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AL-KAFI

المجلد الثامن

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Part I

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة الإسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni

Well known as ‘The trustworthy of Al-Islam Al-Kulayni’

Who died in the year 329 H

كتاب الروضه

The Book - Garden (of Flowers)
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In the name of Allah, the Beneficent, the Merciful

He said, 'I brought out this letter of Abu Abdullah asws to his companions -

"In the Name of Allahazwj, the Beneficent, the Merciful. Having said that, Iasws ask your Lordazwj to grant you all good health. It is for you all to have tenderness, dignity and tranquility, and it is for you to be bashful and keep yourselves clear, just as the righteous people before you have done. It is for you to be courteous with the people of falsehood. You will bear injustices from them, and beware of disputing with them in what is between you and them. When you sit with them, and are alone with them and argue your differences with them, there is no way out for you but to sit with them and be alone with them, and argue with them by the dissimulation which Allahazwj has Ordered you for, that you should take to it regarding what is between you and them.

So if you are tested with that from them, that they wish to harm you and you can recognise abhorrence in their faces, and if Allahazwj, the High does not Dispel them away from you, they would rob you. And what is in their chests of enmity and hatred is much more than what they display to you. Your gatherings and their gatherings..."
are one and the same, but your spirits and their spirits are different. You will not reconcile with them and you will never love them, ever, and they will never love you as well. Surely Allahazwj the High has Honoured you all with the truth and Made you to visualise it, and did not Make them to be deserving of it.

Be courteous to them and be patient with them, for they have no courtesy to you nor do they have patience over anything, and some of them are obsessed with tricking the others, for the enemies of Allahazwj have the ability to keep you from the truth. Allahazwj Protects you from that, so fear Allahazwj and hold back your tongues except from the good, and beware of letting your tongues to slip into speaking that which is false, and the slanderous, and the sinful, and the violation. So if you were to hold back your tongues from what is disliked by Allahazwj, from what Heazwj has Forbidden you from, it would be better for you with your Lordazwj than letting your tongues slip into what is disliked by Himazwj and what Heazwj has Prohibited you from.

There is destruction for the servant, with Allahazwj, and Repugnance from Allahazwj, and there will be deafness, and blindness, and muteness which Allahazwj will Make him to inherit on the Day of Judgement. So they will become just as Allahazwj created them and did not Make them to be deserving of it.

And be frequent in Extolling Hisazwj Holiness, and Glorification, and the Praising to Allahazwj, and the desires for what is with Himazwj from the Good which cannot be estimated, nor can anyone reach it (imagine), so occupy your tongues with that in order to avoid the false speech which would lead its owners to an eternity in the Fire for the one who dies upon it and does not repent to Allahazwj, and does not keep away from it.

And it is for you to supplicate, for the Muslims cannot be successful in the fulfilment of their wishes with their Lordazwj by any means higher than supplication and desiring from Himazwj, and appealing to Allahazwj, and the asking from Himazwj. So be desirous
in what you request to Allah azwj so that He azwj would Answer you to what you have supplicated to Him azwj in order to be successful and be saved from the Punishment of Allah azwj.

And beware of being greedy for yourselves to something from what Allah azwj has Prohibited to you. For the one who violates what Allah azwj has Prohibited to him here in the world, Allah azwj would Place a block between him and the Paradise, and its Bounties, and its enjoyments, and its Prestige which will stand for all eternity for the inhabitants of the Paradise, for ever and ever.

And know that it is an evil misfortune for the one who takes the risk of endangering the obedience to Allah azwj the Blessed, and to be disobedient to Him azwj. So the choosing to violate what Allah azwj has Prohibited from the pleasures of the world would cut its people off from the eternal-Bliss in the Paradise, and its pleasures, and its Prestige which will stand for all eternity for the inhabitants of the Paradise, forever, and be in afflictions like their afflictions.

Woe be unto those! What a frustration they will face when they lose, and evil would be their condition with their Lord azwj in the Day of Judgement. Seek Refuge with Allah azwj that He azwj would Protect you from being in a situation similar to theirs forever, and be in afflictions like their afflictions.

And there is no Might with us asws or with you except by Him azwj. So, fear Allah azwj, O group of saved people, that Allah azwj will Complete for you what He azwj has Granted you with, for the matter will not be complete until He azwj Makes you to enter into similar of what came upon the righteous ones before you, and until you face tribulation with regards to yourselves and your wealth, and until you hear from the enemies of Allah azwj, a lot of painful words.

So, observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah azwj and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah azwj Mighty and Majestic. They will incriminate you, and even belie you about the truth, and be iminical towards you with regards to it, and be hateful towards you.
So, observe patience on that from them, and all that has been Ratified in the Book of Allahazwj which Jibraeelazwj Descended with upon your Prophet saww, getting your Prophet saww to hear the Words of Allahazwj Mighty and Majestic: “[46:35] Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom).” Then Heazwj Said: “[35:4] And if they call you a liar, truly messengers before you were called liars”.

So observe patience on what they lie about and hurt you with, for they had belied the Prophet saww of Allahazwj, and the Messengersas from before him saww and hurt them along with the denial of the truth. And if you are happy with the Commands of Allahazwj regarding them asws whom Allahazwj Created for Himself azwj in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allahazwj that Heazwj Created them in the origin and the ones whom Allahazwj has Named in Hisazwj book in Hisazwj Words: “[28:41] And We made them Imams who call to the fire”.

So, ponder over this and hold on to it, and do not be ignorant of it, for the one who is ignorant of this and the like of this which Allahazwj has Made to be Obligatory in Hisazwj Book from what Allahazwj has Ordered for and Prohibited from, has disregarded the Religion of Allahazwj and became disobedient to Himazwj. Therefore he has necessitated (upon himself) the Outrage of Allahazwj, and Allahazwj will Fling him into the Fire upon his face’.

And heasws said: ‘O you group of Blessed ones, the victorious ones! Surely, Allahazwj Completed for you what Heazwj Granted you all from the good, and know that it is not from the Knowledge of Allahazwj, nor from Hisazwj Commands that any one from the creatures of Allahazwj, should take to opinions or analogies regarding his Religion. Allahazwj Has Sent down the Quran and Made to be in it an explanation of all things, and Assigned for the Quran and the teaching of the Quran, its Peopleasws.

There is no leeway for the Peopleasws of knowledge of the Quran whomasws Allahazwj had Given to them of its Knowledge, that theyasws should take to desires, or opinions, or analogies with regards to it. Allahazwj has Made themasws to be needless from that
by what He⁷ asws has Given them⁷ from His⁷ Knowledge, and Specialised them⁷ by it, and Placed in it Prestige from Allah⁷ to Honour them⁷ by.

وَ هَمَّ أَهْلِ الْذِّكْرِ الَّذِينَ آمَنُوا لِللهِ هُدَى اسْتَبْعَادُهُمْ وَ هُمُ الْذِّينَ مِنْ سَأَلَهُمْ وَ قَدْ سَبَقَ فِي عَلْمِ اللَّهِ أَنْ يُصْفَحُهُمْ وَ يَتِيعُ آثَرَهُمْ

And they⁷ are the People⁷ of the Remembrance (Ahl Al-Zikr) whom Allah⁷ has Ordered the people to ask them⁷, and they⁷ are the ones⁷ to be asked. And it has preceded in the Knowledge of Allah⁷ that they should ratify them⁷ and follow their⁷ footsteps. He⁷ Guided them⁷, and Gave them⁷ from the Knowledge of the Quran with which they⁷ guide (others) to Allah⁷ by His⁷ Permission, and to all the ways of the truth.

وَ هُمُ الْذِّينَ لَا يَزْرَعُ عَلَيْهِمْ وَ عَنْ مَأْسَأَتِهِمْ وَ عَنْ عَلْمِهِمُ الَّذِينَ أَكْرَمَهُمْ بِهِ وَ جَعَلَ عَلَىٰهُمْ إِذَا مَا سَبَقَ عَلَيْهِمْ فِي عَلْمِ اللَّهِ

And they⁷ are the ones⁷ that He⁷ does not Want them to be released from, and from asking them⁷, and from being taught by them⁷ which Allah⁷ has Honoured them⁷ with and Made it to be with them⁷, except for the one who has preceded in the Knowledge of Allah⁷, as being the miserable one in the origin of the creation underneath the shadow.

فَأَوْلَئِكُ الَّذِينَ يُزْرَعُونَ عَنْ سَوَاء أَهْلِ الْذِّكْرِ وَ الْذِّينَ آتَاهُمْ اللَّهَ عِلْمَ الْقُرآنِ وَ وَضْعَةَ عَدْنَاهُمْ وَ أَمَرَ بِسَوَاءَهُمْ وَ أُولَٰكَ الَّذِينَ يُؤْخَذُونَ بِهِ بِأَهْوَاهُمْ وَ أَرَابِهِمْ وَ مَقَابِيلَهُمْ حَتَّىٰ دَخَلُوا الْإِيمَانِ بِهِ وَ جَعَلُوا أَهْلِ الْإِيمَانِ فِي عَلْمِ الْقُرآنِ عِنْدَ اللَّهِ كَفَارِينِ وَ جَعَلُوْا أَهْلَ الصَّلَاطِينِ فِي عَلْمِ الْقُرآنِ عِنْدَ اللَّهِ مُؤْمِنِينِ وَ حَتَّىٰ جَعَلُوْا مَا أَحْلَ اللَّهُ فِي كِلِّ أَثَامٍ حَرَاماً وَ جَعَلُوْا مَا حَرَمَ اللَّهُ فِي كِلِّ أَثَامٍ حَرَاماً

So these are the ones who turn away from asking the People⁷ of the Remembrance (Ahl Al-Zikr) and the ones⁷ to whom Allah⁷ has Granted the Knowledge of the Quran and Placed it in their⁷ possession, and Ordered for asking them⁷.

These are the ones who act on their desires, and their opinions, and their analogies to the extent that Satan⁷ enters them¹, (as a result) they (try) to revert the believing people, in the Knowledge of the Quran with Allah⁷, as disbelievers, and try to make the misguided people, in the Knowledge of the Quran with Allah⁷, as believer, but to the extent that they declare what Allah⁷ has Made Permissible, in many matters as being prohibited, and pronounce what Allah⁷ has Prohibited, in many matters as being permissible.

فَإِذْ أُصِلَّ أَصِلُّ مَعَهُمْ وَ يَعْدُ إِلَىٰهِمْ رَسُولَ اللَّهِ (صِلَى اللَّهُ عَلَيْهِ وَآлَهَ) فَأَلْقَ مُوَهَّتَهُ فَعَلَّا نَصْرَهُ وَ مَا قَبْضَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ يُسْحَبْنَ أَنْ تَأْمَرُوا بِأَيِّ نَاحِيَةٍ مَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ (صِلَى اللَّهُ عَلَيْهِ وَآلَهَ) وَ بَعْدَ عَهْدِهِ الَّذِي عَهِدَ إِلَيْنَا وَ أَمْرًا بِمَخْلَاقَةٍ للهِ وَ نُرُوْسِلَهُ (صِلَى اللَّهُ عَلَيْهِ وَآلَهَ)

So this is the origin of the fruit of their desires. And the Messenger⁷ of Allah⁷ had taken an oath from them before his⁷ passing away. So they said, ‘After Allah⁷ Captures His⁷ Messenger⁷, we have the leeway of taking to the

¹ To share in their wealth, bodies and children.
consensus of the opinions of the people. After Allahazwj Mighty and Majestic Captured Hisazwj Messengerasws, and after hissaww oath which hesaww took from usasws, and ordered usasws by, they opposed Allahazwj and Hisazwj Messengerasws.

So what is more audacious to Allahazwj, nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allahazwj, surely Allahazwj has Obligated Hisazwj creatures that they should obey Himazwj, and follow Hisazwj Commands during the lifetime of Muhammadsaww, and after hissaww passing away.

Can those enemies of Allahazwj who are alleging that anyone who became a Muslim with Muhammadasw can take to his own words, and his own opinions, and his own analogies? But if he says, ‘Yes, then, surely, he has lied to Allahazwj and has strayed a far straying, and if he says, ‘No, it is not for anyone that he should take to his opinions, and his desires, and his analogies’, so he has argued against himself, and he is from the ones who allege that Allahazwj has to be Obeyled, and Hisazwj Orders to be followed after the passing away of the Messengerasw of Allahazwj.

Allahazwj has said, and Hisazwj words are true: “[3:144] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful”, and that is something which they knew that Allahazwj is to be obeyed and Hisazwj Commands are to be followed during the lifetime of Muhammadsaww and (as well as) after Allahazwj had Made Muhammadsaww to pass away. And if it was not for anyone from the people who were with Muhammadasw that they would take to their own desires, and their opinions, and their analogies in opposition to the orders of Muhammadasw, so similarly it is not for anyone from the people after Muhammadasw that they would take to their own desires, and their opinions, and their analogies’.

And hesaww said: ‘Leave the raising of your hands in the Prayer except for the one time when you open the Prayer, for the people have publicised you all by that2, and

2 To observe Taqeeya
Allah\textsuperscript{azwj} is the Helper, and there is no Might and there is no Power except by Allah\textsuperscript{azwj}.

And he\textsuperscript{asws} said: ‘Supplicate frequently to Allah\textsuperscript{azwj} for Allah\textsuperscript{azwj} Loves the ones from the believing servants that they should supplicate to Him\textsuperscript{azwj}, and Allah\textsuperscript{azwj} has Promised the believing servants for the Answering, and Allah\textsuperscript{azwj} has Destined the supplications of the Believers, on the Day of Judgement, to increase their deeds by it in the Paradise. So, frequently remember Allah\textsuperscript{azwj} in accordance with your abilities in every hour of the hours of the night and the day, for Allah\textsuperscript{azwj} has Ordered for frequent Remembrance (Al-Zikr) to Him\textsuperscript{azwj}, and Allah\textsuperscript{azwj} Remembers the one who remembers Him\textsuperscript{azwj} from the Believers. And know, that Allah\textsuperscript{azwj} never Remembers anyone from His\textsuperscript{azwj} believing servant except Remembering him with Goodness.

So give Allah\textsuperscript{azwj} from yourselves, the struggle in obedience to Him\textsuperscript{azwj}, for Allah\textsuperscript{azwj} does not Accept anything from the good with Him\textsuperscript{azwj}, and the avoidance of His\textsuperscript{azwj} Prohibitions which Allah\textsuperscript{azwj} has Prohibited in the apparent of the Quran and in its hidden. Allah\textsuperscript{azwj} Blessed and High has Said in His\textsuperscript{azwj} Book, and His\textsuperscript{azwj} Words are True: “[6:120] And abandon open and secret sin”.

And know that whatever Allah\textsuperscript{azwj} has Ordered you to avoid, so He\textsuperscript{azwj} has Prohibited it, and follow the footsteps of the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}, and his\textsuperscript{saww} Sunnah, so adhere to it and do not follow your own desires, and your opinions, for you will go astray. The most misguided of the people with Allah\textsuperscript{azwj} is the one who follows his own desires and his opinion without (following the) Guidance from Allah\textsuperscript{azwj}.

And do good for yourselves in accordance with your abilities, for if you do good, it would be for your own selves, and if you violate, it would be against your own selves. And intermingle with the people and do not burden them upon your necks, including along with that the obedience to your Lor\textsuperscript{azwj}. And beware of insulting the enemies of Allah\textsuperscript{azwj} when they are listening to you, for the enemies will insult Allah\textsuperscript{azwj} without awareness, and it is better that you should know the penalty of insulting Allah\textsuperscript{azwj} and what it is.
He who has insulted the friends of Allah ﷺ is like he has insulted Allah ﷺ. And the one who is the most unjust with Allah ﷺ is the one who insults Allah ﷺ and the friends of Allah ﷺ, so don’t do it, don’t do it. Follow the Commands of Allah ﷺ. There is no Might, and no Power except by Allah ﷺ.

And he ﷺ said: ‘O you group for whom Allah ﷺ has Protected for them their affairs! It is for you to follow the footsteps of the Messenger ﷺ of Allah ﷺ and his ﷺ Sunnah, and the footsteps of the Imams ﷺ of Guidance from the People ﷺ of the Household of the Messenger ﷺ of Allah ﷺ from after him ﷺ and their ﷺ Sunnah. So the one who takes to that has been guided, and the one who avoided that and abandoned it, went astray, because they ﷺ, so don’t do it, don’t do it. Follow the Commands of Allah ﷺ.

And our ﷺ father ﷺ, the Messenger ﷺ of Allah ﷺ has said: ‘The continuation upon the deeds in the following of the footsteps and the Sunnah, even though they may be little, is more Pleasing to Allah ﷺ and beneficial with Him ﷺ in the Rewards, than the struggle in the (Bittah) heresy, and the desires. Indeed, the following of the desires, and the following of the heresies (innovations) without Guidance from Allah ﷺ is misguidance, and every misguidance is heresy, and every heretic will be in the Fire. And nothing can be achieved from the good with Allah ﷺ except by being obedient to Him ﷺ, and the patience and being agreeable, because the patience and being agreeable is from the obedience to Allah ﷺ.

And know, that a servant from the servants has not believed until he is happy with Allah ﷺ with regards to whatever Allah ﷺ has Done for him, and what he has done for Him ﷺ in accordance with what He ﷺ Likes and Dislikes. And Allah ﷺ does not Do with the one who is patient and happy with Allah ﷺ except that which he is deserving of, and that which is better for him, from what he likes or dislikes.

And it is for you to “[2:238] Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah”, just as Allah ﷺ has Commanded the Believers in His ﷺ Book which is in front of you.
And beware, and it is for you to love the poor Muslims, for the one who considers them to be lowly due to his own arrogance, so he has slipped from the Religion of Allahazwj, and Allahazwj has for him (a situation of) lowliness and hate. And the Messengerasw of Allahazwj has said: 'My Lord has Commanded me to love, so he has disobeyed Allah Messengerasw to the extent that the people will hate him and Allahazwj will have intense Hatred towards him.

And beware of injustices of some of you against the others, for it is not from the characteristics of the righteous. The one who is unjust, Allahazwj will Reduce him and Disgrace him on the Day of Judgement.

And beware of injustices of some of you against the others, for it is not from the characteristics of the righteous. The one who is unjust, Allahazwj will Turn his injustice against his own self, and Make His Messengerasw Help to be for the one who he was unjust to, and the one whom Allahazwj Helps will overcome and be of the group of winners from Allahazwj.

And beware of injustices of some of you against the others, for it is not from the characteristics of the righteous. The one who is unjust, Allahazwj will Turn his injustice against his own self, and Make His Messengerasw Help to be for the one who he was unjust to, and the one whom Allahazwj Helps will overcome and be of the group of winners from Allahazwj.

And beware of injustices of some of you against the others, for it is not from the characteristics of the righteous. The one who is unjust, Allahazwj will Turn his injustice against his own self, and Make His Messengerasw Help to be for the one who he was unjust to, and the one whom Allahazwj Helps will overcome and be of the group of winners from Allahazwj.

And beware of helping against an oppressed Muslim, for he would supplicate to Allahazwj against you and Heazwj would Answer him regarding you. Ourasws forefatherasw the Messengerasw of Allahazwj used to say that: 'The supplication of an oppressed Muslims gets Answered'. And help each other, for ourasws forefatherasw the Messengerasw of Allahazwj used to say that: 'Helping a Muslim is better and
greater in Reward than the Fasting for a month, and seclusion (Al-I'tikaaf) in the Masjid Al-Haraam (The Sacred Masjid).

And beware of creating difficulties for anyone from your Muslim brothers if he owes you anything from before and he is insolvent, for our"saww" forefather the Messenger"saww" of Allah"azwj" used to say: ‘It is not for a Muslim to make difficulties for a Muslim, and the one who is considerate to the insolvent will be Shaded by Allah"azwj" by a shade on the Day in which there will be no shade except for His"azwj" Shade’.

And beware, O group under the Mercy and preferred ones over the others, of withholding the Rights of Allah"azwj" be you, day after day and hour after hour, for the one who makes haste in (giving) the Rights of Allah"azwj" which are in front of him, then Allah"azwj" has the Power over the Hastening to him for the multiplication of the good, either immediately or later on. And the one who delays the Rights of Allah"azwj", then Allah"azwj" has the Power over Delaying his sustenance, and the one from whom Allah"azwj" Withholds his sustenance, he would not have the ability to sustain himself. So give to Allah"azwj" the Right from what He"azwj" has Granted you so that He"azwj" would Purify for you the remainder of it, and Complete for you from the Multiplication for you, the excessive Multiplication, the count of which is not known to any but Him"azwj", or its virtues, the Lord"azwj" of the Worlds'.

And he"saww" said: ‘Fear Allah"azwj", O group, if you could, and dont be an embarrassment for the Imam"saww", for the one who causes embarrassment for the Imam"saww", he is the one who discredits the righteous people, the ones who follow the Imam"saww" of the Muslims for his"saww" virtues, the patient ones upon the payment of his"saww" rights, the ones who understand his"saww" sanctity.

And know, that the one who descends to that level with (respect) the Imam"saww" so he has embarrassed the Imam"saww" (by associating himself with him"saww") He would do that by cursing the righteous people the ones who (strictly) follow him"saww" from the Muslims for their virtues, the patient ones upon the paying of his"saww" rights, the ones who have recognised his"saww" sanctity, so his curse against (the pious ones) is for the enemies of Allah"azwj", as the Imam"saww" converts that curse into Mercy from Allah"azwj".
upon them (the pious ones), and turns the Curse from Allahazwj and from the Angels, and from Hisasws Messengerasws upon them (the deniers). And know, O group, that the Sunnah from Allahazwj has flowed within the righteous ones before’.

And heasws said: ‘The one who wishes to meet Allahazwj as a Believer, ‘Haqqan’ Haqqan’ (surely and truly), so he should befriend Allahazwj, and Hisasws Messenger, and those who believedasws, and should distance himself from theirasws enemies, and accept whatever that has ended up with him from theirasws virtues, because theirasws virtues cannot be comprehended by the ‘مَلْكُ مُقْرَبَ’ Angels of Proximity, or ‘نبيَّ مُرْسَل’as, but some among them. Have you not heard what Allahazwj has Mentioned from the virtues of following the Imamsasws of Guidance, and they are the Believers? Heazwj Said: “[4:69] And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!”

This is just one perspective from the perspectives of the virtues of following the Imamsasws, so how can others (comprehend) themasws and theirasws virtues? And the one who wishes that Allahazwj should Complete for him his faith and he becomes a devout and true Believer, he should fulfill to Allahazwj Hisaswj Conditions which Heazwj Has Placed upon the Believers. Heazwj Has Placed the conditions of Hisaswj Wilayah along with the Wilayah of Hisasws Messengerasws, and the Wilayah of the Imamsasws of the Believers. He should establish the Prayer, and give the Zakat, and give to Allahazwj goodly loans (Karza e Hasana), and avoid the immoralities, both openly as and those who believed, and should distance himself from their enemies, and does not authorise for himself to ignore anything from this, so he is, in the Sight of Allahazwj Triumphant Party, and he is from the true Believers.

There does not remain anything from the detail of what Allahazwj has Prohibited, except that it is included in its entirety in Hisaswj Statement. So the one who makes it to be his Religion in what is between himself and Allahazwj, being sincere to Allahazwj, and does not authorise for himself to ignore anything from this, so he is, in the Sight of Allahazwj, in Hisaswj Triumphant Party, and he is from the true Believers.

                                                                                 3 The Higher status Prophetas who were Awarded with the Divine Books
And beware of insisting upon something from what Allahazwj has Prohibited in the Apparent of the Quran and its Hidden. And Allahazwj the High has Said: “[3:135] and (who) do not knowingly persist in what they have done” (Up to this point it is the narration of Al-Qasim Bin Rabi’e). It means that the Believers before them, when they forgot something from what Conditions Allahazwj had Placed upon them in Hisazwj Book, would come to the realisation that they had disobeyed Allahazwj in their avoidance of that thing. So they would seek Forgiveness and would not repeat it. So that is the meaning of the Statement of Allahazwj: “[3:135] and (who) do not knowingly persist in what they have done”.

And know that Heazwj has Commanded and Prohibited, so that there should be obedience in what Heazwj has Commanded for, and avoidance in what Heazwj has Prohibited from. So the one who has followed Hisazwj Commands has obeyed Himazwj, and has realised everything from the good, which is with Himazwj and the one who did not avoid what Allahazwj has Prohibited from, so he has disobeyed Himazwj. So if he were to die upon being disobedient to Himazwj, Allahazwj will Fling him upon his face in the Fire.

And know that there is nothing else between Allahazwj and anyone from Hisazwj creatures, Angels of Proximity, or Messenger Prophetsas, or all others apart from that, except for their obedience to Himazwj. So strive in being obedient to Allahazwj if you wish to become true Believers, truly, and there is not Strength except by Allahazwj.

And heasws said: ‘And it is for you to obey your Lordazwj in accordance with your abilities, for Allahazwj is your Lordalazwj. And know that the Islam is the submission, and the submission is the Islam. So the one who submits, so he has Islam, and the one who does not submit, there is no Islam to him. And the one wishes to do himself a favour, so he should obey Allahazwj, for the one who has obeyed Allahazwj has indeed done himself a favour.

And beware of being disobedient to Allahazwj if you were to do it. The one who violated by being disobedient to Allahazwj, so he has disfavoured himself, and there is no station between favour and disfavour. For the ones who have done a favour in the Sight of their Lordalazwj, is Paradise, and for the ones who have violated in the Sight of
And let no one from among you, whom Allah has Necessitated upon his heart, obedience to Him and being humble to Him, should fear any one from the people from whom Allah has Removed the qualities of the truth and did not Make him to be deserving of it. So the one whom Allah has not Made to be deserving of the qualities of the truth, so these are the hypocrites, these are the Satans among the Humans and the Jinn. And it is the Satans among the Humans that trick, and insight which Allah has not Made to be deserving of it, Intending thereby not to equalise the enemies of Allah to the people of the truth, with regards to the doubt, and the denial, and the belying to end up being equal as Allah the High has Described in His Book: “[4:89] They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike”. Then Allah prohibited the people of the truth that they should take the enemies of Allah as guardians or as helpers.

And know that no one from the creatures of Allah can achieve the Pleasure of Allah except by being obedient to Him, and being obedient to His Messenger, and being obedient to the Masters of the Command, from the Progeny of Muhammad, and that the disobedience to them is disobedient to Allah. And do not deny their virtues, be they great or small. And know, that the deniers are the liars, they are the hypocrites, and that Allah Mighty and Majestic Said for the hypocrites, and His Words are true, that: “[4:145] Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them”.

And know that there is none who is needless of Allah except by being obedient to Him, for He is the Mighty and Majestic. Said for the hypocrites, and His Words are true, that: “[4:145] Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them”.

And let no one from among you, whom Allah has Necessitated upon his heart, obedience to Him and being humble to Him, should fear any one from the people from whom Allah has Removed the qualities of the truth and did not Make him to be deserving of it. So the one whom Allah has not Made to be deserving of the qualities of the truth, so these are the hypocrites, these are the Satans among the Humans and the Jinn. And it is the Satans among the Humans that trick, and insight which Allah has not Made to be deserving of it, Intending thereby not to equalise the enemies of Allah to the people of the truth, with regards to the doubt, and the denial, and the belying to end up being equal as Allah the High has Described in His Book: “[4:89] They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike”. Then Allah prohibited the people of the truth that they should take the enemies of Allah as guardians or as helpers.

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So do not let them scare you, and do not let them repulse you all from the consideration by the truth which Allahazwj has Specialised you with from the tricks of the Satansla from the Humans, and their plots in your affairs. You should repel the bad by that which is good in what is between you and them, seeking by that the Pleasure of your Lordazwj by being obedient to Himazwj. And they are such that there is no good with them.

It is not permissible for you to display to them the Principles of the Religion of Allahazwj (Usool Al-Deen4) for they are such that they would hear something from you, be inimical against you, and rise (the issue) against you, and strive for destroying you, and place in front of you that which you dislike.

And there is no remedy for you from them in the government of the corrupts. So understand your status in what is between you and the people of the falsehood, for it does not befit the people of the truth to descend to the level of the people of the falsehood. (This is due to the fact) that Allahazwj did not Make for the people of the falsehood who does not understand Hisazwj Perspective, the status which is with Himazwj for the people of the truth.

The Statement of Allahazwj in Hisazwj Book where Heazwj Said: “[38:28] Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?” Heazwj has Honoured yourselves rather than the people of the falsehood. And do not make Allahazwj Blessed and High, and for Himazwj is the Highest Example, and your Imamsasws, and the Religion which you have made it to be for yourselves, to be exposed (vulnerable) to the people of the falsehood. Allahazwj would be Angered against you, so you will perish. So, do not do it, do not do it (strictly observe Taqeeya).

O righteous people! Do not abandon the Commands of Allahazwj, and the Command from your affairs for the obedience to Himazwj, lest Allahazwj Alters the Blessings for you. Love for the sake of Allahazwj (the ones of similar qualities to yourselves), and hate for the Sake of Allahazwj the ones who oppose you. And extend your cordiality and your advice to the ones who possess your qualities, and do not extend it to the ones who have abandoned your qualities, and are inimical towards you, and rebel against you, and wish for calamities to befall upon you. This is ourasws education

4 Salat, Zakat, Soam, Hajj and Wilayat, see for example Al-Kafi Vol. 2 Pg. 18.
which Allahazwj Has Educated usasws with. So take to it, and understand it and fetter it (to yourselves), and do not throw it behind your backs, whatever is compatible with your guidance and take to it, and whatever is along the lines of your own desires, discard it and do not follow it.

And beware of the arrogance against Allahazwj, and know that a servant is not afflicted by the arrogance against Allahazwj except that he is arrogant against the Religion of Allahazwj. Be upright for the Sake of Allah and do not turn back upon your heels, for your will have turn back as losers. May Allahasws Protect us. And beware from the arrogance against Allahazwj, and there is not strength for usasws or for you except by Allahazwj.

And heasws said: ‘If Allahazwj had Created a servant originally, in the original creation as a Believer, he will never die until Allahazwj Makes him to detest the evil and he distances himself from it, and the one whom Allahazwj has Made to detest the evil and he distances himself from it, Allahazwj will Cure him from the arrogance and the forcefulness which has entered into him. So his nature becomes soft, and his morals beautiful, and his face bright, and the reverence of Islam comes to him, and tranquility, and the humbleness, and he restrains himself from the Prohibitions of Allahazwj and avoids Hisazwj Harshness. And Allahazwj Grants to him the sustenance of the cordiality of the people, and intermingling with them, and avoidance of the cutting off from the people, and the rivalries, and does not get involved with anything from it or the likes of it in anything.

However, if Allahazwj had Created a servant originally, in the original creation as an infidel, he will never die until he loves the evil and goes near to it. So if the evil becomes beloved to him and he goes near to it, he gets involved in the infidelity, and the forcefulness. So his heart hardens, and his morals deteriorate, and his face darkens, his immorality gets displayed, and his shame becomes little, and Allahazwj Uncovers his veil, and he rides upon the Prohibitions. So he never ceases from these tendencies and rides upon the disobedience to Allahazwj, and hates to obey Himazwj, and the obedient ones. So the condition of the Believers and the condition of the infidel are in contradiction. Ask Allahazwj for health, and seek it from Himazwj, and there is not Might nor Strength except by Allahazwj.'
Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allahazwj and Hisazwj Wilayah, and the Wilayah of the onesasws Heazwj has Commanded for, it is the better result with Allahazwj in the Hereafter, than the kingdom of the world, even though its bounties, and its flowers, and its affluence may be prolonged in the disobedience to Allahazwj, and in the Wilayah of the oneasws whom Allahazwj has Forbidden from being in his Wilayah, and in his obedience.

Allahazwj has Commanded for the Wilayah of the Imamsasws whom Allahazwj has Names in Hisazwj Book in Hisazwj Statement: “[21:73] And We made them Imams who guided (people) by Our command” and theyasws are the onesasws for whomasws Allahazwj has Commanded the Wilayah for, and to be in theirasws obedience. And the ones whom Allahazwj has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allahazwj has Decreed for them the governance in the world over the friends of Allahazwj and the Imamsasws from the Progenyasws of Muhammadsaww.

They act in disobedience to Allahazwj in their governments, and in disobedience to Hisaswj Messengerasaw so that the Words of the Punishment become reality against them, and that you can end up being with the Prophetasaw of Allahazwj Muhammadasaww and the Messengersas before himasaww.

So ponder over what stories Allahazwj has Related to you in Hisazwj Book of the trials which the Hisazwj Prophetsas were Tested by, and the Believers followed themas. Then ask Allahazwj to Grant you patience upon the affliction in the thick and thin, and the difficulties, and the prosperity, similar to which was Given to them.

And beware of debating with the people of the falsehood. And it is for you to follow the guidance of the righteous ones, and their dignified (manners), and their tranquility, and their forbearance, and their humbleness, and their distancing themselves from the Prohibitions of Allahazwj, and their truthfulness, and their loyalty, and their struggle for the Sake of Allahazwj in the deeds by being obedient to Himazwj. So if you were not to do that, then you will never rise to the status of the righteous ones from before you have with your Lordazwj.
And know that if Allah\textsuperscript{azwj} wants good for a servant, He\textsuperscript{azwj} opens his chest for the Islam. So He\textsuperscript{azwj} grants him that he will speak the truth by his tongue, and bind his heart to him so that he will act in accordance with it. So if Allah\textsuperscript{azwj} gathers that to him, He\textsuperscript{azwj} completes for him, his Islam, and if he were to die whilst being upon that, he would have died as being one of the true Muslims.

And if Allah\textsuperscript{azwj} does not intend good for a servant, He\textsuperscript{azwj} leaves him to his own self, and his chest becomes constricted and an embarrassment for him. If a true (word) flows from his tongue, his heart does not accept it from him, and if his heart does not accept it from him, he does not follow Allah\textsuperscript{azwj} and acts in accordance with it. So if that is gathered to him until he dies whilst being upon that condition, he, then, will be of the hypocrites with Allah\textsuperscript{azwj}. And all that flowed upon his tongues from the truth which he did not follow Allah\textsuperscript{azwj} and his heart did not accept it from him, and he did not act in accordance with it, would be a proof against him on the Day of Judgement.

So fear Allah\textsuperscript{azwj} and ask Him\textsuperscript{azwj} that He\textsuperscript{azwj} should open your chests for the Islam, and that He\textsuperscript{azwj} should make your tongues speak with the truth until you die whilst being upon that, and that He\textsuperscript{azwj} should make your return (to the Hereafter to be like the) returning of the righteous ones before you. And there is not Strength except by Allah\textsuperscript{azwj}, and praise is due to Allah\textsuperscript{azwj} the Lord\textsuperscript{azwj} of the worlds.

And the one who wishes that he should know whether Allah\textsuperscript{azwj} loves him, so he should act in obedience to Allah\textsuperscript{azwj} and follow us\textsuperscript{asws}. Have you not heard the words of Allah\textsuperscript{azwj} Mighty and Majestic to His\textsuperscript{azwj} Prophet\textsuperscript{asww}: “[3:31] Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful”

By Allah\textsuperscript{azwj}, no servant will be in obedience to Allah\textsuperscript{azwj} ever until Allah\textsuperscript{azwj} makes him to be included along with obedience to Him\textsuperscript{azwj}, obedience to us\textsuperscript{asws}. And, by Allah\textsuperscript{azwj}, no servant will be following us\textsuperscript{asws} ever until Allah\textsuperscript{azwj} loves him. And, by Allah\textsuperscript{azwj}, no servant leaves following us\textsuperscript{asws} ever except that he hates us\textsuperscript{asws}. And, by Allah\textsuperscript{azwj}, no one ever hates us\textsuperscript{asws} except that he disobeys Allah\textsuperscript{azwj}. And the one who dies whilst being in disobedience to Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} will disgrace him and fling him upon his face in the Fire. And praise is due to Allah\textsuperscript{azwj}, the Lord\textsuperscript{azwj} of the worlds.'
THE PARCHMENT OF ALI BIN AL-HUSAYN\textsuperscript{asws} AND HIS\textsuperscript{asws} SPEECH REGARDING THE ASCETISM

50 - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza who said, ‘I have not heard of anyone who was more ascetic (pious) than Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} except for what has reached to me from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

Abu Hamza said, ‘Whenever Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} spoke regarding the ascetism (self restrain), those who were present with him\textsuperscript{asws}, (their eyes) would be filled with tears’.

Abu Hamza said, ‘And I read a Parchment in which was the speech on ascetism from the speeches of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and I wrote down what was in it. Then I came to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, so I presented what was in it to him\textsuperscript{asws}. He\textsuperscript{asws} recognised it, and corrected (my mistakes) from what I had (in my notes)’.

In the Name of Allah\textsuperscript{azwj}, the Beneficent, the Merciful. Allah\textsuperscript{azwj} is sufficient for us\textsuperscript{asws}. And beware of the plots of the unjust ones, and the rebellion of the envious ones, and the threats of the aggressors.

In this world, those that are inclined towards it, those who have been deceived by it, those who go towards it, and to its lifeless ruins, and its chaff which will be defunct tomorrow. And be cautious of what Allah\textsuperscript{azwj} has Cautioned you from it, and abstain with regards to what Allah\textsuperscript{azwj} has Told you to abstain from, and do not incline towards what is in this world, inclining like the ones who has taken it to be as a house for permanent dwelling.

١٤٤٥٠ – وَاللَّهُ إِنْ لَكُمْ مَعَهُ وَيَسْتَبِعُهُ وَتَتَثَبَّتُ مِنْ تَصِيرَتِهِمْ وَتَغْيِبُ الْقَافِلَةِ وَمَكَانَهَا وَتَتَأَبَّعُهُمْ يَأْتِيهِ الْفَرْضُ الْخَمْلِ وَتَصِنُّفُ الْشَّرِيفِ وَتُؤْرِدَ أَقْوَامًا إِلَى الْثَّارِ غَدًا.
By Allahazwj, that which is in it is evidence for you and a warning from the changing of its days, and its conditions, and its examples, and it’s playing with its people. It raises the fallen one and degrades the honourable one, and it will return its people to the Fire tomorrow.

In it, there is a significant learning and warning, that the affairs which you come across every day and night from the darkness of the strife, and the new innovations, and the unjust traditions, and the comotions of the era, and the dignity of the Sultan, and the whisperings of the Satan, all discourage the hearts from taking lessons from it, and boggle it from finding guidance, and recognition of the people of the truth, except for a few whom Allahazwj has Protected. There is no one who will understand the changing of its days, and the alteration of its conditions, and hurtful consequences of its strife except for the one who is Protected by Allahazwj and Makes him to approach the way of guidance, and travels on the road purposely.

Then (he obtains) help against that by the ascetism, frequent thinking, paying attention to patience in order to notice the warning, and abstain from the immediate delights of the world, and defy its pleasures, and desire the Eternal Bliss of the Hereafter, and strive for it a striving. And he monitors the approach of death and Makes him to approach the way of guidance, and travels on the road purposefully.

By myasws life, you have matters from the past which were from days in which were free from strife, pre-occupations and engagements which have evidenced for you on avoiding the misguided and the people of innovation (Heretics) who rebel and create mischief in the earth without any right to do so. So seek Help from Allahazwj and return to the obedience of Allahazwj and the obedience of the oneasws who is the foremost for the obedience and to be followed and obeyed.
So beware of the danger before the remorse and the regret before proceeding to Allahazwj and the pausing in front of Himazwj, and no people ever went to Allahazwj after having disobeyed Himazwj except to Hisazwj Punishment, and no people preferred the world over the Hereafter at all except that evil was their return, and evil was their journey. The Knowledge, by Allahazwj and the deeds are nothing but two harmonious matters. So the one who recognises Allahazwj fears Himazwj, and the fear urges him to the deeds in obedience to Allahazwj and that the heads of the knowledge and those that follow them recognise Allahazwj so they work (do deeds) for Himazwj and desire towards Himazwj, and Allahazwj has Said: “[35:28] Those truly fear Allah, among His Servants, who have knowledge”.

So do not seek anything from this world by being disobedient to Allahazwj, and preoccupy yourselves in this world by obedience to Allahazwj, and seize its days, in a way to ensure your salvation ‘Tomorrow’ from the Punishment of Allahazwj. That is the smallest consequence and the lowest form of excuse and the hope for the salvation. So give priority to the Commands of Allahazwj and the obedience to the oneasws whose obedience Allahazwj has Made it to be more than obligatory in all the matters in front of you. Do not give priority to the commands, which come to you from being obedient to the tyrants about the attractions of this world as oppose to that of Allahazwj but rather submit to Himazwj, and to the Masters of the Commandasws (Ul Al-Amr) from among you.

And know that you are all servants of Allahazwj and weasws are with you. There is a Rulerazwj Who will Rule over usasws and you tomorrow, who is the Chief of the rulers. And Heazwj will Make you to pause and Question you, so prepare the answer before the pausing and the Questioning and presentation to the Lordazwj of the Worlds on the Day in which no soul shall speak except by Hisazwj Permission.

And know that Allahazwj, on that Day, will neither Ratify a liar nor will Heazwj Belie a truthful one, nor will Heazwj Reject the excuse of a deserving one, nor Excuse the one who has no justification, as Heazwj has the Proof over Hisazwj creatures by the Messengersas and the successorsas of the Messengersas. So fear Allahazwj, servants of Allahazwj, and welcome the correctors to yourselves, and the obedience to Allahazwj and the obedience to the onesasws whom Allahazwj has Made to be Guardians regarding it. Perhaps the remorseful ones may regret for having wasted their yesterday regarding the Side of Allahazwj (Junb Allahazwj i.e. Aliasws), and wasted the Rights of Allahazwj. And seek Forgiveness from Allahazwj and repent to Himazwj for
He\textsuperscript{azwj} Accepts the repentance, and Forgives the sins and Knows what you are doing.

And take a lesson, O people of vision, and Praise Allah\textsuperscript{asws} for what He\textsuperscript{azwj} has Guided you with, and know that you cannot escape from the Power of Allah\textsuperscript{azwj} to another power. Allah\textsuperscript{azwj} Sees your deeds, as well as His\textsuperscript{azwj} Messenger, then to them will be your resurrection. So benefit from the advice, and educate yourselves with the discipline of the righteous.

And beware of the company of the disobedience ones, and the help of the unjust ones, and the compulsions of the mischievous ones. Be cautious of their strife and distance yourselves from their places. And know that the one who opposes the Guardians\textsuperscript{asws} of Allah\textsuperscript{azwj}, and makes it to be a Religion without the Religion of Allah\textsuperscript{azwj}, and issues commands other than the commands of the Guardians\textsuperscript{asws} of Allah\textsuperscript{azwj} will be in the Inflamed Fire, which consumes the bodies from which its spirit is absent, and which have been overcome by its misfortune. (At preent) they are dead, not feeling the heat of the Fire, and had they been alive they would have found their suffering in the heat of the Fire.

And be aware of the piety realising it within yourselves, and remember Allah\textsuperscript{azwj} with a sincere Remembrance, being revived by it, and journey upon the path of salvation.

Look at this world with the vision of the ascetics, the ones who have parted from it, for it dislodges its residents and causes distress to the affluent ones who (superficially) feel safe. Do not hope for those that are turned away from it, not knowing what it is that will come from it. So await patiently for the prosperity upon the arrival of the afflictions from it, and the survival from it up to the end.

H 14451 – Ahmad Bin Muhammad Bin Ahmad Ali Kufy, and he is Al-A‘asmiy, from Abdul Wahid Bin Al-Sawwaf, from Muhammad Bin Ismail Al-Hamdany who has narrated the following:

Abu Al-Hassan Musa\textsuperscript{asws} having said: ‘Amir-ul-Momineen\textsuperscript{asws} used to bequeath to his\textsuperscript{asws} companions saying: ‘I\textsuperscript{asws} bequeath you to fear Allah\textsuperscript{azwj} for it is happiness for the truthful seeker, and a heavy shackel for the runaway fugitive.'
So its happiness is tainted with the grief, and the survival in it is up to the weakness and the fragility. So it is like a garden, the pasture of which is dense causing those who look at it, to wonder at it. Its drinks are sweet, its covering (soil) is good, its roots are excited in the ground, and its branches drip moisture until the grass reaches its due level. The scent gets triggered under the blades and gets separated from it in the morning, just as Allahazwj has Said: “[18:45] then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things.” Look at this world and the numerous things which cause you to wonder, and the scarcity of the things which benefit you’. 
SERMON OF AMIR –UL- MOMINEENASWS AND IT IS THE SERMON OF THE MEANS (AL-WASEELA)

H 14452 - Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Ali Bin Ukaayat Al-Tamimy, from Al-Husayn Bin Al-Nazar Al-Fahry, from Abu Amro Al-Awzaiy, from Amro Bin Shimr, from Jabir Bin Yazeed who said:

'I came up to Abu Ja'farasws, so I said, 'O sonasws of the Messengerasws of Allahazwj, the differing among the Shiites in this Doctrine causes me pain'. Heasws said: 'O Jabir, shall I asws not suffice you with the meanings of their differences, from where they are differing, and from which perspective they are separating?' I said, 'Yes, O Jabir, shall I asws not suffice you with the meanings of their differences, from where they are differing, and from which perspective they are separating?' I said, 'Yes, O sonasws of the Messengerasws of Allahazwj'.

Heasws said: 'So do not differ if they differ, O Jabir. The one who fights against the Masterasws of the Era (Imamasws of his time) is like the one who has fought against the Messengerasws of Allahazwj in hisasws days. O Jabir, listen attentively'. I said, 'As youasws like'. Heasws said: 'Listen attentively, and make it reach to wherever your ride takes you, that Amir-ul-Momineenasws preached to the People at Al-Medina, seven days after the passing away of the Messengerasws of Allahazwj, and that was when heasws was free from collecting the Quran and compiling it.

Heasws said: 'Praise be to Allahazwj Who has Prevented the imaginations to grasp Himazwj except for Hisazwj Existence, and Veiled the intellects to think about Hisazwj Essence due to the restrictions of Himazwj having no similarities or images. But Heazwj is the One in Whose Essence there are not differences nor any division into a number of parts due to the Perfection. Heazwj is separate from the things, not due to being in a different place, and Heazwj is in things, not being mixed within them, and Heazwj Knows these, not by the use of tools. And Heazwj is not Knowledgeable except by it, and there is nothing between Himazwj and Hisazwj Knowledge, any other knowledge. Heazwj is the Knowledgeable by Himselfazwj.'
If it is said that He was, it would be interpreted as the eternal existence, and if it is said that He will never cease (to exist), it would be interpreted as the negation of the non-existence. has Glorious, and higher than the words of those who worship other than Him and have taken a god other than Him. is Higher and Greater. We, with a Praise of those of His who has Pleased Him, and has Made it to be more than Obligatory upon Himself to Accept it.

And hereby testify that there is no God but Allah, One, with no Associates for Himself, and testify that Muhammad is His servant and His Messenger. These two testimonies elevate the words and increase the deeds. Light is the Scale from which these two are raised from, and heavy is the Scale on which these two are placed. And by these two is the victory of the Paradise, and the salvation from the Fire, and the Permission upon the (crossing of) the Bridge.

And it is by the testimony that you will be entering the Paradise, and by the Prayers that you will be consuming the Mercy. Send the greetings frequently upon your Prophet "[33:56] Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation”.

O you people! There is no nobility higher than Al-Islam, nor a prestige more honourable than the piety, nor a stronghold better than devoutness, nor an intercessor more excellent than repentance, nor a robe more majestic than good health, nor a protection more secure than safety, nor a wealth better at dispelling poverty than contentment with conviction/certainty, nor a treasure more enriching than being satisfied.

And the one lives at the subsistence level and the reduction in comfort, so he has made the preparations for the rest, and the desires is the key to the fatigue, and the monopolisation follows from affliction, and the jealousy is a scourge on the Religion, and the greed is an invitation to the indulgence in the sins and the reason for the deprivation, and the transgression is a driver to the destruction, and greed gathers all the defects. Perhaps a failed greed, a false hope leads to the dispossession and a business trade to incur a loss. The one who gets involved in the matters without
looking at the consequences will be exposed to misfortunes, and the most evil of the collars (humiliation) for a Believer is the sin.

O you people! There is no treasure more beneficial than the knowledge, and no honor higher than the forbearance, and no nobility more eloquent than the ethics, and no affliction greater than anger, and no majesty more decorative than the intellect, and nothing is more disgraceful than the lies, and no protection safer than silence, and no absentee which is nearer than the death.

O you people! The one who looks at his own faults will be too pre-occupied to look at the faults of the others, and the one who is contented with the sustenance of Allah\textsuperscript{azwj} will not despair upon what is in the hands of the others, and the one who unsheathes the sword of rebellion will be killed by it, and the one who drills a pit for his brother will fall into it himself, and the one who discloses the veiled (privacy) of others will uncover the privacy of his own house, and the one who forgets his own mistakes will make mistakes, and the one who is arrogant to the people will be humiliated, and the one who is a fool to the people will be hated, and the one who mixes with the villains will be degraded, and the one who burdens himself with what he cannot endure will be frustrated.

O you people! There is no wealth more valuable than the intellect, and no poverty more intense than the ignorance, and no preacher which is more profound than the sound advice, and no reasoning like the contemplation, and no worship like the pondering, and no demonstration more reliable than the consultation, and no isolation more severe than the self-conceit, nor piety like refraining from the Prohibitions, and no forbearance like patience and silence.

O you people! In the human being there are ten qualities, which are revealed by his tongue and becomes witness to his hidden thoughts, it is a ruler by which he decides between what to be said, and the words by which he returns the answer, and an intercessor (limbs) by which he achieves the needs, and a describer (senses) by which he recognises the things, and a commander (decision) by which he
commands for the good, and a preacher by which he prohibits from the ugly (deeds), and a consoler by which he gives solace to the sorrows, and a conscious by which he clears the malice, and an articulator by which he gives pleasure to the ears.

O you people! There is no good in keeping silent about the 'الحكمة' (the Command) just as there is no good in speaking out of ignorance. And know, O you people, that the one who does not control his tongue will regret, and the one who does not learn will be ignorant, and the one who does not forbear will not content, and the one who is not deterred does not learn, and the one who does not know is insulted, and the one who is not respected is taunted, and the one who is belittled, and the one who is not good will not be praised.

O you people! The death is (better) befor e the lowliness, and the endurance before the poverty, lowering the sight is better than looking at a great deal, and the time, a day is for you and a day against you. So if it is for you, do not be ungrateful, and if it is against you, observe patience. So with both of them you will be Examined. (And in another copy – ‘And with both of them you will be Tested’)

O you people! The strangest of what is in the human being is his heart, and in it are matters of wisdom and the antibodies to the one who opposes it. When there is prosperity for him, greed humiliates him, and if greed excites him, the thriftiness destroys him, when despair overpowers him, the remorse kills him, and when the anger presents itself, the rage intensifies, and when he is happy and satisfied he forgets to conserve, and when fear seizes him he gets preoccupied by caution, and when security is widened for him his honour makes him complacent (and in another
copy 'pride takes him over'), and when new bounties come up for him pride takes him over, and when he is benefitted by money his richness makes him oppressive, and when poverty bites him he is preoccupied by the affliction (and in another copy 'he strives in the weeping'), and when he is inflicted by hardship anxiety injures him, and when the hunger exhausts him he is disabled by the weakness, and when he over-eats he is upset by indigestion, so every deficiency is harmful to him, and every excess spoils him.

O you people! The one who is miserly will be disgraced and the one who is generous will be the master, and the one who increases his wealth becomes the leader and the one who increases his forbearance becomes noble, and the one who ponders regarding the Essence of Allahazwj becomes an Atheist, and the one who frequents in something becomes known for it, and the one frequently jokes will be taken lightly, and the one who frequently laughs his prestige goes away, the one who has no ethics will corrupt. The best deed is the maintenance of honour by wealth. There is none who sits with the ignorant ones who is reasonable, for the one who sits with the ignorant ones should ready himself for (a lot of) talk (against him)'.

And heazwj said: ‘Neither did the rich one obtain salvation from death by his wealth, nor did the poor one due to his scarcity’. O you people! Had the death been (a commodity) which could be bought, the good and the honourable ones of the world, as well as the wicked and the greedy ones would have bought it.

O you people! There are witnesses for the hearts which hold them back from being the people of excesses, and there is insight for the understanding, which alerts the self and caution it from the danger. And for the heart there are memories of desires, and the intellect admonishes and prohibits from it. And in the experiences there is an appellant, which is a reliable guide to the right way. It is sufficient for yourself what you would not like it to happen to others, and it is upon you that the same should be for your believing brother, and in it upon him, likewise. The one who considers his own opinion to be self-sufficing from him would endanger him, and the pondering before the deeds would keep you safe from remorse. And the one who welcomes different opinions would understand the places of mistakes. And the one who refrains from the useless matters his opinion would balance the intellects.
The one who fortifies his carnal desires so he has kept his respect, and the one who restrains his tongue is trusted by the people and will achieve his needs. And in the alteration of the situations the jewels of the men become known, and the passing days make apparent the inner selves. And there is no enjoyment in the swiftness of the acts, and for every breath is life, and for every grain is a consumer, and the greed is a sign of poverty, and the stinginess is the gown of destitution, and the wisdom, the eyes will notice him with reverence and prestige. The most noble of the lightning for the one who goes through darkness. And the one who is recognised by the truth, the (passage of) time has made it to be apparent the inner selves. And there is no enjoyment in the swiftness of the acts.

Counselling is like a cave for the one who listens to it, and the one who does not restrain his eyes, his regrets increase. And the (passage of) time has made it to be apparent the inner selves. And the one who seeks, achieves it for a long time, and very little of what is wished is sincere. Modesty clothes you with dignity, and in the extensiveness of the morals is a treasure for the sustenance, and how many from the people remain in their sins until the end of their days. And the one who robes himself with bashfulness as his clothing his faults are hidden from the people.

And intend moderation in your speech, for the one who intends it will incur light expenses, and in the opposition to the ego is guidance for you. And the one who recognises the ‘days’ (his end) will never be oblivious from the preparation. Nay! Along with every sip (of drink) is (possibility of) choking, and in every morsel is the (possibility of) suffocation. Bounties cannot be achieved except by the decline of other (bounties), and for every breath is life, and for every grain is a consumer, and you are the morsel of the death.

And know, O you people! The ones who walk upon the face of the earth will end up in its belly, and the nights and the days, they dispute (they accelerate) regarding the destruction of the life-span.
O you people! Ingratitude for the bounties is wickedness, and the company of the ignorant is ominous. The softness of the speech is from the prestige. And from the (acts of) worship are displayed by the tongue (make it heard) and increase the greetings.

Beware of deceit for it is from the manners of the villains. Every seeker does not get a share, nor does every absentee return. Its not certain that one will get what he wishes and the lost is recovered. Seek (the company) of friends before setting of and ensure (good) neighbourhood before (moving into) the house. Indeed! The one who moves fast will catche up with the slower on es. Conceal the private (matters) of your brother just as he knows regarding you. Forgive the mistakes of your friend for the day that your enemy comes to dominate you.

Indeed the corruption destroys the provisions (of the Hereafter). How little is the difficulty (of today) as compared with the great destitution tomorrow. Far it is! Far it is from being compared. And what is your antipathy due to, except for your indulgence in acts of disobedience and the sins. So how close is the rest to the tiredness, and the misery from the Bounties.  The hardships are not painful after which there is the Paradise, and the goodtime is not the (lasting) comfort after which there is the Fire. And every bounty apart from the Paradise is insignificant, and every affliction apart from the Fire is healthy.

And turning away from correcting the consciences leads to the major sins. Purification of the deeds is more difficult than the deed itself, and the sincerity of the intention from the corruption is more difficulty upon the performer of the deed than the lengthy Jihaad. Far it is! Had it not been for the piety I would have been the shrewdest of the Arabs.
And on that Day, 

And stranger than our 

And stranger than our Illumination and our Majesty is the Al-Waseela on our right, and on the right of the Messenger of Allah will be a cloud stretching out as far as the eye can see. A Call will come out from it: ‘O people of the Pausing Place! Goodness is for the ones who loved the successor and believed
in the Prophet\textsuperscript{saww}, the ‘Ummy’\textsuperscript{5} of the Arabs. And the one who disbelieved, so the Fire is Prepared for him.

And on the left of Al-Waseela, from the left of the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} will be a shade. A Call will come out from it: ‘O people of the Pausing Place! Goodness is for the ones who loved the successor\textsuperscript{asws} and believed in the ‘Ummy’ Prophet\textsuperscript{saww}, the one\textsuperscript{saww} for whom is the High Kingdom. There is no success for anyone, nor happiness for the soul, and the Paradise except for the one who is meeting his Creator\textsuperscript{azwj} with the sincerity for these two\textsuperscript{asws} and the follower of the stars (Imams\textsuperscript{asws}) from these two\textsuperscript{asws}. Be convinced, O people of Al-Wilayah of Allah\textsuperscript{azwj}, of the whitening of your faces, and the prestige of your seating, and the honour of your return and your success today, with bliss, facing each other.

And O people of the deviation, and the diverters from Allah\textsuperscript{azwj}, Mighty is His\textsuperscript{azwj} Remembrance, and from His\textsuperscript{azwj} Messenger\textsuperscript{saww}, and from His\textsuperscript{azwj} Path, and the Flags of the eras, be convinced of the blackening of your faces, and the Wrath of your Lord\textsuperscript{azwj}, a Recompense of what you used to do before. And there is none from the Messengers\textsuperscript{as} who preceded and none from the Prophets\textsuperscript{as} of the past except that he\textsuperscript{as} had informed his\textsuperscript{as} community of the Messenger\textsuperscript{saww} to come after him\textsuperscript{as}, and the good news of the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}, and bequeathed to his\textsuperscript{as} community, and described him\textsuperscript{saww} to his\textsuperscript{as} community his\textsuperscript{saww} qualities, and that they should follow him\textsuperscript{saww} and be upon his\textsuperscript{saww} Law, so that they would not stray with regards to him\textsuperscript{saww} after him\textsuperscript{as}. So the ones who would face destruction and straying afterwards would only be after the occurrence of the reasons and the warnings, and having been acquainted with the evidence, and the arguments having been established.

So the communities lived in hope about the Messengers\textsuperscript{as} and the Prophets\textsuperscript{as} to come, if they were in difficult circumstances in the absence of a Prophet\textsuperscript{as} after their Prophet\textsuperscript{as}, in their great difficulties and disasters, so they were at the time in a state of hope. And there have never been a difficulty which was greater, and nor a disaster greater like the difficulties with the Messenger of Allah\textsuperscript{saww}, because Allah\textsuperscript{azwj} Ended the Warnings, and Reasons, and Cut-off through him\textsuperscript{saww} the Arguments, and the

\textsuperscript{5} Mecca
Reasons between Him\textsuperscript{azwj} and His\textsuperscript{azwj} creatures, and Made him\textsuperscript{saww} to be His\textsuperscript{azwj} Door which was between Him\textsuperscript{azwj} and His\textsuperscript{azwj} servants, and as His\textsuperscript{azwj} Authority which nothing would be Acceptable except by him\textsuperscript{saww}, nor any nearness to Him\textsuperscript{azwj} except by being obedient to him\textsuperscript{saww}.

And He\textsuperscript{azwj} Said Decisively in His\textsuperscript{azwj} Book: “[4:80] Whoever obeys the Messenger, he indeed obeys Allah and whoever turns back, so We have not sent you as a keeper over them”. So He\textsuperscript{azwj} Joined obedience to Himself\textsuperscript{azwj} with obedience to him\textsuperscript{saww}, and disobedience to Himself\textsuperscript{azwj} with disobedience to him\textsuperscript{saww}. So that was the Evidence which was Delegated to him\textsuperscript{saww}, and a Testimony against the one who obeys him\textsuperscript{saww}, and disobeys him\textsuperscript{saww}, and between that in other places from the Great Book.

So the Blessed and the High Said in the Incitement to follow him\textsuperscript{saww}, and the Exhortation with regards to his\textsuperscript{saww} ratification, and the acceptance of his\textsuperscript{saww} Call: “[3:31] Say, (O Muhammad, tell to mankind): If you love Allah, follow me; Allah will love you and forgive you your sins”. So following him\textsuperscript{saww} achieves the Love of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Pleasure, and the Forgiveness of the sins, and the completeness of the success, and the necessitation of the Paradise. And in the turning away from him\textsuperscript{saww} achieves the Enmity of Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Wrath, and His\textsuperscript{azwj} Harshness, and remoteness from Him\textsuperscript{azwj}, and a dwelling in the Fire and that is His\textsuperscript{azwj} Statement: “[11:17] and whoever of the (different) parties disbelieves in it, the Fire will be their promised meeting-place”, meaning the striving against him\textsuperscript{saww} and disobedience to him\textsuperscript{saww}.

Allah\textsuperscript{azwj}, Blessed is His\textsuperscript{azwj} Name, Tested His\textsuperscript{azwj} servants by me\textsuperscript{asws}, and killed those that opposed Him\textsuperscript{azwj} by my\textsuperscript{asws} hand, and annihilated those that strived against Him\textsuperscript{azwj} by my\textsuperscript{asws} sword, and Made me\textsuperscript{asws} to be a Means of nearness to Him\textsuperscript{azwj} (Zulfat) for the Believers, and a ground of death for the toughest tyrants, and His\textsuperscript{azwj} Sword against the criminals, and Strengthened by me\textsuperscript{asws} the back of His\textsuperscript{azwj} Messenger\textsuperscript{saww}, and Honoured me\textsuperscript{asws} by helping him\textsuperscript{saww}, and Privileged me\textsuperscript{asws} with his\textsuperscript{saww} knowledge, and Gifted me\textsuperscript{asws} with his\textsuperscript{saww} Laws, and Favoured me\textsuperscript{asws} for his\textsuperscript{saww} successorship, and Chose me\textsuperscript{asws} for his\textsuperscript{saww} Caliphate in his\textsuperscript{saww} community. So he\textsuperscript{saww} said when he\textsuperscript{saww} mobilised the Emigrants and the Helpers in their gathering: ‘O you people! Surely, Ali\textsuperscript{asws} is from me\textsuperscript{saww} like Haroun\textsuperscript{as} was from Musa\textsuperscript{as} except that there is no Prophet\textsuperscript{as} to come after me\textsuperscript{saww}. “
So the Believers understood that the Messenger saww was speaking on behalf of Allah azwj. They recognised me asws that I was not his brother by his father or his mother as was the case with Haroun saww who was the brother of Musa asws from his father and his mother, nor was I asws a Prophet. The Prophet-hood has ended. But, that was from him saww appointing me asws as the Caliph just as Musa asws had appointed Haroun asws as the Caliph when he asws said: 

**[7:142] Take my place among my people, and act well and do not follow the way of the mischief-makers.”**

And his saww words when a group spoke saying, ‘We are the friends of the Messenger of Allah azwj.’ So the Messenger saww of Allah azwj went out to the Farewell Pilgrimage, then came up to Ghadeer Khumm. So he saww ordered for something resembling a Pulpit to be prepared to him saww. Then he saww ascended it, grabbed my asws arm and raised it to the extent that the whiteness of his saww armpits were seen, and said in a raised voice in that forum: ‘The one to whom I saww was the Master of, so Ali asws is his Master. Our Allah azwj! Befriend the one who befriends him asws, and be Inimical to the one who is an enemy to him asws. Thus, upon my asws Wilayah is the Wilayah of Allah azwj, and upon my asws enmity is the enmity against Allah azwj.

And Allah azwj, Mighty and Majestic Revealed in that day: 

**[5:3] This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion”**. So upon my asws Wilayah was the completion of the Religion, and the Pleasure of the Lord azwj, Majestic is His azwj Remembrance. And Allah azwj, Blessed and High, Revealed it especially for me asws and Honoured the Gifting it for me asws as (a sign of) greatness, and its gifting from the Messenger of Allah asws, and it is the Statement of the High: 

**[6:62] Then are men returned unto Allah, their protector, the (only) reality: Is not His the command? and He is the swiftest in taking account.”**

If I asws were to mention my asws merits, its loftiness would be great, and it's listening prolonged. And about me asws, two miserable ones before me asws disputed with me asws.
regarding that in which they had no rights over it, and they rode their misguidance, and believed in the ignorance. So evil is what was to them, what they returned to, and evil is what they made as a cradle for themselves. They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, ‘Alas! If only there was the distance between the East and the West between me and between you’. So evil is the friend who answered him, the miserable one upon his ragged condition, ‘[25:28] O woe is me! would that I had not taken such a one for a friend. [25:29] He verily led me astray from the Reminder after it had reached me. Satan was ever man’s deserter in the hour of need’.

So asws am the Reminder from which he went astray, and the Way from which he deviated, and the Belief which he denied, and the Quran from which he fled, and the Religion which he belied, and the Path from which he digressed. And the debris which they lived upon in their constant pride, they were on it on the verge of the Fire. Religion which he belied, and the Path from which he digressed. And the debris out to them as a Mercy, and Informed about us as being worthy of mention, and prestigious, and ease, and security after fear, and ‘مَنْ أُحَرِّكَ لَهُمْ مِنْ خَوْفٍ وَرَضَايَةٍ وَرَجَالٌ آمِنٌ وَبُدْرٌ وَإِبْتِغَاءٌ خَيْرٍ’

The people never ceased to be the worshippers of the idols and being the custodians of the idols, establishing rituals for them, and designated certain offerings for them in order to seek nearness to them. And they made for them titles such as ‘Al-Baheyra, and Al-Waseyla, and Al-Sa’ebat, and Al-Haam’. They distributed these idols by casting lots by arrows, wondering about Allahazwj Mighty is Hisazwj Remembrance. They were confused about the guidance, hastening to the remoteness, and they had been overcome by Satanazwj who had flooded them with the darkness of ignorance, having breastfed them with ignorance and weaned them with misguidance.

So Brought usasws out to them as a Mercy, and Informed about usasws as being higher than them, and Removed the Veil of Light from usasws for those that sought usasws, and Preferred the ones who followed it (the Light), and weasws were a support for the ones who ratified it. So honour followed after the disgrace, and the plenty after the scarcity. And their hearts and their eyes revered them, and the tyrants yielded to them, and its respective communities became the people of the Bounties, being worthy of mention, and prestigious, and ease, and security after fear, and ‘مَنْ أُحَرِّكَ لَهُمْ مِنْ خَوْفٍ وَرَضَايَةٍ وَرَجَالٌ آمِنٌ وَبُدْرٌ وَإِبْتِغَاءٌ خَيْرٍ’ union after having been separated.
And Ma’d Bin Adnan was illuminated (famous) due to usasws and weasws inserted them in the Door of Guidance, and weasws entered them into the House of Peace, and weasws clothed them with the garment of Belief, and they became famous due to usasws in the worlds, and the effects of the righteous people appeared for them in the days of the Messengerasws, from a striving protector, and an obedient worshipper, and an ascetic retreater, and they preserved the trusts and became as such until when Allahazwj Mighty and Majestic Called back Hisazwj Prophetasws and Raised himasws to Himselfazwj.

That was not after himasws except like a moment of pulse, or a glimmer of lightning for them to return back and turn back upon their heels, and sought revenge by forming battalions, and they blocked the Door and destroyed the houses, and changed the effects of the Messenger of Allahasws, and turned away from hisasws rulings, and distanced themselves from hisasws Light, and they changed hisasws Caliph with an alternate. They took to him, and they were unjust in doing so, and they thought that the one whom they had chosen from the descendants of Abu Kohafa (Abu Bakr) is higher in status than the oneasws whom the Messengerasws of Allahazwj had chosen to be in hisasws place, and that the Emigrants from the progeny of Abu Kohafa were better than the Emigrants and the Helpers of the Rabbi of the Law Hashim Bin Abd Manafasws. Nay! The first false testimony which occurred in Al-Islam was their testimony that their companion (Abu Bakr) is the one whom the Messengerasws of Allahazwj had made to be the Caliph.

So when the matter of Sa’d Bin Ubada was what it was, they retracted from that and said that the Messengerasws of Allahazwj passed away and did not appoint a Caliph. So the Messengerasws of Allah, the good, the Blessed, was the first one in Al-Islam against who the false testimony was borne. And after a little while they found out the evil of what (they came to know and found out the consequences of the evil of what) the former ones had established. And they had an alternative and an opportunity to recover from the death, and had the time to turn around from the lure of pride, and be in a tranquil condition, and the realisation of the deeds.
Allah\textsuperscript{azwj} had respite Shaddaad Bin Aad, and Thamud Bin Abbuwad, and Bal'am Bin Ba'our, and Bestowed upon them His\textsuperscript{azwj} Favours, both apparent as well as hidden, Supplied them with the wealth, and the (prolongation) of their lives, and Granted them the land, so that due to these Blessings they would Remember the Signs of Allah\textsuperscript{azwj}, and they would recognise and be awed by Him\textsuperscript{azwj}, and turn to Him\textsuperscript{azwj}, and bring an end to their arrogance.

So before they reached their (allocated) time, and enjoy their meal, Allah\textsuperscript{azwj} Mighty and Majestic Grabbed them and cut them down. Some of them from sandstorm, and some from being burned by the shadow, and some from the tremors, and some from sinking of the earth. Allah\textsuperscript{azwj} Uncovered for you about what would befall the unjust ones, and what the greatest losers have got to, you will run towards Allah\textsuperscript{azwj} Mighty and Majestic from what they were overtaken by a scream, and some from being burned by the shadow, and others cut down. Some of them from sandstorm, and like the Door of the Ark of the Great News (Al-Nabaa Al-Azeem), and turned away from His\textsuperscript{asws} Guides\textsuperscript{asws}, and turned away from His\textsuperscript{azwj} Light and stormed (his way) into the darkness, and exchanged water for the mirage, and Bounties for the Punishment, and the success for the misery, and prosperity for the poverty, and the ease for the hardship.

Indeed! For every term there is a writing. So when the writing reaches its term, and it is uncovered for you about what would befall the unjust ones, and what the greatest losers have got to, you will run towards Allah\textsuperscript{azwj} Mighty and Majestic from what they had been involved in and to what they are proceeding to.

Nay! And I\textsuperscript{asws} am among you, O you people, like Haroun\textsuperscript{asws} was in the people of the Pharaoh\textsuperscript{asws}, and like the Door of Hitta in the Children of Israel, and like the Ark of Noah\textsuperscript{asws} in the people of Noah\textsuperscript{asws}. I\textsuperscript{asws} am the Great News (Al-Nabaa Al-Azeem), and the Great Truthful (Al-Siddique Al-Akbar), and after a little while you will come to know what had been Promised to you. And is this anything else but (was committed) for a morsel of food, and a sip of drink, light sleep. Then the disgrace will be necessitated upon them in the world, and on the Day of Judgement they will be returning to intense Punishment. And Allah\textsuperscript{azwj} is not Oblivious (forgetful) of what they have done. So what is the Recompense for the one who turned away from His\textsuperscript{azwj} Proof\textsuperscript{asws} and denied His\textsuperscript{azwj} Argument, and opposed His\textsuperscript{azwj} Guides\textsuperscript{asws}, and turned away from His\textsuperscript{azwj} Light and stormed (his way) into the darkness, and exchanged water for the mirage, and Bounties for the Punishment, and the success for the misery, and prosperity for the poverty, and the ease for the hardship.
Nay! This is the Recompense of what they had sown and done before. So be certain of the Promise and of its reality, and be assured of what has been Promised on the Day of the coming of the ‘Scream’ (Dooms Day), with the Truth. “[50:42] The day when they shall hear the cry in truth; that is the day of coming forth. [50:43] Surely We give life and cause to die, and to Us is the eventual-coming [50:44] The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us”. 
SERMON OF AL-TAA'LUTIYYA

H 14453 – Muhammad Bin Ali Bin Ma’mar, from Muhammad Bin Ali, from Abdullah Bin Ayub Al-Ash’ary, from Amro Al-Awza‘iy, from Amro Bin Shimr, from Salma Biin Kuheyl, from Abu Al-Haysam Bin Al-Tayhaan who has narrated:

Amir-ul-Momineen asws gave a sermon to the people at Al-Medina.

Amir-ul-Momineen asws said: ‘All Praise is due to Allah azwj besides Whom there is no god but Him azwj. He azwj was Alive without (dependence on) any quality and without reliance on anything but on Himself azwj to exist nor can there be ‘where’ for Him azwj, nor He azwj is within anything, nor He azwj is upon anything, nor there is a beginning place for Him azwj, and He azwj is not strong after having Created a thing, nor was He azwj weak before anything came into being, nor was He azwj alone before having Created anything, and will be the Owner after having Creating the Universe.

And there cannot be for Allah azwj, ‘How’ nor ‘Where’, and no Limit to be Recognised by, and nothing resembles Him azwj and He azwj does not age due to the Duration of His azwj. Remaining, nor does He azwj weaken due to being Alone, nor does He azwj get scared like His azwj creatures do due to something. But, He azwj is All Hearing without having ears, He azwj is All Seeing without having eyes, and He azwj is Almighty without deriving strength from His azwj creatures. The gaze of the lookers cannot perceive Him azwj, and the ears of the listeners cannot sense (hear) Him azwj.

If He azwj Intends something, it would be without any consultation, or demonstration, or informing, or asking anyone about anything from His azwj creatures, of His azwj Intention. The vision cannot perceive Him azwj, but He azwj Sees all visions. And He azwj is the Kind, the Aware, and I asws testify that there is no god except Allah azwj. One,
having no associates for Him\textsuperscript{azwj}, and I\textsuperscript{asws} testify that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant. He\textsuperscript{azwj} Sent him\textsuperscript{asws} with the Guidance, and the true Religion, to come over all the religions even though the Polytheists may not like it. So he\textsuperscript{saww} preached the Message, and I\textsuperscript{asws} follow the evidence.

O you community which has been deceived, and understood the deception of the deceiver who deceived it, but still persisted upon what it recognised, and wandered randomly in its seduction. And the truth had been clarified but they still turned away from it, and the path was made clear but they still deviated from it.

But, by the One\textsuperscript{azwj} Who Split the seed and stemmed life from it, had you sought the knowledge from its Mine, and drank the water with its sweetness, and kept the good in its place, and take the path which was clear, and approached the truth by its programme the way would have been set out for you, and the signs would have appeared to you, and Al-Islam would have been illuminated for you. So you would have eaten plentiful, and there would have been no breadwinner among you who would have failed (to earn), nor any injustice would have been done to any Muslim or allies. But, you walked upon the path of the darkness, so your world became dark for you by its vastness. And the doors of knowledge were closed to you so you spoke of your own desires, and differed in your Religion, and started issuing verdicts (Fatwas) in the Religion of Allah\textsuperscript{azwj} without (being Blessed with the) Knowledge.

And you followed the misguided people so they misguided you, and you abandoned the Imams\textsuperscript{asws} so they\textsuperscript{asws} abandoned you. So you took control (of your own affairs) through judging by your own desires. When a matter was mentioned, you asked the People\textsuperscript{asws} of the Remembrance (Ahl Al-Zikr), so when they\textsuperscript{asws} issued a verdict (Fatwa) to you, you said, ‘This is exactly the knowledge’. So how come you have abandoned him\textsuperscript{asws}, and neglected him\textsuperscript{asws}, and opposed him\textsuperscript{asws}? Slowly (but surely), just wait a little while, and you will harvest all of what you have cultivated, and you will find the evil of what you have done and sought.

By the One\textsuperscript{azwj} Who Split the seed and stemmed life from it, you knew that I\textsuperscript{asws} was your Master and the one\textsuperscript{asws} whom you had been Commanded (for being obedient to), and I\textsuperscript{asws} am more knowledgeable than you all and the one\textsuperscript{asws} by whose knowledge was your salvation, and the successor\textsuperscript{asws} of your Prophet\textsuperscript{saww}, and the
best of your Lord, and the tongue (speaker) for your light (guidance), and the knowledge by which you can correct yourselves.

فَعِنْ قَلَبٌ رُوِّدًا يَرْتَزَلُ بِكُمْ مَا وَعَدتُُمْ وَمَا نُزِلَ بِالْآمَنِ فِي لَكُمْ وَسَيَسْأَلُكُمُ اللَّهُ عَزْ وَجَلْنَ عَن أَنْفُسَكُمْ مَحْشُورٌ وَإِلَى اللَّهِ عَزْ وَجَلْنَ غَذاً تِسْبِيِرُونَ

So slowly (but surely) what has been narrated will descend upon you all, what has been promised, that which descended upon the communities before you. And Allah Mighty and Majestic will Question you all about your Imams with whom you will be raised, and to Allah Mighty and Majestic you will be going to tomorrow.

أما وَاللَّهُ لَوْ كَانَ لِي عَدَةٌ أُصْحَابٌ طَالُوتٌ أو عَدَةٌ أُهْلِ بَدْرٍ وَهُمْ أَعْنَادُكُمْ لِضَرْبَ ثَيْجٍ بِالْآيَاتِ حَتَّى تُنْهَوْلَا إِلَى الْحَقِّ وَتَتَّبِئَا لِلصَّنَادِيقِ فَكَانَ أُرْقَىٰ لِلْفَلَقِ وَأُخْذُ الْرَّفَقِ الْلَّهُمْ فَاحْكَمْ بَيْنَا بِالْحَقِّ وَأُذِّ حِيْرَ الْحَاكِمِينَ

But, by Allah, if had for me, the number of companions which Talut had, or the number of the people at Badr who oppose your enemies, would have struck by the sword until you would have come to the truth, and you would have repented sincerely. So that would have been more suitable than mending the rifts and taking to friendliness. Our Allah, Judge between us with the truth, and You are the Best of the Judges’.

قَالُوا ثُمَّ خَرجَ مِنَ السَّمْجِ فَرَأَى بِصِيرَةٍ فِيهَا نَحْوُ مِنْ تَلَاثِيْنَ شَأْنَهُ فَقَالَ وَاللَّهُ لَوْ أَنَّ لِي رَجُلانِ يُنْصِحْنَهُ اللَّهُ عَزْ وَجَلَّ وَلَيْسَوا بِهِ بِشَيْءٍ إِلَّا مَثَلَّ الَّذِيْنَ عَن مَّلْكِهِ

He (the narrator) said, ‘Then he went out from the Masjid. He passed by a herd in which were around thirty sheep, so said: ‘By Allah, if had for me, for the sake of and His Messenger, the number of these sheep, would have removed the son of the woman who ate unhealthy things, from his kingdom’.

قَالُوا فَلَمَّا أَمَسَّ ابْنَيْنِ ثَلَاثَيْنَ وَسَتَوَّنَ رَجْلًا عَلَى الْمَوْتِ فَقَالَنِ اللَّهُمَّ أُمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامِ ) أُعْنَادُكُمْ نَبَا إِلَى أَبْوَزْ وَالْمَعْدَادِ وَخَتَانَّ بْنِ الْيَمَانِ وَعَمْارَ بْنِ يَأْسَرَ وَجَاهَ سَلَامَنَ فِي أُخَرِ الْقُوَّمِ

He (the narrator) said, ‘When it was evening, three hundred and sixty men had pledged allegiance to him, to the death. So Amir-ul-Momineen said to them: ‘Come to us (in the morning) to the Ahjaar Al-Zayt having shaved (your heads)’. And Amir-ul-Momineen shaved (his head). No one from the people remained loyal, except for Abu Dharr, and Al-Miqdad, and Huzayfa Al-Yamani, and Ammar Bin Yasser, and Salman ar.

فَرَفَعَ يَدُهُ إِلَى السَّمَامِ فَقَالَ اللَّهُمَّ إِنَّ الْقُوَّمِ أَسْتَضْعَفْنِي كَمَا أَسْتَضْعَفْنِي بَنُو إِسْرَائِيلِ هَارُونَ اللَّهُمَّ فَأَلْقِيْنِي فِي النَّارِ وَلَا فِي السَّمَامِ تَمْلَأَ مَسْلَمًا وَأَلْقِيْنِي فِي مَشْهَالِ

So he raised his hands towards the sky and said: ‘Our Allah. The people have weakened me just as the Children of Israel had weakened Haroun. Our Allah. Know what we hide and what we proclaim, and there is nothing which is hidden from in the earth, nor in the sky. Make me to pass away as a Muslim, and Associate me with the righteous ones’.
Amma wa al-bayt wa al-mutaghibi ila al-bayt [uw fii masaha wa al-manzila] wa al-muqaffa ila al-tajmir louna la ahiya ila al-libi al-ammi (sallallahu alaihi wasallam)

But, by the House (Kaaba), and the Leading up to the House (and in another copy, ‘Al-Muzdalifah’), and the walking to the throwing of the pebbles, had it not been for the oath which the Ummey Prophet ﷺ had taken from me ﷺ, I would have returned the opposition to the gulf of the death, and ﷺ would have sent upon them thunderbolts of the death, and after a little while they will come to know'.

14454 - A number from our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father who said:

'I was in the presence of Abu Abdullah ﷺ when Abu Baseer came up to him ﷺ and he was panting. So when he took his seat, Abu Abdullah ﷺ said to him: ‘O Abu Muhammad, what is this heavy breathing for?’ He said, ‘May I be sacrificed for you ﷺ, O son ﷺ of the Messenger ﷺ, great is my age, and my bones are creaking, and my term (death) is approaching, besides that I do not know what will happen to me from the matters of the Hereafter’.

Abu Abdullah ﷺ said: ‘O Abu Muhammad, and you are saying this?’ He said, ‘May I be sacrificed for you ﷺ, and how can I not say this?’ He ﷺ said: ‘O Abu Muhammad, but do you know that Allah ﷺ has Honoured the young ones among you, and is Bashful towards the elderly?’ He said, ‘May I be sacrificed for you, so how has He ﷺ Honoured the young, and been Bashful towards the elderly?’ He ﷺ said: ‘Allah ﷺ has Honoured the young ones (too much) to Punish them, and is too Bashful towards the elderly to bring them to the Reckoning’. He said, ‘May I be sacrificed for you ﷺ, is this especially for us, or for (all) the people of Tawheed (Believe in the Unity of Allah ﷺ)?’ He ﷺ said: ‘No, by Allah ﷺ, it is only for you (Shiites) especially, apart from the whole world’.

He said, ‘May I be sacrificed for you ﷺ, we are being named by a name which is breaking our backs, and killing our hearts, and our blood has been declared lawful to be shed in the Hadeeth which are being narrated to them from their scholars’. Abu Abdullah ﷺ said: ‘Is it ‘Al-Rafiza’ (the rejectors)?’ He said, ‘Yes’. He ﷺ said: ‘No, by

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Allah\textsuperscript{azwj}, they are not the ones who have named you as such, but it is Allah\textsuperscript{azwj} Who has Named you all with it.

But, do you know, O Abu Muhammad that seventy men from the Children of Israel rejected the Pharaoh\textsuperscript{as} and his people, when they detected his misguidance. So they attached themselves with Musa\textsuperscript{as} when they detected his\textsuperscript{as} guidance. So they were named (referred to) in the army of Musa\textsuperscript{as} as Al-Rafiza (The Rejectors) because they had rejected the Pharaoh\textsuperscript{as}, and they were the most intense worshippers in that army, and very intense in their love for Musa\textsuperscript{as} and Haroun\textsuperscript{as} and their\textsuperscript{as} offspring.

So Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto Musa\textsuperscript{as} that: “Establish this name for them in the Torah, for \textsuperscript{azwj} has Named them with it, and have Gifted it to you”. So Musa\textsuperscript{as} established the name for them, then Allah\textsuperscript{azwj} Mighty and Majestic Reserved this name for you all to the extent that we\textsuperscript{aw} have gifted it to you.

O Abu Muhammad, they rejected the good, and you have rejected the evil. All the people have separated into sects, and they all divided into branches. You have branched out with the People\textsuperscript{aw} of the Household of your Prophet\textsuperscript{aw}, and you did what they did, and you chose what Allah\textsuperscript{azwj} had Chosen for you, and you wanted what Allah\textsuperscript{azwj} wanted. So received glad tidings upon glad tidings, for By Allah\textsuperscript{azwj} you (Shiites) are ones with whom Allah\textsuperscript{azwj} is pleased, and you did what Allah\textsuperscript{azwj} had Chosen for you, and you wanted what Allah\textsuperscript{azwj} wanted. So received glad tidings upon glad tidings, for By Allah\textsuperscript{azwj} you (Shiites) are ones with whom Allah\textsuperscript{azwj} is pleased.

He\textsuperscript{as} said: ‘O Abu Muhammad, Allah\textsuperscript{azwj} Mighty and Majestic has Assigned Angels to cut-off the sins from the backs of our\textsuperscript{as} Shiites just like the leaves get cut-off in the autumn by the wind, and that is His\textsuperscript{azwj} Statement, the Mighty and Majestic: “[40:7] Those who bear the Throne and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe”. By Allah\textsuperscript{azwj}, their Seeking of Forgiveness is for you (Shiites) apart from the other
creatures. O Abu Muhammad, have I made you happy?’ He said, ‘May I be sacrificed for you, increase it for me’.

He said: ‘O Abu Muhammad, Allah has Mentioned you (Shiites) in His Book. He said: “[33:23] Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least”’.

You all have been loyal to the Covenant which Allah has Taken from you, of our Wilayah, and you never exchanged us for others. Had you not done that, Allah would have Reproached you just as He Reproached them where He Majestic is His Remembrance, Said: “[7:102] And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors”. O Abu Muhammad, have I made you happy?’ He said, ‘May I be sacrificed for you, increase it for me’.

He said: ‘O Abu Muhammad, Allah has Mentioned you in His Book: “[15:47] (they shall be) as brethren, on raised couches, face to face”. And Allah has not Intended by this other than you (Shiites), O Abu Muhammad. So, have I made you happy?’ He said, ‘May I be sacrificed for you, increase it for me’.

He said: ‘O Abu Muhammad, “[43:67] The friends shall on that day be enemies one to another, except those who guard (against evil)”, and Allah has not Intended by this other than you (Shiites). O Abu Muhammad, have I made you happy?’ He said, ‘May I be sacrificed for you, increase it for me’.

He said: ‘O Abu Muhammad, Allah Mighty and Majestic has Mentioned us and our Shiites, and our enemies in a Verse from His Book. The Mighty and Majestic Said: “[39:9] Are those who know equal with those who know not? But only men of understanding will pay heed”. So we are the ones who know, and our enemies are the ones who do not know, and our Shiites are the men of understanding. O Abu Muhammad, so have I made you happy?’ He said, ‘May I be sacrificed for you, increase it for me’.
So he asws said: ‘O Abu Muhammad, By Allah azwj, Allah azwj has not Made an Exception for anyone from the successors as of the Prophets as and their as followers except for Amir-ul-Momineen asws and his asws Shiites. So He asws Said in His asw Book, and His asw Words are True: ‘[44:41] The day on which a friend shall not avail (his) friend aught, nor shall they be helped, [44:42] Save those on whom Allah shall have mercy; surely He is the Mighty the Merciful’ Meaning by that Ali asws and his asws Shiites. O Abu Muhammad, have I asws made you happy?’ He said, ‘May I be sacrificed for you asws, increase it for me’.

So he asws said: ‘O Abu Muhammad, Allah azwj the High has Mentioned you all when He azwj Said: ‘[39:53] Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful” And Allah azwj has not Intended by this other than you (Shiites). So, have I asws made you happy, O Abu Muhammad’ He said, ‘May I be sacrificed for you asws, increase it for me’.

So he asws said: ‘O Abu Muhammad, Allah azwj has Mentioned you all in His asw Book: ‘[17:65] Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as a Protector‘. And Allah azwj has not Intended by this but the Imams asws and their asws Shiites. So, have I asws made you happy, O Abu Muhammad?’ He said, ‘May I be sacrificed for you asws, increase it for me’.

So he asws said: ‘O Abu Muhammad, Allah azwj has Mentioned you all in His asw Book. He azwj Said: ‘[4:69] these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the righteous, and a goodly company are they!’ So the Messenger asw of Allah azwj in the Verse is ‘from among the Prophets as’, and we asws, in this subject are the ‘truthful and the martyrs’, and you all are the ‘righteous’, therefore adopt this name by the righteousness as Allah azwj Mighty and Majestic has Named you. O Abu Muhammad, so, have I made you happy?’ He said, ‘May I be sacrificed for you asws, increase it for me’.

 قال يا أبا مصطفى لم يذكركم الله إذ كله عن عدوكم في النار يقول و قالوا ما لنا لئرى رجلا كثنا نفذهم من الأشرار اخضاعهم سبحانه أم رأيت عليهم الأنصار ولله ما على و أراز بهذا الفراركم صبرتم عذ ب علي هذا العالم شرا و شرا لله في الجنة للخيرون و في النار لطلتون يا أبا مصطفى فهل سررتكم قال قلت جعلت ذلك زدني

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He
\textsuperscript{asws} said: ‘O Abu Muhammad, Allah\textsuperscript{azwj} has Mentioned you all when He\textsuperscript{azwj} Narrated about your enemies in the Fire by His\textsuperscript{azwj} Statement: ‘[38:62] And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious? [38:63] Was it that (only) we took them in scorn, or have our eyes (now) turned aside from them?’ And Allah\textsuperscript{azwj} has not Meant, and not Intended by this other than you (Shiites). You have become as the evil people in the eyes of this world, and by Allah\textsuperscript{azwj}, you will be in the Paradise you will be in delight whereas in the Fire you will be sought. O Abu Muhammad, so have I\textsuperscript{asws} made you happy?’ He said, ‘May I be sacrificed for you\textsuperscript{asws}, increase it for me’.

So he\textsuperscript{asws} said: ‘O Abu Muhammad, There is no one upon the Nation of Ibrahim\textsuperscript{as} except for us\textsuperscript{asws}, and our\textsuperscript{asws} Shiites, whereas the rest of the people are remote from that. O Abu Muhammad, have I\textsuperscript{asws} made you happy?’ And in another report, he\textsuperscript{asws} said: ‘This is enough’.
Hadeeth of Abu Abdullah asws with Al-Mansour in his procession

Abu Abdullah asws said, and those in his asws presence mention the bad condition of the Shiites in his asws presence:

So he asws said: 'I asws was walking with Abu Ja'far Al-Mansour, and he was in his procession, and he was upon a horse and in front him were horsemen and behind him were horsemens, and I asws was upon a mule by his side. He said to me, 'O Abu Abdullah asws, it is befitting for you asws to be happy with what Allah azwj has Given us from the strength and the victory for us, and the honour, and do not tell your people that you asws and the People asws of your asws Household are more deserving of this Command (Caliphate) than we are, lest you asws provoke us against you asws and them.

He asws said, 'I asws replied: 'And the one who has related this to you from me asws has lied'. He said to me asws, 'Will you asws swear an oath on what you asws are saying?' I asws said: 'The people are magicians, meaning they would love to spoil me asws (my asws position) in front of you. So do not listen to them, for people are more in need of you than you are of us'. He said to me asws, 'Do you asws remember the day when I asked you asws 'Is there a kingdom for us?', and you asws said, 'Yes, very lengthy and vast', you will not cease to be in the time in your command and the space in your world until you will harm us asws by shedding sacred blood in a sacred Month, in a sacred city?' So asws understood that he has memorized the Hadeeth. So I asws said: 'Perhaps Allah azwj Mighty and Majestic will Suffice for you, for I asws did not apply this especially for you, but rather this is a Hadeeth which I asws reported to you. Maybe it is for someone else from the people of your household who will govern that'. He was silent from me asws.
When I returned to my home, one of our friends came up. He said, 'May I be sacrificed for you. By Allah, I saw you in the procession of Abu Ja'far (Al-Mansour) and you were upon a mule and he was upon a horse, and he was speaking to you like an overseer speaks to an underling. So I said to myself, 'This is the Proof of Allâh upon the creatures and the Master of this command (Caliphate) who should be followed, and this other one is acting by compulsion, and he kills the children of the Prophets, and you are upon a mule', so that entered a doubt in me to the extent that I feared for my Religion and myself. When I returned to my home, one of our friends came up. He said, 'May I be sacrificed for you. By Allah, I saw you in the procession of Abu Ja'far (Al-Mansour) and you are upon a mule', so that entered a doubt in me to the extent that I feared for my Religion and myself.

He said: 'I said: 'Had you seen those who were around me, and in front of me, and behind me, and on my left from the Angels, you would have despised him and despised what he was indulging in.' He said, 'Now my heart is tranquil'.

Then he said, 'Until when will these be ruling (us), or until when will we get rest from them (their injustices)?' I said: 'Do you not know that there is a time allocated for everything?' He said, 'Yes'. So I said: 'Would it benefit you if you come to know that this command (Caliphate), when it goes, it would be quicker than the blink of an eye? If you come to know their condition in the Presence of Allâh Mighty and Majestic and how it would be, you would have been intense in your hatred of them. And if you were to struggle, and the people of the earth were to struggle to include them in more severity than what they are already in from the sins, you would not be able to. So do not let Satan excite you.

The Honour is for Allâh and for His Messenger, and for the Believers, but the hypocrites do not know. Nay! The one who waits for our Command, and observes patient upon what he see from the sufferings and the fear, tomorrow he would be in our group. So if you were to see that the truth has died and its people have gone away, and you will see, that the injustice has encompassed the country, and you will see that for the Quran they are inventing new things which are not in it and giving it a perspective in accordance to their own whims, and you will see that the Religion has receded like the receding of the water.
and you will see the people of the falsehood to have achieved high positions above the people of the truth, and you will see the evil having been manifested with no one preventing it and actually finding excuses for its committers, and you will see the mischief having appeared, and the males satisfying themselves with the males, and you will see the enjoining of the good being disgraced, and you will see the relatives with their relationships being cut-off, and you will see the one who is praised for his mischief does not like and being magnified and praised for it, and you will see the Masters asw from the struggling, and you will see the evil being travelled upon, and you will see the House of Allah being blocked and orders issued for abandoning it, and you will see the man saying what he does not do, and you will see the men lustful for the men and the women, and you will see the man earning a living from his behind and the woman from her genitals, and you will see the women taking to the gatherings like the gatherings of the men,
and you will see the femininity appearing in the children of Al-Abbas and their usage of dyes and combs like the usage of these by the woman for her husband, and the men giving wealth for their genitals, and the man competing for the man and envying him, and the wealthy would be considered more honourable than the Believer, and you will see the man knowingly eating from the immoral earnings of his woman and lives satisfied by it, and you will see the man killing another one based upon false accusation and upon conjecture, and differing with the man who sacrifices his self and his wealth, and you will see the man living upon the gifts of the women, and you will see the (forbidden) near relatives being married (incest) and being satisfied by it, and you will see the woman overpowering her husband and doing what he does not like and spend on her husband, and you will see the man hiring out his woman and his slave girl and is pleased with the lowest of the food and the drink, and you will see a lot of the faith in Allah Mighty and Majestic by the false pretence, and you will see the gambling becoming apparent,
and you will see the intoxicating drinks being sold openly and there is no one to prevent it, and you will see the women giving themselves to the people of disbelief, and you will see the shedding of the blood being taken lightly, and you will see the evil to have appeared and the pursuit of gossip, and you will see the most truthful one among the people to be the one who is a fabricator and you will see the Limits (Penalties of the Law) being neglected and being used in accordance with whims, and you will see the Masjids having been decorated, and you will see the transgression to be widespread, and you will see backbiting to be liked and some people giving glad tidings by it to the others, and you will see the Sultan humiliating the Believer for the sake of the infidel, you will see the demolition to be more than the construction, and you will see the man making a living out of under-estimation of the weights and measures (cheating by measuring less),

and you will see the neighbour respecting the neighbour out of fear from his tongue, and you will see the Prayer being taken lightly, and you will see the man who has a lot of wealth then not purifying it (Zakaat) since he acquired it, and you will see the dead being exhumed from his grave, hurt and his shroud being sold, and you will see that the anarchy to have increased, and you will see the man jubilant and in the morning intoxicated not caring about what the people think of him, and you will see the animals being married to him, and you will see the animals ride upon each other,
and you will see the man come out to his Prayer place and return and there would be no signs of any gains upon him, and you will see the hearts of the people to have become hard and their eyes frozen, and the Remembrance to have become heavy upon them, and you will see the illegal money to be apparent and contested for, and you will see the man come out to his Prayer place and return and there would be no signs of any gains upon him, and you will see the hearts of the people to have become hard and their eyes frozen, and the Remembrance to have become heavy upon them, and you will see the illegal money to be apparent and contested for, and you will see the musical instruments appear in the two Sacred Places (Al-Haramain),

you will see signs appearing in the sky and no one fearing it, and you will see the people copulating like the copulation of the animals, with no one expressing abhorrence out of fear from the people, and you will see the man spending a great deal in ways other than the obedience to Allah and being prevented easily (to spend) in the obedience to Allah, and you will see the musical instruments appear in the two Sacred Places (Al-Haramain),

And you will see the man speak about something from the truth and enjoin the doing of the good and prohibit from the evil, so the one being advised would stand up to him and say, ‘this is not your subject (responsibility), and you will see the people looking towards each other and follow the people of the evil, and you will see the dead being mocked at and no one scared of it, and you will see every year new evil things and the innovations more than before, and you will see the people and the gatherings not following anyone except the rich, and you will see the needy been given so that they would be laughed at due to it, and being sympathised for other than the sake of Allah, and you will see the man come out to his Prayer place and return and there would be no signs of any gains upon him, and you will see the hearts of the people to have become hard and their eyes frozen, and the Remembrance to have become heavy upon them, and you will see the illegal money to be apparent and contested for, and you will see the musical instruments appear in the two Sacred Places (Al-Haramain),

you will see signs appearing in the sky and no one fearing it, and you will see the people copulating like the copulation of the animals, with no one expressing abhorrence out of fear from the people, and you will see the man spending a great deal in ways other than the obedience to Allah and being prevented easily (to spend) in the obedience to Allah, and you will see the impiousness to have appeared and the belittling of the parents, and be in the most evil of the condition of the people with the children who will be happy with the one who throws accusations at them, and you will see the people, and you will see the women to have overcome upon the kingdom and to have overcome over all the commands brought about only
due to the desire for them, and you will see the son of the man accusing against his father and making claims against his parent and being happy at their death,

and you will see the man who passes a day in which he did not commit any great sins from the immoralities, or the understating of the weights or the measures, or unlawful acts, or drinking intoxicating drinks, he would become depressed and sad to have wasted that day from his life, and you will see the Sultan hoarding foodstuffs, and you will see the wealth of the near relatives being distributed in the false ways, and to be drunk by it the intoxicating drinks, and you will see the inoculation being utilised as medication and being prescribed to the sick to be cured by it.

and you will see the people to have equated regarding the avoidance of the enjoining of the good and the forbidding of the evil and the avoidance of the making of the Religion by it, and you will see the words of the hypocrites and the people of the hypocrisy being maintained and the words of the people of the truth wasted unnoticed, and you will see the Call to Prayer (Azaan) being given for the payment and the Prayer for the payment, and you will see the Masjids being filled from those who do not fear Allah, gathering therein for the backbiting and eating of the flesh of the people of the truth and the intoxicating drinks would be described therein, and you will see the intoxicated ones Praying with (leading) the people having no understanding and will not be stained due to his intoxication, and when he is intoxicated he is respected and feared, and feared to be ignored, not being punished and being excused for his intoxicated state,

and you will see the one who eats the wealth of the orphans being praised for his righteous, and you will see the judges issuing Judgements in opposition to what Allah has Ordered, and you will see the rulers enthrusting to the treacherous for the greed, and you will see the rulers to have placed the inheritance to the people of the mischief and those audacious against Allah, taking from them and leaving with them what they desire, and you will see upon the Pulpits preachers preaching the piety but the speaker does not practice what he has preached, and you will see the Prayer to have been taken lightly at its prescribed times, and you will see the charity given by intercession not intending by it the Perspective of Allah and being given for seeking the (good will of) people,
وَ رَأَيْتَ النَّاسَ هُمُّهُمْ بَطُوطُهُمْ وَ فَروْجُهُمْ لَا يُبْلُووهُمْ بِمَا أَكْلَوا وَ مَا نَكْحُوْا وَ رَأَيْتَ النَّاسَ مُقْبِلِيًّا عَلَيْهِمْ وَ رَأَيْتُ أَعْلَامِ الْحَقِّ قُدْ دَرَسْتُ فَكَنْ عَلَى حَذَرٍ وَ اطْلُبْ إِلَى اللَّهِ عَزَّ وَ جَلَّ الْيَوْمَةَ وَ أَعْلَمْ أَنَّ النَّاسَ فِي سَحْطِ اللَّهِ عَزَّ وَ جَلَّ وَ إِلَمَّا يُمْهِلُوهُ لَأَعْلَمْ بِهِمْ

and you will see the people to be mainly concerned with their stomachs and their genitals, not caring what they eat and who they have relationship with, and you will see the world welcoming them, and you will see the banners of the truth to be a lesson for the one who is cautious and seeks salvation with Allah azwj Mighty and Majestic, and know that the people are subject to the Wrath of Allah azwj Mighty and Majestic, but rather He azwj has Given them respite of life which He azwj Wants to Give them.

فَكُنْ مَتَرَقِبًا وَ اجْتَهِدْ لِبِرَاءَكَ اللَّهَ عَزَّ وَ جَلَّ فِي خَلَافِ مَا هُمْ عَلَيْهِ فِي نَزْلَ بِهِمْ الْعَذَابُ وَ كَلَّمْتُ فِيهِمْ عَجَلَتْ إِلَى رَحْمَةِ اللَّهِ وَ إِنْ أَخْرَجْتُ إِلَيْهِمْ وَ كَلَّمْتُ فِيهِمْ قَدْ خَرَجَتْ مَمَّا هُمْ فِيهِ مِنِّ الْجِرَاءِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَعْلَمْ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ وَ أَنَّ رَحْمَةَ اللَّهِ قَرِيبَ مِنَ الْمُحْسِنِينَ.

So become expectant and spare no effort for Allah azwj Mighty and Majestic to See you to be against what they are indulging in. If the Punishment descends upon them and you were to be among them, you can hasten to the Mercy of Allah azwj. If you were to hesitate you will be involved in it, and you should have come out from what they are indulged in from the audacities against Allah azwj Mighty and Majestic. And know, that Allah azwj does not Waste the Recompense of the good doers, and that the Mercy of Allah azwj is very Near to those who do good'.
Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni

Well known as ‘The trustworthy of Al-Islam Al-Kulayni’

Who died in the year 329 H
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H 14456 – Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Isa, from an unbroken chain.

He⁴sw⁵ said: ‘ (Prophet) Musa⁶as⁷ was whispering (Munajaat) to Allahazwj Bless and High. Heazwj Said in Hisazwj Whispering: ‘O Musaas⁸! Do not have long hopes regarding the world. That would harden your heart, and the hard-hearted one is remote from Meazwj.

O Musaas! Turn yourself⁴as⁵ to obedience for the sake of Myazwj Pleasure, for if Myazwj Pleasure is obeyed, so Iazwj am not disobeyed. Kill your heart with the fear and create new clothes for the heart. Youas will be hidden from the people of the earth and be recognised by the people of the sky. Spread out the lamps in your house at night and plead before Meazwj with the pleading of the patient ones and wail to Meazwj from the great number of the sins like the wailing of the sinner who has fled from his enemies. And seek help for that from Meazwj for Iazwj am the Best of the Helpers, and the best of the Supporters.

O Musaas! Iazwj am Allahazwj high above the servants, and the servants are below Meazwj, and everyone is helpless before Meazwj. Accuse yourself for having wronged yourself, and do not trust youras son upon youras Religion unless he becomes like youas, loving the righteous ones.

O Musaas! Wash and bathe and be near to Myazwj righteous servants.

O Musaas! Be their Imam in their Prayers, and their Imam in what they squabble about, and judge between them by what Iazwj have Revealed unto youas. Iazwj have Sent it down as a clear and luminous Proof, and a Light Speaking by what had transpired regarding the former ones and what will be regarding the later ones.
O Musa

Bequeath to you, O Musa, a bequest of the compassionate, the kind-hearted son of the Pious Lady, Isa, son of Maryam, owner of the mule, and the hooded gown, and the oil and the olive, and the Prayer Niche. And from after him about the owner of the red camel, the food, and pure, the purified. His example in your Book is that he is a Believer, dominant over all the Books, and that he is the bowing one, the prostrating one, a seeker, a Monk, his brothers will be the poor, and his helpers will be another people, and there will occur in his era hardships and earthquakes, killings, and shortages of the wealth. His name would be Ahmad, Muhammad, the trusted one from the remaining ones of the previous generations. He will believe in all the Books and ratify all the Messengers and testify sincerely for all the Prophets. His community will be the ones under the Mercy, Blessed with what will remain in the Religion upon its reality. They will fulfill their Prayers at its prescribed times, as servants optionally do for their chiefs, acknowledge him and follow his path. So he is your brother.

O Musa! He is the ‘Ummy, and he is a truthful servant. Whatever places his hand upon, it becomes a Blessing for him and a Blessing for it. That is how it was in My Knowledge and that is how Created him as. It is by him that I will Open the Hour (Day of Judgement) and it is by his community shall Seal (Bring an end to) the keys of the world. So, order the unjust ones of the Children of Israel that they should learn his name, and not to abandon it, but they (surely) will do it.

And to love him is a good deed to Me, for am with him and am from his group, and he is from My Group, and their group shall overcome. So, have Completed My Words and will Make his Religion to prevail over all the Religions, and will be worshipped in all places, and shall Reveal unto the Quran as a Criterion, a healing for what is in the chests from the whisperings of Satan. So send greetings to him, O son of Imran, for Send Greetings to him and do My Angels.

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1 Resident of a small place near Mecca.
O Musa as! You as are My azwj servant and I azwj am your azwj God. Do not belittle the despicable, the poor, and do not envy the rich for a little thing. And become humble in My azwj Remembrance and in it’s (the Torah) Recitation ravenously by My azwj Mercy, and make Me azwj Hear the pleasance of the Torah in a humble voice, full of grief. Be at rest during My azwj Remembrance, and mention Me azwj to the ‘one’ who is assured to Me azwj, and worship Me azwj and do not associate with Me azwj anything. And make haste to My azwj Pleasure, ‘ for I azwj and the Great Master azwj I azwj Created you as from a seed of menial water from clay which I azwj Took out from a disgraceful mixture of dust. So it was a human being and I azwj carved it into a creature. So Blessed is My azwj azwj and Holy is My azwj azwj Craft. There is nothing like Me azwj and I azwj am the Eternal Living One who will not Decline.

O Musa as! When you supplicate to Me azwj, be fearful, anxious and rub your as face in the dust to Me azwj and prostrate to Me azwj by the noble parts of your as body, and plead in front of Me azwj when standing, and whisper to Me azwj when you whisper with a humble heart anxiously, and revive My azwj Torah in the days of the life, and teach My azwj Praise to the ignorant ones, and remind them of My azwj Favours, and My azwj Bounties, and tell them not to persist in the transgression in which they are engulfed, for My azwj Hold is Painful and Intense.

O Musa as! If I azwj Cut off your Rope from Me azwj you as will not (be able to) connect with the rope of others. So, worship Me azwj, and stand in front of Me azwj like the standing of the lowly poor servant. Condemn yourself for it is the highest (most deserving) for condemnation, and do not empower the Children of Israel by My azwj Book, for it is sufficient advice for your as heart and an enlightenment, and it is the Speech of the Lord azwj of the Worlds, Majestic and High.

O Musa as! Whenever you supplicate to Me azwj and refer to Me azwj, I azwj shall Forgive you as what was from you as. The sky Glorifies to Me azwj My azwj Majesty, and the Angels are fearful of Me azwj and anxious, and the earth Glorifies to Me azwj ravenously, and all of the creation Glorifies Me azwj in humbleness. Then it is on you to Pray. The
Prayer has a place with Me aswalj and for it has in Myaswalj Presence a firm Covenant and aswalj Attach to it what was from it.

Zakat is a sacrifice in order to cleanse the wealth, and the food, for aswalj do not Accept except for the aswalj pure, (unless the instructions of) Myaswalj are sought. And aswalj Joined with that the maintenance of relations, for aswalj am Allahasws, the Beneficent, the Merciful, and as for the relationships, aswalj Created it Preferentially from Myaswalj Mercy for the servants to sympathise (with each other) by it, and for it, in Myaswalj Presence is an authorization in the return of the Hereafter, and aswalj will Cut-off the one who cuts it off (from Myaswalj), and Connect with the one who keeps the connection (with Myaswalj Wali asws). And that is how aswalj will Deal in Myaswalj Command.

O Musaasws! Be generous to the beggar when he comes to youasws by beautiful words, or giving easily because he may have come to you from neither from the humans nor from the Jinn. The Angels of the Beneficent come to test youasws to see how youasws are in yourasws dealings in regard to what aswalj have Given to youasws, and how consoling youasws are regarding what aswalj have Authorised youasws with. And be humble to Measwalj with the beseeching, and wail to Measwalj by lamentations from the Book. And know that aswalj Call you with the Calling of the master to his slave to Make him reach to the honourable position, and that is from Myaswalj Grace to youasws and to yourasws forefathers of the former ones.

O Musaasws! Do not forget Measwalj in every situation, and do not be happy due to the abundance of the wealth, because forgetting Measwalj hardens the hearts, and the abundance of the wealth brings the abundance of the sins. The earth is obedient, and the sky is obedient, and the oceans are obedient, whereas disobedient to Measwalj are the unfortunate ones of Humans and the Jinns (Al-Saqalayn). And aswalj am the Beneficent, the Merciful. aswalj am Beneficent in every era. aswalj Give hardship after ease, and ease after hardship, and kings after kings, whereas Myaswalj Kingdom is permanently based and will never cease. And there is not hidden from Measwalj anything in the earth, nor in the sky, and how can it be hidden from Measwalj and from Measwalj is its beginning, and how come you are not fearful regarding what is in Myaswalj possession, and to Measwalj youasws will inevitably return.

O Musaasws! Make Measwalj to be youasws Protector, and place in Myaswalj possession your treasure for the good deeds, and fear Measwalj and do not fear others. To Measwalj is the destination.
Be merciful to the one who is lower than you among the creatures, and do not become jealous of the one who is above you, for the jealousy consumes the good deeds just like the fire consumes the firewood.

The two sons of Adam wanted to express humbleness at a stage so that they could win My Grace and My Mercy. So they offered offerings, and I do not Accept except from the pious ones. So their affair was what you know, so, after this, how can you (select) a trustworthy companion, the brother and the vizier (but by Me)?

Put aside the arrogance and leave the pride, and remember that you will be dwelling in the grave, and that should prevent you from the lustful desires.

Hasten to the repentance, and delay the sins, and deliberate in your staying in front of Me during the Prayer, and do not place hope in others. Take Me to be your shield in the difficulties, and as a fortress in disastrous circumstances.

How can a creature humble itself to Me without being aware of My Mercy, and how can one recognise My Mercy without having observed it; and how can one (ever) observe it without having faith in it, and how can one believe in it without having any hope of being blessed from it; and how can one hope for being Blessed while being satisfied with the world, having taken refuge in it and relying on the support of the unjust ones.

Compete for the good with the people of goodness because the good is like its name, and leave the evil for those who are fascinated by it.
not follow the sins (errors) but you\textsuperscript{as} will regret, for the sins are scheduled for the Fire.

O Musa\textsuperscript{as}! Speak to your\textsuperscript{as} brother in your\textsuperscript{as} absence, and strive along with them and let them strive with you\textsuperscript{as}.

O Musa\textsuperscript{as}! The death will inevitably come to you\textsuperscript{as}. So make provision of such provisions like the one who is certain that it would last him till (he reaches) his destination.

O Musa\textsuperscript{as}! What you\textsuperscript{as} intend with by for My\textsuperscript{azwj} Face \textsuperscript{azwj} (My Wali\textsuperscript{as}), even a little (submission) is a lot, and what you\textsuperscript{as} intend with by for other than Me\textsuperscript{azwj}, even a lot (of effort to please him) is little (worthless). And reform your\textsuperscript{as} days which are in front of you\textsuperscript{as}, and to realize the day in front of you and prepare to benefit from it, as for you\textsuperscript{as} will be Paused and Questioned. Take your\textsuperscript{as} Reward for your\textsuperscript{as} deeds in order for it to be an inevitable greed for you

O Musa\textsuperscript{as}! Throw out your\textsuperscript{as} hand in front of Me\textsuperscript{azwj} like the act of the slave calling out to his master, for if you\textsuperscript{as} were to do that, you\textsuperscript{as} will be the recipient of Mercy for Me\textsuperscript{azwj} am the Most Generous of the Powerful ones.

O Musa\textsuperscript{as}! Ask Me\textsuperscript{azwj} from My\textsuperscript{azwj} Grace, and My\textsuperscript{azwj} Mercy, for these two are in My\textsuperscript{azwj} Hands, none other is their owner, and look when you\textsuperscript{as} ask Me\textsuperscript{azwj} how your\textsuperscript{as} wish is with what is in My\textsuperscript{azwj} Possession. For every worker is a Recompense, and the disbeliever will be Rewarded with what he strives for.
O Musa\textsuperscript{as!} Do not concern yourself\textsuperscript{as} with the world and seclude from it, for it is not for you\textsuperscript{as}, and you\textsuperscript{as} are not its owner, and it is a house for the unjust ones. However, the one who does good deeds in it, it is a good house for him.

يا موسى ما أمرت به فاستمع و آملا أراه فاستمع جدو في قواعد القرآن و نبت قب نب في سنوات الليل و النهار و لا تمكن أبناء الذين قبله من صدرك فتجعلونك وكرا كوكب الطير.

O Musa\textsuperscript{as!} What \\textsuperscript{azwj} have Commanded you\textsuperscript{as} to, so listen and keep quiet at whatever you\textsuperscript{as} see. Take the realities of the Torah to your\textsuperscript{as} chest, and keep vigils by it in the hours of the night and the day, and do not let the sons of the world to make your\textsuperscript{as} chest to be a nest like the nest of the birds.

يا موسى أبناء الذین أهلوا فلن نسمى في بعضكم منهم لا إله إلا هو و هو الدين من من زينت له الآخرة فهو نبت إليها ما يقترب قد حالت شوائبها بينه و بينئ لهد العيش فأفتلت به السماوات كفعل الراكون السابق إلى غايته يطمع كنابا و يهدي حزينا فضوي لا و قد كفعت العيناء ما دا يعين من السوء.

O Musa\textsuperscript{as!} The sons of the world and its people are a trial for some of them to the others. So each one of them decorates what is regarding him, whereas the Believer is the one for whom the Hereafter is decorated. So he looks at it unabated, and its pleasures become a barrier for him in between him and the pleasures of life. So he idealises by the dawn like the act of the passenger driven by it to its destination, remaining bleak and sad in the evening. So good news would be for him, and the curtain is Lifted, what he will see would delight his eyes.

يا موسى أبناء النّذين أهلوا فلن نسمى في بعضكم منهم لا إله إلا هو و هو الدين من من زينت له الآخرة فهو نبت إليها ما رأیت و كذلك فلبن كما أمرت و كل من آمر ارشاد.

O Musa\textsuperscript{as!} The world is a seed. It is not of any benefit for the Believer, nor is it a penalty for the one who is sinful. So, a lengthy woe is for the one who sells the Reward of his return for a morsel, which does not remain and a sip, which does not continue. So be as \\textsuperscript{azwj} have Commanded you\textsuperscript{as} to be, and every Command of Mine\textsuperscript{azwj} is Guidance.

يا موسى إذا رأیت الزيدي فقد كنت عجلت في طاعونه و إذا رآیت الفقر مخيله فقد مرحبب بسخار الصالحين و لا تكن جبارا طلبا و لا تكن للعالمين قريبا.

O Musa\textsuperscript{as!} When you\textsuperscript{as} see the richness coming to you\textsuperscript{as}, so say: 'It is a sin which is hastening the punishment for me\textsuperscript{as}'. And when you\textsuperscript{as} see the poverty coming to you\textsuperscript{as}, so say: 'Welcome to the sign of the righteous ones'. And do not become an unjust tyrant, and do not join up with the unjust ones.

يا موسى ما عمر و إن طال بني آخرين و ما ضررك ما رأينا عليك إذا حسنت معينة.

O Musa\textsuperscript{as!} What is a lifetime and it is lengthy and its end is condemnable. And what goes away from you\textsuperscript{as} does not adversely affect you\textsuperscript{as} if you\textsuperscript{as} were to praise its result.

يا موسى صرخ الكتاب إليه صرخا ما أنت إلى إليه صناع فكيف ترقص على هذا العيون أم كيف يحذ قوادم لهد العيش لود لود كما الثمادي في الغفلة والتابع للشقوة والثابع للشهوة و من ذون هذا يبرع الصديقون.
O Musa\textsuperscript{as}! The Book has Screamed out to you\textsuperscript{as} a loud Scream with what you\textsuperscript{as} are headed for. So how can the eyes fall asleep upon this, or how can the people find pleasure in the life. Had it not been for the deliberately being oblivious, and the following of the misfortune and the following of the lustful desires, and from other than this, that the righteous are in grief.

O Musa\textsuperscript{as}! Order your\textsuperscript{as} servants to supplicate to Me\textsuperscript{azwj} in whatever situation they may be in after having accepted that I\textsuperscript{azwj} am indeed the Most Merciful of the merciful ones, the Answerer to the restless, and Remover of the evil, and the Changer of the eras, and the Giver of comfort, Thankful for a little, and Rewarding a great deal, and Enricher of the poor, and I\textsuperscript{as} am of the preference over them, and tell them to ask from Me\textsuperscript{azwj} Mercy, for no one else is the owner of these, and I\textsuperscript{as} am the completion of its Revelation.

O Musa\textsuperscript{as}! Be a cave for the erroneous, and sit with the restless, and a seeker of Forgiveness among the sinful ones. You\textsuperscript{as} are from Me\textsuperscript{azwj} at the status of the Pleasure, so supplicate to Me\textsuperscript{azwj} with the pure heart, and the truthful tongue, and be as I\textsuperscript{azwj} have Commanded you\textsuperscript{as} to be. Be obedient to My\textsuperscript{azwj} Command and do not dominate over My\textsuperscript{azwj} servants by what is not begun from you\textsuperscript{as}. And come nearer to Me\textsuperscript{azwj}, for I\textsuperscript{azwj} am very near to you\textsuperscript{as}, for I\textsuperscript{azwj} will never Ask you\textsuperscript{as} what injures you\textsuperscript{as} by its weight nor to carry it (burden). But rather, I\textsuperscript{azwj} Ask you\textsuperscript{as} that you\textsuperscript{as} should supplicate to Me\textsuperscript{azwj} so I\textsuperscript{azwj} will Answer you\textsuperscript{as}, and that Ask from Me\textsuperscript{azwj} so I\textsuperscript{azwj} shall Give it to you\textsuperscript{as}, and that to come near to Me\textsuperscript{azwj} by what you\textsuperscript{as} have taken from Me\textsuperscript{azwj} of its interpretation, and to Me\textsuperscript{azwj} is the completion of its Revelation.

O Musa\textsuperscript{as}! Look towards the earth, for very soon it shall be your\textsuperscript{as} grave, and raise your\textsuperscript{as} eyes towards the sky for it is above you\textsuperscript{as} and in it are great Angels, and weep upon yourself\textsuperscript{as} for as long as you\textsuperscript{as} are in the world, and fear the perishable and the destruction, and do not be deceived by the adornments of the world and its flowers, and do not be pleased with the injustice, and do not become an unjust one for I\textsuperscript{azwj} Hold the oppressor to Account until I\textsuperscript{azwj} Get justice from him for the oppressed.

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O Musa asws! The good deeds are Rewarded tenfold but there is single punishment for a sin even one is so severe. Do not Associate (anyone) with Me azwj, it is not Permissible for you that you asws should Associate with Me azwj. Come nearer and be steadfast, and supplicate like the supplication of the greedy one greedy for what is in My azwj Possession, and regretful over what he has sent by what his hands (had earned) before. Just as the blackness of the night obliterates the day, and similarly the sins obliterate the good deeds, and the darkness of the night comes over the whiteness of the day, and similarly the sins come over the outstanding sins and blacken them (further)'.

After this (having Praised Allah azwj, I asws hereby advise you all to fear Allah azwj, for He azwj has Taken the responsibility for the one who is pious to turn them around from what He azwj Abhors towards what He azwj Loves, and Sustain him from where he does not expect. So beware of becoming from those who are feared by the servants due to their sins whereas they themselves feel secure from the consequences of their own sins. Allah azwj cannot be deceived about His asws Paradise, nor can that be achieved which is with Him aszw except by being obedient to Him aszw, Allah aszw Willing'.

Abu Abdullah asws said: 'One day the Prophet saww came out having received good news, smiling joyfully. So the people said to him saww, 'May Allah azwj keep you smiling for the whole life, O Messenger saww of Allah azwj, and increase your saww joy'.
The Messenger saww of Allah aswj said: ‘There is no day or night except that I saww receive a Gift from Allah aswj. Indeed! Allah aswj has Gifted to me saww in this day of mine saww with a Gift which He aswj has never Gifted to me the like of it in the past. Gabriel as came to me saww and conveyed Greetings to me saww from my saww Lord aswj and said: ‘O Muhammad saww! Allah aswj Mighty and Majestic has Chosen seven from the Clan of Hashim as that He aswj has never Created anyone similar to them from the past nor will He aswj be Creating anyone like them in the future.

You saww, O Messenger saww of Allah aswj are the Chief of the Prophets as, and Ali asws Bin Abu Talib asws is your saww uncle is the Chief of the martyrs, and Ja’far as the son of your saww uncle is the Chief in the Paradise flying along with the Angels wherever he as desires to, and among you all is the Rising One (Al-Qaim asws) behind whom asws Isa as Bin Maryam as will be Praying when Allah aswj Sends him as down to the earth. He asws will be from the descendants of Ali asws and Fatima asws from the sons asws of Al-Husayn asws.

Abu Abdullah asws said when the Statement of Allah aswj Mighty and Majestic was recited to him asws, “[45:29] This is Our book that speaks against you with the truth”, he asws said: ‘Surely, the Book has never Spoken and will never Speak, but the Messenger saww of Allah aswj, he saww is the speaker of the Book. Allah aswj has Said: “[45:29] This (the Messenger saww of Allah aswj )is Our book that speaks against you with the truth”. The narrator said, ‘I asked, ‘May I be sacrificed for you asws’, we do not read it as such’. He asws said: ‘By Allah aswj, this is how Gabriel came down with it upon Muhammad saww, but this is what was altered from the Book of Allah aswj.

Abu Abdullah asws having said when asked about the Statement of Allah aswj: “[91:1] I swear by the sun and its brilliance.”, said: ‘The sun (is a reference to) the Messenger saww of Allah aswj by whom saww Allah aswj Mighty and Majestic Clarified for the people their Religion’. 
They clarify it for the one who has asked (from them) and emitted the knowledge by re-radiating (like moon reflects the rays to the earth which fall on its surface from the sun). So Allah has Referred to their deeds by Saying “[91:4] And the night when it draws a veil over it”.

I then asked, (What about) “[91:3] By the Day as it shows up (the Sun’s) clarity”? He asws said: ‘That (is a reference to) the Imams asws from the descendants of Fatima asws when asked about the Religion of the Messenger aswW who asws were higher (more deserving) for it than them. They veiled the Religion of Allah azwj by the injustices and the tyranny. So Allah azwj has Referred to its deeds by Saying “[91:4] And the night when it draws a veil over it”.

I then asked, (What about) “[91:2] And the moon when it follows the sun”? Imam asws said: ‘That is Amir-ul-Momineen asws following the Messenger saww of Allah azwj, and emitted the knowledge by re-radiating (like moon reflects the rays to the earth which fall on its surface from the sun)’. So Allah azwj has referred it to the Progeny aswW of the Messenger aswW who asws were higher (more deserving) for it than them. They veiled the Religion of Allah azwj by the injustices and the tyranny.

I then asked, (What about) “[91:3] By the Day as it shows up (the Sun’s) clarity”? He asws said: ‘That (is a reference to) the imams of the injustice who tyrannised by the injustices and emitted the knowledge by re-radiating (like moon reflects the rays to the earth which fall on its surface from the sun)’. So Allah azwj has Referred to their deeds by Saying “[91:4] And the night when it draws a veil over it”.

I then asked, (What about) “[88:4] Entering into burning fire”? Abu Abdullah asws said when he was asked by his father has narrated “[88:1] Has not there come to you the news of the overwhelming calamity?”. He asws said: ‘They will be overwhelmed by the sword of the Rising One (Al-Qaim aswW)’. He said, ‘I asked, (What about) “[88:2] Some faces, that Day, will be humiliated”?’. He asws said: ‘They will be so humiliated that they will not be able to bear the exclusion’. He said, ‘I asked, (What about) “[88:3] Labouring”?’. He asws said: ‘Labouring for other than what Allah azwj Revealed’. I then asked, (What about) “[88:3] Appointing”?’ He asws replied: ‘Having appointed other than the Master aswW of the Command (Wali Al-Amr)’. He said then I asked, (What about) “[88:4] Entering into burning fire”? He asws replied: ‘Entering into the fire of the war in the world during the era of the Rising One (Al-Qaim aswW), and in the Hereafter the Fire of Hell’.
"I said to Abu Abdullah asws the Statement of the Blessed and the High azwj: “[16:38] And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yeal! it is a promise binding on Him, quite true, but most people do not know”, he asws said: ‘O Abu Baseer! What do you (people) say about this Verse?’ I replied, ‘The ‘Mushrikeen’ (polytheists) are alleging and swearing upon oath to the Messenger asaww of Allah azwj that Allah azwj does not Resurrect the dead’. Imam asws said: ‘Woe be unto the ones who say this. Ask them, ‘Do the ‘Mushrikeen’ swear by Allah azwj or by Al-Laat, and Al-Uzza (names of worshipped idols)?’ I replied, ‘May I be sacrificed for you asws, enlighten me’.

Imam asws replied to me: ‘O Abu Baseer! When our asws Rising One (Al-Qaim asws) makes the stand, Allah azwj will Send to him asws a group from our asws Shiites with the sheaths of their swords upon their shoulders. So that (news) will reach a group from our asws Shiites who did not die. So they will say, so and so and so and so have been resurrected from their graves and they are with Al-Qaim asws. So that (news) will reach a group from our asws enemies, so they will say, ‘O group of Shiites, what lies you speak. This is your government and you are speaking lies about it? No, by Allah azwj, those have never lived nor will they ever be living up to the Day of Judgement’. He asws said: ‘So Allah azwj Quoted their words, so He azwj Said: “[16:38] And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies”.

I heard Abu Ja’far asws saying regarding the Statement of Allah azwj Mighty and Majestic: “[21:12] Yet, when they felt Our Punishment (coming), behold, they (tried to) flee from it. [21:13] Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account.” He asws said: ‘When Al-Qaim asws makes the stand, and sends (an army) to the Clan of Umayya in Syria, so they will run away to ‘al-Rome’.
So the Romans will say to them, ‘We will not let you enter until you become Christians’. So they will hang crosses upon their necks and allow them to enter. So when the companions of Al-Qaim asws descend upon them, they (Romans) will seek security and reconciliation. So the companions of Al-Qaim asws will say, ‘We will not do that until you hand over to us the ones who came to you beforehand from us’. So they will hand them over. So that is Hisazwj Statement: “[21:13] Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account”. Heasws said: ‘So heasws will question them about the treasure although heasws knows more than them about it. So they will say, ‘O woe be upon us! Surely we have been unjust’. They will not cease invoking that invocation of theirs until they will be cut down to extinction by the sword’.
MESSAGE (LETTER) OF ABU JA'FAR^{asws} TO SA'AD ALKHAYR

In the Name of Allah^{azwj}, the Beneficent, the Merciful. Having said that, ^{asws} hereby bequeath to you to fear Allah^{azwj} for therein is safety from destruction and a gain during the returning (to Allah^{azwj}). Allah^{azwj} Mighty and Majestic Protects the servant by means of his piety from whatever his intellect was remote from; and by means of piety he gets clarity from his blindness and his ignorance. And it was by piety that Noah^{as} got salvation and those who were with him^{as} in the ark got safety from the storm.

And it was by piety that the patient ones succeeded and survived from the calamities, and they have brethren upon that path seeking those preferences, having renounced their insouciance and their intentions by the desires when the examples from the Book reached them. They praised their Lord^{azwj} on what He^{azwj} has Sustained them with and that He^{azwj} was the One^{azwj} Deserving of the Praise, and they blamed their own selves upon what they had wasted and that they themselves were deserving of the condemnation.

And they knew that Allah^{azwj} Blessed and High, is the Forbearing, the Knowledgeable, however, He^{azwj} is Angry on the one who does not care about His^{azwj} Pleasure and (as a result) He^{azwj} Withholds from the one who does not accept His^{azwj} Favours, and but rather the one does not accept guidance from Him. Allah^{azwj} Sustained them with and that He

لا خير إلا في خير، (عليه السلام) إلى سعد الخير

RSNLA: AY JAFAR (علیه السلام) TO SA’AD ALKHAYR

H 14464 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazi’e, from his uncle Hamza Bin Yazi’e and Al-Husayn Bin Muhammad Bin Al-Ashyary, from Ahmad Bin Muhammad Bin Abdullah, from Yazeed Bin Abdullah, from the one who narrated to him said:

‘Abu Ja’far^{asws} wrote to Sa’ad Al-Khayr: -

بسم الله الرحمن الرحيم أما بعد فأنتي أوسيك بثوى الله فهنا في السلمات من الثغرة والخيمة في المنقلب إن الله عز وجل يفي بالثوى عن العبد ما عزب عنه عقلاً ولي علي التقوى علنا علماً وجهلاً بالقوى نجاً نوج و من معه في السفينة و صالح و من معه من الصاعقة

And it is by piety that the patient ones succeeded and survived from the calamities, and they have brethren upon that path seeking those preferences, having renounced their insouciance and their intentions by the desires when the examples from the Book reached them. They praised their Lord^{azwj} on what He^{azwj} has Sustained them with and that He^{azwj} was the One^{azwj} Deserving of the Praise, and they blamed their own selves upon what they had wasted and that they themselves were deserving of the condemnation.

And they knew that Allah^{azwj} Blessed and High, is the Forbearing, the Knowledgeable, however, He^{azwj} is Angry on the one who does not care about His^{azwj} Pleasure and (as a result) He^{azwj} Withholds from the one who does not accept His^{azwj} Favours, and but rather the one does not accept guidance from Him^{azwj} goes astray.
Then it is possible for the sinful people to turn to the repentance and change to the doing of good deeds. He \(\text{azwj}\) has Called His \(\text{azwj}\) servants in the Book to that with a Loud Voice. He \(\text{azwj}\) Never Cut-off nor Prevented the calling of His \(\text{azwj}\) servants. So Allah \(\text{azwj}\) has Cursed the ones who conceal what Allah \(\text{azwj}\) has Revealed, and Obligated upon Himself \(\text{azwj}\), the Mercy to be before the Wrath. So He \(\text{azwj}\) Completed the Truth and the Mercy, so there is no beginning for the servant with the Wrath before he arouses His \(\text{azwj}\) Anger, and that is from the knowledge of certainty and the knowledge of piety. And every community from whom Allah \(\text{azwj}\) has Raised the Knowledge from them (Taken away), the Knowledge of the Book is when they rejected it, and befriended His \(\text{azwj}\) enemies when they made them to be the rulers.

وَكَانَ مِنْ نَذْهَمْ الكِتَابَ أَنْ أَقَامُوا حَرُوفَهُ وَحَرَّكُوا حَجْوَهُ فَهُمْ يَرْكَعُونَهُ وَلَا يَرْعَوْنَهُ وَالْجَهَالُ يُعْجِبُهُمْ حَقُّهُمْ لِلْرُّوَايَةِ وَالْعَلَماءَ يُخَرِّجُونَهُمْ لِلْرَّعايَةِ

And from their rejection of the Book was that they established its letters and distorted its Limits. So they were narrating it but were not acting upon it. And the ignorant ones were pleased with the preservation of the narrations, whereas the scholars became aggrieved at their abandonment of the correct aspects of the narrations.

وَكَانَ مِنْ نَذْهَمْ الكِتَابَ أَنْ وَلَوْهُ الْذِّينَ لَا يَعْمَلُونَ فَاوُرْدُوهُمُ الْهُوَى وَأَصْدَرُوهُمُ إِلَى الْرَّدَى وَغَيْرَوْا عَرْوَى الْذِّينَ لَا يَرْكَعُونَهُ وَلَا يَرْعَوْنَهُ

And from their rejection of the Book was that they made such people as rulers who did not know, so they took them (in a direction) of wherever their own desires led them, and released them to the death (ruinat ion). They amended the ties of the Religion, and then they left it as a legacy among the foolish and the childish (people).

فَأَدْمَجَتْهُمُ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ كَانَ فِي الْأَرْضِ يُؤْمِنُ فَإِنَّّا لَا نُؤْمِنُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وتَأْتِيُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ и

So the community was issued with the commands devised by the people instead of the Commands of Allah \(\text{azwj}\) Blessed and High, and it is to them that they referred to. So evil it was what the unjust took in exchange, the governance of the people instead of the Governance of Allah \(\text{azwj}\), and took the reward of the people instead of the Reward of Allah \(\text{azwj}\), and the pleasure of the people instead of the Pleasure of Allah \(\text{azwj}\).

فَأَصَبَّحَتْ النَّاسُ كَذَلِكَ وَفِي هِمْ عِبَادُ اللَّهِ يُؤْمِنُوْنَ فِي الْأَرْضِ وَيَعْقِلُوْنَ فِي الْأَرْضِ وَيَقَدْرُوْنَ فِي الْأَرْضِ وَيَتَبَادَلُوْنَ فِي الْأَرْضِ

So this is how the community has become, and among them were those who strived (The Mujtahids) in the worship upon that misguidance. They (the people) were fascinated by them, and admired them, and their worship became a strife (Fitna) for them as well as those who followed them, whereas in the Messengers \(\text{as}\) there was a Reminder for the worshippers. Of these Prophets \(\text{as}\) was a Prophet \(\text{as}\) who was
complete in his worship, but then he disobeyed Allah Blessed and High in one aspect, so he was exited from the Paradise, and he was thrown into the belly of the whale. Then he was not rescued until he recognised (Al-Wilayah) and repented.

So understand that there are similar ones to ‘Al-Ahbaar and Al-Rahbaan’ who go around concealing the Book, and alter it. So their business did not give them any gain and they were not of the guided ones. Then understand those that are similar to them in this community who establish the letters of the Book and alter its Limits. So they are with the chiefs and the notables, and when they disperse there are guided by the desires and they are with those who have a lot of the world (wealth), and that is what has reached to them from the knowledge. They do not cease to be like that in the copying (emulating) and the greed. The voice of Iblees does not cease to be heard from their tongues with the falsehood, a great deal. The scholars observe patience from them from the harm that they suffer and their bullying, whereas they themselves blame the scholars for having burdened them. And the scholars in themselves are disloyal for having concealed the advice when they see a lost and strayed one with no guidance to him, or for not having revived a dead one.

So evil it is what they do because Allah Blessed and High has Taken a Covenant to them in the Book that they would enjoin the doing of good and by what He has Ordered for, and forbid them from what He has Forbidden them from, and that they would help each other upon the goodness, and the piety, and will not co-operate upon the sins and the animosity.

So the scholars are in a struggle in their efforts from the ignorant ones, that if they give good advice, the people would say that they have transgressed. And if they come to know the truth which they had avoided, they would say that they have opposed. And if they quit they would say that they have separated, and they say, ‘Give us your proof on what you are narrating’, they would say that they have become hypocrites, and if they obey them, they would say that Allah Mighty and Majestic has been disobeyed.

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2 Amir-ul-Momineen asws.
So the ignorant ones are destroyed in what they do not know, unlettered in what they recite. They ratify the Book when it is defined and deny it in its altered state (Meaning they accept the present altered one and reject the original one which they consider to be the altered one), and so they are not deniers as such. They are similar to Al-Ahbaar and Al-Rahbaan, leaders in matters of desires and chiefs in matters of ruination, and others from among them are seated in between the misguidance and the guidance, not understanding one community from the other. They are saying that the people do not know this, not will they return to what it used to be.

And they are right. The Messenger saww of Allah azwj left them upon the clarity, its night from its day. No innovations appeared among them, nor was the Sunnah changed among them.

There was no opposition from them or differences among them. So what made the people to be covered in darkness of their errors (sins) is when two imams appeared, one asws calling to Allah azwj Blessed and High, and one calling to the Fire.

At that time Satan la spoke in a loud voice by the tongues of his la friends and numerous were his horsemen, and infantry, and he included them in the wealth and the sons, the ones who associated with him. So they acted by the innovations, and avoided the Book and the Sunnah, whereas the Guardians asws of Allah azwj spoke by the Proof and took to the Book and the Wisdom.

So from that day on, the people of the truth separated from the people of the falsehood. The people of guidance were abandoned and insulted, whilst the people of the misguidance helped each other until they became a group with so and so, and the like of him. So, understand this type, and the other type and look at them by the eyes of the excellent ones, and be firm with them until you come to your family, for the losers are the one who have lost themselves and their families on the Day of Judgement. Indeed! That is the clear loss'.

[إلى هاهنا رواية الحسنِ و في رواية محمد بن يحيى زيادات]
(Up to here is the report of Al-Husayn, and in the report of Muhammad Bin Yahya this is the extra bit).

"And indeed they know the path, if without them there are afflictions do not hold it against them. If without them there is tyranny from the tyrannous people, and sinking of the earth and other afflictions, it will soon pass, then you will travel to the prosperity (through them).

"Then know that the reliable brothers are an ammunition, some of them for the other. Had it not been that you would leave from me due to your conjectures, I would have clarified for you certain things from the truth which I have kept covered, and would make public certain things from the truth which I have kept concealed, but I fear for you, and want you to remain (alive), and it is not for the forbearing person that he would not fear for anyone in the place of the piety, and the forbearance is the robe of the scholar, so do not be without it. ‘Salam’ (peace be with you)."
A MESSAGE (LETTER) AS WELL FROM HIM *asws* TO HIM

H 14465 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazi’e, from his uncle Hamza Bin Yazi’e who said:

‘Abu Ja’far *asws* wrote to Sa’d Al-Khayr: -

In the Name of Allah azwj, the Beneficent, the Merciful. Having said that, your letter came to me asws in which you have asked how much it is necessary to learn and the obedience to the one asws whose pleasure is the Pleasure of Allah azwj. So then you had said to yourself, then you will not be blamed if you then avoid some other.

You are (also) amazed (by the fact) that the Pleasure of Allah azwj, and obedience to Him azwj, and His azwj Advice is neither accepted, nor found, nor recognised except within the servants who are unrecognised (unknown to public), who are alone (away) from the people.

The people have taken them in ridicule and they ascribe to them evil matters to the extent that it was said that one cannot be a Believer and is not a Believer until he becomes more hated by the people than the carcass of a donkey. And if you suffer from the affliction similar to what we asws have suffered, so do not consider the strife of the people (against you) like a Punishment of Allah azwj, and I asws seek Refuge with Allah azwj as well as for you all from that, to Bring near your destination which though is a far distance.

And know, may Allah azwj have Mercy upon you, that one cannot achieve the Love of Allah azwj except by hatred from a lot of the people, nor His azwj Wilayah except by being their enemy, and losing (their friendship) is very little in comparison to that which is Gained from Allah azwj, for a people who know.

O my asws brother, verily Allah azwj Mighty and Majestic has Made regarding everyone from the Messengers as *s* a successor as who remains, from the people of the
knowledge, calling the one who has strayed towards the guidance, and observes patience along with them upon the suffering, answering to the Call of Allah \( \text{azwj} \) and calling towards Allah \( \text{azwj} \).

فَإِصْرَرُوهُمْ رَحْمَةُ اللَّهِ عَلَيْهِمْ فِي مَرْفعٍ وَ إِنْ أَصْلَاهُمْ فِي الْذِّنَى وَصِبْعَةٌ اِلَّهِ يُحْيِيُوهُمْ مَثْلًا وَ يُبْصِرُونَ بِلُورُ اللَّهِ مِنَ الْعَفْوِ كَمْ مِنْ قَتِيلٍ لَا يَنْبَغِي أَنْ يُحْيَىٰ وَ كَمْ مِنْ ذَيْبٍ ضَالٍّ كَمْ هَذَٰهُ كَثِيرُونَ بِهِمْ دُونَ هَلْكَةِ العبَادِ وَ مَا أَحْسَنَ أَنْ هُمْ عَلَى الْعَرِافِ وَ أَقْلَعْ أَثَارُ الْعَبَادِ عَلَيْهِمْ.

So look at them \( \text{asws} \) may Allah \( \text{azwj} \) have Mercy upon you, for they \( \text{asws} \) are in a high position even though they would be in affliction in the world and considered to be menial. They \( \text{asws} \) revive the dead by the Book of Allah \( \text{azwj} \), and they \( \text{asws} \) visualise by the Light of Allah \( \text{azwj} \) from the blindness. How many who had been killed by the Iblees were revived by them \( \text{asws} \), and how many lost and strayed ones were guided by them \( \text{asws} \) sacrificing their \( \text{asws} \) blood to save the servants from destruction, and how good are their \( \text{asws} \) effects upon the servants, and how ugly are the effects of the people against them \( \text{asws} \).

H 14466 – A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

‘One day the Messenger \( \text{saww} \) of Allah \( \text{azwj} \) was explaining (matters) in a session, when Amir-ul-Momineen \( \text{saww} \) came over. The Messenger \( \text{saww} \) of Allah \( \text{azwj} \) said to him \( \text{asws} \) that: ‘In you \( \text{asws} \) there is a similarity with Isa \( \text{asws} \) Bin Maryam \( \text{asws} \), and had it not been for a sect from my \( \text{saww} \) community saying regarding you \( \text{asws} \) what the Christians are saying regarding Isa \( \text{asws} \) Bin Maryam \( \text{asws} \), I \( \text{saww} \) would have said regarding you \( \text{asws} \) such words that none from the people would pass by you \( \text{asws} \) except that he would take the dust from under your \( \text{asws} \) feet seeking Blessings by that.’

قالَ فَفَضَّلَ الأَوَّلَيْنِ وَ الْمَغْيِبَيْنِ بِنَحْوِ ۗ وَعَدَةٌ مِّنْ فَرْقِيِّ مُعْهَدٍ ۖ فَقَالُوا مَا رَضِينَ أَنْ يُصْرِبَنَّ لَنَتَحْصَلْ مِنْهَا إِلَّا عِبَاسٌ أَنَّ مَرْيَمَ فَاتِرَتْ اللَّهُ عَلَيْهِمْ وَأَنَّ مَأْمُرَـتْ ۡلَكَ إِنَّكَ فِي رَءَايَةٍ ۖ فَقَالُوا إِنَّكَ بَلْ مَا قَتِبَتْكَ إِلَّا مَرْيَمُ ملَائُكَ ۖ وَقَالُوا أَلَيْكَ حَتَّى أَنْتَ دُكَّرَتْ مَكَانَكَ إِنَّهُ إِلَّا إِنَّكَ أُذْهِبْتَ عَلَى ۖ وَ أَجْعَلْتَ مِثْلًا لَّهُ مَلائِكَةَ إِسْرَائِيلَ ۖ وَ نُشِأَ لَّهُ مَثُلًا مَّثُلًا يُعْلِمُونَ أَنْهَا مَأْمُورَةٌ يَعْلِمُونَ مِنْ بَنِي هَاشُم مَلائِكَةَ فِي الرُّضَا ۖ ۛ} \( \text{asws} \)

He \( \text{saww} \) said: ‘Two Arabs became angered along with Al-Mugheira Bin Sho’bat as well a number from the Qureish among them. So they said, ‘He \( \text{saww} \) was not happy until he \( \text{saww} \) struck an example for the son \( \text{asws} \) of his \( \text{saww} \) uncle \( \text{asws} \) with Isa \( \text{asws} \) Bin Maryam \( \text{asws} \). So Allah \( \text{azwj} \) Revealed unto His \( \text{azwj} \) Prophet \( \text{saww} \) Saying: ‘[43:57] When (Jesus) the son of Mary is held up as an example, behold, thy people raise a clamour thereat (in ridicule)! [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; Ineed, they are a contentious people. [43:59] He was naught but a servant on whom We bestowed favour, and We made him an example for the children of Israel [43:60] And if it were Our Will, We could make angels from amongst you” meaning the Clan of Hashim \( \text{as} \), “succeeding each other on the earth”
He\textsuperscript{sws} said: ‘Al-Haaris Bin Amro Al-Fahry became angry and said, ‘Our Allah\textsuperscript{azwj} If this was the truth from You\textsuperscript{azwj} that the Clan of Hashim\textsuperscript{as} will be inheriting from Heraclius and after Heraclius, so Rain upon us stones from the sky or Bring down upon us a Grievous Punishment’. So Allah\textsuperscript{azwj} Revealed against the words of Al-Haaris and this Verse Came down: “[8:33] *But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness*”.

Then he\textsuperscript{sw} said to him: ‘O Ibn Amro, either you repent or you leave’. He said, ‘O Muhammad\textsuperscript{saww}, but you\textsuperscript{saw} have made for all of the Qureish something from what is in your\textsuperscript{saw} hands, for the Clan of Hashim\textsuperscript{as} have taken away the prestige of the Arabs and the non-Arabs’.

The Prophet\textsuperscript{saww} said to him: ‘That is not up to me\textsuperscript{saww}, but that is up to Allah\textsuperscript{azwj} Blessed and High’. He said, ‘O Muhammad\textsuperscript{saww}, my heart does not incline me for the repentance, but I shall leave from you’. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

Then Revelation Came to the Prophet\textsuperscript{saww} Saying: “[70:1] *One demanding, demanded the chastisement which must befall [70:2] Upon the disbelievers, of the Wilayah of All\textsuperscript{asws} which none can repel [70:3] From Allah, Lord of the Ascending Stairways*.’ He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{saw}, we do not read it like this’. He\textsuperscript{saww} said: ‘By Allah\textsuperscript{azwj} Jibraeel Descended with it upon Muhammad\textsuperscript{saww}, and by Allah\textsuperscript{azwj}, this is how it is recorded in the Parchment (Mus’haf) of Fatima\textsuperscript{asws}.

So the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} said to those who were around him\textsuperscript{saww} from the hypocrites: ‘Go to your companion, for he has got what he was seeking for’. Allah\textsuperscript{azwj} Mighty and Majestic Said: “[14:15] *And they asked for Judgement and every insolent opposer was disappointed*”. 

\[14467- محمد بن يحيى بن محمد بن الحسن بن علي بن المعلم بن ابن مسلم بن علي بن الحسن بن محمد بن سلمان بن أبي طيير ( عليه السلام) في قوله: {زُوَّنَ جَبَلٌ، وَجَبَلٌ: نَظَرَهُ}. وَيَسْتَمْعُونَ، وَيَدْخُلُونَ، وَيَغِيِّنُونَ، وَيَتَبَكَّرُونَ.\]
H 14467 – Muhammad Bin Yahya, from Muhammad Bin Al-Husyan, from Ali Bin Al-No’man, from Ibn Muskaan, from Muhammad Bin Muslim who has said:

Abu Ja’far asws regarding the Statement of the Mighty and Majestic: “[30:41] Corruption has appeared in the land and the sea on account of what the hands of men have wrought”, he asws said: ‘By Allah azwj, that was when the ‘Al-Ansar’ (Helpers) said, ‘from us should be an Emir (commander), and from you should be an Emir’ (referring to Saqifa).

H 14468 – And from him, from Muhammad Bin Ali, from Ibn Muskan, from Muyassar has narrated:

It was said to Abu Ja’far asws about the Statement of Allah azwj Mighty and Majestic: “[7:56] Do no mischief on the earth, after it hath been set in order”, so he asws said: ‘O Muyassar, verily the earth used to be in a state of disorder, so Allah azwj Mighty and Majestic Corrected it by His azwj Prophet saww, therefore He azwj Said: “[7:56] Do no mischief on the earth, after it hath been set in order”.

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Saww

H 14469 – Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Ibrahim Bin Usman, from Sulaym Bin Qays Al-Hilaly who said:

‘Amir-ul-Momineenasws preached, so heasws Praised Allahazwj and Exstolled Himazwj, then sent greetings of peace ‘Salam’ upon the Prophetasws, then said: ‘Indeed! From the fears what Iasws fear for you are two categories – following of desires and long hopes. As for the following of desires, so it will sway you away from the truth, and as for the long hopes, so they will make you forget the Hereafter.

Indeed! The world has moved backwards (away from you) and that the Hereafter has moved forward (towards you), and for each of these are sons. So become from the sons of the Hereafter and do not become from the sons of the world, for today is the day of the deeds and there is no Reckoning, but tomorrow is the (day of) Reckoning and no (room to perform) deeds.

However, the commencement of the strife ‘Fitna’ occurs from the following of desires, and (the man made) rules are followed in opposition to the Commands of Allahazwj, so that a man would rule over a man (using these rules).

Indeed! Surely the truth, had it been pure, there would have been no differing, and had the falsehood been pure, there would have been no fear about the one with the proof, but they take a fistful from this and a fistful from this, so they are mixed together. So that is where the Satanina rules over hisina friends, and the ones for whom goodness has preceded from Allahazwj escape from this.

asws heard the Messengerasws of Allahazwj saying: ‘How will your condition be when you are clothed in ‘Fitna’ (strife) in which the young ones will grow older while the adults would become elderly. The people will flow towards it (fitna) and take it as a Sunnah. So if something is altered therein, they will say, ‘The Sunnah has been
altered’, and the people would have become deniers. Then the affliction would intensify, and the offspring would become captivated and the ‘Fitna’ (strife) would consume them just as the fire consumes the firewood, or just as the millstone grinds upon its lower base. And they would learn the Laws for the sake of other than Allahazwj, and they would learn for the sake of other than doing good deeds, and they will be coveting the world instead of working for the Hereafter.

Then heasws turned hisasws face towards those from hisasws family and hisasws special ones and hisasws Shiites who were around himasws, so heasws said: ‘The rulers before measws acted in opposition to the Messengerasw of Allahazwj deliberately breaching the Covenant with himasw and altering hisasw Sunnah.

And if Iasws had burdened the people on avoiding it, and turned it back to its place and to what is used to be in the era of the Messengerasw of Allahazwj, myasws army would disperse from measws to the extent that there would remain only myselfasws or a few from myasws Shiites who recognise myasws ‘Fazilat’ (virtues).

And myasws Imamate has been Obligated from the Book of Allahazwj Mighty and Majestic, and the Sunnah of the Messengerasw of Allahazwj. Consider (what would happen) if Iasws were to order for the Maqaam e Ibrahimas to be returned to its place where it was placed by the Messengerasw of Allahas, and returned the (plantation of) Fadak to the inheritors of Fatimaasws, and returned to the ‘Sa’a’ (unit of measurement) to just as it was before, and execute the treaties which were made by the Messengerasw of Allahazwj for the people, which were never executed nor were those ever established,

And return the house of Ja’farasws to hisasws inheritors, and demolish it from the Masjid, and rescind the inequitable Judgements which were judged and remove the women who are under (married to) certain men without right and return them back to their husbands, and issue the order regarding the matrimony, and the orders regarding the captives of the Clan of Taghlub, and return what was distributed from the land of Khyber, and erase the register of gifts and give it out as the Messengerasw of Allahazwj used to give it out in an equitable manner and not make it to be distributed between the rich, and drop Al-Musahaat (currency), and equalise between the
marriages, and enforce the Khums of the Messenger⁴⁸ as it had been
Commanded by Allah⁴⁸ Mighty and Majestic and make it to be obligatory,

And return the Masjid of the Messenger⁴⁸ of Allah⁴⁸ to what it used to be, and
shut what was in it from the doors, and open what has been closed in it, and prohibit
the wiping (Masaah) upon the socks, and enforce the punishment upon the partaking
of Al-Nabeedh (intoxicant), and make the two Mu'tah's be permissible, and order for the
Takbeer over the dead body as five Takbeers, and necessitate the people to recite 'In the Name of Allah
and the Sunnah of its Prophet

And burden the people to the Commands of the Quran and upon the divorce to be in
accordance with the Sunnah, and take the charities upon its types and its limits, and
return the Persian captives, and the rest of the community to the Book of Allah

If they feared that there would be a revolt in a section of my army

By Allah⁴⁸, they would disperse from me⁴⁸ if I⁴⁸ were to order the people not to
gather in the Month of Ramadhan except for the obligatory (Prayers) and make it
known to them that their gathering for the optional Prayers (Nawaafil) is an

What will be meted out from this community from the sectarianism and the obedience to the imams of the misguidance and their calling to the Fire if I\textsuperscript{asws} were to give out from that the share of the near relatives about which Allah\textsuperscript{azwj} Mighty and Majestic has Said: “[8:41] if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met”. So we\textsuperscript{asws} are the ones Meant by the near relatives whom Allah\textsuperscript{azwj} has Joined with Himself\textsuperscript{azwj} and with His\textsuperscript{azwj} Messenger\textsuperscript{saww}. So the High Said: “[59:7] it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back and be careful of Allah (of being unjust to the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}); surely Allah is severe in retributing (evil)” to the one who is unjust to them\textsuperscript{asws}. (This is) a Mercy from Him\textsuperscript{azwj} to us\textsuperscript{asws} and a self-sufficiency by which Allah\textsuperscript{azwj} has Made us\textsuperscript{asws} to be self-sufficient with.

And He\textsuperscript{azwj} Bequeathed for it to His\textsuperscript{azwj} Prophet\textsuperscript{saww} and did not Make for us\textsuperscript{asws} a share in the charity. Allah\textsuperscript{azwj} Honoured His\textsuperscript{azwj} Messenger\textsuperscript{saww} and Honoured us\textsuperscript{asws} the People\textsuperscript{asws} of the Household, that He\textsuperscript{azwj} should Feed us\textsuperscript{asws} from the dirt of the people (charity).

They belied Allah\textsuperscript{azwj}, and belied His\textsuperscript{azwj} Messenger\textsuperscript{saww} and fought against the Book of Allah\textsuperscript{azwj} which Speaks of our\textsuperscript{asws} rights, and prevented from us\textsuperscript{asws} the obligation which Allah\textsuperscript{azwj} has Obligated for us\textsuperscript{asws}. What has been meted out to us\textsuperscript{asws} after our\textsuperscript{asws} Prophet\textsuperscript{saww}, and Allah\textsuperscript{azwj} is the Helper against the one who is unjust to us\textsuperscript{asws}, and there is no Might and no Power except by Allah\textsuperscript{azwj} the High, the Magnificent’.
A SERMON OF AMIR-UL-MOMINEEN

Abu Abdullahasws having said: 'Amir-ul-Momineenasws gave a sermon at Al-Medina. So heasws Praised Allahazwj and Extolled Himazwj and sent greetings of peace (Salam) upon the Prophetasws. Then heasws said: 'Having said that, Allahazwj Blessed and High does not Break the backs of the tyrants except after giving them respite and (Giving them) Ease, and does not mend the broken bones of the nations except after Removing the affliction from them.

Servants of Allahazwj! Do good deeds in what your eyes can see, then look at the Plains (Day of Judgement) to which Allahazwj will Drive those who in Hisazwj Knowledge were upon the Sunnah of the Children of the Pharaohasws, the ones who possessed the gardens, and fountains, and plantations, and spacious places. Then look at what was the end Allahazwj had for them after the pleasure and enjoyment, and what they used to order for and prevent from. And for the one who is patient from among you will end up in the Gardens (of the Paradise), and Allahazwj will Make them live for all eternity, and to Allahazwj is the end of all affairs.

Oh how astonishing! And why should Iasws not be astonished at the mistakes of these sects over the different arguments in their Religion whilst not maintaining the effects of the Prophetasws and not following the successorsasws in their actions, and not believing in the unseen, and not excusing the faults. Goodness among them is what they understand it to be and the evil within them is what they dislike. And each one
of them is an imam to himself, taking from it what he sees with a firm and strong grip and decisive reasons. So they do not cease in these inequities and it does not increase them in anything except for errors (sins), not achieving nearness (to Allahazwj) and it does not increase them in anything except for the distance from Allahazwj Mighty and Majestic. They are well pleased with each other and ratify each other (to be correct).

All that is the fear of the legacy of the ‘Ummy3 Prophetasww and their aversion from what came to them from the News of the Originator of the Heavens and the earth. Thus they are the people of regret, and the caves of suspicion, and the people of desires and misguidance and doubts, the ones whom Allahazwj has Left them to their own selves and their opinions. So he is a trustworthy one with those who is ignorant of him, not being accused by the one who does not know him.

So how similar they are with the animals from whom their shepherd is absent, and how regrettable are the deeds of myasws Shiites after the nearness of their cordiality today. How they will humiliate each other after measws, and how they will kill each other and be all scattered tomorrow despite having originated from one branch, trying to find victory from a direction which is not for it. Each party from among them would grab hold of one branch from it. Whichever way the branch leans to, they will humiliate each other after me.

Allahazwj for Whomazwj is the Praise, will gather those for the evil of the day of the Clan of Umayya just like Heazwj Gathers the clouds in the autumn. Allahazwj will Bring them together, then Heazwj will Make them as debris like the debris of the clouds. Then Heazwj will Open for them the doors and they will spill out from their source like the torrent of the two gardens, the flood of Al-Aram, when Hazwj sent to them a mouse and the hill could not withstand against it (the flood) and its rocks came tumbling down when Allahazwj Shook the womb of the valleys with a severe Shaking.

Then Heazwj Transformed them into fountains in the earth restoring thereby the rights of the people and Making them to dwell in the houses of the people being a

3 Resident of Mecca.
displacement of the Clan of Umayya so that they would not usurp what they usurped. Allah\textsuperscript{asws} will Undermine them and displace them by the boulders of Al-Aram and fill the valley of the olives by them.

By the One\textsuperscript{aszw} Who Split the seed and Brings life from it, that is going to happen. It is as if I\textsuperscript{asws} can hear the whinnying of their horses and the humming of their men. I\textsuperscript{asws} swear by Allah\textsuperscript{asws}, that which is in their hands will melt, after the rise and domination in the country, like the melting of the fat over the fire. The one who dies among them would have died as a misguided one, and to Allah\textsuperscript{aszw} Mighty and Majestic would lead the one among them and Allah\textsuperscript{aszw} Mighty and Majestic would Accept the repentance of the one who repents. And it is to Allah\textsuperscript{aszw} that my\textsuperscript{asws} Shiites will gather after the fragmentation of the evil day of theirs, and there is no good for anyone to Allah\textsuperscript{aszw} Mighty is His\textsuperscript{aszw} Remembrance, but to Allah\textsuperscript{aszw} is the good and all of the affairs.

O you people! There are many who are falsifiers for the Imamate whilst not being deserving of it. And had you not procrastinated about the bitter truth, and had not weakened from the weakening of the falsehood, the ones who are not like you would have become daring against you, nor would he have become stronger the one who became stronger against you in digesting the obedience and the removal from it of its deserving ones\textsuperscript{asws}. But you are all lost just as the Children of Israel were lost in the era of Musa ibn Imran\textsuperscript{as}.

By my\textsuperscript{asws} life, your being lost will increase from after me\textsuperscript{asws} more than Children of Israel being lost. And by my\textsuperscript{asws} life, you will be completing, from after me\textsuperscript{asws} the allocated time of the Sultanate of the Clan of Umayya, having gathered to the Sultan who called to the misguidance, and you will be reviving the falsehood and will be placing the truth behind your backs, and will be cutting off the relations with the people of Badr and be very remote from the sons of those who fought for the Messenger\textsuperscript{asws} of Allah\textsuperscript{aszw}.

And by my\textsuperscript{asws} life, that which in their hands will melt away upon the approach of the test for the Reward and the Promise, and the allocated times passes by. And the
two-tailed star will make its appearance for you from the East, and the luminous moon will make its appearance for you. So if that were to happen, return to the repentance, and know that you all follow what you see from the East on the Path of the Messenger of Allah.

So it will cure you from the blindness, and the deafness, and the dumbness, and suffice you for the justice and you would be able to discard the gross weight which is upon the necks. And Allah is not remote except from the one who refuses, and is unjust and unfair, and take that which is not for him. “[26:227] Those who do wrong will come to know by what a (great) reverse they will be overturned!”
SERMON OF AMIR-UL-MOMINEEN

Abu Abdullah has narrated that: ‘Amir-ul-Momineen, when they had pledged allegiance to him after the killing of Usman, ascended the Pulpit, so he said: ‘Praise be to Allah Who is High and thus all is in His Progeny servant and His Praise be to Allah One with no associates to Him Mighty and Majestic Made her to be overcome by a lion which was like an elephant (in size), and a wolf which was like a camel (in size), and an eagle like a rat which was like a rat which was like a camel (in size) and a foul-smelling animal like a camel (in size). And the area that she occupied When seated upon the ground measured one square acre (Jarib) of the land, and when they had pledged allegiance to him was Onaq the daughter of Adam, and she had twenty fingers and on each of her fingers were two nails like two sickles. So she had Killing Usman. Indeed! Your misfortunes have returned to those who used to be oppressed. And He Made Hanaan to die, and destroyed the Pharaoh, and He has Killed Usman. Indeed! Your misfortunes have returned to what they were on the day Allah Sent His Prophet. By the One Who Sent him by the truth, you will be confused with a (severe) confusion and be sifted with a (severe) sifting, and stirred and turned like the contents of a frying pan until your underside becomes your upper side and your upper side becomes your underside. The ones who used to be with the shortcomings will become the foremost.
ones, and those who used to be the foremost ones would become the people with shortcomings.

وَاللهُ ما كَتَبَتْ وَسُمِّيَةً وَلا كَتَبَتْ كَتَبَةً وَلَقَدْ لَبِثْتُ بِهِذَا المَقامِ وَهَذَا الْيَومُ أَنَّ الْخَطَايَا حَيْبً، حَمَّّلَ عَلَيْهِ أُهُمَا وََّلَا يَكُونُ لَهُ أَرْبَيْنِهَا فَأَوْرَدَهُمُ الْجَهَنُ وَفَتَحَتْ لَهُمُ الأَوْلَادُ وَجَذَّرَهُمْ وَطَبَّبِتْهَا وَقَبِلَ لَهُمُ انْخَلْصُوهَا بِسَلَامٍ أَمْنِينَ

By Allahazwj! Iasws have neither concealed, nor blocked, nor lied a lie, and Iasws have been foretold about this place and this day. Indeed! And the sins are like uncontrollable horses which carry its rider, with its harnesses removed, plunging into the Fire. Indeed! And the piety is like a humble ride which takes its rider, along with its rein, to the Paradise, and its Doors will be opened up for them, and they will find its aroma and goodness. And it will be said to them: ‘Enter it in peace and security’.

َوَلَوْ أَنَّهَا آمَنَتْ وَآمَنَ أَهْلُهَا لَأَنْشَأْنَا مَنْ أَرْضَى فِيهِ وَلَمْ يَعْلَمَنِي أَهْلُهَا وَلَمْ يَنْتَسِبُ لَهُ مَذْهَبًا إِلَّا أَنْبِيَةً أُثِّبِثَ أَلَّا وَلَا نَبِيَّ بَعْدَ ﻣُحَمَّدٍ (صَلِّي ﺍﷲ عليه وَآلاَّ) أَنْزِلَ مَذْهَبًا عَلَى سَفَرٍ جَرْفَ هَارٍ فَانْتَجَرَ بَيْنَ يَدَيْ جَهَنُّ

Indeed! The ones who had no association with it has preceded measws to this command (Caliphate), and the ones to whom it had not been Granted to, and the ones for whom there was no chance from it except if they were to be Prophetsas who had been Sent. And indeed! There is no Prophetas to be after Muhammad asws who is more noble than himasws over the intercession on the brink of the Fire. So they will fall with by it (their lies) in the Fire of Hell.

َوَلَوْ أَنَّهَا آمَنَتْ وَآمَنَ أَهْلُهَا لَأَنْشَأْنَا مَنْ أَرْضَى فِيهِ وَلَمْ يَعْلَمَنِي أَهْلُهَا وَلَمْ يَنْتَسِبُ لَهُ مَذْهَبًا إِلَّا أَنْبِيَةً أُثِّبِثَ أَلَّا وَلَا نَبِيَّ بَعْدَ ﻣُحَمَّدٍ (صَلِّي ﺍﷲ عليه وَآلاَّ) أَنْزِلَ مَذْهَبًا عَلَى سَفَرٍ جَرْفَ هَارٍ فَانْتَجَرَ بَيْنَ يَدَيْ جَهَنُّ

Truth as well as falsehood, for each of them are its people. The matter of falsehood is a very old one and has been active. And if the truth is less (in practice) it is because of ‘if’ and ‘maybe’. And it is rare that if a thing gone away comes back, and if your command (Caliphate) returns to you, you would be pleased, and it is not on measws except for the striving, and Iasws am afraid that you all will end up being on the nature of your nation (away) from measws, the nation that you were in beforehand and would not have a praiseworthy opinion in myasws sight, and if Iasws so desire to Iasws would say: ‘May Allahazwj Forgive what was in the past’.

َسُبْحَانِ الطَّرَئِ وَقَامَ الثَّانِي كَالرَّجُلَايْرُ بِهِ بَعْضَهُ بَعْضًا وَقَبَضَ أَوْلَادُهُ قَبَضَةً أَخْيَرَةً كَانَ بَيْنَ نَسْأَلَهُ عَنِ اللَّهِ وَأَخْيَرَةً إِذَا كَانَتْ

Two men preceded measws with regards to it (Caliphate), and the third one stood up like the Raven. His main concern was his stomach. Woe be unto him! Had his wings been clipped and his head cut-off, it would have been better for him. He was distracted from the Paradise and the Hell was in front of him.

َثَلَاثَةٌ وَأَثَانِيَانِ خَمْسَةُ لَهُمْ مَسَادُ مَتَّكَّنٍ بِنَباذِيْهِ وَلَيْسُ أَخْيَرَةً لَهُ بِضَبْطِهِ وَسَاعَ مَجَاهِدٍ وَطَالِبٌ بِزَوْجَةٍ وَمَقْصُورٌ فِي
Three and two make five, there is no sixth of them – An Angel who files by his wings, and a Prophet whom Allah has Grabbed by his shoulders (Given him Divine Status), and a diligent seeker (momin), and a hopeful student, and a reducer (Muqassir) are in the Fire.

The right and the left are misleading, whereas the middle path is the street on which you will come across the Book and the effects of the Prophet-hood. Destroyed is the one who makes a claim, and disillusioned is the one who fabricates that Allah Disciplined this community by the sword and the whip, and there is no leniency for either of them with the Imam. So, hide in your homes and mend your relationships in between yourselves and the repentance is behind you all. The one who turned his cheek (opposed the Imam) to the truth is destroyed.
H 14472 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hasan Mahboub, from Hilal Bin Aliyya, from Abu Hamza who said:

Ali asws Bin Al-Husayn asws, said, ‘He asws used to said that: ‘The most Beloved of you all to Allahazwj Mighty and Majestic is the one with the best deeds, and the greatest one of you in (the Sight of) Allahazwj is the one who has the greatest interest in what is with Allahazwj, and that the safest one of you from the Punishment of Allahazwj is the one who is the most intense is his fear of Allah, and the nearest one of you to Allahazwj is the one who is the most moral one, and the one of you with whom Allahazwj is most Pleased with is the one who bestows the most upon his family, and the most prestigious one of you to Allahazwj is the one who is the most pious one to Allahazwj.

H 14473 – A number from our companions, from Sahl Bin Ziyad, from Musa Bin Umar Al-Sayqal, from Abu Shuayb Al-Mahaamil, from Abdallah Bin Suleyman who said:

Abu Abdullah asws having said that ‘Amir-ul-Momineen asws said: ‘An era will come upon the people in which, the debaucher (pervert) would be considered respectable, and nearness would be sought for the immoral, and fair play would be weak’. He (the narrator) said, ‘I said to himasws, ‘When would that be, O Amir-ul-Momineen asws?’ Heasws said: ‘When an entanglement would be regarded as a gain and the Zakat as a loss, and the worship as a protracted (engagement), and the maintenance of good relations as a favour’. He (the narrator) said, ‘I said to himasws, ‘When would that be, O Amir-ul-Momineen asws?’ So heasws said: ‘When the women become dominant, and the bondmaids would be empowered, and the young boys would assume command’.

H 14474 – A number from our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Muhammad Bin Ja’far Al-Aqabayy with an unbroken chain said:
‘Amir-ul-Momineen<sup>asws</sup> gave a sermon, so he<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then said: ‘O you people! Surely, Adam<sup>as</sup> did not give birth to a slave or a bondmaid, and that all of the people are free, but Allah<sup>azwj</sup> Made some to be in authority over the others. So the one who had an affliction and he bore it patiently in goodness so he should not consider by it as a favour to Allah<sup>azwj</sup> Mighty and Majestic.

Indeed! There are things present and we have equality regarding it between the black and the red’. So Marwaan said to Talha and Al-Zubeyr, ‘He<sup>asws</sup> has not intended any by this other than the two of you’.

He (the narrator) said, ‘So he<sup>asws</sup> gave each one of them three Dinars, and gave a man from the Helpers three Dinars, and afterwards a black boy came over so he<sup>asws</sup> gave him three Dinars’. So the Helper said, ‘O Amir-ul-Momineen<sup>asws</sup>, this is a slave whom I freed yesterday. You<sup>asws</sup> have made me and him as equals’. So he<sup>asws</sup> said: ‘I<sup>asws</sup> looked in the Book of Allah<sup>azwj</sup>, I<sup>asws</sup> could not find any preference for the sons of Ismail<sup>as</sup> over the sons of Is’haaq<sup>as</sup>’. 
H 14475  – Abu Ali Al-Asyhy, from Muhammad Bin Saalim and Ali Bin Ibrahim, from his father altogether, from Ahmad Bin Al-Nazar, and Muhammad Bin Yahya, from Muhammad Bin Abu Al-Qasim, from Al-Husayn Bin Abu Qatada altogether, from Amro Bin Shimr, from Jabir, who said:

Abu Ja’far, asws having said: ‘The Messenger, asw of Allah, azwj came out for the display of the horses. He, asw passed by the grave of Abu Ahayhat. So Abu Bakr said, ‘Curse be upon the occupant of this grave, for by Allah, azwj he used to divert people away from the Way of Allah, azwj and belied the Messenger, asw of Allah, azwj’. So Khalid, his (Ahayhat's) son said, ‘But curse of Allah, azwj be upon Abu Qohafa (Abu Bakr’s father), for by Allah, azwj he neither served a guest nor did he kill (fight) the enemy. So Allah, azwj has Cursed the worthless one of the two of his clan’.

So the Messenger, asw of Allah, azwj placed the bridle of the horse upon his (Abu Bakr’s) neck and said: ‘Whenever you speak about the ‘Mushraaqeen’ Polytheists speak in general terms and not particular, for you have anger his son’.

Then he, asw paused. The horses were displayed to him, asw. So he, asw passed by a horse. Uuyana Bin Hisan said, ‘The matter of this horse is such and such’. The Messenger, asw of Allah, azwj said: ‘Leave us, for I, asw am more knowledgeable of the men than you, asw are’ (Nouzobillah).

So the Messenger, asw of Allah, azwj got angry to the extent that blood appeared in his, asw face. He, asw said to him: ‘So which of the men are the best?’ Uuyana Bin Hisan said, ‘The men who are in Najd place their swords upon their shoulders and their spears upon the saddles of their horses, then march with them step by step’. The Messenger, asw of Allah, azwj said: ‘You are lying. But, the men of Yemen are
The faith is in Yemen and the wisdom is in Yemen, and had it not been for the Emigration (Hijrat), I^{saww} would have been of the people of Yemen.

The alienation and the cruelty is in the acreages\(^4\) of the owners of the cotton yarn, Rabia'h and Muzar from where the rays of the sun appear, and (as for) Muzhaj most of the tribe will enter the Paradise, and Hazramaut is better than Aamir Bin Sa'sa (and some have reported 'better than Haaris Bin Muawiya') and Bajeela is better than Ra'al and Zakwaan, and if Lihyaan were to perish I would not care'.

Then he^{saww} said: 'Allah^{azwj} has Cursed four kings – Jamada, and Makhwasa, and Mashraha, and Abza'a, as well as Akhtam Al-Ammaradat. Allah^{azwj} has Cursed Al-Muhallal (One who legalises a woman for her previous husband after three divorces from him) and the one to whom she has been made legal for, and the slave who is effeminate (has feminine traits) and the woman who has masculine traits, and the one who makes a claim for lineage, and the man from him) and the one to whom she has been made legal for, and the slave who legalises a woman for her previous husband after three divorces from him).

So a man said, 'O Messenger^{saww} of Allah^{azwj}, is there a man who curses his own father?' He^{saww} said: 'Yes, he who curses the fathers and the mothers of the men, so he has cursed his own father. Allah^{azwj} has Cursed Ra'il, and Zakwaan, and Azla, and Lahyaan, and the criminals of Asad, and Ghafqaan, and Abu Sufyan Bin Harb, and Shahbala of two teeth, and the two sons of Malikat Bin Jazeem, and Marwaan, and Lahyaan, and the criminals of Asad, and Ghatfaan, and Abu Sufyan Bin Harb, and Shahbala of two teeth, and the two sons of Malikat Bin Jazeem, and Marwaan, and Shahbala of two teeth, and the two sons of Malikat Bin Jazeem, and Marwaan, and stab against someone other than the one who wants to strike him, or有人 who wants to kill him, or strike against someone other than the one who wants to strike him, and the one who curses his father'.

So a man said: 'Yes, he who curses the fathers and the mothers of the men, so he has cursed his own father. Allah^{azwj} has Cursed Ra'il, and Zakwaan, and Azla, and Lahyaan, and the criminals of Asad, and Ghafqaan, and Abu Sufyan Bin Harb, and Shahbala of two teeth, and the two sons of Malikat Bin Jazeem, and Marwaan, and Howzat and Hownat'.

\(^4\) Distance in acres (unit of length).
Abu Abdullah\textsuperscript{asws} has reported that ‘A slave of Amir-ul-Momineen\textsuperscript{asws} asked him\textsuperscript{asws} for some wealth, so he\textsuperscript{asws} said: ‘When my\textsuperscript{asws} share comes to me\textsuperscript{asws} I \textsuperscript{asws} will distribute it to you’. He said, ‘I am not content’, and he went to Muawiya who gave it to him. So he wrote to Amir-ul-Momineen\textsuperscript{asws} informing him\textsuperscript{asws} of what he had received from the wealth.

فكتب إليه أمير المؤمنين ( عليه السلام ) : اما نعّد عندك ما في يدك من المال فقد كان له أهل قبلك وهو صائر إلى أهله يعّد و امثال ذلك مثلما مهّدت لفسك فائر نفسك على صلاح ولذلك فإنّما أنت جامع لأحد رجليين اما رجلي النفل في مهّدا يعّد على نفسه بما شقيت و اما رجلي عمل فيه بمغصبة الله فشيئي بما جمعته له و ليس من هذين أهدي بأهل أن توتره على نفسك و لا تبرّد له على طهرك فارج لمن مضى رحمته الله فدك مهن بريز الله .

So Amir-ul-Momineen\textsuperscript{asws} wrote to him: ‘Thereafter, that which is in your hand from the wealth, there used to be an owner for it before you, and it will get transferred to its (next) owner after you, but what is for you from it is what you pave the way for yourself (for the Hereafter). So prefer yourself over the correction of your children, for what you have gathered is for one of the two men - for a man who works in it by the obedience to Allah\textsuperscript{azwj} so he is fortunate with what he receives from you, and as for a man who works in it by the disobedience to Allah\textsuperscript{azwj} so he is unfortunate by what you have gathered for him, and there is none from these two who is deserving of being preferred over yourself, and do not place a burden upon your back. So be hopeful of the Mercy of Allah\textsuperscript{azwj} for what has past, and place your trust in the sustenance from Allah\textsuperscript{azwj} for what remains (of your life)’.
A speech of Ali Bin Al-Husayn asws

7257 – Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

‘Ali Bin Al-Husayn asws used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of the Messenger asww of Allah azwj which was preserved and written down.

He asws would say: ‘O you people! Fear Allah azwj and know that you will be returning to Him azwj. So each soul would find what it had done in this world from the good even though there would have been between it and itself a long time. And Allah azwj Himself has Cautioned you, and woe be unto you O oblivious son of Adam as for He azwj is not Oblivious of you.

O son of Adam as, your death is the quickest thing coming towards you seeking you in an aggressive manner. It would be around you when your time elapses and the Angel would capture your soul and take you to your grave alone. It would then return your soul back to you in it, and two Angels would storm into it, Naakir and Nakeer to question you and test you severely.

And indeed! the first thing they will ask you would be about your Lord azwj which you had worshipped, and about your Prophet asww who asww was sent to you, and about your Religion which you had made it to be, and about your Book which you recited, and about your Imam asws whom you had befriended. Then about your life
what you had spent it on, and your wealth from where you had acquired it and in what you had spent it on.

So take caution and look at yourself, and prepare the answers before the examination, and the questioning, and the test. So if you are a Believer having understood your Religion, followed the truthful ones asws, befriended the friends of Allahazwj, Allahazwj will Provide your argument for you, and make your tongue to speak correctly and give good answers, and you will receive the news of the happiness and the Paradise from Allahazwj Mighty and Majestic. And the Angels will welcome you with joyful spirits and aromatic fragrance. If you do not become like that, your tongue will waver, and your argument will fail, and you will be unable to answer, and you will receive news of the Fire, and the Angels of Punishment will drag you into the Hell and its intense heat.

And know, O son of Adamas that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allahazwj Mighty and Majestic will Gather in it the former ones and the later ones. That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of the tremors and the hearts would come up to the throat and the trembling would not be reduced, and no ransom would be taken from anyone, and no excuses would be acceptable from anyone, and no repentance would be Accepted from anyone.

There is nothing except for the Recompense for the good deeds and the Recompense for the evil deeds. So the one who was from the Believers having done a good deed in this world the weight of an atom would find it, and the one who was from the Believers having done an evil deed in this world the weight of an atom would find it too.

So be cautious, O you people from the sins and the disobedience to what Allahazwj has Forbidden you from and Cautioned you in Hisazwj Truthful Book, and the Speaking Proofs asws. And do not feel secure from the Abhorrence of Allahazwj and Hisazwj Cautions and Hisazwj Threats from what the accused Satanas calls you to
himself from the desires of short duration and the pleasures in this world, for Allah Mighty and Majestic Said: “[7:201] Surely those who guard (against evil), when a visitation from the Shaitan affects them they become mindful, then lo! they see”.

You must get your hearts to feel the fear of Allah and remember what He has Promised you regarding your returning to Him from the good Rewards from Him, just as you fear the harsh Punishment, for the one who fears something would be cautious of it, and the one who is cautious of something would avoid it. And do not become of the oblivious ones, the ones inclined towards the flowers of the world of those who devise evil, for Allah would be cautious of it, and the one who is cautious of something would avoid it. And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched.

So be cautious of what Allah has Cautioned you with what He has Done with the unjust ones in His Book, and do not feel secure from what has been Promised for the unjust people in the Book. By Allah, Allah has Advised you all in His Book by way of other people. So, happy is the one who takes a lesson from the advice given to others.

Allah has Made you hear in His Book what He has Done with the unjust people of the town before you where He said: “[21:11] And how many a town which was iniquitous did We demolish!”, but rather what is Meant by the ‘town’ is its inhabitants, where He Said: “[21:11] and We raised up after it another people!”. Allah Mighty and Majestic Said: “[21:12] Yet, when they felt Our Punishment (coming), behold, they (tried to) flee from it. [21:13] Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account.” So when the Punishment Came upon them, they said “[21:14] They said: O woe to us! surely we were unjust [21:15] And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched”.  

وَأَشْعِرواْ مَثْلُ كُلِّ حَرْفِ اللَّهِ وَتَذَكَّرُواْ مَا خَلَفَ اللَّهُ إِلَى مَنْ حَسَّنَ تَوَابٍ كَمَا كَفَّ خَلَفَهُ مِنْ شَرَّ الْعَقَابِ فَإِنَّهُ مَنْ حَافِظَ سَيِّئَةَ حَدِيرُ وَمَنْ حَدِيرُ سَيِّئَةً تَرَكْهُ وَلَا تَنَوَّأُواْ مِنْ الْغَافِلِينَ الْمُلْمِلِينَ إِلَى زَهرَةِ الْذَّئَبِ الَّذِينَ مَكَّنُوا الْسَيِّئَاتُ فِينَ اللَّهِ يَقُولُ فِي مَخَاطِبَةِ كَتابِهِ أَفَأُتُوْنَ السَيِّئَاتُ أَنْ يَضْفِفُ اللَّهُ بِهِمْ الأَرْضَ أَوْ بِآبِيَمُهُ العَذَابَ مِنْ حَيَّةِ رَكُوبٍ أَوْ يَحْذَرُونَ أَوْ يَتَحَذَّرُونَ فِي تَلْبِيسِهِمْ فَمَا هُمْ بِمَعْجَزٍ أَوْ يَحْذَرُونَ عَلَى تَحْوِفٍ
By Allahazwj, let this be an Advice for you and a Warning that you should heed and fear. Then refer to the Words from Allahazwj in Hisazwj Book against the people of disobedience and the sins. Allahazwj Mighty and Majestic Said: 

"[21:46] And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust".

O you people! If you were to say that Allahazwj Mighty and Majestic has Meant by this the people of the ‘Mushriqeen’ (Polytheism), so how can that be and Heazwj Says: 

"[21:47] And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take a Balance set up for them nor will their Register (of deeds) be published and they will be herded to Hell in groups, but rather the Balance and the publishing of the Register (of deeds) will be for the people of Al-Islam.

So fear Allahazwj, O servants of Allahazwj and know that Allahazwj Mighty and Majestic does not Love the blossoms of the world and its temporal matters for anyone of Hisazwj friends and does not Encourage them with regards to it and regarding its temporary blossoms and apparent delights. But rather, Heazwj Created the world and Created its people so that they may be Tested therein as to which one of them is good in deeds for his Hereafter. And by Allahazwj, Heazwj has Struck examples for you with regards to it and Presented Signs for the people of intellect, and there is no Strength except by Allahazwj.

So abstain yourselves from what Allahazwj Mighty and Majestic has Told you to abstain from regarding the temporary life of the world, for Allahazwj Mighty and Majestic has Said, and Hisazwj Words are the Truth: 

"[10:24] The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.”
Servants of Allahazwj become of the people who reflect and do not incline towards the world, for Allahazwj Mighty and Majestic Said to Muhammadasws: “[11:113] And do not incline to those who are unjust, lest the fire touch you,”, and do not incline towards the blossoms of the world and what is in it, like those who have taken it to be a house of permanent settlement for it is a lowly house, a shabby home, and a place of deeds. So make provisions in it of the good deeds before its days disperse and before the Call from Allahazwj for its destruction, for the Oneazwj Who Destroys it is the Oneazwj Who Built it in the first place and initiated it and Heazwj is the Guardian of its inheritance.

So I hereby ask Allahazwj for the Support for usasws and for you all for the provisions of the piety and the restraint and may Allahazwj Make usasws and you to be of the ascetics with regards to the blossoms of the world and of those who are hopeful for the Rewards of the Hereafter, for we are with Himazwj and for Himazwj. And Greetings of peace be upon Muhammadasww the Prophet and hisasws Progeny,asws and peace, and peace be upon you all and the Mercy of Allahazwj and Hisazwj Blessings’.
'I was with Abu Ja'far asws and the house was full of its people when an old man (Sheykh) came up leaning upon his goat (for support) until he paused at the door of the house. He said, 'Salam un Allaika' 'Peace be upon you O son asws of the Messenger asww of Allah azwj and Mercy of Allah azwj and His azwj Blessings'. Then he was quiet. Abu Ja'far asws said: 'And peace be upon you and Mercy of Allah azwj and His Blessings'. Then the old man turned his face toward the people of the house and said, 'Peace be upon you'. Then he was quiet until all the people had answered him and returned his greetings.

Then he turned his face towards Abu Ja'far asws, then said, 'O son asws of the Messenger asww of Allah azwj allow me (to come near you asws), may Allah azwj Make me to be sacrificed for you asws, for by Allah azwj I love you asws and love those who love you asws, and by Allah azwj I don't love you asws and those who love you asws for the greed of the world. By Allah azwj I hate you asws enemies and keep away from them, and by Allah azwj I do not hate them and keep away from them due to the dispute between me and them. By Allah azwj, I permit for myself that which you asws have made it to be permissible, and prohibit to myself that which you asws have made it to be prohibited, and I await your asws command. So is there hope for me, may Allah azwj Make me to be sacrificed for you?'

Abu Ja'far asws said: 'Come near, come near', until he asws seated him by his asws side, then said: 'O you old man, a man came to my asws father asws Aj asws Bin Al-Husayn asws and asked him similar to what you has asked me asws. So my asws father asws said to him: 'If you were to die you would return to the Messenger asww of Allah azwj, and to
Ajwal, and Al-Hassan, and Al-Husayn, and Ali Bin Al-Husayn. Your heart would be in delight and it would be cooled at what your eyes would recognise, and you would be welcomed by the Spirit and the fragrance along with the Honourable Scribes. If your soul reaches here – and he indicated by his hand to his throat – ‘and when you live you will see what delights Allah has Kept for your eyes, and you will be with us in the highest peak’. The old man said, ‘What did you say, O Abu Ja’far? So he repeated the words for him.

The old man said, ‘Allah is Great! O Abu Ja’far, if I were to die I would return to the Messenger of Allah, and to Ali, and Al-Hassan, and Al-Husayn, and Ali Bin Al-Husayn, and my eyes would be delighted, and my heart would be cooled, and I would be welcome by the Spirit and the fragrance along with the Honourable Scribes. If my soul reached up to here, and I will live and see what delights Allah has Kept for my eyes, so I would be with you in the highest peak’.

Then the old man sobbed and wailed saying ‘Haaah, haaah, haaah’, until he rolled upon the ground, and all the people in the house sobbed and wailed upon seeing the condition of the old man, and Abu Ja’far came and wiped his tears from his eyes with his finger then flicked them away. Then the old man raised his head so he said to Abu Ja’far, O son of the Messenger, ‘Make me to be sacrificed for you’. So he gave him his hand. So he kissed it and place it upon his eyes and his cheek, then placed it upon his abdomen and his chest. Then he stood up to leave and said, ‘Peace be upon you’.

And Abu Ja’far kissed the scruff of his neck and looked at him when he was leaving. He then turned his face towards the people, so he said: ‘The one who would love to look at a man from the inhabitants of the Paradise, so they should look at this one’. Al-Hakam Al-Uteyba said, ‘I had never seen such mourners at all resembling like that gathering’.
STORY OF THE OIL TRADER

Abu Abdullahasws having said: 'There was a man who used to sell oil, and he used to love the Messengerasw of Allahazwj with intense love. Whenever he intended to go for his business needs, he would never do it unless he looked at the Messengerasw of Allahazwj first. He became well known for that for he would stretch himself above others so that he could look at himasw. It so happened that one day he came over to himasw and stretched out to look at the Messengerasw of Allahazwj until he saw himasw, then he went away for his business needs.

It was not long before he returned. So when the Messengerasw of Allahazwj saw him do that heasw gestured by hisasw (hand) to beckon him to be seated. So he sat down in front of himasw. Heasw said: 'What is the matter that you have done something which you had not done before that?' He said, ‘O Messengerasw of Allahazwj, by the Oneazwj Who Sent youasw with the Truth as a Prophetasw, my remembrance of youasw overwhelmed my heart to the extent that I did not have the ability to go about my business until I returned to youasw. So heasw supplicated for him and wished him well. Then the Messengerasw of Allahazwj waited a few days but did not see him, so heasw asked about him. It was said to himasw, ‘O Messengerasw of Allahazwj, we have not seen him for days’.

So the Messengerasw of Allahazwj put on hisasw shoes, and hisasw companions did the same and walked until heasw came to the oil market. At the shop of the man there was no one in it. So heasw asked the neighbours about him. They said, ‘O Messengerasw of Allahazwj, he died, and he used to be a trustworthy one among us and truthful, but he had one (peculiar) habit’. Heasw said: ‘And what was that?’ They said, ‘He used to exhaust himself following the women’. So the Messengerasw of Allahazwj said: ‘May Allahazwj have Mercy upon him. By Allahazwj, he used to love
me\textsuperscript{asw} with (intense) love. Even if he had been a slave trader, Allah\textsuperscript{azwj} would Forgive him'.

H 14480 – Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Muyassar who said:

'I came up to Abu Abdullah\textsuperscript{asw}. He\textsuperscript{asw} said: ‘How are your companions?’ So I said, ‘May I be sacrificed for you\textsuperscript{asw}, we (Shiites) are more evil in the people’s eyes than the Jews, and the Christians, and the Magians, and those who associate (Mushriqeen)’. He (the narrator) said, ‘He\textsuperscript{asw} had been leaning upon a pillow, so he\textsuperscript{asw} sat up straight, then said: ‘How did you say that which you said?’ I said, ‘By Allah\textsuperscript{azwj}, we (Shiites) are (considered to be) the most evil ones among them, more so than the Jews and the Christians, and the Magians, and those that associate (Mushriqeen)’.

He\textsuperscript{asw} said: ‘But, by Allah\textsuperscript{azwj}, no two of you will enter the Fire. No, by Allah\textsuperscript{azwj}, not even one. By Allah\textsuperscript{azwj}, you (Shiites) are the ones about whom Allah\textsuperscript{azwj} Mighty and Majestic has Said: “[38:62] And they shall say: What is the matter with us that we do not see men whom we used to count among the evil? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them? [38:64] That most surely is the truth: the contending one with another of the inmates of the fire”. Then he\textsuperscript{asw} said: ‘By Allah\textsuperscript{azwj}, they will be seeking you in the Fire, so they will not find even one of you therein.’
THE WILL OF THE PROPHET ﷺ TO AMIR-UL-MOMINEEN ﷺ

'14481 — Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-No’man, from Muawiya Bin Ammar who said:

'I heard Abu Abdullah say: 'There was in the bequest of the Prophet ﷺ that he ﷺ hereby bequeath you with regards to yourself of qualities, so preserve them from me.

Then he ﷺ said: 'Our Allah ﷺ, Support him. As for the first one is to be truthful, and do not let lies to come out from you ever. And the second is the piety and do not let yourself be treacherous ever. And the third is the fear of Allah, Mighty is His Mention, as if you;

As for the Prayer, so it is of fifty Rakaat, and as for the Fasts, so that is for three days in the month, the Thursday in the first part of it, and the Wednesday in the middle of it, and the Thursday in the last part of it. And as for the charity, so you strive in it to the extent that you would say: 'i have been excessive', but you would not have been excessive. And it is on you to perform the Night Prayer, and it is on you to perform the Noon Prayer, and it is on you to perform the Noon Prayer, and it is on you to perform the Noon Prayer.

And it is on you to recite the Quran in every condition. And it is on you to raise your hands in your Prayer and turn them both. And it is on you to brush

6 Cycles
(your asws teeth) during every ablution. And it is on you asws to observe the most excellent morals and to abstain from evil manners, for it you asws do not do it, so you asws should not blame anyone except for yourself asws.

H 14482 – A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Saaleh, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha'aliba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

‘It has been narrated to me by Ja'far Bin Ibrahim Bin Muhammad Bin Ali Bin Abdullah Bin Ja'far Al-Tayyara asws, from Abu Abdullah asws, from his asws father asws having said: ‘The Messenger asw of Allah azwj said: ‘The status of the man is (in accordance to) his Religion, and his chivalry, and his intellect, and his nobility, and his beauty, and his generosity, and his piety.

H 14483 – From him, from Sahl Bin Ziyad, from Al-Hassan Al-Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha'aliba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

‘I was in the presence of Abu Ja'far asws in his asws tent at Mina. He asws looked at the feet of Ziyad which had turned black, so he asws pitied it saying: ‘What is the matter with your feet that they are like this?’ He said, ‘I came upon a weak ride and so had to walk most of the way’. He asws lamented to him and Ziyad said to him asws during that, ‘I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I remembered my love for you asws which gave me hope for salvation and it brightened my situation’.

So Abu Ja'far asws said: ‘And is the Religion anything except for the love? Allah azwj the High has Said: “[49:7] But Allah has endeared the Faith to you, and has made it beautiful in your hearts”’, and Said: “[3:31] Say: If you love Allah, then follow me, Allah will love you”, and Said: “[59:9] love those who have fled to them”. A man came up to the Prophet asaw so he said, ‘O Messenger asaw of Allah azwj, I love the Praying ones but I do not Pray myself, and I love the Fasting ones but I do not Fast myself’. The Messenger asaw of Allah azwj said: ‘You are with the one whom you love, but to you belongs what you have acquired’. And he asws said: ‘What you are seeking and what you want, but it is if there is a scare from the sky, every people would seek
protection in its safe place, and we will seek safety with our Prophet, and you will be seeking safety with us.

Abdul Hameed Al-Waasty who has said:

that it was Ali named as the Tarabiyya and the Shiites of Ali Murjiyya sect, and the Haruriyya sect, and the Qadiriyya sect, and you have been protection in its safe place, and we will be seeking safety with us.

H 14484 – Sahl, from Ibn Fazzaal, from Ali Bin Uqba and Abdullah Bin Bukeyr, from Saeed Bin Yasaar who said:

I heard Abu Abdullah saying: 'The Praise is to Allah. They have become the Murjiyya sect, and the Haruriyya sect, and the Qadiriyya sect, and you have been named as the Tarabiyya and the Shiites of Ali. But, by Allah, and what is that except for that there is no god except Allah, One with no associates to Him, and His Messenger, and the Progeny of the Messenger, and the Shiites of the progeny of the Messenger of Allah. And what are the people except that it was Ali the best of the people after the Messenger of Allah, and the highest of the people than the people themselves'. He said it three times.

H 14485 – From him, from Ibn Fazzaal, from Ali Bin Uqba, from Umar Bin Abaan Al-kalby, from Abdul Hameed Al-Waasty who has said:

I said Abu Ja’far, ‘May Allah Keep you well. We have left our markets (businesses) so as to wait for this matter (Al-Qaim), to the extent that one of us is about to ask by his hand (beg)’. He said: 'O Abu Abdul Hameed, Have you see that the one who confines himself to Allah that Allah will not Find a way out for him? Yes, He does Find a way out for him. May Allah have Mercy upon the one who revives our matter'.

I said, 'May Allah Keep you well. These Murjiites are saying that it is not for us to become as we are until there comes what we are saying. What we were and what we are is the same'. So he said: 'O Abdul Hameed. They have spoken the truth. The one who repents, Allah Accepts his repentance, and the one who keeps his hypocrisy a secret, Allah does not Force him except by Rubbing his nose (gets humiliated). And the one who makes apparent our matter, Allah Sheds his blood. Allah Gets him to be slaughtered upon Islam just as the butcher slaughters his sheep'.
He (the narrator) said, ‘I asked, ‘So, on that day we and the people would be the same?’ He asws said: ‘No. On that day you will be at the pinnacle of the earth, and its rulers. There is no leeway in our asws Religion except for that’. I said, ‘If I were to die before having seen Al-Qaim asws?’. He asws said: ‘If one of you says that, ‘If I were to see Al-Qaim asws I would help him asws’ is like the having struck with his sword alongside him asws, and the martyrdom with him asws are two martyrdoms’.

‘We came up to Abu Abdullah asws during the era of Marwaan. He asws said: ‘Who are you all?’ So we said, ‘We are from the inhabitants of Al-Kufa’. He asws said: ‘There is no city from the cities with more people who love us asws than the inhabitants of Al-Kufa, and in particular this group. Allah azwj Majestic is His azwj Mention, has Guided you to a matter which the people are ignorant of, and you love us asws whilst the people hate us asws, and you have followed us whilst the people oppose us asws, and you have ratified us asws and the people have belied us asws. So Allah azwj has Made you to live our asws life and Made you to die our asws deaths.

I asws hereby testify for my asws father who asws used to say: ‘There is nothing between you all and your seeing of what delights Allah azwj has Kept for your eyes and your rejoicing, except for the reaching of your soul to over here’ – and he asws gestured by his asws hand to his asws throat – and Allah azwj Mighty and Majestic has Said in His azwj Book: “[13:38] And certainly We sent messengers before you and gave them wives and children”. So we asws are the children of the Messenger asaww of Allah azwj.

I 14487 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Udeys, from Aabaan Bin Usmaan, from Abu Al-Sabbaah who said:

‘I heard a speech reported from the Prophet saww and from Ali asws, and from Ibn Mas’oud. So I presented it to Abu Abdullah asws. He asws said: ‘These are the words of the Messenger asaww of Allah azwj. I asws recognise them’.
The Messenger\(^{saww}\) of Allah\(^{azwj}\) said: ‘The wretched one is the one who is wretched in the womb of his mother, and a happy one is the one who heeds the advice given to the others. And the most intelligent one of the intelligent ones is the one who is pious, and the most stupid of the stupid ones is the immoral. The most evil of the report is the report of the lies (false report), and the most evil of the matters is the innovations. And the blindness of all blindness is the blindness of the heart, and the worst regret is the regret on the Day of Judgement.

And the greatest of the sins in the Presence of Allah\(^{azwj}\) is the lying tongue, and the most evil of the gains is the gain of the interest. And the greatest of the sins in the Presence of Allah\(^{azwj}\) is the consumption of the wealth of the orphans. The best of the decor of all decorations is the decor of Allah’s servants, and the controlling of his affairs by it and strengthening them.

The one who seeks fame (show-off), Allah\(^{azwj}\) makes him to be named as a liar, and the one who loves the world will be frustrated from it. And the one who recognises the affliction would be patient against it, and the one who does not recognise it will be tortured (during it). And the doubt is disbelief, and the one who is arrogant, Allah\(^{azwj}\) Puts him in his place. And the one who obeys Satan\(^{as}\) disobeys Allah\(^{azwj}\), and the one who disobeys Allah\(^{azwj}\) is Punished by Allah\(^{azwj}\). The one who is thankful, Allah\(^{azwj}\) Increases for him, the one who is patient upon a loss is Helped by Allah\(^{azwj}\). The one who places reliance upon Allah\(^{azwj}\), Allah\(^{azwj}\) suffers for him.

Do not Enrage Allah\(^{azwj}\) by pleasing anyone from His\(^{azwj}\) creatures, and do not seek nearness to anyone from the creatures who takes you far away from Allah\(^{azwj}\), for Allah\(^{azwj}\), Mighty and Majestic, there is nothing between Him\(^{azwj}\) and anyone from His\(^{azwj}\) creatures anything by which good can be acquired nor evil be repelled except by being obedient to Him\(^{azwj}\), and the following of His\(^{azwj}\) Pleasure. And in the obedience to Allah\(^{azwj}\) is success in every good that you want, and salvation from every evil which is feared.
And that Allahazwj, Mighty is Hisazwj Mention, Defends the one who is obedient to Himazwj and the one who is disobedient to Himazwj does not seek protection from Himazwj. And the fugitive from Allahazwj Mighty and Majestic will not find an escape, and that the Command of Allahazwj will Descend even though the creatures may be averse to it. And everything which is to come is near, and Whatsoever Allahazwj so Desires has happened and whatsoever Heazwj does not Desire will not happen. So help each other towards the righteousness and the piety and do not help each other towards the sins and the animosity. And fear Allahazwj for Heazwj is Severe is the Punishment'.

H 14488 – and by this chain, from Abaan, from Yaqoub Bin Shuayb, who has said:

I asked Abu Abdullahasws about the Statement of Allahazwj Mighty and Majestic: “[2:213] Mankind were one community”, so heasws said: ‘Before the era of Noahas the people were a misguided nation. So Allahazwj Initiated by sending the Messengersas and it is not as they are saying it to be that it never ceased, and they are lying for Allahazwj Differentiated in the Night of Power (Laylat Al-Qadr) what was from the hardships, or ease, or rain in accordance with what Allahazwj Mighty and Majestic so Desired until the similar like it to come (Next Laylat Al-Qadr)’. 
Hadeeth of the Sea with the Sun

Ma’rouf Bin Kharabouz, from Al-Hakam Bin Mustawrid, who has said:

Creatures should fear His Obliterates the sun in the sea (atmosphere) upon what Allah has Measured out for the people from what their needs are to Him خلقه الله عزّ وجلّ بين السماء والأرض

H 14489 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma’ruf Bin Kharabouz, from Al-Hakam Bin Mustawrid, who has said:

Ali Bin Al-Husayn asws said: ‘From among the sustenance are those which Allah aswj has Measured out for the people from what their needs are to Him aswj. The sea (atmosphere) is the one which Allah aswj Mighty and Majestic has Created to be between the sky and the earth’.

He asws said: ‘And Allah aswj has Determined in these the flow of the sun and the moon, and the stars, and the planets, and has Determined all of that upon the orbit. Then for every orbit is an Angel with whom there are seventy thousand Angels. So they turn the circle of the orbit. So it is upon their turning that the sun, and the moon, and the stars, and the planets turn along with them. So they descend in their station which Allah aswj Mighty and Majestic has Determined for them. Therein are their days and their nights.

So when the sins of the servants become numerous and Allah aswj Blessed and High Intends to Reproach them with a Sign from His aswj Signs, He aswj Orders the Angel in charge of the orbit to remove the orbit upon which the sun and the moon, and the stars, and the planets flow upon. So that Angel orders the seventy thousand Angels (which are under him) to remove these from their flows’.

He asws said: ‘So they remove it and the sun becomes in that sea (atmosphere) in which flows in the orbit’. He asws said: ‘So its light gets obliterated and its colour changes. So if Allah aswj Mighty and Majestic Intends to maximise the Sign, He aswj Obliterates the sun in the sea (atmosphere) upon what Allah aswj Loves that His aswj creatures should fear His aswj Signs’. He asws said: ‘And that is during the eclipse of the sun’.

قال ونستعذب على الله أن يُبْعْذَنا أو يُبْرِدَنا إلى مَجَازَهَا قال فَخَرَجَ مِن المَاءِ وَهي كَبِيرَةُ قَالَ وَالقَمرُ مِثْلُ ذَلِكَ

قال ونستعذب على الله أن يُبْعْذَنا أو يُبْرِدَنا إلى مَجَازَهَا قال فَخَرَجَ مِن المَاءِ وَهي كَبِيرَةُ قَالَ وَالقَمرُ مِثْلُ ذَلِكَ
He asws said: ‘And that is similar to what Heazwj Does with the moon’. He asws said: ‘So if Allahazwj Intends to End it or Return it back to normal, Heazwj Orders the Angel in charge of the orbit that he should return the orbit back to its normality. So he returns the orbit and the sun goes back to its normality’. He asws said: ‘So he takes it out from the water (fluid) and it is brownish (dim)’. He asws said: ‘And the (matter of) the moon is similar to that’.

He (the narrator) said, ‘Then Aliasws Bin Al-Husayn asws said: ‘But rather, no one is scared of these two nor is anyone intimidated by these two Signs except the one who was from our asws Shiites. So if (these Signs) have happened, so be scared to Allahazwj Mighty and Majestic, then return (Repent) to Himazwj’.

H 14490 – Ali Bin Ibrahim, from his father, from Muhammad Bin Suleyman, from Al-Fazl Bin Ismail Al-Hashimy, from his father who said:

‘I complained to Abu Abdullah asws of what I had faced from my family from their taking of their Religion lightly’. So he asws said: ‘O Ismail, do not abhor that from your family, for Allahazwj Blessed and High has Made for every family a proof by which Heazwj will Argue by against his (faithless) family on the Day of Judgement.

So Heazwj will Say to them: “Did you not see so and so among you? Did you not see his guidance among you? Did you not see his Prayers among you? Did you not follow it? So he will become a proof against them on the Day of Judgement’.

H 14491 – From him, from his father, from Muhammad Bin Usaym Al-Nakhaas, from Muawiya Bin Ammaar who said:

‘I heard Abu Abdullahasws saying that: ‘The man from among you lives in the neighbourhood. So Allahazwj Mighty and Majestic will Argue by him against his neighbours on the Day of Judgement. So Heazwj will Say: “Was not so and so among you? Did you not hear his speech? Did you not hear his wailing during the night? So he will be the Argument of Allahazwj against them’.”
Abu Ja’far asws said, ‘I asked him asws about the Statement of Allah azwj Mighty and Majestic: “[105:3] And send against them swarms of flying creatures [105:4] Striking them with stones of baked clay”, he asws said: ‘These were low flying birds which came upon them from the sea front. Their heads were like the heads of predatory birds, and their claws were like the claws of predatory birds. Along with each of the birds were three stones. In their legs were two stones and in their beaks an example of the sons of our lineage. They reached Hazramaut, and it is a valley in a part of Yemen. Allah azwj has said, “And no water had been seen in that valley at all for fifteen years before that”. He asws said: ‘And no water had been seen in that valley at all for fifteen years before that’. He asws said: ‘So that is why it has been named as Hazramaut (death arrived), for that is wherein they died’.

A discussion took place between Abu Ja’far asws and the children of Al-Hassan asws. That reached me, so I came up to Abu Ja’far asws to speak to him asws about it. He asws said to me: ‘Shhh! Do not interfere in what is in between us asws, for our example and the example of the sons of our asws uncle is like the man who was in the Children of Israel who had two daughters. So he married one of them to a farmer and married the other one to a potter.

H 14492 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Jameel Bin Saaleh, from Abu Maryam who has said:

H 14493 – Muhammad Bin Yahya, form Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Abdullah Bin Bukeyr and Sa’alba Bin Maymoun and Ali Bin Uqba, from Zarara, from Abdul Malik who said:
Then he went to visit them both. So he first went to the wife of the farmer and said to her, ‘What is your condition?’ She said, ‘The farm of my husband is a large farm, so if Allah\textsuperscript{aww} were to send (rain from) the sky, we would be in the best condition of the Children of Israel’. Then he went to the wife of the potter, so he said to her, ‘What is your condition?’ She said, ‘My husband has worked to produce a lot of pottery, so if Allah\textsuperscript{aww} were to Withhold (the rain from) the sky, we would be in the best condition of the Children of Israel’. So he left and he was saying, ‘Our Allah\textsuperscript{aww} You are for them both’, and that is how it is with us’.

H 14494 – Muhammad, from Ahmad, from Ibn Mahboub, from Jameel Bin Saaleh, from Zareeh who said:

‘I heard Abu Abdullah\textsuperscript{asws} seeking refuge for one of his\textsuperscript{asws} sons and he\textsuperscript{asws} was saying: ‘I\textsuperscript{asws} am resolved against you, O wind, and O pain, whatever creature you are, with the determination which All\textsuperscript{aww} Bin Abu Talib\textsuperscript{asws} and the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} held against the Jinn in the valley of Al-Sabrah. So they answered, and they obeyed. You answer and obey, and go away from my\textsuperscript{asws} son so and so, so of my\textsuperscript{asws} daughter so and so, at this very moment, at this very moment’.

H 14495 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzaal, from Ibn Sinan, from Abu Al-Jaroud:

Abu Ja’far\textsuperscript{asws} said: ‘The Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} said: ‘The one who misses (someone in his absence) is himself missed (by others), and the one who does not prepare (himself to observe) patience against the ravages of the time would be frustrated, and the one who problems the people would be troubled by them, and the one who leaves them (under troubles) alone would not be left alone by them (but troubles will be returned to him)’. It was said, ‘So what shall I do, O Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}?’ He\textsuperscript{saww} said: ‘Lend them from you dignity, from the little you have and from what you need (for yourself) to (them)’.

H 14496 – From him, from Ahmad, from Al-Barqy, from Muhammad Bin Yahya, from Hammaad Bin usmaan who said:

60 out of 62
Musa Bin Isa was in his house which was in the place of Sa’ee (nearby the Kaaba), overlooking it when he saw Abu Al-Hassan Musa\textsuperscript{asws} coming from Al-Marwa upon his\textsuperscript{asws} mule. So he ordered Ibn Hayyaaj, a man from Hamdaan who was very close to him\textsuperscript{asws} to go and hold on to the reins and make a claim for the mule. So he came up to him\textsuperscript{asws} held on to the reins, and staked a claim for the mule. Abu Al-Hassan\textsuperscript{asws} took his\textsuperscript{asws} feet off and dismissed from it and said to his\textsuperscript{asws} servant: ‘Take the saddle and hand (the mule) over to him’. He said, ‘And the saddle is mine as well’. So Abu Al-Hassan\textsuperscript{asws} said: ‘You are lying, for we\textsuperscript{asws} have clear proof that it is the saddle of Muhammad\textsuperscript{asws} Bin Al\textsuperscript{asws}, and as for the mule, so we\textsuperscript{asws} have bought it not so long ago and you know it, and what you are saying’.

‘We went out with Abu Abdullah\textsuperscript{asws} when he\textsuperscript{asws} left from the presence of Abu Ja’far Al-Mansour from Al-Hira. So he\textsuperscript{asws} left at the time permitted for him\textsuperscript{asws} and ended up at Al-Saliheen in the beginning of the night. A tax collector presented himself to him\textsuperscript{asws} who was in Al-Saliheen in the beginning of the night. He said to him\textsuperscript{asws}, ‘I will not permit you\textsuperscript{asws} to leave’. So he\textsuperscript{asws} urged him and requested him, but he refused, rejecting it.

And I and Musaddaf were with him\textsuperscript{asws}. So Musaddaf said to him\textsuperscript{asws}, ‘May I be sacrificed for you, but this one is a dog. He has troubled you, and I fear that he would make you\textsuperscript{asws} return, and I do not know what would be the order of Abu Ja’far (Al-Mansour). If you\textsuperscript{asws} permit us, I and Murazim can strike his neck, then throw him (his body) in the river’. He\textsuperscript{asws} said: ‘Restrain yourself, O Musaddaf’.

So he\textsuperscript{asws} did not stop requesting him until most of the night had passed, and he permitted him\textsuperscript{asws} to pass. He\textsuperscript{asws} said: ‘O Murazim, is this better or that which you had said?’ I said, ‘May I be sacrificed for you, this (is better)’. So he\textsuperscript{asws} said: ‘The man comes out of the smaller humiliation, but that pushes him enter into the greater humiliation’.

From him, from Ahmad Bin Muhammad, from Al-Hajjaal, from Hafs Bin Abu A’isha who said:

‘The man comes out of the smaller humiliation, but that pushes him enter into the greater humiliation’.
‘Abu Abdullah


asws


sent one of his


asws


servants on an errand. He was delayed. So Abu Abdullah


asws


went out to see why he had been delayed. He


asws


found him sleeping. So he


asws


sat near to his head and caressed it (and waited) until he woke up. So when he was awake, Abu Abdullah


asws


said to him: ‘O so and so, by Allah


azwj


, that is not for you. The night is for you to sleep in and the day from you is for us


asws


.


H 14499 – From him, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hassaan, from Abu Ali who said:


I heard Abu Abdullah


asws


saying: ‘Do not mention our


asws


secrets opposite to what we


asws


say publicly, and do not publicise us


asws


opposite to our


asws


secrets. It suffices for you all that you should say what we


asws


say, and remain silent about what we have observed silence on. You have seen that Allah


azwj


Mighty and Majestic have never Kept any good for anyone from the people in opposition to us


asws


. Allah


azwj


Mighty and Majestic Says: “[24:63] therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful chastisement.”
Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni

Well known as ‘The trustworthy of Al-Islam Al-Kulayni’

Who died in the year 329 H

The Book - Garden (of Flowers)
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Hadeeth of the Doctor

H 14500 – Muhammad, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ziyad Bin Al-Hallaah, the following:

Abu Abdullah asws having said: ‘(Prophet) Musa as said: ‘O Lord azwj! Where does illness come from?’ He azwj said: ‘From Me asw’. He as said: ‘And the cure?’ He azwj said: ‘From Me aswj’. He asws said: ‘So what do You azwj servants do with the healer?’ He azwj said: “They soothe themselves by him”. These days the healer is called the Doctor’.

14501 - عَنْ هَارِيَانَ، أَخِيِّ مُحَمَّدٍ، قَالَ: ﴿وَمَنْ تَحْبِبْ ذَٰلِكَ لَعَلَّهُ يُؤْمِرُ هُذَا فِي رَوَايَةٍ أَخَرِّ إِنَّ الْحَمَّامَ فِيهِ تَرْمُوزٌ كَثِيرًا وَوَرَمُّهُ ﷺ. ﴾

H 14501 – From him, from Ahmad, from Ibn Fazzaal, from Ibn Bukeyr, from Abu Ayyub, who has said:

Abu Abdullah asws said: ‘There is none from the illnesses, but it waits, prior to rushing to the body (infecting), until after getting orders to act upon it’. And in another report: ‘Except for the fever, for it starts working as it comes’.

H 14502 - عَنْ هَارِيَانَ، أَخِيِّ مُحَمَّدٍ، قَالَ: ﴿وَمَنْ تَحْبِبْ ذَٰلِكَ لَعَلَّهُ يُؤْمِرُ هُذَا فِي رَوَايَةٍ أَخَرِّ إِنَّ الْحَمَّامَ فِيهِ تَرْمُوزٌ كَثِيرًا وَوَرَمُّهُ ﷺ. ﴾

H 14502 – From him, from Ahmad Bin Muhammad, from Abdul Aziz Bin Al-Muhtady, from Yunus Bin Abdul Rahmaan, from Dawood Bin Zurby who said:

‘I fell ill in Al-Medina with intense illness, and that (news) reached Abu Abdullah asws. So he asws wrote to me: ‘It has reached me asws (news of) your illness. Buy one Sa’a of wheat, then lie down on your back and scatter it upon your chest a scattering and say, ‘Our Allah azwj! I hereby ask You azwj by Your azwj Name which the restless (Al-Muztar i.e. Al-Qaim asws) asks You azwj to Remove the adversities, and Enable him asws in the earth and Make him asws as You azwj Caliph upon You azwj creatures, and send greetings upon Muhammad saww and upon the People asws of his Saww Household, and Cure me from my illness’. Then sit straight and gather the wheat which is around you and say the like of that (again) and distribute one Mudd by one Mudd to each of the poor and say the like of that (again). Dawood said, ‘I did the like of that and I was as if I had been disentangled from a knot, and more than one person did that, so they all benefitted by it’.
HADDEETH OF THE WHALE, WHICH THING IT RESTS UPON

H 14503 – Muhammad, from Ahmad, from Ibn Mahboub, from Jameel Bin Saleh, from Abaan Bin Taghlud has narrated the following:

Abu Abdullah asws said, 'I asked him asws about the earth, which thing does it rest upon? He asws said: 'It is upon the whale'. I said, 'So the whale, which thing does it rest upon?' He asws said: 'Upon the water'. I said, 'So the water, upon which thing does is rest upon?' He asws said: 'Upon a rock'. I said, 'So upon which thing does the rock rest upon?' He asws said: 'Upon the horns of a bull' I said, 'So upon which thing does the bull rest upon?' He asws said: 'Upon the mist'. I said, 'So upon which thing does the mist rest upon?' He asws said: 'This is how far knowledge of scholars is permitted (to reveal) and beyond this is straying'.
H 14505 – One of our companions, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahman, who has narrated:

Abu Al-Hassan asws said: ‘The dreams did not exist in the past in the beginning of the creation, but rather they occurred later on’. I said, ‘And what is the reason with that?’ He asws said: ‘Allahazwj Sent a Rasoolas to the people of hisas era. So heas called them to the worship of Allahazwj and to Hisazwj obedience’. They said, ‘If we were to do that, so what is in it for us, for by Allah creation, but rather they occurred later on’. I said, ‘And what is the reason with that?’ He asws said: ‘Allahazwj Sent a Rasoolas to the people of hisas era. So heas called them to the worship of Allahazwj and to Hisazwj obedience’. They said, ‘If we were to do that, so what is in it for us, for by Allah creation, but rather they occurred later on’. I said, ‘And what is the reason with that?’ He asws said: ‘Allahazwj Sent a Rasoolas to the people of hisas era. So heas called them to the worship of Allahazwj and to Hisazwj obedience’. They said, ‘If we were to do that, so what is in it for us, for by Allah creation, but rather they occurred later on’. I said, ‘And what is the reason with that?’ He asws said: ‘Allahazwj Sent a Rasoolas to the people of hisas era. So heas called them to the worship of Allahazwj and to Hisazwj obedience’. They said, ‘If we were to do that, so what is in it for us, for by Allah creation, but rather they occurred later on’. I said, ‘And what is the reason with that?’ He asws said: ‘Allahazwj Sent a Rasoolas to the people of hisas era. So heas called them to the worship of Allahazwj and to Hisazwj obedience’. They said, ‘If we were to do that, so what is in it for us, for by Allah creation, but rather they occurred later on’. I said, ‘And what is the reason with that?’ He asws said: ‘Allahazwj Sent a Rasoolas to the people of hisas era. So heas called them to the worship of Allahazwj and to Hisazwj obedience’. They said, ‘If we were to do that, so what is in it for us, for by Allah creation, but rather they occurred later on’. I said, ‘And what is the reason with that?’ He asws said: ‘Allahazwj Sent a Rasoolas to the people of hisas era. So heas called them to the worship of Allahazwj and to Hisazwj obedience'.

Heas said: ‘If you were all to obey meas, Allahazwj will Make you to enter the Paradise, and if you were to disobey meas, Allahazwj will Make you to enter the Fire’. So they said, ‘And what is the Paradise and the Fire?’ So heas described that for them. So they said, ‘When do we go to that?’ So heas said: ‘When you die’. So they said, ‘But we have seen our dead becoming bones and dust’. So they increased in their denial and contempt of it’.

فأخذت الله عزّ وجلّ افههم اللّهّم فأنّى دخراً بيما رأوا وبيما أنكرنا من ذلك فقال بهاء الله عزّ وجلّ أراذم أنّ يحكم عليكم بهذا هكذا تكون أرواحكم إنا ممثِّمون ونُؤتى أُذُانكم تصير أرواحك في عقبة حتى تنبت الأذان.

So Allahazwj Enabled them to experience dreams. So these came to them, and they got informed by what they saw, and what they had denied from that. So heas said: ‘Allahazwj Intended to Argue against you by this. This is how your spirits are. When you all die, and your bodies decay, your spirits will go toward Punishment until such time that the bodies are resurrected’.

H 14506 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyer, from Hashaam Bin Saalim, who has narrated:

‘I heard Abu Abdullahasws saying: ‘The opinion and the dream of a ‘Momin’ (Believer), and what he sees in the later portion of the time is a seventieth part of the parts of the Prophet-hood’.

14506 - علي بن إبراهيم عن أبيه عن ابن أبي ق серь عن هشام بن سالم عن أبي عبد الله (عليه السلام) قال سمعت يقول رأي المؤمن ورُؤيا في آخر الزمان على سبعين جزءا من أجزاء الله.

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H 14507 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muammar Bin Khallaad, who has narrated the following:

Al-Reza\textsuperscript{asws} has said that the Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} used to say to his\textsuperscript{saww} companions in the morning: ‘Is there anything from the good news?’, meaning by it, the dreams’.

14508- عنهم عن أحمد بن محمد عن ابن قضان عن أبي جميلة عن جابر عن أبي جعفر (عليه السلام) قال قال رجلٌ لرسول الله (صلى الله عليه وآله) في قول الله عز وجل: لهم النشىء في الحياة الدنيا قال هم الروؤية الحسنة يرى المؤمن فيثمر بها في دنياه.

H 14508 – From him, from Ahmad Bin Muhammad, from Ibn Fazzaal, from Abu Jameela, from Jabir, who has narrated the following:

Abu Ja’far\textsuperscript{asws} has reported that a man asked the Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} about the Statement of Allah\textsuperscript{azwj}: “[10:64] They shall have good news in this world’s life”, he\textsuperscript{saww} said: ‘This is the good dream which the Believer sees, so he receives good news by it in this world’.

14509- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن سعد بن أبي حفلان عن أبي عبد الله (عليه السلام) قال الروؤية على ثلاثة وجهات: بحارة من الله للمؤمن وتحذير من الشيطان وآمال في الآخر.

H 14509 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa’d Bin Abu Khalaf, who has narrated the following:

Abu Abdullah\textsuperscript{asws} has said that the dreams are of three aspects - Good News from Allah\textsuperscript{azwj} for the Believer, and a caution against the Satan\textsuperscript{as}, and confused dreams’.

14510- عندهم من أصحابنا عن أحمد بن محمد بن خالد عن أبيه عن النضر بن سويف عن دَرَستَ بن أبي متصورة عن أبي تصوير قال قلت لابي عبد الله (عليه السلام) جعلت فذاك الروؤية الصادقة وكالدامة مترجِماً من موضوع واحد قال صادقت أنا الكاذبة المشكلة فينزل براها في أول ليلة في آناتان المرة الثانية وآناتان هي شيء يدخل إلى الوالي وحال حالة مما كافحت فيها وأنا الصادقة إذا رآها بعد الثلاثين من الليل مع خالصانات ونذى قائل السحر في صادقته لا تخفف إن شاء الله إنا أن يكون جنتنا أو نينام على غير طهور ونذكر الله عز وجل حقيقة ذكره فإنها تختلف وتنقض على صناعتها.

H 14510 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Nazar Bin Suweyd, from Dorost Bin Abu Mansour, from Abu Baseer who said:

‘I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}, the true and the false dreams both come from one place’ He\textsuperscript{asws} said: ‘You have spoken the truth, but the false dreams are different for the man sees in the first (part) of the night during the domination of the sinful rebels, and it is an imaginary thing to the man, and it is false and contradictory. There is nothing good in it. And as for the true (dream) it is if he saw it after the (passing) of the two thirds of the night with the advent of the Angels, and that is before the dawn. So this is the true (dream), it will not be contradicted, Allah\textsuperscript{azwj} Willing, except if he was in a state of being in requirement of Major ablation (Junuub), or he has slept without being clean, and he did not Mention Allah\textsuperscript{azwj} Mighty and Majestic with true Remembrance, for then it would vary and be delayed to its dreamer’.

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H 14511 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far asws about the four types of winds – the North, the South, Al-Saba and Al-Dabour, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he asws said: 'Allah azwj has armies of winds by which He azwj Punishes whomsoever that He azwj so Wishes to from the ones who disobey Him azwj, and from every wind from these is an Angel allocated to it. So if Allah azwj Intends to Punish a people by some kind of torment, He azwj Reveals to the Angel in charge of that particular type of the winds by which He azwj Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

He asws said: ‘And for every wind from these is a name. Have you not heard the Words of the High azwj: “[54:19] For We sent against them a furious wind (Sarsara), on a Day of violent Disaster”, and Said: “[51:41] When We sent upon them the destructive wind (Al-Aqeeem)”, and Said: “[46:24] a blast of wind in which is a painful punishment,”, and Said: “[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up”. And (others) from winds which have not been Mentioned by which Allah azwj Punishes the ones who disobey Him azwj.

He asws said: ‘And Allah azwj Mighty is His azwj mention has winds of Mercy which occur, and others besides that which He azwj Displays His azwj Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah azwj, and from these are winds which Allah azwj has Counted in His azwj Book.

فأمام الريح الأربعة الشمال والجنوب والشرق والغرب فإنما هي أسماء الملائكة المؤتمنين بها فإذا أراد الله أن يهب شملًا ألى الناس الذي استمر الريح قلبًا على البيت الحرام قام على الراكن الشامى ضربًا بيتهما فقتفلت ريح الشمال حيث يريده الله من الزهر والبحر.
As for the four winds – the North, and the South, and Al-Saba, and Al-Dabour, so these are the names of the Angels who have been allocated to these. So if Allah azwj Intends the North wind to blow, He azwj Commands the Angel whose name is the North (Al-Shimaal), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the Al-Shamy corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah azwj Desires it to.

وَإِذَا أرَادَ اللَّهُ أَن يَبْعَثَ جَنًّا أَمَّرَ الْمَلِكِ الَّذِي أُسْمِيَ الْجَنُوبُ فَهَيْتَعَلَّ أَنَّ الرَّكَنَ النَّاصِمِ فَضَرْبَ بِجِنَٰحِهِ فَتَقُولُ قُلُوهُ في الْبَيْتِ الحَرَامِ قَامَ عَلَى الرَّكَنَ النَّاصِمِ فَضَرْبَ

And if Allah azwj Intends to Send the South winds, He azwj Commands the Angel whose name is the South (Al-Junoub), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the Al-Shamy corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah azwj Desires it to.

وَإِذَا أرَادَ اللَّهُ أَن يَبْعَثَ جَنًّا أَمَّرَ الْمَلِكِ الَّذِي أُسْمِيَ الْجَنُوبُ فَهَيْتَعَلَّ أَنَّ الرَّكَنَ النَّاصِمِ فَضَرْبَ بِجِنَٰحِهِ فَتَقُولُ قُلُوهُ في الْبَيْتِ الحَرَامِ قَامَ عَلَى الرَّكَنَ النَّاصِمِ فَضَرْبَ

And if Allah azwj Intends to Send Al-Saba wind, He azwj Commands the Angel whose name is Al-Saba, so he descends upon the Sacred House, stands upon the Al-Shamy corner of it and flaps his wings. So the Al-Saba wind disperses in the land and the sea wherever Allah azwj Desires it to.

وَإِذَا أرَادَ اللَّهُ أَن يَبْعَثَ جَنًّا ذَنْوَارًا أَمَّرَ الْمَلِكِ الَّذِي أُسْمِيَ الْجَنُوبُ فَهَيْتَعَلَّ أَنَّ الرَّكَنَ النَّاصِمِ فَضَرْبَ بِجِنَٰحِهِ فَتَقُولُ قُلُوهُ في الْبَيْتِ الحَرَامِ قَامَ عَلَى الرَّكَنَ النَّاصِمِ فَضَرْبَ

And if Allah azwj Intends to Send Daboura, He azwj Commands the Angel whose name is Al-Dabour, so he descends upon the Sacred House, stands upon the Al-Shamy corner of it and flaps his wings. So Al-Dabour wind disperses in the land and the sea wherever Allah azwj Desires it to.

ثُمَّ قَالَ أَتَّجَفْرُ (عَلیهِ السَّلَامُ) أَمَا تَسْمَعُ لَقُولِهِ رَبِّي الْمَلَكِ وَ رَبِّي الْجَنُوبِ وَ رَبِّي الْجَنُوبِ وَ رَبِّي الْجَنُوبِ أَمَا تَضَافَأَ إِلَىِّ السَّلَاةِ الْمَوْلَكِينَ بِهِ.

Then Abu Ja’far asws said: ‘As for your hearing their words – the North wind, and the South wind, and Al-Dabour wind, and Al-Saba wind, but rather these are the Angels who have been entrusted with these.

H 14512 – From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma’ruf Bin Kharbourouz, who said:

Abu Ja’far asws said that ‘Allah azwj has winds of Mercy as well as winds of Punishment. So if Allah azwj Desires that He azwj Turns the winds of Punishment into the winds of Mercy, He azwj Does it, but He azwj never Makes (winds of ) Mercy to be turned into the wind of Punishment’.
He asws said: ‘And it is never the case that He aswj is Merciful to all people who obey Him aswj and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قَالَ كَأَلَّا كَلَّا قُلْ لِيَوْلِسْ لَنَا أَمْلُوْا رَحْمَةَ اللَّهِ ٍ فَكَانَ فَكَّرَ عَلَيْهِمْ عَذَابٌ وَ قَضَاءٌ فَمَ دَادَكُمْ إِلَّا هَذَا بَهْرَتُكُمُ فَجَعَلَ عَذَابَ

He asws said: ‘That is how He aswj Acted with the people of Yunus as. When they believed, Allah aswj Bestowed mercy upon them after having had Ordained for them the Punishment. He aswj had Decided, then Enclosed them with His aswj Mercy. So He aswj Made the Punishment that was pre-destined for them as a Mercy. He aswj Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him aswj.

قَالَ وَ أَمَّا الْرِّيحُ الَّذِي قَدْ خُلِقَ لَنَا لِتَلْحُجَّ شَيْيًا مِّنَ الْأَرْحَامِ وَ لَا شَيْيًا مِّنَ النُّبَاتِ وَ هَوَى رُحْبَةً مِّنْ نَحْثُ الْأَرْضِينَ

He asws said: ‘And as for the wind of the destruction (Al-Aqeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah aswj was Wrathful against them. So He aswj Commanded the Keepers to take from it a measure of the size of a ring’.

قَالَ فَخَطَّتْ عَلَى الْخَرَّانِ فَخَرَّجَ مَنْ هَٰذَا عَلَى مِقَادِرٍ مُّقَادَرَةٌ الوَّالِدُ تَحْيَّطُتْ مَنْ هَٰذَا عَلَى قُوَّمٍ عَادٍ قَالَ فَخَطَّتْ عَلَى الْخَرَّانَ إِلَيْهِ رَحْمَةَ اللَّهِ عَزَّ وَ جَلَّ

He asws said: ‘It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad’. He asws said: ‘So the Keepers grumbled to Allah aswj from that. They said, ‘Our Lord aswj! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You aswj from You aswj creatures who built You aswj City’.

He asws said: ‘So Allah aswj Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: ‘Come out of the ones whom you have not been Commanded for’. He asws said: ‘So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)’.

"H 14513 – Ali Bin Ibrahim, from his father, from Al-Nawfaly, from Al-Sakuny, who has narrated the following:"

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Abu Abdullah\textsuperscript{asws} has said that the Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} said: ‘For whom the Blessings appear should frequently mention His \textit{hamd} and \textit{praise}, and the one who has numerous worries so for him is to seek Forgiveness, and the one who is pressed by the poverty should frequently say ‘There is no Power and no Might except by Allah\textsuperscript{azwj} the High the Magnificent, the poverty would be negated from him’.

And he\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} missed a man from the Helpers so he\textsuperscript{saww} said to him: ‘What is the reason for your absence?’ He said, ‘The poverty, O Rasool\textsuperscript{saww} Allah\textsuperscript{azwj}, and the lengthy illness’. So he\textsuperscript{saww} said to him: ‘Shall I\textsuperscript{saww} teach you certain words, if you were to recite these, the poverty would go away from you, as well as the illness?’ He said, ‘Yes, O Rasool\textsuperscript{saww} Allah\textsuperscript{azwj}’.

So he\textsuperscript{saww} said: ‘When it is the morning and evening, say:

‘There is no Power and no Might except by Allah\textsuperscript{azwj}, the High, the Magnificent. I hereby rely upon the Alive Who does not die, and Praise be to Allah\textsuperscript{azwj} Who never Took for Himself\textsuperscript{azwj} a son, and there never was for Him\textsuperscript{azwj} an associate in the Kingdom, and will not be for Him\textsuperscript{azwj} a guardian from the humiliation, and Great is His\textsuperscript{azwj} Greatness’.

So the man said, ‘By Allah\textsuperscript{azwj}, I had not recited it except for three days, and the poverty and the illness went away from me’.

H 14514 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Ismail Bin Abd Al-Khaliq who said:

‘I heard Abu Abdullah\textsuperscript{asws} saying to Abu Ja’far Al-Ahwal, and I was listening: ‘Did you go to Al-Basra?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘How did you see the hastening of the people to this matter and their entering in it to be?’ He said, ‘By Allah\textsuperscript{azwj}, they are few, and they have done it but that is little’. He\textsuperscript{asws} said: ‘It is on you to (approach) the juveniles for they are quick to every good’. Then he\textsuperscript{asws} said: ‘What are the people of Al-Basra saying regarding this Verse: \textit{[42:23] Say: I do not ask of you any reward}'}
for it but love for my near relatives”. I said, ‘May I be sacrificed for you\textsuperscript{asws}, they are saying that it is for the near relatives of the Rasool\textsuperscript{asw} of Allah\textsuperscript{azwj}. He\textsuperscript{asws} said: ‘They lie. But rather it Descended with regards to us\textsuperscript{asws} especially, regarding the People\textsuperscript{asws} of the Household, regarding Ali\textsuperscript{asws}, and Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws} the ones of the Cloak (As'haab Al-Kisaa)’.
'A man from the scholars of the people of Syria (Al-Shaam) came up to Abu Ja'far\textsuperscript{asws}. He said, ‘O Abu Ja'far\textsuperscript{asws} I have come to ask you\textsuperscript{asws} a question which has exhausted me in finding one who could explain it to me, and I have asked three kinds of the people about it, so each type from them said something other than what the other one said’. So Abu Ja'far\textsuperscript{asws} said to him: ‘What would that be?’ He said, ‘I ask you\textsuperscript{asws} about the first thing what Allah\textsuperscript{azwj} Created from His\textsuperscript{azwj} creatures, for some of the ones I asked said it was the Destiny, and some of them said it was the Pen, and some of them said it was the Spirit’.

So Abu Ja'far\textsuperscript{asws} said: ‘They have not said anything. \textsuperscript{asws} hereby inform you that Allah\textsuperscript{azwj} Blessed and High Existed and there was nothing other than Him\textsuperscript{azwj}, and He\textsuperscript{azwj} was Mighty and there was no one who was mighty before Him\textsuperscript{azwj}, and that is His\textsuperscript{azwj} Statement: “[37:180] Glory be to your Lord, the Lord of Honour, above what they describe”, and He\textsuperscript{azwj} was the Creator before the creation, and had He\textsuperscript{azwj} Created, and Had He\textsuperscript{azwj} Created something from His\textsuperscript{azwj} Creation, something from something, then there would be no cut-off from it (the chain) ever, and it would never cease if Allah\textsuperscript{azwj} had something with Him\textsuperscript{azwj} and He\textsuperscript{azwj} did not precede it, but He\textsuperscript{azwj} Existed when there was nothing other than Him\textsuperscript{azwj}.

And He\textsuperscript{azwj} Created the thing from which are all things, and it is the water from which He\textsuperscript{azwj} Created the things. So He\textsuperscript{azwj} Lineage everything to the water and did not Make a lineage for the water to which it can be ascribed. And He\textsuperscript{azwj} Created the wind from the water, then Made the wind to overcome the water. So the wind sent down into the body of the water until foam swirled from the water in accordance with what He\textsuperscript{azwj} so Desired it to swirl. So He\textsuperscript{azwj} Created from that foam, pure white land with no crack in it, nor any holes, neither ascending nor descending, and no tree. Then He\textsuperscript{azwj} Folded it, so He\textsuperscript{azwj} Placed it on top of the water.
Then Allah\textsuperscript{azwj} Created the fire from the water, so the fire bust out of the body of the water until smoke arose from the water in accordance with Allah\textsuperscript{azwj} so Desired it to rise. So He\textsuperscript{azwj} Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and that is His\textsuperscript{azwj} Statement: ‘[79:27] Are you the harder to create or the heaven? He made it. [79:28] He raised high its height, then put it into a right good state. [79:29] And He made dark its night and brought out its light’. He\textsuperscript{asws} said: ‘And there was no sun, and no moon, and no stars and no clouds. Then He\textsuperscript{azwj} Folded it and Placed it upon the earth, then Established two creations. Then He\textsuperscript{azwj} Raised the sky before the earth, so that is His\textsuperscript{azwj} Statement, Mighty is His\textsuperscript{azwj} Mention: ‘[79:30] And the earth, He expanded it after that’. He\textsuperscript{asws} Said that He\textsuperscript{azwj} Spread it out’.

So the Syrian said to him\textsuperscript{asws}, ‘O Abu Ja’far\textsuperscript{asws}, the Statement of Allah\textsuperscript{azwj} the High: ‘[21:30] Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them’. So Abu Ja’far\textsuperscript{asws} said: ‘Perhaps you think that these two used to be stuck together and there were separated from each other’ He said, ‘Yes’. Abu Ja’far\textsuperscript{asws} said: ‘Seek Forgiveness from your Lord\textsuperscript{azwj}, for it is the Statement of Allah\textsuperscript{azwj} Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah\textsuperscript{azwj} Blessed and High Created the creatures, He\textsuperscript{azwj} Spread therein all kinds of animals. He\textsuperscript{azwj} Opened up the sky by the rain and the earth by the seed’. The Syrian said, ‘I testify that you\textsuperscript{asws} are from the children of the Prophets\textsuperscript{as} and that your\textsuperscript{asws} knowledge is their\textsuperscript{as} knowledge’.

H 14516 – Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-A’ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal, from Al-A’ala, from Muhammad Bin Muslim who said:

Abu Ja’far\textsuperscript{asws} said to me: ‘Everything used to be water, and His\textsuperscript{azwj} Throne used to be on the water. So Allah\textsuperscript{azwj} Mighty is His\textsuperscript{azwj} Mention Commanded the water, so a fire was ignited. Then He\textsuperscript{azwj} Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah\textsuperscript{azwj} Created the Heavens from that smoke, and
Created the earth from the ash. Then the water, and the fire, and the wind quarrelled. So the water said, ‘I am the greatest army of Allahazwj’, and the wind said, ‘I am the greatest army of Allahazwj’, and the fire said, ‘I am the greatest army of Allahazwj’. So Allahazwj Mighty and Majestic Revealed unto the wind: “You are Myazwj greatest army’.


HADEETH OF THE GARDENS AND THE SHE-CAMEL

H 14517 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated the following:

Abu Ja'far asws having said that: 'The Rasool saww of Allah azwj was asked about the Statement of Allah azwj: “[19:85] The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours”, so he saww said: ‘O Ali asws! Surely the delegation will not come up except on rides. These will be the men who feared Allah azwj, so Allah azwj Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones’. Then he saww said to him asws: ‘O Ali asws! By the One azwj Who Split the seed and Brought life out of it, they will come out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree, a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear’. He saww said: ‘They will quench themselves with a drink from it, so Allah azwj will Purify their hearts by it from the “الخصو” (jealousy/envy), and their bodily hair will drop off, and that is the Statement of Allah azwj: “[76:21] and their Lord shall make them drink a pure drink”. It will be from that pure fountain’.

قال ثم يتصرفون إلى عين أخرى عن نبار الشرجة فيتسفلون فيها وهي عن الحياء فلا يعوضون أبدا قال ثم يوقف بأمام الرحب وقد سلموا من الأفان والأسماج والحرب والبرئة أبدا قال فLineColor الشرجة جل ذكره للملائكة الذين معهم اشترعوا أوقافهم إلى الحياء ولا توقفهم مع الخلفين قد سبق رضائي عليهم ووجدتهم رحمتي لهم وكيف أبدا أن أوقفهم مع أصحاب الحسنات والسيئات.
He saw said: 'Then they will leave to go to another Fountain on the right of the Tree. So they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever'. He saw said: 'Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity'.

Rasool Allah saww said: ‘Then the ‘جَانَب’ (Compellerazwj) Majestic, Who cannot be Described (by any means), will Say to the Angels who will be with them: “Usher Myazwj friends to the Paradise and do not pause them with the creatures from azwj am already Pleased with them and Myazwj Mercy has been Obligated for them, and how can azwj Want them to be paused, the companions of the good with that of the evil?’

He saw said: ‘The Angels will lead them to the Paradise. So when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah azwj has Prepared for Hisazwj friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (door bell), so some of them will say to the others, ‘The friends of Allahazwj have come to us, so open the Door for them’. They will enter the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, ‘Congratulations to you for we have been intensely eager in our desire to be with you’, and the friends of Allahazwj will say to them similarly’.

Ali saw said: ‘O Rasool saww Allah azwj Inform us about the Statement of Allahazwj:

“[39:20] But it is for those who fear their Lord. That lofty mansions, one above another, have been built”, O Rasool saww Allah azwj. So he saw said: ‘O Ali! Those are mansions which Allahazwj has Built for Hisazwj friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambegrins, and that is the Statement of Allahazwj: “[56:34] And raised couches”’. When the Believer enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the arch'.

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Rasool Allah ﷺ said: ‘And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So that is the Statement of Allah ﷺ, [22:23] they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk’. So when the Believer sits upon his bed, it will vibrate with joy. When the friend of Allah ﷺ settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour bestowed upon him by Allah ﷺ, and they will come to him. So the servants of the Believer from the butlers and the maids will say to them, ‘Stay in your place, for the friend of Allah ﷺ is leaning upon his couch, and his Houri wife is grooming herself for him, therefore wait for the friend of Allah ﷺ.

Rasool Allah ﷺ said: ‘So his Houri wife will come out to him from her tent, walking to welcome him, and around her shall be her maids, and upon her shall be seventy garments interwoven with the sapphire, and the pearls, and the emeralds, and scented with musk, and ambergris. And upon her head would be a crown of prestige, and she would be wearing shoes of gold laced with sapphire and pearls, and their laces will be of red sapphire. So when she approaches the friend of Allah ﷺ, he would understand it and he would get up for her in desire, so she will say to him, ‘O friend of Allah ﷺ, this is not a day of tiredness and suffering, so do not get up. I am for you and you are for me’.

Rasool Allah ﷺ said: ‘So they will hug each other for a duration of five hundred years from the years of the world. Neither will he get weary of her nor will she get weary of him.

Rasool Allah ﷺ said: ‘So when he does without being disheartened from her, he will look at her neck, so he will see on her a necklace embedded with red sapphire. In the midst of it would be a panel of pearls on which would be written, “You, O friend of Allah ﷺ, is my beloved, and I am the Houri, beloved to you. My self is devoted to you and you are devoted to me”.'
Then Allah\textsuperscript{azwj} will Send to him a thousand Angels to congratulate him for being in the Paradise and having married to the Hourie'. Rasool Allah\textsuperscript{saww} said: 'So they will end up to the first of the doors of his Gardens. They will say to the Angel allocated for that door of his garden, 'Grant us permission to the friend of Allah\textsuperscript{azwj} for Allah\textsuperscript{azwj} has Sent us to him to congratulate him'. The Angel will say to them, 'Wait until I inform the guard to inform him of your places'.

Rasool Allah\textsuperscript{saww} said: 'So the Angel would come up to the guard, and in between the guard and him would be three Gardens until he will end up at the first door. So he will say to the guard that, 'A thousand Angels are awaiting at the door, having been Sent by the Lord\textsuperscript{azwj} of the world, Blessed and High, to congratulate the friend of Allah\textsuperscript{azwj} and have asked me to grant them permission to see him'. The guard will say to the Angel, 'This is difficult for me that I should permit anyone to the friend of Allah\textsuperscript{azwj} as he is with his Hourie wife'.

Rasool Allah\textsuperscript{saww} said: 'And in between the guard and the friend of Allah\textsuperscript{azwj} are two Gardens'. He\textsuperscript{saww} said: 'So the guard will come up to the supervisor and say to him that, 'At the door are a thousand Angels whom the Lord\textsuperscript{azwj} of Honour has Sent to congratulate the friend of Allah\textsuperscript{azwj}, so grant them permission'. The supervisor will proceed to the servants and say to them that, 'A thousand Angels are at the door whom Allah\textsuperscript{azwj} has Sent to congratulate the friend of Allah\textsuperscript{azwj}, so make their places known to him'.

Rasool Allah\textsuperscript{saww} said: 'So they will make it known to him, and he will tell him to grant permission to the Angels. So they will come up to the friend of Allah\textsuperscript{azwj}, and he would be in a mansion of his, and there will be a thousand doors in it, and at each door of its doors would be an Angel allocated to it. So he will allow the Angels to enter to be with the friend of Allah\textsuperscript{azwj} by opening one door for each of the Angels to enter by. The supervisor would then allow each of the Angels from the door of the doors of the Mansion'. He\textsuperscript{saww} said: 'So they would then convey the Message of the Compeller\textsuperscript{azwj} Majestic and Mighty to him and that is the Statement of Allah\textsuperscript{azwj}.

\textit{“[13:23] and the angels will enter in upon them from every gate”,} from the doors of the Mansion, \textit{“[13:24] Peace be on you”} - up to the end of the Verse."
Rasool Allah⁸⁷ saww said: ‘And that is the Statement of the Majestic and Mighty: “[76:20] And when you see there, you shall see blessings and a great kingdom”, meaning by that the friend of Allah⁸⁷ azw and what he would be in from the Prestige and the Bounties, and the Majestic and Great Kingdom. The Angels Sent by the Message from Allah⁸⁷ azw Mighty is His⁸⁷ azw Mention, would seek permission for their entrance to him. So they do not come up to him except by his permission. So that is the Majestic and Great Kingdom’.

Rasool Allah⁸⁷ saww said: ‘And the rivers would flow from underneath his dwelling and that is the Statement of Allah⁸⁷ azw: “[18:31] These is for whom are gardens of perpetuity beneath which rivers flow”. And the fruits would come near to them and it is the Statement of Mighty and Majestic: “[76:14] And close down upon them (shall be) its shadows, and its fruits shall be made near (to them) (as in humility), being easy to reach”. The Believer would eat from the varieties of fruits by its category whilst leaning (relaxed upon the couch), and the varieties of the fruits will say to the friend of Allah⁸⁷ azw, ‘Eat me before you eat this one’.

Rasool Allah⁸⁷ saww said: ‘And there is none from the Believer in the Paradise except that for him would be numerous Gardens, with a gazebo or without a gazebo, and rivers of pure drinks, and rivers of water, and rivers of milk, and rivers of honey. So if the friend of Allah⁸⁷ azw calls to partake a meal, he would be given whatsoever he desires for from the foods without even having named his desire’. Rasool Allah⁸⁷ saww said: ‘Then he would seclude himself with his wife, and some of them would visit each other, and they would enjoy in their Gardens in extended shade, similar to what is between the break of dawn to the rise of the sun, and better than that.

Each of the Believer would have seventy wives from the Houries, and four women from the humans, and the Believer would spend an hour with the Hourie, and an hour with the human (wife), and an hour alone with himself, being relaxed leaning on his couch, some looking at some others’.

The Believer would be covered by a shining beam of light and he would be upon his couch, and he would say to his servants, ‘What is this beam of light? Perhaps it is the Brilliance of the Compeller⁸⁷ azw Who has Observed me’. His servants would say to him, ‘Holy is He⁸⁷ azw Holy is He⁸⁷ azw Majestic is His⁸⁷ azw Majesty! But, this is a Hourie from your women (wives) whom you have never entered into. She just looked out of her tent towards you in her desire for you, and wants to present herself to you, and would love to meet with you. So when she saw you relaxed upon your couch, she smiled in her desire for you. So that was the brilliant beam that you saw and the light
He said: ‘So the friend of Allah would say, ‘Grant her permission’. So a thousand servants and a thousand maids would descend to her to give her the good news of that. So she would then come to him from her tent, and she would have upon her seventy garments interwoven with the gold, and silver, laced with gems and the sapphire, and the emeralds cover with musk and ambergris, of different colours. The marrow of her leg would be seen from underneath the seventy garments of seventy cubits of length, and the (distance) between her shoulders would be of ten cubits. So when she approaches the friend of Allah, the servants would welcome her by a tray of gold and the silver in which would be gems, and the sapphire, and the emeralds, so they would display these to her. Then he would embrace her and she would embrace him. So neither would he be weary nor would she be weary’.

He the (narrator) said, ‘Then Abu Ja’far said: ‘But rather the Gardens Mentioned in the Book are the Garden of Eden, and the Garden of Al-Firdows, and Garden of Naeem, and Garden of Al-Ma’wa’. He said: ‘And Allah has Surrounded these Gardens with other Gardens, and that the Believer would be able to have for him from the Gardens whichever one what he loves, and wants and enjoy wherever he so likes to. And if the Believer intends a thing, or covets it, he would call for it by saying, ‘Glory be to You, our Allah! So if he says it, the servants would keep coming to him with what he had coveted for even without him having asked them for it or commanded them for it, and that is the Statement of Allah Mighty and Majestic: “[10:10] Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace”, meaning the servants’. He said: “[10:10] and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.”, meaning by that after their having had their enjoyment from the copulation, and the food, and the drinks, they will be Praising Allah Mighty and Majestic during their being free from that’.

And as for His Statement: “[37:41] For them is a Sustenance determined”, he said: ‘The servants know of it, so they bring it to the friend of Allah before he even asks them for it’.
And as for the Statement of the Mighty and Majestic: “[37:42] Fruits, and they shall be highly honoured”, he⁴ said: ‘They will not desire anything in the Paradise, except that they will be honoured with it’.

14518 - Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Wahsa‘a, from Abaain Bin Usmaan, from Abu Baseer who said:

‘It was said to Abu Ja‘far⁴ and I was in his⁴ presence that, ‘Saalim Bin Abu Hafsa and his companions are narrating from you⁴ that you⁴ speak upon seventy perspectives, for you⁴ there is a way out from (each one) of these?’ He⁴ said: ‘What does Saalim want from me⁴? Does he want that I⁴ should come with the Angels. By Allah⁴, (even) the Prophets⁴ did not come with this. And Ibraheem⁴ said: “[37:89] Then said: Lo! I feel sick!”’, and he⁴ was not sick and he⁴ did not lie. And Ibraheem⁴ has said: “[21:63] He said: “Nay, this was done by this their biggest one! Ask them, if they can speak!”’, and he⁴ (their biggest idol) had not done it, and he⁴ did not lie’. And Yusuf⁴ has said: “[12:70] O camel-riders! Lo! Ye are surely thieves!” by Allah⁴ they had not stolen, and he⁴ had not lied’.
HADDEETH OF ABU BASEER WITH THE WOMAN

H 14519 – Abaan, from Abu Baseer who said:

‘I was seated in the presence of Abu Abdullah asws when mother of Khalid who had been cut off by Yusuf Bin Umar came up, seeking permission to see him asws. Abu Abdullah asws said: ‘Would you like to listen to her speech?’ I said, ‘Yes’. He asws said: ‘Grant her permission’, and he asws made me sit alongside him asws upon the seat. Then she came in. She spoke eloquently. So she asked about the two of them. He asws said to her: ‘Befriend the two of them’ She said, ‘Shall I say to my Lord azwj when I meet Him azwj that you asws ordered me to befriend them?’ He asws said: ‘Yes’.

She said, ‘But the one who is seated with you asws upon the seat (Abu Baseer) has ordered me to keep away (Tabarra) from those two whilst Kaseer Al-Nawa has ordered me to befriend those two. So, which one is better and more beloved to you asws?’ He asws said: ‘By Allah azwj This one here is more beloved to me asws than Kaseer Al-Nawa and his companions. This one here argues by saying: “[5:44] and whoever did not judge by what Allah revealed, those are they that are the unbelievers”; “[5:45] and whoever did not judge by what Allah revealed, those are they that are the unjust”; “[5:47] And the followers of the Injeel should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors”.

H 14520 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzaal, from Ali Bin Uqba, form Umar Bin Abaan, from Abdul Hameed Al-Wabishy, who has narrated the following:

Abu Ja’far asws said, when I said from him asws, ‘We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters’. He asws said: ‘Glory be to Allah azwj And that is a great matter. However, shall I asws inform you of the one who is more evil than him?’ I said, ‘Yes’.
He asws said: ‘The one who is hostile to us asws (Nasibi) is more evil than him. But rather, there is none from the servant in whose presence the People asws of the Household are mentioned and he sympathises with our asws remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the ‘Eman’ (faith), and his intercession is Accepted whilst it is not acceptable for the Nasibi (hostile one).

And that the Believer will intercede for his neighbour even if there is no good deed to his credit. He will say, ‘O Lord aswj My neighbour used to restrain himself from hurting me’, so he will intercede for him’. So Allah aswj Blessed and High will say: ‘[aswj] am your Lord aswj and more Right to Suffice for you. So He aswj will Enter him in the Paradise although there will be no good deeds to his credit. And that the lowest of the ‘Momineen’ (Believers) would intercede for thirty people. When that happens, the inhabitants of the Fire will say, “[26:100] So we have no intercessors, [26:101] Nor a true friend’.

H 14521 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Iisma’il Bin Yazi’e, from Saleh Bin Uqba, from Abu Haroun, who has said:

Abu Abdullah asws having said to a number (of people) who were in his asws presence and I was present: ‘What is the matter with you all that you take us asws lightly?’ A man from Khurasan stood up and said, ‘Allah aswj Forbid that we should take you asws or any of your asws commands lightly’.

He asws said: ‘Yes, you are one of those who take me asws lightly’. He said, ‘Allah aswj Forbid that I should take you asws lightly’. He asws said to him: ‘Woe be unto you, or did you not hear so and so, and we were near Al-Juha, and he was saying to you, ‘Give me a ride for about a mile, for By Allah aswj, I have become (very) tired’? By Allah aswj, you did not even raise your head and took him lightly by it, and the one who takes one who Believes in us asws lightly, has taken lightly and wasted the Sanctity of Allah aswj Mighty and Majestic’.

H 14522 – Al-Husayn Bin Muhammad Al-Ashyary, from Moala Bin Muhammad, from Al-Washa, from Abaan Bin Usmaan, from Abdul Rahmaan Bin Abu Abdullah who said:
'I said to Abu Abdullah asws that, ‘Allahazwj Bestowed (Favour) upon us that we recognised Hisazwj Oneness, then Bestowed (Favour) upon us that we accepted the Prophet-hood of Muhammadasw, then Specialised us with yourasws love, the Peopleasws of the House that we befriended you, and keep away from yourasws enemies, and we intend by that to save ourselves from the Fire’. He (the narrator) said, ‘And I sympathised with him and cried’.

So Abu Abdullahasws said: ‘Ask measws, for by Allahazwj, you will not ask measws about a thing except that asws will inform you of it’. He (the narrator) said, ‘Abdul Malik Bin Ayn, ‘I have not heard himasws say that to any creature before you’. I said, ‘Inform me about the two men (Abu Bakr and Umar)’. Heasws said: ‘They were unjust to usasws of ourasws rights in the Book of Allahazwj, and with usasws Fatimaasws, the inheritance from herasws fatherasws, and the injustices of these two still flow up to this day’. He (the narrator) said, ‘And he gestured to hisasws back’, (and said): ‘They threw the Book of Allahazwj behind their two backs’.

I came up to Abu Ja’firasws, so heasws said: ‘By Allahazwj, O Kumeyt, if weasws had in ourasws possession some wealth, weasws would have given you from it, but for you is what the Rasoolasws Allahazwj said to Hassan Bin Sabit: ‘The Holy Spirit will not cease to be with you so long as you defend usasw’.

I said, ‘Inform me about the two men (Abu Bakr and Umar)’. He (the narrator) said: ‘Heasws took the pillow and folded it unto hisasws chest’ and said: ‘By Allahazwj, O Kumeyt, there is no blood spilled unlawfully, nor any wealth taken without right, and not stone turned from another stone except that it would be upon their necks’.

I said to Abu Abdullahasws that, ‘Allahazwj Bestowed (Favour) upon us that we recognised Hisazwj Oneness, then Bestowed (Favour) upon us that we accepted the Prophet-hood of Muhammadasw, then Specialised us with yourasws love, the Peopleasws of the House that we befriended you, and keep away from yourasws enemies, and we intend by that to save ourselves from the Fire’.
‘I heard Abu Ja‘far\textsuperscript{asws} saying that: ‘Umar met Ali\textsuperscript{asws}, so he said to him\textsuperscript{asws}, ‘You\textsuperscript{asws} are the one who is reciting this Verse: ‘[68:6] Which of you is afflicted with madness’ and applying it to me and to my companion’.

He\textsuperscript{asws} said to him: ‘Shall I not inform you of a Verse which has Descended about the Clan of Umayya: “[47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship”? So he said, ‘You\textsuperscript{asws} are lying. The Clan of Umayya are better at maintaining relations than you\textsuperscript{asws} are, but you\textsuperscript{asws} refuse to do anything except be inimical to the Clan of Taym (Abu Bakr’s tribe), and the Clan of Ady (Umar’s tribe), and the Clan of Umayya (Muawiya’s tribe)’.

H 14525 – And by this chain, from Abaan Bin Usmaan, from Al-Haris Al-Nasry who said:

‘I asked Abu Ja‘far\textsuperscript{asws} about the Statement of Allah\textsuperscript{azwj}: “[14:28] Have you not seen those who have changed Allah’s favour for ungratefulness?”, (Imam\textsuperscript{asws} ) asked: ‘What are you all saying about that?’ I said, ‘We are saying that these are the tyrants from the Qurieish, the Clan of Umayya and the Clan of Al-Mugheira’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}, this is about the Qurieish in its entirety. Allah\textsuperscript{azwj} Blessed and High Addressed His\textsuperscript{azwj} Prophet\textsuperscript{asws}, so He\textsuperscript{asw} said: “I\textsuperscript{azwj} Gave preference to the Qurieish over the Arabs, and Completed upon them My\textsuperscript{azwj} Favourites, and Sent to the My\textsuperscript{azwj} Rasool\textsuperscript{asws}, so they changed My\textsuperscript{asw} Favour by denial “[14:28] and made their people to alight to the abode of perdition”.

H 14526 – And by this chain, from Abaan, from Abu Baseer, who has said:

Abu Ja‘far\textsuperscript{asws} and Abu Abdullah\textsuperscript{asws}, that the two of them\textsuperscript{asws} said: ‘When the people belied the Rasool\textsuperscript{rsw} Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} Blessed and High Decided to Destroy the people of the earth except for Ali\textsuperscript{asw} and no one else by His\textsuperscript{azwj} Statement: “[51:54] Then turn your back upon them for you are not to blame”. Then Changed it for them so He\textsuperscript{azw} Said to His\textsuperscript{azwj} Prophet\textsuperscript{asw}, “[51:55] And continue to remind, for surely the reminder profits the believers”.

H 14527 – A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra‘ib, from Abu Ubeyda Al-Haza‘a, from Suwweyr Bin Abu Fakhta who said:
I heard Ali ﷺ Bin Al-Husayn ﷺ narrating in the Masjid of the Rasool ﷺ Allah ﷺ saying: ‘Narrated to me ﷺ by my ﷺ father ﷺ, and he ﷺ heard it from his ﷺ father ﷺ Ali ﷺ Bin Abu Talib ﷺ narrating to the people saying: ‘When it will be the Day of Judgement, Allah ﷺ will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection. So, some of them will climb upon the others, becoming overcrowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their voices would intensify, and their voices would be raised. He ﷺ said: ‘This will be the first sensation from the sensations of the Day of Judgement’.

He ﷺ said: ‘The Compeller ﷺ Blessed and High will Attend to them from above His ﷺ Throne in the shadow of the Angels, so He ﷺ Command an Angel from the Angels who would call out among them: ‘O group of creatures! Listen, and listen intently to the Caller of the Compeller ﷺ. He ﷺ said: ‘So the last of them would hear it just as the first of them’. He ﷺ said: Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hardening to the Caller’. He ﷺ said: ‘So when that happens, the Infidel would say, ‘This is a difficult day’.

He ﷺ said: ‘So the Compeller ﷺ Mighty and Majestic would Attend to be the Judge over them, so He ﷺ will Say to them: ‘I ﷺ am Allah ﷺ. There is no god except for Me ﷺ, I ﷺ am the Equitable Judge Whom will not Let any injustice be done today. I ﷺ Shall Judge between you all with Justice and Equity. No one will be done injustice in My ﷺ Presence today. I ﷺ shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts. And no one will be Permitted today in My ﷺ Presence, as an unjust one or to whom injustice has been done except if he waives his right against the other one, and I ﷺ shall Take from him (the unjust one) during the Accounting correlated.

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I ﷺ am a Witness for you against them, and I ﷺ am sufficient as a Witness’.

قال ﷺ فينفخرcstdintون ﷺ و يتباهون ﷺ فأبي أيّاده ﷺ رحم انا ﷺ ممّا شاء الّه فشيدن حامته ﷺ و يكثر عزوه ﷺ و يصنّع غمّهم ﷺ و ترتفع أصولهم ﷺ بضحيج شديد فتكلمون ﷺ المخلص منه بترك مظالمهم لآلهاإنهم ﷺ و
He said: ‘So they will recognise each other and seize the opportunity. So not one would remain for whom there would be anything from the unjust one any right except that he would claim for it’. He said: ‘So they would do that for as long as Allah, so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. So they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones’.

He said: ‘And Allah would Know of their struggles, so a Caller would Call out from the Presence of Allah, Blessed and High which the last of them would hear as well as the first of them: ‘O group of creatures, listen intently to the Caller of Allah, Blessed and High, and listen to what Allah, Blessed and High is Saying to you all: ‘Am the Bestower and would Love it if you would gift (forego) each other and if you do not then will take it for you from the one who was unjust to you’. He said: ‘So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention’. He said: ‘So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, ‘O Lord, our rights are greater than us being able to forego them’.

He said: ‘So a Caller would Call out from beside the Throne: ‘Where is Rizwaan, the keeper of the Gardens of Al-Firdows?’ He said: ‘So Allah, Mighty and Majestic will Command him to display from Al-Firdows a castle of silver with whatever is inside it from the construction and the servants’. He said: ‘The butlers and the servants would be seen on the grounds of the castle’. He said: ‘So a Caller would Call out from the Presence of Allah, Blessed and High: ‘O group of creatures! Raise your heads and look at this castle’. He said: ‘So they will be raising their heads, and each one of them would wish for it’.

He said: ‘So a Caller will Call out from the Presence of Allah: ‘O group of creatures! This is for every one forgives a Believer’. He said: ‘So all of them would be forgiving except for a few’. He said: ‘So Allah, Mighty and Majestic will Say: ‘There is no Permission to My Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody’s rights until it will be
Taken from him during the Accounting. O you creatures! Be prepared for the Accounting!

He asws said: ‘Then their way would be cleared for them, so they will be moving to the next stage preparing one another until they end up at the Plains, and the Compeller asws Blessed and High would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets asws, and the witnesses asws, and these would be the Imams asws would be present. Each Imam asws testifying over the people of his asws era, having stood among them by the Command of Allah asw Mighty and Majestic, and called them to the Way of Allah asw.

He asws said: ‘So a man from Qureish said to him asws, ‘O son asws of the Rasool asww Allah asw, if there is a Believing man who has a claim against an infidel man, which thing would be taken from the infidel, and he is from the inhabitants of the Fire?’ He asws said: ‘Ali asws Bin Al-Husayn asws said to him: ‘The sins of the Muslim would be taken from him in accordance with what is due to him from the infidel, so the infidel would be Punished by it along with his Punishment for his infidelity in accordance with what was for the Muslim before that right’.

He asws said: ‘So the Qureiashi said to him asws, ‘So if there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?’ He asws said: ‘The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one’. He asws said: ‘The Qureishi said to him asws. ‘If the oppressor does not have any good deeds to his credit?’ He asws said: ‘If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor.

H 14528 – Abu Ali Al-Ashtari, from Muhammad Bin Abdul Jabbaar, from Al-Hassan Bin Ali Bin Fazzaal, from Tha’albat Bin Maymoun, from Aby Amiyya Yusuf Bin Sabit Bin Abu Saeeda, who has narrated the following:
Abu Abdullah asws having said when they came up to him and said, ‘But rather, we love you asws due to your asws nearness to the Rasool asws Allah aswj, and for what Allah aswj Might and Majestic has Obligated from your asws rights. We do not love you asws for the sake of the world for getting a share of it from you asws. But (we love you asws) only for the Sake of Allah aswj and the House of the Hereafter and that the man from among us would be able to correct his Religion.’

So Abu Abdullah asws said: ‘You have spoken the truth, you have spoken the truth’. Then he asws said: ‘The one who loves us asws is as if he is with us asws, or will come with us asws on the Day of Judgement like this’ – then he asws joined the two forefingers, then said – ‘By Allah aswj If the man were to Fast during the day, and stand up (for Prayer) during the night, then meets Allah aswj Mighty and Majestic without our asws Wilayah, (the People asws of the Household) he then would be facing Him aszw (in such that) Allah aswj would either be Unhappy with him or Angry against him’. Then he asws said: ‘And that is the Statement of Allah aswj Mighty and Majestic: “[9:54] The only reasons why their contributions are not accepted are: that they reject Allah and His Rasool; that they come to prayer without earnestness; and that they offer contributions unwillingly [9:55] Let not then their property and their children excite your admiration; Allah only wishes to chastise them with these in this world’s life and (that) their souls may depart while they are unbelievers”

Then he asws said: ‘And such is that belief that the (bad) deed neither had affected it adversely nor is that disbelief that the (good) deed had provided any profit to it’. Then he asws said; ‘You should become (believers in) Oneness (of Allah aszw) for the Rasool asws Allah aswj had called the people to the Oneness (of Allah aszw) but they did not answer him assw, and the first one who had came forward to him assw was Allasws Bin Abu Talib asws, and the Rasool asws Allah aswj said: ‘You asws are from me aswaww of the status which Haroun as had from Musa as except that there is no Prophet as after me aswaww.”

Then he asws said: ‘And such is that belief that the (bad) deed neither had affected it adversely nor is that disbelief that the (good) deed had provided any profit to it’. Then he asws said; ‘You should become (believers in) Oneness (of Allah aszw) for the Rasool asws Allah aswj had called the people to the Oneness (of Allah aszw) but they did not answer him assw, and the first one who had came forward to him assw was Allasws Bin Abu Talib asws, and the Rasool asws Allah aswj said: ‘You asws are from me aswaww of the status which Haroun as had from Musa as except that there is no Prophet as after me aswaww.”

H 14529 – Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus who said:

Abu Abdullah asws said to Abbaad Bin Kaseer Al-Basyr Al-Soufy: ‘Woe be unto you, O Abbaad! You have been deceived yourself by (merely) abstaining from your stomach and your genitals. Allah aswj Mighty and Majestic has Said: “[33:70] O you who
believe! be careful of (your duty to) Allah and speak the right word [33:71] He will put your deeds into a right state for you”. You must realise that Allah[asws] will not accept from you anything until you speak the truth and just word (do not only rely on the meditation but accept the truth, the Wilayah of Amimah[asws]).

H 14530 – Yunus, from Ali Bin Shajarat, who has said:


H 14531 – A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Muhammad Bin Al-Qasim, from Ali Bin Al-Mugheira, who has said the following:


So when he reaches eighty, Allah[asw] Commands to Write down his good deeds and Deletes his bad deeds. So when he reaches ninety, Allah[asw] Forgives him what has preceded from his Religion and what has been delayed and Writes him down as a prisoner of Allah[asw] in His[asw] earth’. And in another report – ‘So when he reaches a hundred, so that is the very (feeble) end of life’.

H 14532 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Dawood, from Sayf, from Abu Baseer who said:

Abu Abdullah[asws] said that: ‘The servant has the opportunity (to seek forgiveness) until he reaches at the age of forty years. So when he reaches at the age of forty years, Allah[asw] Reveals to His[asw] two Angels: “I[asw] have Let My[asw] servant to get to this age, so stringent and be more strict with him and write down all from little, big, less, more from his deeds.’
H 14533 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammaad Bin Usmaan, from Al-Halby, who has narrated the following:

He said, ‘I asked Abu Abdullah asws about the epidemic which was spreading in the area around Egypt. Shall the man turn to another area or if he is in Egypt so he should exit from it to somewhere else’. He asws said: ‘There is no problem with it. However, the Rasool[asws] Allah[azwj] Prohibited the residence of the a hill who were facing the enemies, when there was a plague among them, (they started) to flee from it. So the Rasool[asws] Allah[azwj] said: ‘To flee from it is like fleeing from the march (of the enemy army). He asws abhorred that they should empty their positions’.

H 14534 – Ali, from his father, from Ibn Abu Umeyr, from Abu Maalik Al-Hazramy, from hamza Bin Humran, who has said:

Abu Abdullah[asws] having said: ‘There are three things from which except for a Nabi[as] no one else is safe from – The ‘wosowa’ untrue perception about the creation, and the ‘ghadha’ pessimism/depression and the ‘ghadha’ jealousy, except that believer does not make use of his jealousy’.

H 14535 – Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jawahry, from Ali Bin Abu Hamza, who has said:

Abu Ibrahim[asws] having said to me: ‘asws have had fever for seven months and my[asws] son has had fever for twelve months and it has been increasing for us. I[asws] feel that it does not affect the whole body. Sometimes it affects in the upper part of the body and does not affect in the lower of it, and sometimes it affects in the lower part of it and does not affect in all of the upper body’.

I said, ‘May I be sacrificed for you. If you[asws] allow me, I would narrate to you[asws] a Hadeeth from Abu Baseer from your[asws] grandfather[asws] when he[asws] had fever, he[asws] sought help by the cold water. So he[asws] would take two pieces of cloth, one
imagine: immerse it in the cold water and one on the body and rotate between them. Then he\textsuperscript{asws} would call out until his\textsuperscript{asws} voice would be heard at the door of the house; 'O Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of the Muhammad\textsuperscript{saww}. He\textsuperscript{asws} said: 'You have spoken the truth'.

I said, 'May I be sacrificed for you\textsuperscript{asws}. Have you\textsuperscript{asws} not found a cure for the fever?' So he\textsuperscript{asws} said: 'We\textsuperscript{asws} have not found a cure for it except for the supplication and the cold water. I\textsuperscript{asws} complained of it, so Muhammad Bin Ibrahim sent a doctor to me for it. So he came to me\textsuperscript{asws} with a medicine which made me\textsuperscript{asws} vomit, so I refused to drink it, because, if I vomit, all of my\textsuperscript{asws} joints hurt'.

H 14536 – Al-Husayn Bin Muhammad Al-Ashary, from Muhammad Bin Is’haq Al-Ashtary, from Bakr Bin Muhammad Al-Azady who said:

Abu Abdullah\textsuperscript{asws} said: ‘The Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} had fever so Jibraeel\textsuperscript{as} gave to him\textsuperscript{saww} a charm. So he said: ‘In the Name of Allah\textsuperscript{azwj} I perform incantation on you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}, and in the Name of Allah\textsuperscript{azwj} I heal you\textsuperscript{saww}, and in the Name of Allah\textsuperscript{azwj} from every disease which has exhausted you\textsuperscript{saww}, and in the Name of Allah\textsuperscript{azwj}, and Allah\textsuperscript{azwj} is your\textsuperscript{saww} Healer. So take it and congratulations to you\textsuperscript{saww}. [56:75] Nay, I swear by the places of the stars for it would free you\textsuperscript{saww} from it by the Permission of Allah\textsuperscript{azwj}. Bakr (the narrator) said, ‘And I asked him\textsuperscript{asws} about an incantation\textsuperscript{1} for the fever, so he\textsuperscript{asws} narrated to me with this’.

H 14537 – Abu Ali Al-Ashary, from Muhammad Bin saalim, from Ahmad Bin Al-Nazar, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja’far\textsuperscript{asws} has narrated that Rasool Allah\textsuperscript{saww} said: ‘The one who says:

\begin{equation}
\text{يَسْمُنَ اللَّهُ الرُّحْمَانَ الرَّحِيمَ لَ حَرُّ وَ لَا فَوْقَةٍ إِلَّا بِاللهِ الْعَظِيمِ}
\end{equation}

‘There is no Power and no Mighty except by Allah\textsuperscript{azwj} the High, the Magnificent’, three times, Allah\textsuperscript{azwj} Mighty and Majestic would Suffice for him for ninety nine types of affliction, the least of which is choking (suffocation)’.

\textsuperscript{1} An incantation or enchantment is a charm or spell created using words.
Abu Abdullah asws has said: ‘The people ran away being defeated on the Day of Ohad, from the Rasoool saww of Allah azwj. So he saww became angry with intense anger. He asws said: ‘Whenever he saww became angry, sweat would descend from his saww forehead like pearls’.

He asws said: ‘So he saww looked around so there was Ali asws by his saww side. So he saww said to him asws, Join with the sons of your asws father (and go after), the ones who have fled from the Rasoool saww Allah azwj. So he asws said: ‘O Rasoool saww of Allah azwj, you saww are an example for me asws’. He saww said: ‘So suffice for me saww against these (enemies)’. So he asws rode and struck the first one he asws met from them’. So Jibraeel asws said: ‘This is the consolation, O Muhammadsaww! He saww said: ‘He asws is from me saww and I saww am from him asws. So Jibraeelsaww said: ‘And I am from you asws both, O Muhammadsaww’.

Abu Abdullah asws said: ‘So the Rasoool saww of Allah azwj looked towards Jibraeelsaww who was on a seat of gold in between the sky and the earth and he was saying: ‘There is not sword except for Zu Al-Fiqar and no warrior like Aliasws’.

‘Fuzul Al-Barjumy narrated to me saying, ‘I was at Mecca and Khalid Bin Abdullah Amer was the governor, and he was in Al-Masjid near Zamzam. He said, ‘Call Qatada for me’. An old man with a red beard came up, and I went near them to listen. Khalid said, ‘O Qatada, inform me of the most prestigious event that has transpired among the Arabs, and the most honourable event that has transpired among the Arabs, and the most disgraceful event that has transpired among the Arabs’. So he said, ‘May Allah azwj Keep the Emir well. I hereby inform you that the most honourable event that has transpired among the Arabs, and the most
disgraceful event that has transpired among the Arabs, is one’. He said, ‘Woe be unto you, one?’ He said, ‘Yes, may Allah[azwj] Keep the Emir well’. He said, ‘Inform me’. He said, ‘Badr’. He said, ‘And how is that?’

He said, ‘Badr was the most prestigious event that has transpired among the Arabs because Allah[azwj] Mighty and Majestic Gave prestige to Al-Islam and its people, and it is the most honourable event to have transpired among the Arabs because Allah[azwj] Mighty and Majestic gave Honour to Al-Islam and its people, and it is the most disgraceful event to have transpired among the Arabs, for Qureysh were killed on that Day and the Arabs were humiliated’. Khalid said to him, ‘You have lied, by the Life of Allah[azwj] for there was no day more honourable for the Arabs than that Day. Woe be unto you, O Qatada, inform me of some of their poems’. He said, ‘Abu Jahl came out on that Day, so that his status may be seen, and upon him was a red turban, and in his hand was a golden shield and he was saying, ‘A detestable war like this cannot take its revenge against me as I am like a two year old camel at the peak of its strength, and it is for the sake of this that my mother has borne me’. He said, ‘The enemy of Allah[azwj] has lied, the son of my brother was more of a horse than him, meaning Khalid Bin Waleed, and his mother was Qushayriyya’.

Woe be unto you, O Qatada, who is the one who said, ‘I fulfil my promise and defend my status’. He said, ‘May Allah[azwj] Keep the Emir well, this was not on that Day. This was on the Day of Ohad. Talha Bin Abu Talha came out and he was calling out, ‘Who will come out for the duel?’ No one came out against him’. So he said, ‘You all are alleging that you will exit us by way of your swords to the Fire, and we would dispatch you by our swords to the Paradise, so let a man duel with me to exit me by his sword to the Fire and I will dispatch him by my sword to the Paradise’. So Allah[azwj] Bin Abu Talib[asws] came out against him and he[asws] was saying: ‘I[asws] am the son of the owner of the two Fountains Abdul Mutalib[asws] and Hashim[asws] the feeders in the year of the famine. I[asws] fulfil my[asws] promise and defend my[asws] status’.

Khalid said, ‘May Allah[azwj] Curse him[asws]. He[asws] has lied, by the Life of Allah[azwj]. Abu Turab[asws] was not like that’. The old man said, ‘O Emir, allow me to leave’. He (the narrator) said, ‘The old man stood up to leave, opening the way through the crowd of people by his hands and he was saying, ‘An atheist (Zindeeq), by the Lord[azwj] of the
Kaaba! An atheist (Zindeeq), by the Lord [azwj] of the Kaaba’. (This is a report and not a hadeeth)
Hadeeth of Adam as with the tree

Adam as ordered Habeel as and Qabeel as that they should make an offering. And Habeel as was a shepherd and Qabeel as was a farmer. Habeel as presented a ram from the best of his sheep, and Qabeel presented from his farm what had not ripened yet. So the offering of Habeel as was Accepted and the offering of Qabeel as was not Accepted, and it is the Statement of Allah azwj Mighty and Majestic: “[5:27] And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other” up to the end of the Verse. And it was that the offering was consumed by the Fire. So Qabeel asresorted to the Fire and built for it a house and it was the first house to be built for the fire. He as said, “I will worship this fire until my offering is Accepted from me as.”

Then Iblees as came to him as and he as used to flow in the son of Adam as like the flowing of blood in the veins. So he as said to him as, ‘O Qabeel as’ The offering of Habeel as has been Accepted whilst your as offering has not been Accepted, and if you as were to leave him as, his as descendants would pride themselves over your as descendants and they will be saying to them, ‘We are the descendants of the one as whose offering
was Accepted’. So kill him\textsuperscript{as} so that he\textsuperscript{as} would not have descendants to be able to gloat over your\textsuperscript{as} descendants’. So he\textsuperscript{a} killed him\textsuperscript{as}. When Qabeel\textsuperscript{a} returned to Adam\textsuperscript{as}, he\textsuperscript{as} said to him\textsuperscript{as}: ‘O Qabeel\textsuperscript{a}, where is Habeel\textsuperscript{as}?’ He\textsuperscript{a} said, ‘Seek him\textsuperscript{as} where we offered the offerings’. So Adam\textsuperscript{as} went and found Habeel\textsuperscript{a} murdered. Adam\textsuperscript{as} said: ‘Curse be upon the land which accepted the blood of Habeel\textsuperscript{as}. And Adam\textsuperscript{as} wept upon Habeel\textsuperscript{as} for forty nights.

Then Adam\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{aww} for a son. So a boy was born to him\textsuperscript{as} and he\textsuperscript{as} named him\textsuperscript{as} as Hibbat Allah\textsuperscript{2} (Gift of Allah\textsuperscript{aww}) because Allah\textsuperscript{aww} Gifted him\textsuperscript{as} to him\textsuperscript{as}, and his\textsuperscript{as} sister as twins. So when the Prophet-hood of Adam\textsuperscript{as} came to an end, and his\textsuperscript{as} days were complete, Allah\textsuperscript{aww} Revealed unto him\textsuperscript{as}: ‘O Adam\textsuperscript{as}! Your\textsuperscript{as} Prophet-hood has ended and your\textsuperscript{as} days are completed, so make the Knowledge which is in your\textsuperscript{as} possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and the effects of Knowledge of the Prophet-hood to be in your\textsuperscript{as} descendants to be in the possession of Hibbat Allah\textsuperscript{as}, for \textsuperscript{aww} will never Cut off the Knowledge, and the Belief, and the Great Name, and the effects of the Prophet-hood from your\textsuperscript{as} progeny up to the Day of Judgement, and will never Leave the earth except that there will be in it a knowledgeable one by whom My\textsuperscript{aww} Religion would be recognised, and obedience to Me\textsuperscript{aww} would be recognised, and salvation would lie in the ones born between you\textsuperscript{as} and between Noah\textsuperscript{as}.

And Adam\textsuperscript{as} gave him\textsuperscript{as} the good news of Noah\textsuperscript{as} so he\textsuperscript{as} said: ‘Allah\textsuperscript{aww} will be Sending a Prophet\textsuperscript{as} whose name is Noah\textsuperscript{as} and he\textsuperscript{as} would call to Allah\textsuperscript{aww} is His\textsuperscript{aww} Mention, but his\textsuperscript{as} people would belie him\textsuperscript{as}. So Allah\textsuperscript{aww} would Destroy them by the storm’. And in between Adam\textsuperscript{as} and Noah\textsuperscript{as} were altogether ten generations of Prophets\textsuperscript{as} and successors\textsuperscript{as}. And Adam\textsuperscript{as} bequeathed to Hibbat Allah\textsuperscript{as} that: ‘The ones among you\textsuperscript{as} who would meet him\textsuperscript{as} should believe in him\textsuperscript{as}, and follow him\textsuperscript{as}, and ratify him\textsuperscript{as} for he\textsuperscript{as} would save you from drowning (loosing faith)’.  

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\textsuperscript{2} Also referred as Sheest
Then Adam\textsuperscript{as} became ill with an illness in which he\textsuperscript{as} passed away, so he\textsuperscript{as} sent for Hibbat Allah\textsuperscript{as} and said to him\textsuperscript{as}: ‘If you meet Jibraeel or meet any of the Angels, so convey greetings from me\textsuperscript{as} and say to him: ‘O Jibraeel, my\textsuperscript{as} father\textsuperscript{as} will be guiding you from the fruits of the Paradise’. Jibraeel said to him\textsuperscript{as}: ‘O Hibbat Allah\textsuperscript{as}, your\textsuperscript{as} father\textsuperscript{as} has been Captured (passed away) and we are descending to Pray on him\textsuperscript{as}, so return’. He\textsuperscript{as} returned and found Adam\textsuperscript{as} to have passed away. Jibraeel showed him\textsuperscript{as} how to wash him\textsuperscript{as}. So he\textsuperscript{as} washed him\textsuperscript{as} until when he\textsuperscript{as} came to Pray over him\textsuperscript{as}. Hibbat Allah\textsuperscript{as} said: ‘O Jibraeel, go forward and Pray over Adam\textsuperscript{as}. Jibraeel said to him\textsuperscript{as}: ‘Verily Allah\textsuperscript{azwj} has Commanded us that we should prostrate to your\textsuperscript{as} father\textsuperscript{as} whilst he\textsuperscript{as} was in the Paradise, so it is not for us to lead anyone from his\textsuperscript{as} sons’. So Hibbat Allah\textsuperscript{as} led the Prayed over his\textsuperscript{as} father and Jibraeel and the army of the Angels were behind him\textsuperscript{as} and Exclaimed Takbeer over him\textsuperscript{as} thirty times. So Jibraeel was ordered (to announce) for twenty-five exclamations of Takbeer to be lifted from it and the Sunnah of today is of five Takbeers, whilst the exclamations (Takbeers) over the people of Badr were nine and seven’.

Thereafter, when Hibbat Allah\textsuperscript{as} had buried his\textsuperscript{as} father\textsuperscript{as}, Qabeel\textsuperscript{as} came up to him\textsuperscript{as} and said, ‘O Hibbat Allah\textsuperscript{as}, I have seen my\textsuperscript{as} father\textsuperscript{as} that he\textsuperscript{as} had specialised you\textsuperscript{as} with the Knowledge by what he\textsuperscript{as} had not specialised me\textsuperscript{as} with, and it was the Knowledge by which your\textsuperscript{as} brother\textsuperscript{as} Habeel\textsuperscript{as} had supplicated by. So his\textsuperscript{as} offering was Accepted, therefore I\textsuperscript{as} killed him\textsuperscript{as} so that his\textsuperscript{as} descendants would not be able to gloat over my\textsuperscript{as} descendants by saying, ‘We are the sons of the one\textsuperscript{as} whose offering was Accepted whilst you are the sons of the one\textsuperscript{as} whose offering was unsuccessful’. So if you\textsuperscript{as} were to display anything from the Knowledge which your\textsuperscript{as} father\textsuperscript{as} has specialised you\textsuperscript{as} with, I\textsuperscript{as} will kill you\textsuperscript{as} just like I\textsuperscript{as} killed your\textsuperscript{as} brother Habeel\textsuperscript{as}.

So Hibbat Allah\textsuperscript{as} and the descendants from him\textsuperscript{as} continued with what was in their possession, in a fearful (observing Taqeeya\textsuperscript{3}) manner, the Knowledge, and the Belief, and the Great Name, and the inheritance of the Prophet-hood, and the effect of Knowledge of the Prophet-hood until Allah\textsuperscript{azwj} Sent Noah\textsuperscript{as} and the will of Hibbat Allah\textsuperscript{as} was displayed. When they (the descendants) look in the bequest of Adam\textsuperscript{as} they found Noah\textsuperscript{as} as a Prophet\textsuperscript{as} the good news which Adam\textsuperscript{as} had given them of. So they believed in him\textsuperscript{as}, and followed him\textsuperscript{as} and ratified him\textsuperscript{as}.

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\textsuperscript{3} Dissimulation
And Adam as had bequeathed to Hibbat Allah as that he as should frequently refer to the will during the start of every year and make it to be a day of Eid for them. They did that during the era of Noah as and the time of his as coming out and that is what has come in the will of every Prophet as until Allah asw, and they recognised Noah as by the Knowledge which was in their possession, and it is the Statement of Allah asw Mighty and Majestic: “[11:25] And certainly We sent Nuh to his people” up to the end of the Verse. And there were in between Adam as and Noah as, Prophets as who were in hiding and it is for that reason their as mention is hidden in the Quran. So they as have not been named as have been named the proclaimed Prophets as, greetings be upon all of them as, and it is the Statement of Allah asw: “[4:164] And (We sent) Rasools We have mentioned to you before and Rasools we have not mentioned to you”, meaning the hidden ones from the Prophets as have not been named as the proclaimed ones have been named.

Noah as lived among his as people for a thousand years less fifty (950) years. He as did not associate anyone in his as Prophet-hood for he as had come to a people who had rejected the Prophets as who were between him as and Adam as and that is the Statement of Allah asw: “[26:105] The people of Nuh rejected the Rasools” meaning the ones as who were in between him as and Adam as to end in His asw Statement, the Mighty and Majestic: “[26:191] And most surely your Lord is Mighty, the Merciful”.

So when the Prophet-hood of Noah as came to an end and his as days were completed, Allah asw Revealed unto him as that: “O Noah as! Your as Prophet-hood has come to an end and your as days are completed, so make the Knowledge which is in your as possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood, to be in the descendants from your as progeny, for asw will never Cut it off from the houses of the Prophets as which is your as house and between Adam as, and l asw will never Leave the earth except that there will be in it a knowledgable one by whom My asw Religion would be recognised by, and obedience to Me asw would be recognised by, and salvation would lie in the ones who are born during what is in between the Capture (passing away) of a Prophet as up to the coming out of another Prophet as.”
And Noah as gave the good news of Hud as to Saam as and there were Prophets as in between Noah as and Hud as. And Noah as said that Allah azwj will Send a Prophet as called Hud as, and he as would call his as people to Allah azwj Mighty and Majestic. They would believe him as and Allah azwj will Destroy them by the wind. So the ones among you who meet him as should believe in him as, and follow him as for Allah azwj would Rescue him from the Punishment of the wind. And Noah as ordered his as son Sam as that he as should look at this bequest at the start of every year and make it to be a day of Eid for them.

So they observed that which was in their possession from the Knowledge, and the belief, and the Great Name, and the inheritance of the knowledge, and effects of Knowledge of the Prophet-hood. They found Hud as a Prophet as and their father Noah as had given them the good news of him as beforehand. So they believed in him as, and followed him as, and ratified him as, and were therefore Rescued from the Punishment of the wind, and it is the Statement of Allah azwj: “[7:65] And to Ad (We sent) their brother Hud”, and the Statement of the Mighty and Majestic: “[26:123] (The people of) A’ad denied the Rasools (of Allah). [26:124] When their brother Hud said to them: Will you not guard (against evil)?”, and the Blessed and High Said: “[2:132] And the same did Ibrahim enjoin on his sons and (so did) Yaqoub”, and His azwj Statement: “[6:84] And We gave to him Ishaq and Yaqoub and made it to be in his as Household: each did We guide, and Nuh did We guide before,” and Made it to be in his as Household, so the descendants of the Prophets as believed in him as, and those that lived before Ibrahim as believed in Ibrahim as.

And there were Prophets as in between Ibrahim as and Hud as and it is the Statement of Allah azwj; “[11:89], nor are the people of Lut far off from you”, and His azwj Statement, Mighty is His azwj Mention: “[29:26] And Lut believed in Him, and he said: I am fleeing to my Lord”, and the Statement of the Mighty and Majestic: “[29:16] And (We sent) Ibrahim, when he said to his people: Serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know”. So there came in between every two Prophets as, ten, or nine, or eight Prophets as, and all of them were Prophets as, and there happened for every Prophet as what happened for
So when the Prophet-hood of Muhammad saww came to an end, and his saww days were completed, Allahazwj Blessed and High Revealed unto him saww: “O Muhammadas! Your saww Prophet-hood has come to an end and your saww days are completed, so make the Knowledge which is in your saww possession, and the Belief,
and the Great Name, and inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood to be in the People\textsuperscript{asws} of your\textsuperscript{saww} Household in the possession of Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, for I\textsuperscript{azwj} will never Cut off the Knowledge, and the belief, and the Great Name, and inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood from the descendants of your\textsuperscript{saww} Progeny\textsuperscript{asws} just as I\textsuperscript{azwj} never Cut it off from the Houses of the Prophets\textsuperscript{as} which were in between you\textsuperscript{saww} and your\textsuperscript{saww} father Adam\textsuperscript{as}, and that is the Statement of Allah\textsuperscript{azwj} Blessed and High: “[3:33] Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations [3:34] Offspring one of the other; and Allah is Hearing, Knowing”.

And Allah\textsuperscript{azwj} Blessed and High never Makes the Knowledge to be among the ignorant ones, and never Allocates His\textsuperscript{azwj} Command to anyone from His\textsuperscript{azwj} creatures, not even to an Angel of Proximity, and not to a Nabi\textsuperscript{as} Mursal; but He\textsuperscript{azwj} Sends Rasools from His\textsuperscript{azwj} Angels and Said to him: “Say such and such”. So He\textsuperscript{azwj} Commanded them with what He\textsuperscript{azwj} Loves and Prohibited them from what He\textsuperscript{azwj} Abhors. So He\textsuperscript{azwj} Related to them the affairs of His\textsuperscript{azwj} creatures by the Knowledge. So He\textsuperscript{azwj} Taught that Knowledge, and Taught His\textsuperscript{azwj} Prophets\textsuperscript{as}, and His\textsuperscript{azwj} and the specials ones from the Prophets\textsuperscript{as}, and the brothers, and the descendants who were one from another, so that is the Statement of the Majestic and Mighty: “[4:54] But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom”.

So, as for the Book, it is the Prophet-hood, and for the Wisdom, so they\textsuperscript{as} are the wise ones from the Prophets\textsuperscript{as} from the elite, and as for the Great Kingdom, so they\textsuperscript{asws} are the Imams\textsuperscript{asws} of the guidance from the elite, and all of these are from the descendants who were one from the other.

And the knowledgeable ones are the one whom Allah\textsuperscript{azwj} has Made to be among them the remainder, and in them\textsuperscript{asws} is the eventual end, and the preservation of the Covenant until the world comes to an end. And the knowledgeable ones and the Guardians of the Command (Wali Ul Amr) are the interpreters of the Knowledge and the guidance. So this is the Glory of the elite and the Rasools\textsuperscript{as}, and the Prophets\textsuperscript{as}, and the Wise ones, and the Imams\textsuperscript{asws} of guidance, and the Caliphs who are the Guardians of the Command of Allah\textsuperscript{azwj}, and the interpreters of the Knowledge of Allah\textsuperscript{azwj}, and the people of the effects of the Knowledge of Allah\textsuperscript{azwj} from the descendants who are one from another from the elite after the Prophets\textsuperscript{as} from the fathers, and the brothers, and the descendants from the Prophets\textsuperscript{as}.  

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So the ones who sought protection by the merit ended up with their as Knowledge and were rescued by their as help, and the ones who placed the Guardians of the Command of Allah aszw and the people of the interpretation (Istanaat) in others than the elites from the Houses of the Prophets as have opposed the Command of Allah aszw, and made the ignorant ones to be as the guardians of the command of Allah aszw (wali al-amr), and the pretenders without guidance from Allah aszw and they claim that they are the ones who are the people of interpretation (Istanaat) of the Knowledge of Allah aszw, so they have belied against Allah aszw and His asws Rasool asaw, and disregarded his asww successor asws and being obedient to him asws, and did not place the Preference of Allah aszw where Allah aszw Blessed and High had Placed it. So they went astray and led astray those who followed them, and there will be no argument for them on the Day of Judgement.

But rather, the Proof is among the Progeny of Ibrahim as is in the Statement of Allah aszw: “[4:54] But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom”. So the Proofs are the Prophets as and the People of the Household of the Prophets as until the Establishment of the Hour (Day of Judgement), because the Book of Allah aszw Speaks of that, the Will of Allah aszw some of them from the other which has been Placed upon the people, so the Mighty and Majestic Said: “[23:36] In houses which Allah has permitted to be exalted”, and these are the Houses of the Prophets as, and the Rasools as, and the Wise ones, and the Imams asws of Guidance.

فهذا يُبيان عزوة اليهود الذين نجا بهم من نجاة فيلكم ولهما نجاة من ينجون الإناث و قال الله عز وجل في كتابه وصياً وحلًا من قبلاً ومن ذريته داود و심ين وآله وابراهيم وموسى وهارون وكذلك نجى السمان والنفس ويهود وعيسى وإلياس كل من المصلحين ومساعين وليسع وليوس ولكل فأصلى على العالمين ومن أبنائهم وذرائهم واحياهم وإجتنابهم وانزانياهم إلى صرامة مستقيم

So these is the explanation of the firm belief by which gained salvation the ones who were before you, and by it was the Rescued the ones who followed the Imams asws And Allah aszw Said in His aszw Book: “[6:84] And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others). [6:85] And Zakariya and Yahya and Isa

4 The rationalist, unorthodox or Usooli
5 Self or man made title
and Ilyas; every one was of the good [6:86] And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds [6:87] And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way”.

“[6:89] These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it”, for it has been Entrusted to the People from their as Householder, and the brothers, and the descendants, and it is the Statement of Allah azwj Blessed and High that if your people were to deny it so He azwj has Entrusted it to the People as of your saaw Household with the Belief which He azwj Sent you saaw with. So they will never deny it ever, and will not waste the Belief which you saaw have been Sent with, the People as of your saaw Household from after you saaw, the knowledgeable ones (Ulamaa) of your saaw community, and the Guardians of My azwj Command (Wali Al-Amr) after you saaw, and the people of the interpretation (Istinbaat) of the Knowledge in which there is lie, and no sin, and no forgery, and no arrogance, and no showing off. So this is the explanation of what ended up to him saaw of the matters of the community.

Allah azwj Purified the People asws of the Household of His azwj Prophet saaw, and asked them (the people) for the recompense of the cordiality (Muwaddat), and Made the ‘Wilayah’ to flow for them asws and Made them asws to be the successors asws, and His azwj Beloved ones. He saaw Established it after him saaw in his saaw community: ‘O you people! Learn a lesson from what I saaw am saying to you. The place where Allah azwj has Placed His azwj Wilayah, and obedience to Him azwj, and His azwj cordiality, and the interpretation of His azwj Knowledge, and His azwj Proofs, so these asws are the ones. So accept them asws, and attach yourselves to them asws in order to be Rescued by it, and it will become an argument for you on the Day of Judgement, and the Path of your Lord azwj Majestic and Mighty. And you cannot arrive to the Wilayah of Allah azwj except through them asws.

So the one who does that would have the right for Allah azwj to Honour him and not Punish him. And the one who comes to Allah azwj without what He azwj has Commanded for, would have become deserving for Allah azwj to Humiliate him and Punish him’.
H 14541 – A number of our companions, from Ahmad Bin Muhammad Bin Khaled, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi’e who said:

‘We went on Pilgrimage with Abu Ja’far asws in the year in which Hisham Abdul Malik was performing the Pilgrimage as well, and along with him was Nafa’u, the retainer of Umar Bin Al-Khattaab. So Nafa’u looked towards Abu Ja’far asws in the corner of the House and the people had gathered around him’. Nafa’u said, ‘O Commander of the Faithful, who is this one around whom the people have gathered?’ He said, ‘This is a Prophet of the people of Al-Kufa. This is Muhammad asws Bin Ali asws’. He said, ‘Be a witness for I shall ask him asws about certain matters that nobody can answer with regards to it except for a Prophet as or a son asws of a Prophet as, or a successorasws of a Prophetas. He said, ‘So go ahead and ask him asws, perhaps you can embarrass him asws’.}

So Nafa’u came until he leaned upon the people, until he was higher than Abu Ja’far asws. He said, ‘O Muhammad asws Bin Ali asws I have read the Torah, and the Evangel, and the Psalms, and the Furqaan (Quran), and have understood their Permissibles, and their Prohibitions, and I have come to ask you asws about certain matters that none can answer with regards to it except for a Prophet as, or a successorasws of a Prophet as, or sonasws of a Prophetas. He (the narrator) said, ‘Abu Ja’far asws raised his asws head and said; ‘Ask, or shall I asws begin for you?’ He said, ‘Inform me, how many years were there in between Isa as and Muhammad aswaw?’ He asws said: ‘Shall asws inform you in accordance to your words or to mine asws?’ He said, ‘Inform me in accordance to both together’. He asws said: ‘In accordance to my asws words, so there were five hundred years, and in accordance to your words there were six hundred years’.

He said, ‘So inform me about the Statement of Allah asws Mighty and Majestic to His aswa Prophet as: “[43:45] And ask those of Our Rasools whom We sent
before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?” who was the one that Muhammadasws asked since there were five hundred years in between himasws and Isaas?

Abu Ja’farasws said: ‘This is the Verse: “[17:1] Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing”, so Allahazwj Blessed and High Showed to Muhammadasws certain Signs when Heazwj Made himasws to travel to the Bayt Al-Maqdas, was that Allahazwj Mighty is Heazwj Mention, Resurrected from the former ones and the later ones, Prophetsas and Rasooласvs, then Commanded Jibraeelas to Call out the Adhaan and the Iqamah.

And he said in his Adhaan “Hurry to the Best of the deeds” (Hayya Ala Khayr Al-Amal). Then Muhammadasws proceeded and Prayed with the people. When heasws had finished, heasws asked them: ‘What did you testify to and what did you worship?’ They replied, ‘We testified that there is no god except Allahazwj. One with no associates to Himazwj, and that youasws are the Rasooласvs of Allahazwj, and it is upon that, that Heazwj Took a Covenant from us and the Confirmation’.

So Nafa’usaid, ‘Youasws have spoken the truth, O Abu Ja’farasws! So Inform me about the Statement of Allahazwj. “[21:30] Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them”, Heasws said: ‘When Allahazwj Blessed and High Sent Adamas to the earth, and the skies were closed up and did not rain at all, and the earth was closed up and did not grow any vegetation. So when Allahazwj Accepted the repentance of Adamas, Heazwj Commanded the sky, so it collected rain in the clouds. Then Heazwj Commanded it, so it allowed it to fall. Then Heazwj Commanded the earth, so it produced the trees, and the fruits, and the rivers flowed. So that is (what is meant by) ‘closed up’, and this is (what is meant by) ‘it opened up’.

Nafa’usaid, ‘Youasws had spoken the truth, O sonasws of the Rasooласvs of Allahazwj. So inform me about the Statement of Allahazwj. “[14:48] On the day when the earth shall be changed into a different earth, and the heavens (as well)”. Which earth would it be replaced by on the Day?’ So Abu Ja’farasws said: ‘It will be the ground which would become edible, from which they will be eating until such time as Allahazwj has Completed the Accounting’.

Nafa’usaid, ‘They would be busy (with the accounting) instead to eating’. So Abu Ja’farasws said: ‘Would they be busy on that Day or would they be in the Fire?’ Nafa’u
said, ‘But they would be in the Fire’. He asws said: ‘By Allah azwj, they would not be busy, it’s just that when they call for the food, so they will be fed the Zaqqum (a tree in Hell), and they will call for drink and they will be quenched with Al-Hameem (a river of Hell)’.

He said, ‘You asws has spoken the truth, O son asws of the Rasool asaww of Allah azwj, and there remains one question’. He asws said: ‘And what is that?’ He said, ‘Inform me about Allah azwj Blessed and High, when (did He azwj Exist) from?’ He asws said: ‘Woe be unto you. When was He azwj not from that I asws inform you when He azwj was from? Glory be to the One Who azwj always Was and will never cease to Be, Alone, Eternal, He azwj has Not Taken any associate nor a son’.

Then he asws said: ‘O Nafa’u, inform me of what iasws ask you about’. He said, ‘And what is it?’ He asws said: ‘What do you say about the companions of Nahrwaan (a battle), for if you say that Amir-ul-Momineen asws killed them rightfully, therefore they were apostates, and if you were to say then he asws killed them wrongly, so you would have blasphemed’. He (the narrator) said, ‘He turned around from those that were with him, and he was saying, ‘By Allah azwj, you asws are truly the most knowledgeable of the people’. So he came to Hisham who asked, ‘What did you do?’ He said, ‘Leave me from your speech. By Allah azwj, this one asws is truly the most knowledgeable of the people, and he asws is truly the son asws of the Rasool asaww of Allah azwj, and his asws companions are quite right in taking him asws as a Prophet asws.'
H 14542 – From him, from Ismail Bin Abaan, from Umar Bin Abdullah Al-Saqafy who said:

‘Hisham Bin Abdul Malik made Abu Ja’far asws to go out from Al-Medina to Al-Shaam. He made him asws to stay in his accommodation, and he asws used to sit with the people in their gatherings. It so happened that he asws was sitting and in his asws presence was a group of people asking him, when he asws saw Christians entering inside a mountain over there. So he asws said: ‘What is with those, is it one of their festivities today?’ They said, ‘No, O son asws of the Rasool asws Allah aswj but they are going to one of their scholars who (stays) inside this mountain all year long, and on this day he has come out. So they are asking him questions what they want and what is to happen in their year’. So Abu Ja’far asws said: ‘And he has knowledge?’ They said, ‘He is one of the most knowledgeable of the people. He has met the companions of the disciples of Isa asw’. He asws said: ‘Shall we go to him?’ They said, ‘That is up to you asws, O son asws of the Rasool asws Allah aswj’.

He (the narrator) said: ‘Abu Ja’far asws covered his asws head by his asws cloth, and went with his asws companions. He asws mingled with the Christians until he asws came to the mountain. Abu Ja’far asws sat down in the middle of the Christians along with his asws companions, and the Christians brought out a carpet and placed the pillows. Then they entered and brought him out with his eyes covered. His eyes stirred as if they were the eyes of a snake. Then he inadvertently turned towards Abu Ja’far asws and asked, ‘O Sheykh, where are you asws from, or are you asws from the Mercied community?’ So Abu Ja’far asws said: ‘But, asws am from the Mercied community’. He said, ‘Are you asws from their knowledgeable ones or from their ignorant ones?’ He asws said: ‘asws am not from the ignorant ones’. The Christian said, ‘Shall I ask you or you will ask me?’ Abu Ja’far said: ‘Ask me asws’. So the Christian said, ‘O group of Christians, a man from the community of Muhammad asws is saying, Ask me!’. This one is full of answers’.
Then he said, ‘O servant of Allah asws, inform me about the hour which is neither from the night, nor from the day. Which hour is it?’ Abu Ja’far asws said: ‘That which is in between the dawn and sunrise’. So the Christian said, ‘So if it is neither an hour from the hours of the night, nor from the hours of the day, from which is it?’ Abu Ja’far asws said: ‘From the hours of the Paradise, and in which our patients are relieved (from pain).

So the Christian said, ‘Shall I ask you asws or will you ask me?’ Abu Ja’far asws said: ‘Ask me asws’. The Christian said, ‘O group of Christians, this one here is full of knowledge. Inform me about the inhabitants of the Paradise. How would they be eating but will not be excreting? Give me their example in the world’. So Abu Ja’far asws said: ‘The unborn (baby) which is in the womb of its mother eats from what its mother eats but does not excrete’. So the Christian said, ‘Did you not say, ‘I asws am not from the knowledgeable ones?’ Abu Ja’far asws said: ‘But rather, asws said to you that asws are not from the ignorant ones’.

So the Christian said, ‘Shall I ask you asws or will you asws ask me?’ Abu Ja’far asws said: ‘Ask me asws’. He said, ‘O group of Christians! By Allah aszw, I will ask him about a matter which would bog him asws down just as the donkey gets bogged down in the mud’. He asws said to him: ‘Ask’. He said, ‘Inform me about a man who approached his woman, so she became pregnant with twins in the same one hour, and gave birth to both of them in the same one hour, and they both died in the same one hour, and were buried in the same one grave. One of them lived for one hundred and fifty years whilst the other one lived for fifty years. Who were those two?’ So Abu Ja’far asws said: ‘Uzayr and Uzrat. Their mother became pregnant with them both as you have described, and gave birth to both of them as you have described, and both Uzayr and Uzrat lived for such and such a time. Then Allah aszw Blessed and High Made Uzayr to die for a hundred years, then Resurrected him, and he lived with Uzrat for fifty years, and both of them died in the same one hour’.
So the Christian said, ‘O group of Christians. I have not see with my eyes ever a more knowledgeable one than this man\textsuperscript{ASWS}. Do not ask me about a single letter (anything at all) so long as this one is in Al-Shaam. Return me’. He (the narrator) said, ‘So they returned him to his cave, and the Christians returned with Abu Ja’far\textsuperscript{ASWS}.’
HADEETH OF ABU AL-HASSAN MUSA

'I wrote to Abu Al-Hassan Musa whilst he was in the solitary confinement. I wrote asking him about his condition and about numerous matters. The answer did not come for months, then he answered me by an answer and this is its copy:

In the Name of Allah azwj the Beneficent, the Merciful. Praise be to the High, the Magnificent. It is by His Greatness and His Light the hearts of the 'mominin' (believers) achieve vision, and by His Greatness and His Light, (whereas) the ignorant ones are inimical to Him, and by His Greatness and His Light crave the ones in the heavens and in the earth and to Him is the Means by the different deeds and the contradictory Religions. So the rightful, and the mistaken, and the stray, and the guided, and the hearing, and the deaf, and the seeing, and the blind ones are perplexed. So the Praise Belongs to Allah azwj Whose Religion was recognised and described by Muhammad saww.

Having said that, you are the people whom Allah azwj has Blessed by Sending the Progeny saws of Muhammad saww (towards you and) and by special status, and Preserved the cordiality which attracted you to His Religion, and what He has Inspired from your guidance and your vision from the matters of your Religion that you give preference to them saws and are referring your matters to them saws. You wrote to me saws asking me saws about matters which was observing dissimulation in and concealed them for a while. So when the authority of the tyrant passed by, and there came the authority of the One saw with Great Authority, by departing from the world which has been condemned by its inhabitants who have hardened
themselves against their Creator, I saw that could explain to you what you had asked me about, fearing that our weak Shites may enter into confusion because of the ignorance which is in front of them.

So fear Almighty, Mighty is His Mention, and single out for these matters, its deserving ones, and be cautious that you should become a reason for the calamities against the successors or provoking (people) against them by publicising what am entrusting you with and exposing what have told you to conceal, and Almighty Willing, you will not do this.

Firstly what would like to inform you is that you should mourn for myself in this very night without remorse and no complaints, for what is to transpire is from Almighty Mighty and Majestic has Ordained and is inevitable. So attach yourself to the Handle of the Progeny of Muhammad and the Firmest Handle of the successor after the successor, and the submission to them and be pleased with what say, and do not seek Religion from the ones who are not from your Shites, and do not love their Religion, for they are traitors who have betrayed Almighty and His Rasool, and betrayed their trusts. And do you know how they betrayed their trusts? They were entrusted with the Book of Almighty so they distorted it and changed it, and evidenced it upon the rulers among them. So stay away from them. Almighty has Made them to Taste the clothing of the hunger, and the fear due to what they had done.

And you asked about two men (Abu Bakr and Umar) who usurped the wealth of a man which he used to spend upon the poor and the needy and the traveller in need, and in the Way of Almighty. So when they usurped, they were not happy until they made him carry it unwillingly upon his ride to their own homes. When they undertook to be in charge of its spending, and so reached infidelity by doing that. By my life, they had become hypocrites before that and rejected against Almighty His Words, and mocked at His Rasool, and they were both infidels. May Almighty Curse them, and the Angels, and the people altogether.

By Almighty, the ‘Eman (belief) did not enter into the heart of any one of them since their coming out from their condition (Kufr), and it did not increase them in anything except for doubts. They were deceivers, sceptical, hypocrites until they both died.
and the Angels of Punishment took them to the place of disgrace in the eternal abode.

And you asked about the mothers of their children (the followers of those two), and there were among them who knew about it and denied it. So those (Abu Bakr and Umar) are the first apostates from this community, and so may the Curse of Allahazwj and the Angels and all the people be upon them.

And you asked about extent of ourasws Knowledge, and it is upon three aspects. The past, and the future, and the newly recurring. So as for the past, it has been explained, and as for the future, it has been written down, and as for that which is newly occurring, so it gets imprinted upon the hearts, and resonated in the ears, and it is the highest of ourasws Knowledge, and there is no Prophetas after ourasws Prophetasw.

And you asked about the mothers of their children (the followers of those two), and about their marriages, and about their divorces. So, as for the mothers of their children, they are prostitutes up to the Day of Judgement, having married without a guardian (Wali's consent), and going through divorces without (completing the) waiting periods. And as for the one who enters into ourasws Invitation (call to Wilayah), so his ‘Eman’ demolishes his misguidance, and so does his ‘Yaqeen’ conviction (demolish) his doubts.

And you asked about the Zakaat among them. So, there was nothing from the Zakaat (for them), as you are more deserving of it, because weasws have made that to be lawful for you, and those who are from you wherever they may be.

And you asked about the weak. So the weak is the one who cannot argue against (the batil) and he does not understand the differences, for if he understands the differences, then he is not with the weak.
You asked about the ‘شِهَادَات’ testimonies for them. So establish the testimony for the sake of Allah\textsuperscript{asws}, even if it is against your own-self, and the parents and the relatives in what is between you and them. So if you fear injustice against your brother, don’t (be part of it). And call to the Law of Allah\textsuperscript{aswj}, as He\textsuperscript{aswj} has (placed those) in our\textsuperscript{asws} recognition (Ma’rifat). The one who hopes would be Answered and do not barricade yourself by the fort of hypocrisy. And befriend the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asww} and do not speak of what reaches you from us\textsuperscript{asws}, and ascribe to us that ‘this is false’, and you may know something from us\textsuperscript{asws} which is against it, for you do not know why we\textsuperscript{asws} may have said it, and upon which perspective we may have described it. Believe in what I\textsuperscript{asws} inform you\textsuperscript{asws} and do not publicise what I\textsuperscript{asws} have told you to conceal from what I\textsuperscript{asws} inform you.

إن من واجب حقّ أخيك أن لا تكلمَ شيئا تتعلقه به لامرّ ذئبة، وإخربته و لا تحذق عليه و إن أسماء وأجيب ذعنته إذا ذغال و لا تخلّ بيتته و بين علوه من الناس و إن كان قريب إليه مثل و عده في مرضه ليس من أخلاق المؤمنين العش و لا الذين و لا الخيانة و لا الخير و لا الخدا و لا المؤمر به فإذا رأيت المشوى الأخر في جمال جراو فلننظر و فرجل و لنشيعك المؤمنين و إذا أكبت النشوب فارغك بصرك إلى السماء و الظر، ما فعل الله عز و جلّ بالمجرمين ففَلَسَت لك جمّا مجمّا و صلى الله على مسث و آله الأخيار.

It is from the obligatory right of your brother that you do not conceal anything from him which might benefit him in the affairs of the world and the Hereafter. And do not hold a grudge against him and not to hurt him, and answer his call when he calls you and do not leave him alone between him and his enemies from the people even though they may be closer to you than him, and support him in his illness.

It is not from etiquettes of the ‘الذين’ Believers, the defrauding, and the injuring, and the treachery, and the arrogance, and the vulgarities, and the immoralities, and the commanding for such things. So if you were to see the deformed Bedouin in legions (large armies), so wait for your relief (Al-Qaim\textsuperscript{asws}), and for your Shites, the believers, and when the sun rises, raise your vision to the sky and look at what Allah\textsuperscript{aswj} has Done with the criminals. So I\textsuperscript{asws} have explained to you all of this in summary. And send greetings upon Muhammad\textsuperscript{asww} and his\textsuperscript{asww} Progeny\textsuperscript{asws}, the righteous’.
H 14545 – Abu Abdulla (saww) having said: ‘Abu Dharr (r) came to the Rasool (saww) Allah (azwj) and said, ‘O Rasool (saww) Allah (azwj), I (saww) have begun disliking Al-Medina. Will you (saww) permit me (saww) and that (r) and the son of my (r) brother go out to Muzeyna, for we are from it?’ He (saww) said: ‘I (saww) fear that you (r) might be attacked by Arab horsemen, so they would kill the son of your (r) brother and you will come to me (saww) beaten up, and stand in front of me (saww) leaning upon your stick and you will say, ‘The son of my (r) brother has been killed, and the cattle taken away’. He (r) said, ‘O Rasool (saww) Allah (azwj) but nothing will happen except for the good, Allah (azwj) Willing’. So the Rasool (saww) Allah (azwj) gave him (r) permission.

So he (r) and the son of his (r) brother, and his (r) wife went out. But, very soon the horsemen of the Clan of Fazaarat, among whom was Uyyanah Bin Hasan attacked them, took away the cattle, and killed the son of his (r) brother, and took his (r) wife who as from the Clan of Ghaffaar. And Abu Dharr (r) came up in an intensely difficult condition and paused in front of the Rasool (saww) Allah (azwj), badly wounded and leaning upon his stick and said, ‘Allah (azwj) and His (azwj) Rasool (saww) were right. The cattle were taken, and the son of my (r) brother being killed, and I (r) am leaning upon my stick’. So the Rasool (saww) Allah (azwj) cried out among the Muslims. So they went out in the search, and returned the cattle, and killed a number from the Polytheists’. 

H 14544 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama’at, from Muhammad Bin Ayyub and Ali Bin Ibrahim, from his father altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Abu Baseer, who has narrated the following:

Abu Abdullah (asws) said: ‘Abu Dharr (r) came to the Rasool (saww) Allah (azwj) and said, ‘O Rasool (saww) Allah (azwj), I (asws) have begun disliking Al-Medina. Will you (saww) permit me (saww) and that (r) and the son of my (r) brother go out to Muzeyna, for we are from it?’ He (saww) said: ‘I (saww) fear that you (r) might be attacked by Arab horsemen, so they would kill the son of your (r) brother and you will come to me (saww) beaten up, and stand in front of me (saww) leaning upon your stick and you will say, ‘The son of my (r) brother has been killed, and the cattle taken away’. He (r) said, ‘O Rasool (saww) Allah (azwj) but nothing will happen except for the good, Allah (azwj) Willing’. So the Rasool (saww) Allah (azwj) gave him (r) permission.
Abu Abdullah⁴⁴⁴⁶ has said that the Rasool⁴⁴⁴⁷ Allah⁴⁴⁴⁸ said: ‘My Lord⁴⁴⁴⁹, and your Lord⁴⁴⁵⁰. So Jibraeel⁴⁴⁵¹ blew him off his horse and he fell upon his back. The Rasool⁴⁴⁵² stood up and took the sword, and sat upon his chest and said: ‘Who is the one who will rescue you from me⁴⁴⁵³, O Gowras?’ He said, ‘Your benevolence and your generosity, O Muhammad⁴⁴⁵⁴. So he saww left him. He stood up and he was saying, ‘By Allah⁴⁴⁵⁵, you saww are better than me and more generous’.

H 14546 – Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaah, who has said:

Abu Abdullah⁴⁴⁵⁶ having said: ‘If you have the ability to make yourselves unknown, you better do it. And it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people whilst you are being Praised in the Presence of Allah⁴⁴⁵⁷.

Amir-ul-Momineen⁴⁴⁵⁸ used to say: ‘There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who corrects himself, ready to face death by the repentance. But, what is meant by the repentance? By Allah⁴⁴⁵⁹! If he were to perform prostrations to the extent that his neck breaks off, Allah⁴⁴⁶⁰ will not Accept deeds from him except by our⁴⁴⁶¹ Wilayah, the People⁴⁴⁶² of the Household. Indeed, (Acceptance) is for the ones who recognise our⁴⁴⁶³ rights and hope for Reward by us,⁴⁴⁶⁴ (they) are pleased with their strength of half a ‘Mudd’ (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing), and no covering over their head (roof), but still they are very much fearful of Allah⁴⁴⁶⁶ and are pleased with the (little) share from the world.

And that is how Allah⁴⁴⁶⁷ has Described them where He⁴⁴⁶⁸ has Said: ‘[23:60] And those who dispense their charity with their hearts full of fear’. That’s what they come with? By Allah⁴⁴⁶⁹ They come with obedience along with the love, and the
Wilayah, and they are with regards to that, (but they are still) fearful that it may not be Accepted from them. By Allahazwj, they are not fearful with the fear of doubt with regards to what they are in from the difficulties of Religion, but they are fearful that they might have been deficient (Muqassir) in ourasws love and being (less) obedient to usasws.

Then said: ‘If you could afford not to go out of your houses, then do so, as when you go out then it becomes obligatory on you that you would not backbite, and not lie, and not be envious, and not show-off, and not pretend, and not flatter’. Then said: ‘Yes, a silo for the Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals. The one, who recognises the Favours of Allahazwj by his heart, obligates more for himself from Allahazwj, before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones’.

So I said to himasws, ‘But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?’ Heasws said: ‘Far be it! Far be it! It may be that he has been Forgiven for his sins whilst you have been Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musaas?’ Then said: ‘How many are proud with what Allahazwj has Favoured them with, and how many have been enticed by the Veil of Allahazwj upon them, and how many have been infatuated by the praises of the people upon him’. Then said: ‘asws hope for the salvation for the ones who recognise ourasws rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one’.

Then heasws recited: “[3:31] Say: If you love Allah, then follow me, Allah will love you”, then said: ‘O Hafs, the love is higher than the fear’. Then said: ‘By Allahazwj, Allahazwj does not Love the one who loves the world, and takes as a friend other than usasws, whilst the one who recognises ourasws rights and loves usasws, so he has loved Allahazwj’.

A man wept, so heasws said: ‘Are you crying? Even if the inhabitants of the heavens and the earth, all of them get together crying to Allahazwj to be Rescued from the Fire
and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allahazwj in that condition'. Then said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasoolasws Allahazwj said: ‘The one who fears Allahazwj, would be of little speech’.

Then said: ‘Once Musa Bin Imranas was advising hisas companions, when a man stood up, and tore his shirt. So Allahazwj Revealed unto himas: “O Musaas! Say to him, ‘Do not tear your shirt, but open for Meazwj your heart’”.

Then said: ‘Musaas Bin Imranas passed by a man from hisas companion, and he was prostrating. So after return back from what heas had to do, (Musaas) saw him still in prostration. So Musaas said to him: ‘If (the fulfilment) of your need was in myas hands, asws would have fulfilled it for you’. So Allahazwj Revealed unto himas: “O Musaas! Even if he were to prostrate until his neck breaks, Iazwj will not Accept it until he turns away from what Iazwj Abhor and towards what Iazwj Love’.
Hadeeth of the Rasool (S.A.W.W) of Allah (A.W.W)

47- علي بن إبراهيم عن أبيه عن ابن أبي عامر عن همام بن سالم عن أبي عبد الله (عليه السلام) قال ما كان شيء أحب إلى رسول الله (صلى الله عليه وآله) من أن يظل جائعًا خافاً في الله.

H 14547 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, and others, the following:

Abu Abdullah (A.S.W) having said: ‘There was nothing more beloved to the Rasool (S.A.W.W) than remaining hungry and fearful for the sake of Allah (A.W.W).’

H 14548 – A number of our companions, from sahl Bin Ziyad and Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar altogether from Ibn Fazzaal, from Ali Bin Uqba, from Saeed Bin Amro and Al-Ju’ly, from Muhammad Bin Muslim who said:

‘I came up to Abu Ja’tar (A.S.W) one day and (I felt that) he (A.S.W) was resting (upon something) whilst eating, and he (A.S.W) had been telling us that it is undesirable. So I looked at him (A.S.W), so he (A.S.W) called me over to eat with him (A.S.W). When he (A.S.W) had finished, he (A.S.W) said: ‘O Muhammad, you had been thinking that no eye had seen the Rasool (S.A.W.W) eating whilst leaning (upon something) from the time Allah (A.W.W) Sent him (S.A.W.W) up to his (S.A.W.W) passing away. He (the narrator) said, ‘Then he (A.S.W) referred to himself (A.S.W) and said: ‘No! By Allah (A.W.W), no eye had seen him (A.S.W) eating whilst leaning (upon something) from the time Allah (A.W.W) Sent him (S.A.W.W) up to his passing away.

Then said: ‘O Muhammad! Perhaps you think that he (S.A.W.W) satiated himself (S.A.W.W) from good bread for three continuous days from the time Allah (A.W.W) Sent him (S.A.W.W) up to his passing away. Then he (A.S.W) referred to himself (A.S.W), then said: ‘No! By Allah (A.W.W), he (A.S.W) did not satiate himself (S.A.W.W) from good bread for three continuous days since Allah (A.W.W) Sent him (S.A.W.W) up to his passing away. But, I (A.S.W) am not saying that he (S.A.W.W) could not find it, for he (S.A.W.W) used to gift one man a hundred camels. Had he (A.S.W) intended to eat it he (S.A.W.W) would have eaten. And Jibraeil had come to him (S.A.W.W) with the Keys of the treasures of the earth three times giving him (S.A.W.W) the option without any reduction of anything from Allah (A.W.W) from what Allah (A.W.W) had Prepared for him (S.A.W.W) for the Day of Judgement.'
He\textsuperscript{saww} chose the modesty to his\textsuperscript{saww} Lord\textsuperscript{azwj}. And when asked for anything he\textsuperscript{saww} never said, ‘No’, at all. He\textsuperscript{saww} would say: ‘If I \textsuperscript{saww} had it \textsuperscript{isaww} would give it’. And if it was not available, he\textsuperscript{saww} would say: ‘It would come’, and whenever Allah\textsuperscript{azwj} Gave anything at all he\textsuperscript{saww} would hand it over to him, to the extent that if the man has been Given the Paradise, which Allah\textsuperscript{azwj} would submit to him\textsuperscript{saww}, then he\textsuperscript{saww} would give it to him by his\textsuperscript{saww} own hands’.

And said: ‘Your Master (Amir-ul-Momineen\textsuperscript{asws}) used to sit like the sitting of the slave, and eat like the eating of the slave, and would feed the people good bread and the meat, and would return to his\textsuperscript{asws} family to eat bread with oil. And if he\textsuperscript{asws} were to buy Al-Sunbulany shirt, then he\textsuperscript{asws} would give his\textsuperscript{asws} slave the choice of the better one, then would wear the remaining one.

So if he\textsuperscript{asws} would find a little excess he\textsuperscript{asws} would withdraw it, and if his\textsuperscript{asws} would feel that his\textsuperscript{asws} had exceeded he\textsuperscript{asws} would have removed it. No two matters would be referred to him\textsuperscript{asws} at all for the sake of Allah\textsuperscript{azwj} except that he\textsuperscript{asws} would opt for the more difficult one upon his\textsuperscript{asws} body, and he\textsuperscript{asws} was the ruler of the people for five years but did not place a brick upon a brick, and did not build a construction upon a construction, and did not acquire a piece of land, and did not leave a legacy behind him, white or red except for seven hundred Dirhams as a gifts, intending that he\textsuperscript{asws} would buy a servant for his\textsuperscript{asws} Family. No one could bear any of his works, and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} used to look into a Book from the Books of Ali\textsuperscript{asws}, so he\textsuperscript{asws} would strike the ground with it and would say: ‘Who can endure this?’

H 14549 – A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammaad Bin Usman from Ali Bin Mugheira who said:

I heard Abu Abdullah\textsuperscript{asws} saying that: ‘Jibraeel\textsuperscript{as} came to the Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} giving the option and indicating to him\textsuperscript{saww} for the humbleness and was advising him\textsuperscript{saww}. The Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} used to eat like the eating of the slave, and sit like the sitting of the slave being humble to Allah\textsuperscript{azwj}. Then he\textsuperscript{saww} was given (by Jibraeel) at the time of his\textsuperscript{saww} death, the Keys of the treasures of the world. So he (Jibraeel) said: ‘These are the Keys of the treasures of the world which your\textsuperscript{saww} Lord\textsuperscript{azwj} has Sent to you\textsuperscript{saww} so that there will be for you all that is carried by the earth without any reduction of anything’. The Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} said: ‘\textsuperscript{saww} want (to be) among the friends of the Most High\textsuperscript{azwj}’.
H 14550 – Sahl Bin Ziyad, from Ibn fazzaal, from Ali Bin Uqba, from Abdul Mo’min Al-Ansary, who has said:  

Abu Abdullah\textsuperscript{asws} having said: ‘The Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} said: ‘There were presented to me\textsuperscript{saww} Bat’ha and Makka of gold. So I\textsuperscript{saww} said: ‘O Lord\textsuperscript{azwj}! No, but I\textsuperscript{saww} would like to satiate one day and remain hungry one day, for if I\textsuperscript{saww} am satiated I\textsuperscript{saww} would thank You\textsuperscript{azwj}, and if I\textsuperscript{saww} am hungry, I\textsuperscript{saww} would supplicate to You\textsuperscript{azwj} and Remember You\textsuperscript{azwj}.’
Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni

Well known as ‘The trustworthy of Al-Islam Al-Kulayni’

Who died in the year 329 H

كتاب الرَّوْضَةِ

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HADDEETH OF ISA BIN MARYAM\textsuperscript{as}

14551 – Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, who has narrated the following:

The Imam\textsuperscript{as} having said: ‘Among the Advice which Allah\textsuperscript{azwj} Gave to Isa\textsuperscript{as} was: “O Isa\textsuperscript{as}, You are my Lord\textsuperscript{azwj}, and the Lord\textsuperscript{azwj} of your\textsuperscript{as} forefathers. My\textsuperscript{azwj} Name is the One, and I\textsuperscript{azwj} am the the One, which cannot be divided, the Lone One Who\textsuperscript{azwj} Created everything, and everything is Made by My\textsuperscript{azwj} and everything Returns to Me\textsuperscript{azwj}.

O Isa\textsuperscript{as}! You are the Messiah by My\textsuperscript{azwj} Command, and you\textsuperscript{as} create from the clay something like the bird (but) by My\textsuperscript{azwj} Permission, and you\textsuperscript{as} revive the dead by My\textsuperscript{azwj} Speech, so become attentive towards Me\textsuperscript{azwj} and be a fully devote yourself to Me\textsuperscript{azwj}, and you\textsuperscript{as} will never find a refuge except with Me\textsuperscript{azwj}.

O Isa\textsuperscript{as}, Bequeath to you\textsuperscript{as} a Compassionate Command with the Mercy until the Wilayah is Ordained from Me\textsuperscript{azwj} and there comes Pleasure from Me\textsuperscript{azwj}. You\textsuperscript{as} are blessed as a grown up and blessed as a child whereby you\textsuperscript{as} testified that you\textsuperscript{as} are My\textsuperscript{azwj} servant, the son\textsuperscript{as} of My\textsuperscript{azwj} maidservant (Maryam\textsuperscript{as}). Make room for Me\textsuperscript{azwj} in yourself\textsuperscript{as} like your\textsuperscript{as} concerns, and make My\textsuperscript{azwj} Remembrance to be for your\textsuperscript{as} return, and come near to Me\textsuperscript{azwj} by the optional (Prayers), and place reliance upon Me\textsuperscript{azwj} for \textsuperscript{azwj} will Suffice for you\textsuperscript{as}, and do not rely upon the others for \textsuperscript{azwj} shall Abandon you\textsuperscript{as}.

O Isa\textsuperscript{as}! Observe patience upon the afflictions and be pleased with the Destiny, and become like My\textsuperscript{azwj} Happiness in you\textsuperscript{as}, for if My\textsuperscript{azwj} Happiness is what makes you\textsuperscript{as} happy, you\textsuperscript{as} will be obedient and will not disobey.

O Isa\textsuperscript{as}! Revive My\textsuperscript{azwj} Remembrance by your\textsuperscript{as} tongue, and make My\textsuperscript{azwj} cordiality to be in your\textsuperscript{as} heart.
O Isa\textsuperscript{as}! Be vigilant in the hours of neglect and consider Me\textsuperscript{azwj} of Kind Wisdom.

O Isa\textsuperscript{as}! Be attentive, a Devotee, and prepare your\textsuperscript{as} heart to fear (Me\textsuperscript{azwj}).

O Isa\textsuperscript{as}! Be a shepherd of the night to search for My\textsuperscript{azwj} Happiness, and Magnify Me\textsuperscript{azwj} in your\textsuperscript{as} daytime for asking for your\textsuperscript{as} need from Me\textsuperscript{azwj}.  

O Isa\textsuperscript{as}! Compete with regards to the good with your\textsuperscript{as} striving; you\textsuperscript{as} will be known by the good wherever you\textsuperscript{as} may turn to.

O Isa\textsuperscript{as}! Judge among My\textsuperscript{azwj} servants by My\textsuperscript{azwj} Advice, and stand among them with My\textsuperscript{azwj} Justice, for I\textsuperscript{azwj} have Made to Descend upon you\textsuperscript{as} a healing for what is in the chests from the diseases of the Satan\textsuperscript{azwj}.

O Isa\textsuperscript{as}! Do not be seated with the intrigued (hypocrites).

O Isa\textsuperscript{as}! Truly I\textsuperscript{azwj} Say that no creature believed in Me\textsuperscript{azwj} except that he was humble to Me\textsuperscript{azwj}, and did not humble himself to Me\textsuperscript{azwj} except that he hoped for My\textsuperscript{azwj} Reward. Be a witness that he is safe from My\textsuperscript{azwj} Punishment, (that will be) the one who did not change or replace My\textsuperscript{azwj} Sunnah.

O Isa\textsuperscript{as}, the first son\textsuperscript{as} of the chaste virgin, weep for your\textsuperscript{as} self with a weeping like the one who says farewell to his family, and hate the world and leave it to its people, and become interested in what is in the Presence of your\textsuperscript{as} God.

O Isa\textsuperscript{as}! Be along with that as a soft-spoken person, and offers greetings and be vigilant when the eyes of the righteous go to sleep. Be cautious of the Return and the severe earthquakes and the sensations of the Day of Judgement when neither the family, not the sons, nor the wealth would be of any benefit.
O Isa\textsuperscript{as}! Apply the Kohl of grief in your\textsuperscript{as} eyes whilst the people of falsehood laugh.

O Isa\textsuperscript{as}! Become humble and patient, for Tooba is for you\textsuperscript{as} if you\textsuperscript{as} achieve what has been Prepared for the patient ones.

O Isa\textsuperscript{as}! Go from the world day by day, and taste the food from which its taste is less indulging. So I\textsuperscript{azwj} Truly Say, you\textsuperscript{as} are not with anything except for your\textsuperscript{as} hour and your\textsuperscript{as} day, so go from the world with provision, and let the rough (clothes) and less tempting (food) suffice for you\textsuperscript{as} for you\textsuperscript{as} have seen what becomes of it, and whatever you\textsuperscript{as} take is written down, and how you\textsuperscript{as} have consumed it.

O Isa\textsuperscript{as}! You\textsuperscript{as} will be questioned, so be merciful to the weak just like My\textsuperscript{azwj} Mercy towards you\textsuperscript{as}, and do not subdue the orphan.

O Isa\textsuperscript{as}! You\textsuperscript{as} weep over yourself\textsuperscript{as} in private, move your\textsuperscript{as} feet to the timings of the Prayer, and let Me\textsuperscript{azwj} Hear your\textsuperscript{as} sweet speech of My\textsuperscript{azwj} remembrance, for My\textsuperscript{azwj} Favour to you\textsuperscript{as} is good.

O Isa\textsuperscript{as}! How many from the community I\textsuperscript{azwj} have Destroyed for their previous sins which I\textsuperscript{azwj} have Protected you\textsuperscript{as} from it.

O Isa\textsuperscript{as}! Be kind to the weak ones and raise your tired eye towards the sky and call upon Me\textsuperscript{azwj} for I\textsuperscript{azwj} am Near to you\textsuperscript{as} and do not Pray to Me\textsuperscript{azwj} except by Supplicating to Me\textsuperscript{azwj} for your\textsuperscript{as} concern is one concern, for when you\textsuperscript{as} call upon Me\textsuperscript{azwj} in such a manner, I\textsuperscript{azwj} will Answer you\textsuperscript{as}.

O Isa\textsuperscript{as}, I\textsuperscript{azwj} was not Pleased with Presenting the world as a Reward for the ones who were before you\textsuperscript{as}, nor as a Punishment for the ones I\textsuperscript{azwj} Want to Retaliate against.
Ya `Uthmaan! Abhorrence and seek nearness to the Believers by display their love for sustenance, for I undertook that I would be [in your] seeking, but the people are in neglect and they will not return. The words and with Me are in their houses, for I provide sustenance so (don’t) worship someone else, then he calls upon Me during hardships, so Answer him. Then he returns to what he used to be in, rebelling against Me exposing himself to My Anger. Swear by Myself that shall grab him with such a Grip that there will be no salvation for him from it, and no refuge apart from Me. Where will he run from My skies and from My earth?

Ya `Uthmaan! Say to the unjust ones from the Children of Israel not to supplicate to Me whilst the illegal earnings is under their hearts (into their stomach), and the idols are in their houses, for have undertaken that shall Answer to the one who supplicates to Me, and Make Answer to be a Curse upon them (who disobey) until they disperse.

Ya `Uthmaan! How many times have Given them lengthy Consideration, and goodness of the seeking, but the people are in neglect and they will not return. The words come out from their mouths but their hearts are not with it. They expose themselves to Abhorrence and seek nearness to the Believers by display their love for (showing hypocrisy) Ya `Uthmaan! Make your tongue to be one, be it in secret or in the open, and do that similarly with your heart and your vision. And turn your heart and your vision away from the Prohibited and restrain your vision from that which has no benefit.
So how many glances of the looker have planted lust in his heart, and returned him by it to the fountains of destruction.

O Isa \( ^\text{as} \)! Be merciful and compassionate, and be as you \( ^\text{as} \) would like the people to be towards you \( ^\text{as} \). And frequently remember the death, and the separation of the families. And do not play for its amusements (as it spoils the player. And do not be neglectful one for the neglectful is far from Me \( ^{azwj} \). And Remember Me \( ^{azwj} \) by the righteous deeds so that \( ^{azwj} \) speak of you \( ^\text{as} \).

O Isa \( ^\text{as} \)! Repent and return to Me \( ^{azwj} \) after the sins, and Mention Me \( ^{azwj} \) by the penitence, and believe in Me \( ^{azwj} \), and come closer to the Believers by Me \( ^{azwj} \), and urge them to supplicate to me \( ^{azwj} \) along with you \( ^\text{as} \). And beware of the supplication of the oppressed for \( ^{azwj} \) have Undertaken upon Myself \( ^{azwj} \) that \( ^{azwj} \) shall Open for it the Doors of the sky by the Acceptance, and Answer him even though it may be after a while.

O Isa \( ^\text{as} \)! Know that the evil one infects, and the evil friend destroys. And know the one whom you \( ^\text{as} \) befriend and chose as a brother for yourself \( ^\text{as} \) from the Believers.

O Isa \( ^\text{as} \)! Repent to Me \( ^{azwj} \) as there is no grand sin that \( ^{azwj} \) do not Forgive it, and \( ^{azwj} \) am the Most Merciful of the merciful ones. Work for yourself \( ^\text{as} \) in the time allocated from your \( ^\text{as} \) term before someone else works for it, and worship Me \( ^{azwj} \) for a day which will be like a thousand years of your counting, during which \( ^{azwj} \) will Reward the good deeds by increasing them, and that the sins would remain with their doers. Prepare for yourself \( ^\text{as} \) in the allocated time, and compete in the good deeds, for how many a gathering has dispersed and its people being each other’s neighbours in the Fire.

O Isa \( ^\text{as} \)! Abstain with regards to the mortal, that which will be cut-off, of the houses of the ones who were before you \( ^\text{as} \), so call them and whisper to them. Do you \( ^\text{as} \) feel that any one of them would take your \( ^\text{as} \) advice? And know, that you \( ^\text{as} \) will be joining them among the joining ones’.
O Isa\textsuperscript{as}! Say to the one who has rebelled against Me\textsuperscript{azwj} by disobedience and works in opposition, to expect My\textsuperscript{azwj} Punishment and await My\textsuperscript{azwj} Destruction upon him, so he will be joined with the Destroyed ones.

Tooba is for you\textsuperscript{as}, O son\textsuperscript{as} of Maryam\textsuperscript{as}. Then Tooba is for you\textsuperscript{as} if you\textsuperscript{as} were to take to the discipline of your\textsuperscript{as} God Who is Compassionate towards you\textsuperscript{as} and Merciful, and Begin with the Favours to you\textsuperscript{as} from Him\textsuperscript{azwj} for Honour, as He\textsuperscript{azwj} was for you\textsuperscript{as} in the difficulties, and you\textsuperscript{as} did not disobey Him\textsuperscript{azwj}.

O Isa\textsuperscript{as}! It is not Permissible for you\textsuperscript{as} to disobey Him\textsuperscript{azwj} Who has Advised you\textsuperscript{asws} just as He\textsuperscript{azwj} had Advised the ones who were before you\textsuperscript{as}, and I\textsuperscript{azwj} am a Witness over that.

O Isa\textsuperscript{as}! I\textsuperscript{azwj} have not Honoured any creature with the like of My\textsuperscript{azwj} Religion, nor a Favour to him like My\textsuperscript{azwj} Mercy.

O Isa\textsuperscript{as}! Wash with the water from you, what is apparent and heal with the goodness from you\textsuperscript{as} what is hidden, for you\textsuperscript{as} will be returning to Me\textsuperscript{azwj}.

O Isa\textsuperscript{as}! Gave to you\textsuperscript{as} what I\textsuperscript{azwj} had Favoured you\textsuperscript{as} with an uninterrupted flow, and Sought from you\textsuperscript{as} a loan for yourself\textsuperscript{as}, so if you\textsuperscript{as} were to be niggardly with regards to it you\textsuperscript{as} would become of the Destroyed ones.

O Isa\textsuperscript{as}! Adorn yourself\textsuperscript{as} with the Religion and love the poor, and walk upon the earth in humility, and Pray upon the remainder, for all of it is clean.

O Isa\textsuperscript{as}! Roll up (your\textsuperscript{as} affairs) for all that comes, is close by, and read My\textsuperscript{azwj} Book whilst you\textsuperscript{as} are clean, make Me\textsuperscript{azwj} Listen to a voice from you\textsuperscript{as} full of grief.

O Isa\textsuperscript{as}! There is no good in enjoyment which does not last and the life of the enjoyer is in decline.
O son of Maryam! If you were to see what I have Prepared for My righteous friends, your heart would melt, and your soul would come out (of your body) in desire for it. So there is no house like the House of the Hereafter in which the neighbours are good people, and the Angels of Proximity come up to them, and they would be from the ones who would come on the Day of Judgement being safe from its horrors. A House in which, there is no change in the Bliss, nor are its inhabitants in decline.

O son of Maryam! Compete with regards to it (the House in the Hereafter) along with the competitors, for it is the desire of the desirous ones, of good scenery.

Tooba is for you, O son of Maryam, if you are from the workers for it, along with your forefathers Adam, and Ibrahim, being in the Gardens and Bliss, not seeking a substitution for it nor a transfer from it. That is how I Deal with the pious ones.

O Isa! Flee to Me like those who flee from the flaming Fire, and the Fire with chains and fetters. No soul would enter it and its grief would leave from him ever. It is a part like the part of the dark night. Those who are rescued from it would be successful, and those who do not get Rescued from it would be of the Destroyed ones. This is the House of the tyrants, and hardened oppressors, and every harsh, rude one, and every arrogant boaster.

O Isa! It is the evil house for the ones in its corner, and the evil dwelling for the unjust ones. Caution you, so that you would be informed about it.

O Isa! Beware you can be an observer for Me, and testify that I have Created you, and you are My servant, and I Shaped you, and sent you down to the earth.
O Isa\textsuperscript{as}! It is not correct for two tongues to be in one mouth, not for two hearts to be in one chest, similarly for the minds.

O Isa\textsuperscript{as}! Do not wake up as a disobedient one, nor indulge in vanities whilst awake, and turn yourself\textsuperscript{as} away from the lusts and the sins, and every desire which distances you\textsuperscript{as} from Me\textsuperscript{azwj}. So migrate from it, and know that you\textsuperscript{as} are from Me\textsuperscript{azwj} at the status of the trustworthy Rasool\textsuperscript{as}, so be cautious with regards to Me\textsuperscript{azwj}, and know that your\textsuperscript{as} world will deliver you\textsuperscript{as} to Me\textsuperscript{azwj}, and I\textsuperscript{azwj} will Grant you\textsuperscript{as} with My\textsuperscript{azwj} Knowledge. So become a humble soul during My\textsuperscript{azwj} Remembrance, with a revering heart when you\textsuperscript{as} Mention Me\textsuperscript{azwj}, being fully aware whilst the neglectful ones sleep.

O Isa\textsuperscript{as}! This is My\textsuperscript{azwj} Advice to you\textsuperscript{as} and My\textsuperscript{azwj} Preaching to you\textsuperscript{as}, so take it from Me\textsuperscript{azwj}, and I\textsuperscript{azwj} am the Lord\textsuperscript{azwj} of the worlds.

O Isa\textsuperscript{as}! If My\textsuperscript{azwj} servant is patient with Me\textsuperscript{azwj}, his Rewards for his deeds are upon Me\textsuperscript{azwj}, and it was upon him to supplicate to Me\textsuperscript{azwj}, and I\textsuperscript{azwj} am Sufficient to Take Revenge from the ones who are disobedient to Me\textsuperscript{azwj}. Where will the unjust run away to, from Me\textsuperscript{azwj}?

O Isa\textsuperscript{as}! Speak good words wherever you\textsuperscript{as} may be, for I\textsuperscript{azwj} am a Knowledgeable Teacher.

O Isa\textsuperscript{as}! Bestow the good deeds towards Me\textsuperscript{azwj} until it is Mentioned in My\textsuperscript{azwj} Presence, and take to My\textsuperscript{azwj} Advice, for there is a healing for the hearts therein.

O Isa\textsuperscript{as}! Do not hesitate when you\textsuperscript{as} plan from My\textsuperscript{azwj} Plan, and do not forget My\textsuperscript{azwj} Remembrance in the privacy of the world.

O Isa\textsuperscript{as}! Take account of yourself\textsuperscript{as} by referring to Me\textsuperscript{azwj} until I\textsuperscript{azwj} Accomplish the Rewards for what the workers have worked for. Those are the ones who will be getting their Recompense, and I\textsuperscript{azwj} am the Best of the Givers.
يا عيسى كنت خالقاً بكلمك ولذلك مرمت بأمرك المرسلين إليهما روح جبريل الأمين من ملكك حتى قمت على الأرض حيًا تمشي كل ذلك في ساق عمي.

O Isa\textsuperscript{as}! You\textsuperscript{as} were Created by My\textsuperscript{azwj} Word, and Maryam\textsuperscript{as} gave birth to you \textsuperscript{as} by My\textsuperscript{azwj} Command, the Message sent to her\textsuperscript{as} by My\textsuperscript{azwj} Spirit Jibraeel the Trustworthy one from My\textsuperscript{azwj} Angels, until you\textsuperscript{as} stood upon the earth alive and walking. All that had been encompassed by My\textsuperscript{azwj} Knowledge.

يا عيسى زكريا بمنزلة أبيك وكفيلاً أمتك إذ يدخل عنك المخرب فنجد عداه رفاقاً ونظاماً فين قلبيه من خلقك وهمه يعذب الكثير من غير قوة بها أردت بذلك أن يظهر لها سلطاني و يظهر فيها كفرني أحلمتي إلى أموك عمي لي و أتشتلم خوفاً مني.

O Isa\textsuperscript{as}! Zakariyya\textsuperscript{as} is at the status of your\textsuperscript{as} father, and is the guardian of your\textsuperscript{as} mother\textsuperscript{as}. When he\textsuperscript{as} came up to her\textsuperscript{as} in the Niche (Al-Mhraab) he\textsuperscript{as} found sustenance in her\textsuperscript{as} presence. And your\textsuperscript{as} counterpart Yahya\textsuperscript{as} (John) is from My\textsuperscript{azwj} creatures, and I\textsuperscript{azwj} Gifted him\textsuperscript{as} to his\textsuperscript{as} mother after the old age had set in, and she had no strength to her. I\textsuperscript{azwj} Intended by that to Display to her My\textsuperscript{azwj} Authority, and Display with regards to you\textsuperscript{as}, My\textsuperscript{azwj} Power. The most Beloved of you all, to Me\textsuperscript{azwj} is the one who is most obedient to Me\textsuperscript{azwj}, and the most intense in his fear from Me\textsuperscript{azwj}.

يا عيسى نبّط و لا تثبل من روحني و سمعني مع من ي سمعني و بتيت الكلام فقدنتني.

O Isa\textsuperscript{as}! Be vigilant and do not despair from My\textsuperscript{azwj} Spirit, and Glorify Me\textsuperscript{azwj} along with the ones who Glorify Me\textsuperscript{azwj}, and with the good speech Extol My\textsuperscript{azwj} Holiness.

يا عيسى كذيف بكلا العライフ و تواصيل في قضيتنا و تقبلهم في أفضي يجهلون عتمتي و يكرون عذوي و كذلك يعقل الكافرون.

O Isa\textsuperscript{as}! How can the servants disbelieve in Me\textsuperscript{azwj} whilst their forelocks are in My\textsuperscript{azwj} Grip, and their going about in My\textsuperscript{azwj} land while being ignorant of My\textsuperscript{azwj} Favours, and their befriending of My\textsuperscript{azwj} enemies, and that is how the infidels are (destined for) Destruction.

يا عيسى إن الدينين سحن منن الريح و حسن فيها ما قد نرى مما قد يداخت عليه الجبارون و أياك و الدنيا فلاحك نعمها يؤول و ما نعيمها إلا قبل.

O Isa\textsuperscript{as}! The world is a prison with the rotten smell, and there is beauty in it from what has been seen by the tyrants who slaughter each other for it. And beware of the world, for every bounty of it is subject to decline, and there is no bounty in it except for a little.

يا عيسى بينغئ علّ و سلطك تجئني و الأغني و أنت لي محبٞ قاؤلي اسْمِ عامي السامعين أستجيبِي للذاعين إذا دعوتني.

O Isa\textsuperscript{as}! Reach for Me\textsuperscript{azwj} near your\textsuperscript{as} pillow and you\textsuperscript{as} will find Me\textsuperscript{azwj}, and call upon Me\textsuperscript{azwj} and you\textsuperscript{as} are Beloved unto Me\textsuperscript{azwj}, for I\textsuperscript{azwj} am the most Hearing of the listening. I\textsuperscript{azwj} shall Answer the supplicant when one supplicates to Me\textsuperscript{azwj}.

يا عيسى خفني و حوف بي عبادي لعل الذين أن يمسكوا عما هم عاملون به فلما يبلغوا إنا و هم يعلمون.
O Isa\textsuperscript{as}! Fear Me\textsuperscript{azwj} and get My\textsuperscript{azwj} servants to fear Me\textsuperscript{azwj} perhaps the sinners would abstain from what they are working in, so no one would be destroyed except that they would be aware (of it).

يا عيسى أراهيبي رفعتك من السبع والموئل الذي أنت للقيه فكله هذا أنا خليتة فإياي قارئون

O Isa\textsuperscript{as}! Be in awe of Me\textsuperscript{azwj} as you\textsuperscript{as} are awed by the (fearful) beasts, and the death which you\textsuperscript{as} are going to meet up with, for all these things, I\textsuperscript{azwj} Created them, so it is Me\textsuperscript{azwj} they should be Awed of.

يا عيسى إن الملک لي و بدي و آنا الملك فإن تطعنئ أذختني جئني في جوار الصالحين

O Isa\textsuperscript{as}! The Kingdom is Mine\textsuperscript{azwj} and in My\textsuperscript{azwj} Hands, and I\textsuperscript{azwj} am the King, so if you\textsuperscript{as} were to obey Me\textsuperscript{azwj}, I\textsuperscript{azwj} shall Make you\textsuperscript{as} to Enter My\textsuperscript{azwj} Paradise among the neighbourhood of the righteous ones.

يا عيسى إلي إذا غضبتك عللك لم يفعلك رضى من رضي عنك و إن رضيت عنك لم يضرك غضب المعضنين

O Isa\textsuperscript{as}! If I\textsuperscript{azwj} am Angry with you\textsuperscript{as}, the happiness of those who are happy with you\textsuperscript{as} would be of no benefit to you\textsuperscript{as}, and if I\textsuperscript{azwj} am Pleased with you\textsuperscript{as}, the anger of the angry ones would not adversely affect you\textsuperscript{as}.

يا عيسى اذكرني في نفسك أنك في نفس و اذكرني في ملك أنكرك في ملك خير من ملك الأدميين

O Isa\textsuperscript{as}! Remember me\textsuperscript{azwj} in your\textsuperscript{as} soul, I\textsuperscript{azwj} will Remember you\textsuperscript{as} Myself\textsuperscript{azwj}, and Mention Me\textsuperscript{azwj} among your\textsuperscript{as} people and I\textsuperscript{azwj} will Mention you\textsuperscript{as} among My\textsuperscript{azwj} Gathering which is better than the better of the human beings.

يا عيسى اذغني دعاء الفريق الحزين الذي ليس له معبه

O Isa\textsuperscript{as}! SupPLICATE to Me\textsuperscript{azwj} by the supplication of the drowning one (Al-Ghareek), the grieving one for whom there is no helper (except Me\textsuperscript{azwj}).

يا عيسى لما تخلف بي كأنني فيهار غرني غضبنا الذني قصرنا العمر طويلة الأمان و عندي دار خير مما نجمن

O Isa\textsuperscript{as}! Do not swear falsely by Me\textsuperscript{azwj}, for (that) My\textsuperscript{azwj} Throne Trembles in Anger. The world has a short life span, but there are long yearnings therein, whilst in My\textsuperscript{azwj} Possession is a better House from what you\textsuperscript{as} accumulate.

يا عيسى كفيه أثمن صانعون إذا أمطرت لهم كتابا ينطق بالحق و أثمن متموعون بسرائئ قد كتبهموهما و أعمل كتبهم بها عاملين

O Isa\textsuperscript{as}! How will you\textsuperscript{as} react when I\textsuperscript{azwj} Bring out a Book for you\textsuperscript{as} which Speaks with the Truth, and you will all testify to the secrets that you have been concealing, and the deeds which you had been performing.

يا عيسى قن لظلمة بيني إسرائيل غلتهم و جوههم و ذابهم فلوكم أبي تغترون أم علي تجرهرون تطيبون بالطيب لاهل الذني و أجواكم علمي مترئة الجيف المثلثة كأنكم أقوم ميرون
O Isa\textsuperscript{as}! Say to the unjust ones of the Children of Israel: ‘You have washed your faces, and left your hearts as filthy. Are you trying to deceive Me\textsuperscript{azwj} with a deception, or are you being audacious against Me\textsuperscript{azwj}? You are applying fragrance for the people of the world whilst your inner selves are in My\textsuperscript{azwj} Presence at the status of the rotten carcass, as if you are a dead people’.

O Isa\textsuperscript{as}! Say to them: ‘Trim your fingernails (cut yourselves off) from unlawful gains, and deafen your ears from the indecent speech, and turn towards Me\textsuperscript{azwj} by your hearts, for I\textsuperscript{azwj} do not Want (Fond of) your appearances.

O Isa\textsuperscript{as}! Be happy with the good deeds for therein lies My\textsuperscript{azwj} Pleasure, and weep over the sins for it is a disgrace. And do not carry forward to others what you\textsuperscript{as} do not like them to do unto you\textsuperscript{as}, and if your\textsuperscript{as} right cheek is slapped then give him the left one. And come closer to Me\textsuperscript{azwj} by the cordiality and your\textsuperscript{as} striving, and keep away from the ignorant ones.

O Isa\textsuperscript{as}! Be humble to the people of good deeds and participate with them in it, and be a witness upon them and say to the unjust ones of the Children of Israel: ‘O evil companions who are seated upon it, if you do not desist, I\textsuperscript{azwj} will metamorphose you into monkeys and pigs.

O Isa\textsuperscript{as}! Say to the unjust ones of the Children of Israel: ‘The Wisdom weeps after being made to separate from Me\textsuperscript{azwj}, and you are laughing by fleeing away from me. Has there come to you My\textsuperscript{azwj} Disavowing, or have you found security from My\textsuperscript{azwj} Punishment, or are you exposing yourselves to My\textsuperscript{azwj} Punishment? I\textsuperscript{azwj} Swear by Myself\textsuperscript{azwj} that\textsuperscript{azwj} will Abandon you to be an example for the coming generations to learn a lesson from.

O Isa\textsuperscript{as}! Say to the Children of the Children of Israel: ‘You are applying fragrance for the people of the world whilst your inner selves are in My\textsuperscript{azwj} Presence at the status of the rotten carcass, as if you are a dead people’.

O Isa\textsuperscript{as}! Say to them: ‘Trim your fingernails (cut yourselves off) from unlawful gains, and deafen your ears from the indecent speech, and turn towards Me\textsuperscript{azwj} by your hearts, for I\textsuperscript{azwj} do not Want (Fond of) your appearances.

O Isa\textsuperscript{as}! Be happy with the good deeds for therein lies My\textsuperscript{azwj} Pleasure, and weep over the sins for it is a disgrace. And do not carry forward to others what you\textsuperscript{as} do not like them to do unto you\textsuperscript{as}, and if your\textsuperscript{as} right cheek is slapped then give him the left one. And come closer to Me\textsuperscript{azwj} by the cordiality and your\textsuperscript{as} striving, and keep away from the ignorant ones.

O Isa\textsuperscript{as}! Be humble to the people of good deeds and participate with them in it, and be a witness upon them and say to the unjust ones of the Children of Israel: ‘O evil companions who are seated upon it, if you do not desist, I\textsuperscript{azwj} will metamorphose you into monkeys and pigs.

O Isa\textsuperscript{as}! Say to the unjust ones of the Children of the Children of Israel: ‘The Wisdom weeps after being made to separate from Me\textsuperscript{azwj}, and you are laughing by fleeing away from me. Has there come to you My\textsuperscript{azwj} Disavowing, or have you found security from My\textsuperscript{azwj} Punishment, or are you exposing yourselves to My\textsuperscript{azwj} Punishment? I\textsuperscript{azwj} Swear by Myself\textsuperscript{azwj} that\textsuperscript{azwj} will Abandon you to be an example for the coming generations to learn a lesson from.

O Isa\textsuperscript{as}! Say to them: ‘Trim your fingernails (cut yourselves off) from unlawful gains, and deafen your ears from the indecent speech, and turn towards Me\textsuperscript{azwj} by your hearts, for I\textsuperscript{azwj} do not Want (Fond of) your appearances.

Then I\textsuperscript{azwj} Advise you\textsuperscript{as}, O son\textsuperscript{as} of Maryam\textsuperscript{as}, the chaste virgin, of the (coming of) the Chief of the Rasools\textsuperscript{as}, and My\textsuperscript{azwj} Beloved, so he\textsuperscript{saww} is Ahmad\textsuperscript{saww}, the owner of the red camel, with a face illuminated with the light as bright as the full moon, and the one pure of the heart, and intensely valiant, the prestigious, for he\textsuperscript{saww} is the Mercy to the Worlds, and the Chief of the children of Adam\textsuperscript{as} on the Day that he\textsuperscript{saww} will meet
Meazwj. The most honourable of the former ones to Meazwj, and the nearest one to Meazwj from the Rasoolsas, the Arab, the trustworthy, the embodiment of Myazwj Religion, the patient one in struggling against the Polytheists by hissaww own self and hands for the sake of Myazwj Religion. And inform the Children of Israel about himsaww, and command them that they should ratify himsaww, and believe in himsaww, and follow himsaww, and help himsaww.

قال عيسى (عليه السلام) ألم تروا أرضي فلكل أرض فلكل محتذ رست الله إلى الناس كافة أقربهم مني متزلجةٌ وأخصرهم منصفة طوي لى من لدي وطبي ليمني إنهم لوقعي على سبيله يختمه أهل الأرض ومستفرض له أهل السماء أبينهم طلب البصير العادفين عيني في آخر الزمان إذا خرج أرحخ السماء عرائبيا وأجرحت الأرض زرهها حتى يروا اليركه وابرك لهم فيما وضع به كليل الأرواح قبل الأزلاد يسكن بكة موضوع أساس إبراهيم.

Isaas said: ‘Myas God! Who is heas that if Ias were to please himas it would Please Youazwj?’ Heazwj said: ‘Hesaww is Muhammadas, the Rasool Allahsaww to all of the people. Heasaww is the closest to Meazwj in status, and the presenter for the intercession. Tooba is for himsaww from the Prophetsas and Tooba for hissaww community who will meet Meazwj whilst being upon hissaww way. The inhabitants of the earth praise himsaww, and the inhabitants of the sky seek Forgiveness through himsaww.

The trustworthy, the Entrusted one, the good, the blessed, the best of the remaining ones in Myazwj Presence who will be in the end of times. When heasaww comes out, the sky will loosen its rainfall and the earth will bring out its blossoms until they will see the Blessings, and Iazwj will Bless for himasaww whatever that heasaww places hissaww hand upon, one with many wives and few children. Heasaww will live at Bekka (Makkah), the place of foundation of Ibrahimas.

يا عيسى دولة العينين وقائمة بيانانية و هو من حزبي و أنا معة طوبي لى ثم طوبي لى له الكورن و الطعام الأكبر في جنات عدن يعيش كرم من عاش و يعيش شهدأ له حوض أكبر من بكة إلى مطلع السماء من زرقاء مخاوم فيه آية مثل أقوم السماء و أكرم مثل مدبر الأرض عذابهم من كل شراب و طعم كل شراب في الحياة من شرب منه شرباً لم يطعم قادماً و ذلك من قسمى له و تشميلي إياه على قدوة ببنك و بينه يوافق سره عيانيته و قوله عقلي لا يامر الناس إلا بما بدأ به.

O Isaas! hisas Religion is the upright one (Al-Haneefa), and hissaww direction (Qiblah) is the Right one, and heasaww is from Myazwj Party, and Iazwj am with himasaww. So Tooba is for himsaww. Then again Tooba is for himsaww, for himsaww is Al-Kawsar, and the great status in Gardens of Eden, living honourably, the ones that live in it, and heasaww will pass away as a martyr.

For himsaww is the Fountain greater than from Bakka (Makkah) up to the rising of the sun. In this are springs of a sealed drink (Al-Raheeq Al-Makhtoum) similar (in number) to the stars in the sky, and cups similar (in number) to the grains of the sands of the earth, sweetened in it from every drink and food of every fruit in the Paradise. The one, who drinks from it a drink, will never be thirsty ever again, and that is what Ias have Apportioned for himsaww, and as a merit for himasaww over the period in between youas and himsaww. His secret would be in accordance with his publicising, and hissaww words would be hissaww deeds. Heasaww will not command the people except by himselfsaww doing it first.
His saww Religion is the Holy War in hardship as well as in ease. The cities would surrender to him saww and the ruler of Rome would yield to him saww. He saww would be upon the Religion of Ibrahim as. He saww will mention My saww name during partaking of the food, and would express the greetings, and he saww will Pray whilst the people are sleeping. Every day he saww would Pray five Prayers calling out in sequence to the Prayer like the calling of the army by the slogan. And he saww would open by the exclamation of the Takbeer, and he saww would end by the greetings. He saww would keep his saww feet in a row during the Prayer just as the Angels keep their feet in a row. And he saww would humble his saww heart before Me aswj, as well as his saww head. The aur (the Divine Light) would be in his saww chest, and the truth would be upon his saww tongue, and he saww would be on the truth wherever he saww may be.

His saww origin would be as an orphan wandering for a while during his saww time for that which is required from him saww. His saww eyes would sleep but his saww heart would never sleep. For him saww is the intercession, and upon his saww community the Hour would be Established (Day of Judgement be made easy). And My aswj Hand is Above their hands, so the one who breaks (the Covenant) so he would have broken it against himself. And the one who is loyal to what has been Covenanted with him, I aswj would be Loyal to him with the Paradise. So command the unjust ones of the Children of Israel to study his saww Books and not to alter his saww Sunnah, and that they should send the greetings upon him saww for he saww is upon the status more glorious than the glorious.

يا عيسى كلما ما اقتربت ملئ فقد ذللك عليتك و كلما ما تعاهاك ملئ فقد تهبك عنا فارتب لك فسقا

O Isa as! All that which brings you as closer to Me aswj I aswj have Evidenced it for you as, and everything which distances you as from Me aswj, so I aswj have Prohibited you as from it, so refer to it for yourself as!

يا عيسى إن الذناء خلودا و إما استعمتك فيها فجح ومنها ما حشر و خذ منها ما أعطيتك عقلاء

O Isa as! The world is sweet, and I have Utilised you as in it, so stay aside from what I aswj have Cautioned you as from, and take from it what I aswj Give to you as as a Gift.

يا عيسى إن النظر في عمل عبد الرب الصادق الخاطئ لا تنجر في عمل غيرك بمثله الرب كن فيها زاهدا و لا ترغب فيها فتعتبط

O Isa as! Look into your as affairs with a consideration of the sinful servant, the erroneous one, and do not look into the affairs of the other with the position of the Lord aswj. Become an ascetic therein and do not be allured with regards to it, for you as would be corrupted.
O Isa\textsuperscript{\textregistered}! Think, and ponder, and look around in the earth and see how the unjust ones had vanished from its (face).

O Isa\textsuperscript{\textregistered}! All that I\textsuperscript{azwj} have Described to you\textsuperscript{as} is Advice, and every Word of Mine\textsuperscript{azwj} to you\textsuperscript{as} is '\textit{H}aqq, ' Clear Just. So Truth is what I\textsuperscript{azwj} Speak and if you\textsuperscript{as} were to disobey Me\textsuperscript{azwj} after I\textsuperscript{azwj} have Informed you\textsuperscript{as}, there will be no Guardian for you\textsuperscript{as} other than Myself\textsuperscript{azwj}, nor a Helper.

O Isa\textsuperscript{\textregistered}! Humble your\textsuperscript{as} heart by the reverence, and look to the one who is below you\textsuperscript{as}, and do not look to the one who is above you\textsuperscript{as}, and know that the head of every error and sin is the love of the world, so do not love it for I\textsuperscript{azwj} do not Love it.

O Isa\textsuperscript{\textregistered}! Perfume your\textsuperscript{as} heart for Me\textsuperscript{azwj} and frequent My\textsuperscript{azwj} Remembrance in the privacy, and know that My\textsuperscript{azwj} Happiness is in your\textsuperscript{as} pleading to Me\textsuperscript{azwj}, so be alive during that and not become as dead (heart).

O Isa\textsuperscript{\textregistered}! Do not associate anything with Me\textsuperscript{azwj} and be cautious from Me\textsuperscript{azwj}, and do not be deceived by the (good) health and do not be envious for the world is like a fleeting shadow, and what approaches it is like what has been left behind from it. So compete in the righteous deeds with your\textsuperscript{as} striving, and be with the truth wherever it may be even though you\textsuperscript{as} may be cut and burnt by the fire. So do not disbelieve in Me\textsuperscript{azwj} after the understanding, and do not become of the ignorant ones, for one ends up with that to which one associates.

O Isa\textsuperscript{\textregistered}! Pour out your\textsuperscript{as} tears for Me\textsuperscript{azwj} from your\textsuperscript{as} eyes, and humble your\textsuperscript{as} heart to Me\textsuperscript{azwj}.

O Isa\textsuperscript{\textregistered}! Cry out to Me\textsuperscript{azwj} for help during difficult conditions, for I\textsuperscript{azwj} Help the afflicted ones and I\textsuperscript{azwj} Answer the restless, and I\textsuperscript{azwj} the most Merciful of the merciful ones”. 
Abu Abdullah\textsubscript{asws} said: ‘When the inhabitants of the Fire settle down in the Fire, they will miss you (Shiites). So they will not see any one from you (therein). So some of them will say to the others, “[38:62] And they will say: “What has happened to us that we see not men whom we used to number among the bad ones? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them? [38:64].” Imam\textsubscript{asws} said: ‘And that is the Statement of Allah\textsuperscript{azwj} Mighty and Majestic: “That most surely is the truth: the contending one with another of the inmates of the fire”. They will be disputing with each other regarding you (Shiites) with regards to what they had been saying about you (Shiites) in the world’.

H 14552 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Mansour Bin Yunus, from Anbasat, who has narrated the following:
حديث إبليس

HADEEETH ABOUT IBEELIS

3555 - لو يلى النبي صلى الله عليه وسلم يرى أن ابن عهود عين صفاوى عن يعقوب بن شبئف قال لابن أبي عبد الله (عليه السلام) من أخذ الناس عليهم قال قلته جعلت فذاك قلنا أنا أخبرك ما ملكت يا يعقوب فذاك قلنا ذاك أخبرك جعلت فذاك قال إبليس دعايهم فأجابوا وأمرهم فأطاعوا ودعاؤكم فلم تجبوا وأمركم فلم تطيعوا فأغزر بك الناس.

H 14553 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Safwaan, from Yaqoub Bin Shuayb who said:

Abu Abdullah ﷺ said to me: ‘Who is the harshest of the people against you?’ I said, ‘May I be sacrificed for you ﷺ, all of them are’. He ﷺ said: ‘Do you know why that is so, O Yaqoub?’ I said, ‘I do not know, may I be sacrificed for you ﷺ’. He ﷺ said: ‘It is Ibeelis who called them, so they answered him, and ordered them, so they obeyed him, and he called you, so you did not answer him, and he ordered you, so you did not obey him, so he beckons (instigates) the people against you’.

H 14554 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammaar, who has said:

Abu Abdullah ﷺ said: ‘If the man sees what he does not like in his dream, so he should change his sleeping position which he was in and should say, ‘The whispering is from the Satan ﷺ to aggrieve those who Believe’, and nothing would harm him except by the Permission of Allah ﷺ. Then he should say, ‘I seek Refuge with what the Angels of Proximity of Allah ﷺ and His Prophets, and the righteous servants sought Refuge with, from the evil what I saw, and from the evil of the castaway Satan ﷺ’.

H 14555 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Haroun Bin Mansour Al-Abady, from Abu Al-Ward, who has narrated the following:

Abu Ja’far ﷺ said: ‘The Rasool Allah ﷺ said Fatima ﷺ regarding her dream which she saw, to say: ‘I seek Refuge by what the Angels of Proximity of Allah ﷺ, and His Rasool Prophets, and His righteous servants seek Refuge with, from the evil of what I have seen during my night, this one, from affecting me of its evil or anything that I dislike’. Then turn towards your left three times’.

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HADITH MahasabAH AL-THQAM

HADEEETH OF SELF-ACCOUNTING

14556 - علي بن إبراهيم من أبيه وعلي بن محمد جميعا عن القاسم بن محمّد بن سليمان بن داوود المتوفي عن حضي

بيده قال قال أبو عبد الله ( عليه السلام) إذا أراد أحدكم أن لا يسأل رباه شيئا إلا أعتاد على نفسه من الناس قالهم و لا يكون له رجاء إلا من عند الله عزّ وجلّ ذلك من قبله لم يسأله شيا إلا أعتاد على نفسها ففسكو قل: أن حسابوا على مئات فلقيمة حسِّين موقفاً كل موقف مقداره ألف سنة ثمّ نثبت في يوم كان مقداره ألف سنة مما تحذو.

H 14556 - Ali Bin Ibrahim, from his father and Ali Bin Muhammad altogether from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas who said:

Abu Abdullah aswS said: ‘When one of you intends that whenever he asks his Lord azwj for something He azwj would Give it to him, so he should despair from all the people, and do not have any hope for himself except from Allah azwj Mighty is His azwj Remembrance. So when Allah azwj Knows that to be in his heart, never would he ask for anything but it would be Given to him. So take account of your selves before Accounting is taken against you, for on the Day of Judgement there will be fifty pausing stations, with each stop being of the measurement of a thousand years’. Then he aswS recited: “[32:5] in a day the measure of which is a thousand years of what you count”.

14557 - و بهذا الاستناد عن حضي بن أبي عبد الله ( عليه السلام) قال من كان ساؤوا فلا يسألون يوم القيامة فلديهم مسألة كل مجتمع فيه وتذكر عليه اليومن الواقع في كلما هو بكثرة يوم القيامة فيها راحب وسافر.

H 14557 – And by this chain, from Hafs, who has reported the following:

Abu Abdullah aswS said: ‘The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah azwj would Return it to its place. And the one who is unable to fulfill his need should seek it on the day of Tuesday, for it is the day in which Allah azwj Softened the iron for Dawood aswS.

14558 - و بهذا الاستناد عن حضي بن أبي عبد الله ( عليه السلام) قال مثل الناس يوم القيامة إذا قاموا لرب العالمين مثل السههم في القرآن ليس له من الأرض إلا موضوع قدمه كالسهم في الكتانة لا يقدر أن يبرو ها هنا ولا stadنا.

H 14558 – And by this chain, from Hafs, who has reported the following:

Abu Abdullah aswS said: ‘The example of the people of the Day of Judgement when they stand before the Lord azwj of the Worlds, where they will have no space for movement for themselves except for their feet, like the arrows (tightly packed) in the quiver, not having the ability for going over there or over there’.

14559 - و بهذا الاستناد عن حضي بن أبي عبد الله ( عليه السلام) ببتهالين الثواب فاتاه إلى نحلة قطوضًا عندنا ثمّ ركع و سجى فاصبحت في سجدت حضيامة نسبية ثمّ استند إلى النحلة فقمع دعوا ثمّ قالبا إنا حضي إنها الله النحلة التي قال الله قال الله قال الله على مريم (عليها السلام) و هريّ إليك يدعو للنحلة لتسقط عليتك رطبًا جليًا.

H 14559 – And by this chain, from Hafs who said:
I saw Abu Abdullah\textsuperscript{asws} alone in the gardens of Al-Kufa. He\textsuperscript{asws} came to a palm tree, so he\textsuperscript{asws} performed ablution near it, then bowed and prostrated. I counted in his\textsuperscript{asws} prostration five hundred Glorifications (Tasbeeh). Then he\textsuperscript{asws} leaned on the palm tree and supplicated by a supplication. Then he\textsuperscript{asws} said: ‘O Abu Hafs! By Allah\textsuperscript{azwj} it is the palm tree about which Allah\textsuperscript{azwj} said to Maryam\textsuperscript{as}: “[19:25] And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates”.

14560 - حَكْصٌ عَنْ أَبِي عَبْدِ اللَّهِ (عَلِيِّهِ الْسَّلَامِ) قَالَ عِبْسِي (عَلِيِّهِ الْسَّلَامِ) أَمْرَتْنَيْ مَوْتُكَ الذَّيْنَ يُّذْكَرُونَهُمْ لَنْ تُفْتَنَّونَهُمْ إِلَّا إِذَا وَجَدْتُ فَاجْرًا فَسَقُطَتْ إِلَيْهِمْ وَ إِنَّ مَوْتَ الْأَخْرَةِ فَإِلَّا لَنْ تُدْخِلَنَّ كَأَنْتُمُ الْيَتَّمُّونَ عَلَيْهِمْ.

H 14560 – Hafs, who has reported the following:

Abu Abdullah\textsuperscript{asws} has narrated that ‘Isa\textsuperscript{as} said: ‘It is intensely difficult to collect the provisions of the world and the provisions of the Hereafter. As for the provisions of the world, so you will not extend your hand towards something except that you will find an immoral one has preceded you for it, and as for the provisions of the Hereafter, so you will not find any helper who will help you for it’.

14561 - مَحْمُودٌ بن بِكْسِيُّ عَنْ أَحْمَدَ بن مَحْمُودٍ عَنْ إِبْنِ مَحْمُودٍ عَنْ يُوْلَدَ بن عُمَّارَ قَالَ سَمَعْتَ أَبَا عَبْدِ اللَّهِ (عَلِيِّهِ الْسَّلَامِ) يَقُولُ إِنَّ مَوْتَكَ ذَيْنَ يُذْكَرُونَهُمْ لَنْ تُفْتَنَّونَهُمْ إِلَّا إِذَا وَجَدْتُ فَاجْرًا فَسَقُطَتْ إِلَيْهِمْ وَ إِنَّ مَوْتَ الْأَخْرَةِ فَإِلَّا لَنْ تُدْخِلَنَّ كَأَنْتُمُ الْيَتَّمُّونَ عَلَيْهِمْ.

H 14561 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yunus Bin Ammaar who said:

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Whichever Believer complains of his need and presents it to an Infidel or to the one who is opposed to his Religion, so it is as if he has complained against Allah\textsuperscript{azwj} before an enemy from the enemies of Allah\textsuperscript{azwj}. And whichever Believing man complains of his need and presents it to a Believer like him, so it is as if he has complained to Allah\textsuperscript{azwj}’.

14562 - إِبْنُ مَحْمُودٍ عَنْ جَمِيلٍ بن صَالِحٍ عَنْ أَبِيِّ الْوَلِيدِ جَمِيلٍ عَنْ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلِيِّهِ الْسَّلَامِ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى سُلَيْمَانِ بْنِ دَاوُدَّ (عَلِيِّهِ الْسَّلَامِ) أَنِّي أَمْرَتْكَ أَنْ شَجَرَةٌ تَجَزَّا إِلَى مِنْ بَيْنِ المَقَدِسِ بِفَالَ هَذَهَا الحُرَوُنُيَّةُ قَالَ فَأَتَيْنَا لِسُلَيْمَانَمَا ذَيْنَ كَأَنْتُمْ شُفَعَا إِلَّا إِلَى مَحْرَابِهِ فَقَامَ فِيهِ مَلُكُكَ عَلَى عَصِيَّةٍ فَقُضِيَ رَوْحَةٌ مِنْ سَاعَةٍ قَالَ
The Jinn and the human beings kept on serving him and were striving in his command as before, and they were thinking that he was alive and had not died. The morning came and passed, and he was still standing still, until the woodworm gnawed away at his staff and it broke, and Suleyman fell down upon the ground.

You have not heard the Statement of the Mighty and Majestic: “[34:14] and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment”.

H 14563 – Ibn Mahboub, from Jameel Bin Saleh, from Sudeyr, who has narrated the following:

Abu Ja’far, asws said: ‘Jabir Bin Abdullah, asr informed me, asws that when the Polytheists used to pass by the Rasool Allah, asaww, they would incline their heads and cover their heads with their clothes so that the Rasool Allah, asaww, would not see (recognise) them. So Allah, asws Mighty and Majestic Revealed: “[11:5] Now surely they fold up their breasts that they may conceal (their enmity) from (Him); now surely, when they use their garments as a covering, He knows what they conceal and what they make public”.

H 14564 – Ibn Mahboub, from Abu Ja’far Al-Howl, from Sallaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja’far, asws said: ‘Allah, azwj Created the Paradise before He, azwj Created the Fire, and Created the obedience before He, azwj Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the ‘athar (the Divine Light) before the darkness’.

H 14565 – From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah, asws saying that: ‘Allah, azwj Created the good on the day of Sunday, and He, azwj did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance
during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and that is the Statement of the Mighty and Majestic; “[32:4] Allah it is Who created the heavens and the earth, and that which is between them, in six Days”.

H 14566 – Ibn Mahboub, from Hanaan and Ali Bin Ra‘ib, from Zurara who said:

I said to him asws, ‘The Statement of the Mighty and Majestic: “[7:16] I will certainly lie in wait for them in Thy straight path [7:17] Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful”, so Abu Ja‘far asws said: ‘O Zurara! But rather, he (Satan) is lying in wait for you and for your companions. So as for the other ones, he has finished from them’.

H 14567 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al-Husayn Bin Saeed altogether, from Al-Nazar Bin Suweyd, from Yahya Bin Umarra Al-Halby, from Abdullah Bin Muskaan, from Badr Bin Al-Waleed Al-Khash‘amy who said:

Yahya Bin Sabour came up to Abu Abdullah asws to say farewell to him asws. So Abu Abdullah asws said to him: ‘By Allah azwj! You are upon the ‘aggal’ Just, and that the ones opposed to you are upon other than the Just. By Allah azwj I asws have no doubt for you with regards to the Paradise, and I asws hope that Allah azwj would Delight your eyes very soon’.

H 14568 – Yahya Al-Halby, from Abdullah Bin Muskaan, from Abu Baseer who said:

I said to him asws, ‘May I be sacrificed for you asws, do you asws see the one who rejects this matter (Al-Wilayah) to me as if he has rejected you asws?’ He asws said: ‘O Abu Muhammad! The one who rejects this matter to you, so he has rejected against the Rasool Allah saww, and against Allah azwj Blessed and High. O Abu Muhammad! The dead ones from among you who were upon this matter (Al-Wilayah) is the martyr’. I said, ‘Even if he died upon his bed?’ He asws said: ‘Yes, by Allah azwj, even if he died upon his bed, he is alive in the Presence of his Lord azwj being given Sustenance’.
I heard Abu Abdullah\textsuperscript{asws} saying: ‘By Allah\textsuperscript{azwj}! There is no one from the people more beloved to me\textsuperscript{asws} than you are, and that the people have gone in various directions. So among them is the ‘one’ who takes (religion) to his own opinion, and among them is one who follows his own desires, and among them is the one who follows the narration (Al-Riwayah), and you all have grabbed to a matter for which there is an origin. So it is for you to observe piety, and the struggle, and bear witness to the funerals, and console the sick, and be present with your people in their Masjids for the Prayers. Is it not shameful for the man among you that his right is being observed by his neighbour whilst he himself does not observe the rights of his neighbour?’

Abu Abdullah\textsuperscript{asws} said to me: ‘O Maalik! Will you not be happy that you establish the Prayer, and you give the Zakaat, and you restrain yourself, and you enter the Paradise? O Maalik! There is none from the people who followed the imam in the world except that he (their imam) will come on the Day of Judgement cursing them and they would be cursing him except for you and the one who is similar to your condition. O Maalik! By Allah\textsuperscript{azwj}, the dead ones from among you who were upon this matter (Al-Wilayah) is a martyr of the status of the striker with his sword in the Way of Allah\textsuperscript{azwj}.

I heard Abu Abdullah\textsuperscript{asws} saying: ‘You have maintained relations whilst the people have cut-off, and you loved whilst the people hated (you), and you recognised whilst the people denied, and it is the “Brave” Just. Allah\textsuperscript{azwj} Took Muhammad\textsuperscript{saww} to be a servant before He\textsuperscript{azwj} Took him\textsuperscript{saww} as a Prophet, and that Ali\textsuperscript{asws} used to be a servant, and advisor for the Sake of Allah\textsuperscript{azwj} Mighty and Majestic. So he\textsuperscript{asws} was blessed and Allah\textsuperscript{azwj} Mighty and Majestic Loved him\textsuperscript{saw}, and he\textsuperscript{asws} loved Him\textsuperscript{azwj}.'
Surely, our Rights in the Book of Allah are clear. For us is the clean wealth, and for us is the Spoils of war (Al-Anfaal- Khums), and that Allah Mighty and Majestic has Obligated the people to be obedient to us, since you follow but the people have no excuse for their ignorance. And the Rasool Allah said: ‘The one who dies and he has no Imam for him has died the death of a pagan. So it is upon you to obey, and you have seen the companions of Ali.

Then he said: ‘The Rasool Allah said during his illness in which he passed away: ‘Call my friend for me!’. So two (females) sent for their respective fathers, but when they came, he turned his face away, then said: ‘Call my friend for me!‘ They (two fathers) said, ‘He would have looked at us had he intended to speak to us’. So they sent for Ali. So when he came, he leaned towards him, and he narrated to him until he was free from it. So (the two fathers) met him and said, ‘What did he narrated to you?’ He said: ‘He narrated to me by a thousand doors of the knowledge, each door of which opens to a (further) thousand doors’.

I said to Al-Reza that, ‘The people are reporting that the Rasool Allah whenever he used to take to a road, would return via another road. So this is what he used to do’. He said: ‘Yes, as do so quite frequently, so do it’. Then he said to me: ‘But rather, it is better for your sustenance’.

Abu Al-Hassan the First replied, when I said to him, ‘May I be sacrificed for you, (its about) a man from our brethren, a matter has reached me about him which I dislike, so I ask about that but he denies that, and it has been informed to me from reliable people’. He said to me: ‘O Muhammad, deny your hearing and your
vision about your brother even though fifty have testified in your presence under oath, and if he says something to you, so ratify him and belie them. Do not publicise anything against him which would disgrace him and destroy his magnanimity, for you will become those for whom Allah\textsuperscript{azwj} has Said in His\textsuperscript{azwj} Book: “[24:19] Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know”. 
Hadeeth about the One who is Born in Al-Islam

H 14574 - Sahl bin Ziyad, from Yaqoub bin Yazeed, from Abu Rabbahu bin Raf‘e Al-Huwaab Bin Musa, who has narrated the following:

Abu Ja‘far asws said: ‘The one born in Al-Islam as a free person, so he is an Arab, and the one who had a treaty for him and he kept to it, so he is a slave of the Rasool Allah aswsw, and the one who entered in Al-Islam willingly, so he is an emigrant’.

H 14575 - Ali bin Ibrahim, from Haroun Bin Muslim, from Mas‘adat Bin Sadaqa, who has narrated the following:

Abu Abdullah asws having said that: ‘The Rasool Allah aswsw said: ‘The one who goes through his mornings and evenings whilst having three things, so the bounties of the world are complete for him - the one who goes through his mornings and evenings with good physical health, security in his flock, and has his day’s provisions in his possession. So if he were to have the fourth, so the bounties in the world and the Hereafter would be complete for him, and it is Al-Islam’.

H 14576 - From him, from Haroun Bin Muslim, from Mas‘ada, who has narrated the following:

Abu Abdullah asws, from his asws father, asws having said to a man who spoke to him by a lengthy speech, so he asws said: ‘O you man who belittles the speech, and considers knowledge to be insignificant, know that Allah azwj did not Send His azwj Rasool as along with gold and silver, but He azwj Sent him aswsw by the speech. But rather, Allah azwj Majestic and Mighty Made Himself azwj Recognised to the creatures by the speech, and the evidence (pointing) towards Him azwj, and the Signs’. 

H 14577 - And by this chain:

29 out of 53
He said: ‘The Prophet said: ‘Allah Mighty and Majestic did not Create a creature except that He Commanded another one to overcome it, and that Allah Blessed and High, when He Created the deeper ocean, it prided itself and moved its waves and said, ‘Which thing can overcome me?’ So He Created the earth, so it (ocean) surfaced upon its back, and so it became submissive.

Then He said: ‘The earth prided itself and said, ‘Which thing can overcome me?’ So He Created the mountains and Established them as pegs upon its back, so it became submissive. Then the mountain prided itself over the earth, so it became bigger and stop it from swaying due to what is upon her. So the earth became submissive and stabilised. Then the mountain prided itself over the earth, so it became bigger and taller, and said, ‘Which thing can overcome me?’ So He Created the iron which cut it, and so the mountain calmed down and became submissive. Then the iron prided itself over the mountain and said, ‘Which thing can overcome me?’ So He Created the Fire which melted it, and so the iron became submissive.

Then the fire exhaled and gasped (blazed), and prided itself and said, ‘Which thing can overcome me?’ So He Created the water which extinguished it, and so it became submissive. Then the water prided itself and overflowed and said, ‘Which thing can overcome me?’ So He Created the wind which moved its waves and raised what was in its bottom, and restrained it from its direction, and so the water became submissive. Then the wind prided itself, raged and loosened its tails and said, ‘Which thing can overcome me?’ So He Created the human being who built shelters and tricked the wind by veiling himself from it and other, so the wind became humble.

Then the human being rebelled and said, ‘Who is stronger than me?’ So He Created the death for him, which defeated him, and so he became submissive. Then the death prided itself so Allah Mighty and Majestic Said: “Do not be proud, for will Slaughter you in between the two sects – the people of the Paradise and the people of the Fire, then will not Revive you ever, whether you return (repent) or you fear”.

And He also said: ‘And the forbearance overcomes the anger, and the mercy overcomes the harshness, and the charity overcomes the sins’. Then Abu Abdullah said: ‘There is more like this where one thing overcomes the other’. 30 out of 53
H 14578 – From him, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa, who has narrated the following:

Abu Abdullah\textsuperscript{asws} having said that: ‘A man came to the Prophet\textsuperscript{saww} and said to him\textsuperscript{saww}, ‘O Rasool Allah\textsuperscript{saww}, advise me’. The Rasool Allah\textsuperscript{saww} said to him: ‘So will you follow it if I\textsuperscript{saww} give advice to you?’ To the extent that he\textsuperscript{saww} said that to him three times, and during each of which the man said to him\textsuperscript{saww}, Yes, O Rasool Allah\textsuperscript{saww}. So the Rasool Allah\textsuperscript{saww} said to him: ‘So I\textsuperscript{saww} hereby advise you that whenever you feel like doing something, ponder over its consequences, if there is guidance for you, so do it, and if it is a straining for you, so abstain from it’.

H 14579 – And by this chain, who has narrated the following:

Imam\textsuperscript{asws} said that: ‘The Prophet\textsuperscript{saww} said: ‘Be merciful towards a mighty one who has been humbled, and a rich one who has become poor, and a scholar who is wasted in the era of the ignorant ones.’

H 14580 – And by this chain, he said:

I heard Abu Abdullah\textsuperscript{asws} saying to his\textsuperscript{asws} companions one day: ‘Do not find faults with the one who comes to you with his cordiality, and do not let him remain upon the sins which he is indulging in, for it is not from the morals of the Rasool Allah\textsuperscript{saww}, nor is it from the morals of his\textsuperscript{asws} friends.

He (the narrator) said, ‘And Abu Abdullah\textsuperscript{asws} said: ‘The best inheritance which the fathers can leave for their children is the etiquettes (discipline) and not the wealth, for the wealth goes away whilst the discipline remains’. Mas’adat (the narrator) said, ‘What is meant by the discipline is the knowledge’.

He (the narrator) said, ‘Abu Abdullah\textsuperscript{asws} said: ‘If there are two days left from your life, so make one of them for your manners to seek help for the day of your death’. So it was said to him\textsuperscript{asws}, ‘And what is that which is the help?’ He\textsuperscript{asws} said: ‘Good management of what you leave behind and what you order for’.
He (the narrator) said, ‘And Abu Abdullah asws wrote to a man: ‘In the Name of Allahazwj, the Beneficent, the Merciful. Having said that, so the hypocrite does not like that which makes the Believers to be happy, and the happy one is he who heeds the advice of the piety, even if the advice is meant for the others’.

H 14581 – Ali Bin Ibrahim, from his father, from Ali Bin Asbaat who said, ‘Informed me, some of our companions, from Muhammad Bin Muslim who said:

Abu Ja’far asws said: ‘O Ibn Muslim, the people are show-offs apart from you, and that is what you have concealed what Allahazwj Mighty and Majestic Loves, and has displayed what the people love, whilst the people have displayed what Allahazwj Mighty and Majestic is Angered by, and concealed what Allahazwj Loves. O Ibn Muslim, Allahazwj Blessed and High Sympathised with you, so Heazwj Made the Mut’a (Temporary marriage) (Permissible) instead of the (intoxicating) drinks’.

H 14582 – A number of our companions, from Sahl Bin Ziyad, from Muammar Bin Khallaad who said:

Abu Al-Hassan Al-Reza asws said to me: ‘Al-Ma’moun said to measws, ‘O Abu Al-Hassanasws, if youasws could write to some of the ones who are obedient to youasws in these areas in which their relationship with us is spoilt’. Iasws said to him: ‘O Chief of believers, if you fulfill (your commitment) to measws, Iasws would (fulfil myasws commitment) to you, but rather, Iasws have entered into this matter in which asws have been entered into, Iasws do not issue commands, nor do Iasws prohibit, nor do Iasws appoint anyone, nor do Iasws dismiss anyone, and this matter which Iasws have entered into has not increased anything for measws regarding the favours.

وَلَقَدْ كَتَبَ بِالدِّينِ وَكَتَبَ يَلْبِسُ فِي الْمُشْرِقِ وَالْمَغْرِبِ وَلَقَدْ كَتَبَ أَرْكَبُ حَمَارَيِّي وَأَمْرَيِّي فِي سَكَكِ النَّوْمِ وَمَا بَيْنَهَا أَمْرَيْنِ. And Iasws used to be in Al-Medina, and myasws letter would be established in the east and the west, and asws would ride upon myasws mule and pass by in the markets of Al-Medina, and there would be no one more prestigious than measws and there was none among them who would question measws for a need with the possibility of myasws fulfilling it, except that Iasws would fulfill it for him’. He said, ‘I will fulfill (my commitment) to youasws’.
H 14583 – Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah asws having said: ‘The Prophet saww said: ‘It is a right upon the Muslim if he intends to travel that he should let his brothers know about it, and it is a right upon his brothers that they should come to him (visit) when he comes back’.

H 14584 – And by this chain, who has narrated the following:

Imam asws said: ‘The Prophet saww said: ‘There are two qualities which the people are infatuated with – the health and the leisure’.

H 14585 – And by this chain, who has narrated the following:

Imam asws said: ‘Amir-ul-Momineen asws said: ‘The one who exposes himself for the accusation, so he should not blame the one who thinks bad about him, and the one who conceals his secret, would have the good in his hands (is secure from that)’.

H 14586 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Shazaan, who has narrated the following:

Abu Al-Hassan Musa asws having said: ‘My asws father asws said to me asws that in the Paradise is a river called Ja’far. On its right bank is a white pearl in which are a thousand castles. In each of the castles are a thousand castles for Muhammad saww and the Progeny asws of Muhammad saww. And upon its left bank is a yellow pearl, in which are a thousand castles. In each of the castles for Ibrahim asws and the Progeny asws of Ibrahim asws.

H 14587 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Hisham Bin Salim, who has narrated the following:

Abu Abdullah asws said: ‘No two groups of the people of falsehood ever confronted each other at all except that the victory was with the better one of them, while the other way round (opposite) being for the people of Al-Islam’.
H 14588 – From him, from Ahmad, from Ali Bin Hadeed, from some of our companions, who has narrated the following:

Abu Abdullah asws said: ‘It is inherent in the hearts to love the one who benefits it, and hate the one who harms it’.

H 14589 – Muhammad Bin Abu Abdullah, from Musa Bin Ummaan, from his uncle Al-Husayn Bin Isa Bin Abdullah, from Ali Bin Ja’far, from his brother Abu Al-Hassan Al-Musa asws having said:

‘My asws father grabbed my asws hand then said: ‘O my asws son asws’, my asws father asws grabbed my asws hand just as asws have grabbed your hand, and said: ‘My asws father asws grabbed my asws hand and said: ‘My asws son asws’, do good to everyone who seeks it from you asws, so if he was deserving of it then it has found its place, and if he was not deserving of it, then you asws were deserving of it, and if a man insults you from your asws right, then turn to your asws left. So if he offers his excuse for it, accept his excuse’.

H 14590 - Muhammad Bin Ya’hya, from Ahmad Bin Muhammad, from Ibn Mahboun from Al-A’ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajaal from Al-A’ala, from Muhammad Bin Muslim who said:

‘Abu Ja’far asws said to me: ‘Everything used to be water, and His aswj Throne was upon the water. So Allah aswj Commanded the water so the fire was ignited. Then He aswj Commanded the fire, so it was extinguished and from its smoldering a smoke arose. So Allah aswj Mighty and Majestic Created the Heavens from that smoke, and Allah aswj Mighty and Majestic Created the earth from the ashes. Then the water, and the fire, and the wind contended. So the water said, ‘I am the great army of Allah aswj’, and the fire said, ‘I am the great army of Allah aswj’, and the wind said, ‘I am the great army of Allah aswj’. So Allah aswj Mighty and Majestic Revealed unto the wind: “You are My aswj Great army’.
Hadeeth of Zaynab the Perfume Seller

H 14591 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najaaran, from Safwaan, from Halaf Bin Hammad, from Al-Husayn Bin Zayd Al-Hashimi, who has narrated the following:

Abu Abdullah 

said: ‘Zaynab the perfume seller came to the wives and the daughters of the Prophet saww, and she used to sell the perfume to them. The Prophet saww came over whilst she was among them. So he saww said: ‘You bring aroma to our saww house’. She said, ‘Your saww house is better in aroma due to your saww fragrance, O Rasool Allah saww’. He saww said: ‘When you sell, do it well and do not cheat, for it would be more pious and protective of the wealth’. She said, ‘O Rasool Allah saww, I did not come to sell anything, but rather I came to ask you saww about the Magnificence of Allah azwj Mighty and Majestic’. So he saww said: ‘Majestic is the Majesty of Allah azwj. I saww shall tell you about some of that’.

Then he saww said: ‘This earth with what is upon it, compared to that which is below it, it like a ring thrown in the desert, and these two with what is within them and what is upon them, compared to what is beneath them is like a ring thrown in the desert, and the third one, until it ends with the seventh’. And he saww recited this Verse: ’[65:12] Allah is He Who created seven firmaments and of the earth a similar number’. The seven earths (firmaments) along with all that is contained within it and what is on it are upon the back of the rooster, like a ring thrown in the desert. And the rooster has two wings to it – a wing in the east and a wing in the west, and its legs are on the fringes of it, and the seven (firmaments) and the rooster and all that is contained with these and whatever is on it, are upon a rock, like a ring thrown in the desert.

And the rock along with all that it contains, and all that is on it, are upon the back of the whale like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale along with that they contain and what is on them are upon the dark ocean like a ring thrown in the desert. And the seven (firmaments),
and the rooster, and the rock, and the whale, and the dark ocean are upon the outgoing air like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air are upon the soil (Al-Sarayy) like a ring thrown in the desert’. Then he\textsuperscript{aaww} recited this Verse: 

\textit{[20:6] To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil’}. Then the information about the soil (Al-Sarayy) is terminated.

And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air, and the soil (Al-Sarayy) along with all that these contain and whatever is on it, compared to the first sky is like a ring thrown in the desert. And all of this, and the sky of the world along with what is on it and what is contained within it, compared to that which is above it, is like a ring thrown in the desert. And these two skies and whatever these two contain, and what is on them, compared to what is above these two, are like a ring thrown in the desert. And these three, along with what is contained within them and whatever is on them, compared to the fourth, are like a ring thrown in the desert, (and it is like this) until it ends with the seventh.

And these and all that is contained within them and whatever is on them, compared to the ocean hidden from the people of the earth, is like a ring thrown in the desert. And these seven, and the hidden ocean, compared to the cold mountain are like a ring thrown in the desert’. And he\textsuperscript{aaww} recited this Verse: 

\textit{[24:43] And He sends down of the clouds that are (like) mountains wherein is hail’}. And these seven, and the hidden ocean, and the cold mountain, compared to the air which the hearts are confused about, are like a ring thrown in the desert. And these seven, and the hidden ocean, the cold mountain, and the air, compared to veils of the light are like a ring thrown in the desert.

And these seven, and the hidden ocean, and the cold mountain, and the air, and the veils of the light, compared to the Chair (Al-Kursy) are like a ring thrown in the desert’. And he\textsuperscript{aaww} recited this Verse: 

\textit{[2:255] His Throne (Chair) includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous’}. And these seven, and the hidden ocean, and the cold mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert’. And he\textsuperscript{aaww} recite this Verse: 

\textit{[20:5] The
Beneficent One, Who is established on the Throne”. (And in the report of Al-Hassan) – ‘The veils before the air about which the hearts are confused’.
HADEETH OF THE ONE WHO HOSTED THE Rasool Allahsaww AT AL-TAEF

H 14592 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Saleh, from Yazeed Al-Kunasy, who has narrated the following:

Abu Ja’farasws having said that; ‘The Rasool Allahsaww had stayed at one man’s house in Al-Taef before the Islamic era. He had honoured himsaww. So when Allahazwj Sent Muhammadsaww to the people, it was said to the man, ‘Do you know the one whom Allahazwj Mighty and Majestic has Sent to the people?’ He said, ‘No’. They said, ‘He’saww is Muhammad Bin Abdullahsaww, the orphan of Abu Talibas, and hesaww is the one whom stayed with you at Al-Taef on such and such a day. You had honoured himsaww.

Imamasws said: ‘The man went to the Rasool Allahsaww. He greeted himsaww, then said to himsaww, ‘Do yousaww recognise me, O Rasool Allahsaww?’ He’saww said: ‘And who are you?’ He said, ‘I am the lord of the house where yousaww stayed in at Al-Taef during the pre-Islamic period on such and such a day. I honoured yousaww. The Rasool Allahsaww said to him: ‘Welcome to you. Ask for your need’. So he said, ‘I ask yousaww for a hundred sheep along with its shepherd’. So the Rasool Allahsaww ordered for him what he had asked for, then said to hisasws companions: ‘What was it with this man that he did not ask mesaww what the elderly woman of the Children of Israel asked to Musasas?’ They said, ‘And what did the elderly woman of the Children of Israel ask to Musasas?’

So hesaww said: ‘Allahazwj Revealed unto Musasas that: “Carry the bones of Yusufas from Egypt, before youas leave from it, to the Holy land in Syria”. Musasas asked about the grave of Yusufas. An old man came up and said, ‘If there is anyone who would recognise hisas grave it would be such and such a woman. So Musasas sent for her. When she came, hesas said: ‘Do you recognise the place of the grave of Yusufas?’ She said, ‘Yes’. Point it out to meas and you can have whatever you ask for. “
She said, ‘I will not point it out to you except under my command’. He asws said: ‘For you is the Paradise’. She said, ‘No, except by my command on you asw’. So Allah asws Mighty and Majestic Revealed unto Musa asws: “It is not a great thing to you asws for it to be by her command”. So Musa asw said to her: ‘For you is the command’. She said, ‘My command is that I should be with you asw, in your level which you asw would be upon, on the Day of Judgement, in the Paradise’. So the Rasool Allah asws said: ‘What was it with this (man) that he did not ask me asw for what the elderly woman of the Children of Israel asked for?’

H 14593 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan who said: I heard Abu Abdullah asws saying: ‘There was a woman from the Helpers who had cordiality with us asw the People asws of the Household, and used to frequently pledge her allegiance to us asws, and Umar Bin Al-Khattab met her one day whilst she was on her way to us asws. He said to her, ‘Where are you headed, O elderly woman of the Helpers?’ She said, ‘I am going to the Progeny asws of Muhammad asaww to greet them asws, and renew my allegiance with them asws, and give their asws rights to them asws.

So Umar said to her, ‘Woe be unto you! There are no rights for them asws today, neither from you nor from us. But rather, there used to be rights for them during the era of the Rasool Allah asaww. As for today, there are no rights for them asws, so leave’. So she left until she came up to Umm Salmaar. Umm Salmaar asw said to her, ‘What was it that delayed you in coming to us asw?’ So she said, ‘I met Umar Bin Al-Khattaab’, and she informed her asw of what she had said to Umar and what Umar had said to her’. So Umm Salmaar asw said to her, ‘He lied. The rights of the Progeny asws of Muhammad asaww have not stopped. They are Obligatory upon the Muslims up to the Day of Judgement’.

H 14594 – Ibn Mahboub, from Al-Haris Bin Muhammad Bin Al-No’man, from Bureyd Al-Ajaly who said:
‘I asked Abu Ja’far asws about the Statement of Allah azwj Mighty and Majestic: “[3:170] and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve”. He asws said: ‘By Allah azwj! These are our asws Shiites, when their souls will arrive in the Paradise, and they will be Welcomed honourably from Allah azwj Mighty and Majestic, they would come to know and be convinced that they were upon the ‘حق’ Just, and upon the Religion of Allah azwj Mighty and Majestic, and they would receive the good news of the ones whom they had left behind from their brethren from the Believers. There would be no fear to come upon them, nor would they be in any grief’.

H 14595 – From him, from his father, from Ibn Mahboub, from Abu Ayub, from Al-Halbi who said:

I asked Abu Abdullah asws about the Statement of Allah azwj Mighty and Majestic: “[55:70] In them are goodly things, beautiful ones”, said: ‘These would be the righteous believing women, who had recognised (Al-Wilayah)’. I said, “[55:72] Pure ones (Houries) confined to the pavilions”. He asws said: ‘The Houries like protected eggs, preserved in the tents of the pearls, and the sapphire, and the coral. For every tent would be four doors, and on every door would be seventy veiled ones, and there will be coming them. Prestige from Allah azwj every day for giving good news to the Believers these (Houries)’.

H 14596 – Ali Bin Ibrahim, and a number of our companions, from Sahl Bin ziyad altogether, from Muhammad Bin Isa, from Yunus, from Abu Al-Sabbah Al-Kanany, from Al-Asbagh Bin Nabata who said:

Amir-ul-Momineen asws said: ‘For the sun there are three hundred constellations. Each of the constellations from these is like an island from the islands of Arabia. So it descends upon a constellation from these each day. So when it disappears, it ends up to the limits beneath the Throne. It does not stop prostrating until the next day. Then it returns to the place of its rising, and with it are two Angels who hail with it and turn its face towards the people of the sky reversing it from the people of the earth. And had it faced the people of the earth, it would have burnt down the earth and the ones upon it due to the intensity of its heat. And the meaning of its prostration is what the Glorious and the High has Said: “[22:18] Do you not see that Allah bow in worship all things that are in the heavens and on earth, the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind?”’
14597 - "Nothing came out from me, nor did I ever bring anything out from these to sit with them and narrate from them. So passer-by passes by, so he says, 'They are."

Muhammad asws Bin Ali asws narrated seventy Ahadeeth to me which he asws never narrated to anyone at all, and I never narrated these to anyone ever. So when Muhammad asws Bin Ali asws passed away (martyred), it became heavy upon my neck, and my chest was constricted by it, so I came up to Abu Abdullah asws and said, 'May I be sacrificed for you asws, your asws father asws narrated seventy Ahadeeth to me from which nothing came out from me, nor did I ever bring anything out from these to anyone, and he asws ordered me to keep these as a secret. This has become heavy upon my neck and my chest has been constricted by it, so what is your asws order for me?" He asws said: 'O Jabir! If some of that constricts your chest, go to the cemetery asws and dig up a ditch, then enter your head inside it and say, 'Muhammad asws Bin Ali asws narrated to me with such and such', then cover it up. The earth will keep it as a secret for you'.

Qal Ban: Fughla milad fa'afa'afa'afa onna. Ma kalat ahd e. Ma amsahabu e. "Nahin bani ziya e. Imsahabil bani mahran."

Jabir said, 'I did that, so it became lighter upon me from what I had been under'. A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mahraan (have narrated) similar to this.

14598 - "Nothing came out from me, nor did I ever bring anything out from these to sit with them and narrate from them. So passer-by passes by, so he says, 'They are more evil than this one'. So if there reaches you from them what you dislike, express your abhorrence to them, and forbid them. That would be better for you and for me asws.

Abu Abdullah asws said: 'I hold the innocent ones among you to be responsible for the sins of the morbid ones. And why should I asws not do so, and there reaches you from that (evil) man which shames you as well as shames me asws, but you are (still like to) sit with them and narrate from them. So passer-by passes by, so he says, 'They are more evil than this one'. So if there reaches you from them what you dislike, express your abhorrence to them, and forbid them. That would be better for you and for me asws.

14599 - Sahl Bin Ziyad, from Amro Bin Usman, from Abdullah Bin Al-Mugheira, from Talha Bin Zayd, who has narrated the following:
Abu Abdullah\textsuperscript{asws} regarding the Statement of the High\textsuperscript{azwj}: \textit{“[7:165] So when they neglected what they had been reminded of, We delivered those who forbade evil”}. He\textsuperscript{azwj} said: ‘There were of three types – A type who were with the commands and they commanded others, so they were Rescued; and a type who were with the commands but they did not command others, so they were metamorphosed as particles; and a type who were not with the command and did not command others, so they perished’.

\section*{H 14600} – From him, from Ali Bin Asbaat, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim who said:

Abu Abdullah wrote to the Shiites: ‘Let those who are elderly from among you be sympathetic, and prohibit the ignorant ones and the seekers of leadership, or else you will all be affected by my\textsuperscript{asws} curse’.

\section*{H 14601} – Muhammad Bin Abu Abdullah, and Muhammad Bin Al-Hassan, altogether from Saleh Bin Abu Hammaad, who has narrated the following:

Abu Abdullah\textsuperscript{asws} said that: ‘Allah\textsuperscript{azwj} Mighty and Majestic Made two governments for the Religion. The government of Adam\textsuperscript{as} and the government of Iblees\textsuperscript{as}. The government of Adam\textsuperscript{as} is the government of Allah\textsuperscript{azwj} Mighty and Majestic. So if Allah\textsuperscript{azwj} Mighty and Majestic Intends to be worshipped publicly, He\textsuperscript{azwj} Makes apparent the government of Adam\textsuperscript{as}, and if He\textsuperscript{azwj} Intends that He\textsuperscript{azwj} should be worshipped in secret, it would be the government of Iblees\textsuperscript{as}. So the broadcaster of what Allah\textsuperscript{azwj} has Intended to be a secret, is a renegade from the Religion’.
HADDEETH ABOUT THE PEOPLE ON THE DAY OF JUDGEMENT

Abu Ja’far,asws having said: ‘O Jabir! When it will be the Day of Judgement Allahazwj Mighty and Majestic will gather the former ones and the later ones for the Decisive Speech (Fasl Al-Khitab). The Rasool Allahsaww will be Called, and Amir-ul-Momineenasws will be Called. So the Rasool Allahsaww would be clothed in a green garment which would illuminate what is in between the east and the west, and Alliasws would be clothed with the like of it. And the Rasool Allahsaww would be clothed in a rosy garment which would illuminate what is in between the east and the west, and Aliasws would be clothed with the like of it. Then theyasws would both ascend wearing these.

Then weasws will be Called, and the Accounting of the people would be handed over to usasws. By Allahazwj, weasws are the ones whoasws would be making the people of the Paradise enter into the Paradise and the people of the Fire into the Fire. Then the Prophetsas would be Called, and they will be standing in two rows in front of the Throne of Allahazwj Mighty and Majestic until weasws are free from the Accounting of the people.

So when the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the Lordazwj of the Honour will send Aliasws who would descend them to their places in the Paradise and get them married, for Aliasws, by Allahazwj, is the one whoasws will perform the marriages of the people of the Paradise in the Paradise. And that Prestige is not for anyone other than himasws from Allahazwj and a Preference which Allahazwj has Preferred himasws by and Bestowed upon himasws. By Allahazwj, heasws is the one whoasws will make enter the people of the Fire into the Fire, and heasws is the one whoasws will close the Doors of the Paradise when the people of the Paradise have entered into it, because the Doors of the Paradise are under hisasws control and the Doors of the Fire are under hisasws control"
14603 - علي بن إبراهيم عن صالح بن السنيدي عن جعفر بن يشير عن عنيسة عن أبي عبد الله (عليه السلام) قال:

سمعته يقول: خالدوا الناس فإن لم تفع好吧 علي وقاطمة (عليها السلام) في السر لم يفعلكم في الدنيا.

H 14603 – Ali Bin Ibrahim, from Saleh Bin Al-Sindy, from Ja’far Bin Basheer, from Anbasat, who has narrated the following:

Abu Abdullahasws, said, ‘I hear himasws saying: ‘Intermingle with the people, for if the love for Allasws and Fatimaasws does not benefit you in the privacy, it will not benefit you publicly’.

14604 - جعفر عن عنيسة عن أبي عبد الله (عليه السلام) قال: إن الله عز ذكره إذا أرد فذرة فدولة قول أمير الفلكن.

فأسرع المستر كافانت على مقدار ما يريده.

H 14604 – Ja’far, from Anbasat, from Abu Abdullaahasws having said:

‘Beware of mentioning Allasws and Fatimaasws (in front of others) for there is nothing more hateful to them than the speaking of Allasws and Fatimaasws.

14605 - جعفر عن عنيسة عن جابر عن أبي جعفر (عليه السلام) قال: إن الله عز ذكره إذا أرد فذرة فدولة قول أمير الفلكن.

فأسرع المستر كافانت على مقدار ما يريده.

H 14605 – Ja’far, from Anbasar, from Jabir, from Abu Ja’farasws having said that:

‘If Allahazwj Intends to Terminate the affairs of a people, Heazwj Commands the orbit to be Accelerated, in accordance to what Heazwj Intends’.

14606 - جعفر بن يشير عن عمرو بن عنمان عن أبي عبد الله (عليه السلام) قال: لن يسلمأن بن خالد بن علي أبي عبد الله (عليه السلام) فإنه كان له شئ من خالد بن خالد بن علي وأبي عبد الله (عليه السلام).

H 14606 – Ja’far Bin Basheer, from Amro Bin Usmaal, from Abu Shibal who said:

‘I and Suleyman Bin Khalid came up to Abu Abdullahasws. Suleyman Bin Khalid said to himasws, ‘The Zaydiites (a sect) are a people who are well known, and tried, and famous among the people, and there is none in the earth who is more praised and more beloved to them than youasws are. So I see that if youasws can be closer to them and bring them closer to youasws, then youasws should do so (lead them as an Imamasws).’ So heasws said: ‘O Suleyman Bin Khalid! If those fools are intending that they would prevent usasws from ourasws Knowledge, to go to their ignorance, then they are not welcome. However, if they had heeded ourasws words, and would have waited for ourasws Command, then there would be nothing wrong with it’.

14607 - علة من أصحابنا عن سهل بن زياد عن ابن محروم عن ذكره عن أبي عبد الله (عليه السلام) قال:قطعه:

شهبُ نُعَلِيَ أَبِي عبد الله (عليه السلام) هُوَ في جَنَّةِ فِي جَنَّةٍ بِشْعَرْهُ يَشْجَعُهُ بِذِيْلَةٍ قَالَ أَسْلَمَ عَلَىْكَ شَعْبُكَ قَالَ صَاحِبَ

H 14607 – A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from the one whom he mentioned, who has narrated the following:
Abu Abdullah asws said, ‘A strip of the slipper of Abu Abdullah asws broke whilst he asws was in a funeral. So a man came with his strip for his asws slipper (as a replacement). He asws said: ‘Hold on to your strip, for the patience is foremost for the people in misfortune’.

H 14608 – Sahl Bin Ziyad, from Ibn Fazzaal, from the one whom he mentioned, who has narrated the following:

Abu Abdullah asws having said: ‘The cupping in the head is beneficial from every illness except for the death, and ‘Shibir’ (the length of an extended palm) from both the eyebrows to where his thumb reaches’ (centre of the head). Then said: ‘Like here’.

H 14609 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marouk Bin Ubyeid, from Rafa’at, who has narrated the following:

Abu Abdullah asws having said: ‘Do you know, O Rafa’at, why the “momin” Believer is called ‘Momin’? I said, ‘I do not know’. He asws said: ‘Because he entrusts himself to Allah aswjt Might and Majestic, so Allah aswjt Authorises safety for him’.

H 14610 – A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzaal, from Hanaan, who has narrated the following:

Abu Abdullah asws said: ‘It does not matter whether the hostile one (Al-Nasibi) Prays or commits adultery (it’s the same), and this is the Verse which has been Revealed regarding them: “[88:3] Labouring, (hostile one) [88:4] Entering into burning fire”.

H 14611 – Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Muhammad Bin Marazim and Yazeed Bin Hammaad altogether from Abu Abdullah Bin Sinan in what I think he narrated, who has narrated the following:

1 Where ‘Tatbeer’ is performed
Abu Abdullah asws having said: ‘If someone who is not a friend of Ali asws came to Al-Furataat and there was clear water on both his sides whilst he lowers his palms to take it by his hands, and says, ‘In the Name of Allah azwj, and when he is free from that he says, ‘Praise be to Allah azwj, it would be like (drinking) gushing blood or flesh of the swine’. (In another Hadith if a Momin drinks water like this it would keep on praising Allah in his stomach as long as it stays there).

H 14612 — Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man he mentioned, from Suleyman Bin Khalid who said:

‘Abu Abdullah asws said to me: ‘What did you do to my asws uncle Zayd?’ I said, ‘They were guarding him, so when the people dispersed, we took his body and buried him in on a cliff on the shores of Al-Furataat. When it was the morning, the horsemen came looking for him, so they found him and burnt his body’. He asws said: ‘So why did you not tie iron to him and throw him in Al-Furataat? Greetings of Allah azwj be upon him, and Curse of Allah azwj be upon his killers’.

H 14613 — A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Al-Washa, from the one whom he mentioned, who has narrated the following:

Abu Abdullah asws having said that: ‘Allah azwj Gave Permission for the destruction of the Clan of Umayya seven days after their burning of the body of Zayd’.

H 14614 — Sahl Bin Ziyad, from Mansour Bin Al-Abbas, from the one whom he mentioned, from Ubeyd Bin Zurara, who has narrated the following:

Abu Abdullah asws said that: ‘Allah azwj Protects the one who protects His azwj friend’.

H 14615 — Sahl Bin Ziyad, from Ibn Sinan, from Sa’daan, from Sama’at who said:

I was seated with Abu Al-Hassan the First asws, and the people were in the circumambulation (Tawaaaf) in the middle of the night, so he asws said: ‘O Sama’at! To us asws is the eventual return of these people and on us asws is their Accounting. So there is none from their sins between them and Allah azwj Mighty and Majestic, but it
has been Ordained by Allahazwj for it to be left to usasws so weasws will respond to that, and there is nothing between them and the people, but they should ask it from usasws and Iasws will respond to that, and Allahazwj Mighty and Majestic would Recompense them for it'.

H 14616 – Sahl Bin Ziyad, from Mansour Bin Al-Abbas, from Suleyman Al-Musattaq, from Saleh Al-Howl who said:

I heard Abu Abdullahasws saying: 'The Rasoolasww established brotherhood between Salmanasr and Abu Dharrasr, and stipulated a condition upon Abu Dharrasr that heasr would not disobey Salmanasr (as a younger to an elder brother).

H 14617 – Sahl Bin Ziyad, from Ibn Mahboub, from Khataab Bin Muhammad, from Al-Haris Bin Al-Mugheira, who has narrated the following:

Abu Abdullahasws met me in a road of Al-Medina, so heasws said: 'Who is that? Is it Haaris?' I said, 'Yes'. Heasws said: 'But Iasws shall dump the sins of your foolish ones upon your knowledgeable ones'. Then heasws passed by. So I came up to himasws and sought permission to see himasws. I said, 'Youasws met me and youasws said, Iasws shall dump the sins of your foolish ones upon your knowledgeable ones', and that was a great matter upon me'. So heasws said: 'Yes. What prevented you when it reached you from the man among you what you dislike, as it enters hurtful feelings to usasws (you should) go to him and reproach him, and correct it (his wrong doings), and speak to him in eloquent words'? I said to himasws, 'May I be sacrificed for youasws, if he does not obey us and does not accept from us?' So heasws said: 'Flee from him, and avoid their gatherings' (stop accompanying him).

H 14618 – Sahl Bin Ziyad, from Ibrahim Bin Uqba, from Sayaabat Bin Ayyoub, and Muhammad Bin Al-Waleed, and Ali Bin Asbaat with an unbroken chain going up to Amir-ul-Momineenasws having said that:

Amir-ul-Momineenasws said that: 'Allahazwj will Punish six (types of people) for six (matters) – the Arabs for the prejudice, and the landlords for the arrogance, and the rulers for the tyranny, and the jurists for the jealousy, and the merchants for the fraud, and the villagers for the ignorance'.

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Abu Abdullah\textsuperscript{asws} said: ‘There was nothing more beloved to the Rasool Allah\textsuperscript{saww} than to remain fearful and hungry for the Sake of Allah\textsuperscript{azwj} Mighty and Majestic’.

Abu Abdullah\textsuperscript{asws} said: ‘Whenever Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} used to take the Book of Ali\textsuperscript{asws}, he\textsuperscript{asws} would look into it and say: ‘Who can endure this, who can endure this?’ Then he\textsuperscript{asws} said: ‘Who would act upon it, and when he\textsuperscript{asws} would stand for the Prayer, his\textsuperscript{asws} colour would change to the extent that it would become apparent in his\textsuperscript{asws} face, and no one can endure the actions of Ali\textsuperscript{asws} from his\textsuperscript{asws} sons\textsuperscript{asws} from after him\textsuperscript{asws} except for Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}.

I heard Abu Abdullah\textsuperscript{asws} saying that a friend of Ali\textsuperscript{asws} does not eat except for the Permissible because his Master\textsuperscript{asws} was like that, and the friend of Usman does not care whether he eats the Permissible or the Prohibited because his master was like that’.

He (the narrator) said, ‘Then he\textsuperscript{asws} returned to the mention of Ali\textsuperscript{asws}, so he\textsuperscript{asws} said: ‘But, by the One Who\textsuperscript{azwj} Took his\textsuperscript{asws} soul, he\textsuperscript{asws} did not eat anything Prohibited in the world, be it little or a lot, until he\textsuperscript{asws} departed from it. And there were not presented to him\textsuperscript{asws} two matters both of them in obedience to Allah\textsuperscript{azwj} except that he\textsuperscript{asws} chose the more difficult one of the two for his\textsuperscript{asws} body, and there did not descend any difficulty upon the Rasool Allah\textsuperscript{saww} at all except that he\textsuperscript{asws} faced it, being relied upon for it. And no one from this community can endure the deeds of the Rasool Allah\textsuperscript{saww} after him\textsuperscript{asws} apart from him\textsuperscript{asws}’.

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And he asws would work like a man as if he could see into the Paradise and the Fire, and he asws had freed one thousand slaves from his asws wealth. All of that was from what he asws had worked by his asws own hands, making his asws forehead perspire for the Sake of Allah aswz Mighty and Majestic, seeking to be free from the Fire. And there was no meal for him asws except for the vinegar and oil, and the sweetness of the dates if he asws could find them. And his asws clothing was the cotton. If he asws found extra in his clothes, he asws would call for the scissors and cut it off.

I was present at the evening meal of Ja'far Bin Muhammad asws during the summer. A tray of bread was brought to him asws, and a bowl of porridge and boiling meat. So he asws extended his hand towards it and found it to be hot. Then he asws raised his asws hand and said: ‘We asws seek Refuge with Allah aswz from the Fire, we asws seek Refuge with Allah aswz from the Fire. We are not strong enough (to bear this), so how can we (bear the Fire of Hell)?’ And he asws went on repeating these words until it was possible to (touch) the bowl. So he asws placed his asws in it (the hot food in front of him asws), and we placed our hands in it (our portion) when it was possible. So he asws ate, and we ate with him asws.

Then the (food) from the food-mat was taken away. So he asws said: ‘O young boy, bring us something’. So he came with the dates on a platter. I extended my hand, and there were dates, so I said, ‘May Allah aswz Keep you asws well, this is the time (season) for the grapes and the apples’. He asws said: ‘these are the dates’. Then he asws said: ‘Take this and bring us something’. So he came up with dates (another variety of dates). I extended my hand and said, ‘these are dates’. He asws said: ‘It is good’.

H 14623 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Wahab, who has narrated the following:

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Abu Abdullah<sup>asws</sup> said: ‘The Rasool Allah<sup>saww</sup> did not eat whilst leaning, since he<sup>saww</sup> was Sent by Allah<sup>azwj</sup> Mighty and Majestic, up to his<sup>saww</sup> passing away. He<sup>saww</sup> was modest for the Sake of Allah<sup>azwj</sup> Mighty and Majestic, and no one ever saw his<sup>saww</sup> knees is a gathering at all. And the Rasool Allah<sup>saww</sup> did not shake hands with a man at all by pulling his<sup>saww</sup> hand from his hand until the man would pull his own hand from his<sup>saww</sup> hands. The Rasool Allah<sup>saww</sup> did not recompense anyone with evil at all. Allah<sup>azwj</sup> the High Said to him<sup>saww</sup>: “[23:96] Repel evil by what is best”, so he<sup>saww</sup> did it.

And he never denied any beggar at all. If he<sup>saww</sup> had it with him<sup>saww</sup> he<sup>saww</sup> would give it, or else he<sup>saww</sup> would say: ‘Allah<sup>saww</sup> will Give it’. And he<sup>saww</sup> did not Give anything at all on the Authorisation of Allah<sup>azwj</sup> Mighty and Majestic except that Allah<sup>azwj</sup> Authorised that for him<sup>saww</sup> even if it was the Paradise, Allah<sup>azwj</sup> Mighty and Majestic Authorised that for him<sup>saww</sup>.

He<sup>asws</sup> said: ‘And his<sup>saww</sup> brother (Ali<sup>asws</sup>) from after him<sup>saww</sup>, by the One Who<sup>azwj</sup> Took his<sup>saww</sup> soul, did not eat anything at all Prohibited in the world until he<sup>asws</sup> exited from it. By Allah<sup>azwj</sup>, if two matters were presented to him<sup>asws</sup> in both of which was the obedience to Allah<sup>azwj</sup> Mighty and Majestic, he<sup>asws</sup> would take the one which was more difficult upon his<sup>asws</sup> body. By Allah<sup>azwj</sup>, he<sup>asws</sup> freed a thousand slaves for the Sake of Allah<sup>azwj</sup> Mighty and Majestic, from the work of his<sup>asws</sup> own hands. By Allah<sup>azwj</sup>, no one could endure the deeds of the Rasool Allah<sup>saww</sup> after him<sup>saww</sup> apart from him<sup>asws</sup>. By Allah<sup>azwj</sup>, there did not descend upon the Rasool Allah<sup>saww</sup> any (difficulty) at all except that he<sup>asws</sup> was the foremost in facing it, being a reliable one from him<sup>saww</sup> for it. And whenever the Rasool Allah<sup>saww</sup> sent him<sup>asws</sup> with his<sup>saww</sup> flag, so Jibrael would fight on his<sup>asws</sup> right and Mikael on his<sup>asws</sup> left. Then he<sup>asws</sup> would not return until Allah<sup>azwj</sup> Mighty and Majestic Granted victory to him<sup>asws</sup>.

H 14624 – A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammaad Bin Usmaan, from Zayd Bin Al-Hassan who said:

I heard Abu Abdullah<sup>asws</sup> saying: ‘Ali<sup>asws</sup> was the most similar to the Rasool Allah<sup>saww</sup> in the partaking of food and manners. And he<sup>asws</sup> used to eat the bread and the oil whilst (he<sup>asws</sup> would feed) the people with the bread and the meat’.

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He\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} used to fetch the water and the firewood, and Fatima\textsuperscript{asws} used to grind, and knead, and bake, and stitch. She\textsuperscript{asws} was of the most beautiful of face from the people, with cheeks like two roses, may Greetings be upon her\textsuperscript{asws}, and upon her\textsuperscript{asws} father\textsuperscript{as}, and her\textsuperscript{asws} husband\textsuperscript{asws}, and her\textsuperscript{asws} purified children\textsuperscript{asws}.

\num{14625} – Sahl Bin Ziyad, from Al-Rayyaan Bin Al-Salt, from Yunus who said:

Abu Abdullah\textsuperscript{asws} said that: ‘Allah\textsuperscript{azwj} Mighty and Majestic never Sent a Prophet\textsuperscript{as} at all except that he\textsuperscript{as} would have a clear ‘Seal of Prophet-\textsuperscript{hood} and Allah\textsuperscript{azwj} did not Send a Prophet\textsuperscript{as} at all until he\textsuperscript{as} accepts the Decision of Allah at the Start (About the First ‘Al-Noor’-Mohammed\textsuperscript{ar} and Aley Mohammed\textsuperscript{asws}).

\num{14626} – Sahl, from Yaqoub Bin Yazeed, from Abdul Hameed, from the one whom he mentioned, who has narrated the following:

Abu Abdullah\textsuperscript{asws} said: ‘When they frightened the she-camel of the Rasool Allah\textsuperscript{as}, the she-camel said to him\textsuperscript{as}, ‘By Allah\textsuperscript{azwj}, I will not move one foot from the other even if they cut me into pieces and pieces’.

\num{14627} – Ali Ibn Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed altogether from Hammad Bin Isa, from Ibrahim Bin Umar, from a man, who has narrated the following:

Abu Abdullah\textsuperscript{asws} having said: ‘our\textsuperscript{asws} matter (treatment of people towards us) is like that of the Children of Yaqoub\textsuperscript{as} (towards him\textsuperscript{as}) until Allah\textsuperscript{azwj} Judges between us\textsuperscript{asws} and His\textsuperscript{azwj} creatures’.

\num{14628} – Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ismail Bin Quteyba, from Hafs Bin Umar, from Ismail Bin Muhammed, who has narrated the following:

Abu Abdullah\textsuperscript{asws} said that: ‘Allah\textsuperscript{azwj} Mighty and Majestic has said; “I\textsuperscript{azwj} do not Accept every wise statement, but rather I\textsuperscript{azwj} Accept his wish and his concern, for if his wish and his concern is within My\textsuperscript{azwj} Pleasure, I\textsuperscript{azwj} Makes his concern to be an Extolling of Holiness and a Glorification’.

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H 14629 – Sahl Bin Ziyad, from Ibn Fazzaal, from Sa’albat Bin Maymoun, from Al-Tayyaar, who has narrated the following:

Abu Abdullah asws regarding the Statement of Allahazwj Mighty and Majestic: “[41:53]
We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth?”. Heasws said: ‘Submerging (in the ground), and metamorphosis, and stoning’. I said, ‘What about “until it will become quite clear to them”? ’ Heasws said: ‘Leave that. That is the rising of the Rising One (Al-Qaimasws)’.

H 14630 – Sahl Bin Ahmad, from Abu Salmah, from Abdullah Bin Jabal, from Is’haq Bin Ammaar, and Ibn Sinan, and Sama at, from Abu Baseer, who has narrated the following:

Abu Abdullah asws said: ‘The Rasool Allahsaww said: ‘Obedience to Allah is humbleness and disobedience to him is blasphemy with Allahazwj’. It was said, O Rasool Allahsaww, how can obedience to Allahasws be humbleness and disobedience to himasws be blasphemy with Allahazwj?’. So heasww replied: ‘Allahasws carries you all upon the ‘truth’. Just, so if you obey himasws it would make you humble, and if you were to disobey himasws, you would have blasphemed against Allahazwj’.

H 14631 – From him, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabal, from Is’haq Bin Ammaar or someone else who said:

Abu Abdullahasws said: ‘Weasws are the Clan of Hashimsaww, and ourasws Shiites are the Arabs, and the rest of the people are Bedouins’.

H 14632 – Sahl, from Al-Hassan Bin Mahboub, from Hanaan, from Zurara who said:

Abu Abdullahasws said: ‘Weasws are Masters, and ourasws Shiites are the privileged ones, and the rest of the people like of infidels’.
H 14633 – Sahl, from Al-Hassan Bin Mahboub, from one of his men, who has narrated the following:

Abu Abdullah\textsuperscript{asws} said: ‘It is as if I\textsuperscript{asws} am with Al-Qaim\textsuperscript{asws} ascended upon the Pulpit of Al-Kufa having a gown from which he\textsuperscript{asws} takes out a sealed letter sealed with a golden seal. So he\textsuperscript{asws} opens it and reads it out to the people. They run away from him\textsuperscript{asws} like the frightened sheep. So there does not remain any except for the heads (commanders). So he\textsuperscript{asws} speaks by a speech and they do not find a shelter until they return back to him\textsuperscript{asws}. And I\textsuperscript{asws} know of the speech that he\textsuperscript{asws} will be speaking by’.

قال الحكمة ضالة المؤمن فحيثما وجد أحدهكم ضالتة فليلدها.

H 14634 – Sahl Bin Ziyad, from Bakr Bin Saleh, from Ibn Sinan, from Amro Bin Shimr, who has narrated the following:

Abu Abdullah\textsuperscript{asws} said: ‘The wisdom is the objective of the believer, so wherever one of you finds his objective, so he should take it’.

H 14635 – Sahl Bin Ziyad, from Yaqoub Bin Yazeed or someone else, from Sulayman the write of Ali Bin Yaqtyeen, from the one whom he mentioned, who has narrated the following:

Abu Abdullah\textsuperscript{asws} said that: ‘Al-Ash’as Bin Qays is a participant in the blood (killing) of Amir-ul-Momineen\textsuperscript{asws}, and his daughter Jo’da poisoned Al-Hassan\textsuperscript{asws}, and his son Muhammad is a participant in the blood (killing) of Al-Husayn\textsuperscript{asws}’. 
الكافي

AL-KAFI

المجلد الثامن

Volume 8

Part V

للمحدث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة الإسلام الكليني المتوفي سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni

Well known as ‘The trustworthy of Al-Islam Al-Kulayni’

Who died in the year 329 H

كتاب الرُّوَضَةِ

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H 14636 – Ali Bin Ibrahim, from Saleh Bin Al-Sindy, from Ja’far Bin Basheer, from Sabhaah Al-Haza’, from Abu Asama who said:

‘I accompanied Abu Abdullah asws. He asws said to me: ‘Read’. So I opened a Chapter from the Quran and recited it. He asws became soft-hearted and wept, then said: ‘O Abu Asama! Nurture your hearts by the Mention of Allah azwj Mighty and Majestic, and be cautious of the instigation, for it comes upon the heart once or for many hours of doubt in the morning when there is neither belief nor disbelief in the heart, like a worn out piece of cloth or the decayed bone.

O Abu Asama! Is it not that sometimes you inspect your heart, so you neither remember neither any good nor any evil by it, and nor do you know where it is?’ He asws said: ‘Yes, it has happened to me, and I have seen it happen to the people’. He asws said: ‘Yes, everyone is exposed to it. So if it is like that remember Allah azwj Mighty and Majestic, and be cautious of the instigation, for if He asws Intends good for a servant, Instigates belief, and if He asws Intends by it other than that, Instigates other than that’. I said, ‘What is other than that, may I be sacrificed for you asws, what is it?’ He asws said: ‘If He aszw Intends infidelity, infidelity is instigated’.

H 14637 – A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Al-Magra’a, from Zayd Al-Shahaam, from Amro Bin Saeed Bin Hilal who said:

‘I said to Abu Abdullah asws, ‘I hardly ever meet you asws after years, so advise me with something that I can take to it’. He asws said: ‘If asws advise you to fear Allah azwj, and be truthful in (narrating) the Hadeeth, and the piety, and strive hard [Ijtihad for your affairs]. And know that he who has not piety with him would not benefit from his hard work (in submission to Allah azwj)’. 
And beware of the craving desires of your ‘Nafs’ that (tempt you to have) which is with the one above you, hence restrain from that. Allahazwj Mighty and Majestic has Said to Hisaszw Messengerasww: “[9:55] Let not then their property and their children excite your admiration”, and Allahazwj Mighty and Majestic Said to Hisaszw Messengerasww: “[20:131] And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendour of this world’s life”. So if you are scared of that, remember the example of the Rasool Allahsaww, for hissaww meal was of barley (bread) and sweetness of the dates, and hissaww fire (for heat) was from twigs of the palm tree, if he saww found them. And if you are in hardship, remember the hardships of the Rasool Allahsaww, for the creatures (people) have never been afflicted with the like of what he saww had been afflicted with, at all’.

H 14638 – A number of our companions, from sahl Bin Ziyad, from Ibn Mahboub, from Al-Hassan Bin Al-Sarayy, from Abu Maryam, who has said the following:

Abu Ja’farasws said: Iasws heard Jabir Bin Abdullah saying that, ‘The Rasool Allahsaww passed by us one day whilst we were in our group, and hesaww was upon hissaww mule, and that was when hesaww was returning from the Farewell Pilgrimage. Hesaww paused near to us and greeted us. We returned hissaww greeting.

Then hesaww said: ‘From what Iasws see, love of the world have overcome many from the people to the extent that as if the death in this world has been Ordained to come upon other than them, and as if the truth in this world has been obligated on other than them, and to the extent that as if they had never heard nor seen the news of the death of those who lived before them, even though their own path is the path of the people on a journey. After a short while they will be returning to their homes, their tombs, and their inheritors would be consuming their legacies thinking that they would now be living forever after those ones. Alas! Alas! The later ones do not take a lesson from the former ones. They have become ignorant and forgotten all the Advice in the Book of Allahazwj and feel safe from all the evil consequences of the bad deeds and do not fear the descent into the grave and the events that are to occur.

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1 heart
Tooba (Goodness)\textsuperscript{2} is for the one who occupies himself in the fear of Allah\textsuperscript{azwj} Mighty and Majestic rather than fear of the people. Tooba (Goodness) is for the one who prevents himself from finding faults with the Believers from his brethren. Tooba (Goodness) is for the one who is humble to Allah\textsuperscript{Mighty} Mention, and restricts himself to what Allah\textsuperscript{azwj} has Prohibited for him without turning away from my\textsuperscript{saww} way of life, and rejects the blossoms of the world without turning away from my\textsuperscript{saww} Sunnah and follows the best ones\textsuperscript{saww} Family from after me\textsuperscript{saww}, and avoids the people of vanity and pride, and the ones who are infatuated with regards to the world, the heretics opposed to my\textsuperscript{saww} Sunnah, the workers in other than my\textsuperscript{saww} way.

Tooba (Goodness) is for the Believing ones who earn the wealth without disobedience (sins), so they spend in other than sinful ways, and by it aid the poor. Tooba (Goodness) is for the one who is good with the people in manners and supports them and turns away from them from their evil. Tooba (Goodness) is for the one who spends in moderation and donates the excess, and refrains from speaking vain words and (engages himself in) ugly deeds'.

\textsuperscript{2} A Tree in the Paradise
wishers for their foolishness. And in poverty people are needy to the niggardly ones, and in mischief they find faults with the faulty ones, and in foolishness, the recompense is by the sins’. (THIS IS NOT A HADEETH)

14640 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rahid who said:

‘Abu Abdullahasws said: ‘O Hassan! If a calamity were to descend upon you, do not complain about it to any one from the opposition, but mention it to one of your brothers, for you will not be benefit from one of the four qualities – either sufficiency by wealth, or assistance by prestige, or an Answered supplication, or consultation by opinion’.
SERMON OF AMIR-UL-MOMINEEN asws

Abu Ja'far asws says that Amir-ul-Momineen asws gave a sermon saying: ‘Praise be to Allah azwj, the Abaser, the Raiser, the Harmer, the Benefitter, the vastly Benevolent, Majestic is His azwj Praise, True are His azwj Names, Overwhelming by the Hidden and what approaches the hearts, the One Who azwj Made the death to be in the midst of His azwj creatures with Justice, and Favoured them with the life. So He azwj Bestows life and Brings upon death and Measures out the sustenance by His azwj Wisdom the measure of it. He azwj is All-Aware, All-Seeing. He azwj is Eternal without cessation, and the Remaining without an end. He azwj Knows what is in the earth, and what is in the Heaven, and what lies between the two and what is (covered) underneath the soil. 

H 14641 – Ali Bin Al-Husayn Al-Mozab, and someone else, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahraan, from Abdullah Bin Abu Al-Haris Al-Hamdany, from Jabir, who has narrated the following:

O you people! The world is not a house for you to settle in, but rather you are in it like passengers of a caravan, which have been asked to move on soon after being disembarked. They came to it lightly (without luggage) and would be exiting from it...
Majestic, displaying humbleness between his face and the two palms in secret to his lesson, and considered, and left the world and the people. He learnt it for the Sake of Allah. A person who has made the patience to be his ride to salvation, and the piety as his lightly (with empty hands), not finding a way to divert from the journey, or a way to return to what they had left behind. Take them seriously, for they relied upon the world and did not prepare until they were taken by the throat, and their conclusion was that they ended-up in a house of people for whom the pens have dried up (nothing to be written anymore for them). There remains neither any news for most of them nor any traces of them.

They were in the world only for a little while and were dispatched to the Hereafter in a hurry. So you have become residents in their houses, following in their footsteps like a herd of animals travelling on a journey in which there is neither ‘Where’ (are we going?) and no ‘How far’ (are we going?). Your days are tiring upon yourselves and your nights are an escape for your souls. So in the morning your condition is what their condition used to be and you just follow their ways as examples. So do not let the life of the world deceive you, for you are only travelers in it. Death would descend among you and shoot its arrows, and herd you all to the House of the Reward, and the Punishment, and the Recompense, and the Accounting’. 

May Allah have Mercy upon the person who is concerned about his Lord and moved away from his sins, and (likes to) argue against his own desires and rejects his own yearnings. A person who harnessed himself with the reins of piety for fearing the Sake of Allah Mighty and Majestic, led to His obedience by its reins, raising his head towards the Return with his eyes expecting the approach of death at all times, personally thinking about it with a prolonged vigilance, abstaining from the world, earnestly working for the Hereafter.

A person who has made the patience to be his ride to salvation, and the piety as his preparation for his death and as a medication for his (spiritual) illness. He learned a lesson, and considered, and left the world and the people. He learnt it for understanding and steadfastness, and his heart had respected the remembrance of the Return. He folded up his mattress, separated himself from his pillow, stood up on his feet and entered in its surroundings, fearful for the Sake of Allah Mighty and Majestic, displaying humbleness between his face and the two palms in secret to his Lord shedding tears and making his heart as a strong enclave in a prolonged fear of Allah Mighty and Majestic. His interest is great regarding what is in the possession of Allah whilst his fear for Pleasing Him is intense. He suffers
himself with the subsistence for his affairs and displays other than what he conceals, being content with the minimum from what he knows.

أولئك وذائع الله في بلاده المتفوع بهم عن عباده لو أقسم أحدهم على الله جل ذكره ت廊ه أو ذاعا علي أحد نصر الله

يسمع إذا ناجا و يستجيب له إذا دعا جعل الله العاقبة للقوي و الجلة لها مأوى دعاهم فيها أحسن الأعاء سماحله

الله دعاهم المؤلي على ما أناهم و آخر دعواهم أن الحمد لله رب العالمين.

These are the trusted ones of Allahazwj in Hisazwj land, by whom Heazwj Defends Hisazwj servants. If one of them were to swear upon Allahazwj Majestic is Hisazwj Mention, he would fulfill it, or if he were to supplicate against anyone, Allahazwj would Help him. Heazwj Listens to him when he whispers to Himazwj and Answers Himazwj when he calls upon Himazwj. Allahazwj has Made the Good Ending to be for the pious and the Paradise for its deserving ones. “[10:10] Their cry in it shall be the best of the calls Glory to Thee, O Allah! Their calling out to the Masterazwj for what Heazwj would have Bestowed upon them, and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds”.

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H 14642 – Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-No’man, who has narrated the following:

Abu Abdullahasws mentioned this sermon of Amir-ul-Momineenasws on the day of Friday: - ‘All Praise is for Allahazwj Whoazwj is Deserving of all Praise and is the Guardian of it, and all Praise ends to Himazwj in its rightful place, the Initiator, and Inventor, the Majestic, the Magnificent, the Mighty, the Benevolent, the only One for the Greatness, and the Unique One for the Highness, the Omnipotent with Esteem, and the Overcomer by Hisazwj Omnipotence, the Preventer by Hisazwj Force, the Dominant by Hisazwj Power, Higher than everything by Hisazwj Compulsiveness, the Praised One by Hisazwj Gratitude and by Hisazwj Favours, the Provider by Hisazwj Gifts, and excessive Benefits, the Expansive in Hisazwj Sustenance, the Bestower by Hisazwj Bounties. We Praise Himazwj for Hisazwj Bounties and apparent Blessings, with a Praise weighed by Hisazwj Greatness and Hisazwj Majesty, and filled by Hisazwj Blessings and Greatness. Andazws testify that there is no god except for Allahazwj, One with no associates to Himazwj, Whoazwj was in Hisazwj Existence as Foremost and in Hisazwj Everlasting. Veiled from the creatures was Hisazwj Oneness, and Hisazwj Lordship, and Hisazwj being Eternal, and they were submitted to the continuance of time.

Andıasws testify that Muhammadsaww is Hisazwj servant, and Hisazwj Messenger,saww and Hisazwj elite from Hisazwj creatures having Chosen himsaww with Hisazwj Knowledge and Selected himsaww for Hisazwj Revelation, and Relied upon himsaww for Hisazwj Secret, and was Pleased with himsaww for Hisazwj creatures, Assigned himsaww for Hisazwj Great Command as a beacon for the Principles of Hisazwj Religion and a Program for Hisazwj Way, and an Opener for Hisazwj Revelation, as a Reason for the Door of Hisazwj Mercy. Heazwj Sent himsaww during a gap from the Messengersasws, and Guides from the Knowledge, and during fatigue from the differing and straying from the truth, and ignorance about the Lordazwj, and denial of the Resurrection, and the Promise that Heazwj Sent himsaww to all the people as a Mercy to the Worlds by the
Honourable Book which He had Exceded it, and Detailed it, and Explained it, and Clarified it, and Strengthened it, and Preserved it from it being approached by the falsehood from its front and from its back.

A Revelation from the Most Wise and Praised One. In it He struck examples, and Gave therein Signs for the ones who have intellect. He Permitted therein the Permissibles and Prohibited therein the Prohibitions, and Legalised therein the Religion for His servants, Giving Excuses and Warnings so that they would become a Proof for the people to Allah after the Messengers and become a Preaching for a worshipping people. So he preached His Message, and strived in His Way, and worshipped Him they were convinced. May Greetings of Allah be upon him and his Progeny, and submission to him be a lot of Peace.

Asws advise you, O servants of Allah to fear Allah. Who Began the affairs by His Knowledge and to Him is their journey tomorrow for its end. And in His Hand is their extinction, and your extinction, and the expiration for your days, and the extermination of your allocated terms, and the cutting off of your terms. So, very shortly it would pass by you all just as it had left the ones who were before you all.

Servants of Allah! Make your striving in this world to provide from these short-lived days for the days of the Hereafter which are prolonged, for this is the house for the deeds and the Hereafter is the house for dwelling in, and the Recompense. So abandon it (the world), for deceived is the one who is deceived by its deception. Do not rely upon the world by attaching your hopes and become the ones who love it, abandon it (the world), for deceived is the one who is deceived by its deception. Do not strive in His Way, and worshipped Him.

The likeness of this world’s life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We make clear the communications for a people who reflect.

Along with that, a person never got experience in this world except that he inherited a lesson from it, nor did he wake up in the morning feeling secure except that he feared in it the descent of a catastrophe, or a change in bounties or a decline in
health, with the death right behind that, and the trepidation of the Pausing in front of the Wise and Just One[azwj] Recompensing every soul with what it had done “[53:31] that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness”.

فأناقوا الله عزّ ذكره و سارعوا إلى رضوان الله و عمل بطاعته و التقرب إليه بكل ما فيه الرضوان فإنه قريب محبب جعلنا الله و إياكم ممن يعمل مباحاتهم و يبتتب سخطه

So fear Allahazwj, Mighty is Hisazwj Mention, and hasten to the Pleasure of Allahazwj, and the deeds with obedience to Himazwj, and get closer to Himazwj with everything in which there is Hisazwj Pleasure for Hazwj is Near and Answers. May Allahazwj Make usasws and you all of those who act towards Hazwj Love and keep aside from Hazwj Harshness.

ثمّ إنّ أحسين الصصص و أنبنت المزعطة و ألغف الشكر كتاب الله جلّ و عزّ قال الله عزّ و جلّ و إذا قرأ القرآن فاستمعوا له و أصبووه لعلّكم ترحموا أنت وأنت من النبيّين الرحب عن الله الرحمن الرحيم والمص من الله إن البنيان لقي حسر إلا الذين آمنوا و عملوا الصالحات و تواصوا بالحقّ و تواصوا بالصبر إن الله و مالككين يصلون على النبيّ أيها الذين آمنوا صلوا عليه و السلام لسلماً لهمّ صلى على مخدوم و نماذج و تحرّك على مخدوم و عزّ و جلّ و صلى من محمد و آليه و آليه كافلما صلت و نماذج و تحرّك و تجلّت و سلمت على إبراهيم و آليه إبن إبراهيم حمّد مجيد

Then the best of the stories, and the best of the Advice, and the most beneficial of the Remembrance is the Book of Allahazwj Majestic and Mighty. Allahazwj Mighty and Majestic has Said: “[7:204] And when the Quran is recited, then listen to it, and remain silent, that mercy may be shown to you”. [asws] seek Refuge with Allahazwj from the Satanbl the castaway. In the Name of Allahazwj the Beneficent the Merciful “[103:1] I swear by the time, [103:2] Most surely man is in loss, [103:3] Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience”. “[33:56] Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation”. Our Allahazwj Send Greetings upon Muhammadasws and the Progenyasws of Muhammadasws, and Blessings upon Muhammadasws and the Progenyasws of Muhammadasws, and yearning upon Muhammadasws and the Progenyasws of Muhammad, and Peace upon Muhammadasws and the Progenyasws of Muhammad, higher than what Youasws had Greeted, and Blessed, and Mercy, and Yearning, and Peace upon Ibrahimsas and the Progeny of Ibrahimsas, Youasws are the Most Praised and Most Glorious'.

لله أنّ أعط محمداً التقدير الرأفة والفضيلة والمنزلة الكرامة اللهمّ أجعل محمداً و آليه من أعظم الخلاقين كلهم شرفًا يوم القيامة و ألقنههم بذلك مقدماً وأوجههم ذلك يوم القيامة جاهًا و أضيلهم منزلة و نصبباً الله أعط محمداً أشرف المقام و جهان السلام و شفاعة الإسلام اللهمّ و افتحنّه غفرنّا و لا نكذب وإننا نعلم محمد  إنه الحق

Our Allahazwj! Grant to Muhammadasws the Means, and the 'السرف' Dignity, and the 'الوصيلة' Preference, and the 'المنزلة الكرامة' Honourable Status. Our Allahazwj Make Muhammadasws and the Progenyasws of Muhammad to be the greatest of all creatures, all of themasws as Dignitaries on the Day of Judgement, the nearest to Youazwj in seating, the most eminent of faces in Yourazwj Presence on the Day of Judgement, the most prestigious and preferential in Yourazwj Presence in status and share. Our Allahazwj! Grant to Muhammadasws the most Dignified of the status, and
Bestow the Peace and intercession of Al-Islam. Our Allah azwj! And join us all with him saww, without failure, or loss, or remorse or alteration. O Lord azwj of the ‘الحق’ Just! Amen!

Then he saww sat down for a while, then stood up and said: ‘The Praise is due to Allah azwj the One most deserving to be Awed and Praised, and the Foremost for the one who fears and worships, and the Highest for the one who Magnifies and Glorifies. We Praise Him azwj for His azwj Great Benevolence, and Excessive Grants, and apparent of His azwj Favours, and the goodness of His azwj Trials. And we believe in His azwj Guidance whose light does not get extinguished, nor does His azwj Extol be fully expressed, Whose Handle does not weaken. We seek Refuge with Allah azwj from the evil of every doubt, and the darkness of the strife, and we seek Forgiveness from the accumulation of the sins, and seek Protection from Him azwj from the wickedness of the deeds, and the detestable hopes, and the attacks of the terrors, and association with the people of the doubt, and the happiness with what the immoral ones do in the earth without having any right to do so.

Our Allah azwj! Forgive us, and the Believing men and the Believing women, the living ones among them and the dead who You azwj have Made to die upon Your azwj Religion, and the Nation of Your azwj Prophet saww. Our Allah azwj! Accept their good deeds, and Overlook their sins, and Make Mercy to enter upon them, and the Forgiveness, and the Pleasure. And Forgive the living ones from the Believing men and the Believing women who believed in Your azwj Oneness, and ratified Your azwj Messenger saww, and attached themselves to Your azwj Religion, and acted upon Your azwj Obligations, and followed Your azwj Prophet saww, and made Your azwj Sunnah to be their Sunnah, and permitted for themselves Your azwj Permissibles, and Prohibited for themselves Your azwj Prohibitions, and feared Your azwj Punishment, and hoped for Your azwj Rewards, and befriended Your azwj friends, and were inimical to Your azwj enemies. Our Allah azwj! Accept their good deeds, and Overlook their sins, and Keep them, by Your azwj Mercy, with the righteous servants, O Lord azwj of the ‘الحق’ Just. Amen!’

H 14643 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

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'I heard Abu Ja’far asws saying: ‘For every Believer is a Protector and an Informer (Sa’ib)’. I said, ‘And what is the Protector, and what is the Informer, O Abu Ja’far asws?’ He asws said: ‘The Protector from Allah azwj Blessed and High, Protecting from Al-Wilayah by which the Believer is protected wherever he may be. And as for the Informer, so it is the good news of Muhammad asww which Allah azwj Blessed and High Gives to the Believer wherever he may be whatever situation he may be in’.

H 14644 – A number of our companions, from Sahl Bin Ziyad, from Al-Hajjaal, from hammaad, from Al-Halby, who has narrated the following:

Abu Abdullah asws said: ‘Intermingle with the people to find out about them, and when you find out about them, (only then) travel/associate with them’.

H 14645 – Sahl, from Bakr Bin Saleh with an unbroken chain from Abu Abdullah asws the following:

Abu Abdullah asws said: ‘The people are (similar to) a mine, like a mine of gold and that of silver. So they had an origin in the days of ignorance (pre-Islam), so there are (very few) who had an origin in Al-Islam’.

H 14646 – Sahl Bin Ziyad, from Bakr Bin Saleh, from Muhammad Bin Sinan, from Muawiya Bin Wahab who said:

‘Abu Abdullah asws quoted a verse from the poem of Ibn Abu Aqab as an example, ‘And there shall be slaughtered at Al-Zawra eighty thousand from among them, in the forenoon like the slaughter of sacrificial animals’ (and others have reported it as ‘in the drain’). Then he asws said to me: ‘Do you know of Al-Zawra?’ I said, ‘May I be sacrificed for you asws, they are saying that it is Baghdad’. He asws said: ‘No’. Then he asws said: ‘Have you been to Al-Rayy?’ I said, ‘Yes’. He asws said: ‘Did you come across the animal market?’ I said, ‘Yes’. He asws said: ‘Have you seen the black mountain on the right? Well, that is Al-Zawra, in which eighty thousand would be killed, including eighty men from among them from the children of so and so, all of them being suitable for the ‘الخلافة’ succession’. I said, ‘May I be sacrificed for you asws and who would be killing them?’ He asws said: ‘They would be killed by the ‘أولاد العجم’ children of non-Arabs.’
H 14647 – Ali Bin Muhammad, from Ali Bin Al-Abbas, from Muhammad Bin Ziyad, from Abu Baseer who said:

'I asked Abu Abdullah asws about the Statement of Allahazwj Mighty and Majestic: “[25:73] And they who, when reminded of the Signs of their Lord, do not fall down at them as if they were deaf or blind”. He asws said: ‘Those who embrace (the Signs3 of Allah) without any doubts’.

H 14648 – From him, from Ali, from Ismail Bin Mahraan, from Hammad Bin Busman who said,

‘I heard Abu Abdullah asws saying with regards to the Statement of Allahazwj Blessed and High: “[77:36] And permission shall not be given to them so that they should offer excuses”. So Imam asws said: ‘Allahazwj is more Majestic, and Just, and Greater than it, that if a servant has an excuse, Heazwj would not Allow it to be presented by him. But, rather (it means that) he would fail and run out of excuses’.

H 14649 – Ali, from Ali Bin Al-Husayn, from Muhammad Al-Kunary who said:

'It was narrated to us with an unbroken chain going up to Abu Abdullah asws regarding Hisazwj Statement, Mighty is Hisazwj Mention: “[65:2] and whoever is careful of (his duty to) Allah, He will make for him an outlet [65:3] And He provides for him from (sources) he never could imagine”. Heasws said: ‘These are ourasws weak Shites who do not have the means in order to take it (directly) from usasws So they hear ourasws Hadeeth and they try to accumulate from ourasws Knowledge. A people who are higher than them, who spend their wealth, tiring their bodies to the extent that they came up to usasws, hear ourasws Hadeeth and transmit these to them. So these ones preserve them, whilst those ones waste them. So they are the ones for whom Allahazwj Mighty is Hisazwj Mention Makes an outlet for them and Gives them Sustenance (Hadeeth) from a source which they had not even considered beforehand.

وَفِي قُوَّلِ اللَّهِ غَزِيٌّ وَحَرَّمَ هَلْ أَتَاكُمُ حَدِيثُ الْغَاشِيَةِ قَالُ الْذِينُ يَعْطُونَ الْإِلَمَ إِلَى قُوَّلِهِ غَزِيٌّ وَحَرَّمَ لاَ يَنْفِعُونَ الدَّخُولَ وَلاَ يَعْفُونَ الفَعُودُ.

3 The Divine Imamsasws
And with regards to the Statement of Allahazwj Mighty and Majestic: “[88:1] Has not there come to you the news of the overwhelming calamity?” heasws said; ‘These are the ones who have cheated the Imamasws – up to the Statement of the Mighty and Majestic: “[88:7] Which will neither nourish nor satisfy hunger”, said: ‘It will neither benefit them, nor free them from needs, nor will it benefit them with the entering (marital relationships), nor free them from the need of sitting down (from begging for more)’.

H 14650 – From him, from Ali Bin Al-Husayn, from Ali Bin Abu hamza, from Abu Baseer, who has narrated the following:

Abu Abdullahasws regarding the Statement of Allahazwj Mighty and Majestic: “[58:7] Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all affairs”. Heasws said; ‘This was Revealed regarding so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho’ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammadasww were to pass away, they would not let the Caliphate to be in the Clan of Hashim, nor the Prophet-hood ever. So Allahazwj Mighty and Majestic Revealed this Verse with regards to them.

I said, ‘The Statement of the Mighty and Majestic: “[43:79] Or have they settled an affair? Then surely, We are the settlers. [43:80] Or do they think that We do not hear what they conceal and their secret discourses? Indeed (We do), and Our messengers are by them, to record”. Heasws said: ‘And these two Verse were Revealed regarding them on that day’. Abu Abdullahasws said: ‘Hopefully you will see that is was a day resembling the day of the writing of the agreement except for the day Al-Husaynasws was martyred, and thus it had preceded in the Knowledge of Allahazwj Mighty and Majestic which Heasww Made known to the Rasool Allahazwj that when the agreement is written down, Al-Husaynasws would be martyred, and the kingdom would exit from the Clan of Hashim. So all of that did take place.'
I said, 'The Verse: 

"[49:9] And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongly towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably".

He asws said: 'The two groups, but rather its explanation came on the day of Al-Basra (The battle of the Camel), and they are the ones belonging to this Verse, and they are the ones who rebelled against Amir-ul-Momineen asws. So it was obligatory upon him asws to fight them, and he asws fought them until they submitted to the Command of Allah aszw. And had they not been submitted, it became obligatory upon him asws with regards to what Allah asbw Revealed, that he asws should not raise his sword (stop fighting) until they complied and returned from their opinions, because they had pledged their allegiances willingly, without compulsion. And this is the rebel group asbw the High has Said.'

I said, '(What about) the Statement of the Mighty and Majestic: 

"[53:53] And He destroyed the Overthrown Cities (of Sodom and Gomorrah)". He asws said: 'These are the people of Al-Basra. It is the overthrown city.'

I said, '(What about) 

"[9:70] and the overthrown cities; their messengers came to them with clear arguments". He asws said: 'They were the people of Lut as, their town was turned upside down upon them.'
I heard my father narrated from Abu Ja'far, asws having said: ‘Salman, asws was seated with a number of people from Qureish in the Masjid. They started priding over their lineages and ancestry until they reached Salman, asws. Umar Bin Al-Khattab said to him, ‘Inform me, who you are, and who your father is, and what is your origin’. So he said: ‘I am Salman, asws son of a servant of Allah, aswz. I, aswz had strayed, so Allah, aswz Mighty and Majestic Guided me, aswz by Muhammad, aswz, and I was needy, so Allah, aswz Made me to be self-sufficient by Muhammad, aswz, and I was a slave, so Allah, aswz Freed me by Muhammad, aswz. This is my lineage, and this is my, asws nobility.’

He, asws said: ‘The Rasool Allah, aswz came out and Salman, asws spoke to him, aswz. Salman, asws said to him, aswz, ‘O Rasool Allah, aswz, what has been meted out to me from those when I, aswz was seated with them. They took to priding themselves over their lineages and ancestry to the extent that they reached me, aswz. Umar Bin Al-Khattab said to me, ‘Who are you, and what is your origin, and what is your status?’ So the Prophet, aswz said: ‘So what did you say to him, O Salman, aswz? He, aswz said, I, aswz said, ‘I am Salman, asws son of a servant of Allah, aswz. I, aswz had strayed, so Allah, aswz Guided me through Muhammad, aswz, and I, asws was needy, so Allah, aswz Made me to be self-sufficient through Muhammad, aswz, and I, aswz was a slave, so Allah, aswz Freed me through Muhammad, aswz. This is my, aswz lineage, and this is my, asws nobility.’

So the Rasool Allah, aswz said: ‘O group of Qureish, the nobility of a man is his Religion, and his chivalry in his manners, and his origin is his intellect. And Allah, aswz Mighty and Majestic has Said: “[49:13] O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful of his duty”’. Then the Prophet, aswz said to Salman, asws: ‘There is no preference over you, aswz from any of these ones except by fear of Allah, aswz Mighty and Majestic, and if there is piety for you, aswz over them, so you are more preferable’. 

14652. عليٌّ عن أبيه عن ابن أبي عبيدة عن عبد الرحمن بن الحجاج عن محمد بن مسلم عن أبي عبد الله (عليه السلام) قال لما ولي على (عليه السلام) صعد المثرب فحمد الله و أنبي عليه ثم قال إلى الله لا أشرك به ما أنفقني بغير فلقيحتي فسمعتي أقرني ماعني و منعني و فسمعتي قال إليه و قيل قاتل ليا و الله أن يقتله و أنا و الله أن ينقلي و أتود بالمدينة سواء قاتل أليس ما كان هانئاً أحداً يتكلم غيرك و ما فضلك عليه إلا سائبة أو ينقي.
Abu Abdullah asws having said: ‘When Ali asws became the ruler, he asws ascended the Pulpit. So he asws Praised Allah asw and Extolled Him asw, then said: ‘By Allah asw! I asws will not give you the sustenance from your spoils of war (Al-Fey) a single Dirham (more than what each of you deserve) so long as I have a palm tree left in Yasrab (Al-Medina). So be truthful to yourselves. Do you see what I more than what each of you deserve) so long as I have a palm tree left in Yasrab (Al-Medina). So be truthful to yourselves. Do you see what I asws have prevented from myself asws that I asws shall give it to you?’ So Aqeel stood up and said to him asws, ‘By Allah asw! You will consider me to be equal to a black man of Al-Medina?’ So he asws said: ‘Sit down! Is there not one here besides you to speak? And there is no preference to you except by a precedent (being foremost in Al-Islam) or by piety’.

H 14653 – A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Ra’ib, from Abu Ubeyda, who has narrated the following:

Abu Ja’far asws said: ‘The Rasool Allah saww stood upon Al-Safa and said: ‘O Clan of Hashim asw! O Clan of Abdul Muttalib asw! I saww am the Rasool Allah saww to you all, and I asws am compassionate towards you, and for me saww are my saww deeds, and for every man among you are his deeds.

Do not say that Muhammad saww is from us and so we shall be entering where he saw would be entering (The Paradise). So, no, by Allah asw! There are no friends for me saww from among you, nor from the others. O Clan of Abdul Muttalib asw! Except for the pious ones, otherwise I saww will not recognise you on the Day of Judgement. You will be coming carrying the ‘world’ (burden of the world) upon your backs and the people would be coming carrying the Hereafter. So I saww warn you with regards to what is between me saww and you all, and with regards to what is between myself saww and Allah asw! Mighty and Majestic with regards to you all’.

H 14654 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Nazar Bin Suweyed, from Al-Halby, from Ibn Muskaan, from Zurara, who has narrated the following:

Abu Ja’far asws having said: ‘I asws saw (in a dream) as if I asws am on top of a mountain, and the people are climbing up from all sides, to the extent that they were many of them, and it prolonged by them in the sky, and the people started falling off from it from all sides until there did not remain among them any one except for a small group. So they made an attempt five times, and during each of that the people fell off from it and there did not remain except for a (small) group. As for Qays Bin Abdullah
Bin Ajlaan, he was in that group. He (the narrator) said: ‘He
asws did not remain after
that except for about five (days) until he
asws passed away’.

4

H 14655 – From him, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammaad Bin Usman who
said:

‘Abu Baseer narrated to me by saying, ‘I heard Abdullah
asws saying that: ‘A man
who was miles away from Al-Medina, saw in his dream in
which it was said to him,
‘Go and Pray over Abu Ja‘far
asws for the Angels have performed his
asws washing in
Al-Baqi’e’. So the man went, and found Abu Ja‘far
asws to have passed away’.

H 14656 – Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from his father, who has
narrated the following:

Abu Abdullah
asws regarding the Statement of the High
azwj. “[3:103] and you were on
the brink of a pit of fire, then He saved you from it, through Muhammad
asww.”
By Allah
azwj, this is how Jibraeel
asww came down with it upon Muhammad
asww.

H 14657 – From him, from his father, from Umar Bin Abdul Aziz, from Yunus Bin Zibyaan, who
has narrated the following:

Abu Abdullah
asws (regarding the Verse) “[3:92] By no means shall you attain to
righteousness until you spend (benevolently) out of all you love”.
This is how he
asws read it (reading ‘مَا لَحْيُونَ هَكَذا فَآ أُهْ» instead of what is now in the Holy Quran

H 14658 – From him, from his father, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu
Baseer, who has narrated the following:

4 Imam
asws has pointed out to the words ‘على سحْر’ which were omitted from the Holy Quran by its compilers,
hence these words not in the present Quran

5 That’s how it is in the holy Quran}
Abu Abdullah\textsuperscript{asws} (regarding the Verse) “[4:66] And if We had prescribed for them: Lay down your lives (totally submit to the Imam) or go forth from your homes (for His Happiness), they would not have done it except a few of them; and if they (the opposing ones) had done what they were commanded, it would have certainly been better for them and best in strengthening (them)”, and regarding this Verse “[4:65] and then do not find any straightness in their hearts as to what you have decided from the command of the Guardian\textsuperscript{asws} and submit to the obedience of Allah\textsuperscript{azwj} with entire submission” (referring to the Tahreef in the Holy Quran).

A companion of the Rasool Allah\textsuperscript{azwj}, from Abu Al-Hassan the First\textsuperscript{asws} regarding the Statement of Allah Mighty and Majestic: “[4:63] These are they of whom Allah knows what is in their hearts; for the Word of misery has already been Ordained for them and so has the Punishment been Ordained for them therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves”

H 14660 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Uman Bin Azina, from Bureyd Bin Muwiya who said, ‘Abu Ja’far\textsuperscript{asws} recited “[4:59] O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, and to the Guardian\textsuperscript{asws} of the Command among you (Ul-Al-Amr)”. Then said: ‘How can He\textsuperscript{azwj} Command for their\textsuperscript{asws} obedience and then allow them (the people) to dispute with them\textsuperscript{asws}. But rather, He\textsuperscript{azwj} has Said that to the Commanded ones when He\textsuperscript{azwj} Said to them (the people): “Obey Allah and obey the Messenger”.

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HADEEATH OF THE PEOPLE OF SALEH

14661 - Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Abu Hamza, who has narrated the following:

Abu Ja’far asws having said: ‘The Messenger saww asked Jibraeel as: ‘How were the people of Saleh as destroyed?’ So he said: ‘O Muhammad asw! Saleh as was Sent to his as people when he was sixteen years old. So he asw was with them until he as reached the age of one hundred and twenty years, and they did not answer him as to the good. And they had for themselves seventy idols which they worshipped apart from Allah asw Mighty and Majestic. So when he as saw that among them, he as said: ‘O people! I as was Sent to you all when I as was sixteen years old, and I as have now reached one hundred and twenty years, and I as present to you all two matters. If you like you can ask me until I as ask my as God asw so He as would Answer you with regards to what you have asked me of within a short while. And if you like, I as would ask your gods, so if they answer me as by that which I as have asked them of, I as would go away from you all. So I as would have silenced you all and you would have silenced me as. They said, ‘You as are being fair, O Saleh as!’

فقالوا: نحن نخرجون فيقابلنا، نأتيكم بأصنامكم إلى أهلهم ثم نفرقوا طعامكم وشرابكم فأتلكوا وشربوا. وقلنا أن نفرقوا

So they prepared for the day that they will be going out for it. So they went out with their idols upon their backs, and prepared their food and drinks. So they ate and drank. When they finished, they called him as over. They said, ‘O Saleh as! Ask!’ So he as said to their elder: ‘What is the name of this one?’ He said, ‘Such and such’. So he as said to it: ‘O such and such! Answer me as!’ So it did not answer him as. So Saleh as said: ‘What is the matter with it that it does not answer?’ They said, ‘Ask another one’. So he as asked all of them by their names, but they did not answer him as anything. So they turned towards their idols and said to them: ‘What is the matter with you all that you do not answer Saleh as?’ They did not answer. So they said, ‘Step away from us and leave us and our idols for a while’.

مثوى سبطنهم وفسويلهم وتحوا فيهم وترمغوا على أئمهم وطرحوها الثراب على رؤوسهم وقلوا لأصنامهم لن ين لهم جزاء صاحبهم الأحق فقلوا يا أصنامكم فأنتم أحقا فقلوا أحقوا يا أصنامكم فأنتم أحقا فقلوا أحقوا يا أصنامكم فيملؤن صدور الدهر ولاقرأ الحق بكوسنا فاسلامنا حتى أذبح إلهي فيجيبكم الساعة

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Then they unrolled their rugs, and their furnishings, and their clothes, and wallowed upon the dust, and placed dust upon their heads, and said to their idols, ‘If you do not answer Saleh, today, you will be exposed’. Then they called him over, so they said, ‘O Saleh! Call to these (idols)’. So he called upon them. They did not answer him. So he said to them: ‘O People! Half the morning has passed and I have not answered you, we would follow you if you Answer us, we would follow you and pledge our allegiances to you, all the people of our town altogether’. So Saleh said to them: ‘Ask me whatsoever you like’. So they said, ‘Walk with us towards this mountain’, and the mountain was quite near to them. So Saleh went with them. When he came up to the mountain, they said, ‘O Saleh! Call upon your Lord for us, to bring out for us from this mountain this very moment, a blonde, tame, red she-camel with a distance of a mile between the two sides of the mountain’.

So Saleh said to them: ‘You have asked me for something which is great for me, and is easy for my Lord Majestic and Mighty’. Saleh asked Allah, the High for that. The mountain split asunder with such a split that their intellects took flight when they heard that rumble of it. Then the mountain trembled with a great tremble like a woman trembling during labour. Then only its head came out of the crack in the mountain. When its neck showed, it began to chew its cud. Then the rest of its body came out, and it stood erect upon the ground. So when they all saw that, they said, ‘O Saleh, with what ease has your Lord Answered you! Call upon your Lord for us to bring out for us its young’. So he asked Allah Mighty and Majestic for that. She brought it (babies) out and walked around them.

So he said to them: ‘O people! Does there remain anything else?’ They said, ‘No. Come with us to our people. We shall inform them of what we have seen and they will believe in you’. So they returned, but before the seventy of them could reach them, sixty four of them had reneged, and they were saying, ‘This is sorcery and a lie’. This was reflected by all of them. So the remaining six were saying that it is the truth, whilst all the others were saying that it is a lie and sorcery. Then they all
dispersed upon that, and one of the six then was overcome by doubt. So he was the one who slay it.

Q12:1465 - On the authority of ‘Abd Allah bin ‘Abdul-Rahman Al-Hassan, from ‘Ali Bin Muhammad, from ‘Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Abu Abdullah, who has narrated the following:

They argued against them (the Messengers), so Allah Sent Saleh to them. He called them towards Allah. They did not respond and were insolent to him, and said, ‘We will not believe you until you bring for us from this rock a tame she-camel. And it was a rock which they used to magnify and worship and make their sacrifices near to its peak every year, and they used to gather around it. They did not respond and were insolent to him until Allah made them believe. A Messenger called Saeed Bin Yazeed. He informed me that he had seen the mountain split up, and the impact of it on its sides and the other side of it, and in between it and this one was a distance of a mile.

H 14662 – Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Abu Abdullah, who has narrated the following:

Abu Abdullah said when it was said to him, “[54:23] (The tribe of) Thamud rejected warnings [54:24] For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness [54:25] Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!”, he said: ‘This is what they belied Saleh with, and Allah Mighty and Majestic does not Destroy a people at all until He has Made a share for this she-camel, from the water, that it would drink from it one day and you would drink from it the next day’. And the day which was dispersed upon that, and one of the six then was overcome by doubt. So he was the one who slay it.
would then milk her, and there did not remain any young one or old one except that he drank from her milk in the day of theirs when it was the night time. And in the morning they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allah⁵ᵃzwj so Desired it to.

Then they rebelled against Allah⁵ᵃzwj and some of them walked towards the others and said, ‘Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for us to drink and a day for it to drink’. Then they looked around for someone who could slay it, and made for him (a reward) of what he loved. So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar. A wretched one of all wretched ones of a sinister character, so they made up for him a reward for it. So when the she-camel went towards the water to drink from it, he left it until it had drunk the water. When it returned, he sat waiting for it upon its path. He struck her with the sword but it did not kill her. So he struck at it again and killed her and it fell down upon the earth on its side, and its young ones fled until they sat upon the mountain. They cried out three times towards the sky.

And the people of Saleh⁴ᵃˢ came over. So there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. So when Saleh⁴ᵃˢ saw that, he⁴ᵃˢ came up to them and said, ‘O People! What called you all to do what you have done and rebelled against your Lord⁴ᵃᶻwget? So Allah⁵ᵃzwj Blessed and High unto Saleh⁴ᵃˢ. “Your⁴ᵃˢ people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So tell them that I⁵ᵃzwj will be Sending upon you all My⁵ᵃzwj Punishment after three days. So they were to repent and return (from their ways), I⁵ᵃzwj shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I⁵ᵃzwj will Send to them My⁵ᵃzwj Punishment on the third day”.

فَأَنْتَاهُمُ الصَّالِحُ (أَنْتَاهُمُ الْسَّالِمُ) فَقَالُوا لِيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ رَكِّصُوا أَنْتُمْ تَّذَلِكَ قَالُوا لَيْمَ يَا قُومِ إِنَّ لاَمْبِئَمَ وَرَجَعْتُمْ وَعُطِرْتُمْ غَفُورَتُكُمْ أَنْتُمْ R۲ out of 56
فَلَمَّا أَنَّ كَانَ أُولُو يَوْمٍ أَصَبَحُوا وَجَوْهُم مُّصَوَّرٌ فَمَّنْ يَضْمَحُ هُمْ إِلَى بَعْضٍ وَ قَالَ أَيْنًَا جَاءَكُمُّ مَا قَالَ لَكُمْ صَالِحٌ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ وَ قَالَ أَيْنًَا جَاءَكُمُّ مَا قَالَ لَكُمْ صَالِحٌ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُوا لَوْ قَالَ لَمْ يَسْمَعُ أَيْنًَا جَاءَكُمُّ فَقَالُوا أَتَطَوَّرُوا إِلَى بَعْضٍ قُلُو*
Farwat narrated to me from Abu Ja’far[al-sa]ws. He said: ‘Remind me of something from the affairs of those two (Abu Bakr and Umar)’. So he[al-sa]ws said: ‘They have hit you upon the blood of Usman for eighty years, and they very well know that he was an unjust one. O Farwat, so how would it be if [al-sa]ws mention to you their two idols (Abu Bakr and Umar)’.

We were in the presence of Abu Ja’far[al-sa]ws, so we mentioned what the people had done after their Prophet[sa]w and their humiliating Amir-ul-Momineen[sa]w. So a man from the people said, ‘May Allah[azwj] Keep you well, so where were the strong ones of the Clan of Hashim[as] and what was their number?’ So Abu Ja’far[al-sa]ws said: ‘And from those ones of the Clan of Hashim[as] that remained were Ja’far and Hamza[as] who had passed away (martyred), and there remained with them two men who were weak, disgraceful, new ones in the era of Al-Islam, Abbas and Aqeel who were from the freed ones. By Allah[azwj]! If Hamza[as] and Ja’far[as] were present among them, they would not have achieved what they achieved. And had they seen them[as] two, they would not have damaged themselves’.

Abu Abdullah[al-sa]ws said: ‘The one who complains of weakness, or headache, or urine blockage, should place his hand upon that particular place and should say:

{‘Settle down for the Sake of the One for Whom[azwj] settle down what is in the night and the day, and He[azwj] the Hearing, the Knowing’.


14664 – Muhammad Bin ya'ya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Al-No’man, from Abdullah Bin Muskaan, from Sudeyry who said:

H 146665 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al-Mugheira, from Ismail Bin Muslim, who has narrated the following:

Abu Abdullah[al-sa]ws said: ‘The one who complains of weakness, or headache, or urine blockage, should place his hand upon that particular place and should say:

{‘Settle down for the Sake of the One for Whom[azwj] settle down what is in the night and the day, and He[azwj] the Hearing, the Knowing’.


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Abu Abdullah asws said: 'الرحمة’ - Firmness is in the heart, and the ‘الظلمة’ - compassion and the harshness is in the liver, and ‘الذئبة’ - bashfulness (honour) is in the lungs. And in another Hadeeth from Abu Jameela, he asws said: ‘The intellect dwells in the heart’.

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassaan, from Musa Bin Bakr who said:

Once a boy complained to Abu Al-Hassan asws, so he asws asked about him, so they told him asws that the boy had the spleen trouble. So he asws said: ‘Feed him leek for three days’. So we fed it to him, he excreted blood, then was free (cured)’.

I asked Abu Ja'far asws and complained to him asws of a weak stomach, so he asws said: ‘Drink ‘الحزة’ Al-Haza'a with the cold water’. So I did it, and found from it what I liked’.

I heard Abu Al-Hassan the First asws saying: ‘The one with wind (gastric trouble), and Al-Haam, and the coldness in the joints should take a handful of fenugreek (plant) and a handful of dry fig, soak these two in the water, and cook these two in a clean pot, then drain it, then cool it, then drink from it every other day until the completeness of your days the measurement of a cup’.

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6 A herb similar to leek
A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Nuh Bin Shuayb, from the one whom he mentioned:

Abu Al-Hassan\textsuperscript{asws} said: ‘The one who’s water of the back (semen) has changed, so the butter milk and the honey would be beneficial for him’.

Abu Abdullah\textsuperscript{asws} said: ‘So in what do the people differ?’ I said, ‘They are alleging that the cupping (Al-Hajaamat) during the day of Tuesday is correct’. He\textsuperscript{asws} said to me: ‘And to what (direction) are they going with regards to that?’ I said, ‘They are alleging that it is the day of the blood’. He\textsuperscript{asws} said: ‘They are right. So it is more appropriate not to stir it in its day. But rather, know that during the day of Tuesday there is a particular time, if it coincides with it, his bleeding would not stop until he dies, or what Allah\textsuperscript{azwj} so Desires’.

I came up to Abu Al-Hassan\textsuperscript{asws} the First\textsuperscript{asws} whilst he\textsuperscript{asws} was doing the cupping (Al-Hajaamat) on the day of Wednesday in the prison. So I said to him\textsuperscript{asws}, ‘This is the day for which the people say that the one who gets cupping (Al-Hajaamat) done would be struck by vitiligo (white patches on the body)’. He\textsuperscript{asws} said: ‘But rather, the one who fears that is the one whose mother conceived him during her menstruation (Walud-ul-Haiz, the one would always be the enemy of Alye Mohammed\textsuperscript{asws})’.

Abu Abdullah\textsuperscript{asws} having said: ‘Do not get cupping done during the day of Friday noon time, for the one who gets cupping done at noon during the day of Friday, if something were to happen to him, so he should not blame (anyone) except for himself’.
Abu Abdullah\textsuperscript{asws} having said: ‘The medical cures are four – The inhalation, and the cupping, and the hair removal (Al-Noura), and the enema’.

A man complained to Abu Abdullah\textsuperscript{asws} for the cough whilst I was present, so he\textsuperscript{asws} said to him: ‘At your convenience, take something from ‘Al-Balaylaj’ and ‘Al-Amlaj’, knead it in honey and take it’. Then Abu Abdullah

Abu Abdullah\textsuperscript{asws} said that: ‘Musa Bin Imran\textsuperscript{as} complained to his\textsuperscript{as} Lord\textsuperscript{awj} the High about the moisture and the humidity. So Allah\textsuperscript{awj} the high Commanded that he\textsuperscript{as} should take the myrobalan (fruit) and ‘Al-Balaylaj’ and ‘Al-Amlaj’, knead it in honey and take it’. Then Abu Abdullah\textsuperscript{asws} said: ‘It has been named as ‘Al-Tarayfil’ among you’.

I said to Abu Abdullah\textsuperscript{asws}, ‘I am a man from the Arabs and I have medicine for vision, and my medicine is the Arabic medicine, and I do not take gifts for it’. He\textsuperscript{asws} said: ‘There is no problem’. I said, ‘I let the wound bleed and burn it by the fire’. He\textsuperscript{asws} said: ‘There is no problem’. I said, ‘And my prescription are these toxins ‘Al-Asmahiqoun and ‘Al-Ghariqoun’. He\textsuperscript{asws} said: ‘There is no problem’. I said,
‘Sometimes he (the patient) dies’. He asws said: ‘Even if he dies’. I said, ‘My prescription to him (the patient) is ‘Al-Nabeez’ (Intoxicating drink)’. He asws said: ‘There is no healing in the Prohibited (things). The Rasool Allah saww had complained, so Ayesha said to him saww, ‘You saww have pleurisy’. So he saww said: ‘I saww am more honourable to Allah azwj Mighty and Majestic that He azwj would involve me saww with the pleurisy’. So he saww (said you should have observe) patient.

H 14678 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yunus Bin Yaqoub who said:

I said to Abu Abdullah asws, ‘The man drinks the medicine, and cuts the vein, and perhaps it benefits him and perhaps it kills him’. He asws said: ‘He can cut and he can drink’.

H 14679 – Ahmad Bin Muhammad Al-Kufy, from Ali Bin Al-Hassan Bin Ali Bin Fazzaal, from Muhammad Bin Abdul Hameed, from Al-Hakam Bin Makeyn, from Hamza Bin Al-Tayyaar who said:

I was in the presence of Abu Al-Hassan the First asws. He asws saw me groaning (with pain). So he asws said: ‘What is the matter with you?’ I said, ‘My molar (toothache)’. So he asws said: ‘If only you had cupping done’. So I got cupping done and it settled down. I informed him asws of it’. So he asws said to me: ‘There is no better cure for the people than the sucking out of the blood and a certain amount of honey’. I said, ‘May I be sacrificed for you asws, what is a certain amount of honey?’ He asws said: ‘A lick of honey’.

H 14680 – A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Saleh, from Suleyman Bin Ja’far Al-Ja’fary who said:

I heard Abu Al-Hassan Musa asws saying: ‘To cure the toothache, take colocynth (a bitter fruit), peel it, then extracts its oil. So if the tooth has a cavity, apply the drops by cotton, place it inside the cavity and lie down upon the back. He should do this for three nights. And if the tooth does not have a cavity to it and it has a smell to it, apply the drops in each side of that tooth during the night. Every night two or three drops. He would be free (cured) by the Permission of Allah azwj.’
He (the narrator) said, 'And I heard him asws saying: 'For the pain in the mouth and the blood which comes out from the teeth, and the ulcers and the redness which takes place in the mouth, take damp colocynth which has turned yellow, place it in a pot of clay, pierce its head and enter a knife inside it. Then gently rub its sides, then pour over it dates and vinegar, and it would be intensely bitter. Then place it upon the fire and boil it intensely. Then take from it all that can be carried by his finger, rub it in his mouth, and gargle with the vinegar. If he likes he can transfer what is in the colocynth into a bottle or bowl. And when all that becomes less, he can refill it with vinegar, and he would be free from all that, Allah azimuth Willing'.

14681 - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzaal, from Al-Hassan Bin Asbaat, from Abdul Rahmaan Bin Sayaabat who said:

I said to Abu Abdullah asws, 'May I be sacrificed for you asws, the people are saying that it is not permissible to study the stars, and this has surprised me. So if it is harmful for my Religion, so there is no need for me to do anything which harms my Religion, and if it is not harmful to my Religion, by Allah azimuth I love it and it is my desire to study it'. So he asws said: 'This is not as they are saying it to be. It does not harm your Religion'.

Then he asws said; 'You are studying something, a lot of which you are unaware of, and a small amount of it is not beneficial. You are calculating the rise of the Moon'. Then he asws said: 'Do you know how many minutes there are in between Jupiter and Venus?' I said, 'No, by Allah azimuth'. He asws said: 'Do you know how many minutes there are in between the Venus and the Moon?' I said, 'No'. He asws said: 'Do you know how many minutes there are in between the Sun and the Virgo?' I said, 'No, by Allah azimuth, I have not heard from any one from the astrologers at all'. He asws said: 'What is in between each one of these at its counterpart are sixty or seventy minutes'.

Abdul Rahmaan expressed his doubt. Then he asws said: 'O Abdul Rahmaan, this is a calculation, which if the man calculates, he would come to know the reed in the
middle of the bush, and the number (of reeds) which are on the right of it and the number (of reeds) which are on the left of it, and the number (of reeds) which are behind it, and the number (of reeds) which are in front of it, to the extent that there would not remain hidden from him a single reed from the bush’.

I asked Abu Abdullah asws about the camels who have scabies whether I should keep my camel away from these fearing it might get infected by the scabies, and the animals might have got it until it drank the water’.

So Abu Abdullah asws said that: ‘A Bedouin came up to the Rasool Allah saww. He said, ‘O Rasool Allah asws, I come across injured sheep, cows, and the camels sold at a cheap price, but they have scabies. I dislike buying these fearing that they may infect my camels and my sheep with that scabies’. So the Rasool Allah saww said: ‘A Bedouin! So who infected the first (infected) one? ‘Then the Rasool Allah saww said: ‘There is neither infection, nor bad omen, nor ghost, nor bad luck, nor ‘Safra’, nor breastfeeding after weaning, nor being a Bedouin after Migration (Hijra), nor Fasting of silence for a day to the night, nor divorce before the marriage, nor emancipation before slavery, nor being an orphan after achieving adulthood’.

Abu Abdullah asws said: ‘The omen is upon what you make it to be. If you take it lightly, it would be light, if you take it seriously it would be intense, and if you do not make anything of it, it would not be anything’.

Abu Abdullah asws says that the Rasool Allah saww said: ‘The expiration of the omen is the reliance (upon Allah asws)’.
H 15685 – A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Umar Bin Yazeed and someone else, from some of them, who have narrated the following:

Abu Abdullah asws, and some of them from Abu Ja’far asws regarding the Statement of Allah azwj Mighty and Majestic: “[2:243] Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life”. These were city folk from the cities of Syria, and there were seventy thousand households and plague used to occur among them every time. So whenever they sensed it, the rich ones would exit the city due to their (financial) strength and the poor would remain due to their (financial) weakness. So the death occurred mostly among those who would remain and less among those who went out. So those who left said, ‘Had we been of those who remained, death would frequent among us’. And those who remained said, ‘Had we been of those who went out, death would be less among us’.

He asws said: ‘So they formed a consensus of their opinions that whenever they sense the plague occurring among them, all of them would go out from the city. So when they sensed the plague affecting them, all of them went out and took precaution against the death. So they travelled in the countryside for as long as Allah azwj so Desired. Then they passed by a city which was in ruins and its inhabitants had all left, being destroyed by the plague. So they encamped there, and settled their belongings being reassured by it. Allah azwj Said to them: “All of you die!” They all died at that instant and became decayed. The passers-by passed by and collected their ashes and gathered them in one place.

So a Prophet as from the Prophets as of the Children of Israel passed by them, whose as name was Hizk’eel as. So when he as saw those bones, he as wept and reflected upon it and said: ‘O Lord azwj! If You azwj so Wish, You azwj can Revive them instantly, just as You azwj Caused them to die, so they would then inhabit Your azwj Country, and bear Your azwj servants who would worship You azwj along with those from Your azwj creatures who worship You azwj. So Allah azwj the High Revealed unto him as: “Is that what you as would like to happen?” He as said: ‘Yes, O Lord azwj! Revive them’. So Allah azwj Revealed unto him as: “Say such and such”. So he as said that which Allah azwj Mighty and Majestic had Commanded him as to say.’
Abu Abdullahasws said: ‘And it was the Great Name (Al-Ism Al-Aazam). So when Hizkeelasw said that Word, heas saw the bones flying towards each other. So they came back alive. Some of them looked at the others Glorifying Allahazwj and Exclaiming Hisazwj Greatness and Extolling Hisazwj Holiness. So Hizkeelasws said during that: ‘Ias hereby testify that Allahazwj has Power over all things’. 

Umar Bin Yazeed (the narrator) said, ‘Abu Abdullahasws said: ‘This Verse was Revealed regarding them’.

I said to Abu Ja’farasws, ‘Inform me about the words of Yaqoubasws to hisas sons: “[12:87] O my sons! Go and inquire respecting Yusuf and his brother”, Did heas know that heas was alive, and there was a separation of twenty years between them?’ Heasws said: ‘Yes’. I said, ‘How did heas know?’ Heasws said: ‘Heas supplicated before dawn and asked Allahazwj Mighty and Majestic that heazwj should Send down to himas the Angel of Death. So Biraal descended unto himas, and he is the Angel of Death. So Biraal said to himas: ‘What is youras need, O Yaqoubas?’ Heasws said: ‘Inform me about the souls. Do you capture them altogether or separately?’ Heas said, ‘But, I capture them separately, soul by soul’. Heasws said to him: ‘So inform me, Did you come across the soul of Yusufas in what you have passed by?’ He said: ‘No’. Thus Yaqoubasws came to know that heas was alive. So, due to that heas said “[12:87] O my sons! Go and inquire respecting Yusuf and his brother”.

14687 – Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Husayn, from Khalid Bin Yazeed Al-Qummy, from some of his companions, who has narrated the following:

Abu Abdullahasws regarding the Statement of Allahazwj Mighty and majestic: “[5:71] And they thought that there would be no affliction”, heasws said: ‘This was when the Rasool Allahsaww was present among them. So they became blind and deaf when the Rasool Allahsaww passed away. Then Allahazwj Turned (Mercifully) towards them

H 14686 – Ibn Mahboub, from hanaan Bin Sudeyr, who has said:
when Heazwj Established Amir-ul-Momineenasws. Then they became blind and deaf this time as well’.

H 14688 – A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Ra’ab, from Abu Ubeyda Al-Haza’a, who has narrated the following:

Abu Abdullahasws regarding the Statement of Allahazwj Mighty and Majestic: “[5:78] Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Mariam”. Heasws said: ‘The pigs, by the tongue of Dawoodas, and the monkeys, by the tongue of Isa Bin Maryamasws.’

H 14689 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Yaqoub Bin Shuayb, from Umraan Bin Maysam, who has narrated the following:

Abu Abdullahasws said: ‘A man recited to Amir-ul-Momineenasws (the following Verse) “[6:33] We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah”. Heasws said: ‘Yes, by Allahazwj, they had denied himasww with an intense denial, but it was hidden. (The meaning of) “but surely they do not call you a liar” is that ‘they would not be able to come up with the refutation in order to believe youasww truth’.

H 14690 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Safwaan Bin Yahya, from Ibn Muskaan, from Abu Baseer, who has narrated the following:

One of the Imamsasws said when heasws was asked about the Statement of Allahazwj Mighty and Majestic: “[6:93] And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him”. Heasws said: ‘It was Revealed regarding Ibn Abu Sarh who was the office bearer of Usman over Egypt, and he was from the ones who were with the Rasool Allahasww on the Day of the conquest over Mecca whose blood was spared. And he used to write to the Rasool Allahasww. So if Allahazwj Mighty and Majestic Revealed that: “Surely Allahazwj is Most Mighty, Most Wise”. He would write, ‘Surely Allahazwj is Most Aware, Most Wise’. So the Rasool Allahasww said to him: ‘Leave it,
although Allahazwj is surely Most Aware, Most Wise’. So Ibn Abu Sarh used to say to the hypocrites, ‘I am saying from myself similar to what hesaww has come up with, so hesaww does not let me alter it’. So Allahazwj Blessed and High Revealed regarding him what Heazwj Revealed’.

14691 - علي بن إبراهيم عن أبيه عن ابن أبي عامر عن أبي دينه عن محدث بن مسلم قال فلقت لي أبي جعفر (عليه السلام) قال إن الله عز و جل و قاتلهم حتى لا يكون فتنة و يكون الذين كله فلقت لم يجي نأولن هذه الاعتبار إن رسول الله صلى الله عليه وآله و صلوا رخص لهم احتجته و حاجة أصحابه فلو قد جاء نأوللهم لم يقبل منهم لكانون حتى يوحد الله عز و جل و حتى لا يكون شريك.

H 14691 – Ali Bin Ibrahim, from his father, from Ibn Abu Uneyr Bin Azina, from Muhammad Bin Muslim who said:

I said to Abu Ja’farasws, ‘The Statement of Allahazwj Mighty and Majestic: “[8:39] And fight with them until there is no more persecution and religion should be only for Allah”, So heasws said: ‘The case to which this Verse applies has not come yet. The Rasool Allahsaww allowed them (the non-Muslims) for his saww need and the needs of his saww companions. Had there come the case of its implementation, he saww would not have accepted from them, but they would not spare their lives until they would have accepted the Oneness of Allahazwj Mighty and Majestic and until they would not have remained any Polytheism (Shirk)’.

14692 - علي بن إبراهيم عن أبيه عن ابن أبي عامر عن معاوية بن عامر عن أبي عبد الله (عليه السلام) قال سماعت يقول فكلمة إلهي يا إبنا النبي صلى الله عليه وسلم إن يعلم الله في غمرة خيره ويؤتكم خيرا مما أخذ منكم و يعفر لكم قال نزلت في العباس وعقيل ونوفل.

H 14692 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said the following:

Abu Abdullahasws said, ‘I heard himasws saying regarding this Verse: “[8:70] O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give you better than that which has been taken away from you”’, heasws said: ‘This was Revealed regarding Al-Abbas, and Aqeel, and Naufal’.

و قال إن رسول الله صلى الله عليه وآله و سلم فكأن عينه من حافل من بين ها مرس على الله السلام فكأنه إن حفظه من عينه مليئا من نبأ ها مرس قال جراً على الله السلام على عقيل بن أبي طالب كرم الله وجهه فجاء الله عز وجل له عفاظ يا إبن أمن على أمو وآله لو كنت رأيت مكاني قال فرجع إلى رسول الله صلى الله عليه وآله و قال هذا أبو الفضل في يدقان و هذا عقيل في يدقان و هذا نوافل بن الحارث في يدقان.

And heasws said that: ‘The Rasool Allahsaww prohibited the killing of anyone from the Clan of Hashimas and Abu Al-Bakhtary on the Day of Badr. So they were made captives. The Rasool Allahsaww sent for Alisaww and said: ‘Go and see over there, who are the ones from the Clan of Hashimsaw. So Alisaww passed by Aqeel son of Abu Talibas, may Allahazwj Honour hisas face. Heasws turned away from him. So Aqeel said to himasws, ‘O sonasws of my motheras Aliasws But, by Allahazwj, youasws can see my situation’. Heasws returned to the Rasool Allahaswaww and said: ‘This is Abu Al-Fazl in the hand of so and so, and this is Aqeel in the hand of so and so, and this is Naufal Bin Al-Haris in the hand of so and so’.
So the Rasool Allah saww stood up and came up to Aqeel and said to him: ‘O Abu Yazeed, Abu Jahl has been killed’. He said, ‘Then you saww will not be disputing about Tahaamat’. He saww said: ‘If you are strong people, otherwise tie up their hands’. They came up with Al-Abbas, so he saww said: ‘Ransom yourself and ransom the son of your brother’. He said, ‘O Muhammad saww! Let me go and ask the Qureish for ransoming me’. He saww said: ‘Give from what you have left behind with Umm Al-Fazl and said to her that, ‘If this I face this difficulty, so spend upon your children and on yourself. So he said to him saww, ‘O son saww of my brother asws, who informed you saww of this?’ He saww said: ‘Jibraeel as came with it to me saww from the Presence of Allah asws Mighty and Majestic’. So he said, ‘And I had held her on oath that no one would know of this except for myself and her. I hereby testify that you saww are the Rasool Allah saww.

فقال فرجع الأسرى كلهم مشركون إلى العباد وعقلين ونتقل كرم الله ووجوههم وفهم نزلت هذه الآية قبل من أيديكم من الأسرى إن يعلموا الله في فلؤكم حِبَرا إلى آخر الآية.

He saws said; ‘All the captives returned as Polytheists except for Al-Abbas, and Aqeel, and Naufal, may Allah aswj honour their faces, and it was regarding them that this Verse was Revealed: “[8:70] O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you” up to the end of the Verse’.

One of them asws regarding the Statement of Allah aswj Mighty and Majestic: “[9:19] What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day”. He asws said: ‘This was Revealed regarding Hamza as, and Ali asws, and Ja’far as, and Al-Abbas asws, and Shaeba. They prided themselves for quenching the (thirst) of the Pilgrims. So Allah aswj Majestic and Mighty Revealed “[9:19] What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day”, and it was Ali asws, and Hamza as, and Ja’far as, may greeting be upon them as are the ones who as believed in Allah aswj and the Last Day, and they as fought in the Way of Allah aswj, and (others) are not equal to them as in the Presence of Allah aswj’.

H 14693 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwaan Bin yahya, from Ibn Muskan, from Abu Baseer, who has said:
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‫ﻲ‬
‫ﻃﱢ‬
ِ ‫ﻋﻤﱠﺎ ٍر اﻟﺴﱠﺎﺑَﺎ‬
َ ‫ﻦ‬
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َ ‫ﻦ ﺳَﺎِﻟ ٍﻢ‬
ِ ‫ﻦ ِهﺸَﺎ ِم ْﺑ‬
ْ‫ﻋ‬
َ ‫ب‬
ٍ ‫ﺤﺒُﻮ‬
ْ ‫ﻦ َﻣ‬
ِ ‫ﻦ ْﺑ‬
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َ ‫ﻦ ا ْﻟ‬
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ِ ‫ﺤ ﱠﻤ ِﺪ ْﺑ‬
َ ‫ﻦ ُﻣ‬
ِ ‫ﺣ َﻤ َﺪ ْﺑ‬
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‫ﺖ ﻓِﻲ َأﺑِﻲ‬
ْ ‫ل َﻧ َﺰَﻟ‬
َ ‫ﺿ ﱞﺮ دَﻋﺎ َرﺑﱠ ُﻪ ُﻣﻨِﻴﺒًﺎ ِإَﻟ ْﻴ ِﻪ َﻗﺎ‬
ُ ‫ن‬
َ ‫ﺲ ا ْﻟِﺈﻧْﺴﺎ‬
‫ل اﻟﻠﱠﻪِ َﺗﻌَﺎﻟَﻰ َو إِذا َﻣ ﱠ‬
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َ ‫ﻗَﺎ‬
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‫ﻀ ﱡﺮ ﻳَ ْﻌﻨِﻲ اﻟ ﱡ‬
‫ن ِإذَا َﻣﺴﱠ ُﻪ اﻟ ﱡ‬
َ ‫ﻋ ْﻨ َﺪ ُﻩ ﺳَﺎﺣِﺮًا َﻓﻜَﺎ‬
ِ (‫ل اﻟﱠﻠ ِﻪ )ﺻﻠﻰ اﷲ ﻋﻠﻴﻪ وﺁﻟﻪ‬
ُ ‫ن َرﺳُﻮ‬
َ ‫ﻞ ِإﻧﱠ ُﻪ آَﺎ‬
ِ ‫ا ْﻟ َﻔﺼِﻴ‬
‫ن َﻳ ْﺪﻋُﻮا ِإَﻟ ْﻴ ِﻪ‬
َ ‫ﻲ ﻣﺎ آﺎ‬
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ِ ‫ﺧ ﱠﻮَﻟ ُﻪ ِﻧ ْﻌ َﻤ ًﺔ ِﻣ ْﻨ ُﻪ َﻳ ْﻌﻨِﻲ ا ْﻟﻌَﺎ ِﻓ َﻴ َﺔ َﻧ‬
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ِ ‫ﻦ َﻗ ْﻮِﻟ ِﻪ ﻓِﻲ َرﺳُﻮ‬
ْ ‫ﺗَﺎﺋِﺒًﺎ ِإَﻟ ْﻴ ِﻪ ِﻣ‬
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َ ‫ﺣ ٌﺮ َو ِﻟ َﺬِﻟ‬
ِ ‫ل اﻟﱠﻠﻪِ )ﺻﻠﻰ اﷲ ﻋﻠﻴﻪ وﺁﻟﻪ( ِإﻧﱠ ُﻪ ﺳَﺎ‬
ِ ‫ل ﻓِﻲ َرﺳُﻮ‬
ُ ‫ن َﻳﻘُﻮ‬
َ ‫ﻞ ِﻣﻤﱠﺎ آَﺎ‬
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َ ‫ﻋ ﱠﺰ َو‬
َ ‫ﻲ اﻟ ﱠﺘ ْﻮ َﺑ َﺔ ِإﻟَﻰ اﻟﱠﻠ ِﻪ‬
َ‫ﺴ‬
ِ ‫ﻞ ﻳَ ْﻌﻨِﻲ َﻧ‬
ُ ‫ﻦ َﻗ ْﺒ‬
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‫ﻦ َرﺳُﻮِﻟ ِﻪ‬
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َ ‫س ِﺑ َﻐ ْﻴ ِﺮ‬
ِ ‫ﻋﻠَﻰ اﻟﻨﱠﺎ‬
َ ‫ﻚ‬
َ ‫ب اﻟﻨﱠﺎ ِر ﻳَ ْﻌﻨِﻲ ِإ ْﻣ َﺮ َﺗ‬
ِ ‫ﻦ َأﺻْﺤﺎ‬
ْ ‫ﻚ ِﻣ‬
َ ‫ك َﻗﻠِﻴﻠًﺎ ِإ ﱠﻧ‬
َ ‫ﻞ َﺗ َﻤ ﱠﺘ ْﻊ ِﺑ ُﻜ ْﻔ ِﺮ‬
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(‫)ﺻﻠﻰ اﷲ ﻋﻠﻴﻪ وﺁﻟﻪ‬

H 14694 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin
Mahboub, from hashaam Bin Saalim, from Ammaar Al-saabaty who said:
I asked Abu Abdullahasws about the Statement of Allahazwj the High: “[39:8] And
when distress afflicts a man he calls upon his Lord turning to Him frequently”,
heasws said: ‘This was Revealed regarding Abu Al-Faseyl, who used to consider the
Rasool Allahsaww as a sorcerer. And when distress afflicted him, meaning illness, he
would call upon his Lordazwj, turning to Himazwj frequently, meaning penitently to
Himazwj, from what he used to say with regards to the Rasool Allahsaww. “then when
He makes him possess a favour from Him,” meaning the restoration of health,
“he forgets that for which he called upon Him before,” meaning his asking for
Forgiveness to Allahazwj from what he used to say regarding the Rasool Allahsaww that
hesaww was a sorcerer, and that is the Statement of Allahazwj mighty and Majestic
“Say: Enjoy yourself in your ungratefulness a little, surely you are of the
inmates of the fire”, meaning your influence which you have over the people with
any right from Allahazwj Mighty and Majestic or from Hisazwj Messengersaww’.
‫ﻀِﻠ ِﻪ‬
ْ ‫ﺨ ِﺒ ُﺮ ِﺑﺤَﺎِﻟ ِﻪ َو َﻓ‬
ْ ‫ﻲ ) ﻋﻠﻴﻪ اﻟﺴﻼم ( ُﻳ‬
‫ﻋِﻠ ﱟ‬
َ ‫ﻞ ﻓِﻲ‬
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َ ِ‫ﻦ اﻟﻠﱠﻪ‬
َ ‫ل ِﻣ‬
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َ ‫ل َأﺑُﻮ‬
َ ‫ل ُﺛﻢﱠ ﻗَﺎ‬
َ ‫ﻗَﺎ‬
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َ ‫ﺴ َﺘﻮِي اﱠﻟﺬِﻳ‬
ْ ‫ﻞ َﻳ‬
ْ ‫ﻞ َه‬
ْ ‫ﺣ َﻤ َﺔ َر ﱢﺑ ِﻪ ُﻗ‬
ْ ‫ﺧ َﺮ َة َو َﻳ ْﺮﺟُﻮا َر‬
ِ ‫ﺤ َﺬ ُر اﻟْﺂ‬
ْ ‫ﺖ ﺁﻧﺎ َء اﻟﻠﱠ ْﻴﻞِ ﺳﺎﺟِﺪًا َو ﻗﺎﺋِﻤًﺎ َﻳ‬
ٌ ِ‫ﻦ ُه َﻮ ﻗﺎﻧ‬
ْ ‫ل َأ ﱠﻣ‬
َ ‫ك َو َﺗﻌَﺎﻟَﻰ َﻓﻘَﺎ‬
َ ‫ﻋ ْﻨ َﺪ اﻟﱠﻠ ِﻪ َﺗﺒَﺎ َر‬
ِ
‫ل ُﺛﻢﱠ‬
َ ‫ب ﻗَﺎ‬
ِ ‫ب ِإﻧﱠﻤﺎ َﻳ َﺘ َﺬ ﱠآ ُﺮ أُوﻟُﻮا ا ْﻟ َﺄﻟْﺒﺎ‬
ٌ ‫ل اﻟﱠﻠ ِﻪ َو َأﻧﱠ ُﻪ ﺳَﺎﺣِ ٌﺮ آَﺬﱠا‬
ُ ‫ﺤﻤﱠﺪًا َرﺳُﻮ‬
َ ‫ن ُﻣ‬
ْ ‫ن َأ‬
َ ‫ﻦ ﻻ َﻳ ْﻌَﻠﻤُﻮ‬
َ ‫ل اﻟﱠﻠ ِﻪ َو اﱠﻟﺬِﻳ‬
ُ ‫ﺤﻤﱠﺪًا َرﺳُﻮ‬
َ ‫ن ُﻣ‬
‫ن َأ ﱠ‬
َ ‫َﻳ ْﻌَﻠﻤُﻮ‬
. ‫ﻋﻤﱠﺎ ُر‬
َ ‫ﻋ ْﺒ ِﺪ اﻟﻠﱠﻪِ ) ﻋﻠﻴﻪ اﻟﺴﻼم ( َهﺬَا َﺗ ْﺄوِﻳُﻠ ُﻪ ﻳَﺎ‬
َ ‫ل َأﺑُﻮ‬
َ ‫ﻗَﺎ‬
He (the narrator) said: ‘Then Abu Abdullahasws said: ‘Then Allahazwj Mighty and
Majestic Spoke Sympathetically with regards to Aliasws Informing himasws of hisasws
situation, and hisasws merits in the Presence of Allahazwj Blessed and High. So Heazwj
Said: “[39:9] What! he who is obedient during hours of the night, prostrating
himself and standing, takes care of the hereafter and hopes for the mercy of
his Lord! Say: Are those who know that Muhammad is the Rasool Allahsaww, and
those who do not know (saying) that Muhammadsaww is a lying sorcerer alike?
Only the men of understanding are mindful”. Then Abu Abdullahasws said: ‘This is
its explanation, O Ammar’.
(‫ﻋ ْﺒ ِﺪ اﻟﻠﱠﻪِ )ﻋﻠﻴﻪ اﻟﺴﻼم‬
َ ‫ﻋ ْﻨ َﺪ َأﺑِﻲ‬
ِ ‫ت‬
ُ ‫ل َﺗَﻠ ْﻮ‬
َ ‫ن ﻗَﺎ‬
َ ‫ﻋ ْﺜﻤَﺎ‬
ُ ‫ﻦ‬
ِ ‫ﺣﻤﱠﺎ ِد ْﺑ‬
َ ‫ﻦ‬
ْ‫ﻋ‬
َ ‫ﻋ َﻤ ْﻴ ٍﺮ‬
ُ ‫ﻦ َأﺑِﻲ‬
ِ ‫ﻦ ا ْﺑ‬
ِ‫ﻋ‬
َ ‫ﻦ َأﺑِﻴ ِﻪ‬
ْ‫ﻋ‬
َ ‫ﻦ ِإ ْﺑﺮَاهِﻴ َﻢ‬
ُ ‫ﻲ ْﺑ‬
‫ﻋِﻠ ﱡ‬
َ -14695
.‫ب‬
ُ ‫ت ﻓِﻴ ِﻪ ا ْﻟ ُﻜﺘﱠﺎ‬
ْ ‫ﻄَﺄ‬
َ‫ﺧ‬
ْ ‫ل ِﻣ ْﻨ ُﻜ ْﻢ َهﺬَا ِﻣﻤﱠﺎ َأ‬
ٍ ‫ﻋ ْﺪ‬
َ ‫ل ذُو‬
َ ‫ل ِﻣ ْﻨ ُﻜ ْﻢ َﻓﻘَﺎ‬
ٍ ‫ﻋ ْﺪ‬
َ ‫ذَوا‬

H 14695 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammaad Bin Usmaan who
said:

I recited: “[5:95] as two just persons among you shall judge” in the presence of
Abu Abdullahasws, so heasws said: ‘Two just ones among you – this is from what the
scribes have erred with regards to it’ (referring to the compilation mistakes in the
Holy Quran - Tahreef in Quran).
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H 14696 – A number of our companions, from Sahl Sahl Bin Ziyad, from Abdullah Bin Abdul Rahmaan Al-A'asam, from Abdullah Bin Al-Qasim Al-Batl, who has narrated:

Abu Ja'farasws (has explained this verse) about “[5:101] O you who believe! do not put questions about things which if declared to you may trouble you”

H 14697 – Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Muhammad Bin Sinan, from Muhammad bin Marwaan who said:

Abu Abdullahasws recited: “[6:115] And the 'beautiful' word of your Lord has been accomplished truly and justly”. I said, 'May I be sacrificed for youasws, but rather we are reciting it as “[6:115] And the word of your Lord has been accomplished truly and justly”’. So heasws said: ‘Surely, in it is ‘the beautiful’ (referring to the Tahreef in the Holy Quran).

H 14698 – A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shammm, from Abdullah Bin Abdul Rahmaan Al-A'asam, from Abdullah Bin Al-Qasim Al-Batl, who has narrated the following:

Abu Abdullahasws regarding the Statement: “[17:4] And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice”, heasws said: 'The killing of Aliasws Bin Abu Talibasws and the stabbing of Al-Hassanasws, “and most certainly you will behave insolently with great insolence”, heasws said (this refers to): 'The killing of Al-Husaynasws'.

“[17:5] So when the promise for the first of the two came, So when the help comes for the blood of Al-Husaynasws, We sent over you Our servants, of mighty prowess, so they go to and fro among the houses, a people whom Allahazwj will be Sending before the coming out of Al-Qaimaf (who will serve himaf and under hisaf command) they will not leave an enemy of the Progenyasws of Muhammadasws except that they will kill him. and it was a promise to be accomplished” This is the coming of Al-Qainasws.
“[17:6] Then We gave you back the turn to prevail against them. This is the coming of Al-Husayn asws and seventy of his asws companions who will be wearing protective helmets. For each of the helmets would be two facets to demonstrate to the people that this is indeed Al-Husayn asws who has come out, until the Believers would have no doubts about it, and that he asws is neither Al-Dajjaal la, nor Satan la, and Al-Hujjat Al-Qaim asws would also come in their support. So when the recognition would be settled in the hearts of the Believers that he asws is indeed Al-Husayn asws, the death will approach Al-Hujjat asws. So the one asws who would be washing him asws, and shrouding him asws, and embalming him asws, and burying him asws in his asws grave would be Al-Husayn Bin Ali asws, no one follows the successor asws except for the successor asws.

H 14699 – Sahl, from Muhammad Bin Al-Hassan, from Muhammad Bin Hafs Al-Tamimy who said:

Abu Ja’far Al-Khash’amy narrated to me saying, ‘When Usman exiled Abu Dharr ar to Al-Rabza, Amir-ul-Momineen asws, and Aqeel as, and Al-Hassan asws, and Al-Husayn asws, and Ammar Bin Yasir ar bid farewell to him ar. So when they were inside the valley, Amir-ul-Momineen asws said; ‘O Abu Dharr ar! You ar were angry for the Sake of Allah azwj so have hope from His azwj Anger. The people feared you for their world whilst you ar feared upon your ar Religion, so they exiled you ar from (that which is) doomed and tested you ar by the affliction. And, by Allah azwj, if the skies and the earth are (forced) to closed-up on a servant, then Allah azwj would (surely) Open up a way out for him. Let nothing comfort you ar except for the truth, and let nothing scare you ar except for the falsehood’.

Then Aqeel ar spoke saying, ‘O Abu Dharr ar! You ar know that we love you ar, and we know that you ar love us, and you ar have preserved with regards to us what the people have wasted except for a few. So your ar Reward is upon Allah azwj, and it is for that that they have thrown you ar out as the castaway and made you ar travel in the exile. So your ar Reward is upon Allah azwj Mighty and Majestic. So fear Allah azwj and know that you ar should resign to the affliction from the anxiety and your ar deterioration of the health from the despair. So leave the resignation and the despair and say, ‘Allah azwj is Sufficient for me ar and the best of the ‘اولئك’ advocate’.
Then Al-Hassan asws spoke saying: ‘O uncle! The people have meted out to you what you have seen, and Allah azwj is Watching from High above. So leave the memories of the world by remembrance of its separation and the difficulties, by what will be coming to you of the ease after it, and be patient until you meet your Prophet sallallahu alaihi wasallam, and he saww will be pleased with you, Allah azwj Willing’.

Then Al-Husayn asws spoke saying: ‘O uncle! Allahazwj Blessed and High has the Power to Change what you see, and every day He azwj is in (a State of) Glory. The people have denied you their world, and you have denied them your Religion. So what is your need from what they have denied you, and they are in greatest need for what you have denied them. So it is for you to observe patience, for the goodness in the patience, and the patience is in the generosity. And leave the anxiety, because the anxiety provides no refuge’.

Then Ammar asr spoke saying, ‘O Abu Dharr! May Allahazwj Make lonely the one who made you to be lonely, and Frighten the one who (tried to) frightened you. By Allahazwj! Nothing prevents the people from speaking the truth except their reliance upon the world and the love for it. But rather, the obedience is with the group and the kingdom is for the one who overcomes it, and this group of people have called the people to their world, so they responded to them for it and bestowed their Religion upon them. Thus, they incurred the loss of the world and the Hereafter, and that is what is the clear loss’.

Then Abu Dharr asr spoke saying, ‘Peace be upon you all, and the Mercy of Allahazwj and His blessings! May my father and my mother (be sacrificed for you all). These are the faces, when I see them, I remember the Rasool sallallahu alaihi wasallam. And what is there for me in Al-Medina to dwell in apart from you. And it became heavy upon Usman to let me live (live) in the neighbourhood of Al-Medina just as it became heavy upon Muawiya in Syria. He (Usman) decided that he would exile me to a town, so I said it should be Al-Kufa. So he feared that I would spoil the relationship of his brother with the people in Al-Kufa. By Allahazwj He is sending me to a place in which
I às would never see any human being nor hear a humming sound. By Allah às, I às do not want anyone except Allah às as a companion, and what is the loneliness for me às when Allah às is with me às. Allah às is Sufficient for me às. There is no god except for Him às. Upon Him às rely and He às is the Lord às of the Magnificent Throne, and greetings of Allah às be upon our Chief Muhammad ñ and his ñ purified Progeny ñ.

H 14700 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ibn Fazzaal and Al-Hajjaal, from Sa'albat, from Abdul Rahmaan Bin Muslama Al-Jariry who said:

I said to Abu Abdullah ñ: ‘They reproach us and belie us that we are saying that the two ‘announcements’ which are to occur. They are saying, ‘How would we differentiate between the true one from the false one, if we were to be there?’ He ñ said: ‘So what do you respond to them with?’ I said, ‘We do not respond to them with anything’. He ñ said: ‘Say to them, ‘Those who believed in it from before (have faith) would recognise it. Allah ñ, Mighty and Majestic Says: “[10:35] Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?”

H 14701 – From him, from Muhammad, from Ibn Fazzaal and Al-hajjaal, from Dawood Bin Farqad who said:

A man from Ajaliyya heard this Hadeeth – A caller will call out: ‘So and so son of so and so and his Shites are the successful ones’ at the beginning of the day, and another one will call out at the end of the day: ‘Usman and his Shites are the successful ones’. He ñ said: ‘And the caller at the beginning of the day and (another) calling at the end of the day’. So the man said, ‘So what would make us understand which one is the truthful from the liar?’ So he ñ said: ‘The one who would believe in it before the call, would be ratifying it. Allah às Says: “[10:35] Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided?” The verse.

H 14702 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Is’haq Bin Ammar, who has said:
Abu Abdullah\textsuperscript{asws} said: ‘You will not be seeing what you would love to (appearance of Al-Qaim\textsuperscript{asws}) until the Clan of so and so (Clan of Abbas) differing in what is between them. So when they differ, the people would become greedy and the words would be separated, and Al-Sufyani would come out'.
HADHEETH OF THE SCREAM

H 14703 – Ali Bin Ibrahim, from his father, from Ibn Abu Najaar and someone else, from Ismail Bin Al-Sabbaah who said:

I heard an old man mentioning from Saif bin Umair who said, ‘I was in the presence of Abu Al-dawaniq, so I heard him saying, initiating it himself, ‘O saif Bin Umair! It is necessary for a caller to call in the name of a man from the sons of Abu Talib (asws). If it was like, so we would be the first ones to respond to it. But rather he would be a must that a caller calls out in the name of a man’. I said, ‘O commander of the faithful! As for this Hadith, I have not heard similar to it at all’. He said to me, ‘O Saif! If it was like, so we would be the first ones to respond to it. But rather he would be one of the sons of our uncle’. I said, ‘Which son of your uncle?’ He said, ‘A man from the children of Fatima (asws)’.

He then said, ‘O Saif! Had I not heard it from Abu Ja’far (asws) Muhammad Bin Ali (asws) saying it, however, if it were narrated to me by the inhabitants of the earth, I would not have accepted it from them, but it is from Muhammad Bin Ali (asws).’

H 14704 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer who said:

I was seated with Abu Ja’far (asws) when Dawood Bin Ali, and Suleyman Bin Khalid, and Abu Ja’far Abdullah Bin Muhammad Abu Al-Dawaniqy came over and sat down in an area of the Masjid. It was said to them, ‘This is Muhammad Bin Ali (asws) seated (over there)’. So Dawood Bin Ali, and Suleyman Bin Khalid stood up and came over, whilst Abu Al-Dawaniqy remained seated in his place, until they greeted to Abu Ja’far (asws). So Abu Ja’far (asws) said to them: ‘What prevented your tyrant from coming to me (asws)?’ So they offered excuses on his behalf in his (asws) presence.
So Abu Ja’far\textsuperscript{asws} said with regards to that: ‘But, by Allah\textsuperscript{azwj}, (not many) nights and days would go by before he rules over the two regions. Then the men from his offspring would strengthen it for whom would be the reins, then they would govern with a severe government’. So Dawood Bin Ali said to him\textsuperscript{asws}, ‘And he will be ruling over us before your\textsuperscript{asws} rule?’ He\textsuperscript{asws} said: ‘Yes, O Dawood! He will rule over you before our\textsuperscript{asws} kingdom, and have authority over you before our\textsuperscript{asws} authority’.

Dawood said to him\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Keep you\textsuperscript{aswa} well, is there a time frame for it?’ He\textsuperscript{asws} said: ‘Yes, O Dawood. By Allah\textsuperscript{azwj}, the Clan of Umayya will not rule for a day but you will (rule) for twice as much, and the children from among you would seize it just like children seize the ball’.

Dawood Bin Ali stood up from the presence of Abu Ja’far\textsuperscript{asws} with joy, intending to inform Abu Al-Dawaniqy of that. So when both, him and Suleyman Bin Khalid arose, Abu Ja’far called them back (to him\textsuperscript{asws}): ‘O Suleyman Bin Khalid! The people would not cease from having space from their reign if they do not shed the blood from us\textsuperscript{asws} unlawfully’ – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to his\textsuperscript{asws} chest. ‘So if they shed that blood, the inside of the earth would be better for them than its surface, for on that Day there would not be any helper for them in the earth, nor a Forgiver for them in the sky’.

Then Suleyman Bin Khalid went and informed Abu Al-Dawaniqy. So Abu Al-Dawaniqy came over to Abu Ja’far\textsuperscript{asws}. He greeted to him\textsuperscript{asws}, then informed him\textsuperscript{asws} of what Dawood bin Ali and Suleyman Bin Khalid had told him. So he\textsuperscript{asws} said to him: ‘Yes, O Abu Ja’far! Your government is before our\textsuperscript{asws} government, and your authority would be before our\textsuperscript{asws} authority. Your authority would be extremely difficult and there would be no ease in it and would have a long duration for it. By Allah\textsuperscript{azwj}! The Clan of Umayya will not rule for a day but you will (rule) for twice as much, nor for a year but you will rule for twice as much, and the children from among you would seize it just as children seize the ball. Do you understand?’

\begin{quote}
\text{\textquote{Then Suleyman Bin Khalid went and informed Abu Al-Dawaniqy. So Abu Al-Dawaniqy came over to Abu Ja’far\textsuperscript{asws}. He greeted to him\textsuperscript{asws}, then informed him\textsuperscript{asws} of what Dawood bin Ali and Suleyman Bin Khalid had told him. So he\textsuperscript{asws} said to him: ‘Yes, O Abu Ja’far! Your government is before our\textsuperscript{asws} government, and your authority would be before our\textsuperscript{asws} authority. Your authority would be extremely difficult and there would be no ease in it and would have a long duration for it. By Allah\textsuperscript{azwj}! The Clan of Umayya will not rule for a day but you will (rule) for twice as much, nor for a year but you will rule for twice as much, and the children from among you would seize it just as children seize the ball. Do you understand?’}}
\end{quote}
Then he asws said: ‘The force of your reign will not decline so long as you do not shed our asws blood unlawfully. But if you shed that blood, Allah asw would be Wrathful, so your kingdom and authority would go away, and your power would go away, and Allah asws would Make you to be overcome by a slave from the blind slaves, and he would not be more blind than the progeny of Abu Sufyan, and your eradication would be by his hands and the hands of his companions’. Then he asws discontinued the speech.

14705 - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-Mufazzal Bin Mazeed, who has narrated the following:

I said to Abu Abdullah asws, ‘The days of Abdullah Bin Ali, they (Abbasid rulers) disputed regarding what was in between them’. So he asws said: ‘You leave that. But rather, the spoiling of their command would come from where their success began’.

14706 - A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Sa‘albat Bin Maymoun, from Badr Bin Al-Khaleel Al-Azdy who said:

I was seated in the presence of Abu Ja‘far asws, so he asws said: ‘Two Signs would occur before the rising of Al-Qaim asws which have never occurred since the descent of Adam as to the earth – A solar eclipse in the middle of the Month of Ramadhan, and the lunar (eclipse) at the end of it’. So a man said, ‘O son asws of the Rasool! The sun gets eclipsed at the end of the month, and the moon in the middle of it’. So Abu Ja‘far asws said: ‘asws am more knowing of what you say, but these two Signs have never occurred since the descent of Adam as’.

14707 - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

I heard Abu Abdullah asws saying: ‘asws and my asws father asws went out until we asws arrived in between the Grave and the Pulpit (of the Rasool Allah asws). There was a group of Shites over there, so I asws greeted them, and then said: ‘By Allah asw, I asws love your aromas, and your spirits, so help me asws upon that by being pious and striving. And know that our asws Wilayah cannot be achieved except by piety and the
striving, and the one from among you who follows a servant (an Imam\textsuperscript{asws}); he should emulate what he does. You are the Shites of Allah\textsuperscript{azwj}, and you are the Helpers of Allah\textsuperscript{azwj}, and you are the foremost of the former ones, and the foremost of the later ones, and the foremost in the world, and the foremost in the Hereafter (and) to the Paradise.

We\textsuperscript{asws} have taken your responsibility for the Paradise on the Guarantee of Allah\textsuperscript{azwj} Mighty and Majestic, and the guarantee of the Rasool Allah\textsuperscript{saww}. By Allah\textsuperscript{azwj}! There are no Levels of the Paradise where there are more Spirits than yours, so compete for the higher Levels. You are the good ones and your women are the good ones. Every Believing woman is a virgin Hourie and every Believer is a Truthful one. And every Believer is a Truthful one. And Allah\textsuperscript{azwj} has said to Qanbar: ‘Receive good news, rejoice with the good news, and convey the good news, for, by Allah\textsuperscript{azwj}, the Rasool Allah\textsuperscript{saww} passed away while he\textsuperscript{saww} was angry with his\textsuperscript{saww} community except for the Shites’.

Indeed! For everything there is an honour and the honour of Al-Islam are the Shites. Indeed! For everything there is a pillar and the pillar of Al-Islam are the Shites. Indeed! For everything there is a chief and the chief of the gatherings is the Imam of the gathering of the Shites. Indeed! For every thing is an Imam, and the Imam of the earth is the land on which the Shites live.

By Allah\textsuperscript{azwj}! Had you all not been in the earth, Allah\textsuperscript{azwj} would not have Favoured the people who oppose you nor would they have been in any goodness. They would have nothing for them in the world nor any share for them in the Hereafter. Every hostile one (Nasibi), if he were to worship, and struggle, would be attributed to this Verse: “[88:3] Tolling, Hostile one [88:4] Entering into burning fire”. So every Hostile One (Nasibi) who struggles, his deeds would be wasted.

Our\textsuperscript{asws} Shites speak with the Light of Allah\textsuperscript{azwj} Mighty and Majestic, and the one who are opposed to them speak by instinct (biological needs). By Allah\textsuperscript{azwj}! There is none from our\textsuperscript{asws} Shites who sleeps, except that Allah\textsuperscript{azwj} Makes his soul to ascend to the sky to be Blessed. So if its term (death) has come, He\textsuperscript{azwj} Makes it to be within
the Treasures of His\textsuperscript{azwj} Mercy, and in the Gardens of Paradise, and in the Shade of His\textsuperscript{azwj} Throne. And if its term (death) has been delayed, He\textsuperscript{azwj} sends it back along with the trusted Angels to return it to the body from which it came out to dwell in it.

وَاللَّهُ إِنَّ حَاجَتُكُمْ وَأَشْهَرُكُمْ لِخَاصِمَةِ اللَّهِ عَزَّ وَجَلُّ وَإِنَّ فَرَاءَكَمْ لَا أَلْعَنَّ الْعِلَّى وَإِنَّ إِيْتَاءَكَمْ لَا أَلْعَنَّ الْفَضْلَةَ وَ إِيْكُمْ كُلُّكُمْ لَا أَلْعَنُّ دَعُوَّكُمْ وَأَلْحَ إِبْتِكُهُمِ

By Allah\textsuperscript{azwj} those of you who perform the Hajj and the Umrah are the special ones of Allah\textsuperscript{azwj} Mighty and Majestic. And the poor ones among you are the rich ones, and your rich ones are the contented ones. And all of you are the people whom He\textsuperscript{azwj} invited and the people who accepted His\textsuperscript{azwj} Call’.

By Allah\textsuperscript{azwj}! There is no servant from our\textsuperscript{asws} Shites who recites the Quran whilst standing in his Prayer, except that there are a hundred Rewards for him for every letter of it, nor does he recite it seated in his Prayer, except that there are fifty Rewards for him for every letter of it, nor in other than Prayers, except that there are ten Rewards for him for every letter of it. And the one from our\textsuperscript{asws} Shites who is silent, there is the Reward for him of the recitation of the Quran by the one who is opposed to him.

By Allah\textsuperscript{azwj} You sleep upon your beds and there is the Reward for you of the Holy Warriors (Al-Mujahideen). By Allah\textsuperscript{azwj}! You are in your Prayers, and there is for you the Reward of the being in the rows of His\textsuperscript{azwj} Way. By Allah\textsuperscript{azwj}! You are the ones for whom Allah\textsuperscript{azwj} has Said: \textit{“[15:47] And We will root out whatever of rancour is in their breasts (they shall be) as brethren, on raised couches, face to face”}. But rather, our\textsuperscript{asws} Shites are the people with four eyes – two eyes in the head and two
eyes in the heart. Indeed! And all of the creatures are like that, except that Allah\textsuperscript{azwj} has Opened your eyes, and Blinded their eyes'.

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14709 - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Mansour Bin Yunus, from Anbasat Bin Mus'ab who said:

I heard Abu Abdullah\textsuperscript{asws} saying: 'I\textsuperscript{asws} complain to Allah\textsuperscript{azwj} Might and Majestic of my\textsuperscript{asws} loneliness, and restlessness among the people of Al-Medina, until you (Shites) come over and I\textsuperscript{asws} see you, and be comforted by you. If only this tyrant would allow me, so I\textsuperscript{asws} would take a fort in Al-Taef, so I\textsuperscript{asws} would dwell in it and you would all dwell in it with me\textsuperscript{asws}. I\textsuperscript{asws} would guarantee to him that there would not come from our area any harm to him ever'.

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14710 - A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Waleed, from Yunus Bin Yaqoub who said:

Kumeyt chanted some poems to Abu Abdullah\textsuperscript{asws}, so he said: ‘May Allah\textsuperscript{azwj} Make my desires sincere to me so I do not pull the string of my bow, and my arrows do not waver’. So Abu Abdullah\textsuperscript{asws} said; ‘Do not say like this, ‘I do not pull the string of my bow’, but say, ‘So I have pulled the string of my bow and my arrows do not waver’.

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14711 - Sahl Bin Ziyad, from Muhammad Bin Al-Hassan, from Abu Dawood Al-Mustarraq, from Sufyvan Bin Mus'ab Al-Abzay who said:

I came up to Abu Abdullah\textsuperscript{asws}, so he\textsuperscript{asws} said: ‘Tell Umm Farwa to come to and listen to what happened with her grandfather’. So she came and sat behind the curtain. Then he\textsuperscript{asws} said: ‘Recite a poem (Nasheed) to us’. So I said, ‘Let Farwa be generous in the flow of her tears’. So she waited and the women waited’. Abu Abdullah\textsuperscript{asws} said: ‘The door! The door! The people of Al-Medina were gathered at the door. So Abu Abdullah\textsuperscript{asws} sent a message to them: ‘One of our young ones fainted, hence the women waited’.

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H 14712 – Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from one of his men, from Abu Abdullah having said:

When the Rasool Allah\textsuperscript{saww} dug the trench (Al-Khandaq), he\textsuperscript{saww} came across a rock. So the Rasool Allah\textsuperscript{saww} took a pickaxe from the hand of Amir-ul-Momineen\textsuperscript{saww}, or from the hand of Salman\textsuperscript{aww}. He\textsuperscript{saww} struck by it at the rock and it split into three pieces. The Rasool Allah\textsuperscript{saww} said: ‘With this strike the treasures of Chosroe and Caesar have opened up for me\textsuperscript{saww}. So one of them (Abu Bakr or Umar) said to his companion, ‘He\textsuperscript{saww} promises us with the treasures of Chosroe and Caesar whilst no one of us has the control to go out for the toilet’.

H 14713 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al-Wasity, from one of our companions, who have narrated the following:

Abu Abdullah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and High has a Wind which is called ‘Al-Azeby). If He\textsuperscript{azwj} Sends from it the measurement (which comes out of) the nostril of a man. He promised us with the treasures of Chosroe and Caesar whilst no one of us has the control to go out for the toilet’.

H 14714 – Ali Bin Ibrahim, from Saleh Bin Al-Sandy, from Ja’far Bin basher, from Ruzyeyq Abu Al-Abbas, who has narrated the following:

Abu Abdullah\textsuperscript{asws} having said: ‘The people came to the Rasool Allah\textsuperscript{saww}, so they said, ‘O Rasool Allah\textsuperscript{saww}! Our towns have drought and it has prevailed for years upon us. So supplicate to Allah\textsuperscript{azwj} Blessed and High to Send the sky (to rain) upon us’. So the Rasool Allah\textsuperscript{saww} ordered for the Pulpit. They brought it out, and the people gathered. The Rasool Allah\textsuperscript{saww} ascended and supplicated, and ordered the people to say ‘Ameen’.

فلم يثبت أن هيب دينه الدين قال ‘فقال ربنا محسن أخير الناس ان ربك قد وعدهم أن يمطرو بهم يوم صادق و كذا و كذا و ساحة كذا و كذا فلم يزل الناس ينظرون إلى اليوم و تلك الساحة حتى إذا كانت تلك الساحة أهله الله عز وجل ريحنا فلا تظلاق و بعلت السماء و أرخت غزاليها
It was not long before Jibraeel descended and said: ‘O Muhammad⁷⁰⁷¹! Inform the people that your⁷⁰⁷² Lord⁷⁰⁷³ has Promised to them that He⁷⁰⁷⁴ would Make it rain on such and such a day, and at such and such a time’. So the people did not cease to look out for that day and that particular time, until that time came up. Allah⁷⁰⁷⁵ Mighty and Majestic Excited a wind, so it raised clouds which covered the sky, and released the rain.

فَجَاءَ أَوَلَئِكَ الْقُرُّ بِأَغْيَابِهِمْ إِلَى النَّبِيِّ (صَلِي الله عَلَيْهِ وَآلهُ) فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ أَدْعَى اللَّهُ نَّا أَنْ يَكُفَّ السَّمَاءَ عَلَى فَإِنَّا كَانَ آنَ نُنْفِقُ فَأَجَتَعَنَّ النَّاسَ وَ دَعَوْا النَّبِيِّ (صَلِي الله عَلَيْهِ وَآلهُ) وَ أَمَرَ النَّاسَ أَنْ يَوْمَتْوَاهُ عَلَى ذَعَابِهِ فَقَالَ لَهُ رَجُلٌ مِنَ النَّاسِ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ أَسْمَعَنَا فَإِنْ لَكَ مَا تَقُولَ لَنَسْمَعُ فَقَالَ فَوَلَوْا اللَّهُ حَرَفًا وَ لَا عَلِيْنَا اللَّهُمَّ صَبَحَتْهَا فِي بَطَنِ الأَوْلِيَاءِ وَ فِي نَبَاتٍ الشَّجَرَ وَ حَيْثُ يُرْعَى أَهْلُ الْوَيْرِ اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَ لَا تُعَجِّبَهَا عَدَايَا.

So those individuals came with their rich ones to the Prophet⁷⁰⁷⁶. They said, ‘O Rasool Allah⁷⁰⁷⁷, Supplicate to Allah⁷⁰⁷⁸ for us to withhold the sky (stop the rain) from us, for we are about to drown. So the people gathered, and the Prophet⁷⁰⁷⁹ supplicated, and ordered the people that they should say ‘Ameen’ upon his⁷⁰⁸⁰ supplication. A man from the people said, ‘O Rasool Allah⁷⁰⁸¹ make us hear it, for all what you⁷⁰⁸² are saying, we cannot hear’. So he⁷⁰⁸³ said; ‘Say, ‘Our Allah⁷⁰⁸⁴ Around us and not upon us. Our Allah⁷⁰⁸⁵! Let it pour in the middle of the valleys, and in the growth of the trees, and where the shepherds pasture. Our Allah⁷⁰⁸⁶! Make it to be a Mercy, and do not Make it to be a Punishment’.  

١٤٧١٥ - جَغَرُ النَّبِيّ ﷺ عَنِ الرَّزْقِ عَنْ أَبِي عُبَيْدَ اللَّهِ (عَلَيْهِ السَّلام) قَالَ مَا أَنْبِرَتْهُ قَطْ فِي ظُلْمَةِ لَيْلٍ وَ مَا ضَمَّؤَدَ ذِهَارٍ إِلَّا وَ هِيَ مَأْثُورَةً.

H ١٤٧١٥ – Ja’far Bin Basheer, from Ruzeyq, who has reported the following:

Abu Abdullah⁷⁰⁸⁷ has said: ‘Lightning does not occur at all in the darkness of the night or the light of the day unless it is raining’.

١٤٧١٦ - مَحْمُودٌ بن يَحْيَى عَنْ أَحْمَدٍ بن مُحَمَّدٍ بن عِيسَى عَنْ الحَسَنِ بن سَعِيدِ عَنْ أَبِي الزُّرَّوْجِ رَفَعَهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلِيَّةِ السَّلَامِ) وَ سَلَّمَ عَلَى السَّحَابِ أَبِنْ يَكُونُ قَالَ عَلَى شَجَرٍ عَلَى كِبْسِ عَلَى شَاطِئِ الْبَحْرِ يَهْرُي إِلَيْهِ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُرِسَلَ رِيحَةٍ فَأَنْتُورَةٌ وَ كَلِلَّهُ مَائِلًا بِصُبُورِهِ المَخْلِقِيِّ وَ هَوَّ الْبَرْقَ يَفْرُنَ تَمْ فَرَأَ هَذِهِ النِّائِيَةِ اللَّهِ الَّذِي أَرْسَلَ الرُّكَاهَ فَقِطَ حُسَابًا سَفَتَاهُ إِلَى بَلَدِ مَبْتَدِئَ الْأَيِّامِ وَ الْمَلَكُ أَسْمَاعُ الرُّحَمَ.

H ١٤٧١٦ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ibn Al-Azramy with an unbroken chain has said the following:

Amir-ul-Momineen⁷⁰⁸⁸ replied when he⁷⁰⁸⁹ was asked, ‘Where do the clouds come from?’ He⁷⁰⁹⁰ as said: ‘They are on the dense trees, on the dunes, and on the shores which are a resort for them. So if Allah⁷⁰⁹¹ Mighty and Majestic Intends to Send a wind which stirs them, and Allocates Angels to those who strike it by ‘Al-makhareeq’, and it is the lightning. So they rise up’. Then he⁷⁰⁹² recited this verse:

‘[35:9] And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death’, the Verse. And the Angel, its name is ‘Al-Ra’ad’ (The Thunder)’.  

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A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad bin Abu nasr, from Musanna Al-Hannaat and Muhammad Bin Muslim who said:

Abu Abdullah\textsuperscript{asws} said: ‘The one who is of a truthful tongue, his deeds would be pure, and the one who is of good intention, Allah\textsuperscript{azwj} Increases his sustenance, and the one who is kind to his family, Allah\textsuperscript{azwj} Increases his life’.
الكافي

AL-KAFI

المجلد الثامن

Volume 8

Part VI

للمؤرخ الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة الإسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni

Well known as ‘The trustworthy of Al-Islam Al-Kulayni’

Who died in the year 329 H

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It was narrated to me by Ja’far Bin Muhammad asws, from his asws father asws, from his asws grandfather Ali asws that the Rasool Allah saww said: ‘Allah azwj Blessed and High Said to the Children of Adam asws: “If your eye dispute for some of what [azwj] have Prohibited to you, so [azwj] have Aided you with two layers (eyelids), so close them and do not look. And if your tongue disputes for some of what [azwj] have Prohibited to you, so [azwj] have Aided you with two layers (lips), so close them and do not speak. And if your genitals dispute for some of what [azwj] have Prohibited to you, so [azwj] have Aided you with two layers (legs), so close them and do not come to the Prohibited’. 

Abu Abdullah asws has said: ‘Three things, which if they are in someone, so there is no hope of goodness from him – The one who is never ashamed of the faults, and (never) fears Allah azwj for the Hidden, and (never becomes) pious during old age’. 

I said to Jameel Bin Darraaj, ‘The Rasool Allah saww said: ‘If a respectable person of a people comes, so be kind to him’. He said, ‘Yes’. I said to him, ‘And what is the respectable one?’ He said, ‘I had asked Abu Abdullah asws about that, so he asws said that the honourable one is the one who is wealthy’. I said, ‘So what is nobility?’ He saww said: ‘The one who acts goodly with his wealth and the wealth of others’. I said, ‘So what is the kindness?’ He asws said: ‘The piety’.

I saw asws 14721 - Ali Bin Ibrahim, from his father, from Al-nawfaly, from Al-Sakuny, who has narrated the following:

H 14718 – Al-Husayn Bin Muhammad Al-Ashtary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al-Hassan Bin Muhammad Al-Hashmy, from Ahmad Bin Muhammad Bin Is who said:
Abu Abdullah\textsuperscript{ASWS} has said that the Rasool Allah\textsuperscript{SAWW} said: ‘There is nothing more intense than the grief of a woman, nor anything more remote than the separation of the death, and more intense than all of that is poverty. One flatters his companion, who then does not give him anything’.
**Hadeeth of Yajuj (Gog) and Majuj (Magog)**

The substance of Yajuj and Majuj is that they are two creatures. Allah Almighty created one thousand two hundred species in the sea, and one thousand two hundred species in the land. He made seventy species of the Children of Adam, and the people are the Children of Adam, except for the people who deny each other. Then, Allah Almighty, the Mighty and Majestic, said: 'The people are of three levels – A level who are from us, and we are from them; and a level who adorn themselves by us (our name); and a level who eat each other by us (our name).'

I asked Amir-ul-Momineen about the creatures. He said: 'Allah, Created one thousand two hundred species in the land, and one thousand two hundred species in the sea, and Made seventy species (races) of the Children of Adam, and the people are the Children of Adam, except for the people who deny each other, awaits the Command of Allah Almighty.'

H 14724 – From him, from Moalla, from Al-Washa, from Abdul Kareem Bin Amro, from Ammar Bin Marwaan, from Al-Fazeey Bin Yasaar who said:

Abu Ja’far said: 'When you see that poverty and need has abounded (too much), and the people are denying each other, await the Command of Allah Mighty and Majestic.' I said, 'May I be sacrificed for you, these two – poverty and need, I recognise them, so what is, ‘people denying each other’?' He said: 'A man from among you comes to his brother, so he asks him for his need, and he looks at him with a look with which he did not use to look at him before, and he speaks to him by a tongue (manner) in which he did not speak to him before.'
Amir-ul-Momineen^asws said: ‘The sustenance is allocated to the foolishness, and the deprivation to the intellect, and the affliction to the patience’.

A person handed over to me six or seven hundred Dirhams for Abu Abdullah^asws. So it was in my bag, When I arrived at Al-Hafeera, my bag had split and whatever was in it had gone. I got the officer in Al-Medina to concur with it. He said, ‘Are you the one whose bag split and your belongings were gone?’ I said, ‘Yes’. He said, ‘When you get to the city, come to us and we will compensate you’.

So when I arrived at Al-Medina, I came up to Abu Abdullah^asws who^asws said, ‘O Umar, your bag was split and your belongings were gone?’ I said, ‘Yes’. He^asws said: ‘What Allah^azwj has Given you is better than what has been taken from you. The she-camel of the Rasool Allah^saww got lost, so the people said regarding it, ‘He^saww informs us about the sky and he^saww cannot inform us about his^saww she-camel’. Jibraeel descended and said: ‘O Muhammad^saww! Your^saww she-camel is in such and such a valley. Its bridle has been entangled with such and such a tree’.

He^asws said: ‘So he^saww ascended the Pulpit. He^saww Praised Allah^azwj and Extolled Him^azwj and said: ‘O you people! You spoke a great deal to me^saww regarding my^saww she-camel. Indeed! And what Allah^azwj has Given me^saww is better than what was taken from me^saww. Indeed! My^saww she-camel is in such a such a valley. Its bridle has been entangled with such and such a tree’. So the people rushed towards it and found her as the Rasool Allah^saww had said’. Then^saww said: ‘Go to the office bearer of Al-Medina and acquire from him what he has promised you, for it is something, which Allah^azwj has Invited you to it. You never demanded it from him’.
H 14727 – Sahl, from Muhammad Bin Abdul Hameed, from Yunus, from Shuayb Al-Aqarqufy who said:

I said to Abu Abdullah\textsuperscript{asws} something which had been reported from Abu Dharr\textsuperscript{ar}, that he\textsuperscript{ar} had said, ‘Three things which the people hate but I\textsuperscript{ar} love those. I\textsuperscript{ar} love the death, and I\textsuperscript{ar} love the poverty, and I\textsuperscript{ar} love the afflictions’. So he\textsuperscript{asws} said: ‘This is not as how they are reporting it. But, rather he\textsuperscript{ar} meant, ‘The death in the obedience to Allah\textsuperscript{azwj} is more beloved to me\textsuperscript{ar} from the life in disobedience to Allah\textsuperscript{azwj}, and the afflictions in the obedience to Allah\textsuperscript{azwj} is more beloved to me\textsuperscript{ar} from the health in disobedience to Allah\textsuperscript{azwj}, and the poverty in obedience to Allah\textsuperscript{azwj} is more beloved to me\textsuperscript{ar} from the self-sufficiency in disobedience to Allah\textsuperscript{azwj}\textsuperscript{.}’

H 14728 – Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yunus, from Ali Bin Isa Al-Qammat, from his uncle who said:

I heard Abu Abdullah\textsuperscript{asws} saying: ‘Jibraeel descended upon the Rasool Allah\textsuperscript{saww} whilst the Rasool Allah\textsuperscript{saww} was gloomy and sad. So he said; ‘O Rasool Allah\textsuperscript{saww} what is it that I see you\textsuperscript{saww} to be gloomy and sad?’ He\textsuperscript{saww} said: ‘I\textsuperscript{saww} had a dream last night’. He said: ‘And what is it that you\textsuperscript{saww} saw?’ He\textsuperscript{saww} said: ‘I\textsuperscript{saww} saw the Clan of Umayya ascending the Pulpit and descending from it’. He said: ‘And by the One Who\textsuperscript{azwj} Sent you\textsuperscript{saww} as a Prophet\textsuperscript{saww} with the Truth, I do not know anything about this’.

And Jibraeel ascended to the sky, then Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Mention, Made him descend with a Verse from the Quran to comfort him\textsuperscript{saww} by: “[26:205] Have you then considered if We let them enjoy themselves for years, [26:206] Then there comes to them that with which they are threatened [26:207] That which they were made to enjoy shall not avail them?” And Allah\textsuperscript{azwj} Revealed: “[97:1] We have indeed revealed this (Message) in the Night of Power [97:2] And what will explain to thee what the night of power is? [97:3] The Night of Power is better than a thousand months”. So Allah\textsuperscript{azwj} Made the Night of Power for His\textsuperscript{azwj} Messenger\textsuperscript{saww} to be better than a thousand months (of the Clan of Umayya).
H 14729 – Sahl, from Muhammad Bin Abdul Hameed, from Yunus, from Abdul A’ala who said:

I asked Abu Abdullah asws about the Statement of Allah azwj: “[24:63] therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement”. Imam asws said: (it’s) ‘Fqihat Strove in His Religion or oppression for which Allah azwj does not Reward’.

H 14730 – Sahl Bin Ziyad, from Muhammad, from Yunus, from Abdul A’ala who said:

I said to Abu Abdullah asws that, ‘May I be sacrificed for you asws, your asws Shites hate and dispel each other. If you asws could look into this affair of theirs’. So he asws said: ‘I am thinking of writing a document so that no two of them would differ’. I said, ‘We have never been more needy of it than we are today’. Then he asws said: ‘This (will not settle the matter between) Marwaan and Ibn Dharr’. I thought that he asws had prevented me from that.

I stood up from his asws presence, so I came up to Ismail. I said, ‘O Abu Muhammad! I mentioned to your father asws the differing of his asws Shites and their hatred (towards each other). So he asws said: ‘I asws am thinking of writing a book so that no two of them would differ’. He said, ‘What Marwaan and Ibn Dharr have said?’ I said, ‘Yes’. He said, ‘O Abdul A’ala! You all have rights over us as we have rights over you all. By Allah azwj, you are not quicker to us for the rights than we are to you’. Then he said, ‘I will look into it’.

Then said: ‘O Abdul A’ala! What is wrong with a people if their matter was one that they would turn their attention to one man asws, taking (instructions) from him asws and not oppose him asws, and assign their matters to him asws? O Abdul A’ala! It is not befitting for the Believer that if his brother has preceded him to a Level from the Levels of the Paradise that he should pull him back from his place, which he is in. And it does not befit this other one who has not reached (to his level) that he should push back his chest, but he should hold his hand and make him join him, and seek Forgiveness from Allah azwj'.

14729- 30: سَيَلُونَنَّ رَبَّنَا عَلَى اْيَّادٍ عَنْ أَمْرِهِمْ أَمَآ أَرْدُنَّ عَنْ أَمْرِهِمْ أَمْرَتْهُمْ أَمَآ أَرْدُنَّ عَنْ أَمْرِهِمْ أَمْرَتْهُمْ أَمَآ أَرْدُنَّ عَنْ أَمْرِهِمْ أَمَآ أَرْدُنَّ عَنْ أَمْرِهِمْ A 14730- 31: ﴿۲۴:۶۳﴾ 14729- 30: ﴿۲۴:۶۳﴾ 14730- 31: ﴿۲۴:۶۳﴾
H 14731 – Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Khalid Al-Kabuly, who has narrated the following:

Abu Ja’far asws having said: “[39:29] Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition?” He asws said: ‘But rather it is the one who has associates with regards to whom they doubt because he was the first one who gathered them for his leadership, so they differed regarding it and some of them cursed each other for that, and some of them distanced themselves from each other. As for the man asws of peace, he is the first one for the ‘haka’ Just and his Shites’.

٢٥٠٨٠٣ – Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Yaqoub Al-Sarraj, who has narrated the following:

I said to Abu Abdullah asws, ‘When will there be relief for your asws Shites?’ He asws said: ‘When the children of Al-Abbas differ regarding their authority, and he who was not greedy for it before, covets it, and the Arabs remove their reins, and every one with spurs (horsemen) battles for it, and Al-Shamy (The Syrian) appears, and Al-Yamany
(The Yemenite) comes forward, and Al-Hasany moves (with a movement), and the Master\textsuperscript{asws} of this Command will come out from Al-Medina to Al-Makkah with the inheritance of the Rasool Allah\textsuperscript{saww}.

So I said, 'What inheritance of the Rasool Allah\textsuperscript{saww}? He\textsuperscript{asws} said: 'Sword of the Rasool Allah\textsuperscript{saww}, and his\textsuperscript{saww} armor, and his\textsuperscript{saww} turban, and his\textsuperscript{saww} gown, and his\textsuperscript{saww} staff, and his\textsuperscript{saww} banner, and his\textsuperscript{saww} helmet, and his\textsuperscript{saww} saddle, until he\textsuperscript{asws} descends upon Makkah. So he\textsuperscript{asws} will take out the sword from its sheath, and put on the armor, and display the banner, and (wear) the gown and the turban, and grab the staff by his\textsuperscript{asws} hand, and seek Permission of Allah\textsuperscript{azwj} for his\textsuperscript{asws} appearance.

That will be announced to some of his\textsuperscript{asws} friends. Al-Hassany would come. So he\textsuperscript{asws} would inform him of the news. Al-Hassany would initiate the coming out (Al-Khurouj). The people of Makkah would pounce upon him. So they will kill him and send his head to Al-Shamy (The Syrian). During that, the Master\textsuperscript{asws} of this Command will appear. So the people would pledge their allegiances to him\textsuperscript{asws} and follow him\textsuperscript{asws}. And Al-Shamy (The Syrian) would send an army to Al-Medina. So Allah\textsuperscript{azwj} Mighty and Majestic would Destroy them before it (gets there). On that day, those from the children of Ali\textsuperscript{asws} who would be in Al-Medina would flee to Makkah. So they would join up with the Master\textsuperscript{asws} of this Command. And the Master\textsuperscript{asws} of this Command would go towards Al-Iraq and send his\textsuperscript{asws} army to Al-Medina. Its people would express belief and they would return to it'.

H 14734 – A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Maalik bin Atiyya, who has narrated the following:

Some of the companions of Abu Abdullah\textsuperscript{asws} has reported that Abu Abdullah\textsuperscript{asws} came out to us and he\textsuperscript{asws} was angry. He\textsuperscript{asws} said: 'I\textsuperscript{asws} went out for some need, so some black people of Al-Medina presented themselves to me\textsuperscript{asws}. They shouted at me\textsuperscript{asws} as: ‘لَبَّيْكَ يا جَعُورُ يا مَحْمُودُ’ (_here I am (Labbaik) O Ja’far Bin Muhammad\textsuperscript{asws}, here I am (Labbaik)!’ So I\textsuperscript{asws} returned back to my\textsuperscript{asws} house, in a fearful panic from what they had said, until I\textsuperscript{asws} prostrated to my\textsuperscript{asws} Lord\textsuperscript{azwj} and rubbed my\textsuperscript{asws} face to Him\textsuperscript{azwj} and humbled myself\textsuperscript{asws} to Him\textsuperscript{azwj}, and distanced myself\textsuperscript{asws} (from them) to Him\textsuperscript{azwj} from what they had shouted to me\textsuperscript{asws}.
And if Isa\textsuperscript{as} Ibn Maryam\textsuperscript{as} had added anything to what Allah\textsuperscript{azwj} had Said regarding him\textsuperscript{as}, then he\textsuperscript{as} would have become deaf and would not have been able to hear anything after that ever, and become blinded and would not have been able to visualise anything after that ever, and would have become dumb and would not have been able to speak anything after that ever. Then he\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Curse Abu Al-Khattaab and kill him with the iron’.

H 14735 – From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from jahm Bin Abu Juheyma, who has narrated the following:

A slave of Abu Al-Hassan\textsuperscript{asws} has said, ‘In the presence of Abu Al-Hassan Al-Musa\textsuperscript{asws} was a man from Qureysh, who went on to mention the Qureysh and the Arabs. Abu Al-Hassan\textsuperscript{asws} said during that; ‘Leave that! These people are three (types) – Arabs, and our\textsuperscript{asws} ‘mowlli’ friends and faithless. So we\textsuperscript{asws} are the Arabs, and our\textsuperscript{asws} Shites are the friends, and the one who is not upon the like of what we are on, so he is faithless’. So the Qureyshi said, ‘O Abu Al-Hassan\textsuperscript{asws}! You\textsuperscript{asws} are saying this, so where are the prided ones of Qureysh and the Arabs?’ So Abu Al-Hassan\textsuperscript{asws} said: ‘It is how I\textsuperscript{asws} have said it to you’.

I heard Abu Ja’far\textsuperscript{asws} narrate: ‘When Al-Qaim\textsuperscript{asws} makes the stand, he\textsuperscript{asws} will present the Faith to every Hostile One (Nasibi). Either they enter in it truly or else his neck would be struck, or he will have to hand over the tax just as the people under responsibility (Ahl Al-Dhimma – Christians and Jews) pay today, and tighten their waist and throw them out from the cities to the dark places’.

H 14737 – Al-Husayn Bin Muhammad Al-Ashary, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Muslim Bin Abu Salma, from Muhammad Bin Saeed Bin Gazwaan, from Muhammad bin Bunaan, from Abu Maryam, who has narrated the following:

\textsuperscript{1} The curse on Abu Al-Khattaab may be due to him organising the black people of Madina to chant ‘لَيْيَكَ يَا جَفَرْ إِنَّ مَحْمُودَ لِيْيَكَ’ to Abu Abdullah\textsuperscript{asws}
Abu Ja’far asws says that one day my asws father asws said in the presence of his asws companions: ‘Which one of you is good enough to hold a burning ember in his hand and extinguish it by squeezing it?’ All the people were silent and stressed out. So I asws stood up and said: ‘O father asws! Do you asws command me asws to do it?’ So he asws said: ‘It is not you asws I asws meant, but rather, you asws are from me asws and I asws am from you asws, but it is they that I asws have intended by it’.

He asws said: ‘And he asws repeated it thrice, then said: ‘How much is the description (talk) and how little the action. The people of action are few indeed. And we asws recognise the people of action and the description (talk) both, and this was only a pretence of blindness from us asws towards you. But, your news reaches us asws and we asws write down your impressions’.

Then he asws said: ‘By Allah azwj! It is as if the earth has shaken them with the shame from what he asws had said to the extent that I asws looked at a man from among them sweating profusely and he was not raising his head from the ground’. So when he asws saw that (situation) among them, he asws said: ‘May Allah azwj have Mercy on you all, for I asws have not intended except the good. In the Paradise there are Levels, so the level of the people of action cannot be understood by anyone from the people of the talk. And the Level of the people of the talk cannot be understood by others’. He asws said: ‘By Allah azwj, it was as if they had been released from the chains’.

Then he asws stood up and said: ‘O father azwj! I am the Shites of Ali asws. But rather, the Shiite of Ali asws is the one who truthful in both his actions as well as his words’.

H 14738 – And by this chain, from Muhammad Bin Suleyman, from Ibrahim Bin Abdullah Al-Sufy from Musa Bin Bakr Al-Wasity who said:

Abu Al-Hassan asws said to me: ‘If I asws were to distinguish my asws Shites, I asws would not find them except for the description (talk). And if I asws were to test them, I asws would not find them except as apostates. And if I asws were to scrutinise them not even one out of a thousand would escape. And if I asws were to screen them with a screening, there would not remain from them except the one who was for me asws. They have been saying for a long time, leaning upon their couches, ‘We are the Shites of Ali asws’. But rather, the Shiite of Ali asws is the one who truthful in both his actions as well as his words’.

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I heard Abu Abdullah asws saying: ‘On the Day of Judgement, they will bring a beautiful woman who had done Fitna (mischief) due to her beauty. So she will say, ‘O Lord azwj! You azwj Created me beautiful until I did what I did. So they will come with Maryam as and say to her, ‘Are you more beautiful or her as? She as had beauty in her but did not do Fitna (mischief)’.

And they would come with the handsome man who had done Fitna (mischief) due to his beauty. So he will say, ‘O Lord azwj! You azwj Created me with beauty until I did with the women what I did. So they will bring Yusuf as and say, ‘Are you more handsome or he as is? He as had beauty but did not do Fitna (mischief)’.

And they will come with the afflicted person who had been involved in Fitna (mischief) due to his afflictions. So he will say, ‘O Lord azwj! The intensity of the afflictions upon me were such that I did Fitna (mischief)’. So they would come with Ayyub as. So they would say, ‘Were your afflictions more severe or his as afflictions? He as was in afflictions but did not do Fitna (mischief)’.

I heard Abu Abdullah asws saying: ‘Can you all sit in a place where you can narrate Hadith, say whatsoever you like, and distance yourselves (Tabarra) from whosoever you like, and befriend whosoever you like?’ I said, ‘Yes’. He asws said: ‘Is (luxury of) life anything other than this?’

I heard Abu Abdullah asws saying: ‘May Allah azwj have Mercy upon a servant who makes us asws to be loveable to the people, and does not make us asws to be hateful towards them. But, by Allah azwj, they are reporting our asws beautiful words to be honoured by it, and there is no leeway for anyone that he should attach anything to these (our words, asws), but one of them hears the words, so he degrades the beauty of these words by ten times (by dropping our asws words from himself)’.
H 14742 – Wuheyb, from Abu Baseer, who has narrated the following:

I asked Abu Abdullah<sup>asws</sup> about the Statement of Allah<sup>azwj</sup> Mighty and Majestic: “[23:60] And those who give that which they give with hearts afraid”, he<sup>asws</sup> said: 'This is for their intercession, and their hopes, they (our<sup>asws</sup> shias) fear that their (good) deeds would be rejected (and thrown) back to them if they had not obeyed (with total submission to) Allah<sup>azwj</sup> but they are hoping that these would be Accepted from our<sup>asws</sup> (intercession)'.

H 14743 – Wuheyb Bin hafs, from Abu Baseer who said:

Abu Abdullah<sup>asws</sup> said: ‘There is none from the servants who calls to the misguidance except that he finds the one who follows him’.

H 14744 – A number of our companions, from Ahmad Bin Muhammad, from Abdullah Bin Al-Salt, from a man from the people of Balkh who said:

I was with Al-Reza<sup>asws</sup> in his<sup>asws</sup> journey to Khurasan. One day he<sup>asws</sup> called for the spread (for a meal) to be set up for him<sup>asws</sup>. So there gathered around him<sup>asws</sup> his<sup>asws</sup> black friends and others. So I said, ‘May I be sacrificed for you<sup>asws</sup>, if you<sup>asws</sup> could isolate the spread for these people’. So he<sup>asws</sup> said: ‘Muuh! (Shhhs!)’. The Lord<sup>azwj</sup> Blessed and High is One, and the mother is one, and the father is one, and the Recompense is by the deeds’.

H 14745 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan who said:

I heard Abu Al-Hassan<sup>asws</sup> saying: ‘The body is built upon four, so from it is the air without which ‘the self’ cannot survive except by its (in and out) flow, and it takes out the diseases which are in the body and the decay, and the dirt (earth) which gives causes the dryness, and the energy (heat), and the food and from it the blood is generated. Indeed! Have you not seen that it (food) goes into the stomach, which digests it until it becomes soft, then cleans it? So the natural process takes the clean
blood, then the residue descends along with the water, and it gives birth to the phlegm'.

14746 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Yazeed Al-Nawfaly, from Al-Husayn Bin Ayn the brother of Malik Bin Ayn who said:

I asked Abu Abdullah\textsuperscript{asws} about the words which a person would say to another person, 'Khair' is a river in the Paradise, a tributary from Al-Kawsar. And Al-Kawsar comes out from the Pillar of the Throne around which are houses of the successors\textsuperscript{asws}, and their\textsuperscript{asws} Shites. On the banks of that river maids (Houries) grow. Every time one is taken, another one grows in its place, and they have been named after that river (Khair). And that is the Statement of the High\textsuperscript{azwj}:

\begin{quote}
[5:70] In them are goodly things (Khair), beautiful ones
\end{quote}

So if the man says to his companion, 'May Allah\textsuperscript{azwj} Reward you with goodness (Khaira)', it means by those dwellings which Allah\textsuperscript{azwj} Mighty and Majestic has Prepared for His\textsuperscript{azwj} elite, and the good ones from His\textsuperscript{azwj} creatures'.

H 14747 – And from him, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al-Husayn Bin Usmaan, from Abu Baseer, who has narrated the following:

Abu Abdullah\textsuperscript{asws} having said: 'In the Paradise is a river on banks of which are Houries are thriving. So if the Believer passes by one of them, and she pleases him, he uproots her (takes her away). So Allah\textsuperscript{azwj} Mighty and Majestic Implants another one in her place'.
HADITH OF THE DOMES

H 14748 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Washa, from Abdullah Bin Sinan, from Abu Hamza who said:

Abu Ja’far asws said to me one night whilst I was in his asws presence, and he asws looked towards the sky. He asws said: ‘O Abu Hamza! This is a dome of our father Adamasws, and Allahazwj has thirty-nine others (similar ones) for those creatures who have not disobeyed Allahazwj even for the blink of an eye’.

H 14749 – From him, from Ahmad Bin Muhammad, from Abu Yahya Al-Wasity, from Ailaaan Abu Salih who said:

A man came up to Abu Abdullahasws, so he said to him asws, ‘May I be sacrificed for youasws’. This here (the sky) is the dome of Adamasws?’ Heasws said: ‘Yes. By Allahazwj, there are numerous domes. Indeed! Behind this West of yours are thirty-nine (other) in the West, white lands filled with creatures illuminated by its light. They have never disobeyed Allahazwj even for the blink of an eye. These creatures are not aware of the creation of Adamasws, but they are distancing themselves (Tabarra) from so and so and so (Abu Bakr and Umar)’.

H 14750 – Ali Bin Muhammad, from Salih Bin Abu Hammaad, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Is’haaq Bin Ammaar, who said:

Abu Abdullaahasws has said: ‘The one who repairs his own shoes, and stitches his own commodities is free from the arrogance’.

H 14751 – From him, from Salih, from Muhammad Bin Awramat, from Ibn Sinan, from Al-Mufazzalah the creation of Adamasws, but they are distancing themselves (Tabarra) from so and so so (Abu Bakr and Umar)’.

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I and Al-Qasim Shureyki, and Najm Bin Hateem, and Salih Bin Sahl were at Al-Medina. So we were debating regarding the Lordship (Al-Rububiyya). So some of us said to the others, ‘What are we doing with this when we are so near to him\textsuperscript{asws}, and there is none from us who is in dissimulation. Let us all go to him\textsuperscript{asws}. So we went. By Allah\textsuperscript{azwj} we had not reached the door but he\textsuperscript{asws} had come out towards us without shoes or gown, and all the hair on his\textsuperscript{asws} head was standing straight, and he\textsuperscript{asws} was saying: ‘No! No! O Mufazzal, and O Qasim, and O Najm. No! No! But they\textsuperscript{asws} are honourable servants who do not precede Him\textsuperscript{azwj} by the speech, and they\textsuperscript{asws} act in accordance with His\textsuperscript{azwj} Commands’.

14752 - عَنْ عَنْ صَالِحٍ عَنْ عَلِيّ بْنِ الْحَكِيمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلِيّهِ الصَّالِحَةِ) قَالَ إِنَّ لِيْلِيْسَ عَنَا يَقُولُ لَهُ تَمْرِيْحٌ إِذَا جَاءَ اللَّهُ ذَلِكَ مَنْ بَيْنَ الْحَافِقِينَ.

H 14752 – From him, from Salih, from Ali Bin Al-Hakam, from Aaban Bin Usman, who has said:

Abu Abdullah\textsuperscript{asws} has said: ‘Iblees\textsuperscript{la} has a helper called ‘تَمْرِيْح’ Tamreeh. When the night comes, he fills what is between the two palpitations (of the heart)’.

14753 - عَنْ عَنْ صَالِحٍ عَنْ الْوُزَگِ عَنْ كَرَامٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلَحةٍ قَالَ سَأَلَتُ أَبا عَبْدِ اللَّهِ (عَلِيّهِ الصَّالِحَةِ) عَنِ الْوُزَگِ، فَقَالَ رَجُلٌ وَهُوُ مُسْتَنَكَرٌ فَأَفْغَشَ فَقَالَ إِنَّ أَبِي كَانَ فَقَعَدَ فِي الْحَجْرِ وَمَعَهُ رَجُلٌ رَجُلٌ ثُمَّ حَتَّى اسْتَوَىَ بَيْنَهُ، فَقَالَ اسْتَوَىَ فَأَنْزَلَهُ، ثُمَّ وَزَغَهُ فَأَنْزَلَهُ أَنْ تَدْرَى مَا يَقُولُ هَذَا الْوُزَگُ قَالَ لَا عَلِيّ بِلِي بِمَا يَقُولُ قَالَ فَإِنَّ اللَّهَ لَنْ نَذِكَرْهُ عَنْمَا بِشْتَيْمَةٍ لَا نُضَالُّ عَلَيْنَاهُمْ حَتَّى يَقْوَمَ مِنْ هَاهُنَا.

H 14753 – From him, from Salih, from Al-Washa’, from Karraam, from Abdullah Bin Talha who said:

I asked Abu Abdullah\textsuperscript{asws} about the lizard, so he\textsuperscript{asws} said: ‘Filthy, and it is a metamorphosed (creature), all of them. So if you were to kill it, wash yourself (Ghusl)’. My\textsuperscript{asws} father was seated in Al-Hijr, and with him\textsuperscript{asws} was a man to whom he\textsuperscript{asws} was narrating. So a lizard started ululating with its tongue. So my\textsuperscript{asws} father said to the man: ‘Do you know what this lizard is saying?’ He said, ‘I have no knowledge of what it is saying’. He\textsuperscript{asws} said: ‘It is saying that if you mention Usman by insults, I will insult Ali\textsuperscript{asws} until he goes from there’.

فَقَالَ وَقَالَ أَبِي لَيْسَ يَمْتَعُ مِنْ بَيْنِي أَمْيَةٌ مُنْتَيْنَ إِلَّا مَسْخُ وزَغٍ قَالَ وَقَالَ إِنَّ عَبْدِ الْمَلِكِ بْنِ مَرْوَانٍ لَّمَّا نَزَلَ بِهِ الْمَوْتُ مَسْخُ وزَغٍ فَذَهَبَ مِنْ بَيْنِي يَدَى مِنْ كَانَ عَدَدُهُ وَكَانَ عَدَدُهُ إِذَا فَقَعَ عَنْهُ عَرَضَهُ حَتَّى كَانَ عَرَضَهُ عَرَضَهُ وَأَمْرُهُ عَلَى أَنْ يَأْخُذُوا حَيْثُ قَبْلَهُ يَأْخُذُوهُ وَأَنْسَوا الْجَذَّاعَ دَرْعَ حَدِيدٍ ثُمَّ اقْفُوهُ فِي النَّفَقَةِ ثُمَّ اقْفُوهُ عَلَيْهِ أَحَدُ مِنْ النَّاسِ إِذَا أَنَا وَلَدَهُ.

He\textsuperscript{asws} said: ‘And my\textsuperscript{asws} father\textsuperscript{asws} said: ‘There is none from the Clan of Umayya who dies, but he gets metamorphosed as a lizard. Abdul Malik Bin Marwaan, when death descended upon him, was metamorphosed into a lizard in front of the children who were in his presence. So when he was lost, that was a great (problem) for them as they did not know what to do. Then they met in a gathering, and decided to take a trunk and make it to look like a man. So they did that and clothed that with a coat of iron armour. Then they wrapped it in the shroud. So no one from the people knew about it except for myself\textsuperscript{asws} and his children’.
Abu Abdullah\textsuperscript{asws} has said: ‘If one of you wishes for Al-Qaim\textsuperscript{asws} should do so with regards to ‘protection (for everyone), for Allah\textsuperscript{azwj} Sent Muhammad\textsuperscript{saww} as a mercy and Sent Al-Qaim as a Wrath’.

Abu Al-Hassan the First\textsuperscript{asws} having said that Al-Hassan\textsuperscript{asws} was the most similar, of the people, to Musa Bin Imran\textsuperscript{as} from what is in between his\textsuperscript{asws} head to his\textsuperscript{asws} navel, and that Al-Husayn\textsuperscript{asws} was the most similar of the people, to Musa Bin Imran\textsuperscript{as} from what is in between his\textsuperscript{asws} navel to his\textsuperscript{asws} feet’.

I asked Abu Abdullah\textsuperscript{asws}, ‘What was the length of Adam\textsuperscript{as} when he\textsuperscript{as} descended to the earth, and what was the length of Hawwa\textsuperscript{as}?’ He\textsuperscript{asws} said: ‘We\textsuperscript{asws} found in the Book of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} that when Allah\textsuperscript{azwj} Made Adam\textsuperscript{as} and his\textsuperscript{as} wife Hawwa\textsuperscript{as} to the earth, his\textsuperscript{as} legs were in its twin part of Al-Safa (Al-Marwa), and his\textsuperscript{as} head was under the horizon of the sky, and he\textsuperscript{as} complained to Allah\textsuperscript{azwj} from the difficulty caused by the heat of the sun. So Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto Jibrael\textsuperscript{as} that Adam\textsuperscript{as} had complained from the difficulty caused from the heat of the Sun. He then compressed him\textsuperscript{as} with a compression and his\textsuperscript{as} length became of seventy cubits, and he compressed Hawwa\textsuperscript{as} with a compression, so her\textsuperscript{as} length became of thirty five cubits’. 
H 14757 – From him, from Ibn Mahboub, from Abu Ayyub, from Al-Haris Bin Al-Mugheira who said:

I asked Abu Abdullah \(\text{asws}\) about a man whose father had been made a captive in the era of Ignorance, so he never knew that he was a son whose father was made a captive in the era of ignorance until after he had been born a slave in Al-Islam and had been freed'. So he\(\text{asws}\) said: ‘His lineage is to his enslaved father in Al-Islam, then he would be counted from the tribe which his father was enslaved in, that he was known to be from them, and he will inherit from them and they will inherit from him'.

H 14758 – Ibn Mahboub, from Abu Ayyub, from Abdul Momin Al-Ansary, who has narrated:

Abu Ja'far\(\text{asws}\) having said that: ‘Allahazwj has Granted three characteristics to the Believer – the honour in the world and the Hereafter, and the success in the world and the Hereafter, and the prestige in front of the unjust ones’.

H 14759 – Ibn Mahboub, from Abdullah Bin Sinan who said:

I heard Abu Abdullah \(\text{asws}\) saying; ‘Three things are a matter of pride for the Believer and an adornment of him in the world and the Hereafter – The Prayer during the last part of the night, and his dejection from what is in the hands of the people, and his Wilayah of the Imam\(\text{asws}\) from the Progeny\(\text{asws}\) of Muhammad\(\text{asww}\). And the three who are the most evil of the creatures by whom the people were plagued, are Abu Sufyan who fought against the Rasool Allah\(\text{asww}\) during his era and was inimical to him\(\text{asww}\), and Muawiya fought against Ali\(\text{asws}\) and was inimical to him\(\text{asws}\), and Yazeed Bin Muawiya, may Allahazwj Curse him\(^{1}\), fought against Al-Husayn Bin Ali\(\text{asws}\), and was inimical to him\(\text{asws}\) until he\(^{1}\) killed him\(\text{asws}\).

H 14760 – Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Thumalay, who has narrated:

Ali Bin Al-Husayn\(\text{asws}\) has said: ‘There is no nobility for the Qureysh, nor for the Arabs except by humbleness, and there is no prestige except by piety, and there are no deeds except by the intention, and there is no worship except by the understanding. Indeed! The most hateful of the people to Allahazwj is the one who emulates the Sunnah of an Imam\(\text{asws}\) but does not emulate him\(\text{asws}\) in his deeds’.
I heard Abu Ja'far asws saying that: ‘Yazeed Bin Muawiya’la entered Al-Medina and he wanted to perform the Pilgrimage. So he sent for a man from Qureysh who came to him. So Yazeed said to him, ‘Do you accept that you are my slave, and if I wish I can sell you, and if I wish I can promote you?’ So the man said to him, ‘You are no more prestigious than me among the Qureysh in nobility, nor was your father more preferable than my father during the era of ignorance and Al-Islam, and neither are you more preferable than me in the Religion, nor better than me. So how can I accept what you are asking of me?’ So Yazeed said to him, ‘By Allah! If you do not accept me, I shall kill you’. So the man said to him, ‘Your killing me would not be greater than your killing of Al-Husayn Bin Ali the son of the Rasool Allah’. So he ordered that he be killed, may Allah Curse him.
Then he\textsuperscript{a} sent for Ali Bin Al-Husayn\textsuperscript{a}. So he\textsuperscript{a} said to him\textsuperscript{a} similar to what he\textsuperscript{a} had said to the Qureyshi. Ali\textsuperscript{a} Bin Al-Husayn\textsuperscript{a} said to him\textsuperscript{a}: ‘Do you\textsuperscript{a} see that if I\textsuperscript{a} do not accept you\textsuperscript{a}, you\textsuperscript{a} kill me\textsuperscript{a} just as you\textsuperscript{a} killed the man yesterday?’ Yazeed\textsuperscript{a}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{a} said to him\textsuperscript{a}, ‘Yes’. So Ali\textsuperscript{a} Bin Al-Husayn\textsuperscript{a} said to him\textsuperscript{a}. ‘I\textsuperscript{a} have accepted to you\textsuperscript{a} with what you\textsuperscript{a} asked. I\textsuperscript{a} am a humble slave (of Allah\textsuperscript{azwj}), so if you\textsuperscript{a} wish captivate me\textsuperscript{a} or if you\textsuperscript{a} wish, release me’. So Yazeed\textsuperscript{a} may Allah\textsuperscript{azwj} Curse him\textsuperscript{a} said to him\textsuperscript{a}, ‘It is of a higher level (referring to the one before him\textsuperscript{a} had killed the day before) even if I (kill) or spare you\textsuperscript{a} it would not reduce your\textsuperscript{a} nobility’.

**H 14762** — Al-Husayn Bin Muhammad Al-Ashary, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Saalim Bin Abu Salma Muhammad Bin Saeed Bin Gazwaan, from Abdullah Bin Al-Mugheira who said:

I said to Abu Al-Hassan\textsuperscript{a} that, ‘I have two neighbours, one of them is a Hostile one (Nasibi) and one is a Zaydiite (A sect) and it is necessary to keep relations with them, so whom shall I keep relations with?’ So he\textsuperscript{a} said: ‘They are both the same. The one who belies the Verses from the Book of Allah\textsuperscript{azwj}, so he has thrown Al-Islam behind his back and he has belied the whole of the Quran, and the Prophets\textsuperscript{s}, and the Messengers\textsuperscript{s}. Then he\textsuperscript{a} said: ‘This one is hostile to you, and this Zaydiite is hostile to us\textsuperscript{a}s’.

**H 14763** — Muhammad Bin Saeed, from Al-Qasim Bin Urwat, from Ubyeay Bin Zurara, from his father, who has narrated the following:

Abu Ja’far\textsuperscript{a} having said; ‘The one who sits in a gathering in which an Imam\textsuperscript{a} from the Imams\textsuperscript{a} is insulted, and he has the ability to remedy that and he does not do so, Allah\textsuperscript{azwj} Mighty and Majestic would Clothe him in disgrace in the world and Punish him in the Hereafter, and would Conspicuate the benefit which he has from our\textsuperscript{a} understanding (Ma’rifat)’.
Abu Abdullah\textsuperscript{asws} said to me initiating a conversation: ‘You have loved us\textsuperscript{asws} whilst the people have hated us\textsuperscript{asws}, and you have ratified us\textsuperscript{asws} whilst the people have belied us\textsuperscript{asws}, and you have submitted to us\textsuperscript{asws} whilst the people have been disloyal to us\textsuperscript{asws}. So Allah\textsuperscript{azwj} has Made your lives to be our\textsuperscript{asws}, and your deaths to be like our\textsuperscript{asws} passing away. But, by Allah\textsuperscript{azwj}, there is nothing between the man and the delight which Allah\textsuperscript{azwj} has kept for him except for the soul to reach this place’ – and he\textsuperscript{asws} gestured with his\textsuperscript{asws} throat and extended the skin.

Then he\textsuperscript{asws} repeated that, so by Allah\textsuperscript{azwj}, he\textsuperscript{asws} was not happy until he\textsuperscript{asws} took an oath to me, so he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj} besides Whom there is no god except for Him\textsuperscript{azwj}, my\textsuperscript{asws} father\textsuperscript{asws} Muhammad Bin Ali\textsuperscript{asws} narrated that to me. O Abu Shabl! Are you not happy that you pray, and they pray, so it is accepted from you and it’s not accepted from them? Are you not happy that you give zakat, and they give zakat, so it is accepted from you and it’s not accepted from them? Are you not happy that you give zakat, and they give zakat, so it is accepted from you and it’s not accepted from them? Are you not happy that you perform the pilgrimage and they perform the pilgrimage, so Allah\textsuperscript{azwj} Accepts from you and does not Accept from them? By Allah\textsuperscript{azwj}! The prayer is not accepted except from you, nor the zakat except from you, nor the pilgrimage except from you’.

So fear Allah\textsuperscript{azwj} for you are in a truce and fulfil the trusts for it is an excellent (merit) of the people. So fulfil that. All the people went according to their desires and you went with the truth in what you obeyed us\textsuperscript{asws}. Is it not that the judges, and the rulers, and the problem solvers (those who would give fatwa) are among them?’ I said, ‘Yes’. He\textsuperscript{asws} said: ‘So fear Allah\textsuperscript{azwj} for you will not be able to tolerate all these people. The people take from here and there, and you are taking from where Allah\textsuperscript{azwj} has Told you to take from. Allah\textsuperscript{azwj} Chose Muhammad\textsuperscript{asws} from His\textsuperscript{azwj} servants, so you have chosen the Choice of Allah\textsuperscript{azwj}. So fear Allah\textsuperscript{azwj} and fulfil the trusts to the black and the white, even if he was a Haruriyya (a sect) or if he was a Syrian’.

H 14764 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ibn Fazaal, from Ibrahim Bin Akhay Abu Shabl, from Abu Shabl who said:
H 14765 – A number of our companions, from Sahl Bin Ziyad, from Ibn fazzaal, from Ibrahim Bin Akhay Abu Shabl, from Abu Shabl, from Abu Abdullahasws, similar to it.

Then she came in, and she spoke. She was an eloquent woman. So she asked about the two of them. So heasws said: ‘Consider them as friends. She said, ‘So shall I say to my Lordazwj when I meet Himazwj that youasws have ordered me to befriend these two?’ So heasws said: ‘Yes’. She said, ‘This one who is with youasws upon the settee has ordered me to distance myself from those two, and Kusayr Al-Nawaa has ordered me to befriend those two. So which one is better and more beloved to youasws?’ Heasws said: ‘By Allahazwj! This one is more beloved to measws than Kusayr Al-Nawaa and his companions. This one here debates by saying: “[5:44] and whoever did not judge by what Allah revealed, those are they that are the unbelievers” “[5:45] and whoever did not judge by what Allah revealed, those are they that are the unjust.” “[5:47] and whoever did not judge by what Allah revealed, those are they that are the transgressors”’.

H 14766 – Sahl Bin Ziyad, from Muhammad Bin Sinan, from Hammaad Bin Abu Talha, from Moaz Bin Ali Al-Washa, from Aban Bin Usman, from Abu Baseer who said:

I looked towards the pausing station (during the Pilgrimage) and there were a lot of people in it. So I approached Abu Abdullahasws and said to himasws that, ‘The people at the Pausing station are so many (in numbers)’. Heasws look around and pondered over them, then said: ‘Come closer to measws, O Abu Abdullah, this is scum which the waves have brought from every place. No, by Allahazwj! There is no Pilgrimage except for you all. By Allahazwj, Allahazwj will not Accept except from you’.

H 14767 – Al-Husayn Bin Muhammad La Ashary, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Aban Bin Usman, from Abu Baseer who said:

I was seated in the presence of Abu Abdullahasws when Umm Khalid, who had been cut off by Yusuf Bin Umar, came up and sought permission to see himasws. So Abu Abdullahasws said; ‘Would it please you to hear her words?’ So I said, ‘Yes’. Heasws said; ‘As for now, give permission to her’. And heasws made me sit on settee along with himasws.

Then she came in, and she spoke. She was an eloquent woman. So she asked about the two of them. So heasws said: ‘Consider them as friends. She said, ‘So shall I say to my Lordazwj when I meet Himazwj that youasws have ordered me to befriend these two?’ So heasws said: ‘Yes’. She said, ‘This one who is with youasws upon the settee has ordered me to distance myself from those two, and Kusayr Al-Nawaa has ordered me to befriend those two. So which one is better and more beloved to youasws?’ Heasws said: ‘By Allahazwj! This one is more beloved to measws than Kusayr Al-Nawaa and his companions. This one here debates by saying: “[5:44] and whoever did not judge by what Allah revealed, those are they that are the unbelievers” “[5:45] and whoever did not judge by what Allah revealed, those are they that are the unjust.” “[5:47] and whoever did not judge by what Allah revealed, those are they that are the transgressors”’.
When they came out with Ali, Fatima also came out having placed the shirt of the Rasool Allah upon her head, taking her two sons by the hand. So she said: ‘What is it between me and you, O Abu Bakr that you want to orphan my two sons and widow me from my husband? By Allah! Had it not been a sin, I would have released my hair and cried out to my Lord! So a man from the people said, ‘What do you want (from all) this?’ Then she took him (Ali) by his hand and left with him.

Abu Ja’far has said; ‘By Allah! Had she spread her hair, they would have all died’.

Abu Abdullah said: ‘The one of adulterous birth should (also) perform deeds. If his deeds are good he would be Recompensed for it, and if his deeds are evil he would be Recompensed for it’.

I heard Abu Abdullah saying: ‘The Rasool Allah came out of his chamber, and Marwaan and his father were both trying to listen to his narration. So he said for him: ‘The lizard, son of a lizard!’ Abu Abdullah said: ‘From that time they are reporting that the lizard listens to the narrations’.

Abu Ja’far has said, when they came out: ‘I heard Abu Abdullah, Marwaan and his father were both trying to listen to his narration. So a man from the people said, ‘What do you want (from all) this?’ Then she took him by his hand and left with him.

Abu Ja’far has said, ‘Abaan, from Abdul Rahmaan Bin Abu Abdullah who said:

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I heard Abu Ja’far asws saying; ‘When Marwan was born, they presented him to the Rasool Allah saww to supplicate for him. So they went with him to Ayeshaa so that (Prophet saww would) supplicate for him. So when she went near him, he saww said, ‘Take him away from me, the lizard son of the lizard’. Zurara (the narrator) said, ‘And I don’t know (more but) except that he saww said it, and cursed him (Marwan)’.

310-14773 - Abu Al-Abbas Al-Makky who has said:

I heard Abu Ja’far asws saying that: ‘Umar met Amir-ul-Momineen asws and said, ‘You asws are the one who recites this Verse: “[68:6] Which of you is afflicted with madness”, applying it to me and my companion (abu Bakr)’. He asws said: ‘Shall I asws not inform you of the Verse which Descended regarding the Clan of Umayya: “[47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!”’. So he said, ‘You asws are lying. The Clan of Umayya establish more ties of kinship than you asws do, and you asws are most insistent upon enmity to the Clan of Taym (Abu Bakr's tribe) and Udayy (Umar's tribe), and the Clan of Umayya’.

14774 – Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa, who has said:

Abu Abdullah asws having said: ‘Aji asws used to stand in the first downpour when it rained, to the extent that his asws head, and his asws beard, and his asws clothes would get wet. So it was said to him asws, ‘O Amir-ul-Momineen asws! Take shelter, take shelter!’ So he asws would say that: ‘This is water from near the Throne’.

Then he asws went on to narrate: ‘Underneath the Throne there is an ocean in which there is water which makes the sustenance of the animals to grow. So if Allah azwj Intends that He azwj should Make to grow whatever that He azwj so Desires to for them as a Mercy for them, Allah azwj Reveals to it. So it rains from sky to sky until it comes to the sky of the world to the clouds. And the clouds are at the status of the sieve. Then Allah azwj Reveals to the wind to grind it and melt it, dissolving the water. Then it takes it to such and such a place and pours upon it. So that becomes such and such a torrent and other than that.'
Thus, it rains upon the area which it had been Ordered to. There is no drop from the drops except that there is an Angel with it until he places it in a particular place. There does not descend a drop from the sky except that it is numbered precisely and is of a known weight, except when it was the day of the storm in the era of Noah(as), on that day it poured without measurement or number'.

And Abu Abdullah(asws) narrated to me saying: ‘My(asws) father said to me(asws), that Amir-ul-Momineen(asws) said, that the Rasool Allah(awnw) said: ‘Allah(azwj) Made the cloud to be as a sieve for the rain, and the sleet melts until it becomes water, not harming anything by it. The harm is what you see from the sleet and the lightning as a Wrath from Allah(azwj) Harming whosoever He(azwj) so desires from His(azwj) servants’. Then he(asws) said: ‘Then the Rasool Allah(aww) said: ‘Do not point (accuse) the rain or the crescent, for Allah(azwj) Abhors that’.

H 14775 – A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat with an unbroken chain, said:

Amir-ul-Momineen(asws) wrote to Ibn Abbas: ‘Having said that, what has made the person happy is what he did not miss, and grieved for what he never could have got, ever. The efforts that you have made should make you happy with what you have sent forward from the righteous deeds, or Judgement, or speech, and it is to your regret regarding what you have neglected from that. And leave what you have missed from the world and do not grieve a lot for it. And what you have got from it, regret regarding what you have neglected from that. And leave what you have

H 14776 – Sahl Bin Ziyad, from Al-Hassan Bin Ali, from Karraam, from Abu Al-Saamat, who has narrated the following:
Abu Abdullah\textsuperscript{asws} having said: 'I\textsuperscript{asws} and Abu Ja'far\textsuperscript{asws} passed by the Shites whilst they were in between the Grave and the Pulpit (of the Rasool Allah\textsuperscript{asws}). So I\textsuperscript{asws} said to Abu Ja'far\textsuperscript{asws}: 'May I\textsuperscript{asws} be sacrificed for you\textsuperscript{asws}, these are your\textsuperscript{asws} Shites and your\textsuperscript{asws} friends'. He\textsuperscript{asws} said: 'Where are they?' I\textsuperscript{asws} said: 'In between the Grave and the Pulpit'. He\textsuperscript{asws} said: 'So come with me\textsuperscript{asws} to them'. So he\textsuperscript{asws} went and greeted them, then said: 'I\textsuperscript{asws} love your aromas, and your souls, so support this with piety and struggle. What is with Allah\textsuperscript{azwj} cannot be achieved except by piety and struggle, and if you follow a servant (an Imam\textsuperscript{asws}), so follow him (emulate his\textsuperscript{asws} deeds). But, by Allah\textsuperscript{azwj} all of you are upon my\textsuperscript{asws} Religion, and the Religion of my\textsuperscript{asws} forefather Ibrahim\textsuperscript{asws} and Ismail\textsuperscript{asws}, and if these were upon a Religion so they supported this by piety and struggle'.

H 14777 – Abu Ali Al-Ashary, from Al-Hassan Bin Ali Al-kufy, from Al-Abbas Bin Aamir, from Al-Rabi’e Bin Muhammad Al-Muslyy, from Abu Al-Rabi’e who said:

I heard Abu Abdullah\textsuperscript{asws} saying that: 'When our Qaim\textsuperscript{asws} makes a stand, Allah\textsuperscript{azwj} will extend the hearing of our\textsuperscript{asws} Shites, and their vision to the extent that there will not be a postman in between them and Al-Qaim\textsuperscript{asws}. They will be speaking, and hearing, and visualising him\textsuperscript{asws} and he\textsuperscript{asws} would be in Mecca'.

H 14778 – A number of our companions, from Sahl Bin Ziyad, from Usman Bin Isa, from haroun Bin Kharjat, who has said:

Abu Abdullah\textsuperscript{asws} has said: 'The one who leaves the choice to Allah\textsuperscript{azwj} and is happy with whatsoever Allah\textsuperscript{azwj} Chooses for him, Allah\textsuperscript{azwj} will inevitably Choose good for him'.

H 14779 – Sahl Bin Ziyad, from Dawood Bin Mahraan, from Ali Bin Ismail Al-Maysamy, from a man from Juweyriyya Bin Mus’har who said:

I hurried behind Amir-ul-Momineen\textsuperscript{asws}, so he\textsuperscript{asws} said to me: 'O Juweyriyya! Those idiots were not destroyed except by the sound of the shoes behind them which followed them'. I said, 'I came to ask you\textsuperscript{asws} about three – about the nobility, and the chivalry, and the intellect'. He\textsuperscript{asws} said: 'As for the nobility, so the one whom Allah\textsuperscript{azwj} has Ennobled, is noble, and as for the chivalrous, so it is the righteous means for living, and as for the intellect, so the one who fears Allah\textsuperscript{azwj} is the intellectual'.
I said to Abu Ja’far\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}. Which is that thing which makes the sun to be hotter than the moon?’ So he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Created the sun from the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it with a clothing from the fire. Then it became hotter than the moon’. I said, ‘May I be sacrificed for you, and the moon?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Created the moon from the illumination of the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it in a clothing of water, so the moon became colder than the sun’.

I heard Abu Abdullah\textsuperscript{asws} saying: ‘The one for whom the facts are established will never stand upon lifeless doubts. He will not stop until he comes to know the ultimate goal, and seeks the (explanation for) the newly emerging issues from the one who speaks from the inheritors\textsuperscript{asws}, and for which thing you are ignorant of, what you have denied, and by which thing you have come to recognise what you have visualised, if you are Believers’.

Abu Abdullah\textsuperscript{asws} said: ‘There is nothing from the falsehood which can stand up to the truth, but the truth will overcome the falsehood, and this is the Statement of the Mighty and Majestic; “[21:18] Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes”.

H 14780 – Sahil Bin Ziyad, from Ali Bin Hassaan, from Ali Bin Abu Al-Nawaar, from Muhammad Bin Muslim who said:

H 14781 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Haysam, from Zayd Abu Al-Hassan who said:

H 14782 – From him, from his father, from Yunus Bin Abdul Rahmaan with an unbroken chain, said:

H 14783 – From him, from his father, said:
Abu Ja’far\textsuperscript{asws} said: ‘Do not take anyone other than Allah\textsuperscript{azwj} as a confidant or else you will not remain a ‘Momin’ (Believer), for every reason, and lineage, and relationships, and confidants, and innovations, and doubts will be cut off. These will disappear like the dust which is upon a solid rock which disappears when abundant rain falls on it, except for what has been established by the Quran’.

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\textbf{H 14784} – Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is’haq, from Abdullah Bin Hammaad, from Ibn Muskaan, who has narrated the following:
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Abu Abdullah\textsuperscript{asws} has said: ‘We\textsuperscript{asws} are the origin of every good, and from our\textsuperscript{asws} branches is every righteousness, So, from the righteousness is ‘Oneness (Al-Tauheed), and the Prayer, and the Fasts, and suppression of the anger, and the pardoning others, and being merciful to the poor, and being helpful to the neighbour, and accepting the preference of the deserving ones.

And our\textsuperscript{asws} enemies are the origin of every evil, and from their branches is every ugliness and immorality. So, from these is the lie, and the nig gardliness, and the slander, and the cutting-off (relationships), and consumption of the interest, and ugliness and immorality. So, from these is the lie, and the niggardliness, and the

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\textbf{H 14785} – From him, and from someone else, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Khalid Bin Najeeh, who has narrated the following:
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Abu Abdullah\textsuperscript{asws} having said to a man: ‘Be content with what Allah\textsuperscript{azwj} has Distributed to you, and do not look at what is in the possession of others, and do not covet what cannot be achieved, for the one who is content, he is satisfied, and the one who is not content is not at ease, and take your share from the Hereafter’.
And Abu Abdullah\textsuperscript{asws} said: 'The most beneficial for the person is his precedence in finding faults with himself before (finding) the faults in others, and the most difficult thing is hiding the hunger, and the least of the (beneficial) things is the advice to the one who does not accept it and being in the neighbourhood of the greedy, and the most comforting of the comforts is in having despared from the people'. And he\textsuperscript{asws} said: 'Do not be irritating or ill-mannered and humble yourself by bearing the one who opposes you, and the one who is above you, and the one who has a preference over you, accept the preference of the one who is opposed to you. The one who does not accept the preference of others would be 'the self-conceited'.'

And he\textsuperscript{asws} said to a man: 'Know, that he has no honour, the one who does not humble himself to Allah\textsuperscript{azwj} and no elevation for the one who does not humble himself before Allah\textsuperscript{azwj} Mighty and Majestic'. And he\textsuperscript{asws} said to a man: 'Organise the affairs of your Religion just as the people of the world organise the affairs of their world. So the world has been Made as a witness by which the hidden matters of the Hereafter can be recognised. So recognise the Hereafter by it and do not look to the world except with a view to take a lesson from it'.

H 14786 – A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father altogether, from Ibn Mahboub, from Hisham Bin Saalim who said:

I heard Abu Abdullah\textsuperscript{asws} saying to Humraa Bin Ayn: 'O Humraan! Look to the one who is below you in the capability, and do not look at the one who is above you in the capability, for that would be contentment for you with what Allah\textsuperscript{azwj} has Distributed for you, and you would be more likely to receive more from your Lord\textsuperscript{azwj}.'

And know that a small amount of deeds with certainty are more preferable in the Presence of Allah\textsuperscript{azwj} than the numerous deeds performed without certainty. And know that there is no devoutness which is more beneficial than avoiding the Prohibitions of Allah\textsuperscript{azwj} and the restraint from hurting the Believers and back-biting against them, and no life more enjoyable than good manners, and no wealth more beneficial than contentment with less, and no ignorance more harmful than the 'self-conceit'.
H 14787 – Ibn Mahboub, from Abdullah Bin Ghalib, from his father Saeed Bin Al-Musayyab who said:

I heard Ali asws Bin Al-Husayn asws saying that: ‘A man went to Amir-ul-Momineen asws and said, ‘Inform me, if you asws are knowledgeable, about the people, and about those who resemble the people, and about the Nasnaas’. So Amir-ul-Momineen asws said: ‘O Husayn asws’, answer the man’. So Al-Husayn asws said: ‘As for your word, ‘Inform me about the people’, so we asws are the people, and that is what Allah azwj Says in His azwj Book: “[2:199] Then hasten on from the Place from which the people hasten on”, so it is the Rasool Allah saww so he saww is the one saww about whom people should come forward.

وَ أَمَّا قَوْلُكَ أَمْشَأَتُ يَثْنِيَانِ فِيهَا شِيْعَتُانِ وَ هُمْ مَوْالِيُّانَا وَ هُمْ مَا تَحْتُقُّوْا عِيَانَيْهِمُ (عِلَيْهِ الْسَلَامُ) فَمِنْ تَعْيِنِي فَإِلَيْهَا مَيْتُونَ وَ أَمَّا قَوْلُكَ الْعَسَايِشُ فِيهَا السَّوَائِلُ الأَعْظَمُ وَ أَمَّا يَتَحْبَسُ إِلَى جِمَالَةِ الْنَّاسِ فَمَنْ يَقْتُلَهُ إِنْ هُمْ إِلَّا فِي الْغَدَّةِ أَبْنَاءُ مَثَلٍ أَصْلُهُ مَثَلُ سَبِيلِهِ.

And as for your word, ‘Resembling the people’, so they are our asws Shites, and they are our saww friends, and they are from us asws, and that is what Ibrahim as said: “[14:36] then whoever follows me, he is surely of me, and whoever disobeys me”. And as for your words, ‘The Nasnaas’, so they are the vast majority – and he asws gestured by his asws hand towards a group of the people, then said: ‘[25:44] They are nothing but as cattle; nay, they are straying farther off from the path”.

١٤٧٨٨٨ - علّي بن إبراهيم عن أبيه عن حنان بن سدير و محمد بن يحيى عن أحمد بن محمد بن إسماعيل عن حنان بن سدير عن أبيه قال سألت أبا جفغر (عليه السلام) عليهما فقالا يا أبا الفضل ما كنانيكم علیهما فإنه ما يأتي من الله مات ما مات عليهما صغرتهما أو قام بهما في ذلك اليوم إلا ساقط على علیهما يوصي بذلك الكبير، منا الصغير أنهما ظلمانًا حقًا و معناؤًا فيننا و كانا أول من ركب أعناقه و بنقاق عليها ناقة في الإسلام لا يسكن أبدا حتى يقوم قائمًا أو ينكمل منكمًا.

H 14788 – Ali Bin Ibrahim, from his father, from hanaan Bin Sudeyr, and Muhammad Bin Yahya, from Ahmad Bin Muhammed, from Muhammad Bin Ismail, from Hanaan Bin Sudeyr, from his father who said:

I asked Abu Ja’far asws about the two (Abu Bakr and Umar), so he asws said: ‘O Abu Al-Fazl, don’t ask me about these two, for by Allah azwj, no one from among us asws passes away at all except being angry against these two, and there is none from us asws today except that he asws is angry at them. The old ones bequeath it to the young ones from us asws. These two have been unjust to us asws for our asws rights, and prevented us asws from our asws Fey (Spoils of War – Khums), and first one rode upon our asws necks, and caused damage to us asws with a damage in Al-Islam which can never be repaired ever until our asws Qaim asws makes a stand and speaks our asws speech’.

١٤٧٨٨٨ - حناف بن سدير عن أبيه عن أحمد بن محمد بن إسماعيل عن أحمد بن محمد بن إسماعيل عن أحمد بن محمد بن إسماعيل عن حنان بن سدير عن أبيه عن أبيه عن حنان بن سدير عن أبيه قال سألت أبا جفغر (عليه السلام) عليهما فقالا يا أبا الفضل ما كنانيكم علیهما فإنه ما يأتي من الله مات ما مات عليهما صغرتهما أو قام بهما في ذلك اليوم إلا ساقط على علیهما يوصي بذلك الكبير، منا الصغير أنهما ظلمانًا حقًا و معناؤًا فيننا و كانا أول من ركب أعناقه و بنقاق عليها ناقة في الإسلام لا يسكن أبدا حتى يقوم قائمًا أو ينكمل منكمًا.

Then he asws said; ‘But, by Allah azwj, when our asws Qaim asws makes a stand, or speaks our asws speech, he asws will expose the matters of these two of what they had concealed, and conceal from their matters what they used to make apparent. By Allah azwj, nothing has afflicted us asws from the afflictions, and what has passed of the difficulties against us asws, the People asws of the Household, except that these two laid
the foundations of it at first place, so against these two are the Curses of Allahazwj, and the Angels, and the people altogether’.

97489 - حنان عن أبيه عن أبي جعفر (عليه السلام) قال كان الناس أهل ردة بن التثنى (صلى الله عليه وآله) إذا ثلاثة فقتل و من الثلاثة فقال العباد بن النسود أبو ذر الغفاري و سلمان الفارسي رحمة الله و بركاته عليهم ثم عرف الناس بعد يسير

H 14789 – Hanaan, from his father, who has said:

Abu Ja’farasws has said: ‘The people turned apostate after the Prophetasws except for three’. So I said, ‘And which three?’ So heasws said: ‘Al-Miqdad Bin Al-Aswadasr, and Abu Dharr Al-Ghaffariar, and Salman Al-Farsyasr, may the Mercy of Allahazwj and Hisazwj Blessing be upon themasr. Then the people realised after a while’.

And heasws said: ‘Theyasr are the ones upon whom the grinding stone turned, but they still refused to pledge theirasr allegiances until they went to Amir-ul-Momineenasws, so they pledged theirasr allegiances under threat, and that is the Statement of Allahazwj the High: “[3:144] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful’.”

H 14790 – Hanaan, from his father, who has said:

Abu Ja’farasws having said: ‘The Rasool Allahsaww ascended the Pulpit on the day of victory over Makkah, so heasw said: ‘O you people! Allahazwj has Taken away from you the pride of the era of the ignorance, and what you are boasting of with regards to your forefathers. Indeed! You are from Adamasw, and Adam is from clay. Indeed! The best of the servants of Allahazwj is a pious servant. The Arabic is not by a father and (grand) father, but it is a spoken tongue (language). So the one who is deficient in his deeds, his lineage would not help him. Indeed! Every blood (shed) during the era of ignorance, or feud – and the feud is the enmity – so it is now under mysaww feet. This is how it will be up to the Day of Judgement’.

H 14791 – Hanaan, from his father, who has said:
Abu Ja’far[asws] said, when I said to him[asws], ‘What were the children of Yaqoub[as], Prophets[as]?’ He[asws] said: ‘No, but they were the grandchildren of the children of the Prophets[as], and they did not depart from the world except as happy, repentant, and remembered what they had done, and the two old men (Abu Bakr and Umar – Shaykhyan) departed from the world, and they never remembered what they had done with Amir-ul-Momineen[asws], so upon these two be the Curses of Allah[azwj], and the Angels, and the people altogether’.

H 14792 – Hanaan, from Abu Al-Khattab, who has said:

Abd Salih[asws] (7th Imam[asws]) having said: ‘The people were affected by severe drought during the era of Suleiman Bin Dawood[as]. So they complained about that to him[as], and sought from him[as] that he[as] should Pray for them’. So he[as] said to them: ‘When I[as] have Prayed the morning Prayer, I[as] will come with you’. So when he[as] had Prayed the morning Prayer, he[as] went and they went (with him[as]). So when they were on one of the roads, there was an ant there which had raised its hand to the sky, and Prayed the morning Prayer, he[as] said to them: ‘Return! You shall be quenched by others (in other ways)’. So they were quenched in that year the like of which they had never been quenched at all’.

H 14793 – A number of our companions, from Sahl Bin Ziyad, from Musa Bin Ja’far, from Amro Bin Saeed, from Khalaf Bin Isa, from Abu Uney Al-Mada’iny, who has narrated the following:

Abu Ja’far[asws] has said that Allah[azwj] has servants who are auspicious and righteous who are living, and the people live in their protection, and they are among His[azwj] servants at the status of the country. And Allah[azwj] has servants who are accursed and deniers. Neither do they live (a good life) nor do the people in their protection, and they are among His[azwj] servants at the status of the locusts. They do not occur on something except that they devour it’.

H 14794 – Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, together from Muhammad Bin Saalim Bin Abu Salma, from Al-Hassan Bin Shazaan Al-Wasity who said:
I wrote to Abu Al-Hassan Al-Reza asws complaining of my alienation from the people of ‘Uthman, and their burdening me, and they were from the Uthmaniyya group, hurting me’. So a reply came in his asws handwriting: ‘Surely Allah azwj has Taken a Covenant from our asws friends for the patience during the government of the falsehood. So be patient for the Judgement of your Lord azwj. So when the chief of the creatures (Al-Qaim asws) makes a stand, they would say: ‘[36:52] They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth’.

14795 - Muhammad Bin Saalim Bin Abu Salma, from Ahmad Bin Al-Rayyaan, from his father, from Jameel Bin Darraaj, who has said:

Abu Abdullah asws has said: ‘If the people knew the merits of recognising Allah azwj they would not extend their eyes to what treats the enemies of Allah azwj, and their burdening me, and they were from the Uthmaniyya group, hurting me. Then he asws said: ‘And before them were a people who were killed, and burnt, and their burdening me, and they were from the Uthmaniyya group, hurting me. So when the chief of the creatures (Al-Qaim asws) makes a stand, they would say: ‘[36:52] They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth’.

The recognition of Allah azwj is a comfort in every frightening state, and a companionship in every loneliness, and a Light in every darkness, and strength in every weakness, and a healing in every illness’.

Then he asws said: ‘And before them were a people who were killed, and burnt, and their burdening me, and they were from the Uthmaniyya group, hurting me. So when the chief of the creatures (Al-Qaim asws) makes a stand, they would say: ‘[36:52] They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth’.

14796 - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Saeed Bin Janaah, from one of our companions, who has said:

Abu Abdullah asws has said: ‘Allah azwj has not Created a creature smaller than the mosquito, and Al-Jarjas is smaller than the mosquito, and that which we call Al-
Wala’a is smaller than Al-Jarjas, and there is nothing which the elephant has except that it is in it, similar to it, and it is better than the elephant by having two wings’.

١٤٧٩٧ - محمد بن يحيى من أحمد بن محمد بن يحيى، من حمزة بن حارثة و الحسين بن سعيد جميعاً عن الفضل بن سفيان بن محمد بن حارثة، قال: عبد الله بن مسكان بن عبد الله بن محمد بن حارثة، من زيد بن الربيع الشامي قال سأله أبو عبد الله (عليه السلام) عن قول الله عز و جل: "أيهما الذين أطلقوا واستجببوا الله و الرسل؟" إذا دعوا لما يحييكما قال نزلت في ولياه على (عليه السلام)

H ١٤٧٩٧ – محمد بن يحيى من أحمد بن محمد بن يحيى، من حمزة بن حارثة و الحسين بن سعيد جميعاً عن الفضل بن سفيان بن محمد بن حارثة، قال: عبد الله بن مسكان بن عبد الله بن محمد بن حارثة، من زيد بن الربيع الشامي قال سأله أبو عبد الله (عليه السلام) عن قول الله عز و جل: "أيهما الذين أطلقوا واستجببوا الله و الرسل؟" إذا دعوا لما يحييكما قال نزلت في ولياه على (عليه السلام)

I asked Abu Abdullah asws about the Statement of Allahazwj Mighty and Majestic: “[8:24] O you who believe! answer (the call of) Allah and His Messenger when he calls you to that which gives you life”. Heasws said: ‘It was Revealed regarding the Wilayah of Aliasws.

He (the narrator) said, ‘And I asked himasws about the Statement of Allahazwj Mighty and Majestic: “[6:59], and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything wet nor dry but (it is all) in a clear book”. Heasws said: ‘The fallen leaf (is the miscarried child) and the grain is the child, and the darkness of the earth is the womb, and the wet is who lives from the people, and the dry is who has been Captured (died), and all that is in the manifest Imamasws.

He (the narrator) said, ‘And I asked himasws about the Statement of Allahazwj Mighty and Majestic: “[30:42] Say: Travel in the land, then see how was the end of those before”. So heasws said: ‘It means by that, look in the Quran when you are informed from it.

He (the narrator) said, ‘I said, ‘The Statement of the Mighty and Majestic: “[37:137] And most surely you pass by them in the morning, [37:138] And at night; do you not then understand?” Heasws said: ‘You pass by them in the Quran when you recite the Quran, read what story Allahazwj Mighty and Majestic has Told you from their news’. 
H 14798 – From him, from Ibn Muskaan, from a man from the people of Al-Jabî whom he did not name, has narrated the following:

Abu Abdullahasws said: ‘It is on you to be with the original, and beware of every newly invented matter as there is no pledge for it, nor a trust for it, nor a guarantee for it, nor a Covenant for it. And be cautious of the people whom you rely upon for yourself, for the people are the enemies of the bounties’.

H 14799 – Yahya Al-Halby, from Abu Al-Mustahal, from Suleyman Bin Khalid who said:

Abu Abdullahasws questioned me: ‘What was the place in which you placed (the body of) Zayd?’ I said, ‘There were three issues. As for one of them, so there were very few of us who were left behind with us, but rather, we were eight persons. As for the other one, so we were afraid from the morning, which would have exposed us. And as for the third, so it was his bed (resting place) which he proceeded to’. So heasws said: ‘How far was the Euphrates from the place in which you placed (buried) him?’ I said, ‘It was a stone’s throw away’.

So heasws said: ‘Glory be to Allahazwj! So why did you all not tie a (piece of) iron to him, and throw him in the Euphrates, and that would have been preferable?’ I said, ‘We had no way for this’. So heasws said: ‘Which thing (were you on) on the day you all came out with Zayd?’ I said, ‘We were Believers’. Heasws said: ‘Who were your enemies?’ I said, ‘Infidels’. Heasws said: ‘Iasws found in the Book of Allahazwj Mighty and Majestic: “[47:4] So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favour or let them ransom (themselves) until the war terminates”. You all began by evacuating yourselves from captivity. Glory be to Allahazwj! You did not have the ability to travel with the justice even for a while’.

H 14800 – Yahya Al-Halby, from Haroun Bin Al-Kharjat, from Abu Baseer, who has said:

Abu Abdullahasws having said that: ‘Allahazwj Mighty and Majestic Exempted your Prophetasws from facing from hisasws community what the Prophetsas faced from their communities, and Made that for usasws’.
The people disputed in the presence of Abu Ja’far asws. So some of them said, ‘The wars fought by Ali asws were (against a people) more evil than the wars fought by the Rasool Allah saww, and some of them said, ‘The wars fought by the Rasool Allah saww were (against a people) more evil than the wars fought by Ali asws’. He (the narrator) said, ‘So Abu Ja’far listened to them and said: ‘What are you all saying?’ So they said, ‘May Allah asws keep you asws well, we are disputing with regards to the wars of the Rasool Allah saww and the wars of Ali asws. Some of us are saying that the wars of Ali asws were (against a people) more evil than the wars fought by the Rasool Allah saww, whilst some of us are saying that the wars fought by the Messenger saww were (against a people) more evil than the wars fought by Ali asws’.

So Abu Ja’far asws said: ‘No! But, the wars of Ali asws were (against a people) more evil than the wars of the Rasool Allah saww. So I said to him asws, ‘May I be sacrificed for you asws, the wars of Ali asws were (against a people) more evil than the wars of the Rasool Allah saww?’ He asws said: ‘Yes, and I asws shall inform you about that. The Messenger saww fought wars (against a people) who did not accept Al-Islam, and that the wars of Ali asws were (against a people) who accepted Al-Islam, then fought against him asws’.

Abu Abdullah asws regarding the Statement of Allah aswj Mighty and Majestic: “[21:84] and We gave him his household (that he had lost) and the like thereof along with them”. I said, ‘His (Prophet Ayub as) children, how was he as given the like of them, with them?’ He asws said: ‘He aswj Revived for him as from his as children who had died before that of natural causes, and the like (number) of those who had died on that day’.

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Abu Abdullah asws regarding the Statement of Allah azwj Mighty and Majestic: “[10:27] as if their faces had been covered with slices of the dense darkness of night”, he asws said: ‘But, have you seen the house when it is the night, so it would be darker inside than the outside of it. So, like that, their darkness would be increased’.

H 14804 – Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Abaan Bin Usman, from Al-haris Bin Al-Muqheira who said:

I heard Abdul Malik Bin Ayn ask Abu Abdullah asws and he did not stop asking until he said, ‘So the people are destroyed’. He asws said: ‘Yes, by Allah azwj O Ibn Ayn, all the people destroyed’. I said, ‘The ones who are in the east and the one who are in the west?’ He asws said: ‘They have been conquered by the misguidance. Yes, by Allah azwj! They were destroyed except for three (Salmanar, Abu Dharrar and Al-Miqdadar)’.

H 14805 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Is’haq Bin Yazeed, from Mahraan, from Abaan Bin Taglub, and a number who said:

We were seated in the presence of Abu Abdullah asws, so he asws said: ‘A servant does not become deserving of the true belief until the death becomes more beloved to him than the life, and the illness becomes more beloved to him than the health, and the poverty becomes more beloved to him than the richness. So are you all like this?’ So we said, ‘No, by Allah azwj! May Allah azwj Make us to be sacrificed for you asws’. And (their heads) fell into their hands, and despair filled their hearts.

So when he asws saw what had entered into them from that, he asws said: ‘Is it more pleasing for one of you that he lives for as long as he does, then dies upon other than this matter (Al-Wilayah), or he dies what he is upon?’ We said, ‘But, dying what he is at this time’. He asws said: ‘So I asws see that the death is more beloved to you than the life’.

Then said: ‘Is it more pleasing for one of you to remain upon what he is and not be struck by anything from these illnesses and the pains until he dies upon other than this matter (Al-Wilayah)’. We said, ‘No, O son asws of the Rasool Allah aswsw’. He asws said: ‘So Iasws see that illness is more beloved to you than the health’.

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Then said: ‘Is it more pleasing to one of you that for him should be all that the sun rises upon, and he is upon other than this matter (Al-Wilayah)?’ We said, ‘No, O son asws of the Rasool Allah saww. He asws said: ‘So I asws see that the poverty is more beloved to you than the richness’.

H 14806 – Muhammad Bin Yahya, from Ahmad bin Muhammad, from Al-Hassan Bin Ali, from Hammaad Al-Laham, who has said:

Abu Abdullah asws said that his asws father asws said: ‘O my asws son asws! If you asws oppose me asws in the deeds, you asws will not be descending with me asws tomorrow in the Dwelling (Hereafter)’. Then added: ‘Allah azwj has Refused to make friendship between those who oppose each other in their deeds when they are resurrected together on the Day of Judgement. No! By the Lord azwj of the Kabah (it will not happen)’.

H 14807 – Al-Husayn Bin Muhammad Al-Ashtary, from Moalla Bin Muhammad, from Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

I heard Abu Ja’far asws saying: ‘There is no one from this community who has made a Religion for himself with the Religion of Ibrahim as except for us asws and our asws Shites. And there is none who is upon the guidance who has been guided from this community except by us asws, nor has he strayed, the one who has strayed from this community, except due to (opposing) us asws.

H 14808 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya, who has said:

Abu Abdullah asws said, ‘I was in his asws presence and a man asked him asws about a man from whom something comes out due to his anger, will Allah azwj Hold him responsible for it?’ So he asws said: ‘Allah azwj is more benevolent than Tying down His azwj servant’. And in a copy from Abu Al-Hassan The First asws: (which says Allah azwj does not) ‘Coerce His azwj servant’.

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Abu Abdullah\textsuperscript{saww} says that the Rasool Allah\textsuperscript{saww} said: ‘There is goodness for you in my\textsuperscript{saww} being alive and goodness for you in my\textsuperscript{saww} passing away’. So they said, ‘O Rasool Allah\textsuperscript{saww}! As for your\textsuperscript{saww} being alive, so Allah\textsuperscript{azwj} Mighty and Majestic has Said: “[8:33] But Allah was not going to chastise them while you were among them”. And as for my\textsuperscript{saww} passing away, your deeds would get presented to me\textsuperscript{saww}, so I\textsuperscript{saww} would be seeking Forgiveness for you’.

Abu Ibrahim\textsuperscript{asws} said: ‘Whosoever (other than us\textsuperscript{asws}) claims to possess this Command (Wilayah), he has lied to the extent that the Satan\textsuperscript{asws} would be needy of his lie’.

The first time I recognised Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} was when I saw a man enter from the Door of ‘Al-Feel’. He\textsuperscript{asws} Prayed four cycles. So I followed him\textsuperscript{asws} until he\textsuperscript{asws} came to the well of Al-Zakat, and it was in the house of Salih Bin Ali, and there were two she-camels with whom was a black slave. So I said to him, ‘Who is this one?’ He said, ‘This is Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. So I approached him\textsuperscript{asws} I greeted him\textsuperscript{asws} and said to him\textsuperscript{asws} ‘What is the reason that you\textsuperscript{asws} have walked into the city in which your\textsuperscript{asws} father\textsuperscript{asws}, and your\textsuperscript{asws} grandfather were killed?’ So he\textsuperscript{asws} said: ‘I\textsuperscript{asws} visited (Ziyarat) my\textsuperscript{asws} father, and Prayed in this Masjid’. Then said: ‘This is where I\textsuperscript{asws} have turned my\textsuperscript{asws} attention to. May Allah\textsuperscript{azwj} Send Greetings upon him\textsuperscript{asws}’.
H 14812 – From him, from Salih, from Al-Hajjaal, from one of his companions, who has reported:

I asked Abu Abdullah\textsuperscript{asws} about the Statement of Allah\textsuperscript{azwj} Mighty and Majestic: "[17:33] and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying". He\textsuperscript{azwj} said: ‘It was Revealed regarding Al-Husayn\textsuperscript{asws}. Even if all the people of the earth were to be killed for it, it would not be excessive’.

H 14813 – From him, from Salih, from one of his companions, from Abdul Samad Bin Basheer, who has reported the following:

Abu Abdullah\textsuperscript{asws} has said that: ‘The whale which is carrying the earth secretly said to itself that it is carrying the earth by its own strength. So Allah\textsuperscript{azwj} the High Sent to it a fish smaller than a palm’s length, and larger than a finger. So it entered in its gills to itself that it is carrying the earth by its own strength. So Allah\textsuperscript{azwj} killed for it, it would not be excessive’.

H 14814 – From him, from Salih, from Muhammad Bin Sinan, from Ibn Muskaan, from Abu Bakr Al-Hazramy, from Tameem Bin Haatim who said:

We were with Amir-ul-Momineen\textsuperscript{asws}, so the earth became restless (tremor). So he\textsuperscript{asws} gestured with his\textsuperscript{asws} hand, then said to it: ‘Calm down! What is the matter with you?’ Then he\textsuperscript{asws} turned towards us and said: ‘But, had it been that (quake\textsuperscript{2}) which Allah\textsuperscript{azwj} Mighty and Majestic has Said, it would have answered me\textsuperscript{asws}, but it is not that one’.

H 14815 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwaan Bin Yahya, from Abu Al-Yas’a, from Abu Shabli, ‘Safwaan said, ‘And I do not know except that I have heard from Abu Shabli, that:’

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\textsuperscript{2} The Quake which will come on the Doom’s Day and will destroy everything except for the ‘Wajjullah’ (Face of Allah-Masomeen (asws).}
Abu Abdullah\textsuperscript{asws} said: ‘The one loves you due to what you are upon (Al-Wilayah), would enter the Paradise even if he never said anything similar to what you are saying’.

\textsuperscript{14816} - Mahmud Bin Jibril Bin Umayyah Bin ‘Abdul Muttalib Bin \textsuperscript{asws} Muhammad Bin Abi ‘Abdul Malik Bin Abi Talib Bin \textsuperscript{asws} Muhammad Bin Talib Bin \textsuperscript{asws} Muhammad Bin ‘Abdul Manaf Bin \textsuperscript{asws} ‘Abdul Muttalib, said: ‘Abu ‘Abdul Malik Bin \textsuperscript{asws} ‘Abdul Malik said, ‘The one loves you due to what you are upon Al-Wilayah, would enter the Paradise even if he never said anything similar to what you are saying."

\textbf{H 14816} – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-No’man Abu Ja’far Al-Ahowl, from salaam Bin Al-Mustaneer, who has said the following:

Abu Ja’far\textsuperscript{asws} having said that: ‘Amir-ul-Momineen\textsuperscript{asws}, when the story in between him\textsuperscript{asws} and Talha, and Al-Zubeyr, and Ayesha concluded at Al-Basra, he\textsuperscript{asws} ascended the Pulpit. So he\textsuperscript{asws} Praised Allah\textsuperscript{azwj} and Extolled Him\textsuperscript{azwj}, and sent greetings upon the Rasool Allah\textsuperscript{asws}, then said: ‘O you people! The world is sweet and green, enchanting the people by the desires, and adorning them with its current affairs.

\textsuperscript{asws} And he said: ‘And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj} that it deceives the one who hopes in it, and breaks the one who wishes for it, and there are people who would be inheriting the regret and the sorrow by advancing towards it and competing with regards to it, by their jealousies and their rebellion against the people of the religion.

And they achieve preferences in it by injustice, and animosity, and rebellion, and ungratefulness. By Allah\textsuperscript{azwj}! No people lived in the honour and dignity of the Bounties of Allah\textsuperscript{azwj} in the life of the world, nor everlasting piety in obedience to Allah\textsuperscript{azwj} and the appreciation for His\textsuperscript{azwj} Bounties, and all that declined from them except after they had changed themselves, and diverted from the obedience to Allah\textsuperscript{azwj}, and committed their sins were hardly vigilant, and ignored the Surveillance of Allah\textsuperscript{azwj} Majestic and Mighty, and being complacent of appreciation for the Bounties of Allah\textsuperscript{azwj}, because Allah\textsuperscript{azwj} Mighty and Majestic is Saying in the Decisive (Verses) of His\textsuperscript{azwj} Book that: “[13:11] surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector”.

\textsuperscript{asws} And he said: ‘O you people! The world is sweet and green, enchanting the people by the desires, and adorning them with its current affairs.

And they achieve preferences in it by injustice, and animosity, and rebellion, and ungratefulness. By Allah\textsuperscript{azwj}! No people lived in the honour and dignity of the Bounties of Allah\textsuperscript{azwj} in the life of the world, nor everlasting piety in obedience to Allah\textsuperscript{azwj} and the appreciation for His\textsuperscript{azwj} Bounties, and all that declined from them except after they had changed themselves, and diverted from the obedience to Allah\textsuperscript{azwj}, and committed their sins were hardly vigilant, and ignored the Surveillance of Allah\textsuperscript{azwj} Majestic and Mighty, and being complacent of appreciation for the Bounties of Allah\textsuperscript{azwj}, because Allah\textsuperscript{azwj} Mighty and Majestic is Saying in the Decisive (Verses) of His\textsuperscript{azwj} Book that: “[13:11] surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector”.

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And had the people of the disobedience, and the accumulators of the sins been cautious of the decline of the Bounties of Allah⁷⁹⁹ for them) and their replacement by His⁷⁹⁹⁸ Anger and the changing of their health, been convinced that it is from Allah⁷⁹⁹ for what their own hands have accumulated, they would have changed, and repented, and panicked to Allah⁷⁹⁹⁸ by the sincerity of their intentions, and acknowledgement of their sins and their offences, He⁷⁹⁹⁹ would Forgive all the sins and Overlook all the faults, and Return to them all the Prestigious Bounties. Then He⁷⁹⁹⁹ would Correct their affairs, and from all that He⁷⁹⁹⁹⁰ had Favoured them by which had declined from them and had been spoilt.

So fear Allah⁷⁹⁹⁸, O you people, with the rightful fear, and feel the fear of Allah⁷⁹⁹⁹ and be convinced with sincerity, and repent to Him⁷⁹⁹⁹⁰ from the ugliness of what the Satan⁷⁹⁹⁰ has enticed you with of the fighting against ‘وللى الأُمْرِ وَ أَهْلِ الْعَالَمِ’ the Master⁷⁹⁹⁰⁰ of the Command (Wali Al-Amr) and the People⁷⁹⁹⁰⁰⁰ of the Knowledge after the Rasool Allah⁷⁹⁹⁰⁰ and do not co-operate with those who create differences in the group, and disperse the affairs, and spoil the relationships. Allah⁷⁹⁹⁰⁰ Accept the repentance and Excuses the sins, and He⁷⁹⁹⁰⁰⁰⁰ Knows what you are doing’.

Abu Abdullah Al-Mada’iny narrated from Abu Abdullah⁷⁹⁹⁰⁰⁰⁰⁰ that: ‘Allah⁷⁹⁹⁰⁰⁰⁰⁰⁰ created a star in the seventh orbit. So he⁷⁹⁹⁰⁰⁰⁰⁰⁰⁰ created it from cold water and the rest of the six stars flowed from hot water, and it is the star of the Prophets⁷⁹⁹⁰⁰⁰⁰⁰⁰⁰⁰ and the successors⁷⁹⁹⁰⁰⁰⁰⁰⁰⁰⁰⁰ and it is the star of Amir-ul-Momineen⁷⁹⁹⁰⁰⁰⁰⁰⁰⁰⁰⁰⁰ commanding the exit from the world, and the ascetism in it, and commanding for the dust to be the mattress, and bricks to rest upon (for a pillow), and coarse clothing, and eating the tasteless (food), and Allah⁷⁹⁹⁰⁰⁰⁰⁰⁰⁰⁰ has not Created a star more closer to Allah⁷⁹⁹⁰⁰⁰⁰⁰⁰⁰⁰⁰⁰⁰ the High, than it’.

I said to Abu Al-Hassan Al-Reza⁷⁹⁹⁰⁰⁰⁰⁰⁰⁰, ‘I saw (a dream) during the sleep, as if there was a cage in which were seventeen bottles. There was an impact upon the cage and the bottles broke’. So he⁷⁹⁹⁰⁰⁰⁰⁰⁰⁰⁰ said: ‘If your dream is true, a man from my⁷⁹⁹⁰⁰⁰⁰⁰⁰⁰⁰⁰⁰ Households would come out, govern for seventeen days, then die’. So Muhammad
Bin Ibrahim came out at Al-Kufa along with Abu Al-Saraaya. So he remained for seventeen days, then died.

I said to Abu Al-Hassan Al-Reza asws, during the days of Haroun, ‘You asws have famed yourself asws by this Command, and are sitting in the seat of your asws father, whilst the sword of Haroun drips blood’. So he asws said: ‘What encouraged me asws was what the Rasool Allah aswaw said; ‘If Abu Jahl can take a single hair from my asww head (to hurt me asww), so testify that I assw am not a Prophet asww, and I assw say to you that if Haroun can take a single hair from my asww head, so testify that I assw am not an Imam assw.’

A man from the children of Umar Bin Al-Khattaab exposed (molested) a maid of an Umeyriyyah. So she said to him, ‘Let me come into the corridor’. So she let him in, and he pounced hard and killed him, and threw his body onto the street’ So the Bakries, and Umaries, and Usmaanies gathered and said, ‘There is no match for our companion. We will not avenge his killing except by Ja’far Bin Muhammad, and we will not kill for our companion except him asws. And Abu Abdullah asws had gone near the Quba. So I met him asws and told of the gathering of the people against him asws. So he asws said: ‘Leave them’. So when they came and saw him asws, they were aggressive against him asws and said, ‘No one killed our companion apart from you asws, and we will not kill anyone apart from you asws’. So he asws said; ‘Let a group from you speak to me asws’. So a group separated itself from them, grabbed him asws by the hand and entered with him asws into the Masjid. So when they came out, they were saying, ‘Our Sheikh is Abu Abdullah Ja’far Bin Muhammad asws. We seek Refuge with Allah aszw that there was someone like him asws and for having done this, or ordered for it’. They dispersed.

When they had finished with him asws, I said, ‘May I be sacrificed for you asws, how close was their happiness from their anger’. He asws said: ‘Yes. asws called them, so I asws said: ‘Let me asws go or else I asws will bring out the Parchment!’ So I said, ‘And
what is this Parchment, may I be sacrificed for you asws? So he asws said: ‘The mother of Al-Khattaab was a slave girl of Al-Zubeyr Bin Abdul Muttalib. Nufeyl seduced her and impregnated her. So Zubeyr was looking for him, and he fled to Al-Taef. Zubeyr went out behind him. Saqeef saw him and said, ‘O Abu Abdullah, what are you doing over here?’ My maid was seduced by Nufeyl’.

So he ran away from it to Syria and Al-Zubeyr went out on business to Syria. So he came up to the King of Dowmat who said to him, ‘O Abu Abdullah! I have a need from you’. He said, ‘And what is your need, O King’. He said, ‘A man from your people has taken his son, so I would love to return him back to his father’. He said, ‘Display him to me until I can recognise him’. So when it was the morning, he came up to the King. When the King saw him, he laughed. So he said, ‘What made you to laugh, O King?’ He said, ‘I don’t think that this man has been born to an Arab. When you saw him entering, he could not control his backside and released wind’. He said, ‘What is this Parchment, may I be sacrificed for you asws?’ So he asws said: ‘The mother of Al-Khattaab was a slave girl of Al-Zubeyr Bin Abdul Muttalib. Nufeyl seduced her and impregnated her. So Zubeyr was looking for him, and he fled to Al-Taef. Zubeyr went out behind him. Saqeef saw him and said, ‘O Abu Abdullah, what are you doing over here?’ My maid was seduced by Nufeyl’.

So when Al-Zubeyr went home he wrote against him a document, and that document is in our asws possession. So I asws told them: ‘Let me asws go or else I asws would bring out the document, for in it is your scandal’. So they let me asws go’. 
And a slave of the Rasool Allah ﷺ died and did not leave any inheritors behind. So the sons of Al-Abbas and Abu Abdullah ﷺ disputed with regards to it, and Hisham Bin Abdul Malik was performing the Pilgrimage during that year. So he sat (in Judgement) for them. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for us’, and Abu Abdullah ﷺ said: ‘But, the guardianship (of this legacy) is for me’. Dawood Bin Ali said that, ‘Your ﷺ father fought against Muawiya’. So he ﷺ said: ‘If my ﷺ father fought against Muawiya, so there was for your father an abundant share of it, then he fled after his embezzlement’. And he ﷺ said; ‘By Allah ﷺ! Tomorrow I shall place upon your neck the collar of the pigeons’. Dawood Bin Ali said to him ﷺ, ‘This speech of yours ﷺ is lower to me than the droppings of a camel in the valley of Al-Arzaq’. He ﷺ said: ‘As for the valley, there is no right either for you or your father therein’. So Hisham said, ‘When it is the morning, I shall sit (in Judgement) for you’.

So when it was the next morning, Abu Abdullah ﷺ came out, and with him ﷺ was a document in a bag, and Hisham sat (in Judgement) for them. So Abu Abdullah ﷺ place the document in front of him. So when he (Hisham) read it, he said, ‘Call Jandal Al-Jaza’iy and Ukkashat Al-Zamry for me’. And these were two old men who had lived through the era of ignorance. So He ﷺ threw the document towards them and said, ‘Do you two recognise these handwritings?’ They said, ‘Yes. This is the handwriting of Al-A’as Bin Umayya, and this is the handwriting of so and so’. So I said, ‘May I be sacrificed for you, what is this document?’ He ﷺ said: ‘Nutanlat was a maid for the mot her of Al-Zubeyr, and for Abu Talib ﷺ, and Abdullah ﷺ. So Abdul Muttalib ﷺ took her, and she gave birth to her son so and so (Al-Abbas)’. So Al-Zubeyr said to them, ‘We have inherited this maid from our mother and your son. This is a slave for us. So he took him to the middle of Qureysh. He said, ‘I will answer you on the condition that this son of your will not participate in a gathering, nor will he cast arrows with us’. So he wrote against them a document, and testified against them. So this is that document.’

الله ﷺ 14821 - الحسن بن محمد بن أحمد الذهبي عن معاذ بن حكيم عن بعض رجال ابنا عن عينية بن بجاد عن أبي عبد الله (عليه السلام) في قوله ﷺ: وَعَرَّفْنَا هَذَا حَيْبًا وَأَنْتِ مَنْ كَانَ مِنْ أَصْحَابِ الْبَيْنِ فَسَلَامُ لَهُ مِنْ أَصْحَابِ الْبَيْنِ فَقَالَ رَسُولُ الْلَّهِ صلى الله عليه وسلم: يَمْهَكَفَ قِسْمًا وَلَيْكُمْ مِنْهُمُّ أَنْ يَتَحَلُّقاً.

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H 14821 – Al-Husayn Bin Muhammad, from Muhammad Bin Ahmad Al-Nahdy, from Muawiya Bin Hukeym, from one of his men, from Anbasat Bin Bajaad, who has narrated:

Abu Abdullah asws regarding the Statement of Allah azwj: “[56:90] And if he is of those on the right hand, [56:91] Then the greeting from those on the right hand”, so he asws said: ‘The Rasool Allah saww said to Ali asws: ‘These are your asws Shites from whom your asws children would be safe from being killed’.

H 14822 – Narrated to us Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali, from Safwaan, from Muhammad Bin Ziyad Bin Isa, from Al-Husayn Bin Mus’ab, who has said:

Abu Abdullah asws has said: ‘Amir-ul-Momineen asws said: I asws had pledged allegiance to the Rasool Allah saww, to be (loyal) in the hardship, and ease, and the freedom, and the restriction, until such time Al-Islam spreads and becomes strong’. And Ali asws took from them (Shites) (a Covenant) that they shall prevent from Muhammad saww and his asws descendants, what they had prevented themselves as well as their own children from. So I asws also took from them (Shites). Rescued was the one who was rescued, and destroyed was the one who was destroyed’.

H 14823 – From him, from Ahmad Bin Muhammad, from Abu Yahya Al-Wasity, from one of our companions, who has said:

Abu Abdullah asws has said that; ‘Behind Al-Yemen there is a valley called Barhout, and there is no permission to be in that valley except for the black (snakes) and the owls from the birds. In that valley is a well called Balhout where the souls of the Polytheists come to feed and be quenched from the water of pus. Behind that valley are people called Al-Zareeh. When Allah azwj the High Sent Muhammad saww, one of their cows shouted and struck with its tail. So it called out, ‘O children of Al-Zareeh!’ - in an eloquent voice – ‘There has come a man saww at Tahaamat, calling to the testimony of ‘There is no god except Allah azwj’. They said, ‘What has Made Allah azwj to Make this cow to speak?’ So it called out among them for a second time’.

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So they decided to build a ship. So they built it and seven of them embarked in it, and they carried as much provisions as Allah\textsuperscript{as} Struck them in their hearts. Then they raised its sails and floated it in the sea. They did not stop sailing in it until they reached Jeddah. So they came to the Prophet\textsuperscript{saww}. The Prophet\textsuperscript{saww} said to them: ‘You are the people of Al-Zareeh among whom the calf called out?’ They said, ‘Yes. O Rasool Allah\textsuperscript{saww}, present to us the Religion and the Book’. So the Rasool Allah\textsuperscript{saww} presented to them the Religion, and the Book, and the Sunnah, and the Obligation, and the Laws just as it had come from the presence of Allah\textsuperscript{azwj} Majestic and Mighty, and made a guardian over them, a man from the Clan of Hashim\textsuperscript{as} who journeyed with them. So there will be no differences among them until the Hour (Day of Judgement)’.

Abaan Bin Usmaan, from Hadeed, who has narrated the following:


H 14824 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Hadeed, who has narrated the following:

Abu Abdullah\textsuperscript{asws} has said: ‘When the ascension (Me’raaj) took place with the Rasool Allah\textsuperscript{saww}, in the morning he\textsuperscript{saww} sat and narrated it to them (his\textsuperscript{saww} companions). So they said to him\textsuperscript{saww}, ‘Describe for us Bayt Al-Maqdas’. So he\textsuperscript{saww} described it for them, as he\textsuperscript{saww} had seen it during the night, therefore they remained vague about it. So Jibraeel came to him\textsuperscript{saww} and said: ‘Look over there!’ So he\textsuperscript{saww} looked towards Al-Bayt (Al-Maqdas) and described it to them whilst looking at it. Then he\textsuperscript{saww} described for them the caravan, which was in between them and Syria. Then said: ‘These were the camels of the Clan of so and so and will be arriving with the rise of the sun, led by a red camel’. And the Qureshy then sent a man upon a horse to turn these back, but it still arrived with the rise of the sun. Qurtat Bin Abd Amro said, ‘O a grief that I don’t be for you a trunk (strong enough) when you these back, but it still arrived with the rise of the sun. Qu rtat Bin Abd Amro said, ‘O a}

H 14825 – Humeyd Bin Ziyad, from Muhammad Bin Ayyub, from Ali Bin Asbaat, from Al-Hakam Bin Muskaan, from Yusuf Bin Suheyb, who has said:

Abu Abdullah\textsuperscript{asws} having said: ‘I heard Abu Ja’far saying that: ‘The Rasool Allah\textsuperscript{saww} said while turning to Abu Bakr in the cave: ‘Calm down, for Allah\textsuperscript{azwj} is with us’. And he had been taken over by the trepidation, and he was not calm. So when the Rasool Allah\textsuperscript{saww} saw his state, he\textsuperscript{saww} said to him: ‘Would you like me\textsuperscript{saww} to show you my\textsuperscript{saww} companions from the Helpers narrating in their gathering? So shall I\textsuperscript{saww}
show you Ja'farass and hisass companions sailing in the sea?' He said, 'Yes'. So the Rasool Allahsaww wiped hissaww hand upon his face. He visualised the Helpers narrating, and visualised Ja'farass and hisass companions sailing in the sea. So he avouched in that moment that he wasaw saww a sorcerer'.

H 14826 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said:

Abu Abdullahasws said: 'When the Rasool Allahsaww came out of the cave, he turned his direction towards Al-Medina, and the Qureysh had placed a reward of one hundred camels for anyone who could capture him. So Suraqat Bin Malik Bin Jo'sham went out in search. He met up with the Rasool Allahsaww. So the Rasool Allahsaww said: 'Our Allahazwj! Suffice measws from the evil of Suraqat by whatever Youazwj so Desire to'.

So the legs of his horse bent and got stuck in the soil. He said, 'O Muhammadasws! I know that yousaww are the one who made the legs of my horse to be stuck, so call upon Allahazwj that Heazwj should Release my horse. If yousaww do not face goodness from me, yousaww will not face evil from me either'. So the Rasool Allahsaww supplicated and Allahazwj Mighty and Majestic Released his horse. So he went back in pursuit of Rasool Allahasaww, until he did that three times during each of which the Rasool Allahasaww supplicated and the earth grabbed the legs of his horse. So when it was Released for the third time, he said, 'O Muhammadasws! This is my camel in front of you along with my slave. So if yousaww need to ride upon it or its milk, so take from it. And this is an arrow from my quiver as a sign, and I am returning and will not be pursuing yousaww. So heasws said: 'There is no need for us with regards to what is in your possession'.
H 14828 – And from him, from Ali Bin Al-Hakam, from Ibn Sinan, from Abu Al-Jaroud, similar to it. He said, ‘I said to Ali Bin Al-Hakam, ‘The dead goat (what does it mean)?’ He said, ‘That which has become the same, and there is no preference for one over the other’.

H 14829 – Ali Bin Ibrahim, from his father, from Sa'waan Bin Yahya, from Ays Bin Al-Qasim who said:

I heard Abu Abdullahasws saying: ‘It is upon you to fear Allahazwj, One with no associates to Himazwj, and look into yourselves, for, by Allahazwj, the man who has sheep and the shepherd for it, if he finds a man who is more knowledgeable about the sheep than him, let him go and come to that man who is more knowledgeable about his sheep. By Allahazwj! If one of you had two souls, he could have fought with one, experimenting by it, then he would have worked with the other one with what has been clarified for it. But, for him there is only one soul, if it goes, by Allahazwj, the repentance goes (with it).

So you are more deserving that you should choose for yourselves the one who comes to you from usasws, and upon which matter you are coming out, and do not go around saying that Zayd has come out, for Zayd was a scholar, and he was truthful, and he did not call you for himself. But rather he called to the pleasure (Al-Reza) from the Progenyasws of Muhammadasws, and had he made an appearance he would have been loyal to what he called you to. But rather, he came out against an authority to break it.

So the one who comes out from usasws today for anything, he will call you to the pleasure (Al-Reza) from the Progenyasws of Muhammadasws. So weasws are testifying to you that weasws are not happy with it, and he has disobeyed usasws today. And there is no one with him and he with the banners and the flags, more worthy that he should listen from usasws except that with him would be gathered the children of Fatimatasws. By Allahazwj! What is your Masterasws (Al-Qa'imasws) except that there will be gathered around himasws in the month of Rajab. So go towards himasws in the
Name of Allahazwj, and if you would like to delay it to the month of Shabaan, so it is not harmful, and if you would like to Fast in your situations so that would be more strengthening for you, and let Al-Sufyani suffice for you as a sign'.

H 14830 – Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabi'e with an unbroken chain, has narrated the following:

Aliasws Bin Al-Husaynasws has said: ‘By Allahazwj! There will not come out any one from usasws before the coming out of Al-Qaimasws except that his example would be of a nesting trying to come out from its nest before its wings have been formed, so the young boys grab hold of it and play with it’.

H 14831 – A number of our companions, from Ahmad Bin Muhammad, from Usmaan Bin Isa, from Bakr Bin Muhammad, from Sudeyr who said:

Abu Abdullahasws said: ‘O Sudeyr! Be seated in your houses and remain calm, and stay like that overnight, and when the day arrives, and Al-Sufyani has come out, so get out to come to usasws even if you have to walk on your feet’.

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Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni

Well known as ‘The trustworthy of Al-Islam Al-Kulayni’

Who died in the year 329 H

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**Hadeeth of the Fuqaha (Jurists) and the Ulama (Scholars)**

Appendix: Ahadith to be Verified by the Quran and Other Ahadith
My father narrated to me that he came up to Abu Abdullah asws who asws said: ‘Why is it that I asws see you with a grim face?’ So I said, ‘I have fever’. So he asws said: ‘What prevents you from the blessed and good. Take the sugar and dissolve it in the water and drink it on an empty stomach and during the evening’. He said, ‘I did that, so it (fever) did not return to me’.

I complained to Abu Abdullah asws of the aches, so he asws said: ‘When you go to your bed, take two (pieces) of sugar’. So he said, ‘I did it. So I was free from it, and I

Abu Abdullah asws has said to a man: ‘With what thing do you cure your sick when they have fever?’ He said, ‘May Allah azwj Keep you well, by these bitter medicines – by Safaayaj, and Al-Ghafas, and similar to these’. So he azwj said: ‘Glory be to Allah azwj, the One Who azwj has the Power to Free (Cure) with the bitter (medication) also has the Power to Free (Cure) with the sweet’.

Then said: ‘If one of you has fever, so he should take a clean container, and place sugar in it, then recite over it what he knows from the Quran. Then he should place it underneath the stars (at night in the open), and place iron in it. So when it is the morning, pour some water on it and mix it with his hand, then drink it. So when it is
the second night, increase another (piece of) sugar in it so it becomes two and a half times as much. So when it is the third night, increase another (piece of) sugar so it become three and a half times much’.

14835. 'Abdun bin Ummayr the Quraisy, has said: ‘I used to enter his house, and when you mention your regards to that:

H 14835 – Ahmad Bin Muhammad Al-Kufy, from Ali Bin Al-Hassan Bin Ali, from Abdul Rahmaan Bin Abu Najraan, from Haroun, who has said the following:

Abu Abdullahasws having said to me: ‘They have concealed ’ In the Name of Allahazwj the Beneficent, the Merciful’. So, by Allahazwj, they have concealed the Best Name. The Rasool Allahasaww, when heasws used to enter hisasaww house, and the Quresyh were gathered against himasws, would say loudly ‘In the Name of Allahazwj the Beneficent, the Merciful’, and raise hisasaww voice with it. The Qureysh would then flee. So Allahazwj Mighty and Majestic Revealed with regards to that: “[17:46] And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Quran they turn their backs in aversion”.

H 14836 – From him, from Abdul Rahmaan Bin Abu Najraan, from Abu Haroun Al-Makfouf, who has narrated the following:

Whenever Abu Abdullahasws mentioned the Rasool Allahasaww, he would say: ‘By myasws fatherasws, and myasws motherasws, and by myasws people, and myasws relatives! It is strange of the Arabs, how they have not carried usasws upon their heads, and Allahazwj Mighty and Majestic is Saying in Hisazwj Book: “[3:103] and you were on the brink of a pit of fire, then He saved you from it”, so it was by the Rasool Allahasaww that they were saved’.

H 14837 – From him, from Ibrahim bin Abu Bakr Bin Abu Sammaak, from Dawood Bin Farqad, from Abdul A’ala the slave of the progeny of Saam, who has said:

I asked from Abu Abdullahasws (about): “[3:26] Say: O Allah, Master of the Kingdom! You give the kingdom to whomsoever You please to and take away the kingdom from whomsoever You please to”. Has not Allahazwj Mighty and
Majestic Given the kingdom to the Clan of Umayya?’ He asws said; ‘This is not as, where you are going with it.

Allahazwj Gave usasws the kingdom and the Clan of Umayya took it away, like the man who has his clothes and another one takes it away from him, so it still does not belong to the one who took it (unlawfully)

H 14838 – Muhammad Bin Ahmad Bin Al-Salt, from Abdullah Bin Al-Salt, from yunus, from Al-Mufazzal Bin Salih, from Muhammad Al-Halby, who has said:


H 14839 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Muhammad Bin Asheym, from Safwaan Bin Yahya who said:

I asked Abu Al-Hassan Al-Rezasws about Zi Al-Fiqaar (Zulfiqaar), the sword of the Rasool Allahsaww. Heasws said: ‘Jibraeel as came down with it from the sky, and it hilt was made of silver’.
HADEEITH OF NOAH⁷ˢ\(^{as}\) ON THE DAY OF JUDGEMENT

I was in the presence of Abu Abdullah⁷ˢ\(^{as}\) one day, so he⁷ˢ\(^{as}\) said to me: ‘When it will be the Day of Judgement and Allah⁷ˢ\(^{azwj}\) Blessed and High Gathers the creatures, Noah⁷ˢ\(^{as}\) would be the first one to be called. It will be said to him⁷ˢ\(^{as}\): ‘Did you⁷ˢ\(^{as}\) preach?’ So he⁷ˢ\(^{as}\) will say: ‘Yes’. It will be said to him⁷ˢ\(^{as}\): ‘Who will testify for you⁷ˢ\(^{as}\)?’ So he⁷ˢ\(^{as}\) will say: ‘Muhammad Abdullah⁷ˢ\(^{saww}\)’. He⁷ˢ\(^{as}\) said: ‘So Noah⁷ˢ\(^{as}\) would go out and pass over the people until he⁷ˢ\(^{as}\) would come to Muhammad⁷ˢ\(^{saww}\) and he⁷ˢ\(^{saww}\) would be clothed in the musk, and with him⁷ˢ\(^{saww}\) would be Ali⁷ˢ\(^{as}\), and it is the Statement of Allah⁷ˢ\(^{azwj}\) Mighty and Majestic: “[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry”.

So Noah⁷ˢ\(^{as}\) will say to Muhammad⁷ˢ\(^{saww}\): ‘O Muhammad⁷ˢ\(^{saww}\)! Allah⁷ˢ\(^{azwj}\) Blessed and High Questioned me⁷ˢ\(^{as}\) Saying: “Did you⁷ˢ\(^{as}\) preach?” I⁷ˢ\(^{as}\) said: ‘Yes’. So He⁷ˢ\(^{as}\) Said: ‘Who will testify for you⁷ˢ\(^{as}\)?’ So I⁷ˢ\(^{as}\) said: ‘Muhammad⁷ˢ\(^{saww}\). So he⁷ˢ\(^{saww}\) will say: ‘O Ja’far⁷ˢ\(^{as}\), O Hamza⁷ˢ\(^{as}\) go and testify for him⁷ˢ\(^{as}\) that he⁷ˢ\(^{as}\) did preach’. So Abu Abdullah⁷ˢ\(^{asw}\) said: ‘Thus Ja’far⁷ˢ\(^{as}\) and Hamza⁷ˢ\(^{as}\) are the two witnesses for the Prophets⁷ˢ\(^{as}\) of what they⁷ˢ\(^{as}\) had preached’. So I said, ‘May I be sacrificed for you⁷ˢ\(^{as}\), so where will Ali⁷ˢ\(^{as}\) be?’ He⁷ˢ\(^{as}\) said: ‘He⁷ˢ\(^{as}\) is of a status greater than that’.

Abu Abdullah⁷ˢ\(^{asw}\) has said: ‘The Rasool Allah⁷ˢ\(^{saww}\) used to divide his⁷ˢ\(^{saww}\) moments between his⁷ˢ\(^{saww}\) companions. He⁷ˢ\(^{saww}\) would look at this one, and look at that one equally’.

١٤٨٤١. حثّنا محمد بن يحيى عن أحمد بن محمّد عن عمر بن عبد العزيز عن حمّيل عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يقسم لحظاته بين أصحابه ينظر إلى دا وينظر إلى ذا وبالسويّة.

١٤٨٤٢. علنا عن أحمد بن محمّد عن ابن قيس عن بعض أصحابنا قال: قال أبو عبد الله (عليه السلام) ما كلم رسول الله (صلى الله عليه وآله) إلا وكان يقول قلنا: قلنا: حنّان الفضلاء أن نتكلم الناس على قدر عقولهم.
H 14842 – From him, from Ahmad Bin Muhammad, from Ibn Fazzaal, from one of our companions who said:

Abu Abdullah asws said: ‘The Rasool Allah saww did not speak to the servants in accordance with his saww own reasoning and intellect, at all. The Rasool Allah saww said: ‘The group of Prophets as, we as have been Commanded that we as should speak to the people in accordance with their intellects’.

H 14843 – Muhammad Bin Yahya, from Ahmad Bin Muhammad and a number of our companions, from Sahl Biin Ziyad together from Ibn Mahboub, from Malik Bin Atiya who said:

I said to Abu Abdullah asws, ‘I am a man from Bajilit (tribe), and I am on the Religion of Allah azwj by having befriended you asws, and some who do not know me have asked me by saying to me, ‘Who are you?’, so I say to them, ‘I am a man from the Arabs’, then (I say), from Bajilit. So is this a sin for me where I do not say that I am a friend (Mawaly) of the Clan of Hashim? ’ So he asws said: ‘No. Is not your heart and your desire determined upon that you are from our asws friends?’ So I said, ‘Yes, by Allah azwj!’ So he asws said: ‘It is not upon you to say, ‘I am from the Arabs’. But rather, you are from the Arabs with regards to the lineage, and the gifts, and the number, and the nobility. But you are, with regards to the Religion, and what you had made a Religion by what Allah azwj Mighty and Majestic Made from being obedient to us asws and taking to it from us asws. You are from us asws, and from our asws friends, and from us asws and to us asws.

H 14844 – Narrated to us Ibn Mahboub, from Abu Yahya Kowkab Al-Dam, who has said:

Abu Abdullah asws having said that: ‘The disciples of Isa as were his as Shites, and that our asws Shites are our asws disciples and the disciples of Isa as were not more obedient to him as than our asws Shites are to us asws. But rather, Isa as said to the disciples: “[3:52] Who will be my helpers in Allah’s way? The disciples said: We are helpers (in the way of Allah)”. So No, by Allah azwj, none from the Jews helped him as nor did they fight for him as. And our asws Shites, by Allah azwj, since Allah azwj Captured the Rasool Allah saww, have never ceased to help us asws, and they fought for us asws, and they were burnt, and tortured, and displaced in the cities. May Allah azwj Recompense them well and reward them as well. And Amir-ul- Momineen asws has said: ‘By
Allah ﷺ! Even if I asws were to strike the noses of those who love us asws with the sword, they will not hate us asws, and by Allah ﷺ, if asws were to approach those that hate us asws and urge them by the wealth they will still not love us asws.

Allah is Mighty and Majestic. So when the king of Persia overcame the king of Rome the Romans should overcome the king of Persia, and they were on his side hoping against Persia was at war with the king of Rome, and the Muslims desired that the king of Persia from after having overcome Rome will be overcoming, meaning the Muslims did not like that and were grieved by it.

So, as for the king of Rome, he respected the letter and honoured his saww messenger, and as for the king of Persia, he belittled the letter of the Rasool Allah ﷺ, and tore it up and belittled his saww messenger. In those days the king of Persia was at war with the king of Rome, and the Muslims desired that the king of Rome should overcome the king of Persia, and they were on his side hoping against the king of Persia. So when the king of Persia overcame the king of Rome the Muslims did not like that and were grieved by it.

So Allah ﷺ Revealed with that in the Quran: “[30:1] Alif Lam Mim [30:2] The Romans have been defeated [30:3] In a near land”, meaning it was overcome by Persia in a nearby land, and it is Syria and what is around it, and they, meaning Persia from after having overcome Rome will be overcoming, meaning the Muslims would be overcoming, “[30:4] Within a few years. Allah’s is the command before and after; and on that day the believers shall rejoice [30:5] With the help of Allah; He helps whom He pleases” and He ﷺ is Mighty and Majestic. So when the Muslims invaded Persia and conquered it, the Muslims were happy with the Help of Allah ﷺ Mighty and Majestic’.
قال قلتُ لِأَبا جَعْفِرُ أَنَّ اللَّهَ غَيْرُ عَزَّ وَجَلَّ يَتَّبِعُونَ عَلَى جَاهِلِيَّةٍ وَحَرَامٍ، فَأَجَابَ أَبا جَعْفِرُ وَقَالَ: الَّذِي قَدْ أَخْرَجَهُ أَلَّلَهُ عَزَّ وَجَلَّ عَنْ عِبَادَتِهِ وَخَافَهُ مِنَ الْأَمَامِ أَلَّلَهُ عَزَّ وَجَلَّ أَبَوَيْهِ بِناخِرِ النَّاسِ وَكَانَ اللَّهُ غَيْرُ عَزَّ وَجَلَّ، فَرَأَى أَبا جَعْفِرُ عَلَى مَا كَانَ أَعْلَمُهُ بِبَعْضِ الْقَلْبِ وَأَذْهَبَ مِنْهُ إِلَى النَّاسِ وَقَالَ: أَنَا أَكَادُ أَخْرَجُ مِنْهُمْ عِبَادَتَهُمْ وَهُمْ مَنْ كَانُوا يَعْقِلُونَ أَمَامَ اللَّهِ عَزَّ وَجَلَّ مَنْ كَانَ أَعْلَمُهُ بِبَعْضِ الْقَلْبِ وَأَذْهَبَ مِنْهُ إِلَى النَّاسِ وَقَالَ: أَنَا أَكَادُ أَخْرَجُ مِنْهُمْ عِبَادَتَهُمْ وَهُمْ مَنْ كَانُوا يَعْقِلُونَ أَمَامَ اللَّهِ عَزَّ وَجَلَّ مَنْ كَانَ أَعْلَمُهُ بِبَعْضِ الْقَلْبِ وَأَذْهَبَ مِنْهُ إِلَى النَّاسِ وَقَالَ: أَنَا أَكَادُ أَخْرَجُ مِنْهُمْ عِبَادَتَهُمْ وَهُمْ مَنْ كَانُوا يَعْقِلُونَ أَمَامَ اللَّهِ عَزَّ وَجَلَّ مَنْ كَانَ أَعْلَمُهُ بِبَعْضِ الْقَلْبِ وَأَذْهَبَ مِنْهُ إِلَى النَّاسِ وَقَالَ: أَنَا أَكَادُ أَخْرَجُ مِنْهُمْ عِبَادَتَهُمْ وَهُمْ مَنْ كَانُوا يَعْقِلُونَ أَمَامَ اللَّهِ عَزَّ وَجَلَّ مَنْ كَانَ أَعْلَمُهُ بِبَعْضِ الْقَلْبِ وَأَذْهَبَ مِنْهُ إِلَى النَّاسِ وَقَالَ: أَنَا أَكَادُ أَخْرَجُ مِنْهُمْ عِبَادَتَهُمْ وَهُمْ مَنْ كَانُوا يَعْقِلُونَ أَمَامَ اللَّهِ عَزَّ وَجَلَّ مَنْ كَانَ أَعْلَمُهُ بِبَعْضِ الْقَلْبِ وَأَذْهَبَ مِنْهُ إِلَى النَّاسِ وَقَالَ: أَنَا أَكَادُ أَخْرَجُ مِنْهُمْ عِبَادَتَهُمْ وَهُمْ مَنْ كَانُوا يَعْقِلُونَ أَمَامَ اللَّهِ عَزَّ وَجَلَّ مَنْ كَانَ أَعْلَمُهُ بِبَعْضِ الْقَلْبِ وَأَذْهَبَ مِنْهُ إِلَى النَّاسِ وَقَالَ: أَنَا أَكَادُ أَخْرَجُ مِنْهُمْ عِبَادَتَهُمْ وَهُمْ مَنْ كَانُوا يَعْقِلُونَ أَمَامَ اللَّهِ عَزَّ وَجَلَّ M

So I said, ‘Does not Allahazwj Mighty and Majestic Say: “[30:4] Within a few years”, whereas the Believers spent many years with the Rasool Allahsaww, and in the rule of Abu Bakr. But rather, the Believers overcame Persia during the rule of Umar’. So heasws said: ‘Did Iasws not say to you that this is the explanation and the interpretation? O Abu Ubeyda! And the Quran has Abrogating (verses) and Abrogated (Verses). Have you not heard the Words of Allahazwj Mighty and Majestic: “Allah’s is the command before and after”’. It means the Decision is Hisazwj in the Words whether heasws denies that, or delays what was to happen first, or to bring forward that which was Delayed in the Words up to the Day the matter has been Ordained to occur by the Descent of the Help upon the Believers with regards to it. So that is the Statement of the Mighty and Majestic: “and on that day the believers shall rejoice [30:5] With the help of Allah; He helps whom He pleases”, yes, the day on which the Help has been Ordained to occur’. M

H 14846 – Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said:

I said to Abu Ja’farasws that: ‘The generality (of the Muslims) are alleging that the pledging of the allegiances to Abu Bakr where the people gathered was with the Pleasure of Allahazwj and Allahazwj did not like the strife (Fitna) in the community of Muhammadasws after himasws. So Abu Ja’farasws said: ‘Have you not recited the Book of Allahazwj? Has not Allahazwj said: “[3:144] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful”

قال فَقَلَتْ لِلِّهِ ﷺ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ ﻋِيْسَى ﺑُنِّيُوْلِدِهِ 

I said to himasws, ‘They are explaining it upon another perspective’. So heasws said: ‘Has not Allahazwj informed about those who were before them from the communities who had differed from after the Proofs had come to them, where Heazwj Said: “[2:253] and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah pleased, those after them would not have pleased one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who
denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends”, and in this is the evidence against the companions of Muhammad ﷺ who had differed among (themselves) after him ﷺ. “So there were some of them who believed and others who denied”.

H 14847 – From him, from Hisham Bin Salaim, from Abdul Hameed, Bin Abu Al-A’la who said:

I came up to the Sacred Masjid, so I saw a slave of Abu Abdullah ﷺ. So I went to him to ask him about Abu Abdullah ﷺ and I saw that Abu Abdullah ﷺ was in prostration. So I waited for him ﷺ for a long time as his prostration was prolonged. So I stood up and Prayed some cycles of Salat and finished, and he ﷺ was still in prostration. So I asked the slave, ‘From when has he ﷺ been in prostration?’ He said, ‘From before I came in’. So when he ﷺ overheard our conversation, he ﷺ raised his ﷺ head, then said: ‘Abu Muhammad, come closer to me ﷺ. So I approached and greeted him ﷺ. He ﷺ heard voiced behind him ﷺ so he ﷺ said; ‘What are these raised voices?’ I said, ‘Those are a group of Murjiites, and the Qadiriya, and the Mu’tazila’. He ﷺ said: ‘The people want me ﷺ, so come with me ﷺ. I stood up and went with him ﷺ.

When they saw him ﷺ they stood up for him ﷺ, so he ﷺ said: ‘Restrain yourselves from me ﷺ and do not hurt me ﷺ and expose me ﷺ to the authorities, for I am not a Mufti (Issuer of Fatawa for you all). Then he ﷺ took me by the hand and left them and went away. So when we came out from the Masjid, he ﷺ said to me: ‘O Abu Muhammad! Even if Iblees [a] has prostrated to Allah ﷺ Mighty and Majestic after the disobedience and the arrogance for the entire life of the world that would not benefit him [a] and Allah ﷺ will not Accept it, as he [a] did not prostrate to Adam [as] as Allah [azwj] had Commanded him [a] to prostrate to him [as], and similar to that is this community, disobedient and mischievous after its Prophet [sws] and after they having abandoned the Imam [sws] whom he [sws] had Established among them for (their benefit). So Allah [azwj] will never Accept their deeds, and will never Raise their good deeds until they come to Allah [azwj] from where He [azwj] had Commanded them, and befriended the Imam [sws] whose Wilayah they had been Commanded (to submit), and enter through the Door which Allah [azwj] and His [azwj] Messenger [sws] had Opened for them.
O Abu Muhammad! Surely Allah\textsuperscript{azwj} has Necessitated upon the community of Muhammad\textsuperscript{saww} five Obligations – the Salat, and the Zakat, and the Fasts, and the Pilgrimage, and our\textsuperscript{asws} Wilayah. And He\textsuperscript{azwj} Exempted them from four Obligations but did not Exempt anyone from the Muslims in leaving our\textsuperscript{asws} Wilayah. No, by Allah\textsuperscript{azwj}, there is no Exemption in this’.

H 14848 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Is'haq Al-Jurjany, who has narrated the following:

Abu Abdullah\textsuperscript{asws} has said that: ‘Allah\textsuperscript{azwj} has Set a term for the one for whom He\textsuperscript{azwj} Made to be in authority, and a time period of nights, and days, and years and months. So if they behave with justice among the people, Allah\textsuperscript{azwj} Commands the Master of the Orbits to slow down the administration, so as to prolong their days, and their nights, and their years, and their months. And if they are tyrannous among the people and are unjust, Allah\textsuperscript{azwj} Commands the Master of the Orbits to quicken its administration, so as to reduce their nights, and their days, and their years, and their months. And Allah\textsuperscript{azwj} has Fulfilled for them the numbers of the nights and the months’.

H 14849 – Abu Ali Al-Ashary, from one of his companions, from Muhammad Al-Fazl, from Arzamy who said:

I was seated with Abu Abdullah\textsuperscript{asws} in the chamber underneath the shade and a man was disputing with a man, and one of them was saying to his companion, ‘By Allah\textsuperscript{azwj}, I do not know from where the wind blows’. So when he said it many times, Abu Abdullah\textsuperscript{asws} said: ‘So do you know?’ He said, ‘No, but I heard the people talking about it’. So I said to Abu Abdullah\textsuperscript{asws} ‘May I be sacrificed for you\textsuperscript{asws} from where does the wind blow?’ He\textsuperscript{asws} said: ‘It is captivated under this Al-Shamy corner. So if Allah\textsuperscript{azwj} Intends that He\textsuperscript{azwj} Takes something out of it, He\textsuperscript{azwj} Takes it out, whether it is the South (wind) so it is the South, and whether it is the North (wind) so it is the North, and Saba (wind) so it is the Saba, and Dabour (wind) so it is the Dabour’. Then he\textsuperscript{asws} said: ‘From the signs of that is that you will never stop seeing this corner moving ever, in the winter, and the summer, and the night, and the day’.
Abu Abdullah

asws has said: ‘There are no creatures more numerous than the Angels. They descend from the sky every night, seventy thousand Angels, so they circumambulate the Sacred House during the night, and similarly during each day’.

H 14851 – Narrated to us Ibn Mahboub, from Abdullah Bin Talha with an unbroken chain, said:

The Prophet

asws said: ‘The Angels are upon three parts – One group of them has two wings, and another group has three wings, and another one has four wings’.

Abu Ja’far

asws having said that: ‘In the Paradise is a river in which Jibraeel

asws dives into, every morning. Then he

asws comes out of it, and shakes. So Allah

aswj Creates an Angel from every drop that falls of him

asws.’

Abu Mansour, from one of his companions, from Ziyad Al-Qindy, from Durust Bin Abu Mansour, from a man, who has narrated the following:

Abu Abdullah

asws having said that: ‘Allah

aswj has an Angel, whose span between his ear lobe to his shoulder is of five hundred years of the travel distance of a bird’.

Abu Ja’far

asws having said that: ‘Allah

aswj has a Rooster. Its feet are in the seventh earth, and its neck is fixed underneath the Throne, and its wings are in the
atmosphere. When it is the middle of the night, or two thirds from the end of the night. Its flaps its wings and shouts: ‘Glorious, Holy is our Lord, Allah, the True Proven King. So there is no god other than Him, the Lord of the Angels and the Spirit’. Thus the Rooster flaps its wing and crows’.

H 14855 – Muhammad Bin Yahya, fro Ahmad Bin Muhammad Bin Isa, from Al-Hajjaal, from Sa'albat Bin Maymoun, from Ammaar Al-Sabaty who said:

Abu Abdullah\textsuperscript{asws} said: ‘What are they saying in front of you with regards to cupping?’ I said, ‘They are alleging that it is better upon an empty stomach than after a meal’. He\textsuperscript{asws} said: ‘No, it makes the blood to flow more after a meal, and is strengthening for the body’.

H 14856 – From him, from Ibn Mahboub, from Abdul Rahmaan Bin Al-Hajjaaj, who has narrated the following:

Abu Abdullah\textsuperscript{asws} has said: ‘Recite the Verse of the Throne (Aayat Al-Kursy), and get cupping done on whichever day you like to, and give charity, and go out on whichever day you like’.

H 14857 – Muhammad Bin Yahya, from Muhammad Bin Al-Hassan, from Muawiya Biin Hukeym who said, ‘I heard Usman Ahowl saying, who has narrated the following:

I heard from Abu Al-Hassan\textsuperscript{asws} saying: ‘There is none from the medicine but it agitates the illness, and there is nothing in the body more beneficial than restraining the hand except from what is needy for it’.

H 14858 – From him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid with an unbroken chain going up to Abu Abdullah\textsuperscript{asws}, who has narrated the following:

Abu Abdullah\textsuperscript{asws} having said: ‘The fever goes out (is cured) in three (ways) – The sweating, and the excretion and the vomiting’.
narrated the following:

Abu Ja'far\textsuperscript{aww} said: The dust will be upon the one who raises it. Destroyed are the ‘‘hasty ones. But, they do not want anyone except for the one who duel with them’.’

Then (Imam\textsuperscript{aww}) said: ‘O Abu Al-Murhaf, if they want you to suffer a calamity, Allah\textsuperscript{azwj} will Grant them by some kind of entanglement’. Then Abu Ja'far\textsuperscript{aww} tapped on the ground, then said: ‘O Abu Al-Murhaf! I said, ‘Here I am (to obey)’’ He\textsuperscript{aww} said: ‘Do you see a people who have restricted themselves for the sake of Allah\textsuperscript{azwj}? That He\textsuperscript{azwj} will Not make a way out for them? Yes, by Allah\textsuperscript{azwj}, He\textsuperscript{aww} will (always) Make a way out for them’.

Abu Ja'far\textsuperscript{aww} said: The dust will be upon the one who raises it. Destroyed are the ‘‘hasty ones. But, they do not want anyone except for the one who duel with them’.’

H 14860 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Abdul Rahmaan Bin Abu Hashim, from Al-Fazl Al-Katib who said:

I was in the presence of Abu Abdullah\textsuperscript{aww} when a letter of Abu Muslim came to him\textsuperscript{aww}. So he\textsuperscript{aww} said: ‘There is no answer to your letter. Exit from us\textsuperscript{aww}. So some of us left the others. He\textsuperscript{aww} said: ‘Which thing are you walking upon, O Fazl? Allah\textsuperscript{azwj} does Not make Haste due to the hastiness of the servants. And removing a mountain from its place is easier than toppling a government whose term has not ended’. Then said: ‘So and so, son of so and so’ – until he\textsuperscript{aww} reached seven from the sons of so and so’. I said, ‘May I be sacrificed for you\textsuperscript{aww}, so what are the signs with regards to what is in between us and you\textsuperscript{aww}? ’ He\textsuperscript{aww} said: ‘The earth will not depart (end), O Fazl, until the Sufyani comes out. So if the Sufyani comes out, so answer to us\textsuperscript{aww} (to our\textsuperscript{aww} call)’. And he\textsuperscript{aww} said it thrice: ‘And it is inevitable’.
H 14861 – Abu Ali Al-Ashtary, from Muhammad Bin Abdul Jabbaar, from Ali Bin Hadeed, from Jameel Bin Darraaj who said:

I asked Abu Abdullah\textsuperscript{asws} about Iblees\textsuperscript{la}, ‘Was he\textsuperscript{la} from the Angels or was he\textsuperscript{la} in charge of something from the matters of the sky?’ So he\textsuperscript{asws} said: ‘He\textsuperscript{la} was not from the Angels, nor was he\textsuperscript{la} in charge of anything from the matters of the sky, nor was he\textsuperscript{la} honourable’. I came up to Al-Tayyaar, so I informed him of what I had heard, He denied it and said, ‘How can he\textsuperscript{la} not be from the Angels and Allah\textsuperscript{azwj} is Saying: “[2:34] And when We said to the angels: Make obeisance to Adam they did make the whole of my Salat for you. So he said, ‘O Rasool Allah\textsuperscript{saww}, can I make half of my Salats for you? So he said: ‘That would be preferable for you’. So he said, ‘O Rasool Allah\textsuperscript{saww}, so when I Pray, can I make the whole of my Salat for you?’ So the Rasool Allah\textsuperscript{saww} said: ‘Then Allah\textsuperscript{azwj} would Suffice for you for what concerns you from the affairs of your world and your Hereafter’. Then Abu Abdullah\textsuperscript{asws} said that: ‘Allah\textsuperscript{azwj} Mandated the Rasool Allah\textsuperscript{saww}, with what He\textsuperscript{azwj} never Mandated anyone from His\textsuperscript{azwj} creatures. He\textsuperscript{azwj} Mandated to him\textsuperscript{saww} that he\textsuperscript{saww} should go out to all of the people alone, by himself\textsuperscript{saww}, even if he\textsuperscript{saww} could find a group who would fight alongside him\textsuperscript{saww}. And He\textsuperscript{azwj} never Mandated this to anyone from His\textsuperscript{azwj} creatures before him\textsuperscript{saww}, nor after him\textsuperscript{saww}. Then he\textsuperscript{asws} recited this Verse: “[4:84] Fight then in Allah's way; this is not imposed on you except In relation to yourself”. Then said: ‘And Allah\textsuperscript{azwj} Made it such that he\textsuperscript{saww} should take for Him\textsuperscript{azwj} what he\textsuperscript{saww} takes for himself\textsuperscript{saww}. So Allah\textsuperscript{azwj} Said: “[6:160] Whoever brings a good deed, he shall have ten like it”, and Made the Salat to the Rasool Allah\textsuperscript{saww} by ten (times) the Rewards’.
I heard Abu Abdullahasws saying: ‘By Allahazwj! You (Shites) are a light in the darkness of the earth. By Allahazwj! The inhabitants of the sky are looking at you all in the darkness of the earth, just like you are looking towards the brilliant star in the sky. And that some of them are saying to the others, ‘O so and so, it is astonishing how he came to be saved, but it is astonishing to see the one who was saved, how he came to acquire this Matter (Al-Wilayah)’, and these are the words of myasws fatherasws: ‘By Allahazwj! It is not astonishing to see the one who is destroyed, how he came to be destroyed, but it is astonishing to see the one who was saved, how he came to be saved’.

Abu Abdullahasws has said: ‘The one who travels or gets married whilst the moon is in the Scorpio will never see the goodness’.

Abu Ja’farasws said: ‘Arise, and saddle two animals, a donkey and a mule’. So I saddled a donkey and a mule and offered the mule to himasws as I opined that it was more beloved of the two to himasws. Heasws said: ‘Who ordered you to offer to measws this mule?’ I said, ‘I chose it for youasws’. Heasws said: ‘And did Iasws order you to choose for measws?’ Then said: ‘The most preferable of the pack, to measws is the donkey’.

So I offered the donkey to himasws and grabbed the reins for himasws. Heasws climbed upon it and said; ‘Praise be to Allahazwj Who Guided usasws by Al-Islam, and Taught usasws the Quran, and Bestowed upon usasws by Muhammadaswswas. Praise be to Allahazwj “[43:13] Who made this subservient to us and we were not able to do it

H 14863 – From him, from Ali Bin Hadeed, from Mansour Bin Rawh, from Al-Saai who said:

H 14864 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbaat, from Ibrahim Bin Muhammad Bin Humraan, from his father, who has narrated the following:

H 14865 – From him, from Ibn Fazaal, from Anbasat Bin Hishaam, from Abdul Kareem Bin Amro, from Al-Hakam Bin Muhammad Bin Al-Qasim that he heard Abdullah Bin Ata’a saying that:
[43:14] And surely to our Lord we must return”, and Praise be to Allahazwj the Lordazwj of the Worlds. And heazws went and I went (with himazws) until we reached another place. I said to himazws, ‘The Salat, may I be sacrificed for youazws.’ Heazws said: ‘This is a valley of the ants, one cannot Pray here’, until we reached another place. I said to himazws similar to that. Heazws said: ‘This is a salty ground, one cannot Pray here’.

(The narrator) said, ‘Until heazws descended by himselfazws. Heazws said to me: ‘Have you Prayed or done your Glorification (Tasbeeh)?’ I said, ‘This Salat which the people of Iraq have named it as Al-Zawwaal’. So heazws said: ‘Those who perform the ‘Salat’, are the Shites of Aliasws Bin Abu Talibasws, and it is the Salat which often reaches Allahazwj. So heazws Prayed, and I Prayed. Then I grabbed the reins for himasws then heazws said what heazws had said at the beginning, then said: ‘Our Allahazwj! Curse the Murjiites1, for they are ourasws enemies in the world and the Hereafter’. So I said to himasws: ‘May I be sacrificed for youazws, what made youazws to remember the Murjiites?’ Heazws said: ‘azws just thought about them’.

(Hadith 14866 is not translated, as it praises the virtues of Abu Lahab, which is impossible to be true, as per the Ahadith and Holy Quran), See Appendix.

H 14867 – From him, from Abaan, from Zurara, who has narrated the following:

Abu Ja’farasws having said: ‘On the Day of Badr, Ibleesas used to belittle the Muslims in the eyes of the infidels, and magnify the infidels in the eyes of the Muslims. So Jibraeelas pulled the sword against himas and heas fled from himas and heas was saying, ‘O Jibraeelas, Ias have been Granted a term, Ias have been Granted a term’, until heas ended up in the sea’.

(قلّ النزلة هو من قبل نفسه قال لي صلت أو تحصلي سيحتجت فلين هذه صناعة تسحبها أهل العراق إلى الرؤول قال أما هؤلاء الذين يصلون هم شيعة علي بن أبي طالب (عليه السلام) وهم صناديق الزواري فصلى وصلت ثم أسمكت له بالركاب ثم قال مثل ما قال في بدايته ثم قال الليهم الحرج لأنهم أعداءنا في الدنيا وآخرته فقتلت له ما ذكرنا جعلت فذلك الحرج فقال خطروا على بالي.

زُرَارَةَ (النarrator) said, ‘So I said to Abu Ja’farasws, ‘What was it that heas was afraid of since heas had been Granted a specific term?’ Heasws said: ‘Some parts of hisas sides to be cut off’.
Then he\textsuperscript{saww} said; ‘Who is this?’ He said, ‘Huzayfa’. So he\textsuperscript{saww} said; ‘Did you not hear my\textsuperscript{saww} words since the night and I\textsuperscript{saww} have been speaking? Come closer’. So Huzayfa stood up and he was saying, ‘It was neither the cold nor the harm which prevented me, may I be sacrificed for you\textsuperscript{saww}. So the Rasool Allah\textsuperscript{saww} said: ‘Go to them until you can hear their speech, and come to me\textsuperscript{saww} with their news’. So when he went, the Rasool Allah\textsuperscript{saww} said; ‘Our Allah\textsuperscript{azwj}! Protect him from his front, and from his back, and from his right, and from his left, until he returns’. And the Rasool Allah\textsuperscript{saww} said to him; ‘O Huzayfa, do not narrate anything until you come to me\textsuperscript{saww}. So he took his sword, and his bow, and his shield. Huzayfa said, ‘I went out and I went to my condition of my Allah will be for him’. No one stood up. He\textsuperscript{saww} then repeated it. Still no one stood up’. Abu Abdullah\textsuperscript{asws} said, with a hand gesture: ‘What the people wanted was something higher than the Paradise’.

So when Huzayfa left, the Rasool Allah\textsuperscript{saww} arose and called out:

'O Helper of the afflicted, and O Responder to the distressed, Uproot my\textsuperscript{saww} stress, and my\textsuperscript{saww} grief, and my\textsuperscript{saww} affliction, for You\textsuperscript{azwj} can See my\textsuperscript{saww} condition, and the condition of my\textsuperscript{saww} companions!'

So Jibraeel\textsuperscript{as} descended unto him\textsuperscript{saww} and said; ‘O Rasool Allah\textsuperscript{saww}! Verily Allah\textsuperscript{azwj} has Heard your\textsuperscript{saww} speech, and your\textsuperscript{saww} supplication, and has Answered you\textsuperscript{saww}, and Suffices for you\textsuperscript{saww} against your\textsuperscript{saww} enemies’. So the Rasool Allah\textsuperscript{saww} went down on his\textsuperscript{saww} knees, and extended his\textsuperscript{saww} hands, and shed tears from his\textsuperscript{saww} eyes, then said: ‘Shukra Shukra! Shukra! Shukra! Shukra!’
Then the Rasool Allah ﷺ said: ‘Allahazwj has Sent upon them a wind from the sky to the world in which was gravel, and a wind from the fourth sky in which was a rock’. Huzayfa said, ‘I went out and I saw that the people had lit many fires. And the first soldier of Allahazwj, a wind in which was gravel, struck them. So it did not leave any of their fires except that it extinguished it, no tent except that it uprooted it, and no spear except that it flung it away, to the extent that they were defending themselves against the gravel with their shields and we could hear the sound of the gravel striking the shields’.

Huzayfa sat down in between two men from the Polytheists. Ibleesla stood up in the form of an obedient man among the Polytheists. He laz said, ‘O you people! You all have encamped in an area besides this sorcerer and the liar. Indeed! Nothing from hisazwj matters has been forgotten. It has not been a good year. The shoes and the hooves have been destroyed. So return, and every man from among you should look at the one who is seated next to him’. Huzayfa said, ‘So I looked on my right and tapped on his shoulder and said, ‘Who are you?’ He said, ‘Muawiyal’. So I said to the one who was on my left, ‘Who are you?’ He said, ‘Suhayl Bin Amro’.

Huzayfa said, ‘And the greater soldier of Allahazwj arrived. So Abu Sufyan arose to be on his camel, then shouted among the Qureysh, ‘The safety, the safety!’ And Talha Al-Azdy said, ‘Muhammadazwj has increased your injuries!’ Then he climbed upon his camel and shouted among the Clan of Ashja’a, ‘The safety, the safety!’ And Uyayna Bin Hasan acted similarly. Then Al-Haris Bin Awf Al-Muzny acted similarly. Then Al-Aqra’a Bin Habis acted similarly. And so the confederated tribes (Al-Ahzaab) went away’. And Huzayfa returned to the Rasool Allahazwj and informed himazwj of the news. And Abu Abdullahazwj said: ‘It had resembled the Day of Judgement for them’.

١٤٨٦٩. علی بن بدر أهم عن أبيه عن ابن محمّد عن هشام الخراساني عن المفضل بن عمر قال كنت عند أبي عبد الله عليه السلام بالكوفر ايا يأمّدني على أبي العباس قلنا أنتم إلى الكساسة قال أهاونا صحبة على رحمت الله ثمّ يمضى حتى النهاة إلى طاق النزائن وقال الآخر السراجين فنزل وقال أترك أترك هذا الموضع كان مسجداً في الكوفة الأول الذي خضع آدم عليه السلام. و آننا أدرك أن أدخل راكباً قال فلقت عن غيرة عن حبه قال أما أترك ذلك الطوفان في زمن نوح عليه السلام ثمّ غيرة أصحاب كسرى و نعمان ثمّ غيرة بعد زيدان بن أبي سفيان.
I was in the presence of Abu Abdullah\textsuperscript{asws} at Al-Kufa in the days of Ali Bin Al-Abbas. So when we ended up to Al-Kunasa, he\textsuperscript{asws} said: ‘Over there is where they crucified my\textsuperscript{asws} uncle Zayd, may Allah\textsuperscript{azwj} have Mercy upon him’. Then we went until we ended up at the (market) stall of the oilmen, and it was at the end of the two lamps. So he\textsuperscript{asws} descended and said: ‘Descend, for this is the place where the Masjid Al-Kufa used to be at first which Adam\textsuperscript{as} had marked, and I\textsuperscript{asws} do not like that I\textsuperscript{asws} should enter it riding’. I said, ‘So who was the other one who had marked it?’ He\textsuperscript{asws} said: ‘As for the first one, that was the storm during the era of Noah\textsuperscript{as}. Then others from the companions of Chosroe and Nu’man, and thereafter Ziyad Bin Abu Sufyan’.

So I said, ‘And there was a Masjid at Al-Kufa during the era of Noah\textsuperscript{as}?’ He\textsuperscript{asws} said to me; ‘Yes, O Mufazzal. And the houses of Noah\textsuperscript{as} and his\textsuperscript{as} people were in a town, at a place from the Euphrates which follows west of Al-Kufa’. He\textsuperscript{asws} said: ‘And Noah\textsuperscript{as} was a carpenter. So Allah\textsuperscript{azwj} Made him\textsuperscript{as} a Prophet\textsuperscript{as} and Answered him\textsuperscript{as}. And Noah\textsuperscript{as} was the first one to make a ship which flowed upon the back of the water’. He\textsuperscript{asws} said: ‘And Noah\textsuperscript{as} lived among his\textsuperscript{as} people for fifty years less a thousand years (950), calling them to Allah Mighty and Majestic. However, they derided him\textsuperscript{as} and laughed at him\textsuperscript{as}. So when he\textsuperscript{as} saw that from them, he\textsuperscript{as} supplicated against them saying: ‘Lord\textsuperscript{azwj}! Do not Leave upon the earth any house of the infidels. If You\textsuperscript{azwj} Leave them, they will lead astray Your servants, and will not give birth to anyone except the infidel tyrants’. So Allah\textsuperscript{azwj} Revealed unto Noah\textsuperscript{as} that he\textsuperscript{as} should make a ship and make it a big one, and hurriedly. So Noah\textsuperscript{as} made a ship in Masjid Al-Kufa by his\textsuperscript{as} hands. He brought the wood from afar until he\textsuperscript{as} finished it.

Al-Mufazzal said, ‘Then Abu Abdullah\textsuperscript{asws} interrupted the Hadith during the sunset. So Abu Abdullah\textsuperscript{asws} stood up and Prayed the Midday Salat (Al-Zohar), and the Afternoon Salat (Al-Asar), then left from the Masjid. He\textsuperscript{asws} indicated by his\textsuperscript{asws} hand to his\textsuperscript{as} left to a place where there was a house among the houses, and it was the place of the house of Ibn Hakeym, and where is Euphrates today, so he\textsuperscript{asws} said to me: ‘O Mufazzal! Over there is where the idols of the people of Noah\textsuperscript{as} were fixed – Yagows, and Yaowq, and Nasraa’. Then he\textsuperscript{asws} went and rode upon his\textsuperscript{asws} animal. So I said, ‘May I be sacrificed for you\textsuperscript{asws}, how long did it take for Noah\textsuperscript{as} to build his\textsuperscript{as} ship until he\textsuperscript{as} finished it?’ He\textsuperscript{asws} said: ‘In two time periods’. I said, ‘And how long are
these two time periods?’ He\textsuperscript{as} said: ‘Eighty years’. I said, ‘The general Muslim are saying that he\textsuperscript{as} built it over five hundred years’. He\textsuperscript{as} said: ‘No! How are they saying this, and by Allah\textsuperscript{azwj} it has been Revealed to us\textsuperscript{asws}?’

I said, ‘Inform me about the Statement of Allah\textsuperscript{azwj}. ‘\textsuperscript{23:27} and when Our command is given and the oven overflows’’ so where is its place and how was it?’ He\textsuperscript{as} said: ‘It was the oven in the house of an elderly believing woman in the direction of the Qiblah, on the right of the Masjid’. I said to him\textsuperscript{asws} ‘So that is the place of the corner of the Baab Al-Feel today’. Then I said to him\textsuperscript{asws} ‘And that is oven where the water started coming from?’ He\textsuperscript{as} said: ‘Yes. Allah\textsuperscript{azwj} Loved to show a sign to the people of Noah\textsuperscript{as}. Then Allah\textsuperscript{azwj} Sent rain upon them which flooded them with a flood, and the Euphrates overflowed with a flood, and then all the rivers overflowed. Thus Allah\textsuperscript{azwj} Drowned all of them and saved Noah\textsuperscript{as} and those who were with him\textsuperscript{as} in the ship’.

So I said to him, ‘How long did Noah\textsuperscript{as} remain in the ship until the water subsided, and he\textsuperscript{as} came out from it?’ He\textsuperscript{as} said: ‘He\textsuperscript{as} remained in it for seven days and nights. It circled around the House for a week, then settled upon the Mount Joudy, and it is Euphrates of Al-Kufa’. I said to him\textsuperscript{asws} ‘The Masjid of Al-Kufa is old?’ He\textsuperscript{as} said: ‘Yes, and it is a Praying place of Prophets\textsuperscript{as}, and the Rasool Allah\textsuperscript{as} had Prayed in it when he\textsuperscript{saww} Taken on an ascension to the sky. So Jibraeel\textsuperscript{as} said to him\textsuperscript{as}, ‘O Muhammad\textsuperscript{saww}! This is a Mosque of your\textsuperscript{saww} father Adam\textsuperscript{as}, and a Praying Place of the Prophets\textsuperscript{as}. So he\textsuperscript{saww} descended and Prayed therein. Then Jibraeel\textsuperscript{as} ascended with him\textsuperscript{saww} to the sky’.

\textbf{H 14870 –} Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Abu Hamza Al-Thumali, from Abu Razeyn Al-Asady, who has narrated the following:

Amir-ul- Momineen\textsuperscript{asws} said: ‘When Noah\textsuperscript{saww} was free from building the ship and there were (many) seasons between him\textsuperscript{as} and his\textsuperscript{as} Lord\textsuperscript{azwj} for the destruction of his\textsuperscript{as} people, the overflowing of the oven. His\textsuperscript{as} wife said, ‘The oven has overflowed’. 

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So he as stood up and covered it. The water was contained. And he as entered into the ship whosoever that he as wanted to, and exited from it whosoever he as wanted to. Then he as came to his as covering and took it off. Allah azwj Mighty and Majestic Said: “[54:11] So We opened the gates of the sky with water pouring [54:12] And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained [54:13] And We bore him on that which was made of planks and nails”. And he as had built it in the middle of your Masjid and it was of seven hundred cubits’.

H 14871 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from one of his companion, who has narrated the following:

Abu Abdullah asws has said: ‘The wife of Noah as came whilst he as was building the ship. So she said to him as, ‘Water is flowing out from the oven’. So he as stood up quickly, until he as went and covered it and sealed it with his as seal. The water stopped. So when he as was free from building the ship, he as went to the seal, broke it and uncovered the lid. The water gushed forth’.

H 14872 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaab Bin Usmaan, from Ismail Al-Ju’fy, who has narrated the following:

Abu Ja’far asws having said: ‘The Law (Sharia) of Noah as was that they should worship Allah azwj with Oneness (Al-Tauheed), and have sincerity, and not associate others, and this is the natured upon which the people have been Created. And Allah azwj Took a Covenant with Noah as and to All the Prophets as that they as would worship Allah azwj and will not associate anything with Him azwj, and Commanded for the Salat, and the enjoining of the good, and the prohibiting of the bad, and the Permissibles, and the Prohibitions, and did not Necessitate upon them the rules of the Limits, nor about the necessary inheritance.

So this is the Law which Noah as remained upon among them for a thousand years except for fifty years (950) calling them secretly and in the open. So when they refused and rebelled, he as said to his as Lord azwj. ‘I as have been overcome, so Help!’ So Allah azwj Revealed unto him as: “No one else from your as people are going to believe except for the ones who have already believed, so do not be disheartened at what they have done”. So for that reason Noah as said: ‘They will not give birth to anyone except tyrannous indefils’. So Allah azwj Revealed unto him as to make the ship’.
H 14873 – From him, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad together, from Al-Hassan Bin Ali, from Umar Bin Abaan, from Ismail Al-Ju’fy, who has narrated the following:

Abu Ja’far asws has said that: ‘When Noah as planted the seeds, his as people passed by him. They laughed at him as and were mocking him as and were saying, ‘He as has become a planter (farmer)’, until the trees became tall and mighty, he as cut them, then carved them. So they said, ‘He as has become a carpenter’. Then he as composed it into a ship. So they passed by him as laughing, and mocking, and they were saying, ‘He as has become a navigator in the wilderness of the earth’, until he as completed it.

H 14874 – Ali, from his father, from Ibn Mahboub, from Al-Hassan Bin Salih Al-Sawry, who has narrated the following:

Abu Abdullah asws has said: ‘The ship of Noah as was of the length of a thousand and two hundred cubits2, and its width was of eight hundred cubits, and its height in the sky was eighty cubits, and its occupied the space in between Al-Saffa and Al-Marwa, and circled the House seven rounds, then settled upon Al-Joudy’.

H 14875 – Muhammad Bin Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Al-Ju’fy and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:

Abu Abdullah asws has said: ‘Noah as carried eighty pairs in the ship about which Allah aswJ Mighty and Majestic has Said: “[6:143] Eight in pairs - two of sheep and two of goats [6:144] And two of camels and two of cows”. So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted. And from the pair of goats, one was of the domesticated kind which the

2 The cubit is a traditional unit of length, based on the length of the forearm from the elbow to the tip of the middle finger. (about half a meter)
people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two (Al-Bukhaty and the Arabic (camels). And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged'.

14876. Muhammad Bin Abu Abdullah, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Abdullah from one of our companions, who has narrated the following:

Abu Abdullah has said: ‘The water (of the storm of Noah) rose above every mountain, and above every coast by fifteen cubits’.

14877. A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from one of our companions, who has narrated the following:

Abu Abdullah has said: ‘The life span of Noah was of two thousand and three hundred years, of which eight hundred and fifty were spent before he was Sent (as a Prophet), and a thousand years and fifty years (950) was whilst he was among his people calling them, and five hundred years were after he had disembarked from the ship, and the water subsided, so he built the cities and settled his children in them. Then the Angel of death came whilst he was in the open sun and said: ‘Peace be upon you! So Noah returned (the greeting) and said: ‘What made you to come, O Angel of Death?’ He said: ‘I came to you to capture your soul’. He has said: ‘Leave me whilst I come out from the open sun and enter into the shade’. So he said to him: ‘Yes’. So he transferred himself, then said: ‘O Angel of Death! All of what has passed by me from (the life of the) world is like my transfer from the open sun into the shade. So fulfill the task you have been Commanded to’. So he captured his soul’. 

14878. Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:
Abu Abdullah asws having said: ‘Noah as lived for five hundred years after the storm. Then Jibraeel as came to him as, so he as said: ‘O Noah as! Your as Prophet-hood has expired, and your as days are complete, so look to the Great Name (Al-Ism Al-Akbar), and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood which is with you as and hand these over to your as son Saam as, for I azwj do not Leave the earth except that there is in it a Knowledgeable one by whom obedience to Me azwj can be recognised, and My azwj Guidance can be understood, and salvation can be in what is in between the passing away of a Prophet as and Sending of another Prophet as and I azwj never Leave the people without a Proof from Me azwj calling towards Me azwj, and guides to My azwj Way, and understand My azwj Commands, for I azwj have Ordained that I azwj shall Make for every people a guide who will guide the fortunate ones and will be the Argument from Me azwj against the wretched ones’.  

قَالَ فَذِفَعَ نُوحُ (عَلِيْهِ الصَّلَاةُ وَالْعَلَمُ وَأَشَاغَ عِلْمَ الْبَيْتِ إِلَى سَامٍ وَأَمَامَ حَارِمٍ وُفِي هَذَا عَلَى عِمَّامُ غَنِيَّةٍ ٍثُمَّ فَنَحْنُ أَنْ تَتَهَيَّرُنَّ مِنْ خَالِفَهُمْ قَالَ إِنَّكُمْ لَيْسُوا أَجْمَلُ وَأَصْحَابُ النَّاسِ ﴿١٤٨٧٩﴾

He asws said: ‘So Noah as handed over the Great Name, and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood to Saam as. And as for Haam, and Yaafas, so there was no knowledge in their possession that could be benefitted from’. And Noah as gave them the good news of Hud as and commanded them to be obedient to him as, and commanded them that they will open the will during every year, and look into it, and make it to be a day of festivities for themselves’.  

I asked Abu Ja’far asws that, ‘Some of our companions are fabricating (Hadeeth) and throwing them against the ones who oppose them’. So he asws said to me: ‘Refraining from them is more beautiful’. Then said: ‘By Allah azwj, O Abu Hamza! The people, all of them, are the children of the transgressors (adultery) except for our asws Shites’. I said, ‘How can there be a way out for me, from this?’ So he asws said to me: ‘The Revealed Book of Allah azwj has Evidences against them. Surely, Allah azwj Made for us asws the People asws of the Household three portions in the whole of the spoils of war (Al-Fey). Then Allah azwj Said: “[8:41] And know that whatever you take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer”. So we asws are the owners of Al-Khums (the fifth), and the spoils of war (Al-Fey), and it has been Made unlawful to all the people except for our asws Shites.'
By Allah \textit{azwj}, O Abu Hamzal! There is no land which has been conquered, and no fifth (Khums) has been applied on anything from it except that it was unlawful for the one who received it for his genitals or assets. And if the truth were to appear (Al-Qaim \textit{asws}) the man would be desperate to sell himself cheaply to the extent that the man from among them would be prepared to ransom himself with all of his wealth, and seek the salvation for himself. So he will not achieve anything from that. And they have taken us \textit{asws} and our \textit{asws} Shiites out from those rights of ours without an excuse, or right, or proof.

I said, ‘The Statement of the Mighty and Majestic: “[9:52] Say: Do you await for us but one of two most excellent things?”’ He \textit{asws} said: ‘But it is death in obedience to Allah \textit{azwj} or realisation of the appearance of Imam \textit{asws} (Al-Qaim \textit{asws}, \textit{And we await for you that Allah will afflict you with punishment from Himself} and it is metamorphosis or by our hands and it is the killing. Allah \textit{azwj} Said to His \textit{azwj} Prophet \textit{as}, “So wait; we too will wait with you”. And the waiting is for the occurrence of the affliction upon their \textit{asws} enemies’. 

14880 And by the above chain (of narrators), who has narrated the following:

Abu Ja’far \textit{asws} regarding the Statement of the Mighty and Majestic: “[38:86] Say: “No reward do I ask of you for this nor am I a pretender [38:87] It is nothing but a reminder to the nations”. He \textit{asws} said: ‘It (the Reminder) is Amir-ul-Momineen \textit{asws}, “[38:88] And most certainly you will come to know about it after a time”. He \textit{asws} said: ‘During the coming out of Al-Qaim \textit{asws}. And with regards to the Statement of the Mighty and Majestic “[11:110] We certainly gave the Book to Moses, but differences arose therein”. He \textit{asws} said: ‘They differed just like this community has differed regarding the Book, and they will be differing with regards to the Book with Al-Qaim \textit{asws} which he \textit{asws} will be coming to them with, to the extent that numerous people would deny it. So he \textit{asws} will march against them and strike their necks.

...and seek the salvation for himself. So he will not achieve anything from that. And they have taken us \textit{asws} and our \textit{asws} Shiites out from those rights of ours without an excuse, or right, or proof.’
And as for the Statement of the Mighty and Majestic: “[42:21] And but for a decisive word it would have been judged between them. Lo! for wrong-doers is a painful Punishment”. Had it not been for what had preceded among them from Allah asw∧ Mighty and Majestic, Al-Qaim asw∧ would not let remain any one among them. And with regards to the Statement of the Mighty and Majestic: “[70:26] And those who accept the truth of the Judgement day”, he asw∧ said: ‘The coming out of Al-Qaim asw∧. And the Statement of the Mighty and Majestic: “[6:23] By Allah, our Lord, we were not polytheists”, he asw∧ said: ‘It means the Wilayah of Ali asw∧. And with regards to the Statement of the Mighty and Majestic: “[17:81] And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)”, he asw∧ said: ‘When Al-Qaim asw∧ makes the stand the governments of the falsehood will be destroyed’.

H 14881 – From him, from Ali Bin Al-Hassan, from Mansour bin Yunus, from Abu Baseer, who has narrated the following:

I said to Abu Abdullah asw∧ about: “[16:98] So when you recite the Quran, seek refuge with Allah from the accursed Shaitan [16:99] Surely he has no authority over those who believe and rely on their Lord”, so he asw∧ said: ‘O Abu Muhammad! By Allah asw∧, he asw∧ overcomes the Believer upon his body but does not overcome his Religion. He asw∧ has overcome upon Ayub asw∧, so he asw∧ deformed his asw∧ physique and did not overcome upon his asw∧ Religion, and he asw∧ has overcome the Believers upon their bodies and does not overcome upon their Religion’. I said, ‘The Statement of the High: “[16:100] His authority is only over those who befriend him and those who associate others with Him.” He asw∧ said: ‘The ones who associate with Allah asw∧, he asw∧ overcomes upon their bodies as well as upon their Religions’.

H 14882 – From him, from Ali Bin Al-Hassan, from Mansour, from Hareyz Bin Abdullah, from Al-Fazeyl who said:

I entered the Sacred Masjid with Abu Ja’far asw∧, he asw∧ was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, he asw∧ said: ‘O Fazeyl, this is how they used to circumambulate during the era of ignorance, not understanding the truth, nor having a Religion but (they knew it only) by our asw∧ Religion. O Fazeyl! Look at them falling down upon their faces (prostration, offering Salat). May Allah asw∧ Curse these ridiculed creatures falling
down upon their faces’. Then he recited this Verse: “[67:22] What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path?” By Allah, it means Ali, and the successors.

Then he recited this Verse: “[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for”. O Fazeyl! It is Amir-ul- Momineen. No one has been named with this name apart from Ali, except for the impostor, a liar up to the Day of Judgement. But this, by Allah, O Fazeyl, there is no Pilgrimage apart from yours, and no Forgiveness of sins except for you (Shites), and no Acceptance except from you (Shites), and it is you all that are mentioned in this Verse: “[4:31] If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honourable place of entering.” O Fazeyl! Are you not pleased that you are establishing the Salat, and giving the Zakaat, and withholding your tongues, and we would be making you to enter the Paradise?” Then he recited: “[4:77] Have you not seen those to whom it was said: ‘O Fazeyl! It is Amir-ul- Momineen’? (which is in Quran we have these days).
H 14885 – Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Abu Jarir Al-Qummy, and he is Muhammad Bin Ubeidullah in a copy from Abdullah, who has narrated the following:

Abu Al-Hassan asws “[2:255] whatever is in the heavens and whatever is in the earth is His (and what is underneath the soil [59:22] He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful) [2:255] who is he that can intercede with Him but by His permission?”

3 Referring to the ‘Tahreef’ in Quran.

H 14886 – Muhammad Bin Khalid, from Hamza Bin Ubeid, from Ismail Bin Abbaad, who has narrated the following:

Abu Abdullah asws said: “[2:255] and they cannot comprehend anything out of His knowledge except what He pleases” and its ending “and He is the Most High, the Great”, and Praise be to Allahazwj the Lordazwj of the Worlds, and two Verses after it’ (2:256-257).

4 In the Holy Quran (in our possession) it reads as ‘وَاﻟﻀﱠﺮﱠاءُ ﺧُذِّرواَ ﻣَدَى يُؤْذَى ﺑِهِ ﻓِي ﻟِﻠﱠﻪِ’.
Abu Abdullah\textsuperscript{asws} said: “[2:102] And they followed what the Shaitans chanted of sorcery (with the Wilayah of the Satans) in the reign of Sulaiman”. And he\textsuperscript{asws} also recited “[2:211] Ask the Israelites how many a clear sign have We given them; (and among them were ones who believed, and among them were ones who fought against there, and among them were ones who accepted, and among them were ones who altered them) and whoever changes the favour of Allah after it has come to him, then surely Allah is severe in requiting (evil).”\textsuperscript{5}

H 14889 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Hammaad, from Muhammad Bin Is'haq, from Muhammad Bin Al-Fayz who said, who has narrated the following:

I said to Abu Abdullah\textsuperscript{asws} ‘When one of us becomes ill, the healers order us to go on a diet’. So he\textsuperscript{asws} said: ‘But, the People\textsuperscript{asws} of the Household, we\textsuperscript{asws} do not stay away except from the dates, and we\textsuperscript{asws} cure by the apple and the cold water’. I said, ‘And why do you\textsuperscript{asws} keep away from the dates?’ He\textsuperscript{asws} said: ‘Because the Prophet\textsuperscript{aww} of Allah\textsuperscript{azwj} kept Ali\textsuperscript{asws} away from it during his\textsuperscript{asws} illness’.  

H 14890 – From him, from Ahmad, from Ibn Mahboub, from Ibn Ra'ib, from Halby who said:

I heard Abu Abdullah\textsuperscript{asws} saying: ‘Dieting is not beneficial to the sick after seven days’.

H 14891 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al-Hakam, from Musa Bin Bakr, who has narrated the following:

Abu Al-Hassan Musa\textsuperscript{asws} has said: ‘Dieting is not leaving something which you originally did not eat, but the dieting is to eat from the thing but at a reduced level’.

H 14892 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al-Wasify, from one of our companions who said:

\textsuperscript{5} In brackets are the words of the Holy Quran which were omitted by its compilers.
Abu Abdullahasws said that; ‘The walking is detrimental to the sick. When myasws fatherasws became sick, heasws had to be carried in a cloth for hisasws need, meaning the ablution, and that is why heasws used to say that the walking is detrimental to the sick’.

14893 - علي بن إبراهيم عن أبيه عن ابن أبي عيينة أن رجلا دخل على أبي عبد الله (عليه السلام) فقال: رأيناك كان الشمس طالعة على رأسي، فقلت تنازل أمرًا، جمعوا و ثوروا ساطعاً و نينا شاملاً قرر غلطتك للغصفت فه، ولكنها عمت رأسك، ما قرأته فلما رأي الشمس بارحة قال هذا ربي، فلما أنت نورًا منها أبزوه. (عليه السلام) قال قلت جعلت ذلك أنهم يقولون إن الشمس خليفة أو ملك فقال ما أراك تنان الخلافة و لا يكن في آبائك وأجدادك غالب و أي جنابة و ملكية أكبر من الدين و الثور ترجو به دخول الجنة إنهم يعلون قلت صدت جعلت ذلك.

H 14893 – Ali Bin Ibrahim, from his father, from Ibn Armenia, from Ibn Azina that:

A man came up to Abu Abdullahasws and said, ‘I saw (a dream) as if the sun emerging upon my head apart from my body’. So heasws said: ‘You will achieve a huge matter, and it is a brilliant light, and a comprehensive Religion. Had it covered you, you would have been submerged in it, but it only covered your head.

But, have you not read: “[6:78] Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set”’. Ibrahimasws distanced himselfasws from it. I said, ‘May I be sacrificed for youasws, they are saying that the sun is a Caliph or a king’. So heasws said: ‘asws do not see how you can achieve the Caliphate and there was never a king in your forefathers and your ancestors. And which Caliphate and kingdom is greater than the Religion, and ’the fortress’, the Light which you hope would make you to enter into the Paradise? They are mistaken’. I said, ‘May I be sacrificed for youasws, youasws have spoken the truth’.

14894 - علي بن إبراهيم عن أن رجلا رأى كان الشمس طالعة على رأسه، قال مال بقى نبات من الأرض من بر أو شمر يطهَّر بقدمي، و يمسح فيه، وهو حانيل إذا أنه يكد فيه كما كاذء (عليه السلام).

H 14894 – From him, from a man who saw (in a dream) as if the sun emerging upon his head apart from his body, who has narrated the following:

Imamasws said regarding a man who saw (in a dream) that sun shine on his feet and not on his body, ‘he will acquire plenty of wealth from the plantations of the earth, from wheat and dates which he will tread by his feet and hold on to it, and it is Permissible, except that he will have to toil for it as Adamasws toiled’.

14895 - علي بن إبراهيم عن أبيه عن ابن أبي عيينة عن محمد بن سلمان قال دخلت على أبي عبد الله (عليه السلام) و عده أبو حنيفة قلتته له جعلت ذلك رأيناك، رأيت رأيت رؤية عجبية فقال لي يا ابن مسلمين هاتها فإن العالم بها جالس، و أوما بينه إلى أبو حنيفة قال قلتت رأيناك كأنى دخلت دارى و إذا أهلي قد خرجت على فكرت جوزاً كبيراً و نثرت عليه فتعجبت من هذه الرواية، قال أبو حنيفة أنت رجل فناصمت و تجلست لنا ما في مواريث أهلك فبقيت نصب شديد تنازل حاجتك منها إن شاء الله، قال أبو عبد الله (عليه السلام) أصببت و الله يا أبا حنيفة.

H 14895 – Ali, from his father, from Al-Hassan Bin Ali from Abu Ja’far Al-Sa’ig, from Muhammad Bin Muslim who said:

‘I came up to Abu Abdullahasws and in hisasws presence was Abu Hanifa. So I said, ‘May I be sacrificed for youasws, I saw a strange dream’. So heasws said to me: ‘O Ibn Muslim, relate it for the knowledgeable one for he is seated here’ – and heasws
indicated by his\textsuperscript{asws} hand to Abu Hanifa. So I said, ‘I saw as if I had entered my house, and my wife came out at me. She broke many walnuts and scattered them upon me. So I was astounded by this dream’. So Abu Hanifa\textsuperscript{asws} said, ‘You are a man who disputed and argued regarding the inheritance of your wife, and after your share of difficulties you will achieve your needs from her, Allah\textsuperscript{awwj} Willing’. Abu Abdullah\textsuperscript{asws} said: ‘By Allah\textsuperscript{awwj}, O Abu Hanifa\textsuperscript{asws}, you’ve hit it’.

 قال: ‘ثم خرج أبو حنيفة من عده فقلت جعلته فدلكي كرهت هذا النصب فقال يا ابن مسلم لا يضحك الله فما يوحي تغييرهم تغييرنا ولا تغييرنا تغييرهم و ليس التغيير كما عبره قال فقلت له جعلته فدلك فقالت أصيبت و تحلق عليه و هو مخطأ قال فلم تأت عليه أصاب الحثما قال فقلت له فما تأوبوا قال يا ابن مسلم إنك تعلمُ بأمرُه فتعلُّم بها أهلك فتمرُّ عليك تيابا جددا فإن القفر كسمة الله

(The narrator) said, ‘Then Abu Hanifa\textsuperscript{asws} went out from his\textsuperscript{asws} presence, so I said, ‘May I be sacrificed for you\textsuperscript{asws}, I do not like the interpretation of this Hostile One (Nasibi)’. So he\textsuperscript{asws} said: ‘O Ibn Muslim, Allah\textsuperscript{awwj} will not Displease you. Their interpretation does not coincide with our\textsuperscript{asws} interpretation, nor does our\textsuperscript{asws} interpretation coincide with theirs, and the interpretation (of your dream) is not as he has interpreted it’. I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}, you\textsuperscript{asws} said that he hit it, and swore upon it, whilst he was mistaken’. He\textsuperscript{asws} said: ‘Yes, I\textsuperscript{asws} did swear that he hit the mistake’. So I said to him\textsuperscript{asws}, ‘So what is its interpretation?’ He\textsuperscript{asws} said: ‘O Ibn Muslim, you will do Muttah with a woman and your wife would come to

Ibn Muslim said, ‘By Allah\textsuperscript{awwj}, there was not a Friday between his\textsuperscript{asws} interpretation and the verification of the dream. So when it was the morning of the Friday, I was seated at the door when a maid passed by who caught my eye. So I sent my slave to

وَجَا مُوسى الزرَّوَارِ العطارِ إِلَى أبِي عَبْدِ اللَّهِ (عَلِيّهِ الصَّلَاةُ وَالسَّلَّامُ) فَقَالَ لَهُ بَيْنَ رَسُولِ اللَّهِ رَأَيْتُ رَوْيَةً هَالِتَةً رَأيَتُ صِيَراً لِي مِثْلَهُ وَقَدْ عَلَقَتْنَا وَقَدْ خَفَتْنَا أَنْ يُكَونَ الْحَالُ قُدْ اقْتَرِبَ فِي قَالَ بِي مُوسى لَوْ قَوْعَتْ اللَّيْلَةُ صَبْحًا وَمَسَاءً فَرِيفًا مِّلَايَانِ وَعَدَّةً الأَلْمَؤُتِ الْحَيَاةِ أَطْولًا لِأَعْطَارِهِمْ فَلَمْ كَانَ أَسْمَ صَهْرُكَ قَالَ حَسَنُ فِي قَالَ أَيْنَ رُوِيَتْ نَتَّلِعْ عَلَى يَتَلِعَطِكَ وَزِيَارَتِكَ أَبَا عَبْدِ اللَّهِ (عَلِيّهِ الصَّلَاةُ وَالسَّلَّامُ) فَكَلَّمْ مَا عَلَقَ صِيَرِيّ الصَّسِيْنَ يُرُوُّهُ إِن شَاءَ اللَّهَ

And Musa Al-Zawwaar the perfume seller went to Abu Abdullah\textsuperscript{asws}, so he said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of the Rasool Allah\textsuperscript{asws}! I saw a dream which shocked me. I saw my dead brother-in-law embrace me, and I am scared that my term (death) is near’. So he\textsuperscript{asws} said: ‘O Musa! You should expect death morning and evening for it will meet us. And the embracing by the dead to the living is longevity of life for them. So what is the name of your brother in law?’ he said, ‘Husayn’. So he\textsuperscript{asws} said: ‘But your dream is evidence of your remaining (alive), and your visiting Abu Abdullah (Al-Husayn)\textsuperscript{asws} for everyone who is embraced by someone who is named Al-Husayn would visit him\textsuperscript{asws} Allah\textsuperscript{awwj} Willing’.

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A man came up to Abu Abdullah asws, so he said to him asws, ‘O son asws of the Messenger asws of Allah azwj’, I saw in my dream as if I was outside of the city of Al-Kufa in a place which I recognised, and there was a ghost of a man made of wood, riding a wooden horse and waving his sword, and I saw him and was terrified and in a panic’. So he asws said to him: ‘You are a man who wants to assassinate a man for his livelihood, so fear Allah azwj Who Created you, then will Cause you to die’.

So the man said, ‘I testify that you asws have received Knowledge and have extracted it from its mine. I inform you asws, O son asws of the Rasool Allah saww that you asws have interpreted (correctly) for me. There was a man in my neighbourhood who came to me and presented to me his asset, so I thought that I should own it for much less as I realised that there is no other seeker for it apart from me’. So Abu Abdullah asws said: ‘And your companion has befriended us asws rather our asws enemies’? He said, ‘Yes, O son asws of the Rasool Allah saww, a good man with foresight, resolute in the Religion, and I repent to Allah azwj and to you asws from what I was thinking of and intended for. So, inform me, O son asws of the Rasool Allah saww, had he been a Hostile One (Nasibi), would it have been permissible for me to assassinate him?’ He asws said: ‘Fulfil the trust to the one who has entrusted you and wants advice from you even if it is to the killer of Al-Husayn asws’. 

I got up in the presence of Abu Ja’far asws, supporting myself by my hands, so I wept’. He asws said: ‘What is the matter with you?’ So I said, ‘I used to hope that I would see this Command (Al-Qaim asws) whilst having strength’. So he asws said: ‘But are you not happy that your enemies kill each other and you are safe in your houses?’ If that event were to take place, the man from among you would be given the strength of forty men and your hearts would become like blocks of iron. If thrown against the mountain, it would be uprooted. You are the strength of the earth and its treasures’.
H 14898 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abdul Rahmaan Bin Abu Hashim, from Sufyan Al-Jariry, from Abu Maryam Al-Ansary, from Haroun Bin Antara, from his father who said:

I heard Amir-ul-Momineen asws again and again, and he asws was saying with his asws fingers clasped at each other: ‘My asws ease is my asws constraint, and my asws constraint is my asws ease’. Then said; ‘Destroyed are the expectants who expect it now, and rescued are the expectants who expect it soon and are steadfast upon their pegs. I swear by Allahazwj by a true oath that after the grief would be a wonderful victory (Al-Qaimazwj).’

H 14899 – Muhammad bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzaal, from Ali Bin Uqba, from his father, from Muyassar, who has narrated the following:

Abu Ja’farasws has said: ‘O Muyassar, how much distance is there in between you and Qarqaysa?’ I said, ‘It is near to the banks of the Euphrates’. So heasws said: ‘But, there will transpire an event with it, the like of which has never happened since Allahazwj Created the Heavens and the earth, nor will the like of it happen so long as the Heavens and the earth remain. It will be a banquet for the birds. The lions of the earth and the birds of the skies would satisfy their hunger. Qays would be killed in it and there will be no helper called for him’.

قال و روى غير واحد و زاد فيه و ينادي مئاد أهلوا إلى لحوم الجبارين.

(The narrator) said, ‘And someone else has reported an addition to it: ‘And a caller will call out, ‘Come to the meat of the tyrants!’

H 14900 – From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has narrated the following:

Abu Abdullahasws having said: ‘Every banner rose before the rising of Al-Qaimasws, so its owner is a tyrant who worships someone apart from Allahazwj Mighty and Majestic’.
14902 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from someone else, from Abaan Bin Usmaan, from Al-Fazel, from Zurara, who has narrated the following:

Abu Ja’far saww has said that: ‘The people, when they did what they did, they pledged their allegiances to Abu Bakr, nothing prevented Amir-ul- Momineenasws calling the people to himselfasws except that heasws looked around at the people and feared for them that they would renge from Al-Islam, and resort to worshipping the idols and not testify that there is no god except Allahazwj and that Muhammadasws is the Rasool Allahsaww and it was more beloved to himasws than heasws should agree with them upon what they had done rather than reneging against the whole of Al-Islam.

But rather, destroyed is the one who does what they did. So, for the one who did not do that, and entered into what the people had entered into without knowledge or enmity against Amir-ul- Momineenasws, so for that they have neither blasphemed nor exited from Al-Islam, and it is for that reason that Alasws concealed hisasws matter, and had to pledge allegiance unwillingly, when heasws did not find any helpers’.

14903 – Narrated to us Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ali Bin Al-No’man, from Abdullah Bin Muskaan, from Abdul Raheem Al-Qasee who said:

I said to Abu Ja’farasws that the people are appalled when we say that the people turned apostate’. So heasws said: ‘O Abdul Raheem, after the passing away of the Rasool Allahsaww, the people turned to the terms of ignorance. The Helpers were
isolated and their isolation was not in goodness. They went and pledged their allegiances to Sa’d and were shouting slogans of the era of ignorance, ‘O Sa’d, you are the hope, and you are the vessel, and the solution!’

I heard Abu Ja’far asws saying: ‘After the Rasool Allah saww, the people became of the status of the one who followed Haroun as and the one who followed the calf. And Abu Bakr called, so Ali asws refused except for the Quran. And Umar called, so Ali asws refused except for the Quran. And Usman called, so Ali asws refused except for the Quran. And there is no one who will call, up to the coming out of Al-Dajjaal la, except that he will find the one who pledges his allegiance to him. And the one who raises a banner of misguidance, so its owner is a tyrant’.
Hadeeth of Abu Dharr\textsuperscript{ar}

Abu Abdullah\textsuperscript{asws} has said: ‘Shall I\textsuperscript{asws} not inform you of how Salman\textsuperscript{ar} and Abu Dharr\textsuperscript{ar} (brought Islam)?’ So a man interrupted hastily and said, ‘As for the Islam of Salman\textsuperscript{ar},’ so I have understood it. Inform me of the Islam of Abu Dharr\textsuperscript{ar}. So he\textsuperscript{asws} said: ‘Abu Dharr\textsuperscript{ar} was in the middle of tending his\textsuperscript{ar} sheep when he\textsuperscript{ar} saw a wolf passing by on the right of his\textsuperscript{ar} sheep. So he\textsuperscript{ar} chased the wolf away by his\textsuperscript{ar} staff. So the wolf came from his\textsuperscript{ar} right. So Abu Dharr\textsuperscript{ar} chased it away. Then Abu Dharr\textsuperscript{ar} said to it, ‘I\textsuperscript{ar} have not seen a wolf more vicious or evil than you’. So the wolf said to him\textsuperscript{ar}, ‘By Allah\textsuperscript{azwj}! The people of Makkah are more evil than I am. Allah\textsuperscript{azwj} Mighty and Majestic has Sent a Prophet\textsuperscript{saww} to them, so they belied him\textsuperscript{saww} and insulted him\textsuperscript{saww}. This reverberated in the ears of Abu Dharr\textsuperscript{ar}.

So he\textsuperscript{ar} said to his\textsuperscript{ar} wife, ‘Prepare my\textsuperscript{ar} provisions and give it to me\textsuperscript{saww} along with my\textsuperscript{saww} walking stick’. Then he\textsuperscript{ar} went out on his feet towards Makkah to know the news of what the wolf had come up with. He\textsuperscript{ar} reached Makkah and entered it at a time when it was hot, and he\textsuperscript{ar} was exhausted. So he\textsuperscript{ar} came up to Zamzam (well) and was thirsty. He\textsuperscript{ar} filled a bucket and it turned out to be milk. So he\textsuperscript{ar} said to himself, ‘This evidences to me\textsuperscript{saww} to what the wolf had informed me\textsuperscript{saww} of and what I\textsuperscript{ar} have come to is right. So he\textsuperscript{ar} drank and went to a side from the sides of the Masjid. There was a group of Qureysh there, so he\textsuperscript{ar} sat among them. He\textsuperscript{ar} saw them insulting the Prophet\textsuperscript{saww} just as the wolf had said.

They did not stop mentioning the Prophet\textsuperscript{saww} and insulting him\textsuperscript{saww} until Abu Talib\textsuperscript{as} came up at the end of the night. So when they saw him\textsuperscript{as}, some of them said to the others, ‘Refrain, for his\textsuperscript{saww} uncle\textsuperscript{as} is coming!’ They refrained. He\textsuperscript{ar} said, ‘He\textsuperscript{as} did not stop narrating to them and speaking to them until it was the end of the day. Then he\textsuperscript{as} stood up, and I\textsuperscript{ar} arose following his\textsuperscript{as} footsteps. So he\textsuperscript{as} turned towards me\textsuperscript{ar}.”
and said, ‘Mention your need’. So Iar said, ‘This Prophet has been Sent among you’. Heas said: ‘And what do you want to do with him?’ Iar said, ‘Believe with him, and ratify him, and present myself to him’, and heas will not command me for anything except that Iar shall obey him. Heas said, ‘And you will do it?’ Iar said, ‘Yes’. So heas said, ‘Come to me tomorrow at this time and Iar will take you to him’.

Iar waited in the Masjid that night until when it was the morning, Iar sat with them (Qureysh). They did not stop mentioning the Prophet and insulting him until Abu Talib came over. So when they saw him, some of them said to the others, ‘Withhold yourselves, for his uncle has come’. So they withheld. Heas did not stop narrating to them until heas stood up from them. So Iar followed him, Iar greeted him, so heas said, ‘State your need’. So Iar said, ‘The Prophet the one Sent among you’. Heas said, ‘And what will you do with him?’ Iar said, ‘Believe with him, and ratify him, and present myself to him, and there is nothing that heas will command me for, but that Iar will obey him’. Heas said, ‘And you will do it’. Iar said, ‘Yes’.

Heas said, ‘Come with me’. So Iar followed him. Heas took me to a house in which was Hamza. So Iar greeted him and sat down. Heas said to me, ‘What is your need?’ I said, ‘This Prophet Sent among you’. So heas said, ‘What is your need to him?’ I said, ‘Believe with him, and ratify him, and present myself to him, and heas will not command me for anything but that Iar will obey him’. So heas said, ‘Do you testify that there is no god except Allah and that Muhammad is the Rasool Allah?’ Iar said, ‘Iar testify’.

So Hamza took me to a house in which was Ja’far. Iar greeted him, and sat down. Ja’far said to me, ‘What is your need?’ Iar said, ‘This Prophet Sent among you’. Heas said, ‘And what is your need to him?’ Iar said, ‘Believe with him, and ratify him, and present myself to him, and heas will not command me for anything but that Iar will obey him’. So heas said, ‘Do you testify that there is no god except Allah, One with no associates to Him, and that Muhammad is His servant and His Messenger?’ Iar said, ‘Iar testify’.
Abaan Bin Usmaan, from Zurara, who has narrated the following:

said, ‘Believe in him and ratify him’.

So heasws took me to a house in which was Aliasws. Iar greeted himasws and sat down. So heasws said; ‘What is your need?’ I said, ‘This Prophetasws Sent among you’. Heasws said: ‘And what is yourar need to himasws?’ I said, ‘Believe with himasws, and ratify himasws, and present myselfar to himasws, and there is nothing that heasws will command mear but Iar will obey himasws’. So heasws said, ‘Do youar testify that there is no god except Allahazwj, and that Muhammadasws is Hisazwj Messengerasws?’ I said, ‘Iar testify’.

So heasws took mear to a house in which was the Rasool Allahsaww. So iar greeted and sat down. So the Rasool Allahsaww said to mear, ‘What is yourar need?’ Iar said, ‘The Prophetasws Sent among you’. Heasws said: ‘And what is yourar need to himasws?’ Iar said, ‘Believe in himasws, and ratify himasws, and heasws will not command mear for anything but that iar will obey himasws’. So heasws said: ‘Do youar testify that there is no god except Allahazwj and that Muhammadasws is the Rasool Allahasws’? So iar said, ‘Iar testify that there is no god except Allahazwj and that Muhammadasws is the Rasool Allahasws’.

So the Rasool Allahsaww said to mear; ‘O Abu Dharrar! Go to your city, for youar will find that a son of yourar uncle has died and there is no inheritor for him apart from youar. So take his wealth and stay in the presence of yourar family until the matter of the Rasool Allahsaww was made apparent’. So Abu Dharrar returned, took the wealth and stayed in the presence of his family until the matter of the Rasool Allahsaww was made apparent’.

So Abu Abdullahasws said; ‘This is the Hadith of Abu Dharrar and hisar Islam, may Allahazwj be Pleased with himar. And as for the Hadith of Salmanar, so you have heard it’. So the man said, ‘May I be sacrificed for youasws, narrate to me the Hadith of Salamear’. Heasws said; ‘You have heard it’. (The narrator said), ‘And heasws did not narrate it due to his bad manners’.

14906 - علي بن إبراهيم بن أبي نصر بن أبي محمّد بن أبي عمَّان عن زرارة عن أبي جعفر

(عليه السلام) أنّما كان رسول الله (صلى الله عليه وسلم) قد كان رسول الله (صلى الله عليه وسلم) بالله أَنْبِيَّ عَلَّمَهُ مَنْ أَنْتَ مَعَهُ خَلَّل النبيّ (صلى الله عليه وسلم) ائتمامًا منه. قال أبو عبيدة بن أبي سفيان: إنّما قال ابن مُؤَبَّدَة ذكره في الصحيح أنّما كان رسول الله (صلى الله عليه وسلم) بالله أَنْبِيَّ عَلَّمَهُ مَنْ أَنْتَ مَعَهُ خَلَّل النبيّ (صلى الله عليه وسلم) ائتمامًا منه. قال أبو عبيدة بن أبي سفيان: إنّما قال ابن مُؤَبَّدَة ذكره في الصحيح أنّما كان رسول الله (صلى الله عليه وسلم) بالله أَنْبِيَّ عَلَّمَهُ مَنْ أَنْتَ مَعَهُ خَلَّل النبيّ (صلى الله عليه وسلم) ائتمامًا منه. قال أبو عبيدة بن أبي سفيان: إنّما قال ابن مُؤَبَّدَة ذكره في الصحيح أنّما كان رسول الله (صلى الله عليه وسلم) بالله أَنْبِيَّ عَلَّمَهُ مَنْ أَنْتَ مَعَهُ خَلَّل النبي**
Abu Ja’far asws has said: ‘When the Prophet saww came to this world, a man from the People of the Book went to a group from the Quraysh among whom were Hisham Bin Al-Mugheira, and Al-Waleed Bin Al-Mugheira, and Al-A’as Biin Hisham, and Abu Wajzat Bin Abu Amro Bin Umayya, and Uteyba Bin Raiya. So he said, ‘Has there been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been born in Palestine a boy saww. His saww name is Ahmad asw. He asw is with a black silky mole, and there will occur destruction of the People of the Book, and the Jews by his saww hands. By Allah azw, you are mistaken, O group of Quraysh’.

So they dispersed and asked around. They were informed that a boy has been born to Abdullah Bin Abdul Mutallib as. So they sought the man, met him and said, ‘By Allah azw, a boy has been born among us’. He said, ‘Was it before I spoke to you, or after what I spoke to you?’ They said, ‘It was before you spoke to us’. He said, ‘Come with me until I look at him saww. So they went and came to his saww mother as. They said, ‘Bring out the boy saww to us until we look at him saww’. She as said, ‘By Allah azw, my as son saww dropped and he saww did not drop like the newly born drop. He saww leaned upon the ground by his saww hands, and raised his saww head towards the sky. So he saww looked at it. Then Light came out from him saww to the extent that I saw the castles of Basra, and heard a call in the atmosphere saying: ‘You as have blessed with the Chief of the community. So when you as pick him saww up say, ‘I as seek refuge for him saww with the One azw’, from the evil of every envious one, and name him saww Muhammad asw’. 
The man said, 'Bring him \text{saww} out'. So she as brought him \text{saww} out. He looked at him \text{saww}, then turned him \text{saww} over and looked at the mole between his \text{saww} shoulder blades. He fell down unconscious. So they took the boy \text{saww} and gave him \text{saww} to his \text{saww} mother as and said, 'May Allah \text{azwj} Bless you as with regards to him \text{saww}. When they went out, he had regained consciousness, so they said to him, 'What is the matter with you? Woe be unto you!' He said, 'The Prophet-hood has gone from the Children of Israel up to the Day of Judgement. By Allah,' good' towards the Imam, he his credit, and he will have (besides) a liberal Reward”.

H 14908 – Humeyd Bin Ziyad, from Muhammad Bin Ayyub, from Muhammad Bin Ziyad, from Asbaat Bin Saalim, who has narrated the following:

Abu Abdullah asws having said: 'When Aamina Bint Wahab as went behind the curtain, and was taken before the ‘nazool’ of the Prophet \text{saww}, Fatima Bin Asad asws the wife of Abu Talib asws was present with her as. She as did not cease to be with her as until she as was blessed. So one of them as said to the other as, 'Did you as see what I as saw?’ She as said, 'And what did you as see?' She as said, 'This light which has brightened up what is in between the East and the West and what is in between the two as well'. Then Abu Talib asws came up to them as and said to them as both, 'What is the matter with you as two? Which thing has astounded you as two?’ So Fatima asws informed him as of the light which she as had seen. So Abu Talib asws said to her as, 'Indeed! as give you as good news!' She as said, 'Yes'. So he as said, 'You as will be blessed with the one asws who will be the successor asws of this newborn \text{saww}.'
H 14910 – Yunus, from Sinan Bin Tareyf who said:

I heard Abu Abdullah asws saying: ‘It is befitting for the Believer that he should fear Allahazwj with such a fear as if he is over looking upon the Fire, and hope with such a hope as if he is from the inhabitants of the Paradise’. Then said: ‘Allahazwj is with the expectation of Hisazwj servant. If he expects good, so it will be good, and if he expects evil, so it will be evil’.

H 14911 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Ismail Bin Jabir who said:

I was in the presence of Abu Abdullah asws at Makkah when a messenger from Al-Medina came to him asws. So he asws said to him: ‘Who did you come with?’ He said, ‘I had no one to accompany me’. Abu Abdullah asws said to him: ‘But, if I asws had come to see you, asws would have educated you of well manners’. Then said: ‘One is a Satanla, and two are Satansla, and three are a company, and four are friends’.

H 14912 – From him, from Ahmad, from Al-Husayn Bin Sayf, from his brother Ali, from his father, from a man from the Clan of Nowfal Bin Abdul Muttalib who said:

Abu Ja’far Muhammad Bin Aliazwgs said: ‘The Rasool Allahsaww said: ‘The most beloved company to Allahazwj is four (in number), and a group does not exceed seven except the frequency of the noise’.

H 14913 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one whom he mentioned:

Abu Al-Hassan Musa asws has narrated from his asws father asws from his asws grandfather asws regarding the will of the Rasool Allahsaww to Aliazwgs: ‘Do not go out alone on a journey for the Satanla would be with the loner, and heia is (also) with the two but further away. O Aliazwgs! If the man travels alone he is misguided, and two are
(also) misguided, and the three is a group’. He (the narrator) said, ‘And some of them are reporting: ‘For travelling’.

H 14914 – Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad Al-Qasany, from Suleyman Bin Dawood, from Hammaad Bin Isa, who has narrated the following:

Abu Abdullahasws having said: ‘Luqmanasws advised hisasws son: ‘O myasws son! Travel with your sword, and your slippers, and your turban, and your tent, and your water container, and your needle, and your threads, and your shoe-repair kit, and your provision of medicines which are beneficial for you and the one is with you. And be in concordance with your companion except if it is in the disobedience to Allahazwj Mighty and Majestic’.

H 14915 – Ali, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullahasws, from his forefathersasws having said: ‘The Rasool Allahasws said: ‘It is from the nobility of the man that he would have good provisions when he goes out on a journey’.  

H 14916 – Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan, who has narrated the following:

Abu Abdullahasws having said: ‘Whenever Aliasws Bin Al-Husaynasws used to travel to the Pilgrimage and the Umra, would provide himselfasws with good provisions from the almonds, and the sugar, and the roasted and sweetened stem (beans’).

H 14917 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-Waleed Bin Sabeeh, who has narrated the following:
I came up to Abu Abdullah asws one day, so he asws presented to me a piece of cloth and said: ‘O Waleed, fold this upon its corners’. So I stood up in front of him asws. Abu Abdullah asws said: ‘May Allah azwj have Mercy on Moalla Bin Khuays’. So I though he asws is comparing my standing in front of him asws with the way in which Moalla Bin Khuays may have stood in front of him asws. Then he asws said: ‘Ugh to the world! Ugh to the world! But rather, the world is a place of afflictions in which Allah azwj has Made His asws enemies to overcome His aswj friends, but after it is a house which is not like this’. So I said, ‘May I be sacrificed for you, and where is that house?’ He asws said: ‘Over there!’ – and he asws pointed by his asws hand to the ground.

H 14918 – Muhammad Bin Ahmad, from Abdullah Bin Al-Salt, from Yunus, from the one whom he mention, from Abu Baseer who said:

Abu Abdullah asws said: ‘O Abu Muhammad! Allah azwj Mighty and Majestic has Angels who cut off the sins from the backs of our asws Shites just like the cutting by the wind of the leaves from the tree in the season of autumn and that is the Statement of the Mighty and Majestic: “[40:7] hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe”, and Allah azwj has not Intended by this other than you’.

H 14919 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said, ‘Narrated to me Abu Al-Khattab in the best of conditions that:

He asked Abu Abdullah asws about the Statement of Allah azwj Mighty and Majestic: “[39:45] And when Allah alone is mentioned, (the Imam asws said it is) by the obedience to the one asws, the obedience to whom asws Allah azwj the One has Commanded for from the Progeny asws of Muhammad asww the hearts of those who do not believe in the hereafter shrink, and when there is a mention of the one, the obedience to whom Allah azwj has not Commanded for lo! they are joyful”.

H 14920 – Ali Bin Ibrahim, from his father, from ibn Abu Umeyr, from Ibrahim the owner of the Barley, from Kaseer Bin Kalsama, who has narrated the following:
Imam asws, said, regarding the Statement of Allah azwj Mighty and Majestic: “[2:37] Then Adam received (some) words from his Lord”, he asws said: ‘There is no god except You azwj, Glory to You azwj and by Your azwj Praise, I have acted in an evil manner and have been unjust to myself, so Forgive me and You azwj are the best of the Forgers. There is no god except You azwj. Glory be to You azwj. I am an evil person and have been unjust to myself, so Forgive me and be Merciful to me, and You azwj are the Most Merciful of the Merciful ones. There is no god except You azwj. Glory be to You azwj our Allah azwj, and by Your azwj Praise. I have acted in an evil manner and have been unjust to myself, so Turn (with Forgiveness) to me for You azwj are the Merciful Forgiver’.

And in another report regarding the Statement of the Mighty and Majestic: “[2:37] Then Adam received (some) words from his Lord”, he asws said: ‘He as asked for (forgiveness for) the sake of Muhammad saww, and Ali asws, and Al-Hassan asws, and Al-Husayn asws, and Fatima asws’. 

Abu Abdullah asws having said: ‘When Ibrahim as saw the Kingdom of the Heavens and the earth, he as turned and saw a man committing adultery. So he as supplicated against him. He died. Then he as saw another one. He as supplicated against him, so he died as well, to the extent that he as saw a third one, and he as supplicated against him and he died too.

So Allah azwj Revealed unto him as: “O Ibrahim as! If you as supplicate, it would be Answered, so do not supplicate against My azwj servants, for if I azwj so Desired, I azwj would have never Created them. I azwj Created My azwj creation upon three categories. There is a type of servant who worships Me azwj and does not associate anything with Me azwj, so I azwj reward him; and there is a servant who worships other than Me azwj so he won’t escape Me azwj; and a servant who worships other than Me azwj, so I azwj bring out from his descendants the one who would worship Me azwj”.

H 14921 – Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayyub Al-Khazzaaz, from Abu Baseer, who has narrated the following:

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Then he turned, so he saw a car case on the coast of the sea, half of it was in the water and half of it in the sand. The sea lions came and ate what was in the water, then returned and he saw some of them on top of the others eating each other, and the lions of the land came and ate from it. So he saw some of them on top of each other, eating each other. That surprised Ibrahim from what he saw, and said: “[2:260] Show me, Lord, how You will raise the dead”. How do You azwj. Bring back that which has consumed each other. ‘He replied: “Have you no faith?” He said “Yes, but just to reassure my heart”, meaning, until he sees this like he sees all the things’. “Allah said, “Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops”. So he cut them and mixed them up just like this corpse has been mixed up inside the lion which some of them consumed the others “Scatter them over the mountain-tops then call them back. They will come swiftly to you”. So when he called them over, they responded. And the mountains were ten in number’.

14922 - علي بن إبراهيم بن أبي عبد الله بن إبراهيم بن أبي عبد الله بن إبراهيم بن أبي عبد الله بن إبراهيم بن أبي عبد الله بن إبراهيم بن أبي عبد الله بن إبراهيم بن إبراهيم بن أبي عبد الله بن إبراهيم بن إبراهيم بن أبي عبد الله بن إبراهيم بن أبي عبد الله بن إبراهيم بن أب

H 14922 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Suleyman Bin Khalid who said:

I asked Abu Abdullah azws about the heat and the cold, from what do they emanate?’ O Abu Ayyub! Mars is a hot planet and Saturn is a cold planet. So if Mars begins to rise, the Saturn goes lower, and that is in the spring. So they do not stop being like that. Every time Mars rises a level, Saturn declines a level, and that is at the beginning of the winter and at the end of the summer. So that is its coldest time.

For the Mars that is its hottest time. So when it is at the end of the summer and the beginning of the autumn, Saturn begins to ascend and the Mars begins to descend. So these two do not stop being like that. Every time Saturn rises a level, Mars declines a level, and that is at the beginning of the winter and at the end of the summer. So that is its coldest time.

Every time this one rises, this one comes down, and every time this one comes down, this one rises. So if there is a cold day in the summer, so that is the action of the Moon, and if there is a hot day in the winter, so that action is due to the Sun.
“[36:38] that is the ordinance of the Mighty, the Knowing” and I asws am the servant of the Lordazwj of the Worlds’.

14923 - A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al-Ashary, from Abdullah Bin Maymoun Al-Qaddaah, who has narrated the following:

Abu Abdullah asws has said that the Rasool Allahsaww said: ‘O Aliasws! The one who loves youasws, then dies, so he has died. And the one who loves youasws and has not died yet, so he is awaiting. And the sun does not rise nor sets except that it comes to him with sustenance and the faith’. And in another copy (it says): ‘Light’.

14924 – Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullahasws has said that the Rasool Allahasww said: ‘There will come a time upon mysaww community when they will be ugly in their inner selves and beautiful in their appearances. They will be greedy for what is in the world and will not be intending what is in the Presence of Allahazwj, their Lordazwj. Their Religion would have become a (matter of) show-off. Fear will not have entered into them. Allahazwj would Prevail over them with Punishment. So they would be supplicating by the supplication of the Drowning One (Du’a Al-Ghareek), so Heazwj will not Answer to them’.
H 14925 – From him, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah asws has said that the Amir-ul- Momineen asws said: ’When the jurists and the scholars used to write to (deal with) each other, they did so in three ways, and there was no fourth. The one who thought of his Hereafter, Allah asws Sufficed for his concerns of the world. And the one who corrected himself in secret, Allah asws Corrected him publicly. And the one who corrected with regards to what was in between him and Allah asws, Allah asws Blessed and High Corrected with regards to what was in between him and the people’. 

H 14926 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ali Bin Asbaat, from Sa’daa Bin Muslim, from some of our companions, who has narrated the following:

Abu Abdullah asws having said: ’There was a man in Al-Medina who entered the Masjid of the Messenger saww and he said, ‘Grant me comfort in my anxiety, and company for my loneliness, and sustenance of a righteous companion’. There was a man seated in the corner of the Masjid. So he greeted him and said to him, ‘Who are you, O servant of Allah aswrs?’ So he ar said: ‘I ar am Abu Dharr ar’. The man said, ‘Allah aswrs is Great! Allah aswrs is Great!’ So Abu Dharr ar said: ‘And why did you exclaim that, O servant of Allah aswrs?’ He said, ‘I entered the Masjid, so I supplicated to Allah aswrs Mighty and Majestic to Grant me comfort in my anxiety, and company for my loneliness, and sustenance of a righteous companion’. So Abu Dharr ar said to him, ‘I ar have more right for the exclamation than you are if I ar was that companion, for I ar heard the Rasool Allah saww saying: ‘I saww and you ar would be upon a canal on the Day of Judgement until the people are free from the Accounting. Arise (and leave) O servant of Allah aswrs for the authorities have prohibited for anyone to be seated with me ar.’
H 14927 – Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah asws has said that the Amir-ul- Momineen asws said: ‘The Rasool Allah sallallahu alayhi wasallam said: ‘There will come upon the people a time when nothing will remain from the Quran except for its image, and nothing from Al-Islam except for its name. They will built but would be ruins in matters of guidance. The Jurists of that era would be the most evil jurists under the shadow of the sky. The strife (Fitna) would commence from them and end up to them’.

H 14928 – Al-Husayn Bin Muhammad Al-Ashtary, from Moalla Bin Muhammad, from Ali Bin Asbaat, from Muhammad Bin Al-Husayn Bin Yazeed who said:

I heard Al-Reza asws at Khurasaan and he asws was saying: ‘We asws, the People asws of the Household inherited the forgiveness from the Progeny of Yaqoub asws, and we asws inherited the appreciation from the Progeny of Dawood asws. And I (the narrator) think that there was another statement which was forgotten by Muhammad (the narrator), so I said to him, Perhaps it is that he asws said: ‘And we asws inherited the patience from the Progeny of Ayub asws. He said, ‘It is befitting’.

Ali Bin Asbaat said, ‘But rather, I said that because I had heard Yaqoub Bin Yaqtteen narrate from some of his men, ‘When Abu Ja’far Al-Mansour went to Al-Medina in the year in which Muhammad and Ibrahim the sons of Abdullah Bin Al-Hassan were killed, he turned towards his uncle Isa Bin Ali. He said to him, ‘O Abu Al-Abbas! The commander of the faithful (the Caliph) has decided that the trees of Al-Medina be cut down, and its fountains blocked, and it be turned upside down’. He said, ‘O commander of the faithful (Caliph), this here is the son asws of your uncle Ja’far Bin Muhammad asws, send for him and ask him asws of his opinion’.

He (the narrator) said, ‘So he sent a message which Isa informed him asws of, and then returned back to him. So he said to him, ‘O commander of the faithful (Caliph), Dawood as was Granted appreciation, and Ayyub as was in affliction so he as was
patient, and that Yusuf\textsuperscript{as} forgave after being in power. So forgive, for you are from the lineage of those ones\textsuperscript{as}. 
Appendix: Ahadith to be Verified by the Quran and Other Ahadith

محمد بن مسعد العياشي في (تفسيره) عن سدير قال: قال أبو جعفر وأبو عبدالله (عليهما السلام): لا تصدق علينا، إلا ما وافق كتاب الله وسنة نبيه (صلى الله عليه وآله).

Muhammad Bin Mas'ud Al Ayyashi in his commentary (Tafseer) from Sudeyr said that Abu Abd Allahasws said:

‘Do not ratify to usasws anything except for that which is in agreement with the Book of Allahazwj and the Sunnah of Hisasws Prophet saww.

عليُّ بن إبراهيم عن أبيه عن الوفلي عن السكوني عن أبي عبد الله عقالّ قال: رسول الله ص إن على كل حق حقيقة و على كل صواب نورا فما وافق كتاب الله فخدوه و ما خالف كتاب الله فدعوه

Ali Ibn Ibrahim from his father, from Al Nawfaly, from Al Sakuny who says:

Abu Abd Allahasws said: ‘The Messenger of Allahsaww said: ‘Surely on every truth there is reality, and on every correct thing there is a light. Whatever is in agreement with the Book of Allahazwj take hold of it, and that which is against the Book of Allahazwj, leave it’. 7

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7 في، [تفسير العباسي] عن سدير قال: قال أبو جعفر وأبو عبد الله عقالّ إنما ما وافق كتاب الله و سنة نبيه ص. 51 and Wasail ul Shia, Vol. 27, Hadith, 33380

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