BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD\textsuperscript{asws}
BY
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"الجزء الرابع"

Part Four
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CHAPTER 1 – REGARDING THE IMAMS\textsuperscript{asws}, THEY\textsuperscript{asws} INHERITED THE BOOKS OF THE MESSENGER OF ALLAH\textsuperscript{asws} AND AMIR-UL-MOMINEEN \textsuperscript{asws}

(1) حديثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن الحسن عن صفار عن مني بن أبي عميان عن معلي بن خنيس عن أبي عبد الله الله السلام قال إن الكتب كانت عند علي عليه السلام فلما سار إلى العراق استودعت الكتب أم سلمة فلما مضى على كانت عند الحسن فلما مضى الحسن كانت عند الحسن فلما مضى الحسن كانت عند علي عليه السلام فلما مضى الحسن كنت عند علي عليه السلام فلما مضى الحسن كنت عند علي عليه السلام.

1 – It has been narrated to us by by Abul Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn, from Safwan, from Moala Bin Abu Usman, from Moala Bin Khunays, who has said the following:

Abu Abdullah\textsuperscript{asws} said: ‘The Books were with Ali\textsuperscript{asws}. When he\textsuperscript{asws} went to Al-Iraq, he\textsuperscript{asws} entrusted the Books to Umm Salma\textsuperscript{as}. When he\textsuperscript{asws} met Shahadat\textsuperscript{1}, they were with Al-Hassan\textsuperscript{asws}. When Al-Hassan\textsuperscript{asws} met Shahadat, they were passed to Al-Husayn. When Al-Husayn\textsuperscript{asws} was martyred, they were inherited by Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, (after his\textsuperscript{asws} Shahadat) then they were in my\textsuperscript{asws}, father\textsuperscript{asws} Jurisdiction.

(2) حديثنا حمدم بن الحسن بن علي بن فضلال عن أبيه عن أبي بكر بن عبد الملك بن اعين قارئي أبو جعفر عليه السلام بعض كتب على ثم قال لي لأي شيء كنت هذه الكتب قلت ما أبين الراي فيها قال فلما قلت علم أن قامتم بذلك يوم فاحب أن يعمل بما فيها قال صدقت.

2 – It has been narrated to us by Muhammad Bin Al-Hassan Bin Ali Bin Fazal from his father, from Abu Bakeyry, from Abdul Malik Bin Ayn who said:

‘Abu Ja’far\textsuperscript{asws} showed me some Books of Ali\textsuperscript{asws}, then said to me: ‘For which affair have these Books been written?’ I said, ‘I have no opinion in this regard’. He\textsuperscript{asws} said: ‘Give me’. I said, ‘I know that the day when your Qaim\textsuperscript{asif} makes a stand, he\textsuperscript{asif} will act by what is in these’ He\textsuperscript{asws} said: ‘You have spoken the truth’.

(3) حديثنا أحمد بن محمد بن محمد بن اسماعيل عن منصور عن أبي الجارود قال سمعت أبا جعفر عليه السلام يقول إن الحسن بن علي عليه السلام لما حضره الذي حضره دعا إياه الكبار فقام عليه الحسن فدفع إليه كتاباً مليفاً ووصية ظاهرة وكان علي بن الحسن مبطناً معهم لا يرون إلاما به دفعت فاطمة الكتب إلى علي بن الحسن ثم صار ذلك الكتاب والله انهنا قال قلت ما في ذلك الكتب بل ملك الله ذلك قال فيه والله ما يحتاج إليه ولد الدام مرتين يوم خلق الدام إلى ان تفني الدنيا والآخرة في فرح الحقيقة.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour, from Abu Al-Jaroud who said:

‘I heard Abu Ja’far\textsuperscript{asws} say: ‘When Husayn\textsuperscript{asws} Bin Al\textsuperscript{asws} attended to that which he\textsuperscript{asws} attended to, he\textsuperscript{asws} called his\textsuperscript{asws} eldest daughter, Fatima\textsuperscript{as} daughter of Al-Husayn\textsuperscript{asws}. He\textsuperscript{asws} handed over to her\textsuperscript{as} a wrapped Book and an apparent will, and Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} was present but did not read it except when Fatima\textsuperscript{as} handed over the Book to Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. Then that Book went, by Allah\textsuperscript{azwj}, to us\textsuperscript{asws}.\’

I said, ‘What is in that Book, may Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘In it, by Allah\textsuperscript{azwj}, is whatever that is needed by the children of Adam\textsuperscript{as}, it contains all from the creation of Adam\textsuperscript{as} up to the annihilation of the world. By Allah\textsuperscript{azwj}, in it are the Limits, to the extent of even the compensation for a scratch’.

\textsuperscript{1} Martyred
4 – It has been narrated to us by Umera Bin Musa, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Zarara, from Isa Bin Abdullah, from his father, from his grandfather, from Umar Bin Aba Salma, from his mother, who has said the following:

Umm Salmaas said: ‘The Messenger of Allahsaww was seated in myas house, then hegaw called for the skin of a sheep. He left on it until its space was fully utilized, then handed it over to meas, and said: ‘The one who comes to youas by such and such method, hand it over to himasws’.

Then sheas waited until Alias became governor. Sheas sent me with a message saying: ‘Look at what this manasws is made of’. I went and sat in the Mosque. When heasws finished the sermon, heasws came down. Heasws saw me among the people. Heasws said: ‘Go and get permission for measws from your motheras’. I went out until I came to heras. I informed heras and said, ‘Heasws said to me: ‘Go and get permission for measws from your motheras’, and heasws is behind me wanting (to see) youas’. She said: ‘And Ias, by Allahazwj, want to see himasws’. I permitted Alias to enter (into her house). Heasws said to heras: ‘Give me the Book which was handed over to youas with such and such mark’. I looked at my motheras until sheas stood up and moved to a container, in the middle of which was a smaller container. Sheas brought out from the middle of it a Book and handed it over to Aliasws, then my motheras said to me: ‘O mysa, son, submit yourself to himasws, for by Allahazwj, Ias have not seen, after your Prophetas saw a Messenger of Allahas other than himasws’.

5 – It has been narrated to us by Ibrahim Bin Haashim, from Ja’far Bin Muhammed, from Abdullah Bin Maymoun, who has reported the following:

Ja’faras from hisasws fatherasws having said: ‘In the Book of Aliasws is everything that is needed by the people, even the compensation for scratching a scratch’.
6 – It has been narrated to us by Muhammad Bin Khalid Al-Tayaalsy, from Sayf, from Mansour or from Yunus, from Abu Al-Jaroud who said:

'I heard Abu Ja’far asws say: ‘When Al-Husayn asws attended to what he asws attended, he asws called Fatima as, his asws daughter as. He asws handed over to her as a wrapped Book and an apparent will’. He asws said: ‘O my asws daughter as, keep this among the belongings of my asws son as’. When Ali asws Bin Al-Husayn asws returned, she as handed it over to him asws, and it is with us asws. I said, ‘What is that Book?’ He asws said: ‘Whatever is needed is there, from the creation of Adam as and since the beginning of the world up to its annihilation’.

7 – It has been narrated to us by Ibrahim Haashim, from Abu Abdullah Al-Barqy, from Khalid Bin Hamaad, from Al-Husayn Bin Na’eeem Al-Sahaaf, from Ali Bin Yaqteen who said:

‘Abu Al-Husayn asws (Seventh Imam as) said to me: ‘O Ali, this is what I asws have agreed with my asws son as and he asws will keep my asws Books instead’, and he asws indicated by his asws hand to his asws son as Ali asws.

8 – It has been narrated to us by Muhammad Bin Isa, from Anas Bin Mahraz, from Ali Bin Yaqteen who said:

'I heard him asws say: ‘Ali asws is the chief of my asws sons asws and I asws have handed my asws Books over to him asws’.

9 – It has been narrated to us by Muhammad Bin Isa, from Al-Hassan Bin Mahboub and Usmaan Bin Isa, from Al-Husayn Bin Naeeem, from Ali Bin Yaqteen who said: ‘I was sitting with Abu Ibrahim asws (Seventh Imam as). His son Ali asws entered to see him asws. He said: ‘This is the chief of my asws sons, and I asws have handed my asws Books to him asws’.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Al-Qasim, from Bureyd Al-Ajaly, from Muhammad Bin Muslim who said:

‘I asked about inheritance of the knowledge which has reached the mosques whether this is from the knowledge or in it is the explanation of everything from these commands about which the people are talking about, about divorce and the obligation’. He asws said: ‘Ali asws wrote the knowledge of all the judgements and the obligations. When our asws Amr (Al-Qaim) appears then there will not be anything other than our asws Sunnah (being established).
Hashim, from Anbasat Bin Najaad Al-Aabad who said:

11 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahmaan Bin Abu Hashim, from Anbasat Bin Najaad Al-Aabad who said:

I heard Ja'far Bin Muhammad\textsuperscript{asws} and the Prayer was mentioned to him\textsuperscript{asws}. He\textsuperscript{asws} said: 'It is in the Book of Ali\textsuperscript{asws} which was dictated by the Messenger of Allah\textsuperscript{asws} that Allah\textsuperscript{azwj} Blessed and High does not Punish the one who frequently reictes it and observes Fasts, but rather Allah\textsuperscript{azwj} Increases its Reward'.

12 – It has been narrated to us by Muhammad Bin Al-Husayn Bin Abdul Rahmaan Bin Abu Hashaam, from Anbasat Bin Al-Aabad who said:

I was with Al-Husayn Bin Ali the unice of Ja'far Bin Muhammad\textsuperscript{asws}, and Muhammad Bin Umraan came and asked him about the book of land. He said, 'Until I get that from Abu Abdullah\textsuperscript{asws}. I said, 'What is its significance with Abu Abdullah\textsuperscript{asws}?' He said, 'It was with Al-Hassan\textsuperscript{asws}, then Al-Husayn\textsuperscript{asws}, then with Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, then with Abu Ja'far\textsuperscript{asws}, then with Ja'far\textsuperscript{asws}. We have written it from him\textsuperscript{asws}. (This is not a Hadith but a Riwayah)

13 – It has been narrated to us by Umran Bin Musa, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Zarara, from Isa Bin Abdullah, from his father, from his grandfather who said:

Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} turned towards his\textsuperscript{asws} son, and he\textsuperscript{asws} was on his death bed, and they had gathered around him\textsuperscript{asws}. Then he\textsuperscript{asws} turned to Muhammad Bin Ali\textsuperscript{asws}, his\textsuperscript{asws} son. He\textsuperscript{asws} said: 'O Muhammad! This is the box, go with it to your house'. Then said: ‘But, in it is neither Dinaaars nor Dirhams, but it is filled with knowledge'.

14 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Al-Husayn, from Abu Makhlaad, from Abdul Malak who said:

‘Abu Ja'far\textsuperscript{asws} called for the Book of Ali\textsuperscript{asws}. Ja'far\textsuperscript{asws} came with it, it was like a folded thigh of a man. In it was something about the women for whom there was no property from the man if he were to die from them. Abu Ja'far\textsuperscript{asws} said: ‘This, by Allah\textsuperscript{azwj}, has been written by Ali\textsuperscript{asws} by his\textsuperscript{asws} hand, and dictated by the Messenger of Allah\textsuperscript{asws}'.

15 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Anbasat, who has reported the following:
Abu Abdullah\textsuperscript{asws} having said: 'In the Book of Ali\textsuperscript{asws} which was dictated by the Messenger of Allah\textsuperscript{asws}, had everything even about the hidden evil of the women\textsuperscript{2}.

(16) حدثنا إبراهيم بن هاشم عن عبد الرحمن بن حماد عن جعفر بن عمران الوشة عن أبي المقدم عن ابن عباس قال: كتب رسول الله صلى الله عليه وسلم كتاباً ففتحه أبو بكر رجل على هذه الأعمر يعني المنبر فأتاك يطلب هذا الكتاب فاعتبره إلى قائم أبو بكر ولم يأتيه وقام عمر ولم يأتيه وقام عثمان فلم يأتيه وقام علي عليه السلام فلما في الباب قالت: ما حانتك قال الكتاب الذي نفعه الله سلسلة الله عليه وسلم وأله فقلت وأنا أنت صاحبته.

قالت أما والله أن الذي كنت لاحظ أن يحكيك به فأخرجته إليه ففتحه فيه ثم قال أن في هذا أمعن جدا.

16 – It has been narrated to us by Ibrahim Bin Haashim, from Abdul Rahmaan Bin Abu Najraan, from Ja’far Bin Umraan Al-Washaa, from Abu Al-Maqdaam, from Ibn Abbas who said:

‘The Messenger of Allah\textsuperscript{asws} wrote a Book. He\textsuperscript{asws} handed it over to Umm Salma\textsuperscript{as}, saying to her\textsuperscript{as}: ‘If \textsuperscript{as} were to be Captured (called to the next world), a man will stand up on these pieces of wood, meaning the pulpit. He will come to you\textsuperscript{as} seeking this Book. Hand it over to him’. Abu Bakr stood up and did not come to her\textsuperscript{as}, and Usman stood up and did not come to her\textsuperscript{as}, and Usman stood up and did not come to her\textsuperscript{as}, and Ali\textsuperscript{as} stood up. He\textsuperscript{as} called out to her\textsuperscript{as} at the door. She\textsuperscript{as} asked: ‘What is your\textsuperscript{as} need?’ He\textsuperscript{as} said: ‘The Book which was handed over to you\textsuperscript{as} by the Messenger of Allah\textsuperscript{as}. She said: ‘And you\textsuperscript{as} are surely its owner’. She said: ‘But, by Allah\textsuperscript{as}, I would like them to love you\textsuperscript{as} by it’. She\textsuperscript{as} brought it out to him\textsuperscript{as}. He\textsuperscript{as} opened it. He\textsuperscript{as} looked into it, and then said: ‘In this is new knowledge’.

(17) حدثنا محمد بن الحسن عن جعفر بن بشير عن عائشة عن الحسن بن علي قال جاء مولى لي فطلب منه كتاباً

فقال هو عند جعفر فقال ولم صار عند جعفر قال كان عند علي بن الحسن ثم كان عند أبي جعفر ثم هو يوم عند جعفر.

17 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja’far Bin Basheer, from Anbasat, from Al-Husayn Bin Ali who said, ‘Their freed slave came to them seeking a Book from them. He said:

‘It is with Ja’far\textsuperscript{as}. I said, ‘And why did it go to Ja’far\textsuperscript{as}?’ He said, ‘It used to be with Ali\textsuperscript{as} Bin Al-Husayn\textsuperscript{as}, and it is with Abu\textsuperscript{as}, and it is with Abu\textsuperscript{as}.\n
(18) حدثنا محمد بن إسماعيل عن عبد الرحمن بن أبي نجران عن عبد الله بن أبي بكر عن أبي عبد الله عليه السلام يقول: ما ترك على شيعة وهو يحتاجون إلى أحد في الحلال والحرام حتى أنا وجدنا في كتابه أرش الحديث.

 قال أما ذلك إن رأيت كتابه لمتهن أمن كتب الأولين.

18 – It has been narrated to us by Muhammad Bin Ismail, from Abdul Rahmaan Bin Abu Najaan, from Abdullah Bin Ayub, from his father who said:

‘I heard Abu Abdullah\textsuperscript{asws} say: ‘Ali\textsuperscript{as} did not avoid anything that his Shiites would need regarding the Permissible and the Prohibited to the extent that \textsuperscript{as} have found in his\textsuperscript{as} Book the compensation for a scratch’. Then said: ‘But, had you seen his\textsuperscript{as} Book, you would have known that it is from the earlier Books’.

(19) حدثنا محمد بن الحسن عن صوفان عن أبي الصباح قال قلت لأبي عبد الله عليه السلام بلغنا أن رسول الله صلى الله عليه وسلم:

(19) حدثنا محمد بن الحسن عن صوفان عن أبي الصباح قال قلت لأبي عبد الله عليه السلام بلغنا أن رسول الله صلى الله عليه وسلم:

كأنه من بعد ما أتى صاحبه ما أحببتك أنك ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك لي أحببتك لما ما أحببتك

19 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Abu Al-Asbaah who said:

\textsuperscript{2} Since women are ‘Mastur’ (hidden), so it’s a metaphor about something which is further hidden away, i.e., bad intentions, which are not shared even with the close one.

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‘I said to Abu Abdullahasws, ‘It has reached us that the Messenger of Allahsaww said to Aliasws: ‘Youasws are myasws brother, and myasws companion, and (of) myasws qualities, and myasws successor, and sincere to measws from the Personasws of myasws Household, and myasws Caliph in myasws community, and Iasws will inform youasws of what is going to happen in it after measws. O Aliasws, I love for youasws what Iasws love for myselfasws, and dislike for youasws what Iasws dislike for myselfasws.’ Abu Abdullahasws said to me: ‘This is written with measws in the Book of Aliasws, but Iasws handed it over yesterday due to the instigations of the descendants of al-Mughira3’.

(20) حدثنا محمد بن الحسن بن علي بن فضال عن أبي بكير عن زرارة عن أبي عبد الله عليه السلام قال ما

مضى أبو جعفر حتى صارت الكتاب إلى...

20 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Fazaal, from Abu Bakeyr, from Zarara, who has said the following:

Abu Abdullahasws having said: ‘Abu Ja’farasws did not leave (this world) until heasws made the Book to reach to measws.

(21) حدثنا محمد بن عيسى عن صفيان عن أبي عثمان عن معلي بن خنيس عن أبي عبد الله عليه السلام أنه قال في

بني عمه لو انكم سألوك وأجتهدتم كان أحبت إلى أن تقولوا له إنما لنا كما يباح لك-market فقوم نطلب هذا العلم عند من هو

ومن صاحب أوان يكتب كتاباً فانا نتبعدل من بدوءنا إليه وإن يكتب غيركم فانا نطلبه حتى نعلم من صاحبه

21 – It has been narrated to us by Muhammad Bin Isa, from Safwaan, from Abu Usmaan, from Moala Bin Khunays, who has said the following:

Abu Abdullahasws having said regarding the clan of hisasws uncle: ‘And if they were to ask you and you were to answer them, this would have been more beloved to measws than for you to say to them that Iasws am not as it has reached you, but weasws are a people who seek this knowledge from the oneasws whose has it, and who is the owner of it. If this happens to be with you, then Iasws will follow you to the one you are callingusasws to, and if this happens to be with others, Iasws would seek it until Iasws know it from its owner’.

وكان أن الكتاب كانت عند علي بن أبي طالب عليه السلام فلما سار إلى العراق استودع الكتاب إلى سلمة فإنقلة كان عند الحسن فلما هلك الحسن كانت عند الحسين ثم كانت عند أبي ثم زرع يسيمون إلى خبر أن أم أم إرغب إليه منا أو هم أسرع

إليه منا ولكننا ننتظر أمر الأشخاص الذين قضوا قبلنا أما أنا فأنا أحرص أن أقول أن الله قال في كتابه لقوم أو أثرة من علم أن

كان صادقين فهم فقيدعوا عنده إلا من علم أن كانوا صادقين.

And said: ‘The Book used to be with Alasws Bin Abu Talibasws. When heasws went to Al-Iraq, heasws entrusted the Book to Umm Salmaas. When heasws was martyred, it used to be with Al-Hassanasws, when Al-Hassanasws was no more, it used to be with Al-Husaynasws, then it used to be with myasws fatherasws, but Iasws am not embarrassed to say that Allahasws has Stated in Hisaswj Book to the people [46:4] or traces of knowledge, if you are truthful Pass by them, let them call on the one with whom are the traces of knowledge if they were the truthful’.

(22) حدثنا الحسن بن علي بن أحمد بن هلال عن أمية بن علي عن حماد بن عيسى عن إبراهيم بن عمر اليافعي عن

أبي الطفيل عن أبي جعفر عليه السلام قال رضوان الله صلى الله عليه وسلم إلى الأيام عليه السلام أكتب ما ألمى

عليك قال علي عليه السلام يا نبي الله تخفف النسيان قال نستخفف عليك النسيان وقد دعاوت الله لك أن يحفظك فلا

يحسننا لكن أكتب شركائكم قال بلد ومن شركائنا يا نبي الله قال الأمة من ولد بهي نستخفف عليك النسيان عند من على

دعاؤوه وهم يصرف البلاء عليهم ويهم تنزل الرحمة من السماء وهذا أولهم أو ماء يبدى إلى الحسن ثم أو ماء يبدى إلى

الحسن ثم لا الأمة منها ولد.

22 – It has been narrated to us by Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Ameet Bin Ali, from Hamaad Bin Isa, from Ibrahim Bin Umar Al-Yamani, from Abu Al-Tufeyl, who has said the following:

3 A notorious enemy of Ahl Al-Baytasws.
Abu Ja’far asws having said: ‘The Messenger of Allah saww said to Amir-ul-Momineen asws: ‘Write what I saww dictate to you asws’. Ali asws said: ‘O Prophet saww of Allah azwj, and you asws are afraid that asws will forget it?’ He saww said: ‘I saww am not afraid of you asws forgetting it, and I saww have supplicated to Allah azwj for you asws. He azwj will Make you asws memorise it and He azwj will not let you asws forget it, but, write it for your asws associates’.

He asws said: ‘And who are my asws associates, O Prophet saww of Allah azwj?’ He saww said: ‘Imams asws from your asws sons by whom asws my saww community’s needs will be quenched like rains falls (on the Earth), and by whom asws their supplications will be answered and their afflictions will be averted due to them asws, and by whom asws Mercy will descend from the sky, and they asws are the first ones of them asws, and he asws indicated by his saww hand to Al-Hassan asws, then he saww indicated by his saww hand to Al-Husayn asws, then said: ‘Imams asws from your asws sons asws’.

(23) حدثنا الحاج عيسى بن عمر بن عائش عن محمد بن علي بن الإمام أبو جعفر علي بن الحسين بن عائش عن النبي ﷺ قال: "أيما رسول الله صلى الله عليه وسلم نقل عن حسن بن علي بن أبي طالب الذي كان يسمع الناس عليه فألب إليهم ما نقل عن رسول الله صلى الله عليه وسلم بهما فلم يسألهم بالخطاب فلم يسألهم فلم ينطقهم بثقة فلم يطالبهم بما يسألهم فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب فلم يسألهم بالخطاب F

23 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Muhammad Bin Sinan, from Sabhaah, from Abdullah Bin Muhammad Bin Aqeel, who has said the following:

Umm Salma asws having said: ‘The Messenger of Allah saww gave to me as a Book, saying: ‘Hold on to this, if you saw see Amirul-ul-Momineen asws ascend my saww Pulpit, he asws will come seeking this Book, hand it over to him aswsw.

She sa said: ‘When the Messenger of Allah saww was Captured (met Shahadat), Abu Bakr ascended the Pulpit. I sa waited for him. He did not ask for it. When he died, Umar succeeded. I sa waited for him. He did not ask for it. When Umar died, Usmaan was nominated. I sa waited for him. He did not ask for it. When Usmaan died, Amir-ul-Momineen asws had the ascendancy over others. When he asws ascended and came down, he asws came over. He asws said: ‘O Umm Salma sa, show me aswsw the Book which the Messenger of Allah saww gave to you sa, I sa gave it to him asws. When it was with him asws, I sa said: ‘Which thing is in that?’ He asws said: ‘Everything that is needed for the people from the creation of Adam as.

(24) حدثنا أحمد بن محمد عن الحسين بن سعود ومحمد بن عبد الجبار عن عبد الرحمن بن أبي نجوان جميعا عن محمد بن سنان عن أبي الجارود عن أبي جعفر قال لما حضر الحسين ما حضر دفع وصيته إلى فاطمة ابنته ظاهرة في كتاب مدرج فلما كان من أمر الحسين مكانت فدعت ذلك إلى علي بن الحسين قال فما فيه يرحمك الله ما تحتاج إليه ولد

24 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najraa together, from Muhammad Bin Sinan, from Abu Al-Jaroud, who has said the following:

Abu Ja’far asws said: ‘When Al-Husayn asws attended to that which he asws attended to, he asws handed over his asws will to Fatima asws, his asws daughter, a phenomenon recorded in the Book. When it was the matter of Al-Husayn asws which was, she asws handed that over to Alasws Bin Al-Husayn asws. I said, ‘What was in it, May Allah azwj have Mercy on you aswsw?’ He asws said: ‘Whatever may be needed by the people, from the creation of Adam as since the formation of the world till its annihilation’.
CHAPTER 2 – REGARDING THE IMAMSasws, WITH THEMasws IS THE BOOK IN WHICH ARE THE NAMES OF THE KINGS WHO WILL RULE

1 - حدثنا محمد بن الحسين عن عبد الرحمن ابن أبي هاشم وجعفر بن بشير عن عائبة عن النبي صلى الله عليه وسلم قال كنت عند أبي عبد الله عليه السلام إذ أقبل محمد بن عبد الله بن الحسن فسلم ثم ذهب ورق له أبو عبد الله ودمعت عليه فقال له لقد رأيت صنعت به ما لم تكن تصنع قال رفقته لأنه ينسب في أمر ليس له لم أجله في كتاب على من خلفه هذه الأمة ولا ملكها.

2 - حدثنا يعقوب بن يزيد عن ابن عمير عن عمر بن أبي عبيدة عن جماعة سمعوا أبا عبد الله عليه السلام يقول وقد سنن عن محمد فقال أنا عني كاتبين فيها اسم كل نبي وكل ملك يملك ولهما محمد بن عبد الله في أحدهما.

3 - حدثنا أحمد بن محمد بن الحسين بن سعيد عن القاسم بن محمد بن عبد الصمد بن بشير عن فضيل سكره قال دخلت على أبي عبد الله عليه السلام قال يا فضيل أنت في أبي شيء كنت أنظر فيه قبل قال لي لا قال كنت أنظر في كتاب فاطمة عقيلين ذلك يملك إلا وفيه مكتوب اسم أبيه وما وجدت لولد الحسن فيه شيء.

4 - حدثنا علي بن اسماعيل عن صفوان بن يحيى عن العيسى بن القاسم عن معيي بن خنفيس قال أي أبو عبد الله عليه السلام مانى بن ولي وعليه ومن الكاتبين عدي لا والله ما محمد بن عبد الله بن الحسن فيه اسم.

5 - حدثنا يعقوب بن يزيد عن محمد بن أبي عمر عن محمد بن عمران عن سليمان بن خالد قال سمعت أبا عبد الله عليه السلام يقول إن عني كاتبين فيها اسم الملوك ما لولد الحسن فيها شيء.

6 - حدثنا أحمد بن مالك عن مالك عن متجمل عن ابن كثير عن النبي صلى الله عليه وسلم قالت أبو علي بن الأخضر يقول: 'ما أدركتني من أحاديث أصحاب البشري أو أي شئ.'
‘I heard Abu Abdullah says: ‘With me is a Parchment, in which are the names of the kings. There isn’t anything mentioned for the son of Al-Hassan’.

6 – It has been narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Safwaan, from Al-Aas Bin Al-Qasim who said:

‘Abu Abdullah said to me: ‘There is none from the Prophets, or successors, or kings except that it is in a Book in my possession There isn’t the name of Muhammad Bin Abdullah in it’.

7 – It has been narrated to us by Muhammad Bin Ismail, from Abdul Rahmaan Bin Abu Najraan, from Ibn Sinan, from Dawood Bin Sarhaan and Yahya Bin Ma’mar and Ali Bin Abu Hamza, from Al-Waleed bin Sabeeh who said:

‘Abu Abdullah said to me: ‘O Waleed, I looked in the Parchment of Fatima. I did not find for the Clan of so an so in it except for the dust of the slippers’.
RARE FROM THE CHAPTER

(1) Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Suleyman Bin Dinaar, from Abdullah Bin Ata’a Al-Tameemy who said:

‘I was with Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) in the Mosque. Umar Bin Abdul Aziz passed by him\(^{asws}\), wearing trimmings of silver and he was young and the best looking among the people. Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) looked towards me and said: ‘O Abdullah Bin Ata’a, do you see these luxuries? He will not die until he follows the people (our enemies)’. I said, ‘This is an evil doer’. He\(^{asws}\) said: ‘Yes. He will not be among them for long and will soon die. When he dies, the inhabitants of the sky will curse him and the inhabitants of the earth will seek forgiveness for him’.

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3 – CHAPTER OF WHAT IS WITH THE IMAMS asws FROM THE DEEWAAN (COLLECTION) OF THEIR asws SHIITES IN WHICH ARE THEIR NAMES AND THE NAMES OF THEIR FATHERS

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Zareyf Naasah and someone else, from Habaabat Al-Walbiyat who said:

'I said to Abu Abdullah asws, 'I have a nephew and he knows your asws preferences, and I would love it if you asws could let me know whether he is from your asws Shiites'.

He asws said: 'And what is his name?' I said, 'the name and the son of so and so'.

He asws said: 'O so and so, bring to me asws displayed it, then looked into it. He asws said: 'Yes, he is here with his name and the name of his father'.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeya, from Abu Bakr Al-Khazramy, from a man from Clan of Huneyfa who said:

'I was with was with my uncle, when we visited Ali Bin Al-Husayn asws. We saw a Parchment in front of him asws and he asws was looking into it. My uncle said to him asws, 'Which thing is in this Parchment, may I be sacrificed for you asws?' He asws said: 'This is the Deewaan (collection) of our asws Shiites'. He said, 'Can you asws permit me to look for my name in this?' He asws said: 'Yes'. He said, 'I am not literate, and my nephew is by the door, if you asws permit him to enter so that he can read it?' He asws said: 'Yes'. My uncle invited me into (the house), I looked in the book. The first thing that hit me was my name. I said, 'My name, by the Lord azwj of the Kaaba!'. He said, 'Woe to you, where am I, as a fifth name or the sixth?' Then I found the name of my uncle. Ali asws Bin Al-Husayn asws said: 'Allah azwj Took the Covenant on our asws Wilayah, they do not increase nor do they decrease. Surely, Allah azwj Created us asws from the High Illiyeen and Created our asws Shiites from our asws clay, lower than that, and Created our asws enemies from 'Sijjeen', and Created their friends from them, from the lowest Fire'.

3 – It has been narrated by Abu Abdullah asws, who said:

I asked my uncle: 'Can you find my name in this parchment? He came bearing a large Parchment. He asws displayed it, then looked into it. He asws said: 'Yes, he is here with his name and the name of his father'.
3 — It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf, from Hasaan, from Abu Muhammad Al-Bazaaz, from Huzayfa Bin Aseyd Al-Ghafaary, the companion of the Prophet ﷺ, who said:

‘I visited Ali ﷺ Bin Al-Husayn ﷺ. I saw that he ﷺ was carrying something. I said, ‘What is this?’ He ﷺ said: ‘This is the Deewaan of our ﷺ Shitailles’. I said, ‘I would like to see if my name is in it. I am not literate. My nephew is literate’. I called him to look into the Book. My nephew said, ‘My name is in it, by the Lord ﷺ of the Kaaba!’ I said, ‘Woe be unto you, where is my name?’ He looked, and he found my name as the eighth name after his own’.

4 — It has been narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al-No’man, from Ibn Muskaan, from Is’haq Bin Samaar, from Abu Baseer, who has reported the following:

Abu Abdullah ﷺ. When people went to Muawiya, Hababia al-Walabiya went to Al-Husayn ﷺ, and she struggled very hard, and her skin had dried on her body due to worship, and she came out along with a boy who was the son of her uncle. She entered with him to Al-Husayn ﷺ. She said to him, ‘May I be sacrificed for you ﷺ’. Can you ﷺ look whether you ﷺ can find this son of my uncle with you ﷺ, and whether you ﷺ find him to have been rescued?’ He ﷺ said: ‘Yes, we ﷺ find him with us ﷺ and we ﷺ find him to be a rescued one’.

5 — It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Al-Washaa, from Abu Hamza who said:

‘I went out with Abu Baseer and he sat at the door of Abu Abdullah ﷺ. He said to me, ‘Do not speak and do not say anything’. I stopped with him at the door. I heard murmurs, and heard Abu Abdullah ﷺ say: ‘O so and so, open the door for Abu Muhammad’. We entered, and there was a lamp in front of him ﷺ and its parts were open in his ﷺ hands. A Thunder had occurred; which has scared us from head to toe. He ﷺ raised his ﷺ head towards us and said: ‘You are shaking’. I said, ‘Yes, may I be sacrificed for you ﷺ’. He ﷺ threw (pointed) towards a sheet and it was enclosed. He ﷺ said: ‘Give me ﷺ this’. I gave it to him ﷺ. He ﷺ said: ‘You are shaking’, and he ﷺ was looking in the Parchment. The trembling increased. When we left, I said, ‘O Abu Muhammad, I have not seen a night like this, and found in front of Abu Abdullah ﷺ a container and he ﷺ took out from it a Parchment. He ﷺ looked into it, and every time I looked into it I trembled’. Abu Baseer hit his forehead with his hand, then said, ‘Woe be to you, but if you had told me that. That was, by
Allah\textsuperscript{asws}, the Parchment in which are the names of the Shiites. If only you had told me, I would have asked him\textsuperscript{asws}, and you would have seen your name in it'.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Suleyman, from Amro Bin Abu Bakr, from A man from Huzeyfa Bin Aseel Al-Ghafaary who said:

‘When Muawiya invited Al-Hassan\textsuperscript{asws}, and he\textsuperscript{asws} departed to the city, he\textsuperscript{asws} was accompanied by a camel which was carrying a load, and it was always in front of his\textsuperscript{asws} eyes, and would not be separated from it wherever he\textsuperscript{asws} went. One day I said to him\textsuperscript{asws}, ‘O Abu Muhammad\textsuperscript{asws}, this load, you\textsuperscript{asws} do not get separated from it wherever you\textsuperscript{asws} turn to’. He\textsuperscript{asws} said: ‘O Huzeyfa, do you know what it is?’ I said to him\textsuperscript{asws}, ‘No’. He\textsuperscript{asws} said: ‘This is the Deewaan (collection) of what?’ He\textsuperscript{asws} said: ‘A Deewaan (collection) of our\textsuperscript{asws} Shiites, in it are their names’. I said, ‘May I be sacrificed for you\textsuperscript{asws}, show me my name’. He\textsuperscript{asws} said: ‘Come tomorrow’.

I went to him\textsuperscript{asws} at daybreak and with me was the son of my brother, and he was a literate person, and I was illiterate. He\textsuperscript{asws} said: ‘What is with you at daybreak?’ I said, ‘I have the need which you\textsuperscript{asws} had promised me’. He\textsuperscript{asws} said: ‘You have a boy with you’. I said, ‘Son of my brother, and he is literate, and I cannot read’. He\textsuperscript{asws} said to me: ‘Take a seat’. I sat down. He\textsuperscript{asws} said: ‘Get me the Deewaan (collection) from the middle’. I gave it to him\textsuperscript{asws}. The boy looked at it and waved, in between reading it, saying, ‘Here, O uncle, here is my name!’ I said, ‘May your mother be bereaved of you, look where my name is’. He apologised, and then said, ‘Here is your name’. We received good news, and the boy witnessed it with Al-Husayn\textsuperscript{asws} Bin Al\textsuperscript{asws}.

7 – It has been narrated to us by Ali Bin Al-Hassan, from Al-Husayn Bin Al-Hassan Al-Sajaany, from Al-Husayn Bin Yasaar, from Dawood Al-Raq who said:

‘I said to Abu Al-Hassan\textsuperscript{asws} the Last, ‘Is my name with you\textsuperscript{asws} in Al-Saft (The collection) in which are the names of your\textsuperscript{asws} Shiites?’ He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj}, in ‘Al-Namoos’ (in respectful manner)’.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Al-marzabaan Bin Umran who said:

‘I asked Al-Reza\textsuperscript{asws} about myself. I said, ‘I would like to ask you\textsuperscript{asws} about an important thing. Am I from your\textsuperscript{asws} Shiites?’ He\textsuperscript{asws} said: ‘Yes’. I said, ‘May I be
sacrificed for you asws, do you asws recognise my name in the names?’ He asws said: ‘Yes’.

9 – It has been narrated to us by Ibrahim bin Hashaam, from Abdul Aziz Bin Al-Mohtad, from Abdullah bin Jundab, who has said the following:

Abu Al-Hassan Al-Reza asws had written to him in a letter: ‘Our asws Shiites have been listed by their names and the names of their fathers. Allah aswj Took the Covenant to us asws from them, they responded to our asws response and the entered our asws gateway. There is none on the Religion of Islam apart from us asws and them’.

10 – It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al-Hassan Al-Sary, from his uncle Ali Bin Al-Sar Al-Karkhy who said:

‘I was with Abu Abdullah asws when an old man entered and with him was his son. The old man said to him asws, ‘May I be sacrifice for you asws, am I from your asws Shiites?’ Abu Abdullah asws took out a Parchment the like of a folded thigh of a camel, and then said to him: ‘I will go through the list’. He asws went through the list until he asws paused on a letter from the letters of the dictionary; the name of his son was before his name. The son shouted with joy, ‘My name, by Allah azwj!’ The old man invoked Mercy on him, then said, ‘Go through the list’. He asws went through the list then paused at his name as well’.
CHAPTER 4 – WHAT IS WITH THE IMAMS\textsuperscript{asws} FROM THE WEAPONS OF THE MESSENGER OF ALLAH\textsuperscript{asws} AND THE SIGNS OF THE PROPHETS\textsuperscript{as}, FOR EXAMPLE THE STAFF OF MUSA\textsuperscript{as}, AND THE SEAL-OF SULEIMAN\textsuperscript{as}, AND THE TRAY, AND THE ARK, AND THE TABLETS, AND SHIRT OF ADAM\textsuperscript{as}

1 – It has been narrated to me by Al-Abbas bin Al-Ma’rouf, from Hamaad Bin Suleyman, from Ibn Muskan, from Suleyman Bin Haroun who said:

‘I said to Abu Abdullah\textsuperscript{asws}, ‘The Ajaliyya are alleging that Abdullah Bin Al-Hassan claims that the sword of the Messenger of Allah\textsuperscript{asws} is with him’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}, he is lying, for, by Allah\textsuperscript{azwj}, it is not with him, and neither has he seen it with one of his eyes at all, nor has he seen it with his father, except he might have seen it with Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and its owner is safeguarding it and it is safe with him\textsuperscript{asws}, and do not go to the right or to the left, for the Matter is clear. By Allah\textsuperscript{azwj}, if the inhabitants of the earth were to gather around to change the place of this matter, which Allah\textsuperscript{azwj} has Placed, they would not be able to, and if the whole of the creation of Allah\textsuperscript{azwj} were to disbelieve until not one of them remains, Allah\textsuperscript{azwj} will Come with this Matter by its People\textsuperscript{asws}, for they\textsuperscript{asws} are its (Ahl) People\textsuperscript{asws}.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Wahab, from Saeed Al-Samaan who said:

‘I was with Abu Abdullah\textsuperscript{asws} when two men from Al-Zaydiyya sect entered. They said, ‘Is there within you an Imam to whom obedience is obligatory?’ He\textsuperscript{asws} said: ‘No’. They said to him\textsuperscript{asws}, ‘We have been informed by trustworthy people about you\textsuperscript{asws} that you\textsuperscript{asws} know it and we can name them for you, and they are so and so and so and so, and they are devout companions, and they are from those that you\textsuperscript{asws} cannot deny’. Abu Abdullah\textsuperscript{asws} was annoyed by this and said: ‘I\textsuperscript{asws} have not ordered them for this’. When they saw the signs of discomfort in his\textsuperscript{asws} face, they left’.
might have seen it with Ali\textsuperscript{asws} Bin Al-Husayn Bin Ali\textsuperscript{asws}. If they are truthful, what is the mark on its sheath, and what do you see in the position of the blade?’

And with me\textsuperscript{asws} is the sword of the Messenger of Allah\textsuperscript{saww}, and his\textsuperscript{saww} armour, and his\textsuperscript{saww} insignia, and his\textsuperscript{saww} helmet. If they are truthful, what is the mark in his\textsuperscript{saww} armour? And with me\textsuperscript{asws} is the overpowering flag of the Messenger of Allah\textsuperscript{saww}. And with me\textsuperscript{asws} is the Tablets of Musa\textsuperscript{as}, and his\textsuperscript{as} Staff. And with me\textsuperscript{asws} is the ring of Suleiman Bin Dawood\textsuperscript{as}. And with me\textsuperscript{asws} is the tray by which Musa\textsuperscript{as} used to give the offerings. And with me\textsuperscript{asws} is the Name which, whenever the Messenger of Allah\textsuperscript{saww} placed it between the Muslims and the Polytheists, no arrow arrived from the Polytheists to the Muslims. And with me\textsuperscript{asws} is the Ark with which the Angels came bearing it.

And the example of the weapons with us\textsuperscript{asws} is like the example of the Coffin in the Children of Israel. Whichever people of the house the Coffin stopped at the door of their house, they received the Prophecy. Similarly, to the one\textsuperscript{asws} from among us\textsuperscript{asws} came the weapons, received the Imamate. My\textsuperscript{asws} father\textsuperscript{asws} put on the armour of the Messenger of Allah\textsuperscript{saww}, it left lines on the earth, and \textsuperscript{asws} put it on and it was as that, and our\textsuperscript{asws} Qaim\textsuperscript{asws}, when he\textsuperscript{asws} wears it, it will fit, Allah\textsuperscript{azwj} Willing’.

3 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Zareef Bin Naaseh who said:

‘When it was the night in which appeared Muhammad Bin Abdullah Bin Al-Hassan, Abu Abdullah\textsuperscript{asws} called for the container. When he\textsuperscript{asws} placed it in front of him\textsuperscript{asws}, he\textsuperscript{asws} opened it and extended his\textsuperscript{asws} hand towards something and grabbed it. He\textsuperscript{asws} found something that made him\textsuperscript{asws} unhappy, he\textsuperscript{asws} then called Saeeda by her name. Hamza Bin Abdullah Bin Muhammad said to him\textsuperscript{saww}, ‘May Allah\textsuperscript{azwj} Keep you\textsuperscript{saww} well. You have become unhappy to the extent, that I have not seen the like of it from you\textsuperscript{saww} before’. He\textsuperscript{asws} said to him: ‘You do not know what this is. This is the Flag of Punishment of the Messenger of Allah\textsuperscript{saww}. Then he\textsuperscript{asws} took out a bundle by his\textsuperscript{asws} hand and said: ‘In this bundle there are one hundred Dinars kept aside by Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} in preparation for the event which has occurred in Medina tonight’. He\textsuperscript{asws} said it has to be spent in a good way, he\textsuperscript{asws} took it before leaving’.

4 – Haditha Ahmad Bin Mohammed and Abdullah Bin Umar on behalf of the people of Allah\textsuperscript{swt} and the Moslem on the day of the battle. And between them, with Ali\textsuperscript{asws} and the holy Prophet. He\textsuperscript{asws} said to them: ‘If you show this then this will be a good news for you. Allah\textsuperscript{azwj} sent me on a mission to show this to them. You have seen the battle? All the polytheists were gathered at Al-Hudayyin. If they knew that they would not have succeeded in this battle. I have been given this power that I have been given to the Messenger of Allah\textsuperscript{saww}. I have been given to me.’
4 – It has been narrated to us by Ahmad Bin Muhammad and Abdullah Bin Aamir, from ibn Sinan, from Abdullah Muskaan, from Suleyman Khalid who said:

'I was with Abu Abdullah asws when permission was sought by the people of Al-Kufa. He asws gave them permission. They entered. They said, 'O Abu Abdullah asws, the people came to us claiming that within you asws, the People asws of the House hold is an Imam asws obedience to whom asws is obligatory'. He asws said: 'I asws do not know that in the People of my asws Household’. They said, ‘O Abu Abdullah asws, they are alleging that you asws are the one’. He asws said: ‘I asws have not said that to them’. They said, ‘O Abu Abdullah asws, they are companions who are pious and devout and they are alleging that you asws are the one’. He asws said: ‘They know that I asws have not said it’. When they saw that he asws had become angry, they left

5 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaala, from Yahya, from his father, from Abdullah Bin Suleman who said:

'I heard Abu Ja'far asws say: 'The example of the weapons with us asws is like the Coffin with the Children of Israel. Whichever house the Coffin was, the kingdom was as well, and whichever house the weapons are, the knowledge is as well'.
(6) — It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-barq, from Fazaalat Bin Ayub, from Suleyman Bin Haron Al-Ajaly who said:

'I said to Abu Abdullah asws, 'O son of the Messenger of Allah saww. The two of the Aljaliyya group are saying that the sword of the Messenger of Allah saww is with Abdullah Bin Al-Hassan'. He asws said: 'By Allah azwj, he has not seen it, nor has his father that he is the son of, except with Aljaww Bin Al-Husayn asws. The Master asws of this Matter guards it and it is safe with him.

(7) — It has been narrated to us by Ibrahim Bin Hashaam, who has said:

Abu Ja'far asws having said: 'Among the weapons which are with us asws include the Holy Coffin from the Children of Israel. The kingdom follows whichever house the Coffin went to'.

(8) — It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Auba, from Umar Bin Abaan, from Adeym Bin Al-Hur, from Hamraan Bin Ayn, who has said:

Abu Abdullah asws having said: 'When the Messenger of Allah aswaw was Captured (Shahadat), Ali asws inherited his asww knowledge, and his aswaw weapons, and whatever was there, then these went to Al-Hassan aswsw, and Al-Husayn aswsw, then went to Ali aswsw Bin Al-Husayn aswsw.

(9) — And from him, from Fazaalat Bin Ayub, from Aban, from Yahya Bin Abu Al-A'ala, who has said:

Abu Abdullah asws having said: 'My asws father asws wore the armour of the Messenger of Allah asww, and it is Zaat Al-Fazool (coat of arms), it has left no marks on the ground here'.

(10) — It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hujr, from Hamaan, who has said:

Abu Ja'far asws replied after being asked, 'As for the people, they are narrating that he asww handed over to Umm Salma as a sealed Parchment? The Messenger of Allah asww, when he asww was Captured (met Shahadat), Ali asws inherited his asww weapons, and whatever was there, then these went to Al-Hassan aswsw, and Al-
Asws. When they asws feared to be searched, they asws entrusted it to Umm Salma asws. Then she asws died. Afterwards, that went to your asws father, Ali asws Bin Al-Husayn asws, then ended up with you asws, or went to you asws. He asws said: ‘Yes’.

11 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Umar Bin Azina, from Ali Bin Saeed who said:

Abu Ja’far asws said. ‘I mentioned the Al-Kaysaniyya 4 and what they are saying regarding Muhammad Bin Ali, he asws said: ‘But, they are talking about a person with whom, they believe are the weapons of the Messenger of Allah asws, but (ask them) what was the mark on the side of the sword if they know?’ Then said: ‘That Muhammad Bin Ali was in need to one of the bequests or for something written in the bequest, he asws sent it to Ali Bin Al-Husayn asws and he asws copied it for him’.

12 – It has been narrated to us by Yaqoub Bin Yazeed and Muhammad, from Al-Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Ali Bin Saeed who said:

‘I was with Abu Abdullah asws. I heard him asws say: ‘With me asws is the ring of the Messenger of Allah asws, and his asws armour, and his asws sword, and his asws flag’.

13 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa;daan, from Abu Al-Hasayn Al-Asady, from Abu Baseer, who has said:

Abu Ja’far asws having said: ‘Amir-ul-Momineen asws came out one night to his asws companions, after dark, and they were in open space, and he asws was saying in a murmur: ‘And the night is dark, the Imam asws is not to be found, and his asws sword, and his asws flag’.

14 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Abdul Ghaffaaar Al-Jaazy who said:

‘I mentioned to Abu Abdullah asws the Kaysaniyya, and what they are saying about Muhammad Bin Ali. He asws said: ‘But, ask them, who was the one with whom were the weapons of the Messenger of Allah asws? Then Muhammad Bin Ali was in need of the bequest or something which is in it. He sent his request to Ali asws Bin Al-Husayn asws. He asws copied it for him’.

4 Thos who believed in the Immatam of Mohammed Hanifia ibn Ali asws ibn Abi Talib asws.
I mentioned to Abu Al-Hassan Al-Reza asws the sword of the Messenger of Allah saww, he asws said: ‘It is secured with us asws and said: ‘Is’hâq bring it out for me asws, as it is a great right and sanctification of the sword to be taken, for it is the sword of the Messenger of Allah saww’. I said to him asws, ‘And how is it and has been?’ Abu Ja’far asws said: ‘But, the example of the weapons with us asws is like the Coffin with the Children of Israel. Wherever the Coffin went so did the kingdom’.

It has been narrated to us by Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasar, who has said:

I have taught you and I have herd them say: ‘Your evening, O Abu Abdullah’. I said, ‘That was my intention (to let you know)’. I saww said: ‘Are you telling me as it has reached you?’ He said, ‘Yes’. I saww said, ‘That was my intention (to let you know)’. I saww said: ‘Yes’. He said, ‘That was my intention (to let you know)’. I saww said: ‘Are you telling me as it has reached you?’ He said, ‘Yes’. I saww said, ‘By Allah aswj’. He said, ‘I have spoken the truth, three times, O Abu Abdullah asws, I have answered that and emphasized it’. I saww said: ‘Or confirmed it?’ He said: ‘Yes’.

That is what I asws wanted. Say to the children of Al-Hassan asws: ‘What have you to do with the people of Al-Kufa? Some of them speak the truth and some of them lie about this. I asws among you, claim that, with me asws are the weapons of the Messenger of Allah saww, and his saww flag, and his saww armour, and my asws father wore it, it left no marks (on the ground) for him asws. Let the children of Al-Hassan asws come. Let them say similar to what I asws say’. Then he faced me and said: ‘This is surely the envy. No, by Allah aswj, the Clan of Haashim did not improve their Pilgrimage, nor their Prayers, until my asws father asws taught them, and herded them to the knowledge’.

It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid, from Muhammad Bin Saalim, who has said:

Abu Abdullah asws, having said, ‘I asws Prayed and went out until asws was close to the door. I asws was met by the retainer of children of Al-Hassan asws. He said, ‘How was your evening, O Abu Abdullah asws?’ I said: ‘One who observes piety will be well’. He said: ‘I went out with the children of Hassan asws and just heard them say: ‘Your asws Shiites in Al-Kufa are alleging that you asws are a Prophet asw’, and that with you asws are the weapons of the Messenger of Allah saww’.

I asws said: ‘O Abu so and so, you have placed before me asws a great matter’. He said, ‘And so I have (heard)’. I asws said: ‘Yes’. He said, ‘That was my intention (to let you know)’. I asws said: ‘Are you telling me as it has reached you?’ He said, ‘Yes’. I asws said, ‘By Allah aswj’. He said, ‘I have spoken the truth, three times, O Abu Abdullah asws, I have answered that and emphasized it’. I asws said: ‘Or confirmed it?’ He said: ‘Yes’.

That is what I asws wanted. Say to the children of Al-Hassan asws: ‘What have you to do with the people of Al-Kufa? Some of them speak the truth and some of them lie about this. I asws among you, claim that, with me asws are the weapons of the Messenger of Allah saww, and his saww flag, and his saww armour, and my asws father wore it, it left no marks (on the ground) for him asws. Let the children of Al-Hassan asws come. Let them say similar to what I asws say’. Then he faced me and said: ‘This is surely the envy. No, by Allah aswj, the Clan of Haashim did not improve their Pilgrimage, nor their Prayers, until my asws father asws taught them, and herded them to the knowledge’.
A’ala Bin Sabah, from Abu Abdullah
Abdullah Bin Ali Bin Al-Husayn, who has said:
Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al-Balaad, from Ismail Bin Muhammad Bin that place, and then became silent.
Musafir and Muhammad Bin Ali went to
Abu Ja’far Muhammad Bin Ali saws having said: ‘When death presented itself to Ali saws Bin Al-Husayn asws, before that, he asws brought out a container or a box which was with him asws. He asws said: ‘O Muhammad asws, bear this box’. This box was borne by four. When he asws passed away, they came to their brother asws claiming the contents of the box. They said, ‘Give us our share of the contents of this box’. He asws said: ‘By Allah aszw, there is nothing in this for you, and had there been in this something for you, I asws would have handed it over to you’. In the box were the weapons of the Messenger of Allah asaww and his aszw Books’.
Abu Ja’far Muhammad Bin Ali saws having said: ‘You asws look in the Book of your father?’ He asws said: ‘Yes’. I said, ‘The sword of the Messenger of Allah asaww and his aszw armour?’ He asws said: ‘It was in such and such a position’. Musafir and Muhammad Bin Ali went to that place, and then became silent.
Abu Al-Hassan Al-Reza asws said when he asws was asked about the Zulfiqaar, sword of the Messenger of Allah SAWW, where it has come from, he asws said: ‘Jibrael saws
descended with it from the sky, and it was decorated with silver, and it is with me asws.

(22) حديثنا أحمد بن محمد عن ابن فضال عن أبي جعفر بن أبي عبد الله عن محمد بن الح الله عن أبي بكر، قال: قال أحمد بن محمد المتقدم: هم من بني عبد الله بن عمر، عن محمد بن علي عليه السلام، قال: لما حضرت علي بن الحسين الموت قبل ذلك أخرج السفن والصندوق عنه نقلاً ما كان له، بإسراع فماتما توفي جاؤوا يدعون في الصندوق أفقوا أعطينا نصيناً من الصندوق فقال: "وَإِنَّهُمَا كَانَا بِالسَّلَاحِ يَدُونَا وَيَدُونَا". وأردّت عبد الله بن عبد الرحمن بن أبي بكر، عن أبي بكر، قال: "إِنَّهُمَا كَانَا بِالسَّلَاحِ يَدُونَا وَيَدُونَا".

22 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Muhammad Bin Al-Halby, who has said:

Abu Abdullah asws said: ‘The Imam asws is known by three characteristics. He asws is the first of the people by the ones who were before him, and with him asws will be the weapons of the Messenger of Allah saww, and with him asws will be the will, and he asws is the one about whom asws Allah azwj the High Says [4:58] Surely Allah commands you to make over trusts to their owners’. And said: ‘The weapons with us asws are at the station of the Coffin with the Children of Israel. The kingdom will follow wherever the weapons are, just like where the Coffin was’.

(24) حديثنا محمد بن عبد الحبار عن أبي القاسم الكوفي محمد بن اسماعيل الفقيه عن إبراهيم بن أبي البلاد عن عيسى بن عبد الله بن عمر عن مخبر عن محمد عليه السلام، قال: لما حضرت علي بن الحسين الموت قبل ذلك أخرج السفن والصندوق عنه نقلاً ما كان له. بإسراع فماتما توفي جاؤوا يدعون في الصندوق أفقوا أعطينا نصيناً من الصندوق فقال: "وَإِنَّهُمَا كَانَا بِالسَّلَاحِ يَدُونَا وَيَدُونَا". وأردّت عيسى بن عبد الله بن عمر، عن محمد بن علي، عن عبد الله بن الإمام، عن النبي صلى الله عليه وسلم، قال: "إِنَّهُمَا كَانَا بِالسَّلَاحِ يَدُونَا وَيَدُونَا".

24 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al-Qasim Al-Kufy Muhammad Bin Ismail Al-Qummy, from Ibrahim Bin Abu Al-Balaad, from Isa Bin Abdullah Bin Umar, who has said:

Ja'far Bin Muhammad asws having said: ‘When death presented itself to Ali asws Bin Al-Husayn asws, before that he asws brought out the container and the box which were with him asws. He asws said: ‘O Muhammad asws, Carry this box’. He asws said that this was borne between four of them. When he (the fourth Imam) asws passed away, his (the fifth Imam’s) asws brothers came over claiming the contents of the box. He asws said: ‘By Allah azwj, there is nothing for you in this, and if there was anything for you in this, I asws would have handed it over to you’. In the box were the weapons of the Messenger of Allah saww.

(25) حديثنا عبد الله بن جعفر عن محمد بن عيسى عن يونس بن عبد الرحمن بن أبى إبراهيم عليه السلام، قال: "فَإِنَّهُمَا كَانَا بِالسَّلَاحِ يَدُونَا وَيَدُونَا". وأردّت عبد الله بن عبد الرحمن بن أبى إبراهيم عليه السلام، قال: "فَإِنَّهُمَا كَانَا بِالسَّلَاحِ يَدُونَا وَيَدُونَا".

25 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Yunus Bin Abdul Rahmaan, who has said:

Abu Ibrahim asws (the seventh Imam asws) has said: ‘The weapons are with us asws in a secure place. If they were to be placed with evil creatures of Allah azwj, his status will be raised one among them. My asws father asws It has been narrated to me asws, that he asws was at the wedding where the Clan of Thaqif had built a house, and the wall of that had been split. The next morning he asws wanted fifteen nails to be put in to secure that wall. He asws said: ‘then he asws asked for the slaves to fix this. But (without the slaves) he asws examined the wall, he asws found that the nails had turned back from the sword, every time someone tried to reach it’. 
26 – It has been narrated to us by Amaar Bin Musa, from Al-Hassan Bin Zareyf, from his father, from Al-Hassan Bin Zayd who said:

‘When the event of Muhammad Bin Abdullah Al-Hassan transpired and he claimed the matter for himself, Abu Abdullah\textsuperscript{saww} brought out a container and took out a bundle from it in which was one hundred Dinars, to be spent on two issues. He\textsuperscript{saww} stretched his\textsuperscript{saww} hand to the cloth and recalled it, then said: ‘This is the Flag of Punishment of the Messenger of Allah\textsuperscript{saww}.’

27 – It has been narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Isa, from Hamaad Bin Isaa, from Abaan, from Al-Hassan Bin Abu Saarat, who has said:

Abu Ja’far\textsuperscript{asws} has said: ‘The weapons we\textsuperscript{asws}, were similar to the status of the Coffin within the Children of Israel. If the Coffin stopped at the door of a man from the Children of Israel, the Children of Israel knew that to him would come the kingdom. Similar to that are the weapons, wherever they are, the Imamate would be there’.

28 – It has been narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Isa, from Hamaad Bin Isaa, from Abdul A’Iha, who has said:

I said to Abu Abdullah\textsuperscript{saww}, ‘The people are discussing regarding Abu Ja’far\textsuperscript{asws}. They are saying that it does not befit that the son of his father should surpass the one who is older than him who was younger from him’. He\textsuperscript{saww} said: ‘The master of this command can be recognised by three characteristics which are not in anyone other than him\textsuperscript{asws}. He\textsuperscript{asws} is the first of the people by the ones, who were before him\textsuperscript{asws}, and he\textsuperscript{asws} will be his\textsuperscript{asws} successor, and with him will be the weapons of the Messenger of Allah\textsuperscript{saww}, and his\textsuperscript{saww} will, and that is with me\textsuperscript{asws}. Do not dispute in it’.

29 – It has been narrated to us by Ahmad Bin Muhammad, from Ali bin Al-Hakam, from ismail Bin Barah, from Aamir bin Khaza’at who said:

‘I was with Abu Abdullah\textsuperscript{saww}.’ He\textsuperscript{saww} said: ‘Would you like to see the slipper of the Messenger of Allah\textsuperscript{saww}?’ I said, ‘Yes’. He\textsuperscript{saww} called for the suitcase. He\textsuperscript{saww} opened it, and took out from it two slippers, which were as if they had been raised by the hands that very hour. He\textsuperscript{saww} said: ‘This is the slipper of the Messenger of Allah\textsuperscript{saww} and it is as if they were bought in that very hour’.

30 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Al-Mahmood, from Abu Abdullah, from Amaar Bin Khaza’at who said:

‘I was with Abu Abdullah\textsuperscript{saww}.’ He\textsuperscript{saww} said: ‘Would you like to see the slipper of the Messenger of Allah\textsuperscript{saww}?’ I said, ‘Yes’. He\textsuperscript{saww} opened it, and took out from it two slippers, which were as if they had been raised by the hands that very hour. He\textsuperscript{saww} said: ‘This is the slipper of the Messenger of Allah\textsuperscript{saww} and it is as if they were bought in that very hour’.

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It has been narrated to us by Ahmad Bin Al-Husayn, from Al-Husayn Bin Asad Al-Husayn Al-Qummy, from No’man Bin Munzar, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja’far asws has reported that ‘Amir-ul-Momineen asws said when Umar was killed, he asws appealed to them saying: ‘asws call you to Allah aswj. Is there any one among you who has inherited the weapons of the Messenger of Allah asw, or his asw flag, and his asw ring, apart from me asws?’ They said, ‘No’.

... (31) حديث محمد بن عيسى عن علي بن الحكيم عن أبان وسهل بن الحسين عن بيان بن محمد عن علي بن الحكيم عن موسى بن القاسم عن أبان بن عمر عن أبي كbir قال سمعت سليمان بن خالد يسئي الله عليه السلام فقال جعلت ذلك أن عبد الله بن الحسن يزعم أن سيف رسول الله عليه السلام فداء فأن يكون رأى أبو عبد الله لا ورب الكعبة هذا المصباح ما آراء ولا يوجد من عينيه فقط قال لادرتي إلا أن يكون رأى أبوه وهو صحي الفجر على بن الحسن.

... (31) It has been narrated to us by Muhammad Bin Isa, from Ali Bin Al-Hakam, from Aabaa and Sahl Bin Al-Husayn, from Bayaan Bin Muhammad, from Ali Bin Al-Hakam, from Musa Bin Al-Qasim, from Aban Bin Usman, from Abu Baseer who said:

‘I heard Sulieman bin Khalid who asked Abu Abdullah asws. He said, ‘May I be sacrificed for you asws, that Abdullah Bin Al-Hassan is claiming that the sword of the Messenger of Allah asw is with him’. Abu Abdullah asws said: ‘By the Lord aswj of the Kaaba, this is the Light. He has not seen it even with one of his eyes at all’. Then said: ‘Not even his father saw it when he was a young boy, in the chamber of Ali asws Bin Al-Husayn asws’.

... (32) حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر عن علي بن اسباط عن محمد بن الفضيل عن أبي حذيفة الثامني عن أبي عبد الله عليه السلام قال سمعته يقول الواح موسى عندما وعصمى موسى عندما ونذرت النبي صلى الله عليه وسلم.

... (32) It has been narrated to us by Abu Muhammad, from Umraan bin Musa, from Musa Bin Ja’far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

‘I heard Abu Abdullah asws say: ‘The Tablets of Musa as are with us asws, and the Staff of Musa as is with us asws, and we asws are the inheritors of the Prophet asw’.

... (33) حدثنا محمد بن الحسن عن صفوان عن أبي الحسن عليه السلام قال كان أبو جعفر عليه السلام يقول إنما السلاح فينا مثل التابوت في بني اسرائيل أيما دار التابوت فمن الأمر قد فإن السلاح مزايلا للعلم لا.

... (33) It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, who has said:

‘Abu Ja’far asws used to say: ‘But rather, the weapons are with us asws just like the Coffin was with the Children of Israel. Wherever the Coffin went, so did the command’. I said, ‘Do the weapons ever give out knowledge?’ He asws said: ‘No’.

... (34) حدثنا إبراهيم بن هاشم عن محمد بن أبي عمر عن محمد بن مسكين عن نوح بن دراح عن عبد الله بن أبي بكر يعفون قال سمعت أبا عبد الله عليه السلام يقول إنما السلاح فينا مثل التابوت في بني اسرائيل حيث ما دار التابوت دار العلم.

... (34) It has been narrated to us by Ibrahim Bin Haashim, from Muhammad Bin Abu Umeyr, from Muhammad Bin Miskeen, from Nooh Bin Daraaj, from Abdullah Bin Abu Y’four who said:

‘I heard Abu Abdullah asws say: ‘But rather, the example of the weapons with us asws is the example of the Coffin with the Children of Israel. Wherever the Coffin went, so did the knowledge’.

... (35) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسن عن فضالة عن يحيى عن أبيه عن عبد الله بن سليمان قال سمعت أبا جعفر عليه السلام يقول إن السلاح فينا كمثل التابوت في بني اسرائيل حيث دار التابوت في الملك وحية ما دار السلاح فثما العلم.

... (35) It has been narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Al-Hassan, from Fazaalat, from Yahya, from his father, from Abdullah Bin Suleyman who said:
(Shahadat), bequeathed to Ali
prepared for our
now, and it is green as if it has been plucked out of a tree, and it is as if it has been
usage. The Messenger of Allah saww, when Allah swt Intended to Capture him saww (Shahadat), bequeathed to Ali saww his saww knowledge, and his saww weapons, and whatever was there. Then these went to Al-Hassan saww and Al-Husayn saww. Then when Al-Husayn saww was martyred, he saww entrusted these to Umm Salma saww. Then custody of these was taken from her saww after her saww death'. I said, 'Then these went to Ali saww Bin Al-Husayn saww', then these went to your saww father saww, then ended up with you saww? He saww said: ‘Yes’.

36 – It has been narrated to us by Salma Bin Al-Khataab, from Abdullah Bin Muhammad, from Man’e Bin Al-Hajaaj Al-Basry, from Majasha, from Moala, from Muhammad Bin Al-Fayz, who has said:
Muhammad Bin Ali saww said: ‘The Staff of Musa saww was with Adam saw. It went to Shuaib asws, then it went to Musa Bin Imran asws, and it is with us asws, and it is my asws term now, and it is green as if it has been plucked out of a tree, and it is as if it has been prepared for our asws Qaim aswj as it was made for Musa asw, and it is intimidating in its usage. The Messenger of Allah saww, when Allah aswj Intended to Capture him saww (Shahadat), bequeathed to Ali asws his asw knowledge, and his asw weapons, and whatever was there. Then these went to Al-Hassan asws and Al-Husayn asws saww. Then when Al-Husayn asws was martyred, he asws entrusted these to Umm Salma asws. Then custody of these was taken from her asw after her asw death’. I said, ‘Then these went to Ali asws Bin Al-Husayn asws’, then these went to your asw father asws, then ended up with you asw?’ He asws said: ‘Yes’.

37 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan, from Suleyman Bin Khalid who said:
‘I said, ‘The Ajaliyya are alleging that the weapons of the Messenger of Allah saww are with the son of Al-Hassan’. He asws said: ‘They lie. By Allah aswj, there were two swords with the Messenger of Allah aswj, and on one of them there was a mark on its right hand side. Let them inform of their marks and of their names if they are truthful, but my asws cousin (son of my asws uncle) is not my asws strength’. I said, ‘And what are their names?’ He asws said: The name of one of them is Al-Rasoom, and the other is Makhzam’.

38 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Aban who said:
‘I mentioned to him asws Al-Kaysaniyya and what they are saying regarding Muhammad Bin Ali. He asws said: ‘But, they are saying that the one with whom are the weapons of the Messenger of Allah saww, and the sword was in it, what is the mark on

5 Thos who believed in the Imamat of Mohammed Hanifia ibn Ali asws Ibn Abi Talib asws.
the side of it, do they know’. Then said: ‘That Muhammad Bin Ali was is need of some bequest, or something which was in the bequest, to Ali\textsuperscript{saww} Bin Al-Husayn\textsuperscript{saww}. He\textsuperscript{saww} copied it for him, but Ali\textsuperscript{saww} do not like the virtues of the son of my\textsuperscript{saww} uncle’.

(39) حديثنا علی بن الحسن بن علي بن عباد بن علي السعدي عن علي بن محمد بن علي نصر بن حمائد بن عثمان بن عبد الأعلى بن اعين قال سمعت علي بن علی بن السعدي قول الداوسي صلى الله عليه وسلم قدأت علي بن سعيد السعدي صلى الله عليه وسلم وأنذر في جملة قول السعدي صلى الله عليه وسلم: "نتعبم يا عبد الله لله رسوله صلى الله عليه وسلم كأنما جاءت عينات آمنة من عيّنة على يد الله"

39 – It has been narrated to us by Muhammad Bin Ahmad, from Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Abdul A’la Bin Ayn who said: ‘I heard Abu Abdullah\textsuperscript{saww} say: ‘With me\textsuperscript{saww} are the weapons of the Messenger of Allah\textsuperscript{saww}, there is no disputing in this’. Then said: ‘The weapons are secure. If they were to be placed with the most evil of the creatures of Allah\textsuperscript{azwj}, he would be the best among them’.

Then said: ‘This matter is to be communicated to the ones who have total obedience for him\textsuperscript{azwj}. When the Desire of Allah\textsuperscript{azwj} transpires regarding this, he\textsuperscript{azwj} will come out. The people will say, ‘What is this?’ It will be as if Allah\textsuperscript{azwj} had Placed his\textsuperscript{azwj} protective hand on their heads’.

(40) حديثنا علي بن الحسن بن علي بن عباد بن علي السعدي عن علي بن محمد بن علي نصر بن حمائد بن عثمان بن عبد الأعلى بن اعين قال سمعت علي بن علی بن السعدي قول الداوسي صلى الله عليه وسلم: "نتعبم يا عبد الله لله رسوله صلى الله عليه وسلم كأنما جاءت عينات آمنة من عيّنة على يد الله"

40 – It has been narrated to us by Ali Bin Al-Hassan bin Ali bin Fazaal, from his father, from Ibrahim Bin Muhammad Al-Ashary, from Hamraan Al-Halby, from Abdullah Bin Suleyman who said: ‘I heard Abu Ja’far\textsuperscript{asws} say: ‘The weapons with us\textsuperscript{asws} are at the status of the Coffin which was with the Children of Israel. Wherever they turn, so does the knowledge’.

(41) حديثنا علي بن الحسن بن علي بن عباد بن علي السعدي عن علي بن محمد بن علي نصر بن حمائد بن عثمان بن عبد الأعلى بن اعين قال سمعت علي بن علی بن السعدي قول الداوسي صلى الله عليه وسلم: "نتعبم يا عبد الله لله رسوله صلى الله عليه وسلم كأنما جاءت عينات آمنة من عيّنة على يد الله"

41 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Ibn Sinan, from Al-Azramy, from Abu Al-Maqdaam who said: ‘I and Abu Al-Maqdaam went on Hajj. The mother of Abu Al-Maqdaam died on the way to Medina. We came seeking permission to Abu Ja’far\textsuperscript{asws}. He\textsuperscript{asws} was riding on a mule, when he\textsuperscript{asws} saw me, he\textsuperscript{asws} said: ‘How are you, O Abu Al-Maqdaam’? I said, ‘I am well, may I be sacrificed for you\textsuperscript{asws}. With me are so and so, but excuse me for my blindness, I will soon visit your house. I entered to his\textsuperscript{asws} (house) and his\textsuperscript{asws} aunt Fatima\textsuperscript{asws} the daughter of Al-Husayn\textsuperscript{asws}, and introduced me and made me to sit by the cushion. Then she\textsuperscript{asws} said: ‘How are you, O Abu Al-Maqdaam?’ I said, ‘I am well, may Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{as}, O daughter of the Messenger of Allah\textsuperscript{saww}. I asked: O daughter of the Messenger of Allah\textsuperscript{saww}, which thing is from the effects of the Messenger of Allah\textsuperscript{saww}?’ She\textsuperscript{asws} called her\textsuperscript{asws} sons and five of them came. She\textsuperscript{as} said: ‘O Abu Al-Maqdaam, these are the flesh of the Messenger of Allah\textsuperscript{saww} and his\textsuperscript{azwj} blood’. She showed me a container in which was a washing bowl, and a piece of iron. She\textsuperscript{as} said: ‘This is Al-Jaffna which was gifted to the Messenger of Allah\textsuperscript{saww}, with meat and porridge’. I took them and wiped myself by them’. 
Mugheira, from Suleyman Bin Ja’far who said:

'Yes'.

Wherever the Coffin went so did the kingdom'.

were these to be placed with the mo st evil of the creation of Allah

I heard Abu Abdullah

said: 'The Messenger of Allah

left from his

belongings a

sword, and armour; and a spear, and a saddle and grey mule. All these were

inherited by Al

Bin Abu Talib

.

I asked Abu Abdullah

that the people are narrating that he

handed over to

Umm Salma

, wife of the Prophet

a sealed Parchment, he

said: 'When the Messenger of Allah

was Captured (Shahadat), Al

Bin Abu Talib

inherited his

knowledge and his

weapons and whatever was there'. I said, 'Then these went to Al

and Al

, then these went to Al

, then to your

father,

than ended up with you

'. He

said: 'Yes'.

I heard Abu Abdullah

say: 'With me are the weapons of the Messenger of Allah

, there is no disputing in this'. I heard him

say: 'The weapons are secure, were these to be placed with the most evil of the creation of Allah

, he would be
the best among them’. Then said: ‘This matter proceeds to the one⁴⁷ to whom⁴⁷ the
necks will bend for (in total obedience)’.

Abdullah, who has said:

47 – It has been narrated to us by Ibrahim Bin Hashaam, from Al-Husayn Bin Sayf, from his father,
Fazeyl Bin Usman, from Abu Ubeyda Al-Haza’a who said:

‘Abu Ja’far⁴⁸ said to me: ‘O Abu Ubeyda, the one with whom is the sword of the
Messenger of Allah⁴⁸, and his⁴⁸ armour, and his⁴⁸ overpowering flag, and the
Parchment of Fatima⁴⁸, the coolness of his⁴⁸ eyes’.

Abu Ja’far: “And my uncle Ja’far Bin Muhammad

48 – It has been narrated to us by Umraan Bin Musa, from Muhammad Bin Al-Husayn, from
Muhammad Bin Abdullah Bin Zarara, from Isa Bin Abdullah, from his father, from his grandfather, who
has said:

Amir-ul-Momineen⁴⁸ said: ‘Jibraeel⁴⁸ went to the Prophet⁴⁸ and said: ‘O
Muhammad⁴⁸, in Yemen there is an idol of stone set in iron. Send to them until
they do away with it’. The Prophet⁴⁸ sent me⁴⁸ to Yemen. I⁴⁸ went with the iron
and fulfilled the matter of Al-Sayqal. I⁴⁸ struck them with two swords, Zulfiqaar
and Makhzama. The Messenger of Allah⁴⁸ collared himself⁴⁸ with Makhzama and
collared me⁴⁸ with Zulfiqaar. Then he⁴⁸, after that, gave me Makhzam.

49 – It has been narrated to us by Ibrahim Bin Muhammad, from Al-Husayn Bin Musa Al-Khashaab,
from Mohsin Bin Muhammad, from Aabaaan Bin Usmaan, who has said:

Abu Abdullah⁴⁹ said: ‘My⁴⁹ father⁴⁹ put on the armour of the Messenger of
Allah⁴⁹ Dhaat Al-Fudhool. It fitted him perfectly, so it to me when I⁴⁹ wore it’.

50 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al-Qasim Abdul
Rahmaan Ibn Hamaad, from Muhammad Bin Sahil, from Ibrahim Bin Abu-Al-Balaad, from Isa Bin
Abdullah, who has said:

Muhammad Bin Umar Bin Ali son of his aunt, has narrated from the mother of Al-
Husayn, daughter of Abdullah Bin Muhammad Bin Ali Bin Al-Husayn⁵⁰. She said,
‘Whilst I was sitting with my uncle Ja’far Bin Muhammad⁵⁰, when he⁵⁰ called
Saeeda. It was for her, from him⁵⁰ a status. She came with a container. He⁵⁰ looked
at its seal, then opened it, then looked in the container, then lifted his⁵⁰
head towards her harshly. I said, ‘May I be sacrificed for you, how come you were in this state? And I have never seen you as being so harsh with anyone at all. So, how come with Saeeda?’ He asws said: ‘Do you know which thing is this, O daughter? This is the Punishing flag of the Messenger of Allah saww. She overlooked it until she was cautioned. Then he asws took out a black cloth, then placed it on his asws eyes, then gave it to me. I placed it on my eyes and my face. Then he asws brought out a bundle in which were approximately one hundred Dinars. He asws said: ‘This is to be given to a person from Al-Amoudan (a village near Mecca) to escape from the event which has taken place in Medina by three miles and for him to buy something good with it.

(51) حدثنا محمد بن الحسن عن ابن سبان عن عمrar بن مروان عن المنخل عن جابر قال: أبو جعفر عليه السلام المنسوب قول رسول الله صلى الله عليه وسلم أن أهل السلم ولهؤلاء خاتم سليمان ولهؤلاء عصي موسى.

51 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ibn Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir who said: ‘Abu Ja’far asws said: ‘Have you not heard the words of the Messenger of Allah saww regarding Ali asws? ‘By Allah asw, I aswa have shown to you assw the ring of Suleiman as, and by Allah saww, I aswa have showed to you assw the Staff of Musa as.

(52) حدثنا احمد بن محمد بن عبد الجبار عن الحسن بن الحسن اللؤلؤي عن أبي الحسن الأنصاري عن أبي بصير عن أبي جعفر عليه السلام قال: خرج أمير المؤمنين عليه السلام ذات ليلة على أصحابه بعد غذاء وهم في الارحمة وهي يقول همزة في ليلة مظلمة خرج عليك الإمام وعليه فصصه أدب وفي هذه خاتم سليمان وعلى عصي موسى.

52 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Al-Lu’lui, from Abu Al-Haseyn Al-Asady, from Abu Baseer, who has said: Abu Ja’far asws said: ‘Once Amir-ul-Momineen asws went out one night to his asws companions after dark, and they were in the open space, and he asws was murmuring in the dark night: ‘The Imam asws has come out to you, and with him asws is the shirt of Adam as, and in his asws hand is the ring of Suleiman as and the Staff of Musa as.

(53) حدثنا احمد بن محمد بن عبد الناصر بن سعيد بن حبيب الخليلي عن ابن مسكان عن أبي بصير قال: قال أبو عبد الله عليه السلام ترك رسول الله صلى الله عليه وسلم عنه ساعة ودراة وعنزة ورحلته بولغته الشهباء فور ذلك كله على بن باب طالب عليه السلام.

53 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweydey, from Yahya Al-Halby, from Ibn Muskaan, from Abu Baseer who said: ‘Abu Abdullah asws said: ‘The Messenger of Allah saww left from his saww belongings a sword, and armour, and a spear, and a saddle and grey mule. All these were inherited by Ali asws Bin Abu Talib asws.

(54) حدثنا محمد بن الحسن عن موسي بن سعدان عن عبد الله بن القاسم عن أبي عبد الله قال: قال أبو جعفر عليه السلام إذا قام القائم بعده وراد أن يعتزل إلى الكوفة نادي مداهمه إلا لا يحل أحد منهم طعام ولا شرابا وحمل حجر موسي بن عمر بن وهب وهو ورق مبرم ولا ينزل منازل إلا أن بعث عين منه فمن كان جوابا شبع ومن كان ضرموا روى فهو زادهم حتى نزلوا النجف من ظهر الكوفة.

54 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muha Bin Sa’daan, from Abdullah Bin Al-Qasim, from Abu Saeed Al-Khurasany, who has said: Abu Abdullah asws has narrated that ‘Abu Ja’far asws said: ‘When Al-Qaim asiff makes his assw, caller stand at Mecca, and make the intention to proceed towards Al-Kufa, his assws caller will call out: ‘Not one of you should bear food with him, nor any drinks He carries Musa bin Imran as’s holy caravan, those who are hungry or thirsty will be fed during their travel and when they stay in Najaf and appear in Kufah.
55 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Azina, from Bureyd Bin Muawiya, who has said:

Abu Ja’far asws, regarding the Statement of Allah [4:58] Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent, said: ‘It means that He asw] is Calling to the first of the Imams asw] who will have after him asw] the weapons and the knowledge and the Books’.

56 – It has been narrated to us by Ibrahim Bin Hashaam, from Abu Abdullah Al-Barqy, from Ahmad Bin Muhammad Bin Abu Nasr, and someone else, from Abu Ayub Al-Haza’a, from Abu Baseer, who has said the following:

I said to Abu Abdullah asws, ‘May I be sacrificed for you asws, I would like to touch your asws chest’. He asws said: ‘Do it’. I touched his asws chest and his asws shoulders. He asws said: ‘And why, O Abu Muhammad?’ I said, ‘May I be sacrificed for you asws, I heard your asws father asws, and he asws said that Al-Qaim asw] will have a wide chest presented between two broad shoulders’.

He asws said: ‘O Abu Muhammad, my asws father asws put on the armour of the Messenger of Allah asw], and it fitted him perfectly without leaving any marks on the ground, and asw] put it on, and it did what it had done, and it will be with Al-Qaim asw] as it was with the Messenger of Allah asw], it is as if it has been made for these two asw], and it is not for others but of the people of ‘Amr one even forthyth of it.

57 – It has been narrated to us by Abaar Bin Suleyman, from Sa’d, from Yahya, who has said:

‘Abu Al-Hassan Al-Reza asws has narrated that my asws father asws came to me asws with the weapons of the Messenger of Allah asw], and I asw] have included my asws cousins from that word’. Safwaan said, ‘And we mentioned the sword of the Messenger of Allah asw]. He asws said: ‘Is’haq Bin Ja’far brought it out for me asw], as it is a great right of the (Divine) successor asw] and sanctity of the sword to be taken, for it is the sword of the Messenger of Allah asw]. I said, ‘No, and how can this be, and so Abu Ja’far asw] said that the example of the weapons with us asw] is like the Coffins with the Children of Israel, wherever it went, so did the Command’. I asked him asw] about Zulfiqaar, sword of the Messenger of Allah asw], he asws said: ‘Jibraeel asw] came down with it from the sky, and it was decorated with silver, and it is with me asw].’
58 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Abu Ismail Al-Siraaj, from Bishr Bin Ja’far, from Al-MufazzAl-Al-Ju’fy, who has said:

‘I heard Abu Abdullah asws say: ‘Do you know what was the shirt of Yusuf as?’ I said, ‘No’. When the fire was kindled for Ibrahim as, Jibraeel as came down with a cloth, from the clothes of the Paradise. With it, neither the heat, nor the cold affected him adversely. When death presented itself to Ibrahim as, he as made an amulet out of it and attached it on Is’haq as, and Is’haq as attached it on Yaqoub as. When Yusuf as came to this world, he as attached it on him as, and it was in his as upper arm until the matter transpired that it did.

When Yusuf as was in Egypt, he as brought out the shirt from the amulet, Yaqoub as found its aroma. This is the Statement of Allah azwj the High [12:94] And Most surely I perceive the aroma of Yusuf unless you pronounce me to be weak in judgement, for that was the shirt which had come down from the Paradise’. I said, ‘May I be sacrificed for you asws, to whom has this shirt gone to?’ He asws said: ‘To it’s (Ahl) worthy person as’. Then said: ‘All Prophets as inherited his as knowledge, but none of the others and it then came to Muhammad saww and the People asws of his aswj Household’.

58 (58) حدثنا محمد بن الحسين عن محمد بن اسماعيل عن أبي اسماعيل السراج عن بشر بن جعفر عن المفضل الجعفي عن أبي عبد الله عليه السلام قال سمعته يقول اندرى ما كان قميص يوسف قال قلت لا قال ان ابراهيم لما اوفد له النار اتاه جبرئيل بتوب من ثياب الجنة فاليسه اياه فلم يضره معه حر ولا برد فلما حضر ابراهيم الوفاة جعله في تبليته وعلقيها على اسحق وعلقيها ابن يعقوب فلما ولد يوسف علقها عليه وكان في عضده حتى كان من امره ما كان
CHAPTER 5 – REGARDING THE IMAMS 


1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdul Samad Bin Bashir who said:

'It has been mentioned from Abu Abdullah asws that the beginning of Azaan (Call for Prayer) and story of the Azaan during the ascension (Me’raaj) of the Prophet saww until ending up at Al-Sidrat. I said, ‘Al-Sidrat Al-Muntaha (The Ultimate Point), no creature has exceeded for me before you asws (i.e. told me more)’. He saww said: '[53:7] While he was in the highest part of the horizon [53:8] Then he approached and came closer [53:9] So he was the measure of two bows or closer still [53:10] And He revealed to His servant what He revealed, He saww said: 'And He [MW] Handed over to him asaww a Book of the companions of the right and (a Book of) companions of the left.

He saww said: 'And he asaww took the (Book of) companions of the right by his asaww right hand. He asaww looked towards it and in it were the names of the inhabitants of the Paradise, and the names of their fathers along with their tribes. He asaww said: [2:285] The messenger believes in what has been revealed to him from his Lord. The Messenger of Allah asaww said: ‘and (so do) the believers; they all believe in Allah and His angels and His books and His messengers. The Messenger of Allah asaww said: ['2:286] Our Lord! do not punish us if we forget or make a mistake Allah asaww Said: ‘Already done’ The Messenger of Allah asaww said: ‘Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people’. Allah asaww Said: ‘Already done’.

Then he asaww folded the Parchment in his asaww right hand, and opened the Parchment of companions of the left. In it were the names of the inhabitants of the Fire and the names of their fathers along with their tribes. The Messenger of Allah asaww said: ‘Lord[azwj], these are people that do not believe’. Allah [azwj] Said: ‘Leave them and be at peace, for they will come to know’. When he asaww saw that he was free from the discourse with his asaww Lord [azwj], he asaww returned to the Bayt Al-Ma’moor (The Inhabited House). Then he asws narrated the story of the House and the Prayer in it. He saww said: 'Then he asaww came down, and with him asws were the two Parchments. He saww handed them both over to Ali asws Bin Abu Talib asws.'
2 – It has been narrated to us by Ahmad Bin Muhammad Bin Ismail, from Muhammad Bin Al-Fazeyl, from Abu Al-Asbaah Al-kanany who has narrated the following:

Abu Ja'far has said that my father has been narrated to me saying: 'The Messenger of Allah came out to us and in his right hand was a Book and also in his left hand was a Book. He displayed the Book which was in his right hand. He read out: 'In the Name of Allah, the Beneficent, the Merciful, a Book of the inhabitants of the Paradise by their names and the names of their fathers. Not one will increase from what is in this nor will any one be reduced from it.'

Then he displayed the one which was in his left hand. He read out: 'A Book from Allah the Beneficent, the Merciful, of the inhabitants of the Fire by their names and the names of their fathers along with their tribes. Not one will increase from what is in this nor will any one be reduced from it.'

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Amro, from Al-Amsh who said:

'Al-Kalby said, 'O Amsh, which thing is the harshest from what you have heard about the virtues of Allah?' He said: 'It has been narrated to me from Musa Bin Zareyf, from Abaayat who said that he heard Ali say:

'I am the distributor of the Fire. The one who is obedient to me, he is from me, and the one who is disobedient to me, he is from the inhabitants of the Fire'. Al-Kalby said, 'What I have with me is greater than what is with you. The Messenger of Allah gave to Al a Book in which was the names of the inhabitants of the Paradise and the names of the inhabitants of the Fire. He placed it with Umm Salma. When Abu Bakr became the governor she said: 'This is not for you'. When Umar became the governor, he sought it. She said: 'This is not for you'. When Usmaan became the governor, he sought it. She said: 'This is not for you'. When Al became the governor, she handed it over to him.'

4 – It has been narrated to us by Ibrahim Bin Hasham, from Al-Husayn Bin Sayf, from his father who said that it has been narrated to him from Abu Al-Qasim, from Muhammad Bin Abdullah who said:

'I heard Ja'far Bin Muhammad say: 'The Messenger of Allah gave a sermon to the people, then he raised his right hand and closed his fist saying: 'Do
you know what is in my fist?’ They said, ‘Allah and His Messenger know better’. He said: ‘In it are the names of the inhabitants of the Paradise and the names of their fathers and their tribes up to the Day of Judgement’. Then he raised his left hand saying: ‘O you people, do you know what is in my hand?’ They said, ‘Allah and His Messenger know better’. He said: ‘In it are the names of the inhabitants of the Paradise and the names of their fathers and their tribes up to the Day of Judgement’. Then he said: ‘Allah is Wise and Just, Allah is Wise and Just, Allah is Wise and Just, a group in the Paradise and a group in the Blazing Fire’.

5 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Usmaan Ibn Saeed, from Abu Hafs Al-Ashy, from Al-Amsh who said:

‘Al-Kalby said, ‘What is the harshest of what you have heard from the virtues of Ali Bin Abu Talib?’ I said, ‘It has been narrated to me by Musa Bin Zareyf, from Abaya who said, ‘I heard Ali say: ‘I am the distributor of the Fire’. Al-Kalby said, ‘What I have with me is greater than what is with you. The Messenger of Allah gave to Ali a Book in which was the names of the inhabitants of the Paradise and the names of the inhabitants of the Fire’.

6 – It has been narrated to us by Muhammad Bin Isa, from Abdul Samad Bin Bashir who has said:

Abu Ja’far said: ‘The Prophet reached the seventh sky and came to Sidrat Al-Muntaha (The Ultimate Point)’. I said, ‘Al-Sidrat, no one has told me more about it before you’. Then [53:7] While he was in the highest part of the horizon [53:8] Then he approached and came closer [53:9] So he was the measure of two bows or closer still [53:10] And He revealed to His servant, He said: ‘He handed over to him a Book of companions of the right and a Book of companions of the left. He took the Book of companions of the right by his right hand, and opened it, and looked in it. In it were the names of the inhabitants of the Paradise and the names of their fathers and their tribes. And he opened the Book of companions of the left and looked in it. In it were the names of the inhabitants of the Fire and the names of their fathers and their tribes. Then he came down and with him were two Parchments. He handed them both over to Ali Bin Abu Talib’. 
CHAPTER 6 – REGARDING THE IMAMS\textsuperscript{asws} WITH THEM\textsuperscript{asws} IS THE COLLECTION OF THE QURAN WHICH CAME DOWN UPON THE MESSENGER OF ALLAH\textsuperscript{asaww}

1 – It has been narrated to us by Muhammad Bin Al-Hassan, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir who has said:

Abu Ja'far\textsuperscript{asws} said: 'There is no one who has claimed to have collected all of the Quran, its apparent and it hidden, apart from the successors\textsuperscript{asws} (of the Prophet\textsuperscript{asaww}).

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Amro Bin Abu Al-Maqdaam, from Jabir who said:

'I heard Abu Ja'far\textsuperscript{asws} say: 'There is no one from the people who said that he has collected all of the Quran, its apparent and it hidden, apart from the successors\textsuperscript{asws}. They replied: We have it with us and we do not need from you'. He put the Book of Allah\textsuperscript{asaww} between two sheets and will bring out the Parchment which was written by Ali\textsuperscript{asws}. And said: 'Ali\textsuperscript{asws} brought it out to the people when he\textsuperscript{asws} had finished it after writing it down, he\textsuperscript{asws} said to them: 'This is the Book of Allah\textsuperscript{asaww} as Allah\textsuperscript{asaww} has Sent it down except for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and the Imams\textsuperscript{asws} after him\textsuperscript{asws}'.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Najaaran, from Hashaam, from Saalim Bin Abu Salmat who has said:

A man said to Abu Abdullah\textsuperscript{asws}, 'And I have heard letters from the Quran and these are not what are being read by the people'. Abu Abdullah\textsuperscript{asws} said: 'Muh, muh, stop from reading these. Read it as the people read it until the standing of Al-Qaim\textsuperscript{ajtf}. When he\textsuperscript{asws} makes the stand, he\textsuperscript{asws} will read the Book of Allah\textsuperscript{asaww} as per its limits, and will bring out the Parchment which was written by Ali\textsuperscript{asws}. And said: 'Ali\textsuperscript{asws} brought it out to the people when he\textsuperscript{asws} had finished it after writing it down, he\textsuperscript{asws} said to them: 'This is the Book of Allah\textsuperscript{asaww} as Allah\textsuperscript{asaww} has Sent it down upon Muhammad\textsuperscript{asaww}, and I\textsuperscript{asws} have collected it between two Sheets. They replied: We have it with us and we do not need from you'. He\textsuperscript{asws} said: 'But, by Allah\textsuperscript{azwj}, you will not see it after this day of yours ever, but I\textsuperscript{asws} had to inform you, that it is now being collected and is available for reading (as it has been revealed)'.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Abdul Ghaaffar who said:

'A man asked from Abu Ja'far\textsuperscript{asws} and Abu Ja'far\textsuperscript{asws} replied: 'No one has been able to make a claim that he has collected all of the Quran, apart from the successors\textsuperscript{asws}'.

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5 – It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usmaan, from Muhammad Bin Fazeyl, from Abu Hamza Al-Thumaly who has said the following: Abu Ja’far asws said: ‘I asws have not found one from this community who has collected the Quran except for the successors asws.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Maraazim and Musa Bin Bakeyr who said: ‘We heard Abu Abdullah asws say: ‘I asws am the Person of the Household, Allah azwj has not Ceased to Give us asws to know His azwj Book from its beginning to its end’.

7 – It has been narrated to us by Muhammad Bin Isa, from Abu Abdullah Al-Mo’min, from Abdul A’la the retainer of the progen of Saam who said: ‘I heard Abu Abdullah asws say: ‘By Allah azwj, I asws know the Book of Allah azwj from its beginning to its end as if it was in the palm of my asws hand, in it is the news of the sky and news of the earth and news of what has happened and news of what is going to happen. Allah azwj has Said that in it is the explanation of everything’. 
CHAPTER 7 – REGARDING THE IMAMS\textsuperscript{asws}, THEY\textsuperscript{asws} HAVE BEEN GIVEN THE INTERPRETATION OF THE BOUNTIFUL QURAN AND ITS EXPLANATION

1 – It has been narrated to us by Haysam Al-Nahdy, from Al-Abbas Bin Aaamir, from Amro Bin Mas’ab\textsuperscript{ab} who had said:

’I heard Abu Abdullah\textsuperscript{asws} say: ‘From knowledge, it is what we\textsuperscript{asws} interpret from its judgements, and knowledge of changing of the times and its events, and if Allah\textsuperscript{azwj} Intends good for the people, He\textsuperscript{azwj} Listens to them, and if He\textsuperscript{azwj} did not Listen to the one He\textsuperscript{azwj} Listened to, he would have gone unheard’. It is here with us\textsuperscript{asws} and then said: ’If only we\textsuperscript{asws} had found a container for it (a deserving person) and a cover for our\textsuperscript{asws} knowledge (who will not reveal our\textsuperscript{asws} secrets), and Allah\textsuperscript{azwj} is the Helper’.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hashaam Bin Saalim, from Muhammad Bin Muslim who said:

’I visited him\textsuperscript{asws} (the 6\textsuperscript{th} Imam\textsuperscript{asws}) after the killing of Abu Al-Khattab\textsuperscript{6}. I mentioned to him\textsuperscript{asws} of what had been reported from his\textsuperscript{asws} Hadeeth about the “al-\textsuperscript{azwj}’u’tmatul”\textsuperscript{7} hidden matters before it would happen and what has happened. He\textsuperscript{asws} said: ’It is sufficient for you, O Abu Muhammad, that you should say about us\textsuperscript{asws}, that we\textsuperscript{asws} know the Prohibited, and the Permissible, and know the Quran, and the differences among the people.

Why do you want the people to grab me\textsuperscript{asws} by my\textsuperscript{asws} clothes? O Abu Muhammad, the Permissible and the Prohibited is the knowledge from the Quran, but it is a small fraction, within the Quran’.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaiba, from Khalid Bin Maad Al-Qalaanas, from Abu Dawood, from Anas Bin Malik, servant of the Messenger of Allah\textsuperscript{saww} who said:

’The Messenger of Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}, you\textsuperscript{asws} teach the people interpretation of the Quran of what they do not know’. He\textsuperscript{asws} said: ‘Whatever has reached of your\textsuperscript{saww} message after you\textsuperscript{saww}, O Messenger of Allah\textsuperscript{saww}. He\textsuperscript{saww} said: ‘You\textsuperscript{asws} inform the people of what is doubtful to them, from the explanation of the Quran’.

\textsuperscript{6} He was a Ghali during the time of our 6\textsuperscript{th} Imam\textsuperscript{asws}. (See, Al-Kafi, Vol. 1, Ch. 54, H. 704)

\textsuperscript{7} Bone
4 – It has been narrated to us by Yaqoub Bin Yazd, from Ibn Abu Umeyr, from Hashaam Bin Saalim, from Muhammad Bin Muslim who said:

‘Abu Abdullahasws said: ‘It is sufficient for you to say that, ‘Heasws knows the knowledge of the Permissible and the Prohibited, and knows the Quran’, and recognises the difference between people’.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-barqy, from Marzabaan Bin Umraan, from Is'haaq Bin Amaar who said:

‘I heard Abu Abdullahasws say: ‘In the explanation from the Quran there is that which has happened, and from it which has not happened yet. If an explanation of it occurs in a particular era, the Imamasws from the Imamasws of that era will understand that’.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad, from Al-Husan Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar, who has said:

Imamasws said: ‘In the Quran is what is present and what will happen in the future, and in it were the names of men which have been omitted (Tahreef), but rather there is one name among countless names, the successors recognise that’.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Azina, from Fazeyl Bin Yasaar who said:

‘I asked Abu Ja’farasws about this report – ‘There is not from the Quran a Verse except for it there is an apparent and a hidden (meaning)’. Heasws said: ‘Its apparent is its Revelation, and its hidden is its explanation from it of what has happened and from it of what is going to happen. It flows like the flowing of the sun and the moon, as goes an explanation of a thing from it on the dead as it is on the living. Allahazwj has Said [3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge, weasws know it’.

8 – It has been narrated to us by Al-Fazl, from Musa Bin Al-Qasim, from Abaan Ibn Abu Umeyr or someone else, from Jameel Bin Daraaj, from Zarah who has said:

Abu Ja’farasws said: ‘The interpretation of the Quran is on seven letters, from it is what has happened and from it is what has not happened, no one knows about it but the Imamasws’.
It has been narrated to us by Muhammad Bin Al-Husayn, from Ja’far Bin Bashir, from Aasim, from Mowla Salmaan, from Ubeyda Al-Salmaany who said:

‘I heard Ali\textsuperscript{asws} say: O you people, fear Allah\textsuperscript{azwj} and do not fear the people, for the Messenger of Allah\textsuperscript{saww} spoke words and they placed it wrongly and spoke words and they placed in a place other than what it was meant for, thereby belying him\textsuperscript{saww}.

Ubeyda and Al-Qama stood up along with his servants, also (stood up) his supporter among the sinful, he said, ‘O Amir-ul-Momineen\textsuperscript{asws}, what we place is what we have been informed in the Parchment’. He\textsuperscript{asws} said: ‘Ask about that from the knowledgeable ones of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}.

It has been narrated to us by Muhammad Bin Isa, from Ismail Bin Jabir, who has said the following:

Abu Abdullah\textsuperscript{asws} said: ‘The Book of Allah\textsuperscript{azwj}, contains the news of what has happened before you, and news of what will be taking place after you, and the differences which exits between people, are also known to us\textsuperscript{asws}.’
Khalid Al-Wasity, from Zayd Bin Ali who said:

from Hamaad Bin Usman, from Abdul A'la Bin Ayn who said:

CHAPTER 8 – ALI

We went out and the Mu'tazila met us. We mentioned that to them. They said, 'This is a great matter, how can this be, as one of them was absent from his companions, so how did he come to know this?' We returned to Zayd. We informed him of their rebuttal to us. He said, 'Ali is a great matter, how can this be, as one of them was absent from the Messenger of Allah.'

We went out and the Mu'tazila met us. We mentioned that to them. They said, 'This is a great matter, how can this be, as one of them was absent from his companions, so how did he come to know this?' We returned to Zayd. We informed him of their rebuttal to us. He said, 'Ali is a great matter, how can this be, as one of them was absent from the Messenger of Allah.'

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We went out and the Mu'tazila met us. We mentioned that to them. They said, 'This is a great matter, how can this be, as one of them was absent from his companions, so how did he come to know this?' We returned to Zayd. We informed him of their rebuttal to us. He said, 'Ali is a great matter, how can this be, as one of them was absent from the Messenger of Allah.'

We went out and the Mu'tazila met us. We mentioned that to them. They said, 'This is a great matter, how can this be, as one of them was absent from his companions, so how did he come to know this?' We returned to Zayd. We informed him of their rebuttal to us. He said, 'Ali is a great matter, how can this be, as one of them was absent from the Messenger of Allah.'
3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ibn Azina, from Aabaan, from Suleym Bin Qas who has said:

Amir-ul-Momineen asws said: ‘If I asws asked the Messenger of Allah saww, he saww replied, and finished my asws issues from the beginning. No Verse Came down to him saww in the night, and nor in the day, and nor in the sky, and nor on the earth, and nor for the world, and nor for the hereafter, and nor for the Paradise, and nor for the Fire, and nor at the coast, and nor on the mountain, and nor during daylight, and nor in the darkness, except he saww recited it to me asws, and I asws wrote it by my asws hand, and he saww made me asws know its explanation, and its interpretation, and its Decisive ones, and its Allegorical ones, and its Special ones, and its General ones, and how it Came down, and where it Came down, and for whom it Came down, up to the Day of Judgement. He saww supplicated to Allah azwj for me asws and Gave me asws the understanding and memory, and I asws did not forget a Verse from the Book of Allah azwj nor for whom it Came down, but as I asws have been told about it’.

4 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Bakeyr Bin Saaleh, from Abdullah Bin Ibrahim Bin Abdul Aziz Bin Muhammad Bin Ali Bin Abdul Rahmaan Bin Ja’far Al-Ja’fary, from Yaqoub Bin Ja’far who said:

'I was with Abu Al-Hassan asws in Mecca. A man said to him asws, ‘You asws are interpreting from the Book of Allah saww what has not been heard before’. Abu Al-Hassan asws said: ‘To us asws Came down (the Verses) before the people, the explanation for us asws before it was explained lather to the people, for we asws understand its Permissible, and its Prohibited, and its Abrogating, and its Abrogated, its Journeying, and its Staying, and in which night Came down how many Verses, and where it Came down, and for what it Came down. We asws are the Judges of Allah azwj in His azwj earth, and His azwj Witnesses on His azwj creation, and that is that Statement of Allah azwj Blessed and High [43:19] Their evidence shall be written down and they shall be questioned Bearing witness is for us asws and the questioning is for those against who witness is being born. This knowledge, I asws have informed to you, and have taught you, it was not necessary for me asws; then, if you accept it, I asws am thankful, and if you leave it, then Allah azwj is a Witness over all things’.
CHAPTER 9 – REGARDING THE IMAMSasws, WHAT HAPPENED FOR THEMasws IS WHAT HAPPENED TO THE MESSENGER OF ALLAHsaww.

And similar was the case for Amir-ul-Momineenasws after himsaww, and so it was regarding the Imamsasws one after the other. Allahazwj Made them to be the Pillars of the earth, setting it firm by its Peoplesasws, and the reign of Islam and the associate to the way of theirasws guidance, and there is no guidance from a guide except by theirasws guidance, and do not stray away from guidance by 'reducing theirasws rights, because theyasws are the Trustees of Allahazwj on what has Come down from the knowledge, or excuses, or vows, and theyasws are the speaking Proofsasws on whatever there is in the earth, that is how it is for the last of themasws from Allahazwj like it was for the first of themasws, no one will arrive at anything from that except by the Help of Allahazwj.

And it has been narrated to us by Ali Bin Hasaan, from Abu Abdullah Bin-Al-Riyaahi, from Abu Al-Saamat Al-Halwayhi who has said:

Abu Ja’farasws said: ‘Give preference to Amir-ul-Momineenasws, whatever heasws came with, adhere to it, and whatever heasws forbade, abstain from it, and obedience to himasws after the Messenger of Allahsaww is similar to that which was for the Messenger of Allahsaww. And giving preference to Muhammadasw, the precedence in front of himsaww is like the precedence in front of Allahazwj and Hisazwj Messengerasw, and giving preference to himasws is like giving preference to Allahazwj and Hisazwj Messengerasw, and not referring to himasws in small matters or great is like entering into the limit of association by Allahazwj (Al-Shirk Billah), for the Messenger of Allahasw which is the Door of Allahazwj which has not come except from Himasw, and is Hisazwj Way, if is one who travels on it, surely, arrives to Allahazwj.

وذلك كان أمير المؤمنين عليه السلام من بعده وجرى في الأئمة وأحدا بعد واحد جعلهم أركان الأرض ان تعبد بأهلها وعهد الإسلام ورابطة على سبيل هداه ولا يهدى هده إلا بهديه ولا يصل خارج من هده بالنصير عن عفوه لأهلهم إمام الله على ماهيم من علم أو عذر أو ذكر والحجة البالغة على مافي الأرض يجري لأخرهم من الله مثل الذي جرى لأولهم ولا يصل أحد إلي شيء من ذلك إلا بعون الله.

(9) باب في الأئمة عليهم السلام إنه جرى لهم ما جرى لرسول الله ﷺ أنهم رضي الله علی خلقه واركان الأرض ومناه وتعبد الله على ما هو بن من علم أو عذر أو ذكر والجة البالغة على مافي الأرض وأنهم قد اعتقوا علم الدنيا الالبلا والوتصايا وفصل الخطاب والغرض والمسيفس

And it has been narrated to us by Ali Bin Hasaan, from Abu Abdullah Bin-Al-Riyaahi, from Abu Al-Saamat Al-Halwayhi who has said:

Abu Ja’farasws said: ‘Give preference to Amir-ul-Momineenasws, whatever heasws came with, adhere to it, and whatever heasws forbade, abstain from it, and obedience to himasws after the Messenger of Allahsaww is similar to that which was for the Messenger of Allahsaww. And giving preference to Muhammadasw, the precedence in front of himsaww is like the precedence in front of Allahazwj and Hisazwj Messengerasw, and giving preference to himasws is like giving preference to Allahazwj and Hisazwj Messengerasw, and not referring to himasws in small matters or great is like entering into the limit of association by Allahazwj (Al-Shirk Billah), for the Messenger of Allahasw which is the Door of Allahazwj which has not come except from Himasw, and is Hisazwj Way, if is one who travels on it, surely, arrives to Allahazwj.

وذلك كان أمير المؤمنين عليه السلام من بعده وجرى في الأئمة وأحدا بعد واحد جعلهم أركان الأرض ان تعبد بأهلها وعهد الإسلام ورابطة على سبيل هداه ولا يهدى هده إلا بهديه ولا يصل خارج من هده بالنصير عن عفوه لأهلهم إمام الله على ماهيم من علم أو عذر أو ذكر والحجة البالغة على مافي الأرض يجري لأخرهم من الله مثل الذي جرى لأولهم ولا يصل أحد إلي شيء من ذلك إلا بعون الله.

(9) باب في الأئمة عليهم السلام إنه جرى لهم ما جرى لرسول الله ﷺ أنهم رضي الله علی خلقه واركان الأرض ومناه وتعبد الله على ما هو بن من علم أو عذر أو ذكر والجة البالغة على مافي الأرض وأنهم قد اعتقوا علم الدنيا الالبلا والوتصايا وفصل الخطاب والغرض والمسيفس
And Amir-ul-Momineen\textsuperscript{asws} said: ‘I\textsuperscript{asws} am the distributor of the Paradise and the Fire, none will enter inside except one of the two types. And I\textsuperscript{asws} am the Great Differentiator (\textit{Farouq Al-Akbar}). And I\textsuperscript{asws} am the Imam\textsuperscript{asws} of those who will come after me\textsuperscript{asws}, and leading the ones who came before me\textsuperscript{asws}, and no one precedes me\textsuperscript{asws} except for Ahmad\textsuperscript{asws}, and I\textsuperscript{asws} and him\textsuperscript{asws} are on one path, except that he\textsuperscript{as} is the one called by his\textsuperscript{as} name. And I\textsuperscript{asws} have been given the six – knowledge of the deaths (\textit{Manaaya}), and the afflictions (\textit{Balaaya}), and the Testaments (\textit{Wasaya}) and the lineage (\textit{Ansaab}) and the conciseness of speech (\textit{Fasul Khitaab}). And I\textsuperscript{asws} am the Master of the spheres, and the country of the countries. And I\textsuperscript{asws} am the owner of the Staff, and the features (\textit{Al-Maysam}), and the walker that the people talk about’.

\textbf{2} – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafy, from someone with an unbroken chain going up to Abu Abdullah\textsuperscript{asws} who has said:
Abu Abdullah\textsuperscript{asws} said: ‘The preference is for Muhammad\textsuperscript{as} and he\textsuperscript{as} is the preceding one on the whole of creation, no one precedes him\textsuperscript{as}. And Ali\textsuperscript{as} is the preceding one after him\textsuperscript{as}, and the precedence in front of Ali\textsuperscript{as} is like the precedence in front of the Messenger of Allah\textsuperscript{as}. And that is how it is for the Imams\textsuperscript{as} after him\textsuperscript{as}, one after the other.

\textbf{Allah\textsuperscript{azwj}} Made them to be the Pillars of the Earth, stabilising it by its People\textsuperscript{as}, associating them\textsuperscript{as} on the Path of guidance. No guide can give guidance from ignorance except by them\textsuperscript{as}, and no one can stray away from guidance except by reducing from their rights, and they\textsuperscript{as} are the Trustees of Allah\textsuperscript{azwj} of what Came down from Allah\textsuperscript{azwj} from knowledge, vows, and they\textsuperscript{as} are His\textsuperscript{azwj} witnesses on His\textsuperscript{azwj} creation, and the speaking Proofs\textsuperscript{as} for the inhabitants of the Earth, and that is how it is for the last of them\textsuperscript{as} from Allah\textsuperscript{azwj} as it was enjoined for the first of them\textsuperscript{as}. The one who seeks guidance by their\textsuperscript{as} way, and submits to their\textsuperscript{as} commands has attached himself to the strong rope of Allah\textsuperscript{azwj}, and the Firmest Handle of Allah\textsuperscript{azwj}, and he will not arrive at anything except by the Help of Allah\textsuperscript{azwj}.

And Amir-ul-Momineen\textsuperscript{asws} said: ‘I\textsuperscript{asws} am the distributor of the Paradise and the Hell-Fire, none will enter them except one of the two types. And I\textsuperscript{asws} am the Great Differentiator (\textit{Al-Farouq Al-Akbar}), and the Tower of Power, and the Door of faith, and I\textsuperscript{asws} am the owner of the Staff, and the features (\textit{Al-Maysam}), no one precedes
me\textsuperscript{asws} except Ahmad\textsuperscript{saww}. And the Messenger of Allah\textsuperscript{saww} prayed and spoke and then I prayed and I spoke to them, they then believed in my Wilayyat as they believed in Mohammed\textsuperscript{saww}, then all the successors\textsuperscript{asws} and the Prophets\textsuperscript{as} acknowledge me\textsuperscript{asws} like what they\textsuperscript{as} acknowledged to Muhammad\textsuperscript{saww}. And I\textsuperscript{asws} have been Given the seven which none has preceded me\textsuperscript{asws} in these. I\textsuperscript{asws} know the Names, and the Governance between the servants, and the interpretation of the Book, and the division of the spoils of war between the children of Adam\textsuperscript{as}, and I\textsuperscript{asws} did not pervert anything from the meaning of the knowledge but I\textsuperscript{asws} was Blessed with its knowledge. And I\textsuperscript{asws} have been Given letters, each of which opens up to a thousand letters, and I\textsuperscript{asws} and my\textsuperscript{asws} wife\textsuperscript{asws} have been given a Parchment, which contains the knowledge which no one before has had, exclusive from Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Messenger\textsuperscript{asws}.

3 – It has been narrated to us by Ahmad bin Muhammad, and Abdullah Aamir, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar Al-Ju'fy who said:

'I heard Abu Abdullah\textsuperscript{asws} say: 'Give preference to Amir-ul-Momineen\textsuperscript{asws} of what the Prophet\textsuperscript{saww} came with, take to it, and what he\textsuperscript{asws} has forbidden, stay away from it. What happened for him\textsuperscript{asws} from the preference is what happened for Muhammad\textsuperscript{saww}, and for Muhammad\textsuperscript{saww} is the preference of the whole of creation of Allah\textsuperscript{azwj}. The pursuance to him\textsuperscript{asws} in something from the judgements is like pursuing to Allah\textsuperscript{azwj} and to His\textsuperscript{azwj} Messenger\textsuperscript{asws}. And not giving preference to him\textsuperscript{asws} reference is to him\textsuperscript{asws} in matters small or great is like reaching the limit of association by Allah\textsuperscript{azwj} (Al-Shirk Billah). Amir-ul-Momineen\textsuperscript{asws} is the Door of Allah\textsuperscript{azwj} and Allah\textsuperscript{azwj} does not Give out except from it, and he\textsuperscript{asws} is His\textsuperscript{azwj} Path which, one must take, travelling on any other path leads to destruction, and the same is the case with the Imams\textsuperscript{sas} of Guidance, one after the other. Allah\textsuperscript{azwj} Made them to be the Pillars of the Earth, stabilising it by them\textsuperscript{sas}, and they\textsuperscript{sas} are the speaking Proofs\textsuperscript{sas} of the Earth and below the Throne'.

وقال عليه السلام كأن أمير المؤمنين كثيرا ما يقول إنه قسيم الله بين الجنابة والنهار وأنا الفاروق الأكبر وأنا صاحب العصا والكسيم وقد أفرط لئ يجمع الملائكة والروح والرسل مثل ما أفرط لله محمد صلى الله عليه وسلم ولقد عمل على مثل حمولته وهي حملة الأرض تبارك وتعالى وأنا رسول الله يدعى فيلكس ويستطع فيطلقل ثم يدعو فيلكس فاستطاع فانية على حد منطقته ولقد أعطى خلافا ما سبقني إلى أحمد قبل علم الدنيا والجنة والإنساء والدابة ومنطقته فلم يفتقه ما سبقي وماتععلى وما غاب على الناس يأن بِالله أوؤدته إنه كان ذلك منا من الله مكاني فيه يفعله.

And he\textsuperscript{asws} said: 'Amir-ul-Momineen\textsuperscript{asws} used to frequently say: 'I\textsuperscript{asws} am the distributor for Allah\textsuperscript{azwj} between the Paradise and the Fire, and I\textsuperscript{asws} am the Great Differentiator (Al-Farouq Al-Akbar), and I\textsuperscript{asws} am the owner of the Staff, and the features (Al-Maysam), and all the Angels as well as the Spirits have acknowledged my\textsuperscript{asws} Authority and in the same way as they acknowledged Muhammad\textsuperscript{saww}, and moving away from me\textsuperscript{asws} is like moving away from Prophet\textsuperscript{saww}, and in the same way moving away from the Lord\textsuperscript{azwj} Blessed and High. And the Messenger of Allah\textsuperscript{saww} called, and warned and communicated the Message, I\textsuperscript{asws} answered to his call. And I\textsuperscript{asws} have been Given qualities which no one has ever preceded me\textsuperscript{asws} in these – Knowledge of the deaths, and the afflictions, and the lineages, and the
The Tenth, from Abu Waqas, from Salmaan Al-Farsy, who has said the following:

Ibrahim Bin Al-Hakam Bin Tahar, from his father, from Shareek Bin Abdullah Bin Abdul A’la Al-Tha’alby, from Abu Waqas, from Salmaan Al-Farsy, who has said the following:

It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim and Ahmad Bin Zakariyya, from Muhammad Bin Naeem, from Muhammad Bin Faris, who has said the following:

‘I heard Abu Abdullah asws said that ‘Amir-ul-Momineen asws said: ‘By Allah azwj, I asws have been Given by Allah azwj. Nine things which no one else before me asws has been Given. During (the period of) Muhammad saww, he saww opened for me asws the ways, and I asws know the lineages, and how to make the clouds (to shade) me asws, and I asws have (the knowledge of) the deaths, and the afflictions, and the conciseness of speech, and I asws looked at the kingdoms by the Permission of my asws Lord azwj.

Famiyab umma na ka wani bana matsayin ba da ka bayyana in wanda da wa layin na ake ayyukan aikin na Allah la suna da ina. Ina nuna da kai ka ban da ina nuna da wa layin na ake ayyukan aikin na Allah la suna da ina.

It is not hidden from me asws what has passed before, and I asws will not miss what is going to take place after me asws, and by my asws Wilayah azwj, Allah azwj has Completed for this community, their Religion, and Completed for them the Bounties, and is Chosen for them Islam, when He azwj Said to Muhammad saww, on the Day of the Al-Wilayah: “O Muhammad saww! Inform them that today I azwj have Completed for them their Religion, and Completed for them My azwj Bounties, and I have Chosen for them Islam as a Religion”. And all that is from us asws, from Allah azwj the One Who azwj has and for Him azwj is the Praise’.

The Eleventh, from Abu Al-Fazl Al-Alawy, from Sa’d Bin Isa Al-Karbaz Al-Basry, from Ibrahim Bin Al-Hakam Bin Tahar, from his father, from Shareek Bin Abdullah Bin Abdul A’la Al-Tha’alby, from Abu Waqas, from Salmaan Al-Farsy, who has said the following:

‘I heard Amir-ul-Momineen asws say: ‘With me asws is the knowledge of the deaths, and the afflictions, and the Commandments, and the lineages, and the reasons, and conciseness of speech, and the birth of Islam and the birth of infidelity, and I asws am the owner of the features, and I asws am the Great Differentiator, and I asws am the owner of the spheres, and the countries of the countries. Ask me asws about what will happen up to the Day of Judgement and what happened in the era of every Prophet Sent by Allah azwj.’
It has been narrated to us by Ahmad Bin Ibrahim and Ahmad Bin Zakariyya, from Ahmad Bin Naeem, from Yazdaar Bin Ibrahim, from a companion of his, from Abu Abdullah asws, said:

‘I heard him asws say: ‘With me asws is knowledge of the deaths, and the afflictions, and the Commandments, and the lineages, and conciseness of speech, and the birth of Islam, and the birth of infidelity, and I asws am the owner of the spheres and the countries of the countries. Ask me asws about what will happen up to the Day of Judgement’.
(10) Báb fi al-āmāmah 'alayhim al-salām anhum ar-Rasūlin al-'alam al-dīn al-dārū tinallah ta'āla fī khitabīna

CHAPTER 10 – REGARDING THE IMAMS asws, THEY asws ARE THE ONES FIRMLY ROOTED IN KNOWLEDGE ABOUT WHOM asws ALLAH aswJ HAS MENTIONED IN HIS aswJ BOOK

(1) حدثنا يعقوب بن سفيان عن ابن ع纵深 عن ابن عمر عن سفيان بن عروة عن أبي الصباح الكلاني قال: أبو عبد الله عليه السلام يا إبنا الصحابي إن هم فرض الله طاغيتنا لنا الأئمة ولنا صفو المال ونحن الناسخون في العلم ونحن المحسودون

1 – It has been narrated to us by Yaqub Bin Yazeed, from Ibn Abu Umeyr, from Sayf Bin Umeyra, from Abu Al-Asbah Al-Kanany who said:

‘Abu Abdullah asws said: ‘O Abu Al-Asbah, we asws are the people, whose obedience has been obligated by Allah aswJ. For us asws are the spoils of war and for us asws is the purification of the wealth, and we asws are those who are firmly rooted in knowledge, and we asws are the envied ones about whom asws Allah aswJ Said [4:54] Or do they envy the people for what Allah has given them of His grace?’

(2) حدثنا محمد بن عبد الجبار عن محمد بن إسحاق عن منصور عن ابن أيمن عن الضيوف بن يسار قال: سألت ابا جعفر عليه السلام عن هذه الرواية مأمون أية لا ولاها ظاهر وبطن وما في حرف إلا وله حد يطلع ما يعني قوله لها ظهر وبطن قال ظاهر وبطن هو تأويللها ما قد مضى ومنه ما لم يجيء وجب النبي تأويل شيء منه يكون على الأمور مما يكون على الأحياء كما قال الله تعالى وما يعلم تأويله إلا الله والراشدون في العلم ونحن نعلمه.

2 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour, from Ibn Azina, from Al-Fazeyl Bin Yasaar who said:

‘I asked Abu Ja’far asws about this report – There is no Verse but it has an apparent and a hidden, and there no letter in it except for it there is a limit. What is the meaning of His aswJ Words “To it there is an apparent and a hidden?” He asws said: ‘Apparent and hidden, means that what has happened, and from it what has not come, flowing like the flowing of the sun and the moon. Whenever an interpretation of something has come, it was applicable for both the dead and the alive, as Allah aswJ has Said [3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge, and we asws know it’.

(3) حدثنا محمد بن الحسن عن وهب بن حفص عن ابن عبد الله عليه السلام قال: سمعته يقول إن القرآن فيه محكم ومشابه فأما المحكم فهم به فعله وعندن به وما المشابه فهمه به لا يفعله وهو قول الله تعالى فاما الذين في قلوبهم زيغ فهؤلاء من تشابه بهNumberFormatExceptionxE2%80%99s end, ابتعذروا تأويله وما يعلم تأويله إلا الله والراشدون في العلم

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Wahab Hafs, who has narrated the following:

‘I heard Abu Abdullah asws say: ‘The Quran has both the Decisive and the Allegorical. As for the Decisive, we asws believe in them and act in accordance with them and make them to be our asws Religion, and as for the Allegorical, we asws believe in them, but do not act upon them, and that is the Statement of Allah aswJ Blessed and High [3:7] then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. But none knows its interpretation except Allah, and those who are firmly rooted in knowledge.’
4 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Al-Ajaly, who has said:

Abu Ja’far[asws], regarding the Statement of Allah[azwj] [3:7] but none knows its interpretation except Allah[azwj] and those who are firmly rooted in knowledge, has said that the Messenger of Allah[asws] said: ‘The highest of those firmly rooted is the ones upon whom[asws] Allah[asws] has Taught all of what Came down upon him[asw] from the Revelation, and the explanation. And there was nothing from what Allah[azwj] Sent down that He[azwj] did not Teach him[asw] its explanation, and the successors[asws] after him[asw] also came to know all of it, but those who do not know its explanation (Alim), then say we believe but Allah[azwj] has Answered them say: We believe in it, it is all from our Lord, and the Quran has for it Special, and General, and Decisive, and Allegorical, and Abrogating, and Abrogated’. 

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Ayub Bin Al-Hur and Umrman Bin Ali, from Abu Baseer who has said the following:

Abu Abdullah[asws] said: ‘We[asws] are the ones firmly rooted in knowledge and we[asws] know it’s (Quran’s) explanation’.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abu Al-Asbaah Al-Kanany who said:

‘Abu Abdullah[asws] said to me; ‘O Abu Al-Asbaah, we[asws] are a people that Allah[azwj] has Made our[asws] obedience to be obligatory. For us[asws] are the spoils of war and for us is the purification of the wealth, and we[asws] are the ones firmly rooted in knowledge, and we[asws] are the envied ones about whom Allah[azwj] has Said in His[azwj] Book’.

7 – It has been narrated to us by Ahmad Bin Muhammad Bin Khalid, from Sayf Bin Umeyra, from Abu Baseer who said:

‘Abu Ja’far[asws] said: ‘We[asws] are the ones firmly rooted in knowledge and we[asws] know it’s (Quran’s) explanation’.

8 – It has been narrated to us by Ibrahim Bin Is’haq, from Abdullah Bin Hamaad, from Bureyd Bin Muawiya Al-Ajaly, who has narrated the following:
One of them, regarding the Statement of Allah the High [3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge, having said: ‘The Messenger of Allah is the highest of those firmly rooted in knowledge. Allah Taught him all of what Came down upon him, from its Revelation, and the explanation, and there did not Come down upon him anything that He did not Teach him it’s explanation, and to the successors came to know all of it and those that do not know its explanation, if a scholar speaks to them regarding this, Allah has Answered them say: We believe in it, it is all from our Lord, and the Quran has for it Special, and General, and Decisive, and Allegorical, and Abrogating, and Abrogated, and the ones firmly rooted in knowledge know this’.
1 – It has been narrated to us by Yaqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who has said:

Abu Ja’far asws said when I said to him asws the Statement of Allah azwj [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge. he asws said: ‘It means us asws’.

2 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Sayf Bin Umeyra, from Abu Baseer, who has reported the following:

Abu Baseer said, ‘I recited, in front of Abu Ja’far asws, this Verse [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge. I said, ‘You asws are (one of) them?’ Abu Ja’far asws said: ‘Who else would it be?’

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Usman Bin Isa, from Ibn Abu Hamza, from Abu Baseer who has said:

Abu Ja’far asws recited this Verse [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge then said: ‘O Abu Muhammad, by Allah azwj, what has been Said between the covers of the Parchment?’ I said, ‘Who are they, may I be sacrificed for you asws?’ He asws said: ‘Who else would it be other than us asws?’

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Ibn Muskaan, from Hujr, from Hamraan, from Abu Ja’far asws; and Abdullah Al-Barqy, from Abu Al-Jahm, from Asbaat who has said the following:

Abu Abdullah asws regarding the Statement of Allah azwj blessed and High [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge, he asws said: ‘Its about Us asws’.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Yazeed, from Haroun Bin Hamza, who has said:

‘I heard Abu Abdullah asws say: [29:49] these are clear communications in the breasts of those who are granted knowledge, he asws said: ‘They asws are the Imams asws especially (exclusive of all others)’.
6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ayub Bin Hur, from Hamraan who said:

‘I asked Abu Abdullahazwj about the Statement of Allahazwj Blessed and High [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge, I said, ‘Youazwj are (one of) them?’ Heazwj said: ‘Who else would it be?’

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Asbaat who said:

‘Al-Haysi asked himazwj about the Statement of Allahazwj Mighty and Majestic [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge, heazwj said: ‘Its themazwj, the Imamsazwj.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl who said:

‘I asked himazwj about the Statement of Allahazwj the High [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge, heazwj said: ‘Theyazwj are the Imamsazwj.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-halby, from Ayub Bin Hur, from Hamraan Bin Ali together, from Abu Baseer who said:

‘I asked Abu Abdullahazwj about this Verse [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge, heazwj said: ‘By Allahazwj, what is being said regarding the Parchment?’ I said, ‘Youazwj are the ones’. Heazwj said: ‘Who else would it be?’

10 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Musa AL-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has said:

Abu Abdullahazwj, regarding the Statement of Allahazwj Mighty and Majestic [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge, said: ‘It means usazwj.

11 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hujr, from Hamraan and Abdullah Ajlaan, who has said:

Abu Ja’farazwj, regarding the Statement of Allahazwj Mighty and Majestic [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge, said: ‘It means usazwj.’
**knowledge**, has said: ‘We\textsuperscript{asws}, the Imams\textsuperscript{asws} especially, and what is being Spoken about except for those that know. Do you think that the one who recognises the Imam\textsuperscript{asws} and the Verses is for those who are being Spoken about?’

(12) حديثنا عباد بن سليمان عن سعد بن سعد عن محمد بن الفضل سأَلَّتَ اَبَا الحسن الرضا عليه السلام عن قول الله تعالى بل هو آيات بينات في صدور الذين أوتوا العلم قال هم الأئمة خاصة.

12 – It has been narrated to us by Abaad Bin Suleyman, from Sa’d Bin Sa’d, from Muhammad Bin Al-Fazeyl who said: ‘I asked Abu Al-Hassan Al-Reza\textsuperscript{asws} about the Statement of Allah\textsuperscript{azwj} the High [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge, he\textsuperscript{asws} said: ‘They\textsuperscript{asws} are the Imams\textsuperscript{asws} especially (exclusive of all others)’.

(13) حدثنا محمد بن خالد الطياري عن سيف بن عمر بن عبد الجليل بن محمد بن جعفر بن علي بن عبد الرحمن بن رجس قال: ‘أنا آيا بينات في صدور الذين أوتوا العلم قالهم عباسي من عمي على حسبهم.

13 – It has been narrated to us by Muhammad Bin Khalid Al-Tayaalisy, from Sayf Bin Umeyra, from Abu Baseer, who has said: Abu Ja'far\textsuperscript{asws} having said: ‘The impurity (Al-Rijs) is the doubt, and we\textsuperscript{asws} do not doubt in our\textsuperscript{asws} Religion ever’. Then said: ‘[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge’. I said, ‘You\textsuperscript{asws} are (one of) them?’ He\textsuperscript{asws} said: ‘Who else would it be?'

(14) حدثنا أحمد بن محمد عن الحسن بن سعيد بن عامر بن محمد بن الجوهر بن محمد بن حبيب بن عبد الرحمن بن جعفر عليه السلام قال إن هذا العلم أنهى إلى أي في القرن ثم جمع أصاعبه ثم قال بل هو آيات بينات في صدور الذين أوتوا العلم.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jowhary, from Muhammad Bin ahya, from Abdul Rahmaan, who has said: Abu Ja'far\textsuperscript{asws} having said: ‘This is the knowledge which ended with me\textsuperscript{asws}, regarding the Quran', then he\textsuperscript{asws} joined his\textsuperscript{asws} fingers together, then said: ‘[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge’.

(15) حدثنا أحمد بن محمد عن الحسن بن محبوب بن عبد العزيز البعدى قال سأَلَّتَ اَبَا عبد الله عليه السلام عن قول الله تعالى بل هو آيات بينات في صدور الذين أوتوا العلم قال نحن وأنا.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdul Aziz Al-Abady who said: ‘I asked Abu Abdullah\textsuperscript{asws} about the Statement of Allah\textsuperscript{azwj} ‘[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge’, he\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the ones\textsuperscript{asws}’.

(16) محمد بن الحسن عن جعفر بن بشير و الحسن بن علي بن فضل بن محمد بن الامام الحسن بن الحسن الصبقل قال: ‘أنا آيا بينات في صدور الذين أوتوا العلم قالننا وأنا على.’

16 – Muhammad Bin Al-Husayn, from Ja'far Bin Bishr, and Al-Hassan Bin Ali Bin Fazaal, from Almasny Bin Al-hanaat, from Al-Hassan Al-SayyAl-who said: ‘I said to Abu Abdullah\textsuperscript{asws} [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge’, he\textsuperscript{asws} said: ‘We\textsuperscript{asws} and it means me\textsuperscript{asws}’.
(17) Hadith narrated to me by Muhammad Bin Al-Husayn, from Yazeed Bin Sa'd, from Haroun bin Hamza, who has said:

'I heard Abu Abdullah\textsuperscript{asws} say: ‘[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge’, they are the Imams\textsuperscript{asws}, and what is being Spoken about (in the Book) they\textsuperscript{asws} certainly know it.
RARE FROM THE CHAPTER

(1) حديثنا عباد بن سلیمان عن ابی سلیمان عن سدیر بن سعید عن ابی عبد الله عليه السلام قال قلت له قول الله تعالی وتعالى بل هو آیات بنات فی صدور الذین اوتوا العلم قال هم الائمة وقوله تعالی قل هو نبأ عظیم انتم عنشه معرضون قال الذین اوتوا العلم الائمة ونباء الامامة.

1 – It has been narrated to us by Abaad Bin Suleyman, from his father, from Sudeyr, who has said the following:

Abu Abdullahasws replied when I asked from himasws about the Statement of Allahazwj Blessed and High [29:49] Nay! these are clear communications in the breasts of those who are granted knowledge, heasws said: ‘Theyasws are the Imamasws, and the Statement of the High [38:67] Say: It is a message of importance, [38:68] (And) you are turning aside from it;’, those who are Granted knowledge are the Imamasws and the Message of importance (Nabaa) is the Imamate.'
CHAPTER 12 – REGARDING THE IMAMS asws, THEY asws HAVE BEEN GIVEN THE GREAT NAME OF ALLAH aswj, AND OF HOW MANY LETTERS IT IS

1 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazaal, from Zareys Al-Wabishy, from Jabir, who has said:

Abu Ja'far asws said: 'The Great Name of Allah aswj is on seventy three letters, Asif (Barkhia), however, only had the knowledge of one of these. He spoke by it and the Earth contracted between him and the throne of Bilquis, then he grabbed the throne (Barkhia), however, only had the knowledge of one of these. He spoke by it and the Earth contracted between him and the throne of Bilquis, then he grabbed the throne (Barkhia), however, only had the knowledge of one of these. He spoke by it and the Earth contracted between him and the throne of Bilquis, then he grabbed the throne.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Khalid, from zakarya Bin Umaran Al-Qummy, from haroun Ibn Al-Jahm, from a man from the companions of Abu Abdullah asws whose name has not been preserved, said:

'I heard Abu Abdullah asws say: 'Isa bin Maryam as was Given two letters, and he as used to act by these, and Musa Bin Imraan as was Given four letters, and Ibrahim as was Given eight letters, and Nooh as was Given fifteen letters, and Adam as was Given twenty five letters, and Allah aswj Gathered these together for Muhammad asww and the People asws of His aswj Household. And the Great Names of Allah aswj are seventy three letters. Allah aswj Gave to Muhammad asww seventy two letters, and Veiled from him asww one letter'.

3 – Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, with an unbroken chain going up to Abu Abdullah asws:

Abdullah asws said: 'Allah aswj Mighty and Majestic, one of His aswj Great Name has seventy three letters. Adam as was Given from these twenty five letters, and Nooh as was Given from these fifteen letters, and Ibrahim as was Given from these eight letters, and Musa as was Given from these four letters, and Isa as was Given from these two letters by which he asww used to revive the dead and cure the blind and the leper, and Muhammad asww was Given seventy two letters, and He asww Veiled one letter for Himself aswj, so as to Know what is with Himself aswj and know what is with the servants'.

1 (a) Ahmad bin Muhammad on 'Ali bin Al Hakam on Muhammad bin Al Fazaal on Zareys Al Wabishy on Jabir
2 (b) Ahmad bin Muhammad on Al Husayn bin Saeed on Muhammad bin Khalid on Zakarya bin Umaran Al Qummy on Haroun bin Al Jahm on a man from the companions of Abu Abdullah asws whose name has not been preserved.
3 (c) Ahmad bin Muhammad on Abu Abdullah Al Barqy, with an unbroken chain going up to Abu Abdullah asws.
(4) حدثنا محمد بن عبد الجبار عن أبي عبد الله البرقي عن قضائه بن أيوب عن عبد الصمد بن بشير عن أبي عبد الله عليه السلام قال كان مع عيسى بن مريم حرفان يعلم بهما وكان مع موسى عليه السلام اربعاء حرف وكأنهم ابراهيم ستة حروف وكان مع ادم خمسة وعشرون حرفًا وكان مع نوح ثمانيًا ومع ذلك كان رسول الله صلى الله عليه واله أن اسم الله ثم وسعون حروف وهجب عنه واحد.

(5) حدثنا ابراهيم بن هاشم عن محمد بن حفص عن عبد الصمد بن بشير عن أبي عبد الله عليه السلام قال كان مع عيسى بن مريم الخ.

(6) حدثنا محمد بن عيسى عن علي بن الحكم عن محمد بن الفضل عن ضرير الواسفي عن جابر بن أبي جعفر عليه السلام قال قال له جعفر بن الوليد أن أتبت به قل إن ردك البلق طرف قل فقال يا جابر أن الله جعل اسمه الأعظم على ثلاث وسبعين حرفًا فكان عنده العالم منها حرف واحد فافتحفت الأرض ما بينه وبين السرير حتى نبتت الطفاشان وحول ما على هذه وعندنا من اسم الله الأعظم ثمانية وسعود حروف من العلم الغيب المكتوب.

(7) حدثنا ابراهيم بن هاشم عن محمد بن حفص عن عبد الصمد بن بشير عن أبي عبد الله عليه السلام قال أن اسم الله الأعظم على ثلاث وسبعين حرفًا كان عنده اسمه الأعظم بكامله، فكان من طرفة عينين وعندنا من اسم الله ثمانية وسعود حروف عند الله تعالى استأثر بها في علم الغيب المكتوب.

(8) حدثنا أحمد بن محمد عن محمد بن القاضي عن سعد بن عمرو السلمان بن عبد الله عليه السلام قال أن اسم الله الأعظم على ثلاث وسبعين حرفًا كان عند اسمه الأعظم بكامله، فكان من طرفة عينين وعندنا من اسم الله ثمانية وسعود حروف عند الله تعالى استأثر بها في علم الغيب المكتوب.

4 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat Bin Ayub, from Abdul Samad Bin Bashir, who has said the following:

Abu Abdullah\textit{asws} said: ‘There used to be with Isa\textit{as} two letters. He\textit{as} acted by these, and with Musa\textit{as} used to possess four letters, and Ibrahim\textit{as} had six letters, and Adam\textit{as} had twenty five letters, and Nooh\textit{as} had eight letters, and all these were gathered together for the Messenger of Allah\textit{saww}. The Name of Allah\textit{azwj} is one seventy three letters and He\textit{azwj} has Veiled from him\textit{saww} one’.

5 – It has been narrated to us by Ibrahim Bin Hashaam, from Muhammad Bin Hafs, from Abdul Samad Bin Bashir, who has said:

Abu Abdullah\textit{asws} said: ‘There used to be with Isa Bin Maryam . . . etc.’ (remaining part of the Hadith has been lost).

6 – It has been narrated to us by Muhammad Bin Isa, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Zareys Al-Wabishy, who has said:

Jabir reports that I said to Abu Ja’far\textit{asws}, ‘May I be sacrificed for you\textit{asws}, the Statement [27:40] \textit{I will bring it to you in the twinkling of an eye}’. He\textit{asws} said: ‘O Jabir, Allah\textit{azwj} Based His\textit{azwj} Great Name on seventy three letters. There used to be with him (Asif) the knowledge of one of these letters. The Earth contracted between him and the throne of Bilquis until the two met, and then it diverted back as it was before, whereas with us\textit{asws}, from the Great Name of Allah\textit{azwj} are seventy two letters, and one letters regarding the knowledge of the unseen is hidden with Him\textit{azwj}.

7 – It has been narrated to us by Ibrahim Bin Hashaam, from Muhammad Bin Hafs, from Abdul Samad Bin Bashir, who has said:

Abu Abdullah\textit{asws} said: ‘The Great Name of Allah\textit{azwj} is on seventy three letters. There used to be with Asif, from these, one letter. He spoke by it to shrink the earth between himself and the throne of Bilquees, then he grabbed the throne by his hand, then the earth returned to as it was before in the blink of an eye, and with us\textit{asws}, from the Name, are seventy two letters, and one letter is with Allah\textit{azwj} the High. He\textit{azwj} Accounts by it in the knowledge of the unseen, as being written’.

8 – It has been narrated to us by Muhammad Bin Hashaam, from Muhammad Bin Hafs, from Abdul Samad Bin Bashir, who has said:

Abu Abdullah\textit{asws} said: ‘The Great Name of Allah\textit{azwj} is on seventy three letters. There used to be with Asif, from these, one letter. He spoke by it to shrink the earth between himself and the throne of Bilquees, then he grabbed the throne by his hand, then the earth returned to as it was before in the blink of an eye, and with us\textit{asws}, from the Name, are seventy two letters, and one letter is with Allah\textit{azwj} the High. He\textit{azwj} Accounts by it in the knowledge of the unseen, as being written’.
8 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Sa’d Abu Amro Al-Jalaab, who has said:
Abu Abdullah\textsuperscript{asws} said: ’The Great Name of Allah\textsuperscript{azwj} is on seventy three letters, and there used to be with Asif one letter from these. He spoke by it, the earth which was between him and the throne of Bilquis contracted, then he grabbed the throne by his hand, then the earth returned back to as it was before in the blink of an eye, and with us\textsuperscript{asws}, from the Name, are seventy two letters, and one letter is with Allah\textsuperscript{azwj} by which He\textsuperscript{azwj} Accounts for the knowledge of the unseen, Protected’.

9 – It has been narrated to us by Ahmad Bin Musa, from Ahmad Bin Abdous Al-Khaleejy, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Sa’d Abu Amro who has said:
Abu Abdullah\textsuperscript{asws} said: ’The Great Name of Allah\textsuperscript{azwj} is on seventy three letters. Asif, the minister of Suleiman, was Revealed with one letter, ‘\textit{Aleef}’ or ‘\textit{Waaw}’. When he recited it, the Earth contracted for him until it turned. He grabbed the throne, and with us\textsuperscript{asws} are seventy-two letters from the Name, and one letter is with Allah\textsuperscript{azwj} in His\textsuperscript{azwj} hidden’.
RARE FROM THE CHAPTER

1 – It has been narrated to us by Al-Hassan Bin Ali Bin Abdullah, from Al-Husayn Bin Ali Bin Fazaal, from Dawood Bin Abu azeed, from one of our companions, from Umar Bin Hanzala who said:

I said to Abu Ja’far asws, ‘Do I have some status with you asws?’. He asws said: ‘For?’ I said, ‘I have a need from you’. He asws said: ‘And what is that?’ I said, ‘Teach me the Great Name’. He asws said: ‘Will you be able to tolerate it?’ I said, ‘Yes’. He asws said: ‘Enter the house’. I entered the house. Abu Ja’far asws placed his hand on the Earth. The house darkened, then parts of it trembled. He asws said: ‘What were you saying that I asws should teach you?’ I said, ‘No’. He asws raised his hand. The house returned to how it used to be before’.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Shuaib Al-Aqarquqy, from Abu Baseer, who has said:

Abu Abdullah asws said: Suleiman asws had with him as the Great Name of Allah azwj. Whatever he as asked by it, he as got it, and if he as supplicated by it, it got answered. And had it been today, he as would be in need of us asws’.

3 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Ahmad Bin Muhammad Ibn Abdullah, from Ali Bin Muhammad Al-Nowfaly, who has said:

‘I heard Abu Al-Hassan Al-Askari asws say: ‘The Great Name of Allah azwj is on seventy three letters, Asif (Barkhia) only had knowledge of one of these letters. When he recited it, the Earth contracted for him, between him and Sheba. He grabbed the throne of Bilquis until he brought it over to Suleiman as. Then the earth unrolled itself, in less than the blink of an eye, and with us asws from these are seventy two letters, and there is one letter with Allah aswj, He aswj Accounts by it the knowledge of the unseen’.

THIS CONCLUDES PART FOUR, AND WILL BE FOLLOWED BY PART FIVE