

بصائر الدرجات في فضائل آل محمد صلى الله عليهم

BASAAIR AL-DARAJAAT

FI FAZAAEL AAL-E-MUHAMMAD^{asws}

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

By

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الجزء السابع

PART SEVEN

1 باب فيه ذكر الحديث الذي علم رسول الله عليا ص

CHAPTER 1 – IN IT IS MENTION OF THE HADEETH WHICH RASOOL-ALLAH^{saww} TAUGHT ALI^{asws}

1- حَدَّثَنَا أَبُو الْقَاسِمِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْبَرْقِيِّ عَنْ فَصَّالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ مَوْلَاهُ عَمْرَةَ بِنْتِ أَبِي رَافِعٍ عَنْ أُمِّ سَلَمَةَ زَوْجَةِ النَّبِيِّ ص قَالَتْ قَالَ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي تُوِّفِّي فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلَتْ عَائِشَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَهُ عَطَى وَجْهَهُ وَ قَالَ ادْعُوا لِي خَلِيلِي

It is narrated to us by Abu Al Qasim who said, 'It is narrated to us by Muhammad Bin Yahya Al Attar who said, 'It is narrated to us by Muhammad Bin Al Hassan Al Saffar who said, 'It is narrated to us by Muhammad Bin Abdul Jabbar, from Al barqy, from fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al Hazrami, from his slave Amrah Bint Abu Rafie,

'From Umm Salama^{ra} wife of the Prophet^{saww} having said: 'Rasool-Allah^{saww} said during his^{saww} illness in which he^{saww} passed away: 'Call my^{saww} friend to me^{saww}'. So, Ayesha sent for her father. When he came to him^{saww}, he^{saww} covered his^{saww} face and said: 'Call my^{saww} friend to me^{saww}!'

فَرَجَعَ مُتَحَيِّرًا وَ أَرْسَلَتْ حَفْصَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَ عَطَى وَجْهَهُ وَ قَالَ ادْعُوا لِي خَلِيلِي فَرَجَعَ عُمَرُ مُتَحَيِّرًا وَ أَرْسَلَتْ فَاطِمَةُ ع إِلَى عَلِيٍّ ع فَلَمَّا جَاءَ قَامَ رَسُولُ اللَّهِ ص فَدَخَلَ ثُمَّ جَلَلَّ عَلِيًّا ع بِتَوْبِهِ

He returned confused, and Hafsa sent for her father. When he came, he^{saww} covered his^{saww} face and said: 'Call my^{saww} friend to me^{saww}!' He returned confused, and (Syeda) Fatima^{asws} sent for Ali^{asws}. When he^{asws} came, Rasool-Allah^{azwj} stood up and included him^{asws}, then covered Ali^{asws} with his^{saww} cloth.

قَالَ قَالَ عَلِيٌّ ع حَدَّثَنِي بِالْأَلْفِ حَدِيثٍ يَفْتَحُ كُلُّ حَدِيثٍ أَلْفَ بَابٍ حَتَّى عَرِفْتُ وَ عَرِقَ رَسُولُ اللَّهِ ص فَسَأَلَ عَلِيٌّ عَرَفْتُهُ وَ سَأَلَ عَلَيْهِ عَرَفْتِي.

He (She^{ra}) said, 'Ali^{asws} said: 'He^{saww} narrated to me^{asws} with a thousand Ahadeeth, each Hadeeth opened a thousand doors, until I^{asws} was sweating and Rasool-Allah^{saww} sweated, and his^{saww} sweat flowed upon me^{asws}, and my^{asws} sweat flowed upon him^{saww} 1

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ أَبِي بَكْرٍ عَنْ عَمَّارِ الدُّهَيْبِيِّ عَنْ مَوْلَى الرَّافِعِيِّ عَنْ أُمِّ سَلَمَةَ زَوْجَةِ النَّبِيِّ ص قَالَتْ قَالَ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي تُوِّفِّي فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلَتْ عَائِشَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَ عَطَى رَسُولُ اللَّهِ وَجْهَهُ وَ قَالَ ادْعُوا لِي خَلِيلِي

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Abu Bakr, from Ammar Al Duhnny, from a slave of Rafie,

¹ Basaair Al Darajaat – P 7 Ch 1 H 1

'From Umm Salama^{ra} wife of the Prophet^{saww} having said, 'Rasool-Allah^{saww} said during his^{saww} illness in which he^{saww} passed away: 'Call my^{saww} friend to me^{saww}!' So, Ayesha sent for her father. When he came, Rasool-Allah^{saww} covered his^{saww} face and said: 'Call my^{saww} friend to me^{saww}!'

فَرَجَعَ مُتَحَيِّرًا وَ أَرْسَلَتْ حَفْصَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَهُ عَطَى وَجْهَهُ وَ قَالَ ادْعُوا لِي خَلِيلِي فَرَجَعَ مُتَحَيِّرًا فَأَرْسَلَتْ فَاطِمَةَ عَ إِلَى عَلِيٍّ عَ فَلَمَّا أَنْ جَاءَ قَامَ رَسُولُ اللَّهِ صَ ثُمَّ خَلَلَ عَلِيًّا عَ بِثَوْبِهِ

He returned confused, and Hafsa sent for her father. When he came to him^{saww}, he^{saww} covered his^{saww} face and said: 'Call my^{saww} friend to me^{saww}!' He returned confused. Then (Syeda) Fatima^{asws} sent for Ali^{asws}. When he^{asws} came, Rasool-Allah^{saww} stood up, then covered Ali^{asws} with his^{saww} cloth.

فَقَالَ عَلِيٌّ عَ حَدَّثَنِي أَلْفَ حَدِيثٍ كُلُّ حَدِيثٍ يَفْتَحُ أَلْفَ بَابٍ حَتَّى عَرِقَ رَسُولُ اللَّهِ صَ فَسَالَ عَرَفَةُ عَلِيٍّ وَ سَالَ عَرَفِي عَلَيْهِ.

Ali^{asws} said: 'He^{saww} narrated to me^{asws} with a thousand Ahadeeth, each Hadeeth opening a thousand doors, until Rasool-Allah^{saww} sweated and his^{saww} sweat flowed upon me^{asws}, and my^{asws} sweat flowed upon him^{saww},'²

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنْ مُثَنَّى الْحَنَاطِ عَنْ مَنُصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ قَالَ رَسُولُ اللَّهِ ادْعُوا لِي حَبِيبِي فَأَرْسَلْتُ عَائِشَةَ وَ حَفْصَةَ إِلَى أَبِيهِمَا فَلَمَّا أَنْ جَاءَا عَطَى رَسُولُ اللَّهِ صَ رَأْسَهُ فَأَنْصَرَفَا

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir and Al Hassan Bin Ali Bin Fazzal, from Musanna Al Hannat, from Mansour Bin Hazim, from Bakr Bin Habeeb,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Call my^{saww} beloved to me^{saww}!' So, Ayesha and Hafsa sent for their fathers. When they came, Rasool-Allah^{saww} covered his^{saww} head, and they both left.

فَكَشَفَ رَأْسَهُ فَقَالَ ادْعُوا لِي حَبِيبِي فَأَرْسَلْتُ حَفْصَةَ إِلَى أَبِيهَا وَ عَائِشَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَا عَطَى رَسُولُ اللَّهِ صَ رَأْسَهُ فَأَنْطَلَقَا فَقَالَا مَا نَرَى رَسُولَ اللَّهِ صَ أَرَادَنَا قَالَتَا أَجَلٌ إِنَّمَا قَالَ ادْعُوا لِي خَلِيلِي فَرَجَحْنَا أَنْ تَكُونَا أَنْتُمَا

Then he^{saww} uncovered his^{saww} head and said: 'Call my^{saww} beloved to me^{saww}!' So, Hafsa sent for her father and Ayesha sent for her father. When they came, Rasool-Allah^{saww} covered his^{saww} head. They both went away and said, 'We do not think Rasool-Allah^{saww} intends us'. Both of them (Ayesha and Hafsa) said, 'But, he^{saww} had said: 'Call my^{saww} beloved to me^{saww}, so we hoped that it would be you two'.

فَجَاءَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ فَأَلْزَقَ رَسُولُ اللَّهِ صَ صَدْرَهُ بِصَدْرِهِ وَ أَوْمَأَ إِلَى أُذُنِهِ فَحَدَّثَهُ بِأَلْفِ حَدِيثٍ لِكُلِّ حَدِيثٍ أَلْفَ بَابٍ.

Ali^{asws} Bin Abu Talib^{asws} came, and Rasool-Allah^{saww} adhered his^{saww} chest with his^{asws} chest, and gestured to his^{asws} ears and narrated to him^{asws} with a thousand Ahadeeth, for each Hadeeth there being a thousand doors''³.

² Basaair Al Darajaat – P 7 Ch 1 H 2

³ Basaair Al Darajaat – P 7 Ch 1 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعِيدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ حَدَّثَنِي رَسُولُ اللَّهِ ص بِأَلْفِ حَدِيثٍ لِكُلِّ حَدِيثٍ أَلْفُ بَابٍ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al husayn Bin Ulwan, from Saeed Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘I heard Ali^{asws} saying: ‘Rasool-Allah^{saww} narrated to me^{asws} with a thousand Ahadeeth, for each Hadeeth there was a thousand doors’.⁴

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنِ بَشِيرِ بْنِ مَعِينٍ [مُعِينٍ] الْعَطَّارِ عَنِ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي الْمَرَضِ الَّذِي تُوِّي فِيهِ لِعَائِشَةَ وَ حَفْصَةَ ادْعُوا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى أَبِي تَوَيْبِهِمَا فَلَمَّا جَاءَا نَظَرَ إِلَيْهِمَا رَسُولُ اللَّهِ ص فَأَعْرَضَ عَنْهُمَا

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Yahya Bin Maeeny Al Attar, from Bashir Al Dahhan,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said during the illness in which he^{saww} passed away to Ayesha and Hafsa: ‘Call my^{saww} friend to me^{saww}!’ So, they sent for their fathers. When they came, Rasool-Allah^{saww} turned away from them.

ثُمَّ قَالَ ادْعُوا خَلِيلِي فَأَرْسَلْنَا إِلَى عَلِيٍّ ع فَجَاءَ فَلَمْ يَزَلْ يُحَدِّثُهُ فَلَمَّا خَرَجَ لِقِيَّاهُ فَقَالَ مَا حَدَّثَكَ خَلِيلُكَ فَقَالَ حَدَّثَنِي بِأَلْفِ بَابٍ يَنْفُتِحُ كُلُّ بَابٍ أَلْفَ بَابٍ.

Then he^{saww} said: ‘Call my^{saww} friend for me^{saww}. They sent for Ali^{asws}. He^{asws} came, and he^{saww} did not cease to narrate to him^{asws}. When he^{asws} went out, they (Abu Bakr and Umar) met him^{asws} and said, ‘What did your^{asws} friend^{saww} narrate to you^{asws}?’ He^{asws} said: ‘He^{saww} narrated to me^{asws} with a thousand doors, each door opened a thousand doors’.⁵

⁴ Basaair Al Darajaat – P 7 Ch 1 H 4

⁵ Basaair Al Darajaat – P 7 Ch 1 H 5

2 باب في الإمام بأنه إن شاء أن يعلم العلم علم

CHAPTER 2 – REGARDING THE IMAM^{asws}, IF HE^{asws} SO DESIRES TO KNOW THE KNOWLEDGE, HE^{asws} KNOWS

1- حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ الْعَالِمِ إِذَا شَاءَ أَنْ يَعْلَمَ عِلْمًا.

It is narrated to me by Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Al Rabie Al Shamy who said,

‘Abu Abdullah^{asws} said: ‘The scholar^{asws}, when he^{asws} desires to know, knows’.⁶

2- حَدَّثَنَا الْهَيْثَمُ النَّهْدِيُّ عَنِ اللَّؤْلُؤِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ فَرْقَدٍ النَّهْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: إِنَّ الْإِمَامَ إِذَا شَاءَ أَنْ يَعْلَمَ عِلْمًا.

It is narrated to us by Al Haysam Al Nahdy, from Al Luluie, from Safwan Bin Yahya, from Ibn Muskan, from Bureyd Bin Farqad Al Nahdy,

‘From Abu Abdullah^{asws} having said: ‘The Imam^{asws}, when he^{asws} desires to know, knows’.⁷

3- حَدَّثَنَا سَهْلُ بْنُ زِيَادٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي رَبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: إِنَّ الْإِمَامَ إِذَا شَاءَ أَنْ يَعْلَمَ عِلْمًا.

It is narrated to us by Sahl Bin Ziyad, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Rabie,

‘From Abu Abdullah^{asws} having said: ‘The Imam^{asws}, when he^{asws} desires to know, knows’.⁸

4- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّاباطِيِّ أَوْ عَنْ أَبِي عُيَيْدَةَ عَنِ السَّاباطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عِ عَنِ الْإِمَامِ يَعْلَمُ الْعَيْبَ قَالَ لَا وَ لَكِنْ إِذَا أَرَادَ أَنْ يَعْلَمَ الشَّيْءَ أَعْلَمَهُ اللَّهُ ذَلِكَ.

It is narrated to us by Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty, or from Abu Ubeyda, from Al Sabaty who said,

‘I asked Abu Abdullah^{asws} about the Imam^{asws}, ‘Does he^{asws} know the hidden matters (Ghayb)?’ He^{asws} said: No, but whenever he^{asws} intends to know the thing, Allah^{azwj} Let him^{asws} know that’.⁹

5- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: إِذَا أَرَادَ الْإِمَامُ أَنْ يَعْلَمَ شَيْئًا أَعْلَمَهُ اللَّهُ ذَلِكَ.

⁶ Basaair Al Darajaat – P 7 Ch 2 H 1

⁷ Basaair Al Darajaat – P 7 Ch 2 H 2

⁸ Basaair Al Darajaat – P 7 Ch 2 H 3

⁹ Basaair Al Darajaat – P 7 Ch 2 H 4

It is narrated to us by Imran Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed,

'From Abu Abdullah^{asws} having said: 'Whenever the Imam^{asws} intends to know a thing, Allah^{azwj} Lets him^{asws} know that''¹⁰.

¹⁰ Basaair Al Darajaat – P 7 Ch 2 H 5

3 باب ما يفعل بالإمام من النكت و القذف و النقر في قلوبهم و إذهم

CHAPTER 3 – WHAT IS DONE WITH THE IMAM^{asws}, FROM THE REVERBERATION, AND THE CASTING, AND THE RESONATING IN THEIR^{asws} HEARTS AND THEIR^{asws} EARS

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَزَقْدٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ فِدَاكَ الَّذِي يُسْأَلُ عَنْهُ الْإِمَامُ وَ لَيْسَ عِنْدَهُ فِيهِ شَيْءٌ مِنْ أَيْنَ يَعْلَمُهُ قَالَ يُنْكِتُ فِي الْقَلْبِ نَكْتًا أَوْ يُنْقِرُ فِي الْأُذُنِ نَقْرًا.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Dawood Bin Farqad, from Al Haris Bin Al Mugheira Al Nazary who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! That which the Imam^{asws} is asked about and there isn't anything with him^{asws} regarding it?' He^{asws} said: 'It reverberates in his^{asws} heart with a reverberation, or resonates in the ears with a resonance'.¹¹

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الَّذِي يُسْأَلُ الْإِمَامُ وَ لَيْسَ عِنْدَهُ فِيهِ شَيْءٌ مِنْ أَيْنَ يَعْلَمُهُ قَالَ يُنْكِتُ فِي الْقَلْبِ نَكْتًا أَوْ يُنْقِرُ فِي الْأُذُنِ نَقْرًا.

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

'I said to Abu Abdullah^{asws}, 'That which the Imam^{asws} is asked and there isn't anything regarding it with him^{asws}, from where does he^{asws} know it?' He^{asws} said: 'It is reverberated in the heart with a reverberation, or cast into the ears as a resonance'.¹²

3- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ عَيْسَى بْنِ حَمَزَةَ التَّمَمِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَسْأَلُكَ أَحْيَانًا فَتُسْرِعُ فِي الْجَوَابِ وَ أَحْيَانًا تُطْرِقُ ثُمَّ تُجِيبُنَا قَالَ نَعَمْ إِنَّهُ يُنْكِتُ فِي آذَانِنَا وَ قُلُوبِنَا فَإِذَا نُكِتَ نَطَقْنَا وَ إِذَا أَمْسَكَ عَنَّا أَمْسَكْنَا.

It is narrated to us by Imran Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed, from Isa Bin Hamza Al Saqafy who said,

'I said to Abu Abdullah^{asws}, 'We ask you^{asws}, sometimes you^{asws} are quick in the answering, and sometimes you^{asws} lower your^{asws} head then answer us'. He^{asws} said: 'Yes, it gets resonates in our^{asws} ears and our^{asws} hearts. So, when it is resonated, we^{asws} speak, and when it is withheld from us^{asws}, we^{asws} withhold'.¹³

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ شَيْءٍ مِنْ أَمْرِ الْعَالِمِ فَقَالَ نُكِتَ فِي الْقَلْبِ وَ نَقِرَ فِي الْأَسْمَاعِ وَ قَدْ يَكُونَانِ مَعًا.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Ali Bin Yaqteeny, from his father who said,

¹¹ Basaair Al Darajaat – P 7 Ch 3 H 1

¹² Basaair Al Darajaat – P 7 Ch 3 H 2

¹³ Basaair Al Darajaat – P 7 Ch 3 H 3

'I asked Abu Al-Hassan^{asws} about a thing from the matters of the scholar^{asws}. He^{asws} said: 'It reverberates in the heart and resonates in the ears, and they have happened both together'.¹⁴

5- حَدَّثَنَا سَلْمَةُ بْنُ الْخَطَّابِ عَنْ عَلِيِّ بْنِ مُيَسَّرِ الْمَدَائِنِيِّ عَنِ الْحَسَنِ بْنِ بَحْيٍ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ أَخْبِرْنِي عَنِ الْإِمَامِ إِذَا سُئِلَ كَيْفَ يُجِيبُ فَقَالَ الْإِمَامُ وَ سَمَاعٌ وَ زَيْمًا كَانَ جَمِيعًا.

It is narrated to us by Salama Bin Al Khattab, from Ali Bin Muyasser Al Madainy, from Al Hassan Bin Yahya Al Madainy,

From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Inform me about the Imam^{asws}, when he^{asws} is asked, how does he^{asws} answer?' He^{asws} said: 'Inspiration, and the hearing, and sometimes both together'.¹⁵

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَذَا الْعِلْمُ الَّذِي يَعْلَمُهُ عَالِمُكُمْ أَمْ شَيْءٌ يُلْقَى فِي قَلْبِهِ أَوْ يُنْكَثُ فِي أُذُنِهِ فَسَكَتَ حَتَّى غَقَلَ الْقَوْمُ ثُمَّ قَالَ ذَلِكَ وَ ذَلِكَ.

It is narrated to us by Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Al Haris Bin Al Mugheira who said,

'I said to Abu Abdullah^{asws}, 'This knowledge which your^{asws} scholar^{asws} knows, is it a thing cast in his^{asws} heart, or a resonance in his^{asws} ears?' He^{asws} was silent until the people became heedless, then he^{asws} said: 'That and that'.¹⁶

7- حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الْخَشَّابُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي سَمَّاكِ عَنْ دَاوُدَ عَنِ الْحُرْثِ النَّضْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْإِمَامُ يُسْأَلُ الشَّيْءَ الَّذِي لَيْسَ عِنْدَهُ شَيْءٌ مِنْ أَيْنَ يَعْلَمُهُ قَالَ يُنْكَثُ فِي الْقَلْبِ نَكْثًا وَ يُنْقَرُ فِي الْأُذُنِ نَقْرًا.

It is narrated to us by Al Hassan Bin Musa Al Khashab, from Ibrahim Bin Abu Sammak, from Dawood, from al Hars al Nazry who said,

'I said to Abu Abdullah^{asws}, 'The Imam^{asws} gets asked about something which there isn't anything with him^{asws}, from where does he^{asws} know it?' He^{asws} said: 'It is reverberated in the heart with a reverberation, and resonated in the ears with a resonance'.¹⁷

8- حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ يَفْطِينَ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع عِلْمُ عَالِمِكُمْ أَمْ سَمَاعٌ أَوْ الْإِمَامُ قَالَ يَكُونُ سَمَاعًا وَ يَكُونُ الْإِمَامًا وَ يَكُونَانِ مَعًا.

It is narrated to us by Muhammad Bin Isa, from Ahmad Bin Al Hassan, from Muhammad Bin Abu Hamza, from Ali Bin Yaateen who said,

'I said to Abu Al-Hassan^{asws}, 'Knowledge of your^{asws} scholar^{asws}, is it hearing, or inspiration?' He^{asws} said: 'It happens to be hearing, and it happens to be inspiration, and they can both happen together'.¹⁸

¹⁴ Basaair Al Darajaat – P 7 Ch 3 H 4

¹⁵ Basaair Al Darajaat – P 7 Ch 3 H 5

¹⁶ Basaair Al Darajaat – P 7 Ch 3 H 6

¹⁷ Basaair Al Darajaat – P 7 Ch 3 H 7

9- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ عَمْرِو بْنِ يُونُسَ عَنِ الْخُرَيْثِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ هَذَا الَّذِي يَعْلَمُهُ عَالِمُكُمْ أَمْ شَيْءٌ يُلْقَى فِي قَلْبِهِ أَوْ يُنْكِتُ فِي أُذُنِهِ قَالَ فَسَكَتَ حَتَّى غَفَلَ الْقَوْمُ ثُمَّ قَالَ لِي ذَلِكَ وَ ذَلِكَ.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Umar, from Amro Bin Yunus, from Al Hars who said,

'I said to Abu Abdullah^{asws}, 'This which your^{asws} scholar^{asws} knows, is it something cast into his^{asws} heart, or resonated in his^{asws} ears?' He^{asws} was silent until the people were not attentive, then he^{asws} said: 'That and that'.¹⁹

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْظِيِّ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَا عَلِمَ عَالِمُكُمْ جُمْلَةً يُقَدِّفُ فِي قَلْبِهِ أَوْ يُنْكِتُ فِي أُذُنِهِ قَالَ فَقَالَ وَحْيِي كَوَحْيِ أُمِّ مُوسَى.

It is narrated to us by Ahmad Bin Muhammad, from Al Bazanty, from Hammad Bin Usman, from Al Haris Bin Al Mugheira Al Nazary who said,

'I said to Abu Abdullah^{asws}, 'What is the knowledge of your^{asws} scholar^{asws}, is it all cast into his^{asws} heart, or a reverberation in his^{asws} ears?' He^{asws} said: 'A Revelation like Revelation or mother^{as} of Musa^{asws}'.²⁰

11- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عَ عَلِمَ عَالِمُكُمْ أَمْ شَيْءٌ يُلْقَى فِي قَلْبِهِ أَوْ يُنْكِتُ فِي أُذُنِهِ فَقَالَ نَقَرَ فِي الْقُلُوبِ وَ نَكَتُ فِي الْأَسْمَاعِ وَ قَدْ يَكُونَانِ مَعًا.

It is narrated to us by Muhammad Bin Isa, from Abu Abdullah Al Husayn Bin Ali who said,

'I said to Abu Ibrahim (7th Imam^{asws}), 'Knowledge of your^{asws} scholar^{asws}, is it a thing cast into his^{asws} heart, or resonated in his^{asws} ears?' He^{asws} said: 'It reverberates in the heart, and resonates in the hears, and they have both happened together'.²¹

12- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ سُفْيَانَ بْنِ السَّمْطِ عَنْ عَبْدِ اللَّهِ بْنِ النَّجَّاشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: قَالَ فِينَا وَ اللَّهُ مَنْ يُنْقَرُ فِي أُذُنِهِ وَ يُنْكِتُ فِي قَلْبِهِ وَ تُصَافِحُهُ الْمَلَائِكَةُ قُلْتُ كَانَ أَوْ الْيَوْمَ قَالَ بَلِ الْيَوْمَ قَالَ بَلِ الْيَوْمَ وَ اللَّهُ يَا ابْنَ النَّجَّاشِيِّ حَتَّى قَالَمَا ثَلَاثًا.

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Sufyan Bin Al Simt, from Abdullah Bin Al Najjashi,

'From Abu Abdullah^{asws} having said: 'By Allah^{azwj}! Among us^{asws} there is one it resonates in his^{asws} ears, and reverberates in his^{asws} heart, and the Angels shake his^{asws} hand'. I said, 'It used to happen, or (it happens) today?' He^{asws} said: 'But today'. I said, 'It used to happen, or (it happens) today?' He^{asws} said: 'But, today. By Allah^{azwj}! O Ibn Al-Najjashi!' – until he^{asws} said it thrice'.²²

¹⁸ Basaair Al Darajaat – P 7 Ch 3 H 8

¹⁹ Basaair Al Darajaat – P 7 Ch 3 H 9

²⁰ Basaair Al Darajaat – P 7 Ch 3 H 10

²¹ Basaair Al Darajaat – P 7 Ch 3 H 11

²² Basaair Al Darajaat – P 7 Ch 3 H 12

13- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ عُنْبَسَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ حُمْرَانَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ أَبِي حَمْزَةَ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ حَدَّثَنِي أَبُو الْخَيْرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ فَرَعَمَ أَنْ لَيْسَ فِيكُمْ إِمَامٌ فَقَالَ بَلَى وَ اللَّهُ يَا ابْنَ النَّجَّاشِيِّ إِنَّ فِيْنَا لَمَنْ يُنْكِتُ فِي قَلْبِهِ وَ يُوقِرُ فِي أُذُنِهِ وَ يُصَافِحُهُ الْمَلَائِكَةُ

It is narrated to us by Al Hassan Bin Ali, from Anbasa, from Ibrahim Bin Muhammad Bin Humran, from his father, and Muhammad Bin Abu Hamza, from Sufyan Bin Al Simt who said, 'Abu Al Khayr narrated to me who said,

'I said to Abu Abdullah^{asws}, 'I asked Abdullah Bin Al-Hassan, and he claimed that there isn't any Imam^{asws} among you all'. He^{asws} said: 'Yes, by Allah^{azwj}, O ibn Al-Najjashi! Among us^{asws} is one it is reverberated in his^{asws} heart, and resonated in his^{asws} heart and the Angels shake his^{asws} hand'.

قَالَ قُلْتُ فِيكُمْ قَالَ إِي وَ اللَّهُ فِيْنَا الْيَوْمَ إِي وَ اللَّهُ فِيْنَا الْيَوْمَ ثَلَاثًا.

He (the narrator) said, 'I said, 'Among you (Imams^{asws})?' He^{asws} said: 'Yes, by Allah^{azwj}! Among us^{asws} today! Yes, by Allah^{azwj}! Among us^{asws} today!' – thrice".²³

²³ Basaair Al Darajaat – P 7 Ch 3 H 13

4 باب فيه تفسير الأئمة لوجود علومهم الثلاثة و تأويل ذلك

CHAPTER 4 – INTERPRETATION OF THE EXISTENCE OF THE KNOWLEDGE OF THE IMAM^{asws} BEING THREE, AND EXPLANATION OF THAT

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمَزَةَ بْنِ بَزِيْعٍ عَنْ عَلِيِّ السَّائِيِّ قَالَ: سَأَلْتُ الصَّادِقَ عَ عَنْ مَبْلَغِ عِلْمِهِمْ فَقَالَ مَبْلَغُ عِلْمِنَا ثَلَاثَةٌ وَجُودِ مَاضٍ وَ غَابِرٍ وَ حَادِثٍ فَأَمَّا الْمَاضِي فَمُمَسَّرٌ وَ أَمَّا الْغَابِرُ فَمَرْبُورٌ وَ أَمَّا الْحَادِثُ فَقَدْفٌ فِي الْقُلُوبِ وَ نَقْرٌ فِي الْأَسْمَاعِ وَ هُوَ أَفْضَلُ عِلْمِنَا وَ لَا نَبِيَّ بَعْدَ نَبِيِّنَا.

It was narrate to us by Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Hamza Bin Bazie, from Ali Al Saie who said,

‘I asked Al-Sadiq^{asws} about the reach of their^{asws} knowledge. He^{asws} said: ‘The reach of our^{asws} knowledge has three aspects – the past, the ancient, and the current. As for the past, it is interpreted, and as for the ancient, it is built up (over time), and as for the current, it is cast into the hearts, and resonated in the ears, and it is the superior of our^{asws} knowledge, and there is no Prophet^{as} after our Prophet^{saww}’²⁴.

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ هَاشِمِ بْنِ مُحَمَّدِ بْنِ الْفَضِيلِ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَ رُؤِينَا عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ إِنَّ عِلْمَنَا غَابِرٌ وَ مَرْبُورٌ وَ نَكْتُ فِي الْقَلْبِ وَ نَقْرٌ فِي الْأَسْمَاعِ

It is narrated to us by Ibrahim Bin hashim, from Muhammad Bin Al Fuzeyl, or from the one who reported it, from Muhammad Bin Al Fuzeyl who said,

‘I said to Abu Al-Hassan^{asws}, ‘We are reporting from Abu Abdullah^{asws} that he^{asws} said: ‘Our^{asws} knowledge is ancient and built up (over time), and is reverberated in the heart, and resonated in the ears’.

قَالَ فَأَمَّا الْغَابِرُ فَمَا تَقَدَّمَ مِنْ عِلْمِنَا وَ أَمَّا الْمَرْبُورُ فَمَا يَأْتِينَا وَ أَمَّا النَّكْتُ فِي الْقُلُوبِ فإِلْهَامٌ وَ أَمَّا النَّقْرُ فِي الْأَسْمَاعِ فَإِنَّهُ مِنَ الْمَلَكِ

He^{asws} said: ‘As for the ancient, it is what preceded from our^{asws} knowledge, and as for the built-up, it is what comes to us^{asws}, and as for the reverberation in the hearts, it is the inspiration, and as for the resonance in the ears, it is from the Angel’.

إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَ رُؤِينَا عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ إِنَّ عِلْمَنَا غَابِرٌ وَ مَرْبُورٌ وَ نَكْتُ فِي الْقَلْبِ وَ نَقْرٌ فِي الْأَسْمَاعِ

Ibrahim Bin Hashim, from Muhammad bin Al Fyuzeyl, from the one who reported it, from Muhammad Bin Al Fuzeyl who said,

²⁴ Basaair Al Darajaat – P 7 Ch 4 H 1

'I said to Abu Al-Hassan^{asws}, 'We are reporting from Abu Abdullah^{asws} that he^{asws} said: 'Our^{asws} knowledge is ancient and built up (over time), and is reverberated in the heart, and resonated in the ears''.

قَالَ أَمَّا الْعَابِرُ فَمَا تَقَدَّمَ مِنْ عِلْمِنَا وَ أَمَّا الْمَرْبُورُ فَمَا يَأْتِينَا وَ أَمَّا النَّكْتُ فِي الْقُلُوبِ فَإِلَهُامٌ وَ أَمَّا النَّقْرُ فِي الْأَسْمَاعِ فَإِنَّهُ مِنَ الْمَلِكِ.

He^{asws} said: 'As for the ancient, it is what preceded from our^{asws} knowledge, and as for the built-up, it is what comes to us^{asws}, and as for the reverberation in the hearts, it is the inspiration, and as for the resonance in the ears, it is from the Angel''.

وَ رَوَى زُرَّارُهُ مِثْلَ ذَلِكَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ كَيْفَ يَعْلَمُ أَنَّهُ كَانَ الْمَلِكَ وَ لَا يَخَافُ أَنْ يَكُونَ مِنَ الشَّيْطَانِ إِذَا كَانَ لَا يَرَى الشَّخْصَ

And it is reported by Zurara similar to that,

'From Abu Abdullah^{asws}. He said, 'I said, 'How does he^{asws} know that it was the Angel, and he^{asws} does not fear that it could happen to be from the Satan^{la}, when he^{asws} does not see the person?'

قَالَ إِنَّهُ يُلْقَى عَلَيْهِ السَّكِينَةُ فَيَعْلَمُ أَنَّهُ مِنَ الْمَلِكِ وَ لَوْ كَانَ مِنَ الشَّيْطَانِ اعْتَرَاهُ فَزَعٌ وَ إِنْ كَانَ الشَّيْطَانُ يَا زُرَّارُهُ لَا يَتَعَرَّضُ لِصَاحِبِ هَذَا الْأَمْرِ.

He^{asws} said: 'The tranquillity is cast upon him^{asws} and he^{asws} knows that it is from the Angel, and if it had been from the Satan^{la}, it would be alarm, and if it was the Satan^{la}, O Zurara, he^{la} would not present to the Master^{asws} of this Command''.²⁵

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ سَلَمَةَ عَنْ عَلِيِّ بْنِ مُيَسَّرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمَزَةَ بْنِ بَرِيحٍ عَنْ عَلِيِّ السَّائِي قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ مَبْلَغِ عِلْمِهِمْ فَقَالَ مَبْلَغُ عِلْمِنَا ثَلَاثٌ وَجُوهٍ مَاضٍ وَ غَابِرٍ وَ خَادِتٍ فَأَمَّا الْمَاضِي فَمُفَسَّرٌ وَ أَمَّا الْعَابِرُ فَمَرْبُورٌ وَ أَمَّا الْخَادِتُ فَقَدَفْتُ فِي الْقُلُوبِ وَ نَقَرْتُ فِي الْأَسْمَاعِ وَ هُوَ أَفْضَلُ عِلْمِنَا وَ لَا نَبِيَّ بَعْدَ نَبِيِّنَا.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Ismail and Salama, from Ali Bin Muyasser, from Muhammad Bin Ismail, from Hamza Bin Bazie, rom Ali Al Saie who said,

'I asked Abu Al-Hassan^{asws} about the extent of their^{asws} knowledge. The extent of our^{asws} knowledge is of three aspects – past, and ancient, and newly occurring. As for the past, it is interpretation, and as for the ancient, so it is build-up, and as for the newly occurring, it is cast into the hearts, and resonated in the ears, and it is the superior of our^{asws} knowledge, and there is no Prophet^{as} after our^{asws} Prophet^{sawww},²⁶

²⁵ Basaair Al Darajaat – P 7 Ch 4 H 2

²⁶ Basaair Al Darajaat – P 7 Ch 4 H 3

CHAPTER 5 – REGARDING THE IMAMS^{asws}, THEY ARE NARRATED TO, UNDERSTANDING ONES

1- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ الْأَئِمَّةُ عُلَمَاءُ صَادِقُونَ مُفْهَمُونَ مُحَدِّثُونَ.

It is narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin ismail Bin Bazie who said,

'I heard Abu Al-Hassan^{asws} saying: 'The Imams^{asws} are the scholars, ratifiers, understanding ones, narrated to/updated'.²⁷

2- حَدَّثَنَا أَبُو طَالِبٍ عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ: كُنْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُحَمَّدُ بْنُ عِمْرَانَ مَوْلَى أَبِي جَعْفَرٍ بِمَنْزِلِهِ مَكَّةَ قَالَ فَقَالَ مُحَمَّدُ بْنُ عِمْرَانَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ نَحْنُ اثْنَا عَشَرَ مُحَدِّثًا

It is narrated to us by Abu Talib, from Usman Bin Isa who said,

'I, and Abu Baseer, and Muhammad Bin Imran a slave of Abu Ja'far^{asws} at his house. Muhammad Bin Imran said, 'I heard Abu Abdullah^{asws} saying: 'We^{asws} are twelve Muhaddith (narrated to/updated)'.²⁸

قَالَ لَهُ أَبُو بَصِيرٍ وَاللَّهِ لَسَمِعْتُ مِنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فَحَلَفَهُ مَرَّةً وَ انْتَهَيْنَ أَنَّهُ سَمِعْتُ قَالَ فَقَالَ أَبُو بَصِيرٍ كَذَا سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ.

Abu Baseer said to him, 'By Allah^{azwj}! I heard from Abu Abdullah^{asws} (as well)'. He oathed to him once and twice that he did hear it. Abu Baseer said, I had heard Abu Ja'far^{asws} saying so (as well)'.²⁸

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدِ بْنِ جَبَلٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ زِيَادِ بْنِ سُوقَةَ عَنِ الْحَكَمِ بْنِ عُيَيْنَةَ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع يَوْمًا فَقَالَ لِي يَا حَكَمُ هَلْ تَدْرِي مَا الْآيَةُ الَّتِي كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَعْرِفُ بِهَا صَاحِبَ قَتْلِهِ وَ يَعْلَمُ بِهَا الْأُمُورَ الْعِظَامَ الَّتِي كَانَ يُحَدِّثُ بِهَا النَّاسَ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Ziyad in Sowqat, from Al Hakam Bin Uyayna who said,

'I entered to see Ali^{asws} Bin Al-Husayn^{asws} one day and he^{asws} said to me: 'O Hakam! Do you know what the sign by which Ali^{asws} Bin Abu Talib^{asws} used to recognise the one who would be killing him^{asws}, and by it he^{asws} knew the great matters which had happened, narrating to the people with it?'

قَالَ الْحَكَمُ فَقُلْتُ بِي نَفْسِي قَدْ وَقَفْتُ عَلَى عَلِيمٍ مِنْ عَلِيمِ عَلِيِّ بْنِ الْحُسَيْنِ أَغْلَمُ بِذَلِكَ تِلْكَ الْأُمُورَ الْعِظَامَ قَالَ فَقُلْتُ لَا وَاللَّهِ لَا أَغْلَمُ بِهِ أَحَدًا مِنْهَا يَا ابْنَ رَسُولِ اللَّهِ

²⁷ Basaair Al Darajaat – P 7 Ch 5 H 1

²⁸ Basaair Al Darajaat – P 7 Ch 5 H 2

Al-Hakam said, 'I said within myself, 'I had paused upon the knowledge from the knowledge of Ali^{asws} Bin Al-Husayn^{asws} is more knowing with that, those great matters', so I said: 'No, by Allah^{azwj}, I am not knowing with it. Inform me with it, O son^{asws} of Rasool-Allah^{saww}!

قَالَ هُوَ وَاللَّهِ قَوْلُ اللَّهِ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ وَلَا مُحَدِّثٍ

He^{asws} said: 'By Allah^{azwj} it is the Word of Allah^{azwj}: **And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52]**'.

فَقُلْتُ وَ كَانَ عَلِيٌّ بِنُ أَبِي طَالِبٍ مُحَدِّثًا قَالَ نَعَمْ وَ كُلُّ إِمَامٍ مِنَّا أَهْلُ الْبَيْتِ فَهُوَ مُحَدِّثٌ.

I said, 'And Ali^{asws} Bin Abu Talib^{asws} was a Muhaddith?' He^{asws} said: 'Yes, and every Imam^{asws} from us^{asws}, People^{asws} of the Household, he^{asws} is a Muhaddith'.²⁹

4- حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ أَهْلِ بَيْتِي أَنَا عَشْرٌ مُحَدِّثًا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ كَانَ أَخَا عَلِيٍّ لِأُمِّهِ سُبْحَانَ اللَّهِ كَانَ مُحَدِّثًا كَالْمُنْكَرِ لِذَلِكَ

It is narrated to us by Ali Bin Hassan, from Musa Bin Bakr, from Humran,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'From the People^{asws} of my^{saww} Household, there are twelve Muhaddith (Narrated to/updated)'. Abdullah Bin Zayd said to him^{asws}, and he was a brother to me from his mother's side, 'Glory be to Allah^{azwj}! Muhaddith!' As if he was a denier of that.

فَأَقْبَلَ عَلَيْهِ أَبُو جَعْفَرٍ ع فَقَالَ أَمَا وَاللَّهِ إِنَّ ابْنَ أُمِّكَ بَعْدَ ذَلِكَ كَانَ يَعْرِفُ ذَلِكَ قَالَ فَلَمَّا قَالَ ذَلِكَ سَكَتَ الرَّجُلُ فَقَالَ أَبُو جَعْفَرٍ ع هِيَ النَّبِيَّ هَلْكَ فِيهَا أَبُو الْخَطَّابِ لَمْ يَدْرِ تَأْوِيلَ الْمُحَدِّثِ وَ النَّبِيِّ.

Abu Ja'far^{asws} turned towards him and said: 'But, by Allah^{azwj}! Your cousin afterwards had recognised that'. When he^{asws} said that, the man was silent, so Abu Ja'far^{asws} said: 'It is regarding which Abu Al-Khattab was destroyed. He did not know the interpretation of the Muhaddith and the Prophet^{saww}'.³⁰

5- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَشَّابِ عَنِ ابْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ رِبَاطٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الْإِنْتَا عَشْرَ الْأَيْمَةِ مِنْ آلِ مُحَمَّدٍ كُلُّهُمْ مُحَدِّثٌ مِنْ وُلْدِ رَسُولِ اللَّهِ ص وَ وُلْدِ عَلِيٍّ - فَرَسُولُ اللَّهِ وَ عَلِيٌّ ع هُمَا الْوَالِدَانِ

It is narrated to us by Abdullah Bin Al Khashab, from Ibn Sama'at, from Ali Bin Rabat, from Ibn Uzina, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'The twelve Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, all of them are Muhaddith, from the sons^{asws} of Rasool-Allah^{saww} and sons^{asws} of Ali^{asws}. They^{asws} (Rasool-Allah^{saww} and Ali^{asws} Ibn Abi Talib^{asws}) are both the fathers^{asws} (of all believers).

²⁹ Basaair Al Darajaat – P 7 Ch 5 H 3

³⁰ Basaair Al Darajaat – P 7 Ch 5 H 4

فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ وَ أَنْكَرَ ذَلِكَ وَ كَانَ أَحَاً لِعَلِيِّ بْنِ الْحُسَيْنِ لِأُمِّهِ فَضَرَبَ أَبُو جَعْفَرٍ عَ فَنَحِدَهُ فَقَالَ أَمَا ابْنُ أُمِّكَ كَانَ أَحَدَهُمْ.

Abdul Rahman Bin Zayd spoke and denied that, and he was a brother of Ali^{asws} Bin Al-Husayn^{asws} to his^{asws} mother^{as}. Abu Ja'far^{asws} struck his^{asws} thing and said: 'But your^{asws} cousin was one^{asws} of them^{asws}'.³¹

6- حَدَّثَنَا اثر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: كَانَ أَبُو جَعْفَرٍ ع مُحَدِّثًا.

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

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Abu Ja'far^{asws} was a Muhaddith''.³²

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَجَّالِ أَوْ غَيْرِهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ زُرَّارَةَ قَالَ: أَرْسَلَ أَبُو جَعْفَرٍ عَ إِلَى زُرَّارَةَ أَعْلِمِ الْحَكَمَ بْنَ عُيَيْنَةَ أَنَّ أَوْصِيَاءَ عَلِيِّ مُحَدِّثُونَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hajjal, or someone else from Al Qasim Bin Muhammad, from Zurara who said,

'Abu Ja'far^{asws} sent a message to Zurara: 'Let Al-Hakam Bin Uyayna know that the successors^{asws} of Ali^{asws} are Muhaddith''.³³

8 " حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّفَّيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ النَّفَّيِّ عَنِ أَحْمَدَ بْنِ يُونُسَ الْحَجَّالِ عَنِ أَيُّوبَ بْنِ حَسَنِ عَنِ قَتَادَةَ أَنَّهُ كَانَ يَقْرَأُ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ.

It is narrate to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al Saqafy, from Ahmad Bin Muhammad Al Saqafy, from Ahmad Bin Yunus Al Hajjal, from Ayoub Bin Hassan, from Qatada,

'He used to recited: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'.³⁴

³¹ Basaair Al Darajaat – P 7 Ch 5 H 5

³² Basaair Al Darajaat – P 7 Ch 5 H 6

³³ Basaair Al Darajaat – P 7 Ch 5 H 7

³⁴ Basaair Al Darajaat – P 7 Ch 5 H 8

6 باب في أن المحدث كيف صفته وكيف يصنع به وكيف يحدث الأئمة

CHAPTER 6 – THE MUHADDITH, HOW IS HIS DESCRIPTION, AND HOW HE IS DEALT WITH, AND HOW THE IMAMS^{asws} NARRATE

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَمَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ فُلَانًا حَدَّثَنِي أَنَّ عَلِيًّا ع وَ الْحَسَنَ ع كَانَا مُحَدِّثَيْنِ قَالَ قُلْتُ كَيْفَ ذَلِكَ فَقَالَ إِنَّهُ كَانَ يُنْكِتُ فِي آذَانِهِمَا قَالَ صَدَقَ.

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

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘So and so narrated to me that Ali^{asws}, and Al-Hassan^{asws} were both Muhaddith How is that?’ He^{asws} said: ‘It was being resonated in their^{asws} ears’. He said, ‘True’.³⁵

2- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ حَدَّثَنِي عُيَيْسُ بْنُ هِشَامٍ قَالَ حَدَّثَنَا كَرَّامُ بْنُ عَمْرٍو الخُثَعَمِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْمُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَقُولُ إِنَّ عَلِيًّا ع لِيُنْكِتُ فِي قَلْبِهِ أَوْ يُنْقَرُ فِي صَدْرِهِ وَ أُذُنُهُ قَالَ إِنَّ عَلِيًّا ع كَانَ مُحَدِّثًا

It is narrated to us by Al Hassan Bin Ali who said, ‘It is narrated to me by Ubays Bin Hisham who said, ‘It is narrated to us by Karram Bin Amro Al Khas’amy, from Abu Abdullah Bin Abu Yafour who said,

‘I said to Abu Abdullah^{asws}, ‘We are saying that Ali^{asws} being reverberated in his^{asws} heart, or resonated in his^{asws} chest and his^{asws} ears’. He^{asws} said: ‘Ali^{asws} was a Muhaddith’.

قَالَ فَلَمَّا أُكْتِرَتْ عَلَيْهِ قَالَ إِنَّ عَلِيًّا ع كَانَ يَوْمَ بَيْتِ قُرَيْظَةَ وَ بَيْتِ النَّضِيرِ كَانَ جَبْرَيْلُ عَنْ يَمِينِهِ وَ ميكائيلُ عَنْ يَسَارِهِ يُحَدِّثَانِيهِ.

He (the narrator) said, ‘When I persisted upon it, he^{asws} said: ‘Ali^{asws}, on the day of the clan of Qureyza and clan of Al-Nazeer, Jibraeel^{as} was on his^{asws} right, and Mikaeel^{as} on his^{asws} left, both were narrating to him^{asws}’.³⁶

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ عَنْ حُمْرَانَ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع إِنَّ عَلِيًّا ع كَانَ مُحَدِّثًا فَخَرَجْتُ إِلَى أَصْحَابِي فَقُلْتُ لَهُمْ جِئْتُكُمْ بِعَجِيْبَةٍ قَالُوا مَا هِيَ قُلْتُ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ عَلِيٌّ ع مُحَدِّثًا قَالُوا مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ مَنْ يُحَدِّثُهُ

And it has been narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al Haris Bin Al Mugheira Al Nazary, from Humran who said,

‘Abu Ja’far^{asws} said to me: ‘Ali^{asws} was a Muhaddith’. So I went out to my companions and said to them, ‘I have come to you with something strange’. They said, ‘What is it?’ I said, ‘I heard Abu Ja’far^{asws} saying Ali^{asws} was a Muhaddith’. They said, ‘We will not do anything until we ask him^{asws}, who narrated it’.

³⁵ Basaaair Al Darajaat – P 7 Ch 6 H 1

³⁶ Basaaair Al Darajaat – P 7 Ch 6 H 2

فَرَجَعْتُ إِلَيْهِ فَقُلْتُ لَهُ إِنَِّّي حَدَّثْتُ أَصْحَابِي بِمَا حَدَّثْتَنِي قَالُوا مَا صَنَعْتَ شَيْئاً إِلَّا سَأَلْتَهُ مِنْ يُحَدِّثُهُ

I returned to him^{asws} and said to him^{asws}, 'I narrated to my companions with what you^{asws} had narrated to me. They said, 'We will not do anything until we ask him^{asws} who narrated it''.

فَقَالَ لِي يُحَدِّثُهُ مَلَكٌ قُلْتُ فَتَقُولُ إِنَّهُ نَبِيٌّ قَالَ فَحَرَّكَ يَدَهُ هَكَذَا ثُمَّ قَالَ أَوْ كَصَاحِبِ سُلَيْمَانَ أَوْ كَصَاحِبِ مُوسَى أَوْ كَذِي الْقُرْنَيْنِ أَوْ مَا بَلَغَكُمْ أَنَّهُ قَالَ وَ فِيكُمْ مِثْلُهُ.

He^{asws} said to me: 'An Angel narrated it'. I said, 'So you^{asws} are saying he^{asws} is a Prophet^{as}'. So he^{asws} moved his^{asws} hand like this, then said: 'Or like the companion of Suleyman^{as}, or like the companion of Musa^{as}, or like Zulfarnayn^{as}, or has it not reached you that he^{asws} said: 'And among you is his example?'³⁷

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ ع مُحَدِّثًا وَ كَانَ سَلْمَانُ مُحَدِّثًا

It is narrated to us by Ahmad Bin Muhammad, from Al Abbas Bin Marouf, and Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} was a Muhaddith, and Salman^{ra} was a Muhaddith'.

قَالَ قُلْتُ فَمَا آيَةُ الْمُحَدِّثِ قَالَ يَأْتِيهِ مَلَكٌ فَيُنْكُثُ فِي قَلْبِهِ كَيْتٌ وَ كَيْتٌ.

He (the narrator) said, 'I said, 'So what is a sign of the Muhaddith?' He^{asws} said: 'An Angel comes to him and impresses in his heart, such and such'.³⁸

5- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنْتُ بِالْمَدِينَةِ فَلَمَّا شَدُّوا عَلَي دَوَائِحِهِمْ وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ أَمْرِ الْمُحَدِّثِ فَأَتَيْتُ أَبَا جَعْفَرٍ ع فَاسْتَأْذَنْتُ فَقَالَ مَنْ هَذَا قُلْتُ زُرَّارَةُ قَالَ ادْخُلْ

It is narrated to us by Ibn Marouf, from hammad, from Rabie, from Zurara,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I was in Al-Medina when they tied up their animals, and something occurred within myself from the matter of the Muhaddith, so I went to Abu Ja'far^{asws} and sought permission. He^{asws} said: 'Who is this?' I said, 'Zurara'. He^{asws} said: 'Enter!'

ثُمَّ قَالَ كَانَ رَسُولُ اللَّهِ ص يُمْلِي عَلَيَّ ع فَنَامَ نَوْمَةً وَ نَعَسَ نَعْسَةً فَلَمَّا رَجَعَ نَظَرَ إِلَى الْكِتَابِ فَمَدَّ يَدَهُ قَالَ مَنْ أَمَلَى هَذَا عَلَيْكَ قَالَ أَنْتَ قَالَ لَا بَلْ جَبْرَيْلُ.

Then he^{asws} said: 'Rasool-Allah^{saww} had dictated to Ali^{asws} and fell asleep. And he^{saww} slept a short sleep. When he^{saww} woke up, looked at the book and extended his^{saww} hand. He^{saww}

³⁷ Basaair Al Darajaat – P 7 Ch 6 H 3

³⁸ Basaair Al Darajaat – P 7 Ch 6 H 4

said: 'Who dictated this to you^{asws}? He^{saww} said: 'You^{saww} did'. He^{saww} said: 'No, but it was Jibraeel^{asw}'.³⁹

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ حُجْرِ بْنِ زَائِدَةَ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فُلَانًا حَدَّثَنِي أَنَّ أَبَا جَعْفَرٍ حَدَّثَهُ أَنَّ عَلِيًّا وَ الْحَسَنَ ع كَانَا مُحَدِّثَيْنِ قَالَ كَيْفَ حَدَّثْنَاكَ فُلْتُ حَدَّثَنِي أَنَّهُ كَانَ يُنْكِتُ فِي آذَانِهِمَا قَالَ صَدَقَ.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Abdullah Bin Muskan, from Hujr Bin Zaida, from Humran,

'From Abu Abdullah^{asws}, he (the narrator) said, 'So and so narrated to me that Abu Ja'far^{asws} narrated to him that Ali^{asws} and Al-Hassan^{asws} were both Muhaddith'. He^{asws} said: 'How did he narrate to you?' I said, 'He narrated to me that it was resonated in their^{asws} ears'. He^{asws} said: 'He spoke the truth''.⁴⁰

7- حَدَّثَنَا ابْنُ أَبِي الْخَطَّابِ عَنِ الْبَرْزَنْطِيِّ عَنْ عَبْدِ الْكَرِيمِ عَنِ ابْنِ أَبِي يَعْغُورٍ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَقُولُ إِنَّ عَلِيًّا ع كَانَ يُنْكِتُ فِي قَلْبِهِ أَوْ صَدْرِهِ أَوْ فِي أُذُنِهِ فَقَالَ إِنَّ عَلِيًّا ع كَانَ مُحَدِّثًا فُلْتُ فِيكُمْ مِثْلَهُ قَالَ إِنَّ عَلِيًّا ع كَانَ مُحَدِّثًا

It is narrated to us by Ibn Abu Al Khattab, from Al Bazanty, from Abdul Kareem, from Ibn Abu Yafour who said,

'I said to Abu Abdullah^{asws}, 'We are saying that Ali^{asws}, it was reverberated in his^{asws} heart, or his^{asws} chest, or in his^{asws} ears'. He^{asws} said: 'Ali^{asws} was a Muhaddith'. I said, 'Is there his^{asws} example among you?' He^{asws} Ali^{asws} was a Muhaddith'.

فَلَمَّا أَنْ كَرَّرْتُ عَلَيْهِ قَالَ إِنَّ عَلِيًّا ع كَانَ يَوْمَ بَنِي قُرَيْظَةَ وَ النَّضِيرِ كَانَ حَبْرِيْلَ عَنْ يَمِينِهِ وَ مِيكَائِيلَ عَنْ يَسَارِهِ مُحَدِّثَانِهِ.

When he reiterated to him^{asws}, he^{asws} said: 'Ali^{asws}, on the day of the (battle of) clan of Qureyza, and Al-Nazeer, Jibraeel^{as} was on his^{asws} right and Mikaeel^{as} on his^{asws} left, narrating to (updating) him^{asws}'.⁴¹

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ كَانَ عَلِيٌّ وَ اللَّهُ مُحَدِّثًا قَالَ فُلْتُ لَهُ اشْرَحْ لِي ذَلِكَ أَصْلَحَكَ اللَّهُ قَالَ يَبْعَثُ اللَّهُ مَلَكًا يُوقِظُ فِي أُذُنِهِ كَيْتَ وَ كَيْتَ وَ كَيْتَ.

It is narrated to us by Ahmad Bin Muhammad Bin Sinan, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'By Allah^{azwj}! Ali^{asws} was a Muhaddith!' I said to him^{asws}, 'Expand that for me, may Allah^{azwj} Keep you^{asws} well'. He^{asws} said: 'Allah^{azwj} Sends an Angel to resonate such and such and such into his^{asws} ears''.⁴²

9- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: ذَكَرْتُ الْمُحَدِّثَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع قَالَ فَقَالَ إِنَّهُ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى فُلْتُ أَصْلَحَكَ اللَّهُ كَيْفَ يَعْلَمُ أَنَّهُ كَلَامُ الْمَلِكِ قَالَ إِنَّهُ يُعْطَى السَّكِينَةَ وَ الْوَقَارَ حَتَّى يَعْلَمَ أَنَّهُ مَلِكٌ.

³⁹ Basaair Al Darajaat – P 7 Ch 6 H 5

⁴⁰ Basaair Al Darajaat – P 7 Ch 6 H 6

⁴¹ Basaair Al Darajaat – P 7 Ch 6 H 7

⁴² Basaair Al Darajaat – P 7 Ch 6 H 8

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from a man, from Muhammad Bin Muslim who said,

'The Muhaddith was mentioned in the presence of Abu Abdullah^{asws}, so he^{asws} said: 'He^{asws} hears the voice and does not see'. I said, 'May Allah^{azwj} Keep you^{asws} well! How does he^{asws} know that it is the speech of the Angel?' He^{asws} said: 'The tranquillity and the dignity comes to him^{asws} until he^{asws} knows that it is an Angel''⁴³

10 & 11 - حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ بَحَّيٍّ عَنِ الْحَارِثِ بْنِ الْمَغِيرَةِ عَنْ حُمْرَانَ قَالَ حَدَّثَنَا الْحَكَمُ بْنُ عُيَيْنَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ عِلْمَ عَلِيِّ ع فِي آيَةِ مِنَ الْقُرْآنِ قَالَ وَكَتَمْنَا الْآيَةَ قَالَ فَكُنَّا نُجْتَمِعُ فَنُذَارِسُ الْقُرْآنَ فَلَا نَعْرِفُ الْآيَةَ قَالَ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَعُلْتُ إِنَّ الْحَكَمَ بْنَ عُيَيْنَةَ حَدَّثَنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ عَلِمَ عَلِيُّ ع فِي آيَةٍ مِنَ الْقُرْآنِ وَكَتَمْنَا الْآيَةَ

It is narrated to us by Ali Bin Ismail, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira, from Humran who said, 'It was narrated to us by Al Hakam Bin Uyayna,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'The knowledge of Ali^{asws} is in a Verse of the Quran'. He^{asws} said, 'And we concealed the Verse'. He (the narrator) said, 'We used to study the Quran but we could not recognise the Verse. So, I entered to see Abu Ja'far^{asws} and said, 'Al-Hakam Bin Uyayna narrated to us from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Knowledge of Ali^{asws} is in a Verse of the Quran and we^{asws} concealed the Verse'.

قَالَ أَفْرَأُ يَا حُمْرَانُ فَمَرَأْتُ وَ مَا أُرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ وَلَا مُحَدِّثٍ فَعُلْتُ وَ كَانَ عَلِيُّ ع مُحَدِّثًا قَالَ نَعَمْ

He^{asws} said: 'Recite, O Humran!' So I recited, **And We did not Send a Rasool or a Prophet before you [22:52]**. Abu Ja'far^{asws} said: '**And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'. I said, 'And Ali^{asws} was a Muhaddith?' He^{asws} said: 'Yes.

فَجِئْتُ إِلَى أَصْحَابِنَا فَعُلْتُ قَدْ أَصَبْتُ الَّذِي كَانَ الْحَكَمُ يَكْتُمُنَا قَالَ فَعُلْتُ قَالَ أَبُو جَعْفَرٍ كَانَ عَلِيُّ ع مُحَدِّثًا فَقَالُوا لِي مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ مَنْ يُحَدِّثُهُ

I went to our companions and said, 'I was right, Al-Hakam was concealing from us. Abu Ja'far^{asws} said that Ali^{asws} was a Muhaddith'. They said to me, 'Don't make up things, but we will ask the one who^{asws} narrated it'.

قَالَ فَبَعْدَ ذَلِكَ إِنِّي أَتَيْتُ أَبَا جَعْفَرٍ ع فَعُلْتُ أَلَيْسَ حَدَّثْتَنِي أَنَّ عَلِيًّا ع كَانَ مُحَدِّثًا قَالَ بَلَى فَعُلْتُ مَنْ يُحَدِّثُهُ قَالَ مَلَكَ يُحَدِّثُهُ قَالَ فَعُلْتُ أَقُولُ إِنَّهُ نَبِيٌّ أَوْ رَسُولٌ قَالَ لَا قَالَ بَلْ مَثَلُهُ مَثَلُ صَاحِبِ سُلَيْمَانَ وَ مَثَلُ صَاحِبِ مُوسَى وَ مَثَلُهُ مَثَلُ ذِي الْقَرْنَيْنِ.

After that, I came to Abu Ja'far^{asws}. I said, 'Did you^{asws} not narrate to me that Ali^{asws} was a Muhaddith?' He^{asws} said: 'Yes'. I said, 'Who narrated it?' He^{asws}: 'An Angel narrated it'. I said, 'I say that he^{asws} was a Prophet^{as} or a Rasool^{as}'. He^{asws} said: 'No, but his^{asws} example is that of

⁴³ Basaair Al Darajaat – P 7 Ch 6 H 9

the successor of the Suleiman^{as} and the example of successor of Musa^{as}, and his^{asws} example is the example of Zulqarnayn^{asws}.⁴⁴

12- حَدَّثَنَا عَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ أَبَاكَ حَدَّثَنِي أَنَّ عَلِيًّا وَ الْحُسَيْنَ عَ كَانُوا مُحَدِّثِينَ قَالَ فَقَالَ كَيْفَ حَدَّثَكَ قُلْتُ حَدَّثَنِي أَنَّهُ كَانَ يُنْكثُ فِي آذَانِهِمْ قَالَ صَدَقَ أَبِي.

It is narrated to us by Abbas Bin Marouf, from hammad Bin Isa, from Hareez, from Zurara who said,

'I said to Abu Abdullah^{asws}, 'Your^{asws} father^{asws} narrated to me that Ali^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} were Muhaddith (Narrated to/updated)'. He^{asws} said: 'How did he^{asws} narrate to you?' I said, 'He^{asws} narrated to me that it was resonated in his^{asws} ears'. He^{asws} said: 'My^{asws} father^{asws} spoke the truth'.⁴⁵

13- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ: كُنْتُ أَنَا وَ الْمُغَيْرَةُ بْنُ سَعِيدٍ جَالِسَيْنِ فِي الْمَسْجِدِ فَأَتَانَا الْحَكَمُ بْنُ عُيَيْنَةَ فَقَالَ لَقَدْ سَمِعْتُ عَنْ أَبِي جَعْفَرٍ عَ حَدِيثاً مَا سَمِعَهُ أَحَدٌ قَطُّ فَسَأَلْتَاهُ فَأَبَى أَنْ يُخْبِرَنَا بِهِ فَدَخَلْنَا عَلَيْهِ فَقُلْنَا إِنَّ الْحَكَمَ بْنَ عُيَيْنَةَ أَخْبَرَنَا أَنَّهُ سَمِعَ مِنْكَ مَا لَمْ يَسْمَعْهُ مِنْكَ أَحَدٌ قَطُّ فَأَبَى أَنْ يُخْبِرَنَا بِهِ

It is narrated to us by Abu Muhammad, from Imran, from Musa Bin Ja'far, from Ali Bin Asbat, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali who said,

'I and Al-Mugheira Bin Saeed were both seated in the Masjid and Al-Hakam Bin Uyayna came to us and said, 'I have heard a Hadeeth from Abu Ja'far^{asws}, no one else has heard it at all!' We asked him, but he refused to inform us with it, so we entered to see him^{asws}. We said, 'Al-Hakam Bin Uyayna informed us that he heard from you^{asws} what no one else had heard at all, but he refused to inform us with it'.

فَقَالَ نَعَمْ وَجَدْنَا عِلْمَ عَلِيِّ عَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ فَعُلْنَا لَيْسَتْ هَكَذَا هِيَ

He^{asws} said: 'Yes, we^{asws} find the knowledge of Ali^{asws} in a Verse from the Book of Allah^{azwj}: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'. We said, 'It isn't like that!'

فَقَالَ فِي كِتَابِ عَلِيِّ عَ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ إِلَّا إِذَا تَمَتَّى أَلْقَى الشَّيْطَانُ فِي أَمْنِيَّتِهِ فَقُلْتُ وَ أَيُّ شَيْءٍ الْمُحَدِّثُ فَقَالَ يُنْكثُ فِي أُذُنِهِ فَيَسْمَعُ طَبِيناً كَطَبِينِ الطَّسْتِ أَوْ يُفْرَعُ عَلَى قَلْبِهِ فَيَسْمَعُ وَفَعَا كَوَفْعِ السَّلْسَلَةِ عَلَى الطَّسْتِ

He^{asws} said: 'In the Book of Ali^{asws} (it is): **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**, except when he^{asws} wishes, the Satan^{la} throws in his^{la} wish'. I said, 'And which thing is the Muhaddith?' He^{asws} said: 'It is resonated in his^{asws} ears, so he^{asws} hears the clanging like the clang of the tray, or it is knocked upon his^{asws} heart, so he^{asws} hears an occurrence like the chain falling upon the tray'.

فَقُلْتُ إِنَّهُ نَبِيٌّ ثُمَّ قَالَ لَا مِثْلُ الْخَضِرِ وَ مِثْلُ ذِي الْقَرْنَيْنِ.

⁴⁴ Basaair Al Darajaat – P 7 Ch 6 H 10 & 11

⁴⁵ Basaair Al Darajaat – P 7 Ch 6 H 12

I said, 'He^{asws} is a Prophet^{as} then'. He^{asws} said: 'No, like Al-Khizr^{as} and like Zulqarnayn^{as}'.⁴⁶

⁴⁶ Basaair Al Darajaat – P 7 Ch 6 H 13

7 باب ما يلقى شيء بعد شيء يوما بيوم و ساعة بساعة مما يحدث

CHAPTER 7 – WHAT IS CAST, THING AFTER THING, DAY BY DAY, AND MOMENT BY MOMENT FROM WHAT OCCURS

1- حَدَّثَنَا أَيُّوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ شُعَيْبٍ عَنْ زُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّمَا الْعِلْمُ مَا حَدَّثَ بِاللَّيْلِ وَالنَّهَارِ يَوْمٌ بِيَوْمٍ وَ سَاعَةٌ بِسَاعَةٍ.

It is narrated to us by Ayoub Bin Nuh, from Safwan Bin Yahya, from Shuayb, from Zureysh,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘But rather, the knowledge is what occurs by the night and day, day by day, and moment by moment’’.⁴⁷

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَيْسٍ قَالَ: كُنْتُ مَعَ أَبِي بَصِيرٍ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ لَهُ أَبُو بَصِيرٍ بِمَا يَعْلَمُ عَالِمُكُمْ جُعِلْتُ فِدَاكَ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Zureys who said,

‘I was with Abu Baseer in the presence of Abu Ja’far^{asws}. Abu Baseer said to him^{asws}, ‘By what does your^{asws} scholar^{asws} knows? May I be sacrificed for you^{asws}!’

قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ عَالِمَنَا لَا يَعْلَمُ الْغَيْبَ وَ لَوْ وَكَّلَ اللَّهُ عَالِمَنَا إِلَى نَفْسِهِ كَانَ كَبَعْضِكُمْ وَ لَكِنْ يُحَدِّثُ إِلَيْهِ سَاعَةً بَعْدَ سَاعَةٍ.

He^{asws} said: ‘O Abu Muhammad! Our^{asws} scholar^{asws} does not know the unseen, and if Allah^{azwj} were to Allocate our^{asws} scholar^{asws} to himself^{asws}, he^{asws} would be like one of you, but He^{azwj} Narrates to him^{asws}, moment after moment’’.⁴⁸

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ أَيُّ شَيْءٍ هُوَ الْعِلْمُ عِنْدَكُمْ قَالَ مَا يُحَدِّثُ بِاللَّيْلِ وَالنَّهَارِ الْأَمْرُ بَعْدَ الْأَمْرِ وَالشَّيْءُ بَعْدَ الشَّيْءِ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from one of our companions, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! Which thing is the knowledge with you^{asws}?’ He^{asws} said: ‘What occurs by the night and day, the matter after the matter, and the thing after the thing, up to the Day of Qiyamah’’.⁴⁹

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عِنْدَنَا الصُّحُفَ الْأُولَى صُحُفَ إِبْرَاهِيمَ وَ مُوسَى فَقَالَ لَهُ زُرَيْسٌ أَلَيْسَتْ هِيَ الْأُلُوحَ فَقَالَ بَلَى قَالَ زُرَيْسٌ إِنَّ هَذَا هُوَ الْعِلْمُ فَقَالَ لَيْسَ هَذَا الْعِلْمُ إِنَّمَا هَذِهِ الْأَثَرُ إِنَّ الْعِلْمَ مَا يُحَدِّثُ بِاللَّيْلِ وَالنَّهَارِ يَوْمًا [يَوْمًا] بِيَوْمٍ وَ سَاعَةً بِسَاعَةٍ.

⁴⁷ Basaair Al Darajaat – P 7 Ch 7 H 1

⁴⁸ Basaair Al Darajaat – P 7 Ch 7 H 2

⁴⁹ Basaair Al Darajaat – P 7 Ch 7 H 3

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Abu Baseer who said,

'I heard him^{asws} saying: 'With us^{asws} are the former Parchment, Parchments of Ibrahim^{as} and Musa^{as}'. Zureys said, 'Aren't these the Tablets?' He^{asws} said: 'Yes'. Zureys said, 'Surely this, it is the knowledge!' He^{asws} said: 'This isn't the knowledge. But rather, these are the traces. The knowledge is what occurs by the night and day, day by day, moment by moment'⁵⁰.

5- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِنْدَنَا صَحِيفَةً فِيهِ أَرْشُ الْحَدِيثِ قَالَ قُلْتُ هَذَا هُوَ الْعِلْمُ قَالَ إِنَّ هَذَا لَيْسَ بِالْعِلْمِ إِنَّمَا هُوَ آثَرُهُ إِنَّمَا الْعِلْمُ الَّذِي يَخْدُثُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ عَنْ رَسُولِ اللَّهِ ص وَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al Waleed, or from the one who reported it, from Muhammad bin Al Waleed, from Yunus Bin Yaquob, from Mansour Bin Hazim who said,

'I heard Abu Abdullah^{asws} saying: 'With us^{asws} there is a Parchment wherein is the compensation for a scratch'. I said, 'This, it is the knowledge!' He^{asws} said: 'This isn't the knowledge. But rather it is a trace. But rather, the knowledge is which occurs during every day and night, from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}'⁵¹.

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ شُعَيْبِ بْنِ الْحَدَّادِ عَنْ ضُرَيْسِ الْكُنَاسِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَبُو عَبْدِ اللَّهِ إِنَّ عِنْدَنَا صُحُفَ إِبْرَاهِيمَ وَ الْوَاحِ مُوسَى

It is narrated to us by Muhammad Bin Isa, from Safwan Bin Yahya, from Shuayn Al Haddad, from Zureys Al Kunasi who said,

'I was in the presence of Abu Abdullah^{asws}. Abu Abdullah^{asws} said: 'With us^{asws} are the Parchments of Ibrahim^{as}, and the Tablets of Musa^{as}'.

فَقَالَ لَهُ أَبُو بصيرٍ إِنَّ هَذَا هُوَ الْعِلْمُ فَقَالَ لَيْسَ هَذَا الْعِلْمُ إِنَّمَا هُوَ الْآثَرُهُ قَالَ إِنَّمَا الْعِلْمُ مَا يَخْدُثُ بِاللَّيْلِ وَ النَّهَارِ يَوْمٌ بِيَوْمٍ وَ سَاعَةً بِسَاعَةٍ.

Abu Baseer said to him^{asws}, 'Surely, this is the knowledge!' He^{asws} said: 'This isn't the knowledge, but rather these are the traces. But rather, the knowledge is what occurs by the night and day, day by day, and moment by moment'⁵².

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ قَالَ حَدَّثَنِي الْعَلَاءُ بْنُ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا لَنَعْلَمُ مَا فِي اللَّيْلِ وَ النَّهَارِ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah who said, 'It is narrated to me by Al A'ala Bin Sayaba,

'From Abu Abdullah^{asws} having said: 'We^{asws} know what (occurs) during the night and the day'⁵³.

⁵⁰ Basaair Al Darajaat – P 7 Ch 7 H 4

⁵¹ Basaair Al Darajaat – P 7 Ch 7 H 5

⁵² Basaair Al Darajaat – P 7 Ch 7 H 6

⁵³ Basaair Al Darajaat – P 7 Ch 7 H 7

8 باب في الأئمة ع ورثوا العلم من رسول الله ص و عن علي بن أبي طالب ع و أن الحكم يقذف في صدورهم و ينكت في آذانهم

CHAPTER 8 – REGARDING THE IMAMS^{asws}, THEY^{asws} INHERITED THE KNOWLEDGE FROM RASOOL-ALLAH^{saww}, AND FROM ALI BIN ABU TALIB^{asws}, AND THAT THE JUDGMENT IS CAST INTO THEIR^{asws} HEARTS AND RESONATED IN THEIR^{asws} EARS

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى بْنِ عِمْرَانَ عَنِ الْحَارِثِ بْنِ الْمُعْبِرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْأَرْضَ لَا تُتْرَكُ بِغَيْرِ عَالِمٍ قُلْتُ الَّذِي يَعْلَمُ عَالِمُكُمْ مَا هُوَ قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلِمَ يَسْتَعْنِي بِهِ عَنِ النَّاسِ وَ لَا يَسْتَعْنِي النَّاسُ عَنْهُ

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Bin Imran, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah^{asws} having said: ‘The earth cannot be left without a scholar^{asws}. I said, ‘That which your^{asws} scholar^{asws} knows, what is it?’ He^{asws} said: ‘Inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}, knowledge which he^{asws} becomes needless from the people by it, and the people are not needless from him^{asws}.’

قُلْتُ وَ حِكْمَةٌ يُقَدَفُ فِي صَدْرِهِ أَوْ يُنْكَتُ فِي أُذُنِهِ قَالَ ذَاكَ وَ ذَاكَ.

I said, ‘And wisdom, does it get cast into his^{asws} chest, or resonated in his^{asws} ears?’ He^{asws} said: ‘That and that’.⁵⁴

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنِ الْحَارِثِ النَّضْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخْبِرْنِي عَنْ عِلْمِ عَالِمِكُمْ أَمْ حِكْمَةٌ تُقَدَفُ فِي صَدْرِهِ أَوْ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ ص أَوْ نَكْتُ يُنْكَتُ فِي أُذُنِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban, from Al Haris Al Nazary who said,

‘I said to Abu Abdullah^{asws}! Inform me about the knowledge of your^{asws} scholar^{asws}, it is wisdom cast into his^{asws} chest, or an inheritance from Rasool-Allah^{saww}, or a resonance resonating in his^{asws} ears?’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع ذَاكَ وَ ذَاكَ ثُمَّ قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَلِمَ يَسْتَعْنِي بِهِ عَنِ النَّاسِ وَ لَا يَسْتَعْنِي النَّاسُ عَنْهُ.

Abu Abdullah^{asws} said: ‘That and that’. Then he^{asws} said: ‘An inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}. Knowledge he^{asws} becomes needless from the people by it, and the people are not needless from him^{asws}’.⁵⁵

⁵⁴ Basaair Al Darajaat – P 7 Ch 8 H 1

⁵⁵ Basaair Al Darajaat – P 7 Ch 8 H 2

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ: قُلْتُ أَخْبِرْنِي عَنْ عِلْمِ عَالِمِكُمْ قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ صَ وَ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ قُلْتُ إِنَّا نَتَحَدَّثُ أَنَّهُ يُغَدَّفُ فِي قُلُوبِهِمْ وَ يُنْكَتُ فِي آذَانِهِمْ قَالَ ذَلِكَ وَ ذَلِكَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Musa Al Khashab, from Ali Bin Ismail, from Safwan, from Al Haris Bin Al Mugheira who said,

'I said, 'Inform me about the knowledge of your^{asws} scholar^{asws}'. He^{asws} said: 'Inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}'. I said, 'We are narrating that it gets cast into their^{asws} hearts, and resonated in their^{asws} ears'. He^{asws} said: 'That and that'⁵⁶.

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُمَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْأَرْضُ لَا تُتْرَكُ إِلَّا بِعَالِمٍ يَعْلَمُ الْحَلَالَ وَ الْحَرَامَ بِحَتَّاجِ النَّاسِ إِلَيْهِ وَ لَا يَحْتَاجُ إِلَيْهِمْ

It is narrated to us by Ahmad Bin Muhammad, from Musa Bin Al Qasim, from Ibn Abu Umeyr, from Aban Bin usman, from the one who reported it,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The earth cannot be left except with a scholar^{asws} knowing the Permissible(s) and the Prohibitions. The people would be needy to him^{asws} and he^{asws} would not be needy to them'.

قُلْتُ جُعِلْتُ فِدَاكَ مَا ذَا قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ وَ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قُلْتُ أ حِكْمَةٌ تُلْقَى فِي صَدْرِهِ أَوْ شَيْءٌ يُنْقَرُ فِي أُذُنِهِ قَالَ أَوْ ذَلِكَ.

I said, 'May I be sacrificed for you^{asws}! What is that?' He^{asws} said: 'Inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}'. I said, 'Is it wisdom cast into his^{asws} chest, or a thing resonating in his^{asws} ears?' He^{asws} said: 'Or that'⁵⁷.

5- حَدَّثَنَا أَيُّوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَخْبِرْنِي عَنْ عِلْمِ عَالِمِكُمْ قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ صَ وَ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

It is narrated to us by Ayoub Bin Nuh, from Safwan Bin Yahya, from Al Haris,

'From Abu Abdullah^{asws}, he (the narrator) said, 'Inform me about the knowledge of your^{asws} scholar^{asws}'. He^{asws} said: 'An inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib'.

قَالَ قُلْتُ إِنَّا نَتَحَدَّثُ أَنَّهُ يُغَدَّفُ فِي قُلُوبِهِمْ وَ يُنْكَتُ فِي آذَانِهِمْ قَالَ ذَلِكَ وَ ذَلِكَ.

He (the narrator) said, 'I said, 'We are narrating that it tends to be cast into their^{asws} hearts, and resonated in their ears'. He^{asws} said: 'That and that'⁵⁸.

6- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ عَلِيٍّ بْنِ عُبَيْدَةَ عَنْ أَبِي كَهْمَشٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَنْ [لَنْ] يَهْلِكَ مِمَّا أَهْلُ الْبَيْتِ عَالِمٌ حَتَّى يَرَى مَنْ يُخَلِّفُهُ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ

⁵⁶ Basaair Al Darajaat – P 7 Ch 8 H 3

⁵⁷ Basaair Al Darajaat – P 7 Ch 8 H 4

⁵⁸ Basaair Al Darajaat – P 7 Ch 8 H 5

It is narrated to us by Ibrahim Bin Hashim, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Abu Kahmash, from Al Hars Bin Al Mugheira,

‘From Abu Ja’far^{asws} having said: ‘A scholar^{asws} from us^{asws}, People^{asws} of the Household, will never pass away until he^{asws} sees the one^{asws} who would replace him^{asws}, knowing similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires’.

قَالَ قُلْتُ مَا هَذَا الْعِلْمُ قَالَ وَرَأَيْتَ مِنْ رَسُولِ اللَّهِ صَ وَمِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ يَسْتَعْنِي عَنِ النَّاسِ وَ لَا يَسْتَعْنِي النَّاسُ عَنْهُ.

He (the narrator) said, ‘I said, ‘What is this knowledge?’ He^{asws} said: ‘An inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}. He^{asws} is needless from the people and the people are not needless from him^{asws}’.⁵⁹

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ رَجُلٍ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ لَا يَتْرُكُ الْأَرْضَ بِغَيْرِ عَالِمٍ يَحْتَاجُ النَّاسَ إِلَيْهِ وَ لَا يَحْتَاجُ إِلَيْهِمْ يَعْلَمُ الْحَالِ وَ الْحَرَامِ

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

‘I heard him^{asws} saying ‘Allah^{azwj} does not leave the earth without a scholar the people being needy to him^{asws} and he^{asws} not being needy to them. He^{asws} would know the Permissible(s) and the Prohibitions’.

فَقُلْتُ جَعَلْتُ فِدَاكَ بِمَا دَا يَعْلَمُ قَالَ وَرَأَيْتَ مِنْ رَسُولِ اللَّهِ صَ وَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ.

I said, ‘May I be sacrificed for you^{asws}! What is that by which he^{asws} knows?’ He^{asws} said: ‘An inheritance from Rasool-Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws}’.⁶⁰

8- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحُرْثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ عِلْمٌ عَالِمِكُمْ أَيُّ شَيْءٍ وَجْهُهُ قَالَ وَرَأَيْتَ مِنْ رَسُولِ اللَّهِ صَ وَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ يَحْتَاجُ النَّاسَ إِلَيْنَا وَ لَا يَحْتَاجُ [يَحْتَاجُ] إِلَيْهِمْ.

It is narrated to us by Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Al Hars Bin Al Mugheira Al Nazry who said,

‘I said to Abu Abdullah^{asws}, ‘Knowledge of your^{asws} scholars^{asws}, which thing is its aspect?’ He^{asws} said: ‘An inheritance from Rasool-Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws}. The people are needy to us^{asws} and we^{asws} are not needy to them’.⁶¹

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْمُفَضَّلِ عَنِ الْحُرْثِ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: قُلْتُ أَخْبِرْنِي عَنْ عِلْمٍ عَالِمِكُمْ قَالَ وَرَأَيْتَ مِنْ رَسُولِ اللَّهِ صَ وَمِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Al Mufazzal, from Al Hars,

⁵⁹ Basaair Al Darajaat – P 7 Ch 8 H 6

⁶⁰ Basaair Al Darajaat – P 7 Ch 8 H 7

⁶¹ Basaair Al Darajaat – P 7 Ch 8 H 8

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'Inform me about knowledge of your^{asws} scholars^{asws}'. He^{asws} said: 'An inheritance from Rasool-Allah^{saww} and from Ali Bin Abu Talib^{asws}'.

قُلْتُ إِنَّا نَتَحَدَّثُ أَنَّهُ يُعْدَفُ فِي قَلْبِهِ أَوْ يُنْكِتُ فِي أُذُنِهِ فَقَالَ أَوْ ذَاكَ.

I said, 'We^{asws} are narrating that it is cast into his^{asws} heart, or resonated in his^{asws} ears'. He^{asws} said: 'Or that''.⁶²

⁶² Basaair Al Darajaat – P 7 Ch 8 H 9

9 باب في الأئمة أنهم يتكلمون على سبعين وجهها كلها المخرج و يفتون بذلك

CHAPTER 9 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE SPEAKING UPON SEVENTY PERSPECTIVES, ALL OF THESE HAVE A WAY OUT, AND THEY^{asws} ARE ISSUING FATWAS BY THAT

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَقَّارِ الْجَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي فِي كُلِّهَا الْمَخْرَجُ.

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

‘From Abu Abdullah^{asws} having said: ‘I^{asws} tend to speak upon seventy perspective, there is the way out for me^{asws} in all of these’⁶³.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ: دَخَلْتُ أَنَا وَ عَلِيُّ بْنُ حَنْظَلَةَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَأَلَهُ عَلِيُّ بْنُ حَنْظَلَةَ عَنْ مَسْأَلَةٍ فَأَجَابَ فِيهَا فَقَالَ رَجُلٌ فَإِنْ كَانَ كَذَا وَ كَذَا فَأَجَابَهُ فِيهَا بِوَجْهِ آخَرَ وَ إِنْ كَانَ كَذَا وَ كَذَا فَأَجَابَهُ بِوَجْهِ حَتَّى أَجَابَهُ فِيهَا بِأَرْبَعَةِ وَجُوهٍ

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abdul A’ala Bin Ayn who said,

‘I and Ali Bin Hanzala entered to see Abu Abdullah. Ali Bin Hanzala asked him^{asws} about an issue, and he^{asws} answered regarding it. A man said, ‘Supposing it was such and such?’ So, he^{asws} answered him in another perspective. (He said), ‘And if it was such and such?’ He^{asws} answered him in (another) perspective, to the extent that he^{asws} answered him with four perspectives.

فَالْتَفَتَ إِلَيَّ عَلِيُّ بْنُ حَنْظَلَةَ قَالَ يَا أَبَا مُحَمَّدٍ قَدْ أَحْكَمْنَاهُ فَسَمِعَهُ أَبُو عَبْدِ اللَّهِ فَقَالَ لَا تَثُلُ هَكَذَا يَا أَبَا الْحَسَنِ فَإِنَّكَ رَجُلٌ وَرِعٌ إِنَّ مِنْ الْأَشْيَاءِ أَشْيَاءَ ضَيِّقَةً وَ لَيْسَ بَجَرِي إِلَّا عَلَى وَجْهِ وَاحِدٍ مِنْهَا وَقْتُ الْجُمُعَةِ لَيْسَ لَوْفَتِهَا إِلَّا وَاحِدٌ حِينَ تَزُولُ الشَّمْسُ

Ali Bin Hanzala turned towards me and said, ‘O Abu Muhammad! We have its judgment’. Abu Abdullah^{asws} said: ‘Do not speak like this, O Abu Al Hassan, for you are a devout man. From the things there are narrow things, and these cannot flow except upon one perspective. From these is the timing of the Friday (Salat). There isn’t any timing for it except one, when the sun starts to decline (midday).

وَ مِنَ الْأَشْيَاءِ أَشْيَاءٌ مُوسَّعَةٌ بَجَرِي عَلَى وَجْهِ كَثِيرٍ وَ هَذَا مِنْهَا وَ اللَّهُ إِنَّ لَهُ عِنْدِي سَبْعِينَ وَجْهًا.

And from the things there are things with leeway, flowing upon many perspectives, and this is from it. By Allah^{azwj}, there are seventy perspectives for it with me^{asws}’⁶⁴.

⁶³ Basaair Al Darajaat – P 7 Ch 9 H 1

3- حَدَّثَنَا عَبْدُ اللَّهِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانٍ عَنْ عَلِيِّ بْنِ أَبِي حَزْرَةَ قَالَ: دَخَلْتُ أَنَا وَ أَبُو بَصِيرٍ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَبَيْنَا نَحْنُ نُعُودُ إِذْ تَكَلَّمَ أَبُو عَبْدِ اللَّهِ عَ بِحَرْفٍ فَقُلْتُ أَنَا فِي نَفْسِي هَذَا بِمَا أَحْمِلُهُ إِلَى الشَّيْخَةِ هَذَا وَ اللَّهُ حَدِيثٌ لَمْ أَسْمَعْ مِثْلَهُ قَطُّ

It is narrated to us by Abdullah, from Al Hassan Bin Al Husayn Al Luluie, from Ibn Sinan, from Ali Bin Abu Hamza who said,

'I and Abu Baseer entered to see Abu Abdullah^{asws}. While we were seated when Abu Abdullah^{asws} spoke a phrase. I said within myself, 'This is from what I shall carry to the Shias. By Allah^{azwj}! This is a Hadeeth I have not heard the like of it, at all!'

قَالَ فَتَنَظَّرَ فِي وَجْهِهِ ثُمَّ قَالَ إِنِّي لَأَتَكَلَّمُ بِالْحَرْفِ الْوَاحِدِ لِي فِيهِ سَبْعُونَ وَجْهًا إِنْ شِئْتُ أَخَذْتُ كَذَا وَ إِنْ شِئْتُ أَخَذْتُ كَذَا.

He (Abu Baseer) said, 'He^{asws} looked at my^{asws} face, then said: 'I^{asws} tend to speak with the one phrase, there are seventy perspectives in it for me^{asws}. If I^{asws} like I^{asws} can take is as such, and if I^{asws} like, I^{asws} can take is as such".⁶⁵

4- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّا لَتَتَكَلَّمُ بِالْكَلِمَةِ بِمَا سَبْعُونَ وَجْهًا لَنَا مِنْ كُلِّهَا الْمَخْرُجُ.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Muhammad Bin Humran, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: 'We^{asws} tend to speak with the phrase there being seventy perspectives with it. There is the way out for us^{asws} from all of these".⁶⁶

5- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَيُّوبَ أَحْيَى أَدْنَمٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنِّي أَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي مِنْ كُلِّهَا الْمَخْرُجُ.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Jameel, from Ayoub brother of Udeym, from Humran Bin Ayn,

'From Abu Abdullah^{asws} having said: 'I^{asws} tend to speak upon seventy perspectives, there is the way out for me^{asws} from all of these".⁶⁷

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنِ الْأَحْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: أَنْتُمْ أَفْقَهُ النَّاسِ مَا عَرَفْتُمْ مَعَانِي كَلَامِنَا إِنْ كَلَامِنَا لَيَنْصَرِفُ عَلَى سَبْعِينَ وَجْهًا.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Ahowl,

'From Abu Abdullah^{asws} having said: '(Although) you (Shias) are the most understanding of the people, you do not understand the meaning of our^{asws} speech. Our^{asws} speech is utilised upon seventy perspectives".⁶⁸

⁶⁴ Basaair Al Darajaat – P 7 Ch 9 H 2

⁶⁵ Basaair Al Darajaat – P 7 Ch 9 H 3

⁶⁶ Basaair Al Darajaat – P 7 Ch 9 H 4

⁶⁷ Basaair Al Darajaat – P 7 Ch 9 H 5

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَتَكَلَّمُ بِالْكَلِمَةِ الْوَاحِدَةِ لَهَا سَبْعُونَ وَجْهًا إِنْ شِئْتُ أَخَذْتُ كَذَا.

It is narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdul Kareem Bin Amro, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘I^{asws} tend to speak with the one phrase having seventy perspectives for it. If I^{asws} like, I^{asws} can take it as such’.⁶⁹

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مَنْ رَوَاهُ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَأَتَكَلَّمُ بِالْكَلامِ يَنْصَرِفُ عَلَى سَبْعِينَ وَجْهًا كُلُّهَا لِي مِنْهُ الْمَخْرُجُ.

It is narrated to us by Ahmad Bin Muhammad, from the one who reported it, from Al Husayn Bin Usman, from the one who informed him,

‘From Abu Abdullah^{asws} having said: ‘I^{asws} tend to speak with the speech utilised upon seventy perspectives. There is a way out for me^{asws} from all of it’.⁷⁰

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَالَةَ بْنِ أَيُّوبَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي فِي كُلِّهَا الْمَخْرُجُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazala Bin Ayoub, from Humran Bin Ayn,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘I^{asws} tend to speak upon seventy perspectives, for me^{asws} is the way out in all of these’.⁷¹

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي مِنْهَا الْمَخْرُجُ.

It is narrated to us by Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran from Muhammad Bin Muslim who said,

‘Abu Abdullah^{asws} said: ‘I^{asws} tend to speak upon seventy perspectives, for me^{asws} there is a way out from these’.⁷²

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا مِنْ كُلِّهَا الْمَخْرُجُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban Al Kalby who said,

⁶⁸ Basaair Al Darajaat – P 7 Ch 9 H 6

⁶⁹ Basaair Al Darajaat – P 7 Ch 9 H 7

⁷⁰ Basaair Al Darajaat – P 7 Ch 9 H 8

⁷¹ Basaair Al Darajaat – P 7 Ch 9 H 9

⁷² Basaair Al Darajaat – P 7 Ch 9 H 10

'Abu Abdullah^{asws} said: 'I^{asws} tend to speak upon seventy perspectives, from all of these is the way out'.⁷³

12- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ جَبَلَةَ عَنْ أَبِي الصَّبَّاحِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا مِنْ كُلِّهَا الْمَخْرُجِ.

It is narrated to us by Muhammad Bin Isa, from Ibn Jabala, from Abu Al Sabbah, from Abdul Rahman Bin Sayaba,

'From Abu Abdullah^{asws} having said: 'I^{asws} tend to speak upon seventy perspectives, from all of these is the way out'.⁷⁴

13- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الرَّهْطِيِّ عَنْ فَضَالَةَ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَأُحَدِّثُ النَّاسَ عَلَى سَبْعِينَ وَجْهًا لِي فِي كُلِّ وَجْهِ مِنْهَا الْمَخْرُجِ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat, from Abu Al Sabbah,

'From Abu Abdullah^{asws} having said: 'I^{asws} tend to narrate to the people upon seventy perspectives, for me^{asws}, in each perspective from these, is the way out'.⁷⁵

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَ عَلِيِّ بْنِ الْحَكَمِ جَمِيعًا عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أُدَيْهِ أَحْيَى أَيُّوبَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنِّي لَأَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي فِي كُلِّهَا الْمَخْرُجِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from fazala Bin Ayoub, and Ali Bin Al Hakam, altogether from Umar Bin Aban Al Kalby, from Udeym brother of Ayoub, from Humran Bin Ayn,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'I tend to speak upon seventy perspectives. For me^{asws}, in all of these, is the way out'.⁷⁶

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي جُرَّارٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنِّي أَتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي مِنْهَا الْمَخْرُجِ.

It is narrated to us by Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Mihammad Bin Humran, from Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} said: 'I^{asws} speak upon seventy perspectives. For me^{asws} is the way out from these'.⁷⁷

⁷³ Basaair Al Darajaat – P 7 Ch 9 H 11

⁷⁴ Basaair Al Darajaat – P 7 Ch 9 H 12

⁷⁵ Basaair Al Darajaat – P 7 Ch 9 H 13

⁷⁶ Basaair Al Darajaat – P 7 Ch 9 H 14

⁷⁷ Basaair Al Darajaat – P 7 Ch 9 H 15

10 باب في الأئمة أنهم يعرفون الزيادة والنقصان في الأرض من الحق والباطل

CHAPTER 10 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE ADDITIONS AND THE REDUCTIONS FROM THE TRUTH AND THE FALSEHOOD IN THE EARTH

1- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ ابْنِ سِنَانَ وَ عَلِيِّ بْنِ النُّعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ لَمْ يَدَعْ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يَعْلَمُ الزِّيَادَةَ وَ النُّقْصَانَ فِي الْأَرْضِ فَإِذَا زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَ إِذَا نَقَصُوا أَكْمَلَهُ لَهُمْ

It is narrated to us by Muhammad Bin Isa, from Ibn Sinan, and Ali Bin Al Numan, from Abdullah Bin Muskan, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} does not leave the earth except and therein is a scholar^{asws} knowing the additions and the reductions in the earth. So, when the Momineen add something, he^{asws} returns them, and when they reduce (something), he^{asws} completes it for them’.

فَقَالَ خُدُوهُ كَامِلاً وَ لَوْ لَا ذَلِكَ لَأَلْتَبَسَ عَلَى الْمُؤْمِنِينَ أَمْرُهُمْ وَ لَمْ يُفَرِّقُوا بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

He^{asws} said: ‘Take it (in its) perfection, and had it not been that, their affairs would be confusing upon the Momineen, and they would not (been able to) separate between the truth and the falsehood’⁷⁸.

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْأَرْضَ لَا تَخْلُو إِلَّا وَ فِيهَا عَالِمٌ كُلَّمَا زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَ إِنْ نَقَصُوا شَيْئاً تَمَّمَهُ لَهُمْ.

It is narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is’haq Bin Ammar,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The earth cannot be vacant except and therein would be a scholar^{asws}. Every time the Momineen add something, he^{asws} would return (the added piece back to) them, and if they reduce something, he^{asws} would complete for them’⁷⁹.

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَجَّالِ عَنْ نَعْلَبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْأَرْضَ لَا تَخْلُو مِنْ أَنْ يَكُونَ فِيهَا مَنْ يَعْلَمُ الزِّيَادَةَ وَ النُّقْصَانَ فَإِذَا جَاءَ الْمُسْلِمُونَ بِزِيَادَةٍ طَرَحَهَا وَ إِذَا جَاءُوا بِالنُّقْصَانِ أَكْمَلَهُ لَهُمْ وَ لَوْ لَا ذَلِكَ لَأَخْتَلَطَ عَلَى الْمُسْلِمِينَ أَمْرُهُمْ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al Hajjal, from Sa’alba, from Is’haq Bin Ammar who said,

‘Abu Abdullah^{asws} said: ‘The earth cannot be vacant from there being in it one^{asws} who knows the additions and the reduction. So, when the Muslims come with an addition, he^{asws} would

⁷⁸ Basaair Al Darajaat – P 7 Ch 10 H 1

⁷⁹ Basaair Al Darajaat – P 7 Ch 10 H 2

drop it, and when they come with the reduction, he^{asws} would complete it for them, and had it not been that, their affairs would be mixed-up upon the Muslims”.⁸⁰

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْبَرْهَمِيِّ عَنْ فَضَالَةَ عَنْ شُعَيْبٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَنْ تَبْقَى الْأَرْضُ إِلَّا وَ فِيهَا رَجُلٌ مِّنَّا يَعْرِفُ الْحَقَّ فَإِذَا زَادَ النَّاسُ فِيهِ قَالَ قَدْ زَادُوا وَ إِذَا نَقَصُوا مِنْهُ قَالَ قَدْ نَقَصُوا وَ إِذَا جَاءُوا بِهِ صَدَقْتُهُمْ وَ لَوْ لَمْ يَكُنْ كَذَلِكَ لَمْ يَعْرِفِ الْحَقُّ مِنَ الْبَاطِلِ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Barqy, from fazalat, from Shuayb, from Abu Hamza who said,

‘Abu Abdullah^{asws} said: ‘The earth will never remain except and therein is a man^{asws} from us^{asws} recognise the truth. So, when the people make an addition in it (to a Hadith), he^{asws} would say: ‘They have added’; and when they reduce from it, he^{asws} would say: ‘They have reduced’ and when they come with it (unaltered), he^{asws} would ratify them; and had it not been like that, the truth would not be recognised from the falsehood”’.⁸¹

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ شُعَيْبِ الْحَدَّادِ عَنْ أَبِي حَمْزَةَ التَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْأَرْضَ لَا تَبْقَى إِلَّا وَ فِيهَا مِمَّنَّا مَنْ يَعْرِفُ الْحَقَّ فَإِذَا زَادَ النَّاسُ قَالَ قَدْ زَادُوا وَ إِذَا نَقَصُوا مِنْهُ قَالَ قَدْ نَقَصُوا وَ لَوْ لَا ذَلِكَ كَذَلِكَ لَمْ يَعْرِفِ الْحَقُّ مِنَ الْبَاطِلِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abdul Rahman, from Shuayb Al Haddad, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘The earth cannot remain except and in it would be one^{asws} from us^{asws} who would recognise the truth. So, when the people make an addition, he^{asws} would say: ‘They have added’; and when they reduce from it, he^{asws} would say: ‘They have reduced’; and had it not been that like that, the truth would not be recognised from the falsehood”’.⁸²

6- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ لَمْ يَدَعْ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يَعْلَمُ الزِّيَادَةَ وَ النُّقْصَانَ مِنْ دِينِ اللَّهِ فَإِذَا زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَ إِذَا نَقَصُوا شَيْئاً أَكْمَلَهُ لَهُمْ وَ لَوْ لَا ذَلِكَ لَأَلْتَبَسَتْ عَلَى الْمُؤْمِنِينَ أُمُورُهُمْ.

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Is’haq Bin Ammar, from Muhammad bin Muslim,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} does not leave the earth except and in it would be a scholar^{asws} knowing the additions and the reduction from the Religion of Allah^{azwj}. So, when the Momineen add something, he^{asws} would return them, and when they reduce something, he^{asws} would complete it for them; and had it not been that, their affairs would be confusing upon the Momineen”’.⁸³

⁸⁰ Basaair Al Darajaat – P 7 Ch 10 H 3

⁸¹ Basaair Al Darajaat – P 7 Ch 10 H 4

⁸² Basaair Al Darajaat – P 7 Ch 10 H 5

⁸³ Basaair Al Darajaat – P 7 Ch 10 H 6

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ سَلِيمَانَ مَوْلَى طِرْبَالٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْأَرْضَ لَنْ تَخْلُوَ إِلَّا وَ فِيهَا عَالِمٌ كُلَّمَا زَادَ الْمُؤْمِنُونَ شَيْئًا رَدَّهُمْ إِلَى الْحَقِّ وَإِنْ نَقَصُوا شَيْئًا أَتَمَّهُ لَهُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Asbat, from Suleyman a slave of Tirbal, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'The earth will never be vacant except and therein would be a scholar^{asws}. Every time the Momineen add something, he^{asws} would return them to the truth, and if they reduce something, he^{asws} would complete it for them''⁸⁴.

8- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمُونِيِّ عَنْ ثَعْلَبَةَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَا تَرَكَ اللَّهُ الْأَرْضَ يَغَيِّرُ عَالِمٌ يَنْقُصُ مَا زَادَ النَّاسُ وَ يَزِيدُ مَا نَقَصُوا وَ لَوْ لَا ذَلِكَ لَاجْتَلَطَ عَلَى النَّاسِ أُمُورُهُمْ.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ali Bin Ismail Al Mayshami, from Sa'alba, from Abdul A'ala a slave of family of Saam,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Allah^{azwj} does not leave the earth without a scholar, reducing whatever the people add, and increasing whatever they reduce, and had it not been that, their affairs would be mixed-up upon the people''⁸⁵.

9- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِيهِ عَنْ شُعَيْبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: لَمْ تَخُلْ الْأَرْضُ إِلَّا وَ فِيهَا مِتْرًا رَجُلٌ يَعْرِفُ الْحَقَّ فَإِذَا زَادَ النَّاسُ فِيهِ شَيْئًا قَالَ زَادُوا وَ إِذَا نَقَصُوا مِنْهُ قَالَ قَدْ نَقَصُوا.

It is narrated to us by Al Hassan Bin Ali Bin Al Numan, from his father, from Shuayb, from Abu Hamza,

'From Abu Ja'far^{asws} having said: 'The earth will not be left except and there would be a man^{asws} from us^{asws} recognising the truth. So, whenever the people add something in it, he^{asws} says: 'They have added', and whenever they reduce from it, he^{asws} says: 'They have reduced''⁸⁶.

⁸⁴ Basaair Al Darajaat – P 7 Ch 10 H 7

⁸⁵ Basaair Al Darajaat – P 7 Ch 10 H 8

⁸⁶ Basaair Al Darajaat – P 7 Ch 10 H 9

CHAPTER 11 – REGARDING THE IMAMS^{asws}, THEY^{asws} SPEAK ALL OF THE LANGUAGES

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ الطَّيِّبِ الْهَادِي ع قَالَ: دَخَلْتُ عَلَيْهِ فَاثْبَدْتُ أُنِي وَكَلَّمَنِي بِالْفَارِسِيَّةِ.

It is narrated to us by Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn, from Ali Bin Mahziyar,

‘From Al-Tayyib Al-Hadi (9th Imam^{asws}), he (the narrator) said, ‘He^{asws} initiated me and spoke to me in Persian’.⁸⁷

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَمَّادِ بْنِ عَبْدِ اللَّهِ الْفَرَّاءِ عَنْ مُعْتَبِرٍ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا الْحَسَنِ الْأَوَّلَ لَمْ يَكُنْ يَرَى لَهُ وَلَدًا فَاتَاهُ يَوْمًا إِسْحَاقُ وَ مُحَمَّدٌ أَخَوَاهُ وَ أَبُو الْحَسَنِ يَتَكَلَّمُ بِلِسَانِ لَيْسَ بَعْرَبِيٍّ فَجَاءَ غُلَامٌ سَفَلَابِيٌّ فَكَلَّمَهُ بِلِسَانِهِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from hammad Bin Abdullah Al Faraie, from Mo'tab,

‘He informed that Abu Al-Hassan^{asws} the 1st, no son was seen to be for him^{asws}, so one day Is'haq and his brother Muhammad came to him^{asws}, and Abu Al-Hassan^{asws} was talking in a language which wasn't Arabic. A Saqlaaby boy came, and he^{asws} spoke to him in his language.

فَدَهَبَ فَجَاءَ بِعَلِيِّ ع ابْنِهِ فَقَالَ لِأَخَوْتِهِ هَذَا عَلِيُّ ابْنِي فَضَمُّوهُ إِلَيْهِ وَاحِدًا وَبَعْدَ وَاحِدٍ فَقَبِلُوهُ ثُمَّ كَلَّمَ الْغُلَامَ بِلِسَانِهِ فَحَمَلَهُ فَدَهَبَ فَجَاءَ بِإِبْرَاهِيمَ فَقَالَ هَذَا إِبْرَاهِيمُ ابْنِي

He went and came with Ali^{asws}, his^{asws} son^{asws}. He^{asws} said to his^{asws} brethren: ‘This is Ali^{asws}, my^{asws} son^{asws}’. So, one by one hugged him^{asws} and kissed him^{asws}. Then the he^{asws} spoke to the boy in his language, so he carried him^{asws} and went, and came with Ibrahim. He^{asws} said: ‘This is Ibrahim, my^{asws} son’.

ثُمَّ كَلَّمَهُ بِكَلَامٍ فَحَمَلَهُ فَدَهَبَ فَلَمْ يَزَلْ يَدْعُو بِغُلَامٍ بَعْدَ غُلَامٍ وَ يُكَلِّمُهُمْ حَتَّى جَاءَ خَمْسَةُ أَوْلَادٍ وَ الْعِلْمَانُ مُخْتَلِفُونَ فِي أَجْنَاسِهِمْ وَ أَلْسِنَتِهِمْ.

Then he^{asws} spoke with a speech, and he carried him and went. He^{asws} did not call for a boy after a boy, until five children came, and the boys were all different in their race and their languages’.⁸⁸

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ قَالَ: أُرْسِلْتُ إِلَى أَبِي الْحُسَيْنِ ع غُلَامِي وَ كَانَ سَفَلَامِيًّا [سَفَلَابِيًّا] فَرَجَعَ الْغُلَامُ إِلَيَّ مُتَعَجِّبًا فَقُلْتُ لَهُ مَا لَكَ يَا بُنَيَّ قَالَ كَيْفَ لَا أَتَعَجَّبُ مَا زَالَ يُكَلِّمُنِي بِالسَّقْلَابِيَّةِ [بِالسَّقْلَابِيَّةِ] كَأَنَّهُ وَاحِدًا [وَاحِدًا] مِنَّا فَظَنَنْتُ أَنَّهُ إِنَّمَا دَارَ بَيْنَهُمْ.

It is narrated to us by Muhammad Bin Isa, from Ali Bin Mahziyar who said,

⁸⁷ Basaair Al Darajaat – P 7 Ch 11 H 1

⁸⁸ Basaair Al Darajaat – P 7 Ch 11 H 2

'I sent my boy to Abu Al-Hassan^{asws} and he was a Saqlabiite. The boy returned to me astonished. I said to him, 'What is the matter with you, O my son?' He said, 'How can I not be astonished? He^{asws} did not cease speaking to me in Saqlaaby (language), it is as if he^{asws} is one of us'. I thought that he^{asws} might have circled between them".⁸⁹

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي الْقَاسِمِ وَ عَبْدِ اللَّهِ بْنِ عِمْرَانَ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ رَجُلٍ عَنْ عَمَّارِ السَّابِطِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَمَّارُ «أَبُو مُسْتَلِيمٍ فَظَلَّه فِكْسَاه فِكْسَاه بِسَاطُورًا» فُلْتُ جُعِلْتُ فِدَاكَ مَا رَأَيْتُ نَبْطِيًّا أَفْصَحَ مِنْكَ فَقَالَ يَا عَمَّارُ وَ بِكُلِّ لِسَانٍ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Al Qasim, and Abdullah Bin Imran, from Muhammad Bin Bashir, from a man from Ammar Al Sabaty who said,

'Abu Abdullah^{asws} said to me: 'O Ammar! Abu Muslim fazallalahu fakasahu fakasahu basatour'. I said, 'May I be sacrificed for you^{asws}! I have not seen anyone (speak) Nabatean more eloquently than you^{asws} do'. He^{asws} said: 'O Ammar! And (eloquent) in every language".⁹⁰

5- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ شَرِيفٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ عَنْ عَامِرِ بْنِ عَلِيٍّ الْجَامِعِيِّ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنَّا نَأْكُلُ ذَبَائِحَ أَهْلِ الْكِتَابِ وَ لَا نَدْرِي يُسْمُونَ عَلَيْهَا أَمْ لَا

It is narrated to us by Al Hassan Bin Muhammad, from his father Muhammad Bin Ali Bin Shareef, from Ali Bin Asbaat, from Ismail Bin Abbad, from Aamir Bin Ali Al Jamie who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! We eat the slaughter of the people of the Book (Jews and Christians), and we do not know whether they are naming (Allah^{azwj}) upon it or not'.

فَقَالَ إِذَا سَمِعْتَهُمْ قَدْ سَمُوا فَكُلُوا أ تَدْرِي مَا يَقُولُونَ عَلَى ذَبَائِحِهِمْ فُلْتُ لَا فَقَرَأَ كَأَنَّهُ يُشْبِهُ يَهُودِي [بِيَهُودِي] «قَدْ هَدَّهَا» (كَذَا فِي الْمَثَرِ) ثُمَّ قَالَ بَحْدًا أُمُرُوا

He^{asws} said: 'When you hear them to have named, then eat. Do you know what they are saying upon their slaughter?' I said, 'No'. So, he^{asws} read as if it resembled a Jew: 'Qad Fazzaha". Then he^{asws} said: 'With this they have been Commanded'.

فُلْتُ جُعِلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنْ نَكْتُبَهَا فَقَالَ أَكْتُبْ «نوح إيو أدينوا يلهيز مالخوا عالم اشرسوا أو رضوا بنو يوسعه موسق دغال اسطحوا».

I said, 'May I be sacrificed for you^{asws}! If you^{asws} deem proper, we can write it down'. He^{asws} said: 'Write: 'Nouh abouh adeenu yalhabaz aalim ashrasu aw razou banu yus'a muwsaq dagal astahu".⁹¹

6- حَدَّثَنَا النَّهْدِيُّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ رَجُلٍ مِنْ أَهْلِ بَيْرَمَا قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَوَدَعْتُهُ وَ خَرَجْتُ حَتَّى بَلَغْتُ الْأَعْوَصَ ثُمَّ ذَكَرْتُ حَاجَةً لِي فَرَجَعْتُ إِلَيْهِ وَ الْبَيْتُ غَاصُّ بِأَهْلِهِ وَ كُنْتُ أَرَدْتُ أَنْ أَسْأَلَهُ عَنْ يُبُوضِ دُبُوكِ الْمَاءِ

It is narrated to us by Al Nahdi, from Ismail Bin Mihran, from a man from the people of Bayrama who said,

⁸⁹ Basaair Al Darajaat – P 7 Ch 11 H 3

⁹⁰ Basaair Al Darajaat – P 7 Ch 11 H 4

⁹¹ Basaair Al Darajaat – P 7 Ch 11 H 5

'I was in the presence of Abu Abdullah, and bade farewell to him^{asws} and went out until I reached Al-Aws. Then I remembered a need for me, so I returned to him^{asws} and the room was filled with its people, and I wanted to ask him^{asws} about the eggs of the water roosters.

فَقَالَ لِي يَا تَب يَعْني الْبَيْضَ دَعَا نَامِينَا يَعْني دُيُوكَ الْمَاءِ بِنَا حَلَّ يَعْني لَا تَأْكُلَنَّ.

He^{asws} said to me: 'Ya tab' – meaning the eggs, 'Da'a nameena' – meaning the water roosters, 'Ba na hal' – meaning do not eat".⁹²

7- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ بَرَاءٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ قَالَ حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ جَسْرِ بَابِلَ قَالَ: كَانَ فِي الْقَرْيَةِ رَجُلٌ يُؤَدِّي وَيَقُولُ يَا رَافِضِي وَيَشْتُمُنِي وَكَانَ يَلْقُبُ بِقَرْدِ الْقَرْيَةِ قَالَ فَحَجَّتْ وَالظَّاهِرُ فَحَجَّتْ سَنَةً مِنْ ذَلِكَ الْيَوْمِ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ ابْتِدَاءً قَوْفَهُ مَا نَامَتْ قُلْتُ جُعِلْتُ فِدَاكَ مَتَى قَالَ فِي السَّاعَةِ

It is narrated to us by Ahmad Bin Al Husayn, from Al Hassan Bin Barra, from Ahmad Bin Muhammad Bin Abu Nasr who said, 'It is narrated to me by a man from the people of the bridge of Babel who said,

'There used to be a man in there who was hurting me and said, 'O Rafizi (rejector)!', and reviling me, and he was titled as 'the town monkey'. I went to Hajj that year from that day and entered to see Abu Abdullah^{asws}. He^{asws} said initiating: 'Qowfah ma namat' (the monkey has died)'. I said, 'May I be sacrificed for you^{asws}! When?' He^{asws} said: 'Just now'.

فَكَتَبْتُ الْيَوْمَ وَالسَّاعَةَ فَلَمَّا قَدِمْتُ الْكُوفَةَ تَلَقَّانِي أَحْبِي فَسَأَلْتُهُ عَمَّنْ بَقِيَ وَ عَمَّنْ مَاتَ فَقَالَ لِي قَوْفَهُ مَا نَامَتْ وَ هِيَ بِالْبَطِّيَّةِ قَرْدُ الْقَرْيَةِ مَاتَ فَعُلْتُ لَهُ مَتَى فَقَالَ لِي يَوْمَ كَذَا وَ كَذَا فِي الْوَقْتِ الَّذِي أَخْبَرَنِي بِهِ أَبُو عَبْدِ اللَّهِ ع.

I noted the day and the time. When I arrived at Al-Kufa, my brother met me. I asked him about the ones who remained and about the ones who had died. He said to me, 'Qowfah ma namat', and it is in Nabatean (language) as being, 'The town monkey has died'. I said, 'When?' He said to me, 'On such and such day', during the time which Abu Abdullah^{asws} had informed me with it".⁹³

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ الْخُرَاصِيِّ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا قَدِمَ بَابِيَةَ بَزْدَجَرْدَ عَلَى عَمْرٍ وَ أُدْجَلَتِ الْمَدِينَةُ أَشْرَفَ لَهَا عَدَارَى الْمَدِينَةِ وَ أَشْرَقَ الْمَسْجِدُ بِضَوْءِ وَجْهَهَا فَلَمَّا دَخَلَتِ الْمَسْجِدَ وَ رَأَتْ عَمْرَ عَطَّتْ وَجْهَهَا وَ قَالَتْ آه بِيروز بادا هُرْمُزُ

It is narrated to me by Ibrahim Bin Is'haq, from Abdullah Bin Ahmad, from Abdul Rahman Bin Abu Abdullah Al Khuzai, from Nasr Bin Muzahim, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'When they arrive with the daughter of Yazdjard to Umar she entered Al-Medina, the virgins of Al-Medina overlooked her, and the Masjid shone with the radiance of her face, and (when) she saw Umar, she covered her face and said, 'Aah Beyruz Bada Hurmuz'.

⁹² Basaair Al Darajaat – P 7 Ch 11 H 6

⁹³ Basaair Al Darajaat – P 7 Ch 11 H 7

قَالَ فَغَضِبَ عُمَرُ وَقَالَ تَشْتَمُنِي هَذِهِ وَ هَمَّ بِهَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ لَيْسَ لَكَ ذَلِكَ أَعْرِضْ عَنْهَا إِنَّهَا تَخْتَارُ رَجُلًا مِنَ الْمُسْلِمِينَ ثُمَّ احْسَبْهَا بِقِيَمِهِ عَلَيْهِ فَقَالَ عُمَرُ اخْتَارِي

He^{asws} said: ‘Umar was angered and said, ‘This one is insulting me’, and he thought of having her killed. Amir Al-Momineen^{asws} said to him, ‘That isn’t for you. Turn away from her, she will choose a man from the Muslims, then count it as being his share of the war booty upon him’. Umar said, ‘Choose!’

قَالَ فَجَاءَتْ حَتَّى وَضَعَتْ يَدَهَا عَلَى رَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالَ أَمِيرُ الْمُؤْمِنِينَ مَا اسْمُكَ قَالَتْ جَهَانُ شَاهُ فَقَالَ بَلْ شَهْرَبَانُوِيَّةٌ ثُمَّ نَظَرَ إِلَى الْحُسَيْنِ ع فَقَالَ يَا أَبَا عَبْدِ اللَّهِ ع لِيَلِدَنَّ لَكَ مِنْهَا غُلَامٌ خَيْرٌ أَهْلُ الْأَرْضِ.

He (Abu Ja’far^{asws}) said: ‘She came until she placed her hand upon the head of Al-Husayn^{asws} Bin Ali^{asws}. Amir Al-Momineen^{asws} said: ‘What is your name?’ She said, ‘Jahaan Shah’. He^{asws} said: ‘But (it is now) ‘Shahrbanuwiya’. Then he^{asws} looked at Al-Husayn^{asws} and said: ‘O Abu Abdullah^{asws}! There will be born for you^{asws} from her, a boy better than the people of the earth (4th Imam^{asws})’⁹⁴.

9- حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ عَنْ أَبِي بَجْرَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِبَعْضِ عِلْمَانِهِ فِي شَيْءٍ جَرَى لَيْنٍ انْتَهَيْتَ وَإِلَّا ضَرَبْتُكَ ضَرْبَ الْحِمَارِ قَالَ جُعِلْتُ فِدَاكَ وَمَا ضَرْبُ الْحِمَارِ

It is narrated to us by Muhammad Bin Haroun, from Abdul Rahman Bin Abu Najran, from Abu Najran, from Abu Haround Al Aaby,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘He^{asws} said to one of his^{asws} slaves regarding a thing which had flowed: ‘Either you end it or else I^{asws} shall hit you^{asws} (like) hitting the donkey’. He said, ‘May I be sacrificed for you^{asws}! And what is ‘Hitting the donkey?’

قَالَ إِنَّ نُوحًا ع لَمَّا دَخَلَ السَّفِينَةَ مِنْ كُلِّ زَوْجَيْنِ انْتَبَهَ جَاءَ إِلَى الْحِمَارِ فَأَبَى أَنْ يَدْخُلَ فَأَخَذَ حَرِيدَةً مِنْ نَخْلٍ فَضَرَبَهُ ضَرْبَةً وَاحِدَةً وَقَالَ لَهُ عيسا شاطانا أي ادخل يا شيطان.

He^{asws} said: ‘When Noah^{as} entered the ship, **from every pair, two, [11:40]**, he^{as} came to the donkey, and it had refused to enter. He^{as} grabbed a stick from a palm tree and hit it with one hit and said to it: ‘*Abasa Shaatana!*’ – i.e. ‘Enter, O Satan^{la!}’⁹⁵

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ الْكَرْنَجِيِّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ الْكَرْنَجِيِّ وَ كَانَ رَجُلًا حَبِيرًا كَاتِبًا كَانَ لِإِسْحَاقَ بْنِ عَمَّارٍ ثُمَّ تَابَ مِنْ ذَلِكَ عَنْ إِبْرَاهِيمَ الْكَرْنَجِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا إِبْرَاهِيمَ أَيْنَ تَنْتَرِلُ مِنَ الْكَرْبِ قُلْتُ فِي مَوْضِعٍ يُقَالُ لَهُ شَادِرَوَان

It is narrated to us by Abdullah Bin Ja’far, from Ahmad Bin Muhammad Bin is’haq Al Karkhy, from his uncle Muhammad Bin Abdullah Bin Jabir Al Karkhy, and he was a good man, a scribe of Is’haq Bin Ammar, then repented from that from Ibrahim Al Karkhy who said,

⁹⁴ Basaair Al Darajaat – P 7 Ch 11 H 8

⁹⁵ Basaair Al Darajaat – P 7 Ch 11 H 9

'I was in the presence of Abu Abdullah^{asws} and he^{asws} said: 'O Ibrahim! Where have you lodged from Al-Karkh?' I said, 'In a place called Shadarwan'.

قَالَ فَقَالَ لِي تَعْرِفُ قَطُفْنَا قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع حِينَ أَتَى أَهْلَ النَّهْرَوَانَ نَزَلَ قَطُفْنَا فَاجْتَمَعَ إِلَيْهِ أَهْلُ بَادْرُوِيَا [بَادُورِيَا] فَشَكَوْا إِلَيْهِ ثِقَلَ خَرَاجِهِمْ وَ كَلْمُوهُ بِالنَّبَطِيَّةِ وَ أَنَّ لَهُمْ حِيرَانًا أَوْسَعَ أَرْضًا وَ أَقَلَّ خَرَاجًا

He (the narrator) said, 'He^{asws} said to me: 'Do you recognise Qatafta? When Amir Al-Momineen^{asws} came to the people of Al-Naharwan, he^{asws} descended at Qatafta. The people of Badaruya gathered to him^{asws}, and complained to him^{asws} of the heaviness of their taxes, and spoke to him^{asws} in Nabatean (language), and that for them was a neighbour of vast land and little taxation.

فَأَجَابَهُمْ بِالنَّبَطِيَّةِ وَ غَرِظًا مِنْ عَوْدِيَا قَالَ فَمَعْنَاهُ رَبُّ رَجَزٍ صَغِيرٍ خَيْرٌ مِنْ رَبِّ رَجَزٍ كَبِيرٍ .

He^{asws} answered them in Nabatean: '*Wa garz ta man awdiya*' – its meaning is: 'Being an owner of a little treasure is better than a large treasure'⁹⁶.

11- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ عَنِ الْعَيْضِ بْنِ الْمُخْتَارِ فِي حَدِيثٍ لَهُ طَوِيلٍ فِي أَمْرِ أَبِي الْحَسَنِ حَتَّى قَالَ لَهُ هُوَ صَاحِبُكَ الَّذِي سَأَلْتَ عَنْهُ فَنُفِمْ فَأَوْرَ لَهُ بِحَقِّهِ فَنُفِمْ حَتَّى قَبَلْتُ رَأْسَهُ وَ يَدَهُ وَ دَعَوْتُ اللَّهَ لَهُ

It is narrate to us by Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn Al luluie, from Ahmad Bin Al Hassan, from Al Fayz Bin Al Mukhtar,

'In a lengthy Hadeeth of his regarding the matter of Abu Al-Hassan^{asws} until he^{asws} said to him: 'He^{asws} is your^{asws} Master^{asws} which you were asking about, so stand and acknowledge to him^{asws} with his^{asws} right'. I got up until I kissed his^{asws} head, and his^{asws} hand, and supplicated to Allah^{azwj} for him^{asws}.

قَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَا إِنَّهُ لَمْ يُؤْذَنْ لَهُ فِي ذَلِكَ فَعُلْتُ لَهُ جَعَلْتُ فِدَاكَ فَأَخْبِرُهُ بِهِ أَحَدًا فَقَالَ نَعَمْ أَهْلَكَ وَ وُلْدَكَ وَ زُرْقَاءَكَ وَ كَانَ مَعِيَ أَهْلِي وَ وُلْدِي وَ كَانَ يُؤْنَسُ بْنُ طَبْيَانَ مِنْ زُرْقَائِي فَلَمَّا أَخْبَرْتُهُمْ حَمَدُوا اللَّهَ عَلَى ذَلِكَ

Abu Abdullah^{asws} said: 'But there is no permission for him regarding that'. I said to him^{asws}, 'May I be sacrifice for you^{asws}! Can I inform anyone with it?' He^{asws} said: 'Yes, your wife, and your children, and your friends', and my wife, and my children were with me, and Yunus Bin Zabyan was from my friends. When I informed them, they praised Allah^{azwj} upon that.

وَ قَالَ يُؤْنَسُ لَا وَ اللَّهَ حَتَّى نَسْمَعَ ذَلِكَ مِنْهُ وَ كَانَتْ بِهِ عَجَلَةٌ فَخَرَجَ فَاتَّبَعْتُهُ فَلَمَّا انْتَهَيْتُ إِلَى الْبَابِ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ قَدْ سَبَعَنِي يَا يُؤْنَسُ الْأَمْرُ كَمَا قَالَ لَكَ فَيُضُّ زُرْقَةَ زُرْقَةَ قَالَ فَعُلْتُ قَدْ فَعَلْتُ وَ الزُّرْقَةُ بِالنَّبَطِيَّةِ أَيُّ خُدُّهُ الْبَيْتُ.

And Yunus said, 'No, by Allah^{azwj}, until we hear that (directly) from him^{asws}, and he was hasty with it. He went out and I followed him. When I ended to the door, I heard Abu Abdullah^{asws} saying, and he (Yunus) had preceded me: 'O Yunus! The matter is just as has

⁹⁶ Basaair Al Darajaat – P 7 Ch 11 H 10

been said to you, 'Farz zarqat zarqat'. I said, 'I shall do so'. And 'Al-Zarqat' in Nabatean means, 'Take it to you'.⁹⁷

12- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ يُونُسَ بْنِ زَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَوَّلَ خَارِجَةٍ خَرَجَتْ عَلَى مُوسَى بْنِ عِمْرَانَ بِمَرْجِ دَانِقٍ وَ هُوَ بِالشَّامِ وَ خَرَجَتْ عَلَى الْمَسِيحِ بَحْرَانَ وَ خَرَجَتْ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع بِالنَّهْرَوَانَ وَ يَخْرُجُ عَلَى الْقَائِمِ بِالدَّسْكَرَةِ وَ دَسْكَرَةُ الْمَلِكِ

It is narrated to us by Al Hassan Bin Ali, from Ahmad Bin Hilal, from usman Bin Isa, from Ibn Muskan, from Yunus Bin Zabyan who said,

'I heard Abu Abdullah^{asws} saying: 'The first Kharijites came out against Musa^{as} Bin Imran^{as} at Marj Daniq, and it is at Syria; and they came out against the Messiah^{as} at Bahran; and they came out against Amir Al-Momineen^{asws} at Al-Naharwan, and they will be coming out against Al-Qaim^{asws} at Al-Daskarat, and Daskarat is the king'.

ثُمَّ قَالَ لِي كَيْفَ مَالِحِ دَيْرِينَ مَالِحِ يَغْنِي عِنْدَ قَرْيَتِكَ وَ هُوَ بِالنَّبَطِيَّةِ وَ ذَلِكَ أَنَّ يُونُسَ كَانَ مِنْ قَرْيَةِ دَيْرِينَ مَا يُقَالُ الدَّسْكَرَةُ إِلَى عِنْدِ دَيْرِينَ مَا.

Then he^{asws} said to me: 'Kayf Malih Deyr Beyn Makt Malih', meaning, 'At your town', and it is in Nabatean, and that is because Yunus^{as} was from the town of Deyr Beyn, what is called Al-Daskarah up to Deyr Beyn, both together".⁹⁸

13- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ أَبِي هَاشِمٍ قَالَ: كُنْتُ أَتَعَدَّى مَعَهُ فَيَدْعُو بَعْضَ غِلْمَانِهِ بِالسَّقْلَابِيَّةِ وَ الْفَارِسِيَّةِ وَ زُبَّانًا يَقُولُ غُلَامِي هَذَا يَكْتُبُ شَيْئًا مِنَ الْفَارِسِيَّةِ فَكُنْتُ أَقُولُ أَكْتُبُ فَكَانَ يَكْتُبُ فَيَفْتَحُ هُوَ عَلَيَّ غُلَامِي.

It is narrated to us by Muhammad Bin Isa, from Abu Hashim who said,

'I was having lunch with him^{asws}, and he^{asws} called one of his^{asws} slaves in Saqalabiya (language), and Persian, and he^{asws} said: 'This slave of mine^{asws} writes something from Persian to write something from Persian. I said, 'I shall write it'. But he^{asws} made his^{asws} slave write it".⁹⁹

14- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلْتُ [دَخَلَ] عَلَيْهِ قَوْمٌ مِنْ أَهْلِ خُرَاسَانَ فَقَالَ ابْتِدَاءً مِنْ غَيْرِ مَسْأَلَةٍ مَنْ جَمَعَ مَالًا مِنْ مَهَاوِشِ أَذْهَبَهُ اللَّهُ فِي نَهَابٍ فَقَالُوا جُعِلْنَا فِدَاكَ لَا نَفْهَمُ هَذَا الْكَلَامَ فَقَالَ هَرِ مَالِ كِهْ اَزْ بَادِ آيِدِ بَدَمِ شُود.

It is narrated to us by Muhammad Bin Ahmad,

'From Abu Abdullah^{asws} having said: 'A group from the people of Khurasan entered to see him^{asws}. He^{asws} said initiating from without having been asked: 'One who amasses wealth from wickedness, Allah^{azwj} would Send it into wickedness'. They said, 'May we be sacrificed for you^{asws}! We do not understand this speech'. He^{asws} said: 'Har maal ke az bad aayad badam shoud".¹⁰⁰

⁹⁷ Basaair Al Darajaat – P 7 Ch 11 H 11

⁹⁸ Basaair Al Darajaat – P 7 Ch 11 H 12

⁹⁹ Basaair Al Darajaat – P 7 Ch 11 H 13

¹⁰⁰ Basaair Al Darajaat – P 7 Ch 11 H 14

15- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ السَّرْسُونِيُّ عَنِ إِبْرَاهِيمَ بْنِ مَهْزِيَارٍ قَالَ: كَانَ أَبُو الْحَسَنِ كَتَبَ إِلَى عَلِيِّ بْنِ مَهْزِيَارٍ يَأْمُرُهُ أَنْ يَعْمَلَ لَهُ مِقْدَارَ السَّاعَاتِ فَحَمَلَتْهُ إِلَيْهِ فِي سَنَةِ ثَمَانٍ وَعِشْرِينَ فَلَمَّا صِرْنَا بِسَيَالَةِ كَتَبَ يُعَلِّمُهُ قُدُومَهُ وَ يَسْتَأْذِنُهُ فِي الْمَصِيرِ إِلَيْهِ وَ عَنِ الْوَقْتِ الَّذِي نَسِيرُ إِلَيْهِ فِيهِ وَ اسْتَأْذَنَ لِإِبْرَاهِيمَ

It is narrated to us by Al Hassan Bin Ali Al Susuni, from Ibrahim Bin Mahziyar who said,

'Abu Al-Hassan^{asws} wrote to Ali Bin Mahziyar instructing him to do some work for him^{asws} in a few hours. So, we carried him to him^{asws} in the year (two hundred and) twenty-eight. When we came to Sayalah he wrote to let him^{asws} know of his arrival and sought permission regarding the destination to him^{asws} and about the time in which we would be arriving to him^{asws}, and sought permission for Ibrahim.

فَوَرَدَ الْجَوَابُ بِالْإِذْنِ إِنَّا نَصِيرُ إِلَيْهِ بَعْدَ الظُّهْرِ فَخَرَجْنَا جَمِيعًا إِلَى أَنْ صِرْنَا فِي يَوْمٍ صَائِفٍ شَدِيدِ الْحَرِّ وَ مَعَنَا مَسْرُورٌ غُلَامٌ عَلِيٌّ بْنُ مَهْزِيَارٍ فَلَمَّا أَنْ دَنَوْنَا مِنْ قَصْرِهِ إِذَا بِرَأْسِ قَائِمٍ يَنْتَظِرُنَا وَ كَانَ بِرَأْسِ غُلَامٍ أَبِي الْحَسَنِ ع فَقَالَ ادْخُلُوا فَدَخَلْنَا حُجْرَةً وَ قَدْ نَالْنَا مِنَ الْعَطَشِ أَمْرٌ عَظِيمٌ

The answer came with the permission. We travelled to him after Al-Zohr, and we went out altogether until we arrive during a day of severe heat, and with us was Masrou, a slave of Ali Bin Mahziyar. When we were near to his^{asws} building, there was Bilal standing awaiting us, and Bilal was a slave of Abu Al-Hassan^{asws}. He said, 'Enter!' We entered into a room, and severe thirst had grabbed us.

فَمَا قَعَدْنَا حِينًا حَتَّى خَرَجَ إِلَيْنَا بَعْضُ الخَدَمِ وَ مَعَهُ قِلَافٌ مِنْ مَاءٍ أَبْرَدَ مَا يَكُونُ فَشَرَبْنَا ثُمَّ دَعَا بِعَلِيِّ بْنِ مَهْزِيَارٍ فَلَبِثَ عِنْدَهُ إِلَى بَعْدِ الْعَصْرِ ثُمَّ دَعَانِي فَسَلَّمْتُ عَلَيْهِ وَ اسْتَأْذَنْتُهُ أَنْ يُنَاولَنِي يَدَهُ فَأَقْبَلَهَا فَمَدَّ يَدَهُ ع فَقَبَّلْتُهَا وَ دَعَانِي وَ قَعَدْتُ ثُمَّ قُمْتُ فَوَدَّعْتُهُ

We had not sat down a moment until one of the servants came out to us, and with him was a jug of water, cold as could be. We drank. Then he^{asws} called Ali Bin Mahziyar. He stayed with him^{asws} until after Al-Asr. Then he^{asws} called me. I greeted unto him^{asws} and sought his^{asws} permission to grab his^{asws} hand and kiss it. He^{asws} extended his^{asws} hand, and I kissed it, and he^{asws} called me and I sat down. Then I arose and bade him^{asws} farewell.

فَلَمَّا خَرَجْتُ مِنْ بَابِ الْبَيْتِ نَادَانِي فَقَالَ يَا إِبْرَاهِيمَ قُلْتُ لَبَّيْكَ يَا سَيِّدِي فَقَالَ لَا تَبْرَحْ فَلَمْ نَزَلْ [أَزَلْ] جَالِسًا وَ مَسْرُورٌ غُلَامًا مَعَنَا فَأَمَرَ أَنْ يُنْصَبَ الْمِقْدَارُ ثُمَّ خَرَجَ ع فَأَلْقَى لَهُ كُرْسِيًّا فَحَلَسَ عَلَيْهِ وَ أَلْفِي لِعَلِيِّ بْنِ مَهْزِيَارٍ كُرْسِيًّا عَنِ يَسَارِهِ فَحَلَسَ وَ كُنْتُ أَنَا بِجَنْبِ الْمِقْدَارِ

When I went out from the door of the house, he^{asws} called out to me saying: 'O Ibrahim!' I said, 'At your^{asws} service, O my Master^{asws}!' He^{asws} said: 'Don't go yet'. We did not cease to be seated, and our slave Masrou was with us. He^{asws} instructed for the podium to be set up. Then he^{asws} came out, and a chair was cast for him^{asws}, and he^{asws} sat upon it, and a chair was cast for Ali Bin Mahziyar on his^{asws} left. He sat, and I was by the side of the podium.

فَسَقَطَتْ حِصَاةٌ فَقَالَ مَسْرُورٌ هَشْتٌ فَقَالَ هَشْتٌ ثَمَانِيَةٌ فَقُلْنَا نَعَمْ يَا سَيِّدَنَا فَلَبِثْنَا عِنْدَهُ إِلَى الْمَسَاءِ ثُمَّ خَرَجْنَا فَقَالَ لِعَلِيِّ رُدْ إِلَيَّ مَسْرُورًا بِالْعَدَاةِ فَوَجَّهَهُ إِلَيْهِ فَلَمَّا أَنْ دَخَلَ قَالَ لَهُ بِالْفَارِسِيَّةِ بَار خدایا چون قُئْتُ لَه نِهك يَا سَيِّدِي

A stone fell, and Masrou said, 'Hasht!' He^{asws} said: 'Hasht is eight'. We said, 'Yes, O our Master^{asws}!' We stayed with him^{asws} up to the evening, then we went out. He^{asws} said to Ali:

'Return Masrou to me^{asws} in the morning'. I sent him to him^{asws}. When he entered, he^{asws} said to him in Persian: '*Bar khudaya chun*'. I said to him^{asws}, 'Neyk, O my Master^{asws}!'

فمن [فَمَرَّ] نَصْرٌ فَقَالَ لِمَسْرُورٍ دَر بَه بِنْد دَر بِنْد فَأَعْلَقَ الْبَابَ ثُمَّ أَلْقَى رِدَاءَهُ عَلَيَّ يُخْفِينِي مِنْ نَصْرٍ حَتَّى سَأَلَنِي عَمَّا أَرَادَ فَلَقِيَهُ عَلِيُّ بْنُ مَهْرَبَانَ فَقَالَ لَهُ
كُلُّ هَذَا حَرَفًا [خَوْفًا] مِنْ نَصْرٍ فَقَالَ يَا أَبَا الْحَسَنِ يَكَاذُ [خَوْفِي مِنْهُ] خَوْفِي مِنْ عَمْرٍو بْنِ قَرْحٍ.

Nasr passed by. He^{asws} said to Masrou: 'Dar be band! Dar be band!' He locked the door. Then he^{asws} cast his^{asws} cloak upon me, hiding me from Nasr, until he asked me about what I wanted. Ali Bin Mahziyar met him. He^{asws} said to him: 'All this fear from Nasr'. He said, 'O Abu Al-Hassan! My fear from him is almost my fear from Amro Bin Qarh''.¹⁰¹

¹⁰¹ Basaair Al Darajaat – P 7 Ch 11 H 15

12 باب في الأئمة ع أنهم يعرفون الألسن كلها

CHAPTER 12 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE LANGUAGES, ALL OF THEM

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا الْحُسَيْنُ بْنُ سَعِيدٍ وَ الْبَرْقِيُّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا أَتَى عَلِيٌّ بْنَ الْحُسَيْنِ ع يَرِيدُ بِنُ مَعَاوِيَةَ عَلَيْهِمَا لَعَائِنُ اللَّهِ وَ مَنْ مَعَهُ جَعَلُوهُ فِي بَيْتٍ فَقَالَ بَعْضُهُمْ إِنَّمَا جَعَلْنَا فِي هَذَا الْبَيْتِ لِيَمَعَ عَلَيْنَا فَيَمُتْلَنَا فَرَأَيْنَ الْحُرْسُ فَقَالُوا انظُرُوا إِلَى هَؤُلَاءِ يَخَافُونَ أَنْ تَفَعَ عَلَيْهِمُ الْبَيْتُ وَ إِنَّمَا يَخْرُجُونَ عَدَا فَيَمُتُّونَ

It is narrated to us by Ahmad Bin Muhammad, 'It is narrated to me by Al Husayn Bin Saeed, and Al Barqy, from Al Nazr Bin Suweyd, from yahya Al Halby, from Muhammad Bin Ali Al Halby who said,

'I heard Abu Abdullah^{asws} saying: 'When they came to Yazeed^{la} Bin Muawiyah^{la} with Ali^{asws} Bin Al-Husayn^{asws} and the ones with him^{asws}, they made him^{asws} to be in a house. One of them said, 'But rather, they are making us to be in this house so it would collapse upon us and kill us'. The guards of the house said in Rattana (language), 'Look at them fearing that the house would fall down upon them, and rather they would be brought out tomorrow and be executed'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَمْ يَكُنْ فِيْنَا أَحَدٌ مِجْسِنِ الرِّطَانَةِ عِزِّي وَ الرِّطَانَةُ عِنْدَ أَهْلِ الْمَدِينَةِ الرُّومِيَّةِ.

Ali^{asws} Bin Ali-Husayn^{asws} said: 'There does not happen to be among us^{asws} anyone better at Al-Rattana apart from me^{asws}'. 'Al-Rattana in the presence of the people of Al-Medina is Roman'¹⁰².

2- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقَالَ يَا بَا هَاشِمُ كَلِّمْ هَذَا الْحَادِمَ بِالْفَارِسِيَّةِ فَإِنَّهُ يَزْعُمُ أَنَّهُ يُحْسِنُهَا فَقُلْتُ لِلْحَادِمِ زَانُوِيَتْ جِيست فَلَمْ يُجِبْنِي فَقَالَ ع يَقُولُ زَنْبِيَتْ كَلِّمْ نَافِت جِيست فَلَمْ يُجِبْنِي فَقَالَ ع يَقُولُ سَرْتِكْ.

It is narrated to us by Abdullah Bin Ja'far, from Abu Hashim Al Ja'fary who said,

'I entered to see Abu Al-Hassan^{asws}. He^{asws} said: 'O Abu Hashim! This servant speaks in Persian, and he claims that he is good at it. So, I^{asws} said to the servant: 'Zanuwiye chest?' He could not answer me^{asws}. He^{asws} said: 'Say, 'Your knees''. Then I^{asws} said: 'Naafat chest?' He could not answer me^{asws}. He^{asws} said: 'Say, 'Your navel''.¹⁰³

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ أَبِي مُلَيْحٍ قَالَ حَدَّثَنِي فَرْقَدٌ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ قَدْ بَعَثَ غُلَامًا أَعْجَمِيًّا فَرَجَعَ إِلَيْهِ فَجَعَلَ يُعَبِّرُ الرِّسَالَةَ فَلَا يُجِبُونَا حَتَّى ظَنَنْتُ أَنَّهُ سَيَعْصَبُ فَقَالَ لَهُ تَكَلِّمْ بِأَيِّ لِسَانٍ شِئْتَ فَإِنِّي أَفْهَمُ عَنْكَ.

It is narrated to us by Ahmad Bin Muhammad, from Al husayn Bin Saeed, from Al Nazr Bin Suweyd, from Yahya Al Halby, from the brother of Muleyh who said, 'It was narrated to me by Farqad who said,

'I was in the presence of Abu Abdullah^{asws}, and he^{asws} hand sent a non-Arab slave and he returned to him^{asws} and went on to alter the message. We don't know until we thought that

¹⁰² Basaair Al Darajaat – P 7 Ch 12 H 1

¹⁰³ Basaair Al Darajaat – P 7 Ch 12 H 2

he^{asws} as angry. He^{asws} said: ‘Speak in whichever language you like to, for I^{asws} am more understanding than you’.¹⁰⁴

4- حَدَّثَنَا مُحَمَّدُ بْنُ جَزْءٍ عَنْ يَاسِرِ الْخَادِمِ قَالَ: كَانَ لِأَبِي الْحَسَنِ غُلَمَانٌ فِي الْبَيْتِ سَقْلَابِيَّةٌ رُومٌ وَكَانَ أَبُو الْحَسَنِ عَ قَرِيباً مِنْهُمْ فَسَمِعَهُمْ بِاللَّيْلِ يُرَاطِنُونَ بِالسَّقْلَابِيَّةِ وَ الرُّومِيَّةِ وَ يَقُولُونَ إِنَّا كُنَّا نَفْتَصِدُ فِي كُلِّ سَنَةٍ وَ لَيْسَ نَفْصِدُ هَاهُنَا

It is narrated to us by Muhammad Bin Jazzak, from Yasser the servant who said,

‘There were two Saqlabiyya roman slaves for Abu Al Hassan^{asws} in the house, and Abu Al Hassan^{asws} was close to them, and he^{asws} heard them at night talking in Saqlabiyya (language), and the Roman (language), and they were saying, ‘We have been getting cupping done every years, and we are not getting cupping done over here’.

فَلَمَّا كَانَ مِنَ الْعَدْرِ وَجَّهَ عَ إِلَيَّ بَعْضُ الْأَطِبَّاءِ فَقَالَ لَهُ أَفْصِدْ لِهَذَا عِرْقَ كَذَا وَ لِهَذَا عِرْقَ كَذَا

When it was the next morning, he^{asws} diverted one of the physicians to me and said to him: ‘Do the cupping for this one, such and such a vein for this one, and such and such a vein for that one’.

ثُمَّ قَالَ يَا يَاسِرُ لَا تَفْتَصِدْ أَنْتَ فَافْتَصِدْ فَوَرَمَتْ يَدِي فَاخْضَرَّتْ فَقَالَ لِي يَا يَاسِرُ مَا لَكَ فَأَخْبَرْتُهُ فَقَالَ أَلَمْ أَنْهَكَ عَنْ ذَلِكَ هَلَمْ يَدَكَ فَمَسَحَ يَدَهُ عَلَيْهَا فَبُرِّأَ

Then he^{asws} said: ‘O Yasser! You don’t get cupping done’. But, I did get cupping done, and my hand swollen up and turned green. He^{asws} said to me: ‘O Yasser! What is the matter with you?’ I informed him^{asws}. He^{asws} said: ‘Did I^{asws} not forbid you from that? Give your hand!’ He^{asws} wiped his^{asws} hand upon it and it was cured.

قَالَ أَوْ وَضِعَ وَ أَوْصَانِي أَنْ لَا أَتَعَشَّى فُكُنْتُ بَعْدَ ذَلِكَ مَا شَاءَ اللَّهُ أَتَعَشَّى ثُمَّ أَغْفَلُ فَأَتَعَشَّى فَيَضْرِبُ عَلَيَّ

He^{asws} said: ‘He^{asws} set me (straight) and bequeathed me that I should not have (late night) dinner. I did not have (late night) dinners after that for as long as Allah^{azwj} so Desired, then I became heedless and had (late night) dinner, and it was painful upon me’.

وَ رَوَى ابْنُ بَرِيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَ يَرْفَعُ الْحَدِيثَ إِلَى الْحَسَنِ بْنِ عَلِيٍّ عَ أَنَّهُ قَالَ: إِنَّ لِلَّهِ مَدِينَتَيْنِ إِحْدَاهُمَا بِالْمَشْرِقِ وَ الْأُخْرَى بِالْمَغْرِبِ عَلَيْهِمَا سُورَانِ مِنْ حَدِيدٍ وَ عَلَى كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ مِصْرَاعٍ مِنْ ذَهَبٍ وَ فِيهَا سَبْعُونَ أَلْفَ لُغَةٍ يَتَكَلَّمُ كُلُّ لُغَةٍ بِجِلَافٍ لُغَةٍ صَاحِبِهِ وَ أَنَا أَعْرِفُ جَمِيعَ اللُّغَاتِ وَ مَا فِيهَا وَ مَا بَيْنَهُمَا وَ مَا عَلَيْهِمَا حُجَّةٌ عَرَبِيٍّ وَ الْحُسَيْنِ أَجِي.

And it is reported by Ibn Yazeed, from Ibn Abu Umeyr, from his men,

‘From Abu Abdullah^{asws} raising the Hadeeth to Al-Hassan^{asws} Bin Ali^{asws} having said: ‘For Allah^{azwj} there are two cities, one of them in the east and the other in the west. Upon them are gates of iron, and upon every cities there are a thousand thousand shutters of gold, and therein a thousand thousand languages are spoken, each language being different from its counterpart, and I^{asws} recognise the entirety of the languages, and there is no Divine

¹⁰⁴ Basaair Al Darajaat – P 7 Ch 12 H 3

Authority in these, and what is between these and upon these, apart from me^{asws} and my^{asws} brother^{asws} Al-Husayn^{asws},¹⁰⁵

5 حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

It is narrated to us by Ahmad Bin Muhammad Bin Al Husayn, from his father, by this chain – similar to it.¹⁰⁶

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ: دُكِرَ قَتْلُ الْحُسَيْنِ وَأَمْرُ عَلِيِّ بْنِ الْحُسَيْنِ لَمَّا أَنْ حُجِلَ إِلَى الشَّامِ فَرُفِعْنَا إِلَى السِّجْنِ فَقَالَ أَصْحَابِي مَا أَحْسَنَ بُنْيَانًا بِهَذَا الْجِدَارِ فَتَرَاظَنَ أَهْلُ الرُّومِ بَيْنَهُمْ فَقَالُوا مَا فِي هَذَا صَاحِبِ دَمٍ إِنْ كَانَ إِلَّا ذَلِكَ يَعْثُونِي فَمَكَّنْتَنَا يَوْمَئِذٍ ثُمَّ دَعَانَا وَأَطْلَقَ عَنَّا.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Dawood Bin Farqad who said,

‘The killing of Al-Husayn^{asws} and the matter of Ali^{asws} Bin Al-Husayn^{asws} was mentioned, when he^{asws} was taken to Syria: ‘When we were taken to the prison, my^{asws} companion said, ‘The construction of this wall is not good’. The people of Rome spoke in Roman between them and they said, ‘There is no one in charge of the blood (wergild) if that (collapse) were to happen, except that one’ – meaning me^{asws}. We^{asws} remained for two days, then we were called and freed us’.¹⁰⁷

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ رَجُلٍ مِنَ الْمَسَامِيَةِ اسْمُهُ مِسْمَعٌ وَ لَقَبُهُ كِرْدَيْنٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلْتُ عَلَيْهِ وَعِنْدَهُ إِسْمَاعِيلُ قَالَ وَ تَحْنُ إِذْ ذَاكَ نَأْتُمُ بِهِ بَعْدَ أَبِيهِ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from fazalat Bin Ayoub, from a man from Al Masamia, his name was Misma’a, and his title was Kirdeyn,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I entered to see him^{asws} and in his^{asws} presence was Ismail, and whenever it was that, we used to follow him after his^{asws} father’.

فَدَكَرَ فِي حَدِيثِ طَوِيلٍ أَنَّهُ سَمِعَ رَجُلًا أَبَا عَبْدِ اللَّهِ ع جَالَفَ مَا ظَنَّ فِيهِ قَالَ فَأَتَيْتُ رَجُلَيْنِ مِنْ أَهْلِ الْكُوفَةِ كَانَا يَقُولَانِ بِهِ فَأَخْبَرْتُهُمَا فَقَالَ وَاحِدٌ مِنْهُمَا سَمِعْتُ وَأَطَعْتُ وَ رَضِيتُ وَ سَلَّمْتُ وَ قَالَ الْآخَرُ وَ أَهْوَى بِيَدِهِ إِلَى جَيْبِهِ فَشَقَّهُ ثُمَّ قَالَ لَا وَاللَّهِ لَا سَمِعْتُ وَ لَا أَطَعْتُ وَ لَا رَضِيتُ حَتَّى أَسْمَعَهُ مِنْهُ

He (the narrator) mentioned in a lengthy Hadeeth that a man heard Abu Abdullah^{asws} different to what was thought regarding him. I came to two men from the people of Al-Kufa who were saying with it and informed them. One of them said, ‘I hear and I obey, and am please and submit’. And the other one said, and he gestured by his hand towards his pocket and tore it, then said, ‘No, by Allah^{azwj}! I will not listen, nor obey, nor am pleased until I hear it from him^{asws} (directly)’.

ثُمَّ قَالَ خَرَجَ مُتَوَجِّهًا إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ وَ تَبِعْتُهُ فَلَمَّا كُنَّا بِالْبَابِ فَاسْتَأْذَنَّا فَأَذِنَ لِي فَدَخَلْتُ قَبْلَهُ ثُمَّ أَذِنَ لَهُ فَلَمَّا دَخَلَ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا فُلَانُ أُرِيدُ كُلَّ امْرِئٍ مِنْكُمْ أَنْ يُؤْتِيَ صُحْفًا مَنَشْرَةً إِنَّ الَّذِي أَخْبَرَكَ بِهِ فُلَانٌ الْحَقُّ

¹⁰⁵ Basaair Al Darajaat – P 7 Ch 12 H 4

¹⁰⁶ Basaair Al Darajaat – P 7 Ch 12 H 5

¹⁰⁷ Basaair Al Darajaat – P 7 Ch 12 H 6

Then he said, ‘He went out heading to Abu Abdullah^{asws}, and I followed him. When we were at the door, we sought permission. He^{asws} permitted for me and I entered before he did. Then he^{asws} permitted for him, so he entered. When he entered, Abu Abdullah^{asws} said to him: ‘O so and so! Does every person from you **wants to be Given pages spread out [74:52]**? That which I^{asws} informed so and so with is the truth’.

قَالَ جُعِلْتُ فِدَاكَ إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْكَ قَالَ إِنَّ فُلَانًا إِمَامُكَ وَصَاحِبُكَ مِنْ بَعْدِي يَعْنِي أَبَا الْحَسَنِ ع فَلَا يَدَّعِيهَا فِيمَا بَيْنِي وَبَيْنَهُ إِلَّا كَاذِبٌ مُنْتَرٍ

He said, ‘May I be sacrificed for you^{asws}! I desired to hear it from you^{asws} (directly)’. He^{asws} said: ‘So and so is your Imam^{asws} and your Master^{asws} from after me^{asws} – meaning Abu Al-Hassan^{asws}. Nobody (else) would claim it between me^{asws} and him^{asws} except a liar, fabricator’.

فَأَلْتَفَتَ إِلَيَّ الْكُوفِيُّ وَكَانَ يُحْسِنُ كَلَامَ النَّبَطِيَّةِ وَكَانَ صَاحِبَ قِبَالَاتٍ فَقَالَ لِي دَرَفَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ دَرَفَهُ بِالنَّبَطِيَّةِ خُذْهَا أَجَلْ فَمَخُذْهَا فَمَخْرَجْنَا مِنْ عِنْدِهِ.

Al-Kufy turned to me, and he was good in the Nabatean speech, and he was a chief of the tribes. He said to me, ‘Darfah’ (in Nabatean)’. Abu Abdullah^{asws} said: ‘In the Nabatean (language) ‘Darfah’ (means) ‘Take it’. Yes, so take it’. We went out from his^{asws} presence”.¹⁰⁸

¹⁰⁸ Basaair Al Darajaat – P 7 Ch 12 H 7

13 باب في الأئمة ع أنهم يقرءون الكتب التي نزلت على الأنبياء باختلاف ألسنتهم التوراة و الإنجيل و غير ذلك

CHAPTER 13 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE READING THE BOOKS WHICH WERE REVEALED UNTO THE PROPHETS^{as} IN THEIR^{as} DIFFERENT LANGUAGES – THE TORAH, AND THE EVANGEL, AND OTHER THAN THAT

1- حَدَّثَنَا مُوسَى بْنُ عُمَرَ عَنِ الْمَيْمُونِيِّ عَنِ سَمَاعَةَ عَنْ شَيْخٍ مِنْ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ع قَالَ: جِئْنَا نُرِيدُ الدُّخُولَ عَلَيْهِ فَلَمَّا صِرْنَا بِالدَّهْلِيِّينَ سَمِعْنَا قِرَاءَةً بِالسُّرْيَانِيَّةِ بِصَوْتٍ حَسَنٍ يُقْرَأُ وَ يَبْكِي حَتَّى أَبْكِي بَعْضُنَا.

It is narrated to us by Musa Bin Umar, from Al Maysami, from Sama'at, from a sheykh from our companions,

'From Abu Ja'far^{asws}, he (the narrator) said: 'We came intending the entry to see him^{asws}. When we came to the door-step, we hear a recitation in Assyrian in a beautiful voice. He^{asws} was reciting and crying, until some of us cried (as well)'.¹⁰⁹

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ بُرَيْهَةَ النَّصْرَانِي أَنَّهُ جَاءَ مَعَ هِشَامٍ حَتَّى لَقِيَ مُوسَى بْنَ جَعْفَرٍ ع فَقَالَ يَا بُرَيْهَةَ كَيْفَ عِلْمُكَ بِكِتَابِكَ قَالَ أَنَا عَالِمٌ قَالَ كَيْفَ تَقْتَكِ بِتَأْوِيلِهِ قَالَ مَا أَوْتَيْتَنِي بِعِلْمِي فِيهِ

It is narrated to us by Ibrahim Bin hashim, from Al Hassan Bin Ibrahim, from Yunus Bin Abdul Rahman, from Hisham Bin Al Hakam,

'In a Hadeeth of Bureyha the Christian, he came with Hisham until he met Musa^{asws} Bin Ja'far^{asws}. He^{asws} said: 'O Bureyha! How is your knowledge with your Book?' He said, 'I am knower'. He^{asws} said: 'How is your confidence with its interpretation?' He said, 'I am not confident of my knowledge regarding it'.

قَالَ فَأَبْتَدَأَنِي مُوسَى بِقِرَاءَةِ الْإِنْجِيلِ فَقَالَ بُرَيْهَةُ وَ الْمَسِيحُ لَقَدْ كَانَ يَرَاهَا هَكَذَا وَ مَا قَرَأَ هَذِهِ الْقِرَاءَةَ إِلَّا الْمَسِيحُ ثُمَّ قَالَ بُرَيْهَةُ إِنَّا كُنْتُ أَطْلُبُ مِنْذُ خَمْسِينَ سَنَةً فَأَسْلَمَ عَلَيَّ يَدَيْهِ.

He (the narrator) said, 'Musa^{asws} initiated me with reciting the Evangel. Bureyha said, 'And the Messiah had seen it like that, and no one has recited this recitation except the Messiah!' Then Bureyha said, 'You^{asws} are the one I have been seeking for fifty years!' He became a Muslim upon his^{asws} hands'.¹¹⁰

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَيْمُونِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُوسَى التَّمِيمِيِّ قَالَ: جِئْنَا إِلَى أَبِي جَعْفَرٍ ع نَسْتَأْذِنُ عَلَيْهِ فَسَمِعْنَا صَوْتًا حَزِينًا يُقْرَأُ بِالْعِبْرَانِيَّةِ فَبَكَيْنَا حَيْثُ سَمِعْنَا الصَّوْتِ وَ ظَنَنَّا أَنَّهُ بَعَثَ إِلَى رَجُلٍ مِنْ أَهْلِ الْكِتَابِ يَسْتَفْرِئُهُ

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Musa Al Numeyri who said,

¹⁰⁹ Basaair Al Darajaat – P 7 Ch 13 H 1

¹¹⁰ Basaair Al Darajaat – P 7 Ch 13 H 2

‘We came to the door of Abu Ja’far^{asws}. We sought permission to see him^{asws}, and we heard a grief-stricken voice reciting in Hebrew. So, we wept when we heard the voice and we thought he^{asws} had sent for a man from the people of the Book (Christian or Jew) to recite it.

فَأَذِنَ لَنَا فَدَخَلْنَا عَلَيْهِ فَلَمْ نَرَ عِنْدَهُ أَحَدًا فَقُلْنَا أَصْلَحَكَ اللَّهُ سَمِعْنَا صَوْتًا بِالْعِبْرَانِيَّةِ فَظَنْنَا أَنَّكَ بَعَثْتَ إِلَى رَجُلٍ مِنْ أَهْلِ الْكِتَابِ تَسْتَفْرِئُهُ قَالَ لَا وَ لَكِنْ دَكَّرْتُ مُنَاجَاةً إِلَيَّا لِرَبِّي فَبَكَيْتُ مِنْ ذَلِكَ

He^{asws} permitted for us and we entered to see him^{asws}, but we did not see anyone with him^{asws}. We said, ‘May Allah^{azwj} Keep you^{asws} well! We heard a voice in Hebrew and we thought you^{asws} had sent for a man from the people of the Book (Christian or Jew) to recite it’. He^{asws} said: ‘No, but I remembered a secret conversation (Munajaat) of Elia^{asws} (Amir al-Momineen^{asws}’s name in Hebrew) to his^{as} Lord^{azwj}, so I^{asws} cried from that’.

قَالَ قُلْنَا وَ مَا كَانَ مُنَاجَاةً جَعَلِي اللَّهُ فِدَاكَ قَالَ جَعَلَ يَقُولُ يَا رَبِّ أَ تُرَاكَ مُعَدِّي بَعْدَ طُولِ مُقَامِي لَكَ أَ تُرَاكَ مُعَدِّي بَعْدَ طُولِ صَلَاتِي لَكَ وَ جَعَلَ يُعَدُّ أَعْمَالَهُ

He (the narrator) said, ‘We said, ‘And what was his secret conversation? May Allah^{azwj} Make me to be sacrificed for you^{asws}!’ He^{asws} said: ‘He^{as} went on saying: ‘O Lord^{azwj}! Will I^{as} see You^{azwj} Punishing me^{as} after the length of my^{as} standing for You^{azwj}? Will I^{as} see You^{azwj} Punishing me^{as} after the length of my^{as} Salat to You^{azwj}!’ And he^{saww} went on counting his^{as} deeds.

فَأَوْحَى اللَّهُ إِلَيْهِ أَيُّ لَسْتُ أُعَذِّبُكَ قَالَ فَقَالَ يَا رَبِّ وَ مَا يَمْنَعُكَ أَنْ تَقُولَ لَا بَعْدَ نَعَمٍ وَ أَنَا عَبْدُكَ وَ فِي قَبْضَتِكَ قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ أَيُّ إِذَا قُلْتُ قَوْلًا وَفَيْتُ بِهِ.

Allah^{azwj} Revealed to him^{as}: ‘‘I^{azwj} will not Punish you^{as}’. He^{as} said: ‘And what prevents You^{azwj} from Saying ‘No’ after ‘Yes’, and I^{as} am Your^{azwj} servant and in Your^{azwj} Grip’. Allah^{azwj} Revealed to him^{as}: ‘I^{azwj}, whenever I^{azwj} Say a Word, I^{azwj} am loyal with it’’.¹¹¹

¹¹¹ Basaair Al Darajaat – P 7 Ch 13 H 3

14 باب في الأئمة أنهم يعرفون منطق الطير

CHAPTER 14 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE SPEECH OF THE BIRDS

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ الْوَشَاءِ عَمَّنْ رَوَاهُ عَنْ مَنْصُورٍ عَنِ الْمَيْمَنِيِّ عَنِ الثَّمَالِيِّ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي دَارِهِ وَ فِيهَا عَصَافِيرُ وَ هُنَّ يَصْحَخْنَ فَقَالَ لِي أ تَدْرِي مَا يَقُولْنَ هَؤُلَاءِ قُلْتُ لَا أَدْرِي قَالَ يُسَبِّحْنَ رَبَّهُنَّ وَ يَطْلُبْنَ رِزْقَهُنَّ.

It is narrated to us by Ibn Yazeed, from Al Washa, from the one who reported it, from Mansour, from Al Maysami, from Al Sumali who said,

'I was with Ali^{asws} Bin Al-Husayn^{asws} in his^{asws} house and in it were sparrows, and they were chirping. He^{asws} said to me: 'Do you know what they are saying?' I said, 'I don't know'. He^{asws} said: 'They are glorifying their Lord^{azwj} and seeking their sustenance''¹¹²

2- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ فَأَنْتَشَرَتِ الْعَصَافِيرُ وَ صَوَّتَتْ فَقَالَ يَا بَا حَمْرَةَ أ تَدْرِي مَا تَقُولُ قُلْتُ لَا قَالَ تُقَدِّسُ رَبَّهَا وَ تَسْأَلُ قُوتَ يَوْمِهَا

It is narrated to us by Muhammad Bin Ismail, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Abu Hamza Al Sumali who said,

'I was with Ali^{asws} Bin Al-Husayn^{asws}, and the sparrows scattered and made noise. He^{asws} said: 'O Abu Hamza! Do you know what these are saying: 'I said, 'No'. He^{asws} said: 'Extolling the Holiness of their Lord^{azwj} and asking the livelihood of their day'.

قَالَ ثُمَّ قَالَ يَا بَا حَمْرَةَ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أُوتِينَا مِنْ كُلِّ شَيْءٍ.

He (the narrator) said, 'Then he^{asws} said: 'O Abu Hamza! We^{asws} are Taught the speech of the birds and Given from all things''¹¹³

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: فَتَلَا رَجُلٌ عِنْدَهُ هَذِهِ الْآيَةُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أُوتِينَا مِنْ كُلِّ شَيْءٍ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ فِيهَا مِنْ إِنَّمَا هِيَ وَ أُوتِينَا كُلَّ شَيْءٍ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Khalaf, from one of his men,

'From Abu Abdullah^{asws} having said: 'A man recited this Verse in his^{asws} presence: **We have been Taught the speech of the birds, and have been Given from all things [27:16].** Abu Abdullah^{asws} said: 'There isn't **'from'** in it. But rather it is as: **'We have been Given all things'**'¹¹⁴

¹¹² Basaair Al Darajaat – P 7 Ch 14 H 1

¹¹³ Basaair Al Darajaat – P 7 Ch 14 H 2

¹¹⁴ Basaair Al Darajaat – P 7 Ch 14 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ دَاوُدَ الْحَدَّادِ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَهُ إِذْ نَظَرْتُ إِلَى زَوْجِ حَمَامٍ عِنْدَهُ فَهَدَرَ الذَّكْرُ عَلَى الْأُنْثَى فَقَالَ لِي أ تَدْرِي مَا يَقُولُ فُلْتُ لَا قَالَ يَقُولُ يَا سَكْنِي وَ عَرْسِي مَا خُلِقَ أَحَبُّ إِلَيَّ مِنْكَ إِلَّا أَنْ يَكُونَ مَوْلَايَ جَعْفَرُ بْنُ مُحَمَّدٍ .ص

It is narrated to us by Ahmad Bin Muhammad, from Hamad Bin Yunus, from Dawood Al Haddad, from Fuzeyl Bin Yasaar,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I was in his^{asws} presence when I looked at a pair of doves in his^{asws} presence. The male cooed upon the female. He^{asws} said to me: ‘Do you know what he said?’ I said, ‘No’. He^{asws} said: ‘He said, ‘O my cohabitant and my bride! There is no creature more beloved to me than you, except for my Master^{asws} Ja’far^{asws} Bin Muhammad^{asws}’ .¹¹⁵

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْحَنَاطِ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنْتُ عِنْدَهُ يَوْمًا إِذْ وَقَعَ عَلَيْهِ زَوْجٌ وَرِشَانٌ فَهَدَرَا فَرَدَّ عَلَيْهِمَا أَبُو جَعْفَرٍ كِلَاهُمَا سَاعَةً ثُمَّ نَهَضَا فَلَمَّا صَارَا عَلَى الْحَائِطِ هَدَدَ الذَّكْرُ عَلَى الْأُنْثَى سَاعَةً ثُمَّ نَهَضَا

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ali, from Ali Bin Muhammad Al Hannat, from Aasim, from Muhammad Bin Muslim

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I was in his^{asws} presence one day when a pair of ring doves descended to him^{asws} and they cooed. He^{asws} responded to them in their speech for a while, then they arose. When they came to be upon the wall, the male muttered to the female for a while, then they flew away.

فَقُلْتُ جُعِلْتُ فِدَاكَ مَا خَالَ الطَّيْرَ فَقَالَ يَا ابْنَ مُسْلِمٍ كُلُّ شَيْءٍ خَلَقَهُ اللَّهُ مِنْ طِينٍ أَوْ بَيْمَةٍ أَوْ شَيْءٍ فِيهِ رُوحٌ هُوَ أَسْمَعُ لَنَا وَ أَطُوعُ مِنْ ابْنِ آدَمَ إِنَّ هَذَا الْوَرِشَانَ أَسَاءَهُ طَرَفُ السُّوءِ فَخَلَفْتُ لَهُ مَا فَعَلْتُ فَقَالَتْ تَرْضَى بِمُحَمَّدِ بْنِ عَلِيٍّ فَرَضِيًّا بِي وَ أَخْبَرْتُهُ أَنَّهُ لَهَا ظَالِمٌ فَصَدَّقْتُهَا.

I said, ‘May I be sacrificed for you^{asws}! What is the situation of the bird?’ He^{asws} said: ‘O Ibn Muslim! Everything, Allah^{azwj} has Created it from clay, or an animal or anything having a soul in it, it is listening to us^{asws} and more obedient than the son of Adam^{as}. This ringdove had evil thoughts about her, and she oathed to him she had not done so. She said, ‘Do you agree with Muhammad Bin Ali^{asws} (as judge)?’ They agreed with me^{asws}, and I^{asws} informed him that he had been unjust to her, and he ratified her’ .¹¹⁶

6- وَ عَنْهُ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ النُّعْمَانِ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ عَمْرِو الرِّبَّاتِ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ النَّضْرِ بْنِ شَعْبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّا عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتَيْنَا مِنْ كُلِّ شَيْءٍ

And from him, from Al Husayn Bin Ali Al Numan, from Yahya Bin Zakariya, from Amro Al Zayyat, from Muhammad Bin Sama’at, from Al Nazar Bin Shuayn, from Muhammad Bin Muslim who said,

¹¹⁵ Basaair Al Darajaat – P 7 Ch 14 H 4

¹¹⁶ Basaair Al Darajaat – P 7 Ch 14 H 5

'I heard Abu Ja'far^{asws} saying: **'We have been Taught the speech of the birds, and have been Given from all things [27:16]'**.¹¹⁷

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: أَهْدَيْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَ فَاحْتَتَّ وَ وَرَشَانًا وَ طَيْرٌ رَاعِيٌّ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَا الْفَاحِتَةُ فَتَقُولُ فَقَدْتُكُمْ فَقَدْتُكُمْ فَأَقِيدُوهَا قَبْلَ أَنْ تَفْقِدُكُمْ فَأَمَرَ بِهَا فَدَبِحَتْ وَ أَمَا الْوَرَشَانُ فَيَقُولُ فُدْسْتُمْ فُدْسْتُمْ فَوَهَبَهُ لِبَعْضِ أَصْحَابِهِ وَ الطَّيْرُ الرَّاعِيُّ يَكُونُ عِنْدِي أُسْرٌ بِهِ.

It is narrated to us by Ahmad Bin Muhammad, from one of our companions who said,

'I gifted a pigeon and a ring dove and Al-Ra'aby bird to Abu Abdullah^{asws}. Abu Abdullah^{asws} said: 'As for the pigeon, she is saying, 'I will kill you all! I will kill you all, before you are killed!' So, I^{asws} instructed with her to be slaughtered. And as for the wood pigeon, he was saying, 'You^{asws} are Holy! You^{asws} are Holy!' So, I^{asws} gifted it to one of his companions; and Al-Ra'aby bird is with me^{asws}, I^{asws} get cheered by it'.¹¹⁸

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي أَحْمَدَ عَنْ شُعَيْبِ بْنِ الْحَسَنِ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ جَالِسًا نَسَمَعُ صَوْتًا مِنَ الْفَاحِتَةِ فَقَالَ تَدْرُونَ مَا تَقُولُ قَالَ تَقُولُ فَقَدْتُكُمْ فَأَقِيدُوهَا قَبْلَ أَنْ تَفْقِدُكُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Halby, from Ibn Muskan, from Abu Ahmad, from Shuayb Bin Al Hassan who said,

'I was seated in the presence of Abu Ja'far^{asws} (and) we heard a noise from the pigeon. He^{asws} said: 'Do you know what she is saying?' He^{asws} said: 'She is saying: "I will kill you all! I will kill you all, before you are killed!"'.¹¹⁹

9- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ صَالِحٍ عَنْ أَبِي حَمْرَةَ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ وَ عَصَافِيرُ عَلَى الْحَائِطِ فَبَالَتَهُ يَصْحَنَ فَقَالَ يَا بَا حَمْرَةَ أَ تَدْرِي مَا يَقُولُنَّ قَالَ يَتَحَدَّثْنَ أَنَّ هُنَّ وَفَتْ يَسْأَلْنَ فِيهِ فَوْتَهُنَّ يَا أَبَا حَمْرَةَ لَا تَنَامَنَّ قَبْلَ طُلُوعِ الشَّمْسِ فَإِنِّي أَكْرَهُهَا لَكَ إِنَّ اللَّهَ يُقَسِّمُ فِي ذَلِكَ الْوَقْتِ أَرْزَاقَ الْعِبَادِ وَ عَلَى أَيْدِينَا يُجْرِيهَا.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al hassan Bin Al Husayn Al luluie, from Ahmad Bin Al Hassan Al Maysami, from Salih, from Abu Hamza who said,

'I was in the presence of Ali^{asws} Bin Al-Husayn^{asws} and sparrows were upon the wall, in front of the courtyard. He^{asws} said: 'O Abu Hamza! Do you know what they are saying? They are discussing that there is a time for them during which they ask their daily sustenance. O Abu Hamza! Do not sleep before the emergence of the sun, for I^{asws} dislike it for you if Allah^{azwj} Distributes the livelihood of the servants during that time, and flows it upon our^{asws} hands".¹²⁰

10- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ دَاوُدَ بْنِ فَرْقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ فَرْقِدٍ كَانَ أَبُو عَبْدِ اللَّهِ عَ يَسِيرُ وَ نَحْنُ مَعَهُ قَالَ فَمَرَّ غُرَابٌ فَتَنَعَقَ فَقَالَ أَبُو عَبْدِ اللَّهِ اللَّهُ مُتٌ جَوْعًا وَ اللَّهُ مَا تَعْلَمُ شَيْئًا إِلَّا أَنَّهُ عِلْمُهُ [وَ نَحْنُ نَعْلَمُهُ] إِلَّا أَنَا نَعْلَمُ بِاللَّهِ مِنْكَ.

¹¹⁷ Basaair Al Darajaat – P 7 Ch 14 H 6

¹¹⁸ Basaair Al Darajaat – P 7 Ch 14 H 7

¹¹⁹ Basaair Al Darajaat – P 7 Ch 14 H 8

¹²⁰ Basaair Al Darajaat – P 7 Ch 14 H 9

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

'Abu Abdullah^{asws} was travelling and we were with him^{asws}. A crow passed by and it cawed. Abu Abdullah^{asws} said: 'It will die of hunger, by Allah^{azwj}'. It does not know anything, except it is taught and we^{asws} know it, except and I^{asws} more knowing than you, by Allah^{azwj}!'¹²¹

11- حَدَّثَنَا مُوسَى بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ عَيْسَى بْنِ عَمْرٍو عَنْ أَبِي شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّا عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ

It is narrated to us by Musa Bin Ja'far, from Muhammad Bin Abdul Jabbar, from Isa Bin Amro, from Abu Shuayb, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: **'We have been Taught the speech of the birds, and have been Given from all things [27:16]'**.¹²²

12- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْكَرِيمِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لابن عَبَّاسٍ إِنَّ اللَّهَ عَلَّمَنَا مَنْطِقَ الطَّيْرِ كَمَا عَلَّمَهُ سُلَيْمَانَ بْنَ دَاوُدَ مَنْطِقَ كُلِّ دَابَّةٍ فِي بَرٍّ أَوْ بَحْرٍ.

It is narrated to us by Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Abdul Kareem, from Abdullah Bin Abdul Rahman, from Aban Bin Usman, from Zurara,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said to Ibn Abbas: 'Allah^{azwj} has Taught us^{asws} the speech of the birds just as He^{azwj} had Taught it to Suleyman Bin Dawood^{as}, speech of every animal in the land or sea'¹²³.

13- حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ الرَّزَّازِيُّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي أَحْمَدَ عَنْ سَعْدِ بْنِ الْحَسَنِ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع جَالِسًا فَسَمِعْتُ صَوْتَ فَاجِتَةٍ قَالَ أَتَذَرُونَ مَا تَقُولُونَ هَذِهِ فَلْنَا لَا وَاللَّهِ مَا نَذَرِي قَالَ تَقُولُ فَقَدْ تَكَلَّمْتُمْ فَافْتَعِدُوهَا قَبْلَ أَنْ تَفْقِدُوهَا.

It is narrated to us by Ahmad Bin Abu Abdullah Al Barqy, from al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Abu Ahmad, from Sa'ad Bin Al Hassan who said,

'I was seated in the presence of Abu Ja'far^{asws} and I heard noise of a pigeon. He^{asws} said: 'Do you know what this one said?' We said, 'We do not know'. He^{asws} said: 'She said, 'I will kill you all! I will kill you all, before you are killed!'¹²⁴.

14- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ قَالَ رَوَى يَحْيَى بْنُ عُمَرَ عَنْ أَبِيهِ عَنْ أَبِي شَيْبَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّا عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ

It is narrated to us by Muhammad Bin Ismail, from Abdul Rahman Bin Abu Najran who said, 'It is reported by Yahya Bin Umar, from his father, from Abu Shayba, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: **'We have been Taught the speech of the birds, and have been Given from all things [27:16]'**.¹²⁵

¹²¹ Basaair Al Darajaat – P 7 Ch 14 H 10

¹²² Basaair Al Darajaat – P 7 Ch 14 H 11

¹²³ Basaair Al Darajaat – P 7 Ch 14 H 12

¹²⁴ Basaair Al Darajaat – P 7 Ch 14 H 13

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخَيْرِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ قَالَ: سَمِعْتُ فَاحِشَةً يَصِيحُ [تَصِيحُ] مِنْ دَارِ أَبِي عَبْدِ اللَّهِ عَ فَقَالَ أَ تَذُرُونَ مَا تَقُولُونَ هَذِهِ الْفَاحِشَةُ قَالَ قُلْتُ لَا قَالَ تَقُولُونَ فَقَدْتُمْ أَمَا إِنَّا لَنَقْفِدُنَّهَا قَبْلَ أَنْ تَقْفِدَنَا قَالَ فَأَمَرَ بِهَا فُذِّحَتْ.

It is narrated to us by Ahmad Bin Muhammad, from Saeed Bin Janah, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, from one of our companions,

‘From Abu Ja’far^{asws} having said: ‘I heard a pigeon shouting from the house of Abu Abdullah^{asws}. He^{asws} said: ‘Do you know what this pigeon said?’ I said, ‘No’. He^{asws} said: ‘She said, ‘I will kill you all!’ But, I^{asws} will kill it before she kills us’. He^{asws} instructed with slaughtering it’.¹²⁶

16- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَرَّ أَبُو جَعْفَرٍ عَ بِالْمُحْجِينَ وَ مَعَهُ أَبُو أُمَيَّةُ الْأَنْصَارِيُّ زَمِيلُهُ فِي حَمَلِهِ قَالَ فَبَيْنَا هُوَ كَذَلِكَ إِذْ نَظَرَ إِلَى وَرْشَانٍ فِي جَانِبِ الْمَحْمِلِ مَعَهُ فَرَفَعَ أَبُو أُمَيَّةُ يَدَهُ لِيُدْبَهُ عَنْهُ

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

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘Abu Ja’far^{asws} passed by Al-Hajeen, and with him^{asws} was Abu Umayya Al-Ansari, his co-traveller in his^{asws} carriage. While he^{asws} was like that when he^{asws} looked at a pigeon in the side of the carriage with him^{asws}. Abu Umayya raised his hand to ward it away from him.

فَقَالَ يَا أَبَا أُمَيَّةَ إِنَّ هَذَا طَائِرٌ جَاءَ يَسْتَجِيرُ بِأَهْلِ الْبَيْتِ وَ إِلَيَّ دَعَوْتُ اللَّهَ فَاَنْصَرَفْتُ [عَنْهُ] حَيَّةً وَ كَانَتْ تَأْتِيهِ كُلَّ سَنَةٍ فَنَأْكُلُ فِرَاحَهُ.

He^{asws} said: ‘O Abu Umayya! This bird came to seek shelter with People^{asws} of the Household, and I^{asws} supplicated to Allah^{azwj} to Turn away a snake from it, and it used to come every year to eat its chicks’.¹²⁷

17- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرِّبَابِ عَنْ أَبِيهِ عَنِ الْقَيْصِ بْنِ الْمُخْتَارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتِينَا مِنْ كُلِّ شَيْءٍ وَ قَدْ وَ اللَّهُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ عَلَّمَ كُلَّ شَيْءٍ.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from his father, from Al Fayz Bin Al Mukhtar who said,

‘I heard Abu Abdullah^{asws} saying: ‘Suleyman Bin Dawood^{as} said: ‘**We have been Taught the speech of the birds, and have been Given from all things [27:16]**, and by Allah^{azwj} We^{asws} have been Taught the speech of the birds and Taught all things’.¹²⁸

18- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عُمَرَ بْنِ خَلِيفَةَ عَنْ أَبِي شَيْبَةَ عَنِ الْفَيْضِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَ يَقُولُ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ.

¹²⁵ Basaair Al Darajaat – P 7 Ch 14 H 14

¹²⁶ Basaair Al Darajaat – P 7 Ch 14 H 15

¹²⁷ Basaair Al Darajaat – P 7 Ch 14 H 16

¹²⁸ Basaair Al Darajaat – P 7 Ch 14 H 17

It is narrated to us by Ahmad Bin Musa, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Umar Bin Khaleefa, from Abu Shayba, from Al Fayz, from Muhammad Bin Muslim who said,

“O you people! We have been Taught the speech of the birds, and have been Given from all things. Surely, this is the clear Grace’ [27:16]”.¹²⁹

19- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمَعْرُوفِ بِعَزَائِلٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ سُلَيْمَانَ بْنِ وَالدِ جَعْفَرِ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ الرِّضَا ع فِي حَائِطٍ لَهُ إِذْ جَاءَ عُصْفُورٌ فَوَقَعَ بَيْنَ يَدَيْهِ وَ أَحَدًا يَصِيحُ وَ يُكَيِّرُ الصَّبَاحَ وَ يَضْطَرِبُ فَقَالَ لِي يَا فُلَانُ أَ تَدْرِي مَا تَقُولُ هَذَا الْعُصْفُورُ قُلْتُ اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

It is narrated to us by Ahmad Bin Musa, from Muhammad Bin Ahmad well known as Gazaal, from Muhammad Bin Al Husayn,

‘From Suleyman from the children of Ja’far^{asws} Bin Abu Talib^{asws} who said, ‘I was with Abu Al-Hassan Al-Reza^{asws} in a garden of his^{asws} when a sparrow came and landed in front of him^{asws}, and went on to shout, and shouted a lot, and was restless. He^{asws} said to me: ‘O so and so! Do you know what this sparrow is saying?’ I said, ‘Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing’.

قَالَ إِنَّهَا تَقُولُ إِنَّ حَيَّةً تَرِيدُ أَكْلَ فِرَاحِي فِي الْبَيْتِ فَمَنْ فَخَذَ تِيكَ النَّبَّعَةَ وَ ادْخُلِ الْبَيْتَ وَ اقْتُلِ الْحَيَّةَ قَالَ فَأَخَذْتُ النَّبَّعَةَ وَ هِيَ الْعَصَا وَ دَخَلْتُ الْبَيْتَ وَ إِذَا حَيَّةٌ تَحُولُ فِي الْبَيْتِ فَفَتَلْتُهَا.

He^{asws} said: ‘It is saying that a snake wants to eat its chicks in the house, so stand and grab your stick and enter the house and kill the snake’. I grabbed the stick and it is the staff, and I entered the house, and there was a snake moving in the house, so I killed it”¹³⁰.

20- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ سَالِمِ مَوْلَى أَبَانَ بَيْعِ الرُّطْبِيِّ قَالَ: كُنَّا فِي حَائِطٍ لِأَبِي عَبْدِ اللَّهِ ع وَ نَقَرَّ مَعِي قَالَ فَصَاحَتِ الْعُصَاوِيرُ فَقَالَ أَ تَدْرِي مَا تَقُولُ فَقُلْنَا جَعَلَنَا اللَّهُ فِدَاكَ لَا تَدْرِي مَا تَقُولُ قَالَ تَقُولُ اللَّهُمَّ إِنَّا خَلَقْنَا مِنْ خَلْقِكَ لَا بُدَّ لَنَا مِنْ رِزْقِكَ فَأَطْعِمْنَا وَ اسْقِنَا.

It is narrated to us by Ahmad Bin Muhammad, from al Hassan Bin Ali Bin Fazzal, from Sa’alba, from Salim a slave of Aban Baya’a Al Zuty who said,

‘We were in a garden of Abu Abdullah^{asws} and there was a number (of people) with me. The sparrows shouted. He^{asws} said: ‘Do you know what she is saying?’ We said, ‘May Allah^{azwj} Make us to be sacrificed for you^{asws}! We don’t know what she is saying’. He^{asws} said: ‘She is saying, ‘O Allah^{azwj}! We are creatures from Your^{azwj} creatures! There is no escape for us from Your^{azwj} sustenance, so Feed us and Quench us”¹³¹.

21- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّبِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ بَحْيِيِّ الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ قَرْقَدٍ قَالَ: خَرَجْنَا مَعَ أَبِي عَبْدِ اللَّهِ مُتَوَجِّهِينَ إِلَى مَكَّةَ حَتَّى إِذَا كُنَّا بِسَرَفٍ اسْتَقْبَلَهُ غُرَابٌ يَنْعِقُ فِي وَجْهِهِ فَقَالَ مَثْ جُوعًا مَا تَعْلَمُ شَيْئًا إِلَّا وَ نَحْنُ نَعْلَمُهُ إِلَّا أَنَا أَعْلَمُ بِاللَّهِ مِنْكَ فُقُلْنَا هَلْ كَانَ فِي وَجْهِهِ شَيْءٌ قَالَ نَعَمْ سَقَطَتْ نَافَةٌ بِعَرَفَاتٍ.

¹²⁹ Basaaair Al Darajaat – P 7 Ch 14 H 18

¹³⁰ Basaaair Al Darajaat – P 7 Ch 14 H 19

¹³¹ Basaaair Al Darajaat – P 7 Ch 14 H 20

It is narrated by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Abdu Abdullah Bin Farqad who said,

‘We went out with Abu Abdullah^{asws} heading to Makkah, until when we were at Sarf, a crow faced him cawing in his^{asws} face. He^{asws} said: ‘You will die of starvation. You do not know anything except and we^{asws} know it, except and I^{asws} am more knowing than you are’. We said, ‘Was there anything in its face?’ He^{asws} said: ‘Yes, a camel fell down at Arafaat’¹³².

22- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عُمَرَ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ قَالَ: أَهْدَيْتُ لِإِسْمَاعِيلَ بْنِ أَبِي عَبْدِ اللَّهِ ع صَلَاحًا فَدَخَلَ أَبُو عَبْدِ اللَّهِ ع فَلَمَّا رَأَاهُ قَالَ مَا هَذَا الطَّيْرُ الْمَشُومُ أَخْرَجُوهُ فَإِنَّهُ يَقُولُ فَقَدْتُمْ فَاذْهَبُوا قَبْلَ أَنْ يَفْقِدَكُمْ.

It is narrated to us by Ahmad Bin Muhammad, from Bakr Bin Salih, from Muhammad Bin Abu Hamza, from Umar Bin Muhammad al Asbahany who said,

‘I gifted a pigeon to Ismail, son of Abu Abdullah^{asws}. Abu Abdullah^{asws} entered. When he^{asws} saw it, he^{asws} said: ‘What is this inauspicious bird? Expel it, for it is saying, I will kill you all!’ So, kill it before he kills you all!’¹³³

23- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَالدَّرَجِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ بَيْتِ الْحَلْبِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُسْنَكَانَ عَنْ دَاوُدَ بْنِ قُرَيْبٍ عَنْ عَلِيِّ بْنِ سِنَانٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَمِعَ صَوْتٌ فِي الدَّارِ فَقَالَ أَيْنَ هَذِهِ الَّتِي أَسْمَعُ صَوْتَهَا فُلْنَا هِيَ فِي الدَّارِ أَهْدَيْتُ لِبَعْضِهِمْ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَهُ أَمَا لَتَفْقِدَنَّكَ قَبْلَ أَنْ تَفْقِدَنَا قَالَ ثُمَّ أَمَرَ بِهَا فَأُخْرِجَتْ مِنَ الدَّارِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, and Al Barqy, from al nazar Bin Suweyd, from Yahya Al Halby, from Abdullah Bin Muskan, from Dawood Bin Farqad, from Ali Bin Sinan who said,

‘We were in the presence of Abu Abdullah^{asws}, and we heard a noise in the house. He^{asws} said: ‘Where it this whose voice I^{asws} just heard?’ We said, ‘It is in the house. I have gifted it to one of them’. Abu Abdullah^{asws} said to him: ‘But, it will kill you before you get us killed’. Then he^{asws} instructed with it to be expelled from the house’¹³⁴.

24- وَ عَنْهُ عَنِ الْجَامُورِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ مُحَمَّدِ بْنِ سَيْفِ التَّمِيمِيِّ عَنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص اسْتَوْصُوا بِالصَّائِبَاتِ خَيْرًا يَغْنِي الْخَطَافَ فَإِنَّهُ آتَسُ طَيْرِ النَّاسِ بِالنَّاسِ

And from him, from Al Jamourani, from Al Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Sayf Al Tameemi,

‘From Muhammad^{asws} Bin Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Treat ‘Al-Saniyaat’ well, meaning the swallow (bird), for it is the most comforting of the birds to the people, with the people’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَ تَدْرُونَ مَا تَقُولُ الصَّائِبِيُّ إِذَا تَرَمَّتْ تَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَتَّى تَقْرَأَ أُمَّ الْكِتَابِ فَإِذَا كَانَ فِي آخِرِ تَرَمُّهَا قَالَتْ وَ لَا الصَّائِبِينَ.

¹³² Basaair Al Darajaat – P 7 Ch 14 H 21

¹³³ Basaair Al Darajaat – P 7 Ch 14 H 22

¹³⁴ Basaair Al Darajaat – P 7 Ch 14 H 23

Then Rasool-Allah^{saww} said: ‘Do you know what the swallow says when it chirps? It says, ‘***In the Name of Allah the Beneficent, the Merciful [1:1] The Praise is for Allah the Lord of the Worlds [1:2]***, to the extent that it recites the Mother of the Book. So, when it would be at the end of its chirping, it says, ‘***nor of the straying ones [1:7]***’.¹³⁵

25- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عُمَرَ عَنْ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ: دَخَلَ رَجُلٌ مِنْ مَوَالِي أَبِي الْحَسَنِ ع فَقَالَ جُعِلْتُ فِدَاكَ أَحَبُّ أَنْ تَتَغَدَّى عِنْدِي فَقَامَ أَبُو الْحَسَنِ ع حَتَّى مَضَى مَعَهُ وَ دَخَلَ الْبَيْتَ فَإِذَا فِي الْبَيْتِ سَرِيرٌ فَقَعَدَ عَلَى السَّرِيرِ وَ تَحْتَ السَّرِيرِ زَوْجٌ حَمَامٍ

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Umar, from Bashir, from Ali Bin Abu Hamza who said,

‘A man from the friends of Abu Al-Hassan^{asws} entered and said, ‘May I be sacrificed for you^{asws}! I would love it if you^{asws} could have lunch with me^{asws}’. Abu Al-Hassan^{asws} stood up until he^{asws} went with him and entered the house, and there in the house was a bed. He^{asws} sat upon the bed, and beneath the bed was a pair of doves.

فَهَدَرَ الذَّكَرُ عَلَى الْأُنْثَى وَ ذَهَبَ الرَّجُلُ لِيَحْمِلَ الطَّعَامَ فَرَجَعَ وَ أَبُو الْحَسَنِ ع يَضْحَكُ فَقَالَ أَضْحَكَ اللَّهُ سِنَّكَ بِمَ ضَحِكْتَ

The male cooed to the female, and the man went to carry the food. He returned and Abu Al-Hassan^{asws} was chuckling. He said, ‘May Allah^{azwj} Keep you^{asws} chuckling all your^{asws} age! What made you^{asws} chuckle?’

فَقَالَ إِنَّ هَذَا الْحَمَامَ هَدَرَ عَلَى هَذِهِ الْحَمَامَةِ فَقَالَ لَهَا يَا سَكِينِي وَ عَرْسِي وَ اللَّهُ مَا عَلَى وَجْهِ الْأَرْضِ أَحَدٌ أَحَبُّ إِلَيَّ مِنْكَ مَا خَلَا هَذَا الْقَاعِدِ عَلَى السَّرِيرِ

He^{asws} said: ‘This dove cooed to this female dove and said to her, ‘O my co-habitant and my bride! By Allah^{azwj}! There is no one upon the surface of the earth more beloved than you apart from this one seated upon the bed’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ تَفْهَمُ كَلَامَ الطَّيْرِ فَقَالَ نَعَمْ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتَيْنَا مِنْ كُلِّ شَيْءٍ.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! And you^{asws} understand the speech of birds?’ He^{asws} said: ***We have been Taught the speech of the birds, and have been Given from all things [27:16]***’.¹³⁶

¹³⁵ Basaair Al Darajaat – P 7 Ch 14 H 24

¹³⁶ Basaair Al Darajaat – P 7 Ch 14 H 25

15 باب في الأئمة ع أنهم يعرفون منطق البهائم و يعرفونهم و يحيونهم إذا دعواهم

CHAPTER 15 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE SPEECH OF ANIMALS AND THEY RECOGNISE THEM^{asws} AND ANSWER THEM^{asws} WHEN THEY^{asws} CALL THEM

1- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نَاضِحًا كَانَ لِرَجُلٍ مِنَ النَّاسِ فَلَمَّا أَسَنَّ قَالَ بَعْضُ أَصْحَابِهِ لَوْ نَحَرْتُمُوهُ فَجَاءَ النَّبِيُّ إِلَى رَسُولِ اللَّهِ ص فَجَعَلَ يَرْغُو فَأَرْسَلَ رَسُولُ اللَّهِ ص فَجَعَلَ يَرْغُو إِلَى صَاحِبِهِ فَلَمَّا جَاءَ قَالَ لَهُ النَّبِيُّ ص إِنَّ هَذَا يَزْعُمُ أَنَّهُ كَانَ لَكُمْ شَابًا حَتَّى هَرِمَ وَ أَنَّهُ قَدْ نَفَعَكُمْ وَ أَنْتُمْ أَرَدْتُمْ نَحْرَهُ

It is narrated to us by Ahmad Bin Al Hassan, from Ali Bin Fazzal, from his father and Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from Zurara,

‘There was a camel for a man from the people. When it was old, one of his companions said, ‘If we could slaughter it’. The camel came to Rasool-Allah^{saww} and went on to grumble at the mouth. Rasool-Allah^{saww} sent for its owner. It went on to grumble to its owner. When he came, the Prophet^{saww} said to him: ‘This one claims that it was young for you until it became old, and it has benefitted you all and you want to slaughter it’.

قَالَ فَقَالَ صَدَقَ فَقَالَ رَسُولُ اللَّهِ ص لَا تَنْحَرُوهُ وَ دَعُوهُ قَالَ فَزَكَّوْهُ.

He (the narrator) said, ‘He said, ‘You^{saww} speak the truth’. Rasool-Allah^{saww} said: ‘Do not slaughter it and leave it be’. He (the narrator) said, ‘He left it’’.¹³⁷

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ زُرَّعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ رَجُلٍ قَالَ: خَرَجْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ ع إِلَى مَكَّةَ فَلَمَّا رَحَلْنَا عَنِ الْأَبْوَاءِ كَانَ عَلَى رَاحِلَتِهِ وَ كُنْتُ أَمَشِي فَرَأَى عَنَمًا وَ إِذَا نَعَجَةٌ قَدْ تَخَلَّفَتْ عَنِ الْعَنَمِ وَ هِيَ تَنْفُو نَفَاءً [تَنْفُو نَفَاءً] شَدِيدًا وَ تَلْتَفِتُ وَ إِذَا سَخَلَةٌ خَلْفَهَا تَنْفُو [تَنْفُو] وَ تَشْتَدُّ فِي طَلِبِهَا وَ كُلَّمَا قَامَتِ السَّخَلَةُ نَعَتِ النَّعَجَةَ فَتَبِعَتْهَا السَّخَلَةُ

It is narrated to us by Muhammad Bin Al Husayn, from Al Abbas Bin Marouf, from Abu Al Qasim Al Kufy, from Muhammad Bin Al Hassan Bin Muhammad Bin Imran, from Zurara, from Sama’at, from Abu Baseer, from a man who said,

‘I went out with Ali^{asws} Bin Al-Husayn^{asws} to Makkah. When we departed from Al-Abwa, he^{asws} was upon his ride and I was walking. He^{asws} saw some sheep and an ewe which had stayed behind from the sheep, and it was bleating with intense bleating, and I turned around and there was a young calf behind it bleating, and it was intense in seeking it. And every time the ewe bleated, the calf followed it.

فَقَالَ عَلِيُّ ع يَا عَبْدَ الْعَزِيزِ أَ تَدْرِي مَا قَالَتِ النَّعَجَةُ قَالَ قُلْتُ لَا وَ اللَّهُ مَا أَذْرِي قَالَ فَإِنَّهَا قَالَتْ الْحَقِّي بِالْعَنَمِ فَإِنَّ أُخْتَهَا عَامٌ أَوَّلِ تَخَلَّفَتْ فِي هَذَا الْمُؤْضِعِ فَأَكَلَهُ [فَأَكَلَهَا] الدُّبُّ.

¹³⁷ Basaair Al Darajaat – P 7 Ch 15 H 1

Ali^{asws} said: 'O Abdul Aziz! Do you know what the ewe said?' I said, 'No, by Allah^{azwj}, I do not know'. He^{asws} said: 'It said, 'Join up with the sheep, for her sister had stayed behind the previous year in this place and the wolf had eaten it''.¹³⁸

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الدَّكَّابَ جَاءَتْ إِلَى النَّبِيِّ ص تَطْلُبُ أَرْزَاقَهَا فَقَالَ لِأَصْحَابِهِ إِنَّ شَيْئًا صَالِحًا عَلَيْهَا عَلَى شَيْءٍ تُخْرِجُوهُ إِلَيْهَا وَلَا يَتْرَأُ [تَنْزَأُ] مِنْ أَمْوَالِكُمْ شَيْئًا وَإِنْ شِئْتُمْ تَرْكُمُوهَا قَالُوا بَلْ نَتْرُكُهَا كَمَا هِيَ نُصِيبُ مِنَّا مَا أَصَابَتْ وَنَمْنَعُهَا مَا اسْتَطَعْنَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazza, from Abdullah Bin Bukeyr, from one of our companions,

'From Abu Abdullah^{asws} having said: 'The wolf came to the Prophet^{sawww} seek its sustenance. He^{sawww} said to his^{sawww} companions: 'If you like, you can reconcile with it upon something you can bring out to it, and do not hold something from your wealth, and if you like you can leave it'. They said, 'But leave it just as it is, attaining from us whatever it can attain, and we shall prevent it per our capacity''.¹³⁹

4- حَدَّثَنَا الْحَجَّالُ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانٍ عَنِ أَبِي الْجَارُودِ عَنِ عَلِيٍّ بْنِ نَابِتٍ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: بَيْنَا نَحْنُ قُعُودٌ مَعَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ بَعِيرٌ حَتَّى بَرَكَ وَرَعَا وَتَسَافَلَتْ دُمُوعُهُ عَلَى عَيْنَيْهِ فَقَالَ رَسُولُ اللَّهِ ص لِمَنْ هَذَا الْبَعِيرُ فَقِيلَ لِفُلَانٍ الْأَنْصَارِيِّ قَالَ عَلِيٌّ بِهِ

It is narrated to us by Al Hajjal, from Al Hassan Bin Al Husayn Al luluie, from Ibn Sinan, from Abu Al Jaroud, from Ali Bin Sabit, from Jabir Bin Abdullah Al Ansari who said,

'While we were seated with Rasool-Allah^{sawww} when a camel came until it knelt and grumbled, and its tears flowed upon its eyes. Rasool-Allah^{sawww} said: 'For whom is the camel?' It was said, 'Fro so and so the Helper'. He^{sawww} said: 'To me^{sawww} with him!'

قَالَ فَأَبَى بِهِ فَقَالَ لَهُ بَعِيرُكَ هَذَا يَشْكُوكَ قَالَ وَ يَقُولُ مَاذَا يَا رَسُولَ اللَّهِ ص قَالَ يَزْعُمُ أَنَّكَ تَسْتَكِدُّهُ وَ يُجْعَلُهُ قَالَ صَدَقَ يَا رَسُولَ اللَّهِ ص لَيْسَ لَنَا نَاضِحٌ غَيْرُهُ وَ أَنَا رَجُلٌ مُعِيلٌ

He (the narrator) said, 'They came with him. He^{sawww} said to him: 'This camel of yours complained about you'. He said, 'And what is that he said, O Rasool-Allah^{sawww}?'. He^{sawww} said: 'He claims that you overwork him and stave him'. He said, 'He speaks the truth, O Rasool-Allah^{sawww}! There is no camel for us other than him, and I am a man with dependants'.

قَالَ فَهُوَ يَقُولُ لَكَ اسْتَكِدَّ بِي وَ أَشْغِنِي فَقَالَ يَا رَسُولَ اللَّهِ ص حُفِّفْ عَنْهُ وَ نُشْبِعْهُ قَالَ فَقَامَ الْبَعِيرُ فَأَنْصَرَفَ.

He^{sawww} said: 'He is saying to you, 'Overwork me and satiate me'. He said, 'O Rasool-Allah^{sawww}! We shall lighten from him, and we shall satiate him'. The camel got up and left''.¹⁴⁰

¹³⁸ Basaair Al Darajaat – P 7 Ch 15 H 2

¹³⁹ Basaair Al Darajaat – P 7 Ch 15 H 3

¹⁴⁰ Basaair Al Darajaat – P 7 Ch 15 H 4

5- وَ عَنْهُ هَذَا الْإِسْنَادِ عَنْ أَبِي الْحَارُودِ عَنْ عَدِيِّ بْنِ نَابِتٍ عَنْ حَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: بَيْنَا نَحْنُ يَوْمًا مِنَ الْأَيَّامِ عِنْدَ رَسُولِ اللَّهِ ص فُعُودٌ إِذْ أَقْبَلَ بَعِيرٌ حَتَّى بَرَكَ وَ رَعَا وَ تَسِيلُ دُمُوعُهُ قَالَ لِمَنْ هَذَا الْبَعِيرُ قَالُوا لِفُلَانٍ قَالَ عَلَيَّ بِهِ

And from him, by this chain, from Abu Al Jaroud, from Aday Bin Sabit, from Jabir Bin Abdullah Al Ansari who said,

‘One day while we were seated in the presence of Rasool-Allah^{saww} when a camel came until it knelt and grumbled, and its tears flowed. He^{saww} said: ‘For whom is this camel?’ They said, ‘For so and so’. He^{saww} said: ‘To me^{saww}, with him!’

فَقَالَ لَهُ بَعِيرُكَ هَذَا يَزْعُمُ أَنَّهُ رَبِّي صَغِيرُكُمْ وَ كَدَّ عَلَى كَبِيرُكُمْ ثُمَّ أَرَدْتُمْ أَنْ تَنْخَرُوهُ قَالُوا يَا رَسُولَ اللَّهِ ص لَنَا وَلَيْمَةٌ فَأَرَدْنَا أَنْ نَنْخَرَهُ قَالَ فَدَعُوهُ لِي

(When he came), he^{saww} said to him: ‘This camel of yours claims that it nourished your young ones, and toiled for your older ones, then you are intending to slaughter it’. They said, ‘O Rasool-Allah^{saww}! There is a wedding feast for us and we want to slaughter it’. He^{saww} said: ‘Leave it for me^{saww}’.

قَالَ فَتَرَكَوهُ فَأَعْتَمَهُ رَسُولُ اللَّهِ ص فَكَانَ يَأْتِي دُورَ الْأَنْصَارِ مِثْلَ السَّائِلِ يُشْرِفُ عَلَى الْحَجَرِ فَكَانَ الْعَوَاتِقُ يَحِينْنَ [بِجَبِينٍ] حَتَّى يَجِيءَ فَيَقْلُنَ هَذَا عَتِيقُ رَسُولِ اللَّهِ ص فَسَمِعْنَ حَتَّى تَضَاقِقَ بِهِ جِلْدُهُ.

He (the narrator) said, ‘They left him, and Rasool-Allah^{saww} freed it. It used to go to the houses of the Helpers like the beggar, overlooking at the rooms. The freed ones would welcome it until it would come and they would say, ‘This is the freed one of Rasool-Allah^{saww}’. It became fat until its skin was tight with it”¹⁴¹.

6- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ عَبْدِ الْحَمِيدِ بْنِ سَالِمِ الْعَطَّارِ عَنْ هَارُونَ بْنِ خَارِجَةَ أَوْ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَتِ النَّاقَةُ لِرَسُولِ اللَّهِ ص لَا وَاللَّهِ لَا أَزَلْتُ خُفًّا عَنْ خُفٍّ وَ لَوْ قُطِعْتُ إِزْبًا إِزْبًا.

It is narrated to us by Yaqoub Bin Yazeed, from Abdul Hameed Bin Salim Al Attar, from Haroun Bin Kharjat, or someone else,

‘From Abu Abdullah^{asws} having said: ‘The camel said to Rasool-Allah^{saww}, ‘No, by Allah^{azwj}! I will not cease to carry your^{asws} burden and even if I am cut into pieces and pieced”¹⁴².

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هَاشِمِ الْبَحْلِيِّ عَنْ سَالِمِ بْنِ سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَعَ أَصْحَابِهِ فِي طَرِيقِ مَكَّةَ فَمَرَّ تَعْلَبٌ وَ هُمْ يَتَعَدَّوْنَ فَقَالَ لَهُمْ عَلِيُّ بْنُ الْحُسَيْنِ ع هَلْ لَكُمْ أَنْ تُعْطُونِي مَوْثِقًا مِنَ اللَّهِ لَا تُهَيِّجُونَ هَذَا التَّعْلَبَ وَ دَعُوهُ حَتَّى يَجِيئَنِي فَخَلَّفُوا لَهُ

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

‘From Abu Abdullah^{asws} having said: ‘Ali Bin Al Husayn^{asws} was with his^{asws} companions in the road of Makkah, and a fox passed by while they were eating lunch. Ali Bin Al Husayn^{asws} said

¹⁴¹ Basaair Al Darajaat – P 7 Ch 15 H 5

¹⁴² Basaair Al Darajaat – P 7 Ch 15 H 6

to them: 'Is it for you that you give me^{asws} covenant from Allah^{azwj} that you will not agitate this wolf and leave him until it comes to me^{asws}?' The oathed to him^{asws}.

فَقَالَ يَا تَغْلَبُ تَعَالَ فَجَاءَ التَّغْلَبُ حَتَّى أَهَلَ بَيْنَ يَدَيْهِ فَطَرَحَ إِلَيْهِ عَرَقًا فَوَلَّى بِهِ يَأْكُلُ

He^{asws} said: 'O wolf, come!' The wolf came until it was in front of him^{asws}. He^{asws} dropped a morsel for it, and it turned around with it, eating.

قَالَ هَلْ لَكُمْ تُعْطُونِي مَوْثِقًا أَيْضًا فَدَعُوهُ فَيَجِيءَ فَأَعْطُوهُ فَكَلَحَ رَجُلٌ مِنْهُمْ فِي وَجْهِهِ فَخَرَجَ يَعْذُو فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ أَيْكُمُ الَّذِي أَخْفَرَ ذِمَّتِي فَقَالَ الرَّجُلُ أَنَا يَا ابْنَ رَسُولِ اللَّهِ ص كَلَحْتُ فِي وَجْهِهِ وَ لَمْ أَدْرِ فَأَسْتَغْفِرُ اللَّهَ فَسَكَتَ.

He^{asws} said: 'Is it for you to give me^{asws} (another) covenant as well to leave him?' It came, and he^{asws} gave it. A man from them frowned in its face. It sprinted away returning. Ali Bin Al Husayn^{asws} said: 'Which one of you was the one who took my^{asws} responsibility light?' The man said, 'I did, O son^{asws} of Rasool-Allah^{saww}! I frowned in it face and did not know, so I seek Forgiveness of Allah^{azwj}'. He^{asws} was silent"¹⁴³.

8- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَمْرِو بْنِ تَوْبَةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا أَبُو عَبْدِ اللَّهِ الْبَلْخِيُّ وَ نَحْنُ مَعَهُ إِذَا هُوَ بَطِّي يَنْعُو وَ يُحْرِكُ ذَنْبَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَفَعَلْتُ إِنْ شَاءَ اللَّهُ

It is narrated to us by Ahmad Bin Al Hassan, from Ahmad Bin Ibrahim, from Abdullah Bin Bukeyr, from Umar Bin Tawba, from Suleyman Bin Khalid,

'From Abu Abdullah^{asws} having said: 'While Abu Abdullah Al-Balkhy was between us and we were with him, there was an antelope grunting and wagging its tail. Abu Abdullah^{asws} said: 'I^{asws} shall do it, if Allah^{azwj} so Desires'.

قَالَ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ عَلِمْتُمْ مَا قَالَ الظَّيِّي فُلْنَا اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

He (the narrator) said, 'Then he^{asws} turned towards us and said: 'Do you know what the antelope said?' We said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} and son^{asws} of His^{azwj} Rasool^{saww} are more knowing'.

فَقَالَ إِنَّهُ أَتَانِي فَأَخْبَرَنِي أَنَّ بَعْضَ أَهْلِ الْمَدِينَةِ نَصَبَ شَبَكَةً لِأُنثَاهُ فَأَخَذَهَا وَ لَهَا حِشْمَانِ لَمْ يَنْهَضَا وَ لَمْ يَقْوَا لِلرَّغِي فَسَأَلَنِي أَنْ أَسْأَلَهُمْ أَنْ يُطْلِقُوهَا وَ ضَمِنَ لِي أَنْ إِذَا أَرْضَعَتْ حِشْمَتَيْهَا حَتَّى يَقْوَا لِلنُّهُوضِ وَ الرَّغِي أَنْ يُرَدَّهَا عَلَيْهِمْ

He^{asws} said: 'He came to me^{asws} and informed me^{asws} that some of the people of Al-Medina installed a trap for his female, and it seized her, and there are two cubs for her not being able to feed themselves and not strong enough for pasturing. He asked me^{asws} if I^{asws} could ask them to free her and he guaranteed for me that when she has breastfed her cubs until they are strong for the feeding themselves and the pasture, he would return her to them''.

قَالَ فَاسْتَخْلَفْتُهُ فَقَالَ بَرِئْتُ مِنْ وَلَايَتِكُمْ أَهْلَ الْبَيْتِ إِنْ لَمْ أَفِ وَ أَنَا فَاعِلٌ ذَلِكَ إِنْ شَاءَ اللَّهُ فَقَالَ الْبَلْخِيُّ سُنَّةٌ فِيكُمْ كَسُنَّةِ سُلَيْمَانَ ع.

¹⁴³ Basaair Al Darajaat – P 7 Ch 15 H 7

He^{asws} said: 'I^{asws} made him swear an oath. He said, 'I am disavowed from your^{asws} Wilayah of People^{asws} of the Household, if I do not fulfil', and I^{asws} will do that (get the female freed) if Allah^{azwj} so Desires'. Al-Balkhy said, 'A Sunnah among you^{asws} like the Sunnah of Suleyman^{as}'.¹⁴⁴

9- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْقَاسَانِيُّ عَنْ أَبِي الْأَخْوَصِ دَاوُدَ بْنِ أَسَدٍ الْمِصْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ جَبَلٍ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ هَارُونَ بْنِ مُوَفَّقٍ مَوْلَى أَبِي الْحُسَيْنِ قَالَ: أَتَيْتُ أَبَا الْحُسَيْنِ لِأَسَلَّمَ عَلَيْهِ فَقَالَ لِي ارْكَبْ نَدُورٌ فِي أَمْوَالِنَا فَأَتَيْتُ فَارَةً لِي قَدْ ضَرَبْتُ عَلَى حَدُولِ مَاءٍ كَانَ عِنْدَهُ خُضْرَةٌ فَاسْتَنْزَرَهُ ذَلِكَ فَضَرَبْتُ لَهُ الْفَارَةَ فَجَلَسْتُ حَتَّى أَتَى عَلَى فَرَسٍ لَهُ

It is narrated to us by Al Husayn Bin Muhammad Al Qasani, from Abu Al Ahows Dawood Bin Asad Al Misry, from Muhammad Bin Al Hassan Bin Jameel who said, 'It is narrated to me by Ahmad Bin Haroun Bin Muwaffaq,

'A slave of Abu Al-Hassan^{asws} said, 'I came to Abu Al-Hassan^{asws} to greet him^{asws}. He^{asws} said to me: 'Ride, let us go and circle in our^{asws} estate'. I went to a tent of mine which had been struck at a water spring having greenery with it. I removed it and struck the tent for him^{asws}. I sat down until he^{asws} came upon a horse of his^{asws}.

فَقَبَّلْتُ فَحَدَّهُ وَ نَزَلَ فَأَمْسَكْتُ رِكَابَهُ وَ أَهْوَيْتُ لِأَخَذِ الْعِنَانَ فَأَبَى وَ أَخَذَهُ هُوَ فَأَخْرَجَهُ مِنْ رَأْسِ الدَّابَّةِ وَ عَلَّقَهُ فِي طَنْبٍ مِنْ أَطْنَابِ الْفَارَةِ فَجَلَسَ وَ سَأَلَنِي عَنْ بَيْتِي وَ ذَلِكَ عِنْدَ الْمَغْرِبِ فَأَعْلَمْتُ بِمَجِيئِي مِنَ الْقَصْرِ إِلَى أَنْ حَمَحَمَ الْفَرَسُ

I kissed his^{asws} thigh and he^{asws} descended, and I held his^{asws} stirrup and went to take the rein, but he^{asws} refused, and he^{asws} took it, and I took it off from the head of the animal, and threw it in a peg from the pegs of the tent. He^{asws} sat down and asked me about my coming, and that was at Al-Maghrib (time). I let him^{asws} know of my coming from the building, until horse neighed.

فَضَجَكَ ع وَ نَطَقَ بِالْفَارِسِيَّةِ وَ أَخَذَ بِعُرْفِهَا فَقَالَ أَذْهَبَ قَبْلُ فَرَفَعَ رَأْسَهُ فَنَزَعَ الْعِنَانَ وَ مَرَّ بِتَحْطَى الْجَدَاوِلِ وَ الزَّرْعِ إِلَى بَرَاحٍ حَتَّى بَالَ وَ رَجَعَ فَتَنَظَّرَ إِلَيَّ فَقَالَ إِنَّهُ لَمْ يُعْطِ دَاوُدُ وَ آلُ دَاوُدَ شَيْئاً إِلَّا وَ قَدْ أُعْطِيَ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ أَكْثَرَ مِنْهُ.

He^{asws} chuckled and spoke in Persian and took with recognising it. He^{asws} said: 'Go, and urinate'. It raised its head, and he^{asws} removed the rein, and it passed by the table spread and the greenery up to the woods until it urinated, and it returned. He^{asws} looked at me and said: 'Surely Dawood^{as} and family of Dawood^{as} had not been Given anything except and Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} have been Given more than it'¹⁴⁵.

10- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ وَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيِّ بْنِ مُحَمَّدِ الْحَنَاطِ عَنْ مُحَمَّدِ بْنِ سَكَنِ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ قَالَ: بَيْنَا عَلِيُّ بْنُ الْحُسَيْنِ مَعَ أَصْحَابِهِ إِذْ أَقْبَلَ طَبِيبَةٌ مِنَ الصَّخْرَاءِ حَتَّى قَامَتْ جِدَاهُ وَ صَوَّتَتْ فَقَالَ بَعْضُ الْقَوْمِ يَا ابْنَ رَسُولِ اللَّهِ ص مَا تَقُولُ هَذِهِ الطَّبِيبَةُ

It is narrated to us by Al Husayn Bin Ali and Muhammad Bin Ahmad Bin Muhammad Bin Al Husayn, from Muhammad Bin Ali and Ali Bin Muhammad Al Hannat, from Muhammad Bin Sakan, from Amro Bin Shimr, from Jabir,

¹⁴⁴ Basaair Al Darajaat – P 7 Ch 15 H 8

¹⁴⁵ Basaair Al Darajaat – P 7 Ch 15 H 9

'From Abu Ja'far^{asws} having said: 'While Ali^{asws} Bin Al-Husayn^{asws} was with his^{asws} companions, when a gazelle came from the desert until it stood parallel to him^{asws} and made noise. One of the people said, 'O son^{asws} of Rasool-Allah^{saww}! What is this gazelle saying?'

قَالَ يَزْعُمُ أَنَّ فُلَانًا الْفُرَشِيَّ أَخَذَ حَشِقَهَا بِالْأَمْسِ وَ أَنَّهَا لَمْ تُرْضِعْهُ مِنْ أَمْسٍ شَيْئًا فَبَعَثَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَرْسَلَ إِلَيَّ بِالْحَشِقَةِ فَلَمَّا رَأَتْ صَوْتِي وَ ضَرَبَتْ يَدَيْهَا ثُمَّ أَرْضَعْتُهُ قَالَ فَوَهَبَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَ لَهَا وَ كَلَّمَهَا بِكَلَامٍ نَحْوِ مِنْ كَلَامِهَا وَ انْطَلَقَتْ فِي الْحِشْفِ مَعَهَا

He^{asws} said: 'He claims that so and so Qureyshi seized its baby yesterday and it has not been fed anything since yesterday'. Ali^{asws} Bin Al-Husayn^{asws} sent a message to him: 'Send the baby to me^{asws}'. When she saw, it made noise and tapped its hand, then fed it. Ali^{asws} Bin Al-Husayn^{asws} gifted it and spoke to her with a speech approximate to its speech, and she went away and the baby was with it.

فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ صَ مَا الَّذِي قَالَ قَالَ دَعَتِ اللَّهُ لَكُمْ وَ جَزَأَكُمْ بِخَيْرٍ.

They said, 'O son^{asws} of Rasool-Allah^{saww}! What is that which it said?' He^{asws} said: 'She supplicated to Allah^{azwj} for you all and to be Recompensed goodly"¹⁴⁶.

11- حَدَّثَنِي السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي بَنِي عُثْمَانَ قَالَ حَدَّثَنِي عُمَرُ بْنُ صُهَبَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ صَ مِنْ غَزْوَةِ ذَاتِ الرِّقَاعِ وَ هِيَ غَزْوَةُ بَنِي نَعْلَبَةَ [مِنْ] عَطْفَانَ حَتَّى إِذَا كَانَ قَرِيبًا مِنَ الْمَدِينَةِ إِذَا بَعِيرٌ خَلَّ يُرْقَلُ حَتَّى انْتَهَى إِلَى رَسُولِ اللَّهِ صَ فَوَضَعَ جِرَانَهُ عَلَى الْأَرْضِ ثُمَّ خَرَّخَرَ

It is narrated to me by Al Sindy Bin Muhammad, from Aban Bin Usman who said, 'It is narrated to me by Umar Bin Suhban, from Abdullah Bin Al Fazl Al Hashimy, from Jabir Bin Abdullah who said,

'When Rasool-Allah^{saww} came back from the military expedition of Zat Al-Riqa'a, and it is the military expedition (against) Sa'alba from Gatfan, until when he^{saww} near from Al Medina, when there was a loose camel coming over until it ended up to Rasool-Allah^{saww}. It placed its hands upon the ground. Then it made noise.

فَقَالَ رَسُولُ اللَّهِ صَ هَلْ تَدْرُونَ مَا يَقُولُ هَذَا الْبَعِيرُ قَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ إِنَّهُ أَخْبَرَنِي أَنَّ صَاحِبَ [صَاحِبِهِ] عَمِلَ عَلَيْهِ حَتَّى إِذَا أَكْبَرَهُ وَ أَذْبَرَهُ وَ أَهْرَلَهُ أَرَادَ أَنْ يَنْخَرَهُ وَ يَبِيعَ لَحْمَهُ

Rasool-Allah^{saww} said: 'Do you know what this camel is saying?' He said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. He^{saww} said: 'It informed me that its owner has overworked it until when it is old, and nourished him, he want to slaughter it and sell its meat'.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَ يَا جَابِرُ اذْهَبْ بِهِ إِلَى صَاحِبِهِ فَأْتِنِي بِهِ فَقُلْتُ لَا أَعْرِفُ صَاحِبَهُ قَالَ هُوَ بَدُلْتُكَ

Then Rasool-Allah^{saww} said: 'O Jabir! Go with it to its owner and come with him'. I said, 'I do not recognise its owner'. He^{saww} said: 'It will point you'.

قَالَ فَخَرَجْتُ مَعَهُ حَتَّى انْتَهَيْتُ إِلَى بَنِي وَاقِفٍ فَدَخَلْتُ فِي رُفَاقٍ فَإِذَا بِمَجْلِسٍ فَقَالُوا يَا جَابِرُ كَيْفَ تَرَكْتَ رَسُولَ اللَّهِ وَ كَيْفَ تَرَكْتَ الْمُسْلِمِينَ قُلْتُ صَالِحُونَ وَ لَكِنْ أُيِّكُمْ صَاحِبُ هَذَا الْبَعِيرِ قَالَ بَعْضُهُمْ أَنَا فَقُلْتُ أَحِبَّ رَسُولَ اللَّهِ صَ قَالَ مَا لِي قَالَ اسْتَعْدَى عَلَيْكَ بَعِيرُكَ

¹⁴⁶ Basaair Al Darajaat – P 7 Ch 15 H 10

He (the narrator) said, 'I went out with it until I ended up to the clan of Waqif, and entered into an alleyway, and there was a gathering, and they said, 'O Jabir! How did not you leave Rasool-Allah^{sawww}, and how did you leave the Muslim'. I said, 'They are well, but which one of you is the owner of this camel?' One of them said, 'I am'. I said, 'Answer Rasool-Allah^{sawww}'. He said, 'What is the matter with me?' I said, 'Take care of your camel'.

قَالَ فَجِئْتُ أَنَا وَهُوَ وَالْبَعِيرُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ إِنَّ بَعِيرَكَ أَخْبَرَنِي أَنَّكَ عَمِلْتَ عَلَيْهِ حَتَّى إِذَا أَكْبَرْتَهُ وَ أَذْبَرْتَهُ وَ أَهْرَأْتَهُ أَرَدْتَ نَحْرَهُ وَ بَيْعَ لَحْمِهِ قَالَ الرَّجُلُ قَدْ كَانَ ذَلِكَ يَا رَسُولَ اللَّهِ ص قَالَ بَلْ بَعُهُ مِنِّي

He (Jabir) said, 'I and he and the camel came to Rasool-Allah^{sawww}. He^{sawww} said: 'Your camel informed me^{sawww} that you have made it work until when it is (now) old, and it is weak, you want to slaughter it and sell its meat?' The man said, 'That has been so, O Rasool-Allah^{sawww}!' He^{sawww} said: 'Sell it to me^{sawww}'. He said, 'But, it is for you^{sawww} (for free), O Rasool-Allah^{sawww}!' He^{sawww} said: 'But, sell it to me^{sawww}'.

فَاشْتَرَاهُ رَسُولُ اللَّهِ ص ثُمَّ ضَرَبَ عَلَى صَفْحَتِهِ فَتَرَكَهُ يَرْعَى فِي ضَوَاحِي الْمَدِينَةِ فَكَانَ الرَّجُلُ مِنَّا إِذَا أَرَادَ الرُّوحَةَ وَ الْعَادُوَةَ مَنَحَهُ رَسُولُ اللَّهِ ص فَقَالَ جَابِرٌ رَأَيْتُهُ وَ قَدْ ذَهَبَ عَنْهُ دَبْرُهُ وَ صَلَحَ.

Rasool-Allah^{sawww} bought it, then patted it and left it to pasture freely in the outskirts of Al Medina. The man from us, when he wanted the rest and the lunch, Rasool-Allah^{sawww} gifted it. Jabir said, 'I saw it, and its weakness was gone from it and it was healthy'¹⁴⁷.

12- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ هِشَامِ الْجَوَالِقِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع بَيْنَ مَكَّةَ وَ الْمَدِينَةِ وَ أَنَا أَسِيرٌ عَلَى جِهَارِي وَ هُوَ عَلَى بَعْلِيهِ إِذْ أَقْبَلَ ذَنْبٌ مِنْ رَأْسِ الْجَبَلِ حَتَّى انْتَهَى إِلَى أَبِي جَعْفَرٍ ع فَجَلَسَ [فَجَبَسَ ع] الْبَعْلَةَ وَ دَنَا الذَّنْبُ حَتَّى وَضَعَ يَدَهُ عَلَى قَرْنُوسِ السَّرِجِ وَ مَدَّ عُنُقَهُ إِلَى أُذُنِهِ وَ أَذَى أَبُو جَعْفَرٍ أُذُنَهُ مِنْهُ سَاعَةً

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Hisham Al Jawaliq, from Muhammad Bin Muslim who said,

'I was with Abu Ja'far^{asws} between Makkah and Al-Medina, and I was travelling upon my donkey, and he^{asws} was upon his^{asws} mule, when a wolf came from the top of the mountain until it ended up to Abu Ja'far^{asws}. He^{asws} withheld the mule and the wolf approached until it placed its hand upon the horn of the saddle, and extended its neck to his^{asws} ears, and Abu Ja'far^{asws} brought his^{asws} ear near to it for a while.

ثُمَّ قَالَ امْضُ فَقَدْ فَعَلْتُ فَرَجَعَ مُهْرُولًا قَالَ قُلْتُ جُعِلْتُ فِدَاكَ لَقَدْ رَأَيْتُ عَجَبًا قَالَ وَ تَدْرِي مَا قُلْتُ قَالَ قُلْتُ اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَخْلَمَ

Then he^{asws} said: 'Go, for I^{asws} have done it'. It returned sprinting away. I said, 'May I be sacrificed for our^{asws}! I have seen a wonder!' He^{asws} said: 'And do you know what it said?' I said, 'Allah^{azwj} and son^{asws} of His^{azwj} Rasool^{sawww} are more knowing'.

قَالَ إِنَّهُ قَالَ لِي يَا ابْنَ رَسُولِ اللَّهِ ص إِنَّ نَوْحَتِي فِي ذَلِكَ الْجَبَلِ وَ قَدْ تَعَسَّرَ عَلَيْهَا وَلَا دَثْمَهَا فَادْعُ اللَّهَ أَنْ يُخَلِّصَهَا وَ لَا يُسَلِّطْ أَحَدًا مِنْ نَسْلِي عَلَى أَحَدٍ مِنْ شَيْعَتِكُمْ قُلْتُ فَقَدْ فَعَلْتُ.

¹⁴⁷ Basaair Al Darajaat – P 7 Ch 15 H 11

He^{asws} said: 'It said to me^{asws}, 'O son^{asws} of Rasool-Allah^{sawww}! My wife is in that mountain and her giving birth has become difficult upon her, so supplicate to Allah^{azwj} to finish her off (from the pangs), and no one from my lineage should overcome upon anyone from your^{asws} Shias'. I said, 'I^{asws} have done so"¹⁴⁸.

13- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى الْخَشَّابُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَوْمًا قَاعِدًا فِي أَصْحَابِهِ إِذْ مَرَّ بِهِ بَعِيرٌ فَجَاءَ حَتَّى ضَرَبَ بِجِزَانِهِ الْأَرْضَ وَرَغَا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا رَسُولَ اللَّهِ أَسَجَدَ لَكَ هَذَا الْبَعِيرُ فَتَحْنُ أَحَقُّ أَنْ نَفْعَلَ

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

'From Abu Abdullah^{asws} having said: 'One day Rasool-Allah^{sawww} was seated among his^{sawww} companions when a camel passed by him^{sawww} until it struck it's knees on the ground kneeling, and foamed (at the mouth). A man from the people said, 'O Rasool-Allah^{sawww}! This camel is doing Sajdah to you^{sawww}, then we are more rightful that we do (the same)'.
فَقَالَ رَسُولُ اللَّهِ ص لَا بَلِ اسْجُدُوا لِلَّهِ إِنَّ هَذَا الْجَمَلُ جَاءَ يَشْكُو أَرْبَابَهُ وَرَعَمَ أَنَّهُمْ أَنْتَجَوْهُ صَغِيرًا فَلَمَّا كَبُرَ وَ قَدْ اعْتَمَلُوا عَلَيْهِ وَ صَارَ عُودًا كَبِيرًا أَرَادُوا نَحْرَهُ فَشَكَا ذَلِكَ

Rasool-Allah^{sawww} said: 'No, but perform Sajdah to Allah^{azwj}. This camel came to complain of its owners and claims that they bred him as young. When he was grown-up and they had utilised him, and now when he is old, they want to slaughter him. He complained of that'.
فَدَخَلَ رَجُلًا مِنَ الْقَوْمِ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَهُ مِنَ الْإِنْكَارِ لِقَوْلِ النَّبِيِّ ص فَقَالَ رَسُولُ اللَّهِ ص لَوْ أَمَرْتُ شَيْئًا يَسْجُدُ لِآخَرَ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

The denial entered into a man from the group, what Allah^{azwj} Desired to enter him, (denial) of the words of the Prophet^{sawww}. Rasool-Allah^{sawww} said: 'If I^{sawww} were to instruct anything to do Sajdah to another, I^{sawww} would instruct the woman to do Sajdah to her husband'.
فَدَخَلَ رَجُلًا مِنَ الْقَوْمِ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَهُ مِنَ الْإِنْكَارِ لِقَوْلِ النَّبِيِّ ص فَقَالَ رَسُولُ اللَّهِ ص لَوْ أَمَرْتُ شَيْئًا يَسْجُدُ لِآخَرَ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

فَدَخَلَ رَجُلًا مِنَ الْقَوْمِ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَهُ مِنَ الْإِنْكَارِ لِقَوْلِ النَّبِيِّ ص فَقَالَ رَسُولُ اللَّهِ ص لَوْ أَمَرْتُ شَيْئًا يَسْجُدُ لِآخَرَ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

Then Abu Abdullah^{asws} grew the Hadeeth saying: 'Three from the beasts spoke in the era of Rasool-Allah^{sawww} – the camel, and the wolf, and the cow. As for the camel it spoke to him^{sawww} that which you heard, and as for the wolf, it came to the Prophet^{sawww} and complained to him^{sawww} of the hunger. He^{sawww} called his^{sawww} companions and spoke to them regarding it. They left. Rasool-Allah^{sawww} said to the owners of the sheep: 'Necessitate something for the wolf'. They left.

ثُمَّ أَنشَأَ أَبُو عَبْدِ اللَّهِ ع يُحَدِّثُ فَقَالَ ثَلَاثَةٌ مِنَ الْبَهَائِمِ تَكَلَّمُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ص الْجَمَلُ وَ الذَّنْبُ وَ الْبَقَرَةُ فَأَمَّا الْجَمَلُ فَكَلامُهُ الَّذِي سَمِعْتُمْ وَ أَمَّا الذَّنْبُ فَجَاءَ إِلَى النَّبِيِّ ص فَشَكَا إِلَيْهِ الْجُوعَ فَدَعَا أَصْحَابَهُ فَكَلَّمَهُمْ فِيهِ فَتَنَحَّوْا فَقَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِ الْعَنَمِ افْرَضُوا لِلذَّنْبِ شَيْئًا فَتَنَحَّوْا

ثُمَّ جَاءَ الثَّانِيَةَ فَشَكَا إِلَيْهِ الْجُوعَ فَدَعَاهُمْ وَ تَنَحَّوْا فَقَالَ رَسُولُ اللَّهِ ص لِلذَّنْبِ اخْتَلِسْ أَيُّ خُدِّ وَ لَوْ أَنَّ رَسُولَ اللَّهِ ص فَرَضَ لِلذَّنْبِ شَيْئًا مَا زَادَ عَلَيْهِ شَيْئًا حَتَّى تَقُومَ السَّاعَةُ

¹⁴⁸ Basaair Al Darajaat – P 7 Ch 15 H 12

Then the second came and complained to him^{saww} of the hunger. He^{saww} called them and they left him^{saww} alone. Rasool-Allah^{saww} said to the wolf: ‘Sneak up’ – i.e., take. And if Rasool-Allah^{saww} has Obligated anything (to be given) to the wolf, nothing would have been increased upon it until the establishment of the Hour.

وَأَمَّا الْبَقْرَةُ فَإِنَّهَا آمَنَتْ بِالنَّبِيِّ صَ وَ دَلَّتْ عَلَيْهِ وَ كَانَ فِي نَخْلٍ أَبِي سَالِمٍ فَقَالَ يَا آلَ ذَرِيحٍ تَعْمَلُ عَلَى نَجِيحٍ صَائِحٍ يَصِيحُ بِلِسَانٍ عَرَبِيٍّ فَصِيحٌ بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ - مُحَمَّدٌ رَسُولُ اللَّهِ سَيِّدُ النَّبِيِّينَ وَ عَلِيُّ سَيِّدُ الْوَصِيِّينَ.

And as for the cow, it believed in the Prophet^{saww} and pointed upon it, and it was among the palm trees of the clan of Salim. It said, ‘O clan of Zareh! Work upon the plantation!’ – shouting in eloquent Arabic, shouting, ‘There is no god except Allah^{azwj} Lord^{azwj} of the world, Muhammad^{saww} is Rasool-Allah^{saww} chief of the Prophets^{as}, and Ali^{asws} is chief of the successors^{asws}’, 149

14- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ حَدَّثَنِي بِشِيرٌ وَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ هُمْرَانَ بْنِ أَعْيَنَ قَالَ: كَانَ أَبُو مُحَمَّدٍ عَلِيٌّ بْنُ الْحُسَيْنِ عَ قَاعِدًا فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ إِذْ جَاءَتْهُ ظَبْيَةٌ فَتَبَصَّبَتْ وَ صَرَّتْ يَدَيْهَا فَقَالَ أَبُو مُحَمَّدٍ أ تَدْرُونَ مَا تَقُولُ الظَّبْيَةُ قَالُوا لَا قَالَ تَزْعُمُ أَنَّ فَلَانَ بْنَ فَلَانَ رَجُلًا مِنْ قُرَيْشٍ اصْطَادَ خِشْفًا لَهَا فِي هَذَا الْيَوْمِ وَ إِنَّمَا جَاءَتْ إِلَيَّ تَسْأَلُنِي أَنْ أَسْأَلَهُ أَنْ تَضَعَ [يَضَعُ] الْخِشْفَ بَيْنَ يَدَيْهَا فَتَرْضِعُهُ

It is narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim who said, ‘It is narrated to me by Bashir and Ibrahim Bin Muhammad, from his father, from Humran Bin Ayn who said,

‘Abu Muhammad Ali^{asws} Bin Al-Husayn^{asws} was seated among a group of his^{asws} companions when a gazelle came to him^{asws}, and it pleased and tapper her hands. Abu Muhammad^{asws} said: ‘Do you know what the gazelle is saying?’ They said, ‘No’. He^{asws} said: ‘She claims that so and so, son of so and so from Quraysh, hunted a child of her in this day, and rather she has come to me^{asws} to ask me^{asws} to ask him to place the baby in front of her, so she can feed it’.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ لِأَصْحَابِهِ فَوُومُوا إِلَيْهِ فَقَامُوا بِأَجْمَعِهِمْ فَأَتَوْهُ فُخْرَجَ إِلَيْهِمْ قَالَ فِدَاكَ أَبِي وَ أُمِّي مَا حَاجَتُكَ فَقَالَ أَسْأَلُكَ بِحَفْيِ عَلِيٍّ إِلَّا أَخْرَجْتَ إِلَيَّ هَذِهِ الْخِشْفَ الَّتِي اصْطَدَّتْهَا الْيَوْمَ

Ali^{asws} Bin Al-Husayn^{asws} said to his^{asws} companion: ‘Arise to him’. They arose altogether and went to him. He came out to them. He said, ‘By my father and my mother! What is your^{asws} need?’ He^{asws} said: ‘I^{asws} ask you by my^{asws} right upon you, only bring out this baby gazelle to me^{asws} which you hunted today’.

فَأَخْرَجَهَا فَوَضَعَهَا بَيْنَ يَدَيْ أُمِّهَا فَأَرْضَعَتْهَا ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَسْأَلُكَ يَا فَلَانُ لِمَا وَهَبْتَ لِي هَذِهِ الْخِشْفَ قَالَ قَدْ فَعَلْتُ قَالَ فَأَرْسَلَ الْخِشْفَ مَعَ الظَّبْيَةِ فَمَضَتْ الظَّبْيَةُ فَتَبَصَّبَتْ وَ حَرَّكَتْ ذَنْبَهَا

He brought it out and placed it in front of its mother, and she fed it. Then Ali Bin Al Husayn^{asws} said: ‘I^{asws} ask you, O so and so! Why don’t you gift this baby to this (its mother)?’ He said, ‘I have done so’. He sent the baby with the gazelle, and the gazelle went away, making noises and wagging its tail.

¹⁴⁹ Basaair Al Darajaat – P 7 Ch 15 H 13

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَتَدْرُونَ مَا تَقُولُ الطَّبِيبَةُ قَالُوا لَا قَالَ إِنَّهَا تَقُولُ رَدَّ اللَّهُ عَلَيْكُمْ كُلَّ غَائِبٍ وَ عَفَرَ لِعَلِيِّ بْنِ الْحُسَيْنِ كَمَا رَدَّ عَلِيَّ وَلَدِي.

Ali^{asws} Bin Al-Husayn^{asws} said: ‘Do you know what the gazelle is saying: ‘They said, ‘No’. He^{asws} said: ‘It is saying, ‘May Allah^{azwj} Return unto you all that which is lost, and Forgive for Ali^{asws} Bin Al-Husayn^{asws}, just as he^{asws} returned my child to me’’.¹⁵⁰

15- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ نَاقَةٌ قَدْ حَجَّ عَلَيْهَا اثْنَتَيْنِ وَعِشْرِينَ حِجَّةً مَا قَرَعَهَا بِمِرْعَةٍ قَطُّ

It is narrated to us by Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from Zurara who said,

‘I heard Abu Ja’far^{asws} saying: ‘There was a camel for Ali^{asws} Bin Al-Husayn^{asws}, he^{asws} had performed Hajj upon it twenty-two Hajj, he^{asws} had not struck it with the whip at all’.

قَالَ فَجَاءَتْني بَعْدَ مَوْتِهِ فَمَا شَعَرْتُ بِهَا حَتَّى جَاءَنِي بَعْضُ الْمَوَالِي فَقَالَ إِنَّ النَّاقَةَ قَدْ خَرَجَتْ فَأَتَتْ قَبْرَ عَلِيِّ بْنِ الْحُسَيْنِ فَبَكَتْ عَلَيْهِ وَ دَلَّكَتْ بِجِرَانِهَا وَ تَرَعُو

He^{asws} said: ‘It came to me^{asws} after his^{asws} passing away, and I^{asws} was not aware of it until one of the friends came to me. He said, ‘The camel has gone would and came to the grave of Ali^{asws} Bin Al-Husayn^{asws} and knelt at it, and rubbed by its side and rolled on it’.

فَقُلْتُ أَذْرِكُوهَا فَجَاءُونِي بِهَا قَبْلَ أَنْ يَعْلمُوا بِهَا أَوْ يَرَوْهَا فَقَالَ أَبُو جَعْفَرٍ ع مَا رَأَتْ الْقَبْرَ قَطُّ.

I^{asws} said: ‘Go to it!’ They came to me^{asws} with it before it was known with it or seen’. Abu Ja’far^{asws} said: ‘It had not seen the grave (beforehand) at all!’¹⁵¹

16- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الرَّحْمِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبِخْتَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ كَانَتْ نَاقَةٌ لَهُ فِي الرَّحْمِيِّ جَاءَتْ حَتَّى ضَرَبَتْ بِجِرَانِهَا عَلَى الْقَبْرِ وَ تَمَرَّعَتْ عَلَيْهِ وَ إِنْ أَبِي كَانَ يُحُجُّ عَلَيْهَا وَ يَعْتمِرُ وَ مَا قَرَعَهَا قَرَعَةً قَطُّ.

It is narrated to us by Ahmad Bin Muhammad, from Al barqy, from Ibn Abu Umeyr and Ibrahim bin Hashim, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari, from the one who mentioned it,

‘From Abu Ja’far^{asws} having said: ‘When Ali^{asws} Bin Al-Husayn^{asws} passed away, there was a she-camel of his^{asws} in the pastures. It came until it struck with its limbs upon the grave and it rolled upon it; and my^{asws} father^{asws} had performed Hajj and Umrah upon it, and had not hit it by a whip at all’’.¹⁵²

¹⁵⁰ Basaair Al Darajaat – P 7 Ch 15 H 14

¹⁵¹ Basaair Al Darajaat – P 7 Ch 15 H 15

¹⁵² Basaair Al Darajaat – P 7 Ch 15 H 16

16 باب الأئمة أنهم يعرفون منطق المسوخ و يعرفونهم

CHAPTER 16 – THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE SPEECH OF THE MORPHED ONES AND THEY RECOGNISE THEM^{asws}

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ كَرَّامِ بْنِ كَرَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْوَزْغِ فَقَالَ هُوَ رَجَسٌ وَ هُوَ مَسْخٌ وَإِذَا قَتَلْتَهُ فَاعْتَسِلْ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Husayn Bin Ali, from Karram Bin Karram, from Abdullah Bin Talha who said,

‘I asked Abu Abdullah^{asws} about the lizard. He^{asws} said: ‘It is unclean, and it is morphed, and when you kill it, so wash’.

ثُمَّ قَالَ إِنَّ أَبِي كَانَ قَاعِدًا فِي الْحِجْرِ وَ مَعَهُ رَجُلٌ يُحَدِّثُهُ فَإِذَا وَرَعَ يُؤَلُّوهُ بِلِسَانِهِ فَقَالَ أَبِي لِلرَّجُلِ أَ تَدْرِي مَا يَقُولُ هَذَا الْوَزْغُ فَقَالَ الرَّجُلُ لَا عِلْمَ لِي بِمَا يَقُولُ

Then he^{asws} said: ‘My^{asws} father^{asws} was seated in the room and with him^{asws} was a man, he^{asws} was narrating to him, when a lizard ululated by its tongue. My^{asws} father^{asws} said to the man: ‘Do you know what this lizard is saying?’ The man said, ‘There is no knowledge for me of what it is saying’.

قَالَ فَإِنَّهُ يَقُولُ وَ اللَّهُ لَئِنْ دَكَّرْتَ عُثْمَانَ لَأَسْبِئَنَّ عَلِيًّا عَ أَبَدًا حَتَّى تَقُومَ مِنْ هَاهُنَا.

He^{asws} said: ‘It is saying, ‘By Allah^{azwj}! If you were to mention Usman, I will revile Ali^{asws} for ever until the one who is over here arises (to go away)’¹⁵³.

2- حَدَّثَنَا الْحَجَّالُ عَنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانَ عَنِ فَضِيلِ الْأَعْوَرِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: كَانَ رَجُلٌ عِنْدَ أَبِي جَعْفَرٍ عَ مِنْ هَذِهِ الْعِصَابَةِ يُحَادِّثُهُ فِي شَيْءٍ مِنْ ذِكْرِ عُثْمَانَ فَإِذَا وَرَعَ قَدَّ قَرَقَرَ مِنْ فَوْقِ الْحَائِطِ فَقَالَ أَبُو جَعْفَرٍ عَ أَ تَدْرِي مَا يَقُولُ فُلْتُ لَا قَالَ يَقُولُ لَتَكْفُرَنَّ عَنْ ذِكْرِ عُثْمَانَ أَوْ لَأَسْبِئَنَّ عَلِيًّا.

It is narrated to us by Al Hajjal, from Al luluie, from Ibn Sinan, from Fuzeyl Al Awr, from one of our companions who said,

‘There was a man from this group in the presence of Abu Ja’far^{asws} discussing with him^{asws} regarding something from the mention of Usman, and there was a lizard which had uttered from above the wall. Abu Ja’far^{asws} said: ‘Do you know what it is saying?’ I said, ‘No’. He^{asws} said: ‘It is saying, ‘Either you refrain from mentioning Usman or I^{asws} will revile Ali^{asws}’¹⁵⁴.

¹⁵³ Basaair Al Darajaat – P 7 Ch 16 H 1

¹⁵⁴ Basaair Al Darajaat – P 7 Ch 16 H 2

17 باب في الأئمة ع أنهم المتوسمون في الأرض وهم الذين ذكر الله في كتابه يعرفون الناس بسيماهم

CHAPTER 17 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE DISTINGUISHERS IN THE EARTH, AND THEY^{asws} ARE THOSE ALLAH^{azwj} HAS MENTIONED IN HIS^{asws} BOOK, RECOGNISING THE PEOPLE BY THEIR MARKINGS

1- حَدَّثَنِي السُّنْدِيُّ بْنُ الرَّبِيعِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ رِقَابٍ عَنْ أَبِي بَكْرٍِ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ مَخْلُوقٌ إِلَّا وَبَيْنَ عَيْنَيْهِ مَكْتُوبٌ أَنَّهُ مُؤْمِنٌ أَوْ كَاذِبٌ وَ ذَلِكَ مَحْجُوبٌ عَنْكُمْ وَ لَيْسَ بِمَحْجُوبٍ مِنَ الْأَئِمَّةِ مِنْ آلِ مُحَمَّدٍ ص لَيْسَ يَدْخُلُ عَلَيْهِمْ أَحَدٌ إِلَّا عَرَفُوا مُؤْمِنٌ أَوْ كَاذِبٌ ثُمَّ تَلَا هَذِهِ الْآيَةَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ فَهُمْ الْمُتَوَسِّمُونَ.

It is narrated to us by Al Sindy Bin Al Rabie, from Ibn Fazzal, from Ibn Raib, from Abu Bakr Al Hazramy,

‘From Abu Ja’far^{asws} having said: ‘There isn’t any creature except it is inscribed upon his eyes whether he is a Momin or a Kafir, and that is veiled from you all and it isn’t veiled from the Imams^{asws} from Progeny^{asws} of Muhammad^{saww}. No one enters to see them^{asws} except they^{asws} recognise whether he is a Momin or a Kafir’. Then he^{asws} recited this Verse: **Surely, in that are Signs for the distinguishers [15:75]**. So, they^{asws} are the distinguishers’¹⁵⁵.

2- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع فِي مَسْجِدِ الْكُوفَةِ إِذْ جَاءَتْ امْرَأَةٌ تَسْتَعْدِي عَلَى رَوْحِهَا فَقُلْتُ [فَقَضَى] لِرَوْحِهَا عَلَيْهَا فَغَضِبَتْ فَقَالَتْ وَ اللَّهُ مَا الْحَقُّ فِيمَا قَضَيْتَ وَ مَا تَقْضِي بِالسَّوِيَّةِ وَ لَا تَعْدِلُ فِي الرَّعِيَّةِ وَ لَا قَضَيْتُكَ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ

It is narrated to us by Ibrahim Bin Hashim, from Amro Bin Shmr, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘While Amir Al-Momineen was in Masjid Al-Kufa when a woman came having had antagonised her husband. He^{asws} judge for her husband. She was angered and said, ‘By Allah^{azwj}! There is no truth in what you^{asws} have judged, and you^{asws} have not judged with the equality, nor are you being just among the citizens, nor is your^{asws} judgment with Pleasure in the Presence of Allah^{azwj}’.

فَنظَرَ إِلَيْهَا مَلِيًّا ثُمَّ قَالَ لَهَا كَذَبْتَ يَا جَرِيَّةُ يَا بَدِيَّةُ يَا سَلْسَعُ أَيِّ الَّتِي لَا تُحْبَلُ مِنْ حَيْثُ تُحْبَلُ النِّسَاءُ قَالَتْ فَوَلَّتْ الْمَرْأَةُ هَارِبَةً تُؤَلُّوْلُ وَ تَقُولُ وَيْلِي وَيْلِي لَقَدْ هَتَكْتُ يَا ابْنَ أَبِي طَالِبٍ ع سِرًّا كَانَ مَسْتُورًا

He^{asws} looked at her for a while, then said to her: ‘You are lying, O audacious, O evil-tongued, O ‘Salsa’a’, i.e., one who does not get pregnant from where the women tend to get pregnant’. The woman turned around fleeing and she was saying, ‘Woe be unto me! Woe be unto me! O son^{asws} of Abu Talib^{asws}! You^{asws} have violated a secret which was hidden’.

قَالَ فَلَحَقَهَا عَمْرٍو بْنُ حُرَيْثٍ فَقَالَ لَهَا يَا أُمَّةَ اللَّهِ لَقَدْ اسْتَقْبَلْتَ عَلِيًّا ع بِكَلَامٍ سَرَرْتَنِي ثُمَّ إِنَّهُ نَزَعَكَ بِكَلِمَةٍ فَوَلَّيْتَ عَنْهُ هَارِبَةً تُؤَلُّوْلِينَ قَالَ [قَالَتْ] إِنَّ عَلِيًّا ع وَ اللَّهُ أَحْبَبَنِي بِالْحَقِّ وَ بِمَا أَحْتُمُّهُ مِنْ رَوْحِي مُنْذُ وَلِيَّ عَصَمَتِي وَ مِنْ أَبَوَيْ

¹⁵⁵ Basaair Al Darajaat – P 7 Ch 17 H 1

He (Abu Ja'far^{asws}) said: 'Amro Bin Hureys met her and said to her, 'O maid of Allah^{azwj}! You face Ali^{asws} with a speech which cheered me, then he^{asws} angered you with a speech, so you turned around from him, fleeing, returning'. She said, 'By Allah^{azwj}! Ali^{asws} informed me with the truth and with what I had concealed from my husband since he was in charge of my chastity, and from my father'.

فَرَجَعَ عَمْرُو إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَخْبَرَهُ بِمَا قَالَتْ لَهُ الْمَرْأَةُ وَ قَالَ لَهُ فِيمَا تَقُولُ مَا نَعْرِفُكَ بِالْكِهَانَةِ قَالَ لَهُ يَا عَمْرُو وَيْلَكَ إِنَّهَا لَيْسَتْ بِالْكِهَانَةِ شَيْءٌ وَ لَكِنَّ اللَّهَ خَلَقَ الْأَنْوَاحَ قَبْلَ الْأَبْدَانِ بِاللَّغِي عَامٍ فَلَمَّا رَجَبَ الْأَنْوَاحَ فِي أَبْدَانِهَا كَتَبَ بَيْنَ أَعْيُنِهِمْ مُؤْمِنٌ أَمْ كَافِرٌ وَ مَا هُمْ بِهِ مُتَبَلِّغُونَ وَ مَا هُمْ عَلَيْهِ مِنْ سَيِّئٍ مِنْ أَعْمَالِهِمْ وَ حُسْنِيهِ فِي قَدْرِ أُذُنِ الْفَأْرَةِ

Amro returned to Amir Al-Momineen^{asws} and informed him^{asws} with what the woman had said to him, and said to him^{asws}, 'By what are you^{asws} saying what we recognise as being a divination?' He^{asws} said to him: 'Woe be unto you, O Amro! It isn't something with divination, but Allah^{azwj} Created the souls before the bodies by two thousand years. When He^{azwj} Installed the souls in their bodies, He^{azwj} Wore between their eyes either, 'Momin', or 'Kafir', and whatever they would be involved with, and what they would be upon from an evil deed and good deeds, in a measurement of the rat's ear.

ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ فَقَالَ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ وَ كَانَ رَسُولُ اللَّهِ ص هُوَ الْمُتَوَسِّمُ ثُمَّ أَنَا مِنْ بَعْدِهِ وَ الْأَيْمَةُ مِنْ دُرَّتِي مِنْ بَعْدِي هُمْ الْمُتَوَسِّمُونَ فَلَمَّا تَأَمَّلْتُمْهَا عَرَفْتُمْ مَا عَلَيْهَا بِسِيمَاهَا.

Then He^{azwj} Revealed Quran with that upon His^{azwj} Prophet^{saww}. He^{azwj} Said: **Surely, in that are Signs for the distinguishers [15:75]**, and Rasool-Allah^{saww}, he^{saww} was the distinguisher, then I^{asws} am from after him^{asws}, and the Imams^{asws} from my^{asws} offspring from after me^{asws}, they^{asws} are the distinguishers. When I^{asws} contemplated her, I^{asws} recognise what was upon her of her marking".¹⁵⁶

3- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ اسْبَاطِ بْنِ يَزِيدَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَهُ فَسَأَلَهُ رَجُلٌ مِنْ أَهْلِ هَيْتَ عَنْ قَوْلِ اللَّهِ تَعَالَى إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ وَ إِنَّمَا لَيْسَبِيلٌ مُقِيمٌ قَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ السَّبِيلُ فِينَا مُقِيمٌ.

It is narrated to us by Ibn Yazeed, from Ibn Abu Umeyr, from Asbat Baya Al Zuty,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I was in his^{asws} presence and a man from the family asked him^{asws} about Words of Allah^{azwj} the Exalted: **Surely, in that are Signs for the distinguishers [15:75] And it is on an enduring way [15:76]**. He^{asws} said: 'We^{asws} are the distinguishers, and way is enduring in us^{asws}'.¹⁵⁷

4- حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ رَبِيعِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ قَالَ هُمْ الْأَيْمَةُ قَالَ رَسُولُ اللَّهِ ص اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يُنظَرُ بِنُورِ اللَّهِ فِي قَوْلِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ.

It is narrated to us by Al Abbas Bin Marouf, from Hammad Bin Isa, from Rabie, from Muhammad Bin Muslim,

¹⁵⁶ Basaair Al Darajaat – P 7 Ch 17 H 2

¹⁵⁷ Basaair Al Darajaat – P 7 Ch 17 H 3

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, in that are Signs for the distinguishers [15:75]**. He^{asws} said: 'They are the Imams^{asws}. Rasool-Allah^{saww} said: 'Fear the discernment of the Momin for he tends to look by the Light of Allah^{azwj}', in His^{azwj} Words: **Surely, in that are Signs for the distinguishers [15:75]**'.¹⁵⁸

5- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ وَ مُحَمَّدُ بْنُ عِيسَى عَنْ زِيَادِ الْقَنْدِيِّ عَنِ ابْنِ أُدَيْنَةَ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ قَالَ إِنَّا نَعْنَى .

It is narrated to us by Yaqoub Bin Yazeed, and Muhammad Bin Isa, from Ziyad Al Qandy, from Ibn Uzina, from Marouf Bin Kharbouz,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, in that are Signs for the distinguishers [15:75]**. He^{asws} said: 'It means us^{asws}'.¹⁵⁹

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ إِنَّمَا لِسَبِيلٍ مُّقِيمٍ قَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ السَّبِيلُ فِينَا مُّقِيمٌ.

It is narrated to us by Muhammad Bin Al Husayn, from Ali Bin Asbat,

'From Abu Abdullah^{asws}, he (the narrator) said, 'He^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **Surely, in that are Signs for the distinguishers [15:75] And it is on an enduring way [15:76]**. He^{asws} said: 'We^{asws} are the distinguishers, and the way is enduring among us^{asws}'.¹⁶⁰

7- حَدَّثَنَا عَبَادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ هَارُونَ بْنِ الْجُهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع جَالِسِينَ فِي مَسْجِدِ الْكُوفَةِ وَ قَدْ احْتَضَى بِسَيْفِهِ وَ أَلْقَى ثُرْسَهُ خَلْفَ ظَهْرِهِ إِذْ أَتَتْهُ امْرَأَةٌ تَسْتَعْدِي عَلَى زَوْجِهَا

It is narrated to us by Abbad Bin Suleyman, from Muhammad Bin Suleyman, from Haround Bin Al jahm, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'While Amir Al-Momineen^{asws} was seated in Masjid Al-Kufa, and he^{asws} had placed down his^{asws} sword and thrown its sheath behind his^{asws} back, when a woman came to him^{asws} having had antagonised her husband.

فَقَضَى لِلزَّوْجِ عَلَيْهَا فَعَضِبَتْ فَقَالَتْ وَ اللَّهُ مَا هُوَ كَمَا قَضَيْتَ وَ اللَّهُ مَا تَقْضِي بِالسُّوَيْتَةِ وَ لَا تَعْدِلُ فِي الرَّعِيَّةِ وَ لَا قَضَيْتُكَ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ

He^{asws} judged for the husband and she got angry and said, 'By Allah^{azwj}! It is not as you^{asws} have judged! By Allah^{azwj}! You^{asws} have not judged with the fairness, nor are you^{asws} just among the citizens, nor is your^{asws} judgment is with the Pleasure in the Presence of Allah^{azwj}'.

قَالَ فَعَضِبَ أَمِيرُ الْمُؤْمِنِينَ ع فَتَنَظَرَ إِلَيْهَا مَلِيًّا ثُمَّ قَالَ كَذَبْتَ يَا حَرِيئَةُ يَا بَدِيئَةُ يَا سَلْسُعُ يَا سَلْفُعُ يَا أَلِّي لَا تَحِيضُ مِثْلَ النَّسَاءِ قَالَ قَوْلْتُ هَارِيَّةَ وَ هِيَ تَقُولُ وَئَلِي وَئَلِي فَتَبِعَهَا

¹⁵⁸ Basaair Al Darajaat – P 7 Ch 17 H 4

¹⁵⁹ Basaair Al Darajaat – P 7 Ch 17 H 5

¹⁶⁰ Basaair Al Darajaat – P 7 Ch 17 H 6

He (the narrator) said, ‘Amir Al-Momineen^{asws} was angered. He^{asws} looked at her for a while, then said: ‘You are lying, O audacious, O evil-tongued, O Salsala (one who does not get impregnated from where the women get impregnated from), O Salf’a, one who does not menstruate like the women’. She turned around fleeing and she was saying, ‘Woe be unto me! Woe be unto me!’

عَمْرُو بْنُ حُرَيْثٍ فَقَالَ يَا أُمَّةَ اللَّهِ قَدْ اسْتَقْبَلْتَ ابْنَ أَبِي طَالِبٍ بِكَلَامٍ سَرَرْتَنِي بِهِ ثُمَّ نَزَعَكَ بِكَلِمَةٍ قَوْلَيْتَ مِنْهُ هَارِيَةً تُؤَلِّوِينَ

Amro Bin Haris followed her and said, ‘O maid of Allah^{azwj}! You have faced Ali Bin Abu Talib^{asws} with a speech cheering me with it, then he^{asws} removed you with speech and you turned around fleeing from him^{asws}, turning around’.

قَالَ فَقَالَتْ يَا هَذَا إِنَّ ابْنَ أَبِي طَالِبٍ أَخْبَرَنِي وَاللَّهِ بِمَا هُوَ فِيَّ لَا وَاللَّهِ مَا رَأَيْتُ حَيْضًا كَمَا تَرَاهُ الْمَرْأَةُ

He (the narrator) said, ‘She said, ‘O you! This son^{asws} of Abu Talib^{asws} informed me, by Allah^{azwj}, with what is in me. No, by Allah^{azwj}! I have not seen a menstruation just as the woman tends to see’.

قَالَ فَرَجَعَ عَمْرُو بْنُ حُرَيْثٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا ابْنَ أَبِي طَالِبٍ مَا هَذَا التَّكْهُنُ

He (the narrator) said, ‘Amro Bin Haris returned happily to Amir Al-Momineen^{asws} and said to him^{asws}, ‘O son^{asws} of Abu Talib^{asws}! What is this sooth-saying?’

قَالَ وَتِلْكَ يَا ابْنَ حُرَيْثٍ لَيْسَ هَذَا مِنِّي كِهَانَةٌ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفَمِّ عَامٍ ثُمَّ كَتَبَ بَيْنَ أَعْيُنِهَا مُؤْمِنٌ أَوْ كَافِرٌ ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى مُحَمَّدٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ فَكَانَ رَسُولُ اللَّهِ ص مِنَ الْمُتَوَسِّمِينَ وَ أَنَا بَعْدَهُ وَالْأَيْمَةُ مِنْ ذُرِّيَّتِي.

He^{asws} said: ‘Woe be unto you, O son of Haris! This isn’t a soothsaying from me^{asws}. Allah^{azwj} Blessed and Exalted Created the souls before the bodies by two thousand years, then Inscribed between its eyes, ‘Momin’, or ‘kafir’. Then Sent down Quran with that upon Muhammad^{sawww}: **Surely, in that are Signs for the distinguishers [15:75]**. Rasool-Allah^{sawww} was from the distinguishers, and I^{asws} from after him^{sawww}, and the Imams^{asws} from my^{asws} offspring”.¹⁶¹

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ مُعَاوِيَةَ الدُّهْنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ فَقَالَ يَا مُعَاوِيَةَ مَا يَقُولُونَ فِي هَذَا

It is narrated to us by Ibrahim Bin Hashim, from Abu Suleyman Al Daylami, from Muawiya Al Duhnay,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41]**. He^{asws} said: ‘O Muawiya! What are they saying regarding this?’

قَالَ قُلْتُ يَزْعُمُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَعْرِفُ الْمُجْرِمُونَ [الْمُجْرِمِينَ] بِسِيمَاهُمْ يَوْمَ الْقِيَامَةِ فَيَأْتُرُ بِحِمِّ فَيُؤْخَذُ بِنَوَاصِيهِمْ وَ أَقْدَامِهِمْ وَ يُلْقَوْنَ فِي النَّارِ

¹⁶¹ Basaair Al Darajaat – P 7 Ch 17 H 7

He (the narrator) said, 'I said, 'They are alleging that Allah^{azwj} Blessed and Exalted would Recognise the criminals by their marks on the Day of Qiyamah, and He^{azwj} would Command with them to be seized by their forelocks and their feet and be thrown into the Fire'.

قَالَ فَقَالَ لِي وَكَيْفَ يَجْتَنِعُ الْجَبَّارُ تَبَارَكَ وَتَعَالَى إِلَى مَعْرِفَةِ خَلْقٍ أَنْشَأَهُمْ وَهُوَ خَلَقَهُمْ

He (the narrator) said, 'He^{asws} said to me: 'And why would the Subduer, Blessed and Exalted be needy to recognising creatures He^{azwj} Nourished and He^{azwj} is their Creator?'

قَالَ فقلتُ فَمَا ذَاكَ جعلتُ فِداكَ قَالَ ذَلِكَ لَوْ قَدَ قَامَ قائِمُنَا أعطاهُ اللهُ السَّيْمَاءَ فَيَأْمُرُ بِالْكَافِرِ فَيُؤَخِّدُ بِنَوَاصِيهِمْ وَ أقدامِهِمْ ثُمَّ يَحْبِطُ بِالسَّيْفِ حَبْطًا.

He (the narrator) said, 'I said, 'So what is that? May I be sacrificed for you^{asws}!' He^{asws} said: 'That is, if our^{asws} Qaim^{asws} were to rise, Allah^{azwj} will Give him^{asws} the branding iron, and he^{asws} would order with the Kafir and they would be seized by their forelocks and their feet, then be struck with the sword by a striking"¹⁶².

9- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِاللَّغِيِّ عَامٍ فَلَمَّا رَكَّبَ الْأَرْوَاحَ فِي أَبْدَانِهَا كَتَبَ بَيْنَ أَعْيُنِهِمْ مُؤْمِنٌ أَوْ كَافِرٌ وَ مَا هُمْ بِهِ مُبْتَلُونَ وَ مَا هُمْ عَلَيْهِ مِنْ سَيِّئِ أَعْمَالِهِمْ وَ حَسَنِيهِ فِي قَدْرِ أُذُنِ الْفَأْرَةَ

It is narrated to us by one of our companions, from Muhammad Bin Al Husayn, from Muhammad Bin Muslim and Ibrahim, from Ayoub, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Blessed and Exalted Created the souls before the bodies by two thousand years. When He^{azwj} Installed the souls in their bodies, He^{azwj} Wrote between their eyes, 'Momin', or 'Kafir', and whatever they are involved with, and what they are upon of anything of their evil deeds and good deeds, in a measurement of the rat's ear.

ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ فَقَالَ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ كَانَ رَسُولُ اللَّهِ ص هُوَ الْمُتَوَسِّمَ وَ أَنَا بَعْدَهُ وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِي هُمُ الْمُتَوَسِّمُونَ.

Then He^{azwj} Revealed Quran with that upon His^{azwj} Prophet^{saww}. He^{azwj} Said: **Surely, in that are Signs for the distinguishers [15:75]**. And Rasool-Allah^{saww} was the distinguisher, and I^{asws} from after him^{saww}, and the Imams^{asws} from my^{asws} offspring, they^{asws} are the distinguishers"¹⁶³.

10- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي حَمِيَلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اتَّقُوا مِنْ فِرَاسَةِ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ ثُمَّ تَلَا إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ

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

¹⁶² Basaair Al Darajaat – P 7 Ch 17 H 8

¹⁶³ Basaair Al Darajaat – P 7 Ch 17 H 9

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Fear the discernment of the Momin for he looks by the Noor of Allah^{azwj}'. Then he^{asws} recited: **Surely, in that are Signs for the distinguishers [15:75]**'.¹⁶⁴

11- حَدَّثَنَا أَبُو طَالِبٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ قَالَ لَهُمُ الْأَيْمَةُ قَالَ رَسُولُ اللَّهِ ص اتَّقِ فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ لِقَوْلِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ

It is narrated to us by Abu Talib, from Hammad Bin Isa, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} the Exalted: **Surely, in that are Signs for the distinguishers [15:75]**. He^{asws} said: 'They are the Imams^{asws}. Rasool-Allah^{saww} said: 'Fear the discernment of the Momin, for he looks by the Noor of Allah^{azwj}, due to the Words of Allah^{azwj}: **Surely, in that are Signs for the distinguishers [15:75]**'.¹⁶⁵

12- حَدَّثَنَا سَلْمَةُ بْنُ الْحَطَّابِ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ هَيْتَ فَقَالَ أَصْلَحَكَ اللَّهُ قَوْلَ اللَّهِ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ قَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ السَّبِيلُ فِينَا مُقِيمٌ.

It is narrated to us by Salama Bin Al Khatab, from Yahya Bin Ibrahim, from Asbat Bin Salim who said,

'I was in the presence of Abu Abdullah^{asws} and a man from the family entered and said, 'May Allah^{azwj} Keep you^{asws} well! The Words of Allah^{azwj} in His^{azwj} Book: **Surely, in that are Signs for the distinguishers [15:75]**'. He^{asws} said: 'We^{asws} are the distinguishers, and the way is enduring in us^{asws}'.¹⁶⁶

13- حَدَّثَنَا أَبُو الْفَضْلِ الْعَلَوِيُّ عَنْ سَعِيدِ بْنِ عِيسَى الْكِرْبَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ طَهْمِيرٍ عَنْ أَبِيهِ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْأَعْلَى التَّغْلِبِيِّ عَنْ أَبِي وَقَّاصٍ عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ فَكَانَ رَسُولُ اللَّهِ ص يَعْرِفُ الْخَلْقَ بِسِيمَاهُمْ وَ أَنَا بَعْدَهُ الْمُتَوَسِّمُ وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِي الْمُتَوَسِّمُونَ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Abu Al Fazl Al Alawy, from Saeed Bin Isa Al abry, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al Taglaby, from Abu Waqqas,

'From Salman Al-Farsy^{ra} who said, 'I^{ra} heard Amir Al-Momineen^{asws} saying regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, in that are Signs for the distinguishers [15:75]**: 'Rasool-Allah^{saww} used to recognise the people by their markings, and (so do) I^{asws} from after him^{saww} am the distinguisher, and (so are) the Imams^{asws} from my^{asws} offspring are distinguishers, up to the Day of Qiyamah'.¹⁶⁷

14- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْحَزْزِيِّ بْنِ حُصَيْنٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كُنَّا وَفُوقاً عَلَى رَأْسِ أَمِيرِ الْمُؤْمِنِينَ ع بِالْكُوفَةِ وَ هُوَ يُعْطِي الْعَطَاءَ فِي الْمَسْجِدِ إِذْ جَاءَتْهُ امْرَأَةٌ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ ع أَعْطَيْتَ الْعَطَاءَ جَمِيعَ الْأَحْيَاءِ إِلَّا هَذَا الْحَيَّ مِنْ مُرَادٍ لَمْ تُعْطِهِمْ شَيْئاً

It is narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Al Hars Bin Huseyn, from Al Asbagh Bin Nubata who said,

¹⁶⁴ Basaair Al Darajaat – P 7 Ch 17 H 10

¹⁶⁵ Basaair Al Darajaat – P 7 Ch 17 H 11

¹⁶⁶ Basaair Al Darajaat – P 7 Ch 17 H 12

¹⁶⁷ Basaair Al Darajaat – P 7 Ch 17 H 13

'We were paused by the head of Amir Al-Momineen^{asws} at Al Kufa, and he^{asws} was giving out the awards in the Masjid, when a woman came to him^{asws}. She said, 'O Amir Al-Momineen^{asws}! You^{asws} are giving the awards to the entirety of the living ones except these living ones from (the clan of) Murad. You^{asws} did not give them anything'.

فَقَالَ لَهَا اسْكُتِي يَا حَرِيئَةَ يَا بَدِيئَةَ يَا سَلْفُوعَ يَا سَلْقُلُو [سَلْقُلُقُ] يَا مَنْ لَا تَحِيضُ كَمَا تَحِيضُ النِّسَاءُ قَالَ فَوَلَّتْ ثُمَّ حَرَحَتْ مِنَ الْمَسْجِدِ فَتَبِعَهَا عَمْرُو بْنُ حُرَيْثٍ فَقَالَ أَيُّهَا الْمَرْءُ فَدَّ قَالَ عَلِيٌّ ع مَا قَالَ فَقَالَتْ وَ اللَّهُ مَا كَذَبْتُ وَ إِن كَانَ مَا زَمَانِي بِهِ لَفِيٍّ وَ مَا أَطْلَعُ عَلَيَّ أَحَدٌ إِلَّا اللَّهُ الَّذِي خَلَقَنِي وَ أُمِّي الَّتِي وَلَدَتْنِي

He^{asws} said to her: 'Be quiet, O audacious, O evil-tongued, O one who does not menstruate just as the women tend to menstruate!' She turned around, then went out from the Masjid. Amro Abu Hureys followed her and said, 'O you woman! Ali^{asws} has said what he^{asws} said'. She said, 'By Allah^{azwj}! He^{asws} has not lied, and even though he^{asws} has accused me with of what is with me^{asws}, and I have not notified anyone except Allah^{azwj} Who Created me, and my mother who gave birth to me'.

فَرَجَعَ عَمْرُو بْنُ حُرَيْثٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ تَبِعْتُ الْمَرْءَةَ فَسَأَلْتُهَا عَنْ مَا زَمَيْتَهَا فِي بَدَنِي فَأَقْرَبْتُ بِذَلِكَ كُلَّهُ فَمِنْ أَيْنَ عَلِمْتَ ذَلِكَ

Amro Bin Hureys returned and said, 'O Amir Al-Momineen^{asws}! I followed the woman and asked her about what you^{asws} had accused her with being in her body, and she acknowledge with that, all of it. So, from where did you^{asws} come to know that?'

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْحَلَالِ وَ الْحَرَامِ مِمَّا كَانَ وَ مِمَّا كَانَتْ إِلَى يَوْمِ الْقِيَامَةِ كُلُّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ حَتَّى عَلِمْتُ عِلْمَ الْمَنَائِمِ وَ الْبَلَايَا وَ الْقَضَايَا وَ فَضْلَ الْخُطَابِ وَ حَتَّى عَلِمْتُ الْمُدَكَّرَاتِ مِنَ النِّسَاءِ وَ الْمُؤَنِّيَّاتِ مِنَ الرِّجَالِ.

He^{asws} said: 'Rasool-Allah^{saww} taught me a thousand doors from the Permissible(s) and the Prohibitions, from what has happened, and from what is going to happen up to the Day of Qiyamah, each door opened a thousand doors, to the extent that I^{asws} learnt the knowledge of deaths and afflictions, and the judgments, and the decisive address, and to the extent I^{asws} learned the masculine from the women and the feminine from the men".¹⁶⁸

15- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ الْبَرَاءِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ كَثِيرٍ قَالَ: حَجَّجْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَلَمَّا صَرْنَا فِي بَعْضِ الطَّرِيقِ صَعِدَ عَلَيَّ حَبَلٌ فَأَشْرَفْتُ فَنَظَرْتُ إِلَى النَّاسِ فَقَالَ مَا أَكْثَرَ الصَّنَجِيحَ وَ أَقَلَّ الْحَجَّجِ فَقَالَ لَهُ دَاوُدُ الرَّقِّيُّ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يَسْتَجِيبُ اللَّهُ دُعَاءَ هَذَا الْجَمْعِ الَّذِي أَرَى

It is narrated to us by Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, from Al Hassan Bin Al Bara'a, from Ali Bin Hassan, from Abdul Rahman, meaning Ibn Kaseer who said,

'I performed a Hajj with Abu Abdullah^{asws}, when we were in one of the roads, he^{asws} climbed on the mountain and surveyed and looked at the people. He^{asws} said: 'There is more noise than there are pilgrims. Dawood Al-Raqy said to him^{asws}: 'O son of Rasool-Allah^{saww}, will Allah^{azwj} Answer the supplication of this gathering which I see?'

قَالَ وَجَعَكَ يَا [بَا] سَلِيمَانَ إِنَّ اللَّهَ هَلْ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ الْجَاهِدُ لَوْلَايَةِ عَلِيٍّ ع كَعَابِدِ وَتَن

¹⁶⁸ Basaair Al Darajaat – P 7 Ch 17 H 14

He^{asws} said: ‘Woe be unto you O Abu Suleiman. Allah^{azwj} does not Forgive the ones who associated partners with Him^{azwj}. The opponent of the Wilayah of Ali^{asws} is like an idol worshipper’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَلْ تَعْرِفُونَ مُحِبِّكُمْ وَ مُبْغِضَكُمْ قَالَ وَجْهَكَ يَا بَا سُلَيْمَانَ إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُؤَدُّ إِلَّا كُتِبَ بَيْنَ عَيْنَيْهِ مُؤْمِنٌ أَوْ كَافِرٌ وَإِنَّ الرَّجُلَ لَيَدْخُلُ إِلَيْنَا بَوْلَاتِنَا وَ بِالْبَرَاءَةِ مِنْ أَعْدَائِنَا فَتَرَى مَكْتُوبًا بَيْنَ عَيْنَيْهِ مُؤْمِنٌ أَوْ كَافِرٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ تَعْرِفُ عَدُوَّنَا مِنْ وَلِيِّنَا.

I said, ‘May I be sacrificed for you^{asws}, are you^{asws} recognising the ones who love you^{asws} and those who hate you^{asws}?’ He^{asws} said: ‘Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes ‘Momin’, or ‘Kafir’. The man, we^{asws} let him come to us^{asws} with our^{asws} Wilayah and keep away from our^{asws} enemies, for we^{asws} see the writing between his eyes ‘Momin’, or ‘Kafir’, and Allah^{azwj} Mighty and Majestic has Said regarding that: **Surely, in that are Signs for the distinguishers [15:75]**. We^{asws} recognise our^{asws} enemies from our^{asws} friends’¹⁶⁹.

16- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ غَيْرٍ وَاحِدٍ مِنْهُمْ عَنْ بَكَّارِ [بْنِ] كَرْدَمٍ وَ عَيْسَى بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْنَاهُ وَ هُوَ يَقُولُ جَاءَتْ امْرَأَةٌ شَبِيعَةَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ عَلَى الْمِنْبَرِ وَ قَدْ قُتِلَ أَبَاهَا وَ أَخَاهَا فَقَالَتْ هَذَا قَاتِلُ الْأَحِبَّةِ

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from someone else from them, from Bakkar Bin Kardam and Isa Bin Suleyman,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘We heard him^{asws} and he^{asws} was saying: ‘An outrageous woman came to Amir Al-Momineen^{asws} and he^{asws} was upon the pulpit, and he^{asws} had killed her father and her brother. She said, ‘This one is the killer of the loved ones!’

فَنظَرَ إِلَيْهَا فَقَالَ لَهَا يَا سَلْفُ يَا حَرِيَّةُ يَا بَدِيَّةُ يَا الَّتِي لَا تَحِيضُ كَمَا تَحِيضُ النِّسَاءُ يَا الَّتِي عَلَى هَنَاهَا شَيْءٌ بَيْنَ مُدْلَى

He^{asws} looked at her and said to her: ‘O evil-tongued, O audacious, O one who does not menstruate just as the women tend to menstruate, O one who has something dangling between her legs!’

قَالَ فَمَضَتْ وَ تَبِعَهَا عَمْرُو بْنُ حُرَيْثٍ لَعَنَهُ اللَّهُ وَ كَانَ عُثْمَانِيًّا فَقَالَ لَهَا أَتَيْتِهَا الْمَرْأَةُ مَا تَرَال [بِتَرَال] يُسْمِعُنَا ابْنُ أَبِي طَالِبٍ ع الْعَجَائِبُ فَمَا نَدْرِي حَقَّهَا مِنْ بَاطِلِهَا وَ هَذِهِ دَارِي فَادْخُلِي فَإِنَّ لِي أُمَّهَاتٍ حَتَّى يَنْظُرْنَ حَقًّا أَمْ بَاطِلًا وَ أَهَبُ لِكَ شَيْئًا

He (Abu Abdullah^{asws}) said: ‘She went away, and Amro Bin Hureys, may Allah^{azwj} Curse him^{la}, followed her, and he was a supporter of Usman. He said to her, ‘O you woman! We have not ceased to hear wonders from the son^{asws} of Abu Talib^{asws}, and we do not know of its truth from its falsehood, and this here is my house, so enter, as there are mothers for me, until the look, whether it is true or false, and I shall gift something to you’.

قَالَ فَدَخَلَتْ فَأَمَرَ أُمَّهَاتِ أَوْلَادِهِ فَنظُرْنَ فَإِذَا شَيْءٌ عَلَى رِجْلِهَا مُدْلَى فَقَالَتْ يَا وَيْلَهَا اطَّلَعَ مِنْهَا عَلَيَّ ابْنُ أَبِي طَالِبٍ ع عَلَى شَيْءٍ لَمْ يَطَّلِعْ عَلَيْهِ إِلَّا أُمِّي وَ قَابِلِي قَالَ فَوَهَبَ لَهَا عَمْرُو بْنُ حُرَيْثٍ شَيْئًا.

¹⁶⁹ Basaair Al Darajaat – P 7 Ch 17 H 15

He (Abu Abdullah^{asws}) said: 'She entered, and he instructed the mothers of his children, and they looked, and there was something dangling upon her mound. She said, 'O woe! Ali^{asws} Bin Abu Talib^{asws} has been notified of something no one had been notified upon except my mother, and my midwife'. Amro Bin Hureys gifted her something".¹⁷⁰

17- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ مُعَاوِيَةَ الدُّهْنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَ الْأَقْدَامِ فَقَالَ يَا مُعَاوِيَةَ مَا يَقُولُونَ فِي هَذَا

It is narrated to us by Ibrahim Bin Hashim, from Suleyman Al Daylami, from Muawiya Al Duhnay,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41].** He^{asws} said: 'O Muawiya! What are they saying regarding this?'

قُلْتُ يَرْغَمُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَعْرِفُ الْجُرْمُونَ [الْمُجْرِمِينَ] بِسِيمَاهُمْ فِي الْقِيَامَةِ فَيَأْمُرُ بِهِمْ فَيُؤْخَذُ بِنَوَاصِيهِمْ وَ أَقْدَامِهِمْ فَيُلْقَوْنَ فِي النَّارِ

I said, 'They are alleging that Allah^{azwj} Blessed and Exalted would Recognise the criminals by their markings during the (Day of) Qiyamah, and He^{azwj} would Command with them, so they would be seized by their forelocks and their feet, and they would be thrown into the Fire'.

فَقَالَ لِي وَ كَيْفَ يَجْتَازُ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى إِلَى مَعْرِفَةِ خَلْقِ أَنْشَأَهُمْ وَ هُمْ خَلْقُهُ فَقُلْتُ جَعَلْتُ فِدَاكَ وَ مَا ذَلِكَ

He^{asws} said to me: 'And how can the Subduer Blessed and Exalted be needy to recognising creatures He^{azwj} had Nourished, and they are His^{azwj} creation?' I said, 'May I be sacrificed for you^{asws}! And what is that (then)?'

قَالَ لَوْ قَامَ قَائِمُنَا أَعْطَاهُ اللَّهُ السِّيمَاءَ فَيَأْمُرُ بِالْكَافِرِ فَيُؤْخَذُ بِنَوَاصِيهِمْ وَ أَقْدَامِهِمْ ثُمَّ يَخْطُبُ بِالسَّيْفِ خَبْطًا.

He^{asws} said: 'What our^{asws} Qaim^{asws} rises, Allah^{azwj} would Give him^{asws} the branding iron, so he^{asws} would order with the Kafirs and they would be seized by their forelocks and their feet, then they would be struck with the sword by a striking".¹⁷¹

18- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الدِّينَوْرِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَمْرٍو بْنِ ثَابِتٍ عَنِ ابْنِ أَبِي حَبِيبٍ عَنِ الْحُرْتِ الْأَعْوَرِ قَالَ: كُنْتُ ذَاتَ يَوْمٍ مَعَ أَمِيرِ الْمُؤْمِنِينَ فِي مَجْلِسِ الْقَضَاءِ إِذْ أَقْبَلَتِ امْرَأَةٌ مُسْتَعْدِيَةً عَلَى زَوْجِهَا فَتَكَلَّمَتْ بِحُجَّتِهَا وَ تَكَلَّمَ الزَّوْجُ بِحُجَّتِهِ فَوَجِبَ الْقَضَاءُ عَلَيْهَا فَغَضِبَتْ غَضَبًا شَدِيدًا ثُمَّ قَالَتْ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ ع لَقَدْ حَكَمْتَ عَلَيَّ بِالْحُزْرِ وَ مَا يَحْدَا أَمَرَكَ اللَّهُ تَعَالَى

It is narrated to us by Al Husayn Bin Ali Al Deynawary, from Muhammad Bin Al Husayn who said, 'It is narrated to me by Ibrahim Bin Gayas, from Amro Bin Sabit, from Ibn Abu Habeeb, from Al Hars Al Awr who said,

'One day I was with Amir Al-Momineen^{asws} in a gather of the judgments, when a woman came having antagonised upon her husband. She spoke with her arguments and the husband spoke with his arguments. The judgment was obliged against her. So, she got angered with severe anger, then said, 'By Allah^{azwj}! You^{asws} have judged against me with the tyranny, and this is not what Allah^{azwj} the Exalted has Commanded you^{asws} with'.

¹⁷⁰ Basaaair Al Darajaat – P 7 Ch 17 H 16

¹⁷¹ Basaaair Al Darajaat – P 7 Ch 17 H 17

فَقَالَ لَهَا يَا سَلْفُوعُ يَا مَهْبِيعُ يَا فَرْدُوعُ بَلْ حَكَمْتُ عَلَيْكَ بِالْحَقِّ الَّذِي عَلِمْتُهُ فَلَمَّا سَمِعَتْ عَنْهُ هَذَا الْكَلَامَ وَلَّتْ هَارِبَةً وَ لَمْ تُرِدْ عَلَيْهِ جَوَاباً

He^{asws} said to her: 'O non-menstruating, O dormant, O audacious! But, I^{asws} have judged upon you with the truth which you know of'. When she heard this talk from him^{asws}, she turned around fleeing and did not respond an answer to him^{asws}.

فَاتَّبَعَهَا عَمْرُو بْنُ حُرَيْثٍ - فَقَالَ لَهَا وَ اللَّهُ يَا أُمَّةَ اللَّهِ لَقَدْ سَمِعْتُ مِنْكَ الْيَوْمَ عَجَباً وَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لَكَ قَوْلًا فَعُتِمَتْ مِنْ عِنْدِهِ هَارِبَةً مَا رَدَدَتْ عَلَيْهِ حَرْفًا فَأَخْبِرْنِي عَافَاكَ اللَّهُ [مَا] الَّذِي قَالَ لَكَ حَتَّى لَمْ تُفْئِدِي أَنْ تَرِدِينَ [تُرَدِّي] عَلَيْهِ حَرْفًا

Amro Bin Hureys followed her, and said to her, 'By Allah^{azwj}, O maid of Allah^{azwj}! Today I heard a wonder from you, and I heard Amir Al-Momineen^{asws} say words to you, and you arose from his^{asws} presence fleeing, not responding a letter to him^{asws}. Inform me, may Allah^{azwj} Keep you well, what is that which he^{asws} said to you until you were not able upon responding a letter to him^{asws}?'

قَالَتْ يَا عَبْدَ اللَّهِ لَقَدْ أَخْبَرَنِي بِأَمْرٍ مَا يَطَّلِعُ عَلَيْهِ إِلَّا اللَّهُ تَبَارَكَ وَ تَعَالَى وَ أَنَا وَ مَا فُتِمْتُ مِنْ عِنْدِهِ إِلَّا مَخَافَةً أَنْ يُخْبِرَنِي بِأَعْظَمَ مِمَّا رَمَانِي بِهِ فَصَبِرْتُ [فَصَبْرًا] عَلَى وَاحِدَةٍ كَأَنْ أَجْمَلَ مِنْ أَنْ أَصْبِرَ عَلَى وَاحِدَةٍ بَعْدَهَا أُخْرَى

She said, 'O servant of Allah^{azwj}! He^{asws} informed me of a matter no one had be notified upon except Allah^{azwj} Blessed and Exalted, and I did not arise from his^{asws} presence except fearing that he^{asws} would inform me with greater than what he^{asws} had already accused me with. So, patience upon one was more beautiful than being patient upon another one after it'.

فَقَالَ لَهَا عَمْرُو فَأَخْبِرْنِي عَافَاكَ اللَّهُ مَا الَّذِي قَالَ لَكَ قَالَتْ يَا عَبْدَ اللَّهِ إِنَّهُ قَالَ لِي مَا أَكْرَهُ وَ بَعْدَ فَإِنَّهُ قَبِيحٌ أَنْ يَعْلَمَ الرَّجُلُ مَا فِي النِّسَاءِ مِنَ الْعُيُوبِ فَقَالَ لَهَا وَ اللَّهُ مَا تَعْرِفِينِي وَ لَا أَعْرِفُكَ لَعَلَّكَ لَا تَرَانِي وَ لَا أَرَاكَ بَعْدَ يَوْمِي هَذَا

Amro said to her, 'Inform me, may Allah^{azwj} Keep you well! What is that which he^{asws} said to you?' She said, 'O servant of Allah^{azwj}! He^{asws} said to me what I dislike, and on top of that, it is ugly that the man should know what faults there are in the woman'. He said to her, 'By Allah^{azwj}! You do not know me nor do I know you. Perhaps you will not see me nor will I see you after this day of mine'.

فَقَالَ عَمْرُو فَلَمَّا رَأَيْتَنِي قَدْ أَلْحَحْتُ عَلَيْهَا قَالَتْ أَمَا قَوْلُهُ بِي يَا سَلْفُوعُ فَوَ اللَّهُ مَا كَذَبَ عَلَيَّ إِنِّي لَا أَحِيضُ مِنْ حَيْثُ تَحِيضُ النِّسَاءِ وَ أَمَا قَوْلُهُ يَا مَهْبِيعُ فَإِنِّي وَ اللَّهُ صَاحِبَةُ النِّسَاءِ وَ مَا أَنَا بِصَاحِبَةِ الرِّجَالِ وَ أَمَا قَوْلُهُ يَا فَرْدُوعُ فَإِنِّي الْمُخْرَبَةُ بَيْتِ رُؤُوحِي وَ مَا أَتَيْتُ عَلَيْهِ

Amro said, 'When she saw me to be insistent upon her, she said, 'As for his^{asws} words with me, 'O non-menstruating one!' By Allah^{azwj} he^{asws} did not lie upon me. I do not menstruate from where the women tend to menstruate. And as for his^{asws} words: 'O dormant!' By Allah^{azwj}! I accompany the women, and I am not with the accompaniment of the men. And as for his^{asws} words: 'O audacious!' I have ruined the house of my husband and I did not maintain upon it'.

فَقَالَ لَهَا وَيُحْكِمُ مَا عَلِمْتُهُ بِهَذَا [أ] تَرَاهُ سَاجِرًا أَوْ كَاهِنًا أَوْ مَخْدُومًا أَخْبَرَكَ بِمَا فِيكَ وَ هَذَا عِلْمٌ كَثِيرٌ

He said to her, 'Woe be to you! He^{asws} has no knowledge with this. Do you see him^{asws} as a sorcerer or a soothsayer, or one served (by the Jinn). I shall inform you with what is in you, and this is a lot of knowledge'.

فَقَالَتْ لَهُ بِمَنْ مَا قُلْتَ لَهُ يَا عَبْدَ اللَّهِ لَيْسَ هُوَ بِسَاحِرٍ وَ لَا كَاهِنٍ وَ لَا مَخْدُومٍ وَ لَكِنَّهُ مِنْ أَهْلِ بَيْتِ النَّبِيِّ وَ هُوَ وَصِيُّ رَسُولِ اللَّهِ ص وَ وَارِثُهُ وَ هُوَ يُخْبِرُ النَّاسَ بِمَا أَلْقَى إِلَيْهِ رَسُولُ اللَّهِ ص وَ لَكِنَّهُ حُجَّةُ اللَّهِ عَلَى هَذَا الْخَلْقِ بَعْدَ نَبِيِّنَا

She said to him, 'Evil is what you say for him^{asws}, O servant of Allah^{azwj}! He^{asws} is neither a sorcerer, nor a soothsayer, nor one served (by the Jinn), but he^{asws} is from the People^{asws} of the Household of the Prophet^{saww}, and he^{asws} is the successor^{asws} of Rasool-Allah^{saww}, and his^{saww} inheritor, and he^{asws} informs the people what Rasool-Allah^{saww} had cast to him^{asws}. But, he^{asws} is a Divine Authority of Allah^{azwj} upon this creation after our Prophet^{saww}'.

قَالَ وَ أَقْبَلَ عَمْرُو بْنُ حُرَيْثٍ إِلَى جَلِيسِهِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ يَا عَمْرُو بِمَا اسْتَحْلَكِ [اسْتَحْلَلْتُ] أَنْ تَزْمِينِي بِمَا زَمْتِنِي بِهِ قَالَ أَمَا وَ اللَّهُ لَقَدْ كَانَتْ الْمَرْأَةُ أَحْسَنَ قَوْلًا فِيَّ مِنْكَ وَ لَأَقْفَصَنَّ أَنَا وَ أَنْتَ مِنَ اللَّهِ مَوْقِفًا فَاَنْظُرْ كَيْفَ تَخْلُصُ مِنَ اللَّهِ

He (the narrator) said, 'And Amro Bin Hureys came back to his^{asws} gathering. Amir Al-Momineen^{asws} said to him: 'O Amro! Due to what did you accuse me^{asws} with what you accused me^{asws} with? But, by Allah^{azwj}! The woman of more beautiful words than you, and I^{asws} and you would be pausing in front of Allah^{azwj} with a pausing, so consider how you would be finished off from Allah^{azwj}'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ع أَنَا نَائِبٌ إِلَى اللَّهِ وَ إِلَيْكَ مِمَّا كَانَ فَاعْفُرْ لِي عَفْرَ اللَّهِ لَكَ فَقَالَ لَا وَ اللَّهُ لَا أَعْفُرُ لَكَ هَذَا الذَّنْبَ أَبَدًا حَتَّى أَقِفَ أَنَا وَ أَنْتَ بَيْنَ يَدَيْ مَنْ لَا يَظْلِمُكَ شَيْئًا.

Amir Al-Momineen^{asws} said: 'I repent to Allah^{azwj} and to you^{asws} from what happened, so forgive me, may Allah^{azwj} Forgive you^{asws}'. He^{asws} said: 'No, by Allah^{azwj}! I^{asws} will no forgive you this sin, ever, until I^{asws} and you are paused in front of the One^{azwj} Who will not be unjust to you of anything'¹⁷².

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ رَجُلٌ عَنِ الْإِمَامِ هَلْ فَوَّضَ اللَّهُ إِلَيْهِ كَمَا فَوَّضَ إِلَى سُلَيْمَانَ فَقَالَ نَعَمْ

It is narrated to us by Al Hassan Bin Ali Bin Abdullah, from Ubeys Bin Hisham, from Suleyman,

'From Abu Abdullah^{asws}, he (the narrator) said, 'A man asked him^{asws} about the Imam^{asws}, 'Does Allah^{azwj} Delegate to him^{asws} just as He^{azwj} had Delegated to Suleyman^{asws}? He^{asws} said: 'Yes'.

¹⁷² Basaair Al Darajaat – P 7 Ch 17 H 18

وَ ذَلِكَ أَنَّهُ سَأَلَهُ رَجُلٌ عَنْ مَسْأَلَةٍ فَأَجَابَ فِيهَا وَ سَأَلَهُ رَجُلٌ آخَرَ عَنْ تِلْكَ الْمَسْأَلَةِ فَأَجَابَهُ بِعَرَبِيٍّ حَوَابِ الْأَوَّلِ ثُمَّ سَأَلَهُ آخَرُ عَنْهَا فَأَجَابَهُ بِعَرَبِيٍّ حَوَابِ الْأَوَّلِينَ ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أَعْطِ بِعَرَبِيٍّ حَسَابٍ هَكَذَا فِي قِرَاءَةِ عَلِيِّ ع

And that is because a man had asked him^{asws} about an issue and he^{asws} answered him regarding it; and another man asked about that very (same) issue and he^{asws} answered him^{asws} with another answer to the first; then another one asked about it and he^{asws} answered with another answer to the two former ones. Then he^{asws} said: ***'This is Our Gift, so either confer or give without a Reckoning [38:39]*** - and like this it is in the recitation of Ali^{asws}.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ فَحِينَ أَحَابَهُمْ بِهَذَا الْجَوَابِ يَغْرِفُهُمُ الْإِمَامُ قَالَ سُبْحَانَ اللَّهِ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَعَالَى فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ هُمُ الْأَيْمَةُ وَ إِنَّهَا لَبَسِيْلٌ مُّقِيمٌ لَا يَخْرُجُ مِنْهَا أَبَدًا

He (the narrator) said, 'I said, 'May Allah^{azwj} Keep you^{asws} well! When he^{asws} answered them with this answer, the Imam^{asws} recognised them?' He^{asws} said: 'Glory be to Allah^{azwj}! Have you not heard Words of Allah^{azwj} the Exalted in His^{azwj} Book: ***Surely, in that are Signs for the distinguishers [15:75]***, and they^{asws} are the Imams^{asws}. (And as for) ***And it is on an enduring way [15:76]***, he^{asws} said: 'It will not exit from us^{asws}, ever!'

ثُمَّ قَالَ نَعَمْ إِنَّ الْإِمَامَ إِذَا نَظَرَ إِلَى رَجُلٍ عَرَفَهُ وَ عَرَفَ لَوْنَهُ وَ إِنْ سَمِعَ كَلَامَهُ مِنْ خَلْفِ حَائِطٍ عَرَفَهُ وَ عَرَفَ مَا هُوَ لِأَنَّ اللَّهَ يَقُولُ وَ مِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْاِخْتِلَافُ اَللَّسِيَّتِكُمْ وَ اَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

Then he^{asws} said: 'Yes, surely the Imam^{asws}, when he^{asws} looks at a man, recognises his type, and if he^{asws} hears his voice from behind a wall, would recognise him and recognise what he is, because Allah^{azwj} Says: ***And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned [30:22]***.

فَهُمُ الْعُلَمَاءُ وَ لَيْسَ يَسْمَعُ شَيْئاً مِنَ الْأَلْسِنِ إِلَّا عَرَفَهُ نَاجٍ أَوْ هَالِكٌ فَلِذَلِكَ يُجِيبُهُمُ بِالَّذِي يُجِيبُهُمْ بِهِ.

So, these are the scholars, and he^{asws} would not hear anything from the tongues except he^{asws} would recognise a rescued one or a destroyed one. So, due to that, he^{asws} answers them with that which he^{asws} answers them with".¹⁷³

¹⁷³ Basaaair Al Darajaat – P 7 Ch 17 Rare H 1

18 باب في الإمام أنه لا يحتاج من معرفة أصحابه إلى أحد و لا يقبل قول أحد فيهم لمعرفة فيهم

CHAPTER 18 – REGARDING THE IMAM^{asws}, HE^{asws} IS NOT NEEDY FROM RECOGNISING HIS^{asws} COMPANIONS TO ANYONE, NOR DOES HE^{asws} ACCEPT THE WORD OF ANYONE REGARDING THEM OF THE RECOGNITION REGARDING THEM

1- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ضُرَيْسِ الْكُنَاسِيِّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ مَعَ جَمَاعَةٍ مِنْ أَصْحَابِنَا إِذْ دَخَلَ عَلَيْهِ رَجُلٌ أَعْرَفُهُ فَذَكَرَ رَجُلًا مِنْ أَصْحَابِنَا وَ لَمَزَهُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَلَمْ يُجِبْهُ بِشَيْءٍ

It is narrated to us by Al Hassan Bin Ali, from Ahmad Bin Hilal, from Ali Bin Al Hakam, from Zureys Al Kunasy who said,

‘We were in the presence of Abu Abdullah^{asws} with a group of our companions when a man I recognised entered to see him^{asws}. He mentioned a man from our companions and backbit him in the presence of Abu Abdullah^{asws}, so he^{asws} did not answer him with anything.

فَطَنَّ الرَّجُلُ أَنَّ أَبَا عَبْدِ اللَّهِ عَ لَمْ يَسْمَعْ فَأَعَادَ عَلَيْهِ أَيْضًا فَلَمْ يَلْتَفِتْ إِلَيْهِ فَطَنَّ الرَّجُلُ أَنَّهُ لَمْ يَسْمَعْ فَأَعَادَ الثَّلَاثَةَ

The man thought that Abu Abdullah^{asws} had not heard him, so he repeated to him again. But he^{asws} did not turn towards him. The man thought that he^{asws} had not heard, so he repeated for the third time.

فَرَدَّ أَبُو عَبْدِ اللَّهِ عَ يَدَهُ إِلَى لِحْيَةِ الرَّجُلِ فَغَبَضَ عَلَيْهَا فَهَزَّهَا ثَلَاثًا حَتَّى ظَنَنْتُ أَنَّ لِحْيَتَهُ قَدْ صَارَتْ فِي يَدِهِ وَ قَالَ لَهُ إِنَّ كُنْتُ لَا أَعْرِفُ الرَّجُلَ إِلَّا بِمَا أُبْلَغُ عَنْهُمْ فَبِمَسِّ النَّسَبِ نَسَبِي ثُمَّ أَرْسَلَ لِحْيَتَهُ مِنْ يَدِهِ وَ نَفَعَ مَا بَقِيَ مِنَ الشَّعْرِ فِي كَفِّهِ.

Abu Abdullah^{asws} moved his^{asws} hand to his beard and grabbed it, and shook it thrice until he thought that his beard had come to be in his^{asws} hand, and he^{asws} said to him: ‘If you did not know the man except with what has reached you from them (people), then the most evil of the lineages would be my^{asws} lineage!’ Then he^{asws} released his beard from his^{asws} hand and blew what had remaining from the hair in his^{asws} palm”.¹⁷⁴

2- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الزِّيَّاتِ عَنْ مُحَمَّدِ بْنِ حَمَزَةَ عَنْ عَلِيِّ بْنِ حَنْظَلَةَ قَالَ: بَيْنَا أَنَا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ إِذْ دَخَلَ رَجُلٌ فَعَمَزَ أَنَا سَاءً مِنَ الشَّيْعَةِ فَأَعْرَضَ عَنْهُ أَبُو عَبْدِ اللَّهِ عَ بِوَجْهِهِ قَالَ ثُمَّ أَقْبَلَ أَبُو عَبْدِ اللَّهِ عَ بِوَجْهِهِ فَرَأَى أَنَّ أَبَا عَبْدِ اللَّهِ عَ لَمْ يَفْهَمْ فَأَعَادَ الْكَلَامَ

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Muhammad Bin Hamza, from Ali Bin Hanzala who said,

‘While I was in the presence of Abu Abdullah^{asws} when a man entered to see him^{asws}. He winked at some people from the Shias. So, Abu Abdullah^{asws} turned his^{asws} face away from

¹⁷⁴ Basaair Al Darajaat – P 7 Ch 18 H 1

him. Then Abu Abdullah^{asws} turned his^{asws} face (back), and he views that Abu Abdullah^{asws} had not understood. So he repeated the speech.

فَتَنَاوَلَ أَبُو عَبْدِ اللَّهِ عَ يَدَهُ الْيُسْرَى لِحَيْتِهِ حَتَّى ظَنَنْتُ أَنَّهَا سَتَبَقَى فِي يَدِهِ ثُمَّ قَالَ إِنَّ كُنْتُ أَنَا أَتَوَلَّى الرَّجُلَ وَ أُبْرَأُ مِنْهُمْ عَلَى مَا يَبْلُغُنِي عَنْهُمْ لَيْفَسَتْ النَّسَبَةُ نَسَبِي.

Abu Abdullah^{asws} grabbed the left of his beard until he thought that it would remain in his^{asws} hand. Then he^{asws} said: 'If I^{asws} were befriend the man and disavow from them upon what reaches me from them (hearsay), the vilest of lineages would be my^{asws} lineage'.¹⁷⁵

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ فَزَقْدٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنَّا أَهْلُ بَيْتٍ إِذَا عَلِمْنَا مِنْ أَحَدٍ خَيْرًا لَمْ نُزَلْ ذَلِكَ عَنْهُ مِنَّا أَقَاوِيلَ الرَّجَالِ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Dawood Bin Farqad,

'He heard Abu Abdullah^{asws} said: 'We^{asws}, People^{asws} of the Household, when we^{asws} know of good from anyone, that (view) would not be removed from us^{asws} by the words of the men (other people)'.¹⁷⁶

4- حَدَّثَنَا ابْنُ يَرِيدَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كُنَّا عِنْدَهُ فَتَنَاوَلَ رَجُلٌ مِنْ أَهْلِ الْكُنَاسَةِ رَجُلًا مِنْ أَصْحَابِنَا قَالَ فَصَدَّ وَجْهَهُ عَنْهُ قَالَ ثُمَّ عَمَرَ النَّايَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ كُنْتُ إِنَّمَا أَتَوَلَّى الرَّجُلَ وَ أُبْرَأُ مِنْهُمْ بِأَقَاوِيلِ النَّاسِ فَيَسْتِ النَّسَبَةَ هَذِهِ ثُمَّ أَخَذَ بِلِحْيَتِهِ فَهَزَّهَا هَزًّا شَدِيدًا قَالَ ثُمَّ بَقِيَ فِي رَاحَتِهِ شَيْءٌ فَتَفَحَّهُ.

It is narrated to us by Ibn Yazeed, from Muhammad Bin Sinan, from the one who mentioned it,

'From Abu Abdullah^{asws}, he (the narrator) said, 'We were in his^{asws} presence when a man from the people of Al-Kunasa backbit a man from our companions. He^{asws} blocked his^{asws} face from him. Then he winked, so Abu Abdullah^{asws} said: 'If I^{asws} were to rather befriend the man and disavow from them due to the words of the people, then the vilest of the lineages would be this (mine)'. Then he^{asws} grabbed his beard and shook it with a severe shaking, then there remain in his^{asws} palm something, so he^{asws} blew it off'.¹⁷⁷

¹⁷⁵ Basaair Al Darajaat – P 7 Ch 18 H 2

¹⁷⁶ Basaair Al Darajaat – P 7 Ch 18 H 3

¹⁷⁷ Basaair Al Darajaat – P 7 Ch 18 H 4

It is narrated to us by Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Al Hassan Bin Yahya who said,

‘I heard Abu Abdullah^{asws} saying: ‘We^{asws}, People of the Household, with us^{asws} is the stronghold of the knowledge, and the Ahadeeth of the Prophet-hood, and knowledge of the Book, and detail of what is between that’¹⁸¹.

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنِ ابْنِ مُسْكَانَ وَ أَبِي خَالِدٍ وَ أَبِي أُتُوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص أَنَالَ فِي النَّاسِ وَ أَنَالَ وَ عِنْدَنَا عَزَى الْأَمْرِ وَ أَبْوَابُ الْحِكْمَةِ وَ مَعَاوِلُ الْعِلْمِ وَ ضِيَاءُ الْأَمْرِ وَ أَوَاحِيهِ فَمَنْ عَرَفْنَا نَفَعْتُهُ مَعْرِفَتُهُ وَ قِيلَ مِنْهُ عَمَلُهُ وَ مَنْ لَمْ يَعْرِفْنَا لَمْ تَنْفَعُهُ مَعْرِفَتُهُ وَ لَمْ يُقْبَلْ مِنْهُ عَمَلُهُ.

It is narrated to us by Muhammad Bin Isa, from Abu Abdullah Al Momin, from Ibn Muskan, and Abu Khalid, and Abu Ayoub Al Khazzaz, from Muhammad bin Muslim who said,

‘Abu Ja’far^{asws} said: ‘Rasool-Allah^{saww} gave out among the people, and gave, and with us^{asws} is the pure matter, and the doors of wisdom, and the stronghold of knowledge, and the clarification of matters, and its counterparts. So, the one who recognises us^{asws}, his recognition would benefit him, and his deeds would be Accepted from him, and one who does not recognise us, his recognition would not benefit him, and his deeds would not be Accepted from him’¹⁸².

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ حَمَّادٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ رَسُولَ اللَّهِ ص قَدْ أَنَالَ وَ أَنَالَ وَ أَنَالَ يُشِيرُ كَذَا وَ كَذَا وَ عِنْدَنَا أَهْلُ الْبَيْتِ أَصُولُ الْعِلْمِ وَ عُرَاهُ وَ ضِيَاؤُهُ وَ أَوَاحِيهِ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Hajjal, from Ali Bin hammad, altogether from Muhammad Bin Muslim who said,

‘Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} have given, and given, and given, indicating such and such; and with us^{asws}, People^{asws} of the Household are the principles of the knowledge, and its purity, and its clarification, and its counterpart’¹⁸³.

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَضَالَةَ بْنِ أُتُوبَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ بِالنَّاسِ ثُمَّ قَالَ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا بِالرَّسَالَةِ وَ أَنْبَأَهُ بِالْوَصِيِّ وَ أَنَالَ فِي النَّاسِ وَ أَنَالَ وَ فِينَا أَهْلُ الْبَيْتِ مَعَاوِلُ الْعِلْمِ وَ أَبْوَابُ الْحِكْمَةِ وَ ضِيَاؤُهُ وَ ضِيَاءُ الْأَمْرِ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat Bin Ayoub, from Ibn Muskan, from Abu Hamza Al Sumali who said,

‘Amir Al-Momineen^{asws} addressed the people, then said: ‘Allah^{azwj} Sent Muhammad with the Message, and Informed him^{asws} with the successor^{asws}, and he^{saww} gave among the people, and gave, and among us^{asws} People of the Household is the stronghold of the knowledge, and the doors of wisdom, and its clarification, and clarification of the matters.

فَمَنْ يُحِبَّنَا مِنْكُمْ نَفَعَهُ إِيمَانُهُ فَيُقْبَلُ عَمَلُهُ وَ مَنْ لَمْ يُحِبَّنَا مِنْكُمْ لَمْ يَنْفَعَهُ إِيمَانُهُ وَ لَا يُتَقَبَّلُ عَمَلُهُ.

¹⁸¹ Basaair Al Darajaat – P 7 Ch 19 H 4

¹⁸² Basaair Al Darajaat – P 7 Ch 19 H 5

¹⁸³ Basaair Al Darajaat – P 7 Ch 19 H 6

So, the one from you who loves us, his Eman would benefit him and his deeds would be Accepted, and one from you who does not love us^{asws}, his Eman would not benefit him, nor would his deeds be Accepted”.¹⁸⁴

8- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ ابْنِ مَرْثَدَةَ عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ إِنَّ رَسُولَ اللَّهِ ص أَنَالَ فِي النَّاسِ وَ أَنَالَ وَ فِيْنَا أَهْلَ الْبَيْتِ عَزَى الْإِيمَانَ وَ أَوَاجِيهِ وَ ضِيَاؤُهُ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Barqy, from fazalat, from Ibn Muskan, from Muhammad Bin Muslim who said,

‘Abu Ja’far^{asws} said: ‘Rasool-Allah^{saww} gave among the people and gave, and among us^{asws} People^{asws} of the Household is the purity of Eman, and its counterpart, and its clarification”.¹⁸⁵

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي كَهْمَشٍ عَنِ الْحَكَمِ أَبِي مُحَمَّدٍ عَنْ عَمْرِو بْنِ الْقَاسِمِ بْنِ عَزْوَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: صَعِدَ عَلَيَّ مِنْبَرُ الْكُوفَةِ فَحَمِدَ اللَّهُ وَ أَتَى عَلَيَّ وَ شَهِدَ بِشَهَادَةِ الْحَقِّ ثُمَّ قَالَ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا بِالرَّسَالَةِ وَ اخْتَصَّه بِالنُّبُوَّةِ وَ أَنْبَأَهُ بِالْوَحْيِ فَأَنَالَ النَّاسَ وَ أَنَالَ

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Abu Kahmash, from Al Hakam Abu Muhammad, from Amro, from Al Qasim Bin Urwa,

‘From Amir Al-Momineen^{asws}, he (the narrator) said, ‘He^{asws} climbed upon the pulpit of Al-Kufa, and praise Allah^{azwj} and extolled upon Him^{azwj} and testified with the testimony of the truth, then said: ‘Allah^{azwj} Sent Muhammad^{saww} with the Message, and Selected him^{saww} for the Prophet-hood, and Informed him^{saww} with the Revelation, so he^{saww} have the people and gave.

وَ فِيْنَا أَهْلَ الْبَيْتِ مَعَاذِلُ الْعِلْمِ وَ أَبْوَابُ الْحِكْمِ وَ ضِيَاءُ الْأَمْرِ فَمَنْ يُجِئْنَا أَهْلَ الْبَيْتِ يَنْفَعُهُ إِيْمَانُهُ وَ يُقْبَلُ مِنْهُ عَمَلُهُ وَ مَنْ لَا يُجِئْنَا أَهْلَ الْبَيْتِ فَلَا يَنْفَعُهُ إِيْمَانُهُ وَ لَا يُقْبَلُ مِنْهُ عَمَلُهُ وَ لَوْ صَامَ النَّهَارَ وَ قَامَ اللَّيْلَ.

And among us^{asws}, People^{asws} of the Household, is the stronghold of the knowledge, and the doors of wisdom, and illumination of the command. The one who loves us^{asws} People^{asws} of the Household, his Eman would benefit him and his deeds would be Accepted from him; and one who does not loves us, so neither would his Eman benefit him nor would his deeds be Accepted from him, and even if he were to Fast (every) day and stand (for Salat every) night”.¹⁸⁶

10- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنِ الْحُسَيْنِ وَ أَنَسٍ عَنِ مَالِكِ بْنِ عَطِيَّةٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي الْمُفَضَّلِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا بِالنُّبُوَّةِ وَ اصْطَفَاهُ بِالرَّسَالَةِ فَأَنَالَ فِي الْإِسْلَامِ وَ أَنَالَ وَ عِنْدَنَا أَهْلَ الْبَيْتِ مَفَاتِحُ الْعِلْمِ وَ أَبْوَابُ الْحُكْمِ وَ ضِيَاءُ الْأَمْرِ وَ فَضْلُ الْخِطَابِ

It is narrated to us by Al Hassan Bin Ali, from Al Husayn and Anas, from Malik Bin Atiya, from Abu Hamza, from Abu Al Mufazzal who said,

¹⁸⁴ Basaair Al Darajaat – P 7 Ch 19 H 7

¹⁸⁵ Basaair Al Darajaat – P 7 Ch 19 H 8

¹⁸⁶ Basaair Al Darajaat – P 7 Ch 19 H 9

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Sent Muhammad^{saww} with the Prophet-hood, and Chose him^{saww} with the Message, so he^{saww} in Al-Islam and gave, and with us^{asws}, People^{asws} of the Household, are keys of the knowledge, and the doors of wisdom, and illumination of the Commands, and the decisive address.

فَمَنْ يُحِبَّنَا أَهْلَ الْبَيْتِ يَنْفَعُهُ إِيمَانُهُ وَ يُقْبَلُ مِنْهُ عَمَلُهُ وَ مَنْ لَمْ يُحِبَّنَا أَهْلَ الْبَيْتِ لَمْ يَنْفَعَهُ إِيمَانُهُ وَ لَمْ يُقْبَلْ مِنْهُ عَمَلُهُ وَ إِنْ أَذَابَ اللَّيْلَ وَ النَّهَارَ لَمْ يَزَلْ.

So the one who loves us^{asws}, People^{asws} of the Household, his Eman would benefit him and his deeds would be Accepted from him; and one who does not love us^{asws}, People^{asws} of the Household, his Eman would not benefit him and his deeds would not be Accepted from him, and even if he persists night and day incessantly”¹⁸⁷.

11- حَدَّثَنَا يَعْقُوبُ بْنُ زَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنَّا نَجِدُ الشَّيْءَ مِنْ أَحَادِيثِنَا فِي أَيِّدِي النَّاسِ قَالَ فَقَالَ لِي لَعَلَّكَ لَا تَرَى أَنَّ رَسُولَ اللَّهِ ص أَنَالَ وَ أَنَالَ

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

'I said to Abu Abdullah^{asws}, 'We find the thing from our Ahadeeth being in the hands of the (non-Shia) people'. He^{asws} said: 'Perhaps you do not see that Rasool-Allah^{saww} gave and gave'.

ثُمَّ أَوْمَأَ يَدِهِ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ إِنَّا أَهْلَ الْبَيْتِ عِنْدَنَا مَعَاقِلُ الْعِلْمِ وَ ضِيَاءُ الْأَمْرِ وَ فَضْلُ مَا بَيْنَ النَّاسِ.

Then he^{asws} gestured by his^{asws} hand on his^{asws} right and on his^{asws} left, and from in front of him^{asws} and from behind him^{asws}: 'And we^{asws}, People^{asws} of the Household, with us^{asws} is the stronghold of knowledge, and the clarification of the matters, and the decisive of what is between the people”¹⁸⁸.

12- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ أَبِيهِ عَنْ ابْنِ الْمُغِيرَةِ عَنْ ابْنِ مُسْكَانَ عَنِ الثَّمَالِيِّ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ اصْطَفَى مُحَمَّدًا بِالرَّسَالَةِ وَ أَنْبَاءَهُ بِالْوَحْيِ فَأَنَالَ فِي النَّاسِ وَ أَنَالَ وَ فِينَا أَهْلَ الْبَيْتِ مَعَاقِلُ الْعِلْمِ وَ أَبْوَابُ الْحِكْمَةِ وَ ضِيَاءُ الْأَمْرِ فَمَنْ يُحِبَّنَا مِنْكُمْ نَفَعَهُ إِيمَانُهُ وَ يُقْبَلُ مِنْهُ عَمَلُهُ وَ مَنْ لَمْ يُحِبَّنَا مِنْكُمْ لَمْ يَنْفَعَهُ إِيمَانُهُ وَ لَا يُقْبَلُ مِنْهُ عَمَلُهُ.

It is narrated to us by Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Al Mugheira, from Ibn Muskan, from Al Sumali who said,

'Amir Al-Momineen^{asws} addressed. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'Allah^{azwj} Chose Muhammad^{saww} with the Message, and Informed him^{saww} with the Revelation. He^{saww} gave among the people and gave; and among us^{asws} People^{asws} of the Household is the stronghold of the knowledge, and doors of the wisdom, and illumination of the command. So, the one from you who loves us^{asws}, his Eman would benefit him and his

¹⁸⁷ Basaair Al Darajaat – P 7 Ch 19 H 10

¹⁸⁸ Basaair Al Darajaat – P 7 Ch 19 H 11

deeds would be Accepted from him, and one from you who does not love us^{asws}, his Eman would not benefit him, nor will his deeds be Accepted from him”¹⁸⁹.

13- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ النَّضْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الْحُسَيْنِ الْأَحْمَسِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا أَهْلُ الْبَيْتِ عِنْدَنَا مَعَاوِلُ الْعِلْمِ وَ آثَارُ النُّبُوَّةِ وَ عِلْمُ الْكِتَابِ وَ فَضْلُ مَا بَيْنَ النَّاسِ.

It is narrated to us by Ibrahim Bin Hashim, from Al Nazar, from Hisham Bin Salim, from Al Husayn Al Ahmasy who said,

‘I heard Abu Abdullah^{asws} saying: ‘We^{asws}, People^{asws} of the Household, with us^{asws} are the bastions of knowledge, and effects (Ahadeeth) of the Prophet-hood, and knowledge of the Book, and decisive of what is between the people (disputes)’¹⁹⁰.

14 حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الْحُسَيْنِ بْنِ يَحْيَى عَنْ أَبِي خَالِدٍ مِثْلَ ذَلِكَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Rabie Bin Muhammad, from Al Nazar Bin Suweyd, form Hisham Bin Salim, from Al Husayn Bin Yahya, from Abu Khalid – similar to that.¹⁹¹

¹⁸⁹ Basaair Al Darajaat – P 7 Ch 19 H 12

¹⁹⁰ Basaair Al Darajaat – P 7 Ch 19 H 13

¹⁹¹ Basaair Al Darajaat – P 7 Ch 19 H 14

20 باب في الأئمة ع من يشبهون ممن مضى قبلهم

CHAPTER 20 – REGARDING THE IMAMS^{asws}, ONE WHO RESEMBLE THEM^{asws}, FROM THE ONES WHO PASSED BEFORE THEM^{asws}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ بَحْجَى عَنْ أَبِي خَالِدٍ عَنْ مُحَمَّدَانَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع مَا مَوْضِعُ الْعُلَمَاءِ قَالَ مِثْلُ ذِي الْقَرْنَيْنِ وَ صَاحِبِ سُلَيْمَانَ وَ صَاحِبِ دَاوُدَ.

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abu Khalid, from Humran who said,

'I said to Abu Abdullah Ja'far^{asws}, 'What is the place of the scholars?' He^{asws} said: 'Like Zulqarnayn, and companion of Suleyman^{as}, and companion of Dawood^{as}'.¹⁹²

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحُرْثِ بْنِ الْمُعْبِرَةِ عَنْ مُحَمَّدَانَ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع إِنَّ عَلِيًّا ع كَانَ مُحَدَّثًا قُلْتُ فَتَقُولُ إِنَّهُ نَبِيٌّ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al Hars Bin Al Mugheira, from Humran who said,

'Abu Ja'far^{asws} said to me: 'Ali^{asws} was a Muhaddith (one narrated to/updated)'. I said, 'Are you^{asws} saying he^{asws} was a Prophet^{as}?'

قَالَ فَحَرَكَ يَدَهُ هَكَذَا ثُمَّ قَالَ أَوْ كَصَاحِبِ سُلَيْمَانَ أَوْ كَصَاحِبِ مُوسَى أَوْ كَذِي الْقَرْنَيْنِ أَوْ مَا بَلَغَكُمْ أَنَّهُ قَالَ وَ فِيكُمْ مِثْلُهُ.

He (the narrator) said, 'He^{asws} moved his^{asws} hand like this, then said: 'Or like the companion of Suleyman^{as} (Asif Bin Barkhiya), or like the companion of Musa^{as} (Khizr^{as}), or like Zulqarnayn', or has it not reached you all that he (Ali^{asws}) said: 'And among you all is his example'¹⁹³.

3- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا مَنَزِلَتُكُمْ وَ بِمَنْ تُشَبِّهُونَ مِمَّنْ مَضَى فَقَالَ كَصَاحِبِ مُوسَى وَ ذِي الْقَرْنَيْنِ كَانَا عَالَمَيْنِ وَ لَمْ يَكُونَا نَبِيَّيْنِ.

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

'From Abu Ja'far^{asws} and Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'What are your^{asws} positions, and from the ones you^{asws} are resembling, from the past ones?' He^{asws} said: 'Like companion of Musa^{as}, and Zulqarnayn^{as}. They were both scholars and they^{as} did not happen to be Prophets^{as}'.¹⁹⁴

¹⁹² Basaair Al Darajaat – P 7 Ch 20 H 1

¹⁹³ Basaair Al Darajaat – P 7 Ch 20 H 2

¹⁹⁴ Basaair Al Darajaat – P 7 Ch 20 H 3

4- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغَيْرَةِ النَّضْرِيِّ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: أَخْبَرَنِي أَبُو جَعْفَرٍ ع أَنَّ عَلِيًّا كَانَ مُحَدِّثًا فَقَالَ أَصْحَابُنَا مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ مِنْ يُحَدِّثُهُ فَقَضَى أَنِّي لَقَيْتُ أَبَا جَعْفَرٍ ع فَقُلْتُ أَخْبَرْتَنِي أَنَّ عَلِيًّا كَانَ مُحَدِّثًا قَالَ بَلَى قُلْتُ مَنْ كَانَ يُحَدِّثُهُ قَالَ مَلَكَ

It is narrated to us by Ibrahim Bin Hashim, from Abdullah Al Barqy, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira Al nazary, from Humran Bin Ayn who said,

'Abu Ja'far^{asws} informed me that Ali^{asws} was a Muhaddith'. Our companions said, 'We will not do anything until we ask him^{asws} who narrated it'. So I decided to meet Abu Ja'far^{asws} and I said, 'You^{asws} informed me that Ali^{asws} was a Muhaddith'. He^{asws} said: 'Yes'. I said, 'Who was the one who narrated it?' He^{asws} said: 'An Angel'.

قُلْتُ فَأَقُولُ إِنَّهُ نَبِيٌّ أَوْ رَسُولٌ قَالَ لَا بَلْ قُلْ مِثْلَهُ مِثْلُ صَاحِبِ سُلَيْمَانَ وَ صَاحِبِ مُوسَى وَ مِثْلَهُ مِثْلُ ذِي الْقُرَيْنِ أَمَا سَمِعْتَ أَنَّ عَلِيًّا ع سُئِلَ عَنْ ذِي الْقُرَيْنِ أَوْ نَبِيًّا كَانَ قَالَ لَا وَ لَكِنْ كَانَ عَبْدًا أَحَبَّ اللَّهُ فَأَحَبَّهُ وَ نَاصَحَ اللَّهُ فَصَحَّه فِهَذَا مِثْلُهُ.

I said, 'So can I say he^{asws} was a Prophet^{as} or a Rasool^{as}?' He^{asws} said: 'No, but say, 'And example of his^{asws} is the companion of Suleyman^{as}, and companion of Musa^{as}, and his^{asws} example is an example of Zulqarnayn^{as}. Have you not heard that Ali^{asws} was asked about Zulqarnayn^{as}, 'Is he a Prophet^{as}?' He^{asws} said: 'No, but he was a servant who loved Allah^{azwj} so He^{azwj} Loved him^{as}, and he^{as} advised (for the Sake of) Allah^{azwj}, and He (Allah^{azwj}) Advised him^{as}. So, this is his^{asws} example".¹⁹⁵

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع مَا مَنَزَلَتُهُمْ أَنبياءُ هُمْ قَالَ لَا وَ لَكِنُّهُمْ عُلَمَاءُ كَمَنَزَلَةِ ذِي الْقُرَيْنِ فِي عِلْمِهِ وَ كَمَنَزَلَةِ صَاحِبِ مُوسَى وَ كَمَنَزَلَةِ صَاحِبِ سُلَيْمَانَ.

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

'I said to Abu Abdullah^{asws}, 'What is their^{asws} status, are they^{asws} Prophets^{as}?' He^{asws} said: 'No, but they^{asws} are scholar at the status of Zulqarnayn^{as} in his knowledge, and like the status of the companion of Musa^{as}, and like the status of the companion of Suleyman^{as}'.¹⁹⁶

6- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنِ الْحَارِثِ بْنِ الْمُغَيْرَةِ عَنْ حُمْرَانَ قَالَ: قُلْتُ لِأبي جَعْفَرٍ ع أ لَسْتُ أَخْبَرْتَنِي أَنَّ عَلِيًّا ع كَانَ مُحَدِّثًا قَالَ بَلَى قُلْتُ مَنْ يُحَدِّثُهُ قَالَ مَلَكَ يُحَدِّثُهُ قُلْتُ أَقُولُ إِنَّهُ نَبِيٌّ أَوْ رَسُولٌ

It is narrated to us by Ali Bin Ismail, from Safwan, from Al Hars Bin Al Mugheira, from Humran who said,

'I said to Abu Ja'far^{asws}, 'Didn't you^{asws} inform me that Ali^{asws} was a Muhaddith (narrated to/updated)?' He^{asws} said: 'Yes'. I said, 'Who narrated to him^{asws}?' He^{asws} said: 'An Angel used to narrate to him^{asws}'. I said, 'Shall I say that he^{asws} is a Prophet^{as}, or a Messenger^{as}?'

قَالَ لَا بَلْ مِثْلَهُ مِثْلُ صَاحِبِ سُلَيْمَانَ وَ مِثْلُ صَاحِبِ مُوسَى وَ مِثْلُ ذِي الْقُرَيْنِ أَمَا بَلَعَكَ أَنَّ عَلِيًّا ع سُئِلَ عَنْ ذِي الْقُرَيْنِ فَقَالُوا كَانَ نَبِيًّا قَالَ لَا بَلْ كَانَ عَبْدًا أَحَبَّ اللَّهُ فَأَحَبَّهُ وَ نَاصَحَ اللَّهُ فَتَاصَحَهُ فِهَذَا مِثْلُهُ.

¹⁹⁵ Basaair Al Darajaat – P 7 Ch 20 H 4

¹⁹⁶ Basaair Al Darajaat – P 7 Ch 20 H 5

He^{asws} said: ‘No, but his^{asws} example is an example of the companion of Suleyman^{as} (Asif Bin Barkhiya), and an example of the companion of Musa^{as} (Al Khizr), or an example of Zulqarnayn. Has it not reached you that Ali^{asws} was asked about Zulqarnayn and they said, ‘Was he a Prophet^{as}?’ He^{asws} said: ‘No. He was a servant who loved Allah^{azwj}, so He^{azwj} Loved him, and he^{asws} advised (for) Allah^{azwj}, so He^{azwj} Advised him^{asws}. Thus, this is his^{asws} example’.¹⁹⁷

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ عَنْ هُمْرَانَ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ أَلَسْتَ حَدَّثْتَنِي أَنَّ عَلِيًّا عَ كَانَ مُحَدِّثًا قَالَ بَلَى قُلْتُ مَنْ يُحَدِّثُهُ قَالَ مَلَكٌ يُحَدِّثُهُ قَالَ قُلْتُ فَأَقُولُ إِنَّهُ نَبِيٌّ أَوْ رَسُولٌ

It is narrated to us by Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al Haris, from Humran Bin Ayn who said,

‘I said to Abu Abdullah^{asws}, ‘Didn’t you^{asws} narrate to me that Ali^{asws} was a Muhaddith?’ He^{asws} said: ‘Yes’. I said, ‘Who narrated to him^{asws}?’ He^{asws} said: ‘An Angel’. I said, ‘So, shall I say he^{asws} was a Prophet^{as} or a Rasool^{as}?’

قَالَ لَا بَلَّ مَثَلُهُ مَثَلُ صَاحِبِ سُلَيْمَانَ وَ مَثَلُ صَاحِبِ مُوسَى وَ مَثَلُ ذِي الْقَرْنَيْنِ أَمَا بَلَعَكَ أَنَّ عَلِيًّا عَ سُئِلَ عَنْ ذِي الْقَرْنَيْنِ فَقَالُوا كَانَ نَبِيًّا قَالَ لَا بَلَّ كَانَ عَبْدًا أَحَبَّ اللَّهُ فَأَحَبَّهُ وَ نَاصَحَ اللَّهُ فَنَاصَحَهُ فَهَذَا مَثَلُهُ.

He^{asws} said: ‘No, but his^{asws} example is an example of companion of Suleyman^{as}, and example of companion of Musa^{as} and example of Zulqarnayn^{as}. Has it not reached you that Ali^{asws} was asked about Zulqarnayn^{as} and they said, ‘Was he^{asws} a Prophet^{as}?’ He^{asws} said: ‘No, but he^{as} was a righteous servant who loved Allah^{azwj}, so He^{azwj} Loved him^{as}, and he advised (for the Sake of) Allah^{azwj}, so He^{azwj} Advised him^{as}. This is his^{asws} example’.¹⁹⁸

تم الجزء السابع من كتاب و الحمد لله حمد الشاكرين و يتلوه الجزء الثامن

The seventh part is complete from the book, and the Praise is for Allah^{azwj}, praise of the grateful ones, and is followed by the eighth part

¹⁹⁷ Basaair Al Darajaat – P 7 Ch 20 H 6

¹⁹⁸ Basaair Al Darajaat – P 7 Ch 20 H 7