

بصائر الدرجات في فضائل آل محمد صلى الله عليهم

**BASAAIR AL-DARAJAAT**

**FI FAZAAEL AAL-E-MUHAMMAD<sup>-asws</sup>**

**Levels of Insight into the merits of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>**

Part 3 out of 10

By

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**Died 290 AH**

**Companion of Imam Hassan Al-Askari<sup>-asws</sup>**

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### [الأجزاء العاشرة]

## THE PARTS ARE TEN

الجزء الثالث

### PART THREE

1 باب في الأئمة ع أنهم ورثوا علم آدم و جميع العلماء

**CHAPTER 1 – REGARDING THE IMAMS<sup>-asws</sup> – THEY<sup>-asws</sup> INHERITED KNOWLEDGE OF ADAM<sup>-as</sup> AND THE ENTIRETY OF THE SCHOLARS**

1- حَدَّثَنَا أَبُو الْقَاسِمِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ قَالَ حَدَّثَنِي يَعْقُوبُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ الْجَارُودِ عَنِ الْمُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعِلْمَ الَّذِي هَبَّطَ مَعَ آدَمَ لَمْ يُرْفَعْ وَإِنَّ الْعِلْمَ يُتَوَارَثُ وَ مَا يَمُوتُ مِنَّا عَالِمٌ حَتَّى يُخْلِفَهُ مِنْ أَهْلِهِ مَنْ يَعْلَمُ عِلْمَهُ أَوْ مَا شَاءَ اللَّهُ.

It is narrated to us by Abu Al Qasim who said, 'It is narrated to us by Muhammad Bin Yahya Al Attar who said, 'It is narrated to us by Muhammad Bin Al Husayn Al Saffar who said, 'It is narrated to me by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Rabie, from Abdullah Bin Al Jaroud, from Al Fuzeyl Bin Yasaar who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The knowledge which came down with Adam, was not raised, and that the knowledge is inherited, and no scholar from us<sup>-asws</sup> passes away until he<sup>-asws</sup> leaves behind from his<sup>-asws</sup> family, one who knows his<sup>-asws</sup> knowledge, or whatever Allah<sup>-azwj</sup> so Desires''.<sup>1</sup>

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ فَضَيْلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَتْ فِي عَلِيِّ ع سِنَّةٌ أَلْفِ نَبِيٍّ

It is narrated to us by Muhammad Bin Al Husayn, from Al Bazanty, form Hammad Bin Usman, from Fuzeyl,

'From Abu Ja'far<sup>-asws</sup> having said: 'In Ali<sup>-asws</sup> there were Sunnahs of a thousand Prophets<sup>-as</sup>'.

وَقَالَ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ مَا مَاتَ عَالِمٌ فَدَهَبَ عِلْمُهُ وَ إِنَّ الْعِلْمَ لَيَنْوَارُثُ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ عَالِمٍ.

And he<sup>-asws</sup> said: 'The knowledge which descended with Adam<sup>-as</sup> was not raised, and no scholar<sup>-asws</sup> passes away and his<sup>-asws</sup> knowledge goes away, and that the knowledge gets inherited. The earth cannot remain without a scholar<sup>-asws</sup>'.<sup>2</sup>

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ حَمَّادِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ- النَّبِيُّ ص وَرِثَ عِلْمَ النَّبِيِّينَ كُلِّهِمْ قَالَ لِي نَعَمْ قُلْتُ مَنْ لَدُنْ آدَمَ إِلَى أَنْ انْتَهَى إِلَى نَفْسِهِ قَالَ نَعَمْ وَرِثَهُمُ النَّبِيُّ وَ مَا كَانَ فِي آبَائِهِمْ مِنَ النَّبِيِّ وَ الْعِلْمِ

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

'From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! The Prophet<sup>-saww</sup> inherited the knowledge of Prophets<sup>-as</sup>, all of them<sup>-as</sup>? He<sup>-asws</sup> said: 'Yes'. He<sup>-asws</sup> said: 'From Adam<sup>-as</sup> until ending to himself<sup>-saww</sup>? He<sup>-asws</sup> said: 'Yes, he<sup>-saww</sup> inherited them<sup>-saww</sup> and whatever was from their<sup>-as</sup> fathers<sup>-as</sup>, of the Prophet-hood and the knowledge'.

قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ كَانَ مُحَمَّدٌ ص أَعْلَمَ مِنْهُ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> did not Send any Prophet<sup>-as</sup> except and Muhammad<sup>-saww</sup> was more knowledgeable than him<sup>-as</sup>'.

قَالَ قُلْتُ إِنَّ عِيسَى ابْنَ مَرْيَمَ ع كَانَ يُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ قَالَ صَدَقْتَ وَ سُلَيْمَانُ بْنُ دَاوُدَ كَانَ يَفْهَمُ كَلَامَ الطَّيْرِ قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يَعْرِدُ عَلَى هَذِهِ الْمَنَازِلِ فَقَالَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ لِهَذِهِ حِينَ فَقَدَهُ وَ شَكَّ فِي أَمْرِهِ مَا لِي لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ

He (the narrator) said, I said, 'Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> used to revive the dead by the Permission of Allah<sup>-azwj</sup>'. He<sup>-asws</sup> said: 'You speak the truth'. I said, 'Suleiman<sup>-as</sup> Bin Dawood<sup>-as</sup> used to understand the speech of the birds'. He<sup>-asws</sup> said: 'And Rasool-Allah<sup>-saww</sup> had the power over all these. Suleiman<sup>-as</sup> Bin Dawood<sup>-as</sup> said to the Hoopoe bird when he<sup>-as</sup> was on the verge of losing his<sup>-as</sup> command: **'What is the matter I cannot see the hoopoe, or was it from the absentees? [27:20].**

<sup>1</sup> Basaair Al Darajaat – P 3 Ch 1 H 1

<sup>2</sup> Basaair Al Darajaat – P 3 Ch 1 H 2

وَكَانَتِ الْمَرْدَةُ وَالرَّيْحُ وَالنَّمْلُ وَالْإِنْسُ وَالْحِجُّ وَالشَّيَاطِينُ لَهُ طَائِعِينَ وَغَضِبَ عَلَيْهِ فَقَالَ لَأَعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِي بِسُلْطَانٍ مُّبِينٍ

And the soft winds, and the turbulent winds, and the ants, and the humans, and the Jinn, and the devils were obedient to him<sup>as</sup>. And (he) was angry with it (the hoopoe), and he<sup>as</sup> said: ***I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation' (for its absence) [27:21].***

وَإِنَّمَا غَضِبَ عَلَيْهِ لِأَنَّهُ كَانَ يَدُلُّهُ عَلَى الْمَاءِ فَهَذَا وَهُوَ طَيْرٌ قَدْ أُعْطِيَ مَا لَمْ يُعْطَ سُلَيْمَانُ وَإِنَّمَا أَرَادَهُ لِيَدُلَّهُ عَلَى الْمَاءِ فَهَذَا لَمْ يُعْطَ سُلَيْمَانُ وَكَانَتِ الْمَرْدَةُ لَهُ طَائِعِينَ وَ لَمْ يَكُنْ يَعْرِفُ الْمَاءَ تَحْتَ الْهَوَاءِ وَكَانَتِ الطَّيْرُ تَعْرِفُهُ

He<sup>as</sup> was angry with it because it was a guide for him<sup>as</sup> over the water, and this one, and it was a bird, it was given that which was not given to Suleyman<sup>as</sup> and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him<sup>as</sup>, and it was not for them to understand the water underneath the air, and it was the bird which understood it'.

إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ لَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَتْ بِهِ الْمَوْتَى فَقَدْ وَرَّثْنَا كِتَابَ الْفُرْقَانِ فَعِنْدَنَا مَا تُنصِّرُ بِهِ الْحَيَالُ وَ تُفْطِنُ بِهِ الْبُلْدَانَ وَ يُخَيِّمُ بِهِ الْمَوْتَى بِإِذْنِ اللَّهِ وَ نَحْنُ نَعْرِفُ مَا تَحْتَ الْهَوَاءِ وَ إِنْ كَانَ فِي كِتَابِ اللَّهِ لآيَاتٌ مَا يُرَادُ بِهَا أَمْرٌ مِنَ الْأُمُورِ الَّتِي أَعْطَاهَا اللَّهُ الْمَاضِينَ النَّبِيِّينَ وَ الْمُرْسَلِينَ إِلَّا وَ قَدْ جَعَلَهُ اللَّهُ ذَلِكَ كُلَّهُ لَنَا فِي أُمِّ الْكِتَابِ

Allah<sup>azwj</sup> has Said in His<sup>azwj</sup> Book: ***And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it [13:31].***

We<sup>asws</sup> have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah<sup>azwj</sup>, and we<sup>asws</sup> are aware of the water under the air, and in the Book of Allah<sup>azwj</sup> are Verses with which he<sup>saww</sup> could command anything by it that Allah<sup>azwj</sup> had Given to the Prophet<sup>as</sup> and the Rasools<sup>as</sup> before but Allah<sup>azwj</sup> has Made all of that to be for us<sup>asws</sup> in the Mother of the Book.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ مَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَ الْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ثُمَّ قَالَ جَلَّ وَ عَزَّ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَنَحْنُ الَّذِينَ اصْطَفَيْنَا اللَّهُ فَقَدْ وَرَّثْنَا عِلْمَ هَذَا الْقُرْآنِ الَّذِي فِيهِ تَبَيَّنَ كُلُّ شَيْءٍ.

Allah<sup>azwj</sup> Blessed and Exalted Says in His<sup>azwj</sup> Book: ***And there is nothing hidden in the sky and the earth except it is in a Clarifying Book [27:75].*** Then the Mighty and Majestic Said: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32].*** So, we<sup>asws</sup> are the ones Chosen by Allah<sup>azwj</sup> and Made to inherit this knowledge of the Quran in which is the explanation of all things".<sup>3</sup>

4- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعِلْمَ الَّذِي لَمْ يَزَلْ مَعَ آدَمَ لَمْ يَرْفَعْ وَ الْعِلْمُ يُنَوَّارُ وَ كَانَ عَلِيٌّ ع عَالِمٌ هَذِهِ الْأُمَّةِ وَ إِنَّهُ لَنْ يَهْلِكَ مِنَّا عَالِمٌ إِلَّا خَلَفَهُ مِنْ أَهْلِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

It is narrated to us by Ibn Marouf, from Hammad Bin Isa, from Hareyz, from Zurara,

<sup>3</sup> Basaair Al Darajaat – P 3 Ch 1 H 3

From Abu Ja'far<sup>-asws</sup> having said: 'The knowledge which did not cease to be with Adam<sup>-as</sup>, was not raised. The knowledge gets inherited, and Ali<sup>-asws</sup> was a scholar of his community, and surely a scholar from us<sup>-asws</sup> will never be destroyed (pass away) except he<sup>-asws</sup> leaves behind one<sup>-asws</sup> from his<sup>-asws</sup> family who knows similar to his<sup>-asws</sup> knowledge, or whatever Allah<sup>-azwj</sup> so Desires".<sup>4</sup>

5- حَدَّثَنَا الْعَبَّاسُ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ حُصَيْنٍ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ مِثْلَهُ.

It is narrated to us by Al Abbas, from Hammad Bin Isa, from Hareyz, from Fuzeyl Bin Yassar,

'From Abu Ja'far<sup>-asws</sup> – similar to it".<sup>5</sup>

6- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ عَلَى خَالِهِ وَ لَيْسَ يَمْضِي مِثْلَ عَالِمٍ إِلَّا خَلَفَهُ مَنْ يَعْلَمُ عِلْمَهُ كَانَ عَلِيٌّ ع عَالِمٌ هَذِهِ الْأُمَّةِ.

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Fazala, from Muhammad Bin Al Qasim, from his father, from Fuzeyl who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'The knowledge which descended with Adam<sup>-as</sup>, is upon its state, and no scholar from us<sup>-asws</sup> passes away except he<sup>-asws</sup> leaves behind one<sup>-asws</sup> from his<sup>-asws</sup> family who knows his<sup>-asws</sup> knowledge. Ali<sup>-asws</sup> was a scholar of this community".<sup>6</sup>

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ فَضَّالَةَ عَنْ عُمَرَ بْنِ أَبَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ مَا رُفِعَ وَ مَا مَاتَ عَالِمٌ فَذَهَبَ عِلْمُهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Umar Bin Aban who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'The knowledge which descended with Adam<sup>-as</sup> was not raised, and a scholar passes away but his<sup>-asws</sup> knowledge does not go away".<sup>7</sup>

8- حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنِ السِّنْدِيِّ بْنِ الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ يَا فُضَيْلُ إِنَّ الْعِلْمَ الَّذِي هَبَطَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ إِنَّ الْعِلْمَ لِيُتَوَارَثُ إِنَّهُ لَنْ يَهْلِكَ مِنْ عَالِمٍ إِلَّا خَلَفَهُ مِنْ أَهْلِهِ مَنْ يَعْلَمُ عِلْمَهُ وَ الْعِلْمُ يُتَوَارَثُ.

It is narrated to me by one of our companions, from Al Sindy Bin Al Rabie, from Muhammad Bin Al Qasim, from his father, from Al Fuzeyl,

From Abu Ja'far<sup>-asws</sup> having said: 'O Fuzeyl! The knowledge which descended with Adam<sup>-as</sup> was not raised, and that knowledge tends to be inherited. No scholar<sup>-asws</sup> is destroyed (passes away) except he<sup>-asws</sup> leaves behind one<sup>-asws</sup> from his<sup>-asws</sup> family one<sup>-asws</sup> who knows his<sup>-asws</sup> knowledge, and the knowledge is inherited".<sup>8</sup>

<sup>4</sup> Basaair Al Darajaat – P 3 Ch 1 H 4

<sup>5</sup> Basaair Al Darajaat – P 3 Ch 1 H 5

<sup>6</sup> Basaair Al Darajaat – P 3 Ch 1 H 6

<sup>7</sup> Basaair Al Darajaat – P 3 Ch 1 H 7

<sup>8</sup> Basaair Al Darajaat – P 3 Ch 1 H 8

9- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ بْنِ الْحَارِثِ بْنِ الْمُغَيْرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ لَمْ يَرْفَعْ وَ مَا مَاتَ عَالِمٌ إِلَّا وَ قَدْ وَرَثَ عِلْمَهُ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ عَالِمٍ.

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

‘The knowledge which descended with Adam<sup>-as</sup> was not raised, and no scholar<sup>-asws</sup> passes away except and his<sup>-asws</sup> knowledge gets inherited. The earth cannot remain without a scholar<sup>-asws</sup>’<sup>9</sup>

10- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعٍ عَنِ الْمُضَنَّبِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعِلْمَ الَّذِي هَبَطَ مَعَ آدَمَ لَمْ يَرْفَعْ وَ الْعِلْمُ يُتَوَارَثُ وَ إِنَّ عَلِيًّا ع عَالِمٌ هَذِهِ الْأُمَّةِ وَ إِنَّهُ لَمْ يَمُتْ مِنَّا عَالِمٌ إِلَّا خَلَفَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

It is narrated to us by Ibn Marouf, from Hammad Bin Isa, from Rabie, from Al Fuzeyl,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The knowledge which descended with Adam<sup>-as</sup> was not raised, and the knowledge is inherited, and that Ali<sup>-asws</sup> is a scholar<sup>-asws</sup> of this community, and it is so that no scholar<sup>-asws</sup> from us<sup>-asws</sup> passes away except he<sup>-asws</sup> leaves behind from after him<sup>-asws</sup>, one<sup>-asws</sup> who knows similar to his<sup>-asws</sup> knowledge, or whatever Allah<sup>-azwj</sup> so Desires’’<sup>10</sup>

11- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرِ بْنِ زَايِدَةَ عَنْ حُمْرَانَ قَالَ سَمِعْتُ الشَّيْخَ يُعْنِي أَبَا جَعْفَرٍ ع يَقُولُ الْعِلْمَ الَّذِي لَمْ يَزَلْ مَعَ آدَمَ مَا رَفَعَ وَ مَا مَاتَ عَالِمٌ ذَهَبَ عِلْمُهُ.

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

‘I heard the Sheykh, meaning Abu Ja’far<sup>-asws</sup> saying: ‘The knowledge which did not cease to be with Adam<sup>-as</sup> was not raised, and no scholar from us<sup>-asws</sup> passes away, and his<sup>-asws</sup> knowledge goes away’’ (without passed on to the next Imam from us<sup>-asws</sup>).<sup>11</sup>

12- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ بَعْضِ الصَّادِقِينَ يَرْفَعُهُ إِلَى جَعْفَرٍ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع بِمَصُونِ التَّمَادِ وَ يَدْعُونَ النَّهْرَ الْعَظِيمَ قِيلَ لَهُ وَ مَا النَّهْرُ الْعَظِيمُ قَالَ رَسُولُ اللَّهِ ص وَ الْعِلْمُ الَّذِي آتَاهُ اللَّهُ إِنَّ اللَّهَ جَمَعَ لِمُحَمَّدٍ ص سُنَنَ النَّبِيِّينَ مِنْ آدَمَ هَلَمْ جَزَأَ إِلَى مُحَمَّدٍ ص

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Numan, from one of the two truthful ponens raising it to,

‘Ja’far<sup>-asws</sup> said: ‘Abu Ja’far<sup>-asws</sup> said: ‘They are licking the drop and are claiming the great river’. It was said to him<sup>-asws</sup>, ‘And what is the great river?’ He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> and the knowledge which Allah<sup>-azwj</sup> Gave him<sup>-saww</sup>. Allah<sup>-azwj</sup> Gathered for Muhammad<sup>-saww</sup>, Sunnahs of the Prophets<sup>-as</sup> from Adam<sup>-as</sup> and so on to Muhammad<sup>-saww</sup>’.

قِيلَ لَهُ وَ مَا تِلْكَ السُّنَنُ قَالَ عِلْمَ النَّبِيِّينَ بِأَسْرِهِ إِنَّ اللَّهَ جَمَعَ لِمُحَمَّدٍ ص عِلْمَ النَّبِيِّينَ بِأَسْرِهِ وَ إِنَّ رَسُولَ اللَّهِ ص صَيَّرَ ذَلِكَ كُلَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع

<sup>9</sup> Basaair Al Darajaat – P 3 Ch 1 H 9

<sup>10</sup> Basaair Al Darajaat – P 3 Ch 1 H 10

<sup>11</sup> Basaair Al Darajaat – P 3 Ch 1 H 11

It was said to him<sup>-asws</sup>, ‘And what are those Sunnahs?’ He<sup>-asws</sup> said: ‘Knowledge of the Prophets<sup>-as</sup> in its entirety. Allah<sup>-azwj</sup> Gathered for Muhammad<sup>-saww</sup> knowledge of Muhammad<sup>-saww</sup> in its entirety, and that Rasool-Allah<sup>-saww</sup> transferred all of that to be with Amir Al-Momineen<sup>-asws</sup>’.

فَقَالَ لَهُ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ فَأَمِيرُ الْمُؤْمِنِينَ عَ أَعْلَمُ أَمْ بَعْضُ النَّبِيِّينَ

The man said to him<sup>-asws</sup>: ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Is Amir Al-Momineen<sup>-asws</sup> more knowledgeable or one of the Prophets<sup>-as</sup>?’

فَقَالَ أَبُو جَعْفَرٍ عَ اسْتَمِعُوا مَا يَقُولُ إِنَّ اللَّهَ يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ إِنِّي حَدَّثْتُ أَنَّ اللَّهَ جَمَعَ لِمُحَمَّدٍ صَ عِلْمَ النَّبِيِّينَ وَ أَنَّهُ جَعَلَ ذَلِكَ كُلَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ يَسْأَلُنِي هُوَ أَعْلَمُ أَمْ بَعْضُ النَّبِيِّينَ.

Abu Ja’far<sup>-asws</sup> said: ‘Listen to what he is saying! Allah<sup>-azwj</sup> Opens the hearing of the one He<sup>-azwj</sup> so Desires to. I<sup>-asws</sup> narrated that Allah<sup>-azwj</sup> Gathered to Muhammad<sup>-saww</sup> knowledge of the Prophets<sup>-as</sup>, and he<sup>-saww</sup> made all of that to be with Amir Al-Momineen<sup>-asws</sup>, and he is asking me<sup>-asws</sup> whether he<sup>-asws</sup> is more knowledgeable or one of the Prophets<sup>-as</sup>’.<sup>12</sup>

13- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: أَعْطَى اللَّهُ مُحَمَّدًا صَ مِثْلَ مَا أُعْطِيَ آدَمَ عَ فَمَنْ دُونَهُ مِنَ الْأَوْصِيَاءِ كُلِّهِمْ يَا جَابِرُ هَلْ تَعْرِفُونَ ذَلِكَ.

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

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Gave Muhammad<sup>-saww</sup> similar to what He<sup>-azwj</sup> Gave Adam<sup>-as</sup>, and the ones besides him<sup>-as</sup> from the successor<sup>s</sup>, all of them<sup>-as</sup>. O Jabir! Do you understand that?’<sup>13</sup>

14- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عِمْرَانَ بْنِ أَبَانَ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ مَافُوعٌ وَ مَا مَاتَ عَالِمٌ فَذَهَبَ عِلْمُهُ.

It is narrated to us by Ubeydullah Bin Ja’far, from Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalah Bin Ayoub, from Imran Bin Aban, from Humran,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘The knowledge which descended with Adam<sup>-as</sup> was not raised, and not scholar<sup>-asws</sup> dies and his<sup>-asws</sup> knowledge goes away’<sup>14</sup>.

2 باب في العلماء أهم يرثون العلم بعضهم من بعض و لا يذهب العلم من عندهم

<sup>12</sup> Basaair Al Darajaat – P 3 Ch 1 H 12

<sup>13</sup> Basaair Al Darajaat – P 3 Ch 1 H 13

<sup>14</sup> Basaair Al Darajaat – P 3 Ch 1 H 14

## CHAPTER 2 – REGARDING THE SCHOLARS<sup>-asws</sup>, THEY<sup>-asws</sup> ARE INHERITING THE KNOWLEDGE, ONE FROM THE OTHER, AND THE KNOWLEDGE DOES NOT GO AWAY FROM THEM<sup>-asws</sup>

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَيْهَقِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِبِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ الْعِلْمَ يُتَوَارَثُ وَلَا يَمُوتُ عَالِمٌ إِلَّا تَرَكَ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Al Nazar, from Yahya Al Halby, from Abdul Hameed Al Taie, from Muhammad Bin Muslim who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘The knowledge is inherited, and no scholar<sup>-asws</sup> passes away except he<sup>-asws</sup> leaves behind one<sup>-asws</sup> who knows similar to his<sup>-asws</sup> knowledge, or whatever Allah<sup>-azwj</sup> so Desires’.<sup>15</sup>

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ بُرَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَلِيًّا ع كَانَ عَالِمًا وَ إِنَّ الْعِلْمَ يُتَوَارَثُ وَ لَنْ يَهْلِكَ عَالِمٌ إِلَّا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Yahya Al Halby, from Bureyd, from Muhammad Bin Muslim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> was a scholar<sup>-asws</sup>, and that the knowledge is inherited, and a scholar<sup>-asws</sup> will never be destroyed (pass away) except there would remain from after him<sup>-asws</sup>, one<sup>-asws</sup> who knows similar to his<sup>-asws</sup> knowledge, or whatever Allah<sup>-azwj</sup> so Desires’.<sup>16</sup>

3- عَبْدُ اللَّهِ بْنُ مُوسَى عَنِ الْحَشَّابِ عَنِ مُحَمَّدِ بْنِ سَالِمٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ ع عَالِمٌ هَذِهِ الْأُمَّةِ وَ الْعِلْمُ يُتَوَارَثُ وَ لَيْسَ يَهْلِكُ هَالِكٌ مِنْهُمْ حَتَّى يُؤْتَى مِنْ أَهْلِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ.

It is narrated to us by Abdullah Bin Musa, from Al Khashab, from Muhammad Bin Salim, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> was a scholar of this community, and the knowledge is inherited, and a dying one does not die from them<sup>-asws</sup> until he<sup>-asws</sup> gives one<sup>-asws</sup> from his<sup>-asws</sup> family, similar to his<sup>-asws</sup> knowledge’.<sup>17</sup>

4- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عُمَرَ بْنِ بَرِيْدٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ عَلِيًّا ع كَانَ عَالِمٌ هَذِهِ الْأُمَّةِ وَ الْعِلْمُ يُتَوَارَثُ وَ لَا يَهْلِكُ أَحَدٌ مِنَّا إِلَّا تَرَكَ مِنْ أَهْلِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

(The book) ‘Basaair Al Darajaat’ – Ibn Marouf, from Hammad Bin Isa, from Umar Bin Yazeed who said,

<sup>15</sup> Basaair Al Darajaat – P 3 Ch 2 H 1

<sup>16</sup> Basaair Al Darajaat – P 3 Ch 2 H 2

<sup>17</sup> Basaair Al Darajaat – P 3 Ch 2 H 3

'Abu Ja'far<sup>-asws</sup> said: 'Ali<sup>-asws</sup> was a scholar of this community, and the knowledge is inherited, and no one from us<sup>-asws</sup> is destroyed (passes away) except he<sup>-asws</sup> leaves behind one<sup>-asws</sup> from his<sup>-asws</sup> family who knows similar to his<sup>-asws</sup> knowledge, or whatever Allah<sup>-azwj</sup> so Desires".<sup>18</sup>

**3 باب في الأئمة أنهم ورثوا علم أولي العزم من الرسل وجميع الأنبياء وأنهم ص أمناء الله في أرضه و عندهم علم البلايا و المنايا و أنساب العرب**

### **CHAPTER 3 – REGARDING THE IMAMS<sup>-asws</sup>, THEY<sup>-asws</sup> INHERITED KNOWLEDGE OF THE DETERMINED ONES FROM THE MESSENGERS<sup>-as</sup>, AND THE ENTIRETY OF THE PROPHETS<sup>-as</sup>, AND THEY<sup>-asws</sup> ARE TRUSTEES OF ALLAH<sup>-azwj</sup> IN HIS<sup>-azwj</sup> EARTH, AND WITH THEM<sup>-asws</sup> IS KNOWLEDGE OF THE AFFLICTIONS AND THE DEATHS AND LINEAGES OF THE ARABS**

1- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَامِرٍ عَنِ ابْنِ أَبِي نَجْرَانَ قَالَ: كَتَبَ أَبُو الْحَسَنِ الرِّضَا ع رِسَالَةً وَ أَقْرَأَ بِهَا قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ مُحَمَّدًا ص كَانَ أَمِينِ اللَّهِ فِي أَرْضِهِ فَلَمَّا فُيِّضَ مُحَمَّدٌ ص كُنَّا أَهْلَ الْبَيْتِ وَرَثَتُهُ فَتَحْنُ أَمْنَاءَ اللَّهِ فِي أَرْضِهِ عِنْدَنَا عِلْمُ الْبَلَايَا وَ الْمَنَائِي وَ أَنْسَابِ الْعَرَبِ وَ مَوْلِدِ الْإِسْلَامِ وَ إِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ حَقِيقَةِ الْبِقَاقِ

It is narrated to us by Abdullah Bin Aamir, from Ibn Abu Najran who said,

'Abu Al-Hassan Al-Reza<sup>-asws</sup> wrote a letter and read it out to us: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'Muhammad<sup>-sawww</sup> was a trustee of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. When Muhammad<sup>-sawww</sup> passed away, we<sup>-asws</sup>, People<sup>-asws</sup> of the Household inherited him<sup>-sawww</sup>. So, we<sup>-asws</sup> are trustees in His<sup>-azwj</sup> earth. With us<sup>-asws</sup> is knowledge of the afflictions and the deaths, and lineages of the Arabs, and births of Al-Islam, and we<sup>-asws</sup> recognise the man when we<sup>-asws</sup> see him by the reality of the Eman and reality of the hypocrisy.

وَ إِنَّا شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ أَخَذَ اللَّهُ عَلَيْنَا وَ عَلَيْهِمُ الْمِيثَاقُ يَرُدُّونَ مَوْرِدَنَا وَ يَدْخُلُونَ مَدْخَلَنَا نَحْنُ التُّجَاهُ وَ أَفْرَاطُنَا أَفْرَاطُ الْأَنْبِيَاءِ وَ نَحْنُ أَوْلَادُ الْأَوْصِيَاءِ وَ نَحْنُ الْمَحْضُوضُونَ فِي كِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِاللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِدِينِ اللَّهِ

And our<sup>-asws</sup> Shias are written with their names and names of their fathers. Allah<sup>-azwj</sup> Took the Covenant upon us<sup>-asws</sup> and them. They turn our<sup>-asws</sup> turning and enter our entrances. We<sup>-asws</sup> are the salvation, and our<sup>-asws</sup> perfection is the perfection of the Prophets<sup>-as</sup>, and we<sup>-asws</sup> are sons<sup>-asws</sup> of the successors<sup>-asws</sup>, and we<sup>-asws</sup> are the ones specialised in the Book of Allah<sup>-azwj</sup>, and we<sup>-asws</sup> are the foremost of the people with Allah<sup>-azwj</sup>, and we<sup>-asws</sup> are the foremost of the people with the Book of Allah<sup>-azwj</sup>, and we<sup>-asws</sup> are the foremost of the people with the Religion of Allah<sup>-azwj</sup>.

نَحْنُ الَّذِينَ شَرَعَ لَنَا دِينَهُ فَقَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ يَا آلَ مُحَمَّدٍ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا فَقَدْ وَصَّانَا بِمَا أَوْصَى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدٌ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ مُوسَى وَ عِيسَى

<sup>18</sup> Basaair Al Darajaat – P 3 Ch 2 H 4

And we<sup>-asws</sup> are those for whom Allah<sup>-azwj</sup> Legislated His<sup>-azwj</sup> Religion for us<sup>-asws</sup>, so He<sup>-azwj</sup> Said in His<sup>-azwj</sup> Book: ***He has Legislated to you - O Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, from the Religion what He Bequeathed with to Noah, and which We Revealed to you - O Muhammad<sup>-saww</sup>, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].***

وَإِسْحَاقَ وَ يَعْقُوبَ فَقَدْ عَلَّمْنَا وَ بَلَّغْنَا مَا عَلَّمْنَا وَ اسْتَوْدَعْنَا عِلْمَهُمْ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ وَ نَحْنُ وَرَثَةُ أُولِي الْعِزْمِ مِنَ الرُّسُلِ أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا فِيهِ وَ كُونُوا عَلَى جَمَاعَةٍ كَبُرَ عَلَى الْمُشْرِكِينَ مِنْ أَشْرِكِ بَوْلَايَةِ عَلِيٍّ ع مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلايَةِ عَلِيٍّ إِنَّ اللَّهَ يَا مُحَمَّدُ يَهْدِي إِلَيْهِ مَنْ يُبِيبُ مَنْ يُجِيبُكَ إِلَى وَلايَةِ عَلِيٍّ.

He<sup>-azwj</sup> has Taught us<sup>-asws</sup>, and Delivered to Us<sup>-asws</sup> the Knowledge what we<sup>-asws</sup> know, and Entrusted us<sup>-asws</sup> their<sup>-as</sup> knowledge. We<sup>-asws</sup> are the inheritors of the Determined Ones (Ul Al-Azam) from the Rasools<sup>-as</sup> that you<sup>-asws</sup> would, ***“Establish the Religion - O Progeny<sup>-asws</sup> Muhammad<sup>-saww</sup>, and do not be divided in it!”***, and be as one group. ***Greatly difficult it is upon the associators - the ones who associate others with the Wilayah of Ali<sup>-asws</sup>, what you are calling them to - from the Wilayah of Ali<sup>-asws</sup>. Allah, O Muhammad<sup>-saww</sup>, Guides towards it ones who are penitent [42:13] - the one who answers you to the Wilayah of Ali<sup>-asws</sup>”***.<sup>19</sup>

2- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَمَّارِ بْنِ هَارُونَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ إِنَّ مُحَمَّدًا ص كَانَ أَمِينًا لِلَّهِ فِي أَرْضِهِ فَلَمَّا قَبَضَهُ اللَّهُ كُنَّا أَهْلَ الْبَيْتِ وَرَثَتُهُ فَنَحْنُ أَمَنَاءُ اللَّهِ فِي أَرْضِهِ عِنْدَنَا عِلْمُ الْمَنَائِمِ وَ الْبَلَايَا وَ أَنْسَابِ الْعَرَبِ وَ فَضْلِ الْحِطَابِ وَ مَوْلِدِ الْإِسْلَامِ

It is narrated to us by Ahmad Bin Al Husayn, from his father, from Amro Bin Maymoun, from Ammar Bin Haroun,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Muhammad<sup>-saww</sup> was a trustee of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. When Allah<sup>-azwj</sup> Caused him<sup>-saww</sup> to pass away, we<sup>-asws</sup>, People<sup>-asws</sup> of the Household inherited him<sup>-saww</sup>. So, we<sup>-asws</sup> are trustees of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. With us<sup>-asws</sup> is knowledge of the deaths and the afflictions, and lineages of the Arabs, and the decisive address, and Initiation of Al-Islam.

قَالَ شَرَعَ لَكُمْ يَا آلَ مُحَمَّدٍ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى فَقَدْ عَلَّمْنَا وَ بَلَّغْنَا مَا عَلَّمْنَا وَ اسْتَوْدَعْنَا عِلْمَهُ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ وَ نَحْنُ وَرَثَةُ أُولِي الْعِزْمِ مِنَ الرُّسُلِ

***He has Legislated for you – Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, from the Religion what He Bequeathed with to Noah, and which We Revealed to you, - O Muhammad<sup>-saww</sup>, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].*** So He<sup>-azwj</sup> Taught us<sup>-asws</sup> and it reached us<sup>-asws</sup> what we<sup>-asws</sup> were Taught, and Entrusted us<sup>-asws</sup> with his<sup>-saww</sup> knowledge. We<sup>-asws</sup> are the inheritors of the Prophets<sup>-as</sup>, and we<sup>-asws</sup> are inheritors of the Determined ones from the Rasools<sup>-as</sup>.

أَنْ أَقِيمُوا الصَّلَاةَ وَ الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا وَ كُونُوا عَلَى جَمَاعَةٍ كَبُرَ عَلَى الْمُشْرِكِينَ بَوْلَايَةِ عَلِيٍّ مَا تَدْعُوهُمْ إِلَيْهِ.

<sup>19</sup> Basaair Al Darajaat – P 3 Ch 3 H 1

**“Establish – the Salat, and the Religion – O Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and do not be divided in it!”** – and be upon a group, **Greatly difficult it is upon those who associate** – with the Wilayah of Ali<sup>-asws</sup>, **what you are calling them to [42:13]**”<sup>20</sup>

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ أَنَّهُ كَتَبَ إِلَيْهِ أَبُو الْحَسَنِ الرِّضَا عَ أَمَا بَعْدُ فَإِنَّ مُحَمَّدًا كَانَ أَمِيرًا لِلَّهِ فِي أَرْضِهِ فَلَمَّا فُيِّضَ كُنَّا أَهْلَ الْبَيْتِ وَرِثَتُهُ

It is narrated to us by Ibrahim Bin Hashim, from Abdul Aziz Bin Al Muhtady, from Abdullah Bin Jundab,

‘Abu Al-Hassan Al-Reza<sup>-asws</sup> wrote to him: ‘As for after, verily Muhammad<sup>-saww</sup> was a trustee of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. When he<sup>-saww</sup> passed away, we<sup>-asws</sup>, People<sup>-asws</sup> of the Household inherited him<sup>-saww</sup>.

فَنَحْنُ أَمَنَاءُ اللَّهِ فِي أَرْضِهِ عِنْدَنَا عِلْمُ الْمَنَائَا وَ الْبَلَايَا وَ أَنْسَابُ الْعَرَبِ وَ مَوْلِدُ الْإِسْلَامِ وَ إِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ حَقِيقَةِ النِّفَاقِ وَ إِنَّا شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ

So, we<sup>-asws</sup> are trustees of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. With us<sup>-asws</sup> is knowledge of the deaths, and the afflictions, and lineages of the Arabs, and births of Al-Islam, and we<sup>-asws</sup> tend to recognise the man when we<sup>-asws</sup> see him, by the reality of the Eman and reality of the hypocrisy, and our<sup>-asws</sup> Shias are written with their names and names of their fathers.

أَخَذَ اللَّهُ عَلَيْنَا وَ عَلَيْهِمُ الْمِيثَاقَ يَرُدُّونَ مَوْرِدَنَا وَ يَدْخُلُونَ مَدْخَلَنَا لَيْسَ عَلَيَّ مِلَّةُ الْإِسْلَامِ غَيْرَنَا وَ غَيْرُهُمْ نَحْنُ التُّجَبَاءُ وَ نَحْنُ أَفْرَاطُ الْأَنْبِيَاءِ وَ نَحْنُ أَنْبَاءُ الْأَوْصِيَاءِ وَ نَحْنُ الْمَخْصُوصُونَ فِي كِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِرَسُولِ اللَّهِ ص

Allah<sup>-azwj</sup> Took the Covenant upon us<sup>-asws</sup> and them. They turn our<sup>-asws</sup> turning and enter our<sup>-asws</sup> enterings. There isn't anyone upon the Religion of Al-Islam apart from us<sup>-asws</sup> and them. We<sup>-asws</sup> are the elites, and we<sup>-asws</sup> are perfection of the Prophets<sup>-as</sup>, and we<sup>-asws</sup> are sons<sup>-asws</sup> of the successors<sup>-as</sup>, and we<sup>-asws</sup> are the ones specialised in the Book of Allah<sup>-azwj</sup>, and we<sup>-asws</sup> are foremost of the people with Rasool-Allah<sup>-saww</sup>.

وَ نَحْنُ الَّذِينَ شَرَعَ لَنَا دِينَهُ وَ قَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى

And we<sup>-asws</sup> area those He<sup>-azwj</sup> Legislated His<sup>-azwj</sup> Religion for us<sup>-asws</sup>, and He<sup>-azwj</sup> Said in His<sup>-azwj</sup> Book: **He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, - O Muhammad<sup>-saww</sup>, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].**

فَقَدْ عَلَّمَنَا وَ بَلَّغَنَا مَا عَلَّمْنَا وَ اسْتَوْدَعَنَا عِلْمَهُمْ وَ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ وَ نَحْنُ وَرَثَةُ أَوْلَى الْعَزْمِ مِنَ الرُّسُلِ أَنْ أَقِيمُوا مَا قَالَ وَ لَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بِوَلَايَةِ عَلِيِّ مَا تَدْعُوا [تَدْعُوهُمْ] مِنَ اللَّهِ مِنْ وَلَايَةِ عَلِيِّ إِنَّ اللَّهَ يَا مُحَمَّدُ يَهْدِي إِلَيْهِ مَنْ يُجِيبُكَ إِلَى وَلَايَةِ عَلِيِّ ع..

He<sup>-azwj</sup> has Taught us<sup>-asws</sup>, and we<sup>-asws</sup> delivered what He<sup>-azwj</sup> Taught us<sup>-asws</sup>, and He<sup>-azwj</sup> Entrusted us<sup>-asws</sup> their<sup>-as</sup> knowledge, and we<sup>-asws</sup> are inheritors of the Prophets<sup>-as</sup>, and we<sup>-asws</sup> inherited the Determined Ones from the Messengers<sup>-as</sup>, **“Establish the Religion, and what He<sup>-azwj</sup> Said and do not be divided in it!” Greatly difficult it is upon those who associate [42:13],**

<sup>20</sup> Basaair Al Darajaat – P 3 Ch 3 H 2

ones who associate with Wilayah of Ali<sup>-asws</sup>, what you<sup>-saww</sup> are calling them to from Allah<sup>-azwj</sup> of the Wilayah of Ali<sup>-asws</sup>. Surely Allah<sup>-azwj</sup>, O Muhammad<sup>-saww</sup>, Guides to it ones who love you<sup>-saww</sup>, to the Wilayah of Ali<sup>-asws</sup>”<sup>21</sup>.

4- حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ عَنْ مُوسَى بْنِ يَعْلَى عَنْ مُوسَى بْنِ الْقَاسِمِ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ مُحَمَّدًا ص كَانَ أَمِيرَ اللَّهِ فِي أَرْضِهِ فَلَمَّا قُبِضَ مُحَمَّدٌ كُنَّا أَهْلَ الْبَيْتِ وَرَثَتَهُ

It is narrated to us by Muhammad Bin Haroun, from Musa Bin Ya'la, from Musa Bin Al Qasim who said,

‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘Surely, Muhammad<sup>-saww</sup> was trustee of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. When Muhammad<sup>-saww</sup> passed away, we<sup>-asws</sup> People<sup>-asws</sup> of the Household inherited him<sup>-saww</sup>.

فَنَحْنُ أُمَّةٌ اللَّهُ فِي أَرْضِهِ عِنْدَنَا عِلْمُ الْمَنَائِمِ وَالْبَلَايَا وَ أَنْسَابِ الْعَرَبِ وَ مَوْلِدُ الْإِسْلَامِ وَ إِنَّ شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ

We<sup>-asws</sup> are trustees of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. With us<sup>-asws</sup> is knowledge of the deaths and the afflictions and lineages of the Arabs, and births of Al-Islam, and our<sup>-asws</sup> Shias are written with their names and names of their fathers.

نَحْنُ النُّجَبَاءُ وَ نَحْنُ أَفْرَاطُ الْأَنْبِيَاءِ وَ نَحْنُ أَبْنَاءُ الْأَوْصِيَاءِ وَ نَحْنُ الْمَخْصُوصُونَ فِي كِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِكِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِدِينِ اللَّهِ

We<sup>-asws</sup> are the elites, and we are perfection of the Prophets<sup>-as</sup>, and we<sup>-asws</sup> are sons<sup>-asws</sup> of the successors<sup>-as</sup>, and we<sup>-asws</sup> are the ones specialised in the Book of Allah<sup>-azwj</sup>, and we<sup>-asws</sup> are the foremost of the people with the Book of Allah<sup>-azwj</sup>, and we<sup>-asws</sup> are foremost of the people with the Religion of Allah<sup>-azwj</sup>.

نَحْنُ الَّذِينَ شَرَعَ لَنَا دِينَهُ وَ قَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ يَا مُحَمَّدُ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى

We<sup>-asws</sup> are those He<sup>-azwj</sup> Legislated His<sup>-azwj</sup> Religion for us<sup>-asws</sup> and Said in His<sup>-azwj</sup> Book: **He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, - O Muhammad<sup>-saww</sup>, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].**

فَقَدْ عَلَّمَنَا وَ بَلَّغَنَا مَا عَلَّمْنَا وَ اسْتَوْدَعَنَا عِلْمَهُمْ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ وَ نَحْنُ وَرَثَةُ أَوْلَى الْعَزْمِ مِنَ الرُّسُلِ أَنْ أَفَيْمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا فِيهِ وَ كُونُوا عَلَى جَمَاعَةٍ كَثِيرٍ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بِوَلَايَتِهِ عَلَى مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلَايَةِ عَلِيٍّ يَهْدِي إِلَيْهِ مَنْ يُبِيبُ مَنْ يُجِيبُكَ إِلَى وَلَايَةِ عَلِيٍّ ع.

He<sup>-azwj</sup> has Taught us<sup>-asws</sup>, and we<sup>-asws</sup> delivered what He<sup>-azwj</sup> Taught us<sup>-asws</sup>, and He<sup>-azwj</sup> Entrusted us<sup>-asws</sup> their<sup>-as</sup> knowledge, and we<sup>-asws</sup> are inheritors of the Prophets<sup>-as</sup>, and we<sup>-asws</sup> inherited the Determined Ones from the Messengers<sup>-as</sup>, **“Establish the Religion, O Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and do not be divided in it!”**, and be upon a group, **Greatly difficult it is upon those who associate [42:13]**, ones who associate with Wilayah of Ali<sup>-asws</sup>, what you<sup>-</sup>

<sup>21</sup> Basaair Al Darajaat – P 3 Ch 3 H 3

<sup>saww</sup> are calling them to from the Wilayah of Ali<sup>asws</sup>. **and He Guides ones who are penitent [42:13]**, ones who love you<sup>saww</sup>, to the Wilayah of Ali<sup>asws</sup>’<sup>22</sup>.

[نادر من الباب](#)

## RARE FROM THE CHAPTER

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ بُكَيْرِ الْهَجْرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَوَّلَ وَصِيٍّ كَانَ عَلِيٌّ وَجِهَ الْأَرْضِ هِبَةُ اللَّهِ بِنُ آدَمَ وَ مَا مِنْ نَبِيٍّ مَضَى إِلَّا وَ لَهُ وَصِيٌّ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman, from Bukeyr Al Hajry,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The first successor<sup>as</sup> that happened to be upon the surface of the earth was Hibtullah Bin Adam<sup>as</sup>, and there is no Prophet<sup>as</sup> who passed away except and there was a successor<sup>as</sup> for him<sup>as</sup>.

كَانَ عَدَدُ جَمِيعِ الْأَنْبِيَاءِ مِائَةَ أَلْفٍ نَبِيٍّ وَ أَرْبَعَةٌ وَ عِشْرِينَ أَلْفٍ نَبِيٍّ خَمْسَةٌ مِنْهُمْ أَوْلُو الْعَرْشِ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ

The number of the entirety of the Prophets<sup>as</sup> was one hundred and twenty-four thousand Prophets<sup>as</sup>, five of them<sup>as</sup> were the Determined Ones (Ul Al Azam) – Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup> and Isa<sup>as</sup> and Muhammad<sup>saww</sup>.

وَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ هِبَةَ اللَّهِ لِمُحَمَّدٍ ص وَ رِثَ عِلْمَ الْأَوْصِيَاءِ وَ عِلْمَ مَنْ كَانَ قَبْلَهُ أَمَا إِنَّ مُحَمَّدًا وَرِثَ عِلْمَ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ عَلَيْهِمُ السَّلَامُ

And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was the ‘Hibtullah’ for Muhammad<sup>saww</sup>, inheriting knowledge of the Prophets<sup>as</sup>, and knowledge of the ones who were before him<sup>asws</sup>. As for Muhammad<sup>saww</sup>, he<sup>saww</sup> inherited the knowledge of the ones from the Prophets<sup>as</sup> and the Messengers<sup>as</sup> who were before him<sup>saww</sup>.

وَ عَلَى قَائِمَةِ الْعَرْشِ مَكْتُوبٌ حَمْرُهُ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ سَيِّدُ الشُّهَدَاءِ وَ فِي زَوَايَا الْعَرْشِ مَكْتُوبٌ عَنْ يَمِينِ رَبِّنَا وَ كِلْتَا يَدَيْهِ يَمِينٌ - عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ

And upon the pillar of the Throne is written: “Hamza<sup>asws</sup> is lion of Allah<sup>azwj</sup> and lion of His<sup>azwj</sup> Rasool<sup>saww</sup> and chief of the martyrs”; and in a corner of the Throne is written on the right of our Lord<sup>azwj</sup>, and both His<sup>azwj</sup> Hands are right: “Ali<sup>asws</sup> is Amir Al-Momineen<sup>asws</sup>”.

فَهَذِهِ حُجَّتُنَا عَلَى مَنْ أَنْكَرَ حَقَّنَا وَ جَحَدَنَا مِيرَاتِنَا وَ مَا مَنَعَنَا مِنَ الْكَلَامِ وَ أَمَامَنَا الْبَقِيَّةُ فَأَيُّ حُجَّةٍ تَكُونُ أُبْلَغُ مِنْ هَذَا.

This is our<sup>-asws</sup> argument against the one who denier our<sup>-asws</sup> right, and rejects our<sup>-asws</sup> inheritances and what we<sup>-asws</sup> were forbidden from the speaking, and in front of us is the conviction, so which argument can happen to be more reaching than this?'.<sup>23</sup>

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي حَمَزَةَ السُّمَالِيِّ عَنْ أَبِي الْحِجَازِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ ص خَتَمَ مِائَةَ أَلْفِ نَبِيٍّ وَ أَرْبَعَةَ وَ عِشْرِينَ أَلْفَ نَبِيٍّ وَ خَتَمْتُ أَنَا مِائَةَ أَلْفِ وَصِيٍّ وَ أَرْبَعَةَ وَ عِشْرِينَ أَلْفَ وَصِيٍّ وَ كُفِّتُ وَ مَا تَكَلَّفَ الْأَوْصِيَاءُ قَبْلِي وَ اللَّهُ الْمُسْتَعَانُ

It is narrated to us by Muhammad Bin Al Husayn, from Abdullah Bin Jabala, from Dawood Al Raqy, from Abu Hamza Al Sumali, from Abu Al Hijaz who said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> ended one hundred and twenty-four thousand Prophets<sup>-as</sup>, and I<sup>-asws</sup> ended one hundred and twenty-four thousand successors<sup>-as</sup>, and I<sup>-asws</sup> encumbered and the successors<sup>-as</sup> before me<sup>-asws</sup> were not encumbered, **and Allah is the Helper [12:18]**.

وَ إِنَّ رَسُولَ اللَّهِ ص قَالَ فِي مَرَضِهِ لَسْتُ أَخَافُ عَلَيْكَ أَنْ تَضِلَّ بَعْدَ الْهُدَى وَ لَكِنْ أَخَافُ عَلَيْكَ فُسَاقَ قُرَيْشٍ وَ عَادِيَتَهُمْ

And Rasool-Allah<sup>-saww</sup> said during his<sup>-saww</sup> illness: ‘I<sup>-asws</sup> am not fearful upon you<sup>-asws</sup> that you<sup>-asws</sup> might stray after me<sup>-saww</sup>, but I<sup>-saww</sup> fear upon you<sup>-asws</sup> the mischief of Quraysh, and their habits.

حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ عَلَى أَنْ تُلْتَمِ الْفُرْآنَ فِيْنَا وَ فِي شِيعَتِنَا فَمَا كَانَ مِنْ خَيْرٍ فَلَنَا وَ لِشِيعَتِنَا [وَ] ثُلُثُ الْبَاقِي أَشْرَكْنَا فِيهِ النَّاسَ فَمَا كَانَ فِيهِ مِنْ شَرٍّ فَلَعَدُونَا

‘Allah is Sufficient for us and the most excellent Protector’ [3:173] upon that a third of the Quran is regarding us<sup>-asws</sup> and regarding our<sup>-asws</sup> Shias. So, whatever was from good, it is for us<sup>-asws</sup> and for our<sup>-asws</sup> Shias; and a third of the remainder, the people are our<sup>-asws</sup> participants in it. So, whatever was in it of evil, it is for our<sup>-asws</sup> enemies’.

ثُمَّ قَالَ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِلَى آخِرِ الْآيَةِ فَنَحْنُ أَهْلُ الْبَيْتِ وَ شِيعَتُنَا أَوْلُو الْأَلْبَابِ وَ الَّذِينَ لَا يَعْلَمُونَ عَدُوْنَا وَ شِيعَتُنَا هُمُ الْمُهْتَدُونَ.

Then He<sup>-azwj</sup> Said: ‘**Are they equal, those who do not know and those do know?**’ [39:9] – up to the end of the Verse. So, we<sup>-asws</sup> People<sup>-asws</sup> of the Household (are the ones who know), and our<sup>-asws</sup> Shias are the ones of understanding, and those who do not know are our<sup>-asws</sup> enemies, and our<sup>-asws</sup> Shias, they are the guided ones’.<sup>24</sup>

4 باب ما لا يجب من الأئمة شيء من أمر و إن عندهم جميع ما يحتاج إليه الأمر

<sup>23</sup> Basaair Al Darajaat – P 3 Ch 3 Rare H 1

<sup>24</sup> Basaair Al Darajaat – P 3 Ch 3 Rare H 2

## CHAPTER 4 – NOTHING FROM THE MATTERS IS VEILED FROM THEM<sup>-asws</sup> AND WITH THEM<sup>-asws</sup> IS THE ENTIRETY OF WHAT MATTERS ONE CAN BE NEEDY TO

1- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ إِسْمَاعِيلِ الْأَزْرَقِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنَّ اللَّهَ أَحْكَمُ وَأَكْرَمُ وَأَجَلُّ وَأَعْلَمُ مِنْ أَنْ يَكُونَ أَحْتَجَّ عَلَى عِبَادِهِ بِحُجَّةٍ تُمْ يُعَيَّبُ عَنْهُ شَيْئاً مِنْ أُمُورِهِمْ.

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

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> is Wiser, and more Benevolent, and more Majestic, and more Knowing that for Him<sup>-azwj</sup> to Argue upon His<sup>-azwj</sup> servants by a Divine Authority, then He<sup>-azwj</sup> would Hide from him<sup>-asws</sup> something from their<sup>-asws</sup> matters’.<sup>25</sup>

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَالِدِ الْكَيْلِيِّ عَنْ عَبْدِ الْعَزِيزِ الصَّائِعِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَ تَرَى أَنَّ اللَّهَ اسْتَرَعَى رَاعِيًا وَ اسْتَحْلَفَ خَلِيفَةً عَلَيْهِمْ يَحْتَجُّبُ عَنْهُ شَيْئاً مِنْ أُمُورِهِمْ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Khalid Al Kayyal, from Abdul Aziz Al Saig who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Do you see that Allah<sup>-azwj</sup> would Shepherd citizens and Choose a Caliph upon them He<sup>-azwj</sup> has Hidden from him<sup>-asws</sup> something from their matters’.<sup>26</sup>

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ عُبَيْدٍ عَنِ النَّضْرِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ عِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يُعَاتِبُهُ فِي مَالٍ لَهُ أَمْرُهُ أَنْ يَدْفَعَهُ إِلَيْهِ فِجَاءَهُ فَقَالَ دَهَبَتْ بِمَالِي فَقَالَ وَاللَّهِ مَا فَعَلْتُ

It is narrated to us by Muhammad Bin Isa Bin Ubeyd, from Al Nazar, from Aban Bin Taglub who said,

‘We entered to see Abu Abdullah<sup>-asws</sup> and in his<sup>-asws</sup> presence was a man from the people of Al-Kufa. He<sup>-asws</sup> was gently reproaching him regarding some wealth for him<sup>-asws</sup>. He<sup>-asws</sup> instructed him to hand it over to him<sup>-asws</sup>, so he had come. He<sup>-asws</sup> said: ‘You have gone away with my<sup>-asws</sup> wealth’. He said, ‘By Allah<sup>-azwj</sup>, I have not done so’.

فَعَضِبَ فَاسْتَوَى جَالِسًا ثُمَّ قَالَ تَقُولُ وَاللَّهِ مَا فَعَلْتُ وَ أَعَادَهَا مِرَارًا ثُمَّ قَالَ أَنْتَ يَا أَبَانَ وَ أَنْتَ يَا زِيَادَ أَمَا وَاللَّهِ لَوْ كُنْتُمَا أَمْنَاءَ اللَّهِ وَ خَلِيفَتَهُ فِي أَرْضِهِ وَ حُجَّتَهُ عَلَى خَلْقِهِ مَا خَفِيَ عَلَيْكُمَا مَا صَنَعَ بِالْمَالِ

He<sup>-asws</sup> got angered and sat up, then said: ‘You are saying, ‘By Allah<sup>-azwj</sup>, I have not done so?’ And he<sup>-asws</sup> repeated it a few times. Then he<sup>-asws</sup> said: ‘O Aban, and you, O Ziyad! But, by Allah<sup>-azwj</sup>! If you two were trustees of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Caliphs in His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> Divine Authorities upon His<sup>-azwj</sup> creatures, it would not have been hidden from you both what has been done with the wealth’.

<sup>25</sup> Basaair Al Darajaat – P 3 Ch 4 H 1

<sup>26</sup> Basaair Al Darajaat – P 3 Ch 4 H 2

فَقَالَ الرَّجُلُ عِنْدَ ذَلِكَ جُعِلْتُ فِدَاكَ فَمَا فَعَلْتُ وَأَخَذْتُ الْمَالَ.

The man said at that, ‘May I be sacrificed for you<sup>-asws</sup>! I have done so’, and he<sup>-asws</sup> took the wealth’.<sup>27</sup>

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ عُبَيْدٍ عَنِ النَّضْرِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يُعَاتِبُهُ فِي مَالٍ لَهُ أَمْرُهُ أَنْ يَدْفَعَهُ إِلَيْهِ فَجَاءَهُ فَقَالَ دَهَبْتَ بِمَالِي فَقَالَ وَاللَّهِ مَا فَعَلْتُ

It is narrated to us by Muhammad Bin Isa Bin Ubeyd, from Al Nazar, from Aban Bin Taglub who said,

‘We entered to see Abu Abdullah<sup>-asws</sup> and in his<sup>-asws</sup> presence was a man from the people of Al-Kufa. He<sup>-asws</sup> was gently reproaching him regarding some wealth for him<sup>-asws</sup>. He<sup>-asws</sup> instructed him to hand it over to him<sup>-asws</sup>, so he had come. He<sup>-asws</sup> said: ‘You have gone away with my<sup>-asws</sup> wealth’. He said, ‘By Allah<sup>-azwj</sup>, I have not done so’.

فَعَضِبَ فَاسْتَوَى جَالِساً ثُمَّ قَالَ تَقُولُ وَاللَّهِ مَا فَعَلْتُ وَأَعَادَهَا مِرَاراً ثُمَّ قَالَ أَنْتَ يَا أَبَانَ وَ أَنْتَ يَا زِيَادُ أَمَا وَاللَّهِ لَوْ كُنْتُمَا أَمْنَاءَ اللَّهِ وَ خَلِيفَتَهُ فِي أَرْضِهِ وَ حُجَّتَهُ عَلَى خَلْقِهِ مَا خَفِيَ عَلَيْكُمَا مَا صَنَعَ بِالْمَالِ

He<sup>-asws</sup> got angered and sat up, then said: ‘You are saying, ‘By Allah<sup>-azwj</sup>, I have not done so?’ And he<sup>-asws</sup> repeated it a few times. Then he<sup>-asws</sup> said: ‘O Aban, and you, O Ziyad! But, by Allah<sup>-azwj</sup>! If you two were trustees of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Caliphs in His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> Divine Authorities upon His<sup>-azwj</sup> creatures, it would not have been hidden from you both what has been done with the wealth’.

فَقَالَ الرَّجُلُ عِنْدَ ذَلِكَ جُعِلْتُ فِدَاكَ فَمَا فَعَلْتُ وَأَخَذْتُ الْمَالَ.

The man said at that, ‘May I be sacrificed for you<sup>-asws</sup>! I have done so’, and he<sup>-asws</sup> took the wealth’.<sup>28</sup>

[نادر من الباب](#)

## RARE FROM THE CHAPTER

1- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْخَشَّابِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْأَرْزَقِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ أَحْكَمُ وَ أَكْرَمُ وَ أَجْلُ وَ أَعْظَمُ وَ أَعْدَلُ مِنْ أَنْ يَخْتَجَّ بِحُجَّةٍ تُمْ يُعَيَّبُ عَنْهُ شَيْئاً مِنْ أُمُورِهِمْ.

It is narrated to us by Abdullah Bin Muhammad, from Al Khashab, from Abdullah Bin Jundab, from Ali Bin Ismail Al Arzaq who said,

<sup>27</sup> Basaair Al Darajaat – P 3 Ch 4 H 3

<sup>28</sup> Basaair Al Darajaat – P 3 Ch 4 H 4

'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is Wiser, and more Benevolent, and more Majestic, and more Magnificent, and more Just than for Him<sup>-azwj</sup> to Argue by His<sup>-azwj</sup> Divine Authority, then Hide from him<sup>-asws</sup> something of their matters''<sup>29</sup>

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ اللَّؤْلُؤِيِّ عَنِ إِسْمَاعِيلِ بْنِ أَبِي فَرَوَةَ عَنْ سَعْدِ بْنِ أَبِي الْأَصْبَغِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ جَالِسًا إِذْ دَخَلَ عَلَيْهِ الْحُسَيْنُ بْنُ السَّرِيِّ الْأَكْرَحِيُّ فَسَأَلَ أَبَا عَبْدِ اللَّهِ عَ عَنْ شَيْءٍ فَأَجَابَهُ أَبُو عَبْدِ اللَّهِ عَ فَقَالَ لَهُ لَيْسَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ هُوَ كَذَلِكَ وَرَدَّهَا عَلَيْهِ مِرَارًا كُلَّ ذَلِكَ يَقُولُ أَبُو عَبْدِ اللَّهِ عَ هُوَ كَذَلِكَ وَيَقُولُ هُوَ لَا

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Luluie, from Ismail Bin Abu Farouq, from Sa'ad Bin Abu Al Asbagh who said,

'I was seated in the presence of Abu Abdullah<sup>-asws</sup> when Al-Hassan Bin Al-Sary Al-Karkhy entered to see him<sup>-asws</sup> and asked Abu Abdullah<sup>-asws</sup> about something. Abu Abdullah<sup>-asws</sup> answered him. He said to him<sup>-asws</sup>, 'It isn't like that'. Abu Abdullah<sup>-asws</sup> said: 'It is like that', and he repeated to him<sup>-asws</sup> repeatedly, during all that Abu Abdullah<sup>-asws</sup> said: 'It is like that', and he was saying it is not.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَ تَرَى مَنْ جَعَلَهُ اللَّهُ حُجَّةً عَلَى خَلْقِهِ يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أُمُورِهِمْ.

Abu Abdullah<sup>-asws</sup> said: 'Do you see the one whom Allah<sup>-azwj</sup> Made to be His<sup>-azwj</sup> Divine Authority upon His<sup>-azwj</sup> creatures, He<sup>-azwj</sup> would Hide from him<sup>-asws</sup> anything from their matters?'<sup>30</sup>

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ بِمِئَةِ عَشْرٍ مِائَةِ حَرْفٍ مِنَ الْكَلَامِ فَأَقْبَلْتُ أَقُولُ كَذَا وَكَذَا يَقُولُونَ فَيَقُولُ لِي قُلْ كَذَا وَكَذَا

It is narrated to us by Ibrahim Bin Hashim, from Ali Bin Ma'bad, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah<sup>-asws</sup> at Mina about five hundred letter from the speech. I went on to say, 'They are saying such and such', and he<sup>-asws</sup> said: 'Say such and such'.

فَقُلْتُ جَعَلْتُ فِذَاكَ هَذَا الْحَلَالَ وَالْحَرَامَ وَالْقُرْآنَ أَغْلَمُ أَنَّكَ صَاحِبُهُ وَأَعْلَمُ النَّاسَ بِهِ وَهَذَا هُوَ الْكَلَامُ فَقَالَ لِي وَ تَشَأُكَ يَا هِشَامُ مَنْ شَأُكَ أَلَّ اللَّهُ يَخْتَجُّ عَلَى خَلْقِهِ بِحُجَّةٍ لَا يَكُونُ عِنْدَهُ كُلُّ مَا يَخْتَاجُونَ إِلَيْهِ فَقَدْ افْتَرَى عَلَى اللَّهِ.

I said, 'May I be sacrificed for you<sup>-asws</sup>! This is the Permissible and the Prohibition, and the Quran. I know that you<sup>-asws</sup> are its Master, and the people know of it, and this, it is the speech'. He<sup>-asws</sup> said to me: 'And you are doubting, O Hisham? One who doubts that Allah<sup>-azwj</sup> Argued upon His<sup>-azwj</sup> creatures by a Divine Authority, there does not happen to be with him<sup>-asws</sup> all what they would be arguing to him<sup>-asws</sup>, so he has fabricated upon Allah<sup>-azwj</sup>'.<sup>31</sup>

<sup>29</sup> Basaair Al Darajaat – P 3 Ch 4 Rare H 1

<sup>30</sup> Basaair Al Darajaat – P 3 Ch 4 Rare H 2

<sup>31</sup> Basaair Al Darajaat – P 3 Ch 4 Rare H 3

4- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ زَعَمَ أَنَّ اللَّهَ يَخْتَجُّ بِعَبْدِهِ فِي بِلَادِهِ ثُمَّ يَسْتُرُهُ عَنْهُ جَمِيعَ مَا يَخْتَجُّ إِلَيْهِ فَقَدْ افْتَرَى عَلَى اللَّهِ.

It is narrated to us by Ali Bin Ismail, from Hammad Bin Isa, from Ibrahim Bin Umar who said,

Abu Abdullah<sup>-asws</sup> said: 'One who claims that Allah<sup>-azwj</sup> Argues with a servant in His<sup>-azwj</sup> City, then Veil from him<sup>-asws</sup> the entirety of what they could be needy to him<sup>-asws</sup> for, so he has fabricated upon Allah<sup>-azwj</sup>'.<sup>32</sup>

5 باب ما لا يحجب عن الأئمة علم السماء و أخباره و علم الأرض و غير ذلك

## CHAPTER 5 – IT IS NOT VEILED FROM THE IMAMS<sup>-asws</sup>, KNOWLEDGE OF THE SKIES, AND ITS NEWS, AND KNOWLEDGE OF THE EARTH, AND OTHER THAN THAT

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَرْزَنْطِيِّ عَنْ عَبْدِ الْكَرِيمِ عَنْ سَمَاعَةَ بْنِ سَعْدِ الْحَنْطَمِيِّ أَنَّهُ كَانَ مَعَ الْمُفَضَّلِ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ الْمُفَضَّلُ جُعِلْتُ فِدَاكَ يَفْرَضُ اللَّهُ طَاعَةَ عَبْدٍ عَلَى الْعِبَادِ ثُمَّ يَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ

It is narrated to us by Muhammad Bin Al Husayn, from Bazanty, from Abdul Kareem, from Sama'at Bin Sa'ad Al Khas'amy,

'He was with Al-Mufazzal in the presence of Abu Abdullah<sup>-asws</sup>. Al-Mufazzal said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Would Allah<sup>-azwj</sup> Obligate obedience of a servant upon the servants, then Veil from him<sup>-asws</sup> news of the sky?'

قَالَ اللَّهُ أَكْرَمُ وَأَرْأَفُ بِعِبَادِهِ مِنْ أَنْ يَفْرَضَ عَلَيْهِمْ طَاعَةَ عَبْدٍ يَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ صَبَاحاً أَوْ مَسَاءً.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is more benevolent and kinder with His<sup>-azwj</sup> servant than Obligating upon them obedience of a servant He<sup>-azwj</sup> has Veiled from him<sup>-asws</sup> news of the sky, morning and evening'.<sup>33</sup>

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَا وَ اللَّهِ لَا يَكُونُ عَالِمٌ جَاهِلًا أَبَدًا عَالِمٌ بِشَيْءٍ جَاهِلٌ بِشَيْءٍ

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzeyl, from Al Sumaly who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'No, by Allah<sup>-azwj</sup>! A scholar<sup>-asws</sup> cannot happen to be ignorant, ever, knower of a thing and ignorant of a thing'.

ثُمَّ قَالَ اللَّهُ أَجَلٌ وَأَعَزُّ وَأَعْظَمُ وَأَكْرَمُ مِنْ أَنْ يَفْرَضَ طَاعَةَ عَبْدٍ يَحْجُبُ عَنْهُ عِلْمَ سَمَائِهِ وَ أَرْضِهِ ثُمَّ قَالَ لَا يَحْجُبُ ذَلِكَ عَنْهُ.

<sup>32</sup> Basaair Al Darajaat – P 3 Ch 4 Rare H 4

<sup>33</sup> Basaair Al Darajaat – P 3 Ch 5 H 1

Then he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is more Majestic and Mightier and more Magnificent and more Benevolent that to Obligate obedience of a servant having Veiled from him<sup>-asws</sup> knowledge of His<sup>-azwj</sup> sky and His<sup>-azwj</sup> earth'. Then he<sup>-asws</sup> said: 'That is not Veiled from him<sup>-asws</sup>'<sup>34</sup>

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ ضُرَيْسٍ قَالَ: قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ أَنَا مِنْ أَصْحَابِهِ حَوْلَهُ إِنِّي أَعْجَبُ مِنْ قَوْمٍ يَتَوَلَّوْنَا وَ يَجْعَلُونَا أَيْمَةً وَ يَصِفُونَنَا بِأَنَّ طَاعَتَنَا عَلَيْهِمْ مُفْتَرَضَةٌ كَطَاعَةِ اللَّهِ ثُمَّ يَكْسِرُونَ حُجَّتَهُمْ وَ يَخْتَصِمُونَ أَنْفُسَهُمْ بَضْعَفِ قُلُوبِهِمْ فَيَنْفُضُونَ حَقَّنَا وَ يَعْبُونَ ذَلِكَ عَلَيْنَا مِنْ أَعْطَاهُ اللَّهُ بُرْهَانَ حَقِّي مَعْرِفَتِنَا وَ التَّسْلِيمِ لِأَمْرِنَا

It is narrated to us by Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Zureys who said,

'I heard Abu Ja'far<sup>-asws</sup> saying, and some people from his<sup>-asws</sup> companions were around him<sup>-asws</sup>: 'I<sup>-asws</sup> am surprised from a people befriending us<sup>-asws</sup> and making us<sup>-asws</sup> as being (their) Imams<sup>-asws</sup>, and they are describing that their obedience to us<sup>-asws</sup> is Obligatory upon them like the obedience to Allah<sup>-azwj</sup>, then they are breaking their arguments and are disputing themselves with their weak hearts and they are being deficient of our<sup>-asws</sup> rights and faulting us<sup>-asws</sup> of that upon us<sup>-asws</sup>, ones whom Allah<sup>-azwj</sup> Gave proof of rights of our<sup>-asws</sup> recognition and the submitting to our<sup>-asws</sup> orders.

أَتَرُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى افْتَرَضَ طَاعَةَ أَوْلِيَائِهِ عَلَى عِبَادِهِ ثُمَّ يُخْفِي عَنْهُمْ أَخْبَارَ السَّمَاوَاتِ وَ الْأَرْضِ وَ يَقْطَعُ عَنْهُمْ مَوَادَّ الْعِلْمِ فِيمَا يَرِدُ عَلَيْهِمْ بِمَا فِيهِ قِوَامُ دِينِهِمْ

Are you not seeing that Allah<sup>-azwj</sup> Blessed and Exalted would Obligate obedience to His<sup>-azwj</sup> Guardians<sup>-asws</sup>, then He<sup>-azwj</sup> would Hide from them<sup>-asws</sup> news of the skies and the earth, and Cut-off from them<sup>-asws</sup> the material of knowledge regarding whatever would be referred to them<sup>-asws</sup> from what is therein the standing of their<sup>-asws</sup> Religion?'

فَقَالَ لَهُ حُمْرَانُ جُعِلْتُ فِدَاكَ يَا أَبَا جَعْفَرٍ رَأَيْتَ مَا كَانَ مِنْ أَمْرِ قِيَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْحُسَيْنِ ع وَ خُرُوجِهِمْ وَ قِيَامِهِمْ بِدِينِ اللَّهِ وَ مَا أُصِيبُوا بِهِ مِنْ قَبْلِ [قَتْلِ] الطَّوْأَغِيبِ إِيَّاهُمْ وَ الطَّقْرِ بِحِمِّ حَتَّى قُتِلُوا وَ غُلِبُوا

Humran said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! O Abu Ja'far<sup>-asws</sup>! What is your<sup>-asws</sup> view of what happened from the matter of the stand (taken by) Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and their<sup>-asws</sup> going out and their<sup>-asws</sup> standing by the Religion of Allah<sup>-azwj</sup>, and what they<sup>-asws</sup> were afflicted with due to it from before, the tyrants killing them<sup>-asws</sup>, and winning with them<sup>-asws</sup> until they<sup>-asws</sup> were killed and overcome?'

فَقَالَ أَبُو جَعْفَرٍ ع يَا حُمْرَانُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدَّكَانَ قَدَّرَ ذَلِكَ عَلَيْهِمْ وَ قَضَاهُ وَ أَمْضَاهُ وَ حَتَمَهُ ثُمَّ أَجْرَاهُ فَتَقَدَّمُ [فَيَتَقَدَّمُ] عَلَى [عِلْمٍ مِنْ] رَسُولِ اللَّهِ إِلَيْهِمْ فِي ذَلِكَ قَامَ عَلِيٌّ وَ الْحُسَيْنُ ص وَ يَعْلَمُ [بِعِلْمٍ] صَمَتَ مَنْ صَمَتَ مِنَّا

Abu Ja'far<sup>-asws</sup> said: 'O Humran! Allah<sup>-azwj</sup> Blessed and Exalted had Pre-determined that upon them<sup>-asws</sup>, and Decreed it, and Accomplished it, and Decided it. Then He<sup>-azwj</sup> Flowed it, so He<sup>-azwj</sup> Advanced the knowledge of Rasool-Allah<sup>-saww</sup> to them<sup>-asws</sup> during that. Ali<sup>-asws</sup>, and Al-

<sup>34</sup> Basaair Al Darajaat – P 3 Ch 5 H 2



Accomplished it, and Pre-determined it, and had we<sup>-asws</sup> repelled it and insisted upon the solution, then we<sup>-asws</sup> would have wanted other than what He<sup>-azwj</sup> Wanted”.<sup>36</sup>

5- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنْ أَبِي غَسَّانَ الذُّهَلِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: اللَّهُ أَحْكَمُ وَأَكْرَمُ مِنْ أَنْ يَفْرُضَ طَاعَةَ عَبْدٍ يَحْتَجُّ عَنْهُ خَبَرَ السَّمَاءِ صَبَاحًا وَمَسَاءً.

It is narrated to us by Al Husayn Bin Ali, from Ubeys Bin Hisham, from Abu Gassan Al Zuhly, from Al Mufazzal Bin Umar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> is Wiser, and more Benevolent that to Obligate obedience of a servant He<sup>-azwj</sup> has Veiled the news of the sky from him<sup>-asws</sup>, morning and evening’.<sup>37</sup>

6- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ صَفْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَجَلُّ وَأَعْظَمُ مِنْ أَنْ يَحْتَجَّ بِعَبْدٍ مِنْ عِبَادِهِ ثُمَّ يُخْفِي عَنْهُ شَيْئًا مِنْ أَخْبَارِ السَّمَاءِ وَالْأَرْضِ.

It is narrated to us by Abdullah in Muhammad, from the one who report it, from Muhammad Bin Khalid, from Safwan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> is more Majestic and more Magnificence that to Argue by a servant from His<sup>-azwj</sup> servants, then Hides from him<sup>-asws</sup> something from the news of the sky and the earth’.<sup>38</sup>

7- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ خَالِدِ بْنِ الْمُجَازِ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع وَهُوَ فِي عَرَصَةِ دَارِهِ وَهُوَ يَوْمَعِدٍ بِالرُّمَيْلَةِ فَلَمَّا نَظَرْتُ إِلَيْهِ قُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي يَا سَيِّدِي مَظْلُومٌ مَعْصُوبٌ مُضْطَهَدٌ فِي نَفْسِي

It is narrated to us by Al Husayn Bin Muhammad, from al Moalla, from Al Washa, from Muhammad Bin Ali, from Khalid Al Jawaz who said,

‘I entered to see Abu Al-Hassan<sup>-asws</sup> and he<sup>-asws</sup> was in the courtyard of his<sup>-asws</sup> house, and on that day he<sup>-asws</sup> was at Al-Rumeyla (city). When I looked at him<sup>-asws</sup>, I said: ‘By my father and my mother, O my Master<sup>-asws</sup>!’ (Saying) within myself, (you<sup>-asws</sup> are) ‘Oppressed, usurped, persecuted’.

ثُمَّ دَنَوْتُ مِنْهُ فَكَبَّلْتُ بَيْنَ عَيْنَيْهِ وَ جَلَسْتُ بَيْنَ يَدَيْهِ فَالْتَمَعْتُ إِلَيْهِ فَقَالَ يَا خَالِدُ نَحْنُ أَعْلَمُ بِحَدَا الْأَمْرِ فَلَا تَتَصَوَّرْ هَذَا فِي نَفْسِكَ

Then I went near him<sup>-asws</sup> and kissed between his<sup>-asws</sup> eyes and sat down in front of him<sup>-asws</sup>. He<sup>-asws</sup> turned towards me and said: ‘O Khalid! We<sup>-asws</sup> are more knowing of this matter therefore do not imagine it within yourself’.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ اللَّهُ مَا أَرَدْتُ بِحَدَا شَيْئًا قَالَ فَقَالَ نَحْنُ أَعْلَمُ بِحَدَا الْأَمْرِ مِنْ غَيْرِنَا لَوْ أَرَدْنَا أَنْزِفَ إِلَيْنَا وَ إِنَّ هَؤُلَاءِ الْقَوْمَ مُدَّةً وَ غَابَةً لَا بُدَّ مِنَ الْإِنْتِهَاءِ إِلَيْهَا

<sup>36</sup> Basaair Al Darajaat – P 3 Ch 5 H 4

<sup>37</sup> Basaair Al Darajaat – P 3 Ch 5 H 5

<sup>38</sup> Basaair Al Darajaat – P 3 Ch 5 H 6

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! By Allah<sup>-azwj</sup> I did not intend anything with this'. He<sup>-asws</sup> said: 'We<sup>-asws</sup> are more knowing with this matter than others. If we<sup>-asws</sup> want it would come to us<sup>-asws</sup>, and for these people there is a term and a peak, there is no escape from the ending to it'.

قَالَ فَمُلْتُ لَا أَعُودُ وَ أَصْبِرُ فِي نَفْسِي شَيْئاً أَبَدًا قَالَ فَقَالَ لَا تَعُدُّ أَبَدًا.

He (the narrator) said, 'I said, 'I shall not repeat anything within myself, ever, and will be patient'. He<sup>-asws</sup> said: 'Do not repeat ever!'"<sup>39</sup>

نادر من الباب

## RARE FROM THE CHAPTER

1- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانَ عَنْ سَعْدِ بْنِ الْأَصْبَغِ الْأَزْرَقِيِّ قَالَ: دَخَلْتُ مَعَ حُصَيْنٍ وَ رَجُلٍ آخَرَ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ فَاسْتَخَلَى أَبُو عَبْدِ اللَّهِ ع بِرَجُلٍ فَنَاجَاهُ مَا شَاءَ اللَّهُ قَالَ فَسَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِلرَّجُلِ أَ فَتَرَى اللَّهَ يَمُنُّ بِعَبْدٍ فِي بِلَادِهِ وَ يَخْتَجُّ عَلَى عِبَادِهِ ثُمَّ يُخْفِي عَنْهُ شَيْئاً مِنْ أَمْرِهِ.

It is narrated to us by Abdullah Bin Muhammad, from Al Luluie, from Ibn Sinan, from Sa'ad Bin Al Asbagh Al Arzaq who said,

'I entered with Husarys and another man to see Abu Abdullah<sup>-asws</sup>. Abu Abdullah<sup>-asws</sup> isolated with a man and whispered to him whatever Allah<sup>-azwj</sup> so Desired. I heard Abu Abdullah<sup>-asws</sup> saying to the man: 'Do you see Allah<sup>-azwj</sup> Conferring a servant in His<sup>-azwj</sup> country and Argue against His<sup>-azwj</sup> servants, then Hide from him<sup>-asws</sup> something from His<sup>-azwj</sup> Commands"'.<sup>40</sup>

6 باب في علم الأئمة بما في السماوات و الأرض و الجنة و النار و ما كان و ما هو كائن إلى يوم القيامة

## CHAPTER 6 – REGARDING KNOWLEDGE OF THE IMAMS<sup>-asws</sup> WITH WHAT IS IN THE SKIES, AND THE EARTH, AND THE PARADISE, AND THE FIRE, AND WHAT HAS HAPPENED, AND WHAT IS TO HAPPEN UP TO THE DAY OF QIYAMAH

1- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنْ حَمَّادٍ عَنْ حَرِيرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سُئِلَ عَلِيُّ ع عَنْ عِلْمِ النَّبِيِّ ص فَقَالَ عِلْمُ النَّبِيِّ عِلْمُ جَمِيعِ النَّبِيِّينَ وَ عِلْمُ مَا كَانَ وَ عِلْمُ مَا هُوَ كَائِنٌ إِلَى قِيَامِ السَّاعَةِ

It is narrated to us by Ibn Marouf, from Hammad, from Hareez, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> was asked about the knowledge of the Prophet<sup>-saww</sup>. He<sup>-asws</sup> said: 'Knowledge of the Prophet<sup>-saww</sup> is the knowledge of the entirety of the Prophets<sup>-</sup>

<sup>39</sup> Basaair Al Darajaat – P 3 Ch 5 H 7

<sup>40</sup> Basaair Al Darajaat – P 3 Ch 5 Rare H 1

as and knowledge of whatever has transpired, and knowledge of what will be happening up to the Establishment of the Hour’.

ثُمَّ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَعْلَمُ عِلْمَ النَّبِيِّ صَ وَ عِلْمَ مَا كَانَ وَ عِلْمَ مَا هُوَ كَائِنٌ فِيمَا بَيْنِي وَ بَيْنَ قِيَامِ السَّاعَةِ.

Then he<sup>-asws</sup> said: ‘By the One<sup>-azwj</sup> in Whose Hand is my<sup>-asws</sup> soul! I<sup>-asws</sup> am the most knowing with the knowledge of the Prophet<sup>-saww</sup>, and knowledge of what has happened, and knowledge of what will be happening in what is between me<sup>-asws</sup> and Establishment of the Hour’.<sup>41</sup>

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحَارِثِ بْنِ الْمُعِيرَةِ عَنْ عَبْدِ الْأَعْلَى وَ عُبَيْدَةَ بْنِ بَشِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ ائْتِدَاءَ مِنْهُ وَ اللَّهُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا فِي الْجَنَّةِ وَ مَا فِي النَّارِ وَ مَا كَانَ وَ مَا يَكُونُ إِلَى أَنْ تَقُومَ السَّاعَةُ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Najran, from Yunus Bin Yaquub, from Al Haris Bin Al Mugheira, from Abdul A’ala and Ubeyda Bin Bashir who said,

‘Abu Abdullah<sup>-asws</sup> said initiating from himself<sup>-asws</sup>: ‘By Allah<sup>-azwj</sup>! I<sup>-asws</sup> am the most knowing with what is in the skies, and what is in the earth, and what is in the Paradise, and what is in the Fire, and what has happened, and what will be happening up to the Establishment of the Hour’.

ثُمَّ قَالَ أَعْلَمُهُ مِنْ كِتَابِ اللَّهِ أَنْظُرُ إِلَيْهِ هَكَذَا ثُمَّ بَسَطَ كَفَّيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ يَقُولُ وَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فِيهِ تِبْيَانٌ كُلِّ شَيْءٍ.

Then he<sup>-asws</sup> said: ‘I<sup>-asws</sup> know it from the Book of Allah<sup>-azwj</sup>. I<sup>-asws</sup> look into it like this’, then he<sup>-asws</sup> extended his<sup>-asws</sup> palm, then said: ‘Allah<sup>-azwj</sup> is Saying: **And We Revealed the Book unto you as a clarification of all things, [16:89]**’.<sup>42</sup>

3- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرِّبَابِ عَنْ يُونُسَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاءِ وَ أَعْلَمُ مَا فِي الْأَرْضِ وَ أَعْلَمُ مَا فِي الْجَنَّةِ وَ أَعْلَمُ مَا فِي النَّارِ وَ أَعْلَمُ مَا كَانَ وَ أَعْلَمُ مَا يَكُونُ عَلِمْتُ ذَلِكَ مِنْ كِتَابِ اللَّهِ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِيهِ تِبْيَانٌ كُلِّ شَيْءٍ.

It is narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Yunus, from Abdul A’ala Bin Ayn who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘I<sup>-asws</sup> know what is in the sky, and I<sup>-asws</sup> know what is in the earth, and I<sup>-asws</sup> know what is in the Paradise, and I<sup>-asws</sup> know what is in the Fire, and I<sup>-asws</sup> know of what has happened, and I<sup>-asws</sup> know what will be happening. I<sup>-asws</sup> know that from the Book of Allah<sup>-azwj</sup>. Surely, Allah<sup>-azwj</sup> the Exalted is Saying in it is **a clarification of all things, [16:89]**’.<sup>43</sup>

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ حَمَّادِ اللَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ نَحْنُ وَ اللَّهُ نَعْلَمُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا فِي الْجَنَّةِ وَ مَا فِي النَّارِ وَ مَا بَيْنَ ذَلِكَ

<sup>41</sup> Basaair Al Darajaat – P 3 Ch 6 H 1

<sup>42</sup> Basaair Al Darajaat – P 3 Ch 6 H 2

<sup>43</sup> Basaair Al Darajaat – P 3 Ch 6 H 3

It is narrated to us by Muhammad Bin Abdul Jabbar, from Mansour Bin Yunus, from Hammad Al Laham who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! We<sup>-asws</sup> know what is in the skies and what is in the earth, and what is in the Paradise and what is in the Fire, and whatever is between that’.

قَالَ فَبِهِتَ [فَبِهِتَ] أَنْظُرُ إِلَيْهِ قَالَ يَا حَمَّادُ إِنَّ ذَلِكَ مِنْ كِتَابِ اللَّهِ إِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ

He (the narrator) said, ‘I was amazed. I looked (stared) at him<sup>-asws</sup>, so he<sup>-asws</sup> said: ‘O Hammad! That is from the Book of Allah<sup>-azwj</sup>, that is in the Book of Allah<sup>-azwj</sup>, that is in the Book of Allah<sup>-azwj</sup>!’

ثُمَّ تَلَا هَذِهِ آيَةَ وَ يَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَ جِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً وَ بُشْرَى لِلْمُسْلِمِينَ إِنَّهُ مِنْ كِتَابِ اللَّهِ فِيهِ تَبَيَّنَاتٌ كُلِّ شَيْءٍ.

Then he<sup>-asws</sup> recited this Verse: ***And on the Day We will Send into every community a witness upon them from themselves, and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, and Guidance and Mercy and glad tidings for the submitters [16:89].*** It is from the Book of Allah<sup>-azwj</sup> wherein is a clarification of all things. In it is clarification of all things”.<sup>44</sup>

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ الْحَارِثِ بْنِ الْمُغِيرَةِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا فِيهِمْ عَبْدُ الْأَعْلَى وَ عُبَيْدَةُ بْنُ عَبْدِ اللَّهِ بْنِ بَشِيرٍ الْحَنْعَمِيُّ وَ عَبْدُ اللَّهِ بْنُ بَشِيرٍ سَمِعُوا أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاوَاتِ وَ أَعْلَمُ مَا فِي الْأَرْضِينَ وَ أَعْلَمُ مَا فِي الْجَنَّةِ وَ أَعْلَمُ مَا فِي النَّارِ وَ أَعْلَمُ مَا كَانَ وَ مَا يَكُونُ

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus, from Al Haris Bin Al Mugheira, and a number of our companions, among them being Abdul A’ala and Ubeyda Bin Abdullah Bin Bishir Al Khas’amy, and Abdullah Bin Bashir,

‘They heard him<sup>-asws</sup> saying: ‘I<sup>-asws</sup> am the most knowing of what is in the skies, and the most knowing of what is in the earth(s), and the most knowing of what is in the Paradise, and the most knowing of what is in the Fire, and the most knowing of what has happened and what will be happening’.

ثُمَّ مَكَثَ هُنَيْئَةً فَرَأَى أَنَّ ذَلِكَ كَبُرَ عَلَى مَنْ سَمِعَهُ فَقَالَ عَلِمْتُ مِنْ كِتَابِ اللَّهِ أَنَّ اللَّهَ يَقُولُ فِيهِ تَبَيَّنَاتٌ كُلِّ شَيْءٍ.

Then he<sup>-asws</sup> waited for a while. He<sup>-asws</sup> saw that, that was grievous upon the ones who heard him<sup>-asws</sup>, so he<sup>-asws</sup> said: ‘I<sup>-asws</sup> learnt from the Book of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> is Saying in it is ***a clarification of all things, [16:89]***’.<sup>45</sup>

6- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ وَ عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَشِيرٍ الْحَنْعَمِيِّ سَمِعُوا أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاوَاتِ أَوْ مَا فِي الْأَرْضِينَ وَ أَعْلَمُ مَا فِي الْجَنَّةِ وَ أَعْلَمُ مَا فِي النَّارِ وَ أَعْلَمُ مَا كَانَ وَ مَا يَكُونُ

<sup>44</sup> Basaair Al Darajaat – P 3 Ch 6 H 4

<sup>45</sup> Basaair Al Darajaat – P 3 Ch 6 H 5

It is narrated to us by Abdullah Bin Aamir, from Muhammad Bin Sinan, from Yunus Bin Yaqoub, from Al Hars Bin Al Mugheira and Ubeyda Bin Abdullah Bin Bishr Al Khas'amy,

'They heard Abu Abdullah<sup>-asws</sup> saying: 'I<sup>-asws</sup> know what is in the skies, or what is in the earth(s), and I<sup>-asws</sup> know what is in the Paradise, and I<sup>-asws</sup> know what is in the Fire, and I<sup>-asws</sup> know what has happened, and what will be happening'.

ثُمَّ مَكَثَ هُنَيْئَةً فَرَأَى أَنَّ ذَلِكَ كَبُرَ عَلَى مَنْ سَمِعَهُ فَقَالَ لَهُ عَلِمْتُ ذَلِكَ مِنْ كِتَابِ اللَّهِ إِنَّ اللَّهَ يَقُولُ فِيهِ تَبَيَانُ كُلِّ شَيْءٍ.

Then he<sup>-asws</sup> waited for a while, and he<sup>-asws</sup> saw that, that was grievous upon the ones who heard him<sup>-asws</sup>, so he<sup>-asws</sup> said to him: 'I<sup>-asws</sup> know that from the Book of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> is Saying: 'in it is **a clarification of all things, [16:89]**'<sup>46</sup>

7 باب في الأئمة ع أعطوا علم ما مضى و ما بقي إلى يوم القيامة

## CHAPTER 7 – REGARDING THE IMAMS<sup>-asws</sup>, THEY<sup>-asws</sup> ARE GIVEN KNOWLEDGE OF WHAT HAS PASSED AND WHAT REMAINS UP TO THE DAY OF QIYAMAH

1- حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ سَيْفِ التَّمَّارِ قَالَ: كُنَّا مَعَ أَبِي عَبْدِ اللَّهِ عِ جَمَاعَةً مِنَ الشَّيْبَعَةِ فِي الْحِجْرِ فَقَالَ عَلَيْنَا عَيْنٌ فَأَلْتَمْنَا بِمَنَّةٍ وَ يَسْرَةً فَلَمْ نَرِ أَحَدًا فَوَلَّيْنَا لَيْسَ عَلَيْنَا عَيْنٌ

It is narrated to us by Ahmad Bin Is'haq, from Abdullah Bin Hammad, from Sayf Al Tammar who said,

'We, a group of the Shias, were with Abu Abdullah<sup>-asws</sup> by Al-Hijr (Black Stone). He<sup>-asws</sup> said: 'Is there an eye (spy) upon us'. We turned right and left, but we did not see anyone. We said, 'There isn't any eye upon us'.

قَالَ وَ رَبِّ الْكَعْبَةِ وَ رَبِّ الْبَيْتِ ثَلَاثَ مَرَّاتٍ لَوْ كُنْتُ بَيْنَ مُوسَى وَ الْخَضِرِ لِأَخْبَرْتُهُمَا أَنِّي أَعْلَمُ مِنْهُمَا وَ لِأَتَبَأُهُمَا مَا لَيْسَ فِي أَيْدِيهِمَا لِأَنَّ مُوسَى وَ الْخَضِرَ أُعْطِيَا عِلْمَ مَا كَانَ وَ لَمْ يُعْطَبَا عِلْمَ مَا هُوَ كَائِنٌ وَ إِنَّ رَسُولَ اللَّهِ ص أُعْطِيَ عِلْمَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَوَرِّثَاهُ مِنْ رَسُولِ اللَّهِ ص وَرِثَةً.

He<sup>-asws</sup> said: 'By the Lord<sup>-azwj</sup> of the Kabah! By the Lord<sup>-azwj</sup> of the House!' – three times. 'If I<sup>-asws</sup> were to be between Musa<sup>-as</sup> and Al-Khizr<sup>-as</sup>, I<sup>-asws</sup> would inform them I<sup>-asws</sup> am more knowledgeable than them<sup>-as</sup>, and inform them<sup>-as</sup> with what isn't in their hands, because Musa<sup>-as</sup> and Al-Khizr<sup>-as</sup> had been Given knowledge of what had happened and were not Given what is to happen, and Rasool-Allah<sup>-saww</sup> was Given knowledge of what has happened and will be happening up to the Day of Qiyamah, and we<sup>-asws</sup> inherited it from Rasool-Allah<sup>-saww</sup> as inheritance'<sup>47</sup>

<sup>46</sup> Basaair Al Darajaat – P 3 Ch 6 H 6

<sup>47</sup> Basaair Al Darajaat – P 3 Ch 7 H 1

2- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَمْرٍو عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: اسْتَأْذَنْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَذِنَ لِي فَسَمِعْتُهُ يَقُولُ فِي كَلَامِهِ لَهُ يَا مَنْ حَصَّنَا بِالْوَصِيَّةِ وَأَعْطَانَا عِلْمَ مَا مَضَى وَعِلْمَ مَا بَقِيَ وَ جَعَلَ أَفْقِدَةً مِنَ النَّاسِ هَوِي إِلَيْنَا وَ جَعَلَنَا وَرَثَةَ الْأَنْبِيَاءِ ع.

It is narrated to us by Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Ma'bad, from Ja'far Bin Abdullah Bin Hammad, from Abdullah Bin Abdul Rahman, from Abu Amro, from Muawiya Bin Wahab who said,

'I sought permission to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> permitted to me, and I heard him<sup>-asws</sup> saying in a speech of his<sup>-asws</sup>: 'O One<sup>-azwj</sup> Who Specialised us<sup>-asws</sup> with the successor-ship, and Gives us<sup>-asws</sup> knowledge of what has passed, and knowledge of what remains, and Made hearts of the people to be inclined towards us<sup>-asws</sup>, and Made us inheritors of the Prophets<sup>-asws</sup>'<sup>48</sup>.

3- حَدَّثَنَا بِالْإِسْنَادِ الْمُنْتَقِمِ عَنْ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ اللَّهُمَّ يَا مَنْ أَعْطَانَا عِلْمَ مَا مَضَى وَ مَا بَقِيَ وَ جَعَلَنَا وَرَثَةَ الْأَنْبِيَاءِ وَ حَتَمَ بِنَا الْأُمَّمَ السَّالِفَةَ وَ حَصَّنَا بِالْوَصِيَّةِ.

It is narrated to us by the preceding chain, from Muawiya,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'O Allah<sup>-azwj</sup>! O One<sup>-azwj</sup> Who Gave us<sup>-asws</sup> knowledge of what has passed and what remains, and Made us<sup>-asws</sup> inheritors of the Prophets<sup>-as</sup>, and Ended the previous communities with us<sup>-asws</sup> and Specialised us<sup>-asws</sup> with the successor-ship''<sup>49</sup>.

[نادر من الباب](#)

## RARE FROM THE CHAPTER

1- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ هَذَا ذِكْرٌ مِنْ مَعِي وَ ذِكْرٌ مِنْ قَبْلِي فَقَالَ ذِكْرٌ مِنْ مَعِي مَا هُوَ كَائِنٌ وَ ذِكْرٌ مِنْ قَبْلِي مَا قَدْ كَانَ.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ismail Bin Sahl, from Ibrahim Bin Abdul Hameed, from Zurara,

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me [21:24]**, he<sup>-asws</sup> said: **This is a Zikr of the one (who is) with me,, what is to happen, and a Zikr of the ones (who were) before me [21:24], what has happened''**<sup>50</sup>.

[8 باب ما يزد الأئمة في ليلة الجمعة من العلم المستفاد](#)

<sup>48</sup> Basaair Al Darajaat – P 3 Ch 7 H 2

<sup>49</sup> Basaair Al Darajaat – P 3 Ch 7 H 3

<sup>50</sup> Basaair Al Darajaat – P 3 Ch 7 Rare H 1

## CHAPTER 8 – WHAT THE IMAMS<sup>-asws</sup> ARE INCREASED WITH DURING THE NIGHT OF FRIDAY, FROM THE BENEFICIAL KNOWLEDGE

1 أَحْمَدُ بْنُ مُوسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْكُوفِيِّ عَنْ يُوسُفَ الْأَبْزَارِيِّ عَنِ الْمُفَضَّلِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ ذَاتَ يَوْمٍ وَكَانَ لَا يُكْتَبِنِي قَبْلَ ذَلِكَ يَا أَبَا عَبْدِ اللَّهِ فَقُلْتُ لَبَّيْكَ جُعِلْتُ فِدَاكَ قَالَ إِنَّ لَنَا فِي كُلِّ لَيْلَةٍ جُمُعَةً سُورُوا قُلْتُ زَادَكَ اللَّهُ وَ مَا ذَاكَ

Ahmad Bin Musa, from Ja'far Bin Muhammad Bin Malik Al Kufy, from Yusuf Al Abzary, from Al Mufazzal who said,

'Abu Abdullah<sup>-asws</sup> said to me one day, and he<sup>-asws</sup> had not teknonymed me before that: 'O Abu Abdullah!' I said, 'May I be sacrificed for you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'For us<sup>-asws</sup>, during every night of Friday, there is cheerfulness'. I said, 'May Allah<sup>-azwj</sup> Increase for you<sup>-asws</sup>! And what is that?'

قَالَ إِنَّهُ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ وَاقَى رَسُولُ اللَّهِ ص الْعَرْشَ وَ وَاقَى الْأَيْمَةَ مَعَهُ وَ وَاقَى الْأَيْمَةَ مَعَهُ وَ وَاقَى الْأَيْمَةَ مَعَهُ فَلَا تُرَدُّ أَرْوَاحُنَا إِلَى أَبْدَانِنَا إِلَّا بِعِلْمٍ مُسْتَفَادٍ وَ لَوْ لَا ذَلِكَ لَنَفِدَ مَا عِنْدَنَا.

He<sup>-asws</sup> said: 'Whenever it is the night of Friday, Rasool-Allah<sup>-saww</sup> comes to the Throne and the (deceased) Imams<sup>-asws</sup> arrive with him<sup>-saww</sup>, and we<sup>-asws</sup> (living Imams<sup>-asws</sup>) arrive with them<sup>-asws</sup>. Our<sup>-asws</sup> souls do not return to our<sup>-asws</sup> bodies except with beneficial knowledge, and had it not been for that, it would deplete what is with us<sup>-asws</sup>'.<sup>51</sup>

2- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ جَرِيشٍ عَنْ أَبِي جَعْفَرٍ قَالَ: إِنَّ لَنَا فِي لَيْلِي الْجُمُعَةِ لَشَأْنًا مِنَ الشَّيْءِ قُلْتُ جُعِلْتُ فِدَاكَ أَيُّ شَأْنٍ

It is narrated to us by Al Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Al Abbas Bin Jareesh,

'For us<sup>-asws</sup> during the night of Friday there is a splendour from the splendours'. I said, 'May I be sacrificed for you<sup>-asws</sup>! Which splendour?'

قَالَ يُؤَدَّنُ لِلْمَلَائِكَةِ وَ النَّبِيِّينَ وَ الْأَوْصِيَاءِ الْمَوْتَى وَ الْأَرْوَاحِ الْأَوْصِيَاءِ وَ الْوَصِيِّ الَّذِي بَيْنَ ظَهْرَانِيكُمْ يُعْرَجُ بِهَا إِلَى السَّمَاءِ فَيَطُوفُونَ بِعَرْشِ رَبِّهَا سَبْعًا وَ هُمْ يَقُولُونَ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ حَتَّى إِذَا فَرَعُوا صَلَّوْا خَلْفَ كُلِّ قَائِمَةٍ لَهُ رَكَعَتَيْنِ ثُمَّ يَنْصَرِفُونَ

He<sup>-asws</sup> said: 'It is Permitted for the Angels and the Prophets<sup>-as</sup> and the deceased successors<sup>-as</sup>, and the souls of the (living) successors<sup>-asws</sup>, and the successor<sup>-asws</sup> who is between your midst. It ascends to the sky and they<sup>-asws</sup> are performing Tawaaf of the Throne of their<sup>-asws</sup> Lord<sup>-azwj</sup>, seven circuits, and they<sup>-asws</sup> are saying: 'Glorious, Holy, Lord<sup>-azwj</sup> of the Angels and the Spirit!', until when they<sup>-asws</sup> are free (from it), they<sup>-asws</sup> pray two Cycles Salat behind every Column, then they<sup>-asws</sup> disperse.

<sup>51</sup> Basaaair Al Darajaat – P 3 Ch 8 H 1

فَتَنْصَرِفُ الْمَلَائِكَةُ بِمَا وَضَعَ اللَّهُ فِيهَا مِنَ الْإِجْتِهَادِ شَدِيدٍ [شَدِيداً] إِعْظَامُهُمْ لِمَا رَأَوْا وَ قَدْ زِيدَ فِي اجْتِهَادِهِمْ وَ خَوْفِهِمْ مِثْلَهُ

The Angels disperse with whatever Allah<sup>-azwj</sup> Places in them of the intense striving in glorification of what they saw, and Increases in their striving and their fear, similar to it.

وَ يَنْصَرِفُ النَّبِيُّونَ وَ الْأَوْصِيَاءُ وَ أَرْوَاحُ الْأَحْيَاءِ شَدِيداً عَجْبُهُمْ وَ قَدْ فَرِحُوا أَشَدَّ الْفَرَحِ لِأَنْفُسِهِمْ وَ يُصْبِحُ الْوَصِيُّ وَ الْأَوْصِيَاءُ قَدْ أَهْمُوا إِهَاماً مِنَ الْعِلْمِ عِلْماً مِثْلَ جَمِ الْعَفِيرِ لَيْسَ شَيْءٌ أَشَدَّ سُروراً مِنْهُمْ أَكْثَمَ فَوَ اللَّهُ لَهَذَا أَعَزُّ عِنْدَ اللَّهِ مِنْ كَذَا وَ كَذَا عِنْدَكَ حِصْنَةٌ

And the Prophets<sup>-as</sup> and the successors<sup>-as</sup> and the souls of the living disperse with their<sup>-as</sup> wonders intensified, and are joyful with intense happiness for themselves, and the successor<sup>-asws</sup> and the successors<sup>-asws</sup> having been inspired with inspirations from the knowledge, like knowledge of the immense proportions. There isn't anything suppressed of more intense joy from them<sup>-asws</sup>. By Allah<sup>-azwj</sup>! For this, I<sup>-asws</sup> am mightier as a fortress in the Presence of Allah<sup>-azwj</sup> than such and such are with you'.

قَالَ يَا مَحْبُورُ وَ اللَّهُ مَا يُلْهِمُ الْإِفْرَازُ بِمَا تَرَى إِلَّا الصَّالِحُونَ قُلْتُ وَ اللَّهُ مَا عِنْدِي كَثِيرٌ صَلَاحٍ

He<sup>-asws</sup> said: 'O Mahbour! By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> does not Inspire the acknowledgment with what you see except the righteous'. I said, 'By Allah<sup>-azwj</sup>! I do not have a lot of righteousness with me'.

قَالَ لَا تَكْذِبْ عَلَى اللَّهِ فَإِنَّ اللَّهَ قَدْ سَمَّاكَ صَالِحاً حَيْثُ يَقُولُ فَأَوْلِيكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ يَغْنِي الَّذِينَ آمَنُوا بِنَا وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ وَ جَمِيعِ حُجَجِهِ عَلَيْهِ وَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَبْرَارِ السَّلَامُ.

He<sup>-asws</sup> said: 'Do not lie upon Allah<sup>-azwj</sup>, for Allah<sup>-azwj</sup> has (already) Named you as righteous Saying: **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; [4:69]** – meaning those who believe in us<sup>-asws</sup> and in Amir Al-Momineen<sup>-asws</sup>, and His<sup>-azwj</sup> Angels, and His<sup>-azwj</sup> Prophets<sup>-as</sup>, and the entirety of His<sup>-azwj</sup> Divine Authorities upon him, and upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny, the goodly, the pure, the Chosen, the righteous, be the greetings".<sup>52</sup>

3- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَمَّنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ إِنَّ لَنَا فِي كُلِّ لَيْلَةٍ جُمُعَةٌ وَفَدَةٌ إِلَى رَبِّنَا فَلَا نَنْزِلُ إِلَّا بِعِلْمٍ مُسْتَطْرَفٍ.

It is narrated us by Muhammad Bin Ahmad, from Ali Bin Suleyman, from Muhammad Bin Jamhour, from the one who raised it to,

'Abu Abdullah<sup>-asws</sup> having said: 'For us<sup>-asws</sup>, during every Friday night, a delegation to our<sup>-asws</sup> Lord<sup>-azwj</sup>, so we<sup>-asws</sup> do not descend except with exquisite knowledge"<sup>53</sup>

<sup>52</sup> Basaair Al Darajaat – P 3 Ch 8 H 2

<sup>53</sup> Basaair Al Darajaat – P 3 Ch 8 H 3

4- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ مُعَاوِيَةَ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَيُّوبَ عَنْ شَرِيكَ بْنِ مُلَيْحٍ وَ حَدَّثَنِي الْخَضِرُ بْنُ عَيْسَى عَنْ الْكَاهِلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَيُّوبَ عَنْ شَرِيكَ بْنِ مُلَيْحٍ عَنْ أَبِي يَحْيَى الصَّنَعَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ يَا أَبَا يَحْيَى لَنَا فِي لَيْلِي الْجُمُعَةِ لَشَأْنٌ مِنَ الشَّأْنِ

It is narrated to us by Al Hassan Bin Ali Bin Muawiya, from Musa Bin Sa'dan, from Abdullah Bin Abu Ayoub, from Shareek Bin Mulayh, and it is narrated to me by Al Khizr Bin Isa, from Al Kahily, from Abdullah Bin Abu Ayoub, from Shareek Bin Mulayh, from Abu Yahya Al San'any who said,

'Abu Abdullah<sup>-asws</sup> said: 'O Abu Yahya! For us<sup>-asws</sup>, during the nights of Fridays, there is a splendour from the splendours'.

قَالَ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ وَ مَا ذَلِكَ الشَّأْنُ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! And what is that splendour?'

قَالَ يُؤَدُّنُ لِأَرْوَاحِ الْأَنْبِيَاءِ الْمَوْتَى وَ أَرْوَاحِ الْأَوْصِيَاءِ الْمَوْتَى وَ رُوحِ الْوَصِيِّ الَّذِي بَيْنَ ظَهْرَانَيْكُمْ يُعْرَجُ بِهَا إِلَى السَّمَاءِ حَتَّى تُوَابِي عَرْشَ رَبِّهَا فَتَطُوفُ بِهَا أُسْبُوعاً وَ تُصَلِّيَ عِنْدَ كُلِّ قَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ رَكْعَتَيْنِ

He<sup>-asws</sup> said: 'Permission is Given to the souls of the deceased Prophets<sup>-as</sup>, and souls of the deceased successors<sup>-as</sup>, and soul of the successor<sup>-asws</sup> who is between your midst. They<sup>-as</sup> are ascended to the sky until they arrive at the Throne of their<sup>-as</sup> Lord<sup>-azwj</sup>, and they<sup>-as</sup> perform Tawaaf of it, seven circuits, and pray Salat at every Pillar from the Pillars of the Throne, two Cycles.

ثُمَّ تُرَدُّ إِلَى الْأَبْدَانِ الَّتِي كَانَتْ فِيهَا فَتُصْبِحُ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ قَدْ مُلِئُوا وَ أُعْطُوا سُوراً وَ يُصْبِحُ الْوَصِيُّ الَّذِي بَيْنَ ظَهْرَانَيْكُمْ فَقَدْ زِيدَ فِي عِلْمِهِ مِثْلَ جَمِّ الْعَفِيرِ.

Then these return to the bodies in which they<sup>-as</sup> were. So, the Prophets<sup>-as</sup> and the successor<sup>-as</sup> become filled up and are Given cheerfulness, and the successor<sup>-asws</sup>, the one<sup>-asws</sup> who is in your midst becomes increased in his<sup>-asws</sup> knowledge like the immense proportions"<sup>54</sup>

5- حَدَّثَنَا سَلَمَةُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ الْمُنْفَرِيِّ عَنْ يُونُسَ بْنِ أَبِي الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ لَيْلَةٍ جُمُعَةٍ إِلَّا وَ لِأَوْلِيَاءِ اللَّهِ فِيهَا سُورٌ

It is narrated to us by Salama, from Abdullah Bin Muhammad, from Al Husayn Al Minqary, from Yunus Bin Abu Al Fazl,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is none from a night of Friday (Thursday evening), except and the friends of Allah<sup>-azwj</sup> are in joy during it'.

فُلْتُ كَيْفَ ذَلِكَ جَعَلْتُ فِدَاكَ قَالَ إِذَا كَانَتْ لَيْلَةُ الْجُمُعَةِ وَاتَى رَسُولُ اللَّهِ ص الْعَرْشَ وَ وَافَيْتُ مَعَهُ فَمَا أَرْجِعُ إِلَّا بِعِلْمٍ مُسْتَفَادٍ وَ لَوْ لَا ذَلِكَ لَنَفِدَ مَا عِنْدَنَا.

I said, 'How is that so? May I be sacrificed for you<sup>-asws</sup>'. He<sup>-asws</sup> said: 'Whenever it is the night of Friday (Thursday evening), Rasool-Allah<sup>-saww</sup> arrives to the Throne, and I<sup>-asws</sup> arrive with him<sup>-saww</sup>. So, I<sup>-asws</sup> do not return except with beneficial knowledge, and had it not been for that, whatever is with us<sup>-asws</sup> would deplete".<sup>55</sup>

6- حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ عَنِ الْحُسَيْنِ بْنِ عَبَّاسِ بْنِ حَرِيْشٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ اللَّهُ إِنَّ أَرْوَاحَنَا وَ أَرْوَاحَ النَّبِيِّينَ لَتَوَافِي الْعَرْشِ لَيْلَةَ كُلِّ جُمُعَةٍ فَمَا تَرُدُّ فِي أَبْدَانِنَا إِلَّا بِحَمِّ الْعَفِيرِ مِنَ الْعِلْمِ.

It is narrated to us by Ahmad Bin Is'haq, from Al Hassan Bin Abbas Bin Hareysh,

'From Abu Ja'far<sup>-asws</sup> having said: 'Abu Abdullah<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! Our<sup>-asws</sup> souls and souls of the Prophets<sup>-as</sup> arrive at the Throne on the night of every Friday, and we<sup>-asws</sup> do not return to our<sup>-asws</sup> bodies except with immense proportions from the knowledge".<sup>56</sup>

7- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ سَعْدٍ عَنِ الْحُسَيْنِ بْنِ عَبَّاسِ بْنِ حَرِيْشٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَرْوَاحَ النَّبِيِّينَ تَوَافِي الْعَرْشِ كُلَّ لَيْلَةٍ جُمُعَةٍ فَتُصْبِحُ الْأَوْصِيَاءَ وَ قَدْ زِيدَ فِي عِلْمِهِمْ مِثْلُ حَمِّ الْعَفِيرِ مِنَ الْعِلْمِ.

It is narrated to us by Muhammad Bin Is'haq Bin Sa'ad, from Al Hassan Bin Abbas Bin Jareesh,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Our<sup>-asws</sup> souls and souls of the Prophets<sup>-as</sup> arrive at the Throne every night of Friday, so the successors<sup>-asws</sup> become such and they<sup>-asws</sup> have been increased in their<sup>-asws</sup> knowledge like of immense proportions from the knowledge".<sup>57</sup>

## 9 باب قول أمير المؤمنين بأحكامه بما في التوراة والإنجيل والزبور و الفرقان

### CHAPTER 9 – WORDS OF AMIR AL-MOMINEEN<sup>-asws</sup> OF HIS<sup>-asws</sup> JUDGMENT WITH WHAT IS IN THE TORAH, AND THE EVANGEL, AND THE PSLAMS, AND THE FURQAN

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيْسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الثَّمَالِيِّ قَالَ قَالَ عَلِيٌّ ع لَوْ تُبَيِّنَتْ لِي وَسَادَةٌ لِحُكْمَتِ بَيْنَ أَهْلِ الْقُرْآنِ بِالْقُرْآنِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لِحُكْمَتِ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لِحُكْمَتِ بَيْنَ أَهْلِ الْإِنْجِيلِ بِالْإِنْجِيلِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لِحُكْمَتِ بَيْنَ أَهْلِ الزُّبُورِ بِالزُّبُورِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ لَأَنْبَأْتُكُمْ بِمَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ.

It is narrated to us by Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Sumali who said,

'Ali<sup>-asws</sup> said: 'If a platform were to be set up for me<sup>-asws</sup>, I<sup>-asws</sup> would judge between the people of the Quran by the Quran, until it becomes (clearly) visible by Allah<sup>-azwj</sup>, and I<sup>-asws</sup> would judge between the people of the Torah by the Torah until it becomes (clearly) visible by Allah<sup>-azwj</sup>, and I<sup>-asws</sup> would judge between the people of the Evangel by the Evangel until it becomes

<sup>55</sup> Basaair Al Darajaat – P 3 Ch 8 H 5

<sup>56</sup> Basaair Al Darajaat – P 3 Ch 8 H 6

<sup>57</sup> Basaair Al Darajaat – P 3 Ch 8 H 7

(clearly) visible by Allah<sup>-azwj</sup>, and I<sup>-asws</sup> would judge the people of the Psalms by the Psalms until it becomes (clearly) visible by Allah<sup>-azwj</sup>, and had there not been a (particular) Verse in the Book of Allah<sup>-azwj</sup>, I<sup>-asws</sup> would have informed you with what would be happening up to the establishment of the Hour”<sup>.58</sup>

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ كُسِرَتْ لِي وَسَادَةٌ فَفَعَدْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ أَهْلِ الزَّبُورِ بِزُبُورِهِمْ وَ أَهْلِ الْفُرْقَانِ بِفُرْقَانِهِمْ بِمَضَاءٍ يَصْعَدُ إِلَى اللَّهِ يَزْهَرُ

It is narrated to us by Muhammad Bin Al Husayn, from Abdullah Bin Hammad, from Abu Al Jaroud, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘If a platform were to be set up for me<sup>-as</sup>, I<sup>-asws</sup> would sit upon it and judge between the people of the Torah with their Torah, and the people of the Evangel with their Evangel, and the people of the Psalms with their Psalms, and people of the Furqan (Quran) with their Furqan, with judgments ascending to Allah<sup>-azwj</sup> visibly.

وَ اللَّهُ مَا نَزَلَتْ آيَةٌ فِي كِتَابِ اللَّهِ فِي لَيْلٍ أَوْ نَهَارٍ إِلَّا وَ قَدْ عَلِمْتُ فِيمَنْ أَنْزَلَتْ وَ لَا يَمُنُّ مَرَّ عَلَى رَأْسِهِ الْمَوَاسِي مِنْ فُرَيْشٍ إِلَّا وَ قَدْ نَزَلَتْ فِيهِ آيَةٌ مِنْ كِتَابِ اللَّهِ تَسُوفُهُ إِلَى الْجَنَّةِ أَوْ إِلَى النَّارِ

By Allah<sup>-azwj</sup>! No Verse has been revealed in the Book of Allah<sup>-azwj</sup>, during night or day, except and I<sup>-asws</sup> have known regarding who it was Revealed, nor from the ones from Quraysh upon whose head is consolation, except an a Verse from the Book of Allah<sup>-azwj</sup> has been Revealed regarding him, either ushering him to the Paradise or to the Fire’.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا الْآيَةُ الَّتِي نَزَلَتْ فِيكَ

A man stood up to him<sup>-asws</sup> and said, ‘O Amir Al-Momineen<sup>-asws</sup>! What is the Verse which was Revealed regarding you<sup>-asws</sup>?’

قَالَ لَهُ أَمَا سَمِعْتَ اللَّهَ يَقُولُ أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ قَالَ رَسُولُ اللَّهِ ص عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ أَنَا شَاهِدٌ لَهُ فِيهِ وَ أَتْلُوهُ مَعَهُ.

He<sup>-asws</sup> said to him: ‘Have you not heard Allah<sup>-azwj</sup> Saying: **‘So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17]?** Rasool-Allah<sup>-saww</sup> was upon a clear proof from his<sup>-saww</sup> Lord<sup>-azwj</sup>, and I<sup>-asws</sup> am a witness for him<sup>-saww</sup> regarding it, and reciting it with him<sup>-saww</sup>”<sup>.59</sup>

3- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ نَتَى النَّاسُ لِي وَسَادَةٌ كَمَا تُنْبِي لِابْنِ صُوحَانَ لَحَكَمْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ حَتَّى يَزْهَرَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ الزَّبُورِ بِالزَّبُورِ حَتَّى يَزْهَرَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ الْفُرْقَانِ بِالْفُرْقَانِ حَتَّى يَزْهَرَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah al Barqy, from Khalaf Bin Hammad, from Dawood Bin Farqad,

<sup>58</sup> Basaair Al Darajaat – P 3 Ch 9 H 1

<sup>59</sup> Basaair Al Darajaat – P 3 Ch 9 H 2

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'If the people were to set up a platform for me<sup>-asws</sup> just as it is set up for Ibn Sowhan, I<sup>-asws</sup> would judge between the people of the Torah by the Torah, until it appears in what is between the sky and the earth, and I<sup>-asws</sup> would judge between the people of the Psalms by the Psalms until it appears in what is between the sky and the earth, and I<sup>-asws</sup> would judge between the people of the Furqan by the Furqan until it appears in what is between the sky and the earth".<sup>60</sup>

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ مِنْهُ قَالَ ابْنُ عُمَرَ وَ أَحَبَرِي زَادَانَ قَالَ سَمِعْتُ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ ع وَ هُوَ يَقُولُ مَا مِنْ رَجُلٍ مِنْ قُرَيْشٍ جَرَى عَلَيْهِ الْمَوَاسِي إِلَّا وَ قَدْ نَزَلَتْ فِيهِ آيَةٌ أَوْ آيَاتَانِ تَعُودُهُ إِلَى الْجَنَّةِ أَوْ تَسُوْفُهُ إِلَى النَّارِ وَ مَا مِنْ آيَةٍ نَزَلَتْ فِي بَرٍّ أَوْ بَحْرٍ أَوْ سَهْلٍ أَوْ جَبَلٍ إِلَّا وَ قَدْ عَرَفْتُهُ حَيْثُ نَزَلَتْ وَ فِيمَنْ نَزَلَتْ

It is narrated to us by Muhammad Bin Abdul Hameed, from Aasim Bin Humejd, from Abu Baseer who said, 'I heard it from him'. Ibn Umar said, 'And I was informed by Zazan who said,

'I heard Ali Amir Al-Momineen<sup>-asws</sup> and he<sup>-asws</sup> was saying: 'There is no man from Quraysh the consolation flowed upon him, except and there has been Revealed regarding him a Verse or two Verses, guiding him to the Paradise or ushering him to the Fire, and there is none from a Verse revealed in land, or sea, or coast, or mountain except and I<sup>-asws</sup> recognise where it was Revealed, and among who is was Revealed.

وَ لَوْ تُنِيَتْ لِي وَسَادَةٌ لَحَكَمْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ بَيْنَ أَهْلِ الْإِنْجِيلِ بِالْإِنْجِيلِهِمْ وَ بَيْنَ أَهْلِ الزَّبُورِ بِالزَّبُورِ وَ بَيْنَ أَهْلِ الْقُرْآنِ بِالْقُرْآنِ حَتَّى تَطْهَرَ إِلَى اللَّهِ.

And if a platform were to be set up for me<sup>-asws</sup>, I<sup>-asws</sup> would judge between the people of the Torah with their Torah, and between the people of the Evangel, with their Evangel, and between the people of the Psalms with their Psalms, and between the people of the Furqan (Quran) with their Furqan, until it is displayed to Allah<sup>-azwj</sup>".<sup>61</sup>

5- حَدَّثَنَا ابْنُ هَاشِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَدَّاحِ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ وُضِعَتْ لِي وَسَادَةٌ ثُمَّ اتَّكَيْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ حَتَّى تَزْهَرَ إِلَى رَبِّهَا وَ لَوْ وُضِعَتْ لِي وَسَادَةٌ ثُمَّ اتَّكَيْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ الْإِنْجِيلِ بِالْإِنْجِيلِ حَتَّى يَزْهَرَ إِلَى رَبِّهِ وَ لَوْ وُضِعَتْ لِي وَسَادَةٌ ثُمَّ اتَّكَيْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ الزَّبُورِ بِالزَّبُورِ حَتَّى يَزْهَرَ إِلَى رَبِّهِ وَ لَوْ وُضِعَتْ لِي وَسَادَةٌ ثُمَّ اتَّكَيْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ الْقُرْآنِ بِالْقُرْآنِ حَتَّى يَزْهَرَ إِلَى رَبِّهِ.

It is narrated to us by Ibn Hashim, from Ja'far Bin Muhammad, from Al Qadah,

'From Al-Sadiq<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'If a platform is placed me<sup>-asws</sup>, then I recline upon it, I<sup>-asws</sup> would judge between the people of the Torah by the Torah until it is displayed to its Lord<sup>-azwj</sup>, and if a platform were to be placed for me, then I<sup>-asws</sup> recline upon it, I<sup>-asws</sup> would judge between the people of the Evangel by the Evangel until it is displayed to its Lord<sup>-azwj</sup>, and if a platform were to be placed for me<sup>-asws</sup>, then I<sup>-asws</sup> recline upon it, I<sup>-asws</sup> would judge between the people of the Psalms by the Psalms until it is displayed to its Lord<sup>-azwj</sup>.

<sup>60</sup> Basaair Al Darajaat – P 3 Ch 9 H 3

<sup>61</sup> Basaair Al Darajaat – P 3 Ch 9 H 4

azwj, and if a platform were to be place for me<sup>-asws</sup> then I<sup>-asws</sup> recline upon it, I<sup>-asws</sup> would judge the people of the Quran by the Quran until it is displayed to its Lord<sup>-azwj</sup>”<sup>62</sup>.

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَضِيلِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ سَلْمَةَ بْنِ كُهَيْلٍ قَالَ قَالَ عَلِيٌّ ع لَوْ اسْتَقَامَتْ لِي الْأُمَّةُ وَ تَبَيَّنَتْ لِي الْوِسَادَةُ لَحَكَمْتُ فِي التَّوْرَةِ بِمَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَ لَحَكَمْتُ فِي الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِي الْإِنْجِيلِ وَ لَحَكَمْتُ فِي الزَّبُورِ بِمَا أَنْزَلَ اللَّهُ فِي الزَّبُورِ حَتَّى يَزْهَرَ إِلَيَّ اللَّهُ فِي الْقُرْآنِ بِمَا أَنْزَلَ اللَّهُ.

It is narrated to us by Muhammad Bin Isa, from Abdul Rahman, from Al Fuzeyl, from Abu Bakr Al Hazramy, from Salama Bin Kuheyl who said,

‘Ali<sup>-asws</sup> said: ‘If the community were to stand to me and set up the platform for me<sup>-asws</sup>, I<sup>-asws</sup> would judge regarding the Torah with what Allah<sup>-azwj</sup> has Revealed in the Torah, and judge regarding the Evangel with what Allah<sup>-azwj</sup> Revealed in the Evangel, and judge regarding the Plasmis with what Allah<sup>-azwj</sup> Revealed until it is displayed to Allah<sup>-azwj</sup>, and I<sup>-asws</sup> would judge regarding the Quran with what Allah<sup>-azwj</sup> has Revealed”<sup>63</sup>.

7- حَدَّثَنَا سَلْمَةُ بْنُ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ قَاسِمٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ يَرْفَعُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَوْ تَبَيَّنَتْ لِي وَ سَادَةٌ لَحَكَمْتُ بَيْنَ أَهْلِ الْقُرْآنِ بِالْقُرْآنِ حَتَّى يَظْهَرَ إِلَى اللَّهِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ حَتَّى يَظْهَرَ إِلَى اللَّهِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ الْإِنْجِيلِ بِالْإِنْجِيلِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ الزَّبُورِ بِالزَّبُورِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ لَأَنْبَأْتُكُمْ بِمَا يَكُونُ حَتَّى تَعُومَ السَّاعَةُ.

It is narrated to us by Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Qasim, from Amro Bin Abu Al Miqdam,

‘Raising it to Amir Al-Momineen<sup>-asws</sup> having said: ‘If a platform were to be set up for me<sup>-asws</sup>, I<sup>-asws</sup> would judge between the people of the Quran with the Quran until it is displayed to Allah<sup>-azwj</sup>, and would judge between the people of the Torah with the Torah until it is displayed to Allah<sup>-azwj</sup>, and would judge between the people of the Evangel with the Evangel until it is displayed to Allah<sup>-azwj</sup>, and would judge between the people of the Psalms with the Psalms until it is displayed to Allah<sup>-azwj</sup>, and had there not been a Verse in the Book of Allah<sup>-azwj</sup>, I<sup>-asws</sup> would have informed you with what would be happening until the Hour is Established”<sup>64</sup>.

8- حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَبَّاسِ بْنِ حَرِيْشٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيٌّ ع وَ اللَّهُ لَا يَسْأَلُنِي أَهْلُ التَّوْرَةِ وَ لَا أَهْلُ الْإِنْجِيلِ وَ لَا أَهْلُ الزَّبُورِ وَ لَا أَهْلُ الْفُرْقَانِ إِلَّا فَرَّقْتُ بَيْنَ أَهْلِ كُلِّ كِتَابٍ بِحُكْمِ مَا فِي كِتَابِهِمْ.

It is narrated to us by Al Hassan Bin Ahmad, from his father, from Al Hassan Bin Abbas Bin Hareysh,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! Neither the people of the Torah, nor the people of the Evangel, nor the people of the Psalms, nor the people of the Furqan will ask me<sup>-asws</sup> (anything) except I<sup>-asws</sup> would differentiate between the people of each Book with a Judgment of what is in their respective Books”<sup>65</sup>.

<sup>62</sup> Basaair Al Darajaat – P 3 Ch 9 H 5

<sup>63</sup> Basaair Al Darajaat – P 3 Ch 9 H 6

<sup>64</sup> Basaair Al Darajaat – P 3 Ch 9 H 7

<sup>65</sup> Basaair Al Darajaat – P 3 Ch 9 H 8

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ: لَأَنَا أَعْلَمُ بِالتَّوْرَةِ مِنَ أَهْلِ التَّوْرَةِ وَ أَعْلَمُ بِالإِنْجِيلِ مِنْ أَهْلِ الإِنْجِيلِ.

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

‘From Ali<sup>-asws</sup> having said: ‘We<sup>-asws</sup> are more knowing with the Torah than the people of the Torah, and more knowing with the Evangel than the people of the Evangel’’.<sup>66</sup>

### 10 باب ما عند الأئمة من كتب الأولين كتب الأنبياء التوراة و الإنجيل و الزبور و صحف إبراهيم

## CHAPTER 10 – WHAT IS WITH THE IMAMS<sup>-asws</sup>, FROM THE BOOKS OF THE FORMER ONES, AND BOOKS OF THE PROPHETS<sup>-as</sup> – THE TORAH, AND THE EVANGEL, AND THE PSALMS, AND PARCHMENTS OF IBRAHIM<sup>-as</sup>

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ نُعْمَانَ وَ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ ضُرَيْسِ قَالَ: كُنْتُ مَعَ أَبِي بَصِيرٍ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ لَهُ أَبُو بَصِيرٍ يَا عَلِيُّ مَا يَعْلَمُ عَالِمُكُمْ جَعَلْتُ فِدَاكَ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ عَالِمَنَا لَا يَعْلَمُ الْعَيْبَ وَ لَوْ وَكَّلَ اللَّهُ عَالِمَنَا إِلَى نَفْسِهِ كَانَ كَبُغْضِكُمْ وَ لَكِنْ يَخْذُلُ إِلَيْهِ سَاعَةً بَعْدَ سَاعَةٍ.

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

‘I was with Abu Baseer in the presence of Abu Ja’far<sup>-asws</sup>. Abu Baseer said to him<sup>-asws</sup>, ‘By what does your<sup>-asws</sup> scholar<sup>-asws</sup> know? May I be sacrificed for you<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘O Abu Muhammad! Our<sup>-asws</sup> scholar<sup>-asws</sup> does not know the hidden matters (Ghayb), and had Allah<sup>-azwj</sup> Allocated our<sup>-asws</sup> scholar to himself<sup>-asws</sup>, he<sup>-asws</sup> would be like one of you, but He<sup>-azwj</sup> Narrates to him<sup>-asws</sup>, moment after moment’’.<sup>67</sup>

2 و روى محمد بن عيسى عن صفوان بهذا الإسناد مثل ذلك.

And it is reported by Muhammad Bin Isa, from Safwan, by this chain – similar to that.<sup>68</sup>

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ صَبَّاحِ الْمُرِّيِّ عَنِ الْحَزْبِيِّ عَنِ حَصْبِرَةَ الْمُرِّيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ: لَمَّا قَدِمَ عَلِيُّ الْكُوفَةَ صَلَّى بِهِنَّ أَرْبَعِينَ صَبَاحاً فَقَرَأَ بِهِنَّ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى فَقَالَ الْمُتَنَافِقُونَ وَ اللَّهُ مَا يُحْسِنُ أَنْ يَقْرَأَ ابْنُ أَبِي طَالِبٍ الْقُرْآنَ وَ لَوْ أَحْسَنَ أَنْ يَقْرَأَ لَقَرَأَ بِنَا غَيْرَ هَذِهِ السُّورَةِ

It is narrated to us by Muhammad Bin Isa, from Abu Muhammad Al Anzari, from Sabbah Al Muzny, from Al Hars Bin Haseyra Al Muzny, from Al Asbagh Bin Nubata who said,

‘When Ali<sup>-asws</sup> arrived at Al-Kufa, he<sup>-asws</sup> prayed Salat with them for forty morning reciting with them: **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al-A’ala). The hypocrites

<sup>66</sup> Basaair Al Darajaat – P 3 Ch 9 H 9

<sup>67</sup> Basaair Al Darajaat – P 3 Ch 10 H 1

<sup>68</sup> Basaair Al Darajaat – P 3 Ch 10 H 2

said, 'By Allah<sup>-azwj!</sup> The son<sup>-asws</sup> of Abu Talib<sup>-asws</sup> is not good at reciting the Quran, and had he<sup>-asws</sup> been good in reciting, he<sup>-asws</sup> would have recited with other than this Chapter'.

قَالَ فَبَلَّغَهُ ذَلِكَ فَقَالَ وَبَلَّغْتُمْ إِنِّي لِأَعْرِفُ نَاسِخَهُ وَ مَنْسُوخَهُ وَ مُحْكَمَهُ وَ مُتَشَابِهَهُ وَ فَضْلَهُ مِنْ وَصْلِهِ وَ حُرُوفَهُ مِنْ مَعَانِيهِ وَ اللَّهُ مَا حَزَفَ نَزَلَ عَلَى مُحَمَّدٍ ص إِلَّا وَ أَنَا أَعْرِفُ فِيمَنْ أَنْزَلَ وَ فِي أَيِّ يَوْمٍ نَزَلَ وَ فِي أَيِّ مَوْضِعٍ نَزَلَ

He (the narrator) said, 'That reached him<sup>-asws</sup>, so he<sup>-asws</sup> said: 'Woe be to them! I<sup>-asws</sup> am more recognising with its Abrogating, and its Abrogated, and its Decisive, and its Allegorical, its separate from its connected, and its letters from its meaning. By Allah<sup>-azwj!</sup> There is no letter that has been Revealed unto Muhammad<sup>-saww</sup> except and I<sup>-asws</sup> know regarding who it was Revealed, and in which day it was Revealed, and in which place it was Revealed.

وَبَلَّغْتُمْ أَمَا يَفْرَهُونَ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى وَ اللَّهُ عِنْدِي وَرِثَتُهَا مِنْ رَسُولِ اللَّهِ وَ وَرِثَتُهَا رَسُولُ اللَّهِ ص مِنْ إِبْرَاهِيمَ وَ مُوسَى

Woe be unto them! Are they not reciting: ***Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]***? By Allah<sup>-azwj!</sup> These are in my<sup>-asws</sup> possession, and I<sup>-asws</sup> inherited these two from the Rasool-Allah<sup>-saww</sup>, and the Rasool-Allah<sup>-saww</sup> handed over to me<sup>-asws</sup> the Scriptures of Ibrahim<sup>-as</sup> and Musa<sup>-as</sup>.

وَبَلَّغْتُمْ وَ اللَّهُ إِنِّي أَنَا الَّذِي أَنْزَلَ اللَّهُ فِي وَ تَعْيِهَا أُذُنٌ وَاعِيَةٌ فَإِنَّا كُنَّا عِنْدَ رَسُولِ اللَّهِ فَحَبَّرَنَا بِالْوَحْيِ فَأَعْبَهُ وَ يُتَوَكَّمُ فَإِذَا خَرَجْنَا قَالُوا مَاذَا قَالَ آتِفًا.

Woe be unto them! By Allah<sup>-azwj!</sup> I<sup>-asws</sup> (am the one) about whom Allah<sup>-azwj</sup> Revealed: ***"And that the retaining ear would retain it" [69:12]***. But rather, we used to be in the presence of the Rasool-Allah<sup>-saww</sup>, so he<sup>-saww</sup> would inform us by the Revelation, I<sup>-asws</sup> would hear it and retain it. But when we would go out, they would say: ***"What was it that he said just now?" [47:16]***.<sup>69</sup>

4- حَدَّثَنَا ابْنُ هَاشِمٍ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ بُرَيْهَةَ حِينَ سَأَلَ مُوسَى بْنَ جَعْفَرٍ عَ بُرَيْهَةَ كَيْفَ عَلِمْتَ بِكِتَابِ اللَّهِ قَالَ أَنَا بِهِ عَلِيمٌ قَالَ فَكَيْفَ نَقَلْتَهُ بِنَاوِيلِهِ قَالَ مَا أَوْثَقَنِي بِعِلْمِي فِيهِ قَالَ فَابْتَدَأَ مُوسَى عَ فِي قِرَاءَةِ الْإِنْجِيلِ فَقَالَ بُرَيْهَةُ وَ الْمَسِيحُ لَقَدْ كَانَ يُقْرَأُهَا هَكَذَا وَ مَا قَرَأَ هَذِهِ الْقِرَاءَةَ إِلَّا الْمَسِيحُ ثُمَّ قَالَ إِيَّاكَ كُنْتُ أَطْلُبُ مِنْذُ حَمْسِينَ سَنَةً

It is narrated to us by Ibn Hashim, from Al Hassan Bin Ibrahim, from Yunus, from Hisham Bin Al Hakam in a Hadeeth he reported when,

'Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> asked Bureyha: 'How is your knowledge with the Book of Allah<sup>-azwj?</sup>' He said, 'I am a knower with it'. He<sup>-asws</sup> said: 'How is your confidence with its interpretation?' He said, 'I am not confidence with my knowledge in it'. He<sup>-asws</sup> said: 'Musa<sup>-as</sup> began in reciting the Evangel'. Bureyha said, 'And the Messiah<sup>-as</sup>. He<sup>-as</sup> had recited it like this, and no one has recited this recitation except the Messiah<sup>-as</sup>'. Then he said, 'You<sup>-asws</sup> are the one I have been searching for fifty years!'

قَالَ هِشَامٌ فَدَخَلَ بُرَيْهَةُ وَ الْمَرْأَةُ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ حَكَى هِشَامُ الْكَلَامَ الَّذِي جَرَى بَيْنَ مُوسَى وَ بَيْنَ بُرَيْهَةَ فَقَالَ بُرَيْهَةُ جَعَلْتُ فِدَاكَ أَيْنَ لَكُمْ التَّوْرَةُ وَ الْإِنْجِيلُ وَ كُنْتُ الْأَنْبِيَاءِ

<sup>69</sup> Basaair Al Darajaat – P 3 Ch 10 H 3

Hisham said, 'Bureyha and Al-Mura'a entered to see Abu Abdullah<sup>-asws</sup> and Hisham retold the speech which has flowed between Musa<sup>-asws</sup> and Bureyha. Bureyha said, 'May I be sacrificed for you<sup>-asws</sup>! (From) where are the Torah and the Evangel and the Books of the Prophets<sup>-as</sup> for you<sup>-asws</sup>?'

فَقَالَ هِيَ عِنْدَنَا وَرَأَيْتَهُ مِنْ عِنْدِهِمْ نَفَرُوهَا كَمَا قَرَأُوهَا وَ نَفُوهَا كَمَا قَالُوهَا وَ اللَّهُ لَا يَجْعَلُ حُجَّةً فِي أَرْضِهِ يُسْأَلُ عَنْ شَيْءٍ فَيَقُولُ لَا أَدْرِي فَلَزِمَ بَرِيهَهُ  
أَبَا عَبْدِ اللَّهِ ع حَتَّى مَاتَ.

He<sup>-asws</sup> said: 'These are with us<sup>-asws</sup> being an inheritance from them<sup>-as</sup>. We<sup>-asws</sup> recite these just as they<sup>-as</sup> recited them, and we<sup>-asws</sup> are saying it just as they<sup>-as</sup> had said it. And Allah<sup>-azwj</sup> does not Make a Divine Authority in His<sup>-azwj</sup> earth, one who is asked about something, so he says, 'I don't know'. Bureyha adhered with Abu Abdullah<sup>-asws</sup> until he died''<sup>70</sup>.

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا بَا مُحَمَّدٍ إِنَّ اللَّهَ لَمْ يُعْطِ الْأَنْبِيَاءَ شَيْئاً إِلَّا وَ قَدْ أَعْطَاهُ مُحَمَّدًا وَ قَدْ أَعْطَى مُحَمَّدًا جَمِيعَ مَا أَعْطَى الْأَنْبِيَاءَ وَ عِنْدَنَا الصُّحُفُ الَّتِي قَالَ اللَّهُ صُحُفِ إِبْرَاهِيمَ وَ مُوسَى

It is narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abu Baseer who said,

'He<sup>-asws</sup> said to me: 'O Abu Muhammad! Allah<sup>-azwj</sup> did not Give anything to the Prophets<sup>-as</sup> except and He<sup>-azwj</sup> had Given it to Muhammad<sup>-saww</sup>, and Muhammad<sup>-saww</sup> had been Given the entirety of what the Prophets<sup>-as</sup> had been Given, and with us<sup>-asws</sup> are the Parchments which Allah<sup>-azwj</sup> Said: **The Parchments of Ibrahim and Musa [87:19]**'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ هِيَ الْأَلْوَاخُ قَالَ نَعَمْ.

I said, 'May I be sacrificed for you<sup>-asws</sup>! And these are the Tablets?' He<sup>-asws</sup> said: 'Yes''<sup>71</sup>.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ النَّضْرِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سَأَلَهُ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ مَا الذِّكْرُ وَ مَا الزَّبُورُ قَالَ الذِّكْرُ عِنْدَ اللَّهِ وَ الزَّبُورُ الَّذِي نَزَلَ عَلَى دَاوُدَ وَ كُلُّ كِتَابٍ نَزَلَ فَهُوَ عِنْدَ الْعَالَمِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Exalted: **And We had Written in the Psalms from after the Zikr, [21:105]**, 'What is the Zikr and what is the Psalms?' He<sup>-asws</sup> said: 'The Zikr is with Allah<sup>-azwj</sup> and the Psalms is which was Revealed unto Dawood<sup>-as</sup>, and every Book Revealed, it is with the scholar<sup>-asws</sup>'<sup>72</sup>.

7- حَدَّثَنَا عَلِيُّ بْنُ خَالِدٍ عَنِ ابْنِ يَرِيدَ عَنْ عَبَّاسِ الْوَرَّاقِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ أَنَّهُ حَدَّثَهُ عَنْ سَدِيرِ بَحْدِيثٍ فَأَتَيْتُهُ فَمُلْتُ إِنَّ لَيْثَ الْمُرَادِيِّ حَدَّثَنِي عَنْكَ بِحَدِيثٍ فَقَالَ وَ مَا هُوَ قُلْتُ جُعِلْتُ فِدَاكَ حَدِيثُ الْيَمَانِيِّ

<sup>70</sup> Basaair Al Darajaat – P 3 Ch 10 H 4

<sup>71</sup> Basaair Al Darajaat – P 3 Ch 10 H 5

<sup>72</sup> Basaair Al Darajaat – P 3 Ch 10 H 6

It is narrated to us by Ali Bin Khalid, from Ibn Yazeed, from Abbas Al Warraq, from Usman Bin Isa, from Ibn Muskan, from Lays Al Murady, he narrated a Hadeeth from Sadeyr,

‘I came to him and said, ‘Lays Al-Murady narrated to me a Hadeeth from you’. He said, ‘And what is it?’ I said, ‘May I be sacrificed for you! Hadeeth of Al-Yamani’.

قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ فَمَرَّ بِنَا رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَسَأَلَهُ أَبُو جَعْفَرٍ عَ عَنِ الْيَمَنِ فَأَقْبَلَ يُحَدِّثُ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ هَلْ تَعْرِفُ دَارَ كَذَا وَ كَذَا قَالَ نَعَمْ وَ رَأَيْتُهَا قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ هَلْ تَعْرِفُ صَخْرَةً عِنْدَهَا فِي مَوْضِعٍ كَذَا قَالَ نَعَمْ وَ رَأَيْتُهَا فَقَالَ الرَّجُلُ مَا رَأَيْتُ رَجُلًا أَعْرِفُ بِالْبِلَادِ مِنْكَ

He said, ‘I was in the presence of Abu Ja’far<sup>asws</sup> and a man from the people of Al-Yemen passed by us. Abu Ja’far<sup>asws</sup> asked him about Al-Yemen, and he went on to narrate it. Abu Ja’far<sup>asws</sup> said to him: ‘Do you know such and such house?’ He said, ‘Yes, and I have seen it’. Abu Ja’far<sup>asws</sup> said to him: ‘Do you know a rock at it in such and such place?’ He said, ‘Yes, I have seen it’. The man said, ‘I have not seen any man more knowing with the country than you<sup>asws</sup>’.

فَلَمَّا قَامَ الرَّجُلُ قَالَ لِي أَبُو جَعْفَرٍ عَ يَا أَبَا الْفَضْلِ تِلْكَ الصَّخْرَةُ الَّتِي غَضِبَ مُوسَى عَ فَأَلْقَى الْأَلْوَاحَ فَمَا ذَهَبَ مِنَ التَّوْرَةِ التَّقَمَّتْهُ الصَّخْرَةُ فَلَمَّا بَعَثَ اللَّهُ رَسُولَهُ أَذْنَهُ إِلَيْهِ وَ هِيَ عِنْدَنَا.

When the man stood up, Abu Ja’far<sup>asws</sup> said to me: ‘O Abu Al-Fazl! That is the rock when Musa<sup>as</sup> was angered and threw the Tablets (at it), so what was gone from the Torah the rock swallowed it. When Allah<sup>azwj</sup> Sent His<sup>azwj</sup> Rasool<sup>saww</sup>, it returned it to him<sup>saww</sup>, and it is with us<sup>asws</sup>’.<sup>73</sup>

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ الْحَلْبِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُسْنَكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ يَا بَا مُحَمَّدٍ عِنْدَنَا الصُّحُفُ الَّتِي قَالَ اللَّهُ صُحُفِ إِبْرَاهِيمَ وَ مُوسَى قُلْتُ الصُّحُفُ هِيَ الْأَلْوَاحُ قَالَ نَعَمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Al Halby, from Abdullah Bin Muskan, from Abu Baseer who said,

‘Abu Abdullah<sup>asws</sup> said: ‘O Abu Muhammad! With us is that which Allah<sup>azwj</sup> Said: **‘The Parchments of Ibrahim and Musa [87:19]**’. I said, ‘The Parchments, these are Tablets?’ He<sup>asws</sup> said: ‘Yes’.<sup>74</sup>

9- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَمَّنْ رَوَاهُ عَنْ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْأَنْصَارِيِّ الْهَمْدَانِيِّ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ لَنَا وَ لَادَةً مِنْ رَسُولِ اللَّهِ صَ طَهْرٌ وَ عِنْدَنَا صُحُفُ إِبْرَاهِيمَ وَ مُوسَى وَرِثَانَا مِنْ رَسُولِ اللَّهِ صَ.

It is narrated to us by Muhammad Bin Isa, from the one who reported it, from Muhammad, from Abdullah Bin Ibrahim Al Ansary Al Hamdany, from Abu Khalid Al Qammat,

<sup>73</sup> Basaair Al Darajaat – P 3 Ch 10 H 7

<sup>74</sup> Basaair Al Darajaat – P 3 Ch 10 H 8

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'For us<sup>-asws</sup> are the clean births from Rasool-Allah<sup>-saww</sup>, and with us<sup>-asws</sup> are Parchments of Ibrahim<sup>-as</sup> and Musa<sup>-as</sup>, and we<sup>-asws</sup> inherited from Rasool-Allah<sup>-saww</sup>'' .75

10- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنْ فَيْضِ بْنِ الْمُحْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَفْضَيْتَ إِلَيْهِ صُحُفَ إِبْرَاهِيمَ وَ مُوسَى ع فَاتْتَمَنَ عَلَيْهَا رَسُولُ اللَّهِ ص عَلِيًّا وَ اتْتَمَنَ عَلَيْهَا الْحُسَيْنُ وَ اتْتَمَنَ عَلَيْهَا الْحُسَيْنُ حَتَّى انْتَهَيْتَ إِلَيْنَا.

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

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-azwj</sup>, the Parchments of Ibrahim<sup>-as</sup> and Musa<sup>-as</sup> were given out to him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> entrusted Ali<sup>-asws</sup> upon them, and he<sup>-asws</sup> entrusted these to Al-Hassan<sup>-asws</sup>, and he<sup>-asws</sup> entrusted these to Al-Husayn<sup>-asws</sup>, until they ended up to us<sup>-asws</sup>'' .76

11- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ وَ شُعَيْبِ الْحَدَّادِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع عِنْدَنَا الصُّحُفُ الْأُولَى صُحُفَ إِبْرَاهِيمَ وَ مُوسَى فَقَالَ لَهُ ضُرَيْسٌ أ لَيْسَتْ هِيَ الْأَلْوَاخُ فَقَالَ نَعَمْ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Abdullah Bin Muskan and Shuayb Al Haddad, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: 'With us<sup>-asws</sup> are the former Parchments, Parchments of Ibrahim<sup>-as</sup> and Musa<sup>-as</sup>'. Zureys said to him<sup>-asws</sup>, 'Aren't these the Tablets?' He<sup>-asws</sup> said: 'Yes'' .77

12- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ الْهَمْدَانِيِّ عَنْ يُونُسَ عَنْ عَلِيِّ الصَّائِعِ قَالَ: لَقِيَ أَبَا عَبْدِ اللَّهِ ع مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَدَعَاهُ مُحَمَّدٌ إِلَى مَنْزِلِهِ فَأَبَى أَنْ يَذْهَبَ مَعَهُ وَ أَرْسَلَ مَعَهُ إِسْمَاعِيلَ وَ أَوْمَأَ إِلَيْهِ أَنْ كُفَّ وَ وَضَعَ يَدَهُ عَلَى فِيهِ وَ أَمَرَهُ بِالْكَفِّ

It is narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Imran Al Hamdany, from Yunus, from Ali Al Saig who said,

'Abu Abdullah<sup>-asws</sup> was met by Muhammad Bin Abdullah Bin Al-Hassan, and Muhammad invited him<sup>-asws</sup> to his house. He<sup>-asws</sup> refused to go with him and sent Ismail with him, and gestured to him that he should restrain (from speaking), and placed his<sup>-asws</sup> hand upon his<sup>-asws</sup> mouth, and instructed him with the restraint.

فَلَمَّا انْتَهَى إِلَى مَنْزِلِهِ أَعَادَ إِلَيْهِ الرَّسُولُ يَسْأَلُهُ إِتْيَانَهُ فَأَبَى أَبُو عَبْدِ اللَّهِ ع وَ اتَى الرَّسُولُ مُحَمَّدًا فَأَخْبَرَهُ بِامْتِنَاعِهِ فَضَحِكَ مُحَمَّدٌ ثُمَّ قَالَ مَا مَنَعَهُ مِنْ إِتْيَانِي إِلَّا أَنَّهُ يَنْظُرُ فِي الصُّحُفِ

When he ended up to his house, he sent a messenger to him<sup>-asws</sup> asking him<sup>-asws</sup> to come to him. Abu Abdullah<sup>-asws</sup> refused and the messenger came to Muhammad informing him of his<sup>-asws</sup> refusal. Muhammad laughed, then said, 'Nothing prevented him<sup>-asws</sup> coming to me except his<sup>-asws</sup> looking into the Parchments'.

75 Basaair Al Darajaat – P 3 Ch 10 H 9

76 Basaair Al Darajaat – P 3 Ch 10 H 10

77 Basaair Al Darajaat – P 3 Ch 10 H 11

قَالَ فَرَجَعَ إِسْمَاعِيلُ فَحَكَى لِأَبِي عَبْدِ اللَّهِ عَ الْكَلَامَ فَأَرْسَلَ أَبُو عَبْدِ اللَّهِ عَ رَسُولًا مِنْ قَبْلِهِ وَ قَالَ إِنَّ إِسْمَاعِيلَ أَخْبَرَنِي بِمَا كَانَ مِنْكَ وَ قَدْ صَدَقْتَ إِنِّي أَنْظُرُ فِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى فَسَلْ نَفْسَكَ وَ أَبَاكَ هَلْ ذَلِكَ عِنْدَكُمَا

He<sup>-asws</sup> said: 'Ismail returned and retold the speech to Abu Abdullah<sup>-asws</sup>. So Abu Abdullah<sup>-asws</sup> sent a messenger from him and said: 'Ismail informed me<sup>-asws</sup> with what happened from you, and you spoke the truth. I<sup>-asws</sup> was looking into the former Parchments of Ibrahim<sup>-as</sup> and Musa<sup>-as</sup>. Ask yourself and your father, are these two (Parchments) with you two?'

قَالَ فَلَمَّا أَنْ بَلَغَهُ الرَّسُولُ سَكَتَ فَلَمْ يُجِبْ بِشَيْءٍ فَأَخْبَرَ الرَّسُولُ أَبَا عَبْدِ اللَّهِ عَ بِسُكُوتِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا أَصَابَ وَجْهَ الْجَوَابِ قَلَّ الْكَلَامُ.

He (the narrator) said, When the messenger delivered it, he was silent and did not respond with anything. The messenger informed Abu Abdullah<sup>-asws</sup> of his silence. Abu Abdullah<sup>-asws</sup> said: 'When the answer hit his face, the speech was reduced''.<sup>78</sup>

13- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي خَالِدِ الْقَمَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ عِنْدَنَا صُحُفُ إِبْرَاهِيمَ وَ مُوسَى وَ وَرَّثْنَاهَا مِنْ رَسُولِ اللَّهِ صَ.

It is narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abu Khalid Al Qammat,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'With us<sup>-asws</sup> are Parchments of Ibrahim<sup>-as</sup> and Musa<sup>-as</sup> and we<sup>-asws</sup> inherited these from Rasool-Allah<sup>-saww</sup>''.<sup>79</sup>

14- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرِّيَّاتِ عَنِ ابْنِ قِيَامَةَ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَ وَ قَدْ وُلِدَ لَهُ أَبُو جَعْفَرٍ عَ فَقَالَ إِنَّ اللَّهَ قَدْ وَهَبَ لِي مَا يَرْتِي وَ يَرِثُ آلَ دَاوُدَ.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Ibn Qiyama who said,

'I entered to see Abu Al-Hassan Al-Reza<sup>-asws</sup>, and he<sup>-asws</sup> was Blessed with Abu Ja'far<sup>-asws</sup>, and he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has Granted to me<sup>-asws</sup> one<sup>-asws</sup> who would inherit me<sup>-asws</sup> and inherits the progeny of Dawood<sup>-as</sup>''.<sup>80</sup>

15- حَدَّثَنَا سَلْمَةُ بْنُ الْحَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ زُرْعَةَ عَنِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ وَرِثَ سُلَيْمَانَ دَاوُدَ وَ إِنَّ مُحَمَّدًا وَرِثَ سُلَيْمَانَ وَ إِنَّا وَرِثْنَا مُحَمَّدًا صَ وَ إِنَّ عِنْدَنَا عِلْمَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزُّبُورِ وَ تَبْيَانِ مَا فِي الْأَلْوَابِ

It is narrated to us by Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Zur'at, from Al Mufazzal who said,

'Abu Abdullah<sup>-asws</sup> said: 'Suleyman<sup>-as</sup> inherited Dawood<sup>-as</sup>, and Muhammad<sup>-saww</sup> inherited Suleyman<sup>-as</sup>, and we<sup>-asws</sup> inherited Muhammad<sup>-saww</sup>, and with us<sup>-asws</sup> knowledge of the Torah, and the Evangel, and the Psalms, and explanation of what is in the Tablets'.

<sup>78</sup> Basaair Al Darajaat – P 3 Ch 10 H 12

<sup>79</sup> Basaair Al Darajaat – P 3 Ch 10 H 13

<sup>80</sup> Basaair Al Darajaat – P 3 Ch 10 H 14

قَالَ قُلْتُ إِنَّ هَذَا هُوَ الْعِلْمُ قَالَ لَيْسَ هَذَا الْعِلْمُ إِنَّمَا الْعِلْمُ مَا يَحْدُثُ يَوْمًا بِيَوْمٍ وَ سَاعَةً بَعْدَ سَاعَةٍ.

He (the narrator) said, 'I said, 'Surely, this, it is the knowledge!' He<sup>-asws</sup> said: 'This isn't the knowledge. But rather the knowledge is what occurs day by day and moment by moment''.<sup>81</sup>

11 باب ما بين فيه كيفية وصول الألواح إلى آل محمد صلوات الله عليهم أجمعين

## CHAPTER 11 – EXPLANATION OF HOW THE TABLETS ARRIVED TO PROGENY<sup>-asws</sup> OF MUHAMMAD<sup>-saww</sup> MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup> ALL

1- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ صَفْوَانَ وَ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ مُنَبِّهٍ عَنْ أَبِي بَصِيرٍ قَالَ أَخْبَرَنِي الْمِنْهَالُ بْنُ عَمْرٍو عَنْ زَادَانَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ مَا مِنْ رَجُلٍ مِنْ قُرَيْشٍ حَزَبَتْ عَلَيْهِ الْمَوَاسِي إِلَّا وَ قَدْ نَزَلَتْ فِيهِ آيَةٌ أَوْ آيَتَانِ تَقُودُهُ إِلَى الْجَنَّةِ أَوْ تَسُوقُهُ إِلَى النَّارِ وَ مَا مِنْ آيَةٍ نَزَلَتْ فِي بَرٍّ أَوْ بَحْرٍ أَوْ سَهْلٍ أَوْ جَبَلٍ إِلَّا وَ قَدْ عَرَفْتُ كَيْفَ نَزَلَتْ وَ فِيمَا نَزَلَتْ.

It is narrated to us by Muhammad Bin Isa, from Safwan and Abdul Rahman, from Aasim Bin Humeyd, from Abu Baseer who said, 'I was informed by Al Minhal Bin Amro, and from Zazan who said,

'I heard Ali<sup>-asws</sup> saying: 'There is none from a man from Quraysh, the consolation flowed upon him, except and there was Revealed regarding him a Verse or two Verses, either guiding him to the Paradise, or ushering him to the Fire; and there is none from a Verse Revealed in land, or sea, or coast, or mountain except and I<sup>-asws</sup> recognise how it was Revealed, and regarding what it was Revealed''.<sup>82</sup>

2- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي صَحِيفَةٍ مِنَ الْخُدُودِ ثُلُثٌ جَلْدَةٍ مِنْ تَعْدَى ذَلِكَ كَانَ عَلَيْهِ حَدٌّ جَلْدَةٍ.

It was narrated to us by Abdullah Bin Ja'far, from Muhammad in Isa, from Ismail Bin Sahl, from Ibrahim Bin Abdul Hameed, from Suleyman,

'From Abu Abdullah<sup>-asws</sup> having said: 'In a Parchment of the legal penalties is a third of the whipping. One who exceed that, upon him would be a legal penalty of one lash''.<sup>83</sup>

3- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَارِثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ عِنْدَكُمْ صَحِيفَةً طُوهَا سَبْعُونَ ذِرَاعًا فِيهَا مَا يَحْتَاجُونَ إِلَيْهِ النَّاسُ وَ أَنَّ هَذَا هُوَ الْعِلْمُ

It is narrated to us by Muhammad Bin Abdul Hameed, from Yunus Bin Yaquob, from Mansour Bin Hazim,

<sup>81</sup> Basaair Al Darajaat – P 3 Ch 10 H 15

<sup>82</sup> Basaair Al Darajaat – P 3 Ch 11 H 1

<sup>83</sup> Basaair Al Darajaat – P 3 Ch 11 H 2

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said, ‘The people are mentioning that there is such a Parchment with you<sup>-asws</sup>, its length is of seventy cubits, wherein is whatever the people could be needy to, and that this, it is the knowledge’.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ لَيْسَ هَذَا هُوَ الْعِلْمُ إِنَّمَا هُوَ أَتْرَعٌ عَنِ رَسُولِ اللَّهِ ص إِنَّ الْعِلْمَ الَّذِي يُحَدَّثُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ.

Abu Abdullah<sup>-asws</sup> said: ‘This, it isn’t the knowledge, but rather it is a trace from Rasool-Allah<sup>-saww</sup>. The knowledge (are the events) which occur during every day and night’.<sup>84</sup>

4- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ التَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي الْجُفْرِ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَنْزَلَ الْأَلْوَحَ مُوسَى ع أَنْزَلَهَا عَلَيْهِ وَ فِيهَا تَيْبَانُ كُلِّ شَيْءٍ وَ هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ

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

‘From Abu Abdullah<sup>-asws</sup> having said: ‘It is in (the book) ‘Al-Jafr’ that when Allah<sup>-azwj</sup> Blessed and Exalted Revealed the Tablets of Musa<sup>-as</sup>, Revealed unto him<sup>-as</sup>, and in it was explanation of all things, and it will exist up to the establishment of the Hour’.

فَلَمَّا انْقَضَتْ أَيَّامُ مُوسَى أَوْحَى اللَّهُ إِلَيْهِ أَنْ اسْتَوْدِعِ الْأَلْوَحَ وَ هِيَ زَبْرَجْدَةٌ مِنَ الْجَبَّةِ الْجَبَلِ فَأَتَى مُوسَى الْجَبَلَ فَانْشَقَّ لَهُ الْجَبَلُ فَجَعَلَ فِيهِ الْأَلْوَحَ مَلْفُوفَةً فَلَمَّا جَعَلَهَا فِيهِ انْطَبَقَ الْجَبَلُ عَلَيْهَا فَلَمْ تَزَلْ فِي الْجَبَلِ حَتَّى بَعَثَ اللَّهُ نَبِيَّهُ مُحَمَّدًا ص

When the days of Musa<sup>-as</sup> expired, Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup> that he<sup>-as</sup> should entrust the Tablets, and these were aquamarine from the Paradise, to be in a mountain. Musa<sup>-as</sup> came to the mountain and the mountain split for him, and he<sup>-as</sup> made the Tablets to be in it, wrapped. When he<sup>-as</sup> placed these in it, the mountain layered upon it, and these did not cease to be in the mountain until Allah<sup>-azwj</sup> Sent His<sup>-azwj</sup> Prophet<sup>-as</sup> Muhammad<sup>-saww</sup>.

فَأَقْبَلَ رَكْبٌ مِنَ الْيَمَنِ يُرِيدُونَ النَّبِيَّ ص فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ انْفَرَجَ وَ خَرَجَتِ الْأَلْوَحُ مَلْفُوفَةً كَمَا وَضَعَهَا مُوسَى ع فَأَخَذَهَا الْقَوْمُ فَلَمَّا وَقَعَتْ فِي أَيْدِيهِمُ الْقَفِي فِي قُلُوبِهِمْ أَنْ لَا يَنْظُرُوا إِلَيْهَا وَ هَابُوهَا حَتَّى يَأْتُوا بِهَا رَسُولَ اللَّهِ ص وَ أَنْزَلَ اللَّهُ جِبْرَائِيلَ عَلَى نَبِيِّهِ فَأَخْبَرَهُ بِأَمْرِ الْقَوْمِ وَ بِالَّذِي أَصَابُوا

Riders came from Al-Yemen intending the Prophet<sup>-as</sup>. When they ended up to the mountain, it cleft asunder and the Tablets came out wrapped just as Musa<sup>-as</sup> had placed these. The group took these. When it fell into their hands, it was cast into their hearts that they should not look into these and they were awed by it until they came with it to Rasool-Allah<sup>-saww</sup>, and Allah<sup>-azwj</sup> Sent does Jibraeel<sup>-as</sup> unto His<sup>-azwj</sup> Prophet<sup>-saww</sup> and informed him<sup>-saww</sup> with the affair of the group and that which they had attained.

فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ ص ابْتَدَأَهُمُ النَّبِيُّ ص فَسَأَلَهُمْ عَمَّا وَجَدُوا فَقَالُوا وَ مَا عَلِمْنَا بِمَا وَجَدْنَا فَقَالَ أَحْبَبْتَنِي بِهِ رَبِّي وَ هِيَ الْأَلْوَحُ قَالُوا نَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ ص فَأَخْرَجُوهَا

When they arrived to the Prophet<sup>-saww</sup>, the Prophet<sup>-saww</sup> initiated them and asked them about what they had found. They said, ‘And what made you<sup>-saww</sup> know with what we have found?’

<sup>84</sup> Basaaair Al Darajaat – P 3 Ch 11 H 3

He<sup>-saww</sup> said: 'My<sup>-saww</sup> Lord<sup>-azwj</sup> Informed me<sup>-saww</sup> with it, and these are the Tablets'. They said, 'We testify that you<sup>-saww</sup> are a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'.

فَدَفَعُوهُمَا إِلَيْهِ فَنَظَرَ إِلَيْهَا وَ قَرَأَهَا وَ كَتَابُهَا بِالْعِبْرَانِيَّةِ ثُمَّ دَعَا أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ دُونَكَ هَذِهِ فَبَيَّنَهَا عِلْمَ الْأَوَّلِينَ وَ عِلْمَ الْآخِرِينَ وَ هِيَ الْأَلْوَاخُ مُوسَى وَ قَدْ أَمَرَنِي رَبِّي أَنْ أَدْفَعَهَا إِلَيْكَ

They handed it to him<sup>-saww</sup>. He<sup>-saww</sup> looked into these and read it and its writing was in Hebrew. Then he<sup>-saww</sup> called Amir Al-Momineen<sup>-asws</sup> and said: 'Be careful with these for therein is knowledge of the former ones and knowledge of the latter ones, and these are Tablets of Musa<sup>-as</sup>, and my<sup>-saww</sup> Lord<sup>-azwj</sup> has Commanded me<sup>-as</sup> that I<sup>-saww</sup> should hand these over to you<sup>-asws</sup>'.

قَالَ يَا رَسُولَ اللَّهِ لَسْتُ أَحْسِبُ قِرَاءَتَهَا قَالَ إِنَّ جِبْرَائِيلَ أَمَرَنِي أَنْ أَمُرَكَ أَنْ تَضَعَهَا تَحْتَ رَأْسِكَ لِئَلَّا تَكْ هَذِهِ فَإِنَّكَ تُصْبِحُ وَ قَدْ عَلِمْتَ قِرَاءَتَهَا

He<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> am not good at reading it (Hebrew)'. He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> instructed me<sup>-saww</sup> that I<sup>-saww</sup> should instruct you<sup>-asws</sup> to place these under your<sup>-asws</sup> head during this night of yours<sup>-asws</sup>. So, in the morning you<sup>-asws</sup> will (be able to) read it'.

قَالَ فَجَعَلَهَا تَحْتَ رَأْسِهِ فَأَصْبَحَ وَ قَدْ عَلَّمَهُ اللَّهُ كُلَّ شَيْءٍ فِيهَا فَأَمَرَهُ رَسُولُ اللَّهِ ص أَنْ يَنْسَحَهَا فَنَسَحَهَا فِي جِلْدِ شَاةٍ وَ هُوَ الْجُفْرُ وَ فِيهِ عِلْمُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ هُوَ عِنْدَنَا وَ الْأَلْوَاخُ وَ عَصَا مُوسَى عِنْدَنَا وَ نَحْنُ وَرَثَةُ النَّبِيِّ ص.

He (Abu Abdullah<sup>-asws</sup>) said: 'He<sup>-asws</sup> made these to be beneath his<sup>-asws</sup> head, and in the morning Allah<sup>-azwj</sup> had Taught him<sup>-asws</sup> all things therein and Rasool-Allah<sup>-saww</sup> instructed him<sup>-asws</sup> to make a copy of it. He<sup>-asws</sup> copied it in a sheep skin, and it is (the book) 'Al-Jafr', and in it is knowledge of the former ones and the latter ones, and it is with us<sup>-asws</sup>, and the Tablets, and the Staff of Musa<sup>-as</sup> are with us<sup>-asws</sup>, and we<sup>-asws</sup> inherited the Prophet<sup>-saww</sup>'.<sup>85</sup>

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الرَّبْعِيِّ عَنِ ابْنِ سِنَانٍ أَوْ غَيْرِهِ عَنْ بَشْرِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع عِنْدَكُمْ التَّوْرَةُ وَ الْإِنْجِيلُ وَ الزَّبُورُ وَ مَا فِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى قَالَ نَعَمْ قُلْتُ إِنَّ هَذَا هُوَ الْعِلْمُ الْأَكْبَرُ قَالَ يَا حُمْرَانُ لَوْ لَمْ يَكُنْ عَزَبَ مَا كَانَ وَ لَكِنْ مَا يَحْدُثُ بِاللَّيْلِ وَ النَّهَارِ عِلْمُهُ عِنْدَنَا أَعْظَمُ.

It is narrated to us by Ibrahim Bin Hashim, from Al Barqy, from Ibn Sinan, or someone else, from Bishr, from Humran, from Ayn who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'With you<sup>-asws</sup> is the Torah, and the Evangel, and the Psalms, and whatever is in **The Parchments of Ibrahim and Musa [87:19]**?' He<sup>-asws</sup> said: 'Yes'. I said, 'Surely this, it is the greatest knowledge'. He<sup>-asws</sup> said: 'O Humran! If it happens to be other than what has (already) happened, but what events occur at night and the day, its knowledge, in our<sup>-asws</sup> presence, is more magnificent'.<sup>86</sup>

<sup>85</sup> Basaair Al Darajaat – P 3 Ch 11 H 4

<sup>86</sup> Basaair Al Darajaat – P 3 Ch 11 H 5

6- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ حَبَّةِ الْغُرَيْبِيِّ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ إِنَّ يُوشَعَ بْنَ نُونٍ كَانَ وَصِيَّ مُوسَى بْنِ عِمْرَانَ وَكَانَتْ أَلْوَاحُ مُوسَى مِنْ زُمُرٍ أَحْضَرَ فَلَمَّا غَضِبَ مُوسَى عَ أَلْفَى الْأَلْوَاحَ مِنْ يَدِهِ فَمِنْهَا مَا تَكْسِرُ وَمِنْهَا مَا بَقِيَ وَمِنْهَا مَا اِرْتَفَعَ

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sabbah Al Muzny, from Al Haris Bin Haseyra, from Habbas Al Arny who said,

'I heard Amir Al-Momineen<sup>asws</sup> saying: 'Yoshua Bin Noon<sup>as</sup> was successor of Musa<sup>as</sup> Bin Imran<sup>as</sup>, and the Tablets of Musa<sup>as</sup> were from green aquamarine. When Musa<sup>as</sup> was angry, he<sup>as</sup> threw the Tablets from his<sup>as</sup> hand. From these is what broke, and from these is what remained, and from these is what was Raised.

فَلَمَّا ذَهَبَ عَنْ مُوسَى الْغَضَبُ قَالَ يُوشَعَ بْنُ نُونٍ أَعِنْدَكَ بَيْتَانُ مَا فِي الْأَلْوَاحِ قَالَ نَعَمْ فَلَمْ يَزَلْ يَتَوَارَثُهَا رَهْطٌ مِنْ بَعْدِ رَهْطِ حَتَّى وَقَعَتْ فِي أَيْدِي أَرْبَعَةِ رَهْطٍ مِنَ الْيَمَنِ وَبَعَثَ اللَّهُ مُحَمَّدًا ص بِنَهَامَةَ وَبَلَّغَهُمُ الْخَبْرَ

When the anger subsided from Musa<sup>as</sup>, Yoshua Bin Noon<sup>as</sup> said. 'Is there any explanation with you<sup>as</sup> of what was in the Tablets?' He<sup>as</sup> said: 'Yes'. Thus, these did not cease to be inherited by a group after a group, until it fell into the hands of a group of four from Al-Yemen, and Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup> at Tahama, and the news reached them.

فَقَالُوا مَا يَقُولُ هَذَا النَّبِيُّ قِيلَ يَنْهَى عَنِ الْخُمْرِ وَالزَّيْنِ وَ يَأْمُرُ بِمَحَاسِنِ الْأَخْلَاقِ وَ كَرَمِ الْجَوَارِ فَقَالُوا هَذَا أَوْلَى بِمَا فِي أَيْدِينَا مِنَّا فَاتَّقُوا أَنْ يَأْتُوهُ فِي شَهْرٍ كَذَا وَ كَذَا

They said, 'What is this Prophet<sup>saww</sup> saying?' It was said, 'He<sup>saww</sup> forbids from the wine and the adultery, and he<sup>saww</sup> instructs with the good mannerisms and honour the neighbours'. They said, 'This is the first of what is in our hands, from us, so we shall co-inside in going to him<sup>saww</sup> in such and such month'.

فَأَوْحَى اللَّهُ إِلَى جِبْرِئِيلَ أَنْ آتِ النَّبِيَّ ص فَأَخْبِرْهُ فَأَتَاهُ فَقَالَ إِنَّ فُلَانًا وَ فُلَانًا وَ فُلَانًا وَرِثُوا أَلْوَاحَ مُوسَى ع وَ هُمْ يَأْتُونَكَ فِي شَهْرٍ كَذَا وَ كَذَا فِي لَيْلَةٍ كَذَا وَ كَذَا فَسَهَرَهُمْ تِلْكَ اللَّيْلَةَ

Allah<sup>azwj</sup> Revealed to Jibraeel<sup>as</sup> to go to the Prophet<sup>saww</sup> and inform him<sup>saww</sup>. He<sup>as</sup> came to him and said: 'So and so, and so and so have inherited the Tablets of Musa<sup>as</sup>, and they are coming to you<sup>as</sup> in such and such month, during such and such night, so hold vigil for them on that night'.

فَجَاءَ الرَّكْبُ فَدَقُّوا عَلَيْهِ الْبَابَ وَ هُمْ يَقُولُونَ يَا مُحَمَّدُ قَالَ نَعَمْ يَا فُلَانُ بَنَ فُلَانٍ وَ يَا فُلَانُ بَنَ فُلَانٍ وَ يَا فُلَانُ بَنَ فُلَانٍ وَ يَا فُلَانُ بَنَ فُلَانٍ أَيْنَ الْكِتَابُ الَّذِي تَوَارَثْتُمُوهُ مِنْ يُوشَعَ بْنِ نُونٍ وَصِيِّ مُوسَى بْنِ عِمْرَانَ

The riders came and they knocked the door to him<sup>saww</sup>, and they were saying, 'O Muhammad<sup>saww</sup>! He<sup>saww</sup> said: 'Yes, O so and so son of so and so, and O so and so son of so and so, and O so and so son of so and so! Where is the Book which you inherited from Yoshua Bin Noon, successor of Musa<sup>as</sup> Bin Imran<sup>as</sup>?'

قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ اللَّهُ مَا عَلِمَ بِهِ أَحَدٌ قَطُّ مُنْذُ وَقَعَ عِنْدَنَا قَبْلَكَ

They said, 'We testify that there is no god except Allah<sup>-azwj</sup> Alone, there being no associates for Him<sup>-azwj</sup>, and you<sup>-saww</sup> Muhammad<sup>-saww</sup> are a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. By Allah<sup>-azwj</sup>! No one knew of it at all since it fell in our hands, before you<sup>-saww</sup>'.

قَالَ فَأَخَذَهُ النَّبِيُّ ص فإِذَا هُوَ كِتَابٌ بِالْعِبْرَانِيَّةِ دَقِيقٌ فَدَفَعَهُ إِلَيْهِ وَ وَضَعْتُهُ عِنْدَ رَأْسِي فَأَصْبَحْتُ بِالْعَدَاةِ وَ هُوَ كِتَابٌ بِالْعَرَبِيَّةِ جَلِيلٌ فِيهِ عِلْمٌ مَا خَلَقَ اللَّهُ مِنْذُ قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَى أَنْ تَقُومَ السَّاعَةُ فَعَلِمْتُ ذَلِكَ.

He (Ali<sup>-asws</sup>) said, 'The Prophet<sup>-saww</sup> took it, and there it was, a Book in precise Hebrew. He<sup>-saww</sup> handed it to me<sup>-asws</sup> and I<sup>-asws</sup> placed it under my<sup>-asws</sup> head. I<sup>-asws</sup> woke up in the morning and it is was Book in dignified Arabic where was knowledge of what Allah<sup>-azwj</sup> had Crated since the establishment of the skies and the earth up to the establishment of the Hour. So I<sup>-asws</sup> knew that'.<sup>87</sup>

7- حَدَّثَنَا مُعَاوِيَةُ بْنُ حُكَيْمٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ بْنِ غَزْوَانَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ بَلْخٍ فَقَالَ لَهُ يَا خُرَاسَانِيُّ تَعْرِفُ وَادِي كَذَا وَ كَذَا قَالَ نَعَمْ قَالَ لَهُ تَعْرِفُ صَدْعًا فِي الْوَادِي مِنْ صِفْتِهِ كَذَا وَ كَذَا قَالَ نَعَمْ قَالَ مِنْ ذَلِكَ يَخْرُجُ الدَّجَالُ

It is narrated to us by Muawiya Bin Hukeym, from Muhammad Bin Shuayb Bin Gazwan, from a man,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'A man from the people Balkh entered to see him<sup>-asws</sup>. He<sup>-asws</sup> said to him: 'O Khurasany! Do you know of such and such valley?' He said, 'Yes'. He<sup>-asws</sup> said to him: 'Do you know of a rift in the valley, from its description such and such?' He said, 'Yes'. The Dajjal<sup>-la</sup> will emerge from that'.

قَالَ ثُمَّ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ لَهُ يَا يَمَانِيُّ أ تَعْرِفُ شَجَرَةً فِي السَّعْبِ مِنْ صِفَتِهَا كَذَا وَ كَذَا قَالَ نَعَمْ قَالَ لَهُ تَعْرِفُ صَخْرَةً تَحْتَ الشَّجَرَةِ قَالَ لَهُ نَعَمْ قَالَ فَتِلْكَ الصَّخْرَةُ الَّتِي حَفِظَتْ الْأَوْاحَ مُوسَى عَلَى مُحَمَّدٍ ص.

He (the narrator) said, 'Then another man from the people of Al-Yemen entered. He<sup>-asws</sup> said to him: 'O Yemeni! Do you know such and such cave?' He said, 'Yes'. He<sup>-asws</sup> said to him: 'Do you know of a tree in the cave from its description, such and such?' He said, 'Yes'. He<sup>-asws</sup> said to him: 'Do you know of a rock beneath a tree?' He said to him<sup>-asws</sup>, 'Yes'. He<sup>-asws</sup> said: 'That is the rock which preserved the Tablets of Musa<sup>-as</sup> for Muhammad<sup>-saww</sup>'.<sup>88</sup>

12 باب في الأئمة أن عندهم الصحيفة الجامعة التي هي إملاء رسول الله و خط علي ع بيده و هي سبعون ذراعاً

## CHAPTER 12 – REGARDING THE IMAMS<sup>-asws</sup> THAT WITH THEM<sup>-asws</sup> IS AL-JAMI'E THE PARCHMENT WHICH RASOOL-ALLAH<sup>-saww</sup> HAD DICTATED AND ALI<sup>-asws</sup> HAD WRITTEN WITH HIS<sup>-asws</sup> HAND, AND IT IS OF SEVENTY CUBITS

<sup>87</sup> Basaair Al Darajaat – P 3 Ch 11 H 6

<sup>88</sup> Basaair Al Darajaat – P 3 Ch 11 H 7

1- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ أَبِيهِ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ بَكْرِ بْنِ كَرَبٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَسَمِعْنَاهُ يَقُولُ أَمَا وَاللَّهِ إِنَّ عِنْدَنَا مَا لَا نَحْتَاجُ إِلَى النَّاسِ وَإِنَّ النَّاسَ لَيَحْتَاجُونَ إِلَيْنَا إِنَّ عِنْدَنَا الصَّحِيفَةَ سَبْعُونَ ذِرَاعًا بِحِطِّ عَلِيٍّ عَ وَ إِمْلَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمَا وَ عَلَى أَوْلَادِهِمَا فِيهَا مِنْ كُلِّ حَلَالٍ وَ حَرَامٍ إِنَّكُمْ لَتَأْتُونَنَا فَتَدْخُلُونَ عَلَيْنَا فَتَعْرِفُ خَيْرَكُمْ مِنْ شَرِّكُمْ.

It is narrated to us by Al Hassan Bin Ali Bin Al Numan, from his father Ali Bin Al Numan, from Bakr Bin Karb who said,

‘We were in the presence of Abu Abdullah<sup>-asws</sup> and we heard him<sup>-asws</sup> saying: ‘But, by Allah<sup>-azwj</sup>! With us<sup>-asws</sup> is what we<sup>-asws</sup> cannot be needy to the people, and the people are needy to us<sup>-asws</sup>. With us<sup>-asws</sup> is a Parchment of seventy cubits in the handwriting of Ali<sup>-asws</sup> and dictated by Rasool-Allah<sup>-saww</sup>, may the Salawat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> and their<sup>-asws</sup> children. In it is from every Permissible and Prohibition. You tend to come to us<sup>-asws</sup> and enter to see us<sup>-asws</sup>, and we<sup>-asws</sup> recognise your good ones from your evil ones’<sup>.89</sup>

2- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَلِيٍّ بْنِ رَبَابٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ سُئِلَ عَنِ الْجَامِعَةِ قَالَ تِلْكَ صَحِيفَةٌ سَبْعُونَ ذِرَاعًا فِي عَرْضِ الْأَدِيمِ مِثْلُ فِجْدِ الْفَالَجِ فِيهَا كُلُّ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا هِيَ فِيهَا حَتَّى أَرْضُ الْحُدُشِ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ibn Mahboub, from Ali Bin Raib,

‘From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> was asked about the (book) Al-Jamie. He<sup>-asws</sup> said: ‘That is a parchment of seventy cubits in a width of a thigh of a huge camel. In it is all what the people could be needy to, and there isn’t any judgment except and it is in it, to the extent of the compensation of a scratch’<sup>.90</sup>

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنَّ عِنْدَنَا لَصَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعًا إِمْلَاءِ رَسُولِ اللَّهِ صَ وَ حِطُّ عَلِيٍّ عَ بِيَدِهِ مَا مِنْ حَلَالٍ وَ لَا حَرَامٍ إِلَّا وَ هُوَ فِيهَا حَتَّى أَرْضُ الْحُدُشِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Suleyman bin Khalid who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘With us is the Parchment, its length is of seventy cubits, dictated by Rasool-Allah<sup>-saww</sup> and written by Ali<sup>-asws</sup> by his<sup>-asws</sup> own hand. There is none from a Permissible nor a Prohibition except and it is in it, to the extent of the compensation of a scratch’<sup>91</sup>

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَحْمَدَ بْنِ عَمَرَ الْحَلْبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ يَا بَا مُحَمَّدٍ إِنَّ عِنْدَنَا الْجَامِعَةَ وَ مَا يُدْرِيهِمْ مَا الْجَامِعَةُ قَالَ فُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْجَامِعَةُ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from one of his men, from Ahmad Bin Umar Al Halby, from Abu Baseer who said,

<sup>89</sup> Basaair Al Darajaat – P 3 Ch 12 H 1

<sup>90</sup> Basaair Al Darajaat – P 3 Ch 12 H 2

<sup>91</sup> Basaair Al Darajaat – P 3 Ch 12 H 3

'Abu Abdullah<sup>-asws</sup> said: 'O Abu Muhammad! With us is (the book) 'Al-Jamie', and what will make them know what is Al-Jamie?' I said, 'May I be sacrificed for you<sup>-asws</sup>! And what is Al-Jamie?'

قَالَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً بِذِرَاعِ رَسُولِ اللَّهِ صَ أَمْلَأَهُ مِنْ فُلُقٍ فِيهِ وَ حَطَّهُ عَلَيَّ عَ بِيَمِينِهِ فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ وَ كُلُّ شَيْءٍ يَحْتَاجُ إِلَيْهِ النَّاسُ حَتَّى الْأَرْضُ فِي الْحَدِيثِ.

He<sup>-asws</sup> said: 'A Parchment, its length is of seventy cubits, by (a measurement of) cubits (forearm's length) of Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> dictated it from the lips of his<sup>-saww</sup> mouth, and Ali<sup>-asws</sup> wrote it by his<sup>-asws</sup> right hand. In it is every Permissible and Prohibition, and all things the people could be needy to, to the extent of the compensation of a scratch".<sup>92</sup>

5- حَدَّثَنَا يَعْقُوبُ بْنُ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ وَ أَبِي الْمَعْرَاءِ عَنْ حُمْرَانَ بْنِ أَغْيَبٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: أَشَارَ إِلَى بَيْتٍ كَبِيرٍ وَ قَالَ يَا حُمْرَانُ إِنَّ فِي هَذَا الْبَيْتِ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً بِحِطِّ عَلِيٍّ عَ وَ إِمْلَاءِ رَسُولِ اللَّهِ صَ لَوْ وَلِينَا النَّاسَ لَحَكَمْنَا بِمَا أَنْزَلَ اللَّهُ لَمْ نَعُدْ مَا فِي هَذِهِ الصَّحِيفَةِ.

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, and Abu Al Magra'a, from Humran Bin Ayn,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> gestured towards a large house and said: 'O Humran! In this house there is a Parchment, its length is of seventy cubits, in the handwriting of Ali<sup>-asws</sup> and dictated by Rasool-Allah<sup>-saww</sup>. If the people were to make us<sup>-asws</sup> as rulers, we<sup>-asws</sup> would judge with what Allah<sup>-azwj</sup> Revealed not returning to what is in this Parchment".<sup>93</sup>

6- حَدَّثَنَا ابْنُ زَيْدٍ عَنِ الْوَشَاءِ عَنِ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عِنْدَنَا صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً أَمْلَأَهُ رَسُولُ اللَّهِ صَ وَ حَطَّهُ عَلَيَّ عَ بِيَدِهِ وَ إِنَّ فِيهَا لَجَمِيعَ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ حَتَّى أَرْضَ الْحَدِيثِ.

It is narrated to us by Ibn Yazeed, from Al Washa, from Ibn Sinan,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'With us<sup>-asws</sup> there is a Parchment, its length is of seventy cubits, dictated by Rasool-Allah<sup>-saww</sup> and written by the hand of Ali<sup>-asws</sup>, and in it is the entirety of what the people could be needy to, to the extent of the compensation of a scratch".<sup>94</sup>

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعِجْلِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ عَ إِنَّ عِنْدَنَا صَحِيفَةً مِنْ كُتُبِ عَلِيٍّ طُولُهَا سَبْعُونَ ذِرَاعاً فَتَحْنُ تَتَّبِعُ مَا فِيهَا لَا نَعُدُّوْهَا

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Qasim, from Bureyd Bin Muawiya Al Ijaly, from Muhammad Bin Muslims who said,

<sup>92</sup> Basaair Al Darajaat – P 3 Ch 12 H 4

<sup>93</sup> Basaair Al Darajaat – P 3 Ch 12 H 5

<sup>94</sup> Basaair Al Darajaat – P 3 Ch 12 H 6

'Abu Ja'far<sup>-asws</sup> said: 'With us<sup>-asws</sup> there is a Parchment from the Books of Ali<sup>-asws</sup>, its length is of seventy cubits. We<sup>-asws</sup> follow what is in it not returning it'.

وَسَأَلْتُهُ عَنْ مِيرَاثِ الْعِلْمِ مَا بَلَغَ أَجْوَامِعُ هُوَ مِنَ الْعِلْمِ أَمْ فِيهِ تَفْسِيرٌ كُلِّ شَيْءٍ مِنْ هَذِهِ الْأُمُورِ الَّتِي تَتَكَلَّمُ فِيهِ النَّاسُ مِثْلَ الطَّلَاقِ وَالْفَرَائِضِ

And I (the narrator) asked him<sup>-asws</sup> about inheritance of the knowledge, 'What does it reach. Is it comprehensive from the knowledge, or in it is interpretation of all things from these matters which the people are speaking about, like the divorce, and the Obligations?'

فَقَالَ إِنَّ عَلِيًّا كَتَبَ الْعِلْمَ كُلَّهُ الْفَضَاءَ وَالْفَرَائِضَ فَلَوْ ظَهَرَ أَثَرُنَا لَمْ يَكُنْ شَيْءٌ إِلَّا فِيهِ تَمْضِيهَا.

He<sup>-asws</sup> said: 'Ali<sup>-asws</sup> wrote the knowledge, all of it, the judgments and the Obligations. If our<sup>-asws</sup> command appears, there would not happen to be anything in it except we<sup>-asws</sup> would have accomplished it".<sup>95</sup>

8- حَدَّثَنَا ابْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُرَّانَ عَنْ سَلِيمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عِنْدَنَا لَصَحِيفَةً يُقَالُ لَهَا الْجَامِعَةُ مَا مِنْ حَلَالٍ وَلَا حَرَامٍ إِلَّا وَهُوَ فِيهَا حَتَّى أَرِشَ الْحَدِيثِ.

It is narrated to us by Ibn Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Humran, from Suleyman Bin Khalid who said,

'I heard him<sup>-asws</sup> saying: 'With us there is a Parchment called Al-Jamie. There is none from a Permissible nor a Prohibition except and it is in it, to the extent of the compensation of a scratch".<sup>96</sup>

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ قَالَ: أَخْرَجَ إِلَيَّ أَبُو جَعْفَرٍ عَ صَحِيفَةً فِيهَا الْحَلَالُ وَالْحَرَامُ وَالْفَرَائِضُ فُلْتُ مَا هَذِهِ قَالَ هَذِهِ إِمْلَاءُ رَسُولِ اللَّهِ صَ وَحَطَّهُ عَلَيَّ عَ بِيَدِهِ

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

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'Abu Ja'far<sup>-asws</sup> brought out a Parchment to me wherein was the Permissible(s) and the Prohibitions and the Obligations. I said, 'What is this?' He<sup>-asws</sup> said: 'This is a dictation of Rasool-Allah<sup>-saww</sup> and handwritten (text) of Ali<sup>-asws</sup> by his<sup>-asws</sup> hand'.

قَالَ فُلْتُ فَمَا تُبَلِّى قَالَ فَمَا يُبَلِّئُهَا فُلْتُ وَ مَا تُدْرَسُ قَالَ وَ مَا يُدْرَسُهَا قَالَ هِيَ الْجَامِعَةُ أَوْ مِنَ الْجَامِعَةِ.

He (the narrator) said, 'I said, 'Does it not decay?' He<sup>-asws</sup> said: 'It does not decay'. I said, 'And what do you<sup>-asws</sup> teach?' He<sup>-asws</sup> said: 'And whatever he<sup>-asws</sup> teaches, it is from Al-Jamie or from Al-Jamie".<sup>97</sup>

<sup>95</sup> Basaair Al Darajaat – P 3 Ch 12 H 7

<sup>96</sup> Basaair Al Darajaat – P 3 Ch 12 H 8

<sup>97</sup> Basaair Al Darajaat – P 3 Ch 12 H 9

10- حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الرَّازِيِّ عَنِ الْحَرِيرِيِّ عَنِ أَبِي عِمْرَانَ الْأَزْمَعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بْنِ حَازِمٍ وَ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ عِنْدِي صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً فِيهَا مَا يُجْتَاخُ إِلَيْهِ حَتَّى إِنَّ فِيهَا أَرْشَ الْحَدَثِ.

It is narrated to us by Yaqoub Bin Is'haq Al Razy, from Al Hareeri, from Abu Imran Al Armany, from Abdullah Bin Al Hakam, from Mansour Bin Hazim and Abdullah Bin Abu Yafour who said,

'Abu Abdullah<sup>-asws</sup> said: 'With me<sup>-asws</sup>, there is a Parchment, its length is of seventy cubits. Therein is what anyone could be needy to, to the extent that in it is the compensation for a scratch'.<sup>98</sup>

11- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع نَحْوًا مِنْ سِتِّينَ رَجُلًا قَالَ فَسَمِعْتُهُ يَقُولُ عِنْدَنَا وَ اللَّهُ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً مَا خَلَقَ اللَّهُ مِنْ حَلَالٍ أَوْ حَرَامٍ إِلَّا وَ هُوَ فِيهَا حَتَّى إِنَّ فِيهَا أَرْشَ الْحَدَثِ.

It is narrated to us by Ahmad Bin Al Hassan, from his father, from Ibn Bukeyr, from Muhammad bin Abdul Malik who said,

'We were in the presence of Abu Abdullah, around seventy men, and we heard him<sup>-asws</sup> saying: 'By Allah<sup>-azwj!</sup> With us<sup>-asws</sup> there is a Parchment, its length is of seventy cubits. Allah<sup>-azwj</sup> has not Created any Permissible nor a Prohibition, except and it is in it, to the compensation of a scratch'.<sup>99</sup>

12- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُتَحَلِّ بْنِ جَبِيلٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ عِنْدِي لَصَحِيفَةً فِيهَا تِسْعَ عَشْرَةَ صَحِيفَةً قَدْ حَبَّأَهَا رَسُولُ اللَّهِ ص.

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

'From Abu Ja'far<sup>-asws</sup>. Abu Ja'far<sup>-asws</sup> said: 'With me<sup>-asws</sup> there is a Parchment wherein are nineteen parchments. Rasool-Allah<sup>-saww</sup> had gifted it'.<sup>100</sup>

13- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ: دَخَلْتُ عَلَيْهِ وَ فِي يَدِهِ صَحِيفَةً فَعَطَّأَهَا مِنِّي بِطَبْلَسَانِهِ ثُمَّ أَخْرَجَهَا فَفَرَّأَهَا عَلَيَّ إِنَّ مَا يُحَدِّثُ بِهَا الْمُرْسَلُونَ كَصَوْتِ السِّلْسِلَةِ أَوْ كَمُنَاجَاةِ الرَّجُلِ صَاحِبَهُ.

It is narrated to us by Muhammad Bin Isa, from Safwan, from Abdullah Bin Muskan, from Zurara who said,

'I entered to see him<sup>-asws</sup> and in his<sup>-asws</sup> hand was a Parchment. He<sup>-asws</sup> covered it from me with his<sup>-asws</sup> pallium, then brought it out and read it out to me: 'What the Messengers<sup>-as</sup> had been narrated with like the sound of the chains, or like whispering of the man to his companion'.<sup>101</sup>

14- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الحمِيدِ عَنْ يَعْقُوبِ بْنِ يُوسُفَ عَنْ مُعْتَبٍ قَالَ قَالَ: أَخْرَجَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ ع صَحِيفَةً عَنِيَةً مِنْ صُحُفِ عَلِيِّ ع فَإِذَا فِيهَا مَا نَقُولُ إِذَا جَلَسْنَا لِتَشْهَدَ.

<sup>98</sup> Basaair Al Darajaat – P 3 Ch 12 H 10

<sup>99</sup> Basaair Al Darajaat – P 3 Ch 12 H 11

<sup>100</sup> Basaair Al Darajaat – P 3 Ch 12 H 12

<sup>101</sup> Basaair Al Darajaat – P 3 Ch 12 H 13

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

‘Abu Abdullah<sup>-asws</sup> brought out a Parchment to us, an ancient from the Parchments of Ali<sup>-asws</sup>, and therein was what we were saying. When we sat down, we witnessed it’.<sup>102</sup>

15- حَدَّثَنَا إِبرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُوسُفَ بْنِ حَمَّادٍ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ ذَكَرَ ابْنُ شُرَيْمَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَيْنَ هُوَ مِنَ الْجَامِعَةِ إِفْلَاءً رَسُولِ اللَّهِ ص وَ حَطَّ عَلَيَّ ع فِيهَا الْحَلَالُ وَ الْحَرَامُ حَتَّى أَرَشُ الْحُدُشِ.

It is narrated to us by Ibrahim Bin Hasim, from Yahya Bin Abu Imran, from Yunus, from Hammad Bin Usman, from Amro Bin Abu Al Miqdam, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying, and Ibn Shubrama (the judge) was mentioned, so Abu Abdullah<sup>-asws</sup> said: ‘Where is it from Al-Jamie? Rasool-Allah<sup>-saww</sup> dictated it and Ali<sup>-asws</sup> wrote it. In it are the Permissible(s) and the Prohibitions to the extent of the compensation of a scratch’.<sup>103</sup>

16- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْوَلِيدِ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَارِثٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِنْدَنَا صَحِيفَةً فِيهَا مَا يُجْتَاخُ إِلَيْهِ حَتَّى إِنَّ فِيهَا أَرَشَ الْحُدُشِ.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Muhammad Bin Al Waleed, or from the one who reported it, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub, from Mansour Bin Hazim who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘With us<sup>-asws</sup> there is a Parchment wherein is whatever one could be needy to, to the extent that therein is the compensation of a scratch’.<sup>104</sup>

17- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤَيْدِ بْنِ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنْتُ عِنْدَهُ فَدَعَا بِالْجَامِعَةِ فَتَطَّرَ فِيهَا جَعْفَرٌ فَإِذَا هُوَ فِيهَا الْمَرْأَةُ تَمُوتُ وَ تَتْرُكُ زَوْجَهَا لَيْسَ لَهَا وَارِثٌ غَيْرُهُ قَالَ فَلَهُ الْمَالُ كُلُّهُ.

It is narrated to us by Ali Bin Ismail, from Ali Bin Al Numan, from Suweyd, from Abu Ayoub, from Abu Baseer,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘I was in his<sup>-asws</sup> presence and he<sup>-asws</sup> called for Al-Jamie. Ja’far<sup>-asws</sup> looked into it, and there in it was, the woman who had died and left her husband, there wasn’t any her for her apart from him. He<sup>-asws</sup> said: ‘For him is the wealth, all of it’.<sup>105</sup>

18- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَنَانَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ فِي الْبَيْتِ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعًا مَا خَلَقَ اللَّهُ مِنْ حَلَالٍ وَ لَا حَرَامٍ إِلَّا وَ [هُوَ] فِيهَا حَتَّى أَرَشَ الْحُدُشِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Aban, from Abdul Rahman Bin Abu Abdullah,

<sup>102</sup> Basaair Al Darajaat – P 3 Ch 12 H 14

<sup>103</sup> Basaair Al Darajaat – P 3 Ch 12 H 15

<sup>104</sup> Basaair Al Darajaat – P 3 Ch 12 H 16

<sup>105</sup> Basaair Al Darajaat – P 3 Ch 12 H 17

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘In the house there is a Parchment, its length is of seventy cubits. Allah<sup>-azwj</sup> has not Created any Permissible nor a Prohibition except and it is in it, to the extent of the compensation of a scratch’’.<sup>106</sup>

19- حَدَّثَنَا ابْنُ مَعْرُوفٍ عَنِ الْقَاسِمِ بْنِ عُزُورَةَ وَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ عُزُورَةَ عَنِ أَبِي الْعَبَّاسِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ اللَّهُ إِنَّ عِنْدَنَا لَصَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعًا فِيهَا جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ حَتَّى أَرْضُ الْحَدِيثِ إِفْلَاءً رَسُولُ اللَّهِ ص وَ كَتَبَهَا عَلَيَّ بِيَدِهِ صَلَوَاتُ اللَّهِ عَلَيْه.

It is narrated to us by Ibn Mahboub, from Al Qasim Bin Urwa, and Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Qasim Bin Urwa, from Abu Al Abbas,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘By Allah<sup>-azwj</sup>! With us<sup>-asws</sup> there is a Parchment, its length is of seventy cubits wherein is the entirety of what the people could be needy to, to the extent of the compensation of a scratch, dictated by Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> wrote it by his<sup>-asws</sup> hand, may the Salawat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>’’.<sup>107</sup>

20- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنِ قَاسِمِ بْنِ بُرَيْدٍ عَنِ مُحَمَّدِ بْنِ أَحَدِهِمَا ع قَالَ: إِنَّ عِنْدَنَا صَحِيفَةً مِنْ كِتَابِ عَلِيٍّ ع أَوْ مُصْحَفِ عَلِيٍّ ع طُولُهَا سَبْعُونَ ذِرَاعًا فَتَحْنُ نَتَّبِعُ مَا فِيهَا فَلَا نَعُدُّوهَا.

It is narrated to us by Muhammad Bin Isa, from Al Ahwazy, from Fazalat, from Qasim Bin Bureyd, from Muhammad,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup> having said: ‘With us<sup>-asws</sup> there is a Parchment from the Book of Ali<sup>-asws</sup>, or Parchment of Ali<sup>-asws</sup>, its length is of seventy cubits, and we<sup>-asws</sup> follow what is in it. We<sup>-asws</sup> do not return it’’.<sup>108</sup>

21- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ يَذْكُرُونَ عِنْدَكُمْ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعًا فِيهَا مَا يَحْتَاجُ النَّاسُ إِلَيْهِ حَتَّى أَرْضُ الْحَدِيثِ قَالَ وَ إِنَّ هَذَا هُوَ الْعِلْمُ

It is narrated to us by Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Mansour Bin Hazim,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said, ‘They are mentioning that with you<sup>-asws</sup> there is a Parchment, its length is of seventy cubits, where is whatever the people could be needy to, even the compensation of the scratch? And surely, this is the knowledge’.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ هَذَا هُوَ الْعِلْمُ إِنَّمَا هُوَ أَثَرٌ عَنْ رَسُولِ اللَّهِ ص إِنَّ الْعِلْمَ الَّذِي يَخْدُثُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ.

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> said: ‘This isn't the knowledge. But rather, there are traces (of knowledge) from Rasool-Allah<sup>-saww</sup>. The knowledge is that which newly occurs during every day and night’’.<sup>109</sup>

<sup>106</sup> Basaair Al Darajaat – P 3 Ch 12 H 18

<sup>107</sup> Basaair Al Darajaat – P 3 Ch 12 H 19

<sup>108</sup> Basaair Al Darajaat – P 3 Ch 12 H 20

<sup>109</sup> Basaair Al Darajaat – P 3 Ch 12 H 21

22- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ مُحَمَّدُ بْنُ عَيْسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ عَمْرٍو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ ذَكَرَ ابْنُ شُبْرُمَةَ فِي فُتْيَا أَفْتَى بِمَا أَتَى مِنْ الْجَامِعَةِ إِمْلَاءً رَسُولِ اللَّهِ ص بِحِطِّ عَلِيِّ ع فِيهَا جَمِيعُ الْحَلَالِ وَالْحَرَامِ حَتَّى أَزْشُ الْحَدِيثَ.

It is narrated to us by Muhammad Bin Isa, from Yunus, from Hammad, from Amro Bin Abu Al Miqdam, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying, and Ibn Shubruma (the judge) regarding Fatwas he had issued with: ‘Where is it from Al-Jamie dictated by Rasool-Allah<sup>-saww</sup>, written by Ali<sup>-asws</sup>, wherein is the entirety of the Permissible(s) and the Prohibitions, to the extent of the compensation of a scratch’’.<sup>110</sup>

23- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ فَضَالَةَ عَنْ أَبِي بَانَ عَنْ أَبِي شَيْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَلَّى عَلِمَ ابْنُ شُبْرُمَةَ عِنْدَ الْجَامِعَةِ إِنَّ الْجَامِعَةَ لَمْ تَدْعَ لِأَحَدٍ كَلَاماً فِيهَا عِلْمَ الْحَلَالِ وَالْحَرَامِ إِنَّ أَصْحَابَ الْقِيَاسِ طَلَبُوا الْعِلْمَ بِالْقِيَاسِ فَلَمْ يَزِدْهُمْ مِنَ الْحَقِّ إِلَّا بُعْداً وَ إِنَّ دِينَ اللَّهِ لَا يُصَابُ بِالْقِيَاسِ.

It is narrated to us by Muhammad Bin Isa, from Fazalat, from Aban, from Abu Shayba who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘The knowledge of Ibn Shubruma (the judge) is lost in the presence of Al-Jamie. Al-Jamie does not leave any speech for anyone. In it is knowledge of the Permissible and the Prohibition. The people of analogy sought the knowledge by the analogy, so it did not increase them from the truth except remoteness, and surely the Religion of Allah<sup>-azwj</sup> cannot be attained with the analogy’’.<sup>111</sup>

24- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ جِبْرَائِيلَ أَتَى رَسُولَ اللَّهِ ص بِصَحِيفَةٍ مَخْتُومَةٍ بِسَبْعِ خَوَاتِيمٍ مِنْ ذَهَبٍ وَ أَمَرَ إِذَا حَضَرَهُ أَجَلُهُ أَنْ يَدْفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَيَعْمَلُ بِمَا فِيهِ وَ لَا يَجُوزُ إِلَى غَيْرِهِ وَ أَنْ يَأْمُرَ كُلَّ وَصِيِّ مِنْ بَعْدِهِ أَنْ يَفْلِكَ حَاتِمَهُ وَ يَعْمَلَ بِمَا فِيهِ وَ لَا يَجُوزُ غَيْرَهُ.

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Jibraeel<sup>-as</sup> came to Rasool-Allah<sup>-saww</sup> with a Parchment, sealed with seven seals of gold, and instructed that when his<sup>-saww</sup> term (death) present, he<sup>-saww</sup> should hand it over to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, so he<sup>-asws</sup> would work with whatever is in it, and it is not allowed to others, and that he<sup>-asws</sup> should instruct every successor<sup>-asws</sup> from after him<sup>-asws</sup> that he<sup>-asws</sup> should open his<sup>-asws</sup> seal and work with whatever is in it, and it is not allowed for others’’.<sup>112</sup>

[13 باب آخر فيه أمر الكتب](#)

## CHAPTER 13 – ANOTHER REGARDING THE MATTER OF THE BOOKS

<sup>110</sup> Basaair Al Darajaat – P 3 Ch 12 H 22

<sup>111</sup> Basaair Al Darajaat – P 3 Ch 12 H 23

<sup>112</sup> Basaair Al Darajaat – P 3 Ch 12 H 24

1- حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ مَرْوَانَ عَنِ الْفَضِيلِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا فَضِيلُ عِنْدَنَا كِتَابٌ عَلَيَّ سَبْعُونَ ذِرَاعًا [مِنَا] عَلَى الْأَرْضِ شَيْءٌ يُحْتَاجُ إِلَيْهِ إِلَّا وَهُوَ فِيهِ حَتَّى أَرِشُ الْحَدِيثَ ثُمَّ حَطَّهُ بِيَدِهِ عَلَى إِبْهَامِهِ.

It is narrated to us by Ali Bin Al Hassan, from his father, from Ibrahim Bin Muhammad Al Ashary, from Marwan, from Al Fuzeyl who said,

‘Abu Ja’far<sup>-asws</sup> said to me: ‘O Fuzeyl! With us<sup>-asws</sup> is the Book of Ali<sup>-asws</sup> of seventy cubits. There is nothing upon the earth anyone can be needy to except and it is in it, to the extent of the compensation of a scratch, then he<sup>-asws</sup> wrote by his<sup>-asws</sup> hand upon his<sup>-asws</sup> thumb (continuously)’.<sup>113</sup>

2- حَدَّثَنَا بِالْإِسْنَادِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عِنْدَنَا كِتَابٌ عَلَيَّ ع سَبْعُونَ ذِرَاعًا.

It is narrated to us by the chain from Ibrahim Bin Muhammad, from Marwan who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘With us<sup>-asws</sup> is the Book of Ali<sup>-asws</sup> of seventy cubits’.<sup>114</sup>

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمْرِوٍ عَنْ مُحَمَّدِ بْنِ حُكَيْمٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْقِيَاسِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يُفَيْضْ نَبِيَّهُ حَتَّى أَكْمَلَ لَهُ جَمِيعَ دِينِهِ فِي حَالِهِ وَحَرَامِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyd, from Muhammad Bin Hukeym,

‘From Abu Al Hassan<sup>-asws</sup> having said: ‘But rather, the ones before you were destroyed due to the analogy. Allah<sup>-azwj</sup> Blessed and Exalted did not Capture (the soul of) His<sup>-azwj</sup> Prophet<sup>-saww</sup> until He<sup>-azwj</sup> Perfected for him<sup>-saww</sup> the entirety of his<sup>-saww</sup> Religion, regarding His<sup>-azwj</sup> Permissible(s) and His<sup>-azwj</sup> Prohibitions.

فَجَاءَكُمْ مِمَّا تَحْتَاجُونَ إِلَيْهِ فِي حَيَاتِهِ وَتَسْتَعِينُونَ بِهِ وَبِأَهْلِ بَيْتِهِ بَعْدَ مَوْتِهِ وَ إِهْمَا مُصْحَفٌ عِنْدَ أَهْلِ بَيْتِهِ حَتَّى إِنَّ فِيهِ لِأَرْضِ حَدِيثِ الْكَفِّ

So, he<sup>-saww</sup> came to you (with) all of what you could be needy to during his<sup>-saww</sup> lifetime, and you could be seeking help with and with People<sup>-asws</sup> of his<sup>-saww</sup> Household after his<sup>-saww</sup> expiry, and it is a Parchment with the People<sup>-asws</sup> of his<sup>-saww</sup> Household, to the extent that in it is the compensation of the scratch of a palm’.

ثُمَّ قَالَ إِنَّ أَبَا حَنِيفَةَ لَعَنَهُ اللَّهُ مِمَّنْ يَقُولُ قَالَ عَلِيُّ وَ أَنَا قُلْتُ.

Then he<sup>-asws</sup> said: ‘Abu Haneefa, may Allah<sup>-azwj</sup> Curse him, is from the ones who said, ‘Ali<sup>-asws</sup> said (such and such), and I (on the other hand) am saying (such and such)’.<sup>115</sup>

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحِيمِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ عَنْ عَنبَسَةَ الْعَابِدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي الْكِتَابِ الَّذِي أَمْلَى رَسُولُ اللَّهِ ص وَ حَطَّهُ عَلَيَّ ع إِنَّ كَانَ فِي شَيْءٍ شَوْمٌ فَمِ الْبَسَاءِ.

<sup>113</sup> Basaair Al Darajaat – P 3 Ch 13 H 1

<sup>114</sup> Basaair Al Darajaat – P 3 Ch 13 H 2

<sup>115</sup> Basaair Al Darajaat – P 3 Ch 13 H 3

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ali, from Abdul Raheem Bin Muhammad Al Asady, from Anbasa Al Aabid who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘In the Book which Rasool-Allah<sup>-saww</sup> dictated and Ali<sup>-asws</sup> wrote it. If there was anything inauspicious in anything, so it is in the women (In a copy – the tongue)’<sup>.116</sup>

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عِنْدَنَا جِلْدًا سَبْعُونَ ذِرَاعًا أَمَلَى رَسُولُ اللَّهِ ص وَ حَطَّهُ عَلَيَّ ع يَدِهِ وَ إِنَّ فِيهِ جَمِيعَ مَا يَخْتَانُجُونَ إِلَيْهِ حَتَّى أَرِشَ الْحُدْشِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘With us<sup>-asws</sup> is a skin of seventy cubits dictated by Rasool-Allah<sup>-saww</sup> and written by Ali<sup>-asws</sup> by his<sup>-asws</sup> hand, and in it is the entirety of what they (people) could be needy to, to the extent of the compensation of a scratch’<sup>.117</sup>

6- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي كِتَابِ عَلِيٍّ ع كُلُّ شَيْءٍ يُخْتَانُجُ إِلَيْهِ حَتَّى أَرِشَ الْحُدْشِ وَ الْأَرِشُ.

It is narrated to us by Ibrahim Bin Hashim, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun Al Qaddah,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘In the Book of Ali<sup>-asws</sup> is everything one can be needy to, even the compensation of the scratch, and the (half) scratch’<sup>.118</sup>

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ حَمَّادٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا خَلَقَ اللَّهُ حَلَالًا وَ لَا حَرَامًا إِلَّا وَ لَهُ حَدٌّ كَحَدِّ الدُّورِ فَمَا كَانَ مِنَ الطَّرِيقِ فَهُوَ مِنَ الطَّرِيقِ وَ مَا كَانَ مِنَ الدُّورِ فَهُوَ مِنَ الدُّورِ حَتَّى أَرِشَ الْحُدْشِ وَ مَا سِوَاهُ وَ الْجِلْدَةُ وَ نِصْفِ الْجِلْدَةِ.

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

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> did not Create a Permissible nor a Prohibition except and for it there is a limit like a limit of the house. So, whatever was from the street, so it is from the street, and whatever was from the house, so it is from the house, even the compensation of a scratch and what is besides it, and the lashing and half a lashing’<sup>.119</sup>

8- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْحَسَنِ عَنْ فَضَالَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ ذَكَرَ ابْنُ شُبْرَمَةَ فِي فُتْيَاهُ فَقَالَ أَيْنَ هُوَ مِنَ الْجَامِعَةِ أَمَلَى رَسُولُ اللَّهِ ص وَ حَطَّهُ عَلَيَّ ع يَدِهِ فِيهَا جَمِيعُ الْحَلَالِ وَ الْحَرَامِ حَتَّى أَرِشَ الْحُدْشِ فِيهِ.

It is narrated to us by Muhammad Bin Isa, from Al Hassan, from Fazalat, from Abu Baseer,

<sup>116</sup> Basaair Al Darajaat – P 3 Ch 13 H 4

<sup>117</sup> Basaair Al Darajaat – P 3 Ch 13 H 5

<sup>118</sup> Basaair Al Darajaat – P 3 Ch 13 H 6

<sup>119</sup> Basaair Al Darajaat – P 3 Ch 13 H 7

From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying, and Ibn Shubruma (the judge) was mentioned regarding his Fatwas. He<sup>-asws</sup> said: 'Where is it from Al-Jamie dictated by Rasool-Allah<sup>-saww</sup> and written by Ali<sup>-asws</sup> by his<sup>-asws</sup> hand. In it is entirety of the Permissible(s) and the Prohibitions, even the compensation of a scratch is in it'.<sup>120</sup>

9- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْحُسَيْنَ ع لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ فَدَفَعَ إِلَيْهَا كِتَابًا مَلْفُوفًا وَ وَصِيَّةً ظَاهِرَةً وَ وَصِيَّةً بَاطِنَةً وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ مَبْطُونًا لَا يَرُونَ إِلَّا لِمَا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع ثُمَّ صَارَ ذَلِكَ الْكِتَابَ إِلَيْنَا

It is narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Ibn Sinan, from Abu Al Jaroud,

'From Abu Ja'far<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup>, when it presented him<sup>-asws</sup> that which presented him<sup>-asws</sup>, called his<sup>-asws</sup> daughter the elder (Syeda) Fatima<sup>-asws</sup> and handed over a wrapped book to her<sup>-asws</sup>, and an apparent bequest and a hidden bequest, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> was hidden to what was seen due to what (illness) was with him<sup>-asws</sup>. (Syeda) Fatima<sup>-asws</sup> handed over the book to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. Then that book came to us<sup>-asws</sup>'.

فَقُلْتُ فَمَا فِي ذَلِكَ الْكِتَابِ فَقَالَ فِيهِ وَ اللَّهُ جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ وَ لَدُ آدَمَ إِلَى أَنْ تَفْتِيَ الدُّنْيَا.

I said, 'So what is in that book?' He<sup>-asws</sup> said: 'By Allah<sup>-azwj!</sup> In is the entirety of what the children of Adam<sup>-as</sup> could be needy to, up to the end of the world'.<sup>121</sup>

10- وَ عَنْ حَنَانٍ عَنْ عُثْمَانَ بْنِ زِيَادٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ بِإِصْبَعِهِ عَلَى ظَهْرٍ كَفَّهِ فَمَسَحَهَا عَلَيْهِ ثُمَّ قَالَ إِنَّ عِنْدَنَا لِأَرْشَ هَذَا فَمَا دُونَهُ.

And from Hanan, from Usman Bin Ziyad who said,

'I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> gestured by his<sup>-asws</sup> finger upon the back of his<sup>-asws</sup> palm and wiped upon it, then said: 'With us<sup>-asws</sup> is the compensation of this and what is below it'.<sup>122</sup>

11- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْأَهْوَاذِيِّ عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا تَرَكَ عَلِيٌّ ع شَيْئًا إِلَّا كَتَبَهُ حَتَّى أَزِنَ الْحَدِيثَ.

It is narrated to us by Muhammad Bin Isa, from Al Ahwazy, from Ja'far Bin Bashir, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> did not leave out anything except he<sup>-asws</sup> wrote it, even the compensation of a scratch'.<sup>123</sup>

12- حَدَّثَنَا مُوسَى بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي الْجَارُودِ قَالَ: لَمَّا حَضَرَ مِنْ أَمْرِ الْحُسَيْنِ مَا حَضَرَ دَفَعَ وَصِيَّةً ظَاهِرَةً فِي كِتَابٍ مُدْرَجٍ إِلَى ابْنَتِهِ فَلَمَّا أَنْ كَانَ مِنْ أَمْرِ الْحُسَيْنِ ع مَا كَانَ دَفَعَتْ ذَلِكَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع

<sup>120</sup> Basaair Al Darajaat – P 3 Ch 13 H 8

<sup>121</sup> Basaair Al Darajaat – P 3 Ch 13 H 9

<sup>122</sup> Basaair Al Darajaat – P 3 Ch 13 H 10

<sup>123</sup> Basaair Al Darajaat – P 3 Ch 13 H 11

It is narrated to us by Musa Bin Ja'far, from Muhammad Bin Ja'far, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Abu Al Jaroud who said,

'When it presented from the matter of Al-Husayn<sup>-asws</sup> what presented, he<sup>-asws</sup> handed over the apparent bequest in a classified book, to his<sup>-asws</sup> daughter<sup>-as</sup>. When it happened from the matter of Al-Husayn<sup>-asws</sup> what happened, she<sup>-asws</sup> handed that to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>'.

قَالَ قُلْتُ وَ مَا فِيهِ يَرْحَمَكَ اللَّهُ قَالَ مَا يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ مُنْذُ كَانَتِ الدُّنْيَا إِلَى أَنْ تَفْتَى.

He (the narrator) said, 'I said, 'And what was in it? May Allah<sup>-azwj</sup> have Mercy on you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'Whatever the children of Adam<sup>-as</sup> could be needy to since the world existed up to its annihilation''.<sup>124</sup>

13- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الْجَامِعَةِ فَقَالَ تِلْكَ صَحِيفَةٌ سَبْعُونَ ذِرَاعًا فِي عَرْضِ الْأَدِيمِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibn Raib,

'From Abu Abdullah<sup>-asws</sup> having been asked about (the book) 'Al-Jamie'. He<sup>-asws</sup> said: 'That is a Parchment of seventy cubits in the expanded display''.<sup>125</sup>

14- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ بَكْرِ بْنِ كَرِبٍ الصَّبْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا هُمْ وَ لَكُمْ وَ مَا يُرِيدُونَ مِنْكُمْ وَ مَا يَعْبُونَكُمْ يَقُولُونَ الرَّافِضَةَ نَعَمْ وَ اللَّهُ رَفَضْتُمْ الْكُذِبَ وَ اتَّبَعْتُمُ الْحَقَّ

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Muhammad Bin Al Fuzeyl, from Bakr Bin Karb Al Sayrafi who said,

'What is the matter with them and your all, and what are they wanting from you, and why are they faulting you saying, 'The rejecters' (Al-Rafiza). Yes, by Allah<sup>-azwj</sup>! You reject the lie and follow the truth.

أَمَا وَ اللَّهُ إِنَّ عِنْدَنَا مَا لَا يَحْتَاجُ إِلَى أَحَدٍ وَ النَّاسُ يَحْتَاجُونَ إِلَيْنَا إِنَّ عِنْدَنَا الْكِتَابَ بِإِمْلَاءِ رَسُولِ اللَّهِ ص وَ حَطَّهُ عَلَيَّ ع بِيَدِهِ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعًا فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ.

But, by Allah<sup>-azwj</sup>! With us<sup>-asws</sup> is what we<sup>-asws</sup> are not needy to anyone, and the people are needy to us<sup>-asws</sup>. With us<sup>-asws</sup> is the Book dictated by Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> wrote it with his<sup>-asws</sup> hand, Parchment the length of it is of seventy cubits. In it is every Permissible and Prohibition''.<sup>126</sup>

<sup>124</sup> Basaair Al Darajaat – P 3 Ch 13 H 12

<sup>125</sup> Basaair Al Darajaat – P 3 Ch 13 H 13

<sup>126</sup> Basaair Al Darajaat – P 3 Ch 13 H 14

15- حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ وَ يَعْقُوبُ بْنُ إِسْحَاقَ عَنْ أَبِي عِمْرَانَ الْأَزْمَنِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي الْحُسَيْنِ الْعَبْدِيِّ عَنْ عَلِيٍّ بْنِ مَيْسَرَةَ عَنْ أَبِي أَرَاكَةَ قَالَ: كُنَّا مَعَ عَلِيٍّ عِ بَمَسْكِنٍ فَحَدَّثَنَا أَنَّ عَلِيًّا وَرَثَ مِنْ رَسُولِ اللَّهِ صِ السَّيْفَ وَ بَعْضَ يَقُولِ الْبَغْلَةَ وَ بَعْضَ يَقُولِ وَرَثَ صَحِيفَةً فِي حَمَائِلِ السَّيْفِ إِذْ خَرَجَ عَلِيٌّ عِ وَ نَحْنُ فِي حَدِيثِهِ

It is narrated to us by Muhammad Bin Hassan, and Yaqoub Bin Is'haq, from Abu Imran Al Armany, from Muhammad Bin Ali, from Ali Bin Asbat, from Yaqoub Bin Salim, from Abu Al Hassan Al Abady, from Ali Bin Muayassar, from Abu Araka who said,

'We were with Ali<sup>-asws</sup> at a residence and we discussed that Ali<sup>-asws</sup> inherited the sword from Rasool-Allah<sup>-saww</sup>, and some were saying it was the mule, and some said he<sup>-asws</sup> inherited a Parchment in the sheath of the sword, when Ali<sup>-asws</sup> came out and we were discussing him<sup>-asws</sup>.

فَقَالَ وَ أَيُّمُ اللَّهِ لَوْ أَنُشِطَ وَ يُؤَدَّنُ لِحَدِيثِكُمْ حَتَّى يَحُولَ الْحَوْلُ لَا أُعِيدُ حَرْفًا وَ أَيُّمُ اللَّهِ إِنَّ عِنْدِي لَصَحْفٍ [لَصُحُفًا] كَثِيرَةً قَطَّاعَ رَسُولِ اللَّهِ صِ وَ أَهْلَ بَيْتِهِ وَ إِنَّ فِيهَا لَصَحِيفَةٌ يُقَالُ لَهَا الْعَبِيطَةُ وَ مَا وَرَدَ عَلَى الْعَرَبِ أَشَدُّ عَلَيْهِمْ مِنْهَا وَ إِنَّ فِيهَا لَسِتَيْنِ قَبِيلَةٌ مِنَ الْعَرَبِ بَمَرْجَةٍ مَا هَا فِي دِينِ اللَّهِ مِنْ نَصِيبٍ.

He<sup>-asws</sup> said: 'And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! If I<sup>-asws</sup> were to be stirred and permitted, I<sup>-asws</sup> would narrated to you all until the year passes by, not repeating a word. And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! With me<sup>-asws</sup> are a lot of Parchments, a segment (from) Rasool-Allah<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and among these is a Parchment called Al-Abyat, and nothing has arrived upon the Arabs anything severer upon them than it, and in it are sixty tribes from the lowly Arabs, not having any share for them in the Religion of Allah<sup>-azwj</sup>'.<sup>127</sup>

16- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ فَضَالَةَ عَنْ أَبِيهِ عَنْ أَبِي شَيْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عِ يَقُولُ ضَلَّ عِلْمُ ابْنِ شُرَيْمَةَ عِنْدَ الْجَامِعَةِ إِنَّ الْجَامِعَةَ لَمْ تَدْعُ لِأَحَدٍ كَلَامًا فِيهَا عِلْمُ الْحَلَالِ وَ الْحَرَامِ إِنَّ أَصْحَابَ الْقِيَّاسِ طَلَبُوا الْعِلْمَ بِالْقِيَّاسِ فَلَمْ يَزِدْهُمْ مِنَ الْحَقِّ إِلَّا بُعْدًا وَ إِنَّ دِينَ اللَّهِ لَا يُصَابُ بِالْقِيَّاسِ.

It is narrated to us by Muhammad Bin Isa, from Fazalat, from Aban, from Abu Shayba who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The knowledge of Ibn Shubruma (the judge) is lost in the presence of (the book) Al-Jamie. Al-Jamie does not leave any speech for anyone. In it is knowledge of the Permissible(s) and the Prohibitions. The practitioners of analogy are seeking the knowledge with the analogy, but it does not increase from the truth except remoteness, and surely the Religion of Allah<sup>-azwj</sup> cannot be attained by the analogy'.<sup>128</sup>

17 مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عِ يَقُولُ إِنَّ جِبْرَائِيلَ أَتَى رَسُولَ اللَّهِ صِ بِصَحِيفَةٍ مَخْتُومَةٍ بِسَبْعِ خَوَاتِيمٍ مِنْ ذَهَبٍ وَ أَمَرَهُ إِذَا حَضَرَهُ أَجَلُهُ أَنْ يَدْفَعَهَا إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عِ فَيَعْمَلُ بِمَا فِيهَا وَ لَا يَجُوزُهُ إِلَى غَيْرِهِ.

Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Jibraeel<sup>-as</sup> came to Rasool-Allah<sup>-saww</sup> with a sealed Parchment with seven seals of gold, and instructed him<sup>-saww</sup> that when his<sup>-saww</sup> death presents,

<sup>127</sup> Basaair Al Darajaat – P 3 Ch 13 H 15

<sup>128</sup> Basaair Al Darajaat – P 3 Ch 13 H 16

he<sup>-saww</sup> should hand it over to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. So, he<sup>-asws</sup> acted with what was in it, and it is not allowed for others”<sup>.129</sup>

18- حَدَّثَنَا مُحَمَّدٌ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْقِيَّاسِ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَمُضْ نَبِيَّهُ حَتَّى أَكْمَلَ لَهُ جَمِيعَ دِينِهِ فِي حَالِهِ وَ حَرَامِهِ

It is narrated to us by Muhammad Bin Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hakeem,

‘From Abu Al-Hassan<sup>-asws</sup> having said: ‘But rather the ones who were before you were destroyed due to the analogy, and Allah<sup>-azwj</sup> Blessed and Exalted did not Cause His<sup>-azwj</sup> Prophet<sup>-saww</sup> to pass away until He<sup>-azwj</sup> Perfected for him<sup>-saww</sup> the entirety of his<sup>-saww</sup> Religion regarding His<sup>-azwj</sup> Permissible(s) and His<sup>-azwj</sup> Prohibitions.

فَجَاءَكُمْ بِمَا تَحْتَاجُونَ إِلَيْهِ فِي حَيَاتِهِ وَ تَسْتَعِيثُونَ بِهِ وَ بِأَهْلِ بَيْتِهِ بَعْدَ مَوْتِهِ وَ إِنَّمَا مَخْبِيَةٌ عِنْدَ أَهْلِ بَيْتِهِ حَتَّى إِنَّ فِيهِ لِأَرْضِ الْحُدَيْشِ ثُمَّ قَالَ إِنَّ أَبَا حَنِيفَةَ مِمَّنْ يَقُولُ قَالَ عَلِيٌّ وَ قُلْتُ أَنَا.

So he<sup>-saww</sup> came to you with whatever you could (possibly) be needy to, and seek help with, and with People<sup>-asws</sup> of his<sup>-saww</sup> Household with after his<sup>-saww</sup> passing away, and it is cached with People<sup>-asws</sup> of his<sup>-saww</sup> Household, to the extent that in it is the compensation of the scratch”<sup>.130</sup>

[14 باب في الأئمة ع أهم أعطوا الجفر و الجامعة و مصحف فاطمة ع](#)

## CHAPTER 14 – REGARDING THE IMAMS<sup>-asws</sup>, THEY<sup>-asws</sup> ARE GIVEN THE (BOOKS) AL-JAFR, AND AL-JAMIE, AND PARCHMENT OF FATIMA<sup>-asws</sup>

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِنْدِي الْجُفْرَ الْأَبْيَضَ قَالَ قُلْنَا وَ أَيُّ شَيْءٍ فِيهِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala who said,

‘I heard Abu Abdullah<sup>-asws</sup> said: ‘With me<sup>-asws</sup> is (the book) ‘Al-Jafr’ the white’. We said, ‘And which thing is in it?’

قَالَ فَقَالَ لِي- زُبُورُ دَاوُدَ وَ تَوْرَةُ مُوسَى وَ إِنْجِيلُ عِيسَى وَ صُحُفُ إِبْرَاهِيمَ وَ الْحَلَالُ وَ الْحَرَامُ وَ مُصْحَفُ فَاطِمَةَ مَا أَرَعُمُ أَنْ فِيهِ فُرْآنًا وَ فِيهِ مَا يَحْتَاجُ النَّاسُ إِلَيْنَا وَ لَا نَحْتَاجُ إِلَى أَحَدٍ حَتَّى إِنَّ فِيهِ الْجُلْدَةَ وَ نِصْفَ الْجُلْدَةِ وَ ثُلُثَ الْجُلْدَةِ وَ رُبْعَ الْجُلْدَةِ وَ أَرْضَ الْحُدَيْشِ وَ عِنْدِي الْجُفْرُ الْأَحْمَرُ-

He (the narrator) said, ‘He<sup>-asws</sup> said to me: ‘Psalms of Dawood<sup>-as</sup>, and Torah of Musa<sup>-as</sup>, and Evangel of Isa<sup>-as</sup>, and Parchments of Ibrahim<sup>-as</sup>, and the Permissible(s) and the Prohibitions, and Parchment of (Syeda) Fatima<sup>-asws</sup>. I<sup>-asws</sup> do not claim Quran is in it, and in it is what the

<sup>129</sup> Basaair Al Darajaat – P 3 Ch 13 H 17

<sup>130</sup> Basaair Al Darajaat – P 3 Ch 13 H 18

people could be needy to us<sup>-asws</sup>, and we<sup>-asws</sup> are not needy to anyone, to the extent that in it is the lashing, and the half lash, and a third of the lash, and a quarter of the lash, and the compensation of a scratch, and with me<sup>-asws</sup> is (the book) the red Al-Jafr’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ أَيُّ شَيْءٍ فِي الْجَفْرِ الْأَحْمَرِ قَالَ السِّبْلَاخُ وَ ذَلِكَ أَنَّمَا يُفْتَحُ لِلدَّمِّ يَفْتَحُهُ صَاحِبُ السَّيْفِ لِالْقَتْلِ

He<sup>-asws</sup> said: ‘I said, ‘May I be sacrificed for you<sup>-asws</sup>! And which thing is in the red Al-Jafr?’ He<sup>-asws</sup> said: ‘The weapons, and that it is opened for the blood (retaliations). The owner of the sword opens it for the killing’.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي يَعْمُورٍ أَصْلَحَكَ اللَّهُ فَيَعْرِفُ هَذَا بَنُو الْحَسَنِ قَالَ إِي وَ اللَّهُ كَمَا يُعْرِفُ اللَّيْلُ أَنَّهُ لَيْلٌ وَ النَّهَارُ أَنَّهُ نَهَارٌ وَ لَكِنْ يَحْمِلُهُمُ الْحَسَدُ وَ طَلَبَ الدُّنْيَا وَ لَوْ طَلَبُوا الْحَقَّ لَكَانَ خَيْرًا لَهُمْ.

Abdullah Bin Abu Yafour said to him<sup>-asws</sup>, ‘May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! Do the sons of Al-Hassan<sup>-asws</sup> recognise this?’ He<sup>-asws</sup> said: ‘Yes, by Allah<sup>-azwj</sup>, just as the night recognises it is a night, and the day that it is a day, but the envy carried them and they sought the world, and had they sought the truth, it would have been better for them’<sup>131</sup>.

2- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ ابْنِ بُكَيْرٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع نَحْوًا مِنْ سِتِّينَ رَجُلًا وَ هُوَ وَسَطْنَا فَجَاءَ عَبْدُ الْخَالِقِ بْنُ عَبْدِ رَبِّهِ فَقَالَ لَهُ كُنْتُ مَعَ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ جَالِسًا فَذَكَرُوا أَنَّكَ تَقُولُ إِنَّ عِنْدَنَا كِتَابَ عَلِيِّ ع

It is narrated to us by Ahmad Bin Al Hassan Bin Fazzal, from his father, from Ibn Bukeyr, and Ahmad Bin Muhammad, form Muhammad Bin Abdul Malik who said,

‘We were in the presence of Abu Abdullah<sup>-asws</sup> around sixty men, and he<sup>-asws</sup> was in out middle, and Al-Khaliq Bin Abdul Rabb came and said to him<sup>-asws</sup>, ‘I was seated with Ibrahim Bin Muhammad and they mentioned that you<sup>-asws</sup> said: ‘With us<sup>-asws</sup> there is the Book of Ali<sup>-asws</sup>’.

فَقَالَ لَا وَ اللَّهُ مَا تَرَكَ عَلِيٌّ ع كِتَابًا وَ إِنْ كَانَ تَرَكَ عَلِيٌّ كِتَابًا مَا هُوَ إِلَّا إِهَابَيْنِ وَ لَوَدِدْتُ أَنَّهُ عِنْدَ غُلَامِي هَذَا فَمَا أَبَايَ عَلَيْهِ

He<sup>-asws</sup> said: ‘No, by Allah<sup>-azwj</sup>! Ali<sup>-asws</sup> did not leave any book, and if Ali<sup>-asws</sup> had left a book, it is not except two frightening ones, and I<sup>-asws</sup> would love it to be with this boy of mine<sup>-asws</sup>, I<sup>-asws</sup> would not mind upon it’.

قَالَ فَجَلَسَ أَبُو عَبْدِ اللَّهِ ع ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ مَا هُوَ وَ اللَّهُ كَمَا يَقُولُونَ إِيَّهَا جَفْرَانِ مَكْتُوبٌ فِيهِمَا لَا وَ اللَّهُ إِيَّهَا لِإِهَابَانِ عَلَيْهِمَا أَصَوَفُهُمَا وَ أَشْعَارُهُمَا مَدْحُوسَتَيْنِ كَتَبْنَا فِي أَحَدِهِمَا وَ فِي الْأُخْرَى سِبْلَاخَ رَسُولِ اللَّهِ ص

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> sat up, then turned towards us and said: ‘By Allah<sup>-azwj</sup>! It is not as they are saying. These are the two ‘Jafrs’ (red and white), written. No, by Allah<sup>-azwj</sup>, these are the two frightening ones. Upon them are their description and their poems, included in these writing in one of them, and in the other are the weapons of Rasool-Allah<sup>-saww</sup>.

<sup>131</sup> Basaaair Al Darajaat – P 3 Ch 14 H 1

وَ عِنْدَنَا وَ اللَّهُ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً مَا خَلَقَ اللَّهُ مِنْ حَلَالٍ وَ حَرَامٍ إِلَّا وَ هُوَ فِيهَا حَتَّىٰ إِنَّ فِيهَا أَرْضَ الْحُدُوشِ

And with us<sup>-asws</sup>, by Allah<sup>-azwj</sup>, is a Parchment, its length is of seventy cubits. Allah<sup>-azwj</sup> had not Created any Permissible and Prohibition except and it is in it, to the extent that in it is the compensation of a scratch’.

وَ قَالَ بِظُفْرِهِ عَلَىٰ ذِرَاعِهِ فَحَطَّ بِهِ وَ عِنْدَنَا مُصْحَفٌ فَاطِمَةَ أَمَا وَ اللَّهُ مَا هُوَ بِالْقُرْآنِ.

And he<sup>-asws</sup> said by his<sup>-asws</sup> nail upon his<sup>-asws</sup> forearm: ‘And with us<sup>-asws</sup> there is a Parchment of (Syeda) Fatima<sup>-asws</sup>. But, by Allah<sup>-azwj</sup>, it is not the Quran’.<sup>132</sup>

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ أَبِي بصيرٍ قَالَ: دَخَلْتُ عَلَىٰ أَبِي عَبْدِ اللَّهِ ع قَالَ فَعُلْتُ لَهُ إِنِّي أَسْأَلُكَ جَعَلْتُ فِدَاكَ عَنْ مَسْأَلَةٍ لَيْسَ هَاهُنَا أَحَدٌ يَسْمَعُ كَلَامِي قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ ع سِتْرًا بَيْنِي وَ بَيْنَ بَيْتِ آخَرَ فَاطَّلَعَ فِيهِ ثُمَّ قَالَ يَا مُحَمَّدُ سَلْ عَمَّا بَدَا لَكَ

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

‘I entered to see Abu Abdullah<sup>-asws</sup> and said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! I want to ask you<sup>-asws</sup> about an issue where there would be no one to hear my speech’. Abu Abdullah<sup>-asws</sup> raised a curtain between me and another room and I looked into it. Then he<sup>-asws</sup> said: ‘O Abu Muhammad! Ask about whatever comes to you’.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ إِنَّ الشَّيْعَةَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ ص عَلَّمَ عَلِيًّا أَبَا يُمْتَحُ مِنْهُ أَلْفَ بَابٍ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُحَمَّدُ عَلَّمَ وَ اللَّهُ رَسُولُ اللَّهِ ص عَلِيًّا أَلْفَ بَابٍ يُفْتَحُ لَهُ مِنْ كُلِّ بَابٍ أَلْفَ بَابٍ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you<sup>-asws</sup>! The Shias are narrating that Rasool-Allah<sup>-saww</sup> taught Ali<sup>-asws</sup> a door, a thousand doors opened from it’. Abu Abdullah<sup>-asws</sup> said: ‘O Abu Muhammad! By Allah<sup>-azwj</sup>! Rasool-Allah<sup>-saww</sup> taught Ali<sup>-asws</sup> a door, a thousand doors opened from each door’.

قَالَ قُلْتُ لَهُ هَذَا وَ اللَّهُ الْعِلْمُ فَتَكَتْ سَاعَةٌ فِي الْأَرْضِ ثُمَّ قَالَ إِنَّهُ لَعَلَّمَهُ وَ مَا هُوَ بِذَلِكَ قَالَ ثُمَّ قَالَ يَا مُحَمَّدُ وَ إِنَّ عِنْدَنَا الْجَامِعَةَ وَ مَا يُدْرِيهِمْ مَا الْجَامِعَةُ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ مَا الْجَامِعَةُ

He (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘By Allah<sup>-azwj</sup>, this is the knowledge!’ He<sup>-asws</sup> tapped in the ground for a while, then said: ‘It is a knowledge, and it is not that’. Then he<sup>-asws</sup> said: ‘O Abu Muhammad! And with us is (the book) ‘Al-Jamie’, and what would make them know what is ‘Al-Jamie’?’ I said, ‘May I be sacrificed for you<sup>-asws</sup>! And what is Al-Jamie?’

قَالَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً بِذِرَاعِ رَسُولِ اللَّهِ ص وَ إِفْلَاءٍ مِنْ فُلُقٍ فِيهِ وَ حَطَّ عَلَيَّ ع بِبِمِينِهِ فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ وَ كُلُّ شَيْءٍ يَخْتَانُ النَّاسُ إِلَيْهِ حَتَّىٰ الْأَرْضُ فِي الْحُدُوشِ

<sup>132</sup> Basaair Al Darajaat – P 3 Ch 14 H 2

He<sup>-asws</sup> said: 'A Parchment, its length is of seventy cubits, by the cubit of Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> dictated from the lips of his<sup>-saww</sup> mouth, and Ali<sup>-asws</sup> wrote it with his<sup>-asws</sup> right hand. In it is every Permissible and Prohibition, and everything the people could be needy to, to the extent of the compensation of a scratch'.

وَضَرَبَ يَدَهُ إِلَى فَقَالَ تَأْذُنُ لِي يَا بَا مُحَمَّدٍ قَالَ فُلْتُ جُعِلْتُ فِدَاكَ أَنَا لَكَ اصْنَعْ مَا شِئْتَ فَعَمَّرَنِي يَدِهِ فَقَالَ حَتَّى أُرْشَ هَذَا كَأَنَّهُ مُعْضَبٌ

And he<sup>-asws</sup> struck his<sup>-asws</sup> hand to me and said: 'Will you permit me<sup>-asws</sup>, O Abu Muhammad?' I said, 'May I be sacrificed for you<sup>-asws</sup>! I am for you<sup>-asws</sup>, so do what you<sup>-asws</sup> like'. He<sup>-asws</sup> prodded me with his<sup>-asws</sup> hand and said: 'Even the compensation of this', as if he<sup>-asws</sup> was angry.

قَالَ فُلْتُ جُعِلْتُ فِدَاكَ هَذَا وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ لَيْسَ بِذَلِكَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ إِنَّ عِنْدَنَا الْجُفْرَ وَ مَا يُدْرِيهِمْ مَا الْجُفْرُ مِنْكَ شَاءَ أَوْ جِلْدٌ بَعِيرٍ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! By Allah<sup>-azwj</sup>, this is the knowledge!' He<sup>-asws</sup> said: 'It is knowledge, and it isn't that'. Then he<sup>-asws</sup> was silent for a while, then said: 'With us<sup>-asws</sup> is (the book) 'Al-Jafr', and what would make them know what Al-Jafr is? Skin of a sheep or skin of a camel'.

قَالَ فُلْتُ جُعِلْتُ فِدَاكَ مَا الْجُفْرُ قَالَ وَعَاءٌ أَحْمَرٌ وَ أَدِيمٌ أَحْمَرٌ فِيهِ عِلْمُ النَّبِيِّينَ وَ الْوَصِيِّينَ فُلْتُ هَذَا وَاللَّهِ هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ مَا هُوَ بِذَلِكَ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! What is Al-Jafr?' He<sup>-asws</sup> said: 'A red container and red skin wherein is knowledge of the Prophets<sup>-as</sup> and the successors<sup>-as</sup>'. I said, 'By Allah<sup>-azwj</sup>, this, it is the knowledge!' He<sup>-asws</sup> said: 'It is knowledge, and it is not that'.

ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَ إِنَّ عِنْدَنَا لَمْصَحَفَ فَاطِمَةَ وَ مَا يُدْرِيهِمْ مَا مُصْحَفُ فَاطِمَةَ قَالَ فِيهِ مِثْلُ قُرْآنِكُمْ هَذَا ثَلَاثَ مَرَّاتٍ وَاللَّهِ مَا فِيهِ مِنْ قُرْآنِكُمْ حَرْفٌ وَاجِدٌ إِنَّمَا هُوَ شَيْءٌ أَنْلَاهُ اللَّهُ عَلَيْهَا وَ أَوْحَى إِلَيْهَا

Then he<sup>-asws</sup> was silent for a while, then said: 'And with us<sup>-asws</sup> is the Parchment of (Syeda) Fatima<sup>-asws</sup>, and what would make them know what the Parchment of (Syeda) Fatima<sup>-asws</sup> is? In it is like this Quran of yours' – three times. 'By Allah<sup>-azwj</sup>! There is not even one phrase from your Quran but it is a thing Allah<sup>-azwj</sup> Dictate upon her<sup>-asws</sup> and Revealed to her<sup>-asws</sup>.

قَالَ فُلْتُ هَذَا وَاللَّهِ هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ لَيْسَ بِذَلِكَ قَالَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ إِنَّ عِنْدَنَا لَعِلْمٌ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ قَالَ فُلْتُ جُعِلْتُ فِدَاكَ هَذَا هُوَ وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ مَا هُوَ بِذَلِكَ

He (the narrator) said, 'I said, 'By Allah<sup>-azwj</sup>, this is the knowledge!' He<sup>-asws</sup> said: 'It is knowledge, and it isn't that'. Then he<sup>-asws</sup> was silent for a while, then said: 'With us<sup>-asws</sup> is knowledge of what has happened and what is to happen up to the Establishment of the Hour'. I said, 'May I be sacrificed for you<sup>-asws</sup>! By Allah<sup>-azwj</sup>, this is the knowledge!' He<sup>-asws</sup> said: 'It is knowledge, and it is not that'.

قَالَ فُلْتُ جُعِلْتُ فِدَاكَ فَأَيُّ شَيْءٍ هُوَ الْعِلْمُ قَالَ مَا يَخْدُثُ بِاللَّيْلِ وَ النَّهَارِ الْأَمْرُ بَعْدَ الْأَمْرِ وَ الشَّيْءُ بَعْدَ الشَّيْءِ إِلَى يَوْمِ الْقِيَامَةِ.

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! So which thing is the knowledge?' He<sup>-asws</sup> said: 'What occurs at night and the day, the matter after the matter, and the thing after the thing, up to the Day of Qiyamah''.<sup>133</sup>

4- حَدَّثَنَا حَمَزَةُ بْنُ يَعْلَى عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الرَّبِيعِيِّ عَنْ رُوَيْدِ مَوْلَى أَبِي هُبَيْرَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ يَسِيرُ الْقَائِمُ بِسِيرَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي أَهْلِ السَّوَادِ

It is narrated to us by Hamza Bin Ya'la, from Muhammad Bin Al Fuzeyl, from Al Rabi'e, from Rufeid, a slave of Abu Hureyra who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Will Al-Qaim<sup>-asws</sup> act in the manner of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> regarding the people of the majority?'

فَقَالَ لَا يَا رُوَيْدُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ سَارَ فِي أَهْلِ السَّوَادِ بِمَا فِي الْجَفْرِ الْأَبْيَضِ وَإِنَّ الْقَائِمَ يَسِيرُ فِي الْعَرَبِ بِمَا فِي الْجَفْرِ الْأَحْمَرِ

He<sup>-asws</sup> said: 'No, O Rufeid! Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> acted among the people of majority with what is in the white Al-Jafr, and Al-Qaim<sup>-asws</sup> will act among the Arabs with what is in the red Al-Jafr'.

قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَا الْجَفْرُ الْأَحْمَرُ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! And what is the red Al-Jafr?'

قَالَ فَأَمَرَ إِصْبَعَهُ إِلَى حَلْقِهِ فَقَالَ هَكَذَا يَعْنِي الذَّبْحُ ثُمَّ قَالَ يَا رُوَيْدُ إِنَّ لِكُلِّ أَهْلِ بَيْتٍ مُجِيبًا شَاهِدًا عَلَيْهِمْ شَافِعًا لِأَقْرَبِيهِمْ.

He (the narrator) said, 'He<sup>-asws</sup> moved his<sup>-asws</sup> finger to his<sup>-asws</sup> throat and said: 'Like this!' – meaning the slaughter. Then he<sup>-asws</sup> said: 'O Rufeid! For every family there is an answerer, a witness upon them, an intercessor for their like''.<sup>134</sup>

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ عَلِيِّ بْنِ سَعِيدٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ إِلَى جَنْبِهِ جَالِسًا وَ فِي الْمَجْلِسِ عَبْدُ الْمَلِكِ بْنُ أَعْيَنَ وَ مُحَمَّدُ الطَّيَّارُ وَ شِهَابُ بْنُ عَبْدِ رَبِّهِ فَقَالَ رَجُلٌ مِنْ أَصْحَابِنَا جُعِلْتُ فِدَاكَ إِنَّ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ يَقُولُ لَنَا فِي هَذَا الْأَمْرِ مَا لَيْسَ لِعَيْرِنَا

It is narrated to us by Muhammad Bin Al Husayn, from Al Bazanty, from Hammad Bin Usman, from Al Bin Saeed who said,

'I was seated in the presence of Abu Abdullah<sup>-asws</sup>, and with him<sup>-asws</sup> was Muhammad Bin Abdullah Bin Ali seated to his<sup>-asws</sup> side, and in the gathering were Abdul Malik Bin Ayn, and Muhammad Al-Tayyar, and Shihab Bin Abd Rabbih. A man from our companions said, 'May I be sacrificed for you<sup>-asws</sup>! Abdullah Bin Al-Hassan (Al-Basry) is saying, 'From us, regarding this command is what isn't for others'.

<sup>133</sup> Basaair Al Darajaat – P 3 Ch 14 H 3

<sup>134</sup> Basaair Al Darajaat – P 3 Ch 14 H 4

فَقَالَ أَبُو عَبْدِ اللَّهِ ع بَعْدَ كَلَامٍ أَمَا تَعْجَبُونَ مِنْ عَبْدِ اللَّهِ يَزْعُمُ أَنَّ أَبَاهُ عَلِيٌّ مَنْ لَمْ يَكُنْ إِمَامًا وَ يَقُولُ إِنَّهُ لَيْسَ عِنْدَنَا عِلْمٌ وَ صَدَقَ وَ اللَّهُ مَا عِنْدَهُ عِلْمٌ وَ لَكِنِ وَ اللَّهُ وَ أَهْوَى يَبِيدُهُ إِلَى صَدْرِهِ إِنَّ عِنْدَنَا سِلَاحَ رَسُولِ اللَّهِ ص وَ سَيْفَهُ وَ دِرْعَهُ

Abu Abdullah<sup>-asws</sup> after some speech: 'Are you not wondering from Abdullah claiming that his father is Ali<sup>-asws</sup>? One who does not happen to be an Imam<sup>-asws</sup> and said there is no knowledge with us<sup>-asws</sup> and is ratified, by Allah<sup>-azwj</sup> there is no knowledge with him, but by Allah<sup>-azwj</sup>' – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand towards his<sup>-asws</sup> chest – 'With us<sup>-asws</sup> are weapons of Rasool-Allah<sup>-saww</sup>, and his<sup>-saww</sup> sword, and his<sup>-saww</sup> armour;

وَ عِنْدَنَا وَ اللَّهُ مُصْحَفَ فَاطِمَةَ مَا فِيهِ آيَةٌ مِنْ كِتَابِ اللَّهِ وَ إِنَّهُ لِإِمْلَاءِ رَسُولِ اللَّهِ ص وَ حَطَّ عَلِيٌّ ع يَدِهِ وَ الْجُفْرَ وَ مَا يَدْرُونَ مَا هُوَ مِثْلُ شَاةٍ أَوْ مِثْلُ بَعِيرٍ

And by Allah<sup>-azwj</sup> with us<sup>-asws</sup> is the Parchment of (Syeda) Fatima<sup>-asws</sup>. There is not Verse from the Book of Allah<sup>-azwj</sup> in it, and it is a dictation of Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> wrote it with his<sup>-asws</sup> hand, and (the book) 'Al-Jafr', and what would make them know what it is, skin of sheep or skin of a camel?'

ثُمَّ أَقْبَلَ إِلَيْنَا وَ قَالَ أَبْشِرُوا أَمَا تَرْضَوْنَ أَنَّكُمْ تَجِيئُونَ يَوْمَ الْقِيَامَةِ آخِذِينَ بِجُحْزَةِ عَلِيٍّ وَ عَلِيٌّ آخِذٌ بِجُحْزَةِ رَسُولِ اللَّهِ ص.

Then he<sup>-asws</sup> faced towards us and said: 'Receive glad tidings! Are you not pleased that you will be coming on the Day of Qiyamah grabbing a side of Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> grabbing a side of Rasool-Allah<sup>-saww</sup>?'<sup>135</sup>

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ: سَأَلَ أَبُو [أَبَا] عَبْدِ اللَّهِ ع بَعْضُ أَصْحَابِنَا عَنِ الْجُفْرِ فَقَالَ هُوَ جِلْدُ نَوْرٍ مَمْلُوءٌ عِلْمًا فَقَالَ لَهُ مَا الْجَامِعَةُ فَقَالَ تِلْكَ صَحِيفَةٌ طَوَّلَهَا سَبْعُونَ ذِرَاعًا فِي عَرْضِ الْأَدِيمِ مِثْلُ فَنَخْدِ الْفَالِجِ فِيهَا كُلُّ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ فَضِيَّةٍ إِلَّا وَ فِيهَا حَتَّى أَرِشَ الْحَدِيثِ

It is narrated to us by Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyd who said,

'Abu Abdullah<sup>-asws</sup> was asked by one of our companions about (the book) 'Al-Jafr'. He<sup>-asws</sup> said: 'It is an oxen skin filled with knowledge'. He said to him<sup>-asws</sup>, '(The book) 'Al-Jamie'? He<sup>-asws</sup> said: 'That is a Parchment, its length is of seventy cubits in a wide display like the thing of the camel. In it is all what the people could be needy to, and there isn't any judgment except and it is in it, even the compensation of a scratch'.

قَالَ لَهُ فَمُصْحَفُ فَاطِمَةَ فَسَكَتَ طَوِيلًا ثُمَّ قَالَ إِنَّكُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَ عَمَّا لَا تُرِيدُونَ

He said to him<sup>-asws</sup>, 'The Parchment of (Syeda) Fatima<sup>-asws</sup>? He<sup>-asws</sup> was silent for a long time, then said: 'You are exploring about what you want (concerns you) and about what you don't want (does not concern you).

<sup>135</sup> Basaair Al Darajaat – P 3 Ch 14 H 5

إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ صَ حَمْسَةً وَ سَبْعِينَ يَوْمًا وَ قَدْ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرَيْلُ عَ يَأْتِيهَا فَيُخْسِسُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخَبِّرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخَبِّرُهَا بِمَا يَكُونُ بَعْدَهَا فِي دُرَّتَيْهَا وَ كَانَ عَلِيُّ عَ يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ عَ.

(Syeda) Fatima<sup>-asws</sup> remained after Rasool-Allah<sup>-saww</sup> for seventy five days, and intense grief upon her<sup>-asws</sup> father<sup>-saww</sup> had entered her<sup>-asws</sup>, and Jibraeel<sup>-as</sup> was coming to her<sup>-asws</sup> console her<sup>-asws</sup> upon her<sup>-asws</sup> father<sup>-saww</sup> goodly, and making her<sup>-asws</sup> soul feel better, and inform her<sup>-asws</sup> about her<sup>-asws</sup> father<sup>-saww</sup>, and his<sup>-saww</sup> position, and informing her<sup>-asws</sup> with what would be happening after her<sup>-asws</sup> regarding her<sup>-asws</sup> offspring, and Allah<sup>-azwj</sup> wrote that. So, this is the Parchment of (Syeda) Fatima<sup>-asws</sup>.<sup>136</sup>

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ أَوْ عَمْرٍو عَنِ الْبَزْطِيِّ عَنْ بَكْرِ بْنِ كَرِبٍ الصَّرْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ أَمَا وَاللَّهِ إِنَّ عِنْدَنَا مَا لَا نَحْتَاجُ إِلَى أَحَدٍ وَ النَّاسُ يَحْتَاجُونَ إِلَيْنَا إِنَّ عِنْدَنَا لِكِتَابًا إِمْلَأَهُ رَسُولُ اللَّهِ صَ وَ خَطَّهُ عَلِيُّ عَ صَحِيفَةً فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ وَ إِنَّكُمْ لَتَأْتُونَنَا فَتَسْأَلُونَنَا فَتَعْرِفُ إِذَا أَخَذُوا بِهِ وَ تَعْرِفُ إِذَا تَرَكُوهُ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, or someone else, from Al Bazanty, from Bakr Bin Karb Al Sayrafi who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘But, by Allah<sup>-azwj</sup>! With us<sup>-asws</sup> there is what we<sup>-asws</sup> are not needy to anyone and the people are needy to us<sup>-asws</sup>. With us<sup>-asws</sup> there is a book Rasool-Allah<sup>-saww</sup> dictated it and Ali<sup>-asws</sup> wrote it; a Parchment wherein is every Permissible and Prohibition, and you all tend to come to us<sup>-asws</sup> ask us, and we<sup>-asws</sup> recognise when they take with it and we<sup>-asws</sup> recognise when they neglect it’.<sup>137</sup>

8- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ عَبْدِ صَالِحٍ عَ قَالَ: عِنْدِي مُصْحَفُ فَاطِمَةَ لَيْسَ فِيهِ شَيْءٌ مِنَ الْقُرْآنِ.

It is narrated to us by Abbad Bin Suleyman, from Sa’ad Bin Sa’ad, from Ali Bin Abu Hamza,

‘From Abd Salih (7<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘With me<sup>-asws</sup> there is the Parchment of (Syeda) Fatima<sup>-asws</sup>. There isn’t anything in it from the Quran’.<sup>138</sup>

9- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَبِي الْمَعْرَاءِ عَنْ عَبْسَةَ بْنِ مُصْعَبٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَأَتَانِي عَلَيْهِ بَعْضُ الْقَوْمِ حَتَّى كَانَ مِنْ قَوْلِهِ وَ أَخْرَى عَدُوَّكَ مِنَ الْجِنَّ وَ الْإِنْسِ

It is narrated to us by Ahmad Bin Al Hassan, from his father, from Abu Al Magra, from Anbasa Bin Mus’ab who said,

‘We were in the presence of Abu Abdullah<sup>-asws</sup> and one of the group praised upon him<sup>-asws</sup> until it was from his words, ‘And He<sup>-azwj</sup> Humiliates your<sup>-asws</sup> enemies from the Jinn and the humans’.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ لَقَدْ كُنَّا وَ عَدُونَا كَثِيرٌ وَ لَقَدْ أَمْسَيْنَا وَ مَا أَحَدٌ أَعَدَى لَنَا مِنْ دَوِي قَرَابَاتِنَا وَ مَنْ يَنْتَحِلْ حُبَّنَا إِيَّاهُمْ لَيَكْذِبُونَ عَلَيْنَا فِي الْحُجْرِ

<sup>136</sup> Basaair Al Darajaat – P 3 Ch 14 H 6

<sup>137</sup> Basaair Al Darajaat – P 3 Ch 14 H 7

<sup>138</sup> Basaair Al Darajaat – P 3 Ch 14 H 8

Abu Abdullah<sup>-asws</sup> said: 'We<sup>-asws</sup> were such and our<sup>-asws</sup> enemies were a lot, and we<sup>-asws</sup> have become such and there is no enemy for us<sup>-asws</sup> from our near of kin and ones who impersonate our<sup>-asws</sup> love. They are belying upon us<sup>-asws</sup> regarding (the book) Al-Jafr'.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ وَ مَا الْجُفْرُ قَالَ هُوَ وَ اللَّهُ مِسْكٌ مَاعِزٍ وَ مِسْكٌ ضَانٍ يَنْطَبِقُ أَحَدُهُمَا بِصَاحِبِهِ فِيهِ سِلَاحُ رَسُولِ اللَّهِ وَ الْكُتُبُ وَ مُصْحَفُ فَاطِمَةَ أَمَا وَ اللَّهُ مَا أَرَعُمُ أَنَّهُ قُرْآنٌ.

He (the narrator) said, 'I said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! And what is Al-Jafr?' He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! It skin of a goat, and skin of a sheep. One of them speaks with its counterpart. Therein are weapons of Rasool-Allah<sup>-saww</sup>, and the Books, and Parchment of (Syeda) Fatima<sup>-asws</sup>. But, by Allah<sup>-azwj</sup> do not allege it is a Quran''<sup>139</sup>

10- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرَ لَهُ وَقِيعَةُ وَوَلَدِ الْحَسَنِ وَ ذَكَرْنَا الْجُفْرَ فَقَالَ وَ اللَّهُ إِنَّ عِنْدَنَا لَجِلْدَيْ مَاعِزٍ وَ ضَانٍ إِمْلَاءَ رَسُولِ اللَّهِ ص وَ حَطَّ عَلَيَّ ع

It is narrated to us by Ibn Yazeed, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'It was mentioned to him<sup>-asws</sup> an event (denial of Al-Jafr) by the sons of Al-Hassan<sup>-asws</sup>, and we mentioned (the book) 'Al-Jafr'. He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! With us<sup>-asws</sup> are two skins, of a goat and a sheep, dictation of Rasool-Allah<sup>-azwj</sup> and writing of Ali<sup>-asws</sup>.

وَ إِنَّ عِنْدَنَا لَصَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً أَمْلَأَهَا رَسُولُ اللَّهِ ص وَ حَطَّهَا عَلَيَّ ع بِيَدِهِ وَ إِنَّ فِيهَا لَجَمِيعَ مَا يُخْتِاجُ إِلَيْهِ حَتَّى أُرْشَ الْحُدُشِ.

And with us<sup>-asws</sup> is a Parchment, its length is of seventy cubits. Rasool-Allah<sup>-saww</sup> dictated it and Ali<sup>-asws</sup> wrote it by his<sup>-asws</sup> hand, and in it is the entirety of what one could be needy to, even the compensation of a scratch''<sup>140</sup>

11- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنِ ابْنِ مَعْرُوفٍ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: ذَكَرَ وَوَلَدِ الْحَسَنِ الْجُفْرَ فَقَالُوا مَا هَذَا بِشَيْءٍ فَذَكَرَ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ ع فَقَالَ نَعَمْ هُمَا إِهَابَانِ إِهَابِ مَاعِزٍ وَ إِهَابِ ضَانٍ مَمْلُؤَانِ كُتُباً فِيهِمَا كُلُّ شَيْءٍ حَتَّى أُرْشَ الْحُدُشِ.

It is narrated to us by Muhammad Bin Ahmad, from Ibn Marouf, from Abu Al Qasim Al Kufy, from one of his companions who said,

'The sons of Al-Hassan mentioned Al-Jafr and they said, 'This is nothing'. That was mentioned to Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'Yes, these are two skins, a skin of a goat and a skin of a sheep, filled book in which is everything, even the compensation of a scratch''<sup>141</sup>

12- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ صَفْوَانَ عَنِ ابْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ يُحْكِمُ أَ تَذْرُونَ مَا الْجُفْرُ إِنَّمَا هُوَ جِلْدُ شَاةٍ لَيْسَتْ بِالصَّغِيرَةِ وَ لَا بِالْكَبِيرَةِ فِيهَا حَطُّ عَلَيَّ ع وَ إِمْلَاءُ رَسُولِ اللَّهِ ص مِنْ فُلُقٍ فِيهِ مَا مِنْ شَيْءٍ يُخْتِاجُ إِلَيْهِ إِلَّا وَ هُوَ فِيهِ حَتَّى أُرْشَ الْحُدُشِ.

<sup>139</sup> Basaair Al Darajaat – P 3 Ch 14 H 9

<sup>140</sup> Basaair Al Darajaat – P 3 Ch 14 H 10

<sup>141</sup> Basaair Al Darajaat – P 3 Ch 14 H 11

It is narrated to us by Ahmad Bin Musa, from Ali Bin Ismail, from Safwan, from Ibn Al Mugheira, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘Woe be unto you all! Do you know what (the book) ‘Al-Jafr’ is? But rather is a skin of sheep, neither small not large. In it is handwriting of Ali<sup>-asws</sup> and dictation of Rasool-Allah<sup>-saww</sup> from the lips of his<sup>-saww</sup> mouth. There is nothing one could be needy to except and it is in it, even the compensation of a scratch’’.<sup>142</sup>

13- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ رُفَيْدٍ مَوْلَى أَبِي هُبَيْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا رُفَيْدُ كَيْفَ أَنْتَ إِذَا رَأَيْتَ أَصْحَابَ الْقَائِمِ قَدْ ضَرَبُوا فَسَاطِيطَهُمْ فِي مَسْجِدِ الْكُوفَةِ ثُمَّ أَخْرَجَ الْمِثَالُ الْجَدِيدَ عَلَى الْعَرَبِ الشَّدِيدِ

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Rufeyd a slave of Abu Hureyra,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said: ‘He<sup>-asws</sup> said to me: ‘O Rufeyd! How would you be if you were to see the companions of Al-Qaim<sup>-asws</sup> having struck their tents in Masjid Al-Kufa, then he<sup>-asws</sup> brings out the new severe example upon the Arabs?’

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا هُوَ قَالَ الدَّبْحُ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you<sup>-asws</sup>! What is it?’ He<sup>-asws</sup> said: ‘The slaughter’.

قَالَ قُلْتُ بِأَيِّ شَيْءٍ يَسِيرُ فِيهِمْ بِمَا سَارَ عَلَيَّ مِنْ أَبِي طَالِبٍ فِي أَهْلِ السَّوَادِ

He (the narrator) said, ‘I said, ‘With which thing will he<sup>-asws</sup> act among them, with what Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> acted with among the people of majority?’

قَالَ لَا يَا رُفَيْدُ إِنَّ عَلِيًّا ع سَارَ بِمَا فِي الْجَفْرِ الْأَبْيَضِ وَ هُوَ الْكَفُّ وَ هُوَ يَعْلَمُ أَنَّهُ سَيَطْهَرُ عَلَى شِيعَتِهِ مِنْ بَعْدِهِ وَ أَنَّ الْقَائِمَ يَسِيرُ بِمَا فِي الْجَفْرِ الْأَحْمَرِ وَ هُوَ الدَّبْحُ وَ هُوَ يَعْلَمُ أَنَّهُ لَا يَطْهَرُ عَلَى شِيعَتِهِ.

He<sup>-asws</sup> said: ‘No, O Rufeyd! Ali<sup>-asws</sup> acted with what is in (the book) Al-Jafr, and it is the restraint, and he<sup>-asws</sup> knew it will be appearing upon his<sup>-asws</sup> Shias from after him<sup>-asws</sup>; and Al-Qaim<sup>-asws</sup> would act with what is in the red Al-Jafr, and it is the slaughter, and he<sup>-asws</sup> will know that it will not appear unto his<sup>-asws</sup> Shias’’.<sup>143</sup>

14- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي زَكْرِيَّا يَحْيَى عَنْ عَمْرِو الرِّيَّاتِ عَنْ أَبَانَ وَ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ لَا أَعْلَمُهُ إِلَّا نَعْلَبَةَ أَوْ عِلَاءَ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِأَقْوَامٍ كَانُوا يَأْتُونَهُ وَ يَسْأَلُونَهُ عَمَّا خَلَّفَ رَسُولُ اللَّهِ ص وَ دَفَعَهُ إِلَى عَلِيٍّ وَ عَمَّا خَلَّفَ عَلِيٌّ وَ دَفَعَ إِلَى الْحَسَنِ وَ لَقَدْ خَلَّفَ رَسُولُ اللَّهِ ص عِنْدَنَا جِلْدًا مَا هُوَ جِلْدُ جِمَالٍ وَ لَا جِلْدُ نَوْرٍ وَ لَا جِلْدُ بَقَرَةٍ إِلَّا إِهَابٌ شَاةٍ فِيهَا كُلُّ مَا يُجْتَابُ إِلَيْهِ حَتَّى أَرْضُ الْحُدَشِ وَ الظُّفْرِ

<sup>142</sup> Basaair Al Darajaat – P 3 Ch 14 H 12

<sup>143</sup> Basaair Al Darajaat – P 3 Ch 14 H 13

It is narrated to us by Ahmad Bin Muhad, from Al Hassan Bin Ali Bin Al Numan, from Abu Zakariya Yahya, from Amro Al Zayyat, from Aban, and Abdullah Bin Bukeyr who said, 'I do not know except either Sa'alba or Ala'a Bin Razeyn, from Muhammad Bin Muslim who said,

Abu Abdullah<sup>-asws</sup> said to a group who had come to him<sup>-asws</sup> and asked him<sup>-asws</sup> about what Rasool-Allah<sup>-saww</sup> had left behind and handed it to Ali<sup>-asws</sup>, and about what Ali<sup>-asws</sup> left behind and handed it to Al-Hassan<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> had left behind a skin with us<sup>-asws</sup>. It is not skin of a camel nor skin of a bull, nor skin of a cow, only skin of a sheep. In it is all what one could be needy to, even the compensation of a scratch.

و خَلَفْتُ فَاطِمَةَ عَ مُصْحَفًا مَا هُوَ قُرْآنٌ وَ لَكِنَّهُ كَلَامٌ مِنْ كَلَامِ اللَّهِ أَنْزَلَهُ عَلَيْهَا إِفْلَاءً رَسُولِ اللَّهِ وَ حُطُّ عَلَيَّ ع.

And (Syeda) Fatima<sup>-asws</sup> left behind a Parchment. It is not Quran, but a speech from the Speeches of Allah<sup>-azwj</sup> having been Revealed unto her<sup>-asws</sup>, dictated by Rasool-Allah<sup>-saww</sup> and handwritten by Ali<sup>-asws</sup>.<sup>144</sup>

15- حَدَّثَنَا ابْنُ يَرِيدَ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ عَلِيِّ بْنِ سَعِيدٍ قَالَ: كُنْتُ قَاعِدًا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ أَنَاسٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ مُعَلَّى بْنُ خُنَيْسٍ جُعِلْتُ فِدَاكَ مَا لَقَيْتَ مِنَ الْحَسَنِ بْنِ الْحَسَنِ

It is narrated to us by Ibn Yazeed, and Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Azina, from Ali Bin Saeed who said,

'I was seated in the presence of Abu Abdullah<sup>-asws</sup> and with him<sup>-asws</sup> were some people from our companions. Molalla Bin Khunays said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! What you<sup>-asws</sup> are facing from Al-Hassan Bin Al-Hassan'

ثُمَّ قَالَ لَهُ الطَّبَّارُ جُعِلْتُ فِدَاكَ بَيْنَا أَنَا أَمْشِي فِي بَعْضِ السِّبْكَ إِذَا لَقَيْتُ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَلَى جَمَارٍ حَوْلَهُ أَنَاسٌ مِنَ الرَّيْدِيِّ فَقَالَ لِي أَيُّهَا الرَّجُلُ إِلَيَّ إِلَيَّ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ صَلَّى صَلَاتَنَا وَ اسْتَقْبَلَ قِبْلَتَنَا وَ أَكَلَ ذَيْبِحَتَنَا فَذَاكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَ ذِمَّةُ رَسُولِهِ مِنْ شَاءَ أَقَامَ وَ مَنْ شَاءَ طَعَنَ

Then Al-Tayyar said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! While I was walking in one of the markets when I met Muhammad Bin Abdullah Bin Al-Hassan upon a donkey, there were some people from the Zaydiites around him. He said to me, 'O you man! To me! To me, for Rasool-Allah<sup>-saww</sup> said: 'One who prays our Salat, and faces towards our Qiblah, and eats our slaughter, so that is the Muslim for whom there is responsibility of Allah<sup>-azwj</sup> and responsibility of His<sup>-azwj</sup> Rasool<sup>-saww</sup>'. One who desires can stay, and one who desires can depart'.

فَقُلْتُ لَهُ اتَّقِ اللَّهَ وَ لَا تَغُرَّتْكَ هَؤُلَاءِ الَّذِينَ حَوْلَكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِلطَّبَّارِ فَلَمْ تَقُلْ لَهُ غَيْرُهُ قَالَ لَا قَالَ فَهَلَّا قُلْتُ إِنَّ رَسُولَ اللَّهِ ص قَالَ ذَلِكَ وَ الْمُسْلِمُونَ مُقَرَّبُونَ لَهُ بِالطَّاعَةِ فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص وَ وَقَعَ الْإِحْتِلَافُ انْقَطَعَ ذَلِكَ

I said to him, 'Fear Allah<sup>-azwj</sup> and do not be deceived by the ones who are around you'. Abu Abdullah<sup>-asws</sup> said to Al-Tayyar: 'No one else said (anything) to him' He said, 'No'. He<sup>-asws</sup> said: 'Did he not say that Rasool-Allah<sup>-saww</sup> had said that, and the Muslims are acknowledging to

him<sup>-saww</sup> with the obedience? When Rasool-Allah<sup>-saww</sup> passed away and the differing occurred, that was cut off’.

فَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْعَجَبُ لِعَبْدِ اللَّهِ بْنِ الْحَسَنِ أَنَّهُ يَهْزَأُ وَيَقُولُ هَذَا فِي جَفْرِكُمْ الَّذِي تَدْعُونَ فَعَضِبَ أَبُو عَبْدِ اللَّهِ ع

Muhammad Bin Abdullah Bin Ali said, ‘The astonishment to Abdullah Bin Al-Hassan. He is mocking and saying this regarding your<sup>-asws</sup> (book) ‘Jafr’ which you<sup>-asws</sup> are claiming!’

فَقَالَ الْعَجَبُ لِعَبْدِ اللَّهِ بْنِ الْحَسَنِ يَقُولُ لَيْسَ فِيْنَا إِمَامٌ صَدَقَ مَا هُوَ بِإِمَامٍ وَلَا كَانَ أَبُوهُ إِمَامًا يَزْعُمُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع لَمْ يَكُنْ إِمَامًا وَ يُرَدِّدُ ذَلِكَ

He<sup>-asws</sup> said: ‘The astonishment to Abdullah Bin Al-Hassan saying there isn’t a true Imam<sup>-asws</sup> among us<sup>-asws</sup>. He is not an Imam, nor was his father an Imam<sup>-asws</sup>. He claims that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> did not happen to be an Imam<sup>-asws</sup>, and keeps regarding that.

وَأَمَّا قَوْلُهُ فِي الْجَفْرِ فَإِنَّمَا هُوَ جِلْدٌ نَفَرٍ مَذْبُوحٍ كَالْجِرَابِ فِيهِ كُتُبٌ وَعِلْمٌ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ مِنْ حَلَالٍ وَ حَرَامٍ إِنْ لَمْ يَكُنْ إِمَامًا وَ يُرَدِّدُ ذَلِكَ

And as for his words regarding Al-Jafr, so rather it is a skin of an ox slaughtered for the (skin) to be like the bag wherein are books and knowledge what the people could be needy to up to the Day of Judgment, from Permissible(s) and Prohibitions Rasool-Allah<sup>-saww</sup> dictated it and Ali<sup>-asws</sup> wrote it with his<sup>-asws</sup> hand; and in it is the Parchment of (Syeda) Fatima<sup>-asws</sup>. There is no Verse from the Quran in it; and with me<sup>-asws</sup> is the ring (seal) of Rasool-Allah<sup>-saww</sup>, and his<sup>-saww</sup> armour, and his<sup>-saww</sup> sword, and his<sup>-saww</sup> flag; and with me<sup>-asws</sup> is (the book) ‘Al-Jafr’, upon the rubbing of the nose of the ones who nose may be rubbed!’<sup>145</sup>

16- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ فِي الْجَفْرِ الَّذِي يَذْكُرُونَهُ لَمَّا يَسْأَلُونَهُمْ لِأَنَّهُمْ لَا يَقُولُونَ الْحَقَّ وَ الْحَقُّ فِيهِ فَلْيُخْرِجُوا قَضَايَا عَلِيٍّ ع وَ فَرَاتِضَهُ إِنْ كَانُوا صَادِقِينَ وَ سَلُّوهُمْ عَنِ الْخَالَاتِ وَ الْعَمَّاتِ

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

‘In (the book) ‘Al-Jafr’ which they are mentioning (it is with them) when they are getting it wrong, because they are not speaking the truth, and the truth is in it, so let then bring out the judgments of Ali<sup>-asws</sup> and His<sup>-azwj</sup> Obligations if they were truthful! And ask them about the maternal aunts, and the paternal aunts.

وَ لِيُخْرِجُوا مُصْحَفَ فَاطِمَةَ فَإِنَّ فِيهِ وَصِيَّةَ فَاطِمَةَ وَ مَعَهُ سِلَاحُ رَسُولِ اللَّهِ ص إِنَّ اللَّهَ يَقُولُ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنَاذِرَهُ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

And let them bring out the Parchment of Fatima<sup>-asws</sup>, for in it is the bequest of (Syeda) Fatima<sup>-asws</sup>, and within are weapons of Rasool-Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> is Saying: ***Come to me with a Book from before this or traces of knowledge, if you were truthful [46:4]***.<sup>146</sup>

17- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ حَمَّادِ بْنِ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الَّذِي إِمْلَأُ [أَمْلَأُهُ] جِبْرَائِيلَ عَلَى عَلِيٍّ ع أَفْرَاقًا هُوَ قَالَ لَا.

It is narrated to us by Muhammad Bin Abdul Hameed, from Muhammad Bin Amro, from Hammad Bin Usman, from Umar Bin Yazeed who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'That which Jibraeel<sup>-as</sup> dictated unto Ali<sup>-asws</sup>, is it Quran?' He<sup>-asws</sup> said: 'No'.<sup>147</sup>

18- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ حَمَّادِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ تَطْهَرُ الرَّزَادِقَةُ سَنَةَ ثَمَانِيَةَ وَ عَشْرِينَ وَ مِائَةَ وَ ذَلِكَ لِأَنِّي نَظَرْتُ فِي مُصْحَفِ فَاطِمَةَ ع

It is narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hammad Bin Usman who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The atheists will appear in the year one hundred and twenty-eight, and that is because I<sup>-asws</sup> saw it in the Parchment of (Syeda) Fatima<sup>-asws</sup>'.

قَالَ فَقُلْتُ وَ مَا مُصْحَفُ فَاطِمَةَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا فَضَّضَ نَبِيَّهُ ص دَخَلَ عَلَى فَاطِمَةَ مِنْ وَفَاتِهِ مِنَ الْحُزْنِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ فَأَرْسَلَ إِلَيْهَا مَلَكًا يُسَلِّي عَنْهَا عَمَّهَا وَ يُحْدِثُهَا

He (the narrator) said, 'I said, 'And what is the Parchment of (Syeda)Fatima<sup>-asws</sup>? He<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Blessed and Exalted Caused His<sup>-azwj</sup> Prophet<sup>-saww</sup> to pass away, such grief entered upon (Syeda) Fatima<sup>-asws</sup> from his<sup>-saww</sup> expiry what no one knows except Allah<sup>-azwj</sup> Mighty and Majestic. So He<sup>-azwj</sup> Sent an Angel to her<sup>-asws</sup> to divert her<sup>-asws</sup> gloom away from her<sup>-asws</sup>, and narrating to her<sup>-asws</sup>.

فَشَكَتَ ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهَا إِذْ أَحْسَنْتِ بِذَلِكَ وَ سَمِعْتِ الصَّوْتِ فَوَلِي لِي فَأَعْلَمْتَهُ فَجَعَلَ يَكْتُبُ كُلَّ مَا سَمِعَ حَتَّى أَتَيْتَ مِنْ ذَلِكَ مُصْحَفًا

She<sup>-asws</sup> complained of that to Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> said to her<sup>-asws</sup>: 'Whenever you<sup>-asws</sup> feel that and hear the voice, tell me<sup>-asws</sup>'. So, she<sup>-asws</sup> let him<sup>-asws</sup> know and he<sup>-asws</sup> went on to write all what was hear until a Parchment was affirmed from that'.

قَالَ ثُمَّ قَالَ أَمَا إِنَّهُ لَيْسَ مِنَ الْحَلَالِ وَ الْحَرَامِ وَ لَكِنَّ فِيهِ عِلْمٌ مَا يَكُونُ.

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'There isn't anything from the Permissible(s) and the Prohibitions but it is in it, knowledge of what will be happening''.<sup>148</sup>

<sup>146</sup> Basaair Al Darajaat – P 3 Ch 14 H 16

<sup>147</sup> Basaair Al Darajaat – P 3 Ch 14 H 17

<sup>148</sup> Basaair Al Darajaat – P 3 Ch 14 H 18

19- حَدَّثَنَا السِّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عُبَيْدٍ عَنِ ابْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ يَزْعُمُ أَنَّهُ لَيْسَ عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ

It is narrated to us by Al Sindy Bin Muhammad, from Aban Bin Usman, from Ali Bin Al Husayn,

‘From Abu Abdullah<sup>-asws</sup> he (the narrator) said: ‘Abdullah Bin Al-Hassan claims that there isn’t any knowledge with him except what is with the people’.

فَقَالَ صَدَقَ وَاللَّهِ عَبْدَ اللَّهِ بْنُ الْحُسَيْنِ مَا عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ وَ لَكِنَّ عِنْدَنَا وَاللَّهِ الْجَمَاعَةَ فِيهَا الْحَلَالُ وَالْحَرَامُ وَ عِنْدَنَا الْجُفْرُ أَيْ يَدْرِي عَبْدَ اللَّهِ بْنُ الْحُسَيْنِ مَا الْجُفْرُ مِسْكٌ بَعِيرٌ أَمْ مِسْكٌ شَاةٍ

He<sup>-asws</sup> said: (‘By Allah<sup>-azwj</sup>) Abdullah Bin Al-Hassan speaks the truth. There is no knowledge with him except what is with the people, But with us<sup>-asws</sup>, by Allah<sup>-azwj</sup> are (the books) ‘Al-Jamie’ wherein is the Permissible(s) and the Prohibitions, and with us<sup>-asws</sup> is ‘Al-Jafr’. Does Abdullah Bin Al-Hassan even know what Al-Jafr is, a skin of camel or skin of sheep?

وَ عِنْدَنَا مُصْحَفُ فَاطِمَةَ أَمَا وَاللَّهِ مَا فِيهِ حَرْفٌ مِنَ الْقُرْآنِ وَ لَكِنَّهُ إِمْلَاءُ رَسُولِ اللَّهِ ص وَ حَطُّ عَلِيٍّ ع كَيْفَ يَصْنَعُ عَبْدَ اللَّهِ إِذَا جَاءَ النَّاسُ مِنْ كُلِّ أَهْقٍ يَسْأَلُونَهُ.

And with us<sup>-asws</sup> is Parchment of (Syeda) Fatima<sup>-asws</sup>. But, by Allah<sup>-azwj</sup>, there is no phrase from the Quran in it, but Rasool-Allah<sup>-saww</sup> dictated it and Ali<sup>-asws</sup> wrote it. How would Abdullah react when the people come to him from every horizon, to ask him?”<sup>149</sup>

20- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي بَيْتِي عَمَّه لَوْ أَنَّكُمْ إِذَا سَأَلْتُمْ وَ احْتَجَّوْكُمْ بِالْأَمْرِ كَانَ أَحَبَّ إِلَيَّ أَنْ تَقُولُوا لَهُمْ إِنَّا لَسْنَا كَمَا يَبْلَغُكُمْ وَ لَكِنَّا قَوْمٌ نَطْلُبُ هَذَا الْعِلْمَ عِنْدَ مَنْ هُوَ أَهْلُهُ وَ مَنْ صَاحِبُهُ وَ هُوَ السِّلَاحُ عِنْدَ مَنْ هُوَ وَ هُوَ الْجُفْرُ عِنْدَ مَنْ هُوَ وَ مَنْ صَاحِبُهُ فَإِنْ يَكُنْ عِنْدَكُمْ فَإِنَّا نُبَايِعُكُمْ وَ إِنْ يَكُنْ عِنْدَ غَيْرِكُمْ فَإِنَّا نَطْلُبُهُ حَتَّى نَعْلَمَ.

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

‘From Abu Abdullah<sup>-asws</sup> having said regarding the clan of Umayya: ‘If you all, whenever you ask and argue with the matter, it would be move beloved to me<sup>-asws</sup> if you were to be saying to them, ‘We aren’t as what has reached you, but we are a people seeking this knowledge with the one who is rightful of it, and one who is its master, and it is correct with the one it is, and it is (the book) ‘Al-Jafr’ with the one who it, and one who is its owner. So, if these happen to be with you, we shall pledge allegiances to you, and if it happens to be with others, then we shall seek it until we know”<sup>150</sup>

21- حَدَّثَنَا ابْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ فِي الْجُفْرِ الَّذِي يَذْكُرُونَهُ لَمَا يَسْوؤُهُمْ لِأَنَّهُمْ لَا يَقُولُونَ الْحَقَّ وَ الْحَقُّ فِيهِ فَلْيُخْرِجُوا قَضَايَا عَلِيٍّ ع وَ فَرَائِضَهُ إِنْ كَانُوا صَادِقِينَ

It is narrated to us by Ibn Hashim, from Yahya Bin Abu Imran, from Yunus, from a man, from Suleyman Bin Khalid who said,

<sup>149</sup> Basaair Al Darajaat – P 3 Ch 14 H 19

<sup>150</sup> Basaair Al Darajaat – P 3 Ch 14 H 20

'Abu Abdullah<sup>-asws</sup> said: 'With regards to the (Book) Al-Jaf'r which they (Zaydiites) are mentioning is due to what is disturbing them. They are not saying the truth, and the Truth is in it. So, let them be extracting the judgments of Ali<sup>-asws</sup> and his<sup>-asws</sup> Obligations if they were truthful.

وَسَلُّوهُمْ عَنِ الْخَالَاتِ وَالْعَمَّاتِ وَ يُخْرِجُوا مُصْحَفَ فَاطِمَةَ عَ فَإِنَّ فِيهِ وَصِيَّةَ فَاطِمَةَ عَ أَوْ سَلَّاحَ رَسُولِ اللَّهِ صَ إِنَّ اللَّهَ يَقُولُ أَتُتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَتَاذَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ.

And ask them about (the inheritances of) the maternal aunts and the paternal aunts, and let them bring out the Parchment of (Syeda) Fatima<sup>-asws</sup>, for therein is a bequest of (Syeda) Fatima<sup>-asws</sup>, and with it are the weapons of Rasool-Allah<sup>-saww</sup>. Allah Mighty and Majestic is Saying: **Come to me with a Book from before this or traces of knowledge, if you were truthful' [46:4]**.<sup>151</sup>

22 و روى إبراهيم بن هاشم عن النضر بن سويد عن هشام بن سالم مثله.

And it is reported by Ibrahim Bin Hashim, from Al Nazar Bin Suweyd, from Hisham Bin Salim – similar to it.<sup>152</sup>

23- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مَاتَ أَبُو جَعْفَرٍ ع حَتَّى قَبِضَ مُصْحَفَ فَاطِمَةَ ع.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Hammad Bin Usman, from Abu Baseer who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Abu Ja'far<sup>-asws</sup> did not pass away until I<sup>-asws</sup> took possession of the Parchment of (Syeda) Fatima<sup>-asws</sup>''.<sup>153</sup>

24- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْكُشَّابِ عَنْ نَعِيمِ بْنِ قَابُوسٍ قَالَ: قَالَ لِي أَبُو الْحَسَنِ ع عَلَيَّ أَكْبَرُ ابْنِي آخِرُ وُلْدِي وَ أَسْمَعُهُمْ لِقَوْلِي وَ أَطْوَعُهُمْ لِأَمْرِي يَنْظُرُ فِي الْكِتَابِ الْجَفْرِ مَعِي وَ لَيْسَ يَنْظُرُ فِيهِ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ.

It is narrated to us by Abdullah Bin Muhammad, from Al Hassan Bin Musa Al Khashab, from Nueym Bin Qabous who said,

'Abu Al-Hassan<sup>-asws</sup> said to me: 'The eldest of my<sup>-asws</sup> sons<sup>-asws</sup> would be the last of my<sup>-asws</sup> sons, and their most listening to my<sup>-asws</sup> words, and their<sup>-asws</sup> most obedience to my<sup>-asws</sup> instructions. He<sup>-asws</sup> would look into Al-Jaf'r with me<sup>-asws</sup>, and no one can look into it except a Prophet<sup>-as</sup> or a successor<sup>-asws</sup> of a Prophet<sup>-as</sup>''.<sup>154</sup>

25- بَعْضُ أَصْحَابِنَا عَمَّنْ رَوَاهُ عَنْ فَضَالَةَ عَنْ حَنَّانٍ عَنْ عَثْمَانَ بْنِ زِيَادٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي اجْلِسْ فَجَلَسْتُ فَضَرَبَ يَدَهُ بِإِصْبَعِهِ عَلَى ظَهْرِي كَفَّيْ فَمَسَحَهَا عَلَيْهِ ثُمَّ قَالَ عِنْدَنَا أُرْشُ هَذَا فَمَا دُونَهُ وَ مَا فَوْقَهُ.

<sup>151</sup> Basaair Al Darajaat – P 3 Ch 14 H 21

<sup>152</sup> Basaair Al Darajaat – P 3 Ch 14 H 22

<sup>153</sup> Basaair Al Darajaat – P 3 Ch 14 H 23

<sup>154</sup> Basaair Al Darajaat – P 3 Ch 14 H 24

One of our companions, from the one who reported it, from Fazalat, from Hanan, from Usman Bin Ziyad who said,

‘I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said to me: ‘Be seated’. So, I sat down. He<sup>-asws</sup> struck his<sup>-asws</sup> with his<sup>-asws</sup> fingers upon the back of his<sup>-asws</sup> palm and wiped upon it, then said: ‘With us<sup>-asws</sup> is the compensation of this, and what is below it, and what is above it’.<sup>155</sup>

26- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرُوا وُلْدَ الْحُسَيْنِ فَذَكَرُوا الْجُفْرَ فَقَالَ وَاللَّهِ إِنَّ عِنْدِي لَجِلْدِي مَاعِزٍ وَ صَانٍ إِفْلَاءَ رَسُولِ اللَّهِ ص وَ حَطَّةَ عَلِيٍّ ع بِيَدِهِ وَ إِنَّ عِنْدِي لَجِلْدًا سَبْعِينَ ذِرَاعًا إِفْلَاءَ رَسُولِ اللَّهِ ص وَ حَطَّةَ عَلِيٍّ ع بِيَدِهِ وَ إِنَّ فِيهِ لَجَمِيعَ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ حَتَّى أَرَشَ الْحَدِيثَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup>, the (narrator) said, ‘They mentioned the sons of Al-Hassan and they mentioned (the book) ‘Al-Jafr’. He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! With me<sup>-asws</sup> are two skins, of a goat and of a sheep. Rasool-Allah<sup>-saww</sup> dictated it and Ali<sup>-asws</sup> wrote it by his<sup>-asws</sup> hand; and with me<sup>-asws</sup> is a skin of seventy cubits dictated by Rasool-Allah<sup>-saww</sup> and written by Ali<sup>-asws</sup> by his<sup>-asws</sup> hand, and in it is the entirety of what the people could be needy to, even the compensation of a scratch’.<sup>156</sup>

27- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ الْوَشَاءِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مُصْحَفٌ فَاطِمَةَ ع مَا فِيهِ شَيْءٌ مِنْ كِتَابِ اللَّهِ وَ إِنَّمَا هُوَ شَيْءٌ أَلْقِيَ عَلَيْهَا بَعْدَ مَوْتِ أَبِيهَا صَلَوَاتُ اللَّهِ عَلَيْهَا.

It is narrated to us by Abdullah Bin Ja’far, from Musa Bin Ja’far, from Al Washa, from Abu Hamza,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The Parchment of (Syeda) Fatima<sup>-asws</sup>, there is nothing in it from the Book of Allah<sup>-azwj</sup>, and rather it is a thing cast unto her<sup>-asws</sup> after the passing away of her<sup>-asws</sup> father<sup>-saww</sup>’.<sup>157</sup>

28- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّوْقَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع عِنْدِي صَحِيفَةٌ مِنْ رَسُولِ اللَّهِ بِخَاتَمِهِ فِيهَا سِتُونَ قَبِيلَةً بَجْرَجَةَ لَيْسَ لَهَا فِي الْإِسْلَامِ نَصِيبٌ مِنْهُمْ عَنِّي وَ بَاهِلَةَ

It is narrated to us by Yaqoub Bin Yazeed, from Ibrahim Bin Muhammad Al Nowfaly, from Al Husayn Bin Al Mukhtar, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen Ali<sup>-asws</sup> said: ‘With me<sup>-asws</sup> there is a Parchment from Rasool-Allah<sup>-saww</sup> with his<sup>-saww</sup> seal, wherein are (mentioned) sixty lowly tribes not having any share for them in Al-Islam, from them are rich and deceptive’.

وَ قَالَ يَا مَعْشَرَ عَنِّي وَ بَاهِلَةَ أَعِدُوا [أَعِيدُوا] عَلَيَّ عَطَايَاكُمْ حَتَّى أَشْهَدَ لَكُمْ عِنْدَ الْمَقَامِ الْمَحْمُودِ أَنَّكُمْ لَا تُحِبُّونِي وَ لَا أُحِبُّكُمْ أَبَدًا

<sup>155</sup> Basaair Al Darajaat – P 3 Ch 14 H 25

<sup>156</sup> Basaair Al Darajaat – P 3 Ch 14 H 26

<sup>157</sup> Basaair Al Darajaat – P 3 Ch 14 H 27

And he<sup>-asws</sup> said: ‘O community of rich and deceptive (people)! Prepare to return your gifts (from the previous caliphs) to me<sup>-asws</sup> until I<sup>-asws</sup> testify for you at Al-Maqam Al-Mahmoud. You will not be loving me<sup>-asws</sup> and I<sup>-asws</sup> will not love you ever!’

وَقَالَ لَأَلْحَدَنَّ غَنِيًّا أَخَذَهُ تَضَطَّرِبُ مِنْهَا بَاهِلَةً

And he<sup>-asws</sup> said: ‘I<sup>-asws</sup> shall seize the rich, the deceptive ones would tremble from it’.

وَقَالَ أَخَذَ فِي بَيْتِ الْمَالِ مَالٍ مِنْ مُهُورِ الْبَغَايَا فَقَالَ أَفْسِمُوهُ بَيْنَ عَنِّي وَ بَاهِلَةً.

And he<sup>-asws</sup> said: ‘Wealth has been taken from the public treasury wealth from the dowries of (payments to) the prostitutes, and I<sup>-asws</sup> shall distribute it between the rich and the deceptive ones’.<sup>158</sup>

29- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ نَضْرِ بْنِ شَعَيْبٍ عَنْ خَالِدِ بْنِ مَادٍ عَنْ أَبِي حَمْرَةَ التَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: أَتَى مُحَمَّدُ بْنُ الْحَنَفِيَّةِ الْحُسَيْنِ بْنَ عَلِيٍّ فَقَالَ أَعْطِنِي مِيرَاثِي مِنْ أَبِي فَقَالَ لَهُ الْحُسَيْنُ مَا تَرَكَ أَبُوكَ إِلَّا سَبْعَ مِائَةِ دِرْهَمٍ فَصَلَّتْ مِنْ عَطَايَاهُ

It is narrated to us by Muhammad Bin Al Husayn, from Nazr Bin Shuayb, from Khalid Bin Madd, from Abu Hamza Al Sumali,

‘From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: ‘Muhammad Bin Al-Hanafiyya came to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> and said, ‘Give me my inheritance from my father<sup>-asws</sup>’. Al-Husayn<sup>-asws</sup> said to him: ‘Your father<sup>-asws</sup> did not leave except seven hundred Dirhams, being a surplus from his<sup>-asws</sup> awards’.

قَالَ فَإِنَّ النَّاسَ يَزُغُمُونَ فَلِبَاتُونَ [فَبِأَثُونَ] فَمَسْأَلُوَنِي فَلَا أَجِدُ بُدًّا مِنْ أَنْ أُجِيبَهُمْ قَالَ فَأَعْطِنِي مِنْ عِلْمِ أَبِي

He said, ‘But the people are alleging and are coming and asking me, so I cannot find any escape from answering them’. (Then) he said, ‘Give me from the knowledge of my father<sup>-asws</sup>’.

قَالَ فَدَعَا الْحُسَيْنُ قَالَ فَذَهَبَ فَجَاءَ بِصَحِيفَةٍ تَكُونُ أَقَلَّ مِنْ شِبْرٍ أَوْ أَكْثَرَ مِنْ أَرْبَعِ أَصَابِعٍ قَالَ فَمَلَيْتُ شَجَرَةً وَ نَحْوَهُ عِلْمًا.

He (Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>) said: ‘Al-Husayn<sup>-asws</sup> called (a servant), so he went and came with a Parchment which happened to be smaller than a palm’s width, or bigger than four fingers, and it could fill a tree or approximate to it, in knowledge’.<sup>159</sup>

30- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ وَ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ عَلِيِّ بْنِ سَعِيدٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ تَعْجَبُ لِعَبْدِ اللَّهِ بْنِ الْحُسَيْنِ يَهْزَأُ أَوْ يَقُولُ هَذَا جَفْرُكُمْ الَّذِينَ [الَّذِي] تَدْعُونَ

It is narrated to us by Imran Bin Musa, from Muhammad Bin Al Husayn, from Ubays Bin Hisham, from Muhammad Bin Abu Hamza, and Ahmad Bin Aiz, from Ibn Uzina, from Ali Bin Saeed who said,

<sup>158</sup> Basaair Al Darajaat – P 3 Ch 14 H 28

<sup>159</sup> Basaair Al Darajaat – P 3 Ch 14 H 29



'Abu Abdullah<sup>-asws</sup> said to me: 'O Waleed! I<sup>-asws</sup> looked into the Parchment of (Syeda) Fatima<sup>-asws</sup> just before, and did not find for the clan of so and so in it except like the dust of the slipper''<sup>162</sup>

33- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قِيلَ لَهُ إِنَّ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ يَزْعُمُ أَنَّهُ لَيْسَ عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Ali Bin Abu Hamza,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'It was said to him<sup>-asws</sup>, 'Abdullah Bin Al-Hassan claim that there isn't any knowledge with him except what is with the people'.

فَقَالَ صَدَقَ وَ اللَّهُ مَا عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ وَ لَكِنَّ عِنْدَنَا وَ اللَّهُ الْجَامِعَةَ فِيهَا الْحَلَالُ وَ الْحَرَامُ وَ عِنْدَنَا الْجُمْرُ أَ فَيَدْرِي عَبْدُ اللَّهِ أ مِسْكُ بَعِيرٍ أَوْ مِسْكُ شَاةٍ

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup> he speaks the truth! There is no knowledge with him except what is with the people, but with us<sup>-asws</sup>, by Allah<sup>-azwj</sup>, is (the book) 'Al-Jamie' wherein are the Permissible(s) and the Prohibitions, and with us is (the book) 'Al-Jafr'. Does Abdullah know whether it is skin of a camel or skin of a sheep?

وَ عِنْدَنَا مُصْحَفُ فَاطِمَةَ أَمَا وَ اللَّهُ مَا فِيهِ حَرْفٌ مِنَ الْقُرْآنِ وَ لَكِنَّهُ إِمْلَاءُ رَسُولِ اللَّهِ ص وَ حَطُّ عَلِيٍّ ع كَيْفَ يَصْنَعُ عَبْدُ اللَّهِ إِذَا جَاءَهُ النَّاسُ مِنْ كُلِّ فَنٍ يَسْأَلُونَهُ

And with us is the Parchment of (Syeda) Fatima<sup>-asws</sup>. But by Allah<sup>-azwj</sup>, there is no phrase from the Quran in it, but Rasool-Allah<sup>-saww</sup> dictated it and Ali<sup>-asws</sup> wrote it. How would Abdullah deal with it when the people come to him from every place to ask him?

أ مَا تَرْضَوْنَ أَنْ تَكُونُوا يَوْمَ الْقِيَامَةِ آخِذِينَ بِمُحْزَنَاتِنَا وَ نُحْنُ آخِذُونَ بِمُحْزَنَةِ نَبِيِّنَا وَ نَبِيِّنَا آخِذٌ بِمُحْزَنَةِ رَبِّهِ.

Are you not pleased what you (Shias) will be coming on the Day of Qiyamah grabbing by our<sup>-asws</sup> side (light), and we<sup>-asws</sup> will be grabbing by a side (light) of our<sup>-asws</sup> Prophet<sup>-saww</sup>, and our<sup>-asws</sup> Prophet<sup>-saww</sup> will be grabbing with the Side (Light) of his<sup>-saww</sup> Lord<sup>-azwj</sup>'<sup>163</sup>.

34- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ عَلِيِّ بْنِ سَعِيدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَمَا قَوْلُهُ فِي الْجُمْرِ إِنَّمَا هُوَ جِلْدُ تَوْرٍ مَدْبُوعٌ كَالْجِرَابِ فِيهِ كُتُبٌ وَ عِلْمٌ مَا يَخْتِاجُ إِلَيْهِ النَّاسُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ حَلَالٍ أَوْ حَرَامٍ إِمْلَاءُ رَسُولِ اللَّهِ ص وَ حَطُّ عَلِيٍّ ع.

It is narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Uzina, from Ali Bin Saeed who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'As for his words regarding (the book) 'Al-Jafr', but rather it is skin of an ox, tanned to be like the bag wherein are books and knowledge of what the

<sup>162</sup> Basaair Al Darajaat – P 3 Ch 14 H 32

<sup>163</sup> Basaair Al Darajaat – P 3 Ch 14 H 33

people could be needy to up to the Day of Al-Qiyamah, from the Permissible(s) or Prohibitions. Rasool-Allah<sup>-saww</sup> dictated it and Ali<sup>-asws</sup> wrote it".<sup>164</sup>

تم الجزء الثالث و يتلوه الجزء الرابع

**The third part is complete and is followed by the fourth part**

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<sup>164</sup> Basaair Al Darajaat – P 3 Ch 14 H 34