BASAAIR AL-DARAJAAT FI FAZAIL ALAY MOHAMMED\textsuperscript{asws}

BY

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Part One

This is the great version from the book Basaair Al-Darajaat (An Insight Into The Virtues of Alay Mohammed\textsuperscript{asws}) regarding the virtues of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asww} by the trustworthy narrator and nobleman Sheykh, and the signature of the narrators, Abu Ja’far Muhammad Bin Al-Hassan Bin Al-Farookh Al-Saffar, who knew Abu Muhammad Al-Hassan Bin Ali Al-Askari\textsuperscript{asws}, and wrote this down from the questions posed to him\textsuperscript{asws}. He died in the year 290 AH.
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In the Name of Allahazwj the Beneficent the Merciful

CHAPTER 1 – REGARDING THE KNOWLEDGE, THE SEEKING OF WHICH IS AN OBLIGATION ON THE PEOPLE

(1) Muhammad Bin Al-Saffar said: -

1 - It has been narrated by Ibrahim Bin Hashim, from Al-Hassan Bin Zayd Bin Ali Bin Al-Husayn, from his father, from Abu Abdullahasws said:
The Messenger of Allahsaww said: ‘Seeking of knowledge is an obligation on every Muslim and verily Allahazwj Loves the seeking of knowledge.’

(2) Haditha Muhammad Bin Al-Husayn Bin Ali Bin Zayd Bin Ali Bin Al-Husayn, from his father, from Abu Abdullahasws said:

2 - It has been narrated to us Muhammad Bin Hasaan, from Muhammad Bin Ali, from Isa Bin Abdullah Al-Amar, from Abu Abdullahasws, said:

‘Seeking of knowledge is an obligation under all circumstances.’

(3) It has been narrated to us Muhammad Bin Hasaan, from Muhammad Bin Ali, from Isa Bin Abdullah Al-Amar, from Abu Abdullahasws, said:

‘The seeking of knowledge is an obligation from the Obligations of Allahazwj.’

(4) Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from a man from our companions, from Abu Abdullahasws, said:

‘Amir-ul-Momineenasws1 said that the Messenger of Allahsaww said: ‘Seeking of knowledge is an obligation on every Muslim.’

(5) It has been narrated to us Muhammad Bin Hasaan, from Muhammad Bin Ali, from Isa Bin Abdullah Al-Amary, from Abu Abdullahasws, said:

‘The seeking of knowledge is an obligation from the Obligations of Allahazwj.’

(6) It has been narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah, from Isa Bin Abdullah Bin Ahmad Bin Amr Bin Ali Bin Abu Talibasws, said:

‘Seeking of knowledge is an obligation from the Obligations of Allahazwj.’

1 The Commander of the Faithfulasws
CHAPTER 2 – REWARD FOR THE TEACHER AND THE STUDENT

1 – Said, narrated to us Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, and Muhammad Bin Al-Husayn, from Amro Bin Aasim, from Al-MufazzAl-Bin Saalim, from Jabir, from Abu Ja'far asws, said:

‘The Messenger of Allah saww said: ‘For the good teacher, Pray for Forgiveness all the animals of the earth, and the fish in the sea, and all that have souls that are in the air, and the inhabitants of the sky and the earth; and as for the teacher and the student they have equal Recompense, for they will both come on the Day of Judgment like racing horses.’

2 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Al-Saeed, from Hamaad Bin Isa, from Abdullah Bin Maymoun Al-Qadaah, from Abu Abdullah asws, from his asws father, asws, said that the Messenger of Allah saww said:

‘One who travels on the path of seeking knowledge, Allahazwj Makes him to travel by it the path to the Paradise, and that the Angels lay out their wings for the satisfaction of the seeker of knowledge, and for him seek forgiveness the ones that are in the heavens and the ones in the earth, even the fish in the sea; and the preference of a scholar over the worshipper is like the preference of the moon over all the stars on the night of the full moon, for the scholars are the inheritors of the Prophetsas. The Prophetsas do not bequest Dinaars nor Dirhams (money), for they bequest knowledge.’

3 – It has been narrated to us Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Abdul Rahmaan Bin Al-Hajjaj, from Abu Abdullah asws, said:

‘For the seeker of knowledge, seek forgiveness everything, and even the fish in the seas and the birds in the atmosphere of the sky.’

4 – It has been narrated to us Al-Hassan Bin Ali Bin Al-Abbas Bin Amir, from Fazeyl Bin Usman, from Abu Ubeysa, from Abu Ja'far asws, said:

‘All the beasts of the earth pray for the seeker of knowledge, even the fish in the sea.’
5—It has been narrated to us Ibrahim Bin Hashim, from Al-Husayn Bin Sayf, from his father, from Amro Bin Shmir who said that it was narrated to him from Jabir, from Abu Abdullah asws said:

‘As for the good teacher, seek forgiveness for him the beasts of the earth, and the fish of the sea, and everything small and great in the earth of Allah and the skies.’

6—It has been narrated to us Ibrahim Bin Hashim, from Al-Husayn Bin Sayf, from his father, from Wahab Bin Saeed, from Al-Husayn Bin Al-Sabbaah Al-Nakhaie who said that it has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Hassan, from Ali that knowledge that He azwj will Make his path to the Paradise to be easier.

7—It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Amro Bin Abu Al-Maqdaam, from Jabir Bin Yazeed Al-Ju’fy, from Abu Ja’far asws said:

‘If the seeker of knowledge is a Shiite, seventy thousand Angels from the crossroads of the heaven say: ‘Lord azwj! Send salutation on Muhammad saww and the Progeny asws of Muhammad saww.’

8—It has been narrated to us Muhammad Bin Al-Husayn Bin Amro Bin Usmaan, and Al-Hassan Bin Ali Bin Fazaal-together, from Jameel Bin Daraaj, from Muhammad Bin Muslim, from Abu Ja’far asws, said:

‘Those of you who have learnt the knowledge, there is a similar reward for you to teach that knowledge to your brothers just like for the teachers who have taught you.’

9—It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Hassan, from Ali Bin Asbaat, from one of his companions, from Abu Abdullah asws, said:

‘Amir-ul-Momineen asws said: ‘The believer who is a teacher has a greater reward than the one who Fasts and fights in the way of Allah azwj and when he is laid to rest in the grave, he will be safe and nothing will affect him till the Day of Judgment.’
It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Hamza, from Abu Baseer who said, ‘I heard Abu Abdullah asws say:

‘One of good knowledge, for him will be the recompense of the one who acts by it.’ I said: ‘If he teaches it to another one and he makes that flow forward?’ He asws said: ‘He would have taught all those to whom the knowledge has flowed.’ I said, ‘And if he dies?’ He asws said: ‘Then he dies.’

It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Fazeyl Bin Usman, from Abu Abdullah asws:

‘The beasts of the earth pray for the seeker of knowledge, even the fish in the water.’

It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Hamza, from Abu Abdullah asws, said:

‘There is no one from the servants (of Allah) who has decided to seek knowledge and he sincerely strives for it but is splashed with the Divine Mercy a splashing.’

It has been narrated to us Ahmad, from Al-Barqy, from Ibn Abu Umeyr, from Ali Bin Yaqteen, from Abu Baseer who said:

‘I heard Abu Abdullah asws say: ‘One of good knowledge, he will have recompense.’ I said, ‘If he teaches that to another one?’ He asws said: ‘It flows to him, and he has taught all the people and more.’ I said, ‘If he dies?’ He asws said: ‘Then he dies.’

It has been narrated to us Ahmad, from Al-Barqy, from Ibn Abu Umeyr, from Ali Bin Yaqteen, from Abu Baseer who said:

‘The teacher and the student are equal in being recompensed.’

It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn Bin Ali Bin Yusuf, from Maqaatil Bin Maqaatil, from Abu Abdullah asws, from his father, from Abu Abdullah asws, said:

‘The Messenger of Allah (saww) said: ‘The man will come on the Day of Judgment and to him will be Rewards like accumulated debris or properties like mountains. He will say, ‘O my Lord! This is for me, and I have never done these deeds.’ He asws will Say: ‘This is your knowledge which you taught the people, and they acted by it after you.’
CHAPTER 3 – RECOGNITION OF THE KNOWLEDGEABLE ONE WHO KNOWS HIM

1 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Al-Saeed, from Muhammad Bin Al-Husan Bin Sagheer, from Rabai'e Bin Abdullah, from Abu Abdullah asws that he asws said:

'Allah azwj Disdains to Make matters to flow except with a reason. He azwj Made for you a reason for the explanation, and Made for you a banner for explanation, and Made on every banner a speaking door. One who recognises him asws recognises him asws, and one who is ignorant of him asws is ignorant of him asws, for that is the Messenger of Allah saww and us asws.'

2 – It has been narrated to us Ali Bin Muhammad Al-Qashany, from Muhammad Bin Isa Al-Ubeydi from an unbroken chain said that Abu Abdullah asws said:

'Allah azwj Disdains to Make matters to flow except with a reason. He azwj Made for you a reason for the explanation and Made for you a key for the explanation, and Made for every banner a speaking door. One who recognises him asws recognises him asws, and one who is ignorant of him asws is ignorant of him asws, for that is the Messenger of Allah saww and us asws.'

3 - It has been narrated to us Abdullah Bin Ja’far Bin Isa, from Al-Husayn Bin Al-Munzar, from Umar Bn Qays Al-Maasir, from Abu Ja’far asws saying that he hear him asws say:

'Surely Allah azwj never Called to anything that the community needs from Him azwj up to the Day of Judgment, but He azwj Brought it down in His azwj Book and explained it to His azwj Messenger saww, and Made for everything a Limit, and Made to him saww the evidence, demonstrated by him saww.'

4 - And Ibrahim Bin Hashim reported from Yahya Bin Abu Imran, from Yunus, from Al-Husayn Bin Munzar, from Umar Bin Qays, from Abu Ja’far asws the like of that.
CHAPTER 4 – PREFERENCE OF THE LEARNED OVER THE WORSHIPPER

1 - It has been narrated to us Ya'qub Bin Yazeed, and Ibrahim Bin Hashem, from Ibn Abu Umeyr, from Saf Bin Umeyra, from Abu Hamza Al-Thumaly, from Abu Ja'far asws, said:

'The learned who gives benefit by his knowledge is more preferable than seventy thousand worshippers.'

2 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Saeed, from Hamaad Bin Isa, from Abdullah Bin Maymoun, from Abu Abdullah asws, from his father asws who asws said that the Messenger of Allah saww said:

'The preference of the learned over the worshipper is like the preference of the moon on the night of the full moon over the rest of the stars.'

3 – And from him saww by this chain, said:

'The virtues of the learned are more beloved to me saww than the virtues of the worshipper.'

4 - It has been narrated to us Muhammad Bin Hasaan and Zayd, from Al-Rawandy, from Ja'far Ibn Muhammad asws, said:

'The learned comes before the worshipper in eminence, by a distance of five hundred years of travel.'

5 – It has been narrated to us Ya'qub Bin Yazeed, from Ibn Abu Umeyr, from Sayf Bin Umeyra, from Abu Hamza Al-Thumaly, from Ali Bin Al-Husayn asws or from Abu Ja'far asws, said:

'Conformity in Religion is harsher on the Satan than the worship of a thousand worshippers.'

6 - It has been narrated to us Ahmad Bin Muhammad, from Muhammad Ismail, from Sa'daan Bin Muslim Bin Muawiya Ibn Amaar who said:

'I said to Abu Abdullah asws that a man reports your asws Hadeeth and transmits that to the people and establishes it in the hearts of your asws Shiites, and to the worshipper from among your asws Shiites, he who does not have these reports, which of these two is preferable?' He asws said: 'The reporter of our asws Hadeeth who transmits it to the people and establishes it in the hearts of our asws Shiites is more preferable than a thousand worshippers.'
7 – It has been Narrated to us Muhammad Bin Isa Bin Yunus Bin Abdul Rahmaan, from Abu Abdullahasws, said:

'When it will be the Day of Judgment, Allahazwj Mighty and Majestic will Resurrect the teacher and the worshipper. When they pause in front of Allahazwj, Heazwj will Say to the worshipper: “Go to the Paradise.” And Say to the learned: “Intercede for the people by the beauty of your writing to them.’

8 – It has been narrated to us Amr Bin Musa, from Haroun Bin Muslim, from Mas'adat Bin Ziyad, from Ja'farasws from hisasws fatherasws that the Messenger of Allahsaww said:

'The preference of the learned over the worshipper is like the preference of the sun over the stars, and the preference of the worshipper over the non-worshippers is like the preference of the moon over the stars.’

9 – Narrated to us Ahmad Bin Muhammad, from Al-Barqy mentioning from Abu Abdullahasws, said:

'A learned one is more preferable than a thousand worshippers and a thousand ascetics.' And heasws said: 'A learned one who benefit others by his knowledge is more preferable than the worship of a thousand worshippers.'

10 – Narrrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Mahboub, from Muawiya Bin Wahab who said:

'I asked Abu Abdullahasws about two men, one of whom is a 'Faqih' the reporter of the Hadeeth, and the other one a worshipper who does not have the like of these reports, heasws said: 'The reporter of the Hadeeth conforming in the Religion is more preferable than a thousand worshippers who do not have his understanding and no reports.’

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1 - Narrated to us Ibrahim Bin Hashim, from Yahya Bin Abu Umran, from Yunus, from Jameel who said, 'I heard Abu Abdullahasws say: 'The people are divided into three categories; the knowledgeable one, and the student, and the worthless. Weasws are the knowledgeable ones, and ourasws Shiites are the students, and the rest of the people are worthless.'

2 - It has been narrated to me Al-Hassan Bin Ali, from Al-Abbas Bin Aamir, from Sayf Bin Umeyra, from Amro Bin Shimr, from Jabir, from Abu Abdullahasws, said: 'As for the people there are two; knowledgeable one and the student; and the rest of the people are worthless. Weasws are the knowledgeable ones, and ourasws Shiites are the students, and the rest of the people are worthless.'

3 - It has been narrated to us Muhammad Bin Al-Husayn Bin Abdul Rahmaan Bin Abu Hashim, from Saalim, from Abu Abdullahasws, said: 'The people are categorised into three: a knowledgeable one, and a student, and worthless. Weasws are the knowledgeable ones, and ourasws Shiites are the students, and the rest of the people are worthless.'

4 - It has been narrated to me Muhammad Bin Abdul Hameed, from Sayf Bin Umeyra who said that it was narrated to him from Abu Salma, who said: 'I heard Abu Abdullahasws say: 'The people are categorised into three; knowledgeable ones, students, and worthless.' I asked himasws about that, heasws said: 'Weasws are the knowledgeable ones, and ourasws Shiites are the students, and the rest of the people are worthless.'

5 - It has been narrated to us, Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washhaa, from Ahmad Bin Aayaz, from Abu Khdidja, from Abu Abdullahasws, said: 'Surely, the people are categorised into three; knowledgeable one, and student, and worthless. Weasws are the knowledgeable ones, and ourasws Shiites are the students, and the rest of the people are worthless.'
CHAPTER 6 – THE PEOPLE HAVE BEEN ORDERED TO ACQUIRE THE KNOWLEDGE FROM ITS QUARRY, AND ITS QUARRY IS THE PROGENY \(\text{asws}\) OF MUHAMMAD \(\text{as}\\)w

(1) حدثني السندي بن محمد عن ابن عثمان عن عبد الله سليمان قال سمعت ابا جعفر عليه السلام وعدهم رجل من اهل البصرة يقال له عثمان الأعمي وهو يقول ان الحسن البصري يزعم ان الذين يكتمون العلم يؤثرون بريء بطونهم النار فقال ابا جعفر عليه السلام فهلك إذًا مؤمن آل فرعون وما زال العلم مكتوما منذ بعث الله نوح عليه السلام فليذهب الحسن يعنينا وشمالاً فلما لا يجد العلم اهيننا.

1 - It has been narrated to Al-Sanady Bin Muhammad, from Aban Bin Usman, from Abdullah Suleyman who said:

'I heard Abu Ja’far', with him \(\text{as}\)w was a man from the people of Basra saying to him, ‘Usman Al-A’amma was saying that Al-Hassan Al- Basry thinks that the ones whom God will not find the knowledge except from the People \(\text{as}\)w, he will never find the knowledge except over here.'

(2) حدثني أبو جعفر أحمدبن محمد بن الحسن بن سعيد بن النضر بن سويد عن يحيى بن الحلي بن معن بن أبي عثمان عن أبي بصير عن أبي عبد الله عليه السلام قال لا أرى أن الحكيم بن عنيه من قال إنا ومن الناس من يقول أمنا باباه وباللهم الآخر وماهم بمؤمنين ف ليس مرح الحكم ولا يغري اما والله لا يصيب العلم إلا من اهل بيت نزل عليهم جبريل عليه السلام.

2 – It has been narrated to me Abu Ja’far Ahmad Ibn Muhammad, from Al-Hassan Bi Saeed, from Al-Nazar Bin Suwed, from Yahya Bin Al-Halby, from Moala Bin Abu Usman, from Abu Baseer, from Abu Abdullah \(\text{as}\)w, said:

‘Al-Hakam Bin Otaiba said to me', who said that Allah \(\text{azwj}\) said:[2:8] And there are some people who say: We believe in Allah and the last day; and they are not at all believers. Al-Hakam can go to the East and to the West, but, by Allah \(\text{azwj}\), he will not succeed in acquiring knowledge except from the People \(\text{as}\)w of the Household upon whom \(\text{as}\)w Came Jibraeel \(\text{as}\).

(3) حدثني السندي بن محمد ومحمد بن الحسن بن جعفر عليه السلام عن شهادة ولد الزنا تجوز قال لا قلت ان الحكم بن عنيه يزعم انها لحق رد الشيء لا تغير له ذنبه ما قال الله للحكيم أنه لن تزور له ولو كهف وسوف تسلون فليذهب الحكم بعينا وشمالاً فلما لا يوجد العلم إلا من اهل بيت نزل عليهم جبريل.

3 – It has been narrated to me Al-Sandy Bin Muhammad and Muhammad Bin Al-Hassan, from Ja’far Bin Bashir, from Aban Bin Usman, from Abu Baseer who said, ‘I asked Abu Ja’far about the bearing of the witness of an illegitimately born person, whether it is permissible, he \(\text{as}\)w said: ‘No.’ I said, ‘Al-Hakam Bin Oteiba thinks that it is permissible.’

He \(\text{as}\)w said: ‘Our Allah \(\text{azwj}\)! Do not Forgive his sins, did not Allah \(\text{azwj}\) Say for Al-Hakam [43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned. Al-Hakam, he can go to the right and to the left, by Allah \(\text{azwj}\), he will not find the knowledge except from the People \(\text{as}\w) of the Household upon whom \(\text{as}\w) Came Jibraeel \(\text{as}\).
4 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Ali, from Abu Is'haq Tha'albat, from Abu Maryam who said:

‘Abu Ja’far asws said to Salmat Bin Kaheel and Al-Hakam Bin Oteiba: ‘Go East and go West, you will not find the correct knowledge except for the things that come out from us asws People asws of the Household.’

5 – It has been narrated to us Al-Fazl, from Musa Bin Al-Qasam, from hamaad Bin Isa, from Suleman Bin Khalid who said:

‘I heard Abu Ja’far asws say that when a man from the people of Basra questioned him asws, ‘Usman Al-A’amma has reported from Al-Hassan that the ones who hide the knowledge will have a smell coming out from their stomachs that it will hurt the inhabitants of the Fire.’ Abu Ja’far asws said: ‘Perished! Then the believer of the People of Pharaoh la lied and that from chicken of adulterers, and hiding of the knowledge has not stopped even from before the killing of the son as of Adam as. Al-Hassan, he can go right and left, he will not find the knowledge except with the People of Knowledge asws upon whom asws Came Jibraeel as.’

6 – It has been narrated to us Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Al-Husayn Bin Usman, from Yahya Bin Halb, from his father, from Abu Ja’far say when a man said, and I was with him, ‘Al-Hassan Al-Basry has reported from the Messenger of Allah saww that he saww said:

‘One who hides knowledge will go on the Day of Judgment chained in the reins from the Fire.’ He saww said: ‘Lie! Woe be unto him. So where are the Word of Allah azwj?’ And said: ‘A believing man from the people of Pharaoh la hid his belief for men were being killed for saying Allah azwj is my Lord azwj. Then Abu Ja’far asws increased his asws voice and said: ‘He can go wherever he so desires, but, by Allah azwj, he will not find the knowledge except over here.’ Then after remaining silent for a while, Abu Ja’far asws said: ‘With the Progeny asws of Muhammad saww.’
RARE FROM THE CHAPTER AND THEY ARE PART OF IT – AS FOR THE KNOWLEDGEABLE ONES, THEY ARE THE PROGENY of MUHAMMAD

1 - It has been narrated to me Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Al-Bakhtary, from Abu Abdullah asws, said: ‘The knowledgeable ones are the inheritors of the prophets as, they as do not bequest Dirhams and Dinaars, for they as bequest Hadeeth from their as Hadeeth. The one who takes anything for these it is as if he has taken abundant good. Take a look at your knowledge, if you have taken this from us asws, the People asws of the Household then you will deny every enemy, every distortion of the exaggerators, and the plagiarism of the falsifiers and the explanations of the ignorant.’

2 - It has been narrated to me Al-Hassan Bin Musa Al-Khashaab, from Gyaas Bin Kaloob, from Is’haq Bin Amaar, from Ja’far asws from his asws father asws that the Messenger of Allah asw said: ‘What you find in the Book of Allah asw, the doing of which is a necessity, there is no excuse for you to avoid it, and that which is not in the Book of Allah asw and it was in my asw Sunnah, there is no excuse for you in the avoidance of my asw Sunnah, and that which is not in my asw Sunnah, what my asw companions say, take it, for the example of my asw companions is like the example of the stars, take guidance from any one of the statements of my asw companions. Take them and be guided, and the differences of my asw companions are a Mercy to you.’ It was said to him asw, ‘O Messenger of Allah asw, and who are your asw companions?’ He asw said: ‘People asws of my asw Household.’

3 - It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin FazaAl-with an unbroken chain going up to Abu Abdullah asws, said: ‘The knowledgeable ones asws are the inheritors of the Prophets as, and that the Prophets as do not bequest Dinaars nor Dirhams, and they as bequest Hadeeth from their as Hadeeth. Anyone who takes anything from these has taken abundant good. Take a look at this knowledge of yours, if it is from us asws against all the enemies, you will deny the distortions of the exaggerators, and the plagiarism of the falsifiers, and the explanations of the ignorant.’
4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Ibrahim Bin Al-Is'haq Al-Azdy, from Abu Usman Al-Abady, from Ja’far asws, from his asws father asws said that the Messenger of Allah saww said:

‘The recitation of the Quran during Prayers is more preferable than the recitation of the Quran in other than Prayers, and the Remembrance of Allah azwj is more preferable than Sadaqa and the Sadaqa is more preferable than Fast, and the Fast is a garden.’ Then the Messenger of Allah saww said: ‘There are no words except by deeds, and no deed except by intention, and no intention except by harvesting the Sunnah.’
CHAPTER 7 – REGARDING THE IMAMS\textsuperscript{asws} OF THE PROGENY\textsuperscript{asws} OF MUHAMMAD\textsuperscript{saww}, WHOEVER DERIVES KNOWLEDGE FROM THEM\textsuperscript{asws}, AND THEY\textsuperscript{asws} ARE THE KNOWLEDGEABLE ONES, WILL NOT BE WRONGED AND WILL NOT BE IGNORANT

1 - It has been narrated to us Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sabaah Al-Mazny, from Al-Haris Bin Haseer, from Al-Hakam Bin Oteiba the following:

'A man met Al-Husayn Bin Ali\textsuperscript{saww} during Thalbiyya, and he\textsuperscript{saww} wanted to go to Karbala. He came up to him\textsuperscript{asws} and greeted him\textsuperscript{asws}. Al-Husayn\textsuperscript{saww} said to him: ‘From which of the cities are you?’ He said, ‘From the people of Kufa.’ He\textsuperscript{saww} said: ‘O person of Kufa! Had you met me\textsuperscript{asws} in Medina\textsuperscript{asws} would have shown you the effects of Jibraeel Coming down on our\textsuperscript{asws} House on my\textsuperscript{asws} grandfather\textsuperscript{saww} with the Revelation. O brother from the people of Kufa, derive the knowledge from us\textsuperscript{asws}, you will learn, and there can never be anything beyond us\textsuperscript{asws}.’

2 - It has been narrated to us Al-Haysam Al-Nahdy Al-Kufy, from Al-Hassan Bin Ali, from Ibn Haraasat Al-Shaybany, from Sheykh from the people of Kufa who said,

‘I saw Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} at Mina. He\textsuperscript{asws} said: ‘Where does the man come from?’ I said, ‘From the people of Iraq.’ He\textsuperscript{asws} said to me: ‘O brother from the people of Iraq, had you been with us\textsuperscript{asws} in Medina, we\textsuperscript{asws} would have shown you the place of Jibraeel\textsuperscript{asws} in our\textsuperscript{asws} houses. If the people derive knowledge from us\textsuperscript{asws}, we\textsuperscript{asws} would show them what we\textsuperscript{asws} know and where we remain silent.’

3 - It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, who said that it has been narrated from Yahya Bin Abdullah Abu Al-Hassan the master of Al-Daylam who said:

‘I heard Ja'far Bin Muhammad\textsuperscript{asws} say, and with him\textsuperscript{asws} were people from Kufa: ‘I\textsuperscript{asws} am surprised at the people that they try to take all of their knowledge from the Messenger of Allah\textsuperscript{saww}, learn from it and be guided and report it, and I\textsuperscript{asws} am the person from his\textsuperscript{saww} Household, and of his\textsuperscript{saww} descent, they never take it from me\textsuperscript{asws}, and we\textsuperscript{asws} are the people of his\textsuperscript{saww} Household, and of his\textsuperscript{saww} descent, and regarding our\textsuperscript{asws} status the Revelation Came down, and ones to whom comes the knowledge from us\textsuperscript{asws} will see that they will learn and be guided, and that ignorance and straying is an impossibility for us\textsuperscript{asws}.’
RARE FROM THE CHAPTER AND IT IS FROM IT

1 - It has been narrated to me Muhammad Bin Al-Ju'fy, from Ja'far Bin Bashir, and Al-Hassan Bin Ali Bin Fazaal, from Masn, from Zarara, said:

'I was sitting with Abu Ja'far, a man from the people of Kufa said, asked him about the statement of Amir-ul-Momineen, "Ask me anything you like, and you will not ask me anything but you will progress by it.' He said: 'There was no one who had knowledge except that, which came out from Amir-ul-Momineen. Let the people go wherever they want, but by Allah, the Commands will come to them from here.' He pointed by his hand to Medina (the city).'}
CHAPTER 8 – REGARDING THE STRAYING ONES BEING THOSE THAT HAVE STRAYED AWAY FROM THE TRUE IMAMS\textsuperscript{asws} AND TAKE TO THEIR OWN OPINIONS WITHOUT GUIDANCE FROM THE TRUE IMAMS\textsuperscript{asws}

1 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazari Bin Suleyman, from Al-Moala Bin Khunays, who said:
Abu Abdullah\textsuperscript{asws} said regarding the Statement of Allah\textsuperscript{azwj} Mighty and Majestic [28:50] and who is more erring than he who follows his low desires without any guidance from Allah? : 'It means one who takes his religion by his own opinion without guidance from the guiding Imams\textsuperscript{asws}.'

2 - And from him, from Al-Husayn, from Ahmad Bin Muhammad said:
Abu Al-Hassan\textsuperscript{asws} said regarding the Statement of Allah\textsuperscript{azwj} Mighty and Majestic [28:50] and who is more erring than he who follows his low desires without any guidance from Allah? : 'It means one who takes his religion by his own opinion without guidance from the Imams\textsuperscript{asws} of guidance.'

3 - It has been narrated to us Muhammad Bin Al-Husayn, from Al-Nazari Bin Shuaib, from Muhammad Bin Al-Fazal, from Abu Hamza Al-Thumaly who said:
'I heard Abu Ja'far\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} Mighty and Majestic [28:50] and who is more erring than he who follows his low desires without any guidance from Allah? Say: 'Allah\textsuperscript{azwj} Means by it the one who take his religion by his own opinion from the opinions of the (false) imams other than the Imams\textsuperscript{asws} of guidance.'

4 - It has been narrated to us Abdullah bin Muhammad Bin Al-Husayn, from Al-Hajjaal, from Ghalib Al-Nahwy the following:
Abu Abdullah\textsuperscript{asws} said regarding the Statement of Allah\textsuperscript{azwj} the High [28:50] and who is more erring than he who follows his low desires without any guidance from Allah? Imam\textsuperscript{asws} said: ' (it is) To take religion by one’s own opinion.'

5 - It has been narrated to us Abaad Bin Suleyman, from Sa’d, from Muhammad Bin Fazeyl the following:
Abu Al-Hassan said regarding the Statement of Allah\textsuperscript{azwj} Mighty and Majestic [28:50] and who is more erring than he who follows his low desires without any guidance from Allah? Imam\textsuperscript{asws} said: 'It means taking his desires as religion, without guidance from the Imams\textsuperscript{asws} of guidance.'
1 - It has been narrated to us Yaqoub Bin Yazeed, from Is'haq Bin amaar, from Ahmad Bin Al-nazar, from Amro Bin Shirrn, from Jabir Bin Yazeed, from Abu Ja’far asws that he asws said:

‘One who makes to be his religion without having heard from the truthful, Allah azwj will Necessitate straying for him up to the Day of Judgment.’

2 - It has been narrated to us Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Al-Sayyari, from Abu Abdullah asws said:

When a man questioned him asws about the Statement of Allah azwj Mighty and Majestic [20:123] then whoever follows My guidance, he shall not go astray nor be unhappy. Imam asws said: ‘One who speaks by the Imams asws and follows their asws orders to him, and not from those whose obedience is not permissible.’

1 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Mahboub who said that it was narrated to him from a Sheykh from the people of Medina called Bashar Ibn Abu Uqba, from Abu Ja'far asws and Abu Abdullah asws, said:

'Surely Allah aswj Created Muhammad saww from the clay from the jewel under the Throne, and that it was the clay that seeped from it that became a mountain, Amir-ul-Momineen asws was from the clay that seeped from the clay of the Messenger of Allah asww. And it was the seepage from the clay of Amir-ul-Momineen asws so that it became a mountain that was Our asws clay from the grace of the clay of Amir-ul-Momineen asws, and it was the seepage from our asws clay that became a mountain for the clay of our asws Shiites. Their hearts yearned for us asws and our asws hearts were merciful to them, like the mercy of the father to the son, and we asws are good to them and they are good to us asws, and the Messenger of Allah asww is good to us asws and we asws are good to him asww.'

2 - It has been narrated to us Muhammad Bin Isa, from Abu Al-Hajaj who said:

'Abu Ja'far asws said to me: 'O Abu Al-Hajaj, surely Allah aswj Created the clay of Muhammad asww and the Progeny asww of Muhammad asww from the clay of Iliyeen, and Created their asws hearts from the clay higher than that, and Created our asws Shiites from the clay of other than Iliyeen and created their hearts from the Iliyeen. The hearts of our asws Shiites are from the bodies of the Progeny asws of Muhammad asww, and surely Allah aswj Created the enemies of the Progeny asws of Muhammad asww from the clay of Sijeen and Created their hearts from clay worse than that, and Created their Shiites from clay other than the clay of Sijeen, and Created their hearts from clay of Sijeen. Their hearts are from the bodies of those ones, and every hearts longs for its body.'

3 - And it has been narrated to me from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Nash'hAl-who said that it was narrated to him from Muhammad Bin Ismail, from Abu Hamza Al-Thumaly who said:
‘I heard Abu Abdullah asws say: ‘Surely Allah azwj Created us asws from the high Illiyeen and Created the hearts of our asws Shiites from that which we asws had been created, and Created their bodies from other than that. Their hearts desire for us asws because they have been created from what we asws have been created.’ Then recited these Verses [83:18] Nay! Most surely the record of the righteous shall be in the Illiyin. [83:19] And what will make you know what the highest Illiyin is? [83:20] It is a written book, [83:21] Those who are drawn near (to Allah) shall witness it. ‘And Created our asws enemies from Sijjeen, and Created their Shiites from what they had been Created from and their bodies from other than that. Their hearts yearn towards them because these have been Created from that which those have been Created.’ Then recited these Verses [83:7] Nay! Most surely the record of the wicked is in the Sijjin. [83:8] And what will make you know what the Sijjin is? [83:9] It is a written book.

4 – And narrated to me Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Fazaalahu, from Ali Bin Abu Hamza, from Abu Baseer, from Abu Ja’far asws, said:
‘I asws and our asws Shiites have been Created from one clay, and our enemies have been Created from worn out clay of the rotten mix.’

5 - It has been narrated to me Al-Abbas Bin Ma’rouf, from Hamaad Bin Issa, from Rabai’e, from Ali Bin Al-Husayn asws said:
‘Surely Allâh azwj the High created the Prophets as from the clay of Illiyeen, their as hearts and their as bodies, and Created the hearts of the believers from that clay, and Created the bodies of the believers from other than that, and Created the infidel from the clay of Sijjeen, their hearts and their bodies. These two clays were mixed up. It is due to this that the believer gives birth to an infidel and an infidel gives birth to a believer, and from this a believer commits sins and from this an infidel does good deeds. The hearts of the believers yearn for that which they have been created from, and the hearts of the infidels yearn for that which they have been Created from.’

6 – And narrated to me Ahmad Bin Al-Husayn, from Ahmad Bin Ali Bin Haytham Al-Razy, from Idrees, from Muhammad Bin Sinan Al-Abady, from Jabir Al-Ju’fy who said:
‘I was with Muhammad Bin Ali asws, He asws said: ‘O Jabir! We asws and those that love us asws have been Created from one clay, white and pure from the high Illiyeen. We asws have been Created from higher and those that love us asws have been Created from lower, and when it will be the Day of Judgment, they will turn higher from lower, and when it will be the Day of Judgment we asws will strike our asws hands on parts of our Prophet asaww and our asws Shiites afterwards will strike their hands on parts of us asws. You will see Allâh azwj Become (One with) His azwj Prophet asaww and his asaww.'
descendants, and you will see his asws become one with those that love them asws. Jabir struck his hand on his asws hand and said, 'We have entered two-thirds of the way, by the Lordazwj of the Kaaba.'

7 - It has been narrated to us Muhammad Bin Al-Hassan from Al-Nazari Bin Shuaib, from Abdul Ghaffar Al-Jaaryy, from Abu Abdullah asws, said:

’Surely Allahazwj Created the believer from the clay of the Paradise, and Created the Naasibi (Those who hate them asws and their asws Shiites) from the clay of the Fire.’ And said: ‘If Allahazwj Intends by Hisazwj good, Makes his soul and body to be good. He will not hear anything from good but he will know it, and will not hear anything abhorrent but will abhor it.’

He said, ‘And I heard him asws say: ‘Clays are of three kinds – clay of the Prophetsas and the believer is from that clay except that the Prophetsas are the elites and the original, and for them as is the preference, and the believers are branches from that clay, similarly Allahazwj does not Differentiate between them as and their as Shiites.’ And said: ‘Clay of the Naasibi is from the worn out elderly, and as for the weak ones, it is the dust that does not become a believer from his belief nor a Naasibi from his hatred, and Allahazwj Wills what Heazwj Wills for all of them.’

8 - It has been narrated to us Umran Bin Musa, from Ibrahim Mahziyar, from Ali Bin Al-Husayn Bin Saeed, from Al-Hassan Bin Mahboub Al-Hashimy, from Hanaan Bin Munzar, from Abu Abdullah asws, said:

‘Allahazwj Kneaded our asws clay and the clay of our asws Shiites, mixing us asws with them and them with us asws. As for anything that was Created from our asws clay, it will yearn for us asws, as you, by us asws.’

9 – And from him by this chain, from Al-Husayn Bin Saeed, from Al-Husayn Bin Maymoun informing from Abu Abdullah asws, said:

‘Surel Allahazwj Mighty and Majestic Created us asws from Illiyeen, and Created those that love us asws from other than what Heazwj Created us asws from, and Created our asws enemies from Sijjeen, and Created those that love them from which they had been Created, therefore each (group) loves each (its respective group).’

10 – Hadithi Umar bin Mousa bin Mousa bin Moubi known as ‘Afraa bin A’ibah bin A’ibah from Abu Abdullah asws, said: ‘Abu Abdullah asws was told that Jabir bin Jubair struck his hand on his asws hand and said, ‘We have entered two-thirds of the way, by the Lordazwj of the Kaaba.’
10 – It has been narrated to me Umran Bin Musa, from Musa Bin Ja'far, from Ali Bin Ma'bad, from Ibrahim Bin Is'haq, from Al-Husayn Bin Yazeed, from Ja'far Bin Muhammad, from his father, from his grandfather, said that Ali Bin Al-Husayn, from Abu Al-Hassan the First, from Abdullah from Al-Fazl Bin Is'haq, from Al-Husayn Bin Yazeed, from Ja'far Bin Muhammad, from his father, from Abu Al-Hassan the First, said: ‘Surely Allah azwj Sent Jibraeel as to the Paradise. He came to Him azwj with clay from its clays, and sent the Angel of Death to the earth who came with clay from its clays. He azwj Brought together the two clays then divided into two parts. He azwj made us asws from the good half, and made our Shiites from our asws clay. If there was one from our asws Shiites who indulges in an ugly deed that is as a result of the mix up with our asws clay which was good, and his fate will be to the Fire.’

11 – It has been narrated to us Muhammad Bin Hamaad, from his brother Ahmad Bin Hamaad, from Ibrahim, from Abdul Hameed, from his father, from Abu Al-Hassan the First asws, that he heard him asws say: ‘Allah aswj Created the Prophets as and the Trustees as on the day of Friday, and this was the day when Allah aswj took the covenant from them as. And said: ‘He aswj Created us asws and our asws Shiites from the stockpile of clay, there will be no abnormalities from it up to the Day of Judgment.’

12 – It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, from Abu Abdullah asws, said: ‘Surely Allah aswj Created Muhammad asaww and his asww Family asws from the clay of the Throne, did not Leave any one of them asaws out nor increased it by anyone else.’

13 – It has been narrated to us Yaqoub Bin Yazeed, and Muhammad Bin Isa, from Ziyad Al-Abdy, from Al-Fazl Bin Isa Al-Hashmy who said, ‘I and Abu Isa entered into the presence of Abu Abdullah asws.

He said to him asws ‘as for the statement of the Messenger of Allah aswaw, ‘Salman as is a man from us asws the People asws of the Househould’, He asws said: ‘Yes.’ He said, ‘Any from the sons of Abdul Mutualis as?’ He asws said: ‘From us asws the People asws of the Household.’ He said to him asws, ‘Any from the sons of Abu Talib as?’ He asws said: ‘From us asws the People asws of the Household.’ He said to him asws, ‘I do not know them.’ He asws said: ‘Get to know them, O Isa, for they are from us asws the People asws of the Household.’ Then he asws placed his asws hand on his chest, and then said: ‘This is without you cannot go to (salvation). Surely, Allah aswj Created our asws clay from
Illiyeen, and Created the clay of our\textsuperscript{asws} Shiites from other than that? They are from us\textsuperscript{asws}, and Created the clay of our\textsuperscript{asws} enemies from Sijjeen and Created the clay of their Shiites from other than that, and they are from them; and Salmon\textsuperscript{asws} is better than Lumina\textsuperscript{asws}.

14 – This is not a Hadeeth, but someone’s opinion, hence was not translated!

15 - It has been narrated to us Ahmad Bin Muhammed, from Al-Bargy, from Saleh Bin Sahl who said: ‘I said to Abu Abdullah\textsuperscript{asws} that the believer is from the clay of the Prophets\textsuperscript{as}?’ He\textsuperscript{asws} said: ‘Yes.’

It has been narrated to us Abdullah Bin Muhammad Bin Ibrahim Bin Muhammed, from Mas'oud Bin Yusuf Bin Kaleyb, from Al-Hassan Bin Hamaad, from Fazeyl Bin Al-Zubeyr, from Abu Ja'far\textsuperscript{asws} said: ‘O Fazeyl! Know that the Messenger of Allah\textsuperscript{saww} said: ‘If saww and the People\textsuperscript{asws} of my\textsuperscript{saww} Household have been Created from Illiyeen and our\textsuperscript{asws} hearts have been Created from what we\textsuperscript{asws} have been Created, and our\textsuperscript{asws} Shiites have been Created from lower than that, and the hearts of our\textsuperscript{asws} Shiites have been Created from it, and our\textsuperscript{asws} enemies have been Created from Sijjeen and their hearts have been Created from that which they have been created from, and their Shiites have been Created from lower than that, and the hearts of their Shiites have been Created that which they have been Created from. Can anyone from the Illiyeen be from the people of Sijjeen, and can anyone from the Sijjeen be from the people of Illiyeen?’

And from him, from Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Sayf Bin Umeayra, from Abu Bakr Al-Hazramy, from Ali Bin Al-Husayn\textsuperscript{asws} that he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} has Taken a covenant from our\textsuperscript{asws} Shiites with us\textsuperscript{asws} on our\textsuperscript{asws} Wilayah (Wilayah), they do not increase nor do they decrease (neither become Gali nor Mukassir). Surely, Allah\textsuperscript{azwj} Created us\textsuperscript{asws} from the clay of Illiyeen and Created our\textsuperscript{asws} Shiites from the clay lower than that, and Created our\textsuperscript{asws} enemies from the clay of Sijjeen and Created their friends from the clay lower than that.’
It has been narrated to me Ali Bin Hasaan, from Ali Bin Atiya Al-Ziyaat with an unbroken chain going up to Amir-ul-Momineen\textsuperscript{asws}, said: Amir-ul-Momineen\textsuperscript{asws} said: ‘Surely, Allah\textsuperscript{azwj} has a river under His Throne which is illuminated by His\textsuperscript{azwj} Light. On the edges of the river there are two Created Spirits, the Holy Spirit and the Spirit from His\textsuperscript{azwj} Command. And Allah\textsuperscript{azwj} has ten clays, five from the Paradise and five from the earth. And then He\textsuperscript{azwj} Detailed the Gardens and Detailed the earth, then said: ‘There is neither a Prophet\textsuperscript{s} nor an Angel Made but has been blown into him the two Spirits, and Made the Prophet\textsuperscript{asws} from one of those two clays.’ I said to Abu Al-Hassan\textsuperscript{asws}, ‘What is “Al-Jabal”?’ He\textsuperscript{asws} said: ‘A Creation other than us\textsuperscript{asws} the People\textsuperscript{asws} of the Household, for Allah\textsuperscript{azwj} has Created us\textsuperscript{asws} from ten clays altogether and Blew into us\textsuperscript{asws} from the two Spirits together, adding fragrance to the fragrance.’ And others have reported from Abu Al-Saamit who said, ‘The clay of the Gardens, was from the Garden of \textit{Eden}, and the Garden of ‘\textit{Ma'wa}’ and ‘\textit{Al-Naeem}', and \textit{Al-Firdows}, and \textit{Al-Khuld}; and the clay of the earth was from Mecca, and Medina, and the \textit{Bayt Al-Maqdas} (Jerusalem) and \textit{Al-Hira}.'

1 - It has been narrated to me Ahmad Bin Muhammad, from Abu Yahya Al-Wasit, from one of our companions who said:

Abu Abdullahasws said: ‘Weasws have been Created from Illiyeen and ourasws souls have been Created from higher than that, and the souls of ourasws Shiites have been Created from Illiyeen and their bodies have been Created from other than that. It is due to this relationship between usasws and them that their hearts yearn for usasws.’

2 - It has been narrated to us Umran Bin Musa, from Ibrahim bin Mahziyar, from his brother Ali, from Muhammad Bin Sinan, from Ismail Bin Jabir and Karaam, from Muhammad Bin Mazaarib who said:

Abu Abdullahasws said: ‘Surely Allahazwj Made us from Illyeen and made the souls of ourasws Shiites from that which weasws were Made from, and from then on their souls yearned for usasws, and Created their bodies from other than that; and Created ourasws enemies from Sijjeen, and Created their Shiites from what they had been Created from, and Created their bodies from other than that, and from then on their souls yearned for them.’

3 - It has been narrated to us Muhammad Bin Isa, from Muhammad Bin Shuaib, from Umran Bin Is’haq Al-Za’farany, from Muhammad Bin Marwaan who has narrated the following:

Abu Abdullahasws said: ‘Allahazwj Created usasws from the Light of Hisazwj Grandeour, then Caricatured2 ourasws creation from the clay from the hidden stockpile from underneath the Throne. That Light dwelled in it. It was as if weasws had been created from two Lights. No one has been Made in the way in which weasws have been C created, and created the souls of ourasws Shiites from ourasws bodies, and their bodies from the clay from the hidden stockpile of the clay lower than that, and Allahazwj has not Made anyone else in that way except for the Prophetsas and the Messengersas, and that is why weasws are what weasws are and they are the people who will become the rest of the people attacked by the Fire and to the Fire.’

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2 Veiled usasws in the outfit of human flesh
CHAPTER 11 – REGARDING THE IMAMS\textsuperscript{as} OF THE PROGENY OF MUHAMMAD\textsuperscript{saww}, THEIR\textsuperscript{as} HADEETH ARE DIFFICULT AND BECOME MORE DIFFICULT

1 – Narrated to me Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir who said:

‘Abu Ja’far\textsuperscript{asws} said that the Messenger of Allah\textsuperscript{saww} said: ‘The Hadeeth of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} are difficult, no one will believe in them except an Angel of Proximity, or a ‘Mursil’\textsuperscript{as}, or a servant whose heart has been tested for faith.

As for what comes to you from the Hadeeth of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, soften your hearts and understand it, accept it, and do not be disgusted by your hearts and reject them, (if unsure) refer them back to Allah\textsuperscript{azwj} and to the Messenger\textsuperscript{saww} and to the knowledgeable one from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}. And he will (certainly) be destroyed, the one who narrated from that which he has not been able to bear, and who says, ‘By Allah\textsuperscript{azwj} this was not it, this was not it, this was not it.’

2 – Narrated to us Abu Ja’far\textsuperscript{asws}, from Ali Bin Al-Hakam, from Zareeh Al-Mahaarby, from Abu Hamza Al-Thumal, from Ali Bin Al-Husayn\textsuperscript{asws}, said:

I heard him\textsuperscript{asws} say: ‘Our\textsuperscript{as} Hadeeth are difficult, and become more difficult, none can bear then except for a Mursil Prophet\textsuperscript{as}, or an Angel of Proximity, and (some) from the Angels who are not of Proximity.’

3 - Narrated to us Abu Ja’far, from Muhammad Bin Sinan, from Abu Al-Jaroud, from Abu Ja’far\textsuperscript{asws}, said:

I heard him\textsuperscript{asws} say: ‘The Hadeeth of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} are difficult, and become more difficult, heavy, clear, intelligent, none can bear it except for the Angel of Proximity, or a Mursil Prophet\textsuperscript{as}, or a servant whose heart has been tested for faith by Allah\textsuperscript{azwj}, or it is a fortified city, when it is established by our\textsuperscript{asws} Establisher and speaks it, and the Quran will ratify it\textsuperscript{as},

3 Prophets\textsuperscript{as} who were given Books
4 - Narrated to us Muhammad Bin Al-Husayn, from Waheeb Bin Hafs, from Abu Baseer who said:
Abu Ja'far\textsuperscript{asws} said: 'Our\textsuperscript{asws} Hadeeth are difficult, and they become more difficult, none will believe by it except for an Angel of Proximity, or a Mursil Prophet\textsuperscript{as}, or a servant whose heart has been tested for faith by Allah\textsuperscript{azwj}. As for what your hearts understand, take it, and what you deny, refer it back to us\textsuperscript{asws}."

5 – Narrated to us Ibrahim Bin Is'haq, from Abdullah Hamaad, from Sabaah Al-Mazny, from Al-Haaris Bin Haseer, from Al-Asbagh Bin Nabata who said:

Amir-ul-Momineen\textsuperscript{asws} said: 'Our\textsuperscript{asws} Hadeeth are difficult and become more difficult, harsh, if you relate them to the people they will reject them. The one who understands them, they will improve him, and one who denies them should keep quiet, none can bear them except for three, an Angel of Proximity, or a Mursil Prophet\textsuperscript{as}, or a believing servant whose heart has been tested for faith by Allah\textsuperscript{azwj}."

6 – Narrated to us Abdullah Bin Aamir, from Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly narrated:
Abu Ja'far\textsuperscript{asws} said: 'Our\textsuperscript{asws} Hadeeth are difficult and become more difficult, none will believe by it except for a Mursil Prophet\textsuperscript{as}, or an Angel of Proximity, or a servant whose heart has been tested for faith by Allah\textsuperscript{azwj}. As for what your hearts understand, take it, and as for what your hearts deny, refer them to us\textsuperscript{asws}."

7 – Narrated to us Salmat Bin Al-Khataab, from Muhammad Bin Al-Masny, from Abu Umran Al-Nahdy, from Al-Mufazzal-who said:

'I heard Abu Abdullah\textsuperscript{asws} say: 'Our\textsuperscript{asws} Hadeeth are difficult and become more difficult, none can bear them except for an Angel of Proximity, or a Mursil Prophet\textsuperscript{as}, or a believer whose heart has been tested for faith.'"

8 - Narrated to us Salmat, from Muhammad Bin Al-Masny, from Ibrahim Bin Hashaam, from Ismail Bin Abdul Aziz who said:

'I heard Abu Abdullah\textsuperscript{asws} say: 'Our\textsuperscript{asws} Hadeeth are difficult and become more difficult.' I said, 'Explain to me, may I be sacrificed for you?\textsuperscript{as}.' He\textsuperscript{asws} said: 'With intelligence, starts cleverly.' Said: 'Clear.' Said: 'Initial-approach.' I said, 'Convincingly.' He\textsuperscript{asws} said: 'Secretly.'"

9 - Narrated to us Abdullah Bin Muhammad Bin Al-Husayn, from Abdul Rahmaan Bin Abu Hashim, from Amro Bin Shimr who narrated:
Abu Ja'far asws said: ‘Our asws Hadeeth are difficult, and become more difficult, clear, intelligent, noble, dignified. When you hear anything from these, soften your hearts for them and bear them, and Praise Allah aswj for it, and if you cannot bear them, and do not ever undermine it, refer it back to the knowledgeable Imam asws from the Progeny asws of Muhammad asww, for the doubter is destroyed who says, ‘By Allah aswj this was not it.’ Then said: ‘O Jabir, the denial is disbelief, by Allah aswj the Almighty.’

(10) hatten 10 – Narrated to us Ahmad Bin Ibrahim, from Ismail Bin Mahziyar, from Usman Bin Jabalat, from Abu Al-Saamit who said:

Abu Abdullah asws said: ‘Our asws Hadeeth are difficult and become more difficult, noble, bountiful, intelligent, and defined, neither can the Angel of Proximity bear them, nor the Mursil Prophet asws, nor the tested believer.’ I said, ‘Who can bear them, may I be sacrificed for you asws?’ He asws said: ‘One whom we asws like, O Abu Al-Saamit.’ Abu Al-Saamit said, ‘I guess there are servants of Allah aswj who are higher than these three.’

(11) hatten 11 - Narrated to us Ahmad Bin Al-Hassan, from Ahmad Bin Ibrahim, from Muhammad Bin Jamhour, from Ahmad Bin Muhammad Bin Abu Nasr, from Isa Al-Fara’, from Abu Al-Saamit who said:

‘I heard Abu Abdullah asws say: ‘From our asws Hadeeth there are those that, neither an Angel of Proximity, nor the Mursil Prophet asws, nor the believing servant can bear them.’ I said, ‘Who can bear them?’ He asws said: ‘We asws can bear them.’

(12) hatten 12 - Narrated to us Muhammad Bin Ahmad, from Ja’far Bin Muhammad Bin Maalik Al-Kufy who said that it has been narrated to him from Abaad Bin Yaqoub Al-Asdy, from Muhammad Bin Ibrahim, from Furaat Bin Ahmad who said:

‘Ali asws said: ‘Our asws Hadeeth, some of them are revolting to the hearts. The one who understands these, they will improve him, and one who denies these, they will adversely affect him.’

(13) And from him, from Ja’far Bin Muhammad Bin Malik, from Yahya Bin Saalim Al-Faraa who said:

There was a man from the people of Syria who had served Abu Abdullah asws. He returned to his family, they said to him, ‘How did you serve the people of this House, did they give knowledge?’ He said that the man was repentant. He wrote to Abu Abdullah asws asking him asws about knowledge, which he can benefit by. Abu Abdullah asws wrote back to him: ‘As for our asws Hadeeth, there are those Hadeeth which can adversely affect. When you see that you are able to bear them, write to us asws. With greetings.’
14 – Narrated to us Ibrahim Bin Hashim, from Yahya Bin Umran, from Yunus, from Suleyman Bin Saleh with an unbroken chain going up to Abu Ja’far asws, said:

‘Some of our asws Hadeeth can be revolting to the hearts of the men. The one who accepts them, these will improve him, and one who denies them, will adversely affect him, for it is the start of the trials for the one who goes deep into it until he goes so deep that he starts splitting hairs, until there will be none remaining except for us asws and our asws Shiites.’

15 – This is not a Hadeeth, hence was not translated!

16 – And Al-MufazzAl-said:

Abu Ja’far asws said: ‘Our asws Hadeeth are difficult and become more difficult, intelligent, clear, the Angel of Proximity cannot bear them, nor can the Mursil Prophet as, nor the believer whose heart has been tested for faith. As for they being difficult, it is that he will not be able to ride them afterwards (act upon them), and as for them becoming more difficult, it is that he will fight against some of them, and as for they being intelligent, it is the intelligence of the believer, and as for them being clear, it is that with which he attaches by it to something in front of him, and not from behind him, and this is the Statement of Allah azwj [39:23] Allah has revealed the best announcement. The best Hadeeth are our asws Hadeeth, no one from the creation is able to bear them, Hisazwj Order was Hisazwj Perfection until Heazwj Placed limits on them because the one who places limits on anything is greater than it, and Praise be to Allahazwj for those who incline towards them, and the denier is an infidel.’
Abu Hamza Al-Thumaly who has heard the following from Abu Jafar Muhammad Bin Sawqat reported the following:

ABSAIR-AL-DARAJAAT: Part I                                32 out 75

(18) And from him, reported from Ahmad Bin Amro Al-Halby, from Ibrahim Bin Umran, from Muhammad Bin Sawqat the following:

Abu Abdullah 

SAWS said: ‘Surely Allah 

SAWS created us from clay of Illiyeen, and created our 

SAWS hearts from clay higher than Illiyeen, and created our 

SAWS enemies from clay of Illiyeen. Their hearts became yearning for us, because they were from us 

SAWS, and created our 

SAWS enemies from clay of Sijjeen, and created their hearts from clay lower than Sijjeen, and surely Allah 

SAWS Repels each clay to its quarry. He 

SAWS Repelled them (Shiites) to Illiyeen and Repelled them (enemies) to Sijjeen.’

(19) And from him, reported from Ahmad Bin Al-Husayn, from Muhammad Bin Al-Haysam, from his father, from Abu Hamza Al-Thumaly who has heard the following from Abu Jafari:

Abu Ja’far said: ‘Our 

SAWS Hadeeth are difficult and become more difficult, none can bear them except for three – a Mursil Prophet 

SAWS, or an Angel of Proximity, or a believing servant whose heart has been tested by Allah 

SAWS for faith.’ Then said: ‘O Abu Hamza! Do you not see that He 

SAWS has Chosen, to our 

SAWS command, from the Angels those that are of Proximity, and from the Prophets those that are Messengers and from the believers those that have been tested.’

(20) And from him, reported from Ibrahim Bin Hashim, from Abu Abdullah Al-Barqy, from Abu Sinan or someone else with an unbroken chain going up to Abu Abdullah 

SAWS, said: ‘Our 

SAWS Hadeeth are difficult and become more difficult, none can bear them except the radiant chest, or a tranquil heart, or good morals. Surely Allah 

SAWS took from our 

SAWS Shiites a covenant just as He 

SAWS had taken from the sons of Adam 

[7:172] And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness. The one who is faithful to us 

SAWS, Allah 

SAWS will be Faithful to him by the Paradise, and the one who hates us 

SAWS and never delivered our 

SAWS rights to us 

SAWS, will abide in the Fire for all eternity.’
21 – Narrated to us Umran bin Musa, from Muhammad bin Ali and another one, from Haroun bin Muslim. From Mas'adat bin Sadaqa, from Ja'far asws, from his asws father asws:

‘One day asws mentioned ‘Taqeeya’ dissimulation to Ali asws Bin Al-Husayn asws, he asws said: ‘By Allah azwj! If Abu Dharr ar knew what was in the heart of Salman ar, he ar would have killed him ar, and the Messenger of Allah saww had established brotherhood between them ar, so what can you expect from the rest of the creation. The knowledge of the knowledgeable one is difficult and becomes more difficult, none can bear it except for the Mursil Prophet saww, or an Angel of Proximity, or a believing servant whose heart has been Tested by Allah azwj for faith, but Salman ar has become of the knowledgeable ones, because he ar was a man from us asws, the people asws of the Household, that is why I asws have ascribed him ar to us asws.'
CHAPTER 12 – REGARDING THE PROGENY of MUHAMMAD, THEIR COMMANDS ARE DIFFICULT AND BECOME MORE DIFFICULT

1 - Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Mansour, from Mukhalad Bin Hamza Bin Nasr, from Abu Rabi’e Al-Shamy who has narrated the following:

Abu Ja’far asws said: ‘I was sitting with him asws, I saw Abu Ja’far asws stood up and raised his asws head and he asws said: ‘O Abu Al-Rabi’! Hadeeth gets mulled over by the Shiites, they do not know what it might be.’ I said, ‘What might it be, may Allah azwj make me to be sacrificed for you asws.’

He asws said: ‘Ali asws Bin Abu Talib asws said: ‘Our asws commands are difficult, and become more difficult, none can bear them except for an Angel of Proximity, or a Mursil Prophet as or a believing servant whose heart has been Tested by Allah azwj for faith. O Abu Al-Rabi’! Can you not see that there are Angels who are not of Proximity, and they cannot bear these except if they are of Proximity, and there would be a Prophet as and he as would not be a Mursil as, and cannot bear these except if he as were to be a Mursil, and a believer who has not been tested, and will not be able to bear these except for a believer whose heart has been Tested by Allah azwj for faith.’

2 – Narrated to us Salmat Bin Al-Khataab, from Al-Qasam Bin Yahya, from his grandfather, from Abu Baseer and Muhammad Bin Muslim who said:

Abu Abdullah asws said: ‘Contact the people and let them know that which they understand and do not deny, and do not place a burden upon yourselves and on us asws, for our asws commands are difficult and become more difficult, none can bear them except for an Angel of Proximity, or a Mursil Prophet as, or a believing servant whose heart has been Tested by Allah azwj for faith.

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4 The Prophet who was sent down with Book
CHAPTER – THEIR COMMANDS ARE DIFFICULT AND BECOME MORE DIFFICULT

1 -Narrated to me Muhammad Bin Al-Husayn, from Ibrahim Bin Al-Balaad, from Sudeyr Al-Jowhary, from Ali Bin Abu Hamza, who has reported the following from Abu Basreer:

I was in front of Abu Abdullah, presented to him certain questions which my companions had come up with and were a danger to my heart. I said, 'May I be sacrificed for you, certain questions pose a danger to my heart when they come up.'

He said: 'Is it not the issues?' I said, 'No.' He said: 'And what is it?' I said, 'The Statement of the Amir-ul-Momineen that “Our commands are difficult and become more difficult, none can understand them except for an Angel of Proximity, or a Mursil Prophet, or a servant whose heart has been tested by Allah” for faith.'

He said: 'Yes, there are from the Angels those who are of Proximity and those who are not Messengers, and from the believers there are those that have been Test and those that have not been Tested, and our commands were presented to the Angels but they did not accept them except for those who were of Proximity, and presented to the Prophets and did not except them except for those who were ‘Mursil’, and presented to the believers but did not accept them except for those who were the Tested ones.'

2 - Narrated to us Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad Al-Jowhary, from Ali Bin Abu Hamza, who has reported the following from Abu Baseer:

Abu Abdullah said: ‘Our commands are difficult and become more difficult, they cannot be borne except by the one whose heart Allah has Inscribed with faith.’

3 - Narrated to us Muhammad Bin Abdul Hameed and Abu Talib together, from Hanaan, from his father who said:

Abu Ja’far said: ‘O Abu Al-Fazl! Be in contact with our Shites to see what has become of our commands. None will accept them except from an Angel of Proximity, or a Mursil Prophet, or a believing servant whose heart has been tested by Allah for faith.’

4 - Narrated to us Muhammad Bin Ibn Saeed, from Ibn Saeed, from Al-Husayn Bin Saeed, who has reported the following from Abu Basreer:

If a question which my companions had come up with and were a danger to my heart. I said, 'May I be sacrificed for you, certain questions pose a danger to my heart when they come up.'

He said: ‘Is it not the issues?’ I said, ‘No.’ He said: ‘And what is it?’ I said, ‘The Statement of the Amir-ul-Momineen that “Our commands are difficult and become more difficult, none can understand them except for an Angel of Proximity, or a Mursil Prophet, or a servant whose heart has been tested by Allah” for faith.’

He said: ‘Yes, there are from the Angels those who are of Proximity and those who are not Messengers, and from the believers there are those that have been Tested and those that have not been Tested, and our commands were presented to the Angels but they did not accept them except for those who were of Proximity, and presented to the Prophets and did not except them except for those who were ‘Mursil’, and presented to the believers but did not accept them except for those who were the Tested ones.’
4 – Narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Fazal-who said:

Abu Abdullahasws said: ‘This that Iasws have commanded you, none will understand it or accept it, except for three – and Angel of Proximity, or a Mursil Prophetasws, or a believing servant whose heart has been tested for faith by Allahazwj.

5 - Narrated to us Abbas Bin Ma’rouf, from Hamaad Bin Isa, from Hareez, from Al-Fazel who has reported:

Abu Abdullahasws said: ‘This command of oursasws, none can understand it or accept it except for three – an Angel of Proximity, or a chosen Prophetasws, or a servant whose heart has been Tested by Allahazwj for faith.’

6 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ibn Azina, from Aabaan Bin Abu Ayyash, from Sulaym Bin Qays who said:

Amir-ul-Momineenasws said: ‘Ourasws commands, of the Peopleasws of the Household are difficult and become more difficult, none will understand them or accept them except for an Angel of Proximity, or a Mursil Prophetasws, or a believer who answered the Test of Allahazwj of his heart for faith.’

7 - Narrated to us Muhammad Bin Al-Husayn, from Waheeb Bin Hafs, from Abu Baseer who said:

Abu Ja’farasws said: ‘Ourasws commands are difficult and become even more difficult to the infidel. No one will accept ourasws commands except for a Mursil Prophetasws, or an Angel of Proximity, or a believing servant who heart has been tested by Allahazwj for faith.’

8 - Narrated to us Muhammad Bin Ahmad, from Ja’far Bin Maalik Al-Kufy, from Ali Bin Haashim, from Ziyad Bin Al-Munzar, from Ziyad Bin Sowqat who said:

‘I was with Muhammad Bin Amro Bin Al-Hassan. When we remembered what had come to him. He wept until his beard was wet with his tears. Then he said, “The commands of the Progenyasws of Muhammadasws are serious and compelling commands, it is not possible to mention them, and when our Qaimasws makes the stand, heasws will speak them, and heasws will be confirmed by the Quran.” This is not Hadeeth but Riwaya.

9 – Narrated to us Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Al-Luluwi, from Muhammad Bin Al-Haysam, from his father, from Abu Hamza Al-Thumaly who said:
‘I heard Abu Ja’far asws say: ‘Our asws commands are difficult and become more
difficult, none can bear them except for three – and Angel of Proximity, or a Mursil
Prophet as, or a servant whose heart has been Tested for faith by Allah azwj.’

Then said: ‘O Abu Hamza! Do you not know that there are Angels of Proximity and
those that are not of Proximity, and among the Prophets saww there are those who are
Mursil and those that are not Mursil, and among the believers there are those that
have been tested and those that have not been tested?’ I said, yes.’ He asws said: ‘Do
you not see that status of our asws commands is such that Allah azwj has Chosen from
the Angels those that are of Proximity, and from the Prophets as those that are
Messengers, and from the believers, those that have been Tested?’
RARE FROM THE CHAPTER REGARDING THE KNOWLEDGE OF THE PROGENY\hs{saww} OF MUHAMMAD\hs{saww}, IT IS A SECRET AND BECOMES MORE SECRETE – AND THIS IS THE RARE FROM THE CHAPTER

1 - Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Jabir who said:
Abu Abdullah\hs{saww} said: ‘Our\hs{saww} commands are a secret within a secret, and a secret which becomes more secretive, and a secret which does not benefit except a secret and a secret upon a secret, and a secret, hidden away by a secret.’

2 - Narrated to us Muhammad Bin Ahmad, from Ja’far Bin Muhammad Bin Maalik Al-Kufy who said that it was narrated to him from Ahmd Bin Muhammad, from Abu Al-Yasar who said that it was narrated to him from Zayd Bin Al-Ma’ad, from Aban Bin Usman who said:
Abu Ja’far\hs{saww} said: ‘This command of our\hs{saww} is hidden behind a veil by the Covenant. The one who assaults it will be disgraced by Allah\hs{azwj}.’

3 - And it has been reported from Aban Bin Usman who said:
Abu Abdullah\hs{saww} said: ‘This command of ours\hs{saww} is hidden behind a veil by the covenant, and the one who assaults it will be humiliated by Allah\hs{azwj}.’

4 – And it has been reported from Ibn Abu Mahboub, from Maraaazim who said:
Abu Abdullah\hs{saww} said: ‘Our\hs{saww} command is the truth, and truth upon the truth, and it is apparent and hidden, and as for the hidden, it is the secret, and secret of the secret, and a secret which becomes more secretive, and a secret hidden away by the secret.’

5 – Narrated to us Abu Muhammad, from Umran Bin Musa, from Musa Bin Ja’far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumal who has narrated:
Abu Ja’far\hs{saww} said, when he recited to him\hs{saww} the Verse of the Khums, he\hs{saww} said: ‘This which was for Allah\hs{azwj}, it was for His\hs{azwj} Messenger\hs{saww} and that which was for the Messenger\hs{saww}, it was for us\hs{saww}.’ Then said: ‘Allah\hs{azwj} made it easy for the believers by giving them sustenance of five Dirhams, and Made for their Lord\hs{azwj} one, and permitted for them to eat four.’ Then said: ‘this is from our\hs{saww} Hadeeth which are difficult and become more difficult, none can act by it nor be patient over it except for the one whose heart has been Tested for faith.’
CHAPTER 13 – REGARDING THE IMAMS\textsuperscript{asws} OF THE PROGENY\textsuperscript{asws} OF MUHAMMAD\textsuperscript{saww} THEY ARE THE GUIDES WHO GUIDED BY WHATEVER THE PROPHET\textsuperscript{saww} CAME WITH

(1) حدثنا يعقوب بن يزيد عن ابن أبي عمر عن ابن أبيه عن بريد العجلين عن أبي جعفر عليه السلام في قول الله ﷺ: "أنت منذر وكل قوم هاد قال رسول الله صلى الله عليه وآله المنذر وفي كل زمان منا هادياً يديهم إلى ما جاء به نبي الله ﷺ ثم الهداة من بعد على ثم الأوصياء واحداً واحداً.

1 - Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly the following:

Abu Ja'far\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} [13:7] You are only a warner and (there is) a guide for every people. Said: 'The Messenger of Allah\textsuperscript{saww} is the warner for every era, it is for us\textsuperscript{asws} to guide them (by holding their hands) to what the Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj} came with, then this guidance was fulfilled by the Trustees\textsuperscript{asws} one after the other.'

(2) وعن الحسين عن احمد بن أبي حمزة عن ابن بن عثمان عن ابن مريم عن عبد الله بن عمرو فتحر سمعت ابا عبد الله عليه السلام يقول في هذه الآية أنت منذر وكل قوم هاد قال هو حال المنذر ولكل منذر يليه المهتدون.

2 – And from him, from Al-Husayn, from Ahmad Bin Abu Hamza, from Aban Bin Usman, from Abu Maryam, from Abdullah Bin Ataa who said:

'I heard Abu Abdullah\textsuperscript{asws} say regarding this Verse [13:7] You are only a warner and (there is) a guide for every people. Imam\textsuperscript{asws} Said: 'The Messenger of Allah\textsuperscript{saww} is the warner and Ali\textsuperscript{asws} is the guide and he guided those who came forward to receive it (the guidance).'

(3) على بن الحسين عن علي بن فضال عن أبيه عن إبراهيم بن محمد الأشعري عن محمد بن مروان عن هم سمعت أبا جعفر عليه السلام يقول أنا أنت منذر وكل قوم هاد قال المنذر صلى الله عليه وآله المنذر وبعجل المهتدون.

3 – Ali Bin Al-Husayn, from Ali Bin Fazaal, from his father, from Ibrahim Bin Muhammad Al-Ashary, from Muhammad Bin Marwaan, from Najam who said:

'I heard Abu Ja'far\textsuperscript{asws} say: [13:7] You are only a warner and (there is) a guide for every people. The Warner is the Messenger of Allah\textsuperscript{saww}, and the guide is Ali\textsuperscript{asws}.'

(4) حدثنا محمد بن الحسين عن عمرو بن عثمان عن المفضل عن جابر عن أبي جعفر عليه السلام في قول الله عزوجل: "أنت منذر وكل قوم هاد قال رسول الله المنذر وعلى عليه السلام المهتدون.

4 – Narrated to us Muhammad Bin Al-Husayn, from Amro Bin Usman, from Al-Mufazzal, from Jabir who said:

Abu Ja'far\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} Mighty and Majestic [13:7] You are only a warner and (there is) a guide for every people. Imam\textsuperscript{asws} said: 'The Messenger of Allah\textsuperscript{saww} is the warner and Ali\textsuperscript{asws} is the guide.'
5 - Narrated to us Ahmad Bin Muhammad, from Al-Husayn, from Muhammad Bin Khailid, from Ayyub Bin Al-Hur, from Abu Ja’far, and Al-Nasr Bin Suweyed, from yahaya Al-Halby, from Ayub Bin Al-Hur, from Abu Baseer who said:

Abu Ja’far asws regarding the Statement of Allah aswj Mighty and Majestic [13:7] You are only a warner and (there is) a guide for every people, said: ‘The Messenger of Allah asaww is the Warner, and Ali asws is the guide.’

6 – And from him, from Al-Husayn, from Al-Nazar Bin Suweyed and Fazaalat, from Musa Bin Bakr, from Al-Fazeyl who said:

‘I asked Abu Abdullah asws about the Statement of Allah aswj Blessed and High [13:7] You are only a warner and (there is) a guide for every people, said: ‘Each Imam asws is a guide for the century (era) that he asws is in.’

Abu Ja’far asws regarding the Statement of Allah aswj Blessed and High [13:7] You are only a warner and (there is) a guide for every people said: ‘The Messenger of Allah asaww is the warner, and Ali asws the guide, by Allah asws what has gone from us asws and what has still remained within us asws up to the Hour.’

7 – And from him, from Al-Husayn Bin Saeed, from Safwaan, from Mansour Bin Haazim, from Abdul Rahmaan Al-Qaseer who said:

‘I heard Abu Ja’far asws say: ‘The Messenger of Allah asaww called for the purification, and when he asaww had finished, (he asaww) grabbed the hand of Ali asws and held on to it, then said: [13:7] You are only a warner’. Then joined his asaww to his asws chest, said: ‘and (there is) a guide for every people’. Then said: ‘O Ali asws. You asws are the origin (basis) of Religion, and the minaret of faith, and the very purpose of guidance, and the leader of the resplendent, asaww testify to you asws for that.’

9 - Narrated to us Ali Bin Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Muhammad Bin Ismail, from Sa’daan, from Abu Baseer who said:

‘When I said to him asws [13:7] You are only a warner and (there is) a guide for every people, he asws said: ‘The Messenger of Allah asaww is the warner, and Ali asws is the guide. O Abu Muhammad, is there no guide from us asws today?’ I said, ‘Yes, may
I be sacrificed for you asws, the guides from amongst you asws have not passed away, guide after guide until the chain came up to you asws.

He asws said: ‘May Allah azwj have Mercy on you, O Abu Muhammad, and if it was that a Verse Came down upon a man and then that man dies, the Verse would die, the Book would die, but, this is alive and flowing with the one asws who remains just like it flowed for the ones asws in the past.’
14 - باب (في الانامة انهم الصادقون)  

CHAPTER 14 – REGARDING THE IMAMS\textsuperscript{asws}, THEY\textsuperscript{asws} ARE THE TRUTHFUL

(1)Narrated to us Al-Husayn Bin Muhammad, from Al-Hassan Bin Ali, from Ahmad Bin Aayaz, from Ibn Azina, from Bureyd Al-Ajaly who said:

'I asked Abu Ja'far\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} the High [9:119] 
\textit{O you who believe! Be careful of your duty to Allah, and be with the truthful}, said: 'None but us\textsuperscript{asws}.'

(2)And from him, from Moala Bin Muhammad, from Al-Hassan, from Ahmad Bin Muhammad Bin Muhammad who said:

'I asked Al-Reza\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} the High [9:119] 
\textit{O you who believe! Be careful of your duty to Allah, and be with the truthful}, he\textsuperscript{asws} said: 'The truthful are the Imams\textsuperscript{asws}, be the righteous by being obedient to them\textsuperscript{asws}.'
CHAPTER 15 – REGARDING THE DIFFERENCE BETWEEN THE JUST IMAMS\textsuperscript{asws} FROM THE PROGENY\textsuperscript{asws} OF MUHAMMAD\textsuperscript{saww} AND THE UNJUST IMAMS FROM OTHER THAN THEM\textsuperscript{asws} AS PER THE EXPLANATION OF THE MESSENGER OF ALLAH\textsuperscript{saww} AND THE IMAMS\textsuperscript{asws}

1 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Ismail, from Mansour, from Talha Bin Zayd and Muhammad Bin Abdul Jabbar with another chain going up to Talha Bin Zayd who has reported:

Abu Abdullah\textsuperscript{asws} said: ‘\textsuperscript{asws} have read in the book of my\textsuperscript{saww} father, that the Imams in the Book of Allah\textsuperscript{azwj} are two kinds: Imam of guidance and the imam of misguidance.

As for the Imams of guidance, they\textsuperscript{asws} always place the Command of Allah\textsuperscript{azwj} before anything else (since they\textsuperscript{asws} do not desire anything else but that what Allah\textsuperscript{azwj} Wants), and the Judgments of Allah\textsuperscript{azwj} before anything else, and as for the imams of misguidance, they place their own commands before the Commands of Allah\textsuperscript{azwj} and their own judgments before the Judgments of Allah\textsuperscript{azwj}. They follow their own desires and in opposition to that which is in the Book.’

2 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Al-Husayn Bin Ali, from Muhammad Bin Yahya, from Talha Bin Zayd who said:

Ja’far Bin Muhammad\textsuperscript{asws}, from his father, said: ‘The Imams in the Book of Allah\textsuperscript{azwj} are two (kinds of) Imams. Allah\textsuperscript{azwj} Says [21:73] And We made them Imams who guided (people) by Our command, they\textsuperscript{asws} order the people and place the Orders of Allah\textsuperscript{azwj} before anything else, and the Judgments of Allah\textsuperscript{azwj} before anything else, and Said [28:41] And We made them Imams who call to the fire, they place their own commands before the Commands of Allah\textsuperscript{azwj}, and their own judgments before the Judgments of Allah\textsuperscript{azwj}, and they take to their own desires in opposition to what is in the Book of Allah\textsuperscript{azwj}.’

3 - Narrated to us one of our companions, from Muhammad Bin Al-Husayn, from Safwaan Ibn Yahya, from Al-Husayn Bin Abu Al-A’ala, from Abu Baseer who has narrated the following:

Abu Abdullah\textsuperscript{asws} said that he hear him\textsuperscript{asws} say: ‘In the world there will always be two types of Imams, righteous, and immoral. The righteous are those about whom Allah\textsuperscript{azwj} Says [21:73] And We made them Imams who guided (people) by Our command and as for the immoral—are those about whom Allah\textsuperscript{azwj} Says [28:41] And'}
We made them Imams who call to the fire and on the Day of Judgment and on the day of resurrection they shall not be assisted.

(4)Narrated to us Muhammad Bin Isa, from Usman Bin Isa, from Ali, from Abu Baseer who has said: Abu Abdullahasws said: 'It is not suitable for the people, except to have the Just Imamasws and the Immoral-imam. Allahazwj Mighty and Majestic Says [21:73] And We made them Imams who guided (people) by Our command and Says [28:41] And We made them Imams who call to the fire.

(5)Narrated to us Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Amro Bin Usman Al-A’mma, from Abu Sadiq, from Rabi’e Bin Najid who said, ‘The Imamsasws from Qureish are righteous ones. Imams are righteous ones and immoral-ones. Immoral-imams’ – then recited this Verse - [28:41] And We made them Imams who call to the fire and on the day of resurrection they shall not be assisted.
CHAPTER 16 – REGARDING THE RECOGNITION OF THE IMAMS\textsuperscript{asws} OF GUIDANCE FROM THE IMAMS OF MISGUIDANCE FOR THEY ARE THE REBELLIOUS, AND THE EVIL ONES AND THE IMMORAL-

1 - Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdullah Bin Ghaalib, from Jabir who has narrated the following:
Abdullah\textsuperscript{asws} said: ‘When this Verse Came down \[17:71\] One day We shall call together all human beings with their (respective) Imams, the Muslims said, ‘O Messenger of Allah\textsuperscript{sws}, are you\textsuperscript{sws} not the Imam\textsuperscript{asws} for the whole of mankind?’ He\textsuperscript{asw} said: ‘I\textsuperscript{asw} am the Messenger of Allah\textsuperscript{sws} to the people, but, there will be after me\textsuperscript{sws} Imams\textsuperscript{asws} to the people from Allah\textsuperscript{swz} from the People\textsuperscript{asw} of my Household established within the people. Lies will be forged against them\textsuperscript{asws}, and they\textsuperscript{asw} will be oppressed by the imams of infidelity, and misguidance, and their adherents, and as for the ones who will befriend them\textsuperscript{asws}, and follow them\textsuperscript{asws}, and ratify them\textsuperscript{asws}, they are from me\textsuperscript{asw} and with me\textsuperscript{asw} and they will be attached to me\textsuperscript{sww}, and the ones who oppressed them\textsuperscript{asws}, and helped in oppressing them\textsuperscript{asws} and forged lies against them\textsuperscript{asws}, are not from me\textsuperscript{sww}, nor are they with me\textsuperscript{asw}, and I\textsuperscript{asw} distance myself\textsuperscript{asw} from them.’

2 – Narrated to us Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Al-Hassan, from Al-Husayn Bin Saeed, from Abu Wahab, from Muhammad Mansour who said:
‘I asked Abda Saleha\textsuperscript{asw} (Seventh Imam Musa-Al-Kazim\textsuperscript{asw}) regarding the Statement of Allah\textsuperscript{azwj} Blessed and High \[7:33\] Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, Imam\textsuperscript{asw} said: ‘For the Quran there is an apparent and a hidden. All that is Prohibited in the Book is the apparent, and the hidden from that are the unjust imams, and all that is Permissible from the Book is the apparent, and the hidden from that are the True Imams\textsuperscript{asws}.’

3 – Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly who has narrated the following:
Abu Ja’far\textsuperscript{asw} regarding the Statement of Allah\textsuperscript{azwj} Blessed and High \[4:51\] Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities, Imam\textsuperscript{asw} said: ‘That one and that one.’ and say
of those who disbelieve: These are better guided in the path than those who believe. They say for the imams of misguidance and callers to the Fire that these are better guides on the path than the Progeny of Muhammad and their friends [4:52] Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him [4:53] Or have they a share in the kingdom? It means the Imam and the Caliphate But then they would not give to people even the speck in the date stone by the ‘people’, it means giving to Allah (spending it in Allah way’

4 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Mansour who said, ‘I asked him about the Statement of Allah [7:28] And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know? He said: ‘Do you see anyone who thinks that Allah has Ordered to commit adultery, or drink intoxicants, or for anything from these Prohibitions?’ I said, ‘No.’ He said: ‘What is this evil claim that Allah has ordered such.’ I said, ‘Allah Knows and His guardian.’ He said: ‘This is regarding the unjust Imams who claim that Allah has ordered these for the people, but Allah never ordered these for the people. Allah has Rebutted that to them and Informed us that they are speaking lies against Him. Allah has referred to them as the Immoral.’
CHAPTER 17 – REGARDING THE IMAMSASWS OF THE PROGENYASWS OF MUHAMMADASWW AND THAT ALLAHASZW HAS OBLIGATED OBEDIENCE TO THEMASWS AND THEYASWS ARE THE ENVIED ONES ON WHAT ALLAHASZW HAS GIVEN TO THEMASWS FROM HISASZW GRACE

1 – Muhammad Bin Isa, from a man, from Hashim Bin Al-Hakam who said: 'I said to Abu AbdullahASWS, [4:54] or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim’s children the Book, and the wisdom, and We have given them a grand kingdom. What is this grand kingdom?’ HeASWS said: ‘O Haashim! Enforcement of the obedience to themASWS, and from that obedience will be Hell for them (Enviers) on the Day of Judgment.’

2 – Narrated to us Ahmad Bin Mohammad, from Al-Husayn bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer said: Abu Ja’farASWS regarding the Statement of AllahASWT the High [4:54] or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom, said: ‘Enforced obedience.’

3 – Narrated to us Ahmad Bin Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl has reported the following: Abu Ja’farASWS regarding the Statement of AllahASWT the High [4:54] or do they envy the people for what Allah has given them of His grace? ImamASWS said: ‘WeASWS are the envied ones.’

4 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad and Fazeyl Bin Ayub, from Aban Bin Usman, from Abu Al-Sabah Al-kanany who has reported the following: Abu AbdullahASWS said: ‘O Abu Al-Sabah! WeASWS are the envied onesASWS, and heASWS indicated by hisASWS hand to hisASWS own chest.’

5 – Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyer, from Abu Azina, from Bureyd Bin Muawiya, who has reported the following: Abu Ja’farASWS regarding the Statement of AllahASZW Blessed and High [4:54] Or do they envy the people for what Allah has given them of His grace? ImamASWS
said: ‘Wei take the envied people or on what Allah has given to us the Imamate, apart from the Creation of Allah.’

6 – Narrated to us Muhammad Bin Al-Husayn, and Yaqoub Bin Yaeed, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Al-Ajaly who has reported the following:

Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who has reported the following:

statement of Allah Imamate, apart from the Creation of Allah

6 – Narrated to us Muhammad Bin Al-Husayn, and Yaqoub Bin Yaeed, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Al-Ajaly who has reported the following:

Abu Ja’far asws regarding the Statement of Allah Blessed and High [4:54] But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom, said: ‘He asws made them Messengers and the Prophets, so how come they accept regarding the progeny of Brahmas and deny it regarding the Progeny of Muhammad asws?’ I said, ‘So what is the meaning of His asws Statement and We have given them a grand kingdom?’ He asws said: ‘He asws made within them asws Imams asws, one who obeys them asws has obeyed Allah aszwj, and one who disobeys them asws has disobeyed Allah aszwj. This is the Grand kingdom.’

7 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Yahya Al-Halby, from Muhammad Al-Ahawl, from Umran who said:

I said to him asws the Statement of Allah aszwj Blessed and High [4:54] But indeed We have given to Ibrahim’s children the Book and the wisdom, he asws said: ‘The Prophet-hood, and the wisdom, said: ‘Understanding and the Judgment.’ I said to him asws the Statement of Allah aszwj Blessed and High and We have given them a grand kingdom, Imam asws said: ‘The obedience.’

8 – Narrated to us Ahmad Bin Muhammad, from Safiwaan, from Ibn Muskaan, from Al-Hajr, from Hamraan who has reported the following:

Abu Ja’far, asws regarding the Statement of Allah aszwj blessed and High [7:181] And of those whom We have created are a people who guide with the truth and thereby they do justice, said: ‘They are the Imams asws.’

9 – Narrated Abu Muhammad, from Umran Bin Musa, from Musa Bin Ja’far and Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who has reported the following:

Abu Abdullah asws regarding this Verse [4:54] or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom, said: ‘We asws are, by Allah aszwj, the people about whom Allah aszwj Blessed and High has Spoken about, and we asws are, by Allah aszwj the envied ones, and we asws are the people of this kingdom which returns to us asws.’
CHAPTER 18 – REGARDING THE IMAMS\textsuperscript{asws} OF THE PROGENY\textsuperscript{asws} OF MUHAMMAD\textsuperscript{saww} AND THAT ALLAH\textsuperscript{azwj} COUPLED THEM\textsuperscript{asws} WITH HIS\textsuperscript{azwj} PROPHET\textsuperscript{saww}, SAID “AND MOST SURELY IT IS A REMINDER FOR YOU AND YOUR PEOPLE, AND YOU SHALL SOON BE QUESTIONED” - [43:44]

1 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Rabi’e, from Al-Fazeyl who has reported the following:

Abu Abdullah\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} the high [43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned, said: ‘The Reminder is the Quran, and we\textsuperscript{asws} are its People, and we\textsuperscript{asws} are to be asked from.’

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyed, from Aasim, from Abu Baseer who has reported the following:

Abu Abdullah\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} the High [43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned, said: ‘The Messenger of Allah\textsuperscript{saww} and the People\textsuperscript{asws} of his Household are the ones to be asked, and they\textsuperscript{asws} are the People of the Reminder.’

3 – Narrated to us Abaad Bin Saleem, from Saeed Bin Sa’d, from Safwaan Bin Yahya who has reported the following:

Abu Al-Hassan Al-Reza\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} the High [43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned, said: ‘We\textsuperscript{asws} are the ones.’

4 – Narrated to us Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Safwaan Bin Yahya who has reported the following:

Abu Al-Hassan Al-Reza\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} Blessed and High [43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned, who are they?’ He\textsuperscript{asws} said: ‘Us\textsuperscript{asws}.’

5 – Narrated to us Al-Abbas Bin Ma’r’ouf, from Hamaad Bin Isa, from Amro Bin Yazeed who said:

Abu Ja’far\textsuperscript{asws} said: ‘[43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned. The Messenger of Allah\textsuperscript{saww} and the People\textsuperscript{asws} of his Household are the People\textsuperscript{asws} of the Reminder (Ahl Al-Zikr) and they\textsuperscript{asws} are to be asked from.’

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6 –Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya who has reported the following:
Abu Ja’far asws regarding the Statement of Allah azwj Blessed and High [43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned, said: ‘The Reminder is the Quran, and we asws are its People, and we asws are the one who should be asked from.’

7 –Narrated to us Al-Abbas Bin Ma’rouf, from Hamaad Bin Isa, from Amro Bin Yazeed who said:
Abu Ja’far asws, regarding the Hisazwj Statement [43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned, said: ‘The Messenger of Allah saww and the People asws of his saww Household are the People of the Reminder (Ahl Al-Zikr) and it is they asws who should be asked from.’

8 –Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd, from Muawiya who said:
Abu Ja’far asws, regarding the Statement of Allah azwj Blessed and High [43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned, said: ‘But rather it is with us asws, and we asws are the People of the Reminder (Ahl Al-Zikr) and we asws are to be asked from.’
CHAPTER 19 – REGARDING THE IMAMS\AS OF THE PROGENY\AS OF MUHAMMAD\SAW, THEY\AS ARE THE PEOPLE\AS OF THE REMINDER (AHL AL-ZIKR) ABOUT WHOM ALLAH\AZW HAS COMMANDED TO ASK THEM\AS, AND THE MATTER IS UP TO THEM\AS WHETHER THEY\AS DEEM IT FIT TO ANSWER AND WHETHER THEY DEEM IT FIT THEY DO NOT ANSWER

1 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al-Hazramy who said:

‘I was with Abu Ja’far\AS when Al-Warad the brother of Al-Kumeyt entered. He said, ‘May Allah\AS bless you. I had chosen seventy questions for you\AS, but I can only recall one of them.’ \AS said: ‘And not another one, O Warad?’ He said, ‘Yes, I recall one.’ \AS said: ‘And which one is that?’ He said, ‘The Statement of Allah\AZW Blessed and High [16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know.’ \AS said: ‘O Warad, Allah\AZW Blessed and High has Commanded you to ask from us\AS (we\AS are the Ahl Al-Zikr) and it is up to us\AS if we\AS like, we\AS answer you, but if we\AS find it inappropriate, we\AS don’t (reply).’

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Ali Al-Washaa who, from Abu Al-Hassan Al-Reza\AS has reported the following:

‘I heard him\AS say: ‘Ali Bin Al-Husayn\AS said: ‘It is upon the Imams\AS, from the Enforcements, which is not upon their\AS Shiites, and upon our\AS Shiites that which is not upon us\AS. Allah\AZW has Commanded them to ask us\AS. [16:43] so ask the People of the Reminder if you do not know. \AS has Commanded them to ask from us\AS but its not (mandatory) upon us\AS to answer. If we\AS like, we\AS will answer you, and if we so like we\AS will remain silent.’

3 – Narrated to us Ahmad bin Muhammad, from Ahmad Bin Abu Nasr who said:

‘I wrote to Al-Reza\AS a letter from one of the letters I had written to him\AS, he\AS said: ‘Allah\AZW Mighty and Majestic has Said [16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know and Allah\AZW has Said [9:122] And it does not beuse the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious? It has been Enforced upon you to ask and there is no such Enforcement
upon us \textit{asws} to answer. Allah \textit{azwj} Says \textit{[28:50]} \textit{But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah?}

(4) حدثنا أحمد بن محمد عن ابن أبي عمر عن هشام بن سالم قال سنتنا إيا عبد الله عليه السلام عن قول الله تعالى:

فَسَأَلَوا أَهْلَ الْذَّارِيَةِ أَن كَانُوا لَا تَعْلَمُونَ مِن هُمْ قَالَ نُحْنُ أَن نَسْتَلِكُمْ قَالَتْ عَلَيْنَا أن نَجَبُونَ قَالَ ذَلِكَ البَيْنَا.

4 – Narrated to us Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hashaam Bin Saalim who said:

'I asked Abu Abdullah \textit{asws} regarding the Statement of Allah \textit{azwj} the high \textit{[16:43]} \textit{so ask the People of the Reminder (Ahl Al-Zikr) if you do not know who are they?' He \textit{asws} said: 'Us \textit{asws}.' I said, 'Is it you \textit{asws} that we should be asking?' He \textit{asws} said: 'Yes.' I said, 'Is it up to you to answer us?' He \textit{asws} said: 'That is up to us \textit{asws}.'

(5) حدثنا محمد بن عبد الجبار عن الحسن بن علي بن فضل عن ثعلبة عن زرارة عن أبي جعفر عليه السلام في قول الله تعالى:

فَسَأَلَنا أَهْلَ الْذَّارِيَةِ أَن كَانُوا لَا تَعْلَمُونَ مِن هُمْ قَالَ نُحْنُ أَن نَسْتَلِكُمْ قَالَتْ عَلَيْنَا أن نَجَبُونَ قَالَ ذَلِكَ البَيْنَا.

5 – Narrated to us Muhammad Bin Abd Al-Jabbar, formAl-Hassan Bin Ali Biin Fazaal, from Tha’albat, from Zarara who has reported the following:

Abu Ja’far \textit{asws} regarding the Statement of Allah \textit{azwj} the High \textit{[16:43]} \textit{so ask the People of the Reminder if you do not know who are they?'} He \textit{asws} said: 'Us \textit{asws}.' I said, 'Who have been commanded to ask?' He \textit{asws} said: 'You.' I said, 'We ask you \textit{asws} as we have been commanded to do, and I don’t think that He \textit{azwj} has prevented me from this perspective.' He \textit{asws} said: 'But rather you have been commanded to ask us \textit{asws}, and not for us \textit{asws} to answer, that is up to us \textit{asws}.'

(6) حدثنا ععقوب بن يزيد عن ابن أبي عمر عن هشام بن سالم عن زرارة قال سنتنا إيا عبد الله عن قول الله تعالى:

فَسَأَلَنا أَهْلَ الْذَّارِيَةِ أَن كَانُوا لَا تَعْلَمُونَ مِن هُمْ قَالَ نُحْنُ أَن نَسْتَلِكُمْ قَالَتْ عَلَيْنَا أن نَجَبُونَ قَالَ ذَلِكَ البَيْنَا.

6 – Narrated to us Yaqoub Bin Azeed, from Ibn Abu Umeyr, from Hashaam Bin Saalim, from Zarara who said:

'I asked Abu Abdullah \textit{asws} about the Statement of Allah \textit{azwj} \textit{[16:43]} \textit{so ask the People of the Reminder (Ahl Al-Zikr) if you do not know who are they?}’’ He \textit{asws} said: ‘We \textit{asws} are them.’ I said, ‘It is upon us to ask you \textit{asws}?’ He \textit{asws} said: ‘Yes.’ I said, ‘It is up to you \textit{asws} whether to answer?’ He \textit{asws}: ‘That is up to us \textit{asws}.’

(7) حدثنا محمد بن الحسین عن صقان عن معلی بن أبي عمر عن هشام بن سالم عن أبي عبد الله عليه السلام في قول الله عز وجل:

فَسَأَلَنا أَهْلَ الْذَّارِيَةِ أَن كَانُوا لَا تَعْلَمُونَ مِن هُمْ قَالَ نُحْنُ أَن نَسْتَلِكُمْ قَالَتْ عَلَيْنَا أن نَجَبُونَ قَالَ ذَلِكَ البَيْنَا.

7 – Narrated to us Muhammad Bi Al-Husayn, from Safwan, from Moala Bin Abu Usman, from Moala Bi Khunas who has reported the following:

Abu Abdullah \textit{asws} regarding the Statement of Allah \textit{azwj} Mighty and Majestic \textit{[16:43]} \textit{so ask the People of the Reminder (Ahl Al-Zikr) if you do not know said:} ‘They are the Progeny \textit{asws} of Muhammad \textit{aww}, it is for the people to ask them and not upon them \textit{asws} give that answer to them. If they \textit{asws} like, they \textit{asws} will answer, and if they \textit{asws} like they \textit{asws} will not answer.’
8 – Narrated to us Muhammad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Fazaal, from Tha'alba, from Zarara, from Ahmad Bin Musa, from Ali Bin Ismail, from Sa'wafn Bin yahya who has reported the following: I asked from Abu Al-Hassan asws, ‘Can it be that the Imam asws is asked about something from the Permissible and the Prohibited and he asws does not have anything from it?’ He asws said: ‘No. Allahazwj the High says [16:43] so ask the People of the Reminder these are the Imams asws if you do not know.’ I said, ‘Who are they?’ He asws said: ‘Us asws.’ I said, ‘Who has been commanded to ask?’ He asws said: ‘You.’

9 – Narrated to us Al-Sanady Bin Muhammad, from Aasim Bin Hameed, from Muhammad Bin Muslim who has reported the following:

Abu Ja'far asws regarding the Statement of Allahazwj the High [16:43] so ask the People of the Reminder if you do not know said: ‘We asws are the People of the Reminder (Ahl Al-Zikr) and we asws are the ones to be asked from.’

10 – Narrated to us Muhammad Bin Al-Husayn and Muhammad Bin Abdul Jabbar, from Al-Husayn Bin Ali Bin Fazaal, from Tha'albat, from one of our companions, from Muhammad Bin Marwaan, from Fazeyl Bin Yasaar who has reported the following:

Abu Ja'far asws regarding the Statement of Allahazwj [16:43] so ask the People of the Reminder if you do not know, said: ‘The Messenger of Allah saww and the People asws of his saww Household, they asws are the People of the Reminder (Ahl Al-Zikr) and they asws are the Imams asws.’

11 – Narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khassaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who has reported the following:

Abu Abdullah asws regarding the Statement of Allahazwj the High [16:43] so ask the People of the Reminder if you do not know, said: ‘The Reminder is Muhammad saww and we asws are his saww People and we asws are to be asked from.’

12 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Suleyman Bin Ja’far Al-Ja’far who said: ‘I asked Abu Al-Hassan asws regarding the Statement of Allahazwj [16:43] so ask the People of the Reminder if you do not know, Imam asws replied: ‘Its for us asws.’


13 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Al-No’many, from Muhammad Bin Marwaan, from Al-Fazeyl who has narrated the following:

Abu Ja’far asws regarding the Statement of Allahazwj the High [16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know, said: ‘The Messenger of Allahasws and the Imamsasws, theyasws are the People of the Reminder (Ahl Al-Zikr) and [43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned; ‘Weasws are hisasws People and weasws are to be asked from.’

14 – Narrated to us aqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who has reported the following:

Abu Ja’far asws said, ‘I said, ‘The Statement of Allahazwj Mighty and Majestic [16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know’ said: ‘The Reminder is the Quran, and weasws are to be asked from.’

15 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Abu Usman, from Al-Moala Bin Khunays who has reported the following:

Abu Abdullahasws regarding the Statement of Allahazwj the High [16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know said: ‘They are the Progenyasws of Muhammadasws.’ We mentioned to himasws the narration of Al-Kalby that he said that this is regarding the People of the Book (Jews and Christians). He said that heasws cursed them and belied them.

16 – Narrated to us Ahmad Bin Muhammad, from Abdullah Bin Muskaan, from Bakeyr who has reported the following:

Abu Ja’far asws regarding the Statement of Allahazwj the High [16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know said: ‘Usasws.’ I said, ‘Are we the ones who have been Commanded to ask youasws?’ Heasws said: ‘Yes, and that is up to usasws if weasws like it weasws will answer you, and if weasws like it weasws will not.’

17 – Narrated to us Al-Sanady Bin Muhammad, from Alaa, from Muhammad Bin Muslim who has reported the following:

‘I asked from Abu Ja’farasws, ‘There are some from amongst us who think that the Statement of Allahazwj the High [16:43] so ask the People of the Reminder if you do not know, these are the Jews and the Christians.’ Heasws said: ‘They are calling them to their religion.’ Then heasws indicated by hisasws hand to hisasws own chest and
said: ‘We\textsuperscript{awws} are the People of the Remider (Ahl Al-Zikr) and we\textsuperscript{awsw} are to be asked from.’

(18) حديثنا احمد بن الحسن عن علي بن فضال عن عمر بن يعمر عن مصدق بن صالح عن عم مساعد عن أبي
عبد الله عليه السلام أنه سئل عن قول الله تعالى فاستلوا أهل الذكر أن كنتم لا تعلمون قالوا هو آل محمد الأولا وانا منهم. 18 –Narrated to us Ahmad Bin Al-Hassan, from Ali Bin Fazeyl, from Amro Bin Saeed, from Masdaq Bin Sadaqa, from Amaar Al-Sabaty who has reported the following: When Abu Abdullah\textsuperscript{awsw} was asked about the Statement of Allah\textsuperscript{azwj} the High [16:43] so ask the People of the Reminder if you do not know, said: ‘They are the Progeny\textsuperscript{awsw} of Muhammad\textsuperscript{aww} and I\textsuperscript{awsw} am from them\textsuperscript{awsw}.

(19) حديثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن سنان عن اسماعيل بن جابر وعبد الكريم عن عبد الحميد بن أبي الديلم عن أبي عبد الله عليه السلام في قول الله تعالى فاستلوا أهل الذكر أن كنتم لا تعلمون قال كتاب الله الذكر واهل آل محمد الذين أمر الله بسنواتهم ولم ينويوا بسوا الجاهل وسمى الله القرآن ذكرا فقال وانزلنا اليك الذكر لتبين لناس ما نزل إليهم وعلهم يتفكرون. 19 –Narrated to us Abdullah Bin Ja’far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jaabir and Abdul Kareem, from Abdul Hameed Bin Abu Al-Dalam who has reported the following: Abu Abdullah\textsuperscript{awsw} regarding the Statement of Allah\textsuperscript{azwj} the High [16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know, said: ‘The Book of Allah\textsuperscript{azwj} is the Reminder, and its People\textsuperscript{awsw} are the Progeny\textsuperscript{awsw} of Muhammad\textsuperscript{aww} are the ones whom Allah\textsuperscript{azwj} has Commanded to ask them\textsuperscript{awsw} and did not Command to ask the ignorant ones, and Allah\textsuperscript{azwj} has Called the Quran, the Reminder and Said [16:44] And We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.

(20) حديثنا عباد بن سليمان عن سعد بن عبد الرحمن بن الحسن بن الحسن عن أبي الحسن الرضا عليه السلام قال قال الله تعالى فاستلوا أهل الذكر وهم الآمنة أن كنتم لا تعلمون فعلهم أن يسألوهم وليس عليهم أن يجيبهم إن شاؤوا أجابوا وإن شاؤوا لم يجيبوا. 20 –Narrated to us Abaad Bin Suleyman, from Sa’d Bin Sa’d Safwaan Bin Yahya who has reported the following: Abu Al-Hassan Al-Reza\textsuperscript{awsw} said: ‘Allah\textsuperscript{azwj} the High has Said [16:43] so ask the People of the Reminder (Ahl Al-Zikr) and they are the Imams\textsuperscript{awsw} if you do not know It is for them\textsuperscript{asws} that they\textsuperscript{asws} should be asked from and it is not upon them\textsuperscript{asws} to answer them. If they\textsuperscript{asws} like they\textsuperscript{asws} will answer, and if they\textsuperscript{asws} like they\textsuperscript{asws} will not answer.’

(21) وعنه بهذا الإسناد قال سأله عن قول الله تعالى فاستلوا أهل الذكر أن كنتم لا تعلمون من هم قال نحن هم. 21 –And from him, by this chain, said, ‘I asked him\textsuperscript{awsw} about the Statement of Allah\textsuperscript{azwj} the High [16:43] so ask the People of the Reminder if you do not know who are they?’ He\textsuperscript{awsw} said: ‘We\textsuperscript{awsw} are they.’

(22) حديثنا السندى بن محمد بن عاصم بن محمد بن مسلم عن أبي جعفر عليه السلام في قول الله تعالى فاستلوا أهل الذكر أن كنتم لا تعلمون قال القرآن وآل رسول الله صلى الله عليه وآله وسلم ذكرا وهم المسلمون. 22 –Narrated to us Al-Sanady Bin Muhammad Bin Aasim Bin Hameed, from Muhammad Bin Muslim who has reported the following: Abu Ja’far\textsuperscript{awsw} regarding the Statement of Allah\textsuperscript{azwj} Blessed and High [16:43] so ask the People of the Reminder if you do not know, said: ‘The Reminder is the Quran,
and the Progeny \textsuperscript{asws} of the Messenger of Allah \textsuperscript{saww} are the People of the Reminder (\textit{Ahl Al-Zikr}) and they \textsuperscript{asws} are to be asked from.'

(23) حدثنا محمد بن الحسين بن سعد عن أبي داود المسترقب عن ثعلبة بن ميمون عن زرارة قال قلت لأبي جعفر عليه السلام: 'إني أعلم أنك لا تعلمون قال الذين نحن، وإليكم نستكمل نعم قلت: فعليكم أن تجيبونا قالت: وعليكم أن تجيبونا قال: لا ذاك ليما أن شنتنا فعلنا وأن شنتنا لم نفعل ثم قال هذا عطائنا فامنا أو أسمك وغير حساب.

23 - Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazalaat Bin Ayub, from Aban Bin Usman, from Muhammad Bin Muslim who has reported the following:

Zarara asked from Abu Ja'far \textsuperscript{asws} the Statement of Allah \textsuperscript{azwj} Blessed and High \textbf{[16:43]} so ask the People of the Reminder (\textit{Ahl Al-Zikr}) if you do not know, what is meant by that, are you \textsuperscript{asws} the ones to be asked from?' He \textsuperscript{asws} said: 'Yes.' I said, 'And we are the ones who ask?' He \textsuperscript{asws} said: 'Yes.' I said, 'It is upon us that we have to ask you?' He \textsuperscript{asws} said: 'Yes.' I said, 'And it is upon you \textsuperscript{asws} to answer us?' He \textsuperscript{asws} said: 'No, that is up to us if we like we \textsuperscript{asws} will do that and if we like we \textsuperscript{asws} will not do that.' Then said: '[38:39] This is Our free gift, therefore give freely or withhold, without reckoning.'

(21) حدثنا أحمد بن الحسين بن سعد عن أبي داود المسترقب عن ثعلبة بن ميمون عن زرارة قال قلت لأبي جعفر عليه السلام: 'إني أعلم أنك لا تعلمون قال الذين نحن، وإليكم نستكمل نعم قلت: فعليكم أن تجيبونا قال: وعليكم أن تجيبونا قال: لا ذاك ليما أن شنتنا فعلنا وأن شنتنا لم نفعل ثم قال هذا عطائنا فامنا أو أسمك وغير حساب.

24 - Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Dawood Al-Mustaraq, from Tha'albat Bin Maymoun who has reported the following:

Zarara asked from Abu Ja'far \textsuperscript{asws} the Statement of Allah \textsuperscript{azwj} Blessed and High \textbf{[16:43]} so ask the People of the Reminder (\textit{Ahl Al-Zikr}) if you do not know, what is meant by that, are you \textsuperscript{asws} the ones to be asked from?' He \textsuperscript{asws} said: 'Yes.' I said, 'And we are the ones who ask?' He \textsuperscript{asws} said: 'Yes.' I said, 'It is upon us that we have to ask you?' He \textsuperscript{asws} said: 'Yes.' I said, 'And it is upon you \textsuperscript{asws} to answer us?' He \textsuperscript{asws} said: 'No, that is up to us if we like we \textsuperscript{asws} will do that and if we like we \textsuperscript{asws} will not do that.' Then said: '[38:39] This is Our free gift, therefore give freely or withhold, without reckoning.'


25 - Narrated to us Muhammad Bin Al-Husayn, from Abu Dawood, from Suleyman Bin Sufyan, from Tah'albat Bin Maymoun, from Zarara who said: 'I said to Abu Ja'far \textsuperscript{asws} the Statement of Allah \textsuperscript{azwj} Blessed and High \textbf{[16:43]} so ask the People of the Reminder if you do not know, about the meaning of that.' He \textsuperscript{asws} said: 'Us \textsuperscript{asws}'. I said, 'Are you \textsuperscript{asws} the ones to be asked from?' He \textsuperscript{asws} said: 'Yes.' I said, 'And we are the ones who ask?' He \textsuperscript{asws} said: 'Yes.' I said, 'It is upon us to ask you?' He \textsuperscript{asws} said: 'Yes.' I said, 'And it is upon you \textsuperscript{asws} to answer us?' He \textsuperscript{asws} said: 'No, that is up to us, if we like we \textsuperscript{asws} will do that, and if we like we \textsuperscript{asws} will not do that.' Then said: '[38:39] This is Our free gift, therefore give freely or withhold, without reckoning.'

(26) حدثنا محمد بن جعفر بن بشير بن مثلي الحنان عن عبد الله بن عجلان في قوله فاستنوا أهل الذكر إن كنت لا تعلمون قال رسول الله صلى الله عليه وآله وامه صلى الله عليه وآله وهم الذكر.

26 - Narrated to us Muhammad Bin Ja'far Bin Bashir, from Masny Al-Hanaat, from Abdullah Bin Aijaan regarding His \textsuperscript{azwj} Statement \textbf{[16:43]} so ask the People of the Reminder if you do not know, said: 'The Messenger of Allah \textsuperscript{saww} and the People \textsuperscript{asws} of his \textsuperscript{saww} Household from the Imams \textsuperscript{asws}, they \textsuperscript{asws} are the People \textsuperscript{asws} of the Reminder (\textit{Ahl Al-Zikr}).' (A Riwaya)
(27) حدثنا العباس بن معروف عن حماد بن عيسى عن بريدة عن أبي جعفر عليه السلام في قوله فاستولوا أهل الذكر، أن:

كنت لا تعلمون قال الذكر القرآن و نحن أهله.

27 – Narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Bureyd who has reported the following:

Abu Ja'far asws regarding His azwj Statement [16:43] so ask the People of the Reminder if you do not know, said: ‘The Reminder is the Quran and we asws are its People asws.’

(28) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسن بن علي الوشا عن أبي الحسن عليه السلام قال على الأئمة من القرأيض ما ليس على شيعتهم وعلى شيعتنا ما ليس علينا أمرهم الله ان يسألونا فاستولوا أهل الذكر أن كنت لا تعلمون فاعملهم ان يسألوني و ليس علينا الجواب أن شئنا اجبنوا وأنا شئنا مسكتنا.

28 – Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Hassan Bin Ali Al-Washaa who has reported the following:

Abu Al-Hassan asws said: ‘It is upon the Imams asws, from the Enforcements which is not upon their asws Shiites, and upon our asws Shiites that which is not upon us asws. They have been Commanded by Allah azwj to ask us asws. He azwj Said [16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know, He aszw Ordered them to ask us asws, and it is not upon us asws to answer them. If we asws like what they ask we will answer them and if we asws don’t like what they ask, we asws will not answer them.’
CHAPTER 20 – REGARDING THE IMAMS\textsuperscript{asws}, IT IS WITH THEM\textsuperscript{asws} THE PERMISSIBLE AND THE PROHIBITED FOR ALL CIRCUMSTANCES BUT THEY\textsuperscript{asws} DO NOT ANSWER

1 – Narrated to us Ali Bin Ismail, from Safwaan Bin Yahya said:
I asked from Abu Al-Hassan\textsuperscript{asws}, ‘Can it be that the Imam\textsuperscript{asws} is asked about the Permissible and the Prohibited, he\textsuperscript{asws} does not have anything from it?’ He\textsuperscript{asws} said: ‘No, but it is with him\textsuperscript{asws}, and he\textsuperscript{asws} just does not answer.’

2 - Narrated to us Ahmad Bin Muhammad Bin Suleyman Al-Nawfaly, from Muhammad Bin Abdul Rahmaan Al-Asady and Al-Hassan Bin Saleh who said:
‘A man came up to him\textsuperscript{asws} and stood there grabbing the reins of his\textsuperscript{asws} mount and said, ‘I want to ask you\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘If I\textsuperscript{asws} do not answer you.’ He said, ‘And why will you\textsuperscript{asws} not answer me?’ He\textsuperscript{asws} said: ‘Because that is up to me\textsuperscript{asws}, if I\textsuperscript{asws} like I\textsuperscript{asws} will answer you, and if I\textsuperscript{asws} like I\textsuperscript{asws} will not answer you.’

3 – Ahmad Bin Muhammad, from Abu Abdullah Al-Nawfaly, from Al-Qasim, from Jabir who said:
‘I asked Abu Ja’far\textsuperscript{asws} about a question whether to ask him\textsuperscript{asws}.’ He\textsuperscript{asws} said; ‘When you meet Musa, ask him.’ I said, ‘Or he does not know.’ He\textsuperscript{asws} said: ‘Yes.’ I said, ‘Inform me by it.’ He\textsuperscript{asws} said: ‘He has not authorised by me\textsuperscript{asws} regarding that.’

4 – Abaad Bin Suleyman, from Sa’d, from Safwaan Bin Yahya who said:
‘I said to Abu Al-Hassan\textsuperscript{asws}, ‘Is there any situation with the Imam\textsuperscript{asws} that he\textsuperscript{asws} is asked about the Permissible and the Prohibited which is needed by the people from him\textsuperscript{asws}, and he\textsuperscript{asws} does not have anything from it?’ He\textsuperscript{asws} said: ‘No, but it is with him\textsuperscript{asws}, and he\textsuperscript{asws} does not answer.’

5 – Narrated to us Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Muhammad Bin Hakeem who said:
‘I asked Abu Al-Hassan\textsuperscript{asws} about the Imam\textsuperscript{asws} if he\textsuperscript{asws} is asked about something from the Permissible and the Prohibited, and which is needed by the people, and he\textsuperscript{asws} does not have anything regarding that.’ He\textsuperscript{asws} said: ‘No, but it is with him\textsuperscript{asws},
and he asws just does not answer, for that is up to him asws if he asws like he asws will answer, and if he asws likes he asws will not answer.'
CHAPTER 21 – REGARDING THE IMAMS, THEY ARE THE ONES ABOUT WHOM ALLAH SAID REGARDING THEM THAT THEY ARE THE INHERITORS OF THE BOOK AND THEY ARE THE FOREMOST IN GOOD DEEDS

1 – Narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaai, from Hameed Bin Al-Masny, from Abu Salaaal Al-Mar’ashy, from Sowrat Bin Kaleyb who said:

'I asked Abu Ja’far asws about the Statement of Allah the High [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah’s leave, foremost in good deeds; Imam asws said: ‘The foremost in good deeds is the Imam.’

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Masar, from Sowrat Bin Kaleyb who said:

'I asked Abu Ja’far asws about the Statement of Allah [35:32] Blessed and High then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah’s leave, foremost in good deeds; Imam asws said: ‘The foremost in good deeds is the Imam.’

3 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Maysar, from Sowrat Bin Kaleyb who narrated the following:

Abu Ja’far asws, regarding this Verse [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah’s leave, foremost in good deeds; said: ‘The foremost in good deeds and this is regarding the son of Ali asws and Fatima asws.’

4 – Narrated to us Muhammad Bin Abdul Jabbar who said that it has been narrated from Safwaan Bin Yahya, from Yunus and Hashaam who narrated the following:

Abu Al-Hassan Al-Reza asws said when he asws was asked regarding the Statement of Allah Mighty and Majestic [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among
them some who wrong their own souls; some who follow a middle course; and some who are, by Allah’s leave, foremost in good deeds, said: ‘The Imam asws.’

5 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Mansour Barzaj, from Suleyman Bin Khalid who said: ‘I asked Abu Abdullah asws regarding the Statement of Allah aswj the High [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah’s leave, foremost in good deeds, said: ‘The foremost in good deeds is the Imam asws.’

6 – Narrated to us Muhammad Bin Al-Hassan, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Suleyman Bin Khalid who narrated the following: Abu Abdullah asws said, when he asws was asked about the Statement of Allah aswj Mighty and Majestic [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah’s leave, foremost in good deeds, said: ‘The foremost in good deeds is the Imam asws.’

7 – Narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who narrated the following: Abu Abdullah asws regarding His aswj Statement [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah’s leave, foremost in good deeds, said: ‘The meaning of foremost in good deeds is the Imam asws.’

8 – Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bakey Bin Aielyn and Fazeyl and Bureyd and Zarara who narrated the following: Abu Ja’far asws regarding this Verse [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen, said: ‘The foremost is the Imam asws.’

9 – Narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Ibn Azina, from Abdullah Bin Bakeyr, from Maysar who said: ‘I asked Abu Ja’far asws about the Statement of Allah aswj the High [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen, said: ‘The foremost in good deeds is the Imam asws.’

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Al-Armany, from Abu Al-Salaam, from Sowrat Bin Kaleyb who narrated the following:

from Suleyman Bin Khalid who said:

narrated the following:

Sadqa, from Amaar Al-Saabaty who narrated the following:

10 – Narrated to us Salmat, from Al-Husayn Bin Musa Al-Asim, from Al-Husayn Bin Umar who said:

'I said to him asws [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen up to His aswj Statement and some who are foremost in good deeds, said: 'The Imam asws.'

11 – Narrated to us Salmat Bin Al-Khataab who said that it has been narrated from Abu Imran and Al-Armany, from Abu Al-Salaam, from Sowrat Bin Kaleyb who narrated the following:

Abu Ja’far asws said, when he asws was asked about the Statement of Allah aswj the High [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen, said: 'It is regarding us asws that foremost in good deeds has Come down, the Imam asws'.

12 – Narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Amro Bin Sa’ad, from Masaq Bin Sadqa, from Amaar Al-Sabaty who narrated the following:

Abu Abdullah asws, about the Verse, [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen said: 'They are the Progeny asws of Muhammad asaww and the foremost in good deeds is the Imam asws'.

13 – Narrated to us Abaad Bin Suleyman, from Saeed Bin Sa’ad, from Muhammad Bin Fazel who narrated the following:

Abu Al-Hassan Al-Reza asws regarding the Statement of Allah aswj [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen, said: 'the foremost in good deeds is the Imam asws'.

14 – Narrated to us Abdullah Bin Aamir, from Al-Rabi’e Bin Abu Al-Khataab, from Ja’far Bin Bashir, from Suleyman Bin Khalid who said:

'I asked Abu Abdullah asws regarding the Statement of Allah aswj Mighty and Majestic [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen. said: 'The foremost in good deeds is the Imam asws'.

15 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Mansour, from Abdul Mo’min Al-Ansary who narrated the following:

Saalim Al-AshAl says that he was present in Medina and did not return until he met Abu Ja’far asws. He went to Al-Kufa. We said, 'O Saalim, what have you come with?' He said, 'I have come to you with the good of the world and the hereafter. I asked Abu Abdullah asws regarding the Statement of Allah aswj the High [35:32] Then We
have given the Book for inheritance to such of Our Servants as We have chosen, he\textsuperscript{asws} said: 'The foremost in good deeds, he\textsuperscript{asws} is the Imam\textsuperscript{asws}.'
Ibrahim, from his father who narrated the following:

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1 – It has been reported by Muhammad Bin Hamaad, from his brother Ahmad Bin Hamaad, from Ibrahim, from his father who narrated the following:

Abu Al-Hassan the Firstasws, said when I said to himasws, ‘May I be sacrificed for youasws. Inform me about the Prophetaswaw, was heasws the inheritor of all the Prophetsaswaw?’ Heasws said to me: ‘Yes.’ I said, ‘From Adamasws and ending with himselfaswaw?’ Heasws said: ‘Allahazwj did not Send any Prophetasw except that Muhammadaswaw knew about it.’ I said, ‘Isa Bin Maryamas used to revive the dead by the Permission of Allahazwj’. Heasws said: ‘You have spoken the truth.’

I said, ‘And Suleyman Bin Dawoodasws used to understand the language of the birds. Did the Messenger of Allahas have the ability of these levels?’ Heasws said: ‘Suleyman Bin Dawoodasws said to the Hoopoe when heas was on the verge of losing hisaz command. Heasws said: [27:20] how is it that I see not the hoopoe or is it that he is of the absentees? And was angry with it. Heasws said [27:21] I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence). Heasws was angry with it because it was a guide for himasws over the water, and this, and it was a bird, it was given that which was not given to Suleymanas and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to himasws, and it was not for them to understand the water underneath the air, it was the bird who understood it.’

An Allahazwj has Said in Hisazwj Book [13:31] If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one) But, truly, the command is with Allah in all things! Weasws have inherited this Quran and in it is what one can cut off the mountains with and cut off the earth with, and revive with it the dead, and weasws are aware of the water under the air, and in the Book of Allahazwj are Verses with which heasw could command anything by it with the Permission of Allahazwj along with those without the Permission of Allahazwj.

Allahazwj had Written in about the past that Allahazwj had it in the Mother of the Book. Allahazwj Says in Hisazwj Book [27:75] And there is nothing concealed in the heaven and the earth but it is in a clear book then Said [35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen for
we asws are the ones Chosen by Allah azwj and Made to inherit this in which is the explanation of all things.'
CHAPTER 22 – REGARDING THE IMAMSASWS AND WHAT THE MESSENGER OF ALLAHSAWW HAS SAID REGARDING THEMASWS THAT “ALLAHASZW GAVE THEM MYSAWW UNDERSTANDING AND MYSAWW KNOWLEDGE”

1 – Narrated to us Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Sa'd Bin Tareef who narrated the following:

Abu Ja'farasws said: ‘The Messenger of Allahsaww said: 'One who passes his life like mysaww life and dies mysaww death, he will enter the Paradise which mysaww Lordaszw has Promised to measws, the Garden of Eden, a branch from its branches implanted by mysaww Lordaszw with Hisaszw Hands.' Then Isaww will say to him: ‘You attached yourself to Alliasw after measws and the Trusteessaws from myasws Progenyasws and whom asws Allahaszw has Given myasws understanding, and myasws knowledge, and those that killed myasws son, Allahaszw will not Avail them of myasws intercession.’

2 – Muhammad Bin Isa, from Abu Abdullah Al-Mo’min, from Abdullah Al-Haza’a, from Sa’d Bin Tareef who narrated the following:

Abu Ja'farasws said: ‘The Messenger of Allahsaww said: 'One who passes his life like mysaww life and dies mysaww death, he will enter the Paradise which mysaww Lordaszw has Promised to measws, the Garden of Eden, a branch from its branches implanted by mysaww Lordaszw with Hisaszw Hands. Isaww will say to him: ‘You attached yourself to Alliasw after measws and the Trusteessaws from myasws Progenyasws and whom asws Allahaszw has Given myasws understanding, and myasws knowledge, and theyasws are myasws Family from myasws blood and myasws flesh.

Iasws complain to Allahaszw about theirasws enemies from myasws community, the deniers of theirasws preferences, the ones who cut themasws off, when they arrive, by Alliasw, ones who killed myasws sonasws, and Allahaszw will not Make them Avail of myasws intercession.’

3 – Narrated to us Yaqoub Bin Yazeed, from Yahya Bin Al-Mubarak, from Abdullah Jabal, from Ibrahim Bin Mahzam Al-Asady, from his father who narrated the following:

Abu Abdullahasws said: ‘The Messenger of Allahsaww said: ‘And Peace be on the Peopleasws of myasws Household, the guides after measws, to whomasws Allahaszw has Given myasws understanding, and myasws knowledge, and Created themasws from myasws clay. Woe be unto the deniers of theirasws rights, from after measws, the ones
cut-off from them asws, when they arrive, I saww will not avail them of my saww intercession.’

4 – Narrated to us Al-Abbas Bin M’arouf, from Hamaad Bin Isa, from Hareez, from Abu Hamza Al-Thumaly who narrated the following:

Abu Ja’far saww said: ‘The Messenger of Allah saww said: ‘One who passes his life like my saww life, and dies my saww death, he will enter the Paradise which my saww Lord aswj promised to me saww, the Garden of Eden, a branch from its branches implanted by my saww Lord aswj. He attaches himself to Ali asws and the Imams asws from after him asws, for they asws are the guiding Imams asws. Allah aswj has given them my understanding and knowledge, for they asws are my saww Progeny asws from my saww flesh and my saww blood. Allah aswj is my saww complaint about their asws enemies from my saww community. By Allah aswj, the killers of my saww son asws, Allah aswj will not make them avail of my saww intercession.’

5 – Narrated to us Ibrahim Bin Haashim, from Al-Hassan Bin Ali Bin Fazaal, from Muhammad Bin Saalim, from Aban Bin Taghlib who said:

‘I heard Abu Abdullah asws say: ‘The Messenger of Allah saww said: ‘One who intends to live like my saww life and die my saww death, and he will enter the Garden of my saww Lord, the Garden of Eden, planted by His aswj Hand. He should befriend Ali asws and befriend his asws friends, and be inimical to his asws enemies, and befriend the Trustees asws after him asws, for they asws are my saww Family from my saww flesh and my saww blood. Allah aswj has given them my saww understanding and my saww knowledge. To Allah aswj is my saww complaint about those of my saww that denied their saww preferences and cut off from them asws when they arrive, and as for the killers of my saww son asws, Allah aswj will not make them avail of my saww intercession.’

6 – Narrated to us Muhammad Bin Al-Husayn, from Musa Bin Sa’daan, from Abdullah Bin Al-Qasim, from Abdul Qahaar, from Jabir Al-Ju’fy who narrated the following:

Abu Ja’far asws said: ‘The Messenger of Allah saww said: ‘One who passes his life like my saww life and dies my saww death, and he will enter the Garden of Eden, Planted by my saww Lord aswj, he should befriend Ali asws and the Trustees asws from after me saww for they asws will not make you enter the door of straying nor will they make you exit from the door of guidance, and do not try to teach them asws for they asws are more knowledgeable than you are, and saww asked my saww Lord aswj that there should be no separation between them asws and the book until they asws return to the Fountain to me asww. Thus, he saww brought his saww fingers together and said, it will remain like this until the Star shine and to the time of the Doom’s Day’.
7 – نARRATED TO US AL-SANAD BIN MUHAMMAD, FROM SAFWAAN, FROM ABDULLAH BIN SA’D AL-ASKAAF, FROM MUHAMMAD WHO NARRATED THE FOLLOWING:

Ali Bin Abu Talib asws said: ‘The Messenger of Allah saww said: ‘One who passes his life like my saww life, and dies my saww death, and will enter the Garden which my saww Lord azwj has Promised to me saww, the Garden of Eden a branch from its branches implanted by my saww Lord azwj Blessed and High with His aswj Hands. Said to him: ‘You befriended Ali asws Bin Abu Talib asws and the Trustees from his asws Progeny asws, these are the Imams asws from after me aswj, they asws are my aswj Family from my saww flesh, and my saww blood, Allah aswj has Given them the sustenance of my aswj preference and my saww knowledge, and woe be unto the deniers of their asws preferences, from my saww community, and have cut them asws off, when they arrive, by Allah aswj, the killers of my saww son asws, Allah aswj will not Avail them of my saww intercession.’

8 – NARRATED TO US MUHAMMAD BIN AL-HUSAN, AND ABDULLAH BIN MUHAMMAD TOGETHER, FROM AL-HASSAN BIN MAHBBOUB BIN AL-A’LA BIN RAZEYN, FROM MUHAMMAD WHO NARRATED THE FOLLOWING:

Abu Ja’far asws said: ‘The Messenger of Allah saww said: ‘By Allah aswj! In the People asws of my saww Household from my saww Family are guides who are rightly guided after me aswj who asws have been Given my saww knowledge, and my saww understanding, and my saww Prophetic vision, my saww Creation, and their asws clay is from my saww clay, the immaculately pure, and woe be unto the deniers of their asws rights and liars against them asws from after me aswj, who have cut themselves off from them asws, having plundered them asws and having taken their asws rights, I saww will not avail them of my saww intercession.’

9 – NARRATED TO US AL-SANAD BIN MUHAMMAD, FROM SAFWAAN, FROM ABDULLAH BIN SA’D AL-ASKAAF, FROM HAREYZ, FROM MUHAMMAD WHO NARRATED THE FOLLOWING:

Al-Hassan asws said that the Messenger of Allah saww said: ‘One who passes his life like my saww life, and dies my saww death, and he will enter the Paradise to me aswj and be with me aswj, my saww Lord azwj will Plant one branch from its branches by His aswj Hands, then say to him: ‘It is for having befriended Ali asws Bin Abu Talib aswj from after me aswj and the Trustees asws from my saww Family, for they aswj will not exit you from guidance and will not bring you back from my saww answer, and do not try to teach them asws, for they asws are more knowledgeable than you are.’
(10) حدثنا احمد بن محمد بن الحسين بن مسعد عن ضلالة بن أيوب بن أبي المعز أن محمد بن سالم عن ابن بن تغلب قال: متعب أبا عبد الله عليه السلام يقول: قال رسول الله صلى الله عليه وسلم: من أراد أن يحب حبتي ومعت ميتتي، ويدخل جنة رجى عن غرسها ربي بيد فلتولى على أبي طالب وليتوال ولعله وليغدر عدوه وليسلم الأشياء من بعده فأنه عرنتى من لحم ودمي أعطاهم الله فهمي وعملي إلى الله أشهى من أمتى المنكرين لفضلهما والقاطعين صلتي وأ임 الله ليقبلني أني لا أتالهم الله شعاعتي.

10 –Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Abu Al-Ma’za, from Muhammad Bin Saalim, from Abaan Bin Taghlub who said:

‘I hear Abu Abdullah\textsuperscript{asws} say: ‘The Messenger of Allah\textsuperscript{saww} said: ‘One who intends to live my\textsuperscript{saww} life and die my\textsuperscript{saww} death, my\textsuperscript{saww} Lord\textsuperscript{azwj} will Make him enter the Garden of Eden and will Plant one of its branches with His\textsuperscript{azwj} Hands, he should befriend Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and befriend his\textsuperscript{asws} guardian\textsuperscript{asws} and be inimical to his\textsuperscript{asws} enemies, and submit to the Trustee\textsuperscript{asws} from after him\textsuperscript{asws}, for they\textsuperscript{asws} are my\textsuperscript{saww} Family, from my\textsuperscript{saww} flesh, and my\textsuperscript{saww} blood. Allah\textsuperscript{azwj} has Given them my\textsuperscript{saww} understanding, and my\textsuperscript{saww} knowledge. To Allah\textsuperscript{azwj} is my\textsuperscript{saww} complaint about the deniers of their\textsuperscript{asws} preferences, from my\textsuperscript{saww} community, and cutting them\textsuperscript{asws} off, when they arrive, Allah\textsuperscript{azwj} will not Avail them of my\textsuperscript{saww} intercession for having killed my\textsuperscript{saww} son.’

(11) حدثنا احمد بن محمد بن الحسين بن مسعد عن محمد بن سمان عن أبي العلاء الخفاف عن الأصبغ بن نباته عن

أمير المؤمنين على أبي طالب عليّة السلام قال: قال رسول الله صلى الله عليه وسلم: من أراد أن يحب حبتي ومعت ميتتي، ويدخل جنة رجى عن غرسها ربي بيد فلتولى على أبي طالب عليه السلام والأوصياء من بعده فإنهم لا يخرجونكم من الهدي ولا يدخلونكم في ضلالة.

11 –Narrated to us Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Al-A’la Al-Khafaaf, from Al-Asbagh Bin Nabata who narrated the following:

Amir-ul-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said that the Messenger of Allah\textsuperscript{saww} said: ‘One who loves to live my\textsuperscript{saww} life and die my\textsuperscript{saww} death, and he will enter the Garden of Eden which my\textsuperscript{saww} Lord\textsuperscript{azwj} has Promised to me\textsuperscript{saww}, will Plant one of its branches with His\textsuperscript{azwj} Hands, and he will Say to him: ‘It is for having befriended Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and the Trustees\textsuperscript{asws} from after him\textsuperscript{asws}, for they\textsuperscript{asws} will not exit you from the guidance, and will not make you enter in straying.’

(12) حدثنا عبد الله بن محمد بن ابراهيم بن محمد 것도ني عن إبراهيم بن محمد بن ميمون مثله.

12 –Narrated to us Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafyy, from Ibrahim Bin Maymoun, the like of this.

(13) حدثنا محمد بن عليّة الأسيا عن عمرو بن زين عن أبي أسحق عن زياد بن مطرف قال: قال رسول الله صلى الله عليه وسلم: من أراد أن يحب حبتي ومعت ميتتي، ويدخل جنة رجى عن غرسها ربي، وهب قضيب من قبيشة عرنتى من بعده فإنهم لا يخرجونكم من الهدي ولا يدخلونكم في ضلالة.

13 –Narrated to us Muhammad Bin Ya’ly Al-Aslam, from Amaar Bin Razeen, from Abu Is’haq, from Ziyad Bin Matraf who said:

‘The Messenger of Allah\textsuperscript{saww} said: ‘One who intends to live my\textsuperscript{saww} life and die my\textsuperscript{saww} death and he will enter the Paradise which my\textsuperscript{saww} Lord\textsuperscript{azwj} has Promised to me\textsuperscript{saww}, and it is a branch from the branches Planted by His\textsuperscript{azwj} Hands, and it is the eternal-Garden for those who befriended Ali\textsuperscript{asws} and his\textsuperscript{asws} Progeny\textsuperscript{asws} from after him\textsuperscript{asws} for they\textsuperscript{asws} will never take you out of the door of guidance, and will never make you enter in the door of straying.’
(14) حدثنا عبد الله بن عامر عن عبد الله بن محمد بن الحجل بن عرو سعد عن ابن أبي زيد عن أن الحجة قال: قال رسول الله صلى الله عليه وسلم: "أيها الناس! إخال الله أن يحيي حيويتي وميثتي ويدخل جنة ربي جنة عدن غرضها يebileceği عليه بن أبي طالب عليه السلام والأوصياء من بعد فانهم لا يخرجونكم من هناك ولا يدخلونكم في ضلال.

14 – Narrated to us Abdullah Bin Aamir, from Abdullah Bin Muhammad Al-Hajaal, from Dawood Bin Abu Yazeed who narrated the following:

One of them asws said that the Messenger of Allah sallallahu 'alayhi wa sallam said: 'One who passes his life like my life and dies my death, and he will enter the Garden of my Lord, the Garden of Eden Planted by His Hand, for having befriended Ali and the Trustees after him, for they are my flesh, and my blood. Allah has given them my understanding, and my knowledge.'

(15) حدثنا أحمد بن محمد بن سعيد بن الحسين بن يسأر بن أبي الحسن بن الرضا عليه السلام قال: قال رسول الله صلى الله عليه وسلم: "وأ少ない الله على أحد أو أن يحيي حيويتي وميثتي ويدخل جنة ربي جنة عدن غرضها يقيادة عليه بن أبي طالب، والأوصياء من بعد فإنهم لا يخرجونكم من هناك ولا يدخلونكم في ضلال.

15 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Yasaar who narrated the following:

Abu Al-Hassan Bin Al-Reza asws said that the Messenger of Allah sallallahu 'alayhi wa sallam said: 'One who intends to live my life and dies my death, and he will enter the Garden of Eden which has been Promised to me by my Lord, a branch from its branches Planted by His Hands, then say to him: 'It is for having befriended Ali and the Trustees after him for they will not make you exit from guidance and will not enter you in straying.'

(16) حدثنا عبد الله بن محمد بن إبراهيم بن محمد بن عبد الرحمن بن أبي هاشم مثله.

16 – Narrated to us Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdul Rahmaan Abu Hashim, the like of this.

(17) حدثنا سلامة بن أبي عمرو الخراساني عن ابن بن تغلب عن أبي عبد الله السالم عن أبيه أنه قال: قال رسول الله صلى الله عليه وسلم: "وأ少ない الله على أحد أو أن يحيي حيويتي وميثتي ويدخل جنة ربي جنة عدن غرضها يقيادة عليه بن أبي طالب، والأوصياء من بعد فإنهم لا يخرجونكم من هناك ولا يدخلونكم في ضلال.

17 – Narrated to us Saalim Ibn Abu Amrat Al-Khurasany, from Abaan Bin Taghlub who narrated the following:

Abu Abdullah asws, from his father asws said that the Messenger of Allah sallallahu 'alayhi wa sallam said: 'One who intends to live my life and dies my death, and he will enter the Garden of my Lord, the Garden of Eden Planted by my Hands, for having befriended Ali and been inimical to his enemies, and befriended the Trustees after him for they are the Imams of guidance after me. Allah has given them my understanding, and my knowledge, and they are from my Family from my flesh, and my blood. To Allah is my complaint about those from my community, the deniers of their preferences, the ones cut off from them, when they arrive Allah will not Avail them of my intercession for having killed my son.'
18 - Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ibrahim Bin Yahya Al-Madany, from his father who narrated the following:

Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, said that the Messenger of Allah\textsuperscript{saww} said: 'One who loves to live my\textsuperscript{saww} life and die my\textsuperscript{saww} death, and he will enter the Garden of Eden which has been Promised to me\textsuperscript{saww} by my\textsuperscript{saww} Lord\textsuperscript{azwj}, a branch of its branch Planted by His\textsuperscript{azwj} Hands, will say to him: 'It is for having befriended Ali Bin Abu Talib\textsuperscript{asws} and the Trustees from my\textsuperscript{saww} Family, for they will never enter you in the door of straying and will never take you out from the door of guidance, and do not teach them\textsuperscript{asws} for they\textsuperscript{asws} are more knowledgeable than you.'
CHAPTER 23 – THE COMMAND OF THE PROPHET ﷺ TO HAVE FAITH IN ALI ﷺ AND THE IMAMS ASWS AFTER HIM ﷺ AND WHAT THEY ﷺ GAVE FROM THE KNOWLEDGE AND TO SUBMIT TO THEM ASWS

(1) Narrated to us Ibrahim Bin Haashim, from Abu Abdullah Al-Barqy, from Khalaf Bin Hamaad, from Muhammad Bin Al-Qataby who said:

'I heard Abu Abdullah Al-Siddique Al-Akbar (asws) say: 'The people forgot the Statements of the Messenger of Allah (asws) regarding Ali (asws) on the day of Ghadeer Khumm just as they forgot the day at the Place of Ibrahim (asws) and the people had come. Ali (asws) went closer to the Messenger of Allah (asws) but could not find a place.

Flama رأى رسول الله صلى الله عليه وآله وآلهSON, then they did not leave a place for Ali (asws), the Messenger of Allah (asws) and his (asws) household, and you are discrediting them (asws) and i(asws) am alive among you, and as for Allah (azwj) has Prevented you from this, for Allah (asws) is not absent from you, and the soul, and the comfort and the Pleasure and the humans and the good news and the love and the affection, the one who gives these to Ali (asws) and his (asws) friendship, and submits to him (asws) and to the Trustees (asws) from after him (asws) as true, will be admitted to my (asws) intercession, because he would have followed me (asws), and the one who has followed me (asws) is from me (asws) like the flowing regarding the one who followed Ibrahim (asws), from I (asws) am from Ibrahim (asws) and Ibrahim (asws) is from me (asws), his (asws) Religion is my (asws) Religion, and his (asws) Sunnah is my (asws) Sunnah, and his (asws) preference is from my (asws) preference, and the best from it is my (asws) preference over him (asws) ratified by the Statement of the High [3:34]

When the Messenger of Allah (asws) saw that they are not making space for Ali (asws) he (asws) called out: 'O group of people, go back for Ali (asws). Then he (asws) took his (asws) hand and made him (asws) sit with him (asws) on the mat, then said: 'O group of people! These are the People (asws) of my (asws) Household, you are discrediting them (asws) and (asws) am alive among you, and as for Allah (azwj) has Prevented you from this, for Allah (asws) is not absent from you, and the soul, and the comfort and the Pleasure and the humans and the good news and the love and the affection, the one who gives these to Ali (asws) and his (asws) friendship, and submits to him (asws) and to the Trustees (asws) from after him (asws) as true, will be admitted to my (asws) intercession, because he would have followed me (asws), and the one who has followed me (asws) is from me (asws) like the flowing regarding the one who followed Ibrahim (asws), from I (asws) am from Ibrahim (asws) and Ibrahim (asws) is from me (asws), his (asws) Religion is my (asws) Religion, and his (asws) Sunnah is my (asws) Sunnah, and his (asws) preference is from my (asws) preference, and the best from it is my (asws) preference over him (asws) ratified by the Statement of the High [3:34]

Offspring one of the other; and Allah is Hearing, Knowing and the Messenger of Allah (asws) was steadfast at the Place of Ibrahim (asws) until the people usually said this during his (asws) illness.'

(2) Narrated to us Abdullah Bin Muhammad, from Musa Bin Al-Qasam, from Ja’far Bin Muhammad Bin Sama’at, from Abdullah Bin Muskaan, from Al-Hakam Bin Al-Salt who narrated the following:

Abu Ja’far (asws) said that the Messenger of Allah (asws) said: 'Take to this Book, meaning Ali (asws), for he (asws) is the most righteous (Al-Siddique Al-Akbar) and he (asws) is
the Distinguisher (Al-Farouk), he\textsuperscript{asws} distinguishes between the truth and falsehood. One who loves him\textsuperscript{asws} will be Guided by Allah\textsuperscript{azwj} and one who hates him\textsuperscript{asws} will be left to stray by Allah\textsuperscript{azwj}, and one who opposes him\textsuperscript{asws} follows behind him\textsuperscript{asws} will be Corrected by Allah\textsuperscript{azwj}, and from him\textsuperscript{asws} is the tribe of my\textsuperscript{saww} community, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are both my\textsuperscript{saww} sons, and from Al-Husayn are Imams\textsuperscript{asws} of guidance who will have been Given by Allah\textsuperscript{azwj} my\textsuperscript{saww} understanding, and my\textsuperscript{saww} knowledge. Love them\textsuperscript{asws} and befriend them\textsuperscript{asws} and do not take anyone as a confidant apart from them\textsuperscript{asws} lest you bring upon yourselves Anger from your Lord\textsuperscript{azwj}, and one upon whom is the Anger from his Lord\textsuperscript{azwj} has indeed fallen, and the life of this world is nothing but pleasures and vanity.’

3 – Narrated to us Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

‘I heard Abu Ja’far\textsuperscript{asws} say that the Messenger of Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Blessed and High Said: “I have Completed My\textsuperscript{azwj} Proof on the wretched of your\textsuperscript{saww} community, one who avoids the Wilayah (Mastership) of Ali\textsuperscript{asws} and chooses to be in the Wilayah of those who befriended his\textsuperscript{asws} enemies, and denied his\textsuperscript{asws} preferences and the preferences of the Trustees\textsuperscript{asws} from after him\textsuperscript{asws}, for your\textsuperscript{saww} preference is their\textsuperscript{asws} preference, and your\textsuperscript{saww} rights are their\textsuperscript{asws} rights, and obedience to you\textsuperscript{saww} is obedience to them\textsuperscript{asws}, and disobedience to you\textsuperscript{saww} is disobedience to them\textsuperscript{asws}, and they\textsuperscript{asws} are the Imams\textsuperscript{asws} of guidance from after you\textsuperscript{saww}, your\textsuperscript{saww} soul flows within them\textsuperscript{asws} and their\textsuperscript{asws} souls flow within you\textsuperscript{saww} from you\textsuperscript{saww} Lord\textsuperscript{azwj}, and they\textsuperscript{asws} are your\textsuperscript{saww} Family from your\textsuperscript{saww} clay, and your\textsuperscript{saww} flesh, and your\textsuperscript{saww} blood.

Allah\textsuperscript{azwj} has Made to flow your\textsuperscript{saww} Sunnah within them\textsuperscript{asws} and the Sunnah of the Prophets\textsuperscript{as} from before you\textsuperscript{saww} and they\textsuperscript{as} are the reservoirs of My\textsuperscript{azwj} Knowledge from after you\textsuperscript{saww} truly as I\textsuperscript{azwj} have Chosen them\textsuperscript{asws} and appointed them\textsuperscript{asws}, and Made them\textsuperscript{asws} to be sincere, and am Pleased with them\textsuperscript{asws}, and rescued is the one who loves them\textsuperscript{asws} and befriends them, and submits to their\textsuperscript{asws} preferences.’ Then said: ‘The Messenger of Allah\textsuperscript{saww} said: ‘Jibraeel came to me\textsuperscript{saww} with their\textsuperscript{asws} names, and the names of their\textsuperscript{asws} fathers, and of those that love them\textsuperscript{asws}, and of those who submitted to their\textsuperscript{asws} preferences.’
CHAPTER 24 – REGARDING THE IMAMS\textsuperscript{asws}, THEY\textsuperscript{asws} ARE THE ONES ABOUT WHOM\textsuperscript{asws} ALLAH\textsuperscript{azwj} SAYS THAT THEY\textsuperscript{asws} KNOW AND THEIR\textsuperscript{asws} ENEMIES DO NOT KNOW AND THEIR\textsuperscript{asws} SHIITES ARE THE PEOPLE OF UNDERSTANDING

1 – Narrated to me Abu Ja'far Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasam Bin Suleyman, from Jabir who narrated the following:

Abu Ja'far\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} Mighty and Majestic [39:9] Say: \textit{Are those who know and those who do not know alike? Only the people of understanding are mindful}, said: \textit{We\textsuperscript{asws} are the ones who know and our\textsuperscript{asws} enemies are the ones who do not know, and our\textsuperscript{asws} Shiites are ones who are the people of understanding.}'

2 – Narrated to us Muhammad Bin Al-Husayn, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan who said:

'I said to Abu Abdullah\textsuperscript{asws} [39:9] Say: \textit{Are those who know and those who do not know alike? Only the people of understanding are mindful}, said: \textit{We\textsuperscript{asws} are the ones who know and our\textsuperscript{asws} enemies are the ones who do not know, and our\textsuperscript{asws} Shiites are the ones who are the people of understanding.}'

3 – Narrated to us Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from his father who said:

'I was with Abu Abdullah\textsuperscript{asws}, when a man from the people of Hayt asked, \textit{May I be sacrificed for you\textsuperscript{asws}, the Statement of Allah\textsuperscript{azwj} the High [39:9] Say: Are those who know and those who do not know alike? Only the people of understanding are mindful}, said: \textit{We\textsuperscript{asws} are the ones who know, and our\textsuperscript{asws} enemies are the ones who do not know, and the people of understanding are our\textsuperscript{asws} Shiites.}'

4 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad, from Ali, from Abu Baseer who said:

'I asked Abu Ja'far\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} [39:9] Say: \textit{Are those who know and those who do not know alike? Only the people of understanding are mindful}, said: \textit{We\textsuperscript{asws} are the ones who know, and our\textsuperscript{asws} enemies are the ones who do not know, and our\textsuperscript{asws} Shiites are the people of understanding.'
5 – Narrated to us Al-Hassan Bin Ali, from Al-Abbas Bin Aamir Bin Asbaat Bin Saalim who said: ‘I was with Abu Abdullah asws, a man asked him about the Statement of Allah azwj the High [39:9] Say: Are those who know and those who do not know alike? The Verse, he asws mentioned the like of what he asws did in the first Hadeeth.

6 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Hamza, from Abu Baseer who narrated the following: Imam asws regarding the Statement of Allah azwj the High [39:9] Say: Are those who know the Verse, and mentioned similarly.

7 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad, from Ali, from Abu Baseer who said: ‘I asked Abu Ja'far asws regarding the Statement of Allah azwj the High [39:9] Say: Are those who know and those who do not know alike? Said: ‘We asws are the ones who know, and our enemies are the ones who do not know, and our Shiites are the people of understanding.’

8 – Narrated to us one of our companions, from Ayub Bin Nuh, from Al-Abbas Bin Aamir, from Al-Rabi'e bin Muhammad, from Abdullah Bin Mugheira who said: ‘Abu Abdullah asws was asked about the Statement of Allah azwj the High [39:9] Say: Are those who know and those who do not know alike? He asws mentioned similarly.’

9 – Narrated to us Ibrahim Bin Hashim, from Abdullah Bin Mugheira, from Abdul Mo'min Bin Al-Qasim Al-Ansary, from Sa'ad, from Jabir Bin Yazeed Al-Ju'fy who narrated the following: Abu Ja'far asws regarding the Statement of Allah azwj the High [39:9] Say: Are those who know and those who do not know alike? He asws mentioned similarly.

This completes the first part of the book Basaair Al-Darajaat, and the second part follows from it.