

بصائر الدرجات في فضائل آل محمد صلى الله عليهم

BASAAIR AL-DARAJAAT

FI FAZAAEL AAL-E-MUHAMMAD^{-asws}

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

Part 4 out of 10

By

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[الأجزاء العاشرة]

THE PARTS ARE TEN

الجزء الرابع

PART FOUR

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CHAPTER 1 – REGARDING THE IMAMS^{-asws}, THE BOOKS OF RASOOL-ALLAH^{-saww} AND AMIR AL MOMINEEN^{-asws} CAME TO THEM^{-asws}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَلَّى أَبِي عُمَرَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْكُتُبَ كَانَتْ عِنْدَ عَلِيِّ ع فَلَمَّا سَارَ إِلَى الْعِرَاقِ اسْتَوْذَعَ الْكُتُبَ أُمَّ سَلَمَةَ فَلَمَّا مَضَى عَلِيُّ ع كَانَتْ عِنْدَ الْحَسَنِ فَلَمَّا مَضَى الْحَسَنُ كَانَتْ عِنْدَ الْحُسَيْنِ فَلَمَّا مَضَى الْحُسَيْنُ ع كَانَتْ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع ثُمَّ كَانَتْ عِنْدَ أَبِي.

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

‘From Abu Abdullah^{-asws} having said: ‘The books were with Ali^{-asws}. When he^{-asws} travelled to Al-Iraq, he^{-asws} entrusted the books to Umm Salama^{-ra}. When Ali^{-asws} passed away, these were with Al-Hassan^{-asws}. When Al-Hassan^{-asws} passed away, these were with Al-Husayn^{-asws}. When Al-Husayn^{-asws} passed away, these were with Ali^{-asws} Bin Al Husayn^{-asws}. Then these were with my^{-asws} father^{-asws}’¹.

¹ Basaair Al Darajaat – P 4 Ch 1 H 1

2- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ قَالَ: أَرَانِي أَبُو جَعْفَرٍ ع بَعْضَ كُتُبِ عَلِيٍّ ع ثُمَّ قَالَ لِي لِأَيِّ شَيْءٍ كَتَبَ هَذِهِ الْكُتُبَ فَلْتُمْ مَا أَبَيَّنَ الرَّأْيَ فِيهَا قَالَ هَاتِ هَاتِ فَلْتُمْ عَلِمَ أَنَّ قَاتِمَكُمْ يَوْمًا فَأَحَبَّ أَنْ يُعْمَلَ بِمَا فِيهَا قَالَ صَدَقْتَ.

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

‘Abu Ja’far^{-asws} showed me one of the books of Ali^{-asws}, then said to me: ‘For which thing were these books written?’ I said, ‘What opinion can I express regarding these?’ He^{-asws} said: ‘Give’. I said, ‘I know that one day your^{-asws} Qaim^{-asws} will rise, and he^{-asws} would love to act in accordance with what is in it’. He^{-asws} said: ‘You speak the truth’.²

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ ابْنَةَ الْحُسَيْنِ فَدَفَعَهَا إِلَيْهَا كِتَابًا مَلْفُوفًا وَ وَصِيَّةً ظَاهِرَةً وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ مَبْطُونًا مَعَهُمْ لَا يَرُونَ إِلَّا لِمَا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ ذَلِكَ الْكِتَابَ وَاللَّهِ إِلَيْنَا

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour, from Abu Al Jaroud who said,

‘Al-Husayn Bin Ali^{-asws}, when it presented to him^{-asws} that which presented, called his^{-asws} elder daughter^{-asws} (Syeda) Fatima^{-asws} Bint Al-Husayn^{-asws} and handed over a wrapped book to her^{-asws}, and an apparent bequest, while Ali^{-asws} Bin Al-Husayn^{-asws} was with stomach illness with them, not seeing except of what was with him^{-asws}. (Syeda) Fatima^{-asws} handed over the book to Ali^{-asws} Bin Al-Husayn^{-asws}, then by Allah^{-azwj}, that book came to us^{-asws}’.

قَالَ فَلْتُمْ فَمَا فِي ذَلِكَ الْكِتَابِ جَعَلَنِي اللَّهُ فِدَاكَ

He (the narrator) said, ‘So what is in that book? May Allah^{-azwj} Make me to be sacrificed for you^{-asws}!’

قَالَ فِيهِ وَاللَّهِ مَا يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ مِنْذُ يَوْمِ خَلَقَ آدَمَ إِلَى أَنْ تَفْتِيَ الدُّنْيَا وَاللَّهُ إِنَّ فِيهِ الْهُدُودَ حَتَّىٰ إِنَّ فِيهِ أَرْضَ الْحَدِيثِ.

He^{-asws} said: ‘By Allah^{-azwj}, whatever the children of Adam^{-as} could be needy to since the day Adam^{-as} was created up to the annihilation of the world. By Allah^{-azwj}! In it are the legal Punishments to the extent that in it is compensation of the scratch’.³

4- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ عَيْسَى بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ أُمِّ سَلَمَةَ قَالَ قَالَتْ أَفْعَدَ رَسُولُ اللَّهِ ص عَلِيًّا ع فِي بَيْتِي ثُمَّ دَعَا بِجِلْدٍ شَاةٍ فَكَتَبَ فِيهِ حَتَّىٰ مَلَأَ أَكْرَاعَهُ ثُمَّ دَفَعَهُ إِلَيَّ وَ قَالَ مَنْ جَاءَكَ مِنْ بَعْدِي بِأَيَّةٍ كَذَبًا وَ كَذَا فَادْفَعِيهِ إِلَيْهِ

It is narrated to us by ‘Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad bin Abdullah Bin Zurara, from Isa bin Ubeydullah, from his father, from his grandfather, from Umar Bin Abu Salma,

‘From his mother^{-ra} Umm Salma^{-ra} having said: ‘Rasool-Allah^{-saww} made Ali^{-asws} to be seated in my^{-ra} house, then called for a sheep skin and wrote in it until it had been filled. Then he^{-saww}

² Basaaair Al Darajaat – P 4 Ch 1 H 2

³ Basaaair Al Darajaat – P 4 Ch 1 H 3

handed it to me^{-ra} and said: 'One who comes to you^{-ra} from after me^{-saww} with such and such sign, then hand it over to him'.

فَأَقَامَتْ أُمُّ سَلَمَةَ حَتَّى تُوَفِّي رَسُولَ اللَّهِ صَ وَ وُلِّيَ أَبُو بَكْرٍ أَمْرَ النَّاسِ بَعَثَنِي فَقَالَتْ أَذْهَبُ وَ أَنْظُرُ مَا صَنَعَ هَذَا الرَّجُلُ فَجِئْتُ فَجَلَسْتُ فِي النَّاسِ حَتَّى حَاطَبَ أَبُو بَكْرٍ ثُمَّ نَزَلَ فَدَخَلَ بَيْتَهُ فَجِئْتُ فَأَخْبَرْتُهَا

Umm Salma^{-ra} waited until Rasool-Allah^{-saww} passed away and Abu Bakr became the ruler commanding the people. She^{-ra} sent me and said: 'Go and look at what this man is doing'. So I went and sat down among the people until Abu Bakr addressed, then descended and entered his house. I came and informed her^{-ra}.

فَأَقَامَتْ حَتَّى إِذَا وُلِّيَ عُمَرُ بَعَثَنِي فَصَنَعَ مِثْلَ مَا صَنَعَ صَاحِبُهُ فَجِئْتُ فَأَخْبَرْتُهَا ثُمَّ أَقَامَتْ حَتَّى وُلِّيَ عُثْمَانُ فَبَعَثَنِي فَصَنَعَ كَمَا صَنَعَ صَاحِبَاهُ فَأَخْبَرْتُهَا

She^{-ra} waited until when Umar became the ruler. She^{-ra} sent me and he did what his companion had done. I came and informed her^{-ra}. Then she^{-ra} waited until Usman became the ruler and sent me, and he did what his two companions had done. I informed her^{-ra}.

ثُمَّ أَقَامَتْ حَتَّى وُلِّيَ عَلِيٌّ فَأَرْسَلَنِي فَقَالَتْ أَنْظُرْ مَا يَصْنَعُ هَذَا الرَّجُلُ فَجِئْتُ فَجَلَسْتُ فِي الْمَسْجِدِ فَلَمَّا حَاطَبَ عَلِيٌّ عَ نَزَلَ فَرَأَيْتُ فِي النَّاسِ فَقَالَ أَذْهَبُ فَاسْتَأْذِنَ عَلَى أُمِّكَ قَالَ فَحَرَجْتُ حَتَّى جِئْتُهَا فَأَخْبَرْتُهَا وَ قُلْتُ قَالَ لِي اسْتَأْذِنَ عَلَى أُمِّكَ وَ هُوَ خَلْفِي يُرِيدُكَ قَالَتْ وَ أَنَا وَ اللَّهُ أُرِيدُهُ

Then she^{-ra} waited until Ali^{-asws} became the ruler, so she^{-ra} sent me and said: 'Look at what this man^{-asws} is doing'. I went and sat in the Masjid. When Ali^{-asws} had addressed, he^{-asws} descended and saw me among the people. He^{-asws} said: 'Go and get permission to your mother^{-ra}'. I went out until I came to her^{-ra} and informed her^{-ra}, and I said, 'He^{-asws} said to me: 'Seek permission for me^{-asws} to see your mother^{-ra}', and he^{-asws} is behind me^{-asws}, intending you^{-ra}'. She^{-ra} said: 'And I^{-ra}, by Allah^{-azwj}, am intending him^{-asws}'.

فَاسْتَأْذَنَ عَلِيٌّ فَدَخَلَ فَقَالَ أَعْطِيَنِي الْكِتَابَ الَّذِي دَفَعْتَ إِلَيْكَ بِأَيِّهِ كَذَا وَ كَذَا كَأَنِّي أَنْظُرُ إِلَى أُمِّي حَتَّى قَامَتْ إِلَى تَابُوتِ لَهَا فِي حَوْفِهِ تَابُوتٌ لَهَا صَغِيرٌ فَاسْتَحْرَجَتْ مِنْ حَوْفِهِ كِتَابًا فَدَفَعَتْهُ إِلَى عَلِيٍّ ثُمَّ قَالَتْ لِي أُمِّي يَا بَنِي الرُّمَّةِ فَلَا وَ اللَّهُ مَا رَأَيْتُ بَعْدَ نَبِيِّكَ إِمَامًا غَيْرَهُ.

She^{-ra} permitted Ali^{-asws} and he^{-asws} entered and said: 'Give me^{-asws} the letter which was handed over to you^{-ra} with such and such signs'. It is as if I am looking at my mother^{-ra} until she^{-ra} stood up to go to a trunk of her^{-ra} having a small box inside it and brought out a letter from inside it and handed it over to Ali^{-asws}, then my mother^{-ra} said to me: 'O my^{-ra} son! Stick with him^{-asws} for by Allah^{-azwj}, I^{-ra} do not see any Imam after your Prophet^{-saww} apart from him^{-asws}'.⁴

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَ قَالَ: فِي كِتَابِ عَلِيٍّ عَ كُلُّ شَيْءٍ يُجْتَنَجُ إِلَيْهِ حَتَّى الْخُدُشُ وَ الْأَرَشُ وَ الْهَرَشُ.

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

⁴ Basaair Al Darajaat – P 4 Ch 1 H 4

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘In the book of Ali^{-asws} there is everything one could be needy to, even the compensation of a scratch and the bite’’.⁵

6- حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ الطَّيَالِسِيِّ عَنْ سَيْفٍ عَنْ مَنْصُورٍ أَوْ عَنْ يُونُسَ قَالَ حَدَّثَنِي أَبُو الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَمَّا حَضَرَ الْحُسَيْنُ مَا حَضَرَ دَعَا فَاطِمَةَ بِنْتَهُ فَدَفَعَ إِلَيْهَا كِتَابًا مَلْفُوفًا وَ وَصِيَّةً ظَاهِرَةً فَقَالَ يَا بِنْتِي ضَعِي هَذَا فِي أَكْبَارِ وُلْدِي فَلَمَّا رَجَعَ عَلَيَّ بِنُ الْحُسَيْنِ دَفَعْتُهُ إِلَيْهِ وَ هُوَ عِنْدَنَا

It is narrated to us by Muhammad Bin Khalid Al tayalisi, from Sayf, from Mansour, or from Yunus who said, ‘It was narrated to me by Abu Al Jaroud who said,

‘I heard Abu Ja’far^{-asws} saying: ‘When it presented to Al-Husayn^{-asws} what presented, he^{-asws} called his^{-asws} daughter^{-asws} (Syeda) Fatima^{-asws} and handed over a book to her^{-asws} and an apparent bequest. He^{-asws} said: ‘O my^{-asws} daughter^{-asws}! Place this in the eldest of my^{-asws} sons’. When Ali^{-asws} Bin Al Husayn^{-asws} returned, she^{-asws} handed it to him^{-asws}, and it is with us^{-asws}.

فُلْتُ مَا ذَاكَ الْكِتَابُ قَالَ مَا يَجْتَازُ إِلَيْهِ وُلْدُ آدَمَ مِنْذُ كَانَتِ الدُّنْيَا حَتَّى تَفْنَى.

I said, ‘What is that book?’ He^{-asws} said: ‘What the children of Adam^{-as} could be needy to since the world came into existence until it will perish’’.⁶

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ خَالِدِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ نُعَيْمِ الصَّحَّافِ عَنْ عَلِيِّ بْنِ يَظْطِينِ قَالَ: قَالَ لِي أَبُو الْحَسَنِ ع يَا عَلِيُّ هَذَا أَفْقَهُ وُلْدِي وَ قَدْ خَلْتُهُ كُتْبِي وَ أَشَارَ بِيَدِهِ إِلَى ابْنِهِ عَلِيِّ ع.

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalid Bin Hammad, from Al Husayn Bin Nueym Al Sahhaf, from Ali Bin Yaqteen who said,

‘Abu Al-Hassan^{-asws} (7th Imam^{-asws}) said: ‘O Ali! This one is the most understanding of my^{-asws} sons, and I^{-asws} have released my^{-asws} books to him^{-asws}’, and he^{-asws} indicated by his^{-asws} hand to his^{-asws} son^{-asws} Ali (8th Imam^{-asws})’.⁷

8- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَنَسِ بْنِ مُخْرِزٍ عَنْ عَلِيِّ بْنِ يَظْطِينِ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ ابْنِي عَلِيًّا سَيِّدُ وُلْدِي وَ قَدْ خَلْتُهُ كُتْبِي.

It is narrated to us by Muhammad Bin Isa, from Anas Bin Muhriz, from Ali Bin Yaqteen who said,

‘I heard him (7th Imam^{-asws}) saying: ‘My^{-asws} son^{-asws} Ali^{-asws} is the chief of my^{-asws} children, and I^{-asws} have released my^{-asws} books to him^{-asws}’.⁸

9- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ وَ عُثْمَانَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ نُعَيْمِ عَنْ عَلِيِّ بْنِ يَظْطِينِ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي إِبْرَاهِيمَ فَدَخَلَ عَلَيْهِ عَلِيُّ ابْنُهُ فَقَالَ هَذَا سَيِّدُ وُلْدِي وَ قَدْ خَلْتُهُ كُتْبِي.

It is narrated to us by Muhammad Bin Isa, from Al Hassan Bin Mahboub, and Usman Bin Isa, from Al Husayn Bin Nueym, from Ali Bin Yaqteen who said,

⁵ Basaair Al Darajaat – P 4 Ch 1 H 5

⁶ Basaair Al Darajaat – P 4 Ch 1 H 6

⁷ Basaair Al Darajaat – P 4 Ch 1 H 7

⁸ Basaair Al Darajaat – P 4 Ch 1 H 8

'I was seated in the presence of Abu Ibrahim (7th Imam^{-asws}), and Ali^{-asws} his^{-asws} son^{-asws} entered. He^{-asws} said: 'This is the chief of my^{-asws} children, and I^{-asws} have released my^{-asws} books to him^{-asws}'⁹.

10- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ عَنِ بُرَيْدِ الْعَجَلِيِّ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنْ مِيرَاثِ الْعِلْمِ مَا بَلَغَ أَجْوَاغَهُ هُوَ مِنَ الْعِلْمِ أَمْ فِيهِ تَفْسِيرٌ كُلِّ شَيْءٍ مِنْ هَذِهِ الْأُمُورِ الَّتِي يَتَكَلَّمُ فِيهَا النَّاسُ مِنَ الطَّلَاقِ وَالْفَرَائِضِ

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

'I asked him^{-asws} about inheritance of the knowledge, what does it reach. Is it comprehensive from the knowledge or in it is interpretation of all things from these matters which the people are speaking of, from the divorce and the Obligations'.

فَقَالَ إِنَّ عَلَيًّا عَ كَتَبَ الْعِلْمَ كُلَّهُ الْقَضَاءَ وَالْفَرَائِضَ فَلَوْ ظَهَرَ أَمْرُنَا فَلَمْ يَكُنْ شَيْءٌ إِلَّا وَ فِيهِ سُنَّةٌ تُمَضِّبُهَا.

He^{-asws} said: 'Ali^{-asws} wrote the knowledge, all of it, the judgments and the Obligations. If our^{-asws} command were to appear, nothing will happen except and regarding it would be a Sunnah we^{-asws} would have already accomplished'¹⁰.

11- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عَنبَسَةَ الْعَابِدِ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَ وَ ذَكَرَ عِنْدَهُ الصَّلَاةَ فَقَالَ إِنَّ فِي كِتَابِ عَلِيِّ عَ الَّذِي أَمَلَهُ رَسُولُ اللَّهِ ص أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُعَذِّبُ عَلَى كَثْرَةِ الصَّلَاةِ وَ الصِّيَامِ وَ لَكِنْ يَزِيدُهُ جَزَاءً.

It is narrated to us by Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Anbasa Al Aabid who said,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws} and the Salat was mentioned in his^{-asws} presence, he^{-asws} said: 'In the Book of Ali^{-asws} is that which Rasool-Allah^{-sawww} dictated. Allah^{-azwj} Blessed and Exalted will not Punish upon the abundance of the abundance of the Salat and the Fasts, but He^{-azwj} will Increase its Recompense'¹¹.

12- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عَنبَسَةَ الْعَابِدِ قَالَ: كُنَّا عِنْدَ الْحُسَيْنِ بْنِ عَلِيٍّ عَمَّ جَعْفَرَ بْنَ مُحَمَّدٍ وَ جَاءَهُ مُحَمَّدُ بْنُ عِمْرَانَ فَسَأَلَهُ كِتَابَ أَرْضٍ فَقَالَ حَتَّى آخُذَ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّهِ عَ

It is narrated to us by Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Anbasa Al Aabid who said,

'We were in the presence of Al-Husayn Bin, uncle of Ja'far^{-asws} Bin Muhammad^{-asws}, and Muhammad Bin Imran came to him and asked him the book of the earth (real estate). He said, 'Until I take that from my father^{-asws} Abu Abdullah^{-asws}'.

⁹ Basaair Al Darajaat – P 4 Ch 1 H 9

¹⁰ Basaair Al Darajaat – P 4 Ch 1 H 10

¹¹ Basaair Al Darajaat – P 4 Ch 1 H 11

قَالَ قُلْتُ وَ مَا شَأُنُ ذَلِكَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّمَا وَقَعْتُ عِنْدَ الْحَسَنِ ثُمَّ عِنْدَ الْحُسَيْنِ ثُمَّ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ عِنْدَ أَبِي جَعْفَرٍ ثُمَّ عِنْدَ جَعْفَرٍ فَكُنِينَا عِنْدَهُ.

He (the narrator) said, 'I said, 'What is the state of that with Abu Abdullah^{-asws}?' He said, 'It came to be with Al-Hassan^{-asws}, then with Al-Husayn^{-asws}, then with Ali^{-asws} Bin Al-Husayn^{-asws}, then with Abu Ja'far^{-asws}, then with Ja'far^{-asws}'. So we wrote it in his^{-asws} presence".¹²

13- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: التَّمَّتْ عَلَيَّ بِنُ الْحُسَيْنِ ع إِلَى وُلْدِهِ وَ هُوَ فِي الْمَوْتِ وَ هُمْ مُجْتَمِعُونَ عِنْدَهُ ثُمَّ التَّمَّتْ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ابْنِهِ فَقَالَ يَا مُحَمَّدُ هَذَا الصُّنْدُوقُ فَأَذْهَبْ بِهِ إِلَى بَيْتِكَ

It is narrated to us by Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Isa Bin Abdullah, from his father, from his grandfather who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} turned towards his^{-asws} sons, and he^{-asws} was in the presence of death, and they had gathered in his^{-asws} presence. Then he^{-asws} turned towards Muhammad^{-asws} Bin Ali^{-asws}, his^{-asws} son^{-asws} and said: 'O Muhammad^{-asws}! This box, go with it to your^{-asws} house'.

ثُمَّ قَالَ أَمَا إِنَّهُ لَمْ يَكُنْ فِيهِ دِينَارٌ وَ لَا دِرْهَمٌ وَ لَكِنَّهُ كَانَ مَمْلُوءًا عِلْمًا.

Then he^{-asws} said: 'But, there did not happen to be any Dinars in it nor any Dirhams, but it was filled with knowledge".¹³

14- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْحُسَيْنِ عَنْ أَبِي مَخْلَدٍ عَنْ عَبْدِ الْمَلِكِ قَالَ: دَعَا أَبُو جَعْفَرٍ ع بِكِتَابِ عَلِيٍّ فَجَاءَهُ بِهِ جَعْفَرٌ مِثْلَ فِخْذِ الرَّجُلِ مَطْوِيٍّ فَإِذَا فِيهِ أَنَّ النِّسَاءَ لَيْسَ لهنَّ مِنْ عَقَارِ الرَّجُلِ إِذَا هُوَ تُرِيٌّ عَنْهَا شَيْءٌ فَقَالَ أَبُو جَعْفَرٍ ع هَذَا وَ اللَّهُ حَطُّ عَلَيَّ يَدِيهِ وَ إِفْلَاءُ رَسُولِ اللَّهِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Al Husayn, from Abu Makhlad, from Abdul Malik who said,

'Abu Ja'far^{-asws} called for the Book of Ali^{-asws}, so Ja'far^{-asws} came with it. (It was) like the thing of a man, and in it was, 'The women, there isn't anything for them from the real estate of the man when he dies from her'. Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! This is the handwriting of Ali^{-asws} by his^{-asws} hand, and Rasool-Allah^{-saww} had dictated it".¹⁴

15- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُبَيْسَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي كِتَابِ عَلِيٍّ ع الَّذِي أَمَلَى رَسُولُ اللَّهِ ص إِنْ كَانَ الشُّرُومُ فِي شَيْءٍ فَفِي النِّسَاءِ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Anbasa,

¹² Basaair Al Darajaat – P 4 Ch 1 H 12

¹³ Basaair Al Darajaat – P 4 Ch 1 H 13

¹⁴ Basaair Al Darajaat – P 4 Ch 1 H 14

'From Abu Abdullah^{-asws} having said: 'In the Book of Ali^{-asws} which Rasool-Allah^{-saww} dictated: 'If there was the evil-omen in anything, so it is in the women''¹⁵

16- حَدَّثَنَا ابْنُ هَاشِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَادٍ عَنْ جَعْفَرِ بْنِ عَمْرَانَ الْوَشَائِ عَنْ أَبِي الْمِقْدَامِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَتَبَ رَسُولُ اللَّهِ ص كِتَابًا فَدَفَعَهُ إِلَيَّ أُمَّ سَلَمَةَ فَقَالَ إِذَا أَنَا قُضِيتُ فَقَامَ رَجُلٌ عَلَى هَذِهِ الْأَعْوَادِ يَعْنِي الْمِنْبَرَ فَأَتَاكَ يَطْلُبُ هَذَا الْكِتَابَ فَادْفَعِيهِ إِلَيْهِ

It is narrated to us by Ibn Hisham, from Abdul Rahman Bin Hammad, from Ja'far Bin Imran Al Washa, from Abu Al Miqdam, from Ibn Abbas who said,

'Rasool-Allah^{-saww} wrote a book and handed it to Umm Salama^{-ra}. He^{-saww} said: 'When I^{-saww} pass away, a man will return upon this wooden structure, meaning the pulpit, and he^{-asws} will come to you seeking this book, so hand it over to him^{-asws}'.

فَقَامَ أَبُو بَكْرٍ وَ لَمْ يَأْتِهَا وَ قَامَ عُمَرُ وَ لَمْ يَأْتِهَا وَ قَامَ عُثْمَانُ فَلَمْ يَأْتِهَا وَ قَامَ عَلِيُّ ع فَنَادَاهَا فِي الْبَابِ فَقَالَتْ مَا حَاجْتُكَ فَقَالَ الْكِتَابُ الَّذِي دَفَعَهُ إِلَيْكَ رَسُولُ اللَّهِ ص فَقَالَتْ وَ إِنَّكَ أَنْتَ صَاحِبُهُ

Abu Bakr stood up (became ruler) and did not come to her^{-ra}; and Umar stood and did not come to her^{-ra}, and Usman stood and did not come to her^{-ra}, and Ali^{-asws} stood up, and he^{-asws} called out to her^{-asws} at the door. She^{-ra} said, 'What is your^{-asws} need?' He^{-asws} said: 'The book which Rasool-Allah^{-saww} had handed it over to you^{-ra}'. She^{-ra} said, 'Surely you^{-asws} are its (rightful) owner'.

فَقَالَتْ أَمَا وَ اللَّهُ إِنَّ الَّذِي كَتَبَ لِأَحَبِّ أَنْ يَحْبُوكَ بِهِ فَأَخْرَجْتُهُ إِلَيْهِ فَفَتَحَهُ فَنَظَرَ فِيهِ ثُمَّ قَالَ إِنَّ فِي هَذَا لَعِلْمًا جَدِيدًا.

She^{-ra} said, 'But, by Allah^{-azwj!} The one^{-saww} who wrote it loved to gift it to you^{-asws}'. She^{-ra} brought out to him^{-asws}. He^{-asws} opened it and looked into it, then said: 'Surely, in this is new knowledge!'¹⁶

17- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَنبَسَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: جَاءَ مَوْلَى لُحْمٍ فَطَلَبَ مِنْهُ كِتَابًا فَقَالَ هُوَ عِنْدَ جَعْفَرٍ فُقُلْتُ وَ لَمْ صَارَ عِنْدَ جَعْفَرٍ قَالَ كَانَ عِنْدَ عَلِيٍّ بْنِ الْحُسَيْنِ ع ثُمَّ كَانَ عِنْدَ أَبِي جَعْفَرٍ ثُمَّ هُوَ الْيَوْمَ عِنْدَ جَعْفَرٍ.

It is narrated to us by Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Anbasa, from Al Husayn Bin Ali said,

'A slave of theirs came and sought a book from him, so he said, 'It is with Ja'far^{-asws}'. I said, 'And why did it come to be with Ja'far^{-asws}?' He said, 'It was with Ali^{-asws} Bin Al-Husayn^{-asws}, then it was with Abu Ja'far^{-asws}, then today it is with Ja'far^{-asws}'¹⁷.

18- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا تَرَكَ عَلَى شِبَعَتِهِ وَ هُمْ يَحْتَجُّونَ إِلَى أَحَدٍ فِي حَلَالٍ وَ لَا حَرَامٍ حَتَّىٰ إِنَّا وَجَدْنَا فِي كِتَابِهِ أَرْشَ الْحُدُثِ

¹⁵ Basaair Al Darajaat – P 4 Ch 1 H 15

¹⁶ Basaair Al Darajaat – P 4 Ch 1 H 16

¹⁷ Basaair Al Darajaat – P 4 Ch 1 H 17

It is narrated to us by Muhammad Bin Ismail, from Abdul Rahman Bin Abu Najran, from Abdullah in Ayoub, from his father who said,

‘I heard Abu Abdullah^{-asws} saying: ‘He (Ali^{-asws}) did not neglect his^{-asws} Shias and they would be needy to anyone regarding the Permissible(s) and the Prohibitions, to the extent that we^{-asws} find in his^{-asws} Book the compensation of a scratch’.

قَالَ ثُمَّ قَالَ أَمَا إِنَّكَ إِنْ رَأَيْتَ كِتَابَهُ لَعَلِمْتَ أَنَّهُ مِنْ كُتُبِ الْأَوَّلِينَ.

He (the narrator) said, ‘Then he^{-asws} said: ‘But you, if you were to see his^{-asws} Book, you would know that it is from the former Books’¹⁸.

19- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلَعْنَا أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيِّ ع أَنْتَ أَجِي وَ صَاحِبِي وَ صَفِيِّ وَ وَصِيِّ وَ خَالِصِي مِنْ أَهْلِ بَيْتِي وَ خَلِيقِي فِي أُمَّتِي وَ سَأَنْبِثُكَ فِيمَا يَكُونُ فِيهَا مِنْ بَعْدِي يَا عَلِيُّ إِنِّي أَحْبَبْتُ لَكَ مَا أَحْبَبْتُ لِنَفْسِي وَ أَكْرَهُ لَكَ مَا أَكْرَهُ لَهَا

It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Abu Al Sabbah who said,

‘I said to Abu Abdullah^{-asws}, ‘It has reached us that Rasool-Allah^{-saww} said to Ali^{-asws}: ‘You^{-asws} are my^{-saww} brother, and my^{-saww} companion, and my^{-asws} elite, and my^{-saww} successor, and my^{-asws} sincere one from my^{-saww} family, and my^{-saww} Caliph among my^{-saww} community, and I^{-saww} shall inform you^{-asws} with what will be happening in it from after me^{-saww}. O Ali^{-asws}! I^{-asws} love for you^{-asws} what I^{-saww} love for myself^{-saww}, and I^{-saww} dislike for you^{-asws} what I^{-saww} dislike for it’.

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع هَذَا مَكْتُوبٌ عِنْدِي فِي كِتَابِ عَلِيِّ ع وَ لَكِنْ دَفَعْتُهُ أَمْسَ حِينَ كَانَ هَذَا الْحَوْفُ وَ هُوَ حِينَ صَلَبِ الْمُغِيرَةَ.

Abu Abdullah^{-asws} said to me: ‘This is written with me^{-asws} in the Book of Ali^{-asws}, but yesterday I^{-asws} handed (buried it), where there was this fear, and it is when Al-Mugheira was crucified’¹⁹.

20- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مَضَى أَبُو جَعْفَرٍ ع حَتَّى صَارَتْ الْكُتُبُ إِلَيَّ.

It is narrated to us by Muhammad Bin Al Husayn, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

‘From Abu Abdullah^{-asws} having said: ‘Abu Ja’far^{-asws} did not pass away until the Books had come to me^{-asws}’²⁰.

21- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ صَفْوَانَ عَنْ أَبِي عُثْمَانَ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي بَيْتِي عَمَّهِ لَوْ أَنَّكُمْ إِذَا سَأَلْتُمْ وَ أَحْبَبْتُمْوَهُمْ كَانَ أَحَبَّ إِلَيَّ أَنْ تَقُولُوا لَهُمْ إِنَّا لَسْنَا كَمَا يَبْلُغُكُمْ وَ لَكِنَّا قَوْمٌ نَطْلُبُ هَذَا الْعِلْمَ عِنْدَ مَنْ هُوَ وَ مَنْ صَاحِبُهُ فَإِنْ يَكُنْ عِنْدَكُمْ فَإِنَّا نَتَّبِعُكُمْ إِلَى مَنْ يَدْعُونَا إِلَيْهِ وَ إِنْ يَكُنْ عِنْدَ غَيْرِكُمْ فَإِنَّا نَطْلُبُهُ حَتَّى نَعْلَمَ مَنْ صَاحِبُهُ

¹⁸ Basaair Al Darajaat – P 4 Ch 1 H 18

¹⁹ Basaair Al Darajaat – P 4 Ch 1 H 19

²⁰ Basaair Al Darajaat – P 4 Ch 1 H 20

It is narrated to us by Muhammad Bin Isa, from Safwan, from Abu Usman, from Al Moalla Bin Khunays,

‘Abu Abdullah^{-asws} having said regarding the clan of his^{-asws} uncle: ‘And if they were to ask you and you were to answer them, this would have been more beloved to me^{-asws} than for you to say to them that I^{-asws} am not as it has reached you, but we are a people who seek this knowledge from the one^{-asws} whose has it, and who is the owner of it. If this happens to be with you, then I will follow you to the one you are calling us to, and if this happens to be with others, we would seek it until we learn it from its owner’.

وَقَالَ إِنَّ الْكُتُبَ كَانَتْ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَلَمَّا سَارَ إِلَى الْعِرَاقِ اسْتَوْدَعَ الْكُتُبَ أُمَّ سَلَمَةَ فَلَمَّا قُبِلَ كَانَتْ عِنْدَ الْحَسَنِ عَ فَلَمَّا هَلَكَ كَانَتْ عِنْدَ الْحُسَيْنِ ثُمَّ كَانَتْ عِنْدَ أَبِي تَمِيمٍ ثُمَّ تَزَعُمُ يَسْبِقُونَا إِلَى خَيْرٍ أَمْ هُمْ أَرْغَبُ إِلَيْهِ مِنَّا أَمْ هُمْ أَسْرَعُ إِلَيْهِ مِنَّا وَ لَكِنَّا نَنْتَظِرُ أَمْرَ الْأَشْيَاحِ الَّذِينَ قُبِضُوا قَبْلَنَا أَمَّا أَنَا فَلَا أُحْرَجُ أَنْ أَقُولَ إِنَّ اللَّهَ قَالَ فِي كِتَابِهِ لِقَوْمٍ أَوْ أَنَاثَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ فَمُرْهُمْ فَلْيَدْعُوا عِنْدَ مَنْ [مَنْ عِنْدَهُ] أَثَرُهُ مِنْ عِلْمٍ إِنْ كَانُوا صَادِقِينَ.

And said: ‘The Book used to be with Ali^{-asws} Bin Abu Talib^{-asws}. When he^{-asws} went to Al-Iraq, he^{-asws} entrusted the Book to Umm Salma^{-ra}. When he^{-asws} was martyred, it used to be with Al-Hassan^{-asws}, when Al-Hassan^{-asws} was no more, it used to be with Al-Husayn^{-asws}, then it used to be with my^{-asws} father^{-asws}, but I^{-asws} without any hesitation would say that Allah^{-azwj} has Stated in His^{-azwj} Book to the people: **or traces of knowledge, if you were truthful’ [46:4].** Pass by them. Let them call on the one with whom are the traces of knowledge if they were the truthful’.²¹

22- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنِ أَحْمَدَ بْنِ هِلَالٍ عَنِ أُمِّيَّةَ بْنِ عَلِيٍّ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ إِبْرَاهِيمَ بْنِ عُمَرَ اليمانيِّ عَنِ أَبِي الطُّفَيْلِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع اَكْتُبْ مَا أَمَلِي عَلَيْكَ قَالَ عَلِيٌّ ع يَا نَبِيَّ اللَّهِ وَ تَخَافُ التَّسْيَانَ

It is narrated to us by Al Hassan Bin Ali, from Ahmad Bin Hilal, from Umayya Bin ali, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufeyl,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said to Amir Al-Momineen^{-asws}:’ Write what I^{-saww} dictate to you^{-asws}. Ali^{-asws} said: ‘O Prophet^{-saww} of Allah^{-azwj}! And are you^{-saww} fearing the forgetfulness?’

قَالَ لَسْتُ أَخَافُ عَلَيْكَ التَّسْيَانَ وَ قَدْ دَعَوْتُ اللَّهَ لَكَ أَنْ يَحْفَظَكَ فَلَا يَنْسَاكَ لَكِنِ اكْتُبْ لِشُرَكَائِكَ قَالَ قُلْتُ وَ مَنْ شُرَكَائِي يَا نَبِيَّ اللَّهِ

He^{-saww} said: ‘I^{-saww} am not fearing the forgetfulness upon you^{-asws}, and I^{-saww} have already supplicated to Allah^{-azwj} for you^{-asws} to Protect you^{-asws}, so you^{-asws} will not forget, but write for your^{-asws} associates’. He^{-asws} said: ‘And who are my^{-asws} associates O Prophet^{-saww} of Allah^{-azwj}?’

قَالَ الْأَيْمَةُ مِنْ وُلْدِكَ بِهَمْ يُسْمَى أَتَيْتِ الْغَيْثَ وَ بِهَمْ يُسْتَجَابُ دُعَاؤُهُمْ وَ بِهَمْ يُصْرَفُ الْبَلَاءُ عَنْهُمْ وَ بِهَمْ تَنْزِلُ الرَّحْمَةُ مِنَ السَّمَاءِ وَ هَذَا أَوْلَهُمْ أَوْمًا يَبْدُو إِلَى الْحَسَنِ ثُمَّ أَوْلَهُمْ يَبْدُو إِلَى الْحُسَيْنِ ثُمَّ قَالَ الْأَيْمَةُ مِنْ وُلْدِكَ.

He^{-saww} said: ‘The Imams^{-asws} from your^{-asws} sons^{-asws}. Due to them^{-asws} my^{-saww} community would be quenched by the rains, and due to them^{-asws} their supplications would be Answered, and due to them^{-asws} the afflictions would be turned away from them, and due to them^{-asws} the Mercy would descend from the sky, and this is the first of them^{-asws}, and he^{-saww} gestured

²¹ Basaair Al Darajaat – P 4 Ch 1 H 21

by his^{-saww} hand towards Al-Hassan^{-asws}, then gestured by his^{-saww} hand towards Al-Husayn^{-asws}, then said: ‘The Imams^{-asws} from your^{-asws} sons^{-asws}’.²²

23- حَدَّثَنَا الْحُجَّالُ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ صَبَّاحٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ أَعْطَانِي رَسُولُ اللَّهِ ص كِتَابًا فَقَالَ أَمْسِكِي هَذَا فَإِذَا رَأَيْتِ أَمِيرَ الْمُؤْمِنِينَ صَعِدَ مِنْبَرِي فَجَاءَ يَطْلُبُ هَذَا الْكِتَابَ فَادْفَعِيهِ إِلَيْهِ

It is narrated to us by Al Hajal, from Al Hassan Bin Al Husayn, from Muhammad Bin Sinan, from Sabbah, from Abdullah Bin Muhammad Bin Aqeel,

‘From Umm Salama^{-ra} having said, ‘Rasool-Allah^{-saww} gave me^{-asws} a book and said: ‘Withhold this, and when you see Amir Al-Momineen^{-asws} ascend my^{-saww} pulpit, and he^{-asws} comes seeking this book, then hand it to him^{-asws}’.

قَالَتْ فَلَمَّا بِيَضَ رَسُولُ اللَّهِ ص صَعِدَ أَبُو بَكْرٍ الْمِنْبَرَ فَانْتَظَرْتُهُ فَلَمْ يَسْأَلْهَا فَلَمَّا مَاتَ صَعِدَ عُثْمَانُ فَانْتَظَرْتُهُ فَلَمْ يَسْأَلْهَا فَلَمَّا مَاتَ عُثْمَانُ صَعِدَ أَمِيرُ الْمُؤْمِنِينَ ع

She^{-ra} said, ‘When Rasool-Allah^{-saww} passed away, Abu Bakr ascended the pulpit. She^{-ra} waited, and he did not ask her^{-asws}. When he died, Umar ascended. She waited, and he did not ask her^{-asws}. When Umar died, Usman ascended. She waited, and he did not ask her. When Usman died, Amir Al-Momineen^{-asws} ascended.

فَلَمَّا صَعِدَ وَ نَزَلَ جَاءَ فَقَالَ يَا أُمَّ سَلَمَةَ أَرَيْتِ الْكِتَابَ الَّذِي أَعْطَاكَ رَسُولُ اللَّهِ ص فَأَعْطَيْتُهُ فَكَانَ عِنْدَهُ

When he^{-asws} had ascended and descended, he^{-asws} came and said: ‘O Umm Salama^{-ra}! Show me^{-asws} the book which Rasool-Allah^{-saww} gave you^{-ra}’. So, it was with him^{-asws}’.

قَالَ قُلْتُ أَيُّ شَيْءٍ كَانَ ذَلِكَ قَالَتْ كُلُّ شَيْءٍ نَحْتِاجُ إِلَيْهِ وَ لَدَى آدَمَ.

He (the narrator) said, ‘I said, ‘Which thing was that?’ She^{-ra} said, ‘All things the children of Adam^{-as} could be needy to’.²³

24- أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ جَمِيعًا عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا حَضَرَ الْحُسَيْنَ ع مَا حَضَرَ دَفَعَ وَصِيَّتَهُ إِلَى فَاطِمَةَ ابْنَتِهِ ظَاهِرَةً فِي كِتَابٍ فَمَدَّجَ فَلَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ مَا كَانَ دَفَعَتْ ذَلِكَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, and Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najran, altogether from Muhammad Bin Sinan, from Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘When it presented to Al-Husayn^{-asws} what presented, he^{-asws} handed over his^{-asws} apparent bequest to (Syeda) Fatima^{-asws}, his^{-asws} daughter^{-asws} in an inclusive book. When it was from the matter of Al-Husayn^{-asws} what happened, she^{-asws} handed that to Ali^{-asws} Bin Al-Husayn^{-asws}’.

²² Basaair Al Darajaat – P 4 Ch 1 H 22

²³ Basaair Al Darajaat – P 4 Ch 1 H 23

قَالَ قُلْتُ فَمَا فِيهِ يَرْحَمُكَ اللَّهُ قَالَ مَا يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ مُنْذُ كَانَتْ الدُّنْيَا إِلَى أَنْ تَفْتَى.

He (the narrator) said, 'I said, 'So what is in it? May Allah^{-azwj} have Mercy on you^{-asws}!' He^{-asws} said: 'Whatever the children of Adam^{-as} could be needy to since the existence of the world up to its perishing'.²⁴

2 باب في الأئمة عندهم الكتب التي فيها أسماء الملوك الذين يملكون

CHAPTER 2 – REGARDING THE IMAMS^{-asws}, WITH THEM^{-asws} ARE THE BOOKS WHEREIN ARE NAMES OF THE KINGS, THOSE WHO WILL BE RULING

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ وَ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُبَيْسَةَ عَنِ ابْنِ حُنَيْسٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ أَقْبَلَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَسَلَّمَ عَلَيْهِ ثُمَّ ذَهَبَ وَ رَقِيَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ دَمَعَتْ عَيْنُهُ فَقُلْتُ لَهُ لَقَدْ رَأَيْتُكَ صَنَعْتَ بِهِ مَا لَمْ تَكُنْ تَصْنَعُ قَالَ رَفَعْتُ لَهُ لِأَنَّهُ يُنْسَبُ فِي أَمْرِ لَيْسَ لَهُ لَمْ أَجِدْهُ فِي كِتَابِ عَلِيٍِّّ مِنْ خُلَفَاءِ هَذِهِ الْأُمَّةِ وَ لَا مُلُوكِهَا.

It is narrated to us by Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, and Ja'far Bin Bashir, from Anbasa, from Ibn Khuneys who said,

'I was in the presence of Abu Abdullah^{-asws} when Muhammad Bin Abdullah Bin Al-Hassan came and greeted him^{-asws}. Then he went and Abu Abdullah^{-asws} felt pity for him and his^{-asws} eyes filled up. I said to him^{-asws}, 'I saw you deal with him what you^{-saww} do not (normally) do'. He^{-asws} said: 'I^{-asws} felt pity for him because he intends for a matter, which isn't for him. I do not find him in the book of Ali^{-asws} of the caliphs of this community, nor its kings'.²⁵

2- حَدَّثَنَا ابْنُ يَعْقُوبَ عَنِ ابْنِ أَبِي عَمِيرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ جَمَاعَةٍ سَمِعُوا أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ قَدْ سُئِلَ عَنْ مُحَمَّدٍ فَقَالَ إِنَّ عِنْدِي لِكِتَابَيْنِ فِيهِمَا اسْمُ كُلِّ نَبِيٍّ وَ كُلِّ مَلِكٍ يَمْلِكُ لَا وَ اللَّهُ مَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فِي أَحَدِهِمَا.

It is narrated to us by Ibn Yaquob, from Ibn Abu Umeyr, from Ibn Uzina,

'From a group which heard Abu Abdullah^{-asws} saying and he^{-asws} had been asked about Muhammad, he^{-asws} said: 'With me^{-asws} there are two books where are the names of every Prophet^{-saww} and every king to rule. By Allah^{-azwj}! Muhammad Bin Abdullah is not in any of the two'.²⁶

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ فَضِيلِ سَكْرَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ يَا فَضِيلُ أَ تَدْرِي فِي أَيِّ شَيْءٍ كُنْتُ أَنْظُرُ فِيهِ قَبْلُ قَالَ قُلْتُ لَا قَالَ كُنْتُ أَنْظُرُ فِي كِتَابِ فَاطِمَةَ ع فَلَيْسَ مَلِكٌ يَمْلِكُ إِلَّا وَ فِيهِ مَكْتُوبٌ اسْمُهُ وَ اسْمُ أَبِيهِ فَمَا وَجَدْتُ لَوْلَدِ الْحُسَيْنِ فِيهِ شَيْئاً.

²⁴ Basaair Al Darajaat – P 4 Ch 1 H 24

²⁵ Basaair Al Darajaat – P 4 Ch 2 H 1

²⁶ Basaair Al Darajaat – P 4 Ch 2 H 2

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzeyl Sukrah who said,

‘I entered to see Abu Abdullah^{-asws}. He^{-asws} said: ‘O Fuzeyl! Do you know which thing I^{-asws} was looking into just before?’ I said, ‘No’. He^{-asws} said: ‘I^{-asws} was looking into the Book of (Syeda) Fatima^{-asws}. There isn’t any king to rule except an in it is written his name and name of his father. I^{-asws} did not find anything in it for the sons of Al-Hassan^{-asws}’.²⁷

4- حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَيْصِ بْنِ الْقَاسِمِ عَنِ ابْنِ حُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ نَبِيٍّ وَلَا وَصِيٍّ وَلَا مَلِكٍ إِلَّا فِي كِتَابٍ عِنْدِي لَا وَاللَّهِ مَا لِمُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فِيهِ اسْمٌ.

It is narrated to us by Ali Bin Ismail, from Safwan Bin Yahya, from Al Ays Bin Al Qasim, from Ibn Khuneys who said,

‘Abu Abdullah^{-asws} said: ‘There is neither any Prophet^{-as} nor a successor^{-as}, nor a king except (he is mentioned) in a book with me^{-asws}. No, by Allah^{-azwj}! There is no name of Muhammad Bin Abdullah Bin Al-Hassan^{-asws} in it’.²⁸

5- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ أَوْ عَمْرُو بْنُ رَوَاهُ عَنْ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِنْدِي لَصَحِيفَةً فِيهَا أَسْمَاءُ الْمُلُوكِ مَا لَوْلِدِ الْحُسَيْنِ فِيهَا شَيْءٌ.

It is narrated to us by Yaqoub Bin Yazeed, or from the one who reported it, from Yaqoub, from Muhammad Bin Abu Umeyr, from Muhammad Bin Humran, from Suleyman Bin Khalid who said,

‘I heard Abu Abdullah^{-asws} saying: ‘There is a parchment with me wherein are names of the kings. There is nothing for the sons of Al-Hassan^{-asws}’.²⁹

6- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ صَفْوَانَ عَنِ الْعَيْصِ بْنِ الْقَاسِمِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا مِنْ نَبِيٍّ وَلَا وَصِيٍّ وَلَا مَلِكٍ إِلَّا فِي كِتَابٍ عِنْدِي وَاللَّهِ مَا لِمُحَمَّدٍ بْنِ عَبْدِ اللَّهِ فِيهِ اسْمٌ.

It is narrated to us by Abdullah Bin Ja’far, from Muhammad Bin Isa, from Safwan, from Al-Ays Bin Al-Qasim who said,

‘Abu Abdullah^{-asws} said to me: ‘There is neither a Prophet^{-as}, nor a successor^{-as}, nor any king except he is (mentioned) in a book with me^{-asws}. By Allah^{-azwj}! There is no name of Muhammad Bin Abdullah in it’.³⁰

7- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ سِنَانَ عَنْ دَاوُدَ بْنِ سَرْخَانَ وَبِحَيْثُ بْنُ مَعْمَرٍ وَعَلِيِّ بْنِ أَبِي حَمْرَةَ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا وَلِيدُ إِنِّي نَظَرْتُ فِي مِصْحَفِ فَاطِمَةَ ع فَلَمْ أَجِدْ لِي فِيهِ إِلَّا كَعْبَارِ النَّعْلِ.

It is narrated to us by Muhammad Bin Ismail, from Ibn Abu Najran, from Ibn Sinan, from Dawood Bin Sirhan, and Yahya Bin Ma’mar, and Ali in Abu Hamza, from Al Waleed Bin Sabeeh who said,

²⁷ Basaair Al Darajaat – P 4 Ch 2 H 3

²⁸ Basaair Al Darajaat – P 4 Ch 2 H 4

²⁹ Basaair Al Darajaat – P 4 Ch 2 H 5

³⁰ Basaair Al Darajaat – P 4 Ch 2 H 6

'Abu Abdullah^{-asws} said to me: 'O Waleed! I^{-asws} looked in the Parchment of (Syeda) Fatima^{-asws}, and I^{-asws} did not find for the clan of so and so except like the dust of the slipper''.³¹

[نادر من الباب](#)

RARE FROM THE CHAPTER

1 أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءِ التَّمِيمِيِّ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ فِي الْمَسْجِدِ فَمَرَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَلَيْهِ شِرَاكًا فَضَيَّعَ وَكَانَ مِنْ أَحْسَنِ النَّاسِ وَهُوَ شَابٌّ فَتَنَظَّرَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ فَقَالَ يَا عَبْدَ اللَّهِ بْنَ عَطَاءِ تَرَى هَذَا الْمُتَرَفَّافَ إِنَّهُ لَنْ يَمُوتَ حَتَّى يَلِيَّ النَّاسَ

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Suleyman Bin Dinar, from Abdullah Bin Ata'a Al Tameemi who said,

'I was with Ali^{-asws} Bin Al-Husayn^{-asws} in the Masjid, and Umar Bin Abdul Aziz passed by, upon him were straps of silver, and he was from the most handsome of the people, and he was a youth. Ali^{-asws} Bin Al-Husayn^{-asws} looked at him and said: 'O Abdullah Bin Ata'a! Do you see this luxurious one? He will not die until he rules the people'.

قَالَ قُلْتُ هَذَا الْقَاسِقُ قَالَ نَعَمْ لَا يَلْبَثُ فِيهِمْ إِلَّا يَسِيرًا حَتَّى يَمُوتَ فَإِذَا مَاتَ لَعَنَهُ أَهْلُ السَّمَاءِ وَاسْتَغْفَرَ لَهُ أَهْلُ الْأَرْضِ.

He (the narrator) said, 'I said, 'This is the mischief maker!' He^{-asws} said: 'Yes. He will not remain among them except for a little while until he dies. So, when he does die, the inhabitants would curse him, and the people of the earth would seek Forgiveness for him''.³²

[3 باب ما عند الأئمة ع من ديوان شيعتهم الذي أسماؤهم و أسماء آبائهم](#)

CHAPTER 3 – WHAT IS WITH THE IMAMS^{-asws}, FROM THE REGISTER OF THEIR^{-asws} SHIAS IN WHICH ARE THEIR NAMES AND NAMES OF THEIR FATHERS

1- حَدَّثَنَا ابْنُ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنْ طَرِيفِ بْنِ نَاصِحٍ وَغَيْرِهِ عَمَّنْ رَوَاهُ عَنْ حَبَابَةَ الْوَالِيَّةِ قَالَتْ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي ابْنَ أَخٍ وَهُوَ يَعْرِفُ فَضَلَّكُمْ وَ إِنِّي أَحِبُّ أَنْ تُعَلِّمَنِي أ مَنْ شِيعَتِكُمْ قَالَ وَ مَا اسْمُهُ قَالَتْ قُلْتُ فَلَانُ بْنُ فَلَانٍ

It is narrated to us by Ibn Yazeed, from Ibn Fazzal, from Taeryf Bin Nasih, and someone else, from the one who reported it from Habanat Al Wailbiya who said,

'I said to Abu Abdullah^{-asws}, 'There is a cousin of mine who recognises your^{-asws} merits, and I would love it if you^{-asws} could let me know, is he from your^{-asws} Shias?' He^{-asws} said: 'What is his name?' I said, 'So and so, son of so and so'.

³¹ Basaair Al Darajaat – P 4 Ch 2 H 7

³² Basaair Al Darajaat – P 4 Ch 2 Rare H 1

قَالَتْ فَقَالَ يَا فُلَانَةُ هَاتِ النَّامُوسَ فَجَاءَتْ بِصَحِيفَةٍ تَحْمِلُهَا كَبِيرَةٌ فَتَشْرَهَا ثُمَّ نَظَرَ فِيهَا فَقَالَ نَعَمْ هُوَ ذَا اسْمُهُ وَ اسْمُ أَبِيهِ هَاهُنَا.

She said, 'He^{-asws} said: 'O so and so! Give me^{-asws} *Al-Namous* (the code book)'. She came with the big parchment, carrying it. He^{-asws} spread it out, then looked into it and said:' Yes, there is his name and name of his father, over here!'"³³

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَكَمٍ عَنِ ابْنِ عَمِيرَةَ عَنِ الْحَضْرَمِيِّ عَنْ رَجُلٍ مِنْ بَنِي حَنِيفَةَ قَالَ: كُنْتُ مَعَ عَمِّي فَدَخَلَ عَلَيَّ بِنُ الْحُسَيْنِ عَ فَرَأَى بَيْنَ يَدَيْهِ صَحَائِفَ يَنْظُرُ فِيهَا فَقَالَ لَهُ أَيُّ شَيْءٍ هَذِهِ الصُّحُفُ جُعِلْتُ فِدَاكَ قَالَ هَذَا دِيْوَانُ شِيعَتِنَا

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Hakam, from Ibn Ameyra, from Al Hazramy, from a man from the clan of Haneefa who said,

'I was with my uncle and he entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. He saw a parchment in front of him^{-asws}, he^{-asws} was looking into it. He said to him^{-asws}, 'Which thing is this parchment? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'The is a register of our^{-asws} Shias'.

قَالَ أَ فَتَأْذُنُ أَطْلُبُ اسْمِي فِيهِ قَالَ نَعَمْ فَقَالَ فَإِنِّي لَسْتُ أَقْرَأُ وَ ابْنُ أَخِي مَعِيَ عَلَى الْبَابِ فَتَأْذُنُ لَهُ يَدْخُلُ حَتَّى يَثْرَأَ قَالَ نَعَمْ

He said, 'Can you^{-asws} allow me to search my name in it?' He^{-asws} said: 'Yes'. He^{-asws} said: 'I am not literate and my nephew is with me at the door, so permit him to enter until he reads'. He^{-asws} said: 'Yes'.

فَأَدْخَلَنِي عَمِّي فَتَنَظَّرْتُ فِي الْكِتَابِ فَأَوَّلُ شَيْءٍ هَجَمْتُ عَلَيْهِ اسْمِي فَقُلْتُ اسْمِي وَ رَبِّ الْكَعْبَةِ قَالَ وَجُحِكَ فَأَتَيْتُ أَنَا فَجُرْتُ بِخَمْسَةِ أَسْمَاءَ أَوْ سِتَّةٍ ثُمَّ وَجَدْتُ اسْمَ عَمِّي

My uncle let me enter until I looked into the book. The first thing I pounced upon was my name, so I said, 'My name, by the Lord^{-azwj} of the Kabah!' He said, 'Woe be unto you! So, where am I?' I crossed over five or six names, then found the name of my uncle.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع- أَحَدَ اللَّهِ مِيثَاقَهُمْ مَعَنَا عَلَى وَلَا يَتَنَا لَا يَزِيدُونَ وَ لَا يَنْقُصُونَ إِنَّ اللَّهَ خَلَقَنَا مِنْ أَعْلَى عِلِّيِّينَ وَ خَلَقَ شِيعَتَنَا مِنْ طِينَتِنَا أَسْفَلَ مِنْ ذَلِكَ وَ خَلَقَ عَدُوَّنَا مِنْ سِجِّينَ وَ خَلَقَ أَوْلِيَاءَهُمْ مِنْهُمْ مِنْ أَسْفَلَ ذَلِكَ.

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Allah^{-azwj} Took their Covenant with us^{-asws} upon our^{-asws} Wilayah. They will neither increase nor decrease. Allah^{-azwj} Created us^{-asws} from the High Illiyeen and Created our^{-asws} Shias from our^{-asws} clay (from) lower than that, and Created our^{-asws} enemies from Sijjeen, and Created their friend from them, from lower than that'.³⁴

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَنَفٍ عَنْ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الْبَزَّازِ قَالَ حَدَّثَنِي حَدِيثُهُ بِنُ أَسِيدِ الْعِفَارِيِّ صَاحِبِ النَّبِيِّ ص قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ فَرَأَيْتُهُ يَحْمِلُ شَيْئاً فُلْتُ مَا هَذَا قَالَ هَذَا دِيْوَانُ شِيعَتِنَا

It is narrated to us by Ahmad Bin Muhammad from Ali Bin Al Hakam, from Sayf, from Hassan, from Abu Muhammad al Bazaz who said, 'It was narrated to me by Huzeyfa Bin Saeyd Al Gifary,

³³ Basaair Al Darajaat – P 4 Ch 3 H 1

³⁴ Basaair Al Darajaat – P 4 Ch 3 H 2

‘A companion of the Prophet^{-saww} said: ‘I entered to see Ali^{-asws} Bin Al-Husayn^{-asws} and I saw him^{-asws} carrying something. I said, ‘What is this?’ He^{-asws} said: ‘This is a register of our^{-asws} Shias’.

فُلْتُ أَرِنِي أَنْظُرُ فِيهَا اسْمِي فُلْتُ إِنِّي لَسْتُ أَقْرَأُ إِلَّا ابْنَ أَخِي يَقْرَأُ فَدَعَا بِكِتَابٍ فَتَنَظَّرَ فِيهِ فَقَالَ ابْنُ أَخِي اسْمِي وَ رَبِّ الْكَعْبَةِ فُلْتُ وَبَلَّكَ أَنْ اسْمِي فَتَنَظَّرَ فَوَجَدَ بَعْدَ اسْمِهِ بِسْمَايَةِ أَسْمَاءَ.

I said, ‘Can you^{-asws} show me to look for my name in it?’ I said, ‘I am not literate, my nephew is literate. He^{-asws} called for the book and he looked into it, and my nephew said, ‘My name, by the Lord^{-azwj} of the Kabah!’ I said, ‘Woe be unto you! Where is my name?’ So, he looked and found it eight names after his name’.³⁵

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ حَبَابَةَ الْوَالِيَّةَ كَانَتْ إِذَا وَقَدَ النَّاسُ إِلَى مُعَاوِيَةَ وَقَدَّتْ هِيَ إِلَى الْحُسَيْنِ ع وَكَانَتْ امْرَأَةً شَدِيدَةً لِاجْتِهَادِ قَدْ يَسَّرَ جِلْدُهَا عَلَى بَطْنِهَا مِنَ الْعِبَادَةِ وَ أَهْمًا خَرَجَتْ مَرَّةً وَ مَعَهَا ابْنُ عَمِّ لَهَا غُلَامٌ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Is’haq, from Is’haq Bin Ammar, from Abu Baseer,

‘From Abu Abdullah^{-asws}: ‘When the people went in a delegation to Muawiya, Hababat Al-Walibiya went in a delegation to Al-Husayn^{-asws}. And she was a woman of severe struggle and her skin had dried upon her belly from the (acts of) worship. She went out once and with her was a son of her uncle, a young boy.

فَدَخَلَتْ بِهِ عَلَى الْحُسَيْنِ ع فَقَالَتْ لَهُ جُعِلْتُ فِدَاكَ فَأَنْظُرْ هَلْ تَجِدُ ابْنَ عَمِّي هَذَا فِيمَا عِنْدَكُمْ وَ هَلْ تَجِدُهُ نَاجِيًا قَالَ فَقَالَ نَعَمْ تَجِدُهُ عِنْدَنَا وَ تَجِدُهُ نَاجِيًا.

She entered with him to Al-Husayn^{-asws} and said, ‘May I be sacrificed for you^{-asws}! Can you^{-asws} look and see whether you^{-asws} find this son of my uncle in what is with you^{-asws}, and whether you^{-asws} find him as one to attain salvation?’ He^{-asws} said: ‘Yes, we^{-asws} do find him with us^{-asws}, and we^{-asws} do find him as one to attain salvation’.³⁶

5- حَدَّثَنَا ابْنُ يَرِيدٍ عَنِ الْوَشَاءِ عَنْ أَبِي حَمْرَةَ قَالَ: خَرَجْتُ بِأَبِي بَصِيرٍ أَقُوْدُهُ إِلَى بَابِ أَبِي عَبْدِ اللَّهِ ع قَالَ فَقَالَ لِي لَا تَتَكَلَّمْ وَ لَا تُفَلِّحْ شَيْئًا فَأَنْتَهَيْتُ بِهِ إِلَى الْبَابِ فَتَنَخَّنَحَ فَسَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَا فُلَانَةَ افْتَحِي لِأَبِي مُحَمَّدٍ الْبَابَ

It is narrated to us by Ibn Yazeed, from Al Washa, from Abu Hamza who said,

‘I went out with Abu Baseer. I seated him at the door of Abu Abdullah^{-asws}. He said to me, ‘Neither discuss nor speak anything’. So I ended with him to the door, and he cleared his throat. I heard Abu Abdullah^{-asws} saying: ‘O so and so! Open the door for Abu Muhammad’.

قَالَ فَدَخَلْنَا وَ السِّبْرَاجُ بَيْنَ يَدَيْهِ فَإِذَا سَقَطَ بَيْنَ يَدَيْهِ مَفْتُوحٌ قَالَ فَوَقَعَتْ عَلَيَّ الرِّعْدَةُ فَجَعَلْتُ أَرْتَعِدُ فَرَفَعُ رَأْسَهُ إِلَيَّ فَقَالَ أَمْ بَرَّازٌ أَنْتَ فُلْتُ نَعَمْ جَعَلَنِي اللَّهُ فِدَاكَ

³⁵ Basaair Al Darajaat – P 4 Ch 3 H 3

³⁶ Basaair Al Darajaat – P 4 Ch 3 H 4

He (the narrator) said, 'So we entered and the lantern was in front of him^{-asws}, and there was a bowl in front of him^{-asws}, open. The shivering affected me and I went on to tremble. He^{-asws} raised his^{-asws} head towards me and said: 'Are you Bazzaz?' I said, 'Yes, may I be sacrificed for you^{-asws}!'

قَالَ فَرَمَى إِلَيَّ بِمَلَاءَةٍ فُوهِئَةٍ كَانَتْ عَلَى الْمِرْفَقَةِ فَقَالَ اطْوِ هَذِهِ فَطَوَيْتُهَا ثُمَّ قَالَ أَبْرَأُ أَنْتَ وَهُوَ يَنْظُرُ بِي الصَّحِيفَةَ قَالَ فَازْدَدْتُ رِعْدَةً قَالَ فَلَمَّا خَرَجْنَا قُلْتُ يَا أَبَا مُحَمَّدٍ مَا رَأَيْتُ كَمَا مَرَّ بِي اللَّيْلَةَ إِلَيَّ وَجَدْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ عَ سَفَطًا قَدْ أَخْرَجَ مِنْهُ صَحِيفَةً فَنَظَرْتُ فِيهَا فَكُلَّمَا نَظَرْتُ فِيهَا أَخَذْتَنِي الرِّعْدَةُ

He (the narrator) said, 'He^{-asws} threw a quilt towards me which was upon a pillow and said: 'Fold this'. So I folded it. Then he^{-asws} said: 'Are you Bazzaz', and he^{-asws} was looking into the parchment. The shivering increased. When we went out, I said, 'O Abu Muhammad! I have not seen a night like what has passed with me. I found a basket in front of Abu Abdullah^{-asws} and he^{-asws} brought out a parchment from it and looked into it. Every time he^{-asws} looked into it, the shivering seized me'.

قَالَ فَضْرَبَ أَبُو بَصِيرٍ يَدَهُ عَلَى جَبْهَتِهِ ثُمَّ قَالَ وَمِنْكَ أَلَا أَخْبَرْتَنِي قُبْلُكَ وَ اللَّهِ الصَّحِيفَةُ الَّتِي فِيهَا أَسْمَاءُ الشَّيْبَعَةِ وَ لَوْ أَخْبَرْتَنِي لَسَأَلْتُهُ أَنْ يُرِيكَ اسْمَكَ فِيهَا.

He (the narrator) said, 'Abu Baseer struck his hand upon his forehead, then said, 'Woe be unto you! Shall I inform you? By Allah^{-azwj} that parchment is the one in which are names of the Shias, and if you had told me I would have asked him^{-asws} to show you your name in it'³⁷.

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنِ سُلَيْمَانَ عَنْ عُمَرَ بْنِ أَبِي بَكْرٍ عَنْ رَجُلٍ عَنْ حَدِيثِ بْنِ أَبِي سَيِّدٍ الْغِفَارِيِّ قَالَ: لَمَّا وَاذَعَ الْحَسَنُ بْنُ عَلِيٍّ عَ مُعَاوِيَةَ وَ انْصَرَفَ إِلَى الْمَدِينَةِ صَحْبُهُ فِي مُنْصَرَفِهِ وَ كَانَ بَيْنَ عَيْنَيْهِ جَمَلٌ بَعِيرٌ لَا يُفَارِقُهُ حَيْثُ تَوَجَّهَ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Suleyman, from Umar Bin Abu Bakr, from a man, from Huzeyfa Bin Aseyd Al Gifary who said,

'When Al-Husayn^{-asws} Bin Ali^{-asws} bade farewell to Muawiya and left to go to Al-Medina, I accompanied him^{-asws} in his^{-asws} journey, and there was a loaded camel in front of his^{-asws} eyes, not separating from it wherever he^{-asws} headed.

قُلْتُ لَهُ ذَاتَ يَوْمٍ جَعَلْتُ فِدَاكَ يَا أَبَا مُحَمَّدٍ هَذَا الْجَمَلُ لَا يُفَارِقُكَ حَيْثُ مَا تَوَجَّهْتَ فَقَالَ يَا حَدِيثُ أَ تَدْرِي مَا هُوَ قُلْتُ لَا قَالَ هَذَا الدِّبْوَانُ قُلْتُ دِبْوَانُ مَاذَا قَالَ دِبْوَانُ شَيْعَتِنَا فِيهِ أَسْمَاؤُهُمْ قُلْتُ جَعَلْتُ فِدَاكَ فَأَرِنِي اسْمِي قَالَ اغْدُ بِالْعَدَاةِ

One day I said to him^{-asws}, 'May I be sacrificed for you^{-asws} O Abu Muhammad^{-asws}! This luggage, you^{-asws} do not separate from it wherever you^{-asws} are headed'. He^{-asws} said: 'O Huzeyfa! Do you know what it is?' I said, 'No'. He^{-asws} said: 'This is the register'. I said, 'A register of what?' He^{-asws} said: 'Register of our^{-asws} Shias wherein are their name'. I said, 'May I be sacrificed for you^{-asws}! Show me my name'. He^{-asws} said: 'Come in the morning'.

قَالَ فَعَدَوْتُ إِلَيْهِ وَ مَعِيَ ابْنُ أَخِي لِي وَ كَانَ يُقْرَأُ وَ لَمْ أَكُنْ أَقْرَأُ قَالَ مَا عَدَا بِكَ قُلْتُ الْحَاجَةُ الَّتِي وَعَدْتَنِي قَالَ مَنْ ذَا الْقَتْلِ مَعَكَ قُلْتُ ابْنُ أَخِي لِي وَ هُوَ يُقْرَأُ وَ لَسْتُ أَقْرَأُ

³⁷ Basaair Al Darajaat – P 4 Ch 3 H 5

He^{-asws} said: 'I went to him in the morning and with me was a nephew of mine, and he was literate and I could not read. He^{-asws} said: 'What have you come for in the morning?' I said, 'The need which you^{-asws} promised me'. He^{-asws} said: 'Who is that youth with you?' I said, 'A nephew of mine, and he is literate, and I am not literate'.

قَالَ فَقَالَ لِي اجْلِسْ فَجَلَسْتُ فَقَالَ عَلِيٌّ بِاللَّيْثِيَانِ الْأَوْسَطِ قَالَ فَأُتِيَ بِهِ قَالَ فَنَظَرَ الْفَتَى فَإِذَا الْأَسْمَاءُ تُلُوخٌ قَالَ فَبَيْنَمَا هُوَ يَقْرَأُ إِذْ قَالَ هُوَ يَا عَمَّاهُ هُوَ دَا اسْمِي فُلْتُ نَكَلْتِكَ أُمَّكَ انْظُرْ أَيْنَ اسْمِي قَالَ فَصَفَحَ ثُمَّ قَالَ هُوَ دَا اسْمُكَ فَاسْتَبَشَرْنَا وَ اسْتَشْهَدَ الْفَتَى مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

He (the narrator) said, 'He^{-asws} said to me: 'Be seated!' So, I sat down. He^{-asws} said: 'To me^{-asws} with the middle register'. I came with it'. The youth looked and there were names listed. While he was reading when he said, 'O uncle! Here is my name!' I said, 'May your mother be bereft of you! Look where my name is'. He turned a page, then said, 'There is your name'. So, we were cheered, and the youth was martyred with Al-Husayn^{-asws} Bin Ali^{-asws}'.³⁸

7- حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ الْحُسَيْنِ السَّنْجَابِيِّ عَنِ الْحُسَيْنِ بْنِ يَسَارٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: فُلْتُ لِأَبِي الْحُسَيْنِ الْمَاضِي عِ اسْمِي عِنْدَكُمْ فِي السَّفَطِ الَّتِي فِيهَا أَسْمَاءُ شِيعَتِكُمْ فَقَالَ إِي وَ اللَّهُ فِي النَّامُوسِ.

It is narrated to us by Ali Bin Al Hassan, from Al Husayn Bin Al Hassan Al Snajaie, from Al Husayn Bin Yasser, from Dawood Al Raqy who said,

'I said to Abu Al-Hassan Al-Maazy (7th Imam^{-asws}), 'Is my name with you in the basket wherein are names of your^{-asws} Shias?' He^{-asws} said: 'Yes, by Allah^{-azwj}, in Al-Namous (code book)'.³⁹

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ الْمَرْزُبَانِ بْنِ عِمْرَانَ قَالَ: سَأَلْتُ الرِّضَا عَ عَنْ نَفْسِي فُلْتُ أَسْأَلُكَ عَنْ أَهَمِّ الْأَشْيَاءِ أَمْ مِنْ شِيعَتِكُمْ أَنَا فَقَالَ نَعَمْ فُلْتُ جِئْتُ فِدَاكَ فَتَعْرِفْ اسْمِي فِي الْأَسْمَاءِ قَالَ نَعَمْ.

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Al Marzaban Bin Imran who said,

'I asked Al-Reza^{-asws} about myself, I said, 'I ask you^{-asws} about the most important of the things. Am I from your^{-asws} Shias?' He^{-asws} said: 'Yes'. I said, 'May I be sacrificed for you^{-asws}! Did you^{-asws} recognise my name among the names?' He^{-asws} said: 'Yes'.⁴⁰

9- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ أَبِي الْحُسَيْنِ الرِّضَا عَ أَنَّهُ كَتَبَ إِلَيْهِ فِي رِسَالَةٍ أَنَّ شِيعَتَنَا مَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ أَخَذَ اللَّهُ عَلَيْنَا وَ عَلَيْهِمُ الْمِيثَاقُ يَرُدُّونَ مَوْرِدَنَا وَ يَدْخُلُونَ مَدْخَلَنَا لَيْسَ عَلَيَّ مِلَّةَ الْإِسْلَامِ غَيْرَنَا وَ غَيْرَهُمْ.

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

'From Abu Al-Hassan Al-Reza^{-asws} having written to him in a message: 'Our^{-asws} Shias are written with their names and names of their fathers. Allah^{-azwj} has Taken the Covenant upon us^{-asws} and upon them. They turn our^{-asws} turnings and enter our^{-asws} entering. There isn't any nation of Al-Islam apart from us^{-asws} and them'.⁴¹

³⁸ Basaair Al Darajaat – P 4 Ch 3 H 6

³⁹ Basaair Al Darajaat – P 4 Ch 3 H 7

⁴⁰ Basaair Al Darajaat – P 4 Ch 3 H 8

⁴¹ Basaair Al Darajaat – P 4 Ch 3 H 9

10- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَمِّهِ عَلِيِّ بْنِ السَّرِيِّ الْكَرْخِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ عَلَيْهِ شَيْخٌ وَ مَعَهُ ابْنُهُ فَقَالَ لَهُ الشَّيْخُ جُعِلْتُ فِدَاكَ أَمْ مِنْ شِيعَتِكُمْ أَنَا

It is narrated to us by Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Al Hassan, from his uncle Ali Bin Al Sary Al Karkhy who said,

‘I was in the presence of Abu Abdullah^{-asws} and an old man entered to see him^{-asws} and his son was with him. The sheikh said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Am I from your^{-asws} Shias?’

فَأَخْرَجَ أَبُو عَبْدِ اللَّهِ عَ صَحِيفَةً مِثْلَ فَخِذِ الْبَعِيرِ فَنَاقَلَهُ طَرْفَهَا ثُمَّ قَالَ لَهُ أَدْرِجْ فَأَدْرَجَهُ حَتَّى أَوَقَفَهُ عَلَى حَرْفٍ مِنْ حُرُوفِ الْمُعْجَمِ فَإِذَا اسْمُ ابْنِهِ قَبْلَ اسْمِهِ فَصَاحَ الْإِبْنُ فَرِحًا اسْمِي وَ اللَّهِ

Abu Abdullah^{-asws} brought out a parchment like the thigh of a camel and gave him its end, then said to him: ‘Go through the list’, and he went through the list until he stopped upon a letter from the letters of the dictionary, and there was the name of his son before his name. The son shouted out of happiness, ‘My name, by Allah^{-azwj!}’

فَرِحَ الشَّيْخُ ثُمَّ قَالَ لَهُ أَدْرِجْ فَأَدْرَجَ ثُمَّ أَوَقَفَهُ أَيْضًا عَلَى اسْمِهِ كَذَلِكَ.

He^{-asws} felt pity on the old man. Then he^{-asws} said to him: ‘Go through the list’. He went through the list, then stopped him upon his name like that”.⁴²

4 باب ما عند الأئمة ع من سلاح رسول الله ص و آيات الأنبياء مثل عصي و خاتم سليمان و الطست و التابوت و الألواح و قميص آدم

CHAPTER 4 – WHAT IS WITH THE IMAMS^{-asws}, FROM THE WEAPONS OF RASOOL-ALLAH^{-saww}, AND SIGNS OF THE PROPHETS^{-as} LIKE THE STAFF, AND THE RING OF SULEIMAN^{-as}, AND THE TRAY, AND THE ARK, AND THE TABLETS, AND SHIRT OF ADAM^{-as}

1- حَدَّثَنِي ابْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ الْعَجَلِيَّةَ يُزْعَمُونَ أَنَّ عَبْدَ اللَّهِ بْنَ الْحَسَنِ يَدَّعِي أَنَّ سَيْفَ رَسُولِ اللَّهِ صَ عِنْدَهُ

It is narrated to me by Ibn Marouf, from Hammad Bin Isa, from Ibn Muskan, from Suleyman Bin Haroun who said,

‘I said to Abu Abdullah^{-asws}, ‘The Ijiliyah are claiming that Abdullah Bin Al-Hassan claimed that the sword of Rasool-Allah^{-saww} is with him’.

⁴² Basaair Al Darajaat – P 4 Ch 3 H 10

فَقَالَ وَاللَّهِ لَقَدْ كَذَبَ فَوَ اللَّهِ مَا هُوَ عِنْدَهُ وَ مَا رَأَى بِوَاحِدٍ مِنْ عَيْنَيْهِ فَطُ وَّ لَا رَأَى أَبُوهُ إِلَّا أَنْ يَكُونَ رَأَى عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ وَ إِنَّ صَاحِبَهُ لَمَحْفُوظٌ مَحْفُوظٌ لَهُ وَ لَا يَذْهَبَنَّ يَمِينًا وَ لَا شِمَالًا فَإِنَّ الْأَمْرَ وَاضِحٌ

He^{-asws} said: ‘By Allah^{-azwj}, he has lied! By Allah^{-azwj}, it is not with him, and he has not seen it with even one of his eyes, at all, nor did his father see it, except if he happened to be in the presence of Ali^{-asws} Bin Al-Husayn^{-asws}, and that its owner is a protector for him, and it will neither go right nor left, for the matter is clear.

وَ اللَّهُ لَوْ أَنَّ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَحْمِلُوا هَذَا الْأَمْرَ مِنْ مَوْضِعِهِ الَّذِي وَضَعَهُ اللَّهُ مَا اسْتَطَاعُوا وَ لَوْ أَنَّ خَلْقَ اللَّهِ كُلَّهُمْ جَمِيعًا كَفَرُوا حَتَّى لَا يَبْقَى أَحَدٌ جَاءَ اللَّهُ لِهَذَا الْأَمْرِ بِأَهْلِ يَكُونُونَ هُمْ أَهْلُهُ.

By Allah^{-azwj}! If the people of the earth were to gather upon turning this matter around from its place which Allah^{-azwj} has Placed it in, they would not be able to, and if Allah^{-azwj} were to Create all of them, (and) they all disbelieve until no one remain, Allah^{-azwj} would come with a people for this matter, they will becoming its rightful ones’^{.43}

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ سَعِيدِ السَّمَّانِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عِ إِذْ دَخَلَ عَلَيْهِ رَجُلَانِ مِنَ الزَّيْدِيَّةِ فَقَالَا أَيْنَ إِمَامُكُمْ إِمَامٌ مُفْتَرَضٌ طَاعَتُهُ فَقَالَ لَا

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Waheyb, from Saeed Al Samman who said,

‘I was in the presence of Abu Abdullah^{-asws} when two men from the Zaydiites entered and they said, ‘Is there an Imam^{-asws} among you the obedience to whom is Obligatory?’ He^{-asws} said: ‘No’.

قَالَ فَقَالَا لَهُ فَأَخْبَرْنَا عَنْكَ الثِّقَاتِ أَنْكَ تَعْرِفُهُ وَ تَسْمِيهِمْ [نُسَمِيهِمْ] لَكَ وَ هُمْ فُلَانٌ وَ فُلَانٌ وَ هُمْ أَصْحَابُ وَرَعٍ وَ تَشْمِيرٍ وَ هُمْ مِمَّنْ لَا يَكْذِبُونَ

He (the narrator) said, ‘They said to him^{-asws}, ‘The reliable ones have informed us about you^{-asws}, that you^{-asws} do know him^{-asws} and named them for you^{-asws}, and they are so and so, and so and so, and they are people of devoutness, and carefulness, and they are from the ones who cannot be belied’.

فَقَضَبَ أَبُو عَبْدِ اللَّهِ عِ وَ قَالَ مَا أَمَرْتُمْ بِهَذَا فَلَمَّا رَأَى الْعُضْبَ فِي وَجْهِهِ حَرَجًا فَقَالَ لِي أ تَعْرِفُ هَذَيْنِ فُلْتُ نَعَمْ هُمَا مِنْ أَهْلِ سُوقِنَا مِنَ الزَّيْدِيَّةِ وَ هُمَا يَزْعُمَانِ أَنَّ سَيْفَ رَسُولِ اللَّهِ صِ عِنْدَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ

Abu Abdullah^{-asws} was angered and said: ‘I^{-asws} had not instructed them with this!’ When they saw the anger in his^{-asws} face, they went out. He^{-asws} said to me: ‘Do you recognise these two?’ I said, ‘Yes, they are both from the people of our market from the Zaydiites, and they are claiming that the sword of Rasool-Allah^{-azwj} is with Abdullah Bin Al-Hassan’.

فَقَالَ كَذَبًا لَعَنَهُمَا اللَّهُ وَ لَا وَ اللَّهِ مَا رَأَى عَبْدُ اللَّهِ بِعَيْنَيْهِ وَ لَا بِوَاحِدٍ مِنْ عَيْنَيْهِ وَ لَا رَأَى أَبُوهُ إِلَّا أَنْ يَكُونَ رَأَى عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ إِنَّ كَانَا صَادِقَيْنِ فَمَا عَلَامَةٌ فِي مَقْبِضِهِ وَ مَا لَا تَرَى فِي مَوْضِعِ مَضْرِبِهِ

⁴³ Basaaair Al Darajaat – P 4 Ch 4 H 1

He^{-asws} said: ‘They are lying, may Allah^{-azwj} Curse them! No, by Allah^{-azwj}! Abdullah^{-asws} has not seen it with his eyes, and not even with one of his eyes, not has his father seen it except if happened to have seen it with Ali^{-asws} Bin Al-Husayn Bin Ali^{-asws}, and if they were truthful, so what is a sign in its handle, and what can you not see in the place of its blade?

وَإِنَّ عِنْدِي لَسَيْفٌ رَسُولِ اللَّهِ ص وَ دِرْعُهُ وَ لَامَتُهُ وَ مِغْفَرُهُ فَإِنْ كَانَ صَادِقِينَ فَمَا عَلَامَةٌ فِي دِرْعِهِ

And with me^{-asws} is the sword of Rasool-Allah^{-saww}, and his^{-saww} armour, and his^{-saww} coat of mail, and his^{-saww} helmet. So, if they were truthful, so what is a sign in his^{-saww} armour?

وَإِنَّ عِنْدِي لَرَايَةَ رَسُولِ اللَّهِ ص الْمَعْلَبَةِ وَ إِنَّ عِنْدِي أَلْوَاخَ مُوسَى وَ عَصَاهُ وَ إِنَّ عِنْدِي لِحَاتِمَ سُلَيْمَانَ بْنِ دَاوُدَ وَ إِنَّ عِنْدِي الطَّسْتَ الَّذِي كَانَ يُقْرَبُ بِهَا مُوسَى الْقُرْبَانَ وَ إِنَّ عِنْدِي الْإِسْمَ الَّذِي كَانَ إِذَا أَرَادَ رَسُولُ اللَّهِ أَنْ يَضَعَهُ بَيْنَ الْمُسْلِمِينَ وَ الْمُشْرِكِينَ لَمْ يَصِلْ مِنَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ نُشَابَةً

And with me^{-asws} is the prevailing flag of Rasool-Allah^{-saww}, and with me^{-asws} are the Tablets of Musa^{-as} and his^{-as} staff, and with me^{-asws} is the ring of Suleyman^{-as} Bin Dawood^{-as}, and with me^{-asws} is the tray which Musa^{-as} used to offer offerings in, and with me^{-asws} is the Name which, whenever Rasool-Allah^{-saww} wanted, he^{-saww} would place it between the Muslims and the Polytheists, the Polytheists arrows could not arrive to the Muslims.

وَإِنَّ عِنْدِي التَّابُوتَ الَّتِي جَاءَتْ بِهَا الْمَلَائِكَةُ تَحْمِلُهُ وَ مَثَلُ السِّلَاحِ فِيمَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَهْلَ بَيْتِ [فِي أَيِّ بَيْتٍ] وَقَفَ التَّابُوتُ عَلَى بَابِ دَارِهِمْ أُوتُوا النُّبُوَّةَ كَذَلِكَ وَ مَنْ صَارَ إِلَيْهِ السِّلَاحُ مِنَّا أُوتِيَ الْإِمَامَةَ

And with me^{-asws} is the ark which the Angels came with it, carrying it, and an example of the weapons among us^{-asws} is an example of the ark among the children of Israel. Whichever household the ark paused at a door of their doors, were given the Prophet-hood. Similar to that, and the one from us^{-asws} the weapons come to, is given the Imamate.

وَ لَقَدْ لَبَسَ أَبِي دِرْعَ رَسُولِ اللَّهِ فَحَطَّتْ عَلَى الْأَرْضِ حَاطِطًا وَ لَبِسْتُهَا أَنَا فَكَانَتْ وَ قَائِمًا مِنْ إِذَا لَبَسَهَا مَلَأَهَا إِنْ شَاءَ اللَّهُ.

And my^{-asws} father had worn the armour of Rasool-Allah^{-saww}, and it dragged upon the ground making marks, and I^{-asws} wore it, and it was (the same), and our^{-asws} Qaim^{-asws} is from the one when he^{-asws} wears it, it would fit him^{-asws}, if Allah^{-azwj} so Desires”.⁴⁴

3- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ طَرِيفِ بْنِ نَاصِحٍ قَالَ: لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي ظَهَرَ فِيهَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ دَعَا أَبُو عَبْدِ اللَّهِ ع بِسَقِطٍ لَهُ فَلَمَّا وَضَعَ بَيْنَ يَدَيْهِ فَتَحَهُ فَمَدَّ يَدَهُ إِلَى شَيْءٍ فَتَنَاوَلَهُ فَتَعَبَّ مِنْهُ شَيْءٌ فَغَضِبَ ثُمَّ دَعَا سَعِيدَةَ فَأَسْمَعَهَا

It is narrated to us by Ahmad Bin Al Husayn, from his father, from Zareef Bin Nasih who said,

‘When it was the night during which Muhammad Bin Abdullah Bin Al-Hassan appeared, Abu Abdullah^{-asws} called for a basket of his^{-asws}. When he^{-asws} had placed it in front of him^{-asws}, he^{-asws} opened it and extended his^{-asws} hand to something and to something. Something was faulty in it, so he^{-asws} got angered then called Saeeda and told her off.

⁴⁴ Basaaair Al Darajaat – P 4 Ch 4 H 2

فَقَالَ لَهُ حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ أَصْلَحَكَ اللَّهُ لَقَدْ غَضِبْتَ غَضَبًا مَا أَرَاكَ غَضِبْتَ مِثْلَهُ

Hamza Bin Abdullah Bin Muhammad said to him^{-asws}, 'May Allah^{-azwj} Keep you well. You^{-asws} had got angered with an anger I have not seen you^{-asws} getting angry like it'.

فَقَالَ لَهُ مَا تُدْرِي مَا هَذِهِ هَذِهِ الْعُقَابُ رَأَيْتُ رَسُولَ اللَّهِ ص قَالَ ثُمَّ أَخْرَجَ صُرَّةً فَأَخَذَهَا بِيَدِهِ فَقَالَ فِي هَذِهِ الصُّرَّةِ مِائَتَا دِينَارٍ عَزَّهَا عَلِيُّ بْنُ الْحُسَيْنِ ع عَنْ
تَمَنِ عُمُودَانَ أُعِدَّتْ لِهَذَا الْحَدِيثِ الَّذِي حَدَّثَ اللَّيْلَةَ بِالْمَدِينَةِ

He^{-asws} said: 'Do you know what this is? These are retributions of the flag of Rasool-Allah^{-azwj}'. Then he^{-asws} brought out a bundle and grabbed it with his^{-asws} hand and said: 'In this bundle there are two hundred Dinars Ali^{-asws} Bin Al-Husayn^{-asws} had kept is aside from the price of two pieces of land for this occurrence which happened tonight at Al-Medina'.

قَالَ فَأَخَذَهَا فَمَضَى فَكَانَتْ نَفَقَتَهُ بِطَيْبَةٍ.

He (the narrator) said, 'He^{-asws} took it and went. It was his^{-asws} expense money (for a land at Tayba"⁴⁵

4- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَعَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: بَيْنَمَا مَعَ أَبِي عَبْدِ اللَّهِ ع فِي تَقِيمَةٍ إِذَا اسْتَأْذَنَ عَلَيْهِ أَنَاسٌ مِنْ أَهْلِ الْكُوفَةِ فَأَذِنَ لَهُمْ فَدَخَلُوا عَلَيْهِ فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ إِنَّ أَنَا نَأْتُونَكَ بِزُعْمُونَ أَنَّ فِيكُمْ أَهْلَ الْبَيْتِ إِمَامٌ مُفْتَرَضِ الطَّاعَةِ فَقَالَ مَا أَعْرِفُ ذَلِكَ فِي أَهْلِ بَيْتِي

It is narrated to us by Ahmad Bin Muhammad, and Abdullah Bin Aamir, from Ibn Sinan, from Ibn Muskan, from Suleyman Bin Khalid who said,

'While I was with Abu Abdullah^{-asws} in a tent, when some people from the inhabitants of Al-Kufa sought permission to see him^{-asws}. He^{-asws} permitted for them and they entered to see him^{-asws}. They said, 'O Abu Abdullah^{-asws}! Some people come to us and they claim that among you People^{-asws} of the Household, there is an Imam^{-asws} of obligatory obedience'. He^{-asws} said: 'I^{-asws} do not recognise that among the people my^{-asws} household'.

فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ اللَّهُ يُزْعَمُونَ أَنَّكَ أَنْتَ هُوَ قَالَ مَا قُلْتُ لَهُمْ ذَلِكَ قَالُوا يَا أَبَا عَبْدِ اللَّهِ إِنَّهُمْ أَصْحَابُ تَشْمِيرٍ وَ أَصْحَابُ خَلْوَةٍ وَ أَصْحَابُ وَرَعٍ وَ هُمْ يُزْعَمُونَ أَنَّكَ أَنْتَ هُوَ قَالَ هُمْ أَعْلَمُ وَ مَا قَالُوا

They said, 'O Abu Abdullah^{-asws}! They are claiming that you^{-asws} are him^{-asws}'. He^{-asws} said: 'I^{-asws} did not say that to them'. They said, 'O Abu Abdullah^{-asws}! They are people of seriousness, and people of isolation, and people of devoutness, and they are alleging that you^{-asws} are him^{-asws}'. He^{-asws} said: 'They are more knowing of what they are saying'.

قَالَ فَلَمَّا رَأَوْهُ أَهْمُ قَدْ أَغْضَبُوهُ قَامُوا فَخَرَجُوا فَقَالَ يَا سُلَيْمَانُ مَنْ هَؤُلَاءِ قَالَ أَنَا مِنْ الْعَجَلِيَّةِ قَالَ عَلَيْهِمْ لَعْنَةُ اللَّهِ فُلْتُ يُزْعَمُونَ أَنَّ سَيْفَ رَسُولِ اللَّهِ ص وَقَعَ عِنْدَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ

He (the narrator) said, 'When they saw him^{-asws} that they had angered him^{-asws}, they stood up and went out. He^{-asws} said: 'O Suleyman! Who are they?' He said, 'They are people from the

⁴⁵ Basaair Al Darajaat – P 4 Ch 4 H 3

Al-Ijiliyah'. He^{-asws} said: 'Upon them be Curse of Allah^{-azwj}'. I said, 'They are claiming that the sword of Rasool-Allah^{-saww} fell to be with Abdullah Bin Al-Hassan'.

قَالَ لَا وَاللَّهِ مَا رَأَى عَبْدُ اللَّهِ بِنُ الْحَسَنِ وَلَا أَبُوهُ الَّذِي وَلَدَهُ بِوَاحِدَةٍ مِنْ عَيْنَيْهِ إِلَّا أَنْ يَكُونَ رَأَى عِنْدَ الْحُسَيْنِ بْنِ عَلِيٍّ عَ فَإِنْ كَانُوا صَادِقِينَ فَاسْأَلُوهُمْ عَمَّا فِي مَيْسَرَتِهِ وَعَمَّا فِي مَيْمَنَتِهِ فَإِنَّ فِي مَيْسَرَةِ سَيْفِ رَسُولِ اللَّهِ ص وَ فِي مَيْمَنَتِهِ عَلَامَةٌ

He^{-asws} said: 'No, by Allah^{-azwj}! Abdullah Bin Al-Hassan has not seen it, nor has his father who begot him, with even one of his eye, except if he had seen it with Al-Husayn^{-asws} Bin Ali^{-asws}. If they were truthful, and ask them about what is in its left and about what is in its right, for there are markings in the left of the sword of Rasool-Allah^{-azwj} and in its right'.

ثُمَّ قَالَ وَاللَّهِ عِنْدَنَا لَسَيْفُ رَسُولِ اللَّهِ ص وَ دِرْعُهُ وَ سِلَاحُهُ وَ لِأَمْتُهُ وَاللَّهِ إِنَّ عِنْدَنَا الَّذِي كَانَ رَسُولُ اللَّهِ ص يَضَعُهُ بَيْنَ الْمُشْرِكِينَ وَالْمُسْلِمِينَ فَلَا يُخْلَصُ إِلَيْهِمْ نُشَابَةٌ

Then he^{-asws} said: 'By Allah^{-azwj}! With us^{-asws} is the sword of Rasool-Allah^{-saww}, and his^{-asws} armour, and his^{-asws} weapons, and his^{-asws} shield. By Allah^{-azwj}, with us^{-asws} is that was for Rasool-Allah^{-saww}, he^{-saww} used to place it between the Polytheists and the Muslims, so no cross bow arrived to them.

وَاللَّهِ إِنَّ عِنْدَنَا لِمِثْلَ التَّائِبَاتِ الَّذِي جَاءَتْ بِهِ الْمَلَائِكَةُ تَحْمِلُهُ وَاللَّهِ إِنَّ عِنْدَنَا لِمِثْلَ الطَّشْتِ الَّذِي كَانَ مُوسَى يُقْرِبُ فِيهَا الْقُرْبَانَ وَاللَّهِ إِنَّ عِنْدَنَا لَأَلْوَاخَ مُوسَى وَعَصَاهُ وَإِنَّ قَائِمَنَا مِنْ لَيْسَ دِرْعَ رَسُولِ اللَّهِ ص فَمَالَاهَا وَ لَقَدْ لَبِسَهَا أَبُو جَعْفَرٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَحَطَّتْ عَلَيْهِ

By Allah^{-azwj}, with us^{-asws} is like the ark which the Angels had come carrying it. By Allah^{-azwj}, with us^{-asws} is like the tray, which Musa^{-as} used to offering the offering in. By Allah^{-azwj}, with us^{-asws} are the Tablets of Musa^{-as}, and his^{-as} staff; and if our^{-asws} Qaim^{-asws} were to wear the armour of Rasool-Allah^{-saww}, it would fit him^{-asws}, and Abu Ja'far had worn it, and it left marks upon him^{-asws}.

فَقُلْتُ لَهُ أَنْتَ الْحَمُّ أَمْ أَبُو جَعْفَرٍ قَالَ كَانَ أَبُو جَعْفَرٍ الْحَمَّ مِنِّي وَ لَقَدْ لَبِسْتُهَا أَنَا فَكَانَتْ وَ كَانَتْ وَ قَالَ يَبْدِي هَكَذَا وَ قَلْبَهَا ثَلَاثًا.

I said to him^{-asws}, 'Are you^{-asws} stockier or Abu Ja'far^{-asws}?' He^{-asws} said: 'Abu Ja'far^{-asws} was stockier than me^{-asws}, and I^{-asws} had worn it, so it was what it was', and he^{-asws} gestured with his^{-asws} hand like this, and turned it thrice"⁴⁶.

5- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْبَرْقِيِّ عَنِ فَضَالَةَ عَنِ يَحْيَى عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ السِّبْلَاحَ فِينَا كَمِثْلِ التَّائِبَاتِ فِي بَنِي إِسْرَائِيلَ كَانَ حَيْثُ مَا دَارَ التَّائِبَاتُ فَتَمَّ الْمُلْكُ وَ حَيْثُ مَا دَارَ السِّبْلَاحُ فَتَمَّ الْعِلْمُ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat, from Yahya, from his father, from Abdullah Bin Suleyman who said,

'I heard Abu Ja'far^{-asws} saying: 'The weapons (of Rasool-Allah^{-saww}) are among us^{-asws} like an example of the ark among the children of Israel. It so happened that wherever the ark

⁴⁶ Basaaair Al Darajaat – P 4 Ch 4 H 4

circulated (went), so did the kingdom, and wherever the weapons circulated (go to), so does the knowledge”⁴⁷.

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْبَرْهَمِيِّ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ الْعَجَلِيِّ أَنَّهُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَا ابْنَ رَسُولِ اللَّهِ ص الْعِجْلِيَّةُ يَقُولُونَ رَهْطَانُ سَيْفِ رَسُولِ اللَّهِ ص عِنْدَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ

It is narrated by Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat Bin Ayoub, from Suleyman Bin Haroun Al Ijaly having said,

‘I said to Abu Abdullah^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! Two groups of the Ijiliya are saying that the sword of Rasool-Allah^{-saww} is with Abdullah Bin Al-Hassan’.

قَالَ وَ اللَّهُ مَا رَأَهُ وَ لَا رَأَهُ أَبُوهُ الَّذِي وَلَدَهُ إِلَّا أَنْ يَكُونَ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ إِنَّ صَاحِبَ هَذَا الْأَمْرِ لَمَحْفُوظٌ وَ مَحْفُوظٌ لَهُ فَلَا يَدْهَبُ يَمِينًا وَ لَا شِمَالًا فَإِنَّ الْأَمْرَ وَاضِحٌ

He^{-asws} said: ‘By Allah^{-azwj}, he has not seen it, nor has his father who begot him seen it except he happened to be in the presence of Ali^{-asws} Bin Al-Husayn^{-asws}. The Master^{-asws} of this command is protected, and it is protected for him^{-asws}, therefore neither to right nor left, for the matter is clear.

وَ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ اجْتَمَعُوا إِلَى أَنْ يُحْمِلُوا هَذَا الْأَمْرَ عَنْ مَوْضِعِهِ الَّذِي وَضَعَهُ اللَّهُ مَا اسْتَطَاعُوا.

By Allah^{-azwj}! Even if the people of the sky and people of the earth were to gather to transfer this command from its place which Allah^{-azwj} has Placed it, would not be able to”⁴⁸.

7- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ السِّلَاحَ فِينَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ يَدُورُ الْمَلِكُ حَيْثُ دَارَ السِّلَاحُ كَمَا كَانَ يَدُورُ حَيْثُ دَارَ التَّابُوتِ.

It is narrated to us by Ibrahim Bin Hashim,

‘From Abu Ja’far^{-asws} having said: ‘The weapons among us^{-asws} are at the status of the ark among the children of Israel. The kingdom circulates wherever the weapons circulate, just as it used to circulate wherever the ark circulated”⁴⁹.

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ فَضَالَةَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أُدَيْمِ بْنِ الْحُرِّ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص وَرِثَ عَلِيُّ ع عِلْمَهُ وَ سِلَاحَهُ وَ مَا هُنَالِكَ ثُمَّ صَارَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ ثُمَّ صَارَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from fazala, from Umar Bin Aban, from Udeym Bin Al Hurr, from Humran Bin Ayn,

⁴⁷ Basaair Al Darajaat – P 4 Ch 4 H 5

⁴⁸ Basaair Al Darajaat – P 4 Ch 4 H 6

⁴⁹ Basaair Al Darajaat – P 4 Ch 4 H 7

'From Abu Abdullah^{-asws} having said: 'When Rasool-Allah^{-saww} passed away, Ali^{-asws} inherited his^{-saww} knowledge and his^{-saww} weapons, and whatever was there. Then it came to Al-Hassan^{-asws} and Al-Husayn^{-asws}, then it came to Ali^{-asws} Bin Al-Husayn^{-asws}'.⁵⁰

9- عَنْهُ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَبَسَ أَبِي دِرْعَ رَسُولِ اللَّهِ ص وَ هِيَ ذَاتُ الْفُضُولِ فَجَرَّهَا عَلَى الْأَرْضِ هُنَا.

From him, from Fazalat, from Aban, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} wore the armour of Rasool-Allah^{-saww} and it is (named as) 'Zat Al-Fuzoul', and it flowed upon the ground (too big) over there.'⁵¹

10- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَمَّا يَتَحَدَّثُ النَّاسُ أَنَّهُ دُفِعَتْ إِلَى أُمِّ سَلَمَةَ صَحِيفَةٌ مَحْتَوِمَةٌ

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

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about what the people were narrating that a sealed parchment had been handed over to Umm Salama^{-ra}'.

قَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا قُبِضَ وَرِثَ عَلِيُّ ع سِلَاحَهُ وَ مَا هُنَالِكَ ثُمَّ صَارَ إِلَى الْحُسَيْنِ وَ الْحُسَيْنِ ع فَلَمَّا حَشِينَا أَنْ يُفْتَشْنَا اسْتَوْدَعَا أُمَّ سَلَمَةَ

He^{-asws} said: 'When Rasool-Allah^{-saww} passed away, Ali^{-asws} inherited his^{-saww} weapons and whatever was there. Then it came to Al-Hassan^{-asws} and Al-Husayn^{-asws}. When he^{-asws} feared the ransacking, he^{-asws} entrusted it to Umm Salama^{-ra}'.

قَالَ قُلْتُ ثُمَّ قُبِضًا بَعْدَ ذَلِكَ فَصَارَ إِلَى أَبِيكَ عَلِيِّ بْنِ الْحُسَيْنِ ع ثُمَّ انْتَهَى إِلَيْكَ أَوْ صَارَ إِلَيْكَ قَالَ نَعَمْ.

He (the narrator) said, 'Then possession was taken of it and it came to your^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, then it ended up to you^{-asws}, or came to you^{-asws}? He^{-asws} said: 'Yes'.⁵²

11- حَدَّثَنَا بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ذَكَرْتُ الْكَيْسَانِيَّةَ وَ مَا يَقُولُونَ فِي مُحَمَّدِ بْنِ عَلِيٍّ فَقَالَ أَلَا يَقُولُونَ عِنْدَ مَنْ كَانَ سِلَاحُ رَسُولِ اللَّهِ ص وَ مَا كَانَ فِي سَيْفِهِ مِنْ عَلَامَةٍ كَانَتْ فِي جَانِبَيْهِ إِنْ كَانُوا يَعْلَمُونَ

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

'From Abu Ja'far^{-asws}, he (the narrator) said: 'The Kaysanites were mentioned and what they were saying regarding Muhammad Bin Ali. He^{-asws} said: 'Aren't they saying that with whom would be the weapons of Rasool-Allah^{-saww}? And what were the markings in the two sides of his^{-saww} sword if they are knowing?'

ثُمَّ قَالَ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ كَانَ يَحْتَاجُ إِلَى بَعْضِ الْوَصِيَّةِ أَوْ إِلَى الشَّيْءِ مِمَّا فِي الْوَصِيَّةِ فَبِعِثْتُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ فَيَسْئَلُهُ لَهُ.

⁵⁰ Basaair Al Darajaat – P 4 Ch 4 H 8

⁵¹ Basaair Al Darajaat – P 4 Ch 4 H 9

⁵² Basaair Al Darajaat – P 4 Ch 4 H 10

Then he^{-asws} said: ‘Muhammad Bin Ali was needy to one of the bequests, or to something from what was in the bequest, so he sent a message to Ali^{-asws} Bin Al-Husayn^{-asws} and he^{-asws} copied it for him’.⁵³

12- حَدَّثَنَا ابْنُ يَزِيدَ وَ مُحَمَّدٌ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنِ عَلِيِّ بْنِ سَعِيدٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَسَمِعْتُهُ يَقُولُ إِنَّ عِنْدِي لِخَاتَمِ رَسُولِ اللَّهِ صَ وَ دِرْعَهُ وَ سَيْفَهُ وَ لِيَاءَهُ.

It is narrated to us by Ibn Yazeed and Muhammad, from Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Ali Bin Saeed who said,

‘I was in the presence of Abu Abdullah^{-asws} and I heard him^{-asws} saying: ‘With me^{-asws} is the seal (insignia) of Rasool-Allah^{-saww}, and his^{-saww} armour, and his^{-saww} sword, and his^{-saww} banner’.⁵⁴

13- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ مُوسَى بْنِ سَعْدَانَ عَنِ أَبِي الْحُصَيْنِ الْأَسَدِيِّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي جَعْفَرٍ عَ قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ذَاتَ لَيْلَةٍ عَلَى أَصْحَابِهِ بَعْدَ عَتَمَةٍ وَ هُمْ فِي الرَّحْبَةِ وَ هُوَ يَقُولُ هَمَّهْمَةً وَ لَيْلَةٌ مُظْلِمَةٌ خَرَجَ عَلَيْكُمُ الْإِمَامُ وَ عَلَيْهِ قَمِيصُ آدَمَ وَ فِي يَدِهِ خَاتَمُ سُلَيْمَانَ وَ عَصَى مُوسَى ع.

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abu Al Husayn Al Asady, from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘One night, Amir Al-Momineen^{-asws} came out to his^{-asws} companions after darkness, and they were in Al-Rahba, and he^{-asws} was saying humming: ‘And the night is dark, the Imam^{-asws} is coming out to you and upon him^{-asws} is the shirt of Adam^{-as}, and in his^{-asws} hand is the ring of Suleyman^{-as} and staff of Musa^{-as}’.⁵⁵

14- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ عَبْدِ الْعَفَّارِ الْجَارِيِّ قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ الْكَيْسَانِيُّهُ وَ مَا يَقُولُونَ فِي مُحَمَّدِ بْنِ عَلِيٍّ فَقَالَ أَلَا تَسْأَلُونَهُمْ عِنْدَ مَنْ كَانَ سِلَاحُ رَسُولِ اللَّهِ صَ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ كَانَ يَخْتَانِجُ فِي الْوَصِيَّةِ أَوْ الشَّيْءِ فِيهَا فَيَبْعَثُ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ عَ فَيَنْسَحُهَا لَهُ.

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

‘The Kaysanites were mentioned in the presence of Abu Abdullah^{-asws} and what they were saying regarding Muhammad Bin Ali. He^{-asws} said: ‘Didn’t you ask them with whom are the weapons of Rasool-Allah^{-saww}? Muhammad Bin Ali was needy regarding the bequest, or something in it, so he sent a message to Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} copied it for him’.⁵⁶

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْبَرْزَنْطِيِّ عَنِ أَبِي الْحَسَنِ الرِّضَا عَ ذُكِرَ سَيْفُ رَسُولِ اللَّهِ صَ فَقَالَ إِنَّهُ مَصْفُودُ الْحَمَائِلِ وَ قَالَ أَنَا بِي إِسْحَاقَ فَعَظَمَ بِالْحَقِّ وَ الْحُرْمَةِ السَّيْفِ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ صَ فَقُلْتُ لَهُ وَ كَيْفَ يَكُونُ هُوَ وَ قَدْ قَالَ أَبُو جَعْفَرٍ عَ مَثَلُ السِّلَاحِ فِينَا مَثَلُ التَّابُوتِ فِي بَيْتِ إِسْرَائِيلَ أَيْنَمَا دَارَ التَّابُوتُ دَارَ الْمَلِكِ.

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

⁵³ Basaair Al Darajaat – P 4 Ch 4 H 11

⁵⁴ Basaair Al Darajaat – P 4 Ch 4 H 12

⁵⁵ Basaair Al Darajaat – P 4 Ch 4 H 13

⁵⁶ Basaair Al Darajaat – P 4 Ch 4 H 14

'From Abu Al-Hassan Al-Reza^{-asws}. The sword of Rasool-Allah^{-saww} was mentioned, so he^{-asws} said: 'It is in a suspender belt'. And he^{-asws} said: 'Is'haq came to be and determined with the truth and sanctity of the sword which he had taken, it is the sword of Rasool-Allah^{-saww}. So I^{-asws} said to him: 'And how can it happen to be him, and Abu Ja'far^{-asws} has said: 'And example of the weapons among us are like the ark among the children of Israel. Wherever the ark circulated, the kingdom circulated''⁵⁷.

16- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ صَلَّى وَ خَرَجْتُ حَتَّى إِذَا كُنْتُ قَرِيباً مِنَ الْبَابِ اسْتَقْبَلَنِي مَوْلَى لِبَنِي الْحُسَيْنِ قَالَ كَيْفَ أَمْسَيْتَ يَا بَا عَبْدِ اللَّهِ قَالَ قُلْتُ مَنْ يَتَّقِي اللَّهَ فَهُوَ بِخَيْرٍ

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid, from Muhammad Bin Salim,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} prayed Salat and went out until when I^{-asws} was near the door a slave of the clan of Al-Hassan welcomed me^{-asws}. He said, 'How is your^{-asws} evening, O Abu Abdullah^{-asws}? I^{-asws} said: 'One who fears Allah^{-azwj}, so he is with good'.

قَالَ لِي خَرَجْتُ مِنْ عِنْدِ بَنِي الْحُسَيْنِ آتِئاً فَسَمِعْتُهُمْ يَقُولُونَ إِنَّ شِيعَتَكَ بِالْكُوفَةِ يَزْعُمُونَ أَنَّكَ نَبِيٌّ وَإِنَّ عِنْدَكَ سِلَاحَ رَسُولِ اللَّهِ ص

He said, 'I just came out from the clan of Al-Hassan and I heard them saying that your^{-asws} Shias at Al-Kufa are claiming that you^{-asws} are a Prophet^{-as}, and that with you^{-asws} are weapons of Rasool-Allah^{-saww}'.

قَالَ قُلْتُ يَا بَا فَلَانَ لَقَدْ اسْتَقْبَلَنِي بِأَمْرِ عَظِيمٍ قَالَ وَ فَعَلْتَ قُلْتُ نَعَمْ قَالَ ذَاكَ أَرَدْتُ قُلْتُ هَلْ أَنْتَ مُبَلِّغٌ عَنِّي كَمَا بَلَّغْتَنِي قَالَ نَعَمْ

He^{-asws} says that 'I^{-asws} replied: 'O Abu so and so! You are facing me^{-asws} with a grievous matter'. He said, 'And I have done so'. I^{-asws} said: 'Yes'. He said, 'That is what I intended'. I^{-asws} said: 'Will you deliver from me^{-asws} just as it has reached me^{-asws}? He said, 'Yes'.

قُلْتُ وَ اللَّهُ قَالَ وَ حَقِّ الثَّلَاثَةِ يَا بَا عَبْدِ اللَّهِ لَقَدْ أَحْبَبْتُ أَنْ تُؤَكِّدَ عَلَيَّ قُلْتُ أَوْ فَعَلْتَ قَالَ نَعَمْ قُلْتُ ذَاكَ أَرَدْتُ

I^{-asws} said: 'By Allah^{-azwj}'. He said, 'By the right of the three, O Abu Abdullah! I would love it if you could emphasise upon me'. I^{-asws} said: 'Or you will do so?' He said, 'Yes'. I^{-asws} said: 'That is what I^{-asws} intended'.

قُلْتُ قُلْ لِبَنِي الْحُسَيْنِ مَا تَصْنَعُونَ بِأَهْلِ الْكُوفَةِ فَمِنْهُمْ مَنْ يَصُدُّقُ وَ فِيهِمْ مَنْ يَكْذِبُ هَذَا أَنَا عِنْدَكُمْ أَزْعُمُ أَنَّ عِنْدِي سِلَاحَ رَسُولِ اللَّهِ ص وَ رَايْتَهُ وَ دِرْعَهُ وَ أَنَّ أَبِي قَدْ لَبَسَهَا فَحَطَّتْ عَلَيْهِ فَلْتَأْتِ بَنُو الْحُسَيْنِ فليَقُولُوا مِثْلَ مَا أَقُولُ

I^{-asws} said: 'Say to the clan of Al-Hassan, 'What do you have to do with the people of Al-Kufa? From them is one who ratifies and among them is one who belies this. I^{-asws} am claiming in your presence that with me^{-asws} are weapons of Rasool-Allah^{-saww}, and his^{-saww} flag, and his^{-saww} armour, and that my^{-asws} father^{-asws} had worn it, and it left marks upon him^{-asws} (too tight)'. So, go to the clan of Al-Hassan and let them be saying like what I^{-asws} said'.

⁵⁷ Basaair Al Darajaat – P 4 Ch 4 H 15

قَالَ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ إِنَّ هَذَا هُوَ الْحُسْدُ لَا وَاللَّهِ مَا كَانَتْ بَنُو هَاشِمٍ يُحْسِنُونَ يَحْجُونَ وَلَا يُصَلُّونَ حَتَّى عَلَّمَهُمْ أَبِي وَبَقَّرَ لَهُمُ الْعِلْمَ.

He (the narrator) said, 'Then he^{-asws} turned towards me and said: 'This, it is the envy. No, by Allah^{-azwj}! The clan of Hashim^{-as} were not doing good, performing Hajj, nor praying Salat until my^{-asws} father^{-asws} taught them, and expounded the knowledge for them''.⁵⁸

17- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ أُمِّهِ أُمِّ الْحُسَيْنِ بِنْتِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَتْ بَيْنَا أَنَا جَالِسَةٌ عِنْدَ عَمِّي جَعْفَرِ بْنِ مُحَمَّدٍ إِذْ دَعَا سَعِيدَةَ جَارِيَةً كَانَتْ لَهُ وَكَانَتْ مِنْهُ بِمَنْزِلَةٍ فَجَاءَتْهُ بِسَفِطٍ فَنَظَرَ إِلَى خَاتَمِهِ عَلَيْهِ ثُمَّ فَضَّهَ ثُمَّ نَظَرَ فِي السَّفِطِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَأَغْلَطَ لَهَا

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Hammad, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Bilad, from Isa Bin Abdullah, from Muhammad Bin Mnar Bin Ali, from his mother Umm Al Husayn Bint Abdullah Bin Muhammad Bin Ali Bin Al Hsuayn,

'She said, 'While I was seated in the presence of my uncle Ja'far^{-asws} Bin Muhammad^{-asws} when he^{-asws} called Saeeda, a maid of his^{-asws}, and she had a status from him^{-asws}. She came with a basket. He^{-asws} looked at his^{-asws} ring upon him^{-asws}, then its stone, then looked into the basket, then raised his^{-asws} head towards her and was harsh to her.

قَالَتْ قُلْتُ فَدَيْتُكَ كَيْفَ وَ لَمْ أَرَكَ أَغْلَطْتَ لِأَحَدٍ قَطُّ فَكَيْفَ بِسَعِيدَةَ قَالَتْ أ تَدْرِينَ أَيَّ شَيْءٍ صَنَعَتْ يَا بِنْتِي هَذِهِ رَأَيْتُ رَسُولَ اللَّهِ ص الْعُقَابُ أَغْلَطَتْهَا حَتَّى ائْتَكَلَتْ

She (the narrator) said, 'I said, 'May I be ransomed for you^{-asws}! How come, and I have not seen you^{-asws} being harsh with anyone at all, so how come with Saeeda?' He^{-asws} said: 'Do you know which she has done? O daughter! This is the flag of Rasool-Allah^{-saww}, the punisher. She neglected it until it is worn out'.

قَالَتْ ثُمَّ أَخْرَجَ خُرْقَةً سُودَاءَ ثُمَّ وَضَعَهَا عَلَى عَيْنَيْهِ ثُمَّ أَعْطَانِيهَا فَوَضَعْتُهَا عَلَى عَيْنِي وَ وَجْهِ ثُمَّ اسْتَخْرَجَ صِرَّةً فِيهَا دَنَائِرٌ قَدْرَ مِائَتَيْ دِينَارٍ فَقَالَ هَذِهِ دَفَعَهَا إِلَيَّ أَبِي مِنْ تَمَنِ الْعُمُودَانِ لَوْفَعَةٍ تَكُونُ بِالْمَدِينَةِ يَنْجُو مِنْهَا مَنْ كَانَ مِنْهَا عَلَى ثَلَاثَةِ أَفْيَالٍ وَ لَهَا اشْتَرَى الطَّيْبَةَ فَوَاللَّهِ مَا أَذْرِكُهَا أَبِي وَ وَاللَّهِ مَا أَذْرِكُهَا أُمُّ لَا

She (the narrator) said, 'Then he^{-asws} brought out a black cloth, then placed it upon his^{-asws} eyes, then gave it to us. I placed it upon my eyes and my face. Then he^{-asws} brought out a bundle in which were Dinars, about two hundred Dinars. He^{-asws} said: 'These were handed to me^{-asws} by my^{-asws} father^{-asws} from the price of the two pieces of land for the event to happen at Al-Medina, to rescue from it the ones who would be from it upon a (distance of) three miles, and for it I^{-asws} would purchase (a land at) Al-Tayba. By Allah^{-azwj}! My^{-asws} father^{-asws} did not come across it, and by Allah^{-azwj}, I^{-asws} do not know whether I^{-asws} will be coming across it or not'.

قَالَ ثُمَّ اسْتَخْرَجَ صِرَّةً أُخْرَى دُونَهَا فَقَالَ هَذِهِ دَفَعَهَا أَيْضاً لَوْفَعَةٍ تَكُونُ بِالْمَدِينَةِ يَنْجُو مِنْهَا مَنْ كَانَ عَلَى مِيلٍ مِنَ الْمَدِينَةِ وَ لَهَا اشْتَرَى الْغُرْبُضَ فَوَاللَّهِ مَا أَذْرِكُهَا أَبِي وَ وَاللَّهِ مَا أَذْرِكُهَا أُمُّ لَا.

⁵⁸ Basaair Al Darajaat – P 4 Ch 4 H 16

Then he^{-asws} brought out another bundle besides it and he^{-asws} said: 'This as well was handed over for an event which would be occurring at Al-Medina, rescuing from it the ones who would be upon a mile from Al-Medina, and for it I^{-asws} shall buy the land. By Allah^{-azwj}! My^{-asws} father^{-asws} did not come across it, and by Allah^{-azwj} I^{-asws} do not know whether I^{-asws} will be coming across it or not'.⁵⁹

18- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ الْعَلَوِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: لَمَّا حَضَرَتْ عَلِيٌّ بْنَ الْحُسَيْنِ ع الْوَفَاةَ قَبْلَ ذَلِكَ قَالَ أَحْرَجَ سَقَطًا أَوْ صُنْدُوقًا عِنْدَهُ فَقَالَ يَا مُحَمَّدُ احْمِلْ هَذَا الصُّنْدُوقَ قَالَ فَحَمَلَ بَيْنَ أَرْبَعَةٍ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Bilad, from Ismail Bin Muhammad Al Alawy,

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'When the expiry presented to Ali^{-asws} Bin Al-Husayn^{-asws}, before that he^{-asws} said: 'Bring out a basket or a box', which was with him^{-asws}. He^{-asws} said: 'O Muhammad^{-asws}! Carry this box'. So I^{-asws} had it carried between four (men).

قَالَ فَلَمَّا تُوُفِّيَ جَاءَ إِخْوَتُهُ يَدْعُونَ فِي الصُّنْدُوقِ فَقَالُوا أَعْطَيْنَا نَصِيبَنَا مِنَ الصُّنْدُوقِ فَقَالَ وَ اللَّهُ مَا لَكُمْ فِيهِ شَيْءٌ وَ لَوْ كَانَ لَكُمْ فِيهِ شَيْءٌ مَا دَفَعَهُ إِلَيَّ وَ كَانَ فِي الصُّنْدُوقِ سِلَاحُ رَسُولِ اللَّهِ ص وَ كُتُبُهُ.

He^{-asws} said: 'When he^{-asws} passed away, his^{-asws} brothers came claiming the box and they said, 'Give us our share from the box'. He^{-asws} said: 'By Allah^{-azwj}! There is nothing for you all in it, and if there was something for you in it, he^{-asws} would not have handed it over to me^{-asws}'. And in the box were weapons of Rasool-Allah^{-saww} and his^{-saww} books'.⁶⁰

19- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع تَنْظُرُ فِي كُتُبِ أَبِيكَ فَقَالَ نَعَمْ فَقُلْتُ سَيْفُ رَسُولِ اللَّهِ ص وَ دِرْعُهُ فَقَالَ قَدْ كَانَ فِي مَوْضِعٍ كَذَا وَ كَذَا فَأَتَى ذَلِكَ الْمَوْضِعَ مُسَافِرًا وَ مُحَمَّدُ بْنُ عَلِيٍّ تَمَّ سَكَتًا.

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

'I said to Abu Ja'far^{-asws}, 'Do you look into the Books of your^{-asws} father^{-asws}?' He^{-asws} said: 'Yes'. I said, 'Sword of Rasool-Allah^{-saww} and his^{-saww} armour?' He^{-asws} said: 'These were in such and such place. Musafir and Muhammad^{-asws} Bin Ali^{-asws} went to that place'. Then he^{-asws} was silent'.⁶¹

20- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ أَبَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي سَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: السِّلَاحُ فِينَا بِمَنْزِلَةِ النَّابُوتِ إِذَا وَضِعَ النَّابُوتُ عَلَى بَابِ رَجُلٍ مِنْ بَنِي إِسْرَائِيلَ عَلِمَ بَنُو إِسْرَائِيلَ أَنَّهُ قَدْ أُوتِيَ الْمُلْكَ وَ كَذَلِكَ السِّلَاحُ حَيْثُمَا دَارَتْ دَارَتْ الْإِمَامَةُ.

It is narrated to us by Abdullah Bin Ja'far, from Muhamad Bin Isa, from Ibn Fazzal, from Aban, from AL Hassan Bin Abu Sarah,

⁵⁹ Basaair Al Darajaat – P 4 Ch 4 H 17

⁶⁰ Basaair Al Darajaat – P 4 Ch 4 H 18

⁶¹ Basaair Al Darajaat – P 4 Ch 4 H 19

From Abu Ja'far^{-asws} having said: 'The weapons among us^{-asws} are at the status of the ark. Whenever the ark was placed at the door of a man from the children of Israel, the children of Israel knew that he had been given the kingdom, and similar to that are the weapons. Wherever they circulate, the Imamate circulates (with it)'.⁶²

21- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنْ ذِي الْقَفَارِ سَيْفِ رَسُولِ اللَّهِ ص مِنْ أَيْنَ هُوَ قَالَ هَبَطَ بِهِ جِبْرَائِيلُ مِنَ السَّمَاءِ وَكَانَتْ خَلْقَتُهُ مِنْ فِضَّةٍ وَهُوَ عِنْدِي.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ahmad Bin Abdullah,

'From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Zulfiqar, sword of Rasool-Allah^{-saww}, 'Where is it from?' He^{-asws} said: 'Jibraeel^{-as} descended with it from the sky, and its chain is of silver, and it is with me^{-asws}'.⁶³

22- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي حَبِيْلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْإِمَامُ يُعْرَفُ بِثَلَاثِ خِصَالٍ أَنَّهُ أَوْلَى النَّاسِ بِاللَّيْثِ قَبْلَهُ وَعِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ وَعِنْدَهُ الْوَصِيَّةُ وَهُوَ الَّذِي قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا

It is narrated to us by Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{-asws} having said: 'The Imam^{-asws} is recognised by three characteristics. He^{-asws} would be the foremost of the people with the one^{-asws} who was before him^{-asws}, and with him^{-asws} would be the weapons of Rasool-Allah^{-saww}, and with him^{-asws} would be the bequest, and it is which Allah^{-azwj} the Exalted Said: **Allah Commands you to render the entrustments to their owners, [4:58].**

وَ قَالَ السِّلَاحُ فِينَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ يَدُورُ الْمَلِكُ حَيْثُ دَارَ السِّلَاحِ كَمَا كَانَ يَدُورُ حَيْثُ دَارَ التَّابُوتِ.

And he^{-asws} said: 'The weapons among us^{-asws} are at the status of the ark (Taboot) among the children of Israel. The kingdom circles wherever the weapons circulate, just as it used to circle wherever the ark circulated'.⁶⁴

P.s. – No. 23 is missing.

24- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْقُمِيِّ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَمَّا حَضَرَتْ عَلِيٌّ بْنِ الْحُسَيْنِ الْمَوْتُ قَبْلَ ذَلِكَ أَخْرَجَ السَّفَطَ وَ الصُّنْدُوقَ عِنْدَهُ فَقَالَ يَا مُحَمَّدُ اجْلِسْ هَذَا الصُّنْدُوقُ قَالَ فَحَمِلَ بَيْنَ أَرْبَعَةٍ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al Qasim Al Kufy, and Muhammad Bin Ismail Al Qummi, from Ibrahim Bin Abu Al Bilad, from Isa Bin Abdullah Bin Umar,

⁶² Basaair Al Darajaat – P 4 Ch 4 H 20

⁶³ Basaair Al Darajaat – P 4 Ch 4 H 21

⁶⁴ Basaair Al Darajaat – P 4 Ch 4 H 22

'From Ja'far Bin Muhammad^{-asws} having said: 'When the death presented to Ali^{-asws} Bin Al-Husayn^{-asws}, before that he^{-asws} brought out the tray and the box with him^{-asws}. He^{-asws} said: 'O Muhammad^{-saww}! Carry away this box'. It was carried between four (people).

فَلَمَّا تُوِيَ جَاءَ إِخْوَتُهُ يَدْعُونَ فِي الصُّنْدُوقِ فَقَالُوا أَعْطِنَا نَصِيبَنَا مِنَ الصُّنْدُوقِ فَقَالَ وَاللَّهِ مَا لَكُمْ فِيهِ شَيْءٌ وَ لَوْ كَانَ لَكُمْ فِيهِ شَيْءٌ مَا دَفَعَهُ إِلَيَّ وَ كَانَ فِي الصُّنْدُوقِ سِلَاحُ رَسُولِ اللَّهِ وَ كُتُبُهُ.

When he^{-asws} passed away, his^{-asws} brothers came claiming regarding the box. They said, 'Give us our share from the box'. He^{-asws} said: 'By Allah^{-azwj}! There is nothing in it for you, and had there been something in it for you, he^{-asws} would not have handed it to me^{-asws}, and in the box were the weapons of Rasool-Allah^{-saww} and his^{-saww} Books'.⁶⁵

25- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: السِّلَاحُ مَدْفُوعٌ عَنْهُ لَوْ وَضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ كَانَ خَيْرُهُمْ لَقَدْ حَدَّثَنِي أَبِي أَنَّهُ حَيْثُ بَنِيَ بِالْتَّقِيفَةِ وَ كَانَ شَقٌّ لَهُ فِي الْجِدَارِ فَنَجَّدَ الْبَيْتَ فَلَمَّا كَانَ صَبِيحَةَ عُرْسِهِ رَمَى بِبَصَرِهِ فَرَأَى خَدَّوهُ حَمْسَةَ عَشَرَ مِسْمَارًا فَفَرَعَ لِذَلِكَ وَ قَالَ تَحْوِيلِي فَإِنِّي أُرِيدُ أَنْ أَدْعُو مَوَالِيَّ فِي حَاجَةٍ فَكَشَطَهُ فَمَا مِنْهَا مِسْمَارٌ إِلَّا وَجَدَهُ مَضْرُوفًا طَرْفَهُ عَنِ السِّيفِ وَ مَا وَصَلَ إِلَيْهِ شَيْءٌ.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Yunus,

'From Abu Ibrahim (7th Imam^{-asws}) having said: 'The weapons are defended from. If these were to be placed with the vilest creature of Allah^{-azwj}, he would become their best one. My^{-asws} father^{-asws} has narrated to me^{-asws} that when a building was constructed by Al-Saqeef, and a wall had been split for it. When it was the morning of his^{-asws} wedding, he^{-asws} looked and saw around fifteen nails. He^{-asws} was alarmed at that and said: 'Transfer, for I^{-asws} wanted to invite my^{-asws} friends regarding a need'. He^{-asws} scraped it and there was no nail from it except it was found its head to have been turned away from the sword, and nothing arrived to him^{-asws}'. (I.e., the sword of Rasool-Allah^{-saww} had been defended from harm)⁶⁶

26- حَدَّثَنَا عَمَّارُ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ طَرْيَفٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ زَيْدٍ قَالَ: لَمَّا كَانَ مِنْ أَمْرِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ مَا كَانَ وَ دُعَاؤُهُ لِنَفْسِهِ أَمَرَ أَبُو عَبْدِ اللَّهِ ع بِسَفْطٍ فَأَخْرَجَ إِلَيْهِ مِنْهُ صُرَّةً مِائَةَ دِينَارٍ لِيُنْفِقَهَا بِعَمُودَانَ فَمَدَّ يَدَهُ إِلَى خِرْقَةٍ ثُمَّ قَالَ هَذِهِ عِقَابُ رَأْيَةِ رَسُولِ اللَّهِ ص.

It is narrated to us by Ammar Bin Musa, from Al Hassan Bin Zareyf, from his father, from Al Hassan Bin Zayd who said,

'When it happened from the matter of Muhammad Bin Abdullah Bin Al-Hassan what happened and his calling (people) to himself, Abu Abdullah^{-asws} called for a basket, and he a bundle of two hundred Dinars was brought out from it for him^{-asws} in order to spend it for two pieces of land. He^{-asws} extended his^{-asws} hand towards to a cloth, then said: 'This is the punishing flag of Rasool-Allah^{-saww}'.⁶⁷

27- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي بَابٍ عَنِ الْحَسَنِ بْنِ سَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: السِّلَاحُ فِيْنَا بِمَنْزِلَةِ التَّائِبِ فِي بَنِي إِسْرَائِيلَ إِذَا وَضِعَ التَّائِبُ عَلَى بَابِ رَجُلٍ مِنْ بَنِي إِسْرَائِيلَ عَلِمَ بَنُو إِسْرَائِيلَ أَنَّهُ قَدْ أُوْتِيَ الْمَلِكُ فَكَذَلِكَ السِّلَاحُ حَيْثُمَا دَارَ دَارَتِ الْإِمَامَةُ.

⁶⁵ Basaair Al Darajaat – P 4 Ch 4 H 24

⁶⁶ Basaair Al Darajaat – P 4 Ch 4 H 25

⁶⁷ Basaair Al Darajaat – P 4 Ch 4 H 26

It is narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Isa, from Hammad Bin Isa, from Aban, from Al Hassan Bin Sarah,

‘From Abu Ja’far^{-asws} having said: ‘The weapons among us^{-asws} are at the status of the ark among the children of Israel. When the ark was placed at the door of a man from the children of Israel, the children of Israel knew that he would be given the kingdom. Similar to that are the weapons. Wherever they circulate, the Imamate circulates’^{.68}

28- حَدَّثَنَا بِالْإِسْنَادِ عَنْ حَمَّادٍ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ع قُلْتُ إِنَّ النَّاسَ يَتَكَلَّمُونَ فِي أَبِي جَعْفَرٍ ع يَتَوَلَّوْنَ مَا بَالُهَا تَحَطَّتْ مِنْ وُلْدِ أَبِيهِ مَنْ لَهُ مِثْلُ قَرَابَتِهِ وَ مَنْ هُوَ أَكْبَرُ مِنْهُ وَ قَصُرَتْ عَمَّنْ هُوَ أَصْعَرُ مِنْهُ

It is narrated to us by the chain from Hammad, from Abdul A’ala,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘The people are speaking regarding Abu Ja’far^{-asws}. What is the matter it (armour) made marks, from a son of his father, one who had similar to his^{-asws} nearness, and one who is older than him^{-asws}, and it was short from the one who is younger than him^{-asws}?’

فَقَالَ يُعْرِفُ صَاحِبَ هَذَا الْأَمْرِ بِثَلَاثِ خِصَالٍ لَا تَكُونُ فِي غَيْرِهِ هُوَ أَوْلَى النَّاسِ بِالَّذِي قَبْلَهُ وَ هُوَ وَصِيُّهُ وَ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ ص وَ وَصِيَّتُهُ وَ ذَلِكَ عِنْدِي لَا أَنْزَعُ فِيهِ.

He^{-asws} said: ‘The master of this command is recognised by three characteristics not happening to be in others – He^{-asws} would be foremost of the people with the one^{-asws} who was before him^{-asws}, and he^{-asws} is his^{-asws} successor^{-asws}, and with him^{-asws} are the weapons of Rasool-Allah^{-saww}, and his^{-saww} bequest, and that is with me^{-asws}. I^{-asws} cannot be contended regarding it’^{.69}

29- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ بَرَّةَ عَنْ عَامِرِ بْنِ جَدَاعَةَ قَالَ: سَأَلْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَلَا أَرَيْكَ نَعَلَ رَسُولُ اللَّهِ ص قَالَ قُلْتُ بَلَى قَالَ فَدَعَا بِقَمِيصٍ فَنَفَخَهُ فَأَخْرَجَ مِنْهُ نَعْلَيْنِ كَأَنَّما رُفِعَتْ الْأَيْدِي عَنْهُمَا تِلْكَ السَّاعَةَ فَقَالَ هَذِهِ نَعْلُ رَسُولِ اللَّهِ ص وَ كَمَا يُعْجِبُنِي بِهِنَّ كَأَنَّما رُفِعَتْ عَنْهُمَا الْأَيْدِي تِلْكَ السَّاعَةَ.

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ismail Bin Barrah, from Aamir Bin Juza’at who said,

‘I was in the presence of Abu Abdullah^{-asws} and he^{-asws} said: ‘Shall I^{-asws} show you slippers of Rasool-Allah^{-saww}?’ I said, ‘Yes’. He^{-asws} called for a container and opened it. He^{-asws} extracted two slippers from it as if the hands had been raised from it that very moment (looked new). He^{-asws} said: ‘These are the slippers of Rasool-Allah^{-saww}, and what astounds me^{-asws} with these, it is as if the hands have been raised from it this moment’^{.70}

30- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ أَسَدٍ عَنِ الْحُسَيْنِ الْقُمِيِّ عَنِ نُعْمَانَ بْنِ مُنْذِرٍ عَنِ عَمْرٍو بْنِ شَيْخٍ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع حِينَ قُتِلَ عُمَرُ نَاشِدُهُمْ فَقَالَ نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَرَثَ سِلَاحَ رَسُولِ اللَّهِ وَ دَوَابَّهُ وَ حَاتِمَةَ عَرِي قَالُوا لَا.

⁶⁸ Basaair Al Darajaat – P 4 Ch 4 H 27

⁶⁹ Basaair Al Darajaat – P 4 Ch 4 H 28

⁷⁰ Basaair Al Darajaat – P 4 Ch 4 H 29

It is narrated to us by Ahmad Bin Al Husayn, from Al Husayn Bin Asad, from Al Husayn Al Qummi, from Numan Bin Munzir, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} said when Umar had been killed, adjuring them (consultation assembly), he^{-asws} said: ‘We^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you who has inherited the weapons of Rasool-Allah^{-sawww}, and his^{-sawww} animals, and his^{-sawww} seal, apart from me^{-asws}?’ They said, ‘No’⁷¹.

31- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بِنِ الْهَيْثَمِ وَ سَهْلِ بْنِ الْحُسَيْنِ عَنْ بَيَانَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ أَبِي بِنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ خَالِدٍ يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ جُعِلَتْ فِدَاكَ إِنَّ عَبْدَ اللَّهِ بْنَ الْحَسَنِ يَزْعُمُ أَنَّ سَيْفَ رَسُولِ اللَّهِ عِنْدَهُ

It is narrated to us by Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban and Sahl Bin Al Husayn, from Bayan Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Al Qasim, from Aban Bin Usman, from Abu Baseer who said,

‘I heard Suleyman Bin Khalid asking Abu Abdullah^{-asws}, he said, ‘May I be sacrificed for you^{-asws}! Abdullah Bin Al-Hassan claims that the sword of Rasool-Allah^{-sawww} is with him’.

فَقَالَ أَبُو عَبْدِ اللَّهِ لَا وَ رَبِّ الْكَعْبَةِ هَذَا الْمِصْبَاحُ مَا رَأَهُ وَلَا يَؤَادِدُوهُ مِنْ عَيْنَيْهِ قَطُّ ثُمَّ قَالَ لَا أَذْرِي إِلَّا أَنْ يَكُونَ رَأَاهُ أَبُوهُ وَ هُوَ صَبِيٌّ وَ هُوَ فِي حَجْرِ عَلِيِّ بْنِ الْحُسَيْنِ.

Abu Abdullah^{-asws} said: ‘No, by the Lord^{-azwj} of Kaaba! This is the flashlight. He has not seen it, and not even with one of his eyes at all!’ Then he^{-asws} said: ‘I^{-asws} don’t know except if his father happened to have seen it while he was a child and he was in a room of Ali^{-asws} Bin Al-Husayn^{-asws}’⁷².

32- حَدَّثَنَا أَبُو مُحَمَّدٍ عَنْ عَمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ ابْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْأَوَاحِ مُوسَى عِنْدَنَا وَ عَصَا مُوسَى عِنْدَنَا وَ نَحْنُ وَرَثَةُ النَّبِيِّ ص.

It is narrated to us by Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja’far, from Ibn Asbat, from Muhammad Bin Al Fuzeil, from Al Sumaly,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘The Tablets of Musa^{-as} are with us^{-asws}, and staff of Musa^{-as} is with us^{-asws}, and we^{-asws} are the inheritors of the Prophet^{-sawww}’⁷³.

33- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ ع قَالَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ إِنَّمَا السِّتْلَاحُ فِينَا مِثْلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيْنَمَا دَارَ التَّابُوتِ فَتَمَّ الْأَمْرُ فُلْتُ فَيَكُونُ السِّتْلَاحُ مُزَايِلًا لِلْعِلْمِ قَالَ لَا.

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

‘From Abu Al-Hassan^{-asws} having said: ‘Abu Ja’far^{-asws} had said: ‘But rather, the weapons among us^{-asws} are like the ark among the children of Israel. Wherever the ark circulates, so does the

⁷¹ Basaair Al Darajaat – P 4 Ch 4 H 30

⁷² Basaair Al Darajaat – P 4 Ch 4 H 31

⁷³ Basaair Al Darajaat – P 4 Ch 4 H 32

command'. I said, 'Do the weapons happen to be equal to the knowledge?' He^{-asws} said: 'No'.⁷⁴

34- حَدَّثَنَا ابْنُ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ سَكَيْنٍ عَنْ نُوحِ بْنِ دَرَّاجٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا مَثَلُ السِّلَاحِ فِيْنَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُ دَارَ التَّابُوتُ دَارَ الْعِلْمِ.

It is narrated to us by Ibn Hashim, from Ibn Abu Umeyr, from Muhammad Bin Sukeyn, from Nuh Bin Darraj, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'But rather as example of the weapons among us^{-asws} is an example of the ark among the children of Israel. Wherever the ark circulates, the knowledge circulates''.⁷⁵

35- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ عَنْ فَضَالَةَ عَنْ يَحْيَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ ع سَلِيمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ السِّلَاحَ فِيْنَا كَمَثَلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُ دَارَ التَّابُوتُ فَتَمَّ الْمَلِكُ وَ حَيْثُ مَا دَارَ السِّلَاحُ فَتَمَّ الْعِلْمُ.

It is narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Hassan, from Fazalat, from Yahya, from his father, from Abdullah Bin Suleyman who said,

'I heard Abu Ja'far^{-asws} saying: 'The weapons (of Rasool-Allah^{-saww}) are among us^{-asws} like the ark among children of Israel. Wherever the ark circulated, so did the kingdom, and wherever the weapons circulate, so does the knowledge''.⁷⁶

36- حَدَّثَنَا سَلْمَةُ بْنُ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مَيْبَعِ بْنِ الْحَجَّاجِ الْبَصْرِيِّ عَنْ مُجَاشِعِ بْنِ مُعَلَّى عَنْ مُحَمَّدِ بْنِ الْفَيْضِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: كَانَ عَصَى مُوسَى لِأَدَمَ فَصَارَتْ إِلَى شُعَيْبٍ ثُمَّ صَارَتْ إِلَى مُوسَى بْنِ عِمْرَانَ وَ إِنَّمَا لَعِنْدَنَا وَ إِنَّمَا عَهْدِي بِهَا آتِئاً وَ هِيَ خَضْرَاءُ كَهَيْئَتِهَا حِينَ انْتَرَعَتْ مِنْ شَجَرِهَا وَ إِنَّمَا لَتَنْطِقُ إِذَا اسْتَنْطِقَتْ أُعِدَّتْ لِقَائِمِنَا لِيَصْنَعَ كَمَا كَانَ مُوسَى يَصْنَعُ بِهَا وَ إِنَّمَا لَتَرَوْعُ وَ تَلْقَفُ

It is narrated to us by Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Manie Bin Al Hajjaj Al Basry, from Mujashie, from Moalla, from Muhammad Bin Al Fayz,

'From Muhammad^{-asws} Bin Ali^{-asws} having said: 'The staff of Adam^{-as} used to be for Adam^{-as}, and it came to Shuayb^{-as}, then it came to Musa^{-as} Bin Imran^{-as}, and it is (now) with us^{-asws}, and it is my^{-asws} era now, and it is green as if it has just been removed from its tree, and it tends to speak when spoken to. It is prepared for our^{-asws} Qaim^{-asws} for him^{-asws} to do just as Musa^{-as} had done with it, and it is intimidating and can swallow'.

قَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَرَادَ اللَّهُ أَنْ يَمِيزَهُ أَوْرَتْ عَلِيًّا ع عِلْمَهُ وَ سِلَاحَهُ وَ مَا هُنَاكَ ثُمَّ صَارَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ ثُمَّ حِينَ قُتِلَ الْحُسَيْنُ اسْتَوْدَعَهُ أُمَّ سَلْمَةَ ثُمَّ فُيْضَ بَعْدَ ذَلِكَ مِنْهَا

He^{-asws} said: 'Rasool-Allah^{-saww}, when Allah^{-azwj} Wanted to Capture (his^{-saww} soul), Caused Ali^{-asws} to inherit his^{-saww} knowledge, and his^{-saww} weapons, and whatever was there. Then it came

⁷⁴ Basaair Al Darajaat – P 4 Ch 4 H 33

⁷⁵ Basaair Al Darajaat – P 4 Ch 4 H 34

⁷⁶ Basaair Al Darajaat – P 4 Ch 4 H 35

to Al-Hassan^{-asws} and Al-Husayn^{-asws}, then when Al-Husayn^{-asws} was killed, he^{-ra} entrusted it to Umm Salama, then it was taken from her^{-ra}.

قَالَ فُلْتُ ثُمَّ صَارَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ إِلَى أَبِيكَ ثُمَّ انْتَهَى إِلَيْكَ قَالَ نَعَمْ.

He (the narrator) said, 'I said, 'Then it came to Ali^{-asws} Bin Al-Husayn^{-asws}, then came to your^{-asws} father^{-asws}, then ended up to you^{-asws}?' He^{-asws} said: 'Yes'.⁷⁷

37- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: قُلْتُ إِنَّ الْعِجْلِيَّةَ يَزْعُمُونَ أَنَّ سِلَاحَ رَسُولِ اللَّهِ ص عِنْدَ وُلْدِ الْحَسَنِ

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

'I said, 'The Ijliliya are claiming that the weapons of Rasool-Allah^{-saww} are with the children of Al-Hassan'.

قَالَ كَذَبُوا وَاللَّهِ قَدْ كَانَ لِرَسُولِ اللَّهِ سَيْفَانِ وَ فِي أَحَدِهِمَا عَلَامَةٌ فِي مِئْمَتِهِ فَلْيُخْبِرُوا بِعَلَامَتَيْهِمَا وَ أَسْمَائِهِمَا إِنْ كَانُوا صَادِقِينَ وَ لَكِنَّ لَا أُزْرِي ابْنَ عَمِّي

He^{-asws} said: 'They are lying! By Allah^{-azwj}, these were for Rasool-Allah^{-saww}, and in one of the two there is a mark in its right, so let them inform with its markings, and its names, if they were truthful. But, I^{-asws} do not visit the son of my^{-asws} uncle'.

قَالَ قُلْتُ وَ مَا اسْمُهَا فَقَالَ اسْمُ إِحْدَاهُمَا الرَّسُومُ وَ الْآخَرُ مِخْزَمٌ.

He (the narrator) said, 'I said, 'And what are its names?' He^{-asws} said: 'The name of one of them is Al-Rasoum, and the other, Mikhzam'.⁷⁸

38- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ قَالَ: ذَكَرَ لَهُ الْكَيْسَانِيُّهُ وَ مَا يَقُولُونَ فِي مُحَمَّدِ بْنِ عَلِيٍّ فَقَالَ أَلَا يَقُولُونَ عِنْدَ مَنْ سِلَاحُ رَسُولِ اللَّهِ وَ مَا كَانَ فِي سَيْفِهِ مَا عَلَامَةٌ جَانِبِهِ إِنْ كَانُوا يَعْلَمُونَ

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

'The Kaysaniites were mentioned to him^{-asws} and what they were saying regarding Muhammad Bin Ali. He^{-asws} said: 'Are they not say with whom are weapons of Rasool-Allah^{-saww}, and what was in his^{-saww} sword, what markings are to its side, if they were knowing?'

ثُمَّ قَالَ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ كَانَ يَحْتَاجُ إِلَى بَعْضِ الْوَصِيَّةِ أَوْ إِلَى الشَّيْءِ مِمَّا فِي الْوَصِيَّةِ فَيَبْعَثُ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع فَيَنْسُخُهُ لَهُ وَ لَكِنَّ لَا أَحِبُّ أَنْ أُزْرِي ابْنَ عَمِّي لِي.

⁷⁷ Basaair Al Darajaat – P 4 Ch 4 H 36

⁷⁸ Basaair Al Darajaat – P 4 Ch 4 H 37

Then he^{-asws} said: ‘Muhammad Bin Ali was needy to part of the bequest, or to something in the bequest, so he sent a message to Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} copied it for him. But, I^{-asws} do not like to visit the son of my^{-asws} uncle’.⁷⁹

39- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ عَنِ الْحُسَيْنِ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أُعَيْنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عِنْدِي سِلَاحُ رَسُولِ اللَّهِ ص لَا أَنْزَعُ فِيهِ

It is narrated to us by Muhammad Bin Ahmad, from al Husayn,, from Al Bazanty, from Hammad Bin Usman, from Abdul A’la Bin Ayn who said,

‘I heard Abu Abdullah^{-asws} saying: ‘With me^{-asws} are weapons of Rasool-Allah^{-saww}, I^{-asws} cannot be contended regarding it’.

ثُمَّ قَالَ إِنَّ السِّلَاحَ مَدْفُوعٌ عَنْهُ لَوْ وُضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ كَانَ أَحَبَّ إِلَيْهِمْ

Then he^{-asws} said: ‘The weapons are defended from (secure). If these were to be placed with the most evil of the creatures of Allah^{-azwj}, he would become their best one’.

ثُمَّ قَالَ إِنَّ هَذَا الْأَمْرَ يَصِيرُ إِلَى مَنْ يَلْوِي لَهُ الْحَتَكُ فَإِذَا كَانَتْ مِنَ اللَّهِ فِيهِ الْمَشِيئَةُ خَرَجَ فَيَقُولُ النَّاسُ مَا هَذَا الَّذِي كَانَ وَ يَضَعُ اللَّهُ لَهُ يَدَهُ عَلَى رَأْسِ رَعِيَّتِهِ.

Then he^{-asws} said: ‘This command will come to the one (Al-Qaim^{-asws}) the necks would be bent. So, when there is the Desire from Allah^{-azwj} regarding him^{-asws}, he^{-asws} would emerge, and the people will be saying, ‘This is not what used to be!’ And Allah^{-azwj} will Place for him^{-asws} His^{-azwj} Hand upon the heads of his^{-asws} citizens’.⁸⁰

40- حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عِمْرَانَ الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ السِّلَاحُ فِينَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُمَا دَارَ دَارَ الْعِلْمِ.

It is narrated to us by Ali Bin Al Hassan, from his father, from Ibrahim Bin Muhammad al Ashary, from Imran Al Halby, from Abdullah Bin Suleyman who said,

‘I heard Abu Ja’far^{-asws} saying: ‘The weapons among us^{-asws} are at the status of the ark among the children of Israel. Wherever it circulates, the knowledge circulates’.⁸¹

41- حَدَّثَنَا الْحُجَّالُ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنِ الْعَزْرَمِيِّ عَنْ أَبِي الْمُقْدَامِ قَالَ: كُنْتُ أَنَا وَ أَبِي الْمُقْدَامِ حَاجِبَيْنِ قَالَ فَمَاتَتْ أُمُّ أَبِي الْمُقْدَامِ فِي طَرِيقِ الْمَدِينَةِ قَالَ فَجِئْتُ أُرِيدُ الْإِذْنَ عَلَى أَبِي جَعْفَرٍ ع فَإِذَا بَعْلَتُهُ مُسْرَجَةٌ وَ خَرَجَ لِيَرَكِبَ فَلَمَّا رَأَى قَالَ كَيْفَ أَنْتَ يَا أَبَا الْمُقْدَامِ قَالَ قُلْتُ بِحَيْرٍ جُعِلَتْ فِدَاكَ

It is narrated to us by Al Hassan Bin Al Husayn, from Ibn Sinan, from Arzamy, from Abu Al Miqdam who said,

‘I and Abu Al-Miqdam were two pilgrims. The mother of Abu Al-Miqdam died in the road to Al-Medina, so I went to seek permission to Abu Ja’far^{-asws}, there his^{-asws} mule was saddled and

⁷⁹ Basaair Al Darajaat – P 4 Ch 4 H 38

⁸⁰ Basaair Al Darajaat – P 4 Ch 4 H 39

⁸¹ Basaair Al Darajaat – P 4 Ch 4 H 40

he^{-asws} came out in order to ride. When he^{-asws} saw me, he^{-asws} said: ‘How are you, O Abu Al-Miqdam?’ I said, ‘Good, may I be sacrificed for you^{-asws}!’

ثُمَّ قَالَ يَا فُلَانَةَ اسْتَأْذِنِي عَلَى عَمَّتِي قَالَ ثُمَّ قَالَ لَا تَعْجَلِي حَتَّى آتِيكَ

Then he^{-asws} said: ‘O so and so! Get me^{-asws} permission upon seeing my^{-asws} aunt’. Then he^{-asws} said: ‘Do not be hasty until I^{-asws} come to you’.

قَالَ فَدَخَلْتُ عَلَى عَمَّتِي فَاطِمَةَ بِنْتِ الْحُسَيْنِ وَ طَرَحَتْ وَسَادَةً فَجَلَسْتُ عَلَيْهَا ثُمَّ قَالَتْ كَيْفَ أَنْتَ يَا أَبَا الْمِقْدَامِ قُلْتُ بِخَيْرٍ جَعَلَنِي اللَّهُ فِدَاكَ يَا بِنْتَ رَسُولِ اللَّهِ قَالَ

He (the narrator) said, ‘I entered to see his^{-asws} aunt (Syeda) Fatima daughter of Al-Husayn^{-asws}. She^{-asws} dropped a pillow (for me) and I sat upon it. Then she said, ‘How are you, O Abu Al-Miqdam?’ I said, ‘Good, may Allah^{-azwj} Make me to be sacrificed for you, O daughter of Rasool-Allah^{-saww}!’

قُلْتُ يَا بِنْتَ رَسُولِ اللَّهِ شَيْءٌ مِنْ آثَارِ رَسُولِ اللَّهِ ص قَالَ فَدَعَتْ وَوَلَدَهَا فَجَاءُوا خَمْسَةً فَقَالَتْ يَا أَبَا الْمِقْدَامِ هُوَ لَاءِ لَحْمِ رَسُولِ اللَّهِ ص وَ دَمُهُ وَ أَرْتَنِي جَفْنَةً فِيهَا وَصْرٌ عَجِينٌ وَ صَبَابَتُهُ حَدِيدٌ فَقَالَتْ هَذِهِ الْجَفْنَةُ الَّتِي أُهْدِيَتْ إِلَى رَسُولِ اللَّهِ ص مِنْ لَحْمٍ وَ تَرِيدٍ قَالَ فَأَخَذْتُهَا وَ تَمَسَّحْتُ بِهَا.

He (the narrator) said, ‘I said, ‘O daughter of Rasool-Allah^{-saww}! Something from the traces of Rasool-Allah^{-saww}’. So, she^{-asws} called her children and five of them came. She^{-asws} said, ‘O Abu Al-Miqdam! They are flesh of Rasool-Allah^{-saww} and his^{-saww} blood’. And she^{-asws} showed me a basin wherein was something kneaded and its legs were of iron. She^{-asws} said, ‘This is the basin which was gifted to Rasool-Allah^{-saww}, filled with meat and porridge’. I took it and wiped it (for Blessings)”⁸²

42- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا ع عِنْدَكَ سِلَاحُ رَسُولِ اللَّهِ ص فَكَتَبَ إِلَيَّ بِحَطِّهِ الَّذِي أَعْرِفُهُ هُوَ عِنْدِي.

It is narrated to us by Al Husayn Bin Ali, from Muhammad Bin Abdullah Bin Al Mugheira, from suleyman Bin Ja'far who said,

‘I wrote to Abu Al-Hassan Al-Reza^{-asws}, ‘Are the weapons of Rasool-Allah^{-saww} with you^{-asws}?’ He^{-asws} wrote to me in his^{-asws} own handwriting which I recognised: ‘These are with me^{-asws}’⁸³

43- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: أَنَا بِي إِسْحَاقَ فَعَظَّمَ عَلَيَّ بِالْحَقِّ وَ الْحُرْمَةَ السَّيْفِ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ فَقُلْتُ لَهُ لَا وَ كَيْفَ يَكُونُ هُوَ وَ قَدْ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا مَقْلُ السِّلَاحِ فِيْنَا مَقْلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيْنَمَا دَارَ التَّابُوتِ دَارَ الْمَلِكِ.

It is narrated to us by Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Nasr,

‘From Abu Al-Hassan Al-Reza^{-asws} having said: ‘Is’haq came to me^{-asws}, and he magnified upon me^{-asws} with the truth and the sanctity of the sword which wanted to take, it being the sword

⁸² Basaair Al Darajaat – P 4 Ch 4 H 41

⁸³ Basaair Al Darajaat – P 4 Ch 4 H 42

of Rasool-Allah^{-saww}. So, I^{-asws} said to him: ‘No, and how can it happen, and Abu Ja’far^{-asws} had said: ‘But rather, an example of the weapons among us are like the art among children of Israel, wherever the ark circulates, the kingdom circulates’.⁸⁴

44- أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَرَكَ رَسُولُ اللَّهِ ص مِنَ الْمَتَاعِ سَيْفًا وَ دِرْعًا وَ عَنَزَةً وَ رَحْلًا وَ بَعَلْتَهُ الشَّهْبَاءَ فَوَرِثَ ذَلِكَ كُفْلُهُ عَلَيَّ مِنْ أَبِي طَالِبٍ ع.

Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar Bin Suweyd, from yahya Al Kalby, from Ibn Muskan, from Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘Rasool-Allah^{-saww} left behind from the chattels, a sword, and an armour, and a goat, and a saddlebag, and a mule (called) Al-Shahba’a’. So, all that was inherited by Ali^{-asws} Bin Abu Talib^{-asws}’.⁸⁵

45- ابْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ خَرِيزٍ عَنِ الْغَلَاءِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَمَّا يَتَخَدُّثُ النَّاسُ إِذَا هِيَ صَحِيفَةٌ مَخْتُومَةٌ

Ibn Marouf, from Hammad Bin Isa, from Hareez, from Al A’ala Bin Sayaba,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about what the people were narrating, but rather it is a sealed parchment.

قَالَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَرَادَ اللَّهُ أَنْ يَقْبِضَهُ أَوْرَثَ عَلِيًّا عَلِمَهُ وَ سِلَاحَهُ وَ مَا هُنَاكَ ثُمَّ صَارَ إِلَى الْحَسَنِ وَ إِلَى الْحُسَيْنِ ثُمَّ حِينَ قُتِلَ الْحُسَيْنُ ع اسْتَوْدَعَهُ أُمَّ سَلَمَةَ ثُمَّ قُبِضَ بَعْدَ ذَلِكَ مِنْهَا

He (the narrator) said, ‘He^{-asws} said: ‘Rasool-Allah^{-saww}, when Allah^{-azwj} Wanted to Capture him (his^{-saww} soul), Ali^{-asws} inherited his^{-saww} knowledge, and his^{-saww} weapons and whatever was there. Then it came to Al-Hassan^{-asws} and to Al-Husayn^{-asws}. Then, when Al-Husayn^{-asws} was (felt he^{-asws} was to be) killed, he^{-asws} entrusted it to Umm Salama^{-ra}. Then after that it was taken from her^{-ra}’.

قَالَ فَعُلْتُ ثُمَّ صَارَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ إِلَى أَبِيكَ ثُمَّ انْتَهَى إِلَيْكَ قَالَ نَعَمْ.

He (the narrator) said, ‘I said, ‘Then it came to Ali^{-asws} Bin Al-Husayn^{-asws}, then it came to your^{-asws} father, then it ended up to you^{-asws}?’ He^{-asws} said: ‘Yes’.⁸⁶

46- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عِنْدِي سِلَاحُ رَسُولِ اللَّهِ ص لَا أُتَارَعُ فِيهِ

It is narrated to us by Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abdul A’ala Bin Ayn who said,

⁸⁴ Basaair Al Darajaat – P 4 Ch 4 H 43

⁸⁵ Basaair Al Darajaat – P 4 Ch 4 H 44

⁸⁶ Basaair Al Darajaat – P 4 Ch 4 H 45

'I heard Abu Abdullah^{-asws} saying: 'With me are weapons of Rasool-Allah^{-saww}, I^{-asws} cannot be disputed regarding it'.

قَالَ سَيَعْتُ يَقُولُ إِنَّ السِّبَاحَ مَدْفُوعٌ عَنْهُ لَوْ وُضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ لَكَانَ خَيْرَهُمْ

He (the narrator) said, 'I heard him^{-asws} saying: 'The weapons are defended from. If there were to be place with an evil creature of Allah^{-azwj}, he would become their best'.

ثُمَّ قَالَ هَذَا الْأَمْرُ يَصِيرُ إِلَى مَنْ يُلَوَّى لَهُ الْحَنَاطُ.

Then he^{-asws} said: 'This command will come to the one^{-asws}, the necks would be folded for (Al-Qaim^{-asws})'.⁸⁷

47- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ فَضَيْلِ بْنِ عُثْمَانَ عَنِ الْحَدَّاءِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا بَا عُيْبِدَةَ مَنْ كَانَ عِنْدَهُ سَيْفُ رَسُولِ اللَّهِ ص وَ دِرْعُهُ وَ رَابِئَةُ الْمِغْلَبَةُ وَ مُصْحَفُ فَاطِمَةَ ع قَرَّتْ عَيْنُهُ.

It is narrated to us by Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Fuzeyl Bin usman, from Al Haza'a who said,

'Abu Ja'far^{-asws} said to me: 'O Abu Ubeyda! One who has the sword of Rasool-Allah^{-saww} with him, and his^{-asws} armour, and his prevailing flag, and Parchment of (Syeda) Fatima^{-asws}, his eyes would be delighted'.⁸⁸

48- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: جَاءَ جَبْرَيْلُ إِلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ إِنَّ بِالْيَمَنِ صَنَمًا مِنْ حِجَارَةٍ مُقَعَّدٌ مِنْ [فِي] حَدِيدٍ فَأَنْعَثْ إِلَيْهِ حَتَّى يُجَاءَ بِهِ

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

'From Amir Al-Momineen^{-asws} said: 'Jibraeel^{-as} came to the Prophet^{-saww}. He^{-as} said: 'O Muhammad^{-saww}! There is an idol of stone at Al-Yemen embedded in iron, so send (someone) to it until he comes it'.

قَالَ فَبَعَثَنِي النَّبِيُّ ص إِلَى الْيَمَنِ فَجِئْتُ بِالْحَدِيدِ فَدَفَعْتُ إِلَى عُمَرَ الصَّبَّالِ فَضَرَبَ عَنْهُ سَيْفَيْنِ ذَا الْفَقَارِ وَ مُحَمَّدًا فَتَقَلَّدَ رَسُولُ اللَّهِ ص مُحَمَّدًا وَ قَلَّدَنِي ذَا الْفَقَارِ ثُمَّ إِنَّهُ صَارَ إِلَيَّ بَعْدَ مُحَمَّدٍ.

He^{-asws} said: 'The Prophet^{-saww} sent me^{-asws} to Al-Yemen and I^{-asws} came with the iron. He^{-saww} handed it to Umar Al-Sayqal, and he manufactured two swords from it, Zulfiqar and Mikhzam. Rasool-Allah^{-saww} collared with Mikhzam, and collared me^{-asws} with Zulfiqar, then it came to me^{-asws} after Mikhzam'.⁸⁹

⁸⁷ Basaair Al Darajaat – P 4 Ch 4 H 46

⁸⁸ Basaair Al Darajaat – P 4 Ch 4 H 47

⁸⁹ Basaair Al Darajaat – P 4 Ch 4 H 48

49- حَدَّثَنَا إِبرَاهِيمُ بْنُ مُحَمَّدٍ عَنِ الْخَشَّابِ عَنِ مُحَمَّدِ بْنِ مُحَسِّنِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَنِي عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ أَبِي دَرَجَ رَسُولِ اللَّهِ ص دَاتِ الْفُضُولِ فَحَطَّطْتُ وَ لَيْسْتُ أَنَا فَكَانَ وَ كَانَ.

It is narrated to us by Ibrahim Bin Muhammad, from Al Khashab, from Muhassin Bin Muhammad, from Aban Bin Usman,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} wore the armour of Rasool-Allah^{-saww} (called) ‘Zat Al-Fusoul’, and it left marks, and I^{-asws} wore it, so it was and it was’⁹⁰.

50- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي الْقَاسِمِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ سَهْلِ بْنِ إِبرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ أُمِّهِ أُمِّ الْحُسَيْنِ بِنْتِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَتْ بَيْنَا أَنَا جَالِسَةٌ عِنْدَ عَمِّي جَعْفَرِ بْنِ مُحَمَّدٍ إِذْ دَعَا سَعِيدَةَ جَارِيَةً كَانَتْ لَهُ وَ كَانَتْ مِنْهُ بِمَنْزِلَةٍ

It is narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al Qasim Abdul Rahman Bin Hammad, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Balad, from isa Bin Abdullah, from Muhammad Bin Umar Bin Ali,

‘From his mother Umm Al-Husayn daughter of Abdullah son of, Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}, she said, ‘While I was seated in the presence of my uncle^{-asws} Ja’far^{-asws} Bin Muhammad^{-asws} when he^{-asws} called Saeeda, a maid of his^{-asws}, and she was from him^{-asws} with a status.

فَجَاءَتْهُ بِسَفَطٍ فَنَظَرَ إِلَى خَاتَمِهِ عَلَيْهِ ثُمَّ فَصَّهُ ثُمَّ نَظَرَ فِي السَّفَطِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَأَعْلَظَ لَهَا قَالَ قُلْتُ فَدَيْتُكَ كَيْفَ وَ لَمْ أَرَكَ أَعْلَظْتَ لِأَحَدٍ قَطُّ فَكَيْفَ بِسَعِيدَةَ

She came to him^{-asws} with a tray. He^{-asws} looked at his^{-asws} ring, then its stone, then looked into the tray, then raised his^{-asws} head towards her and was harsh to her. I said, ‘May I be sacrificed for you^{-asws}! How come, and I have not seen you being harsh with anyone at all, so how with Saeeda?’

قَالَ أَ تَدْرِينَ أَيَّ شَيْءٍ صَنَعَتْ يَا بَنِيَّةُ هَذِهِ رَايَةُ رَسُولِ اللَّهِ ص الْعِقَابُ أَعْلَمْتُهَا حَتَّى انكبت [انْتَكَلَتْ] ثُمَّ أَخْرَجَ خِرْقَةً سَوْدَاءَ ثُمَّ وَضَعَهَا عَلَى عَيْنَيْهِ ثُمَّ أَعْطَانِيهَا فَوَضَعْتُهَا عَلَى عَيْنِي وَ وَجْهِي

He^{-asws} said: ‘Do you know which thing she has done, O daughter? This is the avenging flag of Rasool-Allah^{-saww}. She overlooked it until it split’. Then he^{-asws} brought out a black cloth, then placed it upon his^{-asws} eyes, then gave it to me and I placed it upon my eyes and my face.

ثُمَّ اسْتَخْرَجَ صِرَّةً فِيهَا دِنَانِيرُ قَدَرِ مِائَتِي دِينَارٍ فَقَالَ هَذِهِ رَفَعَهَا [دَفَعَهَا] إِلَيَّ مِنْ تَمَنِ الْعُمُودَانَ لَوْفَعَةٍ تَكُونُ بِالْمَدِينَةِ يَنْجُو مِنْهَا مَنْ كَانَ عَلَى ثَلَاثَةِ أَمْيَالٍ وَ لَهَا اسْتَبْرَى الطَّبِيبَةَ فَوَ اللَّهُ مَا أَدْرَكَهَا أَبِي وَ وَ اللَّهُ مَا أَدْرَكَهَا أُمُّ لَا

Then he^{-asws} brought out a pouch wherein were Dinars, one hundred Dinars. He^{-asws} said: ‘This has been raised to me^{-asws} from the price of Al-Amoudan (town) for an event which will be happening at Al-Medina. He would be sacred, one who would be upon three miles, and I^{-asws}

⁹⁰ Basaair Al Darajaat – P 4 Ch 4 H 49

shall buy the good for it. By Allah^{-azwj}! I^{-asws} don't know whether my^{-asws} father^{-asws} came across it or not'.

قَالَ ثُمَّ اسْتَخْرَجَ صِرَّةً أُخْرَى دُونَهَا فَقَالَ هَذِهِ دَفَعَهَا أَيْضاً لِيُوقَعِ بِكَوْنِهَا بِالْمَدِينَةِ يَنْجُو مِنْهَا

He (the narrator) said, 'Then he^{-asws} brought out another pouch besides it. He^{-asws} said: 'This has been handed over as well for an event which will be happening at Al-Medina, to be saved from it.

وَتَلْفَفُ مَا يَأْفِكُونَ وَ تَصْنَعُ كَمَا تُؤْمَرُ وَ فِيهَا جِئْتُ أَقْبَلْتُ وَ تَلْفَفْتُ مَا تَأْفِكُونَ تَفْتَحُ لَهَا شَفَتَانِ إِخْدَاهُمَا فِي الْأَرْضِ وَ الْأُخْرَى فِي السَّقْفِ وَ بَيْنَهُمَا أَرْبَعُونَ ذِرَاعاً وَ تَلْفَفُ مَا يَأْفِكُونَ بِلِسَانِهَا.

(The staff) **and it swallowed up what they were faking [26:45]**, and it does whatever it is ordered for, and in it I^{-asws} came and it swallowed up what they were faking, opening for it two lips, one of them in the ground, and the other in the rood, and between the two are forty cubits, and it swallowed what they were faking with its tongue".⁹¹

51- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَلَمْ تَسْمَعْ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيٍّ ع وَ اللَّهُ لَكُونَتِي خَاتَمَ سُلَيْمَانَ وَ اللَّهُ لَكُونَتِي عَصَى مُوسَى.

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

'Abu Ja'far^{-asws} said: 'Have you not hears the words of Rasool-Allah^{-saww} regarding Ali^{-asws}: 'By Allah^{-azwj} I^{-saww} have given you^{-asws} the ring of Suleyman^{-as}! By Allah^{-azwj}, I^{-saww} have given you^{-asws} the staff of Musa^{-as}'.⁹²

52- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّوْلُؤِيِّ عَنِ أَبِي الْحَصْبِيِّ الْأَسَدِيِّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع دَاتَ لَيْلَةٍ عَلَى أَصْحَابِهِ بَعْدَ عَتَمَةٍ وَ هُمْ فِي الرَّحْبَةِ وَ هُوَ يَقُولُ هَمَّهْمَةٌ فِي لَيْلَةٍ مُظْلِمَةٍ خَرَجَ عَلَيْكُمْ الْإِمَامُ وَ عَلَيْهِ قَمِيصُ آدَمَ وَ فِي يَدِهِ خَاتَمُ سُلَيْمَانَ وَ عَصَى مُوسَى.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn Al Luluie, from Abu Al Husayn Al Asady, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} came out one night to his^{-asws} companions after darkness, and they were in Al-Rahba, and he^{-asws} was saying humming: 'In a dark night the Imam^{-asws} is coming out to you, and upon him^{-asws} is the shirt of Adam^{-as}, and in his^{-asws} hand is the ring of Suleyman^{-as}, and staff of Musa^{-as}'.⁹³

53- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنِ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَرَكَ رَسُولُ اللَّهِ عَنِ الْمَتَاعِ سَيْفًا وَ ذِرَاعًا وَ عَتْرَةً وَ رَحْلَهُ وَ بَعْلَتَهُ الشَّهْبَاءَ فَوَرِثَ ذَلِكَ كُلَّهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع.

⁹¹ Basaair Al Darajaat – P 4 Ch 4 H 50

⁹² Basaair Al Darajaat – P 4 Ch 4 H 51

⁹³ Basaair Al Darajaat – P 4 Ch 4 H 52

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

‘Abu Abdullah^{-asws} said: ‘Rasool-Allah^{-saww} left behind from the chattels, a sword, and an armour, and a goat, and his^{-saww} saddle, and his^{-saww} mule Al-Shadba’a. All that was inherited by Ali^{-asws} Bin Abu Talib^{-asws}’.⁹⁴

54- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي سَعِيدٍ الْخُرَاسَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِذَا قَامَ الْقَائِمُ بِمَكَّةَ وَ أَرَادَ أَنْ يَتَوَجَّهَ إِلَى الْكُوفَةِ نَادَى مُنَادِيَهُ أَلَا لَا يَحْمِلُ أَحَدٌ مِنْكُمْ طَعَامًا وَلَا شَرَابًا وَلَا يَحْمِلُ حَجَرَ مُوسَى بْنِ عِمْرَانَ وَ هُوَ وَفَرُّ بَعِيرٍ وَ لَا يَنْزِلُ مَنْزِلًا إِلَّا أَنْبَعَتْ عَيْنٌ مِنْهُ فَمَنْ كَانَ جَائِعًا شَبِعَ وَ مَنْ كَانَ ظَمْآنًا رُوِيَ فَهُوَ زَادَهُمْ حَتَّى تَزُولُوا النَّجْفَ مِنْ ظَهْرِ الْكُوفَةِ.

It is narrated to us by Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Abu Saeed Al Khurasani,

‘From Abu Abdullah^{-asws} having said: ‘Abu Ja’far^{-asws} said: ‘When Al-Qaim^{-asws} rises at Al-Makkah and wants to diver to Al-Kufa, a caller would call our: ‘Indeed! Not one of you should carry any food nor any drink’, and he^{-asws} would carry a mare of Musa^{-as} Bin Imran^{-as}, and it is a steady caravan, and he^{-asws} will not encamp at any encampment except a spring would burst forth from it. So, the one who is hungry would be satiated, and one who was thirsty would be saturated, and it would be their provision until they encamp at Al-Najaf from the outback of Al-Kufa’.⁹⁵

55- حَدَّثَنَا ابْنُ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَ إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ قَالَ إِيَّانَا عَنَى أَنْ يُؤَدِّيَ الْأَوَّلُ مِنَّا إِلَى الْإِمَامِ الَّذِي يَكُونُ بَعْدَهُ السِّلَاحَ وَ الْعِلْمَ وَ الْكُتُبَ.

It is narrated to us by Ibn Abu Umeyr, from Ibn Uzina, from Bureyd,

‘From Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58].** He^{-asws} said: ‘It Means us^{-asws}, that the first one^{-asws} of us^{-asws} should render to the Imam^{-asws} who would happen to be after him^{-asws}, the weapons, and the knowledge, and the Books’.⁹⁶

56- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَ غَيْرِهِ عَنْ أَبِي أَيُّوبَ الْحَدَّاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جَعَلْتُ فِدَاكَ لِي أُرِيدُ أَنْ أَلْمَسَ صَدْرَكَ فَقَالَ أَفْعَلْ فَمَسِسْتُ صَدْرَهُ وَ مَنَّاكِبَهُ فَقَالَ وَ لِمَ يَا أَبَا مُحَمَّدٍ

It is narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Ahmad Bin Muhammad Bin Abu Nasr, and someone else, from Abu Ayoub Al Haza’a, from Abu Baseer,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I would like to touch your^{-asws} chest’. He^{-asws} said: ‘Do it’. I touched his^{-asws} chest and his^{-asws} shoulder. He^{-asws} said: ‘And why, O Abu Muhammad^{-asws}?’

⁹⁴ Basaair Al Darajaat – P 4 Ch 4 H 53

⁹⁵ Basaair Al Darajaat – P 4 Ch 4 H 54

⁹⁶ Basaair Al Darajaat – P 4 Ch 4 H 55

فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي سَمِعْتُ أَبَاكَ وَ هُوَ يَقُولُ إِنَّ الْقَائِمَ وَاسِعَ الصُّدْرِ مُسْتَرْسِلُ الْمُنْكَبِينَ عَرِيضٌ مَا بَيْنَهُمَا

I said, 'May I be sacrificed for you^{-asws}! I heard your^{-asws} father^{-asws}, and he^{-asws} was saying: 'Al-Qaim^{-asws} is of a vast chest, relaxed shoulders, wide of what is between the two'.

فَقَالَ يَا مُحَمَّدُ إِنَّ أَبِي لَيْسَ دِرْعَ رَسُولِ اللَّهِ ص وَ كَانَتْ تَسْتَحِبُّ [تُسْحَبُ] عَلَى الْأَرْضِ وَ أَنَا لَيْسْتُهَا فَكَانَتْ وَ كَانَتْ وَ إِنَّمَا تَكُونُ مِنَ الْقَائِمِ كَمَا كَانَتْ مِنْ رَسُولِ اللَّهِ ص مُشْتَمَرَةً كَأَنَّهُ تَرْفَعُ نِطَاقُهَا بِحَلَقَتَيْنِ وَ لَيْسَ [صَاحِبُ] هَذَا الْأَمْرِ مِنْ جَاوَزِ أَرْبَعِينَ.

He^{-asws} said: 'O Muhammad^{-saww}! My^{-asws} father^{-asws} wore the armour of Rasool-Allah^{-saww} and it dragged upon the ground, and I^{-asws} wore it, and it was what it was, and it would happen from Al-Qaim^{-asws} just as it had happened from Rasool-Allah^{-saww}, plain in its scope by two rings, and the Master^{-asws} of this command isn't one who exceeds forty'.⁹⁷

57- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ يَحْيَى عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ قَالَ: أَبِي أَبِي بِسِلَاحِ رَسُولِ اللَّهِ ص وَ لَقَدْ دَخَلَ غُومِي مِنْ ذَلِكَ كَلِمَةٌ [حَسَدٌ]

It is narrated to us by Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Yahya,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'My^{-asws} father^{-asws} was given the weapons of Rasool-Allah^{-saww}, and from that, the word of envy hand entered my^{-asws} uncles'.

فَقَالَ صَفْوَانُ وَ ذَكَرْنَا سَيْفَ رَسُولِ اللَّهِ ص فَقَالَ أَتَانِي إِسْحَاقُ بْنُ جَعْفَرٍ فَعَطَّمْ عَلَيَّ رِسَالَتِي بِالْحَقِّ وَ الْحُرْمَةَ السَّيْفِ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ ص قَالَ فَقُلْتُ لَا كَيْفَ يَكُونُ هَذَا وَ قَدْ قَالَ أَبُو جَعْفَرٍ ع مَثَلُ السِّلَاحِ فِينَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُ مَا دَارَ دَارَ الْأَمْرِ

Safwan (a narrator) said, 'And we mentioned the sword of Rasool-Allah^{-saww}. He^{-asws} said: 'Ishaq Bin Ja'far came to be and magnified upon me^{-asws}, my^{-asws} message with the truth and the sanctity of the sword which he wanted to take it, and it is the sword of Rasool-Allah^{-saww}. So, I^{-asws} said: 'No, and how can this be, and Abu Ja'far^{-asws} had said: 'An example of the weapons among us^{-asws} are an example of the ark among children of Israel. Wherever it circulates, the command circulates'.

قَالَ فَسَأَلْتُهُ عَنْ ذِي الْقَفَّارِ سَيْفِ رَسُولِ اللَّهِ فَقَالَ نَزَلَ بِهِ جِبْرَائِيلُ مِنَ السَّمَاءِ وَ كَانَتْ جَلِيَّتُهُ فِضَّةً وَ هُوَ عِنْدِي.

He (the narrator) said, 'I asked him^{-asws} about Zulfiqar, sword of Rasool-Allah^{-saww}. He^{-asws} said: 'Jibraeel^{-as} descended with it from the sky, and its appearance is of silver, and it is with me^{-asws}'.⁹⁸

58- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاحِ عَنْ بَشْرِ بْنِ جَعْفَرٍ عَنِ الْمُفَضَّلِ الْجُعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أ تَدْرِي مَا كَانَ قَمِيصُ يُوسُفَ قَالَ قُلْتُ لَا

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Ismail Al Sarrah, from Bishr Bin Ja'far, from Al Mufazzal Al Jufy,

⁹⁷ Basaair Al Darajaat – P 4 Ch 4 H 56

⁹⁸ Basaair Al Darajaat – P 4 Ch 4 H 57

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Do you know what was the shirt of Yusuf^{-as}?’ I said, ‘No’.

قَالَ إِنَّ إِبْرَاهِيمَ لَمَّا أُوقِدَ لَهُ النَّارُ أَتَاهُ جِبْرَائِيلُ بِثَوْبٍ مِنْ ثِيَابِ الْجَنَّةِ فَأَلْبَسَهُ إِيَّاهُ فَلَمْ يَضْرِبْهُ مَعَهُ حَرٌّ وَلَا بَرْدٌ

He^{-asws} said: ‘Ibrahim^{-as}, when the fire was ignited for him^{-as}, Jibraeel^{-as} came to him^{-saww} with a cloth from the clothes of the Paradise, and clothed it on him^{-as}, and nothing harmed him^{-as} being with it, neither hot nor cold.

فَلَمَّا حَضَرَ إِبْرَاهِيمَ الْوَفَاةُ جَعَلَهُ فِي تَمِيمَتِهِ وَعَلَّقَهَا عَلَى إِسْحَاقَ وَعَلَّقَهَا إِسْحَاقُ عَلَى يَعْقُوبَ فَلَمَّا وُلِدَ يُوسُفُ عَلَّقَهَا عَلَيْهِ وَكَانَ فِي عَضُدِهِ حَتَّى كَانَ مِنْ أَمْرِهِ مَا كَانَ

When the expiry presented to Ibrahim^{-as}, he^{-as} made it to be in its amulet and hung is upon Is’haq^{-as}, and Is’haq^{-as} hung is upon Yaqoub^{-as}. When Yusuf^{-as} was born, he^{-as} hung it on him^{-as}, and it was in his^{-as} arm until it was from his^{-as} matter what happened.

فَلَمَّا أُخْرِجَ يُوسُفُ بِمِصْرَ الْقَمِيصِ مِنَ التَّمِيمَةِ وَجَدَ يَعْقُوبَ رِيحَهُ فَهُوَ قَوْلُهُ تَعَالَى إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنْ تُفَعِّلُونِ فَهُوَ ذَلِكَ الْقَمِيصُ الَّذِي أُنزِلَ بِهِ مِنَ الْجَنَّةِ

When Yusuf^{-as} was in Egypt, he^{-as} brought out the shirt from the amulet, Yaqoub^{-as} found its aroma, and it is the Word of the Exalted: ***Surely I find the aroma of Yusuf, unless you deem me to be weak minded’ [12:94].*** So, it was that shirt which had been descended with from the Paradise’.

فَلْتُمْ جُعِلَتْ فِدَاكَ فَإِنِّي مَنْ صَارَ ذَلِكَ الْقَمِيصُ فَقَالَ إِلَى أَهْلِهِ ثُمَّ قَالَ كُلُّ نَبِيٍّ وَرَثَ عِلْمُهُ أَوْ غَيْرَهُ فَقَدْ انْتَهَى إِلَى مُحَمَّدٍ صَ وَ أَهْلِ بَيْتِهِ.

I said, ‘May I be sacrificed for you^{-asws}! To whom has the shirt come to be?’ He^{-asws} said: ‘To its rightful one’. Then he^{-asws} said: ‘Every Prophet^{-as}, he^{-as} inherited his^{-as} knowledge, or someone else (successor^{-as}), so it has ended up to Muhammad^{-saww} and People^{-asws} of his^{-saww} Household’⁹⁹.

5 باب في الأئمة ع عندهم الصحيفة التي فيها أسماء أهل الجنة و أسماء أهل النار

CHAPTER 5 – REGARDING THE IMAMS^{-asws}, WITH THEM^{-asws} IS THE PARCHMENT IN WHICH ARE NAMES OF THE PEOPLE OF THE PARADISE AND NAMES OF PEOPLE OF THE FIRE

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنِ سُلَيْمَانَ عَنِ عُمَرَ بْنِ أَبِي بَكْرٍ عَنِ رَجُلٍ عَنِ حَدِيقَةَ بْنِ أَبِي سَيْدٍ الْغِفَارِيِّ قَالَ: لَمَّا وَادَعَ الْحَسَنُ بْنُ عَلِيٍّ ع مُعَاوِيَةَ وَ انْصَرَفَ إِلَى الْمَدِينَةِ صَحِبْتُهُ فِي مُنْصَرَفِهِ وَ كَانَ بَيْنَ عَيْنَيْهِ جَمَلٌ بَعِيرٌ لَا يُقَارِفُهُ حَيْثُ تَوَجَّهَ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Suleyman, from Umar Bin Abu Bakr, from a man, from Huzeyfa Bin Aseyd Al Gifary who said,

⁹⁹ Basaair Al Darajaat – P 4 Ch 4 H 58

'When Al-Husayn^{-asws} Bin Ali^{-asws} bade farewell to Muawiya and left to go to Al-Medina, I accompanied him^{-asws} in his^{-asws} journey, and there was a loaded camel in front of his^{-asws} eyes, not separating from it wherever he^{-asws} headed.

فَقُلْتُ لَهُ ذَاتَ يَوْمٍ جَعَلْتُ فِدَاكَ يَا أَبَا مُحَمَّدٍ هَذَا الْحِمْلُ لَا يُفَارِقُكَ حَيْثُ مَا تَوَجَّهْتَ فَقَالَ يَا خَدِيعَةُ أَتَدْرِي مَا هُوَ قُلْتُ لَا قَالَ هَذَا الدِّيْوَانُ قُلْتُ دِيْوَانٌ مَا ذَا قَالَ دِيْوَانٌ شِيعَتِنَا فِيهِ أَسْمَاؤُهُمْ قُلْتُ جَعَلْتُ فِدَاكَ فَأَرِنِي اسْمِي قَالَ اعْدُدْ بِالْعَدَاةِ

One day I said to him^{-asws}, 'May I be sacrificed for you^{-asws} O Abu Muhammad^{-asws}! This luggage, you^{-asws} do not separate from it wherever you^{-asws} are headed'. He^{-asws} said: 'O Huzeyfa! Do you know what it is?' I said, 'No'. He^{-asws} said: 'This is the register'. I said, 'A register of what?' He^{-asws} said: 'Register of our^{-asws} Shias wherein are their name'. I said, 'May I be sacrificed for you^{-asws}! Show me my name'. He^{-asws} said: 'Come in the morning'.

قَالَ فَعَدَوْتُ إِلَيْهِ وَ مَعِيَ ابْنُ أَخِي لِي وَ كَانَ يُقْرَأُ وَ لَمْ أَكُنْ أَقْرَأُ قَالَ مَا عَدَا بِكَ قُلْتُ الْحَاجَةُ إِلَيَّ وَعَدْتَنِي قَالَ مَنْ ذَا الْفَتَى مَعَكَ قُلْتُ ابْنُ أَخِي لِي وَ هُوَ يُقْرَأُ وَ لَسْتُ أَقْرَأُ

He^{-asws} said: 'I went to him in the morning and with me was a nephew of mine, and he was literate and I could not read. He^{-asws} said: 'What have you come for in the morning?' I said, 'The need which you^{-asws} promised me'. He^{-asws} said: 'Who is that youth with you?' I said, 'A nephew of mine, and he is literate, and I am not literate'.

قَالَ فَقَالَ لِي اجْلِسْ فَجَلَسْتُ فَقَالَ عَلَيَّ بِالِدِّيْوَانِ الْأَوْسَطِ قَالَ فَأَتَيْتُ بِهِ قَالَ فَتَطَرَّ الْفَتَى فَإِذَا الْأَسْمَاءُ تَلُوْحُ قَالَ فَبَيَّنَمَا هُوَ يَقْرَأُ إِذْ قَالَ هُوَ يَا عَمَّاهُ هُوَ ذَا اسْمِي قُلْتُ نَكَلْتَنِكَ أُمَّكَ انظُرْ أَيْنَ اسْمِي قَالَ فَصَفَحَ ثُمَّ قَالَ هُوَ ذَا اسْمِكَ فَاسْتَبَشَرْنَا وَ اسْتَشْهَدَ الْفَتَى مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

He (the narrator) said, 'He^{-asws} said to me: 'Be seated!' So I sat down. He^{-asws} said: 'To me^{-asws} with the middle register'. So I came with it'. The youth looked and there were names listed. While he was reading when he said, 'O uncle! Here is my name!' I said, 'May your mother be bereft of you! Look where my name is'. He turned a page, then said, 'There is your name'. So we were cheered, and the youth was martyred with Al-Husayn^{-asws} Bin Ali^{-asws}'.¹⁰⁰

2- أُمِّدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ النَّضْرِ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع بَدْءُ الْأَذَانِ وَ قِصَّةُ الْأَذَانِ فِي إِسْرَاءِ النَّبِيِّ ص حَتَّى انْتَهَى إِلَى السِّدْرَةِ الْمُنْتَهَى قَالَ فَقَالَتِ السِّدْرَةُ الْمُنْتَهَى مَا جَازَنِي مَخْلُوقٌ قَبْلَكَ

Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Abdul Samad Bin Bashir who said,

'It has been mentioned from Abu Abdullah^{-asws}, the beginning of Azaan (Call for Salat) and story of the Azaan during the ascension (Mi'raj) of the Prophet^{-saww} until he^{-asws} ended at (mention of) Al-Sidrat. He^{-asws} said, 'So Al-Sidrat Al-Muntaha (The Lote Tree), said: 'No creature has exceeded before you^{-saww}'.

قَالَ ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى قَالَ فَدَفَعَ إِلَيْهِ كِتَابَ أَصْحَابِ الْيَمِينِ وَ أَصْحَابِ الشِّمَالِ

He^{-asws} said: '**Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10].** He^{-asws} said:

‘And He-^{azwj} Handed over to him-^{saww} a Book of the companions of the right and (a Book of) companions of the left.

قَالَ وَ أَخَذَ كِتَابَ أَصْحَابِ الْيَمِينِ بِيَمِينِهِ فَفَتَحَهُ فَنَظَرَ إِلَيْهِ فَإِذَا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ

He-^{saww} took the Book of companions of the right by his-^{saww} right hand, and opened it, and looked in it. In it were the names of the inhabitants of the Paradise and the names of their fathers and their tribes’.

قَالَ فَقَالَ لَهُ آمَنَ الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ قَالَ فَقَالَ رَسُولُ اللَّهِ ص وَ الْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ

He-^{asws} said: ‘He-^{azwj} Said to him-^{saww}: **The Rasool believes in what is Revealed unto him from his Lord [2:285].** Rasool-Allah-^{saww} said: **‘and (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools.**

قَالَ فَقَالَ رَسُولُ اللَّهِ ص رَبَّنَا لَا تُلَاقِدْنَا إِن نَسِينَا أَوْ أَخْطَأْنَا قَالَ فَقَالَ اللَّهُ قَدْ فَعَلْتُ

He-^{asws} said: ‘Rasool-Allah-^{saww} said: **‘Our Lord! Do not Seize us if we forget or we make a mistake. [2:286].** Allah-^{azwj} Said: “I-^{azwj} have Done so!”

قَالَ رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اعْفُ عَنَّا إِلَى آخِرِ السُّورَةِ وَ كُلِّ ذَلِكَ يَقُولُ اللَّهُ قَدْ فَعَلْتُ

So the Prophet-^{saww} said: **‘Our Lord! And do not Load upon us what we have no strength for us with it; [2:286]** – up to the end of the Chapter, and (during) all that Allah-^{azwj} was Saying: “I-^{azwj} have Done so”.

قَالَ ثُمَّ طَوَى الصَّحِيفَةَ فَأَمْسَكَهَا بِيَمِينِهِ وَ فَتَحَ صَحِيفَةَ أَصْحَابِ الشِّمَالِ فَإِذَا فِيهَا أَسْمَاءُ أَهْلِ النَّارِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ قَالَ فَقَالَ رَسُولُ اللَّهِ ص رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ قَالَ فَقَالَ اللَّهُ فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

He-^{asws} said, ‘Then he-^{saww} folded the parchment and withheld it in his-^{saww} right hand, and opened the other one, the parchment of the companions of the left. In it were the names of the people of the Fire and the names of their fathers and their tribes. Rasool-Allah-^{saww} said: ‘They are a people who are not believing’. So Allah-^{azwj} Said: ‘O Muhammad-^{saww}! **So turn away from them and say, ‘Salam’, for they shall soon come to know [43:89]**’.

قَالَ فَلَمَّا فَرَّغَ مِنْ مُتَاجَاةِ رَبِّهِ رُدَّ إِلَى الْبَيْتِ الْمَعْمُورِ ثُمَّ قَصَّ قِصَّةَ الْبَيْتِ وَ الصَّلَاةِ فِيهِ ثُمَّ نَزَلَ وَ مَعَهُ الصَّحِيفَتَانِ فَدَفَعَهُمَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

He-^{asws} said: ‘When he-^{saww} was free from whispering to his-^{saww} Lord-^{azwj}, returned to the Bayt Al-Mamour’. Then he-^{asws} related the story of the House and the Salat in it. ‘Then he-^{saww} descended and with him-^{saww} were two parchments, and he-^{saww} handed them to Ali-^{asws} Bin Abu Talib-^{asws}’.¹⁰¹

¹⁰¹ Basaair Al Darajaat – P 4 Ch 5 H 2 a

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ حَدَّثَنِي أَبِي عَمَّنْ ذَكَرَهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص وَ فِي يَدِهِ الْيَمْنَى كِتَابٌ وَ فِي يَدِهِ الْيُسْرَى كِتَابٌ فَنَشَرَ الْكِتَابَ الَّذِي فِي يَدِهِ الْيَمْنَى فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كِتَابٌ لِأَهْلِ الْجَنَّةِ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ لَا يُزَادُ فِيهِمْ وَاحِدٌ وَ لَا يُنْقُصُ مِنْهُمْ وَاحِدٌ

It is narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzeily, from Abu Al Sabbah Al Kinany,

'From Abu Ja'far^{-asws} having said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from the one who mentioned it, said, 'Rasool-Allah^{-saww} came out to us and in his^{-saww} right hand was a book and in his^{-saww} left hand was a book. He^{-saww} spread out the book which was in his^{-saww} right hand and read: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. A book of the inhabitants of the Paradise with their names and names of their fathers. Neither will even one increase in them nor even one would be reduced from them'.

ثُمَّ نَشَرَ الَّذِي فِي يَدِهِ الْيُسْرَى فَقَرَأَ كِتَابَ مِنَ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِأَهْلِ النَّارِ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ قَبَائِلِهِمْ لَا يُزَادُ فِيهِمْ وَاحِدٌ وَ لَا يُنْقُصُ مِنْهُمْ وَاحِدٌ.

Then he^{-saww} spread out the one which was in his^{-saww} left hand and read: 'A book from Allah^{-azwj} the Beneficent, the Merciful, of the inhabitants of the Fire with their names and names of their fathers and their tribes. Neither will even one increase in them, nor even one will be reduced from them''¹⁰²

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَمْرِو عَنِ الْأَعْمَشِيِّ قَالَ قَالَ الْكَلْبِيُّ يَا أَعْمَشُ أَيُّ شَيْءٍ أَشَدُّ مَا سَمِعْتَ مِنْ مَنَاقِبِ عَلِيٍّ ع قَالَ فَقَالَ حَدَّثَنِي مُوسَى بْنُ طَرِيفٍ عَنْ عَبَّادَةَ قَالَ سَمِعْتُ عَلِيًّا وَ هُوَ يَقُولُ أَنَا قَسِيمُ النَّارِ فَمَنْ تَبِعَنِي فَهُوَ مِنِّي وَ مَنْ عَصَانِي فَهُوَ مِنْ أَهْلِ النَّارِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al hakam, from Amro, from Al Amsh who said,

'Al-Kalby said, 'O Amsh! Which is the severe of what you heard from the virtues of Ali^{-asws}?' He said, 'Musa Bin Tareyf narrated to me from Uyayna who said, 'I heard Ali^{-asws} and he^{-asws} was saying: 'I^{-asws} am the distributor of the Fire. So, the one who follows me^{-asws}, he is from me^{-asws}, and one who disobeys me^{-asws}, he is from the inhabitants of the Fire'.

فَقَالَ الْكَلْبِيُّ عِنْدِي أَعْظَمُ بِمَا عِنْدَكَ أَعْطَى رَسُولُ اللَّهِ ص عَلِيًّا ع كِتَابًا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ أَهْلِ النَّارِ فَوَضَعَهُ عِنْدَ أُمِّ سَلَمَةَ فَلَمَّا وُجِدَ أَبُو بَكْرٍ طَلَبَهُ فَقَالَتْ لَيْسَ لَكَ فَلَمَّا وُجِدَ عُمَرُ طَلَبَهُ فَقَالَتْ لَيْسَ لَكَ فَلَمَّا وُجِدَ عُثْمَانُ طَلَبَهُ فَقَالَتْ لَيْسَ لَكَ فَلَمَّا وُجِدَ عَلِيٌّ ع دَفَعْتُهُ إِلَيْهِ.

Al-Kalby said, 'With me is greater than what is with you. Rasool-Allah^{-saww} gave Ali^{-asws} a book wherein were names of the inhabitants of the Paradise and inhabitants of the Fire. He^{-asws} placed it with Umm Salama^{-ra}. When Abu Bakr became ruler, he sought it. She^{-ra} said, 'It isn't for you'. When Umar became ruler, he sought it. She^{-ra} said, 'It isn't for you'. When Usman became ruler, he sought it. She^{-ra} said, 'It isn't for you'. When Ali^{-asws} became rule, she^{-ra} handed it to him^{-asws}'¹⁰³

¹⁰² Basaair Al Darajaat – P 4 Ch 5 H 2 b

¹⁰³ Basaair Al Darajaat – P 4 Ch 5 H 3

4- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ قَالَ حَدَّثَنِي أَبُو الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ حَطَبَ رَسُولُ اللَّهِ ص النَّاسَ ثُمَّ رَفَعَ يَدَهُ الَّتِي قَابِضاً عَلَى كَفِّهِ قَالَ أ تَدْرُونَ مَا فِي كَفِّي قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ فِيهَا أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

It is narrated to us by Ibrahim Bin Hashim, from al Husayn Bin Sayf, from his father who said, 'It is narrated to me by Abu Al Qasim, from Muhammad Bin Abdullah who said,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'Rasool-Allah^{-saww} addressed the people, then raised his^{-saww} right hand fist upon his^{-as} palm. He^{-saww} said: 'Do you know what is in my^{-saww} palm?' They said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'. He^{-saww} said: 'In it are names of the people of the Paradise, and names of their fathers, and their tribes, up to the Day of Qiyamah'.

ثُمَّ رَفَعَ يَدَهُ الَّتِي فِيهَا النَّاسُ أ تَدْرُونَ مَا فِي أَيْدِي قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ فِيهَا أَسْمَاءُ أَهْلِ النَّارِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

Then he^{-saww} raised his^{-saww} left hand and said: 'O you people! Do you know what is in my^{-saww} hand?' They said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'. He^{-saww} said: 'In it are names of the people of the Fire, and names of their fathers, and their tribes up to the Day of Qiyamah'.

ثُمَّ قَالَ حَكَمَ اللَّهُ وَ عَدَلَ وَ حَكَمَ اللَّهُ وَ عَدَلَ وَ حَكَمَ اللَّهُ وَ عَدَلَ فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ.

Then he^{-saww} said: 'Allah^{-azwj} is Wise and Just! Allah^{-azwj} is Wise and Just! Allah^{-azwj} is Wise and Just! **A party would be in the Paradise, and a party would be in the inferno [42:7]**'.¹⁰⁴

5- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ أَبِي حَفْصِ الْأَعْمَشِيِّ عَنِ الْأَعْمَشِ قَالَ قَالَ الْكَلْبِيُّ مَا أَشَدَّ مَا سَمِعْتُ فِي مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قُلْتُ حَدَّثَنِي مُوسَى بْنُ طَرِيفٍ عَنْ عَبَايَةَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ أَنَا قَسِيمُ النَّارِ

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Usman Bin Saeed, from Abu Hafs Al A'ash, who said,

'Al-Kalby said, 'What is the most severe of what you have heard regarding the virtues of Ali^{-asws} Bin Abu Talib^{-asws}?' I said, 'Musa Bin Tareyf narrated to me saying, 'I heard Ali^{-asws} saying: 'I^{-asws} am the distributor of the Fire'.

فَقَالَ الْكَلْبِيُّ عِنْدِي أَعْظَمُ مِمَّا عِنْدَكَ أُعْطِيَ رَسُولُ اللَّهِ ص عَلِيًّا كِتَاباً فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ أَهْلِ النَّارِ.

Al-Kalby said, 'With me is greater than what is with you. Rasool-Allah^{-saww} gave Ali^{-asws} a book wherein were names of the inhabitants of the Paradise and names of the inhabitants of the Fire'.¹⁰⁵

¹⁰⁴ Basaair Al Darajaat – P 4 Ch 5 H 4

¹⁰⁵ Basaair Al Darajaat – P 4 Ch 5 H 5

6- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: انْتَهَى النَّبِيُّ ص إِلَى السَّمَاءِ السَّابِعَةِ وَ انْتَهَى إِلَى سِدْرَةِ الْمُنْتَهَى قَالَ فَقَالَتِ السِّدْرَةُ مَا جَازَنِي مَخْلُوقٌ قَبْلَكَ ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى

It is narrated to us by Muhammad Bin Isa, from Abdul Samad Bin Bashir,

‘From Abu Ja’far^{-asws} having said: ‘The Prophet^{-saww} ended up to the seventh sky and ended to Sidrat Al-Muntaha. Al-Sidrat said, ‘No creature has exceeded me before you^{-saww}. **Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10].**

قَالَ فَدَفَعَ إِلَيْهِ كِتَابَ أَصْحَابِ الْيَمِينِ وَ كِتَابَ أَصْحَابِ الشِّمَالِ فَأَخَذَ كِتَابَ أَصْحَابِ الْيَمِينِ بِيَمِينِهِ وَ فَتَحَهُ وَ نَظَرَ فِيهِ فَإِذَا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ

He^{-asws} said: ‘He^{-azwj} Handed him the book of the companions of the right hand, and the book of the companions of the left hand. He^{-saww} took the book of the companions of the right hand in his^{-saww} right hand and looked into it, and in there were names of the inhabitants of the Paradise, and names of their fathers and their tribes’.

قَالَ وَ فَتَحَ كِتَابَ أَصْحَابِ الشِّمَالِ وَ نَظَرَ فِيهِ فَإِذَا فِيهِ أَسْمَاءُ أَهْلِ النَّارِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ ثُمَّ نَزَلَ وَ مَعَهُ الصَّحِيفَتَانِ فَدَفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

He^{-asws} said: ‘And he^{-saww} opened the companions of the left hand and looked into it, and there in it were the names of the inhabitants of the Fire and names of their fathers and their tribes. Then he^{-saww} descended and with him^{-saww} were the two books and he^{-saww} handed these two over to Ali^{-asws} Bin Abu Talib^{-asws}’ .¹⁰⁶

[6 باب في الأئمة أن عندهم بجميع القرآن الذي أنزل على رسول الله ص](#)

CHAPTER 6 – REGARDING THE IMAMS^{-asws}, WITH THEM^{-asws} IS THE WHOLE OF THE QURAN WHICH ALLAH^{-azwj} REVEALED UNTO RASOOL-ALLAH^{-saww}

1- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَا يَسْتَطِيعُ أَحَدٌ أَنْ يَدَّعِيَ أَنَّهُ جَمَعَ الْقُرْآنَ كُلَّهُ ظَاهِرَهُ وَ بَاطِنَهُ عِزُّ الْأَوْصِيَاءِ.

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

‘From Abu Ja’far^{-asws} having said: ‘There is no one capable of claiming that he collected the Quran, all of it, its apparent and its esoteric, apart from the successors^{-asws}’ .¹⁰⁷

¹⁰⁶ Basaair Al Darajaat – P 4 Ch 5 H 6

¹⁰⁷ Basaair Al Darajaat – P 4 Ch 6 H 1

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي الْمُقْدَامِ عَنْ جَابِرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَا مِنْ أَحَدٍ مِنَ النَّاسِ يَقُولُ إِنَّهُ جَمَعَ الْقُرْآنَ كُلَّهُ كَمَا أَنْزَلَ اللَّهُ إِلَّا كَذَّابٌ وَ مَا جَمَعَهُ وَ مَا حَفِظَهُ كَمَا أَنْزَلَ اللَّهُ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْأَيْمَةُ مِنْ بَعْدِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Amro bin Abu Al Miqdam, from Jabir who said,

‘I heard Abu Ja’far^{-asws} saying: ‘There is on one from the people who can say he collected the Quran, all of it, just as Allah^{-azwj} Revealed, except a liar, and no one collected it and preserved it just as Allah^{-azwj} Revealed except Ali^{-asws} Bin Abu Talib^{-asws} and the Imams^{-asws} from after him^{-asws}’ .¹⁰⁸

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ هَاشِمِ بْنِ أَبِي سَلَمَةَ [سَلَمَةَ] قَالَ: قَرَأَ رَجُلٌ عَلَيَّ أَبِي عَبْدِ اللَّهِ ع وَ أَنَا أَسْمَعُ حُرُوفًا مِنَ الْقُرْآنِ لَيْسَ عَلَيَّ مَا يَقْرَأُهَا النَّاسُ

It is narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Najran, from Hashim, from Salim Bin Abu Salma who said, ‘A man recited unto Abu Abdullah^{-asws}, and I was listening, phrases from the Quran, not upon what the people were reciting it.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَهْ مَهْ كَفَّ عَنْ هَذِهِ الْقِرَاءَةِ اقْرَأْ كَمَا يَقْرَأُ النَّاسُ حَتَّى يَفُومَ الْقَائِمُ فَإِذَا قَامَ فَقَرَأَ كِتَابَ اللَّهِ عَلَيَّ حَيْدِهِ وَ أَخْرَجَ الْمُصْحَفَ الَّذِي كَتَبْتُهُ عَلَيَّ ع

Abu Abdullah^{-asws} said: ‘Shh! Shh! Refrain from this Quran. Recite it just as the people are reciting until Al-Qaim^{-asws} rises. So, when he^{-asws} does rise, he^{-asws} will recite the Book of Allah^{-azwj} upon its limits, and he^{-asws} will bring out the Parchment which Ali^{-asws} had written it’.

وَ قَالَ أَخْرَجَهُ عَلَيَّ ع إِلَى النَّاسِ حَيْثُ فَرَعَ مِنْهُ وَ كَتَبْتُهُ فَقَالَ لَهُمْ هَذَا كِتَابُ اللَّهِ كَمَا أَنْزَلَ اللَّهُ عَلَيَّ مُحَمَّدٍ وَ قَدْ جَمَعْتُهُ بَيْنَ اللَّوْحَيْنِ

And he^{-asws} said: ‘Ali^{-asws} had brought it out to the people when he^{-saww} was free from it, and had written it. He^{-asws} said to them: ‘This is the Book of Allah^{-azwj} just as Allah^{-azwj} had Revealed unto Muhammad^{-saww}, and I^{-asws} have collected it between the two Tablets’.

قَالُوا هُوَ ذَا عِنْدَنَا مُصْحَفٌ جَامِعٌ فِيهِ الْقُرْآنُ لَا حَاجَةَ لَنَا فِيهِ

They said, ‘There is a comprehensive Parchment with us wherein is the Quran. There is no need for us regarding it’.

قَالَ أَمَا وَ اللَّهِ لَا تَرَوْنَهُ بَعْدَ يَوْمِكُمْ هَذَا أَبَدًا إِمَّا كَانَ عَلَيَّ أَنْ أُخْبِرَكُمْ بِهِ حِينَ جَمَعْتُهُ لِتَقْرَؤُهُ.

He^{-asws} said: ‘But, by Allah^{-azwj}! You will not be seeing it after this day of yours, ever!’ But rather, Ali^{-asws} was informing you all with it when he^{-asws} had collected it, for you to be reading it’.¹⁰⁹

¹⁰⁸ Basaair Al Darajaat – P 4 Ch 6 H 2

¹⁰⁹ Basaair Al Darajaat – P 4 Ch 6 H 3

4- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ عَبْدِ الْعَفَّارِ قَالَ: سَأَلَ رَجُلًا أَبَا جَعْفَرٍ ع فَقَالَ أَبُو جَعْفَرٍ مَا يَسْتَطِيعُ أَحَدٌ يَقُولَ جَمَعَ الْقُرْآنَ كُلَّهُ عَزَّ الْأَوْصِيَاءَ.

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazr Bin Shuayb, form Abdul Gaffar who said,

‘A man asked Abu Ja’far^{-asws}, and Abu Ja’far^{-asws} said: ‘No one is capable of saying that he collected the Quran, all of it, apart from the successors^{-asws}’.¹¹⁰

5- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ أَبِي حَمْرَةَ التُّمَالِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا أُجِدُّ مِنْ هَذِهِ الْأُمَّةِ مَنْ جَمَعَ الْقُرْآنَ إِلَّا الْأَوْصِيَاءَ.

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

‘From Abu Ja’far^{-asws} having said: ‘Abu Ja’far^{-asws} said: ‘I^{-asws} cannot find anyone from this community to have collected the Quran, except the successors^{-asws}’.¹¹¹

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ مُرَازِمٍ وَ مُوسَى بْنِ بُكَيْرٍ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا أَهْلُ الْبَيْتِ لَمْ يَزَلِ اللَّهُ يَبْعَثُ فِيْنَا مَنْ يَعْلَمُ كِتَابَهُ مِنْ أَوْلِيهِ إِلَى آخِرِهِ.

It is narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Murazim and Musa Bin Bukeyr who said,

‘We heard Abu Abdullah^{-asws} saying: ‘We^{-asws}, People^{-asws} of the Household, Allah^{-azwj} did not cease to be Sending among us one^{-asws} who knows His^{-azwj} Book, from its beginning to its end’.¹¹²

7- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنِ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ اللَّهُ إِنِّي لَأَعْلَمُ كِتَابَ اللَّهِ مِنْ أَوْلِيهِ إِلَى آخِرِهِ كَأَنَّهُ فِي كَفِّي فِيهِ خَبْرُ السَّمَاءِ وَ خَبْرُ الْأَرْضِ وَ خَبْرُ مَا يَكُونُ وَ خَبْرُ مَا هُوَ كَائِنٌ قَالَ اللَّهُ فِيهِ تَبَيَّنُ كُلُّ شَيْءٍ.

It is narrated to us by Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abdul A’ala, a slave of the family of Saam who said,

‘I heard Abu Abdullah^{-asws} saying: ‘By Allah^{-azwj}! I^{-asws} am more knowing of the Book of Allah^{-azwj}, from its beginning to its end, as if it is in the palm of my^{-asws} hand; it is news of the sky and news of the earth, and news of what has happened and news of what would be happening. Allah^{-azwj} Said, in it is **a clarification of all things, [16:89]**’.¹¹³

[7 باب في أن الأئمة إهم أعطوا تفسير القرآن الكريم و التأويل](#)

¹¹⁰ Basaair Al Darajaat – P 4 Ch 6 H 4

¹¹¹ Basaair Al Darajaat – P 4 Ch 6 H 5

¹¹² Basaair Al Darajaat – P 4 Ch 6 H 6

¹¹³ Basaair Al Darajaat – P 4 Ch 6 H 7

CHAPTER 7 – REGARDING THAT THE IMAMS^{-asws}, THEY^{-asws} ARE GIVEN INTERPRETATION OF THE BENEVOLENT QURAN AND THE EXPLANATION

1- حَدَّثَنَا الْهَيْثَمُ التَّهْدِيُّ عَنِ الْعَبَّاسِيِّ بْنِ عَامِرٍ عَنْ عُمَرَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مِنْ عِلْمٍ مَا أُوْتِينَا تَفْسِيرَ الْقُرْآنِ وَ حِكَايَةَ عِلْمٍ تَغْيِيرِ الزَّمَانِ وَ حَدَّثَانِيهِ وَ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَسْمَعُهُمْ وَ لَوْ أَسْمَعَ مَنْ لَمْ يَسْمَعْ لَوَلَّى مُعْرِضًا كَأَنْ لَمْ يَسْمَعْ

It is narrated to us by Al Haysan Al Nahdy, from Al Abbas Bin Aamir, from Umar Bin Mus'ab,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'From the knowledge what we^{-asws} have been Given is interpretation of the Quran and narratives of knowledge of the changing times and its occurrences; and whenever Allah^{-azwj} Wants good with a servant, He^{-azwj} Makes them hear, and if He^{-azwj} Makes hear the one who does not (want to listen), he would turn around (and walk away) as if he did not hear (it).'

ثُمَّ أَمْسَكَ هُنَيْئَةً ثُمَّ قَالَ لَوْ وَجَدْنَا وَعَاءً أَوْ مُسْتَرَاْحًا لَعَلَّمْنَا وَ اللَّهُ الْمُسْتَعَانُ.

Then he^{-asws} paused for a while, then said: 'If we^{-asws} find a retainer, or a veiler of our^{-asws} knowledge, we^{-asws} would teach; and Allah^{-azwj} is the Supporter''.¹¹⁴

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ عَلَيْهِ بَعْدَ مَا قُتِلَ أَبُو الْخَطَّابِ قَالَ فَذَكَرْتُ لَهُ مَا كَانَ يَرْوِي مِنْ أَحَادِيثِهِ تِلْكَ الْعِظَامِ قَبْلَ أَنْ يُجَدِّتَ مَا أَحَدَّثَ فَقَالَ بِحَسْبِكَ وَ اللَّهُ يَا مُحَمَّدُ أَنْ تَقُولَ فِينَا يَعْلَمُونَ الْحَلَالَ وَ الْحَرَامَ وَ عِلْمَ الْقُرْآنِ وَ فَضْلَ مَا بَيْنَ النَّاسِ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'I entered to see him^{-asws} after Abu Al-Khattab had been killed, and I mentioned to him^{-asws} what had been reported from his^{-asws} Ahadeeth of those bones, before it occurs what is to occur. He^{-asws} said: 'It suffices you, by Allah^{-azwj}, O Muhammad, that you should be saying regarding us^{-asws}, 'They^{-asws} know the Permissible(s) and the Prohibitions and knowledge of the Quran and clarify what is between the people'.

فَلَمَّا أَرَدْتُ أَنْ أَقُومَ أَخَذَ بِثَوْبِي فَقَالَ يَا مُحَمَّدُ وَ أَيُّ شَيْءٍ الْحَلَالُ وَ الْحَرَامُ فِي جَنْبِ الْعِلْمِ إِنَّمَا الْحَلَالُ وَ الْحَرَامُ فِي شَيْءٍ يَسِيرٍ مِنَ الْقُرْآنِ.

When I intended to arise, he^{-asws} grabbed my clothes and said: 'O Muhammad^{-sawww}! And which this is the Permissible(s) and the Prohibitions in the side of the knowledge? But rather, the Permissible(s) and the Prohibitions is in something little from the Quran''.¹¹⁵

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ خَالِدِ بْنِ مَادٍ عَنْ أَبِي دَاوُدَ عَنْ أَنَسِ بْنِ مَالِكٍ خَادِمِ رَسُولِ اللَّهِ ص قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ تَعْلَمُ النَّاسَ تَأْوِيلَ الْقُرْآنِ بِمَا لَا يَعْلَمُونَ فَقَالَ عَلِيُّ مَا أَبْلَغَ رِسَالَتِكَ بَعْدَكَ يَا رَسُولَ اللَّهِ قَالَ نُحِبُّ النَّاسَ بِمَا أَشْكَلُ عَلَيْهِمْ مِنْ تَأْوِيلِ الْقُرْآنِ.

¹¹⁴ Basaair Al Darajaat – P 4 Ch 7 H 1

¹¹⁵ Basaair Al Darajaat – P 4 Ch 7 H 2

It is narrated to us by Muhammad Bin Al Husayn, from Al Nazr Bin Shuayb, from Khalid Bin Madd, from Abu Dawood, from Anas Bin Malik (well known fabricator),

‘A servant of Rasool-Allah^{-saww} said, ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! Teach the people interpretation of the Quran with that they don’t know’. Ali^{-asws} said: ‘Upon what should I^{-asws} deliver your^{-saww} Message after you^{-saww}, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Inform the people what is doubtful upon them from the interpretation of the Quran’’.¹¹⁶

4- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع بِحَسْبِكُمْ أَنْ تَقُولُوا يَعْلَمُ عِلْمَ الْحَلَالِ وَالْحَرَامِ وَعِلْمَ الْقُرْآنِ وَفَصَلَ مَا بَيْنَ النَّاسِ.

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

‘Abu Abdullah^{-asws} said: ‘It should suffice you all that you should be saying, ‘He^{-asws} knows the knowledge of the Permissible(s) and the Prohibitions and knows the Quran and clarify what is between the people’’.¹¹⁷

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ الْمُرْزُبَانِ بْنِ عِمْرَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِلْقُرْآنِ تَأْوِيلًا فَمِنْهُ مَا قَدْ جَاءَ وَمِنْهُ مَا لَمْ يَجِئْ فَيَأْتِي إِذَا وَقَعَ التَّأْوِيلُ فِي زَمَانِ إِمَامٍ مِنَ الْأَئِمَّةِ عَرَفَهُ إِمَامُ ذَلِكَ الزَّمَانِ.

It is narrated to us by Ahmad Bin Muhammad, from Al Barqy, from Al Murzuban Bin Imran, from Is’haq Bin Ammar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘For the Quran there is an explanation - From it is what has come, and from it is what has not yet come. When the explanation falls in the time period of an Imam^{-asws} from the Imams^{-asws}, the Imam^{-asws} of that time recognises it’’.¹¹⁸

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَمْرٍو عَنْهُ قَالَ: إِنَّ فِي الْقُرْآنِ مَا مَضَى وَ مَا يَخْدُثُ وَ مَا هُوَ كَائِنٌ وَ كَانَتْ فِيهِ أَسْمَاءُ الرِّجَالِ فَأُلْقِيَتْ وَ إِنَّمَا الْإِسْمُ الْوَاحِدُ فِي وُجُوهِ لَا تُحْصَى تَعْرِفُ ذَلِكَ الْوَصَاةَ.

It is narrated to us by Ahmad Bin Muhammad, from Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar, from him who said,

‘In the Quran is what has passed, and what is currently happening, and what will be happening, and there used to be names of the men in it, but these were thrown out, and rather the one name in its uncountable aspects, the successors^{-asws} recognise that’’.¹¹⁹

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ ابْنِ أُذَيْنَةَ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ هَذِهِ الرَّوَايَةِ مَا مِنَ الْقُرْآنِ آيَةٌ إِلَّا وَ لَهَا ظَهْرٌ وَ بَطْنٌ

¹¹⁶ Basaair Al Darajaat – P 4 Ch 7 H 3

¹¹⁷ Basaair Al Darajaat – P 4 Ch 7 H 4

¹¹⁸ Basaair Al Darajaat – P 4 Ch 7 H 5

¹¹⁹ Basaair Al Darajaat – P 4 Ch 7 H 6

It is narrated to us by Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Uzina, from Fuzeyl Bin Yasaar who said,

‘I asked Abu Ja’far^{-asws} about this report, ‘There is nothing from the Quran, except and for it is an apparent, and a hidden (meaning)’.

فَقَالَ ظَهْرُهُ تَنْزِيلُهُ وَ بَطْنُهُ تَأْوِيلُهُ مِنْهُ مَا قَدْ مَضَى وَ مِنْهُ مَا لَمْ يَكُنْ يَجْرِي كَمَا يَجْرِي الشَّمْسُ وَ الْقَمَرُ كَمَا جَاءَ تَأْوِيلُ شَيْءٍ مِنْهُ يَكُونُ عَلَى الْأَمْوَاتِ كَمَا يَكُونُ عَلَى الْأَحْيَاءِ قَالَ اللَّهُ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ نَحْنُ نَعْلَمُهُ.

He^{-asws} said: ‘Its apparent is its Revelation, and its esoteric is its explanation. From it is what has already passed, and from it is what has not yet happened, flowing just as the sun and the moon flow, just as the explanation of something from it can happen to be upon the dead, just as it can happen to be upon the living. Allah^{-azwj} Says: **And none know its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]**, we^{-asws} know it’¹²⁰.

8- حَدَّثَنَا الْفَضْلُ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ أَبَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ أَوْ غَيْرِهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَفْسِيرُ الْقُرْآنِ عَلَى سَبْعَةِ أَحْزَابٍ مِنْهُ مَا كَانَ وَ مِنْهُ مَا لَمْ يَكُنْ بَعْدَ ذَلِكَ تَعْرِفُهُ الْأَوَّامَةُ.

It is narrated to us by Al Fazl, from Musa Bin Al Qasim, from Aban, from Ibn Abu Umeyr, or someone else, from Jameel Bin Darraj, from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘Interpretation of the Quran is upon seven phrases – from it is what has happened, and from it is what will not be happening after that. The Imams^{-asws} recognise it’¹²¹.

9- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَاصِمِ قَالَ حَدَّثَنِي مَوْلَى سَلْمَانَ عَنْ عَبْدِ السَّلَامِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَ لَا تُفْتُوا النَّاسَ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ قَوْلًا وَ أَمَنَهُ وَضِعَ [أَلْ مِنْهُ] إِلَى غَيْرِهِ وَ قَالَ قَوْلًا وَضِعَ عَلَى غَيْرِ مَوْضِعِهِ كُذِبَ عَلَيْهِ

It is narrated to us by Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Aasim who said, ‘It is narrated to me my a slave of Salman, from Ubeyd Al Salmany who said,

‘I heard Ali^{-asws} saying: ‘O you people! Fear Allah^{-azwj} and do not issue verdicts (Fatwas) to the people, for Rasool-Allah^{-saww} has said a word, and his^{-saww} community placed it to elsewhere, and he^{-saww} said a word, it was placed upon other than its place, belying upon him^{-saww}’.

فَقَامَ عُبَيْدَةُ وَ عَلْقَمَةُ وَ الْأَسْوَدُ وَ أَنَاسٌ مَعَهُمْ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا نَضَعُ [نَضَعُ] فَقَدْ أَخْبَرْنَا فِي الْمُسْخَفِ قَالَ سَلُّوا عَنْ ذَلِكَ عُلَمَاءَ آلِ مُحَمَّدٍ ص.

Ubeyda and Alqama and Al-Aswad stood up, and some people were with them, they said, ‘O Amir Al-Momineen^{-asws}! So, what shall we do, for information regarding the Parchment’. He^{-asws} said: ‘Ask about that the scholars of Progeny^{-asws} of Muhammad^{-saww}’¹²².

¹²⁰ Basaair Al Darajaat – P 4 Ch 7 H 7

¹²¹ Basaair Al Darajaat – P 4 Ch 7 H 8

¹²² Basaair Al Darajaat – P 4 Ch 7 H 9

10- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: كِتَابُ اللَّهِ فِيهِ نَبَأُ مَا قَبْلَكُمْ وَخَبْرٌ مَا بَعْدَكُمْ وَفَصْلٌ مَا بَيْنَكُمْ وَنَحْوُ نَعْلَمُهُ.

It is narrated to us by Muhammad Bin Isa, from Ismail Bin Jabir,

‘From Abu Abdullah^{-asws} having said: ‘The Book of Allah^{-azwj}, in it is news of what was before you, and news of what will be after you, and decision of what is between you, and we^{-asws} know it’.¹²³

8 باب في أن عليا علم كلما أنزل على رسول الله ص في ليل أو نهار أو حضر أو سفر و الأئمة من بعده

CHAPTER 8 – REGARDING THAT ALI^{-asws} KNEW ALL WHAT WAS REVEALED UNTO RASOOL-ALLAH^{-saww}, DURING NIGHT OR DAY, OR WHEN PRESENT, OR ON A JOURNEY, AND (SO DO) THE IMAMS^{-asws} FROM AFTER HIM^{-asws}

1- حَدَّثَنَا السِّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي خَالِدٍ الْوَاسِطِيِّ عَنْ زَيْدِ بْنِ عَلِيٍّ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا دَخَلَ رَأْسِي نَوْمًا وَ لَا عُمْضًا عَلَى عَهْدِ رَسُولِ اللَّهِ ص حَتَّى عَلِمْتُ مِنْ رَسُولِ اللَّهِ ص مَا نَزَلَ بِهِ جِبْرَائِيلُ فِي ذَلِكَ الْيَوْمِ مِنْ حَلَالٍ أَوْ حَرَامٍ أَوْ سُنَّةٍ أَوْ أَمْرٍ أَوْ نَهْيٍ فِيمَا نَزَلَ فِيهِ وَ فِيمَنْ نَزَلَ

It is narrated to us by Al Sindy Bin Muhammad, from Yunus Bin Yaqaoub, from Abu Khalid Al Wasity,

‘From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) said, ‘Amir Al-Momineen^{-asws} said: ‘Neither did sleep enter my^{-asws} head nor any rest in the era of Rasool-Allah^{-saww} until I^{-asws} knew from Rasool-Allah^{-saww} what Jibraeel^{-as} had descended with during that day, either from a Permissible, or Prohibition, or Sunnah, or Instruction, or Forbiddance, regarding what it had been Revealed and regarding whom it had been Revealed.

فَخَرَجْنَا فَلَقِينَا الْمُعْتَرِلَةَ فَذَكَرْنَا ذَلِكَ لَهُمْ فَقَالُوا إِنَّ هَذَا الْأَمْرَ عَظِيمٌ كَيْفَ يَكُونُ هَذَا وَ قَدْ كَانَ أَحَدُهُمَا يَغِيبُ عَنْ صَاحِبِهِ فَكَيْفَ يَعْلَمُ هَذَا

We went out and met Al-Mu’tazila and mentioned that to them. They said, ‘This matter is mighty. How can this happen to be and one of them was absent from his^{-asws} companion^{-saww}. How could he^{-asws} have known this?’

قَالَ فَرَجَعْنَا إِلَى زَيْدٍ فَأَخْبَرَنَا بِرَدِّهِمْ عَلَيْنَا فَقَالَ كَانَ يَتَحَفَّظُ عَلَى رَسُولِ اللَّهِ ص عَدَدَ الْأَيَّامِ الَّتِي غَابَ بِهَا فَإِذَا التَّقِيَا قَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ نَزَلَ عَلَيَّ فِي يَوْمٍ كَذَا وَ كَذَا كَذَا وَ كَذَا وَ كَذَا وَ كَذَا وَ كَذَا حَتَّى يَعُدَّهَا عَلَيْهِ إِلَى آخِرِ الْيَوْمِ الَّذِي وَافَى فِيهِ فَأَخْبَرَنَا هُمْ بِذَلِكَ.

He (the narrator) said, ‘We returned to Zayd and informed him of their response to us. He said, ‘He^{-asws} used to memorised upon Rasool-Allah^{-saww} the number of days which he^{-asws} was absent with, so when they^{-asws} met, Rasool-Allah^{-saww} said to him^{-asws}: ‘O Ali^{-asws}! Such and such

¹²³ Basaair Al Darajaat – P 4 Ch 7 H 10

was Revealed unto me^{-asws} during such and such day', until he^{-saww} repeated it to him^{-asws} up to the end of the day which he^{-asws} had arrived, and informed us^{-asws} with that".¹²⁴

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمُجْتَبِرِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَدْ وَلَدَنِي رَسُولُ اللَّهِ ص وَ أَنَا أَعْلَمُ كِتَابَ اللَّهِ وَ فِيهِ بَدَأُ الْخَلْقِ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَ فِيهِ خَبْرُ السَّمَاءِ وَ خَبْرُ الْأَرْضِ وَ خَبْرُ الْجَنَّةِ وَ خَبْرُ النَّارِ وَ خَبْرُ مَا كَانَ وَ خَبْرُ مَا هُوَ كَائِنٌ أَعْلَمُ ذَلِكَ كَأَنَّمَا أَنْظُرُ إِلَى كَفْيِي إِنَّ اللَّهَ يَقُولُ فِيهِ تَبَيَّانُ كُلِّ شَيْءٍ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali Bin Fazzal, from Hammad Bin Usman, from Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} begot me^{-asws}, and I^{-asws} know the Book of Allah^{-azwj}, and in it is beginning of the creation, and what will be happening up to the Day of Qiyamah, and in it is news of the sky, and news of the earth, and news of the Paradise, and news of the Fire, and news of what has happened, and news of what will be happening. I^{-asws} know that as if I^{-asws} am looking at my^{-asws} palm. Allah^{-azwj} is Saying in it is **a clarification of all things, [16:89]**".¹²⁵

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبِيهِ عَنِ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ ص أَجَابَنِي وَ إِنْ فَنَيْتُ مَسْأَلِي ابْتَدَأَنِي

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

'From Amir Al-Momineen^{-asws} having said: 'Whenever I^{-asws} used to ask Rasool-Allah^{-saww}, he^{-saww} would answer me^{-asws}, and if my^{-asws} questions had ended, he^{-saww} would initiate me^{-asws}.

فَمَا نَزَلَتْ عَلَيْهِ آيَةٌ فِي لَيْلٍ وَ لَا نَهَارٍ وَ لَا سَمَاءٍ وَ لَا أَرْضٍ وَ لَا دُنْيَا وَ لَا آخِرَةٍ وَ لَا جَنَّةٍ وَ لَا نَارٍ وَ لَا سَهْلٍ وَ لَا جَبَلٍ وَ لَا ضِيَاءٍ وَ لَا ظُلْمَةٍ إِلَّا أَفْرَأَيْنَهَا وَ أَمْلَاهَا عَلَيَّ وَ كَتَبْتُهَا بِيَدِي

Thus, no Verse was Revealed unto him^{-saww}, neither during night, nor day, nor sky, nor earth, nor world, nor Hereafter, nor Paradise, nor Fire, nor coast, nor mountain, nor brightness, nor darkness, except he^{-saww} read it out and dictated it to me^{-asws}, and I^{-asws} wrote it with my^{-asws} hands.

وَ عَلَّمَنِي تَأْوِيلَهَا وَ تَفْسِيرَهَا وَ مُحْكَمَهَا وَ مُتَشَابِهَهَا وَ خَاصَّهَا وَ عَامَّهَا وَ كَيْفَ نَزَلَتْ وَ أَيْنَ نَزَلَتْ وَ فِيْمَنْ أُنزِلَتْ إِلَى يَوْمِ الْقِيَامَةِ دَعَا اللَّهُ لِي أَنْ يُعْطِيَنِي فَهَمًّا وَ حِفْظًا فَمَا نَسِيتُ آيَةً مِنْ كِتَابِ اللَّهِ وَ لَا عَلَيَّ مَنْ أُنزِلَتْ إِلَّا أَمْلَاهُ عَلَيَّ.

And he^{-saww} taught me^{-asws} its explanation, and its interpretation, and its Decisive and its Allegorical, and its special and its general, and how it was Revealed, and regarding who it was Revealed, up to the Day of Qiyamah. He^{-saww} supplicated to Allah^{-azwj} for me^{-asws} that He^{-azwj} Grants me^{-asws} understanding, and memorisation, so I^{-asws} did not forget any Verse from the Book of Allah^{-azwj}, nor upon who it was Revealed except he^{-saww} dictated it to me^{-asws}".¹²⁶

¹²⁴ Basaair Al Darajaat – P 4 Ch 8 H 1

¹²⁵ Basaair Al Darajaat – P 4 Ch 8 H 2

¹²⁶ Basaair Al Darajaat – P 4 Ch 8 H 3

4- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ عِمْكَةَ فَقَالَ لَهُ رَجُلٌ إِنَّكَ لَتَفْسِّرُ مِنْ كِتَابِ اللَّهِ مَا لَمْ تَسْمَعْ بِهِ

It is narrated to us by Ahmad Bin Al Husayn, from his father, from Bakr Bin Salih, from Abdullah Bin Ibrahim Al Ja'fari, from Yaquob Bin Ja'far who said,

'I was with Abu Al-Hassan^{-asws} at Makkah, and a man said to him, 'You^{-asws} tend to interpret from the Book of Allah^{-azwj} what has not been heard with'.

فَقَالَ أَبُو الْحَسَنِ عَلَيْنَا نَزَلَ قَبْلَ النَّاسِ وَ لَنَا فُسِّرَ قَبْلَ أَنْ يُفَسَّرَ فِي النَّاسِ فَتَخُنْ نَعْرِفُ حَالَهُ وَ حَرَامَهُ وَ نَاسِخَهُ وَ مَنْشُوحَهُ وَ سَفَرِيَّهُ وَ حَضْرِيَّهُ وَ فِي أَيِّ لَيْلَةٍ نَزَلَتْ كَمْ مِنْ آيَةٍ وَ فِيمَنْ نَزَلَتْ وَ فِيمَا نَزَلَتْ

Abu Al-Hassan^{-asws} said: 'Upon us^{-asws} he^{-saww} Revealed before the people, and to us^{-asws} he^{-saww} interpreted before he^{-saww} interpreted among the people. Thus, we^{-asws} know its Permissible(s), and its Prohibitions, and its Abrogating and its Abrogated, and its (Revelation during) his^{-saww} journeys and his^{-saww} staying, and in which night how many Verses were Revealed, and regarding who its Revealed, and regarding what it was Revealed.

فَتَحْنُ حُكْمَاءُ اللَّهِ فِي أَرْضِهِ وَ شَهَادَةٌ عَلَى خَلْقِهِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى سَتُكْتَبُ شَهَادَتُهُمْ وَ يُسْتَلُونَ فَالشَّهَادَةُ لَنَا وَ الْمَسْأَلَةُ لِلْمَشْهُودِ عَلَيْهِ

So, we^{-asws} are the judges of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} witnesses upon His^{-azwj} creatures, and it is the Words of Allah^{-azwj} Blessed and Exalted: ***Their testimonies would be recorded and they would be Questioned [43:19]***. The testifying is for us^{-asws} and the questioning is to those testified upon.

فَهَذَا عِلْمٌ مَا قَدْ أَتَيْتُهُ إِلَيْكَ وَ أَدَيْتُهُ إِلَيْكَ مَا لَزِمَنِي فَإِنْ قَبِلْتَ فَاشْكُرْ وَ إِنْ تَرَكْتَ فَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ.

This is knowledge I^{-asws} am ending it to you and depositing it to you what necessitates me^{-asws}. So, if you accept I^{-asws} shall be grateful, and if you neglect, then Allah^{-azwj} is a Witness over all things".¹²⁷

9 باب في الأئمة ع أنه جرى لهم ما جرى لرسول الله و أنهم أمناء الله على خلقه و أركان الأرض و أمناء الله على ما هبط من علم أو عذر أو نذر و الحجة البالغة على ما في الأرض و أنهم قد أعطوا علم المنايا و البلايا و الوصايا و فصل الخطاب و العصا و الميسم

CHAPTER 9 – REGARDING THE IMAMS^{-asws}, IT FLOWS FOR THEM^{-asws} WHAT HAD FLOWED FOR RASOOL-ALLAH^{-saww}, AND THEY^{-asws} ARE TRUSTESS OF ALLAH^{-azwj} UPON HIS^{-azwj} CREATURES, AND CORNERSTONES OF THE EARTH, AND TRUSTEES OF ALLAH^{-azwj} UPON WHAT DESCENDED FROM THE KNOWLEDGE, OR EXCUSE, OR VOW, AND THE CONCLUSIVE ARGUMENT UPON WHAT IS IN THE EARTH, AND THEY^{-asws}

¹²⁷ Basaair Al Darajaat – P 4 Ch 8 H 4

HAVE BEEN GIVEN KNOWLEDGE OF THE DEATHS AND THE AFFLICTIONS, AND THE BEQUESTS, AND THE DECISIVE ADDRESS, AND THE STAFF, AND THE BRANDING IRON

1- حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ عَنْ أَبِي عَبْدِ اللَّهِ الرَّيَّاحِيِّ عَنْ أَبِي الصَّامِتِ الْخُلَوَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فَضَّلُ أَمِيرَ الْمُؤْمِنِينَ ع مَا جَاءَ بِهِ أَحَدٌ بِهِ وَ مَا نَهَى عَنْهُ انْتَهَى عَنْهُ وَ جَرَى لَهُ مِنَ الطَّاعَةِ بَعْدَ رَسُولِ اللَّهِ ص مِثْلَ الَّذِي جَرَى لِرَسُولِ اللَّهِ ص وَ الْفَضْلُ لِمُحَمَّدٍ ص

It is narrated to us by Ali Bin Hassan, from Abu Abdullah Al Rayyahi, from Abu Al Samit Al Halwany,

‘From Abu Ja’far^{-asws} having said: ‘A merit of Amir Al-Momineen^{-asws} is whatever he^{-asws} came with, take with it, and whatever he^{-asws} forbade from, end from it, and it flows for him^{-asws} of the obedience after Rasool-Allah^{-saww} like that which flowed for Rasool-Allah^{-saww}, and the merit is for Muhammad^{-saww}.

الْمُتَقَدِّمُ بَيْنَ يَدَيْهِ كَالْمُتَقَدِّمِ بَيْنَ يَدَيْ اللَّهِ وَ رَسُولِهِ وَ الْمُتَفَضِّلُ عَلَيْهِ كَالْمُتَفَضِّلِ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ الرَّأْدُ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشِّرْكِ بِاللَّهِ

The one advancing in front of him^{-asws} is like the one advancing in front of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the one (trying to be) superior to him^{-asws} is like the one (trying to be) superior upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}, and the rejecter to him^{-asws} in anything minor or major is upon a limit of the Shirk (association) with Allah^{-azwj}.

فَإِنَّ رَسُولَ اللَّهِ ص بَابُ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَهُ وَصَلَ إِلَى اللَّهِ وَ كَذَلِكَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ بَعْدِهِ وَ جَرَى فِي الْأَيْمَةِ وَاحِدًا بَعْدَ وَاحِدٍ

Rasool- Allah^{-azwj} is a door of Allah^{-azwj} which He^{-azwj} cannot be accessed except from it, and His^{-azwj} Way which one who travels in - it would arrive to Allah^{-azwj}, and like that was/is Amir Al-Momineen^{-asws} from after him^{-saww}, and it flows in the Imams^{-asws}, one after one.

جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ عُمَدَ الْإِسْلَامِ وَ رَابِطَهُ عَلَى سَبِيلِ هُدَاهُ وَ لَا يَهْتَدِي هَادٍ إِلَّا بِحُدَاهُمْ وَ لَا يَضِلُّ خَارِجٌ مِنْ هُدَى إِلَّا بِتَقْصِيرٍ عَنْ حَقِّهِمْ وَ أَمْنَاءَ اللَّهِ عَلَى مَا أَهْطَ مِنْ عِلْمٍ أَوْ عُذْرٍ أَوْ نُذْرٍ وَ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ فِي الْأَرْضِ

Allah^{-azwj} Made them^{-asws} cornerstones of the earth lest it convulses with its inhabitants, and pillars of Al-Islam, and His^{-azwj} connectors upon the Way of His^{-azwj} Guidance. Neither can anyone guide except by their^{-asws} guidance nor can he stray outside from guidance except by being deficient of their^{-asws} rights; and as trustees of Allah^{-azwj} upon what He^{-azwj} Sent down from the knowledge, or excuse or warning, and the far-reaching arguments upon the ones in the earth.

يَجْرِي لِأَخْرِهِمْ مِنَ اللَّهِ مِثْلَ الَّذِي جَرَى لِأَوْلِيهِمْ وَ لَا يَصِلُ أَحَدٌ إِلَى شَيْءٍ مِنْ ذَلِكَ إِلَّا بِعَوْنِ اللَّهِ

It flows from Allah^{-azwj} for their last one like that which flows for their^{-asws} first one, and no one can arrive to anything from that except by Assistance of Allah^{-azwj}.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا فَسِيمُ الْجَنَّةِ وَالنَّارِ لَا يَدْخُلُهَا دَاخِلٌ إِلَّا عَلَيَّ أَحَدٌ قِسْمِي وَأَنَا الْفَارُوقُ الْأَكْبَرُ وَأَنَا الْإِمَامُ لِمَنْ بَعْدِي وَالْمُؤَدِّي عَمَّنْ كَانَ قَبْلِي وَلَا يَتَقَدَّمُنِي أَحَدٌ إِلَّا أَحْمَدُ ص وَإِنِّي وَإِيَّاهُ لَعَلَى سَبِيلٍ وَاحِدٍ إِلَّا أَنَّهُ هُوَ الْمُدْعُو بِاسْمِهِ

And Amir Al-Momineen^{-asws} said: 'I^{-asws} am the distributor of the Paradise and the Fire. No entering one can enter except upon one of my^{-asws} two distributions, and I^{-asws} am the greatest differentiator, and I^{-asws} am the Imam^{-asws} of the ones after me^{-asws} and the fulfiller of the one who were before me^{-asws}, and no one can precede me^{-asws} except Ahmad^{-saww}, and I^{-asws} and him^{-saww} are upon one way except that he^{-asws} would called by his^{-saww} name.

وَلَقَدْ أُعْطِيتُ الْبَيْتَ عِلْمَ الْمَنَائِبِ وَالْبَلَايَا وَالْوَصَايَا وَالْأَنْسَابِ وَفَضْلَ الْحِطَابِ وَإِنِّي لَصَاحِبُ الْكَرَاتِ وَذَوْلَةُ الدُّوَلِ وَإِنِّي لَصَاحِبُ الْعَصَا وَالْمِيسِمِ وَالِدَابَّةُ الَّتِي تُكَلِّمُ النَّاسَ.

And I^{-asws} have been Given the six – knowledge of the deaths and the afflictions, and the doctrines, and the lineages, and the decisive address, and I^{-asws} am in charge of the Returns and the government of the governments, and I^{-asws} am the owner of the staff (of Musa^{-as}), and the branding iron, and the walker who shall speak to the people".¹²⁸

2- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّخَعِيِّ عَنْ بَعْضِ رَفَعَةَ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الْفَضْلُ لِمُحَمَّدٍ ص وَهُوَ الْمُتَقَدِّمُ عَلَى الْخَلْقِ جَمِيعاً لَا يَتَقَدَّمُهُ أَحَدٌ وَ عَلَيَّ ع الْمُتَقَدِّمُ مِنْ بَعْدِهِ وَالْمُتَقَدِّمُ بَيْنَ يَدَيْ عَلِيٍّ كَالْمُتَقَدِّمِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَكَذَلِكَ يَجْرِي لِلْإِمَامَةِ مِنْ بَعْدِهِ وَاحِداً بَعْدَ وَاحِدٍ

It is narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad al Saqafy, from one who raised it to,

'Abu Abdullah^{-asws} having said: 'The merit is for Muhammad^{-saww}, and he^{-saww} is the preceder over the people in their entirety, no one is ahead of him^{-saww}, and Ali^{-asws} is the preceder from after him^{-saww}, and the preceder in front of Ali^{-asws} is like the one preceding in front of Rasool-Allah^{-saww}, and like that it flows for the Imams^{-asws} from after him^{-saww}, one after one.

جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَرَابِطَهُ [رَابِطِيهِ] عَلَى سَبِيلِ هُدَاهُ لَا يَهْتَدِي هَادٍ مِنْ ضَلَالَةٍ إِلَّا بِهَيْمٍ وَ لَا يَصِلُ خَارِجٌ مِنْ هُدَى إِلَّا بِتَقْصِيرٍ عَنْ حَقِّهِمْ وَأَمَنَاءَ اللَّهِ عَلَى مَا أَهْبَطَ اللَّهُ مِنْ عِلْمٍ أَوْ عُذْرٍ أَوْ نُذْرٍ وَ شَهِدَاؤُهُ [شُهِدَاءُهُ] عَلَى خَلْقِهِ وَ الْحُجَّةَ الْبَالِغَةَ عَلَى مَنْ فِي الْأَرْضِ

Allah^{-azwj} Made them as cornerstones of the earth to stabilise it with its inhabitants, and linked it to the way of guidance. No one can be guided from the straying except by them^{-asws}, nor can one exit from the guidance except by reducing from their^{-asws} rights, and they^{-asws} are trustees of Allah^{-azwj} upon what Allah^{-azwj} Sent down from the knowledge, or excuse, or vow, or His^{-azwj} witnesses upon His^{-azwj} creatures, and the conclusive argument upon the ones in the earth.

جَرَى لِآخِرِهِمْ مِنَ اللَّهِ مِثْلُ الَّذِي أُوجِبَ لِأَوَّلِهِمْ فَمَنْ اهْتَدَى بِسَبِيلِهِمْ وَ سَلَّمَ لِأَمْرِهِمْ فَقَدْ اسْتَمْسَكَ بِجَنْبِ اللَّهِ الَّتِي الَّتِي وَ عَزْوَةَ اللَّهِ الْوُثْقَى وَ لَا يَصِلُ إِلَى شَيْءٍ مِنْ ذَلِكَ إِلَّا بِعَوْنِ اللَّهِ

It flows for their^{-asws} last one from Allah^{-azwj} similar to what which Allah^{-azwj} Obligated for their^{-asws} first one^{-asws}. The one who is guided by their^{-asws} way and submits to their instructions, so

¹²⁸ Basaair Al Darajaat – P 4 Ch 9 H 1

he would have held fast to the strong Rope of Allah^{-azwj}, and the firmest Handhold of Allah^{-azwj}, and no one can arrive to anything from that except with the Assistance of Allah^{-azwj}.

وَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَالَ أَنَا قَسِيمُ بَيْنِ الْجَنَّةِ وَالنَّارِ لَا يَدْخُلُهَا أَحَدٌ إِلَّا عَلَى أَحَدٍ قِسْمِي وَ إِنِّي الْفَارُوقُ الْأَكْبَرُ وَ قَرْنٌ مِنْ حَدِيدٍ وَ نَابُ الْإِيمَانِ وَ إِنِّي لَصَاحِبُ الْعَصَا وَ الْمِيسَمِ لَا يَتَقَدَّمُنِي أَحَدٌ إِلَّا أَحْمَدُ ص

And Amir Al-Momineen^{-asws} said: 'I^{-asws} am the distributor between the Paradise and the Fire. No one can enter it except upon one of my^{-asws} two distributions, and I^{-asws} am the greatest differentiator, and a pairing of iron, and door of the Eman, and I^{-asws} am the owner of the staff, and the branding iron. No one precedes me^{-asws} except Ahmad^{-saww}.

وَإِنَّ رَسُولَ اللَّهِ ص لِيُدْعَى فَيُكْسَا ثُمَّ يُدْعَى فَيَسْتَنْطِقُ فَيَنْطِقُ ثُمَّ أَدْعَى فَأَنْطِقُ عَلَى حَدِّ مَنْطِقِهِ وَ لَقَدْ أَقْرَتُ لِي جَمِيعَ الْأَوْصِيَاءِ وَ الْأَنْبِيَاءِ بِمِثْلِ مَا أَقْرَتُ بِهِ لِمُحَمَّدٍ ص

Rasool-Allah^{-saww} will be called and would be clothed, then he^{-saww} would be called to speak, and he^{-saww} would speak. The I^{-asws} will be called and I^{-asws} will speak upon a limit of his^{-saww} talk. And the entirety of the successors^{-as} and the Prophets^{-as} have acknowledged to me^{-asws} with the like of what they^{-as} had acknowledged with to Muhammad^{-saww}.

وَ لَقَدْ أُعْطِيتُ السَّبْعَ الَّذِي لَمْ يَسْبِقْنِي إِلَيْهَا أَحَدٌ عَلِمْتُ الْأَسْمَاءَ وَ الْحُكُومَةَ بَيْنَ الْعِبَادِ وَ تَفْسِيرَ الْكِتَابِ وَ قِسْمَةَ الْحَقِّ مِنَ الْمَغَائِمِ بَيْنَ بَنِي آدَمَ

And I^{-asws} have been Given the seven (qualities) which no one has preceded me^{-asws} to it. I^{-asws} am Taught the names and the governments between the servants, and interpretation of the Book, and distribution of the truth from the war booties between the children of Adam^{-as}.

فَمَا شَدَّ عَنِّي مِنَ الْعِلْمِ شَيْءٌ إِلَّا وَ قَدْ عَلَّمَنِيهِ الْمُبَارَكُ وَ لَقَدْ أُعْطِيتُ حَرْفًا يَفْتَحُ أَلْفَ حَرْفٍ وَ لَقَدْ أُعْطِيتُ رُوحِي مُصْحَفًا فِيهِ مِنَ الْعِلْمِ مَا لَمْ يَسْبِقْهَا إِلَيْهِ أَحَدٌ خَاصَّةً مِنَ اللَّهِ وَ رَسُولِهِ.

Nothing from the knowledge has been left out from me^{-asws} except and the Blessed has Taught me^{-asws}, and I^{-asws} have been Given a phrase opening a thousand phrases, and my^{-asws} wife^{-asws} has been Given a Parchment wherein is from the knowledge, what no one has preceded her^{-asws} to it, being a Specialisation from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}.¹²⁹

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ وَ عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ عَامِرِ بْنِ مُحَمَّدٍ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عَمَرَ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فَضَّلُ أَمِيرِ الْمُؤْمِنِينَ مَا جَاءَ بِهِ النَّبِيُّ ص أَحَدٌ بِهِ وَ مَا هِيَ عَنْهُ أَنْتَهِيَ عَنْهُ جَزَى لَهُ مِنَ الْفَضْلِ مَا جَزَى لِمُحَمَّدٍ ص وَ لِمُحَمَّدٍ الْفَضْلُ عَلَى جَمِيعِ مَنْ خَلَقَ اللَّهُ

It is narrated to us by Ahmad Bin Muhammad, and Abdullah Bin Aamir, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar Al Jufy who said,

'I heard Abu Abdullah^{-asws} saying: 'A merit of Amir Al-Momineen^{-asws} is that he^{-asws} took with whatever the Prophet^{-saww} came with, and whatever he^{-saww} prohibited from, he^{-asws} refrained from it. There flowed for him^{-asws} from the merits, what had flowed for Muhammad^{-saww}, and for Muhammad^{-saww} there is a merit over the entirety of the ones Allah^{-azwj} Created.

¹²⁹ Basaaair Al Darajaat – P 4 Ch 9 H 2

الْمُنْعَقِبَ عَلَيْهِ فِي شَيْءٍ مِنْ أَحْكَامِهِ كَالْمُنْعَقِبِ عَلَى اللَّهِ وَعَلَى رَسُولِهِ وَ الرَّأْدُ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشِّرْكِ بِاللَّهِ كَانَ أَمِيرُ الْمُؤْمِنِينَ بَابَ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلَهُ الَّذِي مَنْ سَلَكَ بَعَثَهُ هَلَكًا

The pursuant to him^{-asws} regarding anything from his^{-asws} rulings is like the pursuant to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, and the rejector upon him^{-asws} regarding a minor or major (thing) is upon a limit of Shirk with Allah^{-azwj}. Amir Al-Momineen^{-asws} was a door of Allah^{-azwj} which He^{-azwj} cannot be accessed except from it, and His^{-azwj} Way which one who travels by something other, is destroyed.

وَ كَذَلِكَ جَرَى عَلَى الْأَيْمَةِ الْهُدَى وَاحِدًا بَعْدَ وَاحِدٍ جَعَلَهُمُ اللَّهُ أَزْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ الْحُجَّةَ الْبَالِغَةَ مِنْ فَوْقِ الْأَرْضِ وَ مِنْ تَحْتِ النَّبِيِّ

And like that it flows upon the Imams^{-asws} of guidance, one after another. Allah^{-azwj} Made them^{-asws} cornerstones of the earth stabilising it with its inhabitants, and the conclusive argument from above the earth, and from beneath the soil’.

وَ قَالَ ع كَانَ أَمِيرُ الْمُؤْمِنِينَ كَثِيرًا مَا يَقُولُ أَنَا فَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا صَاحِبُ الْعَصَا وَ الْمِيسَمِ وَ لَقَدْ أَقْرَبْتُ لِي جَمِيعَ الْمَلَائِكَةِ وَ الرُّوحِ وَ الرُّسُلِ بِمِثْلِ مَا أَقْرَبُوا لِمُحَمَّدٍ ص وَ لَقَدْ حُمِلْتُ عَلَى مِثْلِ حُمُولَتِهِ وَ هِيَ حُمُولَةُ الرَّبِّ تَبَارَكَ وَ تَعَالَى

And he^{-asws} said: ‘Amir Al-Momineen^{-asws} used to frequently say: ‘I^{-asws} am a distributor of Allah^{-azwj} between the Paradise and the Fire, and I^{-asws} am the great differentiator, and I^{-asws} am owner of the staff, and the branding iron, and there have acknowledge to me^{-asws} the entirety of the Angels, and the Spirit, and the Rasools^{-as} with the like of what they had acknowledged to Muhammad^{-saww}, and I^{-asws} have been loaded with similar to his^{-saww} load, and it is a Load of the Lord^{-azwj} Blessed and Exalted.

وَ إِنَّ رَسُولَ اللَّهِ يُدْعَى فَيُكْسَى وَ يُسْتَنْطَقُ فَيَنْطَقُ ثُمَّ أُدْعَى فَأُكْسَى فَأُسْتَنْطَقُ فَأَنْطِقُ عَلَى حَدِّ مَنْطِقِهِ

And Rasool-Allah^{-saww} will be called and be clothed, and he^{-saww} will be told to speak, so he^{-saww} will speak. Then I^{-asws} would be called and clothed, and told to speak, so I^{-asws} shall speak upon a limit of his^{-saww} talk.

وَ لَقَدْ أُعْطِيتُ خِصَالًا مَا سَبَقَنِي إِلَيْهَا أَحَدٌ قَبْلِي عِلْمَ الْمَنَائِمِ وَ الْبَلَايَا وَ الْأَنْسَابِ وَ فَصْلَ الْخِطَابِ فَلَمْ يُفْتِنِي مَا سَبَقَنِي وَ لَمْ يُعْزِبْ عَنِّي مَا غَابَ عَنِّي أَنْشُرَ [أَبَشْرُ] بِإِذْنِ اللَّهِ وَ أُوْدِي عَنْهُ كُلُّ ذَلِكَ مَنَّا مِنَ اللَّهِ مَكْنِي فِيهِ بِعِلْمِهِ.

And I^{-asws} have been Given such qualities what not one has preceded to it before me^{-asws} – knowledge of the deaths, and the afflictions, and the lineages, and the decisive address. So, whatever has preceded me^{-asws} is not lost from me^{-asws}, and it is not far from me^{-asws} what is absent from me^{-asws}. I^{-asws} bring glad tidings by the Permission of Allah^{-azwj}, and will perform on His^{-azwj} behalf, all of that being a Conferment from Allah^{-azwj}. He^{-azwj} had Enabled me^{-asws} regarding it with His^{-azwj} Knowledge”.¹³⁰

4- حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ وَ أَحْمَدُ بْنُ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ نُعَيْمٍ عَنْ يَزِيدَانَ [بِزْدَادٍ] بْنِ إِبْرَاهِيمَ عَمَّنْ حَدَّثَهُ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ اللَّهُ لَقَدْ أَعْطَانِي اللَّهُ تَبَارَكَ وَ تَعَالَى تِسْعَةَ أَشْيَاءَ لَمْ يُعْطِهَا أَحَدًا قَبْلِي خَلَا مُحَمَّدًا ص

¹³⁰ Basaair Al Darajaat – P 4 Ch 9 H 3

It is narrated to us by Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, and ahmad Bin Zakariya, from Muhammad Bin Nueym, from Yazdan Bin Ibrahim, from the one who narrated it, from his companions,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘Amir Al-Momineen^{-asws} said: ‘By Allah^{-azwj}! Allah^{-azwj} Blessed and Exalted has Given me^{-asws} nine things, He^{-azwj} did not Give to anyone before me^{-asws}, apart from Muhammad^{-saww}.

لَقَدْ فُتِحَتْ لِي السُّبُلُ وَ عَلِمْتُ الْأَنْسَابَ وَ أَجْرِي لِي السَّحَابَ وَ عَلِمْتُ الْمَنَائِمَ وَ الْبَلَايَا وَ فَصَّلَ الْحِطَابِ وَ لَقَدْ نَظَرْتُ فِي الْمَلَكُوتِ بِإِذْنِ رَبِّي فَمَا غَابَ عَنِّي مَا كَانَ قَبْلِي وَ لَا فَاتَنِي مَا يَكُونُ مِنْ بَعْدِي

Ways have been opened up for me^{-asws}, and I^{-asws} have been Taught the lineages, and the clouds flow for me^{-asws}, and I^{-asws} am Taught the deaths and the afflictions and the decisive address, and I^{-asws} have looked into the kingdoms by the Permission of my^{-asws} Lord^{-azwj}, so it's is not hidden from me^{-asws}, what happened before me^{-asws}, nor is it lost what would be happening after me^{-asws}.

وَ إِنَّ بُولَاتِي أَكْمَلَ اللَّهُ لِهَذِهِ الْأُمَّةِ دِينَهُمْ وَ أَمَّمَ عَلَيْهِمُ النَّبِيَّ وَ رَضِيَ لَهُمُ الْإِسْلَامَ إِذْ يَقُولُ يَوْمَ الْوَلَايَةِ لِمُحَمَّدٍ ص يَا مُحَمَّدُ أَخْبِرْهُمْ أَنِّي الْيَوْمَ أَكْمَلْتُ لَهُمْ دِينَهُمْ وَ أَمَّمْتُ عَلَيْهِمُ نَبِيَّيَ وَ رَضَيْتُ لَهُمُ الْإِسْلَامَ دِينًا وَ كُلُّ ذَلِكَ مِنَّا مِنَ اللَّهِ مَنْ بِهِ عَلَيَّ فَلَهُ الْحَمْدُ.

And by my^{-asws} Wilayah, Allah^{-azwj} Perfected for this community their Religion, and Completed the Favour upon them, and was Pleased for them with Al-Islam, when on the day of the Wilayah (Ghadeer) He^{-azwj} Said to Muhammad^{-saww}: “O Muhammad^{-saww}! Inform them that today I^{-azwj} Perfected for them their Religion, and Completed upon them My^{-azwj} Favour, and am Pleased for them with Al-Islam as a Religion!” And all that is a Conferment from Allah^{-azwj} He^{-azwj} Conferred with upon me^{-asws}, so for Him^{-azwj} is the Praise”.¹³¹

5- حَدَّثَنَا أَبُو الْفَضْلِ الْعَلَوِيُّ عَنْ سَعْدِ بْنِ عَيْسَى الْكُرَيْبِيِّ [الْكُرَيْبِيُّ] الْبَصْرِيُّ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَكَمِ بْنِ طَهْرٍ عَنْ أَبِيهِ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْأَعْلَى التَّغَلْبِيِّ عَنْ أَبِي وَقَّاصٍ عَنْ سَلْمَانَ الْفَارِسِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُهُ يَقُولُ عِنْدِي عِلْمُ الْمَنَائِمِ وَ الْبَلَايَا وَ الْوَصَايَا وَ الْأَنْسَابِ وَ الْأَسْبَابِ وَ فَصَّلَ الْحِطَابِ وَ مَوْلِدَ الْإِسْلَامِ وَ مَوَارِدَ الْكُفْرِ وَ أَنَا صَاحِبُ الْمَيْسَمِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا صَاحِبُ الْكُرَاتِ وَ دَوْلَةَ الدُّوَلِ فَاسْأَلُونِي عَمَّا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَ عَمَّا كَانَ عَلَى عَهْدِ كُلِّ نَبِيٍّ بَعَثَهُ اللَّهُ.

It is narrated to us by Abu Al Fazl Al Alawy, from Sa'ad Bin Isa Al Karbazy Al Basry who said, ‘It is narrated to us by Ibrahim Bin Al Hakam Bin Tuhr, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al Salby, from Abu Waqqas,

From Salman Al-Farsi^{-ra}, from Amir Al-Momineen^{-asws}, he^{-ra} said, ‘I^{-ra} heard him^{-asws} saying: ‘With me^{-asws} is knowledge of the deaths and the afflictions, and the bequests and the lineages, and the means, and the decisive address, and births of Al-Islam, and the resources of the Kufr, and I^{-asws} am the owner of the branding iron, and I^{-asws} am the greatest differentiator, and I^{-asws} am in charge of the Return (Raj'at), and government of the governments, therefore ask me^{-asws} about what will be happening up to the Day of Qiyamah and about what has happened in the era of every Prophet^{-as} Allah^{-azwj} had Sent’.¹³²

¹³¹ Basaair Al Darajaat – P 4 Ch 9 H 4

¹³² Basaair Al Darajaat – P 4 Ch 9 H 5

6- حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ وَ أَحْمَدُ بْنُ زَكَرِيَّا عَنْ أَحْمَدَ بْنِ نُعَيْمٍ عَنْ يَزْدَادَ بْنِ إِبْرَاهِيمَ عَمَّنْ حَدَّثَهُ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ عِنْدِي عِلْمُ الْمَنَائِي وَ الْبَلَايَا وَ الْوَصَايَا وَ الْأَنْسَابِ وَ الْأَسْتَبَابِ وَ فَضْلِ الْخِطَابِ وَ مَوْلِدِ الْإِسْلَامِ وَ مَوْلِدِ الْكُفْرِ وَ أَنَا صَاحِبُ الْكِرَاتِ وَ دَوْلَةِ الدُّوَلِ فَاسْأَلُونِي عَمَّا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated to us by Ahmad Bin Ibrahim and Ahmad Bin Zakariya, from Ahmad Bin Nueym, from Yazdad Bin Ibrahim, from the one who narrated it, from his companions,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘With me^{-asws} is knowledge of the deaths and the afflictions, and the bequests, and the lineages, and the causes, and the decisive address, and births of Al-Islam, and births of the Kufir, and I^{-asws} am in charge of the Return (Raj’at), and the government of the governments, therefore ask me^{-asws} about what will be happening up to the Day of Qiyamah’’.¹³³

10 باب في الأئمة ع أهم الراسخون في العلم الذي ذكرهم الله تعالى في كتابه

CHAPTER 10 REGARDING THE IMAMS^{-asws}, THEY^{-asws} ARE THE ONES FIRMLY ROOTED IN THE KNOWLEDGE WHICH ALLAH^{-azwj} THE EXALTED HAS MENTIONED IN HIS^{-azwj} BOOK

1- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا الصَّبَّاحِ نَحْنُ قَوْمٌ فَرَضَ اللَّهُ طَاعَتَنَا لَنَا الْأَنْفَالُ وَ لَنَا صَفْوُ الْمَالِ وَ نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ الْمُخَشَوذُونَ الَّذِينَ قَالَ اللَّهُ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

It is narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Abu Al Sabbah Al Kinany who said,

‘Abu Abdullah^{-asws} said: ‘O Abu Al-Sabbah! We^{-asws} are a people, Allah^{-azwj} has Obligated obedience to us^{-asws}. For us^{-asws} are the spoils of war, and for us^{-asws} is the clean wealth, and we^{-asws} are the ones **firmly rooted in knowledge [3:7]**, and we^{-asws} were the envied ones, those Allah^{-azwj} Said: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**’.¹³⁴

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ ابْنِ أُذَيْنَةَ عَنِ الْفُضَيْلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ هَذِهِ الرِّوَايَةِ مَا مِنْ آيَةٍ إِلَّا وَ لَهَا ظَهْرٌ وَ بَطْنٌ وَ مَا فِيهِ حَرْفٌ إِلَّا وَ لَهُ حُدٌّ وَ مَطْلَعٌ مَا يَعْنِي بِقَوْلِهِ لَهَا ظَهْرٌ وَ بَطْنٌ قَالَ ظَهْرٌ وَ بَطْنٌ هُوَ تَأْوِيلُهَا مِنْهُ مَا قَدْ مَضَى وَ مِنْهُ مَا لَمْ يَجِئْ بِجَرِيِّ كَمَا تَجْرِي الشَّمْسُ وَ الْقَمَرُ كُلَّمَا جَاءَ تَأْوِيلُ شَيْءٍ مِنْهُ يَكُونُ عَلَى الْأَقْوَامِ كَمَا يَكُونُ عَلَى الْأَخْيَارِ قَالَ اللَّهُ تَعَالَى وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ نَعْلَمُهُ.

It is narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour, from Ibn Uzina, from Al Fuzeyl who said,

‘I asked Abu Ja’far^{-asws} about this report, ‘‘There is not from the Quran a Verse except for it there is an apparent and a hidden (meaning)’. He^{-asws} said: ‘Its apparent is its Revelation, and its hidden is its explanation from it of what has happened and from it of what not yet

¹³³ Basaair Al Darajaat – P 4 Ch 9 H 6

¹³⁴ Basaair Al Darajaat – P 4 Ch 10 H 1

happened. It flows like the flowing of the sun and the moon, as goes an explanation of a thing from it on the dead as it is on the living. Allah^{-azwj} has Said: **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**, and we^{-asws} know it".¹³⁵

3- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْقُرْآنَ فِيهِ مُحْكَمٌ وَ مُتَشَابِهٌ فَأَمَّا الْمُحْكَمُ فَنُؤْمِنُ بِهِ وَ نَعْمَلُ بِهِ وَ نَدِينُ بِهِ وَ أَمَّا الْمُتَشَابِهُ فَنُؤْمِنُ بِهِ وَ لَا نَعْمَلُ بِهِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يُعَلِّمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ.

It is narrated to us by Muhammad Bin Al Husayn, from Wuheyb Bin Hafs,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘The Quran, in it are Decisive and Allegorical (Verses). As for the Decisive, we^{-asws} believe in it, and act with it and make a Religion with it, and as for the Allegorical, we^{-asws} believe in it and do not act with it, and it is the Word of Allah^{-azwj} Blessed and Exalted: **‘Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]’**¹³⁶

4- حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيبَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ مَا يُعَلِّمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الرَّاسِخِينَ فَدَعَلِمَهُ اللَّهُ جَمِيعًا مَا أَنْزَلَ اللَّهُ إِلَيْهِ مِنَ التَّنْزِيلِ وَ التَّأْوِيلِ

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

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj} the Exalted: **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]**. He^{-asws} said: ‘Rasool-Allah^{-saww} is the most superior of the ones firmly rooted. Allah^{-azwj} had Taught him^{-saww} the entirety of what Allah^{-azwj} had Revealed to him^{-saww}, from the Revelation and the explanation.

وَ مَا كَانَ اللَّهُ لِيُنزِلَ عَلَيْهِ شَيْئًا لَمْ يُعَلِّمَهُ تَأْوِيلَهُ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ يَعْلَمُونَهُ كُلَّهُ

And it was not for Allah^{-azwj} that He^{-azwj} would Reveal something to him^{-saww} and not Teach him^{-saww} its explanation, and his^{-saww} successors^{-asws} from after him^{-asws} are knowing all of it.

وَ الَّذِينَ لَا يَعْلَمُونَ تَأْوِيلَهُ إِذَا قَالَ الْعَالِمُ فِيهِ الْعِلْمَ [يَعْلَمُ] فَأَجَابَهُمُ اللَّهُ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ الْقُرْآنُ لَهُ خَاصٌّ وَ عَامٌّ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ نَاسِخٌ وَ مَنْشُوعٌ.

And those who are not knowing its explanation, when the scholar^{-asws} says regarding it, so Allah^{-azwj} Answered them that they are saying, **‘We believe in it. It is all from the Presence of our Lord’. [3:7]**, and the Quran is such, for it are special (Verses), and general, and Decisive, and Allegorical, and Abrogating and Abrogated”.¹³⁷

¹³⁵ Basaair Al Darajaat – P 4 Ch 10 H 2

¹³⁶ Basaair Al Darajaat – P 4 Ch 10 H 3

¹³⁷ Basaair Al Darajaat – P 4 Ch 10 H 4

5- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ أَيُّوبَ بْنِ الْحُرِّ وَ عِمْرَانَ بْنِ عَلِيٍّ عَنِ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ نَعْلَمُ تَأْوِيلَهُ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Ayoub Bin Ahmar and Imran Bin Ali, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘We^{-asws} **those who are firmly rooted in the Knowledge. [3:7]**, and we^{-asws} know its interpretation’’.¹³⁸

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ أَبِي الصَّبَّاحِ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا الصَّبَّاحِ نَحْنُ قَوْمٌ فَرَضَ اللَّهُ طَاعَتَنَا لَنَا الْأَنْفَالُ وَ لَنَا صَفْوُ الْمَالِ وَ نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ الْمُحْسُودُونَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ.

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

‘Abu Abdullah^{-asws} said to me: ‘O Abu Al-Sabah! We^{-asws} are a people Allah^{-azwj} Obligated obedience to us^{-asws}. For us^{-asws} is the war booty and for us^{-asws} is the clean wealth, and we^{-asws} are **those who are firmly rooted in the Knowledge. [3:7]**, and we^{-asws} are the envied ones, those Allah^{-azwj} has Spoken of in His^{-azwj} Book’’.¹³⁹

7- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ نَعْلَمُ تَأْوِيلَهُ.

It is narrated to us by Ahmad Bin Muhammad Bin Khalid, from Sayf Bin Ameyra, from Abu Baseer who said,

‘Abu Ja’far^{-asws} said: ‘We^{-asws} are the **firmly rooted in the Knowledge. [3:7]**, and we^{-asws} know its interpretation’’.¹⁴⁰

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَحَدِهِمَا ع فِي قَوْلِ اللَّهِ تَعَالَى وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ فَرَسُولُ اللَّهِ ص أَفْضَلُ الرَّاسِخِينَ فِي الْعِلْمِ قَدْ عَلَّمَهُ اللَّهُ جَمِيعَ مَا أَنْزَلَهُ عَلَيْهِ مِنَ التَّنْزِيلِ وَ التَّأْوِيلِ وَ مَا كَانَ اللَّهُ لِيُنْزِلَ عَلَيْهِ شَيْئاً مَّ يُعَلِّمُهُ تَأْوِيلَهُ

It is narrated to us by Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Bureyd Al Ijaly,

‘From one of the two (5th or 6th Imam^{-asws}) regarding the Words of Allah^{-azwj} the Exalted: **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**. Rasool-Allah^{-saww} is the most superior of the firmly rooted ones in the knowledge. Allah^{-azwj} had Taught him^{-saww} the entirety of what He^{-azwj} had Revealed unto him^{-saww}, from the Revelation and the interpretation, and it was not for Allah^{-azwj} to Reveal something unto him^{-saww} and not Teach him^{-saww} its interpretation.

وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ يَعْلَمُونَهُ كُلَّهُ وَ الَّذِينَ لَا يَعْلَمُونَ تَأْوِيلَهُ إِذَا قَالَ الْعَالِمُ فِيهِ يَعْلَمُ فَأَجَابَهُمُ اللَّهُ بِقَوْلِهِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ الْقُرْآنُ لَهُ خَاصٌّ وَ عَامٌّ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ نَاسِخٌ وَ مَنْسُوحٌ وَ الرَّاسِخُونَ فِي الْعِلْمِ يَعْلَمُونَهُ.

And his^{-saww} successors^{-asws} from after him^{-saww} know it, all of it; and those not knowing its interpretation when knowledgeable one^{-asws} says regarding it with knowledge, so Allah^{-azwj}

¹³⁸ Basaair Al Darajaat – P 4 Ch 10 H 5

¹³⁹ Basaair Al Darajaat – P 4 Ch 10 H 6

¹⁴⁰ Basaair Al Darajaat – P 4 Ch 10 H 7

has Answered them with His^{-azwj} Words: **They are saying, 'We believe in it. It is all from the Presence of our Lord'. [3:7]**. And the Quran, for it is special (Verses) and general, and Decisive and Allegorical, and Abrogating and Abrogated, and the ones^{-asws} firmly rooted in the knowledge are knowing it".¹⁴¹

11 باب في الأئمة أوتوا العلم و أثبت ذلك في صدورهم

CHAPTER 11 – REGARDING THE IMAMS^{-asws}, THEY^{-asws} ARE GIVEN THE KNOWLEDGE AND THAT IS AFFIRMED IN THEIR^{-asws} CHESTS

1- حَدَّثَنَا يَعْقُوبُ بْنُ بَرِيدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ قَوْلُ اللَّهِ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ إِيَّانَا عَنِّي.

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

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'The Words of Allah^{-azwj}: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{-asws} said: 'It means us^{-asws}'.¹⁴²

2- حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَلَا هَذِهِ الْآيَةَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قُلْتُ أَنْتُمْ هُمْ قَالَ أَبُو جَعْفَرٍ ع مَنْ عَسَى أَنْ يَكُونُوا.

It is narrated to me by Muhammad Bin Abdul Hameed, from Sayf Bin Ameyra, from Abu Baseer,

'From Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} recited this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. I said, 'You (Imams^{-asws}) are they?' Abu Ja'far^{-asws} said: 'Who else can it happen to be?'.¹⁴³

3- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَرَأَ هَذِهِ الْآيَةَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ وَاللَّهِ مَا قَالَ بَيْنَ دَفْتَيْ الْمُسْخَفِ قُلْتُ مَنْ هُمْ جُعِلْتُ فِدَاكَ قَالَ مَنْ عَسَى أَنْ يَكُونُوا غَيْرَنَا.

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

'From Abu Ja'far^{-asws} having recited this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. Then he^{-asws} said: 'O Abu Muhammad! And what has Allah^{-azwj} Said between the two covers (of the Quran)?' I said, 'May I be sacrificed for you^{-asws}! Who are they?' He^{-asws} said: 'Who else can it happen to be apart from us^{-asws}?'.¹⁴⁴

¹⁴¹ Basaair Al Darajaat – P 4 Ch 10 H 8

¹⁴² Basaair Al Darajaat – P 4 Ch 11 H 1

¹⁴³ Basaair Al Darajaat – P 4 Ch 11 H 2

¹⁴⁴ Basaair Al Darajaat – P 4 Ch 11 H 3

4- حَدَّثَنَا صَائِرُ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ ابْنِ حُجْرٍ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع وَ أَبِي عَبْدِ اللَّهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Safwan, from Ibn Muskan, from Hujr, from Humran, 'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws}.

الْبَرَقِيِّ عَنْ أَبِي الْجَهْمِ عَنْ أَسْبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ نَحْنُ.

Al Barqy, from Abu Al Jahm, from Asbaat,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{-asws} said: 'Us^{-asws}'.¹⁴⁵

5- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ زَيْدِ بْنِ هَارُونَ بْنِ حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هِيَ الْأَيْمَةُ خَاصَّةً.

It is narrated to us by Muhammad Bin Al Husayn, from Yazeed, from Haroun Bin Hamza,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{-asws} said: 'It is the Imams^{-asws} in particular'.¹⁴⁶

6- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلَبِيِّ عَنِ أَيُّوبَ بْنِ حُرِّ بْنِ حُمْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قُلْتُمْ هُمْ قَالَ مَنْ عَسَى أَنْ يَكُونَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwzy, from Al Nazr, from Yahya Al Halby, from Ayoub Bin Hurr, from Humran who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**, I said, 'Are you (Imams^{-asws}) they?' He^{-asws} said: 'Who else can it happen to be?'.¹⁴⁷

7- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَسْبَاطٍ قَالَ: سَأَلَهُ الْهَيْتِيُّ عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَيْمَةُ.

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

'Al Hayti asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{-asws} said: 'They are the Imams^{-asws}'.¹⁴⁸

¹⁴⁵ Basaair Al Darajaat – P 4 Ch 11 H 4

¹⁴⁶ Basaair Al Darajaat – P 4 Ch 11 H 5

¹⁴⁷ Basaair Al Darajaat – P 4 Ch 11 H 6

¹⁴⁸ Basaair Al Darajaat – P 4 Ch 11 H 7

8- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَيْمَةُ.

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

'I asked him^{-asws} about Words of Allah^{-azwj} the Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{-asws} said: 'They are the Imams^{-asws}'.¹⁴⁹

9- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ بَجِيِّ الْحَلْبِيِّ عَنْ أَيُّوبَ بْنِ حُرَيْرٍ وَ عَنِ عِمْرَانَ بْنِ عَلِيٍّ جَمِيعاً عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ فَقَالَ وَ اللَّهُ مَا قَالَ فِي الْمُصْحَفِ قُلْتُ فَأَنْتُمْ هُمْ قَالَ فَمَنْ عَسَى أَنْ يَكُونَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Ayoub Bin Hurr, and from Imran Bin Ali, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{-asws} said: 'And what has Allah^{-azwj} Said in the Parchment?' I said, 'So you (Imams^{-asws}) are they?' He^{-asws} said: 'So who else can it happen to be?'.¹⁵⁰

10- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ مُوسَى الْكُشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ إِيَّانَا عَنِّي.

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

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{-asws} said: 'It means us^{asws}'.¹⁵¹

11- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُمْرَانَ وَ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ نَحْنُ الْأَيْمَةُ خَاصَّةً وَ مَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ فَزَعَمَ أَنَّ مَنْ عَرَفَ الْإِمَامَ وَ الْآيَاتِ مَنْ يَعْقِلُ ذَلِكَ.

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

'From Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{-asws} said: 'We^{-asws} the Imams^{-asws} in particular. **and none understand these except for the learned ones [29:43]**'. He^{-asws} claimed that the one who recognises the Imam^{-asws} and the Signs would be from the ones who understand that'.¹⁵²

¹⁴⁹ Basaair Al Darajaat – P 4 Ch 11 H 8

¹⁵⁰ Basaair Al Darajaat – P 4 Ch 11 H 9

¹⁵¹ Basaair Al Darajaat – P 4 Ch 11 H 10

¹⁵² Basaair Al Darajaat – P 4 Ch 11 H 11

12- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَ عَنْ قَوْلِ اللَّهِ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَئِمَّةُ خَاصَّةً.

It is narrated to us by Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Muhammad in Al Fuzeyl who said,

'I asked Abu Al-Hassan Al-Reza^{-asws} about Words of Allah^{-azwj} the Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{-asws} said: 'They are the Imams^{-asws} in particular'¹⁵³.

13- حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ الطَّيَالِسِيِّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الرَّجْسُ هُوَ الشُّكُّ وَ لَا نَشْكُ فِي دِينِنَا أَبَدًا

It is narrated to us by Muhammad Bin Khalid Al Tayalasi, from Sayf Bin Ameyra, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'The un-cleanliness, it is the doubt, and we^{-asws} do not doubt in our^{-asws} Religion, ever!'

ثُمَّ قَالَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ فَلْتُمْ أَنْتُمْ هُمْ قَالَ مَنْ عَسَى أَنْ يَكُونَ.

Then he^{-asws} said: '**But these are clear Verses in the chests of those Granted the Knowledge [29:49]**'. I said, 'Are you (Imams^{-asws}) them?' He^{-asws} said: 'Who else can it happen to be?'¹⁵⁴.

14- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ بَجِيٍّ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ هَذَا الْعِلْمَ انْتَهَى إِلَى آيٍ فِي الْقُرْآنِ ثُمَّ جَمَعَ أَصَابِعَهُ ثُمَّ قَالَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Muhammad Bin Yahya, from Abdul Rahman,

'From Abu Ja'far^{-asws} having said: 'This knowledge in the Quran ends up to who?' Then he^{-asws} gathered his^{-asws} fingers, then said: '**But these are clear Verses in the chests of those Granted the Knowledge [29:49]**'¹⁵⁵.

15- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ نَحْنُ وَ إِيَّانَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdul Aziz Al Abdy who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} the Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{-asws} said: 'We^{-asws} and it means us'¹⁵⁶.

¹⁵³ Basaair Al Darajaat – P 4 Ch 11 H 12

¹⁵⁴ Basaair Al Darajaat – P 4 Ch 11 H 13

¹⁵⁵ Basaair Al Darajaat – P 4 Ch 11 H 14

¹⁵⁶ Basaair Al Darajaat – P 4 Ch 11 H 15

16 مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بِشْرِ وَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ الْمُثَنَّى بْنِ الْحَنَاطِ عَنِ الْحَسَنِ الصَّيْقَلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ نَحْنُ وَ إِيَّانَا عَنِّي.

Muhammad Bin Al Husayn, from Ja'far Bin Bashir and Al Hassan Bin Ali Bin Fazzal, from Al Musanna Bin Al Hannat, from Al Hassan Al Sayqal who said,

'I said to Abu Abdullah^{-asws}: **'But these are clear Verses in the chests of those Granted the Knowledge [29:49]**'. He^{-asws} said: 'We^{-asws}, and it means us^{-asws}'.¹⁵⁷

17- حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ يَزِيدَ بْنِ سَعْدٍ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمُ الْأَيْمَةُ خَاصَّةً وَ مَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ فَرَعَمَ أَنَّ مَنْ عَرَفَ الْإِمَامَ وَ الْآيَاتِ يَمُنُّ يَعْقِلُ ذَلِكَ.

It is narrated to me by Muhammad Bin Al Husayn, from Yazeed Bin Sa'ad, from Haroun Bin Hamza,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: **'But these are clear Verses in the chests of those Granted the Knowledge [29:49]**: 'They are the Imams^{-asws} in particular, **and none understand these except for the learned ones [29:43]**'. He^{-asws} claimed that the one who recognises the Imams^{-asws} and the Verses are from the ones who understand that''.¹⁵⁸

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَ قَوْلُهُ تَعَالَى قُلْ هُوَ نَبَأٌ عَظِيمٌ أَنْتُمْ عَنْهُ مُعْرِضُونَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ الْأَيْمَةُ وَ النَّبَأُ الْإِمَامَةُ.

It is narrated to us by Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sadeyr,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'The Words of Allah^{-azwj} Blessed and Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**; and the Words of the Exalted: **Say: 'It is a Magnificent News, [38:67] (And) you are turning away from it' [38:68]**. He^{-asws} said: 'Those Granted the knowledge are the Imams^{-asws}, and the (Magnificent) News is the Imamate''.¹⁵⁹

[12 باب في الأئمة ع أضم أعطوا اسم الله الأعظم وكم حرف هو](#)

CHAPTER 12 – REGARDING THE IMAMS^{-asws}, THEY^{-asws} ARE GIVEN THE MAGNIFICENT NAME OF ALLAH^{-azwj}, AND HOW MANY LETTERS IT IS

¹⁵⁷ Basaair Al Darajaat – P 4 Ch 11 H 16

¹⁵⁸ Basaair Al Darajaat – P 4 Ch 11 H 17

¹⁵⁹ Basaair Al Darajaat – P 4 Ch 11 Rare H 1

1- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْمُضَلِّ عَنْ ضُرَيْسِ الْوَابِشِيِّ عَنْ جَابِرِ بْنِ عَبْدِ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَسَبْعِينَ حَرْفًا وَإِنَّمَا عِنْدَ أَصْفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَحَسِبَ بِالْأَرْضِ مَا بَيْنَهُ وَبَيْنَ سَرِيرِ بَلْقَيْسٍ ثُمَّ تَنَاوَلَ السَّرِيرَ بِيَدِهِ ثُمَّ عَادَتْ الْأَرْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ

It is narrated to us by Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad bin Al Fazl, from Zureys Al Wabishy, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘The Magnificent Name of Allah^{-azwj} is upon seventy-three letters, and rather there was only one letter from these with Asif Bin Barkihya^{-as}, and he^{-as} spoke with it, and the ground what was between him^{-as} and the throne of Bilquis, submerged, then he^{-as} grabbed the throne by his^{-as} hand, then the ground returned to what it was, quicker than the blink of an eye.

وَ عِنْدَنَا نَحْنُ مِنَ الْإِسْمِ اثْنَانِ وَ سَعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ اسْتَأْتَرَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And with us^{-asws} there are seventy-two letters from the Name, and there is one letter with Allah^{-azwj}, He^{-azwj} Chose it for the knowledge of the hidden matters with Him^{-azwj}, and there is neither any might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent”¹⁶⁰.

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ زَكَرِيَّا بْنِ عِمْرَانَ الْقُمِّيِّ عَنْ هَارُونَ بْنِ الْجُهْمِ عَنْ رَجُلٍ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع لَمْ يَحْفَظْ اسْمَهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِيسَى ابْنَ مَرْيَمَ ع أُعْطِيَ حَرْفَيْنِ وَ كَانَ يَعْمَلُ بِيَمَانِهِ وَ أُعْطِيَ مُوسَى بْنُ عِمْرَانَ ع أَرْبَعَةَ أَحْرُفٍ وَ أُعْطِيَ إِبْرَاهِيمَ ع ثَمَانِيَةَ أَحْرُفٍ وَ أُعْطِيَ نُوحٌ ع خَمْسَةَ عَشَرَ حَرْفًا وَ أُعْطِيَ آدَمُ ع خَمْسَةَ وَ عِشْرِينَ حَرْفًا وَ إِنَّهُ جَمَعَ اللَّهُ ذَلِكَ لِمُحَمَّدٍ ص وَ أَهْلِ بَيْتِهِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Khalid, from Zakariya Bin Imran Al Qummi, from Haroun, Bin Al Jahm, from a man from the companions of Abu Abdullah^{-asws}, I did not memorise his name, who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Isa^{-as} Bin Maryam^{-as} was Given two letters (from the Magnificent Name), and he^{-as} used to work with these two, and Musa^{-as} Bin Imran^{-as} was Given four letters, and Ibrahim^{-as} was Given eight letters, and Noah^{-as} was Given fifteen letters, and Adam^{-as} was Given twenty five letters, and Allah^{-azwj} Gathered that for Muhammad^{-saww} and People^{-asws} of his^{-saww} Household.

وَ إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ ثَلَاثَةٌ وَ سَعُونَ حَرْفًا أُعْطِيَ اللَّهُ مُحَمَّدًا اثْنَيْنِ وَ سَبْعِينَ حَرْفًا وَ حَجَبَ عَنْهُ حَرْفًا وَاحِدًا.

And the Magnificent Name of Allah^{-azwj} is of seventy-three letters. Allah^{-azwj} Gave Muhammad^{-saww} seventy-two letters and Veiled one letter from him^{-saww}”¹⁶¹.

3 أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ اسْمَهُ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَسَبْعِينَ حَرْفًا فَأَعْطَى آدَمَ مِنْهَا خَمْسَةَ وَ عِشْرِينَ حَرْفًا وَ أُعْطِيَ نُوحًا مِنْهَا خَمْسَةَ عَشَرَ حَرْفًا وَ أُعْطِيَ إِبْرَاهِيمَ ثَمَانِيَةَ أَحْرُفٍ وَ أُعْطِيَ مُوسَى مِنْهَا أَرْبَعَةَ أَحْرُفٍ وَ أُعْطِيَ عِيسَى مِنْهَا حَرْفَيْنِ وَ كَانَ يُجِيبِي بِيَمَانِ الْمَوْتَى وَ يُرِيئُ بِيَمَانِ الْأَكْمَةِ وَ الْأَبْرَصِ

¹⁶⁰ Basaair Al Darajaat – P 4 Ch 12 H 1

¹⁶¹ Basaair Al Darajaat – P 4 Ch 12 H 2

Ahmad Bin Muhammad, from Abu Abdullah Al Barqy, raising it to,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Made His^{-azwj} Magnificent Name to be upon seventy-three letters. He^{-azwj} Gave Adam^{-as} twenty-five letters from these, and Gave Noah^{-as} fifteen letters from these, and Gave Ibrahim^{-as} eight letters from these, and Gave Musa^{-as} four letters from these, and Gave Isa^{-as} two letters from these, and he^{-as} used to revive the death and cure the blind and the leper with these two;

وَأَعْطَى مُحَمَّدًا اثْنَيْنِ وَ سَبْعِينَ حَرْفًا وَ احْتَجَبَ حَرْفًا لِقَوْلِهِ مَا فِي نَفْسِهِ وَ يَعْلَمُ مَا [فِي] نَفْسِ الْعِبَادِ.

And He^{-azwj} Gave Muhammad^{-sawww} seventy-two letter and Veiled one letter lest he^{-sawww} gets to know what is within himself^{-sawww}, and knows what is in the selves of the servants”^{.162}

4- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الرَّبِيعِيِّ عَنْ فَصَالَةَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ مَعَ عِيسَى ابْنِ مَرْيَمَ حَرْفَانِ يَعْمَلُ بِهِمَا وَ كَانَ مَعَ مُوسَى ع أَرْبَعَةُ أَحْرَافٍ وَ كَانَ مَعَ إِبْرَاهِيمَ ع سِتَّةُ أَحْرَافٍ وَ كَانَ مَعَ آدَمَ حَمْسَةٌ وَ عَشْرِينَ [عِشْرُونَ] حَرْفًا وَ كَانَ مَعَ نُوحٍ ثَمَانِيَّةً وَ جُمِعَ ذَلِكَ كُلُّهُ لِرَسُولِ اللَّهِ ص إِنَّ اسْمَ اللَّهِ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا وَ حَجَبَ عَنْهُ وَاحِدًا.

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

‘From Abu Abdullah^{-asws} having said: ‘There were two letters (from the Magnificent Name) with Isa^{-as} Ibn Maryam^{-as}, he^{-as} worked with these two, and with Musa^{-as} were four letters, and with Ibrahim^{-as} were six letters, and with Adam^{-as} were twenty-five letters, and with Noah^{-as} were eight, and all that was Gathered for Rasool-Allah^{-sawww}. The Magnificent Name of Allah^{-azwj} is of seventy-three letters, and one was Veiled from him^{-sawww}”^{.163}

5- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ حَنْصَلٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ مَعَ عِيسَى ابْنِ مَرْيَمَ إِلَى آخِرِهِ.

It is narrated to us by Ibrahim Bin Hashim, from Muhammad Bin Hafs, from Abdul Samad Bin Bashir,

‘From Abu Abdullah^{-asws} having said: ‘There were with Isa^{-as} Bin Maryam^{-as} – up to its end”^{.164}

6- حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ ضُرَيْسِ الْوَابِشِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَوْلُ الْعَالِمِ أَنَا آتِيَاكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفَاكَ

It is narrated to us by Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzeyl, from Zureys Al Wabishy, from Jabir,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! The words of the scholar: ***‘I will come to you with it before your glance returns to you’.*** [27:40]’.

¹⁶² Basaair Al Darajaat – P 4 Ch 12 H 3

¹⁶³ Basaair Al Darajaat – P 4 Ch 12 H 4

¹⁶⁴ Basaair Al Darajaat – P 4 Ch 12 H 5

قَالَ فَقَالَ يَا جَابِرُ إِنَّ اللَّهَ جَعَلَ اسْمَهُ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا فَكَانَ عِنْدَ الْعَالَمِ مِنْهَا حَرْفٌ وَاحِدٌ فَأَخْتَصَمَتِ الْأَرْضُ مَا بَيْنَهُ وَ بَيْنَ السَّرِيرِ حَتَّى التَّقَّتِ الْقِطْعَتَانِ وَ حَوَّلَ مِنْ هَذِهِ عَلَى هَذِهِ

He (the narrator) said, 'He^{-asws} said: 'O Jabir! Allah^{-azwj} Made His^{-azwj} Magnificent Name to be upon seventy-three letters. In the possession of the scholar there was (only) one letter from these, and he (was able to) submerge the ground what was between him and the throne until the two pieces met, and he transferred from this to this.

وَ عِنْدَنَا مِنْ اسْمِ اللَّهِ الْأَعْظَمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ فِي عِلْمِ الْغَيْبِ الْمَكْنُونِ عِنْدَهُ.

And with us^{-asws}, from the Magnificent Name of Allah^{-azwj}, there are seventy-two letters, and one letter regarding the knowledge of the unseen, the hidden, is with Him^{-azwj}".¹⁶⁵

7- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع قَالَ سَمِعْتُهُ يَقُولُ اسْمُ اللَّهِ الْأَعْظَمِ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا وَ إِذَا كَانَ عِنْدَ آصَفَ مِنْهُ حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَأَخْرَجَتْ لَهُ الْأَرْضُ فِيمَا بَيْنَهُ وَ بَيْنَ سَبَا فَتَنَاولَ عَرْشَ بَلْقَيْسَ حَتَّى صَبَرَهُ إِلَى سُلَيْمَانَ ثُمَّ انْبَسَطَتِ الْأَرْضُ فِي أَقَلِّ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا مِنْهُ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ مُسْتَأْتَرٌ بِهِ فِي عِلْمِ الْغَيْبِ.

It is narrated to us by Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly,

'From Abu Al-Hassan Al-Askari^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The Magnificent Name of Allah^{-azwj} is of seventy-three letters, and rather there was one letter with Asif Bin Barkihya^{-as}, and he^{-as} spoke with it, and the ground what is between him^{-as} and (city of) Saba moved for him, and he^{-as} grabbed the throne of Bilquis until it came to Suleyman^{-as}, then the ground spread out in less than the blink of an eye, and with us^{-asws} are seventy-two letters from it, and one letter is with Allah^{-azwj}, He^{-azwj} Chose it regarding the hidden matters".¹⁶⁶

8- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا كَانَ عِنْدَ آصَفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخَسِفَ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرِ بَلْقَيْسَ ثُمَّ تَنَاولَ السَّرِيرَ بِيَدِهِ ثُمَّ عَادَتِ الْأَرْضُ كَمَا كَانَ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا مِنَ الْإِسْمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ تَعَالَى اسْتَأْتَرَهُ بِهِ فِي عِلْمِ الْغَيْبِ الْمَكْتُوبِ.

It is narrated to us by Ibrahim Bin Hashim, from Muhammad Bin Hafsa, from Abdul Samad Bin Bashir,

'From Abu Abdullah^{-asws} having said: 'The Magnificent Name of Allah^{-azwj} is upon seventy-three letters. There was one letter from these with Asif^{-as}. he^{-as} spoke with it and the ground was submerged between him^{-as} and the throne of Bilquis. Then he^{-as} grabbed the throne by his^{-as} hand, then the ground returned to be just as it had been, quicker than the blink of an eye, and with us^{-asws} there are seventy-two letters from the Name, and one letter is with Allah^{-azwj} the Exalted. He^{-azwj} Chose it regarding the Written hidden matters".¹⁶⁷

¹⁶⁵ Basaair Al Darajaat – P 4 Ch 12 H 6

¹⁶⁶ Basaair Al Darajaat – P 4 Ch 12 H 7

¹⁶⁷ Basaair Al Darajaat – P 4 Ch 12 H 8

9- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ سَعْدِ أَبِي عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى اثْنَيْنِ وَ سَبْعِينَ حَرْفًا وَ إِنَّمَا كَانَ عِنْدَ آصَفَ كَاتِبِ سُلَيْمَانَ وَ كَانَ يُوحَى إِلَيْهِ حَرْفٌ وَاحِدٌ أَلِفٌ أَوْ وَو فَتَكَلَّمَ فَأَنْخَرَتْ لَهُ الْأَرْضُ حَتَّى اتَّفَقَتْ فَتَنَاولَ السَّرِيرَ

It is narrated to us by Ahmad Bin Musa, from Ahmad Bin Abdous Al Khaleeli, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzeil, from Sa'ad Abu Amro,

'From Abu Abdullah^{-asws} having said: 'The Magnificent Name of Allah^{-azwj} is upon seventy-two letters, and rather with Asif^{-as}, scribe of Suleyman^{-as}, and it was Revealed to him, there was one letter – 'Alif' or 'Waw'. He spoke and the ground was submerged for him until the two sides met, and he grabbed the throne.

وَ إِنَّ عِنْدَنَا مِنَ الْإِسْمِ أَحَدًا وَ سَبْعِينَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ فِي غَيْبِهِ.

And with us^{-asws}, from the Magnificent Name, there are seventy-one letters, and one letter is with Allah^{-azwj} regarding His^{-azwj} hidden matters".¹⁶⁸

[نادر من الباب](#)

RARE FROM THE CHAPTER

1- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنِّي أَظُنُّ أَنَّ لِي عِنْدَكَ مَنْزِلَةٌ قَالَ أَجَلٌ قَالَ قُلْتُ فَإِنَّ لِي إِلَيْكَ حَاجَةٌ قَالَ وَ مَا هِيَ قُلْتُ تُعَلِّمُنِي الْإِسْمَ الْأَعْظَمَ قَالَ وَ تُطِيبُهُ قُلْتُ نَعَمْ

It is narrated to us by Al Hassan Bin Ali Bin Abdullah, from Ibn Fazzal, from Dawood Bin Abu Yazeed, from one of our companions, from Umar Bin Hanzala who said,

'I said to Abu Ja'far^{-asws}, 'I think that there is a status for me in your^{-asws} presence'. He^{-asws} said: 'Yes'. I said, 'There is a need for me to you^{-asws}'. He^{-asws} said: 'And what is it'. I said, 'Teach me the Magnificent Name'. He^{-asws} said: 'And you cannot tolerate it'. I said, 'Yes (I will)'.
قَالَ فَادْخُلِ الْبَيْتَ قَالَ فَدَخَلَ الْبَيْتَ فَوَضَعَ أَبُو جَعْفَرٍ ع يَدَهُ عَلَى الْأَرْضِ فَأَظْلَمَ الْبَيْتُ فَأُزِعِدَتْ فَرَأَيْصُ عُمَرَ فَقَالَ مَا تَقُولُ أَعَلَيْمَكَ فَقَالَ لَا قَالَ فَرَفَعَ يَدَهُ فَرَجَعَ الْبَيْتُ كَمَا كَانَ.

He^{-asws} said: 'Enter the room'. He^{-asws} (also) entered the room, and Abu Ja'far^{-asws} placed his^{-asws} hand upon the ground, and the room darkened, and the limbs of Umar trembled. He^{-asws} said: 'What are you saying, shall I^{-asws} teach you?' He said, 'No'. He^{-asws} raised his^{-asws} hand, and the room returned to what is was".¹⁶⁹

2- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ شُعَيْبِ الْعَمْرِيُّوِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ سُلَيْمَانُ عِنْدَهُ اسْمُ اللَّهِ الْأَكْبَرُ الَّذِي إِذَا سَأَلَهُ بِهِ أُعْطِيَ وَ إِذَا دَعَا بِهِ أَجَابَ وَ لَوْ كَانَ الْيَوْمَ لَاجْتِنَاحَ إِلَيْنَا.

¹⁶⁸ Basaair Al Darajaat – P 4 Ch 12 H 9

¹⁶⁹ Basaair Al Darajaat – P 4 Ch 12 Rare H 1

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

‘From Abu Abdullah^{-asws} having said: ‘Suleyman^{-as}, with him^{-as} was the Greatest Name of Allah^{-azwj} which, whenever he^{-as} asked by it, was Granted, and whenever he^{-as} supplicated by it, was Answered, and if he^{-as} had existed today, he^{-as} would have been needy to us^{-asws}’.¹⁷⁰

3- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِي الْحَسَنِ الْعَشْكَرِيِّ ع قَالَ سَمِعْتُهُ يَقُولُ اسْمُ اللَّهِ الْأَعْظَمُ ثَلَاثَةٌ وَسَبْعُونَ حَرْفًا وَإِنَّمَا كَانَ عِنْدَ آصَفَ مِنْهُ حَرْفٌ وَاحِدٌ فَتَكَلَّمَ فَأُخْرِقَتْ لَهُ الْأَرْضُ فِيمَا بَيْنَهُ وَبَيْنَ سَبِيٍّ فَتَنَاوَلَ عَرْشَ بَلْقِيسَ حَتَّى صَبَّرَهُ إِلَى سُلَيْمَانَ ثُمَّ انْبَسَطَتِ الْأَرْضُ فِي أَقَلِّ مِنْ طَرْفَةِ عَيْنٍ

It is narrated to us by Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly,

‘From Abu Muhammad Al-Askari^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘The Magnificent Name of Allah^{-azwj} is of seventy-three letters, and rather there was one letter from it with Asif^{-as}. He spoke and the ground submerged for him in what was between him and (city of) Saba, and he grabbed the Throne of Bilquis until he brought it to Suleyman^{-as}. Then the ground spread out in less than the blink of an eye;

وَ عِنْدَنَا مِنْهُ اثْنَانِ وَسَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ اسْتَأْثَرَ بِهِ فِي عِلْمِ الْغَيْبِ.

And with us^{-asws} there are seventy-two letters, and one letter is with Allah^{-azwj}, He^{-azwj} Chose it regarding knowledge of the unseen’.¹⁷¹

تم الجزء الرابع و يتلوه الجزء الخامس

The part four is complete and is followed by the fifth part

¹⁷⁰ Basaair Al Darajaat – P 4 Ch 12 Rare H 2

¹⁷¹ Basaair Al Darajaat – P 4 Ch 12 Rare H 3