم و إذهم

CHAPTER 3 – WHAT IS DONE WITH THE IMAM^{asws}, FROM THE REVERBERATION, AND THE CASTING, AND THE RESONATING IN THEIR^{asws} HEARTS AND THEIR^{asws} EARS

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَارْقِدٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ فِدَاكَ الَّذِي يُسْأَلُ عَنْهُ الْإِمَامُ وَ لَيْسَ عِنْدَهُ فِيهِ شَيْءٌ مِنْ أَيْنَ يَعْلَمُهُ قَالَ يُنْكِتُ فِي الْقَلْبِ نَكْتًا أَوْ يُنْقِرُ فِي الْأُذُنِ نَقْرًا.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Dawood Bin Farqad, from Al Haris Bin Al Mugheira Al Nazary who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! That which the Imam^{asws} is asked about and there isn't anything with him^{asws} regarding it?' He^{asws} said: 'It reverberates in his^{asws} heart with a reverberation, or resonates in the ears with a resonance'.¹¹²⁵

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الَّذِي يُسْأَلُ الْإِمَامُ وَ لَيْسَ عِنْدَهُ فِيهِ شَيْءٌ مِنْ أَيْنَ يَعْلَمُهُ قَالَ يُنْكِتُ فِي الْقَلْبِ نَكْتًا أَوْ يُنْقِرُ فِي الْأُذُنِ نَقْرًا.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'That which the Imam^{asws} is asked and there isn't anything regarding it with him^{asws}, from where does he^{asws} know it?' He^{asws} said: 'It is reverberated in the heart with a reverberation, or cast into the ears as a resonance'.¹¹²⁶

3- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ عَيْسَى بْنِ حَمَزَةَ التَّمَمِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَسْأَلُكَ أحياناً فَتُسْرِعُ فِي الْجَوَابِ وَ أحياناً تُطْرِقُ ثُمَّ تُجِيبُنَا قَالَ نَعَمْ إِنَّهُ يُنْكِتُ فِي آذَانِنَا وَ قُلُوبِنَا فَإِذَا نُكِتَ نَطَقْنَا وَ إِذَا أَمْسَكَ عَنَّا أَمْسَكْنَا.

It is narrated to us by Imran Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed, from Isa Bin Hamza Al Saqafy who said,

'I said to Abu Abdullah^{asws}, 'We ask you^{asws}, sometimes you^{asws} are quick in the answering, and sometimes you^{asws} lower your^{asws} head then answer us'. He^{asws} said: 'Yes, it gets resonates in our^{asws} ears and our^{asws} hearts. So, when it is resonated, we^{asws} speak, and when it is withheld from us^{asws}, we^{asws} withhold'.¹¹²⁷

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ شَيْءٍ مِنْ أَمْرِ الْعَالِمِ فَقَالَ نُكِتَ فِي الْقَلْبِ وَ نَقِرَ فِي الْأَسْمَاعِ وَ قَدْ يَكُونَانِ مَعًا.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Ali Bin Yaqteeny, from his father who said,

¹¹²⁵ Basaair Al Darajaat – P 7 Ch 3 H 1

¹¹²⁶ Basaair Al Darajaat – P 7 Ch 3 H 2

¹¹²⁷ Basaair Al Darajaat – P 7 Ch 3 H 3

'I asked Abu Al-Hassan^{asws} about a thing from the matters of the scholar^{asws}. He^{asws} said: 'It reverberates in the heart and resonates in the ears, and they have happened both together".¹¹²⁸

5- حَدَّثَنَا سَلْمَةُ بْنُ الْخَطَّابِ عَنْ عَلِيِّ بْنِ مُيَسَّرِ الْمَدَائِنِيِّ عَنِ الْحَسَنِ بْنِ بَحْيِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ أَخْبِرْنِي عَنِ الْإِمَامِ إِذَا سُئِلَ كَيْفَ يُجِيبُ فَقَالَ إلهَامٌ وَ سَمَاعٌ وَ زَمَانًا جَمِيعًا.

It is narrated to us by Salama Bin Al Khattab, from Ali Bin Muyasser Al Madainy, from Al Hassan Bin Yahya Al Madainy,

From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Inform me about the Imam^{asws}, when he^{asws} is asked, how does he^{asws} answer?' He^{asws} said: 'Inspiration, and the hearing, and sometimes both together".¹¹²⁹

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَذَا الْعِلْمُ الَّذِي يَعْلَمُهُ عَالِمُكُمْ أَمْ شَيْءٌ يُلْقَى فِي قَلْبِهِ أَوْ يُنْكُثُ فِي أُذُنِهِ فَسَكَتَ حَتَّى غَقَلَ الْقَوْمُ ثُمَّ قَالَ ذَلِكَ وَ ذَلِكَ.

It is narrated to us by Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Al Haris Bin Al Mugheira who said,

'I said to Abu Abdullah^{asws}, 'This knowledge which your^{asws} scholar^{asws} knows, is it a thing cast in his^{asws} heart, or a resonance in his^{asws} ears?' He^{asws} was silent until the people became heedless, then he^{asws} said: 'That and that".¹¹³⁰

7- حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الْخَشَّابُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي سَمَّاكِ عَنْ دَاوُدَ عَنِ الْحُرْثِ النَّضْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْإِمَامُ يُسْأَلُ الشَّيْءَ الَّذِي لَيْسَ عِنْدَهُ شَيْءٌ مِنْ أَيْنَ يَعْلَمُهُ قَالَ يُنْكُثُ فِي الْقَلْبِ نَكْثًا وَ يُنْقَرُ فِي الْأُذُنِ نَقْرًا.

It is narrated to us by Al Hassan Bin Musa Al Khashab, from Ibrahim Bin Abu Sammak, from Dawood, from al Hars al Nazry who said,

'I said to Abu Abdullah^{asws}, 'The Imam^{asws} gets asked about something which there isn't anything with him^{asws}, from where does he^{asws} know it?' He^{asws} said: 'It is reverberated in the heart with a reverberation, and resonated in the ears with a resonance".¹¹³¹

8- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ يَفْطِينٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع عِلْمُ عَالِمِكُمْ أَمْ سَمَاعٌ أَوْ إلهَامٌ قَالَ يَكُونُ سَمَاعًا وَ يَكُونُ إلهَامًا وَ يَكُونَانِ مَعًا.

It is narrated to us by Muhammad Bin Isa, from Ahmad Bin Al Hassan, from Muhammad Bin Abu Hamza, from Ali Bin Yaateen who said,

'I said to Abu Al-Hassan^{asws}, 'Knowledge of your^{asws} scholar^{asws}, is it hearing, or inspiration?' He^{asws} said: 'It happens to be hearing, and it happens to be inspiration, and they can both happen together".¹¹³²

¹¹²⁸ Basaair Al Darajaat – P 7 Ch 3 H 4

¹¹²⁹ Basaair Al Darajaat – P 7 Ch 3 H 5

¹¹³⁰ Basaair Al Darajaat – P 7 Ch 3 H 6

¹¹³¹ Basaair Al Darajaat – P 7 Ch 3 H 7

9- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ عَمْرِو بْنِ يُونُسَ عَنِ الْخُرَيْثِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ هَذَا الَّذِي يَعْلَمُهُ عَالِمُكُمْ أَمْ شَيْءٌ يُلْقَى فِي قَلْبِهِ أَوْ يُنْكِتُ فِي أُذُنِهِ قَالَ فَسَكَتَ حَتَّى عَقَلَ الْقَوْمُ ثُمَّ قَالَ لِي ذَلِكَ وَ ذَلِكَ.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Umar, from Amro Bin Yunus, from Al Hars who said,

'I said to Abu Abdullah^{asws}, 'This which your^{asws} scholar^{asws} knows, is it something cast into his^{asws} heart, or resonated in his^{asws} ears?' He^{asws} was silent until the people were not attentive, then he^{asws} said: 'That and that'.¹¹³³

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَا عَلِمَ عَالِمُكُمْ جُمْلَةً يُقَدِّفُ فِي قَلْبِهِ أَوْ يُنْكِتُ فِي أُذُنِهِ قَالَ فَقَالَ وَحْيِي كَوَحْيِ أُمِّ مُوسَى.

It is narrated to us by Ahmad Bin Muhammad, from Al Bazanty, from Hammad Bin Usman, from Al Haris Bin Al Mugheira Al Nazary who said,

'I said to Abu Abdullah^{asws}, 'What is the knowledge of your^{asws} scholar^{asws}, is it all cast into his^{asws} heart, or a reverberation in his^{asws} ears?' He^{asws} said: 'A Revelation like Revelation or mother^{as} of Musa^{asws}'.¹¹³⁴

11- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عَ عَلِمَ عَالِمُكُمْ أَمْ شَيْءٌ يُلْقَى فِي قَلْبِهِ أَوْ يُنْكِتُ فِي أُذُنِهِ فَقَالَ نَقَرَ فِي الْقُلُوبِ وَ نَكَتُ فِي الْأَسْمَاعِ وَ قَدْ يَكُونَانِ مَعًا.

It is narrated to us by Muhammad Bin Isa, from Abu Abdullah Al Husayn Bin Ali who said,

'I said to Abu Ibrahim (7th Imam^{asws}), 'Knowledge of your^{asws} scholar^{asws}, is it a thing cast into his^{asws} heart, or resonated in his^{asws} ears?' He^{asws} said: 'It reverberates in the heart, and resonates in the hears, and they have both happened together'.¹¹³⁵

12- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ سُفْيَانَ بْنِ السَّمُطِ عَنْ عَبْدِ اللَّهِ بْنِ النَّجَّاشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: قَالَ فِينَا وَ اللَّهُ مَنْ يُنْقَرُ فِي أُذُنِهِ وَ يُنْكِتُ فِي قَلْبِهِ وَ تُصَافِحُهُ الْمَلَائِكَةُ قُلْتُ كَانَ أَوْ الْيَوْمَ قَالَ بَلِ الْيَوْمَ قَالَ بَلِ الْيَوْمَ وَ اللَّهُ يَا ابْنَ النَّجَّاشِيِّ حَتَّى قَالَمَا ثَلَاثًا.

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Sufyan Bin Al Simt, from Abdullah Bin Al Najjashi,

'From Abu Abdullah^{asws} having said: 'By Allah^{azwj}! Among us^{asws} there is one it resonates in his^{asws} ears, and reverberates in his^{asws} heart, and the Angels shake his^{asws} hand'. I said, 'It used to happen, or (it happens) today?' He^{asws} said: 'But today'. I said, 'It used to happen, or (it happens) today?' He^{asws} said: 'But, today. By Allah^{azwj}! O Ibn Al-Najjashi!' – until he^{asws} said it thrice'.¹¹³⁶

¹¹³² Basaair Al Darajaat – P 7 Ch 3 H 8

¹¹³³ Basaair Al Darajaat – P 7 Ch 3 H 9

¹¹³⁴ Basaair Al Darajaat – P 7 Ch 3 H 10

¹¹³⁵ Basaair Al Darajaat – P 7 Ch 3 H 11

¹¹³⁶ Basaair Al Darajaat – P 7 Ch 3 H 12

13- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ عُنْبَسَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ حُمْرَانَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ أَبِي حَمْزَةَ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ حَدَّثَنِي أَبُو الْخَيْرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ فَرَعَمَ أَنْ لَيْسَ فِيكُمْ إِمَامٌ فَقَالَ بَلَى وَ اللَّهُ يَا ابْنَ النَّجَّاشِيِّ إِنَّ فِيْنَا لَمَنْ يُنْكِثُ فِي قَلْبِهِ وَ يُوقِرُ فِي أُذُنِهِ وَ يُصَافِحُهُ الْمَلَائِكَةُ

It is narrated to us by Al Hassan Bin Ali, from Anbasa, from Ibrahim Bin Muhammad Bin Humran, from his father, and Muhammad Bin Abu Hamza, from Sufyan Bin Al Simt who said, ‘Abu Al Khayr narrated to me who said,

‘I said to Abu Abdullah^{asws}, ‘I asked Abdullah Bin Al-Hassan, and he claimed that there isn’t any Imam^{asws} among you all’. He^{asws} said: ‘Yes, by Allah^{azwj}, O ibn Al-Najjashi! Among us^{asws} is one it is reverberated in his^{asws} heart, and resonated in his^{asws} heart and the Angels shake his^{asws} hand’.

قَالَ قُلْتُ فِيكُمْ قَالَ إِي وَ اللَّهُ فِيْنَا الْيَوْمَ إِي وَ اللَّهُ فِيْنَا الْيَوْمَ ثَلَاثًا.

He (the narrator) said, ‘I said, ‘Among you (Imams^{asws})?’ He^{asws} said: ‘Yes, by Allah^{azwj}! Among us^{asws} today! Yes, by Allah^{azwj}! Among us^{asws} today!’ – thrice”.¹¹³⁷

¹¹³⁷ Basaair Al Darajaat – P 7 Ch 3 H 13

CHAPTER 4 – INTERPRETATION OF THE EXISTENCE OF THE KNOWLEDGE OF THE IMAM^{asws} BEING THREE, AND EXPLANATION OF THAT

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمَزَةَ بْنِ بَزِيْعٍ عَنْ عَلِيِّ السَّائِيِّ قَالَ: سَأَلْتُ الصَّادِقَ عَ عَنْ مَبْلَغِ عِلْمِهِمْ فَقَالَ مَبْلَغُ عِلْمِنَا ثَلَاثَةٌ وَجُودِ مَاضٍ وَ غَابِرٍ وَ حَادِثٍ فَأَمَّا الْمَاضِي فَمُمَسَّرٌ وَ أَمَّا الْغَابِرُ فَمَرْبُورٌ وَ أَمَّا الْحَادِثُ فَقَدْفٌ فِي الْقُلُوبِ وَ نَقْرٌ فِي الْأَسْمَاعِ وَ هُوَ أَفْضَلُ عِلْمِنَا وَ لَا نَبِيٍّ بَعْدَ نَبِيِّنَا.

It was narrate to us by Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Hamza Bin Bazie, from Ali Al Saie who said,

‘I asked Al-Sadiq^{asws} about the reach of their^{asws} knowledge. He^{asws} said: ‘The reach of our^{asws} knowledge has three aspects – the past, the ancient, and the current. As for the past, it is interpreted, and as for the ancient, it is built up (over time), and as for the current, it is cast into the hearts, and resonated in the ears, and it is the superior of our^{asws} knowledge, and there is no Prophet^{as} after our Prophet^{saww}’¹¹³⁸.

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ هَاشِمِ بْنِ مُحَمَّدِ بْنِ الْفَضِيلِ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَ رُؤِينَا عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ إِنَّ عِلْمَنَا غَابِرٌ وَ مَرْبُورٌ وَ نَكْتُ فِي الْقَلْبِ وَ نَقْرٌ فِي الْأَسْمَاعِ

It is narrated to us by Ibrahim Bin hashim, from Muhammad Bin Al Fuzeyl, or from the one who reported it, from Muhammad Bin Al Fuzeyl who said,

‘I said to Abu Al-Hassan^{asws}, ‘We are reporting from Abu Abdullah^{asws} that he^{asws} said: ‘Our^{asws} knowledge is ancient and built up (over time), and is reverberated in the heart, and resonated in the ears’.

قَالَ فَأَمَّا الْغَابِرُ فَمَا تَقَدَّمَ مِنْ عِلْمِنَا وَ أَمَّا الْمَرْبُورُ فَمَا يَأْتِينَا وَ أَمَّا النَّكْتُ فِي الْقُلُوبِ فَالْهَامُ وَ أَمَّا النَّقْرُ فِي الْأَسْمَاعِ فَإِنَّهُ مِنَ الْمَلِكِ

He^{asws} said: ‘As for the ancient, it is what preceded from our^{asws} knowledge, and as for the built-up, it is what comes to us^{asws}, and as for the reverberation in the hearts, it is the inspiration, and as for the resonance in the ears, it is from the Angel’.

إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ هَاشِمِ بْنِ مُحَمَّدِ بْنِ الْفَضِيلِ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَ رُؤِينَا عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ إِنَّ عِلْمَنَا غَابِرٌ وَ مَرْبُورٌ وَ نَكْتُ فِي الْقَلْبِ وَ نَقْرٌ فِي الْأَسْمَاعِ

Ibrahim Bin Hashim, from Muhammad bin Al Fyuzeyl, from the one who reported it, from Muhammad Bin Al Fuzeyl who said,

¹¹³⁸ Basaair Al Darajaat – P 7 Ch 4 H 1

'I said to Abu Al-Hassan^{asws}, 'We are reporting from Abu Abdullah^{asws} that he^{asws} said: 'Our^{asws} knowledge is ancient and built up (over time), and is reverberated in the heart, and resonated in the ears''.

قَالَ أَمَّا الْعَابِرُ فَمَا تَقَدَّمَ مِنْ عِلْمِنَا وَ أَمَّا الْمَرْبُورُ فَمَا يَأْتِينَا وَ أَمَّا النَّكْتُ فِي الْقُلُوبِ فَإِلْهَامٌ وَ أَمَّا النَّقْرُ فِي الْأَسْمَاعِ فَإِنَّهُ مِنَ الْمَلِكِ.

He^{asws} said: 'As for the ancient, it is what preceded from our^{asws} knowledge, and as for the built-up, it is what comes to us^{asws}, and as for the reverberation in the hearts, it is the inspiration, and as for the resonance in the ears, it is from the Angel''.

وَ رَوَى زُرَّارُهُ مِثْلَ ذَلِكَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ كَيْفَ يَعْلَمُ أَنَّهُ كَانَ الْمَلِكُ وَ لَا يَخَافُ أَنْ يَكُونَ مِنَ الشَّيْطَانِ إِذَا كَانَ لَا يَرَى الشَّخْصَ

And it is reported by Zurara similar to that,

'From Abu Abdullah^{asws}. He said, 'I said, 'How does he^{asws} know that it was the Angel, and he^{asws} does not fear that it could happen to be from the Satan^{la}, when he^{asws} does not see the person?'

قَالَ إِنَّهُ يُلْقَى عَلَيْهِ السَّكِينَةُ فَيَعْلَمُ أَنَّهُ مِنَ الْمَلِكِ وَ لَوْ كَانَ مِنَ الشَّيْطَانِ اعْتَرَاهُ فَزَعٌ وَ إِنْ كَانَ الشَّيْطَانُ يَا زُرَّارُهُ لَا يَتَعَرَّضُ لِصَاحِبِ هَذَا الْأَمْرِ.

He^{asws} said: 'The tranquillity is cast upon him^{asws} and he^{asws} knows that it is from the Angel, and if it had been from the Satan^{la}, it would be alarm, and if it was the Satan^{la}, O Zurara, he^{la} would not present to the Master^{asws} of this Command''.¹¹³⁹

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ سَلَمَةَ عَنْ عَلِيِّ بْنِ مُيَسَّرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمَّزَةَ بْنِ بَرِيحٍ عَنْ عَلِيِّ السَّائِي قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ مَبْلَغِ عِلْمِهِمْ فَقَالَ مَبْلَغُ عِلْمِنَا ثَلَاثٌ وَجُوهٍ مَاضٍ وَ غَابِرٍ وَ حَادِثٍ فَأَمَّا الْمَاضِي فَمُفَسَّرٌ وَ أَمَّا الْعَابِرُ فَمَرْبُورٌ وَ أَمَّا الْحَادِثُ فَقَدْ دَفَّتْ فِي الْقُلُوبِ وَ نَقَرَتْ فِي الْأَسْمَاعِ وَ هُوَ أَفْضَلُ عِلْمِنَا وَ لَا نَبِيَّ بَعْدَ نَبِيِّنَا.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Ismail and Salama, from Ali Bin Muyasser, from Muhammad Bin Ismail, from Hamza Bin Bazie, rom Ali Al Saie who said,

'I asked Abu Al-Hassan^{asws} about the extent of their^{asws} knowledge. The extent of our^{asws} knowledge is of three aspects – past, and ancient, and newly occurring. As for the past, it is interpretation, and as for the ancient, so it is build-up, and as for the newly occurring, it is cast into the hearts, and resonated in the ears, and it is the superior of our^{asws} knowledge, and there is no Prophet^{as} after our^{asws} Prophet^{sawww},¹¹⁴⁰

¹¹³⁹ Basaair Al Darajaat – P 7 Ch 4 H 2

¹¹⁴⁰ Basaair Al Darajaat – P 7 Ch 4 H 3

CHAPTER 5 – REGARDING THE IMAMS^{asws}, THEY ARE NARRATED TO, UNDERSTANDING ONES

1- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ الْأَئِمَّةُ عُلَمَاءُ صَادِقُونَ مُفْهَمُونَ مُحَدِّثُونَ.

It is narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin ismail Bin Bazie who said,

'I heard Abu Al-Hassan^{asws} saying: 'The Imams^{asws} are the scholars, ratifiers, understanding ones, narrated to/updated"¹¹⁴¹.

2- حَدَّثَنَا أَبُو طَالِبٍ عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ: كُنْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُحَمَّدُ بْنُ عِمْرَانَ مَوْلَى أَبِي جَعْفَرٍ بِمَنْزِلِهِ مَكَّةَ قَالَ فَقَالَ مُحَمَّدُ بْنُ عِمْرَانَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ نَحْنُ اثْنَا عَشَرَ مُحَدِّثًا

It is narrated to us by Abu Talib, from Usman Bin Isa who said,

'I, and Abu Baseer, and Muhammad Bin Imran a slave of Abu Ja'far^{asws} at his house. Muhammad Bin Imran said, 'I heard Abu Abdullah^{asws} saying: 'We^{asws} are twelve Muhaddith (narrated to/updated)'.
 قَالَ لَهُ أَبُو بَصِيرٍ وَاللَّهِ لَسَمِعْتُ مِنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فَحَلَفَهُ مَرَّةً وَ انْتَهَيْنَ أَنَّهُ سَمِعْتُ قَالَ فَقَالَ أَبُو بَصِيرٍ كَذَا سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ.

Abu Baseer said to him, 'By Allah^{azwj}! I heard from Abu Abdullah^{asws} (as well)'. He oathed to him once and twice that he did hear it. Abu Baseer said, I had heard Abu Ja'far^{asws} saying so (as well)"¹¹⁴².

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ زِيَادِ بْنِ سُوقَةَ عَنِ الْحَكَمِ بْنِ عُيَيْنَةَ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع يَوْمًا فَقَالَ لِي يَا حَكَمُ هَلْ تَدْرِي مَا الْآيَةُ الَّتِي كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَعْرِفُ بِهَا صَاحِبَ قَتْلِهِ وَ يَعْلَمُ بِهَا الْأُمُورَ الْعِظَامَ الَّتِي كَانَ يُحَدِّثُ بِهَا النَّاسَ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Ziyad in Sowqat, from Al Hakam Bin Uyayna who said,

'I entered to see Ali^{asws} Bin Al-Husayn^{asws} one day and he^{asws} said to me: 'O Hakam! Do you know what the sign by which Ali^{asws} Bin Abu Talib^{asws} used to recognise the one who would be killing him^{asws}, and by it he^{asws} knew the great matters which had happened, narrating to the people with it?'

قَالَ الْحَكَمُ فَمَلْتُ فِي نَفْسِي قَدْ وَقَفْتُ عَلَى عَلِيمٍ مِنْ عَلِيمِ عَلِيِّ بْنِ الْحُسَيْنِ أَغْلَمُ بِذَلِكَ تِلْكَ الْأُمُورَ الْعِظَامَ قَالَ فَمَلْتُ لَا وَاللَّهِ لَا أَغْلَمُ بِهِ أَحَدًا مِنْهَا يَا ابْنَ رَسُولِ اللَّهِ

¹¹⁴¹ Basaair Al Darajaat – P 7 Ch 5 H 1

¹¹⁴² Basaair Al Darajaat – P 7 Ch 5 H 2

Al-Hakam said, 'I said within myself, 'I had paused upon the knowledge from the knowledge of Ali^{asws} Bin Al-Husayn^{asws} is more knowing with that, those great matters', so I said: 'No, by Allah^{azwj}, I am not knowing with it. Inform me with it, O son^{asws} of Rasool-Allah^{saww}!

قَالَ هُوَ وَاللَّهِ قَوْلُ اللَّهِ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ وَلَا مُحَدِّثٍ

He^{asws} said: 'By Allah^{azwj} it is the Word of Allah^{azwj}: **And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52]**'.

فَقُلْتُ وَ كَانَ عَلِيٌّ بِنُ أَبِي طَالِبٍ مُحَدِّثًا قَالَ نَعَمْ وَ كُلُّ إِمَامٍ مِنَّا أَهْلُ الْبَيْتِ فَهُوَ مُحَدِّثٌ.

I said, 'And Ali^{asws} Bin Abu Talib^{asws} was a Muhaddith?' He^{asws} said: 'Yes, and every Imam^{asws} from us^{asws}, People^{asws} of the Household, he^{asws} is a Muhaddith".¹¹⁴³

4- حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ أَهْلِ بَيْتِي أَنَا عَشَرَ مُحَدِّثًا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ كَانَ أَخَا عَلِيٍّ لِأُمِّهِ سُبْحَانَ اللَّهِ كَانَ مُحَدِّثًا كَأَلْمُنْكَرِ لِذَلِكَ

It is narrated to us by Ali Bin Hassan, from Musa Bin Bakr, from Humran,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'From the People^{asws} of my^{saww} Household, there are twelve Muhaddith (Narrated to/updated)'. Abdullah Bin Zayd said to him^{asws}, and he was a brother to me from his mother's side, 'Glory be to Allah^{azwj}! Muhaddith!' As if he was a denier of that.

فَأَقْبَلَ عَلَيْهِ أَبُو جَعْفَرٍ ع فَقَالَ أَمَا وَاللَّهِ إِنَّ ابْنَ أُمِّكَ بَعْدَ ذَلِكَ كَانَ يَعْرِفُ ذَلِكَ قَالَ فَلَمَّا قَالَ ذَلِكَ سَكَتَ الرَّجُلُ فَقَالَ أَبُو جَعْفَرٍ ع هِيَ النَّبِيَّ هَلْكَ فِيهَا أَبُو الْخَطَّابِ لَمْ يَدْرِ تَأْوِيلَ الْمُحَدِّثِ وَ النَّبِيِّ.

Abu Ja'far^{asws} turned towards him and said: 'But, by Allah^{azwj}! Your cousin afterwards had recognised that'. When he^{asws} said that, the man was silent, so Abu Ja'far^{asws} said: 'It is regarding which Abu Al-Khattab was destroyed. He did not know the interpretation of the Muhaddith and the Prophet^{saww}'.¹¹⁴⁴

5- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَشَّابِ عَنِ ابْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ رِبَاطٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الْإِنْتَا عَشَرَ الْأَيْمَةَ مِنْ آلِ مُحَمَّدٍ كُلُّهُمْ مُحَدِّثٌ مِنْ وُلْدِ رَسُولِ اللَّهِ ص وَ وُلْدِ عَلِيٍّ - فَرَسُولُ اللَّهِ وَ عَلِيٌّ ع هُمَا الْوَالِدَانِ

It is narrated to us by Abdullah Bin Al Khashab, from Ibn Sama'at, from Ali Bin Rabat, from Ibn Uzina, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'The twelve Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, all of them are Muhaddith, from the sons^{asws} of Rasool-Allah^{saww} and sons^{asws} of Ali^{asws}. They^{asws} (Rasool-Allah^{saww} and Ali^{asws} Ibn Abi Talib^{asws}) are both the fathers^{asws} (of all believers).

¹¹⁴³ Basaaair Al Darajaat – P 7 Ch 5 H 3

¹¹⁴⁴ Basaaair Al Darajaat – P 7 Ch 5 H 4

فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ وَ أَنْكَرَ ذَلِكَ وَ كَانَ أَحَاً لِعَلِيِّ بْنِ الْحُسَيْنِ لِأُمِّهِ فَصَرَبَ أَبُو جَعْفَرٍ عَ فَيَحْدَهُ فَقَالَ أَمَا ابْنُ أُمِّكَ كَانَ أَحَدَهُمْ.

Abdul Rahman Bin Zayd spoke and denied that, and he was a brother of Ali^{asws} Bin Al-Husayn^{asws} to his^{asws} mother^{as}. Abu Ja'far^{asws} struck his^{asws} thing and said: 'But your^{asws} cousin was one^{asws} of them^{asws}',¹¹⁴⁵

6- حَدَّثَنَا اثر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: كَانَ أَبُو جَعْفَرٍ ع مُحَدِّثًا.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Abu Ja'far^{asws} was a Muhaddith''.¹¹⁴⁶

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَجَّالِ أَوْ غَيْرِهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ زُرَّارَةَ قَالَ: أَرْسَلَ أَبُو جَعْفَرٍ ع إِلَى زُرَّارَةَ أَعْلِمَ الْحَكَمَ بْنَ عُيَيْنَةَ أَنَّ أَوْصِيَاءَ عَلِيِّ مُحَمَّدُونَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hajjal, or someone else from Al Qasim Bin Muhammad, from Zurara who said,

'Abu Ja'far^{asws} sent a message to Zurara: 'Let Al-Hakam Bin Uyayna know that the successors^{asws} of Ali^{asws} are Muhaddith''.¹¹⁴⁷

8 " حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّخَعِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ النَّخَعِيِّ عَنْ أَحْمَدَ بْنِ يُونُسَ الْحَجَّالِ عَنْ أَيُّوبَ بْنِ حَسَنِ عَنْ قَتَادَةَ أَنَّهُ كَانَ يَقْرَأُ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ.

It is narrate to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al Saqafy, from Ahmad Bin Muhammad Al Saqafy, from Ahmad Bin Yunus Al Hajjal, from Ayoub Bin Hassan, from Qatada,

'He used to recited: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'.¹¹⁴⁸

¹¹⁴⁵ Basaaair Al Darajaat – P 7 Ch 5 H 5

¹¹⁴⁶ Basaaair Al Darajaat – P 7 Ch 5 H 6

¹¹⁴⁷ Basaaair Al Darajaat – P 7 Ch 5 H 7

¹¹⁴⁸ Basaaair Al Darajaat – P 7 Ch 5 H 8

6 باب في أن المحدث كيف صفته وكيف يصنع به وكيف يحدث الأئمة

CHAPTER 6 – THE MUHADDITH, HOW IS HIS DESCRIPTION, AND HOW HE IS DEALT WITH, AND HOW THE IMAMS^{asws} NARRATE

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَمَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ فُلَانًا حَدَّثَنِي أَنَّ عَلِيًّا ع وَ الْحَسَنَ ع كَانَا مُحَدِّثَيْنِ قَالَ قُلْتُ كَيْفَ ذَلِكَ فَقَالَ إِنَّهُ كَانَ يُنْكُثُ فِي آذَانِهِمَا قَالَ صَدَقَ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Abdul Gaffar Al Jazy,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘So and so narrated to me that Ali^{asws}, and Al-Hassan^{asws} were both Muhaddith How is that?’ He^{asws} said: ‘It was being resonated in their^{asws} ears’. He said, ‘True’¹¹⁴⁹.

2- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ حَدَّثَنِي عُيَيْسُ بْنُ هِشَامٍ قَالَ حَدَّثَنَا كَرَّامُ بْنُ عَمْرٍو الخُثَعَمِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْمُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَقُولُ إِنَّ عَلِيًّا ع لَيْسَ فِي قَلْبِهِ أَوْ يُنْقَرُ فِي صَدْرِهِ وَ أُذُنُهُ قَالَ إِنَّ عَلِيًّا ع كَانَ مُحَدِّثًا

It is narrated to us by Al Hassan Bin Ali who said, ‘It is narrated to me by Ubeys Bin Hisham who said, ‘It is narrated to us by Karram Bin Amro Al Khas’amy, from Abu Abdullah Bin Abu Yafour who said,

‘I said to Abu Abdullah^{asws}, ‘We are saying that Ali^{asws} being reverberated in his^{asws} heart, or resonated in his^{asws} chest and his^{asws} ears’. He^{asws} said: ‘Ali^{asws} was a Muhaddith’.

قَالَ فَلَمَّا أُكْتِرَتْ عَلَيْهِ قَالَ إِنَّ عَلِيًّا ع كَانَ يَوْمَ بَيْتِ قُرَيْظَةَ وَ بَيْتِ النَّضِيرِ كَانَ جَبْرَيْلُ عَنْ يَمِينِهِ وَ ميكائيلُ عَنْ يَسَارِهِ يُحَدِّثَانِيهِ.

He (the narrator) said, ‘When I persisted upon it, he^{asws} said: ‘Ali^{asws}, on the day of the clan of Qureyza and clan of Al-Nazeer, Jibraeel^{as} was on his^{asws} right, and Mikaeel^{as} on his^{asws} left, both were narrating to him^{asws}’,¹¹⁵⁰.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ النَّضْرِيِّ عَنْ حُمْرَانَ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع إِنَّ عَلِيًّا ع كَانَ مُحَدِّثًا فَخَرَجْتُ إِلَى أَصْحَابِي فَقُلْتُ لَهُمْ جِئْتُكُمْ بِعَجِيْبَةٍ قَالُوا مَا هِيَ قُلْتُ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ عَلِيٌّ ع مُحَدِّثًا قَالُوا مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ مَنْ يُحَدِّثُهُ

And it has been narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al Haris Bin Al Mugheira Al Nazary, from Humran who said,

‘Abu Ja’far^{asws} said to me: ‘Ali^{asws} was a Muhaddith’. So I went out to my companions and said to them, ‘I have come to you with something strange’. They said, ‘What is it?’ I said, ‘I heard Abu Ja’far^{asws} saying Ali^{asws} was a Muhaddith’. They said, ‘We will not do anything until we ask him^{asws}, who narrated it’.

¹¹⁴⁹ Basaair Al Darajaat – P 7 Ch 6 H 1

¹¹⁵⁰ Basaair Al Darajaat – P 7 Ch 6 H 2

فَرَجَعْتُ إِلَيْهِ فَقُلْتُ لَهُ إِنَِّّي حَدَّثْتُ أَصْحَابِي بِمَا حَدَّثْتَنِي قَالُوا مَا صَنَعْتَ شَيْئاً إِلَّا سَأَلْتَهُ مِنْ يُحَدِّثُهُ

I returned to him^{asws} and said to him^{asws}, 'I narrated to my companions with what you^{asws} had narrated to me. They said, 'We will not do anything until we ask him^{asws} who narrated it''.

فَقَالَ لِي يُحَدِّثُهُ مَلَكٌ قُلْتُ فَتَقُولُ إِنَّهُ نَبِيٌّ قَالَ فَحَرَّكَ يَدَهُ هَكَذَا ثُمَّ قَالَ أَوْ كَصَاحِبِ سُلَيْمَانَ أَوْ كَصَاحِبِ مُوسَى أَوْ كَذِي الْقُرْنَيْنِ أَوْ مَا بَلَغَكُمْ أَنَّهُ قَالَ وَ فِيكُمْ مِثْلُهُ.

He^{asws} said to me: 'An Angel narrated it'. I said, 'So you^{asws} are saying he^{asws} is a Prophet^{as}'. So he^{asws} moved his^{asws} hand like this, then said: 'Or like the companion of Suleyman^{as}, or like the companion of Musa^{as}, or like Zulkarnayn^{as}, or has it not reached you that he^{asws} said: 'And among you is his example?'"¹¹⁵¹

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ ع مُحَدِّثًا وَ كَانَ سَلْمَانَ مُحَدِّثًا

It is narrated to us by Ahmad Bin Muhammad, from Al Abbas Bin Marouf, and Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} was a Muhaddith, and Salman^{ra} was a Muhaddith'.

قَالَ قُلْتُ فَمَا آيَةُ الْمُحَدِّثِ قَالَ يَأْتِيهِ مَلَكٌ فَيُنْكُثُ فِي قَلْبِهِ كَيْتٌ وَ كَيْتٌ.

He (the narrator) said, 'I said, 'So what is a sign of the Muhaddith?' He^{asws} said: 'An Angel comes to him and impresses in his heart, such and such''.¹¹⁵²

5- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنْتُ بِالْمَدِينَةِ فَلَمَّا شَدُّوا عَلَي دَوَائِحِهِمْ وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ أَمْرِ الْمُحَدِّثِ فَأَتَيْتُ أَبَا جَعْفَرٍ ع فَاسْتَأْذَنْتُ فَقَالَ مَنْ هَذَا قُلْتُ زُرَّارَةُ قَالَ ادْخُلْ

It is narrated to us by Ibn Marouf, from hammad, from Rabie, from Zurara,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I was in Al-Medina when they tied up their animals, and something occurred within myself from the matter of the Muhaddith, so I went to Abu Ja'far^{asws} and sought permission. He^{asws} said: 'Who is this?' I said, 'Zurara'. He^{asws} said: 'Enter!'

ثُمَّ قَالَ كَانَ رَسُولُ اللَّهِ ص يُمْلِي عَلَيَّ ع فَنَامَ نَوْمَةً وَ نَعَسَ نَعْسَةً فَلَمَّا رَجَعَ نَظَرَ إِلَى الْكِتَابِ فَمَدَّ يَدَهُ قَالَ مَنْ أَمَلَى هَذَا عَلَيْكَ قَالَ أَنْتَ قَالَ لَا بَلْ جَبْرَيْلُ.

Then he^{asws} said: 'Rasool-Allah^{saww} had dictated to Ali^{asws} and fell asleep. And he^{saww} slept a short sleep. When he^{saww} woke up, looked at the book and extended his^{saww} hand. He^{saww}

¹¹⁵¹ Basaair Al Darajaat – P 7 Ch 6 H 3

¹¹⁵² Basaair Al Darajaat – P 7 Ch 6 H 4

said: 'Who dictated this to you^{asws}? He^{saww} said: 'You^{saww} did'. He^{saww} said: 'No, but it was Jibraeel^{asw}'.¹¹⁵³

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ حُجْرِ بْنِ زَائِدَةَ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فُلَانًا حَدَّثَنِي أَنَّ أَبَا جَعْفَرٍ حَدَّثَهُ أَنَّ عَلِيًّا وَ الْحَسَنَ ع كَانَا مُحَدِّثَيْنِ قَالَ كَيْفَ حَدَّثْتِكَ فُلْتُ حَدَّثْتَنِي أَنَّهُ كَانَ يُنْكِتُ فِي آذَانِهِمَا قَالَ صَدَقَ.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Abdullah Bin Muskan, from Hujr Bin Zaida, from Humran,

'From Abu Abdullah^{asws}, he (the narrator) said, 'So and so narrated to me that Abu Ja'far^{asws} narrated to him that Ali^{asws} and Al-Hassan^{asws} were both Muhaddith'. He^{asws} said: 'How did he narrate to you?' I said, 'He narrated to me that it was resonated in their^{asws} ears'. He^{asws} said: 'He spoke the truth''.¹¹⁵⁴

7- حَدَّثَنَا ابْنُ أَبِي الْخَطَّابِ عَنِ الْبَرْزَنْطِيِّ عَنْ عَبْدِ الْكَرِيمِ عَنِ ابْنِ أَبِي يَعْغُورٍ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَقُولُ إِنَّ عَلِيًّا ع كَانَ يُنْكِتُ فِي قَلْبِهِ أَوْ صَدْرِهِ أَوْ فِي أُذُنِهِ فَقَالَ إِنَّ عَلِيًّا ع كَانَ مُحَدِّثًا فُلْتُ فِيكُمْ مِثْلَهُ قَالَ إِنَّ عَلِيًّا ع كَانَ مُحَدِّثًا

It is narrated to us by Ibn Abu Al Khattab, from Al Bazanty, from Abdul Kareem, from Ibn Abu Yafour who said,

'I said to Abu Abdullah^{asws}, 'We are saying that Ali^{asws}, it was reverberated in his^{asws} heart, or his^{asws} chest, or in his^{asws} ears'. He^{asws} said: 'Ali^{asws} was a Muhaddith'. I said, 'Is there his^{asws} example among you?' He^{asws} Ali^{asws} was a Muhaddith'.

فَلَمَّا أَنْ كَرَّرْتُ عَلَيْهِ قَالَ إِنَّ عَلِيًّا ع كَانَ يَوْمَ بَنِي قُرَيْظَةَ وَ النَّضِيرِ كَانَ حَبْرِيْلَ عَنْ يَمِينِهِ وَ مِيكَائِيلَ عَنْ يَسَارِهِ مُحَدِّثَانِهِ.

When he reiterated to him^{asws}, he^{asws} said: 'Ali^{asws}, on the day of the (battle of) clan of Qureyza, and Al-Nazeer, Jibraeel^{as} was on his^{asws} right and Mikaeel^{as} on his^{asws} left, narrating to (updating) him^{asws}'.¹¹⁵⁵

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ كَانَ عَلِيٌّ وَ اللَّهُ مُحَدِّثًا قَالَ فُلْتُ لَهُ اشْرَحْ لِي ذَلِكَ أَصْلَحَكَ اللَّهُ قَالَ يَبْعَثُ اللَّهُ مَلَكًا يُؤْفِرُ فِي أُذُنِهِ كَيْتَ وَ كَيْتَ وَ كَيْتَ.

It is narrated to us by Ahmad Bin Muhammad Bin Sinan, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'By Allah^{azwj}! Ali^{asws} was a Muhaddith!' I said to him^{asws}, 'Expand that for me, may Allah^{azwj} Keep you^{asws} well'. He^{asws} said: 'Allah^{azwj} Sends an Angel to resonate such and such and such into his^{asws} ears''.¹¹⁵⁶

9- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ بَجِيِّ بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: ذَكَرْتُ الْمُحَدِّثَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع قَالَ فَقَالَ إِنَّهُ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى فَمَلَأْتُ أَصْلَحَكَ اللَّهُ كَيْفَ يَعْلَمُ أَنَّهُ كَلَامُ الْمَلِكِ قَالَ إِنَّهُ يُعْطَى السَّكِينَةَ وَ الْوَقَارَ حَتَّى يَعْلَمَ أَنَّهُ مَلِكٌ.

¹¹⁵³ Basaair Al Darajaat – P 7 Ch 6 H 5

¹¹⁵⁴ Basaair Al Darajaat – P 7 Ch 6 H 6

¹¹⁵⁵ Basaair Al Darajaat – P 7 Ch 6 H 7

¹¹⁵⁶ Basaair Al Darajaat – P 7 Ch 6 H 8

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from a man, from Muhammad Bin Muslim who said,

'The Muhaddith was mentioned in the presence of Abu Abdullah^{asws}, so he^{asws} said: 'He^{asws} hears the voice and does not see'. I said, 'May Allah^{azwj} Keep you^{asws} well! How does he^{asws} know that it is the speech of the Angel?' He^{asws} said: 'The tranquillity and the dignity comes to him^{asws} until he^{asws} knows that it is an Angel''.¹¹⁵⁷

10 & 11 - حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ بَحَّيٍّ عَنِ الْحَارِثِ بْنِ الْمَغِيرَةِ عَنْ حُمْرَانَ قَالَ حَدَّثَنَا الْحَكَمُ بْنُ عُيَيْنَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ عِلْمَ عَلِيٍّ ع فِي آيَةِ مِنَ الْقُرْآنِ قَالَ وَكَتَمْنَا الْآيَةَ قَالَ فَكُنَّا نُجْتَمِعُ فَنُذَارِسُ الْقُرْآنَ فَلَا نَعْرِفُ الْآيَةَ قَالَ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَعُلْتُ إِنَّ الْحَكَمَ بْنَ عُيَيْنَةَ حَدَّثَنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ عَلِمَ عَلِيٌّ ع فِي آيَةٍ مِنَ الْقُرْآنِ وَكَتَمْنَا الْآيَةَ

It is narrated to us by Ali Bin Ismail, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira, from Humran who said, 'It was narrated to us by Al Hakam Bin Uyayna,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'The knowledge of Ali^{asws} is in a Verse of the Quran'. He^{asws} said, 'And we concealed the Verse'. He (the narrator) said, 'We used to study the Quran but we could not recognise the Verse. So, I entered to see Abu Ja'far^{asws} and said, 'Al-Hakam Bin Uyayna narrated to us from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Knowledge of Ali^{asws} is in a Verse of the Quran and we^{asws} concealed the Verse'.

قَالَ أَفْرَأُ يَا حُمْرَانُ فَفَرَأْتُ وَ مَا أُرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ فَعُلْتُ وَ كَانَ عَلِيٌّ ع مُحَدِّثًا قَالَ نَعَمْ

He^{asws} said: 'Recite, O Humran!' So I recited, **And We did not Send a Rasool or a Prophet before you [22:52]**. Abu Ja'far^{asws} said: '**And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'. I said, 'And Ali^{asws} was a Muhaddith?' He^{asws} said: 'Yes.

فَجِئْتُ إِلَى أَصْحَابِنَا فَعُلْتُ قَدْ أَصَبْتُ الَّذِي كَانَ الْحَكَمُ يَكْتُمُنَا قَالَ فَعُلْتُ قَالَ أَبُو جَعْفَرٍ كَانَ عَلِيٌّ ع مُحَدِّثًا فَقَالُوا لِي مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ مَنْ يُحَدِّثُهُ

I went to our companions and said, 'I was right, Al-Hakam was concealing from us. Abu Ja'far^{asws} said that Ali^{asws} was a Muhaddith'. They said to me, 'Don't make up things, but we will ask the one who^{asws} narrated it'.

قَالَ فَعَدَدَ ذَلِكَ إِلَيَّ أَنْتَيْتُ أَبَا جَعْفَرٍ ع فَعُلْتُ أَلَيْسَ حَدَّثْتَنِي أَنَّ عَلِيًّا ع كَانَ مُحَدِّثًا قَالَ بَلَى فَعُلْتُ مَنْ يُحَدِّثُهُ قَالَ مَلَكَ يُحَدِّثُهُ قَالَ فَعُلْتُ أَقُولُ إِنَّهُ نَبِيٌّ أَوْ رَسُولٌ قَالَ لَا قَالَ بَلْ مَثَلُهُ مَثَلُ صَاحِبِ سُلَيْمَانَ وَ مَثَلُ صَاحِبِ مُوسَى وَ مَثَلُهُ مَثَلُ ذِي الْقَرْنَيْنِ.

After that, I came to Abu Ja'far^{asws}. I said, 'Did you^{asws} not narrate to me that Ali^{asws} was a Muhaddith?' He^{asws} said: 'Yes'. I said, 'Who narrated it?' He^{asws}: 'An Angel narrated it'. I said, 'I say that he^{asws} was a Prophet^{as} or a Rasool^{as}'. He^{asws} said: 'No, but his^{asws} example is that of

¹¹⁵⁷ Basaair Al Darajaat – P 7 Ch 6 H 9

the successor of the Suleiman^{as} and the example of successor of Musa^{as}, and his^{asws} example is the example of Zulqarnayn^{asws},¹¹⁵⁸

12- حَدَّثَنَا عَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ أَبَاكَ حَدَّثَنِي أَنَّ عَلِيًّا وَ الْحُسَيْنَ عَ كَانُوا مُحَدِّثِينَ قَالَ فَقَالَ كَيْفَ حَدَّثَكَ قُلْتُ حَدَّثَنِي أَنَّهُ كَانَ يُنْكُثُ فِي آذَانِهِمْ قَالَ صَدَقَ أَبِي.

It is narrated to us by Abbas Bin Marouf, from hammad Bin Isa, from Hareez, from Zurara who said,

'I said to Abu Abdullah^{asws}, 'Your^{asws} father^{asws} narrated to me that Ali^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} were Muhaddith (Narrated to/updated)'. He^{asws} said: 'How did he^{asws} narrate to you?' I said, 'He^{asws} narrated to me that it was resonated in his^{asws} ears'. He^{asws} said: 'My^{asws} father^{asws} spoke the truth'¹¹⁵⁹.

13- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ: كُنْتُ أَنَا وَ الْمُغَيْرَةُ بْنُ سَعِيدٍ جَالِسَيْنِ فِي الْمَسْجِدِ فَأَتَانَا الْحَكَمُ بْنُ عُيَيْنَةَ فَقَالَ لَقَدْ سَمِعْتُ عَنْ أَبِي جَعْفَرٍ عَ حَدِيثاً مَا سَمِعَهُ أَحَدٌ قَطُّ فَسَأَلْتَاهُ فَأَبَى أَنْ يُخْبِرَنَا بِهِ فَدَخَلْنَا عَلَيْهِ فَقُلْنَا إِنَّ الْحَكَمَ بْنَ عُيَيْنَةَ أَخْبَرَنَا أَنَّهُ سَمِعَ مِنْكَ مَا لَمْ يَسْمَعْهُ مِنْكَ أَحَدٌ قَطُّ فَأَبَى أَنْ يُخْبِرَنَا بِهِ

It is narrated to us by Abu Muhammad, from Imran, from Musa Bin Ja'far, from Ali Bin Asbat, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali who said,

'I and Al-Mugheira Bin Saeed were both seated in the Masjid and Al-Hakam Bin Uyayna came to us and said, 'I have heard a Hadeeth from Abu Ja'far^{asws}, no one else has heard it at all!' We asked him, but he refused to inform us with it, so we entered to see him^{asws}. We said, 'Al-Hakam Bin Uyayna informed us that he heard from you^{asws} what no one else had heard at all, but he refused to inform us with it'.

فَقَالَ نَعَمْ وَجَدْنَا عِلْمَ عَلِيِّ عَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ فَعُلْنَا لَيْسَتْ هَكَذَا هِيَ

He^{asws} said: 'Yes, we^{asws} find the knowledge of Ali^{asws} in a Verse from the Book of Allah^{azwj}: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'. We said, 'It isn't like that!'

فَقَالَ فِي كِتَابِ عَلِيِّ عَ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ إِلَّا إِذَا تَمَتَّى أَلْقَى الشَّيْطَانُ فِي أَمْنِيَّتِهِ فَقُلْتُ وَ أَيُّ شَيْءٍ الْمُحَدِّثُ فَقَالَ يُنْكُثُ فِي أُذُنِهِ فَيَسْمَعُ طَبِينًا كَطَبِينِ الطَّسْتِ أَوْ يُفْرَعُ عَلَى قَلْبِهِ فَيَسْمَعُ وَفَعَا كَوَفْعِ السَّلْسَلَةِ عَلَى الطَّسْتِ

He^{asws} said: 'In the Book of Ali^{asws} (it is): **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**, except when he^{asws} wishes, the Satan^{la} throws in his^{la} wish'. I said, 'And which thing is the Muhaddith?' He^{asws} said: 'It is resonated in his^{asws} ears, so he^{asws} hears the clanging like the clang of the tray, or it is knocked upon his^{asws} heart, so he^{asws} hears an occurrence like the chain falling upon the tray'.

فَقُلْتُ إِنَّهُ نَبِيٌّ ثُمَّ قَالَ لَا مِثْلُ الْخَضِرِ وَ مِثْلُ ذِي الْقَرْنَيْنِ.

¹¹⁵⁸ Basaair Al Darajaat – P 7 Ch 6 H 10 & 11

¹¹⁵⁹ Basaair Al Darajaat – P 7 Ch 6 H 12

I said, 'He^{asws} is a Prophet^{as} then'. He^{asws} said: 'No, like Al-Khizr^{as} and like Zulqarnayn^{as}'.¹¹⁶⁰

¹¹⁶⁰ Basaair Al Darajaat – P 7 Ch 6 H 13

7 باب ما يلقى شيء بعد شيء يوما بيوم و ساعة بساعة مما يحدث

CHAPTER 7 – WHAT IS CAST, THING AFTER THING, DAY BY DAY, AND MOMENT BY MOMENT FROM WHAT OCCURS

1- حَدَّثَنَا أَيُّوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ شُعَيْبٍ عَنْ زُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّمَا الْعِلْمُ مَا حَدَّثَ بِاللَّيْلِ وَالنَّهَارِ يَوْمٌ بِيَوْمٍ وَ سَاعَةٌ بِسَاعَةٍ.

It is narrated to us by Ayoub Bin Nuh, from Safwan Bin Yahya, from Shuayb, from Zureysh,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘But rather, the knowledge is what occurs by the night and day, day by day, and moment by moment’’.¹¹⁶¹

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَيْسٍ قَالَ: كُنْتُ مَعَ أَبِي بَصِيرٍ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ لَهُ أَبُو بَصِيرٍ بِمَا يَعْلَمُ عَالِمُكُمْ جُعِلْتُ فِدَاكَ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Zureys who said,

‘I was with Abu Baseer in the presence of Abu Ja’far^{asws}. Abu Baseer said to him^{asws}, ‘By what does your^{asws} scholar^{asws} knows? May I be sacrificed for you^{asws}!’

قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ عَالِمَنَا لَا يَعْلَمُ الْغَيْبَ وَ لَوْ وَكَّلَ اللَّهُ عَالِمَنَا إِلَى نَفْسِهِ كَانَ كَبُغْضِكُمْ وَ لَكِنْ يَخْدُثُ إِلَيْهِ سَاعَةً بَعْدَ سَاعَةٍ.

He^{asws} said: ‘O Abu Muhammad! Our^{asws} scholar^{asws} does not know the unseen, and if Allah^{azwj} were to Allocate our^{asws} scholar^{asws} to himself^{asws}, he^{asws} would be like one of you, but He^{azwj} Narrates to him^{asws}, moment after moment’’.¹¹⁶²

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ أَيُّ شَيْءٍ هُوَ الْعِلْمُ عِنْدَكُمْ قَالَ مَا يَخْدُثُ بِاللَّيْلِ وَالنَّهَارِ الْأَمْرُ بَعْدَ الْأَمْرِ وَ الشَّيْءُ بَعْدَ الشَّيْءِ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from one of our companions, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! Which thing is the knowledge with you^{asws}?’ He^{asws} said: ‘What occurs by the night and day, the matter after the matter, and the thing after the thing, up to the Day of Qiyamah’’.¹¹⁶³

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عِنْدَنَا الصُّحُفَ الْأُولَى صُحُفَ إِبْرَاهِيمَ وَ مُوسَى فَقَالَ لَهُ زُرَيْسٌ أَلَيْسَتْ هِيَ الْأُلُوحَ فَقَالَ بَلَى قَالَ زُرَيْسٌ إِنَّ هَذَا هُوَ الْعِلْمُ فَقَالَ لَيْسَ هَذَا الْعِلْمُ إِنَّمَا هَذِهِ الْأَثَرُ إِنَّ الْعِلْمَ مَا يَخْدُثُ بِاللَّيْلِ وَالنَّهَارِ يَوْمًا [يَوْمًا] بِيَوْمٍ وَ سَاعَةً بِسَاعَةٍ.

¹¹⁶¹ Basaair Al Darajaat – P 7 Ch 7 H 1

¹¹⁶² Basaair Al Darajaat – P 7 Ch 7 H 2

¹¹⁶³ Basaair Al Darajaat – P 7 Ch 7 H 3

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Abu Baseer who said,

'I heard him^{asws} saying: 'With us^{asws} are the former Parchment, Parchments of Ibrahim^{as} and Musa^{as}'. Zureys said, 'Aren't these the Tablets?' He^{asws} said: 'Yes'. Zureys said, 'Surely this, it is the knowledge!' He^{asws} said: 'This isn't the knowledge. But rather, these are the traces. The knowledge is what occurs by the night and day, day by day, moment by moment''¹¹⁶⁴

5- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِنْدَنَا صَحِيفَةً فِيهِ أَرْشُ الْحَدِيثِ قَالَ قُلْتُ هَذَا هُوَ الْعِلْمُ قَالَ إِنَّ هَذَا لَيْسَ بِالْعِلْمِ إِنَّمَا هُوَ آثَرُهُ إِنَّمَا الْعِلْمُ الَّذِي يُحَدَّثُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ عَنْ رَسُولِ اللَّهِ ص وَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al Waleed, or from the one who reported it, from Muhammad bin Al Waleed, from Yunus Bin Yaquob, from Mansour Bin Hazim who said,

'I heard Abu Abdullah^{asws} saying: 'With us^{asws} there is a Parchment wherein is the compensation for a scratch'. I said, 'This, it is the knowledge!' He^{asws} said: 'This isn't the knowledge. But rather it is a trace. But rather, the knowledge is which occurs during every day and night, from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}''¹¹⁶⁵

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ شُعَيْبِ بْنِ الْحَدَّادِ عَنْ ضُرَيْسِ بْنِ الْكُنَّاسِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَبُو عَبْدِ اللَّهِ إِنَّ عِنْدَنَا صُحُفَ إِبْرَاهِيمَ وَ آلِوَاخِ مُوسَى

It is narrated to us by Muhammad Bin Isa, from Safwan Bin Yahya, from Shuayn Al Haddad, from Zureys Al Kunasi who said,

'I was in the presence of Abu Abdullah^{asws}. Abu Abdullah^{asws} said: 'With us^{asws} are the Parchments of Ibrahim^{as}, and the Tablets of Musa^{as}'.

فَقَالَ لَهُ أَبُو بصيرٍ إِنَّ هَذَا هُوَ الْعِلْمُ فَقَالَ لَيْسَ هَذَا الْعِلْمُ إِنَّمَا هُوَ الْآثَرُهُ قَالَ إِنَّمَا الْعِلْمُ مَا يُحَدَّثُ بِاللَّيْلِ وَ النَّهَارِ يَوْمَ بَيُومٍ وَ سَاعَةً بِسَاعَةٍ.

Abu Baseer said to him^{asws}, 'Surely, this is the knowledge!' He^{asws} said: 'This isn't the knowledge, but rather these are the traces. But rather, the knowledge is what occurs by the night and day, day by day, and moment by moment''¹¹⁶⁶

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ قَالَ حَدَّثَنِي الْعَلَاءُ بْنُ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا لَنَعْلَمُ مَا فِي اللَّيْلِ وَ النَّهَارِ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah who said, 'It is narrated to me by Al A'ala Bin Sayaba,

'From Abu Abdullah^{asws} having said: 'We^{asws} know what (occurs) during the night and the day''¹¹⁶⁷

¹¹⁶⁴ Basaair Al Darajaat – P 7 Ch 7 H 4

¹¹⁶⁵ Basaair Al Darajaat – P 7 Ch 7 H 5

¹¹⁶⁶ Basaair Al Darajaat – P 7 Ch 7 H 6

¹¹⁶⁷ Basaair Al Darajaat – P 7 Ch 7 H 7

8 باب في الأئمة ع ورثوا العلم من رسول الله ص و عن علي بن أبي طالب ع و أن الحكم يقذف في صدورهم و ينكت في آذانهم

CHAPTER 8 – REGARDING THE IMAMS^{asws}, THEY^{asws} INHERITED THE KNOWLEDGE FROM RASOOL-ALLAH^{saww}, AND FROM ALI BIN ABU TALIB^{asws}, AND THAT THE JUDGMENT IS CAST INTO THEIR^{asws} HEARTS AND RESONATED IN THEIR^{asws} EARS

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى بْنِ عِمْرَانَ عَنِ الْحَارِثِ بْنِ الْمُعْبِرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْأَرْضَ لَا تُتْرَكُ بِغَيْرِ عَالِمٍ قُلْتُ الَّذِي يَعْلَمُ عَالِمُكُمْ مَا هُوَ قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلِمَ يَسْتَعْنِي بِهِ عَنِ النَّاسِ وَ لَا يَسْتَعْنِي النَّاسُ عَنْهُ

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Bin Imran, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah^{asws} having said: ‘The earth cannot be left without a scholar^{asws}. I said, ‘That which your^{asws} scholar^{asws} knows, what is it?’ He^{asws} said: ‘Inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}, knowledge which he^{asws} becomes needless from the people by it, and the people are not needless from him^{asws}.’

قُلْتُ وَ حِكْمَةٌ يُقَدَفُ فِي صَدْرِهِ أَوْ يُنْكَتُ فِي أُذُنِهِ قَالَ ذَاكَ وَ ذَاكَ.

I said, ‘And wisdom, does it get cast into his^{asws} chest, or resonated in his^{asws} ears?’ He^{asws} said: ‘That and that’¹¹⁶⁸.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنِ الْحَارِثِ النَّضْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخْبِرْنِي عَنْ عِلْمِ عَالِمِكُمْ أَمْ حِكْمَةٌ تُقَدَفُ فِي صَدْرِهِ أَوْ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ ص أَوْ نَكْتُ يُنْكَتُ فِي أُذُنِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban, from Al Haris Al Nazary who said,

‘I said to Abu Abdullah^{asws}! Inform me about the knowledge of your^{asws} scholar^{asws}, it is wisdom cast into his^{asws} chest, or an inheritance from Rasool-Allah^{saww}, or a resonance resonating in his^{asws} ears?’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع ذَاكَ وَ ذَاكَ ثُمَّ قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَلِمَ يَسْتَعْنِي بِهِ عَنِ النَّاسِ وَ لَا يَسْتَعْنِي النَّاسُ عَنْهُ.

Abu Abdullah^{asws} said: ‘That and that’. Then he^{asws} said: ‘An inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}. Knowledge he^{asws} becomes needless from the people by it, and the people are not needless from him^{asws}’¹¹⁶⁹.

¹¹⁶⁸ Basaair Al Darajaat – P 7 Ch 8 H 1

¹¹⁶⁹ Basaair Al Darajaat – P 7 Ch 8 H 2

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ: قُلْتُ أَخْبِرْنِي عَنْ عِلْمِ عَالِمِكُمْ قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ صَ وَ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ قُلْتُ إِنَّا نَتَحَدَّثُ أَنَّهُ يُغْدَفُ فِي قُلُوبِهِمْ وَ يُنْكَثُ فِي آذَانِهِمْ قَالَ ذَلِكَ وَ ذَلِكَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Musa Al Khashab, from Ali Bin Ismail, from Safwan, from Al Haris Bin Al Mugheira who said,

'I said, 'Inform me about the knowledge of your^{asws} scholar^{asws}'. He^{asws} said: 'Inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}'. I said, 'We are narrating that it gets cast into their^{asws} hearts, and resonated in their^{asws} ears'. He^{asws} said: 'That and that'¹¹⁷⁰.

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُمَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْأَرْضُ لَا تُتْرَكُ إِلَّا بِعَالِمٍ يَعْلَمُ الْحَلَالَ وَ الْحَرَامَ بِحَتَّاجِ النَّاسِ إِلَيْهِ وَ لَا يَحْتَاجُ إِلَيْهِمْ

It is narrated to us by Ahmad Bin Muhammad, from Musa Bin Al Qasim, from Ibn Abu Umeyr, from Aban Bin usman, from the one who reported it,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The earth cannot be left except with a scholar^{asws} knowing the Permissible(s) and the Prohibitions. The people would be needy to him^{asws} and he^{asws} would not be needy to them'.

قُلْتُ جُعِلْتُ فِدَاكَ مَاذَا قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ وَ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قُلْتُ أ حِكْمَةٌ تُلْقَى فِي صَدْرِهِ أَوْ شَيْءٌ يُنْقَرُ فِي أُذُنِهِ قَالَ أَوْ ذَلِكَ.

I said, 'May I be sacrificed for you^{asws}! What is that?' He^{asws} said: 'Inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}'. I said, 'Is it wisdom cast into his^{asws} chest, or a thing resonating in his^{asws} ears?' He^{asws} said: 'Or that'¹¹⁷¹.

5- حَدَّثَنَا أَيُّوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَخْبِرْنِي عَنْ عِلْمِ عَالِمِكُمْ قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ صَ وَ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

It is narrated to us by Ayoub Bin Nuh, from Safwan Bin Yahya, from Al Haris,

'From Abu Abdullah^{asws}, he (the narrator) said, 'Inform me about the knowledge of your^{asws} scholar^{asws}'. He^{asws} said: 'An inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib'.

قَالَ قُلْتُ إِنَّا نَتَحَدَّثُ أَنَّهُ يُغْدَفُ فِي قُلُوبِهِمْ وَ يُنْكَثُ فِي آذَانِهِمْ قَالَ ذَلِكَ وَ ذَلِكَ.

He (the narrator) said, 'I said, 'We are narrating that it tends to be cast into their^{asws} hearts, and resonated in their ears'. He^{asws} said: 'That and that'¹¹⁷².

6- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيٍّ بْنِ عُقْبَةَ عَنْ أَبِي كَهْمَشٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَنْ [لَنْ] يَهْلِكَ مِنْ أَهْلِ الْبَيْتِ عَالِمٌ حَتَّى يَرَى مَنْ يُخَلِّفُهُ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ

¹¹⁷⁰ Basaair Al Darajaat – P 7 Ch 8 H 3

¹¹⁷¹ Basaair Al Darajaat – P 7 Ch 8 H 4

¹¹⁷² Basaair Al Darajaat – P 7 Ch 8 H 5

It is narrated to us by Ibrahim Bin Hashim, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Abu Kahmash, from Al Hars Bin Al Mugheira,

‘From Abu Ja’far^{asws} having said: ‘A scholar^{asws} from us^{asws}, People^{asws} of the Household, will never pass away until he^{asws} sees the one^{asws} who would replace him^{asws}, knowing similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires’.

قَالَ قُلْتُ مَا هَذَا الْعِلْمُ قَالَ وَرَأَيْتَ مِنْ رَسُولِ اللَّهِ صَ وَمِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ يَسْتَعْنِي عَنِ النَّاسِ وَ لَا يَسْتَعْنِي النَّاسُ عَنْهُ.

He (the narrator) said, ‘I said, ‘What is this knowledge?’ He^{asws} said: ‘An inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}. He^{asws} is needless from the people and the people are not needless from him^{asws}’, 1173

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ رَجُلٍ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ لَا يَتْرُكُ الْأَرْضَ بِغَيْرِ عَالِمٍ يَحْتَاجُ النَّاسَ إِلَيْهِ وَ لَا يَحْتَاجُ إِلَيْهِمْ يَعْلَمُ الْحَالِ وَ الْحَرَامِ

It is narrated to us by Ibrahim, from Yahya Bin Abu Imran, from Yunus, from a man who said,

‘I heard him^{asws} saying ‘Allah^{azwj} does not leave the earth without a scholar the people being needy to him^{asws} and he^{asws} not being needy to them. He^{asws} would know the Permissible(s) and the Prohibitions’.

فَقُلْتُ جَعَلْتُ فِدَاكَ بِمَا دَا يَعْلَمُ قَالَ وَرَأَيْتَ مِنْ رَسُولِ اللَّهِ صَ وَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ.

I said, ‘May I be sacrificed for you^{asws}! What is that by which he^{asws} knows?’ He^{asws} said: ‘An inheritance from Rasool-Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws}’, 1174

8- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحُرْثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ عَ عِلْمُ عَالِمِكُمْ أَيُّ شَيْءٍ وَجْهُهُ قَالَ وَرَأَيْتَ مِنْ رَسُولِ اللَّهِ صَ وَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ يَحْتَاجُ النَّاسَ إِلَيْنَا وَ لَا يَحْتَاجُ [يَحْتَاجُ] إِلَيْهِمْ.

It is narrated to us by Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Al Hars Bin Al Mugheira Al Nazry who said,

‘I said to Abu Abdullah^{asws}, ‘Knowledge of your^{asws} scholars^{asws}, which thing is its aspect?’ He^{asws} said: ‘An inheritance from Rasool-Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws}. The people are needy to us^{asws} and we^{asws} are not needy to them’’. 1175

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْمُفَضَّلِ عَنِ الْحُرْثِ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: قُلْتُ أَخْبِرْنِي عَنْ عِلْمِ عَالِمِكُمْ قَالَ وَرَأَيْتَ مِنْ رَسُولِ اللَّهِ صَ وَمِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Al Mufazzal, from Al Hars,

1173 Basaair Al Darajaat – P 7 Ch 8 H 6

1174 Basaair Al Darajaat – P 7 Ch 8 H 7

1175 Basaair Al Darajaat – P 7 Ch 8 H 8

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'Inform me about knowledge of your^{asws} scholars^{asws}'. He^{asws} said: 'An inheritance from Rasool-Allah^{saww} and from Ali Bin Abu Talib^{asws}'.

قُلْتُ إِنَّا نَتَحَدَّثُ أَنَّهُ يُعْدَفُ فِي قَلْبِهِ أَوْ يُنْكِتُ فِي أُذُنِهِ فَقَالَ أَوْ ذَاكَ.

I said, 'We^{asws} are narrating that it is cast into his^{asws} heart, or resonated in his^{asws} ears'. He^{asws} said: 'Or that"¹¹⁷⁶.

¹¹⁷⁶ Basaair Al Darajaat – P 7 Ch 8 H 9

9 باب في الأئمة أنهم يتكلمون على سبعين وجهها كلها المخرج و يفتون بذلك

CHAPTER 9 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE SPEAKING UPON SEVENTY PERSPECTIVES, ALL OF THESE HAVE A WAY OUT, AND THEY^{asws} ARE ISSUING FATWAS BY THAT

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَقَّارِ الْجَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي فِي كُلِّهَا الْمَخْرَجُ.

It is narrated to us by Muhammad Bin AL Husayn, from Al Nazar Bin Shuayb, from Abdul Gaffar Al Jazy,

‘From Abu Abdullah^{asws} having said: ‘I^{asws} tend to speak upon seventy perspective, there is the way out for me^{asws} in all of these’¹¹⁷⁷.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ: دَخَلْتُ أَنَا وَ عَلِيُّ بْنُ حَنْظَلَةَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَأَلَهُ عَلِيُّ بْنُ حَنْظَلَةَ عَنْ مَسْأَلَةٍ فَأَجَابَ فِيهَا فَقَالَ رَجُلٌ فَإِنْ كَانَ كَذَا وَ كَذَا فَأَجَابَهُ فِيهَا بِوَجْهِ آخَرَ وَ إِنْ كَانَ كَذَا وَ كَذَا فَأَجَابَهُ بِوَجْهِ حَتَّى أَجَابَهُ فِيهَا بِأَرْبَعَةِ وَجُوهٍ

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abdul A’ala Bin Ayn who said,

‘I and Ali Bin Hanzala entered to see Abu Abdullah. Ali Bin Hanzala asked him^{asws} about an issue, and he^{asws} answered regarding it. A man said, ‘Supposing it was such and such?’ So, he^{asws} answered him in another perspective. (He said), ‘And if it was such and such?’ He^{asws} answered him in (another) perspective, to the extent that he^{asws} answered him with four perspectives.

فَالْتَفَتَ إِلَيَّ عَلِيُّ بْنُ حَنْظَلَةَ قَالَ يَا أَبَا مُحَمَّدٍ قَدْ أَحْكَمْنَاهُ فَسَمِعَهُ أَبُو عَبْدِ اللَّهِ فَقَالَ لَا تَثُلْ هَكَذَا يَا أَبَا الْحَسَنِ فَإِنَّكَ رَجُلٌ وَرِعٌ إِنَّ مِنْ الْأَشْيَاءِ أَشْيَاءَ ضَيِّقَةً وَ لَيْسَ بَجَرِي إِلَّا عَلَى وَجْهِ وَاحِدٍ مِنْهَا وَقْتُ الْجُمُعَةِ لَيْسَ لَوْفَتِهَا إِلَّا وَاحِدٌ حِينَ تَزُولُ الشَّمْسُ

Ali Bin Hanzala turned towards me and said, ‘O Abu Muhammad! We have its judgment’. Abu Abdullah^{asws} said: ‘Do not speak like this, O Abu Al Hassan, for you are a devout man. From the things there are narrow things, and these cannot flow except upon one perspective. From these is the timing of the Friday (Salat). There isn’t any timing for it except one, when the sun starts to decline (midday).

وَ مِنَ الْأَشْيَاءِ أَشْيَاءٌ مُوسَّعَةٌ بَجَرِي عَلَى وَجْهِ كَثِيرٍ وَ هَذَا مِنْهَا وَ اللَّهُ إِنْ لَهُ عِنْدِي سَبْعِينَ وَجْهًا.

And from the things there are things with leeway, flowing upon many perspectives, and this is from it. By Allah^{azwj}, there are seventy perspectives for it with me^{asws}’¹¹⁷⁸.

¹¹⁷⁷ Basaair Al Darajaat – P 7 Ch 9 H 1

3- حَدَّثَنَا عَبْدُ اللَّهِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانَ عَنْ عَلِيِّ بْنِ أَبِي حَزْرَةَ قَالَ: دَخَلْتُ أَنَا وَ أَبُو بَصِيرٍ عَلَى أَبِي عَبْدِ اللَّهِ ع فَبَيْنَا نَحْنُ نُعُودُ إِذْ تَكَلَّمَ أَبُو عَبْدِ اللَّهِ ع بِحَرْفٍ فَقُلْتُ أَنَا فِي نَفْسِي هَذَا بِمَا أَحْمِلُهُ إِلَى الشَّيْخَةِ هَذَا وَ اللَّهُ حَدِيثٌ لَمْ أَسْمَعْ مِثْلَهُ قَطُّ

It is narrated to us by Abdullah, from Al Hassan Bin Al Husayn Al Luluie, from Ibn Sinan, from Ali Bin Abu Hamza who said,

'I and Abu Baseer entered to see Abu Abdullah^{asws}. While we were seated when Abu Abdullah^{asws} spoke a phrase. I said within myself, 'This is from what I shall carry to the Shias. By Allah^{azwj}! This is a Hadeeth I have not heard the like of it, at all!'

قَالَ فَتَنَظَّرَ فِي وَجْهِهِ ثُمَّ قَالَ إِنِّي لَأَتَكَلَّمُ بِالْحَرْفِ الْوَاحِدِ لِي فِيهِ سَبْعُونَ وَجْهًا إِنْ شِئْتُ أَخَذْتُ كَذَا وَ إِنْ شِئْتُ أَخَذْتُ كَذَا.

He (Abu Baseer) said, 'He^{asws} looked at my^{asws} face, then said: 'I^{asws} tend to speak with the one phrase, there are seventy perspectives in it for me^{asws}. If I^{asws} like I^{asws} can take is as such, and if I^{asws} like, I^{asws} can take is as such".¹¹⁷⁹

4- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا لَتَتَكَلَّمُ بِالْكَلِمَةِ بِمَا سَبْعُونَ وَجْهًا لَنَا مِنْ كُلِّهَا الْمَخْرُجُ.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Muhammad Bin Humran, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: 'We^{asws} tend to speak with the phrase there being seventy perspectives with it. There is the way out for us^{asws} from all of these".¹¹⁸⁰

5- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَيُّوبَ أَحْيَى أُنْذِمَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي مِنْ كُلِّهَا الْمَخْرُجُ.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Jameel, from Ayoub brother of Udeym, from Humran Bin Ayn,

'From Abu Abdullah^{asws} having said: 'I^{asws} tend to speak upon seventy perspectives, there is the way out for me^{asws} from all of these".¹¹⁸¹

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْأَحْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَنْتُمْ أَفْقَهُ النَّاسِ مَا عَرَفْتُمْ مَعَانِي كَلَامِنَا إِنْ كَلَامَنَا لَيَنْصَرِفُ عَلَى سَبْعِينَ وَجْهًا.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Ahowl,

'From Abu Abdullah^{asws} having said: '(Although) you (Shias) are the most understanding of the people, you do not understand the meaning of our^{asws} speech. Our^{asws} speech is utilised upon seventy perspectives".¹¹⁸²

¹¹⁷⁸ Basaair Al Darajaat – P 7 Ch 9 H 2

¹¹⁷⁹ Basaair Al Darajaat – P 7 Ch 9 H 3

¹¹⁸⁰ Basaair Al Darajaat – P 7 Ch 9 H 4

¹¹⁸¹ Basaair Al Darajaat – P 7 Ch 9 H 5

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَتَكَلَّمُ بِالْكَلِمَةِ الْوَاحِدَةِ لَهَا سَبْعُونَ وَجْهًا إِنْ شِئْتُ أَخَذْتُ كَذَا.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdul Kareem Bin Amro, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘I^{asws} tend to speak with the one phrase having seventy perspectives for it. If I^{asws} like, I^{asws} can take it as such’.¹¹⁸³

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مَنْ رَوَاهُ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَأَتَكَلَّمُ بِالْكَلامِ يَنْصَرِفُ عَلَى سَبْعِينَ وَجْهًا كُلُّهَا لِي مِنْهُ الْمَخْرُجُ.

It is narrated to us by Ahmad Bin Muhammad, from the one who reported it, from Al Husayn Bin Usman, from the one who informed him,

‘From Abu Abdullah^{asws} having said: ‘I^{asws} tend to speak with the speech utilised upon seventy perspectives. There is a way out for me^{asws} from all of it’.¹¹⁸⁴

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي فِي كُلِّهَا الْمَخْرُجُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazala Bin Ayoub, from Humran Bin Ayn,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘I^{asws} tend to speak upon seventy perspectives, for me^{asws} is the way out in all of these’.¹¹⁸⁵

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي مِنْهَا الْمَخْرُجُ.

It is narrated to us by Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran from Muhammad Bin Muslim who said,

‘Abu Abdullah^{asws} said: ‘I^{asws} tend to speak upon seventy perspectives, for me^{asws} there is a way out from these’.¹¹⁸⁶

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا مِنْ كُلِّهَا الْمَخْرُجُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban Al Kalby who said,

¹¹⁸² Basaair Al Darajaat – P 7 Ch 9 H 6

¹¹⁸³ Basaair Al Darajaat – P 7 Ch 9 H 7

¹¹⁸⁴ Basaair Al Darajaat – P 7 Ch 9 H 8

¹¹⁸⁵ Basaair Al Darajaat – P 7 Ch 9 H 9

¹¹⁸⁶ Basaair Al Darajaat – P 7 Ch 9 H 10

'Abu Abdullah^{asws} said: 'I^{asws} tend to speak upon seventy perspectives, from all of these is the way out'.¹¹⁸⁷

12- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ جَبَلَةَ عَنْ أَبِي الصَّبَّاحِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا مِنْ كُلِّهَا الْمَخْرُجِ.

It is narrated to us by Muhammad Bin Isa, from Ibn Jabala, from Abu Al Sabbah, from Abdul Rahman Bin Sayaba,

'From Abu Abdullah^{asws} having said: 'I^{asws} tend to speak upon seventy perspectives, from all of these is the way out'.¹¹⁸⁸

13- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الرَّهْطِيِّ عَنْ فَضَالَةَ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَأَحَدُ النَّاسِ عَلَى سَبْعِينَ وَجْهًا لِي فِي كُلِّ وَجْهِ مِنْهَا الْمَخْرُجِ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat, from Abu Al Sabbah,

'From Abu Abdullah^{asws} having said: 'I^{asws} tend to narrate to the people upon seventy perspectives, for me^{asws}, in each perspective from these, is the way out'.¹¹⁸⁹

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَ عَلِيِّ بْنِ الْحَكَمِ جَمِيعًا عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أُدَيْهِ أَحْيَى أَيُّوبَ عَنْ حُرَّانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي فِي كُلِّهَا الْمَخْرُجِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from fazala Bin Ayoub, and Ali Bin Al Hakam, altogether from Umar Bin Aban Al Kalby, from Udeym brother of Ayoub, from Humran Bin Ayn,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'I tend to speak upon seventy perspectives. For me^{asws}, in all of these, is the way out'.¹¹⁹⁰

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي جُرَّانَ عَنْ مُحَمَّدِ بْنِ حُرَّانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنِّي أَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي مِنْهَا الْمَخْرُجِ.

It is narrated to us by Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Mihammad Bin Humran, from Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} said: 'I^{asws} speak upon seventy perspectives. For me^{asws} is the way out from these'.¹¹⁹¹

¹¹⁸⁷ Basaaair Al Darajaat – P 7 Ch 9 H 11

¹¹⁸⁸ Basaaair Al Darajaat – P 7 Ch 9 H 12

¹¹⁸⁹ Basaaair Al Darajaat – P 7 Ch 9 H 13

¹¹⁹⁰ Basaaair Al Darajaat – P 7 Ch 9 H 14

¹¹⁹¹ Basaaair Al Darajaat – P 7 Ch 9 H 15

10 باب في الأئمة أنهم يعرفون الزيادة و النقصان في الأرض من الحق و الباطل

CHAPTER 10 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE ADDITIONS AND THE REDUCTIONS FROM THE TRUTH AND THE FALSEHOOD IN THE EARTH

1- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ ابْنِ سِنَانَ وَ عَلِيِّ بْنِ النُّعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ لَمْ يَدَعْ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يَعْلَمُ الزِّيَادَةَ وَ النُّقْصَانَ فِي الْأَرْضِ فَإِذَا زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَ إِذَا نَقَصُوا أَكْمَلَهُ لَهُمْ

It is narrated to us by Muhammad Bin Isa, from Ibn Sinan, and Ali Bin Al Numan, from Abdullah Bin Muskan, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} does not leave the earth except and therein is a scholar^{asws} knowing the additions and the reductions in the earth. So, when the Momineen add something, he^{asws} returns them, and when they reduce (something), he^{asws} completes it for them’.

فَقَالَ خُدُودُهُ كَامِلًا وَ لَوْ لَا ذَلِكَ لَأَلْتَبَسَ عَلَى الْمُؤْمِنِينَ أَمْرُهُمْ وَ لَمْ يُفَرِّقُوا بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

He^{asws} said: ‘Take it (in its) perfection, and had it not been that, their affairs would be confusing upon the Momineen, and they would not (been able to) separate between the truth and the falsehood’¹¹⁹².

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْأَرْضَ لَا تَخْلُو إِلَّا وَ فِيهَا عَالِمٌ كُلَّمَا زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَ إِنْ نَقَصُوا شَيْئاً تَمَّمَهُ لَهُمْ.

It is narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is’haq Bin Ammar,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The earth cannot be vacant except and therein would be a scholar^{asws}. Every time the Momineen add something, he^{asws} would return (the added piece back to) them, and if they reduce something, he^{asws} would complete for them’¹¹⁹³.

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَجَّالِ عَنْ نَعْلَبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْأَرْضَ لَا تَخْلُو مِنْ أَنْ يَكُونَ فِيهَا مَنْ يَعْلَمُ الزِّيَادَةَ وَ النُّقْصَانَ فَإِذَا جَاءَ الْمُسْلِمُونَ بِزِيَادَةٍ طَرَحَهَا وَ إِذَا جَاءُوا بِالنُّقْصَانِ أَكْمَلَهُ لَهُمْ وَ لَوْ لَا ذَلِكَ لَأَخْتَلَطَ عَلَى الْمُسْلِمِينَ أَمْرُهُمْ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al Hajjal, from Sa’alba, from Is’haq Bin Ammar who said,

‘Abu Abdullah^{asws} said: ‘The earth cannot be vacant from there being in it one^{asws} who knows the additions and the reduction. So, when the Muslims come with an addition, he^{asws} would

¹¹⁹² Basaair Al Darajaat – P 7 Ch 10 H 1

¹¹⁹³ Basaair Al Darajaat – P 7 Ch 10 H 2

drop it, and when they come with the reduction, he^{asws} would complete it for them, and had it not been that, their affairs would be mixed-up upon the Muslims”.¹¹⁹⁴

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْبَرْهَمِيِّ عَنْ فَضَالَةَ عَنْ شُعَيْبٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَنْ تَبْقَى الْأَرْضُ إِلَّا وَ فِيهَا رَجُلٌ مِمَّنَا يَعْرِفُ الْحَقَّ فَإِذَا زَادَ النَّاسُ فِيهِ قَالَ قَدْ زَادُوا وَ إِذَا نَقَصُوا مِنْهُ قَالَ قَدْ نَقَصُوا وَ إِذَا جَاءُوا بِهِ صَدَقْتُهُمْ وَ لَوْ لَمْ يَكُنْ كَذَلِكَ لَمْ يَعْرِفِ الْحَقُّ مِنَ الْبَاطِلِ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Barqy, from fazalat, from Shuayb, from Abu Hamza who said,

‘Abu Abdullah^{asws} said: ‘The earth will never remain except and therein is a man^{asws} from us^{asws} recognise the truth. So, when the people make an addition in it (to a Hadith), he^{asws} would say: ‘They have added’; and when they reduce from it, he^{asws} would say: ‘They have reduced’ and when they come with it (unaltered), he^{asws} would ratify them; and had it not been like that, the truth would not be recognised from the falsehood”’.¹¹⁹⁵

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ شُعَيْبِ الْحَدَّادِ عَنْ أَبِي حَمْزَةَ التَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْأَرْضَ لَا تَبْقَى إِلَّا وَ فِيهَا مِمَّنَّا مَنْ يَعْرِفُ الْحَقَّ فَإِذَا زَادَ النَّاسُ قَالَ قَدْ زَادُوا وَ إِذَا نَقَصُوا مِنْهُ قَالَ قَدْ نَقَصُوا وَ لَوْ لَا ذَلِكَ كَذَلِكَ لَمْ يَعْرِفِ الْحَقُّ مِنَ الْبَاطِلِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abdul Rahman, from Shuayb Al Haddad, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘The earth cannot remain except and in it would be one^{asws} from us^{asws} who would recognise the truth. So, when the people make an addition, he^{asws} would say: ‘They have added’; and when they reduce from it, he^{asws} would say: ‘They have reduced’; and had it not been that like that, the truth would not be recognised from the falsehood”’.¹¹⁹⁶

6- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ لَمْ يَدَعْ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يَعْلَمُ الرَّيَادَةَ وَ التَّقْصَانَ مِنْ دِينِ اللَّهِ فَإِذَا زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَ إِذَا نَقَصُوا شَيْئاً أَكْمَلَهُ لَهُمْ وَ لَوْ لَا ذَلِكَ لَأَلْتَبَسَتْ عَلَى الْمُؤْمِنِينَ أُمُورُهُمْ.

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Is’haq Bin Ammar, from Muhammad bin Muslim,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} does not leave the earth except and in it would be a scholar^{asws} knowing the additions and the reduction from the Religion of Allah^{azwj}. So, when the Momineen add something, he^{asws} would return them, and when they reduce something, he^{asws} would complete it for them; and had it not been that, their affairs would be confusing upon the Momineen”’.¹¹⁹⁷

¹¹⁹⁴ Basaaair Al Darajaat – P 7 Ch 10 H 3

¹¹⁹⁵ Basaaair Al Darajaat – P 7 Ch 10 H 4

¹¹⁹⁶ Basaaair Al Darajaat – P 7 Ch 10 H 5

¹¹⁹⁷ Basaaair Al Darajaat – P 7 Ch 10 H 6

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ سُلَيْمَانَ مَوْلَى طِرْبَالٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْأَرْضَ لَنْ تَخْلُوَ إِلَّا وَ فِيهَا عَالِمٌ كُلَّمَا زَادَ الْمُؤْمِنُونَ شَيْئًا رَدَّهُمْ إِلَى الْحَقِّ وَإِنْ نَقَصُوا شَيْئًا أَتَمَّهُ لَهُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Asbat, from Suleyman a slave of Tirbal, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'The earth will never be vacant except and therein would be a scholar^{asws}. Every time the Momineen add something, he^{asws} would return them to the truth, and if they reduce something, he^{asws} would complete it for them".¹¹⁹⁸

8- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمُونِيِّ عَنْ ثَعْلَبَةَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَا تَرَكَ اللَّهُ الْأَرْضَ بَعْدَ عَالِمٍ يَنْقُصُ مَا زَادَ النَّاسُ وَ يَزِيدُ مَا نَقَصُوا وَ لَوْ لَا ذَلِكَ لَاجْتَلَطَ عَلَى النَّاسِ أُمُورُهُمْ.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ali Bin Ismail Al Mayshami, from Sa'alba, from Abdul A'ala a slave of family of Saam,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Allah^{azwj} does not leave the earth without a scholar, reducing whatever the people add, and increasing whatever they reduce, and had it not been that, their affairs would be mixed-up upon the people".¹¹⁹⁹

9- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ النَّعْمَانِ عَنْ أَبِيهِ عَنْ شُعَيْبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: لَمْ تَخُلْ الْأَرْضُ إِلَّا وَ فِيهَا مِتْرًا رَجُلٌ يَعْرِفُ الْحَقَّ فَإِذَا زَادَ النَّاسُ فِيهِ شَيْئًا قَالَ زَادُوا وَ إِذَا نَقَصُوا مِنْهُ قَالَ قَدْ نَقَصُوا.

It is narrated to us by Al Hassan Bin Ali Bin Al Numan, from his father, from Shuayb, from Abu Hamza,

'From Abu Ja'far^{asws} having said: 'The earth will not be left except and there would be a man^{asws} from us^{asws} recognising the truth. So, whenever the people add something in it, he^{asws} says: 'They have added', and whenever they reduce from it, he^{asws} says: 'They have reduced".¹²⁰⁰

¹¹⁹⁸ Basaair Al Darajaat – P 7 Ch 10 H 7

¹¹⁹⁹ Basaair Al Darajaat – P 7 Ch 10 H 8

¹²⁰⁰ Basaair Al Darajaat – P 7 Ch 10 H 9

CHAPTER 11 – REGARDING THE IMAMS^{asws}, THEY^{asws} SPEAK ALL OF THE LANGUAGES

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ الطَّيِّبِ الْهَادِي ع قَالَ: دَخَلْتُ عَلَيْهِ فَاثْبَدَأَنِي وَكَلَّمَنِي بِالْفَارِسِيَّةِ.

It is narrated to us by Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn, from Ali Bin Mahziyar,

‘From Al-Tayyib Al-Hadi (9th Imam^{asws}), he (the narrator) said, ‘He^{asws} initiated me and spoke to me in Persian’.¹²⁰¹

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَمَّادِ بْنِ عَبْدِ اللَّهِ الْفَرَّاءِ عَنْ مُعْتَبِرٍ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا الْحَسَنِ الْأَوَّلَ لَمْ يَكُنْ يَرَى لَهُ وَلَدًا فَاتَاهُ يَوْمًا إِسْحَاقُ وَ مُحَمَّدٌ أَخَوَاهُ وَ أَبُو الْحَسَنِ يَتَكَلَّمُ بِلِسَانِ لَيْسَ بَعْرَبِيٍّ فَجَاءَ غُلَامٌ سَفَلَابِيٌّ فَكَلَّمَهُ بِلِسَانِهِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from hammad Bin Abdullah Al Faraie, from Mo’tab,

‘He informed that Abu Al-Hassan^{asws} the 1st, no son was seen to be for him^{asws}, so one day Is’haq and his brother Muhammad came to him^{asws}, and Abu Al-Hassan^{asws} was talking in a language which wasn’t Arabic. A Saqlaaby boy came, and he^{asws} spoke to him in his language.

فَدَهَبَ فَجَاءَ بِعَلِيِّ ع ابْنِهِ فَقَالَ لِإِخْوَتِهِ هَذَا عَلِيُّ ابْنِي فَضَمُّوهُ إِلَيْهِ وَاحِدًا وَبَعْدَ وَاحِدٍ فَقَبَّلُوهُ ثُمَّ كَلَّمَ الْغُلَامَ بِلِسَانِهِ فَحَمَلَهُ فَدَهَبَ فَجَاءَ بِإِبْرَاهِيمَ فَقَالَ هَذَا إِبْرَاهِيمُ ابْنِي

He went and came with Ali^{asws}, his^{asws} son^{asws}. He^{asws} said to his^{asws} brethren: ‘This is Ali^{asws}, my^{asws} son^{asws}’. So, one by one hugged him^{asws} and kissed him^{asws}. Then the he^{asws} spoke to the boy in his language, so he carried him^{asws} and went, and came with Ibrahim. He^{asws} said: ‘This is Ibrahim, my^{asws} son’.

ثُمَّ كَلَّمَهُ بِكَلَامٍ فَحَمَلَهُ فَدَهَبَ فَلَمْ يَزَلْ يَدْعُو بِغُلَامٍ بَعْدَ غُلَامٍ وَ يُكَلِّمُهُمْ حَتَّى جَاءَ خَمْسَةُ أَوْلَادٍ وَ الْعِلْمَانُ مُخْتَلِفُونَ فِي أَسْمَائِهِمْ وَ أَلْسِنَتِهِمْ.

Then he^{asws} spoke with a speech, and he carried him and went. He^{asws} did not call for a boy after a boy, until five children came, and the boys were all different in their race and their languages’.¹²⁰²

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ قَالَ: أُرْسِلْتُ إِلَى أَبِي الْحُسَيْنِ ع غُلَامِي وَ كَانَ سَفَلَامِيًّا [سَفَلَابِيًّا] فَرَجَعَ الْغُلَامُ إِلَيَّ مُتَعَجِّبًا فَقُلْتُ لَهُ مَا لَكَ يَا بُنَيَّ قَالَ كَيْفَ لَا أَتَعَجَّبُ مَا زَالَ يُكَلِّمُنِي بِالسَفَلَابِيَّةِ [بِالسَفَلَابِيَّةِ] كَأَنَّهُ وَاحِدًا [وَاحِدًا] مِنَّا فَظَنَنْتُ أَنَّهُ إِنَّمَا دَارَ بَيْنَهُمْ.

It is narrated to us by Muhammad Bin Isa, from Ali Bin Mahziyar who said,

¹²⁰¹ Basaaair Al Darajaat – P 7 Ch 11 H 1

¹²⁰² Basaaair Al Darajaat – P 7 Ch 11 H 2

'I sent my boy to Abu Al-Hassan^{asws} and he was a Saqlabiite. The boy returned to me astonished. I said to him, 'What is the matter with you, O my son?' He said, 'How can I not be astonished? He^{asws} did not cease speaking to me in Saqlaaby (language), it is as if he^{asws} is one of us'. I thought that he^{asws} might have circled between them".¹²⁰³

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي الْقَاسِمِ وَ عَبْدِ اللَّهِ بْنِ عِمْرَانَ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ رَجُلٍ عَنْ عَمَّارِ السَّابِطِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَمَّارُ «أَبُو مُسْلِمٍ فَظَلَّه فِكْسَاه فِكْسَاه بِسَاطُورًا» فُلْتُ جُعِلْتُ فِدَاكَ مَا رَأَيْتُ نَبْطِيًّا أَفْصَحَ مِنْكَ فَقَالَ يَا عَمَّارُ وَ بِكُلِّ لِسَانٍ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Al Qasim, and Abdullah Bin Imran, from Muhammad Bin Bashir, from a man from Ammar Al Sabaty who said,

'Abu Abdullah^{asws} said to me: 'O Ammar! Abu Muslim fazallalahu fakasahu fakasahu basatour'. I said, 'May I be sacrificed for you^{asws}! I have not seen anyone (speak) Nabatean more eloquently than you^{asws} do'. He^{asws} said: 'O Ammar! And (eloquent) in every language".¹²⁰⁴

5- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ شَرِيفٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ عَنْ عَامِرِ بْنِ عَلِيٍّ الْجَامِعِيِّ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنَّا نَأْكُلُ ذَبَائِحَ أَهْلِ الْكِتَابِ وَ لَا نَدْرِي يُسْمُونَ عَلَيْهَا أَمْ لَا

It is narrated to us by Al Hassan Bin Muhammad, from his father Muhammad Bin Ali Bin Shareef, from Ali Bin Asbaat, from Ismail Bin Abbad, from Aamir Bin Ali Al Jamie who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! We eat the slaughter of the people of the Book (Jews and Christians), and we do not know whether they are naming (Allah^{azwj}) upon it or not'.

فَقَالَ إِذَا سَمِعْتَهُمْ قَدْ سَمُوا فَكُلُوا أ تَدْرِي مَا يَقُولُونَ عَلَى ذَبَائِحِهِمْ فُلْتُ لَا فَقَرَأَ كَأَنَّهُ يُشْبِهُ يَهُودِي [بِيَهُودِي] «قَدْ هَدَّهَا» (كَذَا فِي الْمَثَرِ) ثُمَّ قَالَ بِحَدِّ أُمُرُوا

He^{asws} said: 'When you hear them to have named, then eat. Do you know what they are saying upon their slaughter?' I said, 'No'. So, he^{asws} read as if it resembled a Jew: 'Qad Fazzaha". Then he^{asws} said: 'With this they have been Commanded'.

فُلْتُ جُعِلْتُ فِدَاكَ إِن رَأَيْتَ أَنْ نَكْتُبَهَا فَقَالَ أَكْتُبُ «نوح إيو أدينوا يلهيز مالخوا عالم اشرسوا أو رضوا بنو يوسعه موسق دغال اسطحوا».

I said, 'May I be sacrificed for you^{asws}! If you^{asws} deem proper, we can write it down'. He^{asws} said: 'Write: 'Nouh abouh adeenu yalhabaz aalim ashrasu aw razou banu yus'a muwsaq dagal astahu".¹²⁰⁵

6- حَدَّثَنَا النَّهْدِيُّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ رَجُلٍ مِنْ أَهْلِ بَيْرَمَا قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَوَدَعْتُهُ وَ خَرَجْتُ حَتَّى بَلَغْتُ الْأَعْوَصَ ثُمَّ دَكَّرْتُ حَاجَةً لِي فَرَجَعْتُ إِلَيْهِ وَ الْبَيْتُ غَاصُّ بِأَهْلِهِ وَ كُنْتُ أَرَدْتُ أَنْ أَسْأَلَهُ عَنْ يُيُوضِ دُبُوكِ الْمَاءِ

It is narrated to us by Al Nahdi, from Ismail Bin Mihran, from a man from the people of Bayrama who said,

¹²⁰³ Basaair Al Darajaat – P 7 Ch 11 H 3

¹²⁰⁴ Basaair Al Darajaat – P 7 Ch 11 H 4

¹²⁰⁵ Basaair Al Darajaat – P 7 Ch 11 H 5

'I was in the presence of Abu Abdullah, and bade farewell to him^{asws} and went out until I reached Al-Aws. Then I remembered a need for me, so I returned to him^{asws} and the room was filled with its people, and I wanted to ask him^{asws} about the eggs of the water roosters.

فَقَالَ لِي يَا تَب يَعْني الْبَيْضَ دَعَا نَامِينَا يَعْني دُيُوكَ الْمَاءِ بِنَا حَلَّ يَعْني لَا تَأْكُلَنَّ.

He^{asws} said to me: 'Ya tab' – meaning the eggs, 'Da'a nameena' – meaning the water roosters, 'Ba na hal' – meaning do not eat".¹²⁰⁶

7- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ بَرَاءٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ جِسْرِ بَابِلَ قَالَ: كَانَ فِي الْقَرْيَةِ رَجُلٌ يُؤَدِّي وَيَقُولُ يَا رَافِضِي وَيَشْتُمُنِي وَكَانَ يَلْقَبُ بِقَرْدِ الْقَرْيَةِ قَالَ فَحَجَّتْ وَالظَّاهِرُ فَحَجَّحْتُ سَنَةً مِنْ ذَلِكَ الْيَوْمِ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ ابْتِدَاءً قَوْفَهُ مَا نَامَتْ قُلْتُ جُعِلْتُ فِدَاكَ مَتَى قَالَ فِي السَّاعَةِ

It is narrated to us by Ahmad Bin Al Husayn, from Al Hassan Bin Barra, from Ahmad Bin Muhammad Bin Abu Nasr who said, 'It is narrated to me by a man from the people of the bridge of Babel who said,

'There used to be a man in there who was hurting me and said, 'O Rafizi (rejector)!', and reviling me, and he was titled as 'the town monkey'. I went to Hajj that year from that day and entered to see Abu Abdullah^{asws}. He^{asws} said initiating: 'Qowfah ma namat' (the monkey has died)'. I said, 'May I be sacrificed for you^{asws}! When?' He^{asws} said: 'Just now'.

فَكَتَبْتُ الْيَوْمَ وَالسَّاعَةَ فَلَمَّا قَدِمْتُ الْكُوفَةَ تَلَقَّانِي أَحْبِي فَسَأَلْتُهُ عَمَّنْ بَقِيَ وَ عَمَّنْ مَاتَ فَقَالَ لِي قَوْفَهُ مَا نَامَتْ وَ هِيَ بِالْبَطِّيَّةِ قَرْدُ الْقَرْيَةِ مَاتَ فَعُلْتُ لَهُ مَتَى فَقَالَ لِي يَوْمَ كَذَا وَ كَذَا فِي الْوَقْتِ الَّذِي أَخْبَرَنِي بِهِ أَبُو عَبْدِ اللَّهِ ع.

I noted the day and the time. When I arrived at Al-Kufa, my brother met me. I asked him about the ones who remained and about the ones who had died. He said to me, 'Qowfah ma namat', and it is in Nabatean (language) as being, 'The town monkey has died'. I said, 'When?' He said to me, 'On such and such day', during the time which Abu Abdullah^{asws} had informed me with it".¹²⁰⁷

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ الْخُرَاصِيِّ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا قَدِمَ بَابِيَةَ بَزْدَجَرْدَ عَلَى عُمَرَ وَ أُدْجَلَتِ الْمَدِينَةُ أَشْرَفَ لَهَا عَدَارَى الْمَدِينَةِ وَ أَشْرَقَ الْمَسْجِدُ بِضَوْءِ وَجْهِهَا فَلَمَّا دَخَلَتِ الْمَسْجِدَ وَ رَأَتْ عُمَرَ عَطَّتْ وَجْهَهَا وَ قَالَتْ آه بِيروز بادا هُرْمُزُ

It is narrated to me by Ibrahim Bin Is'haq, from Abdullah Bin Ahmad, from Abdul Rahman Bin Abu Abdullah Al Khuzai, from Nasr Bin Muzahim, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'When they arrive with the daughter of Yazdjard to Umar she entered Al-Medina, the virgins of Al-Medina overlooked her, and the Masjid shone with the radiance of her face, and (when) she saw Umar, she covered her face and said, 'Aah Beyruz Bada Hurmuz'.

¹²⁰⁶ Basaair Al Darajaat – P 7 Ch 11 H 6

¹²⁰⁷ Basaair Al Darajaat – P 7 Ch 11 H 7

قَالَ فَغَضِبَ عُمَرُ وَقَالَ تَشْتَمْنِي هَذِهِ وَ هَمَّ بِهَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ لَيْسَ لَكَ ذَلِكَ أَعْرِضْ عَنْهَا إِنَّهَا تَخْتَارُ رَجُلًا مِنَ الْمُسْلِمِينَ ثُمَّ احْسَبْهَا بِقِيَّتِهِ عَلَيْهِ فَقَالَ عُمَرُ اخْتَارِي

He^{asws} said: ‘Umar was angered and said, ‘This one is insulting me’, and he thought of having her killed. Amir Al-Momineen^{asws} said to him, ‘That isn’t for you. Turn away from her, she will choose a man from the Muslims, then count it as being his share of the war booty upon him’. Umar said, ‘Choose!’

قَالَ فَجَاءَتْ حَتَّى وَضَعَتْ يَدَهَا عَلَى رَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالَ أَمِيرُ الْمُؤْمِنِينَ مَا اسْمُكَ قَالَتْ جَهَانُ شَاهُ فَقَالَ بَلْ شَهْرَبَانُوِيَّةٌ ثُمَّ نَظَرَ إِلَى الْحُسَيْنِ ع فَقَالَ يَا أَبَا عَبْدِ اللَّهِ ع لِيَلِدَنَّ لَكَ مِنْهَا غُلَامٌ خَيْرٌ أَهْلُ الْأَرْضِ.

He (Abu Ja’far^{asws}) said: ‘She came until she placed her hand upon the head of Al-Husayn^{asws} Bin Ali^{asws}. Amir Al-Momineen^{asws} said: ‘What is your name?’ She said, ‘Jahaan Shah’. He^{asws} said: ‘But (it is now) ‘Shahrbanuwiya’. Then he^{asws} looked at Al-Husayn^{asws} and said: ‘O Abu Abdullah^{asws}! There will be born for you^{asws} from her, a boy better than the people of the earth (4th Imam^{asws})’.¹²⁰⁸

9- حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ عَنْ أَبِي بَجْرَانَ عَنْ أَبِي هَارُونَ الْعُبَيْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِبَعْضِ عِلْمَانِهِ فِي شَيْءٍ جَرَى لَيْنٍ انْتَهَيْتَ وَإِلَّا ضَرَبْتُكَ ضَرَبَ الْجِمَارِ قَالَ جُعِلْتُ فِدَاكَ وَمَا ضَرَبْتُ الْجِمَارِ

It is narrated to us by Muhammad Bin Haroun, from Abdul Rahman Bin Abu Najran, from Abu Najran, from Abu Haround Al Abdy,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘He^{asws} said to one of his^{asws} slaves regarding a thing which had flowed: ‘Either you end it or else I^{asws} shall hit you^{asws} (like) hitting the donkey’. He said, ‘May I be sacrificed for you^{asws}! And what is ‘Hitting the donkey?’

قَالَ إِنَّ نُوحًا ع لَمَّا دَخَلَ السَّفِينَةَ مِنْ كُلِّ زَوْجَيْنِ انْتَبَهَ جَاءَ إِلَى الْجِمَارِ فَأَبَى أَنْ يَدْخُلَ فَأَخَذَ جَرِيدَةً مِنْ نَخْلٍ فَضَرَبَهُ ضَرْبَةً وَاحِدَةً وَقَالَ لَهُ عيسا شاطانا أي ادخل يا شيطان.

He^{asws} said: ‘When Noah^{as} entered the ship, **from every pair, two, [11:40]**, he^{as} came to the donkey, and it had refused to enter. He^{as} grabbed a stick from a palm tree and hit it with one hit and said to it: ‘*Abasa Shaatana!*’ – i.e. ‘Enter, O Satan^{la!}’¹²⁰⁹

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ الْكَرْنَجِيِّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ الْكَرْنَجِيِّ وَ كَانَ رَجُلًا حَيِّراً كَاتِباً كَانَ لِإِسْحَاقَ بْنِ عَمَّارٍ ثُمَّ تَابَ مِنْ ذَلِكَ عَنْ إِبْرَاهِيمَ الْكَرْنَجِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا إِبْرَاهِيمَ أَيْنَ تَنْتَرِلُ مِنَ الْكَرْبِ قُلْتُ فِي مَوْضِعٍ يُقَالُ لَهُ شَادِرَوَان

It is narrated to us by Abdullah Bin Ja’far, from Ahmad Bin Muhammad Bin is’haq Al Karkhy, from his uncle Muhammad Bin Abdullah Bin Jabir Al Karkhy, and he was a good man, a scribe of Is’haq Bin Ammar, then repented from that from Ibrahim Al Karkhy who said,

¹²⁰⁸ Basaair Al Darajaat – P 7 Ch 11 H 8

¹²⁰⁹ Basaair Al Darajaat – P 7 Ch 11 H 9

'I was in the presence of Abu Abdullah^{asws} and he^{asws} said: 'O Ibrahim! Where have you lodged from Al-Karkh?' I said, 'In a place called Shadarwan'.

قَالَ فَقَالَ لِي تَعْرِفُ قَطُفْنَا قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع حِينَ أَتَى أَهْلَ النَّهْرَوَانَ نَزَلَ قَطُفْنَا فَاجْتَمَعَ إِلَيْهِ أَهْلُ بَادْرُوِيَا [بَادُورِيَا] فَشَكَوَا إِلَيْهِ ثِقَلَ خَرَاجِهِمْ وَ كَلْمُوهُ بِالنَّبَطِيَّةِ وَ أَنَّ لَهُمْ حِيرَانًا أَوْسَعَ أَرْضًا وَ أَقَلَّ خَرَاجًا

He (the narrator) said, 'He^{asws} said to me: 'Do you recognise Qatafta? When Amir Al-Momineen^{asws} came to the people of Al-Naharwan, he^{asws} descended at Qatafta. The people of Badaruya gathered to him^{asws}, and complained to him^{asws} of the heaviness of their taxes, and spoke to him^{asws} in Nabatean (language), and that for them was a neighbour of vast land and little taxation.

فَأَجَابَهُمْ بِالنَّبَطِيَّةِ وَ غَرِظًا مِنْ عَوْدِيَا قَالَ فَمَعْنَاهُ رَبُّ رَجَزٍ صَغِيرٍ خَيْرٌ مِنْ رَبِّ رَجَزٍ كَبِيرٍ .

He^{asws} answered them in Nabatean: '*Wa garz ta man awdiya*' – its meaning is: 'Being an owner of a little treasure is better than a large treasure'¹²¹⁰.

11- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ عَنِ الْعَيْضِ بْنِ الْمُخْتَارِ فِي حَدِيثٍ لَهُ طَوِيلٍ فِي أَمْرِ أَبِي الْحَسَنِ حَتَّى قَالَ لَهُ هُوَ صَاحِبُكَ الَّذِي سَأَلْتَ عَنْهُ فَنُفِمْ فَأَوْرَ لَهُ بِحَقِّهِ فَنُفِمْ حَتَّى قَبَلْتُ رَأْسَهُ وَ يَدَهُ وَ دَعَوْتُ اللَّهَ لَهُ

It is narrate to us by Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn Al luluie, from Ahmad Bin Al Hassan, from Al Fayz Bin Al Mukhtar,

'In a lengthy Hadeeth of his regarding the matter of Abu Al-Hassan^{asws} until he^{asws} said to him: 'He^{asws} is your^{asws} Master^{asws} which you were asking about, so stand and acknowledge to him^{asws} with his^{asws} right'. I got up until I kissed his^{asws} head, and his^{asws} hand, and supplicated to Allah^{azwj} for him^{asws}.

قَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَا إِنَّهُ لَمْ يُؤْذَنْ لَهُ فِي ذَلِكَ فَعُلْتُ لَهُ جَعَلْتُ فِدَاكَ فَأَخْبِرُهُ بِهِ أَحَدًا فَقَالَ نَعَمْ أَهْلَكَ وَ وُلْدَكَ وَ زُرْقَاءَكَ وَ كَانَ مَعِيَ أَهْلِي وَ وُلْدِي وَ كَانَ يُؤْنَسُ بْنُ ظَبْيَانَ مِنْ زُرْقَائِي فَلَمَّا أَخْبَرْتُهُمْ حَدَّثُوا اللَّهَ عَلَى ذَلِكَ

Abu Abdullah^{asws} said: 'But there is no permission for him regarding that'. I said to him^{asws}, 'May I be sacrifice for you^{asws}! Can I inform anyone with it?' He^{asws} said: 'Yes, your wife, and your children, and your friends', and my wife, and my children were with me, and Yunus Bin Zabyan was from my friends. When I informed them, they praised Allah^{azwj} upon that.

وَ قَالَ يُؤْنَسُ لَا وَ اللَّهُ حَتَّى نَسْمَعَ ذَلِكَ مِنْهُ وَ كَانَتْ بِهِ عَجَلَةٌ فَخَرَجَ فَاتَّبَعْتُهُ فَلَمَّا انْتَهَيْتُ إِلَى الْبَابِ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ قَدْ سَبَّغْتَنِي يَا يُؤْنَسُ الْأَمْرُ كَمَا قَالَ لَكَ فَيُضُّ زُرْقَةَ زُرْقَةَ قَالَ فَعُلْتُ قَدْ فَعَلْتُ وَ الزُّرْقَةُ بِالنَّبَطِيَّةِ أَيُّ خُدُّهُ الْبَيْتُ.

And Yunus said, 'No, by Allah^{azwj}, until we hear that (directly) from him^{asws}, and he was hasty with it. He went out and I followed him. When I ended to the door, I heard Abu Abdullah^{asws} saying, and he (Yunus) had preceded me: 'O Yunus! The matter is just as has

¹²¹⁰ Basaair Al Darajaat – P 7 Ch 11 H 10

been said to you, 'Farz zarqat zarqat'. I said, 'I shall do so'. And 'Al-Zarqat' in Nabatean means, 'Take it to you'.¹²¹¹

12- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ يُونُسَ بْنِ زَيْبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَوَّلَ خَارِجَةٍ خَرَجَتْ عَلَى مُوسَى بْنِ عِمْرَانَ بِمَرْجِ دَانِقٍ وَ هُوَ بِالشَّامِ وَ خَرَجَتْ عَلَى الْمَسِيحِ بَحْرَانَ وَ خَرَجَتْ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع بِالنَّهْرَوَانَ وَ يَخْرُجُ عَلَى الْقَائِمِ بِالدَّسْكَرَةِ وَ دَسْكَرَةُ الْمَلِكِ

It is narrated to us by Al Hassan Bin Ali, from Ahmad Bin Hilal, from usman Bin Isa, from Ibn Muskan, from Yunus Bin Zabyan who said,

'I heard Abu Abdullah^{asws} saying: 'The first Kharijites came out against Musa^{as} Bin Imran^{as} at Marj Daniq, and it is at Syria; and they came out against the Messiah^{as} at Bahran; and they came out against Amir Al-Momineen^{asws} at Al-Naharwan, and they will be coming out against Al-Qaim^{asws} at Al-Daskarat, and Daskarat is the king'.

ثُمَّ قَالَ لِي كَيْفَ مَالِحِ دَيْرِينَ مَآكِ مَالِحِ يَعْني عِنْدَ قَرْيَتِكَ وَ هُوَ بِالنَّبَطِيَّةِ وَ ذَاكَ أَنَّ يُونُسَ كَانَ مِنْ قَرْيَةِ دَيْرِينَ مَا يُقَالُ الدَّسْكَرَةُ إِلَى عِنْدِ دَيْرِينَ مَا.

Then he^{asws} said to me: 'Kayf Malih Deyr Beyn Makt Malih', meaning, 'At your town', and it is in Nabatean, and that is because Yunus^{as} was from the town of Deyr Beyn, what is called Al-Daskarah up to Deyr Beyn, both together".¹²¹²

13- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ أَبِي هَاشِمٍ قَالَ: كُنْتُ أَتَعَدَّى مَعَهُ فَيَدْعُو بَعْضَ غِلْمَانِهِ بِالسَّقْلَابِيَّةِ وَ الْفَارِسِيَّةِ وَ زُبْمًا يَقُولُ غُلَامِي هَذَا يَكْتُبُ شَيْئًا مِنَ الْفَارِسِيَّةِ فَكُنْتُ أَقُولُ أَكْتُبُ فَكَانَ يَكْتُبُ فَيَفْتَحُ هُوَ عَلَى غُلَامِهِ.

It is narrated to us by Muhammad Bin Isa, from Abu Hashim who said,

'I was having lunch with him^{asws}, and he^{asws} called one of his^{asws} slaves in Saqalabiya (language), and Persian, and he^{asws} said: 'This slave of mine^{asws} writes something from Persian to write something from Persian. I said, 'I shall write it'. But he^{asws} made his^{asws} slave write it".¹²¹³

14- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلْتُ [دَخَلَ] عَلَيْهِ قَوْمٌ مِنْ أَهْلِ خُرَّاسَانَ فَقَالَ ابْتِدَاءً مِنْ غَيْرِ مَسْأَلَةٍ مَنْ جَمَعَ مَالًا مِنْ مَهَاوِشِ أَذْهَبَهُ اللَّهُ فِي نَهَابِرٍ فَقَالُوا جُعِلْنَا فِدَاكَ لَا نُنْفَهُمْ هَذَا الْكَلَامَ فَقَالَ هَرِ مَا لَكَ مِنْ بَدِ بَدَمِ شُود.

It is narrated to us by Muhammad Bin Ahmad,

'From Abu Abdullah^{asws} having said: 'A group from the people of Khurasan entered to see him^{asws}. He^{asws} said initiating from without having been asked: 'One who amasses wealth from wickedness, Allah^{azwj} would Send it into wickedness'. They said, 'May we be sacrificed for you^{asws}! We do not understand this speech'. He^{asws} said: 'Har maal ke az bad aayad badam shoud".¹²¹⁴

¹²¹¹ Basaair Al Darajaat – P 7 Ch 11 H 11

¹²¹² Basaair Al Darajaat – P 7 Ch 11 H 12

¹²¹³ Basaair Al Darajaat – P 7 Ch 11 H 13

¹²¹⁴ Basaair Al Darajaat – P 7 Ch 11 H 14

15- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ السَّرْسُونِيُّ عَنِ إِبْرَاهِيمَ بْنِ مَهْزِيَارٍ قَالَ: كَانَ أَبُو الْحَسَنِ كَتَبَ إِلَى عَلِيِّ بْنِ مَهْزِيَارٍ يَأْمُرُهُ أَنْ يَعْمَلَ لَهُ مِقْدَارَ السَّاعَاتِ فَحَمَلَتْهُ إِلَيْهِ فِي سَنَةِ ثَمَانٍ وَعِشْرِينَ فَلَمَّا صِرْنَا بِسَيَالَةِ كَتَبَ يُعَلِّمُهُ قُدُومَهُ وَ يَسْتَأْذِنُهُ فِي الْمَصِيرِ إِلَيْهِ وَ عَنِ الْوَقْتِ الَّذِي نَسِيرُ إِلَيْهِ فِيهِ وَ اسْتَأْذَنَ لِإِبْرَاهِيمَ

It is narrated to us by Al Hassan Bin Ali Al Susuni, from Ibrahim Bin Mahziyar who said,

‘Abu Al-Hassan^{asws} wrote to Ali Bin Mahziyar instructing him to do some work for him^{asws} in a few hours. So, we carried him to him^{asws} in the year (two hundred and) twenty-eight. When we came to Sayalah he wrote to let him^{asws} know of his arrival and sought permission regarding the destination to him^{asws} and about the time in which we would be arriving to him^{asws}, and sought permission for Ibrahim.

فَوَرَدَ الْجَوَابُ بِالْإِذْنِ إِنَّا نَصِيرُ إِلَيْهِ بَعْدَ الظُّهْرِ فَخَرَجْنَا جَمِيعًا إِلَى أَنْ صِرْنَا فِي يَوْمٍ صَائِفٍ شَدِيدِ الْحَرِّ وَ مَعَنَا مَسْرُورٌ غُلَامٌ عَلِيٌّ بْنُ مَهْزِيَارٍ فَلَمَّا أَنْ دَنَوْنَا مِنْ قَصْرِهِ إِذَا بِبِلَالٍ قَائِمٌ يَنْتَظِرُنَا وَ كَانَ بِبِلَالٍ غُلَامٌ أَبِي الْحَسَنِ ع فَقَالَ ادْخُلُوا فَدَخَلْنَا حُجْرَةً وَ قَدْ نَالْنَا مِنَ الْعَطَشِ أَمْرٌ عَظِيمٌ

The answer came with the permission. We travelled to him after Al-Zohr, and we went out altogether until we arrive during a day of severe heat, and with us was Masrou, a slave of Ali Bin Mahziyar. When we were near to his^{asws} building, there was Bilal standing awaiting us, and Bilal was a slave of Abu Al-Hassan^{asws}. He said, ‘Enter!’ We entered into a room, and severe thirst had grabbed us.

فَمَا قَعَدْنَا حِينًا حَتَّى خَرَجَ إِلَيْنَا بَعْضُ الْحَدَمِ وَ مَعَهُ قِلَافٌ مِنْ مَاءٍ أَبْرَدَ مَا يَكُونُ فَشَرَبْنَا ثُمَّ دَعَا بَعْلِيَّ بْنَ مَهْزِيَارٍ فَلَبِثَ عِنْدَهُ إِلَى بَعْدِ الْعَصْرِ ثُمَّ دَعَانِي فَسَلَّمْتُ عَلَيْهِ وَ اسْتَأْذَنْتُهُ أَنْ يُنَاولِي يَدَهُ فَأَقْبَلَهَا فَمَدَّ يَدَهُ ع فَقَبَّلْتُهَا وَ دَعَانِي وَ قَعَدْتُ ثُمَّ قُمْتُ فَوَدَّعْتُهُ

We had not sat down a moment until one of the servants came out to us, and with him was a jug of water, cold as could be. We drank. Then he^{asws} called Ali Bin Mahziyar. He stayed with him^{asws} until after Al-Asr. Then he^{asws} called me. I greeted unto him^{asws} and sought his^{asws} permission to grab his^{asws} hand and kiss it. He^{asws} extended his^{asws} hand, and I kissed it, and he^{asws} called me and I sat down. Then I arose and bade him^{asws} farewell.

فَلَمَّا خَرَجْتُ مِنْ بَابِ الْبَيْتِ نَادَانِي فَقَالَ يَا إِبْرَاهِيمَ قُلْتُ لَبَّيْكَ يَا سَيِّدِي فَقَالَ لَا تَبْرَحْ فَلَمْ نَزَلْ [أَزَلْ] جَالِسًا وَ مَسْرُورٌ غُلَامُنَا مَعَنَا فَأَمَرَ أَنْ يُنْصَبَ الْمِقْدَارُ ثُمَّ خَرَجَ ع فَأَلْقَى لَهُ كُرْسِيًّا فَحَلَسَ عَلَيْهِ وَ أَلْفِي لِعَلِيٍّ بْنِ مَهْزِيَارٍ كُرْسِيًّا عَنْ يَسَارِهِ فَحَلَسَ وَ كُنْتُ أَنَا بِجَنْبِ الْمِقْدَارِ

When I went out from the door of the house, he^{asws} called out to me saying: ‘O Ibrahim!’ I said, ‘At your^{asws} service, O my Master^{asws}!’ He^{asws} said: ‘Don’t go yet’. We did not cease to be seated, and our slave Masrou was with us. He^{asws} instructed for the podium to be set up. Then he^{asws} came out, and a chair was cast for him^{asws}, and he^{asws} sat upon it, and a chair was cast for Ali Bin Mahziyar on his^{asws} left. He sat, and I was by the side of the podium.

فَسَقَطَتْ حِصَاةٌ فَقَالَ مَسْرُورٌ هَشْتٌ فَقَالَ هَشْتٌ ثَمَانِيَةٌ فَقُلْنَا نَعَمْ يَا سَيِّدَنَا فَلَبِثْنَا عِنْدَهُ إِلَى الْمَسَاءِ ثُمَّ خَرَجْنَا فَقَالَ لِعَلِيٍّ رُدْ إِلَيَّ مَسْرُورًا بِالْعَدَاةِ فَوَجَّهَهُ إِلَيْهِ فَلَمَّا أَنْ دَخَلَ قَالَ لَهُ بِالْفَارِسِيَّةِ بَار خدایا چون قُئْتُ لَه نِهك يَا سَيِّدِي

A stone fell, and Masrou said, ‘Hasht!’ He^{asws} said: ‘Hasht is eight’. We said, ‘Yes, O our Master^{asws}!’ We stayed with him^{asws} up to the evening, then we went out. He^{asws} said to Ali:

'Return Masrou to me^{asws} in the morning'. I sent him to him^{asws}. When he entered, he^{asws} said to him in Persian: '*Bar khudaya chun*'. I said to him^{asws}, 'Neyk, O my Master^{asws}!'

فمن [فَمَرَّ] نَصْرٌ فَقَالَ لِمَسْرُورٍ دَر بَه بِنْد دَر بِنْد فَأَعْلَقَ الْبَابَ ثُمَّ أَلْقَى رِدَاهُ عَلَيَّ يُخْفِينِي مِنْ نَصْرٍ حَتَّى سَأَلَنِي عَمَّا أَرَادَ فَلَقِيَهُ عَلِيُّ بْنُ مَهْرَبَانَ فَقَالَ لَهُ
كُلُّ هَذَا حَرَفًا [خَوْفًا] مِنْ نَصْرٍ فَقَالَ يَا أَبَا الْحَسَنِ يَكَاذُ [خَوْفِي مِنْهُ] خَوْفِي مِنْ عَمْرٍو بْنِ قَرْحٍ.

Nasr passed by. He^{asws} said to Masrou: 'Dar be band! Dar be band!' He locked the door. Then he^{asws} cast his^{asws} cloak upon me, hiding me from Nasr, until he asked me about what I wanted. Ali Bin Mahziyar met him. He^{asws} said to him: 'All this fear from Nasr'. He said, 'O Abu Al-Hassan! My fear from him is almost my fear from Amro Bin Qarh''.¹²¹⁵

¹²¹⁵ Basaair Al Darajaat – P 7 Ch 11 H 15

CHAPTER 12 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE LANGUAGES, ALL OF THEM

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ وَ الْبَرْقِيُّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا أَتَى عَلِيٌّ بْنَ الْحُسَيْنِ ع يَرِيدُ مِنْ مُعَاوِيَةَ عَلَيْهِمَا لَعْنَتَا اللَّهِ وَ مَنْ مَعَهُ جَعَلُوهُ فِي بَيْتٍ فَقَالَ بَعْضُهُمْ إِنَّمَا جَعَلْنَا فِي هَذَا الْبَيْتِ لِيَمَعَ عَلَيْنَا فَيَمُتُنَا فَرَأَيْنَ الْحُرُسُ فَقَالُوا انظُرُوا إِلَى هَؤُلَاءِ يَخَافُونَ أَنْ تَمَعَ عَلَيْهِمُ الْبَيْتُ وَ إِنَّمَا يَخْرُجُونَ عِدًّا فَيَمُتُونَ

It is narrated to us by Ahmad Bin Muhammad, 'It is narrated to me by Al Husayn Bin Saeed, and Al Barqy, from Al Nazr Bin Suweyd, from yahya Al Halby, from Muhammad Bin Ali Al Halby who said,

'I heard Abu Abdullah^{asws} saying: 'When they came to Yazeed^{la} Bin Muawiya^{la} with Ali^{asws} Bin Al-Husayn^{asws} and the ones with him^{asws}, they made him^{asws} to be in a house. One of them said, 'But rather, they are making us to be in this house so it would collapse upon us and kill us'. The guards of the house said in Rattana (language), 'Look at them fearing that the house would fall down upon them, and rather they would be brought out tomorrow and be executed'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَمْ يَكُنْ فِيْنَا أَحَدٌ مِخْسِنِ الرَّطَّانَةَ عِزِّي وَ الرَّطَّانَةَ عِنْدَ أَهْلِ الْمَدِينَةِ الرَّومِيَّةِ.

Ali^{asws} Bin Ali-Husayn^{asws} said: 'There does not happen to be among us^{asws} anyone better at Al-Rattana apart from me^{asws}'. 'Al-Rattana in the presence of the people of Al-Medina is Roman'¹²¹⁶.

2- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقَالَ يَا بَا هَاشِمُ كَلِّمْ هَذَا الْخَادِمَ بِالْفَارِسِيَّةِ فَإِنَّهُ يَزْعُمُ أَنَّهُ يُحْسِنُهَا فَقُلْتُ لِلْخَادِمِ زَانُوِيَتْ جِيست فَلَمْ يُجِبْنِي فَقَالَ ع يَقُولُ سُرْتُكَ.

It is narrated to us by Abdullah Bin Ja'far, from Abu Hashim Al Ja'fary who said,

'I entered to see Abu Al-Hassan^{asws}. He^{asws} said: 'O Abu Hashim! This servant speaks in Persian, and he claims that he is good at it. So, I^{asws} said to the servant: 'Zanuwiye chest?' He could not answer me^{asws}. He^{asws} said: 'Say, 'Your knees''. Then I^{asws} said: 'Naafat chest?' He could not answer me^{asws}. He^{asws} said: 'Say, 'Your navel''.¹²¹⁷

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ أَحْمَدِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي فَرْقَدٌ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ قَدْ بَعَثَ غُلَامًا أَعْجَمِيًّا فَرَجَعَ إِلَيْهِ فَجَعَلَ يُعَبِّرُ الرِّسَالَةَ فَلَا يُجِبُونَا حَتَّى ظَنَنْتُ أَنَّهُ سَيَعْضَبُ فَقَالَ لَهُ تَكَلَّمْ بِأَيِّ لِسَانٍ شِئْتَ فَإِنِّي أَفْهَمُ عَنْكَ.

It is narrated to us by Ahmad Bin Muhammad, from Al husayn Bin Saeed, from Al Nazr Bin Suweyd, from Yahya Al Halby, from the brother of Muleyh who said, 'It was narrated to me by Farqad who said,

'I was in the presence of Abu Abdullah^{asws}, and he^{asws} hand sent a non-Arab slave and he returned to him^{asws} and went on to alter the message. We don't know until we thought that

¹²¹⁶ Basaair Al Darajaat – P 7 Ch 12 H 1

¹²¹⁷ Basaair Al Darajaat – P 7 Ch 12 H 2

he^{asws} as angry. He^{asws} said: ‘Speak in whichever language you like to, for I^{asws} am more understanding than you’¹²¹⁸.

4- حَدَّثَنَا مُحَمَّدُ بْنُ جَزْءٍ عَنْ يَاسِرِ الْحَادِمِ قَالَ: كَانَ لِأَبِي الْحَسَنِ غُلَمَانٌ فِي الْبَيْتِ سَقْلَابِيَّةٌ رُومٌ وَكَانَ أَبُو الْحَسَنِ عَ قَرِيباً مِنْهُمْ فَسَمِعَهُمْ بِاللَّيْلِ يُرَاطِنُونَ بِالسَّقْلَابِيَّةِ وَ الرُّومِيَّةِ وَ يَقُولُونَ إِنَّا كُنَّا نَفْتَصِدُ فِي كُلِّ سَنَةٍ وَ لَيْسَ نَفْصِدُ هَاهُنَا

It is narrated to us by Muhammad Bin Jazzak, from Yasser the servant who said,

‘There were two Saqlabiyya roman slaves for Abu Al Hassan^{asws} in the house, and Abu Al Hassan^{asws} was close to them, and he^{asws} heard them at night talking in Saqlabiyya (language), and the Roman (language), and they were saying, ‘We have been getting cupping done every years, and we are not getting cupping done over here’.

فَلَمَّا كَانَ مِنَ الْعَدْرِ وَجَّهَ عِ الْيَ بَعْضُ الْأَطِبَّاءِ فَقَالَ لَهُ أَفْصِدْ لِهَذَا عِرْقَ كَذَا وَ لِهَذَا عِرْقَ كَذَا

When it was the next morning, he^{asws} diverted one of the physicians to me and said to him: ‘Do the cupping for this one, such and such a vein for this one, and such and such a vein for that one’.

ثُمَّ قَالَ يَا يَاسِرُ لَا تَفْتَصِدْ أَنْتَ فَافْتَصِدْ فَوَرَمَتْ يَدِي فَاخْضَرَّتْ فَقَالَ لِي يَا يَاسِرُ مَا لَكَ فَأَخْبَرْتُهُ فَقَالَ أَلَمْ أَنْهَكَ عَنْ ذَلِكَ هَلَمْ يَدَكَ فَمَسَحَ يَدَهُ عَلَيْهَا فَبُرَأَ

Then he^{asws} said: ‘O Yasser! You don’t get cupping done’. But, I did get cupping done, and my hand swollen up and turned green. He^{asws} said to me: ‘O Yasser! What is the matter with you?’ I informed him^{asws}. He^{asws} said: ‘Did I^{asws} not forbid you from that? Give your hand!’ He^{asws} wiped his^{asws} hand upon it and it was cured.

قَالَ أَوْ وَضَعِ وَ أَوْصَانِي أَنْ لَا أَتَعَشَّى فُكُنْتُ بَعْدَ ذَلِكَ مَا شَاءَ اللَّهُ أَتَعَشَّى ثُمَّ أَغْفَلُ فَأَتَعَشَّى فَيَضْرِبُ عَلَيَّ

He^{asws} said: ‘He^{asws} set me (straight) and bequeathed me that I should not have (late night) dinner. I did not have (late night) dinners after that for as long as Allah^{azwj} so Desired, then I became heedless and had (late night) dinner, and it was painful upon me’.

وَ رَوَى ابْنُ بَرِيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عِ يَرْفَعُ الْحَدِيثَ إِلَى الْحَسَنِ بْنِ عَلِيٍّ عِ أَنَّهُ قَالَ: إِنَّ لِلَّهِ مَدِينَتَيْنِ إِحْدَاهُمَا بِالْمَشْرِقِ وَ الْأُخْرَى بِالْمَغْرِبِ عَلَيْهِمَا سُورَانِ مِنْ حَدِيدٍ وَ عَلَى كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ مِصْرَاعٍ مِنْ ذَهَبٍ وَ فِيهَا سَبْعُونَ أَلْفَ لُغَةٍ يَتَكَلَّمُ كُلُّ لُغَةٍ بِجِلَافٍ لُغَةٍ صَاحِبِهِ وَ أَنَا أَعْرِفُ جَمِيعَ اللُّغَاتِ وَ مَا فِيهَا وَ مَا بَيْنَهُمَا وَ مَا عَلَيْهِمَا حُجَّةٌ عَرَبِيٍّ وَ الْحُسَيْنِ أَجِي.

And it is reported by Ibn Yazeed, from Ibn Abu Umeyr, from his men,

‘From Abu Abdullah^{asws} raising the Hadeeth to Al-Hassan^{asws} Bin Ali^{asws} having said: ‘For Allah^{azwj} there are two cities, one of them in the east and the other in the west. Upon them are gates of iron, and upon every cities there are a thousand thousand shutters of gold, and therein a thousand thousand languages are spoken, each language being different from its counterpart, and I^{asws} recognise the entirety of the languages, and there is no Divine

¹²¹⁸ Basaair Al Darajaat – P 7 Ch 12 H 3

Authority in these, and what is between these and upon these, apart from me^{asws} and my^{asws} brother^{asws} Al-Husayn^{asws},¹²¹⁹

5 حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

It is narrated to us by Ahmad Bin Muhammad Bin Al Husayn, from his father, by this chain – similar to it.¹²²⁰

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ: دُكِرَ قَتْلُ الْحُسَيْنِ وَأَمْرُ عَلِيِّ بْنِ الْحُسَيْنِ لَمَّا أَنْ حُجِلَ إِلَى الشَّامِ فَرَفَعْنَا إِلَى السَّجْنِ فَقَالَ أَصْحَابِي مَا أَحْسَنَ بُنْيَانًا بِهَذَا الْجِدَارِ فَتَرَاظَنَ أَهْلُ الرُّومِ بَيْنَهُمْ فَقَالُوا مَا فِي هَذَا صَاحِبِ دَمٍ إِنْ كَانَ إِلَّا ذَلِكَ يَعْثُونِي فَمَكَّنْتَنَا يَوْمَئِذٍ ثُمَّ دَعَانَا وَأَطْلَقَ عَنَّا.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Dawood Bin Farqad who said,

‘The killing of Al-Husayn^{asws} and the matter of Ali^{asws} Bin Al-Husayn^{asws} was mentioned, when he^{asws} was taken to Syria: ‘When we were taken to the prison, my^{asws} companion said, ‘The construction of this wall is not good’. The people of Rome spoke in Roman between them and they said, ‘There is no one in charge of the blood (wergild) if that (collapse) were to happen, except that one’ – meaning me^{asws}. We^{asws} remained for two days, then we were called and freed us’.¹²²¹

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ رَجُلٍ مِنَ الْمَسَامِيَةِ اسْمُهُ مِسْمَعٌ وَ لَقَبُهُ كِرْدَيْنٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلْتُ عَلَيْهِ وَعِنْدَهُ إِسْمَاعِيلُ قَالَ وَ تَحْنُ إِذْ ذَاكَ نَأْتُمُ بِهِ بَعْدَ أَبِيهِ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from fazalat Bin Ayoub, from a man from Al Masamia, his name was Misma’a, and his title was Kirdeyn,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I entered to see him^{asws} and in his^{asws} presence was Ismail, and whenever it was that, we used to follow him after his^{asws} father’.

فَدَكَرَ فِي حَدِيثِ طَوِيلٍ أَنَّهُ سَمِعَ رَجُلًا أَبَا عَبْدِ اللَّهِ ع جَالَفَ مَا ظَنَّ فِيهِ قَالَ فَأَتَيْتُ رَجُلَيْنِ مِنْ أَهْلِ الْكُوفَةِ كَانَا يَقُولَانِ بِهِ فَأَخْبَرْتُهُمَا فَقَالَ وَاحِدٌ مِنْهُمَا سَمِعْتُ وَ أَطَعْتُ وَ رَضِيتُ وَ سَلَّمْتُ وَ قَالَ الْآخَرُ وَ أَهْوَى بِيَدِهِ إِلَى جَيْبِهِ فَشَقَّهُ ثُمَّ قَالَ لَا وَاللَّهِ لَا سَمِعْتُ وَ لَا أَطَعْتُ وَ لَا رَضِيتُ حَتَّى أَسْمَعَهُ مِنْهُ

He (the narrator) mentioned in a lengthy Hadeeth that a man heard Abu Abdullah^{asws} different to what was thought regarding him. I came to two men from the people of Al-Kufa who were saying with it and informed them. One of them said, ‘I hear and I obey, and am please and submit’. And the other one said, and he gestured by his hand towards his pocket and tore it, then said, ‘No, by Allah^{azwj}! I will not listen, nor obey, nor am pleased until I hear it from him^{asws} (directly)’.

ثُمَّ قَالَ خَرَجَ مُتَوَجِّهًا إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ وَ تَبِعْتُهُ فَلَمَّا كُنَّا بِالْبَابِ فَاسْتَأْذَنَّا فَأَذِنَ لِي فَدَخَلْتُ قَبْلَهُ ثُمَّ أُذِنَ لَهُ فَلَمَّا دَخَلَ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا فُلَانُ أُرِيدُ كُلَّ امْرِئٍ مِنْكُمْ أَنْ يُؤْتِيَ صُحْفًا مُنَشَّرَةً إِنَّ الَّذِي أَخْبَرَكَ بِهِ فُلَانُ الْحَقُّ

¹²¹⁹ Basaair Al Darajaat – P 7 Ch 12 H 4

¹²²⁰ Basaair Al Darajaat – P 7 Ch 12 H 5

¹²²¹ Basaair Al Darajaat – P 7 Ch 12 H 6

Then he said, 'He went out heading to Abu Abdullah^{asws}, and I followed him. When we were at the door, we sought permission. He^{asws} permitted for me and I entered before he did. Then he^{asws} permitted for him, so he entered. When he entered, Abu Abdullah^{asws} said to him: 'O so and so! Does every person from you **wants to be Given pages spread out [74:52]**? That which I^{asws} informed so and so with is the truth'.

قَالَ جُعِلْتُ فِدَاكَ إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْكَ قَالَ إِنَّ فُلَانًا إِمَامُكَ وَصَاحِبُكَ مِنْ بَعْدِي يَعْنِي أَبَا الْحَسَنِ ع فَلَا يَدَّعِيهَا فِيمَا بَيْنِي وَبَيْنَهُ إِلَّا كَاذِبٌ مُنْتَرٍ

He said, 'May I be sacrificed for you^{asws}! I desired to hear it from you^{asws} (directly)'. He^{asws} said: 'So and so is your Imam^{asws} and your Master^{asws} from after me^{asws} – meaning Abu Al-Hassan^{asws}. Nobody (else) would claim it between me^{asws} and him^{asws} except a liar, fabricator'.

فَأَلْتَفَتَ إِلَيَّ الْكُوفِيُّ وَكَانَ يُحْسِنُ كَلَامَ النَّبَطِيَّةِ وَكَانَ صَاحِبَ قِبَالَاتٍ فَقَالَ لِي دَرَفَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ دَرَفَهُ بِالنَّبَطِيَّةِ خُذْهَا أَجَلٌ فَمُخْذَهَا فَخَرَجْنَا مِنْ عِنْدِهِ.

Al-Kufy turned to me, and he was good in the Nabatean speech, and he was a chief of the tribes. He said to me, 'Darfah' (in Nabatean)'. Abu Abdullah^{asws} said: 'In the Nabatean (language) 'Darfah' (means) 'Take it'. Yes, so take it'. We went out from his^{asws} presence'¹²²².

¹²²² Basaaair Al Darajaat – P 7 Ch 12 H 7

13 باب في الأئمة ع أنهم يقرءون الكتب التي نزلت على الأنبياء باختلاف ألسنتهم التوراة و الإنجيل و غير ذلك

CHAPTER 13 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE READING THE BOOKS WHICH WERE REVEALED UNTO THE PROPHETS^{as} IN THEIR^{as} DIFFERENT LANGUAGES – THE TORAH, AND THE EVANGEL, AND OTHER THAN THAT

1- حَدَّثَنَا مُوسَى بْنُ عُمَرَ عَنِ الْمَيْسَوِيِّ عَنْ سَمَاعَةَ عَنْ شَيْخٍ مِنْ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ع قَالَ: جِئْنَا نُرِيدُ الدُّخُولَ عَلَيْهِ فَلَمَّا صِرْنَا بِالدَّهْلِيِّزِ سَمِعْنَا قِرَاءَةً بِالسُّرْيَانِيَّةِ بِصَوْتٍ حَسَنٍ يُقْرَأُ وَ يَبْكِي حَتَّى أَبْكِي بَعْضُنَا.

It is narrated to us by Musa Bin Umar, from Al Maysami, from Sama'at, from a sheykh from our companions,

'From Abu Ja'far^{asws}, he (the narrator) said: 'We came intending the entry to see him^{asws}. When we came to the door-step, we hear a recitation in Assyrian in a beautiful voice. He^{asws} was reciting and crying, until some of us cried (as well)'.¹²²³

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ بُرَيْهَةَ النَّصْرَانِي أَنَّهُ جَاءَ مَعَ هِشَامٍ حَتَّى لَقِيَ مُوسَى بْنَ جَعْفَرٍ ع فَقَالَ يَا بُرَيْهَةَ كَيْفَ عِلْمُكَ بِكِتَابِكَ قَالَ أَنَا عَالِمٌ قَالَ كَيْفَ تَقْتَكِ بِتَأْوِيلِهِ قَالَ مَا أَوْتَيْتَنِي بِعِلْمِي فِيهِ

It is narrated to us by Ibrahim Bin hashim, from Al Hassan Bin Ibrahim, from Yunus Bin Abdul Rahman, from Hisham Bin Al Hakam,

'In a Hadeeth of Bureyha the Christian, he came with Hisham until he met Musa^{asws} Bin Ja'far^{asws}. He^{asws} said: 'O Bureyha! How is your knowledge with your Book?' He said, 'I am knower'. He^{asws} said: 'How is your confidence with its interpretation?' He said, 'I am not confident of my knowledge regarding it'.

قَالَ فَايْتَدَأْنِي مُوسَى بِقِرَاءَةِ الْإِنْجِيلِ فَقَالَ بُرَيْهَةُ وَ الْمَسِيحُ لَقَدْ كَانَ يَرَاهَا هَكَذَا وَ مَا قَرَأَ هَذِهِ الْقِرَاءَةَ إِلَّا الْمَسِيحُ ثُمَّ قَالَ بُرَيْهَةُ إِنَّا كُنْتُ أَطْلُبُ مِنْذُ خَمْسِينَ سَنَةً فَأَسْلَمَ عَلَيَّ يَدَيْهِ.

He (the narrator) said, 'Musa^{asws} initiated me with reciting the Evangel. Bureyha said, 'And the Messiah had seen it like that, and no one has recited this recitation except the Messiah!' Then Bureyha said, 'You^{asws} are the one I have been seeking for fifty years!' He became a Muslim upon his^{asws} hands'.¹²²⁴

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَمِّهِ بْنِ الْحُسَيْنِ الْمَيْسَوِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُوسَى التَّمِيمِيِّ قَالَ: جِئْنَا إِلَى أَبِي جَعْفَرٍ ع نَسْتَأْذِنُ عَلَيْهِ فَسَمِعْنَا صَوْتًا حَزِينًا يُقْرَأُ بِالْعِبْرَانِيَّةِ فَبَكَيْنَا حَيْثُ سَمِعْنَا الصَّوْتِ وَ ظَنَنَّا أَنَّهُ بَعَثَ إِلَى رَجُلٍ مِنْ أَهْلِ الْكِتَابِ يَسْتَفْرِئُهُ

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Musa Al Numeyri who said,

¹²²³ Basaair Al Darajaat – P 7 Ch 13 H 1

¹²²⁴ Basaair Al Darajaat – P 7 Ch 13 H 2

'We came to the door of Abu Ja'far^{asws}. We sought permission to see him^{asws}, and we heard a grief-stricken voice reciting in Hebrew. So, we wept when we heard the voice and we thought he^{asws} had sent for a man from the people of the Book (Christian or Jew) to recite it.

فَأَذِنَ لَنَا فَدَخَلْنَا عَلَيْهِ فَلَمْ نَرَ عِنْدَهُ أَحَدًا فَقُلْنَا أَصَلَحَكَ اللَّهُ سَمِعْنَا صَوْتًا بِالْعِبْرَانِيَّةِ فَظَنْنَا أَنَّكَ بَعَثْتَ إِلَى رَجُلٍ مِنْ أَهْلِ الْكِتَابِ تَسْتَفْرِئُهُ قَالَ لَا وَ لَكِنْ دَكَّرْتُ مُنَاجَاةً إِلَيَّا لِرَبِّي فَبَكَيْتُ مِنْ ذَلِكَ

He^{asws} permitted for us and we entered to see him^{asws}, but we did not see anyone with him^{asws}. We said, 'May Allah^{azwj} Keep you^{asws} well! We heard a voice in Hebrew and we thought you^{asws} had sent for a man from the people of the Book (Christian or Jew) to recite it'. He^{asws} said: 'No, but I remembered a secret conversation (Munajaat) of Elia^{asws} (Amir al-Momineen^{asws}'s name in Hebrew) to his^{as} Lord^{azwj}, so I^{asws} cried from that'.

قَالَ قُلْنَا وَ مَا كَانَ مُنَاجَاةً جَعَلِي اللَّهُ فِدَاكَ قَالَ جَعَلَ يَقُولُ يَا رَبِّ أَ تُرَاكَ مُعَدِّي بَعْدَ طُولِ مُقَامِي لَكَ أَ تُرَاكَ مُعَدِّي بَعْدَ طُولِ صَلَاتِي لَكَ وَ جَعَلَ يُعَدُّ أَعْمَالَهُ

He (the narrator) said, 'We said, 'And what was his secret conversation? May Allah^{azwj} Make me to be sacrificed for you^{asws}!' He^{asws} said: 'He^{as} went on saying: 'O Lord^{azwj}! Will I^{as} see You^{azwj} Punishing me^{as} after the length of my^{as} standing for You^{azwj}? Will I^{as} see You^{azwj} Punishing me^{as} after the length of my^{as} Salat to You^{azwj}!' And he^{saww} went on counting his^{as} deeds.

فَأَوْحَى اللَّهُ إِلَيْهِ أَيُّ لَسْتُ أُعَذِّبُكَ قَالَ فَقَالَ يَا رَبِّ وَ مَا يَمْنَعُكَ أَنْ تَقُولَ لَا بَعْدَ نَعَمٍ وَ أَنَا عَبْدُكَ وَ فِي قَبْضَتِكَ قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ أَيُّ إِذَا قُلْتُ قَوْلًا وَفَيْتُ بِهِ.

Allah^{azwj} Revealed to him^{as}: "I^{azwj} will not Punish you^{as}". He^{as} said: 'And what prevents You^{azwj} from Saying 'No' after 'Yes', and I^{as} am Your^{azwj} servant and in Your^{azwj} Grip'. Allah^{azwj} Revealed to him^{as}: 'I^{azwj}, whenever I^{azwj} Say a Word, I^{azwj} am loyal with it'.¹²²⁵

CHAPTER 14 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE SPEECH OF THE BIRDS

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ الْوَشَاءِ عَمَّنْ رَوَاهُ عَنْ مَنْصُورٍ عَنِ الْمَيْمَنِيِّ عَنِ الثَّمَالِيِّ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي دَارِهِ وَ فِيهَا عَصَافِيرُ وَ هُنَّ يَصْحَخْنَ فَقَالَ لِي أ تَدْرِي مَا يَقُولْنَ هَؤُلَاءِ قُلْتُ لَا أَدْرِي قَالَ يُسَبِّحْنَ رَبَّهُنَّ وَ يَطْلُبْنَ رِزْقَهُنَّ.

It is narrated to us by Ibn Yazeed, from Al Washa, from the one who reported it, from Mansour, from Al Maysami, from Al Sumali who said,

‘I was with Ali^{asws} Bin Al-Husayn^{asws} in his^{asws} house and in it were sparrows, and they were chirping. He^{asws} said to me: ‘Do you know what they are saying?’ I said, ‘I don’t know’. He^{asws} said: ‘They are glorifying their Lord^{azwj} and seeking their sustenance’¹²²⁶.

2- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ فَأَنْتَشَرَتِ الْعَصَافِيرُ وَ صَوَّتَتْ فَقَالَ يَا بَا حَمْرَةَ أ تَدْرِي مَا تَقُولُ قُلْتُ لَا قَالَ تُقَدِّسُ رَبَّهَا وَ تَسْأَلُ قُوتَ يَوْمِهَا

It is narrated to us by Muhammad Bin Ismail, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Abu Hamza Al Sumali who said,

‘I was with Ali^{asws} Bin Al-Husayn^{asws}, and the sparrows scattered and made noise. He^{asws} said: ‘O Abu Hamza! Do you know what these are saying: ‘I said, ‘No’. He^{asws} said: ‘Extolling the Holiness of their Lord^{azwj} and asking the livelihood of their day’.

قَالَ ثُمَّ قَالَ يَا بَا حَمْرَةَ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أُوتِينَا مِنْ كُلِّ شَيْءٍ.

He (the narrator) said, ‘Then he^{asws} said: ‘O Abu Hamza! We^{asws} are Taught the speech of the birds and Given from all things’¹²²⁷.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: فَتَلَا رَجُلٌ عِنْدَهُ هَذِهِ الْآيَةَ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أُوتِينَا مِنْ كُلِّ شَيْءٍ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ فِيهَا مِنْ إِنَّمَا هِيَ وَ أُوتِينَا كُلَّ شَيْءٍ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Khalaf, from one of his men,

‘From Abu Abdullah^{asws} having said: ‘A man recited this Verse in his^{asws} presence: **We have been Taught the speech of the birds, and have been Given from all things [27:16].** Abu Abdullah^{asws} said: ‘There isn’t **‘from’** in it. But rather it is as: **‘We have been Given all things’**’¹²²⁸.

¹²²⁶ Basaaair Al Darajaat – P 7 Ch 14 H 1

¹²²⁷ Basaaair Al Darajaat – P 7 Ch 14 H 2

¹²²⁸ Basaaair Al Darajaat – P 7 Ch 14 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ دَاوُدَ الْحَدَّادِ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَهُ إِذْ نَظَرْتُ إِلَى زَوْجِ حَمَامٍ عِنْدَهُ فَهَدَرَ الذَّكْرُ عَلَى الْأُنْثَى فَقَالَ لِي أ تَدْرِي مَا يَقُولُ فُلْتُ لَا قَالَ يَقُولُ يَا سَكْنِي وَ عَرْسِي مَا خُلِقَ أَحَبُّ إِلَيَّ مِنْكَ إِلَّا أَنْ يَكُونَ مَوْلَايَ جَعْفَرُ بْنُ مُحَمَّدٍ .ص

It is narrated to us by Ahmad Bin Muhammad, from Hamad Bin Yunus, from Dawood Al Haddad, from Fuzeyl Bin Yasaar,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I was in his^{asws} presence when I looked at a pair of doves in his^{asws} presence. The male cooed upon the female. He^{asws} said to me: ‘Do you know what he said?’ I said, ‘No’. He^{asws} said: ‘He said, ‘O my cohabitant and my bride! There is no creature more beloved to me than you, except for my Master^{asws} Ja’far^{asws} Bin Muhammad^{asws}’¹²²⁹.

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْحَنَاطِ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنْتُ عِنْدَهُ يَوْمًا إِذْ وَقَعَ عَلَيْهِ زَوْجٌ وَرِشَانٌ فَهَدَرَا فَرَدَّ عَلَيْهِمَا أَبُو جَعْفَرٍ كِلَاهُمَا سَاعَةً ثُمَّ نَهَضَا فَلَمَّا صَارَا عَلَى الْحَائِطِ هَدَدَ الذَّكْرُ عَلَى الْأُنْثَى سَاعَةً ثُمَّ نَهَضَا

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ali, from Ali Bin Muhammad Al Hannat, from Aasim, from Muhammad Bin Muslim

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I was in his^{asws} presence one day when a pair of ring doves descended to him^{asws} and they cooed. He^{asws} responded to them in their speech for a while, then they arose. When they came to be upon the wall, the male muttered to the female for a while, then they flew away.

فَقُلْتُ جُعِلْتُ فِدَاكَ مَا خَالَ الطَّيْرَ فَقَالَ يَا ابْنَ مُسْلِمٍ كُلُّ شَيْءٍ خَلَقَهُ اللَّهُ مِنْ طِينٍ أَوْ بَيْمَةٍ أَوْ شَيْءٍ فِيهِ رُوحٌ هُوَ أَسْمَعُ لَنَا وَ أَطُوعُ مِنْ ابْنِ آدَمَ إِنَّ هَذَا الْوَرِشَانَ أَسَاءَهُ طَرُ السُّوءِ فَخَلَفْتُ لَهُ مَا فَعَلْتُ فَقَالَتْ تَرْضَى بِمُحَمَّدِ بْنِ عَلِيٍّ فَرَضِيًّا بِي وَ أَخْبَرْتُهُ أَنَّهُ لَهَا ظَالِمٌ فَصَدَّقْتُهَا.

I said, ‘May I be sacrificed for you^{asws}! What is the situation of the bird?’ He^{asws} said: ‘O Ibn Muslim! Everything, Allah^{azwj} has Created it from clay, or an animal or anything having a soul in it, it is listening to us^{asws} and more obedient than the son of Adam^{as}. This ringdove had evil thoughts about her, and she oathed to him she had not done so. She said, ‘Do you agree with Muhammad Bin Ali^{asws} (as judge)?’ They agreed with me^{asws}, and I^{asws} informed him that he had been unjust to her, and he ratified her’¹²³⁰.

6- وَ عَنْهُ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ النُّعْمَانِ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ عَمْرِو الرِّبَّاتِ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ النَّضْرِ بْنِ شَعْبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّا عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتَيْنَا مِنْ كُلِّ شَيْءٍ

And from him, from Al Husayn Bin Ali Al Numan, from Yahya Bin Zakariya, from Amro Al Zayyat, from Muhammad Bin Sama’at, from Al Nazar Bin Shuayn, from Muhammad Bin Muslim who said,

¹²²⁹ Basaair Al Darajaat – P 7 Ch 14 H 4

¹²³⁰ Basaair Al Darajaat – P 7 Ch 14 H 5

'I heard Abu Ja'far^{asws} saying: **'We have been Taught the speech of the birds, and have been Given from all things [27:16]'**.¹²³¹

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: أَهْدَيْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَ فَاجْتَنَّةَ وَ وَرَشَانَ وَ طَيْرَ رَاعِيٍّ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَا الْفَاجِتَّةُ فَتَقُولُ فَقَدْ تُكْمُ فَقَدْ تُكْمُ فَأَقِيدُوهَا قَبْلَ أَنْ تَفْقِدَكُمُ فَأَمَرَ بِهَا فَدَبِحَتْ وَ أَمَا الْوَرَشَانُ فَيَقُولُ فُدْسْتُمْ فُدْسْتُمْ فَوَهَبَهُ لِبَعْضِ أَصْحَابِهِ وَ الطَّيْرُ الرَّاعِيُّ يَكُونُ عِنْدِي أُسْرُ بِهِ.

It is narrated to us by Ahmad Bin Muhammad, from one of our companions who said,

'I gifted a pigeon and a ring dove and Al-Ra'aby bird to Abu Abdullah^{asws}. Abu Abdullah^{asws} said: 'As for the pigeon, she is saying, 'I will kill you all! I will kill you all, before you are killed!' So, I^{asws} instructed with her to be slaughtered. And as for the wood pigeon, he was saying, 'You^{asws} are Holy! You^{asws} are Holy!' So, I^{asws} gifted it to one of his companions; and Al-Ra'aby bird is with me^{asws}, I^{asws} get cheered by it'.¹²³²

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي أَحْمَدَ عَنْ شُعَيْبِ بْنِ الْحَسَنِ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ جَالِسًا نَسَمِعُ صَوْتًا مِنَ الْفَاجِتَّةِ فَقَالَ تَدْرُونَ مَا تَقُولُ قَالَ تَقُولُ فَقَدْ تُكْمُ فَأَقِيدُوهَا قَبْلَ أَنْ تَفْقِدَكُمُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Halby, from Ibn Muskan, from Abu Ahmad, from Shuayb Bin Al Hassan who said,

'I was seated in the presence of Abu Ja'far^{asws} (and) we heard a noise from the pigeon. He^{asws} said: 'Do you know what she is saying?' He^{asws} said: 'She is saying: "I will kill you all! I will kill you all, before you are killed!"'.¹²³³

9- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ صَالِحٍ عَنْ أَبِي حَمْرَةَ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ وَ عَصَافِيرُ عَلَى الْحَائِطِ فَبَالَتَهُ يَصْحَنَ فَقَالَ يَا بَا حَمْرَةَ أَ تَدْرِي مَا يَقُولُنَّ قَالَ يَتَحَدَّثُنَّ أَنَّ هُنَّ وَفَتْ يَسْأَلُنَّ فِيهِ فَوْتَهُنَّ يَا أبا حَمْرَةَ لَا تَنَامَنَّ قَبْلَ طُلُوعِ الشَّمْسِ فَإِنِّي أَكْرَهُهَا لَكَ إِنَّ اللَّهَ يُقَسِّمُ فِي ذَلِكَ الْوَقْتِ أَرْزَاقَ الْعِبَادِ وَ عَلَى أَيْدِينَا يُجْرِيهَا.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al hassan Bin Al Husayn Al luluie, from Ahmad Bin Al Hassan Al Maysami, from Salih, from Abu Hamza who said,

'I was in the presence of Ali^{asws} Bin Al-Husayn^{asws} and sparrows were upon the wall, in front of the courtyard. He^{asws} said: 'O Abu Hamza! Do you know what they are saying? They are discussing that there is a time for them during which they ask their daily sustenance. O Abu Hamza! Do not sleep before the emergence of the sun, for I^{asws} dislike it for you if Allah^{azwj} Distributes the livelihood of the servants during that time, and flows it upon our^{asws} hands".¹²³⁴

10- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ عَبْدِ اللَّهِ بْنِ فَرْقَدٍ كَانَ أَبُو عَبْدِ اللَّهِ عَ يَسِيرُ وَ نَحْنُ مَعَهُ قَالَ فَمَرَّ غُرَابٌ فَتَنَعَقَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ مَثُ جَوْعًا وَ اللَّهُ مَا تَعْلَمُ شَيْئًا إِلَّا أَنَّهُ عِلْمُهُ [وَ نَحْنُ نَعْلَمُهُ] إِلَّا أَنَا نَعْلَمُ بِاللَّهِ مِنْكَ.

¹²³¹ Basaair Al Darajaat – P 7 Ch 14 H 6

¹²³² Basaair Al Darajaat – P 7 Ch 14 H 7

¹²³³ Basaair Al Darajaat – P 7 Ch 14 H 8

¹²³⁴ Basaair Al Darajaat – P 7 Ch 14 H 9

It is narrated to us by Muhammad Bin Al Husayn, from Dawood Bin Farqad, from Abdullah Bin Farqad,

‘Abu Abdullah^{asws} was travelling and we were with him^{asws}. A crow passed by and it cawed. Abu Abdullah^{asws} said: ‘It will die of hunger, by Allah^{azwj}. It does not know anything, except it is taught and we^{asws} know it, except and I^{asws} more knowing than you, by Allah^{azwj}!’¹²³⁵

11- حَدَّثَنَا مُوسَى بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ عَيْسَى بْنِ عَمْرٍو عَنْ أَبِي شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّا عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ

It is narrated to us by Musa Bin Ja’far, from Muhammad Bin Abdul Jabbar, from Isa Bin Amro, from Abu Shuayb, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: **‘We have been Taught the speech of the birds, and have been Given from all things [27:16]’**.¹²³⁶

12- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْكَرِيمِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لابن عَبَّاسٍ إِنَّ اللَّهَ عَلَّمَنَا مَنْطِقَ الطَّيْرِ كَمَا عَلَّمَهُ سُلَيْمَانَ بْنَ دَاوُدَ مَنْطِقَ كُلِّ دَابَّةٍ فِي بَرٍّ أَوْ بَحْرٍ.

It is narrated to us by Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Abdul Kareem, from Abdullah Bin Abdul Rahman, from Aban Bin Usman, from Zurara,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said to Ibn Abbas: ‘Allah^{azwj} has Taught us^{asws} the speech of the birds just as He^{azwj} had Taught it to Suleyman Bin Dawood^{as}, speech of every animal in the land or sea’.¹²³⁷

13- حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ الرَّزَّازِيُّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي أَحْمَدَ عَنْ سَعْدِ بْنِ الْحَسَنِ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع جَالِسًا فَسَمِعْتُ صَوْتَ فَاجِتَةٍ قَالَ أَ تَدْرُونَ مَا تَقُولُ هَذِهِ فَلْنَا لَا وَاللَّهِ مَا نَدْرِي قَالَ تَقُولُ فَقَدْ تَكَلَّمْتُمْ فَافْتَعِدُوهَا قَبْلَ أَنْ تَفْقِدُوهَا.

It is narrated to us by Ahmad Bin Abu Abdullah Al Barqy, from al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Abu Ahmad, from Sa’ad Bin Al Hassan who said,

‘I was seated in the presence of Abu Ja’far^{asws} and I heard noise of a pigeon. He^{asws} said: ‘Do you know what this one said?’ We said, ‘We do not know’. He^{asws} said: ‘She said, ‘I will kill you all! I will kill you all, before you are killed!’.¹²³⁸

14- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ قَالَ رَوَى يَحْيَى بْنُ عُمَرَ عَنْ أَبِيهِ عَنْ أَبِي شَيْبَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّا عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ

It is narrated to us by Muhammad Bin Ismail, from Abdul Rahman Bin Abu Najran who said, ‘It is reported by Yahya Bin Umar, from his father, from Abu Shayba, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: **‘We have been Taught the speech of the birds, and have been Given from all things [27:16]’**.¹²³⁹

¹²³⁵ Basaair Al Darajaat – P 7 Ch 14 H 10

¹²³⁶ Basaair Al Darajaat – P 7 Ch 14 H 11

¹²³⁷ Basaair Al Darajaat – P 7 Ch 14 H 12

¹²³⁸ Basaair Al Darajaat – P 7 Ch 14 H 13

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَنْصِ بْنِ الْبُخَيْرِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ قَالَ: سَمِعْتُ فَاحِشَةً يَصِيحُ [تَصِيحُ] مِنْ دَارِ أَبِي عَبْدِ اللَّهِ عَ فَقَالَ أَ تَذُرُونَ مَا تَقُولُ هَذِهِ الْفَاحِشَةُ قَالَ قُلْتُ لَا قَالَ تَقُولُ فَقَدْتُمْ أَمَا إِنَّا لَنَقْفِدُنَّهَا قَبْلَ أَنْ تَقْفِدَنَا قَالَ فَأَمَرَ بِهَا فُدِّجَتْ.

It is narrated to us by Ahmad Bin Muhammad, from Saeed Bin Janah, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, from one of our companions,

‘From Abu Ja’far^{asws} having said: ‘I heard a pigeon shouting from the house of Abu Abdullah^{asws}. He^{asws} said: ‘Do you know what this pigeon said?’ I said, ‘No’. He^{asws} said: ‘She said, ‘I will kill you all!’ But, I^{asws} will kill it before she kills us’. He^{asws} instructed with slaughtering it’.¹²⁴⁰

16- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَرَّ أَبُو جَعْفَرٍ عَ بِالْمَجِينِ وَ مَعَهُ أَبُو أُمَيَّةُ الْأَنْصَارِيُّ زَمِيلُهُ فِي حَمَلِهِ قَالَ فَبَيْنَا هُوَ كَذَلِكَ إِذْ نَظَرَ إِلَى وَرْشَانٍ فِي جَانِبِ الْمَحْمِلِ مَعَهُ فَرَفَعَ أَبُو أُمَيَّةُ يَدَهُ لِيُدْبَهُ عَنْهُ

It is narrated to us by Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘Abu Ja’far^{asws} passed by Al-Hajeen, and with him^{asws} was Abu Umayya Al-Ansari, his co-traveller in his^{asws} carriage. While he^{asws} was like that when he^{asws} looked at a pigeon in the side of the carriage with him^{asws}. Abu Umayya raised his hand to ward it away from him.

فَقَالَ يَا أَبَا أُمَيَّةَ إِنَّ هَذَا طَائِرٌ جَاءَ يَسْتَجِيرُ بِأَهْلِ الْبَيْتِ وَ إِلَيَّ دَعَوْتُ اللَّهُ فَانصَرَفَتْ [عَنْهُ] حَيْثُ وَ كَانَتْ تَأْتِيهِ كُلَّ سَنَةٍ فَنَأْكُلُ فِرَاحَهُ.

He^{asws} said: ‘O Abu Umayya! This bird came to seek shelter with People^{asws} of the Household, and I^{asws} supplicated to Allah^{azwj} to Turn away a snake from it, and it used to come every year to eat its chicks’.¹²⁴¹

17- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرِّبَابِ عَنْ أَبِيهِ عَنِ الْقَيْصِ بْنِ الْمُخْتَارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتِينَا مِنْ كُلِّ شَيْءٍ وَ قَدْ وَ اللَّهُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ عَلَّمَ كُلَّ شَيْءٍ.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from his father, from Al Fayz Bin Al Mukhtar who said,

‘I heard Abu Abdullah^{asws} saying: ‘Suleyman Bin Dawood^{as} said: ‘**We have been Taught the speech of the birds, and have been Given from all things [27:16]**, and by Allah^{azwj} We^{asws} have been Taught the speech of the birds and Taught all things’.¹²⁴²

18- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عُمَرَ بْنِ خَلِيفَةَ عَنْ أَبِي شَيْبَةَ عَنِ الْفَيْضِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَ يَقُولُ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ.

¹²³⁹ Basaair Al Darajaat – P 7 Ch 14 H 14

¹²⁴⁰ Basaair Al Darajaat – P 7 Ch 14 H 15

¹²⁴¹ Basaair Al Darajaat – P 7 Ch 14 H 16

¹²⁴² Basaair Al Darajaat – P 7 Ch 14 H 17

It is narrated to us by Ahmad Bin Musa, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Umar Bin Khaleefa, from Abu Shayba, from Al Fayz, from Muhammad Bin Muslim who said,

“O you people! We have been Taught the speech of the birds, and have been Given from all things. Surely, this is the clear Grace’ [27:16]”.¹²⁴³

19- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمَعْرُوفِ بَعْرَازٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ سُلَيْمَانَ بْنِ وَالدِ جَعْفَرِ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ الرِّضَا ع فِي حَائِطٍ لَهُ إِذْ جَاءَ عُصْفُورٌ فَوَقَعَ بَيْنَ يَدَيْهِ وَ أَحَدًا يَصِيحُ وَ يُكَيِّرُ الصَّبَاحَ وَ يَضْطَرِبُ فَقَالَ لِي يَا فُلَانُ أَ تَدْرِي مَا تَقُولُ هَذَا الْعُصْفُورُ قُلْتُ اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

It is narrated to us by Ahmad Bin Musa, from Muhammad Bin Ahmad well known as Gazaal, from Muhammad Bin Al Husayn,

‘From Suleyman from the children of Ja’far^{asws} Bin Abu Talib^{asws} who said, ‘I was with Abu Al-Hassan Al-Reza^{asws} in a garden of his^{asws} when a sparrow came and landed in front of him^{asws}, and went on to shout, and shouted a lot, and was restless. He^{asws} said to me: ‘O so and so! Do you know what this sparrow is saying?’ I said, ‘Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing’.

قَالَ إِنَّهَا تَقُولُ إِنَّ حَيَّةً تَرِيدُ أَكْلَ فِرَاحِي فِي الْبَيْتِ فَمَنْ فَخَذَ تِيكَ النَّبَّعَةَ وَ ادْخُلِ الْبَيْتَ وَ اقْتُلِ الْحَيَّةَ قَالَ فَأَخَذْتُ النَّبَّعَةَ وَ هِيَ الْعَصَا وَ دَخَلْتُ الْبَيْتَ وَ إِذَا حَيَّةٌ تَحُولُ فِي الْبَيْتِ فَفَتَلْتُهَا.

He^{asws} said: ‘It is saying that a snake wants to eat its chicks in the house, so stand and grab your stick and enter the house and kill the snake’. I grabbed the stick and it is the staff, and I entered the house, and there was a snake moving in the house, so I killed it”¹²⁴⁴.

20- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ سَالِمِ مَوْلَى أَبَانَ بَيْعِ الرُّطْبِيِّ قَالَ: كُنَّا فِي حَائِطٍ لِأَبِي عَبْدِ اللَّهِ ع وَ نَفَرٌ مَعِي قَالَ فَصَاحَتِ الْعُصَاوِيرُ فَقَالَ أَ تَدْرِي مَا تَقُولُ فَقُلْنَا جَعَلَنَا اللَّهُ فِدَاكَ لَا تَدْرِي مَا تَقُولُ قَالَ تَقُولُ اللَّهُمَّ إِنَّا خَلَقْنَا مِنْ خَلْقِكَ لَا بُدَّ لَنَا مِنْ رِزْقِكَ فَأَطْعِمْنَا وَ اسْقِنَا.

It is narrated to us by Ahmad Bin Muhammad, from al Hassan Bin Ali Bin Fazzal, from Sa’alba, from Salim a slave of Aban Baya’a Al Zutay who said,

‘We were in a garden of Abu Abdullah^{asws} and there was a number (of people) with me. The sparrows shouted. He^{asws} said: ‘Do you know what she is saying?’ We said, ‘May Allah^{azwj} Make us to be sacrificed for you^{asws}! We don’t know what she is saying’. He^{asws} said: ‘She is saying, ‘O Allah^{azwj}! We are creatures from Your^{azwj} creatures! There is no escape for us from Your^{azwj} sustenance, so Feed us and Quench us”¹²⁴⁵.

21- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الرَّبِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ بَجِيِّ الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ قَرَدٍ قَالَ: خَرَجْنَا مَعَ أَبِي عَبْدِ اللَّهِ مُتَوَجِّهِينَ إِلَى مَكَّةَ حَتَّى إِذَا كُنَّا بِسَرَفٍ اسْتَقْبَلَهُ غُرَابٌ يَنْعِقُ فِي وَجْهِهِ فَقَالَ مَثْ جُوعًا مَا تَعْلَمُ شَيْئًا إِلَّا وَ نَحْنُ نَعْلَمُهُ إِلَّا أَنَا أَعْلَمُ بِاللَّهِ مِنْكَ فَعُلْنَا هَلْ كَانَ فِي وَجْهِهِ شَيْءٌ قَالَ نَعَمْ سَقَطَتْ نَافَةٌ بِعَرَفَاتٍ.

¹²⁴³ Basaair Al Darajaat – P 7 Ch 14 H 18

¹²⁴⁴ Basaair Al Darajaat – P 7 Ch 14 H 19

¹²⁴⁵ Basaair Al Darajaat – P 7 Ch 14 H 20

It is narrated by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Abdu Abdullah Bin Farqad who said,

‘We went out with Abu Abdullah^{asws} heading to Makkah, until when we were at Sarf, a crow faced him cawing in his^{asws} face. He^{asws} said: ‘You will die of starvation. You do not know anything except and we^{asws} know it, except and I^{asws} am more knowing than you are’. We said, ‘Was there anything in its face?’ He^{asws} said: ‘Yes, a camel fell down at Arafaat’¹²⁴⁶.

22- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عُمَرَ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ قَالَ: أَهْدَيْتُ لِإِسْمَاعِيلَ بْنِ أَبِي عَبْدِ اللَّهِ ع صَلَاحًا فَدَخَلَ أَبُو عَبْدِ اللَّهِ ع فَلَمَّا رَأَاهُ قَالَ مَا هَذَا الطَّيْرُ الْمَشُومُ أَخْرِجُوهُ فَإِنَّهُ يَقُولُ فَقَدْتُمْ فَاذْهَبُوا قَبْلَ أَنْ يَفْقِدَكُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Bakr Bin Salih, from Muhammad Bin Abu Hamza, from Umar Bin Muhammad al Asbahany who said,

‘I gifted a pigeon to Ismail, son of Abu Abdullah^{asws}. Abu Abdullah^{asws} entered. When he^{asws} saw it, he^{asws} said: ‘What is this inauspicious bird? Expel it, for it is saying, I will kill you all!’ So, kill it before he kills you all!’¹²⁴⁷

23- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَالرَّجِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ بَيْتِ الْحَلْبِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُسْنَكَانَ عَنْ دَاوُدَ بْنِ قُرَيْبٍ عَنْ عَلِيِّ بْنِ سِنَانٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَمِعَ صَوْتًا فِي الدَّارِ فَقَالَ أَيْنَ هَذِهِ الَّتِي أَسْمَعُ صَوْتَهَا فَلْنَا هِيَ فِي الدَّارِ أَهْدَيْتُ لِبَعْضِهِمْ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَهُ أَمَا لَتَفْقِدَنَّكَ قَبْلَ أَنْ تَفْقِدَنَا قَالَ ثُمَّ أَمَرَ بِهَا فَأُخْرِجَتْ مِنَ الدَّارِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, and Al Barqy, from al nazar Bin Suweyd, from Yahya Al Halby, from Abdullah Bin Muskan, from Dawood Bin Farqad, from Ali Bin Sinan who said,

‘We were in the presence of Abu Abdullah^{asws}, and we heard a noise in the house. He^{asws} said: ‘Where it this whose voice I^{asws} just heard?’ We said, ‘It is in the house. I have gifted it to one of them’. Abu Abdullah^{asws} said to him: ‘But, it will kill you before you get us killed’. Then he^{asws} instructed with it to be expelled from the house’¹²⁴⁸.

24- وَ عَنْهُ عَنِ الْجَامُورَانِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ مُحَمَّدِ بْنِ سَيْفِ التَّمِيمِيِّ عَنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص اسْتَوْصُوا بِالصَّائِبَاتِ خَيْرًا يَغْنِي الْخَطَافَ فَإِنَّهُ أَنْسَ طَيْرَ النَّاسِ بِالنَّاسِ

And from him, from Al Jamourani, from Al Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Sayf Al Tameemi,

‘From Muhammad^{asws} Bin Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Treat ‘Al-Saniyaat’ well, meaning the swallow (bird), for it is the most comforting of the birds to the people, with the people’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَ تَدْرُونَ مَا تَقُولُ الصَّائِبِيُّ إِذَا تَرَمَّتْ تَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَتَّى تَقْرَأَ أُمَّ الْكِتَابِ فَإِذَا كَانَ فِي آخِرِ تَرَمَّتْهَا قَالَتْ وَ لَا الصَّائِبِينَ.

¹²⁴⁶ Basaair Al Darajaat – P 7 Ch 14 H 21

¹²⁴⁷ Basaair Al Darajaat – P 7 Ch 14 H 22

¹²⁴⁸ Basaair Al Darajaat – P 7 Ch 14 H 23

Then Rasool-Allah^{saww} said: ‘Do you know what the swallow says when it chirps? It says, **‘In the Name of Allah the Beneficent, the Merciful [1:1] The Praise is for Allah the Lord of the Worlds [1:2]**, to the extent that it recites the Mother of the Book. So, when it would be at the end of its chirping, it says, **‘nor of the straying ones [1:7]’**.¹²⁴⁹

25- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عُمَرَ عَنْ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ: دَخَلَ رَجُلٌ مِنْ مَوَالِي أَبِي الْحَسَنِ ع فَقَالَ جُعِلْتُ فِدَاكَ أَحَبُّ أَنْ تَتَغَدَّى عِنْدِي فَقَامَ أَبُو الْحَسَنِ ع حَتَّى مَضَى مَعَهُ وَ دَخَلَ الْبَيْتَ فَإِذَا فِي الْبَيْتِ سَرِيرٌ فَقَعَدَ عَلَى السَّرِيرِ وَ تَحْتَ السَّرِيرِ زَوْجٌ حَمَامٍ

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Umar, from Bashir, from Ali Bin Abu Hamza who said,

‘A man from the friends of Abu Al-Hassan^{asws} entered and said, ‘May I be sacrificed for you^{asws}! I would love it if you^{asws} could have lunch with me^{asws}’. Abu Al-Hassan^{asws} stood up until he^{asws} went with him and entered the house, and there in the house was a bed. He^{asws} sat upon the bed, and beneath the bed was a pair of doves.

فَهَدَرَ الذَّكَرُ عَلَى الْأُنْثَى وَ ذَهَبَ الرَّجُلُ لِيَحْمِلَ الطَّعَامَ فَرَجَعَ وَ أَبُو الْحَسَنِ ع يَضْحَكُ فَقَالَ أَضْحَكَ اللَّهُ سِنَّكَ بِمَ ضَحِكْتَ

The male cooed to the female, and the man went to carry the food. He returned and Abu Al-Hassan^{asws} was chuckling. He said, ‘May Allah^{azwj} Keep you^{asws} chuckling all your^{asws} age! What made you^{asws} chuckle?’

فَقَالَ إِنَّ هَذَا الْحَمَامَ هَدَرَ عَلَى هَذِهِ الْحَمَامَةِ فَقَالَ لَهَا يَا سَكِينِي وَ عَرْسِي وَ اللَّهُ مَا عَلَى وَجْهِ الْأَرْضِ أَحَدٌ أَحَبُّ إِلَيَّ مِنْكَ مَا خَلَا هَذَا الْقَاعِدِ عَلَى السَّرِيرِ

He^{asws} said: ‘This dove cooed to this female dove and said to her, ‘O my co-habitant and my bride! By Allah^{azwj}! There is no one upon the surface of the earth more beloved than you apart from this one seated upon the bed’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ تَفْهَمُ كَلَامَ الطَّيْرِ فَقَالَ نَعَمْ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتَيْنَا مِنْ كُلِّ شَيْءٍ.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! And you^{asws} understand the speech of birds?’ He^{asws} said: ***We have been Taught the speech of the birds, and have been Given from all things [27:16]***.¹²⁵⁰

¹²⁴⁹ Basaair Al Darajaat – P 7 Ch 14 H 24

¹²⁵⁰ Basaair Al Darajaat – P 7 Ch 14 H 25

15 باب في الأئمة ع أنهم يعرفون منطق البهائم و يعرفونهم و يحييونهم إذا دعوهم

CHAPTER 15 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE SPEECH OF ANIMALS AND THEY RECOGNISE THEM^{asws} AND ANSWER THEM^{asws} WHEN THEY^{asws} CALL THEM

1- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نَاضِحًا كَانَ لِرَجُلٍ مِنَ النَّاسِ فَلَمَّا أَسَنَّ قَالَ بَعْضُ أَصْحَابِهِ لَوْ نَحَرْتُمُوهُ فَجَاءَ النَّبِيُّ إِلَى رَسُولِ اللَّهِ ص فَجَعَلَ يَرْغُو فَأَرْسَلَ رَسُولُ اللَّهِ ص فَجَعَلَ يَرْغُو إِلَى صَاحِبِهِ فَلَمَّا جَاءَ قَالَ لَهُ النَّبِيُّ ص إِنَّ هَذَا يَزْعُمُ أَنَّهُ كَانَ لَكُمْ شَابًا حَتَّى هَرِمَ وَ أَنَّهُ قَدْ نَفَعَكُمْ وَ أَنْكُمْ أَرَدْتُمْ نَحْرَهُ

It is narrated to us by Ahmad Bin Al Hassan, from Ali Bin Fazzal, from his father and Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from Zurara,

‘There was a camel for a man from the people. When it was old, one of his companions said, ‘If we could slaughter it’. The camel came to Rasool-Allah^{saww} and went on to grumble at the mouth. Rasool-Allah^{saww} sent for its owner. It went on to grumble to its owner. When he came, the Prophet^{saww} said to him: ‘This one claims that it was young for you until it became old, and it has benefitted you all and you want to slaughter it’.

قَالَ فَقَالَ صَدَقَ فَقَالَ رَسُولُ اللَّهِ ص لَا تَنْحَرُوهُ وَ دَعُوهُ قَالَ فَزَكَّوْهُ.

He (the narrator) said, ‘He said, ‘You^{saww} speak the truth’. Rasool-Allah^{saww} said: ‘Do not slaughter it and leave it be’. He (the narrator) said, ‘He left it’¹²⁵¹.

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ زُرَّعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ رَجُلٍ قَالَ: خَرَجْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ ع إِلَى مَكَّةَ فَلَمَّا رَحَلْنَا عَنِ الْأَبْوَاءِ كَانَ عَلَى رَاحِلَتِهِ وَ كُنْتُ أُنْشِي فَرَأَى عَنَمًا وَ إِذَا نَعَجَةٌ قَدْ تَخَلَّفَتْ عَنِ الْعَنَمِ وَ هِيَ تَنْفُو نَفَاءً [تَنْفُو نَفَاءً] شَدِيدًا وَ تَلْتَفَّتْ وَ إِذَا سَخَلَةٌ خَلْفَهَا تَنْفُو [تَنْفُو] وَ تَشْتَدُّ فِي طَلِبِهَا وَ كُلَّمَا قَامَتِ السَّخَلَةُ نَعَتِ النَّعَجَةَ فَتَبِعَتْهَا السَّخَلَةُ

It is narrated to us by Muhammad Bin Al Husayn, from Al Abbas Bin Marouf, from Abu Al Qasim Al Kufy, from Muhammad Bin Al Hassan Bin Muhammad Bin Imran, from Zurara, from Sama’at, from Abu Baseer, from a man who said,

‘I went out with Ali^{asws} Bin Al-Husayn^{asws} to Makkah. When we departed from Al-Abwa, he^{asws} was upon his ride and I was walking. He^{asws} saw some sheep and an ewe which had stayed behind from the sheep, and it was bleating with intense bleating, and I turned around and there was a young calf behind it bleating, and it was intense in seeking it. And every time the ewe bleated, the calf followed it.

فَقَالَ عَلِيُّ ع يَا عَبْدَ الْعَزِيزِ أَ تَدْرِي مَا قَالَتِ النَّعَجَةُ قَالَ قُلْتُ لَا وَ اللَّهُ مَا أَذْرِي قَالَ فَإِنَّهَا قَالَتْ الْحَقِّي بِالْعَنَمِ فَإِنَّ أُخْتَهَا عَامٌ أَوَّلِ تَخَلَّفَتْ فِي هَذَا الْمُؤْضِعِ فَأَكَلَهُ [فَأَكَلَهَا] الدُّبُّ.

¹²⁵¹ Basaair Al Darajaat – P 7 Ch 15 H 1

Ali^{asws} said: 'O Abdul Aziz! Do you know what the ewe said?' I said, 'No, by Allah^{azwj}, I do not know'. He^{asws} said: 'It said, 'Join up with the sheep, for her sister had stayed behind the previous year in this place and the wolf had eaten it'''.¹²⁵²

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الدَّكَّابَ جَاءَتْ إِلَى النَّبِيِّ ص تَطْلُبُ أَرْزَاقَهَا فَقَالَ لِأَصْحَابِهِ إِنَّ شَيْئًا صَالِحًا عَلَيْهَا عَلَى شَيْءٍ تُخْرِجُوهَ إِلَيْهَا وَلَا يَتْرَأُ [تَنْزَأُ] مِنْ أَمْوَالِكُمْ شَيْئًا وَإِنْ شِئْتُمْ تَرْكُمُوهَا قَالُوا بَلْ تَنْزِعُهَا كَمَا هِيَ تُصِيبُ مِنَّا مَا أَصَابَتْ وَتَمْنَعُهَا مَا اسْتَطَعْنَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazza, from Abdullah Bin Bukeyr, from one of our companions,

'From Abu Abdullah^{asws} having said: 'The wolf came to the Prophet^{sawww} seek its sustenance. He^{sawww} said to his^{sawww} companions: 'If you like, you can reconcile with it upon something you can bring out to it, and do not hold something from your wealth, and if you like you can leave it'. They said, 'But leave it just as it is, attaining from us whatever it can attain, and we shall prevent it per our capacity'''.¹²⁵³

4- حَدَّثَنَا الْحَجَّالُ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانٍ عَنِ أَبِي الْجَارُودِ عَنِ عَلِيِّ بْنِ نَابِتٍ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: بَيْنَا نَحْنُ قُعُودٌ مَعَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ بَعِيرٌ حَتَّى بَرَكَ وَرَعَا وَتَسَافَلَتْ دُمُوعُهُ عَلَى عَيْنَيْهِ فَقَالَ رَسُولُ اللَّهِ ص لِمَنْ هَذَا الْبَعِيرُ فَقِيلَ لِفُلَانٍ الْأَنْصَارِيِّ قَالَ عَلِيٌّ بِهِ

It is narrated to us by Al Hajjal, from Al Hassan Bin Al Husayn Al luluie, from Ibn Sinan, from Abu Al Jaroud, from Ali Bin Sabit, from Jabir Bin Abdullah Al Ansari who said,

'While we were seated with Rasool-Allah^{sawww} when a camel came until it knelt and grumbled, and its tears flowed upon its eyes. Rasool-Allah^{sawww} said: 'For whom is the camel?' It was said, 'Fro so and so the Helper'. He^{sawww} said: 'To me^{sawww} with him!'

قَالَ فَأَبِي بِهِ فَقَالَ لَهُ بَعِيرُكَ هَذَا يَشْكُوكَ قَالَ وَ يَقُولُ مَاذَا يَا رَسُولَ اللَّهِ ص قَالَ يَزْعُمُ أَنَّكَ تَسْتَكِدُّهُ وَ يُجْعَلُهُ قَالَ صَدَقَ يَا رَسُولَ اللَّهِ ص لَيْسَ لَنَا نَاضِحٌ غَيْرُهُ وَ أَنَا رَجُلٌ مُعِيلٌ

He (the narrator) said, 'They came with him. He^{sawww} said to him: 'This camel of yours complained about you'. He said, 'And what is that he said, O Rasool-Allah^{sawww}?'. He^{sawww} said: 'He claims that you overwork him and stave him'. He said, 'He speaks the truth, O Rasool-Allah^{sawww}! There is no camel for us other than him, and I am a man with dependants'.

قَالَ فَهُوَ يَقُولُ لَكَ اسْتَكِدَّ بِي وَ أَشْغِنِي فَقَالَ يَا رَسُولَ اللَّهِ ص حَقَّقْتُ عَنْهُ وَ نُشِبِعُهُ قَالَ فَقَامَ الْبَعِيرُ فَأَنْصَرَفَ.

He^{sawww} said: 'He is saying to you, 'Overwork me and satiate me'. He said, 'O Rasool-Allah^{sawww}! We shall lighten from him, and we shall satiate him'. The camel got up and left'''.¹²⁵⁴

¹²⁵² Basaair Al Darajaat – P 7 Ch 15 H 2

¹²⁵³ Basaair Al Darajaat – P 7 Ch 15 H 3

¹²⁵⁴ Basaair Al Darajaat – P 7 Ch 15 H 4

5- وَ عَنْهُ هَذَا الْإِسْنَادِ عَنْ أَبِي الْحَارُودِ عَنْ عَدِيِّ بْنِ نَابِتٍ عَنْ حَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: بَيْنَا نَحْنُ يَوْمًا مِنَ الْأَيَّامِ عِنْدَ رَسُولِ اللَّهِ ص فُعُودٌ إِذْ أَقْبَلَ بَعِيرٌ حَتَّى بَرَكَ وَ رَعَا وَ تَسِيلُ دُمُوعُهُ قَالَ لِمَنْ هَذَا الْبَعِيرُ قَالُوا لِفُلَانٍ قَالَ عَلَيَّ بِهِ

And from him, by this chain, from Abu Al Jaroud, from Aday Bin Sabit, from Jabir Bin Abdullah Al Ansari who said,

‘One day while we were seated in the presence of Rasool-Allah^{saww} when a camel came until it knelt and grumbled, and its tears flowed. He^{saww} said: ‘For whom is this camel?’ They said, ‘For so and so’. He^{saww} said: ‘To me^{saww}, with him!’

فَقَالَ لَهُ بَعِيرُكَ هَذَا يَزْعُمُ أَنَّهُ رَبِّي صَغِيرُكُمْ وَ كَدَّ عَلَى كَبِيرُكُمْ ثُمَّ أَرَدْتُمْ أَنْ تَنْخَرُوهُ قَالُوا يَا رَسُولَ اللَّهِ ص لَنَا وَلَيْمَةٌ فَأَرَدْنَا أَنْ نَنْخَرَهُ قَالَ فَدَعُوهُ لِي

(When he came), he^{saww} said to him: ‘This camel of yours claims that it nourished your young ones, and toiled for your older ones, then you are intending to slaughter it’. They said, ‘O Rasool-Allah^{saww}! There is a wedding feast for us and we want to slaughter it’. He^{saww} said: ‘Leave it for me^{saww}’.

قَالَ فَتَرَكَوهُ فَأَعْتَمَهُ رَسُولُ اللَّهِ ص فَكَانَ يَأْتِي دُورَ الْأَنْصَارِ مِثْلَ السَّائِلِ يُشْرِفُ عَلَى الْحَجَرِ فَكَانَ الْعَوَاتِقُ يَحِينْنَ [بِحَبِيبٍ] حَتَّى يَجِيءَ فَيَقْلُنَ هَذَا عَتِيقُ رَسُولِ اللَّهِ ص فَسَمِعَ حَتَّى تَضَاقَ بِهِ جِلْدُهُ.

He (the narrator) said, ‘They left him, and Rasool-Allah^{saww} freed it. It used to go to the houses of the Helpers like the beggar, overlooking at the rooms. The freed ones would welcome it until it would come and they would say, ‘This is the freed one of Rasool-Allah^{saww}’. It became fat until its skin was tight with it”¹²⁵⁵.

6- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ عَبْدِ الْحَمِيدِ بْنِ سَالِمٍ الْعَطَّارِ عَنْ هَارُونَ بْنِ خَارِجَةَ أَوْ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَتِ النَّاقَةُ لِرَسُولِ اللَّهِ ص لَا وَاللَّهِ لَا أَزَلْتُ خُفًّا عَنْ خُفٍّ وَ لَوْ قُطِعْتُ إِزْبًا إِزْبًا.

It is narrated to us by Yaqoub Bin Yazeed, from Abdul Hameed Bin Salim Al Attar, from Haroun Bin Kharjat, or someone else,

‘From Abu Abdullah^{asws} having said: ‘The camel said to Rasool-Allah^{saww}, ‘No, by Allah^{azwj}! I will not cease to carry your^{asws} burden and even if I am cut into pieces and pieced”¹²⁵⁶.

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هَاشِمِ بْنِ الْحَلِيِّ عَنْ سَالِمِ بْنِ سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَعَ أَصْحَابِهِ فِي طَرِيقِ مَكَّةَ فَمَرَّ نَعْلَبٌ وَ هُمْ يَتَعَدَّوْنَ فَقَالَ لَهُمْ عَلِيُّ بْنُ الْحُسَيْنِ ع هَلْ لَكُمْ أَنْ تُعْطُونِي مَوْثِقًا مِنَ اللَّهِ لَا تُهَيِّجُونَ هَذَا النَّعْلَبَ وَ دَعُوهُ حَتَّى يَجِيئَنِي فَحَلَفُوا لَهُ

It is narrated to us by Muhammad Bin Al Husayn, from Abdul Rahman Bin Hashim Al Bajali, from Salim Bin Salama,

‘From Abu Abdullah^{asws} having said: ‘Ali Bin Al Husayn^{asws} was with his^{asws} companions in the road of Makkah, and a fox passed by while they were eating lunch. Ali Bin Al Husayn^{asws} said

¹²⁵⁵ Basaair Al Darajaat – P 7 Ch 15 H 5

¹²⁵⁶ Basaair Al Darajaat – P 7 Ch 15 H 6

to them: 'Is it for you that you give me^{asws} covenant from Allah^{azwj} that you will not agitate this wolf and leave him until it comes to me^{asws}?' The oathed to him^{asws}.

فَقَالَ يَا تَغْلِبُ تَعَالَ فَجَاءَ التَّغْلِبُ حَتَّى أَهَلَ بَيْنَ يَدَيْهِ فَطَرَحَ إِلَيْهِ عَرَقًا فَوَلَّى بِهِ يَأْكُلُ

He^{asws} said: 'O wolf, come!' The wolf came until it was in front of him^{asws}. He^{asws} dropped a morsel for it, and it turned around with it, eating.

قَالَ هَلْ لَكُمْ تُعْطُونِي مَوْثِقًا أَيْضًا فَدَعُوهُ فَبَجِيَءَ فَأَعْطُوهُ فَكَلَحَ رَجُلٌ مِنْهُمْ فِي وَجْهِهِ فَخَرَجَ يَعْذُو فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ أَيْكُمُ الَّذِي أَخْفَرَ ذِمَّتِي فَقَالَ الرَّجُلُ أَنَا يَا ابْنَ رَسُولِ اللَّهِ ص كَلَحْتُ فِي وَجْهِهِ وَ لَمْ أَدْرِ فَأَسْتَغْفِرُ اللَّهَ فَسَكَتَ.

He^{asws} said: 'Is it for you to give me^{asws} (another) covenant as well to leave him?' It came, and he^{asws} gave it. A man from them frowned in its face. It sprinted away returning. Ali Bin Al Husayn^{asws} said: 'Which one of you was the one who took my^{asws} responsibility light?' The man said, 'I did, O son^{asws} of Rasool-Allah^{saww}! I frowned in it face and did not know, so I seek Forgiveness of Allah^{azwj}'. He^{asws} was silent"¹²⁵⁷.

8- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَمْرِو بْنِ تَوْبَةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا أَبُو عَبْدِ اللَّهِ الْبَلْخِيُّ وَ نَحْنُ مَعَهُ إِذَا هُوَ بَطِّي يَنْعُو وَ يُحْرِكُ ذَنْبَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَفَعَلْتُ إِنْ شَاءَ اللَّهُ

It is narrated to us by Ahmad Bin Al Hassan, from Ahmad Bin Ibrahim, from Abdullah Bin Bukeyr, from Umar Bin Tawba, from Suleyman Bin Khalid,

'From Abu Abdullah^{asws} having said: 'While Abu Abdullah Al-Balkhy was between us and we were with him, there was an antelope grunting and wagging its tail. Abu Abdullah^{asws} said: 'I^{asws} shall do it, if Allah^{azwj} so Desires'.

قَالَ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ عَلِمْتُمْ مَا قَالَ الظَّيِّي فُلْنَا اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

He (the narrator) said, 'Then he^{asws} turned towards us and said: 'Do you know what the antelope said?' We said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} and son^{asws} of His^{azwj} Rasool^{saww} are more knowing'.

فَقَالَ إِنَّهُ أَتَانِي فَأَخْبَرَنِي أَنَّ بَعْضَ أَهْلِ الْمَدِينَةِ نَصَبَ شَبَكَةً لِأُنثَاهُ فَأَخَذَهَا وَ لَهَا حِشْمَانٍ لَمْ يَنْهَضَا وَ لَمْ يَقْوِيَا لِلرَّعْيِ فَسَأَلَنِي أَنْ أَسْأَلَهُمْ أَنْ يُطْلِقُوهَا وَ ضَمِنَ لِي أَنْ إِذَا أَرْضَعَتْ حِشْمَتَيْهَا حَتَّى يَقْوِيَا لِلنُّهُوضِ وَ الرَّعْيِ أَنْ يُرَدَّهَا عَلَيْهِمْ

He^{asws} said: 'He came to me^{asws} and informed me^{asws} that some of the people of Al-Medina installed a trap for his female, and it seized her, and there are two cubs for her not being able to feed themselves and not strong enough for pasturing. He asked me^{asws} if I^{asws} could ask them to free her and he guaranteed for me that when she has breastfed her cubs until they are strong for the feeding themselves and the pasture, he would return her to them''.

قَالَ فَاسْتَخْلَفْتُهُ فَقَالَ بَرِئْتُ مِنْ وَلَايَتِكُمْ أَهْلَ الْبَيْتِ إِنْ لَمْ أَفِ وَ أَنَا فَاعِلٌ ذَلِكَ إِنْ شَاءَ اللَّهُ فَقَالَ الْبَلْخِيُّ سُنَّةٌ فِيكُمْ كَسُنَّةِ سُلَيْمَانَ ع.

He^{asws} said: 'I^{asws} made him swear an oath. He said, 'I am disavowed from your^{asws} Wilayah of People^{asws} of the Household, if I do not fulfil', and I^{asws} will do that (get the female freed) if Allah^{azwj} so Desires'. Al-Balkhy said, 'A Sunnah among you^{asws} like the Sunnah of Suleyman^{as}'.¹²⁵⁸

9- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْقَاسَانِيُّ عَنْ أَبِي الْأَخْوَصِ دَاوُدَ بْنِ أَسَدٍ الْمِصْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ جَبَلٍ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ هَارُونَ بْنِ مُوَفَّقٍ مَوْلَى أَبِي الْحُسَيْنِ قَالَ: أَتَيْتُ أَبَا الْحُسَيْنِ لِأَسْلَمَ عَلَيْهِ فَقَالَ لِي ارْكَبْ نَدْوُرَ فِي أَمْوَالِنَا فَأَتَيْتُ فَارَةً لِي قَدْ ضَرَبْتُ عَلَى حَدُولِ مَاءٍ كَانَ عِنْدَهُ خُضْرَةٌ فَاسْتَنْزَرَهُ ذَلِكَ فَضَرَبْتُ لَهُ الْفَارَةَ فَجَلَسْتُ حَتَّى أَتَى عَلَى فَرَسٍ لَهُ

It is narrated to us by Al Husayn Bin Muhammad Al Qasani, from Abu Al Ahows Dawood Bin Asad Al Misry, from Muhammad Bin Al Hassan Bin Jameel who said, 'It is narrated to me by Ahmad Bin Haroun Bin Muwaffaq,

'A slave of Abu Al-Hassan^{asws} said, 'I came to Abu Al-Hassan^{asws} to greet him^{asws}. He^{asws} said to me: 'Ride, let us go and circle in our^{asws} estate'. I went to a tent of mine which had been struck at a water spring having greenery with it. I removed it and struck the tent for him^{asws}. I sat down until he^{asws} came upon a horse of his^{asws}.

فَقَبَّلْتُ فَجَذَهُ وَنَزَلَ فَأَمْسَكْتُ رِكَابَهُ وَأَهْوَيْتُ لِأَخْذِ الْعِنَانَ فَأَبَى وَأَخَذَهُ هُوَ فَأَخْرَجَهُ مِنْ رَأْسِ الدَّابَّةِ وَعَلَّقَهُ فِي طَنْبٍ مِنْ أَطْنَابِ الْفَارَةِ فَجَلَسَ وَ سَأَلَنِي عَنْ بَيْتِي وَ ذَلِكَ عِنْدَ الْمَغْرِبِ فَأَعْلَمْتُ بِمَجِيئِي مِنَ الْقَصْرِ إِلَى أَنْ حَمَحَمَ الْفَرَسُ

I kissed his^{asws} thigh and he^{asws} descended, and I held his^{asws} stirrup and went to take the rein, but he^{asws} refused, and he^{asws} took it, and I took it off from the head of the animal, and threw it in a peg from the pegs of the tent. He^{asws} sat down and asked me about my coming, and that was at Al-Maghrib (time). I let him^{asws} know of my coming from the building, until horse neighed.

فَضَجَكَ عَ وَ نَطَقَ بِالْفَارِسِيَّةِ وَ أَخَذَ بِعُرْفِهَا فَقَالَ أَذْهَبَ قَبْلُ فَرَفَعَ رَأْسَهُ فَنَزَعَ الْعِنَانَ وَ مَرَّ بِتَحْطَى الْجَدَاوِلِ وَ الزَّرْعِ إِلَى بَرَاحٍ حَتَّى بَالَ وَ رَجَعَ فَتَنَظَّرَ إِلَيَّ فَقَالَ إِنَّهُ لَمْ يُعْطَ دَاوُدُ وَ آلُ دَاوُدَ شَيْئاً إِلَّا وَ قَدْ أُعْطِيَ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ أَكْثَرَ مِنْهُ.

He^{asws} chuckled and spoke in Persian and took with recognising it. He^{asws} said: 'Go, and urinate'. It raised its head, and he^{asws} removed the rein, and it passed by the table spread and the greenery up to the woods until it urinated, and it returned. He^{asws} looked at me and said: 'Surely Dawood^{as} and family of Dawood^{as} had not been Given anything except and Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} have been Given more than it'¹²⁵⁹.

10- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ وَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيِّ بْنِ مُحَمَّدِ الْحَنَاطِ عَنْ مُحَمَّدِ بْنِ سَكَنِ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ قَالَ: بَيْنَا عَلِيُّ بْنُ الْحُسَيْنِ مَعَ أَصْحَابِهِ إِذْ أَقْبَلَ طَبِيبَةٌ مِنَ الصَّخْرَاءِ حَتَّى قَامَتْ جِذَاهُ وَ صَوَّتَتْ فَقَالَ بَعْضُ الْقَوْمِ يَا ابْنَ رَسُولِ اللَّهِ صَ مَا تَقُولُ هَذِهِ الطَّبِيبَةُ

It is narrated to us by Al Husayn Bin Ali and Muhammad Bin Ahmad Bin Muhammad Bin Al Husayn, from Muhammad Bin Ali and Ali Bin Muhammad Al Hannat, from Muhammad Bin Sakan, from Amro Bin Shimr, from Jabir,

¹²⁵⁸ Basaair Al Darajaat – P 7 Ch 15 H 8

¹²⁵⁹ Basaair Al Darajaat – P 7 Ch 15 H 9

'From Abu Ja'far^{asws} having said: 'While Ali^{asws} Bin Al-Husayn^{asws} was with his^{asws} companions, when a gazelle came from the desert until it stood parallel to him^{asws} and made noise. One of the people said, 'O son^{asws} of Rasool-Allah^{saww}! What is this gazelle saying?'

قَالَ يَزْعُمُ أَنَّ فُلَانًا الْفَرَشِيَّ أَخَذَ حَشْفَهَا بِالْأَمْسِ وَ أَنْتَهَا لَمْ تُرْضِعْهُ مِنْ أَمْسٍ شَيْئًا فَبَعَثَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَرْسَلَ إِلَيَّ بِالْحَشْفَةِ فَلَمَّا رَأَتْ صَوْتِي وَ ضَرَبَتْ يَدَيْهَا ثُمَّ أَرْضَعْتُهُ قَالَ فَوَهَبَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَ لَهَا وَ كَلَّمَهَا بِكَلَامٍ نَحْوِ مِنْ كَلَامِهَا وَ انْطَلَقَتْ فِي الْحِشْفِ مَعَهَا

He^{asws} said: 'He claims that so and so Qureyshi seized its baby yesterday and it has not been fed anything since yesterday'. Ali^{asws} Bin Al-Husayn^{asws} sent a message to him: 'Send the baby to me^{asws}'. When she saw, it made noise and tapped its hand, then fed it. Ali^{asws} Bin Al-Husayn^{asws} gifted it and spoke to her with a speech approximate to its speech, and she went away and the baby was with it.

فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ صَ مَا الَّذِي قَالَ قَالَ دَعَتِ اللَّهُ لَكُمْ وَ جَزَأَكُمْ بِخَيْرٍ.

They said, 'O son^{asws} of Rasool-Allah^{saww}! What is that which it said?' He^{asws} said: 'She supplicated to Allah^{azwj} for you all and to be Recompensed goodly"¹²⁶⁰.

11- حَدَّثَنِي السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي بَنِانٍ بْنِ عُثْمَانَ قَالَ حَدَّثَنِي عُمَرُ بْنُ صُهَبَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ صَ مِنْ غَزْوَةِ ذَاتِ الرِّقَاعِ وَ هِيَ غَزْوَةُ بَنِي نَعْلَبَةَ [مِنْ] عَطْفَانَ حَتَّى إِذَا كَانَ قَرِيبًا مِنَ الْمَدِينَةِ إِذَا بَعِيرٌ خَلَّ يُرْقَلُ حَتَّى انْتَهَى إِلَى رَسُولِ اللَّهِ صَ فَوَضَعَ جِرَانَهُ عَلَى الْأَرْضِ ثُمَّ خَرَّخَرَ

It is narrated to me by Al Sindy Bin Muhammad, from Aban Bin Usman who said, 'It is narrated to me by Umar Bin Suhban, from Abdullah Bin Al Fazl Al Hashimy, from Jabir Bin Abdullah who said,

'When Rasool-Allah^{saww} came back from the military expedition of Zat Al-Riq'a'a, and it is the military expedition (against) Sa'alba from Gatfan, until when he^{saww} near from Al Medina, when there was a loose camel coming over until it ended up to Rasool-Allah^{saww}. It placed its hands upon the ground. Then it made noise.

فَقَالَ رَسُولُ اللَّهِ صَ هَلْ تَدْرُونَ مَا يَقُولُ هَذَا الْبَعِيرُ قَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ إِنَّهُ أَخْبَرَنِي أَنَّ صَاحِبَ [صَاحِبِهِ] عَمِلَ عَلَيْهِ حَتَّى إِذَا أَكْبَرَهُ وَ أَدْبَرَهُ وَ أَهْرَلَهُ أَرَادَ أَنْ يَنْخَرَهُ وَ يَبِيعَ لَحْمَهُ

Rasool-Allah^{saww} said: 'Do you know what this camel is saying?' He said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. He^{saww} said: 'It informed me that its owner has overworked it until when it is old, and nourished him, he want to slaughter it and sell its meat'.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَ يَا جَابِرُ اذْهَبْ بِهِ إِلَى صَاحِبِهِ فَأْتِنِي بِهِ فَقُلْتُ لَا أَعْرِفُ صَاحِبَهُ قَالَ هُوَ بَدُلْتُكَ

Then Rasool-Allah^{saww} said: 'O Jabir! Go with it to its owner and come with him'. I said, 'I do not recognise its owner'. He^{saww} said: 'It will point you'.

قَالَ فَخَرَجْتُ مَعَهُ حَتَّى انْتَهَيْتُ إِلَى بَنِي وَاقِفٍ فَدَخَلْتُ فِي رُفَاقٍ فَإِذَا بِمَجْلِسٍ فَقَالُوا يَا جَابِرُ كَيْفَ تَرَكْتَ رَسُولَ اللَّهِ وَ كَيْفَ تَرَكْتَ الْمُسْلِمِينَ قُلْتُ صَالِحُونَ وَ لَكِنْ أَتَيْتُكُمْ صَاحِبُ هَذَا الْبَعِيرِ قَالَ بَعْضُهُمْ أَنَا فَقُلْتُ أَجِبْ رَسُولَ اللَّهِ صَ قَالَ مَا لِي قَالَ اسْتَعْدَى عَلَيْكَ بَعِيرُكَ

¹²⁶⁰ Basaair Al Darajaat – P 7 Ch 15 H 10

He (the narrator) said, 'I went out with it until I ended up to the clan of Waqif, and entered into an alleyway, and there was a gathering, and they said, 'O Jabir! How did not you leave Rasool-Allah^{sawww}, and how did you leave the Muslim'. I said, 'They are well, but which one of you is the owner of this camel?' One of them said, 'I am'. I said, 'Answer Rasool-Allah^{sawww}'. He said, 'What is the matter with me?' I said, 'Take care of your camel'.

قَالَ فَجِئْتُ أَنَا وَهُوَ وَالْبَعِيرُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ إِنَّ بَعِيرَكَ أَخْبَرَنِي أَنَّكَ عَمِلْتَ عَلَيْهِ حَتَّى إِذَا أَكْبَرْتَهُ وَ أَذْبَرْتَهُ وَ أَهْرَأْتَهُ أَرَدْتَ نَحْرَهُ وَ بَيْعَ لَحْمِهِ قَالَ الرَّجُلُ قَدْ كَانَ ذَلِكَ يَا رَسُولَ اللَّهِ ص قَالَ بَلْ بَعُهُ مِنِّي قَالَ بَلْ هُوَ لَكَ يَا رَسُولَ اللَّهِ قَالَ بَلْ بَعُهُ مِنِّي

He (Jabir) said, 'I and he and the camel came to Rasool-Allah^{sawww}. He^{sawww} said: 'Your camel informed me^{sawww} that you have made it work until when it is (now) old, and it is weak, you want to slaughter it and sell its meat?' The man said, 'That has been so, O Rasool-Allah^{sawww}!' He^{sawww} said: 'Sell it to me^{sawww}'. He said, 'But, it is for you^{sawww} (for free), O Rasool-Allah^{sawww}!' He^{sawww} said: 'But, sell it to me^{sawww}'.

فَاشْتَرَاهُ رَسُولُ اللَّهِ ص ثُمَّ ضَرَبَ عَلَى صَفْحَتِهِ فَتَرَكَهُ يَرْعَى فِي ضَوَاحِي الْمَدِينَةِ فَكَانَ الرَّجُلُ مِنَّا إِذَا أَرَادَ الرُّوحَةَ وَ الْعَادُوَةَ مَنَحَهُ رَسُولُ اللَّهِ ص فَقَالَ جَابِرٌ رَأَيْتُهُ وَ قَدْ ذَهَبَ عَنْهُ دَبْرُهُ وَ صَلَحَ.

Rasool-Allah^{sawww} bought it, then patted it and left it to pasture freely in the outskirts of Al Medina. The man from us, when he wanted the rest and the lunch, Rasool-Allah^{sawww} gifted it. Jabir said, 'I saw it, and its weakness was gone from it and it was healthy'¹²⁶¹.

12- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ هِشَامِ الْجَوَالِقِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع بَيْنَ مَكَّةَ وَ الْمَدِينَةِ وَ أَنَا أَسِيرٌ عَلَى جِهَارِي وَ هُوَ عَلَى بَعْلِيهِ إِذْ أَقْبَلَ ذَنْبٌ مِنْ رَأْسِ الْجَبَلِ حَتَّى انْتَهَى إِلَى أَبِي جَعْفَرٍ ع فَجَلَسَ [فَجَبَسَ ع] الْبَعْلَةَ وَ دَنَا الذَّنْبُ حَتَّى وَضَعَ يَدَهُ عَلَى قَرْنُوسِ السَّرِجِ وَ مَدَّ عُنُقَهُ إِلَى أُذُنِهِ وَ أَذَى أَبُو جَعْفَرٍ أُذُنَهُ مِنْهُ سَاعَةً

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Hisham Al Jawaliq, from Muhammad Bin Muslim who said,

'I was with Abu Ja'far^{asws} between Makkah and Al-Medina, and I was travelling upon my donkey, and he^{asws} was upon his^{asws} mule, when a wolf came from the top of the mountain until it ended up to Abu Ja'far^{asws}. He^{asws} withheld the mule and the wolf approached until it placed its hand upon the horn of the saddle, and extended its neck to his^{asws} ears, and Abu Ja'far^{asws} brought his^{asws} ear near to it for a while.

ثُمَّ قَالَ امْضُ فَقَدْ فَعَلْتُ فَرَجَعَ مُهْرُولًا قَالَ قُلْتُ جُعِلْتُ فِدَاكَ لَقَدْ رَأَيْتُ عَجَبًا قَالَ وَ تَدْرِي مَا قُلْتُ قَالَ قُلْتُ اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَخْلَمَ

Then he^{asws} said: 'Go, for I^{asws} have done it'. It returned sprinting away. I said, 'May I be sacrificed for our^{asws}! I have seen a wonder!' He^{asws} said: 'And do you know what it said?' I said, 'Allah^{azwj} and son^{asws} of His^{azwj} Rasool^{sawww} are more knowing'.

قَالَ إِنَّهُ قَالَ لِي يَا ابْنَ رَسُولِ اللَّهِ ص إِنَّ نَوْحَتِي فِي ذَلِكَ الْجَبَلِ وَ قَدْ تَعَسَّرَ عَلَيْهَا وَلَا دَثْمَهَا فَادْعُ اللَّهَ أَنْ يُخَلِّصَهَا وَ لَا يُسَلِّطْ أَحَدًا مِنْ نَسْلِي عَلَى أَحَدٍ مِنْ شَيْعَتِكُمْ قُلْتُ فَقَدْ فَعَلْتُ.

He^{asws} said: 'It said to me^{asws}, 'O son^{asws} of Rasool-Allah^{sawww}! My wife is in that mountain and her giving birth has become difficult upon her, so supplicate to Allah^{azwj} to finish her off (from the pangs), and no one from my lineage should overcome upon anyone from your^{asws} Shias'. I said, 'I^{asws} have done so"¹²⁶².

13- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى الْخَشَّابُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَوْمًا قَاعِدًا فِي أَصْحَابِهِ إِذْ مَرَّ بِهِ بَعِيرٌ فَجَاءَ حَتَّى ضَرَبَ بِجِزَانِهِ الْأَرْضَ وَ رَغَا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا رَسُولَ اللَّهِ أَسَجَدَ لَكَ هَذَا الْبَعِيرُ فَتَحْنُ أَحَقُّ أَنْ نَفْعَلَ

It is narrated to us by Ahmad Bin Musa Al Khashab, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} having said: 'One day Rasool-Allah^{sawww} was seated among his^{sawww} companions when a camel passed by him^{sawww} until it struck it's knees on the ground kneeling, and foamed (at the mouth). A man from the people said, 'O Rasool-Allah^{sawww}! This camel is doing Sajdah to you^{sawww}, then we are more rightful that we do (the same)'.
فَقَالَ رَسُولُ اللَّهِ ص لَا بَلِ اسْجُدُوا لِلَّهِ إِنَّ هَذَا الْجَمَلُ جَاءَ يَشْكُو أَرْبَابَهُ وَ زَعَمَ أَنَّهُمْ أَنْتَجَوْهُ صَغِيرًا فَلَمَّا كَبُرَ وَ قَدْ اعْتَمَلُوا عَلَيْهِ وَ صَارَ عُودًا كَبِيرًا أَرَادُوا نَحْرَهُ فَشَكَا ذَلِكَ

Rasool-Allah^{sawww} said: 'No, but perform Sajdah to Allah^{azwj}. This camel came to complain of its owners and claims that they bred him as young. When he was grown-up and they had utilised him, and now when he is old, they want to slaughter him. He complained of that'.
فَدَخَلَ رَجُلًا مِنَ الْقَوْمِ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَهُ مِنَ الْإِنْكَارِ لِقَوْلِ النَّبِيِّ ص فَقَالَ رَسُولُ اللَّهِ ص لَوْ أَمَرْتُ شَيْئًا يَسْجُدُ لِأَخَرَ لِأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

The denial entered into a man from the group, what Allah^{azwj} Desired to enter him, (denial) of the words of the Prophet^{sawww}. Rasool-Allah^{sawww} said: 'If I^{sawww} were to instruct anything to do Sajdah to another, I^{sawww} would instruct the woman to do Sajdah to her husband'.
فَدَخَلَ رَجُلًا مِنَ الْقَوْمِ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَهُ مِنَ الْإِنْكَارِ لِقَوْلِ النَّبِيِّ ص فَقَالَ رَسُولُ اللَّهِ ص لَوْ أَمَرْتُ شَيْئًا يَسْجُدُ لِأَخَرَ لِأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

فَدَخَلَ رَجُلًا مِنَ الْقَوْمِ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَهُ مِنَ الْإِنْكَارِ لِقَوْلِ النَّبِيِّ ص فَقَالَ رَسُولُ اللَّهِ ص لَوْ أَمَرْتُ شَيْئًا يَسْجُدُ لِأَخَرَ لِأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

Then Abu Abdullah^{asws} grew the Hadeeth saying: 'Three from the beasts spoke in the era of Rasool-Allah^{sawww} – the camel, and the wolf, and the cow. As for the camel it spoke to him^{sawww} that which you heard, and as for the wolf, it came to the Prophet^{sawww} and complained to him^{sawww} of the hunger. He^{sawww} called his^{sawww} companions and spoke to them regarding it. They left. Rasool-Allah^{sawww} said to the owners of the sheep: 'Necessitate something for the wolf'. They left.

ثُمَّ أَنْشَأَ أَبُو عَبْدِ اللَّهِ ع يُحَدِّثُ فَقَالَ ثَلَاثَةٌ مِنَ الْبَهَائِمِ تَكَلَّمُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ص الْجَمَلُ وَ الذَّنْبُ وَ الْبَقَرَةُ فَأَمَّا الْجَمَلُ فَكَلامُهُ الَّذِي سَمِعْتُمْ وَ أَمَّا الذَّنْبُ فَجَاءَ إِلَى النَّبِيِّ ص فَشَكَا إِلَيْهِ الْجُوعَ فَدَعَا أَصْحَابَهُ فَكَلَّمَهُمْ فِيهِ فَتَنَحَّوْا فَقَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِ الْعَنَمِ افْرَضُوا لِلذَّنْبِ شَيْئًا فَتَنَحَّوْا

ثُمَّ جَاءَ الثَّانِيَةَ فَشَكَا إِلَيْهِ الْجُوعَ فَدَعَاهُمْ وَ تَنَحَّوْا فَقَالَ رَسُولُ اللَّهِ ص لِلذَّنْبِ اخْتَلِسْ أَيُّ خُدِّ وَ لَوْ أَنَّ رَسُولَ اللَّهِ ص فَرَضَ لِلذَّنْبِ شَيْئًا مَا زَادَ عَلَيْهِ شَيْئًا حَتَّى تَقُومَ السَّاعَةُ

ثُمَّ جَاءَ الثَّانِيَةَ فَشَكَا إِلَيْهِ الْجُوعَ فَدَعَاهُمْ وَ تَنَحَّوْا فَقَالَ رَسُولُ اللَّهِ ص لِلذَّنْبِ اخْتَلِسْ أَيُّ خُدِّ وَ لَوْ أَنَّ رَسُولَ اللَّهِ ص فَرَضَ لِلذَّنْبِ شَيْئًا مَا زَادَ عَلَيْهِ شَيْئًا حَتَّى تَقُومَ السَّاعَةُ

¹²⁶² Basaair Al Darajaat – P 7 Ch 15 H 12

Then the second came and complained to him^{saww} of the hunger. He^{saww} called them and they left him^{saww} alone. Rasool-Allah^{saww} said to the wolf: ‘Sneak up’ – i.e., take. And if Rasool-Allah^{saww} has Obligated anything (to be given) to the wolf, nothing would have been increased upon it until the establishment of the Hour.

وَأَمَّا الْبَقْرَةُ فَإِنَّهَا آمَنَتْ بِالنَّبِيِّ صَ وَ دَلَّتْ عَلَيْهِ وَ كَانَ فِي نَخْلٍ أَبِي سَالِمٍ فَقَالَ يَا آلَ ذَرِيحٍ تَعْمَلُ عَلَى نَجِيحٍ صَائِحٍ يَصِيحُ بِلِسَانٍ عَرَبِيٍّ فَصِيحٌ بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ - مُحَمَّدٌ رَسُولُ اللَّهِ سَيِّدُ النَّبِيِّينَ وَ عَلِيُّ سَيِّدُ الْوَصِيِّينَ.

And as for the cow, it believed in the Prophet^{saww} and pointed upon it, and it was among the palm trees of the clan of Salim. It said, ‘O clan of Zareh! Work upon the plantation!’ – shouting in eloquent Arabic, shouting, ‘There is no god except Allah^{azwj} Lord^{azwj} of the world, Muhammad^{saww} is Rasool-Allah^{saww} chief of the Prophets^{as}, and Ali^{asws} is chief of the successors^{asws}’¹²⁶³.

14- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ حَدَّثَنِي بِشِيرٌ وَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ هُمْرَانَ بْنِ أَعْيَنَ قَالَ: كَانَ أَبُو مُحَمَّدٍ عَلِيٌّ بْنُ الْحُسَيْنِ عَ قَاعِدًا فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ إِذْ جَاءَتْهُ ظَبْيَةٌ فَتَبَصَّصَتْ وَ صَرَّتْ يَدَيْهَا فَقَالَ أَبُو مُحَمَّدٍ أ تَدْرُونَ مَا تَقُولُ الظَّبْيَةُ قَالُوا لَا قَالَ تَزْعُمُ أَنَّ فَلَانَ بْنَ فَلَانَ رَجُلًا مِنْ قُرَيْشٍ اصْطَادَ حَيْشَفًا لَهَا فِي هَذَا الْيَوْمِ وَ إِنَّمَا جَاءَتْ إِلَيَّ تَسْأَلُنِي أَنْ أَسْأَلَهُ أَنْ تَضَعَ [يَضَعُ] الْحَيْشَفَ بَيْنَ يَدَيْهَا فَتُرْضِعَهُ

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim who said, ‘It is narrated to me by Bashir and Ibrahim Bin Muhammad, from his father, from Humran Bin Ayn who said,

‘Abu Muhammad Ali^{asws} Bin Al-Husayn^{asws} was seated among a group of his^{asws} companions when a gazelle came to him^{asws}, and it pleased and tapper her hands. Abu Muhammad^{asws} said: ‘Do you know what the gazelle is saying?’ They said, ‘No’. He^{asws} said: ‘She claims that so and so, son of so and so from Quraysh, hunted a child of her in this day, and rather she has come to me^{asws} to ask me^{asws} to ask him to place the baby in front of her, so she can feed it’.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ لِأَصْحَابِهِ فَوُومُوا إِلَيْهِ فَقَامُوا بِأَجْمَعِهِمْ فَأَتَوْهُ فَخَرَجَ إِلَيْهِمْ قَالَ فِدَاكَ أَبِي وَ أُمِّي مَا حَاجَتُكَ فَقَالَ أَسْأَلُكَ بِحَفْيِ عَلِيٍّ إِلَّا أَخْرَجْتَ إِلَيَّ هَذِهِ الْحَيْشَفَ الَّتِي اصْطَدَّتْهَا الْيَوْمَ

Ali^{asws} Bin Al-Husayn^{asws} said to his^{asws} companion: ‘Arise to him’. They arose altogether and went to him. He came out to them. He said, ‘By my father and my mother! What is your^{asws} need?’ He^{asws} said: ‘I^{asws} ask you by my^{asws} right upon you, only bring out this baby gazelle to me^{asws} which you hunted today’.

فَأَخْرَجَهَا فَوَضَعَهَا بَيْنَ يَدَيْ أُمِّهَا فَأَرْضَعَتْهَا ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَسْأَلُكَ يَا فَلَانُ لِمَا وَهَبْتَ لِي هَذِهِ الْحَيْشَفَ قَالَ قَدْ فَعَلْتُ قَالَ فَأَرْسَلَ الْحَيْشَفَ مَعَ الظَّبْيَةِ فَمَضَتْ الظَّبْيَةُ فَتَبَصَّصَتْ وَ حَرَّكَتْ ذَنْبَهَا

He brought it out and placed it in front of its mother, and she fed it. Then Ali Bin Al Husayn^{asws} said: ‘I^{asws} ask you, O so and so! Why don’t you gift this baby to this (its mother)?’ He said, ‘I have done so’. He sent the baby with the gazelle, and the gazelle went away, making noises and wagging its tail.

¹²⁶³ Basaaair Al Darajaat – P 7 Ch 15 H 13

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَتَدْرُونَ مَا تَقُولُ الطَّبِيبَةُ قَالُوا لَا قَالَ إِنَّهَا تَقُولُ رَدَّ اللَّهُ عَلَيْكُمْ كُلَّ غَائِبٍ وَ عَفَرَ لِعَلِيِّ بْنِ الْحُسَيْنِ كَمَا رَدَّ عَلِيَّ وَلَدِي.

Ali^{asws} Bin Al-Husayn^{asws} said: ‘Do you know what the gazelle is saying: ‘They said, ‘No’. He^{asws} said: ‘It is saying, ‘May Allah^{azwj} Return unto you all that which is lost, and Forgive for Ali^{asws} Bin Al-Husayn^{asws}, just as he^{asws} returned my child to me’’.¹²⁶⁴

15- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ نَاقَةٌ قَدْ حَجَّ عَلَيْهَا اثْنَتَيْنِ وَعِشْرِينَ حِجَّةً مَا قَرَعَهَا بِمِرْعَةٍ قَطُّ

It is narrated to us by Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from Zurara who said,

‘I heard Abu Ja’far^{asws} saying: ‘There was a camel for Ali^{asws} Bin Al-Husayn^{asws}, he^{asws} had performed Hajj upon it twenty-two Hajj, he^{asws} had not struck it with the whip at all’.

قَالَ فَجَاءَتْني بَعْدَ مَوْتِهِ فَمَا شَعَرْتُ بِهَا حَتَّى جَاءَنِي بَعْضُ الْمَوَالِي فَقَالَ إِنَّ النَّاقَةَ قَدْ خَرَجَتْ فَأَتَتْ قَبْرَ عَلِيِّ بْنِ الْحُسَيْنِ فَبَرَكَتْ عَلَيْهِ وَ دَلَّكَتْ بِجِرَائِهَا وَ تَرَعُو

He^{asws} said: ‘It came to me^{asws} after his^{asws} passing away, and I^{asws} was not aware of it until one of the friends came to me. He said, ‘The camel has gone would and came to the grave of Ali^{asws} Bin Al-Husayn^{asws} and knelt at it, and rubbed by its side and rolled on it’.

فَقُلْتُ أَذْرِكُوهَا فَجَاءُونِي بِهَا قَبْلَ أَنْ يَعْلَمُوا بِهَا أَوْ يَرَوْهَا فَقَالَ أَبُو جَعْفَرٍ ع مَا رَأَيْتِ الْقَبْرَ قَطُّ.

I^{asws} said: ‘Go to it!’ They came to me^{asws} with it before it was known with it or seen’. Abu Ja’far^{asws} said: ‘It had not seen the grave (beforehand) at all!’¹²⁶⁵

16- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الرَّحْمِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَيْهَقِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ كَانَتْ نَاقَةٌ لَهُ فِي الرَّحْمِيِّ جَاءَتْ حَتَّى ضَرَبَتْ بِجِرَائِهَا عَلَى الْقَبْرِ وَ تَمَرَّعَتْ عَلَيْهِ وَ إِنْ أَبِي كَانَ يُحُجُّ عَلَيْهَا وَ يَعْتَمِرُ وَ مَا قَرَعَهَا قَرَعَةً قَطُّ.

It is narrated to us by Ahmad Bin Muhammad, from Al barqy, from Ibn Abu Umeyr and Ibrahim bin Hashim, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari, from the one who mentioned it,

‘From Abu Ja’far^{asws} having said: ‘When Ali^{asws} Bin Al-Husayn^{asws} passed away, there was a she-camel of his^{asws} in the pastures. It came until it struck with its limbs upon the grave and it rolled upon it; and my^{asws} father^{asws} had performed Hajj and Umrah upon it, and had not hit it by a whip at all’.¹²⁶⁶

¹²⁶⁴ Basaair Al Darajaat – P 7 Ch 15 H 14

¹²⁶⁵ Basaair Al Darajaat – P 7 Ch 15 H 15

¹²⁶⁶ Basaair Al Darajaat – P 7 Ch 15 H 16

CHAPTER 16 – THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE SPEECH OF THE MORPHED ONES AND THEY RECOGNISE THEM^{asws}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ كَرَّامِ بْنِ كَرَّامٍ عَنِ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْوَزْغِ فَقَالَ هُوَ رَجَسٌ وَ هُوَ مَسْخٌ وَإِذَا قَتَلْتَهُ فَاعْتَسِلْ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Husayn Bin Ali, from Karram Bin Karram, from Abdullah Bin Talha who said,

‘I asked Abu Abdullah^{asws} about the lizard. He^{asws} said: ‘It is unclean, and it is morphed, and when you kill it, so wash’.

ثُمَّ قَالَ إِنَّ أَبِي كَانَ قَاعِدًا فِي الْحِجْرِ وَ مَعَهُ رَجُلٌ يُحَدِّثُهُ فَإِذَا وَرَعَ يُؤَلُّوهُ بِلِسَانِهِ فَقَالَ أَبِي لِلرَّجُلِ أَ تَدْرِي مَا يَقُولُ هَذَا الْوَزْغُ فَقَالَ الرَّجُلُ لَا عَلِمَ لِي بِمَا يَقُولُ

Then he^{asws} said: ‘My^{asws} father^{asws} was seated in the room and with him^{asws} was a man, he^{asws} was narrating to him, when a lizard ululated by its tongue. My^{asws} father^{asws} said to the man: ‘Do you know what this lizard is saying?’ The man said, ‘There is no knowledge for me of what it is saying’.

قَالَ فَإِنَّهُ يَقُولُ وَ اللَّهُ لَئِنْ ذَكَرْتَ عُثْمَانَ لَأَسْبِئَنَّ عَلِيًّا عَ أَبَدًا حَتَّى تَقُومَ مِنْ هَاهُنَا.

He^{asws} said: ‘It is saying, ‘By Allah^{azwj}! If you were to mention Usman, I will revile Ali^{asws} for ever until the one who is over here arises (to go away)’’.¹²⁶⁷

2- حَدَّثَنَا الْحَجَّالُ عَنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانَ عَنِ فَضِيلِ الْأَعْوَرِ عَنِ بَعْضِ أَصْحَابِنَا قَالَ: كَانَ رَجُلٌ عِنْدَ أَبِي جَعْفَرٍ عَ مِنْ هَذِهِ الْعِصَابَةِ يُحَادِّثُهُ فِي شَيْءٍ مِنْ ذِكْرِ عُثْمَانَ فَإِذَا وَرَعَ قَدَّ قَرَقَرَ مِنْ فَوْقِ الْحَائِطِ فَقَالَ أَبُو جَعْفَرٍ عَ أَ تَدْرِي مَا يَقُولُ فُلْتُ لَا قَالَ يَقُولُ لَتَكْفُرَنَّ عَنِ ذِكْرِ عُثْمَانَ أَوْ لَأَسْبِئَنَّ عَلِيًّا.

It is narrated to us by Al Hajjal, from Al luluie, from Ibn Sinan, from Fuzeyl Al Awr, from one of our companions who said,

‘There was a man from this group in the presence of Abu Ja’far^{asws} discussing with him^{asws} regarding something from the mention of Usman, and there was a lizard which had uttered from above the wall. Abu Ja’far^{asws} said: ‘Do you know what it is saying?’ I said, ‘No’. He^{asws} said: ‘It is saying, ‘Either you refrain from mentioning Usman or I^{asws} will revile Ali^{asws}’’.¹²⁶⁸

¹²⁶⁷ Basaair Al Darajaat – P 7 Ch 16 H 1

¹²⁶⁸ Basaair Al Darajaat – P 7 Ch 16 H 2

17 باب في الأئمة ع أنهم المتوسمون في الأرض وهم الذين ذكر الله في كتابه يعرفون الناس بسيماهم

CHAPTER 17 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE DISTINGUISHERS IN THE EARTH, AND THEY^{asws} ARE THOSE ALLAH^{azwj} HAS MENTIONED IN HIS^{asws} BOOK, RECOGNISING THE PEOPLE BY THEIR MARKINGS

1- حَدَّثَنِي السُّنْدِيُّ بْنُ الرَّبِيعِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ رِقَابٍ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ مَخْلُوقٌ إِلَّا وَبَيْنَ عَيْنَيْهِ مَكْتُوبٌ أَنَّهُ مُؤْمِنٌ أَوْ كَاذِبٌ وَ ذَلِكَ مَحْجُوبٌ عَنْكُمْ وَ لَيْسَ بِمَحْجُوبٍ مِنَ الْأَيْمَةِ مِنْ آلِ مُحَمَّدٍ ص لَيْسَ يَدْخُلُ عَلَيْهِمْ أَحَدٌ إِلَّا عَرَفُوا مُؤْمِنٌ أَوْ كَاذِبٌ ثُمَّ تَلَا هَذِهِ الْآيَةَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ فَهُمْ الْمُتَوَسِّمُونَ.

It is narrated to us by Al Sindy Bin Al Rabie, from Ibn Fazzal, from Ibn Raib, from Abu Bakr Al Hazramy,

‘From Abu Ja’far^{asws} having said: ‘There isn’t any creature except it is inscribed upon his eyes whether he is a Momin or a Kafir, and that is veiled from you all and it isn’t veiled from the Imams^{asws} from Progeny^{asws} of Muhammad^{saww}. No one enters to see them^{asws} except they^{asws} recognise whether he is a Momin or a Kafir’. Then he^{asws} recited this Verse: **Surely, in that are Signs for the distinguishers [15:75]**. So, they^{asws} are the distinguishers’¹²⁶⁹.

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع فِي مَسْجِدِ الْكُوفَةِ إِذْ جَاءَتْ امْرَأَةٌ تَسْتَعْدِي عَلَى رَوْحِهَا فَقُلْتُ [فَقَضَى] لِرَوْحِهَا عَلَيْهَا فَغَضِبَتْ فَقَالَتْ وَ اللَّهُ مَا الْحَقُّ فِيمَا قَضَيْتَ وَ مَا تَقْضِي بِالسَّوِيَّةِ وَ لَا تَعْدِلُ فِي الرَّعِيَّةِ وَ لَا قَضَيْتُكَ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ

It is narrated to us by Ibrahim Bin Hashim, from Amro Bin Shmr, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘While Amir Al-Momineen was in Masjid Al-Kufa when a woman came having had antagonised her husband. He^{asws} judge for her husband. She was angered and said, ‘By Allah^{azwj}! There is no truth in what you^{asws} have judged, and you^{asws} have not judged with the equality, nor are you being just among the citizens, nor is your^{asws} judgment with Pleasure in the Presence of Allah^{azwj}’.

فَنظَرَ إِلَيْهَا مَلِيًّا ثُمَّ قَالَ لَهَا كَذَبْتَ يَا جَرِيئَةَ يَا بَدِيئَةَ يَا سَلْسَعُ أَيِّ الَّتِي لَا تَحْبِلُ مِنْ حَيْثُ تَحْبِلُ النِّسَاءُ قَالَتْ فَوَلَّتْ الْمَرْأَةُ هَارِبَةً تُؤَلُّوْلُ وَ تَقُولُ وَيْلِي وَيْلِي لَقَدْ هَتَكْتُ يَا ابْنَ أَبِي طَالِبٍ ع سِرًّا كَانَ مَسْتُورًا

He^{asws} looked at her for a while, then said to her: ‘You are lying, O audacious, O evil-tongued, O ‘Salsa’a’, i.e., one who does not get pregnant from where the women tend to get pregnant’. The woman turned around fleeing and she was saying, ‘Woe be unto me! Woe be unto me! O son^{asws} of Abu Talib^{asws}! You^{asws} have violated a secret which was hidden’.

قَالَ فَلَحِقَهَا عَمْرٍو بْنُ حُرَيْثٍ فَقَالَ لَهَا يَا أُمَّةَ اللَّهِ لَقَدْ اسْتَقْبَلْتَ عَلِيًّا ع بِكَلَامٍ سَرَرْتَنِي ثُمَّ إِنَّهُ نَزَعَكَ بِكَلِمَةٍ فَوَلَّيْتَ عَنْهُ هَارِبَةً تُؤَلُّوْلِينَ قَالَ [قَالَتْ] إِنَّ عَلِيًّا ع وَ اللَّهُ أَحْبَرَنِي بِالْحَقِّ وَ بِمَا أَكْتُمُهُ مِنْ رَوْحِي مُنْذُ وَلِيَّ عَصَمَتِي وَ مِنْ أَبَوَيْ

¹²⁶⁹ Basaair Al Darajaat – P 7 Ch 17 H 1

He (Abu Ja'far^{asws}) said: 'Amro Bin Hureys met her and said to her, 'O maid of Allah^{azwj}! You face Ali^{asws} with a speech which cheered me, then he^{asws} angered you with a speech, so you turned around from him, fleeing, returning'. She said, 'By Allah^{azwj}! Ali^{asws} informed me with the truth and with what I had concealed from my husband since he was in charge of my chastity, and from my father'.

فَرَجَعَ عَمْرُو إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَخْبَرَهُ بِمَا قَالَتْ لَهُ الْمَرْأَةُ وَ قَالَ لَهُ فِيمَا تَقُولُ مَا نَعْرِفُكَ بِالْكِهَانَةِ قَالَ لَهُ يَا عَمْرُو وَيْلَكَ إِنَّهَا لَيْسَتْ بِالْكِهَانَةِ شَيْءٌ وَ لَكِنَّ اللَّهَ خَلَقَ الْأَنْوَاحَ قَبْلَ الْأَبْدَانِ بِاللَّغِي عَامٍ فَلَمَّا رَجَبَ الْأَنْوَاحَ فِي أَبْدَانِهَا كَتَبَ بَيْنَ أَعْيُنِهِمْ مُؤْمِنٌ أَمْ كَافِرٌ وَ مَا هُمْ بِهِ مُتَبَلِّغُونَ وَ مَا هُمْ عَلَيْهِ مِنْ سَيِّئٍ مِنْ أَعْمَالِهِمْ وَ حُسْنِيهِ فِي قَدْرِ أُذُنِ الْفَأْرَةِ

Amro returned to Amir Al-Momineen^{asws} and informed him^{asws} with what the woman had said to him, and said to him^{asws}, 'By what are you^{asws} saying what we recognise as being a divination?' He^{asws} said to him: 'Woe be unto you, O Amro! It isn't something with divination, but Allah^{azwj} Created the souls before the bodies by two thousand years. When He^{azwj} Installed the souls in their bodies, He^{azwj} Wore between their eyes either, 'Momin', or 'Kafir', and whatever they would be involved with, and what they would be upon from an evil deed and good deeds, in a measurement of the rat's ear.

ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ فَقَالَ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ وَ كَانَ رَسُولُ اللَّهِ ص هُوَ الْمُتَوَسِّمُ ثُمَّ أَنَا مِنْ بَعْدِهِ وَ الْأَيْمَةُ مِنْ دُرَّتِي مِنْ بَعْدِي هُمْ الْمُتَوَسِّمُونَ فَلَمَّا تَأَمَّلْتُمُهَا عَرَفْتُمْ مَا عَلَيْهَا بِسِيمَاهَا.

Then He^{azwj} Revealed Quran with that upon His^{azwj} Prophet^{saww}. He^{azwj} Said: **Surely, in that are Signs for the distinguishers [15:75]**, and Rasool-Allah^{saww}, he^{saww} was the distinguisher, then I^{asws} am from after him^{asws}, and the Imams^{asws} from my^{asws} offspring from after me^{asws}, they^{asws} are the distinguishers. When I^{asws} contemplated her, I^{asws} recognise what was upon her of her marking".¹²⁷⁰

3- حَدَّثَنَا ابْنُ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ اسْبَاطِ بْنِ الرُّطْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَهُ فَسَأَلَهُ رَجُلٌ مِنْ أَهْلِ هَيْتَ عَنْ قَوْلِ اللَّهِ تَعَالَى إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ وَ إِنَّمَا لَيْسَبِيلٌ مُقِيمٌ قَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ السَّبِيلُ فِينَا مُقِيمٌ.

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Asbat Baya Al Zutiy,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I was in his^{asws} presence and a man from the family asked him^{asws} about Words of Allah^{azwj} the Exalted: **Surely, in that are Signs for the distinguishers [15:75] And it is on an enduring way [15:76]**. He^{asws} said: 'We^{asws} are the distinguishers, and way is enduring in us^{asws}'.¹²⁷¹

4- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ قَالَ هُمْ الْأَيْمَةُ قَالَ رَسُولُ اللَّهِ ص اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يُنظَرُ بِنُورِ اللَّهِ فِي قَوْلِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ.

It is narrated to us by Al Abbas Bin Marouf, from Hammad Bin Isa, from Rabie, from Muhammad Bin Muslim,

¹²⁷⁰ Basaaair Al Darajaat – P 7 Ch 17 H 2

¹²⁷¹ Basaaair Al Darajaat – P 7 Ch 17 H 3

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, in that are Signs for the distinguishers [15:75]**. He^{asws} said: 'They are the Imams^{asws}. Rasool-Allah^{saww} said: 'Fear the discernment of the Momin for he tends to look by the Light of Allah^{azwj}', in His^{azwj} Words: **Surely, in that are Signs for the distinguishers [15:75]**'.¹²⁷²

5- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ وَ مُحَمَّدُ بْنُ عِيسَى عَنْ زِيَادِ الْقَنْدِيِّ عَنِ ابْنِ أُدَيْنَةَ عَنْ مَعْرُوفِ بْنِ خَرِّبُودَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ قَالَ إِنَّا نَعْنَى .

It is narrated to us by Yaqoub Bin Yazeed, and Muhammad Bin Isa, from Ziyad Al Qandy, from Ibn Uzina, from Marouf Bin Kharbouz,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, in that are Signs for the distinguishers [15:75]**. He^{asws} said: 'It means us^{asws}'.¹²⁷³

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ إِنَّمَا لِسَبِيلٍ مُّقِيمٍ قَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ السَّبِيلُ فِينَا مُّقِيمٌ.

It is narrated to us by Muhammad Bin Al Husayn, from Ali Bin Asbat,

'From Abu Abdullah^{asws}, he (the narrator) said, 'He^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **Surely, in that are Signs for the distinguishers [15:75] And it is on an enduring way [15:76]**. He^{asws} said: 'We^{asws} are the distinguishers, and the way is enduring among us^{asws}'.¹²⁷⁴

7- حَدَّثَنَا عَبَادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ هَارُونَ بْنِ الْجُهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع جَالِسِينَ فِي مَسْجِدِ الْكُوفَةِ وَ قَدْ احْتَضَى بِسَيْفِهِ وَ أَلْقَى ثُرْسَهُ خَلْفَ ظَهْرِهِ إِذْ أَتَتْهُ امْرَأَةٌ تَسْتَعْدِي عَلَى زَوْجِهَا

It is narrated to us by Abbas Bin Suleyman, from Muhammad Bin Suleyman, from Haround Bin Al jahm, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'While Amir Al-Momineen^{asws} was seated in Masjid Al-Kufa, and he^{asws} had placed down his^{asws} sword and thrown its sheath behind his^{asws} back, when a woman came to him^{asws} having had antagonised her husband.

فَقَضَى لِلزَّوْجِ عَلَيْهَا فَغَضِبَتْ فَقَالَتْ وَ اللَّهُ مَا هُوَ كَمَا قَضَيْتَ وَ اللَّهُ مَا تَقْضِي بِالسُّوَيْتَةِ وَ لَا تَعْدِلُ فِي الرَّعِيَّةِ وَ لَا قَضَيْتُكَ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ

He^{asws} judged for the husband and she got angry and said, 'By Allah^{azwj}! It is not as you^{asws} have judged! By Allah^{azwj}! You^{asws} have not judged with the fairness, nor are you^{asws} just among the citizens, nor is your^{asws} judgment is with the Pleasure in the Presence of Allah^{azwj}'.

قَالَ فَغَضِبَ أَمِيرُ الْمُؤْمِنِينَ ع فَتَنَظَرَ إِلَيْهَا مَلِيًّا ثُمَّ قَالَ كَذَبْتَ يَا حَرِيئَةُ يَا بَدِيئَةُ يَا سَلْسُعُ يَا سَلْفُعُ يَا أَلِّي لَا تَحِيضُ مِثْلَ النَّسَاءِ قَالَ قَوْلْتُ هَارِيَةً وَ هِيَ تَقُولُ وَئَلِي وَئَلِي فَتَبِعَهَا

¹²⁷² Basaaair Al Darajaat – P 7 Ch 17 H 4

¹²⁷³ Basaaair Al Darajaat – P 7 Ch 17 H 5

¹²⁷⁴ Basaaair Al Darajaat – P 7 Ch 17 H 6

He (the narrator) said, ‘Amir Al-Momineen^{asws} was angered. He^{asws} looked at her for a while, then said: ‘You are lying, O audacious, O evil-tongued, O Salsala (one who does not get impregnated from where the women get impregnated from), O Salf’a, one who does not menstruate like the women’. She turned around fleeing and she was saying, ‘Woe be unto me! Woe be unto me!’

عَمْرُو بْنُ حُرَيْثٍ فَقَالَ يَا أُمَّةَ اللَّهِ قَدْ اسْتَقْبَلْتَ ابْنَ أَبِي طَالِبٍ بِكَلَامٍ سَرَرْتَنِي بِهِ ثُمَّ نَزَعَكَ بِكَلِمَةٍ قَوْلَيْتَ مِنْهُ هَارِيَةً تُؤَلِّوْلِينَ

Amro Bin Haris followed her and said, ‘O maid of Allah^{azwj}! You have faced Ali Bin Abu Talib^{asws} with a speech cheering me with it, then he^{asws} removed you with speech and you turned around fleeing from him^{asws}, turning around’.

قَالَ فَقَالَتْ يَا هَذَا إِنَّ ابْنَ أَبِي طَالِبٍ أَخْبَرَنِي وَاللَّهِ بِمَا هُوَ فِيَّ لَا وَاللَّهِ مَا رَأَيْتُ حَيْضًا كَمَا تَرَاهُ الْمَرْأَةُ

He (the narrator) said, ‘She said, ‘O you! This son^{asws} of Abu Talib^{asws} informed me, by Allah^{azwj}, with what is in me. No, by Allah^{azwj}! I have not seen a menstruation just as the woman tends to see’.

قَالَ فَرَجَعَ عَمْرُو بْنُ حُرَيْثٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا ابْنَ أَبِي طَالِبٍ مَا هَذَا التَّكْهُنُ

He (the narrator) said, ‘Amro Bin Haris returned happily to Amir Al-Momineen^{asws} and said to him^{asws}, ‘O son^{asws} of Abu Talib^{asws}! What is this sooth-saying?’

قَالَ وَيْلَكَ يَا ابْنَ حُرَيْثٍ لَيْسَ هَذَا مِنِّي كِهَانَةٌ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفَمِّ عَامٍ ثُمَّ كَتَبَ بَيْنَ أَعْيُنِهَا مُؤْمِنٌ أَوْ كَافِرٌ ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى مُحَمَّدٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ فَكَانَ رَسُولُ اللَّهِ ص مِنَ الْمُتَوَسِّمِينَ وَ أَنَا بَعْدَهُ وَالْأَيْمَةُ مِنْ ذُرِّيَّتِي.

He^{asws} said: ‘Woe be unto you, O son of Haris! This isn’t a soothsaying from me^{asws}. Allah^{azwj} Blessed and Exalted Created the souls before the bodies by two thousand years, then Inscribed between its eyes, ‘Momin’, or ‘kafir’. Then Sent down Quran with that upon Muhammad^{saww}: **Surely, in that are Signs for the distinguishers [15:75]**. Rasool-Allah^{saww} was from the distinguishers, and I^{asws} from after him^{saww}, and the Imams^{asws} from my^{asws} offspring”.¹²⁷⁵

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ مُعَاوِيَةَ الدُّهْنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ فَقَالَ يَا مُعَاوِيَةَ مَا يَقُولُونَ فِي هَذَا

It is narrated to us by Ibrahim Bin Hashim, from Abu Suleyman Al Daylami, from Muawiya Al Duhny,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41]**. He^{asws} said: ‘O Muawiya! What are they saying regarding this?’

قَالَ قُلْتُ يَزْعُمُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَعْرِفُ الْمُجْرِمُونَ [الْمُجْرِمِينَ] بِسِيمَاهُمْ يَوْمَ الْقِيَامَةِ فَيَأْتُرُ بِهِمْ فَيُؤْخَذُ بِنَوَاصِيهِمْ وَ أَقْدَامِهِمْ وَ يُلْقَوْنَ فِي النَّارِ

¹²⁷⁵ Basaair Al Darajaat – P 7 Ch 17 H 7

He (the narrator) said, 'I said, 'They are alleging that Allah^{azwj} Blessed and Exalted would Recognise the criminals by their marks on the Day of Qiyamah, and He^{azwj} would Command with them to be seized by their forelocks and their feet and be thrown into the Fire'.

قَالَ فَقَالَ لِي وَكَيْفَ يَخْتَارُ الْجَبَّارُ تَبَارَكَ وَتَعَالَى إِلَى مَعْرِفَةِ خَلْقٍ أَنْشَأَهُمْ وَهُوَ خَلَقَهُمْ

He (the narrator) said, 'He^{asws} said to me: 'And why would the Subduer, Blessed and Exalted be needy to recognising creatures He^{azwj} Nourished and He^{azwj} is their Creator?'

قَالَ فقلتُ فَمَا ذَاكَ جعلتُ فِداكَ قَالَ ذَلِكَ لَوْ قَدَ قَامَ قائمنا أعطاهُ اللهُ السَّيِّمَاءَ فيأمرُ بالكافرِ فيؤخذُ بنواصبيهم و أقدامهم ثمَّ يخطُّ بالسَّيفِ خبطاً.

He (the narrator) said, 'I said, 'So what is that? May I be sacrificed for you^{asws}!' He^{asws} said: 'That is, if our^{asws} Qaim^{asws} were to rise, Allah^{azwj} will Give him^{asws} the branding iron, and he^{asws} would order with the Kafir and they would be seized by their forelocks and their feet, then be struck with the sword by a striking"¹²⁷⁶.

9- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِاللَّغِيِّ عَامٍ فَلَمَّا رَكَّبَ الْأَرْوَاحَ فِي أَبْدَانِهَا كَتَبَ بَيْنَ أَعْيُنِهِمْ مُؤْمِنٌ أَوْ كَافِرٌ وَ مَا هُمْ بِهِ مُبْتَلُونَ وَ مَا هُمْ عَلَيْهِ مِنْ سَيِّئِ أَعْمَالِهِمْ وَ حَسَنِيهِ فِي قَدْرِ أُذُنِ الْفَأْرَةَ

It is narrated to us by one of our companions, from Muhammad Bin Al Husayn, from Muhammad Bin Muslim and Ibrahim, from Ayoub, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Blessed and Exalted Created the souls before the bodies by two thousand years. When He^{azwj} Installed the souls in their bodies, He^{azwj} Wrote between their eyes, 'Momin', or 'Kafir', and whatever they are involved with, and what they are upon of anything of their evil deeds and good deeds, in a measurement of the rat's ear.

ثمَّ أنزلَ بِذلكَ قرآناً على نبيِّه فقال إنَّ في ذلكَ آياتٍ لِلْمُتَوَسِّمِينَ وَ كانَ رسولُ اللهِ ص هوَ الْمُتَوَسِّمَ وَ أنا بَعْدَهُ وَ الأئِمَّةُ مِنْ دُرِّيَّتِي هُمُ الْمُتَوَسِّمُونَ.

Then He^{azwj} Revealed Quran with that upon His^{azwj} Prophet^{saww}. He^{azwj} Said: **Surely, in that are Signs for the distinguishers [15:75]**. And Rasool-Allah^{saww} was the distinguisher, and I^{asws} from after him^{saww}, and the Imams^{asws} from my^{asws} offspring, they^{asws} are the distinguishers"¹²⁷⁷.

10- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي حَمِيَلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص اتَّقُوا مِنْ فِرَاسَةِ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللهِ ثُمَّ تَلَا إِنَّ فِي ذَلِكَ آياتٍ لِلْمُتَوَسِّمِينَ

It is narrated to us by Muhammad Bin Al Husayn, from Amro Bin Usman, from Abu Jameela, from Jabir,

¹²⁷⁶ Basaair Al Darajaat – P 7 Ch 17 H 8

¹²⁷⁷ Basaair Al Darajaat – P 7 Ch 17 H 9

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Fear the discernment of the Momin for he looks by the Noor of Allah^{azwj}'. Then he^{asws} recited: **Surely, in that are Signs for the distinguishers [15:75]**'.¹²⁷⁸

11- حَدَّثَنَا أَبُو طَالِبٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ قَالَ لَهُمُ الْأَيْمَةُ قَالَ رَسُولُ اللَّهِ ص اتَّقِ فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ لِقَوْلِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ

It is narrated to us by Abu Talib, from Hammad Bin Isa, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} the Exalted: **Surely, in that are Signs for the distinguishers [15:75]**. He^{asws} said: 'They are the Imams^{asws}. Rasool-Allah^{saww} said: 'Fear the discernment of the Momin, for he looks by the Noor of Allah^{azwj}, due to the Words of Allah^{azwj}: **Surely, in that are Signs for the distinguishers [15:75]**'.¹²⁷⁹

12- حَدَّثَنَا سَلْمَةُ بِنْتُ الْحَطَّابِ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ هَيْتَ فَقَالَ أَصْلَحَكَ اللَّهُ قَوْلَ اللَّهِ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ قَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ السَّبِيلُ فِينَا مُقِيمٌ.

It is narrated to us by Salama Bin Al Khatab, from Yahya Bin Ibrahim, from Asbat Bin Salim who said,

'I was in the presence of Abu Abdullah^{asws} and a man from the family entered and said, 'May Allah^{azwj} Keep you^{asws} well! The Words of Allah^{azwj} in His^{azwj} Book: **Surely, in that are Signs for the distinguishers [15:75]**'. He^{asws} said: 'We^{asws} are the distinguishers, and the way is enduring in us^{asws}'.¹²⁸⁰

13- حَدَّثَنَا أَبُو الْفَضْلِ الْعَلَوِيُّ عَنْ سَعِيدِ بْنِ عِيسَى الْكُرَيْبِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ طَهْمِيرٍ عَنْ أَبِيهِ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْأَعْلَى التَّغْلِبِيِّ عَنْ أَبِي وَقَّاصٍ عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ فَكَانَ رَسُولُ اللَّهِ ص يَعْرِفُ الْخَلْقَ بِسِيمَاهُمْ وَ أَنَا بَعْدَهُ الْمُتَوَسِّمُ وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِي الْمُتَوَسِّمُونَ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Abu Al Fazl Al Alawy, from Saeed Bin Isa Al abry, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al Taglaby, from Abu Waqqas,

'From Salman Al-Farsy^{ra} who said, 'I^{ra} heard Amir Al-Momineen^{asws} saying regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, in that are Signs for the distinguishers [15:75]**: 'Rasool-Allah^{saww} used to recognise the people by their markings, and (so do) I^{asws} from after him^{saww} am the distinguisher, and (so are) the Imams^{asws} from my^{asws} offspring are distinguishers, up to the Day of Qiyamah''.¹²⁸¹

14- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْحُرْثِ بْنِ حُصَيْنٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كُنَّا وَفُوقاً عَلَى رَأْسِ أَمِيرِ الْمُؤْمِنِينَ ع بِالْكُوفَةِ وَ هُوَ يُعْطِي الْعَطَاءَ فِي الْمَسْجِدِ إِذْ جَاءَتْهُ امْرَأَةٌ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ ع أَعْطَيْتَ الْعَطَاءَ جَمِيعَ الْأَحْيَاءِ إِلَّا هَذَا الْحَيَّ مِنْ مُرَادٍ لَمْ تُعْطِهِمْ شَيْئاً

It is narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Al Hars Bin Huseyn, from Al Asbagh Bin Nubata who said,

¹²⁷⁸ Basaair Al Darajaat – P 7 Ch 17 H 10

¹²⁷⁹ Basaair Al Darajaat – P 7 Ch 17 H 11

¹²⁸⁰ Basaair Al Darajaat – P 7 Ch 17 H 12

¹²⁸¹ Basaair Al Darajaat – P 7 Ch 17 H 13

'We were paused by the head of Amir Al-Momineen^{asws} at Al Kufa, and he^{asws} was giving out the awards in the Masjid, when a woman came to him^{asws}. She said, 'O Amir Al-Momineen^{asws}! You^{asws} are giving the awards to the entirety of the living ones except these living ones from (the clan of) Murad. You^{asws} did not give them anything'.

فَقَالَ لَهَا اسْكُتِي يَا حَرِيئَةَ يَا بَدِيئَةَ يَا سَلْفُوعَ يَا سَلْقُلُو [سَلْقُلُقُ] يَا مَنْ لَا تَحِيضُ كَمَا تَحِيضُ النِّسَاءُ قَالَ فَوَلَّتْ ثُمَّ خَرَجَتْ مِنَ الْمَسْجِدِ فَتَبِعَهَا عَمْرُو بْنُ حُرَيْثٍ فَقَالَ أَيُّهَا الْمَرْءُ فَمَا قَالَ عَلِيٌّ عَ مَا قَالَ فَقَالَتْ وَاللَّهِ مَا كَذَبْتُ وَإِنْ كَانَ مَا زَمَانِي بِهِ لَفِيٍّ وَمَا أَطَّلَعَ عَلَيَّ أَحَدٌ إِلَّا اللَّهُ الَّذِي خَلَقَنِي وَأُمِّي الَّتِي وَلَدَتْنِي

He^{asws} said to her: 'Be quiet, O audacious, O evil-tongued, O one who does not menstruate just as the women tend to menstruate!' She turned around, then went out from the Masjid. Amro Abu Hureys followed her and said, 'O you woman! Ali^{asws} has said what he^{asws} said'. She said, 'By Allah^{azwj}! He^{asws} has not lied, and even though he^{asws} has accused me with of what is with me^{asws}, and I have not notified anyone except Allah^{azwj} Who Created me, and my mother who gave birth to me'.

فَرَجَعَ عَمْرُو بْنُ حُرَيْثٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ تَبِعْتُ الْمَرْءَةَ فَسَأَلْتُهَا عَنْ مَا زَمَيْتَهَا فِي بَدَنِهَا فَأَقْرَبْتُ بِذَلِكَ كُلَّهُ فَمِنْ أَيْنَ عَلِمْتَ ذَلِكَ

Amro Bin Hureys returned and said, 'O Amir Al-Momineen^{asws}! I followed the woman and asked her about what you^{asws} had accused her with being in her body, and she acknowledge with that, all of it. So, from where did you^{asws} come to know that?'

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْحَلَالِ وَالْحَرَامِ مِمَّا كَانَ وَمِمَّا كَانَتْ إِلَى يَوْمِ الْقِيَامَةِ كُلُّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ حَتَّى عَلِمْتُ عِلْمَ الْمَنَائِمِ وَالْبَلَايَا وَالْقَضَايَا وَفَضْلَ الْخُطَابِ وَحَتَّى عَلِمْتُ الْمُدَكَّرَاتِ مِنَ النِّسَاءِ وَالْمُؤْتَنِّيْنَ مِنَ الرِّجَالِ.

He^{asws} said: 'Rasool-Allah^{saww} taught me a thousand doors from the Permissible(s) and the Prohibitions, from what has happened, and from what is going to happen up to the Day of Qiyamah, each door opened a thousand doors, to the extent that I^{asws} learnt the knowledge of deaths and afflictions, and the judgments, and the decisive address, and to the extent I^{asws} learned the masculine from the women and the feminine from the men".¹²⁸²

15- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ الْبَرَاءِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ كَثِيرٍ قَالَ: حَجَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا صَرْنَا فِي بَعْضِ الطَّرِيقِ صَعِدَ عَلَيَّ حَبَلٌ فَأَشْرَفَ فَنَظَرَ إِلَى النَّاسِ فَقَالَ مَا أَكْثَرَ الضَّجِيجَ وَأَقَلَّ الْحَجِيجَ فَقَالَ لَهُ دَاوُدُ الرَّقِّيُّ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يَسْتَجِيبُ اللَّهُ دُعَاءَ هَذَا الْجَمْعِ الَّذِي أَرَى

It is narrated to us by Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, from Al Hassan Bin Al Bara'a, from Ali Bin Hassan, from Abdul Rahman, meaning Ibn Kaseer who said,

'I performed a Hajj with Abu Abdullah^{asws}, when we were in one of the roads, he^{asws} climbed on the mountain and surveyed and looked at the people. He^{asws} said: 'There is more noise than there are pilgrims. Dawood Al-Raqy said to him^{asws}: 'O son of Rasool-Allah^{saww}, will Allah^{azwj} Answer the supplication of this gathering which I see?'

قَالَ وَجُحِكَ يَا [بَا] سَلِيمَانَ إِنَّ اللَّهَ هَلْ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ الْجَاهِدُ لَوْلَايَةِ عَلِيٍّ عَ كَعَابِدِ وَتَنْ

¹²⁸² Basaair Al Darajaat – P 7 Ch 17 H 14

He^{asws} said: ‘Woe be unto you O Abu Suleiman. Allah^{azwj} does not Forgive the ones who associated partners with Him^{azwj}. The opponent of the Wilayah of Ali^{asws} is like an idol worshipper’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَلْ تَعْرِفُونَ مُحِبِّكُمْ وَ مُبْغِضَكُمْ قَالَ وَجُحِكَ يَا بَا سُلَيْمَانَ إِنَّهُ لَيْسَ مِنْ عَبْدِ يُؤَدُّ إِلَّا كُتِبَ بَيْنَ عَيْنَيْهِ مُؤْمِنٌ أَوْ كَافِرٌ وَإِنَّ الرَّجُلَ لَيَدْخُلُ إِلَيْنَا بَوْلَاتِنَا وَ بِالْبَرَاءَةِ مِنْ أَعْدَائِنَا فَتَرَى مَكْتُوبًا بَيْنَ عَيْنَيْهِ مُؤْمِنٌ أَوْ كَافِرٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ تَعْرِفُ عَدُوَّنَا مِنْ وَلِيِّنَا.

I said, ‘May I be sacrificed for you^{asws}, are you^{asws} recognising the ones who love you^{asws} and those who hate you^{asws}?’ He^{asws} said: ‘Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes ‘Momin’, or ‘Kafir’. The man, we^{asws} let him come to us^{asws} with our^{asws} Wilayah and keep away from our^{asws} enemies, for we^{asws} see the writing between his eyes ‘Momin’, or ‘Kafir’, and Allah^{azwj} Mighty and Majestic has Said regarding that: **Surely, in that are Signs for the distinguishers [15:75]**. We^{asws} recognise our^{asws} enemies from our^{asws} friends’¹²⁸³.

16- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ غَيْرٍ وَاحِدٍ مِنْهُمْ عَنْ بَكَّارِ [بْنِ] كَرْدَمٍ وَ عِيسَى بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتَاهُ وَ هُوَ يَقُولُ جَاءَتْ امْرَأَةٌ شَبِيعَةَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ عَلَى الْمِنْبَرِ وَ قَدْ قُتِلَ أَبَاهَا وَ أَخَاهَا فَقَالَتْ هَذَا قَاتِلُ الْأَحِبَّةِ

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from someone else from them, from Bakkar Bin Kardam and Isa Bin Suleyman,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘We heard him^{asws} and he^{asws} was saying: ‘An outrageous woman came to Amir Al-Momineen^{asws} and he^{asws} was upon the pulpit, and he^{asws} had killed her father and her brother. She said, ‘This one is the killer of the loved ones!’

فَنظَرَ إِلَيْهَا فَقَالَ لَهَا يَا سَلْفُ يَا حَرِيَّةُ يَا بَدِيَّةُ يَا الَّتِي لَا تَحِيضُ كَمَا تَحِيضُ النِّسَاءُ يَا الَّتِي عَلَى هَنَاهَا شَيْءٌ بَيْنَ مُدْلَى

He^{asws} looked at her and said to her: ‘O evil-tongued, O audacious, O one who does not menstruate just as the women tend to menstruate, O one who has something dangling between her legs!’

قَالَ فَمَضَتْ وَ تَبِعَهَا عَمْرُو بْنُ حُرَيْثٍ لَعَنَهُ اللَّهُ وَ كَانَ عُثْمَانِيًّا فَقَالَ لَهَا أُتِيَّتُهَا الْمَرْأَةُ مَا تَرَال [بِتَرَال] يُسْمِعُنَا ابْنُ أَبِي طَالِبٍ ع الْعَجَائِبُ فَمَا نَدْرِي حَقَّهَا مِنْ بَاطِلِهَا وَ هَذِهِ دَارِي فَادْخُلِي فَإِنَّ لِي أُمَّهَاتٍ حَتَّى يَنْظُرْنَ حَقًّا أَمْ بَاطِلًا وَ أَهَبُ لِكَ شَيْئًا

He (Abu Abdullah^{asws}) said: ‘She went away, and Amro Bin Hureys, may Allah^{azwj} Curse him^{la}, followed her, and he was a supporter of Usman. He said to her, ‘O you woman! We have not ceased to hear wonders from the son^{asws} of Abu Talib^{asws}, and we do not know of its truth from its falsehood, and this here is my house, so enter, as there are mothers for me, until the look, whether it is true or false, and I shall gift something to you’.

قَالَ فَدَخَلَتْ فَأَمَرَ أُمَّهَاتِ أَوْلَادِهِ فَنظُرْنَ فَإِذَا شَيْءٌ عَلَى رِجْلِهَا مُدْلَى فَقَالَتْ يَا وَيْلَهَا اطَّلَعَ مِنْهَا عَلَيَّ ابْنُ أَبِي طَالِبٍ ع عَلَى شَيْءٍ لَمْ يَطَّلِعْ عَلَيْهِ إِلَّا أُمِّي وَ قَابِلِي قَالَ فَوَهَبَ لَهَا عَمْرُو بْنُ حُرَيْثٍ شَيْئًا.

¹²⁸³ Basaaair Al Darajaat – P 7 Ch 17 H 15

He (Abu Abdullah^{asws}) said: 'She entered, and he instructed the mothers of his children, and they looked, and there was something dangling upon her mound. She said, 'O woe! Ali^{asws} Bin Abu Talib^{asws} has been notified of something no one had been notified upon except my mother, and my midwife'. Amro Bin Hureys gifted her something".¹²⁸⁴

17- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ مُعَاوِيَةَ الدُّهْنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَ الْأَقْدَامِ فَقَالَ يَا مُعَاوِيَةُ مَا يَقُولُونَ فِي هَذَا

It is narrated to us by Ibrahim Bin Hashim, from Suleyman Al Daylami, from Muawiya Al Duhnay,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41].** He^{asws} said: 'O Muawiya! What are they saying regarding this?'

قُلْتُ يَرْغَمُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَعْرِفُ الْجُرْمُونَ [الْمُجْرِمِينَ] بِسِيمَاهُمْ فِي الْقِيَامَةِ فَيَأْمُرُ بِهِمْ فَيُؤْخَذُ بِنَوَاصِيهِمْ وَ أَقْدَامِهِمْ فَيُلْقَوْنَ فِي النَّارِ

I said, 'They are alleging that Allah^{azwj} Blessed and Exalted would Recognise the criminals by their markings during the (Day of) Qiyamah, and He^{azwj} would Command with them, so they would be seized by their forelocks and their feet, and they would be thrown into the Fire'.

فَقَالَ لِي وَ كَيْفَ يَجْتَازُ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى إِلَى مَعْرِفَةِ خَلْقِ أَنْشَأَهُمْ وَ هُمْ خَلْقُهُ فَقُلْتُ جَعَلْتُ فِدَاكَ وَ مَا ذَلِكَ

He^{asws} said to me: 'And how can the Subduer Blessed and Exalted be needy to recognising creatures He^{azwj} had Nourished, and they are His^{azwj} creation?' I said, 'May I be sacrificed for you^{asws}! And what is that (then)?'

قَالَ لَوْ قَامَ قَائِمُنَا أَعْطَاهُ اللَّهُ السِّيمَاءَ فَيَأْمُرُ بِالْكَافِرِ فَيُؤْخَذُ بِنَوَاصِيهِمْ وَ أَقْدَامِهِمْ ثُمَّ يَخْطُبُ بِالسَّيْفِ خَبْطًا.

He^{asws} said: 'What our^{asws} Qaim^{asws} rises, Allah^{azwj} would Give him^{asws} the branding iron, so he^{asws} would order with the Kafirs and they would be seized by their forelocks and their feet, then they would be struck with the sword by a striking".¹²⁸⁵

18- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ الدِّينَوْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَمْرٍو بْنِ ثَابِتٍ عَنِ ابْنِ أَبِي حَبِيبٍ عَنِ الْحُرْتِ الْأَعْوَرِ قَالَ: كُنْتُ ذَاتَ يَوْمٍ مَعَ أَمِيرِ الْمُؤْمِنِينَ فِي مَجْلِسِ الْقَضَاءِ إِذْ أَقْبَلَتِ امْرَأَةٌ مُسْتَعْدِيَةً عَلَى زَوْجِهَا فَتَكَلَّمَتْ بِحُجَّتِهَا وَ تَكَلَّمَ الزَّوْجُ بِحُجَّتِهِ فَوَجِبَ الْقَضَاءُ عَلَيْهَا فَغَضِبَتْ غَضَبًا شَدِيدًا ثُمَّ قَالَتْ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ ع لَقَدْ حَكَمْتَ عَلَيَّ بِالْحُزْرِ وَ مَا يَحْدَا أَمْرَكَ اللَّهُ تَعَالَى

It is narrated to us by Al Husayn Bin Ali Al Deynawary, from Muhammad Bin Al Husayn who said, 'It is narrated to me by Ibrahim Bin Gayas, from Amro Bin Sabit, from Ibn Abu Habeeb, from Al Hars Al Awr who said,

'One day I was with Amir Al-Momineen^{asws} in a gather of the judgments, when a woman came having antagonised upon her husband. She spoke with her arguments and the husband spoke with his arguments. The judgment was obliged against her. So, she got angered with severe anger, then said, 'By Allah^{azwj}! You^{asws} have judged against me with the tyranny, and this is not what Allah^{azwj} the Exalted has Commanded you^{asws} with'.

¹²⁸⁴ Basaaair Al Darajaat – P 7 Ch 17 H 16

¹²⁸⁵ Basaaair Al Darajaat – P 7 Ch 17 H 17

فَقَالَ لَهَا يَا سَلْفُوعُ يَا مَهْبِيعُ يَا فَرْدُوعُ بَلْ حَكَمْتُ عَلَيْكَ بِالْحَقِّ الَّذِي عَلِمْتُهُ فَلَمَّا سَمِعَتْ عَنْهُ هَذَا الْكَلَامَ وَلَّتْ هَارِبَةً وَ لَمْ تُرِدْ عَلَيْهِ جَوَاباً

He^{asws} said to her: 'O non-menstruating, O dormant, O audacious! But, I^{asws} have judged upon you with the truth which you know of'. When she heard this talk from him^{asws}, she turned around fleeing and did not respond an answer to him^{asws}.

فَاتَّبَعَهَا عَمْرُو بْنُ حُرَيْثٍ - فَقَالَ لَهَا وَ اللَّهُ يَا أُمَّةَ اللَّهِ لَقَدْ سَمِعْتُ مِنْكَ الْيَوْمَ عَجَباً وَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لَكَ قَوْلًا فَعُتِمَتْ مِنْ عِنْدِهِ هَارِبَةً مَا رَدَدَتْ عَلَيْهِ حَرْفًا فَأَخْبِرْنِي عَافَاكَ اللَّهُ [مَا] الَّذِي قَالَ لَكَ حَتَّى لَمْ تُفْئِدِي أَنْ تَرِدِينَ [تُرَدِّي] عَلَيْهِ حَرْفًا

Amro Bin Hureys followed her, and said to her, 'By Allah^{azwj}, O maid of Allah^{azwj}! Today I heard a wonder from you, and I heard Amir Al-Momineen^{asws} say words to you, and you arose from his^{asws} presence fleeing, not responding a letter to him^{asws}. Inform me, may Allah^{azwj} Keep you well, what is that which he^{asws} said to you until you were not able upon responding a letter to him^{asws}?'

قَالَتْ يَا عَبْدَ اللَّهِ لَقَدْ أَخْبَرَنِي بِأَمْرٍ مَا يَطَّلِعُ عَلَيْهِ إِلَّا اللَّهُ تَبَارَكَ وَ تَعَالَى وَ أَنَا وَ مَا فُتِمْتُ مِنْ عِنْدِهِ إِلَّا مَخَافَةً أَنْ يُخْبِرَنِي بِأَعْظَمَ مِمَّا رَمَانِي بِهِ فَصَبِرْتُ [فَصَبْرٌ] عَلَيَّ وَ وَاحِدٍ كَانَ أَجْمَلٌ مِنْ أَنْ أَصْبِرَ عَلَيَّ وَ وَاحِدٍ بَعْدَهَا أُخْرَى

She said, 'O servant of Allah^{azwj}! He^{asws} informed me of a matter no one had be notified upon except Allah^{azwj} Blessed and Exalted, and I did not arise from his^{asws} presence except fearing that he^{asws} would inform me with greater than what he^{asws} had already accused me with. So, patience upon one was more beautiful than being patient upon another one after it'.

فَقَالَ لَهَا عَمْرُو فَأَخْبِرْنِي عَافَاكَ اللَّهُ مَا الَّذِي قَالَ لَكَ قَالَتْ يَا عَبْدَ اللَّهِ إِنَّهُ قَالَ لِي مَا أَكْرَهُ وَ بَعْدَ فَإِنَّهُ قَبِيحٌ أَنْ يَعْلَمَ الرَّجُلُ مَا فِي النِّسَاءِ مِنَ الْعُيُوبِ فَقَالَ لَهَا وَ اللَّهُ مَا تَعْرِفِينِي وَ لَا أَعْرِفُكَ لَعَلَّكَ لَا تَرَانِي وَ لَا أَرَاكَ بَعْدَ يَوْمِي هَذَا

Amro said to her, 'Inform me, may Allah^{azwj} Keep you well! What is that which he^{asws} said to you?' She said, 'O servant of Allah^{azwj}! He^{asws} said to me what I dislike, and on top of that, it is ugly that the man should know what faults there are in the woman'. He said to her, 'By Allah^{azwj}! You do not know me nor do I know you. Perhaps you will not see me nor will I see you after this day of mine'.

فَقَالَ عَمْرُو فَلَمَّا رَأَيْتَنِي قَدْ أَلْحَحْتُ عَلَيْهَا قَالَتْ أَمَا قَوْلُهُ بِي يَا سَلْفُوعُ فَوَ اللَّهُ مَا كَذَبَ عَلَيَّ إِنِّي لَا أَحِيضُ مِنْ حَيْثُ تَحِيضُ النِّسَاءِ وَ أَمَا قَوْلُهُ يَا مَهْبِيعُ فَإِنِّي وَ اللَّهُ صَاحِبَةُ النِّسَاءِ وَ مَا أَنَا بِصَاحِبَةِ الرِّجَالِ وَ أَمَا قَوْلُهُ يَا فَرْدُوعُ فَإِنِّي الْمُخْرَبَةُ بَيْتِ رُؤُوحِي وَ مَا أَتَيْتُ عَلَيْهِ

Amro said, 'When she saw me to be insistent upon her, she said, 'As for his^{asws} words with me, 'O non-menstruating one!' By Allah^{azwj} he^{asws} did not lie upon me. I do not menstruate from where the women tend to menstruate. And as for his^{asws} words: 'O dormant!' By Allah^{azwj}! I accompany the women, and I am not with the accompaniment of the men. And as for his^{asws} words: 'O audacious!' I have ruined the house of my husband and I did not maintain upon it'.

فَقَالَ لَهَا وَ يُحْكِمُ مَا عَلِمْتُ بِهَذَا [أ] تَرَاهُ سَاجِرًا أَوْ كَاهِنًا أَوْ مَخْدُومًا أَخْبِرَكَ بِمَا فِيكَ وَ هَذَا عِلْمٌ كَثِيرٌ

He said to her, 'Woe be to you! He^{asws} has no knowledge with this. Do you see him^{asws} as a sorcerer or a soothsayer, or one served (by the Jinn). I shall inform you with what is in you, and this is a lot of knowledge'.

فَقَالَتْ لَهُ بِمَنْ مَا قُلْتَ لَهُ يَا عَبْدَ اللَّهِ لَيْسَ هُوَ بِسَاحِرٍ وَ لَا كَاهِنٍ وَ لَا مَخْدُومٍ وَ لَكِنَّهُ مِنْ أَهْلِ بَيْتِ النَّبِيِّ وَ هُوَ وَصِيُّ رَسُولِ اللَّهِ ص وَ وَارِثُهُ وَ هُوَ يُخْبِرُ النَّاسَ بِمَا أَلْفَى إِلَيْهِ رَسُولُ اللَّهِ ص وَ لَكِنَّهُ حُجَّةُ اللَّهِ عَلَى هَذَا الْخَلْقِ بَعْدَ نَبِيِّنَا

She said to him, 'Evil is what you say for him^{asws}, O servant of Allah^{azwj}! He^{asws} is neither a sorcerer, nor a soothsayer, nor one served (by the Jinn), but he^{asws} is from the People^{asws} of the Household of the Prophet^{saww}, and he^{asws} is the successor^{asws} of Rasool-Allah^{saww}, and his^{saww} inheritor, and he^{asws} informs the people what Rasool-Allah^{saww} had cast to him^{asws}. But, he^{asws} is a Divine Authority of Allah^{azwj} upon this creation after our Prophet^{saww}'.

قَالَ وَ أَقْبَلَ عَمْرُو بْنُ حُرَيْثٍ إِلَى جَلِيسِهِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ يَا عَمْرُو بِمَا اسْتَحْلَكِ [اسْتَحْلَلْتُ] أَنْ تَزْمِينِي بِمَا زَمْتَنِي بِهِ قَالَ أَمَا وَ اللَّهُ لَقَدْ كَانَتْ الْمَرْأَةُ أَحْسَنَ قَوْلًا فِيَّ مِنْكَ وَ لَأَقْفَصَنَّ أَنَا وَ أَنْتَ مِنَ اللَّهِ مَوْقِفًا فَاَنْظُرْ كَيْفَ تَخْلُصُ مِنَ اللَّهِ

He (the narrator) said, 'And Amro Bin Hureys came back to his^{asws} gathering. Amir Al-Momineen^{asws} said to him: 'O Amro! Due to what did you accuse me^{asws} with what you accused me^{asws} with? But, by Allah^{azwj}! The woman of more beautiful words than you, and I^{asws} and you would be pausing in front of Allah^{azwj} with a pausing, so consider how you would be finished off from Allah^{azwj}'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ع أَنَا نَائِبٌ إِلَى اللَّهِ وَ إِلَيْكَ مِمَّا كَانَ فَاعْفُرْ لِي عَفْرَ اللَّهِ لَكَ فَقَالَ لَا وَ اللَّهُ لَا أَعْفُرُ لَكَ هَذَا الذَّنْبَ أَبَدًا حَتَّى أَقِفَ أَنَا وَ أَنْتَ بَيْنَ يَدَيْ مَنْ لَا يَظْلِمُكَ شَيْئًا.

Amir Al-Momineen^{asws} said: 'I repent to Allah^{azwj} and to you^{asws} from what happened, so forgive me, may Allah^{azwj} Forgive you^{asws}'. He^{asws} said: 'No, by Allah^{azwj}! I^{asws} will no forgive you this sin, ever, until I^{asws} and you are paused in front of the One^{azwj} Who will not be unjust to you of anything'¹²⁸⁶.

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ رَجُلٌ عَنِ الْإِمَامِ هَلْ فَوَّضَ اللَّهُ إِلَيْهِ كَمَا فَوَّضَ إِلَى سُلَيْمَانَ فَقَالَ نَعَمْ

It is narrated to us by Al Hassan Bin Ali Bin Abdullah, from Ubeyas Bin Hisham, from Suleyman,

'From Abu Abdullah^{asws}, he (the narrator) said, 'A man asked him^{asws} about the Imam^{asws}, 'Does Allah^{azwj} Delegate to him^{asws} just as He^{azwj} had Delegated to Suleyman^{as}? He^{asws} said: 'Yes'.

¹²⁸⁶ Basaair Al Darajaat – P 7 Ch 17 H 18

وَ ذَلِكَ أَنَّهُ سَأَلَهُ رَجُلٌ عَنْ مَسْأَلَةٍ فَأَجَابَ فِيهَا وَ سَأَلَهُ رَجُلٌ آخَرَ عَنْ تِلْكَ الْمَسْأَلَةِ فَأَجَابَهُ بِعَیْرِ حَوَابِ الْأَوَّلِ ثُمَّ سَأَلَهُ آخَرُ عَنْهَا فَأَجَابَهُ بِعَیْرِ حَوَابِ الْأَوَّلِينَ ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أَعْطِ بِعَیْرِ حِسَابٍ هَكَذَا فِي قِرَاءَةِ عَلِيِّ ع

And that is because a man had asked him^{asws} about an issue and he^{asws} answered him regarding it; and another man asked about that very (same) issue and he^{asws} answered him^{asws} with another answer to the first; then another one asked about it and he^{asws} answered with another answer to the two former ones. Then he^{asws} said: ***'This is Our Gift, so either confer or give without a Reckoning [38:39]*** - and like this it is in the recitation of Ali^{asws}.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ فَحِينَ أَحَابَهُمْ بِهَذَا الْجَوَابِ يَغْرِفُهُمُ الْإِمَامُ قَالَ سُبْحَانَ اللَّهِ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَعَالَى فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ هُمُ الْأَيْمَةُ وَ إِنَّهَا لَبَسَبِيلٍ مُّقِيمٍ لَا يَخْرُجُ مِنْهَا أَبَدًا

He (the narrator) said, 'I said, 'May Allah^{azwj} Keep you^{asws} well! When he^{asws} answered them with this answer, the Imam^{asws} recognised them?' He^{asws} said: 'Glory be to Allah^{azwj}! Have you not heard Words of Allah^{azwj} the Exalted in His^{azwj} Book: ***Surely, in that are Signs for the distinguishers [15:75]***, and they^{asws} are the Imams^{asws}. (And as for) ***And it is on an enduring way [15:76]***, he^{asws} said: 'It will not exit from us^{asws}, ever!'

ثُمَّ قَالَ نَعَمْ إِنَّ الْإِمَامَ إِذَا نَظَرَ إِلَى رَجُلٍ عَرَفَهُ وَ عَرَفَ لَوْنَهُ وَ إِنْ سَمِعَ كَلَامَهُ مِنْ خَلْفِ حَائِطٍ عَرَفَهُ وَ عَرَفَ مَا هُوَ لِأَنَّ اللَّهَ يَقُولُ وَ مِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافَ أَلْسِنَتِكُمْ وَ أَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

Then he^{asws} said: 'Yes, surely the Imam^{asws}, when he^{asws} looks at a man, recognises his type, and if he^{asws} hears his voice from behind a wall, would recognise him and recognise what he is, because Allah^{azwj} Says: ***And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned [30:22]***.

فَهُمُ الْعُلَمَاءُ وَ لَيْسَ يَسْمَعُ شَيْئاً مِنَ الْأَلْسِنِ إِلَّا عَرَفَهُ نَاجٍ أَوْ هَالِكٌ فَلِذَلِكَ يُجِيبُهُمُ بِالَّذِي يُجِيبُهُمْ بِهِ.

So, these are the scholars, and he^{asws} would not hear anything from the tongues except he^{asws} would recognise a rescued one or a destroyed one. So, due to that, he^{asws} answers them with that which he^{asws} answers them with".¹²⁸⁷

18 باب في الإمام أنه لا يحتاج من معرفة أصحابه إلى أحد و لا يقبل قول أحد فيهم لمعرفة فيهم

CHAPTER 18 – REGARDING THE IMAM^{asws}, HE^{asws} IS NOT NEEDY FROM RECOGNISING HIS^{asws} COMPANIONS TO ANYONE, NOR DOES HE^{asws} ACCEPT THE WORD OF ANYONE REGARDING THEM OF THE RECOGNITION REGARDING THEM

1- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ضُرَيْسِ الْكُنَاسِيِّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ مَعَ جَمَاعَةٍ مِنْ أَصْحَابِنَا إِذْ دَخَلَ عَلَيْهِ رَجُلٌ أَعْرَفُهُ فَذَكَرَ رَجُلًا مِنْ أَصْحَابِنَا وَ لَمَزَهُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَلَمْ يُجِبْهُ بِشَيْءٍ

It is narrated to us by Al Hassan Bin Ali, from Ahmad Bin Hilal, from Ali Bin Al Hakam, from Zureys Al Kunasy who said,

‘We were in the presence of Abu Abdullah^{asws} with a group of our companions when a man I recognised entered to see him^{asws}. He mentioned a man from our companions and backbit him in the presence of Abu Abdullah^{asws}, so he^{asws} did not answer him with anything.

فَطَنَّ الرَّجُلُ أَنَّ أَبَا عَبْدِ اللَّهِ عَ لَمْ يَسْمَعْ فَأَعَادَ عَلَيْهِ أَيْضًا فَلَمْ يَلْتَفِتْ إِلَيْهِ فَطَنَّ الرَّجُلُ أَنَّهُ لَمْ يَسْمَعْ فَأَعَادَ الثَّلَاثَةَ

The man thought that Abu Abdullah^{asws} had not heard him, so he repeated to him again. But he^{asws} did not turn towards him. The man thought that he^{asws} had not heard, so he repeated for the third time.

فَرَدَّ أَبُو عَبْدِ اللَّهِ عَ يَدَهُ إِلَى لِحْيَةِ الرَّجُلِ فَغَبَضَ عَلَيْهَا فَهَزَّهَا ثَلَاثًا حَتَّى ظَنَنْتُ أَنَّ لِحْيَتَهُ قَدْ صَارَتْ فِي يَدِهِ وَ قَالَ لَهُ إِنْ كُنْتُ لَا أَعْرِفُ الرَّجُلَ إِلَّا بِمَا أُبْلَغُ عَنْهُمْ فَبِمَسِّ النَّسَبِ نَسَبِي ثُمَّ أَرْسَلَ لِحْيَتَهُ مِنْ يَدِهِ وَ نَفَعَ مَا بَقِيَ مِنَ الشَّعْرِ فِي كَفِّهِ.

Abu Abdullah^{asws} moved his^{asws} hand to his beard and grabbed it, and shook it thrice until he thought that his beard had come to be in his^{asws} hand, and he^{asws} said to him: ‘If you did not know the man except with what has reached you from them (people), then the most evil of the lineages would be my^{asws} lineage!’ Then he^{asws} released his beard from his^{asws} hand and blew what had remaining from the hair in his^{asws} palm”.¹²⁸⁸

2- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الزِّيَّاتِ عَنْ مُحَمَّدِ بْنِ حَمَزَةَ عَنْ عَلِيِّ بْنِ حَنْظَلَةَ قَالَ: بَيْنَا أَنَا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ إِذْ دَخَلَ رَجُلٌ فَعَمَزَ أَنَا سَاءً مِنَ الشِّيْعَةِ فَأَعْرَضَ عَنْهُ أَبُو عَبْدِ اللَّهِ عَ بِوَجْهِهِ قَالَ ثُمَّ أَقْبَلَ أَبُو عَبْدِ اللَّهِ عَ بِوَجْهِهِ فَرَأَى أَنَّ أَبَا عَبْدِ اللَّهِ عَ لَمْ يَفْهَمْ فَأَعَادَ الْكَلَامَ

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Muhammad Bin Hamza, from Ali Bin Hanzala who said,

‘While I was in the presence of Abu Abdullah^{asws} when a man entered to see him^{asws}. He winked at some people from the Shias. So, Abu Abdullah^{asws} turned his^{asws} face away from

him. Then Abu Abdullah^{asws} turned his^{asws} face (back), and he views that Abu Abdullah^{asws} had not understood. So he repeated the speech.

فَتَنَاوَلَ أَبُو عَبْدِ اللَّهِ عَ يَدَهُ الْيُسْرَى لِحَيْتِهِ حَتَّى ظَنَنْتُ أَنَّهَا سَتَبَقِي فِي يَدِهِ ثُمَّ قَالَ إِنَّ كُنْتُ أَنَا أَتَوَلَّى الرَّجُلَ وَ أَبْرَأُ مِنْهُمْ عَلَى مَا يَبْلُغُنِي عَنْهُمْ لَيْفَسَتْ النَّسَبَةُ نَسَبِي.

Abu Abdullah^{asws} grabbed the left of his beard until he thought that it would remain in his^{asws} hand. Then he^{asws} said: 'If I^{asws} were befriend the man and disavow from them upon what reaches me from them (hearsay), the vilest of lineages would be my^{asws} lineage'.¹²⁸⁹

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ فَزَقْدٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنَّا أَهْلُ بَيْتِ إِذَا عَلِمْنَا مِنْ أَحَدٍ خَيْرًا لَمْ نُزَلْ ذَلِكَ عَنْهُ مِنَّا أَقَاوِيلَ الرَّجَالِ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Dawood Bin Farqad,

'He heard Abu Abdullah^{asws} said: 'We^{asws}, People^{asws} of the Household, when we^{asws} know of good from anyone, that (view) would not be removed from us^{asws} by the words of the men (other people)'.¹²⁹⁰

4- حَدَّثَنَا ابْنُ يَرِيدَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كُنَّا عِنْدَهُ فَتَنَاوَلَ رَجُلٌ مِنْ أَهْلِ الْكُنَاسَةِ رَجُلًا مِنْ أَصْحَابِنَا قَالَ فَصَدَّ وَجْهَهُ عَنْهُ قَالَ ثُمَّ عَمَرَ النَّايَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ كُنْتُ إِنَّمَا أَتَوَلَّى الرَّجُلَ وَ أَبْرَأُ مِنْهُمْ بِأَقَاوِيلِ النَّاسِ فَيَمْسَسِ النَّسَبَةَ هَذِهِ ثُمَّ أَخَذَ بِلِحْيَتِهِ فَهَزَّهَا هَزًّا شَدِيدًا قَالَ ثُمَّ بَقِيَ فِي رَاحَتِهِ شَيْءٌ فَتَفَحَّهُ.

It is narrated to us by Ibn Yazeed, from Muhammad Bin Sinan, from the one who mentioned it,

'From Abu Abdullah^{asws}, he (the narrator) said, 'We were in his^{asws} presence when a man from the people of Al-Kunasa backbit a man from our companions. He^{asws} blocked his^{asws} face from him. Then he winked, so Abu Abdullah^{asws} said: 'If I^{asws} were to rather befriend the man and disavow from them due to the words of the people, then the vilest of the lineages would be this (mine)'. Then he^{asws} grabbed his beard and shook it with a severe shaking, then there remain in his^{asws} palm something, so he^{asws} blew it off'.¹²⁹¹

¹²⁸⁹ Basaaair Al Darajaat – P 7 Ch 18 H 2

¹²⁹⁰ Basaaair Al Darajaat – P 7 Ch 18 H 3

¹²⁹¹ Basaaair Al Darajaat – P 7 Ch 18 H 4

19 باب ما جاء عن الأئمة من أحاديث رسول الله التي صارت إلى العامة و ما خصوا به من دونهم

CHAPTER 19 – WHAT HAS COME FROM THE IMAMS^{asws}, FROM THE AHADEETH OF RASOOL-ALLAH^{saww} WHICH CAME TO BE TO THE GENERAL MUSLIMS, AND WHAT THEY^{asws} HAVE BEEN SPECIALISED WITH FROM BESIDES THEM

1- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ أَبِيهِ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا جَاءَ مِنَ الْأُمَّةِ مِنْ أَحَادِيثِ رَسُولِ اللَّهِ الَّتِي صَارَتْ إِلَى الْعَامَّةِ وَ مَا خَصَّوْا بِهِ مِنْ دُونِهِمْ إِلَّا مَا جَاءَ مِنْ رِجَالِنَا مِنْ أَهْلِ الْبَيْتِ مَعَاقِلُ الْعِلْمِ وَ أَنْبَاءُ الْحِكْمِ وَ ضِيَاءُ الْأَمْرِ.

It is narrated to us by Al Hassan Bin Ali Bin Al Numan, from his father Ali Bin Al Numan, from Ibn Muskan, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Rasool-Allah^{saww} gave out among the people, and gave out, and gave out, and we^{asws}, People^{asws} of the Household are stronghold of the knowledge, and the doors of wisdom, and the illumination of the Commands’’.¹²⁹²

2- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ زِيَادِ الْقُنْدِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ عِنْدَ الْعَامَّةِ مِنْ أَحَادِيثِ رَسُولِ اللَّهِ شَيْءٌ يَصِحُّ فَقَالَ نَعَمْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانَا وَ أَنْالَ وَ أَنْالَ وَ عِنْدَنَا مَعَاقِلُ الْعِلْمِ وَ فَضْلُ مَا بَيْنَ النَّاسِ.

It is narrated to us by Yaqoub Bin Yazeed, from Ziyad Al Qandy, from Hisham Bin Salim who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! With the general Muslims, from the Ahadeeth of Rasool-Allah^{azwj}, is there something correct?’ He^{asws} said: ‘Rasool-Allah^{saww} gave, and gave, and gave, and with us^{asws} is the stronghold of the knowledge and the detail of what is between the people’’.¹²⁹³

3- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ التُّعْمَانِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانَا فِي النَّاسِ فَأَتَانَا وَ أَنْالَ وَ إِذَا أَهْلَ الْبَيْتِ أَعْرَفَ [عُرِيَ] الْأَمْرَ وَ أَوَاجِيهِ وَ ضِيَاؤُهُ.

It is narrated to us by Al Hassan Bin Ali Bin Al Numan and Ahmad Bin Mihammad, from Ali Bin Al Numan, from Ibn Muskan, from Muhammad Bin Muslim who said,

‘Abu Ja’far^{asws} said: ‘Rasool-Allah^{saww} gave out among the people, and gave, and we^{asws}, People^{asws} of the Household recognise the purity of the matters, and its counterpart, and its clarification’’.¹²⁹⁴

4- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْحُسَيْنِ بْنِ يَحْيَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَهْلَ الْبَيْتِ عِنْدَنَا مَعَاقِلُ الْعِلْمِ وَ آثَارُ التُّبُوَّةِ وَ عِلْمُ الْكِتَابِ وَ فَضْلُ مَا بَيْنَ ذَلِكَ.

¹²⁹² Basaaair Al Darajaat – P 7 Ch 19 H 1

¹²⁹³ Basaaair Al Darajaat – P 7 Ch 19 H 2

¹²⁹⁴ Basaaair Al Darajaat – P 7 Ch 19 H 3

It is narrated to us by Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Al Hassan Bin Yahya who said,

‘I heard Abu Abdullah^{asws} saying: ‘We^{asws}, People of the Household, with us^{asws} is the stronghold of the knowledge, and the Ahadeeth of the Prophet-hood, and knowledge of the Book, and detail of what is between that’¹²⁹⁵.

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنِ ابْنِ مُسْكَانَ وَ أَبِي خَالِدٍ وَ أَبِي أُتُوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص أَنَالَ فِي النَّاسِ وَ أَنَالَ وَ عِنْدَنَا عَزَى الْأَمْرِ وَ أَبْوَابُ الْحِكْمَةِ وَ مَعَاوِلُ الْعِلْمِ وَ ضِيَاءُ الْأَمْرِ وَ أَوَاحِيهِ فَمَنْ عَرَفْنَا نَفَعْتُهُ مَعْرِفَتُهُ وَ قِيلَ مِنْهُ عَمَلُهُ وَ مَنْ لَمْ يَعْرِفْنَا لَمْ تَنْفَعُهُ مَعْرِفَتُهُ وَ لَمْ يُقْبَلْ مِنْهُ عَمَلُهُ.

It is narrated to us by Muhammad Bin Isa, from Abu Abdullah Al Momin, from Ibn Muskan, and Abu Khalid, and Abu Ayoub Al Khazzaz, from Muhammad bin Muslim who said,

‘Abu Ja’far^{asws} said: ‘Rasool-Allah^{saww} gave out among the people, and gave, and with us^{asws} is the pure matter, and the doors of wisdom, and the stronghold of knowledge, and the clarification of matters, and its counterparts. So, the one who recognises us^{asws}, his recognition would benefit him, and his deeds would be Accepted from him, and one who does not recognise us, his recognition would not benefit him, and his deeds would not be Accepted from him’¹²⁹⁶.

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ حَمَّادٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ رَسُولَ اللَّهِ ص قَدْ أَنَالَ وَ أَنَالَ وَ أَنَالَ يُشِيرُ كَذَا وَ كَذَا وَ عِنْدَنَا أَهْلُ الْبَيْتِ أَصُولُ الْعِلْمِ وَ عُرَاهُ وَ ضِيَاؤُهُ وَ أَوَاحِيهِ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Hajjal, from Ali Bin hammad, altogether from Muhammad Bin Muslim who said,

‘Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} have given, and given, and given, indicating such and such; and with us^{asws}, People^{asws} of the Household are the principles of the knowledge, and its purity, and its clarification, and its counterpart’¹²⁹⁷.

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَضَالَةَ بْنِ أُتُوبَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمزَةَ الثُّمَالِيِّ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ بِالنَّاسِ ثُمَّ قَالَ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا بِالرَّسَالَةِ وَ أَنْبَأَهُ بِالْوَصِيِّ وَ أَنَالَ فِي النَّاسِ وَ أَنَالَ وَ فِينَا أَهْلُ الْبَيْتِ مَعَاوِلُ الْعِلْمِ وَ أَبْوَابُ الْحِكْمَةِ وَ ضِيَاؤُهُ وَ ضِيَاءُ الْأَمْرِ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat Bin Ayoub, from Ibn Muskan, from Abu Hamza Al Sumali who said,

‘Amir Al-Momineen^{asws} addressed the people, then said: ‘Allah^{azwj} Sent Muhammad with the Message, and Informed him^{asws} with the successor^{asws}, and he^{saww} gave among the people, and gave, and among us^{asws} People of the Household is the stronghold of the knowledge, and the doors of wisdom, and its clarification, and clarification of the matters.

فَمَنْ يُحِبَّنَا مِنْكُمْ نَفَعَهُ إِيمَانُهُ فَيُقْبَلُ عَمَلُهُ وَ مَنْ لَمْ يُحِبَّنَا مِنْكُمْ لَمْ يَنْفَعَهُ إِيمَانُهُ وَ لَا يُتَقَبَّلُ عَمَلُهُ.

¹²⁹⁵ Basaaair Al Darajaat – P 7 Ch 19 H 4

¹²⁹⁶ Basaaair Al Darajaat – P 7 Ch 19 H 5

¹²⁹⁷ Basaaair Al Darajaat – P 7 Ch 19 H 6

So, the one from you who loves us, his Eman would benefit him and his deeds would be Accepted, and one from you who does not love us^{asws}, his Eman would not benefit him, nor would his deeds be Accepted”.¹²⁹⁸

8- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْبَرْقِيِّ عَنِ فَضَالَةَ عَنِ ابْنِ مُسْكَانَ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ إِنَّ رَسُولَ اللَّهِ ص أَنَالَ فِي النَّاسِ وَ أَنَالَ وَ فِيْنَا أَهْلَ الْبَيْتِ عَزَى الْإِيمَانَ وَ أَوَاجِيهِ وَ ضِيَاؤُهُ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Barqy, from fazalat, from Ibn Muskan, from Muhammad Bin Muslim who said,

‘Abu Ja’far^{asws} said: ‘Rasool-Allah^{saww} gave among the people and gave, and among us^{asws} People^{asws} of the Household is the purity of Eman, and its counterpart, and its clarification”.¹²⁹⁹

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنِ أَبِي كَهْمَشٍ عَنِ الْحَكَمِ أَبِي مُحَمَّدٍ عَنِ عَمْرِو عَنِ الْقَاسِمِ بْنِ عَزْوَةَ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: صَعِدَ عَلَيَّ مِنْبَرُ الْكُوفَةِ فَحَمِدَ اللَّهُ وَ أَتَى عَلَيْهِ وَ شَهِدَ بِشَهَادَةِ الْحَقِّ ثُمَّ قَالَ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا بِالرَّسَالَةِ وَ اخْتَصَّه بِالنُّبُوَّةِ وَ أَنْبَأَهُ بِالْوَحْيِ فَأَنَالَ النَّاسَ وَ أَنَالَ

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Abu Kahmash, from Al Hakam Abu Muhammad, from Amro, from Al Qasim Bin Urwa,

‘From Amir Al-Momineen^{asws}, he (the narrator) said, ‘He^{asws} climbed upon the pulpit of Al-Kufa, and praise Allah^{azwj} and extolled upon Him^{azwj} and testified with the testimony of the truth, then said: ‘Allah^{azwj} Sent Muhammad^{saww} with the Message, and Selected him^{saww} for the Prophet-hood, and Informed him^{saww} with the Revelation, so he^{saww} have the people and gave.

وَ فِيْنَا أَهْلَ الْبَيْتِ مَعَايِلُ الْعِلْمِ وَ أَبْوَابُ الْحِكْمِ وَ ضِيَاءُ الْأَمْرِ فَمَنْ يُجِئْنَا أَهْلَ الْبَيْتِ يَنْفَعُهُ إِيْمَانُهُ وَ يُقْبَلُ مِنْهُ عَمَلُهُ وَ مَنْ لَا يُجِئْنَا أَهْلَ الْبَيْتِ فَلَا يَنْفَعُهُ إِيْمَانُهُ وَ لَا يُقْبَلُ مِنْهُ عَمَلُهُ وَ لَوْ صَامَ النَّهَارَ وَ قَامَ اللَّيْلَ.

And among us^{asws}, People^{asws} of the Household, is the stronghold of the knowledge, and the doors of wisdom, and illumination of the command. The one who loves us^{asws} People^{asws} of the Household, his Eman would benefit him and his deeds would be Accepted from him; and one who does not loves us, so neither would his Eman benefit him nor would his deeds be Accepted from him, and even if he were to Fast (every) day and stand (for Salat every) night”.¹³⁰⁰

10- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنِ الْحُسَيْنِ وَ أَنَسٍ عَنِ مَالِكِ بْنِ عَطِيَّةَ عَنِ أَبِي حَمْزَةَ عَنِ أَبِي الْمُفَضَّلِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا بِالنُّبُوَّةِ وَ اصْطَفَاهُ بِالرَّسَالَةِ فَأَنَالَ فِي الْإِسْلَامِ وَ أَنَالَ وَ عِنْدَنَا أَهْلَ الْبَيْتِ مَفَاتِحُ الْعِلْمِ وَ أَبْوَابُ الْحُكْمِ وَ ضِيَاءُ الْأَمْرِ وَ فَضْلُ الْخِطَابِ

It is narrated to us by Al Hassan Bin Ali, from Al Husayn and Anas, from Malik Bin Atiya, from Abu Hamza, from Abu Al Mufazzal who said,

¹²⁹⁸ Basaaair Al Darajaat – P 7 Ch 19 H 7

¹²⁹⁹ Basaaair Al Darajaat – P 7 Ch 19 H 8

¹³⁰⁰ Basaaair Al Darajaat – P 7 Ch 19 H 9

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Sent Muhammad^{saww} with the Prophet-hood, and Chose him^{saww} with the Message, so he^{saww} in Al-Islam and gave, and with us^{asws}, People^{asws} of the Household, are keys of the knowledge, and the doors of wisdom, and illumination of the Commands, and the decisive address.

فَمَنْ يُحِبَّنَا أَهْلَ الْبَيْتِ يَنْفَعَهُ إِيمَانُهُ وَ يُقْبَلُ مِنْهُ عَمَلُهُ وَ مَنْ لَمْ يُحِبَّنَا أَهْلَ الْبَيْتِ لَمْ يَنْفَعَهُ إِيمَانُهُ وَ لَمْ يُقْبَلْ مِنْهُ عَمَلُهُ وَ إِنْ أَذَابَ اللَّيْلَ وَ النَّهَارَ لَمْ يَزَلْ.

So the one who loves us^{asws}, People^{asws} of the Household, his Eman would benefit him and his deeds would be Accepted from him; and one who does not love us^{asws}, People^{asws} of the Household, his Eman would not benefit him and his deeds would not be Accepted from him, and even if he persists night and day incessantly"¹³⁰¹.

11- حَدَّثَنَا يَعْقُوبُ بْنُ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّا نَجِدُ الشَّيْءَ مِنْ أَحَادِيثِنَا فِي أَيِّدِي النَّاسِ قَالَ فَقَالَ لِي لَعَلَّكَ لَا تَرَى أَنَّ رَسُولَ اللَّهِ صَ أَنَالَ وَ أَنَالَ

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'We find the thing from our Ahadeeth being in the hands of the (non-Shia) people'. He^{asws} said: 'Perhaps you do not see that Rasool-Allah^{saww} gave and gave'.

ثُمَّ أَوْمَأَ يَدِهِ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ إِنَّا أَهْلَ الْبَيْتِ عِنْدَنَا مَعَاقِلُ الْعِلْمِ وَ ضِيَاءُ الْأَمْرِ وَ فَضْلُ مَا بَيْنَ النَّاسِ.

Then he^{asws} gestured by his^{asws} hand on his^{asws} right and on his^{asws} left, and from in front of him^{asws} and from behind him^{asws}: 'And we^{asws}, People^{asws} of the Household, with us^{asws} is the stronghold of knowledge, and the clarification of the matters, and the decisive of what is between the people"¹³⁰².

12- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنْ ابْنِ مُسْكَانَ عَنِ الثَّمَالِيِّ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ اصْطَفَى مُحَمَّدًا بِالرَّسَالَةِ وَ أَنْبَاءَهُ بِالْوَحْيِ فَأَنَالَ فِي النَّاسِ وَ أَنَالَ وَ فِينَا أَهْلَ الْبَيْتِ مَعَاقِلُ الْعِلْمِ وَ أَبْوَابُ الْحِكْمَةِ وَ ضِيَاءُ الْأَمْرِ فَمَنْ يُحِبَّنَا مِنْكُمْ نَفَعَهُ إِيمَانُهُ وَ يُقْبَلُ مِنْهُ عَمَلُهُ وَ مَنْ لَمْ يُحِبَّنَا مِنْكُمْ لَمْ يَنْفَعَهُ إِيمَانُهُ وَ لَا يُقْبَلُ مِنْهُ عَمَلُهُ.

It is narrated to us by Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Al Mugheira, from Ibn Muskan, from Al Sumali who said,

'Amir Al-Momineen^{asws} addressed. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'Allah^{azwj} Chose Muhammad^{saww} with the Message, and Informed him^{saww} with the Revelation. He^{saww} gave among the people and gave; and among us^{asws} People^{asws} of the Household is the stronghold of the knowledge, and doors of the wisdom, and illumination of the command. So, the one from you who loves us^{asws}, his Eman would benefit him and his

¹³⁰¹ Basaair Al Darajaat – P 7 Ch 19 H 10

¹³⁰² Basaair Al Darajaat – P 7 Ch 19 H 11

deeds would be Accepted from him, and one from you who does not love us^{asws}, his Eman would not benefit him, nor will his deeds be Accepted from him”¹³⁰³.

13- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ النَّضْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الْحُسَيْنِ الْأَحْمَسِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا أَهْلُ الْبَيْتِ عِنْدَنَا مَعَاوِلُ الْعِلْمِ وَ آثَارُ النُّبُوَّةِ وَ عِلْمُ الْكِتَابِ وَ فَضْلُ مَا بَيْنَ النَّاسِ.

It is narrated to us by Ibrahim Bin Hashim, from Al Nazar, from Hisham Bin Salim, from Al Husayn Al Ahmasy who said,

‘I heard Abu Abdullah^{asws} saying: ‘We^{asws}, People^{asws} of the Household, with us^{asws} are the bastions of knowledge, and effects (Ahadeeth) of the Prophet-hood, and knowledge of the Book, and decisive of what is between the people (disputes)’¹³⁰⁴.

14 حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الْحُسَيْنِ بْنِ يَحْيَى عَنْ أَبِي خَالِدٍ مِثْلَ ذَلِكَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Rabie Bin Muhammad, from Al Nazar Bin Suweyd, form Hisham Bin Salim, from Al Husayn Bin Yahya, from Abu Khalid – similar to that.¹³⁰⁵

¹³⁰³ Basaair Al Darajaat – P 7 Ch 19 H 12

¹³⁰⁴ Basaair Al Darajaat – P 7 Ch 19 H 13

¹³⁰⁵ Basaair Al Darajaat – P 7 Ch 19 H 14

CHAPTER 20 – REGARDING THE IMAMS^{asws}, ONE WHO RESEMBLE THEM^{asws}, FROM THE ONES WHO PASSED BEFORE THEM^{asws}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ بَحْجَى عَنْ أَبِي خَالِدٍ عَنْ حُمْرَانَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع مَا مَوْضِعُ الْعُلَمَاءِ قَالَ مِثْلُ ذِي الْقَرْنَيْنِ وَ صَاحِبِ سُلَيْمَانَ وَ صَاحِبِ دَاوُدَ.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abu Khalid, from Humran who said,

'I said to Abu Abdullah Ja'far^{asws}, 'What is the place of the scholars?' He^{asws} said: 'Like Zulqarnayn, and companion of Suleyman^{as}, and companion of Dawood^{as}'.¹³⁰⁶

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحُرْثِ بْنِ الْمُعْبِرَةِ عَنْ حُمْرَانَ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع إِنَّ عَلِيًّا ع كَانَ مُحَدَّثًا قُلْتُ فَتَقُولُ إِنَّهُ نَبِيٌّ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al Hars Bin Al Mugheira, from Humran who said,

'Abu Ja'far^{asws} said to me: 'Ali^{asws} was a Muhaddith (one narrated to/updated)'. I said, 'Are you^{asws} saying he^{asws} was a Prophet^{as}?'

قَالَ فَحَرِّكَ يَدَهُ هَكَذَا ثُمَّ قَالَ أَوْ كَصَاحِبِ سُلَيْمَانَ أَوْ كَصَاحِبِ مُوسَى أَوْ كَذِي الْقَرْنَيْنِ أَوْ مَا بَلَّغَكُمْ أَنَّهُ قَالَ وَ فِيكُمْ مِثْلُهُ.

He (the narrator) said, 'He^{asws} moved his^{asws} hand like this, then said: 'Or like the companion of Suleyman^{as} (Asif Bin Barkhiya), or like the companion of Musa^{as} (Khizr^{as}), or like Zulqarnayn', or has it not reached you all that he (Ali^{asws}) said: 'And among you all is his example'¹³⁰⁷.

3- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا مَنَزِلَتُكُمْ وَ بِمَنْ تُشَبِّهُونَ مِمَّنْ مَضَى فَقَالَ كَصَاحِبِ مُوسَى وَ ذِي الْقَرْنَيْنِ كَانَا عَالَمَيْنِ وَ لَمْ يَكُونَا نَبِيَّيْنِ.

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Bin Muawiya,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'What are your^{asws} positions, and from the ones you^{asws} are resembling, from the past ones?' He^{asws} said: 'Like companion of Musa^{as}, and Zulqarnayn^{as}. They were both scholars and they^{as} did not happen to be Prophets^{as}'.¹³⁰⁸

¹³⁰⁶ Basaair Al Darajaat – P 7 Ch 20 H 1

¹³⁰⁷ Basaair Al Darajaat – P 7 Ch 20 H 2

¹³⁰⁸ Basaair Al Darajaat – P 7 Ch 20 H 3

4- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغَيْرَةِ النَّضْرِيِّ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: أَخْبَرَنِي أَبُو جَعْفَرٍ عَ أَنَّ عَلِيًّا كَانَ مُحَدِّثًا فَقَالَ أَصْحَابُنَا مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ مِنْ يُحَدِّثُهُ فَقَضَى أَنِّي لَقَيْتُ أَبَا جَعْفَرٍ عَ فَقُلْتُ أَخْبَرْتَنِي أَنَّ عَلِيًّا كَانَ مُحَدِّثًا قَالَ بَلَى قُلْتُ مَنْ كَانَ يُحَدِّثُهُ قَالَ مَلَكَ

It is narrated to us by Ibrahim Bin Hashim, from Abdullah Al Barqy, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira Al nazary, from Humran Bin Ayn who said,

'Abu Ja'far^{asws} informed me that Ali^{asws} was a Muhaddith'. Our companions said, 'We will not do anything until we ask him^{asws} who narrated it'. So I decided to meet Abu Ja'far^{asws} and I said, 'You^{asws} informed me that Ali^{asws} was a Muhaddith'. He^{asws} said: 'Yes'. I said, 'Who was the one who narrated it?' He^{asws} said: 'An Angel'.

قُلْتُ فَأَقُولُ إِنَّهُ نَبِيٌّ أَوْ رَسُولٌ قَالَ لَا بَلْ قُلْ مِثْلَهُ مِثْلُ صَاحِبِ سُلَيْمَانَ وَ صَاحِبِ مُوسَى وَ مِثْلَهُ مِثْلُ ذِي الْقَرْنَيْنِ أَمَا سَمِعْتَ أَنَّ عَلِيًّا عَ سُئِلَ عَنْ ذِي الْقَرْنَيْنِ أَوْ نَبِيًّا كَانَ قَالَ لَا وَ لَكِنْ كَانَ عَبْدًا أَحَبَّ اللَّهُ فَأَحَبَّهُ وَ نَاصَحَ اللَّهَ فَصَحَّهَ فَهَذَا مِثْلُهُ.

I said, 'So can I say he^{asws} was a Prophet^{as} or a Rasool^{as}?' He^{asws} said: 'No, but say, 'And example of his^{asws} is the companion of Suleyman^{as}, and companion of Musa^{as}, and his^{asws} example is an example of Zulqarnayn^{as}. Have you not heard that Ali^{asws} was asked about Zulqarnayn^{as}, 'Is he a Prophet^{as}?' He^{asws} said: 'No, but he was a servant who loved Allah^{azwj} so He^{azwj} Loved him^{as}, and he^{as} advised (for the Sake of) Allah^{azwj}, and He (Allah^{azwj}) Advised him^{as}. So, this is his^{asws} example".¹³⁰⁹

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَارٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ عَ مَا مَنَزَلَتُهُمْ أَنْبِيَاءُ هُمْ قَالَ لَا وَ لَكِنْتُمْ عُلَمَاءُ كَمَنَزَلَةِ ذِي الْقَرْنَيْنِ فِي عِلْمِهِ وَ كَمَنَزَلَةِ صَاحِبِ مُوسَى وَ كَمَنَزَلَةِ صَاحِبِ سُلَيْمَانَ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Ammar who said,

'I said to Abu Abdullah^{asws}, 'What is their^{asws} status, are they^{asws} Prophets^{as}?' He^{asws} said: 'No, but they^{asws} are scholar at the status of Zulqarnayn^{as} in his knowledge, and like the status of the companion of Musa^{as}, and like the status of the companion of Suleyman^{as}'.¹³¹⁰

6- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنِ الْحَارِثِ بْنِ الْمُغَيْرَةِ عَنْ حُمْرَانَ قَالَ: قُلْتُ لِأبي جَعْفَرٍ عَ أ لَسْتَ أَخْبَرْتَنِي أَنَّ عَلِيًّا عَ كَانَ مُحَدِّثًا قَالَ بَلَى قُلْتُ مَنْ يُحَدِّثُهُ قَالَ مَلَكَ يُحَدِّثُهُ قُلْتُ أَقُولُ إِنَّهُ نَبِيٌّ أَوْ رَسُولٌ

It is narrated to us by Ali Bin Ismail, from Safwan, from Al Hars Bin Al Mugheira, from Humran who said,

'I said to Abu Ja'far^{asws}, 'Didn't you^{asws} inform me that Ali^{asws} was a Muhaddith (narrated to/updated)?' He^{asws} said: 'Yes'. I said, 'Who narrated to him^{asws}?' He^{asws} said: 'An Angel used to narrate to him^{asws}'. I said, 'Shall I say that he^{asws} is a Prophet^{as}, or a Messenger^{as}?'

قَالَ لَا بَلْ مِثْلَهُ مِثْلُ صَاحِبِ سُلَيْمَانَ وَ مِثْلُ صَاحِبِ مُوسَى وَ مِثْلُ ذِي الْقَرْنَيْنِ أَمَا بَلَعَكَ أَنَّ عَلِيًّا عَ سُئِلَ عَنْ ذِي الْقَرْنَيْنِ فَقَالُوا كَانَ نَبِيًّا قَالَ لَا بَلْ كَانَ عَبْدًا أَحَبَّ اللَّهُ فَأَحَبَّهُ وَ نَاصَحَ اللَّهَ فَتَاصَحَهُ فَهَذَا مِثْلُهُ.

¹³⁰⁹ Basaaair Al Darajaat – P 7 Ch 20 H 4

¹³¹⁰ Basaaair Al Darajaat – P 7 Ch 20 H 5

He^{asws} said: ‘No, but his^{asws} example is an example of the companion of Suleyman^{as} (Asif Bin Barkhiya), and an example of the companion of Musa^{as} (Al Khizr), or an example of Zulqarnayn. Has it not reached you that Ali^{asws} was asked about Zulqarnayn and they said, ‘Was he a Prophet^{as}?’ He^{asws} said: ‘No. He was a servant who loved Allah^{azwj}, so He^{azwj} Loved him, and he^{asws} advised (for) Allah^{azwj}, so He^{azwj} Advised him^{asws}. Thus, this is his^{asws} example’.¹³¹¹

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ عَنْ هُمْرَانَ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ أَلَسْتَ حَدَّثْتَنِي أَنَّ عَلِيًّا عَ كَانَ مُحَدِّثًا قَالَ بَلَى قُلْتُ مَنْ يُحَدِّثُهُ قَالَ مَلَكٌ يُحَدِّثُهُ قَالَ قُلْتُ فَأَقُولُ إِنَّهُ نَبِيٌّ أَوْ رَسُولٌ

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al Haris, from Humran Bin Ayn who said,

‘I said to Abu Abdullah^{asws}, ‘Didn’t you^{asws} narrate to me that Ali^{asws} was a Muhaddith?’ He^{asws} said: ‘Yes’. I said, ‘Who narrated to him^{asws}?’ He^{asws} said: ‘An Angel’. I said, ‘So, shall I say he^{asws} was a Prophet^{as} or a Rasool^{as}?’

قَالَ لَا بَلْ مَثَلُهُ مَثَلُ صَاحِبِ سُلَيْمَانَ وَ مَثَلُ صَاحِبِ مُوسَى وَ مَثَلُ ذِي الْقَرْنَيْنِ أَمَا بَلَغَكَ أَنَّ عَلِيًّا عَ سُئِلَ عَنْ ذِي الْقَرْنَيْنِ فَقَالُوا كَانَ نَبِيًّا قَالَ لَا بَلْ كَانَ عَبْدًا أَحَبَّ اللَّهُ فَأَحَبَّهُ وَ نَاصَحَ اللَّهُ فَناصَحَهُ فَهَذَا مَثَلُهُ.

He^{asws} said: ‘No, but his^{asws} example is an example of companion of Suleyman^{as}, and example of companion of Musa^{as} and example of Zulqarnayn^{as}. Has it not reached you that Ali^{asws} was asked about Zulqarnayn^{as} and they said, ‘Was he^{asws} a Prophet^{as}?’ He^{asws} said: ‘No, but he^{as} was a righteous servant who loved Allah^{azwj}, so He^{azwj} Loved him^{as}, and he advised (for the Sake of) Allah^{azwj}, so He^{azwj} Advised him^{as}. This is his^{asws} example’.¹³¹²

تم الجزء السابع من كتاب و الحمد لله حمد الشاكرين و يتلوه الجزء الثامن

The seventh part is complete from the book, and the Praise is for Allah^{azwj}, praise of the grateful ones, and is followed by the eighth part

¹³¹¹ Basaair Al Darajaat – P 7 Ch 20 H 6

¹³¹² Basaair Al Darajaat – P 7 Ch 20 H 7

الجزء الثامن

PART EIGHT

1 باب في الفرق بين الأنبياء و الرسل و الأئمة ع و معرفتهم و صفتهم و أمر الحديث

CHAPTER 1 – REGARDING THE DIFFERENCE BETWEEN THE PROPHETS^{as} AND THE MESSENGERS^{as} AND THE IMAMS^{asws}, AND THEIR^{as} RECOGNITION, AND THEIR^{as} DESCRIPTION, AND THE MATTER OF THE HADEETH

1- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّسُولِ وَ النَّبِيِّ وَ الْمُحَدَّثِ قَالَ الرَّسُولُ الَّذِي تَأْتِيهِ الْمَلَائِكَةُ وَ تَبْلُغُهُ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ النَّبِيُّ الَّذِي يَرَى فِي مَنَامِهِ فَمَا رَأَى فَهُوَ كَمَا رَأَى وَ الْمُحَدَّثُ الَّذِي يَسْمَعُ كَلَامَ الْمَلَائِكَةِ وَ يُنْقَرُ فِي أُذُنِهِ وَ يُنَكِّثُ فِي قَلْبِهِ.

It is narrated to us by Ibn Marouf, from Al Qasim Bin Urwa, from Bureyd Al Ijaly who said,

‘I asked Abu Abdullah^{asws} about the Rasool^{as} and the Prophet^{as}, and the Muhaddith. He^{asws} said: ‘The Rasool^{as} is the one the Angels come to him^{as} and deliver to him^{as} on behalf of Allah^{azwj} the Exalted; and the Prophet^{as} is the one who sees in his^{as} dream. So, whatever he^{as} sees, it is just as he^{as} saw; and the Muhaddith is the one who hears the speech of the Angels, and it is resonated in his^{asws} (ears), and reverberated in his^{asws} heart’.¹³¹³

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبُرَيْظِيِّ عَنِ ثَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ رَسُولًا نَبِيًّا قُلْتُ مَا هُوَ الرَّسُولُ مِنَ النَّبِيِّ

It is narrated to us by Ahmad Bin Muhammad, from Al Bazanty, from Sa'alba, from Zurara who said,

I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **and he was a Rasool, a Prophet [19:54]**, I said, ‘What is the Rasool^{as} from the Prophet^{as}?’

قَالَ النَّبِيُّ هُوَ الَّذِي يَرَى فِي مَنَامِهِ وَ يَسْمَعُ الصَّوْتِ وَ لَا يُعَايِنُ الْمَلَكَ وَ الرَّسُولُ يُعَايِنُ الْمَلَكَ وَ يُكَلِّمُهُ

He^{asws} said: ‘The Prophet^{saww}, he^{as} is the one who sees in his^{as} dream and hears the voice and does not see the Angel; and the Rasool^{as} sees the Angel and speaks to him’.

قُلْتُ فَأَلِيمَانُ مَا مَنَزَلَتْهُ قَالَ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى وَ لَا يُعَايِنُ ثُمَّ تَلَا وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدَّثٍ.

¹³¹³ Basaair Al Darajaat – P 8 Ch 1 H 1

I said, 'The Imam^{asws}, what is his^{asws} status?' He^{asws} said: 'He^{asws} hears the voice and neither sees nor witnesses'. Then he^{asws} recited: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'.¹³¹⁴

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الرَّسُولِ وَالنَّبِيِّ وَالْمُحَدِّثِ فَقَالَ الرَّسُولُ الَّذِي يَأْتِيهِ الْمَلَكُ فَيُحَدِّثُهُ وَ يُكَلِّمُهُ كَمَا يُحَدِّثُ أَحَدَكُمْ صَاحِبَهُ وَالنَّبِيُّ الَّذِي يُؤْتَى فِي مَنَامِهِ نَحْوَ رُؤْيَا إِبْرَاهِيمَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws} about the Rasool^{as} and the Prophet^{as} and the Muhaddith. He^{asws} said: 'The Rasool^{as} is the one whom the Angel comes to and narrates to him^{asws} and he^{as} speaks to him just as one of you narrates to his companion; and the Prophet^{as} is the one who is come to in his^{as} dream, approximate to a dream of Ibrahim^{as}'.

قَالَ قُلْتُ وَ مَا عَلِمَ أَنَّ الَّذِي رَأَى فِي مَنَامِهِ أَنَّهُ حَقٌّ قَالَ بَيْنَهُ اللَّهُ حَتَّى يَعْلَمَ أَنَّهُ حَقٌّ وَ يُنَزَّلُ عَلَيْهِ وَ قَدْ كَانَ رَسُولُ اللَّهِ ص نَبِيًّا وَ الْمُحَدِّثُ الَّذِي يَسْمَعُ الصَّوْتَ وَ لَا يَرَى شَيْئًا.

He (the narrator) said, 'I said, 'And what makes him^{asws} know that the one he^{asws} saw in his^{asws} dream, it is true?' He^{asws} said: 'Allah^{azwj} Manifests it until he^{asws} knows it is true, and it is Revealed to him^{asws}; and Rasool-Allah^{saww} was a Prophet^{saww}; and the Muhaddith is the one who hears the voice and does not see anything'.¹³¹⁵

4- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ قَالَ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مِهْرَانَ قَالَ: كَتَبَ الْحَسَنُ بْنُ عَبَّاسٍ الْمَعْرُوفِيُّ إِلَى الرَّضَا ع جُعِلْتُ فِدَاكَ أَخْبِرْنِي مَا الْفَرْقُ بَيْنَ الرَّسُولِ وَالنَّبِيِّ وَالْإِمَامِ

It is narrated to us by Ibrahim Bin Hashim said, 'It was narrated to us by Ismail Bin Mihran who said,

'Al-Hassan Bin Abbas Al-Maroufi wrote to Al-Reza^{asws}, 'May I be sacrificed for you^{asws}! Inform me, what is the difference between the Rasool^{as}, and the Prophet^{as}, and the Imam^{asws}?'

قَالَ فَكَتَبَ أَوْ قَالَ الْفَرْقُ بَيْنَ الرَّسُولِ وَالْإِمَامِ هُوَ أَنَّ الرَّسُولَ الَّذِي يُنَزَّلُ عَلَيْهِ جِبْرَائِيلُ فَيَرَاهُ وَ يَسْمَعُ كَلَامَهُ وَ النَّبِيَّ يُنَزَّلُ عَلَيْهِ جِبْرَائِيلُ وَ يُرَى نَبِيًّا فِي مَنَامِهِ نَحْوَ رُؤْيَا إِبْرَاهِيمَ وَ النَّبِيُّ يُرَى نَبِيًّا يُرَى الشَّخْصَ وَ لَمْ يَسْمَعْ الْكَلَامَ وَ الْإِمَامَ هُوَ الَّذِي يَسْمَعُ الْكَلَامَ وَ لَا يَرَى الشَّخْصَ.

He (the narrator) said, 'He^{asws} wrote, or said: 'The difference between the Rasool^{as} and the Imam^{asws}, it is that the Rasool^{as} is the one Jibraeel^{as} descends unto him^{as}, so he^{as} sees him^{as} and speaks to him^{as}; and the Prophet^{as}, Jibraeel^{as} descends unto him^{as}, and sometimes he^{as} appears in his^{as} dream approximate to the dream of Ibrahim^{as}, and sometimes the Prophet^{as} hears the speech, and sometimes he^{as} sees the person and does not hear the speech; and the Imam^{asws}, he^{asws} is the one who hears the speech and does not see the person'.¹³¹⁶

¹³¹⁴ Basaair Al Darajaat – P 8 Ch 1 H 2

¹³¹⁵ Basaair Al Darajaat – P 8 Ch 1 H 3

¹³¹⁶ Basaair Al Darajaat – P 8 Ch 1 H 4

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ عَنِ الْحُرِّثِ الْبَصْرِيِّ قَالَ: أَتَانَا الْحَكَمُ بْنُ عُيَيْنَةَ قَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ قَالَ إِنَّ عِلْمَ عَلِيٍّ كُلَّهُ فِي آيَةٍ وَاحِدَةٍ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Al Hars Al Basri who said,

‘We came to Al-Hakam Bin Uyayna who said, ‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘Knowledge of Ali^{asws}, all of it is in one Verse’.

قَالَ فَخَرَجَ هُمْرَانُ بْنُ أَعْيَنَ لِيَسْأَلَهُ فَوَجَدَ عَلِيَّ بْنَ الْحُسَيْنِ قَدْ قُبِضَ فَقَالَ لِأَبِي جَعْفَرٍ ع إِنَّ الْحَكَمَ بْنَ عُيَيْنَةَ حَدَّثَنَا أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ قَالَ إِنَّ عِلْمَ عَلِيٍّ ع كُلَّهُ فِي آيَةٍ وَاحِدَةٍ

He (the narrator) said, ‘Humran Bin Ayn went out to ask him^{asws} and found Ali^{asws} Bin Al Husayn^{asws} to have passed away. He said to Abu Ja’far^{asws}, ‘Al-Hakam Bin Uyayna narrated to us that Ali^{asws} Bin Al-Husayn^{asws} said that the knowledge of Ali^{asws}, all of it is in one Verse’.

قَالَ أَبُو جَعْفَرٍ ع وَ مَا نَدْرِي مَا هُوَ قَالَ قُلْتُ لَا قَالَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدَّثٍ.

Abu Ja’far^{asws} said: ‘And you do not know what it is?’ I said, ‘No’. He^{asws} said: ‘It is the Word of Allah^{azwj} Blessed and Exalted: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**’.¹³¹⁷

6- حَدَّثَنَا يَعْقُوبُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْأَنْبِيَاءُ عَلَى خَمْسَةِ أَنْوَاعٍ مِنْهُمْ مَنْ يَسْمَعُ الصَّوْتِ مِثْلَ صَوْتِ السَّلْسِلَةِ فَيَعْلَمُ مَا عُنِيَ بِهِ وَ مِنْهُمْ مَنْ يُنْبَأُ فِي مَنَامِهِ مِثْلَ يُوسُفَ وَ إِبْرَاهِيمَ وَ مِنْهُمْ مَنْ يُعَايِنُ وَ مِنْهُمْ مَنْ يُنْكِتُ فِي قَلْبِهِ وَ يُوقَرُ فِي أُذُنِهِ.

It is narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Al Husayn, from Hammad Bin Isa, from Hareez, from Zurara,

‘From Abu Ja’far^{asws} having said: ‘The Prophets^{as} are upon five types. A type from them is one who hears the sound like the sound of the chain, so he^{as} knows what is meant by it; and from them^{as} is one who is given information in his^{as} dream, like Yusuf^{as} and Ibrahim^{as}; and from them^{as} is one who witnesses; and from them^{as} is one it is reverberated in his^{as} heart, and resonated in his^{as} ears’.¹³¹⁸

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ ابْنِ بُكَيرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّسُولِ فَقَالَ الرَّسُولُ الَّذِي يُعَايِنُ الْمَلَكَ بِحَيْثُهِ رِسَالَةٍ عَنْ رَبِّهِ فَيَكَلِّمُهُ كَمَا يُكَلِّمُ أَحَدَكُمْ صَاحِبَهُ وَ النَّبِيُّ لَا يُعَايِنُ مَلَكًا إِذَا نَزَّلَ عَلَيْهِ الْوَحْيُ وَ يَرَى فِي مَنَامِهِ

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Ibn Bukeyr, from Zurara,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I asked him^{asws} about the Rasool^{as}. He^{asws} said: ‘The Rasool^{as} is the one who witnesses the Angel coming to him^{as} with the Message from his Lord^{azwj}. He^{as} speaks to him just as one of you speaks with his companion; and the

¹³¹⁷ Basaaair Al Darajaat – P 8 Ch 1 H 5

¹³¹⁸ Basaaair Al Darajaat – P 8 Ch 1 H 6

Prophet^{as} does not witness an Angel, but rather the Revelation descends unto him^{as}, and he^{as} sees in his^{as} dream’.

قُلْتُ مَا عَلِمَهُ إِذَا رَأَى فِي مَنَامِهِ أَنْ هَذَا حَقٌّ قَالَ بَيَّنَّهُ اللَّهُ حَتَّى يَعْلَمَ أَنَّ ذَلِكَ حَقٌّ وَالْمُحَدِّثُ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى شَيْئًا.

I said, ‘What makes him^{as} know, when he^{as} does see in his^{as} dream that this is true?’ He^{asws} said: ‘Allah^{azwj} Manifests it until he^{as} knows that, that is true; and the Muhaddith hears the voice and does not see anything’.¹³¹⁹

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَانَ رَسُولًا نَبِيًّا مِّنَ الرُّسُولِ مِّنَ النَّبِيِّ قَالَ هُوَ الَّذِي يَرَى فِي مَنَامِهِ وَ يُعَايِنُ الْمَلَكَ

It is narrated to us by Ahmad Bin Muhammad, from Al Hajjal, from sa’alba, from zurara who said,

‘I asked Abu Ja’far^{asws} about Words of Allah^{azwj} Blessed and Exalted: **and he was a Rasool, a Prophet [19:54]**, ‘Who is the Rasool^{as} from the Prophet^{as}?’ He^{asws} said: ‘He (Rasool^{as}) is the one who sees in his^{as} dream and witnesses the Angel’.

قُلْتُ فَيَكُونُ نَبِيٌّ غَيْرَ رَسُولٍ قَالَ نَعَمْ هُوَ الَّذِي يَرَى فِي مَنَامِهِ وَ يَسْمَعُ الصَّوْتِ وَ لَا يُعَايِنُ

I said, ‘Can the Prophet^{as} happen to be without being a Rasool^{as}?’ He^{asws} said: ‘Yes, he^{as} is the one who sees in his^{as} dream, and hears the voice, and does not witness’.

قُلْتُ فَأَلِيمَامَ مَا مَنَزَلَتْهُ قَالَ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى وَ لَا يُعَايِنُ ثُمَّ تَلَا وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ.

I said, ‘So the Imam^{asws}, what is his^{asws} status?’ He^{asws} said: ‘He^{asws} hears the voice and neither sees (in the dream) nor witnesses’. Then he^{asws} recited: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**’.¹³²⁰

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ الْأَحْوَلِ قَالَ: سَمِعْتُ زُرَّارَةَ يَسْأَلُ أَبَا جَعْفَرٍ عَ قَالَ أَخْبَرَنِي عَنِ الرُّسُولِ وَ النَّبِيِّ وَ الْمُحَدِّثِ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Ahowl who said,

‘I heard Zurara asking Abu Ja’far^{asws}, ‘Inform me about the Rasool^{as} and the Prophet^{as}, and the Muhaddith’.

فَقَالَ أَبُو جَعْفَرٍ عَ الرُّسُولُ الَّذِي يَأْتِيهِ جِبْرَائِيلُ قُبُلًا فَيَرَاهُ وَ يُكَلِّمُهُ فَهَذَا الرُّسُولُ

Abu Ja’far^{asws} said: ‘The Rasool^{as} is the one Jibraeel^{as} comes to him^{as}, so he^{as} sees him^{as}, and speaks to him^{as}. So, this is the Rasool^{as}’.

وَ أَمَّا النَّبِيُّ فَإِنَّهُ يَرَى فِي مَنَامِهِ عَلَى نَحْوِ مَا رَأَى إِبْرَاهِيمُ وَ نَحْوِ مَا كَانَ رَأَى رَسُولُ اللَّهِ ص مِنْ أَسْبَابِ النُّبُوَّةِ قَبْلَ الْوَحْيِ حَتَّى أَتَاهُ جِبْرَائِيلُ مِنْ عِنْدِ اللَّهِ بِالرَّسَالَةِ

¹³¹⁹ Basaaair Al Darajaat – P 8 Ch 1 H 7

¹³²⁰ Basaaair Al Darajaat – P 8 Ch 1 H 8

And as for the Prophet^{as}, he^{as} sees in his^{as} dream upon an approximation of what Ibrahim^{as} saw, and approximate to what Rasool-Allah^{saww} saw from the means of the Prophet-hood before the Revelation, until Jibraeel^{as} came to him^{as} from the Presence of Allah^{azwj} with the Message.

وَكَانَ مُحَمَّدٌ ص حِينَ جُمِعَ لَهُ النَّبُوءُ وَ جَاءَتْهُ الرِّسَالَةُ مِنْ عِنْدِ اللَّهِ يَحِيَّهُ بِهَا جِبْرَائِيلُ وَ يُكَلِّمُهُ بِهَا قُبَلًا وَ مِنَ الْأَنْبِيَاءِ مَنْ جُمِعَ لَهُ النَّبُوءُ وَ يَرَى فِي مَنَامِهِ يَأْتِيهِ الرُّوحُ فَيُكَلِّمُهُ وَ يُحَدِّثُهُ مِنْ غَيْرِ أَنْ يَكُونَ رَأَهُ فِي اليَقَظَةِ

And Muhammad^{saww}, when the Prophet-hood was gathered for him^{saww} and the Message came to him^{saww} from the Presence of Allah^{azwj}, Jibraeel^{as} came with it and spoke to him^{as} with it face to face; and from the Prophets^{as} the is one from whom the Prophet-hood was gathered for him^{saww}, and he saw in his^{as} dream. The Spirit came to him^{as} and he^{as} spoke to it, and he was narrated to from without happen to see him during the wakefulness.

وَ أَمَّا الْمُحَدَّثُ فَهُوَ الَّذِي يُحَدِّثُ فَيَسْمَعُ وَ لَا يُعَايِنُ وَ لَا يَرَى فِي مَنَامِهِ.

And as for the Muhaddith, he^{asws} is the one who is narrated to, so he^{asws} hears him and neither witnesses nor sees in his^{asws} dream".¹³²¹

10- حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ مَنْ الرِّسُولُ مِنَ النَّبِيِّ مِنَ الْمُحَدَّثِ

It is narrated to us by Ali Bin Hassan, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws}, 'Who is the Rasool^{as}, who is the Prophet^{as}, who is the Muhaddith?'

فَقَالَ الرِّسُولُ الَّذِي يَأْتِيهِ جِبْرَائِيلُ فَيُكَلِّمُهُ قُبَلًا فَيَرَاهُ كَمَا يَرَى أَحَدُكُمْ الَّذِي يُكَلِّمُهُ فَهَذَا الرِّسُولُ

He^{asws} said: 'The Rasool^{as} is the one Jibraeel^{as} comes to and speaks to him^{as} face to face. So, he^{as} sees him^{as} just as one of you sees the one who speaks to him. So, this is the Rasool^{as}.

وَ النَّبِيُّ الَّذِي يُؤْتَى فِي النَّوْمِ نَحْوَ رُؤْيَا إِبْرَاهِيمَ وَ نَحْوَ مَا كَانَ يَأْخُذُ رَسُولُ اللَّهِ ص مِنَ السُّبَاتِ إِذَا أَتَاهُ جِبْرَائِيلُ فِي النَّوْمِ فَهَكَذَا النَّبِيُّ

And the Prophet^{as} is the one, he^{as} comes to him^{as} during the sleep, approximate to the dream of Ibrahim^{as}, and approximate to what used to seize Rasool-Allah^{saww} of the slumber when Jibraeel^{as} came to him^{saww} in the sleep. So, like this is the Prophet^{as}.

وَ مِنْهُمْ مَنْ يَجْتَمِعُ لَهُ الرِّسَالَةُ وَ النَّبُوءُ فَكَانَ رَسُولُ اللَّهِ ص رَسُولًا يَأْتِيهِ جِبْرَائِيلُ قُبَلًا فَيُكَلِّمُهُ وَ يَرَاهُ وَ يَأْتِيهِ فِي النَّوْمِ

And from them^{as} is one^{as}, the Messenger-ship and the Prophet-hood is gathered for him^{as}. Rasool-Allah^{saww} was a Rasool^{saww}. Jibraeel^{as} was coming to him^{saww} face to face and speak to him^{saww}, and he^{saww} would see him^{as}, and he^{as} came to him^{saww} during the sleep.

وَ أَمَّا الْمُحَدَّثُ فَهُوَ الَّذِي يَسْمَعُ كَلَامَ الْمَلِكِ فَيُحَدِّثُهُ مِنْ غَيْرِ أَنْ يَرَاهُ وَ مِنْ غَيْرِ أَنْ يَأْتِيَهُ فِي النَّوْمِ.

¹³²¹ Basaaair Al Darajaat – P 8 Ch 1 H 9

And as for the Muhaddith, he^{as} is the one who hears the speech of the Angel, and he would narrate to him^{as} from without him^{as} seeing him, and from without him coming to him^{as} during the sleep”.¹³²²

11- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ عَ وَ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ فَكُنْتَ جُعِلَتْ فِدَاكَ لَيْسَ هَذِهِ قِرَاءَتَنَا فَمَا الرَّسُولُ وَ النَّبِيُّ وَ الْمُحَدِّثُ

It is narrated to us by Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Ali Bin Yaquob Al Hashimy, from Haroun Bin Muslim, from Bureyd,

‘From Abu Ja’far^{asws} and Abu Abdullah^{asws} regarding His^{azwj} Words: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**. I said, ‘May I be sacrificed for you^{asws}! This isn’t our recitation. So, what is the Rasool^{as}, and the Prophet^{as}, and the Muhaddith?’

قَالَ الرَّسُولُ الَّذِي يَظْهَرُ لَهُ الْمَلَكُ فَيُكَلِّمُهُ وَ النَّبِيُّ يَرَى فِي الْمَنَامِ وَ يُرْمَى اجْتَمَعَتِ النَّبُوءَةُ وَ الرَّسَالَةُ لِوَاحِدٍ وَ الْمُحَدِّثُ الَّذِي يَسْمَعُ الصَّوْتِ وَ لَا يَرَى الصُّورَةَ

He^{asws} said: ‘The Rasool^{as} is the one the Angel appears to him^{as}, and speaks to him^{as}; and the Prophet^{as} sees during the sleep; and sometimes the Prophet-hood and the Messengership are gathered for one^{as}; and the Muhaddith is one^{as} who hears the voice and does not see the face’.

قَالَ كُنْتُ أَصْلَحَكَ اللَّهُ كَيْفَ يَعْلَمُ أَنَّ الَّذِي رَأَى فِي الْمَنَامِ هُوَ الْحَقُّ وَ أَنَّهُ مِنَ الْمَلَكِ قَالَ يُوقِعُ عِلْمَ ذَلِكَ حَتَّى يَعْرِفَهُ.

He (the narrator) said, ‘I said, ‘May Allah^{azwj} Keep you^{asws} well! How does he^{as} know, the one who sees during the sleep, that it is truth, and he is from the Angels?’ He^{asws} said: ‘Knowledge of that occurs until he^{as} recognises it’.¹³²³

12- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الرَّسُولِ وَ عَنِ النَّبِيِّ وَ عَنِ الْمُحَدِّثِ

It is narrated to us by Ahmad Bin Al Hassan Bin Fazzal, from his father, from Ibn Bukeyr, from Zurara who said,

‘I asked Abu Abdullah^{asws} about the Rasool^{as} and about the Prophet^{as}, and about the Muhaddith.

فَقَالَ الرَّسُولُ الَّذِي يُعَايِنُ الْمَلَكَ بِأُتَيْهِ بِالرَّسَالَةِ مِنْ رَبِّهِ يَقُولُ يَا مُرْكُ كَذَا وَ كَذَا وَ الرَّسُولُ يَكُونُ نَبِيًّا مَعَ الرَّسَالَةِ وَ النَّبِيُّ لَا يُعَايِنُ الْمَلَكَ يُنَزَّلُ عَلَيْهِ النَّبَأُ عَلَى قَلْبِهِ فَيَكُونُ كَالْمُعَمَّى عَلَيْهِ فَيَرَى فِي مَنَامِهِ

He^{asws} said: ‘The Rasool^{as} is the one who witnesses the Angel coming to him^{as} with the Message from his^{as} Lord^{azwj} saying: ‘He^{azwj} is Commanding you^{as} with such and such’, and the Rasool^{as} happens to be a Prophet^{as} with the Message; and the Prophet^{as} witnesses the Angel descending unto him^{as} with the news onto his^{as} heart, so he^{as} happens to be like the blind to him, and sees him in his^{as} dream’.

¹³²² Basaair Al Darajaat – P 8 Ch 1 H 10

¹³²³ Basaair Al Darajaat – P 8 Ch 1 H 11

فُلْتُ فَمَا عَلِمَهُ أَنَّ الَّذِي رَأَى فِي مَنَامِهِ حَقٌّ قَالَ يُبَيِّنُهُ اللَّهُ حَتَّى يَعْلَمَ أَنَّ ذَلِكَ حَقٌّ وَ لَا يُعَايِنُ الْمَلَكَ وَ الْمُحَدِّثُ الَّذِي يَسْمَعُ الصَّوْتَ وَ لَا يَرَى شَاهِدًا.

I said, 'So what makes him^{as} know that the one whom he^{as} saw in his^{as} dream is true?' He^{asws} said: 'Allah^{azwj} Manifests it until he^{asws} knows that, that is true, and he^{as} does not witness the Angel; and the Muhaddith is the one who hears the voice, and does not see a witnessing'.¹³²⁴

13- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عَلِيِّ بْنِ جَعْفَرِ الْخَضْرَمِيِّ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ قَالَ الرَّسُولُ الَّذِي يَأْتِيهِ جِبْرَائِيلُ قُبُلًا فَيُكَلِّمُهُ وَ يَرَاهُ كَمَا يَرَى أَحَدُكُمْ صَاحِبَهُ

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja'far Al Hazramy, from Zurara Bin Ayn who said,

'I asked him^{asws} about the Words of the Exalted: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**. He^{asws} said: 'The Rasool^{as} is the one whom Jibraeel^{as} comes to face to face, and he^{as} speaks to him^{as}, and he^{as} sees him^{as} just as one of you sees his companion.

وَ أَمَّا النَّبِيُّ فَهُوَ الَّذِي يُؤْتَى فِي مَنَامِهِ مِثْلَ رُؤْيَا إِبْرَاهِيمَ وَ نَحْوِ مَا كَانَ يَأْتِي مُحَمَّدًا وَ مِنْهُمْ مَنْ تُجْمَعُ لَهُ الرَّسَالَةُ وَ كَانَ مُحَمَّدٌ ص

And as for the Prophet^{as}, he^{as} is the one whom he^{as} comes to in his^{as} dream, like the dream of Ibrahim^{as}, and approximate to what came to Muhammad^{sawww}, and from them is one for the Message is gathered for him^{as}, and Muhammad^{sawww} was such.

وَ أَمَّا الْمُحَدِّثُ فَهُوَ الَّذِي يَسْمَعُ كَلَامَ الْمَلَكِ وَ لَا يَرَى وَ لَا يَأْتِيهِ فِي الْمَنَامِ.

And as for the Muhaddith, he^{asws} is the one who hears the speech of the Angel and neither sees nor does he^{as} come to him^{asws} in the dream".¹³²⁵

14- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنِ الرَّضَاءِ قَالَ: كَانَ أَبُو جَعْفَرٍ ع مُحَدِّثًا.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Safwan,

'From Al-Reza^{asws}: 'Abu Ja'far^{asws} was a Muhaddith".¹³²⁶

15- بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ الْحَسَنُ وَ الْحُسَيْنُ مُحَدِّثَيْنِ.

(The book) 'Basaair Al Darajaat' – By this chain, said,

Abu Abdullah^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws} were both Muhaddith".¹³²⁷

¹³²⁴ Basaair Al Darajaat – P 8 Ch 1 H 12

¹³²⁵ Basaair Al Darajaat – P 8 Ch 1 H 13

¹³²⁶ Basaair Al Darajaat – P 8 Ch 1 H 14

¹³²⁷ Basaair Al Darajaat – P 8 Ch 1 H 15

16- حَدَّثَنَا عَبْدُ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عَلِيِّ بْنِ جَعْفَرِ الْحَضْرَمِيِّ عَنْ سُلَيْمِ بْنِ قَيْسِ الشَّامِيِّ أَنَّهُ سَمِعَ عَلِيًّا ع يَقُولُ إِنِّي وَ أَوْصِيَائِي مِنْ وُلْدِي مَهْدِيُّونَ كُلُّنَا مُحَدَّثُونَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هُمْ

It is narrated to us by Abdullah, from Ibrahim Bin Muhammad Al Saqafi, from Ismail Bin Yasaar, from Ali Bin Ja'far al Hazramy, from Suleym Bin Qays the Syrian,

'He heard Ali^{asws} saying: 'I^{asws} and my^{asws} successors^{asws} from my^{asws} sons^{asws} are Guided ones, all of us^{asws} are Muhaddith'. I said, 'O Amir Al-Momineen^{asws}! Who are they?'

قَالَ الْحَسَنُ وَالْحُسَيْنُ ثُمَّ ابْنِي عَلِيٌّ بِنُ الْحُسَيْنِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

He^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws}, then my^{asws} son Ali^{asws} Bin Al-Husayn^{asws}, may the Salawat and the greetings be upon them^{asws}'.

قَالَ وَ عَلِيٌّ يَوْمَئِذٍ رَضِيعٌ ثُمَّ ثَمَانِيَةٌ مِنْ بَعْدِهِ وَاحِدًا بَعْدَ وَاحِدٍ وَ هُمُ الَّذِينَ أَقْسَمَ اللَّهُ بِهِمْ فَقَالَ وَ وَالِدٍ وَ مَا وَكَدَ أَمَّا الْوَالِدُ فَرَسُولُ اللَّهِ وَ مَا وَكَدَ يَعْني هَؤُلَاءِ الْأَوْصِيَاءَ

He^{asws} said: 'And on that Ali^{asws} (Bin Al-Husayn^{asws}) was a baby. 'Then eight from after him^{asws}, one after one, and they are those Allah^{azwj} Swore by them^{asws}: '**And (I Swear by) a father and what he begot [90:3]**. As for the father, it is Rasool-Allah^{saww} and what he^{saww} begot, means these successors^{asws}'.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَ يَجْتَمِعُ إِمَامَانِ قَالَ لَا إِلَّا وَ أَحَدُهُمَا مُصَمَّتٌ لَا يَنْطِقُ حَتَّى يَمْضِيَ الْأَوَّلُ

I said, 'O Amir Al-Momineen^{asws}! Can there be two Imams^{asws} together?' He^{asws} said: 'No, except and one of them^{asws} would be silent, not speaking until the first one passes away'.

قَالَ سُلَيْمُ الشَّامِيُّ سَأَلْتُ مُحَمَّدَ بْنَ أَبِي بَكْرٍ قُلْتُ كَانَ عَلِيٌّ ع مُحَدَّثًا قَالَ نَعَمْ قُلْتُ وَ هَلْ يُحَدِّثُ الْمَلَائِكَةُ إِلَّا الْأَنْبِيَاءَ قَالَ أ مَا تَقْرَأُ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدَّثٍ قُلْتُ فَأَمِيرُ الْمُؤْمِنِينَ مُحَدَّثٌ قَالَ نَعَمْ وَ فَاطِمَةُ كَانَتْ مُحَدَّثَةً وَ لَمْ تَكُنْ نَبِيَّةً.

Suleym the Syrian said, 'I asked Muhammad Bin Abu Bakr, I said, 'Ali^{asws} was a Muhaddith?' He said, 'Yes'. I said, 'Do the Angels narrate except to the Prophets^{as}? He said, 'Have you not read: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]?**' I said, 'So Amir Al-Momineen^{asws} was a Muhaddith?' He said, 'Yes, and (Syeda) Fatima^{asws} was a Muhaddith, and did not happen to be a Prophet^{as}'.¹³²⁸

17- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ ابْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْمُضَبَّلِيِّ عَنِ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدَّثٍ إِلَّا إِذَا تَمَتَّى أَلْقَى الشَّيْطَانُ فِي أَمْرِيهِ فَقُلْتُ وَ أَيُّ شَيْءٍ الْمُحَدَّثُ

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from Ibn Asbat, from Muhammad Bin Al Suzeyl, from Al Sumaly who said,

¹³²⁸ Basaair Al Darajaat – P 8 Ch 1 H 16

'I heard Abu Ja'far^{asws} saying: **'And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**, except when he^{asws} wishes the Satan^{la} throws in his^{asws} wishes'. I said, 'And which thing is the Muhaddith?'

فَقَالَ يُنَكِّتُ فِي أُذُنِهِ فَيَسْمَعُ طِينًا كَطِينِ الطُّسْتِ أَوْ يُفْرَعُ عَلَى قَلْبِهِ فَيَسْمَعُ وَفَعَا كَوَفْعِ السَّلْسِلَةِ عَلَى الطُّسْتِ

He^{asws} said 'It is resonated in his^{asws} ears, and he^{asws} hears clanging like the clanging of the tray, or it is reverberated upon his^{asws} heart, so he^{asws} hears the falling of the chain upon the tray'.

فَقُلْتُ نَبِيٌّ فَقَالَ لَا مِثْلَ الْخَضِرِ وَ مِثْلُ ذِي الْقَرْنَيْنِ.

I said, 'A Prophet^{as?}' He^{asws} said: 'No, like Al-Khizr^{as}, and like Zulqarnayn^{as}'.¹³²⁹

18- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَجْزُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلِمَ النَّبِيُّ يُدْرَجُ فِي حَوَاجِ الْإِمَامِ.

It is narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'The knowledge of Prophet-hood is inserted into the body parts of the Imam^{asws}'.¹³³⁰

19- حَدَّثَنَا ابْنُ أَبِي الْخَطَّابِ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع مَنِ الرَّسُولُ مِنَ النَّبِيِّ مِنَ الْمُحَدَّثِ

It is narrated to us by Ibn Abu Al Khattab, from Al Bazanty, from Hammad Bin Usman, from Zurara who said,

'I asked Abu Ja'far^{asws}, 'Who is the Rasool^{as?} Who is the Prophet^{as?} Who is the Muhaddith?'

قَالَ الرَّسُولُ يَا تَبِيهِ جِبْرَائِيلُ فَبِكَلْمِهِ قُبُلًا فَبَرَاهُ كَمَا يَرَى الرَّجُلُ صَاحِبَهُ الَّذِي يُكَلِّمُهُ فَهَذَا الرَّسُولُ

He^{asws} said: 'The Rasool^{as}, Jibraeel^{as} comes to him^{as} and speaks to him^{as} face to face, so he^{as} sees him^{as} just as the man sees his companion whom he speaks to. So this is the Rasool^{as}.

وَ النَّبِيِّ الَّذِي يُؤْتَى فِي مَنَامِهِ نَحْوَ رُؤْيَا إِبْرَاهِيمَ وَ نَحْوَ مَا كَانَ يَأْتِي رَسُولَ اللَّهِ ص مِنَ السُّبَاتِ إِذَا أَتَاهُ جِبْرَائِيلُ هَكَذَا النَّبِيُّ

And the Prophet^{as} is one he (Angel) come to him^{as} in his^{as} dream approximate to the dream of Ibrahim^{as}, and approximate to what had come to Rasool-Allah^{saww} from the slumber when Jibraeel^{as} came to him^{saww}. That is how the Prophet^{as} is.

وَ مِنْهُمْ مَنْ جُمِعَ لَهُ الرِّسَالَةُ وَ النَّبِيُّ وَ كَانَ رَسُولُ اللَّهِ ص رَسُولًا نَبِيًّا يَأْتِيهِ جِبْرَائِيلُ قُبُلًا فَبِكَلْمِهِ وَ يَرَاهُ وَ يَأْتِيهِ فِي النَّوْمِ وَ النَّبِيُّ الَّذِي يَسْمَعُ كَلَامَ الْمَلِكِ حَتَّى يُعَايِنَهُ فَبِحَدَّثَهُ

¹³²⁹ Basaair Al Darajaat – P 8 Ch 1 H 17

¹³³⁰ Basaair Al Darajaat – P 8 Ch 1 H 18

And from them^{as} is one it is gathered for him^{as}, the Message and the Prophet-hood, and Rasool-Allah^{saww} was a Rasool^{as}, a Prophet^{as}. Jibraeel^{as} used to come to him^{as} speaking to him^{as} face to face, and he^{as} sees him^{as} in the sleep. And the Prophet^{as} is one who hears the speech of the Angel until he^{as} witnesses him^{as}, and narrates to him.

فَأَمَّا الْمُحَدَّثُ فَهُوَ الَّذِي يَسْمَعُ وَ لَا يُعَايِنُ وَ لَا يُؤْتَى فِي الْمَنَامِ.

As for the Muhaddith, he^{asws} is the one who hears and neither witnesses nor is he^{asws} come to in the dream".¹³³¹

20- حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ عَنْ أَبِي جَعْفَرٍ الْوَاسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ وَ دُرَيْسَةَ بْنِ أَبِي مَنْصُورٍ الْوَاسِطِيِّ عَنْهُمَا ع قَالَ: الْأَنْبِيَاءُ وَ الْمُرْسَلُونَ عَلَى أَرْبَعِ طَبَقَاتٍ فَتَبَيَّنْتُ فِي نَفْسِي لَا يَغْدُو غَيْرَهَا وَ نَبِيٌّ يَرَى فِي النَّوْمِ وَ يَسْمَعُ الصَّوْتِ وَ لَا يُعَايِنُ فِي الْيَقَظَةِ وَ لَمْ يُبْعَثْ إِلَى أَحَدٍ وَ عَلَيْهِ إِمَامٌ مِثْلُ مَا كَانَ إِبْرَاهِيمَ عَلَى لُوطٍ

It is narrated to us by Muhammad Bin Haroun, from Abu Yahya Al Wasity, from Hisham Bin Salim and Dorost Bin Abu Mansour Al Wasity,

‘From both of them^{asws} (5th and 6th Imam^{asws}) having said: ‘The Prophets^{as} and the Messengers^{as} are upon four layers. A Prophet^{as} is given the news within himself^{as} not something else; and a Prophet^{as} sees during the sleep and he^{as} hears the voice and does not witness during the wakefulness, and he^{as} is not Sent to anyone, and upon it is an Imam^{asws} similar to what Ibrahim^{as} was upon Lut^{as};

وَ نَبِيٌّ يَرَى فِي مَنَامِهِ وَ يَسْمَعُ الصَّوْتِ وَ يُعَايِنُ الْمَلَكَ وَ قَدْ أُرْسِلَ إِلَى طَائِفَةٍ قَلُوبًا أَوْ كَثُرُوا كَمَا قَالَ اللَّهُ وَ أَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ قَالَ يَزِيدُونَ ثَلَاثِينَ أَلْفًا وَ نَبِيٌّ يَرَى فِي نَوْمِهِ وَ يَسْمَعُ الصَّوْتِ وَ يُعَايِنُ فِي الْيَقَظَةِ وَ هُوَ إِمَامٌ مِثْلُ أُولَى الْعَزْمِ

And a Prophet^{as} sees during his^{as} sleep and hears the voice and witnesses the Angel, and he^{as} has been Sent to a group, be they few or more, just as Allah^{azwj} Said: **And We sent him to a hundred thousand, or more [37:147]** – the more is thirty thousand; and a Prophet^{as} sees during his^{as} sleep and hears the voice and witnesses during the wakefulness, and he^{asws} is an Imam^{asws} like the Determined Ones (UI Al-Azam).

وَ قَدْ كَانَ إِبْرَاهِيمَ نَبِيًّا وَ لَيْسَ بِإِمَامٍ حَتَّى قَالَ اللَّهُ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَ مِنْ ذُرِّيَّتِي بِأَنَّهُ يَكُونُ فِي وُلْدِهِ كُلِّهِمْ قَالَ لَا بِنَالِ عَهْدِي الظَّالِمِينَ أَيْ مَنْ عَبَدَ صَنَمًا أَوْ وَثَنًا.

And Ibrahim^{as} had been a Prophet^{as} and wasn't an Imam^{as} until Allah^{azwj} Said: **"I will Make you an Imam for the people". He said: 'And from my offspring?'** – that they would happen to be in his^{as} sons^{as}, all of them^{as}, **He Said: My Covenant cannot be attained by the unjust [2:124]** – i.e., one who worships an idol or an image".¹³³²

¹³³¹ Basaair Al Darajaat – P 8 Ch 1 H 19

¹³³² Basaair Al Darajaat – P 8 Ch 1 H 20

2 باب في الأئمة ع أعطوا خزائن الأرض

CHAPTER 2 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE GIVEN TREASURES OF THE EARTH

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْحَمِيرِيِّ عَنْ يُونُسَ بْنِ طَبَّيَانَ وَ الْمُفَضَّلِ بْنِ عُمَرَ وَ أَبُو [أبي] سَلَمَةَ السَّرَّاجِ وَ الْحُسَيْنِ بْنِ نُؤَيْرِ بْنِ أَبِي فَاخِشَةَ قَالُوا كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَنَا خَزَائِنُ الْأَرْضِ وَ مَفَاتِيحُهَا وَ لَوْ شِئْتُمْ أَنْ أَقُولَ بِإِخْدَى رِجْلِي أَخْرَجِي مَا فِيكَ مِنَ الذَّهَبِ لِأَخْرَجَتْ

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Al Himeyri, from Yunus Bin Zabran and Al Mufazzal Bin Umar and Abu Salama Al Sarraj and al Husayn Bin Suweyr Bin Abu Fakhta, they said,

‘We were in the presence of Abu Abdullah^{asws}. He^{asws} said to us: ‘For us^{asws} are treasures of the earth and their keys, and if I^{asws} so desire I^{asws} can say it with one of my^{asws} legs: ‘Bring our whatever gold there is in you!’ It would throw it out’.

قَالَ فَقَالَ بِإِخْدَى رِجْلِيهِ فَخَطَّهَا فِي الْأَرْضِ خَطًّا فَأَنْفَجَرَتْ الْأَرْضُ ثُمَّ قَالَ بِيَدِهِ فَأَخْرَجَ سَبِيكَةً ذَهَبٍ قَدَرُ شِبْرٍ فَتَنَاوَلَهَا فَقَالَ انظُرُوا فِيهَا حَسَنًا حَسَنًا لَا تَشْكُرُوا

He (the narrator) said, ‘He^{asws} said it with one of his^{asws} left and drew a line in the ground, and the ground burst open. Then he^{asws} said it with his^{asws} hand and a gold ingot came out, a measurement of a palm’s width. We took it. He^{asws} said: ‘Look at it well and do not doubt (that it is gold)’.

ثُمَّ قَالَ انظُرُوا فِي الْأَرْضِ فَإِذَا سَبَائِكُ فِي الْأَرْضِ كَثِيرَةٌ بَعْضُهَا عَلَى بَعْضٍ بِنَتَالُهَا فَقَالَ لَهُ بَعْضُنَا جُعِلْتُ فِدَاكَ أَعْطَيْتُمْ كُلَّ هَذَا وَ شِيعَتُكُمْ مُخْتَاوُونَ

Then he^{asws} said: ‘Look in the ground’, and there were a lot of ingots in the ground, on top of each other, shining. One of us said to him^{asws}, ‘May I be sacrificed for you^{asws}! You^{asws} have been Given all this, and your^{asws} Shias are needy?’

فَقَالَ إِنَّ اللَّهَ سَيَجْمَعُ لَنَا وَ لِشِيعَتِنَا الدُّنْيَا وَ الْآخِرَةَ يُدْخِلُهُمْ حَنَاتِ النَّعِيمِ وَ يُدْخِلُ عَدُوَّنَا الْحُجِيمِ.

He^{asws} said: ‘Allah^{azwj} will be Gathering the world for us^{asws} and our^{asws} Shias, and the in the Hereafter, He^{azwj} will Enter them into the Gardens of bliss, and Enter our^{asws} enemies into the blazing Fire’.¹³³³

2- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ حَمَزَةَ بْنِ الْقَاسِمِ عَمَّنْ أَخْبَرَهُ عَنْهُ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَلْحَقْتُ عَلَى أَبِي الْحَسَنِ ابْنِ الرِّضَا فِي شَيْءٍ أَطْلَبُهُ مِنْهُ وَ كَانَ يَعْذُرِي فَخَرَجَ ذَاتَ يَوْمٍ يَسْتَقْبِلُ وَإِلَى الْمَدِينَةِ وَ كُنْتُ مَعَهُ فَجَاءَ إِلَى قُرْبِ قَصْرِ فَلَانٍ فَتَرَلَّ فِي مَوْضِعٍ تَحْتَ شَجَرَاتٍ وَ نَزَلْتُ مَعَهُ أَنَا وَ لَيْسَ مَعَنَا ثَالِثٌ

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Hamza Bin Al Qasim, from the one who informed him, from him, informed by Ibrahim Bin Musa who said,

¹³³³ Basaair Al Darajaat – P 8 Ch 2 H 1

'I^{asws} had insisted upon Abu Al-Hassan Al-Reza^{asws} regarding something I had sought from him^{asws}, and he^{asws} had promised me. He^{asws} went out one day to the governor of Al-Medina and I was with him^{asws}. He^{asws} went near to a castle of so and so, and descended in a place beneath some trees and I descended with him^{asws}, (only) I, and there was no third person with us.

فَقُلْتُ جَعَلْتُ فِدَاكَ هَذَا الْعَيْدُ قَدْ أَظَلَّنَا وَ لَا وَاللَّهِ مَا أَمْلِكُ دَرْهَمًا فِيمَا سِوَاهُ فَحَاكَ بِسَوْطِهِ الْأَرْضَ حَكًّا شَدِيدًا ثُمَّ ضَرَبَ بِيَدِهِ فَتَتَاوَلَ بِيَدِهِ سَبِيكَةً دَهَبٍ فَقَالَ انْتَفِعْ بِهَا وَ اَكْتُمْ مَا رَأَيْتَ.

I said, 'May I be sacrificed for you^{asws}! These woods have shaded us and no, by Allah^{azwj}, I do not own (even) a Dirham among what is besides is'. He^{asws} struck the ground with his^{asws} whip with a severe striking, then struck his^{asws} hand and took a gold ingot. He^{asws} said: 'Benefit (yourself) with it, and conceal what you have seen'¹³³⁴.

3- حَدَّثَنَا عَلِيُّ بْنُ بَرِيدٍ عَنْ عَلِيِّ بْنِ الثَّمَالِيِّ عَنْ بَعْضِ مَنْ حَدَّثَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّهُ كَانَ مَعَ أَصْحَابِهِ فِي مَسْجِدِ الْكُوفَةِ فَقَالَ لَهُ رَجُلٌ يَا أُمَّيْ إِيَّيْ لَأَتَعَجَّبُ مِنْ هَذِهِ الدُّنْيَا الَّتِي فِي أَيْدِي هَؤُلَاءِ الْقَوْمِ وَ لَيْسَتْ عِنْدَكُمْ فَقَالَ يَا فُلَانُ أَ تَرَى أَنَا نُرِيدُ الدُّنْيَا فَلَا نُعْطَاهَا

It is narrated to us by Ali Bin Yazeed, from Ali Bin Al Sumali, from someone who narrated it,

'From Amir Al-Momineen^{asws}, (when) he^{asws} was with his^{asws} companions in Masjid Al-Kufa, a man said to him^{asws}, 'By my father and my mother! I am astonished from this world which is in the hands of the people, and it isn't in your^{asws} possession'. He^{asws} said: 'O so and so! Do you see us^{asws} as wanting the world and would not be Given it?'

ثُمَّ قَبِضَ قَبْضَةً مِنَ الْحَصَى فَإِذَا هِيَ جَوَاهِرُ فَقَالَ مَا هَذَا فَقُلْتُ هَذَا مِنْ أَحْوَادِ الْجَوَاهِرِ فَقَالَ لَوْ أَرَدْنَا لَكَانَ وَ لَكِنْ لَا نُرِيدُهُ ثُمَّ رَمَى بِالْحَصَى فَعَادَتْ كَمَا كَانَتْ.

Then he^{asws} grabbed a handful of pebbles, and there, these (had transformed into) jewels. He^{asws} said: 'If we^{asws} were to want it, it would happen, but we do not want it'. Then he^{asws} threw the pebbles and these returned to be what they had been'¹³³⁵.

4- حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ الْجَعْفَرِيُّ عَنْ أَبِي الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الْحَدَّاءِ الْبَصْرِيِّ عَنْ رَجُلٍ عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ قَالَ: لَمَّا فَتَحَ أَمِيرُ الْمُؤْمِنِينَ عِ الْبَصْرَةَ قَالَ مَنْ يَدُلُّنَا عَلَى دَارِ رَبِيعِ بْنِ حَكْمٍ فَقَالَ لَهُ الْحَسَنُ بْنُ أَبِي الْحَسَنِ أَنَا يَا أَمِيرَ الْمُؤْمِنِينَ ع

It is narrated to us by Ali Bin Ibrahim Al Ja'fary, from Abu Al Abbas, from Muhammad Bin Suleyman Al Haza'a Al Basri, from a man from Al Hassan Bin Abu Al Hassan Al Basri who said,

'When Amir Al-Momineen^{asws} was victorious at Al-Basra, he^{asws} said: 'Who will point us to the house of Rabie Bin Hakam?' Al-Hassan Bin Abu Al-Hassan said, 'I will, O Amir Al-Momineen^{asws}!'

قَالَ وَ كُنْتُ يَوْمَئِذٍ غُلَامًا قَدْ أُيْفِعَ قَالَ فَدَخَلَ مَنْزِلَهُ وَ الْحَدِيثُ طَوِيلٌ ثُمَّ خَرَجَ وَ تَبِعَهُ النَّاسُ فَلَمَّا أَجَازَ إِلَى الْجُبَابَةِ وَ اِكْتَفَقَهُ النَّاسُ فَحَطَّ بِسَوْطِهِ حِطَّةً فَأَخْرَجَ دِينَارًا ثُمَّ حَطَّ حِطَّةً أُخْرَى فَأَخْرَجَ دِينَارًا حَتَّى أَخْرَجَ ثَلَاثِينَ دِينَارًا

¹³³⁴ Basaair Al Darajaat – P 8 Ch 2 H 2

¹³³⁵ Basaair Al Darajaat – P 8 Ch 2 H 3

He (the narrator) said, 'And on that day I was a boy having had reached adolescence. He^{asws} entered his house – and the Hadeeth is lengthy. Then he^{asws} came out and the people followed him^{asws}. When he^{asws} crossed over to the cemetery, the people surrounded him^{asws}. He^{asws} drew a line (in the ground) with his^{asws} whip, and extracted a Dinar. Then he^{asws} drew another line and brought out a Dinar, to the extent that he^{asws} brought out thirty Dinars.

فَقَلَّبَهَا فِي يَدِهِ حَتَّى أَبْصَرَهُ النَّاسُ ثُمَّ رَدَّهَا وَعَرَسَهَا بِإِثْمَامِهِ ثُمَّ قَالَ لِيَأْتِكَ بَعْدِي مُحَمَّدٌ أَوْ مُسَيَّبٌ ثُمَّ رَكِبَ بَعْلَةَ رَسُولِ اللَّهِ وَانصَرَفَ إِلَى مَنْزِلِهِ وَ أَخَذَنَا الْعَلَامَةَ فِي الْمَوْضِعِ فَحَقَرْنَا حَتَّى بَلَعْنَا الرُّسْحَ فَلَمْ نُصَبْ شَيْئاً فَقِيلَ لِلْحَسَنِ يَا أَبَا سَعِيدٍ مَا تَرَى ذَلِكَ مِنْ أَمِيرِ الْمُؤْمِنِينَ فَقَالَ أَمَا أَنَا فَلَا أُدْرِي أَنْ كُنُوزَ الْأَرْضِ تَسِيرُ إِلَّا بِمِثْلِهِ.

He^{asws} turned it in his^{asws} hand until the people saw it, then returned it and planted it with his^{asws} thumb. Then he^{asws} said: 'There will be coming to you after me^{asws}, a good-doer or an evil-doer'. Then he^{asws} rode the mule of Rasool-Allah^{saww} and left to go to his^{asws} house, and we^{asws} made not of the marking in the place. We went out until we reached Al-Raskha, but could not attain anything. It was said to Al Hassan, 'O Abu Saeed! Did you not see that from Amir Al-Momineen^{asws}?' He said, 'As for I, so I didn't know that the treasures of the earth were travelling, except with similar to it'.¹³³⁶

5- حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ زَيْدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلْتُ عَلَيْهِ فَشَكَوْتُ إِلَيْهِ الْحَاجَةَ قَالَ فَقَالَ يَا جَابِرُ مَا عِنْدَنَا دِرْهَمٌ

It is narrated to us by Al Hassan Bin Ahmad Bin Muhammad Bin Salama, from Muhammad Bin Al Musana, from his father, from Usman Bin Zayd, from Jabir,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I entered to see him^{asws} and complained to him^{asws} of the need'. He^{asws} said: 'O Jabir! There is not even a Dirham with us^{asws}'.

فَلَمْ أَتَّبِثْ أَنْ دَخَلَ عَلَيْهِ الْكُمَيْتُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي حَتَّى أَنْشِدَكَ قَصِيدَةً قَالَ فَقَالَ أَنْشِدْ فَأَنْشِدَهُ قَصِيدَةً فَقَالَ يَا غُلَامُ أَخْرِجْ مِنْ ذَلِكَ الْبَيْتِ بَدْرَةً فَادْفَعْهَا إِلَيَّ الْكُمَيْتِ

It was not long before Al-Kumeyt entered and said to him^{asws}, 'May I be sacrificed for you^{asws}! If you^{asws} deem proper, allow me until I prose a poem for you^{asws}'. He^{asws} said: 'Compose'. I composed a poem. He^{asws} said: 'O boy! Bring a pearl from that room and hand it over to Al-Kumeyt!'

قَالَ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي أَنْشِدَكَ قَصِيدَةً أُخْرَى قَالَ أَنْشِدْ فَأَنْشِدَهُ أُخْرَى قَالَ يَا غُلَامُ أَخْرِجْ مِنْ ذَلِكَ الْبَيْتِ بَدْرَةً فَادْفَعْهَا إِلَيَّ الْكُمَيْتِ قَالَ فَأَخْرَجَ بَدْرَةً فَادْفَعَهَا إِلَيْهِ

He (the narrator) said, 'He said to him^{asws}, 'May I be sacrificed for you^{asws}! If you^{asws} deem proper, allow me to compose another poem'. He^{asws} said: 'Compose!' So, he composed it. He^{asws} said: 'O boy! Bring a pearl from that room and hand it over to Al-Kumeyt!' He brought out a pearl and handed it over to him.

¹³³⁶ Basaaair Al Darajaat – P 8 Ch 2 H 4

قَالَ فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنْ تُؤَدِّنَ لِي أُنْشِدُكَ تَالِيقَةً قَالَ لَهُ أَنْشِدْ فَقَالَ يَا غُلَامُ أَخْرِجْ مِنْ ذَلِكَ الْبَيْتِ بَدْرَةً فَادْفَعْهَا إِلَيْهِ قَالَ فَأَخْرَجَ بَدْرَةً فَادْفَعَهَا إِلَيْهِ

He (the narrator) said, 'He said to him^{asws}, 'May I be sacrificed for you^{asws}! If you^{asws} deem proper, allow me to compose a third one for you^{asws}'. He^{asws} said to him: 'Compose!' (He did). He^{asws} said: 'O boy! Bring a pearl from that room and hand it over to him!' He brought a pearl and handed it over to him.

فَقَالَ الْكُمَيْتُ جَعَلْتُ فِدَاكَ وَاللَّهِ مَا أُجِبُّكُمْ لِعَرَضِ الدُّنْيَا وَمَا أَرَدْتُ بِذَلِكَ إِلَّا صِلَةَ رَسُولِ اللَّهِ ص وَمَا أُوجِبُ اللَّهُ عَلَيَّ مِنَ الْحَقِّ

Al-Kumeyt said, 'May I be sacrificed for you^{asws}! By Allah^{azwj}! I do not love you (Imams^{asws}) for the display of the world, and I did not intend that except for maintenance of relationship of Rasool-Allah^{saww} and what Allah^{azwj} has Obligated upon me, of the rights'.

قَالَ فَدَعَا لَهُ أَبُو جَعْفَرٍ ع ثُمَّ قَالَ يَا غُلَامُ رُدِّهَا مَكَانَهَا قَالَ فَوَجَدْتُ فِي نَفْسِي وَ قُلْتُ قَالَ لَيْسَ عِنْدِي دِرْهَمٌ وَ أَمَرَ لِلْكُمَيْتِ بِثَلَاثِينَ أَلْفَ دِرْهَمٍ

He (the narrator) said, 'Abu Ja'far^{asws} supplicated for him, then said: 'O boy! Return these to their place!' So, I found (an objection) within myself and I said, 'There isn't even a Dirham with me and he^{asws} instructed thirty thousand Dirhams for Kumeyt?'

قَالَ فَقَامَ الْكُمَيْتُ وَ خَرَجَ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ قُلْتُ لَيْسَ عِنْدِي دِرَاهِمٌ وَ أَمَرْتُ لِلْكُمَيْتِ بِثَلَاثِينَ أَلْفَ دِرْهَمٍ

He (the narrator) said, 'Al-Kumeyt stood up and went out. I said to him^{asws}, 'May I be sacrificed for you^{asws}! I had said there aren't any Dirhams for me and you^{asws} instructed thirty thousand for Al-Kumeyt?'

فَقَالَ لِي يَا جَابِرُ قُمْ وَ ادْخُلِ الْبَيْتَ قَالَ فَتَمَمْتُ وَ دَخَلْتُ الْبَيْتَ فَلَمْ أَجِدْ مِنْهُ شَيْئاً فَخَرَجْتُ إِلَيْهِ فَقَالَ لِي يَا جَابِرُ مَا سَوَّرْنَا عَنْكُمْ أَكْثَرَ مِمَّا أَظْهَرْنَا لَكُمْ

He^{asws} said to me: 'O Jabir! Stand and enter the room'. I stood up and entered the room, but could not find anything from it. I came out to him^{asws}. He^{asws} said to me: 'O Jabir! What we^{asws} conceal from you all is far more than what we^{asws} manifest to you all'.

فَقَامَ فَأَخَذَ يَدَيَّ وَ ادْخَلَنِي الْبَيْتَ ثُمَّ قَالَ وَ ضَرَبَ بِرِجْلِهِ الْأَرْضَ فَإِذَا شَبِيهَةٌ بِعُنُقِ الْبَعِيرِ قَدْ خَرَجَتْ مِنْ ذَهَبٍ ثُمَّ قَالَ لِي يَا جَابِرُ انظُرْ إِلَى هَذَا وَ لَا تُخْبِرْ بِهِ أَحَدًا إِلَّا مَنْ تَثِقُ بِهِ مِنْ إِخْوَانِكَ إِنَّ اللَّهَ أَقْدَرَنَا عَلَى مَا نُرِيدُ وَ لَوْ شِئْنَا أَنْ نَسُوقَ الْأَرْضَ بِأَرْبَعِيهَا لَسَقَمْنَاهَا.

He^{asws} stood up and entered me into the room, then said, and struck the ground with his^{asws} leg, and there was a gold ingot like the neck of a camel which had come out. Then he^{asws} said to me: 'O Jabir! Look into this and do not inform anyone with it except the ones from your brethren you trust with. Allah^{azwj} has Enabled us upon whatever we^{asws} want, and if we^{asws} so desire to drive the earth with its reins, we^{asws} would do so'.¹³³⁷

3 باب في الأئمة أن عندهم أسرار الله يؤدى بعضهم إلى بعض و هم أماناؤه

CHAPTER 3 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} ARE SECRETS OF ALLAH^{azwj}, ONE^{asws} OF THEM^{asws} ENTRUSTING TO THE OTHER^{asws}, AND THEY^{asws} ARE ITS TREASURERS

1- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَمَّنْ رَوَاهُ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص دَعَا عَلِيًّا ع فِي الْمَرَضِ الَّذِي تُوفِّي فِيهِ فَقَالَ يَا عَلِيُّ اذْنُ مِيَّ حَتَّى أَسِّرَ إِلَيْكَ مَا أَسَرَ اللَّهُ إِلَيَّ وَ أَتَمَّنَكَ عَلَيَّ مَا أَتَمَّنَنِي اللَّهُ عَلَيَّ

It is narrated to us by Muhammad Bin Ahmad, from the one who reported it, from Abdul Samad Bin Bashir, from Abu Al Jaroud,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} called Ali^{asws} during the illness in which he^{saww} passed away. He^{saww} said: ‘O Ali^{asws}! Come near me^{saww} until I^{saww} divulge secrets to you^{asws} what Secrets Allah^{azwj} had Divulged to me^{saww}, and entrust you^{asws} upon what Allah^{azwj} had Entrusted upon me^{saww}’.

فَفَعَلَ ذَلِكَ رَسُولُ اللَّهِ ص بِعَلِيِّ ع وَ فَعَلَهُ عَلِيُّ بِالْحُسَيْنِ ع وَ فَعَلَهُ الْحُسَيْنُ ع بِالْحُسَيْنِ ع بِأَبِي وَ فَعَلَهُ أَبِي فِي صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

Rasool-Allah^{saww} did that with Ali^{asws}, and Ali^{asws} did it with Al-Hassan^{asws}, and Al-Hassan^{asws} did it with Al-Husayn^{asws}, and Al-Husayn^{asws} did it with my^{asws} father^{asws}, and my^{asws} father^{asws} did it with me^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws} all”.¹³³⁸

2 حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَمَّنْ رَوَاهُ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص دَعَا عَلِيًّا ع فِي الْمَرَضِ الَّذِي مَاتَ وَ دَكَرَ مِثْلَهُ.

It is narrated to us by Ahmad Bin Musa, from Yaqoub Bin Yazeed, from the one who reported it, from Abdul Samad Bin Bashir, from Abu Al Jaroud,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} called Ali^{asws} during the illness in which he^{saww} passed away’ – and mentioned similar to it”.¹³³⁹

3- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحُسَيْنِ الرَّضَا ع قَالَ سَمِعْتُهُ يَقُولُ أَسَرَ اللَّهُ سِرَّهُ إِلَى جِبْرَائِيلَ وَ أَسَرَ جِبْرَائِيلُ إِلَى مُحَمَّدٍ ص وَ أَسَرَ مُحَمَّدٌ ص إِلَى مَنْ شَاءَ اللَّهُ.

It is narrated to us by Abdullah Bin Muhammad, from Moammad Bin Khallad,

‘From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Allah^{azwj} Divulged His^{azwj} Secrets to Jibraeel^{as}, and Jibraeel^{as} divulged to Muhammad^{saww}, and Muhammad^{saww} divulged to the one Allah^{azwj} so Desired”.¹³⁴⁰

¹³³⁸ Basaaair Al Darajaat – P 8 Ch 3 H 1

¹³³⁹ Basaaair Al Darajaat – P 8 Ch 3 H 2

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ أَسَرَّ اللَّهُ سِرَّهُ إِلَى جِبْرَائِيلَ وَ أَسَرَّهُ جِبْرَائِيلُ إِلَى مُحَمَّدٍ ص وَ أَسَرَّهُ مُحَمَّدٌ ص إِلَى عَلِيٍّ وَ أَسَرَّهُ عَلِيٌّ ع إِلَى مَنْ شَاءَ وَاحِدًا بَعْدَ وَاحِدٍ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

‘I heard Abu Ja’far^{asws} saying: ‘Allah^{azwj} Divulged Secrets to Jibraeel^{as}, and Jibraeel^{as} divulged to Muhammad^{saww}, and Muhammad^{saww} divulged to Ali^{asws}, and Ali^{asws} divulged to the one he^{asws} so desired, one^{asws} after one^{asws}’, 1341

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص دَعَا عَلِيًّا ع فِي الْمَرَضِ الَّذِي تُوُفِّيَ فِيهِ فَقَالَ يَا عَلِيُّ اذْنُ مِثِّي حَتَّى أَسِرَّ إِلَيْكَ مَا أَسَرَّ اللَّهُ إِلَيَّ وَ أَتَمَّنَكَ عَلَيَّ مَا أَتَمَّنَنِي اللَّهُ عَلَيْهِ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abdul Samad Bin Bashir, from Abu Al Jaroud,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} called Ali^{asws} during the illness in which he^{saww} passed away and said: ‘O Ali^{asws}! Come near me^{saww} until I^{asws} divulge secrets to you^{asws} what Allah^{azwj} Had Divulged to me^{saww}, and I^{saww} entrust you^{asws} upon what Allah^{azwj} has Entrusted me^{saww} upon’.

فَفَعَلَ ذَلِكَ رَسُولُ اللَّهِ ص بِعَلِيٍّ ع وَ فَعَلَهُ عَلِيٌّ ع بِالْحُسَيْنِ وَ فَعَلَهُ الْحُسَيْنُ بِالْحُسَيْنِ وَ فَعَلَهُ الْحُسَيْنُ بِأَبِي وَ فَعَلَهُ أَبِي بِي.

Rasool-Allah^{saww} did that with Ali^{asws}, and Ali^{asws} did it with Al-Hassan^{asws}, and Al-Hassan^{asws} did it with Al-Husayn^{asws}, and Al-Husayn^{asws} did it with my^{asws} father^{asws}, and my^{asws} father^{asws} did it with me^{asws}’, 1342

6- حَدَّثَنَا بُنَانُ بْنُ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: لَا يَفْقِدُ الْعَالِمُ أَنْ يُخْبَرَ بِمَا يَعْلَمُ فَإِنَّ سِرَّ اللَّهِ أَسَرَّهُ إِلَى جِبْرَائِيلَ وَ أَسَرَّهُ جِبْرَائِيلُ إِلَى مُحَمَّدٍ ص وَ أَسَرَّهُ مُحَمَّدٌ ص إِلَى مَنْ شَاءَ اللَّهُ.

It is narrated to us by Bunan Bin Muhammad, from Muammar Bin Khallad,

‘From Abu Al-Hassan^{asws} having said: ‘The scholar^{asws} is not able upon informing (all) what he^{asws} knows, for there are Secrets of Allah^{azwj}, He^{azwj} had Divulged to Jibraeel^{as}, and Jibraeel^{as} divulged to Muhammad^{saww}, and Muhammad^{saww} divulged to the one Allah^{azwj} so Desired’’. 1343

1340 Basaair Al Darajaat – P 8 Ch 3 H 3

1341 Basaair Al Darajaat – P 8 Ch 3 H 4

1342 Basaair Al Darajaat – P 8 Ch 3 H 5

1343 Basaair Al Darajaat – P 8 Ch 3 H 6

CHAPTER 4 – THE ATURHORISATION TO RASOOL-ALLAH^{sawww}

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا عَبْدًا فَأَدَّبَهُ حَتَّى إِذَا بَلَغَ أَرْبَعِينَ سَنَةً أَوْحَى إِلَيْهِ وَفَوَّضَ إِلَيْهِ الْأَشْيَاءَ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Created Muhammad^{sawww} as a servant. He^{azwj} Educated him^{sawww} until when he^{sawww} reached forty years (of age), Revealed to him^{sawww} and Delegated the things to him^{sawww}. He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**’.¹³⁴⁴

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ع يَقُولَانِ إِنَّ اللَّهَ فَوَّضَ إِلَى نَبِيِّهِ أَمْرَ خَلْقِهِ لِيَنْظُرَ كَيْفَ طَاعَتُهُمْ ثُمَّ تَلَا هَذِهِ آيَةَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

It is narrated to us by Ahmad Bin Muhammad, from Al Hajjal, from Sa’alba, from Zurara who said,

‘I heard Abu Ja’far^{asws} and Abu Abdullah^{asws} both saying: ‘Allah^{azwj} Delegated to His^{azwj} Prophet^{sawww}, the matters of His^{azwj} creatures in order to see how their obedience would be’. Then he^{asws} recited this Verse: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**’.¹³⁴⁵

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الرَّحِيِّ عَنْ فَضَالَةَ عَنْ رَبِيعٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: إِنَّ اللَّهَ أَدَّبَ نَبِيَّهُ فَأَحْسَنَ تَأْدِيبَهُ فَقَالَ خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ فَلَمَّا كَانَ ذَلِكَ أَنْزَلَ اللَّهُ وَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

It is narrated to us by Abdul Jabbar, from Al Barqy, from Fazalat, from Rabie, from Al Qasim Bin Muhammad who said,

‘Allah^{azwj} Educated His^{azwj} Prophet^{sawww}, and excellent was his^{sawww} education: **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199]**. When that had happened, Allah^{azwj} Revealed: **And you are upon magnificent morals [68:4]**.

وَ فَوَّضَ إِلَيْهِ أَمْرَ دِينِهِ وَ قَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَحَرَّمَ اللَّهُ الْخَمْرَ بَعْثِيهَا وَ حَرَّمَ رَسُولُ اللَّهِ ص كُلَّ مُسْكِرٍ فَأَجَازَ اللَّهُ ذَلِكَ

And Allah^{azwj} Authorised to him^{sawww} the matters of His^{azwj} Religion and Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**. Allah^{azwj} had Prohibited the wine in particular, and Rasool-Allah^{sawww} prohibited all intoxicants, and Allah^{azwj} Allowed that.

وَ كَانَ يَضْمَنُ عَلَى اللَّهِ الْجَنَّةَ فَيَجِيزُ اللَّهُ ذَلِكَ لَهُ وَ ذَكَرَ الْفَرَائِضَ فَلَمْ يَذْكُرِ الْجَدَّ فَأَطَعَمَهُ رَسُولُ اللَّهِ ص سَهْمًا فَأَجَازَ اللَّهُ ذَلِكَ وَ لَمْ يُفَوَّضْ إِلَى أَحَدٍ مِنَ الْأَنْبِيَاءِ عَمْرَهُ.

¹³⁴⁴ Basaair Al Darajaat – P 8 Ch 4 H 1

¹³⁴⁵ Basaair Al Darajaat – P 8 Ch 4 H 2

And he^{saww} used to guarantee (people) the Paradise (based) upon Allah^{azwj}, and Allah^{azwj} Allowed that for him^{saww}, and He^{azwj} Mentioned the Obligatory (inheritances) but did not Mention (the share of) the grandfather, and Rasool-Allah^{saww} fed him a share, and Allah^{azwj} Allowed that, and He^{azwj} did not Authorise it to anyone from the Prophets^{as} apart from him^{saww}, 1346

4- حَدَّثَنَا الْحَجَّالُ عَنْ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَذَبَ نَبِيَّهُ عَلَىٰ أَدْبِهِ فَلَمَّا انْتَهَىٰ بِهِ إِلَىٰ مَا أَرَادَ قَالَ لَهُ إِنَّكَ لَعَلَىٰ خُلُقِي عَظِيمٍ

It is narrated to us by Al Hajjal, from Al Hassan Bin Al Husayn Al Luluie, from Ibn Sinan, from Is'haq Bin Ammar,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Educated His^{azwj} Prophet^{saww} upon His^{azwj} Education. When he^{saww} ended up to what He^{azwj} Wanted, He^{azwj} Said to him^{saww}: **And you are upon magnificent morals [68:4].**

فَقَوَّضَ إِلَيْهِ دِينَهُ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ إِنَّ اللَّهَ فَرَضَ فِي الْعُرْآنِ وَ لَمْ يَقْسِمَ لِلْجَدِّ شَيْئاً وَ إِنَّ رَسُولَ اللَّهِ ص أَطْعَمَهُ السُّدُسَ فَأَجَازَ اللَّهُ لَهُ

He^{azwj} Delegated His^{azwj} Religion to him^{saww}. He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** Allah^{azwj} Obligated (inheritances) in the Quran and did not Apportion anything for the grandfather, and Rasool-Allah^{saww} fed him the one-sixth, and Allah^{azwj} Allowed him^{saww}.

وَ إِنَّ اللَّهَ حَرَّمَ الْحُمْرَ بِعَيْنِهَا وَ حَرَّمَ رَسُولُ اللَّهِ ص كُلَّ مُسْكِرٍ فَأَجَازَ اللَّهُ لَهُ ذَلِكَ وَ ذَلِكَ قَوْلُ اللَّهِ هَذَا عَطَاؤُنَا فَاثْنُ أَوْ أَمْسِكَ بِغَيْرِ حِسَابٍ.

Allah^{azwj} Prohibited the wine in particular, and Rasool-Allah^{saww} prohibited every intoxicant, and Allah^{azwj} Allowed that for him^{saww}, and that is the Word of Allah^{azwj}: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**. 1347

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَىٰ عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَذَبَ نَبِيَّهُ حَتَّىٰ إِذَا أَقَامَهُ عَلَىٰ مَا أَرَادَ قَالَ لَهُ وَ أَمْرٌ بِالْعُرْفِ وَ أَعْرَضَ عَنِ الْجَاهِلِينَ فَلَمَّا فَعَلَ ذَلِكَ لَهُ رَسُولُ اللَّهِ ص رَكَاهُ اللَّهُ فَقَالَ إِنَّكَ لَعَلَىٰ خُلُقِي عَظِيمٍ

It is narrated to us by Muhammad Bin Isa, from Abu Abdullah Al Momin, from Is'haq Bin Ammar,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Educated His^{azwj} Prophet^{saww} until He^{saww} has Established him^{saww} upon what He^{azwj} Wanted, Said to him^{saww}: **Take to the Forgiveness and enjoy good and turn away from the ignorant ones [7:199].** When Rasool-Allah^{saww} had done that for Him^{azwj}, Allah^{azwj} Praised him^{saww} Saying: **And you are upon magnificent morals [68:4].**

فَلَمَّا رَكَاهُ رَسُولُ اللَّهِ ص إِلَيْهِ دِينَهُ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَحَرَّمَ اللَّهُ الْحُمْرَ وَ حَرَّمَ رَسُولُ اللَّهِ ص كُلَّ مُسْكِرٍ فَأَجَازَ اللَّهُ ذَلِكَ كُلَّهُ وَ إِنَّ اللَّهَ أَنْزَلَ الصَّلَاةَ وَ إِنَّ رَسُولَ اللَّهِ ص وَ قَتَّ أَوْفَاتِجًا فَأَجَازَ اللَّهُ ذَلِكَ لَهُ.

1346 Basaair Al Darajaat – P 8 Ch 4 H 3

1347 Basaair Al Darajaat – P 8 Ch 4 H 4

When He^{azwj} had Purified him^{saww}, Authorised His^{azwj} Religion to him^{saww}: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**. Allah^{azwj} had Prohibited the wine, and Rasool-Allah^{saww} prohibited all intoxicants, and Allah^{azwj} Allowed all of that for him, and Allah^{azwj} Revealed the Salats, and Rasool-Allah^{saww} timed their timings, and Allah^{azwj} Allowed that for him^{saww}.¹³⁴⁸

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ أَشْيَاءَ مِنَ الصَّلَاةِ وَ الدِّيَاتِ وَ الفَرَائِضِ وَ أَشْيَاءَ مِنْ أَشْيَاءِهِ هَذَا فَقَالَ إِنَّ اللَّهَ فَوَّضَ إِلَى نَبِيِّهِ ص.

It is narrated to us by Muhammad Bin Al Hassan, from Ja'far Bin Bashir, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws} about things from the Salat, and the wergilds, and the Obligations, and the things resembling this. He^{asws} said: 'Allah^{azwj} had Authorised to His^{azwj} Prophet^{saww}'.¹³⁴⁹

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ فَوَّضَ إِلَى نَبِيِّهِ أَمْرَ خَلْقِهِ لِيَنْظُرَ كَيْفَ طَاعَتُهُمْ ثُمَّ تَلَى هَذِهِ الْآيَةَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

It is narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajjal, from Sa'alba, from Zurara who said,

'I heard Abu Ja'far^{asws} and Abu Abdullah^{asws} saying: 'Allah^{azwj} Authorised to His^{azwj} Prophet^{saww}, the affairs of His^{azwj} creatures in order for Him^{azwj} to See how their obedience would be'. Then he^{asws} recited this Verse: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**'.¹³⁵⁰

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ أَشْيَاءَ مِنَ الصَّلَاةِ وَ الدِّيَاتِ وَ الفَرَائِضِ وَ أَشْيَاءَ مِنْ أَشْيَاءِهِ هَذَا فَقَالَ إِنَّ اللَّهَ فَوَّضَ إِلَى نَبِيِّهِ ص.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from Zurara, from Humran who said,

'I asked Abu Ja'far^{asws} about things from the Salat, and the wergilds, and the Obligations, and things resembling this. He^{asws} said: 'Allah^{azwj} has Authorised to His^{azwj} Prophet^{saww}'.¹³⁵¹

9- حَدَّثَنَا بَعْضُ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْعَزِيزِ قَالَ: قَالَ لِي جَعْفَرُ بْنُ مُحَمَّدٍ إِنَّ رَسُولَ اللَّهِ ص كَانَ يُفَوَّضُ إِلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَوَّضَ إِلَى سُلَيْمَانَ مَلِكُهُ فَقَالَ هَذَا عَطَاؤُنَا فَأَمْنُنْ أَوْ أَمْسِكْ بِعَيْرِ حِسَابٍ

It is narrated to us by one of his companions, from Muhammad Bin Al Hassan, from Ali Bin Al Numan, from Ibn Muskan, from Ismail Bin Abdul Aziz who said,

¹³⁴⁸ Basaaair Al Darajaat – P 8 Ch 4 H 5

¹³⁴⁹ Basaaair Al Darajaat – P 8 Ch 4 H 6

¹³⁵⁰ Basaaair Al Darajaat – P 8 Ch 4 H 7

¹³⁵¹ Basaaair Al Darajaat – P 8 Ch 4 H 8

'Ja'far^{asws} Bin Muhammad^{asws} said to me: 'It had been Authorised to Rasool-Allah^{saww}. Allah^{azwj} Blessed and Exalted had Delegated His^{azwj} Kingdom to Suleyman^{as}. He^{saww} Said: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39].**

وَإِنَّ اللَّهَ فَوَّضَ إِلَى مُحَمَّدٍ نَبِيِّهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Allah^{azwj} had Authorised to His^{azwj} Prophet^{saww}, Muhammad^{saww}. He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].**

فَقَالَ رَجُلٌ إِنَّمَا كَانَ رَسُولُ اللَّهِ ص مَفْوضاً إِلَيْهِ فِي الرَّزْعِ وَ الصَّيْعِ فَلَوْ جَعَفَرُ ع عَنْهُ عُقْمُهُ مُعْضَباً فَقَالَ فِي كُلِّ شَيْءٍ وَاللَّهِ فِي كُلِّ شَيْءٍ.

A man said, 'But rather, Rasool-Allah^{saww}, it was Delegated to him^{saww} regarding the cultivation and the farming'. Ja'far^{asws} turned his^{asws} neck away from him in anger, and said: 'Regarding all things! By Allah^{azwj}! Regarding all things!'¹³⁵²

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ فَوَّضَ إِلَى نَبِيِّهِ أَمْرَ خَلْقِهِ لِيَنْظُرَ كَيْفَ طَاعَتُهُمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

It is narrated to us by Ahmad Bin Muhammad, from Al Hajjal. From Sa'alba, from Zurara,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Allah^{azwj} Authorised to His^{azwj} Prophet^{saww} the affairs of His^{azwj} creatures in order to See how obedient they would be'. Then He^{azwj} recited this Verse: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].**¹³⁵³

11- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَمَّنْ رَوَاهُ عَنْ عَبْدِ اللَّهِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ أَدَبَ مُحَمَّدًا ص تَأْدِيباً فَمَوْضَ إِلَيْهِ الْأَمْرَ وَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَكَانَ يَمَّا أَمَرَهُ اللَّهُ فِي كِتَابِهِ فَرَايَضَ الصُّلْبِ وَ فَرَضَ رَسُولُ اللَّهِ ص لِلْحَدِّ فَأَجَارَ اللَّهُ ذَلِكَ لَهُ.

It is narrated to us by Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Abdullah Bin Suleyman, from the one who reported it, from Abdullah Suleyman,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Educated Muhammad^{saww} with an education, and Authorised the affairs to him^{saww}, and Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7],** and it was from what Allah^{azwj} had Commanded him^{saww} in His^{azwj} Book the Obligatory (rights) of the lineages, and Rasool-Allah^{saww} obligated for the grandfather, and Allah^{azwj} Allowed that for him^{saww},¹³⁵⁴

12- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ وَ مُحَمَّدُ بْنُ عِيْسَى عَنِ زِيَادِ الْقَنْدِيِّ عَنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ: سَأَلْتُهُ كَيْفَ كَانَ يَصْنَعُ أَمِيرُ الْمُؤْمِنِينَ بِشَارِبِ الْحُمْرِ قَالَ كَانَ يَجِدُهُ قُلْتُ فَإِنْ كَانَ عَادَ قَالَ يَجِدُهُ ثَلَاثَ مَرَّاتٍ فَإِنْ عَادَ كَانَ يَقْتُلُهُ

It is narrated to us by Yaqoub Bin Yazeed and Muhammad Bin Isa, from Ziyad Al Qandy, from Muhammad Bin Umarah, from Fuzeyl Bin Yasaar who said,

¹³⁵² Basaair Al Darajaat – P 8 Ch 4 H 9

¹³⁵³ Basaair Al Darajaat – P 8 Ch 4 H 10

¹³⁵⁴ Basaair Al Darajaat – P 8 Ch 4 H 11

'I asked him^{asws}, 'How was Amir Al-Momineen^{asws} dealing with a drinker of wine?' He^{asws} said: 'He^{asws} would whip him'. I said, 'Supposing he repeated?' He^{asws} said: 'He^{asws} would whip him, three times (violations), and if he repeated (fourth time), he^{asws} would kill him'.

فُلْتُ كَيْفَ كَانَ يَصْنَعُ بِشَارِبِ الْمُسْكِرِ قَالَ مِثْلَ ذَلِكَ فُلْتُ فَمَنْ شَرِبَ شَرْبَةَ مُسْكِرٍ كَمَنْ شَرِبَ شَرْبَةَ حَمْرٍ قَالَ سَوَاءٌ فَاسْتَعْظَمْتُ ذَلِكَ

I said, 'How was he^{asws} dealing with a drinker of intoxicant' He^{asws} said: 'Similar to that'. I said, 'So, the one who drinks an intoxicating drink - is like the one who drinks wine?' He^{asws} said: 'Same'. I considered that as grievous.

فَقَالَ لِي يَا فُضَيْلُ لَا تَسْتَعْظِمُ ذَلِكَ فَإِنَّ اللَّهَ إِذَا بَعَثَ مُحَمَّدًا رَحْمَةً لِّلْعَالَمِينَ وَ اللَّهُ أَدَّبَ نَبِيَّهُ فَأَحْسَنَ تَأْدِيبَهُ فَلَمَّا ائْتَدَبَ فَوُضَّ إِلَيْهِ فَحَرَّمَ اللَّهُ الْحَمْرَ وَ حَرَّمَ رَسُولُ اللَّهِ ص كُلَّ مُسْكِرٍ فَأَجَازَ اللَّهُ ذَلِكَ لَهُ

He^{asws} said to me: 'O Fuzeyl, do not consider that as being grievous, for rather, Allah^{azwj} had Sent Muhammad^{saww} as a mercy to the worlds, and Allah^{azwj} Educated His^{azwj} Prophet^{saww}, and excellent was his^{saww} education. When he^{saww} had been educated, Allah^{azwj} Prohibited the wine, and Rasool-Allah^{saww} prohibited every intoxicant, and Allah^{azwj} Allowed that to him^{saww}.

وَ حَرَّمَ اللَّهُ مَكَّةَ وَ حَرَّمَ رَسُولُ اللَّهِ ص الْمَدِينَةَ فَأَجَازَ اللَّهُ كُلَّهُ لَهُ وَ فَرَضَ اللَّهُ الْفَرَائِضَ مِنَ الصُّلْبِ فَأَطَعَمَ رَسُولُ اللَّهِ ص الْجَدَّ فَأَجَازَ ذَلِكَ كُلَّهُ لَهُ

And Allah^{azwj} Sanctified Makkah, and Rasool-Allah^{saww} sanctified Al-Medina, and Allah^{azwj} Allowed all of it to him^{saww}. And Allah^{azwj} Obligated the Obligations (of inheritance) of the lineages, and Rasool-Allah^{saww} fed the grandfather, and Allah^{azwj} Allowed all of that to him^{saww}.

ثُمَّ قَالَ لَهُ يَا فُضَيْلُ حَرْفَ وَ مَا حَرْفَ مَنْ يُطِيعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Then he^{asws} said to him: 'O Fuzeyl! They altered (the Quran), and did not alter: **There is one who obeys the Rasool, so he has obeyed Allah [4:80]**'¹³⁵⁵.

13- حَدَّثَنَا ابْنُ بَرِيدٍ عَنْ زَيْدِ الْقُنْدَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُ لَهُ كَيْفَ كَانَ يَصْنَعُ أَمِيرُ الْمُؤْمِنِينَ ع بِشَارِبِ الْحَمْرِ قَالَ كَانَ يَجْدُهُ فُلْتُ فَإِنْ عَادَ قَالَ يَجْدُهُ فُلْتُ فَإِنْ عَادَ قَالَ ثَلَاثَ مَرَّاتٍ فَإِنْ عَادَ كَانَ يَقْتُلُهُ

It is narrated to us by Ibn Yazeed Al Qandy, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'How did Amir Al-Momineen^{asws} deal with the drinker of wine?' He^{asws} said: 'He^{asws} applied the legal punishment on him'. I said, 'And if he returned to it?' He^{asws} said: 'He^{asws} applied the legal punishment on him three times, and if he returned to it, he^{asws} killed him'.

فُلْتُ كَيْفَ كَانَ يَصْنَعُ بِشَارِبِ الْمُسْكِرِ قَالَ مِثْلَ ذَلِكَ فُلْتُ فَمَنْ شَرِبَ الْحَمْرَ كَمَنْ شَرِبَ الْمُسْكِرَ قَالَ سَوَاءٌ فَاسْتَعْظَمْتُ ذَلِكَ فَقَالَ لَا تَسْتَعْظِمُ ذَلِكَ إِنَّ اللَّهَ لَمَّا أَدَّبَ نَبِيَّهُ ص ائْتَدَبَ فَفَوَّضَ إِلَيْهِ وَ إِنَّ اللَّهَ حَرَّمَ مَكَّةَ وَ إِنَّ رَسُولَ اللَّهِ ص حَرَّمَ الْمَدِينَةَ

I said, 'Is the one who drinks wine like the one who drinks an intoxicant?' He^{asws} said: '(Yes it's the) Same'. I considered that as great (major issue). He^{asws} asked from me: 'Don't consider that to be grievous. When Allah^{azwj} Educated His^{azwj} Prophet^{saww} (with the best morality) and He^{azwj} Completed it, He^{azwj} Delegated it to him^{saww} (the Religion). Allah^{azwj} Sanctified Mecca, and the Rasool-Allah^{saww} sanctified Al-Medina.

فَأَجَازَ اللَّهُ لَهُ ذَلِكَ وَإِنَّ اللَّهَ حَرَّمَ الْحَمْرَ وَإِنَّ رَسُولَ اللَّهِ ص حَرَّمَ الْمُسْكِرَ فَأَجَازَ اللَّهُ ذَلِكَ كُلَّهُ لَهُ وَإِنَّ اللَّهَ فَرَضَ فَرَائِضَ مِنَ الصَّلْبِ وَإِنَّ رَسُولَ اللَّهِ ص أَطْعَمَ الْجَدَّ فَأَجَازَ اللَّهُ ذَلِكَ لَهُ ثُمَّ قَالَ حَزْفٌ وَ مَا حَزْفٌ مَنْ يُطْعِمُ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Allah^{azwj} Permitted for him^{saww} all of that. Allah^{azwj} Prohibited the wine, and the Rasool-Allah^{saww} prohibited all intoxicants. Allah^{azwj} Permitted that for him^{saww}; and Allah^{azwj} Obligated the obligations from the lineages and that the Rasool-Allah^{saww} included in it the ancestors. Allah^{azwj} Permitted for him^{saww} all of that. Then he^{asws} said to him: 'O Fazeyl, they have distorted (*Tahreef*), and what have they distorted **There is one who obeys the Rasool, so he has obeyed Allah [4:80]**'.¹³⁵⁶

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي حَتْمَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَضَعَ رَسُولُ اللَّهِ ص دِيَّةَ الْعَيْنِ وَ دِيَّةَ النَّفْسِ وَ دِيَّةَ الْأَنْفِ وَ حَرَّمَ النَّبِيدَ وَ كُلَّ مُسْكِرٍ

It is narrated to us by Ahmad Bin Muhammad, from Hammad Bin Usman, from Zurara,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} placed the wergild of the eye, and wergild of the soul, and wergilds of the nose, and Prohibited the (consumption of) 'Al-Nabeez' (alcoholic drink), and every intoxicant'.

فَقَالَ لَهُ رَجُلٌ فَوَضَعَ هَذَا رَسُولُ اللَّهِ ص مِنْ غَيْرِ أَنْ يَكُونَ حَاءَ فِيهِ شَيْءٌ قَالَ نَعَمْ لِيَعْلَمَ مَنْ يَطْعِمُ [يُطْعِمُ] الرَّسُولَ وَ يَعْصِيهِ.

A man said to him^{asws}, 'Rasool-Allah^{saww} placed these from without anything having come with regards to it?' He^{asws} said: 'Yes, in order to know who obeys the Rasool^{saww} and (who) disobeys him^{saww}',¹³⁵⁷

15- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنِ الْحَسَنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ التَّمَالِيِّ قَالَ: قَرَأْتُ هَذِهِ الْآيَةَ إِلَى أَبِي جَعْفَرٍ ع لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ قَوْلَ اللَّهِ تَعَالَى لِنَبِيِّهِ وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنْهَا

It is narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from AL Hassan Bin Usman, from Muhammad Al Fuzeyl, from Abu Hamza Al Sumali who said,

'I recited this Verse to Abu Ja'far^{asws}: **There isn't anything for you from the matter [3:128]**, the Words of Allah^{azwj} the Exalted to His^{azwj} Prophet^{saww}, and I wanted to ask him^{asws} about it.

فَقَالَ أَبُو جَعْفَرٍ ع بَلْ وَ شَيْءٌ بِشَيْءٍ مَرَّتَيْنِ وَ كَيْفَ لَا يَكُونُ لَهُ مِنَ الْأَمْرِ شَيْءٌ فَقَدْ فَوَضَّ اللَّهُ إِلَيْهِ دِينَهُ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا أَخْلَ رَسُولُ اللَّهِ ص فَهُوَ حَلَالٌ وَ مَا حَرَّمَ فَهُوَ حَرَامٌ.

¹³⁵⁶ Basaair Al Darajaat – P 8 Ch 4 H 13

¹³⁵⁷ Basaair Al Darajaat – P 8 Ch 4 H 14

Abu Ja'far^{asws} said: 'But and a thing with a thing' – twice, 'And how can there not happen to be anything for him^{saww} from the matter and Allah^{azwj} has Authorised His^{azwj} Religion to him^{saww}. He^{saww} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**. Thus, whatever Rasool-Allah^{saww} permitted, so it is Permissible (by Allah^{azwj}), and whatever he^{saww} Prohibited, so it is Prohibited (by Allah^{azwj})".¹³⁵⁸

16- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى آدَبَ مُحَمَّدًا ص فَلَمَّا تَأَدَّبَ فَوُضَّ إِلَيْهِ فَقَالَ تَبَارَكَ وَتَعَالَى مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَقَالَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Zafir, from Abdullah Bin Sinan, from one of our companions,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and Exalted Educated Muhammad^{saww}. When He^{azwj} had Educated him^{saww}, Authorised to him^{saww}. The Blessed and Exalted Said: **'And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**. He^{saww} Said: **There is one who obeys the Rasool, so he has obeyed Allah [4:80]**.

فَكَانَ فِيمَا فَرَضَ فِي الْقُرْآنِ فَرَائِضَ الصُّلْبِ وَفَرَضَ رَسُولُ اللَّهِ ص فَرَائِضَ الْجَدِّ فَأَحَازَ اللَّهُ ذَلِكَ لَهُ وَ أَنْزَلَ اللَّهُ فِي الْقُرْآنِ تَحْرِيمَ الْخَمْرِ بِعَيْنَيْهَا فَحَرَّمَ رَسُولُ اللَّهِ ص تَحْرِيمَ الْمُسْكِرِ فَأَحَازَ اللَّهُ لَهُ ذَلِكَ فِي أَشْيَاءَ كَثِيرَةٍ فَمَا حَرَّمَ رَسُولُ اللَّهِ ص فَهُوَ بِمَنْزِلَةِ مَا حَرَّمَ اللَّهُ.

It was among what Allah^{azwj} Obligated in the Quran, Obligations of the lineage (inheritances), and Rasool-Allah^{saww} obligated (for) the grandfather, and Allah^{azwj} Allowed that for him^{saww}. And Allah^{azwj} Revealed in the Quran the Prohibition of the wine in particular, and Rasool-Allah^{saww} prohibited the intoxicants, and Allah^{azwj} Allowed that for him^{saww}, in many things. Thus, whatever Rasool-Allah^{saww} prohibited, it is at the status of what Allah^{azwj} Prohibited".¹³⁵⁹

17- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أُعْطِيَ اللَّهُ نَبِيًّا شَيْئاً إِلَّا وَ قَدْ أُعْطَاهُ مُحَمَّدًا ص قَالَ لِسُلَيْمَانَ بْنِ دَاوُدَ ع فَاثْنُ أَوْ أَمْسِكْ بِعَوْرِ حِسَابٍ وَ قَالَ لِمُحَمَّدٍ ص مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

It is narrated by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Ibn Muskan, from Al Moalla Bin Khunays,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Give any Prophet^{as} anything except and He^{azwj} Gave it to Muhammad^{saww}. He^{azwj} Said to Suleyman Bin Dawood^{as}: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**. And He^{azwj} Said to Muhammad^{saww}: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**".¹³⁶⁰

¹³⁵⁸ Basaair Al Darajaat – P 8 Ch 4 H 15

¹³⁵⁹ Basaair Al Darajaat – P 8 Ch 4 H 16

¹³⁶⁰ Basaair Al Darajaat – P 8 Ch 4 H 17

18- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ رَجُلٍ مِنْ إِخْوَانِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَدَبَ مُحَمَّدًا ص فَلَمَّا تَأَدَّبَ فَوُضَّ إِلَيْهِ الْأَمْرُ فَقَالَ تَبَارَكَ وَ تَعَالَى مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَقَالَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

It is narrated to us by Ibrahim Bin Hashim, from Amro Bin Usman, from Muhammad Bin Uzafir, from a man from our brethren,

‘From Muhammad^{asws} Bin Ali^{asws} having said: ‘Allah^{azwj} Blessed and Exalted Educated Muhammad^{saww}. When he^{saww} was educated, Authorised the matters to him^{saww}. The Blessed and Exalted Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** He^{azwj} Said: **There is one who obeys the Rasool, so he has obeyed Allah [4:80].**

فَكَانَ فِيمَا فَرَضَ اللَّهُ فِي الْقُرْآنِ فَرَائِضُ الصُّلْبِ وَ فَرَضَ رَسُولُ اللَّهِ ص فَرَائِضَ الْجَدِّ فَأَجَازَ اللَّهُ ذَلِكَ وَ أَنْزَلَ اللَّهُ لَهُ فِي الْقُرْآنِ تَحْرِيمَ الْخَمْرِ بَعْثَهَا وَ حَرَّمَ رَسُولُ اللَّهِ ص كُلَّ مُسْكِرٍ فَأَجَازَ اللَّهُ ذَلِكَ لَهُ وَ أَشْيَاءَ كَثِيرَةً وَ كُلُّ مَا حَرَّمَ رَسُولُ اللَّهِ ص فَهُوَ بِمَنْزِلَةِ مَا حَرَّمَ اللَّهُ.

It was among what Allah^{azwj} Obligated in the Quran, the Obligations of the lineages (inheritances), and Rasool-Allah^{saww} obligated (for) grandfather, and Allah^{azwj} Allowed that; and Allah^{azwj} Revealed in the Quran the Prohibition of the wine in particular, and Rasool-Allah^{saww} prohibited every intoxicant, and Allah^{azwj} Allowed that for him^{saww}, and many more things; and all what Rasool-Allah^{saww} prohibited, it is as the status of what Allah^{azwj} Prohibited”¹³⁶¹.

19- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ إِنَّ اللَّهَ فَوُضَّ الْأَمْرَ إِلَى مُحَمَّدٍ ص فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Ibrahim Bin Abdul Hameed, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the Words that Allah^{azwj} Authorised the matters to Muhammad^{saww}. He^{asws} said: ‘**And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].**

أ قَالَ إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا ص طَاهِرًا ثُمَّ أَدَبَهُ حَتَّى قَوْمَهُ عَلَى مَا أَرَادَ ثُمَّ فَوُضَّ إِلَيْهِ الْأَمْرُ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

He^{asws} said: ‘Allah^{azwj} Created Muhammad^{saww}, clean, then Educated him^{saww} until He^{azwj} stood him^{saww} upon what He^{azwj} Wanted, He^{azwj} Said: ‘**And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].**

فَحَرَّمَ اللَّهُ الْخَمْرَ بَعْثَهَا وَ حَرَّمَ رَسُولُ اللَّهِ ص الْمُسْكِرَ مِنْ كُلِّ شَرَابٍ وَ فَرَضَ اللَّهُ فَرَائِضَ الصُّلْبِ وَ أَعْطَى رَسُولُ اللَّهِ ص الْجَدَّ فَأَجَازَ اللَّهُ لَهُ ذَلِكَ وَ أَشْيَاءَ ذَكَرَهَا مِنْ هَذَا الْبَابِ.

Allah^{azwj} Prohibited with wine in particular, and Rasool-Allah^{saww} prohibited the intoxicant of every drink; and Allah^{azwj} Obligated the obligations of the lineage (inheritances), and Rasool-

¹³⁶¹ Basaair Al Darajaat – P 8 Ch 4 H 18

Allah^{saww} gave (share) for the grandfather. Allah^{azwj} Allowed that for him, and things He^{azwj} Mentioned from this door (subject matter)".¹³⁶²

¹³⁶² Basaair Al Darajaat – P 8 Ch 4 H 19

5 باب في أن ما فوض إلى رسول الله ص فقد فوض إلى الأئمة ع

CHAPTER 5 – REGARDING THAT WHATEVER WAS AUTHORISED TO RASOOL-ALLAH^{saww}, SO IT IS AUTHORISED TO THE IMAMS^{asws}

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمِصْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ أَدَبَ رَسُولَهُ حَتَّى قَوْمَهُ عَلَى مَا أَرَادَ ثُمَّ فَوَّضَ إِلَيْهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا هَاكُمْ عَنْهُ فَانْتَهُوا فَمَا فَوَّضَ اللَّهُ إِلَى رَسُولِهِ فَقَدْ فَوَّضَهُ إِلَيْنَا.

It is narrated to us by Ibn Yazeed, from Ahmad Bin Al Hassan Bin Ziyad, from Muhammad Bin Al Hassan Al Maysami, from his father,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Allah^{azwj} Educated His^{azwj} Rasool^{saww} until He^{azwj} Established him^{saww} upon what He^{azwj} Wanted, the Delegated to him^{saww}, so He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** So, whatever Allah^{azwj} had Delegated to His^{azwj} Rasool^{saww}, so He^{azwj} has Delegated it to us^{asws}’¹³⁶³.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مُوسَى بْنِ أَشِيَمٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ فَسَأَلْتُهُ عَنْ مَسْأَلَةٍ فَأَجَابَنِي فَبَيْنَا أَنَا جَالِسٌ إِذْ جَاءَهُ رَجُلٌ فَسَأَلَهُ عَنْهَا بِعَيْنِهَا فَأَجَابَهُ بِخِلَافِ مَا أَجَابَنِي وَ أَجَابَ صَاحِبِي

It is narrated to us Ahmad Bin Muhammad, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan, from Musa Bin Asheym who said,

‘I entered to see Abu Abdullah^{asws} and asked him^{asws} about an issue. He^{asws} answered me. While I was seated, when a man came and asked him^{asws} about it exactly, but he^{asws} answered him differently to what he^{asws} had answered me’. Then another one came and asked him about it exactly, and he^{asws} answered him differently to what he had answered me and my companion.

فَفَزِعْتُ مِنْ ذَلِكَ وَ عَظُمَ عَلَيَّ فَلَمَّا خَرَجَ الْقَوْمُ نَظَرَ إِلَيَّ فَقَالَ يَا ابْنَ أَشِيَمِ كَأَنَّكَ خَرَعْتَ فَلْتِ جَعَلَنِي اللَّهُ فِدَاكَ إِنَّمَا خَرَعْتُ مِنْ ثَلَاثِ أَقْوَابِلٍ فِي مَسْأَلَةٍ وَاحِدَةٍ

I was alarmed from that and it was grievous upon me. When the people went out, he^{asws} looked at me and said: ‘O Ibn Asheym! It is as if you are alarmed?’ I said, ‘May Allah^{azwj} Make me to be sacrificed for you^{asws}! But rather I panicked from three words regarding one issue’.

فَقَالَ يَا ابْنَ أَشِيَمِ إِنَّ اللَّهَ فَوَّضَ إِلَيَّ دَاوُدَ عَ أَمْرٍ مُلْكِيهِ فَقَالَ هَذَا عَطَاؤُنَا فَامْتَنُ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ وَ فَوَّضَ إِلَى مُحَمَّدٍ ص أَمْرَ دِينِهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا هَاكُمْ عَنْهُ فَانْتَهُوا فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَوَّضَ إِلَى الْأَئِمَّةِ مِنَّا وَ إِلَيْنَا مَا فَوَّضَ / إِلَى مُحَمَّدٍ ص فَلَا تُخْرَعُ.

He^{asws} said: ‘O Ibn Asheym! Allah^{azwj} Authorised to Dawood^{as} the affairs of His^{azwj} Kingdom: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39].** And He^{azwj}

¹³⁶³ Basaair Al Darajaat – P 8 Ch 5 H 1

Authorised the matters of His^{azwj} Religion to Muhammad^{saww}. He^{saww} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**. Allah^{azwj} Blessed and Exalted Authorised to the Imams^{asws} from us^{asws}, and to us^{asws} is whatever He^{azwj} had Authorised to Muhammad^{saww}, so do not be alarmed”¹³⁶⁴.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ عَمِيرَةَ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ أَخْلَلْنَا لَهُ شَيْئًا أَصَابَهُ مِنْ أَعْمَالِ الظَّالِمِينَ فَهُوَ لَهُ حَلَالٌ لِأَنَّ الْأَيْمَةَ مِنَّا مُفَوَّضٌ إِلَيْهِمْ فَمَا أَخْلُوا فَهُوَ حَلَالٌ وَ مَا حَزَمُوا فَهُوَ حَرَامٌ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from one of our companions, from Ibn Umeyra, from al Sumali who said,

‘I heard Abu Ja’far^{asws} saying: ‘One to whom we^{asws} permit something he attains from the deeds of the unjust ones, so it is Permissible for him, because the Imams^{asws} from us^{asws}, it is delegated to them^{asws}. Thus, whatever they^{asws} Permit, so it is Permissible, and whatever they^{asws} prohibit, so it is Prohibited”¹³⁶⁵.

4- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ أَحْمَدُ بْنُ مُوسَى عَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ صَفْوَانَ عَنِ عَاصِمِ بْنِ مُحَمَّدٍ عَنِ أَبِي إِسْحَاقَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ أَدَّبَ نَبِيَّهُ عَلَى حُبِّيهِ فَقَالَ إِنَّكَ لَعَلَى خُلُقِي عَظِيمٍ ثُمَّ فَوَّضَ إِلَيْهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ قَالَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

It is narrated to us by Ahmad Bin Musa, from Ali Bin Ismail, from Safwan, from Aasim Bin Humejd, from Abu Is’haq,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Allah^{azwj} Educated His^{azwj} Prophet^{saww} upon His^{azwj} Love: **And you are upon magnificent morals [68:4]**, then Delegating to him^{saww}, so He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**, and Said: **There is one who obeys the Rasool, so he has obeyed Allah, [4:80]**’.

قَالَ ثُمَّ قَالَ وَ إِنَّ نَبِيَّ اللَّهِ فَوَّضَ إِلَى عَلِيِّ وَ ائْتَمَنَهُ فَسَلَّمْتُمْ وَ جَدَدَ النَّاسُ وَ اللَّهُ لِحَسْبِكُمْ أَنْ تَقُولُوا إِذَا قُلْنَا وَ تَصْمُتُوا إِذَا صَمْنَا وَ نَحْنُ فِيمَا بَيْنَكُمْ وَ بَيْنَ اللَّهِ فَمَا جَعَلَ اللَّهُ لِأَحَدٍ مِنْ خَيْرٍ فِي خِلَافِ أَمْرِنَا.

He (the narrator) said, ‘Then he^{asws} said: ‘And surely, the Prophet^{saww} of Allah^{azwj} delegated to Ali^{asws} and entrusted him^{asws}. You (Shias) submitted and the people rejected, and Allah^{azwj} will Suffice you all, if you speak when we^{asws} speak, and you are silent when we^{asws} are silent, and we^{asws} are in between you and Allah^{azwj}. Allah^{azwj} has not Made any good to be for anyone in opposition to our^{asws} instructions”¹³⁶⁶.

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ عَاصِمِ بْنِ مُحَمَّدٍ عَنِ أَبِي إِسْحَاقَ النَّحْوِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ أَدَّبَ نَبِيَّهُ عَلَى حُبِّيهِ فَقَالَ إِنَّكَ لَعَلَى خُلُقِي عَظِيمٍ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Najran, from Aasim Bin Humejd, from Abu Is’haq Al Nahwy who said,

¹³⁶⁴ Basaair Al Darajaat – P 8 Ch 5 H 2

¹³⁶⁵ Basaair Al Darajaat – P 8 Ch 5 H 3

¹³⁶⁶ Basaair Al Darajaat – P 8 Ch 5 H 4

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Educated His^{azwj} Prophet^{saww} upon His^{azwj} Love. He^{saww} Said: **And you are upon magnificent morals [68:4]**'.

قَالَ ثُمَّ فَوَّضَ إِلَيْهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He^{asws} said: 'Then He^{azwj} Authorised to him^{saww}. He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7] There is one who obeys the Rasool, so he has obeyed Allah, [4:80]**'.

وَ إِنَّ رَسُولَ اللَّهِ ص فَوَّضَ إِلَى عَلِيِّ وَ ائْتَمَنَهُ فَسَلَّمْتُمْ وَ حَخَدَ النَّاسُ وَ نَحْنُ فِيمَا بَيْنَكُمْ وَ بَيْنَ اللَّهِ مَا جَعَلَ اللَّهُ لِأَخَدٍ مِنْ خَيْرٍ فِي خِلَافِهِ.

Rasool-Allah^{saww} authorised to Ali^{asws} and entrusted him^{asws}. You (Shias) submitted, and the people rejected, and we^{asws} are in what is between you and Allah^{azwj}. Allah^{azwj} has not Made anything good to be for anyone in opposing Him^{azwj},¹³⁶⁷

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ أَذَبَ رَسُولَهُ حَتَّى قَوْمَهُ عَلَى مَا أَرَادَ ثُمَّ فَوَّضَ إِلَيْهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا فَوَّضَ إِلَى رَسُولِ اللَّهِ ص فَوَّضَ إِلَيْنَا.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn, from Ahmad Bin Al Hassan, from Muhammad bin Al Hassan Bin Ziyad, from his father,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Allah^{azwj} Educated His^{azwj} Rasool^{saww} He^{azwj} Stood him^{saww} upon what He^{azwj} Wanted, then Authorised to him^{saww}. He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**. Thus, whatever He^{azwj} Authorised to Rasool-Allah^{saww}, is Authorised to us^{asws},¹³⁶⁸

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَرْزَانَ وَ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَاصِمٍ عَنِ التَّخَوِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ أَذَبَ نَبِيَّهُ عَلَى مَحَبَّتِهِ فَقَالَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abdul Rahman Bin Abu Najran, and Al hassan Bin Ali Bin Fazzal, from Aasim, from Al Nahwy who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Educated His^{azwj} Prophet^{saww} upon His^{azwj} Loved. He^{azwj} Said: **And you are upon magnificent morals [68:4]**.

ثُمَّ فَوَّضَ إِلَيْهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ قَالَ مَنْ أَطَاعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Then He^{azwj} Authorised to him^{saww}. He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**. And He^{azwj} Said the one who obeys the Rasool, so he has obeyed Allah, [4:80]'.

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص فَوَّضَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ ائْتَمَنَهُ.

¹³⁶⁷ Basaair Al Darajaat – P 8 Ch 5 H 5

¹³⁶⁸ Basaair Al Darajaat – P 8 Ch 5 H 6

Then he^{asws} said: 'Rasool-Allah^{saww} authorised to Ali^{asws} Bin Abu Talib^{asws} and entrusted him^{asws},¹³⁶⁹

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ بَكَّارِ بْنِ أَبِي بَكْرٍ عَنْ مُوسَى بْنِ أَشِيَمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَسَأَلَهُ رَجُلٌ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ فَأَخْبَرَهُ بِهَا ثُمَّ دَخَلَ عَلَيْهِ رَجُلٌ فَسَأَلَهُ عَنْ تِلْكَ الْآيَةِ فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَهُ

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Bakkar Bin Abu Bakr, from Musa Bin Asheym who said,

'I was in the presence of Abu Abdullah^{asws}, and a man asked him^{asws} about a Verse from the Book of Allah^{azwj}. He^{asws} informed him about it. Then another man entered and asked him^{asws} about that very Verse, but he^{asws} informed him differently to what he^{asws} had informed him (the first one).

فَدَخَلَنِي مِنْ ذَلِكَ مَا شَاءَ اللَّهُ حَتَّى كَادَ قَلْبِي يُشْرِخُ بِالسَّكَاتِينَ فَعُلْتُ فِي نَفْسِي تَرَكْتُ أَبَا قَتَادَةَ بِالسَّامِ لَا يُحْطِي بِالْوَاوِ وَ شِبْهَهَا وَ جِئْتُ إِلَى هَذَا يُحْطِي هَذَا الْخَطَاءَ كُلَّهُ

There entered into me what Allah^{azwj} so Desired to the extent that my heart was almost sliced with the knives. I said within myself, 'I left behind Abu Qatadah at Syria. He did not err by the (letter) 'Waaw' and the like it, and I have come to this one^{asws}, and he^{asws} had made the mistakes, all of it!

وَ دَخَلَ عَلَيْهِ آخِرُ فَسَأَلَهُ عَنْ تِلْكَ الْآيَةِ بِعَيْنِهَا فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَنِي وَ أَخْبَرَ صَاحِبِي فَسَكَنْتُ نَفْسِي وَ عَلِمْتُ أَنَّ ذَلِكَ عَنْهُ تَعَمَّدُ

And another one entered and asked him^{asws} about that very Verse exactly, and he^{asws} informed him differently to what he^{asws} had informed me and my two companions. My soul calmed and I knew that, that was deliberate from him^{asws}.

قَالَ ثُمَّ التَّمَّتْ إِلَيَّ فَقَالَ يَا ابْنَ أَشِيَمِ إِنَّ اللَّهَ قَوَّضَ إِلَيَّ سُلَيْمَانَ بْنَ دَاوُدَ عَ فَقَالَ هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أَمْسِكْ بِعَيْرِ حِسَابٍ وَ قَوَّضَ إِلَيَّ نَبِيَّهُ صَ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا قَوَّضَ إِلَيَّ رَسُولَ اللَّهِ صَ فَقَدْ قَوَّضَهُ إِلَيْنَا.

He (the narrator) said, 'Then he^{asws} turned towards me and said: 'O Ibn Asheym! Allah^{azwj} Authorised Suleyman Bin Dawood^{as}. He^{azwj} Said: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**. And He^{azwj} Authorised to His^{azwj} Prophet^{saww}. He^{saww} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**. Thus, whatever is Authorised to Rasool-Allah^{saww}, so it has been authorised to us^{asws},¹³⁷⁰

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ نَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زَكَرِيَّا الرَّجَاجِيِّ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَ يَذْكُرُ أَنَّ عَلِيًّا عَ كَانَ فِيمَا وُلِّيَ بِمَثَلَةِ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ قَالَ اللَّهُ تَعَالَى فَاْمُنُّنْ أَوْ أَمْسِكْ بِعَيْرِ حِسَابٍ.

It has been narrated to us by Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba Bin Maymoun, from Zakariya Al Zujajy who said,

¹³⁶⁹ Basaair Al Darajaat – P 8 Ch 5 H 7

¹³⁷⁰ Basaair Al Darajaat – P 8 Ch 5 H 8

'I heard Abu Ja'far^{asws} mentioning that Ali^{asws} is in (Islam) as was the status of Suleyman^{as} Bin Dawood^{as}. Allah^{azwj} the Exalted Said: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***'.¹³⁷¹

10- حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الطَّبَالِيُّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ وَثِيْدِ مَوْلَى ابْنِ هُبَيْرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا رَأَيْتَ الْقَائِمَ أَعْطَى رَجُلًا مِائَةَ أَلْفٍ وَ أَعْطَى آخَرَ دِرْهَمًا فَلَا يَكْبُرُ فِي صَدْرِكَ فَإِنَّ الْأَمْرَ مُفَوَّضٌ إِلَيْهِ.

It is narrated to us by Muhammad Bin Khalid Al Tayalisiy, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy, from Rufeyd a slave of Ibn Hubeyra who said,

'Abu Abdullah^{asws} said: 'When you see Al-Qaim^{asws} giving one hundred thousand to a man and gives one Dirham to another, do not dislike it in your chest for the Command (of Allah^{azwj}) has been Delegated to him^{asws}'.¹³⁷²

11- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَلِيِّ بْنِ صَامِتٍ عَنْ أُدَيْمِ بْنِ الْحُرِّ قَالَ أَدْنَمْتُ سَأَلَهُ مُوسَى بْنُ أَشْتَمِمْ يَعْني أَبَا عَبْدِ اللَّهِ ع عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ فَخَبَّرَهُ بِهَا فَلَمْ يَبْرَحْ حَتَّى دَخَلَ رَجُلٌ فَسَأَلَهُ عَنْ تِلْكَ الْآيَةِ بِعَيْنِهَا فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَهُ

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Ali Bin Samit, from Udeym Bin Al Hurr, Dueym said,

'Musa Bin Asheym asked him^{asws}, meaning Abu Abdullah^{asws}, about a Verse in Book of Allah^{azwj}. He^{asws} informed him with it. He had not departed until another man entered and asked him^{asws} about that very Verse exactly, and he^{asws} informed him with different to what he^{asws} had informed him.

قَالَ ابْنُ أَشْتَمِمْ فَدَخَلَنِي مِنْ ذَلِكَ مَا شَاءَ اللَّهُ حَتَّى كُنْتُ كَأَدْفِي يُشْرَحُ بِالسَّكَاكِينِ وَ قُلْتُ تَرَكْتُ أَبَا قَتَادَةَ بِالسَّامِ لَا يُحْطِئُ فِي الْحَرْفِ الْوَاحِدِ الْوَاوِ وَ شِبْهَهَا وَ جِئْتُ إِلَى مَنْ يُحْطِئُ هَذَا الْخَطَاءَ كُلَّهُ

Ibn Asheym said, 'Something entered me from that what Allah^{azwj} so Desired to the extent that my heart was almost rendered with the knives and I said, 'I left Abu Qatada at Syria. He did not err regarding one letter the 'Waaw', and it's like, and I have (instead) come to one mistaken with this mistake, all of it'.

فَبَيَّنَّا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيَّ آخَرُ فَسَأَلَهُ عَنْ تِلْكَ بِعَيْنِهَا فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَنِي وَ الَّذِي سَأَلَهُ بَعْدِي

While I was like that when another one entered to see him^{asws} and asked him^{asws} about that very (issue), and he^{asws} informed him different to what he^{asws} had informed me, and the one who had asked him^{asws} after me.

فَتَحَلَّى عَنِّي وَ عَلِمْتُ أَنَّ ذَلِكَ تَعَمَّدُ مِنْهُ فَحَدَّثْتُ نَفْسِي بِشَيْءٍ فَالْتَمَعْتُ إِلَيْهِ أَبُو عَبْدِ اللَّهِ ع فَقَالَ يَا ابْنَ أَشْتَمِمْ لَا تُفْعَلْ كَذَا وَ كَذَا فَحَدَّثَنِي عَنِ الْأَمْرِ الَّذِي حَدَّثْتُ بِهِ نَفْسِي

There was a flash in me and I came to know that, that was deliberate from him^{asws}, and I discussed within myself with something. Abu Abdullah^{asws} turned towards me and said: 'O

¹³⁷¹ Basaaair Al Darajaat – P 8 Ch 5 H 9

¹³⁷² Basaaair Al Darajaat – P 8 Ch 5 H 10

Ibn Asheym! Do not do such and such', and he^{asws} narrated to me of the matter which I had discussed within myself.

ثُمَّ قَالَ يَا ابْنَ أَشَيْمِ إِنَّ اللَّهَ فَوَّضَ إِلَى سُلَيْمَانَ بْنِ دَاوُدَ ع فَقَالَ هَذَا عَطَاؤُنَا فَاثْمُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ وَ فَوَّضَ إِلَى نَبِيِّهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا مَحَاكُمُ عَنْهُ فَانْتَهُوا فَمَا فَوَّضَ إِلَى نَبِيِّهِ فَقَدْ فَوَّضَ إِلَيْنَا

Then he^{asws} said: 'O Ibn Asheym! Allah^{azwj} Delegated to Suleyman^{as} Bin Dawood^{as}, so He^{azwj} Said: **'This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**. And He^{azwj} Delegated to His^{azwj} Prophet^{saww}, so He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**. Whatever He^{azwj} had Delegated to His^{azwj} Prophet^{saww}, so He^{azwj} has delegated to us^{asws}'.

يَا ابْنَ أَشَيْمِ فَمَنْ يُرِيدُ اللَّهُ أَنْ يَهْدِيَهُ يَتَّسِرْ صَدْرُهُ لِلْإِسْلَامِ وَ مَنْ يُرِيدُ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّعًا حَرَجًا أَ تَدْرِي مَا الْحَرَجُ قُلْتُ لَا فَقَالَ يَدِيهِ وَ صَمَّ أَصَابِعَهُ الشَّيْءُ الْمُضْمَتُ الَّذِي لَا يُخْرَجُ مِنْهُ شَيْءٌ وَ لَا يَدْخُلُ فِيهِ شَيْءٌ.

O Ibn Asheym! **So the one who wants Allah to Guide him, He would Expand his chest for Al-Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction, [6:125]**. Do you know what the constriction is?' I said, 'No'. He^{asws} by his^{asws} hand and his^{asws} fingers pressed something: 'The grip from which nothing can come out from it, nor can anything enter into it'.¹³⁷³

12- فِي نَوَادِرِ مُحَمَّدِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا وَ اللَّهُ مَا فَوَّضَ اللَّهُ إِلَى أَحَدٍ مِنْ خَلْفِهِ إِلَّا إِلَى الرَّسُولِ وَ إِلَى الْأَيْمَةِ ع فَقَالَ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَ هِيَ جَارِيَةٌ فِي الْأَوْصِيَاءِ.

It is in the miscellaneous (Chapter) – Muhammad Bin Sinan who said,

'Abu Abdullah^{asws} said: 'No, by Allah^{azwj}! Allah^{azwj} did not Delegate to anyone from His^{azwj} creatures except to the Rasool^{saww} and to the Imams^{asws}. He^{azwj} Said: **We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; [4:105]**, and it flows regarding the successors^{asws},¹³⁷⁴

13- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عُيَيْبِ بْنِ هِشَامٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ رَجُلٌ عَنِ الْإِمَامِ فَوَّضَ اللَّهُ إِلَيْهِ كَمَا فَوَّضَ إِلَى سُلَيْمَانَ فَقَالَ نَعَمْ

It is narrated to us by Al Hassan Bin Ali Bin Abdullah, from Ubeys Bin Hisham, from Abdul Samad Bin Bashir, from Abdullah Bin Suleyman,

'From Abu Abdullah^{asws}, he (the narrator) said, 'A man asked him^{asws} about the Imams^{asws}, 'Does Allah^{azwj} Delegate to him^{asws} just as He^{azwj} had Delegated to Suleyman^{as}?' He^{asws} said: 'Yes'.

وَ ذَلِكَ أَنَّهُ سَأَلَهُ رَجُلٌ عَنْ مَسْأَلَةٍ فَأَجَابَ فِيهَا وَ سَأَلَهُ رَجُلٌ آخَرَ عَنْ تِلْكَ الْمَسْأَلَةِ فَأَجَابَهُ بِغَيْرِ حَوَابِ الْأَوَّلِ ثُمَّ سَأَلَهُ آخَرَ عَنْهَا فَأَجَابَهُ بِغَيْرِ حَوَابِ الْأَوَّلِينَ ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَاثْمُنْ أَوْ أَعْطِ بِغَيْرِ حِسَابٍ هَكَذَا فِي قِرَاءَةِ عَلِيِّ ع

¹³⁷³ Basaair Al Darajaat – P 8 Ch 5 H 11

¹³⁷⁴ Basaair Al Darajaat – P 8 Ch 5 H 12

And that is because a man had asked him about an issue, so he^{asws} answered regarding it, and another man asked him about that very issue and he^{asws} replied with an answer other than the first, then another one asked him^{asws} about it, and he^{asws} answered with other than the first two answers, then said: ***This is Our Gift, so either confer or give without a Reckoning [38:39]*** - and like this it is in the recitation of Ali^{asws}.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ فَجَبِينِ أَجَابَهُمْ بِهَذَا الْجَوَابِ يَعْرِفُهُمُ الْإِمَامُ

He (the narrator) said, 'I said, 'May Allah^{azwj} Keep you well! So when he^{asws} answered them with these answers, the Imam^{asws} had recognised them?'

قَالَ سُبْحَانَ اللَّهِ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَعَالَى فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ هُمُ الْأَيْمَةُ وَ إِنَّمَا لَيْسَبِيلٌ مُّقِيمٌ لَا يَخْرُجُ مِنْهَا أَبَدًا

He^{asws} said: 'Glory be to Allah^{azwj}! Have you not heard the Words of Allah^{azwj} the Exalted in His^{azwj} Book: ***Surely, in that are Signs for the distinguishers [15:75]***, and they are the Imams^{asws}, ***And it is on an enduring way [15:76]***, not coming out from it, ever!'

ثُمَّ قَالَ نَعَمْ إِنَّ الْإِمَامَ إِذَا نَظَرَ إِلَى رَجُلٍ عَرَفَهُ وَ عَرَفَ لَوْنَهُ وَ إِذْ سَمِعَ كَلَامَهُ مِنْ خَلْفِ حَائِطٍ عَرَفَهُ وَ عَرَفَ مَا هُوَ لِأَنَّ اللَّهَ يَقُولُ وَ مِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْخْتِلَافُ أَلْسِنَتِكُمْ وَ أَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

Then he^{asws} said: 'Yes. The Imam^{asws}, when he^{asws} looks at a man, recognises him^{asws} and recognises his^{asws} colour, and if he^{asws} hears his voice from behind a wall, recognises him and recognises what he is, because Allah^{azwj} is Saying: ***And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned [30:22]***.

فَهُمُ الْعُلَمَاءُ وَ لَيْسَ يَسْمَعُ شَيْئاً مِنَ الْأَلْسِنِ إِلَّا عَرَفَهُ نَاجٍ أَوْ هَالِكٌ فَلِذَلِكَ يُجِيبُهُمُ بِالَّذِي يُجِيبُهُمْ بِهِ.

They^{asws} are the scholars, and doesn't hear anything from the tongues except he^{asws} recognises him whether he is a saved one or a destroyed one. So, due to that, he^{asws} answers them with that which he^{asws} answers them with".¹³⁷⁵

6 باب في الأئمة أنهم يوفقون و يسددون فيما لا يوجد في الكتاب و السنة

CHAPTER 6 – REGARDING THE IMAMS^{asws}, THEY^{asws} MADE TO UNDERSTAND AND GUIDED REGARDING WHAT CANNOT BE FOUND IN THE BOOK AND THE SUNNAH

1- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعٍ عَنْ سَوْرَةَ بْنِ كَلَيْبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بِأَيِّ شَيْءٍ يُغْتَيِ الْإِمَامُ قَالَ بِالْكِتَابِ قُلْتُ فَمَا لَمْ يَكُنْ فِي الْكِتَابِ قَالَ بِالسُّنَّةِ قُلْتُ فَمَا لَمْ يَكُنْ فِي الْكِتَابِ وَ السُّنَّةِ قَالَ لَيْسَ شَيْءٌ إِلَّا فِي الْكِتَابِ وَ السُّنَّةِ

It is narrated to us by Al Abbas Bin Marouf, from Hammad Bin Isa, from Rabie, from Sowrah Bin Kuleyb who said,

‘I said to Abu Abdullah^{asws}, ‘By which thing does the Imam^{asws} issue a verdict (Fatwa)?’ He^{asws} said: ‘By the Book’. I said, ‘So what does not happen to be in the Book?’ He^{asws} said: ‘By the Sunnah’. I said, ‘So, what does not happen to be in the Book and the Sunnah?’ He^{asws} said: ‘There isn’t anything except it is in the Book and the Sunnah’.

قَالَ فَكَرَّرْتُ مَرَّةً أَوْ اثْنَتَيْنِ قَالَ يُسَدِّدُ وَ يُوفِّقُ فَأَمَّا مَا تَطَّلُ قَالَا.

He (the narrator) said, ‘I reiterated once or twice. He^{asws} said: ‘He^{asws} is guided and harmonised. As for what you are thinking, so no’’.¹³⁷⁶

2- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ الْحَسَنِ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ رَبِيعٍ عَنْ خَيْثَمِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ يَكُونُ شَيْءٌ لَا يَكُونُ فِي الْكِتَابِ وَ السُّنَّةِ قَالَ لَا قَالَ قُلْتُ فَإِنْ جَاءَ شَيْءٌ قَالَ لَا حَتَّى أَعَدْتُ عَلَيْهِ مِرَاراً فَقَالَ لَا يَجِيءُ ثُمَّ قَالَ بِإِصْبَعِهِ بِتَوْفِيقِي وَ تَسَدِيدِي لَيْسَ حَيْثُ تَذْهَبُ لَيْسَ حَيْثُ تَذْهَبُ.

It is narrated to us by Yaqoub Bin Yazeed, from Al Hassan Bin Ayoub, from Ali Bin Ismail, from Rabie, from Khaysam,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘Can something not happen to be in the Book and the Sunnah?’ He^{asws} said: ‘No’. I said, ‘Supposing something comes?’ He^{asws} said: ‘No’. Until I reiterated to him a few times, he^{asws} said: ‘It will not come. Then he^{asws} said by his^{asws} finger: ‘By Inclination and harmonisation and guidance. It isn’t where you are going, it isn’t where you are going (with it)’’.¹³⁷⁷

3- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْمَيْمُونِيِّ عَنْ رَبِيعٍ عَنْ خَيْثَمِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ يَكُونُ شَيْءٌ لَا يَكُونُ فِي الْكِتَابِ وَ السُّنَّةِ قَالَ لَا قُلْتُ فَإِنْ جَاءَ شَيْءٌ قَالَ لَا يَجِيءُ فَأَعَدْتُ عَلَيْهِ مِرَاراً فَقَالَ لَا يَجِيءُ ثُمَّ قَالَ يَا خَيْثَمُ يُوفِّقُ وَ يُسَدِّدُ لَيْسَ حَيْثُ تَذْهَبُ.

It is narrated to us by Ahmad Bin Al Husayn Bin Saeed, from Al Maysami, from Rabie, from Khaysam,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘Can there be something not happens to be in the Book and the Sunnah?’ He^{asws} said: ‘No’. I said, ‘Supposing

¹³⁷⁶ Basaaair Al Darajaat – P 8 Ch 6 H 1

¹³⁷⁷ Basaaair Al Darajaat – P 8 Ch 6 H 2

something comes?’ He^{asws} said: ‘It will not come’. I repeated to him^{asws} a few times, he^{asws} said: ‘It will not come’. Then he^{asws} said: ‘O Khaysam! He^{asws} is harmonised, and guided. It isn’t where you are going (with it)’¹³⁷⁸.

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ سَوْرَةُ وَ أَنَا شَاهِدٌ فَقَالَ جُعِلَتْ فِدَاكَ بِمَا يُعْتَبَى
الإمام قَالَ بِالْكِتَابِ قَالَ فَمَا لَمْ يَكُنْ فِي الْكِتَابِ قَالَ بِالسُّنَّةِ قَالَ فَمَا لَمْ يَكُنْ فِي الْكِتَابِ وَ السُّنَّةِ

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Hammad Bin Usman,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘Sowrat asked him^{asws}, and I am a witness. He said, ‘May I be sacrificed for you^{asws}! By what does the Imam^{asws} issue a verdict?’ He^{asws} said: ‘By the Book’. He said, ‘So, what does not happen to be in the Book?’ He^{asws} said: ‘By the Sunnah’. He said, ‘So, what does not happen to be in the Book and the Sunnah?’

فَقَالَ لَيْسَ مِنْ شَيْءٍ إِلَّا فِي الْكِتَابِ وَ السُّنَّةِ قَالَ لِمَ مَكَثَ سَاعَةً ثُمَّ قَالَ يُؤَوَّقُ وَ يُسَدَّدُ وَ لَيْسَ كَمَا تَظُنُّ.

He^{asws} said: ‘There isn’t anything except it is in the Book and the Sunnah’. Then he^{asws} waited for a while, then said: ‘He^{asws} is harmonised, and guided, and it isn’t as what you are thinking (it to be)’¹³⁷⁹.

It is narrated to us by Al Abbas Bin Marouf, from Hammad Bin Isa, from hareyz, from Sowrat Bin Kuleyb,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I entered to see him^{asws} at Mina, and I said, ‘May I be sacrificed for you^{asws}! The Imam^{asws}, by which thing does he^{asws} judge?’ He^{asws} said: ‘By the Book’.

5- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ حَرِيْزِ بْنِ سَوْرَةَ عَنْ بَنِي كَلَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلْتُ عَلَيْهِ بِيئِي فُقُلْتُ جُعِلَتْ فِدَاكَ
الإمام بِأَيِّ شَيْءٍ يَحْكُمُ قَالَ بِالْكِتَابِ قُلْتُ فَمَا لَيْسَ فِي الْكِتَابِ قَالَ بِالسُّنَّةِ قُلْتُ فَمَا لَيْسَ فِي السُّنَّةِ وَ لَا فِي الْكِتَابِ قَالَ فَقَالَ بِيَدِهِ قَدْ أَعْرِفُ الَّذِي
تُرِيدُ يُسَدَّدُ وَ يُؤَوَّقُ وَ لَيْسَ كَمَا تَظُنُّ.

I said, ‘So, what isn’t in the Book?’ He^{asws} said: ‘By the Sunnah’. I said, ‘So, what isn’t in the Sunnah nor in the Book?’ He^{asws} said by his^{asws} hand: ‘I^{asws} have understood that which you intend. He^{asws} is guided, and harmonised, and it isn’t as what you are thinking (it to be)’¹³⁸⁰.

¹³⁷⁸ Basaair Al Darajaat – P 8 Ch 6 H 3

¹³⁷⁹ Basaair Al Darajaat – P 8 Ch 6 H 4

¹³⁸⁰ Basaair Al Darajaat – P 8 Ch 6 H 5

7 باب في المعضلات التي لا توجد في الكتاب و السنة ما يعرفه الأئمة

CHAPTER 7 – REGARDING THE DILEMMAS WHICH CANNOT BE FOUND IN THE BOOK AND THE SUNNAHS, WHAT THE IMAMS^{asws} RECOGNISE

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَنْطَلِيِّ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ إِذَا وَرَدَ عَلَيْهِ أَمْرٌ مَا نَزَلَ بِهِ كِتَابٌ وَلَا سُنَّةٌ قَالَ يَرْجِمُ فَأَصَابَ

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr, from Muhammad Bin Yahya Al Khas'ami, from Abdul Raheem Al Quseyr,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} was such that whenever a matter was referred to him^{asws}, neither had the Book Revealed it nor a Sunnah, he^{asws} spoke with the inferring, and he^{asws} was correct'.

قَالَ أَبُو جَعْفَرٍ ع وَ هِيَ الْمُعْضَلَاتُ.

Abu Ja'far^{asws}, and these are the dilemmas".¹³⁸¹

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحِيمِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ ع يَقْضِي بِكِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِ اللَّهِ فَإِذَا جَاءَهُ مَا لَيْسَ فِي الْكِتَابِ وَ السُّنَّةِ رَجَمَ فَأَصَابَ وَ هِيَ الْمُعْضَلَاتُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Bin Yahya, from Abdul Raheem,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} used to judge by the Book of Allah^{azwj} and Sunnah of Rasool-Allah^{saww}. Whenever there came to him^{asws} what wasn't in the Book and the Sunnah, he^{asws} inferred and was correct, and these are the dilemmas".¹³⁸²

3- حَدَّثَنِي عَلِيُّ بْنُ إِسْمَاعِيلَ بْنِ عَيْسَى بْنِ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ عَلِيًّا ع إِذَا وَرَدَ عَلَيْهِ أَمْرٌ مَا نَزَلَ بِهِ كِتَابٌ وَلَا سُنَّةٌ قَالَ رَجَمَ [يَرْجِمُ] فَأَصَابَ قَالَ ع وَ هِيَ الْمُعْضَلَاتُ.

It is narrated to me by Ali Bin Ismail Bin Isa Bin Safwan Bin Yahya, from Abdullah Muskan, from Abdul Raheem Al Qaseyr,

'From Abu Ja'far^{asws} having said: 'Ali^{asws}, whenever a matter was referred to him^{asws} what neither had the Quran Revealed nor was there a Sunnah, he^{asws} inferred, and was correct'. He^{asws} said: 'And these are the dilemmas".¹³⁸³

¹³⁸¹ Basaair Al Darajaat – P 8 Ch 7 H 1

¹³⁸² Basaair Al Darajaat – P 8 Ch 7 H 2

¹³⁸³ Basaair Al Darajaat – P 8 Ch 7 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ عَبْدِ اللَّهِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ عَلِيًّا ع إِذَا وَرَدَ عَلَيْهِ أَمْرٌ لَمْ يَجِئْ بِهِ كِتَابٌ وَ لَا سُنَّةٌ رَجَمَ بِهِ يَعْنِي سَاهَمَ فَأَصَابَ ثُمَّ قَالَ يَا عَبْدَ الرَّحِيمِ وَ تِلْكَ الْمُعْضَلَاتُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, and al Barqy, from Al nazar Bin Suwed, from Yahya Al Halby, from Abdullah Muskan, from Abdul Raheem who said,

‘I heard Abu Ja’far^{asws} saying: ‘Ali^{asws}, when a matter was referred to him^{asws} which neither had the Book come with it, nor was there a Sunnah (for it), he^{asws} inferred with it, meaning cast lots’. Then he^{asws} said: ‘O Abdul Raheem, and these are the dilemmas’’.¹³⁸⁴

5- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ أَبِي يُوسُفَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ كَانَ عَلِيٌّ ع إِذَا سُئِلَ فِيمَا لَيْسَ فِي كِتَابٍ وَ لَا سُنَّةٍ رَجَمَ فَأَصَابَ وَ هِيَ الْمُعْضَلَاتُ.

It is narrated to us by Ahmad Bin Musa, from Abu Yusuf, from Ibn Abu Umeyr, from Muhammad Bin yahya, from Abdul Raheem Al Qaseyr,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Ali^{asws}, whenever he^{asws} was asked regarding what wasn’t in the Book nor there being a Sunnah (for it), inferred, and was correct, and these are the dilemmas’’.¹³⁸⁵

6- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ ع إِذَا وَرَدَ عَلَيْهِ أَمْرٌ مَا نَزَلَ فِيهِ كِتَابٌ وَ لَا سُنَّةٌ رَجَمَ فَأَصَابَ قَالَ أَبُو جَعْفَرٍ وَ هِيَ الْمُعْضَلَاتُ.

It is narrated to us by Ahmad Bin Musa, from Ayoub Bin Nuh, from Safwan, from Abdullah Bin Muskan, from Abdul Raheem Al Qaseyr,

‘From Abu Ja’far^{asws} having said: ‘Ali^{asws} was such that whenever a matter was referred to him^{asws} what the Book had not Revealed regarding it, nor was there a Sunnah (for it), inferred, and was correct’. Abu Ja’far^{asws} said: ‘And these are the dilemmas’’.¹³⁸⁶

7- حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ مُوسَى الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ إِذَا وَرَدَ عَلَيْهِ مَا لَيْسَ فِي كِتَابٍ وَ لَا سُنَّةٍ نَبِيٍّ فَيَرْجُمُهُ فَيُصِيبُ ذَلِكَ وَ هِيَ مِنَ الْمُعْضَلَاتِ.

It is narrated to us by Muhammad Bin Musa, from Musa al Halby,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} was such that whenever there was referred to him^{asws} what wasn’t in the Book nor a Sunnah of His^{azwj} Prophet^{saww}, so he^{asws} would infer it and got that correct, and these are from the dilemmas’’.¹³⁸⁷

¹³⁸⁴ Basaaair Al Darajaat – P 8 Ch 7 H 4

¹³⁸⁵ Basaaair Al Darajaat – P 8 Ch 7 H 5

¹³⁸⁶ Basaaair Al Darajaat – P 8 Ch 7 H 6

¹³⁸⁷ Basaaair Al Darajaat – P 8 Ch 7 H 7

8 باب في الإمام أنه يعرف شيعته من عدوه بالطينة التي خلقوا فيها بوجوههم و أسمائهم

CHAPTER 8 – REGARDING THE IMAM^{asws}, HE^{asws} RECOGNISES HIS^{asws} SHIAS FROM HIS^{asws} ENEMIES BY THE CLAY WHICH THEY HAVE BEEN CREATED, BY THEIR FACES AND THEIR NAMES

1- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ سَعْدِ الْإِسْكَافِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَصَدَ الْمُنْبَرِ فَحَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ شِيعَتَنَا خُلِقُوا مِنْ طِينَةٍ مَخْرُونَةٍ قَبْلَ أَنْ يُخْلَقَ آدَمُ بِالْقِي سَنَةٍ لَا يَشِدُّ فِيهَا شَادٌ وَ لَا يَدْخُلُ فِيهَا دَاخِلٌ وَ إِنِّي لَأَعْرِفُهُمْ حِينَ مَا أَنْظُرُ إِلَيْهِمْ

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalaf Bin Hammad, from Sa'ad Al Iskafy, from Al Asbagh Bin Nubata,

'Amir Al-Momineen^{asws} ascended the pulpit. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'O you people! Our^{asws} Shias have been Created from the treasured clay before the Creation of Adam^{as} by two thousand years. Neither will a deviant deviate among them nor with an entering one enter to be among them, and I^{asws} recognise them whenever I look at them.

لَأَنَّ رَسُولَ اللَّهِ ص لَمَّا تَفَلَّ فِي عَيْنِي وَ أَنَا أَزْمَدُ قَالَ أَذْهَبَ عَنْهُ الْحَرُّ وَ الْقُرُّ وَ الْبَرْدُ وَ بَصَرُهُ صَدِيقَهُ مِنْ عَدُوِّهِ فَلَمْ يُصِْبَنِي رَمْدٌ بَعْدُ وَ لَا حَرٌّ وَ لَا بَرْدٌ وَ إِنِّي لَأَعْرِفُ صَدِيقِي مِنْ عَدُوِّي

(This is) because when Rasool-Allah^{saww} applied spittle in my^{asws} eye, and I^{asws} had sore eyes, he^{saww} said: 'Remove from him^{asws} the hot and the coldness and the cold, and Make him^{asws} visualise his^{asws} friends from his^{asws} enemies'. So, neither did sore eyes afflict me^{asws} afterwards, nor heat, nor cold, and I^{asws} recognise my^{asws} friend from my^{asws} enemy'.

فَقَامَ رَجُلٌ مِنَ الْمَلَأِ فَسَلَّمَ ثُمَّ قَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لَأَدِينُ اللَّهَ بِوَلَايَتِكَ وَ إِنِّي لَأُحِبُّكَ فِي السِّرِّ كَمَا أَظْهَرُ فِي الْعَلَانِيَةِ

A man from the assembly stood up and greeted, then said, 'By Allah^{azwj}, O Amir Al-Momineen^{asws}! I make it a religion with your^{asws} Wilayah, and I love you^{asws} in the secret just as I display in the open'.

فَقَالَ لَهُ عَلِيٌّ ع كَذَبْتَ فَوَ اللَّهُ مَا أَعْرِفُ اسْمَكَ فِي الْأَسْمَاءِ وَ لَا وَجْهَكَ فِي الْوُجُوهِ وَ إِنَّ طِينَتَكَ لَمِنْ غَيْرِ تِلْكَ الطِّينَةِ

Ali^{asws} said to him: 'You are lying! By Allah^{azwj}, I^{asws} do not recognise your name among the names, nor your face among the faces, and that your clay is from other than that clay'.

قَالَ فَجَلَسَ الرَّجُلُ فَذُ فَضَحَهُ اللَّهُ وَ أَظْهَرَ عَلَيْهِ ثُمَّ قَامَ آخِرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لَأَدِينُ اللَّهَ بِوَلَايَتِكَ وَ إِنِّي لَأُحِبُّكَ فِي السِّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ

He (the narrator) said, 'The man sat down, Allah^{azwj} having had Exposed him and Showed him up. Then another stood up and said, 'O Amir Al-Momineen^{asws}! I make a religion of Allah^{azwj} with your^{asws} Wilayah, and I love you^{asws} in the secret just as I love you^{asws} in the open'.

فَقَالَ لَهُ صَدَقْتَ طَيْبَتِكَ مِنْ تِلْكَ الطَّيْنَةِ وَ عَلَى وَ لَاتَيْنَا أُحَدِّثُ مِثَافِكَ وَ إِنَّ رُوحَكَ مِنْ أَرْوَاحِ الْمُؤْمِنِينَ فَاتَّخِذْ لِلْفَقْرِ جَلْبَاباً فَوَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الْفَقْرَ إِلَى مُحِبِّينَا أَسْرَعُ مِنَ السَّيْلِ مِنَ أَعْلَى الْوَادِي إِلَى أَسْفَلِهِ.

He^{asws} said to him: 'You speak the truth. Your clay is from that clay, and upon our^{asws} Wilayah your Covenant was Taken, and your^{asws} soul is from the souls of the Momineen, therefore take the poverty as a robe, for by the One^{azwj} in Whose Hand is my^{asws} soul! I^{asws} have heard Rasool-Allah^{sawww} saying that the poverty to one who loves us is quicker than the torrent from the top of the valley to its bottom".¹³⁸⁸

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَاتَّاهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي وَاللَّهِ لَأُحِبُّكَ فِي اللَّهِ وَ أُحِبُّكَ فِي السَّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ وَ أَدِينُ اللَّهَ بِوَلَايَتِكَ فِي السَّرِّ كَمَا أَدِينُ بِهَا فِي الْعَلَانِيَةِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn bin Saeed, from Al Husayn Bin Ulwan, from Sa'ad bin Tareyf, from Al Asbagh Bin Nubata who said,

'I was with Amir Al-Momineen^{asws} and a man came to him^{asws} and greeted him^{asws}, then said, 'O Amir Al-Momineen^{asws}! By Allah^{azwj}, I love you^{asws} for the Sake of Allah^{azwj}, and I^{asws} love you^{asws} in secret just as I love you^{asws} in the open, and I make a religion of Allah^{azwj} with your^{asws} Wilayah in the secret just as I make a religion with it in the open'.

وَ بِيَدِ أَمِيرِ الْمُؤْمِنِينَ ع عُوْدٌ فَطَاطَأَ بِهِ رَأْسَهُ ثُمَّ نَكَتَ بِعُوْدِهِ فِي الْأَرْضِ سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص حَدَّثَنِي بِالْفِ حَدِيثٍ لِكُلِّ حَدِيثٍ أَلْفَ بَابٍ وَ إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ تَلْتَقِي فِي الْهَوَاءِ فَتَشَامُ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَ مَا تَنَازَرَ مِنْهَا ائْتَلَفَ وَ جُحِكَ لَقَدْ كَذَّبْتَ فَمَا أَعْرِفُ وَ جَهَكَ فِي الْوُجُوهِ وَ لَا اسْمَكَ فِي الْأَسْمَاءِ

And there was a stick in the hand of Amir Al-Momineen^{asws}. He^{asws} lowered his^{asws} head with it, then drew lines in the ground with his^{asws} stick for a while, then raised his^{asws} head and said: 'Rasool-Allah^{sawww} narrated to me^{asws} with a thousand Ahadeeth, for each Hadeeth being a thousand doors; and the souls of the Momineen converge in the air. They smell each other, so whoever is recognised from them, they gather, and whoever is denied from them, is differentiated. Woe be unto you! You have lied, for neither do I^{asws} recognise your face among the faces, nor your name among the names'.

قَالَ ثُمَّ دَخَلَ عَلَيْهِ آخِرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أُحِبُّكَ فِي اللَّهِ وَ أُحِبُّكَ فِي السَّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ وَ أَدِينُ اللَّهَ بِوَلَايَتِكَ فِي السَّرِّ كَمَا أَدِينُ اللَّهَ بِهَا فِي الْعَلَانِيَةِ

He (the narrator) said, 'Then another man entered and said, 'O Amir Al-Momineen^{asws}! I love you^{asws} for the Sake of Allah^{azwj}, and I love you^{asws} in the secret just as I^{asws} love you in the

open, and I make is a religion of Allah^{azwj} with your^{asws} Wilayah in the secret just as I make is a religion of Allah^{azwj} with it in the open’.

قَالَ فَتَكَتْ بِعُودِهِ الثَّانِيَةَ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ صَدَقْتَ إِنَّ طِينَتَنَا طِينَةٌ مَخْزُونَةٌ أَخَذَ اللَّهُ مِيثَاقَهَا مِنْ صُلْبِ آدَمَ فَلَمْ يَشِدَّ مِنْهَا شَاذٌ وَلَا يَدْخُلُ مِنْهَا دَاخِلٌ مِنْ غَيْرِهَا أَذْهَبَ وَ اتَّخَذَ لِلْفَقْرِ جَلْبَاباً فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ وَاللَّهِ الْفَقْرُ أَسْرَعُ إِلَى مُحِيَّتِنَا مِنَ السَّيْلِ إِلَى بَطْنِ الْوَادِي.

He (the narrator) said, ‘He^{asws} drew lines with his^{asws} stick for a second time, then raised his^{asws} head towards him and said to him: ‘You speak the truth! Our^{asws} clay is a treasured clay. Allah^{azwj} Took its Covenant from the Sulb of Adam^{as}. Neither will a deviating one deviate from it nor will an entering one enter from others. Go, and take the poverty as apparel (clothing), for I^{asws} heard Rasool-Allah^{saww} saying: ‘O Ali^{asws}! By Allah^{azwj}, the poverty is quicker to one who love us^{asws} than the torrent (of the water) is to the bottom of the valley’.¹³⁸⁹

3- حَدَّثَنَا عَبَادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ سَعْدِ الْحَقَافِ عَنْ أَبِي جَعْفَرٍ قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع يَوْمًا جَالِسٌ فِي الْمَسْجِدِ وَ أَصْحَابُهُ حَوْلَهُ فَأَتَاهُ رَجُلٌ مِنْ شِيعَتِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ يَعْلَمُ أَنِّي أَدِينُهُ بِحُبِّكَ فِي السَّرِّ كَمَا أَدِينُهُ بِحُبِّكَ فِي الْعَلَانِيَةِ وَ أَتَوَّلَاكَ فِي السَّرِّ كَمَا أَتَوَّلَاكَ فِي الْعَلَانِيَةِ

It is narrated to us by Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father Suleyman Al Daylami, from Haroun Bin Al Jahm, from Sa’ad Al Khaffaf,

‘From Abu Ja’far^{asws} having said: ‘While Amir Al-Momineen^{asws} was seated in the Masjid one day, and his^{asws} companions were around him^{asws}, a man from his^{asws} Shias came and said, ‘O Amir Al-Momineen^{asws}! Surely, Allah^{azwj} Knows that I make it a religion with having your^{asws} love in the secret just as I make it a religion with having your^{asws} love in the public, and I^{asws} befriend you^{asws} in the secret just as I befriend you^{asws} in the public’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع صَدَقْتَ أَمَا فَاتَّخَذَ لِلْفَقْرِ جَلْبَاباً فَإِنَّ الْفَقْرَ أَسْرَعُ إِلَى شِيعَتِنَا مِنَ السَّيْلِ إِلَى قَرَارِ الْوَادِي

Amir Al-Momineen^{asws} said: ‘You speak the truth. But, take a robe for the poverty, for the poverty is quicker to our^{asws} Shias than the torrent is to the bottom of the valley’.

قَالَ قَوْلِي الرَّجُلُ وَ هُوَ يَبْكِي فَرِحًا لِقَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع صَدَقْتَ

He (Abu Ja’far^{asws}) said: ‘The man turned around and he was crying out of happiness due to the words of Amir Al-Momineen^{asws}: ‘You speak the truth’.

قَالَ رَجُلٌ مِنَ الْخَوَارِجِ يُحَدِّثُ صَاحِبًا لَهُ قَرِيبًا مِنْ أَمِيرِ الْمُؤْمِنِينَ فَقَالَ أَخَذَهُمَا لِصَاحِبِهِ تَالَلَهُ إِنْ رَأَيْتُ كَالْيَوْمِ قَطُّ إِنَّهُ أَتَاهُ رَجُلٌ فَقَالَ لَهُ إِنِّي لِأَحِبُّكَ فَقَالَ لَهُ صَدَقْتَ

A man from the Kharijites said, narrating to a companion of his near from Amir Al-Momineen^{asws} said, ‘By Allah^{azwj}! I have not seen a day like today. A man came to him^{asws} and said to him^{asws}, ‘I love you^{asws}, and he^{asws} said to him: ‘You speak the truth’.

فَقَالَ لَهُ الْآخَرُ أَنَا مَا أَنْكَرْتُ مِنْ ذَلِكَ لَمْ يَجِدْ بُدًّا مِنْ أَنَّهُ إِذَا قِيلَ لَهُ إِنِّي لِأُحِبُّكَ أَنْ يَقُولَ لَهُ صَدَقْتَ تَعَلَّمُ أَنِّي لِأُحِبُّهُ

The other one said to him, 'What can I deny from that? There is no escape from that when he said to him^{asws}, 'I love you^{asws}, and he^{asws} said to him: 'You speak the truth', you know that he does love him^{asws}.

[قَالَ لَا] قَالَ فَأَنَا أَقُولُ لَهُ مِثْلَ مَقَالَةِ الرَّجُلِ فَيَرُدُّ عَلَيَّ مِثْلَ مَا رَدَّ عَلَيْهِ قَالَ نَعَمْ فَقَامَ الرَّجُلُ فَقَالَ لَهُ مِثْلَ مَقَالَةِ الْأُولَى [الْأُولَى] فَتَنَظَّرَ إِلَيْهِ مَلِيًّا ثُمَّ قَالَ لَهُ كَذَبْتَ لَا وَاللَّهِ مَا تُحِبُّنِي وَلَا أُحِبُّكَ

He said, 'No. I shall stand and say to him^{asws} similar to the words of the man, so he^{asws} can respond to me similar to what he^{asws} had responded to him'. He said, 'Yes'. So, the man stood up and said to him^{asws} similar to the words of the first one. He^{asws} looked at him for a while, then said to him: 'You are lying! No, by Allah^{azwj}, you do not love me^{asws} nor do I^{asws} love you!'

قَالَ فَبَكَى الْخَارِجِيُّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَتَسْتَقْبِلُنِي بِهَذَا وَ قَدْ عَلِمَ اللَّهُ خِلَافَهُ ابْسُطْ يَدَيْكَ أَبَايَعَكَ قَالَ عَلَى مَا دَا قَالَ عَلَى مَا عَجَلَ رَزِيقَ [رُزِيقًا] وَ حَبِيزًا

He (the narrator) said, 'The Kharijite cried and said, 'O Amir Al-Momineen^{asws}! You^{asws} are receiving me with this, and Allah^{azwj} knows it is opposite? Extend your^{asws} hand, I will pledge allegiance to you^{asws}'. He^{asws} said: 'What is that (based) upon'. He said, '(It is based) upon what Zureyq (Abu Bakr) and Hibter (Umar) have done'.

قَالَ فَمَدَّ يَدَهُ وَ قَالَ لَهُ اصْفِقْ لَعَنَ اللَّهُ الْإِنْتِنِينَ وَ اللَّهُ لَكَائِي بِكَ قَدْ قُتِلْتَ عَلَى ضَلَالٍ وَ وَطِئْتَ وَجْهَكَ دَوَابُّ الْعِرَاقِ فَلَا تَعْرُتَكَ فُؤُوتُكَ

He (Abu Ja'far^{asws}) said, 'He^{asws} extended his^{asws} hand and said to him: 'May Allah^{azwj} Curse the two (Abu Bakr and Umar). By Allah^{azwj}! It is as if I^{asws} am with you and you have been killed upon straying, and animals of Al-Iraq are trampling your face, so do not let your strength deceive you'.

قَالَ فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْهِ أَهْلُ النَّهْرَوَانَ وَ خَرَجَ الرَّجِيمِ [الرَّجُلُ] مَعَهُمْ فَقُتِلَ.

He (Abu Ja'far^{asws}) said: 'It was not long before the people of Al-Naharwan came out against him^{asws}, and the accursed (man) came out with them, and was killed"¹³⁹⁰.

9 باب ما تزداد الأئمة و يعرض على كل من كان قبلهم من الأئمة رسول الله و من دونه من الأئمة ع

CHAPTER 9 – WHAT THE IMAMS^{asws} ARE INCREASED WITH, AND THE PRESENTATION OF THE ONES^{asws} WHO WERE BEFORE THEM^{asws}, FROM THE IMAMS^{asws} AND RASOOL-ALLAH^{saww}, AND ONES BESIDES HIM^{saww} FROM THE IMAMS^{asws}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْزَنْطِيِّ عَنِ نَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَوْ لَا نُزَادُ لَأَنْفَدْنَا قَالَ قُلْتُ تُزَادُونَ شَيْئًا لَا يَعْلَمُهُ رَسُولُ اللَّهِ ص قَالَ إِنَّهُ إِذَا كَانَ ذَلِكَ غُرِضَ عَلَى رَسُولِ اللَّهِ ص ثُمَّ عَلَى الْأَئِمَّةِ ثُمَّ انْتَهَى إِلَيْنَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Bazanty, from Sa'alba, from Zurara who said,

'If we^{asws} are not increased, we^{asws} would run out'. I said, 'Are you^{asws} increased anything Rasool-Allah^{saww} did not know?' He^{asws} said: 'Whenever it was that, it is presented unto Rasool-Allah^{saww}, then to the Imam^{asws}, then it ends up to us^{asws}'.¹³⁹¹

2- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَيْسَ شَيْءٌ يُخْرَجُ مِنَ اللَّهِ حَتَّى يُبَدَأَ بِرَسُولِ اللَّهِ ص ثُمَّ بِأَمِيرِ الْمُؤْمِنِينَ ثُمَّ وَاحِدًا بَعْدَ وَاحِدٍ لِكَيْلَا يَكُونَ آخِرُنَا أَعْلَمَ مِنْ أَوَّلِنَا.

It is narrated to us by Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from one of our companions,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'There isn't anything emerging from Allah^{azwj} until it begins with Rasool-Allah^{saww}, then with Amir Al-Momineen^{asws}, then one after one, lest our^{asws} last one become more knowledgeable than our^{asws} first one''.¹³⁹²

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ لَا أَنَا نُزَادُ لَأَنْفَدْنَا [لَأَنْفَدْنَا] قَالَ قُلْتُ جُعِلَتْ فِدَاكَ تُزَادُونَ شَيْئًا لَيْسَ عِنْدَ رَسُولِ اللَّهِ ص قَالَ إِنَّهُ إِذَا كَانَ ذَلِكَ أَتَى إِلَى رَسُولِ اللَّهِ ص فَأُخْبِرُهُ ثُمَّ أَتَى إِلَى عَلِيِّ ع فَأُخْبِرُهُ إِلَى وَاحِدٍ بَعْدَ وَاحِدٍ حَتَّى يَنْتَهِيَ إِلَى صَاحِبِ هَذَا الْأَمْرِ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Fazzal Bin Muhammad Bin Al Rabie, from Abdullah Bin Bukeyr, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'If we^{asws} are not increased, we^{asws} would run out'. I said, 'May I be sacrificed for you^{asws}! Are you^{asws} increased anything not being with Rasool-Allah^{saww}?' He^{asws} said: 'Whenever it was that, he (Angel) goes to Rasool-Allah^{saww} and informs him^{saww}. Then he goes to Ali^{asws} and informs him^{asws}, to one after one, until he ends up to the Master^{asws} of this Command''.¹³⁹³

¹³⁹¹ Basaair Al Darajaat – P 8 Ch 9 H 1

¹³⁹² Basaair Al Darajaat – P 8 Ch 9 H 2

¹³⁹³ Basaair Al Darajaat – P 8 Ch 9 H 3

4- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْحَشَّابِ عَنِ غِيَاثِ بْنِ مُثَنَّى الْحَلْبِيِّ عَنْ زَيْدِ بْنِ إِسْحَاقَ عَنْ مُعَمَّرٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع يَكُونُ عِنْدَكُمْ مَا لَمْ يَجِيءَ عِنْدَ النَّبِيِّ ص فَقَالَ يُعْرَضُ ذَلِكَ عَلَيْهِ إِذَا حَدَّثَ ثُمَّ عَلَى مَنْ بَعْدَهُ وَاحِدٌ وَبَعْدَ وَاحِدٍ.

It is narrated to us by Abdullah Bin Muhammad, from Al Khashab, from Giyas Bin Musanna Al Halby, from Yazeed Bin Is'haq, from Muammar who said,

'I said to Abu Al-Hassan^{asws}, 'Can there happen to be with you^{asws} what did not come to be with Rasool-Allah^{saww}?' He^{asws} said: 'That is presented to him^{saww} when it occurs, then to the one after him^{saww}, one after one'¹³⁹⁴.

5- حَدَّثَنَا مُوسَى بْنُ جَعْفَرٍ قَالَ وَجَدْتُ بِحُطَّ أَبِي يَرْوِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَعَلْتُ جَعَلْتُ فِدَاكَ سَمِعْتُكَ وَ أَنْتَ تَقُولُ غَيْرَ مَرَّةٍ لَوْ لَا أَنَا نَزَّادٌ لَأَنْقَدْنَا

It is narrated to us by Musa Bin Ja'far said, 'I found in the handwriting of my father reporting from Muhammad Bin Isa Al Ashary, from Muhammad Bin Suleyman Al Daylami, from his father who said,

'I asked Abu Abdullah^{asws}, I said, 'May I be sacrificed for you^{asws}! I heard you^{asws} and you^{asws} said more than once: 'We (Imams^{asws}), if we^{asws} are not increased, we^{asws} would run out''.

قَالَ أَمَا الْحَلَالُ وَ الْحَرَامُ فَقَدْ وَ اللَّهُ أَنْزَلَهُ اللَّهُ عَلَى نَبِيِّهِ بِكَمَالِهِ وَ مَا يُزَادُ الْإِمَامُ فِي حَلَالٍ وَ لَا حَرَامٍ

He^{asws} said: 'As for the Permissible(s) and the Prohibitions, by Allah^{azwj}, Allah^{azwj} has Revealed unto His^{azwj} Prophet^{saww} with its perfection, and the Imam^{asws} does not get increased regarding the Permissible(s) and the Prohibitions'.

قَالَ فَعَلْتُ فَمَا هَذِهِ الزَّيَادَةُ قَالَ فِي سَائِرِ الْأَشْيَاءِ سِوَى الْحَلَالِ وَ الْحَرَامِ

He (the narrator) said, 'I said, 'So, what is this increase?' He^{asws} said: 'Regarding the rest of the things besides the Permissible(s) and the Prohibitions'.

قَالَ قُلْتُ فَتَزَادُونَ شَيْئًا يَخْفَى عَلَى رَسُولِ اللَّهِ

He (the narrator) said, 'I said, 'So, do you (Imams^{asws}) get increased with things which were hidden from Rasool-Allah^{saww}?'

فَقَالَ لَا إِنَّمَا يَخْرُجُ الْأَمْرُ مِنْ عِنْدِ اللَّهِ فَيَأْتِي بِهِ الْمَلِكُ رَسُولَ اللَّهِ ص فَيَقُولُ يَا مُحَمَّدُ رُبُّكَ يَا مُرُكُ بِكَذَا وَ كَذَا فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى عَلِيِّ فَيَأْتِي عَلِيًّا فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى الْحَسَنِ فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى الْحُسَيْنِ فَلَمْ يَزَلْ هَكَذَا يَنْطَلِقُ إِلَى وَاحِدٍ بَعْدَ وَاحِدٍ حَتَّى يَخْرُجَ إِلَيْنَا

He^{asws} said: 'No. But rather the matters come out from the Presence of Allah^{azwj} and the Angels came with it to Rasool-Allah^{saww} and says: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Commands you^{saww} with such and such'. He^{saww} said: 'Go with it to Ali^{asws}'. So he came to Ali^{asws}. He^{asws} said: 'Go with it to Al-Hassan^{asws}'. He^{asws} said: 'Go with it to Al-Husayn^{asws}'. It did not cease to be like that, going to one after one until it came out to us^{asws}.

¹³⁹⁴ Basaair Al Darajaat – P 8 Ch 9 H 4

قُلْتُ فَتُرَادُونَ شَيْئاً لَا يَعْلَمُهُ رَسُولُ اللَّهِ ص فَقَالَ وَيْحَكَ يَجُوزُ أَنْ يَعْلَمَ الْإِمَامُ شَيْئاً لَمْ يَعْلَمَهُ رَسُولُ اللَّهِ ص وَ الْإِمَامُ مِنْ قَبْلِهِ.

I said, 'So, are you^{asws} increased with anything Rasool-Allah^{saww} did not know?' He^{asws} said: 'Woe be unto you! How can it be allowed that the Imam^{asws} knows anything Rasool-Allah^{saww} did not know, and the Imam^{asws} from his^{saww} direction?'¹³⁹⁵

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمًا أَظْهَرَ عَلَيْهِ مَلَائِكَتُهُ وَ أَنْبِيَآءُهُ وَ رُسُلُهُ فَمَا أَظْهَرَ عَلَيْهِ مَلَائِكَتُهُ وَ رُسُلُهُ وَ أَنْبِيَآءُهُ فَقَدْ عَلِمْنَاهُ وَ عِلْمًا اسْتَأْتَرَ بِهِ فَإِذَا بَدَأَ لِلَّهِ فِي شَيْءٍ مِنْهُ أَعْلَمْنَاهُ ذَلِكَ وَ عُرِضَ عَلَى الْأَئِمَّةِ الَّذِينَ كَانُوا مِنْ قَبْلِنَا.

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sama'at who said,

'Abu Abdullah^{asws} said: 'For Allah^{azwj} there are two (types of) Knowledge. There is a Knowledge He^{azwj} Manifests to His^{azwj} Angels and His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}. So, whatever He^{azwj} Manifests to His^{azwj} Angels and His^{azwj} Rasools^{as} and His^{azwj} Prophets^{as}, so know it; and there is a Knowledge He^{azwj} is being Exclusive with it. Whenever there is a change of Decision from Him^{azwj}, He^{azwj} Lets that to be known and Presents it to the Imams^{asws}, the ones who were from before us^{asws}.'¹³⁹⁶

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الرَّبِيعِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ ذَلِكَ بُدِئَ بِرَسُولِ اللَّهِ ص ثُمَّ الْأَدْنَى فِئْتِي حَتَّى يَنْتَهِيَ إِلَى صَاحِبِ الْأَمْرِ الَّذِي فِي زَمَانِهِ.

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy raising it to,

'Abu Abdullah^{asws} having said: 'When it was that (Increase of knowledge), it is begun with Rasool-Allah^{saww}, then the lower, so the lower until it ends up to the Master^{asws} of the Command, the one^{asws} who is in its time'.¹³⁹⁷

8- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ نُعْمَانَ عَنِ الْبَرْزَنْطِيِّ عَنِ ثَعْلَبَةَ عَنِ زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ لَوْ لَا أَنَا لُرَادُ نَفْسِنَا قَالَ قُلْتُ فَتُرَادُونَ شَيْئاً لَا يَعْلَمُهُ رَسُولُ اللَّهِ ص قَالَ إِذَا كَانَ ذَلِكَ عُرِضَ عَلَى رَسُولِ اللَّهِ ص وَ عَلَى الْأَئِمَّةِ ثُمَّ انْتَهَى الْأَمْرُ إِلَيْنَا.

It is narrated to us by Ahmad Bin Musa, from Al Husayn Bin Ali Bin Numan, from Al Bazanty, from sa'alba, from Zurara,

'From Abu Ja'far^{asws}, he (the) narrator said, 'I heard him^{asws} saying: 'If we^{asws} are not increased, we^{asws} would run out'. I said, 'Are you^{asws} being increased with thing Rasool-Allah^{saww} did not know?' He^{asws} said: 'Whenever it was that, it is presented unto Rasool-Allah^{saww} and to the Imams^{asws}, then the matter ends up to us^{asws}.'¹³⁹⁸

9- حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ عَنْ مُوسَى بْنِ الْحُسَيْنِ عَنِ عَلِيِّ بْنِ جَعْفَرٍ ع عَنْ أَحَبِيهِ مُوسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمًا أَظْهَرَ عَلَيْهِ مَلَائِكَتُهُ وَ رُسُلُهُ وَ أَنْبِيَآءُهُ فَمَا أَظْهَرَ عَلَيْهِ مَلَائِكَتُهُ وَ رُسُلُهُ وَ أَنْبِيَآءُهُ فَقَدْ عَلِمْنَاهُ

¹³⁹⁵ Basaair Al Darajaat – P 8 Ch 9 H 5

¹³⁹⁶ Basaair Al Darajaat – P 8 Ch 9 H 6

¹³⁹⁷ Basaair Al Darajaat – P 8 Ch 9 H 7

¹³⁹⁸ Basaair Al Darajaat – P 8 Ch 9 H 8

It is narrated to us by Muhammad Bin Haroun, from Musa Bin Al Husayn,

‘From Ali son of Ja’far^{asws}, from his brother^{asws} Musa^{asws} having said: ‘Abu Abdullah^{asws} said: ‘There are two (types of) Knowledge for Allah^{azwj}. A Knowledge He^{azwj} has Manifested to His^{azwj} Angels, and His^{azwj} Rasools^{as} and His^{azwj} Prophet^{as}. Whatever He^{azwj} Has Manifested to His^{azwj} Angels and His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}, so we^{asws} have learnt it.

وَعِلْمًا اسْتَأْتَرُ بِهِ فَإِنْ بَدَا لَهُ فِي شَيْءٍ مِنْهُ أَعْلَمَنَاهُ وَغُرِضَ عَلَيَّ الْأَيْمَةَ الَّذِينَ كَانُوا مِنْ قَبْلِنَا.

And there is a Knowledge He^{azwj} is being Exclusive with it. So, if there is a Change of Decision for Him^{azwj}, He^{azwj} Let’s us^{asws} know it, and Presents it unto the Imams^{asws}, the ones^{asws} who were before us^{asws},¹³⁹⁹

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمًا أَطَهَرَ عَلَيْهِ مَا لَمْ يَكُنْهُ وَرُسُلُهُ وَأَنْبِيَآءُهُ فَذَلِكَ قَدْ عَلِمَنَاهُ وَ عِلْمًا اسْتَأْتَرُ بِهِ فَإِنْ بَدَا لَهُ فِي شَيْءٍ مِنْهُ عَلِمْنَا ذَلِكَ وَ غُرِضَ عَلَيَّ الْأَيْمَةَ الَّذِينَ كَانُوا مِنْ قَبْلِنَا.

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at Bin Mihran,

‘From Abu Abdullah^{asws} having said: ‘For Allah^{azwj} there are two (types of) Knowledge. A Knowledge He^{azwj} has Manifested unto His^{azwj} Angels, and His^{azwj} Rasools^{as} and His^{azwj} Prophets^{as}. So, that, we^{asws} have learnt it, and there is a Knowledge He^{azwj} is being Exclusive with it. So, if there was a Change of Decision for Him^{azwj} regarding anything from it, He^{azwj} Teaches us^{asws} that, and Presents it unto the Imams^{asws}, those who have been from before us^{asws},¹⁴⁰⁰

11- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ يُونُسَ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع كَلَامٌ سَمِعْتُهُ عَنْ أَبِي الْخَطَّابِ فَقَالَ اغْرِضْهُ عَلَيَّ قَالَ فَقُلْتُ يَقُولُ إِنَّكُمْ تَعْلَمُونَ الْحَلَالَ وَ الْحَرَامَ وَ فَضَلَ مَا بَيْنَ النَّاسِ

It is narrated to us by Muhammad Bin Isa, from Yunus, from Hisham Bin Salim who said,

‘I said to Abu Abdullah^{asws}, ‘There is a speech I heard from Abu Al-Khattab’. He^{asws} said: ‘Present it’. I said, ‘He says you (Imams^{asws}) are knowing the Permissible(s) and the Prohibitions, and clarify what is between the people’.

فَلَمَّا أَرَدْتُ الْقِيَامَ أَخَذَ بِيَدِي فَقَالَ ع يَا مُحَمَّدُ كَذَا عِلْمُ الْقُرْآنِ وَ الْحَلَالِ وَ الْحَرَامِ يَسِيرٌ فِي جَنْبِ الْعِلْمِ الَّذِي يَجْدُثُ فِي اللَّيْلِ وَ النَّهَارِ.

When I wanted to arise, he^{asws} grabbed my hand and said: ‘O Muhammad! Like that is the knowledge of the Quran, and the Permissible(s) and the Prohibitions is hardly anything in the side of the knowledge occurring during the night and day’.¹⁴⁰¹

¹³⁹⁹ Basaair Al Darajaat – P 8 Ch 9 H 9

¹⁴⁰⁰ Basaair Al Darajaat – P 8 Ch 9 H 10

¹⁴⁰¹ Basaair Al Darajaat – P 8 Ch 9 H 11

10 باب في الأئمة أنهم يزدادون في الليل و النهار و لو لا ذلك لنفد ما عندهم

CHAPTER 10 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE INCREASED DURING THE NIGHT AND THE DAY, AND HAD IT NOT BEEN THAT, IT WOULD DEplete WHAT IS WITH THEM^{asws}

1- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ نُعْمَانَ عَنِ الْبَزْطِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ كَانَ جَعْفَرٌ ع يَقُولُ لَوْ لَا أَنَا نَزَادُ لَأَنْفَدْنَا.

It is narrated to us by Al Hassan Bin Ali Bin Numan, from Al Bazanty, from Safwan Bin Yahya who said,

I heard Abu Al-Hassan^{asws} saying: ‘Ja’far^{asws} was saying: ‘Had we^{asws} not been increased we^{asws} would run out’¹⁴⁰².

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: قُلْتُ لِي أَبُو عَبْدِ اللَّهِ يَا ذَرِيحَ لَوْ لَا أَنَا نَزَادُ لَأَنْفَدْنَا.

It is narrated to us by Ahmad Bin Muhammad, from Amro, from Al Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Yahya Al Halbi, from Zareeh Al Muhariby who said,

‘Abu Abdullah^{asws} said to me: ‘O Zareeh! If we^{asws} do not get increased, we^{asws} would run out’¹⁴⁰³.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: قُلْتُ لِي أَبُو عَبْدِ اللَّهِ يَا ذَرِيحَ لَوْ لَا أَنَا نَزَادُ لَأَنْفَدْنَا.

It is narrated to us by Ahmad Bin Muhammad, from Umar in Abdul Aziz, from Muhammad bin Al Fuzeyl, from Al Sumaly,

‘From Ali^{asws} Bin Al-Husayn^{asws}, he (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! All what was with Rasool-Allah^{sawww}, so he^{sawww} had given it to Amir Al-Momineen^{asws} after him^{sawww}, then Al-Hassan^{asws} after Amir Al-Momineen^{asws}, then Al-Husayn^{asws}, then every Imams^{asws} up to the establishment of the Hour?’

قَالَ ع نَعَمْ مَعَ الزَّيَادَةِ الَّتِي تَحْدُثُ فِي كُلِّ سَنَةٍ وَ فِي كُلِّ شَهْرٍ إِي وَ اللَّهُ وَ فِي كُلِّ سَاعَةٍ.

He^{asws} said: ‘Yes, along with the increase which occurs during every year, and during every month. Yes, by Allah^{azwj}, and during every moment’¹⁴⁰⁴.

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ لَوْ لَا أَنَا نَزَادُ لَأَنْفَدْنَا.

¹⁴⁰² Basaaair Al Darajaat – P 8 Ch 10 H 1

¹⁴⁰³ Basaaair Al Darajaat – P 8 Ch 10 H 2

¹⁴⁰⁴ Basaaair Al Darajaat – P 8 Ch 10 H 3

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Muhammad Bin Hakeem who said,

‘I heard Abu Al Hassan^{asws} saying: ‘Abu Ja’far^{asws} was saying: ‘Had we^{asws} not been increased we^{asws} would run out’¹⁴⁰⁵.

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْهَوَازِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا لَنُزَادُ فِي اللَّيْلِ وَالنَّهَارِ وَ لَوْ لَمْ نُزِدْ لَنَفِدَ مَا عِنْدَنَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘We^{asws} are increased during the night and day, and if we^{asws} were not increased, it would deplete what is with us^{asws}’¹⁴⁰⁶.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنِ صَفْوَانَ عَنِ أَبِي الْحَسَنِ الرِّضَا ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ لَا أَنَا لَنُزَادُ لَأَنْفَدْنَا

It is narrated to us by Ahmad Bin Muhammad, from Abu Abdullah Al Barqy, from Safwan,

‘From Abu Al-Hassan Al-Reza^{asws} having said: ‘Abu Abdullah^{asws} said: ‘If we^{asws} are not increase, we^{asws} would run out’.

وَ عَنْهُ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ دَرِيحٍ عَنِ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ.

And from him, from Ahmad Bin Muhammad Bin Abu nasr, from hammad bin usman, from Zareeh, from Abu Abdullah^{asws} – similar to it.¹⁴⁰⁷

7- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْرَاهِيمَ بْنِ عُمَرَ عَنْ بَشْرِ بْنِ إِسْرَاهِيمَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ جَاءَهُ رَجُلٌ فَمَسَّأَلَهُ عَنْ مَسْأَلَةٍ فَقَالَ مَا عِنْدِي فِيهَا شَيْءٌ

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim Bin Umar, from Bishr Bin Ibrahim,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I was seated in the presence of Abu Abdullah^{asws} when a man came and asked him^{asws} about an issue. He^{asws} said: ‘There is nothing with me^{asws} regarding it’.

فَقَالَ الرَّجُلُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هَذَا الْإِمَامُ الْمُفْتَرَضُ الطَّاعَةِ سَأَلْتُهُ مَسْأَلَةً فَرَزَعَمَ أَنَّهُ لَيْسَ عِنْدَهُ فِيهَا شَيْءٌ

The man said, ‘**We are for Allah and we are returning to Him [2:156]**! This is the Imam^{asws} of the Obligatory obedience. I asked him^{asws} a question, and he^{asws} claims there isn’t anything with him^{asws} regarding it.

¹⁴⁰⁵ Basaaair Al Darajaat – P 8 Ch 10 H 4

¹⁴⁰⁶ Basaaair Al Darajaat – P 8 Ch 10 H 5

¹⁴⁰⁷ Basaaair Al Darajaat – P 8 Ch 10 H 6

فَأَصْعَى أَبُو عَبْدِ اللَّهِ عِ أَذُنَهُ إِلَى الْحَائِطِ كَأَنَّ إِنْسَانًا يُكَلِّمُهُ فَقَالَ أَيُّنَ السَّائِلِ عَنْ مَسْأَلَةٍ كَذَا وَ كَذَا وَ كَانَ الرَّجُلُ قَدْ جَاوَزَ أُسْكُفَةَ الْبَابِ قَالَ هَا أَنَا ذَا فَقَالَ الْقَوْلُ فِيهَا هَكَذَا ثُمَّ التَّفَتَ إِلَيَّ فَقَالَ لَوْ لَا تَزَادُ لَنَفِدَ مَا عِنْدَنَا.

Abu Abdullah^{asws} listened attentively to the wall as if it was a human being speaking to him^{asws}. He^{asws} said: 'Where is the questioner of such and such and such issue?' And the questioner has crossed the doorstep of the door. He said, 'Here I am!' He^{asws} said: 'The word regarding it is like this'. Then he^{asws} turned towards me and said: 'If we^{asws} are not increased, it would deplete what is with us^{asws}',¹⁴⁰⁸

¹⁴⁰⁸ Basaaair Al Darajaat – P 8 Ch 10 H 7

11 باب في الأئمة أنهم يعرفون بالإخبار من هو غائب عنهم**CHAPTER 11 – REGARDING THE IMAMS, THEY^{asws} RECOGNISE BY THE NEWS ONE WHO IS ABSENT FROM THEM^{asws}**

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ الْحَزْثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اتَّقُوا الْكَلَامَ فَإِنَّا نُؤْتَى بِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Barqi, from Al Naza Bin Suweyd, from Yahya Al Halbi, from Al Hars Bin Al Mugheira Al Nazry who said,

‘Abu Abdullah^{asws} said: ‘Fear the speech (if, why, but etc.) for we^{asws} are brought it’’.¹⁴⁰⁹

2- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنِ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنِ حَكَمِ بْنِ الْحُسَيْنِ الْحَنَاطِ عَنِ الْحَزْثِ بْنِ الْمُغِيرَةِ وَ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا يَخْدُثُ فِيكُمْ حَدَثٌ إِلَّا عَلِمْنَاهُ قُلْتُ وَ كَيْفَ ذَلِكَ قَالَ يَأْتِينَا بِهِ رَاكِبٌ يَضْرِبُ.

It is narrated to us by Muhammad Bin isa, from Abu Abdullah Al Momin, from Hakam Bin Al Husayn Al Hannat, from Al Hars Bin Al Mugheira, and Abu Bakr Al Hazramy,

‘From Abu Abdullah^{asws} having said: ‘No event (of death) occurs among you except we^{asws} know it’. I said, ‘And how can that be so?’ He^{asws} said: ‘A striking rider comes to us^{asws} with it’’.¹⁴¹⁰

3- حَدَّثَنَا حَتَّصُ بْنُ عِيسَى عَنِ الْأَهْوَاذِيِّ وَ مُحَمَّدِ الْبَرْقِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ الْحَارِثِ النَّضْرِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اتَّقُوا الْكَلَامَ فَإِنَّا نُؤْتَى بِهِ.

It is narrated to us by Ibn Isa, from Al Ahwazy, and Muhammad Al Barqy, from Al Nazar, from Yahya Al Halby, from Al Haris Al Nazary who said,

‘Abu Abdullah^{asws} said: ‘Fear the speech (if, why, but etc.), for we^{asws} are come with it (knowledge) from Allah^{azwj}’’.¹⁴¹¹

4- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى حَدَّثَنِي أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ لَمَّا وَلِيَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ وَ اسْتَقَامَتْ لَهُ الْأَشْيَاءُ كَتَبَ إِلَى الْحَجَّاجِ كِتَابًا وَ خَطَّهُ بِيَدِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ إِلَى الْحَجَّاجِ بْنِ يُوسُفَ أَمَا بَعْدُ فَحَبَّبَنِي دِمَاءَ بَنِي عَبْدِ الْمُطَّلِبِ فَإِنِّي رَأَيْتُ آلَ أَبِي سُفْيَانَ لَمَّا وَلِعُوا فِيهَا لَمْ يَلْبَثُوا بَعْدَهَا إِلَّا قَلِيلًا وَ السَّلَامُ

It is narrated to us by Imran Bin Musa, ‘It is narrated to me by Abu Al Hassan Musa Bin Ja’far, from Ali Bin Ma’bad, from Ali Bin Al Husayn, from Ali Bin Abdul Aziz, from his father who said,

‘Abu Abdullah^{asws} said: ‘When Abdul Malik Bin Marwan became the ruler and the things were straightened for him, he wrote a letter to Al Hajjaj, and wrote it by his own hand, ‘In

¹⁴⁰⁹ Basaair Al Darajaat – P 8 Ch 11 H 1

¹⁴¹⁰ Basaair Al Darajaat – P 8 Ch 11 H 2

¹⁴¹¹ Basaair Al Darajaat – P 8 Ch 11 H 3

the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj} Abdul Malik Bin Marwan to Al-Hajjaj Bin Yusuf. As for after, protect the blood of the sons of Abdul Muttalib^{asws} for me, for I have seen the family of Abu Sufran, when rule, they did not stay after it except a little. Greetings’.

وَكَتَبَ الْكِتَابَ سِرًّا لَمْ يَعْلَمْ بِهِ أَحَدٌ وَبَعَثَ بِهِ مَعَ الرَّبِيدِ إِلَى الْحِجَّاجِ وَوَرَدَ خَيْرٌ ذَلِكَ عَلَيْهِ مِنْ سَاعَتِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع وَخَيْرٌ أَنَّ عَبْدَ الْمَلِكِ قَدْ زِيدَ فِي مُلْكِهِ بِرُهْمَةٍ مِنْ ذَهْرِهِ لِكَفِّهِ عَنْ بَنِي هَاشِمٍ وَ أَمَرَ أَنْ يَكْتُبَ ذَلِكَ إِلَى عَبْدِ الْمَلِكِ وَ يُخْبِرُهُ بِأَنَّ رَسُولَ اللَّهِ ص أَنَا فِي مَنَامِهِ وَ أَخْبِرُهُ بِذَلِكَ فَكَتَبَ عَلِيُّ بْنُ الْحُسَيْنِ بِذَلِكَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ..

And he wrote the letter secretly and did not let anyone know of it, and sent it with the postman to Al-Hajjaj, and the news of that came to him from his hour, from Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} informed that Abdul Malik, there has been an increase in his rule for a short time due to his refraining from (killing) the Clan of Hashim^{asws}, and instructed that he write that to Abdul Malik and inform him that Rasool-Allah^{saww} had come to him^{asws} in his^{asws} dream and informed him with that. Ali^{asws} Bin Al-Husayn^{asws} wrote that to Abdul Malik Bin Marwan”.¹⁴¹²

5- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُرْوَةَ بْنِ مُوسَى الْجُعْفِيِّ قَالَ: قَالَ لَنَا أَبُو عَبْدِ اللَّهِ ع يَوْمًا وَ نَحْنُ نَتَحَدَّثُ عِنْدَهُ فَقِيْتُ [أُفْقِئْتُ] عَنْهُ هِشَامٌ فِي قَبْرِهِ فُلْنَا وَ مَتَى مَاتَ قَالَ ثَلَاثَةَ أَيَّامٍ فَحَسِبْنَا وَ سَأَلْنَا عَنْ ذَلِكَ فَكَانَ كَذَلِكَ.

It is narrated to us by Muhammad Bin ismail, from Ali Bin Al Hakam, from Urwah Bin Musa Al Jufy who said,

‘Abu Abdullah^{asws} said to us one day and we were discussing in his^{asws} presence: ‘The eyes of Hisham have awakened in his grave’. We said, ‘And when did he die?’ He^{asws} said: ‘Three days’. We counted and asked about that, and it had happened like that”.¹⁴¹³

¹⁴¹² Basaair Al Darajaat – P 8 Ch 11 H 4

¹⁴¹³ Basaair Al Darajaat – P 8 Ch 11 H 5

CHAPTER 12 – WHAT POWERS HAVE BEEN GIVEN TO THE IMAMS^{asws} TO TRAVEL IN THE EARTH

1- حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مِّنَّا صَلَّى الْعَتَمَةَ بِالْمَدِينَةِ وَ أَتَى قَوْمَ مُوسَى فِي شَيْءٍ تَشَاخَرَ بَيْنَهُمْ وَ عَادَ مِنْ لَيْلَتِهِ وَ صَلَّى الْغَدَاةَ بِالْمَدِينَةِ.

It is narrated to me by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Farqad,

‘From Abu Abdullah^{asws} having said: ‘A man^{asws} from us^{asws} prays the evening Salat at Al-Medina, and comes to the people of Musa^{as} regarding something they are quarrelling between them, and returning from its night and prays the morning Salat at Al-Medina’’.¹⁴¹⁴

2- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرِّبَابِ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي حَمْرَةَ عَنْ جَابِرٍ قَالَ: كُنْتُ يَوْمًا عِنْدَ أَبِي جَعْفَرٍ ع جَالِسًا فَالْتَمَمْتُ إِلَيْهِ فَقَالَ لِي يَا جَابِرُ أَلَا لَكَ جِمَارٌ فَيَقْطَعُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فِي لَيْلَةٍ فَنُتِلْتُ لَهُ لَا جَعَلْتُ فِدَاكَ فَقَالَ إِنِّي لَأَعْرِفُ رَجُلًا بِالْمَدِينَةِ لَهُ جِمَارٌ يَرْكَبُهُ فَيَأْتِي الْمَشْرِقَ وَ الْمَغْرِبَ فِي لَيْلَةٍ.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Muhammad Bin Al Fuzeyl, from Abu Hamza, from Jabir who said,

‘One day I was seated in the presence of Abu Ja’far^{asws}, and he^{asws} turned to me and said to me: ‘O Jabir! Is there a donkey for you to cut through what is between the east and the west in one night?’ I said to him^{asws}, ‘No, may I be sacrificed for you^{asws}!’ He^{asws} said: ‘I^{asws} do know a man^{asws} at Al-Medina having a donkey for him^{asws}. He^{asws} rides and goes to the east and the west in a night’’.¹⁴¹⁵

3- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَامِرٍ عَنِ الرَّبِيعِ بْنِ الْحَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مِّنَّا صَلَّى الْعَتَمَةَ بِالْمَدِينَةِ ثُمَّ أَتَى قَوْمَ مُوسَى فِي شَيْءٍ كَانَ بَيْنَهُمْ فَأَصْلَحَ بَيْنَهُمْ وَ رَجَعَ مِنْ لَيْلَتِهِ وَ صَلَّى الْغَدَاةَ بِالْمَدِينَةِ.

It is narrated to us by Abdullah Bin Aamir, from Al Rabie Bin Al Khattab, from Ja’far Bin Bashir, from Yunus Bin Yaqoub,

‘From Abu Abdullah^{asws} having said: ‘A man^{asws} from us^{asws} prayed the evening Salat at Al-Medina, then he^{asws} went to the people of Musa^{as} regarding something which was between them, reconciled between them and returned during his^{asws} night and prayed the morning Salat at Al-Medina’’.¹⁴¹⁶

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ بِالْمَدِينَةِ رَجُلًا قَدْ أَتَى الْمَكَانَ الَّذِي بِهِ ابْنُ آدَمَ فَرَأَهُ مَغْمُولًا مَعَهُ عَشْرَةُ مُوَكَّلِينَ بِهِ يَسْتَقْبِلُونَهُ بِهَ الشَّمْسِ حَيْثُ مَا دَارَتْ فِي الصَّيْفِ يُوقِدُونَ حَوْلَهُ النَّارَ فَإِذَا كَانَ اللَّيْلُ صَبُّوا عَلَيْهِ الْمَاءَ الْبَارِدَ كُلَّمَا هَلَكَ مِنَ الْعَشْرَةِ أَقَامَ عَلَى أَهْلِ الْقَرْيَةِ رَجُلًا فَيَجْعَلُونَهُ مَكَانَهُ

¹⁴¹⁴ Basaaair Al Darajaat – P 8 Ch 12 H 1

¹⁴¹⁵ Basaaair Al Darajaat – P 8 Ch 12 H 2

¹⁴¹⁶ Basaaair Al Darajaat – P 8 Ch 12 H 3

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from his father, from Abdullah Bin Bukeyr, from Zurara who said,

‘I heard Abu Ja’far^{asws} saying: ‘There is a man^{asws} at Al-Medina who went to the place in which is the son of Adam^{as} is tied up (to a post). There are ten (men) allocated with him, facing him towards the sun wherever it turns during the summer, igniting the fire around him. Whenever it is the winter, they pour the cold water upon him. Every time one of the ten dies, the people of the town nominate a man and make him to be in his place.

فَقَالَ يَا عَبْدَ اللَّهِ مَا قِصَّتُكَ وَ لِأَيِّ شَيْءٍ ابْتُلِيَتْ بِهَذَا فَقَالَ لَقَدْ سَأَلْتَنِي عَنْ مَسْأَلَةٍ مَا سَأَلَنِي عَنْهَا أَحَدٌ قَبْلَكَ إِنَّكَ لَأَحْمَقُ الْبَشَرِ أَوْ أَكْبَسُ النَّاسِ

He (the man^{asws}) said: ‘O servant of Allah^{azwj}! What is your story, and for which reason are you being tried with this?’ He said, ‘You^{asws} have asked me about an issue no one else has asked me before you^{asws}. Either you^{asws} are the stupidest of the people or the cleverest of the people’.

قَالَ فقلتُ لِأَيِّ جَعْفَرٍ عَ أ يُعَذَّبُ فِي الْآخِرَةِ قَالَ فَقَالَ وَ يَجْمَعُ اللَّهُ عَلَيْهِ عَذَابَ الدُّنْيَا وَ عَذَابَ الْآخِرَةِ.

He (the narrator) said, ‘I said to Abu Ja’far^{asws}, ‘Will he be punished in the Hereafter?’ He^{asws} said: ‘And Allah^{azwj} will Gather upon him punishment of the world and Punishment of the Hereafter’¹⁴¹⁷.

5- حَدَّثَنَا سَلَمَةُ بْنُ الْحَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ بْنِ الْحَارِثِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْأَوْصِيَاءَ لَتَطْوَى لَهُمُ الْأَرْضُ وَ يَعْلَمُونَ مَا عِنْدَ أَصْحَابِهِمْ.

It is narrated to us by Salama Bin Al Khatab, from Suleyman Bin Sama’at, and Abdullah Bin Muhammad, from Abdullah Bin Al Qasim Bin Al Haris, from Abu Baseer,

‘Abu Abdullah^{asws} said: ‘The successors^{asws}, the earth (land) gets folded for them^{asws}, and they^{asws} know what is in the presence of their^{asws} companions’¹⁴¹⁸.

6- حَدَّثَنَا الْحُجَّالُ عَنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُهُ يَقُولُ إِنِّي لَأَعْرِفُ رَجُلًا مِنْ أَهْلِ الْمَدِينَةِ أَخَذَ قَبْلَ أَنْطَاقِ الْأَرْضِ إِلَى الْفَيْعَةِ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ لِمُشَاحِرَةٍ كَانَتْ بَيْنَهُمْ فَأَصْلَحَ بَيْنَهُمْ وَ رَجَعَ.

It is narrated to us by Al Hajjal, from Al Lului, from Ibn Sinan, from Al A’ala, from Muhammad Bin Muslim who said,

‘I heard him^{asws} saying: ‘I^{asws} know a man^{asws} from the people of Al-Medina who took to the direction of mountains of the earth to a group, those Allah^{azwj} Said in His^{azwj} Book: **And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice [7:159]**, for a dispute which was between them, and he^{asws} reconciled between them and returned’¹⁴¹⁹.

¹⁴¹⁷ Basaair Al Darajaat – P 8 Ch 12 H 4

¹⁴¹⁸ Basaair Al Darajaat – P 8 Ch 12 H 5

¹⁴¹⁹ Basaair Al Darajaat – P 8 Ch 12 H 6

7- حَدَّثَنَا الْإِحْتِصَاصُ يَر، أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الرَّبِيِّ عَنِ بَعْضِ أَصْحَابِنَا عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مِمَّنَا أَتَى قَوْمَ مُوسَى فِي شَيْءٍ كَانَ بَيْنَهُمْ فَأَصْلَحَ بَيْنَهُمْ فَمَرَّ بِرَجُلٍ مَعْقُولٍ عَلَيْهِ ثِيَابٌ مُسْوُوحٌ مَعَهُ عَشْرَةٌ مُوَكَّلِينَ بِهِ يَسْتَقْبِلُونَ بِهِ فِي الشِّتَاءِ الشَّمَالَ وَ يَصُبُّونَ عَلَيْهِ الْمَاءَ الْبَارِدَ وَ يُسْتَقْبِلُ بِهِ فِي الْحَرِّ عَيْنَ الشَّمْسِ يُدَارُ بِهِ مَعَهَا حَيْثُمَا دَارَتْ وَ يُوقِدُ حَوْلَهُ النَّيْرَانَ

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from one of our companions, from Yunus Bin Yaqoub,

‘From Abu Abdullah^{asws} having said: ‘A man^{asws} from us^{asws} went to the people of Musa^{as} regarding a thing which was between them and reconciled between them. He passed by a man having coarse garment upon him. There were ten (men) allocated with him. In the winter they were facing him towards the north and pouring the cold water upon him, and in the heat, they were making him face the eye of the sun, turning him with it wherever it circles, and igniting fires around him.

كُلَّمَا مَاتَ مِنَ الْعَشْرَةِ وَاحِدٌ أَضَافَ أَهْلُ الْقَرْيَةِ إِلَيْهِ آخَرَ فَالْتَأَسَ بِمَوْتِهِ وَ الْعَشْرَةُ لَا يَنْقُصُونَ فَقَالَ مَا أَمْرُكَ قَالَ إِنْ كُنْتُ عَالِمًا فَمَا أَعْرَفَكَ بِي

Every time one of the ten died, the people of the town added another. The people were dying and the ten were not being reduced. He^{asws} said: ‘What is your affair?’ He said, ‘If you^{asws} were a scholar, so what is your^{asws} recognition with me?’

قَالَ عَلَاءٌ قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ يَزُورُونَ أَنَّهُ ابْنُ آدَمَ وَ يَزُورُونَ أَنَّهُ أَبُو جَعْفَرٍ ع كَانَ صَاحِبَ هَذَا الْأَمْرِ.

A’la’a said, ‘Muhammad Bin Muslim said, ‘And they are reporting that he is the son of Adam^{as}, and they are reporting that Abu Ja’far^{asws} was the Master of this matter’’.¹⁴²⁰

8- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانَ عَنِ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِ عَنِ جَابِرِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: قَالَ يَا جَابِرُ هَلْ لَكَ مِنْ جِمَارٍ يَسِيرُ بِكَ مِنَ الْمَطْلَعِ إِلَى الْمَغْرِبِ فِي يَوْمٍ وَاحِدٍ قَالَ قُلْتُ يَا أَبَا جَعْفَرٍ جَعَلَنِي اللَّهُ فِدَاكَ وَ أَنَّى لِي هَذَا

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘He^{asws} said: ‘O Jabir! Is there any donkey for you which can travel with you from the emergence (east) to the west during one day?’ I said, ‘O Abu Ja’far^{asws}! May Allah^{azwj} Make me to be sacrificed for you^{asws}, and from where would this be for me?’

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع وَ ذَلِكَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ قَالَ أَمْ تَسْمَعُ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع لَتَبْلُغَنَّ الْأَسْبَابَ وَ اللَّهُ لَتَرْكَبَنَّ السَّحَابَ.

He (the narrator) said, ‘Abu Ja’far^{asws} said: ‘And that was Amir Al-Momineen^{asws} (who did that)’. Then he^{asws} said: ‘Have you not heard the words of Rasool-Allah^{saww} regarding Ali^{asws} Bin Abu Talib^{asws}: ‘You^{asws} will reach the means, by Allah^{azwj}, you^{asws} will be riding the clouds’’.¹⁴²¹

¹⁴²⁰ Basaair Al Darajaat – P 8 Ch 12 H 7

¹⁴²¹ Basaair Al Darajaat – P 8 Ch 12 H 8

9- حَدَّثَنَا الْحَجَّالُ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا أَبَا الْفَضْلِ إِنِّي لِأَعْرِفُ رَجُلًا مِنْ أَهْلِ الْمَدِينَةِ أَخَذَ قَبْلَ مَطْلَعِ الشَّمْسِ وَقَبْلَ مَغْرِبِهَا إِلَى الْوَيْقَةِ الَّتِي قَالَ اللَّهُ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ لِمُشَاحَرَةٍ كَانَتْ فِيمَا بَيْنَهُمْ فَأَصْلَحَ بَيْنَهُمْ.

It is narrated to us by Al Hajjal, from Al Hassan Bin Al Husayn Al Luluie, from Ibn Sinan, from Ibn Muskan, from Sadeyr who said,

‘Abu Ja’far^{asws} said: ‘O Abu Al-Fazeyl! I^{asws} know a man^{asws} from the people of Al-Medina who went before the emergence of the sun and arrived at its setting to the group which Allah^{azwj} Said: **‘And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice [7:159]**, for a dispute which was between them, and reconciled between them”¹⁴²².

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مِمَّنْ أَتَى قَوْمَ مُوسَى فِي شَيْءٍ كَانَ بَيْنَهُمْ وَ رَجَعَ وَ لَمْ يَقْعُدْ فَمَرَّ بِنُطْفِئِكُمْ فَشَرِبَ مِنْهَا وَ مَرَّ عَلَى بَابِكِ فَدَقَّ عَلَيْكَ حَلْقَةَ بَابِكِ ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ وَ لَمْ يَقْعُدْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from one of our companions, from Yunus Bin Yaqoub,

‘From Abu Abdullah^{asws} having said: ‘A man from us^{asws} went to the people of Musa^{as} regarding something which was between them and returned and did not sit down. He^{asws} passed by your spring and drank from it, and passed by your door, and he^{asws} knocked the chain of your door upon you, then returned to his^{asws} house and did not sit down”¹⁴²³.

11- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنِ مُحَمَّدِ بْنِ عَمْرٍو الرِّبَّاتِ عَنْ أَبِيهِ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرِ الصَّرِيحِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنِّي لِأَعْرِفُ رَجُلًا مِنْ أَهْلِ الْمَدِينَةِ أَخَذَ قَبْلَ انْطِبَاقِ الْأَرْضِ إِلَى الْوَيْقَةِ الَّتِي قَالَ اللَّهُ فِي كِتَابِهِ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ لِمُشَاحَرَةٍ كَانَتْ فِيمَا بَيْنَهُمْ وَ أَصْلَحَ بَيْنَهُمْ وَ رَجَعَ وَ لَمْ يَقْعُدْ

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from his father, from Ibn Muskan, from Sadeyr Al Sarafi who said,

‘I heard Abu Ja’far^{asws} saying: ‘I^{asws} know of a man^{asws} from the people of Al-Medina who took the land to go to the group which Allah^{azwj} Said in His^{azwj} Book: **‘And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice [7:159]**, for a dispute which had happened between them, and reconciled between them, and returned, and did not sit down.

فَمَرَّ بِنُطْفِئِكُمْ فَشَرِبَ مِنْهَا يَغِي الْفُرَاتِ ثُمَّ مَرَّ عَلَيْكَ يَا أَبَا الْفَضْلِ يَفْرَعُ عَلَيْكَ بَابَكَ وَ مَرَّ بِرَجُلٍ عَلَيْهِ مُسُوخٌ مُعَقَّلٌ بِهِ عَشْرَةٌ مُوَكَّلُونَ يُسْتَقْبَلُ فِي الصَّيْفِ عَنِ الشَّمْسِ وَ يُوقَدُ حَوْلَهُ النَّيرَانُ وَ يَدْوَرُونَ بِهِ جِدَاءَ الشَّمْسِ حَيْثُ دَارَتْ كُلَّمَا مَاتَ مِنْ الْعَشْرَةِ وَاحِدٌ أَضَافَ إِلَيْهِ أَهْلُ الْفَرْتَةِ وَاحِدًا النَّاسُ يَمُوتُونَ وَ الْعَشْرَةُ لَا يَنْقُصُونَ

He^{asws} passed by your spring and drank from it, meaning the Euphrates, then passed by you, O Abu Al-Fazl, knocking upon your door, and he^{asws} passed by a man having cuts upon him,

¹⁴²² Basaair Al Darajaat – P 8 Ch 12 H 9

¹⁴²³ Basaair Al Darajaat – P 8 Ch 12 H 10

having been tied up by ten (men). One was added to him by the people of the town when one of the (ten) people dies, and the (number) ten does not reduce.

فَمَرَّ بِهِ رَجُلٌ فَقَالَ مَا قِصَّتُكَ قَالَ لَهُ الرَّجُلُ إِنَّ كُنْتُ عَالِمًا فَمَا أَعْرَفَكَ بِأَمْرِي

He^{asws} passed by the man and said: 'What is your story?' The man said to him^{asws}, 'If you^{asws} are knowledgeable, then I will not introduce my matter to you^{asws}'.

و يُقَالُ إِنَّهُ ابْنُ آدَمَ الْقَاتِلِ وَ قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ كَانَ الرَّجُلُ مُحَمَّدَ بْنَ عَلِيٍّ.

And it is said he is the son^{la} of Adam^{as}, the killer'. And Muhammad Bin Muslim (a reporter) said, 'And the man^{asws} was Muhammad Bin Ali^{asws}',¹⁴²⁴

12- حَدَّثَنَا عَلِيُّ بْنُ خَالِدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْعَبَّاسِ الْوَرَّاقِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ سَدِيرٍ يُحَدِّثُ فَأَتَيْتُهُ فَنُفِئْتُ إِنَّ لَيْثَ الْمُرَادِيِّ حَدَّثَنِي عَنْكَ بِحَدِيثِ فَقَالَ وَ مَا هُوَ فُلْتُ أَخْبَرَنِي عَنْكَ أَنَّكَ كُنْتَ مَعَ أَبِي جَعْفَرٍ ع فِي سَقِيفَةِ بَابِهِ إِذْ مَرَّ أَعْرَابِيٌّ مِنْ أَهْلِ الْيَمَنِ فَسَأَلَهُ أَبُو جَعْفَرٍ مَنْ عَالِمٌ مِنْ أَهْلِ الْيَمَنِ فَأَقْبَلَ يُحَدِّثُ عَنِ الْكَهَنَةِ وَ السَّحْرَةِ وَ أَشْبَاهِهِمْ فَلَمَّا قَامَ الْأَعْرَابِيُّ

It is narrated to us by Ali Bin Khalid, from Yaqoub Bin Yazeed, from Al Abbas Al Waraq, from Usman Bin Isa, from Ibn Muskan, from Lays Al Murady, from Sadeyr narrated to him (saying),

'I went to him^{asws}. I said, 'Lays Al-Murady narrated to me a Hadeeth from you^{asws}'. He^{asws} said: 'And what is it?' I said, 'He informed me from you^{asws} that you^{asws} were with Abu Ja'far^{asws} in a door of a shed when a Bedouin from the people of Al-Yemen passed by. Abu Ja'far asked him: 'Who is a scholar of the people of Al-Yemen?' He went on to narrated about the soothsayer, and the sorcerer, and their like.

قَالَ لَهُ أَبُو جَعْفَرٍ وَ لَكِنَّ أَحْبَبْتُكَ عَنْ عَالِمٍ مِنْ أَهْلِ الْمَدِينَةِ أَنَّهُ يَذْهَبُ إِلَى مَطْلَعِ الشَّمْسِ وَ يَجِيءُ فِي لَيْلَةٍ وَ أَنَّهُ ذَهَبَ إِلَيْهَا لَيْلَةً فَأَتَاهَا فَإِذَا رَجُلٌ مَعْتُولٌ بِرَجُلٍ وَ إِذَا عَشْرَةٌ مُوَكَّلُونَ بِهِ أَمَّا فِي الْبُرْدِ فَيَرْشُونَ عَلَيْهِ الْمَاءَ الْبَارِدَ وَ يُرْوِحُونَهُ وَ أَمَّا فِي الصَّيْفِ فَيَضْبُونَ عَلَى رَأْسِهِ الرِّيثَ وَ يَسْتَشْبِلُونَ بِهِ عَيْنَ الشَّمْسِ

Abu Ja'far^{asws} said to him: 'But I^{asws} will inform you^{asws} about a scholar of the people of Al-Medina. He^{asws} goes to the emergence of the sun and comes in one night. He^{asws} went to it at night and there was a man tying up a man, and there were ten (men) allocated with him. As for during the cold, they were sprinkling the cold water upon him and they rested him, and as for in during the summer, they were pouring the (hot) oil upon his head and facing him towards the sun.

فَقَالَ لِلْعَشْرَةِ مَا أَنْتُمْ وَ مَا هَذَا فَقَالُوا لَا نَدْرِي إِلَّا أَنَّا مُوَكَّلُونَ بِهِ فَإِذَا مَاتَ مِنَّا وَاحِدٌ خَلَفَهُ آخَرٌ فَقَالَ لِلرَّجُلِ مَا أَنْتَ فَقَالَ إِنَّ كُنْتُ عَالِمًا فَقَدْ عَرَفْتَنِي وَ إِنْ لَمْ تَكُنْ عَالِمًا فَلَسْتُ أَحْبَبْتُكَ

He^{asws} said to the ten: 'Who are you all and what is this (going on)?' They said, 'We do not know except we are allocated with him. So, whenever one of us dies, another one replaces him'. He^{asws} said to the man: 'Who are you?' He said, 'If you^{asws} a scholar, so you^{asws} have already recognised me, and if you^{asws} do not happen to be a scholar, then I won't inform you^{asws}'.

¹⁴²⁴ Basaaair Al Darajaat – P 8 Ch 12 H 11

فَلَمَّا انْصَرَفَ مِنْ فُرَاتِكُمْ فَقُلْتُ فُرَاتِنَا فُرَاتُ الْكُوفَةِ قَالَ نَعَمْ فُرَاتِكُمْ فُرَاتُ الْكُوفَةِ وَ لَوْ لَا أَنِّي كَرِهْتُ أَنْ أَشْهَرَكَ دَقَّقْتُ عَلَيْكَ بَابَكَ فَسَكَتَ.

Then he^{asws} passed by your *Furaat* (a river). I said, 'Our *Furaat* is the *Furaat* of Al-Kufa'. He^{asws} said: Yes, your *Furaat* is the *Furaat* of Al-Kufa, and had I^{asws} not abhorred being publicised to you, I^{asws} would have knocked on your door'. He remained silent".¹⁴²⁵

13- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الرَّازِيِّ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَمِّهِ عَبْدِ الصَّمَدِ بْنِ عَلِيٍّ قَالَ: دَخَلَ رَجُلٌ عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ عَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَ مَنْ أَنْتَ قَالَ أَنَا مُنْجِمٌ قَالَ فَأَنْتَ عَزَافٌ

It is narrated to us by Muhammad Bin Abdullah Bin Ahmad Al Razi, from Ismail Bin Musa, from his father, from his grandfather, from his uncle Abdul Samad Bin Ali who said,

'A man entered to see Ali^{asws} Bin Al-Husayn^{asws}. Ali^{asws} Bin Al-Husayn^{asws} said to him: 'Who are you?' He said, 'I am an astrologer'. He^{asws} said, 'So you are a fortune teller'.

قَالَ فَتَطَّرَ إِلَيْهِ ثُمَّ قَالَ هَلْ أَذْلَكَ عَلَى رَجُلٍ قَدْ مَرَّ مَرَّةً مَرَّةً مَرَّةً دَخَلَتْ عَلَيْنَا فِي أَرْبَعَةِ عَشَرَ عَالَمًا كُلُّ عَالَمٍ أَكْبَرُ مِنَ الدُّنْيَا ثَلَاثَ مَرَّاتٍ لَمْ يَتَّخِزْكَ مِنْ مَكَانِهِ قَالَ مَنْ هُوَ قَالَ أَنَا وَإِنْ شِئْتَ أَنْبَأْتُكَ بِمَا أَكَلْتَ وَ مَا ادَّخَرْتَ فِي بَيْتِكَ.

He (the narrator) said, 'He^{asws} looked at him, then said: 'Shall I^{asws} point you to a man who, since you entered, has passed by fourteen worlds, each world being larger than the world three times over, not even having moved from his place?' He said, 'Who is he?' He^{asws} said: 'I^{asws}, and if you like I^{asws} can inform you with what you have eaten and what you have stashed away in your house".¹⁴²⁶

14- حَدَّثَنَا الْإِحْتِصَاصُ يَرْ، مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ حَيْثُ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ عُلَمَاءِ أَهْلِ الْيَمَنِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ يَا بِنَانِي أ فِيمَ عُلَمَاءِ قَالَ نَعَمْ قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عُلَمَائِكُمْ

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Umar Bin Aban Al Kalby, from Aban Bin Taghlab who said,

'I was in the presence of Abu Abdullah^{asws} when a man from the scholars of the people of Al-Yemen entered. Abu Abdullah^{asws} said: 'O Yemeni! Are there scholars among you?' He said, 'Yes'. He^{asws} said: ' So, which thing has reached from the knowledge of your scholars?'

قَالَ إِنَّهُ لَيَسِيرُ فِي لَيْلَةٍ وَاحِدَةٍ مَسِيرَةَ شَهْرَيْنِ يَزُجُرُ الطَّيْرَ وَ يَقْفُو الْأَنْزَارَ

He said, 'He tends to travels in one night a travel distance of two months, of the flight of the bird and the effects would remain'.

فَقَالَ لَهُ فَعَالِمُ الْمَدِينَةِ أَغْلَمُ مِنْ عَالِمِكُمْ قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عَالِمِكُمْ بِالْمَدِينَةِ

¹⁴²⁵ Basaair Al Darajaat – P 8 Ch 12 H 12

¹⁴²⁶ Basaair Al Darajaat – P 8 Ch 12 H 13

He^{asws} said to him: 'A scholar^{asws} of Al-Medina is more knowledgeable than your scholars'. He said, 'And which thing has reached from the knowledge of your scholars at Al-Medina?'

قَالَ إِنَّهُ يَسِيرُ فِي صَبَاحٍ وَاحِدٍ مَسِيرَةَ سَنَةِ كَالشَّمْسِ إِذَا أَمْرَتْ إِتْنَهَا الْيَوْمَ غَيْرُ مَأْمُورٍ وَ لَكِنْ إِذَا أَمْرَتْ تَقْطَعُ اثْنَيْ عَشَرَ شَمْسًا وَ اثْنَيْ عَشَرَ قَمَرًا وَ اثْنَيْ عَشَرَ مَشْرِقًا وَ اثْنَيْ عَشَرَ مَغْرِبًا وَ اثْنَيْ عَشَرَ بَرًّا وَ اثْنَيْ عَشَرَ بَحْرًا وَ اثْنَيْ عَشَرَ عَالَمًا

He^{asws} said: 'He^{asws} travels in one morning the travel distance of a year, like the sun when Commanded. Today he^{asws} is not Commanded, but when he^{asws} is Commanded he^{asws} would cut (the distance of) twelve suns, and twelve moons, and twelve East(s), and twelve West(s), and twelve lands, and twelve seas, and twelve worlds'.

قَالَ فَمَا بَقِيَ فِي يَدَيِ الْيَمَانِيِّ فَمَا دَرَى مَا يَقُولُ وَ كَفَّ أَبُو عَبْدِ اللَّهِ ع.

He (the narrator) said, 'There did not remain in the hands of the Yemeni and he did not know what he should be saying, and Abu Abdullah^{asws} stopped"¹⁴²⁷.

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أُتَيْبٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ لَهُ يَا أَخَا أَهْلِ الْيَمَنِ عِنْدَكُمْ عُلَمَاءُ قَالَ نَعَمْ قَالَ فَمَا بَلَغَ مِنْ عِلْمِ عَالَمِكُمْ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayoub, from Aban in Taghlab who said,

'I was in the presence of Abu Abdullah^{asws} and a man from the people of Al-Yemen entered. He^{asws} said to him: 'O brother of the people of Yemen! Are there scholars with you?' He said, 'Yes'. He^{asws} said: 'So what has reached from the knowledge of your scholars?'

قَالَ يَسِيرُ فِي لَيْلَةٍ مَسِيرَةَ شَهْرَيْنِ يَزُجُرُ الطَّيْرَ وَ يَقْفُو الْأَثَرَ

He said, 'he travels in a night the travel distance of two months, of the flight of the bird and the effects would remain'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع عَالِمُ الْمَدِينَةِ أَعْلَمُ مِنْ عَالَمِكُمْ قَالَ فَمَا بَلَغَ مِنْ عِلْمِ عَالِمِ الْمَدِينَةِ قَالَ يَسِيرُ فِي سَاعَةٍ مِنَ النَّهَارِ مَسِيرَةَ الشَّمْسِ سَنَةً حَتَّى يَقْطَعَ اثْنَيْ عَشَرَ أَلْفَ عَالِمٍ [عَالِمٌ] مِثْلُ عَالَمِكُمْ هَذَا مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ وَ لَا إِبْلِيسَ

Abu Abdullah^{asws} said: 'A scholar^{asws} of Al-Medina is more knowledgeable than your scholars'. He said, 'So what has reached from the knowledge of a scholar of Al-Medina?' He^{asws} said: 'He^{asws} travels in an hour of the day a travel distance of a year until he cuts twelve thousand worlds like this world of yours. They are not knowing that Allah^{azwj} Created Adam^{as}, nor Iblees^{la}'.

قَالَ فَيَعْرِفُونَكُمْ قَالَ نَعَمْ مَا افْتَرَضَ عَلَيْهِمْ إِلَّا وَلَا يَتَنَا وَ الْبِرَاءَةَ مِنْ عَدُونَا.

He said, 'There are recognising you (Imams^{asws})?' He^{asws} said: 'Nothing has been Obligated upon them except our^{asws} Wilayah and the disavowment from our^{asws} enemies"¹⁴²⁸.

¹⁴²⁷ Basaaair Al Darajaat – P 8 Ch 12 H 14

13 باب في الأئمة أنهم يسيرون في الأرض من شاءوا من أصحابهم بالقدرة التي أعطاهم الله

CHAPTER 13 – REGARDING THE IMAMS^{asws}, THEY^{asws} TRAVEL IN THE EARTH ONE FROM THEIR^{asws} COMPANIONS THEY^{asws} SO DESIRE, BY THE POWER WHICH ALLAH^{azwj} HAS GIVEN THEM^{asws}

" 1 حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ عَنْ عَلِيِّ بْنِ خَالِدٍ وَكَانَ زَيْدِيًّا قَالَ: كُنْتُ فِي الْعَسْكَرِ فَبَلَغَنِي أَنَّ هُنَاكَ رَجُلًا مَحْبُوسٌ أَبِي بِهِ مِنْ نَاحِيَةِ الشَّامِ مَكْبُورًا وَقَالُوا إِنَّهُ نَبِيًّا

It is narrated to us by Muhammad Bin Hassan, from Ali Bin Khalid, and he was a Zaydiite, he said,

'I was in Al-Askar and it reached me that over there a Magian man had been brought handcuffed from an area of Syria, and they said, 'He is a fore-teller'.

قَالَ عَلِيُّ فَدَارَيْتُ الْقَوَادِينَ [الْبَوَابِينَ] وَالْحَجَبَ [الْحُجَبَةَ] حَتَّى وَصَلْتُ إِلَيْهِ فَإِذَا رَجُلٌ لَهُ فَهْمٌ فَعُلْتُ لَهُ يَا هَذَا مَا قِصَّتُكَ وَمَا أَمْرُكَ

Ali (the narrator) said, 'I circled around the gate keepers and the guards until I arrived to him, and there he was a man having understanding for him. I said to him, 'O you! What is your story, and what is your affair?'

فَقَالَ لِي كُنْتُ رَجُلًا بِالشَّامِ أَعْبُدُ اللَّهَ عِنْدَ رَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَبَيْنَمَا أَنَا فِي عِبَادَتِي إِذْ أَتَانِي شَخْصٌ فَقَالَ قُمْ بِنَا قَالَ فَعُمْتُ مَعَهُ قَالَ فَبَيْنَمَا أَنَا مَعَهُ فِي مَسْجِدِ الْكُوفَةِ فَقَالَ لِي تَعْرِفُ هَذَا الْمَسْجِدَ قُلْتُ نَعَمْ هَذَا مَسْجِدُ الْكُوفَةِ قَالَ فَصَلَّى وَصَلَّيْتُ مَعَهُ

He said to me, 'I was a man at Syria worshipping Allah^{azwj} by the head of Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}. While I was in my worship when a person came to me and said, 'Arise with us!' I stood up with him. After a while I was with him in Masjid Al-Kufa, he said to me, 'Do you know this Masjid?' I said, 'Yes, this is Masjid Al-Kufa'. He prayed Salat and I prayed with him.

فَبَيْنَمَا أَنَا مَعَهُ فِي مَسْجِدِ الْمَدِينَةِ قَالَ فَصَلَّى وَصَلَّيْتُ وَصَلَّى عَلَى رَسُولِ اللَّهِ ص وَدَعَا لَهُ فَبَيْنَمَا أَنَا مَعَهُ إِذَا أَنَا بِمَكَّةَ فَلَمْ أَزَلْ مَعَهُ حَتَّى قَضَى مَنَابِكُهُ وَقَضَيْتُ مَنَابِكِي مَعَهُ

After a while I was with him^{asws} in Masjid of Al-Medina. He^{asws} prayed Salat and I prayed and sent Salawat upon Rasool-Allah^{saww} and supplicated for him^{saww}. I was with him^{asws} when I was in Makkah. I did not cease to be with him^{asws} until he^{asws} had fulfilled his^{asws} rituals and I fulfilled my rituals with him^{asws}.

قَالَ فَبَيْنَمَا أَنَا مَعَهُ إِذَا أَنَا بِمَوْضِعِي الَّذِي كُنْتُ أَعْبُدُ اللَّهَ فِيهِ بِالشَّامِ قَالَ وَ مَضَى الرَّجُلُ

He said, 'While I was with him^{asws} when I was (back) in my place which I used to worship Allah^{azwj} in, at Syrian, and the man^{asws} went away.

قَالَ فَلَمَّا كَانَ عَامَ قَابِلٍ فِي أَيَّامِ الْمُوسِمِ إِذَا أَنَا بِهِ وَفَعَلَ بِي مِثْلَ فِعْلِهِ الْأُولَى فَلَمَّا فَرَعْنَا مِنْ مَنَاسِكِنَا وَرَدَّنِي إِلَى الشَّامِ وَ هَمَّ بِمُفَارَقَتِي قُلْتُ لَهُ سَأَلْتُكَ بِحَقِّ الَّذِي أَقْدَرَكَ عَلَى مَا رَأَيْتَ إِلَّا أَخْبَرْتَنِي مَنْ أَنْتَ قَالَ فَأَطْرَقَ طَوِيلًا ثُمَّ نَظَرَ إِلَيَّ فَقَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى

He said, 'When it was the next year during the days of the season (of Hajj), there I was with him^{asws} (again) and he^{asws} dealt with me similar to his dealing at first. When we were free from our rituals and he had returned me to Syria and thought of separating from me, I said to him^{asws}, 'I ask you by the right of the one who enabled you upon what I saw, only inform me, who are you?' 'He^{asws} lowered his head for a long time, then looked at me and said, 'I am Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws}.'

فَرَفَّقَنِي الْحَبْرُ إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ الزَّيَّاتِ قَالَ فَبِعَثَ إِلَيَّ فَأَخَذَنِي وَكَبَّلَنِي فِي الْحَدِيدِ وَ حَمَلَنِي إِلَى الْعِرَاقِ وَ حَبَسَنِي كَمَا تَرَى

The news got to Muhammad Bin Abdul Malik Al-Zayyat. He said, 'Send him to me!' They seized me, and handcuffed me in the iron, and carried me to Al-Iraq and imprisoned me just as you see'.

قَالَ قُلْتُ لَهُ ارْفَعْ قِصَّتَكُمْ [الْقِصَّةَ] إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ فَقَالَ وَ مَنْ لِي يَأْتِيهِ بِالْقِصَّةِ قَالَ فَأَتَيْتُهُ بِقِرْطَاسٍ وَ دَوَاتٍ فَكَتَبَ قِصَّتَهُ إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ فَذَكَرَ فِي قِصَّتِهِ مَا كَانَ

He (the narrator) said, 'I said to him, 'Raise your story to Muhammad Bin Abdul Malik'. He said, 'And who is there for me who would go to him with the story?' I came to him with paper and ink, and he wrote down his story to Muhammad Bin Abdul Malik, and he mentioned in his story what had happened'.

قَالَ فَوَقَّعَ فِي الْقِصَّةِ قُلَّ لِلَّذِي أَخْرَجَكَ فِي لَيْلَةٍ مِنَ الشَّامِ إِلَى الْكُوفَةِ وَ مِنَ الْكُوفَةِ إِلَى الْمَدِينَةِ وَ مِنَ الْمَدِينَةِ إِلَى الْمَكَانِ أَنْ يُجْرِكَ مِنْ حَبْسِكَ

He (the narrator) said, 'He answered regarding the story, 'Tell the one who took you out during a night, from Syria to Al-Kufa, and from Al-Kufa to Al-Medina to the place, that he should take you out from your imprisonment'.

قَالَ عَلِيٌّ فَعَمَّنِي أَمْرُهُ وَ وَقَفَتْ [رَقَمْتُ] لَهُ وَ أَمَرْتُهُ بِالْعَزَاءِ قَالَ ثُمَّ بَكَرْتُ عَلَيْهِ يَوْمًا فَإِذَا الْجُنْدُ وَ صَاحِبُ الْحَرْبِ وَ صَاحِبُ السَّجْنِ وَ خَلْقٌ عَظِيمٌ يَتَمَحَّصُونَ حَالَهُ قَالَ قُلْتُ مَا هَذَا قَالُوا الْمَحْمُولُ مِنَ الشَّامِ الَّذِي تَنَبَّأَ افْتِئِدَ الْبَارِحَةَ لَا نَدْرِي حَسَفَ بِهِ الْأَرْضُ أَوْ اخْتَطَفَهُ الطَّيْرُ فِي الْهَوَاءِ

Ali (the narrator) said, 'His affair saddened me and I waited for him, and instructed him with the solace. Then one day I went to him early morning, and there was the army, and the prison guard, and the prison warden, and a large number of people looking into his situation. I said, 'What is this?' They said, 'The one carried over from Syrian who used to foretell matters went missing yesterday. We do not know whether the earth submerged with him or the bird kidnapped him in the air'.

وَ قَالَ عَلِيٌّ بْنُ خَالِدٍ هَذَا زَيْدِيَا [زَيْدِيٌّ] فَقَالَ بِالْإِمَامَةِ بَعْدَ ذَلِكَ وَ حَسَنَ اعْتِقَادُهُ.

And Ali Bin Khalid (the narrator) said, ‘This is a Zaydiite. He spoke with the Imamate after that and excellent were his beliefs’¹⁴²⁹.

2- حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ الْحَسَنِ الْخَطَّابُ الرَّثَّائِيُّ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ خَفْصِ الْأَبْيَضِ التَّمَّارِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ أَيَّامِ صَلْبِ الْمُعَلَّى بْنِ خُنَيْسٍ

It is narrated to me by Muhammad Bin Al Husayn Bin Al Hassan Al Khattab al Zayyat, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Hafs Al Abyaz Al Tammar who said,

‘I entered to see Abu Abdullah^{asws} during the days Al-Moalla Bin Khunays had been crucified.

قَالَ فَقَالَ لِي يَا أَبَا خَفْصٍ إِنِّي أَمَرْتُ الْمُعَلَّى بْنَ خُنَيْسٍ بِأَمْرِ فَخَالِقِي فَأَبْتُلِي بِالْحَدِيدِ إِنِّي نَظَرْتُ إِلَيْهِ يَوْمًا وَهُوَ كَحَيْبٍ حَزِينٍ فَقُلْتُ لَهُ مَا لَكَ يَا مُعَلَّى سَكَاتَكَ ذَكَرْتُ أَهْلَكَ وَ مَالَكَ وَ وُلْدَكَ وَ عِيَالَكَ قَالَ أَحَلَّ

He (the narrator) said, ‘He^{asws} said to me: ‘O Abu Al Hafs, ‘I^{asws} had instructed Al-Moalla Bin Khunays with a matter but he opposed me^{asws} and was afflicted with the iron. One day I^{asws} had looked at him and he was gloomy, grieving. I^{asws} said to him: ‘What is the matter with you, O Moalla? It is as if you are remembering your wife, and your wealth, and your children, and your dependants’. He said, ‘Yes’.

قُلْتُ اأذنُ مِيَّي فَدَنَا مِيَّي فَمَسَحْتُ وَجْهَهُ فَقُلْتُ أَيْنَ تَرَكَ قَالَ أَرَانِي فِي بَيْتِي هَذِهِ زَوْجِي وَ هَذَا وَلَدِي فَتَرَكْتُهُ حَتَّى تَمَلَّأَ مِنْهُمْ وَ أَسْرَتِ [اسْتَتَرَتْ] مِنْهُمْ حَتَّى نَالَ مِنْهَا مَا يَنَالُ الرَّجُلُ مِنْ أَهْلِهِ ثُمَّ قُلْتُ لَهُ اأذنُ مِيَّي فَدَنَا فَمَسَحْتُ وَجْهَهُ فَقُلْتُ أَيْنَ تَرَكَ فَقَالَ أَرَانِي مَعَكَ فِي الْمَدِينَةِ هَذَا بَيْتِكَ

I^{asws} said: ‘Come near me^{asws}’. He came near me^{asws}. I^{asws} wiped his face and said: ‘Where do you see yourself to be?’ He said, ‘I see myself being in my house. This is my wife, and these are my children’. I^{asws} left him until he was filled from them and was cheered from them, until he had attained from her what a man tends to attain from his wife, then I^{asws} said to him: ‘Come near me’. He came near, and I^{asws} wiped his face. I^{asws} said: ‘Where do you see yourself to be?’ He said, ‘I see myself being with you^{asws} in Al-Medina. This is your^{asws} house’.

قَالَ قُلْتُ لَهُ يَا مُعَلَّى إِنَّ لَنَا حَدِيثًا مِنْ حَفِظَ عَلَيْنَا حَفِظَ اللَّهُ عَلَيْهِ دِينَهُ وَ دُنْيَاهُ يَا مُعَلَّى لَا تَكُونُوا أَسْرَى فِي أَيْدِي النَّاسِ بِحَدِيثِنَا إِنْ شَاءُوا آمَنُوا [مُنُوا] عَلَيْنَكُمْ وَ إِنْ شَاءُوا قَتَلُوكُمْ إِنَّهُ مِنْ كَتَمِ الصَّعْبِ مِنْ حَدِيثِنَا جَعَلَ اللَّهُ نُورًا بَيْنَ عَيْنَيْهِ وَ رَزَقَهُ اللَّهُ الْعِزَّةَ فِي النَّاسِ

He^{asws} said: ‘I^{asws} said to him: ‘O Moalla! There is a Hadeeth for us^{asws}, one who preserves upon us^{asws}, Allah^{azwj} would Preserve his religion and his world upon him. O Moalla! Do not become a prisoner in the hands of the people by our^{asws} Hadeeth. If they so deserve, they would believe upon you, and if they desire, they would kill. Surely, the one who conceals the difficult ones of our^{asws} Ahadeeth, Allah^{azwj} would Make a Noor to be between his eyes, and Allah^{azwj} would Grace him the honour among the people.

وَ مِنْ أَدَاغِ الصَّعْبِ مِنْ حَدِيثِنَا لَمْ يَمُتْ حَتَّى يَعْصَهُ السَّلَاحُ أَوْ يَمُوتَ كَبَلًا يَا مُعَلَّى بْنَ خُنَيْسٍ وَ أَنْتَ مَقْتُولٌ فَاسْتَعِدَّ.

And one who broadcasts the difficult ones of our^{asws} Ahadeeth would not die until he is hurt by the weapon, or dies handcuffed. O Moalla Bin Khunays! And you will be killed, so be prepared".¹⁴³⁰

3- حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ سَلَمَةَ اللُّؤْلُؤِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَعَّاجٍ عَنِ ابْنِ حَبْلَةَ عَنِ ابْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْحَوْضِ فَقَالَ هُوَ حَوْضٌ مَا بَيْنَ بُصْرَى إِلَى صَنْعَاءَ أَتُحِبُّ أَنْ تَرَاهُ فَقُلْتُ لَهُ نَعَمْ

It is narrated to us by Al Husayn Bin Ahmad Bin Salama Al Luluie, from Al Hassan Bin Ali Bin Baqqah, from Ibn Jabala, from Ibn Sinan who said,

'I asked Abu Abdullah^{asws} about the Fountain. He^{asws} said: 'It is a fountain (its dimensions are) what is between Busra to Sana'a. Would you like to see it?' I said to him^{asws}, 'Yes'.

قَالَ فَأَخَذَ بِيَدِي وَ أَخْرَجَنِي إِلَى ظَهْرِ الْمَدِينَةِ ثُمَّ ضَرَبَ بِرِجْلِهِ فَتَطَرْتُ إِلَى نَهْرٍ يَجْرِي مِنْ جَانِبِهِ هَذَا مَاءٌ أَبْيَضٌ مِنَ التَّلْجِ وَ مِنْ جَانِبِهِ هَذَا لَبَنٌ أَبْيَضٌ مِنَ التَّلْجِ وَ فِي وَسْطِهِ خَمْرٌ أَحْسَنُ مِنَ الْبَاقُوتِ فَمَا رَأَيْتُ شَيْئاً أَحْسَنَ مِنْ تِلْكَ الْخَمْرِ بَيْنَ اللَّبَنِ وَ الْمَاءِ

He (the narrator) said, 'He^{asws} grabbed my hand and brought me out to the back of Al-Medina, then kicked with his^{asws} leg, and I looked at a river flowing from this side of his^{asws} - water which was whiter than snow, and from this side of his^{asws} was milk whiter than the snow, and it is middle was wine more beautiful than ruby. I had not seen anything more beautiful than that wine, between the milk and the water.

فَقُلْتُ جَعَلْتُ فِدَاكَ مِنْ أَيْنَ يَخْرُجُ هَذَا وَ مِنْ أَيْنَ يَخْرَاهُ

I said, 'May I be sacrificed for you^{asws}! Where does this come out from, and from where is its flow?'

فَقَالَ هَذِهِ الْعُيُونُ الَّتِي ذَكَرَهَا اللَّهُ فِي كِتَابِهِ أَنَّهَا فِي الْجَنَّةِ عَيْنٌ مِنْ مَاءٍ وَ عَيْنٌ مِنْ لَبَنٍ وَ عَيْنٌ مِنْ خَمْرٍ يَجْرِي فِي هَذَا النَّهْرِ

He^{asws} said: 'These are springs which Allah^{azwj} Mentioned in His^{azwj} Book that these are in the Paradise, a spring of water, and a spring of milk, and a spring of wine flowing in this river'.

وَ رَأَيْتُ حَافَاتِهِ عَلَيْهَا شَجَرٌ فِيهِمْ جَوَارٍ مُعَلَّقَاتٍ بِرُؤُوسِهِنَّ مَا رَأَيْتُ شَيْئاً أَحْسَنَ مِنْهُنَّ وَ بِأَيْدِيهِنَّ آيَةٌ مَا رَأَيْتُ أَحْسَنَ مِنْهَا لَيْسَتْ مِنْ آيَةِ الدُّنْيَا فَدَنَا مِنْ إِحْدَاهُنَّ فَأَوْمَأَ إِلَيْهَا لِتَسْقِيَهُ

And I saw trees in this banks wherein were girls suspended by their heads. I had not seen anything more beautiful than them, and in their hands were containers I had not seen more beautiful than these, not being from the utensils of the world. He^{asws} approached one of them and gestured by his^{asws} hand to quench him^{asws}.

فَتَطَرْتُ إِلَيْهَا وَ قَدْ مَالَتْ لِتَعْرِفَ مِنَ النَّهْرِ فَمَالَتْ الشَّجَرَةَ مَعَهَا فَاعْتَرَفْتُ ثُمَّ نَاولَتْهُ فَشَرِبَ ثُمَّ نَاولَهَا وَ أَوْمَأَ إِلَيْهَا فَمَالَتْ لِتَعْرِفَ فَمَالَتْ الشَّجَرَةَ مَعَهَا فَاعْتَرَفْتُ ثُمَّ نَاولَتْهُ فَتَاولَنِي فَشَرِبْتُ فَمَا رَأَيْتُ شَرَاباً كَانَ أَلْيَنَ مِنْهُ وَ لَا أَلَدَّ وَ كَانَتْ رَاحِيَتُهُ رَاحِيَةَ الْمِسْكَ

¹⁴³⁰ Basaair Al Darajaat – P 8 Ch 13 H 2

I looked at her, and she had inclined in order to scoop from the river, and the tree inclined with her, and she scooped, then gave it, and he^{asws} drank. Then he^{asws} gave it and gestured to her. She inclined in order to scoop and the tree inclined with her, and she scooped, then gave it, and he^{asws} gave it to me, so I drank. I had not seen any drink which was softer than it, nor more pleasurable, and its aroma was the aroma of musk.

وَ نَظَرْتُ فِي الْكَأْسِ فَإِذَا فِيهِ ثَلَاثَةٌ أَلْوَانٍ مِنَ الشَّرَابِ فَعُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ وَ مَا حُنْتُ أَرَى أَنَّ الْأَمْرَ هَكَذَا

And I looked into the cup and in it were three types of drink, so I said to him^{asws}, ‘May I be sacrificed for you^{asws}! I have not seen a day like today at all, and I had not view that the matter could be like this!’

فَقَالَ هَذَا مِنْ أَقَلِّ مَا أَعَدَّهُ اللَّهُ لِشِبَعَيْنَا إِذَا تُوِّبِيَ صَارَتْ رُوحُهُ إِلَى هَذَا النَّهْرِ وَ رَعَتْ فِي رِيَاضِهِ وَ شَرِبَتْ مِنْ شَرَابِهِ وَ إِنَّ عَدُونََا إِذَا تُوِّبِيَ صَارَتْ رُوحُهُ إِلَى وَادِي بَرْهُوتٍ فَأُخْلِذَتْ فِي عَذَابِهِ وَ أُطْعِمَتْ مِنْ زُقُومِهِ وَ سُقِيَتْ مِنْ حَمِيمِهِ فَاسْتَعِيدُوا بِاللَّهِ مِنْ ذَلِكَ الْوَادِي.

He^{asws} said: ‘This is from the least of what Allah^{azwj} has Prepared for our^{asws} Shias. When the Momin dies his soul comes to this river, and is nurtured in its garden, and drinks from its drink; and our^{asws} enemy, when he dies, his soul comes to the valley of Barhoot, and is eternally in His^{azwj} Punishment, and is fed from its Zaqoom (tree), and is quenched from its boiling water, therefore seek Refuge with Allah^{azwj} from that valley’¹⁴³¹.

4- وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ قَالَ فَكُنْتُ مُطْرَقًا إِلَى الْأَرْضِ فَرَفَعَ يَدَهُ إِلَى فَوْقِ ثُمَّ قَالَ لِي ارْفَعْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَتَنظَرْتُ إِلَى السَّقْفِ قَدِ انْفَجَرَ حَتَّى خَلَصَ بَصَرِي إِلَى نُورٍ سَاطِعٍ حَارٍ بَصَرِي دُونَهُ

And from him, from Muhammad Bin Al Musanna, from his father, from Usman Bin Zayd, from Jabir,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]**. I had lowered my head towards the ground, so he^{asws} raised his^{asws} hand to above, then said to me: ‘Raise your head!’ I raised my head and looked at the roof which had cleft asunder until my sight ended to a shining light, my sight was dazzled below it.

قَالَ ثُمَّ قَالَ لِي رَأَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ هَكَذَا

He (the narrator) said, ‘Then he^{asws} said to me: ‘Ibrahim^{as} saw the kingdoms of the skies and the earth like this’.

ثُمَّ قَالَ لِي أَطْرِقْ فَأَطْرَقْتُ ثُمَّ قَالَ لِي ارْفَعْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَإِذَا السَّقْفُ عَلَى حَالِهِ

Then he^{asws} said to me: ‘Lower your head!’ Then he^{asws} said to me: ‘Raise your head!’ I raised my head and there, the ceiling was upon its state.

¹⁴³¹ Basaair Al Darajaat – P 8 Ch 13 H 3

قَالَ ثُمَّ أَخَذَ بِيَدِي وَ قَامَ وَ أَخْرَجَنِي مِنَ الْبَيْتِ الَّذِي كُنْتُ فِيهِ وَ أَدْخَلَنِي بَيْتاً آخَرَ فَخَلَعَ ثِيَابَهُ الَّتِي كَانَتْ عَلَيْهِ وَ لَبَسَ ثِيَاباً غَيْرَهَا ثُمَّ قَالَ لِي عُضِّ بِبَصْرِكَ فَعَضَّضْتُ بَصْرِي وَ قَالَ لِي لَا تَفْتَحْ عَيْنَكَ فَلَمَّثْتُ سَاعَةً ثُمَّ قَالَ لِي أَ تَدْرِي أَيْنَ أَنْتَ قُلْتُ لَا جَعَلْتُ فِدَاكَ

He (the narrator) said, 'Then he^{asws} held my hand and stood and took me out from the room which I was in, and entered me into another room. He^{asws} took off his robe which was upon him^{asws} and put on another robe, then said to me: 'Close your eyes'. I closed my eyes, and he^{asws} said to me: 'Do not open your eyes'. I waited for a while, then he^{asws} said to me: 'Do you know where you are?' I said, 'No, may I be sacrificed for you^{asws}!'

فَقَالَ لِي أَنْتَ فِي الظُّلْمَةِ الَّتِي سَلَكَهَا ذُو الْقُرْنَيْنِ فَعُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَ تَأْذُنُ لِي أَنْ أُفْتَحَ عَيْنِي فَقَالَ لِي افْتَحْ فَإِنَّكَ لَا تَرَى شَيْئاً فَفَتَحْتُ عَيْنِي فَإِذَا أَنَا فِي ظُلْمَةٍ لَا أَبْصِرُ فِيهَا مَوْضِعَ قَدَمِي

He^{asws} said to me: 'You are in the darkness in which Zulqarnayyn travelled'. I said to him^{asws}, 'May I be sacrificed for you^{asws}! Do you^{asws} allow me to opening my eyes?' He^{asws} said to me: 'Open, for you will not see anything'. I opened my eyes and there I was in darkness, not seeing in it the place of my feet'.

ثُمَّ صَارَ قَلِيلاً وَ وَقَفَ فَقَالَ لِي هَلْ تَدْرِي أَيْنَ أَنْتَ قُلْتُ لَا قَالَ أَنْتَ وَاقِفٌ عَلَى عَيْنِ الْحَيَاةِ الَّتِي شَرِبَ عَنْهَا الْخَضِرُ ع

Then he^{asws} travelled a little and stopped. He^{asws} said to me: 'Do you know where you are?' I said, 'No'. I said, 'No'. He^{asws} said: 'You are paused at the spring of life which Al-Khizr had drunk from'.

وَ خَرَجْنَا مِنْ ذَلِكَ الْعَالَمِ إِلَى عَالَمٍ آخَرَ فَسَلَّكْنَا فِيهِ فَرَائِنًا كَهَيْئَةِ عَالَمِنَا فِي بَنَائِهِ وَ مَسَاكِينِهِ وَ أَهْلِهِ ثُمَّ خَرَجْنَا إِلَى عَالَمٍ ثَالِثٍ كَهَيْئَةِ الْأَوَّلِ وَ الثَّانِي حَتَّى وَرَدْنَا خَمْسَةَ عَوَالِمَ

And we came out from that world to another world and we travelled in it and we saw as if it is our world in its constructions and its dwelling and its people. Then we went out to a third world, as if it was like the first and the second, until we had passed into five worlds.

قَالَ ثُمَّ قَالَ هَذِهِ مَلَكُوتُ الْأَرْضِ وَ لَمْ يَرَهَا إِبْرَاهِيمُ وَ إِنَّمَا رَأَى مَلَكُوتَ السَّمَاوَاتِ وَ هِيَ اثْنَا عَشَرَ عَالِماً كُلُّ عَالَمٍ كَهَيْئَةِ مَا رَأَيْتَ كُلَّمَا مَضَى مِنَّا إِمَامٌ سَكَنَ أَحَدَ هَذِهِ الْعَوَالِمِ حَتَّى يَكُونَ آخِرُهُمُ الْقَائِمُ فِي عَالَمِنَا الَّذِي نَحْنُ سَاكِنُوهُ

He (the narrator) said, 'Then he^{asws} said: 'These are the kingdoms of the earth, and Ibrahim^{as} did not see these, and rather he^{as} saw the kingdoms of the skies, and these are twelve worlds. Each world is like what you saw. Every time an Imam^{asws} from us^{asws} passes away, he^{asws} settles into one of these worlds until the last of them^{asws} happens to be Al-Qaim^{asws} in our world which we are its dwellers'.

قَالَ ثُمَّ قَالَ عُضِّ بِبَصْرِكَ فَعَضَّضْتُ بَصْرِي ثُمَّ أَخَذَ بِيَدِي فَإِذَا نَحْنُ بِالْبَيْتِ الَّذِي خَرَجْنَا مِنْهُ فَفَتَحَ بِلَاكِ الثِّيَابِ وَ لَبَسَ الثِّيَابَ الَّتِي كَانَتْ عَلَيْهِ وَ عُدْنَا إِلَى مَجْلِسِنَا

He (the narrator) said, 'Then he^{asws} said: 'Close your eyes'. I closed my eyes. Then he^{asws} grabbed my hand, and there we were in the room which we had come out from it. He^{asws}

removed that robe, and wore the robe which used to be upon him^{asws}, and we returned to our seats.

فَقُلْتُ جُعِلْتُ فِدَاكَ كَمْ مَضَى مِنَ النَّهَارِ قَالَ عِ ثَلَاثَ سَاعَاتٍ.

I said, 'May I be sacrificed for you^{asws}! How much of the day has passed?' He^{asws} said: 'Three hours'.¹⁴³²

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ حَقْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَرَكَضَ بِرِجْلِهِ الْأَرْضَ فَإِذَا بَحْرٌ فِيهِ سُفُنٌ مِنْ فِضَّةٍ فَرَكَبَ وَرَكِبْتُ مَعَهُ حَتَّى انْتَهَى إِلَى مَوْضِعٍ فِيهِ حِيَامٌ مِنْ فِضَّةٍ فَدَخَلَهَا ثُمَّ خَرَجَ

It is narrated to us by Ahmad Bin Muhammad, from Ja'far Bin Muhammad Bin Malik Al Kufy, from Muhammad Bin Ammar, from Abu Baseer who said,

'I was in the presence of Abu Abdullah^{asws}, and he^{asws} kicked the ground with his^{asws} leg, and there was an ocean in it having a ship of silver. He^{asws} sailed and I sailed with him^{asws} until he^{asws} ended up to a place wherein were tents of silver. We entered these, then came out.

فَقَالَ رَأَيْتَ خَيْمَةَ الَّتِي دَخَلْتَهَا أَوَّلًا فَقُلْتُ نَعَمْ قَالَ تِلْكَ خَيْمَةُ رَسُولِ اللَّهِ صَ وَالْأُخْرَى خَيْمَةُ أَمِيرِ الْمُؤْمِنِينَ عَ وَ الثَّالِثُ خَيْمَةُ فَاطِمَةَ وَ الرَّابِعَةُ خَيْمَةُ خَدِيجَةَ وَ الْخَامِسَةُ خَيْمَةُ الْحُسَيْنِ وَ السَّادِسَةُ خَيْمَةُ الْحُسَيْنِ وَ السَّابِعَةُ خَيْمَةُ عَلِيِّ بْنِ الْحُسَيْنِ وَ الثَّامِنَةُ خَيْمَةُ أَبِي وَ التَّاسِعَةُ خَيْمَتِي وَ لَيْسَ أَحَدٌ مَنَّا يَمُوتُ إِلَّا وَ لَهُ خَيْمَةٌ يَسْكُنُ فِيهَا.

He^{asws} said: 'Did you see the first tent which we entered?' I said, 'Yes' He^{asws} said: 'That is a tent of Rasool-Allah^{saww}, and the other is a tent of Amir Al-Momineen^{asws}, and the third is a tent of (Syeda) Fatima^{asws}, and the fourth is a tent of (Syeda) Khadeeja^{asws}, and the fifth is a tent of Al-Hassan^{asws}, and the sixth is a tent of Al-Husayn^{asws}, and the seventh is a tent of Ali^{asws} Bin Al-Husayn^{asws}, and the eight is a tent of my^{asws} father^{asws}, and the ninth is a tent is my^{asws} tent, and there isn't anyone from us^{asws} passing away, except and for him^{asws} is a tent to dwell in'.¹⁴³³

6- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ إِسْحَاقَ الْجَلَّابِ قَالَ: اشْتَرَيْتُ لِأَبِي الْحُسَيْنِ عِنْمًا كَثِيرَةً فَادْخَلَنِي مِنْ إِصْطَبَلِ دَارِهِ إِلَى مَوْضِعٍ وَاسِعٍ لَا أَعْرِفُهُ فَجَعَلْتُ أَفْرُقُ تِلْكَ الْعَنَمَ فِيمَنْ أَمَرَنِي ثُمَّ اسْتَأْذَنُتُهُ فِي الْإِنْصِرَافِ إِلَى بَغْدَادَ إِلَى وَالِدَتِي وَ كَانَ ذَلِكَ يَوْمَ التَّرْوِيَةِ

It is narrated to us by Al Husayn Bin Muhammad Bin Aamir, from Al moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from ali Bin Muhammad, from Is'haq Al Jallab who said,

'I bought a lot of sheep for Abu Al-Hassan^{asws}. He^{asws} called me and told me to enter into stables of his^{asws} house to a vast place, I did not recognise. I went on to separate those sheep regarding the ones he^{asws} had instructed me. Then I sought his^{asws} permission regarding the leaving to go to Baghdad to my parent, and that was the day of Al-Tarawiyya (Arafaat).

¹⁴³² Basaair Al Darajaat – P 8 Ch 13 H 4

¹⁴³³ Basaair Al Darajaat – P 8 Ch 13 H 5

فَكَتَبَ إِلَيَّ تُعَيِّمُ عِدًّا عِنْدَنَا ثُمَّ تَنْصَرِفُ قَالَ فَأَقَمْتُ فَلَمَّا كَانَ يَوْمَ عَرَفَةَ أَقَمْتُ عِنْدَهُ وَ بْتُ لَيْلَةَ الْأَضْحَى فِي رِوَايٍ لَهُ فَلَمَّا كَانَ فِي السَّحْرِ أَتَانِي فَقَالَ لِي يَا إِسْحَاقُ ثُمَّ فُقِمْتُ فَفَتَحْتُ عَيْنِي فَإِذَا أَنَا عَلَى بَابِي بِنِعْدَادَ فَدَخَلْتُ عَلَى وَالِدِي وَ أَتَانِي أَصْحَابِي فَقُلْتُ لَهُمْ عَرَفْتُ بِالْعَشْكَرِ وَ خَرَجْتُ إِلَى الْعِيدِ بِنِعْدَادَ.

He^{asws} wrote to me: 'Stay with us tomorrow, then leave'. So, I stayed. When it was the day of Arafaat, I stayed with him^{asws} and spent the night of Al-Az'ha in a hallway of his^{asws}. When it was during the pre-dawn, he^{asws} came to me and said to me: 'O Is'haq! Arise'. I arose and opened my eyes, and there I was at my door at Baghdad. I entered to see my parents, and my companions came to me. I said to them, 'I spent day of Arafaat at Al-Askar and came out to the Eid at Baghdad''¹⁴³⁴.

7- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عُثْمَانَ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ صَالِحِ بْنِ سَعِيدٍ قَالَ: دَخَلْتُ إِلَى أَبِي الْحَسَنِ ع فَقُلْتُ جَعَلْتُ فِدَاكَ فِي كُلِّ الْأُمُورِ أَرَادُوا إِطْفَاءَ نُورِكَ وَ التَّقْصِيرَ بِكَ حَتَّى أَنْزَلُوكَ هَذَا الْحَانَ الْأَشْنَعِ خَانَ الصَّعَالِيكِ

It is narrated to us by Al Husayn Bin Muhammad Bin usman, from Moalla Bin Muhammad Bin Abdullah, from Muhammad Bin Yahya, from Ali Bin Saeed who said,

'I entered to see Abu Al-Hassan^{asws}. I said, 'May I be sacrificed for you^{asws}! In every matter they are intending to extinguish your^{asws} Noor, and the derogation with you^{asws} until they have lodged you^{asws} in this house, being a house for the tramps'.

فَقَالَ هَاهُنَا أَنْتَ يَا ابْنَ سَعِيدٍ ثُمَّ أَوْمَأَ بِيَدِهِ فَقَالَ انظُرْ فَنَظَرْتُ فَإِذَا بِرُوضَاتٍ أَنْبَقَاتٍ وَ رُوضَاتٍ نَاضِرَاتٍ فِيهِنَّ خَيْرَاتٍ عَطْرَاتٍ وَ وَلَدَانِ كَأَنَّهُنَّ اللُّؤْلُؤُ الْمَكْنُونُ وَ أَطْيَارٌ وَ طِبَاءٌ وَ أَنْهَارٌ تَفُورُ فَحَارَ بَصْرِي وَ التَّمَعُ وَ حَسْرَتِ عَيْنِي وَ قَالَ حَيْثُ كُنَّا فَهَذَا لَنَا عَتِيدٌ وَ لَسْنَا فِي خَانَ الصَّعَالِيكِ.

He^{asws} said: 'You come over here, O Ibn Saeed!' Then he^{asws} gestured by his^{asws} hand and said: 'Look!' I looked, and there were fresh gardens, and blissful gardens, in these were best perfumes, and young servants like hidden pearls, and birds, and gazelles, and rivers flowing. My sight was dazzled and stunned, and my eyes were confused, and he^{asws} said: 'Wherever we^{asws} would be, for us^{asws} are preparations, and we^{asws} aren't is a house for the tramps''¹⁴³⁵.

8- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فِي بَعْضِ حَوَائِجِي قَالَ فَقَالَ لِي مَا لِي أَرَاكَ كَثِيمًا حَزِينًا قَالَ فَقُلْتُ مَا بَلَغَنِي مِنَ الْعِرَاقِ مِنْ هَذَا الْوَبَاءِ أَذْكَرُ عِيَالِي

It is narrated to us by Ahmad Bin Al Husayn, from his father, from Muhammad Bin Sinan, from hammad Bin usman, from Al moalla Bin Khunays who said,

'I was in the presence of Abu Abdullah^{asws} regarding one of my needs. He^{asws} said to me: 'What is the matter I^{asws} see you gloomy, saddened?' I said, '(Due to) to what has reached me from this epidemic, I remember my family'.

قَالَ فَاصْرِفْ وَجْهَكَ فَصَرَفْتُ وَجْهِي قَالَ ثُمَّ قَالَ ادْخُلْ دَارَكَ قَالَ فَدَخَلْتُ فَإِذَا أَنَا لَا أَفْقِدُ مِنْ عِيَالِي صَغِيرًا وَ لَا كَبِيرًا إِلَّا وَ هُوَ لِي فِي دَارِي بِمَا فِيهَا قَالَ ثُمَّ خَرَجْتُ فَقَالَ لِي اصْرِفْ وَجْهَكَ فَصَرَفْتُهُ فَنَظَرْتُ فَلَمْ أَرَ شَيْئًا.

¹⁴³⁴ Basaair Al Darajaat – P 8 Ch 13 H 6

¹⁴³⁵ Basaair Al Darajaat – P 8 Ch 13 H 7

He^{asws} said: ‘Turn your face!’ I turned my face’. Then he^{asws} said: ‘Enter your house’. I entered, and there I was not missing anyone from my family, neither a young one nor old except and he was for me in a valley with whatever was in it’. Then I came out. He^{asws} said to me: ‘Turn your face!’ I turned it and looked, but I could not see anything”¹⁴³⁶.

9- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ التَّقْفِيّ عَنْ يَحْيَى بْنِ الْحَسَنِ بْنِ الْفُرَاتِ عَنْ يَحْيَى بْنِ الْمُسَاوِرِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا صَعِدَ رَسُولُ اللَّهِ ص الْعَارَ طَلَبَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ خَشِيَ أَنْ يَغْتَالَهُ الْمُشْرِكُونَ وَ كَانَ رَسُولُ اللَّهِ ص عَلَى حِرَاءَ وَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَى نَبِيرٍ

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Amro Bin Saeed Al Saqafy, from Yahya Bin Al Hassan bin Al Furat, from Yahya Bin Al Musawir, from Abu Al Jaroud,

‘From Abu Ja’far^{asws} having said: ‘When Rasool-Allah^{saww} ascended to the cave, Ali^{asws} sought him^{saww} and he^{asws} feared that the Polytheists might assassinate him^{saww}, and Rasool-Allah^{saww} was at (mount) Hira and Ali^{asws} was upon (mount) Subeyr.

فَبَصُرَ بِهِ النَّبِيُّ ص فَقَالَ مَا لَكَ يَا عَلِيُّ قَالَ يَا أَبِي أَنْتَ وَ أُمِّي خَشِيتُ أَنْ يَغْتَالَكَ الْمُشْرِكُونَ فَطَلَبْتُكَ فَقَالَ النَّبِيُّ ص نَاوِلْنِي يَدَكَ يَا عَلِيُّ فَزَحَفَ الْجَبَلُ حَتَّى خَطَا بِرِجْلِهِ إِلَى الْجَبَلِ الْآخَرَ ثُمَّ رَجَعَ الْجَبَلُ إِلَى قَرَارِهِ.

The Prophet^{saww} saw him^{asws} and said: ‘What is the matter with you^{asws}, O Ali^{asws}?’ He^{asws} said: ‘May my^{asws} father^{asws} and my^{asws} mother be sacrificed for you^{saww}! I^{asws} feared that the Polytheists might assassinate you^{saww}, so I^{asws} sought you^{saww}’. The Prophet^{saww} said: ‘Give me^{saww} your^{asws} hand, O Ali^{asws}!’ The mountain rose until he^{asws} stepped to the mountain with his^{asws} other leg to the other mountain, then the mountain returned to its settled state”¹⁴³⁷.

10- حَدَّثَنَا الْإِحْتِصَاصُ يَرْ، ابْنُ عَيْسَى عَنِ ابْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ حُرْمَانَ عَنِ الْأَسْوَدِ بْنِ سَعِيدٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا أَسْوَدَ بْنَ سَعِيدٍ إِنَّ بَيْنَنَا وَ بَيْنَ كُلِّ أَرْضٍ تُرّاً مِثْلَ تُرِّ الْبِنَاءِ فَإِذَا أَمْرُنَا فِي الْأَرْضِ بِأَمْرٍ حَذَبْنَا ذَلِكَ التُّرّاً فَأَقْبَلَتِ الْأَرْضُ بِقَلْبَيْهَا وَ أَسْوَاقِهَا وَ دُورِهَا حَتَّى تُنْفَذَ فِيهَا مَا نُوْمَرُ بِهِ مِنْ أَمْرِ اللَّهِ تَعَالَى.

It is narrated to us by Ibn Isa, from Ibn Abu Nasr, from Muhammad Bin Humran, from Al Aswad Bin Saeed who said,

‘Abu Ja’far^{asws} said to me: ‘O Aswad Bin Saeed! Between us^{asws} and every land there is a thread like a thread for the construction. So, when we^{asws} are Commanded in the land with a Command, we^{asws} pull that thread, and the land comes with its wells and its markets and its houses until we^{asws} implement in it whatever we^{asws} have been Commanded with, from the Commands of Allah^{azwj} the Exalted”¹⁴³⁸.

11- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ التُّغْمَانَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ صَالِحِ بْنِ سَعِيدٍ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ فِي كُلِّ الْأُمُورِ أَرَادُوا إِطْفَاءَ نُورِكَ وَ التَّقْصِيرَ بِكَ حَتَّى أَنْزَلُوكَ هَذَا الْحَانَ الْأَشْنَعِ حَانَ الصَّعَالِيكِ

¹⁴³⁶ Basaair Al Darajaat – P 8 Ch 13 H 8

¹⁴³⁷ Basaair Al Darajaat – P 8 Ch 13 H 9

¹⁴³⁸ Basaair Al Darajaat – P 8 Ch 13 H 10

It is narrated to us by Al husayn Bin Muhammad, from Ali Bin Al Numan Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Muhammad Bin Yahya, from Salih Bin Saeed who said,

'I entered to see Abu Al-Hassan^{asws}. I said to him^{asws}, 'May I be sacrificed for you^{asws}! In every matter they are intending to extinguish your^{asws} noor, and the derogation with you^{asws} to the extent they have lodged you in this worst house, a house for tramps'.

فَقَالَ هَاهُنَا أَنْتَ يَا ابْنَ سَعِيدٍ ثُمَّ أَوْمَأَ بِيَدِهِ فَقَالَ انظُرْ فَإِذَا أَنَا بِرَوْضَاتٍ نَاضِرَاتٍ فِيهِنَّ خَيْرَاتٌ عَطِرَاتٌ وَ وِلْدَانٌ كَأَنَّهِنَّ اللُّؤْلُؤُ وَ أَطْبَاقٌ رَطْبَاتٌ فَخَازَ بَصَرِي فَقَالَ حَيْثُ كُنَّا فَهَذَا لَنَا عَتِيدٌ وَ لَسْنَا فِي خَانِ الصَّعَالِيكِ.

He^{asws} said: 'You come over here, O Ibn Saeed!' Then he^{asws} gestured by his^{asws} hand, and said: 'Look!' I looked, and there I was in blissful gardens. In these were best perfumes, and young servants like pearls, and layers of dates. My sight was dazzled. He^{asws} said: 'Wherever we^{asws} would be, so this would be prepared for us^{asws}, and we^{asws} aren't is a house of tramps'.¹⁴³⁹

¹⁴³⁹ Basaair Al Darajaat – P 8 Ch 13 H 11

CHAPTER 14 – REGARDING THE POWER OF THE IMAMS^{asws} AND WHAT THEY^{asws} HAVE BEEN GIVEN FROM THAT

1- حَدَّثَنَا الْإِحْتِصَاصُ يَر، أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ الْمَلِكِ الْقُمِّيِّ عَنْ إِدْرِيسَ عَنِ الصَّادِقِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مِنَّا أَهْلَ الْبَيْتِ لَمَنَ الدُّنْيَا عِنْدَهُ بِمِثْلِ هَذِهِ وَ عَقَدَ بِيَدِهِ عَشْرَةً.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Malik al Qummi, from Idress,

‘From Al-Sadiq^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘From us^{asws}, People^{asws} of the Household, are ones to whom the world is like this’, and he^{asws} linked by his hands, ten (fingers)’ (i.e., encompasses the world)’¹⁴⁴⁰.

2- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ حَمَزَةَ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ قَالَ: دَخَلْتُ عَلَى الرَّضَا ع وَ مَعِيَ صَحِيفَةٌ أَوْ قِرْطَاسٌ فِيهِ عَنْ جَعْفَرٍ ع أَنَّ الدُّنْيَا مُثَلَّتْ لِصَاحِبِ هَذَا الْأَمْرِ فِي مِثْلِ فَلَقَةِ الْجُوزَةِ فَقَالَ يَا حَمَزَةُ ذَا وَ اللَّهِ حَقٌّ فَاثْمَلُوهُ إِلَى أَبِي.

It is narrated to us by Ali Bin Ismail, from Musa Bin Talha, from Hamza Bin Abdul Muttalib Bin Abdullah Al Jufy who said,

‘I entered to see Al-Reza^{asws} and with me was a parchment or paper, in it was from Ja’far^{asws}: ‘The world is resembled for the Master^{asws} of this command in like a segment of the walnut shell’. He^{asws} said: ‘O Hamza! That, by Allah^{azwj}, is true’. I transferred (copied) it to a (treated) skin (for permanent recording)’¹⁴⁴¹.

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الدُّنْيَا تَمَثَّلُ لِلْإِمَامِ فِي مِثْلِ فَلَقَةِ الْجُوزِ فَمَا يَغْرُضُ لِشَيْءٍ مِنْهَا وَ إِنَّهُ لَيَسْتَأْوِلُ مِنْ أَطْرَافِهَا كَمَا يَسْتَأْوِلُ أَحَدُكُمْ مِنْ فَوْقِ مَائِدَتِهِ مَا يَشَاءُ فَلَا يَغْرُضُ عَنْهُ مِنْهَا شَيْءٌ.

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Sama’at Bin Mihran who said,

‘Abu Abdullah^{asws} said: ‘The world is resembled to the Imam^{asws} in like a segment of the walnut shell, so whatever thing presents from it, and he^{asws} can take from its ends just as one of you tend to take from above his table meal whatever he so desires to, so nothing from it is too far (for him^{asws})’¹⁴⁴².

4- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ حَمَزَةَ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: كَتَبْتُ فِي ظَهْرِ قِرْطَاسٍ أَنَّ الدُّنْيَا مُثَلَّةٌ لِلْإِمَامِ كَفَلَقَةِ الْجُوزَةِ فَدَعَعْتُهُ إِلَى أَبِي الْحُسَيْنِ ع وَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ أَصْحَابَنَا رَوَوْا حَدِيثًا مَا أَنْكَرْتُهُ غَيْرَ أَبِي أَحْبَبْتُ أَنْ أَسْمَعُهُ مِنْكَ

It is narrated to us by Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Khalid, from Hamza Bin Abdullah Al Ja’fari,

¹⁴⁴⁰ Basaair Al Darajaat – P 8 Ch 14 H 1

¹⁴⁴¹ Basaair Al Darajaat – P 8 Ch 14 H 2

¹⁴⁴² Basaair Al Darajaat – P 8 Ch 14 H 3

'From Abu Al-Hassan^{asws}, he (the narrator) said, 'I wrote in the back of a paper, 'The world resembled for the Imam^{asws} like a walnut shell', and I handed it over to Abu Al-Hassan^{asws} and said, 'May I be sacrificed for you^{asws}! Our Companions are reporting a Hadeeth what I deny, apart from that I would love to hear it from you^{asws}'.

قَالَ فَتَطَّرَ فِيهِ ثُمَّ طَوَاهُ حَتَّى طَلَّنْتُ أَنَّهُ قَدْ شَقَّ عَلَيْهِ ثُمَّ قَالَ هُوَ حَقٌّ فَحَوَّلَهُ فِي أُذُنِي.

He (the narrator) said: 'He^{asws} looked into it, then folded it until I thought it had been grievous upon him^{asws}. Then he^{asws} said: 'It is true, so transfer it in a (treated) skin (for permanent recording)''.¹⁴⁴³

¹⁴⁴³ Basaair Al Darajaat – P 8 Ch 14 H 4

15 باب في ركوب أمير المؤمنين ع السحاب و ترقيه في الأسباب و الأفلاك

CHAPTER 15 – REGARDING AMIR AL-MOMINEEN^{asws} RIDING THE CLOUDS AND HIS^{asws} ADVANCEMENT IN ACCESSING PATHWAYS TO THE SKIES

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سِنَانَ عَنْ عَبْدِ الرَّحِيمِ أَنَّهُ قَالَ: ابْتَدَأَ أَبِي أَبُو جَعْفَرٍ ع فَقَالَ أَمَا إِنَّ ذَا الْقُرْنَيْنِ قَدْ خَيَّرَ السَّحَابَيْنِ فَاخْتَارَ الدَّلُولَ وَ دَخَرَ لِصَاحِبِكُمْ الصَّعْبَ فُلْتُ وَ مَا الصَّعْبُ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Sinan, from Abdul Raheem having said:

‘Abu Ja’far^{asws} saying: ‘But, Zulqarnayyn has a choice of two clouds, and he chose the tame, and kept the difficult one for your Master^{asws}. I said, ‘And what is the difficult one?’

قَالَ مَا كَانَ مِنْ سَحَابٍ فِيهِ رَعْدٌ وَ بَرْقٌ وَ صَاعِقَةٌ فَصَاحِبِكُمْ يَرْكَبُهُ أَمَا إِنَّهُ سَيَرْكَبُ السَّحَابَ وَ يَرْقَى فِي الْأَسْبَابِ أَسْبَابِ السَّمَاوَاتِ السَّبْعِ خَمْسَةً عَوَامِرٍ وَ اثْنَيْنِ [اثنان] خَرَابٍ.

He^{asws} said: ‘Whatever cloud has thunder in it and lightning, and thunderbolts, so your Master^{asws} rides it. But, he (Al-Qaim^{asws}) will be riding the clouds and travelling in the pathways, pathways of the seven skies – five are built up and two are in ruination’¹⁴⁴⁴

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِمْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِنَّ عَلِيًّا ع مَلَكَ مَا فِي الْأَرْضِ وَ مَا فِي تَحْتِهَا فَعُرِضَتْ لَهُ السَّحَابَانِ الصَّعْبُ وَ الدَّلُولُ فَاخْتَارَ الصَّعْبَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usman Bin Isa, from Sama’at Bin Mihran, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘Ali^{asws} owned all what was in the earth and whatever was beneath it. The two clouds were presented to him^{asws} – the difficult and the tame. He^{asws} chose the difficult.

وَ كَانَ فِي الصَّعْبِ مَلِكٌ مَا تَحْتَ الْأَرْضِ وَ فِي الدَّلُولِ مَلِكٌ مَا فَوْقَ الْأَرْضِ وَ اخْتَارَ الصَّعْبَ عَلَى الدَّلُولِ فَدَارَتْ بِهِ سَبْعُ أَرْضِينَ فَوَجَدَ ثَلَاثَ خَرَابٍ وَ أَرْبَعَ عَوَامِرٍ.

And there was in the difficult, kingdom of what is beneath the earth, and in the tame was the kingdom of what is above the earth, and he^{asws} chose the difficult over the tame and circled with it the seven earths/lands and found three to be in ruination, and four build-up’¹⁴⁴⁵

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ أَبِي خَالِدٍ وَ أَبِي سَلَامٍ عَنْ سُورَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ ذَا الْقُرْنَيْنِ قَدْ خَيَّرَ السَّحَابَيْنِ فَاخْتَارَ الدَّلُولَ وَ دَخَرَ لِصَاحِبِكُمْ الصَّعْبَ

¹⁴⁴⁴ Basaair Al Darajaat – P 8 Ch 15 H 1

¹⁴⁴⁵ Basaair Al Darajaat – P 8 Ch 15 H 2

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Abu Khalid, and Abu Sallam, from Sowrat,

‘From Abu Ja’far^{asws} having said: ‘Zulqarnayn had a choice of the two clouds, and he chose the tame, and kept the difficult one for your Master^{asws}’.

قَالَ قُلْتُ وَ مَا الصَّعْبُ قَالَ مَا كَانَ مِنْ سَحَابٍ فِيهِ رَعْدٌ وَ صَاعِقَةٌ أَوْ بَرْقٌ فَصَاحِبُكُمْ يَرْكَبُهُ أَمَا إِنَّهُ سَيَرْكَبُ السَّحَابَ وَ يَرْقَى فِي الْأَسْبَابِ أَسْبَابِ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ حَمْسٌ عَوَامِرٌ وَ اثْنَانِ خَرَابَانِ.

He (the narrator) said, ‘I said, ‘And what is the difficult (cloud)?’ He^{asws} said: ‘Whatever from the clouds having in it thunders, and thunderbolts, and lightning, so your Master^{asws} rides it. But he (Al-Qaim^{asws}) will be riding the cloud and travelling in the pathways of the seven skies and seven earths – five are developed and two are in ruins’’.¹⁴⁴⁶

4- حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَبِي يَحْيَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ خَيَّرَ ذَا الْقَرْنَيْنِ السَّحَابَيْنِ الدَّلُولَ وَ الصَّعْبَ فَاخْتَارَ الدَّلُولَ وَ هُوَ مَا لَيْسَ فِيهِ بَرْقٌ وَ لَا رَعْدٌ وَ لَوْ اخْتَارَ الصَّعْبَ لَمْ يَكُنْ لَهُ ذَلِكَ لِأَنَّ اللَّهَ اذْخَرَهُ [الْأَخْرَهُ] لِلْقَائِمِ ع.

It is narrated to us by Muhammad Bin Haroun, from Sahl Bin Ziyad, from Abu Yahya who said,

‘Abu Abdullah^{asws} having said: ‘Allah^{azwj} Gave Zulqarnayn a choice of the two clouds – the tame and the difficult. He chose the tame, and it is what doesn’t have any lightning nor thunder, and had he chosen the difficult, that would not have been for him, because Allah^{azwj} has Kept it for Al-Qaim^{asws}’’.¹⁴⁴⁷

¹⁴⁴⁶ Basaair Al Darajaat – P 8 Ch 15 H 3

¹⁴⁴⁷ Basaair Al Darajaat – P 8 Ch 15 H 4

16 باب في أمير المؤمنين أن الله تعالى نجاه بالطائف و غيرها و نزل بينهما جبرئيل

CHAPTER 16 – REGARDING AMIR AL MOMINEEN^{asws}, ALLAH^{azwj} THE EXALTED WHISPERED TO HIM^{asws} AT AL TA'IF AND OTHER (PLACES), AND JIBRAEEL^{as} DESCENDED BETWEEN THE TWO

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي أَيْمٍ أَيُّوبَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ جُعِلْتُ فِدَاكَ بَلَّغْنِي أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ نَاجَى عَلِيًّا ع قَالَ أَجَلٌ قَدْ كَانَ بَيْنَهُمَا مَنَاجَاةٌ بِالطَّائِفِ نَزَلَ بَيْنَهُمَا جِبْرَائِيلُ.

It is narrated to us by Ahmad Bin Muhammad, from Al husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban, from Adeym brother of Ayoub, from Humran Bin Ayn who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! It has reached me that Allah^{azwj} the Exalted had Whispered to Ali^{asws}'. He^{asws} said: 'Yes, a whispering had happened between the two at Al-Taif. Jibraeel^{as} had descended between them''.¹⁴⁴⁸

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنَّ سَلَمَةَ بْنَ كَهَيْلٍ يَبْرُؤِي فِي عَلِيِّ عِ شَيْئًا قَالَ مَا هِيَ قُلْتُ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ كَانَ مُحَاصِرًا أَهْلَ الطَّائِفِ وَ أَنَّهُ خَلَا بِعَلِيِّ عِ يَوْمًا فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ عَجَبًا لِمَا نَحْنُ فِيهِ فَإِنَّهُ يُنَاجِي هَذَا الْعُلَامَ مِنْذُ الْيَوْمِ فَقَالَ رَسُولُ اللَّهِ صِ مَا أَنَا بِمُنَاجِي لَهُ إِنَّمَا يُنَاجِي رَبَّهُ

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Hammad Bin usman, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws} 'Salama Bin Kaheyl is reporting something regarding Ali^{asws}'. He^{asws} said: 'What is it?' I said, 'He narrated to me that Rasool-Allah^{saww} had besieged the people of Al-Taif, and he^{saww} isolated with Ali^{asws}. So, a man from his^{saww} companions said, 'How strange! When we are in (act of besieging), and he^{saww} is whispering to this boy all day today'. Rasool-Allah^{saww} said: 'I^{saww} am not whispering to him^{asws}, but rather his^{asws} Lord^{azwj} is Whispering to him^{asws}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عِ إِنَّمَا هَذِهِ أَشْيَاءُ نَعْرِفُ بَعْضَهَا مِنْ بَعْضٍ.

Abu Abdullah^{asws} said: 'But rather these are things we^{asws} from each other^{asws}''.¹⁴⁴⁹

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ وَ مُحَمَّدَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صِ فِي غَزْوَةِ الطَّائِفِ دَعَا عَلِيًّا عِ فَتَنَاجَاهُ فَقَالَ النَّاسُ وَ قَالَ أَبُو بَكْرٍ وَ عُمَرُ نَاجَاهُ دُونَنَا

It is narrated to us by Ahmad Bin Muhammad, from Al husayn Bin Saeed, from Safwan and Muhammad, from Muawiya Bin Ammar, from Abu Al ubeyr, from Jabir Bin Abdullah Al Ansari,

¹⁴⁴⁸ Basaair Al Darajaat – P 8 Ch 16 H 1

¹⁴⁴⁹ Basaair Al Darajaat – P 8 Ch 16 H 2

‘Rasool-Allah^{saww}, in one of his^{saww} military expeditions at Al-Taif, called Ali^{asws} and whispered to him^{asws}. The people said, and Abu Bakr and Umar said, ‘He^{saww} is whispering to him^{asws} excluding us’.

فَقَامَ النَّبِيُّ ص فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّكُمْ تَقُولُونَ إِنِّي نَاحِيْتُ عَلِيًّا عَ إِبْنِي وَ اللَّهُ مَا نَاحِيْتُهُ وَ لَكِنَّ اللَّهَ نَاحَاهُ

The Prophet^{saww} stood up. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: ‘O you people! You are saying I^{saww} whispered to Ali^{asws}. By Allah^{azwj}! I^{saww} did not whisper to him^{asws}, but Allah^{azwj} Whispered to him^{asws}’.

قَالَ فَعَرَضْتُ هَذَا الْحَدِيثَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ إِنَّ ذَلِكَ لَيَقَالُ.

He (the narrator) said, ‘I Presented this Hadeeth to Abu Abdullah^{asws}, and he^{asws} said: ‘That is what is being said’¹⁴⁵⁰’.

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَاصِمٍ عَنْ مُعَاوِيَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمَ الطَّائِفِ نَاحَى رَسُولُ اللَّهِ ص عَلِيًّا ع فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ انْتَحَيْتُهُ دُونَمَا فَقَالَ مَا انْتَحَيْتُهُ بَلِ اللَّهُ نَاحَاهُ.

It is narrated to us by Muhammad Bin Isa, from Al Qasim Bin Urwah, from Aasim, from Aasim, from Muawiya, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

‘When it was the day of Al-Taif, Rasool-Allah^{saww} whispered to Ali^{asws}. So, Abu Bakr and Umar said, ‘He^{saww} whispers to him^{asws} instead of us’. He^{saww} said: ‘But, Allah^{azwj} Whispered to him^{asws}’¹⁴⁵¹.

5- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي حَمْدَانُ بْنُ سُلَيْمَانَ النَّيْشَابُورِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْيَمَاطِيُّ عَنْ مَنِيعٍ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ أَغْوَيْنَ عَنْ أَبِي زَافِعٍ قَالَ: لَمَّا دَعَا رَسُولُ اللَّهِ ص عَلِيًّا ع يَوْمَ خَيْبَرَ فَتَقَلَّ فِي عَيْنَيْهِ قَالَ لَهُ إِذَا أَنْتَ فَتَحْتَهَا فَفَقَفَ بَيْنَ النَّاسِ فَإِنَّ اللَّهَ أَمَرَنِي بِذَلِكَ

It is narrated to us by Ali Bin Muhammad who said, ‘It is narrated to me by Hamdan Bin Suleyman Al Neshapury who said, ‘It is narrated to us by Abdullah Bin Muhammad Al Yamani, from Manie, from Yunus, from Ali Bin Ayn, from Abu Rafie who said,

‘When Rasool-Allah^{saww} called Ali^{asws} on the day of Khyber, he^{saww} applied spittle in his^{asws} eyes. He^{saww} said to him^{asws}: ‘When you conquer it, pause between the people, for Allah^{azwj} has Commanded me^{saww} with that’.

قَالَ أَبُو زَافِعٍ فَمَضَى عَلِيُّ ع وَ أَنَا مَعَهُ فَلَمَّا أَصْبَحَ افْتَتَحَ خَيْبَرَ وَ وَقَفَ بَيْنَ النَّاسِ وَ أَطَالَ الْوُقُوفَ فَقَالَ النَّاسُ إِنَّ عَلِيًّا ع يُنَاجِي رَبَّهُ فَلَمَّا مَكَتْ سَاعَةً أَمَرَ بِانْتِهَابِ الْمَدِينَةِ الَّتِي فَتَحَهَا

Abu Rafie (the reporter) said, ‘Ali^{asws} went and I was with him^{asws}. When it was morning, he^{asws} had conquered Khyber and paused between the people, and the pausing was prolonged. The people said, ‘Ali^{asws} is being whispered to by his^{asws} Lord^{azwj}’. When he remained for a while, he^{asws} instructed with the pluder of the city (Khyber) which he^{asws} had conquered.

¹⁴⁵⁰ Basaaair Al Darajaat – P 8 Ch 16 H 3

¹⁴⁵¹ Basaaair Al Darajaat – P 8 Ch 16 H 4

قَالَ أَبُو رَافِعٍ فَأَتَيْتُ رَسُولَ اللَّهِ ص فَقُلْتُ إِنَّ عَلِيًّا ع وَقَفَ بَيْنَ النَّاسِ كَمَا أَمَرْتَهُ قَالَ قَوْمٌ مِنْهُمْ يَقُولُ إِنَّ اللَّهَ نَاجَاهُ فَقَالَ نَعَمْ يَا رَافِعُ إِنَّ اللَّهَ نَاجَاهُ يَوْمَ الطَّائِفِ وَ يَوْمَ عَقَبَةَ تَبُوكَ وَ يَوْمَ حُنَيْنٍ.

Abu Rafie said, 'I went to Rasool-Allah^{saww} and said, 'Ali^{asws} paused between the people just as you^{saww} had instructed him^{asws}. A group from them said, 'Allah^{azwj} Whispered to him^{asws}'. He^{asws} said: 'Yes, O Rabie! Allah^{azwj} Whispered to him^{asws} on the day of Al-Taif, and day of Uqaba (during military expedition of) Tabuk, and day of Hunayn"¹⁴⁵².

6- وَ عَنْهُ بِهَذَا الْإِسْنَادِ عَنْ مَنِيعٍ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ أَغْيَبٍ عَنْ أَحْيِيهِ عَنْ جَدِّهِ عَنْ أَبِي رَافِعٍ قَالَ: لَمَّا بَعَثَ رَسُولُ اللَّهِ ص بِبِرَاءَةَ مَعَ أَبِي بَكْرٍ أَنْزَلَ اللَّهُ عَلَيْهِ تَثْرُكًا مَنْ نَاجَيْتُهُ غَيْرَ مَرَّةٍ وَ تَبَعْتُ مَنْ لَمْ أَتَاجِجْهُ

And from him, by this chain, from Manie, from Yunus, from Ali Bin Ayn, from his brother, from his grandfather, from Abu Rafie who said,

'When Rasool-Allah^{saww} sent the disavowment (from the Polytheists) with Abu Bakr, Allah^{azwj} Revealed unto him^{saww}: "You^{saww} are leaving the one^{asws} I^{azwj} Whispered to and Sent one whom I^{azwj} did not Whisper to?"

فَأَرْسَلَ رَسُولُ اللَّهِ ص فَأَخَذَ بِرَاءَةَ مِنْهُ وَ دَفَعَهَا إِلَى عَلِيِّ ع فَقَالَ لَهُ عَلِيٌّ أَوْصِنِي يَا رَسُولَ اللَّهِ ص فَقَالَ لَهُ إِنَّ اللَّهَ يُوصِيكَ وَ يُنَاجِيكَ

Rasool-Allah^{saww} sent a message and took the disavowment deed away from him and handed it to Ali^{asws}. Ali^{asws} said to him^{saww}: 'Advise me^{asws}, O Rasool-Allah^{saww}'. He^{saww} said to him^{asws}: 'Allah^{azwj} will Advise you^{asws} and Whisper to you^{asws}'.

قَالَ فَتَاجَاهُ يَوْمَ بِرَاءَةَ قَبْلَ صَلَاةِ الْأُولَى إِلَى صَلَاةِ الْعَصْرِ.

He (the narrator) said: 'He^{azwj} Whispered to him^{asws} on the day of the disavowment before the first Salat up to the Salat Al-Asr"¹⁴⁵³.

7- وَ بِهَذَا الْإِسْنَادِ عَنْ مَنِيعٍ عَنْ جَدِّهِ عَنْ أَبِي رَافِعٍ قَالَ: إِنَّ اللَّهَ تَعَالَى نَاجَى عَلِيًّا ع يَوْمَ غَسَّلَ رَسُولَ اللَّهِ ص.

And by this chain, from Manie, from grandfather, from Abu rafie who said,

'Allah^{azwj} the Exalted Whispered to Ali^{asws} of the day he^{asws} washed Rasool-Allah^{saww} (when he^{saww} passed away)"¹⁴⁵⁴.

8- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَاصِمِ بْنِ مُعَاوِيَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمَ الطَّائِفِ نَاجَى رَسُولُ اللَّهِ ص فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ نَاجَاهُ دُونَمَا فَقَالَ مَا أَنَا أَنَاجِي بَلِ اللَّهُ نَاجَاهُ.

It is narrated to us by Muhammad Bin Isa, from Al Qasim Bin Urwah, from Aasim Bin Muawiya, from Al Zubeyr, from Jabir Bin Abdullah having said,

¹⁴⁵² Basaair Al Darajaat – P 8 Ch 16 H 5

¹⁴⁵³ Basaair Al Darajaat – P 8 Ch 16 H 6

¹⁴⁵⁴ Basaair Al Darajaat – P 8 Ch 16 H 7

'When it was the day of Al-Ta'if, Rasool-Allah^{saww} whispered (to Ali^{asws}). Abu Bakr and Umar said, 'He^{saww} is whispering to him^{asws} excluding us'. He^{saww} said: 'I^{saww} did not whisper, but Allah^{azwj} Whispered to him^{asws}'.¹⁴⁵⁵

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ مُتَّى الْحَنَاطِ عَنْ مَنْصُورِ بْنِ حَارِثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص نَاجَى عَلِيًّا ع يَوْمَ الطَّائِفِ فَقَالَ أَصْحَابُهُ نَاجَيْتَ عَلِيًّا ع مِنْ بَيْنِنَا وَ هُوَ أَحَدُنَا سِتًّا فَقَالَ مَا أَنَا أَنَا جِيهِ بِلِ اللَّهِ يُنَاجِيهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, and Al Hassan Bin Ali Bin Fazzal, from Musamma Al hannat, from Mansour Bin Hazim,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} whispered to Ali^{asws} on the day of Al-Taif. His^{saww} companions said, 'You^{saww} are whispering to Ali^{asws} from between us and although he^{asws} is the youngest of us!' He^{saww} said: 'I^{saww} did not whisper to him^{asws}, but Allah^{azwj} Whispered to him^{asws}'.¹⁴⁵⁶

10- وَ عَنْهُ بِحَدِّ الْإِسْنَادِ عَنْ مَنِيعٍ عَنْ يُونُسَ عَنْ عَلِيٍّ بْنِ أَغْيَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَهْلِ الطَّائِفِ لَا بُعَثَ إِلَيْكُمْ رَجُلًا كَنَفْسِي يَفْتَحُ اللَّهُ بِهِ الْخَيْبَرَ سَهْمُهُ سَوْطُهُ فَيُشْرِفُ النَّاسُ لَهُ

And from him, by this chain from Manie from Yunus, from Ali Bin Ayn,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said to the people of Al-Taif: 'I^{saww} shall send to you a man^{asws} like myself^{saww}. Allah^{azwj} will Conquer Khyber through him^{asws}, his^{saww} sword would be (used as) his^{asws} whip, and the people would be ennobled to it'.

فَلَمَّا أَصْبَحَ وَ دَعَا عَلِيًّا ع فَقَالَ اذْهَبْ بِالطَّائِفِ ثُمَّ أَمَرَ اللَّهُ النَّبِيَّ ص أَنْ يَرْحَلَ إِلَيْهَا بَعْدَ أَنْ رَحَلَهُ عَلِيٌّ ع فَلَمَّا صَارَ إِلَيْهَا كَانَ عَلَى رَأْسِ الْجَبَلِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص اثْبُتْ

When it was morning, and he^{saww} called Ali^{asws}. He^{saww} said: 'Go to be at Al-Taif'. Then Allah^{azwj} Commanded the Prophet^{saww} he^{saww} should depart to it after Ali^{asws} had departed. When he^{saww} came to it, and he^{asws} was at the top of the mountain. Rasool-Allah^{saww} said to him^{asws}: 'Stay there!'

فَسَمِعْنَاهُ مِثْلَ صَرِيرِ الرَّجُلِ فَقَالَ يَا رَسُولَ اللَّهِ ص مَا هَذَا قَالَ إِنَّ اللَّهَ يُنَاجِي عَلِيًّا ع.

We heard like the squeaking of the man. He said, 'O Rasool-Allah^{azwj}! What is this?' he^{saww} said: 'He^{saww} said: 'Allah^{azwj} is Whispering to Ali^{asws}'.¹⁴⁵⁷

¹⁴⁵⁵ Basaair Al Darajaat – P 8 Ch 16 H 8

¹⁴⁵⁶ Basaair Al Darajaat – P 8 Ch 16 H 9

¹⁴⁵⁷ Basaair Al Darajaat – P 8 Ch 16 H 10

17 باب في قول رسول الله ص إني تارك فيكم الثقلين كتاب الله و أهل بيته

CHAPTER 17 – REGARDING WORDS OF RASOOL-ALLAH^{saww}: 'I^{saww} AM LEAVING BEHIND AMONG YOU THE TWO WEIGHTY THINGS, BOOK OF ALLAH^{azwj} AND PEOPLE^{asws} OF MY^{saww} HOUSEHOLD'

1- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ جَمِيلَةَ عَنِ ابْنِ شُعَيْبٍ الْحَدَّادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا أَوَّلُ قَادِمٍ عَلَى اللَّهِ ثُمَّ يَتَقَدَّمُ عَلَيَّ كِتَابُ اللَّهِ ثُمَّ يَتَقَدَّمُ عَلَيَّ أَهْلُ بَيْتِي ثُمَّ يَتَقَدَّمُ عَلَيَّ أُمَّتِي

It is narrated to us by Ibrahim Bin Hashim, from Ibn Fazzal, from Ibn Jameela, from Ibn Shuayb Al Haddad,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} would be the first to arrive to Allah^{azwj}, then the Book of Allah^{azwj} would arrive to me^{saww}, then People^{asws} of my^{saww} Household would arrive to me^{saww}, then my^{saww} community would arrive to me^{saww}.

فَيَقْفُونَ فَيَسْأَلُهُمْ مَا فَعَلْتُمْ [فَعَلْتُمْ] فِي كِتَابِي وَ أَهْلِ بَيْتِ نَبِيِّكُمْ.

They would be taken and He^{azwj} would Question them: 'What did you do regarding My^{azwj} Nook and People^{asws} the Household of your Prophet^{saww}', 1458

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى وَ يَعْقُوبُ بْنُ يَزِيدَ وَ عَزَبَةُ عَنِ ابْنِ حُجُبٍ عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَضَى رَسُولُ اللَّهِ ص وَ خَلَّفَ فِي أُمَّتِهِ كِتَابَ اللَّهِ وَ وَصِيَّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَمِيرَ الْمُؤْمِنِينَ وَ إِمَامَ الْمُتَّقِينَ وَ حَبْلَ اللَّهِ الْمَتِينِ وَ عُرْوَةَ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا وَ عَهْدَهُ الْمَوْكَدَ صَاحِبَانَ مُؤْتَلِفَانِ

It is narrated to us by Muhammad Bin Isa, and Yaqoun Bin Yazeed and others from Ibn Mahboub, from Is'haq Bin Ghalib,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} passed away and left behind in his^{saww} community the Book of Allah^{azwj} and his^{saww} successor Ali^{asws} Bin Abu Talib^{asws}, Emir of the Momineen, and Imam of the pious, and the strong Rope of Allah^{azwj}, and the Firmest Handhold which has no cracks to it, and the emphasised Pact.

يَشْهَدُ كُلُّ وَاحِدٍ لِصَاحِبِهِ بِصَدِيقِي يَنْطَلِقُ الْإِمَامُ عَنِ اللَّهِ عَزَّ وَ جَلَّ فِي الْكِتَابِ بِمَا أُوجِبَ اللَّهُ فِيهِ عَلَى الْعِبَادِ مِنْ طَاعَةِ اللَّهِ وَ طَاعَةِ الْإِمَامِ وَ وِلَايَتِهِ وَ أُوجِبَ حَقَّهُ الَّذِي أَرَاهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ اسْتِكْمَالِ دِينِهِ وَ إِظْهَارِ أَمْرِهِ وَ الْإِحْتِجَاجِ بِحُجَّتِهِ وَ الْإِسْتِضَاءِ بِنُورِهِ فِي مَعَادِنِ أَهْلِ صَفْوَتِهِ وَ مُصْطَفَى أَهْلِ خَيْرَتِهِ

Each one testifies for its companion with the ratification. The Imam^{asws} speaks on behalf of Allah^{azwj} Mighty and Majestic in the Book with whatever Allah^{azwj} has Obligated in it upon the servants, from the obedience to Allah^{azwj}, and obedience of the Imam^{asws} and his^{asws} Wilayah and Obligation of his^{asws} rights Allah^{azwj} Mighty and Majestic Showed, from the completion of His^{azwj} Religion and manifestation of His^{azwj} Command, and the

¹⁴⁵⁸ Basaair Al Darajaat – P 8 Ch 17 H 1

Argumentation by His^{azwj} Divine Authority, and the illumination by His^{azwj} Light in the mines of His^{azwj} elite people and Chosen people of His^{azwj} best ones.

فَأَوْضَحَ اللَّهُ بِأَيُّمَةِ الْهُدَى مِنْ أَهْلِ بَيْتِ نَبِيِّنَا عَنْ دِينِهِ وَ أُنْبَلِجَ بِهِمْ عَنْ سَبِيلِ مَنَاهِجِهِ وَ فَتَحَ بِهِمْ عَنْ بَاطِنِ يَنَابِيعِ عِلْمِهِ

So Allah^{azwj} Clarified by the Imams^{asws} of guidance from the People^{asws} of the Household of our Prophet^{sawww}, about His^{azwj} Religion, and Delivered by them^{asws} about the way of His^{azwj} Manifesto and Opened by them^{asws} the hidden springs of His^{azwj} Knowledge.

فَمَنْ عَرَفَ مِنْ أُمَّةٍ مُحَمَّدٍ ص وَاجِبَ حَقِّ إِمَامِهِ وَجَدَ طَعْمَ خَلَاوَةِ إِيْمَانِهِ وَ عِلْمَ فَضْلِ طُلَاوَةِ إِسْلَامِهِ لِأَنَّ اللَّهَ نَصَبَ الْإِمَامَ عِلْمًا لِخَلْقِهِ وَ جَعَلَهُ حُجَّةً عَلَى أَهْلِ عَالَمِهِ أَلْبَسَهُ اللَّهُ تَاجَ الْوَقَارِ وَ غَشَّاهُ مِنْ نُورِ الْجُبَّارِ مُدًّا بِسَبَبِ إِلَى السَّمَاءِ

So, from the ones from the community of Muhammad^{sawww} who recognises the Obligation of the rights of his Imam^{asws} would find the taste of sweetness of his Eman and would know the superiority of elegance of his Islam, because Allah^{azwj} Nominated the Imam^{asws} as a flag for His^{azwj} creatures and Made him^{asws} a Divine Authority upon the people of His^{azwj} world. Allah^{azwj} Crowned him^{asws} the crown of dignity, and Overwhelmed him^{asws} from the Noor of the Subduer extending by a means to the sky.

لَا يَنْقَطِعُ عَنْهُ مَوَادُّهُ وَ لَا يُنَالُ مَا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَّا بِجِهَةِ أَسْبَابِ سَبِيلِهِ وَ لَا يَقْبَلُ اللَّهُ أَعْمَالَ الْعِبَادِ إِلَّا بِمَعْرِفَتِهِ

Neither can its resource be terminated nor can what is in the Presence of Allah^{azwj} Blessed and Exalted be attained except by an aspect of the means of his^{asws} way, nor will Allah^{azwj} Accept the deeds except by one having recognised him^{asws}.

فَهُوَ عَالِمٌ بِمَا يَرُدُّ عَلَيْهِ مِنْ مُلْتَبِسَاتِ الْوَحْيِ وَ مُعَمَّيَاتِ السُّنَنِ وَ مُشْتَبِهَاتِ الْفِتَنِ وَ لَمْ يَكُنِ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ وَ تَكُونُ الْحُجَّةُ مِنَ اللَّهِ عَلَى الْعِبَادِ بِالْعَقَّةِ.

He is a knower of whatever is referred to him^{asws} from confusion (from) the Revelation, and the blindness (from) the Sunnahs, and the doubts of the Fitna (discord), and Allah^{azwj} would not happen **to Let stray a people after having Guided them until He Clarifies to then what they should be guarding against, [9:115]**, and it would become the far-reaching Proof from Allah^{azwj} upon the servants”¹⁴⁵⁹.

3- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ يَحْيَى بْنِ أَدْنَمَ عَنْ شَرِيكَ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع دَعَا رَسُولُ اللَّهِ ص أَصْحَابَهُ بِحَيٍّ فَقَالَ يَا أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ أَمَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَ عَثَرَتِي أَهْلَ بَيْتِي فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضِ

It is narrated to us by Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Yahya Bin Udeym, from Shareek, from Jabir who said,

‘Abu Ja’far^{asws} said: ‘Rasool-Allah^{sawww} called his^{sawww} companions at Mina and said: ‘O you people! I^{sawww} am leaving behind among you all the two weighty things, if you were to adhere with these two, you will never stray – Book of Allah^{azwj} and my^{sawww} family, People^{asws} of

¹⁴⁵⁹ Basaair Al Darajaat – P 8 Ch 17 H 2

my^{saww} Household, for these two will never separate until they return to me^{saww} at the Fountain’.

ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ حُرْمَاتِ اللَّهِ كِتَابِ اللَّهِ وَعِزِّي وَ الْكَعْبَةِ الْبَيْتِ الْحَرَامِ

Then he^{saww} said: ‘I^{saww} am leaving behind among you all Sanctities of Allah^{azwj} – Book of Allah^{azwj} and my^{saww} family and the Kabah the Sacred House’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ عَ أَمَا كِتَابَ اللَّهِ فَحَرَّفُوا وَ أَمَا الْكَعْبَةَ فَهَدَمُوا وَ أَمَا الْعِزَّةَ فَقَتَلُوا وَ كُلَّ وَدَائِعِ اللَّهِ فَقَدْ تَبَرَّأُوا.

Then Abu Ja’far^{asws} said: ‘As for the Book of Allah^{azwj}, so they altered (it), and as for the Kabah, so they demolished (it), and as for the family^{asws}, for they killed (them^{asws}), and every entrustment of Allah^{azwj}, they have broken (and destroyed)’.¹⁴⁶⁰

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَرِيحِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ إِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي فَنَحْنُ أَهْلُ بَيْتِهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Zareeh Bin Yazeed,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj} and People^{asws} of my^{saww} Household’. So we^{asws} are the People^{asws} of his^{saww} Household’.¹⁴⁶¹

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شَعِيبٍ عَنِ الْقَلَابِيسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ الثَّقَلُ الْأَكْبَرُ وَ الثَّقَلُ الْأَصْغَرُ إِنْ مَسَسْتُمَا بِمَا لَا تَضِلُّوهُ وَ لَا تَبْدَلُوهُ وَ إِنِّي سَأَلْتُ اللَّطِيفَ الْحَبِيبَ أَنْ لَا يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ فَأَعْطَيْتُ ذَلِكَ

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazr Bin Shueyb, from Al Qalanisy, from a man,

‘From Abu Ja’far^{asws}, from Jabir Bin Abdullah Al-Ansari who said, ‘Rasool-Allah^{saww} said: ‘O you people! I^{saww} am leaving behind among you all the two weighty things – the bigger weighty thing and the smaller weighty thing. If you were to adhere with these two, you will neither stray nor alter; and I^{saww} did ask the Subtle, the Informed that these two should not separate until they return to me^{saww} at the Fountain, and He^{azwj} Granted that’.

قَالُوا وَ مَا الثَّقَلُ الْأَكْبَرُ وَ مَا الثَّقَلُ الْأَصْغَرُ قَالَ الثَّقَلُ الْأَكْبَرُ كِتَابُ اللَّهِ سَبَبَ طَرَفُهُ بِيَدِ اللَّهِ وَ سَبَبَ طَرَفُهُ بِأَيْدِيكُمْ وَ الثَّقَلُ الْأَصْغَرُ عِزِّي وَ أَهْلُ بَيْتِي.

They said, ‘And what is the bigger weighty things and what is the smaller weighty thing?’ He^{saww} said: ‘The bigger weighty things is the Book of Allah^{azwj}, a means of its end is in the Hand of Allah^{azwj}, and a means of its end it in your hands; and the smaller weighty thing is my^{saww} family and People^{asws} of my^{saww} Household’.¹⁴⁶²

¹⁴⁶⁰ Basaair Al Darajaat – P 8 Ch 17 H 3

¹⁴⁶¹ Basaair Al Darajaat – P 8 Ch 17 H 4

¹⁴⁶² Basaair Al Darajaat – P 8 Ch 17 H 5

6- حَدَّثَنَا إِبرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عَمْرَانَ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ سَعْدِ الْإِسْكَافِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ النَّبِيِّ ص
إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ فَتَمَسَّكُوا بِهِمَا فَإِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Hisham Bin Al Hakam, from Sa'ad Al Iskaf who said,

'I asked Abu Ja'far^{asws} about the words of the Prophet^{saww}: 'I^{saww} am leaving behind among you all the two weighty things, so adhere with these two, for they will never separate until they return to me at the Fountain'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ عَ لَا يَزَالُ كِتَابُ اللَّهِ وَالدَّلِيلُ مِنَّا يَدُلُّ عَلَيْهِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

He (the narrator) said, 'Abu Ja'far^{asws} said: 'The Book of Allah^{azwj} and the evidence from us^{asws} will not cease to point to it until they both return to me^{asws} at the Fountain".¹⁴⁶³

¹⁴⁶³ Basaair Al Darajaat – P 8 Ch 17 H 6

CHAPTER 18 – REGARDING AMIR AL-MOMINEEN^{asws}, HE^{asws} IS THE DISTRIBUTOR OF THE PARADISE AND THE FIRE

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ يَوْمَ الْقِيَامَةِ وَضِعَ مِنْبَرٌ يَرَاهُ جَمِيعُ الْخَلَائِقِ فَيَصْعَدُ عَلَيْهِ رَجُلٌ فَيَقُومُ عَنْ يَمِينِهِ مَلَكٌ وَ عَنْ يَسَارِهِ مَلَكٌ

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran who said,

'Abu Abdullah^{asws} said: 'When it will be the Day of Qiyamah, a pulpit would be placed, the entirety of the creatures would see it. A man would ascend to it, and an Angel would stand on his left and an Angel on his right.

يُنَادِي الَّذِي عَنْ يَمِينِهِ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع يُدْخِلُ الْجَنَّةَ مَنْ يَشَاءُ

The Angel who is on his right would call out: 'O community of creatures! This is Ali Bin Abu Talib^{asws}! He^{asws} will enter into the Paradise, the ones he^{asws} so desires to'.

و يُنَادِي الَّذِي عَنْ يَسَارِهِ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع يُدْخِلُ النَّارَ مَنْ يَشَاءُ.

And the one on his^{asws} left would call out: 'O community of creatures. This is Ali^{asws} Bin Abu Talib^{asws}! He^{asws} will enter into the Fire the ones he^{asws} so desires to!' 1464

2- وَ يُؤَيِّ عَنْ مُوسَى بْنِ عُثْمَانَ بْنِ عِيسَى عَنْ عُروَةَ بْنِ مُوسَى عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ عَلِيُّ ع أَنَا قَسِيمُ الْجَنَّةِ وَ النَّارِ أُدْخِلُ أَوْلِيَائِي الْجَنَّةَ وَ أُدْخِلُ أَعْدَائِي النَّارَ.

And it is reported from Musa Bin Umar, from Usman Bin Isa, from Urwah Bin Musa, from Jabir,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} said: 'I^{asws} am the distributor of the Paradise and the Fire. I^{asws} shall enter my^{asws} friends into the Paradise and enter my^{asws} enemies into the Fire'' 1465

3- حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الرَّيَّاحِيُّ عَنْ أَبِي الصَّامِتِ الْهَلْوَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا قَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهُمَا دَاخِلٌ إِلَّا عَلَى قِسْمَيْنِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ.

It is narrated to us by Ali Bin Hassan, 'It is narrated to be my Abu Abdullah Al Rayahi, from Abu Al Samit Al Halwani,

'From Abu ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'I^{asws} am the distributor, on behalf of Allah^{azwj}, between the Paradise and the Fire. No entering one can enter except upon the two distributions, and I^{asws} are the greatest differentiator'' 1466

¹⁴⁶⁴ Basaair Al Darajaat – P 8 Ch 18 H 1

¹⁴⁶⁵ Basaair Al Darajaat – P 8 Ch 18 H 2

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ الْجُعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع لَدَيَّانُ النَّاسِ يَوْمَ الْقِيَامَةِ وَ قَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهُمَا دَاجِلٌ إِلَّا عَلَى أَحَدٍ قِسْمَيْنِ وَ إِنَّهُ الْفَارُوقُ الْأَكْبَرُ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Mufazzal Bin Umar Al Jufy,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} is the judge of the people on the Day of Qiyamah, and the distributor, on behalf of Allah^{azwj}, between the Paradise and the Fire. No entering one would enter these two except upon one of the two distributions, and he^{asws} is the greatest differentiator’’.¹⁴⁶⁷

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَامِرِ بْنِ مَعْقِلٍ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَا أَبَا حَمَزَةَ لَا تَضَعُوا عَلِيًّا دُونَ مَا وَضَعَهُ اللَّهُ وَ لَا تَرْفَعُوهُ فَوْقَ مَا رَفَعَهُ اللَّهُ كَفَى لِعَلِيِّ أَنْ يُقَاتِلَ أَهْلَ الْكِبْرَةِ وَ أَنْ يُزَوِّجَ أَهْلَ الْجَنَّةِ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aamir Bin Ma'qil, from Al Sumaly,

‘From Abu Ja’far^{asws} having said: ‘O Abu Hamza! Do not place Ali^{asws} below what Allah^{azwj} has Placed him^{asws} nor raise him^{asws} above what Allah^{azwj} has Raised him^{asws}. It suffices for Ali^{asws} that he^{asws} will be fighting the people of the world and get the people of the Paradise married’’.¹⁴⁶⁸

6- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ جُمُهِورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ يَوْمَ الْقِيَامَةِ وَضِعَ مِنْبَرٌ يَرَاهُ الْخَلَائِقُ يَصْعَدُهُ رَجُلٌ يَقُومُ مَلَكٌ عَنْ يَمِينِهِ وَ مَلَكٌ عَنْ شِمَالِهِ

It is narrated to us by Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Sama'at Bin Mihran who said,

‘Abu Abdullah^{asws} said: ‘When it will be the Day of Qiyamah, a pulpit would be place, the creatures would see it. A man would ascend it. An Angel would stand on his right and an Angel on his left.

يُنَادِي الَّذِي عَنْ يَمِينِهِ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع صَاحِبُ الْجَنَّةِ يُدْجِلُهَا مَنْ يَشَاءُ وَ يُنَادِي الَّذِي عَنْ يَسَارِهِ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع صَاحِبُ النَّارِ يُدْجِلُهَا مَنْ يَشَاءُ.

The one on his right would call out, ‘O community of creatures! This is Ali^{asws} Bin Abu Talib^{asws}, Master of the Paradise. He^{asws} will enter into it the ones he^{asws} so desires to!’ And the one on his left would call out: ‘O community of the creatures! This is Ali^{asws} Bin Abu Talib^{asws}, Master of the Fire. He^{asws} will enter into it, ones he^{asws} so desires to’’.¹⁴⁶⁹

7- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ عَنِ الْأَعْمَشِ عَنْ مُوسَى بْنِ طَرِيفٍ عَنْ عَبَّادَةَ بْنِ رَبِيعٍ الْأَسَدِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ أَنَا قَسِيمُ النَّارِ.

¹⁴⁶⁶ Basaaair Al Darajaat – P 8 Ch 18 H 3

¹⁴⁶⁷ Basaaair Al Darajaat – P 8 Ch 18 H 4

¹⁴⁶⁸ Basaaair Al Darajaat – P 8 Ch 18 H 5

¹⁴⁶⁹ Basaaair Al Darajaat – P 8 Ch 18 H 6

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbat, from Muhammad Bin Al Fyzeyl, from Abu Hamza, from Al Amsh, from Musa Bin Tareyf, from Abaya Bin Rabie Al Asadi who said,

'I heard Ali^{asws} saying: 'I^{asws} am the distributor of the Fire''.¹⁴⁷⁰

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُرْوَةَ بْنِ مُوسَى عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيٌّ أَنَا قَسِيمُ الْجَنَّةِ وَالنَّارِ أَذْجِلُ أَوْلِيَائِي الْجَنَّةَ وَ أَغْدَائِي النَّارَ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam from Urwah Bin Musa, from Jabir,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} said: 'I^{asws} am the distributor of the Paradise and the Fire. I^{asws} shall enter my^{asws} friends into the Paradise, and my^{asws} enemies into the Fire''.¹⁴⁷¹

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ عَبْدِ اللَّهِ بْنُ عَمْرِ بْنِ حَمْدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا قَسِيمُ بَيْنَ الْجَنَّةِ وَالنَّارِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا صَاحِبُ الْعَصَا وَ الْمِيسَمِ إِلَى.

It is narrated to us by Ahmad Bin Muhammad and Abdullah Bin Aamir, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'I^{asws} am the distributor of the Paradise and the Fire, and I^{asws} am the greatest differentiator, and I^{asws} am the owner of the staff (of Musa^{as}) and the branding (whether someone is a Kafir or a Momin) is up to me^{asws}''.¹⁴⁷²

10- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ حَسَّانَ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ الرَّيَّاحِيُّ عَنْ أَبِي الصَّامِتِ الْخُلَوَائِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا قَسِيمُ بَيْنَ الْجَنَّةِ وَالنَّارِ لَا يَدْخُلُهَا دَاجِلٌ إِلَّا [عَلَى] أَحَدٍ قَسَمِينَ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Hassan who said, 'It is narrated to us by Abdullah Al Rayahi, from Abu Al Samir Al Halwany,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'I^{asws} am the distributor between the Paradise and the Fire. No entering one would enter except upon the two distributions, and I^{asws} am the greatest differentiator''.¹⁴⁷³

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُعْبِرَةِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ النَّبِيُّ ص يَقُولُ إِذَا سَأَلْتُمُ اللَّهَ فَسَلُّوهُ الْوَسِيلَةَ لِي قَالَ فَسَأَلْنَا النَّبِيَّ ص عَنِ الْوَسِيلَةِ

It is narrated to us by Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Abdullah Bin Al Mugheira, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,

'The Prophet^{saww} was saying: 'Whenever you ask Allah^{azwj} (for something), then ask Him^{azwj} for the means to me^{saww}'. We asked the Prophet^{saww} about the means.

¹⁴⁷⁰ Basaaair Al Darajaat – P 8 Ch 18 H 7

¹⁴⁷¹ Basaaair Al Darajaat – P 8 Ch 18 H 8

¹⁴⁷² Basaaair Al Darajaat – P 8 Ch 18 H 9

¹⁴⁷³ Basaaair Al Darajaat – P 8 Ch 18 H 10

قَالَ هُوَ دَرَجَتِي فِي الْجَنَّةِ وَ هِيَ أَلْفٌ مَرْقَاةٍ مَا بَيْنَ مَرْقَاةٍ إِلَى مَرْقَاةٍ حَوْهَرَةٌ إِلَى مَرْقَاةٍ زَبَرْجَدَةٌ إِلَى مَرْقَاةٍ يَاقُوتَةٌ إِلَى مَرْقَاةٍ لَوْلُؤَةٌ إِلَى مَرْقَاةٍ ذَهَبَةٌ إِلَى مَرْقَاةٍ فَضَّةٌ

He^{saww} said: 'It is my^{asws} stairway in (to) the Paradise, and it is of a thousand steps. What is between a step to a step of jewels, to a step of aquamarine, to a step of sapphire, to a step of pearls, to a step of gold, to a step of silver.

فَتَوْتَى بِهَا يَوْمَ الْقِيَامَةِ حَتَّى تُنْصَبَ مَعَ دَرَجَةِ النَّبِيِّنَ فِيهَا فِي دَرَجَةِ النَّبِيِّنَ كَالْقَمَرِ بَيْنَ الْكَوَاكِبِ فَلَا يَبْقَى يَوْمَئِذٍ نَبِيٌّ وَلَا صِدِّيقٌ وَلَا شَهِيدٌ إِلَّا قَالُوا طُوبَى لِمَنْ هَذِهِ الدَّرَجَةُ دَرَجَتُهُ

They will come with it on the Day of Qiyamah until it is installed along with the stairways of the (other) Prophets^{as}. It will be among the stairways of the Prophets like the full moon is between the stars. There will not remain anyone on that day, neither a Prophet^{saww}, nor a truthful, nor a martyr except and they will say, 'Beatitude is for the one for whom is this staircase'.

فَيَأْتِي النَّدَاءُ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُسْمِعُ النَّبِيِّنَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءَ وَ الْمُؤْمِنِينَ هَذِهِ دَرَجَةُ مُحَمَّدٍ ص وَ عَلِيٍّ [وَ] أَهْلِ بَيْتِهِ

The call would come from the Presence of Allah^{azwj} Blessed and Exalted, the Prophets and the truthful and the martyrs and the Momineen would hear: "This is a stairway of Muhammad^{saww} and Ali^{asws} and People^{asws} of his^{saww} household!"

فَقَالَ رَسُولُ اللَّهِ ص أَقْبَلُ أَنَا يَوْمَئِذٍ مُتَّزِرًا بِرِئِطَةٍ مِنْ نُورِ عَلِيٍّ تَاجِ الْمُلْكِ وَ إِكْلِيلِ الْكَرَامَةِ وَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع أَمَامِي بِيَدِهِ لَوَائِي وَ هُوَ لَوَاءُ الْحَمْدِ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ الْمُفْلِحُونَ هُمْ الْفَائِزُونَ بِاللَّهِ

Rasool-Allah^{saww} said: 'On that day I^{saww} will come clothed with a garment of light, upon me^{saww} would be a crown of the king, and a garland of prestige; and Ali^{asws} Bin Abu Talib^{asws} would be in front of me^{saww} having my^{saww} flag in his^{asws} hand, and it is the flag of Praise. Upon it is inscribed: "There is no god except Allah^{azwj}. The successful, they are the winners with Allah^{azwj}".

فَإِذَا مَرَزْنَا بِالنَّبِيِّنَ قَالُوا هَذَانِ مَلَكَانِ مُعَرَّبَانِ وَ إِذَا مَرَزْنَا بِالْمَلَائِكَةِ قَالُوا هَذَانِ نَبِيَّانِ مُرْسَلَانِ وَ إِذَا مَرَزْنَا بِالْمُؤْمِنِينَ قَالُوا نَبِيَّانِ لَمْ نَرَهُمَا وَ لَمْ نَعْرِفَهُمَا حَتَّى أَعْلُو تِلْكَ الدَّرَجَةَ وَ عَلِيٌّ يُسْعِي

When we^{asws} pass by the Prophets^{as}, they^{as} would say: 'These two are Angels of Proximity'. And when we^{asws} pass by the Angels, they would say, 'These two are Messenger Prophets^{as}'. And when we^{asws} pass by the Momineen, they would say, 'Two Prophets^{as}, and we do not recognise them^{asws}, until we^{asws} climb that stairway, and Ali^{asws} following me^{saww}.

فَإِذَا صِرْتُ فِي أَعْلَى الدَّرَجَةِ وَ عَلِيٌّ أَسْفَلَ مِنِّي بِدَرَجَةٍ وَ بِيَدِهِ لَوَائِي فَلَا يَبْقَى يَوْمَئِذٍ مَلَكَ وَ لَا نَبِيٌّ وَ لَا صِدِّيقٌ وَ لَا شَهِيدٌ وَ لَا مُؤْمِنٌ إِلَّا رَفَعُوا رُءُوسَهُمْ إِلَيْنَا وَ يَقُولُونَ طُوبَى لِهَٰذَيْنِ الْعَبْدَيْنِ مَا أَكْرَمَهُمَا عَلَى اللَّهِ

When we^{asws} come to be at the top of the stairway, and Ali^{asws} would be lower than me^{saww} by a step and in his^{asws} hand would be my^{asws} flag, there will not remain anyone on that day, neither an Angel, nor a Prophet^{as}, nor a truthful, nor a martyr, nor a Momin, except they

would raise their heads towards us^{asws} and say, 'Beatitude is for these two servants, how prestigious they^{asws} are to Allah^{azwj}!'

فَيَأْتِي النَّدَاءُ مِنْ عِنْدِ اللَّهِ يُسْمِعُ النَّبِيِّينَ وَالْخَلَائِقَ هَذَا مُحَمَّدٌ حَبِيبِي وَ هَذَا عَلِيٌّ ع وَ لِي طُوبَى لِمَنْ أَحَبَّهُ وَ وَدَّ لِمَنْ أَبْغَضَهُ وَ كَذَبَ عَلَيْهِ

There will come a Call from the Presence of Allah^{azwj}, the Prophets^{as} and the creatures would hear: "This is Muhammad^{saww} My^{azwj} beloved, and this is Ali^{asws} My^{azwj} Guardian. Beatitude is for one who loves him^{asws} and doom is for one who hates him^{asws} and belies upon him^{asws}!"

ثُمَّ قَالَ النَّبِيُّ ص لِعَلِيِّ يَا عَلِيُّ فَلَا يَبْقَى يَوْمَئِذٍ فِي مَشْهَدِ الْقِيَامَةِ أَحَدٌ يَمُنُّ بِمَنْ كَانَ يُحِبُّكَ وَ يَتَوَلَّاكَ إِلَّا شَرَحَ لِهَذَا الْكَلَامِ صَدْرَهُ وَ ابْيَضَّ وَجْهُهُ وَ فَرِحَ قَلْبُهُ وَ لَا يَبْقَى أَحَدٌ مِمَّنْ نَصَبَ لَكَ حُزْبًا أَوْ أَبْغَضَكَ أَوْ عَادَاكَ أَوْ جَحَدَ ذَلِكَ حَقًّا إِلَّا اسْوَدَّ وَجْهُهُ وَ طُوِيَتْ قَدَمَاهُ

Then the Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! On that day, there will not remain anyone in the plains of Qiyamah, from the ones who had loved you^{asws} and befriended you^{asws} except this speech would expand his chest, and whiten his face, and bring happiness to his heart; and there will not remain anyone, from the ones who established water to you^{asws} or hated you^{asws}, or was inimical to you^{asws}, or rejected that right, except his face would be blackened and his feet would be folded'.

قَالَ رَسُولُ اللَّهِ ص قُبِينًا أَنَا كَذَلِكَ إِذَا مَلَكَتِ قَدَّ أَقْبَلَا عَلِيٍّ أَمَا أَخَذَهُمَا فَرِضُونَ خَازِنُ الْجَنَّةِ وَ الْآخَرُ مَالِكُ خَازِنُ النَّارِ

Rasool-Allah^{saww} said: 'While I^{saww} would be like that, when two Angels would come towards me^{saww}. As for one of them, it would be Rizwaan, keeper of the Paradise, and the other one would be Maalik, keeper of the Fire.

فَيَقِفُ تِلْكَ [ذَلِكَ] وَ يَدْنُو رِضْوَانٌ فَيَقُولُ السَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ قَالَ فَأَرَادَ عَلَيْهِ السَّلَامَ وَ أَقُولُ لَهُ أَيُّهَا الْمَلِكُ مَا أَحْسَنَ وَجْهَكَ وَ أَطْيَبَ رِيحَكَ فَمَنْ أَنْتَ فَيَقُولُ أَنَا رِضْوَانُ خَازِنُ الْجَنَّةِ أَمْرِي رَبُّ الْعَرْشِ أَنْ آتَيْتَ بِمَقَاتِيحِ الْجَنَّةِ فَتَدْفَعُهَا إِلَيْكَ فَخُذْهَا يَا أَحْمَدُ

They would pause at that, and Rizwaan would approach and say, 'Greetings be to you^{saww}, O Rasool-Allah^{saww}! I^{saww} would return the greeting and say to him: 'O Angel! How beautiful is your face, and aromatic is your aroma, so who are you?' He would say, 'I am Rziwaan, keeper of the Paradise. The Lord^{azwj} of Might Commanded me to go to come to you^{saww} with the keys of the Paradise and hand these to you^{saww}. So, take these, O Ahmad^{saww}!'

فَأَقُولُ قَدْ قَبِلْتُ ذَلِكَ عَلَى رَبِّي فَلَهُ الْحَمْدُ عَلَى مَا أَنْعَمَ بِهِ عَلَيَّ أَدْفَعُهَا إِلَى أَحِي عَلِيٍّ بِنِ أَبِي طَالِبٍ

I^{saww} would say: 'I^{saww} have accepted that, upon my^{saww} Lord^{azwj}, for Him^{azwj} is the Praise upon what He^{azwj} has Favoured with upon me^{saww}, and I^{saww} hereby hand these over to my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}.'

فَيَرْجِعُ رِضْوَانٌ وَ يَدْنُو مَالِكٌ فَيَقُولُ السَّلَامَ عَلَيْكَ يَا مُحَمَّدُ ص فَأَقُولُ عَلَيْكَ السَّلَامَ مَا أَقْبَحَ رُؤْيَتِكَ أَيُّهَا الْمَلِكُ وَ أَنْتَ رِيحَكَ فَمَنْ أَنْتَ

Rizwaan would return and Maalik would approach. He would say, 'The greetings be to you^{saww}, O Muhammad^{saww}! I^{saww} would say: 'The greetings be to you. How ugly is your appearance, O you Angel, and stinky is your smell, so who are you?'

فَيَقُولُ أَنَا مَالِكُ خَازِنُ جَهَنَّمَ أَمَرَنِي رَبُّ الْعِزَّةِ أَنْ آتِيكَ بِمَفَاتِيحِ النَّارِ فَخُذْهَا يَا أَحْمَدُ فَأَقُولُ قَدْ قَبِلْتُ ذَلِكَ مِنْ رَبِّي فَلَهُ الْحَمْدُ عَلَى مَا أَنْعَمَ بِهِ عَلَيَّ
أَذْفَعَهَا إِلَى أَحِي عَلِيِّ بْنِ أَبِي طَالِبٍ

He will say, 'I am Maalik, keeper of Hell. The Lord^{azwj} of Might Commanded me to come to you with the keys of the Fire, so take these, O Ahmad^{saww}. I (s.aw.) shall say: 'I^{saww} have accepted that from my^{saww} Lord^{azwj}. For Him^{azwj} is the Praise upon what He^{azwj} has Favoured with upon me^{saww}. I^{saww} hereby hand these over to my^{saww} brother^{asws} Ali Bin Abu Talib^{asws}'.

ثُمَّ يَرْجِعُ مَالِكُ خَازِنُ النَّارِ فَيُقْبِلُ عَلَيَّ وَ مَعَهُ مَفَاتِيحُ الْجَنَّةِ وَ مَقَالِيدُ النَّارِ وَ هُوَ قَاعِدٌ عَلَى عِجْرَةِ جَهَنَّمَ وَ قَدْ أَخَذَ زِمَامَهَا بِيَدِهِ وَ عَلَا زُفِيرُهَا فَإِنْ شَاءَ
مَدَّهَا يَمَنَةً وَ إِنْ شَاءَ مَدَّهَا يَسْرَةً

Then Maalik, keeper of the Fire would return. Ali^{asws} would turn, and with him^{asws} would be keys of the Paradise and collars of the Fire, and he^{asws} would sit upon the edge of Hell, and he^{asws} would have taken its reins in his^{asws} hand, and high would be its exhalation. So, if he^{asws} desires he^{asws} would extend it to the right, and if he^{asws} desires he^{asws} would extend it to the left.

فَتَقُولُ جَهَنَّمَ جُرْنِي يَا عَلِيُّ فَقَدْ أَطْفَأَ نُورَكَ لَهِي فَيَقُولُ لَهَا عَلِيُّ قَرِي يَا جَهَنَّمَ خُذِي هَذَا وَ اتْرَكِي هَذَا خُذِي هَذَا عَدُوِّي وَ اتْرَكِي هَذَا وَلِيِّي -

Hell would say, 'Keep aside from me, O Ali^{asws}, for your^{asws} Noor has extinguished my flame'. Ali^{asws} would say to it: 'Calm down, O Hell! Take this one and leave this one. Take this enemy of mine^{asws} and leave this friend of mine^{asws}'.

فَلَجَهَنَّمَ يَوْمَئِذٍ أَطْوَعُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنْ جَمِيعِ الْخَلَائِقِ.

On that day, Hell would be more obedient to Ali^{asws} Bin Abu Talib^{asws} than a slave is to one of you, and on that day, Hell would be the most obedient to Ali^{asws} Bin Abu Talib^{asws} than the entirety of the creatures".¹⁴⁷⁴

آخر جزء الثامن من كتاب و يتلوه الجزء التاسع

End of the eight part from the book, and it is followed by the ninth part.

الجزء التاسع

PART NINE

Preliminary Ahadeeth

1- حَدَّثَنَا أَبُو الْقَاسِمِ رَجْمَهُ اللَّهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّغْفَارُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أُهْدِيَ إِلَى رَسُولِ اللَّهِ ص وَالْجَوْجِ [دَانُجُوج] فِيهِ حَبٌّ مُخْتَلِطٌ فَجَعَلَ رَسُولُ اللَّهِ ص يُلْقِي إِلَى عَلِيِّ حَبَّةً وَ حَبَّةً وَ يَسْأَلُهُ أَيُّ شَيْءٍ هَذَا وَ جَعَلَ عَلِيُّ يُخْبِرُهُ فَقَالَ رَسُولُ اللَّهِ ص أَمَا إِنَّ جِبْرَائِيلَ أَخْبَرَنِي أَنَّ اللَّهَ عَلَّمَكَ اسْمَ كُلِّ شَيْءٍ كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا.

It is narrated to us by Abu Al Qaim who said, 'It is narrated to us by Muhammad Bin Yahya Al Attar who said, 'It is narrated to us by Muhammad Bin Al Hassan Al Saffar who said, 'It is narrated to us by Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Al Husayn Bin Musa, from Al Husayn Bin Ziyad, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: 'A basket was gifted to Rasool-Allah^{sawww} wherein were a mixture of seeds. Rasool-Allah^{sawww} went on to cast it to Ali^{asws}, a seed, and a seed, and asking him^{asws}: 'Which thing is this?' And Ali^{asws} went on informing him^{sawww}. Rasool-Allah^{sawww} said: 'But, Jibraeel^{as} has informed me^{sawww} that Allah^{azwj} has Taught you^{asws} the names of all things, just as **And He Taught Adam the names, all of them [2:31]**'.¹⁴⁷⁵

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أُهْدِيَ إِلَى رَسُولِ اللَّهِ ص حَبٌّ فِيطِر [فَطِيرٍ] مِنَ الْيَمَنِ فَوَضَعَهُ بَيْنَ يَدَيْهِ فَقَالَ يَا عَلِيُّ مَا هَذِهِ وَ مَا هَذِهِ فَأَخَذَ عَلِيُّ ع مِجْبِيئَهُ عَنْ شَيْءٍ فَقَالَ إِنَّ جِبْرَائِيلَ أَخْبَرَنِي أَنَّ اللَّهَ عَلَّمَكَ الْأَسْمَاءَ كُلَّهَا كَمَا عَلَّمَ آدَمَ ع.

It is narrated to us by Ahmad Bin Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: 'A basket of mixed seeds was gifted to Rasool-Allah^{sawww} from Al-Yemen and placed in front of him^{sawww}. He^{sawww} said: 'O Ali^{asws}! What is this (seed)? And what is this (seed)?' Ali^{asws} took it and answered him^{sawww} about the thing. He^{sawww} said: 'Jibraeel^{as} informed me^{sawww} and Allah^{azwj} has Taught you^{asws} the names, all of them, just as He^{azwj} had Taught Adam^{as}'.¹⁴⁷⁶

¹⁴⁷⁵ Basaair Al Darajaat – P 9 Ch Preliminary H 1

¹⁴⁷⁶ Basaair Al Darajaat – P 9 Ch Preliminary H 2

1 باب في صفة رسول الله ص و الأئمة ع فيما أعطوا من البصر و خصوا به من دون الناس ما يرون من الأعمال في النوم و اليقظة

CHAPTER 1 – REGARDING DESCRIPTION OF RASOOL-ALLAH^{saww} AND THE IMAMS^{asws} REGARDING WHAT THEY^{asws} HAVE BEEN GIVEN FROM THE SIGHT, AND SPECIALISED WITH IT FROM BESIDES THE PEOPLE, WHAT THEY^{asws} CAN SEE FROM THE DEEDS DURING THE SLEEP AND THE WAKEFULNESS

1- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُوسَى بْنِ سَلَامٍ عَنْ مُحَمَّدِ بْنِ مِقْرَانَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ: لَنَا أَعْيُنٌ لَا تُشْبِهُ أَعْيُنَ النَّاسِ وَ فِيهَا نُورٌ لَيْسَ لِلشَّيْطَانِ فِيهِ شِرْكٌ.

It is narrated to us by Yaqoub Bin Yazeed, from Musa Bin Sallam, from Muhammad Bin Muqareen,

‘From Abu Al-Hassan Al-Reza^{asws} having said: ‘There are eyes for us^{asws} not resembling the eyes of the people, and in these is Noor, there isn’t any participation for the Satan^{la} in it’.¹⁴⁷⁷

2- حَدَّثَنَا أَيُّوبُ بْنُ نُوحٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع الرَّجُلُ يَكُونُ فِي الْمَسْجِدِ فَيَكُونُ الصُّفُوفُ مُخْتَلَفٍ [مُخْتَلَفَةً] فِيهِ النَّاسُ فَأَمِيلُ إِلَيْهِ مَشِيئاً حَتَّى تُقِيمَهُ قَالَ نَعَمْ لَا بَأْسَ بِهِ إِنَّ رَسُولَ اللَّهِ ص قَالَ يَا أَيُّهَا النَّاسُ إِنِّي أَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ مِنْ بَيْنِ يَدَيْ لَتَقِيمَنَّ صُفُوفَكُمْ أَوْ لَيُخَالِقَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ.

It is narrated to us by Ayoub Bin Nuh, from Abdullah Bin Al Mugheira, from Al A’ala, from Muhammad Bin Muslim who said,

‘I said to Abu Ja’far^{asws}, ‘The man happens to be in the Masjid and there are various rows wherein are people, so I incline to it walking until I complete it’. He said: ‘Yes, there is no problem with it. Rasool-Allah^{saww} said: ‘O you people! I^{saww} can see you from behind me^{saww} just as I^{saww} seen you from the front, whether you are completing your rows or you are opposing Allah^{azwj} between your hearts’.¹⁴⁷⁸

3- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ عَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ إِنَّا نُصَلِّي فِي مَسْجِدٍ لَنَا فَرْتَمًا كَانَ الصَّفُّ أَمَامَنَا وَ فِيهِ انْقِطَاعٌ فَأَمْسِنِي إِلَيْهِ بِجَانِبِي حَتَّى أُقِيمَهُ

It is narrated to us by Ali Bin Ismail, from Safwan Yahya, from A’la Bin Razeyn, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘We pray Salat in the Masjid of ours. Sometimes there is a row in front of us and in it is a termination, so I walk to it by my side until I establish (complete) it’.

قَالَ نَعَمْ كَانَ رَسُولُ اللَّهِ ص قَالَ أَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ مِنْ بَيْنِ يَدَيْ لَتَقِيمَنَّ صُفُوفَكُمْ أَوْ لَيُخَالِقَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ.

¹⁴⁷⁷ Basaair Al Darajaat – P 9 Ch 1 H 1

¹⁴⁷⁸ Basaair Al Darajaat – P 9 Ch 1 H 2

He^{asws} said: ‘Yes. Rasool-Allah^{saww} had said: ‘I^{saww} see you all from behind me^{saww} just as I^{saww} see you from the front, whether you are establishing your rows or opposing Allah^{azwj} between your hearts’¹⁴⁷⁹.

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: أَيْمُوا صُفُوفَكُمْ فَإِنِّي أَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ بَيْنَ يَدَيَّ وَ لَا تَحْتَلِفُوا فَخَالَفَ [فِيخَالَفَ] اللَّهُ بَيْنَ قُلُوبِكُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from hammad Bin Usman, from Abdullah Al Halby,

‘From Abu Abdullah^{asws} said that Rasool-Allah^{saww} said: ‘Establish your rows, for I see you all from behind me^{saww} just as I^{saww} see you from the front, and differ for Allah^{azwj} would Cause differing between your hearts’¹⁴⁸⁰.

5- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ حَدَّثَنَا عُبَيْدُ بْنُ هِشَامٍ قَالَ حَدَّثَنِي أَبُو إِسْمَاعِيلَ كَاتِبُ شُرَيْحٍ قَالَ حَدَّثَنَا أَبُو عَتَّابٍ زَيْنَادٌ مَوْلَى آلِ دَعَشٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَيْمُوا صُفُوفَكُمْ إِذَا رَأَيْتُمْ خَلَّالًا وَ لَا عَلَيْكُمْ أَنْ تَأْخُذَ وَرَاءَكُمْ إِذَا وَجَدْتُمْ ضَيْقًا فِي الصُّفُوفِ أَنْ تَمْشِيَ فَتَسِمَ الصَّفَّ الَّذِي خَلَّفَكَ أَوْ تَمْشِيَ مُنْحَرِفًا فَتَسِمَ الصَّفَّ الَّذِي قُدَّامَكَ فَهُوَ خَيْرٌ

It is narrated to us by Al Hassan Bin Ali who said, ‘It is narrated to us by Ubays Bin Hisham who said, ‘It is narrated to me by Abu Ismail the scribe of Shureyh who said, ‘It is narrated to us by Abu Attab Ziyad, a slave of the family of Da’ash,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Establish your rows when you see a vacant space, and it is not upon you that you take to behind you. When you find narrowness in the rows, you should walk to complete the row which is behind you or walk deviating and complete the row which is in front of you, so it is better’.

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ قَالَ أَيْمُوا صُفُوفَكُمْ فَإِنِّي أَنْظُرُ إِلَيْكُمْ مِنْ خَلْفِي لَتَقِيْمَنَّ أَوْ لِيَخَالَفَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ.

Then he^{asws} said: ‘Rasool-Allah^{saww} said: ‘Establish your rows, for I^{saww} can look at you from behind me^{asws} whether you are establishing or opposing Allah^{azwj} between your hearts’¹⁴⁸¹.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ: قَالَ أَبُو جَعْفَرٍ ع يَوْمًا وَ نَحْنُ عِنْدَهُ جَمَاعَةٌ مِنَ الشَّيْعَةِ قَوْمُوا تَفَرَّقُوا عَنِّي مَثْنَى وَ ثَلَاثَ فَإِنِّي أَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ مِنْ بَيْنِ يَدَيَّ فَلَيْسَ عَبْدٌ فِي نَفْسِهِ مَا شَاءَ فَإِنَّ اللَّهَ يُعْرِضِيهِ.

It is narrated to us by Ahmad Bin Musa, from Al Hassan Bin Ali Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

‘Abu Ja’far^{asws} said one day and we in his^{asws} presence, were a group from the Shias: ‘Arise and disperse from me^{asws} in two and threes, for I^{asws} can see you all from behind me^{asws} just as I^{asws} see you from my^{asws} front, so let a soul be at ease within himself for Allah^{azwj} Introduces him to me^{asws}’¹⁴⁸².

¹⁴⁷⁹ Basaaair Al Darajaat – P 9 Ch 1 H 3

¹⁴⁸⁰ Basaaair Al Darajaat – P 9 Ch 1 H 4

¹⁴⁸¹ Basaaair Al Darajaat – P 9 Ch 1 H 5

¹⁴⁸² Basaaair Al Darajaat – P 9 Ch 1 H 6

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ قَالَ حَدَّثَنِي يَزِيدُ بْنُ إِسْحَاقَ قَالَ حَدَّثَنِي هَارُونُ بْنُ حَمْرَةَ الْعَنْبُؤِيُّ الْخَزَّازُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: أَيْمُوا صُفُوفَكُمْ فَإِنِّي أَنْظُرُ إِلَيْكُمْ مِنْ خَلْفِي لَتَقِيمَنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ.

It is narrated to us by Muhammad Bin Al Husayn who said, 'It is narrated to me by Yazeed Bin Is'haq who said, 'It is narrated to me by Haroun Bin Hamza Al Khazzaz,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Establish your rows for I^{saww} can look at you from behind me^{saww} whether you are establishing your rows or opposing Allah^{azwj} between your hearts''¹⁴⁸³.

8- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ التُّعْمَانُ عَنْ يَحْيَى بْنِ عُمَرَ عَنْ أَبَانَ الْأَحْمَرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا مَعَاشِرَ الْأَنْبِيَاءِ تَنَامُ عُيُونُنَا وَ لَا تَنَامُ قُلُوبُنَا وَ نَرَى مِنْ خَلْفِنَا كَمَا نَرَى مِنْ بَيْنِ أَيْدِينَا.

It is narrated to us by Al Hassan Bin Ali Al Numan, from Yahya Bin Umar, from Aban Al Ahmar, from Zurara,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'We^{asws}, community of the Prophets^{as}, our^{as} eyes sleep and our^{as} hearts do not sleep, and we^{as} can see from behind us^{as} just as we^{as} see in front of us^{as}''¹⁴⁸⁴.

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: طَلَبَ أَبُو ذَرٍّ رَسُولَ اللَّهِ ص فَقِيلَ لَهُ إِنَّهُ فِي حَائِطٍ كَذَا وَ كَذَا فَمَضَى يَطْلُبُهُ فَدَخَلَ إِلَى الْحَائِطِ وَ النَّبِيُّ نَائِمٌ فَأَخَذَ عَسِيماً يَابِساً وَ كَسَرَهُ لِيَسْتَبْرِي بِهِ نَوْمَ رَسُولِ اللَّهِ ص

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya, from maymoun Al Qaddah,

'From Abu Abdullah^{asws} having said: 'Abu Zarr^{ra} searched for Rasool-Allah^{saww}. It was said to him^{ra} that he^{saww} was in such and such a garden. He^{ra} went seeking him^{saww} and entered into the garden, and the Prophet^{saww} was asleep. He^{ra} took a dry twig in order to gently break the sleep of Rasool-Allah^{saww}.

قَالَ فَفَتَحَ النَّبِيُّ ص عَيْنَهُ وَ قَالَ أَمْ تَخْدَعُنِي عَنْ نَفْسِي يَا أَبَا ذَرٍّ أَمْ مَا عَلِمْتُ أَنَّي أَرَاكُمْ فِي مَنَامِي كَمَا أَرَاكُمْ فِي يَقْظِي.

He (the narrator) said, 'The Prophet^{saww} opened his^{saww} eyes and said: 'Are you^{ra} deceiving me^{as} from myself^{saww}, O Abu Zarr^{ra}? Don't you^{ra} know that I^{saww} can see you all during my^{saww} sleep just as I^{saww} see you during my^{saww} wakefulness''¹⁴⁸⁵.

10- وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ زَيْدِ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ طَلَبَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ رَسُولَ اللَّهِ ص فَقِيلَ لَهُ إِنَّهُ فِي حَائِطٍ كَذَا وَ كَذَا فَتَوَجَّهَ فِي طَلْبِهِ فَوَجَدَهُ نَائِماً فَأَعْظَمَهُ أَنْ يَنْتَبِهَهُ فَأَرَادَ أَنْ يَسْتَبْرِي نَوْمَهُ

And from him, from Muhammad Bin Sinan, from Al Husayn Bin Al Mukhtar, from Zayd al Shaham who said,

'I heard Abu Abdullah^{asws} saying: 'Abu Zarr^{ra} searched for Rasool-Allah^{saww}. It was said to him^{ra} that he^{saww} was in such and such garden. He^{ra} headed there in seeking him^{saww} and

¹⁴⁸³ Basaair Al Darajaat – P 9 Ch 1 H 7

¹⁴⁸⁴ Basaair Al Darajaat – P 9 Ch 1 H 8

¹⁴⁸⁵ Basaair Al Darajaat – P 9 Ch 1 H 9

found him^{saww} asleep. He^{ra} considered it grievous that he^{ra} should awaken him^{saww}. He^{saww} intended to gently remove his^{saww} sleep.

فَسَمِعَهُ رَسُولُ اللَّهِ فَرَفَعَ رَأْسَهُ فَقَالَ يَا أَبَا ذَرٍّ أَتَخَدُّعُنِي أَمْ مَا عَلِمْتَ أَنِّي أَرَى أَعْمَالَكُمْ فِي مَنَامِي كَمَا أَرَاكُمْ فِي بَيْطَانِي إِذْ عَيْنِي تَنَامُ وَ قَلْبِي لَا يَنَامُ.

Rasool-Allah^{saww} heard him^{ra}, and raised his^{saww} head. He^{saww} said: ‘Are you^{ra} deceiving me^{saww}? Don’t you know that I^{saww} can see your^{ra} deeds during my^{saww} sleep just as I^{saww} see them during my^{saww} wakefulness. My^{saww} eyes sleep and my^{saww} heart does not sleep’¹⁴⁸⁶

11- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَجَّالِ عَنْ أَبِي عَبْدِ اللَّهِ الْمَكِّيِّ الْحَدَّاءِ عَنْ سَوَادَةَ أَبِي يَغْلَى عَنْ بَعْضِ رِجَالِهِ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ لِلْحَارِثِ الْأَعْوَرِ وَ هُوَ عِنْدَهُ هَلْ تَرَى مَا أَرَى فَقَالَ كَيْفَ أَرَى مَا تَرَى وَ قَالَ نُورُ اللَّهِ لَكَ وَ أَعْطَاكَ مَا لَمْ يُعْطِ أَحَدًا

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al Hajjal, from Abu Abdullah Al Makky Al Haza’a, from Sawadah Abu Ya’la, from one of his men who said,

‘Amir Al-Momineen^{asws} said: ‘Amir Al-Momineen^{asws} said to Al-Haris Al-Awr, and he was in his^{asws} presence: ‘Can you see what I^{asws} can see?’ He said, ‘How can I see what you^{asws} see?’ And said, ‘The Noor of Allah^{azwj} is for you^{asws} and has Given you what He^{azwj} did not Give anyone’.

قَالَ هَذَا فَلَانَ الْأَوَّلُ عَلَى تُرْعَةٍ مِنْ تُرْعِ النَّارِ يَقُولُ يَا أَبَا الْحُسَيْنِ اسْتَغْفِرْ لِي لَا عَفَرَ اللَّهُ لَهُ

He^{asws} said: ‘So and so the first (Abu Bakr) is upon an edge from the edges of the Fire saying, ‘O Abu Al-Hassan^{asws}! Seek Forgiveness of Allah^{azwj} for me!’ May Allah^{azwj} not Forgive him’.

قَالَ فَمَكَتْ هُنَيْئَةً ثُمَّ قَالَ يَا حَارِثُ هَلْ تَرَى مَا أَرَى فَقَالَ وَ كَيْفَ أَرَى مَا تَرَى وَ قَدْ نُورُ اللَّهِ لَكَ وَ أَعْطَاكَ مَا لَمْ يُعْطِ [أَحَدًا]

He (the narrator) said, ‘He^{asws} waited for a while, then said: ‘O Haris! Can you see what I^{asws} see?’ He said, ‘And how can I see what you^{asws} see and Noor of Allah^{azwj} is for you^{asws}, and He^{azwj} has Given you^{asws} what He^{azwj} did not Give to anyone’.

قَالَ هَذَا فَلَانَ الثَّانِي عَلَى تُرْعَةٍ مِنْ تُرْعِ النَّارِ يَقُولُ يَا أَبَا الْحُسَيْنِ اسْتَغْفِرْ لِي لَا عَفَرَ اللَّهُ لَهُ.

He^{asws} said: ‘This is so and so, the second (Umar) upon an edge from the edges of the Fire saying, ‘O Abu Al-Hassan^{asws}! Seek Forgiveness for me!’ May Allah^{azwj} not Forgive him’¹⁴⁸⁷

12- حَدَّثَنَا سَلَمَةُ بْنُ الْخَطَّابِ عَنْ سَلِيمَانَ بْنِ سَمَاعَةَ الْحَدَّاءِ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ أَبُو جَعْفَرٍ عَ الْإِمَامُ مِنَّا يَنْظُرُ مِنْ خَلْفِهِ كَمَا يَنْظُرُ مِنْ قُدَامِهِ.

It is narrated to us by Salama Bin Al Khattab, from Suleyman Bin Sama’at Al Haza’a, and Abdullah Bin Muhammad, altogether from Abdullah Bin Al Qasim, from Abu Al Jaroud who said,

‘Abu Ja’far^{asws} said: ‘The Imam^{asws} from us^{asws} looks from his^{asws} behind just as he^{asws} looks from his^{asws} front’¹⁴⁸⁸

¹⁴⁸⁶ Basaair Al Darajaat – P 9 Ch 1 H 10

¹⁴⁸⁷ Basaair Al Darajaat – P 9 Ch 1 H 11

13 ابنُ عيسى و ابنُ أبي الخطابِ معاً عن ابنِ محبوبٍ عن ابنِ ربابٍ عن الكُنَاسِيِّ عن أبي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا كَانَ رَسُولُ اللَّهِ ص فِي الْعَارِ وَ مَعَهُ أَبُو الْفَصِيلِ قَالَ رَسُولُ اللَّهِ إِنِّي لَأَنْظُرُ الْآنَ إِلَى جَعْفَرٍ وَ أَصْحَابِهِ السَّاعَةَ تَعُومُ بِهِمْ سَفِينَتُهُمْ فِي الْبَحْرِ إِنِّي لَأَنْظُرُ إِلَى رَهْطٍ مِنَ الْأَنْصَارِ فِي مَجَالِسِهِمْ مُحْتَبِينَ بِأَفْيَيْتِهِمْ

Ibn Isa and Ibn Abu Al Khatab both together, from Ibn Mahboub, from Ibn Raib, from Al Kunasy,

‘From Abu Ja’far^{asws} having said: ‘When Rasool-Allah^{saww} was in the cave and Abu Al-Faseyl was with him^{saww}, Rasool-Allah^{saww} said: ‘At the moment I^{saww} am looking at Ja’far^{asws} and his^{asws} companions, the ship is swaying with them in the sea. I^{saww} am looking at a group of the Helpers in their gathering trapped by their anonymity’.

فَقَالَ لَهُ أَبُو الْفَصِيلِ أ تَرَاهُمْ يَا رَسُولَ اللَّهِ السَّاعَةَ قَالَ نَعَمْ قَالَ فَأَرَيْنَهُمْ قَالَ فَمَسَحَ رَسُولُ اللَّهِ ص عَلَى عَيْنَيْهِ ثُمَّ قَالَ انظُرْ فَتَنظُرْ فَرَأَاهُمْ فَقَالَ رَسُولُ اللَّهِ ص أ رَأَيْتَهُمْ قَالَ نَعَمْ وَ أَسَرَ فِي نَفْسِهِ أَنَّهُ سَاحِرٌ.

Abu Al-Faseyl said to him^{saww}, ‘And you^{saww} can see them now, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes’. So, Rasool-Allah^{saww} wiped upon his eyes then said: ‘Look!’ He looked and saw them. Rasool-Allah^{saww} said: ‘Do you see them?’ He said, ‘Yes’, and kept a secret within himself that he^{saww} is a sorcerer’’. (P.s. – Abu Al-Fazeyl is Abu Bakr)¹⁴⁸⁹.

14- حَدَّثَنَا مُوسَى بْنُ عُمَرَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَعَلْتُ فِدَاكَ سَمَى رَسُولُ اللَّهِ ص أَبَا بَكْرٍ الصِّدِّيقِ قَالَ نَعَمْ قَالَ فَكَيْفَ

It is narrated to us by Musa Bin Umar, from Usman Bin Isa, from Khalid Bin Najeeh who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! Rasool-Allah^{saww} named Abu Bakr as ‘Al-Siddique’?’ He^{asws} said: ‘Yes’. He said, ‘How come?’

قَالَ حِينَ كَانَ مَعَهُ فِي الْعَارِ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَأَرَى سَفِينَةَ جَعْفَرِ بْنِ أَبِي طَالِبٍ تَضْطَرِبُ فِي الْبَحْرِ صَالَةً قَالَ يَا رَسُولَ اللَّهِ وَ إِنَّكَ لَتَرَاهَا قَالَ نَعَمْ قَالَ فَتَقْدِرُ أَنْ تُرِيَنِيهَا قَالَ اذْنُ مَنِّي

He^{asws} said: ‘When he was with him^{saww} in the cave Rasool-Allah^{saww} said: ‘I^{saww} can see the ship of Ja’far^{asws} Bin Abu Talib^{asws} swaying in the sea, lost’. He said, ‘O Rasool-Allah^{saww}! And you can see it?’ He^{saww} said: ‘Yes’. He said, ‘Are you^{saww} able to show it to me?’ He^{saww} said: ‘Come near me^{saww}’.

قَالَ فَدَنَا مِنْهُ فَمَسَحَ عَلَى عَيْنَيْهِ ثُمَّ قَالَ انظُرْ فَتَنظُرْ أَبُو بَكْرٍ فَرَأَى السَّفِينَةَ وَ هِيَ تَضْطَرِبُ فِي الْبَحْرِ ثُمَّ نَظَرَ إِلَى قُصُورِ أَهْلِ الْمَدِينَةِ فَقَالَ فِي نَفْسِهِ الْآنَ صَدَقْتُ أَنَّكَ سَاحِرٌ فَقَالَ رَسُولُ اللَّهِ الصِّدِّيقُ أَنْتَ.

He^{asws} said: ‘He went near him^{saww}, and he^{saww} wiped his^{saww} hand upon his eyes, then said: ‘Look!’ Abu Bakr looked and saw the ship and it was swaying in the sea, then he looked at

¹⁴⁸⁸ Basaair Al Darajaat – P 9 Ch 1 H 12

¹⁴⁸⁹ Basaair Al Darajaat – P 9 Ch 1 H 13

castles of the people of Medina. He said within himself, 'Now I can confirm you^{saww} are a sorcerer'. So, Rasool-Allah^{saww} said: 'You are being truthful 'Al-Siddique"'.¹⁴⁹⁰

¹⁴⁹⁰ Basaair Al Darajaat – P 9 Ch 1 H 14

2 باب في الأئمة أنه لو كان لألسن شيعتهم أوكية لحدثوا كل امرئ بما له

CHAPTER 2 – REGARDING THE IMAMS^{asws}, IF THERE WERE LOCKS ON THE TONGUES OF THEIR SHIAS, THEY^{asws} WOULD HAVE NARRATED TO EVERY PERSON WITH WHATEVER WAS FOR HIM

1- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ زُرَيْسٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ الْمُخْتَارِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ كَانَ لِأَلْسِنَتِكُمْ أَوْكِيَةٌ لَحَدَّثَتْ كُلُّ امْرِيٍّ بِمَا لَهُ وَعَلَيْهِ.

It is narrated to us by Al Husayn Bin Ali, from Al Abbas Bin Aamir, from Zureys, from Abdul Wahid Bin Al Mukhtar,

‘From Abu Ja’far^{asws} having said: ‘Had there been locks on your tongues, I^{asws} would have narrated to every person with what is for him and against him’’.¹⁴⁹¹

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الْوَاحِدِ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَوْ كَانَ لِأَلْسِنَتِكُمْ أَوْكِيَةٌ لَحَدَّثَتْ كُلُّ امْرِيٍّ بِمَا لَهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al husayn Bin Saeed, from Fazalah Bin Ayoub, from Aban Bin Usman, from Abdul Wahid who said,

‘Abu Ja’far^{asws} said: ‘Had there been locks upon your tongues, I^{asws} would have narrated to every person with whatever is for him’’.¹⁴⁹²

3- حَدَّثَنَا الْفَضْلُ بْنُ عَامِرٍ عَنْ مُوسَى بْنِ الْقَاسِمِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَيْسٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ الْمُخْتَارِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ كَانَ لِأَلْسِنَتِكُمْ أَوْكِيَةٌ لَحَدَّثَتْ كُلُّ امْرِيٍّ بِمَا لَهُ.

It is narrated to us by Al Fazl Bin Aamir, from Musa Bin Al Qasim and Ahmad Bin Muhammad, from Musa Bin Al Qasim, from Aban Bin usman, from Zureysh, from Abdul Wahid Bin Al Mukhtar,

‘From Abu Ja’far^{asws} having said: ‘If there were locks for your tongues, I^{asws} would have narrated to every person with what is for him’’.¹⁴⁹³

¹⁴⁹¹ Basaair Al Darajaat – P 9 Ch 2 H 1

¹⁴⁹² Basaair Al Darajaat – P 9 Ch 2 H 2

¹⁴⁹³ Basaair Al Darajaat – P 9 Ch 2 H 3

3 باب في الإمام أنه يزداد الذي بعده مثل ما أوتي الأول و زيادة خمسة أشياء

CHAPTER 3 – REGARDING THE IMAM^{asws}, THE ONE^{asws} TO BE AFTER HIM^{asws} IS INCREASED BY WHAT THE FIRST ONE^{asws} HAD BEEN GIVEN, AND IS INCREASED BY FIVE THINGS

1- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَضَالَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ النَّضْرِ عَنْ أَبِي إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ مِنْ إِمَامٍ يَمْضِي إِلَّا وَ أُوتِيَ الَّذِي مِنْ بَعْدِهِ مِثْلَ مَا أُوتِيَ الْأَوَّلُ وَ زِيَادَةَ خَمْسَةِ أَجْزَاءٍ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat, from Abdul Hameed Bin Al Nazar, from Ismail,

‘From Abu Abdullah^{asws} having said: ‘There isn’t any Imam^{asws} who passes away except he^{asws} gives the one^{asws} to be after him^{asws}, similar to what the first one^{asws} had been given, and increase it by five parts’’.¹⁴⁹⁴

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي جَعْفَرٍ عَنْ عَبْدِ الْحَمِيدِ عَنْ أَبِي إِسْمَاعِيلَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَيْسَ مِنْ إِمَامٍ إِلَّا أُوتِيَ الَّذِي يَكُونُ مِنْ بَعْدِهِ مِثْلَ مَا أُوتِيَ الْأَوَّلُ وَ يَزِيدُ خَمْسَةَ أَجْزَاءٍ.

It is narrated to us by Ibrahim Bin Hashim, from Abu Ja’far, from Abdul Hameed, from Abu Ismail who said,

‘I heard Abu Abdullah^{asws} saying: ‘There isn’t from an Imam^{asws} except he^{asws} gives to the one^{asws} to be from after him^{asws}, similar to what the first had been given, and increased by five parts’’.¹⁴⁹⁵

3- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْخَشَّابِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الْحَمِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ مِنْ إِمَامٍ يَمْضِي إِلَّا وَ أُوتِيَ مِثْلَ الْأَوَّلِ وَ زِيَادَةَ خَمْسَةِ أَجْزَاءٍ.

It is narrated to us by Abdullah Bin Muhammad, from Al Khashab, from Muhammad Bin Ali, from Abdul Hameed,

‘From Abu Abdullah^{asws} having said: ‘There is none from an Imam^{asws} passing away except and he^{asws} gives similar to what the first had been given, and increases five parts’’.¹⁴⁹⁶

¹⁴⁹⁴ Basaair Al Darajaat – P 9 Ch 3 H 1

¹⁴⁹⁵ Basaair Al Darajaat – P 9 Ch 3 H 2

¹⁴⁹⁶ Basaair Al Darajaat – P 9 Ch 3 H 3

CHAPTER 4 – THE DEEDS ARE PRESENTED UNTO RASOOL-ALLAH^{saww} AND THE IMAMS^{asws}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَيَعْقُوبُ بْنُ زَيْدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْأَعْمَالَ تُعْرَضُ عَلَيَّ فِي كُلِّ خَمِيسٍ فَإِذَا كَانَ الْهَلَالُ أُحْمِلَتْ فَإِذَا كَانَ النَّصْفُ مِنْ شَعْبَانَ عُرِضَتْ عَلَيَّ رَسُولَ اللَّهِ ص وَعَلَى عَلِيٍّ ع ثُمَّ يُنْسَخُ فِي الذِّكْرِ الْحَكِيمِ.

It is narrated to us by Ahmad Bin Muhammad and Yaqoub Bin Yazeed, from Al Hassan Bin Ali, from Abu Jameela, from Muhammad Al Halby,

‘From Abu Abdullah^{asws} having said: ‘The deeds are presented unto me^{asws} during every Thursday. So, whenever the crescent is complete and when it is the middle of Shaban, (these are) presented unto Rasool-Allah^{saww} and unto Ali^{asws}. Then he^{saww} registers it in the Zikr (Register) of the Wise (Allah^{azwj})’.¹⁴⁹⁷

2- حَدَّثَنَا يَعْقُوبُ بْنُ زَيْدٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنِ أَبِي الْحَسَنِ ع قَالَ: سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ قَالَ إِنَّ أَعْمَالَ الْعِبَادِ تُعْرَضُ عَلَيَّ رَسُولَ اللَّهِ كُلَّ صَبَاحٍ أَنْبَارَهَا وَفُجَارَهَا فَاحْذَرُوا.

It is narrated to us by Yaqoub Bin Yazeed, from Al Washa, from Ahmad Bin Umar,

‘From Abu Al-Hassan^{asws}, he (the narrator) said, ‘He^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: ‘The deeds of the servants are presented unto Rasool-Allah^{saww} every morning, of its righteous ones and its immoral ones, therefore be careful’.¹⁴⁹⁸

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ قَالَ: سَأَلْتُهُ عَنْ أَعْمَالِ هَذِهِ الْأُمَّةِ قَالَ مَا مِنْ صَبَاحٍ يَمْضِي إِلَّا وَهِيَ تُعْرَضُ عَلَيَّ نَبِيِّ اللَّهِ أَعْمَالَ هَذِهِ الْأُمَّةِ

It is narrated to us by Muhammad Bin Abdul Hameed, from Al Mufazzal Bin Salih, from Zayd Al Shaham who said,

‘I asked him^{asws} about the deeds of this community. He^{asws} said: ‘There is none from a morning passing by except and these are presented unto the Prophet^{saww} of Allah^{azwj}, the deeds of this community’.¹⁴⁹⁹

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيٍّ عَنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ أَبَا الْخَطَّابِ كَانَ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص تُعْرَضُ عَلَيْهِ أَعْمَالُ أُمَّتِهِ كُلِّ خَمِيسٍ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer,

¹⁴⁹⁷ Basaair Al Darajaat – P 9 Ch 4 H 1

¹⁴⁹⁸ Basaair Al Darajaat – P 9 Ch 4 H 2

¹⁴⁹⁹ Basaair Al Darajaat – P 9 Ch 4 H 3

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘Abu Al Khattab was saying that Rasool-Allah^{saww}, the deeds of his^{saww} community are presented to him^{saww} every Thursday’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ هُوَ هَكَذَا وَ لَكِنَّ رَسُولَ اللَّهِ تَعَرَّضَ عَلَيْهِ أَعْمَالُ هَذِهِ الْأُمَّةِ كُلِّ صَبَاحٍ أَبْرَارُهَا وَ فُجَّارُهَا فَاحْذَرُوا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ اِعْمَلُوا فَيَسِّرَ اللَّهُ لَكُمْ أَعْمَالَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ.

Abu Abdullah^{asws} said: ‘It isn’t like this, but Rasool-Allah^{azwj}, the deeds of this community are presented to him^{saww} every morning, (deeds of) its righteous ones, and its immoral ones, so be cautious, and it is the Word of Allah^{azwj} Mighty and Majestic: **‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]’**.¹⁵⁰⁰

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْأَعْمَالُ تُعْرَضُ كُلَّ يَوْمٍ عَلَى رَسُولِ اللَّهِ وَ عَلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘The deeds are presented every Thursday unto Rasool-Allah^{saww} and unto Amir Al-Momineen^{asws}’.¹⁵⁰¹

6- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَن قَوْلِهِ تَعَالَى فَيَسِّرَ اللَّهُ لَكُمْ أَعْمَالَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص تَعَرَّضَ عَلَيْهِ أَعْمَالُ أُمَّتِهِ كُلِّ صَبَاحٍ أَبْرَارُهَا وَ فُجَّارُهَا فَاحْذَرُوا.

It is narrated to us by Abbad Bin Suleyman, from Sa’ad Bin Sa’ad, from Muhammad Bin Al Fuzeyl who said,

‘I asked Abu Abdullah^{asws} about Words of the Exalted: **Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**. He^{asws} said: ‘Rasool-Allah^{saww}, the deeds of his^{saww} community are presented to him^{saww} every morning, (deeds of) its righteous ones and its immoral ones, to be cautious’.¹⁵⁰²

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ سَمِعْتُ الرَّضَاءَ ع يَقُولُ إِنَّ الْأَعْمَالَ تُعْرَضُ عَلَى رَسُولِ اللَّهِ ص أَبْرَارُهَا وَ فُجَّارُهَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

‘I heard Al-Reza^{asws} saying: ‘The deeds are presented unto Rasool-Allah^{saww}, (deeds of) its righteous ones and its immoral ones’.¹⁵⁰³

8- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ التُّعْمَانِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اِعْمَلُوا فَيَسِّرَ اللَّهُ لَكُمْ أَعْمَالَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ أَعْمَالُ الْعِبَادِ تُعْرَضُ عَلَى رَسُولِ اللَّهِ ص بِرُتَبِهَا وَ قَاجِرُهَا.

¹⁵⁰⁰ Basaaair Al Darajaat – P 9 Ch 4 H 4

¹⁵⁰¹ Basaaair Al Darajaat – P 9 Ch 4 H 5

¹⁵⁰² Basaaair Al Darajaat – P 9 Ch 4 H 6

¹⁵⁰³ Basaaair Al Darajaat – P 9 Ch 4 H 7

It is narrated to us by Al Hassan Bin Ali Al Numan, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Fuzeyl, from Muslim who said,

‘I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{saww} said: ‘The deeds of the servants are presented to Rasool-Allah^{saww}, (deeds of) its righteous ones and its immoral ones’¹⁵⁰⁴.

9- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْأَعْمَالُ تُعْرَضُ كُلَّ خَمِيسٍ عَلَى رَسُولِ اللَّهِ ص.

It is narrated to us by Muhammad Bin Ismail, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘The deeds are presented every Thursday to Rasool-Allah^{saww}’¹⁵⁰⁵.

10- حَدَّثَنَا مُوسَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ الْأَعْمَالِ هَلْ تُعْرَضُ عَلَى النَّبِيِّ ص قَالَ مَا فِيهِ شَكٌّ فَلْتُ لَهُ أَرَأَيْتَ قَوْلَ اللَّهِ تَعَالَى اَعْمَلُوا فَيَسِّرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ إِنَّهُمْ شُهِدُوا لِلَّهِ فِي أَرْضِهِ.

It is narrated to us by Musa, from Ali Bin Ismail, from Safwan, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I asked him^{asws} about the deeds, ‘Do these get presented unto the Prophet^{saww}?’ He^{asws} said: ‘There is no doubt in it’. I said to him^{asws}, ‘What is your^{asws} view of the Words of Allah^{azwj} the Exalted: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]?’** He^{asws} said: ‘They^{asws} are the witnesses of Allah^{azwj} in His^{azwj} earth’¹⁵⁰⁶.

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ الرِّضَا ع يَقُولُ إِنَّ الْأَعْمَالَ تُعْرَضُ عَلَى رَسُولِ اللَّهِ ص أَبْرَارَهَا وَ فُجَّارَهَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

‘I heard Abu Al-Hassan Al-Reza^{asws} saying: ‘The deeds are presented to Rasool-Allah^{saww}, (deeds of) its righteous ones and immoral ones’¹⁵⁰⁷.

12- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ جَعْفَرٍ وَ فَضَّالَةَ عَنْ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْأَعْمَالَ أُمَّةٌ مُحَمَّدٌ ص تُعْرَضُ عَلَى رَسُولِ اللَّهِ ص فِي كُلِّ خَمِيسٍ فَيَسْتَحْيِي أَحَدَكُمْ مِنْ رَسُولِ اللَّهِ أَنْ تُعْرَضَ عَلَيْهِ الْقَبِيحُ.

It is narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ja’far and Fazalah, from Saeed, from Abdullah Bin Sinan,

¹⁵⁰⁴ Basaair Al Darajaat – P 9 Ch 4 H 8

¹⁵⁰⁵ Basaair Al Darajaat – P 9 Ch 4 H 9

¹⁵⁰⁶ Basaair Al Darajaat – P 9 Ch 4 H 10

¹⁵⁰⁷ Basaair Al Darajaat – P 9 Ch 4 H 11

‘From Abu Abdullah^{asws} having said: ‘The deeds of the community of Muhammad^{saww} are presented to Rasool-Allah^{azwj} during every Thursday, so (each) one of you should be embarrassed from Rasool-Allah^{saww} that the ugly (deed) be presented to him^{saww}’.¹⁵⁰⁸

13- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْمُضَنَّبِلِ عَنْ صَاحِبِهِ قَالَ: إِنَّ أَعْمَالَ هَذِهِ الْأُمَّةِ تُعْرَضُ عَلَى رَسُولِ اللَّهِ ص فِي كُلِّ خَمِيسٍ أَبْرَارِهَا وَفُجَّارِهَا.

It is narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Muhammad Bin Al-Fuzeyl, from his Master^{asws} (Abu Al-Hassan^{asws}) having said: ‘The deeds of this community are presented unto Rasool-Allah^{saww} during every Thursday, of its righteous and its immoral’.¹⁵⁰⁹

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَعْمَالَ الْعِبَادِ تُعْرَضُ عَلَى نَبِيِّكُمْ كُلِّ خَمِيسٍ فَلْيَسْتَحْيِ أَحَدُكُمْ أَنْ يُعْرَضَ عَلَى نَبِيِّهِ الْعَمَلُ الْمُبِيحَ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} having said: ‘The deeds of the servants are presented unto your Prophet^{saww}, every Thursday evening, therefore let (each) one of you be embarrassed to present unto his Prophet^{saww}, the ugly deeds’.¹⁵¹⁰

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بُرُوجٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ أَعْمَالَ الْعِبَادِ تُعْرَضُ كُلَّ خَمِيسٍ عَلَى رَسُولِ اللَّهِ ص فَإِذَا كَانَ يَوْمَ عَرَفَةَ هَبَطَ الرَّبُّ تَبَارَكَ وَتَعَالَى وَهُوَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى وَ قَدِمْنَا إِلَى مَا عَمَلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mansour Buzurj, from Suleyman Bin Khalid,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The deeds of the servants are presented every Thursday unto Rasool-Allah^{azwj}. When it will be the Day of Qiyamah, the descent of (Command of) the Lord^{azwj} Blessed and Exalted would be recognised, and it is the Word of Allah^{azwj} Blessed and Exalted: **And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]**’.

قُلْتُ جَعَلْتُ فِذَاكَ أَعْمَالُ مَنْ هَذِهِ قَالَ أَعْمَالُ مُبْغِضِينَا وَ مُبْغِضِي شِيعَتِنَا.

I said, ‘May I be sacrificed for you^{asws}! Whose deeds are these?’ He^{asws} said: ‘Deeds of the ones who hate us^{asws} and hate our^{asws} Shias’.¹⁵¹¹

16- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْهُ ع قَالَ: تُعْرَضُ الْأَعْمَالُ يَوْمَ الْخَمِيسِ عَلَى رَسُولِ اللَّهِ ص وَ عَلَى الْأَيْمَةِ ع.

¹⁵⁰⁸ Basaaair Al Darajaat – P 9 Ch 4 H 12

¹⁵⁰⁹ Basaaair Al Darajaat – P 9 Ch 4 H 13

¹⁵¹⁰ Basaaair Al Darajaat – P 9 Ch 4 H 14

¹⁵¹¹ Basaaair Al Darajaat – P 9 Ch 4 H 15

It is narrated to us by Ahmad Bin Musa, from yaqoub bin yazeed, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From him^{asws} having said: ‘The deeds are presented on the day of Thursday unto Rasool-Allah^{saww} and the Imams^{asws},¹⁵¹²

17- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا لَكُمْ تُسَيِّئُونَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ وَكَيْفَ يُسَيِّئُونَ

It is narrated to us by Ibrahim Bin Hashim, from Usman Bin Isa, from Sama’at,

‘From Abu Abdullah^{asws}. Sama’at (the narrator) said, ‘I heard him^{asws} saying: ‘What is the matter with you all saddening Rasool-Allah^{saww}?’ A man said to him^{asws}, ‘May I be sacrificed for you^{asws}! And how are we saddening (him^{saww})?’

فَقَالَ أَمَا تَعْلَمُونَ أَنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيْهِ فَإِذَا رَأَى فِيهَا مَعْصِيَةَ اللَّهِ سَاءَهُ فَلَا تَسْوَأُوا رَسُولَ اللَّهِ ص وَ سُرُوءَهُ.

He^{asws} said: ‘Are you not knowing that your deeds get presented to him^{saww}? When he^{saww} sees in these an act of disobedience to Allah^{azwj}, it saddens him^{saww}, so do not sadden Rasool-Allah^{saww}, and cheer him^{saww} (instead)’.¹⁵¹³

¹⁵¹² Basaair Al Darajaat – P 9 Ch 4 H 16

¹⁵¹³ Basaair Al Darajaat – P 9 Ch 5 H 1

CHAPTER 5 – THE DEEDS ARE PRESENTED UNTO THE IMAMS^{asws}, OF THE LIVING ONES AND THE DECEASED

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ وَ يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى اَعْمَلُوا فَمَسِيرَى اللَّهِ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ إِيَّانَا عَنَى.

It narrated to us by Muhammad Bin Al Husayn, and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly who said,

‘I was in the presence of Abu Abdullah^{asws} and asked him^{asws} about Words of the Exalted: **‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: ‘It means us^{asws}’,¹⁵¹⁴

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ أُدْنَمِ بْنِ الْحُرِّ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى اَعْمَلُوا فَمَسِيرَى اللَّهِ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ هُوَ رَسُولُ اللَّهِ ص وَ الْأَيْمَةُ ع تُعْرَضُ عَلَيْهِمْ أَعْمَالُ الْعِبَادِ كُلِّ حَمِيسٍ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr Bin Suweyd, from Yahya Al Halby, from Udeym Bin Al Hurr, from Moalla Bin Khuneys,

‘From Abu Abdullah^{asws} regarding the Words of the Blessed and Exalted: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: ‘It is Rasool-Allah^{saww} and the Imams^{asws}. The deeds of the servants are presented unto them^{asws} every Thursday’.¹⁵¹⁵

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ الْمَيْمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى اَعْمَلُوا فَمَسِيرَى اللَّهِ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ هُمْ الْأَيْمَةُ ع.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Maysami who said,

‘I asked Abu Abdullah^{asws} are the Words of Allah^{azwj} the Exalted: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: ‘They are the Imams^{asws}’.¹⁵¹⁶

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْخَشَّابِ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ وَ زَادَ فِي آخِرِهِ تُعْرَضُ عَلَيْهِمْ أَعْمَالُ الْعِبَادِ كُلِّ يَوْمٍ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Khashab, from Ali Bin Hassan, from Abdul areem Bin Kaseer,

¹⁵¹⁴ Basaair Al Darajaat – P 9 Ch 5 H 1

¹⁵¹⁵ Basaair Al Darajaat – P 9 Ch 5 H 2

¹⁵¹⁶ Basaair Al Darajaat – P 9 Ch 5 H 3

‘From Abu Abdullah^{asws} – similar to it, and there is an addition at its end: ‘The deeds of the servants are presented every day up to the Day of Qiyamah’’.¹⁵¹⁷

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ مُحَمَّدِ بْنِ الْمُضْتَلِّ عَنِ أَبِي الْحَسَنِ ع فِي هَذِهِ الْآيَةِ قُلْ اَعْمَلُوا فِيسِرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهُ وَ الْمُؤْمِنُوْنَ قَالَ نَحْنُ هُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Muhammad Bin Al Fuzeyl,

‘From Abu Al-Hassan^{asws} regarding this Verse: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: ‘We^{asws} are they’’.¹⁵¹⁸

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ عَنِ أَبِي الْحَسَنِ ع فِي قَوْلِ اللّٰهِ تَبَارَكَ وَ تَعَالَى اَعْمَلُوا فِيسِرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهُ وَ الْمُؤْمِنُوْنَ قَالَ نَحْنُ هُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Husayn Bin Bashar,

‘Abu Al-Hassan^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: ‘We^{asws} are they’’.¹⁵¹⁹

7- أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ عَنِ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللّٰهِ ع قَالَ: تُعْرَضُ عَلَى رَسُوْلِ اللّٰهِ اَعْمَالُ الْعِبَادِ كُلِّ صَبَاحٍ اَبْرَارِهَا وَ فُجَارِهَا فَاحْذَرُوا وَ هُوَ قَوْلُ اللّٰهِ اَعْمَلُوا فِيسِرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهُ وَ الْمُؤْمِنُوْنَ فَسَكَتَ.

Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘The deeds of the servants are presented unto Rasool-Allah^{saww} every morning, its righteous and its immoral, and it is the Word of Allah^{azwj}: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** Then he^{asws} was silent’’.¹⁵²⁰

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ أَبِيهِ عَنِ عَبْدِ الْكَرِيمِ بْنِ يَحْيَى الْمُتَعَمِّيِّ عَنِ بُرَيْدِ الْعِجْلِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع اَعْمَلُوا فِيسِرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهُ وَ الْمُؤْمِنُوْنَ قَالَ مَا مِنْ مُؤْمِنٍ يَمُوتُ وَ لَا كَافِرٍ فَيُوضَعُ فِي قَبْرِهِ حَتَّى يُعْرَضَ عَمَلُهُ عَلَى رَسُوْلِ اللّٰهِ ص وَ عَلَى عَلِيِّ ع فَهَلُمَّ جَرًّا إِلَى آخِرِ مَنْ فَرَضَ اللّٰهُ طَاعَتَهُ عَلَى الْعِبَادِ.

It is narrated to us by Ahmad Bin Al Husayn, from his father, from Abdul Kareem Bin Yahya Al Khas’amy, from Bureyd Al Ijaly who said,

‘I said to Abu Ja’far^{asws}, **‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: ‘There is none from a Momin dying nor a Kafir, and being placed in his grave, until his deeds are presented unto Rasool-Allah^{saww} and Ali^{asws}, and so on

¹⁵¹⁷ Basaaair Al Darajaat – P 9 Ch 5 H 4

¹⁵¹⁸ Basaaair Al Darajaat – P 9 Ch 5 H 5

¹⁵¹⁹ Basaaair Al Darajaat – P 9 Ch 5 H 6

¹⁵²⁰ Basaaair Al Darajaat – P 9 Ch 5 H 7

up to the last of the ones^{asws} Allah^{azwj} has Obligated upon the servants, obedience to him^{asws,, 1521}.

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَن رَوَاهُ عَنْ صَالِحِ بْنِ النَّضْرِ عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: سَمِعْتُهُ يَقُولُ فِي الْأَيَّامِ حِينَ ذَكَرَ يَوْمَ الْحَمِيسِ فَقَالَ هُوَ يَوْمٌ تُغْرَضُ فِيهِ الْأَعْمَالُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ ص وَ عَلَى الْأَئِمَّةِ ع.

It is narrated to us by Ahmad Bin Muhammad, from the one who reported it, from Salih bin Al Nazr, from Yunus,

‘From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, ‘I heard him^{asws} saying regarding the days when the day of Thursday was mentioned. He^{asws} said: ‘It is the day during which the deeds are presented to Allah^{azwj} and to His^{azwj} Rasool^{saww} and to the Imams^{asws,, 1522}.

10- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَبْدِ الْكَرِيمِ بْنِ يَحْيَى الْحَنْطَمِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ فَقَالَ مَا مِنْ مُؤْمِنٍ يَمُوتُ وَ لَا كَافِرٍ قَبِيضٌ فِي قَبْرِهِ حَتَّى غُرِضَ عَلَى رَسُولِ اللَّهِ ص وَ عَلَى عَلِيٍّ فَهَلُمَّ جَزْأً إِلَى آخِرِ مَنْ قَرَضَ اللَّهُ طَاعَتَهُ عَلَى الْعِبَادِ.

It is narrated to us by Ahmad Bin Al Husayn, from his father, from Abdul Kareem Bin Yahya Al Khas’amy, from Bureyd Bin Muawiya Al Ijaly who said,

‘I said to Abu Ja’far^{asws}, ‘**Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**’. He^{asws} said: ‘There is none from a Momin dying, nor any Kafir being placed in his grave until (his deeds) are presented unto Rasool-Allah^{saww} and Ali^{asws}, and so on up to the last of the ones^{asws} the obedience to whom Allah^{azwj} has Obligated upon the servants’’.¹⁵²³

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنِ يَعْقُوبَ بْنِ شُعَيْبِ الْمِمْشِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ هُمْ الْأَئِمَّةُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halbi, from Abdul Hameed al taie, from Yaqoub Bin Shuayb Al Maysami who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: ‘**Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**’. He^{asws} said: ‘They are the Imams^{asws,, 1524}.

¹⁵²¹ Basaaair Al Darajaat – P 9 Ch 5 H 8

¹⁵²² Basaaair Al Darajaat – P 9 Ch 5 H 9

¹⁵²³ Basaaair Al Darajaat – P 9 Ch 5 H 10

¹⁵²⁴ Basaaair Al Darajaat – P 9 Ch 5 H 11

CHAPTER 6 – REGARDING PRESENTATION OF THE DEEDS TO THE LIVING IMAMS^{asws} FROM PROGENY^{asws} OF MUHAMMAD^{saww}

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ الْوَشَاءِ عَنِ الْبَطَائِنِيِّ عَنِ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلَ اللَّهِ تَعَالَى اعْمَلُوا فَمَسِيرَى اللَّهِ عَمَلَكُمْ وَرَسُولُهُ وَ الْمُؤْمِنُونَ قُلْتُ مِنَ الْمُؤْمِنُونَ قَالَ مَنْ عَسَى أَنْ يَكُونَ إِلَّا صَاحِبُكَ.

It is narrated to us by Ibn Yazeed, from Al Washa, from Al Batainy, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws} the Words of Allah^{azwj} the Exalted: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**, I said, ‘Who are the Momineen?’ He^{asws} said: ‘Who else can it happen to be except your Master^{asws}?’¹⁵²⁵

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الرَّيَّاتِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ الرَّيَّاتِيِّ وَ كَانَ يُكْنَى عَبْدَ الرَّضَا قَالَ: قُلْتُ لِلرَّضَا ع ادْعُ اللَّهَ لِي وَ لِأَهْلِ بَيْتِي قَالَ أَوْ لَسْتُ أَفْعَلُ وَ اللَّهُ إِنَّ أَعْمَالَكُمْ لَتُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ فَاسْتَعْظَمْتُ ذَلِكَ فَقَالَ أَمَا تَقْرَأُ كِتَابَ اللَّهِ قُلْ اعْمَلُوا فَمَسِيرَى اللَّهِ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ.

It is narrated to us by Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Zayyat, from Abdullah Bin Aban Al Zayyat, and his teknonym was Abdul Reza, who said,

‘I said to Al-Reza^{asws}, ‘Supplicate to Allah^{azwj} for me and my family’. He^{asws} said: ‘Or haven’t I^{asws} already done so? By Allah^{azwj}! Your deeds are presented to me^{asws} during every day and night, so I^{asws} magnify that. Have you not read the Book of Allah^{azwj}: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**’¹⁵²⁶.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي يَا دَاوُدُ أَعْمَالُكُمْ عُرِضَتْ عَلَيَّ يَوْمَ الْحَمِيسِ فَرَأَيْتَ لَكَ فِيهَا شَيْئًا فَرَحَنِي وَ ذَلِكَ صَلَاتُكَ لِابْنِ عَمِّكَ أَمَا إِنَّهُ سَيَمُحَقُّ أَجَلُهُ وَ لَا يَنْقُصُ رِزْقُكَ

It is narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Ayoub, from Dawood Al Raqy who said,

‘I entered to see Abu Abdullah^{asws}, and he^{asws} said to me: ‘O Dawood! Your deeds were presented unto me^{asws} on the day of Thursday, and I^{asws} saw in it something which made me^{asws} happy, and that was your helping a son of your uncle. But, his term (death) has been deleted and his sustenance will not reduce’.

قَالَ دَاوُدُ وَ كَانَ لِي ابْنُ عَمٍّ نَاصِبٌ كَثِيرُ الْعِيَالِ مُتَحَاجٌّ فَلَمَّا خَرَجْتُ إِلَى مَكَّةَ أَمَرْتُ لَهُ بِصَلَاةٍ فَلَمَّا دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع أَخْبَرَنِي بِحَدَا.

¹⁵²⁵ Basaair Al Darajaat – P 9 Ch 6 H 1

¹⁵²⁶ Basaair Al Darajaat – P 9 Ch 6 H 2

Dawood said, 'And there was for me a son of an uncle, a Nasibi with a lot of dependents, needy. When I went out to Makkah, I instructed (financial) help for him. When I entered to see Abu Abdullah^{asws}, he^{asws} informed me with this".¹⁵²⁷

4- حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى قُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ تُرِيدُ أَنْ تُرَوِّيَ عَلَيَّ هُوَ الَّذِي فِي نَفْسِكَ.

It is narrated to us by Ahmad Bin Ali, from his father, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: 'Do you want to show me^{asws} that which is within yourself?"¹⁵²⁸

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُجَّالِ عَنِ نَعْلَبَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَ فِي قَوْلِ اللَّهِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ أَمَا أَنْتَ لَسَمِعْتَ ذَلِكَ مِنِّي لِتَأْتِيَ الْعِرَاقَ فَتَقُولَ سَمِعْتُ مُحَمَّدَ بْنَ عَلِيٍّ عَ يَقُولُ كَذَا وَ كَذَا وَ لَكِنَّهُ الَّذِي فِي نَفْسِكَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba, from Zurara,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: 'You will be hearing that from me^{asws} when you go to Al-Iraq, and you will be saying, 'I heard Muhammad^{asws} Bin Ali^{asws} saying such and such', but it is which is within yourself".¹⁵²⁹

6- حَدَّثَنَا أَبُو طَالِبٍ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ قَالَا سَأَلْنَا أَبَا عَبْدِ اللَّهِ عَ عَنِ الْأَعْمَالِ تُعْرَضُ عَلَى رَسُولِ اللَّهِ صَ قَالَ مَا فِيهِ شَكٌّ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ قُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ إِنَّ لِلَّهِ شَهَادَةً فِي أَرْضِهِ.

It is narrated to us by Abu Talib, from Hammad Bin Isa, from Hareez, from Muhammad Bin Muslim and Zurara who both said,

'We asked Abu Abdullah^{asws} about the deeds being presented unto Rasool-Allah^{saww}. He^{asws} said: 'There is no doubt in it'. Then he^{asws} recited this Verse: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: 'Surely, there are witnesses for Allah^{azwj} in His^{azwj} earth".¹⁵³⁰

7- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الْأَعْمَالِ تُعْرَضُ عَلَى رَسُولِ اللَّهِ صَ قَالَ مَا فِيهِ شَكٌّ ثُمَّ تَلَا هَذِهِ الْآيَةَ قَالَ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ إِنَّ لِلَّهِ شَهَادَةً فِي أَرْضِهِ.

It is narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Al Husayn, from hammad Bin Isa, from Hareez, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the deeds being presented unto Rasool-Allah^{azwj}. He^{asws} said: 'There is no doubt in it'. Then he^{asws} recited this Verse: **'Work, for Allah will See your work**

¹⁵²⁷ Basaair Al Darajaat – P 9 Ch 6 H 3

¹⁵²⁸ Basaair Al Darajaat – P 9 Ch 6 H 4

¹⁵²⁹ Basaair Al Darajaat – P 9 Ch 6 H 5

¹⁵³⁰ Basaair Al Darajaat – P 9 Ch 6 H 6

and (so will) His Rasool and the Momineen; [9:105]. He^{asws} said: ‘Surely for Allah^{azwj} there are witnesses in His^{azwj} earth’¹⁵³¹.

8- حَدَّثَنَا الْهَيْثَمُ التَّهْدِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ قَالَ: قُلْتُ لِلرِّضَا ع وَكَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ ادَّعَى اللَّهُ لِي وَ لِمَوْلَايِكَ فَقَالَ وَ اللَّهُ إِنَّ أَعْمَالَكُمْ لَتُعْرَضُ عَلَيَّ فِي كُلِّ خَمِيسٍ.

It is narrated to us by Al Haysam Al Nahdy, from his father, from Abdullah Bin Aban who said,

‘I said to Al-Reza^{asws}, and there was something between me and him^{asws}, ‘Supplicate to Allah^{azwj} for me and for the ones in your^{asws} Wilayah’. He^{asws} said: ‘By Allah^{azwj}! Your deeds get presented to me^{asws} during every Thursday’¹⁵³².

9 حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرِّثَاتِ عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ الرِّثَاتِ مِثْلَ رِوَايَةِ التَّهْدِيِّ.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Abdullah Bin Aban Al Zayyat – similar to the report of Al-Nahdy.¹⁵³³

10- حَدَّثَنَا السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الْأَعْمَالِ هَلْ يُعْرَضُ عَلَى رَسُولِ اللَّهِ ص قَالَ مَا فِيهِ شَكٌّ

It is narrated to us by Al Sindy Bin Muhammad, from Al A’ala Bin Razeyl, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about the deeds, ‘Are they presented unto Rasool-Allah^{sawww}?’ He^{asws} said: ‘There is no doubt in it’.

قِيلَ لَهُ أَرَأَيْتَ قَوْلَ اللَّهِ تَعَالَى اَعْمَلُوا فَمَنْ سَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ فَقَالَ لِلَّهِ شَهَادَةٌ فِي أَرْضِهِ.

It was said to him^{asws}, ‘What is your^{asws} view of the Words of Allah^{azwj} the Exalted: **‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]?’** He^{asws} said: ‘For Allah^{azwj}, there are witnesses in His^{azwj} earth’¹⁵³⁴.

11- حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ سَعِيدِ الرِّثَاتِ عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ قَالَ: قُلْتُ لِلرِّضَا ع إِنَّ قَوْمًا مِنْ مَوْلَايِكَ سَأَلُونِي أَنْ تَدْعُوَ اللَّهُ لَهُمْ فَقَالَ وَ اللَّهُ إِنِّي لَتُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمٍ أَعْمَالُهُمْ.

It is narrated to us by Muhammad Bin Ali Bin Saeed Al Zayyat, from Abdullah Bin Aban who said,

‘I said to Al-Reza^{asws}, ‘There is a group of the ones in your^{asws} Wilayah who asked me that you^{asws} supplicate to Allah^{azwj} for the. He^{asws} said: ‘By Allah^{azwj}! Surely their deeds are presented unto me^{asws} during every day’¹⁵³⁵.

¹⁵³¹ Basaaair Al Darajaat – P 9 Ch 6 H 7

¹⁵³² Basaaair Al Darajaat – P 9 Ch 6 H 8

¹⁵³³ Basaaair Al Darajaat – P 9 Ch 6 H 9

¹⁵³⁴ Basaaair Al Darajaat – P 9 Ch 6 H 10

¹⁵³⁵ Basaaair Al Darajaat – P 9 Ch 6 H 11

7 باب في الأئمة أنهم تعرض عليهم الأعمال في أمر العمود الذي يرفع للأئمة و ما يصنع بهم في بطون أمهاتهم

CHAPTER 7 – REGARDING THE IMAMS^{asws}, THE DEEDS ARE PRESENTED TO THEM^{asws} DURING THE MATTER OF THE PILLAR (OF LIGHT) WHICH IS RAISED FOR THE IMAMS^{asws}, AND WHAT IS DONE WITH THEM^{asws} IN THE BELLIES OF THEIR^{asws} MOTHERS^{asws}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يَخْلُقَ الْإِمَامَ أَنْزَلَ قَطْرَةً مِنْ مَاءِ الْمُزْنِ فَيَقَعُ عَلَى كُلِّ شَجَرَةٍ فَيَأْكُلُ مِنْهُ ثُمَّ يُوَارِعُ فَيَخْلُقُ اللَّهُ مِنْهُ الْإِمَامَ فَيَسْمَعُ الصَّوْتِ فِي بَطْنِ أُمِّهِ

It is narrated to us by Muhammad Bin Al Husayn, from Abu Dawood Al Mustariq, from Muhammad Bin Marwan,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘When Allah^{azwj} Wants to Create the Imam^{asws}, Sends down a drop from the water of a rain-cloud and it falls upon every tree that he^{asws} (father^{asws} of the Imam^{asws}) would eat from. Then he^{asws} (the father^{asws}) approaches (his^{asws} wife), and Allah^{azwj} Creates the Imam^{asws} from it, and he^{asws} hears the voice from his^{asws} mother^{as}.

فَإِذَا وَقَعَ عَلَى الْأَرْضِ رُفِعَ لَهُ مَنَارٌ مِنْ نُورٍ يَرَى أَعْمَالَ الْعِبَادِ فَإِذَا تَزَعَّرَ كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

So, when he^{asws} falls upon the ground, a minaret of light is raised for him^{asws} (and) he^{asws} sees the deeds of the servants. When he^{asws} grows, it is inscribed upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**.¹⁵³⁶

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكِيمِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِذَا دَخَلَ أَحَدُكُمْ عَلَى الْإِمَامِ فَلْيَنْظُرْ مَا يَتَكَلَّمُ بِهِ فَإِنَّ الْإِمَامَ يَسْمَعُ الْكَلَامَ فِي بَطْنِ أُمِّهِ فَإِذَا هِيَ وَضَعَتْهُ سَطَعَ لَهَا نُورٌ سَاطِعٌ إِلَى السَّمَاءِ وَ سَقَطَ وَ فِي عَضُدِهِ الْأَيْمَنِ مَكْتُوبٌ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

It is narrated to us by Ahmad Bin Muhammad from Ali Bin Al Hakam, from Muhammad Bin Marwan who said,

‘Abu Ja’far^{asws} said: ‘Whenever one of you enter to see the Imam^{asws}, then let him consider what he speaks with, for the Imam^{asws} hears the speech while still in the lap of his^{asws} mother^{as}. When she^{as} places him, a light shines for her^{as} spreading to the sky and he^{asws} falls, and in his^{asws} right upper arm is inscribed: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**.

فَإِذَا هُوَ تَكَلَّمَ رَفَعَ اللَّهُ لَهُ عَمُودًا يُشْرِفُ بِهِ عَلَى أَهْلِ الْأَرْضِ يَعْلَمُ بِهِ أَعْمَالَهُمْ.

¹⁵³⁶ Basaair Al Darajaat – P 9 Ch 7 H 1

When he^{asws} speaks, Allah^{azwj} Raises a pillar (of light) for him^{asws}, he^{asws} overlooks upon the people of the earth to know their deeds by it”¹⁵³⁷.

3- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ الْإِمَامِ يَسْمَعُ الصَّوْتِ فِي بَطْنِ أُمِّهِ فَإِذَا سَقَطَ إِلَى الْأَرْضِ كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

It is narrated to us by From Ali Bin Al Hakam, from Sayf Bin Ameyra, from Is'haq Bin Ammar who said,

‘Abu Abdullah^{asws} said: ‘The Imam^{asws} hears the voice while within the lap of his^{asws} mother^{as}. When he^{asws} falls to the ground, it is inscribed upon the right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فَإِذَا تَرَعَرَغَ نَصَبَ لَهُ عَمُودًا مِنْ نُورٍ مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَرَى بِهِ أَعْمَالَ الْعِبَادِ.

When he^{asws} grows, a pillar of light is established for him^{asws}, from the sky to the earth. He^{asws} sees the deeds of the servants by it”¹⁵³⁸.

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ سَهْلٍ الْهَمْدَانِيِّ وَ غَيْرِهِ زَوَاهُ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِذَا أَرَادَ اللَّهُ أَنْ يُفِيضَ رُوحَ إِمَامٍ وَ يَخْلُقَ مِنْ بَعْدِهِ إِمَامًا أَنْزَلَ قَطْرَةً مِنْ مَاءٍ تَحْتَ الْعَرْشِ إِلَى الْأَرْضِ فَيُلْقِيهَا عَلَى تَمْرَةٍ أَوْ عَلَى بَقْلَةٍ فَيَأْكُلُ تِلْكَ التَّمْرَةَ أَوْ تِلْكَ الْبَقْلَةَ الْإِمَامُ الَّذِي يَخْلُقُ اللَّهُ مِنْهُ نُطْفَةَ الْإِمَامِ الَّذِي يَقُومُ مِنْ بَعْدِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Salih Bin Sahl Al Hamdany and others, reporting from Yunus Bin Zabyan,

‘From Abu Abdullah^{asws} having said: ‘When Allah^{azwj} Wants to capture (the soul of) an Imam^{asws} and Created an Imam^{asws} to be from after him^{asws}, Sends down a drop of water beneath the Throne, to the earth, and it falls either upon a fruit or upon a vegetable. So, he^{asws} earths that fruit, or that vegetable, the Imam^{asws} from whom Allah^{azwj} would be Creating the seed’.

قَالَ فَيَخْلُقُ اللَّهُ مِنْ تِلْكَ الْقَطْرَةِ نُطْفَةَ فِي الصُّلْبِ ثُمَّ يَصْبِرُ إِلَى الرَّحِمِ فَيَمْكُثُ فِيهَا أَرْبَعِينَ لَيْلَةً فَإِذَا مَضَى لَهُ أَرْبَعُونَ لَيْلَةً سَمِعَ الصَّوْتِ فَإِذَا مَضَى لَهُ أَرْبَعَةٌ أَشْهُرٍ كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

He^{asws} said: ‘So, Allah^{azwj} Creates a seed from that drop in the Sulb, then it comes to be in the womb, and it stays in it for forty nights. When forty nights pass by for him^{asws}, he^{asws} hears the voice. When forty days pass by for him^{as}, it is inscribed upon the right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فَإِذَا خَرَجَ إِلَى الْأَرْضِ أَوْتِيَ الْحِكْمَةَ وَ زُيِّنَ بِالْعِلْمِ وَ الْوَقَارِ وَ أُلِّسَ الْهَيْبَةَ وَ جُعِلَ لَهُ مِصْبَاحٌ مِنْ نُورٍ يَعْرِفُ بِهِ الصَّوْمِرَ وَ يَرَى بِهِ أَعْمَالَ الْعِبَادِ.

¹⁵³⁷ Basaair Al Darajaat – P 9 Ch 7 H 2

¹⁵³⁸ Basaair Al Darajaat – P 9 Ch 7 H 3

When he^{asws} comes out to the earth, he^{asws} is Given the wisdom and adorned with the knowledge and the dignity, and is clothed the prestige, and a lantern of light is made to be for him^{asws} he^{asws} recognises by it the consciences and sees by it the deeds of the servants”.¹⁵³⁹

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَحَبَّ أَنْ يَخْلُقَ الْإِمَامَ أَمَرَ مَلَكًا أَنْ يَأْخُذَ شَرْبَةً مِنْ مَاءٍ تَحْتَ الْعَرْشِ فَيَسْقِيهَا إِيَّاهُ فَمِنْ ذَلِكَ يَخْلُقُ الْإِمَامَ وَ يَمُكِّثُ أَرْبَعِينَ يَوْمًا وَ لَيْلَةً فِي بَطْنِ أُمِّهِ لَا يَسْمَعُ الصَّوْتَ ثُمَّ يَسْمَعُ بَعْدَ ذَلِكَ الْكَلَامَ

It is narrated to us by Muhammad Bin Al Husayb, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Al Hassan Bin Rashid who said,

‘I heard Abu Abdullah^{asws} said: ‘Allah^{azwj} Blessed and Exalted, when He^{azwj} Loves to Create the Imam^{asws}, Commands an Angel to take a drink from water beneath the Throne and quench it to him^{asws} (father^{asws}). So, from that, the Imam^{asws} is Created, and he^{asws} remain forty days and night in the lap of his^{asws} mother^{as}, nor hearing the voice. Then after that, he^{asws} hears the speech.

فَإِذَا وُلِدَ بَعَثَ ذَلِكَ الْمَلَكُ فَيَكْتُبُ بَيْنَ عَيْنَيْهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا مَضَى الْإِمَامُ الَّذِي كَانَ مِنْ قَبْلِهِ رَفَعَ لِهَذَا مَنَارًا مِنْ نُورٍ يَنْظُرُ بِهِ إِلَى أَعْمَالِ الْخَلَائِقِ فِيهِذَا يَحْتَجُّ اللَّهُ عَلَى خَلْقِهِ.

When he^{asws} is born, He^{azwj} Sends that Angel and he write between his^{asws} eyes: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].** When he^{asws} passes away, the Imam^{asws} who was from before him^{asws}, a minaret of light is raised for this one^{asws}. He^{asws} looks by it at the deeds of the people. It is by this that Allah^{azwj} would be Arguing with against His^{azwj} creatures”.¹⁵⁴⁰

6- حَدَّثَنَا الْهَيْثَمُ بْنُ أَبِي مَسْرُوقٍ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْإِمَامَ مِمَّا يَسْمَعُ الْكَلَامَ فِي بَطْنِ أُمِّهِ فَإِذَا وَقَعَ عَلَى الْأَرْضِ بَعَثَ اللَّهُ مَلَكًا فُكْتُبَ عَلَى عَضُدِهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ ثُمَّ يُرْفَعُ لَهُ عَمُودٌ مِنْ نُورٍ يَرَى بِهِ أَعْمَالَ الْعِبَادِ.

It is narrated to us by Al Haysam Bin Abu Masrouq, from Muhammad Bin Fuzayl, from Muhammad Bin Marwan who said,

‘The Imam^{asws} from us^{asws} hears the speech while in the lap of his^{asws} mother^{as}. When he^{asws} falls upon the ground, Allah^{azwj} Sends an Angel and he write upon his^{asws} upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].** Then a pillar of light is raised for him^{asws}. He^{asws} sees by it the deeds of the servants”.¹⁵⁴¹

¹⁵³⁹ Basaair Al Darajaat – P 9 Ch 7 H 4

¹⁵⁴⁰ Basaair Al Darajaat – P 9 Ch 7 H 5

¹⁵⁴¹ Basaair Al Darajaat – P 9 Ch 7 H 6

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ مُقَاتِلٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمُنْقَرِيِّ عَنْ يُونُسَ بْنِ زَيْبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ إِذَا أَرَادَ خَلْقَ إِمَامٍ أَنْزَلَ قَطْرَةً مِنْ تَحْتِ عَرْشِهِ عَلَى بَقْلٍ مِنَ الْأَرْضِ أَوْ ثَمَرَةٍ مِنْ ثَمَرِهَا فَأَكَلَ مِنْهَا الْإِمَامُ فَتَكُونُ نُطْقَةً مِنْ تِلْكَ الْقَطْرَةِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muqatil, from Al Husayn Bin Al Minqary, from Yunus Bin Zabyan who said,

‘I heard Abu Abdullah^{asws} saying: ‘When Allah^{azwj} Wants to Create an Imam^{asws}, Sends down a drop from beneath His^{azwj} Throne upon a vegetable from the vegetables of the earth, or a fruit from its fruits, and the Imam^{asws} eats from it, and a seed comes into being from that drop.

فَإِذَا مَكَثَ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا سَمِعَ الصَّوْتِ فَإِذَا تَمَّتْ لَهُ أَرْبَعَةُ أَشْهُرٍ كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

When he^{asws} stays in the lap of his^{asws} mother^{as} for forty days, he^{asws} hears the voice. When four months are completed for him^{asws}, a writing appears upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فَإِذَا وَضَعْتَهُ أُمُّهُ عَلَى الْأَرْضِ زَيَّنَ بِالْحِكْمَةِ وَ جُعِلَ لَهُ مِصْبَاحٌ مِنْ نُورٍ يَرَى بِهِ أَعْمَالَهُمْ.

When his^{asws} mother places him^{asws} upon the ground, he^{asws} is adorned with the wisdom and a lamp of Noor is made to be for him^{asws}, he^{asws} sees by it their (people’s) deeds”.¹⁵⁴²

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ مُقَاتِلٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ يُونُسَ [بْنِ] زَيْبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ إِذَا أَرَادَ خَلْقَ إِمَامٍ أَنْزَلَ قَطْرَةً مِنْ تَحْتِ عَرْشِهِ عَلَى بَقْلٍ مِنَ الْأَرْضِ أَوْ ثَمَرَةٍ مِنْ ثَمَرِهَا فَأَكَلَ مِنْهَا الْإِمَامُ فَتَكُونُ نُطْقَةً مِنْ تِلْكَ الْقَطْرَةِ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Muqatil, from Al Husayn Bin Ahmad, from Yunus Bin Zabyan who said,

‘I heard Abu Abdullah^{asws} saying: ‘When Allah^{azwj} Wants to Create an Imam^{asws}, Sends down a drop from beneath His^{azwj} Throne upon a vegetable from the vegetables of the earth, or a fruit from its fruits. So, the Imam^{asws} eats from it and a seed comes into being from that drop.

فَإِذَا مَكَثَ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا سَمِعَ الصَّوْتِ فَإِذَا تَمَّتْ لَهُ أَرْبَعَةُ أَشْهُرٍ كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

When he^{asws} stays in the lap of his^{asws} mother for forty days, he^{asws} hears the voice, and when four months are complete for him^{asws}, it is written upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فَإِذَا وَضَعْتَهُ أُمُّهُ عَلَى الْأَرْضِ زَيَّنَ بِالْحِكْمَةِ وَ جُعِلَ لَهُ مِصْبَاحٌ مِنْ نُورٍ يَرَى بِهِ أَعْمَالَهُمْ.

¹⁵⁴² Basaaair Al Darajaat – P 9 Ch 7 H 7

When his^{asws} mother^{as} places him^{asws} upon the ground, he^{asws} is adorned with the wisdom and a lantern of Noor is Made to be for him^{asws}, he^{asws} sees by it their (people's) deeds".¹⁵⁴³

9- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِي الْحُسَيْنِ أَحْمَدَ بْنِ الْحَصَنِ الْحَصِينِيِّ وَالْمُخْتَارِ بْنِ زِيَادٍ جَمِيعاً عَنْ عَلِيِّ بْنِ أَبِي سُكَيْنَةَ عَنْ بَعْضِ رِجَالِهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عِ وَدَعُهُ فَقَالَ اجْلِسْ شِبْهَ الْمُغْضَبِ ثُمَّ قَالَ يَا إِسْحَاقُ كَأَنَّكَ تَرَى أَنَا مِنْ هَذَا الْخَلْقِ أَمَا عَلِمْتَ أَنَّ الْإِمَامَ مِنَّا بَعْدَ الْإِمَامِ يَسْمَعُ فِي بَطْنِ أُمِّهِ

It is narrated to us by Ahmad Bin Al Husayn, from Abu Al Husayn Ahmad Bin Al Husayn Al Husayni, and Al Mukhtar Bin Ziyad, altogether from Ali Bin Abu Sukaina, from one of his men, from Is'haq Bin Ammar who said,

'I entered to see Abu Abdullah^{asws} to bid him^{asws} farewell. He^{asws} said: 'Sit!', resembling being in anger, then said: 'O Is'haq! It is as if you see that I^{asws} am from these people. Do you not know that the Imam^{asws} from us^{asws} after the Imam^{asws} hears in the lap of his^{asws} mother^{as}?

فَإِذَا وَضَعَتْهُ أُمُّهُ كَتَبَ اللَّهُ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا شَبَّ وَ تَرَعَرَغَ نُصِبَ لَهُ عَمُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ يُنْظَرُ بِهِ إِلَى أَعْمَالِ الْعِبَادِ.

When his^{asws} mother^{as} places him^{asws}, Allah^{azwj} Inscribe upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**. When he^{asws} is a youth and grows, a pillar (of light) is established for him^{asws}, from the sky to the earth. He^{asws} looks by it to the deeds of the servants".¹⁵⁴⁴

10- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ عَنْ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنَّ اللَّهَ إِذَا أَرَادَ خَلْقَ إِمَامٍ أَنْزَلَ قَطْرَةً مِنْ تَحْتِ عَرْشِهِ عَلَى بَقْلَةٍ مِنْ بَقْلِ الْأَرْضِ أَوْ ثَمَرَةٍ مِنْ ثَمَرَاتِهَا فَأَكَلَهَا الْإِمَامُ الَّذِي يَكُونُ مِنْهُ الْإِمَامُ فَكَانَتِ الطُّفَّةُ مِنْ تِلْكَ الْقَطْرَةِ

It is narrated to us by Ahmad Bin Al Husayn, from his father, from Abdul Rahman Bin Abu Najran from Al Husayn Bin Ahmad Al Minqary, from Yunus,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard Abu Abdullah^{asws} saying: 'When Allah^{azwj} Wants to Create an Imam^{asws}, Sends down a drop from beneath His^{azwj} Throne upon a vegetable from the vegetables of the earth, or a fruit from the fruits. So, it is eaten by the Imam^{asws} from whom the Imam^{asws} would happen to be, and the seed comes into being from that drop.

فَإِذَا مَكَثَ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً سَمِعَ الصَّوْتِ فَإِذَا مَضَى أَرْبَعَةٌ أَشْهُرٍ كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا سَقَطَ مِنْ بَطْنِ أُمِّهِ أَوْتِيَ الْحِكْمَةَ وَ جُعِلَ لَهُ مِصْبَاحٌ يَرَى بِهِ أَعْمَالَهُمْ.

When he^{asws} stays in the lap of his^{asws} mother^{as} for forty days, he^{asws} hears the voice. When four months pass by, it is written upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**. When he^{asws} falls from the lap of his^{asws} mother^{as}, he^{asws} is

¹⁵⁴³ Basaair Al Darajaat – P 9 Ch 7 H 8

¹⁵⁴⁴ Basaair Al Darajaat – P 9 Ch 7 H 9

Given the wisdom and a lantern is made to be for him^{asws}, he^{asws} sees their (people's) deeds by it".¹⁵⁴⁵

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ خَالِدِ الْجَوَّانِ عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ الْإِمَامَ لَيَسْمَعُ الصَّوْتِ فِي بَطْنِ أُمِّهِ فَإِذَا فَصِلَ مِنْ أُمِّهِ كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Khalid Al Jawwan,

'From one of the two (5th or 6th Imam^{asws}) having said: 'The Imam^{asws} tends to hear the voice while in the lap of his^{asws} mother^{as}. When he^{asws} is detached from his^{asws} mother^{as}, it is written upon his^{asws} right shoulder: ***And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].***

فَإِذَا أَفْضِيَتْ إِلَيْهِ الْأُمُورُ رُفِعَ لَهُ عَمُودٌ مِنْ نُورٍ يَرَى بِهِ أَعْمَالَ الْخَلَائِقِ.

When the matters are Delegated to him^{asws}, a pillar of light is raised for him^{asws}. He^{asws} sees by it the deeds of the people".¹⁵⁴⁶

¹⁵⁴⁵ Basaair Al Darajaat – P 9 Ch 7 H 10

¹⁵⁴⁶ Basaair Al Darajaat – P 9 Ch 7 H 11

CHAPTER 8 – REGARDING THAT THE IMAMS^{asws} SEE WHAT IS BETWEEN THE EAST AND THE WEST THROUGH THE NOOR

1- حَدَّثَنَا مُعَاوِيَةُ بْنُ حُكَيْمٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْإِمَامَ يَسْمَعُ الصَّوْتِ فِي بَطْنِ أُمِّهِ فَإِذَا بَلَغَ أَرْبَعَةَ أَشْهُرٍ كَتَبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ

It is narrated to us by Muawiya Bin Hukeym, from Abu Dawood Al Mustariq, from Muhammad Bin Marwan,

‘From Abu Abdullah^{asws} having said: ‘The Imam^{asws} hears the voice in the lap of his^{asws} mother^{as}. When he^{asws} reaches four months, it is written upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115].**

فَإِذَا وَضَعْتَهُ سَطَعَ لَهُ نُورٌ مِمَّا بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَإِذَا دَرَجَ رُفِعَ لَهُ عَمُودٌ مِنْ نُورٍ يَرَى بِهِ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ.

When she^{as} places him^{asws}, a light is shone for him what is between the sky and the earth. When he^{asws} starts walking, a pillar of light is raised for him^{asws}. He^{asws} sees by it what is between the east and the west”.¹⁵⁴⁷

2- حَدَّثَنَا مُعَاوِيَةُ بْنُ حُكَيْمٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْمُضَيْلِ بْنِ يَسَارٍ قَالَ: إِنَّ الْإِمَامَ مِمَّا يَسْمَعُ الْكَلَامَ فِي بَطْنِ أُمِّهِ فَإِذَا وَقَعَ عَلَى الْأَرْضِ سَطَعَ لَهُ نُورٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَإِذَا دَرَجَ رُفِعَ لَهُ عَمُودٌ مِنْ نُورٍ يَرَى بِهِ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ.

It is narrated to us by Muawiya Bin Hukeym, from Abu Dawood Al Mustariq, from Muhammad Bin Marwan, from Al Fuzeil Bin Yasser who said,

‘The Imam^{asws} from us^{asws} hears the speech in the lap of his^{asws} mother. When he^{asws} falls to the ground, a Noor from the sky is shone for him^{asws} to the earth. When he^{asws} walks, a pillar Noor is raised for him^{asws}. He^{asws} sees through it what is between the east and the west”.¹⁵⁴⁸

3- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ بَرْهَانَ عَنِ الْحَسَنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنِ الشُّمَائِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ الْإِمَامَ مِمَّا يَسْمَعُ الْكَلَامَ فِي بَطْنِ أُمِّهِ حَتَّى إِذَا سَقَطَ عَلَى الْأَرْضِ أَتَاهُ مَلَكٌ فَيَكْتُبُ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ حَتَّى إِذَا شَبَّ رَفَعَ اللَّهُ لَهُ عَمُودًا مِنْ نُورٍ يَرَى فِيهِ الدُّنْيَا وَ مَا فِيهَا لَا يُسْتَرُّ عَنْهُ مِنْهَا شَيْءٌ.

It is narrated to us by Abdullah Bin Aamir, from Muhammad Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Fuzeil, from Al Sumali who said,

‘Abu Ja’far^{asws} having said: ‘The Imam^{asws} from us^{asws} hears the speech in the lap of his^{asws} mother until when he^{asws} falls upon the ground, an Angel comes to him^{asws} and write upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115],** until when

¹⁵⁴⁷ Basaair Al Darajaat – P 9 Ch 8 H 1

¹⁵⁴⁸ Basaair Al Darajaat – P 9 Ch 8 H 2

he^{asws} is a youth, Allah^{azwj} Raises for him^{asws} a pillar of light, he^{asws} sees in it the world and whatever is in it, nothing from it is veiled from him^{asws,, 1549}.

9 باب في الإمام يرفع له في كل بلد منار و ينظر فيه إلى أعمال العباد

CHAPTER 9 – REGARDING THE IMAM^{asws}, A MINARET IS RAISED FOR HIM^{asws} IN EVERY CITY, AND HE^{asws} LOOKS INTO IT TO THE DEEDS OF THE SERVANTS

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ رَوَى عَنِّي وَاحِدٌ مِنْ أَصْحَابِنَا قَالَ: لَا تَتَكَلَّمُوا فِي الْإِمَامِ فَإِنَّ الْإِمَامَ يَسْمَعُ الْكَلَامَ وَ هُوَ جَنِينٌ فِي بَطْنِ أُمِّهِ فَإِذَا وَضَعَتْهُ كَتَبَ الْمَلَكُ بَيْنَ عَيْنَيْهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ فَإِذَا قَامَ بِالْأَمْرِ رُفِعَ لَهُ فِي كُلِّ بَلَدٍ مَنَارٌ يَنْظُرُ بِهِ إِلَى أَعْمَالِ الْعِبَادِ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj who said, 'It is reported by more than one of our companions,

'He^{asws} said: 'Do not speak regarding the Imam^{asws}, for the Imam^{asws} hears the speech while he^{asws} is in the lap of his^{asws} mother^{as}. When she^{as} places him^{asws}, the Angels writes between his^{asws} eyes: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115]**. When he^{asws} stands with the Command, a minaret is raised for him^{asws} in every city. He^{asws} looks by it to the deeds of the servants".¹⁵⁵⁰

2- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ عَبْدِ السَّلَامِ بْنِ سَالِمٍ عَنِ الْحُسَيْنِ بْنِ يُونُسَ بْنِ طَبَّيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْإِمَامَ يَسْمَعُ فِي بَطْنِ أُمِّهِ فَإِذَا وُلِدَ حُطَّ عَلَى مَنْكِبَيْهِ حَطًّا ثُمَّ قَالَ هَكَذَا بِيَدِهِ فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ جُعِلَ لَهُ فِي قَرْيَةِ عَمُودٌ مِنْ نُورٍ يَرَى بِهِ مَا يَعْمَلُ أَهْلُهَا فِيهَا.

It is narrated to us by Imran Bin Musa, from Ayoub Bin Nuh, from Abdul Salam Bin Salim, from Al Husayn, from Yunus Bin Zabyan,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} hears in the lap of his^{asws} mother. When he^{asws} is born, it is written upon his^{asws} shoulder a line'. Then he^{asws} said: 'Like this', by his^{asws} hand (gesture). 'And that is the Word of Allah^{azwj} the Exalted: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115]**, and a pillar of light is made to be for him^{asws} in the town, he^{asws} sees by it what its inhabitants are doing in it".¹⁵⁵¹

3 حَدَّثَنَا عَلِيُّ بْنُ خَالِدٍ عَنْ أَيُّوبَ بْنِ نُوحٍ مِثْلَهُ.

It is narrated to us by Ali Bin Khalid, from Ayoub Bin Nuh – similar to it.¹⁵⁵²

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ يُونُسَ رَوَاهُ عَنْ عَنِّي وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ: لَا تَتَكَلَّمُوا فِي الْإِمَامِ يَسْمَعُ الْكَلَامَ فِي بَطْنِ أُمِّهِ فَإِذَا وَضَعَتْهُ كَتَبَ الْمَلَكُ بَيْنَ عَيْنَيْهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ

¹⁵⁵⁰ Basaair Al Darajaat – P 9 Ch 9 H 1

¹⁵⁵¹ Basaair Al Darajaat – P 9 Ch 9 H 2

¹⁵⁵² Basaair Al Darajaat – P 9 Ch 9 H 3

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, reporting it from someone else from our companions who said,

‘Do not be speaking regarding the Imam^{asws}. He^{asws} hears the speech in the lap of his^{asws} mother^{as}. When she^{as} places him^{asws}, the Angel write between his^{asws} eyes: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115].**

فَإِذَا قَامَ بِالْأَمْرِ رَفَعَ اللَّهُ لَهُ فِي كُلِّ بَلَدٍ مَنَارًا مِنْ نُورٍ يَنْظُرُ بِهِ إِلَى أَعْمَالِ الْعِبَادِ.

When he^{asws} stands with the command, Allah^{azwj} Raises a minaret of Noor for him^{asws} in every city. He^{asws} looks through it to the deeds of the servants”¹⁵⁵³.

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ خَالِدِ بْنِ مَادٍّ وَ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْإِمَامَ لَيَسْمَعُ الْكَلَامَ فِي بَطْنِ أُمِّهِ حَتَّى إِذَا سَقَطَ عَلَى الْأَرْضِ أَتَاهُ مَلَكٌ فَيَكْتُبُ عَلَى عَضِدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا شَبَّ رَفَعَ اللَّهُ فِي كُلِّ قَرْيَةٍ عَمُودًا مِنْ نُورٍ مَقَامِهِ فِي قَرْيَةٍ وَ يَعْلَمُ مَا يُعْمَلُ فِي الْقَرْيَةِ الْأُخْرَى.

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Khalid Bin Madd, and Muhammad Bin Al Fuzeyl, from Muhammad Bin Marwan, from Al Fuzeyl,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The Imam^{asws} hears the speech in the lap of his^{asws} mother until when he^{asws} falls upon the ground, an Angel comes to him^{asws} and writes upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].** When he^{asws} is a youth, Allah^{azwj} Raises a pillar of light for him^{asws} in every town. He^{asws} stays in a town, and he^{asws} knows what is being done in another town”¹⁵⁵⁴.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ حَبِيبِ بْنِ مَنصُورٍ عَنْ يُونُسَ بْنِ رَوَاهُ عَنْ عَبْرٍ وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا تَكَلَّمُوا فِي الْإِمَامِ فَإِنَّ الْإِمَامَ يَسْمَعُ الْكَلَامَ وَ هُوَ حَيٌّ فِي بَطْنِ أُمِّهِ فَإِذَا وَضَعْتَهُ كَتَبَ الْمَلَكُ بَيْنَ عَيْنَيْهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ فَإِذَا قَامَ بِالْأَمْرِ رَفَعَ اللَّهُ لَهُ فِي كُلِّ بَلَدٍ مَنَارًا يَنْظُرُ بِهِ إِلَى أَعْمَالِ الْخَلَائِقِ.

It is narrated to us by Ahmad Bin Muhammad, I from Ali Bin Hadeed, from Mansour Bin Yunus, reporting from someone else from our companions, said,

‘Abu Ja’far^{asws} said: ‘Do not be speaking regarding the Imam^{asws}, for the Imam^{asws} hears the speech while he^{asws} is in the lap of his^{asws} mother^{as}. When she^{as} places him^{asws}, the Angel write between his^{asws} eyes: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115].** When he^{asws} stands with the Command, Allah^{azwj} Raises for him^{asws} a minaret in every city, he^{asws} looks by it to the deeds of the creatures”¹⁵⁵⁵.

7- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ أُتُوبِ بْنِ نُوحٍ عَنِ الْعَبَّاسِ بْنِ عَامِرِ الْغَضَائِبِيِّ عَنِ الْحُسَيْنِ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْإِمَامَ يَسْمَعُ فِي بَطْنِ أُمِّهِ فَإِذَا وُلِدَ خُطُّ عَلَى مَنْكِبِهِ خَطٌّ ثُمَّ قَالَ هَكَذَا بِيَدِهِ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

¹⁵⁵³ Basaaair Al Darajaat – P 9 Ch 9 H 4

¹⁵⁵⁴ Basaaair Al Darajaat – P 9 Ch 9 H 5

¹⁵⁵⁵ Basaaair Al Darajaat – P 9 Ch 9 H 6

It is narrated to us by Imran Bin Musa, from Ayoub Bin Nuh, from Al Abbas Bin Aamir Al Gazbani, from Al Husayn, from Yunus Bin Zabyan,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} hears while being in the lap of his^{asws} mother^{as}. When he^{asws} is born, a line is written upon his^{asws} shoulder'. Then he^{asws} said: 'Like this' – by (a gesture) of his^{asws} hand – 'And that is the Word of Allah^{azwj} Blessed and Exalted: ***And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115].***

فَإِذَا قَامَ بِالْأَمْرِ جَعَلَ اللَّهُ لَهُ فِي كُلِّ قَرْيَةٍ عَمُوداً مِنْ نُورٍ يُبْصِرُ بِهِ مَا يَعْمَلُ أَهْلُهَا فِيهَا.

When he^{asws} stands with the command, Allah^{azwj} Makes a pillar of Noor to be for him^{asws} in every town. He^{asws} sees through it what its inhabitants are doing in it".¹⁵⁵⁶

¹⁵⁵⁶ Basaair Al Darajaat – P 9 Ch 9 H 7

10 باب الأحاديث التي في الإمام أنه يكون في قرية فيرى ما في غيرها

CHAPTER 10 – THE AHADEETH WHICH ARE REGARDING THE IMAM^{asws}, THAT HE^{asws} HAPPENS TO BE IN A TOWN AND SEES WHAT IS IN ANOTHER

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْإِمَامُ يَسْمَعُ الْكَلَامَ فِي بَطْنِ أُمِّهِ فَإِذَا سَقَطَ إِلَى الْأَرْضِ نُصِبَ لَهُ عَمُودٌ فِي بِلَادِهِ وَهُوَ يَرَى مَا فِي غَيْرِهَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Muhammad Bin Fuzeyl, from one of his men,

‘From Abu Abdullah^{asws} having said: ‘The Imam^{asws} hears the speech in the lap of his^{asws} mother^{as}. When he^{asws} falls to the ground, a pillar (of light) is installed for him^{asws} in his^{asws} city, and he^{asws} sees what is in other (places)’¹⁵⁵⁷

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدِ بْنِ الْمُسَلَّبِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْإِمَامَ يَسْمَعُ فِي بَطْنِ أُمِّهِ فَإِذَا وُلِدَ خُطَّ بَيْنَ كَتِفَيْهِ وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ فَإِذَا صَارَ الْأَمْرُ إِلَيْهِ جَعَلَ اللَّهُ لَهُ عَمُودًا مِنْ نُورٍ يُبَصِّرُ بِهِ مَا يَعْمَلُ بِهِ أَهْلُ كُلِّ بَلَدٍ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from al Rabie Bin Muhammad Al Musly, from Muhammad Bin Marwan who said,

‘I heard Abu Abdullah^{asws} saying: ‘The Imam^{asws} hears in the lap of his^{asws} mother. When he^{asws} is born, it is written between his^{asws} shoulders: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115].** When the Command comes to him^{asws}, Allah^{azwj} Makes a pillar of light to be for him^{asws}. He^{asws} sees by it what is being done by the inhabitants of every city’¹⁵⁵⁸.

3- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنِ الْوَشَاءِ عَنِ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْإِمَامَ إِذَا شَبَّ رَفَعَ اللَّهُ لَهُ فِي كُلِّ قَرْيَةٍ عَمُودًا مِنْ نُورٍ يَعْلَمُ مَا يَعْمَلُ فِي الْقَرْيَةِ الْأُخْرَى.

It is narrated to us by Muhammad Bin Isa, from Al Washa, from Muhammad Bin Al Fyzeyl, from Muhammad Bin Marwan, from Al Fuzeyl,

‘Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The Imam^{asws}, when he^{asws} is a youth, Allah^{azwj} Raises for him^{asws} in every town, a pillar of light, he^{asws} knows what is being done in another town’¹⁵⁵⁹.

¹⁵⁵⁷ Basaaair Al Darajaat – P 9 Ch 10 H 1

¹⁵⁵⁸ Basaaair Al Darajaat – P 9 Ch 10 H 2

¹⁵⁵⁹ Basaaair Al Darajaat – P 9 Ch 10 H 3

11 باب فصل الأحاديث في الأئمة ليس فيها ذكر الرؤية**CHAPTER 11 – DETAILED AHADEETH REGARDING THE IMAMS^{asws} WHEREIN ISN'T ANY MENTION OF THE SEEING**

1- حَدَّثَنَا عَمَّارُ بْنُ يُونُسَ عَنْ أُيُوبَ بْنِ نُوحٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُحَمَّدُ إِنَّ الْإِمَامَ يَسْمَعُ الصَّوْتِ فِي بَطْنِ أُمِّهِ فَإِذَا وُلِدَ خُطَّ عَلَى مَنْكِبِيهِ خَطًّا

It is narrated to us by Ammar Bin Yunus, from Ayoub Bin Nuh, from Al Abbas Bin Aamir, from Al Rabie Bin Muhammad Al Musly, from Muhammad Bin Marwan who said,

'Abu Abdullah^{asws} said: 'O Muhammad! The Imam^{asws} hears the voice while in the lap of his^{asws} mother^{as}. When he^{asws} is comes (to the world), a line is drawn upon his^{asws} shoulder'.

ثُمَّ قَالَ هَكَذَا يَبْدُوهُ وَ ذَلِكَ قَوْلُ اللَّهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

Then he^{asws} said: "Like that!" by his^{asws} hand, 'And that is the Word of Allah^{azwj}: ***And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]***'.¹⁵⁶⁰

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْخَزَّازِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمُنْقَرِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا أَرَادَ اللَّهُ أَنْ يُجْبِلَ بِإِمَامٍ أَوْ يَسْبِعَ وَرَقَاتٍ مِنَ الْجَنَّةِ فَأَكْلَهُنَّ قَبْلَ أَنْ يَقَعَ فَإِذَا وَقَعَ فِي الرَّحِمِ سَمِعَ الْكَلَامَ فِي بَطْنِ أُمِّهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Khazaz, from Al Husayn Bin Ahmad Al Minqary, from Yunus Bin Zabyan who said,

'I heard Abu Abdullah^{asws} saying: 'When Allah^{azwj} Wants an Imam^{asws} to be borne, he^{asws} is brought seven leaves from the Paradise and he^{asws} eats before he^{asws} occurs. When he^{asws} occurs in the womb, he^{asws} hears the speech while in the lap of his^{asws} mother^{as}.

فَإِذَا وَضَعْتَهُ رَفَعَ لَهُ عَمُودًا مِنْ نُورٍ فِيمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ كَتَبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

When she^{as} places him^{asws}, a pillar of light is raised for him^{asws} between the sky and the earth, and it is written upon his^{asws} right upper arm: ***And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]***'.¹⁵⁶¹

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْحَبِيبِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ ثُمَّ قَالَ هَذَا حَرْفٌ فِي الْأُئِمَّةِ خَاصَّةً

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Al Khaybari, from Yunus Bin Zabyan who said,

¹⁵⁶⁰ Basaair Al Darajaat – P 9 Ch 11 H 1

¹⁵⁶¹ Basaair Al Darajaat – P 9 Ch 11 H 2

'Abu Abdullah^{asws} said: '**And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**', then said: 'This is a phrase regarding the Imams^{asws} in particular'.

ثُمَّ قَالَ يَا يُونُسَ إِنَّ الْإِمَامَ يَخْلُقُهُ اللَّهُ بِيَدِهِ لَا يَلِيهِ أَحَدٌ غَيْرُهُ وَ هُوَ حَعْلُهُ يَسْمَعُ وَ يَرَى فِي بَطْنِ أُمِّهِ حَتَّى إِذَا صَارَ إِلَى الْأَرْضِ حَطَّ كَتِفَيْهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ الْآيَةَ.

Then he^{asws} said: 'O Yunus! The Imam^{asws}, Allah^{azwj} Created him^{asws} by His^{azwj} Hands, not followed by anyone other than him^{asws}, and He^{azwj} Makes him^{asws} hear and see in the belly of his^{asws} mother^{as} until when he^{asws} come to the ground, Inscribe on his shoulder: **And the Word of your Lord has been Completed, [6:115]** – the Verse".¹⁵⁶²

4- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا اسْتَقَرَّتْ نُطْفَةُ الْإِمَامِ فِي الرَّحِمِ أَرْبَعِينَ لَيْلَةً نَصَبَ اللَّهُ لَهُ عَمُودًا مِنْ نُورٍ فِي بَطْنِ أُمِّهِ فَإِذَا تَمَّ لَهُ أَرْبَعَةُ أَشْهُرٍ فِي بَطْنِ أُمِّهِ أَتَاهُ مَلَكٌ يُقَالُ لَهُ حَيَّوَانٌ فَيَكْتُبُ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

It is narrated to us by Abbad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami, from his father,

'From Abu Abdullah^{asws} having said: 'When the seed of the Imam^{asws} settles in the womb for forty nights, Allah^{azwj} Establishes a pillar of light for him^{asws} in the lap of his^{asws} mother^{as}. When four months are complete for him^{asws} in the lap of his^{asws} mother^{as}, an Angel called Haywaan comes to him^{asws} and writes upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**'.¹⁵⁶³

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ يُونُسَ بْنِ زَيْبَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يَخْلُقَ الْإِمَامَ مِنَ الْإِمَامِ بَعَثَ مَلَكًا فَأَخَذَ شَرْبَةً مِنْ تَحْتِ الْعَرْشِ ثُمَّ أَوْصَلَهَا أَوْ دَفَعَهَا إِلَى الْإِمَامِ فَيَمْكُثُ فِي الرَّحِمِ أَرْبَعِينَ يَوْمًا لَا يَسْمَعُ الْكَلَامَ ثُمَّ يَسْمَعُ بَعْدَ ذَلِكَ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from Yunus Bin Zabyan,

'From Ja'far^{asws} Bin Muhammad^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'When Allah^{azwj} Wants to Create the Imam^{asws} from the Imam^{asws}, Sends an Angel who takes a drink from beneath the Throne, then arrives with it or hands it over to the Imam^{asws}. He^{asws} remains in the womb not hearing the speech, then he^{asws} hears after that.

فَإِذَا وَصَعَتْهُ أُمُّهُ بَعَثَ ذَلِكَ الْمَلَكَ الَّذِي كَانَ أَخَذَ الشَّرْبَةَ وَ يَكْمُثُ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

When his^{asws} mother^{as} places him^{asws}, Allah^{azwj} Sends that Angel who had taken the drink, and he writes upon his^{asws} write shoulder: **And the Word of your Lord has been Completed,**

¹⁵⁶² Basaaair Al Darajaat – P 9 Ch 11 H 3

¹⁵⁶³ Basaaair Al Darajaat – P 9 Ch 11 H 4

truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]”¹⁵⁶⁴.

¹⁵⁶⁴ Basaair Al Darajaat – P 9 Ch 11 H 5

12 باب الفصل الذي فيه الأحاديث النوادر مما يفعل بالأئمة من الأبواب التي فيها ذكر العمود و النور و غير ذلك

CHAPTER 12 – THE DETAIL WHICH IS IN THE RARE AHADEETH FROM WHAT IS DONE WITH THE IMAMS^{asws} FROM THE CHAPTERS IN WHICH IS THE MENTION OF THE PILLARS, AND THE NOOR, AND OTHER THAN THAT

1- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ أَحْمَدَ بْنِ سُلَيْمٍ أَوْ عَمْرٍو رَوَاهُ عَنْ أَحْمَدَ بْنِ سُلَيْمٍ عَنْ أَبِي مُحَمَّدٍ الْمُحَمَّدَانِيِّ عَنْ أَبِي إِسْحَاقَ الْجَرِيرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَمِعْتُهُ وَ هُوَ يَقُولُ إِنَّ لِلَّهِ عَمُوداً مِنْ نُورٍ حَجَبَهُ اللَّهُ عَنْ جَمِيعِ الْخَلَائِقِ طَرَفُهُ عِنْدَ اللَّهِ وَ طَرَفُهُ الْآخِرُ فِي أُذُنِ الْإِمَامِ فَإِذَا أَرَادَ اللَّهُ شَيْئاً أَوْحَاهُ فِي أُذُنِ الْإِمَامِ ع.

It is narrated to us by Abdullah Bin Muhammad Bin Isa, from Ahmad Bin Suleym, or from the one who reported it, from Ahmad Bin Suleym, from Abu Muhammad Al Hamdany, from Abu Is'haq Al Jareery who said,

'I was in the presence of Abu Abdullah^{asws} and heard him^{asws} saying: 'For Allah^{azwj} there are pillars of light (for) the Divine Authorities of Allah^{azwj} on the entirety of the creatures. It's (one) end is with Allah^{azwj}, and its other end is in the ears of the Imam^{asws}. Whenever Allah^{azwj} Intends anything, Reveals it in the ears of the Imam^{asws}''¹⁵⁶⁵.

2- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ جَالِساً عِنْدَهُ فَقَالَ لِي ابْتِدَاءً مِنْهُ يَا صَالِحُ بْنُ سَهْلٍ إِنَّ اللَّهَ جَعَلَ بَيْنَهُ وَ بَيْنَ الرَّسُولِ رَسُولاً وَ لَمْ يَجْعَلْ بَيْنَهُ وَ بَيْنَ الْإِمَامِ رَسُولاً

It is narrated to us by Al Hassan Bin Ali, from salih Bin Sahl,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I was seated in his^{asws} presence. He^{asws} said to me initiating from him^{asws}: 'O Salih Bin Sahl! Allah^{azwj} Made messengers to be between Him^{azwj} and the Rasools^{as}, and did not Make messengers to be between Him^{azwj} and the Imam^{asws}.'

قَالَ قُلْتُ وَ كَيْفَ ذَلِكَ قَالَ جَعَلَ بَيْنَهُ وَ بَيْنَ الْإِمَامِ عَمُوداً مِنْ نُورٍ يَنْظُرُ اللَّهُ بِهِ إِلَى الْإِمَامِ وَ يَنْظُرُ الْإِمَامُ بِهِ إِلَيْهِ فَإِذَا أَرَادَ عِلْمَ شَيْءٍ نَظَرَ فِي ذَلِكَ النُّورِ فَعَرَفَهُ.

He (the narrator) said, 'I said, 'And how is that so?' He^{asws} said: '(Instead) He^{azwj} Made a pillar of light to be between Him^{azwj} and the Imam^{asws}. Allah^{azwj} Looks at the Imam^{asws} by it, and the Imam^{asws} looks at Him^{azwj} by it. When he^{asws} wants to know a thing, he^{asws} looks into that light and recognises it''¹⁵⁶⁶.

3- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنِ الْحُسَيْنِ بْنِ يُوَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ إِمَاماً أَخَذَ اللَّهُ يَدَهُ شَرِيَةً مِنْ تَحْتِ عَرْشِهِ فَدَفَعَهُ إِلَى مَلَكٍ مِنْ مَلَائِكَتِهِ فَأَوْصَلَهَا إِلَى الْإِمَامِ فَكَانَ الْإِمَامُ مِنْ بَعْدِهِ مِنْهَا

¹⁵⁶⁵ Basaair Al Darajaat – P 9 Ch 12 H 1

¹⁵⁶⁶ Basaair Al Darajaat – P 9 Ch 12 H 2

It is narrated to us by Imran Bin Musa, from Muhammad Bin Al Husayn, from Isa Bin Hisham, from Al Husayn Bin Yunus,

‘From Abu Abdullah^{asws} having said: ‘When Allah^{azwj} Wants to Create an Imam^{asws}, Allah^{azwj} Takes a drink by His^{azwj} Hand from beneath His^{azwj} Throne and Hands it over to an Angel from the Angels, and he arrives with it to the Imam^{asws}. The Imam^{asws} from after him^{asws} becomes from it.

فَإِذَا مَضَتْ عَلَيْهِ أَرْبَعُونَ يَوْمًا سَمِعَ الصَّوْتِ وَ هُوَ فِي بَطْنِ أُمِّهِ فَإِذَا وُلِدَ أَوْبَى الْحِكْمَةِ وَ كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

When forty days pass upon him^{asws}, he^{asws} hears the voice while he^{asws} is in the lap of his^{asws} mother^{as}. When he^{asws} is Blessed (comes to the world), he^{asws} is Given the knowledge and it is written upon his right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فَإِذَا كَانَ الْأَمْرُ يَصِلُ إِلَيْهِ أَعَانَهُ اللَّهُ بِثَلَاثَةِ عَشْرَ مَلَكًا بَعْدَ أَهْلِ بَدْرٍ وَ كَانُوا مَعَهُ وَ مَعَهُمْ سَبْعُونَ رَجُلًا وَ اثْنَا عَشَرَ نَبِيًّا فَأَمَّا السَّبْعُونَ فَيَبْعَثُهُمْ إِلَى الْأَفَاقِ يَدْعُونَ النَّاسَ إِلَى مَا دَعَا إِلَيْهِ أَوَّلًا وَ يَجْعَلُ اللَّهُ لَهُ فِي كُلِّ مَوْضِعٍ مَصْبَاحًا يُبَصِّرُ بِهِ أَعْمَالَهُمْ.

So, when the command arrives to him^{asws} (Al-Qaim^{asws}), Allah^{azwj} would Assist him^{asws} with three hundred and thirteen Angels, the number of the people of Badr, and they would be with him^{asws}, and with them would be seventy men and twelve captains. As for the seventy, he^{asws} will send them to the horizons calling the people to what the first one^{asws} had called them to, and Allah^{azwj} will Make lanterns to be for him^{asws} in every place, he^{asws} will see their deeds by it”¹⁵⁶⁷.

4- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ الْمُخْتَارِ بْنِ زِيَادٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ سُلَيْمٍ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فِي السَّنَةِ الَّتِي وُلِدَ فِيهَا ابْنُهُ مُوسَى ع فَلَمَّا نَزَلْنَا الْأَبْوَاءَ وَضَعَ لَنَا أَبُو عَبْدِ اللَّهِ ع الْغَدَاءَ وَ لِأَصْحَابِهِ وَ أَكْتَرُهُ وَ أَطَابَهُ فَبَيْنَا نَحْنُ نَتَعَدَّى إِذْ آتَاهُ رَسُولٌ حَمِيدَةٌ أَنَّ الطَّلُقَ قَدْ ضَرَبَنِي وَ قَدْ أَمَرْتَنِي أَنْ لَا أَسْبِقَكَ بِإِنِّيكَ هَذَا

It is narrated to us by Ahmad Bin Al Husayn, from Al Mukhtar Bin Ziyad, from Abu Ja'far Muhammad Bin Suleym, from his father, from Abu Baseer who said,

‘I was with Abu Abdullah^{asws} during the year in which his^{asws} son^{asws} Musa^{asws} was born. When we encamped at Al-Abwa, Abu Abdullah^{asws} placed the lunch for us and for his^{asws} companions, and he^{asws} made more and better. While we were having lunch when a messenger of (Lady) Hameeda^{as} came, ‘The pangs (of childbirth) have hit me^{as}’, and she^{as} instructed me that I should not precede you with this son^{asws} of yours^{asws}.

فَقَامَ أَبُو عَبْدِ اللَّهِ ع فَرِحًا مَسْرُورًا فَلَمْ يَلْبَثْ أَنْ عَادَ إِلَيْنَا حَاسِرًا عَنْ ذِرَاعَيْهِ ضَاحِكًا سِنَّهُ فَعُلْنَا أَضْحَكَ اللَّهُ سِنَّكَ وَ أَقْرَ عَيْنِكَ مَا صَنَعْتَ حَمِيدَةَ

Abu Abdullah^{asws} stood up joyful, cheerful. It was not long he^{asws} returned to us, rolled up his^{asws} sleeves from his^{asws} arms, manifesting his^{asws} teeth. We said, ‘May Allah^{azwj} Keep your^{asws} teeth laughing and delight your^{asws} eyes! What happed to Hameeda^{as}?’

¹⁵⁶⁷ Basaair Al Darajaat – P 9 Ch 12 H 3

فَقَالَ وَهَبَ اللَّهُ لِي غُلَامًا وَهُوَ خَيْرٌ مِنْ بَرِّ اللَّهِ وَ لَقَدْ خَبَّرْتَنِي عَنْهُ بِأَمْرٍ كُنْتُ أَعْلَمُ بِهِ مِنْهَا فُلْتُ جُعِلْتُ فِدَاكَ وَ مَا خَبَّرْتُكَ عَنْهُ حَمِيدُهُ

He^{asws} said: 'Allah^{azwj} has Granted a boy to me^{asws} and he^{asws} is the best of the ones Allah^{azwj} has Created, and she^{as} informed with a matter I^{asws} was more knowing with it than her^{as}'. I said, 'May I be sacrificed for you^{asws}! And what did Hameeda^{as} inform you^{asws} about?'

قَالَ ذَكَرْتُ أَنَّهُ لَمَّا وَقَعَ مِنْ بَطْنِهَا وَقَعَ وَاضِعًا يَدَيْهِ عَلَى الْأَرْضِ رَافِعًا رَأْسَهُ إِلَى السَّمَاءِ فَأَخْبَرْتَهَا أَنَّ تِلْكَ أَمَارَةُ رَسُولِ اللَّهِ ص وَ أَمَارَةُ الْإِمَامِ مِنْ بَعْدِهِ
فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا تِلْكَ مِنْ عَلَامَةِ الْإِمَامِ

He^{asws} said: 'She^{as} mentioned that when he^{asws} fell from her^{as} lap, fell placing his^{asws} hands upon the ground, raising his^{asws} head towards the sky, so I^{asws} informed her^{as} that that is a sign of Rasool-Allah^{saww} and a sign of the Imam^{asws} from after him^{saww}'. I said, 'May I be sacrificed for you^{asws}! And what is that from signs of the Imam^{asws}?'

فَقَالَ إِنَّهُ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي عُلقَ بِجَدِّي فِيهَا أَتَى آتٍ جَدُّ أَبِي وَ هُوَ رَاقِدٌ فَأَتَاهُ بِكَأْسٍ فِيهَا شَرْبَةٌ أَرَقُّ مِنَ الْمَاءِ وَ أَبْيَضُ مِنَ اللَّبَنِ وَ أَلْيَنُ مِنَ الزُّبْدِ وَ أَخْلَى مِنَ الشَّهْدِ وَ أَبْزُدُ مِنَ التَّلْجِ فَسَمَّاهُ إِتَاهُ وَ أَمَرَهُ بِالْجَمَاعِ فَقَامَ فَرِحًا مَسْرُورًا فَجَامَعَ فَعُلِقَ فِيهَا بِجَدِّي وَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي عُلقَ فِيهَا بِأَبِي أَتَى آتٍ جَدِّي فَسَمَّاهُ كَمَا سَمَّى جَدُّ أَبِي وَ أَمَرَهُ بِالْجَمَاعِ فَقَامَ فَرِحًا مَسْرُورًا فَجَامَعَ فَعُلِقَ بِأَبِي

He^{asws} said: 'When it was during the night in which my grandfather^{asws} was conceived in, a comer came to the grandfather^{asws} of my^{asws} father^{asws}, and he^{asws} was asleep. He came to him^{asws} with a cup wherein was a drink finer than the water, and white than the milk, and softer than the butter, and sweeter than the honey, and colder than the snow, and quenched him^{asws} with it and instructed him^{asws} with the copulation. So he^{asws} stood up happy, cheerful, and copulated, and my^{asws} father^{asws} was conceived.

وَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي عُلقَ فِيهَا أَتَى آتٍ أَبِي فَسَمَّاهُ وَ أَمَرَهُ كَمَا أَمَرَهُمْ فَقَامَ فَرِحًا مَسْرُورًا فَجَامَعَ فَعُلِقَ فِي

And when it was during the night in which my^{asws} father^{asws} was clotted, a comer came and quenched him^{asws} and instructed him^{asws} just as he^{asws} had instructed them^{asws}. So, he^{asws} stood up happy, cheerful and approached (his^{asws} wife), and I^{asws} was Blessed.

وَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي عُلقَ فِيهَا بِأَبِي هَذَا أَتَانِي آتٍ كَمَا أَتَى جَدُّ أَبِي وَ جَدِّي وَ أَبِي فَسَمَّانِي كَمَا سَمَّاهُمْ وَ أَمَرَنِي كَمَا أَمَرَهُمْ فَعُمْتُ فَرِحًا مَسْرُورًا
بِعِلْمِ اللَّهِ بِمَا وَهَبَ لِي فَجَامَعْتُ فَعُلِقَ بِأَبِي

And when it was during the night in which this son^{asws} of mine^{asws} was conceived, a comer came just as he had come to the grandfather^{asws} of my^{asws} father^{asws}, and my^{asws} grandfather^{asws}, and my^{asws} father^{asws}, and quenched me^{asws} just as he had quenched them^{asws}, and instructed me^{asws} just as he^{asws} had instructed them. So, I^{asws} stood up happy, cheerful with the Knowledge of Allah^{azwj} with what He^{azwj} was to Grant me^{asws}. I^{asws} approached (my^{asws} wife) and my^{asws} son^{asws} was blessed.

وَ إِنَّ نُطْفَةَ الْإِمَامِ بِمَا أَخْبَرْتُكَ فَإِذَا اسْتَقَرَّتْ فِي الرَّحِمِ أَنْزَعِينَ لَيْلَةً نَصَبَ اللَّهُ لَهُ عَمُودًا مِنْ نُورٍ فِي بَطْنِ أُمِّهِ يَنْظُرُ مِنْهُ مَدَّ بَصَرَهُ فَإِذَا تَمَّتْ لَهُ فِي بَطْنِ أُمِّهِ أَنْزَعَهُ أَشْهُرٌ أَنَّهُ مَلَكٌ يُقَالُ لَهُ حَيَوَانٌ وَ كَتَبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

And a seed of the Imam^{asws} is from what I^{asws} shall inform you. When it settles in the lap for forty nights, Allah^{azwj} Establishes a pillar of light for him^{asws} in the lap of his^{asws} mother^{as}. He^{asws} looks from it to the extent of his^{asws} sight. When four months are complete for him^{asws} in the lap of his^{asws} mother^{as}, an Angel called Haywaan comes to him^{asws} and writes upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فَإِذَا وَقَعَ مِنْ بَطْنِ أُمِّهِ وَقَعَ وَاضِعاً يَدَهُ عَلَى الْأَرْضِ رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ فَإِذَا وَضَعَ يَدَهُ إِلَى الْأَرْضِ فَإِنَّهُ يَقْبِضُ كُلَّ عِلْمٍ أَنْزَلَهُ اللَّهُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

When he^{asws} falls from the lap of his^{asws} mother^{as}, places his^{asws} hand upon the ground, raising his^{asws} head towards the sky. So, when he^{asws} places his^{asws} hand to the ground, he^{asws} takes possession of all knowledge Allah^{azwj} had Sent down from the sky to the earth.

وَ أَمَّا رَفْعُهُ رَأْسَهُ إِلَى السَّمَاءِ فَإِنَّ مُنَادِيًا يُنَادِي مِنْ بَطْنَانِ الْعَرْشِ مِنْ قِبَلِ رَبِّ الْعَرْشِ مِنَ الْأَعْلَى بِاسْمِهِ وَ اسْمِ أَبِيهِ يَقُولُ يَا فُلَانُ اثْبُتْ ثَبَّتَكَ اللَّهُ فَلِعَظِيمٍ مَا خَلَقْتُكَ أَنْتَ صَفْوَتِي مِنْ خَلْقِي وَ مَوْضِعُ سِرِّي وَ عَيْنُهُ عَلَيَّ

And as for raising his^{asws} head towards the sky, so a Caller Calls out from the interior of the Throne from the direction of the Lord^{azwj} of Mighty, from the high horizons, with his^{asws} name and name of his^{asws} father^{asws}, saying: “O so and so! Be firm, may Allah^{azwj} Affirm you^{asws}! Magnificent is what He^{azwj} has Created you^{asws}. You^{azwj} are My^{azwj} elite from My^{azwj} creatures, and place of My^{azwj} secrets, and container of My^{azwj} Knowledge.

لَكَ وَ لِمَنْ تَوْلَاكَ أَوْجَبْتُ رَحْمَتِي وَ أَسَكَنْتُ حَنَّتِي وَ أَخَلَّلْتُ جَوَارِي نَفْسِي وَ عَزَّيْتُ لَأَصْلِيئَتٍ مِنْ عَادَاكَ أَشَدَّ عَذَابِي وَ إِنْ أَوْسَعْتُ عَلَيْهِمْ مِنْ سَعَةِ رِزْقِي

For you^{asws} and for the ones in your^{asws} Wilayah, I^{azwj} shall Obligate My^{azwj} Mercy, and Settle in My^{azwj} Paradise, and Legalise My^{azwj} vicinity. Then, by My^{azwj} Mighty! I^{saww} shall Cause the most severe of My^{azwj} Punishments to arrive to the ones who are inimical to you^{asws}, and even if I^{azwj} Expand upon them from My^{azwj} capacious sustenance!”

فَإِذَا انْقَضَى صَوْتُ الْمُنَادِي أَحَابَهُ الْوَصِيُّ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ إِلَى آخِرِهَا فَإِذَا قَالَهَا أَعْطَاهُ اللَّهُ عِلْمَ الْأَوَّلِ وَ عِلْمَ الْآخِرِ وَ اسْتَوْجَبَ زِيَارَةَ الرُّوحِ فِي لَيْلَةِ الْقَدْرِ

When the voice of the Caller terminates, the successor^{asws} answers him: **Allah Testifies that there is no god except Him, and (so testify) the Angels [3:18]** – up to its end. When he^{asws} says that, Allah^{azwj} Gives him^{asws} the first knowledge and the last knowledge and Obligates visitation of the (Holy) Spirit during the Night of Pre-determination (Laylat Al-Qadr)’.

فُلْتُ جُعِلْتُ فِدَاكَ لَيْسَ الرُّوحُ جِبْرِيئِيلَ فَقَالَ جِبْرِيئِيلُ مِنَ الْمَلَائِكَةِ وَ الرُّوحُ خَلْقٌ أَكْبَرُ مِنَ الْمَلَائِكَةِ أَلَيْسَ اللَّهُ يَقُولُ تَنْزِيلَ الْمَلَائِكَةِ وَ الرُّوحِ.

I said, ‘May I be sacrificed for you^{asws}! Isn’t Jibraeel^{as} the (Holy) Spirit?’ He^{asws} said: ‘Jibraeel^{as} is from the Angels and the (Holy) Spirit is a creature more magnificent than the Angels. Isn’t Allah^{azwj} Saying: **The Angels and the Spirit descend [97:4]**’¹⁵⁶⁸.

5- حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ حَرِيشٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّا أَنْزَلْنَاهُ نُورٌ كَهَيْئَةِ الْعَيْنِ عَلَى رَأْسِ النَّبِيِّ وَ الْأَوْصِيَاءِ لَا يُرِيدُ أَحَدٌ مَنَا عِلْمَ أَمْرٍ مِنْ أَمْرِ الْأَرْضِ أَوْ مِنْ أَمْرِ السَّمَاءِ إِلَى الْحُجُبِ الَّتِي بَيْنَ اللَّهِ وَ بَيْنَ الْعَرْشِ إِلَّا رُفِعَ طَرَفُهُ إِلَى ذَلِكَ النُّورِ فَرَأَى تَفْسِيرَ الَّذِي أَرَادَ فِيهِ مَكْتُوبًا.

It is narrated to us by Ahmad Bin Is'haq, from Al Hassan Bin Al Abbas Bin Jareesh,

From Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} said: **'Surely We Revealed it during the Night of Pre-determination [97:1]** – A Noor (light) like the eye upon the head of the Prophet^{saww} and the successors^{asws}. No one from us^{asws} wants any knowledge of a matter from the matters of the earth or from matters of the sky up to the Veils which are between Allah^{azwj} and the Throne, except he^{asws} raises his^{asws} eye towards that Noor and he^{asws} sees the interpretation of that which he^{asws} wanted, written therein".¹⁵⁶⁹

6- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ أُسَيْدِ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ الْخُرَّاسَانِيِّ مَوْلَى جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ بُنَّانِ الْجَوْرِيِّ عَنْ إِسْحَاقَ الْقُمِّيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ مَا قَدَرُ الْإِمَامِ

It is narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Musa, from Muhammad Bin Asad Al Khazaz, from Muhammad Bin Ismail, from Abdullah Khurasany, a slave of Ja'far Bin Muhammad, from Binan Al Jowzy, from Is'haq Al Qummi who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! What is the ability of the Imam^{asws}?'

قَالَ يَسْمَعُ فِي بَطْنِ أُمِّهِ فَإِذَا وَصَلَ إِلَى الْأَرْضِ كَانَ عَلَى مَنْكِبِهِ الْأَمْرُ مَكْتُوبًا وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

He^{asws} said: 'He^{asws} hears in the lap of his^{asws} mother. When he^{asws} arrives to the ground it would be written upon his right shoulder: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

ثُمَّ يَبْعَثُ أَيْضًا لَهُ عَمُودًا مِنْ نُورٍ مِنْ تَحْتِ بَطْنَانِ الْعَرْشِ إِلَى الْأَرْضِ يَرَى فِيهِ أَعْمَالَ الْخَلَائِقِ كُلِّهَا ثُمَّ يَتَشَعَّبُ لَهُ عَمُودٌ آخَرُ مِنْ عِنْدِ اللَّهِ إِلَى أَدْنِ الْإِمَامِ كُلَّمَا احتَاجَ إِلَى مَزِيدٍ أُفْرِغَ فِيهِ إِفْرَاقًا.

Then a pillar of light is Sent to him^{asws} as well from beneath the interior of the Throne to the earth. He^{asws} sees in it the deeds of the creatures, all of them. Then another pillar is branched out for him^{asws}, from the Presence of Allah^{azwj} to the ears of the Imam^{asws}. Every time he^{asws} is needy to an increase, it is poured into him^{asws} a pouring".¹⁵⁷⁰

7- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا بَا بَكْرٍ مَا يَخْفَى عَلَيَّ شَيْءٌ مِنْ بِلَادِكُمْ.

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja'far Al Baghdady, from Ali Bin Asbat, from Muhammad Bin Al Fuzeyl, from Abu Bakr AL Hazramy who said,

¹⁵⁶⁹ Basaair Al Darajaat – P 9 Ch 12 H 5

¹⁵⁷⁰ Basaair Al Darajaat – P 9 Ch 12 H 6

'Abu Abdullah^{asws} said to me: 'O Abu Bakr! Nothing is hidden from me^{asws} from your city".¹⁵⁷¹

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: كُنْتُ أَنَا وَصَفْوَانُ عِنْدَ أَبِي الْحَسَنِ عَ وَ ذَكَرُوا الْإِمَامَ وَ فَضْلَهُ قَالَ إِنَّمَا مَنَزَلَةُ الْإِمَامِ فِي الْأَرْضِ بِمَنْزِلَةِ الْقَمَرِ فِي السَّمَاءِ وَ فِي مَوْضِعِهِ هُوَ مُطَّلِعٌ عَلَى جَمِيعِ الْأَشْيَاءِ كُلِّهَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Ali Bin Ahmad Bin Muhammad, from his father who said,

'I and Safwan were in the presence of Abu Al-Hassan^{asws} and they mentioned the Imam^{asws} and his^{asws} merits. He^{asws} said: 'But rather, a status of the Imam^{asws} in the earth is at the status of the moon in the sky, and in its place it emerges upon the entirety of the things, all of them".¹⁵⁷²

9- حَدَّثَنَا الْهَيْثَمُ التَّهْدِيُّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ: كُنْتُ أَنَا وَ أَحْمَدُ بْنُ أَبِي نَصْرِ عِنْدَ الرَّضَا عَ فَحَرَى ذِكْرُ الْإِمَامِ فَقَالَ الرَّضَا عَ إِنَّمَا هُوَ مِثْلُ الْقَمَرِ يَدُورُ فِي كُلِّ مَكَانٍ أَوْ تَرَاهُ مِنْ كُلِّ مَكَانٍ.

It is narrated to us by Al Haysham Al Nahdy, from Ismail Bin Mihran who said,

'I and Ahmad Bin Abu Nasr were in the presence of Al-Reza^{asws}, and the mention (discussion) of the Imam^{asws} flowed. Al-Reza^{asws} said: 'But rather, he^{asws} is like the moon circling in every place, or you can see it from every place".¹⁵⁷³

¹⁵⁷¹ Basaair Al Darajaat – P 9 Ch 12 H 7

¹⁵⁷² Basaair Al Darajaat – P 9 Ch 12 H 8

¹⁵⁷³ Basaair Al Darajaat – P 9 Ch 12 H 9

13 باب قول رسول الله ص في عرض الأعمال عليه إن حياته و مماته خير لكم و إن الأرض لا تطعم منهم شيئاً

CHAPTER 13 – WORDS OF RASOOL-ALLAH^{saww} REGARDING PRESENTATION OF THE DEEDS TO HIM^{saww} THAT HIS^{saww} LIFE AND HIS^{saww} PASSING AWAY IS BETTER FOR YOU ALL, AND THAT THE EARTH DOES NOT FEED ANYTHING FROM THEM^{asws}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ النَّبِيُّ ص يَوْمًا لِأَصْحَابِهِ حَيَاتِي خَيْرٌ لَكُمْ وَ مَمَاتِي خَيْرٌ لَكُمْ

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'One day the Prophet^{saww} said to his^{saww} companions: 'My^{saww} life is good for you all, and my^{saww} expiry is good for you all'.

قَالَ فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا حَيَاتِكَ نَعَمْ قَالُوا فَكَيْفَ مَمَاتِكَ فَقَالَ إِنَّ اللَّهَ حَرَّمَ لِحُومَنَا عَلَى الْأَرْضِ أَنْ يَطْعَمَ مِنْهَا شَيْئًا.

He^{asws} said: 'They said, 'O Rasool-Allah^{saww}! This life of yours^{saww}, yes (we understand), but how can your^{saww} expiry?' He^{saww} said: 'Allah^{azwj} has Prohibited our^{asws} flesh upon the earth to feed anything from it'.¹⁵⁷⁴

2 حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنِ الْقَاسِمِ بْنِ عُزُوءَةَ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Hammad, from Al Qasim Bin Urwah – (similar to it).¹⁵⁷⁵

3- وَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنِ الْقَاسِمِ بْنِ عُزُوءَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْمُسَلِّيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَيَاتِي خَيْرٌ لَكُمْ وَ مَمَاتِي خَيْرٌ لَكُمْ فَأَمَّا حَيَاتِي فَإِنَّ اللَّهَ هَدَاكُمْ فِي مِنَ الضَّلَالَةِ وَ أَنْقَذَكُمْ مِنْ شَقَا حُفْرَةٍ مِنَ النَّارِ وَ أَنَا مَمَاتِي فَإِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيَّ فَمَا كَانَ مِنْ حَسَنٍ اسْتَزِدْتُ اللَّهَ لَكُمْ وَ مَا كَانَ مِنْ قَبِيحٍ اسْتَعْفَرْتُ اللَّهَ لَكُمْ

And it is narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Hammad, from Al Qasim Bin Urwa, from Abdullah Bin Umar Al Musly, from a man,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'My^{saww} life is good for you and my^{saww} expiry is good for you. As for my^{saww} life, Allah^{azwj} Guided you all through me^{saww} from the straying, and Saved you from the edge of the pit of the Fire; and as for my^{saww} expiry, your deeds would be presented to me^{saww}. So, whatever was from good, I^{saww} shall seek increase from Allah^{azwj} for you, and whatever was from ugliness, I^{saww} shall seek Forgiveness of Allah^{azwj} for you'.

¹⁵⁷⁴ Basaair Al Darajaat – P 9 Ch 13 H 1

¹⁵⁷⁵ Basaair Al Darajaat – P 9 Ch 13 H 2

فَقَالَ لَهُ رَجُلٌ مِنَ الْمُنَافِقِينَ وَ كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ وَ قَدْ رَمْتِ يَغْنِي صِرْتِ رَمِيمًا

A man from the hypocrites said to him^{saww}, 'And how can that be so, O Rasool-Allah^{saww}, and you^{saww} would have decayed, meaning become decayed bones?'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص كَلَّا إِنَّ اللَّهَ حَرَّمَ لِحُومَنَا عَلَى الْأَرْضِ فَلَا تَطْعَمُ مِنْهَا شَيْئًا.

Rasool-Allah^{saww} said to him: 'Never! Allah^{azwj} has Prohibited our^{asws} flesh upon the earth, so it will not feed upon anything from us^{asws}.' 1576

4- حَدَّثَنَا السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ عَاصِمِ بْنِ مُعْمِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَ تُحَدِّثُ لَكُمْ وَ مَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فَإِنْ رَأَيْتَ حَسَنًا جَمِيلًا حَمِدْتُ اللَّهَ عَلَى ذَلِكَ وَ إِنْ رَأَيْتَ غَيْرَ ذَلِكَ اسْتَغْفَرْتُ اللَّهَ لَكُمْ.

It is narrated to us by Al Sindy Bin Muhammad, from Aasim Bin Humejd, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said to his^{saww} companions: 'My^{saww} life is good for you. You are discussing and we^{saww} are narrating to you; and my^{saww} expiry for you. Your deeds will be presented to me^{saww}, so if I^{saww} were to see good, beautiful, I^{saww} shall praise Allah^{azwj} upon that, and if I^{saww} see other than that, I^{saww} shall seek Forgiveness of Allah^{azwj} for you'' 1577

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ حَيَّانَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص وَ هُوَ فِي نَفَرٍ مِنْ أَصْحَابِهِ إِنَّ مَقَامِي بَيْنَ أَظْهُرِكُمْ وَ مُفَارَقِي خَيْرٌ لَكُمْ

It is narrated to us by Muhammad Bin Abdul Hameed, from Hayyan, from his father,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said, and he^{saww} was among a number of his companions: 'My^{asws} staying in your midst and my^{saww} separation (are both) good for you all'.

فَقَامَ إِلَيْهِ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَ قَالَ يَا رَسُولَ اللَّهِ ص أَمَا مَقَامَكَ بَيْنَ أَظْهُرِنَا فَهُوَ خَيْرٌ لَنَا فَكَيْفَ يَكُونُ مُفَارَقَتَكَ إِنَّا نَا خَيْرٌ لَنَا

Jabir Bin Abdullah Al-Ansary stood up to him^{saww} and said, 'O Rasool-Allah^{saww}! As for your^{asws} staying in our midst, so it is good for us, but how can your^{saww} separation from us be good for us?'

قَالَ أَمَا مَقَامِي بَيْنَ أَظْهُرِكُمْ إِنَّ اللَّهَ يُعُولُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِرُونَ يُعَذِّبُهُمْ بِالسِّيفِ

He^{saww} said: 'As for my^{saww} staying in your midst, Allah^{azwj} Says: ***And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]***, Punishing them by the sword.

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وَأَمَّا مُفَارِقَتِي إِيَّاكُمْ فَإِنَّهُ خَيْرٌ لَّكُمْ فَإِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيَّ كُلَّ إِثْنَيْنِ وَكُلَّ خَمِيسٍ فَمَا كَانَ مِنْ حَسَنٍ حَمَدْتُ اللَّهَ عَلَيْهِ وَ مَا كَانَ مِنْ سَيِّئٍ اسْتَغْفَرْتُ اللَّهَ لَكُمْ.

And as for my^{saww} separation from you all being good for you, your deeds are presented unto me^{saww} during every Monday and every Thursday. So, whatever was from the good deeds, I^{saww} would praise Allah^{azwj} upon it, and whatever was from the evil deeds, I^{saww} would seek Forgiveness of Allah^{azwj} for you all”¹⁵⁷⁸.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ عَاصِمِ بْنِ هُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ لِأَصْحَابِهِ حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَ تُحَدِّثُ لَكُمْ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Najran, from Aasim Bin Humejd, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said to his^{saww} companion: ‘My^{saww} life is good for you all. You are discussing and we^{saww} are narrating to you’.

ثُمَّ قَالَ وَ مَمَاتِي خَيْرٌ لَّكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فَإِنْ رَأَيْتَ حَسَنًا حَمَدْتُ اللَّهَ عَلَى ذَلِكَ وَ إِنْ رَأَيْتَ غَيْرَ ذَلِكَ اسْتَغْفَرْتُ اللَّهَ.

Then he^{saww} said: ‘And my^{saww} passing away is good for you. Your deeds would be presented to me^{saww}. So, if I^{saww} were to see a good deed, I^{saww} would praise Allah^{azwj} upon that, and if I^{saww} were to see other than that, I^{saww} would seek Forgiveness of Allah^{azwj}’¹⁵⁷⁹.

7- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ حَيَاتِي خَيْرٌ لَكُمْ وَ مَمَاتِي خَيْرٌ لَكُمْ قَالُوا أَمَا حَيَاتِكَ يَا رَسُولَ اللَّهِ فَقَدْ عَرَفْنَا فَمَا فِي وَفَاتِكَ

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from someone else from our companions,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said to his^{saww} companions: ‘My^{saww} life is good for you all and my^{saww} expiry is good for you all’. They said, ‘As for your^{saww} life, O Rasool-Allah^{saww}, we have recognised, but was is (good) in your^{saww} expiry?’

قَالَ أَمَا حَيَاتِي فَإِنَّ اللَّهَ يَقُولُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ وَ أَمَا وَفَاتِي فَتُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فَأَسْتَغْفِرُ لَكُمْ.

He^{asws} said: ‘As for my^{saww} life, Allah^{azwj} is Saying: **‘And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33].** And as for my^{saww} expiry, so your deeds will be presented to me^{saww}, and I^{saww} shall seek Forgiveness for you”¹⁵⁸⁰.

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا لَكُمْ تَسْؤُونَ رَسُولَ اللَّهِ فَقَالَ لَهُ رَجُلٌ جَعِلْتُ فِدَاكَ فَكَيْفَ تَسْؤُوهُ فَقَالَ أَمَا تَعْلَمُونَ أَنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيْهِ فَإِذَا رَأَى فِيهَا مَعْصِيَةً سَاءَهُ ذَلِكَ فَلَا تَسْؤُوا رَسُولَ اللَّهِ ص وَ سُرُّوهُ.

¹⁵⁷⁸ Basaaair Al Darajaat – P 9 Ch 13 H 5

¹⁵⁷⁹ Basaaair Al Darajaat – P 9 Ch 13 H 6

¹⁵⁸⁰ Basaaair Al Darajaat – P 9 Ch 13 H 7

It is narrated to us by Ibrahim Bin Hashim, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'What is the matter with you all hurting Rasool-Allah^{saww}? A man said to him^{asws}, 'May I be sacrificed for you^{asws}! How are we hurting him^{saww}? He^{asws} said: 'Are you not knowing that your deeds get presented to him^{saww}? So, when he^{saww} sees an evil deed in it that hurts him^{saww}, therefore do not hurt Rasool-Allah^{saww}, and (but) cheer him^{saww}'.¹⁵⁸¹

9- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكِّمِ عَنْ زِيَادِ بْنِ أَبِي الْحَلَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ نَبِيٍّ وَلَا وَصِيٍّ يَبْقَى فِي الْأَرْضِ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ حَتَّى يُرْفَعَ بِرُوحِهِ وَعَظْمِهِ وَحَمِهِ إِلَى السَّمَاءِ وَإِنَّمَا يُؤْتَى مَوَاضِعَ آثَارِهِمْ وَيُبَلِّغُونَهُمْ مِنْ بَعِيدِ السَّلَامِ وَ يُسْمِعُونَهُمْ عَلَى آثَارِهِمْ مِنْ قَرِيبٍ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Abu Al Hallal,

'From Abu Abdullah^{asws} having said: 'There is none from a Prophet^{saww} nor any successor^{as} remaining the earth more than three days until he^{as} is raised along with his^{as} soul and his^{as} bones, and his^{as} flesh, up to the sky, and rather you should go to their places of traces and delivering the greetings from afar, and they^{as} are hearing at their (places of) impact from nearby'.¹⁵⁸²

¹⁵⁸¹ Basaair Al Darajaat – P 9 Ch 13 H 8

¹⁵⁸² Basaair Al Darajaat – P 9 Ch 13 H 9

14 باب ما جعل الله في الأنبياء و الأوصياء و المؤمنين و سائر الناس من الأرواح و أنه فضل الأنبياء و الأئمة من آل محمد بروح القدس و ذكر الأرواح الخمس

CHAPTER 14 – WHAT ALLAH^{azwj} HAS MADE TO BE IN THE PROPHETS^{as}, AND THE SUCCESSORS^{asws}, AND THE MOMINEEN, AND REST OF THE PEOPLE, FROM THE SOULS, AND THERE IS AN EXTRA FOR THE PROPHETS^{as} AND THE IMAMS^{asws} FROM PROGENY^{asws} OF MUHAMMAD^{saww} WITH THE HOLY SPIRIT, AND MENTION OF THE FIVE SPIRITS

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا جَابِرُ إِنَّ اللَّهَ خَلَقَ النَّاسَ ثَلَاثَةَ أَصْنَافٍ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَ كُنْتُمْ أَزْوَاجًا ثَلَاثَةً فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَ أَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar, from Jabir Al Jufy who said,

‘Abu Abdullah^{asws} said: ‘O Jabir! Allah^{azwj} Created the people of three types, and it is the Word of Allah^{azwj} the Exalted: **And you would be as three categories [56:7] So the companions of the right hand - what are the companions of the right hand? [56:8] And the companions of the left hand - what are the companions of the left hand? [56:9] And the foremost are the foremost [56:10] These are the ones of proximity [56:11].**

فَالسَّابِقُونَ هُوَ رَسُولُ اللَّهِ ص وَ خَاصَّةُ اللَّهِ مِنْ خَلْقِهِ جَعَلَ فِيهِمْ خَمْسَةَ أَزْوَاجٍ أَيْدَهُمْ بَرُوحُ الْقُدُسِ فِيهِ بُعِثُوا أَنْبِيَاءَ وَ أَيْدَهُمْ بَرُوحُ الْإِيمَانِ فِيهِ خَافُوا اللَّهَ وَ أَيْدَهُمْ بَرُوحُ الْقُوَّةِ فِيهِ قُوُوا عَلَى طَاعَةِ اللَّهِ وَ أَيْدَهُمْ بَرُوحُ الشَّهْوَةِ فِيهِ اشْتَهَوْا طَاعَةَ اللَّهِ وَ كَرِهُوا مَعْصِيَتَهُ وَ جَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي يَذْهَبُ بِهِ النَّاسُ وَ يَجِيئُونَ

So, the foremost, it is Rasool-Allah^{saww}, and Allah^{azwj} Specialised him^{saww} from His^{azwj} creatures, Making five spirits to be in them^{asws} Aiding them with the Holy Spirit, by it the Prophets are Sent. And He^{azwj} Aided them with the Spirit of the Eman, by it they are fearing Allah^{azwj}. And He^{azwj} Aided them with the Spirit of the strength, by it they are strengthened upon obeying Allah^{azwj}. And He^{azwj} Aided them with the spirit of desire, by it they are desiring obedience of Allah^{azwj} and disliking being disobedient to Him^{azwj}. And He^{azwj} Made to be in them the Spirit of socialising by which the people are going and coming.

وَ جَعَلَ فِي الْمُؤْمِنِينَ أَصْحَابَ الْمَيْمَنَةِ رُوحَ الْإِيمَانِ فِيهِ خَافُوا اللَّهَ وَ جَعَلَ فِيهِمْ رُوحَ الْقُوَّةِ فِيهِ قُوُوا عَلَى الطَّاعَةِ مِنَ اللَّهِ وَ جَعَلَ فِيهِمْ رُوحَ الشَّهْوَةِ فِيهِ اشْتَهَوْا طَاعَةَ اللَّهِ وَ جَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي يَذْهَبُ بِهِ النَّاسُ بِهِ وَ يَجِيئُونَ.

And He^{azwj} Made the Eman to be in the Momineen, companions of the right hand, by it they are fearing Allah^{azwj}, and Made the Spirit of the strength to be in them they are strengthened upon the obedience of Allah^{azwj} from Allah^{azwj}, and Made the Spirit of the

desire to be in them, by it they are desiring obedience of Allah^{azwj}, and Made the Spirit of the socialising to be in them by which they are going to the people and coming”.¹⁵⁸³

2- حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ عَنْ عَلِيِّ بْنِ عَطِيَّةَ الرَّثَابِ يَرْفَعُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: إِنَّ لِلَّهِ نَهْرًا دُونَ عَرْشِهِ وَ دُونَ النَّهْرِ الَّذِي دُونَ عَرْشِهِ نُورٌ مِنْ نُورِهِ وَ إِنَّ فِي خَافِي النَّهْرِ رُوحَيْنِ مَخْلُوقَيْنِ- رُوحُ الْقُدْسِ وَ رُوحٌ مِنْ أَمْرِهِ وَ إِنَّ لِلَّهِ عَشْرَ طِينَاتٍ خَمْسَةٌ مِنَ الْجَنَّةِ وَ خَمْسَةٌ مِنَ الْأَرْضِ فَفَسَّرَ الْجَنَانَ وَ فَسَّرَ الْأَرْضَ

It is narrated to us by Ali Bin Hassan, from Ali Bin Atiyya Al Zayyat raising it to,

‘Amir Al-Momineen^{asws} having said: ‘There is a river for Allah^{azwj} below His^{azwj} Throne, and below the river which is below His^{azwj} Throne, there is a Noor from His^{azwj} Noor, and in the two banks of the river there are two Created Spirit – the Holy Spirit and a Spirit from His^{azwj} Command, and for Allah^{azwj} there are ten clays from the Paradise and five from the earth’. He^{asws} explained the Gardens and explained the earth.

ثُمَّ قَالَ مَا مِنْ نَبِيٍّ وَ لَا مَلَكٍ إِلَّا وَ مِنْ بَعْدِ جَنبِهِ نَفَخَ فِيهِ مِنْ إِحْدَى الرُّوحَيْنِ وَ جَعَلَ النَّبِيَّ ص مِنْ إِحْدَى الطِّينَتَيْنِ

Then he^{asws} said: ‘There is none from a Prophet^{as} nor any Angel except and from after it kneading (creation of body), it is blown into him from one of the two Spirits, and He^{azwj} Made the Prophet^{sawww} from one of the two clays’.

فَقُلْتُ لِأَبِي الْحُسَيْنِ ع مَا الْجَنُّ قَالَ الْخَلْقُ غَيْرَنَا أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ خَلَقَنَا مِنَ الْعَشْرِ الطِّينَاتِ جَمِيعًا وَ نَفَخَ فِيْنَا مِنَ الرُّوحَيْنِ جَمِيعًا فَأَطِيبَ بِهَا طِبَاءً.

I said to Abu Al-Hassan^{asws}, ‘What is the kneading?’ He^{asws} said: ‘The creation of other than us^{asws} People^{asws} of the Household, for Allah^{azwj} Created us from the ten clays altogether and Blew into us^{asws} from both the two Spirits together, and He^{azwj} Made it goodly with it with goodliness’.

وَ رَوَى غَيْرُهُ عَنْ أَبِي الصَّامِتِ قَالَ: طِينُ الْجَنَانَ جَنَّةُ عَدْنٍ وَ جَنَّةُ الْمَأْوَى وَ التَّعِيمِ وَ الْفِرْدَوْسِ وَ الْخُلْدِ

And it is reported by someone else, from Abu Al Samit who said,

‘Clay of the Gardens – Garden of Eden, and Garden of Shelter (Al-Ma’wa), and the Bliss (Al-Naeem), and Al-Firdows, and the Eternal (Al-Khuld).

وَ طِينُ الْأَرْضِ مَكَّةُ وَ الْمَدِينَةُ وَ بَيْتُ الْمَقْدِسِ وَ الْحَيْرَةُ.

And clay of the earth – Makkah, and Al-Medina, and Bayt Al-Maqdis, and Al-Heera”.¹⁵⁸⁴

3- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ خَالِدِ الْأَسَدِيِّ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: فِي الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ خَمْسَةٌ أَرْوَاحٍ رُوحُ الْبَدَنِ وَ رُوحُ الْقُدْسِ وَ رُوحُ الْقُوَّةِ وَ رُوحُ الشَّهْوَةِ وَ رُوحُ الْإِيمَانِ وَ فِي الْمُؤْمِنِينَ أَرْبَعَةٌ أَرْوَاحٍ أَفْعَدَهَا رُوحُ الْقُدْسِ رُوحُ الْبَدَنِ وَ رُوحُ الْقُوَّةِ وَ رُوحُ الشَّهْوَةِ وَ رُوحُ الْإِيمَانِ وَ فِي الْكُفَّارِ ثَلَاثَةٌ أَرْوَاحٍ رُوحُ الْبَدَنِ رُوحُ الْقُوَّةِ وَ رُوحُ الشَّهْوَةِ

¹⁵⁸³ Basaaair Al Darajaat – P 9 Ch 14 H 1

¹⁵⁸⁴ Basaaair Al Darajaat – P 9 Ch 14 H 2

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Yahya Bin Salih, from Muhammad Bin Khalid Al Asady, from Al Hassan Bin Ibrahim,

‘From Abu Abdullah Ja’far^{asws} Bin Muhammad^{asws} having said: “In the Prophets^{as} and the Successors^{as} are five Spirits – The Spirit of the Body, and the Holy Spirit, and the Spirit of Strength, and the Spirit of Desire, and Spirit of the Faith. And in the believers, there are four Spirits which can be lost – The Holy Spirit, the Spirit of the Body, the Spirit of Desire, and the Spirit of Faith. And in the infidel, there are three Spirits – The Spirit of the Body, and the Spirit of Strength, and Spirit of Desire’.

ثُمَّ قَالَ رُوحُ الْإِيمَانِ يُلَازِمُ الْجَسَدَ مَا لَمْ يَعْمَلْ بِكَبِيرَةٍ فَإِذَا عَمِلَ بِكَبِيرَةٍ فَارْتَفَعَ الرُّوحُ وَ رُوحُ الْقُدُسِ مَنْ سَكَنَ فِيهِ فَإِنَّهُ لَا يَعْمَلُ بِكَبِيرَةٍ أَبَدًا.

Then he^{asws} said: ‘The Spirit of the Faith necessitates the body not to commit major sins. If it commits major sins, the Spirit separates, and the Holy Spirit, the one in whom it resides, he will not commit major sins, ever’¹⁵⁸⁵.

4- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ عِلْمِ الْعَالَمِ فَقَالَ يَا جَابِرُ إِنَّ فِي الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ خَمْسَةَ أَرْوَاحٍ رُوحُ الْقُدُسِ وَ رُوحُ الْإِيمَانِ وَ رُوحُ الْحَيَاةِ وَ رُوحُ الْقُوَّةِ وَ رُوحُ الشَّهْوَةِ فَيَرُوحُ الْقُدُسِ يَا جَابِرُ عَرَفُوا مَا تَحْتَ الْعَرْشِ إِلَى مَا تَحْتَ الثَّرَى ثُمَّ قَالَ يَا جَابِرُ إِنَّ هَذِهِ الْأَرْوَاحَ يُصَيِّمُهَا الْحَدَثَانُ إِلَّا أَنَّ رُوحَ الْقُدُسِ لَا يَلْهُو وَ لَا يَلْعَبُ.

It is narrated to us by one of our companions, from Muhammad Bin Umar, from Ibn Sinan, from Ammar Bin Marwan, from Al Minakhal, from Jabir,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked Abu Ja’far^{asws} him^{asws} about the knowledge of the knowledgeable one^{asws}. He^{asws} said: ‘O Jabir, In the Prophets^{as} and the Successors^{as} there are five Spirits – The Holy Spirit, and Spirit of the Faith, and Spirit of the Life, and Spirit of the Strength, and Spirit of the Desire. By the Holy Spirit, O Jabir, they^{as} come to know all that is from underneath the Throne to what is below the Earth’. Then he^{asws} said: ‘O Jabir, these Spirits get affected by the events, except for the Holy Spirit, it does not get involved with vanities, nor with sport’¹⁵⁸⁶.

5- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ دُرَيْسِ بْنِ أَبِي مَنْصُورٍ عَمَّنْ ذَكَرَهُ عَنْ جَابِرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنِ الرُّوحِ

It is narrated to us by Imran Bin Musa Bin Ja’far, from Ali Bin Ma’bad, from Abdullah Bin Abdullah al Wasity, from Dorost Bin Abu Mansour, from the one mentioned, from Jabir who said,

‘I asked Abu Ja’far^{asws} about the (Holy) Spirit’.

قَالَ يَا جَابِرُ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ عَلَى ثَلَاثِ طَبَقَاتٍ وَ أَنْزَلَهُمْ ثَلَاثَ مَنَازِلٍ وَ بَيَّنَّ ذَلِكَ فِي كِتَابِهِ حَيْثُ قَالَ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَ أَصْحَابُ الْمَشْئِمَةِ مَا أَصْحَابُ الْمَشْئِمَةِ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

He^{asws} said: ‘O Jabir! Allah^{azwj} Created the creatures upon three layers and Descended them in three descents, and He^{azwj} Explained that in His^{azwj} Book where He^{azwj} Said: **So, the**

¹⁵⁸⁵ Basaair Al Darajaat – P 9 Ch 14 H 3

¹⁵⁸⁶ Basaair Al Darajaat – P 9 Ch 14 H 4

companions of the right hand - what are the companions of the right hand? [56:8] And the companions of the left hand - what are the companions of the left hand? [56:9] And the foremost are the foremost [56:10] These are the ones of proximity [56:11].

فَأَمَّا مَا ذَكَرَ مِنَ السَّابِقِينَ فَهُمْ أَنْبِيَاءُ مُرْسَلُونَ وَعَبْرَ مُرْسَلِينَ جَعَلَ اللَّهُ فِيهِمْ خَمْسَةَ أَرْوَاحٍ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ وَ بَيَّنَّ ذَلِكَ فِي كِتَابِهِ حَيْثُ قَالَ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ

As for what He^{azwj} Mentioned of the foremost, they^{as} are the Prophets^{as}, Messengers and non-Messengers. Allah^{azwj} Made five Spirits to be in them^{as} – The Holy Spirit, and the Spirit of Eman, and the Spirit of strength, and the Spirit of desire, and the Spirit of the body, and He^{azwj} Explained that in His^{azwj} Book where He^{azwj} Said: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; [2:253].**

ثُمَّ قَالَ فِي جَمِيعِهِمْ وَ أَيْدِنَاهُمْ بِرُوحٍ مِنْهُ فَبُرُوحِ الْقُدُسِ يُعْطُوا أَنْبِيَاءَ مُرْسَلِينَ وَ غَيْرَ مُرْسَلِينَ وَ بِرُوحِ الْقُدُسِ عِلْمُوا جَمِيعَ الْأَشْيَاءِ وَ بِرُوحِ الْإِيمَانِ عَبَدُوا اللَّهَ وَ لَمْ يُشْرِكُوا بِهِ شَيْئاً

Then He^{azwj} Said regarding all of them: **and He Aids them with a Spirit from Him [58:22].** (It was) with the Holy Spirit the Prophets^{as}, Messengers and non-Messengers were Sent, and by the Holy Spirit they^{as} knew the entirety of the things; and by the Spirit of Eman they worshipped Allah^{azwj} and did not associate anything with Him^{azwj};

وَ بِرُوحِ الْقُوَّةِ جَاهَدُوا عَدُوَّهُمْ وَ عَاجَلُوا مَعَايِشَهُمْ وَ بِرُوحِ الشَّهْوَةِ أَصَابُوا لَذَّةَ الطَّعَامِ وَ نَكَحُوا الْحَالَالَ مِنَ النِّسَاءِ وَ بِرُوحِ الْبَدَنِ يَدِبُّ وَ يَدْرُجُ

And by the Spirit of strength they^{as} fought their^{as} enemies and death with their^{as} livelihood; and by the Spirit of desire they^{as} attained pleasures of the food, and married the Permissible from the women; and by the Spirit of the body they^{as} avoided immoralities and mingled with the people.

وَ أَمَّا مَا ذَكَرْتَ مِنْ أَصْحَابِ الْمِيمَنَةِ فَهُمْ الْمُؤْمِنُونَ حَقًّا جَعَلَ فِيهِمْ أَرْبَعَةَ أَرْوَاحٍ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ حَتَّى

And as for what He^{azwj} Mentioned of the companions of the right hand, they are the true Momineen. He^{azwj} Made four Spirits to be in them – the Spirit of Eman, and the Spirit of strength, and the Spirit of desire, and Spirit of the body.

وَ لَا يَزَالُ الْعَبْدُ مُسْتَعْمِلاً بِهَذِهِ الْأَرْوَاحِ الْأَرْبَعَةِ حَتَّى يَهُمَّ بِالْخَطِيئَةِ فَإِذَا هَمَّ بِالْخَطِيئَةِ زَيَّنَ لَهُ رُوحَ الشَّهْوَةِ وَ شَجَعَهُ رُوحَ الْقُوَّةِ وَ قَادَهُ رُوحَ الْبَدَنِ حَتَّى يُوقِعَهُ فِي تِلْكَ الْخَطِيئَةِ فَإِذَا لَامَسَ الْخَطِيئَةَ انْتَقَصَ مِنَ الْإِيمَانِ وَ انْتَقَصَ الْإِيمَانُ مِنْهُ فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ

And the servant does not cease to being utilised by these Spirits, to the extent that he things of the sins by them. When he things of the sins, the Spirit of desire adorns for him, and the Spirit of strength encourages him, and Spirit of the body guides him until he falls into that sin. When he touches the sin, he reduces from the Eman and the Eman is reduced from him. If he repents, Allah^{azwj} Turns to him.

وَقَدْ يَأْتِي عَلَى الْعَبْدِ تَارَاتٍ يَنْقُصُ مِنْهُ بَعْضُ هَذِهِ الْأَرْبَعَةِ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ مِنْكُمْ مَنْ يُرِدُ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئاً فَتَنْقُصُ رُوحَ الْقُوَّةِ وَ لَا يَسْتَطِيعُ مُجَاهَدَةَ الْعَدُوِّ وَ لَا مُعَالَجَةَ الْمَعِيشَةِ وَ يَنْتَقِصُ مِنْهُ رُوحَ الشَّهْوَةِ فَلَوْ مَرَّتْ بِهِ أَحْسَنُ بَنَاتِ آدَمَ لَمْ يَحِنَّ إِلَيْهَا

And the persistence comes upon the servant reducing from him one of these four, and what is the Word of Allah^{azwj} the Exalted: **and from you is one who is returned to the worst age so that he does not know anything, after knowing. [16:70]**. The Spirit of strength is reduced and he is no longer able to fight the enemy, nor deal with the livelihood, and the Spirit of strength is reduced from him, so even if he were to pass by the most beautiful daughter of Adam^{as}, he would not incline towards her.

وَ تَبْقَى فِيهِ رُوحَ الْإِيمَانِ وَ رُوحَ الْبَدَنِ فَبِرُوحِ الْإِيمَانِ يُعْبُدُ اللَّهَ وَ بِرُوحِ الْبَدَنِ يَدْبُ وَ يَدْرُجُ حَتَّى يَأْتِيَهُ مَلَكُ الْمَوْتِ

And there would remain in him the Spirit of Eman and Spirit of the body. By the Spirit of Eman he worships Allah^{azwj} by Spirit of the body he avoids immoralities and mingles with the people until the Angel of death comes to him.

وَ أَنَا مَا ذَكَرْتُ أَصْحَابَ الْمَشَقَمَةِ فَمِنْهُمْ أَهْلُ الْكِتَابِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَ إِنَّ فَرِيقاً مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَ هُمْ يَعْلَمُونَ الْحَقَّ مِنْ رَبِّكَ فَلَا تَكُونُوا مِنَ الْمُمْتَرِينَ

And as for what He^{azwj} Mentioned companions of the left hand, from them are people of the Book. Allah^{azwj} Blessed and Exalted: **Those whom We have Given the Book are recognising him just as they are recognising their own sons; and a party of them are concealing the Truth while they are knowing [2:146] The Truth is from your Lord, therefore do not become from the doubting ones [2:147]**.

عَرَفُوا رَسُولَ اللَّهِ ص وَ الْوَصِيَّ مِنْ بَعْدِهِ وَ كَتَمُوا مَا عَرَفُوا مِنَ الْحَقِّ بَغِيّاً وَ حَسِداً فَيَسْتَلْبِثُهُمْ رُوحَ الْإِيمَانِ وَ جَعَلَ لَهُمْ ثَلَاثَةَ أَرْوَاحٍ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ

They recognised Rasool-Allah^{saww} and the successor^{asws} from after him^{saww}, and they concealed what they had recognised of the truth, out of rebellion and envy. The Spirit of Eman was Confiscated from them and three Spirits were Made to be for them – the Spirit of strength, and the Spirit of desire, and Spirit of the body.

ثُمَّ أَضَافَهُمْ إِلَى الْأَنْعَامِ فَقَالَ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلاً لِأَنَّ الدَّابَّةَ إِذَا تَحَمَّلَتْ بِرُوحِ الْقُوَّةِ وَ تَعْتَلِفُ بِرُوحِ الشَّهْوَةِ وَ تَسِيرُ بِرُوحِ الْبَدَنِ.

Then He^{azwj} Added them to the cattle. He^{azwj} Said: **Surely, they are only like the cattle. But, they are more straying of the way [25:44]**, because the animals are rather carried by the Spirit of strength, and they react by the Spirit of desire, and move around by Spirit of the body”¹⁵⁸⁷.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: أَتَى رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ أَنَا نَسِيتُ عَمَلِي لَمْ يَزِدْني وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَشْرَبُ الْخَمْرَ وَ هُوَ مُؤْمِنٌ وَ لَا يَأْكُلُ الرِّبَا وَ هُوَ مُؤْمِنٌ وَ لَا يَسْفِكُ الدَّمَ الْحَرَامَ وَ هُوَ مُؤْمِنٌ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Dawood, from Abu Haroun Al Abdy, from Muhammad bin Al Asbagh Bin Nubata who said,

‘A man came to Amir Al-Momineen^{asws} and said, ‘There are people claiming that the servant does not commit adultery and he is a Momin, nor does he steal and he is a Momin, nor drink the wine and he is a Momin, nor consume the interest and he is a Momin, nor shed the Prohibited blood and he is a Momin.

فَقَدْ كَبُرَ هَذَا عَلَيَّ وَ حَرَجَ مِنْهُ صَدْرِي حَتَّى رُزِمَ أَنَّ هَذَا الْعَبْدَ الَّذِي يُصَلِّيَ إِلَيَّ قِبَلِي وَ يَدْعُو دَعْوَتِي وَ يُنَاقِحُنِي وَ أَنَا كِحُهُ وَ يُوَارِثُنِي وَ أُوَارِثُهُ فَأُخْرِجُهُ مِنَ الْإِيمَانِ مِنْ أَجْلِ ذَنْبٍ يَسِيرٍ أَصَابَهُ

This has been grievous upon me and my chest has been troubled to the extent of the claim that this servant who prays Salat to my Qiblah, and calls my call, and marries in my family and I marry in his (family), and inherits me and I inherit him, and he would exit from the Eman due to the few sins which hit him?’

فَقَالَ لَهُ عَلِيُّ ع صَدَقَكَ أَخُوكَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ خَلَقَ اللَّهُ الْخَلْقَ وَ هُوَ عَلَى ثَلَاثِ طَبَقَاتٍ وَ أَنْزَلَهُمْ ثَلَاثَ مَنَازِلَ فَذَلِكَ قَوْلُهُ فِي الْكِتَابِ أَصْحَابُ الْمَيْمَنَةِ وَ أَصْحَابُ الْمَشْأَمَةِ وَ السَّابِقُونَ السَّابِقُونَ

Ali^{asws} said to him: ‘Your brother spoke the truth. I^{asws} heard Rasool-Allah^{saww} saying: ‘Allah^{azwj} Created the creatures and it was upon three categories, and Descended them to three stages, and that is His^{azwj} Word: ***So the companions of the right hand [56:8] And the companions of the left hand [56:9] And the foremost are the foremost [56:10].***

فَأَمَّا مَا ذَكَرْتُ مِنَ السَّابِقِينَ فَأَنْبِيَاءُ مُرْسَلُونَ وَ عَزِيْرٌ مُرْسَلِينَ جَعَلَ اللَّهُ فِيهِمْ خَمْسَةَ أَرْوَاحٍ - رُوحَ الْقُدْسِ وَ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ

As for what you mentioned of the foremost ones, it is the Prophets^{as}, Messengers^{as} and non-Messengers^{as}. Allah^{azwj} Made five spirits to be in them^{as} – The Holy Spirit, and the spirit of Eman, and the spirit of strength, and the spirit of desire, and the spirit of the body.

فِرُوحَ الْقُدْسِ بَعَثُوا أَنْبِيَاءَ مُرْسَلِينَ وَ عَزِيْرٌ مُرْسَلِينَ وَ رُوحَ الْإِيمَانِ عَبَدُوا اللَّهَ وَ لَمْ يُشْرِكُوا بِهِ شَيْئاً وَ رُوحَ الْقُوَّةِ جَاهَدُوا عَدُوَّهُمْ وَ عَاجَلُوا مَعَايِشَهُمْ وَ رُوحَ الشَّهْوَةِ أَصَابُوا اللَّذِيذَ مِنَ الطَّعَامِ وَ تَكَحُّوا الْحَالَالَ مِنْ شَبَابِ النِّسَاءِ وَ رُوحَ الْبَدَنِ دَبُّوا وَ دَرَجُوا

With the Holy Spirit, the Prophets^{as}, Messengers^{as} and non Messengers^{as} are Sent; and with the spirit of Eman they^{as} worshipped Allah^{azwj} and did not associate anything with Him^{azwj}, and with the spirit of strength they^{as} fought against their^{as} enemies and dealt with their^{as} livelihoods; and with the spirit of desire they attained pleasures from the food and married the Permissible from the young women; and with the spirit of body they observed the morality and mingled with the people.

ثُمَّ قَالَ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدْسِ ثُمَّ قَالَ فِي جَمَاعَتِهِمْ وَ أَيْدِنَاهُمْ بِرُوحٍ مِنْهُ يَقُولُ أَكْرَمَهُمْ بِهَا وَ فَضَّلَهُمْ عَلَى مَنْ سِوَاهُمْ

Then He^{azwj} Said: ***Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We***

Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; [2:253]. Then Said regarding their^{as} community: **and He Aids them with a Spirit from Him [58:22].** He^{azwj} is Saying that He^{azwj} Honoured them^{as} by it and Merited them^{as} over the ones besides them^{as}.

وَأَمَّا مَا ذَكَرْتُ مِنْ أَصْحَابِ الْمِيمَنَةِ فَهُمْ الْمُؤْمِنُونَ حَقًّا بِأَعْيَانِهِمْ فَجَعَلَ فِيهِمْ أَرْبَعَةَ أَرْوَاحٍ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ وَ لَا يَزَالُ الْعَبْدُ يُسْتَكْمَلُ بِحِدْرِهِ الْأَرْوَاحِ حَتَّى تَأْتِيَّ خَالَاتٌ قَالَتْ وَ مَا هَذِهِ الْخَالَاتُ

And as for what you mentioned of the companions of the right hand, they are the Momineen truly. He^{azwj} Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits, until certain situation take place for him'. He said, 'And what situations are these?'

فَقَالَ عَلِيٌّ عَ أَنَّمَا أُوتِيتُ فَهُوَ كَمَا قَالَ اللَّهُ وَ مِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا فَهَذَا يَنْتَقِصُ مِنْهُ جَمِيعُ الْأَرْوَاحِ وَ لَيْسَ مِنَ الَّذِي يَخْرُجُ مِنْ دِينِ اللَّهِ لِأَنَّ اللَّهَ الْفَاعِلُ ذَلِكَ بِهِ رَدَّهُ إِلَى أَرْذَلِ عُمُرِهِ فَهُوَ لَا يَعْرِفُ لِلصَّلَاةِ وَقْتًا وَ لَا يَسْتَطِيعُ التَّهَجُّدَ بِاللَّيْلِ وَ لَا الصَّيَامَ بِالنَّهَارِ وَ لَا الْقِيَامَ فِي صَفِّ مَعَ النَّاسِ

Ali^{asws} said: 'As for the first of these, it is as Allah^{azwj} Said: **and from you is one who is returned to the worst age so that he does not know anything, after knowing. [16:70].** This is a deficiency from it of all the spirits, and he isn't from the one who exits from the Religion of Allah^{azwj} because the Doer with him has Returned him to the worst of his age, so he neither recognises the Salat of its timing, nor is he able for the (Salat) Tahajjud at night, nor Fasting by the day, nor standing in rows with the people (for Jihad).

فَهَذَا نُقْصَانٌ مِنْ رُوحِ الْإِيمَانِ فَلَيْسَ يَضُرُّهُ شَيْءٌ إِنْ شَاءَ اللَّهُ وَ يَنْتَقِصُ مِنْهُ رُوحُ الْقُوَّةِ فَلَا يَسْتَطِيعُ جِهَادَ عَدُوِّهِ وَ لَا يَسْتَطِيعُ طَلَبَ الْمَعِيشَةِ وَ يَنْتَقِصُ مِنْهُ رُوحُ الشَّهْوَةِ فَلَوْ مَرَّتْ بِهِ أَصْبَحَ بَنَاتِ آدَمَ لَمْ يَحْنِ إِلَيْهَا وَ لَمْ يَقُمْ وَ يَبْقَى رُوحُ الْبَدَنِ فَهُوَ يَدْبُ وَ يَدْرُجُ حَتَّى يَأْتِيَهُ مَلَكُ الْمَوْتِ

So this is a deficiency from the spirit of Eman, and nothing will harm him, if Allah^{azwj} so Desires, and deficiency from it of the spirit of strength, so he is not able to fight against his enemies, nor able to seek the livelihood, and a deficiency from it of the spirit of desire. So, if he were to pass by the daughters of Adam^{as}, he will not turn to her and will not stand, and there remains the spirit of body, so he avoids the immorality and mingles with the people until the Angel of death comes to him.

فَهَذَا خَالٌ خَيْرٌ لِأَنَّ اللَّهَ فَعَلَ ذَلِكَ بِهِ وَ قَدْ تَأْتِي عَلَيْهِ خَالَاتٌ فِي قُوَّتِهِ وَ شَبَابِهِ يَهُمُّ بِالْخَطِيئَةِ فَتَشَجُّعُهُ رُوحُ الْقُوَّةِ وَ تُزَيِّنُ لَهُ رُوحُ الشَّهْوَةِ وَ تَعُوذُهُ رُوحُ الْبَدَنِ حَتَّى تُوفِّعَهُ فِي الْخَطِيئَةِ فَإِذَا مَسَّهَا انْتَقَصَ مِنَ الْإِيمَانِ وَ نُقْصَانُهُ مِنَ الْإِيمَانِ لَيْسَ بِعَائِدٍ فِيهِ أَبَدًا أَوْ يَتُوبُ إِنْ تَابَ وَ عَرَفَ الْوَلَايَةَ تَابَ اللَّهُ عَلَيْهِ وَ إِنْ عَادَ وَ هُوَ تَارِكٌ الْوَلَايَةَ أَدْخَلَهُ اللَّهُ نَارَ جَهَنَّمَ

This is a better state because Allah^{azwj} Did that with him, and there had come upon him situation during his strength and his youth he had thought of committing sins, so the spirit of strength had encouraged him, and the spirit of desire had adorned it for him, and the spirit of body had guided him until he fell into the sin. . If it so happens, that he gets touched by the deficiency from the faith, he will not get anything out of it, ever, unless he repents. If he were to repent having recognised the Wilayah, Allah^{azwj} will Accept his repentance, and if

he returns to sinning, and he has left the Wilayah, Allah^{azwj} will Make him enter the Fire of Hell.

وَأَمَّا أَصْحَابُ الْمَشْأَمَةِ فَهُمُ الْيَهُودُ وَالنَّصَارَى قَوْلَ اللَّهِ تَعَالَى الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ فِي مَنَازِلِهِمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ الْحَقُّ مِنْ رَبِّكَ الرَّسُولُ مِنَ اللَّهِ لِيَأْتِيَهُم بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

And as for the companions of the left hand, they are the Jews and the Christians. Words of Allah^{azwj} the Exalted: **Those whom We have Given the Book are recognising him just as they are recognising their own sons; - in their own homes, and a party of them are concealing the Truth while they are knowing [2:146] The Truth is from your Lord, – the Rasool^{saww} from Allah^{azwj} to them with the truth, therefore do not become from the doubting ones [2:147].**

فَلَمَّا جَحَدُوا مَا عَرَفُوا ابْتَلَاهُمُ اللَّهُ بِذَلِكَ الدِّمِّ فَسَلَبْنَاهُمْ رُوحَ الْإِيمَانِ وَ أَسْكَنَ أَبْدَانَهُمْ ثَلَاثَةَ أَرْوَاحٍ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ ثُمَّ أَضَافَهُمْ إِلَى الْأَنْعَامِ فَقَالَ إِنَّهُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا لِأَنَّ الدَّابَّةَ إِنَّمَا تَحْمِلُ بِرُوحِ الْقُوَّةِ وَ تَعْتَلِفُ بِرُوحِ الشَّهْوَةِ وَ تَسِيرُ بِرُوحِ الْبَدَنِ

So, when they rejected what they had recognised, Allah^{azwj} Nullified that and Condemned them. He^{azwj} Confiscated their spirit of the Faith, and Let three spirits reside in their bodies – spirit of the Strength, and spirit of the Desire, and spirit of the Body, then He^{azwj} Likened them to the cattle. He^{azwj} Said: **Surely, they are only like the cattle. But, they are more straying of the way [25:44]**, because the animals are rather being carried by the spirit of strength, and they react by spirit of the desire, and they move around by spirit of the body’.

فَقَالَ لَهُ السَّائِلُ أَحْيَيْتَ قَلْبِي بِإِذْنِ اللَّهِ تَعَالَى.

The questioner said to him^{asws}, ‘You^{asws} have revived my heart, by the Permission of Allah^{azwj} the Exalted’¹⁵⁸⁸.

CHAPTER 15 – REGARDING THE IMAMS^{asws}, THE HOLY SPIRIT CASTS IT TO THEM^{asws} WHEN THEY ARE NEEDY TO IT

1- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنِ الْقَاسِمِ بْنِ عُزْوَةَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَعَلْتُ جُعِلْتُ فِدَاكَ تُسْأَلُونَ عَنِ الشَّيْءِ فَلَا يَكُونُ عِنْدَكُمْ عِلْمُهُ

It is narrated to us by Ibn Maroud, from Al Qasim Bin Urwah, from Muhammad Bin Humran, from one of his companions who said,

‘I asked Abu Abdullah^{asws}, I said, ‘May I be sacrificed for you^{asws}! Are you^{asws} (ever) asked about something and its knowledge does not happen to be with you^{asws}?’

فَقَالَ رَبِّمَا كَانَ ذَلِكَ قَالَ فُلْتُ كَيْفَ تَصْنَعُونَ قَالَ تَتَلَقَّانَا بِهِ رُوحَ الْقُدْسِ.

He^{asws} said: ‘That does happen sometimes’. I said, ‘How do you^{asws} deal (with it)?’ He^{asws} said: ‘The Holy Spirit comes to us^{asws} with it’.¹⁵⁸⁹

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ بَرْقِيِّ وَ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ بَشِيرِ الدَّهَّانِ عَنْ حُمْرَانَ بْنِ أُعَيْنَ عَنْ جَعْبِدِ الْمُهْمَدَانِيِّ قَالَ: سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ بِأَيِّ حُكْمٍ تَحْكُمُونَ قَالَ نَحْكُمُ بِحُكْمِ آلِ دَاوُدَ فَإِنْ عَيِينَا شَيْئًا تَلَقَّانَا بِهِ رُوحَ الْقُدْسِ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Al Barqy and Al Ahwazy, from Al Nazar, from Yahya Al Halby, from Bashir Al Dahhan, from Humran Bin Ayn, from Juayd Al Hamdany who said,

‘I asked Ali^{asws} Bin Al-Husayn^{asws}, ‘With which judgment are you^{asws} judging?’ He^{asws} said: ‘We^{asws} just with the judgment of the progeny of Dawood^{as}, and if something hinders us^{asws}, we^{asws} receive it from the Holy Spirit’.¹⁵⁹⁰

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ السَّابِطِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بِمَا تَحْكُمُونَ إِذَا حَكَمْتُمْ فَقَالَ بِحُكْمِ اللَّهِ وَ حُكْمِ دَاوُدَ فَإِذَا وَرَدَ عَلَيْنَا شَيْءٌ لَيْسَ عِنْدَنَا تَلَقَّانَا بِهِ رُوحَ الْقُدْسِ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Al Sabaty who said,

‘I said to Abu Abdullah^{asws}, ‘By what are you^{asws} judging when you^{asws} do judge?’ He^{asws} said: ‘By Judgment of Allah^{azwj} and judgment of Dawood^{as}. So, when something is referred to us^{asws} which isn’t with us^{asws}, we^{asws} are brought it by the Holy Spirit’.¹⁵⁹¹

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ أَبِي الْجَهْمِ عَنْ أَسْبَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ تُسْأَلُونَ عَنِ الشَّيْءِ فَلَا يَكُونُ عِنْدَكُمْ عِلْمُهُ قَالَ رَبِّمَا كَانَ ذَلِكَ فُلْتُ كَيْفَ تَصْنَعُونَ قَالَ تَلَقَّانَا بِهِ رُوحَ الْقُدْسِ.

¹⁵⁸⁹ Basaair Al Darajaat – P 9 Ch 15 H 1

¹⁵⁹⁰ Basaair Al Darajaat – P 9 Ch 15 H 2

¹⁵⁹¹ Basaair Al Darajaat – P 9 Ch 15 H 3

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Abu Al Jahm, from Asbat,

From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'Are you^{asws} (ever) asked about the thing and its knowledge does not happen to be with you^{asws}?' He^{asws} said: 'Sometimes that does happen'. I said, 'How are you^{asws} dealing (with it)?' He^{asws} said: 'The Holy Spirit comes with it'¹⁵⁹².

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي خَالِدٍ الْقَمَاطِ عَنْ حُمْرَانَ بْنِ أَغْيَنَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَنْبِيَاءُ أَنْتُمْ قَالَ لَا قُلْتُ فَقَدْ حَدَّثَنِي مَنْ لَا أَهْمُ أَنْتَ قُلْتُ إِنَّا أَنْبِيَاءُ قَالَ مَنْ هُوَ أَبُو الْخَطَّابِ قَالَ قُلْتُ نَعَمْ قَالَ كُنْتُ إِذَا أَهْمُجُرُ

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abu Khalid Al Qammar, from Humran Bin Ayn who said,

'I said to Abu Abdullah^{asws}, 'Are you^{asws} Prophets^{as}?' He^{asws} said: 'No'. I said, 'It was narrated to me by one whom I do not want to accuse that you^{asws} said: 'We^{asws} are Prophets^{as}'. He^{asws} said: 'Who was it, Abu Al-Khattab?' I said, 'Yes'. He^{asws} said: 'Then I^{asws} would be forsaken (if I^{asws} had said it)''.

قَالَ قُلْتُ فِيمَا تَحْكُمُونَ قَالَ بِحُكْمِ آلِ دَاوُدَ فَإِذَا وَرَدَ عَلَيْنَا شَيْءٌ لَيْسَ عِنْدَنَا تَلَقَّانَا بِهِ رُوحُ الْقُدُسِ.

He (the narrator) said, 'I said, 'So, by what are you^{asws} judging?' He^{asws} said: 'By the judgment of family of Dawood^{as}. When something is referred to us^{asws} which isn't with us^{asws}, the Holy Spirit brings it to us^{asws}'¹⁵⁹³.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارٍ أَوْ عَيْرِهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ فِيمَا تَحْكُمُونَ إِذَا حَكَمْتُمْ فَقَالَ بِحُكْمِ اللَّهِ وَ حُكْمِ دَاوُدَ وَ حُكْمِ مُحَمَّدٍ ص فَإِذَا وَرَدَ عَلَيْنَا مَا لَيْسَ فِي كِتَابِ عَلِيِّ عَ تَلَقَّانَا بِهِ رُوحُ الْقُدُسِ وَ أَهْمَنَا اللَّهُ إِيَّاهُ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Ammar or someone else who said,

'I said to Abu Abdullah^{asws}, 'By what are you^{asws} judging when you^{asws} judge?' He^{asws} said: 'By the Judgment of Allah^{azwj} and judgment of Dawood^{as} and judgment of Muhammad^{saww}. When it is referred to us^{asws} what isn't in the Book of Ali^{asws}, the Holy Spirit brings it to us^{asws}, and Allah^{azwj} Inspires us^{asws} with an inspiration''¹⁵⁹⁴.

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ أَبِي بَرِيقَةَ عَنِ ابْنِ سِنَانٍ أَوْ عَيْرِهِ عَنْ بَشِيرٍ عَنْ حُمْرَانَ عَنْ جُعَيْدِ الْهَمْدَانِيِّ وَ كَانَ جُعَيْدٌ مِمَّنْ خَرَجَ مَعَ الْحُسَيْنِ عَ بِكَرْبَلَاءَ قَالَ: قُلْتُ لِلْحُسَيْنِ عَ جُعِلْتُ فِدَاكَ بِأَيِّ شَيْءٍ تَحْكُمُونَ

It is narrated to us by Ibrahim Bin Hashim, from Muhammad Al Barqy, from Ibn Sinan, or someone else from Bashir, from Humran, from Juayd Al Hamdany,

'And Juayd was from the ones who had gone out with Al-Husayn^{asws} at Karbala who said, 'I said to Al-Husayn^{asws}, 'May I be sacrificed for you^{asws}! By which thing are you^{asws} judging?'

¹⁵⁹² Basaaair Al Darajaat – P 9 Ch 15 H 4

¹⁵⁹³ Basaaair Al Darajaat – P 9 Ch 15 H 5

¹⁵⁹⁴ Basaaair Al Darajaat – P 9 Ch 15 H 6

قَالَ يَا جُعَيْدُ نَحْكُمُ بِحُكْمِ آلِ دَاوُدَ فَإِذَا عَيِينَا عَنْ شَيْءٍ تَلَقَّانَا بِهِ رُوحُ الْقُدُسِ.

He^{asws} said: 'O Juayd! We^{asws} judge by the judgment of family of Dawood^{as}. When we^{asws} are hindered by something, the Holy Spirit comes to us^{asws} with it'.¹⁵⁹⁵

8- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ص وَجَّهَ عَلِيًّا ع إِلَى الْيَمَنِ لِيُحْضِيَ بَيْنَهُمْ فَقَالَ عَلِيُّ ع فَمَا وَرَدَتْ عَلَيَّ قَضِيَّةٌ إِلَّا حَكَمْتُ فِيهَا بِحُكْمِ اللَّهِ وَ حُكْمِ رَسُولِ اللَّهِ ص

It is narrated to us by Imran Bin Musa, from Musa Bin Ja'far, from Al Hassan Bin Ali, from Ali Bin Al Aziz, from his father who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! The people are alleging that Rasool-Allah^{sawww} diverted Ali^{asws} to Al-Yemen in order to judge between them, so Ali^{asws} said: 'No case was referred to me except I^{asws} judged regarding it by a Judgment of Allah^{azwj} and judgment of Rasool-Allah^{sawww}'.

فَقَالَ صَدَقُوا قُلْتُ وَ كَيْفَ ذَلِكَ وَ لَمْ يَكُنْ أَنْزَلَ الْقُرْآنُ كُلَّهُ وَ قَدْ كَانَ رَسُولُ اللَّهِ ص غَائِبًا عَنْهُ فَقَالَ تَلَقَّاهُ بِهِ رُوحُ الْقُدُسِ.

He^{asws} said: 'They speak the truth'. I said, 'And how can that be so and the whole Quran had yet to be Revealed, and Rasool-Allah^{sawww} was absent from him^{asws}? He^{asws} said: 'The Holy Spirit came to him^{asws} with it'.¹⁵⁹⁶

9- حَدَّثَنَا أَبُو عَلِيٍّ أَحْمَدُ بْنُ إِسْحَاقَ عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ جَرِيشٍ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع قَالَ قَالَ أَبُو جَعْفَرٍ الْبَاقِرِ ع إِنَّ الْأَوْصِيَاءَ مُحَدَّثُونَ يُحَدِّثُهُمْ رُوحُ الْقُدُسِ وَ لَا يَرَوْنَهُ

It is narrated to us by Abu Ali Ahmad Bin Is'haq, from Al Hassan in Al Abbas Bin Jareysh,

'From Abu Ja'far^{asws} the 2nd having said: 'Abu Ja'far^{asws} said: 'The successors^{asws} are narrated to (Muhaddis). The Holy Spirit narrates to them^{asws}, and they are not seeing him.

وَ كَانَ عَلِيُّ ع يَعْزُضُ عَلَى رُوحِ الْقُدُسِ مَا يُسْأَلُ عَنْهُ فَيُوجِسُ فِي نَفْسِهِ أَنْ قَدْ أَصَبَتْ بِالْجَوَابِ فَيُخْبِرُ فَيَكُونُ كَمَا قَالَ.

And Ali^{asws} used to present to the Holy Spirit whatever he^{asws} was asked about (the future), so he^{asws} would search within himself^{asws} and attain the correct answer, and he^{asws} would inform, and it would transpire just as he^{asws} would have said".¹⁵⁹⁷

10- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَقُولُ وَجَّهِي رَسُولُ اللَّهِ ص إِلَى الْيَمَنِ وَ الْوَحْيُ يَنْزِلُ عَلَى النَّبِيِّ ص بِالْمَدِينَةِ فَحَكَمْتُ بَيْنَهُمْ بِحُكْمِ اللَّهِ حَتَّى لَقَدْ كَانَ الْحُكْمُ يَظْهَرُ [يَزْهَرُ]

It is narrated to us by Muhammad Bin Al Husayn or from the one who reported it, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Ali Bin Abu Hamza, from Abu Baseer who said,

¹⁵⁹⁵ Basaair Al Darajaat – P 9 Ch 15 H 7

¹⁵⁹⁶ Basaair Al Darajaat – P 9 Ch 15 H 8

¹⁵⁹⁷ Basaair Al Darajaat – P 9 Ch 15 H 9

'I said to Abu Abdullah^{asws}, 'The people are saying that Amir Al-Momineen^{asws} was saying: 'Rasool-Allah^{saww} had sent me^{asws} to Al-Yemen and the Revelation descended unto the Prophet^{saww} at Al-Medina, and I^{asws} judged between them with the Judgment of Allah^{azwj} until the judgment appeared (later on)'.

فَقَالَ صَدَقُوا فُلْتُ وَ كَيْفَ ذَاكَ جُعِلْتُ فِدَاكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا وَرَدَتْ عَلَيْهِ قَضِيَّةٌ لَمْ يَنْزِلِ الْحُكْمُ فِيهَا فِي كِتَابِ اللَّهِ تَلَقَّاهُ بِهِ رُوحَ الْقُدْسِ .

He^{asws} said: 'They are speaking the truth'. I said, 'And how can that be so? May I be sacrificed for you^{asws}!' He^{asws} said: 'Amir Al-Momineen^{asws}, whenever a case was referred to him^{asws} for which the Judgment had not yet been Revealed in the Book of Allah^{azwj}, the Holy Spirit cast it to him^{asws}'.¹⁵⁹⁸

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَيُّهَا النَّاسُ إِنَّهُ نَفَسَ فِي رُوحِي رُوحَ الْقُدْسِ أَنَّهُ لَمْ تَمْتْ نَفْسٌ حَتَّى تَسْتَوْفِيَ أَقْصَى رِزْقِهَا وَإِنْ أَبْطَأَ عَلَيْهَا فَاتَّقُوا اللَّهَ وَ اجْتَلُوا فِي الطَّلَبِ وَ لَا يَجْعَلَنَّكُمْ اسْتِيطَاءُ شَيْءٍ مِمَّا عِنْدَ اللَّهِ أَنْ تُصِيبُوهُ بِمَخْصِيَّتِهِ فَإِنَّ اللَّهَ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِالطَّاعَةِ .

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balaad, from his father,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'O you people! The Holy Spirit has been Blown into my^{saww} heart. No soul dies until he has been fulfilled the maximum of its sustenance, and even if there has been a delay over it. Therefore fear Allah^{azwj} and be beautiful in the seeking, and the delay of something from the Presence of Allah^{azwj} should not carry you to attain it by an act of disobedience, for whatever is with Allah^{azwj} cannot be attained except by the act of obedience''.¹⁵⁹⁹

12- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُوسَى بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ بَشَّارٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ اللَّهَ خَلَقَ الْأَنْبِيَاءَ وَ الْأئِمَّةَ عَلَى خَمْسَةِ أَرْوَاحٍ رُوحَ الْإِيمَانِ وَ رُوحَ الْحَيَاةِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهَادَةِ وَ رُوحَ الْقُدْسِ فَرُوحُ الْقُدْسِ مِنَ اللَّهِ وَ سَائِرُ هَذِهِ الْأَرْوَاحِ يُصِيبُهَا الْخَدَنَاتُ فَرُوحُ الْقُدْسِ لَا يَلْهُو وَ لَا يَتَغَيَّرُ وَ لَا يَلْعَبُ وَ يَرُوحُ الْقُدْسِ عَلِمُوا يَا جَابِرُ مَا دُونَ الْعَرْشِ إِلَى مَا تَحْتَ الثَّرَى .

It is narrated to us by one of our companions, from Musa bin Umar, from Muhammad Bin Bashar, from Ammar Bin Marwan, from Jabir who said,

'Abu Ja'far^{asws} said: 'Allah^{azwj} Created the Prophets^{as} and the Imams^{asws} upon five spirits – The spirit of Eman, and the spirit of life, and the spirit of strength, and the spirit of desire, and the Holy Spirit. The Holy Spirit is from Allah^{azwj}, and the rest of these Spirits get affected by the occurring events. The Holy Spirit does not indulge in vanities, nor does it change, nor does it sport, and it is by the Holy Spirit, I^{asws} come to know, O Jabir, what is beneath the Throne to what is beneath the Earth''.¹⁶⁰⁰

13- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سَيَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع سَأَلْتَهُ عَنْ عِلْمِ الْإِمَامِ بِمَا فِي أَقْطَارِ الْأَرْضِ وَ هُوَ فِي بَيْتِهِ مُرَخًى عَلَيْهِ سِتْرُهُ

¹⁵⁹⁸ Basaaair Al Darajaat – P 9 Ch 15 H 10

¹⁵⁹⁹ Basaaair Al Darajaat – P 9 Ch 15 H 11

¹⁶⁰⁰ Basaaair Al Darajaat – P 9 Ch 15 H 12

It is narrated to us by Al Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws} asking him^{asws} about knowledge of the Imams^{asws} with what is in the outskirts of the earth, and he^{asws} was in his^{asws} house relaxing upon his^{asws} jacket.

فَقَالَ يَا مُفَضَّلُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَ لِلنَّبِيِّ صَ حَمْسَةَ أَرْوَاحٍ رُوحَ الْحَيَاةِ فِيهِ دَبٌّ وَ دَرَجٌ وَ رُوحَ الْقُوَّةِ فِيهِ نَهْضٌ وَ جَاهِدٌ وَ رُوحَ الشَّهْوَةِ فِيهِ أَكْلٌ وَ شَرِبٌ وَ أَتَى النَّسَاءَ مِنَ الْحَلَالِ وَ رُوحَ الْإِيمَانِ فِيهِ أَمْرٌ وَ عَدَلٌ وَ رُوحَ الْقُدْسِ فِيهِ حَمَلُ النَّبُوَّةِ

He^{asws} said: 'O Mufazzal! Allah^{azwj} Blessed and Exalted Made five spirits to be for the Prophet^{saww} – The spirit of life, by it he^{saww} observed the morality and intermingled with the people; and the spirit of strength, by it he^{saww} took initiatives and struggled; and the spirit of desires, by it he^{saww} ate and drank and went to the women from the Permissible; and the spirit of Eman, by it he^{saww} instructed and dispensed justice; and the Holy Spirit, by it he^{saww} bore the Prophet-hood.

فَإِذَا فُيِضَ النَّبِيُّ صَ انْتَقَلَ رُوحَ الْقُدْسِ فَصَارَ فِي الْإِمَامِ وَ رُوحَ الْقُدْسِ لَا يَنَامُ وَ لَا يَغْمَلُ وَ لَا يَلْهُو وَ لَا يَسْهُو وَ الْأَرْبَعَةُ الْأَرْوَاحُ تَنَامُ وَ تَلْهُو وَ تَغْمَلُ وَ تَسْهُو وَ رُوحَ الْقُدْسِ ثَابِتٌ يَرَى بِهِ مَا فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا وَ بَرِّهَا وَ بَحْرِهَا

When the Prophet^{saww} passed away, the Holy Spirit transferred and came to be in the Imam^{asws}, and the Holy Spirit neither sleeps, nor is heedless, nor indulges in vanities, nor errs, while the other four spirits do sleep, and indulge in vanities, and become heedless, and make mistakes, and the Holy Spirit is firm. He^{asws} sees by it in the east of the earth and its west, and its lands and its seas'.

فُلْتُ جُعِلْتُ فِدَاكَ يَتَنَاوَلُ الْإِمَامُ مَا يَبْغِدَادَ بِيَدِهِ قَالَ نَعَمْ وَ مَا دُونَ الْعَرْشِ.

I said, 'May I be sacrificed for you^{asws}! Can the Imam^{asws} take by his^{asws} hand what is at Baghdad?' He^{asws} said: 'Yes, and whatever is below the Throne'.¹⁶⁰¹

16 باب الروح النبي قال الله تعالى في كتابه و كذلك أوحينا إليك روحا من أمرنا أنها في رسول الله ص و في الأئمة يخبرهم و يسددهم و

[يوفقهم](#)

CHAPTER 16 – THE SPIRIT WHICH ALLAH^{azwj} THE EXALTED SPOKE OF IN HIS^{azwj} BOOK, *And like that We Sent down a Spirit unto you from Our Command. [42:53]* – IT IS REGARDING RASOOL-ALLAH^{saww} AND REGARDING THE IMAMS^{asws}, INFORMING THEM^{asws}, AND DIRECTING THEM^{asws} AND HARMONISING THEM^{asws}

1- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُوراً نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَ إِنَّكَ لَنَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

It is narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! Inform me about Words of Allah^{azwj} Blessed and Exalted: *And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; and surely you (Rasool) guide to the Straight Path [42:52] A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53].*

قَالَ يَا أَبَا مُحَمَّدٍ خَلْقُ وَ اللَّهِ أَكْبَرُ مِنْ جِبْرَائِيلَ وَ ميكائيلَ وَ قَدْ كَانَ مَعَ رَسُولِ اللَّهِ ص يُخْبِرُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَئِمَّةِ ع يُخْبِرُهُمْ وَ يُسَدِّدُهُمْ.

He^{asws} said: ‘O Abu Muhammad! (The Holy Spirit), by Allah^{azwj}, is a creature more magnificent than Jibraeel^{as} and Mikaeel^{as}, and it was with Rasool-Allah^{saww} informing him^{saww} and directing him^{saww}, and it is with the Imams^{asws} informing them^{asws} and directing them^{asws}.¹⁶⁰²

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنِ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ قَالَ خَلَقَ مِنْ خَلْقِ اللَّهِ أَكْبَرُ مِنْ جِبْرَائِيلَ وَ ميكائيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص يُخْبِرُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَئِمَّةِ مِنْ بَعْدِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Al Sabbah Al Kinany, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Blessed and Exalted: *And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52].* He^{asws} said: ‘A creature from the creatures of Allah^{azwj} more

¹⁶⁰² Basaair Al Darajaat – P 9 Ch 16 H 1

magnificent than Jibrael^{as} and Mikaeel^{as}. It was with Rasool-Allah^{saww} informing him^{saww} and directing him^{saww}, and it is with the Imams^{asws} from after him^{saww},¹⁶⁰³.

" 3 حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَانٍ بْنِ تَغْلِبٍ قَالَ: الرُّوحُ خَلْقٌ أَعْظَمُ مِنْ جِبْرَائِيلَ وَمِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص يُسَدِّدُهُ وَ يُؤَفِّقُهُ وَ هُوَ مَعَ الْأَئِمَّةِ مِنْ بَعْدِهِ.

It is narrated to us by Al Abbas Bin Marouf, from Sa'dan Bin Muslim, from Aban Bin Taghlab who said,

'The (Holy) Spirit is a creature more magnificent than Jibrael^{as} and Mikaeel^{as}. It was with Rasool-Allah^{azwj}, directing him^{saww} and harmonising him^{saww}, and it is with the Imams^{asws} from after him^{saww},¹⁶⁰⁴.

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الرُّوحَ خَلَقَ أَعْظَمَ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص يُسَدِّدُهُ وَ يَرشُدُهُ وَ هُوَ مَعَ الْأَئِمَّةِ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran who said,

'I heard Abu Abdullah^{asws} saying: 'The (Holy) Spirit is a creature more magnificent than Jibrael^{as} and Mikaeel^{as}. It was with Rasool-Allah^{saww}, directing him^{saww} and guiding him^{as}, and it is with the Imams^{asws} and the successors^{asws} from after him^{saww},¹⁶⁰⁵.

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الرُّوحَ خَلَقَ أَعْظَمَ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص يُسَدِّدُهُ وَ يُرشُدُهُ وَ هُوَ مَعَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran who said,

'I heard Abu Abdullah^{asws} saying: 'The (Holy) Spirit is a creature more magnificent than Jibrael^{as} and Mikaeel^{as}. It was with Rasool-Allah^{saww}, instructing him^{saww} and guiding him^{saww}, and it is with the successors^{asws} from after him^{saww},¹⁶⁰⁶.

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا إِلَى آخِرِ الْآيَةِ قَالَ خَلَقَ وَ اللَّهُ أَعْظَمُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ قَدْ كَانَ مَعَ رَسُولِ اللَّهِ ص يُخْبِرُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَئِمَّةِ مِنْ بَعْدِهِ.

It is narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Al Sabbah Al Kinany who said,

'I said to Abu Abdullah^{asws}, '**And like that We Sent down a Spirit unto you from Our Command. [42:52]** – to the end of the Verse. He said: 'By Allah^{azwj}, a creature more

¹⁶⁰³ Basaaair Al Darajaat – P 9 Ch 16 H 2

¹⁶⁰⁴ Basaaair Al Darajaat – P 9 Ch 16 H 3

¹⁶⁰⁵ Basaaair Al Darajaat – P 9 Ch 16 H 4

¹⁶⁰⁶ Basaaair Al Darajaat – P 9 Ch 16 H 5

magnificent than Jibraeel^{as} and Mikaeel^{as}, and it used to be with Rasool-Allah^{saww}, informing him^{saww} and directing him^{saww}, and it is with the Imams^{asws} from after him^{saww},¹⁶⁰⁷

7- حَدَّثَنَا ابْنُ بَرِيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَسْبَاطِ بْنِ أَبِي الرَّطْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لَهُ رَجُلٌ مِنْ أَهْلِ هَيْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ

It is narrated to us by Ibn Yazeed, from Muhammad Bin Abu Umeyr, from Asbat Baya'a Al Zuty,

'From Abu Abdullah^{asws}, he (the narrator) said, 'A man from his^{asws} family said to him^{asws}, 'Words of Allah^{azwj} Mighty and Majestic: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52].**

قَالَ فَقَالَ مَلَكٌ مِنْهُ أَنْزَلَ اللَّهُ ذَلِكَ الْمَلَكُ لَمْ يَصْعَدْ إِلَى السَّمَاءِ كَانَ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ مَعَ الْأَيْمَةِ يُسَدِّدُهُمْ.

He (the narrator) said, 'He^{asws} said: 'An Angel. Since Allah^{azwj} Sent down that Angel, did not ascend to the sky. He was with Rasool-Allah^{saww}, and he is with the Imams^{asws}, informing them^{asws},¹⁶⁰⁸

8- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ قَوْلَ اللَّهِ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا قَالَ هُوَ خَلْقٌ أَعْظَمُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ كُلِّ مُحَمَّدٍ ص يُخْبِرُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَيْمَةِ يُخْبِرُهُمْ وَ يُسَدِّدُهُمْ.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Abu Al Sabbah Al Kinany, form Abu Baseer who said,

'I said, 'Words of Allah^{azwj}: **And like that We Sent down a Spirit unto you from Our Command. [42:52]**'. He^{asws} said: 'He is a creature more magnificent than Jibraeel^{as} and Mikaeel^{as} allocated with Muhammad^{saww}, informing him^{saww} and aiding him^{saww}, and he is with the Imams^{asws} informing them^{asws} and aiding them^{asws},¹⁶⁰⁹

9- حَدَّثَنَا ابْنُ عِيْسَى عَنِ الْبَرْزَنْطِيِّ عَنْ عَاصِمِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ فَقَالَ خَلْقٌ مِنْ خَلْقِ اللَّهِ أَعْظَمُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص يُخْبِرُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَيْمَةِ مِنْ بَعْدِهِ.

It is narrate to us by Ibn Isa, from Al Bazanty, from Aasim, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52].** He^{asws} said: 'A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}. He was with Rasool-Allah^{saww} informing him^{saww} and aiding him^{asws}, and he is with the Imams^{asws} from after him^{saww},¹⁶¹⁰

¹⁶⁰⁷ Basaair Al Darajaat – P 9 Ch 16 H 6

¹⁶⁰⁸ Basaair Al Darajaat – P 9 Ch 16 H 7

¹⁶⁰⁹ Basaair Al Darajaat – P 9 Ch 16 H 8

¹⁶¹⁰ Basaair Al Darajaat – P 9 Ch 16 H 9

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي الصَّبَّاحِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ص خَلْقًا عَظِيمًا مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ يُوقِفُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَئِمَّةِ مِنْ بَعْدِهِ.

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdullah Bin Jabala, from Abu Al Sabbah who said,

'I heard Abu Abdullah^{asws} saying: 'He was with Rasool-Allah^{saww}, a creature more magnificent than Jibraeel^{as} and Mikaeel^{as}, inclining him^{asws} and aiding him^{saww}, and he is with the Imams^{asws} from after him^{saww},¹⁶¹¹.

11- حَدَّثَنَا أَبُو بَرْقٍ عَنْ أَبِي الْجَهْمِ عَنِ ابْنِ أَصْبَاطٍ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ ع رَجُلًا وَ أَنَا حَاضِرٌ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا فَقَالَ مُنْذُ أَنْزَلَ اللَّهُ ذَلِكَ الرُّوحَ عَلَى مُحَمَّدٍ ص لَمْ يَصْعَدْ إِلَى السَّمَاءِ وَ إِنَّهُ لَفِينَا.

It is narrated to us by Al Barqy, from Abu Al Jaham, from Ibn Asbat who said,

'Abu Abdullah^{asws} was asked by a man and I was present, about Words of Allah^{azwj} the Exalted: **And like that We Sent down a Spirit unto you from Our Command. [42:52].** He^{asws} said: 'Since Allah^{azwj} Sent down that Spirit unto Muhammad^{saww}, he did not ascend to the sky, and he is among us^{asws},¹⁶¹².

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا فَقَالَ أَبُو جَعْفَرٍ ع مُنْذُ أَنْزَلَ اللَّهُ ذَلِكَ الرُّوحَ عَلَى نَبِيِّهِ ص مَا صَعِدَ إِلَى السَّمَاءِ وَ إِنَّهُ لَفِينَا.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) We Guide with one We so Desire from Our servants; [42:52].** Abu Ja'far^{asws} said: 'Since Allah^{azwj} Sent down that Spirit unto His^{azwj} Prophet^{saww}, he did not ascend to the sky and he is among us^{asws},¹⁶¹³.

13- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ: سَأَلَهُ رَجُلٌ مِنْ أَهْلِ هَيْتَ وَ أَنَا حَاضِرٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا قَالَ مُنْذُ أَنْزَلَ اللَّهُ ذَلِكَ الرُّوحَ عَلَى مُحَمَّدٍ ص مَا صَعِدَ إِلَى السَّمَاءِ وَ إِنَّهُ لَفِينَا.

It is narrated to us by Muhammad Bin Al Husayn, from Ali Bin Asbat who said,

'A man from the people of Heyt asked him^{asws} and I was present, about Words of Allah^{azwj} Mighty and Majestic: **And like that We Sent down a Spirit unto you from Our Command. [42:52].** He^{asws} said: 'Since Allah^{azwj} Send down that Spirit unto Muhammad^{saww}, it has not ascended to the sky, and it is in us^{asws},¹⁶¹⁴.

¹⁶¹¹ Basaair Al Darajaat – P 9 Ch 16 H 10

¹⁶¹² Basaair Al Darajaat – P 9 Ch 16 H 11

¹⁶¹³ Basaair Al Darajaat – P 9 Ch 16 H 12

¹⁶¹⁴ Basaair Al Darajaat – P 9 Ch 16 H 13

14- حَدَّثَنَا سَلْمَةُ بْنُ الْخَطَّابِ عَنْ بَيْحِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ هَيْتَ فَقَالَ أَصْلَحَكَ اللَّهُ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا قَالَ عَ ذَلِكَ فِينَا مُنْذُ هَبَطَهُ اللَّهُ إِلَى الْأَرْضِ وَ مَا يَعْرُجُ إِلَى السَّمَاءِ.

It is narrated to us by Salama Bin Al Khattab, from Yahya Bin Ibrahim, from Asbat Bin Salim who said,

'I was in the presence of Abu Abdullah^{asws} and a man from his^{asws} family entered to see him^{asws} and said, 'May Allah^{azwj} Keep you^{asws} well Words of Allah^{azwj} Blessed and Exalted in His^{azwj} Book: **And like that We Sent down a Spirit unto you from Our Command. [42:52]**'. He^{asws} said: 'That is among us^{asws} since Allah^{azwj} Sent him down to the earth and has not ascended to the sky".¹⁶¹⁵

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنبِيرِ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَ وَ سُئِلَ عَنِ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا فَقَالَ الرَّوْحُ الَّذِي قَالَ اللَّهُ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا فَإِنَّهُ هَبَطَ مِنَ السَّمَاءِ عَلَى مُحَمَّدٍ صَ ثُمَّ لَمْ يَصْعُدْ إِلَى السَّمَاءِ مُنْذُ هَبَطَ إِلَى الْأَرْضِ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer who said,

'I heard Abu Ja'far^{asws} and he^{asws} had been asked about Words of Allah^{azwj} Blessed and Exalted: **And like that We Sent down a Spirit unto you from Our Command. [42:52]**. He^{asws} said: 'The Spirit which Allah^{azwj} Said: **And like that We Sent down a Spirit unto you from Our Command. [42:52]**, he descended from the sky unto Muhammad^{saww}, then did not ascend to the sky since it had descended to the earth".¹⁶¹⁶

¹⁶¹⁵ Basaair Al Darajaat – P 9 Ch 16 H 14

¹⁶¹⁶ Basaair Al Darajaat – P 9 Ch 16 H 15

17 باب ما يسأل العالم عن العلم الذي يحدث به من صحف عندهم ازداده أو رواية فأخبر بسر و أن ذلك من الروح

CHAPTER 17 – WHAT THE SCHOLAR^{asws} WAS ASKED ABOUT THE KNOWLEDGE WHICH HE^{asws} NARRATES WITH, IS IT FROM THE PARCHMENTS WITH THEM^{asws} BEING INCREASED, OR REPORTS INFORMED IN SECRET, AND THAT IS FROM THE SPIRIT

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخْبِرْنِي يَا ابْنَ رَسُولِ اللَّهِ عَنِ الْعِلْمِ الَّذِي تُحَدِّثُونَا بِهِ أَمْ مِنْ صُحُفٍ عِنْدَكُمْ أَمْ مِنْ رِوَايَةٍ يَرْوِيهَا بَعْضُكُمْ عَنْ بَعْضٍ أَوْ كَيْفَ حَالُ الْعِلْمِ عِنْدَكُمْ

It is narrated to us by Ahmad Bin Muhammad, from his father Muhammad Bin Isa, from Abdullah Bin Talha who said,

‘I said to Abu Abdullah^{asws}, ‘Inform me, O son^{asws} of Rasool-Allah^{saww}, about the knowledge which you^{asws} are narrating with, is it from books which are with you^{asws} or from reports having been narrated from one^{asws} to another^{asws}, or how is the state of the knowledge with you^{asws} all?’

قَالَ يَا عَبْدَ اللَّهِ الْأَمْرُ الْأَعْظَمُ مِنْ ذَلِكَ وَ أَحَلُّهُ أَمْ مَا تَقْرَأُ كِتَابَ اللَّهِ قُلْتُ بَلَى قَالَ أَمْ مَا تَقْرَأُ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ أَ فَتَرَوْنَ أَنَّهُ كَانَ فِي حَالٍ لَا يَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ قَالَ قُلْتُ هَكَذَا تَقْرَأُهَا

He^{asws} said: ‘O Abdullah! The matter is more magnificent than that and more majestic. Have you not read the Book of Allah^{azwj}?’ I said, ‘Yes’. He^{asws} said: ‘Have you read: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]**? Are you viewing that he^{saww} was in a state he^{saww} didn’t know what the Book was nor the Eman?’ I said, ‘That is how we are reading it’.

قَالَ نَعَمْ فَكَذَلِكَ فِي حَالٍ لَا يَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ حَتَّى بَعَثَ اللَّهُ تِلْكَ الرُّوحَ فَعَلَّمَهُ بِهَا الْعِلْمَ وَ الْفَهْمَ وَ كَذَلِكَ نُجْرِي تِلْكَ الرُّوحَ إِذَا بَعَثَهَا اللَّهُ إِلَى عَبْدٍ عَلَّمَهُ بِهَا الْعِلْمَ وَ الْفَهْمَ.

He^{asws} said: ‘Yes, he^{saww} was in a state he^{saww} did not know what the Book was nor the Eman until Allah^{azwj} Sent that Spirit, and Taught him^{saww} through it, the knowledge and the understanding, and like that the Spirit flows when Allah^{azwj} Sends it to a servant to Teach him the knowledge and the understanding through it’.¹⁶¹⁷

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الرَّبِيعِيِّ عَنِ ابْنِ سِنَانَ أَوْ غَيْرِهِ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخْبِرْنِي يَا ابْنَ رَسُولِ اللَّهِ ص عَنِ الْعِلْمِ الَّذِي تُحَدِّثُونَا بِهِ أَمْ مِنْ صُحُفٍ عِنْدَكُمْ أَوْ مِنْ رِوَايَةٍ يَرْوِيهَا بَعْضُكُمْ عَنْ بَعْضٍ أَوْ كَيْفَ حَالُ الْعِلْمِ عِنْدَكُمْ

It is narrated to us by Ibrahim Bin Hashim, from abu Abdullah Al Barqy, from Ibn Sinan, or someone else from Abdullah Bin Talha who said,

¹⁶¹⁷ Basaair Al Darajaat – P 9 Ch 17 H 1

'I said to Abu Abdullah^{asws}, 'Inform me, O son^{asws} of Rasool-Allah^{saww}, about the knowledge which you^{asws} are narrating to us with. Is it from Parchments which are with you^{asws}, or from reports you^{asws} have reported from each other, or how is the state of the knowledge in your^{asws} possession?'

قَالَ أَبُو عَبْدِ اللَّهِ ع الْأَمْرُ أَكْبَرُ مِنْ ذَلِكَ وَ أَحَلُّ أَمَا تَقْرَأُ كِتَابَ اللَّهِ قَالَ فُلْتُ بَلَى قَالَ أَمَا تَقْرَأُ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ

Abu Abdullah^{asws} said: 'The matter is greater than that and more majestic. Have you not read the Book of Allah^{azwj}?' I said, 'Yes'. He^{asws} said: 'Have you not read: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]**? Don't you see that he^{saww} was in a state he^{saww} neither knew the Book nor the Eman?'

قَالَ فُلْتُ هَكَذَا نَقْرُؤُهَا قَالَ نَعَمْ فَذَكَرَ فِي حَالٍ لَا يَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ حَتَّى بَعَثَ اللَّهُ تِلْكَ الرُّوحَ فَعَلَّمَهُ بِهَا الْعِلْمَ وَ الْفَهْمَ.

He (the narrator) said, 'I said, 'That is how we are reading it'. He^{asws} said: 'Yes, he^{saww} had been in a state of neither knowing what the Book was nor the Eman until Allah^{azwj} Sent that Spirit and Taught him^{saww} the knowledge and the understanding by it".¹⁶¹⁸

3- مُحَمَّدُ بْنُ عِيْسَى عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخْبِرْنِي عَنِ الْعِلْمِ الَّذِي تَعَلَّمُونَهُ أَمْ هُوَ شَيْءٌ تَعَلَّمُونَهُ مِنْ أَفْوَاهِ الرِّجَالِ بَعْضُكُمْ مِنْ بَعْضٍ أَوْ شَيْءٌ مَكْتُوبٌ عِنْدَكُمْ مِنْ رَسُولِ اللَّهِ ص

Muhammad Bin Isa, from Hammad Bin Isa, from Ibrahim Bin Umar who said,

I said to Abu Abdullah^{asws}, 'Inform me about the knowledge which you^{asws} know, is it something you^{asws} are learning from the mouths of men, one from the other, or something written with you^{asws} from Rasool-Allah^{saww}?'

فَقَالَ الْأَمْرُ أَكْبَرُ مِنْ ذَلِكَ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ حَلَّ فِي كِتَابِهِ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ

He^{asws} said: 'The matter is more magnificent than that. Have you not heard the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]**?'

قَالَ فُلْتُ بَلَى قَالَ فَلَمَّا أَعْطَاهُ اللَّهُ تِلْكَ الرُّوحَ عَلِمَ بِهَا وَ كَذَلِكَ هِيَ إِذَا انْتَهَتْ إِلَى عَبْدٍ عَلِمَ بِهَا الْعِلْمَ وَ الْفَهْمَ يُعْرَضُ بِنَفْسِهِ ع.

He (the narrator) said, 'I said, 'Yes (I have)'. He^{asws} said: 'When Allah^{azwj} Gave him^{asws} that Spirit, he^{saww} came to know with it, and like that when it ends up to a servant, he^{asws} comes to know of that knowledge and the understanding displayed with himself^{asws}'.¹⁶¹⁹

¹⁶¹⁸ Basaair Al Darajaat – P 9 Ch 17 H 2

¹⁶¹⁹ Basaair Al Darajaat – P 9 Ch 17 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زَيْدِ بْنِ أَبِي الْحَلَّالِ قَالَ: كُنْتُ سَمِعْتُ مِنْ جَابِرٍ أَحَادِيثَ فَاضْطَرَبَ فِيهَا فُؤَادِي وَ ضِيقْتُ فِيهَا ضَيْقًا شَدِيدًا فَقُلْتُ وَ اللَّهُ إِنَّ الْمُسْتَرَاخَ لَقَرِيبٌ وَ إِنِّي عَلَيْهِ لِعَوِيٌّ فَابْتَعْتُ بَعِيرًا وَ خَرَجْتُ إِلَى الْمَدِينَةِ وَ طَلَبْتُ الإِذْنَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَذِنَ لِي فَلَمَّا نَظَرُ إِلَيَّ قَالَ رَجَمَ اللَّهُ جَابِرًا كَانَ يَصُدُّ عَلَيْنَا وَ لَعَنَ اللَّهُ الْمُعِيرَةَ فَإِنَّهُ كَانَ يَكْذِبُ عَلَيْنَا

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ziyad Bin Abu Al Hallal who said,

‘I had heard Ahadeeth from Jabir and my heart was disturbed regarding these and I was straitened with intense straitening. I said, ‘By Allah^{azwj}! The rest is near, and I am strong upon it’, so I bought a camel and went out to Al-Medina and sought the permission to see Abu Abdullah^{asws}. He^{asws} permitted for me. When he^{asws} looked at me, said: ‘May Allah^{azwj} have Mercy on Jabir. He was truthful upon us^{asws}, and may Allah^{azwj} Curse Al-Mugheira, for he was lying upon us^{asws}’.

قَالَ ثُمَّ قَالَ فِينَا رُوحُ رَسُولِ اللَّهِ ص.

He (the narrator) said, ‘Then he^{asws} said: ‘Among us^{asws} is the Spirit (which was with) Rasool-Allah^{sawww}, 1620

5- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْعِلْمِ مَا هُوَ أَعْلَمُ يَتَعَلَّمُهُ الْعَالِمُ مِنْ أَفْوَاهِ الرِّجَالِ أَوْ فِي كِتَابٍ عِنْدَكُمْ تَقْرَؤُونَهُ فَتَعَلَّمُونَ مِنْهُ

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja’far Al Baghdady, from Ali Bin Asbat, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

‘I asked Abu Abdullah^{asws} about the knowledge, ‘What is it? Is it knowledge the scholar^{asws} learn from the mouths of men, or in a book with you^{asws}, you^{asws} are reading it and learning from it?’

فَقَالَ الأَمْرُ أَعْظَمُ مِنْ ذَلِكَ وَ أَجَلُ أَمَا سَمِعْتَ قَوْلَ اللَّهِ تَبَارَكَ تَعَالَى وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الإِيمَانُ

He^{asws} said: ‘The matter is more magnificent than that and more majestic. Have you not heard Words of Allah^{azwj} Blessed and Exalted: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]?’**

ثُمَّ قَالَ وَ أَيُّ شَيْءٍ يَقُولُ أَصْحَابُكُمْ فِي هَذِهِ الآيَةِ يَرَوْنَ أَنَّهُ كَانَ فِي حَالٍ لَا يَدْرِي مَا الْكِتَابُ وَ لَا الإِيمَانُ حَتَّى بَعَثَ اللَّهُ إِلَيْهِ تِلْكَ الرُّوحَ الَّتِي يُعْطِيهَا اللَّهُ مَنْ يَشَاءُ فَإِذَا أَعْطَاهَا اللَّهُ عَبْدًا عَلَّمَهُ الْفَهْمَ وَ الْعِلْمَ.

Then he^{asws} said: ‘And which thing are your companions saying regarding this Verse? He^{saww} was in a state he^{saww} did not know what the Book was nor the Eman until Allah^{azwj} Sent that Spirit to him^{saww} which Allah^{azwj} Gives to ones He^{azwj} so Desires to. So, when Allah^{azwj} Gives it to a servant, he^{asws} knows the understanding and the knowledge’¹⁶²¹.

¹⁶²⁰ Basaair Al Darajaat – P 9 Ch 17 H 4

¹⁶²¹ Basaair Al Darajaat – P 9 Ch 17 H 5

18 باب الروح التي قال الله يَسْتَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي أَنهَا فِي رَسُولِ اللَّهِ ص وَ أَهْلِ بَيْتِهِ ع يَسُدُّهُمْ وَ يُوَفِّقُهُمْ وَ يَفْقَهُهُمْ

CHAPTER 18 – THE SPIRIT WHICH ALLAH^{azwj} SAID: *And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, [17:85] – IT IS IN RASOOL-ALLAH^{saww} AND PEOPLE^{asws} OF HIS^{saww} HOUSEHOLD, DIRECTING THEM^{asws}, AND HARMONISING THEM^{asws}, AND MAKING THEM^{asws} UNDERSTAND*

1- حَدَّثَنَا ابْنُ زَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَسْتَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلَقَ أَكْبَرَهُمْ مِنْ خَلْقِ جِبْرَائِيلَ وَ مِيكَائِيلَ لَمْ يَكُنْ مَعَ أَحَدٍ مِمَّنْ مَضَى غَيْرَ مُحَمَّدٍ ص وَ هُوَ مَعَ الْأَئِمَّةِ يُوَفِّقُهُمْ وَ يُسَدِّدُهُمْ وَ لَيْسَ كُلُّ مَا طَلِبَ وَجِدَ.

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘I heard Abu Abdullah^{asws} saying: ***‘And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, [17:85].*** He^{asws} said: ‘A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}. It did not happen to be anyone from the past apart from Muhammad^{saww}, and he is with the Imams^{asws}, inclining them^{asws} and informing them^{asws}, and it isn’t that all what is sought is found”.¹⁶²²

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخِزَّازِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَسْتَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلَقَ أَكْبَرَهُمْ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ لَمْ يَكُنْ مَعَ أَحَدٍ مِمَّنْ مَضَى غَيْرَ مُحَمَّدٍ ص وَ هُوَ مَعَ الْأَئِمَّةِ يُسَدِّدُهُمْ وَ لَيْسَ كُلُّ مَا طَلِبَ وَجِدَ.

It is narrated to us by Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Abu Ayoub Al Khazaz, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ***‘And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, [17:85].*** He^{asws} said: ‘A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}, did not happen to be with anyone from the ones passed apart from Muhammad^{saww}, and it is with the Imams^{asws}, directing them, and it isn’t so that all what is sought, is found”.¹⁶²³

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخَرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَسْتَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ مَلَكٌ أَكْبَرَهُمْ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ لَمْ يَكُنْ مَعَ أَحَدٍ مِمَّنْ مَضَى غَيْرَ مُحَمَّدٍ ص وَ لَيْسَ كُلُّ مَا طَلِبَ وَجِدَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Hafsa Bin Al Bakhtari who said,

‘I heard Abu Abdullah^{asws} saying: ***‘And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, [17:85].*** He^{asws} said: ‘An Angel more magnificent than

¹⁶²² Basaair Al Darajaat – P 9 Ch 18 H 1

¹⁶²³ Basaair Al Darajaat – P 9 Ch 18 H 2

Jibraeel^{as} and Mikaeel^{as} who did not happen to be with anyone from the ones passed apart from Muhammad^{saww}, and it isn't so that all what is sought, is found".¹⁶²⁴

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَسْتَأْذِنُكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ مَلَكٌ أَكْبَرُ مِنَ جِبْرَائِيلَ وَمِيكَائِيلَ لَمْ يَكُنْ مَعَ أَحَدٍ مِمَّنْ مَضَى غَيْرَ مُحَمَّدٍ ص وَهُوَ مَعَ الْأَيْمَةِ وَ لَيْسَ كُلُّ مَا طَلِبَ وَجِدَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Abu Umeyr, from Abu Ayoub Al Khazaz wo said,

'I heard Abu Abdullah^{asws} saying: **'And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85].** He^{asws} said: 'An Angel more magnificent than Jibraeel^{as} and Mikaeel^{as}. It did not happen to be with anyone from the past apart from Muhammad^{saww} and it is with the Imams^{asws}, and it isn't that all what is sought is found".¹⁶²⁵

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَسْتَأْذِنُكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَ مَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا قَالَ هُوَ خَلْقٌ أَكْبَرُ مِنَ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص يُوقِفُهُ وَ هُوَ مَعَنَا أَهْلَ الْبَيْتِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Umar Bin Aban Al Kalby, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, **'And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, and you are not Given from the knowledge (of it) except a little' [17:85].** He^{asws} said: 'It is a creature more magnificent than Jibraeel^{as} and Mikaeel^{as}. It was with Rasool-Allah^{saww}, inclining him^{saww}, and it is with us^{asws}, People^{asws} of the Household".¹⁶²⁶

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَفْصِ الْكَلْبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَسْتَأْذِنُكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَ مَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا قَالَ هُوَ شَيْءٌ أَكْبَرُ مِنَ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص يُوقِفُهُ وَ هُوَ مَعَنَا أَهْلَ الْبَيْتِ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hafs Al Kalby, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Blessed and Exalted: **'And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, and you are not Given from the knowledge (of it) except a little' [17:85].** He^{asws} said: 'It is a thing more magnificent than Jibraeel^{as} and Mikaeel^{as} which was with Rasool-Allah^{saww}, harmonising him^{saww}, and it is with us^{asws}, People^{asws} of the Household".¹⁶²⁷

7- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ اسْتَبَاطِ بْنِ سَالِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَسْتَأْذِنُكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلْقٌ أَكْبَرُ مِنَ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ هُوَ مَعَ الْأَيْمَةِ.

¹⁶²⁴ Basaair Al Darajaat – P 9 Ch 18 H 3

¹⁶²⁵ Basaair Al Darajaat – P 9 Ch 18 H 4

¹⁶²⁶ Basaair Al Darajaat – P 9 Ch 18 H 5

¹⁶²⁷ Basaair Al Darajaat – P 9 Ch 18 H 6

It is narrated to us by Ibn Yazeed, from Al Hasan Bin Ali, from Asbat Bin Salim who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85].** He^{asws} said: 'A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}, and it is with the Imams^{asws}'.¹⁶²⁸

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي فَقَالَ أَبُو عَبْدِ اللَّهِ ع خَلْقٌ أَعْظَمُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ هُوَ مَعَ الْأَئِمَّةِ يُفَقَّهُهُمْ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al hakam, from Sayf Bin Ameyra, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about: **the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85].** Abu Abdullah^{asws} said: 'A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}, and it is with the Imams^{asws} inclining them^{asws}'.

قُلْتُ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ قَالَ مِنْ قُدْرَتِهِ.

I said, '**and Blew into him from His Spirit. [32:9].** He^{asws} said: 'From His^{azwj} Power'''.¹⁶²⁹

9- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ بْنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ قَوْلِهِ عَزَّ وَ جَلَّ وَ يَسْتَأْذِنُكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلْقٌ أَعْظَمُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ مَعَ الْأَئِمَّةِ وَ هُوَ مِنَ الْمَلَكُوتِ.

It is narrated to us by Ibrahim Bin Hashim, from yahya Bin Abu Imran, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about Words of Mighty and Majestic: **And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85].** He^{asws} said: 'A creature more magnificent than Jibraeel^{as} and Mikaeel^{as} who was with Rasool-Allah^{sawww} and is with the Imams^{asws}, and it is from the Kingdoms'''.¹⁶³⁰

10- حَدَّثَنَا ابْنُ عَيْسَى عَنِ الْحُسَيْنِ الْقَلَانِسِيِّ قَالَ سَمِعْتُهُ يَقُولُ فِي هَذِهِ الْآيَةِ يَسْتَأْذِنُكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ مَلَكٌ أَعْظَمُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ لَمْ يَكُنْ مَعَ أَحَدٍ مِّنْ مَّضَى غَيْرِ مُحَمَّدٍ ص وَ هُوَ مَعَ الْأَئِمَّةِ وَ لَيْسَ كَمَا ظَنَنْتَ.

It is narrated to us by Ibn Isa, from Al Husayn Al Qalanasy who said,

'I heard him^{asws} saying regarding this Verse: **And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85].** He^{asws} said: 'An Angel more magnificent than Jibraeel^{as} and Mikaeel^{as}. He did not happen to be with anyone from the ones past apart from Muhammad^{sawww}, and he is with the Imams^{asws}, and he isn't as you are thinking of'''.¹⁶³¹

¹⁶²⁸ Basaair Al Darajaat – P 9 Ch 18 H 7

¹⁶²⁹ Basaair Al Darajaat – P 9 Ch 18 H 8

¹⁶³⁰ Basaair Al Darajaat – P 9 Ch 18 H 9

¹⁶³¹ Basaair Al Darajaat – P 9 Ch 18 H 10

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عَمَرَ الْيَمَانِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُهُ يَقُولُ فِي هَذِهِ الْآيَةِ وَ يَسْتَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ مَلِكٌ أَعْظَمُ مِنْ خَبْرَيْلَ وَ مِيكَائِيلَ لَمْ يَكُنْ مَعَ أَحَدٍ مِمَّنْ مَضَى غَيْرَ مُحَمَّدٍ ص وَ هُوَ مَعَ الْأَنْمَةِ وَ لَيْسَ كَمَا ظَنَنْتَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Al Husayn Bin Abu Al A'ala, from Abu Baseer who said,

'I heard him^{asws} saying regarding this Verse: **And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85].** He^{asws} said: 'An Angel more magnificent than Jibraeel^{as} and Mikaeel^{as}, not happened to be with anyone from the ones passed apart from Muhammad^{saww}, and it is with the Imams^{asws}, it is isn't what you are thinking of".¹⁶³²

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ ابْنُ بَرِيدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ يَسْتَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَدٌ صَمَدٌ وَ الصَّمَدُ الشَّيْءُ الَّذِي لَيْسَ لَهُ حَوْفٌ وَ إِنَّمَا الرُّوحُ خَلَقَ مِنْ خَلْقِهِ لَهُ بَصَرٌ وَ قُوَّةٌ وَ تَأْيِيدٌ يَجْعَلُهُ اللَّهُ فِي قُلُوبِ الرُّسُلِ وَ الْمُؤْمِنِينَ.

It is narrated to us by Ahmad Bin Muhammad and In Yazeed, from Ibn Fazzal, from Abu Jameela, from Muhammad al Halby,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85].** He^{asws} said: 'Allah^{azwj} Blessed and Exalted is One, 'Samad' (solid), and the 'Samad' is a thing which has any interior for it, and rather the Spirit is a creature from His^{azwj} creatures having vision for it and strength and support. Allah^{azwj} Makes it to be in the hearts of the Messengers^{as} and the Momineen".¹⁶³³

13- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَثَلُ الْمُؤْمِنِ وَ بَدَنِهِ كَجَوْهَرَةٍ فِي صُنْدُوقٍ إِذَا خَرَجَتْ الْجَوْهَرَةُ مِنْهُ طَرِحَ الصُّنْدُوقُ وَ لَمْ تَتَعَبْ [يُعْبَأُ] بِهِ.

It is narrated to us by one of our companions, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{asws} having said: 'An example of the Momin and his body is like a jewel in a box. When the jewel is taken out from it, the box is thrown away and (no one) cares of it'.

قَالَ إِنَّ الْأَرْوَاحَ لَا تَمَارِجُ الْبَدَنَ وَ لَا تُدَاخِلُهُ إِنَّمَا هُوَ كَالْكِلِّ لِلْبَدَنِ مُحِيطَةٌ بِهِ.

He^{asws} said: 'The souls do not mingle with the body, nor do they enter into it, but rather it is like the hull for the body, surrounding it".¹⁶³⁴

¹⁶³² Basaair Al Darajaat – P 9 Ch 18 H 11

¹⁶³³ Basaair Al Darajaat – P 9 Ch 18 H 12

¹⁶³⁴ Basaair Al Darajaat – P 9 Ch 18 H 13

19 باب في الروح التي قال الله عز وجل يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ وَ هِيَ تَكُونُ مَعَ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ الْفِرْقِ بَيْنَ الرُّوحِ وَ الْمَلَائِكَةِ

CHAPTER 19 – REGARDING THE SPIRIT WHICH ALLAH^{azwj} MIGHTY AND MAJESTIC SAID: *He Sends down the Angels with the Spirit from His Command [16:2], AND IT HAPPENS TO BE WITH THE PROPHETS^{as} AND THE SUCCESSORS^{asws}, AND THE DIFFERENCE BETWEEN THE SPIRIT AND THE ANGELS*

1- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ ابْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

It is narrated to us by Muhammad Bin Isa, from Ibn Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: ***And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; [42:52].***

فَقَالَ جِبْرَائِيلُ الَّذِي نُزِّلَ عَلَى الْأَنْبِيَاءِ وَ الرُّوحُ تَكُونُ مَعَهُمْ وَ مَعَ الْأَوْصِيَاءِ لَا تُفَارِقُهُمْ تُفَقِّهُهُمْ وَ تُسَدِّدُهُمْ مِنْ عِنْدِ اللَّهِ وَ إِنَّهُ لَا إِلَهَ إِلَّا اللَّهُ- مُحَمَّدٌ رَسُولُ اللَّهِ وَ يَمَّا عُهِدَ اللَّهُ وَ اسْتَعْبَدَ اللَّهُ عَلَى هَذَا الْجِنِّ وَ الْإِنْسِ وَ الْمَلَائِكَةِ

He^{asws} said: ‘Jibraeel^{as} is the one who descended unto the Prophets^{as}, and the Spirit happened to be with them^{as} and with the successors^{as}, not separating from them^{as} and informing them from the Presence of Allah^{azwj}, and it is, ‘There is no god except Allah^{azwj}, Muhammad^{sawww} is Rasool^{sawww} of Allah^{azwj}, and with these two (phrases) they^{as} were worshipping Allah^{azwj}, and the Jinn and the human and the Angels will be worshipping Allah^{azwj} upon this.

وَ لَمْ يَعْبُدِ اللَّهُ مَلَكًا وَ لَا نَبِيًّا وَ لَا إِنْسَانًا وَ لَا حَافًّا إِلَّا بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ مَا خَلَقَ اللَّهُ خَلْقًا إِلَّا لِلْعِبَادَةِ.

And there did not worship Allah^{azwj} any Angel, nor a Prophet^{as}, nor a human being, nor Jinn except with the testimony that there is no god except Allah^{azwj} and that Muhammad^{sawww} is Rasool^{sawww} of Allah^{azwj}, and Allah^{azwj} did not Create any creature except for the worship”¹⁶³⁵.

2 و روى بعض أصحابنا عن موسى بن عمر عن علي بن أسباط هذا الحديث بهذا الإسناد بعينه.

And it is reported by one of our companions, from Musa Bin Umar, from Ali Bin Asbaat – This Hadeeth with this chain exactly.¹⁶³⁶

¹⁶³⁵ Basaair Al Darajaat – P 9 Ch 19 H 1

¹⁶³⁶ Basaair Al Darajaat – P 9 Ch 19 H 2

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عِيسَى عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ سَعْدِ الْإِسْكَافِ قَالَ: أَتَى رَجُلٌ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ يَسْأَلُهُ عَنِ الرُّوحِ أَلَيْسَ هُوَ جِبْرَائِيلَ فَقَالَ لَهُ عَلِيٌّ عَ جِبْرَائِيلٌ مِنَ الْمَلَائِكَةِ وَ الرُّوحُ غَيْرُ جِبْرَائِيلَ وَ كَرَّرَ ذَلِكَ عَلَى الرَّجُلِ

It is narrated to us by Muhammad Bin Al Husayn and Muhammad Bin Isa, from Ali Bin Asbat, from Al Husayn Bin Abu Al A'ala, from Sa'ad Al Iskaf who said,

'A man came to Ali^{asws} Bin Abu Talib^{asws} asking him^{asws} about the (Holy) Spirit, 'Isn't he Jibraeel^{as}?' Ali^{asws} said to him: 'Jibraeel^{as} is from the Angels, and the (Holy) Spirit is other than Jibraeel^{as}', and he^{asws} repeated that upon the man.

فَقَالَ لَهُ لَقَدْ قُلْتَ عَظِيمًا مِنَ الْقَوْلِ مَا أَحَدٌ يَزْعُمُ أَنَّ الرُّوحَ غَيْرُ جِبْرَائِيلَ فَقَالَ لَهُ عَلِيٌّ عَ إِنَّكَ ضَالٌّ تَدْوِي عَنِ أَهْلِ الضَّلَالِ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لَنَبِيِّهِ صَ أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ وَ الرُّوحُ غَيْرُ الْمَلَائِكَةِ.

He said to him^{asws}, 'You^{asws} have said a mighty word. There is no one who claims that the Spirit is other than Jibraeel^{as}'. Ali^{asws} said to him: 'You have strayed, reporting from the people of straying. Allah^{azwj} Blessed and Exalted is Saying to His^{azwj} Prophet^{saww}: **The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1] He Sends down the Angels with the Spirit [16:2]** – and the Spirit is other than the Angels".¹⁶³⁷

4- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ الْمُخْتَارِ بْنِ زِيَادٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ سَلِيمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَذَكَرَ شَيْئًا مِنْ أَمْرِ الْإِمَامِ إِذَا وُلِدَ قَالَ وَ اسْتَوْجِبَ زِيَارَةَ الرُّوحِ فِي لَيْلَةِ الْقَدْرِ

It is narrated to us by Ahmad Bin Al Husayn, from Al Mukhtar Bin Ziyad, from Abu Ja'far Muhammad Bin Suleyman, from his father, from Abu Baseer who said,

'I was with Abu Abdullah^{asws} and there was a mention of something from the matters of the Imams^{asws} when he^{asws} is Blessed (to the world). He^{asws} said: 'And the visitation of the Spirit is Obligation during the Night of Pre-determination (Laylat Al-Qadir)'.
فَقُلْتُ جُعِلْتُ فِدَاكَ أَلَيْسَ الرُّوحُ جِبْرَائِيلَ فَقَالَ جِبْرَائِيلٌ مِنَ الْمَلَائِكَةِ وَ الرُّوحُ خَلْقٌ أَعْظَمُ مِنَ الْمَلَائِكَةِ أَلَيْسَ اللَّهُ يَقُولُ نَنزِلُ الْمَلَائِكَةَ وَ الرُّوحَ.

I said, 'May I be sacrificed for you^{asws}! Isn't Jibraeel^{as} the Spirit?' He^{asws} said: 'Jibraeel^{as} is from the Angels, and the Spirit is a creature more magnificent than the Angels. Isn't Allah^{azwj} Saying: **The Angels and the Spirit descend [97:4]**'.¹⁶³⁸

¹⁶³⁷ Basaair Al Darajaat – P 9 Ch 19 H 3

¹⁶³⁸ Basaair Al Darajaat – P 9 Ch 19 H 4

20 باب في الإمام أنه يعلم الساعة التي يمضي فيها و ما يزداد في الليل و النهار و لا يوكل إلى نفسه

CHAPTER 20 – REGARDING THE IMAM^{asws}, HE^{asws} KNOWS THE TIME IN WHICH HE^{asws} WOULD PASS AWAY, AND WHAT IS INCREASED DURING THE NIGHT AND THE DAY, AND HE^{asws} IS NOT LEFT TO HIMSELF^{asws}

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنْ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِذَا مَضَى الْإِمَامُ يُفْضِي مِنْ عِلْمِهِ فِي اللَّيْلَةِ الَّتِي يَمْضِي فِيهَا إِلَى الْإِمَامِ الْقَائِمِ مِنْ بَعْدِهِ مِثْلَ مَا كَانَ يَعْلَمُ الْمَاضِي

It is narrated to us by Ibn Yazeed, from Ibn Mahboub, from Umar Bin Yazeed who said,

‘I said to Abu Abdullah^{asws}, ‘When the Imam^{asws} passes away, does from his^{asws} contributively during the night in which he^{asws} passes away, to the Imam^{asws} standing from after him^{asws}, like what the past one^{asws} had known?’

قَالَ وَ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ يُورَثُ كُتُباً وَ لَا يُوَكَّلُ إِلَى نَفْسِهِ وَ يُزَادُ فِي لَيْلِهِ وَ نَهَارِهِ.

He^{asws} said: ‘And whatever Allah^{azwj} so Desires from that. He^{asws} inherits Book and is not Left to himself^{asws}, and is increased during his^{asws} nights and his^{asws} days’¹⁶³⁹.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِذَا مَاتَ يَعْلَمُ الَّذِي بَعْدَهُ فِي تِلْكَ السَّاعَةِ مِثْلَ عِلْمِهِ قَالَ يُورَثُ كُتُباً وَ يُزَادُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ وَ لَا يُوَكَّلُ إِلَى نَفْسِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘The Imam^{asws}, when he^{asws} passes away, teaches the one^{asws} to be after him^{asws} during that moment, similar to his^{asws} knowledge?’ He^{asws} said: ‘He^{asws} inherits Books and is increased during every day and night, and is not Left to himself^{asws}’¹⁶⁴⁰.

3- حَدَّثَنَا ابْنُ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ جَعَلَنِي اللَّهُ فِدَاكَ الْعَالِمُ مِنْكُمْ يَمْضِي فِي الْيَوْمِ أَوْ فِي اللَّيْلَةِ أَوْ فِي السَّاعَةِ يَخْلُقُهُ الْعَالِمُ مِنْ بَعْدِهِ فِي ذَلِكَ الْيَوْمِ أَوْ فِي تِلْكَ السَّاعَةِ يَعْلَمُ مِثْلَ عِلْمِهِ

It is narrated to us by Ibn Yazeed from Ibn Abu Umeyr, from Mansour, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘May Allah^{azwj} Make me to be sacrificed for you^{asws}! The knowledge from you (Imams^{asws}) continues during the day or during the night or during the hour the Imam^{asws} after him^{asws} replaces him^{asws} during that day, or during that hour, he^{asws} gets to know like his^{asws} knowledge?’

¹⁶³⁹ Basaair Al Darajaat – P 9 Ch 20 H 1

¹⁶⁴⁰ Basaair Al Darajaat – P 9 Ch 20 H 2

قَالَ يَا أَبَا مُحَمَّدٍ يُورَثُ كُتُبًا وَ يُزَادُ فِي اللَّيْلِ وَ النَّهَارِ وَ لَا يَكِلُهُ اللَّهُ إِلَى نَفْسِهِ.

He^{asws} said: 'O Abu Muhammad! He^{asws} inherits books, and is increased during the night and the day, and Allah^{azwj} does not Leave him^{asws} to himself^{asws}'.¹⁶⁴¹

4- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ أَبِي مَالِكٍ الْحَضْرَمِيِّ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع يَكُونُ أَنْ يُفْضِيَ هَذَا الْأَمْرَ إِلَى مَنْ لَمْ يَبْلُغْ قَالَ نَعَمْ قُلْتُ مَا يَصْنَعُ قَالَ يُورَثُ كُتُبًا وَ لَا يَكِلُهُ اللَّهُ إِلَى نَفْسِهِ.

It is narrated to us by Al Hassan Bin Ali, from Ahmad Bin Hilal, from Abu Malik Al Hazramy, from Abu Al Sabbah, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Can this Command depart to one^{asws} not yet having attained adulthood?' He^{asws} said: 'Yes'. I said, 'What happens?' He^{asws} said: 'He^{asws} inherits Book and Allah^{azwj} does not Leave him^{asws} to himself^{asws}'.¹⁶⁴²

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ زَيْدٍ عَنِ الْحَسَنِ بْنِ عَمْرٍ عَنِ أَبِيهِ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع إِذَا مَضَى الْإِمَامُ يُفْضِي مِنْ عِلْمِهِ فِي اللَّيْلِ أَلَيْ يَمْضِي فِيهَا إِلَى الْإِمَامِ الْقَائِمِ مِنْ بَعْدِهِ مِثْلَ مَا كَانَ يَعْلَمُ الْمَاضِي

It is narrated to us by Muhammad Bin Abdul Hameed, from Muhammad Bin Umar Bin Yazeed, from Al Hassan Bin Umar, from his father who said,

'I said to Abu Abdullah^{asws}, 'When the Imam^{asws} passes away, does he^{asws} transfer his^{asws} knowledge during the night in which he^{asws} passes away to the Imam^{asws} to stand from after him^{asws}, similar to what the past Imam^{asws} had done?'

قَالَ أَوْ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ يُورَثُ كُتُبًا وَ لَا يُوَكَّلُ إِلَى نَفْسِهِ وَ يُزَادُ فِي لَيْلِهِ وَ نَهَارِهِ.

He^{asws} said: 'Or whatever Allah^{azwj} so Desires from that, inheriting Book, and is not left to himself^{asws}, and is increased during his^{asws} night and his^{asws} day'.¹⁶⁴³

6- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ أَبِي مَالِكٍ الْحَضْرَمِيِّ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع يَكُونُ أَنْ يُفْضِيَ هَذَا الْأَمْرَ إِلَى مَنْ لَمْ يَبْلُغْ قَالَ نَعَمْ قُلْتُ مَا يَصْنَعُ قَالَ يُورَثُ كُتُبًا وَ لَا يَكِلُهُ اللَّهُ إِلَى نَفْسِهِ.

It is narrated to us by Al Hassan Bin Ali, from Ahmad Bin Hilal, from Abu Malik Al Hazrami, from Abu Al Sabbah, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Can it happen that this command is transferred to one^{asws} not yet reached puberty?' He^{asws} said: 'Yes'. I said, 'What is done?' He^{asws} inherits the Books, and Allah^{azwj} does not Leave him^{asws} to himself^{asws}'.¹⁶⁴⁴

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ يَعْقُوبِ بْنِ سُرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع مَتَى يَمْضِي الْإِمَامُ حَتَّى يُؤَدِّيَ عِلْمَهُ إِلَى مَنْ يَتَقَوْمُ مَقَامَهُ مِنْ بَعْدِهِ قَالَ لَا يَمْضِي الْإِمَامُ حَتَّى يُعَلِّمَهُ إِلَى مَنْ انْتَجَبَهُ اللَّهُ وَ لَكِنْ يَكُونُ صَامِتًا مَعَهُ فَإِذَا مَضَى وَرَى الْعِلْمَ نَطَقَ بِهِ مَنْ بَعْدَهُ.

¹⁶⁴¹ Basaair Al Darajaat – P 9 Ch 20 H 3

¹⁶⁴² Basaair Al Darajaat – P 9 Ch 20 H 4

¹⁶⁴³ Basaair Al Darajaat – P 9 Ch 20 H 5

¹⁶⁴⁴ Basaair Al Darajaat – P 9 Ch 20 H 6

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqoub Al Sarraj who said,

'I asked Abu Abdullah^{asws}, '(Until) when does the Imam^{asws} continue until he^{asws} deposits his^{asws} knowledge to the one^{asws} to be standing in his^{asws} position from after him^{asws}? He^{asws} said: 'The Imam^{asws} does not pass away until he^{asws} teaches to the one^{asws} Allah^{azwj} Selects, but he^{asws} becomes silent with him^{asws}. So, when he^{asws} does pass away, the one^{asws} in charge of the knowledge, the one^{asws} after him^{asws} speaks with it'.¹⁶⁴⁵

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ نَعْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَهُوَ يَقُولُ إِنَّ اللَّهَ لَا يَكِلُنَا إِلَى أَنْفُسِنَا وَ لَوْ وَكَلْنَا إِلَى أَنْفُسِنَا لَكُنَّا كَعَرَضِ النَّاسِ وَ نَحْنُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ ادْعُونِي أَسْتَجِبْ لَكُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Muhammad Bin Numan who said,

'I heard Abu Abdullah^{asws} and he^{asws} said: 'Allah^{azwj} does not Leave us^{asws} to ourselves^{asws}, and had He^{azwj} Left us^{asws} to ourselves, we would be like the ordinary people, and we^{asws} are those Allah^{azwj} Mighty and Majestic Said: **"Supplicate to Me, I will Answer you. [40:60]"**.¹⁶⁴⁶

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ نَعْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَهُوَ يَقُولُ إِنَّ اللَّهَ لَا يَكِلُنَا إِلَى أَنْفُسِنَا وَ لَوْ وَكَلْنَا إِلَى أَنْفُسِنَا لَكُنَّا كَعَرَضِ النَّاسِ وَ نَحْنُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ ادْعُونِي أَسْتَجِبْ لَكُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Muhammad Bin Numan who said,

'I heard Abu Abdullah^{asws} and he^{asws} said: 'Allah^{azwj} does not Leave us^{asws} to ourselves^{asws}, and had He^{azwj} Left us^{asws} to ourselves, we would be like the ordinary people, and we^{asws} are those Allah^{azwj} Mighty and Majestic Said: **"Supplicate to Me, I will Answer you. [40:60]"**.¹⁶⁴⁷

10- أَبُو مُحَمَّدٍ عَنِ عِمْرَانَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي الْحَسَنِ ع قَالَ: قُلْتُ لَهُ إِنَّ أَبِي حَدَّثَنِي عَنْ جَدِّكَ أَنَّهُ سَأَلَهُ عَنِ الْإِمَامِ مَتَى يُفْضِي إِلَيْهِ عِلْمَ صَاحِبِهِ

Abu Muhammad, from Imran Bin Musa, from Abu Abdullah Al Razy, from Ahmad Bin Muhammad, from Al Husayn Bin Umar Bin Yazeed,

'From Abu Al-Hassan^{asws}, he (the narrator) said, 'I said to him^{asws}, 'My father narrated to me from your^{asws} grandfather^{asws} that he asked him^{asws} about the Imam^{asws}, 'When does the knowledge of his^{asws} companion^{asws} departs to him^{asws}?'

فَقَالَ فِي السَّاعَةِ الَّتِي يُقْبَضُ فِيهَا يَصِيرُ [إِلَيْهِ] عِلْمُ صَاحِبِهِ فَقَالَ هُوَ أَوْ مَا شَاءَ اللَّهُ يُورَثُ كُتُبًا وَ لَا يُوَكَّلُ إِلَى نَفْسِهِ وَ يُزَادُ فِي اللَّيْلِ وَ النَّهَارِ

He^{asws} said: 'The time in which he^{asws} passes away, the knowledge of his^{asws} companion^{asws} comes to him^{asws}. Either it, or whatever Allah^{azwj} so Desires. He^{asws} inherits Books and is not Left to himself^{asws}, and is increased during the night and the day'.

فَقُلْتُ لَهُ عِنْدَكَ تِلْكَ الْكُتُبُ وَ ذَلِكَ الْمِيرَاثُ فَقَالَ إِي وَ اللَّهُ أَنْظُرْ فِيهَا.

¹⁶⁴⁵ Basaair Al Darajaat – P 9 Ch 20 H 7

¹⁶⁴⁶ Basaair Al Darajaat – P 9 Ch 20 H 8

¹⁶⁴⁷ Basaair Al Darajaat – P 9 Ch 20 H 9

I said to him^{asws}, 'Are those Books with you^{asws}, and that is the inheritance?' He^{asws} said: 'Yes, by Allah^{azwj}! I^{asws} do look into these'¹⁶⁴⁸.

¹⁶⁴⁸ Basaair Al Darajaat – P 9 Ch 20 H 10

CHAPTER 21 – REGARDING THE IMAM^{asws}, WHEN DOES HE^{asws} KNOW HE^{asws} IS THE (NEXT) IMAM^{asws}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ أَخْبِرْنِي عَنِ الْإِمَامِ مَتَى يَعْلَمُ أَنَّهُ إِمَامٌ حِينَ يَبْلُغُهُ أَنَّ صَاحِبَهُ قَدْ مَضَى أَوْ حِينَ يَمُضِي مِثْلُ أَبِي الْحَسَنِ عَ قُبُضِ بَيْعَدَادَ وَأَنْتَ هَاهُنَا

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya who said,

‘I said to Abu Al-Hassan Al-Reza^{asws}, ‘Inform me about the Imam^{asws}, when does he^{asws} know that he^{asws} is an Imam^{asws}? When it reaches him^{asws} that his^{asws} companion has passed away, or when it transpires like, Abu Al-Hassan^{asws} passed away at Baghdad and you^{asws} were over here?’

قَالَ يَعْلَمُ ذَلِكَ حِينَ يَمُضِي صَاحِبَهُ قُلْتُ بِأَيِّ شَيْءٍ يَعْلَمُ قَالَ يُلْهِمُهُ اللَّهُ ذَلِكَ.

He^{asws} knows when his^{asws} companion as passed away’. I said, ‘By which thing does he^{asws} know?’ He^{asws} said: ‘Allah^{azwj} Inspires him that’¹⁶⁴⁹.

2- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ قَارِنٍ عَنْ رَجُلٍ كَانَ رَضِيَعَ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَمَا أَبُو الْحَسَنِ جَالِسٌ مَعَ مُؤَدِّبٍ لَهُ يُكْتَبِي أَبُو زَكْرِيَّا وَ أَبُو جَعْفَرٍ عِنْدَنَا أَنَّهُ بَيْعَدَادَ وَ أَبُو الْحَسَنِ يَفْرَأُ مِنَ اللَّوْحِ عَلَى مُؤَدِّبِهِ إِذْ بَكَى بُكَاءً شَدِيداً سَأَلَهُ الْمُؤَدِّبُ مَا بُكَاءُكَ فَلَمْ يُجِبْهُ وَ قَالَ انْزِلْ لِي بِالْذُّخُولِ فَأَذِنَ لَهُ

It is narrated to us by Muhammad Bin Isa, from Qarin, from a man who was a brother, from breastfeeding of,

Abu Ja’far^{asws} who said, While Abu Al-Hassan^{asws} was seated with a student of his^{asws} teknonymed as Abu Zakariya, and Abu Ja’far^{asws} was with us, he^{asws} being at Baghdad and Abu Al-Hassan^{asws} recited from the tablet unto his^{asws} student, when he^{asws} cried with intense crying. The student asked him^{asws}, ‘What makes you^{asws} cry?’ But he^{asws} did not answer him and said: ‘Allow me^{asws} with the entering (a room)’. I permitted him.

فَارْتَفَعَ الصَّيْحُ وَ الْبُكَاءُ مِنْ مَنْزِلِهِ ثُمَّ خَرَجَ إِلَيْنَا فَسَأَلْنَاهُ عَنِ الْبُكَاءِ فَقَالَ إِنَّ أَبِي قَدْ تُوِّبِيَ السَّاعَةَ فَعَلْنَا بِمَا عَلِمْتُمْ قَالَ قَدْ دَخَلْنِي مِنْ إِجْلَالِ اللَّهِ مَا لَمْ أَكُنْ أَعْرِفُهُ قَبْلَ ذَلِكَ فَعَلِمْتُ أَنَّهُ قَدْ مَضَى

The shrieking and the crying rose from his^{asws} house. Then he came out to us and we asked him^{asws} about the crying. He^{asws} said: ‘My^{asws} father^{asws} has passed away this moment’. We said, ‘By what did you^{asws} know?’ He^{asws} said: ‘There entered into me from the Majesty of Allah^{azwj} what I^{asws} had not recognised before that, so I^{asws} knew that he^{asws} has passed away’.

فَتَعَرَّفْنَا ذَلِكَ الْوَقْتَ مِنَ الْيَوْمِ وَ الشَّهْرِ فَإِذَا هُوَ قَدْ مَضَى فِي ذَلِكَ الْوَقْتِ صَلَوَاتُ اللَّهِ عَلَيْهِ.

¹⁶⁴⁹ Basaair Al Darajaat – P 9 Ch 21 H 1

We made a note of that time from the day, and the month, and he^{asws} had passed away during that time”.¹⁶⁵⁰

3- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ أَبِي الْفَضْلِ الشَّيْبَانِيِّ عَنْ هَارُونَ بْنِ الْفَضْلِ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ ع فِي الْيَوْمِ الَّذِي تُؤَيِّ فِيهِ أَبُو جَعْفَرٍ ع فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَضَى أَبُو جَعْفَرٍ

It is narrated to us by Muhammad Bin Ahmad, from one of our companions, from Muawiya Bin Hukeym, from Abu Al Fazl Al Shaybani, from Haroun Bin Al Fazl who said,

‘I saw Abu Al-Hassan^{asws} during the day in which Abu Ja’far^{asws} passed away. He^{asws} said: **‘We are for Allah and we are returning to Him [2:156].** Abu Ja’far^{asws} has passed away’.

فَقِيلَ لَهُ وَ كَيْفَ عَرَفْتَ ذَلِكَ قَالَ تَدَاخَلَنِي ذِلَّةٌ لِلَّهِ لَمْ أَكُنْ أَعْرِفُهَا.

It was said to him^{asws}, ‘And how did you^{asws} know that?’ He^{asws} said: ‘(Feeling of) humbleness to Allah^{azwj} entered into me^{asws}, I^{asws} did not happen to recognise it (beforehand)’.¹⁶⁵¹

4- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ سَمِعْتُهُ يَقُولُ يَعْنِي أَبَا الْحَسَنِ الرَّضَا ع إِنِّي طَلَّقْتُ أُمَّ فَرْوَةَ بِنْتَ إِسْحَاقَ فِي رَجَبٍ بَعْدَ مَوْتِ أَبِي يَتِيمٍ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ طَلَّقْتَهَا وَ قَدْ عَلِمْتَ بِمَوْتِ أَبِي الْحَسَنِ قَالَ نَعَمْ.

It is narrated to us by Abbad Bin Suleyman, from Sa’ad Bin Sa’ad, from Ahmad Bin Umar who said,

‘I heard him^{asws} saying, meaning Abu Al-Hassan Al-Reza^{asws}: ‘I^{asws} got Umm Farwa Bin Is’haq divorced during Rajab after the passing away of my^{asws} father^{asws}. by a day’. I said, ‘May I be sacrificed for you^{asws}! You^{asws} got her divorced and you^{asws} had known of the expiry of Abu Al-Hassan^{asws}?’ He^{asws} said: ‘Yes’.¹⁶⁵²

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي الْفَضْلِ عَنْ هَارُونَ بْنِ الْفَضْلِ أَنَّهُ قَالَ فِي الْيَوْمِ الَّذِي تُؤَيِّ فِيهِ أَبُو جَعْفَرٍ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَضَى أَبُو جَعْفَرٍ قِيلَ لَهُ وَ كَيْفَ عَرَفْتَ ذَلِكَ قَالَ لِأَنَّهُ تَدَاخَلَنِي ذِلَّةٌ لِلَّهِ لَمْ أَكُنْ أَعْرِفُهَا.

It is narrated to us by Muhammad Bin Isa, from Abu Al Fazl, from Haroun Bin Al Fazl,

‘He^{asws} said during the day in which Abu Ja’far^{asws} passed away: **‘We are for Allah and we are returning to Him [2:156],** Abu Ja’far^{asws} passed away’. It was said to him^{asws}, ‘And how do you^{asws} know that?’ He^{asws} said: ‘Because humbleness to Allah^{azwj} entered into me^{asws}, I^{asws} did not happen to have recognised it (before)’.¹⁶⁵³

6- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرَّضَا ع إِنَّهُمْ رَوَوْا عَنْكَ فِي مَوْتِ أَبِي الْحَسَنِ أَنَّ رَجُلًا قَالَ لَكَ عَلِمْتَ ذَلِكَ بِقَوْلِ سَعِيدٍ فَقَالَ جَاءَنِي سَعِيدٌ بِمَا قَدْ كُنْتُ عَلِمْتُهُ قَبْلَ بَحْيِهِ.

It is narrated to us by Abbad Bin Suleyman, from Sa’ad Bin Sa’ad, from Safwan bin Yahya who said,

¹⁶⁵⁰ Basaair Al Darajaat – P 9 Ch 21 H 2

¹⁶⁵¹ Basaair Al Darajaat – P 9 Ch 21 H 3

¹⁶⁵² Basaair Al Darajaat – P 9 Ch 21 H 4

¹⁶⁵³ Basaair Al Darajaat – P 9 Ch 21 H 5

'I said to Abu Al-Hassan Al-Reza^{asws}, 'They are reporting from you^{asws} regarding the expiry of Abu Al-Hassan^{asws} that a man said to you^{asws} that you^{asws} knew that by the words of Saeed'. He^{asws} said: 'Saeed came to be with what I^{asws} had already known before his coming'''.¹⁶⁵⁴

¹⁶⁵⁴ Basaair Al Darajaat – P 9 Ch 21 H 6

22 باب رسول الله ص جعل الاسم الأكبر و ميراث النبوة و ميراث العلم إلى علي ع عند وفاته

CHAPTER 22 – RASOOL-ALLAH^{saww} MAKE THE GREATEST NAME, AND INHERITANCE OF THE PROPHET-HOOD, AND INHERITANCE OF THE KNOWLEDGE TO ALI^{asws} DURING HIS^{saww} EXPIRY

1- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عُمَرَ عَنْ عَبْدِ الْحَمِيدِ بْنِ الدَّيْلَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَوْحَى إِلَى رَسُولِ اللَّهِ ص أَنَّهُ قَدْ قَضَيْتَ نُبُوتَكَ وَاسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرَ وَمِيرَاثَ الْعِلْمِ وَآثَارَ عِلْمِ النَّبُوَّةِ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَإِنَّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَالِمٌ تُعْرَفُ بِهِ طَاعَتِي وَ تُعْرَفُ بِهِ وَلَا تَبِي حُجَّةٌ بَيْنَ قَبْضِ النَّبِيِّ إِلَى مَخْرُوجِ النَّبِيِّ الْآخَرِ

It is narrated to us by Ali Bin Abdul Rahman, from Al Hassan Bin Al Husayn Al Luluie, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Kareem Bin Umar, from Abdul Hameed Bin Al Daylam,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and Exalted Revealed to Rasool-Allah^{saww}: “Your^{saww} Prophet-hood has expired and your^{saww} days are completed, so make the Greatest Name, and the inheritance of knowledge, and traces of the knowledge of Prophet-hood (Ahadeeth) to be with Ali^{asws} Bin Abu Talib^{asws}, for I^{azwj} do not Leave the earth except and there would be a scholar^{asws} for Me^{azwj} by whom My^{azwj} obedience would be recognised, and My^{azwj} Wilayah would be recognised, being a Divine Authority between the expiry of the Prophet^{as} up to the emergence of the other Prophet^{as}!”

فَأَوْصَى رَسُولُ اللَّهِ ص بِالْإِسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النَّبُوَّةِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ.

So, Rasool-Allah^{saww} bequeathed the Greatest Name, and the inheritance of the knowledge, and traces of the knowledge of Prophet-hood (Ahadeeth), to Ali^{asws} Bin Abu Talib^{asws}.¹⁶⁵⁵

2- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا قَضَى رَسُولُ اللَّهِ ص نُبُوتَهُ وَ اسْتَكْمَلْتَ أَيَّامَهُ أَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ ص قَدْ قَضَيْتَ نُبُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْآثَارَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ النَّبُوَّةِ فِي أَهْلِ بَيْتِكَ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

It is narrated to us by one of our companions, from Al Hassan Bin Al Husayn Al Luluie, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘When the Prophet-hood of Rasool-Allah^{saww} had expired, and his^{saww} days were completed, Allah^{azwj} Revealed to him^{saww}: “O Muhammad^{saww}! Your^{saww} Prophet-hood has expired, and your^{saww} days are completed, so make the knowledge which is with you^{asws}, and the traces (Ahadeeth), and the Greatest Name, and the inheritance of knowledge, and the effects of the Prophet-hood to be in People^{asws} of your^{saww} Household to be with Ali^{asws} Bin Abu Talib^{asws}.

¹⁶⁵⁵ Basaair Al Darajaat – P 9 Ch 22 H 1

فَإِنِّي لَمْ أَقْطَعِ عِلْمَ النَّبُوءَةِ مِنَ الْعَقَبِ مِنْ دُرِّيَّتِكَ كَمَا لَمْ أَقْطَعَهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ الَّذِينَ كَانُوا بَيْنَكَ وَ بَيْنَ آدَمَ صَلَوَاتِ اللَّهِ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ.

I^{azwj} will not Cut-off the knowledge of Prophet-hood from the posterity from your^{sawww} offspring just as I^{azwj} did not Cut it off from the households of the Prophets^{as}, those who were between you^{sawww} and your^{sawww} father^{as} Adam^{as}!" May the Salawaat of Allah^{azwj} be upon them^{as} all".¹⁶⁵⁶

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي حَمْرَةَ التَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ فَلَمَّا قَضَى مُحَمَّدٌ ع نُبُوءَتَهُ وَ اسْتَكْمَلَتْ أَيَّامُهُ أَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ قَدْ قَضَيْتَ نُبُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ النَّبُوءَةِ فِي الْعَقَبِ مِنْ دُرِّيَّتِكَ كَمَا لَمْ أَقْطَعَهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fazal, from Abu Hamza Al Sumaly,

From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'When the Prophet-hood of Muhammad^{sawww} expired and his^{sawww} days were completed, Allah^{azwj} Revealed to him^{sawww}: "O Muhammad^{sawww}! Your^{sawww} Prophet-hood has expired, and your^{sawww} days are completed, so make the knowledge which is with you^{sawww}, and the Eman, and the Greatest Name, and inheritance of the knowledge, and the Ahadeeth of the Prophet-hood to be in the posterity from your^{sawww} offspring, just as I^{azwj} did not Cut it off from the Households of the Prophets^{as}".¹⁶⁵⁷

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّبْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْصَى مُوسَى إِلَى يُوشَعَ بْنِ نُونٍ وَ أَوْصَى يُوشَعَ بْنُ نُونٍ إِلَى وَالدِّ هَارُونَ وَ لَمْ يُوصِ إِلَى وَالدِّ مُوسَى لِأَنَّ اللَّهَ لَهُ الْخِيَرَةُ يَخْتَارُ مَنْ يَشَاءُ مِنْ يَشَاءُ وَ بَشَّرَ مُوسَى يُوشَعَ بْنَ نُونٍ بِالْمَسِيحِ

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

From Abu Abdullah^{asws} having said: 'Musa^{as} bequeathed to Yoshua Bin Noon^{as}, and Yoshua Bin Noon^{as} bequeathed to a son^{as} of Haroun^{as} and did not bequeath to a son of Musa^{as} because Allah^{azwj} Gave him^{as} the choice. He^{as} could choose one he^{as} so desired from the ones he^{as} so desired, and Musa^{as} gave the glad tidings of the Messiah to Yoshua Bin Noon^{as}.

فَلَمَّا أَنْ بَعَثَ اللَّهُ الْمَسِيحَ قَالَ لَهُمْ إِنَّهُ سَيَأْتِي رَسُولُ اللَّهِ ص مِنْ بَعْدِي اسْمُهُ أَحْمَدُ مِنْ وَالدِّ إِسْمَاعِيلِ يُصَدِّقُنِي وَ يُصَدِّقُكُمْ وَ جَرَتْ بَيْنَ الْحَوَارِيِّينَ فِي الْمُسْتَحْفَظِينَ وَ إِنَّمَا سَمَّاهُمْ اللَّهُ الْمُسْتَحْفَظِينَ لِأَنَّهُمْ اسْتَحْفَظُوا الْإِسْمَ الْأَكْبَرَ وَ هُوَ الْكِتَابُ الَّذِي يُعَلِّمُ بِهِ كُلُّ شَيْءٍ الَّذِي كَانَ مَعَ الْأَنْبِيَاءِ

When Allah^{azwj} Sent the Messiah^{as}, he^{as} said to them: 'Rasool-Allah^{sawww} will be coming from after me^{as} whose name is Ahmad^{sawww}, being from the sons of Ismail^{as}. He^{sawww} will ratify me^{as} and ratify you all, and it flowed between the disciples in the preservers. And rather, Allah^{azwj} Named them as the 'preservers', because they preserved the Greatest Name, and it is the Book by which are known all thing which had happened with the Prophets^{as}.

¹⁶⁵⁶ Basaair Al Darajaat – P 9 Ch 22 H 2

¹⁶⁵⁷ Basaair Al Darajaat – P 9 Ch 22 H 3

يَقُولُ اللَّهُ تَعَالَى لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ الْإِسْمَ الْأَكْبَرُ وَإِنَّمَا عُرِفَ بِمَا يُدْعَى الْعِلْمَ التَّوْرَةَ وَالْإِنْجِيلَ وَالْفُرْقَانَ فَمَا كَانَ كُتُبُ نُوحٍ وَ مَا كِتَابُ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ وَ قَدْ أَخْبَرَ اللَّهُ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى

Allah^{azwj} the Exalted is Saying: ***We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them, [57:25].*** The Book is the Greatest Name, and rather it is recognised from what the is called knowledge of the Torah, and the Evangel, and the Furqan (Quran). So, what was written by Noah^{as}, and what were the Book of Salih^{as}, and Shuayb^{as}, and Ibrahim^{as}, and Allah^{azwj} has Informed: ***Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19].***

فَأَيُّ صُحُفِ إِبْرَاهِيمَ أَمَا صُحُفِ إِبْرَاهِيمَ فَالاسْمُ الْأَكْبَرُ وَ صُحُفِ مُوسَى الْإِسْمُ الْأَكْبَرُ

So, where are the Parchments of Ibrahim^{as}? As for the Parchments of Ibrahim, it is the Greatest Name, and the Parchments of Musa^{asws} is the Greatest Name.

فَلَمْ تَزَلِ الْوَصِيَّةُ يُوَصِّيهَا عَالِمٌ بَعْدَ عَالِمٍ حَتَّى دَفَعُوهَا إِلَى مُحَمَّدٍ ص ثُمَّ أَنَاهُ جِبْرَائِيلُ فَقَالَ لَهُ إِنَّكَ قَدْ قَضَيْتَ نُبُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرُ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ النَّبُوتِ عِنْدَ عَلِيِّ ع

So, the bequest did not cease to be bequeathed by a scholar^{as} to a scholar^{as} until it was handed to Muhammad^{sawww}. Then Jibraeel^{as} came to him^{sawww} and said to him^{sawww}: “You^{sawww} have spent your^{sawww} Prophet-hood, and completed your^{sawww} days, so make the Greatest Name, and the inheritance of knowledge, and the effects of Prophet-hood to be with Ali^{asws}.”

فَإِنِّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَالِمٌ يَعْرِفُ بِهِ طَاعَتِي وَ يُعْرِفُ بِهِ وَ لَاتِي فَيَكُونُ حُجَّةً لِمَنْ وُلِدَ بَيْنَ قَبْضِ نَبِيِّ إِلَى خُرُوجِ آخِرِ فَأُوْحَى بِالِاسْمِ الْأَكْبَرِ وَ مِيرَاثَ الْعِلْمِ وَ آثَارِ عِلْمِ النَّبُوتِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

I^{azwj} do not leave the earth except and there would be a scholar^{as} in it for Me^{azwj}, My^{azwj} obedience would be recognised by him^{as}, and My^{azwj} Wilayah would be recognised by him^{as}, and he^{as} would happen to be a Divine Authority for the ones to be born between the expiry of a Prophet^{as} up to the emergence of another. Thus, Transfer the Greatest Name, and the inheritance of knowledge, and the traces of knowledge of Prophet-hood (Ahadeeth) to Ali^{asws} Bin Abu Talib^{asws},¹⁶⁵⁸

آخر الجزء التاسع من الكتاب و يتلوه الجزء العاشر من كتاب بصائر الدرجات

**End of the ninth part from the book, and it is followed by the tenth part from the book
Basaair Al Darajaat.**

الجزء العاشر

PART TEN

1 باب في الأئمة أنهم يعلمون العهد من رسول الله ص في الوصية إلى الذين من بعده

CHAPTER 1 – REGARDING THE IMAMS^{asws}, THEY KNOW THE PACT FROM RASOOL-ALLAH^{saww} IN THE BEQUEST TO THE ONES FROM AFTER HIM^{saww}

1- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَرَ عَنِ حَمَادِ بْنِ عُمَانَ عَنْ عَمْرِو بْنِ الْأَشْعَثِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أ تَرَوْنَ الْمُوصِيَّ مِنَّا يُوصِي إِلَى مَنْ يُرِيدُ لَا وَاللَّهِ وَ لَكِنَّهُ عَهْدٌ مِنْ رَسُولِ اللَّهِ ص رَجُلًا فَرَجُلًا حَتَّى يَنْتَهِيَ الْأَمْرُ إِلَى صَاحِبِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hammad Bin Usman, from Amro Bin Al Ash'as who said,

'Are you viewing the bequeathed one^{asws} from us^{asws} can bequeath to one he^{asws} wants? No, by Allah^{azwj}! But it is a pact from Rasool-Allah^{saww}, a man so a man, until the command ends up to its (rightful) Master^{asws}.'¹⁶⁵⁹

2- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ تَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أ تَرَوْنَ الْأَمْرَ إِلَيْنَا أَنْ نَضَعَهُ فِيمَنْ شِئْنَا كَلَّا وَاللَّهِ إِنَّهُ عَهْدٌ مِنْ رَسُولِ اللَّهِ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع رَجُلٍ فَرَجُلٍ إِلَى أَنْ يَنْتَهِيَ إِلَى صَاحِبِ هَذَا الْأَمْرِ.

It is narrated to us by Ahmad Bin Muhammad, from Abdullah Al Hajjal, from Dawood Bin Yazeed, from the one who mentioned it,

'From Abu Abdullah^{asws} having said: 'Are you view the command is up to us^{asws} that we^{asws} place it in the one we^{asws} so desire to? Never! By Allah^{azwj} it is a pact from Rasool-Allah^{saww} to Ali^{asws} Bin Abu Talib^{asws}, a man for a man, until it ends up to the Master^{asws} of this command''¹⁶⁶⁰.

3- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَمْوَازِيِّ عَنِ عَمْرِو بْنِ عُمَانَ عَنْ حَسَّانَ عَنْ سَدِيرٍ عَنْ أَحَدِهِمَا ع قَالَ سَمِعْتُهُ يَقُولُ أ تَرَوْنَ الْوَصِيَّةَ إِنَّمَا هُوَ شَيْءٌ يُوصِي بِهِ الرَّجُلُ إِلَى مَنْ شَاءَ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Amro Bin Usman, from Hassan, from Sadeyr,

'From one of the two (5th or 6th Imam^{asws}), he (the narrator) said, 'I heard him^{asws} saying: 'Are you viewing the bequest, rather it is something the man^{asws} bequeaths with to one he so desires to?'

¹⁶⁵⁹ Basaair Al Darajaat – P 10 Ch 1 H 1

¹⁶⁶⁰ Basaair Al Darajaat – P 10 Ch 1 H 2

ثُمَّ قَالَ إِنَّمَا هُوَ عَهْدٌ مِنْ رَسُولِ اللَّهِ ص رَجُلٌ فَرَجُلًا حَتَّىٰ انْتَهَىٰ إِلَىٰ نَفْسِهِ.

Then he^{asws} said: ‘But rather it is a pact from Rasool-Allah^{saww}. A man so a man, until it ends to himself^{asws}’.¹⁶⁶¹

4- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ عُمَرَ بْنِ أَبَانَ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ ع الْأَوْصِيَاءَ وَ ذَكَرْتُ إِسْمَاعِيلَ وَ قَالَ لَا وَ اللَّهُ يَا أَبَا مُحَمَّدٍ مَا ذَاكَ إِلَّا مَا هُوَ إِلَّا إِلَى اللَّهِ يَنْزِلُ وَاحِدٌ بَعْدَ وَاحِدٍ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Umar Bin Aban who said,

‘Abu Abdullah^{asws} mentioned the successors^{as} and mentioned Ismail^{as} and said: ‘No, by Allah^{azwj}, O Abu Muhammad! That is not up to us^{asws}. It is not except up to Allah^{azwj}. He^{saww} Sends down one after one’.¹⁶⁶²

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَسْبَاطٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عَمْرِو بْنِ الْأَشْعَثِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أ تَرَوْنَ هَذَا الْأَمْرَ إِلَيْنَا نَضَعُهُ حَيْثُ شِئْنَا كَلًّا وَ اللَّهُ إِنَّهُ عَهْدٌ مِنْ رَسُولِ اللَّهِ ص رَجُلٌ فَرَجُلًا حَتَّىٰ يَنْتَهِيَ إِلَىٰ صَاحِبِهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Asbaat, from Ibn Bukeyr, from Amro Bin Al Ash’as who said,

‘I heard Abu Abdullah^{asws} saying: ‘Are you viewing this command is up to us^{asws}, we^{asws} place it wherever we^{asws} so desire? Never! By Allah^{azwj}, it is a pact from Rasool-Allah^{saww}, a man so a man, until it ends up to its Master^{asws}’.¹⁶⁶³

6- حَدَّثَنَا بَأْيُوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَىٰ عَنِ ابْنِ بُكَيْرٍ عَنْ عَمْرِو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّا عِنْدَهُ نَحْوًا مِنْ عِشْرِينَ إِنْسَانًا فَقَالَ لَعَلَّكُمْ تَرَوْنَ أَنَّ هَذَا الْأَمْرَ إِلَىٰ رَجُلٍ مِنَّا نَضَعُهُ حَيْثُ نَشَاءُ كَلًّا وَ اللَّهُ إِنَّهُ لَعَهْدٌ مِنْ رَسُولِ اللَّهِ ص يُسَمَّىٰ رَجُلًا فَرَجُلًا حَتَّىٰ انْتَهَىٰ إِلَىٰ صَاحِبِهِ.

It is narrated to us by Ayoub Bin Nuh, from Safwan Bin Yahya, from Ibn Bukeyr, from Amro,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘We were approximately twenty persons in his^{asws} presence, and he^{asws} said: ‘Perhaps you all are viewing that this command is up to the man^{asws} from us^{asws}, we^{asws} place it wherever we^{asws} so desires to. Never! By Allah^{azwj} it is a pact from Rasool-Allah^{saww} naming a man, so a man, until it ends up to its Master^{asws}’.¹⁶⁶⁴

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بُكَيْرٍ وَ جَمِيلٍ عَنْ عَمْرِو بْنِ الْأَشْعَثِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع [يَقُولُ] إِنَّ الْمُوصِيَّ مِنَّا يُوصِي إِلَىٰ مَنْ يُرِيدُ لَا وَ اللَّهُ وَ لَكِنَّهُ عَهْدٌ مِنْ رَسُولِ اللَّهِ ص رَجُلٌ فَرَجُلًا حَتَّىٰ يَنْتَهِيَ الْأَمْرُ إِلَىٰ صَاحِبِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Bukeyr and Jameel, from Amro Bin Al Ash’as who said,

¹⁶⁶¹ Basaair Al Darajaat – P 10 Ch 1 H 3

¹⁶⁶² Basaair Al Darajaat – P 10 Ch 1 H 4

¹⁶⁶³ Basaair Al Darajaat – P 10 Ch 1 H 5

¹⁶⁶⁴ Basaair Al Darajaat – P 10 Ch 1 H 6

'I heard Abu Abdullah^{asws} saying: 'The bequeathed from us^{asws} bequeaths to the one he^{asws} wants? No, by Allah^{azwj}! But it is a pact from Rasool-Allah^{saww}, a man^{asws} so a man^{asws}, until the command ends up to its owner''.¹⁶⁶⁵

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أ تَرُونَ الْوَصِيَّةَ إِنَّمَا يُوصِي بِهَا الرَّجُلُ مِنَّا إِلَى مَنْ شَاءَ إِنَّمَا هُوَ عَهْدٌ مِنْ رَسُولِ اللَّهِ إِلَى رَجُلٍ فَرَجُلٍ حَتَّى انْتَهَى إِلَى نَفْسِهِ.

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Are you viewing that the bequest, the man^{asws} from us^{asws} bequeaths to one he^{asws} so desires to? But rather it is a pact from Rasool-Allah^{saww}, a man^{asws} so a man^{asws}, until it ends up to himself''.¹⁶⁶⁶

9- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: سَأَلْتُهُ عَنِ الْإِمَامِ إِذَا أَوْصَى [إِلَى] الَّذِي يَكُونُ مِنْ بَعْدِهِ شَيْئاً فَيَمُوتُ إِلَى يَجْعَلُهُ حَيْثُ شَاءَ أَوْ كَيْفَ هُوَ

It is narrated to us by Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Safwan Bin Yahya who said,

'I asked him^{asws} about the Imam^{asws} when he^{asws} bequeaths to the one^{asws} who would happen to be from after him^{asws}, 'Is it a thing delegated to him^{asws} to make it wherever he^{asws} so desires, or how is it?'

قَالَ إِنَّمَا يَفْضِي بِأَمْرِ اللَّهِ فَمُلْتُ لَهُ إِنَّهُ حُكِيَ عَن جَدِّكَ أَنَّهُ قَالَ أ تَرُونَ هَذَا الْأَمْرَ يَجْعَلُهُ حَيْثُ نَشَاءُ لَا وَ اللَّهِ مَا هُوَ إِلَّا عَهْدٌ مِنْ رَسُولِ اللَّهِ رَجُلٌ فَرَجُلٌ مُسَمًّى قَالَ الَّذِي فُلْتُ لَهُ [لَكَ] هُوَ هَذَا.

He^{asws} said: 'But rather it is fulfilled by a Command of Allah^{azwj}'. I said to him^{asws}, 'It is narrated from your^{asws} grandfather^{asws} having said: 'Are you viewing this command, we^{asws} can make to be wherever we^{asws} so desire? Nom by Allah^{azwj}, except it is a pact from Rasool-Allah^{saww}, a man^{asws} so a man^{asws}, named'. He^{asws} said: 'That which he^{asws} said to you, it is this''.¹⁶⁶⁷

10 حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَمْرِو بْنِ الْأَشْعَثِ بِمِثْلِ مَا حَكَوْا أَصْحَابَهُ.

It is narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazzal, form his father, from Abdullah Bin Bukeyr, from Amro Bin Al-Ash'ab – similar to what his companion narrated.¹⁶⁶⁸

11- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنِ الْبَطَائِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ وَ طَلَبْتُ وَ قَضَيْتُ إِلَيْهِ أَنْ يَجْعَلَ هَذَا الْأَمْرَ إِلَى إِسْمَاعِيلَ فَأَبَى اللَّهُ إِلَّا أَنْ يَجْعَلَهُ لِأَبِي الْحَسَنِ مُوسَى ع.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from his father, from Al Batainy, from Abu Baseer,

¹⁶⁶⁵ Basaair Al Darajaat – P 10 Ch 1 H 7

¹⁶⁶⁶ Basaair Al Darajaat – P 10 Ch 1 H 8

¹⁶⁶⁷ Basaair Al Darajaat – P 10 Ch 1 H 9

¹⁶⁶⁸ Basaair Al Darajaat – P 10 Ch 1 H 10

'From Abu Abdullah^{asws}, he (the narrator) said, 'I^{asws} asked Him^{azwj} and sought and requested to Him^{azwj} to Make this command to Ismail, but Allah^{azwj} Refused except that He^{azwj} would Make it to Abu Al-Hassan Musa^{asws}, 1669

12- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الرَّازِيِّ عَنِ مُحَمَّدِ بْنِ سَلِيمَانَ الْمِصْرِيِّ عَنِ عُثْمَانَ بْنِ أَسْلَمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْإِمَامَةَ عَهْدٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَعْهُودٌ لِرَجُلٍ مُسَمًّى لَيْسَ لِلْإِمَامِ أَنْ يَتْرُوبَهَا عَمَّنْ يَكُونُ مِنْ بَعْدِهِ.

It is narrated to us by Al Husayn Bin Muhammad Bin Aamir, from Al Moalla Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih Al Razy, from Muhammad Bin Suleyman Al Misry, from Usman Bin Aslam, from Muawiya Bin Ammar,

'From Abu Abdullah^{asws} having said: 'Surely, the Imamate is a pact from Allah^{azwj} Mighty and Majestic, Pacted to a named man. It isn't for the Imam^{asws} that he^{asws} impedes it from the one^{asws} who will happen to be after him^{asws}, 1670

13- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ مَرْوَانَ الْأَنْبَارِيِّ قَالَ: كُنْتُ حَاضِرًا عِنْدَ مُضِيِّ أَبِي جَعْفَرٍ بْنِ أَبِي الْحُسَيْنِ ع فَبَاءَ أَبُو الْحُسَيْنِ فَوَضِعَ لَهُ كُرْسِيًّا فَجَلَسَ عَلَيْهِ وَ أَبُو مُحَمَّدٍ قَائِمٌ فِي نَاحِيَةٍ

It is narrated to us by Al Hassan Bin Muhammad, from al Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ahmad Bin Al Husayn, form Ali Bin Abdullah Bin Marwan Al Anbari who said,

'I was present during the expiry of Abu Ja'far Bin Abu Al Hassan^{asws} (9th Imam^{asws}). Abu Al-Hassan^{asws} (10th Imam^{asws}) came. A chair was placed for him^{asws} and he^{asws} sat upon it, and Abu Muhammad^{asws} (11th Imam^{asws}) was standing in a corner.

فَلَمَّا فَرَغَ مِنْ أَبِي جَعْفَرٍ التَّمَّتْ أَبُو الْحُسَيْنِ إِلَى أَبِي مُحَمَّدٍ فَقَالَ يَا بُنَيَّ أَخَذْتُ لَكَ شُكْرًا فَقَدْ أَخَذْتُ فِيكَ أَمْرًا.

When he^{asws} was from Abu Ja'far^{asws}, Abu Al-Hassan^{asws} turned towards Abu Muhammad^{asws} and said: 'O my^{asws} son^{asws}! Take to thanking Allah^{azwj} anew for the command is newly in you^{asws}, 1671

14- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْوُشَّاءِ عَنْ عَمْرِو بْنِ أَبَانَ عَنْ أَبِي بصيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَذَكَرُوا الْأَوْصِيَاءَ وَ ذَكَرَ إِسْمَاعِيلَ فَقَالَ لَا وَ اللَّهُ يَا أَبَا مُحَمَّدٍ مَا ذَلِكَ إِلَيْنَا وَ مَا هُوَ إِلَّا إِلَى اللَّهِ عَزَّ وَ جَلَّ يُنَزِّلُ وَاحِدًا وَاحِدًا.

It is narrated to us by Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, form Al Hassan Bin Ali Al Washa, from Amro Bin Aban, from Abu Baseer who said,

'I was in the presence of Abu Abdullah^{asws} and they mentioned the successors^{asws}, and Ismail was mentioned. He^{asws} said: 'No, by Allah^{azwj}, O Abu Muhammad! That is not up to us^{asws}, and it is not except up to Allah^{azwj} Mighty and Majestic. He^{azwj} Reveals one^{asws} after one^{asws}, 1672

1669 Basaaair Al Darajaat – P 10 Ch 1 H 11

1670 Basaaair Al Darajaat – P 10 Ch 1 H 12

1671 Basaaair Al Darajaat – P 10 Ch 1 H 13

1672 Basaaair Al Darajaat – P 10 Ch 1 H 14

2 باب في الأئمة أنهم يعلمون إلى من يوصون قبل موتهم مما يعلمهم الله

CHAPTER 2 – REGARDING THE IMAMS^{asws}, THEY^{asws} KNOW TO WHOM THEY^{asws} SHOULD BE BEQUEATHING TO BEFORE THEY^{asws} PASS AWAY, FROM WHAT ALLAH^{azwj} HAS TAUGHT THEM^{asws}

1- حَدَّثَنَا السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَقُولُ مَا مَاتَ عَالِمٌ حَتَّى يُعَلِّمَهُ اللَّهُ إِلَى مَنْ يُوصِي.

It is narrated to us by Al Sindy Bin Muhammad, from Safwan Bin Yahya, from Abdullah Bin Muskan, from Hujr, from Humran,

‘From Abu Abdullah^{asws} having said: ‘A scholar^{asws} does not pass away until Allah^{azwj} Lets him^{asws} know to whom he^{asws} should bequeath’’.¹⁶⁷³

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مَاتَ مِنَّا عَالِمٌ حَتَّى يُعَلِّمَهُ اللَّهُ إِلَى مَنْ يُوصِي.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazala Bin Ayoub, from Amro Bin Aban,

‘From Abu Abdullah^{asws} having said: ‘A scholar^{asws} from us^{asws} does not pass away until Allah^{azwj} Lets him^{asws} know to whom he^{asws} should bequeath’’.¹⁶⁷⁴

3- حَدَّثَنَا بالسُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مَاتَ مِنَّا عَالِمٌ حَتَّى يُعَلِّمَهُ اللَّهُ إِلَى مَنْ يُوصِي.

It is narrated to us by Al Sindy Bin Muhammad, from Safwan, from Ibn Muskan, from Hujr, from Humran,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘A knowledgeable one^{asws} from us^{asws} does not pass away until Allah^{azwj} Lets him^{asws} know to whom he^{asws} should bequeath’’.¹⁶⁷⁵

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ مَنْصُورٍ عَنْ كَثُومٍ عَنْ عَبْدِ الرَّحْمَنِ الْحَرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ لِإِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ ابْنٌ صَغِيرٌ يُحِبُّهُ وَكَانَ هَوَىٰ إِسْمَاعِيلَ فِيهِ فَأَبَى اللَّهُ ذَلِكَ فَقَالَ يَا إِسْمَاعِيلُ هُوَ فُلَانٌ

It is narrated to us by Muhammad Bin Al Husayn, from Al Hassan Bin Ali, from Ali Bin Mansour, from Kulsum, from Abdul Rahman Al Khazzaz,

¹⁶⁷³ Basaair Al Darajaat – P 10 Ch 2 H 1

¹⁶⁷⁴ Basaair Al Darajaat – P 10 Ch 2 H 2

¹⁶⁷⁵ Basaair Al Darajaat – P 10 Ch 2 H 3

'From Abu Abdullah^{asws} having said: 'There was a young son for Ismail Bin Ibrahim^{as}, he^{as} used to love him and the opinion of Ismail^{as} was regarding him, but Allah^{azwj} Refused that and Said: "O Ismail^{as}! He (the successor^{as}) is so and so!"

فَلَمَّا قَضَى اللَّهُ الْمَوْتَ عَلَى إِسْمَاعِيلَ فَجَاءَ وَصِيُّهُ وَ قَالَ يَا بُنَيَّ إِذَا حَضَرَ الْمَوْتُ فَأَفْعَلْ كَمَا فَعَلْتُ فَمِنْ أَجْلِ ذَلِكَ لَيْسَ بِمَوْتِ إِمَامٍ إِلَّا أَخْبَرَهُ اللَّهُ إِلَى مَنْ يُوصِي.

When Allah^{azwj} decreed the expiry upon Ismail^{as}, he^{as} came to his^{as} successor^{as} and said: 'O my^{as} son^{as}! When the death presents, then do as I^{as} have done'. Thus, due to that reason, an Imam^{asws} does not pass away except Allah^{azwj} Informs him^{asws} to whom he^{asws} should bequeath".¹⁶⁷⁶

¹⁶⁷⁶ Basaair Al Darajaat – P 10 Ch 2 H 4

3 باب في الإمام ع أنه يعرف من يكون بعده قبل موته

CHAPTER 3 – REGARDING THE IMAM^{asws}, HE^{asws} RECOGNISE THE ONE^{asws} WHO WILL HAPPEN TO BE AFTER HIM^{asws}, BEFORE HIS^{saww} PASSING AWAY

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ ابْنِ فَضَّالٍ عَنْ مُثَنَّى الْحَنَاطِطِ عَنِ الْحُسَيْنِ الصَّبَّعِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَمُوتُ الرَّجُلُ مِنَّا حَتَّى يَعْرِفَ وَإِلَيْهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir and Ibn Fazzal, from Musanna Al Hannat, from Al Hassan Al Sayqal who said,

'Abu Abdullah^{asws} said: 'The man from us^{asws} does not pass away until he^{asws} knows his^{asws} (chosen) custodian^{asws}.¹⁶⁷⁷

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ عَنْ صَفْوَانَ عَنِ الْمُعَلَّى بْنِ أَبِي عَثْمَانَ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْإِمَامَ يَعْرِفُ الْإِمَامَ الَّذِي مِنْ بَعْدِهِ فَيُوصِي إِلَيْهِ.

It is narrated to us by Muhammad Bin Al Qasim, from Safwan, from Al Moallah Bin Abu Usman, from Al Moalla Bin Khunays,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} recognises the Imam^{asws} who is to be from after him^{asws}, so he^{asws} bequeaths to him^{asws}.¹⁶⁷⁸

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ مُحَمَّدِ بْنِ أَبِي الْعَلَاءِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَمُوتُ الْإِمَامُ حَتَّى يَعْلَمَ مَنْ يَكُونُ بَعْدَهُ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Mahboub, from Al A'ala, from Abdullah Bin Abu Yafour,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} does not pass away until he^{asws} knows who would happen to be after him^{asws}.¹⁶⁷⁹

4- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْخَزَّازِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْإِمَامُ يَعْرِفُ الْإِمَامَ الَّذِي يَكُونُ مِنْ بَعْدِهِ.

It is narrated to us by Ali Bin Ismail, from Ahmad Bin Al Nazr Al Khazzaz, from Al Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} recognises the one who would happen to be from after him^{asws}.¹⁶⁸⁰

5- حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْإِمَامُ يَعْرِفُ الْإِمَامَ الَّذِي يَكُونُ مِنْ بَعْدِهِ.

¹⁶⁷⁷ Basaaair Al Darajaat – P 10 Ch 3 H 1

¹⁶⁷⁸ Basaaair Al Darajaat – P 10 Ch 3 H 2

¹⁶⁷⁹ Basaaair Al Darajaat – P 10 Ch 3 H 3

¹⁶⁸⁰ Basaaair Al Darajaat – P 10 Ch 3 H 4

It is narrated to us by Muhammad Bin Shuayb, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} recognises the Imam^{asws} who will happen to be from after him^{asws}, 1681

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ شُعَيْبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْإِمَامُ يَعْرِفُ الْإِمَامَ الَّذِي يَكُونُ مِنْ بَعْدِهِ.

It is narrated to us by Muhammad Bin Isa, from Ali Bin Al Numanbn, from Shuayb, from Abu Hamza,

'From Abu Ja'far^{asws} having said: 'The Imam^{asws} recognises the Imam^{asws} who will happen to be from after him^{asws}, 1682

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَالَةَ بْنِ أَيُّوبَ عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْإِمَامُ يَعْرِفُ الْإِمَامَ الَّذِي يَكُونُ مِنْ بَعْدِهِ.

It is narrated to us by Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazala Bin Ayoub, from Al Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} recognises the Imam^{asws} who will happen to be from after him^{asws}, 1683

¹⁶⁸¹ Basaair Al Darajaat – P 10 Ch 3 H 5

¹⁶⁸² Basaair Al Darajaat – P 10 Ch 3 H 6

¹⁶⁸³ Basaair Al Darajaat – P 10 Ch 3 H 7

4 باب في الإمام الذي يؤدي إلى الإمام الذي يكون من بعده

CHAPTER 4 – REGARDING THE IMAM^{asws} WHO ENTRUSTS TO THE IMAM^{asws} WHO WILL HAPPEN TO BE FROM AFTER HIM^{asws}

1- حَدَّثَنَا بَابُنُ يَزِيدَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ الْإِمَامُ إِلَى الْإِمَامِ لَيْسَ لَهُ أَنْ يَزْوِيَهَا.

It is narrated to it by Ibn Yazeed, from Hammad Bin Isa, from Hareyz, from Zurara,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **Allah Commands you to render the entrustments to their owners [4:58]**. He^{asws} said: ‘The Imam^{asws} to the Imam^{asws}. It isn’t for him^{asws} that he^{asws} impedes it from him^{asws}’,¹⁶⁸⁴

2- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ الْإِمَامُ إِلَى الْإِمَامِ لَيْسَ لَهُ أَنْ يَزْوِيَهَا عَنْهُ.

It is narrated to us by Al Abbas Bin Marouf, from Hammad Bin Isa, from Rabie, from Al Fazl,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} the Exalted: **Allah Commands you to render the entrustments to their owners [4:58]**. He^{asws} said: ‘The Imam^{asws} to the Imam^{asws}, it isn’t (allowed) for him^{asws} that he^{asws} impedes it from him^{asws}’,¹⁶⁸⁵

3- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ قَالَ فِينَا أَنْزَلَتْ وَ اللَّهُ الْمُسْتَعَانُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Muhammad Bin Khalid, from Ibn Bukeyr, from Zurara who said,

‘I asked Abu Ja’far^{asws} about the Words of Allah^{azwj} the Exalted: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58]**. He^{asws} said: ‘Regarding us^{asws} it was Revealed: **and Allah is the Helper [12:18]**’.¹⁶⁸⁶

4- حَدَّثَنَا بَابُنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Bin Muawiya,

¹⁶⁸⁴ Basaair Al Darajaat – P 10 Ch 4 H 1

¹⁶⁸⁵ Basaair Al Darajaat – P 10 Ch 4 H 2

¹⁶⁸⁶ Basaair Al Darajaat – P 10 Ch 4 H 3

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the Exalted: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58].**

قَالَ إِنَّا عَنِّي أَنَّ يُؤَدِّي الْأَوَّلُ مِنَّا إِلَى الْإِمَامِ الَّذِي يَكُونُ مِنْ بَعْدِهِ الْكُتُبُ وَالسَّلَاحُ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِذَا ظَهَرْتُمْ أَنْ تَحْكُمُوا بِالْعَدْلِ الَّذِي فِي أَيْدِيكُمْ.

He^{asws} said: 'It means us^{asws}, that the first one from us^{asws} should render to the Imam^{asws} who will happen to be from after him^{asws}, the Books and the weapons, **and when you judge between the people you should be judging with the justice** – whenever you^{asws} (Imams^{asws}) appear, you^{asws} should be judging with the justice which is in your^{asws} hands".¹⁶⁸⁷

5- حَدَّثَنَا بَعْبَادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ هُمْ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ يُؤَدِّي الْأَمَانَةَ إِلَى الْإِمَامِ مِنْ بَعْدِهِ وَ لَا يُخْصُ بِهَا غَيْرُهُ وَ لَا يَزُوبُهَا عَنْهُ.

It is narrated to us by Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, and Ahmad Bin Muhammad, from Al Ahwazy, from Muhammad Bin Al-Fuzeyl,

'From Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} the Exalted: **Allah Commands you to render the entrustments to their owners, [4:58].** He^{asws} said: 'They are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, the Imam^{asws} renders to the Imam^{asws} from after him^{asws} and not particularise someone else with it nor impede him^{asws} from it".¹⁶⁸⁸

6- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ أَمَرَ اللَّهُ الْإِمَامَ الْأَوَّلَ أَنْ يَدْفَعَ إِلَى الْإِمَامِ بَعْدَهُ كُلَّ شَيْءٍ عِنْدَهُ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Is'haq Bin Ammar, from Ibn Abu Yafour, from Moalla Bin Khuneys who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **Allah Commands you to render the entrustments to their owners, [4:58].** He^{asws} said: 'Allah^{azwj} has Commanded the first Imam^{asws} that he^{asws} renders to the Imam^{asws} after him^{asws}, all things with him^{asws}".¹⁶⁸⁹

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ هُوَ وَ اللَّهُ أَدَاءُ الْأَمَانَةِ إِلَى الْإِمَامِ وَ الْوَصِيَّةُ.

It is narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: **Allah Commands you to render the entrustments to their owners, [4:58].** He^{asws} said: 'By Allah^{azwj}! It is to render the entrustment (Imamate) to the (next) Imam^{asws}, and the bequest".¹⁶⁹⁰

¹⁶⁸⁷ Basaair Al Darajaat – P 10 Ch 4 H 4

¹⁶⁸⁸ Basaair Al Darajaat – P 10 Ch 4 H 5

¹⁶⁸⁹ Basaair Al Darajaat – P 10 Ch 4 H 6

" 8 حَدَّثَنَا بَعْلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ يَحْيَى بْنِ مَالِكٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا قَالَ الْإِمَامُ يُؤَدِّي إِلَى الْإِمَامِ

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro, from Yahya Bin Malik, from a man from our companions who said,

'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Allah Commands you to render the entrustedments to their owners, [4:58]**. He^{asws} said: 'The Imam^{asws} renders to the Imam^{asws}.

قَالَ ثُمَّ قَالَ يَا يَحْيَى إِنَّهُ وَاللَّهِ لَيْسَ مِنْهُ إِلَّا مَا هُوَ أَمْرٌ مِنَ اللَّهِ.

He (the narrator) said, 'Then he^{asws} said: 'O Yahya! By Allah^{azwj}, it isn't from us^{asws}, but rather it is a Command from Allah^{azwj}'.¹⁶⁹¹

9- حَدَّثَنَا بَعْلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْبَرْتَجِيِّ عَنْ عَلِيِّ بْنِ دَاوُدَ بْنِ مُحَمَّدِ بْنِ الْبَصْرِيِّ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ فِيمَنْ نَزَلَتْ قُلْتُ يَقُولُونَ فِي النَّاسِ قَالَ أ فَكُلُّ النَّاسِ يَحْكُمُ بَيْنَ النَّاسِ اعْقِلْ فِينَا نَزَلَتْ.

It is narrated to us by Ali Bin Ismail, from Muhammad Al Barqy, from Ali Bin Dawood Bin Mukhlad Al Basri, from Malik Al Juhny who said,

'Abu Ja'far^{asws} having said: '**Allah Commands you to render the entrustedments to their owners, and when you judge between the people you should be judging with the justice [4:58]**, regarding who was it Revealed?' I said, 'They (people) are saying, it is regarding the people'. He^{asws} said: 'Are all the people judging between the people? Understand, it was Revealed regarding us^{asws}'.¹⁶⁹²

10- حَدَّثَنَا مُحَمَّدُ بْنُ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا قَالَ هُوَ وَاللَّهِ أَدَاءُ الْأَمَانَةِ إِلَى الْإِمَامِ وَالْوَصِيَّةِ.

It is narrated to us by Muhammad Bin Safwan Bin Yahya, from Mansour Bin Hazim, from Abu Baseer,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **Allah Commands you to render the entrustedments to their owners, [4:58]**. He^{asws} said: 'By Allah^{azwj}! Entrusting of the entrustedment is to the Imam^{asws}, and (so is) the bequest'.¹⁶⁹³

11- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ قَالَ هُمْ الْأَيَّمَةُ مِنْ آلِ مُحَمَّدٍ ص يُؤَدِّي الْأَمَانَةَ إِلَى الْإِمَامِ مِنْ بَعْدِهِ لَا يَخْصُ بِهَا أَحَدٌ غَيْرُهُ وَلَا يَنْوِيهَا عَنْهُ.

¹⁶⁹⁰ Basaair Al Darajaat – P 10 Ch 4 H 7

¹⁶⁹¹ Basaair Al Darajaat – P 10 Ch 4 H 8

¹⁶⁹² Basaair Al Darajaat – P 10 Ch 4 H 9

¹⁶⁹³ Basaair Al Darajaat – P 10 Ch 4 H 10

It is narrated to us by Imran Bin Musa, from Yaqoub Bin Yazeed, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fuzayl,

‘From Abu Al-Hassan^{asws} regarding Words of Allah^{azwj}: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice [4:58]**. He^{asws} said: ‘They^{asws} are the Imams^{asws} from Progeny^{asws} of Muhammad^{saww}, entrusting the entrustment to the Imam^{asws} from after him^{asws}, not specialising anyone else with it apart from him^{asws}, nor impeding from him^{asws}’,¹⁶⁹⁴

12- حَدَّثَنَا بَائِنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُوسَى النَّمَيْرِيِّ عَنْ عَلَاءِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّيْلِ هِيَ أَقْوَمُ قَالَ يَهْدِي إِلَى الْإِمَامِ.

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Musa Al Numeyri, from Ala’a Bin Sayaba,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **Surely this Quran Guides to that which is most upright [17:9]**. He^{asws} said: ‘Guiding to the Imam^{asws}’,¹⁶⁹⁵

13- حَدَّثَنَا بِالْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ مُحَمَّدِ بْنِ جُمُهورِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْإِمَامَ يَعْرِفُ نُطْقَةَ الْإِمَامِ الَّتِي يَكُونُ مِنْهَا إِمَامًا بَعْدَهُ.

It is narrated to us by Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Suleyman Bin Sama’at, from Abdullah Bin Al Qasim, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘The Imams^{asws} recognises a seed of the Imam^{asws} who would happen to be from it, an Imam^{asws} after him^{asws}’,¹⁶⁹⁶

¹⁶⁹⁴ Basaair Al Darajaat – P 10 Ch 4 H 11

¹⁶⁹⁵ Basaair Al Darajaat – P 10 Ch 4 H 12

¹⁶⁹⁶ Basaair Al Darajaat – P 10 Ch 4 H 13

5 باب الوقت الذي يعرف الإمام الأخير ما عند الأول

CHAPTER 5 – THE TIME WHICH THE NEXT IMAM^{asws} RECOGNISES WHAT IS WITH THE FIRST ONE^{asws}

1- حَدَّثَنَا بَابُنُ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ وَجَمَاعَةٍ مَعَهُ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَعْرِفُ الْإِمَامُ الَّذِي بَعْدَهُ عِلْمٌ مَنْ كَانَ قَبْلَهُ فِي آخِرِ دَقِيقَةٍ تَبْقَى مِنْ رُوحِهِ.

It is narrated to us by Ibn Abu Al Khattab, from Ibn Asbat, from Al Hakam Bin Miskeen, from Ubeyd Bin Zurara, and a group with him. They said,

‘We heard Abu Abdullah^{asws} saying: ‘The Imam^{asws} who is after him^{asws} recognises the knowledge of the one who was before him^{asws} in the last minute remaining from his^{asws} soul’.¹⁶⁹⁷

2- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَتَى يَعْرِفُ الْآخِرُ مَا عِنْدَ الْأَوَّلِ قَالَ فِي آخِرِ دَقِيقَةٍ تَبْقَى مِنْ رُوحِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Asbaat, from Al Hakam Bin Miskeed, from one of his companions who said,

‘I said to Abu Abdullah^{asws}, ‘When does the latter Imam^{asws} know what is with the former?’ He^{asws} said: ‘In the last minute remaining from his^{asws} soul’.¹⁶⁹⁸

3- حَدَّثَنَا بَابُنُ يَزِيدَ عَنِ ابْنِ أَسْبَاطٍ عَنِ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ الْإِمَامُ مَتَى يَعْرِفُ إِمَامَتَهُ وَبِنْتَهِي الْأَمْرَ إِلَيْهِ قَالَ فِي آخِرِ دَقِيقَةٍ مِنْ حَيَاةِ الْأَوَّلِ.

It is narrated to us by Ibn Yazeed, from Ibn Asbaat, from one of his companions,

‘From Abdullah^{asws}, he (the narrator) said, ‘I said, ‘The Imam^{asws}, when does he^{asws} know of his^{asws} Imamate and the ending of the command to him^{asws}?’ He^{asws} said: ‘In the last minute from the life of the former’.¹⁶⁹⁹

¹⁶⁹⁷ Basaair Al Darajaat – P 10 Ch 5 H 1

¹⁶⁹⁸ Basaair Al Darajaat – P 10 Ch 5 H 2

¹⁶⁹⁹ Basaair Al Darajaat – P 10 Ch 5 H 3

6 باب في الأئمة أنهم لو وجدوا من يحتمل عنهم لأعطوهم علما لا يحتاجون إلى نظر في حلال و حرام مما في عندهم

CHAPTER 6 – REGARDING THE IMAMS^{asws}, IF THEY^{asws} COULD FIND ONE WHO CAN BEAR FROM THEM^{asws}, THEY WOULD GIVE THEM SUCH KNOWLEDGE, THEY WOULD NOT BE NEEDY TO LOOK INTO PERMISSIBLES AND PROHIBITIONS FROM WHAT IS WITH THEM

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ذَرِيحِ الْمُحَارِبِيِّ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ صَفْوَانَ عَنْ ذَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَبِي نِعَمَ الْأَبِّ رَحْمَةُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ لَوْ أَجِدُ ثَلَاثَةَ رَهْطٍ أَسْتَوِدِعُهُمُ الْعِلْمَ وَ هُمْ أَهْلٌ لِذَلِكَ لَحَدَّثْتُ بِمَا لَا يَجْتَنُجُ فِيهِ إِلَى نَظَرٍ فِي حَلَالٍ وَ لَا حَرَامٍ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Zareeh Al Muhariby and Ahmad Bin Muhammad, from Al Barqy, from Safwan, from Zareeh who said,

‘I heard Abu Abdullah^{asws} saying: ‘My^{asws} father^{asws} was the best of fathers, may Allah^{azwj} have Mercy on him^{asws}, was saying: ‘If I^{asws} could find a group of three, I^{asws} would entrust them with the knowledge, and they are rightful of that, I^{asws} would narrated with what he would neither be needy to look into Permissible(s) nor Prohibitions, and what would be happening up to the Day of Qiyamah.

إِنَّ حَدِيثَنَا صَعِبٌ مُسْتَصْعَبٌ لَا يُؤْمِنُ بِهِ إِلَّا عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ.

Our^{asws} Ahadeeth are difficult, becoming more difficult. No one will believe in it except a servant whose heart Allah^{azwj} has Tested for the Eman”¹⁷⁰⁰.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَنبَسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ لَا أَنَّ يَفْعَ عِنْدَ غَيْرِكُمْ كَمَا قَدْ وَقَعَ غَيْرُهُ لَأَعْطَيْتُكُمْ كِتَابًا لَا تَحْتَاجُونَ إِلَى أَحَدٍ حَتَّى يَفُومَ الْقَائِمُ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Ismail, from Ali Bin Al Numan, from Anbasa Bin Mus’ab,

‘From Abu Abdullah^{asws} having said: ‘Had it not been that it would fall to be with other (general Muslims), just as other (things) have fallen, I^{asws} would have given you a book, you would not have been needy to anyone until the rising of Al-Qaim^{asws}”¹⁷⁰¹.

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ ذَرِيحٍ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ أَبِي نِعَمَ الْأَبِّ رَحْمَةُ اللَّهِ عَلَيْهِ يَقُولُ لَوْ وَحَدَّثُ ثَلَاثَةَ رَهْطٍ أَسْتَوِدِعُهُمُ الْعِلْمَ وَ هُمْ أَهْلٌ لِذَلِكَ لَحَدَّثْتُ بِمَا لَا يَجْتَنُجُ فِيهِ بَعْدِي إِلَى حَلَالٍ وَ لَا حَرَامٍ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ.

¹⁷⁰⁰ Basaaair Al Darajaat – P 10 Ch 6 H 1

¹⁷⁰¹ Basaaair Al Darajaat – P 10 Ch 6 H 2

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalaf Bin Halaf Bin Hammad, from Zareeh, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘My^{asws} father^{asws}, the best of the fathers, may Allah^{azwj} have Mercy on him^{asws}, was saying: ‘If I^{asws} could have found a group of three, I^{asws} would have entrusted to them the knowledge, and they would be rightful of that, I^{asws} would have narrated with what they would not have been needy after me^{asws} to Permissible(s) and Prohibitions, and what would be happening up to the Day of Qiyamah’’.¹⁷⁰²

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُرَازِمٍ وَ مُوسَى بْنِ بَكْرِ قَالَ [قَالَ] سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِنْدَنَا مِنْ حَلَالِ اللَّهِ وَ حَرَامِهِ مَا نَسْتَعِينَا كِتْمَانَهُ مَا نَسْتَطِيعُ بِغَيْرِ أَنْ نُخْبِرَ بِهِ أَحَدًا.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Murazim and Musa Bin Bakr who both said,

‘With us^{asws}, from the Permissibles of Allah^{azwj} and His^{azwj} Prohibitions, is what we^{asws} have leeway of concealing it. We^{asws} are not able, meaning, that we^{asws} inform anyone with it’’.¹⁷⁰³

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا أَجِدُ مَنْ أُحَدِّثُهُ وَ لَوْ أَنِّي أُحَدِّثُ رَجُلًا مِنْكُمْ بِالْحَدِيثِ فَمَا يَخْرُجُ مِنَ الْمَدِينَةِ حَتَّى أُوْتَى بِعَيْنِي فَأَقُولُ لَمْ أَقُلْهُ.

It is narrated to us by Ibrahim Bin Hashim, from Muhammad Bin Abu Umeyr, from Jameel Bin Salih, from Mansour Bin Hazim who said,

‘Abu Abdullah^{asws} said: ‘I^{asws} cannot find anyone to narrate to, and if I^{asws} narrate to a man from you with the Hadeeth, he does not go out from Al-Medina, until I^{asws} am brought exactly it, and I^{asws} say: ‘I^{asws} did not say it’’.¹⁷⁰⁴

¹⁷⁰² Basaair Al Darajaat – P 10 Ch 6 H 3

¹⁷⁰³ Basaair Al Darajaat – P 10 Ch 6 H 4

¹⁷⁰⁴ Basaair Al Darajaat – P 10 Ch 6 H 5

7 باب في الأئمة أن بعضهم من بعض و علمهم بالحلال و الحرام واحد

CHAPTER 7 – REGARDING THE IMAMS^{asws} BEING FROM EACH OTHER AND THEIR^{asws} KNOWLEDGE REGARDING THE PERMISSIBLES AND THE PROHIBITIONS IS ONE

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا بَا مُحَمَّدٍ كُنَّا نَجْرِي فِي الطَّاعَةِ وَ الْأَمْرِ بِجُرْيٍ وَاحِدٍ وَ بَعْضُنَا أَعْلَمُ مِنْ بَعْضٍ.

It is narrated to us by Ibn Yazeed, from Abu Umeyr, from Muhammad Bin Yahya, from Abu Baseer who said,

‘O Abu Muhammad^{saww}! We^{asws} all flow one flow regarding the obedience and the commands, and some of us^{asws} are more knowledgeable than some’¹⁷⁰⁵.

2- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ أَبِي هُرَيْرَةَ ع أَبِي عَبْدِ اللَّهِ ع أَوْ عَمْرٍ زَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: قُلْنَا الْأَئِمَّةُ بَعْضُهُمْ أَعْلَمُ مِنْ بَعْضٍ قَالَ نَعَمْ وَ عِلْمُهُمْ بِالْحَلَالِ وَ الْحَرَامِ وَ تَفْسِيرِ الْقُرْآنِ وَاحِدٌ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Al Hurr,

‘From Abu Abdullah^{asws}, or from the one who reported it, from Abu Abdullah^{asws}, We said: ‘The Imams^{asws}, some of them^{asws} are more knowledgeable than some?’ He^{asws} said: ‘Yes, and their^{asws} knowledge with the Permissible and the Prohibitions and interpretation of the Quran, is one’¹⁷⁰⁶

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِيِّ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِيِّ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْنَا الْأَئِمَّةُ بَعْضُهُمْ أَعْلَمُ مِنْ بَعْضٍ قَالَ نَعَمْ وَ عِلْمُهُمْ بِالْحَلَالِ وَ الْحَرَامِ وَ تَفْسِيرِ الْقُرْآنِ وَاحِدٌ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Al Husayn Bin Ziyad,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘We said, ‘The Imams^{asws}, some of them^{asws} are more knowledgeable than the others^{asws}?’ He^{asws} said: ‘Yes, and their^{asws} knowledge with the Permissible(s) and the Prohibitions, and interpretation of the Quran is one’¹⁷⁰⁷.

¹⁷⁰⁵ Basaair Al Darajaat – P 10 Ch 7 H 1

¹⁷⁰⁶ Basaair Al Darajaat – P 10 Ch 7 H 2

¹⁷⁰⁷ Basaair Al Darajaat – P 10 Ch 7 H 3

8 باب في الأئمة في أن الحجة والطاعة والعلم والأمر والنهي والشجاعة واحد و لرسول الله ص و علي ص

CHAPTER 8 – REGARDING THE IMAMS^{asws} THAT REGARDING THE DIVINE AUTHORITY, AND THE OBEDIENCE, AND THE KNOWLEDGE, AND THE INSTRUCTING, AND THE FORBIDDING, AND THE BRAVERY, THEY^{asws} ARE ONE, AND FOR RASOOL-ALLAH^{saww} AND ALI^{asws} (THERE IS SUPERIORITY)

1- حَدَّثَنَا بِأَحْمَدُ بْنُ مُوسَى عَنِ الْحَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الَّذِينَ آمَنُوا وَ اتَّبَعْتَهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَحَقُّنَا بِهِمْ ذُرِّيَّتَهُمْ وَ مَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ قَالَ الَّذِينَ آمَنُوا النَّبِيُّ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ الذَّرِيَّةُ الْأَيُّمَةُ الْأَوْصِيَاءُ الْحَقُّنَا بِهِمْ وَ لَمْ نَنْقُصْ ذُرِّيَّتَهُمْ مِنْ الْجِهَةِ الَّتِي جَاءَ بِهَا مُحَمَّدٌ ص فِي عَلِيِّ وَ حُجَّتُهُمْ وَاحِدَةٌ وَ طَاعَتُهُمْ وَاحِدَةٌ.

It is narrated to us by Ahmad Bin Musa, from Al Khasshab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} having said: **‘And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds [52:21],** he^{asws} said: **‘And those who believe – this is the Prophet^{saww} and Amir Al-Momineen^{asws}, and their offspring - and the Imams^{asws}, the successors^{asws}, We will Unite - and nothing will be deficient from the offspring anything from the authority which Muhammad^{saww} came with regarding Ali^{asws}, and their^{asws} Proofs are one, and their^{asws} obedience is one (the same)’**.¹⁷⁰⁸

2- حَدَّثَنَا بَعْلِيُّ بْنُ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنِ الْحَارِثِ النَّضْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ رَسُولُ اللَّهِ ص وَ نَحْنُ فِي الْأَمْرِ وَ النَّهْيِ وَ الْحَلَالِ وَ الْحَرَامِ بَجَرِي بَجَرِي وَاحِدٍ فَأَمَّا رَسُولُ اللَّهِ وَ عَلِيٌّ فَلَهُمَا فَضْلُهُمَا.

It is narrated to us by Ali Bin Ismail, from Safwan Bin Yahya, from Ibn Muskan, from Al Haris Al Nazry,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Rasool-Allah^{saww} and us^{asws}, regarding the orders and the forbiddances, and the Permissible(s), and the Prohibitions, are flowing one flow. As for Rasool-Allah^{saww} and Ali^{asws}, for them^{asws} is their superiority’¹⁷⁰⁹.

3- حَدَّثَنَا بَعْدُ اللَّهُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ دَاوُدَ النُّمَيْرِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: نَحْنُ فِي الْعِلْمِ وَ الشَّجَاعَةِ سَوَاءٌ وَ فِي الْعَطَايَا عَلَى قَدْرِ مَا نُؤْمَرُ.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Dawood Al Numeiry, from Ali Bin Ja'far,

¹⁷⁰⁸ Basaair Al Darajaat – P 10 Ch 8 H 1

¹⁷⁰⁹ Basaair Al Darajaat – P 10 Ch 8 H 2

'From Abu Al-Hassan^{asws} having said: 'We^{asws}, regarding the knowledge, and the bravery are equal, and regarding the awards, are upon a measurement of what we^{asws} decree''¹⁷¹⁰.

¹⁷¹⁰ Basaair Al Darajaat – P 10 Ch 8 H 3

9 باب في الأئمة أنهم يعرفون متى يموتون و يعلمون ذلك قبل أن يأتيهم الموت عليهم ع

CHAPTER 9 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE WHEN THEY^{asws} WOULD BE PASSING AWAY, AND THEY^{asws} ARE KNOWING THAT BEFORE THE DEATH COMES TO THEM^{asws}

1- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ يُرْفَعُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَخَلَ أَمِيرُ الْمُؤْمِنِينَ الْحَمَّامَ فَسَمِعَ صَوْتَ الْحَسَنِ ع وَ الْحُسَيْنِ ع قَدْ عَلَا فَقَالَ لهُمَا مَا لَكُمَا فِدَاكُمَا أَبِي وَ أُمِّي

It is narrated to us by Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Ali Bin Asbat,

Raising it to Amir Al-Momineen^{asws}, he (the narrator) said, 'Amir Al-Momineen^{asws} entered the bath-house and he^{asws} heard the voices of Al-Hassan^{asws} and Al-Husayn^{asws} to have been raised. He^{asws} said to them^{asws}: 'What is the matter with you^{asws} two? May my^{asws} father^{as} and father^{as} be sacrificed for you^{asws} both!'

فَقَالَا اتَّبَعَكَ هَذَا الْفَاجِرُ فَظَنْنَا أَنَّهُ يُرِيدُ أَنْ يَضْرُكَ قَالَ دَعَاهُ وَ اللَّهُ مَا أَطْلَقُ إِلَّا لَهُ.

This immoral one followed you^{asws} and we^{asws} thought he^{asws} wanted to harm you^{asws}. He^{asws} said: 'Leave him! By Allah^{azwj}, there is no release except for him'¹⁷¹¹.

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عُمَرَ بْنِ مُسْلِمٍ صَاحِبِ الْهَرَوِيِّ عَنْ سَدِيدِ بْنِ أَبِي عَدِيٍّ اللَّهُ ع يَقُولُ إِنَّ أَبِي مَرِضَ مَرَضاً شَدِيداً حَتَّى حَفْنَا عَلَيْهِ فَبَكَى بَعْضُ أَهْلِهِ عِنْدَ رَأْسِهِ فَنَظَرَ إِلَيْهِ فَقَالَ إِنِّي لَسْتُ بِمَيِّتٍ مِنْ وَجَعِي هَذَا إِنَّهُ أَتَانِي أَتْنَانِ فَأَخْبَرَانِي أَنِّي لَسْتُ بِمَيِّتٍ مِنْ وَجَعِي هَذَا

It is narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Umar Bin Muslim companion of Al Harwy, from Sadeyr who said,

'I heard Abu Abdullah^{asws} saying, 'My father fell ill with severe illness to the extent that we feared upon him^{asws}. One of his^{asws} family members cried by his^{asws} head. He^{asws} looked at him and said: 'I^{asws} am not going to dies from this pain of mine^{asws}. Two (comers) came to me^{asws} and informed me that I^{asws} wouldn't be dying from this pain of mine^{asws}.'

قَالَ فَرَبّاً وَ مَكَتَ مَا شَاءَ اللَّهُ أَنْ يَمُوتَ فَبَيْنَا هُوَ صَاحِحٌ لَيْسَ بِهِ بَأْسٌ قَالَ يَا بُيَّيَّ إِنَّ اللَّذِينَ أَتَيْانِي مِنْ وَجَعِي ذَلِكَ أَتَيْانِي فَأَخْبَرَانِي أَنِّي مَيِّتٌ يَوْمَ كَذَا وَ كَذَا قَالَ فَمَاتَ فِي ذَلِكَ الْيَوْمِ.

He^{asws} said: 'He^{asws} was cured, and he^{asws} remained for as long as Allah^{azwj} Desired him^{asws} to remain. While he^{asws} was healthy, not having any problems with him^{asws}, he^{asws} said: 'My^{asws} son^{asws}! Those two who came to me^{asws} from that pain of mine^{asws}, came to me^{asws} to inform

¹⁷¹¹ Basaair Al Darajaat – P 10 Ch 9 H 1

me^{asws} that I^{asws} would be passing away on such and such day'. He^{asws} passed away during that day".¹⁷¹²

3- وَ حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: قُلْتُ لِلرِّضَا عَ الْإِمَامُ يَعْلَمُ إِذَا مَاتَ قَالَ نَعَمْ يَعْلَمُ بِالتَّعْلِيمِ حَتَّى يَتَقَدَّمَ فِي الْأَمْرِ قُلْتُ عَلِمَ أَبُو الْحَسَنِ عَ بِالرُّطْبِ وَ الرَّيْحَانِ الْمَسْمُومَيْنِ اللَّذَيْنِ بَعَثَ إِلَيْهِ يَحْيَى بْنُ خَالِدٍ قَالَ نَعَمْ قُلْتُ فَأَكَلَهُ وَ هُوَ يَعْلَمُ قَالَ أَنْسَاهُ لِيُنْفِذَ فِيهِ الْحُكْمَ.

And it is narrated to us by Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmud, from one of our companions who said,

'I said to Al-Reza^{asws}, 'Does the Imam^{asws} know when he^{asws} would expire?' He^{asws} said: 'Yes, he^{asws} knows by the teaching until he^{asws} advances in the matter'. I said, 'Did Abu Al-Hassan^{asws} know of the dates and the basil, the poisoned which Yahya Bin Khalid had sent to him^{asws}?' He^{asws} said: 'Yes'. I said, 'So, he^{asws} ate it and (although) he^{asws} knew?' He^{asws} said: 'Yes. He^{asws} was Caused to forget it in order for the Decree to be Implemented regarding him^{asws}'.¹⁷¹³

4- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ ابْنِ مُسَافِرٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَ فِي الْعَشِيِّ الَّتِي اغْتَلَّ فِيهَا مِنْ لَيْلَتِهَا الْعِلَّةَ الَّتِي تُؤْتِي فِيهَا يَا عَبْدَ اللَّهِ مَا أَرْسَلَ اللَّهُ نَبِيًّا مِنْ أَنْبِيَائِهِ إِلَى أَحَدٍ حَتَّى يَأْخُذَ عَلَيْهِ ثَلَاثَةَ أَشْيَاءَ قُلْتُ وَ أَيُّ شَيْءٍ هُوَ يَا سَيِّدِي

It is narrated to us by Abdullah Bin Muhammad, from Ali Bin Mahziyar, from Ibn Musafir who said,

'Abu Ja'far^{asws} said to me in the evening in which he^{asws} fell ill during its night, with the illness in which he^{asws} passed away: 'O Abdullah^{asws}! Allah^{azwj} did not Send any Prophet^{as} from His^{azwj} Prophets^{as} at all, to anyone, until He^{azwj} Took three things upon him^{as}'. I said, 'Which things are these my Master^{asws}?'

قَالَ الْإِفْرَازُ لِلَّهِ بِالْعُبُودِيَّةِ وَ الْوَحْدَانِيَّةِ وَ إِنَّ اللَّهَ يُقَدِّمُ مَا يَشَاءُ وَ تَحْنُ قَوْمٌ أَوْ تَحْنُ مَعَشَرٌ إِذَا لَمْ يَرْضَ اللَّهُ لِأَخِدِنَا الدُّنْيَا نَقْلَنَا إِلَيْهِ.

He^{asws} said: 'The acknowledgment to Allah^{azwj} with the Lordship and the Oneness, and that Allah^{azwj} Bring forward whatever He^{azwj} so Desires to and we^{asws} are a people' – or said: 'We^{asws} are a community, when Allah^{azwj} is not Pleased with the world for any one of us^{asws}, we^{asws} transfer to Him^{azwj}'.¹⁷¹⁴

5- حَدَّثَنَا أَيُّوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَرْوَانَ بْنِ إِسْمَاعِيلَ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: ذَكَرْنَا خُرُوجَ الْحُسَيْنِ وَ تَخَلُّفَ ابْنِ الْحَنَفِيَّةِ عَنْهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ يَا حَمْرَةُ إِنَّي سَأُحَدِّثُكَ فِي هَذَا الْحَدِيثِ وَ لَا تَسْأَلْ عَنْهُ بَعْدَ مَجْلِسِنَا هَذَا

It is narrated to us by Ayoub Bin Nuh, from Safwan Bin Yahya, from Marwan Bin Ismail, from Hamza Bin Humran,

From Abu Abdullah^{asws}, he (the narrator) said, 'We mentioned the egress of Al-Husayn^{asws} and the staying behind by Ibn Al-Hanafiyya from him^{asws}. Abu Abdullah^{asws} said: 'O Hamza!

¹⁷¹² Basaaair Al Darajaat – P 10 Ch 9 H 2

¹⁷¹³ Basaaair Al Darajaat – P 10 Ch 9 H 3

¹⁷¹⁴ Basaaair Al Darajaat – P 10 Ch 9 H 4

I^{asws} shall narrate to you the Hadeeth regarding this and do not ask about it after this gathering of ours.

إِنَّ الْحُسَيْنَ لَمَّا فَصَلَ مَتَوَجِّهًا دَعَا بِقِرْطَاسٍ وَ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى نَبِيِّ هَاشِمٍ أَمَا بَعْدُ فَإِنَّهُ مِنَ الْحَقِّ [لِحَقِّ] بِي مِنْكُمْ اسْتَشْهَدَ مَعِيَ وَ مَنْ تَخَلَّفَ لَمْ يَبْلُغِ الْفَتْحَ وَ السَّلَامَ..

When Al-Husayn^{asws} decided to go ahead, called for paper and wrote: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From Al-Husayn^{asws} Bin Ali^{asws} to the Clan of Hashim^{as}. As for after, one from you who joins up with me^{asws} would be martyred with me^{asws}, and one who stays behind will not achieve the victory. Greetings".¹⁷¹⁵

6- حَدَّثَنَا أَحْمَدُ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ قَالَ حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ كُنْتُ عِنْدَ أَبِي فِي الْيَوْمِ الَّذِي فُيْضَ فِيهِ أَبِي مُحَمَّدُ بْنُ عَلِيٍّ فَأَوْصَانِي بِأَشْيَاءَ فِي عُسْلِهِ وَ فِي كَفْنِهِ وَ فِي دُخُولِهِ قَبْرَهُ

It is narrated to us by Ahmad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin Aaiz who said, 'It is narrated to us by Abu Salama,

'From Abu Abdullah^{asws} having said: 'I^{asws} was in the presence of my^{asws} father^{asws} during the day in which my^{asws} father Muhammad^{asws} Bin Ali^{asws} passed away, and he^{asws} bequeathed to me^{asws} with things regarding his^{asws} washing, and regarding his^{asws} enshrouding, and regarding his^{asws} being entered into his^{asws} grace.

قَالَ قُلْتُ يَا أَبَتَاهُ وَ اللَّهُ مَا رَأَيْتُ مُنْذُ اسْتَكْبَيْتَ أَحْسَنَ هَيْئَةً مِنْكَ الْيَوْمَ وَ مَا رَأَيْتُ عَلَيْكَ أَثَرَ الْمَوْتِ

He^{asws} said: 'I^{asws} said: 'O father^{asws}! By Allah^{azwj}, I^{asws} have not seen since you^{asws} complained a better appearance from you^{asws} than today, and I^{asws} do not see the effects of death upon you^{asws}.

قَالَ يَا بُيَّيْ أَمَا سَمِعْتَ عَلِيَّ بْنَ الْحُسَيْنِ ع نَادَانِي مِنْ وَرَاءِ الْجُدْرَانِ يَا مُحَمَّدُ تَعَالَ عَجَلْ.

He^{asws} said: 'O my^{asws} son^{asws}! Have you^{asws} not heard Ali^{asws} Bin Al-Husayn^{asws} calling out to me from behind the wall: 'O Muhammad^{asws}! Come quickly!"¹⁷¹⁶

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَفْبَةَ قَالَ حَدَّثَنِي جَدِّي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ أَتَى أَبَا جَعْفَرٍ بَلْبِلَةَ [لَيْلَةَ] فُيْضَ وَ هُوَ يُنَاجِي فَأَوْمَأَ إِلَيْهِ بِيَدِهِ أَنْ تَأَخَّرَ فَتَأَخَّرَ حَتَّى فَرَغَ مِنَ الْمُنَاجَاةِ ثُمَّ أَتَاهُ

It is narrated to us by Ibrahim Bin Hashim, from Al Hassan Bin Ali Bin Uqba who said, 'My grandfather narrated,

'From Abu Abdullah^{asws} having gone to Abu Ja'far^{asws} on the night he^{asws} passed away, and he^{asws} was whispering. He^{asws} gestured by his^{asws} hand of the delay (waiting). He^{asws} waited until he^{asws} was free from his^{asws} whispering, then came to him^{asws}.

فَقَالَ يَا بُيَّيْ إِنَّ هَذِهِ اللَّيْلَةُ الَّتِي أُفْبِضُ فِيهَا وَ هِيَ اللَّيْلَةُ الَّتِي فُيْضَ فِيهَا رَسُولُ اللَّهِ ص

¹⁷¹⁵ Basaair Al Darajaat – P 10 Ch 9 H 5

¹⁷¹⁶ Basaair Al Darajaat – P 10 Ch 9 H 6

He^{asws} said: 'O my^{asws} son^{asws}! This is the night in which I^{asws} would be passing away, and it is the night in which Rasool-Allah^{saww} had passed away'.

قَالَ وَ حَدَّثَنِي أَنَّ أَبَاهُ عَلِيَّ بْنَ الْحُسَيْنِ أَنَّهُ بِشَرَابٍ فِي اللَّيْلَةِ الَّتِي قُبِضَ فِيهَا وَ قَالَ اشْرَبْ هَذَا فَقَالَ يَا بُنَيَّ إِنَّ هَذِهِ اللَّيْلَةُ الَّتِي وَعِدْتُ أَنْ أُقْبِضَ فِيهَا فُقِضَ فِيهَا.

He^{asws} said: 'And he^{asws} narrated to me^{asws} that his^{asws} father Ali^{asws} Bin Al-Husayn^{asws} had come to him^{asws} with a drink during the night in which he^{asws} passed away, and had said: 'Drink this!' He^{asws} said: 'O my^{asws} son^{asws}! This is the night I^{asws} have been promised I^{asws} would be passing away during it'. And he^{asws} did pass away during it''¹⁷¹⁷

8- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الرَّثُّومِيُّ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَانَ وَ سَهْلِ بْنِ هُرْمُزَانَ عَنْ مُحَمَّدِ بْنِ أَبِي الرَّعْفَرَانِ عَنْ أُمِّ أَبِي مُحَمَّدٍ قَالَتْ قَالَ لِي أَبُو مُحَمَّدٍ يَوْمًا مِنَ الْأَيَّامِ تُصِيبُنِي فِي سَنَةِ سِتِّينَ حَرَارَةٌ أَخَافُ أَنْ أَنْكَبَ فِيهَا نَكْبَةً فَإِنْ سَلِمْتُ مِنْهَا فَوَالِي سَنَةِ سَبْعِينَ

It is narrated to us by Al Hassan Bin Ali al Zaytuni, from Ibrahim Bin Mahziyar, and Sahl Bin Hurmuzan, from Muhammad Bin Abu Al Zafran,

From mother^{as} of Abu Muhammad^{asws} who said, 'Abu Muhammad^{asws} said to me^{as} on a day from the day: 'I^{asws} will be afflicted with heat in the year sixty, I^{asws} fear that I^{asws} would be struck by a disaster during it. So, if I^{asws} am safe from it, then it would be to the year seventy'.

قَالَتْ فَأَظْهَرْتُ الْجُرْعَ وَ بَكَيتُ فَقَالَ لِي لَا بُدَّ لِي مِنْ وُقُوعِ أَمْرِ اللَّهِ فَلَا تَحْزَنِي

She^{as} said, 'I^{as} manifest the alarm and cried. He^{asws} said to me^{as}: 'There is no escape for me^{asws} from the occurrence of the Command of Allah^{azwj}, so do not be alarmed'.

فَلَمَّا أَنْ كَانَ أَيَّامٌ صَفَرَ أَخَذَهَا الْمُقِيمُ الْمُشْعَدُ وَ جَعَلَتْ تَقُومُ وَ تَقْعُدُ وَ تَخْرُجُ فِي الْأَحْيَانِ إِلَى الْجَبَلِ تُجَسِّسُ الْأَخْبَابَ حَتَّى وَرَدَ عَلَيْهَا الْحَبْرُ.

When it was the days of (month of) Safar, she^{as} was seized by back pain and she^{as} went on to stand and sit, and she^{as} went out the next day to the mountain to inquire about the loved ones until the news (of the passing away of Abu Muhammad^{asws}) came to her^{as},¹⁷¹⁸

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ الرَّضَاءِ قَالَ لِمُسَافِرٍ يَا مُسَافِرُ هَذِهِ الْقَنَاةُ فِيهَا حَسَنٌ [حَيْثَانُ] قَالَ نَعَمْ جَعَلْتُ فِدَاكَ قَالَ أَمَا إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ص الْبَارِحَةَ وَ هُوَ يَقُولُ يَا عَلِيُّ عِنْدَنَا خَيْرٌ لَكَ.

It is narrated to us by Ahmad Bin Muhammad, from al hassan Bin Ali Al Washa,

'From Al-Reza^{asws} having said to Musafir: 'O Musafir! In this canal there are good fish'. He said, 'Yes, may I be sacrificed for you^{asws}!' He^{asws} said: 'But I^{asws} saw Rasool-Allah^{saww} last night and he^{saww} was saying: 'O Ali^{asws}! Being with us^{asws} is better for you^{asws}''¹⁷¹⁹

10- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنِ السَّائِيِّ قَالَ: دَخَلْتُ عَلَيْهِ وَ هُوَ شَدِيدُ الْعِلَّةِ فَيَرْفَعُ رَأْسَهُ مِنَ الْمِحْدَةِ ثُمَّ يَضْرِبُ بِهَا رَأْسَهُ وَ يَزِيدُ

¹⁷¹⁷ Basaair Al Darajaat – P 10 Ch 9 H 7

¹⁷¹⁸ Basaair Al Darajaat – P 10 Ch 9 H 8

¹⁷¹⁹ Basaair Al Darajaat – P 10 Ch 9 H 9

It is narrated to us by Muhammad Bin Isa, from Al Sai'e who said,

'I entered to see him^{asws} and he^{asws} was severely ill. He^{asws} raised his^{asws} head from the pillow, then hit his^{asws} head with it, and (the illness) increased.

قَالَ فَقَالَ لِي صَاحِبِكُمْ أَبُو فَلَانٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ نُحَافُ أَنْ يَكُونَ هَؤُلَاءِ اعْتَالُوكَ عِنْدَ مَا رَأَوْكَ مِنْ شِدَّةِ عَلَيْكَ قَالَ فَقَالَ لَيْسَ عَلَيَّ بَأْسٌ فَبِرَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

He (the narrator) said, 'He^{asws} said to me: 'You Master^{asws} is Abu so and so'. I said, 'We fear that they would happen to assassinate you^{asws} when they see you^{asws} from the difficulties upon you^{asws}'. He^{asws} said: 'There is no problem upon me^{asws}'. He^{asws} was cured. The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds"¹⁷²⁰.

11- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عِمْرَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا كَانَ اللَّيْلَةُ الَّتِي وَعِدَهَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ لِمُحَمَّدٍ يَا بُنَيَّ أَبْغِي وَضُوءاً قَالَ فُقُمْتُ فَجِئْتُ بِوَضُوءٍ قَالَ لَا يَنْبَغِي هَذِهِ فَإِنَّ فِيهِ شَيْئاً مَيْتاً

It is narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Sa'dan Bin Muslim, from Abu Imran, from a man,

'From Abu Abdullah^{asws} having said: 'When it was the night which Ali^{asws} Bin Al-Husayn^{asws} had been promised, he^{asws} said to Muhammad^{asws}: 'O my^{asws} son^{asws}! I^{asws} want to perform Wudu'u'. I^{asws} stood up and came with water for Wudu'u. He^{asws} said: 'This is not appropriate for something has died in it'.

قَالَ فَخَرَجْتُ فَجِئْتُ بِالْمِصْبَاحِ فَإِذَا فِيهِ فَارَةٌ مَيْتَةٌ فَجِئْتُهُ بِوَضُوءٍ غَيْرِهِ قَالَ فَقَالَ يَا بُنَيَّ هَذِهِ اللَّيْلَةُ [الَّتِي] وَعِدْتُهَا فَأَوْصَى بِنَاقَتِهِ أَنْ يُحْضَرَ لَهَا عِصَامٌ وَ يُقَامَ لَهَا عَلْفٌ فَجُعِلَتْ فِيهِ

He^{asws} said: 'I^{asws} went out and came with the lamp, and there was a dead mouse in it. So, I^{asws} came with other water for Wudu'u. He^{asws} said: 'O my^{asws} son^{asws}! This is the night which I^{asws} have been promised'. Then he^{asws} bequeathed with his^{asws} camel that a safeguard be presented for it and feed be established for it. So, I^{asws} these to be in it.

فَلَمَّ نَلَبْتُ أَنْ خَرَجْتُ حَتَّى أَتَيْتُ الْقَبْرَ فَضَرَبْتُ بِجِرَاحِهَا وَ رَغَتُ وَ هَمَلْتُ عَيْنَاهَا فَأَتَانَهَا فَقَالَ مَهْ الْآنَ قُومِي بَارَكَ اللَّهُ فِيكَ فَسَارَتْ وَ دَخَلَتْ مَوْضِعَهَا فَلَمَّ نَلَبْتُ أَنْ خَرَجْتُ حَتَّى أَتَيْتُ الْقَبْرَ فَضَرَبْتُ بِجِرَاحِهَا وَ رَغَتُ وَ هَمَلْتُ عَيْنَاهَا

It was not long before it came out until it came to the grave and struck by its side, and rolled and its eyes were filled (with tears). He^{asws} said: 'Not now! Arise, may Allah^{azwj} Bless you'. It went and entered back into its place. It was not long before it came out until it came to the grave and struck its side and rolled, and its eyes filled up.

فَأْتَى مُحَمَّدُ بْنُ عَلِيٍّ فَتَقَبَّلَ لَهُ إِنَّ النَّاقَةَ قَدْ خَرَجَتْ فَلَمْ تَفْعَلْ قَالَ دَعُوهَا فَإِنَّهَا مُودَعَةٌ فَلَمْ تَلَبْتُ إِلَّا ثَلَاثَةً حَتَّى نَفَقَتْ وَ إِنْ كَانَ لَيُخْرِجُ عَلَيْهَا إِلَى مَكَّةَ فَيَتَعَلَّقُ السُّوْطُ بِالرَّحْلِ فَمَا يَفْرَعُهَا قَدْرَةً حَتَّى يَدْخُلَ الْمَدِينَةَ.

¹⁷²⁰ Basaair Al Darajaat – P 10 Ch 9 H 10

Muhammad^{asws} Bin Ali^{asws} was come to and it was said to him^{asws}, ‘The camel has gone out, so why don’t you^{asws} do (the same again)?’ He^{asws} said: ‘Leave it, for it is bidding farewell, and it won’t live except for three (days) until it would die, and that whenever he^{asws} used to go out upon it to Makkah, he^{asws} would free the whip with the luggage, and did not hit it with a strike until he^{asws} entered Al-Medina’¹⁷²¹.

12- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي حَمُودٍ قَالَ: قُلْتُ الْإِمَامَ يَعْلَمُ مَتَى يَمُوتُ قَالَ نَعَمْ قُلْتُ حَيْثُ مَا بَعَثَ إِلَيْهِ يَخِي بِنُ خَالِدٍ بِرُطْبٍ وَ رِيْحَانٍ مَسْمُومِينَ عَلِمَ بِهِ قَالَ نَعَمْ قُلْتُ فَأَكَلَهُ وَ هُوَ يَعْلَمُ فَيَكُونُ مُعِينًا عَلَى نَفْسِهِ

It is narrated to us by Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud who said,

‘I said, ‘The Imam^{asws} knows when he^{asws} would be passing away?’ He^{asws} said: ‘Yes’. I said, ‘When (your^{asws} father^{asws}) was sent by Yahya Bin Khalid, the poisoned dates and basil, he^{asws} knew of it?’ He^{asws} said: ‘Yes’. I said, ‘He^{asws} ate it although he^{asws} knew, then he^{asws} became assisting against himself^{asws} (suicide)’.

فَقَالَ لَا يَعْلَمُ قَبْلَ ذَلِكَ لِيَتَقَدَّمَ فِيمَا يَخْتِاجُ إِلَيْهِ فَإِذَا جَاءَ الْوَقْتُ أَلْقَى اللَّهُ عَلَى قَلْبِهِ النَّسِيَانَ لِيُقْضَى فِيهِ الْحُكْمُ.

He^{asws} said: ‘No, he^{asws} knew before that in order to advance regarding what he^{asws} would be needy to. So, when the time came, Allah^{azwj} Cast the forgetfulness upon his^{asws} heart in order to Implement the Decree regarding him^{asws}’¹⁷²².

13- حَدَّثَنَا بِسَلَمَةُ بْنُ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ الْقَاسِمِ بْنِ الْحَارِثِ الْبَطَلِ عَنْ أَبِي بَصِيرٍ أَوْ عَمَّنْ رَوَى عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْإِمَامَ لَوْ لَمْ يَعْلَمْ مَا يُصِيبُهُ وَ إِلَى مَا يَصِيرُ فَلَيْسَ ذَلِكَ بِحُجَّةٍ لِلَّهِ عَلَى خَلْقِهِ.

It is narrated to us by Salama Bin Al Khattab, from Suleyman Bin Sama’at and Abdullah Bin Muhammad Bin Al Qasim Bin Al Haris Al Batala, from Abu Baseer, or from the one who reported it from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘The Imam^{asws}, if he^{asws} did not know what would be afflicting him^{asws} to what he^{asws} is to come, that isn’t a Divine Authority of Allah^{azwj} upon His^{azwj} creatures’¹⁷²³.

14- حَدَّثَنَا يَعْقُوبُ بْنُ زَيْدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ حَدَّثَنِي مُسَافِرٌ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ بِمِيٍّ فَمَرَّ بِحَيْثُ بِنُ خَالِدٍ- فَعَطَى أَنْفَهُ مِنَ الْعُبَارِ فَقَالَ مَسَاكِينُ لَا يَدْرُونَ مَا يَحُلُّ لَهُمْ فِي هَذِهِ السَّنَةِ

It is narrated to us by Yaqoub Bin Yazeed, from al Hassan Bin Ali Al Washa who said, ‘It is narrated to me by Musafir who said,

‘I was with Abu Al-Hassan^{asws} at Mina and Yahya Bin Khalid passed by. He^{asws} covered his^{asws} nose from the dust. He^{asws} said: ‘Poor people, they don’t know what (events) would be revealed to them during this year’.

ثُمَّ قَالَ وَ مَا أَعْجَبَ مِنْ هَذَا وَ أَنَا وَ هُوَ وَ تَرَّ كَهَاتَيْنِ وَ ضَمَّ إِصْبَعَيْهِ قَالَ مُسَافِرٌ مَا عَرَفْتُ مَعْنَى حَدِيثِهِ حَتَّى دَفَّنَاهُ مَعَهُ.

¹⁷²¹ Basaair Al Darajaat – P 10 Ch 9 H 11

¹⁷²² Basaair Al Darajaat – P 10 Ch 9 H 12

¹⁷²³ Basaair Al Darajaat – P 10 Ch 9 H 13

Then he^{asws} said: 'And what is stranger than this, and I^{asws} and him would be one like this two' – and he^{asws} pressed his^{asws} two fingers. Musafir said, 'I did not understand the meaning of this Hadeeth until we buried him with him^{asws}',¹⁷²⁴

¹⁷²⁴ Basaair Al Darajaat – P 10 Ch 9 H 14

CHAPTER 10 – THE EARTH CANNOT BE VACANT FROM THE DIVINE AUTHORITY, AND THEY^{asws} ARE THE IMAMS^{asws}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سَلِيمَانَ الْعَامِرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا زَالَتْ الْأَرْضُ إِلَّا وَ لِلَّهِ الْحُجَّةُ يَعْرِفُ الْحَالَ وَالْحُرَامَ وَ يَدْعُو إِلَى سَبِيلِ اللَّهِ وَ لَا يَنْقَطِعُ الْحُجَّةُ مِنَ الْأَرْضِ إِلَّا أَنْ يُعَيَّنَ يَوْمًا قَبْلَ يَوْمِ الْقِيَامَةِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Rabie Bin Muhammad Al Muslimi, from Abu Abdullah Bin Suleyman al Aamiri,

‘From Abu Abdullah^{asws} having said: ‘The earth has not ceased to be except for Allah^{azwj} there is the Divine Authority recognising the Permissible and the Prohibition, and calling to the Way of Allah^{azwj}, and the Divine Authority will not be cut off from the earth except for forty days before the Day of Qiyamah.

فَإِذَا رُفِعَتِ الْحُجَّةُ أُغْلِقَ بَابُ التَّوْبَةِ وَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلِ أَنْ تُرْفَعَ الْحُجَّةُ أَوْلَيْكَ شِرَارٌ مِنْ خَلْقِ اللَّهِ وَ هُمُ الَّذِينَ عَلَيْهِمْ تَعْوِمُ الْقِيَامَةُ.

When the Divine Authority is lifted, the door of repentance would be closed: **a soul will not benefit from its Eman which had not believed [6:158]**, from before the Divine Authority is raised up. They are the evil ones from the creatures of Allah^{azwj}, and they are those upon them the Qiyamah would be established”¹⁷²⁵.

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ صَفْوَانَ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأَرْضُ لَا تُكُونُ إِلَّا وَ فِيهَا عَالِمٌ لَا يُصْلِحُ النَّاسَ إِلَّا ذَاكَ.

It is narrated to us by Muhammad Bin Isa, from Safwan, from Zareeh Al Muharby,

‘From Abu Abdullah^{asws} having said: ‘The earth cannot be except and in it is a knowledgeable one^{asws}. Nothing can correct the people except that”¹⁷²⁶

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ جَلٌّ وَ عَزٌّ أَجَلٌّ وَ أَعْظَمٌ مِنْ أَنْ يَتْرَكَ الْأَرْضَ بِغَيْرِ إِمَامٍ.

It is narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Majestic and Mighty is more Majestic and more Magnificent that to leave the earth without an Imam^{asws}”¹⁷²⁷.

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ اللَّهُ مَا تَرَكَ الْأَرْضَ مُنْذُ قَبَضَ اللَّهُ آدَمَ إِلَّا وَ فِيهَا إِمَامٌ يُهْتَدَى بِهِ إِلَى اللَّهِ وَ هُوَ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ وَ لَا تَبْقَى الْأَرْضُ بِغَيْرِ إِمَامٍ حُجَّةِ اللَّهِ عَلَى عِبَادِهِ.

¹⁷²⁵ Basaair Al Darajaat – P 10 Ch 10 H 1

¹⁷²⁶ Basaair Al Darajaat – P 10 Ch 10 H 2

¹⁷²⁷ Basaair Al Darajaat – P 10 Ch 10 H 3

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘From Abu Ja’far^{asws} having said: ‘By Allah^{azwj}! The earth has not been left since Allah^{azwj} Caused Adam^{as} to pass away, except and therein is an Imam^{asws} one can be guided by him^{asws} to Allah^{azwj}, and he^{asws} is the Divine Authority of Allah^{azwj} upon His^{azwj} servants; and the earth cannot remain without an Imam^{asws}, a Divine Authority upon His^{azwj} servants’¹⁷²⁸.

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع تَبْقَى الْأَرْضُ يَوْمًا بَعْدَ إِيْمَانٍ قَالَ لَا.

It is narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Al Husayn Bin Abu Al A’ala who said,

‘I said to Abu Abdullah^{asws}, ‘Can the earth remain for a day without an Imam^{asws}?’ He^{asws} said: ‘No’¹⁷²⁹.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ أُتُوبِ بْنِ حَرْبٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا كَانَتْ الْأَرْضُ إِلَّا وَ لِلَّهِ فِيهَا عَالِمٌ.

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Jareer, from Suleyman Bin Khalid,

‘From Abu Ja’far^{asws} having said: ‘The earth has never been except, for Allah^{azwj}, in it is a knowledgeable one^{asws}’¹⁷³⁰.

7- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنِ الْوَشَّاءِ عَنْ أَبَانَ الْأَحْمَرِ عَنِ الْحُسَيْنِ بْنِ زِيَادِ الْعَطَّارِ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ مَا يَكُونُ الْأَرْضُ إِلَّا وَ فِيهَا عَالِمٌ قَالَ بَلَى.

It is narrated to us by one of our companions, from Al Washa, from Aban Al Ahmar, from Al Hassan Bin Ziyad Al Attar who said,

‘I said to Abu Abdullah^{asws}, ‘The earth cannot happen to be except and therein is a knowledgeable one^{asws}?’ He^{asws} said: ‘Yes’¹⁷³¹.

8- حَدَّثَنَا عَنِ الْوَشَّاءِ عَنْ أَبَانَ الْأَحْمَرِ عَنِ الْحَارِثِ بْنِ الْمُغَيْرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْأَرْضَ لَا تُثْرِكُ إِلَّا بِعَالِمٍ يَخْتِجُ النَّاسَ إِلَيْهِ وَ لَا يَخْتِجُ إِلَى النَّاسِ يَعْلَمُ الْحَرَامَ وَ الْحَلَالَ.

It is narrated to us from Al Washa, from Aban Al Ahmar, from Al Haris Bin Al Mugheira who said,

‘I heard Abu Abdullah^{asws} saying: ‘Surely the earth cannot be left except with a knowledgeable one^{asws}, the people are need to him^{asws} and he^{asws} is not needy to the people. He^{asws} knows the Permissible(s) and the Prohibitions’¹⁷³².

9- حَدَّثَنَا بِأَحْمَدُ عَنِ ابْنِ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنِ الْحُسَيْنِ بْنِ زِيَادِ الْعَطَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْأَرْضَ لَا تَكُونُ إِلَّا وَ فِيهَا حُجَّةٌ إِنَّهُ لَا يُصْلِحُ النَّاسَ إِلَّا ذَلِكَ وَ لَا يُصْلِحُ الْأَرْضَ إِلَّا ذَاكَ.

¹⁷²⁸ Basaaair Al Darajaat – P 10 Ch 10 H 4

¹⁷²⁹ Basaaair Al Darajaat – P 10 Ch 10 H 5

¹⁷³⁰ Basaaair Al Darajaat – P 10 Ch 10 H 6

¹⁷³¹ Basaaair Al Darajaat – P 10 Ch 10 H 7

¹⁷³² Basaaair Al Darajaat – P 10 Ch 10 H 8

It is narrated to us by Ahmad, from Ibn Yazeed, from Ibn Abu Umeyr, from Sa'ad Bin Abu Khalaf, from Al Hassan Bin Ziyad, from Al Attar who said,

'I heard Abu Abdullah^{asws} saying: 'The earth cannot be except and therein is a Divine Authority. Surely, nothing can correct the people except that, nor can anything correct the earth except that''.¹⁷³³

10- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْأَرْضَ لَا تَخْلُو إِلَّا وَ فِيهَا حُجَّةٌ كَيْمَا أزدَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَ إِن نَقَصُوا شَيْئاً أتمَّهُ هُمْ.

It is narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Ammar,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: The earth will not be vacant except and therein would be a Divine Authority. Every time the Momineen increase something, he^{asws} would return them, and if they reduce something, he^{asws} would complete it for them''.¹⁷³⁴

11- حَدَّثَنَا بَعْلِيُّ بْنُ إِسْمَاعِيلَ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تُتْرَكُ الْأَرْضُ بِغَيْرِ إِمَامٍ قَالَ لَا قُلْنَا لَهُ تَكُونُ الْأَرْضُ وَ فِيهَا إِمَامَانِ قَالَ لَا إِلَّا إِمَامٌ صَامِتٌ لَا يَتَكَلَّمُ وَ يَتَكَلَّمُ الَّذِي قَبْلَهُ.

It is narrated to us by Ali Bin Ismail, from Ahmad Bin Al Nazar, from Al Husayn Bin Abu Al A'ala who said,

'I said to Abu Abdullah^{asws}, 'Is the earth left without an Imam^{asws}? He^{asws} said: 'No'. We said to him^{asws}, 'Can the earth be and therein are two Imams^{asws}? He^{asws} said: 'No, except an Imam^{asws} would be silent, not speaking, and the one who is before him^{asws} would speak''.¹⁷³⁵

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَالٍ عَنِ نَعْلَبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مَوْلَى أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَا تَكُونُ الْأَرْضُ إِلَّا وَ فِيهَا مَنْ يَعْرِفُ الزَّيَادَةَ وَ النُّقْصَانَ فَإِذَا جَاءَ الْمُسْلِمُونَ بِزِيَادَةٍ رَمَى بِالزَّيَادَةِ وَ إِذَا جَاءُوا بِالنُّقْصَانِ أتمَّهُ هُمْ وَ لَوْ لَا ذَلِكَ لاختَلَطَ عَلَى الْمُسْلِمِينَ أَمْرُهُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Sa'alba, from Is'haq Bin Ammar,

From a slave of Abu Abdullah^{asws} having said, 'I heard him^{asws} saying: 'The earth cannot happen to be except and therein would be one^{asws} recognising the additions and the reductions. So, when the Muslims come with an addition, he^{asws} would throw out the addition, and when they come with the reduction, he^{asws} would complete it for them, and had it not been that, their affairs would be mixed-up upon the Muslims''.¹⁷³⁶

13- حَدَّثَنَا بَعْدًا بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ: إِنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَلَى خَلْقِهِ إِلَّا بِإِمَامٍ حَتَّى يُعْرِفَ.

¹⁷³³ Basaair Al Darajaat – P 10 Ch 10 H 9

¹⁷³⁴ Basaair Al Darajaat – P 10 Ch 10 H 10

¹⁷³⁵ Basaair Al Darajaat – P 10 Ch 10 H 11

¹⁷³⁶ Basaair Al Darajaat – P 10 Ch 10 H 12

It is narrated to us by Abbad Bin Suleyman, from Sa'ad, from Muhammad Bin Umara,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'The Divine Authorisation cannot stand for Allah^{azwj} upon His^{azwj} creatures except by an Imam^{asws}, until He^{azwj} is recognised'' .¹⁷³⁷

14- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ مُحَمَّدِ بْنِ الْحَجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ أَبِي جَعْفَرٍ ع قَالَ: لَا تَبْقَى الْأَرْضُ بِغَيْرِ إِمَامٍ ظَاهِرٍ.

It is narrated to us by Muhammad Bin Isa, from Ibn Mahboub and Al Hajjal, from Al A'ala, from Muhammad,

'From Abu Ja'far^{asws} having said: 'The earth cannot remain without an apparent Imam^{asws}'' .¹⁷³⁸

15- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ قَالَ حَدَّثَنِي الثَّقَلِيُّ مِنْ أَصْحَابِنَا أَنَّهُ سَمِعَ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ اللَّهُمَّ إِنَّكَ لَا تَخْلِي الْأَرْضَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ ظَاهِرٍ أَوْ خَافٍ مَعْمُورٍ لَيْلًا تَبْطُلُ حُجَّتُكَ وَبَيِّنَاتُكَ.

It is narrated to us by Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Is'haq Al Hamdany who said, 'It is narrated to me by the trustworthy one from our companions,

'He heard Amir Al-Momineen^{asws} saying: 'O Allah^{azwj}! You^{azwj} do not Leave the earth vacant from a Divine Authority of Yours^{azwj} upon Your^{azwj} creatures, whether apparent or hidden, obscured, lest Your^{azwj} Arguments and Your^{azwj} Proofs get invalidated'' .¹⁷³⁹

16- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى وَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ابْنِ مُحَمَّدِ بْنِ الْحَجَّالِ عَنْ يَعْقُوبَ السَّرَّاجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تَخْلُو الْأَرْضُ مِنْ عَالِمٍ مِنْكُمْ حَيٍّ ظَاهِرٍ تَفْرَعُ إِلَيْهِ النَّاسُ فِي حَالَهِمْ وَ حَرَامِهِمْ

It is narrated to us by Muhammad Bin Isa and Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqoub Al Sarraj who said,

'I said to Abu Abdullah^{asws}, 'Can the earth be vacant from a knowledgeable one^{asws} from you (Imams^{asws}), alive, apparent, the people can panic to regarding their Permissible(s) and their Prohibitions?'

فَقَالَ يَا أَبَا يُوسُفَ لَا إِنَّ ذَلِكَ لَبَيِّنٌ فِي كِتَابِ اللَّهِ تَعَالَى فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا عِدْوَكُمْ مِمَّنْ يُجَالِفُكُمْ وَ رَابِطُوا إِمَامَكُمْ وَ اتَّقُوا اللَّهَ فِيمَا يَأْمُرُكُمْ وَ فَرَضَ عَلَيْكُمْ.

He^{asws} said: 'O Abu Yusuf, no! Surely that is explained in the Book of Allah^{azwj} the Exalted. He^{azwj} Said: **O you who believe! Be patient and excel in patience [3:200]**, from your enemies that are against you, **"and remain steadfast"** with your Imam^{asws} **"and fear Allah^{azwj}"**, in what He^{azwj} has Commanded you and Obligated upon you'' .¹⁷⁴⁰

17- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَنْ تَخْلُو الْأَرْضُ مِنْ حُجَّةٍ عَالِمٍ يُجِبِّي فِيهَا مَا يُجِبُّونَ مِنَ الْحَقِّ ثُمَّ تَلَا هَذِهِ الْآيَةَ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ.

¹⁷³⁷ Basaair Al Darajaat – P 10 Ch 10 H 13

¹⁷³⁸ Basaair Al Darajaat – P 10 Ch 10 H 14

¹⁷³⁹ Basaair Al Darajaat – P 10 Ch 10 H 15

¹⁷⁴⁰ Basaair Al Darajaat – P 10 Ch 10 H 16

It is narrated to us by Ahmad Bin Al Husayn, from Ibn Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa who said,

'I heard Abu Abdullah^{asws} saying: 'The earth will never be vacant from a Divine Authority, a knowledgeable one^{asws} reviving in it what they are killing of the truth. Then he^{asws} recited this Verse: ***They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]***'.¹⁷⁴¹

¹⁷⁴¹ Basaair Al Darajaat – P 10 Ch 10 H 17

11 باب في الأئمة أن الأرض لا تخلو منهم و لو كان في الأرض اثنان لكان أحدهما الحجة

CHAPTER 11 – REGARDING THE IMAMS^{asws} THAT THE EARTH CANNOT BE VACANT FROM THEM^{asws}, AND IF THERE WOULD BE ONLY TWO IN THE EARTH, ONE OF THE TWO WOULD BE THE DIVINE AUTHORITY

1- حَدَّثَنَا الْهَيْثَمُ التَّهْدِيُّ عَنِ الرَّبِيعِيِّ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِيهِ عَنْ أَبِي عُبَيْدِ اللَّهِ ع الْحُجَّةُ قَبْلَ الْخَلْقِ وَ مَعَ الْخَلْقِ وَ بَعْدَ الْخَلْقِ.

It is narrated to us by Al Haysam Al Nahdy, from Al Barqy, from Khalaf Bin Hammad, from Aban Bin Taglib who said,

‘Abu Abdullah^{asws} having said: ‘The Divine Authority was before the creatures, and is with the creatures, and would be after the creatures’¹⁷⁴².

2- حَدَّثَنَا بِالْمَيْمُ التَّهْدِيُّ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ لَمْ تَكُنْ فِي الدُّنْيَا إِلَّا اثنانِ لَكَانَ أَحَدُهُمَا الْإِمَامَ.

It is narrated to us by Al Haysam Al Nahdy, from his father, from Yunus Bin Yaqoub who said,

‘I heard Abu Abdullah^{asws} saying: ‘If there do not happen to be in the world except two, one of the two would be the Imam^{asws}’¹⁷⁴³.

3- حَدَّثَنَا بِأَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ سِنَانٍ عَنْ حَمَزَةَ بْنِ الطَّيَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ لَمْ يَبْقَ فِي الْأَرْضِ إِلَّا اثنانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ عَلَى صَاحِبِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Ismail, from Ibn Sinan, from Hamza Bin Al Tayyar who said,

‘I heard Abu Abdullah^{asws} saying: ‘If there do not remain in the earth except two, one of the two would be the Divine Authority over his^{asws} companion’¹⁷⁴⁴.

4- حَدَّثَنَا بِأَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ عُمَارَةَ بْنِ الطَّيَّارِ قَالَ قَالَ: لَوْ لَمْ يَبْقَ فِي الْأَرْضِ إِلَّا اثنانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ وَ لَوْ ذَهَبَ أَحَدُهُمَا بَقِيَ الْحُجَّةُ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ibn Sinan, from Ibn Umara Bin Al Tayyar who said,

‘If there do not remain in the earth except two, one of the two would be the Divine Authority, and if one of the two goes (dies), the remaining one would be the Divine Authority’¹⁷⁴⁵.

¹⁷⁴² Basaaair Al Darajaat – P 10 Ch 11 H 1

¹⁷⁴³ Basaaair Al Darajaat – P 10 Ch 11 H 2

¹⁷⁴⁴ Basaaair Al Darajaat – P 10 Ch 11 H 3

¹⁷⁴⁵ Basaaair Al Darajaat – P 10 Ch 11 H 4

5- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنِ ابْنِ سِنَانَ عَنْ أَبِي عُمَارَةَ بْنِ الطَّيَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ لَمْ يَبْقَ فِي الْأَرْضِ إِلَّا اثْنَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ.

It is narrated to us by Muhammad Bin Isa, from Ibn Sinan, from Abu Umara Bin Al Tayyar who said,

‘I heard Abu Abdullah^{asws} saying: ‘If there do not remain in the earth except two, one of the two would be the Divine Authority’.¹⁷⁴⁶

¹⁷⁴⁶ Basaair Al Darajaat – P 10 Ch 11 H 5

12 باب أن الأرض لا تبقى بغير إمام لو بقيت لساخت

CHAPTER 12 – THE CANNOT REMAIN WITHOUT AN IMAM^{asws}, IF IT WERE TO REMAIN, IT WOULD IMplode

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِيقِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ عَ هَلْ يَبْقَى الْأَرْضُ بَعْدَ إِمَامٍ فَإِنَّا نَرَوِي عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ لَا يَبْقَى الْأَرْضُ إِلَّا أَنْ يَسْخَطَ اللَّهُ عَلَى الْعِبَادِ قَالَ لَا تَبْقَى إِذَا لَسَاخَتْ.

It is narrated to us by Muhammad Bin Al Husayn, from Abu Dawood Al Mustariq, from Ahmad Bin Umar who said,

‘I said to Abu Al-Hassan^{asws}, ‘Can the earth remain without an Imam^{asws}, for we are reporting from Abu Abdullah^{asws} having said: ‘The earth cannot remain except and Allah^{azwj} would Implode it upon the servants’. He^{asws} said: ‘It does not remain, then it has imploded’’.¹⁷⁴⁷

2- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ تَبْقَى الْأَرْضُ بَعْدَ إِمَامٍ قَالَ لَوْ بَقِيَتِ الْأَرْضُ بَعْدَ إِمَامٍ لَسَاخَتْ.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali who said,

‘I said to Abu Abdullah^{asws}, ‘Can the earth remain without an Imam^{asws}?’ He^{asws} said: ‘If the earth were to remain without an Imam^{asws}, it would implode’’.¹⁷⁴⁸

3- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ حَدَّثَنِي الْمُؤَمَّرُ حَدَّثَنِي أَبُو هُرَاسَةَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: لَوْ أَنَّ الْإِمَامَ رُفِعَ مِنَ الْأَرْضِ سَاعَةً لَسَاخَتْ بِأَهْلِهِ كَمَا يَمْوجُ الْبَحْرُ بِأَهْلِهِ.

It is narrated to us by Muhammad Bin Isa, who said, ‘It is narrated to me by Abu Haradah,

‘From Abu Ja’far^{asws} having said: ‘If the Imam^{asws} is raised from the earth for a moment, it would implode with its inhabitants, just as the ocean is turbulent with its inhabitants’’.¹⁷⁴⁹

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ مُحَمَّدِ بْنِ أَهْتَمِّمٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحُسَيْنِ الرِّضَا عَ قَالَ: قُلْتُ لَهُ يَكُونُ الْأَرْضُ بِلَا إِمَامٍ فِيهَا قَالَ لَا إِذَا سَاخَتْ بِأَهْلِهَا.

It is narrated to us by Muhammad Bin Ali Bin Ismail, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Muhammad Bin Al Haysam, from Muhammad Bin Al Fuzeyl,

‘From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘Can the earth exist without an Imam^{asws} being in it?’ He^{asws} said: ‘No, then it would collapse with its inhabitants’’.¹⁷⁵⁰

¹⁷⁴⁷ Basaair Al Darajaat – P 10 Ch 12 H 1

¹⁷⁴⁸ Basaair Al Darajaat – P 10 Ch 12 H 2

¹⁷⁴⁹ Basaair Al Darajaat – P 10 Ch 12 H 3

¹⁷⁵⁰ Basaair Al Darajaat – P 10 Ch 12 H 4

5 & 6 - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: قُلْتُ لَهُ هَلْ تَبْقَى الْأَرْضُ بَعْدَ إِمَامٍ قَالَ لَا قُلْتُ فَإِنَّا نُرَوِّي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَا تَبْقَى إِلَّا أَنْ يَسْحَطَ اللَّهُ عَلَى الْعِبَادِ قَالَ لَا تَبْقَى إِذَا لَسَاخَتْ.

It is narrated to us by Muhammad Bin Suleyman, from Sa'ad Bin Sa'ad, from Ahmad Bin Umar,

'From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Can the earth remain without an Imam^{asws}? He^{asws} said: 'No'. I said, 'We are narrating from Abu Abdullah^{asws} having said that it would not remain except and Allah^{azwj} would Implode it upon the servants'. He^{asws} said: 'It does not remain, then is has imploded"¹⁷⁵¹.

7 - حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الرِّضَا قَالَ: سَأَلْتُ الرِّضَا ع هَلْ تَبْقَى الْأَرْضُ بَعْدَ إِمَامٍ قَالَ لَا قُلْتُ فَإِنَّا نُرَوِّي أَنَّهَا لَا تَبْقَى إِلَّا أَنْ يَسْحَطَ اللَّهُ عَلَى الْعِبَادِ قَالَ لَا تَبْقَى إِذَا لَسَاخَتْ.

It is narrated to us by Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

'I asked Al-Reza^{asws}, 'Can the earth remain without an Imam^{asws}? He^{asws} said: 'No'. I said, 'We are reporting and it cannot remain except Allah^{azwj} would Implode it upon the servants'. He^{asws} said: 'It does not remain, then it has imploded"¹⁷⁵².

8 - حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ عَنْ أَبِي طَاهِرٍ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ هِلَالٍ قَالَ أَخْبَرَنِي سَعِيدٌ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع قُلْتُ تَخْلُو الْأَرْضُ مِنْ حُجَّةِ اللَّهِ قَالَ لَوْ خَلَّتِ الْأَرْضُ طَرْفَةَ عَيْنٍ مِنْ حُجَّةٍ لَسَاخَتْ بِأَهْلِهَا.

It is narrated to us by Muhammad Bin Muhammad, from Abu Tahir Muhammad Bin Suleyman, from Ahmad Bin Hilal who said, 'I was informed by Saeed, from Suleyman Al Ja'fari who said,

'I asked Abu Al-Hassan Al-Reza^{asws}, I said, 'Can the earth be vacant from a Divine Authority of Allah^{azwj}? He^{asws} said: 'If the earth were to be vacant from a Divine Authority even for the blink of an eye, it would implode with its inhabitants"¹⁷⁵³.

¹⁷⁵¹ Basaair Al Darajaat – P 10 Ch 12 H 5 & 6

¹⁷⁵² Basaair Al Darajaat – P 10 Ch 12 H 7

¹⁷⁵³ Basaair Al Darajaat – P 10 Ch 12 H 8

CHAPTER 13 – REGARDING THE IMAMS^{asws}, WHEN AN IMAM^{asws} FROM THEM^{asws} PASSES AWAY, HE^{asws} RECOGNISES THE ONE^{asws} AFTER HIM^{asws}

1- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي الْجَارُودِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ إِذَا مَضَى عَالِمُكُمْ أَهْلَ الْبَيْتِ بِأَيِّ شَيْءٍ يُعْرَفُ الَّذِي يَجِيءُ مِنْ بَعْدِهِ

It is narrated to us by Al Husayn Bin Muhammad, from Abu Ja'far Muhammad Al Rabie, from a man from our companions, from Abu Al Jaroud who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! When the scholar of People^{asws} of your^{asws} Household passes away, by which thing does he^{asws} recognise the one^{asws} who would come to be from after him^{asws}?'

قَالَ بِالْهُدَايَةِ وَالْإِطْرَاقِ وَاقْتِرَارِ آلِ مُحَمَّدٍ ص بِالْفَضْلِ وَ لَا يُسْأَلُ عَنْ شَيْءٍ مِمَّا بَيْنَ دَفْتَيْنِ إِلَّا أَجَابَ عَنْهُ.

He^{asws} said: 'By the guidance, and the lowering of the head to ponder, and the acknowledgment of Progeny^{asws} of Muhammad^{saww} with the merit, and he^{asws} will not be asked about anything from what is between the two covers (of the Quran), except he^{asws} would answer about it'.¹⁷⁵⁴

2- وَ عَنْهُ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ مُوسَى عَنِ الْحَنَّانِ عَنِ الْحَزْثِ بْنِ الْمُغَيْرَةِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بِمَ يُعْرَفُ صَاحِبُ هَذَا الْأَمْرِ قَالَ بِالسَّكِينَةِ وَالْوَقَارِ وَالْعِلْمِ وَالْوَصِيَّةِ.

And from it, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Musa, from Al Hannan, from Al Hars Bin Al Mugheira who said,

'I said to Abu Abdullah^{asws}, 'By what is the Master^{asws} of this command recognised?' He^{asws} said: 'By the tranquillity, and the dignity, and the knowledge, and the bequest'.¹⁷⁵⁵

¹⁷⁵⁴ Basaaair Al Darajaat – P 10 Ch 13 H 1

¹⁷⁵⁵ Basaaair Al Darajaat – P 10 Ch 13 H 2

14 باب في الأئمة أن الخلق الذي خلف المشرق و المغرب يعرفونهم و يؤتونهم و يبرءون من أعدائهم

CHAPTER 14 – REGARDING THE IMAMS^{asws}, THE CREATURES WHICH ARE BEHIND THE EAST AND THE WEST RECOGNISE THEM^{asws}, AND COME TO THEM^{asws}, AND DISAVOW FROM THEIR^{asws} ENEMIES

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ بَحْجَى عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ لِلَّهِ بَلَدَةً خَلْفَ الْمَغْرِبِ يُقَالُ لَهَا جَابَلْقَا وَ فِي جَابَلْقَا سَبْعُونَ أَلْفَ أُمَّةٍ لَيْسَ مِنْهَا أُمَّةٌ إِلَّا مِثْلُ هَذِهِ الْأُمَّةِ فَمَا عَصَا اللَّهَ طَرْفَةَ عَيْنٍ فَمَا يَعْمَلُونَ عَمَلًا وَ لَا يَقُولُونَ قَوْلًا إِلَّا الدُّعَاءَ عَلَى الْأَوْلِيَيْنِ وَ الْبِرَاءَةَ مِنْهُمَا وَ الْوَلَايَةَ لِأَهْلِ نَبِيِّ رَسُولِ اللَّهِ ص.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya, from one of his men,

‘From Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from Amir Al-Momineen^{asws} having said: ‘For Allah^{azwj} there is a city behind the west called Jabalqa, and in Jabalqa there are seventy thousand communities. There isn’t any community from it except it is similar to this community. They do not disobey Allah^{azwj} for the blink of an eye. They do not do any deed nor say any word except the supplication against the two former ones (Abu Bakr and Umar), and the disavowment from both of them, and the Wilayah for People^{asws} of the Household of Rasool-Allah^{saww}’,¹⁷⁵⁶

2- حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْحَرِيرِيُّ عَنْ أَبِي عِمْرَانَ الْأَزْمَجِيِّ عَنِ الْحُسَيْنِ بْنِ الْجَارُودِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنْ وَّرَاءِ أَرْضِكُمْ هَذِهِ أَرْضًا بَيْضَاءَ ضَوْوُهَا مِنْهَا فِيهَا خَلْقٌ يَعْبُدُونَ اللَّهَ لَا يُشْرِكُونَ بِهِ شَيْئًا يَتَّبِعُونَ مِنْ فُلَانٍ وَ فُلَانٍ.

It is narrated to us by Yaqoub Bin Is’haq Bin Ibrahim Al Jareeri, from Abu Imran Al Armani, from Al Husayn Bin Al Jaroud, from the one who narrated it,

‘From Abu Abdullah^{asws} having said: ‘Behind this land of yours is a land having white illumination from it. Therein are people worshipping Allah^{azwj}, not associating anything with Him^{azwj}, disavowing from so and so, and so and so (Abu Bakr and Umar)’.¹⁷⁵⁷

3- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحُشَّابِ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنْ وَّرَاءِ عَيْنِ شَمْسِكُمْ هَذِهِ أَرْبَعِينَ عَيْنَ شَمْسٍ فِيهَا خَلْقٌ كَثِيرٌ وَ إِنَّ مِنْ وَّرَاءِ قَمَرِكُمْ أَرْبَعِينَ قَمَرًا فِيهَا خَلْقٌ كَثِيرٌ لَا يَدْرُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَمْ لَمْ يَخْلُقْهُ أَهْمُوا إِلَهُامًا لَعْنَةَ فُلَانٍ وَ فُلَانٍ.

It is narrated to us by Ahmad Bin Musa, from Al Husayn Bin Musa Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} having said: ‘Behind the eye of this sun of yours there are forty eyes of the sun wherein are a lot of creatures, and from behind your moon that are forty moons wherein are a lot of creatures, not knowing whether Allah^{azwj} Created Adam^{as} or did not

¹⁷⁵⁶ Basaair Al Darajaat – P 10 Ch 14 H 1

¹⁷⁵⁷ Basaair Al Darajaat – P 10 Ch 14 H 2

Created him^{as}. They are Inspired with Inspiration to curse so and so, and so and so (Abu Bakr and Umar)¹⁷⁵⁸”.

4- حَدَّثَنَا بِأَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ عَمَّارٍ عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ عَنْ بِسْطَامَ عَنِ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ هِشَامِ الْجَوَالِيقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ لِلَّهِ مَدِينَةً خَلْفَ الْبَحْرِ سَعْتُهَا مَسِيرَةُ أَنْبَعِينَ يَوْمًا لِلشَّمْسِ فِيهَا قَوْمٌ لَمْ يَعْصُوا اللَّهَ قَطُّ وَ لَا يَعْرِفُونَ إِبْلِيسَ وَ لَا يَعْلَمُونَ خَلْقَ إِبْلِيسَ

It is narrated to us by Ahmad Bin Muhammad Bin Al Husayn, from Ahmad Bin Ibrahim, from Ammar, from Ibrahim Bin Al Husayn, from Bistam, from Ibn Bukeyr, from Umar Bin Yazeed, from Hisham Al Jawaliqiy,

‘From Abu Abdullah^{asws} having said: ‘For Allah^{azwj} there is a city behind the sea, its vastness is of a travel distance of forty days of the sun. In it there are a people who do not disobey Allah^{azwj} at all, nor do they recognise Iblees^{la}, nor do they know the creation of Iblees^{la}.

نَلْقَاهُمْ فِي كُلِّ حِينٍ فَيَسْأَلُونَا عَمَّا يَخْتَأِجُونَ إِلَيْهِ وَ يَسْأَلُونَا الدُّعَاءَ فَنُعَلِّمُهُمْ وَ يَسْأَلُونَا عَنْ قَائِمِنَا مَتَى يَظْهَرُ وَ فِيهِمْ عِبَادَةٌ وَ اجْتِهَادٌ شَدِيدٌ- وَ لِمَدِينَتِهِمْ أَبْوَابٌ مَا بَيْنَ الْمِصْرَاعِ إِلَى الْمِصْرَاعِ مِائَةٌ فَرَسَاخٍ

We^{asws} meet them every time and they ask us^{asws} about what they are needy to, and they ask us^{asws} for the supplication, and they ask us^{asws} about our^{asws} Qaim^{asws}, when will he^{asws} appear, and among them is intense worship and striving; and for their city there are gates in what is between the shutter to the shutter at one hundred Farsakhs.

هَمْ تَقْدِيرٌ وَ اجْتِهَادٌ شَدِيدٌ لَوْ رَأَيْتُمُوهُمْ لَأَحْتَقَرْتُمْ عَمَلَكُمْ يُصَلِّي الرَّجُلُ مِنْهُمْ شَهْرًا لَا يَرْفَعُ رَأْسَهُ مِنْ سُجُودِهِ طَعَامُهُمُ النَّسِيخُ وَ لِبَاسُهُمُ الْوَرَقُ وَ وُجُوهُهُمْ مُشْرِقَةٌ بِالنُّورِ

For them is such holiness and intense striving, if I^{asws} were to show them to you, it would be little your deeds. The man from them prays Salat for a month, not raising his head from his Sajdah. Their food is the glorification, and their clothes are the leaves, and their faces shine with the radiance (Noor).

إِذَا رَأَوْا مِنَّا وَاحِدًا لَحْسُوهُ وَ اجْتَمَعُوا إِلَيْهِ وَ أَخَذُوا مِنْ أَرْضِهِ مِنَ الْأَرْضِ يَتَبَرَّكُونَ بِهِ هُمْ دَوِيٌّ إِذَا صَلُّوا أَشَدَّ مِنْ دَوِيِّ الرِّيحِ الْعَاصِفِ فِيهِمْ جَمَاعَةٌ لَمْ يَصْعُقُوا السَّلَاحَ مُنْذُ كَانُوا يَنْتَظِرُونَ قَائِمَنَا يَدْعُونَ أَنْ يُرِيَهُمْ إِنَّا

When they see one of us^{asws}, they surround him^{asws} and gather to him^{asws} and take from his^{asws} traces from the ground to be blessed by it. For them is such noise when they pray Salat, severer than the noise of the stormy wind; among them is a group who have not placed down their weapons since they have been awaiting our^{asws} Qaim^{asws}, supplicating that He^{azwj} Shows him^{asws} to them.

وَ عُمُرُ أَحَدِهِمْ أَلْفُ سَنَةٍ إِذَا رَأَيْتَهُمْ رَأَيْتَ الْحُشُوعَ وَ الْإِسْتِكَانَةَ وَ طَلَبَ مَا يُقَرِّئُهُمْ إِلَيْهِ إِذَا احْتَبَسْنَا ظَنُّوا أَنَّ ذَلِكَ مِنْ سَخَطِ يَتَعَاهَدُونَ السَّاعَةَ الَّتِي نَأْتِيهِمْ فِيهَا لَا يَسْأَمُونَ وَ لَا يَفْتَرُونَ

And the age of one of them is of a thousand years. When you see them, you will see the reverence and the calmness, and seek what would draw them closer to Him^{azwj}. Whenever we^{asws} are withheld (from them), they think that is from Wrath. They are pledging the time which we^{asws} would be coming to them in. They neither get tired nor slow down.

يَتْلُونَ كِتَابَ اللَّهِ كَمَا عَلَّمْنَاهُمْ وَإِنَّ فِيهَا نَعْلَمُهُمْ مَا لَوْ تَلَّى عَلَى النَّاسِ لَكَفَرُوا بِهِ وَ لَأَنْتَكُرُوهُ يَسْأَلُونَنَا عَنِ الشَّيْءِ إِذَا وَرَدَ عَلَيْهِمْ مِنَ الْقُرْآنِ وَ لَا يَعْرِفُونَهُ فَإِذَا أَخْبَرْتَاهُمْ بِهِ انشَرَحَتْ صُدُورُهُمْ لِمَا يَسْمَعُونَ مِنَّا

They recite the Book of Allah^{azwj} just as we^{asws} teach them and if among what we^{asws} teach them is what, if it were to be recited to the people, they would disbelieve in it and deny it. They ask us^{asws} about the thing from the Quran when it is referred to them and they do not understand it. When we^{asws} inform them with it, it expands their chests due to what they hear from us^{asws}.

وَ سَأَلُوا اللَّهَ طُولَ الْبَقَاءِ وَ أَنْ لَا يَفْقِدُونَا وَ يَعْلَمُونَ أَنَّ الْمِنَّةَ مِنَ اللَّهِ عَلَيْهِمْ فِيمَا نَعَلَّمُهُمْ عَظِيمَةً وَ لَهُمْ خَرَجَةٌ مَعَ الْإِمَامِ إِذَا قَامَ يَسْتَقْبُونَ فِيهَا أَصْحَابَ السَّلَاحِ مِنْهُمْ وَ يَدْعُونَ اللَّهَ أَنْ يَجْعَلَهُمْ مِمَّنْ يَنْتَصِرُ بِهِ لِدِينِهِ

And they as Allah^{azwj} for the long life and that they should not miss us^{asws}, and they know that the Conferment from Allah^{azwj} upon them regarding what we^{asws} teach them, is mighty, and for them is emergence with the Imam^{asws} when he^{asws} rises. The ones from them with the weapons are preceding in it, and they supplicate to Allah^{azwj} that Make them to be from the ones His^{azwj} Religion would be helped with.

فِيهِمْ كُهُولٌ وَ شَبَابٌ إِذَا رَأَى مِنْهُمْ الْكَهْلَ جَلَسَ بَيْنَ يَدَيْهِ جَلْسَةَ الْعَبْدِ لَا يَقُومُ حَتَّى يَأْمُرَهُ لَهُمْ طَرِيقٌ هُمْ أَعْلَمُ بِهِ مِنَ الْخَلْقِ إِلَى حَيْثُ يُرِيدُ الْإِمَامُ فَإِذَا أَمَرَهُمُ الْإِمَامُ بِأَمْرٍ قَامُوا عَلَيْهِ أَبَدًا حَتَّى يَكُونَ هُوَ الَّذِي يَأْمُرُهُمْ بِعَبْرِهِ

Among them are elderly people and youth. When the youth from them sees the elder, he sits in front of him the sitting of the slave, not arising until he instructs them. For them is a road they are more knowing with it than the creatures, to when the Imam^{asws} would want. So, when the Imam^{asws} orders them with an order, they stand upon it, for ever until he^{asws} happens to be the one who orders them otherwise.

لَوْ أَنَّهُمْ وَرَدُوا عَلَى مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ مِنَ الْخَلْقِ لَأَفْتَنُوهُمْ فِي سَاعَةٍ وَاحِدَةٍ لَا يَحْتَلُ الْحَدِيدُ فِيهِمْ وَ لَهُمْ سُيُوفٌ مِنْ حَدِيدٍ غَيْرِ هَذَا الْحَدِيدِ لَوْ ضَرَبَ أَحَدُهُمْ بِسَيْفِهِ جَبَلًا لَقَدَّهُ حَتَّى يَفْصِلَهُ

If one of them were to come to the creatures in what is between the east and the west, they would tempt them in one moment. The iron is not defective among the, and for them are swords of iron other than this iron. If one of them were to strike a mountain with his sword, he would split it until he separates it.

يَعْرُضُوهُمْ الْإِمَامُ الْهِنْدَ وَ الدَّيْلَمَ وَ الْكُرَّكَ وَ التُّرْكَ وَ الرُّومَ وَ بَرْبَرِ وَ مَا بَيْنَ جَابَرْسَا إِلَى حَابَلَقَا وَ هُمَا مَدِينَتَانِ وَاحِدَةٌ بِالْمَشْرِقِ وَ أُخْرَى بِالْمَغْرِبِ

The Imam^{asws} will battle with them against in India, and Al-Daylam (North Iran), and Al-Karkh (Kurds), and the Turks, and the Romans, and Berbers (North Africa), and what is between Jabersa up to Jabalqa, and these two are cities, one in the east and one in the west.

لَا يَأْتُونَ عَلَى أَهْلِ دِينٍ إِلَّا دَعْوُهُمْ إِلَى اللَّهِ وَ إِلَى الْإِسْلَامِ وَ إِلَى الْإِقْرَارِ بِمُحَمَّدٍ ص وَ مَنْ لَمْ يَقَرَّ بِالْإِسْلَامِ وَ لَمْ يُسَلِّمْ فَتَلَوْهُ حَتَّى لَا يَبْقَى بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا دُونَ الْجَبَلِ أَحَدٌ إِلَّا أَقْرَأَ.

They will not come to the people of any religion except they would invite them to Allah^{azwj} and to Al-Islam, and to the acknowledgment with Muhammad^{saww}; and one who does not acknowledge with Al-Islam and does accept Al-Islam and does not submit, they would kill him until there does not remain anyone between the east and the west and what is besides the mountain, except he will accept”.¹⁷⁵⁹

5- حَدَّثَنَا سَلَمَةُ بْنُ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ يَرْفَعُهُ إِلَى الْحَسَنِ وَ أَبِي الْجَارُودِ وَ ذَكَرَاهُ عَنْ ابْنِ سَعِيدِ الْهَمْدَانِيِّ قَالَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع إِنَّ لِلَّهِ مَدِينَةً فِي الْمَشْرِقِ وَ مَدِينَةً فِي الْمَغْرِبِ عَلَى كُلِّ وَاحِدٍ سُوْرٌ مِنْ حَدِيدٍ فِي كُلِّ سُوْرِ سَبْعُونَ أَلْفَ مِصْرَاعٍ يَدْخُلُ مِنْ كُلِّ مِصْرَاعٍ سَبْعُونَ أَلْفَ لُغَةٍ آدَمِيٍّ لَيْسَ مِنْهَا لُغَةٌ إِلَّا مُخَالَفٌ الْآخَرَى وَ مَا فِيهَا لُغَةٌ إِلَّا وَ قَدْ عَلِمْنَاهَا وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا ابْنُ نَبِيِّ عِبْرِي وَ عِبْرِي أَخِي وَ أَنَا الْحُجَّةُ عَلَيْهِمْ.

It is narrated to us by Salama Bin Al Khattab, from Suleyman Bin Sama'at and Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Sama'at raising it to Al Hassan and Abu Al Jaroud, and they both mentioned it from Ibn Saeed Al Hamdani who said,

'Al-Hassan Bin Ali^{asws} said: 'For Allah^{azwj} there is a city in the east and a city in the west. Upon each one is an iron bridge; in each bridge are seventy thousand shutters. Seventy thousand languages enter from each shutter, there isn't any language from it except it is different from the other, and there is no language in it except and we^{asws} know it. And there is no son^{asws} of a Prophet^{saww} in these two (cities) and between them, apart from me^{asws} and my^{asws} brother^{asws}, and I^{asws} am the Divine Authority of Allah^{azwj}'.¹⁷⁶⁰

6- حَدَّثَنَا س وَ مِنْ كِتَابِ الْبَصَائِرِ لِسَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ الصَّيْرِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ يَقُطِيبِ الْجَوَالِيقِيِّ عَنْ فُلْفَلَةَ [قُلْفَلَةَ] عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ جَبَلًا مُحِيطًا بِالدُّنْيَا مِنْ زَبْرَجَدَةَ خَضْرَاءَ وَ إِنَّمَا خُضِرَتْ السَّمَاءُ مِنْ خُضْرَةِ ذَلِكَ الْجَبَلِ وَ خَلَقَ خَلْفَهُ خَلْقًا لَمْ يَغْتَرِضْ عَلَيْهِمْ شَيْئًا مِمَّا افْتَرَضَهُ عَلَى خَلْقِهِ مِنْ صَلَاةٍ وَ زَكَاةٍ وَ كُلٌّ يَلْعَنُ رَجُلَيْنِ مِنْ هَذِهِ الْأُمَّةِ وَ سَمَّاهُمَا.

And from the book 'Al Basair' of Sa'ad Bin Abdullah, from Salama Bin Al Khattab, from Ahmad Bin Abdul Rahman Al Sayrafi, from Muhammad Bin Suleyman, from Yaqteen Al Jawaliqy, from Falfalah,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created a mountain of green aquamarine surrounding the world, and rather the greenery of the sky is from the greenery of that mountain, and He^{azwj} Created creatures for it, creatures He^{azwj} did not Obligate anything upon them from what He^{azwj} has Obligated upon His^{azwj} (other) creatures, from Salat, and Zakat, and they all curse two men from this community', and he^{asws} named them both (Abu Bakr & Umar)".¹⁷⁶¹

7- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ زَيْدَاتٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدَّهْقَانِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ خَلَقَ هَذَا النَّطَاقَ زَبْرَجَدَةَ خَضْرَاءَ فَمِنْ خُضْرَتِهَا خُضِرَتْ السَّمَاءُ

¹⁷⁵⁹ Basaaair Al Darajaat – P 10 Ch 14 H 4

¹⁷⁶⁰ Basaaair Al Darajaat – P 10 Ch 14 H 5

¹⁷⁶¹ Basaaair Al Darajaat – P 10 Ch 14 H 6

It is narrated to us by Ahmad Bin Al Husayn, from Ali Bin Zayyat, from Ubeydullah Bin Abdullah Al Dihqan,

‘From Abu Al-Hassan^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Allah^{azwj} Created this domain of green emeralds. So, it is from this greenery is the greenery of the sky’.

قَالَ قُلْتُ وَ مَا النَّطَاقُ قَالَ الْحِجَابُ وَ لِلَّهِ وَرَاءَ ذَلِكَ سَبْعُونَ أَلْفَ عَالَمٍ أَكْثَرَ مِنْ عَدَدِ الْإِنْسِ وَ الْجِنِّ وَ كُلُّهُمْ يَلْعَنُ فُلَاناً وَ فُلَاناً.

He (the narrator) said, ‘I said, ‘And what is the domain?’ He^{asws} said: ‘The veil, by Allah^{azwj}! Behind that are seventy thousand worlds, more than the number of the humans and the Jinn, and all of them are cursing so and so, and so and so (Abu Bakr and Umar)’¹⁷⁶².

8- حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَجَلَانَ أَبِي صَالِحٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قُبَّةِ آدَمَ فَقُلْتُ لَهُ هَذِهِ قُبَّةُ آدَمَ فَقَالَ نَعَمْ وَ لِلَّهِ قِيَابٌ كَثِيرَةٌ أَمَا إِنَّ خَلْفَ مَعْرِبِكُمْ هَذَا تِسْعَةٌ وَ ثَلَاثِينَ مَعْرَباً أَرْضاً بَيْضَاءَ مَمْلُوءَةً خَلْقاً يَسْتَضِيئُونَ بِنُورِنَا لَمْ يَعْصُوا اللَّهَ طَرْفَةَ عَيْنٍ لَا يَدْرُونَ أ خَلَقَ اللَّهُ آدَمَ أَمْ لَمْ يَخْلُقْهُ يَتَرَدَّدُونَ مِنْ فُلَانٍ وَ فُلَانٍ

It is narrated to us by Muhammad Bin Haround, from Abu Yahya Al Wasity, from Sahl Bin Ziyad, from Ijlan Abu Salih who said,

‘I asked Abu Abdullah^{asws} about the dome of Adam^{as}. I said to him^{asws}, ‘This is the dome of Adam^{as}?’ He^{asws} said: ‘Yes, and for Allah^{azwj} there are a lot of domes. As for behind this west of yours, there are thirty-nine wests, white earths filled with creatures being enlightened by our^{asws} Noor (lights). They do not disobey Allah^{azwj} even for the blink of an eye. They don’t know whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}. They are disavowing from so and so, and so and so (Abu Bakr & Umar)’.

قِيلَ لَهُ كَيْفَ هَذَا يَتَرَدَّدُونَ مِنْ فُلَانٍ وَ فُلَانٍ وَ هُمْ لَا يَدْرُونَ أ خَلَقَ اللَّهُ آدَمَ أَمْ لَمْ يَخْلُقْهُ

It was said to him^{asws}, ‘How can this be that they are disavowing from so and so, and so and so, and they don’t know whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}?’

فَقَالَ لِلسَّائِلِ أَ تَعْرِفُ إِبْلِيسَ قَالَ لَا إِلَّا بِالْحَبْرِ قَالَ فَأَمَرْتُ بِاللَّعْنَةِ وَ الْبِرَاءَةِ مِنْهُ قَالَ نَعَمْ قَالَ فَكَذَلِكَ أَمَرَ هؤُلَاءِ.

He^{asws} said to the questioner: ‘Do you recognise Iblees^{la}?’ He said, ‘No, except by the news’. He^{asws} said: ‘And you have been Commanded with the cursing and disavowment from him^{la}?’ He said, ‘Yes’. He^{asws} said: ‘So, that is how they have been Commanded’¹⁷⁶³.

9- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ الصَّمَدِ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مِنْ وَرَاءِ شَمْسِكُمْ هَذِهِ أَرْبَعِينَ عَيْنَ شَمْسٍ مَا بَيْنَ شَمْسٍ إِلَى شَمْسٍ أَرْبَعُونَ عَاماً فِيهَا خَلْقٌ كَثِيرٌ مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَوْ لَمْ يَخْلُقْهُ

It is narrated to us by Muhammad Bin Isa, from Yunus, from Abdul Samad, from Jabir,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Behind this sun of yours there are forty eyes of the sun, what is between a sun to a sun there are forty millennia

¹⁷⁶² Basaair Al Darajaat – P 10 Ch 14 H 7

¹⁷⁶³ Basaair Al Darajaat – P 10 Ch 14 H 8

(travel distance). Therein are numerous creatures not knowing whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}.

وَ إِنَّ مِنْ وَرَاءِ قَمَرِكُمْ هَذَا أَرَبَعِينَ قَمَرًا مَا بَيْنَ قَمَرٍ إِلَى قَمَرٍ مَسِيرُهُ أَرْبَعِينَ يَوْمًا فِيهَا خَلْقٌ كَثِيرٌ مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَوْ لَمْ يَخْلُقْهُ

And from behind this moon of yours there are forty moons, in what is between a moon to a moon there is a travel distance of forty days. Therein are numerous creatures not knowing whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}.

قَدْ أَهْمُوا كَمَا أَهْمَمَتِ النَّخْلُ لَغْنَةَ الْأَوَّلِ وَ الثَّانِي فِي كُلِّ وَقْتٍ مِنَ الْأَوْقَاتِ وَ قَدْ وَكَّلَ بِهِمْ مَلَائِكَةٌ مَتَى لَمْ يَلْعَنُوهُمَا غَدَّبُوا.

They have (all) been Inspired just as the bees are Inspired, to curse the first (Abu Bakr) and the second (Umar) during all times from the timings, and Angels has been allocated with punishing them when they do not curse them”¹⁷⁶⁴.

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ دُرَيْسِ بْنِ عَجَلَانَ أَبِي صَالِحٍ قَالَ: دَخَلَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ جَعَلْتَ فِدَاكَ هَذِهِ قُبَّةُ آدَمَ قَالَ نَعَمْ وَ فِيهِ قِبَابٌ كَثِيرَةٌ إِنَّ خَلْفَ مَغْرِبِكُمْ هَذَا تِسْعَةٌ وَ ثَلَاثِينَ مَغْرِبًا أَرْضًا بَيْضَاءَ مَمْلُوءَةً خَلْقًا يَسْتَضِيئُونَ بِنُورِهَا لَمْ يَعْصُوا اللَّهَ طَرْفَةَ عَيْنٍ مَا يَدَّبُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَمْ لَمْ يَخْلُقْ يَتَّبِعُونَ مِنْ فَلَانٍ وَ فَلَانٍ لَعْنَهُمَا اللَّهُ.

It is narrated to us by Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from Dorost, from Ajlan Abu Salih who said,

‘A man entered to see Abu Abdullah^{asws} and said to him^{asws}, ‘May I be sacrificed for you^{asws}! This is the dome of Adam^{as}?’ He^{asws} said: ‘Yes, and in it are many domes. Behind this west of yours are thirty-nine wests, white lands filled with creatures being illuminated by its light. They do not disobey Allah^{azwj} for the blink of an eye. They don’t know whether Allah^{azwj} Created Adam^{as} or not. They are Created to disavow from so and so, and so and so (Abu Bakr and Umar), may Allah^{azwj} Curse them both”¹⁷⁶⁵.

11- وَ رَوَى يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ رِخَالِهِ عَنِ أَبِي عَبْدِ اللَّهِ ع رَفَعَ الْحَدِيثَ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ أَنَّهُ قَالَ: إِنَّ لِلَّهِ مَدِينَتَيْنِ إِخْدَاهُمَا بِالْمَشْرِقِ وَ الْأُخْرَى بِالْمَغْرِبِ عَلَيْهِمَا سُورٌ مِنْ حَدِيدٍ وَ عَلَى كُلِّ مَدِينَةٍ مِنْهُمَا سَبْعُونَ أَلْفَ مِصْرَاعٍ مِنْ ذَهَبٍ وَ فِيهَا سَبْعُونَ أَلْفَ لُغَةٍ يَتَكَلَّمُ كُلُّ لُغَةٍ بِجِلَافٍ لُغَةٍ صَاحِبِهِ وَ أَنَا أَعْرِفُ جَمِيعَ اللُّغَاتِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا وَ مَا عَلَيْهِمَا حُجَّةٌ غَيْرِي وَ عِزُّ الْحُسَيْنِ عَ أَبِي.

And it is reported by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from his men,

‘From Abu Abdullah^{asws}, raising the Hadeeth to Al Hassan Bin Ali^{asws} having said: ‘For Allah^{azwj} there are two cities, one of them in the east and the other in the west. Upon them are bridges of iron, and upon each city are seventy thousand thousand shutters of gold, and in these are a thousands thousands languages being spoke, each language being different to its sister language, and I^{asws} recognise the entirety of the languages, and there is no Divine Authority in them, nor between them, nor upon them, apart from me^{asws}, and my^{asws} brother^{asws} Al-Husayn^{asws}”¹⁷⁶⁶.

¹⁷⁶⁴ Basaair Al Darajaat – P 10 Ch 14 H 9

¹⁷⁶⁵ Basaair Al Darajaat – P 10 Ch 14 H 10

¹⁷⁶⁶ Basaair Al Darajaat – P 10 Ch 14 H 11

12- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ الْأَصْفَهَانِيِّ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ إِنَّ لِلَّهِ مَدِينَةً بِالْمَشْرِقِ وَ مَدِينَةً بِالْمَغْرِبِ عَلَى كُلِّ وَاحِدَةٍ سُوْرٌ مِنْ حَدِيدٍ فِي كُلِّ سُوْرِ سَبْعُونَ أَلْفَ مِصْرَاعٍ مِنْ ذَهَبٍ تَدْخُلُ مِنْ كُلِّ مِصْرَاعٍ سَبْعُونَ أَلْفَ لُغَةٍ آدَمِيَّةٍ وَ لَيْسَ فِيهَا لُغَةٌ إِلَّا مُخَالَفٌ لِأُخْرَى وَ مَا مِنْهَا لُغَةٌ إِلَّا وَ قَدْ عَلِمْتُهَا وَ لَا فِيهِمَا وَ لَا بَيْنَهُمَا ابْنُ نَبِيِّ عَرَبِيٍّ وَ غَيْرُ أَحِيٍّ وَ أَنَا الْحُجَّةُ لَهُمْ.

It is narrated to us by Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad al Isfahani, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran, from Abu Al Jaroud, from Abu Saeed who said,

'Al-Hassan Bin Ali^{asws} said: 'For Allah^{azwj} there is a city in the east and a city in the west, upon each are bridges of iron, in each bridge are seventy thousand shutters of gold, from each shutter enter a thousand languages of human beings, and there isn't any language in it except it is different from the other, and there is no language from it except and I^{asws} know it, and there is no son^{asws} of the Prophet^{as} in them nor between them apart from me^{asws} and my^{asws} brother^{asws}, and I^{asws} am the Divine Authority to them'.¹⁷⁶⁷

15 باب في أن الأئمة إذا دخلوا على سلطان و أحبوا أن يحال بينهم و بينه ففعلوا

CHAPTER 15 – REGARDING THE IMAMS^{asws}, WHEN THEY^{asws} ENTER TO SEE A RULING AUTHORITY AND LIKE FOR A BARRIER TO BE BETWEEN THEM^{asws} AND HIM, DO SO

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ مُبَشَّرٍ قَالَ: لَمَّا قَدِمَ أَبُو عَبْدِ اللَّهِ ع عَلَى أَبِي جَعْفَرٍ أَقَامَ أَبُو جَعْفَرٍ مَوْئِيًّا لَهُ عَلَى رَأْسِهِ وَ قَالَ لَهُ إِذَا دَخَلَ عَلَيَّ فَاضْرِبْ عُنُقَهُ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Ali, from Ali Bin Muyasser who said,

‘When Abu Abdullah^{asws} went to Abu Ja’far (Al-Mansour, the caliph), Abu Ja’far made a slave of his to stand by his head and said to him, ‘When he^{asws} enters to see me^{asws}, then strike off his^{asws} neck’.

فَلَمَّا دَخَلَ أَبُو عَبْدِ اللَّهِ ع نَظَرَ إِلَى أَبِي جَعْفَرٍ وَ أَسْرَّ شَيْئاً بَيْنَهُ وَ بَيْنَ نَفْسِهِ لَا يُدْرِي مَا هُوَ ثُمَّ أَظْهَرَ يَا مَنْ يَكْفِي خَلْقَهُ كُلَّهُمْ وَ لَا يَكْفِيهِ أَحَدٌ أَكْفِيي شَرَّ عَبْدِ اللَّهِ بْنِ عَلِيٍّ فَصَارَ أَبُو جَعْفَرٍ لَا يُبْصِرُ مَوْلَاهُ وَ لَا يُبْصِرُهُ

When Abu Abdullah^{asws} entered, he^{asws} looked at Abu Ja’far^{asws}, said something secretly within himself^{asws}, I don’t know what it was. Then he^{asws} manifestly (said): ‘O One who Suffices His^{azwj} creatures, all of them, and no one can suffice Him^{azwj}! Suffice me^{asws} from the evil of Abdullah Bin Ali!’ He^{asws} came to Abu Ja’far^{asws} and his slave could not see him^{asws}.

قَالَ فَقَالَ أَبُو جَعْفَرٍ يَا جَعْفَرُ بْنُ مُحَمَّدٍ لَقَدْ أَتَعْبَتُكَ فِي هَذَا الْحَرْفِ فَانصَرَفَ فَخَرَجَ أَبُو عَبْدِ اللَّهِ مِنْ عِنْدِهِ فَقَالَ أَبُو جَعْفَرٍ لِمَوْلَاهُ مَا مَنَعَكَ أَنْ تَفْعَلَ مَا أَمَرْتُكَ بِهِ فَقَالَ لَا وَاللَّهِ مَا أَبْصَرْتُهُ وَ لَقَدْ جَاءَ شَيْءٌ خَالَ بَيْنِي وَ بَيْنَهُ قَالَ أَبُو جَعْفَرٍ وَاللَّهِ لَئِنْ حَدَّثْتَ بِحَدَا الْحَدِيثِ لَأَقْتُلَنَّكَ.

He (the narrator) said, ‘Abu Ja’far said, ‘O Ja’far^{asws} Bin Muhammad^{asws}! I have tired you in this heat, so leave’. Abu Abdullah^{asws} went out from his presence. Abu Ja’far said to his slave, ‘What prevented you from doing what I had ordered you with?’ He said, ‘No, by Allah^{azwj}! I did not see him^{asws}, and something had come as a barrier between me and him^{asws}’. Abu Ja’far^{asws} said: ‘By Allah^{azwj}! If you narrate this Hadeeth (discussion), I will kill you!’¹⁷⁶⁸

2 عَنْهُ عَنِ الْهَيْثَمِ النَّهْدِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بِالْمَدِينَةِ وَ هُوَ رَاكِبٌ جَمَارَهُ فَتَنَزَلَ وَ قَدُّمْنَا صِرْنَا إِلَى السُّوقِ أَوْ قَرِيباً مِنَ السُّوقِ قَالَ فَتَنَزَلَ وَ سَجَدَ وَ أَطَالَ السُّجُودَ وَ أَنَا أَتَنَظَّرُهُ ثُمَّ رَفَعَ رَأْسَهُ

From him, from Al Haysam Al Nahdy, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

‘I was with Abu Abdullah^{asws} at Al-Medina, and he^{asws} was riding his^{asws} donkey. He^{asws} descended, and we had come to the market, or near from the market. He^{asws} descended and performed Sajdah, and the Sajdah was prolonged, and I awaited him^{asws}, then raised his^{asws} head.

¹⁷⁶⁸ Basaair Al Darajaat – P 10 Ch 15 H 1

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ رَأَيْتَكَ نَزَلْتَ فَسَجَدْتَ قَالَ إِبْنِي دَكَرْتُ نِعْمَةَ اللَّهِ عَلَيَّ قَالَ قُلْتُ قُرْبَ السُّوقِ وَ النَّاسُ يَجِيئُونَ وَ يَذْهَبُونَ قَالَ إِنَّهُ لَمْ يَرِنِي أَحَدٌ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! You^{asws} descended and performed Sajdah'. He^{asws} said: 'I^{asws} remembered a Favour of Allah^{azwj} upon me^{asws}. I said, 'Near the market and people are coming and going?' He^{asws} said: 'No one saw me^{asws}',¹⁷⁶⁹

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى رَفَعَهُ إِلَى الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ الْمُفَضَّلُ كَانَ بَيْنَ أَبِي عَبْدِ اللَّهِ وَ بَيْنَ بَعْضِ بَنِي أُمَيَّةَ شَيْءٌ فَدَخَلَ أَبُو عَبْدِ اللَّهِ عَ عَلَى الدِّيَّانِ فَقَامَ إِلَى الْبُؤَابِئِ فَقَالَ مَنْ أَدْخَلَ عَلَيَّ هَذَا قَالُوا لَا وَاللَّهِ مَا رَأَيْنَا أَحَدًا.

It is narrated to us by Muhammad Bin Isa, raising it to Al Mufazzal Bin Umar, said, 'Mufazzal said,

'There was something between Abu Abdullah^{asws} and one of the clan of Umayya. Abu Abdullah entered the office. He said to the gate keepers, 'Who let enter this one^{asws} to see me?' They said, 'No, by Allah^{azwj}, we did not see anyone'¹⁷⁷⁰.

¹⁷⁶⁹ Basaair Al Darajaat – P 10 Ch 15 H 2

¹⁷⁷⁰ Basaair Al Darajaat – P 10 Ch 15 H 3

16 باب في الأئمة أنهم الذين ذكرهم الله يعرفون أهل الجنة و النار

CHAPTER 16 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE ONES^{asws} ALLAH^{azwj} MENTIONED AS RECOGNISING THE PEOPLE OF THE PARADISE AND THE FIRE

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنِ الْهَلْقَامِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ نَحْنُ أَوْلِيَاكَ الرَّجَالُ- الْأَيْمَةُ مِمَّا يَعْرِفُونَ مَنْ يَدْخُلُ النَّارَ وَ مَنْ يَدْخُلُ الْجَنَّةَ كَمَا نَعْرِفُونَ فِي قَبَائِلِكُمْ الرَّجُلَ مِنْكُمْ يَعْرِفُ مَنْ فِيهَا مِنْ صَالِحٍ أَوْ طَالِحٍ.

It is narrated to us by Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salama, from Al Hllqam,

From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: 'We^{asws} are those men. The Imams^{asws} from us^{asws} recognise ones who will enter the Fire and ones who will enter the Paradise, just as you tend to recognise among your tribes the man from you, recognising the ones in it from a righteous one or an evil one'¹⁷⁷¹.

2- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع وَ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ هُمْ الْأَيْمَةُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Husayn, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far^{asws}, and Is'haq Bin Ammar, from Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And upon the heights would be men recognising all by their marks [7:46]**, he^{asws} said: 'They are the Imams^{asws}'¹⁷⁷².

3- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي زَيْدٍ عَنِ الْهَلْقَامِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ مَا يَعْنِي بِقَوْلِهِ وَ عَلَى الْأَعْرَافِ رِجَالٌ

It is narrated to us by Ahmad Bin Muhammad, from Al Washa, from Ahmad Bin Aaiz, from Abu Zayd, from Al Hilqam,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And upon the heights would be men recognising all by their marks [7:46]**, 'What is the meaning of His^{azwj} Words: **And upon the heights would be men**?''

قَالَ أَلَسْتُمْ تُعْرِفُونَ عَلَيْنَكُمْ عَرِيفًا عَلَى قَبَائِلِكُمْ لِتَعْرِفُوا مَنْ فِيهَا مِنْ صَالِحٍ أَوْ طَالِحٍ قُلْتُ بَلَى قَالَ فَتَحْنُ أَوْلِيَاكَ الرَّجَالُ الَّذِينَ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ.

¹⁷⁷¹ Basaair Al Darajaat – P 10 Ch 16 H 1

¹⁷⁷² Basaair Al Darajaat – P 10 Ch 16 H 2

He^{asws} said: ‘Aren’t you recognising there is a recogniser upon your tribes for recognise the ones in it from a righteous one or an evil one?’ I said, ‘Yes’. He^{asws} said: ‘So, we^{asws} are those men, the ones **recognising all by their marks [7:46]**’.¹⁷⁷³

4- حَدَّثَنَا بِالْمُنْبِئَةِ عَنِ الْحَسَنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ يَا سَعْدُ أَلَمْ يُحَمَّدِ ص لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَعَرَفُوهُ وَلَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَأَنْكَرُوهُ وَأَعْرَافٌ لَا يُعْرِفُ اللَّهُ إِلَّا بِسَبِيلِ مَعْرِفَتِهِمْ.

It is narrated to us by Al Munaya, from Al Husayn Bin Ulwan, from Sa’ad Bin Tareyf,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about this Verse: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: “O Sa’ad, the Progeny^{asws} of Muhammad^{sawww} will not let anyone enter the Paradise except the one who recognises them^{asws} and they^{asws} recognise him, nor will they let anyone enter the Fire except the one who has denied them^{asws}, and they^{asws} denied him, and the ‘Heights’. Allah^{azwj} cannot be Recognised, except by the way of their^{asws} recognition”’.¹⁷⁷⁴

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ أَنْزَلْتُ فِي هَذِهِ الْأُمَّةِ وَالرِّجَالُ هُمُ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Ayoub, from Bureyd Al Ijaly who said,

‘I asked Abu Ja’far^{asws} about Words of Allah^{azwj}: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: ‘It was Revealed regarding this community, and the ‘men’, they^{asws} are the Imam^{asws} from Progeny^{asws} of Muhammad^{sawww}’.

قُلْتُ فَأَلْعَرَّافُ قَالَ صِرَاطٌ بَيْنَ الْجَنَّةِ وَالنَّارِ فَمَنْ شَفَعَ لَهُ الْأَيْمَةُ مِنَّا مِنَ الْمُؤْمِنِينَ الْمُدْنِيِّينَ نَجَا وَمَنْ لَمْ يَشْفَعْهُ لَهُ هَوَى.

I said, ‘So (what about) ‘the heights’?’ He^{asws} said: ‘A bridge (pathway) between the Paradise and the Fire. The ones from the Momineen sinners for whom the Imams^{asws} from us^{asws} intercede, would attain salvation, and one they do not intercede for, would collapse”’.¹⁷⁷⁵

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ سَعِيدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كُنْتُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع جَالِسًا فَجَاءَهُ رَجُلٌ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ ع الْأَعْرَافُ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘I was seated in the presence of Amir Al Momineen^{asws}, and a man came to him^{asws} and said to him^{asws}, ‘O Amir Al Momineen^{asws}! **And upon the heights would be men recognising all by their marks [7:46]**’.

¹⁷⁷³ Basaair Al Darajaat – P 10 Ch 16 H 3

¹⁷⁷⁴ Basaair Al Darajaat – P 10 Ch 16 H 4

¹⁷⁷⁵ Basaair Al Darajaat – P 10 Ch 16 H 5

فَقَالَ لَهُ عَلِيُّ نَحْنُ الْأَعْرَافُ نَحْنُ نَعْرِفُ أَنْصَارَنَا بِسِيمَاهُمْ وَ نَحْنُ الْأَعْرَافُ الَّذِينَ لَا يُعْرِفُ اللَّهُ إِلَّا بِسَبِيلِ مَعْرِفَتِنَا وَ نَحْنُ الْأَعْرَافُ نُوقِفُ يَوْمَ الْقِيَامَةِ بَيْنَ الْجَنَّةِ وَ النَّارِ فَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَنَا وَ عَرَفْنَاهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَنَا وَ أَنْكَرْنَاهُ

Ali^{asws} said to him: 'We^{asws} recognisers. We^{asws} recognise our^{asws} helpers by their marks, and we^{asws} are the recognisers, those Allah^{azwj} cannot be recognise except by way of our^{asws} recognition, and we^{asws} are the recognise who would be standing between the Paradise and the Fire on the Day of Qiyamah, so no one will enter the Paradise except one who recognises us^{asws} and we^{asws} recognise him, and no one will enter the Fire except one denying us^{asws} and we^{asws} deny him.

وَ ذَلِكَ بِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَوْ شَاءَ لَعَرَفَ النَّاسَ حَتَّى يَعْرِفُوهُ وَ يُؤَخِّدُوهُ وَ يَأْتُوهُ مِنْ بَابِهِ وَ لَكِنْ جَعَلْنَا أَبْوَابَهُ وَ صِرَاطَهُ وَ سَبِيلَهُ وَ بَابَهُ الَّذِي يُؤْتَى مِنْهُ.

And that is because Allah^{azwj} Blessed and Exalted, had He^{azwj} so Desired, would have Introduced (Himself^{azwj} to) the people until they recognise Him^{azwj}, and profess His^{azwj} Oneness, and come to Him^{azwj} from His^{azwj} door, but He^{azwj} Made us to be His^{azwj} doors, and His^{azwj} path, and His^{azwj} way, and His^{azwj} door He^{azwj} can be accessed from it".¹⁷⁷⁶

7- حَدَّثَنَا بِأَحْمَدُ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ عَنْ أَحْمَدَ بْنِ حَنَانٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَ إِلَى الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: أَتَيْتُمُ بِاللَّهِ لَسَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ لِعَلِيِّ ع يَا عَلِيُّ إِنَّكَ وَ الْأَوْصِيَاءَ مِنْ بَعْدِي أَوْ قَالَ مِنْ بَعْدِكَ أَعْرَافٌ لَا يُعْرِفُ اللَّهُ إِلَّا بِسَبِيلِ مَعْرِفَتِكُمْ وَ أَعْرَافٌ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفْتُمُوهُ وَ عَرَفْتُمُوهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرْتُمْ وَ أَنْكَرْتُمُوهُ.

It is narrated to us by Ahmad Bin Al Hassan Bin Ali bin Fazzal, from Ali Bin Asbat, from Ahmad Bin Hanan, from one of his companions, raising it to Al Asbagh Bin Nubata,

'From Salman Al-Farsi^{ra} having said, 'I^{ra} swear by Allah^{azwj}, I^{ra} heard Rasool-Allah^{saww} and he^{saww} said to Ali^{asws}: 'You^{asws} and the successors^{asws} from after me^{saww}', or said: 'From after you^{asws}, are such recognisers, Allah^{azwj} cannot be recognised except by way of your^{asws} recognition, and such recognisers, none can enter the Paradise except the one recognising you^{asws} and you^{asws} recognise him, nor enter the Fire except one denying you^{asws} and you^{asws} deny him".¹⁷⁷⁷

8- حَدَّثَنَا بِالْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ مُحَمَّدِ بْنِ جُمُحُورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْمُتَمِّمِ بْنِ وَقِيدٍ عَنْ مُقَرَّرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ جَاءَ ابْنُ الْكَوَّاءِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كَلًّا بِسِيمَاهُمْ

It is narrated to us by Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Muqarrin who said,

'I heard Abu Abdullah^{asws} saying: 'Ibn Al-Kawa came to Amir Al-Momineen^{asws} and said: 'O Amir Al-Momineen^{asws}! **And upon the heights would be men recognising all by their marks [7:46]**'.

¹⁷⁷⁶ Basaair Al Darajaat – P 10 Ch 16 H 6

¹⁷⁷⁷ Basaair Al Darajaat – P 10 Ch 16 H 7

فَقَالَ نَحْنُ الْأَعْرَافُ نَعْرِفُ أَنْصَارَنَا بِسَيِّمَاهُمْ وَ نَحْنُ الْأَعْرَافُ الَّذِينَ لَا يَعْرِفُ اللَّهُ عَزَّ وَ جَلَّ إِلَّا بِسَبِيلِ مَعْرِفَتِنَا وَ نَحْنُ الْأَعْرَافُ يُعَرِّفُنَا اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَنَا وَ نَحْنُ عَرَفْنَاهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَنَا وَ أَنْكَرْنَاهُ

He^{asws} said: 'We^{asws} recognisers. We^{asws} recognise our^{asws} helpers by their marks, and we^{asws} are such recognisers, Allah^{azwj} Mighty and Majestic cannot be recognise except by way of our^{asws} recognition, and we^{asws} are the recognisers whom Allah^{azwj} Mighty and Majestic will Introduce on the Day of Qiyamah upon the Bridge, so one will enter the Paradise except one who recognises us^{asws} and we^{asws} recognise him, nor enter the Fire except one who denies us^{asws} and we^{asws} deny him.

إِنَّ اللَّهَ لَوْ شَاءَ لَعَرَفَ الْعِبَادَ نَفْسَهُ وَ لَكِنْ جَعَلْنَا أَبْوَابَهُ وَ صِرَاطَهُ وَ سَبِيلَهُ وَ الْوَجْهَ الَّذِي يُؤْتِي مِنْهُ فَمَنْ عَدَلَ عَنْ وَ لَابِنَا أَوْ فَضَّلَ عَلَيْنَا غَيْرَنَا فَادَّهَمَ عَنِ الصِّرَاطِ لَنَا كَيْبُونَ

Surely, if Allah^{azwj} Blessed and Exalted had Desired to, would have Introduce Himself^{azwj} to the servant. But, He^{azwj} Made us^{asws} to be His^{azwj} Door, and His^{azwj} Bridge, and His^{azwj} Way, and the Face which comes from Him^{azwj}. So the one who turns away from our^{asws} Wilayah, or prefers others over/to us^{asws}, so they would be falling off from the Bridge.

وَ لَا سَوَاءٌ مَنْ اعْتَصَمَ النَّاسُ بِهِ وَ لَا سَوَاءٌ مَنْ ذَهَبَ حَيْثُ ذَهَبَ النَّاسُ ذَهَبَ النَّاسُ إِلَى عُيُونِ كِدْرَةٍ يُفْرَعُ بَعْضُهَا فِي بَعْضٍ وَ ذَهَبَ مَنْ ذَهَبَ إِلَيْنَا إِلَى عَيْنِ صَافِيَةٍ تَجْرِي بِأُمُورٍ لَا نَقَادَ لَهَا وَ لَا انْقِطَاعَ.

So they are not equal, the one who clings to the people with it, nor is it the same where the people are going to the turbid (muddled up) springs, draining (confusion/knowledge) into each other, however, the going of the one who comes over to us^{asws}, to clear springs flowing by the Command of its Lord^{azwj}, neither there being a depletion for it nor a termination".¹⁷⁷⁸

9- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبُو الْفَضْلِ الْمَدَائِنِيُّ عَنْ أَبِي مَرْثَمِ الْأَنْصَارِيِّ عَنْ مِنْهَالِ بْنِ عَمْرٍو عَنْ زُرَّيْنِ بْنِ حُبَيْشٍ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ إِنَّ الْعَبْدَ إِذَا دَخَلَ حُفْرَتَهُ أَتَاهُ مَلَكَانِ اسْمُهُمَا مُنْكَرٌ وَ نَكِيرٌ فَأَوَّلُ مَنْ يَسْأَلَانِيهِ عَنْ رَبِّهِ ثُمَّ عَنْ نَبِيِّهِ ثُمَّ عَنْ وَلِيِّهِ فَإِنْ أَجَابَ نَجَا وَ إِنْ عَجَزَ عَدَّ بَا

It is narrated to us by Al Husayn Bin Muhammad, from Moalla Bin Muhammad who said, 'It is narrated to me by Abu Al Fazl Al Madainy, from Abu Maryam Al Ansari, from Minhal Bin Amro, from Razeyn Bin Hubeysh who said,

'I heard Ali^{asws} saying: 'When the servant enters his grave, two Angels come to him, their names being Munkar and Nakeer. The first one questions him about his Lord^{azwj}, then about his Prophet^{saww}, then about his^{asws} guardian (Imam)^{asws}. If he answers (correctly) he attains salvation, and if he is unable, they punish him'.

فَقَالَ لَهُ رَجُلٌ [مَا] لِمَنْ عَرَفَ رَبَّهُ وَ نَبِيَّهُ وَ لَمْ يَعْرِفْ وَلِيِّهِ

The man said to him^{asws}, 'What is for one who does recognise his Lord^{azwj} and his Prophet^{saww} and does not recognise his guardian (Imam)^{asws}?'

فَقَالَ مُذْبَذَبٌ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ذَلِكَ لَا سَبِيلَ لَهُ وَقَدْ قِيلَ لِلنَّبِيِّ صَ مِنْ الْوَلِيِّ يَا نَبِيَّ اللَّهُ قَالَ وَلِيُّكُمْ فِي هَذَا الزَّمَانِ عَلِيُّ عَ وَمِنْ بَعْدِهِ وَصِيُّهُ

He^{asws} said: 'He would waver, **neither towards these ones nor towards those; and the one whom Allah Lets to stray, so you will never find there being a way for him [4:143]**, that one, there is no way for him, and it had been said to the Prophet^{saww}, 'Who is the guardian^{asws}, O Prophet^{saww} of Allah^{azwj}?' He^{saww} said: 'Your guardian^{asws} in this time period, is Ali^{asws}, and from after him^{asws} is his^{asws} successor^{asws}.

وَ لِكُلِّ زَمَانٍ عَامٌ يَخْتَجُّ اللَّهُ بِهِ لِئَلَّا يَكُونَ كَمَا قَالَ الضَّلَّالُ قَبْلَهُمْ حِينَ فَارَقْتَهُمْ أَنْبِيَائُهُمْ رَبَّنَا لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَتَسْبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذَلَّ وَ نَحْزَى تَمَامَ ضَلَالَتِهِمْ جَهْلَتُهُمْ بِالْآيَاتِ وَ هُمْ الْأَوْصِيَاءُ

And for every time period there is a scholar^{asws} Allah^{azwj} Argues with lest they become just the strayers before them had strayed when their Prophets^{as} separated from them, '**Our Lord! If only You had Sent a Rasool to us, then we would have followed your Signs from before we were disgraced and shamed' [20:134]**. Their complete straying and ignorance, was with the Signs, and these are the successors^{as}.

فَأَجَابَهُمُ اللَّهُ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَ مَنْ اهْتَدَى فَإِنَّمَا كَانَ تَرْبُصُهُمْ أَنْ قَالَوا نَحْنُ فِي سَعَةٍ عَنْ مَعْرِفَةِ الْأَوْصِيَاءِ حَتَّى نَعْرِفَ إِمَامًا نَعْرِفُهُمُ اللَّهُ بِذَلِكَ

Allah^{azwj} Answered them: **therefore wait, for soon you will come to know who is the companion of the Even Path and who is Guided' [20:135]**. Rather, their waiting was that they said, 'We are in a leeway about recognising the successors until we recognise an Imam^{asr}. Allah^{azwj} Introduced them with that.

وَ الْأَوْصِيَاءُ أَصْحَابُ الصِّرَاطِ وَ قُوفٌ عَلَيْهِ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَ عَرَفُوهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَ أَنْكَرُوهُ لِأَنَّهُمْ عُرْفَاءُ اللَّهِ عَرَفَهُمْ عَلَيْهِمْ عِنْدَ أَخْذِ الْمَوَاقِبِ عَلَيْهِمْ

And the successors^{asws} are companions of the bridge (path), standing upon it. No one will enter the Paradise except one who recognises them^{asws}, and they^{asws} recognise him^{asws}, nor will anyone enter the Fire except one who denies them^{asws} and they deny him, because they^{asws} are recognisers of Allah^{azwj}. He^{azwj} Introduced them^{asws} during the Taking of the Covenant upon them^{asws}.

وَ وَصَفَهُمْ فِي كِتَابِهِ فَقَالَ جَلَّ وَ عَزَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ هُمْ الشُّهَدَاءُ عَلَى أَوْلِيَائِهِمْ وَ النَّبِيُّ الشَّهِيدُ عَلَيْهِمْ أَخَذَ هُمْ مَوَاقِبَ الْعِبَادِ بِالطَّاعَةِ وَ أَخَذَ النَّبِيُّ صَ عَلَيْهِمُ الْمَوَاقِبَ بِالطَّاعَةِ

And He^{azwj} Described them^{asws} His^{azwj} Book. The Mighty and Majestic Said: **And upon the heights would be men recognising all by their marks [7:46]**. They^{asws} the witnessed upon their^{asws} friends, and the Prophet^{saww} is the witness upon them^{asws}, taking for them^{asws} the covenants of the servants with the obedience, and the Prophet^{saww} took the covenantes upon them^{asws} with the obedience.

فَحَرَّتْ بُيُوتُهُ عَلَيْهِمْ وَ ذَلِكَ قَوْلُ اللَّهِ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً يَوْمَئِذٍ يَوْمَئِذٍ كَفَرُوا وَ عَصَوْا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَ لَا يَكْتُمُونَ اللَّهَ حَدِيثاً.

Thus, his^{saww} Prophet-hood flowed upon them^{asws}, and that is the Word of Allah^{azwj}: **How will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41] On that Day will those who committed Kufr and disobeyed the Rasool would desire if only the earth could be levelled with them, and they shall not be (able to) conceal any facts from Allah [4:42]**.¹⁷⁷⁹

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي مُحَمَّدٍ الْحَجَّالِ عَنْ رَجُلٍ عَنْ نَصْرِ الْعَطَّارِ رَفَعَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ يَا عَلِيُّ ثَلَاثٌ أَقْسِمُ أَنَّهُنَّ حَقٌّ إِنَّكَ وَ الْأَوْصِيَاءَ مِنْ بَعْدِكَ عُرْفَاءَ لَا يُعْرِفُ اللَّهُ إِلَّا بِسَبِيلِ مَعْرِفَتِكُمْ وَ عُرْفَاءَ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَكُمْ وَ عَرَفْتُمُوهُ وَ عُرْفَاءَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَكُمْ وَ أَنْكَرْتُمُوهُ.

It is narrated to us by Ahmad Bin Muhammad, from Abu Muhammad Al Hajjal, from a man from Nasr Al Attar, raising it, said,

‘Rasool-Allah^{saww} said to Ali^{asws}: ‘O Ali^{asws}! Three, I^{saww} swear these are true – you^{asws} and the successors^{asws} from after you^{asws} are recognisers. Allah^{azwj} cannot be recognised except by way of your^{asws} recognition; and recognises, no one will enter the Paradise except one who recognises you^{asws} and you^{asws} recognise him; and recognisers, no one will enter the Fire except one who denies you^{asws} and you^{asws} deny him’.¹⁷⁸⁰

11- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ سَعْدِ الْإِسْكَافِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلُهُ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from one of his companions, from Sa’ad Al Askafi who said,

‘I said to Abu Ja’far^{asws}, ‘Words of Mighty and Majestic: **And upon the heights would be men recognising all by their marks [7:46]**’.

فَقَالَ يَا سَعْدُ إِنَّهَا أَعْرَافٌ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَ عَرَفُوهُ وَ أَعْرَافٌ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَ أَنْكَرُوهُ وَ أَعْرَافٌ لَا يُعْرِفُ اللَّهُ إِلَّا بِسَبِيلِ مَعْرِفَتِهِمْ

He^{asws} said: ‘O Sa’ad! These are recognisers, no one will enter the Paradise except one who recognises them^{asws} and they^{asws} recognises him; and recognisers, no one will enter the Fire except one who denies them^{asws} and they^{asws} deny him; and recognisers, Allah^{azwj} cannot be recognise except by way of their^{asws} recognition.

فَلَا سَوَاءٌ مَا اغْتَصَمَتْ بِهِ الْمُعْتَصِمَةُ وَ مَنْ ذَهَبَ مَذْهَبَ النَّاسِ ذَهَبَ النَّاسُ إِلَى عَيْنِ كَدِرَةٍ يُفْرَعُ بَعْضُهَا فِي بَعْضٍ وَ مَنْ أَتَى آلَ مُحَمَّدٍ أَتَى عَيْنًا صَافِيَةً بَحْرِي يَعْلَمُ اللَّهُ لَيْسَ لَهَا نَفَادٌ وَ لَا انْقِطَاعٌ ذَلِكَ

¹⁷⁷⁹ Basaair Al Darajaat – P 10 Ch 16 H 9

¹⁷⁸⁰ Basaair Al Darajaat – P 10 Ch 16 H 10

They are not the same, ones who held fast with the infallibles^{asws}, and one who goes with the doctrines of the people. The people were to turbid springs, pouring into each other; and the one who comes to Progeny^{asws} of Muhammad^{sawww}, comes to a clear spring flowing with the Knowledge of Allah^{azwj}. There is neither any depletion for it nor will that be terminated.

وَ إِنَّ اللَّهَ لَوْ شَاءَ لَأَرَاهُمْ شَخْصَهُ حَتَّى يَأْتُوهُ مِنْ بَابِهِ لَكِنْ جَعَلَ اللَّهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ الْأَبْوَابَ الَّتِي تُؤْتَى مِنْهُ وَ ذَلِكَ قَوْلُهُ وَ لَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَ لَكِنَّ الْبِرَّ مَنِ اتَّقَى وَ أَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا.

And Allah^{azwj}, if He^{azwj} so Desired, could have Showed them His^{azwj} person until they go to Him^{azwj} from His^{azwj} door, but Allah^{azwj} Made Muhammad^{sawww} and Progeny^{asws} of Muhammad^{sawww} as doors which He^{azwj} can be accessed from, and that is His^{azwj} Word: **and it isn't righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors; and fear Allah, perhaps you may be successful [2:189]**"¹⁷⁸¹.

12- حَدَّثَنَا بِالْمُنْبِئَةِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُفْلًا بِسِيْمَاهُمْ قَالَ يَا سَعْدُ أَلَمْ يُخَدِّعْ صَ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَ عَرَفُوهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَ أَنْكَرُوهُ وَ أَعْرَافٌ لَا يُعْرِفُ اللَّهُ إِلَّا بِسَبِيلٍ مَعْرِفَتِهِمْ.

It is narrated to us by Al Munaya, from Al Husayn Bin Ulwan, from Sa'ad Bin Tareyf,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about this Verse: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: "O Sa'ad, the Progeny^{asws} of Muhammad^{sawww} will not let anyone enter the Paradise except the one who recognises them^{asws} and they^{asws} recognise him, nor will they let anyone enter the Fire except the one who has denied them^{asws}, and they^{asws} denied him, and the 'Heights'. Allah^{azwj} cannot be Recognised, except by the way of their^{asws} recognition"¹⁷⁸².

13- حَدَّثَنَا بِالْحُجَّالِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانَ عَنِ عُثَيْبَةَ بِنِيعِ الْقَصَبِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُفْلًا بِسِيْمَاهُمْ قَالَ نَحْنُ أَصْحَابُ الْأَعْرَافِ فَمَنْ عَرَفْنَاكَ كَانَ مِنَّا وَ مَنْ كَانَ مِنَّا كَانَ فِي الْجَنَّةِ وَ مَنْ أَنْكَرْنَاكَ فِي النَّارِ.

It is narrated to us by Al Hajal, from Al Hassan Bin Al Husayn, from Ibn Sinan, from Uteyba Baya'a Al Qasab, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about His^{azwj} Words: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: 'We^{asws} are the companions of the heights. The one we^{asws} recognise would be from us^{asws}, and one who was from us^{asws} would be in the Paradise, and the one we^{asws} deny would be in the Fire"¹⁷⁸³.

14- حَدَّثَنَا بِأَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ عَنِ إِسْحَاقَ بْنِ مَيْمُونٍ عَنْ رَجُلٍ عَنْ سَعْدِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُفْلًا بِسِيْمَاهُمْ فَقَالَ الْأَيْمَةُ يَا سَعْدُ.

¹⁷⁸¹ Basaaair Al Darajaat – P 10 Ch 16 H 11

¹⁷⁸² Basaaair Al Darajaat – P 10 Ch 16 H 12

¹⁷⁸³ Basaaair Al Darajaat – P 10 Ch 16 H 13

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Is'haq Bin Maymun, from a man from Sa'ad who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} the Exalted: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: 'The Imams^{asws}, O Sa'ad"¹⁷⁸⁴.

15- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَمَّنْ رَوَاهُ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانٍ عَنِ عُبَيْسَةَ الْقَضْبَانِيِّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ نَحْنُ أَصْحَابُ الْأَعْرَافِ فَمَنْ عَرَفَنَا كَانَ مِنَّا وَ مَنْ كَانَ مِنَّا كَانَ فِي الْجَنَّةِ وَ مَنْ أَنْكَرَنَا كَانَ فِي النَّارِ.

It is narrated to us by Abdullah Bin Muhammad, from the one who reported it, from Al Hassan Bin Al Husayn Al Luluie, from Ibn Sinan, from Anbasa Al Qazbany, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj}: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: 'We^{asws} are the companions of the heights. One who recognises us^{asws} would be from us^{asws}, and one who was from us^{asws} would be in the Paradise, and one who denies us^{asws} would be in the Fire"¹⁷⁸⁵.

16- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنِ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الْأَعْرَافِ مَا هُمْ قَالَ هُمْ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhal,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about the recognisers, 'What are they?' He^{asws} said: 'They^{asws} are the most prestigious of the creatures to Allah^{azwj},"¹⁷⁸⁶

It is narrated to us by Ali Bin Ismail, from Safwan Bin Yahya, from Is'haq Bin Ammar,

17- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ هُمْ الْأَيْمَةُ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ ص.

It is narrated to us by Ali Bin Ismail, from Safwan Bin Yahya, from Is'haq Bin Ammar,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: 'They^{asws} are Imams^{asws} from People^{asws} of the Household of Muhammad^{sawww},"¹⁷⁸⁷

18- حَدَّثَنَا عَبَادُ بْنُ سُلَيْمَانَ عَنِ سَعْدِ بْنِ سَعْدٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع مِنْ هَذِهِ الْآيَةِ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فَقَالَ هُمْ يَا سَعْدُ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ ص.

It is narrated to us by Abbad Bin Suleyman, from Sa'ad Bin Sa'ad who said,

¹⁷⁸⁴ Basaaair Al Darajaat – P 10 Ch 16 H 14

¹⁷⁸⁵ Basaaair Al Darajaat – P 10 Ch 16 H 15

¹⁷⁸⁶ Basaaair Al Darajaat – P 10 Ch 16 H 16

¹⁷⁸⁷ Basaaair Al Darajaat – P 10 Ch 16 H 17

'I asked Abu Ja'far^{asws} about this Verse: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: 'They^{asws}, O Sa'ad, are the Imams^{asws} from Progeny^{asws} of Muhammad^{sawww},¹⁷⁸⁸

19- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ الْأَيْمَةُ مِنَّا أَهْلَ الْبَيْتِ فِي بَابِ مَنْ يَأْتُونَ أَحْمَرَ عَلَى سُورِ الْجَنَّةِ يَعْرِفُ كُلَّ إِمَامٍ مِنَّا مَا يَلِيهِ

It is narrated to us by one of our companions, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Ibn Muskan, from Abu Baseer,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: 'The Imams^{asws} from us^{asws}, People^{asws} of the Household would be in a door of red ruby, upon a bridge of the Paradise. Every Imam^{asws} from us^{asws} would recognise what will be next'.

قَالَ رَجُلٌ مَا مَعْنَى مَا يَلِيهِ قَالَ مِنَ الْقَرْنِ الَّذِي هُوَ فِيهِ إِلَى الْقَرْنِ الَّذِي كَانَ.

A man said, 'What is that meaning of 'what will be next'? He^{asws} said: 'From the century which he^{asws} is in to the century which had been'¹⁷⁸⁹.

¹⁷⁸⁸ Basaair Al Darajaat – P 10 Ch 16 H 18

¹⁷⁸⁹ Basaair Al Darajaat – P 10 Ch 16 H 19

CHAPTER 17 – REGARDING THE IMAMS^{asws}, OTHER THAN THE ANIMALS SPOKE TO THEM^{asws}

1- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْيَعْقُوبِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى يَهُودِيٌّ يُقَالُ لَهُ سَحْتٌ [سُبْحَتْ] رَسُولَ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ جِئْتُكَ أَنْ أَسْأَلَكَ عَنْ رَبِّكَ فَإِنْ أَجَبْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ وَ إِلَّا رَجَعْتُ قَالَ سَلْ عَمَّا شِئْتَ

It is narrated to us by Ibrahim Bin Hashim, from Al Hassan Bin Ali Al Yaqouby, from one of his companions, from Abdul A'ala a slave of the family of Saam,

'From Abu Abdullah^{asws} having said: 'A Jew called Subukht came to Rasool-Allah^{saww} and said, 'O Muhammad^{saww}! I have come to you^{saww} to ask you^{saww} about your^{saww} Lord^{azwj}. If you^{saww} were to answer me what I am asking about, fine, or else I shall return'. He^{saww} said: 'Ask about whatever you like'.

قَالَ أَيْنَ رَبُّكَ قَالَ هُوَ فِي كُلِّ مَكَانٍ وَ لَيْسَ فِي شَيْءٍ مِنَ الْمَكَانِ مَحْدُودٌ قَالَ فَكَيْفَ هُوَ

He said, 'Where is your^{saww} Lord^{azwj}? He^{saww} said: 'He^{azwj} is in every place, and He^{azwj} isn't in any of the places being limited'. He said, 'So, how is He^{azwj}?'

قَالَ أَصِفْ رَبِّي بِالْكَيْفِ وَ الْكَيْفُ مَخْلُوقٌ لِلَّهِ وَ لَا يُوصَفُ بِمَخْلُوقِهِ قَالَ فَمَنْ يَعْلَمُ أَنَّكَ نَبِيٌّ

He^{saww} said: 'I^{saww} describe my^{saww} Lord^{azwj} with the 'how', and the 'how' (qualitative state) is a creation of Allah^{azwj}, not can He^{azwj} be described by His^{azwj} creatures'. He said, 'So, who knows you^{saww} are a Prophet^{saww}?'

قَالَ فَمَا بَقِيَ حَوْلَهُ حَجَرٌ وَ لَا عَيْزٌ ذَلِكَ إِلَّا تَكَلَّمَ بِلِسَانِ عَرَبِيٍّ مُبِينٍ يَا سَحْتٌ [سُبْحَتْ] إِنَّهُ رَسُولُ اللَّهِ ص

He (Abu Abdullah^{asws}) said: 'There did not remain around him^{saww}, neither any rock nor clod, nor other than that, except it spoke in clear Arabic language, 'O Subukht! He^{azwj} is Rasool-Allah^{saww}!'

فَقَالَ سَحْتٌ [سُبْحَتْ] بِاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ أَبْتِئَ [مِنْ هَذَا] ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص.

Subukht said, 'By Allah^{azwj}! I have not seen (a day) more clarifying than today'. Then he said, 'I testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.¹⁷⁹⁰

2- حَدَّثَنَا بِأَحْمَدُ بْنُ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْمَعْرُوفِ بِغَزَالٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجُرْجَانِيِّ يَرْفَعُهُ إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَحْمَدَ السَّلْمَانِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: دَعَانِي رَسُولُ اللَّهِ ص فَوَجَّهَنِي إِلَى الْيَمَنِ لِأُصَلِّحَ بَيْنَهُمْ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنَّهُمْ قَوْمٌ كَثِيرٌ وَ أَنَا شَابٌّ حَدَّثْتُ فَقَالَ لِي يَا عَلِيُّ إِذَا صِرْتَ بِالْعَلَى عَقَبَةَ فِيقَ فَنَادِ بِالْعَلَى صَوْتَكَ يَا شَجْرُ يَا مَدْرُ يَا نَرَى مُحَمَّدٌ رَسُولُ اللَّهِ ص يُقْرَأُكُمْ السَّلَامَ

¹⁷⁹⁰ Basaair Al Darajaat – P 10 Ch 17 H 1

It is narrated to us by Ahmad Bin Musa, from Ahmad Bin Muhammad well known as Gazaal, from Muhammad Bin Umar Al Jarjany, raising it to Abdul Rahman Bin Ahmad Al Salmi,

‘From Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} called me^{asws} and diverted me^{asws} to Al-Yemen in order to reconcile between them. I^{asws} said to him^{saww}: ‘O Rasool-Allah^{saww}! They are a lot of people and I^{asws} am a young man^{asws}. He^{saww} said to me^{asws}: ‘O Ali^{asws}! When you^{asws} come to the top of mount Feyq, then call out at the top of your^{asws} voice: ‘O tree! O mud! O soil! Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} conveys the greetings to you all!’

قَالَ فَذَهَبْتُ فَلَمَّا صِرْتُ بِأَعْلَى عَقَبَةِ فَيْقٍ أَشْرَفْتُ عَلَى الَّتِي هُنَا إِذَا هُمْ بِأَسْرِهِمْ مُقْبِلُونَ نَحْوِي مُشْرِغُونَ أَسِنَّتَهُمْ مُتَنَكِّبُونَ فَبَيْنَهُمْ شَاهِدُونَ سِلَاحَهُمْ فَتَادَيْتُ بِأَعْلَى صَوْتِي يَا شَجَرُ يَا مَدْرُ يَا تَرِي مُحَمَّدٌ ص يُفْرِكُكُمُ السَّلَامَ

He^{asws} said: ‘So, I^{asws} went. When I^{asws} came to the top of mount Feyq I^{asws} overlooked upon Al-Yemen, and there they were with their families coming towards me^{asws}, led by their elders and their priests, baring their weapons. I^{asws} called out at the top of my^{asws} voice: ‘O tree! O mud! O soil! Muhammad^{saww} conveys the greetings to you all!’

قَالَ فَلَمْ يَبْقَ شَجَرَةٌ وَ لَا مَدْرَةٌ وَ لَا تَرِي إِلَّا ارْتَحَّتْ بِصَوْتِ وَاحِدٍ وَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَ عَلَيْكَ السَّلَامُ فَاضْطَرَبَتْ قَوَائِمُ الْقَوْمِ وَ ارْتَعَدَتْ رِجْلُهُمْ وَ وَقَعَ السَّلَاحُ مِنْ أَيْدِيهِمْ وَ أَقْبَلُوا مُسْرِعِينَ فَأَصْلَحَتْ بَيْنَهُمْ وَ انْصَرَفَتْ.

He^{asws} said: ‘There did not remain any tree, nor mud, nor soil except it trembled with one voice: ‘And upon Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} be the greetings!’ The legs of the people shook and their knees knocked and the weapons fell down from their hands, and they came quickly and I^{asws} reconciled between them and left”¹⁷⁹¹.

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَلِيٍّ بْنِ رَبَابٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ أَرْسَلَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع فَخَلَا بِهِ ثُمَّ قَالَ لَهُ يَا ابْنَ أَخِي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص كَانَ قَدْ جَعَلَ الْوَصِيَّةَ وَ الْإِمَامَةَ مِنْ بَعْدِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع ثُمَّ إِلَى الْحُسَيْنِ ع ثُمَّ إِلَى الْحُسَيْنِ ع

It is narrated to us by Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Ali Bin Raib,

‘From Abu Abdullah^{asws}, and Zurara from Abu Ja’far^{asws} having said: ‘When Al-Husayn^{asws} was killed, Muhammad Bin Al-Hanafiya sent a message to Ali^{asws} Bin Al-Husayn^{asws}, and isolated with him^{asws}, then said to him^{asws}, ‘O son^{asws} of my brother^{asws}! You^{asws} have known that Rasool-Allah^{saww} had made the bequest and the Imamate from after him^{saww} to Ali^{asws} Bin Abu Talib^{asws}, then to Al-Hassan^{asws}, then to Al-Husayn^{asws}.

وَ قَدْ قُتِلَ أَبُوكَ وَ لَمْ يُوصَ وَ أَنَا عَمُّكَ وَ صِنُّ أَبِيكَ وَ وِلَادَتِي مِنْ عَلِيٍّ وَ أَنَا فِي سَبِيٍّ وَ قَلْبِي أَحَقُّ بِمَا مِنْكَ فِي حَدَائِكَ فَلَا تُتَارَعِنِي الْوَصِيَّةَ وَ الْإِمَامَةَ وَ لَا تُجَانِبِي

And your^{asws} father^{asws} had been killed (now) and did not bequeath, and I am your^{asws} uncle and full-brother of your^{asws} father, and my birth is from Ali^{asws}, and I, in my age and my being

¹⁷⁹¹ Basaair Al Darajaat – P 10 Ch 17 H 2

older are more rightful with it than you^{asws} are in your^{asws} young age, so do not dispute with me of the bequest and the Imamate and not push me aside’.

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ يَا عَمَّ اتَّقِ اللَّهَ وَ لَا تَدَّعِ مَا لَيْسَ لَكَ بِحَقِّي إِنِّي أَعْطُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ يَا عَمَّ إِنَّ أَبِي صِ أَوْصَى إِلَيَّ قَبْلَ أَنْ يَتَوَخَّهَ إِلَى الْعِرَاقِ وَ عَهْدَ إِلَيَّ فِي ذَلِكَ قَبْلَ أَنْ يُسْتَشْهَدَ بِسَاعَةٍ وَ هَذَا سِلَاحُ رَسُولِ اللَّهِ صِ عِنْدِي فَلَا تَتَعَرَّضْ لِهَذَا فَإِنِّي أَخَافُ عَلَيْكَ نَقْصَ الْعُمُرِ وَ تَشْتُتَ الْحَالِ تَعَالَ حَتَّى تَتَحَاكَمَ إِلَى الْحَجَرِ الْأَسْوَدِ وَ نَسْأَلُهُ عَنْ ذَلِكَ

Ali^{asws} Bin Al-Husayn^{asws} said to him: ‘O uncle! Fear Allah^{azwj} and do not make a claim for what isn’t for you by right, **I Advise you, lest you may become from the ignorant ones**” [11:46]. O uncle! My^{asws} father^{asws} had bequeathed to me^{asws} before he^{asws} headed to Al-Iraq and covenanted to me^{asws} regarding that before he^{asws} was martyred, by an hour, these here are the weapons of Rasool-Allah^{azwj} with me^{asws}, therefore do not object to this, for I^{asws} fear upon you the reduction of the age, and dispersal of the situation. Come, we shall go for judgment to the Black Stone and ask it about that’.

قَالَ أَبُو جَعْفَرٍ ع وَ كَانَ الْكَلَامَ بَيْنَهُمَا بِمَكَّةَ فَانْطَلَقَا حَتَّى إِذَا أَتَيَا الْحَجَرَ فَقَالَ عَلِيُّ لِمُحَمَّدٍ ابْنِ أَبِي قُرَيْبٍ وَ ابْتِهَالًا إِلَى اللَّهِ وَ سَأَلَهُ أَنْ يُنْطِقَ لَكَ فَسَأَلَهُ مُحَمَّدٌ وَ ابْتِهَالًا فِي الدُّعَاءِ وَ سَأَلَ اللَّهُ ثُمَّ دَعَا الْحَجَرَ فَلَمْ يُجِبْهُ

Abu Ja’far^{asws} said: ‘And the talk between them was at Makkah. They went until when they came to the (Black) Stone, Ali^{asws} said to Muhammad, ‘Begin and beseech to Allah^{azwj} and ask Him^{azwj} to Make it speak to you’. Muhammad asked Him^{asws} and beseeched in the supplication and asked Allah^{azwj}, then called the (Black) Stone, but it did not answer him.

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَمَا إِنَّكَ يَا عَمَّ لَوْ كُنْتَ وَصِيًّا وَ إِمَامًا لَأَجَابَكَ فَقَالَ لَهُ مُحَمَّدٌ فَادْعُ أَنْتَ يَا ابْنَ أُجَيِّ وَ سَأَلَهُ

Ali^{asws} Bin Al-Husayn^{asws} said to him: ‘As for you, O uncle! Had you been a successor^{asws} and an Imam^{asws}, it would have answered you’. Muhammad said, ‘You^{asws} supplicate, O son^{asws} of my brother^{asws}, and ask Him^{azwj}’.

فَدَعَا اللَّهُ عَلِيُّ بْنُ الْحُسَيْنِ بِمَا أَرَادَ ثُمَّ قَالَ أَسْأَلُكَ بِالَّذِي جَعَلَ فِيكَ مِيثَاقَ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ مِيثَاقَ النَّاسِ أَجْمَعِينَ لَمَّا أَخْبَرْتَنَا مِنَ الْوَصِيِّ وَ الْإِمَامِ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ ع

Ali^{asws} Bin Al-Husayn^{asws} supplicated to Allah^{azwj} with what he^{asws} wanted, then said: ‘I^{asws} ask you in the Name of the One^{azwj} Who Made the Covenant of the Prophets^{as} and the successors^{as} and all people locked within you. Inform us, who is the successor^{asws} and the Imam^{asws} after Al-Husayn^{asws} Bin Ali^{asws}?’

فَتَحَرَّكَ الْحَجَرُ حَتَّى كَادَ أَنْ يَزُولَ عَنْ مَوْضِعِهِ ثُمَّ أَنْطَقَهُ اللَّهُ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ فَقَالَ اللَّهُمَّ إِنَّ الْوَصِيَّةَ وَ الْإِمَامَةَ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ عَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ بْنِ فَاطِمَةَ عَ بِنْتِ رَسُولِ اللَّهِ صِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

The (Black) Stone moved until it almost moved away from its place. Then Allah^{azwj} Caused it to speak in clear Arabic language. It said, ‘O Allah^{azwj}! The successor-ship and the bequest after Al-Husayn Bin Ali^{asws}, is to Ali^{asws} Bin Al-Husayn^{asws} son^{asws} of (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}’.

فَانصَرَفَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ وَهُوَ يَتَوَلَّى عَلِيَّ بْنَ الْحُسَيْنِ.

Muhammad Bin Al-Hanafiya left and he was in the Wilayah of Ali^{asws} Bin Al-Husayn^{asws},¹⁷⁹²

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْجَارُودِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ الْكُوفِيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا انْتَهَى رَسُولُ اللَّهِ ص إِلَى الرَّكْنِ الْعُرْبِيِّ قَالَ فَجَارَهُ فَقَالَ لَهُ الرَّكْنُ يَا رَسُولَ اللَّهِ ص لست بعيداً [أَلَسْتُ قَعِيداً مِنْ قَوَاعِدِ] مَنْ بَيْتِ رَبِّكَ فَمَا بَالِي لَا أُسْتَسَلَمُ [أُسْتَلَمُ]

It is narrated to us by Muhammad Bin Al Jaroud, from Ja'far Bin Muhammad Bin Yunus Al Kufi, from a man from our companion,

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} ended up to the western corner (of the Kabah), he^{saww} went past it. The corner spoke to him, 'O Rasool-Allah^{saww}! I am not far from the House of your^{saww} Lord^{azwj}, so what is the matter you^{asws} are not greeting me?'

قَالَ فَدَنَا مِنْهُ النَّبِيُّ ص فَقَالَ اسْكُنْ عَلَيْكَ السَّلَامَ غَيْرَ مَهْجُورٍ.

He (Abu Abdullah^{asws}) said: 'He^{saww} went near it and said: 'Calm down, upon you be the greetings, not aloud"¹⁷⁹³.

5- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَوْمَ خَيْبَرَ فَتَكَلَّمَ اللَّحْمُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي مَسْمُومٌ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, form Ali, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} was poisoned on the day of Khyber. The meat spoke and said, 'O Rasool-Allah^{saww}! I am poisoned'.

قَالَ فَقَالَ النَّبِيُّ عِنْدَ مَوْتِهِ الْيَوْمَ قَطَعَتْ مَطَايَايَ الْأَكْلَهُ الَّتِي أَكَلْتُ بِخَيْبَرَ وَ مَا مِنْ نَبِيٍّ وَ لَا وَصِيٍّ إِلَّا شَهِدَا [شَهِيداً].

He^{asws} said: 'The Prophet^{saww} said during his^{saww} expiry: 'My^{saww} is being cut by the meal which I^{saww} ate at Khyber, and there is none from a Prophet^{as} nor a successor^{as} except he^{as} is a martyr"¹⁷⁹⁴.

6- حَدَّثَنَا بِإِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعَتِ الْيَهُودِيَّةُ النَّبِيَّ فِي ذِرَاعٍ قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يُحِبُّ الذِّرَاعَ وَ الْكَتِفَ وَ يَكْرَهُ الْوَرِكَ لِغُرْبَتِهَا مِنَ الْمَبَالِ

It is narrated to us by Ibrahim Bin Hashim, from Ja'far Bin Muhammad, from al Qaddah,

'From Abu Abdullah^{asws} having said: 'A Jewess poisoned the Prophet^{saww} in a forearm (of a grilled sheep). And Rasool-Allah^{saww} used to love the forearm and the shoulder, and disliked the thighs due to its vicinity from the urinary tract'.

¹⁷⁹² Basaair Al Darajaat – P 10 Ch 17 H 3

¹⁷⁹³ Basaair Al Darajaat – P 10 Ch 17 H 4

¹⁷⁹⁴ Basaair Al Darajaat – P 10 Ch 17 H 5

قَالَ لَمَّا أَتَيْتُ بِالسَّوَاءِ أَكَلْتُ مِنَ الدَّرَاعِ وَكَانَ يُجِبُّهَا فَأَكَلْتُ مَا شَاءَ اللَّهُ ثُمَّ قَالَ الدَّرَاعُ يَا رَسُولَ اللَّهِ إِنِّي مَسْمُومٌ فَتَرَكْتُهُ وَ مَا زَالَ يَنْتَقِضُ بِهِ سَمُّهُ حَتَّى مَاتَ .ص

He^{asws} said: 'When she came with the grill, he^{saww} ate from the forearm, and he^{saww} used to love it, so he^{saww} ate whatever Allah^{azwj} so Desired. Then the forearm said, 'O Rasool-Allah^{saww}! I am poisoned'. So, he^{saww} left it, and the poison did not cease to infringe with him^{saww} until he^{saww} passed away"¹⁷⁹⁵.

7- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ مَوْلَى حَرِيزِ بْنِ زَيْتٍ عَنْ مُحَمَّدِ بْنِ عُمَيْرِ الْجُرْجَانِيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِ بَشِيرِ الْمُرَيْسِيِّ عَنْ أَبِي يُوسُفَ عَنْ أَبِي حَنِيفَةَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَعَانِي رَسُولُ اللَّهِ ص وَ وَجَّهَنِي إِلَى أَهْلِ الْيَمَنِ لِأَصْلِحَ بَيْنَهُمْ فَقُلْتُ يَا رَسُولَ اللَّهِ ص إِنَّهُمْ قَوْمٌ كَثِيرٌ وَ أَنَا شَابٌّ حَدَّثَ

It is narrated to us by Ahmad Bin Musa, from Muhammad Bin Ahmad a slave of Hareez Bin Zayyat, from Muhammad Bin Umeyr Al Jarjany, from a man from the companions of Bashir Al Mureysi, from Abu Yusuf, from Abu Haneefa, from Abdul Rahman,

'From Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} called me^{asws} and sent me^{asws} to the people of Al-Yemen to reconcile between them. I^{asws} said: 'O Rasool-Allah^{saww}! They are a lot of people, and I^{asws} am an adolescent youth'.

فَقَالَ يَا عَلِيُّ إِذَا صِرْتَ بِأَعْلَى عَقَبَةِ فَيْقٍ نَادِ بِأَعْلَى صَوْتِكَ يَا حَجْرُ يَا شَجْرُ يَا مَدْرُ يَا تَرَى مُحَمَّدٌ رَسُولُ اللَّهِ ص يُفَرِّقُكُمُ السَّلَامَ

He^{saww} said: 'O Ali^{asws}! When you^{asws} come to be at the top of the Feyq hill, then call out at the top of your^{asws} voice: 'O stone, O tree, O mud, O soil! Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} conveys the greetings!'

قَالَ فَصَيَّبْتُ فَلَمَّا صِرْتُ بِأَعْلَى عَقَبَةِ فَيْقٍ أَشْرَفْتُ عَلَى أَهْلِ الْيَمَنِ فَإِذَا هُمْ بِأَسْرِهِمْ مُقْبِلُونَ نَحْوِي مُشْرِعُونَ اسْتَنْتَهُمْ مُتَنَكِّبُونَ فَبَيَّنَّ شَاهِرُونَ سِلَاحَهُمْ

He^{asws} said: 'I^{asws} went. When I^{asws} came to the Feyq hill, I^{asws} overlooked upon the people of Al-Yemen, and there they were coming with their families towards me^{asws}, led by their elders, carrying their bows and brandishing their weapons.

فَنَادَيْتُ بِأَعْلَى صَوْتِي يَا حَجْرُ يَا مَدْرُ يَا تَرَى إِنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص يُفَرِّقُكُمُ السَّلَامَ فَلَمْ تَبْقَ حُجْرَةٌ وَ لَا شَجْرَةٌ وَ لَا مَدْرَةٌ وَ لَا تَرَى إِلَّا ارْتَحَّتْ بِصَوْتِ وَاحِدٍ وَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ عَلَيْكَ السَّلَامُ

I^{asws} called out at the top of my^{asws} voice: 'O stone, O mud, O soil! Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} Conveys the greetings!' There did not remain any stone, nor tree, nor mud, nor soil, except it resounded in one voice, 'And upon Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} be the greetings!'

فَاضْطَرَبَتْ فَرَائِضُ الْقَوْمِ وَ ارْتَعَدَتْ رُكْبَتُهُمْ وَ وَقَعَ السَّلَاحُ مِنْ أَيْدِيهِمْ وَ أَقْبَلُوا نَحْوِي مُسْرِعِينَ فَأَصْلَحْتُ بَيْنَهُمْ وَ انْصَرَفَتْ.

¹⁷⁹⁵ Basaair Al Darajaat – P 10 Ch 17 H 6

The limbs of the people trembled and their knees shook, and the weapons fell from their hands, and they came around me^{asws} hurriedly, and I^{asws} reconciled between them and left".¹⁷⁹⁶

8- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ كَلَيْبٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ مِسْمَعٍ قَالَ حَدَّثَنِي صَالِحُ بْنُ حَسَنَانَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَكْرَمِ الْأَنْصَارِيِّ ثُمَّ النَّحَّارِيِّ أَنَّ رَسُولَ اللَّهِ ص دَخَلَ هُوَ وَ سَهْلُ بْنُ حَنْبَلٍ وَ خَالِدُ بْنُ أَيُّوبَ الْأَنْصَارِيُّ حَائِطًا مِنْ حِيطَانِ بَيْتِي نَجَّارٍ فَلَمَّا دَخَلَ نَادَاهُ حَجَرٌ عَلَى رَأْسِ بَيْتِهِ هُمْ عَلَيْهِ السَّوَابِيُّ يَصِيحُ عَلَيْكَ السَّلَامُ يَا مُحَمَّدُ اشْفَعْ إِلَى رَبِّكَ أَنْ لَا يَجْعَلَنِي مِنْ حِجَارَةِ جَهَنَّمَ الَّتِي يُعَذَّبُ بِهَا الْكَافِرُ

It is narrated to us by Ahmad Bin Al Husayn, from Muhammad Bin Ibrahim, from Abdullah Bin Ahmad Bin Kuleyb who said, 'It is narrated to me by Muhammad Bin Misma'a who said, It is narrated to me by Salih Bin Hassan, from Ibrahim Bin Abdul Kareem Al Ansari, the Al Najjary,

'Rasool-Allah^{saww} entered a garden from the gardens of the clan of Najjar, he^{saww} and Sahl Bin Huneyf, and Khalid Bin Ayoub Al-Ansari. When he^{saww} entered, a stone at the top of their well, having been upon it for a year, called out to him^{saww} shouting, 'Upon you^{saww} be the greetings, O Muhammad^{saww}! Intercede to your^{saww} Lord^{azwj} that He^{azwj} does not Make me to be from the stones of Hell which He^{azwj} will be Punishing the kafirs with!'

فَقَالَ النَّبِيُّ ص وَ رَفَعَ يَدَيْهِ اللَّهُمَّ لَا تَجْعَلْ هَذَا الْحَجَرَ مِنْ أَحْجَارِ جَهَنَّمَ

The Prophet^{saww} raised his^{saww} hands and said: 'O Allah^{azwj}! Do not Make this stone to be from the stones of Hell'.

ثُمَّ نَادَاهُ الرَّمْلُ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ادْعُ اللَّهُ رَبَّكَ أَنْ لَا يَجْعَلَنِي مِنْ كِبْرِيَتِ جَهَنَّمَ

Then the sand called out to him^{saww}, 'The greetings be upon you^{saww}, O Muhammad^{saww}, and Mercy of Allah^{azwj} and His^{azwj} Blessings! Supplicate to Allah^{azwj}, your^{saww} Lord^{azwj} not to Make me to be from the sulphur of Hell!'

فَرَفَعَ النَّبِيُّ ص يَدَيْهِ وَ قَالَ اللَّهُمَّ لَا تَجْعَلْ هَذَا الرَّمْلَ مِنْ كِبْرِيَتِ جَهَنَّمَ

The Prophet^{saww} raised his^{saww} hands and said: 'O Allah^{azwj}! Do not Make this sand to be from the sulphur of Hell'.

فَلَمَّا دَنَا رَسُولُ اللَّهِ ص إِلَى النَّخْلِ تَدَلَّتِ الْعَرَاجِينُ فَأَخَذَ مِنْهَا رَسُولُ اللَّهِ ص فَأَكَلَ وَ أَطْعَمَ ثُمَّ دَنَا مِنَ الْعُجْوَةِ فَلَمَّا أَحْسَنَتْهُ سَجَدَتْ فَبَارَكَ عَلَيْهَا رَسُولُ اللَّهِ ص قَالَ اللَّهُمَّ بَارِكْ عَلَيْهَا وَ انْفَعْ بِهَا

When Rasool-Allah^{saww} came near the palm tree, it dangled the date-laden branch. Rasool-Allah^{saww} took from it and ate, and fed (others). Then he^{saww} went near the Ajwa (date tree). When it sensed him^{saww}, it performed Sajdah, so Rasool-Allah^{saww} Blessed upon it. He^{saww} said: 'O Allah^{azwj}! Bless it and I^{saww} have benefitted with it'.

فَمِنْ ثَمَرِ النَّخْلِ أَنَّ الْكِنَانَةَ مِنَ الْمَرْءِ وَ مِمَّا رَمَاهَا شِفَاءٌ لِلْعَيْنِ وَ الْعُجْوَةُ مِنَ الْجَنَّةِ.

¹⁷⁹⁶ Basaair Al Darajaat – P 10 Ch 17 H 7

Thus, from them the general Muslims have reported that the truffles are from the Manna, and its fruits are a healing for the eyes, and Al-Ajwa (dates) are from the Paradise".¹⁷⁹⁷

¹⁷⁹⁷ Basaair Al Darajaat – P 10 Ch 17 H 8

CHAPTER 18 – THE RARE REGARDING THE IMAMS^{asws} THEIR^{asws} WONDERS

1- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ أُوتِيَ بِعَسَلٍ فَشَرِبَهُ فَقَالَ وَاللَّهِ إِنِّي لَأَعْلَمُ مِنْ أَيْنَ هَذَا الْعَسَلُ وَ أَيْنَ أَرْضُهُ وَ إِنَّهُ لَيَمْتَنُازُ مِنْ قَرْيَةٍ كَذَا وَ كَذَا.

It is narrated by Al Abbas Bin Marouf, from Hammad Bin Isa, from Hareez, from Fuzeyl Bin Yassar,

‘From Abu Abdullah^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} was brought some honey, so he^{asws} drank it. He^{asws} said: ‘By Allah^{azwj}! I^{asws} know where this honey is from, and where is its land, and it can be acquired from such and such town’¹⁷⁹⁸.

2- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ بْنِ يَزِيدٍ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَيْ اللَّهُ أَنْ يُجْرِيَ الْأَشْيَاءَ إِلَّا بِالْأَسْبَابِ فَجَعَلَ لِكُلِّ شَيْءٍ سَبَبًا وَ جَعَلَ لِكُلِّ سَبَبٍ شَرْحًا وَ جَعَلَ لِكُلِّ شَرْحٍ مِفْتَاحًا وَ جَعَلَ لِكُلِّ مِفْتَاحٍ عِلْمًا وَ جَعَلَ لِكُلِّ عِلْمٍ بَابًا نَاطِقًا

It is narrated to us by ali Bin Muhammad, from Muhammad Bin Isa, from Abdy,

‘Raising it to Abu Abdullah^{asws} having said: ‘Allah^{azwj} Refused the things to flow except by causes, so He^{azwj} Made a cause to be for all things, and Made an explanation to be for each cause, and Made a key to be for every explanation, and made knowledge to be for each key, and Made a speaking door to be for every knowledge.

مَنْ عَرَفَهُ عَرَفَ اللَّهَ وَ مَنْ أَنْكَرَهُ أَنْكَرَ اللَّهَ ذَلِكَ رَسُولُ اللَّهِ ص وَ نَحْنُ.

One who recognises him^{asws} has recognised Allah^{azwj}, and one who denies him^{asws} has denied Allah^{azwj}. That (door) is Rasool-Allah^{saww} and us^{asws},¹⁷⁹⁹

3- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ نَصْرِ بْنِ قَابُوسَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ ظَلَّ مُتَدَوِّدٍ وَ مَاءٍ مَسْكُوبٍ وَ فَاكِهَةٍ كَثِيرَةٍ لَا مَقْطُوعَةٍ وَ لَا مَمْنُوعَةٍ قَالَ يَا نَصْرُ إِنَّهُ لَيْسَ حَيْثُ تَذْهَبُ النَّاسُ إِنَّمَا هُوَ الْعَالَمُ وَ مَا يَخْرُجُ مِنْهُ.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed, from one of our companions, from Nasr Bin Qabous who said,

‘I asked Abu Abdullah^{asws} about Words Allah^{azwj} Mighty and Majestic: **And extended shades [56:30] And water flowing constantly [56:31] And abundant fruit [56:32] Neither interrupted nor forbidden [56:33]**. He^{asws} said: ‘O Nasr! It isn’t where the people are going with it. But rather, it is the knowledge and what comes out from it’¹⁸⁰⁰.

4- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ نَصْرِ بْنِ قَابُوسَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ بِنْرِ مُعْطَلَةٍ وَ قَصْرِ مَشِيدٍ قَالَ الْبِنْرِ الْمُعْطَلَةُ الْإِمَامُ الصَّامِتُ وَ الْقَصْرِ الْمَشِيدُ الْإِمَامُ النَّاطِقُ.

¹⁷⁹⁸ Basaair Al Darajaat – P 10 Ch 18 H 1

¹⁷⁹⁹ Basaair Al Darajaat – P 10 Ch 18 H 2

¹⁸⁰⁰ Basaair Al Darajaat – P 10 Ch 18 H 3

It is narrated to us by ali Bin Ismail, from Muhammad Bin Amro Bin Saeed, from one of our companions, from Nasr Bin Qabous who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **and an abandoned well and a constructed palace (deserted) [22:45]**. He^{asws} said: 'The abandoned well is the silent Imam^{asws}, and the constructed palace (deserted) is the speaking Imam^{asws}'.¹⁸⁰¹

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ: سَأَلْتُهُ فَقُلْتُ قَوْلُهُ الرَّحْمَنُ عَلَّمَ الْقُرْآنَ قَالَ إِنَّ اللَّهَ عَلَّمَ الْقُرْآنَ

It is narrated to us by Ibrahim bin hashim, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

'From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, 'I asked him^{asws}, I said, 'His^{azwj} Words: **The Beneficent [55:1] Taught the Quran [55:2]**'. He^{asws} said: 'Allah^{azwj} Taught the Quran'.

قَالَ قُلْتُ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلَّمَهُ بَيَانَ كُلِّ شَيْءٍ مِمَّا يَحْتَاجُ النَّاسَ إِلَيْهِ.

He (the narrator) said, 'I said, '**Created the human being [55:3] Taught him the clarification [55:4]?**' He^{asws} said: 'That is Amir Al-Momineen^{asws}. He^{azwj} Taught him^{asws} the clarification of all things what the people would be needy to'.¹⁸⁰²

6- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ ع يَقُولُ إِنَّ اللَّهَ أَوْحَى إِلَى مُحَمَّدٍ أَنَّهُ قَدْ فَنِيَتْ أَيَّامُكَ وَ ذَهَبَتْ دُنْيَاكَ وَ احْتَجَجْتَ إِلَى لِقَاءِ رَبِّكَ

It is narrated to us by Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from Al Hassan Bin Rashid who said,

'I heard Abu Ibrahim (7th Imam^{asws}) saying: 'Allah^{azwj} Revealed to Muhammad^{saww}: "Your^{saww} days have perished, and your^{saww} world is gone, and you^{saww} are required to meet your^{saww} Lord^{azwj}!"

فَرَفَعَ النَّبِيُّ ص يَدَهُ إِلَى السَّمَاءِ بَاسِطاً وَ قَالَ اللَّهُمَّ عِدَّتِكَ الَّتِي وَعَدْتَنِي إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

The Prophet^{saww} raised his^{saww} hand extending towards the sky and said: 'O Allah^{azwj}! With You^{azwj} is that which You^{azwj} Promised me^{saww}. You^{azwj} do not break the promised'.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ ائْتِ أُحْدَا أَنْتَ وَ مَنْ تَتَّبِعُ بِهِ فَأَعَادَ الدُّعَاءَ فَأَوْحَى اللَّهُ إِلَيْهِ امْضِ أَنْتَ وَ ابْنُ عَمَّتِكَ حَتَّى تَأْتِيَ أُحْدَا ثُمَّ اصْعَدْ عَلَى ظَهْرِهِ فَاجْعَلِ الْقِبْلَةَ فِي ظَهْرِكَ ثُمَّ ادْعُ وَحَشَّ الْجَبَلِ نُجْبِكَ فَإِذَا أَحَابَتَكَ

Allah^{azwj} Revealed to him^{saww}: "If you^{saww} were to come to (Mount) Ohad with one whom you^{saww} trust with!" So, he^{saww} repeated the supplication. Allah^{azwj} Revealed to him^{saww}: "Go! You^{saww} and son^{asws} of your^{saww} uncle^{as}, until you^{asws} come to Ohad, then climb upon his^{asws} back and make the Qiblah to be in your^{saww} back, then call the animals of the mountain, you^{saww} will be answered.

¹⁸⁰¹ Basaair Al Darajaat – P 10 Ch 18 H 4

¹⁸⁰² Basaair Al Darajaat – P 10 Ch 18 H 5

فَاعْمِدْ إِلَى جَفْرَةٍ مِنْهُمْ أَنْثَى وَ هِيَ تُدْعَى الْجَفْرَةَ حِينَ نَاهَدَ قَرْنَاهَا الطَّلُوعَ وَ تَشْخُبُ أَوْدَاجَهَا دَمًا وَ هِيَ الَّتِي لَكَ فَمُرْ ابْنَ عَمِّكَ لِيُثْمِرَ إِلَيْهَا فَيَذْبَحَهَا وَ يَسْلُخَهَا مِنْ قِبَلِ الرَّقَبَةِ وَ يَقْلِبْ دَاخِلَهَا فَتَجِدَهُ مَذْبُوعًا

Then deliberate to a young female sheep from them, and it is called Al-Jafra when its horns emerge, and its neck veins are swelled with blood, and it is which is for you^{sawww}. Instruct the son^{asws} of your^{sawww} uncle^{as} to stand to it and slaughter it, and skin it from the direction of the neck, and overturn its interior, and you^{sawww} will find it tanned.

وَ سَأُنزِلُ عَلَيْكَ الرُّوحَ وَ جِبْرِيْلَ مَعَهُ دَوَاةٌ وَ قَلَمٌ وَ مِدَادٌ لَيْسَ هُوَ مِنْ مِدَادِ الْأَرْضِ بِنَيْمَى الْمِدَادُ وَ بِنَيْمَى الْجِلْدُ لَا تَأْكُلُهُ الْأَرْضُ وَ لَا يُبْلِيهِ التُّرَابُ لَا يَزْدَادُ كَلِمًا يُنْشَرُ إِلَّا جِدَّةٌ غَيْرَ أَنَّهُ يَكُونُ مَحْفُوظًا مَسْتُورًا

And I^{azwj} shall Send to you^{sawww} the (Holy) Spirit and Jibraeel^{as}, and with him^{as} would be ink and a pen, and the ink isn't from the inks of the earth. The ink would remain and the skin would remain. The earth will not consume it nor will the soil decay it. It will only increase in freshness every time apart from that it would be preserved, veiled.

فَيَأْتِي وَحْيِي يُعَلِّمُ بِمَا كَانَ وَ مَا يَكُونُ إِلَيْكَ وَ تُثَمِّلِيهِ عَلَى ابْنِ عَمِّكَ وَ لِيَكْتُبَ وَ يُمَدُّ مِنْ تِلْكَ الدَّوَاةِ

Then Revelation would come letting you^{sawww} know with whatever has happened and whatever will be happening, and you^{sawww} should dictate it to the son^{asws} of your^{sawww} uncle^{as} and let him^{asws} write, and ink it with that ink!"

فَمَضَى صَ حَتَّى انْتَهَى إِلَى الْجَبَلِ فَفَعَلَ مَا أَمَرَهُ فَصَادَفَ مَا وَصَفَ لَهُ رَبُّهُ فَلَمَّا ابْتَدَأَ فِي سَلْخِ الْجَفْرَةِ نَزَلَ جِبْرِيْلُ وَ الرُّوحُ الْأَمِينُ وَ عِدَّةٌ مِنَ الْمَلَائِكَةِ لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ وَ مَنْ حَضَرَ ذَلِكَ الْمَجْلِسَ

So, he^{sawww} went until he^{sawww} ended up to the mountain and did what he^{sawww} had been Commanded to, concurring with what his^{sawww} Lord^{azwj} had Described to him^{sawww}. When he^{sawww} in the skin of the sheep, Jibraeel^{as} and the Trustworthy Angel descended, and a number of the Angels whose number cannot be accounted except by Allah^{azwj}, and the ones who were present at that gathering.

ثُمَّ وَضَعَ عَلَيَّ عَ الْجِلْدَ بَيْنَ يَدَيْهِ وَ جَاءَتْهُ الدَّوَاةُ وَ الْمِدَادُ أَخْضَرَ كَهَيْئَةِ الْبَقْلِ وَ أَشَدَّ خُضْرَةً وَ أَنْوَرَ ثُمَّ نَزَلَ الْوَحْيُ عَلَى مُحَمَّدٍ صَ فَحَجَلَ بِمَلِي عَلَى عَلِيٍّ عَ وَ يَكْتُبُ عَلَيَّ عَ أَنَّهُ يَصِفُ كُلَّ زَمَانٍ وَ مَا فِيهِ وَ يُخْبِرُهُ بِالظُّهْرِ وَ الْبَطْنِ وَ خَبْرَهُ بِكُلِّ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ

Then Ali^{asws} placed the skin in front of him^{asws} and the ink came to him^{asws}, and the ink was green like the appearance of the vegetables, and radiant. Then the Revelation descended unto Muhammad^{sawww}, and he^{sawww} went on to dictate to Ali^{asws}, and Ali^{asws} wrote. He^{sawww} described every ear and whatever would be in it, and informed him^{asws} with the apparent and the esoteric, and informed him^{asws} all what had happened and what would be happening up to the Day of Qiyamah.

وَ فَسَّرَ لَهُ أَشْيَاءَ لَا يَعْلَمُ تَأْوِيلَهَا إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ فَأَخْبَرَهُ بِالْكَائِنِينَ مِنْ أَوْلِيَاءِ اللَّهِ مِنْ ذُرِّيَّتِهِ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ وَ أَخْبَرَهُ بِكُلِّ عَدُوٍّ يَكُونُ لَهُمْ فِي كُلِّ زَمَانٍ مِنَ الْأَزْمَنِ حَتَّى فَهَمَ ذَلِكَ كُلَّهُ وَ كَتَبَهُ

And he^{saww} interpreted to him^{asws} the things **none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**. He^{saww} informed him^{asws} with the two happenings (past and future), from the Guardians^{asws} of Allah^{azwj} from his^{asws} offspring for ever up to the Day of Qiyamah, and informed him^{asws} with every enemy who will happen to be for them^{asws} during every era from the eras, until he^{asws} understood all of that and wrote it.

ثُمَّ أَخْبَرَهُ بِأَمْرِ مَا يَخْدُثُ عَلَيْهِ مِنْ بَعْدِهِ فَسَأَلَهُ عَنْهَا فَقَالَ الصَّبْرُ الصَّبْرُ وَ أَوْصَى إِلَى الْأَوْلِيَاءِ بِالصَّبْرِ وَ أَوْصَى إِلَى أَشْيَاعِهِمْ بِالصَّبْرِ وَ التَّسْلِيمِ حَتَّى يَخْرُجَ الْفَرْجُ وَ أَخْبَرَهُ بِأَشْرَاطِ أَوَانِهِ وَ أَشْرَاطِ وُلْدِهِ وَ عَلَامَاتٍ تَكُونُ فِي مُلْكِ بَنِي هَاشِمٍ

Then he^{saww} informed him^{asws} with the matters of what would be occurring upon him^{asws} from after him^{saww}. So, he^{saww} asked him^{saww} about these, he^{saww} said: ‘The patience! The patience, and bequeath to the Guardians^{asws} with the patience, and bequeath to their^{asws} Shias with the patience, and their lineages until the relief emerges, and he^{saww} informed him^{asws} with the portents of his^{asws} times, and portents of his^{asws} sons^{asws}, and sign which will take place in the kingdom of the Clan of Hashim^{as}.

فَمِنْ هَذَا الْكِتَابِ اسْتُخْرِجَتْ أَحَادِيثُ الْمَلَاحِمِ كُلِّهَا وَ صَارَ الْوَصِيُّ إِذَا أَفْضَى إِلَيْهِ الْأَمْرُ تَكَلَّمَ بِالْعَجَبِ.

Thus, from this book are extracted the Ahadeeth of the epic events, all of them, and the successor^{asws}, when the Command is Given to him^{asws}, became speaking with the wonders”¹⁸⁰³.

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ مُرَازِمٍ وَ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْنَا أَبَا عَبْدِ اللَّهِ يَقُولُ إِنَّا أَهْلُ بَيْتِ لَمْ يَزَلِ اللَّهُ يَبْعَثُ مِنَّا مَنْ يَعْلَمُ كِتَابَهُ مِنْ أَوْلِيهِ إِلَى آخِرِهِ وَ إِنَّا عِنْدَنَا مِنْ حَلَالِ اللَّهِ وَ حَرَامِهِ مَا يَسَعُنَا كَيْمَانَهُ مَا نَسْتَطِيعُ أَنْ نُحَدِّثَ بِهِ أَحَدًا.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Murazim and Musa Bin Bakr who both said,

‘We heard Abu Abdullah^{asws} saying: ‘We^{asws}, People^{asws} of the Household, Allah^{azwj} will not cease to Send from us^{asws} one who knows His^{azwj} Book, from its beginning to its end, and we^{asws}, with us^{asws} are from the Permissible(s) of Allah^{azwj} and His^{azwj} Prohibitions what we^{asws} have leeway to conceal it, what we^{asws} are able upon narrating to anyone with it”¹⁸⁰⁴.

8- حَدَّثَنَا بِالْخَشَّابُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عُثْمَانَ بْنِ جَبَلَةَ عَنْ كَامِلِ التَّمَّارِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ ذَاتَ يَوْمٍ فَقَالَ لِي يَا كَامِلُ اجْعَلْ لَنَا رِثًا نَقُوبُ إِلَيْهِ وَ قُولُوا فِينَا مَا شِئْتُمْ

It is narrated to us by Al Khashab, from Ismail Bin Mihran, from Usman Bin Jabala, from Kamil Al Tammar who said,

‘I was in the presence of Abu Abdullah^{asws} one day and he^{asws} said to me: ‘O Kamil! Make for us^{asws} a Lord^{azwj} we^{asws} turn to and say regarding us^{asws} whatever you so desire to’.

قَالَ قُلْتُ اجْعَلْ لَكُمْ رِثًا تَقُوبُونَ إِلَيْهِ وَ نَقُولُ فَيْكُمْ مَا شِئْنَا قَالَ فَاسْتَوَى جَالِسًا ثُمَّ قَالَ وَ عَسَى أَنْ نَقُولَ مَا يَخْرُجُ إِلَيْكُمْ مِنْ عَلِمْنَا إِلَّا أَلْفًا غَيْرَ مَعْطُوفَةٍ.

¹⁸⁰³ Basaair Al Darajaat – P 10 Ch 18 H 6

¹⁸⁰⁴ Basaair Al Darajaat – P 10 Ch 18 H 7

He^{asws} said: 'I said, 'We should make a Lord^{azwj} to be for you^{asws} to be turning to and we can say regarding you (Imams^{asws}) whatever we so desire?' He^{asws} sat upright then said: 'And it may be so that we^{asws} have said from our^{asws} knowledge whatever has come out to you is only a thousandth of (that which is) untold"¹⁸⁰⁵.

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ الْكَرِيمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حَاءَ أَعْرَابِيٍّ حَتَّى قَامَ عَلَى بَابِ الْمَسْجِدِ فَتَوَسَّسَ فَرَأَى أَبَا جَعْفَرٍ فَعَقَلَ نَافَتَهُ وَ دَخَلَ وَ حَتَّى عَلَى رُكْبَتَيْهِ وَ عَلَيْهِ شِمْلَةٌ

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'A Bedouin came until he stood at the door of the Masjid in anticipation. He saw Abu Ja'far^{asws}, so he tied his camel and entered, and knelt upon his knees, and upon him was a cloak.

فَقَالَ أَبُو جَعْفَرٍ ع مِنْ أَيْنَ جِئْتَ يَا أَعْرَابِيُّ قَالَ جِئْتُ مِنْ أَقْصَى الْبُلْدَانِ قَالَ أَبُو جَعْفَرٍ ع الْبَلَدُ أَوْسَعُ مِنْ ذَلِكَ فَمِنْ أَيْنَ جِئْتَ قَالَ جِئْتُ مِنْ أَحْقَافِ عَادٍ

Abu Ja'far^{asws} said: 'Where have you come from, O Bedouin?' He said, 'I have come from the outskirts of the city'. Abu Ja'far^{asws} said: 'The city is vaster than that, so where have you come from?' He said, 'I have come from the caves of Aad'.

قَالَ نَعَمْ فَرَأَيْتَ ثَمَّةَ سِدْرَةٍ إِذَا مَرَّ التُّجَّارُ بِهَا اسْتَنْظَلُوا بِفَيْئِهَا قَالَ وَ مَا عَلِمْتُكَ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ هُوَ عِنْدَنَا فِي كِتَابٍ وَ أَيْ شَيْءٍ رَأَيْتَ أُبْضًا

He^{asws} said: 'Yes. Did you see there a lote tree, when the traders pass by, they take shade at its entrance?' He said, 'And what made you^{asws} know? May I be sacrificed for you^{asws}!' He^{asws} said: 'It is (written) with us^{asws} in a book. And which thing did you see as well?'

قَالَ رَأَيْتَ وَادِيًا مُظْلِمًا فِيهِ الْهَامُّ وَ الْبُومُ لَا يُبْصَرُ قَعْرُهُ قَالَ وَ تَدْرِي مَا ذَلِكَ الْوَادِي قَالَ لَا وَ اللَّهُ مَا أَدْرِي قَالَ ذَلِكَ بَرْهَوْتُ فِيهِ نَسَمَةُ كُلِّ كَافِرٍ

He said, 'I saw a dark valley wherein were vermins and owl, its bottom could not be seen'. He^{asws} said: 'And do you know what that valley is?' He said, 'No, by Allah^{azwj}, I do not know'. He^{asws} said: 'That is (valley of) Barhoot, in it is every Kafir person'.

Then he^{asws} said: '(Up to) where did you reach?' The Bedouin was cut-off. He^{asws} said, 'I reached a people seated in their gathering, there was neither any food for them nor drink except the milk of their sheep, so it was their food and their drink'.

ثُمَّ قَالَ أَيْنَ بَلَغْتَ قَالَ فَطُوعَ بِالْأَعْرَابِيِّ فَقَالَ بَلَغْتَ قَوْمًا جُلُوسًا فِي بَجَالِسِهِمْ لَيْسَ لَهُمْ طَعَامٌ وَ لَا شَرَابٌ إِلَّا الْبَيَانَ أُعْنَاهُمْ فِيهِ طَعَامُهُمْ وَ شَرَابُهُمْ ثُمَّ نَظَرَ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ الْعَنَّهُ فَقَالَ لَهُ جُلَسَاؤُهُ جُعِلْنَا فِدَاكَ قَالَ هُوَ قَابِيْلٌ يُعَذَّبُ بِحَرِّ الشَّمْسِ وَ زَمْهَرِيرِ الْبَرْدِ

Then he^{asws} looked at the sky and said: 'O Allah^{azwj} Curse him^{la}!' His^{asws} gatherers said, 'May we be sacrificed for you^{asws}!' He^{asws} said: 'He^{la} is Qabeel^{la} being punished by heat of the sun and bitterness of the cold'.

¹⁸⁰⁵ Basaair Al Darajaat – P 10 Ch 18 H 8

ثُمَّ جَاءَهُ رَجُلٌ آخَرَ فَقَالَ لَهُ رَأَيْتَ جَعْفَرَ فَقَالَ الْأَعْرَابِيُّ وَ مَنْ جَعْفَرٌ هَذَا الَّذِي يَسْأَلُ عَنْهُ قَالُوا ابْنُهُ قَالَ سُبْحَانَ اللَّهِ وَ مَا أَعْجَبَ هَذَا الرَّجُلَ يُخْبِرُنَا مِنْ خَيْرِ السَّمَاءِ وَ لَا يَدْرِي أَتَيْنَ ابْنَهُ.

Then another man came to him^{asws} and said to him^{asws}, 'I saw Ja'far^{asws}!' The Bedouin said, 'And who is Ja'far^{asws}, this which he (Abu Ja'far^{asws}) asked about?' They said, 'His^{asws} son^{asws}'. He said, 'Glory be to Allah^{azwj}! And how strange of this man informing us about the news of the sky and he^{asws} do not know where his^{asws} son^{asws} is!'¹⁸⁰⁶

10- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ الْكَرِيمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ أَنَا وَ أَبُو جَعْفَرٍ مَسْجِدَ الرِّجَالِ فَإِذَا بِطَاوُسِ الْيَمَانِيِّ يَقُولُ لِأَصْحَابِهِ تَدْرُونَ مَتَى قُتِلَ نِصْفُ النَّاسِ فَسَمِعَهُ أَبُو جَعْفَرٍ ع [يَقُولُ] نِصْفُ النَّاسِ قَالَ إِنَّمَا هُوَ رُبُعُ النَّاسِ إِنَّمَا هُوَ آدَمُ وَ حَوَاءُ وَ قَابِيلُ وَ هَابِيلُ قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ ص

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nastr, from Abdul Kareem, from Muhammad Bin Muslim who said,

'I and Abu Ja'far^{asws} entered the Masjid of the men, and there was Tawoos Al-Yamani saying to his companions, 'Do you know when half the people were killed?' Abu Ja'far^{asws} heard him saying, 'half the people'. He^{asws} said: 'But rather it was a quarter of the people. But rather, it was Adam^{as}, and Hawwa^{as}, and Qabeel^{la} and Habeel^{as}'. He said, 'You^{asws} speak the truth, O son^{asws} of Rasool-Allah^{sawww}!'

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ قُلْتُ فِي نَفْسِي هَذِهِ وَ اللَّهُ مَسْأَلَةٌ قَالَ فَعَدَوْتُ إِلَيْهِ فِي مَنْزِلِهِ فَلَيْسَ ثِيَابُهُ وَ أُسْرِخَ لَهُ قَالَ فَبَدَأَنِي بِالْحَدِيثِ قَبْلَ أَنْ أَسْأَلَهُ

Muhammad Bin Muslim (the narrator) said, 'I said within myself, 'By Allah^{azwj}, this is an issue!' I went to him^{asws} next morning to his^{asws} house. He^{asws} wore his^{asws} clothes and I saddled (the mule) for him^{asws}. He^{asws} initiated me^{asws} with the Hadeeth before I asked him^{asws}.

فَقَالَ يَا مُحَمَّدَ بْنَ مُسْلِمٍ إِنَّ بِالْهِنْدِ وَ بِتِلْقَاءِ الْهِنْدِ رَجُلًا يَلْبَسُ الْمُسْوَحَ مَعْلُولَةً يَدُهُ إِلَى عُنُقِهِ مَوْكَلًا [مَوْكَلًا] بِهِ عَشْرَةٌ رَهْطٍ تَفْنَى النَّاسُ وَ لَا يَمُوتُونَ كُلَّمَا دَهَبَ وَاجِدٌ جُعِلَ مَكَانَهُ آخَرَ يُدَوَّرُ مَعَ الشَّمْسِ حَيْثُ مَا دَارَتْ يُعَدَّبُ بِحَرِّ الشَّمْسِ وَ زَمْهَرِيرِ الْبَرْدِ حَتَّى تَقُومَ السَّاعَةُ

He^{asws} said: 'O Muhammad Bin Muslim! In India, and parallel to India, there is a man wearing coarse (clothes). His hands are tied to his neck. A group of ten is allocated with him. The people perish, and they are not perishing. Every time one goes away, another is made to be in his place, turning him with the sun wherever it turns, to be punished by heat of the sun, and bitterness of the cold, until establishment of the Hour'.

قَالَ قُلْتُ وَ مَاذَا جَعَلِي اللَّهُ فِدَاكَ قَالَ ذَلِكَ قَابِيلُ.

He (the narrator) said, 'I said, 'And who is that? May I be sacrificed for you^{asws}!' He^{asws} said: 'That is Qabeel^{la}'¹⁸⁰⁷.

¹⁸⁰⁶ Basaair Al Darajaat – P 10 Ch 18 H 9

¹⁸⁰⁷ Basaair Al Darajaat – P 10 Ch 18 H 10

11- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الرَّبِيِّ عَنْ فَضَالَةَ عَنْ أَبِي عُبَيْدَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ سَالِمَ بْنَ أَبِي حَفْصَةَ قَالَ أَمَا بَلَغَكَ أَنَّهُ مَاتَ مِنْ مَاتَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِثْلَهُ جَاهِلِيَّةً فَقُلْتُ بَلَى فَقَالَ مَنْ إِمَامُكَ قُلْتُ أَيْمَنِي آلَ مُحَمَّدٍ ص

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat, from Abu Ubeyday who said,

‘I said to Abu Ja’far^{asws}, ‘Salim Bin Abu Hafs said, ‘Has it not reached you that one who dies and there isn’t an Imam^{asws} for him dies the death of pre-Islamic period?’ I said, ‘Yes’. He said, ‘Who is your Imam^{asws}?’ I said, ‘My Imams^{asws} are the Progeny^{asws} of Muhammad^{saww}’.

قَالَ فَقَالَ وَاللَّهِ مَا أَسْمَعُكَ عَرَفْتَ إِمَامًا

He (the narrator) said, ‘He said: ‘By Allah^{azwj}! I did not hear you recognise an Imam^{asws}’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع وَبِح من سَالِمٍ يَذْرِي سَالِمٌ مَا مَنَزَلَةُ الْإِمَامِ الْإِمَامِ أَكْبَرُ وَأَفْضَلُ مَا يَذْهَبُ إِلَيْهِ سَالِمٌ وَالنَّاسُ أَجْمَعُونَ وَ إِنَّهُ لَمْ يَمُتْ مِنَّا مِثْلَ قَطُّ إِلَّا جَعَلَ اللَّهُ مِنْ بَعْدِهِ مَنْ يَعْمَلُ مِثْلَ عَمَلِهِ وَ يَسِيرُ بِسِيرَتِهِ وَ يَدْعُو إِلَى مِثْلِ الدِّي دَعَا إِلَيْهِ

He (the narrator) said, ‘Abu Ja’far^{asws} said: ‘Woe be unto Salim! Does Salim know what the status of the Imam^{asws} is? The Imam^{asws} is more magnificent and superior than what Salim and the people altogether going to, and surely no one from us^{asws} passes away at all except Allah^{azwj} Makes from after him one who does the like of his work, and travels his^{asws} way, and calls to similar to that which he^{asws} called to.

وَ إِنَّهُ لَمْ يَمْنَعِ اللَّهُ مَا أَعْطَى دَاوُدَ أَنْ يُعْطِيَ سُلَيْمَانَ أَفْضَلَ مِمَّا أَعْطَى دَاوُدَ.

And Allah^{azwj} did not Forbid what He^{azwj} Gave Dawood^{as} that He^{azwj} Gave Suleyman^{as} superior than what He^{azwj} had Given Dawood^{as}.¹⁸⁰⁸

12- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الرَّبِيِّ عَنْ فَضَالَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ نَصْرِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يُنْكِرُونَ الْإِمَامَ الْمُفْتَرَضَ الطَّاعَةَ وَ يَجْحَدُونَ بِهِ وَ اللَّهُ مَا فِي الْأَرْضِ مَنَزَلَةٌ أَكْبَرُ عِنْدَ اللَّهِ مِنْ مُفْتَرَضِ الطَّاعَةِ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazala, from Abdul Hameed Bin Nasr who said,

‘Abu Abdullah^{asws} said: ‘They (people) are denying the Imam^{asws} of Obligatory obedience and are rejecting him^{asws}. By Allah^{azwj}! There is no status in the earth more magnificent in the Presence of Allah^{azwj} than the Obligatory obedience.

فَقَدْ كَانَ إِبْرَاهِيمَ ذَهْرًا يَنْزِلُ عَلَيْهِ الْأَمْرُ مِنَ اللَّهِ وَ مَا كَانَ مُفْتَرَضَ الطَّاعَةِ حَتَّى بَدَأَ لِلَّهِ أَنْ يُكْرِمَهُ وَ يُعْظِمَهُ فَقَالَ إِي جَاعِلُكَ لِلنَّاسِ إِمَامًا

Ibrahim^{as} was such, the Commands from Allah^{azwj} were being Revealed to him^{as} for a long time and he^{saww} was not of Obligatory obedience until there was a Change of Decision for Allah^{azwj} that He^{azwj} Honours him^{as} and Magnify him^{as}, so He^{azwj} Said: **“I will Make you an Imam for the people” [2:124].**

¹⁸⁰⁸ Basaair Al Darajaat – P 10 Ch 18 H 11

فَعَرَفَ إِبْرَاهِيمُ مَا فِيهَا مِنَ الْفَضْلِ فَ قَالَ وَ مِنْ ذُرِّيَّتِي فَ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

So Ibrahim^{as} recognised what was in it of the merit, **He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124]'**.

قَالَ أَبُو عَبْدِ اللَّهِ ع أَيُّ إِمَامًا هِيَ ذُرِّيَّتُكَ لَا يَكُونُ فِي غَيْرِهِمْ.

Abu Abdullah^{asws} said: 'I.e., but rather it is your^{as} offspring, it cannot happen to be in others'.¹⁸⁰⁹

13- حَدَّثَنَا عَبْدُ اللَّهِ أَبِي [أَبُو] الْقَاسِمِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ الْقَلَابِيسِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا فَقَالَ الطَّاعَةُ الْمَفْرُوضَةُ.

It is narrated to us by Abdullah Abu Al Qasim, from Hammad Bin Isa, from Al husayn Bin Al Mukhtar Al Qalanisy, from Abu Baseer,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **and We have Given them a grand kingdom [4:54]**. He^{asws} said: 'The Obligatory obedience'.¹⁸¹⁰

14- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا فَقَالَ الطَّاعَةُ الْمَفْرُوضَةُ.

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **and We have Given them a grand kingdom [4:54]**. He^{asws} said: 'The Obligatory obedience'.¹⁸¹¹

15- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ عَنْ فَضِيلِ الْأَعْوَرِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ: كُنَّا زَمَانَ أَبِي جَعْفَرٍ ع حِينَ مَضَى ع نَرَدُّدُ كَالْعَنَمِ لَا رَاعِيَ لَهَا فَلَقِينَا سَالِمَ بْنَ أَبِي حَفْصَةَ فَقَالَ يَا بَا عُبَيْدَةَ مَنْ إِمَامُكَ قُلْتُ أَيْمَتِي آلَ مُحَمَّدٍ

It is narrated to us by Yaqoob Bin Yazeed,, from Ibn Abu Umeyr, from Mansour, from Fuzeyl Al Awr, from Abu Ubeyda Al Haza'a who said,

'During the era of Abu Ja'far^{asws} when he^{asws} passed away, we were in confusion like the sheep having not shepherd for them. We met Salim Bin Abu Hafsa, and he said, 'O Abu Ubeyda! Who is your Imam^{asws}? I said, 'My Imams^{asws} are the Progeny^{asws} of Muhammad^{saww}'.

فَقَالَ هَلَكْتَ وَ أَهْلَكَتَ أَمَا سَمِعْتَ أَنَا وَ أَنْتَ أَبَا جَعْفَرٍ ع وَ هُوَ يَمْوُلُ مَنْ مَاتَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً قُلْتُ بَلَى لَعَمْرِي لَقَدْ كَانَ ذَلِكَ

He said, 'You are destroyed and destroying (others). Didn't I and you hear Abu Ja'far^{asws} and he^{asws} said: 'One who dies and there isn't an Imam^{asws} for him, dies a death of the pre-Islamic period?' I said, 'Yes, by my life! That has been so'.

¹⁸⁰⁹ Basaaair Al Darajaat – P 10 Ch 18 H 12

¹⁸¹⁰ Basaaair Al Darajaat – P 10 Ch 18 H 13

¹⁸¹¹ Basaaair Al Darajaat – P 10 Ch 18 H 14

ثُمَّ بَعْدَ ذَلِكَ بِثَلَاثٍ أَوْ نَحْوِهَا دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَرَزَقَ اللَّهُ لَنَا الْمَعْرِفَةَ فَدَخَلْتُ عَلَيْهِ فَمُلْتُ لَهُ لَقَيْتُ سَالِمًا فَقَالَ لِي كَذَا وَكَذَا وَ قُلْتُ لَهُ كَذَا وَ كَذَا فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا وَيْلَ لِسَالِمٍ ثَلَاثَ مَرَّاتٍ أَمَا يَدْرِي سَالِمٌ مَا مَنَزَلَةُ الْإِمَامِ الْأَعْظَمِ يَمَّا يَذْهَبُ إِلَيْهِ سَالِمٌ وَ النَّاسُ أَجْمَعُونَ

Then, after that by three days or so, we entered to see Abu Abdullah^{asws}, and he^{asws} graced the recognition to us. I entered to see him^{asws} and said to him^{asws}, 'I met Salim'. He^{asws} said to me such and such, and I said to him^{asws} such and such. Abu Abdullah^{asws} said: 'O woe be to Salim!' – three times. 'Doesn't Salim know what the status of the Imam^{asws} is?' The Imam^{asws} is more magnificent than what Salim is going towards, and so are the people in their entirety.

يَا بَا عُبَيْدَةَ إِنَّهُ لَمْ يَمُتْ مِمَّا مَيَّتَ حَتَّى يُخَلِّفَ مَنْ بَعْدَهُ مَنْ يَعْمَلُ بِمِثْلِ عَمَلِهِ وَ يَسِيرُ بِمِثْلِ سِيرَتِهِ وَ يَدْعُو إِلَى مِثْلِ الَّذِي دَعَا إِلَيْهِ

O Ubeyda! A dying one from us^{asws} does not pass away until he^{asws} leaves behind from after him^{asws}, one who deals with similar to his^{asws} deeds, and have methods with the like of his^{asws} methods, and calls to the like of that which he^{asws} had called to.

يَا بَا عُبَيْدَةَ إِنَّهُ لَمْ يَمُتْ مِمَّا يَمُتُ اللَّهُ مَا أَعْطَى دَاوُدَ أَنْ أَعْطَى سُلَيْمَانَ أَفْضَلَ يَمَّا أَعْطَى دَاوُدَ ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِعِزِّ حِسَابٍ

O Abu Ubeyda! Verily, Allah^{azwj} did not Prevent him^{asws} from what He^{azwj} Gave Dawood^{as}, and He^{azwj} Gave Suleyman^{as} superior than what He^{azwj} had Given Dawood^{as}. Then he^{asws} said: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**.

قَالَ قُلْتُ مَا أَعْطَاهُ اللَّهُ جَعَلْتُ فِدَاكَ قَالَ نَعَمْ يَا بَا عُبَيْدَةَ إِنَّهُ إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ حَكَمَ بِحُكْمِ دَاوُدَ وَ سُلَيْمَانَ لَا يَسْأَلُ النَّاسَ بَيِّنَةً.

He (the narrator) said, 'I said, 'What has Allah^{azwj} Given him^{asws}? May I be sacrificed for you^{asws}!' He^{asws} said: 'O Abu Ubeyda! Surely, when the Qaim^{asws} of the Progeny^{asws} of Muhammad^{sawww} rises, he^{asws} would judge by the judgment of Dawood^{as} and Suleyman^{as}. He^{asws} will not ask the people for proof"¹⁸¹².

16- حَدَّثَنَا بِالْحَسَنِ بْنُ عَلِيٍّ عَنْ غُنَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَكُونُ الْأَرْضُ إِلَّا وَ فِيهَا عَالِمٌ يَعْلَمُ مِثْلَ عِلْمِ الْأَوَّلِ وَرَأْتُهُ مِنْ رَسُولِ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَا يَحْتَاجُ إِلَى أَحَدٍ.

It is narrated to us by Al Hassan Bin Ali, from Isa Bin Hisham, from Abdullah Bin Al Waleed, from Al Haris Bin Al Mugheira Al Nazry who said,

'I heard Abu Abdullah^{asws} saying: 'The earth cannot happen to be except and in it is a knowledgeable one^{asws} who knows like the knowledge of the former inheritor from Rasool-Allah^{sawww} and from Ali^{asws} Bin Abu Talib^{asws}. The people are need to him^{asws} and he^{asws} is not needy to anyone"¹⁸¹³.

17- حَدَّثَنَا بِمُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا قَالَ قَالَ تَعْلَمُ مُلْكًا عَظِيمًا مَا هُوَ قَالَ قُلْتُ أَنْتَ أَعْلَمُ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ طَاعَةُ اللَّهِ مَفْرُوضَةٌ.

¹⁸¹² Basaair Al Darajaat – P 10 Ch 18 H 15

¹⁸¹³ Basaair Al Darajaat – P 10 Ch 18 H 16

It is narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, **'So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**'. He^{asws} said: 'Do you know the grand kingdom, what it is?' I said, 'You^{asws} are more knowing, May Allah^{azwj} Make me to be sacrificed for you^{asws}'. He^{asws} said: 'Obedience Obligated by Allah^{azwj}'.¹⁸¹⁴

18- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ أَبِي نُجْرَانَ عَنْ أَبِي جَمِيلَةَ عَنْ مَالِكِ الْجُهَيْيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ وَ أُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأَنْذِرْكُمْ بِهِ وَ مَنْ بَلَغَ أَيْتَكُمْ لَتَشْهَدُونَ قَالَ الْإِمَامُ مِنَّا أَنْذَرَ بِهِ كَمَا أَنْذَرَ بِهِ رَسُولُ اللَّهِ ص.

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Al Nazar, from Abu Najran, from Abu Jameela, from Malik Al Juhny who said,

'I said to Abu Ja'far^{asws}, **'and He Revealed unto me this Quran to warn you all with it and the one whom it reaches. You are testifying, [6:19]**'. He^{asws} said: 'The Imam^{asws} from us^{asws} warns with it just as Rasool-Allah^{saww} had warned with it"¹⁸¹⁵.

19- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْهَيْثَمِ أَوْ عَمْرِو رَوَاهُ عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عَ إِنِّي سَأَلْتُ أَبَاكَ عَنْ مَسْأَلَةٍ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا قَالَ وَ عَنْ أَبِي شَيْءٍ تَسْأَلُ

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Al Haysam, from the one who reported it, from him, from one of his companions, from Umar Bin Yazeed who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'I had asked your^{asws} father^{asws} about an issue I want to ask you^{asws} about it'. He^{asws} said: 'And about which thing do you want to ask?'

قَالَ قُلْتُ لَهُ عِنْدَكَ عِلْمُ رَسُولِ اللَّهِ ص وَ كُتُبُهُ وَ عِلْمُ الْأَوْصِيَاءِ وَ كُتُبُهُمْ قَالَ فَقَالَ نَعَمْ وَ أَكْثَرُ مِنْ ذَلِكَ سَلْ عَمَّا بَدَا لَكَ.

He (the narrator) said, 'I said to him^{asws}, 'Knowledge of Rasool-Allah^{saww}, and His^{azwj} books, and knowledge of the successors^{as} and their^{as} books'. He^{asws} said: 'Yes, and Yes, and more than that. Ask about whatever comes to you"¹⁸¹⁶.

20- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ تَجِيبٍ عَنِ الْعَلَاءِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ طَالِبَ عَ عَالِمٍ هَذِهِ الْأُمَّةِ وَ الْعِلْمُ يُتَوَارَثُ وَ لَيْسَ يَخْضِي مِنَّا أَحَدٌ حَتَّى يَرَى مِنْ وُلْدِهِ مَنْ يَتَعَلَّمُ عِلْمَهُ وَ لَا تَبْقَى الْأَرْضُ يَوْمًا بِعَيْرِ إِمَامٍ مِنَّا تَفْرُقُ إِلَيْهِ الْأُمَّةُ

It is narrated to us by Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Al A'ala, from Abdullah Bin Abu Yafour,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} was a knowledgeable one^{asws} of this community, and the knowledge gets inherited, and no one from us^{asws} passes away until he^{asws} sees from his^{asws} son^{asws} one^{asws} who knows his^{asws} knowledge, and the earth cannot remain for a day without an Imam^{asws} from us^{asws}, the community can turn to him^{asws}'.

¹⁸¹⁴ Basaair Al Darajaat – P 10 Ch 18 H 17

¹⁸¹⁵ Basaair Al Darajaat – P 10 Ch 18 H 18

¹⁸¹⁶ Basaair Al Darajaat – P 10 Ch 18 H 19

فُلْتُ يَكُونُ إِمَامَانِ قَالَ لَا إِلَّا وَ أَحَدُهُمَا صَامِتٌ لَا يَتَكَلَّمُ حَتَّى يَمُضِيَ الْأَوَّلُ.

I said, 'Can there happen to be two Imams^{asws}?' He^{asws} said: 'No, except and one of the two would be silent, not speaking until the first one passes away'.¹⁸¹⁷

21- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعٍ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَلَّمَا لَمْ يَخْرُجْ مِنْ هَذَا الْبَيْتِ فَهُوَ بَاطِلٌ.

It is narrated to us by Al Abbas Bin Marouf, from Hammad Bin Isa, from Rabie, from Fuzeyl Bin Yasaar who said,

'I heard Abu Ja'far^{asws} saying: All what does not emerge from this household, it is invalid'.¹⁸¹⁸

22- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا ع وَ هُوَ يَنْظُرُ إِلَى السَّمَاءِ وَ يَتَكَلَّمُ بِكَلَامٍ كَأَنَّهُ كَلَامُ الْحَطَّاطِيفِ مَا فَهَمْتُ مِنْهُ شَيْئاً سَاعَةً بَعْدَ سَاعَةٍ ثُمَّ سَكَتَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

'I saw Abu Al-Hassan Al-Reza^{asws} and he^{asws} was looking towards the sky and speaking with speech, as if it was speech of the clawed animals, I did not understand anything from it, time after time, then he^{asws} was silent'.¹⁸¹⁹

23- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ النَّضْرِ عَنْ هَارُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَطَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَحْنُ أَوْلُو الدُّكْرِ وَ أَوْلُو الْعِلْمِ وَ عِنْدَنَا الْحَالُ وَ الْحُرَامُ.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Nazr, from Haroun, from Abdullah Bin Ata'a,

'From Abu Abdullah^{asws} having said: 'We^{asws} are the People^{asws} of the Zikr and People^{asws} of the knowledge, and with us^{asws} is the Permissible(s) and the Prohibitions'.¹⁸²⁰

24- وَ وَجَدْتُ فِي بَعْضِ رِوَايَةِ أَصْحَابِنَا فِي كِتَابِ رِوَاةِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ النَّضْرِ عَنِ تَمِيمٍ عَنْ عَبْدِ الْمُؤْمِنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فُلْتُ لَهُ لِمَ سُمِّيَ أَمِيرُ الْمُؤْمِنِينَ ع أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لِي لِأَنَّ مِيرَةَ الْمُؤْمِنِينَ هُوَ مِنْهُ كَانَ يَمِيرُهُمُ الْعِلْمَ.

And it is found in one of the reports of our companions in books of reports, from Abdullah Bin Ahmad, from Bakr Bin Salih, from ismail Bin Abbad Al Nazr, from Tameem, from Abdul Momin,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Why is Amir Al-Momineen^{asws} named as 'Amir Al-Momineen'? He^{asws} said to me: 'Because he^{asws} supplies the Momineen. He^{asws} was their supplier of knowledge from him^{asws}'.¹⁸²¹

¹⁸¹⁷ Basaair Al Darajaat – P 10 Ch 18 H 20

¹⁸¹⁸ Basaair Al Darajaat – P 10 Ch 18 H 21

¹⁸¹⁹ Basaair Al Darajaat – P 10 Ch 18 H 22

¹⁸²⁰ Basaair Al Darajaat – P 10 Ch 18 H 23

¹⁸²¹ Basaair Al Darajaat – P 10 Ch 18 H 24

25- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي حَمْرَةَ الشُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ قَالَ هُوَ وَاللَّهُ عَلَيَّ هُوَ وَاللَّهُ عَلَيَّ الْمِيزَانُ وَالصِّرَاطُ.

It is narrated to us by Abu Muhammad, from Imran Bin Musa Bin Ja'far Al Baghdadi, from Ali Bin Asbat, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali,

'From Abu Abdullah^{asws}: **"This Path of Ali is Straight" [15:41]**. He^{asws} said: 'By Allah^{azwj}! it is Ali^{asws}, the scale and the path"¹⁸²².

26- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَعْمَشَ بْنِ عِيسَى عَنْ حَمَّادِ الطَّيْبَانِيِّ [الطَّنَافِيسِي] عَنِ الْكَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لِي كَمْ لِمُحَمَّدٍ اسْمٌ فِي الْقُرْآنِ قَالَ قُلْتُ اسْمَانِ أَوْ ثَلَاثٍ

It is narrated to us by Ibrahim Bin Hashim, from Amsh Bin Isa, from Hammad Al Tayafasi, from Al Kalby,

'From Abu Abdullah^{asws}, he (the narrator) said, 'He^{asws} said to me: 'How many names are there for Muhammad^{saww} in the Quran?' I said, 'Two or three names'.

فَقَالَ يَا كَلْبِيُّ لَهُ عَشْرَةٌ أَسْمَاءٌ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

He^{asws} said: 'O Kalby! There are ten names for him^{saww} - **And Muhammad is not except for a Rasool; the Rasools have already passed away before him [3:144]**. And: **giving glad tidings of a Rasool to come after me, his name being Ahmad**'. [61:6].

وَ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًّا وَ طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

And: **surely when Abdullah stood supplicating to Him, they almost became crowding upon him [72:19]** And: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**.

وَ يس وَ الْقُرْآنَ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ ن وَ الْقَلَمِ وَ مَا يَسْطُورُونَ وَ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَحْنُونٍ

And: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**. And: **Noon! By the Pen, and what they will be writing! [68:1] By the Grace of your Lord you are not insane! [68:2]**.

وَ يَا أَيُّهَا الْمَرْءُ الْمُدْمِنُ

And: **O Muzammil! [73:1]** And: **O Mudasar! [74:1]**.

وَ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا فَالذِّكْرُ اسْمٌ مِنْ أَسْمَاءِ مُحَمَّدٍ ص وَ نَحْنُ أَهْلُ الذِّكْرِ فَاسْأَلْ يَا كَلْبِيُّ عَمَّا بَدَا لَكَ

And: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So the 'Zikr' is a name from the names of Muhammad^{saww}. We^{asws} are the 'Ahl Al-Zikr' (Family of Zikr), therefore ask, O Kalby, about whatever comes to you'.

¹⁸²² Basaair Al Darajaat – P 10 Ch 18 H 25

قَالَ فَأَنْسَيْتُ وَ اللَّهُ الْفُرْقَانَ كُلَّهُ فَمَا حَفِظْتُ مِنْهُ حَرْفًا أَسْأَلُهُ عَنْهُ.

He (the narrator) said, 'But I forgot, by Allah^{azwj}, the Quran, all of it, and I could not recall a (single) letter I could ask him^{asws} about'.¹⁸²³

27- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ دَاوُدَ التَّهَدِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ سَمِعَهُ يَقُولُ لَوْ أُوذِنَ لَنَا لِأَخْبَرْتَنَا بِمَضَلِّنَا

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Dawood Al Nahdy, from Ali Bin Ja'far,

'From Abu Al-Hassan^{asws}, he (the narrator) heard him^{asws} saying: 'If there was Permission for us^{asws}, we^{asws} would inform of our^{asws} merits'.

قَالَ قُلْتُ لَهُ الْعِلْمُ مِنْهُ قَالَ فَقَالَ لِي الْعِلْمُ أَيْسَرُ مِنْ ذَلِكَ.

He (the narrator) said, 'I said to him^{asws}, 'The knowledge is from it?' He^{asws} said to me: 'The knowledge is the least from that'.¹⁸²⁴

28- حَدَّثَنَا مُوسَى بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ زَيْدٍ عَنْ سَلِيمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ مَعَهُ أَبُو عَبْدِ اللَّهِ الْبَلْخِيُّ فِي سَفَرٍ فَقَالَ لَهُ انظُرْ هَلْ تَرَى هَاهُنَا جُبًّا فَنظَرَ الْبَلْخِيُّ بِمَنَّةٍ وَ يَسْرَةً ثُمَّ انصَرَفَ فَقَالَ مَا رَأَيْتُ شَيْئًا قَالَ بَلَى انظُرْ فَعَادَ أَيْضًا ثُمَّ رَجَعَ إِلَيْهِ

It is narrated to us by Musa Bin Al Hassan, from Ahmad Bin Al Hassan, from Ahmad Bin Ibrahim, from Abdullah Bin Bukeyr, from Umar Bin Yazeed, from Suleyman Bin Khalid,

'From Abu Abdullah^{asws}, he (the narrator) said, 'Abu Abdullah Al-Balkhy was with him^{asws} during a journey. He^{asws} said to him: 'Look around, can you see any well over here?' Al-Balkhy looked around right and left, then left. He said, 'I cannot see anything'. He^{asws} said: 'But, look (again)'. He repeated as well, then returned to him^{asws}.

ثُمَّ قَالَ ع بِأَعْلَى صَوْتِهِ أَلَا يَا أَيُّهَا الْجُبُّ الرَّائِحُ السَّامِعُ الْمُطِيعُ لِرَبِّهِ اسْتَقِنَا بِمَا جَعَلَ اللَّهُ فِيكَ

Then he^{asws} said at the top of his^{asws} voice: 'Indeed! O you well, the overflowing, the hearing, and the obedient to its Lord^{azwj}! Quench us from what Allah^{azwj} has Made to be in you'.

قَالَ فَتَبِعَ مِنْهُ أَعْدَبُ مَاءٍ وَ أَطْيَبُهُ وَ أَرْقُهُ وَ أَخْلَاهُ فَقَالَ لَهُ الْبَلْخِيُّ جَعِلْتُ فِدَاكَ سُنَّةً فِيكُمْ كَسُنَّةِ مُوسَى.

He (the narrator) said, 'Fresh water sprung forth from it and its good, and its fresh, and its sweet. Al-Balkhy said to him^{asws}, 'May I be sacrificed for you^{asws}! A sunnah among you^{asws} like the sunnah of Musa^{asws}'.¹⁸²⁵

¹⁸²³ Basaaair Al Darajaat – P 10 Ch 18 H 26

¹⁸²⁴ Basaaair Al Darajaat – P 10 Ch 18 H 27

¹⁸²⁵ Basaaair Al Darajaat – P 10 Ch 18 H 28

29- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ مُعَلَّى بْنِ عُثْمَانَ قَالَ: ذَكَرَ لِأَبِي عَبْدِ اللَّهِ عَ رَجُلٌ حَدِيثاً وَ أَنَا عِنْدَهُ فَقَالَ إِنَّهُمْ يَزُؤُونَ عَنِ الرَّجَالِ فَرَأَيْتُ كَأَنَّهُ غَضِبَ فَحَلَسَ وَ كَانَ مُتَكِيماً وَ وَضَعَ الْمِرْفَقَةَ تَحْتَ إِبْطِيهِ فَقَالَ أَمَا وَ اللَّهُ إِنَّا نَسْأَلُهُمْ وَ لَنَحْنُ أَعْلَمُ بِهِ مِنْهُمْ وَ لَكِنْ إِنَّمَا نَسْأَلُهُمْ لِنُورِّدَهُ عَلَيْهِمْ

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Moalla Bin Usman who said,

'A man mentioned a Hadeeth to Abu Abdullah^{asws} and I was in his^{asws} presence. He said, 'They are reporting from the men'. I saw as if he^{asws} was angry. He^{asws} was seated and had been reclining and had placed a pillow under his^{asws} armpit. He^{asws} said: 'But, by Allah^{azwj}! We ask them and we^{asws} are more knowing with it than them. But rather we^{asws} ask them in order to trickle it (information) upon them'.

ثُمَّ قَالَ أَمَا لَوْ رَأَيْتَ رَوْعَانَ أَبِي جَعْفَرٍ عَ حَيْثُ يُرَاوَعُ يَعْنِي الرَّجُلَ لَعَجِبْتَ مِنْ رَوْعَانِهِ.

Then he (the narrator) said, 'If you could have seen the evading of Abu Ja'far^{asws} when he^{asws} evaded, meaning the man, you would have marvelled from his^{asws} evading'¹⁸²⁶.

30- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ عَنِ فَضَالَةَ عَنِ الْقَاسِمِ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنْ مِيرَاثِ الْعِلْمِ مَا بَلَغَ أَوْ جَوَامِعِ الْعِلْمِ أَمْ يُفَسَّرُ كُلُّ شَيْءٍ فِي هَذِهِ الْأُمُورِ الَّتِي يَتَكَلَّمُ فِيهَا النَّاسُ مِنَ الطَّلَاقِ وَ الْفَرَائِضِ

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from al Hassan, from Fazala, from Qasim Bin Yazeed, from Muhammad Bin Muslim who said,

'I asked him^{asws} about the inheritance of knowledge, 'What is its extent? Is it the summary of knowledge or interpretation of all things regarding these matter regarding which the people are speaking, from the (subjects like the) divorce, and the Obligations?'

فَقَالَ إِنَّ عَلَيْنَا كَتَبَ الْعِلْمَ كُلَّهُ وَ الْفَرَائِضَ فَلَوْ ظَهَرَ أَمْرُنَا لَمْ يَكُنْ مِنْ شَيْءٍ إِلَّا وَ فِيهِ سُنَّةٌ يُمِضِيهَا.

He^{asws} said: 'Ali^{asws} wrote down the knowledge, all of it, and the Obligations, so if our^{asws} command were to appear, they would not happen to be anything except and regarding it a Sunnah would have already been accomplished'¹⁸²⁷.

31- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: إِنِّي لِأَعْرِفُ مَنْ لَوْ قَامَ شَاطِئُ الْبَحْرِ لَنَدَبَ بِدَوَابِّ الْبَحْرِ وَ بِأُمَّهَاتِهَا وَ خَالَاتِهَا.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'I^{asws} know of someone, if he^{asws} were to stand on the coast of the sea, he^{asws} would know the lamentations of the creatures of the sea, by their mothers, and their paternal aunts and their maternal aunts'¹⁸²⁸.

¹⁸²⁶ Basaair Al Darajaat – P 10 Ch 18 H 29

¹⁸²⁷ Basaair Al Darajaat – P 10 Ch 18 H 30

¹⁸²⁸ Basaair Al Darajaat – P 10 Ch 18 H 31

32- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ مُعَمَّرٍ قَالَ: قُلْتُ لَوْ تَعْلَمُونَ الْعَيْبَ قَالَ فَقَالَ أَبُو جَعْفَرٍ ع يَبْسُطُ لَنَا فَتَعْلَمُ وَ يُبْضِ عَنَّا فَلَا تَعْلَمُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Moammad who said,

‘I said, ‘If only you^{asws} knew the hidden matters (Ghayb)!’ Abu Ja’far^{asws} said: ‘He^{azwj} Extends to us^{asws}, so we^{asws} know, and He^{azwj} Captures from us^{asws}, so we^{asws} do not know’¹⁸²⁹.

33- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ عَبْدِ الْعَفَّارِ الْجَازِيِّ عَنِ أَبِي عَبْدِ اللَّهِ قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ وَرِثَةُ كِتَابِ اللَّهِ وَ نَحْنُ صَفْوَتُهُ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazr Bin Shuayb, from Abdul Gaffar Al Jazy,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘We^{asws} are inheritors of the Book of Allah^{azwj} and we^{asws} are His^{azwj} elites’¹⁸³⁰.

34- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ مُحَمَّدِ بْنِ عُمَرَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنِ خَابِرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا أَهْلُ بَيْتٍ مِنْ عِلْمِ اللَّهِ عَلِمْنَا وَ مِنْ حُكْمِهِ أَخَذْنَا وَ مِنْ قَوْلِ الصَّادِقِ سَمِعْنَا فَإِنْ تَتَّبَعُونَا تَهْتَدُوا.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Umar, from Al Mufazzal Bin Salih, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘We^{asws}, People^{asws} of the Household, we^{asws} learned from the Knowledge of Allah^{azwj}, and took from His^{azwj} Wisdom, and we^{asws} heard from words of the truthful, thus if you were to follow us^{asws}, you would be guided’¹⁸³¹.

35- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ عَنِ عَبْدِ الْعَفَّارِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ وَ لَقَدْ وَصَّيْنَاكَ بِمَا وَصَى [وَصَّيْنَا] بِهِ آدَمَ وَ نُوحًا وَ إِبْرَاهِيمَ مِنْ قَبْلِكَ أَنْ أَقِيمُوا الدِّينَ وَ لَا تَتَفَرَّقُوا فِيهِ إِنَّا يَغْنِي الْوَلَايَةَ كَثْرُ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ يَغْنِي كَثْرُ عَلَى قَوْمِكَ يَا مُحَمَّدُ مَا تَدْعُوهُمْ مِنْ تَوَلِيَةِ عَلِيِّ ع

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazr, from Abdul Gaffar,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} the Exalted Said to His^{azwj} Prophet^{saww}: “And We^{azwj} have Bequeathed you^{asws} with what We^{azwj} had Bequeathed Adam^{as}, and Noah^{as}, and Ibrahim^{as} from before you^{saww}: **“Establish the Religion and do not be divided in it!”** – we^{asws}, meaning the Wilayah, **Greatly difficult it is upon those who associate what you are calling them to. [42:13]**. Meaning, it is grievous upon your^{asws} people, O Muhammad^{saww}, what you^{saww} are calling them to the Wilayah of Ali^{asws}’.

قَالَ إِنَّ اللَّهَ قَدْ أَخَذَ مِيثَاقَ كُلِّ نَبِيٍّ وَ كُلِّ مُؤْمِنٍ لِيُؤْمِنَنَّ بِمُحَمَّدٍ ص وَ عَلِيِّ وَ بِكُلِّ نَبِيٍّ وَ بِالْوَلَايَةِ

He^{asws} said: ‘Allah^{azwj} had Taken the Covenant of every Prophet^{as}, and every Momin believing in Muhammad^{saww} and Ali^{asws}, and in every Prophet^{as}, and in the Wilayah’.

¹⁸²⁹ Basaaair Al Darajaat – P 10 Ch 18 H 32

¹⁸³⁰ Basaaair Al Darajaat – P 10 Ch 18 H 33

¹⁸³¹ Basaaair Al Darajaat – P 10 Ch 18 H 34

ثُمَّ قَالَ لِمُحَمَّدٍ ص أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ اقْتَدِهْ يَعْني آدَمَ وَ نُوحًا وَ كُلَّ نَبِيٍّ بَعْدَهُ.

Then He^{azwj} Said to Muhammad^{saww}: **They are those whom Allah Guided, therefore follow with their guidance [6:90]** – meaning Adam^{as}, and Noah^{as}, and every Prophet^{as} after him^{asws}.¹⁸³²

36- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ ابْنِ سِنَانَ وَ عَبْرَهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص لَقَدْ أَسْرَى بِي رَبِّي فَأَوْحَى إِلَيَّ مِنْ وَرَاءِ الْحِجَابِ مَا أَوْحَى وَ كَلَّمَنِي فَكَانَ مِمَّا كَلَّمَنِي أَنْ قَالَ يَا مُحَمَّدُ- عَلِيٌّ الْأَوَّلُ وَ عَلِيٌّ الْآخِرُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It is narrated to us by Ibrahim Bin Hashim, from Al Barqy, from Ibn Sinan, and someone else from Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} said: ‘My^{saww} Lord^{azwj} had ascended me^{asws} and Revealed to me^{saww} from behind the veil what He^{azwj} Revealed, and Spoke to me^{saww}. It was from what He^{azwj} Spoke to me is that He^{azwj} Said: “O Muhammad^{saww}! Ali^{asws} is the first and Ali^{asws} is the last **and He is a Knower of all things [2:29]!**”

فَقَالَ يَا رَبِّ أَلَيْسَ ذَلِكَ أَنْتَ أَلَيْسَ ذَلِكَ أَنْتَ

He^{saww} said: ‘O Lord^{azwj}! Aren’t You^{azwj} that? Aren’t You^{azwj} that?’

فَقَالَ يَا مُحَمَّدُ ص أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He^{saww} said: ‘He^{azwj} Said: “I^{asws} am Allah^{azwj}. There is no god except I^{azwj}, **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23].**

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ وَ أَنَا الْعَزِيزُ الْحَكِيمُ

Surely, I^{azwj} am Allah^{azwj}. There is no god except I^{azwj}, **the Creator, the Maker, the Fashioner. His are the most Beautiful Names. [59:24].** For Him^{azwj} are the ones in the skies and the earths, and I^{azwj} am the Mighty, the Wise!

يَا مُحَمَّدُ ص أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَوَّلُ وَ لَا شَيْءَ قَبْلِي وَ أَنَا الْآخِرُ فَلَا شَيْءَ بَعْدِي وَ أَنَا الظَّاهِرُ فَلَا شَيْءَ فَوْقِي وَ أَنَا الْبَاطِنُ فَلَا شَيْءَ تَحْتِي وَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا بِكُلِّ شَيْءٍ عَلِيمٌ

O Muhammad^{saww}! I^{azwj} am Allah^{azwj}. There is no god except I^{azwj}, the First, and there was nothing before Me^{azwj}, and I^{azwj} am the last, so there will be nothing after Me^{azwj}, and I^{asws} am the apparent, so there is nothing above Me^{azwj}, and I^{azwj} am the hidden, so there is nothing beneath Me^{azwj}, and I^{azwj} am Allah^{azwj}. There is no god except I^{azwj}, **a Knower of all things [2:29].**

يَا مُحَمَّدُ ص عَلِيٌّ الْأَوَّلُ أَوَّلُ مَنْ أَخَذَ مِيثَاقِي مِنَ الْأَيْمَةِ يَا مُحَمَّدُ ص عَلِيٌّ الْآخِرُ آخِرُ مَنْ أَقْبَضُ مِنَ الْأَيْمَةِ وَ هِيَ الدَّابَّةُ الَّتِي تُكَلِّمُهُمْ

¹⁸³² Basaair Al Darajaat – P 10 Ch 18 H 35

O Muhammad^{sawww}! Ali^{asws} is the first, the first one^{asws} from the Imams^{asws} take my^{sawww} covenant. O Muhammad^{sawww}! Ali^{asws} is the last, the one^{asws} from the Imams^{asws} to pass away, and it is the walker which will speak to them.

يَا مُحَمَّدُ عَلِيُّ الظَّاهِرُ أَظْهَرُ عَلَيْهِ جَمِيعُ مَا أُوصِيَتْهُ إِلَيْكَ لَيْسَ لَكَ أَنْ تَكْتُمَ مِنْهُ شَيْئاً

O Muhammad^{sawww}! Ali^{asws} is the apparent, it is apparent upon him^{asws} the entirety of what I^{azwj} have Bequeathed to you^{sawww}. It isn't for you^{sawww} to conceal anything from him^{asws}.

يَا مُحَمَّدُ عَلِيُّ الْبَاطِنُ أُبْطِنُهُ سِرَّ الَّذِي أَسْرَرْتُهُ إِلَيْكَ وَ لَيْسَ فِيمَا بَيْنِي وَ بَيْنَكَ سِرّاً أَزْوِيهِ عَنْ عَلِيٍّ مَا خَلَقْتُ مِنْ خَلَالٍ أَوْ حَزَامٍ عَلَيَّ عَلِيمٌ بِهِ.

O Muhammad^{sawww}! Ali^{asws} is the hidden, hiding the secrets which I^{azwj} have Divulged to you^{sawww}, and there aren't any secrets in what is between Me^{azwj} and you^{sawww}, that you^{sawww} should impeded it from Ali^{asws}. Whatever I^{azwj} have Created from a Permissible or a Prohibition, Ali^{asws} is a knower of it!"¹⁸³³

37- حَدَّثَنَا بَعْثُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو قَالَ قَالَ عَبْدُ اللَّهِ بْنُ أَبَانَ الرَّيَّانُ قُلْتُ لِلرِّضَا ع إِنَّ قَوْمًا مِنْ مَوَالِكَ سَأَلُونِي أَنْ تَدْعُو اللَّهَ لَهُمْ قَالَ فَقَالَ وَ اللَّهُ إِيَّيْ لَأَعْرِضُ أَعْمَانَهُمْ عَلَى اللَّهِ فِي كُلِّ يَوْمٍ.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro who said, 'Abdullah Bin Al Zayyat said,

'I said to Al-Reza^{asws}, 'A group from the ones in your^{asws} Wilayah asked me that you^{asws} should supplicate to Allah^{azwj} for them'. He^{asws} said: 'By Allah^{azwj}! I^{asws} present their deeds to Allah^{azwj} during every day"¹⁸³⁴.

38- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِهِ وَ مُحَمَّدِ بْنِ الْهَيْثَمِ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ وَصَلْنَا لَهُمْ الْقَوْلَ قَالَ إِمَامٌ بَعْدَ إِمَامٍ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hamdan Bin Isa, from one of his companions, and Muhammad Bin Al Haysam, altogether,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And We had Conveyed the Word to them (Imams), [28:51]**. He^{asws} said: 'An Imam^{asws} after an Imam^{asws}',¹⁸³⁵

39- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنْ عَبْدِ الْأَعْلَى عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَى بِالْوَلَايَةِ فَسَيَسِّرُهُ لِلْيُسْرَى وَ أَمَّا مَنْ بَخَلَ وَ اسْتَعْنَى وَ كَذَّبَ بِالْحُسْنَى فَسَيَسِّرُهُ لِلْعُسْرَى

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad bin Kaseer, from Makhlad Bin Yazeed, from Abdul A'ala, from the one who reported it,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj}: **So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6]** – (ratifying) the Wilayah. **So We will be**

¹⁸³³ Basaaair Al Darajaat – P 10 Ch 18 H 36

¹⁸³⁴ Basaaair Al Darajaat – P 10 Ch 18 H 37

¹⁸³⁵ Basaaair Al Darajaat – P 10 Ch 18 H 38

Facilitating him to the ease [92:7] And as for one who is stingy and (considers himself) needless [92:8] And belies the most excellent [92:9] So We will be Facilitating him to the difficulties [92:10]”.¹⁸³⁶

40- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ التُّعْمَانِيِّ عَنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ قَالَ هِيَ الْوَلَايَةُ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Numan, from Muhammad Bin Marwan, from Al Fuzeyl Bin Yasaar,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj}: **O People of the Book! You wouldn’t be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord [5:68].** He^{asws} said: ‘It is regarding the Wilayah.

وَهُوَ فِي قَوْلِ اللَّهِ تَعَالَى يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ قَالَ هِيَ الْوَلَايَةُ.

And it is in the Word of Allah^{azwj} the Exalted: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, [5:67].** He^{asws} said: ‘It is the Wilayah’”.¹⁸³⁷

41- حَدَّثَنَا الْحُجَّالُ عَنْ صَالِحٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى صُحُفًا مُطَهَّرَةً فِيهَا كُتِبَ قِيمَةٌ قَالَ هُوَ حَدِيثُنَا فِي صُحُفٍ مُطَهَّرَةٍ مِنَ الْكُذِبِ.

It is narrated to us by Al Hajjal, from Salih, from Al Hassan Bin Mahboub, from Malik Bin Atiya, from Bureyd Al ljal who said,

‘I asked Abu Ja’far^{asws} about Words of Allah^{azwj} the Exalted: **pure pages [98:2] Wherein is correct Scripture [98:3].** He^{asws} said: ‘These are our^{asws} Ahadeeth in pages pure from the lies’”.¹⁸³⁸

42- حَدَّثَنَا بصَالِحٍ عَنِ الْحَسَنِ عَمَّنْ رَوَاهُ عَنْ أَبِي عُبَيْدَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ آثَارِهِ مِنْ عِلْمٍ إِنَّمَا عَنَى بِذَلِكَ عِلْمَ الْأَوْصِيَاءِ وَالْأَنْبِيَاءِ إِنْ كُنْتُمْ صَادِقِينَ.

It is narrated to us by Salih, from Al Hassan, from the one who reported it, from Abu Ubeyda who said,

‘I asked Abu Ja’far^{asws} about Words of Allah^{azwj}: **‘Come to me with a Book from before this or traces of knowledge, - (He^{asws} said): ‘But rather it means by that the knowledge of the successors^{asws} and the Prophets^{as}, if you were truthful’ [46:4]”**.¹⁸³⁹

43- حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مُحَمَّدِ بْنِ يُوسُفَ بْنِ يَعْقُوبَ عَنِ الْحُرَيْثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ الْعِلْمُ الَّذِي يَعْلَمُهُ عَالِمُكُمْ بِمَا يَعْلَمُ قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَا يَحْتَاجُ إِلَى النَّاسِ.

¹⁸³⁶ Basaair Al Darajaat – P 10 Ch 18 H 39

¹⁸³⁷ Basaair Al Darajaat – P 10 Ch 18 H 40

¹⁸³⁸ Basaair Al Darajaat – P 10 Ch 18 H 41

¹⁸³⁹ Basaair Al Darajaat – P 10 Ch 18 H 42

It is narrated to us by Abdullah, from Muhassin, from Yunus Bin Yaqoub, from Al Hars Bin Al Mugheira,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘The knowledge which your^{asws} scholar^{asws} knows, by what does he^{asws} know?’ He^{asws} said: ‘An inheritance from Rasool-Allah^{saww}, and from Ali^{asws} Bin Abu Talib^{asws}. The people are needy to him^{asws}, and he^{asws} would not be needy to the people”¹⁸⁴⁰.

44- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ تَرِكَ الْأَرْضُ بِغَيْرِ إِمَامٍ قَالَ لَا فَلْنَا تَكُونُ الْأَرْضُ وَ فِيهَا إِمَامَانِ قَالَ لَا إِلَّا إِمَامَانِ أَحَدُهُمَا صَامِتٌ لَا يَتَكَلَّمُ وَ يَتَكَلَّمُ الَّذِي قَبْلَهُ وَ الْإِمَامُ يَعْرِفُ الْإِمَامَ الَّذِي بَعْدَهُ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ubeyd Bin Zurara who said,

‘I said to Abu Abdullah^{asws}, ‘Is the earth left without an Imam^{asws}?’ He^{asws} said: ‘No’. We said, ‘Can the earth be such and there are two Imams^{asws} therein?’ He^{asws} said: ‘No, except of the two Imams^{asws}, one of the two would be silent, not speaking, and he^{asws} will speak, the one who was before him^{asws}, and the Imam^{asws} recognises the Imam^{asws} who is to be after him^{asws}”¹⁸⁴¹.

45- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عِ فِي قَوْلِ اللَّهِ تَعَالَى وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ بِمَا عِنْدَهُمْ مِنَ الْحَلَالِ وَ الْحَرَامِ وَ بِمَا ضَيَعُوا مِنْهُ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Haroun Bin Kharjat, from Abu Baseer,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **And like that, We Made you (Imams) as the intermediary community in order for you (Imams) to become witnesses upon the people, [2:143]**, with what is with them, from the Permissible(s) and the Prohibitions, and with what they wasted from it”¹⁸⁴².

46- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ عِ قَالَ: إِنِّي لِأَعْرِفُ مَنْ لَوْ قَامَ عَلَى شَاطِئِ الْبَحْرِ لَنَدَبَ بِدَوَابِّ الْبَحْرِ وَ بِأُمَّهَاتِهَا وَ عَمَّاتِهَا وَ خَالَاتِهَا.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘I^{asws} know someone, if he^{asws} were to stand upon the coast of the sea, would know of the lamentations of the creatures of the sea, by their mothers, and their paternal aunts and their maternal aunts”¹⁸⁴³.

47- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ السَّبَّارِيِّ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ خَرَجَ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عِ أَنَّهُ قَالَ: إِنَّ اللَّهَ جَعَلَ قُلُوبَ الْأَيْمَةِ مَوْرَدًا لِإِرَادَتِهِ فِإِذَا شَاءَ اللَّهُ شَيْئًا شَاءُوهُ وَ هُوَ قَوْلُ اللَّهِ وَ مَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ.

¹⁸⁴⁰ Basaaair Al Darajaat – P 10 Ch 18 H 43

¹⁸⁴¹ Basaaair Al Darajaat – P 10 Ch 18 H 44

¹⁸⁴² Basaaair Al Darajaat – P 10 Ch 18 H 45

¹⁸⁴³ Basaaair Al Darajaat – P 10 Ch 18 H 46

It is narrated to us by one of our companions, from Ahmad Bin Muhammad Al Sayyari, from someone else from our companions who said,

‘Allah^{azwj} Made the hearts of the Imams^{asws} as a resource of His^{azwj} Will. So, whenever Allah^{azwj} Desires something, they^{asws} desire it, and it is the Words of Allah^{azwj}: **And you (Imams) are not desiring except if Allah so Desires. [76:30]**’.¹⁸⁴⁴

48- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ تَعَيَّبَهَا أُذُنٌ وَاَعْيَتْهُ قَالَ وَعَتُّ أُذُنُ أَمِيرِ الْمُؤْمِنِينَ مَا كَانَ وَ مَا يَكُونُ.

It is narrated to us by Ahmad Bin Muhammad, from Musa, from Al Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **and the retaining ear is preserving it [69:12]**. He^{asws} said: ‘The ears of Amir Al-Momineen^{asws} retained whatever had happened and whatever would be happening’.¹⁸⁴⁵

49- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ الرَّبِيعِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمْرٍو بْنِ أَبِي الْمَقْدَامِ عَنْ عَفِيفِ بْنِ أَبِي سَعِيدٍ قَالَ: كُنَّا فِي أَصْحَابِ الْبُرُودِ وَ نَحْنُ شُبَّانٌ فَرَجَعَ إِلَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ بَعْضُنَا يُوَدِّعُنَا بِوَدَاعِكُمْ فَقَالَ عَلِيُّ ع وَنَحْنُ إِنَّا أَعْلَاهُ عِلْمٌ وَ أَسْفَلُهُ طَعَامٌ.

It is narrated to us by Abdullah Bin Aamir, from Al Rabie, from ja’far Bin Bashir, from Amro Bin Abu Al Miqdam, from Afeef Bin Abu Saeed who said,

‘We were an estranged group, and we were youths. Amir Al-Momineen^{asws} returned to us^{asws}, so one of us said, ‘The door of a ceiling has come to you’. Ali^{asws} said: ‘Woe be unto you! Its top is knowledge and its bottom is food’.¹⁸⁴⁶

50- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادٍ عَنْ أَبِي أُسَامَةَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ رَجُلٌ مِنَ الْمُغِيرِيَّةِ فَسُئِلَ عَنْ شَيْءٍ مِنَ السُّنَنِ فَقَالَ مَا مِنْ شَيْءٍ يَخْتَاجُ إِلَيْهِ وَ لَدَى آدَمَ إِلَّا وَ قَدْ خَرَجَتْ فِيهِ السُّنَّةُ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ وَ لَوْ لَا ذَلِكَ مَا احْتَجَّ

It is narrated to us by Abdullah Bin Ja’far, from Muhammad Bin isa, from Al Husayn Bin Saeed, from Ja’far Bin Bashir, from Hammad, from Abu Usama who said,

‘I was in the presence of Abu Abdullah^{asws}, and in his^{asws} presence was a man from Al-Mugheyriya. He asked about something from the Sunnahs. He^{asws} said: ‘There is none from a thing the children of Adam^{as} could be needy to except and there has emerged regarding it, a Sunnah from Allah^{azwj} and a sunnah from His^{azwj} Rasool^{saaww}, and had it not been that, what would be argument?’

فَقَالَ الْمُغِيرِيُّ وَ بِمَا احْتَجَّ فَقَالَ أَبُو عَبْدِ اللَّهِ ع قَوْلُهُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي حَتَّى تَرَغَ مِنَ الْآيَةِ فَلَوْ لَمْ يُكْمَلْ سُنَّتَهُ وَ فَرِائِضَهُ وَ مَا يَخْتَاجُ إِلَيْهِ النَّاسُ بِمَا احْتَجَّ بِهِ.

¹⁸⁴⁴ Basaaair Al Darajaat – P 10 Ch 18 H 47

¹⁸⁴⁵ Basaaair Al Darajaat – P 10 Ch 18 H 48

¹⁸⁴⁶ Basaaair Al Darajaat – P 10 Ch 18 H 49

Al-Mugheira said, 'And by what can I argue?' Abu Abdullah^{asws} said: 'His^{azwj} Words: **Today I Perfected your Religion for you and Completed My Favour upon you, [5:3]**' – until he^{asws} was free from the (whole) Verse. (Then he^{asws} said): 'If his^{saww} Sunnah and His^{azwj} Obligations not been complete and what people could be needy to, by what would he^{saww} argue with?'¹⁸⁴⁷

51- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ الرَّبِيعِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ عَمَارِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ فِي قَوْلِهِ تَعَالَى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النَّهْيِ قَالَ نَحْنُ وَاللَّهُ أُولِي النَّهْيِ فَلْتُمْ مَا مَعْنَى أُولِي النَّهْيِ

It is narrated to us by Ali Bin Ismail, from Abu Abdullah Al Barqy, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Ammar Bin Marwan,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **Surely in that are Signs for the possessors of intellect [20:54]**. He^{asws} said: 'By Allah^{azwj}, we^{asws} are **the possessors of intellect [20:54]**'. I said, 'What is the meaning of **'the possessors of intellect [20:54]**'?

قَالَ مَا أَخْبَرَ اللَّهُ رَسُولَهُ بِمَا يَكُونُ مِنْ بَعْدِهِ مِنْ ادِّعَاءِ فُلَانٍ لِحِلْفَةِ وَ الْقِيَامِ بِهَا وَ الْآخِرِ مِنْ بَعْدِهِ وَ الثَّالِثِ مِنْ بَعْدِهَا وَ بَنِي أُمَيَّةَ فَأَخْبَرَ النَّبِيَّ ص عَلِيًّا ع فَإِنَّ ذَلِكَ كَمَا أَخْبَرَ اللَّهُ رَسُولَهُ كَمَا أَخْبَرَ رَسُولُهُ عَلِيًّا ع وَ كَمَا انْتَهَى إِلَيْنَا مِنْ عَلِيٍّ فِيمَا يَكُونُ مِنْ بَعْدِهِ مِنَ الْمُلْكِ فِي بَنِي أُمَيَّةَ وَ غَيْرِهِمْ

He^{asws} said: 'What Allah^{azwj} Informed His^{azwj} Rasool^{saww} of what is to transpire after him^{saww} regarding the claim to the Caliphate by so and so (Abu Bakr) and the establishment it, and the other one (Umar) after him, and the third one (Usmaan) after those two, and the Clan of Umayya. The Prophet^{saww} informed Ali^{asws}. That is just as Allah^{azwj} had Informed His^{azwj} Rasool^{saww}, and just as His^{azwj} Rasool^{saww} had informed Ali^{asws}, and just as it ended up with us^{asws} from Ali^{asws}, as to who will be the king in the clan of Umayya and others.

فَنَحْنُ أُولِي النَّهْيِ الَّذِينَ انْتَهَيْنَا [انْتَهَى] إِلَيْنَا عِلْمُهُ هَذَا كُلُّهُ فَصَبَرْنَا لِأَمْرِ اللَّهِ وَ نَحْنُ قَوْمُ اللَّهِ عَلَى خَلْقِهِ وَ خِرَاتُهُ عَلَى دِينِهِ نَحْنُهُ وَ نَسَبُهُ وَ نَحْنُ بِهِ مِنْ عَدُونَا كَمَا كُنْتُمْ رَسُولُ اللَّهِ ص حَتَّى أَذِنَ لَهُ فِي الْهَيْجَرَةِ وَ جِهَادِ الْمُشْرِكِينَ

We^{asws} are possessors of intellect, with whom^{asws} this knowledge ended up with, all of it. We^{asws} are patient on the Command of Allah^{azwj}, and we^{asws} are the Custodians of Allah^{azwj} on His^{azwj} creatures, and His^{azwj} Treasurers on His^{azwj} Religion. We^{asws} safeguard it, and we^{asws} veil it, and we^{asws} conceal it from our^{asws} enemies just as the Rasool-Allah^{saww} had concealed it until he^{saww} got the Permission in the migration (Hijrah) and fought against the Polytheists.

فَنَحْنُ عَلَى مِنْهَاجِ رَسُولِ اللَّهِ ص حَتَّى يَأْذِنَ اللَّهُ بِإِطْهَارِ دِينِهِ بِالسَّيْفِ وَ يَدْعُو النَّاسَ إِلَيْهِ وَ لِيَصْرَبْنَهُمْ عَلَيْهِ عَوْدًا كَمَا صَرَبْنَهُمْ رَسُولُ اللَّهِ ص بَدَاءً [بَدَؤًا].

We^{asws} are on the same lines as Rasool-Allah^{saww} until Allah^{azwj} Gives the Permission to manifest (enforce) His^{azwj} Religion with the sword, and he (Al-Mahdi^{asws}) would call the people to Him^{azwj}, and he^{asws} would go to them with a promise just as the Rasool-Allah^{saww} had done so in the beginning"¹⁸⁴⁸.

¹⁸⁴⁷ Basaair Al Darajaat – P 10 Ch 18 H 50

¹⁸⁴⁸ Basaair Al Darajaat – P 10 Ch 18 H 51

52- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ يَاسِينَ الضَّرِيرِ عَنْ خَرِيذٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْعِلْمَ عَنْ سِتَّةِ أَجْزَاءٍ فَأَعْطَى عَلِيًّا ع مِنْهُ خَمْسَةَ أَجْزَاءٍ وَ لَهُ سَهْمٌ فِي الْجُزْءِ الْآخِرِ مَعَ النَّاسِ.

It is narrated to us by Muhammad Bin Isa, from Yaseen Al Zareer, from Hareez, from Abu Baseer who said,

‘Allah^{azwj} Blessed and Exalted Obligated the knowledge to be on six segments. He^{azwj} Gave five segments from it to Ali^{asws}, and for him^{asws}, in the last segment, is a share with the people’.¹⁸⁴⁹

¹⁸⁴⁹ Basaair Al Darajaat – P 10 Ch 18 H 52

19 باب في أئمة آل محمد ص أن المستحق الذي في أيدي الناس من العلوم هو الذي خرج من عندهم و ما كان من الرأي و القياس من الباطل فمن عند أنفسهم

CHAPTER 19 - REGARDING THE IMAMS^{asws} OF PROGENY^{asws} OF MUHAMMAD^{saww} ARE THE RIGHTFUL OF THE KNOWLEDGE WHICH IS IN THE HANDS OF THE PEOPLE, IT IS WHICH EMERGED FROM THEM^{asws}, AND IT WAS NOT FROM THE OPINION, AND THE ANALOGY FROM THE FALSEHOOD, IT WAS FROM THEMSELVES^{asws}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ زُرَّارَةَ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ لِي رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ سَلُهُ عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع سَلُونِي عَمَّا شِئْتُمْ وَ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُكُمْ بِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Al Numan, from Ahmad Bin Muhammad Bin Abu Nasr, from Zurara who said,

‘I was in the presence of Abu Ja’far^{asws}, and a man from the people of Al-Kufa said to me, ‘Ask him^{asws} about words of Amir Al-Momineen^{asws}: ‘Ask me^{asws} about whatever you so desire to, and you will not ask me^{asws} about anything except I^{asws} shall inform you with it’.

قَالَ فَسَأَلْتُهُ فَقَالَ إِنَّهُ لَيْسَ أَحَدٌ عِنْدَهُ عِلْمٌ شَيْءٍ إِلَّا خَرَجَ مِنْ عِنْدِ أَمِيرِ الْمُؤْمِنِينَ فَلْيَذْهَبِ النَّاسُ حَيْثُ شَاءُوا فَوَ اللَّهُ لَيَأْتِيَنَّ الْأَمْرُ هَاهُنَا وَ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ.

He (the narrator) said, ‘I asked him^{asws}. He^{asws} said: ‘Surely, there isn’t anyone having knowledge of anything with him, except and it has emerged from Amir Al-Momineen^{asws}. So, let the people go wherever they so desire to, for by Allah^{azwj}, the matter arrives over here’ – and he^{asws} gestured by his^{asws} hand to his^{asws} chest’¹⁸⁵⁰.

2- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّهُ لَيْسَ عِنْدَ أَحَدٍ مِنْ حَقِّ وَ لَا صَوَابٍ وَ لَيْسَ أَحَدٌ مِنَ النَّاسِ يَقْضِي بِقَضَاءٍ يُصِيبُ فِيهِ الْحَقُّ إِلَّا مِفْتَاحُهُ عَلِيُّ فَإِذَا تَشَعَّبَتْ بِحِمِّ الْأُمُورِ كَانَ الْخَطَأُ مِنْ قَبْلِهِمْ وَ الصَّوَابُ مِنْ قِبَلِهِ أَوْ كَمَا قَالَ.

It is narrated to us by Al Abbas Bin Marouf, from hammad Bin Isa, from hareez, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘There isn’t any truth with anyone nor any correctness, and there isn’t anyone from the people judging with the correct judgment where is the truth, except and its key is Ali^{asws}. When the matters are branched out (confusing) with them, the error was from them, and the correctness is from him^{asws}, just as he^{asws} said’¹⁸⁵¹.

¹⁸⁵⁰ Basaair Al Darajaat – P 10 Ch 19 H 1

¹⁸⁵¹ Basaair Al Darajaat – P 10 Ch 19 H 2

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ أَمَا إِنَّهُ لَيْسَ عِنْدَ أَحَدٍ عِلْمٌ وَلَا حَقٌّ وَلَا فُتْنًا إِلَّا شَيْءٌ أَخَذَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَعَنَا أَهْلَ الْبَيْتِ

It is narrated to us by Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Ali, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{asws} saying: ‘But there isn’t any knowledge with anyone, nor any truth, nor any verdict, except it is something he has taken from Ali^{asws} Bin Abu Talib^{asws}, and from us^{asws}, People^{asws} of the Household.

وَمَا مِنْ قَضَاءٍ يُقْضَى بِهِ بِحَقٍّ وَتَوَابٍ إِلَّا بَدَأَ ذَلِكَ وَ مِفْتَاحُهُ وَ سَبَبُهُ وَ عِلْمُهُ مِنْ عَلِيٍّ وَ مِنَّا

And there is none from a judgment being judged by truth and correctness, except the beginning of that, and its key, and its cause, and its knowledge is from Ali^{asws} and from us^{asws}.

فَإِذَا اخْتَلَفَ عَلَيْهِمْ أَمْرُهُمْ قَاسُوا وَ عَمِلُوا بِالرَّأْيِ وَ كَانَ الْخَطَأُ مِنْ قِبَلِهِمْ فَإِذَا قَاسُوا وَ كَانَ الصَّوَابُ إِذَا تَبِعُوا الْأَثَرَ مِنْ قِبَلِ عَلِيٍّ ع.

So, when their affairs are differed upon them, they analogise and act with the opinion, and the error was from them. When they analogise, and it was correct when they follow the effects (Ahadeeth), is from the direction of Ali^{asws},¹⁸⁵².

4- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَيْسَ عِنْدَ أَحَدٍ مِنَ النَّاسِ حَقٌّ وَلَا صَوَابٌ وَلَا أَحَدٌ مِنَ النَّاسِ يَقْضِي بِقَضَاءِ حَقٍّ إِلَّا مَا خَرَجَ مِنَّا أَهْلَ الْبَيْتِ فَإِذَا تَشَعَّبَتْ بِهِمُ الْأُمُورُ كَانَ الْخَطَأُ مِنْهُمْ وَ الصَّوَابُ مِنْ قِبَلِ عَلِيٍّ ع.

It is narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Muskan, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{asws} saying: ‘There isn’t with anyone from the people any truth, nor correctness, nor does anyone from the people judge with a right judgment except is it was has emerged from us^{asws}, People^{asws} of the Household. So, when the affairs branched out (confusing) with them, the error was from them, and the correctness is from the direction of Ali^{asws},¹⁸⁵³.

¹⁸⁵² Basaair Al Darajaat – P 10 Ch 19 H 3

¹⁸⁵³ Basaair Al Darajaat – P 10 Ch 19 H 4

CHAPTER 20 – REGARDING THE SUBMITTING TO PROGENY^{asws} OF MUHAMMAD^{saww} REGARDING WHATEVER HAS COME FROM THEM^{asws}

1- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ كَامِلِ التَّمَّارِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا كَامِلُ تَدْرِي مَا قَوْلُ اللَّهِ قَدْ أَفْلَحَ الْمُؤْمِنُونَ فُلْتُ جُعِلَتْ فِدَاكَ أَفْلَحُوا وَ قَارُوا وَ أُدْجِلُوا الْجَنَّةَ قَالَ قَدْ أَفْلَحَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمْ النُّجَبَاءُ.

It is narrated to us by Al Hassan Bin Ali Bin Al Numan, from Abdullah Bin Muskan, from Kamil Al Tammar who said,

‘Abu Ja’far^{asws} said: ‘O Kamil! Do you know what (is the meaning of) Words of Allah^{azwj}: **The Mominoun have succeeded [23:1]?**’ I said, ‘May I be sacrificed for you^{asws}! They shall succeed, and win, and enter the Paradise’. He^{asws} said: ‘The submitters (to the Ahadeeth) have succeeded. The submitters (to the Ahadeeth), they are the excellent’.¹⁸⁵⁴ (p.s., – see Hadeeth No. 25 below)

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَيْرِ بْنِ أُذَيْنَةَ عَنْ عَبْدِ اللَّهِ النَّخَاشِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكَمُوا فِيهَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا قَالَ عَنَى بِهَا عَلِيًّا ع.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Umeyr Bin Uzina, from Abdullah Al Najashy who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} the Exalted: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].** He^{asws} said: ‘It means by that, All^{asws}’.¹⁸⁵⁵

3- وَ عَنِ الْحُسَيْنِ عَنِ صَفْوَانَ بْنِ بَجَّيٍّ عَنِ الْكَاهِلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ تَلَا هَذِهِ الْآيَةَ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكَمُوا فِيهَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا

And from Al Husayn, from Safwan Bin Yahya, from Al Kahily,

‘From Abu Abdullah^{asws} having recited this Verse: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].**

فَقَالَ لَوْ أَنَّ قَوْمًا عَبَدُوا اللَّهَ وَ وَحَّدُوهُ ثُمَّ قَالُوا لَيْشِيءٌ صَنَعَهُ رَسُولُ اللَّهِ ص لَوْ صَنَعَ كَذَا كَذَا وَ وَجَدُوا ذَلِكَ فِي أَنْفُسِهِمْ كَانُوا بِذَلِكَ مُشْرِكِينَ

¹⁸⁵⁴ Basaair Al Darajaat – P 10 Ch 20 H 1

¹⁸⁵⁵ Basaair Al Darajaat – P 10 Ch 20 H 2

He^{asws} said: 'If a people were to worship Allah^{azwj} and profess His^{azwj} Oneness, then they say for a thing Rasool-Allah^{saww} had done, 'If only he^{saww} would have done such and such', and they find that to be within themselves, by that, they would be Polytheists'.

ثُمَّ قَالَ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَزَجًا مِمَّا قُضِيَتْ وَ يُسَلِّمُوا تَسْلِيمًا قَالَ هُوَ التَّسْلِيمُ فِي الْأُمُورِ.

Then he^{asws} said: '**But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].** He^{asws} said: 'It is the submission regarding the affairs''.¹⁸⁵⁶

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَهْلِكُ أَصْحَابُ الْكَلَامِ وَ يَنْجُو الْمُسْلِمِينَ [الْمُسْلِمُونَ] إِنَّ الْمُسْلِمِينَ هُمْ التَّجْبَاءُ.

It is narrated to us by Muhammad Bin Isa, from hammad Bin Isa, from Al Husayn Bin Al Mukhtar,

'From Abu Abdullah^{asws} having said: 'The companions of the speech (saying 'If', 'but', 'why' etc.) are destroyed, and the submitters (to the Ahadeeth) would attain salvation. The submitters (to the Ahadeeth), they are the excellent''.¹⁸⁵⁷

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنِ ابْنِ أُدَيْبَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَهْلِكُ أَصْحَابُ الْكَلَامِ وَ يَنْجُو الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمْ التَّجْبَاءُ يَقُولُونَ هَذَا يَنْقَادُ أَمَا وَاللَّهِ لَوْ عَلِمُوا كَيْفَ كَانَ أَصْلُ الْخَلْقِ مَا اخْتَلَفُوا أَثْنَانِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Abdullah Bin Yahya, from Ibn Uzina, from Abu Bakr Al Hazrami who said,

'I heard Abu Abdullah^{asws} saying: 'The companions of the speech (saying 'If', 'but', 'why' etc.) are destroyed, and the submitters (to the Ahadeeth) would attain salvation. The submitters (to the Ahadeeth), they are the excellent. They are saying, 'This is conformity'. But, by Allah^{azwj}! If they (people) were to know how was the origin of the people, no two would have differed''.¹⁸⁵⁸

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ فَضَالَةَ عَنْ أَبِي بَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ مَنْ يَتَّعِزْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ الْإِقْتِرَافُ التَّسْلِيمُ لَنَا وَ الصِّدْقُ عَلَيْنَا وَ لَا يَكْذِبُ عَلَيْنَا.

It is narrated to us by Muhammad Bin Isa, from fazalat, from Aban, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} the Exalted: **And one who earns good, We will increase the good for him therein. [42:23].** He^{asws} said: 'The earning, it is the submission to us^{asws}, and the ratification upon us^{asws}, and not to belie upon us^{asws}''.¹⁸⁵⁹

¹⁸⁵⁶ Basaaair Al Darajaat – P 10 Ch 20 H 3

¹⁸⁵⁷ Basaaair Al Darajaat – P 10 Ch 20 H 4

¹⁸⁵⁸ Basaaair Al Darajaat – P 10 Ch 20 H 5

¹⁸⁵⁹ Basaaair Al Darajaat – P 10 Ch 20 H 6

7- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي جَعْفَرٍ عَ وَ مَنْ يَفْتَرِفَ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ الْإِفْتِرَافُ التَّسْلِيمُ لَنَا وَ الصَّدَقُ عَلَيْنَا وَ لَا يَكْذِبُ عَلَيْنَا.

It is narrated to us by Yaqoub Bin Yazeed, from Hammad, from Hareez,

‘From Abu Ja’far^{asws}: **And one who earns good, We will increase the good for him therein. [42:23].** He^{asws} said: ‘The earning is the submitting to us^{asws}, and the ratification upon us^{asws} and not to belie upon us^{asws}’.¹⁸⁶⁰

8- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي أَحْمَدَ وَ جَمَالٍ عَنْ سَعِيدِ بْنِ غَزْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ اللَّهُ لَوْ آمَنُوا بِاللَّهِ وَحَدَهُ وَ أَقَامُوا الصَّلَاةَ وَ اتَّوُا الرِّكَاهَ ثُمَّ لَمْ يُسَلِّمُوا لَكَانُوا بِذَلِكَ مُشْرِكِينَ

It is narrated to us by Muhammad Bin Isa, from Abu Ahmad, and Jamal, from Saeed Bin Gazwan who said,

‘I heard Abu Abdullah^{asws} saying: ‘By Allah^{azwj}! If they were to believe in Allah^{azwj} Alone, and establish the Salat, and give the Zakaat, then they do not submit (to us^{asws}), they would become, due to that, Polytheists’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَحَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا

Then he^{asws} recited this Verse: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]**’.¹⁸⁶¹

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبِي بصيرٍ قَالَ: سَأَلَ [سُئِلَ] أَبُو عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ وَ يُسَلِّمُوا تَسْلِيمًا قَالَ هُوَ التَّسْلِيمُ فِي الْأُمُورِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Abu Baseer who said,

‘Abu Abdullah^{asws} was asked about His^{azwj} Words: **and they accept submissively [4:65].** He^{asws} said: ‘It is the submission regarding the affairs’.¹⁸⁶²

10 حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْحَسَنِ عَنِ جَعْفَرِ بْنِ زُهَيْرٍ عَنْ عَمْرٍو بْنِ حُرَّانَ عَنْ أَبِي عَبْدِ اللَّهِ ع مِنْهُ.

It is narrated to us by Muhammad Bin Isa, from Al Hassan, from Ja’far Bin Zuheyr, from Amro Bin Humran,

‘From Abu Abdullah^{asws} – similar to it.’¹⁸⁶³

11- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعٍ عَنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ يُسَلِّمُوا تَسْلِيمًا قَالَ التَّسْلِيمُ فِي الْأُمُورِ وَ هُوَ قَوْلُهُ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا

¹⁸⁶⁰ Basaair Al Darajaat – P 10 Ch 20 H 7

¹⁸⁶¹ Basaair Al Darajaat – P 10 Ch 20 H 8

¹⁸⁶² Basaair Al Darajaat – P 10 Ch 20 H 9

¹⁸⁶³ Basaair Al Darajaat – P 10 Ch 20 H 10

It is narrated to us by Al Abbas Bin Marouf, from Hammad Bin Isa, from Rabie, from Al Fuzeil,

‘From Abu Abdullah^{asws} regarding Words of the Exalted: **and they accept submissively [4:65]**. He^{asws} said: ‘The submission is regarding the affairs, and it is His^{azwj} Word: **then not find any objection within themselves from what you judge and they accept submissively [4:65]**’.¹⁸⁶⁴

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمٍ عَنْ كَامِلِ التَّمَارِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا كَامِلُ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْمُسْلِمُونَ يَا كَامِلُ إِنَّ الْمُسْلِمِينَ هُمُ النَّجَبَاءُ يَا كَامِلُ إِنَّ النَّاسَ أَشْبَاهُ الْعَنَمِ إِلَّا قَلِيلًا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنُ قَلِيلٌ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Aasim, from Kamil Al Tammar who said,

‘Abu Ja’far^{asws} said: ‘O Kamil! **The Mominoun have succeeded [23:1]**, the submitters. O Kamil! The submitters (to the Ahadeeth), they are the excellent. O Kamil! The people resemble the sheep except for a few from the Momineen, and the Momineen are few’.¹⁸⁶⁵

13- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنِ الْحُسَيْنِ بْنِ جَعْفَرٍ بْنِ بَشِيرٍ عَنْ أَبِي عُمَانَ الْأَحْوَلِ عَنْ كَامِلِ التَّمَارِ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع وَخِدي فَنَكَسَ رَأْسَهُ إِلَى الْأَرْضِ فَقَالَ قَدْ أَفْلَحَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ النَّجَبَاءُ يَا كَامِلُ النَّاسُ كُلُّهُمْ بَهَائِمٌ إِلَّا قَلِيلًا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنُ عَرِيبٌ.

It is narrated to us by Muhammad Bin Isa, from Al Hassan Bin Ja’far Bin Bashir, from Abu Usman Al Ahowl, from Kamil Al Tammar,

‘I was in the presence of Abu Ja’far^{asws} alone, and he^{asws} lowered his^{asws} towards the ground and said: ‘The submitters (to the Ahadeeth) have succeeded. The submitters (to the Ahadeeth), they are the excellent. O Kamil! The people, all of them are animals except a few from the Momineen, and the Momin is a stranger (rare)’.¹⁸⁶⁶

14- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ جَمِيْلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ يُسَلِّمُوا تَسْلِيمًا قَالَ التَّسْلِيمُ فِي الْأَمْرِ.

It is narrated to us by Muhammad Bin Isa, from Hammad, from Hareez, from Jameel Bin Darraj,

‘From Abu Abdullah^{asws} regarding Words of the Exalted: **and they accept submissively [4:65]**. He^{asws} said: ‘The submission is regarding the matter (affairs)’.¹⁸⁶⁷

15- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ حَمَّادٍ عَنِ الْمُفَضَّلِ بْنِ عَمْرٍو قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بِأَيِّ شَيْءٍ عَلِمْتَ الرُّسُلَ أَنَّهَا رُسُلٌ قَالَ قَدْ كُشِفَ لَهَا عَنِ الْعَطَاءِ

It is narrated to us by Muhammad Bin Isa, from hammad, from Al Mufazzal Bin Amro who said,

‘I said to Abu Abdullah^{asws}, ‘By which thing do the Rasools^{as} know they^{as} are Rasools^{as}?’ He^{asws} said: ‘The covering is removed for them^{as}’.

¹⁸⁶⁴ Basaaair Al Darajaat – P 10 Ch 20 H 11

¹⁸⁶⁵ Basaaair Al Darajaat – P 10 Ch 20 H 12

¹⁸⁶⁶ Basaaair Al Darajaat – P 10 Ch 20 H 13

¹⁸⁶⁷ Basaaair Al Darajaat – P 10 Ch 20 H 14

قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ بِأَيِّ شَيْءٍ عَلِمَ الْمُؤْمِنُ أَنَّهُ مُؤْمِنٌ قَالَ بِالتَّسْلِيمِ لِلَّهِ فِي كُلِّ مَا وَرَدَ عَلَيْهِ.

He (the narrator) said to Abu Abdullah^{asws}, 'By which thing does the Momin know he is a Momin?' He^{asws} said: 'By the submission to Allah^{azwj} regarding everything what is referred to him'.¹⁸⁶⁸

16- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَارِ بْنِ مَرْوَانَ عَنْ ضُرَيْسِ قَالَ أَبُو جَعْفَرٍ عَ أَرَأَيْتَ إِنْ لَمْ يَكُنِ الصَّوْتُ الَّذِي قُلْنَا لَكُمْ أَنَّهُ يَكُونُ مَا أَنْتَ صَانِعٌ قَالَ قُلْتُ أَنْتَهِيَ فِيهِ وَ اللَّهُ إِلَى أَمْرِكَ قَالَ فَقَالَ هُوَ وَ اللَّهُ التَّسْلِيمُ وَ إِلَّا فَالدَّبْحُ وَ أَهْوَى يَبْدِهِ إِلَى خَلْفِهِ.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zureys,

'Abu Ja'far^{asws} said: 'What is your^{asws} view if sound does not happen to be which we^{asws} say to you it would be happening, what would you^{asws} do?' I said, 'By Allah^{azwj}! I would end up to your^{asws} instructions regarding it'. He^{asws} said: 'By Allah^{azwj}! it is the submission, or else it would be the slaughter (by Al-Qaim^{asws})', and he^{asws} gestured by his^{asws} hand to his^{asws} throat'.¹⁸⁶⁹

17- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَمْرُو رَوَى عَنْ نَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ وَ هُمْرَانَ قَالَ: كَانَ يُجَالِسُنَا رَجُلٌ مِنْ أَصْحَابِنَا فَلَمَّ يَكُنْ يَسْمَعُ بِحَدِيثٍ إِلَّا قَالَ سَلِّمُوا حَتَّى لَقَّبَ فَكَانَ كُلَّمَا جَاءَ قَالُوا قَدْ جَاءَ سَلِّمٌ

It is narrated to us by one of our companions, from the one who reported, from Sa'alba Bin Maymoun, from Zurara and Humran who said,

'A man from our companions used to sit in our gatherings, and he would not happen to hear any Hadeeth, except he would say, 'I submit', to the except that he was titled (with it). Every time he came they would say, 'Here comes 'submitter'.

فَدَخَلَ هُمْرَانُ وَ زُرَّارَةُ عَلَى أَبِي جَعْفَرٍ عَ فَقَالَ إِنَّ رَجُلًا مِنْ أَصْحَابِنَا إِذَا سَمِعَ شَيْئًا مِنْ أَحَادِيثِكُمْ قَالَ سَلِّمُوا حَتَّى لَقَّبَ وَ كَانَ إِذَا جَاءَ قَالُوا سَلِّمٌ

Humran and Zurara entered to see Abu Ja'far^{asws}. He (one of them) said, 'There is a man from our companions, whenever he hears anything from your^{asws} Ahadeeth, he said, 'I submit', to the extent that he has been titled (as such), and whenever he comes, they say, 'Submitter'.

فَقَالَ أَبُو جَعْفَرٍ عَ قَدْ أَفْلَحَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمْ النَّجَبَاءُ.

Abu Ja'far^{asws} said: 'The submitters (to the Ahadeeth) have succeeded. The submitters (to the Ahadeeth), they are the excellent'.¹⁸⁷⁰

18- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ التَّضَمْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ أَنُوبِ بْنِ الْحُرِّ أَحْيَى أَدِيمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَ يَقُولُ إِنَّ رَجُلًا مِنْ مَوَالِي عُثْمَانَ كَانَ شَتَامًا لِعَلِيِّ فَحَدَّثَنِي مَوْلَى هُمٍ بِأَنِينَا وَ بَايَعَنَا أَنَّهُ حِينَ أُخْضِرَ قَالَ مَا لِي وَ هُمُ

¹⁸⁶⁸ Basaair Al Darajaat – P 10 Ch 20 H 15

¹⁸⁶⁹ Basaair Al Darajaat – P 10 Ch 20 H 16

¹⁸⁷⁰ Basaair Al Darajaat – P 10 Ch 20 H 17

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, and Al Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Yahya Al Halby, from Ayoub Bin Al Hurr, brother of Udeym who said,

‘I heard Abu Ja’far^{asws} saying: ‘A man from the friends of Usman used to revile Ali^{asws}. A slave of theirs who came and pledged allegiance to us^{asws} narrated to us^{asws} that when he was presented, he said, ‘What I have to do with them?’

قَالَ فَمُلْتُ جُعِلْتُ فِدَاكَ مَا آمَنَ هَذَا

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! This one hasn’t believed’.

قَالَ فَقَالَ أَمَا تَسْمَعُ قَوْلَ اللَّهِ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكُمُواكَ فِيمَا شَجَرَ بَيْنَهُمْ إِلَّا أَنَّهُ قَالَ هِيَآتْ هِيَآتْ لَا وَاللَّهِ حَتَّى يُحْكُمُواكَ النَّبَاتِ الرَّبِّيِّ الْقَلْبِ وَإِنْ صَامَ وَصَلَّى.

He (the narrator) said, ‘He^{asws} said: ‘Have you not heard the Words of Allah^{azwj}: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, [4:65]**, except and he^{asws} said: ‘Far be it! Far be it! No, by Allah^{azwj}, until they make you^{saww} a judge with steadfastness and a gentle heart, and even if he were to Fast and pray Salat’’.¹⁸⁷¹

19- وَ عَنْهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ ابْنِ مُسْكَانَ عَنْ صُرَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَدْ أَفْلَحَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ النَّجَبَاءُ.

And from him, from Al Husayn Bin Saeed, from al Nazr Bin Suweyd, from Ibn Muskan, from Zureys,

‘From Abu Ja’far^{asws} having said: ‘The submitters (to the Ahadeeth) have succeeded. The submitters (to the Ahadeeth), they are the excellent’’.¹⁸⁷²

20- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيدٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع تَرَكْتَ مَوَالِيكَ مُخْتَلِفِينَ يَتَرَبَّأُ بَعْضُهُمْ مِنْ بَعْضٍ قَالَ وَ مَا أَنْتَ وَ ذَلِكَ إِمَّا كَلَّفَ اللَّهُ النَّاسَ ثَلَاثَةَ مَعْرِفَةِ الْأَيْمَةِ وَ التَّسْلِيمِ هُمْ فِيمَا يَرُدُّ عَلَيْهِمْ وَ الرَّدِّ عَلَيْهِمْ فِيمَا اخْتَلَفُوا فِيهِ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Sadeyr who said,

‘I said to Abu Ja’far^{asws}, ‘I have left behind your^{asws} friends differing, disavowing from each other’. He^{asws} said: ‘And what have you to do with that. Bur rather, Allah^{azwj} has (only) Encumbered the people with three – recognising the Imams^{asws}, and the submitting to them^{asws} regarding whatever is referred to them, and the referring to them^{asws} regarding whatever they are differing in’’.¹⁸⁷³

21- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ أَخْبَرَنِي مُحَمَّدُ بْنُ حَمَّادِ السَّمْنَدِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمِ الْأَشْلَلِ عَنْ أَبِيهِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا سَالِمُ إِنَّ الْإِمَامَ هَادٍ مَهْدِيٍّ لَا يُدْخِلُهُ اللَّهُ فِي عَمَاءٍ وَ لَا يَجْمَعُهُ عَلَى هَيْئَةٍ لَيْسَ لِلنَّاسِ النَّظَرُ فِي أَمْرِهِ وَ لَا التَّخَيُّرُ عَلَيْهِ وَ إِمَّا أَمُرُوا بِالتَّسْلِيمِ.

¹⁸⁷¹ Basaair Al Darajaat – P 10 Ch 20 H 18

¹⁸⁷² Basaair Al Darajaat – P 10 Ch 20 H 19

¹⁸⁷³ Basaair Al Darajaat – P 10 Ch 20 H 20

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, 'I was informed by Muhammad Bin Hammad Al Samdaly, from Abdul Rahman Bin Salim Al Ashalle, from his father who said,

'Abu Ja'far^{asws} said: 'O Salim! The Imam^{asws} is a guide, guided. Allah^{azwj} does not Let him^{asws} enter into blindness, nor be carried upon outwardly appearance. It isn't for the people to look into his^{asws} affairs, nor is there the choice upon it, and rather they people have been ordered with the submission''¹⁸⁷⁴.

22- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ حُبُوبٍ عَنِ ابْنِ أَبِي أَيُّوبَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ الدِّينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا قَالَ هُمْ الْأَيْمَةُ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ibn Abu Ayoub, from Abu Baseer,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, [41:30].** He^{asws} said: 'They are the Imams^{asws}'.

وَ يَجْرِي فِيْمِنِ اسْتِقَامَ مِنْ شِيَعَتِنَا وَ سَلَّمَ لِأَمْرِنَا وَ كَتَمَ حَدِيثَنَا عِنْدَ عَدُوِّنَا فَتَسْتَقْبِلُهُمُ الْمَلَائِكَةُ بِالبُشْرَى مِنَ اللَّهِ بِالْجَنَّةِ وَ قَدْ وَ اللَّهُ مَضَى أَقْوَامٌ كَانُوا عَلَى مِثْلِ مَا أَنْتُمْ عَلَيْهِ مِنَ الدِّينِ فَاسْتَقَامُوا وَ سَلَّمُوا لِأَمْرِنَا وَ كَتَمُوا حَدِيثَنَا وَ لَمْ يُدِيعُوهُ عِنْدَ عَدُوِّنَا وَ لَمْ يَشْكُوا كَمَا شَكَّكُمْ فَاسْتَقْبَلْتَهُمُ الْمَلَائِكَةُ بِالبُشْرَى مِنَ اللَّهِ بِالْجَنَّةِ.

And it flows in ones from our^{asws} Shias who are straight and submit to our^{asws} instructions, and conceal our^{asws} Ahadeeth in the presence of our^{asws} enemies, so the Angles would receive them with the glad tidings of the Paradise from Allah^{azwj}, and by Allah^{azwj}, (other) people have passed who used to be upon the religion similar to what you are upon. They were straight and submitted to our^{asws} orders, and concealed our^{asws} Ahadeeth, and did not broadcast these in the presence of our^{asws} enemies, and did not doubt as you are doubting, so the Angels received them with the glad tidings of the Paradise from Allah^{azwj}''¹⁸⁷⁵.

23- حَدَّثَنَا أَيُّوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عُيَيْدَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ سَمِعَ مِنْ رَجُلٍ أَمْرًا لَمْ يُحِطْ بِهِ عِلْمًا فَكَذَّبَ بِهِ وَ مِنْ أَمْرِ الرِّضَا بِنَا وَ التَّسْلِيمِ لَنَا فَإِنَّ ذَلِكَ لَا يُكْفِرُهُ.

It is narrated to us by Ayoub Bin Nuh, from Safwan Bin Yahya, from Musa Bin Bakr, from Zurara, from Abu Ubeyday who said,

'Abu Ja'far^{asws} said: 'One who hears a matter from a man and he didn't know of it, and from his matter is the pleasure with us^{asws} and the submission to us^{asws}, so that does not expiate it''¹⁸⁷⁶.

24- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ صَفْوَانَ الصَّبِقِيِّ قَالَ: دَخَلْتُ أَنَا وَ الْحَزْرْتُ بْنُ الْمُغِيرَةَ وَ عَزِيْرُهُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ الْحَزْرْتُ إِنَّ هَذَا يَعْنِي مَنْصُورَ الصَّبِقِيِّ لَا يُرِيدُ إِلَّا أَنْ يَسْمَعَ حَدِيثَنَا فَوَاللَّهِ مَا يَدْرِي مَا يَعْجَلُ بِمَا يَرِيدُ

¹⁸⁷⁴ Basaaair Al Darajaat – P 10 Ch 20 H 21

¹⁸⁷⁵ Basaaair Al Darajaat – P 10 Ch 20 H 22

¹⁸⁷⁶ Basaaair Al Darajaat – P 10 Ch 20 H 23

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Safwan Al Sayqal who said,

'I and Al-Hars Bin Al-Mugheira and someone else entered to see Abu Abdullah^{asws}. Al-Hars said to him^{asws}, 'This one' – meaning Mansour Al-Sayqal – 'Does not want except to hear our Ahadeeth. By Allah^{azwj}, it is not known what he accepts from what he rejects'.

فَقَالَ أَبُو عَبْدِ اللَّهِ هَذَا الرَّجُلُ مِنَ الْمُسْلِمِينَ إِنَّ الْمُسْلِمِينَ مِنَ النَّجَابِ.

Abu Abdullah^{asws} said: 'This man is from the submitters. The Submitters (to the Ahadeeth) are from the excellent ones'¹⁸⁷⁷.

25- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سَلَمَةَ بْنِ حَنَانٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا أَبَا الصَّبَّاحِ قَدْ أَفْلَحَ الْمُؤْمِنُونَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Bin Salama Bin Hanan, from Abu Al Sabah Al Kinany who said,

'I was in the presence of Abu Abdullah^{asws}, and he said: 'O Abu Al-Sabbah! The Momineen have succeeded'.

قَالَ أَبُو عَبْدِ اللَّهِ قَدْ أَفْلَحَ الْمُسْلِمُونَ فَالَهَا ثَلَاثًا وَ ثَلُثَهَا ثَلَاثًا ثُمَّ قَالَ إِنَّ الْمُسْلِمِينَ هُمُ الْمُتَّجِبُونَ يَوْمَ الْقِيَامَةِ هُمْ أَصْحَابُ الْحَدِيثِ.

Abu Abdullah^{asws} said: 'The submitters have succeeded!', saying it thrice, and I said it thrice. Then he^{asws} said: 'The submitters, they are the excellent ones on the Day of Qiyamah, they are the companions of the Hadeeth'¹⁸⁷⁸.

26- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى قَالَ أَقْرَأَنِي دَاوُدُ بْنُ فَرْقَدٍ الْفَارِسِيُّ كِتَابَهُ إِلَى أَبِي الْحَسَنِ الثَّالِثِ ع وَ جَوَابَهُ بِحَظِّهِ فَقَالَ: نَسَأَلُكَ عَنِ الْعِلْمِ الْمَنْقُولِ إِلَيْنَا عَنْ آبَائِكَ وَ أَجْدَادِكَ قَدْ اِخْتَلَفُوا عَلَيْنَا فِيهِ كَيْفَ الْعَمَلُ بِهِ عَلَى اِخْتِلَافِهِ إِذَا نَزَدُ إِلَيْكَ فَقَدْ اِخْتَلَفَ فِيهِ

It is narrated to us by Muhammad Bin Isa who said,

'Dawood Bin Farqad Al-Farsi read out his letter to Abu Al-Hassan^{asws} the 3rd, and his^{asws} answer in his^{asws} handwriting. He said, 'We ask you^{asws} about the knowledge being transmitted to us from your^{asws} father^{asws} and your^{asws} grandfathers^{asws}, and there have been differing(s) upon us regarding it, so how should we act with it upon its differing. When we refer it to you^{asws}, so (it means) we have differed regarding it'.

فَكَتَبَ وَ قَرَأْتُهُ مَا عَلِمْتُمْ أَنَّهُ قَوْلُنَا فَالزَّمُوهُ وَ مَا لَمْ تَعْلَمُوا فَرُدُّوهُ إِلَيْنَا..

He wrote and read it, 'Whatever you know it is our^{asws} word, then necessitate it, and what you don't know, then refer it to us^{asws}'¹⁸⁷⁹.

¹⁸⁷⁷ Basaair Al Darajaat – P 10 Ch 20 H 24

¹⁸⁷⁸ Basaair Al Darajaat – P 10 Ch 20 H 25

¹⁸⁷⁹ Basaair Al Darajaat – P 10 Ch 20 H 26

27- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ الْمُضَيْلِ عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ اجْتَلَيْتُمْ أَصْحَابُنَا فَأَقُولُ قَوْلِي هَذَا قَوْلُ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ يَمَا نَزَلَ جَبْرَائِيلُ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Ibn Abu Umeyr, from Ibrahim Al Fuzeyl, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'Our companions are differing, so shall I say this word of mine is the word of Ja'far^{asws} Bin Muhammad^{asws}?' He^{asws} said: 'Jibraeel^{as} descended with it'.¹⁸⁸⁰

28- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: قُلْتُ لَهُ إِنَّ عِنْدَنَا رَجُلًا يُسَمَّى كَلَيْبًا فَلَا نَتَحَدَّثُ عَنْكُمْ شَيْئًا إِلَّا قَالَ أَنَا أَسْلَمْتُ فَسَمَّيْنَاهُ كَلَيْبَ التَّسْلِيمِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Zayd Al Shaham,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'With us there is a man called Kuleyb. He does not take anything from you^{asws} except he says, 'I submit'. So, we named him 'Kaleyb the submitter''.

قَالَ فَتَرَحَّمْ عَلَيْهِ ثُمَّ قَالَ أَ تَدْرُونَ مَا التَّسْلِيمُ فَسَكَتْنَا فَقَالَ هُوَ اللَّهُ الْإِخْبَاتُ قَوْلُ اللَّهِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ اخْتَبُوا إِلَىٰ رَبِّهِمْ.

He (the narrator) said, 'He^{asws} felt pity on him, then said: 'Do you know what is the submission?' We were silent. He^{asws} said: 'By Allah^{azwj}! It is the humbleness is the Words of Allah^{azwj}: **Surely, those who are believing and are doing righteous deeds and are humbling to their Lord, [11:23]**'.¹⁸⁸¹

29- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ مَنْصُورِ بْنِ يُوسُفَ عَنِ بَشِيرِ الدَّهَّانِ قَالَ سَمِعْتُ كَلَيْبًا يَقُولُ قَالَ أَبُو جَعْفَرٍ عَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ أَ تَدْرِي مَنْ هُمْ قُلْتُ جَعَلْتُ فِدَاكَ أَنْتَ أَعْلَمُ قَالَ قَدْ أَفْلَحَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ النُّجَبَاءُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Mansour Bin Yunus, from Bashir Al Dahhan who said,

'I heard Kuleyb saying, 'Abu Ja'far^{asws} said: **The Mominoun have succeeded [23:1].** Do you know who they are?' I said, 'May I be sacrificed for you^{asws}! You^{asws} are more knowing'. He^{asws} said: 'The submitters have succeeded. The submitters (to the Ahadeeth), they are the excellent''.¹⁸⁸²

30- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَا سَمِعْتَ عَلَيَّكَ بِالْحَدِيثِ فَيَقُولُ بَعْضُنَا قَوْلُنَا قَوْلُهُمْ قَالَ فَمَا تُرِيدُ أ تُرِيدُ أَنْ تَكُونَ أَمَانًا بِكَ مِنْ رَدِّ الْقَوْلِ إِلَيْنَا فَقَدْ سَلَّمَ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

¹⁸⁸⁰ Basaaair Al Darajaat – P 10 Ch 20 H 27

¹⁸⁸¹ Basaaair Al Darajaat – P 10 Ch 20 H 28

¹⁸⁸² Basaaair Al Darajaat – P 10 Ch 20 H 29

'I said to Abu Abdullah^{asws}, 'I do not make anyone hear a Hadeeth from you^{asws}, so some of us are saying our word is their word. He^{asws} said: 'So what do you want: 'Do you want there should happen to be safety for you? One who refers the word to us^{asws}, so he has been safe".¹⁸⁸³

31- وَ عَنْهُ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنْ فُرْقَةِ التَّسْلِيمِ إِلَيْنَا أَنْ تَقُولُوا لِكُلِّ مَا اخْتَلَفَ عَنَّا أَنْ تَرُدُّوا إِلَيْنَا.

And from him, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

'From Abu Abdullah^{asws} having said: 'Surely, from the delight of eyes is the submission to us^{asws}, that you should be saying for all what you are differing about us^{asws} that you would be referring to us^{asws}'.¹⁸⁸⁴

32- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ زَيْدِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَدْرِي بِمَا أُمِرُوا بِمَعْرِفَتِنَا وَ الرَّدِّ إِلَيْنَا وَ التَّسْلِيمِ لَنَا.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Dawood Bin Farqad, from Zayd,

'From Abu Abdullah^{asws} having said: 'Do you know what they have been Commanded with?' They have been Commanded with recognising us^{asws}, and the referring to us^{asws}, and the submitting to us^{asws}'.¹⁸⁸⁵

¹⁸⁸³ Basaaair Al Darajaat – P 10 Ch 20 H 30

¹⁸⁸⁴ Basaaair Al Darajaat – P 10 Ch 20 H 31

¹⁸⁸⁵ Basaaair Al Darajaat – P 10 Ch 20 H 32

21 باب فيه شرح أمور النبي و الأئمة في أنفسهم و الرد على من غلا بجهلهم ما لم يعرفوا من معنى أقاويلهم

CHAPTER 21 – REGARDING EXPOSITION OF THE MATTERS OF THE PROPHET^{saww} AND THE IMAM^{asws} REGARDING THEMSELVES^{asws}, AND THE REJECTION UPON THE ONE EXAGGERATES BEING IGNORANT OF THEM^{asws} WHAT THEY DON'T RECOGNISE FROM THE MEANING OF THEIR^{asws} WORDS

1- حَدَّثَنَا بَعْلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ صَبَّاحِ الْمَدَائِنِيِّ عَنِ الْمُفَضَّلِ أَنَّهُ كَتَبَ إِلَى أَبِي عَبْدِ اللَّهِ عَ فَجَاءَهُ هَذَا الْجَوَابُ مِنْ أَبِي عَبْدِ اللَّهِ عَ أَمَا بَعْدُ فَإِنِّي أَوْصِيكَ وَ نَفْسِي بِتَقْوَى اللَّهِ وَ طَاعَتِهِ فَإِنَّ مِنَ التَّقْوَى الطَّاعَةَ وَ الْوَرَعَ وَ التَّوَضُّعَ لِلَّهِ وَ الطَّمَأْنِينَةَ وَ الْاجْتِهَادَ وَ الْأَخْذَ بِأَمْرِهِ وَ النَّصِيحَةَ لِرُسُلِهِ وَ الْمُسَارَعَةَ فِي مَرْضَاتِهِ وَ اجْتِنَابَ مَا نَهَى عَنْهُ

It is narrated to us by Ali Bin Ibrahim, from Al Qasim Bin Al Rabie, from Muhammad Bin Sinan, from Sabbah Al Madainy, from Al Mufazzal,

'He wrote to Abu Abdullah^{asws} and this answer came to him from Abu Abdullah^{asws}: 'As for after, I^{asws} advise you and myself with fearing Allah^{azwj} and obeying Him^{azwj}, for the obedience is from the fear, and the devoutness and the humbleness to Allah^{azwj} and contentment, and the struggling, and the taking with His^{azwj} Commands, and advice of His^{azwj} Rasool^{saww}, and the hastening in His^{azwj} Pleasure, and shunning what He^{azwj} has Forbidden from.

فَإِنَّهُ مَنْ يَتَّقِ اللَّهَ فَقَدْ أَحْرَزَ نَفْسَهُ مِنَ النَّارِ بِإِذْنِ اللَّهِ وَ أَصَابَ الْحَيْرَةَ كُلَّهَا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَنْ أَمَرَ بِالتَّقْوَى فَقَدْ أَبْلَغَ الْمُوعِظَةَ جَعَلَنَا اللَّهُ مِنَ الْمُتَّقِينَ بِرَحْمَتِهِ

Surely, the one who fears Allah^{azwj}, so he has protected himself from the Fire by the Permission of Allah^{azwj} and attained the good, all of it, in the world and the Hereafter; and one who instructs with the piety so he has delivered the advice. May Allah^{azwj} Make us to be from the pious ones by His^{azwj} Mercy.

جَاءَنِي كِتَابُكَ فَقَرَأْتُهُ وَ فَهِمْتُ الَّذِي فِيهِ فَحَمِدْتُ اللَّهَ عَلَى سَلَامَتِكَ وَ عَافِيَةِ اللَّهِ إِلَيْكَ أَلْبَسَنَا اللَّهُ وَ إِيَّاكَ عَافِيَتَهُ فِي الدُّنْيَا وَ الْآخِرَةِ

Your letter came to me^{asws} and I^{asws} praise Allah^{azwj} upon your safety and health Covering us^{asws} and you by Allah^{azwj}, health in the world and the Hereafter.

كَتَبْتَ تَذَكُّرًا أَنَّنِي قَوْمًا أَنَا أَعْرِفُهُمْ كَانَ أَعْجَبَكَ نَحْوُهُمْ وَ شَأْنُهُمْ وَ أَنْتَ أَلْبَغْتَ عَنْهُمْ أُمُورًا تَرَوِي عَنْهُمْ كَرِهْتَهَا لَهُمْ وَ لَمْ تَرَ بِهِمْ إِلَّا طَرِيقًا حَسَنًا وَ وَرَعًا وَ تَخَشُّعًا وَ بَلَّغْتَ أَنَّهُمْ يُزْعَمُونَ أَنَّ الدِّينَ إِنَّمَا هُوَ مَعْرِفَةُ الرَّجَالِ ثُمَّ بَعْدَ ذَلِكَ إِذَا عَرَفْتَهُمْ فَاعْمَلْ مَا شِئْتَ

You wrote mentioning a group. I^{asws} know them. They have astounded you by their manners and their dealings, and you have delivered from them the matters you have seen from them which you disliked for them, and you did see with them except good modes, and devoutness, and humbleness; and you delivered that they are claiming that the Religion, but

rather, it is recognition of the men, then after that when they had recognised them, they can do whatever they like.

وَذَكَرْتَ أَنَّكَ قَدْ عَرَفْتَ أَنَّ أَصْلَ الدِّينِ مَعْرِفَةُ الرَّجَالِ فَوَقَّفَكَ اللَّهُ وَ ذَكَرْتَ أَنَّهُ بَلَغَكَ أَنََّّهُمْ يَزْعُمُونَ أَنَّ الصَّلَاةَ وَ الزَّكَاةَ وَ صَوْمَ شَهْرِ رَمَضَانَ وَ الْحَجَّ وَ
الْعُمْرَةَ وَ الْمَسْجِدَ الْحَرَامَ وَ الْبَيْتَ الْحَرَامَ وَ الْمَشْعَرَ الْحَرَامَ وَ الشَّهْرَ الْحَرَامَ هُوَ رَجُلٌ وَ أَنَّ الطَّهْرَ وَ الْإِغْتِسَالَ مِنَ الْجَنَابَةِ هُوَ رَجُلٌ وَ كُلُّ فَرِيضَةٍ افْتَرَضَهَا
اللَّهُ عَلَى عِبَادِهِ هُوَ رَجُلٌ

And you mentioned that you have recognised that the root of the Religion is recognition of the men. May Allah^{azwj} Harmonise you. And you mentioned that it reached you that they are claiming that the Salat and the Zakat and Fasts of Month of Ramazan, and the Hajj, and the Umrah, and the Sacred Masjid, and the Sacred House, and Sacred Months, it is a man (men), and that the cleaning, and the washing from the sexual impurity, it is a man, and every Obligation Allah^{azwj} has Obligated upon His^{azwj} servant, it is a man.

وَ أَنَّهُمْ ذَكَرُوا ذَلِكَ يَزْعُمُهُمْ أَنَّ مَنْ عَرَفَ ذَلِكَ الرَّجُلَ فَقَدْ اكْتَمَى بِعِلْمِهِ بِهِ مِنْ غَيْرِ عَمَلٍ وَ قَدْ صَلَّى وَ آتَى الزَّكَاةَ وَ صَامَ وَ حَجَّ وَ اعْتَمَرَ وَ اغْتَسَلَ
مِنَ الْجَنَابَةِ وَ تَطَهَّرَ وَ عَظَّمَ حُرْمَاتِ اللَّهِ وَ الشَّهْرَ الْحَرَامَ وَ الْمَسْجِدَ الْحَرَامَ

And they mentioned that claiming that one who recognises that man, so is sufficed with his knowledge with him from without (having to do) any deed, and so he has prayed Salat, and given the Zakat, and Fasted, and performed Hajj and Umrah, and washed from the sexual impurity, and cleansed, and revered the Sanctities of Allah^{azwj}, and the Sacred Months and the Sacred Months.

وَ أَنَّهُمْ ذَكَرُوا أَنَّ مَنْ عَرَفَ هَذَا بَعِيْنِهِ وَ بَحْدِهِ وَ تَبَتَ فِي قَلْبِهِ جَازَ لَهُ أَنْ يَتَهَاوَنَ فَلَيْسَ لَهُ أَنْ يَحْتَمِدَ فِي الْعَمَلِ وَ زَعَمُوا أَنَّهُمْ إِذَا عَرَفُوا ذَلِكَ الرَّجُلَ فَقَدْ
قُبِلَتْ مِنْهُمْ هَذِهِ الْحُدُودُ لَوْفَتْهَا وَ إِنْ لَمْ يَعْمَلُوا بِهَا

And they mentioned that one who recognises this exactly and with its limits and affirmed in his heart, it is allowed for him that he be negligent, so it isn't for him that he strives in the deeds; and they claim that when they have recognised that man, then these limits are Accepted from them to its timings, and even if they have not performed these.

وَ أَنَّهُ بَلَغَكَ أَنََّّهُمْ يَزْعُمُونَ أَنَّ الْفَوَاحِشَ الَّتِي نَهَى اللَّهُ عَنْهَا الْحَمْرُ وَ الْمَيْسِرُ وَ الرِّبَا وَ الدَّمُ وَ الْمَيْتَةُ وَ لَحْمَ الْخِنْزِيرِ هُوَ رَجُلٌ وَ ذَكَرُوا أَنَّ مَا حَرَّمَ اللَّهُ مِنْ
نِكَاحِ الْأُمَّهَاتِ وَ الْبَنَاتِ وَ الْعَمَاتِ وَ الْخَالَاتِ وَ بَنَاتِ الْأَخِ وَ بَنَاتِ الْأُخْتِ وَ مَا حَرَّمَ عَلَى الْمُؤْمِنِينَ مِنَ النِّسَاءِ بِمَا حَرَّمَ اللَّهُ إِنَّمَا عَنَى بِذَلِكَ نِكَاحَ
نِسَاءِ النَّبِيِّ ص وَ مَا سِوَى ذَلِكَ مُبَاحٌ كُلُّهُ

And it reached you that they are claiming that the immoralities which Allah^{azwj} has Forbidden from, the wine, and the gambling, and the usury, and the blood, and the dead, and the flesh of swine, it is a man (men), and they mentioned that whatever Allah^{azwj} has Prohibited from marrying the mothers and the daughters and the paternal aunts and the maternal aunts and the daughters of the brother and daughters of the sister, and whatever from the women Allah^{azwj} has Prohibited unto the Momineen from what Allah^{azwj} has Prohibited, rather what is meant by that is marrying wives of the Prophet^{sawww}, and whatever is besides that is legalised, all of it.

وَدَكَرْتُ أَنَّهُ بَلَغَكَ أَنَّهُمْ يَتَرَادَفُونَ الْمَرْأَةَ الْوَاحِدَةَ وَ يَشْهَدُونَ بَعْضُهُمْ لِبَعْضٍ بِالزُّورِ وَ يَزْعُمُونَ أَنَّ هَذَا ظَهْرًا وَ بَطْنًا يَعْرِفُونَهُ فَالظَّاهِرُ مَا يَتَنَاهَوْنَ عَنْهُ يَأْخُذُونَ بِهِ مُدَافَعَةً عَنْهُمْ وَ الْبَاطِنُ هُوَ الَّذِي يَطْلُبُونَ وَ بِهِ أُمِرُوا بِزَعْمِهِمْ

And you mentioned that it reached you, they are going to one woman, and testifying with the falsities to each other, and they are claiming that for this is an apparent and a hidden (esoteric) they are recognising. The apparent is what they are ending from and are taking with as a defence from them. And the esoteric, it is which they are seeking the matters with it with their claims.

وَ كَتَبْتُ تَذَكُّرَ الَّذِي عَظُمَ مِنْ ذَلِكَ عَلَيْكَ حِينَ بَلَغَكَ وَ كَتَبْتُ تَسْأَلِي عَنِ قَوْلِهِمْ فِي ذَلِكَ أَمْ حَرَامٌ هُوَ أَمْ حَرَامٌ وَ كَتَبْتُ تَسْأَلِي عَنِ تَفْسِيرِ ذَلِكَ وَ أَنَا أُبَيِّنُهُ حَتَّى لَا تُكَوِّنَ مِنْ ذَلِكَ فِي عَمِّي وَ لَا فِي شُبُهَةِ وَ قَدْ كَتَبْتُ إِلَيْكَ فِي كِتَابِي هَذَا تَفْسِيرَ مَا سَأَلْتَ عَنْهُ فَاحْفَظْهُ كُلَّهُ كَمَا قَالَ اللَّهُ فِي كِتَابِهِ وَ نَعِيهَا
أُذُنٌ وَاعِيَةٌ

And you wrote mentioning which is more grievous upon you than that, when it reached you, and you wrote asking me^{asws} about their words regarding that, 'Is it Permissible or is it Prohibited?' And you wrote asking me^{asws} about interpretation of that, and I^{asws} shall explain it until there does not happen from that in blindness nor in doubt, and I^{asws} am writing to you in this letter of mine^{asws} the interpretation of what you asked about, therefore preserve it, all of it, as Allah^{azwj} Said in His^{azwj} Book, **and the retaining ear is preserving it [69:12]**.

وَ أَصْفُهُ لَكَ بِحَلَالِهِ وَ أَنْفِي عَنْكَ حَرَامَهُ إِنْ شَاءَ اللَّهُ كَمَا وَصَفْتُ وَ مُعْرِفُكَ حَتَّى تَعْرِفَهُ إِنْ شَاءَ اللَّهُ فَلَا تُنْكِرُهُ إِنْ شَاءَ اللَّهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ الْعُوَّةُ لِلَّهِ جَمِيعًا

And I^{asws} shall describe it for you with its state and negate its Prohibition from you, if Allah^{azwj} so Desires, just as you described and introduced it until you will understand it, if Allah^{azwj} do Desires, so you will not deny it, if Allah^{azwj} so Desires, and there is no strength except with Allah^{azwj}, and the strength is for Allah^{azwj} in its entirety.

أُخْبِرُكَ أَنَّهُ مَنْ كَانَ يَدِينُ بِهَذِهِ الصِّفَةِ الَّتِي كَتَبْتُ تَسْأَلِي عَنْهَا فَهُوَ عِنْدِي مُشْرِكٌ بِاللَّهِ تَبَارَكَ وَ تَعَالَى بَيْنَ الشِّرْكِ لَا شَكَّ فِيهِ وَ أُخْبِرُكَ أَنَّ هَذَا الْقَوْلَ كَانَ مِنْ قَوْمٍ سَمِعُوا مَا لَمْ يُعْقِلُوهُ عَنْ أَهْلِهِ وَ لَمْ يُعْطُوا فَهَمَ ذَلِكَ وَ لَمْ يَعْرِفُوا حَدَّ مَا سَمِعُوا

I^{asws} hereby inform you that one who was making is a religion with these description which you have written asking me^{asws} about, so he is in my^{asws} presence, an associate (Mushrik) with Allah^{azwj} Blessed and Exalted, manifesting the Shirk, there is no doubt in it; and I^{asws} hereby inform you that this word was from a people who had heard what they did not understand it from its rightful ones, and were not given the understanding of that, and they did not recognise any limit of what had heard.

فَوَضَعُوا حُدُودَ تِلْكَ الْأَشْيَاءِ مُقَابِسَةً بِرَأْيِهِمْ وَ مُنْتَهَى عُقُوبِهِمْ وَ لَمْ يَضَعُوهَا عَلَى حُدُودِ مَا أُمِرُوا كَذِبًا وَ افْتِرَاءً عَلَى اللَّهِ وَ رِسُولِهِ وَ حُجْرًا عَلَى الْمَعَاصِي فَكَفَى بِهَذَا هُمْ جَهْلًا وَ لَوْ أَنَّهُمْ وَضَعُوهَا عَلَى حُدُودِهَا الَّتِي حُدَّتْ لَهُمْ وَ قَبِلُوهَا لَمْ يَكُنْ بِهِ بَأْسٌ وَ لَكِنَّهُمْ حَرَّفُوهَا وَ تَعَدَّوْا وَ كَذَّبُوا وَ تَهَاوَنُوا بِأَمْرِ اللَّهِ وَ طَاعَتِهِ

Thus, they placed the limits of those things by analogising with their opinions and logic of their intellects, and they did not place it upon the limits of what they had been Commanded, falsely, and fabricated upon Allah^{azwj} and His^{azwj} Rasool^{saww} and being

audacious upon the disobedience. So, it sufficed for them with this as ignorance, and have they placed it upon their limits which had been limited for them, and accepted it, there would have been no problem with it, but they altered it and exceeded, and belied, and belittled with the Commands of Allah^{azwj} and His^{azwj} obedience.

وَ لِكَيْ أُخْبِرَكَ أَنَّ اللَّهَ حَدَّهَا بِحُدُودِهَا لِيَلَّا يَتَعَدَّى حُدُودَهُ أَحَدٌ وَ لَوْ كَانَ الْأَمْرُ كَمَا ذَكَرُوا لَعَذِرَ النَّاسُ بِجَهْلِهِمْ مَا لَمْ يَعْرِفُوا حَدَّ مَا حَدَّ لَهُمْ وَ لَكَانَ الْمُقْصِرُّ وَ الْمُتَعَدِّي حُدُودَ اللَّهِ مَعْدُورًا وَ لَكِنْ جَعَلَهَا حُدُودًا مَحْدُودَةً لَا يَتَعَدَّاهَا إِلَّا مُشْرِكٌ كَاثِرٌ

But I^{asws} inform you that Allah^{azwj} has Limited these with its limits lest anyone exceeds its limits. And had the matter been as they are mentioning it, the people would have been excused due to their ignorance of what they do not recognise a limit of what is limited for them, and both the deficient and the exceder of the Limits of Allah^{azwj} would be excused. But, He^{azwj} Made its limits as a limitation, none would exceed it except a Mushrik (associator), a Kafir.

ثُمَّ قَالَ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Then He^{azwj} Said: ***These are the Limits of Allah, therefore do not exceed these; and the one who exceeds the Limits of Allah, so those, they are the unjust ones [2:229].***

فَأُخْبِرَكَ حَقَائِقَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اخْتَارَ الْإِسْلَامَ لِنَفْسِهِ دِينًا وَ رَضِيَ مِنْ خَلْقِهِ فَلَمْ يَقْبَلْ مِنْ أَحَدٍ إِلَّا بِهِ وَ بِهِ بَعَثَ أَنْبِيَاءَهُ وَ رُسُلَهُ

I^{asws} shall inform you of the realities. Allah^{azwj} Blessed and Exalted Chose al Islam for Himself^{azwj} as a Religion, and was Pleased from its creatures, so He^{azwj} will not Accept from anyone except with it, and with it He^{azwj} Sent His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}.

ثُمَّ قَالَ وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ فَعَلَيْهِ وَ بِهِ بَعَثَ أَنْبِيَاءَهُ وَ رُسُلَهُ وَ نَبِيَّهُ مُحَمَّدًا ص فَأَفْضَلُ الدِّينِ مَعْرِفَةُ الرُّسُلِ وَ وَلَا يَتَّبِعُهُمْ

Then He^{azwj} Said: ***And with the Truth have We Revealed it, and with the Truth it descended; [17:105].*** So upon it and with it He^{azwj} Sent His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}, and His^{azwj} Prophet^{sawww} Muhammad^{sawww}. Thus, the most superior of the Religion is recognising the Rasools^{as} and their^{as} Wilayah.

وَ أُخْبِرَكَ أَنَّ اللَّهَ أَحَلَّ خَلَالَ وَ حَرَّمَ حَرَامًا إِلَى يَوْمِ الْقِيَامَةِ فَمَعْرِفَةُ الرُّسُلِ وَ وَلَا يَتَّبِعُهُمْ وَ طَاعَتُهُمْ هُوَ الْحَلَالُ فَالْمُحَلَّلُ مَا أَحَلَّ وَ الْمُحَرَّمُ مَا حَرَّمَ وَ هُمْ أَصْنُهُ وَ مِنْهُمْ الْفُرُوعُ الْحَلَالُ وَ ذَلِكَ سَعْيُهُمْ

And I^{asws} inform you that Allah^{azwj} Permitted Permissible(s) and Prohibited Prohibitions up to the Day of Qiyamah, so the recognition of the Rasools^{as} and their^{as} Wilayah, and obeying them^{as}, it is the Permissible. Permissible is what they^{as} permitted, and the Prohibited is what they^{as} prohibited, and they^{as} are its root; and from them^{as} is the branch of the Permissible and that is their^{as} striving.

وَ مِنْ فُرُوعِهِمْ أَمْرُهُمْ شِعْتُهُمْ وَ أَهْلٌ وَ لَا يَتَّبِعُهُمْ بِالْحَلَالِ مِنْ إِقَامِ الصَّلَاةِ وَ إِنَاءِ الزَّكَاةِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ حَجِّ النَّبِيِّ وَ الْعُمْرَةِ وَ تَعْظِيمِ حُرْمَاتِ اللَّهِ وَ مَسَاعِيرِهِ وَ تَعْظِيمِ النَّبِيِّ الْحَرَامِ وَ الْمَسْجِدِ الْحَرَامِ وَ الشَّهْرِ الْحَرَامِ وَ الطَّهْوَرِ وَ الْإِعْتِسَالِ مِنَ الْجَنَابَةِ وَ مَكَارِمِ الْأَخْلَاقِ وَ مَحَاسِنِهَا وَ جَمِيعِ الْبِرِّ

And from their^{as} branches is their enjoining their^{as} Shias and people of their^{as} Wilayah with the Permissible(s), from establishing the Salat, and giving the Zakat, and Fasting Month of Ramazan, and Hajj of the House (Kabah), and Umrah, and revering the Sanctities of Allah^{azwj} and His^{azwj} Monuments, and revering the Sacred House, and the Sacred Masjid, and the Sacred Months, and the cleansing, and the washing from the sexual impurity, and the noble mannerisms, and its good, and entirety of the righteousness.

ثُمَّ ذَكَرَ بَعْدَ ذَلِكَ فَقَالَ فِي كِتَابِهِ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Then He^{azwj} Mentioned after that so He^{azwj} Said in His^{azwj} Book: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90].**

فَعَدُّهُمْ هُمُ الْحَرَامُ الْمُحَرَّمُ وَأَوْلِيَائِهِمُ الدَّاجِلُونَ فِي أَمْرِهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ فَهُمْ الْقَوَاحِشُ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْحُمْرُ وَالْمَيْسِرُ وَالرِّبَا وَالرِّبَا وَالْدَّمَ وَالْمَيْتَةَ وَالْحُمَّ الْخَنِزِيرِ فَهُمْ الْحَرَامُ الْمُحَرَّمُ وَأَصْلُ كُلِّ حَرَامٍ وَهُمْ الشَّرُّ وَأَصْلُ كُلِّ شَرٍّ وَمِنْهُمْ فُرُوعُ الشَّرِّ كُلِّهِ وَمِنْ ذَلِكَ الْفُرُوعِ الْحَرَامُ وَالْأَسْتِخْلَافُ لَهَا

So their^{as} enemies, they are the Prohibitions, the Prohibited, and their friends are included in their affairs up to the Day of Qiyamah. They are **the immoralities, whatever is apparent from these and whatever is hidden, [7:33]**, and the wine and the gambling, and the adultery, and the usury, and the blood, and the dead, and the flesh of swine. So they are the Prohibition, the Prohibited, and the root of every Prohibition, and they are the evil and root of all evil, and from them are the branches of evil, all of them, and from that is the branch of the Prohibition, and their permitting these.

وَمِنْ فُرُوعِهِمْ تَكْذِيبُ الْأَنْبِيَاءِ وَخُحُودُ الْأَوْصِيَاءِ وَرُكُوبُ الْقَوَاحِشِ الرَّبَا وَالسَّرِقَةِ وَشُرْبُ الْحُمْرِ وَالْمُسْكَرِ وَأَكْلُ مَالِ الْيَتِيمِ وَأَكْلُ الرَّبَا وَالْخُدْعَةَ وَالْخِيَانَةَ وَرُكُوبِ الْحَرَامِ كُلِّهَا وَانْتِهَاكَ الْمَعَاصِي

And from their branches is belying the Prophets^{as}, and rejecting the successors^{as}, and perpetrating the immoralities, the adultery, and the theft, and drinking the wine, and the wine and the intoxicant, and devouring wealth of the orphan, and consuming the usury, and the deceiving, and the treachery, and perpetrating the Prohibitions, all of them, and violations of the (acts of) disobedience.

وَإِنَّمَا يَأْمُرُ اللَّهُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ يَعْظِي مَوَدَّةَ ذِي الْقُرْبَىٰ وَابْتِغَاءَ طَاعَتِهِمْ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ وَهُمْ أَغْدَاءُ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ الْأَنْبِيَاءِ وَهُمْ الْمُنْتَهَىٰ عَنْ مَوَدَّتِهِمْ وَطَاعَتِهِمْ يَعِظُكُمْ بِحَدِيثِهِ لَعَلَّكُمْ تَذَكَّرُونَ

Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, - meaning cordiality of next of kin (of Rasool-Allah^{saww}, and being in their^{asws} obedience, **and Forbids from the immoralities, and the evil, and the tyranny. –** and they are the enemies of the Prophets^{as} and the successors^{as} of the Prophet^{saww}, and they are forbidders of their^{as} cordiality and their^{as} obedience, **He Advises you, -** with these, **perhaps you would be mindful [16:90].**

وَأَخْبِرُكَ أَنِّي لَوْ قُلْتُ لَكَ إِنَّ الْفَاحِشَةَ وَالْحَمْرَ وَالْمَيْسِرَ وَالرِّزَا وَالْمَيْتَةَ وَالْدَّمَ وَالْحَمَّ الْخِنْزِيرِ هُوَ رَجُلٌ وَأَنَا أَعْلَمُ أَنَّ اللَّهَ قَدْ حَزَمَ هَذَا الْأَصْلَ وَحَزَمَ فَرْعَهُ وَنَهَى عَنْهُ وَجَعَلَ وَلَا يَنْتَهُ كَمَنْ عَبَدَ مِنْ دُونِ اللَّهِ وَتَنَا وَشُرَكَأَ وَمَنْ دَعَا إِلَى عِبَادَةِ نَفْسِهِ فَهُوَ كَفَرَعُونَ إِذْ قَالَ أَنَا رَبُّكُمْ الْأَعْلَى

And I^{asws} inform you, if I^{asws} were to say to you that the immoralities, and the wine, and the gambling, and the adultery, and the dead, and the blood, and the flesh of swine, it is a man, and I^{asws} do know that Allah^{azwj} has Prohibited this, the root, and Prohibited its branch, and Forbidden from it, and Made his wilayah to be like the one who worshipped an idol from besides Allah^{azwj} and Shirk, and the one who calls to worship of himself is like Pharaoh^{la} when he^{la} said, **'I am your lord, the most exalted!' [79:24].**

فَهَذَا كُلُّهُ عَلَى وَجْهِ إِنْ شِئْتُ قُلْتُ هُوَ رَجُلٌ وَهُوَ إِلَى جَهَنَّمَ وَمَنْ شَايَعَهُ عَلَى ذَلِكَ فَإِنَّهُمْ مِثْلُ قَوْلِ اللَّهِ إِنَّمَا حَزَمَ عَلَيْكُمْ الْمَيْتَةَ وَالْدَّمَ وَالْحَمَّ الْخِنْزِيرِ لَصَدَقْتُ ثُمَّ لَوْ أَنِّي قُلْتُ إِنَّهُ فَلَانٌ ذَلِكَ كُلُّهُ لَصَدَقْتُ إِنَّ فَلَانًا هُوَ الْمُعْبُودُ الْمُتَعَدِّي حُدُودَ اللَّهِ الَّتِي نَهَى عَنْهَا أَنْ يَتَعَدَّى

So all of this is upon an aspect if I^{asws} like I^{asws} say it is a man, and he is (going) to Hell, and one who escorts him is upon that, for they are like Words of Allah^{azwj}: **But rather, He has Prohibited upon you the dead, and the blood, and the flesh of the swine, [16:115]**, I^{asws} would be speaking the truth. Then if I^{asws} were to say that all of it is so and so, I^{asws} would be speaking the truth, that so and so, he is the worshipped, the exceder of the limits of Allah^{azwj} which He^{azwj} has Forbidden from exceeding these.

ثُمَّ إِنِّي أُخْبِرُكَ أَنَّ الدِّينَ وَأَصْلَ الدِّينِ هُوَ رَجُلٌ وَ ذَلِكَ الرَّجُلُ هُوَ الْيَقِينُ وَ هُوَ الْإِيمَانُ وَ هُوَ إِمَامٌ أُمَّتِي وَ أَهْلُ زَمَانِي فَمَنْ عَرَفَهُ عَرَفَ اللَّهَ وَ دِينَهُ وَ مَنْ أَنْكَرَهُ أَنْكَرَ اللَّهَ وَ دِينَهُ وَ مَنْ جَهِلَهُ جَهِلَ اللَّهَ وَ دِينَهُ وَ لَا يُعْرَفُ اللَّهُ وَ دِينَهُ وَ حُدُودُهُ وَ شَرَائِعُهُ بِغَيْرِ ذَلِكَ الْإِمَامِ

Then I inform you that the Religion, and root of the Religion, it is a man, and that man, he is the certainty, and he is the Eman, and he is the Imam^{asws}, and the people of his^{asws} time were to recognise him^{asws}, would have recognised Allah^{azwj} and His^{azwj} Religion, and one who denies him^{asws} would have denied Allah^{azwj} and His^{azwj} Religion, and one who is ignorant of him^{asws}, is ignorant of Allah^{azwj} and His^{azwj} Religion, and Allah^{azwj} and His^{azwj} Religion, and His^{azwj} limits, and His^{azwj} Laws cannot be recognised without that man^{asws}.

كَذَلِكَ جَرَى بَأَنَّ مَعْرِفَةَ الرِّجَالِ دِينُ اللَّهِ وَ الْمَعْرِفَةُ عَلَى وَجْهِ مَعْرِفَةٍ تَابِتَةٌ عَلَى بَصِيرَةٍ يُعْرَفُ بِهَا دِينُ اللَّهِ وَ يُوصَلُ بِهَا إِلَى مَعْرِفَةِ اللَّهِ فَهَذِهِ الْمَعْرِفَةُ الْبَاطِنَةُ التَّابِتَةُ بِعَيْنِهَا الْمَوْجِبَةُ حَقَّهَا الْمُسْتَوْجِبُ أَهْلِهَا عَلَيْهَا الشُّكْرُ لِلَّهِ الَّتِي مَنْ عَلَيْهِمْ بِهَا مَنْ مِنْ اللَّهِ يَمُنُّ بِهِ عَلَى مَنْ نَبَأَهُ مَعَ الْمَعْرِفَةِ الظَّاهِرَةِ وَ مَعْرِفَةُ فِي الظَّاهِرِ

Similar to that, it flows that the recognition of 'the men^{asws}' is Religion of Allah^{azwj}. And the recognition is upon two aspects, a recognition affirmed upon insight, Religion of Allah^{azwj} being recognised by it to the recognition of Allah^{azwj}, and this is the esoteric recognition, affirmed exactly, its right being Obligatory (which is) Obligated upon its people the thanks for Allah^{azwj} Who Conferred upon them with it, a Conferment from Allah^{azwj} Conferring with it upon ones He^{azwj} so Desires to, along with the apparent recognition, and recognition in the apparent.

فَأَهْلُ الْمَعْرِفَةِ فِي الظَّاهِرِ الَّذِينَ عَلِمُوا بِالْحَقِّ عَلَى غَيْرِ عِلْمٍ لَا تَلْحَقُ بِأَهْلِ الْمَعْرِفَةِ فِي الْبَاطِنِ عَلَى بَصِيرَتِهِمْ وَ لَا يَصِلُونَ بِتِلْكَ الْمَعْرِفَةِ الْمُتَّصِرَةِ إِلَى حَقِّ مَعْرِفَةِ اللَّهِ كَمَا قَالَ فِي كِتَابِهِ وَ لَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَ هُمْ يَعْلَمُونَ

So the people of the recognition in the apparent are those who know our^{asws} order - with the truth upon without (them) being upon having (apparent) knowledge, not adhering with the people of the recognition in the esoteric upon their insights, nor having access to that recognition, the deficient to the true recognition of Allah^{azwj}, just as He^{azwj} has Said in His^{azwj} Book: ***And those they are supplicating to from besides Allah cannot control intercession, except one who testifies with the Truth and they know (him) [43:86].***

فَمَنْ شَهِدَ شَهَادَةَ الْحَقِّ لَا يَعْقِدُ عَلَيْهِ قَلْبُهُ وَلَا يُبْصِرُ مَا يَتَكَلَّمُ بِهِ لَا يُثَابُ عَلَيْهِ مِثْلَ ثَوَابِ مَنْ عَقَدَ عَلَيْهِ قَلْبُهُ عَلَى بَصِيرَةٍ فِيهِ كَذَلِكَ مَنْ تَكَلَّمَ بِجَوْرِ لَا يَعْقِدُ عَلَيْهِ قَلْبُهُ لَا يُعَاقَبُ عَلَيْهِ عُقُوبَةً مَنْ عَقَدَ عَلَيْهِ قَلْبُهُ وَ ثَبَّتَ عَلَى بَصِيرَةٍ

The one who testified, with a testimony of truth, his heart not pacting upon it nor seeing what he speaks with, and he will not be Rewarded upon it like the Reward of the one who pacts his heart upon it upon an insight in it. Similar to that is one who speaks with tyranny, his heart not adhering upon it, and he will not be punished upon it the Punishment of the one whose heart is certain upon it and affirmed upon insight.

فَقَدْ عَرَفْتَ كَيْفَ كَانَ حَالُ رِجَالِ أَهْلِ الْمَعْرِفَةِ فِي الظَّاهِرِ وَالْإِفْتِرَارِ بِالْحَقِّ عَلَى غَيْرِ عِلْمٍ فِي قَدِيمِ الدَّهْرِ وَ حَدِيثِهِ إِلَى أَنْ انْتَهَى الْأَمْرُ إِلَى نَبِيِّ اللَّهِ وَ بَعْدَهُ إِلَى مَنْ صَارُوا إِلَى مَنْ انْتَهَتْ إِلَيْهِ مَعْرِفَتُهُمْ وَ إِنَّمَا عُرِفُوا بِمَعْرِفَةِ أَعْمَالِهِمْ وَ دِينِهِمُ الَّذِي دَانَ اللَّهُ بِهِ الْمُحْسِنُ بِإِحْسَانِهِ وَ الْمُسِيءُ بِإِسَاءَتِهِ

You have recognised how was the state of the men of the people of recognition in the apparent, and the acknowledgment with the truth upon without knowledge, in the ancient times, and its occurrence up to the matter ending to the Prophet^{saww} of Allah^{azwj} and after him^{saww} up to the one it came to the ones it ended up to it, their^{asws} recognition. But rather they^{asws} are recognised by their^{asws} deeds and their^{asws} Religion which Allah^{azwj} has Made a Religion with, the good doer with his good deeds, and the evil doer with his evil deeds.

وَ قَدْ يُعَالُ إِنَّهُ مَنْ دَخَلَ فِي هَذَا الْأَمْرِ بِغَيْرِ يَقِينٍ وَ لَا بَصِيرَةٍ خَرَجَ مِنْهُ كَمَا دَخَلَ فِيهِ رَزَقْنَا اللَّهُ وَ إِيَّاكَ مَعْرِفَةً ثَابِتَةً عَلَى بَصِيرَةٍ

And it is said that the one who enters into this matter (Wilayah) without conviction and no insight will exit from it just as he had entered it. May Allah^{azwj} Grace us^{asws} and you the firm recognition upon insight.

وَ أُخْبِرَكَ أَنِّي لَوْ قُلْتُ إِنَّ الصَّلَاةَ وَ الزَّكَاةَ وَ صَوْمَ شَهْرِ رَمَضَانَ وَ الْحَجَّ وَ الْعُمْرَةَ وَ الْمَسْجِدَ الْحَرَامَ وَ الْبَيْتَ الْحَرَامَ وَ الْمَشْعَرَ الْحَرَامَ وَ الطَّهْرَةَ وَ الْاِعْتِسَالَ مِنَ الْجُنَابَةِ وَ كُلَّ فَرِيضَةٍ كَانَ ذَلِكَ هُوَ النَّبِيُّ ص الَّذِي جَاءَ بِهِ مِنْ عِنْدِ رَبِّهِ لَصَدَقْتُ لِأَنَّ ذَلِكَ كُلَّهُ إِنَّمَا يُعْرَفُ بِالنَّبِيِّ

And I^{asws} inform you that if I^{asws} were to say that the Salat, and the Zakat, and Fasts of Month of Ramazan, and the Hajj, and the Umrah, and the Sacred Masjid, and the Sacred House (Kabah), and the Sacred Monuments, and the cleansing, and the washing from the sexual impurity, and every Obligation was that, it is the Prophet^{saww} who came with it from the Presence of his^{saww} Lord^{azwj}, I^{asws} would be speaking the truth, because all of that rather is recognised through the Prophet^{saww}.

وَ لَوْ لَا مَعْرِفَةُ ذَلِكَ النَّبِيِّ وَ الْإِيمَانُ بِهِ وَ التَّسْلِيمُ لَهُ مَا عُرِفَ ذَلِكَ فَذَلِكَ مِنْ مَنْ اللَّهُ عَلَى مَنْ يَمُنُّ عَلَيْهِ وَ لَوْ لَا ذَلِكَ لَمْ يَعْرِفْ شَيْئًا مِنْ هَذَا فَهَذَا كُلُّهُ ذَلِكَ النَّبِيُّ وَ أَصْلُهُ وَ هُوَ فَرَعُهُ وَ هُوَ دَعَايِي إِلَيْهِ وَ ذَلِكَ عَلَيَّ وَ عَرَفْتِيهِ وَ أَمَرْتِي بِهِ وَ أَوْحَى عَلَيَّ لَهُ الطَّاعَةَ فِيمَا أَمَرْتِي بِهِ

And if the recognition of that is not the Prophet^{saww} and the Eman with him^{saww} and the submission to him^{saww}, that would not be recognised, for that is a Conferment from Allah^{azwj} upon ones He^{azwj} Confers upon, and had it not been that, nothing from this would be recognised. Therefore, all of this, that is the Prophet^{saww}, and its root, and he^{saww} is its branch, and he^{saww} called me^{asws} to Him^{azwj}, and Pointed me^{asws} upon Him^{azwj}, and Introduced me^{asws} and Commanded me^{asws} with it, and obligated upon me^{asws} the obedience to Him^{azwj} among what He^{azwj} has Commanded me^{asws} with.

لَا يَسْعَى جَهْلُهُ وَ كَيْفَ يَسْعَى جَهْلُ مَنْ هُوَ فِيمَا بَيْنِي وَ بَيْنَ اللَّهِ وَ كَيْفَ يَسْتَقِيمُ لِي لَوْ لَا أَنِّي أَصِفُ أَنَّ دِينِي هُوَ الَّذِي أَنَا فِيهِ ذَلِكَ النَّبِيُّ أَنْ أَصِفُ أَنَّ الدِّينَ غَيْرُهُ وَ كَيْفَ لَا يَكُونُ ذَلِكَ مَعْرِفَةَ الرَّجُلِ وَ إِنَّمَا هُوَ الَّذِي جَاءَ بِهِ عَنِ اللَّهِ

There is no leeway for me^{asws} to be ignorant of it, and how can there be leeway for me^{asws} to be ignorant of the one who is between me^{asws} and Allah^{azwj}, and how can it be affirmed for me^{asws}. And if I^{asws} were not to describe that my^{asws} Religion, it is which was brought to me^{asws} by that Prophet^{saww}, then I^{asws} would be describing the Religion other than it, and how can that not be recognition of the man, and rather he^{saww} is the one who came with it from Allah^{azwj}?

وَ إِنَّمَا أَنْكَرَ الدِّينَ مَنْ أَنْكَرَهُ بِأَنْ قَالُوا أَلَمْ يَأْتِ اللَّهُ بِشَرًّا رَسُولًا ثُمَّ قَالُوا أَلَمْ يَأْتِ اللَّهُ بِشَرِّ يَهْدُونَنَا فَكَفَرُوا بِذَلِكَ الرَّجُلِ وَ كَذَّبُوا بِهِ وَ قَالُوا لَوْ لَا أَنْزَلَ عَلَيْهِ مَلَكًا

But rather, he denies the Religion the one who denies him^{saww}, as they said, **'Has Allah Sent a human as a Rasool?' [17:94]**, then they said, **'Would a human being be guiding us?' [64:6]**. So, they denied the man^{saww} by that and they belied him^{saww}, and they said, **'Why has not an Angel Sent down unto him?' [6:8]**.

فَقَالَ اللَّهُ فُلَانٌ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَ هُدًى لِلنَّاسِ ثُمَّ قَالَ فِي آيَةٍ أُخْرَى وَ لَوْ أَنْزَلْنَا مَلَكًا لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ وَ لَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا

Allah^{azwj} Said: **Say: 'Who Revealed the Book which Musa came with, being a Light and a Guidance for the people? [6:91]**. Then He^{azwj} Said in another Verse: **And had We Sent an Angel, the matter would have been Decided, then they would not be Respited [6:8] And had We Made it to be an Angel, We would have Made him a man [6:9]**.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَحَبَّ أَنْ يُعْرِفَ بِالرِّجَالِ وَ أَنْ يُطَاعَ بِطَاعَتِهِمْ فَجَعَلَهُمْ سَبِيلَهُ وَ وَجَّهَهُ الَّذِي يُؤْتَى مِنْهُ لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ غَيْرَ ذَلِكَ لَا يُسْتَأْذَنُ عَمَّا يَفْعَلُ وَ هُمْ يُسْتَأْذَنُونَ

Allah^{azwj} Blessed and Exalted rather Loves to be recognised by the men^{asws} and be obeyed by their^{asws} being obeyed, so He^{azwj} Made them to be His^{azwj} Way and His^{azwj} Face which He^{azwj} can be access to from it. Allah^{azwj} does not Accept from the servants other than that. **He cannot be questioned about what He Does, and they would be Questioned [21:23]**.

فَقَالَ فِيمَا أَوْجَبَ ذَلِكَ مِنْ حُبِّهِ لِدَلِكِ مَنْ يُطِيعُ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ خَفِيضًا فَمَنْ قَالَ لَكَ إِنَّ هَذِهِ الْفَرِيضَةُ كُلُّهَا إِنَّمَا هِيَ رَجُلٌ وَ هُوَ يَعْرِفُ حَدَّ مَا يَتَكَلَّمُ بِهِ فَقَدْ صَدَقَ وَ مَنْ قَالَ عَلَى الصِّفَةِ الَّتِي ذَكَرْتَ بِغَيْرِ الطَّاعَةِ فَلَا يُعْنِي التَّمَسُّكُ فِي الْأَصْلِ بِرَبِّكَ الْفُرُوعَ كَمَا لَا تُعْنِي شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ بِرَبِّكَ شَهَادَةَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He^{azwj} Said regarding what Obligated that from his^{asws} love for that: ***There is one who obeys the Rasool, so he has obeyed Allah, and there is one who turns back, so We have not Sent you as a keeper over them [4:80]***. So the one who says to you that this is the necessity, all of it, but rather it is a man, and he^{asws} recognises a limit of what he^{asws} speaks with, so he has spoken the truth; and one who says upon the description of what you mentioned, without (acts of) obedience, so the adhering with the root will not avail him by neglecting the branches, just as the testimony that there is no god except Allah^{azwj} does not avail by neglecting the testimony that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}.

وَلَمْ يَبْعَثِ اللَّهُ نَبِيًّا قَطُّ إِلَّا بِالْبِرِّ وَالْعَدْلِ وَالْمَكَارِمِ وَتَحْسِينِ الْأَخْلَاقِ وَتَحْسِينِ الْأَعْمَالِ وَالنَّهْيِ عَنِ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ فَلَا يَبْطِئُ مِنْهُ
وَلَا يَهُ أَهْلُ الْبَاطِلِ وَالظَّاهِرُ مِنْهُ فُرُوعُهُمْ

And Allah^{azwj} did not send any Prophet^{as} at all except with the righteousness and the justice, and the nobilities, and the good mannerisms, and good deeds, and forbidding from the immoralities, and ***Prohibited the immoralities, whatever is apparent from these and whatever is hidden, [7:33]***. So, the hidden from it is wilayah of the people of falsehood, and the apparent from it is their branches.

وَلَمْ يَبْعَثِ اللَّهُ نَبِيًّا قَطُّ يَدْعُو إِلَى مَعْرِفَةِ لَيْسَ مَعَهَا طَاعَةٌ فِي أَمْرٍ وَ نَهْيٍ فَإِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ الْعَمَلَ بِالْفَرَائِضِ الَّتِي افْتَرَضَهَا اللَّهُ عَلَى خُدُودِهَا مَعَ
مَعْرِفَةِ مَنْ جَاءَهُمْ بِهِ مِنْ عِنْدِهِ وَ دَعَاهُمْ إِلَيْهِ

And Allah^{azwj} did not Send any Prophet^{as} at all calling to recognition not having obedience with it regarding the orders and the forbiddances. But rather, Allah^{azwj} Accepts from the deeds from the servants with the Obligations which Allah^{azwj} has Obligated upon its limits with recognition of the one^{saww} who came to them with it from His^{azwj} Presence, and called them to Him^{azwj}.

فَأَوَّلُ ذَلِكَ مَعْرِفَةُ مَنْ دَعَا إِلَيْهِ ثُمَّ طَاعَتُهُ فِيمَا يُعْرَبُهُ بَيْنَ الطَّاعَةِ لَهُ وَ إِنَّهُ مَنْ عَرَفَ أَطَاعَ وَ مَنْ أَطَاعَ حَرَّمَ الْحُرَامَ ظَاهِرُهُ وَ بَاطِنُهُ وَ لَا يَكُونُ تَحْرِيمُ الْبَاطِنِ وَ
اسْتِخْلَافُ الظَّاهِرِ إِذَا حَرَّمَ الظَّاهِرَ بِالْبَاطِنِ وَ الْبَاطِنَ بِالظَّاهِرِ مَعًا جَمِيعاً

The first of that is recognition of the one who calls to Him^{azwj}, then obeying him^{asws} in whatever draws him closer be the Conferment of the obedience to him^{asws}, and one who recognises would obey and one who obeys would prohibit the Prohibition, its apparent and its hidden; and the prohibition of the hidden cannot happen to be and the permitting of the apparent. But rather the apparent would be Prohibited along with the hidden, and the hidden with the apparent, both together.

وَ لَا يَكُونُ الْأَصْلُ وَالْفُرُوعُ وَ بَاطِنُ الْحُرَامِ حَرَامٌ [حَرَاماً] وَ ظَاهِرُهُ حَلَالٌ وَ لَا يَحْرُمُ الْبَاطِنُ وَ يُسْتَحَلُّ الظَّاهِرُ وَ كَذَلِكَ لَا يَسْتَقِيمُ أَنْ يَعْرِفَ صَلَاةَ
الْبَاطِنِ وَ لَا يَعْرِفَ صَلَاةَ الظَّاهِرِ وَ لَا الزَّكَاةَ وَ لَا الصَّوْمَ وَ لَا الْحَجَّ وَ لَا الْعُمْرَةَ وَ لَا الْمَسْجِدَ الْحَرَامَ وَ جَمِيعَ حُرْمَاتِ اللَّهِ وَ شَعَائِرِهِ وَ أَنْ يَتْرَكَ مَعْرِفَةَ
الْبَاطِنِ لِأَنَّ بَاطِنَهُ ظَهْرُهُ وَ لَا يَسْتَقِيمُ إِنْ تَرَكَ وَاحِدَةً مِنْهَا إِذَا كَانَ الْبَاطِنُ حَرَاماً خَبِثاً فَالظَّاهِرُ مِنْهُ إِذَا يُشْبِهُ الْبَاطِنَ

And they cannot happen to be, the root and the branch, and hidden of the Prohibited is prohibited and its apparent is Permissible, nor can the hidden be Prohibited and permit the apparent. And similar to that, it cannot be correct that one recognises the esoteric Salat and does not recognise the apparent Salat, nor the Zakat, nor the Fast, nor the Hajj, nor the

Umrah, nor the Sacred Masjid, and the entirety of the Sanctities of Allah^{azwj} and His^{azwj} Monuments, and that you would neglect recognition of the hidden because it's hidden is apparent. And it is not correct if you neglect one from it, when the hidden was Prohibited, wicked, so that apparent from it, rather, would resemble the hidden.

فَمَنْ زَعَمَ أَنَّ ذَلِكَ إِنَّمَا هِيَ الْمَعْرِفَةُ وَ أَنَّهُ إِذَا عَرَفَ اكْتَفَى بِعَيْرِ طَاعَةٍ فَقَدْ كَذَبَ وَ أَشْرَكَ ذَلِكَ لَمْ يَعْرِفْ وَ لَمْ يَطِيعْ وَ إِنَّمَا قِيلَ اعْرِفْ وَ اعْمَلْ مَا شِئْتَ مِنَ الْخَيْرِ فَإِنَّهُ لَا يُقْبَلُ ذَلِكَ مِنْكَ بِعَيْرِ مَعْرِفَةٍ فَإِذَا عَرَفْتَ فَأَعْمَلْ لِنَفْسِكَ مَا شِئْتَ مِنَ الطَّاعَةِ قَلَّ أَوْ كَثُرَ فَإِنَّهُ مَقْبُولٌ مِنْكَ

So the one who claims that, rather that is the recognition, and when he recognises, it would suffice without (acts of) obedience, so he has lied and associated that. He has neither recognised and has not obeyed. And rather, it is said, recognise and work whatever you like to from the good (deeds), for it is such that, that will not be Accepted from you without recognition. When you have recognised, so work for yourself whatever you like from the (acts of) disobedience, little or more, and it would be Accepted from you.

أَخْبِرُكَ أَنَّ مَنْ عَرَفَ أَطَاعَ إِذَا عَرَفَ وَ صَلَّى وَ صَامَ وَ اعْتَمَرَ وَ عَظَّمَ حُرْمَاتِ اللَّهِ كُلَّهَا وَ لَمْ يَدَعْ مِنْهَا شَيْئاً وَ عَمِلَ بِالْبِرِّ كُلِّهِ وَ مَكَارِمِ الْأَخْلَاقِ كُلِّهَا وَ بَحْتَبَ سَيِّئَهَا وَ كُلَّ ذَلِكَ هُوَ النَّبِيُّ وَ النَّبِيُّ أَصْلُهُ وَ هُوَ أَصْلُ هَذَا كُلِّهِ لِأَنَّهُ جَاءَ بِهِ وَ دَلَّ عَلَيْهِ وَ أَمَرَ بِهِ وَ لَا يَقْبَلُ مِنْ أَحَدٍ شَيْئاً مِنْهُ إِلَّا بِهِ

I^{asws} inform you that the one who recognises would obey when he understands, and he will pray Salat, and Fast, and perform Umrah, and revere Sanctities of Allah^{azwj}, all of them, and will not leave anything from these, and he would work the righteous deeds, all of it, and noble mannerisms, all of them, and shun its evil deeds, and all that, it is the Prophet^{saww}, and the Prophet^{saww} is its root, and he^{saww} is the root of this, all of it because he^{saww} came with it and pointed upon it, and instructed with it, and nothing will be Accepted from anyone except with it.

وَ مَنْ عَرَفَ اجْتَنَبَ الْكِبَائِرَ وَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ حَرَّمَ الْمَخَارِمَ كُلَّهَا لِأَنَّ مَعْرِفَةَ النَّبِيِّ وَ بِطَاعَتِهِ دَخَلَ فِيهَا دَخَلَ فِيهِ النَّبِيُّ وَ خَرَجَ بِمَا خَرَجَ مِنْهُ النَّبِيُّ وَ مَنْ زَعَمَ أَنَّهُ يُجَلِّئُ الْحَلَالَ وَ يُحَرِّمُ الْحَرَامَ بِعَيْرِ مَعْرِفَةِ النَّبِيِّ لَمْ يُجَلِّئِ لِلَّهِ حَلَالاً وَ لَمْ يُحَرِّمِ لَهُ حَرَاماً

And one who understand would shun the major sins and prohibit **the immoralities, whatever is apparent from these and whatever is hidden, [7:33]**, and would prohibit the Prohibitions, all of them, because recognition of the Prophet^{saww} and with his^{saww} obedience, he would enter into what the Prophet^{saww} entered into, and exit from what the Prophet^{saww} exited from; and one who claims that he will permit the Permissible and prohibit the Prohibition without recognising the Prophet^{saww}, did not permit a Permissible for the Sake of Allah^{azwj}, and did not prohibit a Prohibition for Him^{azwj}.

وَ أَنَّهُ مَنْ صَلَّى وَ زَكَّى وَ حَجَّ وَ اعْتَمَرَ وَ فَعَلَ ذَلِكَ كُلَّهُ بِعَيْرِ مَعْرِفَةِ مَنْ افْتَرَضَ اللَّهُ عَلَيْهِ طَاعَتَهُ لَمْ يَقْبَلْ مِنْهُ شَيْئاً مِنْ ذَلِكَ وَ لَمْ يُصَلِّ وَ لَمْ يَصُمْ وَ لَمْ يُزَكِّ وَ لَمْ يَحُجَّ وَ لَمْ يَعْتَمِرْ وَ لَمْ يَعْتَسِلْ مِنَ الْجَنَابَةِ وَ لَمْ يَتَطَهَّرْ وَ لَمْ يُحَرِّمِ لِلَّهِ حَرَاماً وَ لَمْ يُجَلِّئِ لِلَّهِ حَلَالاً وَ لَيْسَ لَهُ صَلَاةٌ وَ إِنْ رَكَعَ وَ سَجَدَ وَ لَا لَهُ زَكَاةٌ وَ إِنْ أَخْرَجَ لِكُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا وَ مَنْ عَرَفَهُ وَ أَخَذَ عَنْهُ أَطَاعَ اللَّهَ

And it is so, one who prays Salat, and gives Zakat, and performs Hajj and Umrah, and does all of that without recognising the one Allah^{azwj} has Obligated his^{asws} obedience upon him, nothing from that will be Acceptable from him, and he would not have prayed Salat, and not given Zakat, and not performed Hajj, and not performed Umrah, and not washed from the

sexual impurity, and not cleansed, and not prohibited a Prohibition for Allah^{azwj}, and not permitted a Permissible for Allah^{azwj}, and there isn't any Salat for him and even though he would have performed Ruku' and Sajdah, nor is there any Zakat for him, and even if he has extracted one Dirham for every forty Dirhams, and one who recognises him^{asws} and takes from him^{asws}, has obeyed Allah^{azwj}.

وَأَمَّا مَا ذَكَرْتُمْ أَنَّهُمْ يَسْتَحِلُّونَ نِكَاحَ ذَوَاتِ الْأَرْحَامِ الَّتِي حَرَّمَ اللَّهُ فِي كِتَابِهِ فَإِنَّهُمْ زَعَمُوا أَنَّهُ إِذَا حُرِّمَ عَلَيْنَا بِذَلِكَ نِكَاحُ نِسَاءِ النَّبِيِّ فَإِنَّ أَحَقَّ مَا بَدَأَ بِهِ تَعْظِيمُ حَقِّ اللَّهِ وَكَرَامَةُ رَسُولِهِ وَتَعْظِيمُ شَأْنِهِ وَ مَا حَرَّمَ اللَّهُ عَلَى تَابِعِيهِ وَ نِكَاحُ نِسَائِهِ مِنْ بَعْدِ قَوْلِهِ وَ مَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَ لَا أَنْ تُنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

And as for what you mentioned that they are permitting marriages with the ones of sanctity which Allah^{azwj} has Prohibited in His^{azwj} Book, and they are claiming that rather it is Prohibited upon us with that marrying the wives of the Prophet^{saww}, so the most rightful of what is begun with is reverence of the Rights of Allah^{azwj} and Honour of His^{azwj} Rasool^{saww}, and revering his^{saww} occupation, and what Allah^{azwj} Prohibited upon his^{saww} followers, and marrying his^{saww} wives from after (him^{saww}) due to His^{azwj} Words: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53].**

وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ وَ هُوَ أَبٌ لَهُمْ لِمَ قَالَ وَ لَا تُنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَ مَقْتًا وَ سَاءَ سَبِيلًا

And Allah^{azwj} Blessed and Exalted Said: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6]**, and he^{saww} is a father^{saww} to them. Then He^{azwj} Said: **And you cannot marry from the women whom your fathers married except for what has passed; it was immoral and hateful and an evil way [4:22].**

فَمَنْ حَرَّمَ نِسَاءَ النَّبِيِّ صَ لِحَرِّمِ اللَّهُ ذَلِكَ فَقَدْ حَرَّمَ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ مِنَ الْأُمَّهَاتِ وَ الْبَنَاتِ وَ الْأَخَوَاتِ وَ الْعَمَّاتِ وَ الْحَالَاتِ وَ بَنَاتِ الْأَخِ وَ بَنَاتِ الْأُخْتِ وَ مَا حَرَّمَ اللَّهُ مِنَ الرِّضَاعَةِ لِأَنَّ حَرِّمَ ذَلِكَ كَتَحْرِيمِ نِسَاءِ النَّبِيِّ

So the one who prohibits the wives of the Prophet^{saww} due to that Prohibition of Allah^{azwj}, so he would have prohibited what Allah^{azwj} has Prohibited in His^{azwj} Book, from the mothers, and the daughters, and the sisters, and the paternal aunts, and the maternal aunts, and daughters of the brother, and daughters of the sister, and what Allah^{azwj} Prohibited from the breast-feeding, because that Prohibition is like the Prohibition of the wives of the Prophet^{saww}.

فَمَنْ حَرَّمَ مَا حَرَّمَ اللَّهُ مِنَ الْأُمَّهَاتِ وَ الْبَنَاتِ وَ الْأَخَوَاتِ وَ الْعَمَّاتِ مِنْ نِكَاحِ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ اسْتَحَلَّ مَا حَرَّمَ اللَّهُ مِنْ نِكَاحِ سَائِرِ مَا حَرَّمَ اللَّهُ فَقَدْ أَشْرَكَ إِذَا أَخَذَ ذَلِكَ دِينًا

So the one who prohibits what Allah^{azwj} Prohibited from the mothers, and the daughters, and the sisters, and the paternal aunts from marrying the wives of the Prophet^{saww} and permits what Allah^{azwj} has Prohibited from marrying the rest of what Allah^{azwj} has Prohibited, so he has committed Shirk when he takes that as a religion.

وَأَمَّا مَا ذَكَرْتِ أَنَّ الشَّيْعَةَ يَتَرَادِفُونَ الْمَرْأَةَ الْوَاحِدَةَ فَأَعُوذُ بِاللَّهِ أَنْ يَكُونَ ذَلِكَ مِنْ دِينِ اللَّهِ وَرَسُولِهِ إِنَّمَا دِينُهُ أَنْ يُحِلَّ مَا أَحَلَّ اللَّهُ وَ يُحَرِّمَ مَا حَرَّمَ اللَّهُ وَ أَنْ يَمَّا أَحَلَّ اللَّهُ الْمُتَعَةَ مِنَ النِّسَاءِ فِي كِتَابِهِ وَ الْمُتَعَةَ فِي الْحَجِّ أَحَلَّهُمَا ثُمَّ لَمْ يُحَرِّمَهُمَا

And as for what you mentioned that the Shias are going after one woman, so I^{asws} seek Refuge with Allah^{azwj} from that happening to be from Religion of Allah^{azwj} and His^{azwj} Rasool^{saww}. But rather His^{azwj} Religion is that he permits what Allah^{azwj} has Permitted, and prohibits what Allah^{azwj} has Prohibited; and from what Allah^{azwj} has Permitted is the Mut'ah from the women in His^{azwj} Book and Mut'ah during the Hajj. He^{azwj} Permitted both, then did not Prohibit them.

فَإِذَا أَرَادَ الرَّجُلُ الْمُسْلِمُ أَنْ يَتَمَتَّعَ مِنَ الْمَرْأَةِ فَعَلَى كِتَابِ اللَّهِ وَ سُنَنِهِ نِكَاحٍ غَيْرِ سَفَاحٍ تَرَاضِيًا عَلَى مَا أَحَبَّ مِنَ الْأَجْرِ وَ الْأَجَلِ كَمَا قَالَ اللَّهُ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ

So when the Muslim man wants to enjoy from the women, it would be upon the Book of Allah^{azwj} and the Sunnah, a marriage without fornication, both being in agreement upon what they love from the recompense, and the term, just as Allah^{azwj} Said: ***So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower); [4:24].***

إِنْ هُمَا أَحَبَّ أَنْ يَمُدَّ فِي الْأَجَلِ عَلَى ذَلِكَ الْأَجْرِ فَأَجْرَ يَوْمٍ مِنْ أَجْلِهَا قَبْلَ أَنْ يَنْقُضِي الْأَجَلَ قَبْلَ غُرُوبِ الشَّمْسِ مَدًّا فِيهِ وَ زَادًا فِي الْأَجَلِ مَا أَحَبَّ فَإِنْ مَضَى آخِرُ يَوْمٍ مِنْهُ لَمْ يَصْلُحْ إِلَّا بِأَمْرِ مُسْتَقْبَلٍ وَ لَيْسَ بَيْنَهُمَا عِدَّةٌ إِلَّا مِنْ سِوَاهُ فَإِنْ أَرَادَتْ سِوَاهُ اعْتَدَتْ خَمْسَةً وَ أَرْبَعِينَ يَوْمًا وَ لَيْسَ بَيْنَهُمَا مِيرَاثٌ ثُمَّ إِنْ شَاءَتْ تَمَتَّعَتْ مِنْ آخَرَ

If they both love to extend in the term upon that would be the recompense. So, the last day from its term, before the expiry of the term before setting of the such, there is an extension in it, and increasing in the term what they like. But if the last day from it expires, it is not correct except by a future matter, and there wouldn't be any waiting period between the two except from besides it. So, if she wants besides him, she would wait for forty five days, and there wouldn't be any inheritance between them. Then if she so desires, she can enjoy from another.

فَهَذَا حَلَالٌ لَهَا إِلَى يَوْمِ الْقِيَامَةِ إِنْ هِيَ شَاءَتْ مِنْ سَبْعَةٍ وَ إِنْ هِيَ شَاءَتْ مِنْ عِشْرِينَ مَا بَقِيََتْ فِي الدُّنْيَا كُلِّ هَذَا حَلَالٌ لَهَا عَلَى حُدُودِ اللَّهِ وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

So this is Permissible up to the Day of Qiyamah. If she so desires, (she can marry) from seven, and if she desires, from twenty, for as long as she remains in the world. All this is Permissible for them both upon the limits of Allah^{azwj}. ***and the one who exceeds the Limits of Allah, so those, they are the unjust ones [2:229].***

وَ إِذَا أَرَدْتَ الْمُتَعَةَ فِي الْحَجِّ فَأَحْرِمَ مِنَ الْعَقِيقِ وَ اجْعَلْهَا مُتَعَةً فَمَتَّى مَا قَدِمْتَ طُفَّتَ بِالْبَيْتِ وَ اسْتَلَمْتَ الْحَجَرَ الْأَسْوَدَ وَ فَتَحْتَ بِهِ وَ حَتَمْتَ سَبْعَةَ أَشْوَاطٍ ثُمَّ تُصَلِّي رُكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ ثُمَّ اخْرُجَ مِنَ الْبَيْتِ فَاسْعَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعَةَ أَشْوَاطٍ تَمَسُّحًا بِالصَّفَا وَ تُحْتَمُّ بِالْمَرْوَةِ

And when you want the Mutah regarding the Hajj, so wear Ihram from Al-Aqeeq, and Make it to be a Mut'ah when you proceed Tawaaf of the House (Kabah) and kiss the Hajr Al-

Aswad, and begin with it and end the seven circuits, then you pray two cycles Salat by the Standing Place of Ibrahim^{as}. Then go out from the House and perform Sa'ee between Al-Safa and Al-Marwa, seven circuits, beginning with Al-Safa and ending at Al-Marwa.

فَإِذَا فَعَلْتَ ذَلِكَ فَصَلِّ حَتَّى إِذَا كَانَ يَوْمَ الرَّثْوِيَّةِ صَنَعْتَ مَا صَنَعْتَ بِالْعَقِيقِ ثُمَّ أَحْرِمَ بَيْنَ الرُّكْنِ وَالْمَقَامِ بِالْحَجِّ فَلَمْ تَزَلْ مُحْرِمًا حَتَّى تَتَوَقَّفَ بِالْمَوْقِفِ ثُمَّ تَرْمِي الْحَمْرَاتِ وَتُدْبِحُ وَتَحْلِقُ وَتُحَلِّجُ وَتَعْتَسِلُ ثُمَّ تَزُورُ الْبَيْتَ فَإِذَا أَنْتَ فَعَلْتَ ذَلِكَ فَقَدْ أَحْلَلْتَ وَهُوَ قَوْلُ اللَّهِ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ أَنْ تَدْبِحَ

So when you do that, shorten (Salat) until when it is the day of Tarwiyyah, you do what is done at Al-Aqeeq. Then wear Ihraam between Al-Rukn and Al-Maqam with the Hajj, and do not cease to be in Ihram until you pause at the pausing station. Then you pelt the rocks and slaughter (animal), and shave (head), and take off Ihraam and wash. Then you visit the House (Kabah). When you have done that, you have been free, and it is Word of Allah^{azwj}: **and one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice [2:196]** to slaughter.

وَ أَمَّا مَا ذَكَرْتَ أَنَّهُمْ يَسْتَحْلُونَ الشَّهَادَاتِ بَعْضُهُمْ لِبَعْضٍ عَلَى غَيْرِهِمْ فَإِنَّ ذَلِكَ لَيْسَ هُوَ إِلَّا قَوْلَ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذُو عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَّيْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ إِذَا كَانَ مُسَافِرًا وَ حَضَرَهُ الْمَوْتُ اثْنَانِ ذُو عَدْلٍ مِنْ دِينِهِ فَإِنْ لَمْ يَجِدُوا فَآخَرَانِ مِمَّنْ يَقْرَأُ الْقُرْآنَ مِنْ غَيْرِ أَهْلِ وَلايَتِهِ

And as for what you mentioned that they are permitting the testimonies for each other against other, so that isn't except it is the Word of Allah^{azwj}: **O you who believe! Keep witness between you when death approaches one of you, during bequeathing, two (men) from you possessing justice, or two other from others (non-Muslims). If you go about in the land and the calamity of death befalls you, [5:106]** - when you were a traveller and the death presents, (then) two just ones in this religion, and if you cannot find, then two others from the ones who read the Quran from other than his wilayah.

تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا قَلِيلًا وَ لَوْ كَانَ ذَا قُرْبَى وَ لَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَعِنَ الْآثِمِينَ فَإِنْ عَثَرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَفُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ مِنْ أَهْلِ وَلايَتِهِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتَيْهِمَا وَ مَا اعْتَدَيْنَا إِنَّا إِذَا لَعِنَ الظَّالِمِينَ ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَ اتَّقُوا اللَّهَ وَ اسْمَعُوا

detain both of them after the Salat. If you doubt them then they should both swear by Allah, 'We will neither take a price for it – small price, even if it was a relative, nor would we conceal a testimony of Allah, surely then we would be from the sinners' [5:106] Then if it was stumbled upon that they both earned a sin, then two others should be standing in their places, from those the guardians have a right upon. – from the people of his wilayah, So they should swear by Allah, 'Our testimony is more rightful than their testimonies and we did not exceed, for them we would be from the unjust ones' [5:107] That is closer that then coming with the testimony upon its aspect, or fearing that you would want an oath after their oaths; and fear Allah and listen; [5:108].

وَ كَانَ رَسُولُ اللَّهِ ص يَفْضِي بِشَهَادَةِ رَجُلٍ وَاحِدٍ مَعَ بَيْنِ الْمُدْعَى وَ لَا يُبْطِلُ حَقَّ مُسْلِمٍ وَ لَا يَرُدُّ شَهَادَةَ مُؤْمِنٍ إِذَا أَخَذَ بَيْنَ الْمُدْعَى وَ شَهَادَةَ الرَّجُلِ قَضَى لَهُ بِحَقِّهِ وَ لَيْسَ يَعْمَلُ بِحَدِّ

And Rasool-Allah^{sawww} used to judge by the testimony of one man with an oath of the claimant, and did not invalidate a right of a Muslim nor refuted a testimony of a Momin. When he^{sawww} took an oath of the claimant and testimony of the man, he^{sawww} judged for him with his right, and this is not being acted upon.

فَإِذَا كَانَ لِرَجُلٍ مُسْلِمٍ قَبْلَ آخَرَ حَقٌّ يَجْحَدُهُ وَ لَمْ يَكُنْ لَهُ شَاهِدٌ غَيْرُ وَاحِدٍ فَإِنَّهُ إِذَا رَفَعَهُ إِلَى وِلَاةِ الْجُورِ أَبْطَلُوا حَقَّهُ وَ لَمْ يَقْضُوا فِيهَا بِقَضَاءِ رَسُولِ اللَّهِ
ص كَانَ الْحَقُّ فِي الْجُورِ أَنْ لَا يُبْطَلِ حَقَّ رَجُلٍ فَيَسْتَخْرِجَ اللَّهُ عَلَى يَدَيْهِ حَقَّ رَجُلٍ مُسْلِمٍ وَ يَأْجُرُهُ اللَّهُ وَ يُجْبِي عَدْلًا كَانَ رَسُولُ اللَّهِ ص يَعْمَلُ بِهِ

So, when there was a right for a Muslim man in front of another he rejected, and there did not happen to be any witness for him other than one, when he raises it to a tyrannous rules, his right would be invalidated, and he would not judge regarding it with the judgment of Rasool-Allah^{sawww}, the right would be unjust, and a right of a man would not be invalidated. So, Allah^{azwj} extracted upon his^{sawww} hands, a right of a Muslim man, and Allah^{azwj} would recompense him and Revive justice what Rasool-Allah^{sawww} had been acting with.

وَ أَنَا مَا ذَكَرْتُ فِي آخِرِ كِتَابِكَ أَنَّهُمْ يَزْعُمُونَ أَنَّ اللَّهَ رَبَّ الْعَالَمِينَ هُوَ النَّبِيُّ وَ أَنَّكَ شَبَّهْتَ قَوْلَهُمْ بِقَوْلِ الَّذِينَ قَالُوا فِي عِيسَى مَا قَالُوا فَقَدْ عَرَفْتُ أَنَّ
السُّنَنَ وَ الْأَمْثَالَ كَاتِبَةٌ

And as for what you mentioned at the end of your letter, they are claiming that Allah^{azwj}, Lord^{azwj} of the worlds, it is the Prophet^{sawww}, and you resembled their words with the words of those who said regarding Isa^{as} what they said, so I^{asws} have recognised that the Sunnahs and the examples as lasting.

لَمْ يَكُنْ شَيْءٌ فِيهَا مَضَى إِلَّا سَيَكُونُ مِثْلَهُ حَتَّى لَوْ كَانَتْ شَاةٌ بَرَشَاءَ كَانَ هَاهُنَا مِثْلُهُ وَ اعْلَمْ أَنَّهُ سَيَضِلُّ قَوْمٌ عَلَى ضَلَالَةٍ مَنْ كَانَ قَبْلَهُمْ

There is nothing in what has passed except the like of it would be happening, to the extent that if there was a 'Barsha' sheep, similar to it would come into being over here, and know that a people will be straying upon the straying of the ones who were before them.

كَتَبْتُ تَسْأَلُنِي عَنْ مِثْلِ ذَلِكَ مَا هُوَ وَ مَا أَرَادُوا بِهِ أَخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى هُوَ خَلَقَ الْخَلْقَ لَا شَرِيكَ لَهُ الْخَلْقُ وَ الْأُمُرُ وَ الدُّنْيَا وَ الْآخِرَةُ وَ هُوَ
رَبُّ كُلِّ شَيْءٍ وَ خَالِقُهُ خَلَقَ الْخَلْقَ وَ أَحَبَّ أَنْ يَعْرِفُوهُ بِأَنْبِيَائِهِ وَ احْتَجَّ عَلَيْهِمْ بِهِمْ

You wrote asking me^{asws} about an example of that, what is He^{azwj} and what they mean by Him^{azwj}. I^{asws} inform you that Allah^{azwj} Blessed and Exalted, He^{azwj} Created the creatures, there is no associate for Him^{azwj}. For Him^{azwj} is the creating and the Command, and the world and the Hereafter, and He^{azwj} is Lord^{azwj} of all things, and it's Creator. He^{azwj} Created the creatures and Loved that they recognise Him^{azwj} through His^{azwj} Prophets and Argued upon people by them^{as}.

فَالنَّبِيُّ عَلَيْهِ السَّلَامُ هُوَ الدَّلِيلُ عَلَى اللَّهِ عِنْدَ مَخْلُوقٍ مَرْبُوبٍ اصْطَفَاهُ لِنَفْسِهِ بِرِسَالَتِهِ وَ أَكْرَمَهُ بِمَا فَجَعَلَهُ خَلِيفَتَهُ فِي خَلْقِهِ وَ لِسَانَهُ فِيهِمْ وَ أَمِينَهُ عَلَيْهِمْ وَ
خَازِنَهُ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ قَوْلُهُ قَوْلُ اللَّهِ لَا يَقُولُ عَلَى اللَّهِ إِلَّا الْحَقُّ

So, the Prophet^{sawww}, he^{sawww} is the pointer upon Allah^{azwj}, a Created servant, Nourished. He^{azwj} Chose him^{sawww} for Himself^{azwj} with His^{azwj} Message, and Honoured him^{sawww} with it. He^{azwj} Made him^{sawww} His^{azwj} Caliph, and His^{azwj} tongue among them, and His^{azwj} trustee upon them,

and His^{azwj} treasurer in the skies and the Earths. His^{saww} word is the Word of Allah^{azwj}. He^{saww} did not say upon Allah^{azwj} except the truth.

مَنْ أَطَاعَهُ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُ عَصَى اللَّهَ وَ هُوَ مَوْلَى مَنْ كَانَ اللَّهُ رَبَّهُ وَ وَليُّهُ مَنْ أبى أَنْ يُتْرَكَ لَهُ بِالطَّاعَةِ فَقَدْ أبى أَنْ يُتْرَكَ لِرَبِّهِ بِالطَّاعَةِ وَ بِالْعُبُودِيَّةِ وَ مَنْ أَقْرَبَ بِطَاعَتِهِ أَطَاعَ اللَّهَ وَ هَدَاهُ

One who obeys him^{saww} obeys Allah^{azwj} and one who disobeys him^{saww} disobeys Allah^{azwj}, and he^{saww} is Master of the one who Lord^{azwj} was Allah^{azwj} and his Guardian. One who refuses to acknowledge to him^{saww} with the obedience so he has refused to acknowledge to his Lord^{azwj} with the obedience and with the servitude, and the one who acknowledges with obeying him^{saww} has obeyed Allah^{azwj}, and He^{azwj} will Guide him.

قَالَتِي مَوْلَى الخُلُقِ جَمِيعاً عَرَفُوا ذَلِكَ أَوْ أَنْكَرُوهُ وَ هُوَ الوَالِدُ المَبْرُورُ فَمَنْ أَحَبَّهُ وَ أَطَاعَهُ فَهُوَ الوَالِدُ البَارُّ وَ مُجَانِبٌ لِلْكَبَائِرِ

The Prophet^{saww} is Master of the creatures altogether, whether they recognise that or deny him^{saww}, and he^{saww} is the father of the righteous. So, the one who loves him^{saww} and obeys him^{saww}, he is the righteous servant and shunner of the major sins.

وَ قَدْ بَيَّنْتُ مَا سَأَلْتَنِي عَنْهُ وَ قَدْ عَلِمْتُ أَنَّ قَوْمًا سَمِعُوا صِفَتَنَا هَذِهِ فَلَمْ يَغْفُلُوا بِأَنَّ حَزَنُوهَا وَ وَضَعُوهَا عَلَى غَيْرِ حُدُودِهَا عَلَى نَحْوِ مَا قَدْ بَلَغَكَ وَ قَدْ بَرَّئَ اللَّهُ وَ رَسُولُهُ مِنْ قَوْمٍ يَسْتَحْلُونَ بِنَا أَعْمَالَهُمُ الخَبِيثَةَ وَ قَدْ رَمَانَا النَّاسُ بِهَا

And I^{asws} have explained what you had asked me^{asws} about, and I^{asws} have known that there are a people who hear these attributes of ours^{asws} and does not mind it, but alters it and wastes it upon its limits upon an approximate of what has reached you, and Allah^{azwj} and His^{azwj} Rasool^{saww} have disavowed from a people who are permitting their wicked deeds through us^{asws}, and the people have accused us^{asws} with it.

وَ اللَّهُ يَحْكُمُ بَيْنَنَا وَ بَيْنَهُمْ فَإِنَّهُ يُعْلَمُ الَّذِينَ يَزْمُونَ المُحْصَنَاتِ العَافِلَاتِ المُؤْمِنَاتِ لِعُنُو فِي الدُّنْيَا وَ الآخِرَةِ وَ هُنَّ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمُ أَلْسِنُهُمْ وَ أَيُّدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ يَوْمَئِذٍ يُؤْفِكُهُمُ اللَّهُ أَعْمَالَهُمُ السَّيِّئَةَ وَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الحَقُّ المُبِينُ

And Allah^{azwj} will Judge between us^{asws} and them for He^{azwj} Says: ***Surely those who accuse chaste married women, the unaware Momiinat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23] On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24] On that day Allah will Fulfil them, - their evil deeds, and they will come to know that Allah, He is the Manifest Truth [24:25].***

وَ أَمَا مَا كَتَبْتَ بِهِ وَ نَحْوَهُ وَ نَحْوَتْ أَنْ يَكُونَ صِفَتُهُمْ مِنْ صِفَتِهِ فَقَدْ أَكْرَمَهُ اللَّهُ عَنِ ذَلِكَ تَعَالَى رَبُّنَا عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا صِفَتِي هَذِهِ صِفَةُ صَاحِبِنَا الَّتِي وَصَفْنَا لَهُ وَ عَنْهُ أَخَذْنَاهُ فَجَزَاهُ اللَّهُ عَنَّا أَفْضَلَ الجَزَاءِ فَإِنَّ جَزَاءَهُ عَلَى اللَّهِ فَتَفَهَّمْ كِتَابِي هَذَا وَ ائْتِ بِهِ.

And as for what you wrote with, and approximate to it, and your fear that their attributes would become from His^{azwj} Attributes, so Allah^{azwj} has Honoured him from that. Exalted is our Lord^{azwj} from what they are saying, Great. This description of mine^{asws} is a description of our Master^{azwj} and from Him^{azwj} have we^{asws} taken it. May Allah^{azwj} Recompense him^{asws} on our behalf, the superior Recompense, for his^{saww} Recompense is upon Allah^{azwj}. Understand this letter of mine^{asws}, and the strength is for Allah^{azwj}.

Abu Abdullah^{asws} said: ‘The one who says this is a Polytheist’, three times. ‘I^{asws}, O Allah^{azwj} disavow from him’ - three times. ‘But, by that it means Allah^{azwj} Himself^{azwj}’, but, by that it means Allah^{azwj} Himself^{azwj}, and He^{azwj} has Informed in (Surah) Ha Meem: ***That is because when you were called to Allah Alone, you disbelieve [40:12]***. I said, ‘Does it mean by that Amir Al-Momineen^{asws}?’

قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَالَ هَذَا فَهُوَ مُشْرِكٌ ثَلَاثًا أَنَا إِلَى اللَّهِ مِنْهُ بَرِيءٌ ثَلَاثًا بَلْ عَنَى بِذَلِكَ نَفْسَهُ بَلْ عَنَى بِذَلِكَ نَفْسَهُ.

Abu Abdullah^{asws} said: ‘The one who says this, is a Polytheist. I^{asws} am to Allah^{azwj}, disavowed from him’, - three times. ‘But, by that it means Himself^{azwj}’

5- حَدَّثَنَا بِأَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ هِشَامِ بْنِ أَهْتَمِّمِ التَّمِيمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مَيْمُّمُ التَّمِيمِيُّ إِنَّ قَوْمًا آمَنُوا بِالظَّاهِرِ وَكَفَرُوا بِالْبَاطِنِ فَلَمْ يَنْفَعَهُمْ شَيْءٌ وَجَاءَ قَوْمٌ مِنْ بَعْدِهِمْ فَأَمَنُوا بِالْبَاطِنِ وَكَفَرُوا بِالظَّاهِرِ فَلَمْ يَنْفَعَهُمْ ذَلِكَ شَيْئًا وَ لَا إِيمَانَ بِظَاهِرٍ إِلَّا بِبَاطِنٍ وَ لَا بِبَاطِنٍ إِلَّا بِظَاهِرٍ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad Bin Isa, from Adam Bin Is’haq, from Hisham, from Al Haysam Al Tameemi who said,

‘Abu Abdullah^{asws} said: ‘O Maysam Al-Tameemi! A people believe in the apparent and disbelieved the esoteric, so nothing benefited them, and a people came from after them and they believed in the esoteric and disbelieved in the apparent, so that did not benefit them anything; and there is no belief in the apparent except with the esoteric, nor in the esoteric except with the apparent’¹⁸⁸⁶.

CHAPTER 22 – REGARDING THE ONES WHO DO NOT UNDERSTAND THE HADEETH, SO HE SHOULD RETURN IT

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ الْحُدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ أَمَا وَاللَّهِ إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْزَعُهُمْ وَأَفْقَهُهُمْ وَأَكْتُمُهُمْ بِحَدِيثِنَا

It is narrated to me by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Abu Ubeyda Al Haza'a,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘But, by Allah^{azwj}, the most beloved of my^{asws} companions to me^{asws} is their most devout, and their most understanding, and their most concealing of our^{asws} Ahadeeth.

وَإِنَّ أَسْوَأَهُمْ عِنْدِي حَالًا وَأَمْتَتُهُمْ إِلَيَّ الَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَيُرْوَى عَنَّا فَلَمْ يَغْقَلْهُ وَ لَمْ يَقْبَلْهُ قَلْبُهُ اشْتَأَّرَ مِنْهُ وَ حَحَدَهُ وَ كَفَرَ بِمَنْ دَانَ بِهِ وَ هُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَ إِلَيْنَا سَنَدٌ [أُسَيْدٌ] فَيَكُونُ بِذَلِكَ خَارِجًا مِنْ وَلَايَتِنَا.

And that the evilest of them of state in my^{asws} presence and their most abhorrent to me^{asws} is the one who, when he hears the Hadeeth attributed to us^{asws} and being reported from us^{asws}, but he does not understand it and his heart does not accept it being constricted from it, and he rejects it and disbelieves the one who makes a religion with it, and he does not know perhaps the Hadeeth has come out from us^{asws}, and to us is the attribution, thus, due to that, he would exit from our^{asws} Wilayah’¹⁸⁸⁷.

2- حَدَّثَنَا الْهَيْثَمُ التُّهَيْدِيُّ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ زَيْدٍ عَنْ يُونُسَ عَنْ أَبِي يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَصَرَ عِبَادَهُ بِآيَاتِنِ مِنْ كِتَابِهِ أَلَّا يَقُولُوا حَتَّى يَعْلَمُوا وَ لَا يَزِدُّوا مَا لَمْ يَعْلَمُوا

It is narrated to us by Al Haysam Al Nahdy, from Muhammad Bin Umar Bin Yazeed, from yunus, from Abu Yaqoub Bin Is’haq Bin Abdullah,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and Exalted Besieged His^{azwj} servants with two Verses from His^{azwj} Book that they should not be speaking until they are knowing, and should not reject what they don’t know.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ أَمْ لَمْ يُرْخَدْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَ قَالَ نَلَّ كَذَبُوا بِمَا لَمْ يُحِيطُوا بِعَلْمِهِ وَ لَمَّا يَأْتِهِمْ تَأْوِيلُهُ

Allah^{azwj} Blessed and Exalted is Saying: **Was not a Covenant of the Book Taken upon them that they would not be saying upon Allah except the Truth, and they had studied what was in it? [7:169]; and Said: But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them; [10:39]’**¹⁸⁸⁸.

¹⁸⁸⁷ Basaair Al Darajaat – P 10 Ch 22 H 1

¹⁸⁸⁸ Basaair Al Darajaat – P 10 Ch 22 H 2

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السِّمِطِ [السَّمِطُ] قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ جُعِلْتُ فِدَاكَ إِنَّ الرَّجُلَ لِيَأْتِينَا مِنْ قِبَلِكَ فَيُخْبِرُنَا عَنْكَ بِالْعَظِيمِ مِنَ الْأَمْرِ فَيَضِيقُ بِدَلِكِ صُدُورُنَا حَتَّى نُكَذِّبَهُ

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Amro, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! The man come from your^{asws} direction and informs us from you^{asws} with the mighty matter, and our chests get constricted due to that until we belie him’.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عِ أَلَيْسَ عَنِّي يُحَدِّثُكُمْ قَالَ قُلْتُ بَلَى قَالَ فَيَقُولُ لِلَّيْلِ إِنَّهُ نَهَارٌ وَ لِلنَّهَارِ إِنَّهُ لَيْلٌ قَالَ فَعُلْتُ لَهُ لَا قَالَ فَقَالَ رُدُّهُ إِلَيْنَا فَإِنَّكَ إِن كَذَّبْتَ فَإِنَّمَا تُكَذِّبُنَا.

He (the narrator) said, ‘Abu Abdullah^{asws} said: ‘Wasn’t he narrating to you all from me^{asws}?’ I said, ‘Yes’. He^{asws} said: ‘Did he say for the night that it is day, and for the day that it is night?’ I said to him^{asws}, ‘No’. He^{asws} said: ‘Refer it to us^{asws}, for if you were to belie (him), then rather you have belied us^{asws}’,¹⁸⁸⁹

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمَزَةَ بْنِ بَرِيعٍ عَنْ عَلِيِّ السَّنَائِيِّ عَنْ أَبِي الْحُسَيْنِ عِ أَنَّهُ كَتَبَ إِلَيْهِ فِي رِسَالَةٍ وَ لَا تَعْلَمُ لِمَا بَلَغَكَ عَنَّا أَوْ نُسِبَ إِلَيْنَا هَذَا بَاطِلٌ وَ إِن كُنْتَ تَعْرِفُ خِلَافَهُ فَإِنَّكَ لَا تَدْرِي لِمَ قُلْنَا وَ عَلَى أَيِّ وَجْهِ وَ صِفَةٍ..

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from hamza Bin BAzie, from Ali Al Sinani,

‘From Abu Al-Hassan^{asws}, he^{asws} had written to him in a letter: ‘And do not say for what reaches you from us^{asws}, or is attributed to us^{asws}, ‘This is false’, and even if you recognise opposite to it, for you do not know why we^{asws} said (it), and upon which perspective and description’.¹⁸⁹⁰

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ عِ أَوْ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: لَا تُكَذِّبُوا بِحَدِيثِ أَنَاكُمْ أَحَدٌ فَإِنَّكُمْ لَا تَدْرُونَ لَعَلَّهُ مِنَ الْحَقِّ فَتُكَذِّبُوا اللَّهَ فَوْقَ عَرْشِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ja’far Bin Bashir, from Abu Baseer,

‘Abu Ja’far^{asws}, or from Abu Abdullah^{asws} having said: ‘Do not belie any Hadeeth of anyone coming to you, for you do not know perhaps from the truth, so you will (end up) belying Allah^{azwj} above His^{azwj} Throne’.¹⁸⁹¹

¹⁸⁸⁹ Basaaair Al Darajaat – P 10 Ch 22 H 3

¹⁸⁹⁰ Basaaair Al Darajaat – P 10 Ch 22 H 4

¹⁸⁹¹ Basaaair Al Darajaat – P 10 Ch 22 H 5

إلى هنا تمّ الجزء العاشر من كتاب ب(لمحمد بن الحسن الصفّار) و به تمّ الكتاب بعون الله الملك الوهاب فالكتاب مشتمل على
«1881» حديثا

Up to here completes the tenth parth from the book of Muhammad Bin Al Hassan Al Saffar, and by it the book is completed by the Assistance of Allah^{azwj}, the King, the Provider, and the book is inclusive upon 1881 Ahadeeth