

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}

By

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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 الْحَسَنِ الصَّفَّارُ قَالَ حَدَّثَنِي إِبرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحَسَنِ بْنِ زَيْدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ أَلَا وَإِنَّ اللَّهَ يُحِبُّ بُغَاةَ 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 عِيسَى بْنِ عَبْدِ اللَّهِ الْغَمَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ خَالٍ.

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 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 عِيسَى بْنِ عَبْدِ اللَّهِ الْغَمَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ طَلَبُ الْعِلْمِ فَرِيضَةٌ مِنْ فَرَائِضِ اللَّهِ.

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

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

'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 فَرَائِضِ 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 Basaair Al Darajaat – P 1 Ch 1 H 4

⁵ Basaair Al Darajaat – P 1 Ch 1 H 5

2 باب ثواب العالم و المتعلم**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 الْحَتِّيرِ 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 أَجْبَحَتَهَا 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: طَالِبِ 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 عَلَيَّ طَالِبِ الْعِلْمِ حَتَّى الْحَيْتَانَ 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 عَمْرٍو بْنِ شَمْرٍ قَالَ حَدَّثَنِي جَابِرٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مُعَلِّمَ الْخَيْرِ لَتَسْتَغْفِرُ لَهُ دَوَابُّ الْأَرْضِ وَ حَيْتَانَ 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 عَمْرٍو 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 عَلَيَّ 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 بصيرٍ 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 فَضَيْلِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ دَوَابَّ الْأَرْضِ لَتَصَلِّي 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 يَثُوبَينِ 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 مُحَمَّدِ الْمُسْلِمِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ عَبْدٍ يَعُدُّو فِي طَلَبِ الْعِلْمِ وَ يَبُوحُ 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 عِلْمَكَ 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 إِلَى يَوْمِ 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 وَابْنُ هَاشِمٍ عَنْ 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 عِيسَى 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 حَسَنَانَ وَزَيْدٌ عَنِ الرَّوَّانْدِيِّ عَنْ 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: مُتَّفَعَةٌ 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 مِنْهُمَا أَفْضَلُ

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 جَعْفَرٍ 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 وَهَبٍ 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 فَهْمَ لَهُ وَلَا 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 الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ النَّاسَ يَغْدُونَ عَلَى ثَلَاثَةِ عَالِمٍ وَ مُتَعَلِّمٍ وَ عَتَاءٍ فَتَحْنُ الْعُلَمَاءُ وَ شِبَعُنَا الْمُتَعَلِّمُونَ وَ سَائِرُ النَّاسِ عَتَاءٌ.

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 عَنْ مُعَلَّى بْنِ أَبِي عُثْمَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي إِنَّ الْحَكَمَ بْنَ عُثَيْبَةَ 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 حَبْرُئِيلُ 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 وَالدِّ الرَّئَاءِ بِحُورٍ قَالَ لَا فَعُلْتُ إِنَّ الْحَكَمَ بْنَ عُثَيْبَةَ يَزْعُمُ أَنَّهَا حُورٌ

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 تُسْئَلُونَ 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 الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبِي إِسْحَاقَ ثَعْلَبَةَ عَنْ أَبِي مَرْثَمٍ قَالَ: قَالَ أَبُو جَعْفَرٍ ع لِسَلَمَةَ بْنِ كُهَيْلٍ وَ الْحَكَمِ بْنِ عُثَيْبَةَ شَرَفًا وَ عَزًّا 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 عَيْسَى عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ سَأَلَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ إِنَّ عُثْمَانَ الْأَعْمَى يَرَوِي عَنِ الْحَسَنِ 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"'.⁴⁵

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 عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنِ الْحَسَنِ 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 سِنْدِيٍّ بْنِ 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 عُذُولًا 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 وَ ذَكَرُ اللَّهِ أَفْضَلُ مِنَ الصَّدَقَةِ وَ الصَّدَقَةُ أَفْضَلُ مِنَ الصَّوْمِ وَ الصَّوْمُ جُنَّةٌ

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 وَ لَا عَمَلَ إِلَّا بِنِيَّةٍ وَ لَا 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 حَصِيْبَةَ 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 أَتْرَحَبْرِيْلٍ مِنْ دَارِنَا وَ نُزُولِهِ عَلَيَّ بِالْوَحْيِ يَا أَخَا أَهْلِ الْكُوفَةِ مُسْتَقَى الْعِلْمِ مِنْ عِنْدِنَا أَفَعَلِمُوا 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 مَنَّ الرَّجُلُ فَقُلْتُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ لِي يَا أَخَا أَهْلِ الْعِرَاقِ أَمَا لَوْ كُنْتُ عِنْدَنَا بِالْمَدِينَةِ لَأَرَيْتُكَ مَوَاطِنَ جَبْرِيْلٍ مِنْ دُوْرِنَا 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 صَاحِبِ الدَّيْلَمِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عِ يُهْوَلُ 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 دُرَيْتَهُ

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 الْمُغَفَّرِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ 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 يَغْنِي مَنْ 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 يَغْنِي مَنْ اتَّخَذَ دِينَهُ رَأْيَهُ بِغَيْرِ هُدًى مِنْ أَيْمَةِ 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 مَنْ اتَّخَذَ دِينَهُ رَأْيَهُ مِنْ غَيْرِ إِمَامٍ مِنْ أَيْمَةِ 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 سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ عَنْ أَبِي الْحَسَنِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ يَغْنِي اتِّخَاذَ دِينِهِ هَوَاهُ بِغَيْرِ هُدًى مِنْ أُمَّةٍ أُنْهَى.

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 السِّيَّارِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلَهُ رَجُلٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَ لَا يَشْقَى قَالَ مَنْ قَالَ بِالْأُيَمَّةِ وَ اتَّبَعَ أَمْرَهُمْ وَ لَمْ يَجْزِ 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 عِيْسَى 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 تَحْنُ إِلَيْنَا وَ قُلُوبُنَا تَعْطِفُ عَلَيْهِمْ تَعْطِفَ الْوَالِدِ عَلَى الْوَلَدِ وَ تَحْنُ خَيْرٌ لَهُمْ وَ هُمْ خَيْرٌ لَنَا وَ رَسُولُ اللَّهِ لَنَا خَيْرٌ وَ تَحْنُ 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 عِيْسَى 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 مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ خَلَقَنَا مِنْ أَعْلَى عَلَيِّينَ وَ خَلَقَ قُلُوبَ شِيعَتِنَا بِمَا خَلَقْنَا مِنْهُ وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَفُلُوبُهُمْ 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 عَلَيِّينَ وَ مَا أَدْرَاكَ مَا عَلَيُّونَ كِتَابٌ مَرْفُوعٌ يَشْهَدُهُ الْمُفَرِّقُونَ

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 فَفُلُوبُهُمْ 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 فَضَالَةَ عَنِ الْبَطَّائِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا وَ شِيعَتُنَا خُلِقْنَا مِنْ طِينَةٍ وَاحِدَةٍ وَ خُلِقَ عَدُوَّنَا مِنْ طِينَةِ خَبَالٍ مِنْ حَمٍّ 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 عَلَيِّينَ فُلُوبُهُمْ 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 الْجَعْفَوِيِّ قَالَ: كُنْتُ مَعَ مُحَمَّدِ بْنِ عَلِيٍّ ع فَقَالَ يَا جَابِرُ خُلِقْنَا نَحْنُ وَ مُحَبِّبِنَا مِنْ طِينَةٍ وَاحِدَةٍ بِيَضَاءِ نَقِيَّةٍ مِنْ أَعْلَى عَلِيِّ بْنِ عَلِيٍّ فَخُلِقْنَا نَحْنُ مِنْ أَعْلَاهَا وَ خُلِقَ مُحَبِّبِنَا [مُحَبِّبُونَا] مِنْ دُونِهَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ التَّمَّتِ الْعُلْيَا بِالْسُّفْلَى

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 اللَّهُ نَبِيَّهُ وَ دُرَّتِيهِ وَ أَيُّنَ تَرَى يُصَبِّرُ دُرَّتِيهِ مُحَبِّبِيهَا

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 نَاصِبٍ عَنِ 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 مَنَّ.

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- بِحَدِّثِ الْأَسْنَادِ 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 بِمَا 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 وَجَعَلْنَا شِيعَتَنَا مِنْ طِينَتِنَا فَمَا كَانَ مِنْ شِيعَتِنَا مِمَّا يُرْعَبُ بِحِمِّ عَنَّا مِنَ الْأَعْمَالِ الْمَيْسِحَةِ فَذَاكَ مِمَّا 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 عَدُوَّتِنَا 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 عِزَّةَهُ 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 فَأَعْرِفُهُ 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 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 ع الْمُؤْمِنُ مِنْ طِينَةِ الْأَنْبِيَاءِ ع 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 ع قَالَ: يَا فَضَيْلُ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّا أَهْلُ بَيْتِ خَلْقِنَا مِنْ عَلِيِّينَ وَ خَلِقَ قُلُوبُنَا مِنَ الدِّيِ خَلْقِنَا مِنْهُ وَ خَلِقَ شَيْعَتَنَا مِنْ أَسْفَلِ 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 أَسْفَلِ 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 عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ مَجْبُوبٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: قَدْ أَخَذَ اللَّهُ مِيثَاقَ شَيْعَتِنَا مَعَنَا عَلَى وَلَا يَتَنَا لَا يَرِيدُونَ وَ لَا يَنْقُصُونَ إِنَّ اللَّهَ خَلَقَنَا مِنْ طِينَةِ عَلِيِّينَ وَ خَلِقَ شَيْعَتَنَا مِنْ طِينَةِ أَسْفَلِ مِنْ ذَلِكَ وَ خَلِقَ عَدُوَّنَا مِنْ طِينَةِ سِجِّينَ وَ خَلِقَ أَوْلِيَاءَهُمْ مِنْ طِينَةِ أَسْفَلِ 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 حَافَتَيْ 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 الْحُلُقُ غَيْرُنَا 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 الْجَنَانَ جَنَّةُ عَدْنٍ وَ جَنَّةُ الْمَأْوَى وَ النَّعِيمِ وَ الْفِرْدَوْسُ وَ الْحُلْدُ 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

10 باب في خلق أبدان الأئمة ع و في خلق أرواحهم و شيعتهم

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 فُلُوهُهُمْ 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 عَمْرَانُ 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 سِجِّينٍ وَ خَلَقَ أَرْوَاحَ شِيعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ وَ مِنْ تَمَّ تَهْوِي أَرْوَاحُهُمْ إِلَيْنَا.

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 عَمْرَانَ 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 مَخْتُونَةٍ 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 أَبْدَانِهِمْ 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

11 باب في أئمة آل محمد ع حديثهم صعب مستصعب**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 اسْتَمَّازَتْ مِنْهُ قُلُوبُكُمْ وَ أَنْكَرْتُمُوهُ فَرُدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى الْعَالِمِ مِنْ آلِ مُحَمَّدٍ وَ إِنَّمَا الْهَالِكُ أَنْ يُحَدِّثَ أَحَدَكُمْ بِشَيْءٍ مِنْهُ لَا يَحْتَمِلُهُ فَيَقُولُ وَ اللَّهُ مَا كَانَ هَذَا 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 قُرُودُهُ 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 حَشِشٌ مَحْشُوشٌ فَانْبِذُوا إِلَى النَّاسِ نَبْذًا 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: إِنْ حَدِيثُنَا 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 سَلَمَةُ بْنُ الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ الْمُتَنَّقِيِّ عَنِ 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 إِسْمَاعِيلِ 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 إِسْمَاعِيلِ 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 جُمُهِورٍ 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 فَذَرُوهُمْ.

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 أَبِي عَبْدِ اللَّهِ عِيسَى عَ مَا بَعْدَ فَإِنَّ حَدِيثَنَا حَدِيثٌ هَيُوثٌ دَعُورٌ فَإِنْ كُنْتَ تَرَى أَنَّكَ تَحْتَمِلُهُ فَاتَّكِبْ إِلَيْنَا وَ السَّلَامُ.

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 الرِّجَالِ فَمَنْ أَقْرَبَ بِهِ فَرِيدُوهُ وَمَنْ أَنْكَرَهُ فَذُرُوهُ إِنَّهُ لَا بُدَّ مِنْ أَنْ تَكُونَ فِتْنَةً يَسْتَقْبِلُ فِيهَا كُلُّ بَطَانَةٍ وَ وَليجَةِ حَتَّى يَسْتَقْبِلُ فِيهَا مَنْ كَانَ يَشُقُّ الشَّعْرَ بِشَعْرَتَيْنِ حَتَّى لَا يَبْقَى إِلَّا نَحْنُ وَ شِيعَتُنَا.

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 وَ لَا نَبِيٌّ مُرْسَلٌ فَهُوَ مَا رَوَيْتُمْ 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 يُحْمَلُ عَلَيْهِ لِأَنَّهُ إِذَا رَكَّبَ وَ حُمِلَ 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 صَعِبٌ 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 نَزَّلَ 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 صَعِبٌ 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 وَحَاءَ مَهْدِينُنَا كَانَ الرَّجُلُ مِنْ شِيعَتِنَا أُخْرَى مِنْ لَيْثٍ وَأَمْضَى مِنْ سِنَانٍ يَطَأُ عَدُوَّنَا بِرِجْلَيْهِ وَ يَضْرِبُهُ بِكَفَيْهِ وَ ذَلِكَ عِنْدَ نُزُولِ رَحْمَةِ اللَّهِ وَ فُرْجِهِ 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 عَ قَالَ: إِنَّ اللَّهَ خَلَقَنَا مِنْ طِينَةٍ عَلِيَّةٍ وَ خَلَقَ قُلُوبَنَا مِنْ طِينَةٍ فُوقِ عَلِيَّةٍ وَ خَلَقَ شِيعَتَنَا مِنْ طِينَةٍ أَسْفَلَ مِنْ ذَلِكَ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةٍ عَلِيَّةٍ فَصَارَتْ قُلُوبُهُمْ نَحْنُ إِلَيْنَا 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 hearts became inclining towards us^{asws}, and because these are from us^{asws}.

وَ خَلَقَ عَدُوَّنَا مِنْ طِينَةٍ سَجِيئَةٍ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةٍ أَسْفَلَ مِنْ سَجِيئَةٍ وَ إِنَّ اللَّهَ رَادُّ كُلِّ طِينَةٍ إِلَى مَعْدِنِهَا فَرَادُّهُمْ إِلَى عَلِيَّةٍ وَ رَادُّهُمْ إِلَى سَجِيئَةٍ.

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 عَ قَالَ سَمِعْتُ يَقُولُ إِنَّ حَدِيثَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا ثَلَاثٌ نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ أَوْ عَبْدٌ مُؤْمِنٌ اِمْتَحَنَ 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 عَ 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 نَبِيِّ 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 بِالْحَقِّ 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 امْتَحَنَ 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

12 باب في أئمة آل محمد ص أن أمرهم صعب مستصعب**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 Yaqoub 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 الصَّرِيحِيِّ قَالَ: كُنْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ عَ أَعْرَضَ عَلَيْهِ مَسَائِلَ فَمَا أَعْطَانِيهَا أَصْحَابُنَا إِذَا خَطَرَتْ بِقَلْبِي مَسْأَلَةٌ فَمَلْتُ لِحُجَلْتِ فِدَاكَ مَسْأَلَةٌ 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 قَوْلُ 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 مُتَمَحِّنِينَ وَ عِبْرَ مُتَمَحِّنِينَ 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 الْمُتَمَحِّنُونَ.

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 شِيعَتُنَا أَوْ أَصْبَحَتْ عَلَى أَمْرِنَا مَا أَقْرَبَ بِهِ 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 نَصْرِ 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 حَرِيزِ بْنِ الْفَضِيلِ 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 صَعِبٌ 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 ع عَنْ مُحَمَّدِ بْنِ أَبِيهِمْ عَنْ أَبِيهِمْ عَنْ أَبِي حَمْرَةَ التُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ أَمْرَنَا صَعِبٌ 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 أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ الشَّمَالِيِّ 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 صَعِبٌ 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 عَنِ بُرَيْدِ الْعَجَلِيِّ عَنِ 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 وَاحِدًا.

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 عَنِ ابْنِ بَنِي عُثْمَانَ عَنِ أَبِي مَرْثَمٍ عَنِ 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 فَضَالٍ عَنِ أَبِيهِ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ 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 صَمَّ 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 عَنِ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ بُرَيْدِ الْعِجْلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ إِيَّاَنَا 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 عَنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُ الرِّضَا عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ الصَّادِقُونَ الْأَئِمَّةُ الصِّدِّيقُونَ 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 الْأَيْمَةِ فِي كِتَابِ اللَّهِ إِمَامَانِ إِمَامٌ هُدَى وَ إِمَامٌ ضَلَالٍ

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 أَمْرِ 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 أَئِمَّةٌ أَبْرَارُهَا وَ فُجَارُهَا أَئِمَّةٌ فُجَارُهَا 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 وَهَبٍ 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 فَحَمِيعٌ مَا حَرَّمَ فِي الْكِتَابِ هُوَ الظَّاهِرُ وَ الْبَاطِنُ مِنْ ذَلِكَ أئِمَّةُ الْجُورِ 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 أَوْتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنِّ وَالطَّاغُوتِ فَالَانَ 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).

و 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 يَجِدَ لَهُ نَصِيرًا أَمْ هُمْ نَصِيبٌ مِنَ الْمُلْكِ يَعْنِي 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 بِالْإِيْتِمَامِ بِقَوْمٍ لَمْ يَأْمُرِ اللَّهُ بِالْإِيْتِمَامِ 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 فَرَضُ الطَّاعَةِ 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 الْأَهْوَاذِيِّ 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 الطَّاعَةُ الْمَفْرُوضَةُ.

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 عَنِ 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 عَنْ 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 فَتَنَحْنُ النَّاسَ الْمَحْسُودُونَ عَلَى مَا آتَانَا اللَّهُ مِنَ الْإِمَامَةِ دُونَ خَلْقِ اللَّهِ جَمِيعًا.

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 مَعًا 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 مُلْكًا عَظِيمًا 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 مُلْكًا عَظِيمًا قَالَ الْمُلْكُ الْعَظِيمُ أَنْ جَعَلَ فِيهِمْ أَيْمَةً مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ فَهُوَ الْمُلْكُ 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 الْأَخْوَالِ عَنْ عِمْرَانَ قَالَ: فُلْتُ لَهُ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ فَقَالَ النَّبِيُّ فُلْتُ وَ الْحِكْمَةَ قَالَ فَهَمَّ وَ الْقَضَاءُ فُلْتُ لَهُ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا 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 حَمَزَةَ 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 الْمَسْئَلُونَ.

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 الْمَسْئَلُونَ 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 مُحَمَّدُ بْنُ إِسْنَادٍ 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 عَنَانَا 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 جَعْلِي اللَّهُ فِدَاكَ اخْتَبَرْتُكَ لَكَ 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 نُجِبْكُمْ.

¹⁵⁷ Basaair Al Darajaat – P 1 Ch 19 H 1

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 وَجَلَّ فَسَأَلُوا 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 وَجَلَّ 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 عَنِ هِشَامِ بْنِ سَالِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى فَسَأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ مَنْ هُمْ قَالَ نَحْنُ قَالَ فُلْتُمْ عَلَيْنَا أَنْ نَسْأَلَكُمُ 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 عَنِ زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى فَسَأَلُوا 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 عُمَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسْتَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ هُمْ آلُ 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 مُهَيْدٍ 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 Humeid, 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 نَعْلَبَةَ 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 الْأَيْمَةُ.

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 حُنَيْسٍ 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 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 الْفُرَانَ 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 ع 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 عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ 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 عَنِ 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 عَنِ أَبِي دَاوُدَ الْمُسْتَرْقِيِّ عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلَ 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 عَلَيْنَا أَنْ نَجِيبُونَ 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 فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ 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 الْمَغْرِبِيِّ 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 عَلَيْنَا أَنْ نَجِيبُونَ 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 فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ 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 مُتَّى 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 سَلَيْمَانَ النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْأَسَدِيِّ وَ الْحَسَنِ بْنِ صَالِحٍ قَالَ: أَتَاهُ رَجُلٌ مِنَ الْوَاقِفَةِ وَ أَخَذَ بِلِحَامِ ذَاتَيْهِ 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 قُلْتُ 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 سُورَةَ 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 يُأْذِنُ 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 مُيسِرٍ عَنْ سُورَةَ 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 يُأْذِنُ 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 بْنِ يَحْيَى الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ مُيسِرٍ عَنْ سُورَةَ 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 نَصْرِ 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 قَالَ 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 سَابِقٌ 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 عِمْرَانَ 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 ص وَ السَّابِقُ 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 ع 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 ع 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 كُتِّمَ 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^{asww} 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 مَنْزِلِ قَضِيبٍ 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 عِيسَى 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 الْهُدَاةُ 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 الْمُبَارِكِ 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 وَخُلُفَاؤُ مِنْ طِبْتِي فَوَيْلٌ لِلْمُنْكَرِينَ حَقَّهُمْ مِنْ بَعْدِي الْقَاطِعِينَ فِيهِمْ صَلَاتِي 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 مَنْزِلِي فَضِيبٌ مِنْ فُضْبَانِهَا عَرَسَهُ رَبِّي يَبْدُو ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فَلْيَتَوَلَّ عَلِيًّا مِنْ بَعْدِي وَ الْأَوْصِيَاءَ مِنْ دُرِّي

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 لِمَ اللَّهُ لَيَقْتُلَنَّ ابْنِي لَا أَنَا هُمْ اللَّهُ شَفَاعَتِي.

Allah^{azwj} would Give them^{asws} 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 فَضَالٍ 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 يَبْدُو 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 أَنَاهُمُ 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 عَرْسَهُ 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 Jabir 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}.

فَأْتَهُمْ 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 حَمَزَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ سَعْدِ بْنِ 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 عَرْسَهُ 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 Abbdul 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 الْفَاطِعِينَ صَلَاتِي وَ اللَّهُ لَيَفْتُلُنَّ ابْنِي 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 الْفَاطِعِينَ فِيهِمْ صَلَاتِي 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 الْخَفَّافِ 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 فَهَمِّي 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 يُخْرِجُونَكَ 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 الْخُرَاسَانِيُّ 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 لَهُمُ 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 آلِي وَعَدَنِي رَبِّي قَضَيْتُ مِنْ قُضَابَاتِهَا غَرَسَهُ بِيَدِهِ ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فُلَيْتَوَلَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ مِنْ دُرِّيَّتِي

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).

أَنَّهُ النَّاسُ يَغُودُونَ فَجَاءَ عَلِيٌّ ع لِيَدْتُو 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 حَتَّى بَيْنَ ظَهْرَانِكُمْ أَمَا وَاللَّهِ لَيُنْ غِيْبَتْ 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 اتَّعَمَّ 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 تَصْدِيقِي 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 وَثَبَتْ 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 وَلِيحَةً 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 وَلَايَةَ عَلِيٍّ وَ اخْتَارَ وَلَايَةَ 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}.

وَهُمُ الْأَيْمَةُ الْهَدَاهُ مِنْ بَعْدِكَ جَرَى فِيهِمْ رُوحُكَ وَرُوحُهُمْ جَرَى فِيكَ مِنْ رَبِّكَ وَهُمْ عِزَّتُكَ مِنْ طِينَتِكَ وَحُكْمُكَ وَدَمُكَ

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 عَلَيَّ لَقَدْ اصْطَفَيْتُهُمْ وَ انْتَجَبْتُهُمْ وَ اَخْلَصْتُهُمْ وَ ارْتَضَيْتُهُمْ وَ نَجَا مِنْ أَحِبَّتُهُمْ 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

²²⁶ Basaair Al Darajaat – P 1 Ch 23 H 3

24 باب في الأئمة ع أنهم هم الذين قال الله تعالى إنهم يعلمون و أعداءهم الذين لا يعلمون و شيعتهم أولو الألباب

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 وَ جَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ الْآيَةَ قَالَ نَحْنُ الَّذِينَ نَعْلَمُ وَ عَدُوْنَا الَّذِينَ لَا يَعْلَمُونَ وَ شِيعَتُنَا أَوْلُوا 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 أَسْبَاطِ 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 عَ 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 أَوْلُوا 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 Umejd 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