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المجلد الثامن

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Part I

للمحدِّث 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 الرَّوْضَةِ

The Book - Garden (of Flowers)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

14449 - مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ حَفْصٍ الْمُؤَذِّنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَتَبَ بِهَذِهِ الرِّسَالَةِ إِلَى أَصْحَابِهِ وَ أَمَرَهُمْ بِمُدَارَسَتِهَا وَ النَّظَرِ فِيهَا وَ تَعَاهُدِهَا وَ الْعَمَلِ بِهَا فَكَانُوا يَضَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَغُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

H 14449 - Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu'Adhdhin from Abu Abdullah[asws] as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah[asws], wrote this letter to his[asws] companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Prayer in their homes. So when they were free from their Prayers, they would look into it'.

قَالَ وَ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ الْكُوفِيِّ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ الصَّحَّافِ عَنْ إِسْمَاعِيلَ بْنِ مَخْلَدٍ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَرَجَتْ هَذِهِ الرِّسَالَةُ مِنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِلَى أَصْحَابِهِ

He said, 'Narrated to me A-Hassan Ibn Muhammad, from Ja'far Ibn Muhammad Ibn Malik al-Kufiy from al-Qasim Ibn Al-Rabi' Al-Sahhaf from 'Ismail Ibn Mukhallad Al-Sarraj from Abu Abd Allah[asws].

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَاسْأَلُوا رَبَّكُمُ الْعَافِيَةَ وَ عَلَيْكُمْ بِالدَّعَةِ وَ الْوَقَارِ وَ السَّكِينَةِ وَ عَلَيْكُمْ بِالْحَيَاءِ وَ التَّنَزُّهِ عَمَّا تَنَزَّهَ عَنْهُ الصَّالِحُونَ قَبْلَكُمْ وَ عَلَيْكُمْ بِمُجَامَلَةِ أَهْلِ الْبَاطِلِ تَحَمَّلُوا الضَّيْمَ مِنْهُمْ وَ إِيَّاكُمْ وَ مُمَاظَّتَهُمْ دِينُوا فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ إِذَا أَنْتُمْ جَالَسْتُمُوهُمْ وَ خَالَطْتُمُوهُمْ وَ نَازَعْتُمُوهُمُ الْكَلَامَ فَإِنَّهُ لَا بُدَّ لَكُمْ مِنْ مُجَالَسَتِهِمْ وَ مُخَالَطَتِهِمْ وَ مُنَازَعَتِهِمُ الْكَلَامَ بِالتَّقِيَّةِ الَّتِي أَمَرَكُمُ اللَّهُ أَنْ تَأْخُذُوا بِهَا فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ

'In the Name of Allah[azwj], the Beneficent, the Merciful. Having said that, I[asws] ask your Lord[azwj] 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 Allah[azwj] has Ordered you for, that you should take to it regarding what is between you and them.

فَإِذَا ابْتُلِيتُمْ بِذَلِكَ مِنْهُمْ فَإِنَّهُمْ سَيُؤْذُونَكُمْ وَ تَعْرِفُونَ فِي وُجُوهِهِمُ الْمُنْكَرَ وَ لَوْ لَا أَنَّ اللَّهَ تَعَالَى يَدْفَعُهُمْ عَنْكُمْ لَسَطَوْا بِكُمْ وَ مَا فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ وَ الْبَغْضَاءِ أَكْثَرُ مِمَّا يُبْدُونَ لَكُمْ مَجَالِسُكُمْ وَ مَجَالِسُهُمْ وَاحِدَةٌ وَ أَرْوَاحُكُمْ وَ أَرْوَاحُهُمْ مُخْتَلِفَةٌ لَا تَأْتَلِفُ لَا تُحِبُّونَهُمْ أَبَداً وَ لَا يُحِبُّونَكُمْ غَيْرَ أَنَّ اللَّهَ تَعَالَى أَكْرَمَكُمْ بِالْحَقِّ وَ بَصَّرَكُمُوهُ وَ لَمْ يَجْعَلْهُمْ مِنْ أَهْلِهِ

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 Allah[azwj], 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 lover them, ever, and they will never love you as well. Surely Allah[azwj] 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.

فَتُجَامِلُونَهُمْ وَ تَصْبِرُونَ عَلَيْهِمْ وَ هُمْ لَا مُجَامَلَةَ لَهُمْ وَ لَا صَبْرَ لَهُمْ عَلَى شَيْءٍ وَ حِيَلُهُمْ وَسْوَاسُ بَعْضِهِمْ إِلَى بَعْضٍ فَإِنَّ أَعْدَاءَ اللَّهِ إِنِ اسْتَطَاعُوا صَدُّوكُمْ عَنِ الْحَقِّ فَيَعْصِمُكُمُ اللَّهُ مِنْ ذَلِكَ فَاتَّقُوا اللَّهَ وَ كُفُّوا أَلْسِنَتَكُمْ إِلَّا مِنْ خَيْرٍ وَ إِيَّاكُمْ أَنْ تُزْلِقُوا أَلْسِنَتَكُمْ بِقَوْلِ الزُّورِ وَ الْبُهْتَانِ وَ الْإِثْمِ وَ الْعُدْوَانِ فَإِنَّكُمْ إِنْ كَفَفْتُمْ أَلْسِنَتَكُمْ عَمَّا يَكْرَهُهُ اللَّهُ مِمَّا نَهَاكُمْ عَنْهُ كَانَ خَيْراً لَكُمْ عِنْدَ رَبِّكُمْ مِنْ أَنْ تُزْلِقُوا أَلْسِنَتَكُمْ بِهِ فَإِنَّ زَلَقَ اللِّسَانِ فِيمَا يَكْرَهُ اللَّهُ وَ مَا يَنْهَى عَنْهُ

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 Allah[azwj] have the ability to keep you from the truth. Allah[azwj] Protects you from that, so fear Allah[azwj] 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 Allah[azwj], from what He[azwj] has Forbidden you from, it would be better for you with your Lord[azwj] than letting your tongues slip into what is disliked by Him[azwj] and what He[azwj] has Prohibited you from.

مَرْدَاةٌ لِلْعَبْدِ عِنْدَ اللَّهِ وَ مَقْتٌ مِنَ اللَّهِ وَ صَمٌّ وَ عَمًى وَ بَكَمٌ يُورِثُهُ اللَّهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ فَتَصِيرُوا كَمَا قَالَ اللَّهُ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لا يَرْجِعُونَ يَعْنِي لَا يَنْطِقُونَ وَ لا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ وَ إِيَّاكُمْ وَ مَا نَهَاكُمُ اللَّهُ عَنْهُ أَنْ تَرْكَبُوهُ وَ عَلَيْكُمْ بِالصَّمْتِ إِلَّا فِيمَا يَنْفَعُكُمُ اللَّهُ بِهِ مِنْ أَمْرِ آخِرَتِكُمْ وَ يَأْجُرُكُمْ عَلَيْهِ

There is destruction for the servant, with Allah[azwj], and Repugnance from Allah[azwj], and there will be deafness, and blindness, and muteness which Allah[azwj] will Make him to inherit on the Day of Judgement. So they will become just as Allah[azwj] has said: ***"[2:18] Deaf, dumb (and) blind, so they will not turn back"***, it means that they will not be speaking and will not have the Permission to present their excuses. And beware from what Allah[azwj] has Prohibited you from doing, and it is for you to remain silent except with regards to what Allah[azwj] has Benefited you by from the matters of your Hereafter and be Rewarded by Him[azwj].

وَ أَكْثِرُوا مِنَ التَّهْلِيلِ وَ التَّقْدِيسِ وَ التَّسْبِيحِ وَ الثَّنَاءِ عَلَى اللَّهِ وَ التَّضَرُّعِ إِلَيْهِ وَ الرَّغْبَةِ فِيمَا عِنْدَهُ مِنَ الْخَيْرِ الَّذِي لَا يَقْدِرُ قَدْرَهُ وَ لَا يَبْلُغُ كُنْهَهُ أَحَدٌ فَاشْغَلُوا أَلْسِنَتَكُمْ بِذَلِكَ عَمَّا نَهَى اللَّهُ عَنْهُ مِنْ أَقَاوِيلِ الْبَاطِلِ الَّتِي تُعْقِبُ أَهْلَهَا خُلُوداً فِي النَّارِ مَنْ مَاتَ عَلَيْهَا وَ لَمْ يَتُبْ إِلَى اللَّهِ وَ لَمْ يَنْزِعْ عَنْهَا

And be frequent in Extolling His[azwj] Holiness, and Glorification, and the Praising to Allah[azwj], and the desires for what is with Him[azwj] 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 Allah[azwj], and does not keep away from it.

وَ عَلَيْكُمْ بِالدُّعَاءِ فَإِنَّ الْمُسْلِمِينَ لَمْ يُدْرِكُوا نَجَاحَ الْحَوَائِجِ عِنْدَ رَبِّهِمْ بِأَفْضَلَ مِنَ الدُّعَاءِ وَ الرَّغْبَةِ إِلَيْهِ وَ التَّضَرُّعِ إِلَى اللَّهِ وَ الْمَسْأَلَةِ لَهُ فَارْغَبُوا فِيمَا رَغَّبَكُمُ اللَّهُ فِيهِ وَ أَجِيبُوا اللَّهَ إِلَى مَا دَعَاكُمْ إِلَيْهِ لِتُفْلِحُوا وَ تَنْجُوا مِنْ عَذَابِ اللَّهِ

And it is for you to supplicate, for the Muslims cannot be successful in the fulfilment of their wishes with their Lord[azwj] by any means higher than supplication and desiring from Him[azwj], and appealing to Allah[azwj], and the asking from Him[azwj]. 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].

وَ إِيَّاكُمْ أَنْ تَسْرَهَ أَنْفُسُكُمْ إِلَى شَيْءٍ مِمَّا حَرَّمَ اللَّهُ عَلَيْكُمْ فَإِنَّهُ مَنِ انْتَهَكَ مَا حَرَّمَ اللَّهُ عَلَيْهِ هَاهُنَا فِي الدُّنْيَا حَالَ اللَّهُ بَيْنَهُ وَ بَيْنَ الْجَنَّةِ وَ نَعِيمِهَا وَ لَذَّتِهَا وَ كَرَامَتِهَا الْقَائِمَةِ الدَّائِمَةِ لِأَهْلِ الْجَنَّةِ أَبَدَ الْآبِدِينَ

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.

وَ اعْلَمُوا أَنَّهُ بِئْسَ الْحَظُّ الْخَطَرُ لِمَنْ خَاطَرَ اللَّهَ بِتَرْكِ طَاعَةِ اللَّهِ وَ رُكُوبِ مَعْصِيَتِهِ فَاخْتَارَ أَنْ يَنْتَهِكَ مَحَارِمَ اللَّهِ فِي لَذَّاتِ دُنْيَا مُنْقَطِعَةٍ زَائِلَةٍ عَنْ أَهْلِهَا عَلَى خُلُودِ نَعِيمٍ فِي الْجَنَّةِ وَ لَذَّاتِهَا وَ كَرَامَةِ أَهْلِهَا

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 the prestige of its inhabitants.

وَيْلٌ لِأُولئِكَ مَا أَخْيَبَ حَظَّهُمْ وَ أَخْسَرَ كَرَّتَهُمْ وَ أَسْوَأَ حَالَهُمْ عِنْدَ رَبِّهِمْ يَوْمَ الْقِيَامَةِ اسْتَجِيرُوا اللَّهَ أَنْ يُجِيرَكُمْ فِي مِثْلِهِمْ أَبَداً وَ أَنْ يَبْتَلِيَكُمْ بِمَا ابْتَلَاهُمْ بِهِ وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِهِ فَاتَّقُوا اللَّهَ أَيَّتُهَا الْعِصَابَةُ النَّاجِيَةُ إِنْ أَتَمَّ اللَّهُ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَتِمُّ الْأَمْرُ حَتَّى يَدْخُلَ عَلَيْكُمْ مِثْلُ الَّذِي دَخَلَ عَلَى الصَّالِحِينَ قَبْلَكُمْ وَ حَتَّى تُبْتَلَوْا فِي أَنْفُسِكُمْ وَ أَمْوَالِكُمْ وَ حَتَّى تَسْمَعُوا مِنْ أَعْدَاءِ اللَّهِ أَذًى كَثِيراً

Woe be unto those! What a frustration they will face when they lose, and evil would be their condition with their Lord[azwj] on 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.

فَتَصْبِرُوا وَ تَعْرُكُوا بِجُنُوبِكُمْ وَ حَتَّى يَسْتَذِلُّوكُمْ وَ يُبْغِضُوكُمْ وَ حَتَّى يُحَمِّلُوا عَلَيْكُمُ الضَّيْمَ فَتَحَمَّلُوا مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ وَ حَتَّى تَكْظِمُوا الْغَيْظَ الشَّدِيدَ فِي الْأَذَى فِي اللَّهِ عَزَّ وَ جَلَّ يَجْتَرِمُونَهُ إِلَيْكُمْ وَ حَتَّى يُكَذِّبُوكُمْ بِالْحَقِّ وَ يُعَادُوكُمْ فِيهِ وَ يُبْغِضُوكُمْ عَلَيْهِ

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 inimical towards you with regards to it, and be hateful towards you.

فَتَصْبِرُوا عَلى ذٰلِكَ مِنْهُمْ وَ مِصْدَاقُ ذٰلِكَ كُلِّهِ فِي كِتَابِ اللَّهِ الَّذِي أَنْزَلَهُ جَبْرَئِيلُ (عليه السلام) عَلى نَبِيِّكُمْ (صلى الله عليه وآله) سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّكُمْ (صلى الله عليه وآله) فَاصْبِرْ كَما صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَ لا تَسْتَعْجِلْ لَهُمْ ثُمَّ قَالَ وَ إِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ

So, observe patience on that from them, and all that has been Ratified in the Book of Allah[azwj] which Jibraeel[as] Descended with upon your Prophet[saww], getting your Prophet[saww] to hear the Words of Allah[azwj] 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 He[azwj] Said: ***"[35:4] And if they call you a liar, truly messengers before you were called liars".***

فَصَبَرُوا عَلى ما كُذِّبُوا وَ أُوذُوا فَقَدْ كُذِّبَ نَبِيُّ اللَّهِ وَ الرُّسُلُ مِنْ قَبْلِهِ وَ أُوذُوا مَعَ التَّكْذِيبِ بِالْحَقِّ فَإِنْ سَرَّكُمْ أَمْرُ اللَّهِ فِيهِمُ الَّذِي خَلَقَهُمْ لَهُ فِي الْأَصْلِ [أَصْلِ الْخَلْقِ] مِنَ الْكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الْأَصْلِ وَ مِنَ الَّذِينَ سَمَّاهُمُ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَا مِنْهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ

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

فَتَدَبَّرُوا هَذَا وَ اعْقِلُوهُ وَ لَا تَجْهَلُوهُ فَإِنَّهُ مَنْ يَجْهَلْ هَذَا وَ أَشْبَاهَهُ مِمَّا افْتَرَضَ اللَّهُ عَلَيْهِ فِي كِتَابِهِ مِمَّا أَمَرَ اللَّهُ بِهِ وَ نَهَى عَنْهُ تَرَكَ دِينَ اللَّهِ وَ رَكِبَ مَعَاصِيَهُ فَاسْتَوْجَبَ سَخَطَ اللَّهِ فَأَكَبَّهُ اللَّهُ عَلى وَجْهِهِ فِي النَّارِ

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 Allah[azwj] has Made to be Obligatory in His[azwj] Book from what Allah[azwj] has Ordered for and Prohibited from, has disregarded the Religion of Allah[azwj] and became disobedient to Him[azwj]. Therefore he has necessitated (upon himself) the Outrage of Allah[azwj], and Allah[azwj] will Fling him into the Fire upon his face'.

وَ قَالَ أَيَّتُهَا الْعِصَابَةُ الْمَرْحُومَةُ الْمُفْلِحَةُ إِنَّ اللَّهَ أَتَمَّ لَكُمْ مَا آتَاكُمْ مِنَ الْخَيْرِ وَ اعْلَمُوا أَنَّهُ لَيْسَ مِنْ عِلْمِ اللَّهِ وَ لَا مِنْ أَمْرِهِ أَنْ يَأْخُذَ أَحَدٌ مِنْ خَلْقِ اللَّهِ فِي دِينِهِ بِهَوًى وَ لَا رَأْيٍ وَ لَا مَقَايِيسَ قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ وَ جَعَلَ فِيهِ تِبْيَانَ كُلِّ شَيْءٍ وَ جَعَلَ لِلْقُرْآنِ وَ لِتَعَلُّمِ الْقُرْآنِ أَهْلًا لَا يَسَعُ أَهْلَ عِلْمِ الْقُرْآنِ الَّذِينَ آتَاهُمُ اللَّهُ عِلْمَهُ أَنْ يَأْخُذُوا فِيهِ بِهَوًى وَ لَا رَأْيٍ وَ لَا مَقَايِيسَ أَغْنَاهُمُ اللَّهُ عَنْ ذٰلِكَ بِمَا آتَاهُمْ مِنْ عِلْمِهِ وَ خَصَّهُمْ بِهِ وَ وَضَعَهُ عِنْدَهُمْ كَرَامَةً مِنَ اللَّهِ أَكْرَمَهُمْ بِهَا

And he[asws] said: 'O you group of Blessed ones, the victorious ones! Surely, Allah[azwj] Completed for you what He[azwj] Granted you all from the good, and know that it is not from the Knowledge of Allah[azwj], nor from His[azwj] Commands that any one from the creatures of Allah[azwj], should take to opinions or analogies regarding his Religion. Allah[azwj] 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 People[asws].

There is no leeway for the People[asws] of knowledge of the Quran whom[asws] Allah[azwj] had Given to them of its Knowledge, that they[asws] should take to desires, or opinions, or analogies with regards to it. Allah[azwj] has Made them[asws] to be needless from that

by what He[azwj] has Given them[asws] from His[azwj] Knowledge, and Specialised them[asws] by it, and Placed in it Prestige from Allah[azwj] to Honour them[asws] by.

وَ هُمْ أَهْلُ الذِّكْرِ الَّذِينَ أَمَرَ اللَّهُ هَذِهِ الْأُمَّةَ بِسُؤَالِهِمْ وَ هُمُ الَّذِينَ مَنْ سَأَلَهُمْ وَ قَدْ سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يُصَدِّقَهُمْ وَ يَتَّبِعَ أَثَرَهُمْ أَرْشَدُوهُ وَ أَعْطَوْهُ مِنْ عِلْمِ الْقُرْآنِ مَا يَهْتَدِي بِهِ إِلَى اللَّهِ بِإِذْنِهِ وَ إِلَى جَمِيعِ سُبُلِ الْحَقِّ

And they[asws] are the People[asws] of the Remembrance (*Ahl Al-Zikr*) whom Allah[azwj] has Ordered the people to ask them[asws], and they[asws] are the ones[asws] to be asked. And it has preceded in the Knowledge of Allah[azwj] that they should ratify them[asws], and follow their[asws] footsteps. He[azwj] Guided them[asws], and Gave them[asws] from the Knowledge of the Quran with which they[asws] guide (others) to Allah[azwj] by His[azwj] Permission, and to all the ways of the truth.

وَ هُمُ الَّذِينَ لَا يَرْغَبُ عَنْهُمْ وَ عَنْ مَسْأَلَتِهِمْ وَ عَنْ عِلْمِهِمُ الَّذِي أَكْرَمَهُمُ اللَّهُ بِهِ وَ جَعَلَهُ عِنْدَهُمْ إِلَّا مَنْ سَبَقَ عَلَيْهِ فِي عِلْمِ اللَّهِ الشَّقَاءُ فِي أَصْلِ الْخَلْقِ تَحْتَ الْأَظِلَّةِ

And they[asws] are the ones[asws] that He[azwj] does not Want them to be released from, and from asking them[asws], and from being taught by them[asws] which Allah[azwj] has Honoured them[asws] with and Made it to be with them[asws], except for the one who has preceded in the Knowledge of Allah[azwj], as being the miserable one in the origin of the creation underneath the shadow.

فَأُولَئِكَ الَّذِينَ يَرْغَبُونَ عَنْ سُؤَالِ أَهْلِ الذِّكْرِ وَ الَّذِينَ آتَاهُمُ اللَّهُ عِلْمَ الْقُرْآنِ وَ وَضَعَهُ عِنْدَهُمْ وَ أَمَرَ بِسُؤَالِهِمْ وَ أُولَئِكَ الَّذِينَ يَأْخُذُونَ بِأَهْوَائِهِمْ وَ آرَائِهِمْ وَ مَقَايِيسِهِمْ حَتَّى دَخَلَهُمُ الشَّيْطَانُ لِأَنَّهُمْ جَعَلُوا أَهْلَ الْإِيمَانِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ كَافِرِينَ وَ جَعَلُوا أَهْلَ الضَّلَالَةِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ مُؤْمِنِينَ وَ حَتَّى جَعَلُوا مَا أَحَلَّ اللَّهُ فِي كَثِيرٍ مِنَ الْأَمْرِ حَرَاماً وَ جَعَلُوا مَا حَرَّمَ اللَّهُ فِي كَثِيرٍ مِنَ الْأَمْرِ حَلَالًا

So these are the ones who turn away from asking the People[asws] of the Remembrance (Ahl Al-Zikr) and the ones[asws] to whom Allah[azwj] has Granted the Knowledge of the Quran and Placed it in their[asws] possession, and Ordered for asking them[asws].

These are the ones who act on their desires, and their opinions, and their analogies to the extent that Satan[la] enters them[1], (as a result) they (try) to revert the believing people, in the Knowledge of the Quran with Allah[azwj], as disbelievers, and try to make the misguided people, in the Knowledge of the Quran with Allah[azwj], as believer, but to the extent that they declare what Allah[azwj] has Made Permissible, in many matters as being prohibited, and pronounce what Allah[azwj] has Prohibited, in many matters as being permissible.

فَذَلِكَ أَصْلُ ثَمَرَةِ أَهْوَائِهِمْ وَ قَدْ عَهِدَ إِلَيْهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَبْلَ مَوْتِهِ فَقَالُوا نَحْنُ بَعْدَ مَا قَبَضَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ يَسَعُنَا أَنْ نَأْخُذَ بِمَا اجْتَمَعَ عَلَيْهِ رَأْيُ النَّاسِ بَعْدَ مَا قَبَضَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ (صلى الله عليه وآله) وَ بَعْدَ عَهْدِهِ الَّذِي عَهِدَهُ إِلَيْنَا وَ أَمَرَنَا بِهِ مُخَالِفاً لِلَّهِ وَ لِرَسُولِهِ (صلى الله عليه وآله)

So this is the origin of the fruit of their desires. And the Messenger[saww] of Allah[azwj] had taken an oath from them before his[saww] passing away. So they said, 'After Allah[azwj] Captures His[azwj] Messenger[saww], 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 Allah[azwj] Mighty and Majestic Captured His[azwj] Messenger[saww], and after his[saww] oath which he[saww] took from us[asws], and ordered us[asws] by, they opposed Allah[azwj] and His[azwj] Messenger[saww].

فَمَا أَحَدٌ أَجْرَأَ عَلَى اللَّهِ وَ لَا أَبْيَنَ ضَلَالَةً مِمَّنْ أَخَذَ بِذَلِكَ وَ زَعَمَ أَنَّ ذَلِكَ يَسَعُهُ وَ اللَّهِ إِنَّ لِلَّهِ عَلَى خَلْقِهِ أَنْ يُطِيعُوهُ وَ يَتَّبِعُوا أَمْرَهُ فِي حَيَاةِ مُحَمَّدٍ (صلى الله عليه وآله) وَ بَعْدَ مَوْتِهِ هَلْ يَسْتَطِيعُ أُولَئِكَ أَعْدَاءُ اللَّهِ أَنْ يَزْعُمُوا أَنَّ أَحَداً مِمَّنْ أَسْلَمَ مَعَ مُحَمَّدٍ (صلى الله عليه وآله) أَخَذَ بِقَوْلِهِ وَ رَأْيِهِ وَ مَقَايِيسِهِ فَإِنْ قَالَ نَعَمْ فَقَدْ كَذَبَ عَلَى اللَّهِ وَ ضَلَّ ضَلَالًا بَعِيداً وَ إِنْ قَالَ لَا لَمْ يَكُنْ لِأَحَدٍ أَنْ يَأْخُذَ بِرَأْيِهِ وَ هَوَاهُ وَ مَقَايِيسِهِ فَقَدْ أَقَرَّ بِالْحُجَّةِ عَلَى نَفْسِهِ وَ هُوَ مِمَّنْ يَزْعُمُ أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ بَعْدَ قَبْضِ رَسُولِ اللَّهِ (صلى الله عليه وآله)

So what is more audacious to Allah[azwj], nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allah[azwj], surely Allah[azwj] has Obligated His[azwj] creatures that they should obey Him[azwj], and follow His[azwj] Commands during the lifetime of Muhammad[saww], and after his[saww] passing away.

Can those enemies of Allah[azwj] who are alleging that anyone who became a Muslim with Muhammad[saww], 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 Allah[azwj] 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 Allah[azwj] has to be Obeyed, and His[azwj] Orders to be followed after the passing away of the Messenger[saww] of Allah[azwj].

وَ قَدْ قَالَ اللَّهُ وَ قَوْلُهُ الْحَقُّ وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ وَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ فِي حَيَاةِ مُحَمَّدٍ (صلى الله عليه وآله) وَ بَعْدَ قَبْضِ اللَّهِ مُحَمَّداً (صلى الله عليه وآله) وَ كَمَا لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ مَعَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيِهِ وَ لَا مَقَايِيسِهِ خِلَافاً لِأَمْرِ مُحَمَّدٍ (صلى الله عليه وآله) فَكَذَلِكَ لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيِهِ وَ لَا مَقَايِيسِهِ

Allah[azwj] has said, and His[azwj] 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 Allah[azwj] is to be obeyed and His[azwj] Commands are to be followed during the lifetime of Muhammad[saww], and (as well as) after Allah[azwj] had Made Muhammad[saww] to pass away. And if it was not for anyone from the people who were with Muhammad[saww] that they would take to their own desires, and their opinions, and their analogies in opposition to the orders of Muhammad[saww], so similarly it is not for anyone from the people after Muhammad[saww] that they would take to their own desires, and their opinions, and their analogies'.

وَ قَالَ دَعُوا رَفْعَ أَيْدِيكُمْ فِي الصَّلَاةِ إِلَّا مَرَّةً وَاحِدَةً حِينَ تُفْتَتَحُ الصَّلَاةُ فَإِنَّ النَّاسَ قَدْ شَهَرُوكُمْ بِذَلِكَ وَ اللَّهُ الْمُسْتَعَانُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And he[asws] 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 that[2], and

[2] To observe Taqeeya

Allah[azwj] is the Helper, and there is no Might and there is no Power except by Allah[azwj]'.

وَ قَالَ أَكْثِرُوا مِنْ أَنْ تَدْعُوا اللَّهَ فَإِنَّ اللَّهَ يُحِبُّ مِنْ عِبَادِهِ الْمُؤْمِنِينَ أَنْ يَدْعُوهُ وَ قَدْ وَعَدَ اللَّهُ عِبَادَهُ الْمُؤْمِنِينَ بِالِاسْتِجَابَةِ وَ اللَّهُ مُصَيِّرٌ دُعَاءَ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ لَهُمْ عَمَلًا يَزِيدُهُمْ بِهِ فِي الْجَنَّةِ فَأَكْثِرُوا ذِكْرَ اللَّهِ مَا اسْتَطَعْتُمْ فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ اللَّيْلِ وَ النَّهَارِ فَإِنَّ اللَّهَ أَمَرَ بِكَثْرَةِ الذِّكْرِ لَهُ وَ اللَّهُ ذَاكِرٌ لِمَنْ ذَكَرَهُ مِنَ الْمُؤْمِنِينَ وَ اعْلَمُوا أَنَّ اللَّهَ لَمْ يَذْكُرْهُ أَحَدٌ مِنْ عِبَادِهِ الْمُؤْمِنِينَ إِلَّا ذَكَرَهُ بِخَيْرٍ

And he[asws] said: 'Supplicate frequently to Allah[azwj] for Allah[azwj] Loves the ones from the believing servants that they should supplicate to Him[azwj], and Allah[azwj] has Promised the believing servants for the Answering, and Allah[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[azwj] in accordance with your abilities in every hour of the hours of the night and the day, for Allah[azwj] has Ordered for frequent Remembrance (Al-Zikr) to Him[azwj], and Allah[azwj] Remembers the one who remembers Him[azwj] from the Believers. And know, that Allah[azwj] never Remembers anyone from His[azwj] believing servant except Remembering him with Goodness.

فَأَعْطُوا اللَّهَ مِنْ أَنْفُسِكُمُ الِاجْتِهَادَ فِي طَاعَتِهِ فَإِنَّ اللَّهَ لَا يُدْرَكُ شَيْءٌ مِنَ الْخَيْرِ عِنْدَهُ إِلَّا بِطَاعَتِهِ وَ اجْتِنَابِ مَحَارِمِهِ الَّتِي حَرَّمَ اللَّهُ فِي ظَاهِرِ الْقُرْآنِ وَ بَاطِنِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ فِي كِتَابِهِ وَ قَوْلُهُ الْحَقُّ وَ ذَرُوا ظَاهِرَ الْإِثْمِ وَ بَاطِنَهُ

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

وَ اعْلَمُوا أَنَّ مَا أَمَرَ اللَّهُ بِهِ أَنْ تَجْتَنِبُوهُ فَقَدْ حَرَّمَهُ وَ اتَّبِعُوا آثَارَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ سُنَّتَهُ فَخُذُوا بِهَا وَ لَا تَتَّبِعُوا أَهْوَاءَكُمْ وَ آرَاءَكُمْ فَتَضِلُّوا فَإِنَّ أَضَلَّ النَّاسِ عِنْدَ اللَّهِ مَنِ اتَّبَعَ هَوَاهُ وَ رَأْيَهُ بِغَيْرِ هُدًى مِنَ اللَّهِ

And know that whatever Allah[azwj] has Ordered you to avoid, so He[azwj] has Prohibited it, and follow the footsteps of the Messenger[saww] of Allah[azwj], and his[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[azwj] is the one who follows his own desires and his opinion without (following the) Guidance from Allah[azwj].

وَ أَحْسِنُوا إِلَى أَنْفُسِكُمْ مَا اسْتَطَعْتُمْ فَ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِنْ أَسَأْتُمْ فَلَها وَ جَامِلُوا النَّاسَ وَ لَا تَحْمِلُوهُمْ عَلَى رِقَابِكُمْ تَجْمَعُوا مَعَ ذَلِكَ طَاعَةَ رَبِّكُمْ وَ إِيَّاكُمْ وَ سَبَّ أَعْدَاءِ اللَّهِ حَيْثُ يَسْمَعُونَكُمْ فَيَسُبُّوا اللَّهَ عَدْواً بِغَيْرِ عِلْمٍ وَ قَدْ يَنْبَغِي لَكُمْ أَنْ تَعْلَمُوا حَدَّ سَبِّهِمْ لِلَّهِ كَيْفَ هُوَ إِنَّهُ مَنْ سَبَّ أَوْلِيَاءَ اللَّهِ فَقَدِ انْتَهَكَ سَبَّ اللَّهِ وَ مَنْ أَظْلَمُ عِنْدَ اللَّهِ مِمَّنِ اسْتَسَبَّ لِلَّهِ وَ لِأَوْلِيَاءِ اللَّهِ فَمَهْلًا مَهْلًا فَاتَّبِعُوا أَمْرَ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

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 Lord[azwj]. And beware of insulting the enemies of Allah[azwj] when they are listening to you, for the enemies will insult Allah[azwj] without awareness, and it is better that you should know the penalty of insulting Allah[azwj] and what it is.

He who has insulted the friends of Allah[azwj] is like he has insulted Allah[azwj]. And the one who is the most unjust with Allah[azwj] is the one who insults Allah[azwj] and the friends of Allah[azwj], so don't do it, don't do it. Follow the Commands of Allah[azwj]. There is no Might, and no Power except by Allah[azwj]'.

وَ قَالَ أَيَّتُهَا الْعِصَابَةُ الْحَافِظُ اللَّهُ لَهُمْ أَمْرَهُمْ عَلَيْكُمْ بِآثَارِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ سُنَّتِهِ وَ آثَارِ الْأَئِمَّةِ الْهُدَاةِ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ بَعْدِهِ وَ سُنَّتِهِمْ فَإِنَّهُ مَنْ أَخَذَ بِذَلِكَ فَقَدِ اهْتَدَى وَ مَنْ تَرَكَ ذَلِكَ وَ رَغِبَ عَنْهُ ضَلَّ لِأَنَّهُمْ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَ وَلَايَتِهِمْ

And he[asws] said: 'O you group for whom Allah[azwj] has Protected for them their affairs! It is for you to follow the footsteps of the Messenger[saww] of Allah[azwj] and his[saww] Sunnah, and the footsteps of the Imams[asws] of Guidance from the People[asws] of the Household of the Messenger[saww] of Allah[azwj] from after him[saww] and their[asws] Sunnah. So the one who takes to that has been guided, and the one who avoided that and abandoned it, went astray, because they[asws] are the ones[asws] for whom Allah[azwj] Commanded (the people) to be obedient to, and for their[asws] Wilayah.

وَ قَدْ قَالَ أَبُونَا رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُدَاوَمَةُ عَلَى الْعَمَلِ فِي اتِّبَاعِ الْآثَارِ وَ السُّنَنِ وَ إِنْ قَلَّ أَرْضَى لِلَّهِ وَ أَنْفَعُ عِنْدَهُ فِي الْعَاقِبَةِ مِنَ الِاجْتِهَادِ فِي الْبِدَعِ وَ اتِّبَاعِ الْأَهْوَاءِ أَلَا إِنَّ اتِّبَاعَ الْأَهْوَاءِ وَ اتِّبَاعَ الْبِدَعِ بِغَيْرِ هُدًى مِنَ اللَّهِ ضَلَالٌ وَ كُلُّ ضَلَالَةٍ بِدْعَةٌ وَ كُلُّ بِدْعَةٍ فِي النَّارِ وَ لَنْ يُنَالَ شَيْءٌ مِنَ الْخَيْرِ عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ وَ الصَّبْرِ وَ الرِّضَا لِأَنَّ الصَّبْرَ وَ الرِّضَا مِنْ طَاعَةِ اللَّهِ

And our[asws] father[asws] the Messenger[saww] of Allah[azwj] 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[azwj] and beneficial with Him[azwj] 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[azwj] 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[azwj] except by being obedient to Him[azwj], and the patience and being agreeable, because the patience and being agreeable is from the obedience to Allah[azwj].

وَ اعْلَمُوا أَنَّهُ لَنْ يُؤْمِنَ عَبْدٌ مِنْ عَبِيدِهِ حَتَّى يَرْضَى عَنِ اللَّهِ فِيمَا صَنَعَ اللَّهُ إِلَيْهِ وَ صَنَعَ بِهِ عَلَى مَا أَحَبَّ وَ كَرِهَ وَ لَنْ يَصْنَعَ اللَّهُ بِمَنْ صَبَرَ وَ رَضِيَ عَنِ اللَّهِ إِلَّا مَا هُوَ أَهْلُهُ وَ هُوَ خَيْرٌ لَهُ مِمَّا أَحَبَّ وَ كَرِهَ

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

وَ عَلَيْكُمْ بِالْمُحَافَظَةِ عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ قُومُوا لِلَّهِ قَانِتِينَ كَمَا أَمَرَ اللَّهُ بِهِ الْمُؤْمِنِينَ فِي كِتَابِهِ مِنْ قَبْلِكُمْ

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[azwj] has Commanded the Believers in His[azwj] Book which is in front of you.

وَ إِيَّاكُمْ وَ عَلَيْكُمْ بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ فَإِنَّهُ مَنْ حَقَّرَهُمْ وَ تَكَبَّرَ عَلَيْهِمْ فَقَدْ زَلَّ عَنْ دِينِ اللَّهِ وَ اللَّهُ لَهُ حَاقِرٌ مَاقِتٌ وَ قَدْ قَالَ أَبُونَا رَسُولُ اللَّهِ (صلى الله عليه وآله) أَمَرَنِي رَبِّي بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ مِنْهُمْ وَ اعْلَمُوا أَنَّ مَنْ حَقَّرَ أَحَداً مِنَ الْمُسْلِمِينَ أَلْقَى اللَّهُ عَلَيْهِ الْمَقْتَ مِنْهُ وَ الْمَحْقَرَةَ حَتَّى يَمْقُتَهُ النَّاسُ وَ اللَّهُ لَهُ أَشَدُّ مَقْتاً

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 Allah[azwj], and Allah[azwj] has for him (a situation of) lowliness and hate. And the Messenger[saww] of Allah[azwj] has said: 'My[saww] Lord[azwj] has Commanded me[saww] to love the poor among the Muslims'. And know, that the one who belittles anyone from the Muslims will meet Allah[azwj] having Hatred towards him and lowliness from Him[azwj] to the extent that the people will hate him and Allah[azwj] will have intense Hatred towards him.

فَاتَّقُوا اللَّهَ فِي إِخْوَانِكُمُ الْمُسْلِمِينَ الْمَسَاكِينِ فَإِنَّ لَهُمْ عَلَيْكُمْ حَقّاً أَنْ تُحِبُّوهُمْ فَإِنَّ اللَّهَ أَمَرَ رَسُولَهُ (صلى الله عليه وآله) بِحُبِّهِمْ فَمَنْ لَمْ يُحِبَّ مَنْ أَمَرَ اللَّهُ بِحُبِّهِ فَقَدْ عَصَى اللَّهَ وَ رَسُولَهُ وَ مَنْ عَصَى اللَّهَ وَ رَسُولَهُ وَ مَاتَ عَلَى ذَلِكَ مَاتَ وَ هُوَ مِنَ الْغَاوِينَ

Fear Allah[azwj] with regards to your brothers who are poor Muslims, for they have a right over you that you should love them. Allah[azwj] Commanded His[azwj] Messenger[saww] to love them, so the one who does not love the one whom Allah[azwj] has Commanded to love, so he has disobeyed Allah[azwj] and His[azwj] Messenger[saww], and the one who disobeys Allah[azwj] and His[azwj] Messenger[saww] and dies upon that, would have died whilst being from the misguided ones.

وَ إِيَّاكُمْ وَ الْعَظَمَةَ وَ الْكِبْرَ فَإِنَّ الْكِبْرَ رِدَاءُ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ نَازَعَ اللَّهَ رِدَاءَهُ خَصَمَهُ اللَّهُ وَ أَذَلَّهُ يَوْمَ الْقِيَامَةِ

And beware of (considering for yourself) greatness and arrogance, for the Arrogance is the Robe of Allah[azwj] Mighty and Majestic, so the one who disputed with Allah[azwj] for His[azwj] Robe, Allah[azwj] will Reduce him and Disgrace him on the Day of Judgement.

وَ إِيَّاكُمْ أَنْ يَبْغِيَ بَعْضُكُمْ عَلَى بَعْضٍ فَإِنَّهَا لَيْسَتْ مِنْ خِصَالِ الصَّالِحِينَ فَإِنَّهُ مَنْ بَغَى صَيَّرَ اللَّهُ بَغْيَهُ عَلَى نَفْسِهِ وَ صَارَتْ نُصْرَةُ اللَّهِ لِمَنْ بُغِيَ عَلَيْهِ وَ مَنْ نَصَرَهُ اللَّهُ غَلَبَ وَ أَصَابَ الظَّفَرَ مِنَ اللَّهِ

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, Allah[azwj] will Turn his injustice against his own self, and Make His[azwj] Help to be for the one who he was unjust to, and the one whom Allah[azwj] Helps will overcome and be of the group of winners from Allah[azwj].

وَ إِيَّاكُمْ أَنْ يَحْسُدَ بَعْضُكُمْ بَعْضاً فَإِنَّ الْكُفْرَ أَصْلُهُ الْحَسَدُ

And beware of the envying of some of you against the others, for the disbelief is the origin of the envy.

وَ إِيَّاكُمْ أَنْ تُعِينُوا عَلَى مُسْلِمٍ مَظْلُومٍ فَيَدْعُوَ اللَّهَ عَلَيْكُمْ وَ يُسْتَجَابَ لَهُ فِيكُمْ فَإِنَّ أَبَانَا رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَقُولُ إِنَّ دَعْوَةَ الْمُسْلِمِ الْمَظْلُومِ مُسْتَجَابَةٌ وَ لْيُعِنْ بَعْضُكُمْ بَعْضاً فَإِنَّ أَبَانَا رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَقُولُ إِنَّ مَعُونَةَ الْمُسْلِمِ خَيْرٌ وَ أَعْظَمُ أَجْراً مِنْ صِيَامِ شَهْرٍ وَ اعْتِكَافِهِ فِي الْمَسْجِدِ الْحَرَامِ

And beware of helping against an oppressed Muslim, for he would supplicate to Allah[azwj] against you and He[azwj] would Answer him regarding you. Our[asws] forefather[saww] the Messenger[saww] of Allah[azwj] used to say that: 'The supplication of an oppressed Muslims gets Answered'. And help each other, for our[asws] forefather[saww], the Messenger[saww] of Allah[azwj] 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).

وَ إِيَّاكُمْ وَ إِعْسَارَ أَحَدٍ مِنْ إِخْوَانِكُمُ الْمُسْلِمِينَ أَنْ تُعْسِرُوهُ بِالشَّيْءِ يَكُونُ لَكُمْ قِبَلَهُ وَ هُوَ مُعْسِرٌ فَإِنَّ أَبَانَا رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَقُولُ لَيْسَ لِمُسْلِمٍ أَنْ يُعْسِرَ مُسْلِماً وَ مَنْ أَنْظَرَ مُعْسِراً أَظَلَّهُ اللَّهُ بِظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

And beware of creating difficulties for anyone from your Muslim brothers if he owes you anything from before and he is insolvent, for our[asws] 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 no shade except for His[azwj] Shade'.

وَ إِيَّاكُمْ أَيَّتُهَا الْعِصَابَةُ الْمَرْحُومَةُ الْمُفَضَّلَةُ عَلَى مَنْ سِوَاهَا وَ حَبْسَ حُقُوقِ اللَّهِ قِبَلَكُمْ يَوْماً بَعْدَ يَوْمٍ وَ سَاعَةً بَعْدَ سَاعَةٍ فَإِنَّهُ مَنْ عَجَّلَ حُقُوقَ اللَّهِ قِبَلَهُ كَانَ اللَّهُ أَقْدَرَ عَلَى التَّعْجِيلِ لَهُ إِلَى مُضَاعَفَةِ الْخَيْرِ فِي الْعَاجِلِ وَ الْآجِلِ وَ إِنَّهُ مَنْ أَخَّرَ حُقُوقَ اللَّهِ قِبَلَهُ كَانَ اللَّهُ أَقْدَرَ عَلَى تَأْخِيرِ رِزْقِهِ وَ مَنْ حَبَسَ اللَّهُ رِزْقَهُ لَمْ يَقْدِرْ أَنْ يَرْزُقَ نَفْسَهُ فَأَدُّوا إِلَى اللَّهِ حَقَّ مَا رَزَقَكُمْ يُطَيِّبِ اللَّهُ لَكُمْ بَقِيَّتَهُ وَ يُنْجِزْ لَكُمْ مَا وَعَدَكُمْ مِنْ مُضَاعَفَتِهِ لَكُمُ الْأَضْعَافَ الْكَثِيرَةَ الَّتِي لَا يَعْلَمُ عَدَدَهَا وَ لَا كُنْهَ فَضْلِهَا إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ

And beware, O group under the Mercy and preferred ones over the others, of withholding the Rights of Allah[azwj] before 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'.

وَ قَالَ اتَّقُوا اللَّهَ أَيَّتُهَا الْعِصَابَةُ وَ إِنِ اسْتَطَعْتُمْ أَنْ لَا يَكُونَ مِنْكُمْ مُحْرِجُ الْإِمَامِ فَإِنَّ مُحْرِجَ الْإِمَامِ هُوَ الَّذِي يَسْعَى بِأَهْلِ الصَّلَاحِ مِنْ أَتْبَاعِ الْإِمَامِ الْمُسَلَّمِينَ لِفَضْلِهِ الصَّابِرِينَ عَلَى أَدَاءِ حَقِّهِ الْعَارِفِينَ لِحُرْمَتِهِ

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

وَ اعْلَمُوا أَنَّهُ مَنْ نَزَلَ بِذَلِكَ الْمَنْزِلِ عِنْدَ الْإِمَامِ فَهُوَ مُحْرِجُ الْإِمَامِ فَإِذَا فَعَلَ ذَلِكَ عِنْدَ الْإِمَامِ أَحْرَجَ الْإِمَامَ إِلَى أَنْ يَلْعَنَ أَهْلَ الصَّلَاحِ مِنْ أَتْبَاعِهِ الْمُسَلَّمِينَ لِفَضْلِهِ الصَّابِرِينَ عَلَى أَدَاءِ حَقِّهِ الْعَارِفِينَ بِحُرْمَتِهِ فَإِذَا لَعَنَهُمْ لِإِحْرَاجِ أَعْدَاءِ اللَّهِ الْإِمَامَ صَارَتْ لَعْنَتُهُ رَحْمَةً مِنَ اللَّهِ عَلَيْهِمْ وَ صَارَتِ اللَّعْنَةُ مِنَ اللَّهِ وَ مِنَ الْمَلَائِكَةِ وَ رُسُلِهِ عَلَى أُولَئِكَ وَ اعْلَمُوا أَيَّتُهَا الْعِصَابَةُ أَنَّ السُّنَّةَ مِنَ اللَّهِ قَدْ جَرَتْ فِي الصَّالِحِينَ قَبْلُ

And know, that the one who descends to that level with (respect) the Imam[asws], so he has embarrassed the Imam[asws] (by associating himself with him[asws]) He would do that by cursing the righteous people the ones who (strictly) follow him[asws] from the Muslims for their virtues, the patient ones upon the paying of his[asws] rights, the ones who have recognised his[asws] sanctity, so his curse against (the pious ones) is for the enemies of Allah[azwj], as the Imam[asws] converts that curse into Mercy from Allah[azwj]

upon them (the pious ones), and turns the Curse from Allah[azwj] and from the Angels, and from His[azwj] Messenger[saww] upon them (the deniers). And know, O group, that the Sunnah from Allah[azwj] has flowed within the righteous ones before'.

وَ قَالَ مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ وَ هُوَ مُؤْمِنٌ حَقّاً حَقّاً فَلْيَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا وَ لْيَبْرَأْ إِلَى اللَّهِ مِنْ عَدُوِّهِمْ وَ يُسَلِّمْ لِمَا انْتَهَى إِلَيْهِ مِنْ فَضْلِهِمْ لِأَنَّ فَضْلَهُمْ لَا يَبْلُغُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ أَ لَمْ تَسْمَعُوا مَا ذَكَرَ اللَّهُ مِنْ فَضْلِ أَتْبَاعِ الْأَئِمَّةِ الْهُدَاةِ وَ هُمُ الْمُؤْمِنُونَ قَالَ فَأُولئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً

And he[asws] said: 'The one who wishes to meet Allah[azwj] as a Believer, 'Haqqan' Haqqan' (surely and truly), so he should befriend Allah[azwj], and His[azwj] Messenger, and those who believed[asws], and should distance himself from their[asws] enemies, and accept whatever that has ended up with him from their[asws] virtues, because their[asws] virtues cannot be comprehended by the 'مَلَكٌ مُقَرَّبٌ' Angels of Proximity, or 'نَبِيٌّ مُرْسَلٌ'[3] the Messenger Prophets[as], but some among them. Have you not heard what Allah[azwj] has Mentioned from the virtues of following the Imams[asws] of Guidance, and they are the Believers? He[azwj] 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!"***

فَهَذَا وَجْهٌ مِنْ وُجُوهِ فَضْلِ أَتْبَاعِ الْأَئِمَّةِ فَكَيْفَ بِهِمْ وَ فَضْلِهِمْ وَ مَنْ سَرَّهُ أَنْ يُتِمَّ اللَّهُ لَهُ إِيمَانَهُ حَتَّى يَكُونَ مُؤْمِناً حَقّاً حَقّاً فَلْيَفِ لِلَّهِ بِشُرُوطِهِ الَّتِي اشْتَرَطَهَا عَلَى الْمُؤْمِنِينَ فَإِنَّهُ قَدِ اشْتَرَطَ مَعَ وَلَايَتِهِ وَ وَلَايَةِ رَسُولِهِ وَ وَلَايَةِ أَئِمَّةِ الْمُؤْمِنِينَ إِقَامَ الصَّلَاةِ وَ إِيتَاءَ الزَّكَاةِ وَ إِقْرَاضَ اللَّهِ قَرْضاً حَسَناً وَ اجْتِنَابَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ

This is just one perspective from the perspectives of the virtues of following the Imams[asws], so how can others (comprehend) them[asws] and their[asws] virtues? And the one who wishes that Allah[azwj] should Complete for him his faith and he becomes a devout and true Believer, he should fulfill to Allah[azwj] His[azwj] Conditions which He[azwj] has Placed upon the Believers. He[azwj] has Placed the conditions of His[azwj] Wilayah along with the Wilayah of His[azwj] Messenger[saww], and the Wilayah of the Imams[asws] of the Believers. He should establish the Prayer, and give the Zakaat, and give to Allah[azwj] goodly loans (Karza e Hasana), and avoid the immoralities, both openly as well as discreetly.

فَلَمْ يَبْقَ شَيْءٌ مِمَّا فُسِّرَ مِمَّا حَرَّمَ اللَّهُ إِلَّا وَ قَدْ دَخَلَ فِي جُمْلَةِ قَوْلِهِ فَمَنْ دَانَ اللَّهَ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ مُخْلِصاً لِلَّهِ وَ لَمْ يُرَخِّصْ لِنَفْسِهِ فِي تَرْكِ شَيْءٍ مِنْ هَذَا فَهُوَ عِنْدَ اللَّهِ فِي حِزْبِهِ الْغَالِبِينَ وَ هُوَ مِنَ الْمُؤْمِنِينَ حَقّاً

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

وَ إِيَّاكُمْ وَ الْإِصْرَارَ عَلَى شَيْءٍ مِمَّا حَرَّمَ اللَّهُ فِي ظَهْرِ الْقُرْآنِ وَ بَطْنِهِ وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ لَمْ يُصِرُّوا عَلَى ما فَعَلُوا وَ هُمْ يَعْلَمُونَ إِلَى هَاهُنَا رِوَايَةُ الْقَاسِمِ بْنِ رَبِيعٍ يَعْنِي الْمُؤْمِنِينَ قَبْلَكُمْ إِذَا نَسُوا شَيْئاً مِمَّا اشْتَرَطَ اللَّهُ فِي كِتَابِهِ عَرَفُوا أَنَّهُمْ قَدْ عَصَوُا اللَّهَ فِي تَرْكِهِمْ ذَلِكَ الشَّيْءَ فَاسْتَغْفَرُوا وَ لَمْ يَعُودُوا إِلَى تَرْكِهِ فَذَلِكَ مَعْنَى قَوْلِ اللَّهِ وَ لَمْ يُصِرُّوا عَلَى ما فَعَلُوا وَ هُمْ يَعْلَمُونَ

[3] The Higher status Prophet[as] who were Awarded with the Divine Books

And beware of insisting upon something from what Allah[azwj] has Prohibited in the Apparent of the Quran and its Hidden. And Allah[azwj] 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 Allah[azwj] had Placed upon them in His[azwj] Book, would come to the realisation that they had disobeyed Allah[azwj] 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 Allah[azwj]: ***"[3:135] and (who) do not knowingly persist in what they have done".***

وَ اعْلَمُوا أَنَّهُ إِنَّمَا أَمَرَ وَ نَهَى لِيُطَاعَ فِيمَا أَمَرَ بِهِ وَ لِيُنْتَهَى عَمَّا نَهَى عَنْهُ فَمَنِ اتَّبَعَ أَمْرَهُ فَقَدْ أَطَاعَهُ وَ قَدْ أَدْرَكَ كُلَّ شَيْءٍ مِنَ الْخَيْرِ عِنْدَهُ وَ مَنْ لَمْ يَنْتَهِ عَمَّا نَهَى اللَّهُ عَنْهُ فَقَدْ عَصَاهُ فَإِنْ مَاتَ عَلَى مَعْصِيَتِهِ أَكَبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

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

وَ اعْلَمُوا أَنَّهُ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ مِنْ خَلْقِهِ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ مِنْ خَلْقِهِ كُلِّهِمْ إِلَّا طَاعَتُهُمْ لَهُ فَاجْتَهِدُوا فِي طَاعَةِ اللَّهِ إِنْ سَرَّكُمْ أَنْ تَكُونُوا مُؤْمِنِينَ حَقّاً حَقّاً وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And know, that there is nothing else between Allah[azwj] and anyone from His[azwj] creatures, Angels of Proximity, or Messenger Prophets[as], or all others apart from that, except for their obedience to Him[azwj]. So strive in being obedient to Allah[azwj], if you wish to become true Believers, truly, and there is not Strength except by Allah[azwj'].

وَ قَالَ وَ عَلَيْكُمْ بِطَاعَةِ رَبِّكُمْ مَا اسْتَطَعْتُمْ فَإِنَّ اللَّهَ رَبُّكُمْ وَ اعْلَمُوا أَنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ وَ التَّسْلِيمَ هُوَ الْإِسْلَامُ فَمَنْ سَلَّمَ فَقَدْ أَسْلَمَ وَ مَنْ لَمْ يُسَلِّمْ فَلَا إِسْلَامَ لَهُ وَ مَنْ سَرَّهُ أَنْ يُبْلِغَ إِلَى نَفْسِهِ فِي الْإِحْسَانِ فَلْيُطِعِ اللَّهَ فَإِنَّهُ مَنْ أَطَاعَ اللَّهَ فَقَدْ أَبْلَغَ إِلَى نَفْسِهِ فِي الْإِحْسَانِ

And he[asws] said: 'And it is for you to obey your Lord[azwj] in accordance with your abilities, for Allah[azwj] is your Lord[azwj]. 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 Allah[azwj], for the one who has obeyed Allah[azwj] has indeed done himself a favour.

وَ إِيَّاكُمْ وَ مَعَاصِيَ اللَّهِ أَنْ تَرْكَبُوهَا فَإِنَّهُ مَنِ انْتَهَكَ مَعَاصِيَ اللَّهِ فَرَكِبَهَا فَقَدْ أَبْلَغَ فِي الْإِسَاءَةِ إِلَى نَفْسِهِ وَ لَيْسَ بَيْنَ الْإِحْسَانِ وَ الْإِسَاءَةِ مَنْزِلَةٌ فَلِأَهْلِ الْإِحْسَانِ عِنْدَ رَبِّهِمُ الْجَنَّةُ وَ لِأَهْلِ الْإِسَاءَةِ عِنْدَ رَبِّهِمُ النَّارُ فَاعْمَلُوا بِطَاعَةِ اللَّهِ وَ اجْتَنِبُوا مَعَاصِيَهُ وَ اعْلَمُوا أَنَّهُ لَيْسَ يُغْنِي عَنْكُمْ مِنَ اللَّهِ أَحَدٌ مِنْ خَلْقِهِ شَيْئاً لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ فَمَنْ سَرَّهُ أَنْ تَنْفَعَهُ شَفَاعَةُ الشَّافِعِينَ عِنْدَ اللَّهِ فَلْيَطْلُبْ إِلَى اللَّهِ أَنْ يَرْضَى عَنْهُ

And beware of being disobedient to Allah[azwj] if you were to do it. The one who violated by being disobedient to Allah[azwj], 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 Lord[azwj], is Paradise, and for the ones who have violated in the Sight of

their Lord[azwj], is the Fire. So, know that you have to be obedient to Allah[azwj] and avoid being disobedient to Him[azwj]. And know, that there is none who is needless of Allah[azwj] from His[azwj] creatures, neither the Angels of Proximity, nor the Messenger Prophets[as], nor anyone other than that. So the one who wishes that he should benefit from the intercession of the intercessors in the Presence of Allah[azwj], so he should seek to Please Allah[azwj].

وَ اعْلَمُوا أَنَّ أَحَداً مِنْ خَلْقِ اللَّهِ لَمْ يُصِبْ رِضَا اللَّهِ إِلَّا بِطَاعَتِهِ وَ طَاعَةِ رَسُولِهِ وَ طَاعَةِ وُلَاةِ أَمْرِهِ مِنْ آلِ مُحَمَّدٍ (صلى الله عليه وآله) وَ مَعْصِيَتُهُمْ مِنْ مَعْصِيَةِ اللَّهِ وَ لَمْ يُنْكِرْ لَهُمْ فَضْلًا عَظُمَ أَوْ صَغُرَ وَ اعْلَمُوا أَنَّ الْمُنْكِرِينَ هُمُ الْمُكَذِّبُونَ وَ أَنَّ الْمُكَذِّبِينَ هُمُ الْمُنَافِقُونَ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِلْمُنَافِقِينَ وَ قَوْلُهُ الْحَقُّ إِنَّ الْمُنافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَ لَنْ تَجِدَ لَهُمْ نَصِيراً

And know that no one from the creatures of Allah[azwj] can achieve the Pleasure of Allah[azwj] except by being obedient to Him[azwj], and being obedient to His[azwj] Messenger[saww], and being obedient to the Masters of the Command[asws] (Wali Al-Amr[asws]) from the Progeny[asws] of Muhammad[saww], and that the disobedience to them[asws] is disobedient to Allah[azwj]. And do not deny their[asws] virtues, be they great or small. And know, that the deniers are the liars, they are the hypocrites, and that Allah[azwj] Mighty and Majestic Said for the hypocrites, and His[azwj] 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"***.

وَ لَا يَفْرَقَنَّ أَحَدٌ مِنْكُمْ أَلْزَمَ اللَّهُ قَلْبَهُ طَاعَتَهُ وَ خَشْيَتَهُ مِنْ أَحَدٍ مِنَ النَّاسِ مِمَّنْ أَخْرَجَهُ اللَّهُ مِنْ صِفَةِ الْحَقِّ وَ لَمْ يَجْعَلْهُ مِنْ أَهْلِهَا فَإِنَّ مَنْ لَمْ يَجْعَلِ اللَّهُ مِنْ أَهْلِ صِفَةِ الْحَقِّ فَأُولَئِكَ هُمْ شَيَاطِينُ الْإِنْسِ وَ الْجِنِّ وَ إِنَّ لِشَيَاطِينِ الْإِنْسِ حِيلَةً وَ مَكْراً وَ خَدَائِعَ وَ وَسْوَسَةً بَعْضِهِمْ إِلَى بَعْضٍ يُرِيدُونَ إِنِ اسْتَطَاعُوا أَنْ يَرُدُّوا أَهْلَ الْحَقِّ عَمَّا أَكْرَمَهُمُ اللَّهُ بِهِ مِنَ النَّظَرِ فِي دِينِ اللَّهِ الَّذِي لَمْ يَجْعَلِ اللَّهُ شَيَاطِينَ الْإِنْسِ مِنْ أَهْلِهِ إِرَادَةَ أَنْ يَسْتَوِيَ أَعْدَاءُ اللَّهِ وَ أَهْلُ الْحَقِّ فِي الشَّكِّ وَ الْإِنْكَارِ وَ التَّكْذِيبِ فَيَكُونُونَ سَوَاءً كَمَا وَصَفَ اللَّهُ تَعَالَى فِي كِتَابِهِ مِنْ قَوْلِهِ وَدُّوا لَوْ تَكْفُرُونَ كَما كَفَرُوا فَتَكُونُونَ سَواءً ثُمَّ نَهَى اللَّهُ أَهْلَ النَّصْرِ بِالْحَقِّ أَنْ يَتَّخِذُوا مِنْ أَعْدَاءِ اللَّهِ وَلِيّاً وَ لَا نَصِيراً

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

فَلَا يُهَوِّلَنَّكُمْ وَ لَا يَرُدَّنَّكُمْ عَنِ النَّصْرِ بِالْحَقِّ الَّذِي خَصَّكُمُ اللَّهُ بِهِ مِنْ حِيلَةِ شَيَاطِينِ الْإِنْسِ وَ مَكْرِهِمْ مِنْ أُمُورِكُمْ تَدْفَعُونَ أَنْتُمُ السَّيِّئَةَ بِالَّتِي هِيَ أَحْسَنُ فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ رَبِّكُمْ بِطَاعَتِهِ وَ هُمْ لَا خَيْرَ عِنْدَهُمْ لَا يَحِلُّ لَكُمْ أَنْ تُظْهِرُوهُمْ عَلَى أُصُولِ دِينِ اللَّهِ فَإِنَّهُمْ إِنْ سَمِعُوا مِنْكُمْ فِيهِ شَيْئاً عَادَوْكُمْ عَلَيْهِ وَ رَفَعُوهُ عَلَيْكُمْ وَ جَهَدُوا عَلَى هَلَاكِكُمْ وَ اسْتَقْبَلُوكُمْ بِمَا تَكْرَهُونَ

So do not let them scare you, and do not let them repulse you all from the consideration by the truth which Allah[azwj] has Specialised you with from the tricks of the Satans[la] 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 Lord[azwj] by being obedient to Him[azwj]. 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 Allah[azwj] (Usool Al-Deen[4]) for they are such that they would hear something from you, be inimical against you, and raise (the issue) against you, and strive for destroying you, and place in front of you that which you dislike.

وَ لَمْ يَكُنْ لَكُمُ النَّصَفَةُ مِنْهُمْ فِي دُوَلِ الْفُجَّارِ فَاعْرِفُوا مَنْزِلَتَكُمْ فِيمَا بَيْنَكُمْ وَ بَيْنَ أَهْلِ الْبَاطِلِ فَإِنَّهُ لَا يَنْبَغِي لِأَهْلِ الْحَقِّ أَنْ يُنْزِلُوا أَنْفُسَهُمْ مَنْزِلَةَ أَهْلِ الْبَاطِلِ لِأَنَّ اللَّهَ لَمْ يَجْعَلْ أَهْلَ الْحَقِّ عِنْدَهُ بِمَنْزِلَةِ أَهْلِ الْبَاطِلِ أَ لَمْ يَعْرِفُوا وَجْهَ قَوْلِ اللَّهِ فِي كِتَابِهِ إِذْ يَقُولُ أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ أَكْرِمُوا أَنْفُسَكُمْ عَنْ أَهْلِ الْبَاطِلِ وَ لَا تَجْعَلُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَهُ الْمَثَلُ الْأَعْلَى وَ إِمَامَكُمْ وَ دِينَكُمُ الَّذِي تَدِينُونَ بِهِ عُرْضَةً لِأَهْلِ الْبَاطِلِ فَتُغْضِبُوا اللَّهَ عَلَيْكُمْ فَتَهْلِكُوا فَمَهْلًا مَهْلًا

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 Allah[azwj] did not Make for the people of the falsehood who does not understand His[azwj] Perspective, the status which is with Him[azwj] for the people of the truth.

The Statement of Allah[azwj] in His[azwj] Book where He[azwj] 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?"*** He[azwj] has Honoured yourselves rather than the people of the falsehood. And do not make Allah[azwj] Blessed and High, and for Him[azwj] is the Highest Example, and your Imams[asws], and the Religion which you have made it to be for yourselves, to be exposed (vulnerable) to the people of the falsehood. Allah[azwj] would be Angered against you, so you will perish. So, do not do it, do not do it (strictly observe Taqeeya).

يَا أَهْلَ الصَّلَاحِ لَا تَتْرُكُوا أَمْرَ اللَّهِ وَ أَمْرَ مَنْ أَمَرَكُمْ بِطَاعَتِهِ فَيُغَيِّرَ اللَّهُ مَا بِكُمْ مِنْ نِعْمَةٍ أَحِبُّوا فِي اللَّهِ مَنْ وَصَفَ صِفَتَكُمْ وَ أَبْغِضُوا فِي اللَّهِ مَنْ خَالَفَكُمْ وَ ابْذُلُوا مَوَدَّتَكُمْ وَ نَصِيحَتَكُمْ [لِمَنْ وَصَفَ صِفَتَكُمْ] وَ لَا تَبْتَذِلُوهَا لِمَنْ رَغِبَ عَنْ صِفَتِكُمْ وَ عَادَاكُمْ عَلَيْهَا وَ بَغَى لَكُمُ الْغَوَائِلَ هَذَا أَدَبُنَا أَدَبُ اللَّهِ فَخُذُوا بِهِ وَ تَفَهَّمُوهُ وَ اعْقِلُوهُ وَ لَا تَنْبِذُوهُ وَرَاءَ ظُهُورِكُمْ مَا وَافَقَ هُدَاكُمْ أَخَذْتُمْ بِهِ وَ مَا وَافَقَ هَوَاكُمْ طَرَحْتُمُوهُ وَ لَمْ تَأْخُذُوا بِهِ

O righteous people! Do not abandon the Commands of Allah[azwj], and the Command from your affairs for the obedience to Him[azwj], lest Allah[azwj] Alters the Blessings for you. Love for the sake of Allah[azwj] (the ones of similar qualities to yourselves), and hate for the Sake of Allah[azwj] 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 our[asws] education

[4] Salat, Zakat, Soam, Hajj and Wilayat, see for example Al-Kafi Vol. 2 Pg. 18.

which Allah[azwj] Has Educated us[asws] 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.

وَ إِيَّاكُمْ وَ التَّجَبُّرَ عَلَى اللَّهِ وَ اعْلَمُوا أَنَّ عَبْداً لَمْ يُبْتَلَ بِالتَّجَبُّرِ عَلَى اللَّهِ إِلَّا تَجَبَّرَ عَلَى دِينِ اللَّهِ فَاسْتَقِيمُوا لِلَّهِ وَ لَا تَرْتَدُّوا عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ أَجَارَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ التَّجَبُّرِ عَلَى اللَّهِ وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِاللَّهِ

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

وَ قَالَ (عليه السلام) إِنَّ الْعَبْدَ إِذَا كَانَ خَلَقَهُ اللَّهُ فِي الْأَصْلِ أَصْلِ الْخَلْقِ مُؤْمِناً لَمْ يَمُتْ حَتَّى يُكَرِّهَ اللَّهُ إِلَيْهِ الشَّرَّ وَ يُبَاعِدَهُ عَنْهُ وَ مَنْ كَرَّهَ اللَّهُ إِلَيْهِ الشَّرَّ وَ بَاعَدَهُ عَنْهُ عَافَاهُ اللَّهُ مِنَ الْكِبْرِ أَنْ يَدْخُلَهُ وَ الْجَبْرِيَّةِ فَلَانَتْ عَرِيكَتُهُ وَ حَسُنَ خُلُقُهُ وَ طَلْقَ وَجْهُهُ وَ صَارَ عَلَيْهِ وَقَارُ الْإِسْلَامِ وَ سَكِينَتُهُ وَ تَخَشُّعُهُ وَ وَرِعَ عَنْ مَحَارِمِ اللَّهِ وَ اجْتَنَبَ مَسَاخِطَهُ وَ رَزَقَهُ اللَّهُ مَوَدَّةَ النَّاسِ وَ مُجَامَلَتَهُمْ وَ تَرْكَ مُقَاطَعَةِ النَّاسِ وَ الْخُصُومَاتِ وَ لَمْ يَكُنْ مِنْهَا وَ لَا مِنْ أَهْلِهَا فِي شَيْءٍ

And he[asws] said: 'If Allah[azwj] had Created a servant originally, in the original creation as a Believer, he will never die until Allah[azwj] Makes him to detest the evil and he distances himself from it, and the one whom Allah[azwj] has Made to detest the evil and he distances himself from it, Allah[azwj] 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 Allah[azwj] and avoids His[azwj] Harshness. And Allah[azwj] 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.

وَ إِنَّ الْعَبْدَ إِذَا كَانَ اللَّهُ خَلَقَهُ فِي الْأَصْلِ [أَصْلِ الْخَلْقِ] كَافِراً لَمْ يَمُتْ حَتَّى يُحَبِّبَ إِلَيْهِ الشَّرَّ وَ يُقَرِّبَهُ مِنْهُ فَإِذَا حَبَّبَ إِلَيْهِ الشَّرَّ وَ قَرَّبَهُ مِنْهُ ابْتُلِيَ بِالْكِبْرِ وَ الْجَبْرِيَّةِ فَقَسَا قَلْبُهُ وَ سَاءَ خُلُقُهُ وَ غَلُظَ وَجْهُهُ وَ ظَهَرَ فُحْشُهُ وَ قَلَّ حَيَاؤُهُ وَ كَشَفَ اللَّهُ سِتْرَهُ وَ رَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا وَ رَكِبَ مَعَاصِيَ اللَّهِ وَ أَبْغَضَ طَاعَتَهُ وَ أَهْلَهَا فَبُعْدٌ مَا بَيْنَ حَالِ الْمُؤْمِنِ وَ حَالِ الْكَافِرِ سَلُوا اللَّهَ الْعَافِيَةَ وَ اطْلُبُوهَا إِلَيْهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

However, if Allah[azwj] 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 Allah[azwj] Uncovers his veil, and he rides upon the Prohibitions. So he never ceases from these tendencies and rides upon the disobedience to Allah[azwj], and hates to obey Him[azwj], and the obedient ones. So the condition of the Believers and the condition of the infidel are in contradiction. Ask Allah[azwj] for health, and seek it from Him[azwj], and there is not Might nor Strength except by Allah[azwj].

صَبِّرُوا النَّفْسَ عَلَى الْبَلَاءِ فِي الدُّنْيَا فَإِنَّ تَتَابُعَ الْبَلَاءِ فِيهَا وَ الشِّدَّةَ فِي طَاعَةِ اللَّهِ وَ وَلَايَتِهِ وَ وَلَايَةِ مَنْ أَمَرَ بِوَلَايَتِهِ خَيْرٌ عَاقِبَةً عِنْدَ اللَّهِ فِي الْآخِرَةِ مِنْ مُلْكِ الدُّنْيَا وَ إِنْ طَالَ تَتَابُعُ نَعِيمِهَا وَ زَهْرَتِهَا وَ غَضَارَةُ عَيْشِهَا فِي مَعْصِيَةِ اللَّهِ وَ وَلَايَةِ مَنْ نَهَى اللَّهُ عَنْ وَلَايَتِهِ وَ طَاعَتِهِ فَإِنَّ اللَّهَ أَمَرَ بِوَلَايَةِ الْأَئِمَّةِ الَّذِينَ سَمَّاهُمُ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْناهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا وَ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِوَلَايَتِهِمْ وَ طَاعَتِهِمْ وَ الَّذِينَ نَهَى اللَّهُ عَنْ وَلَايَتِهِمْ وَ طَاعَتِهِمْ وَ هُمْ أَئِمَّةُ الضَّلَالَةِ الَّذِينَ قَضَى اللَّهُ أَنْ يَكُونَ لَهُمْ دُوَلٌ فِي الدُّنْيَا عَلَى أَوْلِيَاءِ اللَّهِ الْأَئِمَّةِ مِنْ آلِ مُحَمَّدٍ يَعْمَلُونَ فِي دُولَتِهِمْ بِمَعْصِيَةِ اللَّهِ وَ مَعْصِيَةِ رَسُولِهِ (صلى الله عليه وآله) لِيَحِقَّ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ وَ لِيَتِمَّ أَنْ تَكُونُوا مَعَ نَبِيِّ اللَّهِ مُحَمَّدٍ (صلى الله عليه وآله) وَ الرُّسُلِ مِنْ قَبْلِهِ

Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allah[azwj], and His[azwj] Wilayah, and the Wilayah of the ones[asws] He[azwj] has Commanded for, it is the better result with Allah[azwj] 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 Allah[azwj], and in the Wilayah of the one[asws] whom Allah[azwj] has Forbidden from being in his Wilayah, and in his obedience.

Allah[azwj] has Commanded for the Wilayah of the Imams[asws] whom Allah[azwj] has Names in His[azwj] Book in His[azwj] Statement: ***"[21:73] And We made them Imams who guided (people) by Our command"*** and they[asws] are the ones[asws] for whom[asws] Allah[azwj] has Commanded the Wilayah for, and to be in their[asws] obedience. And the ones whom Allah[azwj] has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allah[azwj] has Decreed for them the governance in the world over the friends of Allah[azwj] and the Imams[asws] from the Progeny[asws] of Muhammad[saww].

They act in disobedience to Allah[azwj] in their governments, and in disobedience to His[azwj] Messenger[saww] so that the Words of the Punishment become reality against them, and that you can end up being with the Prophet[saww] of Allah[azwj] Muhammad[saww] and the Messengers[as] before him[saww].

فَتَدَبَّرُوا مَا قَصَّ اللَّهُ عَلَيْكُمْ فِي كِتَابِهِ مِمَّا ابْتَلَى بِهِ أَنْبِيَاءَهُ وَ أَتْبَاعَهُمُ الْمُؤْمِنِينَ ثُمَّ سَلُوا اللَّهَ أَنْ يُعْطِيَكُمُ الصَّبْرَ عَلَى الْبَلَاءِ فِي السَّرَّاءِ وَ الضَّرَّاءِ وَ الشِّدَّةِ وَ الرَّخَاءِ مِثْلَ الَّذِي أَعْطَاهُمْ

So ponder over what stories Allah[azwj] has Related to you in His[azwj] Book of the trials which the His[azwj] Prophets[as] were Tested by, and the Believers followed them[sa]. Then ask Allah[azwj] 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.

وَ إِيَّاكُمْ وَ مُمَاظَّةَ أَهْلِ الْبَاطِلِ وَ عَلَيْكُمْ بِهُدَى الصَّالِحِينَ وَ وَقَارِهِمْ وَ سَكِينَتِهِمْ وَ حِلْمِهِمْ وَ تَخَشُّعِهِمْ وَ وَرَعِهِمْ عَنْ مَحَارِمِ اللَّهِ وَ صِدْقِهِمْ وَ وَفَائِهِمْ وَ اجْتِهَادِهِمْ لِلَّهِ فِي الْعَمَلِ بِطَاعَتِهِ فَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا ذَلِكَ لَمْ تُنْزَلُوا عِنْدَ رَبِّكُمْ مَنْزِلَةَ الصَّالِحِينَ قَبْلَكُمْ

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 Allah[azwj], and their truthfulness, and their loyalty, and their struggle for the Sake of Allah[azwj] in the deeds by being obedient to Him[azwj]. 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 Lord[azwj].

وَ اعْلَمُوا أَنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْراً شَرَحَ صَدْرَهُ لِلْإِسْلَامِ فَإِذَا أَعْطَاهُ ذَلِكَ أَنْطَقَ لِسَانَهُ بِالْحَقِّ وَ عَقَدَ قَلْبَهُ عَلَيْهِ فَعَمِلَ بِهِ فَإِذَا جَمَعَ اللَّهُ لَهُ ذَلِكَ تَمَّ لَهُ إِسْلَامُهُ وَ كَانَ عِنْدَ اللَّهِ إِنْ مَاتَ عَلَى ذَلِكَ الْحَالِ مِنَ الْمُسْلِمِينَ حَقّاً

And know that if Allah[azwj] Intends good for a servant, He[azwj] opens his chest for the Islam. So He[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[azwj] Gathers that to him, He[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.

وَ إِذَا لَمْ يُرِدِ اللَّهُ بِعَبْدٍ خَيْراً وَكَلَهُ إِلَى نَفْسِهِ وَ كَانَ صَدْرُهُ ضَيِّقاً حَرَجاً فَإِنْ جَرَى عَلَى لِسَانِهِ حَقٌّ لَمْ يُعْقَدْ قَلْبُهُ عَلَيْهِ وَ إِذَا لَمْ يُعْقَدْ قَلْبُهُ عَلَيْهِ لَمْ يُعْطِهِ اللَّهُ الْعَمَلَ بِهِ فَإِذَا اجْتَمَعَ ذَلِكَ عَلَيْهِ حَتَّى يَمُوتَ وَ هُوَ عَلَى تِلْكَ الْحَالِ كَانَ عِنْدَ اللَّهِ مِنَ الْمُنَافِقِينَ وَ صَارَ مَا جَرَى عَلَى لِسَانِهِ مِنَ الْحَقِّ الَّذِي لَمْ يُعْطِهِ اللَّهُ أَنْ يُعْقَدَ قَلْبُهُ عَلَيْهِ وَ لَمْ يُعْطِهِ الْعَمَلَ بِهِ حُجَّةً عَلَيْهِ يَوْمَ الْقِيَامَةِ

And if Allah[azwj] does not Intend good for a servant, He[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[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[azwj]. And all that flowed upon his tongues from the truth which he did not follow Allah[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.

فَاتَّقُوا اللَّهَ وَ سَلُوهُ أَنْ يَشْرَحَ صُدُورَكُمْ لِلْإِسْلَامِ وَ أَنْ يَجْعَلَ أَلْسِنَتَكُمْ تَنْطِقُ بِالْحَقِّ حَتَّى يَتَوَفَّيَكُمْ وَ أَنْتُمْ عَلَى ذَلِكَ وَ أَنْ يَجْعَلَ مُنْقَلَبَكُمْ مُنْقَلَبَ الصَّالِحِينَ قَبْلَكُمْ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So fear Allah[azwj] and ask Him[azwj] that He[azwj] should Open your chests for the Islam, and that He[azwj] should Make your tongues to speak with the truth until you die whilst being upon that, and that He[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[azwj], and Praise is due to Allah[azwj] the Lord[azwj] of the worlds.

وَ مَنْ سَرَّهُ أَنْ يَعْلَمَ أَنَّ اللَّهَ يُحِبُّهُ فَلْيَعْمَلْ بِطَاعَةِ اللَّهِ وَ لْيَتَّبِعْنَا أَ لَمْ يَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ

And the one who wishes that he should know whether Allah[azwj] Loves him, so he should act in obedience to Allah[azwj] and follow us[asws]. Have you not heard the Words of Allah[azwj] Mighty and Majestic to His[azwj] Prophet[saww]: ***"[3:31] Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful"***

وَ اللَّهِ لَا يُطِيعُ اللَّهَ عَبْدٌ أَبَداً إِلَّا أَدْخَلَ اللَّهُ عَلَيْهِ فِي طَاعَتِهِ اتِّبَاعَنَا وَ لَا وَ اللَّهِ لَا يَتَّبِعُنَا عَبْدٌ أَبَداً إِلَّا أَحَبَّهُ اللَّهُ وَ لَا وَ اللَّهِ لَا يَدَعُ أَحَدٌ اتِّبَاعَنَا أَبَداً إِلَّا أَبْغَضَنَا وَ لَا وَ اللَّهِ لَا يُبْغِضُنَا أَحَدٌ أَبَداً إِلَّا عَصَى اللَّهَ وَ مَنْ مَاتَ عَاصِياً لِلَّهِ أَخْزَاهُ اللَّهُ وَ أَكَبَّهُ عَلَى وَجْهِهِ فِي النَّارِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

By Allah[azwj], no servant will be in obedience to Allah[azwj] ever until Allah[azwj] Makes him to be included along with obedience to Him[azwj], obedience to us[asws]. And, by Allah[azwj], no servant will be following us[asws] ever until Allah[azwj] Loves him. And, by Allah[azwj], no servant leaves following us[asws] ever except that he hates us[asws]. And, by Allah[azwj], no one ever hates us[asws] except that he disobeys Allah[azwj]. And the one who dies whilst being in disobedience to Allah[azwj], Allah[azwj] will Disgrace him and Fling him upon his face in the Fire. And Praise is due to Allah[azwj], the Lord[azwj] of the worlds'.

صَحِيفَةُ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) وَ كَلَامُهُ فِي الزُّهْدِ

THE PARCHMENT OF ALI BIN AL-HUSAYN[asws] AND HIS[asws] SPEECH REGARDING THE ASCETISM

14450- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ قَالَ مَا سَمِعْتُ بِأَحَدٍ مِنَ النَّاسِ كَانَ أَزْهَدَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) إِلَّا مَا بَلَغَنِي مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام)

H 14450 – 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[asws] Bin Al-Husayn[asws] except for what has reached to me from Ali[asws] Bin Abu Talib[asws]'.

قَالَ أَبُو حَمْزَةَ كَانَ الْإِمَامُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا تَكَلَّمَ فِي الزُّهْدِ وَ وَعَظَ أَبْكَى مَنْ بِحَضْرَتِهِ

Abu Hamza said, 'Whenever Ali[asws] Bin Al-Husayn[asws] spoke regarding the ascetism (self restrain), those who were present with him[asws] , (their eyes) would be filled with tears'.

قَالَ أَبُو حَمْزَةَ وَ قَرَأْتُ صَحِيفَةً فِيهَا كَلَامُ زُهْدٍ مِنْ كَلَامِ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) وَ كَتَبْتُ مَا فِيهَا ثُمَّ أَتَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ (صلوات الله عليه) فَعَرَضْتُ مَا فِيهَا عَلَيْهِ فَعَرَفَهُ وَ صَحَّحَهُ وَ كَانَ مَا فِيهَا

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَفَانَا اللَّهُ وَ إِيَّاكُمْ كَيْدَ الظَّالِمِينَ وَ بَغْيَ الْحَاسِدِينَ وَ بَطْشَ الْجَبَّارِينَ

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

أَيُّهَا الْمُؤْمِنُونَ لَا يَفْتِنَنَّكُمُ الطَّوَاغِيتُ وَ أَتْبَاعُهُمْ مِنْ أَهْلِ الرَّغْبَةِ فِي هَذِهِ الدُّنْيَا الْمَائِلُونَ إِلَيْهَا الْمُفْتَتَنُونَ بِهَا الْمُقْبِلُونَ عَلَيْهَا وَ عَلَى حُطَامِهَا الْهَامِدِ وَ هَشِيمِهَا الْبَائِدِ غَداً وَ احْذَرُوا مَا حَذَّرَكُمُ اللَّهُ مِنْهَا وَ ازْهَدُوا فِيمَا زَهَّدَكُمُ اللَّهُ فِيهِ مِنْهَا وَ لَا تَرْكَنُوا إِلَى مَا فِي هَذِهِ الدُّنْيَا رُكُونَ مَنِ اتَّخَذَهَا دَارَ قَرَارٍ وَ مَنْزِلَ اسْتِيطَانٍ

O you Believers! Do not be deceived by the tyrants and those who follow them, from the people who covet 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[azwj] has Cautioned you from it, and abstain with regards to what Allah[azwj] has Told you to abstain from it, 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.

وَ اللَّهِ إِنَّ لَكُمْ مِمَّا فِيهَا عَلَيْهَا لَدَلِيلًا وَ تَنْبِيهاً مِنْ تَصْرِيفِ أَيَّامِهَا وَ تَغَيُّرِ انْقِلَابِهَا وَ مَثُلَاتِهَا وَ تَلَاعُبِهَا بِأَهْلِهَا إِنَّهَا لَتَرْفَعُ الْخَمِيلَ وَ تَضَعُ الشَّرِيفَ وَ تُورِدُ أَقْوَاماً إِلَى النَّارِ غَداً

By Allah[azwj], 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.

فَفِي هَذَا مُعْتَبَرٌ وَ مُخْتَبَرٌ وَ زَاجِرٌ لِمُنْتَبِهٍ إِنَّ الْأُمُورَ الْوَارِدَةَ عَلَيْكُمْ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِنْ مُظْلِمَاتِ الْفِتَنِ وَ حَوَادِثِ الْبِدَعِ وَ سُنَنِ الْجَوْرِ وَ بَوَائِقِ الزَّمَانِ وَ هَيْبَةِ السُّلْطَانِ وَ وَسْوَسَةِ الشَّيْطَانِ لَتُتَبِّطُ الْقُلُوبَ عَنْ تَنَبُّهِهَا وَ تُدْهِلُهَا عَنْ مَوْجُودِ الْهُدَى وَ مَعْرِفَةِ أَهْلِ الْحَقِّ إِلَّا قَلِيلًا مِمَّنْ عَصَمَ اللَّهُ فَلَيْسَ يَعْرِفُ تَصَرُّفَ أَيَّامِهَا وَ تَقَلُّبَ حَالَاتِهَا وَ عَاقِبَةَ ضَرَرِ فِتْنَتِهَا إِلَّا مَنْ عَصَمَ اللَّهُ وَ نَهَجَ سَبِيلَ الرُّشْدِ وَ سَلَكَ طَرِيقَ الْقَصْدِ

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 commotions of the era, and the dignity of the Sultan, and the whisperings of the Satan[la], all discourage the hearts from taking lessons from it, and boggle it from finding guidance, and the recognition of the people of the truth, except for a few whom Allah[azwj] 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 Allah[azwj], and Makes him to approach the way of guidance, and travels on the road purposefully.

ثُمَّ اسْتَعَانَ عَلَى ذَلِكَ بِالزُّهْدِ فَكَرَّرَ الْفِكْرَ وَ اتَّعَظَ بِالصَّبْرِ فَازْدَجَرَ وَ زَهِدَ فِي عَاجِلِ بَهْجَةِ الدُّنْيَا وَ تَجَافَى عَنْ لَذَّاتِهَا وَ رَغِبَ فِي دَائِمِ نَعِيمِ الْآخِرَةِ وَ سَعَى لَهَا سَعْيَهَا وَ رَاقَبَ الْمَوْتَ وَ شَنَأَ الْحَيَاةَ مَعَ الْقَوْمِ الظَّالِمِينَ نَظَرَ إِلَى مَا فِي الدُّنْيَا بِعَيْنٍ نَيِّرَةٍ حَدِيدَةِ الْبَصَرِ وَ أَبْصَرَ حَوَادِثَ الْفِتَنِ وَ ضَلَالَ الْبِدَعِ وَ جَوْرَ الْمُلُوكِ الظَّلَمَةِ

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 passing away of the life with the unjust people. He looks at what is in the world with an illuminated vision, and the strife-taking place, and the misguidance of the innovations, and the injustices of the unjust kings.

فَلَقَدْ لَعَمْرِي اسْتَدْبَرْتُمُ الْأُمُورَ الْمَاضِيَةَ فِي الْأَيَّامِ الْخَالِيَةِ مِنَ الْفِتَنِ الْمُتَرَاكِمَةِ وَ الْبَائِهَاكِ فِيمَا تَسْتَدِلُّونَ بِهِ عَلَى تَجَنُّبِ الْغُوَاةِ وَ أَهْلِ الْبِدَعِ وَ الْبَغْيِ وَ الْفَسَادِ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ فَاسْتَعِينُوا بِاللَّهِ وَ ارْجِعُوا إِلَى طَاعَةِ اللَّهِ وَ طَاعَةِ مَنْ هُوَ أَوْلَى بِالطَّاعَةِ مِمَّنِ اتُّبِعَ فَأُطِيعَ

By my[asws] 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 Allah[azwj] and return to the obedience of Allah[azwj] and the obedience of the one[asws] who is the foremost for the obedience and to be followed and obeyed.

فَالْحَذَرَ الْحَذَرَ مِنْ قَبْلِ النَّدَامَةِ وَ الْحَسْرَةِ وَ الْقُدُومِ عَلَى اللَّهِ وَ الْوُقُوفِ بَيْنَ يَدَيْهِ وَ تَأَلُّهِ مَا صَدَرَ قَوْمٌ قَطُّ عَنْ مَعْصِيَةِ اللَّهِ إِلَّا إِلَى عَذَابِهِ وَ مَا آثَرَ قَوْمٌ قَطُّ الدُّنْيَا عَلَى الْآخِرَةِ إِلَّا سَاءَ مُنْقَلَبُهُمْ وَ سَاءَ مَصِيرُهُمْ وَ مَا الْعِلْمُ وَ مَا الْعَمَلُ إِلَّا إِلْفَانِ مُؤْتَلِفَانِ فَمَنْ عَرَفَ اللَّهَ خَافَهُ وَ حَثَّهُ الْخَوْفُ عَلَى الْعَمَلِ بِطَاعَةِ اللَّهِ وَ إِنَّ أَرْبَابَ الْعِلْمِ وَ أَتْبَاعَهُمُ الَّذِينَ عَرَفُوا اللَّهَ فَعَمِلُوا لَهُ وَ رَغِبُوا إِلَيْهِ وَ قَدْ قَالَ اللَّهُ إِنَّما يَخْشَى اللَّهَ مِنْ عِبادِهِ الْعُلَماءُ

So beware of the danger before the remorse and the regret before proceeding to Allah[azwj] and the pausing in front of Him[azwj], and no people ever went to Allah[azwj] after having disobeyed Him[azwj] except to His[azwj] 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 Allah[azwj] and the deeds are nothing but two harmonious matters. So the one who recognises Allah[azwj] fears Him[azwj], and the fear urges him to the deeds in obedience to Allah[azwj] and that the heads of the knowledge and those that follow them recognise Allah[azwj] so they work (do deeds) for Him[azwj] and desire towards Him[azwj], and Allah[azwj] has Said: ***"[35:28] Those truly fear Allah, among His Servants, who have knowledge"***.

فَلَا تَلْتَمِسُوا شَيْئاً مِمَّا فِي هَذِهِ الدُّنْيَا بِمَعْصِيَةِ اللَّهِ وَ اشْتَغِلُوا فِي هَذِهِ الدُّنْيَا بِطَاعَةِ اللَّهِ وَ اغْتَنِمُوا أَيَّامَهَا وَ اسْعَوْا لِمَا فِيهِ نَجَاتُكُمْ غَداً مِنْ عَذَابِ اللَّهِ فَإِنَّ ذَلِكَ أَقَلُّ لِلتَّبِعَةِ وَ أَدْنَى مِنَ الْعُذْرِ وَ أَرْجَى لِلنَّجَاةِ فَقَدِّمُوا أَمْرَ اللَّهِ وَ طَاعَةَ مَنْ أَوْجَبَ اللَّهُ طَاعَتَهُ بَيْنَ يَدَيِ الْأُمُورِ كُلِّهَا وَ لَا تُقَدِّمُوا الْأُمُورَ الْوَارِدَةَ عَلَيْكُمْ مِنْ طَاعَةِ الطَّوَاغِيتِ مِنْ زَهْرَةِ الدُّنْيَا بَيْنَ يَدَيِ اللَّهِ وَ طَاعَتِهِ وَ طَاعَةِ أُولِي الْأَمْرِ مِنْكُمْ

So do not seek anything from this world by being disobedient to Allah[azwj], and preoccupy yourselves in this world by obedience to Allah[azwj], and seize its days, in a way to ensure your salvation 'Tomorrow' from the Punishment of Allah[azwj]. That is the smallest consequence and the lowest form of excuse and the hope for the salvation. So give priority to the Commands of Allah[azwj] and the obedience to the one[asws] whose obedience Allah[azwj] 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 Allah[azwj] but rather submit to Him[azwj], and to the Masters of the Command[asws] (Ul Al-Amr) from among you.

وَ اعْلَمُوا أَنَّكُمْ عَبِيدُ اللَّهِ وَ نَحْنُ مَعَكُمْ يَحْكُمُ عَلَيْنَا وَ عَلَيْكُمْ سَيِّدٌ حَاكِمٌ غَداً وَ هُوَ مُوقِفُكُمْ وَ مُسَائِلُكُمْ فَأَعِدُّوا الْجَوَابَ قَبْلَ الْوُقُوفِ وَ الْمُسَاءَلَةِ وَ الْعَرْضِ عَلَى رَبِّ الْعَالَمِينَ يَوْمَئِذٍ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ

And know that you are all servants of Allah[azwj] and we[asws] are with you. There is a Ruler[azwj] Who will Rule over us[asws] and you tomorrow, who is the Chief of the rulers. And He[azwj] will Make you to pause and Question you, so prepare the answer before the pausing and the Questioning and presentation to the Lord[azwj] of the Worlds on the Day in which no soul shall speak except by His[azwj] Permission.

وَ اعْلَمُوا أَنَّ اللَّهَ لَا يُصَدِّقُ يَوْمَئِذٍ كَاذِباً وَ لَا يُكَذِّبُ صَادِقاً وَ لَا يَرُدُّ عُذْرَ مُسْتَحِقٍّ وَ لَا يَعْذِرُ غَيْرَ مَعْذُورٍ لَهُ الْحُجَّةُ عَلَى خَلْقِهِ بِالرُّسُلِ وَ الْأَوْصِيَاءِ بَعْدَ الرُّسُلِ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ اسْتَقْبِلُوا فِي إِصْلَاحِ أَنْفُسِكُمْ وَ طَاعَةِ اللَّهِ وَ طَاعَةِ مَنْ تَوَلَّوْنَهُ فِيهَا لَعَلَّ نَادِماً قَدْ نَدِمَ فِيمَا فَرَّطَ بِالْأَمْسِ فِي جَنْبِ اللَّهِ وَ ضَيَّعَ مِنْ حُقُوقِ اللَّهِ وَ اسْتَغْفِرُوا اللَّهَ وَ تُوبُوا إِلَيْهِ فَإِنَّهُ يَقْبَلُ التَّوْبَةَ وَ يَعْفُو عَنِ السَّيِّئَةِ وَ يَعْلَمُ مَا تَفْعَلُونَ

And know that Allah[azwj], on that Day, will neither Ratify a liar nor will He[azwj] Belie a truthful one, nor will He[azwj] Reject the excuse of a deserving one, nor Excuse the one who has no justification, as He[azwj] has the Proof over His[azwj] creatures by the Messengers[as] and the successors[as] of the Messengers[sa]. So fear Allah[azwj], servants of Allah[azwj], and welcome the correctors to yourselves, and the obedience to Allah[azwj] and the obedience to the ones[asws] whom Allah[azwj] has Made to be Guardians regarding it. Perhaps the remorseful ones may regret for having wasted their yesterday regarding the Side of Allah[azwj] (Junb Allah[azwj] i.e. Ali[asws]), and wasted the Rights of Allah[azwj]. And seek Forgiveness from Allah[azwj] and repent to Him[azwj] for

He[azwj] Accepts the repentance, and Forgives the sins and Knows what you are doing.

وَ إِيَّاكُمْ وَ صُحْبَةَ الْعَاصِينَ وَ مَعُونَةَ الظَّالِمِينَ وَ مُجَاوَرَةَ الْفَاسِقِينَ احْذَرُوا فِتْنَتَهُمْ وَ تَبَاعَدُوا مِنْ سَاحَتِهِمْ وَ اعْلَمُوا أَنَّهُ مَنْ خَالَفَ أَوْلِيَاءَ اللَّهِ وَ دَانَ بِغَيْرِ دِينِ اللَّهِ وَ اسْتَبَدَّ بِأَمْرِهِ دُونَ أَمْرِ وَلِيِّ اللَّهِ كَانَ فِي نَارٍ تَلْتَهِبُ تَأْكُلُ أَبْدَاناً قَدْ غَابَتْ عَنْهَا أَرْوَاحُهَا وَ غَلَبَتْ عَلَيْهَا شِقْوَتُهَا فَهُمْ مَوْتَى لَا يَجِدُونَ حَرَّ النَّارِ وَ لَوْ كَانُوا أَحْيَاءً لَوَجَدُوا مَضَضَ حَرِّ النَّارِ

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[asws] of Allah[azwj], and makes it to be a Religion without the Religion of Allah[azwj], and issues commands other than the commands of the Guardians[asws] of Allah[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.

وَ اعْتَبِرُوا يَا أُولِي الْأَبْصَارِ وَ احْمَدُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَ اعْلَمُوا أَنَّكُمْ لَا تَخْرُجُونَ مِنْ قُدْرَةِ اللَّهِ إِلَى غَيْرِ قُدْرَتِهِ وَ سَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ ثُمَّ إِلَيْهِ تُحْشَرُونَ فَانْتَفِعُوا بِالْعِظَةِ وَ تَأَدَّبُوا بِآدَابِ الصَّالِحِينَ .

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

14451- أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ الْكُوفِيُّ وَ هُوَ الْعَاصِمِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ الصَّوَّافِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْهَمْدَانِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يُوصِي أَصْحَابَهُ وَ يَقُولُ أُوصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا غِبْطَةُ الطَّالِبِ الرَّاجِي وَ ثِقَةُ الْهَارِبِ اللَّاجِي

H 14451 – Ahmad Bin Muhammad Bin Ahmad All 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[asws] having said: 'Amir-ul-Momineen[asws] used to bequeath to his[asws] companions saying: 'I[asws] bequeath you to fear Allah[azwj] for it is happiness for the truthful seeker, and a heavy shackle for the runaway fugitive.

وَ اسْتَشْعِرُوا التَّقْوَى شِعَاراً بَاطِناً وَ اذْكُرُوا اللَّهَ ذِكْراً خَالِصاً تَحْيَوْا بِهِ أَفْضَلَ الْحَيَاةِ وَ تَسْلُكُوا بِهِ طَرِيقَ النَّجَاةِ

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

انْظُرُوا فِي الدُّنْيَا نَظَرَ الزَّاهِدِ الْمُفَارِقِ لَهَا فَإِنَّهَا تُزِيلُ الثَّاوِيَ السَّاكِنَ وَ تَفْجَعُ الْمُتْرَفَ الْآمِنَ لَا يُرْجَى مِنْهَا مَا تَوَلَّى فَأَدْبَرَ وَ لَا يُدْرَى مَا هُوَ آتٍ مِنْهَا فَيُنْتَظَرَ وُصِلَ الْبَلَاءُ مِنْهَا بِالرَّخَاءِ وَ الْبَقَاءُ مِنْهَا إِلَى فَنَاءٍ

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.

فَسُرُورُهَا مَشُوبٌ بِالْحُزْنِ وَ الْبَقَاءُ فِيهَا إِلَى الضَّعْفِ وَ الْوَهْنِ فَهِيَ كَرَوْضَةٍ اعْتَمَّ مَرْعَاهَا وَ أَعْجَبَتْ مَنْ يَرَاهَا عَذْبٌ شِرْبُهَا طَيِّبٌ تَرْبُهَا تَمُجُّ عُرُوقُهَا الثَّرَى وَ تَنْطُفُ فُرُوعُهَا النَّدَى حَتَّى إِذَا بَلَغَ الْعُشْبُ إِبَّانَهُ وَ اسْتَوَى بَنَاتُهُ هَاجَتْ رِيحٌ تَحُتُّ الْوَرَقَ وَ تُفَرِّقُ مَا اتَّسَقَ فَأَصْبَحَتْ كَمَا قَالَ اللَّهُ هَشِيماً تَذْرُوهُ الرِّيَاحُ وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِراً انْظُرُوا فِي الدُّنْيَا فِي كَثْرَةِ مَا يُعْجِبُكُمْ وَ قِلَّةِ مَا يَنْفَعُكُمْ

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 Allah[azwj] 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'.

خُطْبَةُ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ هِيَ خُطْبَةُ الْوَسِيلَةِ

SERMON OF AMIR –UL- MOMINEEN[asws] AND IT IS THE SERMON OF THE MEANS (AL-WASEELA)

14452- مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عُكَايَةَ التَّمِيمِيِّ عَنِ الْحُسَيْنِ بْنِ النَّضْرِ الْفِهْرِيِّ عَنْ أَبِي عَمْرٍو الْأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَرْمَضَنِي اخْتِلَافُ الشِّيعَةِ فِي مَذَاهِبِهَا فَقَالَ يَا جَابِرُ أَ لَمْ أُقِفْكَ عَلَى مَعْنَى اخْتِلَافِهِمْ مِنْ أَيْنَ اخْتَلَفُوا وَ مِنْ أَيِّ جِهَةٍ تَفَرَّقُوا قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

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'far[asws], so I said, 'O son[asws] of the Messenger[saww] of Allah[azwj], the differing among the Shiites in this Doctrine causes me pain'. He[asws] 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 son[asws] of the Messenger[saww] of Allah[azwj]'.

قَالَ فَلَا تَخْتَلِفْ إِذَا اخْتَلَفُوا يَا جَابِرُ إِنَّ الْجَاحِدَ لِصَاحِبِ الزَّمَانِ كَالْجَاحِدِ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي أَيَّامِهِ يَا جَابِرُ اسْمَعْ وَ عِ قُلْتُ إِذَا شِئْتَ قَالَ اسْمَعْ وَ عِ وَ بَلِّغْ حَيْثُ انْتَهَتْ بِكَ رَاحِلَتُكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) خَطَبَ النَّاسَ بِالْمَدِينَةِ بَعْدَ سَبْعَةِ أَيَّامٍ مِنْ وَفَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ ذَلِكَ حِينَ فَرَغَ مِنْ جَمْعِ الْقُرْآنِ وَ تَأْلِيفِهِ

He[asws] said: 'So do not differ if they differ, O Jabir. The one who fights against the Master[asws] of the Era (Imam[asws] of his time) is like the one who has fought against the Messenger[saww] of Allah[azwj] in his[saww] days. O Jabir, listen attentively'. I said, 'As you[asws] like'. He[asws] said: 'Listen attentively, and make it reach to wherever your ride takes you, that Amir-ul-Momineen[asws] preached to the People at Al-Medina, seven days after the passing away of the Messenger[saww] of Allah[azwj], and that was when he[asws] was free from collecting the Quran and compiling it.

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي مَنَعَ الْأَوْهَامَ أَنْ تَنَالَ إِلَّا وُجُودَهُ وَ حَجَبَ الْعُقُولَ أَنْ تَتَخَيَّلَ ذَاتَهُ لِامْتِنَاعِهَا مِنَ الشَّبَهِ وَ التَّشَاكُلِ بَلْ هُوَ الَّذِي لَا يَتَفَاوَتُ فِي ذَاتِهِ وَ لَا يَتَبَعَّضُ بِتَجْزِئَةِ الْعَدَدِ فِي كَمَالِهِ فَارَقَ الْأَشْيَاءَ لَا عَلَى اخْتِلَافِ الْأَمَاكِنِ وَ يَكُونُ فِيهَا لَا عَلَى وَجْهِ الْمُمَازَجَةِ وَ عَلِمَهَا لَا بِأَدَاةٍ لَا يَكُونُ الْعِلْمُ إِلَّا بِهَا وَ لَيْسَ بَيْنَهُ وَ بَيْنَ مَعْلُومِهِ عِلْمُ غَيْرِهِ بِهِ كَانَ عَالِماً بِمَعْلُومِهِ

He[asws] said: 'Praise be to Allah[azwj] Who has Prevented the imaginations to grasp Him[azwj] except for His[azwj] Existence, and Veiled the intellects to think about His[azwj] Essence due to the restrictions of Him[azwj] having no similarities or images. But He[azwj] is the One in Whose Essence there are not differences nor any division into a number of parts due to the Perfection. He[azwj] is separate from the things, not due to being in a different place, and He[azwj] is in things, not being mixed within them, and He[azwj] Knows these, not by the use of tools. And He[azwj] is not Knowledgeable except by it, and there is nothing between Him[azwj] and His[azwj] Knowledge, any other knowledge. He[azwj] is the Knowledgeable by Himself[azwj].

إِنْ قِيلَ كَانَ فَعَلَى تَأْوِيلِ أَزَلِيَّةِ الْوُجُودِ وَ إِنْ قِيلَ لَمْ يَزَلْ فَعَلَى تَأْوِيلِ نَفْيِ الْعَدَمِ فَسُبْحَانَهُ وَ تَعَالَى عَنْ قَوْلِ مَنْ عَبَدَ سِوَاهُ وَ اتَّخَذَ إِلَهاً غَيْرَهُ عُلُوّاً كَبِيراً نَحْمَدُهُ بِالْحَمْدِ الَّذِي ارْتَضَاهُ مِنْ خَلْقِهِ وَ أَوْجَبَ قَبُولَهُ عَلَى نَفْسِهِ

If it is said that He[azwj] was, it would be interpreted as the eternal existence, and if it is said that He[azwj] will never cease (to exist), it would be interpreted as the negation of the non-existence. He[azwj] is Glorious, and higher than the words of those who worship other than Him[azwj] and have taken a god other than Him[azwj]. He[azwj] is Higher and Greater. We[asws] Praise Him[azwj] with a Praise of those of His[azwj] creatures who has Pleased Him[azwj], and He[azwj] has Made it to be more than Obligatory upon Himself[azwj] to Accept it.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ شَهَادَتَانِ تَرْفَعَانِ الْقَوْلَ وَ تُضَاعِفَانِ الْعَمَلَ خَفَّ مِيزَانٌ تُرْفَعَانِ مِنْهُ وَ ثَقُلَ مِيزَانٌ تُوضَعَانِ فِيهِ وَ بِهِمَا الْفَوْزُ بِالْجَنَّةِ وَ النَّجَاةُ مِنَ النَّارِ وَ الْجَوَازُ عَلَى الصِّرَاطِ

And I[asws] hereby testify that there is no God but Allah[azwj], One, with no Associates for Himself[azwj], and I[asws] testify that Muhammad[saww] is His[azwj] servant and His[azwj] 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.

وَ بِالشَّهَادَةِ تَدْخُلُونَ الْجَنَّةَ وَ بِالصَّلَاةِ تَنَالُونَ الرَّحْمَةَ أَكْثِرُوا مِنَ الصَّلَاةِ عَلَى نَبِيِّكُمْ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً

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[saww] ***"[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"***.

أَيُّهَا النَّاسُ إِنَّهُ لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ وَ لَا كَرَمَ أَعَزُّ مِنَ التَّقْوَى وَ لَا مَعْقِلَ أَحْرَزُ مِنَ الْوَرَعِ وَ لَا شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ وَ لَا لِبَاسَ أَجْمَلُ مِنَ الْعَافِيَةِ وَ لَا وِقَايَةَ أَمْنَعُ مِنَ السَّلَامَةِ وَ لَا مَالَ أَذْهَبُ بِالْفَاقَةِ مِنَ الرِّضَا بِالْقَنَاعَةِ وَ لَا كَنْزَ أَغْنَى مِنَ الْقُنُوعِ

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/cetainity, nor a treasure more enriching than being satisfied.

وَ مَنِ اقْتَصَرَ عَلَى بُلْغَةِ الْكَفَافِ فَقَدِ انْتَظَمَ الرَّاحَةَ وَ تَبَوَّأَ خَفْضَ الدَّعَةِ وَ الرَّغْبَةُ مِفْتَاحُ التَّعَبِ وَ الِاحْتِكَارُ مَطِيَّةُ النَّصَبِ وَ الْحَسَدُ آفَةُ الدِّينِ وَ الْحِرْصُ دَاعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ وَ هُوَ دَاعِي الْحِرْمَانِ وَ الْبَغْيُ سَائِقٌ إِلَى الْحَيْنِ وَ الشَّرَهُ جَامِعٌ لِمَسَاوِي الْعُيُوبِ رُبَّ طَمَعٍ خَائِبٍ وَ أَمَلٍ كَاذِبٍ وَ رَجَاءٍ يُؤَدِّي إِلَى الْحِرْمَانِ وَ تِجَارَةٍ تَئُولُ إِلَى الْخُسْرَانِ أَلَا وَ مَنْ تَوَرَّطَ فِي الْأُمُورِ غَيْرَ نَاظِرٍ فِي الْعَوَاقِبِ فَقَدْ تَعَرَّضَ لِمُفْضِحَاتِ النَّوَائِبِ وَ بِئْسَتِ الْقِلَادَةُ الذَّنْبُ لِلْمُؤْمِنِ

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.

يَا أَيُّهَا النَّاسُ إِنَّهُ لَا كَنْزَ أَنْفَعُ مِنَ الْعِلْمِ وَ لَا عِزَّ أَرْفَعُ مِنَ الْحِلْمِ وَ لَا حَسَبَ أَبْلَغُ مِنَ الْأَدَبِ وَ لَا نَصَبَ أَوْضَعُ مِنَ الْغَضَبِ وَ لَا جَمَالَ أَزْيَنُ مِنَ الْعَقْلِ وَ لَا سَوْأَةَ أَسْوَأُ مِنَ الْكَذِبِ وَ لَا حَافِظَ أَحْفَظُ مِنَ الصَّمْتِ وَ لَا غَائِبَ أَقْرَبُ مِنَ الْمَوْتِ

O you people! There is no treasure more beneficial than the knowledge, and no honour 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.

أَ أَيُّهَا النَّاسُ إِنَّهُ مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ اشْتَغَلَ عَنْ عَيْبِ غَيْرِهِ وَ مَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَأْسَفْ عَلَى مَا فِي يَدِ غَيْرِهِ وَ مَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ وَ مَنْ حَفَرَ لِأَخِيهِ بِئْراً وَقَعَ فِيهَا وَ مَنْ هَتَكَ حِجَابَ غَيْرِهِ انْكَشَفَ عَوْرَاتُ بَيْتِهِ وَ مَنْ نَسِيَ زَلَلَهُ اسْتَعْظَمَ زَلَلَ غَيْرِهِ وَ مَنْ أَعْجِبَ بِرَأْيِهِ ضَلَّ وَ مَنِ اسْتَغْنَى بِعَقْلِهِ زَلَّ وَ مَنْ تَكَبَّرَ عَلَى النَّاسِ ذَلَّ وَ مَنْ سَفِهَ عَلَى النَّاسِ شُتِمَ وَ مَنْ خَالَطَ الْأَنْذَالَ حُقِّرَ وَ مَنْ حَمَلَ مَا لَا يُطِيقُ عَجَزَ

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[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 magnify the mistakes of the others, and the one who wonders at his own opinion will go astray, and the one who considers himself to be needless due to his intellect 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.

أَيُّهَا النَّاسُ إِنَّهُ لَا مَالَ هُوَ أَعْوَدُ مِنَ الْعَقْلِ وَ لَا فَقْرَ هُوَ أَشَدُّ مِنَ الْجَهْلِ وَ لَا وَاعِظَ هُوَ أَبْلَغُ مِنَ النُّصْحِ وَ لَا عَقْلَ كَالتَّدْبِيرِ وَ لَا عِبَادَةَ كَالتَّفَكُّرِ وَ لَا مُظَاهَرَةَ أَوْثَقُ مِنَ الْمُشَاوَرَةِ وَ لَا وَحْشَةَ أَشَدُّ مِنَ الْعُجْبِ وَ لَا وَرَعَ كَالْكَفِّ عَنِ الْمَحَارِمِ وَ لَا حِلْمَ كَالصَّبْرِ وَ الصَّمْتِ

O you people! There is no wealth more valuable than the intellect, and no poverty which is 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.

أَيُّهَا النَّاسُ فِي الْإِنْسَانِ عَشْرُ خِصَالٍ يُظْهِرُهَا لِسَانُهُ شَاهِدٌ يُخْبِرُ عَنِ الضَّمِيرِ حَاكِمٌ يَفْصِلُ بَيْنَ الْخِطَابِ وَ نَاطِقٌ يُرَدُّ بِهِ الْجَوَابُ وَ شَافِعٌ يُدْرَكُ بِهِ الْحَاجَةُ وَ وَاصِفٌ يُعْرَفُ بِهِ الْأَشْيَاءُ وَ أَمِيرٌ يَأْمُرُ بِالْحَسَنِ وَ وَاعِظٌ يَنْهَى عَنِ الْقَبِيحِ وَ مُعَزٍّ تُسَكَّنُ بِهِ الْأَحْزَانُ وَ حَاضِرٌ تُجْلَى بِهِ الضَّغَائِنُ وَ مُونِقٌ تَلْتَذُّ بِهِ الْأَسْمَاعُ

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.

أَيُّهَا النَّاسُ إِنَّهُ لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ كَمَا أَنَّهُ لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ وَ اعْلَمُوا أَيُّهَا النَّاسُ أَنَّهُ مَنْ لَمْ يَمْلِكْ لِسَانَهُ يَنْدَمْ وَ مَنْ لَا يَعْلَمْ يَجْهَلْ وَ مَنْ لَا يَتَحَلَّمْ لَا يَحْلُمْ وَ مَنْ لَا يَرْتَدِعْ لَا يَعْقِلْ وَ مَنْ لَا يَعْلَمْ يُهَنْ وَ مَنْ يُهَنْ لَا يُوَقَّرْ وَ مَنْ لَا يُوَقَّرْ يَتَوَبَّخْ وَ مَنْ يَكْتَسِبْ مَالًا مِنْ غَيْرِ حَقِّهِ يَصْرِفْهُ فِي غَيْرِ أَجْرِهِ وَ مَنْ لَا يَدَعْ وَ هُوَ مَحْمُودٌ يَدَعْ وَ هُوَ مَذْمُومٌ وَ مَنْ لَمْ يُعْطِ قَاعِداً مُنِعَ قَائِماً وَ مَنْ يَطْلُبِ الْعِزَّ بِغَيْرِ حَقٍّ يَذِلَّ وَ مَنْ يَغْلِبْ بِالْجَوْرِ يُغْلَبْ وَ مَنْ عَانَدَ الْحَقَّ لَزِمَهُ الْوَهْنُ وَ مَنْ تَفَقَّهَ وُقِّرَ وَ مَنْ تَكَبَّرَ حُقِّرَ وَ مَنْ لَا يُحْسِنْ لَا يُحْمَدْ

O you people! There is no good in keeping silent about the 'الْحُكْمِ' (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 insulted is not respected, and the one who is not respected is taunted, and the one who acquires wealth from where he has no right to do so will spend it extravagantly in other that the right way, and the one who does not desist when he is praised will desist when he is condemned, and the one who does not give in comfort will also be refused when in the need, and the one who seeks the honour without being deserving of it will be disgraced, the one who overcomes with injustice will also be overpowered, and the one who opposed the truth will necessitate weakness for himself, and the one who ponders will be dignified, and the one who is arrogant will be belittled, and the one who is not good will not be praised.

أَيُّهَا النَّاسُ إِنَّ الْمَنِيَّةَ قَبْلَ الدَّنِيَّةِ وَ التَّجَلُّدَ قَبْلَ التَّبَلُّدِ وَ الْحِسَابَ قَبْلَ الْعِقَابِ وَ الْقَبْرَ خَيْرٌ مِنَ الْفَقْرِ وَ غَضَّ الْبَصَرِ خَيْرٌ مِنْ كَثِيرٍ مِنَ النَّظَرِ وَ الدَّهْرَ يَوْمٌ لَكَ وَ يَوْمٌ عَلَيْكَ فَإِذَا كَانَ لَكَ فَلَا تَبْطَرْ وَ إِذَا كَانَ عَلَيْكَ فَاصْبِرْ فَبِكِلَيْهِمَا تُمْتَحَنُ [وَ فِي نُسْخَةٍ وَ كِلَاهُمَا سَيُخْتَبَرُ]

O you people! The death is (better) before the lowliness, and the endurance before the apathy, and the accounting before the Punishment, and the grave is better than 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')

أَيُّهَا النَّاسُ أَعْجَبُ مَا فِي الْإِنْسَانِ قَلْبُهُ وَ لَهُ مَوَادُّ مِنَ الْحِكْمَةِ وَ أَضْدَادٌ مِنْ خِلَافِهَا فَإِنْ سَنَحَ لَهُ الرَّجَاءُ أَذَلَّهُ الطَّمَعُ وَ إِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَ إِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسَفُ وَ إِنْ عَرَضَ لَهُ الْغَضَبُ اشْتَدَّ بِهِ الْغَيْظُ وَ إِنْ أَسْعِدَ بِالرِّضَى نَسِيَ التَّحَفُّظَ وَ إِنْ نَالَهُ الْخَوْفُ شَغَلَهُ الْحَذَرُ وَ إِنِ اتَّسَعَ لَهُ الْأَمْنُ اسْتَلَبَتْهُ الْعِزَّةُ [وَ فِي نُسْخَةٍ أَخَذَتْهُ الْعِزَّةُ] وَ إِنْ جُدِّدَتْ لَهُ نِعْمَةٌ أَخَذَتْهُ الْعِزَّةُ وَ إِنْ أَفَادَ مَالًا أَطْغَاهُ الْغِنَى وَ إِنْ عَضَّتْهُ فَاقَةٌ شَغَلَهُ الْبَلَاءُ [وَ فِي نُسْخَةٍ جَهَدَهُ الْبُكَاءُ] وَ إِنْ أَصَابَتْهُ مُصِيبَةٌ فَضَحَهُ الْجَزَعُ وَ إِنْ أَجْهَدَهُ الْجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إِنْ أَفْرَطَ فِي الشِّبَعِ كَظَّتْهُ الْبِطْنَةُ فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ وَ كُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ

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.

أَيُّهَا النَّاسُ إِنَّهُ مَنْ قَلَّ ذَلَّ وَ مَنْ جَادَ سَادَ وَ مَنْ كَثُرَ مَالُهُ رَأَسَ وَ مَنْ كَثُرَ حِلْمُهُ نَبُلَ وَ مَنْ أَفْكَرَ فِي ذَاتِ اللَّهِ تَزَنْدَقَ وَ مَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ وَ مَنْ كَثُرَ مِزَاحُهُ اسْتُخِفَّ بِهِ وَ مَنْ كَثُرَ ضِحْكُهُ ذَهَبَتْ هَيْبَتُهُ فَسَدَ حَسَبُ مَنْ لَيْسَ لَهُ أَدَبٌ إِنَّ أَفْضَلَ الْفِعَالِ صِيَانَةُ الْعِرْضِ بِالْمَالِ لَيْسَ مَنْ جَالَسَ الْجَاهِلَ بِذِي مَعْقُولٍ مَنْ جَالَسَ الْجَاهِلَ فَلْيَسْتَعِدَّ لِقِيلٍ

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 Allah[azwj] 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)’.

وَ قَالَ لَنْ يَنْجُوَ مِنَ الْمَوْتِ غَنِيٌّ بِمَالِهِ وَ لَا فَقِيرٌ لِإِقْلَالِهِ أَيُّهَا النَّاسُ لَوْ أَنَّ الْمَوْتَ يُشْتَرَى لَاشْتَرَاهُ مِنْ أَهْلِ الدُّنْيَا الْكَرِيمُ الْأَبْلَجُ وَ اللَّئِيمُ الْمَلْهُوجُ

And he[asws] 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.

أَيُّهَا النَّاسُ إِنَّ لِلْقُلُوبِ شَوَاهِدَ تُجْرِي الْأَنْفُسَ عَنْ مَدْرَجَةِ أَهْلِ التَّفْرِيطِ وَ فِطْنَةُ الْفَهْمِ لِلْمَوَاعِظِ مَا يَدْعُو النَّفْسَ إِلَى الْحَذَرِ مِنَ الْخَطَرِ وَ لِلْقُلُوبِ خَوَاطِرَ لِلْهَوَى وَ الْعُقُولُ تَزْجُرُ وَ تَنْهَى وَ فِي التَّجَارِبِ عِلْمٌ مُسْتَأْنَفٌ وَ الِاعْتِبَارُ يَقُودُ إِلَى الرَّشَادِ وَ كَفَاكَ أَدَباً لِنَفْسِكَ مَا تَكْرَهُهُ لِغَيْرِكَ وَ عَلَيْكَ لِأَخِيكَ الْمُؤْمِنِ مِثْلُ الَّذِي لَكَ عَلَيْهِ لَقَدْ خَاطَرَ مَنِ اسْتَغْنَى بِرَأْيِهِ وَ التَّدَبُّرُ قَبْلَ الْعَمَلِ فَإِنَّهُ يُؤْمِنُكَ مِنَ النَّدَمِ وَ مَنِ اسْتَقْبَلَ وُجُوهَ الْآرَاءِ عَرَفَ مَوَاقِعَ الْخَطَإِ وَ مَنْ أَمْسَكَ عَنِ الْفُضُولِ عَدَلَتْ رَأْيَهُ الْعُقُولُ

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.

وَ مَنْ حَصَّنَ شَهْوَتَهُ فَقَدْ صَانَ قَدْرَهُ وَ مَنْ أَمْسَكَ لِسَانَهُ أَمِنَهُ قَوْمُهُ وَ نَالَ حَاجَتَهُ وَ فِي تَقَلُّبِ الْأَحْوَالِ عِلْمُ جَوَاهِرِ الرِّجَالِ وَ الْأَيَّامُ تُوضِحُ لَكَ السَّرَائِرَ الْكَامِنَةَ وَ لَيْسَ فِي الْبَرْقِ الْخَاطِفِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ فِي الظُّلْمَةِ وَ مَنْ عُرِفَ بِالْحِكْمَةِ لَحَظَتْهُ الْعُيُونُ بِالْوَقَارِ وَ الْهَيْبَةِ وَ أَشْرَفُ الْغِنَى تَرْكُ الْمُنَى وَ الصَّبْرُ جُنَّةٌ مِنَ الْفَاقَةِ وَ الْحِرْصُ عَلَامَةُ الْفَقْرِ وَ الْبُخْلُ جِلْبَابُ الْمَسْكَنَةِ وَ الْمَوَدَّةُ قَرَابَةٌ مُسْتَفَادَةٌ وَ وَصُولٌ مُعْدِمٌ خَيْرٌ مِنْ جَافٍ مُكْثِرٍ

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 lightning for the one who goes through darkness. And the one who is recognised by the wisdom, the eyes will notice him with reverence and prestige. The most noble of riches is the avoidance of wishes, and the patience is a shield against poverty, and the greed is a sign of poverty, and the stinginess is the gown of destitution, and the cordiality with the relatives is beneficial, and the sympathy of the poor is better than the disloyal rich.

وَ الْمَوْعِظَةُ كَهْفٌ لِمَنْ وَعَاهَا وَ مَنْ أَطْلَقَ طَرْفَهُ كَثُرَ أَسَفُهُ وَ قَدْ أَوْجَبَ الدَّهْرُ شُكْرَهُ عَلَى مَنْ نَالَ سُؤْلَهُ وَ قَلَّ مَا يُنْصِفُكَ اللِّسَانُ فِي نَشْرِ قَبِيحٍ أَوْ إِحْسَانٍ وَ مَنْ ضَاقَ خُلُقُهُ مَلَّهُ أَهْلُهُ وَ مَنْ نَالَ اسْتَطَالَ وَ قَلَّ مَا تَصْدُقُكَ الْأُمْنِيَّةُ وَ التَّوَاضُعُ يَكْسُوكَ الْمَهَابَةَ وَ فِي سَعَةِ الْأَخْلَاقِ كُنُوزُ الْأَرْزَاقِ كَمْ مِنْ عَاكِفٍ عَلَى ذَنْبِهِ فِي آخِرِ أَيَّامِ عُمُرِهِ وَ مَنْ كَسَاهُ الْحَيَاءُ ثَوْبَهُ خَفِيَ عَلَى النَّاسِ عَيْبُهُ

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 more than obligatory for the one who avails it, to thank it. The tongue does very little justice in displaying the ugly and the good. The one who constricts his ethics, his family get tired of him. 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.

وَ انْحُ الْقَصْدَ مِنَ الْقَوْلِ فَإِنَّ مَنْ تَحَرَّى الْقَصْدَ خَفَّتْ عَلَيْهِ الْمُؤَنُ وَ فِي خِلَافِ النَّفْسِ رُشْدُكَ مَنْ عَرَفَ الْأَيَّامَ لَمْ يَغْفُلْ عَنِ الِاسْتِعْدَادِ أَلَا وَ إِنَّ مَعَ كُلِّ جُرْعَةٍ شَرَقاً وَ إِنَّ فِي كُلِّ أُكْلَةٍ غُصَصاً لَا تُنَالُ نِعْمَةٌ إِلَّا بِزَوَالِ أُخْرَى وَ لِكُلِّ ذِي رَمَقٍ قُوتٌ وَ لِكُلِّ حَبَّةٍ آكِلٌ وَ أَنْتَ قُوتُ الْمَوْتِ

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.

اعْلَمُوا أَيُّهَا النَّاسُ أَنَّهُ مَنْ مَشَى عَلَى وَجْهِ الْأَرْضِ فَإِنَّهُ يَصِيرُ إِلَى بَطْنِهَا وَ اللَّيْلُ وَ النَّهَارُ يَتَنَازَعَانِ [يَتَسَارَعَانِ] فِي هَدْمِ الْأَعْمَارِ

And know, O you people! The ones who walks 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.

يَا أَيُّهَا النَّاسُ كُفْرُ النِّعْمَةِ لُؤْمٌ وَ صُحْبَةُ الْجَاهِلِ شُؤْمٌ إِنَّ مِنَ الْكَرَمِ لِينَ الْكَلَامِ وَ مِنَ الْعِبَادَةِ إِظْهَارَ اللِّسَانِ وَ إِفْشَاءَ السَّلَامِ

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.

إِيَّاكَ وَ الْخَدِيعَةَ فَإِنَّهَا مِنْ خُلُقِ اللَّئِيمِ لَيْسَ كُلُّ طَالِبٍ يُصِيبُ وَ لَا كُلُّ غَائِبٍ يَئُوبُ لَا تَرْغَبْ فِيمَنْ زَهِدَ فِيكَ رُبَّ بَعِيدٍ هُوَ أَقْرَبُ مِنْ قَرِيبٍ سَلْ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ وَ عَنِ الْجَارِ قَبْلَ الدَّارِ أَلَا وَ مَنْ أَسْرَعَ فِي الْمَسِيرِ أَدْرَكَهُ الْمَقِيلُ اسْتُرْ عَوْرَةَ أَخِيكَ كَمَا تَعْلَمُهَا فِيكَ اغْتَفِرْ زَلَّةَ صَدِيقِكَ لِيَوْمٍ يَرْكَبُكَ عَدُوُّكَ

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 ones. 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.

مَنْ غَضِبَ عَلَى مَنْ لَا يَقْدِرُ عَلَى ضَرِّهِ طَالَ حُزْنُهُ وَ عَذَّبَ نَفْسَهُ مَنْ خَافَ رَبَّهُ كَفَّ ظُلْمَهُ [مَنْ خَافَ رَبَّهُ كُفِيَ عَذَابَهُ] وَ مَنْ لَمْ يَزَعْ فِي كَلَامِهِ أَظْهَرَ فَخْرَهُ وَ مَنْ لَمْ يَعْرِفِ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ بِمَنْزِلَةِ الْبَهِيمَةِ

The one who is angry with the one over whom he has no power to injure, his grief would be prolonged and it will punish his soul. The one who fears his Lord[azwj] will refrain from committing injustices. The one who is good with the words would display his pride. And the one who does not recognise the good from the evil, is like an animal.

إِنَّ مِنَ الْفَسَادِ إِضَاعَةَ الزَّادِ مَا أَصْغَرَ الْمُصِيبَةَ مَعَ عِظَمِ الْفَاقَةِ غَداً هَيْهَاتَ هَيْهَاتَ وَ مَا تَنَاكَرْتُمْ إِلَّا لِمَا فِيكُمْ مِنَ الْمَعَاصِي وَ الذُّنُوبِ فَمَا أَقْرَبَ الرَّاحَةَ مِنَ التَّعَبِ وَ الْبُؤْسَ مِنَ النَّعِيمِ وَ مَا شَرٌّ بِشَرٍّ بَعْدَهُ الْجَنَّةُ وَ مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ وَ كُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْقُورٌ وَ كُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ

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.

وَ عِنْدَ تَصْحِيحِ الضَّمَائِرِ تُبْدُو الْكَبَائِرُ تَصْفِيَةُ الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ وَ تَخْلِيصُ النِّيَّةِ مِنَ الْفَسَادِ أَشَدُّ عَلَى الْعَامِلِينَ مِنْ طُولِ الْجِهَادِ هَيْهَاتَ لَوْ لَا التُّقَى لَكُنْتُ أَدْهَى الْعَرَبِ

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[asws] would have been the shrewdest of the Arabs.

أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى وَعَدَ نَبِيَّهُ مُحَمَّداً (صلى الله عليه وآله) الْوَسِيلَةَ وَ وَعْدُهُ الْحَقُّ وَ لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ أَلَا وَ إِنَّ الْوَسِيلَةَ عَلَى دَرَجِ الْجَنَّةِ وَ ذِرْوَةِ ذَوَائِبِ الزُّلْفَةِ وَ نِهَايَةِ غَايَةِ الْأُمْنِيَّةِ لَهَا أَلْفُ مِرْقَاةٍ مَا بَيْنَ الْمِرْقَاةِ إِلَى الْمِرْقَاةِ حُضْرُ الْفَرَسِ الْجَوَادِ مِائَةَ عَامٍ وَ هُوَ مَا بَيْنَ مِرْقَاةِ دُرَّةٍ إِلَى مِرْقَاةِ جَوْهَرَةٍ إِلَى مِرْقَاةِ زَبَرْجَدَةٍ إِلَى مِرْقَاةِ لُؤْلُؤَةٍ إِلَى مِرْقَاةِ يَاقُوتَةٍ إِلَى مِرْقَاةِ زُمُرُّدَةٍ إِلَى مِرْقَاةِ مَرْجَانَةٍ إِلَى مِرْقَاةِ كَافُورٍ إِلَى مِرْقَاةِ عَنْبَرٍ إِلَى مِرْقَاةِ يَلَنْجُوجٍ إِلَى مِرْقَاةِ ذَهَبٍ إِلَى مِرْقَاةِ غَمَامٍ إِلَى مِرْقَاةِ هَوَاءٍ إِلَى مِرْقَاةِ نُورٍ قَدْ أَنَافَتْ عَلَى كُلِّ الْجِنَانِ

O you people! Allah[azwj] the High Promised His[azwj] Prophet[saww] Muhammad[saww] the Means (Al-Waseela), and His[azwj] Promise is True, and Allah[azwj] does not Go against His[azwj] Promise. Surely *Al-Waseela* is on the steps of the Paradise and is at the peak of the nearness (to Allah[azwj]), and is a total security at the very end of it. There are a thousand staircases, and what is in between one staircase and the other there is a travel distance by a fine horse of a hundred years. And in between these is a staircase of gems going up to a staircase of jewels, to a staircase of aquamarines, to a staircase of pearls, to a staircase of rubies, to a staircase of emeralds, to a staircase of corals, to a staircase of camphor, to a staircase of ambergris, to a staircase of aloe, to a staircase of gold, to a staircase of clouds, to a staircase of air, to a staircase of Light which encompasses all of the Gardens.

وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَوْمَئِذٍ قَاعِدٌ عَلَيْهَا مُرْتَدٍ بِرَيْطَتَيْنِ رَيْطَةٍ مِنْ رَحْمَةِ اللَّهِ وَ رَيْطَةٍ مِنْ نُورِ اللَّهِ عَلَيْهِ تَاجُ النُّبُوَّةِ وَ إِكْلِيلُ الرِّسَالَةِ قَدْ أَشْرَقَ بِنُورِهِ الْمَوْقِفُ

And on that Day the Messenger[saww] of Allah[azwj] would be seated wearing two Garments – a Garment of the Mercy of Allah[azwj] and a Garment of the Light of Allah[azwj]. On him[saww] will be a Crown of the Prophet-hood and a Garland of the Message, the Light of which will illuminate the whole of the Pausing Place (Station in the Hereafter).

وَ أَنَا يَوْمَئِذٍ عَلَى الدَّرَجَةِ الرَّفِيعَةِ وَ هِيَ دُونَ دَرَجَتِهِ وَ عَلَيَّ رَيْطَتَانِ رَيْطَةٌ مِنْ أُرْجُوَانِ النُّورِ وَ رَيْطَةٌ مِنْ كَافُورٍ وَ الرُّسُلُ وَ الْأَنْبِيَاءُ قَدْ وَقَفُوا عَلَى الْمَرَاقِي وَ أَعْلَامُ الْأَزْمِنَةِ وَ حُجَجُ الدُّهُورِ عَنْ أَيْمَانِنَا وَ قَدْ تَجَلَّلَهُمْ حُلَلُ النُّورِ وَ الْكَرَامَةِ لَا يَرَانَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ إِلَّا بُهِتَ بِأَنْوَارِنَا

And on that Day, I[asws] will be upon the High Level, and it will be lower than his[saww] Level, and on me[asws] would be two Garments – a Garment of purple Light and a Garment of Camphor. And the Messengers[as] and the Prophets[saww] would have paused upon my[asws] staircase, with the Flags of the Eras and the Proof of the ages on our[asws] right, and they[as] will have Majestic Garments of Light and the Prestige. There is no Angel of Proximity, and no Messenger Prophet[saww] who will look at us[asws] except that he will be stunned by our[asws] Light.

وَ عَجِبَ مِنْ ضِيَائِنَا وَ جَلَالَتِنَا وَ عَنْ يَمِينِ الْوَسِيلَةِ عَنْ يَمِينِ الرَّسُولِ (صلى الله عليه وآله) غَمَامَةٌ بَسْطَةُ الْبَصَرِ يَأْتِي مِنْهَا النِّدَاءُ يَا أَهْلَ الْمَوْقِفِ طُوبَى لِمَنْ أَحَبَّ الْوَصِيَّ وَ آمَنَ بِالنَّبِيِّ الْأُمِّيِّ الْعَرَبِيِّ وَ مَنْ كَفَرَ فَالنَّارُ مَوْعِدُهُ

And stranger than our[asws] Illumination and our[asws] Majesty is the *Al-Waseela* on our[asws] right, and on the right of the Messenger[saww] of Allah[azwj] 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[asws] and believed

in the Prophet[saww], the 'Ummy'[5] of the Arabs. And the one who disbelieved, so the Fire is Prepared for him.

وَ عَنْ يَسَارِ الْوَسِيلَةِ عَنْ يَسَارِ الرَّسُولِ (صلى الله عليه وآله) ظُلَّةٌ يَأْتِي مِنْهَا النِّدَاءُ يَا أَهْلَ الْمَوْقِفِ طُوبَى لِمَنْ أَحَبَّ الْوَصِيَّ وَ آمَنَ بِالنَّبِيِّ الْأُمِّيِّ وَ الَّذِي لَهُ الْمُلْكُ الْأَعْلَى لَا فَازَ أَحَدٌ وَ لَا نَالَ الرَّوْحَ وَ الْجَنَّةَ إِلَّا مَنْ لَقِيَ خَالِقَهُ بِالْإِخْلَاصِ لَهُمَا وَ الِاقْتِدَارِ بِنُجُومِهِمَا فَأَيْقِنُوا يَا أَهْلَ وَلَايَةِ اللَّهِ بِبَيَاضِ وُجُوهِكُمْ وَ شَرَفِ مَقْعَدِكُمْ وَ كَرَمِ مَآبِكُمْ وَ بِفَوْزِكُمُ الْيَوْمَ عَلَى سُرُرٍ مُتَقَابِلِينَ

And on the left of *Al-Waseela*, from the left of the Messenger[saww] of Allah[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[asws] and believed in the 'Ummy' Prophet[saww], the one[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[azwj] with the sincerity for these two[asws] and the follower of the stars (Imams[asws]) from these two[asws]. Be convinced, O people of *Al-Wilayah* of Allah[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.

وَ يَا أَهْلَ الِانْحِرَافِ وَ الصُّدُودِ عَنِ اللَّهِ عَزَّ ذِكْرُهُ وَ رَسُولِهِ وَ صِرَاطِهِ وَ أَعْلَامِ الْأَزْمِنَةِ أَيْقِنُوا بِسَوَادِ وُجُوهِكُمْ وَ غَضَبِ رَبِّكُمْ جَزَاءً بِمَا كُنْتُمْ تَعْمَلُونَ وَ مَا مِنْ رَسُولٍ سَلَفَ وَ لَا نَبِيٍّ مَضَى إِلَّا وَ قَدْ كَانَ مُخْبِراً أُمَّتَهُ بِالْمُرْسَلِ الْوَارِدِ مِنْ بَعْدِهِ وَ مُبَشِّراً بِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مُوصِياً قَوْمَهُ بِاتِّبَاعِهِ وَ مُحَلِّيَهُ عِنْدَ قَوْمِهِ لِيَعْرِفُوهُ بِصِفَتِهِ وَ لِيَتَّبِعُوهُ عَلَى شَرِيعَتِهِ وَ لِئَلَّا يَضِلُّوا فِيهِ مِنْ بَعْدِهِ فَيَكُونَ مَنْ هَلَكَ أَوْ ضَلَّ بَعْدَ وُقُوعِ الْإِعْذَارِ وَ الْإِنْذَارِ عَنْ بَيِّنَةٍ وَ تَعْيِينِ حُجَّةٍ

And O people of the deviation, and the diverters from Allah[azwj], Mighty is His[azwj] Remembrance, and from His[azwj] Messenger[saww], and from His[azwj] Path, and the Flags of the eras, be convinced of the blackening of your faces, and the Wrath of your Lord[azwj], a Recompense of what you used to do before. And there is none from the Messengers[as] who preceded and none from the Prophets[as] of the past except that he[as] had informed his[as] community of the Messenger[saww] to come after him[as], and the good news of the Messenger[saww] of Allah[azwj], and bequeathed to his[as] community, and described him[saww] to his[as] community his[saww] qualities, and that they should follow him[saww] and be upon his[saww] Law, so that they would not stray with regards to him[saww] after him[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.

فَكَانَتِ الْأُمَمُ فِي رَجَاءٍ مِنَ الرُّسُلِ وَ وُرُودٍ مِنَ الْأَنْبِيَاءِ وَ لَئِنْ أُصِيبَتْ بِفَقْدِ نَبِيٍّ بَعْدَ نَبِيٍّ عَلَى عِظَمِ مَصَائِبِهِمْ وَ فَجَائِعِهَا بِهِمْ فَقَدْ كَانَتْ عَلَى سَعَةٍ مِنَ الْأَمَلِ وَ لَا مُصِيبَةٌ عَظُمَتْ وَ لَا رَزِيَّةٌ جَلَّتْ كَالْمُصِيبَةِ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) لِأَنَّ اللَّهَ خَتَمَ بِهِ الْإِنْذَارَ وَ الْإِعْذَارَ وَ قَطَعَ بِهِ الِاحْتِجَاجَ وَ الْعُذْرَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ وَ جَعَلَهُ بَابَهُ الَّذِي بَيْنَهُ وَ بَيْنَ عِبَادِهِ وَ مُهَيْمِنَهُ الَّذِي لَا يَقْبَلُ إِلَّا بِهِ وَ لَا قُرْبَةَ إِلَيْهِ إِلَّا بِطَاعَتِهِ

So the communities lived in hope about the Messengers[as] and the Prophets[as] to come, if they were in difficult circumstances in the absence of a Prophet[as] after their Prophet[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[saww], because Allah[azwj] Ended the Warnings, and the Reasons, and Cut-off through him[saww] the Arguments, and the

[5] Mecca

Reasons between Him[azwj] and His[azwj] creatures, and Made him[saww] to be His[azwj] Door which was between Him[azwj] and His[azwj] servants, and as His[azwj] Authority which nothing would be Acceptable except by him[saww], nor any nearness to Him[azwj] except by being obedient to him[saww].

وَ قَالَ فِي مُحْكَمِ كِتَابِهِ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ وَ مَنْ تَوَلَّى فَما أَرْسَلْناكَ عَلَيْهِمْ حَفِيظاً فَقَرَنَ طَاعَتَهُ بِطَاعَتِهِ وَ مَعْصِيَتَهُ بِمَعْصِيَتِهِ فَكَانَ ذَلِكَ دَلِيلًا عَلَى مَا فَوَّضَ إِلَيْهِ وَ شَاهِداً لَهُ عَلَى مَنِ اتَّبَعَهُ وَ عَصَاهُ وَ بَيَّنَ ذَلِكَ فِي غَيْرِ مَوْضِعٍ مِنَ الْكِتَابِ الْعَظِيمِ

And He[azwj] Said Decisively in His[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[azwj] Joined obedience to Himself[azwj] with obedience to him[saww], and disobedience to Himself[azwj] with disobedience to him[saww]. So that was the Evidence which was Delegated to him[saww], and a Testimony against the one who obeys him[saww], and disobeys him[saww], and between that in other places from the Great Book.

فَقَالَ تَبَارَكَ وَ تَعَالَى فِي التَّحْرِيضِ عَلَى اتِّبَاعِهِ وَ التَّرْغِيبِ فِي تَصْدِيقِهِ وَ الْقَبُولِ بِدَعْوَتِهِ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ فَاتِّبَاعُهُ (صلى الله عليه وآله) مَحَبَّةُ اللَّهِ وَ رِضَاهُ غُفْرَانُ الذُّنُوبِ وَ كَمَالُ الْفَوْزِ وَ وُجُوبُ الْجَنَّةِ وَ فِي التَّوَلِّي عَنْهُ وَ الْإِعْرَاضِ مُحَادَّةُ اللَّهِ وَ غَضَبُهُ وَ سَخَطُهُ وَ الْبُعْدُ مِنْهُ مُسْكِنُ النَّارِ وَ ذَلِكَ قَوْلُهُ وَ مَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزابِ فَالنَّارُ مَوْعِدُهُ يَعْنِي الْجُحُودَ بِهِ وَ الْعِصْيَانَ لَهُ

So the Blessed and the High Said in the Incitement to follow him[saww], and the Exhortation with regards to his[saww] ratification, and the acceptance of his[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[saww] achieves the Love of Allah[azwj] and His[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[saww] achieves the Enmity of Allah[azwj], and His[azwj] Wrath, and His[azwj] Harshness, and remoteness from Him[azwj], and a dwelling in the Fire and that is His[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[saww] and disobedience to him[saww].

فَإِنَّ اللَّهَ تَبَارَكَ اسْمُهُ امْتَحَنَ بِي عِبَادَهُ وَ قَتَلَ بِيَدِي أَضْدَادَهُ وَ أَفْنَى بِسَيْفِي جُحَّادَهُ وَ جَعَلَنِي زُلْفَةً لِلْمُؤْمِنِينَ وَ حِيَاضَ مَوْتٍ عَلَى الْجَبَّارِينَ وَ سَيْفَهُ عَلَى الْمُجْرِمِينَ وَ شَدَّ بِي أَزْرَ رَسُولِهِ وَ أَكْرَمَنِي بِنَصْرِهِ وَ شَرَّفَنِي بِعِلْمِهِ وَ حَبَانِي بِأَحْكَامِهِ وَ اخْتَصَّنِي بِوَصِيَّتِهِ وَ اصْطَفَانِي بِخِلَافَتِهِ فِي أُمَّتِهِ فَقَالَ (صلى الله عليه وآله) وَ قَدْ حَشَدَهُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ انْغَصَّتْ بِهِمُ الْمَحَافِلُ أَيُّهَا النَّاسُ إِنَّ عَلِيّاً مِنِّي كَهَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

Allah[azwj], Blessed is His[azwj] Name, Tested His[azwj] servants by me[asws], and killed those that opposed Him[azwj] by my[asws] hand, and annihilated those that strived against Him[azwj] by my[asws] sword, and Made me[asws] to be a Means of nearness to Him[azwj] (Zulfat) for the Believers, and a ground of death for the toughest tyrants, and His[azwj] Sword against the criminals, and Strengthened by me[asws] the back of His[azwj] Messenger[saww], and Honoured me[asws] by helping him[saww], and Privileged me[asws] with his[saww] knowledge, and Gifted me[asws] with his[saww] Laws, and Favoured me[asws] for his[saww] successorship, and Chose me[asws] for his[saww] Caliphate in his[saww] community. So he[saww] said when he[saww] mobilised the Emigrants and the Helpers in their gathering: 'O you people! Surely, Ali[asws] is from me[saww] like Haroun[as] was from Musa[as] except that there is no Prophet[as] to come after me[saww].

فَعَقَلَ الْمُؤْمِنُونَ عَنِ اللَّهِ نَطْقَ الرَّسُولُ إِذْ عَرَفُونِي أَنِّي لَسْتُ بِأَخِيهِ لِأَبِيهِ وَ أُمِّهِ كَمَا كَانَ هَارُونُ أَخَا مُوسَى لِأَبِيهِ وَ أُمِّهِ وَ لَا كُنْتُ نَبِيّاً فَاقْتَضَى نُبُوَّةً وَ لَكِنْ كَانَ ذَلِكَ مِنْهُ اسْتِخْلَافاً لِي كَمَا اسْتَخْلَفَ مُوسَى هَارُونَ (عليه السلام) حَيْثُ يَقُولُ اخْلُفْنِي فِي قَوْمِي وَ أَصْلِحْ وَ لا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

So the Believers understood that the Messenger[saww] was speaking on behalf of Allah[azwj]. They recognised me[asws] that I[asws] was not his[saww] brother by his[saww] father[as] or his[saww] mother[as] as was the case with Haroun[saww] who was the brother of Musa[as] from his[as] father and his[as] mother[as], nor was I[asws] a Prophet[as]. The Prophet-hood has ended. But, that was from him[saww] appointing me[asws] as the Caliph just as Musa[as] had appointed Haroun[as] as the Caliph when he[as] said: ***"[7:142] Take my place among my people, and act well and do not follow the way of the mischief-makers."***

وَ قَوْلُهُ (عليه السلام) حِينَ تَكَلَّمَتْ طَائِفَةٌ فَقَالَتْ نَحْنُ مَوَالِي رَسُولِ اللَّهِ (صلى الله عليه وآله) فَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى حَجَّةِ الْوَدَاعِ ثُمَّ صَارَ إِلَى غَدِيرِ خُمٍّ فَأَمَرَ فَأُصْلِحَ لَهُ شِبْهُ الْمِنْبَرِ ثُمَّ عَلَاهُ وَ أَخَذَ بِعَضُدِي حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِ رَافِعاً صَوْتَهُ قَائِلًا فِي مَحْفِلِهِ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ فَكَانَتْ عَلَى وَلَايَتِي وَلَايَةُ اللَّهِ وَ عَلَى عَدَاوَتِي عَدَاوَةُ اللَّهِ

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].

وَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ الْيَوْمِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلامَ دِيناً فَكَانَتْ وَلَايَتِي كَمَالَ الدِّينِ وَ رِضَا الرَّبِّ جَلَّ ذِكْرُهُ وَ أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى اخْتِصَاصاً لِي وَ تَكَرُّماً نَحَلَنِيهِ وَ إِعْظَاماً وَ تَفْصِيلًا مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) مَنَحَنِيهِ وَ هُوَ قَوْلُهُ تَعَالَى ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلاهُمُ الْحَقِّ أَلا لَهُ الْحُكْمُ وَ هُوَ أَسْرَعُ الْحاسِبِينَ

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[saww], 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."***

فِيَّ مَنَاقِبُ لَوْ ذَكَرْتُهَا لَعَظُمَ بِهَا الِارْتِفَاعُ فَطَالَ لَهَا الِاسْتِمَاعُ وَ لَئِنْ تَقَمَّصَهَا دُونِيَ الْأَشْقَيَانِ وَ نَازَعَانِي فِيمَا لَيْسَ لَهُمَا بِحَقٍّ وَ رَكِبَاهَا ضَلَالَةً وَ اعْتَقَدَاهَا جَهَالَةً فَلْيَبْسَ مَا عَلَيْهِ وَرَدَا وَ لْيَبْسَ مَا لِأَنْفُسِهِمَا مَهَّدَا يَتَلَاعَنَانِ فِي دُورِهِمَا وَ يَتَبَرَّأُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ يَقُولُ لِقَرِينِهِ إِذَا التَقَيَا يا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ فَيُجِيبُهُ الْأَشْقَى عَلَى رُئُوسَةٍ يَا لَيْتَنِي لَمْ أَتَّخِذْكَ خَلِيلًا لَقَدْ أَضْلَلْتَنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

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 its 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"***.

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ وَ الدِّينُ الَّذِي بِهِ كَذَّبَ وَ الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ وَ لَئِنْ رَتَعَا فِي الْحُطَامِ الْمُنْصَرِمِ وَ الْغُرُورِ الْمُنْقَطِعِ وَ كَانَا مِنْهُ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ لَهُمَا عَلَى شَرِّ وُرُودٍ فِي أَخْيَبِ وُفُودٍ وَ أَلْعَنِ مَوْرُودٍ يَتَصَارَخَانِ بِاللَّعْنَةِ وَ يَتَنَاعَقَانِ بِالْحَسْرَةِ مَا لَهُمَا مِنْ رَاحَةٍ وَ لَا عَنْ عَذَابِهِمَا مِنْ مَنْدُوحَةٍ

So I[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 (prepared) for them - an evil return amongst the wicked group, to a condemned destination. They will be shouting curses at each other grumbling in regret. There will be no rest for these two; nor a respite from their inevitable Punishment.

إِنَّ الْقَوْمَ لَمْ يَزَالُوا عُبَّادَ أَصْنَامٍ وَ سَدَنَةَ أَوْثَانٍ يُقِيمُونَ لَهَا الْمَنَاسِكَ وَ يَنْصِبُونَ لَهَا الْعَتَائِرَ وَ يَتَّخِذُونَ لَهَا الْقُرْبَانَ وَ يَجْعَلُونَ لَهَا الْبَحِيرَةَ وَ الْوَصِيلَةَ وَ السَّائِبَةَ وَ الْحَامَ وَ يَسْتَقْسِمُونَ بِالْأَزْلَامِ عَامِهِينَ عَنِ اللَّهِ عَزَّ ذِكْرُهُ حَائِرِينَ عَنِ الرَّشَادِ مُهْطِعِينَ إِلَى الْبِعَادِ وَ قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ وَ غَمَرَتْهُمْ سَوْدَاءُ الْجَاهِلِيَّةِ وَ رَضَعُوهَا جَهَالَةً وَ انْفَطَمُوهَا ضَلَالَةً

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 Allah[azwj] Mighty is His[azwj] Remembrance. They were confused about the guidance, hastening to the remoteness, and they had been overcome by Satan[la] who had flooded them with the darkness of ignorance, having breastfed them with ignorance and weaned them with misguidance.

فَأَخْرَجَنَا اللَّهُ إِلَيْهِمْ رَحْمَةً وَ أَطْلَعَنَا عَلَيْهِمْ رَأْفَةً وَ أَسْفَرَ بِنَا عَنِ الْحُجُبِ نُوراً لِمَنِ اقْتَبَسَهُ وَ فَضْلًا لِمَنِ اتَّبَعَهُ وَ تَأْيِيداً لِمَنْ صَدَّقَهُ فَتَبَوَّءُوا الْعِزَّ بَعْدَ الذِّلَّةِ وَ الْكَثْرَةَ بَعْدَ الْقِلَّةِ وَ هَابَتْهُمُ الْقُلُوبُ وَ الْأَبْصَارُ وَ أَذْعَنَتْ لَهُمُ الْجَبَابِرَةُ وَ طَوَائِفُهَا وَ صَارُوا أَهْلَ نِعْمَةٍ مَذْكُورَةٍ وَ كَرَامَةٍ مَيْسُورَةٍ وَ أَمْنٍ بَعْدَ خَوْفٍ وَ جَمْعٍ بَعْدَ كَوْفٍ

Allah[azwj] Brought us[asws] out to them as a Mercy, and Informed about us[asws] as being higher than them, and Removed the Veil of Light from us[asws] for those that sought us[asws], and Preferred the ones who followed it (the Light), and we[asws] 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 'جَمْع' union after having been separated.

وَ أَضَاءَتْ بِنَا مَفَاخِرُ مَعَدِّ بْنِ عَدْنَانَ وَ أَوْلَجْنَاهُمْ بَابَ الْهُدَى وَ أَدْخَلْنَاهُمْ دَارَ السَّلَامِ وَ أَشْمَلْنَاهُمْ ثَوْبَ الْإِيمَانِ وَ فَلَجُوا بِنَا فِي الْعَالَمِينَ وَ أَبْدَتْ لَهُمْ أَيَّامُ الرَّسُولِ آثَارَ الصَّالِحِينَ مِنْ حَامٍ مُجَاهِدٍ وَ مُصَلٍّ قَانِتٍ وَ مُعْتَكِفٍ زَاهِدٍ يُظْهِرُونَ الْأَمَانَةَ وَ يَأْتُونَ الْمَثَابَةَ حَتَّى إِذَا دَعَا اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ (صلى الله عليه وآله) وَ رَفَعَهُ إِلَيْهِ

And Ma'd Bin Adnan was illuminated (famous) due to us[asws] and we[asws] inserted them in the Door of Guidance, and we[asws] entered them into the House of Peace, and we[asws] clothed them with the garment of Belief, and they became famous due to us[asws] in the worlds, and the effects of the righteous people appeared for them in the days of the Messenger[saww], from a striving protector, and an obedient worshipper, and an ascetic retreater, and they preserved the trusts and became as such until when Allah[azwj] Mighty and Majestic Called back His[azwj] Prophet[saww] and Raised him[saww] to Himself[azwj].

لَمْ يَكُ ذَلِكَ بَعْدَهُ إِلَّا كَلَمْحَةٍ مِنْ خَفْقَةٍ أَوْ وَمِيضٍ مِنْ بَرْقَةٍ إِلَى أَنْ رَجَعُوا عَلَى الْأَعْقَابِ وَ انْتَكَصُوا عَلَى الْأَدْبَارِ وَ طَلَبُوا بِالْأَوْتَارِ وَ أَظْهَرُوا الْكَتَائِبَ وَ رَدَمُوا الْبَابَ وَ قَلَّوُا الدِّيَارَ وَ غَيَّرُوا آثَارَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ رَغِبُوا عَنْ أَحْكَامِهِ وَ بَعُدُوا مِنْ أَنْوَارِهِ وَ اسْتَبْدَلُوا بِمُسْتَخْلَفِهِ بَدِيلًا لَمْ يَكُ ذَلِكَ بَعْدَهُ إِلَّا كَلَمْحَةٍ مِنْ خَفْقَةٍ أَوْ وَمِيضٍ مِنْ بَرْقَةٍ إِلَى أَنْ رَجَعُوا عَلَى الْأَعْقَابِ وَ انْتَكَصُوا عَلَى الْأَدْبَارِ وَ طَلَبُوا بِالْأَوْتَارِ وَ أَظْهَرُوا الْكَتَائِبَ وَ رَدَمُوا الْبَابَ وَ قَلَّوُا الدِّيَارَ وَ غَيَّرُوا آثَارَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ رَغِبُوا عَنْ أَحْكَامِهِ وَ بَعُدُوا مِنْ أَنْوَارِهِ وَ اسْتَبْدَلُوا بِمُسْتَخْلَفِهِ بَدِيلًا اتَّخَذُوهُ وَ كَانُوا ظَالِمِينَ وَ زَعَمُوا أَنَّ مَنِ اخْتَارُوا مِنْ آلِ أَبِي قُحَافَةَ أَوْلَى بِمَقَامِ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِمَّنِ اخْتَارَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَقَامِهِ وَ أَنَّ مُهَاجِرَ آلِ أَبِي قُحَافَةَ خَيْرٌ مِنَ الْمُهَاجِرِيِّ الْأَنْصَارِيِّ الرَّبَّانِيِّ نَامُوسِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ أَلَا وَ إِنَّ أَوَّلَ شَهَادَةِ زُورٍ وَقَعَتْ فِي الْإِسْلَامِ شَهَادَتُهُمْ أَنَّ صَاحِبَهُمْ مُسْتَخْلَفُ رَسُولِ اللَّهِ (صلى الله عليه وآله)

That was not after him[saww] 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 Allah[saww], and turned away from his[saww] rulings, and distanced themselves from his[saww] Light, and they changed his[saww] 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 one[asws] whom the Messenger[saww] of Allah[azwj] had chosen to be in his[saww] 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 Manaf[as]. Nay! The first false testimony which occurred in Al-Islam was their testimony that their companion (Abu Bakr) is the one whom the Messenger[saww] of Allah[azwj] had made to be the Caliph.

فَلَمَّا كَانَ مِنْ أَمْرِ سَعْدِ بْنِ عُبَادَةَ مَا كَانَ رَجَعُوا عَنْ ذَلِكَ وَ قَالُوا إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَضَى وَ لَمْ يَسْتَخْلِفْ فَكَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الطَّيِّبُ الْمُبَارَكُ أَوَّلَ مَشْهُودٍ عَلَيْهِ بِالزُّورِ فِي الْإِسْلَامِ وَ عَنْ قَلِيلٍ يَجِدُونَ غِبَّ مَا [يَعْلَمُونَ وَ سَيَجِدُونَ التَّالُونَ غِبَّ مَا] أَسَّسَهُ الْأَوَّلُونَ وَ لَئِنْ كَانُوا فِي مَنْدُوحَةٍ مِنَ الْمَهْلِ وَ شِفَاءٍ مِنَ الْأَجَلِ وَ سَعَةٍ مِنَ الْمُنْقَلَبِ وَ اسْتِدْرَاجٍ مِنَ الْغُرُورِ وَ سُكُونٍ مِنَ الْحَالِ وَ إِدْرَاكٍ مِنَ الْأَمَلِ

So when the matter of Sa'd Bin Ubada was what it was, they retracted from that and said that the Messenger[saww] of Allah[azwj] passed away and did not appoint a Caliph. So the Messenger of Allah[saww], 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.

فَقَدْ أَمْهَلَ اللَّهُ عَزَّ وَ جَلَّ شَدَّادَ بْنَ عَادٍ وَ ثَمُودَ بْنَ عَبُّودٍ وَ بَلْعَمَ بْنَ بَاعُورٍ وَ أَسْبَغَ عَلَيْهِمْ نِعَمَهُ ظَاهِرَةً وَ بَاطِنَةً وَ أَمَدَّهُمْ بِالْأَمْوَالِ وَ الْأَعْمَارِ وَ أَتَتْهُمُ الْأَرْضُ بِبَرَكَاتِهَا لِيَتَذَكَّرُوا آلَاءَ اللَّهِ وَ لِيَعْرِفُوا الْإِهَابَةَ لَهُ وَ الْإِنَابَةَ إِلَيْهِ وَ لِيَنْتَهُوا عَنِ الِاسْتِكْبَارِ

Allah[azwj] had respited Shaddaad Bin Aad, and Thamud Bin Abbuwad, and Bal'am Bin Ba'our, and Bestowed upon them His[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[azwj], and they would recognise and be awed by Him[azwj], and turn to Him[azwj], and bring an end to their arrogance.

فَلَمَّا بَلَغُوا الْمُدَّةَ وَ اسْتَتَمُّوا الْأُكْلَةَ أَخَذَهُمُ اللَّهُ عَزَّ وَ جَلَّ وَ اصْطَلَمَهُمْ فَمِنْهُمْ مَنْ حُصِبَ وَ مِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَ مِنْهُمْ مَنْ أَحْرَقَتْهُ الظُّلَّةُ وَ مِنْهُمْ مَنْ أَوْدَتْهُ الرَّجْفَةُ وَ مِنْهُمْ مَنْ أَرْدَتْهُ الْخَسْفَةُ فَما كانَ اللَّهُ لِيَظْلِمَهُمْ وَ لكِنْ كانُوا أَنْفُسَهُمْ يَظْلِمُونَ

So before they reached their (allocated) time, and enjoy their meal, Allah[azwj] Mighty and Majestic Grabbed them and cut them down. Some of them from sandstorm, some were overtaken by a scream, and some from being burned by the shadow, and some from the tremors, and some from sinking of the earth. Allah[azwj] was not Unjust to them, but they had been unjust to their own selves.

أَلَا وَ إِنَّ لِكُلِّ أَجَلٍ كِتَاباً فَإِذَا بَلَغَ الْكِتَابُ أَجَلَهُ لَوْ كُشِفَ لَكَ عَمَّا هَوَى إِلَيْهِ الظَّالِمُونَ وَ آلَ إِلَيْهِ الْأَخْسَرُونَ لَهَرَبْتَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّا هُمْ عَلَيْهِ مُقِيمُونَ وَ إِلَيْهِ صَائِرُونَ

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[azwj] Mighty and Majestic from what they had been involved in and to what they are proceeding to.

أَلَا وَ إِنِّي فِيكُمْ أَيُّهَا النَّاسُ كَهَارُونَ فِي آلِ فِرْعَوْنَ وَ كَبَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ وَ كَسَفِينَةِ نُوحٍ فِي قَوْمِ نُوحٍ إِنِّي النَّبَأُ الْعَظِيمُ وَ الصِّدِّيقُ الْأَكْبَرُ

Nay! And I[asws] am among you, O you people, like Haroun[as] was in the people of the Pharaoh[la], and like the Door of *Hitta* in the Children of Israel, and like the Ark of Noah[as] in the people of Noah[as]. I[asws] am the Great News (Al-Nabaa Al-Azeem), and the Great Truthful (Al-Siddique Al-Akbar),

وَ عَنْ قَلِيلٍ سَتَعْلَمُونَ مَا تُوعَدُونَ وَ هَلْ هِيَ إِلَّا كَلْعْقَةِ الْآكِلِ وَ مَذْقَةِ الشَّارِبِ وَ خَفْقَةِ الْوَسْنَانِ ثُمَّ تُلْزَمُهُمُ الْمَعَرَّاتُ خِزْياً فِي الدُّنْيَا وَ يَوْمَ الْقِيامَةِ يُرَدُّونَ إِلى أَشَدِّ الْعَذابِ وَ مَا اللَّهُ بِغافِلٍ عَمَّا يَعْمَلُونَ فَمَا جَزَاءُ مَنْ تَنَكَّبَ مَحَجَّتَهُ وَ أَنْكَرَ حُجَّتَهُ وَ خَالَفَ هُدَاتَهُ وَ حَادَّ عَنْ نُورِهِ وَ اقْتَحَمَ فِي ظُلَمِهِ وَ اسْتَبْدَلَ بِالْمَاءِ السَّرَابَ وَ بِالنَّعِيمِ الْعَذَابَ وَ بِالْفَوْزِ الشَّقَاءَ وَ بِالسَّرَّاءِ الضَّرَّاءَ وَ بِالسَّعَةِ الضَّنْكَ

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[azwj] is not Oblivious (forgetful) of what they have done. So what is the Recompense for the one who turned away from His[azwj] Proof[asws], and denied His[azwj] Argument, and opposed His[azwj] Guides[asws], and turned away from His[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.

إِلَّا جَزَاءُ اقْتِرَافِهِ وَ سُوءُ خِلَافِهِ فَلْيُوقِنُوا بِالْوَعْدِ عَلَى حَقِيقَتِهِ وَ لْيَسْتَيْقِنُوا بِمَا يُوعَدُونَ يَوْمَ تَأْتِي الصَّيْحَةُ بِالْحَقِّ ذلِكَ يَوْمُ الْخُرُوجِ إِنَّا نَحْنُ نُحْيِي وَ نُمِيتُ وَ إِلَيْنَا الْمَصِيرُ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِراعاً ـ إِلَى آخِرِ السُّورَةِ ـ .

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"***.

خُطْبَةُ الطَّالُوتِيَّةِ

SERMON OF AL-TAALUTIYYA

14453 - مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَيُّوبَ الْأَشْعَرِيُّ عَنْ عَمْرٍو الْأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي الْهَيْثَمِ بْنِ التَّيِّهَانِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) خَطَبَ النَّاسَ بِالْمَدِينَةِ

H 14453 – Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Ali, from Abdullah Bin Ayyub 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.

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ كَانَ حَيّاً بِلَا كَيْفٍ وَ لَمْ يَكُنْ لَهُ كَانٌ وَ لَا كَانَ لِكَانِهِ كَيْفٌ وَ لَا كَانَ لَهُ أَيْنٌ وَ لَا كَانَ فِي شَيْءٍ وَ لَا كَانَ عَلَى شَيْءٍ وَ لَا ابْتَدَعَ لِكَانِهِ مَكَاناً وَ لَا قَوِيَ بَعْدَ مَا كَوَّنَ شَيْئاً وَ لَا كَانَ ضَعِيفاً قَبْلَ أَنْ يُكَوِّنَ شَيْئاً وَ لَا كَانَ مُسْتَوْحِشاً قَبْلَ أَنْ يَبْتَدِعَ شَيْئاً وَ لَا يُشْبِهُ شَيْئاً وَ لَا كَانَ خِلْواً عَنِ الْمُلْكِ قَبْلَ إِنْشَائِهِ وَ لَا يَكُونُ خِلْواً مِنْهُ بَعْدَ ذَهَابِهِ كَانَ إِلَهاً حَيّاً بِلَا حَيَاةٍ وَ مَالِكاً قَبْلَ أَنْ يُنْشِئَ شَيْئاً وَ مَالِكاً بَعْدَ إِنْشَائِهِ لِلْكَوْنِ

Amir-ul-Momineen[asws] said: 'All Praise is due to Allah[azwj] besides Whom[azwj] 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] lonely before He[azwj] Began anything, nor is there anything which Resembles Him[azwj], nor was He[azwj] without a Kingdom before He[azwj] Created it, nor will He[azwj] be without it after it goes away. He[azwj] is a Living God without having a lifespan, and He[azwj] was the Owner before He[azwj] Created anything, and will be the Owner after having Creating the Universe.

وَ لَيْسَ يَكُونُ لِلَّهِ كَيْفٌ وَ لَا أَيْنٌ وَ لَا حَدٌّ يُعْرَفُ وَ لَا شَيْءٌ يُشْبِهُهُ وَ لَا يَهْرَمُ لِطُولِ بَقَائِهِ وَ لَا يَضْعُفُ لِدُعْرَةٍ وَ لَا يَخَافُ كَمَا تَخَافُ خَلِيقَتُهُ مِنْ شَيْءٍ وَ لَكِنْ سَمِيعٌ بِغَيْرِ سَمْعٍ وَ بَصِيرٌ بِغَيْرِ بَصَرٍ وَ قَوِيٌّ بِغَيْرِ قُوَّةٍ مِنْ خَلْقِهِ لَا تُدْرِكُهُ حَدَقُ النَّاظِرِينَ وَ لَا يُحِيطُ بِسَمْعِهِ سَمْعُ السَّامِعِينَ

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].

إِذَا أَرَادَ شَيْئاً كَانَ بِلَا مَشُورَةٍ وَ لَا مُظَاهَرَةٍ وَ لَا مُخَابَرَةٍ وَ لَا يَسْأَلُ أَحَداً عَنْ شَيْءٍ مِنْ خَلْقِهِ أَرَادَهُ لا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ فَبَلَّغَ الرِّسَالَةَ وَ أَنْهَجَ الدَّلَالَةَ (صلى الله عليه وآله)

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[azwj], and I[asws] testify that Muhammad[saww] is His[azwj] servant. He[azwj] Sent him[asws] with the Guidance, and the true Religion, to overcome all the religions even though the Polytheists may not like it. So he[saww] preached the Message, and I[asws] follow the evidence.

أَيُّهَا الْأُمَّةُ الَّتِي خُدِعَتْ فَانْخَدَعَتْ وَ عَرَفَتْ خَدِيعَةَ مَنْ خَدَعَهَا فَأَصَرَّتْ عَلَى مَا عَرَفَتْ وَ انْبَعَتْ أَهْوَاءَهَا وَ ضَرَبَتْ فِي عَشْوَاءِ غَوَايَتِهَا وَ قَدِ اسْتَبَانَ لَهَا الْحَقُّ فَصَدَّتْ عَنْهُ وَ الطَّرِيقُ الْوَاضِحُ فَتَنَكَّبَتْهُ

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.

أَمَا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوِ اقْتَبَسْتُمُ الْعِلْمَ مِنْ مَعْدِنِهِ وَ شَرِبْتُمُ الْمَاءَ بِعُذُوبَتِهِ وَ ادَّخَرْتُمُ الْخَيْرَ مِنْ مَوْضِعِهِ وَ أَخَذْتُمُ الطَّرِيقَ مِنْ وَاضِحِهِ وَ سَلَكْتُمْ مِنَ الْحَقِّ نَهْجَهُ لَنَهَجَتْ بِكُمُ السُّبُلُ وَ بَدَتْ لَكُمُ الْأَعْلَامُ وَ أَضَاءَ لَكُمُ الْإِسْلَامُ فَأَكَلْتُمْ رَغَداً وَ مَا عَالَ فِيكُمْ عَائِلٌ وَ لَا ظُلِمَ مِنْكُمْ مُسْلِمٌ وَ لَا مُعَاهَدٌ وَ لَكِنْ سَلَكْتُمْ سَبِيلَ الظَّلَامِ فَأَظْلَمَتْ عَلَيْكُمْ دُنْيَاكُمْ بِرُحْبِهَا وَ سُدَّتْ عَلَيْكُمْ أَبْوَابُ الْعِلْمِ فَقُلْتُمْ بِأَهْوَائِكُمْ وَ اخْتَلَفْتُمْ فِي دِينِكُمْ فَأَفْتَيْتُمْ فِي دِينِ اللَّهِ بِغَيْرِ عِلْمٍ

But, by the One[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 from your own desires, and differed in your Religion, and started issuing verdicts (*Fatwas*) in the Religion of Allah[azwj] without (being Blessed with the) Knowledge.

وَ اتَّبَعْتُمُ الْغُوَاةَ فَأَغْوَتْكُمْ وَ تَرَكْتُمُ الْأَئِمَّةَ فَتَرَكُوكُمْ فَأَصْبَحْتُمْ تَحْكُمُونَ بِأَهْوَائِكُمْ إِذَا ذُكِرَ الْأَمْرُ سَأَلْتُمْ أَهْلَ الذِّكْرِ فَإِذَا أَفْتَوْكُمْ قُلْتُمْ هُوَ الْعِلْمُ بِعَيْنِهِ فَكَيْفَ وَ قَدْ تَرَكْتُمُوهُ وَ نَبَذْتُمُوهُ وَ خَالَفْتُمُوهُ رُوَيْداً عَمَّا قَلِيلٍ تَحْصُدُونَ جَمِيعَ مَا زَرَعْتُمْ وَ تَجِدُونَ وَخِيمَ مَا اجْتَرَمْتُمْ وَ مَا اجْتَلَبْتُمْ

And you followed the misguided people so they misguided you, and you abandoned the Imams[asws] so they[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[asws] of the Remembrance (*Ahl Al-Zikr*), so when they[asws] issued a verdict (Fatwa) to you, you said, 'This is exactly the knowledge'. So how come you have abandoned him[asws], and neglected him[asws], and opposed him[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.

وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَقَدْ عَلِمْتُمْ أَنِّي صَاحِبُكُمْ وَ الَّذِي بِهِ أُمِرْتُمْ وَ أَنِّي عَالِمُكُمْ وَ الَّذِي بِعِلْمِهِ نَجَاتُكُمْ وَ وَصِيُّ نَبِيِّكُمْ وَ خِيَرَةُ رَبِّكُمْ وَ لِسَانُ نُورِكُمْ وَ الْعَالِمُ بِمَا يُصْلِحُكُمْ

By the One[azwj] Who Split the seed and stemmed life from it, you knew that I[asws] was your Master and the one[asws] whom you had been Commanded (for being obedient to), and I[asws] am more knowledgeable than you all and the one[asws] by whose knowledge was your salvation, and the successor[asws] of your Prophet[saww], and the

best of your Lord[azwj], and the tongue (speaker) for your light (guidance), and the knowledge by which you can correct yourselves.

فَعَنْ قَلِيلٍ رُوَيْداً يَنْزِلُ بِكُمْ مَا وُعِدْتُمْ وَ مَا نَزَلَ بِالْأُمَمِ قَبْلَكُمْ وَ سَيَسْأَلُكُمُ اللَّهُ عَزَّ وَ جَلَّ عَنْ أَئِمَّتِكُمْ مَعَهُمْ تُحْشَرُونَ وَ إِلَى اللَّهِ عَزَّ وَ جَلَّ غَداً تَصِيرُونَ

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[azwj] Mighty and Majestic will Question you all about your Imams[asws] with whom[asws] you will be raised, and to Allah[azwj] Mighty and Majestic you will be going to tomorrow.

أَمَا وَ اللَّهِ لَوْ كَانَ لِي عِدَّةُ أَصْحَابِ طَالُوتَ أَوْ عِدَّةُ أَهْلِ بَدْرٍ وَ هُمْ أَعْدَاؤُكُمْ لَضَرَبْتُكُمْ بِالسَّيْفِ حَتَّى تَئُولُوا إِلَى الْحَقِّ وَ تُنِيبُوا لِلصِّدْقِ فَكَانَ أَرْتَقَ لِلْفَتْقِ وَ آخَذَ بِالرِّفْقِ اللَّهُمَّ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْحَاكِمِينَ

But, by Allah[azwj], if I[asws] had for me[asws], the number of companions which Talut had, or the number of the people at Badr who oppose your enemies, I[asws] 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[azwj], Judge between us with the truth, and You[azwj] are the Best of the Judges'.

قَالَ ثُمَّ خَرَجَ مِنَ الْمَسْجِدِ فَمَرَّ بِصِيرَةٍ فِيهَا نَحْوٌ مِنْ ثَلَاثِينَ شَاةً فَقَالَ وَ اللَّهِ لَوْ أَنَّ لِي رِجَالًا يَنْصَحُونَ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ بِعَدَدِ هَذِهِ الشِّيَاهِ لَأَزَلْتُ ابْنَ آكِلَةِ الدِّبَّانِ عَنْ مُلْكِهِ

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

قَالَ فَلَمَّا أَمْسَى بَايَعَهُ ثَلَاثُمِائَةٍ وَ سِتُّونَ رَجُلًا عَلَى الْمَوْتِ فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) اغْدُوا بِنَا إِلَى أَحْجَارِ الزَّيْتِ مُحَلِّقِينَ وَ حَلَقَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَمَا وَافَى مِنَ الْقَوْمِ مُحَلِّقاً إِلَّا أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ حُذَيْفَةُ بْنُ الْيَمَانِ وَ عَمَّارُ بْنُ يَاسِرٍ وَ جَاءَ سَلْمَانُ فِي آخِرِ الْقَوْمِ

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

فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي كَمَا اسْتَضْعَفَتْ بَنُو إِسْرَائِيلَ هَارُونَ اللَّهُمَّ فَإِنَّكَ تَعْلَمُ مَا نُخْفِي وَ مَا نُعْلِنُ وَ مَا يَخْفَى عَلَيْكَ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ تَوَفَّنِي مُسْلِماً وَ أَلْحِقْنِي بِالصَّالِحِينَ

So he[asws] raised his[asws] hands towards the sky and said: 'Our Allah[azwj]! The people have weakened me[asws] just as the Children of Israel had weakened Haroun[as]. Our Allah[azwj]! You[azwj] Know what we hide and what we proclaim, and there is nothing which is hidden from You[azwj] in the earth, nor in the sky. Make me to pass away as a Muslim, and Associate me[asws] with the righteous ones'.

أَمَا وَ الْبَيْتِ وَ الْمُفْضِي إِلَى الْبَيْتِ [وَ فِي نُسْخَةٍ وَ الْمُزْدَلِفَةِ] وَ الْخِفَافِ إِلَى التَّجْمِيرِ لَوْ لَا عَهْدٌ عَهِدَهُ إِلَيَّ النَّبِيُّ الْأُمِّيُّ (صلى الله عليه وآله) لَأَوْرَدْتُ الْمُخَالِفِينَ خَلِيجَ الْمَنِيَّةِ وَ لَأَرْسَلْتُ عَلَيْهِمْ شَآبِيبَ صَوَاعِقِ الْمَوْتِ وَ عَنْ قَلِيلٍ سَيَعْلَمُونَ .

But, by the House (Kaaba), and the Leading up to the House (and in another copy, 'Al-Muzdalifa'), and the walking to the throwing of the pebbles, had it not been for the oath which the Ummy[6] Prophet[saww] had taken from me[asws], I[asws] would have returned the opposition to the gulf of the death, and I[asws] would have sent upon them thunderbolts of the death, and after a little while they will come to know'.

14454- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَ عَلَيْهِ أَبُو بَصِيرٍ وَ قَدْ خَفَرَهُ النَّفَسُ فَلَمَّا أَخَذَ مَجْلِسَهُ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ مَا هَذَا النَّفَسُ الْعَالِي فَقَالَ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ كَبِرَ سِنِّي وَ دَقَّ عَظْمِي وَ اقْتَرَبَ أَجَلِي مَعَ أَنَّنِي لَسْتُ أَدْرِي مَا أَرِدُ عَلَيْهِ مِنْ أَمْرِ آخِرَتِي

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[asws], when Abu Baseer came up to him[asws], and he was panting. So when he took his seat, Abu Abdullah[asws] said to him: 'O Abu Muhammad, what is this heavy breathing for?' He said, 'May I be sacrificed for you[asws], O son[asws] of the Messenger[saww] of Allah[azwj], 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'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ وَ إِنَّكَ لَتَقُولُ هَذَا قَالَ جُعِلْتُ فِدَاكَ وَ كَيْفَ لَا أَقُولُ هَذَا فَقَالَ يَا أَبَا مُحَمَّدٍ أَ مَا عَلِمْتَ أَنَّ اللَّهَ تَعَالَى يُكْرِمُ الشَّبَابَ مِنْكُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ يُكْرِمُ الشَّبَابَ وَ يَسْتَحْيِي مِنَ الْكُهُولِ فَقَالَ يُكْرِمُ اللَّهُ الشَّبَابَ أَنْ يُعَذِّبَهُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ أَنْ يُحَاسِبَهُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا لَنَا خَاصَّةً أَمْ لِأَهْلِ التَّوْحِيدِ قَالَ فَقَالَ لَا وَ اللَّهِ إِلَّا لَكُمْ خَاصَّةً دُونَ الْعَالَمِ

Abu Abdullah[asws] said: 'O Abu Muhammad, and you are saying this?' He said, 'May I be sacrificed for you[asws], and how can I not say this?' He[saww] said: 'O Abu Muhammad, but do you know that Allah[azwj] the High 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[azwj] Honoured the young, and been Bashful towards the elderly?' He[asws] said: 'Allah[azwj] 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[asws], is this especially for us, or for (all) the people of *Tawheed* (Believe in the Unity of Allah[azwj])?' He[asws] said: 'No, by Allah[azwj], it is only for you (Shiites) especially, apart from the whole world'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَإِنَّا قَدْ نُبِزْنَا نَبْزاً انْكَسَرَتْ لَهُ ظُهُورُنَا وَ مَاتَتْ لَهُ أَفْئِدَتُنَا وَ اسْتَحَلَّتْ لَهُ الْوُلَاةُ دِمَاءَنَا فِي حَدِيثٍ رَوَاهُ لَهُمْ فُقَهَاؤُهُمْ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الرَّافِضَةُ قَالَ قُلْتُ نَعَمْ قَالَ لَا وَ اللَّهِ مَا هُمْ سَمَّوْكُمْ وَ لَكِنَّ اللَّهَ سَمَّاكُمْ بِهِ

He said, 'May I be sacrificed for you[asws], 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[asws] said: 'Is it '*Al-Rafiza*' (the rejectors)?' He said, 'Yes'. He[asws] said: 'No, by

[6] Resident of Mecca

Allah[azwj], they are not the ones who have named you as such, but it is Allah[azwj] Who has Named you all with it'.

أ مَا عَلِمْتَ يَا أَبَا مُحَمَّدٍ أَنَّ سَبْعِينَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ رَفَضُوا فِرْعَوْنَ وَ قَوْمَهُ لَمَّا اسْتَبَانَ لَهُمْ ضَلَالُهُمْ فَلَحِقُوا بِمُوسَى (عليه السلام) لَمَّا اسْتَبَانَ لَهُمْ هُدَاهُ فَسُمُّوا فِي عَسْكَرِ مُوسَى الرَّافِضَةَ لِأَنَّهُمْ رَفَضُوا فِرْعَوْنَ وَ كَانُوا أَشَدَّ أَهْلِ ذَلِكَ الْعَسْكَرِ عِبَادَةً وَ أَشَدَّهُمْ حُبّاً لِمُوسَى وَ هَارُونَ وَ ذُرِّيَّتِهِمَا (عليهما السلام)

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

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى (عليه السلام) أَنْ أَثْبِتْ لَهُمْ هَذَا الِاسْمَ فِي التَّوْرَاةِ فَإِنِّي قَدْ سَمَّيْتُهُمْ بِهِ وَ نَحَلْتُهُمْ إِيَّاهُ فَأَثْبَتَ مُوسَى (عليه السلام) الِاسْمَ لَهُمْ ثُمَّ ذَخَرَ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ هَذَا الِاسْمَ حَتَّى نَحَلَكُمُوهُ

So Allah[azwj] Mighty and Majestic Revealed unto Musa[as] that: "Establish this name for them in the Torah, for I[azwj] has Named them with it, and have Gifted it to them". So Musa[as] established the name for them, then Allah[azwj] Mighty and Majestic Reserved this name for you all to the extent that we[asws] have gifted it to you.

يَا أَبَا مُحَمَّدٍ رَفَضُوا الْخَيْرَ وَ رَفَضْتُمُ الشَّرَّ افْتَرَقَ النَّاسُ كُلَّ فِرْقَةٍ وَ تَشَعَّبُوا كُلَّ شُعْبَةٍ فَانْشَعَبْتُمْ مَعَ أَهْلِ بَيْتِ نَبِيِّكُمْ (صلى الله عليه وآله) وَ ذَهَبْتُمْ حَيْثُ ذَهَبُوا وَ اخْتَرْتُمْ مَنِ اخْتَارَ اللَّهُ لَكُمْ وَ أَرَدْتُمْ مَنْ أَرَادَ اللَّهُ فَأَبْشِرُوا ثُمَّ أَبْشِرُوا فَأَنْتُمْ وَ اللَّهِ الْمَرْحُومُونَ الْمُتَقَبَّلُ مِنْ مُحْسِنِكُمْ وَ الْمُتَجَاوَزُ عَنْ مُسِيئِكُمْ مَنْ لَمْ يَأْتِ اللَّهَ عَزَّ وَ جَلَّ بِمَا أَنْتُمْ عَلَيْهِ يَوْمَ الْقِيَامَةِ لَمْ يُتَقَبَّلْ مِنْهُ حَسَنَةٌ وَ لَمْ يُتَجَاوَزْ لَهُ عَنْ سَيِّئَةٍ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

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[asws] of the Household of your Prophet[saww], and you did what they did, and you chose what Allah[azwj] had Chosen for you, and you wanted what Allah[azwj] wanted. So received glad tidings upon glad tidings, for By Allah[azwj], you (Shiites) are ones with whom Allah[azwj] has been Merciful, the ones whose good deeds will be Accepted, and the sins being Overlooked. The one who does not come to Allah[azwj] Mighty and Majestic, with what you are upon, on the Day of Judgement, the good deeds will not be Accepted from him, nor will his sins be Overlooked. O Abu Muhammad, have I[asws] made you happy?' He said, 'May I be sacrificed for you[asws], increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَلَائِكَةً يُسْقِطُونَ الذُّنُوبَ عَنْ ظُهُورِ شِيعَتِنَا كَمَا يُسْقِطُ الرِّيحُ الْوَرَقَ فِي أَوَانِ سُقُوطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا اسْتِغْفَارُهُمْ وَ اللَّهِ لَكُمْ دُونَ هَذَا الْخَلْقِ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He[asws] said: 'O Abu Muhammad, Allah[azwj] Mighty and Majestic has Assigned Angels to cut-off the sins from the backs of our[asws] Shiites just like the leaves get cut-off in the autumn by the wind, and that is His[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[azwj], their Seeking of Forgiveness is for you (Shiites) apart from the other

creatures. O Abu Muhammad, have I[asws] made you happy?' He said, 'May I be sacrificed for you[asws], increase it for me'.

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ مِنَ الْمُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضى نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ ما بَدَّلُوا تَبْدِيلًا

He[asws] said: 'O Abu Muhammad, Allah[azwj] has Mentioned you (Shiites) in His[azwj] Book. He[azwj] 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"***

إِنَّكُمْ وَفَيْتُمْ بِمَا أَخَذَ اللَّهُ عَلَيْهِ مِيثَاقَكُمْ مِنْ وَلَايَتِنَا وَ إِنَّكُمْ لَمْ تُبَدِّلُوا بِنَا غَيْرَنَا وَ لَوْ لَمْ تَفْعَلُوا لَعَيَّرَكُمُ اللَّهُ كَمَا عَيَّرَهُمْ حَيْثُ يَقُولُ جَلَّ ذِكْرُهُ وَ ما وَجَدْنا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنا أَكْثَرَهُمْ لَفاسِقِينَ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

You all have been loyal to the Covenant which Allah[azwj] has Taken from you, of our[asws] Wilayah, and you never exchanged us[asws] for others. Had you not done that, Allah[azwj] would have Reproached you just as He[azwj] Reproached them where He[azwj], Majestic is His[azwj] 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[asws] made you happy?' He said, 'May I be sacrificed for you[asws], increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ إِخْواناً عَلى سُرُرٍ مُتَقابِلِينَ وَ اللَّهِ مَا أَرَادَ بِهَذَا غَيْرَكُمْ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

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

فَقَالَ يَا أَبَا مُحَمَّدٍ الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ وَ اللَّهِ مَا أَرَادَ بِهَذَا غَيْرَكُمْ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

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

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَنَا اللَّهُ عَزَّ وَ جَلَّ وَ شِيعَتَنَا وَ عَدُوَّنَا فِي آيَةٍ مِنْ كِتَابِهِ فَقَالَ عَزَّ وَ جَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لا يَعْلَمُونَ إِنَّما يَتَذَكَّرُ أُولُوا الْأَلْبابِ فَنَحْنُ الَّذِينَ يَعْلَمُونَ وَ عَدُوُّنَا الَّذِينَ لَا يَعْلَمُونَ وَ شِيعَتُنَا هُمْ أُولُو الْأَلْبَابِ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He[asws] said: 'O Abu Muhammad, Allah[azwj] Mighty and Majestic has Mentioned us[asws] and our[asws] Shiites, and our[asws] enemies in a Verse from His[azwj] 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[asws] are the ones who know, and our[asws] enemies are the ones who do not know, and our[asws] Shiites are the men of understanding. O Abu Muhammad, so have I[asws] made you happy?' He said, 'May I be sacrificed for you, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ وَ اللَّهِ مَا اسْتَثْنَى اللَّهُ عَزَّ وَ جَلَّ بِأَحَدٍ مِنْ أَوْصِيَاءِ الْأَنْبِيَاءِ وَ لَا أَتْبَاعِهِمْ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) وَ شِيعَتَهُ فَقَالَ فِي كِتَابِهِ وَ قَوْلُهُ الْحَقُّ يَوْمَ لا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئاً وَ لا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ يَعْنِي بِذَلِكَ عَلِيّاً (عليه السلام) وَ شِيعَتَهُ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

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[azwj] Said in His[azwj] Book, and His[azwj] 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'.

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ تَعَالَى فِي كِتَابِهِ إِذْ يَقُولُ يا عِبادِيَ الَّذِينَ أَسْرَفُوا عَلى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَ اللَّهِ مَا أَرَادَ بِهَذَا غَيْرَكُمْ فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

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'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ وَ اللَّهِ مَا أَرَادَ بِهَذَا إِلَّا الْأَئِمَّةَ (عليهم السلام) وَ شِيعَتَهُمْ فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

So he[asws] said: 'O Abu Muhammad, Allah[azwj] has Mentioned you all in His[azwj] 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'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ فَأُولئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً فَرَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الْآيَةِ النَّبِيُّونَ وَ نَحْنُ فِي هَذَا الْمَوْضِعِ الصِّدِّيقُونَ وَ الشُّهَدَاءُ وَ أَنْتُمُ الصَّالِحُونَ فَتَسَمَّوْا بِالصَّلَاحِ كَمَا سَمَّاكُمُ اللَّهُ عَزَّ وَ جَلَّ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

So he[asws] said: 'O Abu Muhammad, Allah[azwj] has Mentioned you all in His[azwj] 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[saww] 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'.

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ إِذْ حَكَى عَنْ عَدُوِّكُمْ فِي النَّارِ بِقَوْلِهِ وَ قالُوا ما لَنا لا نَرى رِجالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرارِ أَتَّخَذْناهُمْ سِخْرِيًّا أَمْ زاغَتْ عَنْهُمُ الْأَبْصارُ وَ اللَّهِ مَا عَنَى وَ لَا أَرَادَ بِهَذَا غَيْرَكُمْ صِرْتُمْ عِنْدَ أَهْلِ هَذَا الْعَالَمِ شِرَارَ النَّاسِ وَ أَنْتُمْ وَ اللَّهِ فِي الْجَنَّةِ تُحْبَرُونَ وَ فِي النَّارِ تُطْلَبُونَ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He[asws] said: 'O Abu Muhammad, Allah[azwj] has Mentioned you all when He[azwj] Narrated about your enemies in the Fire by His[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 we (only) took them in scorn, or have our eyes (now) turned aside from them?"*** And Allah[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[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[asws] made you happy?' He said, 'May I be sacrificed for you[asws], increase it for me'.

قَالَ يَا أَبَا مُحَمَّدٍ مَا مِنْ آيَةٍ نَزَلَتْ تَقُودُ إِلَى الْجَنَّةِ وَ لَا تَذْكُرُ أَهْلَهَا بِخَيْرٍ إِلَّا وَ هِيَ فِينَا وَ فِي شِيعَتِنَا وَ مَا مِنْ آيَةٍ نَزَلَتْ تَذْكُرُ أَهْلَهَا بِشَرٍّ وَ لَا تَسُوقُ إِلَى النَّارِ إِلَّا وَ هِيَ فِي عَدُوِّنَا وَ مَنْ خَالَفَنَا فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He[asws] said: 'O Abu Muhammad, there is none from the Verses Revealed Which Guides to the Paradise, nor Mentions it addressees with goodness except that it is regarding us[asws] and regarding our[asws] Shiites. And there is none from the Verses Revealed Which Mentions its addressees with evil, or Points to the Fire except that it is regarding our[asws] enemies and the ones who are opposed to us[asws]. So, have I[asws] made you happy, O Abu Muhammad?' He said, 'May I be sacrificed for you[asws], increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَيْسَ عَلَى مِلَّةِ إِبْرَاهِيمَ إِلَّا نَحْنُ وَ شِيعَتُنَا وَ سَائِرُ النَّاسِ مِنْ ذَلِكَ بُرَآءُ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ وَ فِي رِوَايَةٍ أُخْرَى فَقَالَ حَسْبِي .

So he[asws] said: 'O Abu Muhammad, There is no one upon the Nation of Ibrahim[as] except for us[asws], and our[asws] Shiites, whereas the rest of the people are remote from that. O Abu Muhammad, have I[asws] made you happy?' And in another report, he[asws] said: 'This is enough'.

حَدِيثُ أَبِي عَبْدِ اللَّهِ (عليه السلام) مَعَ الْمَنْصُورِ فِي مَوْكِبِه

HADEETH OF ABU ABDULLAH[asws] WITH AL-MANSOUR IN HIS PROCESSION

14455- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ ذُكِرَ هَؤُلَاءِ عِنْدَهُ وَ سُوءُ حَالِ الشِّيعَةِ عِنْدَهُمْ

H 14455 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr altogether, from Muhammad Bin Abu Hamza, from Humran who said:

'Abu Abdullah[asws] said, and those in his[asws] presence mention the bad condition of the Shiites in his[asws] presence –

فَقَالَ إِنِّي سِرْتُ مَعَ أَبِي جَعْفَرٍ الْمَنْصُورِ وَ هُوَ فِي مَوْكِبِهِ وَ هُوَ عَلَى فَرَسٍ وَ بَيْنَ يَدَيْهِ خَيْلٌ وَ مِنْ خَلْفِهِ خَيْلٌ وَ أَنَا عَلَى حِمَارٍ إِلَى جَانِبِهِ فَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ قَدْ كَانَ فَيَنْبَغِي لَكَ أَنْ تَفْرَحَ بِمَا أَعْطَانَا اللَّهُ مِنَ الْقُوَّةِ وَ فَتَحَ لَنَا مِنَ الْعِزِّ وَ لَا تُخْبِرَ النَّاسَ أَنَّكَ أَحَقُّ بِهَذَا الْأَمْرِ مِنَّا وَ أَهْلَ بَيْتِكَ فَتُغْرِيَنَا بِكَ وَ بِهِمْ

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 horsemen, 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.

قَالَ فَقُلْتُ وَ مَنْ رَفَعَ هَذَا إِلَيْكَ عَنِّي فَقَدْ كَذَبَ فَقَالَ لِي أَ تَحْلِفُ عَلَى مَا تَقُولُ قَالَ فَقُلْتُ إِنَّ النَّاسَ سَحَرَةٌ يَعْنِي يُحِبُّونَ أَنْ يُفْسِدُوا قَلْبَكَ عَلَيَّ فَلَا تُمَكِّنْهُمْ مِنْ سَمْعِكَ فَإِنَّا إِلَيْكَ أَحْوَجُ مِنْكَ إِلَيْنَا فَقَالَ لِي تَذْكُرُ يَوْمَ سَأَلْتُكَ هَلْ لَنَا مُلْكٌ فَقُلْتَ نَعَمْ طَوِيلٌ عَرِيضٌ شَدِيدٌ فَلَا تَزَالُونَ فِي مُهْلَةٍ مِنْ أَمْرِكُمْ وَ فُسْحَةٍ مِنْ دُنْيَاكُمْ حَتَّى تُصِيبُوا مِنَّا دَماً حَرَاماً فِي شَهْرٍ حَرَامٍ فِي بَلَدٍ حَرَامٍ فَعَرَفْتُ أَنَّهُ قَدْ حَفِظَ الْحَدِيثَ فَقُلْتُ لَعَلَّ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَكْفِيَكَ فَإِنِّي لَمْ أَخُصَّكَ بِهَذَا وَ إِنَّمَا هُوَ حَدِيثٌ رَوَيْتُهُ ثُمَّ لَعَلَّ غَيْرَكَ مِنْ أَهْلِ بَيْتِكَ يَتَوَلَّى ذَلِكَ فَسَكَتَ عَنِّي

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 I[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].

فَلَمَّا رَجَعْتُ إِلَى مَنْزِلِي أَتَانِي بَعْضُ مَوَالِينَا فَقَالَ جُعِلْتُ فِدَاكَ وَ اللَّهِ لَقَدْ رَأَيْتُكَ فِي مَوْكِبِ أَبِي جَعْفَرٍ وَ أَنْتَ عَلَى حِمَارٍ وَ هُوَ عَلَى فَرَسٍ وَ قَدْ أَشْرَفَ عَلَيْكَ يُكَلِّمُكَ كَأَنَّكَ تَحُتُّهُ فَقُلْتُ بَيْنِي وَ بَيْنَ نَفْسِي هَذَا حُجَّةُ اللَّهِ عَلَى الْخَلْقِ وَ صَاحِبُ هَذَا الْأَمْرِ الَّذِي يُقْتَدَى بِهِ وَ هَذَا الْآخَرُ يَعْمَلُ بِالْجَوْرِ وَ يَقْتُلُ أَوْلَادَ الْأَنْبِيَاءِ وَ يَسْفِكُ الدِّمَاءَ فِي الْأَرْضِ بِمَا لَا يُحِبُّ اللَّهُ وَ هُوَ فِي مَوْكِبِهِ وَ أَنْتَ عَلَى حِمَارٍ فَدَخَلَنِي مِنْ ذَلِكَ شَكٌّ حَتَّى خِفْتُ عَلَى دِينِي وَ نَفْسِي

When I[asws] returned to my[asws] home, one of our[asws] friends came up. He said, 'May I be sacrificed for you[asws]. By Allah[azwj], I saw you[asws] in the procession of Abu Ja'far (Al-Mansour) and you[asws] 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[asws] of Allah[azwj] upon the creatures and the Master[asws] of this command (Caliphate) who should be followed, and this other one is acting by compulsion, and he kills the children of the Prophets[as], and sheds the blood in the earth by what Allah[azwj] does not Like, and he is in his procession, and you[asws] are upon a mule', so that entered a doubt in me to the extent that I feared for my Religion and myself'.

قَالَ فَقُلْتُ لَوْ رَأَيْتَ مَنْ كَانَ حَوْلِي وَ بَيْنَ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي مِنَ الْمَلَائِكَةِ لَاحْتَقَرْتَهُ وَ احْتَقَرْتَ مَا هُوَ فِيهِ فَقَالَ الْآنَ سَكَنَ قَلْبِي

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

ثُمَّ قَالَ إِلَى مَتَى هَؤُلَاءِ يَمْلِكُونَ أَوْ مَتَى الرَّاحَةُ مِنْهُمْ فَقُلْتُ أَ لَيْسَ تَعْلَمُ أَنَّ لِكُلِّ شَيْءٍ مُدَّةً قَالَ بَلَى فَقُلْتُ هَلْ يَنْفَعُكَ عِلْمُكَ أَنَّ هَذَا الْأَمْرَ إِذَا جَاءَ كَانَ أَسْرَعَ مِنْ طَرْفَةِ الْعَيْنِ إِنَّكَ لَوْ تَعْلَمُ حَالَهُمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ وَ كَيْفَ هِيَ كُنْتَ لَهُمْ أَشَدَّ بُغْضاً وَ لَوْ جَهَدْتَ أَوْ جَهَدَ أَهْلُ الْأَرْضِ أَنْ يُدْخِلُوهُمْ فِي أَشَدِّ مَا هُمْ فِيهِمْ مِنَ الْإِثْمِ لَمْ يَقْدِرُوا فَلَا يَسْتَفِزَّنَّكَ الشَّيْطَانُ

Then he said, 'Until when will these be ruling (us), or until when will we get rest from them (their injustices)?' I[asws] said: 'Do you not know that there is a time allocated for everything?' He said, 'Yes'. So I[asws] 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 Allah[azwj] 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[la] excite you.

فَإِنَّ الْعِزَّةَ لِلَّهِ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ أَ لَا تَعْلَمُ أَنَّ مَنِ انْتَظَرَ أَمْرَنَا وَ صَبَرَ عَلَى مَا يَرَى مِنَ الْأَذَى وَ الْخَوْفِ هُوَ غَداً فِي زُمْرَتِنَا فَإِذَا رَأَيْتَ الْحَقَّ قَدْ مَاتَ وَ ذَهَبَ أَهْلُهُ وَ رَأَيْتَ الْجَوْرَ قَدْ شَمِلَ الْبِلَادَ وَ رَأَيْتَ الْقُرْآنَ قَدْ خَلَقَ وَ أُحْدِثَ فِيهِ مَا لَيْسَ فِيهِ وَ وُجِّهَ عَلَى الْأَهْوَاءِ وَ رَأَيْتَ الدِّينَ قَدِ انْكَفَأَ كَمَا يَنْكَفِئُ الْمَاءُ

The Honour is for Allah[azwj] and for His[azwj] Messenger[saww], and for the Believers, but the hypocrites do not know. Nay! The one who waits for our[asws] Command, and observes patient upon what he see from the sufferings and the fear, tomorrow he would be in our[asws] 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,

وَ رَأَيْتَ أَهْلَ الْبَاطِلِ قَدِ اسْتَعْلَوْا عَلَى أَهْلِ الْحَقِّ وَ رَأَيْتَ الشَّرَّ ظَاهِراً لَا يُنْهَى عَنْهُ وَ يُعْذَرُ أَصْحَابُهُ وَ رَأَيْتَ الْفِسْقَ قَدْ ظَهَرَ وَ اكْتَفَى الرِّجَالُ بِالرِّجَالِ وَ النِّسَاءُ بِالنِّسَاءِ وَ رَأَيْتَ الْمُؤْمِنَ صَامِتاً لَا يُقْبَلُ قَوْلُهُ وَ رَأَيْتَ الْفَاسِقَ يَكْذِبُ وَ لَا يُرَدُّ عَلَيْهِ كَذِبُهُ وَ فِرْيَتُهُ وَ رَأَيْتَ الصَّغِيرَ يَسْتَحْقِرُ بِالْكَبِيرِ وَ رَأَيْتَ الْأَرْحَامَ قَدْ تَقَطَّعَتْ وَ رَأَيْتَ مَنْ يَمْتَدِحُ بِالْفِسْقِ يَضْحَكُ مِنْهُ وَ لَا يُرَدُّ عَلَيْهِ قَوْلُهُ

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 the women satisfying themselves with the females, and you will see the Believer maintaining silence with no one accepting his words, and you will see the mischievous lying and no one refuting his lies and his falsity, and you will see the young ones belittling the grownups, and you will see the relatives with their relationships being cut-off, and you will see the one who is praised for his mischief and he laughs at it and his words are not being refuted,

وَ رَأَيْتَ الْغُلَامَ يُعْطِي مَا تُعْطِي الْمَرْأَةُ وَ رَأَيْتَ النِّسَاءَ يَتَزَوَّجْنَ النِّسَاءَ وَ رَأَيْتَ الثَّنَاءَ قَدْ كَثُرَ وَ رَأَيْتَ الرَّجُلَ يُنْفِقُ الْمَالَ فِي غَيْرِ طَاعَةِ اللَّهِ فَلَا يُنْهَى وَ لَا يُؤْخَذُ عَلَى يَدَيْهِ وَ رَأَيْتَ النَّاظِرَ يَتَعَوَّذُ بِاللَّهِ مِمَّا يَرَى الْمُؤْمِنَ فِيهِ مِنَ الِاجْتِهَادِ وَ رَأَيْتَ الْجَارَ يُؤْذِي جَارَهُ وَ لَيْسَ لَهُ مَانِعٌ وَ رَأَيْتَ الْكَافِرَ فَرِحاً لِمَا يَرَى فِي الْمُؤْمِنِ مَرِحاً لِمَا يَرَى فِي الْأَرْضِ مِنَ الْفَسَادِ وَ رَأَيْتَ الْخُمُورَ تُشْرَبُ عَلَانِيَةً وَ يَجْتَمِعُ عَلَيْهَا مَنْ لَا يَخَافُ اللَّهَ عَزَّ وَ جَلَّ

and you will see the young boy being obedient as the women are, and will see the women getting married to women, and you will see the praises being increased, and you will see the man spending the wealth in ways other than in obedience to Allah[azwj] with no one preventing him or holding back his hand, and you will see the onlookers seeking Refuge with Allah[azwj] from what they see the (situation of the) Believers are in from the struggling, and you will see the neighbour hurt his neighbour and there is no one to prevent him, and you will see the infidel rejoicing at what they see in the Believer to be in, becoming happier at what he sees in the earth from the mischief, and you will see the intoxicants being drunk openly and the ones who do not fear Allah[azwj] Mighty and Majestic gathering for it,

وَ رَأَيْتَ الْآمِرَ بِالْمَعْرُوفِ ذَلِيلًا وَ رَأَيْتَ الْفَاسِقَ فِيمَا لَا يُحِبُّ اللَّهُ قَوِيّاً مَحْمُوداً وَ رَأَيْتَ أَصْحَابَ الْآيَاتِ يُحْتَقَرُونَ وَ يُحْتَقَرُ مَنْ يُحِبُّهُمْ وَ رَأَيْتَ سَبِيلَ الْخَيْرِ مُنْقَطِعاً وَ سَبِيلَ الشَّرِّ مَسْلُوكاً وَ رَأَيْتَ بَيْتَ اللَّهِ قَدْ عُطِّلَ وَ يُؤْمَرُ بِتَرْكِهِ وَ رَأَيْتَ الرَّجُلَ يَقُولُ مَا لَا يَفْعَلُهُ وَ رَأَيْتَ الرِّجَالَ يَتَسَمَّنُونَ لِلرِّجَالِ وَ النِّسَاءَ لِلنِّسَاءِ وَ رَأَيْتَ الرَّجُلَ مَعِيشَتُهُ مِنْ دُبُرِهِ وَ مَعِيشَةُ الْمَرْأَةِ مِنْ فَرْجِهَا وَ رَأَيْتَ النِّسَاءَ يَتَّخِذْنَ الْمَجَالِسَ كَمَا يَتَّخِذُهَا الرِّجَالُ

and you will see the enjoining of the good being disgraced, and you will see the mischievous one indulging in what Allah[azwj] does not Like and being magnified and praised for it, and you will see the Masters[asws] of the Signs being belittled along with those who love them[asws], and you will see the way of the good being cut-off and the way of the evil being travelled upon, and you will see the House of Allah[azwj] 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 to the men and the women to 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,

وَ رَأَيْتَ التَّأْنِيثَ فِي وُلْدِ الْعَبَّاسِ قَدْ ظَهَرَ وَ أَظْهَرُوا الْخِضَابَ وَ امْتَشَطُوا كَمَا تَمْتَشِطُ الْمَرْأَةُ لِزَوْجِهَا وَ أَعْطَوُا الرِّجَالَ الْأَمْوَالَ عَلَى فُرُوجِهِمْ وَ تُنُوفِسَ فِي الرَّجُلِ وَ تَغَايَرَ عَلَيْهِ الرِّجَالُ وَ كَانَ صَاحِبُ الْمَالِ أَعَزَّ مِنَ الْمُؤْمِنِ وَ كَانَ الرِّبَا ظَاهِراً لَا يُغَيَّرُ وَ كَانَ الزِّنَا تُمْتَدَحُ بِهِ النِّسَاءُ وَ رَأَيْتَ الْمَرْأَةَ تُصَانِعُ زَوْجَهَا عَلَى نِكَاحِ الرِّجَالِ وَ رَأَيْتَ أَكْثَرَ النَّاسِ وَ خَيْرَ بَيْتٍ مَنْ يُسَاعِدُ النِّسَاءَ عَلَى فِسْقِهِنَّ

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 the usury becoming publicised and he does not care, and the women being praise for their adultery, and you will see the woman preparing her husband to be married to the men, and you will see most of the people and the best of the households helping the women on their mischief,

وَ رَأَيْتَ الْمُؤْمِنَ مَحْزُوناً مُحْتَقَراً ذَلِيلًا وَ رَأَيْتَ الْبِدَعَ وَ الزِّنَا قَدْ ظَهَرَ وَ رَأَيْتَ النَّاسَ يَعْتَدُّونَ بِشَاهِدِ الزُّورِ وَ رَأَيْتَ الْحَرَامَ يُحَلَّلُ وَ رَأَيْتَ الْحَلَالَ يُحَرَّمُ وَ رَأَيْتَ الدِّينَ بِالرَّأْيِ وَ عُطِّلَ الْكِتَابُ وَ أَحْكَامُهُ وَ رَأَيْتَ اللَّيْلَ لَا يُسْتَخْفَى بِهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ وَ رَأَيْتَ الْمُؤْمِنَ لَا يَسْتَطِيعُ أَنْ يُنْكِرَ إِلَّا بِقَلْبِهِ وَ رَأَيْتَ الْعَظِيمَ مِنَ الْمَالِ يُنْفَقُ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ رَأَيْتَ الْوُلَاةَ يُقَرِّبُونَ أَهْلَ الْكُفْرِ وَ يُبَاعِدُونَ أَهْلَ الْخَيْرِ وَ رَأَيْتَ الْوُلَاةَ يَرْتَشُونَ فِي الْحُكْمِ وَ رَأَيْتَ الْوِلَايَةَ قَبَالَةً لِمَنْ زَادَ

and you will see the Believer in grief, belittled, humiliated, and you will see the innovations and the adultery becoming apparent, and you will see the people arguing by false testimonies, and you will see the Prohibited being made to be permissible and the Permissible being made to be prohibited, and you will see the Religion being taken by the opinion and the Book and its Regulations being neglected, and you will see the night not being taken as a cover for one to be audacious against Allah[azwj], and you will see the Believer not being able to deny except by his heart, and you will see a great amount of wealth being spent in ways which arouse the Anger of Allah[azwj] Mighty and Majestic, and you will see the rulers going closer to the people of disbelief and distancing themselves from the people of the good, and you will see the rulers accepting bribes for the Judgements, and you will see the rulers welcoming the one who gives more,

وَ رَأَيْتَ ذَوَاتِ الْأَرْحَامِ يُنْكَحْنَ وَ يُكْتَفَى بِهِنَّ وَ رَأَيْتَ الرَّجُلَ يُقْتَلُ عَلَى التُّهَمَةِ وَ عَلَى الظِّنَّةِ وَ يَتَغَايَرُ عَلَى الرَّجُلِ الذَّكَرِ فَيَبْذُلُ لَهُ نَفْسَهُ وَ مَالَهُ وَ رَأَيْتَ الرَّجُلَ يُعَيَّرُ عَلَى إِتْيَانِ النِّسَاءِ وَ رَأَيْتَ الرَّجُلَ يَأْكُلُ مِنْ كَسْبِ امْرَأَتِهِ مِنَ الْفُجُورِ يَعْلَمُ ذَلِكَ وَ يُقِيمُ عَلَيْهِ وَ رَأَيْتَ الْمَرْأَةَ تَقْهَرُ زَوْجَهَا وَ تَعْمَلُ مَا لَا يَشْتَهِي وَ تُنْفِقُ عَلَى زَوْجِهَا وَ رَأَيْتَ الرَّجُلَ يُكْرِي امْرَأَتَهُ وَ جَارِيَتَهُ وَ يَرْضَى بِالدَّنِيِّ مِنَ الطَّعَامِ وَ الشَّرَابِ وَ رَأَيْتَ الْأَيْمَانَ بِاللَّهِ عَزَّ وَ جَلَّ كَثِيرَةً عَلَى الزُّورِ وَ رَأَيْتَ الْقِمَارَ قَدْ ظَهَرَ

and you will see the (forbidden) near relatives being married (incest) and being 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 man knowingly eating from the immoral earnings of his woman and lives 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[azwj] Mighty and Majestic by the false pretence, and you will see the gambling becoming apparent,

وَ رَأَيْتَ الشَّرَابَ يُبَاعُ ظَاهِراً لَيْسَ لَهُ مَانِعٌ وَ رَأَيْتَ النِّسَاءَ يَبْذُلْنَ أَنْفُسَهُنَّ لِأَهْلِ الْكُفْرِ وَ رَأَيْتَ الْمَلَاهِيَ قَدْ ظَهَرَتْ يُمَرُّ بِهَا لَا يَمْنَعُهَا أَحَدٌ أَحَداً وَ لَا يَجْتَرِئُ أَحَدٌ عَلَى مَنْعِهَا وَ رَأَيْتَ الشَّرِيفَ يَسْتَذِلُّهُ الَّذِي يُخَافُ سُلْطَانُهُ وَ رَأَيْتَ أَقْرَبَ النَّاسِ مِنَ الْوُلَاةِ مَنْ يَمْتَدِحُ بِشَتْمِنَا أَهْلَ الْبَيْتِ وَ رَأَيْتَ مَنْ يُحِبُّنَا يُزَوَّرُ وَ لَا تُقْبَلُ شَهَادَتُهُ وَ رَأَيْتَ الزُّورَ مِنَ الْقَوْلِ يُتَنَافَسُ فِيهِ وَ رَأَيْتَ الْقُرْآنَ قَدْ ثَقُلَ عَلَى النَّاسِ اسْتِمَاعُهُ وَ خَفَّ عَلَى النَّاسِ اسْتِمَاعُ الْبَاطِلِ

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 amusement clubs having appeared and the passer by does not prevent anyone nor does anyone having the guts to prevent it, and you will see the honourable one being humbled before the one whose authority they fear, and you will see the one who loves us[asws] being falsified and his testimony not being accepted, and you will see the false words being competed for, and you will see the Quran has become heavy upon the people to listen to it and the people find it easier to listen to the falsehood,

وَ رَأَيْتَ الْجَارَ يُكْرِمُ الْجَارَ خَوْفاً مِنْ لِسَانِهِ وَ رَأَيْتَ الْحُدُودَ قَدْ عُطِّلَتْ وَ عُمِلَ فِيهَا بِالْأَهْوَاءِ وَ رَأَيْتَ الْمَسَاجِدَ قَدْ زُخْرِفَتْ وَ رَأَيْتَ أَصْدَقَ النَّاسِ عِنْدَ النَّاسِ الْمُفْتَرِيَ الْكَذِبَ وَ رَأَيْتَ الشَّرَّ قَدْ ظَهَرَ وَ السَّعْيَ بِالنَّمِيمَةِ وَ رَأَيْتَ الْبَغْيَ قَدْ فَشَا وَ رَأَيْتَ الْغِيبَةَ تُسْتَمْلَحُ وَ يُبَشَّرُ بِهَا النَّاسُ بَعْضُهُمْ بَعْضاً وَ رَأَيْتَ طَلَبَ الْحَجِّ وَ الْجِهَادِ لِغَيْرِ اللَّهِ وَ رَأَيْتَ السُّلْطَانَ يُذِلُّ لِلْكَافِرِ الْمُؤْمِنَ وَ رَأَيْتَ الْخَرَابَ قَدْ أُدِيلَ مِنَ الْعُمْرَانِ وَ رَأَيْتَ الرَّجُلَ مَعِيشَتُهُ مِنْ بَخْسِ الْمِكْيَالِ وَ الْمِيزَانِ

and you will see the neighbour respecting the neighbour out of fear from his tongue, 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 most truthful one among the people to be the one who is a fabricator of the lies, and you will see the evil to have appeared and the pursuit of gossip, 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 seeking of the Pilgrimage and the Jihaad for other than Allah[azwj], 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),

وَ رَأَيْتَ سَفْكَ الدِّمَاءِ يُسْتَخَفُّ بِهَا وَ رَأَيْتَ الرَّجُلَ يَطْلُبُ الرِّئَاسَةَ لِعَرَضِ الدُّنْيَا وَ يَشْهَرُ نَفْسَهُ بِخُبْثِ اللِّسَانِ لِيُتَّقَى وَ تُسْنَدَ إِلَيْهِ الْأُمُورُ وَ رَأَيْتَ الصَّلَاةَ قَدِ اسْتُخِفَّ بِهَا وَ رَأَيْتَ الرَّجُلَ عِنْدَهُ الْمَالُ الْكَثِيرُ ثُمَّ لَمْ يُزَكِّهِ مُنْذُ مَلَكَهُ وَ رَأَيْتَ الْمَيِّتَ يُنْبَشُ مِنْ قَبْرِهِ وَ يُؤْذَى وَ تُبَاعُ أَكْفَانُهُ وَ رَأَيْتَ الْهَرْجَ قَدْ كَثُرَ وَ رَأَيْتَ الرَّجُلَ يُمْسِي نَشْوَانَ وَ يُصْبِحُ سَكْرَانَ لَا يَهْتَمُّ بِمَا النَّاسُ فِيهِ وَ رَأَيْتَ الْبَهَائِمَ تُنْكَحُ وَ رَأَيْتَ الْبَهَائِمَ يَفْرِسُ بَعْضُهَا بَعْضاً

and you will see the shedding of the blood being taken lightly, and you will see the man seeking the leadership for coveting the world and to make himself famous by bad mouthing so that he would be feared and the matters would depend upon him, 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,

وَ رَأَيْتَ الرَّجُلَ يَخْرُجُ إِلَى مُصَلَّاهُ وَ يَرْجِعُ وَ لَيْسَ عَلَيْهِ شَيْءٌ مِنْ ثِيَابِهِ وَ رَأَيْتَ قُلُوبَ النَّاسِ قَدْ قَسَتْ وَ جَمَدَتْ أَعْيُنُهُمْ وَ ثَقُلَ الذِّكْرُ عَلَيْهِمْ وَ رَأَيْتَ السُّحْتَ قَدْ ظَهَرَ يُتَنَافَسُ فِيهِ وَ رَأَيْتَ الْمُصَلِّيَ إِنَّمَا يُصَلِّي لِيَرَاهُ النَّاسُ وَ رَأَيْتَ الْفَقِيهَ يَتَفَقَّهُ لِغَيْرِ الدِّينِ يَطْلُبُ الدُّنْيَا وَ الرِّئَاسَةَ وَ رَأَيْتَ النَّاسَ مَعَ مَنْ غَلَبَ وَ رَأَيْتَ طَالِبَ الْحَلَالِ يُذَمُّ وَ يُعَيَّرُ وَ طَالِبَ الْحَرَامِ يُمْدَحُ وَ يُعَظَّمُ وَ رَأَيْتَ الْحَرَمَيْنِ يُعْمَلُ فِيهِمَا بِمَا لَا يُحِبُّ اللَّهُ لَا يَمْنَعُهُمْ مَانِعٌ وَ لَا يَحُولُ بَيْنَهُمْ وَ بَيْنَ الْعَمَلِ الْقَبِيحِ أَحَدٌ وَ رَأَيْتَ الْمَعَازِفَ ظَاهِرَةً فِي الْحَرَمَيْنِ

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 Praying one who is Praying just to be seen by the people, and you will see the *Faqih* gaining understanding for other than Religion, to covet the world and the leadership, and you will see the people to be with the one who overcomes, you will see the seeking of the lawful to be condemned and reproached and the seeking of the unlawful to be praised and magnified, and you will see in two Sacred Places (Al-Haramain) acts being committed which Allah[azwj] does not Like with no hindrance preventing these and no one coming in between these and the ugly acts, and you will see the musical instruments appear in the two Sacred Places (Al-Haramain),

وَ رَأَيْتَ الرَّجُلَ يَتَكَلَّمُ بِشَيْءٍ مِنَ الْحَقِّ وَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ فَيَقُومُ إِلَيْهِ مَنْ يَنْصَحُهُ فِي نَفْسِهِ فَيَقُولُ هَذَا عَنْكَ مَوْضُوعٌ وَ رَأَيْتَ النَّاسَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ يَقْتَدُونَ بِأَهْلِ الشُّرُورِ وَ رَأَيْتَ مَسْلَكَ الْخَيْرِ وَ طَرِيقَهُ خَالِياً لَا يَسْلُكُهُ أَحَدٌ وَ رَأَيْتَ الْمَيِّتَ يُهْزَأُ بِهِ فَلَا يَفْزَعُ لَهُ أَحَدٌ وَ رَأَيْتَ كُلَّ عَامٍ يَحْدُثُ فِيهِ مِنَ الشَّرِّ وَ الْبِدْعَةِ أَكْثَرُ مِمَّا كَانَ وَ رَأَيْتَ الْخَلْقَ وَ الْمَجَالِسَ لَا يُتَابِعُونَ إِلَّا الْأَغْنِيَاءَ وَ رَأَيْتَ الْمُحْتَاجَ يُعْطَى عَلَى الضَّحِكِ بِهِ وَ يُرْحَمُ لِغَيْرِ وَجْهِ اللَّهِ

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 path of the good and its way to be empty, no one travelling over it, 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[azwj],

وَ رَأَيْتَ الْآيَاتِ فِي السَّمَاءِ لَا يَفْزَعُ لَهَا أَحَدٌ وَ رَأَيْتَ النَّاسَ يَتَسَافَدُونَ كَمَا يَتَسَافَدُ الْبَهَائِمُ لَا يُنْكِرُ أَحَدٌ مُنْكَراً تَخَوُّفاً مِنَ النَّاسِ وَ رَأَيْتَ الرَّجُلَ يُنْفِقُ الْكَثِيرَ فِي غَيْرِ طَاعَةِ اللَّهِ وَ يَمْنَعُ الْيَسِيرَ فِي طَاعَةِ اللَّهِ وَ رَأَيْتَ الْعُقُوقَ قَدْ ظَهَرَ وَ اسْتُخِفَّ بِالْوَالِدَيْنِ وَ كَانَا مِنْ أَسْوَإِ النَّاسِ حَالًا عِنْدَ الْوَلَدِ وَ يَفْرَحُ بِأَنْ يَقْتَرِيَ عَلَيْهِمَا وَ رَأَيْتَ النِّسَاءَ وَ قَدْ غَلَبْنَ عَلَى الْمُلْكِ وَ غَلَبْنَ عَلَى كُلِّ أَمْرٍ لَا يُؤْتَى إِلَّا مَا لَهُنَّ فِيهِ هَوًى وَ رَأَيْتَ ابْنَ الرَّجُلِ يَقْتَرِي عَلَى أَبِيهِ وَ يَدْعُو عَلَى وَالِدَيْهِ وَ يَفْرَحُ بِمَوْتِهِمَا

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[azwj] and being prevented easily (to spend) in the obedience to Allah[azwj], 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,

وَ رَأَيْتَ الرَّجُلَ إِذَا مَرَّ بِهِ يَوْمٌ وَ لَمْ يَكْسِبْ فِيهِ الذَّنْبَ الْعَظِيمَ مِنْ فُجُورٍ أَوْ بَخْسِ مِكْيَالٍ أَوْ مِيزَانٍ أَوْ غِشْيَانِ حَرَامٍ أَوْ شُرْبِ مُسْكِرٍ كَئِيباً حَزِيناً يَحْسَبُ أَنَّ ذَلِكَ الْيَوْمَ عَلَيْهِ وَضِيعَةٌ مِنْ عُمُرِهِ وَ رَأَيْتَ السُّلْطَانَ يَحْتَكِرُ الطَّعَامَ وَ رَأَيْتَ أَمْوَالَ ذَوِي الْقُرْبَى تُقْسَمُ فِي الزُّورِ وَ يُتَقَامَرُ بِهَا وَ تُشْرَبُ بِهَا الْخُمُورُ وَ رَأَيْتَ الْخَمْرَ يُتَدَاوَى بِهَا وَ يُوصَفُ لِلْمَرِيضِ وَ يُسْتَشْفَى بِهَا

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 gambled with, and to be drunk by it the intoxicating drinks, and you will see the intoxication being utilised as medication and being prescribed to the sick to be cured by it.

وَ رَأَيْتَ النَّاسَ قَدِ اسْتَوَوْا فِي تَرْكِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ تَرْكِ التَّدَيُّنِ بِهِ وَ رَأَيْتَ رِيَاحَ الْمُنَافِقِينَ وَ أَهْلِ النِّفَاقِ قَائِمَةً وَ رِيَاحَ أَهْلِ الْحَقِّ لَا تَحَرَّكُ وَ رَأَيْتَ الْأَذَانَ بِالْأَجْرِ وَ الصَّلَاةَ بِالْأَجْرِ وَ رَأَيْتَ الْمَسَاجِدَ مُحْتَشِيَةً مِمَّنْ لَا يَخَافُ اللَّهَ مُجْتَمِعُونَ فِيهَا لِلْغِيبَةِ وَ أَكْلِ لُحُومِ أَهْلِ الْحَقِّ وَ يَتَوَاصَفُونَ فِيهَا شَرَابَ الْمُسْكِرِ وَ رَأَيْتَ السَّكْرَانَ يُصَلِّي بِالنَّاسِ وَ هُوَ لَا يَعْقِلُ وَ لَا يُشَانُ بِالسُّكْرِ وَ إِذَا سَكِرَ أُكْرِمَ وَ اتُّقِيَ وَ خِيفَ وَ تُرِكَ لَا يُعَاقَبُ وَ يُعْذَرُ بِسُكْرِهِ

and you will see the people to have equalized 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[azwj], 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,

وَ رَأَيْتَ مَنْ أَكَلَ أَمْوَالَ الْيَتَامَى يُحْمَدُ بِصَلَاحِهِ وَ رَأَيْتَ الْقُضَاةَ يَقْضُونَ بِخِلَافِ مَا أَمَرَ اللَّهُ وَ رَأَيْتَ الْوُلَاةَ يَأْتَمِنُونَ الْخَوَنَةَ لِلطَّمَعِ وَ رَأَيْتَ الْمِيرَاثَ قَدْ وَضَعَتْهُ الْوُلَاةُ لِأَهْلِ الْفُسُوقِ وَ الْجُرْأَةِ عَلَى اللَّهِ يَأْخُذُونَ مِنْهُمْ وَ يُخَلُّونَهُمْ وَ مَا يَشْتَهُونَ وَ رَأَيْتَ الْمَنَابِرَ يُؤْمَرُ عَلَيْهَا بِالتَّقْوَى وَ لَا يَعْمَلُ الْقَائِلُ بِمَا يَأْمُرُ وَ رَأَيْتَ الصَّلَاةَ قَدِ اسْتُخِفَّ بِأَوْقَاتِهَا وَ رَأَيْتَ الصَّدَقَةَ بِالشَّفَاعَةِ لَا يُرَادُ بِهَا وَجْهُ اللَّهِ وَ يُعْطَى لِطَلَبِ النَّاسِ

and you will see the one who eats the wealth of the orphans being praised for his righteousness, and you will see the judges issuing Judgements in opposition to what Allah[azwj] has Ordered, and you will see the rulers entrusting 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[azwj], 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[azwj] and being given for seeking the (good will of) people,

وَ رَأَيْتَ النَّاسَ هَمُّهُمْ بُطُونُهُمْ وَ فُرُوجُهُمْ لَا يُبَالُونَ بِمَا أَكَلُوا وَ مَا نَكَحُوا وَ رَأَيْتَ الدُّنْيَا مُقْبِلَةً عَلَيْهِمْ وَ رَأَيْتَ أَعْلَامَ الْحَقِّ قَدْ دَرَسَتْ فَكُنْ عَلَى حَذَرٍ وَ اطْلُبْ إِلَى اللَّهِ عَزَّ وَ جَلَّ النَّجَاةَ وَ اعْلَمْ أَنَّ النَّاسَ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّمَا يُمْهِلُهُمْ لِأَمْرٍ يُرَادُ 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 مُتَرَقِّباً وَ اجْتَهِدْ لِيَرَاكَ اللَّهُ عَزَّ وَ جَلَّ فِي خِلَافِ مَا هُمْ عَلَيْهِ فَإِنْ نَزَلَ بِهِمُ الْعَذَابُ وَ كُنْتَ فِيهِمْ عَجَّلْتَ إِلَى رَحْمَةِ اللَّهِ وَ إِنْ أُخِّرْتَ ابْتُلُوا وَ كُنْتَ قَدْ خَرَجْتَ مِمَّا هُمْ فِيهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمْ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ وَ أَنَّ رَحْمَةَ اللَّهِ قَرِيبٌ 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'.

الكافي

AL-KAFI

المجلد الثامن

Volume 8

Part II

للمحدِّث 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 الرَّوْضَةِ

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حَدِيثُ مُوسَى (عليه السلام)

HADEETH OF MUSA[as]

14456 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى رَفَعَهُ

H 14456 – Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Isa, from an unbroken chain.

قَالَ إِنَّ مُوسَى (عليه السلام) نَاجَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَقَالَ لَهُ فِي مُنَاجَاتِهِ يَا مُوسَى لَا يَطُولُ فِي الدُّنْيَا أَمَلُكَ فَيَقْسُوَ لِذَلِكَ قَلْبُكَ وَ قَاسِي الْقَلْبِ مِنِّي بَعِيدٌ

He[asws] said: ' (Prophet) Musa[as] was whispering (Munajaat) to Allah[azwj] Blessed and High. He[azwj] Said in His[azwj] Whispering: 'O Musa[as]! Do not have long hopes regarding the world. That would harden your[as] heart, and the hard-hearted one is remote from Me[azwj].

يَا مُوسَى كُنْ كَمَسَرَّتِي فِيكَ فَإِنَّ مَسَرَّتِي أَنْ أُطَاعَ فَلَا أُعْصَى فَأَمِتْ قَلْبَكَ بِالْخَشْيَةِ وَ كُنْ خَلَقَ الثِّيَابِ جَدِيدَ الْقَلْبِ تُخْفَى عَلَى أَهْلِ الْأَرْضِ وَ تُعْرَفُ فِي أَهْلِ السَّمَاءِ حِلْسَ الْبُيُوتِ مِصْبَاحَ اللَّيْلِ وَ اقْنُتْ بَيْنَ يَدَيَّ قُنُوتَ الصَّابِرِينَ وَ صِحْ إِلَيَّ مِنْ كَثْرَةِ الذُّنُوبِ صِيَاحَ الْمُذْنِبِ الْهَارِبِ مِنْ عَدُوِّهِ وَ اسْتَعِنْ بِي عَلَى ذَلِكَ فَإِنِّي نِعْمَ الْعَوْنُ وَ نِعْمَ الْمُسْتَعَانُ

O Musa[as]! Turn yourself[as] (to obedience) for the sake of My[azwj] Pleasure, for if My[azwj] Pleasure is obeyed, so I[azwj] am not disobeyed. Kill your heart with the fear and create new clothes for the heart. You[as] 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 Me[azwj] with the pleading of the patient ones and wail to Me[azwj] 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 Me[azwj] for I[azwj] am the Best of the Helpers, and the best of the Supporters.

يَا مُوسَى إِنِّي أَنَا اللَّهُ فَوْقَ الْعِبَادِ وَ الْعِبَادُ دُونِي وَ كُلٌّ لِي دَاخِرُونَ فَاتَّهِمْ نَفْسَكَ عَلَى نَفْسِكَ وَ لَا تَأْتَمِنْ وَلَدَكَ عَلَى دِينِكَ إِلَّا أَنْ يَكُونَ وَلَدُكَ مِثْلَكَ يُحِبُّ الصَّالِحِينَ

O Musa[as]! I[azwj] am Allah[azwj] high above the servants, and the servants are below Me[azwj], and everyone is helpless before Me[azwj]. Accuse yourself for having wronged yourself, and do not trust your[as] son upon your[as] Religion unless he becomes like you[as], loving the righteous ones.

يَا مُوسَى اغْسِلْ وَ اغْتَسِلْ وَ اقْتَرِبْ مِنْ عِبَادِيَ الصَّالِحِينَ

O Musa[as]! Wash and bathe and be near to My[azwj] righteous servants.

يَا مُوسَى كُنْ إِمَامَهُمْ فِي صَلَاتِهِمْ وَ إِمَامَهُمْ فِيمَا يَتَشَاجَرُونَ وَ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلْتُ عَلَيْكَ فَقَدْ أَنْزَلْتُهُ حُكْماً بَيِّناً وَ بُرْهَاناً نَيِّراً وَ نُوراً يَنْطِقُ بِمَا كَانَ فِي الْأَوَّلِينَ وَ بِمَا هُوَ كَائِنٌ فِي الْآخِرِينَ

O Musa[as]! Be their Imam in their Prayers, and their Imam in what they squabble about, and judge between them by what I[azwj] have Revealed unto you[as]. I[azwj] 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.

أُوصِيكَ يَا مُوسَى وَصِيَّةَ الشَّفِيقِ الْمُشْفِقِ بِابْنِ الْبَتُولِ عِيسَى ابْنِ مَرْيَمَ صَاحِبِ الْأَتَانِ وَ الْبُرْنُسِ وَ الزَّيْتِ وَ الزَّيْتُونِ وَ الْمِحْرَابِ وَ مِنْ بَعْدِهِ بِصَاحِبِ الْجَمَلِ الْأَحْمَرِ الطَّيِّبِ الطَّاهِرِ الْمُطَهَّرِ فَمَثَلُهُ فِي كِتَابِكَ أَنَّهُ مُؤْمِنٌ مُهَيْمِنٌ عَلَى الْكُتُبِ كُلِّهَا وَ أَنَّهُ رَاكِعٌ سَاجِدٌ رَاغِبٌ رَاهِبٌ إِخْوَانُهُ الْمَسَاكِينُ وَ أَنْصَارُهُ قَوْمٌ آخَرُونَ وَ يَكُونُ فِي زَمَانِهِ أَزْلٌ وَ زِلْزَالٌ وَ قَتْلٌ وَ قِلَّةٌ مِنَ الْمَالِ اسْمُهُ أَحْمَدُ مُحَمَّدٌ الْأَمِينُ مِنَ الْبَاقِينَ مِنْ ثُلَّةِ الْأَوَّلِينَ الْمَاضِينَ يُؤْمِنُ بِالْكُتُبِ كُلِّهَا وَ يُصَدِّقُ جَمِيعَ الْمُرْسَلِينَ وَ يَشْهَدُ بِالْإِخْلَاصِ لِجَمِيعِ النَّبِيِّينَ أُمَّتُهُ مَرْحُومَةٌ مُبَارَكَةٌ مَا بَقُوا فِي الدِّينِ عَلَى حَقَائِقِهِ لَهُمْ سَاعَاتٌ مُوَقَّتَاتٌ يُؤَدُّونَ فِيهَا الصَّلَوَاتِ أَدَاءَ الْعَبْدِ إِلَى سَيِّدِهِ نَافِلَتَهُ فَبِهِ فَصَدِّقْ وَ مِنْهَاجَهُ فَاتَّبِعْ فَإِنَّهُ أَخُوكَ

I[azwj] Bequeath to you[as], O Musa[as], a bequest of the compassionate, the kind-hearted son of the Pious Lady, Isa[as] son of Maryam[as], owner of the mule, and the hooded gown, and the oil and the olive, and the Prayer Niche. And from after him[saww], about the owner of the red camel, the food, and pure, the purified. His[saww] example in your[as] Book is that he[saww] is a Believer, dominant over all the Books, and that he[saww] is the bowing one, the prostrating one, a seeker, a Monk, his[saww] brothers will be the poor, and his[saww] helpers will be another people, and there will occur in his[saww] era hardships and earthquakes, killings, and shortages of the wealth. His[saww] name would be Ahmad[saww], Muhammad[saww], the trusted one from the remaining ones of the previous generations. He[saww] will believe in all the Books and ratify all the Messengers[as] and testify sincerely for all the Prophets[as]. His[saww] 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[saww] and follow his[saww] path. So he[saww] is your[as] brother.

يَا مُوسَى إِنَّهُ أُمِّيٌّ وَ هُوَ عَبْدٌ صِدْقٌ يُبَارَكُ لَهُ فِيمَا وَضَعَ يَدَهُ عَلَيْهِ وَ يُبَارَكُ عَلَيْهِ كَذَلِكَ كَانَ فِي عِلْمِي وَ كَذَلِكَ خَلَقْتُهُ بِهِ أَفْتَحُ السَّاعَةَ وَ بِأُمَّتِهِ أَخْتِمُ مَفَاتِيحَ الدُّنْيَا فَمُرْ ظَلَمَةَ بَنِي إِسْرَائِيلَ أَنْ لَا يَدْرُسُوا اسْمَهُ وَ لَا يَخْذُلُوهُ وَ إِنَّهُمْ لَفَاعِلُونَ وَ حُبُّهُ لِي حَسَنَةٌ فَأَنَا مَعَهُ وَ أَنَا مِنْ حِزْبِهِ وَ هُوَ مِنْ حِزْبِي وَ حِزْبُهُمُ الْغَالِبُونَ فَتَمَّتْ كَلِمَاتِي لَأُظْهِرَنَّ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ لَأُعْبَدَنَّ بِكُلِّ مَكَانٍ وَ لَأُنْزِلَنَّ عَلَيْهِ قُرْآناً فُرْقَاناً شِفَاءً لِمَا فِي الصُّدُورِ مِنْ نَفْثِ الشَّيْطَانِ فَصَلِّ عَلَيْهِ يَا ابْنَ عِمْرَانَ فَإِنِّي أُصَلِّي عَلَيْهِ وَ مَلَائِكَتِي

O Musa[as]! He[saww] is the 'Ummy'[1], and he[saww] is a truthful servant. Whatever he[saww] places his[saww] hand upon, it becomes a Blessing for him[saww] and a Blessing for it. That is how it was in My[saww] Knowledge and that is how I[azwj] Created him[saww] as. It is by him[saww] that I[azwj] will Open the Hour (Day of Judgement) and it is by his[saww] community I[azwj] 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[saww] name, and not to abandon it, but they (surely) will do it.

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

[1] Resident of a small place near Mecca.

يَا مُوسَى أَنْتَ عَبْدِي وَ أَنَا إِلَهُكَ لَا تَسْتَذِلَّ الْحَقِيرَ الْفَقِيرَ وَ لَا تَغْبِطِ الْغَنِيَّ بِشَيْءٍ يَسِيرٍ وَ كُنْ عِنْدَ ذِكْرِي خَاشِعاً وَ عِنْدَ تِلَاوَتِهِ بِرَحْمَتِي طَامِعاً وَ أَسْمِعْنِي لَذَاذَةَ التَّوْرَاةِ بِصَوْتٍ خَاشِعٍ حَزِينٍ اطْمَئِنَّ عِنْدَ ذِكْرِي وَ ذَكِّرْ بِي مَنْ يَطْمَئِنُّ إِلَيَّ وَ اعْبُدْنِي وَ لَا تُشْرِكْ بِي شَيْئاً وَ تَحَرَّ مَسَرَّتِي إِنِّي أَنَا السَّيِّدُ الْكَبِيرُ إِنِّي خَلَقْتُكَ مِنْ نُطْفَةٍ مِنْ مَاءٍ مَهِينٍ مِنْ طِينَةٍ أَخْرَجْتُهَا مِنْ أَرْضٍ ذَلِيلَةٍ مَمْشُوجَةٍ فَكَانَتْ بَشَراً فَأَنَا صَانِعُهَا خَلْقاً فَتَبَارَكَ وَجْهِي وَ تَقَدَّسَ صَنِيعِي لَيْسَ كَمِثْلِي شَيْءٌ وَ أَنَا الْحَيُّ الدَّائِمُ الَّذِي لَا أَزُولُ

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, 'إِنِّي أَنَا السَّيِّدُ الْكَبِيرُ' 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] 'وَجْهِي' (My Wali[as]), and Holy is My[azwj] Craft. There is nothing like Me[azwj] and I[azwj] am the Eternal Living One who will not Decline.

يَا مُوسَى كُنْ إِذَا دَعَوْتَنِي خَائِفاً مُشْفِقاً وَجِلًا عَفِّرْ وَجْهَكَ لِي فِي التُّرَابِ وَ اسْجُدْ لِي بِمَكَارِمِ بَدَنِكَ وَ اقْنُتْ بَيْنَ يَدَيَّ فِي الْقِيَامِ وَ نَاجِنِي حِينَ تُنَاجِينِي بِخَشْيَةٍ مِنْ قَلْبٍ وَجِلٍ وَ احْيَ بِتَوْرَاتِي أَيَّامَ الْحَيَاةِ وَ عَلِّمِ الْجُهَّالَ مَحَامِدِي وَ ذَكِّرْهُمْ آلَائِي وَ نِعْمَتِي وَ قُلْ لَهُمْ لَا يَتَمَادَوْنَ فِي غَيِّ مَا هُمْ فِيهِ فَإِنَّ أَخْذِي أَلِيمٌ شَدِيدٌ

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.

يَا مُوسَى إِذَا انْقَطَعَ حَبْلُكَ مِنِّي لَمْ يَتَّصِلْ بِحَبْلٍ غَيْرِي فَاعْبُدْنِي وَ قُمْ بَيْنَ يَدَيَّ مَقَامَ الْعَبْدِ الْحَقِيرِ الْفَقِيرِ ذُمَّ نَفْسَكَ فَهِيَ أَوْلَى بِالذَّمِّ وَ لَا تَتَطَاوَلْ بِكِتَابِي عَلَى بَنِي إِسْرَائِيلَ فَكَفَى بِهَذَا وَاعِظاً لِقَلْبِكَ وَ مُنِيراً وَ هُوَ كَلَامُ رَبِّ الْعَالَمِينَ جَلَّ وَ تَعَالَى

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.

يَا مُوسَى مَتَى مَا دَعَوْتَنِي وَ رَجَوْتَنِي فَإِنِّي سَأَغْفِرُ لَكَ عَلَى مَا كَانَ مِنْكَ السَّمَاءُ تُسَبِّحُ لِي وَجَلًا وَ الْمَلَائِكَةُ مِنْ مَخَافَتِي مُشْفِقُونَ وَ الْأَرْضُ تُسَبِّحُ لِي طَمَعاً وَ كُلُّ الْخَلْقِ يُسَبِّحُونَ لِي دَاخِرُونَ ثُمَّ عَلَيْكَ بِالصَّلَاةِ الصَّلَاةِ فَإِنَّهَا مِنِّي بِمَكَانٍ وَ لَهَا عِنْدِي عَهْدٌ وَثِيقٌ وَ أَلْحِقْ بِهَا مَا هُوَ مِنْهَا زَكَاةَ الْقُرْبَانِ مِنْ طَيِّبِ الْمَالِ وَ الطَّعَامِ فَإِنِّي لَا أَقْبَلُ إِلَّا الطَّيِّبَ يُرَادُ بِهِ وَجْهِي وَ اقْرُنْ مَعَ ذَلِكَ صِلَةَ الْأَرْحَامِ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ الرَّحِمُ أَنَا خَلَقْتُهَا فَضْلًا مِنْ رَحْمَتِي لِيَتَعَاطَفَ بِهَا الْعِبَادُ وَ لَهَا عِنْدِي سُلْطَانٌ فِي مَعَادِ الْآخِرَةِ وَ أَنَا قَاطِعُ مَنْ قَطَعَهَا وَ وَاصِلُ مَنْ وَصَلَهَا وَ كَذَلِكَ أَفْعَلُ بِمَنْ ضَيَّعَ أَمْرِي

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[azwj] and for it has in My[azwj] Presence a firm Covenant and I[azwj] Attach to it what was from it.

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

يَا مُوسَى أَكْرِمِ السَّائِلَ إِذَا أَتَاكَ بِرَدٍّ جَمِيلٍ أَوْ إِعْطَاءٍ يَسِيرٍ فَإِنَّهُ يَأْتِيكَ مَنْ لَيْسَ بِإِنْسٍ وَ لَا جَانٌّ مَلَائِكَةُ الرَّحْمَنِ يَبْلُونَكَ كَيْفَ أَنْتَ صَانِعٌ فِيمَا أَوْلَيْتُكَ وَ كَيْفَ مُوَاسَاتُكَ فِيمَا خَوَّلْتُكَ وَ اخْشَعْ لِي بِالتَّضَرُّعِ وَ اهْتِفْ لِي بِوَلْوَلَةِ الْكِئَابِ وَ اعْلَمْ أَنِّي أَدْعُوكَ دُعَاءَ السَّيِّدِ مَمْلُوكَهُ لِيَبْلُغَ بِهِ شَرَفَ الْمَنَازِلِ وَ ذَلِكَ مِنْ فَضْلِي عَلَيْكَ وَ عَلَى آبَائِكَ الْأَوَّلِينَ

O Musa[as]! Be generous to the beggar when he comes to you[as] 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 you[as] to see how you[as] are in your[as] dealings in regard to what I[azwj] have Given to you[as], and how consoling you[as] are regarding what I[azwj] have Authorised you[as] with. And be humble to Me[azwj] with the beseeching, and wail to Me[azwj] by lamentations from the Book. And know that I[azwj] Call you with the Calling of the master to his slave to Make him reach to the honourable position, and that is from My[azwj] Grace to you[as] and to your[as] forefathers of the former ones.

يَا مُوسَى لَا تَنْسَنِي عَلَى كُلِّ حَالٍ وَ لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ فَإِنَّ نِسْيَانِي يُقْسِي الْقُلُوبَ وَ مَعَ كَثْرَةِ الْمَالِ كَثْرَةُ الذُّنُوبِ الْأَرْضُ مُطِيعَةٌ وَ السَّمَاءُ مُطِيعَةٌ وَ الْبِحَارُ مُطِيعَةٌ وَ عِصْيَانِي شَقَاءُ الثَّقَلَيْنِ وَ أَنَا الرَّحْمَنُ الرَّحِيمُ رَحْمَانُ كُلِّ زَمَانٍ آتِي بِالشِّدَّةِ بَعْدَ الرَّخَاءِ وَ بِالرَّخَاءِ بَعْدَ الشِّدَّةِ وَ بِالْمُلُوكِ بَعْدَ الْمُلُوكِ وَ مُلْكِي دَائِمٌ قَائِمٌ لَا يَزُولُ وَ لَا يَخْفَى عَلَيَّ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ كَيْفَ يَخْفَى عَلَيَّ مَا مِنِّي مُبْتَدَؤُهُ وَ كَيْفَ لَا يَكُونُ هَمُّكَ فِيمَا عِنْدِي وَ إِلَيَّ تَرْجِعُ لَا مَحَالَةَ

O Musa[as]! Do not forget Me[azwj] in every situation, and do not be happy due to the abundance of the wealth, because forgetting Me[azwj] 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 Me[azwj] are the unfortunate ones of Humans and the Jinns (Al-Saqalayn). And I[azwj] am the Beneficent, the Merciful. I[azwj] am Beneficent in every era. I[azwj] Give hardship after ease, and ease after hardship, and kings after kings, whereas My[azwj] Kingdom is permanently based and will never cease. And there is not hidden from Me[azwj] anything in the earth, nor in the sky, and how can it be hidden from Me[azwj] and from Me[azwj] is its beginning, and how come you are not fearful regarding what is in My[azwj] possession, and to Me[azwj] you[as] will inevitably return.

يَا مُوسَى اجْعَلْنِي حِرْزَكَ وَ ضَعْ عِنْدِي كَنْزَكَ مِنَ الصَّالِحَاتِ وَ خَفْنِي وَ لَا تَخَفْ غَيْرِي إِلَيَّ الْمَصِيرُ

O Musa[as]! Make Me[azwj] to be your[as] Protector, and place in My[azwj] possession your treasure for the good deeds, and fear Me[azwj] and do not fear others. To Me[azwj] is the destination.

يَا مُوسَى ارْحَمْ مَنْ هُوَ أَسْفَلُ مِنْكَ فِي الْخَلْقِ وَ لَا تَحْسُدْ مَنْ هُوَ فَوْقَكَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

O Musa[as]! 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[as], for the jealousy consumes the good deeds just like the fire consumes the firewood.

يَا مُوسَى إِنَّ ابْنَيْ آدَمَ تَوَاضَعَا فِي مَنْزِلَةٍ لِيَنَالَا بِهَا مِنْ فَضْلِي وَ رَحْمَتِي فَقَرَّبَا قُرْبَاناً وَ لَا أَقْبَلُ إِلَّا مِنَ الْمُتَّقِينَ فَكَانَ مِنْ شَأْنِهِمَا مَا قَدْ عَلِمْتَ فَكَيْفَ تَثِقُ بِالصَّاحِبِ بَعْدَ الْأَخِ وَ الْوَزِيرِ

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

يَا مُوسَى ضَعِ الْكِبْرَ وَ دَعِ الْفَخْرَ وَ اذْكُرْ أَنَّكَ سَاكِنُ الْقَبْرِ فَلْيَمْنَعْكَ ذَلِكَ مِنَ الشَّهَوَاتِ

O Musa[as]! Put aside the arrogance and leave the pride, and remember that you[as] will be dwelling in the grave, and that should prevent you[as] from the lustful desires.

يَا مُوسَى عَجِّلِ التَّوْبَةَ وَ أَخِّرِ الذَّنْبَ وَ تَأَنَّ فِي الْمَكْثِ بَيْنَ يَدَيَّ فِي الصَّلَاةِ وَ لَا تَرْجُ غَيْرِي اتَّخِذْنِي جُنَّةً لِلشَّدَائِدِ وَ حِصْناً لِمُلِمَّاتِ الْأُمُورِ

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

يَا مُوسَى كَيْفَ تَخْشَعُ لِي خَلِيقَةٌ لَا تَعْرِفُ فَضْلِي عَلَيْهَا وَ كَيْفَ تَعْرِفُ فَضْلِي عَلَيْهَا وَ هِيَ لَا تَنْظُرُ فِيهِ وَ كَيْفَ تَنْظُرُ فِيهِ وَ هِيَ لَا تُؤْمِنُ بِهِ وَ كَيْفَ تُؤْمِنُ بِهِ وَ هِيَ لَا تَرْجُو ثَوَاباً وَ كَيْفَ تَرْجُو ثَوَاباً وَ هِيَ قَدْ قَنِعَتْ بِالدُّنْيَا وَ اتَّخَذَتْهَا مَأْوًى وَ رَكَنَتْ إِلَيْهَا رُكُونَ الظَّالِمِينَ

O Musa[as]! How can a creature humble itself to Me[azwj] without being aware of My[azwj] Mercy, and how can one recognise My[azwj] 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.

يَا مُوسَى نَافِسْ فِي الْخَيْرِ أَهْلَهُ فَإِنَّ الْخَيْرَ كَاسْمِهِ وَ دَعِ الشَّرَّ لِكُلِّ مَفْتُونٍ

O Musa[as]! 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.

يَا مُوسَى اجْعَلْ لِسَانَكَ مِنْ وَرَاءِ قَلْبِكَ تَسْلَمْ وَ أَكْثِرْ ذِكْرِي بِاللَّيْلِ وَ النَّهَارِ تَغْنَمْ وَ لَا تَتَّبِعِ الْخَطَايَا فَتَنْدَمَ فَإِنَّ الْخَطَايَا مَوْعِدُهَا النَّارُ

O Musa[as]! Keep your[as] tongue behind your[as] heart and you[as] will be safe, and Remember Me[azwj] abundantly during the night and the day and you will gain, and do

not follow the sins (errors) but you[as] will regret, for the sins are scheduled for the Fire.

يَا مُوسَى أَطِبِ الْكَلَامَ لِأَهْلِ التَّرْكِ لِلذُّنُوبِ وَ كُنْ لَهُمْ جَلِيساً وَ اتَّخِذْهُمْ لِغَيْبِكَ إِخْوَاناً وَ جِدَّ مَعَهُمْ يَجِدُّونَ مَعَكَ

O Musa[as]! Speak good to the people who have left the sins and be in their company, and take them as your[as] brother in your[as] absence, and strive along with them and let them strive with you[as].

يَا مُوسَى الْمَوْتُ يَأْتِيكَ لَا مَحَالَةَ فَتَزَوَّدْ زَادَ مَنْ هُوَ عَلَى مَا يَتَزَوَّدُ وَارِدٌ عَلَى الْيَقِينِ

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

يَا مُوسَى مَا أُرِيدَ بِهِ وَجْهِي فَكَثِيرٌ قَلِيلُهُ وَ مَا أُرِيدَ بِهِ غَيْرِي فَقَلِيلٌ كَثِيرُهُ وَ إِنَّ أَصْلَحَ أَيَّامِكَ الَّذِي هُوَ أَمَامَكَ فَانْظُرْ أَيُّ يَوْمٍ هُوَ فَأَعِدَّ لَهُ الْجَوَابَ فَإِنَّكَ مَوْقُوفٌ وَ مَسْئُولٌ وَ خُذْ مَوْعِظَتَكَ مِنَ الدَّهْرِ وَ أَهْلِهِ فَإِنَّ الدَّهْرَ طَوِيلُهُ قَصِيرٌ وَ قَصِيرُهُ طَوِيلٌ وَ كُلُّ شَيْءٍ فَانٍ فَاعْمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لِكَيْ يَكُونَ أَطْمَعَ لَكَ فِي الْآخِرَةِ لَا مَحَالَةَ فَإِنَّ مَا بَقِيَ مِنَ الدُّنْيَا كَمَا وَلَّى مِنْهَا وَ كُلُّ عَامِلٍ يَعْمَلُ عَلَى بَصِيرَةٍ وَ مِثَالٍ فَكُنْ مُرْتَاداً لِنَفْسِكَ يَا ابْنَ عِمْرَانَ لَعَلَّكَ تَفُوزُ غَداً يَوْمَ السُّؤَالِ فَهُنَالِكَ يَخْسَرُ الْمُبْطِلُونَ

O Musa[as]! What you[as] intend with by for My[azwj] Face 'وَجْهِي' (My Wali[as]), even a little (submission) is a lot, and what you[as] intend with by for other than Me[azwj], even a lot (of effort to please him) is little (worthless). And reform your[as] days which are in front of you[as], and to realize the day in front of you and prepare to benefit from it, as for you[as] will be Paused and Questioned. Take your[as] lesson from the (past) era and its people, for the span of the era is short, but its shortness can be availed (to earn rewards), since everything is destined for destruction. So act as if you[as] can see the Reward for your[as] deeds in order for it to be an inevitable greed for you[as] regarding the Hereafter, for whatever is remaining from the world is like what has passed from it, and every worker strives upon visions and examples. So return to yourself[as], O son[as] of Imran[as], perhaps you[as] will succeed tomorrow on the Day of Questioning, for that is where the wrong doers will lose out.

يَا مُوسَى أَلْقِ كَفَّيْكَ دُلًّا بَيْنَ يَدَيَّ كَفِعْلِ الْعَبْدِ الْمُسْتَصْرِخِ إِلَى سَيِّدِهِ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ رُحِمْتَ وَ أَنَا أَكْرَمُ الْقَادِرِينَ

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

يَا مُوسَى سَلْنِي مِنْ فَضْلِي وَ رَحْمَتِي فَإِنَّهُمَا بِيَدِي لَا يَمْلِكُهُمَا أَحَدٌ غَيْرِي وَ انْظُرْ حِينَ تَسْأَلُنِي كَيْفَ رَغْبَتُكَ فِيمَا عِنْدِي لِكُلِّ عَامِلٍ جَزَاءٌ وَ قَدْ يُجْزَى الْكَفُورُ بِمَا سَعَى

O Musa[as]! Ask Me[azwj] from My[azwj] Grace, and My[azwj] Mercy, for these two are in My[azwj] Hands, none other is their owner, and look when you[as] ask Me[azwj] how your[as] wish is with what is in My[azwj] Possession. For every worker is a Recompense, and the disbeliever will be Recompensed with what he strives for.

يَا مُوسَى طِبْ نَفْساً عَنِ الدُّنْيَا وَ انْطُ عَنْهَا فَإِنَّهَا لَيْسَتْ لَكَ وَ لَسْتَ لَهَا مَا لَكَ وَ لِدَارِ الظَّالِمِينَ إِلَّا لِعَامِلٍ فِيهَا بِالْخَيْرِ فَإِنَّهَا لَهُ نِعْمَ الدَّارُ

O Musa[as]! Do not concern yourself[as] with the world and seclude from it, for it is not for you[as], and you[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.

يَا مُوسَى مَا آمُرُكَ بِهِ فَاسْمَعْ وَ مَهْمَا أَرَاهُ فَاصْنَعْ خُذْ حَقَائِقَ التَّوْرَاةِ إِلَى صَدْرِكَ وَ تَيَقَّظْ بِهَا فِي سَاعَاتِ اللَّيْلِ وَ النَّهَارِ وَ لَا تُمَكِّنْ أَبْنَاءَ الدُّنْيَا مِنْ صَدْرِكَ فَيَجْعَلُونَهُ وَكْراً كَوَكْرِ الطَّيْرِ

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

يَا مُوسَى أَبْنَاءُ الدُّنْيَا وَ أَهْلُهَا فِتَنٌ بَعْضُهُمْ لِبَعْضٍ فَكُلٌّ مُزَيِّنٌ لَهُ مَا هُوَ فِيهِ وَ الْمُؤْمِنُ مَنْ زُيِّنَتْ لَهُ الْآخِرَةُ فَهُوَ يَنْظُرُ إِلَيْهَا مَا يَفْتُرُ قَدْ حَالَتْ شَهْوَتُهَا بَيْنَهُ وَ بَيْنَ لَذَّةِ الْعَيْشِ فَأَدْلَجَتْهُ بِالْأَسْحَارِ كَفِعْلِ الرَّاكِبِ السَّائِقِ إِلَى غَايَتِهِ يَظَلُّ كَئِيباً وَ يُمْسِي حَزِيناً فَطُوبَى لَهُ لَوْ قَدْ كُشِفَ الْغِطَاءُ مَا ذَا يُعَايِنُ مِنَ السُّرُورِ

O Musa[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.

يَا مُوسَى الدُّنْيَا نُطْفَةٌ لَيْسَتْ بِثَوَابٍ لِلْمُؤْمِنِ وَ لَا نَقِمَةٍ مِنْ فَاجِرٍ فَالْوَيْلُ الطَّوِيلُ لِمَنْ بَاعَ ثَوَابَ مَعَادِهِ بِلُعْقَةٍ لَمْ تَبْقَ وَ بِلَعْسَةٍ لَمْ تَدُمْ وَ كَذَلِكَ فَكُنْ كَمَا أَمَرْتُكَ وَ كُلُّ أَمْرِي رَشَادٌ

O Musa[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 I[azwj] have Commanded you[as] to be, and every Command of Mine[azwj] is Guidance.

يَا مُوسَى إِذَا رَأَيْتَ الْغِنَى مُقْبِلًا فَقُلْ ذَنْبٌ عُجِّلَتْ لِي عُقُوبَتُهُ وَ إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ مَرْحَباً بِشِعَارِ الصَّالِحِينَ وَ لَا تَكُنْ جَبَّاراً ظَلُوماً وَ لَا تَكُنْ لِلظَّالِمِينَ قَرِيناً

O Musa[as]! When you[as] see the richness coming to you[as], so say: 'It is a sin which is hastening the punishment for me[as]'. And when you[as] see the poverty coming to you[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.

يَا مُوسَى مَا عُمُرٌ وَ إِنْ طَالَ يُذَمُّ آخِرُهُ وَ مَا ضَرَّكَ مَا زُوِيَ عَنْكَ إِذَا حُمِدَتْ مَغَبَّتُهُ

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

يَا مُوسَى صَرَخَ الْكِتَابُ إِلَيْكَ صُرَاخاً بِمَا أُنْتَ إِلَيْهِ صَائِرٌ فَكَيْفَ تَرْقُدُ عَلَى هَذَا الْعُيُونُ أَمْ كَيْفَ يَجِدُ قَوْمٌ لَذَّةَ الْعَيْشِ لَوْ لَا التَّمَادِي فِي الْغَفْلَةِ وَ الِاتِّبَاعُ لِلشَّهْوَةِ وَ التَّتَابُعُ لِلشَّهْوَةِ وَ مِنْ دُونِ هَذَا يَجْزَعُ الصِّدِّيقُونَ

O Musa[as]! The Book has Screamed out to you[as] a loud Scream with what you[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.

يَا مُوسَى مُرْ عِبَادِي يَدْعُونِي عَلَى مَا كَانَ بَعْدَ أَنْ يُقِرُّوا لِي أَنِّي أَرْحَمُ الرَّاحِمِينَ مُجِيبُ الْمُضْطَرِّينَ وَ أَكْشِفُ السُّوءَ وَ أُبَدِّلُ الزَّمَانَ وَ آتِي بِالرَّخَاءِ وَ أَشْكُرُ الْيَسِيرَ وَ أُثِيبُ الْكَثِيرَ وَ أُغْنِي الْفَقِيرَ وَ أَنَا الدَّائِمُ الْعَزِيزُ الْقَدِيرُ فَمَنْ لَجَأَ إِلَيْكَ وَ انْضَوَى إِلَيْكَ مِنَ الْخَاطِئِينَ فَقُلْ أَهْلًا وَ سَهْلًا يَا رَحْبَ الْفِنَاءِ بِفِنَاءِ رَبِّ الْعَالَمِينَ وَ اسْتَغْفِرْ لَهُمْ وَ كُنْ لَهُمْ كَأَحَدِهِمْ وَ لَا تَسْتَطِلْ عَلَيْهِمْ بِمَا أَنَا أَعْطَيْتُكَ فَضْلَهُ وَ قُلْ لَهُمْ فَلْيَسْأَلُونِي مِنْ فَضْلِي وَ رَحْمَتِي فَإِنَّهُ لَا يَمْلِكُهَا أَحَدٌ غَيْرِي وَ أَنَا ذُو الْفَضْلِ الْعَظِيمِ طُوبَى لَكَ

O Musa[as]! Order My[azwj] servants to supplicate to Me[azwj] in whatever situation they may be in after having accepted that I[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[azwj] am the Eternally Mighty and Powerful. So the one who comes to you[as] and joined up with you[as] from the sinful ones, so say: 'Welcome to the courtyard of the Lord[azwj] of the Worlds', and seek Forgiven for them, and be kind to them like one of other, and do not dominate them by what I[azwj] have Given to you[as] of the preference over them, and tell them to ask from Me[azwj] from (and) My[azwj] Grace, and My[azwj] Mercy, for no one else is the owner of these, and I[azwj] am of the Great Grace , Good to you.

يَا مُوسَى كَهْفُ الْخَاطِئِينَ وَ جَلِيسُ الْمُضْطَرِّينَ وَ مُسْتَغْفِرٌ لِلْمُذْنِبِينَ إِنَّكَ مِنِّي بِالْمَكَانِ الرَّضِيِّ فَادْعُنِي بِالْقَلْبِ النَّقِيِّ وَ اللِّسَانِ الصَّادِقِ وَ كُنْ كَمَا أَمَرْتُكَ أَطِعْ أَمْرِي وَ لَا تَسْتَطِلْ عَلَى عِبَادِي بِمَا لَيْسَ مِنْكَ مُبْتَدَاهُ وَ تَقَرَّبْ إِلَيَّ فَإِنِّي مِنْكَ قَرِيبٌ فَإِنِّي لَمْ أَسْأَلْكَ مَا يُؤْذِيكَ ثِقَلُهُ وَ لَا حَمْلُهُ إِنَّمَا سَأَلْتُكَ أَنْ تَدْعُوَنِي فَأُجِيبَكَ وَ أَنْ تَسْأَلَنِي فَأُعْطِيَكَ وَ أَنْ تَتَقَرَّبَ إِلَيَّ بِمَا مِنِّي أَخَذْتَ تَأْوِيلَهُ وَ عَلَيَّ تَمَامُ تَنْزِيلِهِ

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

يَا مُوسَى انْظُرْ إِلَى الْأَرْضِ فَإِنَّهَا عَنْ قَرِيبٍ قَبْرُكَ وَ ارْفَعْ عَيْنَيْكَ إِلَى السَّمَاءِ فَإِنَّ فَوْقَكَ فِيهَا مَلَكاً عَظِيماً وَ ابْكِ عَلَى نَفْسِكَ مَا دُمْتَ فِي الدُّنْيَا وَ تَخَوَّفِ الْعَطَبَ وَالْمَهَالِكَ وَ لَا تَغُرَّنَّكَ زِينَةُ الدُّنْيَا وَ زَهْرَتُهَا وَ لَا تَرْضَ بِالظُّلْمِ وَ لَا تَكُنْ ظَالِماً فَإِنِّي لِلظَّالِمِ رَصِيدٌ حَتَّى أُدِيلَ مِنْهُ الْمَظْلُومَ

O Musa[as]! Look towards the earth, for very soon it shall be your[as] grave, and raise your[as] eyes towards the sky for it is above you[as] and in it are great Angels, and weep upon yourself[as] for as long as you[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[azwj] Hold the oppressor to Account until I[azwj] Get justice from him for the oppressed one.

يَا مُوسَى إِنَّ الْحَسَنَةَ عَشَرَةُ أَضْعَافٍ وَ مِنَ السَّيِّئَةِ الْوَاحِدَةِ الْهَلَاكُ لَا تُشْرِكْ بِي لَا يَحِلُّ لَكَ أَنْ تُشْرِكَ بِي قَارِبْ وَ سَدِّدْ وَ ادْعُ دُعَاءَ الطَّامِعِ الرَّاغِبِ فِيمَا عِنْدِي النَّادِمِ عَلَى مَا قَدَّمَتْ يَدَاهُ فَإِنَّ سَوَادَ اللَّيْلِ يَمْحُوهُ النَّهَارُ وَ كَذَلِكَ السَّيِّئَةُ تَمْحُوهَا الْحَسَنَةُ وَ عَشْوَةُ اللَّيْلِ تَأْتِي عَلَى ضَوْءِ النَّهَارِ وَ كَذَلِكَ السَّيِّئَةُ تَأْتِي عَلَى الْحَسَنَةِ الْجَلِيلَةِ فَتُسَوِّدُهَا .

O Musa[as]! 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[as] 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)'.

14457- عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ جَمِيعاً عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ قَالَ قَرَأْتُ جَوَاباً مِنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِلَى رَجُلٍ مِنْ أَصْحَابِهِ

H 14457 – Ali Bin Muhammad, from someone he has mentioned, from Muhammad Bin Al-Husayn, and Humeyd Bin Zyad, from Al-Hassan Bin Muhammad Al-Kindy altogether, from Ahmad Bin Al-Hassan Al-Maysami, from a man from his companions who said:

'I read the answer from Abu Abdullah[asws] to a man from his[asws] companions.

أَمَّا بَعْدُ فَإِنِّي أُوصِيكَ بِتَقْوَى اللَّهِ فَإِنَّ اللَّهَ قَدْ ضَمِنَ لِمَنِ اتَّقَاهُ أَنْ يُحَوِّلَهُ عَمَّا يَكْرَهُ إِلَى مَا يُحِبُّ وَ يَرْزُقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ فَإِيَّاكَ أَنْ تَكُونَ مِمَّنْ يَخَافُ عَلَى الْعِبَادِ مِنْ ذُنُوبِهِمْ وَ يَأْمَنُ الْعُقُوبَةَ مِنْ ذَنْبِهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُخْدَعُ عَنْ جَنَّتِهِ وَ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ إِنْ شَاءَ اللَّهُ .

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[azwj] Paradise, nor can that be achieved which is with Him[azwj] except by being obedient to Him[azwj], Allah[azwj] Willing'.

14458- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَيْثَمِ بْنِ أَشْيَمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَرَجَ النَّبِيُّ (صلى الله عليه وآله) ذَاتَ يَوْمٍ وَ هُوَ مُسْتَبْشِرٌ يَضْحَكُ سُرُوراً فَقَالَ لَهُ النَّاسُ أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ وَ زَادَكَ سُرُوراً

H 14458 – A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from Aysam Bin Asheym, from Muawiya Bin Ammar have said the following:

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'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّهُ لَيْسَ مِنْ يَوْمٍ وَ لَا لَيْلَةٍ إِلَّا وَ لِيَ فِيهِمَا تُحْفَةٌ مِنَ اللَّهِ أَلَا وَ إِنَّ رَبِّي أَتْحَفَنِي فِي يَوْمِي هَذَا بِتُحْفَةٍ لَمْ يُتْحِفْنِي بِمِثْلِهَا فِيمَا مَضَى إِنَّ جَبْرَئِيلَ أَتَانِي فَأَقْرَأَنِي مِنْ رَبِّيَ السَّلَامَ وَ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَ مِنْ بَنِي هَاشِمٍ سَبْعَةً لَمْ يَخْلُقْ مِثْلَهُمْ فِيمَنْ مَضَى وَ لَا يَخْلُقُ مِثْلَهُمْ فِيمَنْ بَقِيَ

The Messenger[saww] of Allah[azwj] said: 'There is no day or night except that I[saww] receive a Gift from Allah[azwj]. Indeed! Allah[azwj] has Gifted to me[saww] in this day of mine[saww] with a Gift which He[azwj] 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[azwj] and said: 'O Muhammad[saww]! Allah[azwj] Mighty and Majestic has Chosen seven from the Clan of Hashim[as] that He[azwj] has never Created anyone similar to them from the past nor will He[azwj] be Creating anyone like them in the future.

أَنْتَ يَا رَسُولَ اللَّهِ سَيِّدُ النَّبِيِّينَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَصِيُّكَ سَيِّدُ الْوَصِيِّينَ وَ الْحَسَنُ وَ الْحُسَيْنُ سِبْطَاكَ سَيِّدَا الْأَسْبَاطِ وَ حَمْزَةُ عَمُّكَ سَيِّدُ الشُّهَدَاءِ وَ جَعْفَرٌ ابْنُ عَمِّكَ الطَّيَّارُ فِي الْجَنَّةِ يَطِيرُ مَعَ الْمَلَائِكَةِ حَيْثُ يَشَاءُ وَ مِنْكُمُ الْقَائِمُ يُصَلِّي عِيسَى ابْنُ مَرْيَمَ خَلْفَهُ إِذَا أَهْبَطَهُ اللَّهُ إِلَى الْأَرْضِ مِنْ ذُرِّيَّةِ عَلِيٍّ وَ فَاطِمَةَ مِنْ وُلْدِ الْحُسَيْنِ (عليه السلام) .

You[saww], O Messenger[saww] of Allah[azwj] are the Chief of the Prophets[as], and Ali[asws] Bin Abu Talib[asws] is your[saww] Successor[asws] and the Chief of the successors[as], and Al-Hassan[asws] and Al-Husayn[asws] your[saww] grandsons[asws] are the Chiefs of the grandsons, and Hamza[as] your[saww] uncle is the Chief of the martyrs, and Ja'far[as] the son[as] of your[saww] uncle[as] is the flyer 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[azwj] 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]'.

14459- سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ الْمِصْرِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ هذا كِتابُنا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ قَالَ فَقَالَ إِنَّ الْكِتَابَ لَمْ يَنْطِقْ وَ لَنْ يَنْطِقَ وَ لَكِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) هُوَ النَّاطِقُ بِالْكِتَابِ قَالَ اللَّهُ عَزَّ وَ جَلَّ هَذا كِتَابُنا يُنْطَقُ عَلَيْكُمْ بِالْحَقِّ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرَؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهِ نَزَلَ بِهِ جَبْرَئِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ لَكِنَّهُ فِيمَا حُرِّفَ مِنْ كِتَابِ اللَّهِ .

H 14459 - Sahl Bin Ziyad, from Muhammad Bin Suleyman Al-Saylami Al-Misry, from his father, from Abu Baseer, who has narrated:

Abu Abdullah[asws] said when the Statement of Allah[azwj] 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[azwj], he[saww] is the speaker of the Book. Allah[azwj] has Said: ***"[45:29] This (the Messenger[saww] of Allah[azwj])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[azwj], this is how Gabriel came down with it upon Muhammad[saww], but this is what was altered from the Book of Allah[azwj]'.

14460- جَمَاعَةٌ عَنْ سَهْلٍ عَنْ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الشَّمْسِ وَ ضُحاها قَالَ الشَّمْسُ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِهِ أَوْضَحَ اللَّهُ عَزَّ وَ جَلَّ لِلنَّاسِ دِينَهُمْ

H 14460 – A group, from Sahl Bin Ziyad, from Muhammad, from his father, from Abu Muhammad has narrated:

Abu Abdullah[asws] having said when asked about the Statement of Allah[azwj]: ***"[91:1] I swear by the sun and its brilliance,"***, said: 'The sun (is a reference to) the Messenger[saww] of Allah[azwj] by whom[saww] Allah[azwj] Mighty and Majestic Clarified for the people their Religion'.

قَالَ قُلْتُ الْقَمَرِ إِذا تَلاها قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) تَلَا رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ نَفَثَهُ بِالْعِلْمِ نَفْثاً

'I then asked, '(What about) ***"[91:2] And the moon when it follows the sun"***? He[asws] said: 'That is Amir-ul-Momineen[asws] following the Messenger[saww] of Allah[azwj], and emitted the knowledge by reradiating (like moon reflects the rays to the earth which fall on its surface from the sun)'.

قَالَ قُلْتُ وَ اللَّيْلِ إِذا يَغْشاها قَالَ ذَاكَ أَئِمَّةُ الْجَوْرِ الَّذِينَ اسْتَبَدُّوا بِالْأَمْرِ دُونَ آلِ الرَّسُولِ (صلى الله عليه وآله) وَ جَلَسُوا مَجْلِساً كَانَ آلُ الرَّسُولِ أَوْلَى بِهِ مِنْهُمْ فَغَشُوا دِينَ اللَّهِ بِالظُّلْمِ وَ الْجَوْرِ فَحَكَى اللَّهُ فِعْلَهُمْ فَقَالَ وَ اللَّيْلِ إِذا يَغْشاها

'I then asked, '(What about) ***"[91:4] And the night when it draws a veil over it"***?' Imam[asws] said: 'That (is a reference to) the imams of the injustice who tyrannised by the command the Progeny[asws] of the Messenger[saww] and seated themselves upon a set which was for the Progeny[asws] of the Messenger[saww] 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 their deeds by Saying ***"[91:4] And the night when it draws a veil over it"***.

قَالَ قُلْتُ وَ النَّهارِ إِذا جَلَّاها قَالَ ذَلِكَ الْإِمَامُ مِنْ ذُرِّيَّةِ فَاطِمَةَ (عليها السلام) يُسْأَلُ عَنْ دِينِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَيُجَلِّيهِ لِمَنْ سَأَلَهُ فَحَكَى اللَّهُ عَزَّ وَ جَلَّ قَوْلَهُ فَقَالَ وَ النَّهارِ إِذا جَلَّاها .

'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[saww] of Allah[azwj] so they clarify it for the one who has asked (from them[asws]). So Allah[azwj] has referred it in His[azwj] Statement by Saying ***"[91:3] By the Day as it shows up (the Sun's) clarity"***.

14461- سَهْلٌ عَنْ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ هَلْ أَتاكَ حَدِيثُ الْغاشِيَةِ قَالَ يَغْشَاهُمُ الْقَائِمُ بِالسَّيْفِ قَالَ قُلْتُ وُجُوهٌ يَوْمَئِذٍ خاشِعَةٌ قَالَ خَاضِعَةٌ لَا تُطِيقُ الِامْتِنَاعَ قَالَ قُلْتُ عامِلَةٌ قَالَ عَمِلَتْ بِغَيْرِ مَا أَنْزَلَ اللَّهُ قَالَ قُلْتُ ناصِبَةٌ قَالَ نَصَبَتْ غَيْرَ وُلَاةِ الْأَمْرِ قَالَ قُلْتُ تَصْلى ناراً حامِيَةً قَالَ تَصْلَى نَارَ الْحَرْبِ فِي الدُّنْيَا عَلَى عَهْدِ الْقَائِمِ وَ فِي الْآخِرَةِ نَارَ جَهَنَّمَ .

H 14461 – Sahl, from Muhammad, from his father has narrated:

Abu Abdullah[asws] having said when it was said to him[asws] ***"[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[asws])'. He said, 'I said, (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[asws] of the Command (Wali Al-Amr)'. He says 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[asws]), and in the Hereafter the Fire of Hell'.

14462- سَهْلٌ عَنْ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ تَبَارَكَ وَ تَعَالَى وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمانِهِمْ لا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعْداً عَلَيْهِ حَقًّا وَ لَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ قَالَ فَقَالَ لِي يَا أَبَا بَصِيرٍ مَا تَقُولُ فِي هَذِهِ الْآيَةِ قَالَ قُلْتُ إِنَّ الْمُشْرِكِينَ يَزْعُمُونَ وَ يَحْلِفُونَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَنَّ اللَّهَ لَا يَبْعَثُ الْمَوْتَى قَالَ فَقَالَ تَبّاً لِمَنْ قَالَ هَذَا سَلْهُمْ هَلْ كَانَ الْمُشْرِكُونَ يَحْلِفُونَ بِاللَّهِ أَمْ بِاللَّاتِ وَ الْعُزَّى قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَوْجِدْنِيهِ

H 14462 – Sahl, from Muhammad, from his father, from Abu Baseer who said:

'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. Yea! 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[saww] 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'.

قَالَ فَقَالَ لِي يَا أَبَا بَصِيرٍ لَوْ قَدْ قَامَ قَائِمُنَا بَعَثَ اللَّهُ إِلَيْهِ قَوْماً مِنْ شِيعَتِنَا قِبَاعُ سُيُوفِهِمْ عَلَى عَوَاتِقِهِمْ فَيَبْلُغُ ذَلِكَ قَوْماً مِنْ شِيعَتِنَا لَمْ يَمُوتُوا فَيَقُولُونَ بُعِثَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ مِنْ قُبُورِهِمْ وَ هُمْ مَعَ الْقَائِمِ فَيَبْلُغُ ذَلِكَ قَوْماً مِنْ عَدُوِّنَا فَيَقُولُونَ يَا مَعْشَرَ الشِّيعَةِ مَا أَكْذَبَكُمْ هَذِهِ دَوْلَتُكُمْ وَ أَنْتُمْ تَقُولُونَ فِيهَا الْكَذِبَ لَا وَ اللَّهِ مَا عَاشَ هَؤُلَاءِ وَ لَا يَعِيشُونَ إِلَى يَوْمِ الْقِيَامَةِ قَالَ فَحَكَى اللَّهُ قَوْلَهُمْ فَقَالَ وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمانِهِمْ لا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ .

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"***.

14463- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ بَدْرِ بْنِ الْخَلِيلِ الْأَسَدِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا أَحَسُّوا بَأْسَنا إِذا هُمْ مِنْها يَرْكُضُونَ لا تَرْكُضُوا وَ ارْجِعُوا إِلى ما أُتْرِفْتُمْ فِيهِ وَ مَساكِنِكُمْ لَعَلَّكُمْ تُسْئَلُونَ قَالَ إِذَا قَامَ الْقَائِمُ وَ بَعَثَ إِلَى بَنِي أُمَيَّةَ بِالشَّامِ فَهَرَبُوا إِلَى الرُّومِ

H 14463 – Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Sa'albat Bin Maymoun, from Badr Bin Al-Khaleel Al-Asady who said:

'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'.

فَيَقُولُ لَهُمُ الرُّومُ لَا نُدْخِلَنَّكُمْ حَتَّى تَتَنَصَّرُوا فَيُعَلِّقُونَ فِي أَعْنَاقِهِمُ الصُّلْبَانَ فَيُدْخِلُونَهُمْ فَإِذَا نَزَلَ بِحَضْرَتِهِمْ أَصْحَابُ الْقَائِمِ طَلَبُوا الْأَمَانَ وَ الصُّلْحَ فَيَقُولُ أَصْحَابُ الْقَائِمِ لَا نَفْعَلُ حَتَّى تَدْفَعُوا إِلَيْنَا مَنْ قِبَلَكُمْ مِنَّا قَالَ فَيَدْفَعُونَهُمْ إِلَيْهِمْ فَذَلِكَ قَوْلُهُ لا تَرْكُضُوا وَ ارْجِعُوا إِلى ما أُتْرِفْتُمْ فِيهِ وَ مَساكِنِكُمْ لَعَلَّكُمْ تُسْئَلُونَ قَالَ يَسْأَلُهُمُ الْكُنُوزَ وَ هُوَ أَعْلَمُ بِهَا قَالَ فَيَقُولُونَ يا وَيْلَنا إِنَّا كُنَّا ظالِمِينَ فَما زالَتْ تِلْكَ دَعْواهُمْ حَتَّى جَعَلْناهُمْ حَصِيداً خامِدِينَ بِالسَّيْفِ.

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 His[azwj] 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”***. He[asws] said: ‘So he[asws] will question them about the treasure although he[asws] 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’.

رِسَالَةُ أَبِي جَعْفَرٍ (عليه السلام) إِلَى سَعْدٍ الْخَيْرِ

MESSAGE (LETTER) OF ABU JA'FAR[asws] TO SA'AD ALKHAYR

14464- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ عَمِّهِ حَمْزَةَ بْنِ بَزِيعٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ عَمَّنْ حَدَّثَهُ قَالَ كَتَبَ أَبُو جَعْفَرٍ (عليه السلام) إِلَى سَعْدٍ الْخَيْرِ

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-Ashary, 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: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنِّي أُوصِيكَ بِتَقْوَى اللَّهِ فَإِنَّ فِيهَا السَّلَامَةَ مِنَ التَّلَفِ وَ الْغَنِيمَةَ فِي الْمُنْقَلَبِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقِي بِالتَّقْوَى عَنِ الْعَبْدِ مَا عَزَبَ عَنْهُ عَقْلُهُ وَ يُجْلِي بِالتَّقْوَى عَنْهُ عَمَاهُ وَ جَهْلَهُ وَ بِالتَّقْوَى نَجَا نُوحٌ وَ مَنْ مَعَهُ فِي السَّفِينَةِ وَ صَالِحٌ وَ مَنْ مَعَهُ مِنَ الصَّاعِقَةِ

In the Name of Allah[azwj], the Beneficent, the Merciful. Having said that, I[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.

وَ بِالتَّقْوَى فَازَ الصَّابِرُونَ وَ نَجَتْ تِلْكَ الْعُصَبُ مِنَ الْمَهَالِكِ وَ لَهُمْ إِخْوَانٌ عَلَى تِلْكَ الطَّرِيقَةِ يَلْتَمِسُونَ تِلْكَ الْفَضِيلَةَ نَبَذُوا طُغْيَانَهُمْ مِنَ الْإِيرَادِ بِالشَّهَوَاتِ لِمَا بَلَغَهُمْ فِي الْكِتَابِ مِنَ الْمَثُلَاتِ حَمِدُوا رَبَّهُمْ عَلَى مَا رَزَقَهُمْ وَ هُوَ أَهْلُ الْحَمْدِ وَ ذَمُّوا أَنْفُسَهُمْ عَلَى مَا فَرَّطُوا وَ هُمْ أَهْلُ الذَّمِّ وَ عَلِمُوا أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى الْحَلِيمَ الْعَلِيمَ إِنَّمَا غَضَبُهُ عَلَى مَنْ لَمْ يَقْبَلْ مِنْهُ رِضَاهُ وَ إِنَّمَا يَمْنَعُ مَنْ لَمْ يَقْبَلْ مِنْهُ عَطَاهُ وَ إِنَّمَا يُضِلُّ مَنْ لَمْ يَقْبَلْ مِنْهُ هُدَاهُ

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 insolence 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.

ثُمَّ أَمْكَنَ أَهْلَ السَّيِّئَاتِ مِنَ التَّوْبَةِ بِتَبْدِيلِ الْحَسَنَاتِ دَعَا عِبَادَهُ فِي الْكِتَابِ إِلَى ذَلِكَ بِصَوْتٍ رَفِيعٍ لَمْ يَنْقَطِعْ وَ لَمْ يَمْنَعْ دُعَاءَ عِبَادِهِ فَلَعَنَ اللَّهُ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ وَ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ فَسَبَقَتْ قَبْلَ الْغَضَبِ فَتَمَّتْ صِدْقاً وَ عَدْلًا فَلَيْسَ يَبْتَدِئُ

Then it is possible for the sinful people to turn to the repentance and change to the doing of good deeds. He[azwj] has Called His[azwj] servants in the Book to that with a Loud Voice. He[azwj] Never Cut-off nor Prevented the calling of His[azwj] servants. So Allah[azwj] has Cursed the ones who conceal what Allah[azwj] has Revealed, and Obligated upon Himself[azwj], the Mercy to be before the Wrath. So He[azwj] Completed the Truth and the Mercy, so there is no beginning for the servant with the Wrath before he arouses His[azwj] Anger, and that is from the knowledge of certainty and the knowledge of piety. And every community from whom Allah[azwj] has Raised the Knowledge from them (Taken away), the Knowledge of the Book is when they rejected it, and befriended His[azwj] enemies when they made them to be the rulers.

وَ كَانَ مِنْ نَبْذِهِمُ الْكِتَابَ أَنْ أَقَامُوا حُرُوفَهُ وَ حَرَّفُوا حُدُودَهُ فَهُمْ يَرْوُونَهُ وَ لَا يَرْعَوْنَهُ وَ الْجُهَّالُ يُعْجِبُهُمْ حِفْظُهُمْ لِلرِّوَايَةِ وَ الْعُلَمَاءُ يَحْزُنُهُمْ تَرْكُهُمْ لِلرِّعَايَةِ

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.

وَ كَانَ مِنْ نَبْذِهِمُ الْكِتَابَ أَنْ وَلَّوْهُ الَّذِينَ لَا يَعْلَمُونَ فَأَوْرَدُوهُمُ الْهَوَى وَ أَصْدَرُوهُمْ إِلَى الرَّدَى وَ غَيَّرُوا عُرَى الدِّينِ ثُمَّ وَرَّثُوهُ فِي السَّفَهِ وَ الصِّبَا

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 (ruination). They amended the ties of the Religion, and then they left it as a legacy among the foolish and the childish (people).

فَالْأُمَّةُ يَصْدُرُونَ عَنْ أَمْرِ النَّاسِ بَعْدَ أَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَلَيْهِ يُرَدُّونَ فَبِئْسَ لِلظَّالِمِينَ بَدَلًا وَلَايَةُ النَّاسِ بَعْدَ وَلَايَةِ اللَّهِ وَ ثَوَابُ النَّاسِ بَعْدَ ثَوَابِ اللَّهِ وَ رِضَا النَّاسِ بَعْدَ رِضَا اللَّهِ

So the community was issued with the commands devised by the people instead of the Commands of Allah[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[azwj], and took the reward of the people instead of the Reward of Allah[azwj], and the pleasure of the people instead of the Pleasure of Allah[azwj].

فَأَصْبَحَتِ الْأُمَّةُ كَذَلِكَ وَ فِيهِمُ الْمُجْتَهِدُونَ فِي الْعِبَادَةِ عَلَى تِلْكَ الضَّلَالَةِ مُعْجَبُونَ مَفْتُونُونَ فَعِبَادَتُهُمْ فِتْنَةٌ لَهُمْ وَ لِمَنِ اقْتَدَى بِهِمْ وَ قَدْ كَانَ فِي الرُّسُلِ ذِكْرَى لِلْعَابِدِينَ إِنَّ نَبِيّاً مِنَ الْأَنْبِيَاءِ كَانَ يَسْتَكْمِلُ الطَّاعَةَ ثُمَّ يَعْصِي اللَّهَ تَبَارَكَ وَ تَعَالَى فِي الْبَابِ الْوَاحِدِ فَخَرَجَ بِهِ مِنَ الْجَنَّةِ وَ يُنْبَذُ بِهِ فِي بَطْنِ الْحُوتِ ثُمَّ لَا يُنَجِّيهِ إِلَّا الِاعْتِرَافُ وَ التَّوْبَةُ

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[as] there was a Reminder for the worshippers. Of these Prophets[as] was a Prophet[as] who was

complete in his[as] worship, but then he[as] disobeyed Allah[azwj] Blessed and High in one aspect, so he[as] was exited from the Paradise, and he[as] was thrown into the belly of the whale. Then he[as] was not rescued until he[as] recognised (Al-Wilayah[2]) and repented.

فَاعْرِفْ أَشْبَاهَ الْأَحْبَارِ وَ الرُّهْبَانِ الَّذِينَ سَارُوا بِكِتْمَانِ الْكِتَابِ وَ تَحْرِيفِهِ فَما رَبِحَتْ تِجارَتُهُمْ وَ ما كانُوا مُهْتَدِينَ ثُمَّ اعْرِفْ أَشْبَاهَهُمْ مِنْ هَذِهِ الْأُمَّةِ الَّذِينَ أَقَامُوا حُرُوفَ الْكِتَابِ وَ حَرَّفُوا حُدُودَهُ فَهُمْ مَعَ السَّادَةِ وَ الْكُبُرَّةِ فَإِذَا تَفَرَّقَتْ قَادَهُ الْأَهْوَاءِ كَانُوا مَعَ أَكْثَرِهِمْ دُنْيَا وَ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ لَا يَزَالُونَ كَذَلِكَ فِي طَبَعٍ وَ طَمَعٍ لَا يَزَالُ يُسْمَعُ صَوْتُ إِبْلِيسَ عَلَى أَلْسِنَتِهِمْ بِبَاطِلٍ كَثِيرٍ يَصْبِرُ مِنْهُمُ الْعُلَمَاءُ عَلَى الْأَذَى وَ التَّعْنِيفِ وَ يَعِيبُونَ عَلَى الْعُلَمَاءِ بِالتَّكْلِيفِ وَ الْعُلَمَاءُ فِي أَنْفُسِهِمْ خَائِنَةٌ إِنْ كَتَمُوا النَّصِيحَةَ إِنْ رَأَوْا تَائِهاً ضَالًّا لَا يَهْدُونَهُ أَوْ مَيِّتاً لَا يُحْيُونَهُ

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[la] 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[asws] 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.

فَبِئْسَ مَا يَصْنَعُونَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخَذَ عَلَيْهِمُ الْمِيثَاقَ فِي الْكِتَابِ أَنْ يَأْمُرُوا بِالْمَعْرُوفِ وَ بِمَا أُمِرُوا بِهِ وَ أَنْ يَنْهَوْا عَمَّا نُهُوا عَنْهُ وَ أَنْ يَتَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا يَتَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ

So evil it is what they do because Allah[azwj] Blessed and High has Taken a Covenant to them in the Book that they would enjoin the doing of good and by what He[azwj] has Ordered for, and forbid them from what He[azwj] 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.

فَالْعُلَمَاءُ مِنَ الْجُهَّالِ فِي جَهْدٍ وَ جِهَادٍ إِنْ وَعَظَتْ قَالُوا طَغَتْ وَ إِنْ عَلَّمُوا الْحَقَّ الَّذِي تَرَكُوا قَالُوا خَالَفَتْ وَ إِنِ اعْتَزَلُوهُمْ قَالُوا فَارَقَتْ وَ إِنْ قَالُوا هَاتُوا بُرْهَانَكُمْ عَلَى مَا تُحَدِّثُونَ قَالُوا نَافَقَتْ وَ إِنْ أَطَاعُوهُمْ قَالُوا عَصَتِ اللَّهَ عَزَّ وَ جَلَّ

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[azwj] Mighty and Majestic has been disobeyed.

[2] Amir-ul-Momineen[asws].

فَهَلَكَ جُهَّالٌ فِيمَا لَا يَعْلَمُونَ أُمِّيُّونَ فِيمَا يَتْلُونَ يُصَدِّقُونَ بِالْكِتَابِ عِنْدَ التَّعْرِيفِ وَ يُكَذِّبُونَ بِهِ عِنْدَ التَّحْرِيفِ فَلَا يُنْكِرُونَ أُولَئِكَ أَشْبَاهُ الْأَحْبَارِ وَ الرُّهْبَانِ قَادَةٌ فِي الْهَوَى سَادَةٌ فِي الرَّدَى وَ آخَرُونَ مِنْهُمْ جُلُوسٌ بَيْنَ الضَّلَالَةِ وَ الْهُدَى لَا يَعْرِفُونَ إِحْدَى الطَّائِفَتَيْنِ مِنَ الْأُخْرَى يَقُولُونَ مَا كَانَ النَّاسُ يَعْرِفُونَ هَذَا وَ لَا يَدْرُونَ مَا هُوَ

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.

وَ صَدَّقُوا تَرْكَهُمْ رَسُولَ اللَّهِ (صلى الله عليه وآله) عَلَى الْبَيْضَاءِ لَيْلُهَا مِنْ نَهَارِهَا لَمْ يَظْهَرْ فِيهِمْ بِدْعَةٌ وَ لَمْ يُبَدَّلْ فِيهِمْ سُنَّةٌ لَا خِلَافَ عِنْدَهُمْ وَ لَا اخْتِلَافَ فَلَمَّا غَشِيَ النَّاسَ ظُلْمَةٌ خَطَايَاهُمْ صَارُوا إِمَامَيْنِ دَاعٍ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى وَ دَاعٍ إِلَى النَّارِ

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.

فَعِنْدَ ذَلِكَ نَطَقَ الشَّيْطَانُ فَعَلَا صَوْتُهُ عَلَى لِسَانِ أَوْلِيَائِهِ وَ كَثُرَ خَيْلُهُ وَ رَجْلُهُ وَ شَارَكَ فِي الْمَالِ وَ الْوَلَدِ مَنْ أَشْرَكَهُ فَعُمِلَ بِالْبِدْعَةِ وَ تُرِكَ الْكِتَابُ وَ السُّنَّةُ وَ نَطَقَ أَوْلِيَاءُ اللَّهِ بِالْحُجَّةِ وَ أَخَذُوا بِالْكِتَابِ وَ الْحِكْمَةِ

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[la]. 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.

فَتَفَرَّقَ مِنْ ذَلِكَ الْيَوْمِ أَهْلُ الْحَقِّ وَ أَهْلُ الْبَاطِلِ وَ تَخَاذَلَ وَ تَهَادَنَ أَهْلُ الْهُدَى وَ تَعَاوَنَ أَهْلُ الضَّلَالَةِ حَتَّى كَانَتِ الْجَمَاعَةُ مَعَ فُلَانٍ وَ أَشْبَاهِهِ فَاعْرِفْ هَذَا الصِّنْفَ وَ صِنْفٌ آخَرُ فَأَبْصِرْهُمْ رَأْيَ الْعَيْنِ نُجَبَاءُ وَ الْزَمْهُمْ حَتَّى تَرِدَ أَهْلَكَ فَ إِنَّ الْخاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ أَهْلِيهِمْ يَوْمَ الْقِيامَةِ أَلا ذلِكَ هُوَ الْخُسْرانُ الْمُبِينُ

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'.

[إِلَى هَاهُنَا رِوَايَةُ الْحُسَيْنِ وَ فِي رِوَايَةِ مُحَمَّدِ بْنِ يَحْيَى زِيَادَةٌ]

(Up to here is the report of Al-Husayn, and in the report of Muhammad Bin Yahya this is the extra bit).

لَهُمْ عِلْمٌ بِالطَّرِيقِ فَإِنْ كَانَ دُونَهُمْ بَلَاءٌ فَلَا تَنْظُرْ إِلَيْهِمْ فَإِنْ كَانَ دُونَهُمْ عَسْفٌ مِنْ أَهْلِ الْعَسْفِ وَ خَسْفٌ وَ دُونَهُمْ بَلَايَا تَنْقَضِي ثُمَّ تَصِيرُ إِلَى رَخَاءٍ

'They (people of the truth) know the path, if without them[asws] there are afflictions do not hold it against them[asws]. If without them[asws] 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[asws]).

ثُمَّ اعْلَمْ أَنَّ إِخْوَانَ الثِّقَةِ ذَخَائِرُ بَعْضُهُمْ لِبَعْضٍ وَ لَوْ لَا أَنْ تَذْهَبَ بِكَ الظُّنُونُ عَنِّي لَجَلَيْتُ لَكَ عَنْ أَشْيَاءَ مِنَ الْحَقِّ غَطَّيْتُهَا وَ لَنَشَرْتُ لَكَ أَشْيَاءَ مِنَ الْحَقِّ كَتَمْتُهَا وَ لَكِنِّي أَتَّقِيكَ وَ أَسْتَبْقِيكَ وَ لَيْسَ الْحَلِيمُ الَّذِي لَا يَتَّقِي أَحَداً فِي مَكَانِ التَّقْوَى وَ الْحِلْمُ لِبَاسُ الْعَالِمِ فَلَا تَعْرَيَنَّ مِنْهُ وَ السَّلَامُ

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[asws] due to your conjectures, I[asws] would have clarified for you certain things from the truth which I[asws] have kept covered, and would make public certain things from the truth which I[asws] have kept concealed, but I[asws] 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)'.

رِسَالَةٌ مِنْهُ (عليه السلام) إِلَيْهِ أَيْضاً

A MESSAGE (LETTER) AS WELL FROM HIM asws TO HIM

14465- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ عَمِّهِ حَمْزَةَ بْنِ بَزِيعٍ قَالَ كَتَبَ أَبُو جَعْفَرٍ (عليه السلام) إِلَى سَعْدٍ الْخَيْرِ

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: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَقَدْ جَاءَنِي كِتَابُكَ تَذْكُرُ فِيهِ مَعْرِفَةَ مَا لَا يَنْبَغِي تَرْكُهُ وَ طَاعَةَ مَنْ رِضَا اللَّهِ رِضَاهُ فَقُلْتَ مِنْ ذَلِكَ لِنَفْسِكَ مَا كَانَتْ نَفْسُكَ مُرْتَهَنَةً لَوْ تَرَكْتَهُ تَعْجَبُ أَنَّ رِضَا اللَّهِ وَ طَاعَتَهُ وَ نَصِيحَتَهُ لَا تُقْبَلُ وَ لَا تُوجَدُ وَ لَا تُعْرَفُ إِلَّا فِي عِبَادٍ غُرَبَاءَ أَخْلَاءَ مِنَ النَّاسِ قَدِ اتَّخَذَهُمُ النَّاسُ سِخْرِيّاً لِمَا يَرْمُونَهُمْ بِهِ مِنَ الْمُنْكَرَاتِ وَ كَانَ يُقَالُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِناً حَتَّى يَكُونَ أَبْغَضَ إِلَى النَّاسِ مِنْ جِيفَةِ الْحِمَارِ وَ لَوْ لَا أَنْ يُصِيبَكَ مِنَ الْبَلَاءِ مِثْلُ الَّذِي أَصَابَنَا فَتَجْعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَ أَعِيذُكَ بِاللَّهِ وَ إِيَّانَا مِنْ ذَلِكَ لَقَرُبْتَ عَلَى بُعْدِ مَنْزِلَتِكَ

'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.

وَ اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ لَا تُنَالُ مَحَبَّةُ اللَّهِ إِلَّا بِبُغْضِ كَثِيرٍ مِنَ النَّاسِ وَ لَا وَلَايَتُهُ إِلَّا بِمُعَادَاتِهِمْ وَ فَوْتُ ذَلِكَ قَلِيلٌ يَسِيرٌ لِدَرْكِ ذَلِكَ مِنَ اللَّهِ لِقَوْمٍ يَعْلَمُونَ

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.

يَا أَخِي إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ فِي كُلِّ مِنَ الرُّسُلِ بَقَايَا مِنْ أَهْلِ الْعِلْمِ يَدْعُونَ مَنْ ضَلَّ إِلَى الْهُدَى وَ يَصْبِرُونَ مَعَهُمْ عَلَى الْأَذَى يُحْيِيُونَ دَاعِيَ اللَّهِ وَ يَدْعُونَ إِلَى اللَّهِ

O my[asws] brother, verily Allah[azwj] Mighty and Majestic has Made regarding everyone from the Messengers[as] 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[azwj] and calling towards Allah[azwj].

فَأَبْصِرْهُمْ رَحِمَكَ اللَّهُ فَإِنَّهُمْ فِي مَنْزِلَةٍ رَفِيعَةٍ وَ إِنْ أَصَابَتْهُمْ فِي الدُّنْيَا وَضِيعَةٌ إِنَّهُمْ يُحْيُونَ بِكِتَابِ اللَّهِ الْمَوْتَى وَ يُبَصِّرُنَّ بِنُورِ اللَّهِ مِنَ الْعَمَى كَمْ مِنْ قَتِيلٍ لِإِبْلِيسَ قَدْ أَحْيَوْهُ وَ كَمْ مِنْ تَائِهٍ ضَالٍّ قَدْ هَدَوْهُ يَبْذُلُونَ دِمَاءَهُمْ دُونَ هَلَكَةِ الْعِبَادِ وَ مَا أَحْسَنَ أَثَرَهُمْ عَلَى الْعِبَادِ وَ أَقْبَحَ آثَارَ الْعِبَادِ عَلَيْهِمْ .

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

14466- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَاتَ يَوْمٍ جَالِساً إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ فِيكَ شَبَهاً مِنْ عِيسَى ابْنِ مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَإٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

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

قَالَ فَغَضِبَ الْأَعْرَابِيَّانِ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ وَ عِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنَ مَرْيَمَ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قالُوا أَ آلِهَتُنا خَيْرٌ أَمْ هُوَ ما ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنا عَلَيْهِ وَ جَعَلْناهُ مَثَلًا لِبَنِي إِسْرائِيلَ وَ لَوْ نَشاءُ لَجَعَلْنا مِنْكُمْ يَعْنِي مِنْ بَنِي هَاشِمٍ مَلائِكَةً فِي الْأَرْضِ يَخْلُفُونَ

He[asws] 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[saww] was not happy until he[saww] struck an example for the son[asws] of his[saww] uncle[as] with Isa[as] Bin Maryam[as]'. So Allah[azwj] Revealed unto His[azwj] Prophet[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[as], ***"succeeding each other on the earth"***

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفِهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كانَ هذا هُوَ الْحَقَّ مِنْ عِنْدِكَ أَنَّ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرَقْلًا بَعْدَ هِرَقْلٍ فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أَوِ ائْتِنا بِعَذابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ الْآيَةُ وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

He[asws] said: 'Al-Haaris Bin Amro Al-Fahry became angry and said, 'Our Allah[azwj]! If this was the truth from You[azwj] that the Clan of Hashim[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[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"***.

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُبْتَ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئاً مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرُمَةِ الْعَرَبِ وَ الْعَجَمِ فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قَلْبِي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أَرْحَلُ عَنْكَ فَدَعَا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بِظَهْرِ الْمَدِينَةِ أَتَتْهُ جَنْدَلَةٌ فَرَضَخَتْ هَامَتَهُ

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

The Prophet[saww] said to him: 'That is not up to me[saww], but that is up to Allah[azwj] Blessed and High'. He said, 'O Muhammad[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.

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ لِلْكافِرِينَ بِوَلَايَةِ عَلِيٍّ لَيْسَ لَهُ دافِعٌ مِنَ اللَّهِ ذِي الْمَعارِجِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرَؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهِ نَزَلَ بِهَا جَبْرَئِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهِ مُثْبَتٌ فِي مُصْحَفِ فَاطِمَةَ (عليها السلام)

Then Revelation Came to the Prophet[saww] Saying: ***"[70:1] One demanding, demanded the chastisement which must befall [70:2] Upon the disbelievers, of the Wilayah of Ali[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[asws], we do not read it like this'. He[asws] said: 'By Allah[azwj]! Jibraeel Descended with it upon Muhammad[saww], and by Allah[azwj], this is how it is recorded in the Parchment (Mus'haf) of Fatima[asws]'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُنَافِقِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ أَتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ خابَ كُلُّ جَبَّارٍ عَنِيدٍ .

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

14467- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ ظَهَرَ الْفَسادُ فِي الْبَرِّ وَ الْبَحْرِ بِما كَسَبَتْ أَيْدِي النَّاسِ قَالَ ذَاكَ وَ اللَّهِ حِينَ قَالَتِ الْأَنْصَارُ مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ .

H 14467 – Muhammad Bin Yahya, from Muhammad Bin Al-Husyan, fom 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).

14468- وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مُسْكَانَ عَنْ مُيَسِّرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلاحِها قَالَ فَقَالَ يَا مُيَسِّرُ إِنَّ الْأَرْضَ كَانَتْ فَاسِدَةً فَأَصْلَحَهَا اللَّهُ عَزَّ وَ جَلَّ بِنَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلاحِها .

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"***.

خُطْبَةٌ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

SERMON OF AMIR-UL-MOMINEEN[asws]

14469 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُثْمَانَ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهِلَالِيِّ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ صَلَّى عَلَى النَّبِيِّ (صلى الله عليه وآله) ثُمَّ قَالَ أَلَا إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ خَلَّتَانِ اتِّبَاعُ الْهَوَى وَ طُولُ الْأَمَلِ أَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ وَ أَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ

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-Momineen[asws] preached, so he[asws] Praised Allah[azwj] and Extolled Him[azwj], then sent greetings of peace 'Salam' upon the Prophet[saww], then said: 'Indeed! From the fears what I[asws] 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.

أَلَا إِنَّ الدُّنْيَا قَدْ تَرَحَّلَتْ مُدْبِرَةً وَ إِنَّ الْآخِرَةَ قَدْ تَرَحَّلَتْ مُقْبِلَةً وَ لِكُلٍّ وَاحِدَةٍ بَنُونَ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَ لَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا فَإِنَّ الْيَوْمَ عَمَلٌ وَ لَا حِسَابَ وَ إِنَّ غَداً حِسَابٌ وَ لَا عَمَلَ وَ إِنَّمَا بَدْءُ وُقُوعِ الْفِتَنِ مِنْ أَهْوَاءٍ تُتَّبَعُ وَ أَحْكَامٍ تُبْتَدَعُ يُخَالَفُ فِيهَا حُكْمُ اللَّهِ يَتَوَلَّى فِيهَا رِجَالٌ رِجَالًا

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 Allah[azwj], so that a man would rule over a man (using these rules).

أَلَا إِنَّ الْحَقَّ لَوْ خَلَصَ لَمْ يَكُنِ اخْتِلَافٌ وَ لَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يُخَفْ عَلَى ذِي حِجًى لَكِنَّهُ يُؤْخَذُ مِنْ هَذَا ضِغْثٌ وَ مِنْ هَذَا ضِغْثٌ فَيُمْزَجَانِ فَيُجَلَّلَانِ مَعاً فَهُنَالِكَ يَسْتَوْلِي الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَ نَجَا الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى

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 Satan[la] rules over his[la] friends, and the ones for whom goodness has preceded from Allah[azwj] escape from this.

إِنِّي سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ كَيْفَ أَنْتُمْ إِذَا لَبَسَتْكُمْ فِتْنَةٌ يَرْبُو فِيهَا الصَّغِيرُ وَ يَهْرَمُ فِيهَا الْكَبِيرُ يَجْرِي النَّاسُ عَلَيْهَا وَ يَتَّخِذُونَهَا سُنَّةً فَإِذَا غُيِّرَ مِنْهَا شَيْءٌ قِيلَ قَدْ غُيِّرَتِ السُّنَّةُ وَ قَدْ أَتَى النَّاسُ مُنْكَراً ثُمَّ تَشْتَدُّ الْبَلِيَّةُ وَ تُسْبَى الذُّرِّيَّةُ وَ تَدُقُّهُمُ الْفِتْنَةُ كَمَا تَدُقُّ النَّارُ الْحَطَبَ وَ كَمَا تَدُقُّ الرَّحَى بِثِفَالِهَا وَ يَتَفَقَّهُونَ لِغَيْرِ اللَّهِ وَ يَتَعَلَّمُونَ لِغَيْرِ الْعَمَلِ وَ يَطْلُبُونَ الدُّنْيَا بِأَعْمَالِ الْآخِرَةِ

I[asws] heard the Messenger[saww] of Allah[azwj] 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 Allah[azwj], 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.

ثُمَّ أَقْبَلَ بِوَجْهِهِ وَ حَوْلَهُ نَاسٌ مِنْ أَهْلِ بَيْتِهِ وَ خَاصَّتِهِ وَ شِيعَتِهِ فَقَالَ قَدْ عَمِلَتِ الْوُلَاةُ قَبْلِي أَعْمَالًا خَالَفُوا فِيهَا رَسُولَ اللَّهِ (صلى الله عليه وآله) مُتَعَمِّدِينَ لِخِلَافِهِ نَاقِضِينَ لِعَهْدِهِ مُغَيِّرِينَ لِسُنَّتِهِ وَ لَوْ حَمَلْتُ النَّاسَ عَلَى تَرْكِهَا وَ حَوَّلْتُهَا إِلَى مَوَاضِعِهَا وَ إِلَى مَا كَانَتْ فِي عَهْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَتَفَرَّقَ عَنِّي جُنْدِي حَتَّى أَبْقَى وَحْدِي أَوْ قَلِيلٌ مِنْ شِيعَتِيَ الَّذِينَ عَرَفُوا فَضْلِي

Then he[asws] turned his[asws] face towards those from his[asws] family and his[asws] special ones and his[asws] Shiites who were around him[asws], so he[asws] said: 'The rulers before me[asws] acted in opposition to the Messenger[saww] of Allah[azwj] deliberately breaching the Covenant with him[saww] and altering his[saww] Sunnah.

And if I[asws] 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 Messenger[saww] of Allah[azwj], my[asws] army would disperse from me[asws] to the extent that there would remain only myself[asws] or a few from my[asws] Shiites who recognise my[asws] 'Fazilat' (virtues).

وَ فَرْضَ إِمَامَتِي مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَ رَأَيْتُمْ لَوْ أَمَرْتُ بِمَقَامِ إِبْرَاهِيمَ (عليه السلام) فَرَدَدْتُهُ إِلَى الْمَوْضِعِ الَّذِي وَضَعَهُ فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ رَدَدْتُ فَدَكاً إِلَى وَرَثَةِ فَاطِمَةَ (عليها السلام) وَ رَدَدْتُ صَاعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) كَمَا كَانَ وَ أَمْضَيْتُ قَطَائِعَ أَقْطَعَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) لِأَقْوَامٍ لَمْ تُمْضَ لَهُمْ وَ لَمْ تُنْفَذْ

And my[asws] Imamate has been Obligated from the Book of Allah[azwj] Mighty and Majestic, and the Sunnah of the Messenger[saww] of Allah[azwj]. Consider (what would happen) if I[asws] were to order for the *Maqaam e Ibrahim*[as] to be returned to its place where it was placed by the Messenger[saww] of Allah[azwj], and returned the (plantation of) *Fadak* to the inheritors of Fatima[asws], and returned to the 'Sa'a' (unit of measurement) to just as it was before, and execute the treaties which were made by the Messenger[saww] of Allah[azwj] for the people, which were never executed nor were those ever established,

وَ رَدَدْتُ دَارَ جَعْفَرٍ إِلَى وَرَثَتِهِ وَ هَدَمْتُهَا مِنَ الْمَسْجِدِ وَ رَدَدْتُ قَضَايَا مِنَ الْجَوْرِ قُضِيَ بِهَا وَ نَزَعْتُ نِسَاءً تَحْتَ رِجَالٍ بِغَيْرِ حَقٍّ فَرَدَدْتُهُنَّ إِلَى أَزْوَاجِهِنَّ وَ اسْتَقْبَلْتُ بِهِنَّ الْحُكْمَ فِي الْفُرُوجِ وَ الْأَحْكَامِ وَ سَبَيْتُ ذَرَارِيَّ بَنِي تَغْلِبَ وَ رَدَدْتُ مَا قُسِمَ مِنْ أَرْضِ خَيْبَرَ وَ مَحَوْتُ دَوَاوِينَ الْعَطَايَا وَ أَعْطَيْتُ كَمَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يُعْطِي بِالسَّوِيَّةِ وَ لَمْ أَجْعَلْهَا دُولَةً بَيْنَ الْأَغْنِيَاءِ وَ أَلْقَيْتُ الْمَسَاحَةَ وَ سَوَّيْتُ بَيْنَ الْمَنَاكِحِ وَ أَنْفَذْتُ خُمُسَ الرَّسُولِ كَمَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ فَرَضَهُ

And return the house of Ja'far[as] to his[as] 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 Messenger[saww] of Allah[azwj] 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 Messenger[saww] just as it had been Commanded by Allah[azwj] Mighty and Majestic and make it to be obligatory,

وَ رَدَدْتُ مَسْجِدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِلَى مَا كَانَ عَلَيْهِ وَ سَدَدْتُ مَا فُتِحَ فِيهِ مِنَ الْأَبْوَابِ وَ فَتَحْتُ مَا سُدَّ مِنْهُ وَ حَرَّمْتُ الْمَسْحَ عَلَى الْخُفَّيْنِ وَ حَدَدْتُ عَلَى النَّبِيذِ وَ أَمَرْتُ بِإِحْلَالِ الْمُتْعَتَيْنِ وَ أَمَرْتُ بِالتَّكْبِيرِ عَلَى الْجَنَائِزِ خَمْسَ تَكْبِيرَاتٍ وَ أَلْزَمْتُ النَّاسَ الْجَهْرَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ أَخْرَجْتُ مَنْ أُدْخِلَ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فِي مَسْجِدِهِ مِمَّنْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَخْرَجَهُ وَ أَدْخَلْتُ مَنْ أُخْرِجَ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِمَّنْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَدْخَلَهُ

And return the Masjid of the Messenger[saww] of Allah[azwj] 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* to 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[azwj] the Beneficent the Merciful' aloud (in the Prayer), and throw out the one who has been included with the Messenger[saww] of Allah[azwj] in his[saww] Masjid the one whom the Messenger[saww] of Allah[azwj] had thrown out, and enter the one who had been thrown out after the Messenger[saww] of Allah[azwj] whom the Messenger[saww] of Allah[azwj] had included,

وَ حَمَلْتُ النَّاسَ عَلَى حُكْمِ الْقُرْآنِ وَ عَلَى الطَّلَاقِ عَلَى السُّنَّةِ وَ أَخَذْتُ الصَّدَقَاتِ عَلَى أَصْنَافِهَا وَ حُدُودِهَا وَ رَدَدْتُ الْوُضُوءَ وَ الْغُسْلَ وَ الصَّلَاةَ إِلَى مَوَاقِيتِهَا وَ شَرَائِعِهَا وَ مَوَاضِعِهَا وَ رَدَدْتُ أَهْلَ نَجْرَانَ إِلَى مَوَاضِعِهِمْ وَ رَدَدْتُ سَبَايَا فَارِسَ وَ سَائِرِ الْأُمَمِ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ (صلى الله عليه وآله)

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 ablution and the (major) ablution and the Prayer to its prescribed times, and its laws and its places, and return the people of Najraan to their own places, and return the Persian captives, and the rest of the community to the Book of Allah[azwj] and the Sunnah of its Prophet[saww].

إِذاً لَتَفَرَّقُوا عَنِّي وَ اللَّهِ لَقَدْ أَمَرْتُ النَّاسَ أَنْ لَا يَجْتَمِعُوا فِي شَهْرِ رَمَضَانَ إِلَّا فِي فَرِيضَةٍ وَ أَعْلَمْتُهُمْ أَنَّ اجْتِمَاعَهُمْ فِي النَّوَافِلِ بِدْعَةٌ فَتَنَادَى بَعْضُ أَهْلِ عَسْكَرِي مِمَّنْ يُقَاتِلُ مَعِي يَا أَهْلَ الْإِسْلَامِ غُيِّرَتْ سُنَّةُ عُمَرَ يَنْهَانَا عَنِ الصَّلَاةِ فِي شَهْرِ رَمَضَانَ تَطَوُّعاً وَ لَقَدْ خِفْتُ أَنْ يَثُورُوا فِي نَاحِيَةِ جَانِبِ عَسْكَرِي

By Allah[azwj], they would disperse from me[asws] if I[asws] 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 innovation. So some of the people in my[asws] army would call out to the ones who are fighting alongside me[asws], 'O people of Al-Islam! The Sunnah of Umar has been changed. He[asws] is preventing us from the optional Prayer in the Month of Ramadhan, and I[asws] had feared that there would be a revolt in a section of my[asws] army.

مَا لَقِيتُ مِنْ هَذِهِ الْأُمَّةِ مِنَ الْفُرْقَةِ وَ طَاعَةِ أَئِمَّةِ الضَّلَالَةِ وَ الدُّعَاةِ إِلَى النَّارِ وَ أَعْطَيْتُ مِنْ ذَلِكَ سَهْمَ ذِي الْقُرْبَى الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ ما أَنْزَلْنا عَلى عَبْدِنا يَوْمَ الْفُرْقانِ يَوْمَ الْتَقَى الْجَمْعانِ فَنَحْنُ وَ اللَّهِ عَنَى بِذِي الْقُرْبَى الَّذِي قَرَنَنَا اللَّهُ بِنَفْسِهِ وَ بِرَسُولِهِ (صلى الله عليه وآله) فَقَالَ تَعَالَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى وَ الْيَتامى وَ الْمَساكِينِ وَ ابْنِ السَّبِيلِ فِينَا خَاصَّةً كَيْ لا يَكُونَ دُولَةً بَيْنَ الْأَغْنِياءِ مِنْكُمْ وَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ فِي ظُلْمِ آلِ مُحَمَّدٍ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنْ ظَلَمَهُمْ رَحْمَةً مِنْهُ لَنَا وَ غِنًى أَغْنَانَا اللَّهُ بِهِ

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[asws] were to give out from that the share of the near relatives about which Allah[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[asws] are the ones Meant by the near relatives whom Allah[azwj] has Joined with Himself[azwj] and with His[azwj] Messenger[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[asws] of Muhammad[saww])***; surely Allah is severe in retributing (evil)"*** to the one who is unjust to them[asws]. (This is) a Mercy from Him[azwj] to us[asws] and a self-sufficiency by which Allah[azwj] has Made us[asws] to be self-sufficient with.

وَ وَصَّى بِهِ نَبِيَّهُ (صلى الله عليه وآله) وَ لَمْ يَجْعَلْ لَنَا فِي سَهْمِ الصَّدَقَةِ نَصِيباً أَكْرَمَ اللَّهُ رَسُولَهُ (صلى الله عليه وآله) وَ أَكْرَمَنَا أَهْلَ الْبَيْتِ أَنْ يُطْعِمَنَا مِنْ أَوْسَاخِ النَّاسِ

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

فَكَذَّبُوا اللَّهَ وَ كَذَّبُوا رَسُولَهُ وَ جَحَدُوا كِتَابَ اللَّهِ النَّاطِقَ بِحَقِّنَا وَ مَنَعُونَا فَرْضاً فَرَضَهُ اللَّهُ لَنَا مَا لَقِيَ أَهْلُ بَيْتِ نَبِيٍّ مِنْ أُمَّتِهِ مَا لَقِينَا بَعْدَ نَبِيِّنَا (صلى الله عليه وآله) وَ اللَّهُ الْمُسْتَعَانُ عَلَى مَنْ ظَلَمَنَا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

They belied Allah[azwj], and belied His[azwj] Messenger[saww] and fought against the Book of Allah[azwj] which Speaks of our[asws] rights, and prevented from us[asws] the obligation which Allah[azwj] has Obligated for us[asws]. What has been meted out to us[asws] after our[asws] Prophet[saww], and Allah[azwj] is the Helper against the one who is unjust to us[asws], and there is no Might and no Power except by Allah[azwj] the High, the Magnificent'.

خُطْبَةٌ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

A SERMON OF AMIR-UL-MOMINEEN[asws]

14470- أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنْ أَبِي رَوْحٍ فَرَجِ بْنِ قُرَّةَ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِالْمَدِينَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَقْصِمْ جَبَّارِي دَهْرٍ إِلَّا مِنْ بَعْدِ تَمْهِيلٍ وَ رَخَاءٍ وَ لَمْ يَجْبُرْ كَسْرَ عَظْمٍ مِنَ الْأُمَمِ إِلَّا بَعْدَ أَزْلٍ وَ بَلَاءٍ

H 14470 – Ahmad Bin Muhammad Al-Kufy, from Ja'far Bin Abdullah Al-Muhammady, from Abu Rawh Faraj Bin Qurrat, from Ja'far Bin Abdullah, from Mas'adat Bin Sadaqa who has narrated:

Abu Abdullah[asws] having said: 'Amir-ul-Momineen[asws] gave a sermon at Al-Medina. So he[asws] Praised Allah[azwj] and Extolled Him[azwj] and sent greetings of peace (Salam) upon the Prophet[saww]. Then he[asws] said: 'Having said that, Allah[azwj] 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.

أَيُّهَا النَّاسُ فِي دُونِ مَا اسْتَقْبَلْتُمْ مِنْ عَطَبٍ وَ اسْتَدْبَرْتُمْ مِنْ خَطْبٍ مُعْتَبَرٌ وَ مَا كُلُّ ذِي قَلْبٍ بِلَبِيبٍ وَ لَا كُلُّ ذِي سَمْعٍ بِسَمِيعٍ وَ لَا كُلُّ ذِي نَاظِرٍ عَيْنٍ بِبَصِيرٍ

O you people! With every corruption that you come across, and setback endured from every mishap is a lesson for you, and not every heart is intelligence nor is every with an ear a listener, nor is every one with a looking eye has vision.

عِبَادَ اللَّهِ أَحْسِنُوا فِيمَا يَعْنِيكُمُ النَّظَرُ فِيهِ ثُمَّ انْظُرُوا إِلَى عَرَصَاتِ مَنْ قَدْ أَقَادَهُ اللَّهُ بِعِلْمِهِ كَانُوا عَلَى سُنَّةٍ مِنْ آلِ فِرْعَوْنَ أَهْلَ جَنَّاتٍ وَ عُيُونٍ وَ زُرُوعٍ وَ مَقَامٍ كَرِيمٍ ثُمَّ انْظُرُوا بِمَا خَتَمَ اللَّهُ لَهُمْ بَعْدَ النَّضْرَةِ وَ السُّرُورِ وَ الْأَمْرِ وَ النَّهْيِ وَ لِمَنْ صَبَرَ مِنْكُمُ الْعَاقِبَةُ فِي الْجِنَانِ وَ اللَّهِ مُخَلَّدُونَ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ

Servants of Allah[azwj]! Do good deeds in what your eyes can see, then look at the Plains (Day of Judgement) to which Allah[azwj] will Drive those who in His[azwj] Knowledge were upon the Sunnah of the Children of the Pharaoh[la], the ones who possessed the gardens, and fountains, and plantations, and spacious places. Then look at what was the end Allah[azwj] 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 Allah[azwj] will Make them live for all eternity, and to Allah[azwj] is the end of all affairs.

فَيَا عَجَباً وَ مَا لِي لَا أَعْجَبُ مِنْ خَطَإِ هَذِهِ الْفِرَقِ عَلَى اخْتِلَافِ حُجَجِهَا فِي دِينِهَا لَا يَقْتَصُّونَ أَثَرَ نَبِيٍّ وَ لَا يَقْتَدُونَ بِعَمَلِ وَصِيٍّ وَ لَا يُؤْمِنُونَ بِغَيْبٍ وَ لَا يَعِفُّونَ عَنْ عَيْبِ الْمَعْرُوفُ فِيهِمْ مَا عَرَفُوا وَ الْمُنْكَرُ عِنْدَهُمْ مَا أَنْكَرُوا وَ كُلُّ امْرِئٍ مِنْهُمْ إِمَامُ نَفْسِهِ آخِذٌ مِنْهَا فِيمَا يَرَى بِعُرَى وَثِيقَاتٍ وَ أَسْبَابٍ مُحْكَمَاتٍ فَلَا يَزَالُونَ بِجَوْرٍ وَ لَنْ يَزْدَادُوا إِلَّا خَطَأً لَا يَنَالُونَ تَقَرُّباً وَ لَنْ يَزْدَادُوا إِلَّا بُعْداً مِنَ اللَّهِ عَزَّ وَ جَلَّ أُنْسُ بَعْضِهِمْ بِبَعْضٍ وَ تَصْدِيقُ بَعْضِهِمْ لِبَعْضٍ

Oh how astonishing! And why should I[asws] not be astonished at the mistakes of these sects over the different arguments in their Religion whilst not maintaining the effects of the Prophet[saww] and not following the successors[asws] 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 Allah[azwj]) and it does not increase them in anything except for the distance from Allah[azwj] Mighty and Majestic. They are well pleased with each other and ratify each other (to be correct).

كُلُّ ذَلِكَ وَحْشَةٌ مِمَّا وَرَّثَ النَّبِيُّ الْأُمِّيُّ (صلى الله عليه وآله) وَ نُفُوراً مِمَّا أَدَّى إِلَيْهِمْ مِنْ أَخْبَارِ فَاطِرِ السَّمَاوَاتِ وَ الْأَرْضِ أَهْلُ حَسَرَاتٍ وَ كُهُوفُ شُبُهَاتٍ وَ أَهْلُ عَشَوَاتٍ وَ ضَلَالَةٍ وَ رِيبَةٍ مَنْ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ وَ رَأْيِهِ فَهُوَ مَأْمُونٌ عِنْدَ مَنْ يَجْهَلُهُ غَيْرُ الْمُتَّهَمِ عِنْدَ مَنْ لَا يَعْرِفُهُ

All that is the fear of the legacy of the 'Ummy'[3] Prophet[saww] 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 Allah[azwj] 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.

فَمَا أَشْبَهَ هَؤُلَاءِ بِأَنْعَامٍ قَدْ غَابَ عَنْهَا رِعَاؤُهَا وَ وَا أَسَفَى مِنْ فَعَلَاتِ شِيعَتِي مِنْ بَعْدِ قُرْبِ مَوَدَّتِهَا الْيَوْمَ كَيْفَ يَسْتَذِلُّ بَعْدِي بَعْضُهَا بَعْضاً وَ كَيْفَ يَقْتُلُ بَعْضُهَا بَعْضاً بَعْضاً الْمُتَشَتِّتَةِ غَداً عَنِ الْأَصْلِ النَّازِلَةِ بِالْفَرْعِ الْمُؤَمِّلَةِ الْفَتْحَ مِنْ غَيْرِ جِهَتِهِ كُلُّ حِزْبٍ مِنْهُمْ آخِذٌ مِنْهُ بِغُصْنٍ أَيْنَمَا مَالَ الْغُصْنُ مَالَ مَعَهُ مَعَ

So how similar they are with the animals from whom their shepherd is absent, and how regrettable are the deeds of my[asws] Shiites after the nearness of their cordiality today. How they will humiliate each other after me[asws], 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 lean along with it.

أَنَّ اللَّهَ وَ لَهُ الْحَمْدُ سَيَجْمَعُ هَؤُلَاءِ لِشَرِّ يَوْمٍ لِبَنِي أُمَيَّةَ كَمَا يَجْمَعُ قَزَعَ الْخَرِيفِ يُؤَلِّفُ اللَّهُ بَيْنَهُمْ ثُمَّ يَبْثُتْ عَلَيْهِ أَكَمَةٌ وَ لَمْ يَرُدَّ سَنَنَهُ رَصٌّ طَوْدٍ يُدْعِذِعُهُمُ اللَّهُ فِي بُطُونِ أَوْدِيَةٍ ثُمَّ يَسْلُكُهُمْ يَنَابِيعَ فِي الْأَرْضِ يَأْخُذُ بِهِمْ مِنْ قَوْمٍ حُقُوقَ قَوْمٍ وَ يُمَكِّنُ بِهِمْ قَوْماً فِي دِيَارِ قَوْمٍ تَشْرِيداً لِبَنِي أُمَيَّةَ وَ لِكَيْلَا يَعْتَصِبُوا مَا غَصَبُوا يُضَعْضِعُ اللَّهُ بِهِمْ رُكْناً وَ يَنْقُضُ بِهِمْ طَيَّ الْجَنَادِلِ مِنْ إِرَمَ وَ يَمْلَأُ مِنْهُمْ بُطْنَانَ الزَّيْتُونِ

Allah[azwj] for Whom[azwj] is the Praise, will gather those for the evil of the day of the Clan of Umayya just like He[azwj] Gathers the clouds in the autumn. Allah[azwj] will Bring them together, then He[azwj] will Make them as debris like the debris of the clouds. Then He[azwj] 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 He[azwj] sent to them a يَجْعَلُهُمْ رُكَاماً كَرُكَامِ السَّحَابِ ثُمَّ يَفْتَحُ لَهُمْ أَبْوَاباً يَسِيلُونَ مِنْ مُسْتَنَّارِهِمْ كَسَيْلِ الْجَنَّتَيْنِ سَيْلَ الْعَرِمِ حَيْثُ بَعَثَ عَلَيْهِ قَارَةً فَلَمْ mouse and the hill could not withstand against it (the flood) and its rocks came tumbling down when Allah[azwj] Shook the womb of the valleys with a severe Shaking.

Then He[azwj] 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[azwj] will Undermine them and displace them by the boulders of Al-Aram and fill the valley of the olives by them.

فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَيَكُونَنَّ ذَلِكَ وَ كَأَنِّي أَسْمَعُ صَهِيلَ خَيْلِهِمْ وَ طَمْطَمَةَ رِجَالِهِمْ وَ ايْمُ اللَّهِ لَيَدُوبَنَّ مَا فِي أَيْدِيهِمْ بَعْدَ الْعُلُوِّ وَ التَّمْكِينِ فِي الْبِلَادِ كَمَا تَذُوبُ الْأَلْيَةُ عَلَى النَّارِ مَنْ مَاتَ مِنْهُمْ مَاتَ ضَالًّا وَ إِلَى اللَّهِ عَزَّ وَ جَلَّ يُفْضِي مِنْهُمْ مَنْ دَرَجَ وَ يَتُوبُ اللَّهُ عَزَّ وَ جَلَّ عَلَى مَنْ تَابَ وَ لَعَلَّ اللَّهَ يَجْمَعُ شِيعَتِي بَعْدَ التَّشَتُّتِ لِشَرِّ يَوْمٍ لِهَؤُلَاءِ وَ لَيْسَ لِأَحَدٍ عَلَى اللَّهِ عَزَّ ذِكْرُهُ الْخِيَرَةُ بَلْ لِلَّهِ الْخِيَرَةُ وَ الْأَمْرُ جَمِيعاً

By the One[azwj] Who Split the seed and Brings life from it, that is going to happen. It is as if I[asws] can hear the whinnying of their horses and the humming of their men. I[asws] swear by Allah[azwj], 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[azwj] Mighty and Majestic would lead the one among them and Allah[azwj] Mighty and Majestic would Accept the repentance of the one who repents. And it is to Allah[azwj] that my[asws] Shiites will gather after the fragmentation of the evil day of theirs, and there is no good for anyone to Allah[azwj] Mighty is His[azwj] Remembrance, but to Allah[azwj] is the good and all of the affairs.

أَيُّهَا النَّاسُ إِنَّ الْمُنْتَحِلِينَ لِلْإِمَامَةِ مِنْ غَيْرِ أَهْلِهَا كَثِيرٌ وَ لَوْ لَمْ تَتَخَاذَلُوا عَنْ مُرِّ الْحَقِّ وَ لَمْ تَهِنُوا عَنْ تَوْهِينِ الْبَاطِلِ لَمْ يَتَشَجَّعْ عَلَيْكُمْ مَنْ لَيْسَ مِثْلَكُمْ وَ لَمْ يَقْوَ مَنْ قَوِيَ عَلَيْكُمْ وَ عَلَى هَضْمِ الطَّاعَةِ وَ إِزْوَائِهَا عَنْ أَهْلِهَا لَكِنْ تِهْتُمْ كَمَا تَاهَتْ بَنُو إِسْرَائِيلَ عَلَى عَهْدِ مُوسَى بْنِ عِمْرَانَ (عليه السلام)

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[asws]. But you are all lost just as the Children of Israel were lost in the era of Musa ibn Imran[as].

وَ لَعَمْرِي لَيُضَاعَفَنَّ عَلَيْكُمُ التِّيهُ مِنْ بَعْدِي أَضْعَافَ مَا تَاهَتْ بَنُو إِسْرَائِيلَ وَ لَعَمْرِي أَنْ لَوْ قَدِ اسْتَكْمَلْتُمْ مِنْ بَعْدِي مُدَّةَ سُلْطَانِ بَنِي أُمَيَّةَ لَقَدِ اجْتَمَعْتُمْ عَلَى السُّلْطَانِ الدَّاعِي إِلَى الضَّلَالَةِ وَ أَحْيَيْتُمُ الْبَاطِلَ وَ خَلَّفْتُمُ الْحَقَّ وَرَاءَ ظُهُورِكُمْ وَ قَطَعْتُمُ الْأَدْنَى مِنْ أَهْلِ بَدْرٍ وَ وَصَلْتُمُ الْأَبْعَدَ مِنْ أَبْنَاءِ الْحَرْبِ لِرَسُولِ اللَّهِ (صلى الله عليه وآله)

By my[asws] life, your being lost will increase from after me[asws] more than Children of Israel being lost. And by my[asws] life, you will be completing, from after me[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[saww] of Allah[azwj].

وَ لَعَمْرِي أَنْ لَوْ قَدْ ذَابَ مَا فِي أَيْدِيهِمْ لَدَنَا التَّمْحِيصُ لِلْجَزَاءِ وَ قَرُبَ الْوَعْدُ وَ انْقَضَتِ الْمُدَّةُ وَ بَدَا لَكُمُ النَّجْمُ ذُو الذَّنَبِ مِنْ قِبَلِ الْمَشْرِقِ وَ لَاحَ لَكُمُ الْقَمَرُ الْمُنِيرُ فَإِذَا كَانَ ذَلِكَ فَرَاجِعُوا التَّوْبَةَ وَ اعْلَمُوا أَنَّكُمْ إِنِ اتَّبَعْتُمْ طَالِعَ الْمَشْرِقِ سَلَكَ بِكُمْ مَنَاهِجَ الرَّسُولِ (صلى الله عليه وآله)

And by my[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[saww] of Allah[azwj].

فَتَدَاوَيْتُمْ مِنَ الْعَمَى وَ الصَّمَمِ وَ الْبَكَمِ وَ كُفِيتُمْ مَئُونَةَ الطَّلَبِ وَ التَّعَسُّفِ وَ نَبَذْتُمُ الثِّقْلَ الْفَادِحَ عَنِ الْأَعْنَاقِ وَ لَا يُبَعِّدُ اللَّهُ إِلَّا مَنْ أَبَى وَ ظَلَمَ وَ اعْتَسَفَ وَ أَخَذَ مَا لَيْسَ لَهُ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

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[azwj] 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!"***

خُطْبَةٌ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

SERMON OF AMIR-UL-MOMINEEN[asws]

14471 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ يَعْقُوبَ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) لَمَّا بُويِعَ بَعْدَ مَقْتَلِ عُثْمَانَ صَعِدَ الْمِنْبَرَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَاسْتَعْلَى وَ دَنَا فَتَعَالَى وَ ارْتَفَعَ فَوْقَ كُلِّ مَنْظَرٍ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ خَاتَمُ النَّبِيِّينَ وَ حُجَّةُ اللَّهِ عَلَى الْعَالَمِينَ مُصَدِّقاً لِلرُّسُلِ الْأَوَّلِينَ وَ كَانَ بِالْمُؤْمِنِينَ رَءُوفاً رَحِيماً فَصَلَّى اللَّهُ وَ مَلَائِكَتُهُ عَلَيْهِ وَ عَلَى آلِهِ

H 14471 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Ra'ab abd Yaqoub Al-Sarraaj who has said:

Abu Abdullah[asws] has narrated that: 'Amir-ul-Momineen[asws], when they had pledged allegiance to him[asws] after the killing of Usman, ascended the Pulpit, so he[asws] said: 'Praise be to Allah[azwj] Who is High and thus all is in His[azwj] possession and He[azwj] is Closer than any in the view. And I[asws] hereby testify that there is no god but Allah[azwj], One with no associates to Him[azwj], and I[asws] testify that Muhammad[saww] is His[azwj] servant and His[azwj] Messenger[saww], the last of the Prophets[as] and a Proof over the worlds, a ratification for the former Prophets[as] and was kind and merciful to the Believers. The Angels sent 'salam' greetings of peace upon him[saww] and upon his[saww] Progeny[asws].

أَمَّا بَعْدُ أَيُّهَا النَّاسُ فَإِنَّ الْبَغْيَ يَقُودُ أَصْحَابَهُ إِلَى النَّارِ وَ إِنَّ أَوَّلَ مَنْ بَغَى عَلَى اللَّهِ جَلَّ ذِكْرُهُ عَنَاقُ بِنْتُ آدَمَ وَ أَوَّلَ قَتِيلٍ قَتَلَهُ اللَّهُ عَنَاقُ وَ كَانَ مَجْلِسُهَا [مِنَ الْأَرْضِ] فِي جَرِيبٍ وَ كَانَ لَهَا عِشْرُونَ إِصْبَعاً فِي كُلِّ إِصْبَعٍ ظُفُرَانِ مِثْلُ الْمِنْجَلَيْنِ فَسَلَّطَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا أَسَداً كَالْفِيلِ وَ ذِئْباً كَالْبَعِيرِ وَ نَسْراً مِثْلَ الْبَغْلِ فَقَتَلُوهَا

Having said that, O you people! The transgression (indecency) places its owner into the Fire, and the first one to transgression (commit indecency) against Allah[azwj] Majestic is His[azwj] Remembrance was Onaq the daughter of Adam[as], and the first one who was killed, whom Allah[azwj] Killed was Onaq. And the area that she occupied when seated upon the ground measured one square acre (Jarib) of the land, and she had twenty fingers and on each of her fingers were two nails like two sickles. So Allah[azwj] 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 mule (in size). So they killed her.

وَ قَدْ قَتَلَ اللَّهُ الْجَبَابِرَةَ عَلَى أَفْضَلِ أَحْوَالِهِمْ وَ آمَنَ مَا كَانُوا وَ أَمَاتَ هَامَانَ وَ أَهْلَكَ فِرْعَوْنَ وَ قَدْ قُتِلَ عُثْمَانُ أَلَا وَ إِنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا يَوْمَ بَعَثَ اللَّهُ نَبِيَّهُ (صلى الله عليه وآله) وَ الَّذِي بَعَثَهُ بِالْحَقِّ لَتُبَلْبَلُنَّ بَلْبَلَةً وَ لَتُغَرْبَلُنَّ غَرْبَلَةً وَ لَتُسَاطُنَّ سَوْطَةَ الْقِدْرِ حَتَّى يَعُودَ أَسْفَلُكُمْ أَعْلَاكُمْ وَ أَعْلَاكُمْ أَسْفَلَكُمْ وَ لَيَسْبِقَنَّ سَابِقُونَ كَانُوا قَصَّرُ ا وَ لَيُقَصِّرَنَّ و سَبَقُاونَ كَانُوا سَبَقُوا

And Allah[azwj] had Killed the tyrants in their best conditions, and gave Safety to those who used to be (oppressed). And He[azwj] Made Hannaan to die, and destroyed the Pharaoh[la], and He[azwj] has Killed Usman. Indeed! Your misfortunes have returned to what they were on the day Allah[azwj] Sent His[azwj] Prophet[saww]. By the One[azwj] Who Sent him[saww] 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.

وَ اللَّهِ مَا كَتَمْتُ وَشْمَةً وَ لَا كَذَبْتُ كَذِبَةً وَ لَقَدْ نُبِّئْتُ بِهَذَا الْمَقَامِ وَ هَذَا الْيَوْمِ أَلَا وَ إِنَّ الْخَطَايَا خَيْلٌ شُمُسٌ حُمِلَ عَلَيْهَا أَهْلُهَا وَ خُلِعَتْ لُجُمُهَا فَتَقَحَّمَتْ بِهِمْ فِي النَّارِ أَلَا وَ إِنَّ التَّقْوَى مَطَايَا ذُلُلٌ حُمِلَ عَلَيْهَا أَهْلُهَا وَ أُعْطُوا أَزِمَّتَهَا فَأَوْرَدَتْهُمُ الْجَنَّةَ وَ فُتِحَتْ لَهُمْ أَبْوَابُهَا وَ وَجَدُوا رِيحَهَا وَ طِيبَهَا وَ قِيلَ لَهُمْ ادْخُلُوها بِسَلامٍ آمِنِينَ

By Allah[azwj]! I[asws] have neither concealed, nor blocked, nor lied a lie, and I[asws] have been foretold about this place and this day. Indeed! And the sins are like uncontrollable horses which carry its riders, 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'.

أَلَا وَ قَدْ سَبَقَنِي إِلَى هَذَا الْأَمْرِ مَنْ لَمْ أُشْرِكْهُ فِيهِ وَ مَنْ لَمْ أَهَبْهُ لَهُ وَ مَنْ لَيْسَتْ لَهُ مِنْهُ نَوْبَةٌ إِلَّا بِنَبِيٍّ يُبْعَثُ أَلَا وَ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) أَشْرَفَ مِنْهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ

Indeed! The ones who had no association with it has preceded me[asws] 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 Prophets[as] who had been Sent. And indeed! There is no Prophet [as] to be after Muhammad[saww] who is more noble than him[as] over the intercession on the brink of the Fire. So they will fall with by it (their lies) in the Fire of Hell.

حَقٌّ وَ بَاطِلٌ وَ لِكُلٍّ أَهْلٌ فَلَئِنْ أَمِرَ الْبَاطِلُ لَقَدِيماً فَعَلَ وَ لَئِنْ قَلَّ الْحَقُّ فَلَرُبَّمَا وَ لَعَلَّ وَ لَقَلَّمَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ وَ لَئِنْ رُدَّ عَلَيْكُمْ أَمْرُكُمْ أَنَّكُمْ سُعَدَاءُ وَ مَا عَلَيَّ إِلَّا الْجُهْدُ وَ إِنِّي لَأَخْشَى أَنْ تَكُونُوا عَلَى فَتْرَةٍ مِلْتُمْ عَنِّي مَيْلَةً كُنْتُمْ فِيهَا عِنْدِي غَيْرَ مَحْمُودِي الرَّأْيِ وَ لَوْ أَشَاءُ لَقُلْتُ عَفَا اللَّهُ عَمَّا سَلَفَ

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 me[asws] except for the striving, and I[asws] am afraid that you all will end up being on the nature of your nation (away) from me[asws], the nation that you were in beforehand and would not have a praiseworthy opinion in my[asws] sight, and if I[asws] so desire to I[asws] would say: 'May Allah[azwj] Forgive what was in the past'.

سَبَقَ فِيهِ الرَّجُلَانِ وَ قَامَ الثَّالِثُ كَالْغُرَابِ هَمُّهُ بَطْنُهُ وَيْلَهُ لَوْ قُصَّ جَنَاحَاهُ وَ قُطِعَ رَأْسُهُ كَانَ خَيْراً لَهُ شُغِلَ عَنِ الْجَنَّةِ وَ النَّارُ أَمَامَهُ

Two men preceded me[asws] 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 وَ اثْنَانِ خَمْسَةٌ لَيْسَ لَهُمْ سَادِسٌ مَلَكٌ يَطِيرُ بِجَنَاحَيْهِ وَ نَبِيٌّ أَخَذَ اللَّهُ بِضَبْعَيْهِ وَ سَاعٍ مُجْتَهِدٌ وَ طَالِبٌ يَرْجُو وَ مُقَصِّرٌ فِي النَّارِ

Three and two make five, there is no sixth of them – An Angel who files by his wings, and a Prophet[as] whom Allah[azwj] has Grabbed by his[as] shoulders (Given him Divine Status), and a diligent seeker (momin), and a hopeful student, and a reducer (Muqassir) are in the Fire.

الْيَمِينُ وَ الشِّمَالُ مَضَلَّةٌ وَ الطَّرِيقُ الْوُسْطَى هِيَ الْجَادَّةُ عَلَيْهَا يَأْتِي الْكِتَابُ وَ آثَارُ النُّبُوَّةِ هَلَكَ مَنِ ادَّعَى وَ خَابَ مَنِ افْتَرَى إِنَّ اللَّهَ أَدَّبَ هَذِهِ الْأُمَّةَ بِالسَّيْفِ وَ السَّوْطِ وَ لَيْسَ لِأَحَدٍ عِنْدَ الْإِمَامِ فِيهِمَا هَوَادَةٌ فَاسْتَتِرُوا فِي بُيُوتِكُمْ وَ أَصْلِحُوا ذَاتَ بَيْنِكُمْ وَ التَّوْبَةُ مِنْ وَرَائِكُمْ مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ .

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[azwj] Disciplined this community by the sword and the whip, and there is no leniency for either of them with the Imam[asws]. 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[asws]) to the truth is destroyed.

حَدِيثُ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام)

HADEETH OF ALI BIN AL-HUSAYN[asws]

14472 - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِلَالِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) قَالَ كَانَ يَقُولُ إِنَّ أَحَبَّكُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَحْسَنُكُمْ عَمَلًا وَ إِنَّ أَعْظَمَكُمْ عِنْدَ اللَّهِ عَمَلًا أَعْظَمُكُمْ فِيمَا عِنْدَ اللَّهِ رَغْبَةً وَ إِنَّ أَنْجَاكُمْ مِنْ عَذَابِ اللَّهِ أَشَدُّكُمْ خَشْيَةً لِلَّهِ وَ إِنَّ أَقْرَبَكُمْ مِنَ اللَّهِ أَوْسَعُكُمْ خُلُقاً وَ إِنَّ أَرْضَاكُمْ عِنْدَ اللَّهِ أَسْبَغُكُمْ عَلَى عِيَالِهِ وَ إِنَّ أَكْرَمَكُمْ عَلَى اللَّهِ أَتْقَاكُمْ لِلَّهِ .

H 14472 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hasan Mahboub, from Hilal Bin Atiyya, 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 Allah[azwj] Mighty and Majestic is the one with the best deeds, and the greatest one of you in (the Sight of) Allah[azwj] is the one who has the greatest interest in what is with Allah[azwj], and that the safest one of you from the Punishment of Allah[azwj] is the one who is the most intense is his fear of Allah[azwj], and the nearest one of you to Allah[azwj] is the one who is the most moral one, and the one of you with whom Allah[azwj] is most Pleased with is the one who bestows the most upon his family, and the most prestigious one of you to Allah[azwj] is the one who is the most pious one to Allah[azwj]'.

14473 - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ عُمَرَ الصَّيْقَلِ عَنْ أَبِي شُعَيْبٍ الْمَحَامِلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يُظْرَفُ فِيهِ الْفَاجِرُ وَ يُقَرَّبُ فِيهِ الْمَاحِنُ وَ يُضَعَّفُ فِيهِ الْمُنْصِفُ قَالَ فَقِيلَ لَهُ مَتَى ذَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ إِذَا اتُّخِذَتِ الْأَمَانَةُ مَغْنَماً وَ الزَّكَاةُ مَغْرَماً وَ الْعِبَادَةُ اسْتِطَالَةً وَ الصِّلَةُ مَنّاً قَالَ فَقِيلَ مَتَى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ إِذَا تَسَلَّطَنَ النِّسَاءُ وَ سُلْطَانَ الْإِمَاءُ وَ أُمِّرَ الصِّبْيَانُ .

H 14473 – A number from our companions, from Sahl Bin Ziyad, from Musa Bin Umar Al-Sayqal, from Abu Shuayb Al-Mahaamily, from Abdullah 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 him[asws], 'When would that be, O Amir-ul-Momineen[asws]?' He[asws] said: 'When an entrustment 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 him[asws], 'When would that be, O Amir-ul-Momineen[asws]?' So he[asws] said: 'When the women become dominant, and the bondmaids would be empowered, and the young boys would assume command'.

14474- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْعَقَبِيِّ رَفَعَهُ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ آدَمَ لَمْ يَلِدْ عَبْداً وَ لَا أَمَةً وَ إِنَّ النَّاسَ كُلَّهُمْ أَحْرَارٌ وَ لَكِنَّ اللَّهَ خَوَّلَ بَعْضَكُمْ بَعْضاً فَمَنْ كَانَ لَهُ بَلَاءٌ فَصَبَرَ فِي الْخَيْرِ فَلَا يَمُنَّ بِهِ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَلَا وَ قَدْ حَضَرَ شَيْءٌ وَ نَحْنُ مُسَوُّونَ فِيهِ بَيْنَ الْأَسْوَدِ وَ الْأَحْمَرِ فَقَالَ مَرْوَانُ لِطَلْحَةَ وَ الزُّبَيْرِ مَا أَرَادَ بِهَذَا غَيْرُكُمَا

H 14474 – A number from our companions, from Sahl Bin Zyad, from Yaqoub Bin Yazeed, from Muhammad Bin Ja'far Al-Aqabayy with an unbroken chain said:

‘Amir-ul-Momineen[asws] gave a sermon, so he[asws] Praised Allah[azwj] and Extolled Him[azwj], then said: ‘O you people! Surely, Adam[as] did not give birth to a slave or a bondmaid, and that all of the people are free, but Allah[azwj] 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[azwj] 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[asws] has not intended any by this other than the two of you’.

قَالَ فَأَعْطَى كُلَّ وَاحِدٍ ثَلَاثَةَ دَنَانِيرَ وَ أَعْطَى رَجُلًا مِنَ الْأَنْصَارِ ثَلَاثَةَ دَنَانِيرَ وَ جَاءَ بَعْدُ غُلَامٌ أَسْوَدُ فَأَعْطَاهُ ثَلَاثَةَ دَنَانِيرَ فَقَالَ الْأَنْصَارِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا غُلَامٌ أَعْتَقْتُهُ بِالْأَمْسِ تَجْعَلُنِي وَ إِيَّاهُ سَوَاءً فَقَالَ إِنِّي نَظَرْتُ فِي كِتَابِ اللَّهِ فَلَمْ أَجِدْ لِوُلْدِ إِسْمَاعِيلَ عَلَى وُلْدِ إِسْحَاقَ فَضْلًا .

He (the narrator) said, ‘So he[asws] 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[asws] gave him three Dinars’. So the Helper said, ‘O Amir-ul-Momineen[asws], this is a slave whom I freed yesterday. You[asws] have made me and him as equals’. So he[asws] said: ‘I[asws] looked in the Book of Allah[azwj], I[asws] could not find any preference for the sons of Ismail[as] over the sons of Is’haaq[as]’.

حَدِيثُ النَّبِيِّ (صلى الله عليه وآله) حِينَ عُرِضَتْ عَلَيْهِ الْخَيْلُ

HADEETH OF THE PROPHET[saww] WHEN THE HORSES WERE PRESENTED TO HIM [saww]

14475- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ أَحْمَدَ بْنِ النَّضْرِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ أَبِي قَتَادَةَ جَمِيعاً عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَرْضِ الْخَيْلِ فَمَرَّ بِقَبْرِ أَبِي أُحَيْحَةَ فَقَالَ أَبُو بَكْرٍ لَعَنَ اللَّهُ صَاحِبَ هَذَا الْقَبْرِ فَوَ اللَّهِ إِنْ كَانَ لَيَصُدُّ عَنْ سَبِيلِ اللَّهِ وَ يُكَذِّبُ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَ خَالِدٌ ابْنُهُ بَلْ لَعَنَ اللَّهُ أَبَا قُحَافَةَ فَوَ اللَّهِ مَا كَانَ يُقْرِي الضَّيْفَ وَ لَا يُقَاتِلُ الْعَدُوَّ فَلَعَنَ اللَّهُ أَهْوَنَهُمَا عَلَى الْعَشِيرَةِ فَقْداً فَأَلْقَى رَسُولُ اللَّهِ (صلى الله عليه وآله) خِطَامَ رَاحِلَتِهِ عَلَى غَارِبِهَا ثُمَّ قَالَ إِذَا أَنْتُمْ تَنَاوَلْتُمُ الْمُشْرِكِينَ فَعُمُّوا وَ لَا تَخُصُّوا فَيَغْضَبَ وُلْدُهُ

H 14475 – Abu Ali Al-Ashary, 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[as] of Allah[azwj] came out for the display of the horses. He[saww] 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[saww] 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[saww] of Allah[azwj] placed the bridle of the horse upon his (Abu Bakr's) neck and said: 'Whenever you speak about the 'Mushraqeen' Polytheists speak in general terms and not particular, for you have anger his son'.

ثُمَّ وَقَفَ فَعُرِضَتْ عَلَيْهِ الْخَيْلُ فَمَرَّ بِهِ فَرَسٌ فَقَالَ عُيَيْنَةُ بْنُ حِصْنٍ إِنَّ مِنْ أَمْرِ هَذَا الْفَرَسِ كَيْتَ وَ كَيْتَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَرْنَا فَأَنَا أَعْلَمُ بِالْخَيْلِ مِنْكَ فَقَالَ عُيَيْنَةُ وَ أَنَا أَعْلَمُ بِالرِّجَالِ مِنْكَ

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

فَغَضِبَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَتَّى ظَهَرَ الدَّمُ فِي وَجْهِهِ فَقَالَ لَهُ فَأَيُّ الرِّجَالِ أَفْضَلُ فَقَالَ عُيَيْنَةُ بْنُ حِصْنٍ رِجَالٌ يَكُونُونَ بِنَجْدٍ يَضَعُونَ سُيُوفَهُمْ عَلَى عَوَاتِقِهِمْ وَ رِمَاحَهُمْ عَلَى كَوَاثِبِ خَيْلِهِمْ ثُمَّ يَضْرِبُونَ بِهَا قُدُماً قُدُماً فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَذَبْتَ بَلْ رِجَالُ أَهْلِ الْيَمَنِ أَفْضَلُ الْإِيمَانُ يَمَانِيٌّ وَ الْحِكْمَةُ يَمَانِيَّةٌ وَ لَوْ لَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنْ أَهْلِ الْيَمَنِ

So the Messenger[saww] of Allah[azwj] got angry to the extent that blood appeared in his[saww] face. He[saww] said to him: 'So which of the men are the best?' Uyayna 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[saww] of Allah[azwj] said: 'You are lying. But, the men of Yemen are

better. 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.

الْجَفَاءُ وَ الْقَسْوَةُ فِي الْفَدَّادِينَ أَصْحَابِ الْوَبَرِ رَبِيعَةَ وَ مُضَرَ مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّمْسِ وَ مَذْحِجُ أَكْثَرُ قَبِيلٍ يَدْخُلُونَ الْجَنَّةَ وَ حَضْرَمَوْتُ خَيْرٌ مِنْ عَامِرِ بْنِ صَعْصَعَةَ وَ رَوَى بَعْضُهُمْ خَيْرٌ مِنَ الْحَارِثِ بْنِ مُعَاوِيَةَ وَ بَجِيلَةُ خَيْرٌ مِنْ رِعْلٍ وَ ذَكْوَانَ وَ إِنْ يَهْلِكْ لِحْيَانُ فَلَا أُبَالِي

The alienation and the cruelty is in the acreages[4] of the owners of the cotton yarn, Rabi'ah 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[asws] would not care'.

ثُمَّ قَالَ لَعَنَ اللَّهُ الْمُلُوكَ الْأَرْبَعَةَ جَمَداً وَ مَخْوَساً وَ مَشْرَحاً وَ أَبْضَعَةَ وَ أُخْتَهُمُ الْعَمَّرَدَةَ لَعَنَ اللَّهُ الْمُحَلِّلَ وَ الْمُحَلَّلَ لَهُ وَ مَنْ يُوَالِي غَيْرَ مَوَالِيهِ وَ مَنِ ادَّعَى نَسَباً لَا يُعْرَفُ وَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ وَ مَنْ أَحْدَثَ حَدَثاً فِي الْإِسْلَامِ أَوْ آوَى مُحْدِثاً وَ مَنْ قَتَلَ غَيْرَ قَاتِلِهِ أَوْ ضَرَبَ غَيْرَ ضَارِبِهِ وَ مَنْ لَعَنَ أَبَوَيْهِ

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 does not obey his master, and the one who makes a claim for lineage, and the man who is effeminate (has feminine traits) and the woman who has masculine traits, and the one who innovates something new in Al-Islam or helps an innovator, and the one who kills someone other than the one 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'.

فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَ يُوجَدُ رَجُلٌ يَلْعَنُ أَبَوَيْهِ فَقَالَ نَعَمْ يَلْعَنُ آبَاءَ الرِّجَالِ وَ أُمَّهَاتِهِمْ فَيَلْعَنُونَ أَبَوَيْهِ لَعَنَ اللَّهُ رِعْلًا وَ ذَكْوَانَ وَ عَضَلًا وَ لِحْيَانَ وَ الْمُجْذَمِينَ مِنْ أَسَدٍ وَ غَطَفَانَ وَ أَبَا سُفْيَانَ بْنَ حَرْبٍ وَ شَهْبَلًا ذَا الْأَسْنَانِ وَ ابْنَيْ مَلِيكَةَ بْنِ جَزِيمٍ وَ مَرْوَانَ وَ هَوْذَةَ وَ هَوْنَةَ .

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'la, and Zakwaan, and Azla, 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 Howzat and Hownat'.

14476- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ مَوْلًى لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) سَأَلَهُ مَالًا فَقَالَ يَخْرُجُ عَطَائِي فَأُقَاسِمُكَ هُوَ فَقَالَ لَا أَكْتَفِي وَ خَرَجَ إِلَى مُعَاوِيَةَ فَوَصَلَهُ فَكَتَبَ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) يُخْبِرُهُ بِمَا أَصَابَ مِنَ الْمَالِ

H 14476 – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions, who has said:

[4] Distance in acres (unit of length).

Abu Abdullah[asws] has reported that ‘A slave of Amir-ul-Momineen[asws] asked him[asws] for some wealth, so he[asws] said: ‘When my[asws] share comes to me[asws] I[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[asws] informing him[asws] of what he had received from the wealth.

فَكَتَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَمَّا بَعْدُ فَإِنَّ مَا فِي يَدِكَ مِنَ الْمَالِ قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ وَ هُوَ صَائِرٌ إِلَى أَهْلِهِ بَعْدَكَ وَ إِنَّمَا لَكَ مِنْهُ مَا مَهَّدْتَ لِنَفْسِكَ فَآثِرْ نَفْسَكَ عَلَى صَلَاحِ وُلْدِكَ فَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدِ رَجُلَيْنِ إِمَّا رَجُلٌ عَمِلَ فِيهِ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ وَ إِمَّا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعْتَ لَهُ وَ لَيْسَ مِنْ هَذَيْنِ أَحَدٌ بِأَهْلٍ أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ وَ لَا تُبَرِّدَ لَهُ عَلَى ظَهْرِكَ فَارْجُ لِمَنْ مَضَى رَحْمَةَ اللَّهِ وَ ثِقْ لِمَنْ بَقِيَ بِرِزْقِ اللَّهِ .

So Amir-ul-Momineen[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[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[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[azwj] for what has past, and place your trust in the sustenance from Allah[azwj] for what remains (of your life)’.

كَلَامُ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام)

SPEECH OF ALI BIN AL-HUSAYN asws

14477- حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَعِظُ النَّاسَ وَ يُزَهِّدُهُمْ فِي الدُّنْيَا وَ يُرَغِّبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ حُفِظَ عَنْهُ وَ كُتِبَ

H 14477 – 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[saww] of Allah[azwj] which was preserved and written down.

كَانَ يَقُولُ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُرْجَعُونَ فَتَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ فِي هَذِهِ الدُّنْيَا مِنْ خَيْرٍ مُحْضَراً وَ مَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَداً بَعِيداً وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَيْحَكَ يَا ابْنَ آدَمَ الْغَافِلَ وَ لَيْسَ بِمَغْفُولٍ عَنْهُ

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 in recorded form, and what it had done from the evil even though there would have been between it and itself a long time. And Allah[azwj] Himself[azwj] has Cautioned you, and woe be unto you O oblivious[5] son of Adam[as] for He[azwj] is not Oblivious of you.

يَا ابْنَ آدَمَ إِنَّ أَجَلَكَ أَسْرَعُ شَيْءٍ إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَثِيثاً يَطْلُبُكَ وَ يُوشِكُ أَنْ يُدْرِكَكَ وَ كَأَنْ قَدْ أُوفَيْتَ أَجَلَكَ وَ قَبَضَ الْمَلَكُ رُوحَكَ وَ صِرْتَ إِلَى قَبْرِكَ وَحِيداً فَرَدَّ إِلَيْكَ فِيهِ رُوحَكَ وَ اقْتَحَمَ عَلَيْكَ فِيهِ مَلَكَانِ نَاكِرٌ وَ نَكِيرٌ لِمُسَاءَلَتِكَ وَ شَدِيدِ امْتِحَانِكَ

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.

أَلَا وَ إِنَّ أَوَّلَ مَا يَسْأَلَانِكَ عَنْ رَبِّكَ الَّذِي كُنْتَ تَعْبُدُهُ وَ عَنْ نَبِيِّكَ الَّذِي أُرْسِلَ إِلَيْكَ و عَنْ دِينِكَ الَّذِي كُنْتَ تَدِينُ بِهِ وَ عَنْ كِتَابِكَ الَّذِي كُنْتَ تَتْلُوهُ وَ عَنْ إِمَامِكَ الَّذِي كُنْتَ تَتَوَلَّاهُ ثُمَّ عَنْ عُمُرِكَ فِيمَا كُنْتَ أَفْنَيْتَهُ وَ مَالِكَ مِنْ أَيْنَ اكْتَسَبْتَهُ وَ فِيمَا أَنْتَ أَنْفَقْتَهُ

And indeed! the first thing what they will ask you would be about your Lord[azwj] which you had worshipped, and about your Prophet[saww] who[saww] 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

[5] Unmindful, forgetful

what you had spent it on, and your wealth from where you had acquired it and in what you had spent it on.

فَخُذْ حِذْرَكَ وَ انْظُرْ لِنَفْسِكَ وَ أَعِدَّ الْجَوَابَ قَبْلَ الِامْتِحَانِ وَ الْمُسَائَلَةِ وَ الِاخْتِبَارِ فَإِنْ تَكُ مُؤْمِناً عَارِفاً بِدِينِكَ مُتَّبِعاً لِلصَّادِقِينَ مُوَالِياً لِأَوْلِيَاءِ اللَّهِ لَقَّاكَ اللَّهُ حُجَّتَكَ وَ أَنْطَقَ لِسَانَكَ بِالصَّوَابِ وَ أَحْسَنْتَ الْجَوَابَ وَ بُشِّرْتَ بِالرِّضْوَانِ وَ الْجَنَّةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَقْبَلَتْكَ الْمَلَائِكَةُ بِالرَّوْحِ وَ الرَّيْحَانِ وَ إِنْ لَمْ تَكُنْ كَذَلِكَ تَلَجْلَجَ لِسَانُكَ وَ دُحِضَتْ حُجَّتُكَ وَ عَيِيتَ عَنِ الْجَوَابِ وَ بُشِّرْتَ بِالنَّارِ وَ اسْتَقْبَلَتْكَ مَلَائِكَةُ الْعَذَابِ بِنُزُلٍ مِنْ حَمِيمٍ وَ تَصْلِيَةِ جَحِيمٍ

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 Allah[azwj], Allah[azwj] 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 Allah[azwj] 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.

وَ اعْلَمْ يَا ابْنَ آدَمَ أَنَّ مِنْ وَرَاءِ هَذَا أَعْظَمَ وَ أَفْظَعَ وَ أَوْجَعَ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ ذلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذلِكَ يَوْمٌ مَشْهُودٌ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ ذلِكَ يَوْمٌ يُنْفَخُ فِي الصُّورِ وَ تُبَعْثَرُ فِيهِ الْقُبُورُ وَ ذلِكَ يَوْمُ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَناجِرِ كاظِمِينَ وَ ذلِكَ يَوْمٌ لَا تُقَالُ فِيهِ عَثْرَةٌ وَ لَا يُؤْخَذُ مِنْ أَحَدٍ فِدْيَةٌ وَ لَا تُقْبَلُ مِنْ أَحَدٍ مَعْذِرَةٌ وَ لَا لِأَحَدٍ فِيهِ مُسْتَقْبَلُ تَوْبَةٍ لَيْسَ إِلَّا الْجَزَاءُ بِالْحَسَنَاتِ وَ الْجَزَاءُ بِالسَّيِّئَاتِ فَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ وَجَدَهُ وَ مَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ شَرٍّ وَجَدَهُ

And know, O son of Adam[as] 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. Allah[azwj] 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 tremors and the hearts would come up to the throat and the stumbling 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 was from the Believers having done an evil deed in this world the weight of an atom would find it too.

فَاحْذَرُوا أَيُّهَا النَّاسُ مِنَ الذُّنُوبِ وَ الْمَعَاصِي مَا قَدْ نَهَاكُمُ اللَّهُ عَنْهَا وَ حَذَّرَكُمُوهَا فِي كِتَابِهِ الصَّادِقِ وَ الْبَيَانِ النَّاطِقِ وَ لَا تَأْمَنُوا مَكْرَ اللَّهِ وَ تَحْذِيرَهُ وَ تَهْدِيدَهُ عِنْدَ مَا يَدْعُوكُمُ الشَّيْطَانُ اللَّعِينُ إِلَيْهِ مِنْ عَاجِلِ الشَّهَوَاتِ وَ اللَّذَّاتِ فِي هَذِهِ الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ اتَّقَوْا إِذا مَسَّهُمْ طائِفٌ مِنَ الشَّيْطانِ تَذَكَّرُوا فَإِذا هُمْ مُبْصِرُونَ

So be cautious, O you people from the sins and the disobedience to what Allah[azwj] has Forbidden you from and Cautioned you in His[azwj] Truthful Book, and the Speaking Proofs[asws]. And do not feel secure from the Abhorrence of Allah[azwj] and His[azwj] Cautions and His[azwj] Threats from what the accursed Satan[la] calls you to

himself[la] from the desires of short duration and the pleasures in this world, for Allah[azwj] Mighty and Majestic Said: ***"[7:201] Surely those who guard (against evil), when a visitation from the Shaitan afflicts them they become mindful, then lo! they see"***.

وَ أَشْعِرُوا قُلُوبَكُمْ خَوْفَ اللَّهِ وَ تَذَكَّرُوا مَا قَدْ وَعَدَكُمُ اللَّهُ فِي مَرْجِعُكُمْ إِلَيْهِ مِنْ حُسْنِ ثَوَابِهِ كَمَا قَدْ خَوَّفَكُمْ مِنْ شَدِيدِ الْعِقَابِ فَإِنَّهُ مَنْ خَافَ شَيْئاً حَذِرَهُ وَ مَنْ حَذِرَ شَيْئاً تَرَكَهُ وَ لَا تَكُونُوا مِنَ الْغَافِلِينَ الْمَائِلِينَ إِلَى زَهْرَةِ الدُّنْيَا الَّذِينَ مَكَرُوا السَّيِّئَاتِ فَإِنَّ اللَّهَ يَقُولُ فِي مُحْكَمِ كِتَابِهِ أَ فَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذابُ مِنْ حَيْثُ لا يَشْعُرُونَ أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَما هُمْ بِمُعْجِزِينَ أَوْ يَأْخُذَهُمْ عَلى تَخَوُّفٍ

You must get your hearts to feel the fear of Allah[azwj] and remember what He[azwj] has Promised you regarding your returning to Him[azwj] from the good Rewards from Him[azwj], 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[azwj] Said in His[azwj] Decisive Book: ***"[16:45] Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive? [16:46] Or that He may not seize them in the course of their journeys, then shall they not escape; [16:47] Or that He may not seize them by causing them to suffer gradual loss"***

فَاحْذَرُوا مَا حَذَّرَكُمُ اللَّهُ بِمَا فَعَلَ بِالظَّلَمَةِ فِي كِتَابِهِ وَ لَا تَأْمَنُوا أَنْ يُنْزِلَ بِكُمْ بَعْضَ مَا تَوَاعَدَ بِهِ الْقَوْمَ الظَّالِمِينَ فِي الْكِتَابِ وَ اللَّهِ لَقَدْ وَعَظَكُمُ اللَّهُ فِي كِتَابِهِ بِغَيْرِكُمْ فَإِنَّ السَّعِيدَ مَنْ وُعِظَ بِغَيْرِهِ وَ لَقَدْ أَسْمَعَكُمُ اللَّهُ فِي كِتَابِهِ مَا قَدْ فَعَلَ بِالْقَوْمِ الظَّالِمِينَ مِنْ أَهْلِ الْقُرَى قَبْلَكُمْ حَيْثُ قَالَ وَ كَمْ قَصَمْنا مِنْ قَرْيَةٍ كانَتْ ظالِمَةً وَ إِنَّمَا عَنَى بِالْقَرْيَةِ أَهْلَهَا حَيْثُ يَقُولُ وَ أَنْشَأْنا بَعْدَها قَوْماً آخَرِينَ فَقَالَ عَزَّ وَ جَلَّ فَلَمَّا أَحَسُّوا بَأْسَنا إِذا هُمْ مِنْها يَرْكُضُونَ يَعْنِي يَهْرُبُونَ قَالَ لا تَرْكُضُوا وَ ارْجِعُوا إِلى ما أُتْرِفْتُمْ فِيهِ وَ مَساكِنِكُمْ لَعَلَّكُمْ تُسْئَلُونَ فَلَمَّا أَتاهُمُ الْعَذابُ قالُوا يا وَيْلَنا إِنَّا كُنَّا ظالِمِينَ فَما زالَتْ تِلْكَ دَعْواهُمْ حَتَّى جَعَلْناهُمْ حَصِيداً خامِدِينَ

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

Allah[azwj] has Made you hear in His[azwj] Book what He[azwj] has Done with the unjust people of the town before you where He[azwj] 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[azwj] Said: ***"[21:11] and We raised up after it another people!"***. Allah[azwj] 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"***.

وَ ايْمُ اللَّهِ إنَّ هَذِهِ عِظَةٌ لَكُمْ وَ تَخْوِيفٌ إن اتَّعَظْتُمْ وَ خِفْتُمْ ثُمَّ رَجَعَ الْقَوْلُ مِنَ اللَّهِ فِي الْكِتَابِ عَلَى أَهْلِ الْمَعَاصِي وَ الذُّنُوبِ فَقَالَ عَزَّ وَ جَلَّ وَ لَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذابِ رَبِّكَ لَيَقُولُنَّ يا وَيْلَنا إِنَّا كُنَّا ظالِمِينَ فَإِنْ قُلْتُمْ أَيُّهَا النَّاسُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا عَنَى بِهَذَا أَهْلَ الشِّرْكِ فَكَيْفَ ذَلِكَ وَ هُوَ يَقُولُ وَ نَضَعُ الْمَوازِينَ الْقِسْطَ لِيَوْمِ الْقِيامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئاً وَ إِنْ كانَ مِثْقالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنا بِها وَ كَفى بِنا حاسِبِينَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ أَهْلَ الشِّرْكِ لَا يُنْصَبُ لَهُمُ الْمَوَازِينُ وَ لَا يُنْشَرُ لَهُمُ الدَّوَاوِينُ وَ إِنَّمَا يُحْشَرُونَ إِلَى جَهَنَّمَ زُمَراً وَ إِنَّمَا نَصْبُ الْمَوَازِينِ وَ نَشْرُ الدَّوَاوِينِ لِأَهْلِ الْإِسْلَامِ

By Allah[azwj], let this be an Advice for you and a Warning that you should heed and fear. Then refer to the Words from Allah[azwj] in His[azwj] Book against the people of disobedience and the sins. Allah[azwj] 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 Allah[azwj] Mighty and Majestic has Meant by this the people of the 'Mushriqeen' (Polytheism), so how can that be and He[azwj] 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 account."*** Know, O servants of Allah[azwj], that the people of the Polytheism will not have 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.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ اعْلَمُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُحِبَّ زَهْرَةَ الدُّنْيَا وَ عَاجِلَهَا لِأَحَدٍ مِنْ أَوْلِيَائِهِ وَ لَمْ يُرَغِّبْهُمْ فِيهَا وَ فِي عَاجِلِ زَهْرَتِهَا وَ ظَاهِرِ بَهْجَتِهَا وَ إِنَّمَا خَلَقَ الدُّنْيَا وَ خَلَقَ أَهْلَهَا لِيَبْلُوَهُمْ فِيهَا أَيُّهُمْ أَحْسَنُ عَمَلًا لِآخِرَتِهِ وَ ايْمُ اللَّهِ لَقَدْ ضَرَبَ لَكُمْ فِيهِ الْأَمْثَالَ وَ صَرَّفَ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So fear Allah[azwj], O servants of Allah[azwj] and know that Allah[azwj] Mighty and Majestic does not Love the blossoms of the world and its temporal matters for anyone of His[azwj] friends and does not Encourage them with regards to it and regarding its temporary blossoms and apparent delights. But rather, He[azwj] 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 Allah[azwj], He[azwj] has Struck examples for you with regards to it and Presented Signs for the people of intellect, and there is no Strength except by Allah[azwj].

فَازْهَدُوا فِيمَا زَهَّدَكُمُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ مِنْ عَاجِلِ الْحَيَاةِ الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ قَوْلُهُ الْحَقُّ إِنَّما مَثَلُ الْحَياةِ الدُّنْيا كَماءٍ أَنْزَلْناهُ مِنَ السَّماءِ فَاخْتَلَطَ بِهِ نَباتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَ الْأَنْعامُ حَتَّى إِذا أَخَذَتِ الْأَرْضُ زُخْرُفَها وَ ازَّيَّنَتْ وَ ظَنَّ أَهْلُها أَنَّهُمْ قادِرُونَ عَلَيْها أَتاها أَمْرُنا لَيْلًا أَوْ نَهاراً فَجَعَلْناها حَصِيداً كَأَنْ لَمْ تَغْنَ بِالْأَمْسِ كَذلِكَ نُفَصِّلُ الْآياتِ لِقَوْمٍ يَتَفَكَّرُونَ

So abstain yourselves from what Allah[azwj] Mighty and Majestic has Told you to abstain from regarding the temporary life of the world, for Allah[azwj] Mighty and Majestic has Said, and His[azwj] 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."***

فَكُونُوا عِبَادَ اللَّهِ مِنَ الْقَوْمِ الَّذِينَ يَتَفَكَّرُونَ وَ لَا تَرْكَنُوا إِلَى الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِمُحَمَّدٍ (صلى الله عليه وآله) وَ لا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَ لَا تَرْكَنُوا إِلَى زَهْرَةِ الدُّنْيَا وَ مَا فِيهَا رُكُونَ مَنِ اتَّخَذَهَا دَارَ قَرَارٍ وَ مَنْزِلَ اسْتِيطَانٍ فَإِنَّهَا دَارُ بُلْغَةٍ وَ مَنْزِلُ قُلْعَةٍ وَ دَارُ عَمَلٍ فَتَزَوَّدُوا الْأَعْمَالَ الصَّالِحَةَ فِيهَا قَبْلَ تَفَرُّقِ أَيَّامِهَا وَ قَبْلَ الْإِذْنِ مِنَ اللَّهِ فِي خَرَابِهَا فَكَانَ قَدْ أَخْرَبَهَا الَّذِي عَمَرَهَا أَوَّلَ مَرَّةٍ وَ ابْتَدَأَهَا وَ هُوَ وَلِيُّ مِيرَاثِهَا

Servants of Allah[azwj]! become of the people who reflect and do not incline towards the world, for Allah[azwj] Mighty and Majestic Said to Muhammad[saww]: ***"[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 Allah[azwj] for its destruction, for the One[azwj] Who Destroys it is the One[azwj] Who Built it in the first place and initiated it and He[azwj] is the Guardian of its inheritance.

فَأَسْأَلُ اللَّهَ الْعَوْنَ لَنَا وَ لَكُمْ عَلَى تَزَوُّدِ التَّقْوَى وَ الزُّهْدِ فِيهَا جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الزَّاهِدِينَ فِي عَاجِلِ زَهْرَةِ الْحَيَاةِ الدُّنْيَا الرَّاغِبِينَ لآجِلِ ثَوَابِ الْآخِرَةِ فَإِنَّمَا نَحْنُ بِهِ وَ لَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ .

So I hereby ask Allah[azwj] for the Support for us[asws] and for you all for the provisions of the piety and the restraint and may Allah[azwj] Make us[asws] and you to be of the ascetics with regards to the blossoms of the life of the world and of those who are hopeful for the Rewards of the Hereafter, for we are with Him[azwj] and for Him[azwj]. And Greetings of peace be upon Muhammad[saww] the Prophet and his[saww] Progeny[asws] and peace, and peace be upon you all and the Mercy of Allah[azwj] and His[azwj] Blessings'.

حَدِيثُ الشَّيْخِ مَعَ الْبَاقِرِ (عليه السلام)

HADEETH OF THE OLD MAN WITH AL-BAQIR asws

14478- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِنَا عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ بَيْنَا أَنَا مَعَ أَبِي جَعْفَرٍ (عليه السلام) وَ الْبَيْتُ غَاصٌّ بِأَهْلِهِ إِذْ أَقْبَلَ شَيْخٌ يَتَوَكَّأُ عَلَى عَنَزَةٍ لَهُ حَتَّى وَقَفَ عَلَى بَابِ الْبَيْتِ فَقَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ سَكَتَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ أَقْبَلَ الشَّيْخُ بِوَجْهِهِ عَلَى أَهْلِ الْبَيْتِ وَ قَالَ السَّلَامُ عَلَيْكُمْ ثُمَّ سَكَتَ حَتَّى أَجَابَهُ الْقَوْمُ جَمِيعاً وَ رَدُّوا عَلَيْهِ السَّلَامَ

H 14478 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Is'haq Bin Ammar who said, 'Narrated to me a man from our companions', from Al-Hakam Bin Uteyba who said:

'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[saww] 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[azwj] 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.

ثُمَّ أَقْبَلَ بِوَجْهِهِ عَلَى أَبِي جَعْفَرٍ (عليه السلام) ثُمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ أَدْنِنِي مِنْكَ جَعَلَنِيَ اللَّهُ فِدَاكَ فَوَ اللَّهِ إِنِّي لَأُحِبُّكُمْ وَ أُحِبُّ مَنْ يُحِبُّكُمْ وَ وَ اللَّهِ مَا أُحِبُّكُمْ وَ أُحِبُّ مَنْ يُحِبُّكُمْ لِطَمَعٍ فِي دُنْيَا وَ [اللَّهِ] إِنِّي لَأُبْغِضُ عَدُوَّكُمْ وَ أَبْرَأُ مِنْهُ وَ وَ اللَّهِ مَا أُبْغِضُهُ وَ أَبْرَأُ مِنْهُ لِوَتْرٍ كَانَ بَيْنِي وَ بَيْنَهُ وَ اللَّهِ إِنِّي لَأُحِلُّ حَلَالَكُمْ وَ أُحَرِّمُ حَرَامَكُمْ وَ أَنْتَظِرُ أَمْرَكُمْ فَهَلْ تَرْجُو لِي جَعَلَنِيَ اللَّهُ فِدَاكَ

Then he turned his face towards Abu Ja'far[asws], then said, 'O son[asws] of the Messenger[saww] 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 your[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?'

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) إِلَيَّ إِلَيَّ حَتَّى أَقْعَدَهُ إِلَى جَنْبِهِ ثُمَّ قَالَ أَيُّهَا الشَّيْخُ إِنَّ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) أَتَاهُ رَجُلٌ فَسَأَلَهُ عَنْ مِثْلِ الَّذِي سَأَلْتَنِي عَنْهُ فَقَالَ لَهُ أَبِي (عليه السلام) إِنْ تَمُتْ تَرِدُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَلَى عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيِّ بْنِ الْحُسَيْنِ وَ يَبْلُجُ قَلْبُكَ وَ يَبْرُدُ فُؤَادُكَ وَ تَقَرُّ عَيْنُكَ وَ تُسْتَقْبَلُ بِالرَّوْحِ وَ الرَّيْحَانِ مَعَ الْكِرَامِ الْكَاتِبِينَ لَوْ قَدْ بَلَغَتْ نَفْسُكَ هَاهُنَا وَ أَهْوَى بِيَدِهِ إِلَى حَلْقِهِ وَ إِنْ تَعِشْ تَرَى مَا يُقِرُّ اللَّهُ بِهِ عَيْنَكَ وَ تَكُونُ مَعَنَا فِي السَّنَامِ الْأَعْلَى فَقَالَ الشَّيْخُ كَيْفَ قُلْتَ يَا أَبَا جَعْفَرٍ فَأَعَادَ عَلَيْهِ الْكَلَامَ

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] Ali[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[saww] of Allah[azwj], and to

Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Ali Bin Al-Husayn[asws]. 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[asws] indicated by his[asws] hand to his[asws] throat – 'and when you live you will see what delights Allah[azwj] has Kept for your eyes, and you will be with us[asws] in the highest peak'. The old man said, 'What did you[asws] say, O Abu Ja'far[asws]'. So he[asws] repeated the words for him.

فَقَالَ الشَّيْخُ اللَّهُ أَكْبَرُ يَا أَبَا جَعْفَرٍ إِنْ أَنَا مِتُّ أَرِدُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَلَى عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) وَ تَقَرُّ عَيْنِي وَ يَثْلَجُ قَلْبِي وَ يَبْرُدُ فُؤَادِي وَ أُسْتَقْبَلُ بِالرَّوْحِ وَ الرَّيْحَانِ مَعَ الْكِرَامِ الْكَاتِبِينَ لَوْ قَدْ بَلَغَتْ نَفْسِي إِلَى هَاهُنَا وَ إِنْ أَعِشْ أَرَى مَا يُقِرُّ اللَّهُ بِهِ عَيْنِي فَأَكُونُ مَعَكُمْ فِي السَّنَامِ الْأَعْلَى

The old man said, 'Allah[azwj] is Great! O Abu Ja'far[asws], if I were to die I would return to the Messenger[saww] of Allah[azwj], and to Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Ali Bin Al-Husayn[asws], 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[azwj] has Kept for my eyes, so I would be with you[asws] in the highest peak'.

ثُمَّ أَقْبَلَ الشَّيْخُ يَنْتَحِبُ يَنْشِجُ هَا هَا هَا حَتَّى لَصِقَ بِالْأَرْضِ وَ أَقْبَلَ أَهْلُ الْبَيْتِ يَنْتَحِبُونَ وَ يَنْشِجُونَ لِمَا يَرَوْنَ مِنْ حَالِ الشَّيْخِ وَ أَقْبَلَ أَبُو جَعْفَرٍ (عليه السلام) يَمْسَحُ بِإِصْبَعِهِ الدُّمُوعَ مِنْ حَمَالِيقِ عَيْنَيْهِ وَ يَنْفُضُهَا ثُمَّ رَفَعَ الشَّيْخُ رَأْسَهُ فَقَالَ لِأَبِي جَعْفَرٍ (عليه السلام) يَا ابْنَ رَسُولِ اللَّهِ نَاوِلْنِي يَدَكَ جَعَلَنِيَ اللَّهُ فِدَاكَ فَنَاوَلَهُ يَدَهُ فَقَبَّلَهَا وَ وَضَعَهَا عَلَى عَيْنَيْهِ وَ خَدِّهِ ثُمَّ حَسَرَ عَنْ بَطْنِهِ وَ صَدْرِهِ ثُمَّ قَامَ فَقَالَ السَّلَامُ عَلَيْكُمْ

Then the old man sobbed and wailed saying 'Haaa, haaa, haaa', 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[asws] came and wiped his tears from his eyes with his[asws] finger then flicked them away. Then the old man raised his head so he said to Abu Ja'far[asws], 'O son[asws] of the Messenger[saww] of Allah[azwj], give me your[asws] hand, may Allah[azwj] Make me to be sacrificed for you[asws]'. So he[asws] gave him his[asws] 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[asws]'.

وَ أَقْبَلَ أَبُو جَعْفَرٍ (عليه السلام) يَنْظُرُ فِي قَفَاهُ وَ هُوَ مُدْبِرٌ ثُمَّ أَقْبَلَ بِوَجْهِهِ عَلَى الْقَوْمِ فَقَالَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا فَقَالَ الْحَكَمُ بْنُ عُتَيْبَةَ لَمْ أَرَ مَأْتَماً قَطُّ يُشْبِهُ ذَلِكَ الْمَجْلِسَ .

And Abu Ja'far[asws] kissed the scruff of his neck and looked at him when he was leaving. He[asws] then turned his[asws] face towards the people, so he[asws] 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'.

قِصَّةُ صَاحِبِ الزَّيْتِ

STORY OF THE OIL TRADER

14479 - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَجُلٌ يَبِيعُ الزَّيْتَ وَ كَانَ يُحِبُّ رَسُولَ اللَّهِ (صلى الله عليه وآله) حُبّاً شَدِيداً كَانَ إِذَا أَرَادَ أَنْ يَذْهَبَ فِي حَاجَتِهِ لَمْ يَمْضِ حَتَّى يَنْظُرَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ قَدْ عُرِفَ ذَلِكَ مِنْهُ فَإِذَا جَاءَ تَطَاوَلَ لَهُ حَتَّى يَنْظُرَ إِلَيْهِ حَتَّى إِذَا كَانَتْ ذَاتُ يَوْمٍ دَخَلَ عَلَيْهِ فَتَطَاوَلَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَتَّى نَظَرَ إِلَيْهِ ثُمَّ مَضَى فِي حَاجَتِهِ

H 14479 – From him, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from one of our companions who said:

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

فَلَمْ يَكُنْ بِأَسْرَعَ مِنْ أَنْ رَجَعَ فَلَمَّا رَآهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَدْ فَعَلَ ذَلِكَ أَشَارَ إِلَيْهِ بِيَدِهِ اجْلِسْ فَجَلَسَ بَيْنَ يَدَيْهِ فَقَالَ مَا لَكَ فَعَلْتَ الْيَوْمَ شَيْئاً لَمْ تَكُنْ تَفْعَلُهُ قَبْلَ ذَلِكَ فَقَالَ يَا رَسُولَ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيّاً لَغَشِيَ قَلْبِي شَيْءٌ مِنْ ذِكْرِكَ حَتَّى مَا اسْتَطَعْتُ أَنْ أَمْضِيَ فِي حَاجَتِي حَتَّى رَجَعْتُ إِلَيْكَ فَدَعَا لَهُ وَ قَالَ لَهُ خَيْراً ثُمَّ مَكَثَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَيَّاماً لَا يَرَاهُ فَلَمَّا فَقَدَهُ سَأَلَ عَنْهُ فَقِيلَ يَا رَسُولَ اللَّهِ مَا رَأَيْنَاهُ مُنْذُ أَيَّامٍ

It was not long before he returned. So when the Messenger[saww] of Allah[azwj] saw him do that he[saww] gestured by his[saww] (hand) to beckon him to be seated. So he sat down in front of him[saww]. He[saww] said: 'What is the matter that you have done something which you had not done before that?' He said, 'O Messenger[saww] of Allah[azwj], by the One[azwj] Who Sent you[saww] with the Truth as a Prophet[saww], my remembrance of you[saww] overwhelmed my heart to the extent that I did not have the ability to go about my business until I returned to you[saww]'. So he[saww] supplicated for him and wished him well. Then the Messenger[saww] of Allah[azwj] waited a few days but did not see him, so he[saww] asked about him. It was said to him[saww], 'O Messenger[saww] of Allah[azwj], we have not seen him for days'.

فَانْتَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ انْتَعَلَ مَعَهُ أَصْحَابُهُ وَ انْطَلَقَ حَتَّى أَتَوْا سُوقَ الزَّيْتِ فَإِذَا دُكَّانُ الرَّجُلِ لَيْسَ فِيهِ أَحَدٌ فَسَأَلَ عَنْهُ جِيرَتَهُ فَقَالُوا يَا رَسُولَ اللَّهِ مَاتَ وَ لَقَدْ كَانَ عِنْدَنَا أَميناً صَدُوقاً إِلَّا أَنَّهُ قَدْ كَانَ فِيهِ خَصْلَةٌ قَالَ وَ مَا هِيَ قَالُوا كَانَ يَرْهَقُ يَعْلُونَ يَتْبَعُ النِّسَاءَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَحِمَهُ اللَّهُ وَ اللَّهِ لَقَدْ كَانَ يُحِبُّنِي حُبّاً لَوْ كَانَ نَخَّاساً لَغَفَرَ اللَّهُ لَهُ .

So the Messenger[saww] of Allah[azwj] put on his[saww] shoes, and his[saww] companions did the same and walked until he[saww] came to the oil market. At the shop of the man there was no one in it. So he[saww] asked the neighbours about him. They said, 'O Messenger[saww] of Allah[azwj], he died, and he used to be a trustworthy one among us and truthful, but he had one (peculiar) habit'. He[saww] said: 'And what was that?' They said, 'He used to exhaust himself following the women'. So the Messenger[saww] of Allah[azwj] said: 'May Allah[azwj] have Mercy upon him. By Allah[azwj], he used to love

me[saww] with (intense) love. Even if he had been a slave trader, Allah[azwj] would Forgive him'.

14480- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُيَسِّرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ كَيْفَ أَصْحَابُكَ فَقُلْتُ جُعِلْتُ فِدَاكَ لَنَحْنُ عِنْدَهُمْ أَشَرُّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا قَالَ وَ كَانَ مُتَّكِئاً فَاسْتَوَى جَالِساً ثُمَّ قَالَ كَيْفَ قُلْتَ قُلْتُ وَ اللَّهِ لَنَحْنُ عِنْدَهُمْ أَشَرُّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا فَقَالَ أَمَا وَ اللَّهِ لَا تَدْخُلُ النَّارَ مِنْكُمُ اثْنَانِ لَا وَ اللَّهِ وَ لَا وَاحِدٌ وَ اللَّهِ إِنَّكُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ قالُوا ما لَنا لا نَرى رِجالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرارِ أَتَّخَذْناهُمْ سِخْرِيًّا أَمْ زاغَتْ عَنْهُمُ الْأَبْصارُ إِنَّ ذلِكَ لَحَقٌّ تَخاصُمُ أَهْلِ النَّارِ ثُمَّ قَالَ طَلَبُوكُمْ وَ اللَّهِ فِي النَّارِ فَمَا وَجَدُوا مِنْكُمْ أَحَداً

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

'I came up to Abu Abdullah[asws]. He[asws] said: 'How are your companions?' So I said, 'May I be sacrificed for you[asws], 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[asws] had been leaning upon a pillow, so he[asws] sat up straight, then said: 'How did you say that which you said?' I said, 'By Allah[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[asws] said: 'But, by Allah[azwj], no two of you will enter the Fire. No, by Allah[azwj], not even one. By Allah[azwj], you (Shiites) are the ones about whom Allah[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[asws] said: 'By Allah[azwj], they will be seeking you in the Fire, so they will not find even one of you therein'.

وَصِيَّةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

THE WILL OF THE PROPHET[saww] TO AMIR-UL-MOMINEEN[asws]

14481- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كَانَ فِي وَصِيَّةِ النَّبِيِّ (صلى الله عليه وآله) لِعَلِيٍّ (عليه السلام) أَنْ قَالَ يَا عَلِيُّ أُوصِيكَ فِي نَفْسِكَ بِخِصَالٍ فَاحْفَظْهَا عَنِّي

H 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[saww] to Ali[asws] that he[saww] said: 'O Ali[asws], I[saww] hereby bequeath you[asws] with regards to yourself[asws] of qualities, so preserve them from me[saww]'.

ثُمَّ قَالَ اللَّهُمَّ أَعِنْهُ أَمَّا الْأُولَى فَالصِّدْقُ وَ لَا تَخْرُجَنَّ مِنْ فِيكَ كَذِبَةٌ أَبَداً وَ الثَّانِيَةُ الْوَرَعُ وَ لَا تَجْتَرِئْ عَلَى خِيَانَةٍ أَبَداً وَ الثَّالِثَةُ الْخَوْفُ مِنَ اللَّهِ عَزَّ ذِكْرُهُ كَأَنَّكَ تَرَاهُ وَ الرَّابِعَةُ كَثْرَةُ الْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ يُبْنَى لَكَ بِكُلِّ دَمْعَةٍ أَلْفُ بَيْتٍ فِي الْجَنَّةِ وَ الْخَامِسَةُ بَذْلُكَ مَالَكَ وَ دَمَكَ دُونَ دِينِكَ وَ السَّادِسَةُ الْأَخْذُ بِسُنَّتِي فِي صَلَاتِي وَ صَوْمِي وَ صَدَقَتِي

Then he[saww] said: 'Our Allah[azwj], Support him[asws]. As for the first one is to be truthful, and do not let lies to come out from you[asws] ever. And the second is the piety and do not let yourself[asws] be treacherous ever. And the third is the fear of Allah[azwj], Mighty is His[azwj] Mention, as if you[asws] can actually see Him[azwj]. And the fourth is the excessive weeping for the fear of Allah[azwj]. There will be built for you[asws], for every tear drop, a thousand houses in the Paradise. And the fifth is that your[asws] wealth and your[asws] blood is not for other than your[asws] Religion. And the sixth is to take to my[saww] Sunnah with regards to my[saww] Prayer, and my[saww] Fast, and my[saww] charity.

أَمَّا الصَّلَاةُ فَالْخَمْسُونَ رَكْعَةً وَ أَمَّا الصِّيَامُ فَثَلَاثَةُ أَيَّامٍ فِي الشَّهْرِ الْخَمِيسُ فِي أَوَّلِهِ وَ الْأَرْبِعَاءُ فِي وَسَطِهِ وَ الْخَمِيسُ فِي آخِرِهِ وَ أَمَّا الصَّدَقَةُ فَجُهْدَكَ حَتَّى تَقُولَ قَدْ أَسْرَفْتُ وَ لَمْ تُسْرِفْ وَ عَلَيْكَ بِصَلَاةِ اللَّيْلِ وَ عَلَيْكَ بِصَلَاةِ الزَّوَالِ وَ عَلَيْكَ بِصَلَاةِ الزَّوَالِ وَ عَلَيْكَ بِصَلَاةِ الزَّوَالِ وَ عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ عَلَى كُلِّ حَالٍ وَ عَلَيْكَ بِرَفْعِ يَدَيْكَ فِي صَلَاتِكَ وَ تَقْلِيبِهِمَا وَ عَلَيْكَ بِالسِّوَاكِ عِنْدَ كُلِّ وُضُوءٍ وَ عَلَيْكَ بِمَحَاسِنِ الْأَخْلَاقِ فَارْكَبْهَا وَ مَسَاوِي الْأَخْلَاقِ فَاجْتَنِبْهَا فَإِنْ لَمْ تَفْعَلْ فَلَا تَلُومَنَّ إِلَّا نَفْسَكَ .

As for the Prayer, so it is of fifty Rakaat[6], 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[asws] strive in it to the extent that you[asws] would say: 'I[asws] have been excessive', but you[asws] would not have been excessive. And it is on you[asws] to perform the Night Prayer, and it is on you[asws] to perform the Noon Prayer, and it is on you[asws] to perform the Noon Prayer, and it is on you[asws] to perform the Noon Prayer.

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

14482- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ إِبْرَاهِيمَ [بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الطَّيَّارِ] عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عليهما السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَسَبُ الْمَرْءِ دِينُهُ وَ مُرُوءَتُهُ وَ عَقْلُهُ وَ شَرَفُهُ وَ جَمَالُهُ وَ كَرَمُهُ تَقْوَاهُ .

H 14482 – A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Saaleh, from Al-Hassan Bin Ali, from Abdullah Bin Al-Mugheira who said:

'It has been narrated to me by Ja'far Bin Ibrahim Bin Muhammad Bin Ali Bin Abdullah Bin Ja'far Al-Tayyaar[as], from Abu Abdullah[asws], from his[asws] father[asws] having said: 'The Messenger[saww] 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.

14483- عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ ثَعْلَبَةَ بْنِ مَيْمُونٍ وَ غَالِبِ بْنِ عُثْمَانَ وَ هَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) فِي فُسْطَاطٍ لَهُ بِمِنًى فَنَظَرَ إِلَى زِيَادٍ الْأَسْوَدِ مُنْقَلِعَ الرِّجْلِ فَرَثَى لَهُ فَقَالَ لَهُ مَا لِرِجْلَيْكَ هَكَذَا قَالَ جِئْتُ عَلَى بَكْرٍ لِي نِضْوٍ فَكُنْتُ أَمْشِي عَنْهُ عَامَّةَ الطَّرِيقِ فَرَثَى لَهُ وَ قَالَ لَهُ عِنْدَ ذَلِكَ زِيَادٌ إِنِّي أُلِمُّ بِالذُّنُوبِ حَتَّى إِذَا ظَنَنْتُ أَنِّي قَدْ هَلَكْتُ ذَكَرْتُ حُبَّكُمْ فَرَجَوْتُ النَّجَاةَ وَ تَجَلَّى عَنِّي

H 14483 – From him, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha'alba 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'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَّبَ إِلَيْكُمُ الْإِيمانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هاجَرَ إِلَيْهِمْ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أُحِبُّ الْمُصَلِّينَ وَ لَا أُصَلِّي وَ أُحِبُّ الصَّوَّامِينَ وَ لَا أَصُومُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ وَ قَالَ مَا تَبْغُونَ وَ مَا تُرِيدُونَ أَمَا إِنَّهَا لَوْ كَانَ فَزْعَةٌ مِنَ السَّمَاءِ فَزِعَ كُلُّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ فَزِعْنَا إِلَى نَبِيِّنَا وَ فَزِعْتُمْ إِلَيْنَا .

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[saww] so he said, 'O Messenger[saww] 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[saww] 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[asws] will seek safety with our Prophet[saww], and you will be seeking safety with us[asws]'.

14484- سَهْلٌ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْحَمْدُ لِلَّهِ صَارَتْ فِرْقَةٌ مُرْجِئَةٌ وَ صَارَتْ فِرْقَةٌ حَرُورِيَّةٌ وَ صَارَتْ فِرْقَةٌ قَدَرِيَّةٌ وَ سُمِّيتُمُ التُّرَابِيَّةَ وَ شِيعَةَ عَلِيٍّ أَمَا وَ اللَّهِ مَا هُوَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ رَسُولُهُ (صلى الله عليه وآله) وَ آلُ رَسُولِ اللَّهِ (عليهم السلام) وَ شِيعَةُ آلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَا النَّاسُ إِلَّا هُمْ كَانَ عَلِيٌّ (عليه السلام) أَفْضَلَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَوْلَى النَّاسِ بِالنَّاسِ حَتَّى قَالَهَا ثَلَاثاً .

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

'I heard Abu Abdullah[asws] saying: 'The Praise is to Allah[azwj]. 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[asws]. But, by Allah[azwj] and what is that except for that there is no god except Allah[azwj], One with no associates to Him[azwj], and His[azwj] Messenger[saww], and the Progeny[asws] of the Messenger, and the Shiites of the progeny[asws] of the Messenger[saww] of Allah[azwj]. And what are the people except that it was Ali[asws] the best of the people after the Messenger[saww] of Allah[azwj], and the highest of the people than the people themselves'. He[asws] said it three times.

14485- عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عُمَرَ بْنِ أَبَانٍ الْكَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الْوَاسِطِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ أَصْلَحَكَ اللَّهُ لَقَدْ تَرَكْنَا أَسْوَاقَنَا انْتِظَاراً لِهَذَا الْأَمْرِ حَتَّى لَيُوشِكُ الرَّجُلُ مِنَّا أَنْ يَسْأَلَ فِي يَدِهِ فَقَالَ يَا [أَبَا] عَبْدِ الْحَمِيدِ أَ تَرَى مَنْ حَبَسَ نَفْسَهُ عَلَى اللَّهِ لَا يَجْعَلُ اللَّهُ لَهُ مَخْرَجاً بَلَى وَ اللَّهِ لَيَجْعَلَنَّ اللَّهُ لَهُ مَخْرَجاً رَحِمَ اللَّهُ عَبْداً أَحْيَا أَمْرَنَا

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

قُلْتُ أَصْلَحَكَ اللَّهُ إِنَّ هَؤُلَاءِ الْمُرْجِئَةَ يَقُولُونَ مَا عَلَيْنَا أَنْ نَكُونَ عَلَى الَّذِي نَحْنُ عَلَيْهِ حَتَّى إِذَا جَاءَ مَا تَقُولُونَ كُنَّا نَحْنُ وَ أَنْتُمْ سَوَاءً فَقَالَ يَا عَبْدَ الْحَمِيدِ صَدَقُوا مَنْ تَابَ تَابَ اللَّهُ عَلَيْهِ وَ مَنْ أَسَرَّ نِفَاقاً فَلَا يُرْغِمُ اللَّهُ إِلَّا بِأَنْفِهِ وَ مَنْ أَظْهَرَ أَمْرَنَا أَهْرَقَ اللَّهُ دَمَهُ يَذْبَحُهُمُ اللَّهُ عَلَى الْإِسْلَامِ كَمَا يَذْبَحُ الْقَصَّابُ شَاتَهُ

I said, 'May Allah[azwj] Keep you[asws] well. These Murjiites are saying that it is not for us to become as we are until there comes what you[asws] are saying. What we were and what you are is the same'. So he[asws] said: 'O Abdul Hameed. They have spoken the truth. The one who repents, Allah[azwj] Accepts his repentance, and the one who keeps his hypocrisy a secret, Allah[azwj] does not Force him except by Rubbing his nose (gets humiliated). And the one who makes apparent our[asws] matter, Allah[azwj] Sheds his blood. Allah[azwj] Gets him to be slaughtered upon Al-Islam just as the butcher slaughters his sheep'.

قَالَ قُلْتُ فَنَحْنُ يَوْمَئِذٍ وَ النَّاسُ فِيهِ سَوَاءٌ قَالَ لَا أَنْتُمْ يَوْمَئِذٍ سَنَامُ الْأَرْضِ وَ حُكَّامُهَا لَا يَسَعُنَا فِي دِينِنَا إِلَّا ذَلِكَ قُلْتُ فَإِنْ مِتُّ قَبْلَ أَنْ أُدْرِكَ الْقَائِمَ (عليه السلام) قَالَ إِنَّ الْقَائِلَ مِنْكُمْ إِذَا قَالَ إِنْ أَدْرَكْتُ قَائِمَ آلِ مُحَمَّدٍ نَصَرْتُهُ كَالْمُقَارِعِ مَعَهُ بِسَيْفِهِ وَ الشَّهَادَةُ مَعَهُ شَهَادَتَانِ.

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'.

14486- عَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْكِنْدِيِّ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي زَمَنِ مَرْوَانَ فَقَالَ مَنْ أَنْتُمْ فَقُلْنَا مِنْ أَهْلِ الْكُوفَةِ فَقَالَ مَا مِنْ بَلَدَةٍ مِنَ الْبُلْدَانِ أَكْثَرَ مُحِبّاً لَنَا مِنْ أَهْلِ الْكُوفَةِ وَ لَا سِيَّمَا هَذِهِ الْعِصَابَةِ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ هَدَاكُمْ لِأَمْرٍ جَهِلَهُ النَّاسُ وَ أَحْبَبْتُمُونَا وَ أَبْغَضَنَا النَّاسُ وَ اتَّبَعْتُمُونَا وَ خَالَفَنَا النَّاسُ وَ صَدَّقْتُمُونَا وَ كَذَّبَنَا النَّاسُ فَأَحْيَاكُمُ اللَّهُ مَحْيَانَا وَ أَمَاتَكُمْ [اللَّهُ] مَمَاتَنَا

H 14486 – From him, from Al-Hassan Bin Ali, from Abdullah Bin Al-Waleed Al-Kindy who said:

'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.

فَأَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا يُقِرُّ اللَّهُ بِهِ عَيْنَهُ وَ أَنْ يَغْتَبِطَ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَذِهِ وَ أَهْوَى بِيَدِهِ إِلَى حَلْقِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنا لَهُمْ أَزْواجاً وَ ذُرِّيَّةً فَنَحْنُ ذُرِّيَّةُ رَسُولِ اللَّهِ (صلى الله عليه وآله).

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[saww] of Allah[azwj]'.

14487- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ عُدَيْسٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ سَمِعْتُ كَلَاماً يُرْوَى عَنِ النَّبِيِّ (صلى الله عليه وآله) وَ عَنْ عَلِيٍّ (عليه السلام) وَ عَنِ ابْنِ مَسْعُودٍ فَعَرَضْتُهُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ هَذَا قَوْلُ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَعْرِفُهُ

H 14487 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Udeys, from Abaan 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[saww] of Allah[azwj]. I[asws] recognise them'.

قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَ السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ وَ أَكْيَسُ الْكَيِسِ التَّقِيُّ وَ أَحْمَقُ الْحُمْقِ الْفُجُورُ وَ شَرُّ الرَّوِيِّ رَوِيُّ الْكَذِبِ وَ شَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَ أَعْمَى الْعَمَى عَمَى الْقَلْبِ وَ شَرُّ النَّدَامَةِ نَدَامَةُ يَوْمِ الْقِيَامَةِ وَ أَعْظَمُ الْخَطَايَا عِنْدَ اللَّهِ لِسَانُ الْكَذَّابِ وَ شَرُّ الْكَسْبِ كَسْبُ الرِّبَا وَ شَرُّ الْمَآكِلِ أَكْلُ مَالِ الْيَتِيمِ وَ أَحْسَنُ الزِّينَةِ زِينَةُ الرَّجُلِ هَدْيٌ حَسَنٌ مَعَ إِيمَانٍ وَ أَمْلَكُ أَمْرِهِ بِهِ وَ قِوَامُ خَوَاتِيمِهِ

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 most evil of the consumption is the consumption of the wealth of the orphans. The best of the decors of the decors of the man is good guidance along with faith, and the controlling of his affairs by it and strengthening them.

وَ مَنْ يَتَّبِعِ السُّمْعَةَ يُسَمِّعِ اللَّهُ بِهِ الْكَذِبَةَ وَ مَنْ يَتَوَلَّ الدُّنْيَا يَعْجِزْ عَنْهَا وَ مَنْ يَعْرِفِ الْبَلَاءَ يَصْبِرْ عَلَيْهِ وَ مَنْ لَا يَعْرِفْهُ يَنْكُلْ وَ الرَّيْبُ كُفْرٌ وَ مَنْ يَسْتَكْبِرْ يَضَعْهُ اللَّهُ وَ مَنْ يُطِعِ الشَّيْطَانَ يَعْصِ اللَّهَ وَ مَنْ يَعْصِ اللَّهَ يُعَذِّبْهُ اللَّهُ وَ مَنْ يَشْكُرْ يَزِيدُهُ اللَّهُ وَ مَنْ يَصْبِرْ عَلَى الرَّزِيَّةِ يُعِنْهُ اللَّهُ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَحَسْبُهُ اللَّهُ

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 recognised 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[la] 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] suffices for him.

لَا تُسْخِطُوا اللَّهَ بِرِضَا أَحَدٍ مِنْ خَلْقِهِ وَ لَا تَقَرَّبُوا إِلَى أَحَدٍ مِنَ الْخَلْقِ تَتَبَاعَدُوا مِنَ اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيْسَ بَيْنَهُ وَ بَيْنَ أَحَدٍ مِنَ الْخَلْقِ شَيْءٌ يُعْطِيهِ بِهِ خَيْراً وَ لَا يَدْفَعُ بِهِ عَنْهُ شَرّاً إِلَّا بِطَاعَتِهِ وَ اتِّبَاعِ مَرْضَاتِهِ وَ إِنَّ طَاعَةَ اللَّهِ نَجَاحٌ مِنْ كُلِّ خَيْرٍ يُبْتَغَى وَ نَجَاةٌ مِنْ كُلِّ شَرٍّ يُتَّقَى

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.

وَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ يَعْصِمُ مَنْ أَطَاعَهُ وَ لَا يَعْتَصِمُ بِهِ مَنْ عَصَاهُ وَ لَا يَجِدُ الْهَارِبُ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَهْرَباً وَ إِنَّ أَمْرَ اللَّهِ نَازِلٌ وَ لَوْ كَرِهَ الْخَلَائِقُ وَ كُلُّ مَا هُوَ آتٍ قَرِيبٌ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ فَتَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

And that Allah[azwj], Mighty is His[azwj] Mention, Defends the one who is obedient to Him[azwj] and the one who is disobedient to Him[azwj] does not seek protection from Him[azwj]. And the fugitive from Allah[azwj] Mighty and Majestic will not find an escape, and that the Command of Allah[azwj] will Descend even though the creatures may be averse to it. And everything which is to come is near, and Whatsoever Allah[azwj] so Desires has happened and whatsoever He[azwj] 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 Allah[azwj] for He[azwj] is Severe is the Punishment'.

14488- وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كانَ النَّاسُ أُمَّةً واحِدَةً فَقَالَ كَانَ النَّاسُ قَبْلَ نُوحٍ أُمَّةً ضَلَالٍ فَبَدَا لِلَّهِ فَبَعَثَ الْمُرْسَلِينَ وَ لَيْسَ كَمَا يَقُولُونَ لَمْ يَزَلْ وَ كَذَبُوا يَفْرُقُ اللَّهُ فِي لَيْلَةِ الْقَدْرِ مَا كَانَ مِنْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ مَطَرٍ بِقَدْرِ مَا يَشَاءُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُقَدِّرَ إِلَى مِثْلِهَا مِنْ قَابِلٍ

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

I asked Abu Abdullah[asws] about the Statement of Allah[azwj] Mighty and Majestic: ***"[2:213] Mankind were one community"***, so he[asws] said: 'Before the era of Noah[as] the people were a misguided nation. So Allah[azwj] Initiated by sending the Messengers[as] and it is not as they are saying it to be that it never ceased, and they are lying for Allah[azwj] Differentiated in the Night of Power (*Laylat Al-Qadr*) what was from the hardships, or ease, or rain in accordance with what Allah[azwj] Mighty and Majestic so Desired until the similar like it to come (Next *Laylat Al-Qadr*)'.

حَدِيثُ الْبَحْرِ مَعَ الشَّمْسِ

HADEETH OF THE SEA WITH THE SUN

14489- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذٍ عَنِ الْحَكَمِ بْنِ الْمُسْتَوْرِدِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) قَالَ إِنَّ مِنَ الْأَقْوَاتِ الَّتِي قَدَّرَهَا اللَّهُ لِلنَّاسِ مِمَّا يَحْتَاجُونَ إِلَيْهِ الْبَحْرَ الَّذِي خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ بَيْنَ السَّمَاءِ وَ الْأَرْضِ

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

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

قَالَ وَ إِنَّ اللَّهَ قَدْ قَدَّرَ فِيهَا مَجَارِيَ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ الْكَوَاكِبِ وَ قَدَّرَ ذَلِكَ كُلَّهُ عَلَى الْفَلَكِ ثُمَّ وَكَّلَ بِالْفَلَكِ مَلَكاً وَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ فَهُمْ يُدِيرُونَ الْفَلَكَ فَإِذَا أَدَارُوهُ دَارَتِ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْكَوَاكِبُ مَعَهُ فَنَزَلَتْ فِي مَنَازِلِهَا الَّتِي قَدَّرَهَا اللَّهُ عَزَّ وَ جَلَّ فِيهَا لِيَوْمِهَا وَ لَيْلَتِهَا

He[asws] said: 'And Allah[azwj] 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[azwj] Mighty and Majestic has Determined for them. Therein are their days and their nights.

فَإِذَا كَثُرَتْ ذُنُوبُ الْعِبَادِ وَ أَرَادَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنْ يَسْتَعْتِبَهُمْ بِآيَةٍ مِنْ آيَاتِهِ أَمَرَ الْمَلَكَ الْمُوَكَّلَ بِالْفَلَكِ أَنْ يُزِيلَ الْفَلَكَ الَّذِي عَلَيْهِ مَجَارِي الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ الْكَوَاكِبِ فَيَأْمُرُ الْمَلَكُ أُولَئِكَ السَّبْعِينَ أَلْفَ مَلَكٍ أَنْ يُزِيلُوهُ عَنْ مَجَارِيهِ

So when the sins of the servants become numerous and Allah[azwj] Blessed and High Intends to Reproach them with a Sign from His[azwj] Signs, He[azwj] 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'.

قَالَ فَيُزِيلُونَهُ فَتَصِيرُ الشَّمْسُ فِي ذَلِكَ الْبَحْرِ الَّذِي يَجْرِي فِي الْفَلَكِ قَالَ فَيَطْمِسُ ضَوْؤُهَا وَ يَتَغَيَّرُ لَوْنُهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَظِّمَ الْآيَةَ طَمَسَتِ الشَّمْسُ فِي الْبَحْرِ عَلَى مَا يُحِبُّ اللَّهُ أَنْ يُخَوِّفَ خَلْقَهُ بِالْآيَةِ قَالَ وَ ذَلِكَ عِنْدَ انْكِسَافِ الشَّمْسِ

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[azwj] Mighty and Majestic Intends to maximise the Sign, He[azwj] Obliterates the sun in the sea (atmosphere) upon what Allah[azwj] Loves that His[azwj] creatures should fear His[azwj] Signs'. He[asws] said: 'And that is during the eclipse of the sun'.

قَالَ وَ كَذَلِكَ يَفْعَلُ بِالْقَمَرِ قَالَ فَإِذَا أَرَادَ اللَّهُ أَنْ يُجَلِّيَهَا أَوْ يَرُدَّهَا إِلَى مَجْرَاهَا أَمَرَ الْمَلَكَ الْمُوَكَّلَ بِالْفَلَكِ أَنْ يَرُدَّ الْفَلَكَ إِلَى مَجْرَاهُ فَيَرُدُّ الْفَلَكَ فَتَرْجِعُ الشَّمْسُ إِلَى مَجْرَاهَا قَالَ فَتَخْرُجُ مِنَ الْمَاءِ وَ هِيَ كَدِرَةٌ قَالَ وَ الْقَمَرُ مِثْلُ ذَلِكَ

He[asws] said: 'And that is similar to what He[azwj] Does with the moon'. He[asws] said: 'So if Allah[azwj] Intends to End it or Return it back to normal, He[azwj] 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'.

قَالَ ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) أَمَا إِنَّهُ لَا يَفْزَعُ لَهُمَا وَ لَا يَرْهَبُ بِهَاتَيْنِ الْآيَتَيْنِ إِلَّا مَنْ كَانَ مِنْ شِيعَتِنَا فَإِذَا كَانَ كَذَلِكَ فَافْزَعُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ ثُمَّ ارْجِعُوا إِلَيْهِ .

He (the narrator) said, 'Then Ali[asws] 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 Allah[azwj] Mighty and Majestic, then return (Repent) to Him[azwj]'.

14490- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنِ الْفَضْلِ بْنِ إِسْمَاعِيلَ الْهَاشِمِيِّ عَنْ أَبِيهِ قَالَ شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) مَا أَلْقَى مِنْ أَهْلِ بَيْتِي مِنِ اسْتِخْفَافِهِمْ بِالدِّينِ فَقَالَ يَا إِسْمَاعِيلُ لَا تُنْكِرْ ذَلِكَ مِنْ أَهْلِ بَيْتِكَ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لِكُلِّ أَهْلِ بَيْتٍ حُجَّةً يَحْتَجُّ بِهَا عَلَى أَهْلِ بَيْتِهِ فِي الْقِيَامَةِ فَيُقَالُ لَهُمْ أَ لَمْ تَرَوْا فُلَاناً فِيكُمْ أَ لَمْ تَرَوْا هَدْيَهُ فِيكُمْ أَ لَمْ تَرَوْا صَلَاتَهُ فِيكُمْ أَ لَمْ تَرَوْا دِينَهُ فَهَلَّا اقْتَدَيْتُمْ بِهِ فَيَكُونُ حُجَّةً عَلَيْهِمْ فِي الْقِيَامَةِ.

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 Allah[azwj] Blessed and High has Made for every family a proof by which He[azwj] will Argue by against his (faithless) family on the Day of Judgement.

So He[azwj] 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 see his Religion? Did you not follow it? So he will become a proof against them on the Day of Judgement'.

14491- عَنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عُتَيْمٍ النَّخَّاسِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ الرَّجُلَ مِنْكُمْ لَيَكُونُ فِي الْمَحَلَّةِ فَيَحْتَجُّ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ عَلَى جِيرَانِهِ [بِهِ] فَيُقَالُ لَهُمْ أَ لَمْ يَكُنْ فُلَانٌ بَيْنَكُمْ أَ لَمْ تَسْمَعُوا كَلَامَهُ أَ لَمْ تَسْمَعُوا بُكَاءَهُ فِي اللَّيْلِ فَيَكُونُ حُجَّةَ اللَّهِ عَلَيْهِمْ .

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

'I heard Abu Abdullah[asws] saying that: 'The man from among you lives in the neighbourhood. So Allah[azwj] Mighty and Majestic will Argue by him against his neighbours on the Day of Judgement. So He[azwj] 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 Allah[azwj] against them'.

14492- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَرْسَلَ عَلَيْهِمْ طَيْراً أَبابِيلَ تَرْمِيهِمْ بِحِجارَةٍ مِنْ سِجِّيلٍ قَالَ كَانَ طَيْرٌ سَافٌّ جَاءَهُمْ مِنْ قِبَلِ الْبَحْرِ رُءُوسُهَا كَأَمْثَالِ رُءُوسِ السِّبَاعِ وَ أَظْفَارُهَا كَأَظْفَارِ السِّبَاعِ مِنَ الطَّيْرِ مَعَ كُلِّ طَائِرٍ ثَلَاثَةُ أَحْجَارٍ فِي رِجْلَيْهِ حَجَرَانِ وَ فِي مِنْقَارِهِ حَجَرٌ فَجَعَلَتْ تَرْمِيهِمْ بِهَا حَتَّى جُدِّرَتْ أَجْسَادُهُمْ فَقَتَلَهُمْ بِهَا وَ مَا كَانَ قَبْلَ ذَلِكَ رُئِيَ شَيْءٌ مِنَ الْجُدَرِيِّ وَ لَا رَأَوْا ذَلِكَ مِنَ الطَّيْرِ قَبْلَ ذَلِكَ الْيَوْمِ وَ لَا بَعْدَهُ

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:

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 was one stone each. So they went on to pelt them by these until their bodies became blistered with smallpox. So they killed them by it and there was not seen before that anything from the smallpox, nor were such birds seen before that day, nor after it'.

قَالَ وَ مَنْ أَفْلَتَ مِنْهُمْ يَوْمَئِذٍ انْطَلَقَ حَتَّى إِذَا بَلَغُوا حَضْرَمَوْتَ وَ هُوَ وَادٍ دُونَ الْيَمَنِ أَرْسَلَ اللَّهُ عَلَيْهِمْ سَيْلًا فَغَرَّقَهُمْ أَجْمَعِينَ قَالَ وَ مَا رُئِيَ فِي ذَلِكَ الْوَادِي مَاءٌ قَطُّ قَبْلَ ذَلِكَ الْيَوْمِ بِخَمْسَةَ عَشَرَ سَنَةً قَالَ فَلِذَلِكَ سُمِّيَ حَضْرَمَوْتَ حِينَ مَاتُوا فِيهِ.

He[asws] said: 'And the ones from among them who escaped on that day went until they reached Hazramaut, and it is a valley in a part of Yemen. Allah[azwj] Sent against them a flood. So, all of them were drowned in it'. 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'.

14493- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ وَ ثَعْلَبَةَ بْنِ مَيْمُونٍ وَ عَلِيِّ بْنِ عُقْبَةَ عَنْ زُرَارَةَ عَنْ عَبْدِ الْمَلِكِ قَالَ وَقَعَ بَيْنَ أَبِي جَعْفَرٍ وَ بَيْنَ وَلَدِ الْحَسَنِ (عليه السلام) كَلَامٌ فَبَلَغَنِي ذَلِكَ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَذَهَبْتُ أَتَكَلَّمُ فَقَالَ لِي مَهْ لَا تَدْخُلْ فِيمَا بَيْنَنَا فَإِنَّمَا مَثَلُنَا وَ مَثَلُ بَنِي عَمِّنَا كَمَثَلِ رَجُلٍ كَانَ فِي بَنِي إِسْرَائِيلَ كَانَتْ لَهُ ابْنَتَانِ فَزَوَّجَ إِحْدَاهُمَا مِنْ رَجُلٍ زَرَّاعٍ وَ زَوَّجَ الْأُخْرَى مِنْ رَجُلٍ فَخَّارٍ

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:

'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[asws] 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.

ثُمَّ زَارَهُمَا فَبَدَأَ بِامْرَأَةِ الزَّرَّاعِ فَقَالَ لَهَا كَيْفَ حَالُكُمْ فَقَالَتْ قَدْ زَرَعَ زَوْجِي زَرْعاً كَثِيراً فَإِنْ أَرْسَلَ اللَّهُ السَّمَاءَ فَنَحْنُ أَحْسَنُ بَنِي إِسْرَائِيلَ حَالًا ثُمَّ مَضَى إِلَى امْرَأَةِ الْفَخَّارِ فَقَالَ لَهَا كَيْفَ حَالُكُمْ فَقَالَتْ قَدْ عَمِلَ زَوْجِي فَخَّاراً كَثِيراً فَإِنْ أَمْسَكَ اللَّهُ السَّمَاءَ فَنَحْنُ أَحْسَنُ بَنِي إِسْرَائِيلَ حَالًا فَانْصَرَفَ وَ هُوَ يَقُولُ اللَّهُمَّ أَنْتَ لَهُمَا وَ كَذَلِكَ نَحْنُ.

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[azwj] 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[azwj] 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[azwj] You are for them both', and that is how it is with us'.

14494- مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ ذَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يُعَوِّذُ بَعْضَ وُلْدِهِ وَ يَقُولُ عَزَمْتُ عَلَيْكِ يَا رِيحُ وَ يَا وَجَعُ كَائِناً مَا كُنْتِ بِالْعَزِيمَةِ الَّتِي عَزَمَ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) رَسُولُ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَلَى جِنِّ وَادِي الصَّبْرَةِ فَأَجَابُوا وَ أَطَاعُوا لَمَّا أَجَبْتِ وَ أَطَعْتِ وَ خَرَجْتِ عَنِ ابْنِي فُلَانِ ابْنِ ابْنَتِي فُلَانَةَ السَّاعَةَ السَّاعَةَ.

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

'I heard Abu Abdullah[asws] seeking refuge for one of his[asws] sons and he[asws] was saying: 'I[asws] am resolved against you, O wind, and O pain, whatever creature you are, with the determination which Ali[asws] Bin Abu Talib[asws] and the Messenger[saww] of Allah[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[asws] son so and so, so of my[asws] daughter so and so, at this very moment, at this very moment'.

14495- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ يَتَفَقَّدْ يَفْقِدْ وَ مَنْ لَا يُعِدَّ الصَّبْرَ لِنَوَائِبِ الدَّهْرِ يَعْجِزْ وَ مَنْ قَرَضَ النَّاسَ قَرَضُوهُ وَ مَنْ تَرَكَهُمْ لَمْ يَتْرُكُوهُ قِيلَ فَأَصْنَعُ مَا ذَا يَا رَسُولَ اللَّهِ قَالَ أَقْرِضْهُمْ مِنْ عِرْضِكَ لِيَوْمِ فَقْرِكَ.

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

Abu Ja'far[asws] said: 'The Messenger[saww] of Allah[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[saww] of Allah[azwj]?' He[saww] said: 'Lend them from you dignity, from the little you have and from what you need (for yourself) to (them)'.

14496- عَنْهُ عَنْ أَحْمَدَ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ بَيْنَا مُوسَى بْنُ عِيسَى فِي دَارِهِ الَّتِي فِي الْمَسْعَى يُشْرِفُ عَلَى الْمَسْعَى إِذْ رَأَى أَبَا الْحَسَنِ مُوسَى (عليه السلام) مُقْبِلًا مِنَ الْمَرْوَةِ عَلَى بَغْلَةٍ فَأَمَرَ ابْنُ هَيَّاجٍ رَجُلًا مِنْ هَمْدَانَ مُنْقَطِعاً إِلَيْهِ أَنْ يَتَعَلَّقَ بِلِجَامِهِ وَ يَدَّعِيَ الْبَغْلَةَ فَأَتَاهُ فَتَعَلَّقَ بِاللِّجَامِ وَ ادَّعَى الْبَغْلَةَ فَتَنَى أَبُو الْحَسَنِ (عليه السلام) رِجْلَهُ فَنَزَلَ عَنْهَا وَ قَالَ لِغِلْمَانِهِ خُذُوا سَرْجَهَا وَ ادْفَعُوهَا إِلَيْهِ فَقَالَ وَ السَّرْجُ أَيْضاً لِي فَقَالَ أَبُو الْحَسَنِ (عليه السلام) كَذَبْتَ عِنْدَنَا الْبَيِّنَةُ بِأَنَّهُ سَرْجُ مُحَمَّدِ بْنِ عَلِيٍّ وَ أَمَّا الْبَغْلَةُ فَإِنَّا اشْتَرَيْنَاهَا مُنْذُ قَرِيبٍ وَ أَنْتَ أَعْلَمُ وَ مَا قُلْتَ.

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

‘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[asws] coming from *Al-Marwa* upon his[asws] mule. So he ordered Ibn Hayyaaj, a man from Hamdaan who was very close to him[asws] to go and hold on to the reins and make a claim for the mule. So he came up to him[asws], held on to the reins, and staked a claim for the mule. Abu Al-Hassan[asws] took his[asws] feet off and dismounted from it and said to his[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[asws] said: ‘You are lying, for we[asws] have clear proof that it is the saddle of Muhammad[asws] Bin Ali[asws], and as for the mule, so we[asws] have bought it not so long ago and you know it, and what you are saying’.

14497- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ أَبِيهِ قَالَ خَرَجْنَا مَعَ أَبِي عَبْدِ اللَّهِ (عليه السلام) حَيْثُ خَرَجَ مِنْ عِنْدِ أَبِي جَعْفَرٍ الْمَنْصُورِ مِنَ الْحِيرَةِ فَخَرَجَ سَاعَةَ أُذِنَ لَهُ وَ انْتَهَى إِلَى السَّالِحِينَ فِي أَوَّلِ اللَّيْلِ فَعَرَضَ لَهُ عَاشِرٌ كَانَ يَكُونُ فِي السَّالِحِينَ فِي أَوَّلِ اللَّيْلِ فَقَالَ لَهُ لَا أَدَعُكَ أَنْ تَجُوزَ فَأَلَحَّ عَلَيْهِ وَ طَلَبَ إِلَيْهِ فَأَبَى إِبَاءً

H 14497 – From him, from Ahmad Bin Muhammad, from Muhammad Bin Murazim, from his father who said:

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

وَ أَنَا وَ مُصَادِفٌ مَعَهُ فَقَالَ لَهُ مُصَادِفٌ جُعِلْتُ فِدَاكَ إِنَّمَا هَذَا كَلْبٌ قَدْ آذَاكَ وَ أَخَافُ أَنْ يَرُدَّكَ وَ مَا أَدْرِي مَا يَكُونُ مِنْ أَمْرِ أَبِي جَعْفَرٍ وَ أَنَا وَ مُرَازِمٌ أَ تَأْذَنُ لَنَا أَنْ نَضْرِبَ عُنُقَهُ ثُمَّ نَطْرَحَهُ فِي النَّهَرِ فَقَالَ كُفَّ يَا مُصَادِفُ

And I and Musaddaf were with him[asws]. So Musaddaf said to him[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[asws] return, and I do not know what would be the order of Abu Ja’far (Al-Mansour). If you[asws] permit us, I and Murazim can strike his neck, then throw him (his body) in the river’. He[asws] said: ‘Restrain yourself, O Musaddaf’.

فَلَمْ يَزَلْ يَطْلُبُ إِلَيْهِ حَتَّى ذَهَبَ مِنَ اللَّيْلِ أَكْثَرُهُ فَأَذِنَ لَهُ فَمَضَى فَقَالَ يَا مُرَازِمُ هَذَا خَيْرٌ أَمِ الَّذِي قُلْتُمَاهُ قُلْتُ هَذَا جُعِلْتُ فِدَاكَ فَقَالَ إِنَّ الرَّجُلَ يَخْرُجُ مِنَ الذُّلِّ الصَّغِيرِ فَيُدْخِلُهُ ذَلِكَ فِي الذُّلِّ الْكَبِيرِ.

So he[asws] did not stop requesting him until most of the night had passed, and he permitted him[asws] to pass. He[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[asws] said: ‘The man comes out of the smaller humiliation, but that pushes him enter into the greater humiliation’.

14498- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ حَفْصِ بْنِ أَبِي عَائِشَةَ قَالَ بَعَثَ أَبُو عَبْدِ اللَّهِ (عليه السلام) غُلَاماً لَهُ فِي حَاجَةٍ فَأَبْطَأَ فَخَرَجَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَلَى أَثَرِهِ لَمَّا أَبْطَأَ عَلَيْهِ فَوَجَدَهُ نَائِماً فَجَلَسَ عِنْدَ رَأْسِهِ يُرَوِّحُهُ حَتَّى انْتَبَهَ فَلَمَّا انْتَبَهَ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا فُلَانُ وَ اللَّهِ مَا ذَاكَ لَكَ تَنَامُ اللَّيْلَ وَ النَّهَارَ لَكَ اللَّيْلُ وَ لَنَا مِنْكَ النَّهَارُ.

H 14498 – From him, from Ahmad Bin Muhammad, from Al-Hajjaal, from Hafs Bin Abu A’isha who said:

‘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]’.

14499- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَسَّانَ عَنْ أَبِي عَلِيٍّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا تَذْكُرُوا سِرَّنَا بِخِلَافِ عَلَانِيَتِنَا وَ لَا عَلَانِيَتَنَا بِخِلَافِ سِرِّنَا حَسْبُكُمْ أَنْ تَقُولُوا مَا نَقُولُ وَ تَصْمُتُوا عَمَّا نَصْمُتُ إِنَّكُمْ قَدْ رَأَيْتُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ لِأَحَدٍ مِنَ النَّاسِ فِي خِلَافِنَا خَيْراً إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلْيَحْذَرِ الَّذِينَ يُخالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذابٌ أَلِيمٌ .

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.”***

الكافي

AL-KAFI

المجلد الثامن

Volume 8

Part III

للمحدِّث 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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The Book - Garden (of Flowers)

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حَدِيثُ الطَّبِيبِ

HADEETH OF THE DOCTOR

14500- مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زِيَادِ بْنِ أَبِي الْحَلَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ مُوسَى (عليه السلام) يَا رَبِّ مِنْ أَيْنَ الدَّاءُ قَالَ مِنِّي قَالَ فَالشِّفَاءُ قَالَ مِنِّي قَالَ فَمَا يَصْنَعُ عِبَادُكَ بِالْمُعَالِجِ قَالَ يُطَيِّبُ بِأَنْفُسِهِمْ فَيَوْمَئِذٍ سُمِّيَ الْمُعَالِجُ الطَّبِيبَ.

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[azwj]". He[as] said: 'And the cure?' He[azwj] Said: "From Me[azwj]". He[asws] said: 'So what do Your[azwj] servants do with the healer?' He[azwj] Said: "They soothe themselves by him". These days the healer is called the Doctor'.

14501- عَنْهُ عَنْ أَحْمَدَ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ دَاءٍ إِلَّا وَ هُوَ سَارِعٌ إِلَى الْجَسَدِ يَنْتَظِرُ مَتَى يُؤْمَرُ بِهِ فَيَأْخُذَهُ وَ فِي رِوَايَةٍ أُخْرَى إِلَّا الْحُمَّى فَإِنَّهَا تَرِدُ وُرُوداً .

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'.

14502- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ بْنِ زُرْبِيٍّ قَالَ مَرِضْتُ بِالْمَدِينَةِ مَرَضاً شَدِيداً فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَكَتَبَ إِلَيَّ قَدْ بَلَغَنِي عِلَّتُكَ فَاشْتَرِ صَاعاً مِنْ بُرٍّ ثُمَّ اسْتَلْقِ عَلَى قَفَاكَ وَ انْثُرْهُ عَلَى صَدْرِكَ كَيْفَمَا انْتَثَرَ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلَكَ بِهِ الْمُضْطَرُّ كَشَفْتَ مَا بِهِ مِنْ ضُرٍّ وَ مَكَّنْتَ لَهُ فِي الْأَرْضِ وَ جَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تُعَافِيَنِي مِنْ عِلَّتِي ثُمَّ اسْتَوِ جَالِساً وَ اجْمَعِ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقْسِمْهُ مُدّاً مُدّاً لِكُلِّ مِسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ قَالَ دَاوُدُ فَفَعَلْتُ مِثْلَ ذَلِكَ فَكَأَنَّمَا نُشِطْتُ مِنْ عِقَالٍ وَ قَدْ فَعَلَهُ غَيْرُ وَاحِدٍ فَانْتَفَعَ بِهِ.

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 Your[azwj] Caliph upon Your[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'.

حَدِيثُ الْحُوتِ عَلَى أَيِّ شَيْءٍ هُوَ

HADEETH OF THE WHALE, WHICH THING IT RESTS UPON

14503- مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْأَرْضِ عَلَى أَيِّ شَيْءٍ هِيَ قَالَ هِيَ عَلَى حُوتٍ قُلْتُ فَالْحُوتُ عَلَى أَيِّ شَيْءٍ هُوَ قَالَ عَلَى الْمَاءِ قُلْتُ فَالْمَاءُ عَلَى أَيِّ شَيْءٍ هُوَ قَالَ عَلَى صَخْرَةٍ قُلْتُ فَعَلَى أَيِّ شَيْءٍ الصَّخْرَةُ قَالَ عَلَى قَرْنِ ثَوْرٍ أَمْلَسَ قُلْتُ فَعَلَى أَيِّ شَيْءٍ الثَّوْرُ قَالَ عَلَى الثَّرَى قُلْتُ فَعَلَى أَيِّ شَيْءٍ الثَّرَى فَقَالَ هَيْهَاتَ عِنْدَ ذَلِكَ ضَلَّ عِلْمُ الْعُلَمَاءِ .

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'.

14504- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْأَرْضَ ثُمَّ أَرْسَلَ عَلَيْهَا الْمَاءَ الْمَالِحَ أَرْبَعِينَ صَبَاحاً وَ الْمَاءَ الْعَذْبَ أَرْبَعِينَ صَبَاحاً حَتَّى إِذَا الْتَقَتْ وَ اخْتَلَطَتْ أَخَذَ بِيَدِهِ قَبْضَةً فَعَرَكَهَا عَرْكاً شَدِيداً جَمِيعاً ثُمَّ فَرَّقَهَا فِرْقَتَيْنِ فَخَرَجَ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا عُنُقٌ مِثْلُ عُنُقِ الذَّرِّ فَأَخَذَ عُنُقٌ إِلَى الْجَنَّةِ وَ عُنُقٌ إِلَى النَّارِ

H 14504 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraaj, from Zarara has narrated the following:

One of them[asws] (Fifth or Sixth Imam[asws]) having said: 'Allah[azwj] Mighty and Majestic Created the earth, then Sent to it the salty water for forty mornings, and the sweet water for forty mornings until they met and got mixed. Then He[azwj] Took by His[azwj] Hand a handful and Stirred it intensely together, then Separated it into two separations. So from each one of these two came out particles like the particles of powder. So He[azwj] Took a (group of) particles to the Paradise, and a (group of) particles to the Fire'.

حَدِيثُ الْأَحْلَامِ وَ الْحُجَّةِ عَلَى أَهْلِ ذَلِكَ الزَّمَانِ

HADEETH OF THE DREAM AND THE PROOF UPON THE PEOPLE OF THAT ERA

14505- بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ إِنَّ الْأَحْلَامَ لَمْ تَكُنْ فِيمَا مَضَى فِي أَوَّلِ الْخَلْقِ وَ إِنَّمَا حَدَثَتْ فَقُلْتُ وَ مَا الْعِلَّةُ فِي ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ بَعَثَ رَسُولًا إِلَى أَهْلِ زَمَانِهِ فَدَعَاهُمْ إِلَى عِبَادَةِ اللَّهِ وَ طَاعَتِهِ فَقَالُوا إِنْ فَعَلْنَا ذَلِكَ فَمَا لَنَا فَوَ اللَّهِ مَا أَنْتَ بِأَكْثَرِنَا مَالًا وَ لَا بِأَعَزِّنَا عَشِيرَةً فَقَالَ إِنْ أَطَعْتُمُونِي أَدْخَلَكُمُ اللَّهُ الْجَنَّةَ وَ إِنْ عَصَيْتُمُونِي أَدْخَلَكُمُ اللَّهُ النَّارَ فَقَالُوا وَ مَا الْجَنَّةُ وَ النَّارُ فَوَصَفَ لَهُمْ ذَلِكَ فَقَالُوا مَتَى نَصِيرُ إِلَى ذَلِكَ فَقَالَ إِذَا مِتُّمْ فَقَالُوا لَقَدْ رَأَيْنَا أَمْوَاتَنَا صَارُوا عِظَاماً وَ رُفَاتاً فَازْدَادُوا لَهُ تَكْذِيباً وَ بِهِ اسْتِخْفَافاً

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 regards to that?' He[asws] said: 'Allah[azwj] Sent a Rasool[as] to the people of his[as] era. So he[as] called them to the worship of Allah[azwj] and to His[azwj] obedience'. They said, 'If we were to do that, so what is in it for us, for by Allah[azwj], you[as] are no more wealthier than we are, nor is your[as] family stronger than ours'.

He[as] said: 'If you were all to obey me[as], Allah[azwj] will Make you to enter the Paradise, and if you were to disobey me[as], Allah[azwj] will Make you to enter the Fire'. So they said, 'And what is the Paradise and the Fire?' So he[as] described that for them. So they said, 'When do we go to that?' So he[as] 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'.

فَأَحْدَثَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمُ الْأَحْلَامَ فَأَتَوْهُ فَأَخْبَرُوهُ بِمَا رَأَوْا وَ مَا أَنْكَرُوا مِنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَرَادَ أَنْ يَحْتَجَّ عَلَيْكُمْ بِهَذَا هَكَذَا تَكُونُ أَرْوَاحُكُمْ إِذَا مِتُّمْ وَ إِنْ بُلِيَتْ أَبْدَانُكُمْ تَصِيرُ الْأَرْوَاحُ إِلَى عِقَابٍ حَتَّى تُبْعَثَ الْأَبْدَانُ.

So Allah[azwj] 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 he[as] said: 'Allah[azwj] 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'.

14506- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ رَأْيُ الْمُؤْمِنِ وَ رُؤْيَاهُ فِي آخِرِ الزَّمَانِ عَلَى سَبْعِينَ جُزْءاً مِنْ أَجْزَاءِ النُّبُوَّةِ.

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

'I heard Abu Abdullah[asws] 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'.

14507- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنِ الرِّضَا (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ إِذَا أَصْبَحَ قَالَ لِأَصْحَابِهِ هَلْ مِنْ مُبَشِّرَاتٍ يَعْنِي بِهِ الرُّؤْيَا.

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

Al-Reza[asws] has said that the Rasool[saww] of Allah[azwj] used to say to his[saww] companions in the morning: 'Is there anything from the good news?', meaning by it, the dreams'.

14508- عَنْهُمْ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَهُمُ الْبُشْرى فِي الْحَياةِ الدُّنْيا قَالَ هِيَ الرُّؤْيَا الْحَسَنَةُ يَرَى الْمُؤْمِنُ فَيُبَشَّرُ بِهَا فِي دُنْيَاهُ.

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

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

14509- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرُّؤْيَا عَلَى ثَلَاثَةِ وُجُوهٍ بِشَارَةٍ مِنَ اللَّهِ لِلْمُؤْمِنِ وَ تَحْذِيرٍ مِنَ الشَّيْطَانِ وَ أَضْغَاثِ أَحْلَامٍ.

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[asws] has said that the dreams are of three aspects - Good News from Allah[azwj] for the Believer, and a caution against the Satan[la], and confused dreams'.

14510- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ فِدَاكَ الرُّؤْيَا الصَّادِقَةُ وَ الْكَاذِبَةُ مَخْرَجُهُمَا مِنْ مَوْضِعٍ وَاحِدٍ قَالَ صَدَقْتَ أَمَّا الْكَاذِبَةُ الْمُخْتَلِفَةُ فَإِنَّ الرَّجُلَ يَرَاهَا فِي أَوَّلِ لَيْلَةٍ فِي سُلْطَانِ الْمَرَدَةِ الْفَسَقَةِ وَ إِنَّمَا هِيَ شَيْءٌ يُخَيَّلُ إِلَى الرَّجُلِ وَ هِيَ كَاذِبَةٌ مُخَالِفَةٌ لَا خَيْرَ فِيهَا وَ أَمَّا الصَّادِقَةُ إِذَا رَآهَا بَعْدَ الثُّلُثَيْنِ مِنَ اللَّيْلِ مَعَ حُلُولِ الْمَلَائِكَةِ وَ ذَلِكَ قَبْلَ السَّحَرِ فَهِيَ صَادِقَةٌ لَا تَخْلُفُ إِنْ شَاءَ اللَّهُ إِلَّا أَنْ يَكُونَ جُنُباً أَوْ يَنَامَ عَلَى غَيْرِ طُهُورٍ وَ لَمْ يَذْكُرِ اللَّهَ عَزَّ وَ جَلَّ حَقِيقَةَ ذِكْرِهِ فَإِنَّهَا تَخْتَلِفُ وَ تُبْطِئُ عَلَى صَاحِبِهَا.

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[asws], 'May I be sacrificed for you[asws], the true and the false dreams both come from one place' He[asws] said: 'You have spoken the truth, but the false dreams are different for the man sees is 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[azwj] Willing, except if he was in a state of being in requirement of Major ablution (Junuub), or he has slept without being clean, and he did not Mention Allah[azwj] Mighty and Majestic with true Remembrance, for then it would vary and be delayed to its dreamer'.

حَدِيثُ الرِّيَاحِ

HADEETH OF THE WINDS

14511- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيجُ كَمَا يَهِيجُ الْأَسَدُ الْمُغْضَبُ

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'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَ مَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عادٌ فَكَيْفَ كانَ عَذابِي وَ نُذُرِ إِنَّا أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحَ الْعَقِيمَ وَ قَالَ رِيحٌ فِيها عَذابٌ أَلِيمٌ وَ قَالَ فَأَصابَها إِعْصارٌ فِيهِ نارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

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-Aqeem)"***, 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]'.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَاحُ رَحْمَةٍ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

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.

فَأَمَّا الرِّيَاحُ الْأَرْبَعُ الشَّمَالُ وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهِبَّ شَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

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.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

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.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

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.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

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 أَبُو جَعْفَرٍ (عليه السلام) أَ مَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

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.

14512- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ رِيَاحَ رَحْمَةٍ وَ رِيَاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَاحِ رَحْمَةً فَعَلَ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيحِ عَذَاباً قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْماً قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحَوُّلِهِمْ عَنْ طَاعَتِهِ

H 14512 – From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma'rouf Bin Kharbouz, 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[azwj] is Merciful to all people who obey Him[azwj] and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَ بِقَوْمِ يُونُسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

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

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحُ عَذَابٍ لَا تُلْقِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرَضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمِ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

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[azwj] was Wrathful against them. So He[azwj] Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَتْ عَلَى الْخُزَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخِرِ الثَّوْرِ تَغَيُّظاً مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَجَّ الْخُزَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَتَتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَّارِ بِلَادِكَ قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جَبْرَئِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أُمِرْتِ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أُمِرَتْ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

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[azwj] from that. They said, 'Our Lord[azwj]! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You[azwj] from Your[azwj] creatures who built Your[azwj] City'.

He[asws] said: 'So Allah[azwj] 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)'.

14513- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ ظَهَرَتْ عَلَيْهِ النِّعْمَةُ فَلْيُكْثِرْ ذِكْرَ الْحَمْدُ لِلَّهِ وَ مَنْ كَثُرَتْ هُمُومُهُ فَعَلَيْهِ بِالِاسْتِغْفَارِ وَ مَنْ أَلَحَّ عَلَيْهِ الْفَقْرُ فَلْيُكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ يَنْفِي عَنْهُ الْفَقْرَ

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

Abu Abdullah[asws] has said that the Rasool[saww] Allah[azwj] said; 'For whom the Blessings appear should frequently mention 'الحَمْدُ لِلّهِ' 'Praise be to Allah[azwj]', and the one who has numerous worries so for him is 'بِالاسْتِغْفَار' to seek Forgiveness, and the one who is pressed by the poverty should frequently say 'لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ العَلِيِّ العَظِيمِ' 'There is no Power and no Might except by Allah[azwj] the High the Magnificent, the poverty would be negated from him'.

وَ قَالَ فَقَدَ النَّبِيُّ (صلى الله عليه وآله) رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ مَا غَيَّبَكَ عَنَّا فَقَالَ الْفَقْرُ يَا رَسُولَ اللَّهِ وَ طُولُ السُّقْمِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَ لَا أُعَلِّمُكَ كَلَاماً إِذَا قُلْتَهُ ذَهَبَ عَنْكَ الْفَقْرُ وَ السُّقْمُ فَقَالَ بَلَى يَا رَسُولَ اللَّهِ

And he[asws] said: 'The Prophet[saww] missed a man from the Helpers so he[saww] said to him: 'What is the reason for your absence?' He said, 'The poverty, O Rasool[saww] Allah[azwj], and the lengthy illness'. So he[saww] said to him: 'Shall I[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[saww] Allah[azwj]'.

فَقَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَقُلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ [الْعَلِيِّ الْعَظِيمِ] تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِيراً فَقَالَ الرَّجُلُ فَوَ اللَّهِ مَا قُلْتُهُ إِلَّا ثَلَاثَةَ أَيَّامٍ حَتَّى ذَهَبَ عَنِّي الْفَقْرُ وَ السُّقْمُ.

So he[saww] said: 'When it is the morning and evening, say:

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ [الْعَلِيِّ الْعَظِيمِ] تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِيراً فَقَالَ الرَّجُلُ فَوَ اللَّهِ مَا قُلْتُهُ

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

So the man said, 'By Allah[azwj], I had not recited it except for three days, and the poverty and the illness went away from me'.

14514- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لِأَبِي جَعْفَرٍ الْأَحْوَلِ وَ أَنَا أَسْمَعُ أَتَيْتَ الْبَصْرَةَ فَقَالَ نَعَمْ قَالَ كَيْفَ رَأَيْتَ مُسَارَعَةَ النَّاسِ إِلَى هَذَا الْأَمْرِ وَ دُخُولَهُمْ فِيهِ قَالَ وَ اللَّهِ إِنَّهُمْ لَقَلِيلٌ وَ لَقَدْ فَعَلُوا وَ إِنَّ ذَلِكَ لَقَلِيلٌ فَقَالَ عَلَيْكَ بِالْأَحْدَاثِ فَإِنَّهُمْ أَسْرَعُ إِلَى كُلِّ خَيْرٍ ثُمَّ قَالَ مَا يَقُولُ أَهْلُ الْبَصْرَةِ فِي هَذِهِ الْآيَةِ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى قُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّهَا لِأَقَارِبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ كَذَبُوا إِنَّمَا نَزَلَتْ فِينَا خَاصَّةً فِي أَهْلِ الْبَيْتِ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ أَصْحَابِ الْكِسَاءِ (عليهم السلام).

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[asws] saying to Abu Ja'far Al-Ahwal, and I was listening: 'Did you go to Al-Basra?' He said, 'Yes'. He[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[azwj], they are few, and they have done it but that is little'. He[asws] said: 'It is on you to (approach) the juveniles for they are quick to every good'. Then he[asws] said: 'What are the people of Al-Basra saying regarding this Verse: ***'[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[asws], they are saying that it is for the near relatives of the Rasool[saww] of Allah[azwj]'. He[asws] said: 'They lie. But rather it Descended with regards to us[asws] especially, regarding the People[asws] of the Household, regarding Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws] the ones of the Cloak (As'haab Al-Kisaa)'.

حَدِيثُ أَهْلِ الشَّامِ

HADEETH OF THE PEOPLE OF SYRIA (AL-SHAAM)

14515- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مِنْ أَهْلِ الشَّامِ مِنْ عُلَمَائِهِمْ فَقَالَ يَا أَبَا جَعْفَرٍ جِئْتُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَدْ أَعْيَتْ عَلَيَّ أَنْ أَجِدَ أَحَداً يُفَسِّرُهَا وَ قَدْ سَأَلْتُ عَنْهَا ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ مِنْهُمْ شَيْئاً غَيْرَ الَّذِي قَالَ الصِّنْفُ الْآخَرُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) مَا ذَاكَ قَالَ فَإِنِّي أَسْأَلُكَ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ مِنْ خَلْقِهِ فَإِنَّ بَعْضَ مَنْ سَأَلْتُهُ قَالَ الْقَدَرُ وَ قَالَ بَعْضُهُمُ الْقَلَمُ وَ قَالَ بَعْضُهُمُ الرُّوحُ

H 14515 – From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood from Muhammad Bin Atiyya who said:

'A man from the scholars of the people of Syria (Al-Shaam) came up to Abu Ja'far[asws]. He said, 'O Abu Ja'far[asws], I have come to ask you[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[asws] said to him: 'What would that be?' He said, 'I ask you[asws] about the first thing what Allah[azwj] Created from His[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'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا قَالُوا شَيْئاً أُخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرَهُ وَ كَانَ عَزِيزاً وَ لَا أَحَدَ كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ الْخَالِقُ قَبْلَ الْمَخْلُوقِ وَ لَوْ كَانَ أَوَّلُ مَا خَلَقَ مِنْ خَلْقِهِ الشَّيْءَ مِنَ الشَّيْءِ إِذاً لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَداً وَ لَمْ يَزَلِ اللَّهُ إِذاً وَ مَعَهُ شَيْءٌ لَيْسَ هُوَ يَتَقَدَّمُهُ وَ لَكِنَّهُ كَانَ إِذْ لَا شَيْءَ غَيْرَهُ

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

وَ خَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ الَّذِي خَلَقَ الْأَشْيَاءَ مِنْهُ فَجَعَلَ نَسَبَ كُلِّ شَيْءٍ إِلَى الْمَاءِ وَ لَمْ يَجْعَلْ لِلْمَاءِ نَسَباً يُضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَّطَ الرِّيحَ عَلَى الْمَاءِ فَشَقَّقَتِ الرِّيحُ مَتْنَ الْمَاءِ حَتَّى ثَارَ مِنَ الْمَاءِ زَبَدٌ عَلَى قَدْرِ مَا شَاءَ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الزَّبَدِ أَرْضاً بَيْضَاءَ نَقِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَاهَا فَوَضَعَهَا فَوْقَ الْمَاءِ

And He[azwj] Created the thing from which are all things, and it is the water from which He[azwj] Created the things. So He[azwj] Lineage everything to the water and did not Make a lineage for the water to which it can be ascribed. And He[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[azwj] so Desired it to swirl. So He[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[azwj] Folded it, so He[azwj] Placed it on top of the water.

ثُمَّ خَلَقَ اللَّهُ النَّارَ مِنَ الْمَاءِ فَشَقَقتِ النَّارُ مَتْنَ الْمَاءِ حَتَّى ثَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدْرِ مَا شَاءَ اللَّهُ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءً صَافِيَةً نَقِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ ذَلِكَ قَوْلُهُ السَّماءُ بَناها رَفَعَ سَمْكَها فَسَوَّاها وَ أَغْطَشَ لَيْلَها وَ أَخْرَجَ ضُحاها قَالَ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ ثُمَّ طَوَاهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْخَلِيقَتَيْنِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضَ بَعْدَ ذَلِكَ دَحاها يَقُولُ بَسَطَهَا

Then Allah[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[azwj] so Desired it to rise. So He[azwj] Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and that is His[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[asws] said: 'And there was no sun, and no moon, and no stars and no clouds. Then He[azwj] Folded it and Placed it upon the earth, then Established two creations. Then He[azwj] Raised the sky before the earth, so that is His[azwj] Statement, Mighty is His[azwj] Mention: ***"[79:30] And the earth, He expanded it after that"***. He[azwj] Said that He[azwj] Spread it out'.

فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلُ اللَّهِ تَعَالَى أَ وَ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّماواتِ وَ الْأَرْضَ كانَتا رَتْقاً فَفَتَقْناهُما فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَلَعَلَّكَ تَزْعُمُ أَنَّهُمَا كَانَتَا رَتْقاً مُلْتَزِقَتَيْنِ مُلْتَصِقَتَيْنِ فَفُتِقَتْ إِحْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) اسْتَغْفِرْ رَبَّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَ عَزَّ كانَتا رَتْقاً يَقُولُ كَانَتِ السَّمَاءُ رَتْقاً لَا تُنْزِلُ الْمَطَرَ وَ كَانَتِ الْأَرْضُ رَتْقاً لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَ السَّمَاءَ بِالْمَطَرِ وَ الْأَرْضَ بِنَبَاتِ الْحَبِّ فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وُلْدِ الْأَنْبِيَاءِ وَ أَنَّ عِلْمَكَ عِلْمُهُمْ.

So the Syrian said to him[asws], 'O Abu Ja'far[asws], the Statement of Allah[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[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[asws] said: 'Seek Forgiveness from your Lord[azwj], for it is the Statement of Allah[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[azwj] Blessed and High Created the creatures, He[azwj] Spread therein all kinds of animals. He[azwj] Opened up the sky by the rain and the earth by the seed'. The Syrian said, 'I testify that you[asws] are from the children of the Prophets[as] and that your[asws] knowledge is their[as] knowledge'.

14516- مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ ذِكْرُهُ الْمَاءَ فَاضْطَرَمَ نَاراً ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَ مِنْ خُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرَّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ الرِّيحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتِ جُنْدِيٌّ الْأَكْبَرُ .

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[asws] said to me: 'Everything used to be water, and His[azwj] Throne used to be on the water. So Allah[azwj] Mighty is His[azwj] Mention Commanded the water, so a fire was ignited. Then He[azwj] Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah[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 Allah[azwj]', and the wind said, 'I am the greatest army of Allah[azwj], and the fire said, 'I am the greatest army of Allah[azwj]. So Allah[azwj] Mighty and Majestic Revealed unto the wind: "You are My[azwj] greatest army'.

حَدِيثُ الْجِنَانِ وَ النُّوقِ

HADEETH OF THE GARDENS AND THE SHE-CAMEL

14517- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمنِ وَفْداً فَقَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا رُكْبَاناً أُولَئِكَ رِجَالٌ اتَّقَوُا اللَّهَ فَأَحَبَّهُمُ اللَّهُ وَ اخْتَصَّهُمْ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمُ الْمُتَّقِينَ

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'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بِنُوقٍ مِنْ نُوقِ الْعِزِّ عَلَيْهَا رَحَائِلُ الذَّهَبِ مُكَلَّلَةٌ بِالدُّرِّ وَ الْيَاقُوتِ وَ جَلَائِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ خُطُمُهَا جَدْلُ الْأَرْجُوَانِ تَطِيرُ بِهِمْ إِلَى الْمَحْشَرِ مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفُ مَلَكٍ مِنْ قُدَّامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يَزُفُّونَهُمْ زَفّاً حَتَّى يَنْتَهُوا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجَرَةٌ إِنَّ الْوَرَقَةَ مِنْهَا لَيَسْتَظِلُّ تَحْتَهَا أَلْفُ رَجُلٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مُطَهِّرَةٌ مُزَكِّيَةٌ قَالَ فَيَسْقُوْنَ مِنْهَا شَرْبَةً فَيُطَهِّرُ اللَّهُ بِهَا قُلُوبَهُمْ مِنَ الْحَسَدِ وَ يُسْقِطُ مِنْ أَبْشَارِهِمُ الشَّعْرَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ سَقاهُمْ رَبُّهُمْ شَراباً طَهُوراً مِنْ تِلْكَ الْعَيْنِ الْمُطَهِّرَةِ

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 be coming 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 'الحَسَدِ' (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'.

قَالَ ثُمَّ يَنْصَرِفُونَ إِلَى عَيْنٍ أُخْرَى عَنْ يَسَارِ الشَّجَرَةِ فَيَغْتَسِلُونَ فِيهَا وَ هِيَ عَيْنُ الْحَيَاةِ فَلَا يَمُوتُونَ أَبَداً قَالَ ثُمَّ يُوقَفُ بِهِمْ قُدَّامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ الْآفَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبَرْدِ أَبَداً قَالَ فَيَقُولُ الْجَبَّارُ جَلَّ ذِكْرُهُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ احْشُرُوا أَوْلِيَائِي إِلَى الْجَنَّةِ وَ لَا تُوقِفُوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَ وَجَبَتْ رَحْمَتِي لَهُمْ وَ كَيْفَ أُرِيدُ أَنْ أُوقِفَهُمْ مَعَ أَصْحَابِ الْحَسَنَاتِ وَ السَّيِّئَاتِ

He[saww] 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[saww] 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 'الْجَبَّارُ' (Compeller[azwj]) Majestic, Who cannot be Described (by any means), will Say to the Angels who will be with them: "Usher My[azwj] friends to the Paradise and do not pause them with the creatures from I[azwj] am already Pleased with them and My[azwj] Mercy has been Obligated for them, and how can I[azwj] Want them to be paused, the companions of the good with that of the evil?'

قَالَ فَتَسُوقُهُمُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ فَإِذَا انْتَهَوْا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ ضَرَبَ الْمَلَائِكَةُ الْحَلْقَةَ ضَرْبَةً فَتَصِرُّ صَرِيراً يَبْلُغُ صَوْتُ صَرِيرِهَا كُلَّ حَوْرَاءَ أَعَدَّهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ فِي الْجِنَانِ فَيَتَبَاشَرْنَ بِهِمْ إِذَا سَمِعْنَ صَرِيرَ الْحَلْقَةِ فَيَقُولُ بَعْضُهُنَّ لِبَعْضٍ قَدْ جَاءَنَا أَوْلِيَاءُ اللَّهِ فَيُفْتَحُ لَهُمُ الْبَابُ فَيَدْخُلُونَ الْجَنَّةَ وَ تُشْرِفُ عَلَيْهِمْ أَزْوَاجُهُمْ مِنَ الْحُورِ الْعِينِ وَ الْآدَمِيِّينَ فَيَقُلْنَ مَرْحَباً بِكُمْ فَمَا كَانَ أَشَدَّ شَوْقَنَا إِلَيْكُمْ وَ يَقُولُ لَهُنَّ أَوْلِيَاءُ اللَّهِ مِثْلَ ذَلِكَ

He[saww] 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 His[azwj] 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 Allah[azwj] 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 Allah[azwj] will say to them similarly'.

فَقَالَ عَلِيٌّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ بِمَا ذَا بُنِيَتْ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ تِلْكَ غُرَفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالدُّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ سُقُوفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ غُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيبَاجِ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ حَشْوُهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرُشٍ مَرْفُوعَةٍ إِذَا أَدْخِلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَ وُضِعَ عَلَى رَأْسِهِ تَاجُ الْمُلْكِ وَ الْكَرَامَةِ أُلْبِسَ حُلَلَ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الدُّرِّ الْمَنْظُومِ فِي الْإِكْلِيلِ تَحْتَ التَّاجِ

Ali[asws] said: 'O Rasool[saww] Allah[azwj]! Inform us about the Statement of Allah[azwj]; ***"[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[saww] said: 'O Ali[asws]! Those are mansions which Allah[azwj] has Built for His[azwj] 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 ambergris, and that is the Statement of Allah[azwj]: ***"[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 crown'.

قَالَ وَ أُلْبِسَ سَبْعِينَ حُلَّةَ حَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ ضُرُوبٍ مُخْتَلِفَةٍ مَنْسُوجَةً بِالذَّهَبِ وَ الْفِضَّةِ وَ اللُّؤْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤاً وَ لِبَاسُهُمْ فِيهَا حَرِيرٌ فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَزَّ سَرِيرُهُ فَرَحاً فَإِذَا اسْتَقَرَّ لِوَلِيِّ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجِنَانِ اسْتَأْذَنَ عَلَيْهِ الْمَلَكُ الْمُوَكَّلُ بِجِنَانِهِ لِيُهَنِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاهُ فَيَقُولُ لَهُ خُدَّامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدِ اتَّكَأَ عَلَى أَرِيكَتِهِ وَ زَوْجَتُهُ الْحَوْرَاءُ تَهَيَّأُ لَهُ فَاصْبِرْ لِوَلِيِّ اللَّهِ

Rasool Allah[saww] 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[azwj]: ***"[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[azwj] 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[azwj], 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[azwj] is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah[azwj]'.

قَالَ فَتَخْرُجُ عَلَيْهِ زَوْجَتُهُ الْحَوْرَاءُ مِنْ خَيْمَةٍ لَهَا تَمْشِي مُقْبِلَةً وَ حَوْلَهَا وَصَائِفُهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَنْسُوجَةً بِالْيَاقُوتِ وَ اللُّؤْلُؤِ وَ الزَّبَرْجَدِ وَ هِيَ مِنْ مِسْكٍ وَ عَنْبَرٍ وَ عَلَى رَأْسِهَا تَاجُ الْكَرَامَةِ وَ عَلَيْهَا نَعْلَانِ مِنْ ذَهَبٍ مُكَلَّلَتَانِ بِالْيَاقُوتِ وَ اللُّؤْلُؤِ شِرَاكُهُمَا يَاقُوتٌ أَحْمَرُ فَإِذَا دَنَتْ مِنْ وَلِيِّ اللَّهِ فَهَمَّ أَنْ يَقُومَ إِلَيْهَا شَوْقاً فَتَقُولُ لَهُ يَا وَلِيَّ اللَّهِ لَيْسَ هَذَا يَوْمَ تَعَبٍ وَ لَا نَصَبٍ فَلَا تَقُمْ أَنَا لَكَ وَ أَنْتَ لِي قَالَ فَيَعْتَنِقَانِ مِقْدَارَ خَمْسِمِائَةِ عَامٍ مِنْ أَعْوَامِ الدُّنْيَا لَا يُمِلُّهَا وَ لَا تُمِلُّهُ

Rasool Allah[saww] said: 'So his Hourie wife will come out to him from her tent, walking to welcome him, and around her will be her maids, and upon her would 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[azwj], he would understand it and he would get up for her in desire, so she will say to him, 'O friend of Allah[azwj], 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[saww] 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.

قَالَ فَإِذَا فَتَرَ بَعْضَ الْفُتُورِ مِنْ غَيْرِ مَلَالَةٍ نَظَرَ إِلَى عُنُقِهَا فَإِذَا عَلَيْهَا قَلَائِدُ مِنْ قُصَبٍ مِنْ يَاقُوتٍ أَحْمَرَ وَسَطُهَا لَوْحٌ صَفْحَتُهُ دُرَّةٌ مَكْتُوبٌ فِيهَا أَنْتَ يَا وَلِيَّ اللَّهِ حَبِيبِي وَ أَنَا الْحَوْرَاءُ حَبِيبَتُكَ إِلَيْكَ تَنَاهَتْ نَفْسِي وَ إِلَيَّ تَنَاهَتْ نَفْسُكَ

Rasool Allah[saww] said: 'So when he calms down 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 pears on which would be written, "You, O friend of Allah[azwj] is my beloved, and I am the Hourie, beloved to you. My self is devoted to you and your self is devoted to me".

ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ أَلْفَ مَلَكٍ يُهَنِّئُونَهُ بِالْجَنَّةِ وَ يُزَوِّجُونَهُ بِالْحَوْرَاءِ قَالَ فَيَنْتَهُونَ إِلَى أَوَّلِ بَابٍ مِنْ جِنَانِهِ فَيَقُولُونَ لِلْمَلَكِ الْمُوَكَّلِ بِأَبْوَابِ جِنَانِهِ اسْتَأْذِنْ لَنَا عَلَى وَلِيِّ اللَّهِ فَإِنَّ اللَّهَ بَعَثَنَا إِلَيْهِ نُهَنِّئُهُ فَيَقُولُ لَهُمُ الْمَلَكُ حَتَّى أَقُولَ لِلْحَاجِبِ فَيُعْلِمَهُ بِمَكَانِكُمْ قَالَ فَيَدْخُلُ الْمَلَكُ إِلَى الْحَاجِبِ وَ بَيْنَهُ وَ بَيْنَ الْحَاجِبِ ثَلَاثُ جِنَانٍ حَتَّى يَنْتَهِيَ إِلَى أَوَّلِ بَابٍ فَيَقُولُ لِلْحَاجِبِ إِنَّ عَلَى بَابِ الْعَرْصَةِ

أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعَالَمِينَ تَبَارَكَ وَ تَعَالَى لِيُهَنِّئُوا وَلِيَّ اللَّهِ وَ قَدْ سَأَلُونِي أَنْ آذَنَ لَهُمْ عَلَيْهِ فَيَقُولُ الْحَاجِبُ إِنَّهُ لَيَعْظُمُ عَلَيَّ أَنْ أَسْتَأْذِنَ لِأَحَدٍ عَلَى وَلِيِّ اللَّهِ وَ هُوَ مَعَ زَوْجَتِهِ الْحَوْرَاءِ

Then Allah[azwj] will Send to him a thousand Angels to congratulate him for being in the Paradise and having been married to the Hourie'. Rasool Allah[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[azwj], for Allah[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[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[azwj] of the world, Blessed and High, to congratulate the friend of Allah[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[azwj] as he is with his Hourie wife'.

قَالَ وَ بَيْنَ الْحَاجِبِ وَ بَيْنَ وَلِيِّ اللَّهِ جَنَّتَانِ قَالَ فَيَدْخُلُ الْحَاجِبُ إِلَى الْقَيِّمِ فَيَقُولُ لَهُ إِنَّ عَلَى بَابِ الْعَرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعِزَّةِ يُهَنِّئُونَ وَلِيَّ اللَّهِ فَاسْتَأْذِنْ لَهُمْ فَيَتَقَدَّمُ الْقَيِّمُ إِلَى الْخُدَّامِ فَيَقُولُ لَهُمْ إِنَّ رُسُلَ الْجَبَّارِ عَلَى بَابِ الْعَرْصَةِ وَ هُمْ أَلْفُ مَلَكٍ أَرْسَلَهُمُ اللَّهُ يُهَنِّئُونَ وَلِيَّ اللَّهِ فَأَعْلِمُوهُ بِمَكَانِهِمْ قَالَ فَيُعْلِمُونَهُ فَيُؤْذَنُ لِلْمَلَائِكَةِ فَيَدْخُلُونَ عَلَى وَلِيِّ اللَّهِ وَ هُوَ فِي الْغُرْفَةِ وَ لَهَا أَلْفُ بَابٍ وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكٌ مُوَكَّلٌ بِهِ فَإِذَا أُذِنَ لِلْمَلَائِكَةِ بِالدُّخُولِ عَلَى وَلِيِّ اللَّهِ فَتَحَ كُلُّ مَلَكٍ بَابَهُ الْمُوَكَّلَ بِهِ قَالَ فَيُدْخِلُ الْقَيِّمُ كُلَّ مَلَكٍ مِنْ بَابٍ مِنْ أَبْوَابِ الْغُرْفَةِ قَالَ فَيُبَلِّغُونَهُ رِسَالَةَ الْجَبَّارِ جَلَّ وَ عَزَّ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بابٍ مِنْ أَبْوَابِ الْغُرْفَةِ سَلامٌ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

Rasool Allah[saww] said: 'And in between the guard and the friend of Allah[azwj] are two Gardens'. He[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[azwj] of Honour has Sent to congratulate the friend of Allah[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[azwj] has Sent to congratulate the friend of Allah[azwj], so make their places known to him'.

Rasool Allah[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[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[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[saww] said: 'So they would then convey the Message of the Compeller[azwj] Majestic and Mighty to him and that is the Statement of Allah[azwj]: ***"[13:23] and the angels will enter in upon them from every gate"***, from the doors of the Mansion, ***"[13:24] Peace be on you"*** - up to the end of the Verse'.

قَالَ وَ ذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ وَ إِذا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيماً وَ مُلْكاً كَبِيراً يَعْنِي بِذَلِكَ وَلِيَّ اللَّهِ وَ مَا هُوَ فِيهِ مِنَ الْكَرَامَةِ وَ النَّعِيمِ وَ الْمُلْكِ الْعَظِيمِ الْكَبِيرِ إِنَّ الْمَلَائِكَةَ مِنْ رُسُلِ اللَّهِ عَزَّ ذِكْرُهُ يَسْتَأْذِنُونَ [فِي الدُّخُولِ] عَلَيْهِ فَلَا يَدْخُلُونَ عَلَيْهِ إِلَّا بِإِذْنِهِ فَلِذَلِكَ الْمُلْكُ الْعَظِيمُ الْكَبِيرُ قَالَ وَ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِ مَسَاكِنِهِمْ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهارُ وَ الثِّمَارُ دَانِيَةٌ مِنْهُمْ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ دانِيَةً عَلَيْهِمْ ظِلالُها وَ ذُلِّلَتْ قُطُوفُها تَذْلِيلًا مِنْ قُرْبِهَا مِنْهُمْ يَتَنَاوَلُ الْمُؤْمِنُ مِنَ النَّوْعِ الَّذِي يَشْتَهِيهِ مِنَ الثِّمَارِ بِفِيهِ وَ هُوَ مُتَّكِئٌ وَ إِنَّ الْأَنْوَاعَ مِنَ الْفَاكِهَةِ لَيَقُلْنَ لِوَلِيِّ اللَّهِ يَا وَلِيَّ اللَّهِ كُلْنِي قَبْلَ أَنْ تَأْكُلَ هَذَا قَبْلِي

Rasool Allah[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 Allah[azwj] and what he would be in from the Prestige and the Bounties, and the Magnificent and Great Kingdom. The Angels Sent by the Message from Allah[azwj] Mighty is His[azwj] 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 Magnificent and Great Kingdom'.

Rasool Allah[saww] said: 'And the rivers would flow from underneath his dwelling and that is the Statement of Allah[azwj]: ***"[18:31] These it 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 Allah[azwj], 'Eat me before you eat this one'.

قَالَ وَ لَيْسَ مِنْ مُؤْمِنٍ فِي الْجَنَّةِ إِلَّا وَ لَهُ جِنَانٌ كَثِيرَةٌ مَغْرُوشَاتٌ وَ غَيْرُ مَغْرُوشَاتٍ وَ أَنْهَارٌ مِنْ خَمْرٍ وَ أَنْهَارٌ مِنْ مَاءٍ وَ أَنْهَارٌ مِنْ لَبَنٍ وَ أَنْهَارٌ مِنْ عَسَلٍ فَإِذَا دَعَا وَلِيُّ اللَّهِ بِغِذَائِهِ أُتِيَ بِمَا تَشْتَهِي نَفْسُهُ عِنْدَ طَلَبِهِ الْغِذَاءَ مِنْ غَيْرِ أَنْ يُسَمِّيَ شَهْوَتَهُ قَالَ ثُمَّ يَتَخَلَّى مَعَ إِخْوَانِهِ وَ يَزُورُ بَعْضُهُمْ بَعْضاً وَ يَتَنَعَّمُونَ فِي جَنَّاتِهِمْ فِي ظِلٍّ مَمْدُودٍ فِي مِثْلِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ أَطْيَبُ مِنْ ذَلِكَ لِكُلِّ مُؤْمِنٍ سَبْعُونَ زَوْجَةً حَوْرَاءَ وَ أَرْبَعُ نِسْوَةٍ مِنَ الْآدَمِيِّينَ وَ الْمُؤْمِنُ سَاعَةً مَعَ الْحَوْرَاءِ وَ سَاعَةً مَعَ الْآدَمِيَّةِ وَ سَاعَةً يَخْلُو بِنَفْسِهِ عَلَى الْأَرَائِكِ مُتَّكِئاً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ

Rasool Allah[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 Allah[azwj] calls to partake a meal, he would be given whatsoever he desires for from the foods without even having named his desire'. Rasool Allah[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'.

وَ إِنَّ الْمُؤْمِنَ لَيَغْشَاهُ شُعَاعُ نُورٍ وَ هُوَ عَلَى أَرِيكَتِهِ وَ يَقُولُ لِخُدَّامِهِ مَا هَذَا الشُّعَاعُ اللَّامِعُ لَعَلَّ الْجَبَّارَ لَحَظَنِي فَيَقُولُ لَهُ خُدَّامُهُ قُدُّوسٌ قُدُّوسٌ جَلَّ جَلَالُ اللَّهِ بَلْ هَذِهِ حَوْرَاءُ مِنْ نِسَائِكَ مِمَّنْ لَمْ تَدْخُلْ بِهَا بَعْدُ قَدْ أَشْرَفَتْ عَلَيْكَ مِنْ خَيْمَتِهَا شَوْقاً إِلَيْكَ وَ قَدْ تَعَرَّضَتْ لَكَ وَ أَحَبَّتْ لِقَاءَكَ فَلَمَّا أَنْ رَأَتْكَ مُتَّكِئاً عَلَى سَرِيرِكَ تَبَسَّمَتْ نَحْوَكَ شَوْقاً إِلَيْكَ فَالشُّعَاعُ الَّذِي رَأَيْتَ وَ النُّورُ الَّذِي غَشِيَكَ هُوَ مِنْ بَيَاضِ ثَغْرِهَا وَ صَفَائِهِ وَ نَقَائِهِ وَ رِقَّتِهِ

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 Compeller[azwj] Who has Observed me'. His servants would say to him, 'Holy is He[azwj]! Holy is He[azwj]! Majestic is His[azwj] 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

which you were covered in, it was from the whiteness of her mouth (teeth), and her cleanliness, and her purity, and her tenderness'.

قَالَ فَيَقُولُ وَلِيُّ اللَّهِ ائْذَنُوا لَهَا فَتَنْزِلَ إِلَيَّ فَيَبْتَدِرُ إِلَيْهَا أَلْفُ وَصِيفٍ وَ أَلْفُ وَصِيفَةٍ يُبَشِّرُونَهَا بِذَلِكَ فَتَنْزِلُ إِلَيْهِ مِنْ خَيْمَتِهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَنْسُوجَةً بِالذَّهَبِ وَ الْفِضَّةِ مُكَلَّلَةً بِالدُّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ صِبْغُهُنَّ الْمِسْكُ وَ الْعَنْبَرُ بِأَلْوَانٍ مُخْتَلِفَةٍ يُرَى مُخُّ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً طُولُهَا سَبْعُونَ ذِرَاعاً وَ عَرْضُ مَا بَيْنَ مَنْكِبَيْهَا عَشَرَةُ أَذْرُعٍ فَإِذَا دَنَتْ مِنْ وَلِيِّ اللَّهِ أَقْبَلَ الْخُدَّامُ بِصَحَائِفِ الذَّهَبِ وَ الْفِضَّةِ فِيهَا الدُّرُّ وَ الْيَاقُوتُ وَ الزَّبَرْجَدُ فَيَنْثُرُونَهَا عَلَيْهَا ثُمَّ يُعَانِقُهَا وَ تُعَانِقُهُ فَلَا يَمَلُّ وَ لَا تَمَلُّ

He[saww] said: 'So the friend of Allah[azwj] 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[azwj], 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'.

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَّا الْجِنَانُ الْمَذْكُورَةُ فِي الْكِتَابِ فَإِنَّهُنَّ جَنَّةُ عَدْنٍ وَ جَنَّةُ الْفِرْدَوْسِ وَ جَنَّةُ نَعِيمٍ وَ جَنَّةُ الْمَأْوَى قَالَ وَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جِنَاناً مَحْفُوفَةً بِهَذِهِ الْجِنَانِ وَ إِنَّ الْمُؤْمِنَ لَيَكُونُ لَهُ مِنَ الْجِنَانِ مَا أَحَبَّ وَ اشْتَهَى يَتَنَعَّمُ فِيهِنَّ كَيْفَ يَشَاءُ وَ إِذَا أَرَادَ الْمُؤْمِنُ شَيْئاً أَوِ اشْتَهَى إِنَّمَا دَعْوَاهُ فِيهَا إِذَا أَرَادَ أَنْ يَقُولَ سُبْحَانَكَ اللَّهُمَّ فَإِذَا قَالَهَا تَبَادَرَتْ إِلَيْهِ الْخَدَمُ بِمَا اشْتَهَى مِنْ غَيْرِ أَنْ يَكُونَ طَلَبَهُ مِنْهُمْ أَوْ أَمَرَ بِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ دَعْوَاهُمْ فِيهِا سُبْحانَكَ اللَّهُمَّ وَ تَحِيَّتُهُمْ فِيها سَلامٌ يَعْنِي الْخُدَّامَ قَالَ وَ آخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ يَعْنِي بِذَلِكَ عِنْدَ مَا يَقْضُونَ مِنْ لَذَّاتِهِمْ مِنَ الْجِمَاعِ وَ الطَّعَامِ وَ الشَّرَابِ يَحْمَدُونَ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ فَرَاغَتِهِمْ

He the (narrator) said, 'Then Abu Ja'far[asws] 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[asws] said: 'And Allah[azwj] 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[azwj], our Allah[azwj]!' 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[azwj] Mighty and Majestic: ***"[10:10] Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: 'سَلامٌ' Peace"***, meaning the servants'. He[asws] 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[azwj] Mighty and Majestic during their being free from that'.

وَ أَمَّا قَوْلُهُ أُولئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ قَالَ يَعْلَمُهُ الْخُدَّامُ فَيَأْتُونَ بِهِ أَوْلِيَاءَ اللَّهِ قَبْلَ أَنْ يَسْأَلُوهُمْ إِيَّاهُ

And as for His[azwj] Statement: ***"[37:41] For them is a Sustenance determined"***, he[asws] said: 'The servants know of it, so they bring it to the friend of Allah[azwj] before he even asks them for it'.

وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ فواكِهُ وَ هُمْ مُكْرَمُونَ قالَ فَإِنَّهُمْ لا يَشْتَهُونَ شَيْئاً فِي الْجَنَّةِ إِلَّا أُكْرِمُوا بِهِ.

And as for the Statement of the Mighty and Majestic: ***"[37:42] Fruits, and they shall be highly honoured"***, he[asws] said: 'They will not desire anything in the Paradise, except that they will be honoured with it'.

14518- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ قِيلَ لِأَبِي جَعْفَرٍ (عليه السلام) وَ أَنَا عِنْدَهُ إِنَّ سَالِمَ بْنَ أَبِي حَفْصَةَ وَ أَصْحَابَهُ يَرْوُونَ عَنْكَ أَنَّكَ تَكَلَّمُ عَلَى سَبْعِينَ وَجْهاً لَكَ مِنْهَا الْمَخْرَجُ فَقَالَ مَا يُرِيدُ سَالِمٌ مِنِّي أَ يُرِيدُ أَنْ أَجِيءَ بِالْمَلَائِكَةِ وَ اللَّهِ مَا جَاءَتْ بِهَذَا النَّبِيُّونَ وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عليه السلام) إِنِّي سَقِيمٌ وَ مَا كَانَ سَقِيماً وَ مَا كَذَبَ وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عليه السلام) بَلْ فَعَلَهُ كَبِيرُهُمْ هذا وَ مَا فَعَلَهُ وَ مَا كَذَبَ وَ لَقَدْ قَالَ يُوسُفُ (عليه السلام) أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ وَ اللَّهِ مَا كَانُوا سَارِقِينَ وَ مَا كَذَبَ.

H 14518 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Wahsa'a, from Abaan Bin Usmaan, from Abu Baseer who said:

'It was said to Abu Ja'far[asws] and I was in his[asws] presence that, 'Saalim Bin Abu Hafsa and his companions are narrating from you[asws] that you[asws] speak upon seventy perspectives, for you[asws] there is a way out from (each one) of these?' He[asws] said: 'What does Saalim want from me[asws]? Does he want that I[asws] should come with the Angels. By Allah[azwj], (even) the Prophets[as] did not come with this. And Ibrahim[as] said: ***"[37:89] Then said: Lo! I feel sick!"***, and he[as] was not sick and he[as] did not lie. And Ibrahim[as] has said: ***"[21:63] He said: "Nay, this was done by this their biggest one! Ask them, if they can speak!"***, and he (their biggest idol) had not done it, and he[as] did not lie'. And Yusuf[as] has said: ***"[12:70] O camel-riders! Lo! Ye are surely thieves!"*** by Allah[azwj] they had not stolen, and he[as] had not lied'.

حَدِيثُ أَبِي بَصِيرٍ مَعَ الْمَرْأَةِ

HADEETH OF ABU BASEER WITH THE WOMAN

14519- أَبَانٌ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَتْ عَلَيْنَا أُمُّ خَالِدٍ الَّتِي كَانَ قَطَعَهَا يُوسُفُ بْنُ عُمَرَ تَسْتَأْذِنُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَ يَسُرُّكَ أَنْ تَسْمَعَ كَلَامَهَا قَالَ فَقُلْتُ نَعَمْ قَالَ فَأْذَنَ لَهَا قَالَ وَ أَجْلَسَنِي مَعَهُ عَلَى الطِّنْفِسَةِ قَالَ ثُمَّ دَخَلَتْ فَتَكَلَّمَتْ فَإِذَا امْرَأَةٌ بَلِيغَةٌ فَسَأَلَتْهُ عَنْهُمَا فَقَالَ لَهَا تَوَلَّيْهِمَا قَالَتْ فَأَقُولُ لِرَبِّي إِذَا لَقِيتُهُ إِنَّكَ أَمَرْتَنِي بِوَلَايَتِهِمَا قَالَ نَعَمْ

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'.

قَالَتْ فَإِنَّ هَذَا الَّذِي مَعَكَ عَلَى الطِّنْفِسَةِ يَأْمُرُنِي بِالْبَرَاءَةِ مِنْهُمَا وَ كَثِيرٌ النَّوَّاءُ يَأْمُرُنِي بِوَلَايَتِهِمَا فَأَيُّهُمَا خَيْرٌ وَ أَحَبُّ إِلَيْكَ قَالَ هَذَا وَ اللَّهِ أَحَبُّ إِلَيَّ مِنْ كَثِيرٍ النَّوَّاءِ وَ أَصْحَابِهِ إِنَّ هَذَا تَخَاصَمَ فَيَقُولُ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الْكافِرُونَ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الظَّالِمُونَ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الْفاسِقُونَ.

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"***.

14520- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ عَبْدِ الْحَمِيدِ الْوَابِشِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ لَنَا جَاراً يَنْتَهِكُ الْمَحَارِمَ كُلَّهَا حَتَّى إِنَّهُ لَيَتْرُكُ الصَّلَاةَ فَضْلًا عَنْ غَيْرِهَا فَقَالَ سُبْحَانَ اللَّهِ وَ أَعْظَمَ ذَلِكَ أَ لَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْهُ قُلْتُ بَلَى قَالَ النَّاصِبُ لَنَا شَرٌّ مِنْهُ أَمَا إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُذْكَرُ عِنْدَهُ أَهْلُ الْبَيْتِ فَيَرِقُّ لِذِكْرِنَا إِلَّا مَسَحَتِ الْمَلَائِكَةُ ظَهْرَهُ وَ غُفِرَ لَهُ ذُنُوبُهُ كُلُّهَا إِلَّا أَنْ يَجِيءَ بِذَنْبٍ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنَّ الشَّفَاعَةَ لَمَقْبُولَةٌ وَ مَا تُقُبِّلَ فِي نَاصِبٍ

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).

وَ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِجَارِهِ وَ مَا لَهُ حَسَنَةٌ فَيَقُولُ يَا رَبِّ جَارِي كَانَ يَكُفُّ عَنِّي الْأَذَى فَيُشَفَّعُ فِيهِ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا رَبُّكَ وَ أَنَا أَحَقُّ مَنْ كَافَى عَنْكَ فَيُدْخِلُهُ الْجَنَّةَ وَ مَا لَهُ مِنْ حَسَنَةٍ وَ إِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةً لَيَشْفَعُ لِثَلَاثِينَ إِنْسَاناً فَعِنْدَ ذَلِكَ يَقُولُ أَهْلُ النَّارِ فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ.

And that the Believer will intercede for his neighbour even if there is no good deed to his credit. He will say, 'O Lord[azwj]! My neighbour used to restrain himself from hurting me', so he will intercede for him'. So Allah[azwj] Blessed and High will say: "I[azwj] am your Lord[azwj] and more Right to Suffice for you. So He[azwj] 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"***.

14521- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِنَفَرٍ عِنْدَهُ وَ أَنَا حَاضِرٌ مَا لَكُمْ تَسْتَخِفُّونَ بِنَا قَالَ فَقَامَ إِلَيْهِ رَجُلٌ مِنْ خُرَاسَانَ فَقَالَ مَعَاذَ لِوَجْهِ اللَّهِ أَنْ نَسْتَخِفَّ بِكَ أَوْ بِشَيْءٍ مِنْ أَمْرِكَ فَقَالَ بَلَى إِنَّكَ أَحَدُ مَنِ اسْتَخَفَّ بِي فَقَالَ مَعَاذَ لِوَجْهِ اللَّهِ أَنْ أَسْتَخِفَّ بِكَ فَقَالَ لَهُ وَيْحَكَ أَ وَ لَمْ تَسْمَعْ فُلَاناً وَ نَحْنُ بِقُرْبِ الْجُحْفَةِ وَ هُوَ يَقُولُ لَكَ احْمِلْنِي قِدْرَ مِيلٍ فَقَدْ وَ اللَّهِ أَعْيَيْتُ وَ اللَّهِ مَا رَفَعْتَ بِهِ رَأْساً وَ لَقَدِ اسْتَخْفَفْتَ بِهِ وَ مَنِ اسْتَخَفَّ بِمُؤْمِنٍ فِينَا اسْتَخَفَّ وَ ضَيَّعَ حُرْمَةَ اللَّهِ عَزَّ وَ جَلَّ.

H 14521 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail 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[azwj] 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[azwj] 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-Juhfa*, and he was saying to you, 'Give me a ride for about a mile, for By Allah[azwj], I have become (very) tired'? By Allah[azwj], 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[azwj] Mighty and Majestic'.

14522- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَنَّ عَلَيْنَا بِأَنْ عَرَّفَنَا تَوْحِيدَهُ ثُمَّ مَنَّ عَلَيْنَا بِأَنْ أَقْرَرْنَا بِمُحَمَّدٍ (صلى الله عليه وآله) بِالرِّسَالَةِ ثُمَّ اخْتَصَّنَا بِحُبِّكُمْ أَهْلَ الْبَيْتِ نَتَوَلَّاكُمْ وَ نَتَبَرَّأُ مِنْ عَدُوِّكُمْ وَ إِنَّمَا نُرِيدُ بِذَلِكَ خَلَاصَ أَنْفُسِنَا مِنَ النَّارِ قَالَ وَ رَقَقْتُ فَبَكَيْتُ

H 14522 – Al-Husayn Bin Muhammad Al-Ashary, 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, ‘Allah[azwj] Bestowed (Favour) upon us that we recognised His[azwj] Oneness, then Bestowed (Favour) upon us that we accepted the Prophet-hood of Muhammad[saww], then Specialised us with your[asws] love, the People[asws] of the Household that we befriended you, and keep away from your[asws] enemies, and we intend by that to save ourselves from the Fire’. He (the narrator) said, ‘And I sympathised with him and cried’.

فَقالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) سَلنِي فوَ اللَّهِ لا تَسْأَلنِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكَ بِهِ قالَ فقالَ لَهُ عَبْدُ المَلِكِ بْنُ أَعْيَنَ مَا سَمِعْتُهُ قالَهَا لِمَخْلُوقٍ قبْلَكَ قالَ قُلْتُ خَبِّرْنِي عَنِ الرَّجُلَيْنِ قَالَ ظَلَمَانَا حَقَّنَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنَعَا فَاطِمَةَ (صلوات الله عليها) مِيرَاثَهَا مِنْ أَبِيهَا وَ جَرَى ظُلْمُهُمَا إِلَى اليَوْمِ قالَ وَ أَشَارَ إِلَى خَلْفِهِ وَ نَبَذَا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمَا.

So Abu Abdullah[asws] said: ‘Ask me[asws], for by Allah[azwj], you will not ask me[asws] about a thing except that I[asws] will inform you of it’. He (the narrator) said, ‘Abdul Malik Bin Ayn, ‘I have not heard him[asws] say that to any creature before you’. I said, ‘Inform me about the two men (Abu Bakr and Umar)’. He[asws] said: ‘They were unjust to us[asws] of our[asws] rights in the Book of Allah[azwj], and with us[asws] Fatima[asws], the inheritance from her[asws] father[saww], and the injustices of these two still flow up to this day’. He (the narrator) said, ‘And he gestured to his[asws] back’, (and said): ‘They threw the Book of Allah[azwj] behind their two backs’.

14523- وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانٍ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ عَنِ الْكُمَيْتِ بْنِ زَيْدٍ الْأَسَدِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقالَ وَ اللَّهِ يَا كُمَيْتُ لَوْ كَانَ عِنْدَنَا مَالٌ لَأَعْطَيْنَاكَ مِنْهُ وَ لَكِنْ لَكَ مَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِحَسَّانَ بْنِ ثَابِتٍ لَنْ يَزَالَ مَعَكَ رُوحُ الْقُدُسِ مَا ذَبَبْتَ عَنَّا

H 14523 – And by this chain, from Abaan, from Uqba Bin Basheer Al-Asady, from Al-Kumeyt Bin Zayd Al-asady who said:

‘I came up to Abu Ja’far[asws], so he[asws] said: ‘By Allah[azwj], O Kumeyt, if we[asws] had in our[asws] possession some wealth, we[asws] would have given you from it, but for you is what the Rasool[saww] Allah[azwj] said to Hassan Bin Sabit: ‘The Holy Spirit will not cease to be with you so long as you defend us[saww]’.

قَالَ قُلْتُ خَبِّرْنِي عَنِ الرَّجُلَيْنِ قالَ فَأَخَذَ الوِسَادَةَ فَكَسَرَهَا فِي صَدْرِهِ ثُمَّ قالَ وَ اللَّهِ يَا كُمَيْتُ مَا أَهَرِيقَ مِحْجَمَةٌ مِنْ دَمٍ وَ لَا أُخِذَ مَالٌ مِنْ غَيْرِ حِلِّهِ وَ لَا قُلِبَ حَجَرٌ عَنْ حَجَرٍ إِلَّا ذَاكَ فِي أَعْنَاقِهِمَا.

I said, ‘Inform me about the two men (Abu Bakr and Umar)’. He (the narrator) said: ‘He[asws] took the pillow and folded it unto his[asws] chest’ and said: ‘By Allah[azwj], 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’.

14524- وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ عُمَرَ لَقِيَ عَلِيّاً (صلوات الله عليه) فَقالَ لَهُ أَنْتَ الَّذِي تَقْرَأُ هَذِهِ الْآيَةَ بِأَيِّكُمُ الْمَفْتُونُ وَ تُعَرِّضُ بِي وَ بِصَاحِبِي قالَ فَقالَ لَهُ أَ فَلَا أُخْبِرُكَ بِآيَةٍ نَزَلَتْ فِي بَنِي أُمَيَّةَ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحامَكُمْ فَقالَ كَذَبْتَ بَنُو أُمَيَّةَ أَوْصَلُ لِلرَّحِمِ مِنْكَ وَ لَكِنَّكَ أَبَيْتَ إِلَّا عَدَاوَةً لِبَنِي تَيْمٍ وَ بَنِي عَدِيٍّ وَ بَنِي أُمَيَّةَ.

H 14524 – And by this chain, from Abaan, from Abdul Rahmaan Bin Abu Abdullah, from Abu Al-Abbas Al-Makky who said:

'I heard Abu Ja'far[asws] saying that: 'Umar met Ali[asws], so he said to him[asws], 'You[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[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[asws] are lying. The Clan of Umayya are better at maintaining relations than you[asws] are, but you[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)'.

14525- وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْحَارِثِ النَّصْرِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْراً قَالَ مَا تَقُولُونَ فِي ذَلِكَ قُلْتُ نَقُولُ هُمُ الْأَفْجَرَانِ مِنْ قُرَيْشٍ بَنُو أُمَيَّةَ وَ بَنُو الْمُغِيرَةِ قَالَ ثُمَّ قَالَ هِيَ وَ اللَّهِ قُرَيْشٌ قَاطِبَةً إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَاطَبَ نَبِيَّهُ (صلى الله عليه وآله) فَقَالَ إِنِّي فَضَّلْتُ قُرَيْشاً عَلَى الْعَرَبِ وَ أَتْمَمْتُ عَلَيْهِمْ نِعْمَتِي وَ بَعَثْتُ إِلَيْهِمْ رَسُولِي فَبَدَّلُوا نِعْمَتِي كُفْراً وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ.

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

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

14526- وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمَا قَالَا إِنَّ النَّاسَ لَمَّا كَذَّبُوا بِرَسُولِ اللَّهِ (صلى الله عليه وآله) هَمَّ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَلَاكِ أَهْلِ الْأَرْضِ إِلَّا عَلِيّاً فَمَا سِوَاهُ بِقَوْلِهِ فَتَوَلَّ عَنْهُمْ فَما أَنْتَ بِمَلُومٍ ثُمَّ بَدَا لَهُ فَرَحِمَ الْمُؤْمِنِينَ ثُمَّ قَالَ لِنَبِيِّهِ (صلى الله عليه وآله) وَ ذَكِّرْ فَإِنَّ الذِّكْرى تَنْفَعُ الْمُؤْمِنِينَ.

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

Abu Ja'far[asws] and Abu Abdullah[asws], that the two of them[asws] said: 'When the people belied the Rasool[saww] Allah[azwj], Allah[azwj] Blessed and High Decided to Destroy the people of the earth except for Ali[asws] and no one else by His[azwj] Statement: ***"[51:54] Then turn your back upon them for you are not to blame"***. Then Changed it for them so He[azwj] was Merciful to the Believers. Then He[azwj] Said to His[azwj] Prophet[saww]: ***"[51:55] And continue to remind, for surely the reminder profits the believers"***.

14527- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ نُوَيْرِ بْنِ أَبِي فَاخِتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّاسَ مِنْ حُفَرِهِمْ عُزْلًا بُهْماً جُرْداً مُرْداً فِي صَعِيدٍ وَاحِدٍ يَسُوقُهُمُ النُّورُ وَ تَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقِفُوا عَلَى عَقَبَةِ الْمَحْشَرِ فَيَرْكَبُ بَعْضُهُمْ بَعْضاً وَ يَزْدَحِمُونَ دُونَهَا فَيُمْنَعُونَ مِنَ الْمُضِيِّ فَتَشْتَدُّ أَنْفَاسُهُمْ وَ يَكْثُرُ عَرَقُهُمْ وَ تَضِيقُ بِهِمْ أُمُورُهُمْ وَ يَشْتَدُّ ضَجِيجُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوْلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

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 Suweyr Bin Abu Fakhta who said:

I heard Ali[asws] Bin Al-Husayn[asws] narrating in the Masjid of the Rasool[saww] Allah[azwj] saying: 'Narrated to me[asws] by my[asws] father[asws], and he[asws] heard it from his[asws] father[asws] Ali[asws] Bin Abu Talib[asws] narrating to the people saying: 'When it will be the Day of Judgement, Allah[azwj] 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 over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He[asws] said: 'This will be the first sensation from the sensations of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكاً مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِيَ الْجَبَّارِ قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ قَالَ فَتَنْكَسِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَ تَخْشَعُ أَبْصَارُهُمْ وَ تَضْطَرِبُ فَرَائِصُهُمْ وَ تَفْزَعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هذا يَوْمٌ عَسِرٌ

He[asws] said: 'The Compeller[azwj] Blessed and High will Attend to them from above His[azwj] Throne in the shadow of the Angels, so He[azwj] 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[azwj]'. He[asws] said: 'So the last of them would hear it just as the first of them'. He[asws] 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 hastening to the Caller'. He[asws] said: 'So when that happens, the Infidel would say, 'This is a difficult day'.

قَالَ فَيُشْرِفُ الْجَبَّارُ عَزَّ وَ جَلَّ الْحَكَمُ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَكَمُ الْعَدْلُ الَّذِي لَا يَجُورُ الْيَوْمَ أَحْكُمُ بَيْنَكُمْ بِعَدْلِي وَ قِسْطِي لَا يُظْلَمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ آخُذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلِمَةِ بِالْمَظْلِمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أُثِيبُ عَلَى الْهِبَاتِ وَ لَا يَجُوزُ هَذِهِ الْعَقَبَةَ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلِمَةٌ إِلَّا مَظْلِمَةً يَهَبُهَا صَاحِبُهَا وَ أُثِيبُهُ عَلَيْهَا وَ آخُذُ لَهُ بِهَا عِنْدَ الْحِسَابِ فَتَلَازَمُوا أَيُّهَا الْخَلَائِقُ وَ اطْلُبُوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِهَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَى بِي شَهِيداً

He[asws] said: 'So the Compeller[azwj] Mighty and Majestic would Attend to be the Judge over them, so He[azwj] will Say to them: "I[azwj] am Allah[azwj]. There is no god except for Me[azwj]. I[azwj] am the Equitable Judge Whom will not Let any injustice be done today. I[azwj] Shall Judge between you all with Justice and Equity. No one will be done injustice in My[azwj] Presence today. I[azwj] 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[azwj] Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I[azwj] 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[azwj] am a Witness for you against them, and I[azwj] am sufficient as a Witness'.

قَالَ فَيَتَعَارَفُونَ وَ يَتَلَازَمُونَ فَلَا يَبْقَى أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلِمَةٌ أَوْ حَقٌّ إِلَّا لَزِمَهُ بِهَا قَالَ فَيَمْكُثُونَ مَا شَاءَ اللَّهُ فَيَشْتَدُّ حَالُهُمْ وَ يَكْثُرُ عَرَقُهُمْ وَ يَشْتَدُّ غَمُّهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِضَجِيجٍ شَدِيدٍ فَيَتَمَنَّوْنَ الْمَخْلَصَ مِنْهُ بِتَرْكِ مَظَالِمِهِمْ لِأَهْلِهَا

He[asws] 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[asws] said: ‘So they would do that for as long as Allah[azwj] 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’.

قَالَ وَ يَطَّلِعُ اللَّهُ عَزَّ وَ جَلَّ عَلَى جَهْدِهِمْ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا لِدَاعِي اللَّهِ تَبَارَكَ وَ تَعَالَى وَ اسْمَعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ [لَكُمْ] أَنَا الْوَهَّابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَتَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَخَذْتُ لَكُمْ بِمَظَالِمِكُمْ قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضِيقِ مَسْلَكِهِمْ وَ تَزَاحُمِهِمْ قَالَ فَيَهَبُ بَعْضُهُمْ مَظَالِمَهُمْ رَجَاءَ أَنْ يَتَخَلَّصُوا مِمَّا هُمْ فِيهِ وَ يَبْقَى بَعْضُهُمْ فَيَقُولُ يَا رَبِّ مَظَالِمُنَا أَعْظَمُ مِنْ أَنْ نَهَبَهَا

He[asws] said: ‘And Allah[azwj] would Know of their struggles, so a Caller would Call out from the Presence of Allah[azwj] 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[azwj] Blessed and High, and listen to what Allah[azwj] Blessed and High is Saying to you all: ‘I[azwj] Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I[azwj] will Take it for you from the one who was unjust to you’. He[asws] said: ‘So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention’. He[asws] 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[azwj], our rights are greater than us being able to forego them’.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تِلْقَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنُ الْجِنَانِ جِنَانِ الْفِرْدَوْسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطَّلِعَ مِنَ الْفِرْدَوْسِ قَصْراً مِنْ فِضَّةٍ بِمَا فِيهِ مِنَ الْأَبْنِيَةِ وَ الْخَدَمِ قَالَ فَيُطَّلِعُهُ عَلَيْهِمْ فِي حِفَافَةِ الْقَصْرِ الْوَصَائِفُ وَ الْخَدَمُ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ ارْفَعُوا رُءُوسَكُمْ فَانْظُرُوا إِلَى هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُءُوسَهُمْ فَكُلُّهُمْ يَتَمَنَّاهُ

He[asws] said: ‘So a Caller would Call out from beside the Throne: ‘Where is Rizwaan, the keeper of the Gardens of *Al-Firdows*?’ He[asws] said: ‘So Allah[azwj] 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[asws] said: ‘The butlers and the servants would be seen on the grounds of the castle’. He[asws] said: ‘So a Caller would Call out from the Presence of Allah[azwj] Blessed and High: “O group of creatures! Raise your heads and look at this castle’. He[asws] said: ‘So they will be raising their heads, and each one of them would wish for it’.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ هَذَا لِكُلِّ مَنْ عَفَا عَنْ مُؤْمِنٍ قَالَ فَيَعْفُونَ كُلُّهُمْ إِلَّا الْقَلِيلَ قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا يَجُوزُ إِلَى جَنَّتِيَ الْيَوْمَ ظَالِمٌ وَ لَا يَجُوزُ إِلَى نَارِيَ الْيَوْمَ ظَالِمٌ وَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ عِنْدَهُ مَظْلِمَةٌ حَتَّى يَأْخُذَهَا مِنْهُ عِنْدَ الْحِسَابِ أَيُّهَا الْخَلَائِقُ اسْتَعِدُّوا لِلْحِسَابِ

He[asws] said: ‘So a Caller will Call out from the Presence of Allah[azwj]: “O group of creatures! This is for every one forgives a Believer’. He[asws] said: ‘So all of them would be forgiving except for a few’. He[asws] said: ‘So Allah[azwj] Mighty and Majestic will Say: “There is no Permission to My[azwj] 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'.

قَالَ ثُمَّ يُخَلَّى سَبِيلُهُمْ فَيَنْطَلِقُونَ إِلَى الْعَقَبَةِ يَكْرُدُ بَعْضُهُمْ بَعْضاً حَتَّى يَنْتَهُوا إِلَى الْعَرْصَةِ وَ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتِ الدَّوَاوِينُ وَ نُصِبَتِ الْمَوَازِينُ وَ أُحْضِرَ النَّبِيُّونَ وَ الشُّهَدَاءُ وَ هُمُ الْأَئِمَّةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَاهُمْ إِلَى سَبِيلِ اللَّهِ

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[azwj] Blessed and High would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets[as], 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[azwj] Mighty and Majestic, and called them to the Way of Allah[azwj]'.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يَا ابْنَ رَسُولِ اللَّهِ إِذَا كَانَ لِلرَّجُلِ الْمُؤْمِنِ عِنْدَ الرَّجُلِ الْكَافِرِ مَظْلِمَةٌ أَيَّ شَيْءٍ يَأْخُذُ مِنَ الْكَافِرِ وَ هُوَ مِنْ أَهْلِ النَّارِ قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيُعَذَّبُ الْكَافِرُ بِهَا مَعَ عَذَابِهِ بِكُفْرِهِ عَذَاباً بِقَدْرِ مَا لِلْمُسْلِمِ قِبَلَهُ مِنْ مَظْلِمَةٍ

He[asws] said: 'So a man from Qureish said to him[asws], 'O son[asws] of the Rasool[saww] Allah[azwj], 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'.

قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِذَا كَانَتِ الْمَظْلِمَةُ لِلْمُسْلِمِ عِنْدَ مُسْلِمٍ كَيْفَ تُؤْخَذُ مَظْلِمَتُهُ مِنَ الْمُسْلِمِ قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَتُزَادُ عَلَى حَسَنَاتِ الْمَظْلُومِ قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ قَالَ إِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ فَإِنَّ لِلْمَظْلُومِ سَيِّئَاتٍ يُؤْخَذُ مِنْ سَيِّئَاتِ الْمَظْلُومِ فَتُزَادُ عَلَى سَيِّئَاتِ الظَّالِمِ.

He[asws] said: 'So the Qureishi 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'.

14528- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي أُمَيَّةَ يُوسُفَ بْنِ ثَابِتِ بْنِ أَبِي سَعِيدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمْ قَالُوا حِينَ دَخَلُوا عَلَيْهِ إِنَّمَا أَحْبَبْنَاكُمْ لِقَرَابَتِكُمْ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ لِمَا أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ مِنْ حَقِّكُمْ مَا أَحْبَبْنَاكُمْ لِلدُّنْيَا نُصِيبُهَا مِنْكُمْ إِلَّا لِوَجْهِ اللَّهِ وَ الدَّارِ الْآخِرَةِ وَ لِيَصْلُحَ لِامْرِئٍ مِنَّا دِينُهُ

H 14528 – Abu Ali Al-Ashary, 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[saww] Allah[azwj], and for what Allah[azwj] Mighty 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[azwj] and the House of the Hereafter and that the man from among us would be able to correct his Religion'.

فَقالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) صَدَقْتُمْ صَدَقْتُمْ ثُمَّ قالَ مَنْ أَحَبَّنَا كَانَ مَعَنَا أَوْ جَاءَ مَعَنَا يَوْمَ الْقِيَامَةِ هَكَذَا ثُمَّ جَمَعَ بَيْنَ السَّبَّابَتَيْنِ ثُمَّ قَالَ وَ اللَّهِ لَوْ أَنَّ رَجُلًا صَامَ النَّهَارَ وَ قَامَ اللَّيْلَ ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ وَلَايَتِنَا أَهْلَ الْبَيْتِ لَلْقِيَهُ وَ هُوَ عَنْهُ غَيْرُ رَاضٍ أَوْ سَاخِطٌ عَلَيْهِ ثُمَّ قَالَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ ما مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ لا يَأْتُونَ الصَّلاةَ إِلَّا وَ هُمْ كُسالى وَ لا يُنْفِقُونَ إِلَّا وَ هُمْ كارِهُونَ فَلا تُعْجِبْكَ أَمْوالُهُمْ وَ لا أَوْلادُهُمْ إِنَّما يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِها فِي الْحَياةِ الدُّنْيا وَ تَزْهَقَ أَنْفُسُهُمْ وَ هُمْ كافِرُونَ

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[azwj]! If the man were to Fast during the day, and stand up (for Prayer) during the night, then meets Allah[azwj] Mighty and Majestic without our[asws] Wilayah, (the People[asws] of the Household) he then would be facing Him[azwj] (in such that) Allah[azwj] would either be Unhappy with him or Angry against him'. Then he[asws] said: 'And that is the Statement of Allah[azwj] 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"***

ثُمَّ قالَ وَ كَذلِكَ الْإِيمانُ لا يَضُرُّ مَعَهُ الْعَمَلُ وَ كَذلِكَ الْكُفْرُ لا يَنْفَعُ مَعَهُ الْعَمَلُ ثُمَّ قالَ إِنْ تَكُونُوا وَحْدَانِيِّينَ فَقَدْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَحْدَانِيّاً يَدْعُو النَّاسَ فَلَا يَسْتَجِيبُونَ لَهُ وَ كَانَ أَوَّلَ مَنِ اسْتَجَابَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) وَ قَدْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لا نَبِيَّ بَعْدِي.

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[azwj]) for the Rasool[saww] Allah[azwj] had called the people to the Oneness (of Allah[azwj]) but they did not answer him[saww], and the first one who had came forward to him[saww] was Ali[asws] Bin Abu Talib[asws], and the Rasool[saww] Allah[azwj] said: 'You[asws] are from me[saww] of the status which Haroun[as] had from Musa[as] except that there is no Prophet[as] after me[saww]'.

14529- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ قالَ قالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِعَبَّادِ بْنِ كَثِيرٍ الْبَصْرِيِّ الصُّوفِيِّ وَيْحَكَ يَا عَبَّادُ غَرَّكَ أَنْ عَفَّ بَطْنُكَ وَ فَرْجُكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيداً يُصْلِحْ لَكُمْ أَعْمالَكُمْ اعْلَمْ أَنَّهُ لَا يَتَقَبَّلُ اللَّهُ مِنْكَ شَيْئاً حَتَّى تَقُولَ قَوْلًا عَدْلًا.

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

Abu Abdullah[asws] said to Abbaad Bin Kaseer Al-Basry Al-Soufy: 'Woe be unto you, O Abbaad! You have been deceived yourself by (merely) abstaining from your stomach and your genitals. Allah[azwj] 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[azwj] 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])'.

14530- يُونُسُ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِلَّهِ عَزَّ وَ جَلَّ فِي بِلَادِهِ خَمْسُ حُرَمٍ حُرْمَةُ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ حُرْمَةُ آلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ حُرْمَةُ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ حُرْمَةُ كَعْبَةِ اللَّهِ وَ حُرْمَةُ الْمُؤْمِنِ.

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

Abu Abdullah[asws] said: 'Allah[azwj] Mighty and Majestic has five sanctimonious (matters) in His[azwj] earth – sanctity of the Rasool[saww] Allah[azwj], and the sanctity of the Progeny[asws] of the Rasool[saww] Allah[azwj], and the sanctity of the Book of Allah[azwj] Mighty and Majestic, and the sanctity of the Kaaba of Allah[azwj], and sanctity of the Believer'.

14531- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْمُؤْمِنُ أَرْبَعِينَ سَنَةً آمَنَهُ اللَّهُ مِنَ الْأَدْوَاءِ الثَّلَاثَةِ الْبَرَصِ وَ الْجُذَامِ وَ الْجُنُونِ فَإِذَا بَلَغَ الْخَمْسِينَ خَفَّفَ اللَّهُ عَزَّ وَ جَلَّ حِسَابَهُ فَإِذَا بَلَغَ سِتِّينَ سَنَةً رَزَقَهُ اللَّهُ الْإِنَابَةَ فَإِذَا بَلَغَ السَّبْعِينَ أَحَبَّهُ أَهْلُ السَّمَاءِ فَإِذَا بَلَغَ الثَّمَانِينَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِإِثْبَاتِ حَسَنَاتِهِ وَ إِلْقَاءِ سَيِّئَاتِهِ فَإِذَا بَلَغَ التِّسْعِينَ غَفَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ كُتِبَ أَسِيرَ اللَّهِ فِي أَرْضِهِ وَ فِي رِوَايَةٍ أُخْرَى فَإِذَا بَلَغَ الْمِائَةَ فَذَلِكَ أَرْذَلُ الْعُمُرِ.

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:

Abu Abdullah[asws] said, 'I heard him[asws] saying: 'When the 'Momin' (believer) reaches forty years, Allah[azwj] Secures him from three illnesses – the leprosy, and the albinism and the madness. So when he reaches fifty, Allah[azwj] Makes his Accounting to be light. When he reaches sixty years, Allah[azwj] Grants him the repentance. So when he reaches seventy, the inhabitants of the sky love him.

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

14532- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ عَنْ سَيْفٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الْعَبْدَ لَفِي فُسْحَةٍ مِنْ أَمْرِهِ مَا بَيْنَهُ وَ بَيْنَ أَرْبَعِينَ سَنَةً فَإِذَا بَلَغَ أَرْبَعِينَ سَنَةً أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مَلَكَيْهِ قَدْ عَمَّرْتُ عَبْدِي هَذَا عُمُراً فَغَلِّظَا وَ شَدِّدَا وَ تَحَفَّظَا وَ اكْتُبَا عَلَيْهِ قَلِيلَ عَمَلِهِ وَ كَثِيرَهُ وَ صَغِيرَهُ وَ كَبِيرَهُ.

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[azwj] Reveals to His[azwj] two Angels: "I[azwj] have Let My[azwj] 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.

14533- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْوَبَاءِ يَكُونُ فِي نَاحِيَةِ الْمِصْرِ فَيَتَحَوَّلُ الرَّجُلُ إِلَى نَاحِيَةٍ أُخْرَى أَوْ يَكُونُ فِي مِصْرٍ فَيَخْرُجُ مِنْهُ إِلَى غَيْرِهِ فَقَالَ لَا بَأْسَ إِنَّمَا نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْ ذَلِكَ لِمَكَانِ رَبِيئَةٍ كَانَتْ بِحِيَالِ الْعَدُوِّ فَوَقَعَ فِيهِمُ الْوَبَاءُ فَهَرَبُوا مِنْهُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْفَارُّ مِنْهُ كَالْفَارِّ مِنَ الزَّحْفِ كَرَاهِيَةَ أَنْ يَخْلُوَ مَرَاكِزُهُمْ.

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[saww] 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[saww] Allah[azwj] said: 'To flee from it is like fleeing from the march (of the enemy army). He[saww] abhorred that they should empty their positions'.

14534- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي مَالِكٍ الْحَضْرَمِيِّ عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ثَلَاثَةٌ لَمْ يَنْجُ مِنْهَا نَبِيٌّ فَمَنْ دُونَهُ التَّفَكُّرُ فِي الْوَسْوَسَةِ فِي الْخَلْقِ وَ الطِّيَرَةُ وَ الْحَسَدُ إِلَّا أَنَّ الْمُؤْمِنَ لَا يَسْتَعْمِلُ حَسَدَهُ.

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 'الْوَسْوَسَةِ' untrue perception about the creation, and the 'الطِّيَرَةُ' pessimism/depression and the 'الْحَسَدُ' jealousy , except that believer does not make use of his jealousy'.

14535- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ قَالَ لِي إِنِّي لَمَوْعُوكٌ مُنْذُ سَبْعَةِ أَشْهُرٍ وَ لَقَدْ وُعِكَ ابْنِي اثْنَيْ عَشَرَ شَهْراً وَ هِيَ تَضَاعَفُ عَلَيْنَا أَ شَعَرْتَ أَنَّهَا لَا تَأْخُذُ فِي الْجَسَدِ كُلِّهِ وَ رُبَّمَا أَخَذَتْ فِي أَعْلَى الْجَسَدِ وَ لَمْ تَأْخُذْ فِي أَسْفَلِهِ وَ رُبَّمَا أَخَذَتْ فِي أَسْفَلِهِ وَ لَمْ تَأْخُذْ فِي أَعْلَى الْجَسَدِ كُلِّهِ

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

Abu Ibrahim[asws] having said to me: 'I[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'.

قُلْتُ جُعِلْتُ فِدَاكَ إِنْ أَذِنْتَ لِي حَدَّثْتُكَ بِحَدِيثٍ عَنْ أَبِي بَصِيرٍ عَنْ جَدِّكَ أَنَّهُ كَانَ إِذَا وُعِكَ اسْتَعَانَ بِالْمَاءِ الْبَارِدِ فَيَكُونُ لَهُ ثَوْبَانِ ثَوْبٌ فِي الْمَاءِ الْبَارِدِ وَ ثَوْبٌ عَلَى جَسَدِهِ يُرَاوِحُ بَيْنَهُمَا ثُمَّ يُنَادِي حَتَّى يُسْمَعَ صَوْتُهُ عَلَى بَابِ الدَّارِ يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ فَقَالَ صَدَقْتَ

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

immerse it in the cold water and one on the body and rotate between them. Then he[asws] would call out until his[asws] voice would be heard at the door of the house; 'يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ' 'O Fatima[asws] daughter[asws] of the Muhammad[saww]'. He[asws] said: 'You have spoken the truth'.

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا وَجَدْتُمْ لِلْحُمَّى عِنْدَكُمْ دَوَاءً فَقَالَ مَا وَجَدْنَا لَهَا عِنْدَنَا دَوَاءً إِلَّا الدُّعَاءَ وَ الْمَاءَ الْبَارِدَ إِنِّي اشْتَكَيْتُ فَأَرْسَلَ إِلَيَّ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بِطَبِيبٍ لَهُ فَجَاءَنِي بِدَوَاءٍ فِيهِ قَيْءٌ فَأَبَيْتُ أَنْ أَشْرَبَهُ لِأَنِّي إِذَا قَيَيْتُ زَالَ كُلُّ مَفْصِلٍ مِنِّي.

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

14536- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْأَشْعَرِيِّ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) حُمَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَتَاهُ جَبْرَئِيلُ (عليه السلام) فَعَوَّذَهُ فَقَالَ بِسْمِ اللَّهِ أَرْقِيكَ يَا مُحَمَّدُ وَ بِسْمِ اللَّهِ أَشْفِيكَ وَ بِسْمِ اللَّهِ مِنْ كُلِّ دَاءٍ يُعْيِيكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ خُذْهَا فَلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ قَالَ بَكْرٌ وَ سَأَلْتُهُ عَنْ رُقْيَةِ الْحُمَّى فَحَدَّثَنِي بِهَذَا.

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

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

14537- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثَلاثَ مَرَّاتٍ كَفَاهُ اللَّهُ عَزَّ وَ جَلَّ تِسْعَةً وَ تِسْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَيْسَرُهُنَّ الْخَنْقُ.

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[asws] has narrated that Rasool Allah[saww] said: 'The one who says:

'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ'

'There is no Power and no Mighty except by Allah[azwj] the High, the Magnificent', **three times**, Allah[azwj] Mighty and Majestic would Suffice for him for ninety nine types of affliction, the least of which is choking (suffocation)'.

[1] An incantation or enchantment is a charm or spell created using words.

14538- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ نُعْمَانَ الرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ انْهَزَمَ النَّاسُ يَوْمَ أُحُدٍ عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَغَضِبَ غَضَباً شَدِيداً قَالَ وَ كَانَ إِذَا غَضِبَ انْحَدَرَ عَنْ جَبِينِهِ مِثْلُ اللُّؤْلُؤِ مِنَ الْعَرَقِ

H 14538 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Abaan Bin usmaan, from Mo'man Al-Razy, who has narrated the following:

Abu Abdullah[asws] has said: 'The people ran away being defeated on the Day of Ohad, from the Rasool[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'.

قَالَ فَنَظَرَ فَإِذَا عَلِيٌّ (عليه السلام) إِلَى جَنْبِهِ فَقَالَ لَهُ الْحَقْ بِبَنِي أَبِيكَ مَعَ مَنِ انْهَزَمَ عَنْ رَسُولِ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ لِي بِكَ أُسْوَةٌ قَالَ فَاكْفِنِي هَؤُلَاءِ فَحَمَلَ فَضَرَبَ أَوَّلَ مَنْ لَقِيَ مِنْهُمْ فَقَالَ جَبْرَئِيلُ (عليه السلام) إِنَّ هَذِهِ لَهِيَ الْمُوَاسَاةُ يَا مُحَمَّدُ فَقَالَ إِنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جَبْرَئِيلُ (عليه السلام) وَ أَنَا مِنْكُمَا يَا مُحَمَّدُ

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 Rasool[saww] Allah[azwj]'. So he[asws] said: 'O Rasool[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[as] said: 'This is the consolation, O Muhammad[saww]!' He[saww] said: 'He[asws] is from me[saww] and I[saww] am from him[asws]'. So Jibraeel[as] said: 'And I am from you[asws] both, O Muhammad[saww]'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَنَظَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى جَبْرَئِيلَ (عليه السلام) عَلَى كُرْسِيٍّ مِنْ ذَهَبٍ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ هُوَ يَقُولُ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

Abu Abdullah[asws] said: 'So the Rasool[saww] of Allah[azwj] looked towards Jibraeel[saww] 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 Ali[asws]'.

14539- حُمَيْدُ بْنُ زِيَادٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ الدِّهْقَانِ عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطَرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادِ بْنِ عِيسَى بَيَّاعِ السَّابِرِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ قَالَ حَدَّثَنِي فُضَيْلٌ الْبُرْجُمِيُّ قَالَ كُنْتُ بِمَكَّةَ وَ خَالِدُ بْنُ عَبْدِ اللَّهِ أَمِيرٌ وَ كَانَ فِي الْمَسْجِدِ عِنْدَ زَمْزَمَ فَقَالَ ادْعُوا لِي قَتَادَةَ قَالَ فَجَاءَ شَيْخٌ أَحْمَرُ الرَّأْسِ وَ اللِّحْيَةِ فَدَنَوْتُ لِأَسْمَعَ فَقَالَ خَالِدٌ يَا قَتَادَةُ أَخْبِرْنِي بِأَكْرَمِ وَقْعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَعَزِّ وَقْعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَذَلِّ وَقْعَةٍ كَانَتْ فِي الْعَرَبِ فَقَالَ أَصْلَحَ اللَّهُ الْأَمِيرَ أُخْبِرُكَ بِأَكْرَمِ وَقْعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَعَزِّ وَقْعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَذَلِّ وَقْعَةٍ كَانَتْ فِي الْعَرَبِ وَاحِدَةٌ قَالَ خَالِدٌ وَيْحَكَ وَاحِدَةٌ قَالَ نَعَمْ أَصْلَحَ اللَّهُ الْأَمِيرَ قَالَ أَخْبِرْنِي قَالَ بَدْرٌ قَالَ وَ كَيْفَ ذَا

H 14539 – Humeyd Bin Ziyad, from Ubeydullah Bin Ahmad Al-Dahqaan, from Ali Bin Al-Hassan Al-Tatary, from Muhammad Bin Ziyad Bin Isa Bayya Al-Sabiry, from Aban Biin Usman said:

'Fuzyl Al-Barjumy narrated to me saying, 'I was at Mecca and Khalid Bin Abdull Ameer 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?'

قَالَ إِنَّ بَدْراً أَكْرَمُ وَقْعَةٍ كَانَتْ فِي الْعَرَبِ بِهَا أَكْرَمَ اللَّهُ عَزَّ وَ جَلَّ الْإِسْلَامَ وَ أَهْلَهُ وَ هِيَ أَعَزُّ وَقْعَةٍ كَانَتْ فِي الْعَرَبِ بِهَا أَعَزَّ اللَّهُ الْإِسْلَامَ وَ أَهْلَهُ وَ هِيَ أَذَلُّ وَقْعَةٍ كَانَتْ فِي الْعَرَبِ فَلَمَّا قُتِلَتْ قُرَيْشٌ يَوْمَئِذٍ ذَلَّتِ الْعَرَبُ فَقَالَ لَهُ خَالِدٌ كَذَبْتَ لَعَمْرُ اللَّهِ إِنْ كَانَ فِي الْعَرَبِ يَوْمَئِذٍ مَنْ هُوَ أَعَزُّ مِنْهُمْ وَيْلَكَ يَا قَتَادَةُ أَخْبِرْنِي بِبَعْضِ أَشْعَارِهِمْ قَالَ خَرَجَ أَبُو جَهْلٍ يَوْمَئِذٍ وَ قَدْ أَعْلَمَ لِيُرَى مَكَانُهُ وَ عَلَيْهِ عِمَامَةٌ حَمْرَاءُ وَ بِيَدِهِ تُرْسٌ مُذَهَّبٌ وَ هُوَ يَقُولُ : مَا تَنْقِمُ الْحَرْبُ الشَّمُوسُ مِنِّي بَازِلُ عَامَيْنِ حَدِيثُ السِّنِّ لِمِثْلِ هَذَا وَلَدَتْنِي أُمِّي فَقَالَ كَذَبَ عَدُوُّ اللَّهِ إِنْ كَانَ ابْنُ أَخِي لَأَفْرَسَ مِنْهُ يَعْنِي خَالِدَ بْنَ الْوَلِيدِ وَ كَانَتْ أُمُّهُ قُشَيْرِيَّةً

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 like 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'.

وَيْلَكَ يَا قَتَادَةُ مَنِ الَّذِي يَقُولُ أُوفِي بِمِيعَادِي وَ أَحْمِي عَنْ حَسَبْ فَقَالَ أَصْلَحَ اللَّهُ الْأَمِيرَ لَيْسَ هَذَا يَوْمَئِذٍ هَذَا يَوْمُ أُحُدٍ خَرَجَ طَلْحَةُ بْنُ أَبِي طَلْحَةَ وَ هُوَ يُنَادِي مَنْ يُبَارِزُ فَلَمْ يَخْرُجْ إِلَيْهِ أَحَدٌ فَقَالَ إِنَّكُمْ تَزْعُمُونَ أَنَّكُمْ تُجَهِّزُونَنَا بِأَسْيَافِكُمْ إِلَى النَّارِ وَ نَحْنُ نُجَهِّزُكُمْ بِأَسْيَافِنَا إِلَى الْجَنَّةِ فَلْيَبْرُزَنَّ إِلَيَّ رَجُلٌ يُجَهِّزُنِي بِسَيْفِهِ إِلَى النَّارِ وَ أُجَهِّزُهُ بِسَيْفِي إِلَى الْجَنَّةِ فَخَرَجَ إِلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) وَ هُوَ يَقُولُ : أَنَا ابْنُ ذِي الْحَوْضَيْنِ عَبْدِ الْمُطَّلِبْ وَ هَاشِمِ الْمُطْعِمِ فِي الْعَامِ السَّغِبْ أُوفِي بِمِيعَادِي وَ أَحْمِي عَنْ حَسَبْ

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 Ali[asws] Bin Abu Talib[asws] came out against him and he[asws] was saying: 'I[asws] am the son[asws] the owner of the two Fountains Abdul Muttalib[as] and Hashim[as] the feeders in the year of the famine. I[asws] fulfil my[asws] promise and defend my[asws] status'.

فَقَالَ خَالِدٌ لَعَنَهُ اللَّهُ كَذَبَ لَعَمْرِي وَ اللَّهِ أَبُو تُرَابٍ مَا كَانَ كَذَلِكَ فَقَالَ الشَّيْخُ أَيُّهَا الْأَمِيرُ ائْذَنْ لِي فِي الِانْصِرَافِ قَالَ فَقَامَ الشَّيْخُ يُفَرِّجُ النَّاسَ بِيَدِهِ وَ خَرَجَ وَ هُوَ يَقُولُ زِنْدِيقٌ وَ رَبِّ الْكَعْبَةِ زِنْدِيقٌ وَ رَبِّ الْكَعْبَةِ.

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)

حَدِيثُ آدَمَ (عليه السلام) مَعَ الشَّجَرَةِ

HADEETH OF ADAM[as] WITH THE TREE

14540- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَهِدَ إِلَى آدَمَ (عليه السلام) أَنْ لَا يَقْرَبَ هَذِهِ الشَّجَرَةَ فَلَمَّا بَلَغَ الْوَقْتُ الَّذِي كَانَ فِي عِلْمِ اللَّهِ أَنْ يَأْكُلَ مِنْهَا نَسِيَ فَأَكَلَ مِنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَهِدْنا إِلى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَ لَمْ نَجِدْ لَهُ عَزْماً فَلَمَّا أَكَلَ آدَمُ (عليه السلام) مِنَ الشَّجَرَةِ أُهْبِطَ إِلَى الْأَرْضِ فَوُلِدَ لَهُ هَابِيلُ وَ أُخْتُهُ تَوْأَمٌ وَ وُلِدَ لَهُ قَابِيلُ وَ أُخْتُهُ تَوْأَمٌ ثُمَّ

H 14540 – Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far[asws] having said that: 'Allah[azwj] Blessed and High Covenanted to Adam[as] that he[as] would not go near the tree. When the time came which was in the Knowledge of Allah[azwj], he[as] ate from it. He[as] ate from it in forgetfulness and it is the Statement of Allah[azwj]: ***"[20:115] And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination"***. So when Adam[as] ate from the tree, he[as] came to the earth. There were born to him[as] Habeel[as] and his[as] sister as twins, and there were born to him[as] Qabeel[la] and his[la] sister as twins'.

إِنَّ آدَمَ (عليه السلام) أَمَرَ هَابِيلَ وَ قَابِيلَ أَنْ يُقَرِّبَا قُرْبَاناً وَ كَانَ هَابِيلُ صَاحِبَ غَنَمٍ وَ كَانَ قَابِيلُ صَاحِبَ زَرْعٍ فَقَرَّبَ هَابِيلُ كَبْشاً مِنْ أَفَاضِلِ غَنَمِهِ وَ قَرَّبَ قَابِيلُ مِنْ زَرْعِهِ مَا لَمْ يُنَقَّ فَتُقُبِّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُ قَابِيلَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبا قُرْباناً فَتُقُبِّلَ مِنْ أَحَدِهِما وَ لَمْ يُتَقَبَّلْ مِنَ الْآخَرِ إِلَى آخِرِ الْآيَةِ وَ كَانَ الْقُرْبَانُ تَأْكُلُهُ النَّارُ فَعَمَدَ قَابِيلُ إِلَى النَّارِ فَبَنَى لَهَا بَيْتاً وَ هُوَ أَوَّلُ مَنْ بَنَى بُيُوتَ النَّارِ فَقَالَ لَأَعْبُدَنَّ هَذِهِ النَّارَ حَتَّى تَتَقَبَّلَ مِنِّي قُرْبَانِي

Adam[as] ordered Habeel[as] and Qabeel[la] that they should make an offering. And Habeel[as] was a shepherd and Qabeel[la] was a farmer. Habeel[as] presented a ram from the best of his[as] 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[lar] 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[la] resorted to the Fire and built for it a house and it was the first of the houses to be built for the fire. He[la] said, 'I[la] will worship this fire until my[la] offering is Accepted from me[la]'.

ثُمَّ إِنَّ إِبْلِيسَ لَعَنَهُ اللَّهُ أَتَاهُ وَ هُوَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ فِي الْعُرُوقِ فَقَالَ لَهُ يَا قَابِيلُ قَدْ تُقُبِّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُكَ وَ إِنَّكَ إِنْ تَرَكْتَهُ يَكُونُ لَهُ عَقِبٌ يَفْتَخِرُونَ عَلَى عَقِبِكَ وَ يَقُولُونَ نَحْنُ أَبْنَاءُ الَّذِي تُقُبِّلَ قُرْبَانُهُ فَاقْتُلْهُ كَيْلَا يَكُونَ لَهُ عَقِبٌ يَفْتَخِرُونَ عَلَى عَقِبِكَ فَقَتَلَهُ فَلَمَّا رَجَعَ قَابِيلُ إِلَى آدَمَ (عليه السلام) قَالَ لَهُ يَا قَابِيلُ أَيْنَ هَابِيلُ فَقَالَ اطْلُبْهُ حَيْثُ قَرَّبَا الْقُرْبَانَ فَانْطَلَقَ آدَمُ (عليه السلام) فَوَجَدَ هَابِيلَ قَتِيلًا فَقَالَ آدَمُ (عليه السلام) لُعِنْتِ مِنْ أَرْضٍ كَمَا قَبِلْتِ دَمَ هَابِيلَ وَ بَكَى آدَمُ (عليه السلام) عَلَى هَابِيلَ أَرْبَعِينَ لَيْلَةً

Then Iblees[la] came to him[la] and he[la] used to flow in the son of Adam[la] like the flowing of blood in the veins. So he[la] said to him[la], 'O Qabeel[la]! The offering of Habeel[as] has been Accepted whilst your[la] offering has not been Accepted, and if you[la] were to leave him[as], his[as] descendants would pride themselves over your[la] descendants and they will be saying to them, 'We are the descendants of the one[as] whose offering

was Accepted'. So kill him[as] so that he[as] would not have descendants to be able to gloat over your[la] descendants'. So he[la] killed him[as]. When Qabeel[la] returned to Adam[as], he[as] said to him[la]: 'O Qabeel[la], where is Habeel[as]?' He[la] said, 'Seek him[as] where we offered the offerings'. So Adam[as] went and found Habeel[la] murdered. Adam[as] said: 'Curse be upon the land which accepted the blood of Habeel[as]. And Adam[as] wept upon Habeel[as] for forty nights.

ثُمَّ إِنَّ آدَمَ سَأَلَ رَبَّهُ وَلَداً فَوُلِدَ لَهُ غُلَامٌ فَسَمَّاهُ هِبَةَ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ وَهَبَهُ لَهُ وَ أُخْتُهُ تَوْأَمٌ فَلَمَّا انْقَضَتْ نُبُوَّةُ آدَمَ (عليه السلام) وَ اسْتَكْمَلَ أَيَّامَهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَا آدَمُ قَدِ انْقَضَتْ نُبُوَّتُكَ وَ اسْتَكْمَلَتْ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقِبِ مِنْ ذُرِّيَّتِكَ عِنْدَ هِبَةِ اللَّهِ فَإِنِّي لَنْ أَقْطَعَ الْعِلْمَ وَ الْإِيمَانَ وَ الِاسْمَ الْأَكْبَرَ وَ آثَارَ النُّبُوَّةِ مِنَ الْعَقِبِ مِنْ ذُرِّيَّتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ لَنْ أَدَعَ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يُعْرَفُ بِهِ دِينِي وَ يُعْرَفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاةً لِمَنْ يُولَدُ فِيمَا بَيْنَكَ وَ بَيْنَ نُوحٍ

Then Adam[as] asked his[as] Lord[azwj] for a son. So a boy was born to him[as] and he[as] named him[as] as Hibbat Allah[2] (Gift of Allah[azwj]) because Allah[azwj] Gifted him[as] to him[as], and his[as] sister as twins. So when the Prophet-hood of Adam[as] came to an end, and his[as] days were complete, Allah[azwj] Revealed unto him[as]: "O Adam[as]! Your[as] Prophet-hood has ended 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 the effects of Knowledge of the Prophet-hood to be in your[as] descendants to be in the possession of Hibbat Allah[as], for I[azwj] will never Cut off the Knowledge, and the Belief, and the Great Name, and the effects of the Prophet-hood from your[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[azwj] Religion would be recognised, and obedience to Me[azwj] would be recognised, and salvation would lie in the ones born between you[as] and between Noah[as]".

وَ بَشَّرَ آدَمَ بِنُوحٍ (عليهما السلام) فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَاعِثٌ نَبِيّاً اسْمُهُ نُوحٌ وَ إِنَّهُ يَدْعُو إِلَى اللَّهِ عَزَّ ذِكْرُهُ وَ يُكَذِّبُهُ قَوْمُهُ فَيُهْلِكُهُمُ اللَّهُ بِالطُّوفَانِ وَ كَانَ بَيْنَ آدَمَ وَ بَيْنَ نُوحٍ (عليه السلام) عَشَرَةُ آبَاءٍ أَنْبِيَاءُ وَ أَوْصِيَاءُ كُلُّهُمْ وَ أَوْصَى آدَمُ (عليه السلام) إِلَى هِبَةِ اللَّهِ أَنَّ مَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لْيَتَّبِعْهُ وَ لْيُصَدِّقْ بِهِ فَإِنَّهُ يَنْجُو مِنَ الْغَرَقِ

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

ثُمَّ إِنَّ آدَمَ (عليه السلام) مَرِضَ الْمَرْضَةَ الَّتِي مَاتَ فِيهَا فَأَرْسَلَ هِبَةَ اللَّهِ وَ قَالَ لَهُ إِنْ لَقِيتَ جَبْرَئِيلَ أَوْ مَنْ لَقِيتَ مِنَ الْمَلَائِكَةِ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ يَا جَبْرَئِيلُ إِنَّ أَبِي يَسْتَهْدِيكَ مِنْ ثِمَارِ الْجَنَّةِ فَقَالَ لَهُ جَبْرَئِيلُ يَا هِبَةَ اللَّهِ إِنَّ أَبَاكَ قَدْ قُبِضَ وَ إِنَّا نَزَلْنَا لِلصَّلَاةِ عَلَيْهِ فَارْجِعْ فَرَجَعَ فَوَجَدَ آدَمَ (عليه السلام) قَدْ قُبِضَ فَأَرَاهُ جَبْرَئِيلُ كَيْفَ يُغَسِّلُهُ فَغَسَّلَهُ حَتَّى إِذَا بَلَغَ الصَّلَاةَ عَلَيْهِ قَالَ هِبَةُ اللَّهِ يَا جَبْرَئِيلُ تَقَدَّمْ فَصَلِّ عَلَى آدَمَ فَقَالَ لَهُ جَبْرَئِيلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنَا أَنْ نَسْجُدَ لِأَبِيكَ آدَمَ وَ هُوَ فِي الْجَنَّةِ فَلَيْسَ لَنَا أَنْ نَؤُمَّ شَيْئاً مِنْ وُلْدِهِ فَتَقَدَّمَ هِبَةُ اللَّهِ فَصَلَّى عَلَى أَبِيهِ وَ جَبْرَئِيلُ خَلْفَهُ وَ جُنُودُ الْمَلَائِكَةِ وَ كَبَّرَ عَلَيْهِ ثَلَاثِينَ تَكْبِيرَةً فَأَمَرَ جَبْرَئِيلُ (عليه السلام) فَرَفَعَ خَمْساً وَ عِشْرِينَ تَكْبِيرَةً وَ السُّنَّةُ الْيَوْمَ فِينَا خَمْسُ تَكْبِيرَاتٍ وَ قَدْ كَانَ يُكَبِّرُ عَلَى أَهْلِ بَدْرٍ تِسْعاً وَ سَبْعاً

[2] Also referred as Sheest

Then Adam[as] became ill with an illness in which he[as] passed away, so he[as] sent for Hibbat Allah[as] and said to him[as]: 'If you meet Jibraeel or meet any of the Angels, so covey greetings from me[as] and say to him: 'O Jibraeel, my[as] father[as] will be guiding you from the fruits of the Paradise'. Jibraeel said to him[as]: 'O Hibbat Allah[as], your[as] father[as] has been Captured (passed away) and we are descending to Pray on him[as], so return'. He[as] returned and found Adam[as] to have passed away. Jibraeel showed him[as] how to wash him[as]. So he[as] washed him[as] until when he[as] came to Pray over him[as]. Hibbat Allah[as] said: 'O Jibraeel, go forward and Pray over Adam[as]'. Jibraeel said to him[as]: 'Verily Allah[azwj] has Commanded us that we should prostrate to your[as] father[as] whilst he[as] was in the Paradise, so it is not for us to lead anyone from his[as] sons'. So Hibbat Allah[as] led the Prayed over his[as] father and Jibraeel and the army of the Angels were behind him[as] and Exclaimed Takbeer over him[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'.

ثُمَّ إِنَّ هِبَةَ اللَّهِ لَمَّا دَفَنَ أَبَاهُ أَتَاهُ قَابِيلُ فَقَالَ يَا هِبَةَ اللَّهِ إِنِّي قَدْ رَأَيْتُ أَبِي آدَمَ قَدْ خَصَّكَ مِنَ الْعِلْمِ بِمَا لَمْ أُخَصَّ بِهِ أَنَا وَ هُوَ الْعِلْمُ الَّذِي دَعَا بِهِ أَخُوكَ هَابِيلُ فَتُقُبِّلَ قُرْبَانُهُ وَ إِنَّمَا قَتَلْتُهُ لِكَيْلَا يَكُونَ لَهُ عَقِبٌ فَيَفْتَخِرُونَ عَلَى عَقِبِي فَيَقُولُونَ نَحْنُ أَبْنَاءُ الَّذِي تُقُبِّلَ قُرْبَانُهُ وَ أَنْتُمْ أَبْنَاءُ الَّذِي تُرِكَ قُرْبَانُهُ فَإِنَّكَ إِنْ أَظْهَرْتَ مِنَ الْعِلْمِ الَّذِي اخْتَصَّكَ بِهِ أَبُوكَ شَيْئاً قَتَلْتُكَ كَمَا قَتَلْتُ أَخَاكَ هَابِيلَ

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

فَلَبِثَ هِبَةُ اللَّهِ وَ الْعَقِبُ مِنْهُ مُسْتَخْفِينَ بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ الْإِيمَانِ وَ الِاسْمِ الْأَكْبَرِ وَ مِيرَاثِ النُّبُوَّةِ وَ آثَارِ عِلْمِ النُّبُوَّةِ حَتَّى بَعَثَ اللَّهُ نُوحاً (عليه السلام) وَ ظَهَرَتْ وَصِيَّةُ هِبَةِ اللَّهِ حِينَ نَظَرُوا فِي وَصِيَّةِ آدَمَ (عليه السلام) فَوَجَدُوا نُوحاً (عليه السلام) نَبِيّاً قَدْ بَشَّرَ بِهِ آدَمُ (عليه السلام) فَآمَنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ

So Hibbat Allah[as] and the descendants from him[as] continued with what was in their possession, in a fearful (observing Taqeeya[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[azwj] Sent Noah[as] and the will of Hibbat Allah[as] was displayed. When they (the descendants) look in the bequest of Adam[as] they found Noah[as] as a Prophet[as] the good news which Adam[as] had given them of. So they believed in him[as], and followed him[as] and ratified him[as].

[3] Dissimulation

وَ قَدْ كَانَ آدَمُ (عليه السلام) وَصَّى هِبَةَ اللَّهِ أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَ عِيدِهِمْ فَيَتَعَاهَدُونَ نُوحاً وَ زَمَانَهُ الَّذِي يَخْرُجُ فِيهِ وَ كَذَلِكَ جَاءَ فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّى بَعَثَ اللَّهُ مُحَمَّداً (صلى الله عليه وآله) وَ إِنَّمَا عَرَفُوا نُوحاً بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنا نُوحاً إِلى قَوْمِهِ إِلى آخِرِ الْآيَةِ وَ كَانَ مَنْ بَيْنَ آدَمَ وَ نُوحٍ مِنَ الْأَنْبِيَاءِ مُسْتَخْفِينَ وَ لِذَلِكَ خَفِيَ ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَّوْا كَمَا سُمِّيَ مَنِ اسْتَعْلَنَ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ رُسُلًا قَدْ قَصَصْناهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ يَعْنِي لَمْ أُسَمِّ الْمُسْتَخْفِينَ كَمَا سَمَّيْتُ الْمُسْتَعْلِنِينَ مِنَ الْأَنْبِيَاءِ (عليهم السلام)

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[azwj] Sent Muhammad[saww], and they recognised Noah[as] by the Knowledge which was in their possession, and it is the Statement of Allah[azwj] 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[azwj]; ***"[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.

فَمَكَثَ نُوحٌ (عليه السلام) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً لَمْ يُشَارِكْهُ فِي نُبُوَّتِهِ أَحَدٌ وَ لَكِنَّهُ قَدِمَ عَلَى قَوْمٍ مُكَذِّبِينَ لِلْأَنْبِيَاءِ (عليهم السلام) الَّذِينَ كَانُوا بَيْنَهُ وَ بَيْنَ آدَمَ (عليه السلام) وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ يَعْنِي مَنْ كَانَ بَيْنَهُ وَ بَيْنَ آدَمَ (عليه السلام) إِلى أَنِ انْتَهَى إِلى قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

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[azwj]: ***"[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[azwj] Statement, the Mighty and Majestic: ***"[26:191] And most surely your Lord is Mighty, the Merciful"***.

ثُمَّ إِنَّ نُوحاً (عليه السلام) لَمَّا انْقَضَتْ نُبُوَّتُهُ وَ اسْتُكْمِلَتْ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَا نُوحُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقِبِ مِنْ ذُرِّيَّتِكَ فَإِنِّي لَنْ أَقْطَعَهَا كَمَا لَمْ أَقْطَعْهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) الَّتِي بَيْنَكَ وَ بَيْنَ آدَمَ (عليه السلام) وَ لَنْ أَدَعَ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يُعْرَفُ بِهِ دِينِي وَ تُعْرَفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاةً لِمَنْ يُولَدُ فِيمَا بَيْنَ قَبْضِ النَّبِيِّ إِلى خُرُوجِ النَّبِيِّ الْآخَرِ

So when the Prophet-hood of Noah[as] came to an end and his[as] days were completed, Allah[azwj] 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 I[azwj] will never Cut it off from the houses of the Prophets[as] which is your[as] house and between Adam[as], and I[azwj] will never Leave the earth except that there will be in it a knowledgeable one by whom My[azwj] Religion would be recognised by, and obedience to Me[azwj] 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].

وَ بَشَّرَ نُوحٌ سَاماً بِهُودٍ (عليه السلام) وَ كَانَ فِيمَا بَيْنَ نُوحٍ وَ هُودٍ مِنَ الْأَنْبِيَاءِ (عليهم السلام) وَ قَالَ نُوحٌ إِنَّ اللَّهَ بَاعِثٌ نَبِيّاً يُقَالُ لَهُ هُودٌ وَ إِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيُكَذِّبُونَهُ وَ اللَّهُ عَزَّ وَ جَلَّ مُهْلِكُهُمْ بِالرِّيحِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لْيَتَّبِعْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُنْجِيهِ مِنْ عَذَابِ الرِّيحِ وَ أَمَرَ نُوحٌ (عليه السلام) ابْنَهُ سَاماً أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمُئِذٍ عِيداً لَهُمْ

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 belie 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[as] 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.

فَيَتَعَاهَدُونَ فِيهِ مَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ الْإِيمَانِ وَ الِاسْمِ الْأَكْبَرِ وَ مَوَارِيثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ فَوَجَدُوا هُوداً نَبِيّاً (عليه السلام) وَ قَدْ بَشَّرَ بِهِ أَبُوهُمْ نُوحٌ (عليه السلام) فَآمَنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ فَنَجَوْا مِنْ عَذَابِ الرِّيحِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِلى عادٍ أَخاهُمْ هُوداً وَ قَوْلُهُ عَزَّ وَ جَلَّ كَذَّبَتْ عادٌ الْمُرْسَلِينَ إِذْ قالَ لَهُمْ أَخُوهُمْ هُودٌ أَ لا تَتَّقُونَ وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ وَصَّى بِها إِبْراهِيمُ بَنِيهِ وَ يَعْقُوبُ وَ قَوْلُهُ وَ وَهَبْنا لَهُ إِسْحاقَ وَ يَعْقُوبَ كُلًّا هَدَيْنا لِنَجْعَلَهَا فِي أَهْلِ بَيْتِهِ وَ نُوحاً هَدَيْنا مِنْ قَبْلُ لِنَجْعَلَهَا فِي أَهْلِ بَيْتِهِ فَآمَنَ الْعَقِبُ مِنْ ذُرِّيَّةِ الْأَنْبِيَاءِ (عليهم السلام) مَنْ كَانَ قَبْلَ إِبْرَاهِيمَ لِإِبْرَاهِيمَ (عليه السلام)

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] 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 them[as], and those that lived before Ibrahim[as] believed in Ibrahim[as].

وَ كَانَ بَيْنَ إِبْرَاهِيمَ وَ هُودٍ مِنَ الْأَنْبِيَاءِ (صلوات الله عليهم) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ ما قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ وَ قَوْلُهُ عَزَّ ذِكْرُهُ فَآمَنَ لَهُ لُوطٌ وَ قَالَ إِنِّي مُهاجِرٌ إِلى رَبِّي وَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِبْراهِيمَ إِذْ قالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَ اتَّقُوهُ ذلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ فَجَرَى بَيْنَ كُلِّ نَبِيَّيْنِ عَشَرَةُ أَنْبِيَاءَ وَ تِسْعَةٌ وَ ثَمَانِيَةُ أَنْبِيَاءَ كُلُّهُمْ أَنْبِيَاءُ وَ جَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَ كَمَا جَرَى لِآدَمَ وَ هُودٍ وَ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

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

Noah[as], as is what had happened to Adam[as], and Hud[as], and Salih[as], and Shuayb[as], and Ibrahim[as] until it ended up to Yusuf Bin Yaqoub[as].

ثُمَّ صَارَتْ مِنْ بَعْدِ يُوسُفَ فِي أَسْبَاطِ إِخْوَتِهِ حَتَّى انْتَهَتْ إِلَى مُوسَى (عليه السلام) فَكَانَ بَيْنَ يُوسُفَ وَ بَيْنَ مُوسَى مِنَ الْأَنْبِيَاءِ (عليهم السلام) فَأَرْسَلَ اللَّهُ مُوسَى وَ هَارُونَ (عليهما السلام) إِلَى فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ ثُمَّ أَرْسَلَ الرُّسُلَ تَتْرَى كُلَّ ما جاءَ أُمَّةً رَسُولُها كَذَّبُوهُ فَأَتْبَعْنا بَعْضَهُمْ بَعْضاً وَ جَعَلْناهُمْ أَحادِيثَ وَ كَانَتْ بَنُو إِسْرَائِيلَ تَقْتُلُ نَبِيّاً وَ اثْنَانِ قَائِمَانِ وَ يَقْتُلُونَ اثْنَيْنِ وَ أَرْبَعَةٌ قِيَامٌ حَتَّى أَنَّهُ كَانَ رُبَّمَا قَتَلُوا فِي الْيَوْمِ الْوَاحِدِ سَبْعِينَ نَبِيّاً وَ يَقُومُ سُوقُ قَتْلِهِمْ آخِرَ النَّهَارِ

Then, from after Yusuf[as] it went to the grandsons until it ended up to Musa[as]. And there were Prophets[as] in between Yusuf[as] and Musa[as]. So Allah[azwj] Sent Musa[as] and Haroun[as] to Pharaoh[la], and Hamaan[la], and Qaroun[la]. ***"[23:44] Then We sent Our Rasools one after another; whenever there came to a people their Rasool, they called him a liar, so We made some of them follow others and We made them stories"***. And the Children of Israel killed a Prophet[as], and if two were established they killed two, and four would be established, to the extent that sometimes they killed seventy Prophets[as] in one day, and they set up the market and killed them[as] at the end of the day.

فَلَمَّا نَزَلَتِ التَّوْرَاةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيُّ مُوسَى يُوشَعَ بْنَ نُونٍ (عليهما السلام) وَ هُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ تُبَشِّرُ بِمُحَمَّدٍ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ فَبَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَعْنِي الْيَهُودَ وَ النَّصَارَى مَكْتُوباً يَعْنِي صِفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَعْنِي فِي التَّوْرَاةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّراً بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى بِمُحَمَّدٍ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بِبَعْضٍ حَتَّى بَلَغَتْ مُحَمَّداً (صلى الله عليه وآله)

So when the Torah was Revealed unto Musa[as], it gave the good News of Muhammad[saww], and in between Yusuf[as] and Musa[as] were Prophets[as]. And Musa[as] had bequeathed to Yoshua bin Noon[as] and he[as] was the young man whom Allah[azwj] Mentioned in His[azwj] Book. The Prophets[as] never ceased to give the good News of Muhammad[saww] until Allah[azwj] Blessed and High Sent the Messiah Isa Bin Maryam[as]. So he[as] gave the good News of Muhammad[saww] and that is the Statement of the High: ***"[7:157] they find*** meaning the Jews and the Christians ***written down with them*** meaning the description of Muhammad[saww] ***in the Taurat and the Injeel (who) enjoins them good and forbids them evil,"*** and it is the Statement of Allah[azwj]: ***"[61:6] And when Isa son of Marium said giving the good news of an Rasool who will come after me, his name being Ahmad,"***, and Musa[as] and Isa[as] gave the good news of Muhammad[saww] just as the Prophets[as] had given to one another until it reached Muhammad[saww].

فَلَمَّا قَضَى مُحَمَّدٌ (صلى الله عليه وآله) نُبُوَّتَهُ وَ اسْتُكْمِلَتْ أَيَّامُهُ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ يَا مُحَمَّدُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَ اسْتَكْمَلَتْ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي أَهْلِ بَيْتِكَ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) فَإِنِّي لَمْ أَقْطَعِ الْعِلْمَ وَ الْإِيمَانَ وَ الِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ مِنَ الْعَقِبِ مِنْ ذُرِّيَّتِكَ كَمَا لَمْ أَقْطَعْهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ الَّذِينَ كَانُوا بَيْنَكَ وَ بَيْنَ أَبِيكَ آدَمَ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

So when the Prophet-hood of Muhammad[saww] came to an end, and his[saww] days were completed, Allah[azwj] Blessed and High Revealed unto him[saww]: "O Muhammad[saww]! 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[asws] of your[saww] Household in the possession of Ali[asws] Bin Abu Talib[asws], for I[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[saww] Progeny[asws] just as I[azwj] never Cut it off from the Houses of the Prophets[as] which were in between you[saww] and your[saww] father Adam[as], and that is the Statement of Allah[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"***.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَجْعَلِ الْعِلْمَ جَهْلًا وَ لَمْ يَكِلْ أَمْرَهُ إِلَى أَحَدٍ مِنْ خَلْقِهِ لَا إِلَى مَلَكٍ مُقَرَّبٍ وَ لَا نَبِيٍّ مُرْسَلٍ وَ لَكِنَّهُ أَرْسَلَ رَسُولًا مِنْ مَلَائِكَتِهِ فَقَالَ لَهُ قُلْ كَذَا وَ كَذَا فَأَمَرَهُمْ بِمَا يُحِبُّ وَ نَهَاهُمْ عَمَّا يَكْرَهُ فَقَصَّ إِلَيْهِمْ أَمْرَ خَلْقِهِ بِعِلْمٍ فَعَلِمَ ذَلِكَ الْعِلْمَ وَ عَلَّمَ أَنْبِيَاءَهُ وَ أَصْفِيَاءَهُ مِنَ الْأَنْبِيَاءِ وَ الْإِخْوَانِ وَ الذُّرِّيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ فَذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَ الْحِكْمَةَ وَ آتَيْناهُمْ مُلْكاً عَظِيماً

And Allah[azwj] Blessed and High never Makes the Knowledge to be among the ignorant ones, and never Allocates His[azwj] Command to anyone from His[azwj] creatures, not even to an Angel of Proximity, and not to a 'نَبِيٍّ مُرْسَلٍ' Mursal Nabi[as], but He[azwj] Sends Rasools from His[azwj] Angels and Said to him: "Say such and such". So He[azwj] Commanded them with what He[azwj] Loves and Prohibited them from what He[azwj] Abhors. So He[azwj] Related to them the affairs of His[azwj] creatures by the Knowledge. So He[azwj] Taught that Knowledge, and Taught His[azwj] Prophets[as], and His[azwj] and the specials ones from the Prophets[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"***.

فَأَمَّا الْكِتَابُ فَهُوَ النُّبُوَّةُ وَ أَمَّا الْحِكْمَةُ فَهُمُ الْحُكَمَاءُ مِنَ الْأَنْبِيَاءِ مِنَ الصَّفْوَةِ وَ أَمَّا الْمُلْكُ الْعَظِيمُ فَهُمُ الْأَئِمَّةُ [الْهُدَاةُ] مِنَ الصَّفْوَةِ وَ كُلُّ هَؤُلَاءِ مِنَ الذُّرِّيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ وَ الْعُلَمَاءُ الَّذِينَ جَعَلَ اللَّهُ فِيهِمُ الْبَقِيَّةَ وَ فِيهِمُ الْعَاقِبَةَ وَ حِفْظَ الْمِيثَاقِ حَتَّى تَنْقَضِيَ الدُّنْيَا وَ الْعُلَمَاءُ وَ لِوُلَاةِ الْأَمْرِ اسْتِنْبَاطُ الْعِلْمِ وَ لِلْهُدَاةِ فَهَذَا شَأْنُ الْفُضَّلِ مِنَ الصَّفْوَةِ وَ الرُّسُلِ وَ الْأَنْبِيَاءِ وَ الْحُكَمَاءِ وَ أَئِمَّةِ الْهُدَى وَ الْخُلَفَاءِ الَّذِينَ هُمْ وُلَاةُ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتِنْبَاطِ عِلْمِ اللَّهِ وَ أَهْلُ آثَارِ عِلْمِ اللَّهِ مِنَ الذُّرِّيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ مِنَ الصَّفْوَةِ بَعْدَ الْأَنْبِيَاءِ (عليهم السلام) مِنَ الْآبَاءِ وَ الْإِخْوَانِ وَ الذُّرِّيَّةِ مِنَ الْأَنْبِيَاءِ

So, as for the Book, it is the Prophet-hood, and as for the Wisdom, so they[as] are the wise ones from the Prophets[as] from the elite, and as for the Great Kingdom, so they[asws] are the Imams[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[azwj] has Made to be among them the remainders, and in them[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[as], and the Prophets[as], and the Wise ones, and the Imams[asws] of guidance, and the Caliphs who are the Guardians of the Command of Allah[azwj], and the interpreters of the Knowledge of Allah[azwj], and the people of the effects of the Knowledge of Allah[azwj] from the descendants who are one from another from the elite after the Prophets[as] from the fathers, and the brothers, and the descendants from the Prophets[as].

فَمَنِ اعْتَصَمَ بِالْفُضُّلِ انْتَهَى بِعِلْمِهِمْ وَ نَجَا بِنُصْرَتِهِمْ وَ مَنْ وَضَعَ وُلَاةَ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ أَهْلَ اسْتِنْبَاطِ عِلْمِهِ فِي غَيْرِ الصَّفْوَةِ مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) فَقَدْ خَالَفَ أَمْرَ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلَ الْجُهَّالَ وُلَاةَ أَمْرِ اللَّهِ وَ الْمُتَكَلِّفِينَ بِغَيْرِ هُدًى مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ زَعَمُوا أَنَّهُمْ أَهْلُ اسْتِنْبَاطِ عِلْمِ اللَّهِ فَقَدْ كَذَبُوا عَلَى اللَّهِ وَ رَسُولِهِ وَ رَغِبُوا عَنْ وَصِيِّهِ (عليه السلام) وَ طَاعَتِهِ وَ لَمْ يَضَعُوا فَضْلَ اللَّهِ حَيْثُ وَضَعَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَضَلُّوا وَ أَضَلُّوا أَتْبَاعَهُمْ وَ لَمْ يَكُنْ لَهُمْ حُجَّةٌ يَوْمَ الْقِيَامَةِ

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[azwj] and the people of the interpretation (Istanbaat[4]) in others than the elites from the Houses of the Prophets[as] have opposed the Command of Allah[azwj], and made the ignorant ones to be as the guardians of the command of Allah[azwj] (wali al-amr[5]), and the pretenders without guidance from Allah[azwj] and they claim that they are the ones who are the people of interpretation (Istanbaat) of the Knowledge of Allah[azwj], so they have belied against Allah[azwj] and His[azwj] Rasool[saww], and disregarded his[saww] successor[asws] and being obedient to him[asws], and did not place the Preference of Allah[azwj] where Allah[azwj] 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.

إِنَّمَا الْحُجَّةُ فِي آلِ إِبْرَاهِيمَ (عليه السلام) لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحُكْمَ وَ النُّبُوَّةَ وَ آتَيْنَاهُمْ مُلْكاً عَظِيماً فَالْحُجَّةُ الْأَنْبِيَاءُ (عليهم السلام) وَ أَهْلُ بُيُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) حَتَّى تَقُومَ السَّاعَةُ لِأَنَّ كِتَابَ اللَّهِ يَنْطِقُ بِذَلِكَ وَصِيَّةُ اللَّهِ بَعْضُهَا مِنْ بَعْضٍ الَّتِي وَضَعَهَا عَلَى النَّاسِ فَقَالَ عَزَّ وَ جَلَّ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَ هِيَ بُيُوتَاتُ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْحُكَمَاءِ وَ أَئِمَّةِ الْهُدَى

But rather, the Proof is among the Progeny of Ibrahim[as] as is in the Statement of Allah[azwj]: ***"[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[azwj] Speaks of that, the Will of Allah[azwj] some of them from the other which has been Placed upon the people, so the Mighty and Majestic Said: ***"[24:36] 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.

فَهَذَا بَيَانُ عُرْوَةِ الْإِيمَانِ الَّتِي نَجَا بِهَا مَنْ نَجَا قَبْلَكُمْ وَ بِهَا يَنْجُو مَنْ يَتَّبِعُ الْأَئِمَّةَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ نُوحاً هَدَيْنا مِنْ قَبْلُ وَ مِنْ ذُرِّيَّتِهِ داوُدَ وَ سُلَيْمانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسى وَ هارُونَ وَ كَذلِكَ نَجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيى وَ عِيسى وَ إِلْياسَ كُلٌّ مِنَ الصَّالِحِينَ وَ إِسْماعِيلَ وَ الْيَسَعَ وَ يُونُسَ وَ لُوطاً وَ كُلًّا فَضَّلْنا عَلَى الْعالَمِينَ وَ مِنْ آبائِهِمْ وَ ذُرِّيَّاتِهِمْ وَ إِخْوانِهِمْ وَ اجْتَبَيْناهُمْ وَ هَدَيْناهُمْ إِلى صِراطٍ مُسْتَقِيمٍ

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[azwj] Said in His[azwj] 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".

أُولئِكَ الَّذِينَ آتَيْناهُمُ الْكِتابَ وَ الْحُكْمَ وَ النُّبُوَّةَ فَإِنْ يَكْفُرْ بِها هؤُلاءِ فَقَدْ وَكَّلْنا بِها قَوْماً لَيْسُوا بِها بِكافِرِينَ فَإِنَّهُ وَكَّلَ بِالْفُضَّلِ مِنْ أَهْلِ بَيْتِهِ وَ الْإِخْوَانِ وَ الذُّرِّيَّةِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنْ تَكْفُرْ بِهِ أُمَّتُكَ فَقَدْ وَكَّلْتُ أَهْلَ بَيْتِكَ بِالْإِيمَانِ الَّذِي أَرْسَلْتُكَ بِهِ فَلَا يَكْفُرُونَ بِهِ أَبَداً وَ لَا أُضِيعُ الْإِيمَانَ الَّذِي أَرْسَلْتُكَ بِهِ مِنْ أَهْلِ بَيْتِكَ مِنْ بَعْدِكَ عُلَمَاءِ أُمَّتِكَ وَ وُلَاةِ أَمْرِي بَعْدَكَ وَ أَهْلِ اسْتِنْبَاطِ الْعِلْمِ الَّذِي لَيْسَ فِيهِ كَذِبٌ وَ لَا إِثْمٌ وَ لَا زُورٌ وَ لَا بَطَرٌ وَ لَا رِيَاءٌ فَهَذَا بَيَانُ مَا يَنْتَهِي إِلَيْهِ أَمْرُ هَذِهِ الْأُمَّةِ

"[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] Household, 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[asws] of your[saww] Household with the Belief which He[azwj] Sent you[saww] with. So they will never deny it ever, and will not waste the Belief which you[saww] have been Sent with, the People[asws] of your[saww] Household from after you[saww], the knowledgeable ones (Ulamaa) of your[saww] community, and the Guardians of My[azwj] Command (Wali Al-Amr) after you[saww], 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[saww] of the matters of the community.

إِنَّ اللَّهَ جَلَّ وَ عَزَّ طَهَّرَ أَهْلَ بَيْتِ نَبِيِّهِ (عليهم السلام) وَ سَأَلَهُمْ أَجْرَ الْمَوَدَّةِ وَ أَجْرَى لَهُمُ الْوَلَايَةَ وَ جَعَلَهُمْ أَوْصِيَاءَهُ وَ أَحِبَّاءَهُ ثَانِيَةً بَعْدَهُ فِي أُمَّتِهِ فَاعْتَبِرُوا يَا أَيُّهَا النَّاسُ فِيمَا قُلْتُ حَيْثُ وَضَعَ اللَّهُ عَزَّ وَ جَلَّ وَلَايَتَهُ وَ طَاعَتَهُ وَ مَوَدَّتَهُ وَ اسْتِنْبَاطَ عِلْمِهِ وَ حُجَجَهُ فَإِيَّاهُ فَتَقَبَّلُوا وَ بِهِ فَاسْتَمْسِكُوا تَنْجُوا بِهِ وَ تَكُونُ لَكُمُ الْحُجَّةُ يَوْمَ الْقِيَامَةِ وَ طَرِيقُ رَبِّكُمْ جَلَّ وَ عَزَّ وَ لَا تَصِلُ وَلَايَةٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا بِهِمْ فَمَنْ فَعَلَ ذَلِكَ كَانَ حَقّاً عَلَى اللَّهِ أَنْ يُكْرِمَهُ وَ لَا يُعَذِّبَهُ وَ مَنْ يَأْتِ اللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ مَا أَمَرَهُ كَانَ حَقّاً عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُذِلَّهُ وَ أَنْ يُعَذِّبَهُ.

Allah[azwj] Purified the People[asws] of the Household of His[azwj] Prophet[saww], 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[saww] Established it after him[saww] in his[saww] community: 'O you people! Learn a lesson from what I[saww] 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'.

14541- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ ثَابِتِ بْنِ دِينَارٍ الثُّمَالِيِّ وَ أَبِي مَنْصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عليه السلام) فِي السَّنَةِ الَّتِي كَانَ حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَنَظَرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فِي رُكْنِ الْبَيْتِ وَ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ نَافِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي قَدْ تَدَاكَّ عَلَيْهِ النَّاسُ فَقَالَ هَذَا نَبِيُّ أَهْلِ الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ فَقَالَ اشْهَدْ لَآتِيَنَّهُ فَلْأَسْأَلَنَّهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوِ ابْنُ نَبِيٍّ أَوْ وَصِيُّ نَبِيٍّ قَالَ فَاذْهَبْ إِلَيْهِ وَ سَلْهُ لَعَلَّكَ تُخْجِلُهُ

H 14541 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, 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 successor[asws] of a Prophet[as]'. He said, 'So go ahead and ask him[asws], perhaps you can embarrass him[asws]'.

فَجَاءَ نَافِعٌ حَتَّى اتَّكَأَ عَلَى النَّاسِ ثُمَّ أَشْرَفَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَاةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ حَلَالَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ أَوِ ابْنُ نَبِيٍّ قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عليه السلام) رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ أَخْبِرْنِي كَمْ بَيْنَ عِيسَى وَ بَيْنَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ سَنَةٍ قَالَ أُخْبِرُكَ بِقَوْلِي أَوْ بِقَوْلِكَ قَالَ أَخْبِرْنِي بِالْقَوْلَيْنِ جَمِيعاً قَالَ أَمَّا فِي قَوْلِي فَخَمْسُمِائَةِ سَنَةٍ وَ أَمَّا فِي قَوْلِكَ فَسِتُّمِائَةِ سَنَةٍ

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 successor[asws] of a Prophet[as], or son[asws] of a Prophet[as]'. 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[saww]?' He[asws] said: 'Shall I[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'.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ وَ سْئَلْ مَنْ أَرْسَلْنا مِنْ قَبْلِكَ مِنْ رُسُلِنا أَ جَعَلْنا مِنْ دُونِ الرَّحْمنِ آلِهَةً يُعْبَدُونَ مَنِ الَّذِي سَأَلَ مُحَمَّدٌ (صلى الله عليه وآله) وَ كَانَ بَيْنَهُ وَ بَيْنَ عِيسَى خَمْسُمِائَةِ سَنَةٍ قَالَ فَتَلَا أَبُو جَعْفَرٍ (عليه السلام) هَذِهِ الْآيَةَ سُبْحانَ الَّذِي أَسْرى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بارَكْنا حَوْلَهُ لِنُرِيَهُ مِنْ آياتِنا فَكَانَ مِنَ الْآيَاتِ الَّتِي أَرَاهَا اللَّهُ تَبَارَكَ وَ تَعَالَى مُحَمَّداً (صلى الله عليه وآله) حَيْثُ أَسْرَى بِهِ إِلَى بَيْتِ الْمَقْدِسِ أَنْ حَشَرَ اللَّهُ عَزَّ ذِكْرُهُ الْأَوَّلِينَ وَ الْآخِرِينَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ ثُمَّ أَمَرَ جَبْرَئِيلَ (عليه السلام) فَأَذَّنَ شَفْعاً وَ أَقَامَ شَفْعاً وَ قَالَ فِي أَذَانِهِ حَيَّ عَلَى خَيْرِ الْعَمَلِ ثُمَّ تَقَدَّمَ مُحَمَّدٌ (صلى الله عليه وآله) فَصَلَّى بِالْقَوْمِ فَلَمَّا انْصَرَفَ قَالَ لَهُمْ عَلَى مَا تَشْهَدُونَ وَ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ رَسُولُ اللَّهِ أَخَذَ عَلَى ذَلِكَ عُهُودَنَا وَ مَوَاثِيقَنَا

He said, 'So inform me about the Statement of Allah[azwj] Mighty and Majestic to His[azwj] Prophet[saww]: ***"[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 Muhammad[saww] asked since there were five hundred years in between him[saww] and Isa[as]?'

Abu Ja'far[asws] 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 Allah[azwj] Blessed and High Showed to Muhammad[saww] certain Signs when He[azwj] Made him[saww] to travel to the *Bayt Al-Maqdas*, was that Allah[azwj] Mighty is His[azwj] Mention, Resurrected from the former ones and the later ones, Prophets[as] and Rasools[as], then Commanded Jibraeel[as] 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 Muhammad[saww] proceeded and Prayed with the people. When he[saww] had finished, he[saww] asked them: 'What did you testify to and what did you worship?' They replied, 'We testified that there is no god except Allah[azwj], One with no associates to Him[azwj], and that you[saww] are the Rasool[saww] of Allah[azwj], and it is upon that, that He[azwj] Took a Covenant from us and the Confirmation'.

فَقَالَ نَافِعٌ صَدَقْتَ يَا أَبَا جَعْفَرٍ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَ وَ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّماواتِ وَ الْأَرْضَ كانَتا رَتْقاً فَفَتَقْناهُما قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَهْبَطَ آدَمَ إِلَى الْأَرْضِ وَ كَانَتِ السَّمَاوَاتُ رَتْقاً لَا تَمْطُرُ شَيْئاً وَ كَانَتِ الْأَرْضُ رَتْقاً لَا تُنْبِتُ شَيْئاً فَلَمَّا أَنْ تَابَ اللَّهُ عَزَّ وَ جَلَّ عَلَى آدَمَ (عليه السلام) أَمَرَ السَّمَاءَ فَتَقَطَّرَتْ بِالْغَمَامِ ثُمَّ أَمَرَهَا فَأَرْخَتْ عَزَالِيَهَا ثُمَّ أَمَرَ الْأَرْضَ فَأَنْبَتَتِ الْأَشْجَارَ وَ أَثْمَرَتِ الثِّمَارَ وَ تَفَهَّقَتْ بِالْأَنْهَارِ فَكَانَ ذَلِكَ رَتْقَهَا وَ هَذَا فَتْقَهَا

So Nafa'u said, 'You[asws] have spoken the truth, O Abu Ja'far[asws]! So Inform me about the Statement of Allah[azwj]: ***"[21:30] Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them"***. He[asws] said: 'When Allah[azwj] Blessed and High Sent Adam[as] 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 Allah[azwj] Accepted the repentance of Adam[as], He[azwj] Commanded the sky, so it collected rain in the clouds. Then He[azwj] Commanded it, so it allowed it to fall. Then He[azwj] 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''.

قَالَ نَافِعٌ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّماواتُ أَيُّ أَرْضٍ تُبَدَّلُ يَوْمَئِذٍ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَرْضٌ تَبْقَى خُبْزَةً يَأْكُلُونَ مِنْهَا حَتَّى يَفْرُغَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْحِسَابِ فَقَالَ نَافِعٌ إِنَّهُمْ عَنِ الْأَكْلِ لَمَشْغُولُونَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَ هُمْ يَوْمَئِذٍ أَشْغَلُ أَمْ إِذْ هُمْ فِي النَّارِ فَقَالَ نَافِعٌ بَلْ إِذْ هُمْ فِي النَّارِ قَالَ فَوَ اللَّهِ مَا شَغَلَهُمْ إِذْ دَعَوْا بِالطَّعَامِ فَأُطْعِمُوا الزَّقُّومَ وَ دَعَوْا بِالشَّرَابِ فَسُقُوا الْحَمِيمَ

Nafa'u said, 'You[asws] had spoken the truth, O son[asws] of the Rasool[saww] of Allah[azwj]. So inform me about the Statement of Allah[azwj]: ***"[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'far[asws] said: 'It will be the ground which would become edible, from which they will be eating until such time as Allah[azwj] has Completed the Accounting'.

Nafa'u said, 'They would be busy (with the accounting) instead to eating'. So Abu Ja'far[asws] 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 *Zaqoom* (a tree in Hell), and they will call for drink and they will be quenched with *Al-Hameem* (a river of Hell)’.

قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ وَ لَقَدْ بَقِيَتْ مَسْأَلَةٌ وَاحِدَةٌ قَالَ وَ مَا هِيَ قَالَ أَخْبِرْنِي عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَتَى كَانَ قَالَ وَيْلَكَ مَتَى لَمْ يَكُنْ حَتَّى أُخْبِرَكَ مَتَى كَانَ سُبْحَانَ مَنْ لَمْ يَزَلْ وَ لَا يَزَالُ فَرْداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً

He said, ‘You[asws] has spoken the truth, O son[asws] of the Rasool[saww] 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’.

ثُمَّ قَالَ يَا نَافِعُ أَخْبِرْنِي عَمَّا أَسْأَلُكَ عَنْهُ قَالَ وَ مَا هُوَ قَالَ مَا تَقُولُ فِي أَصْحَابِ النَّهْرَوَانِ فَإِنْ قُلْتَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ قَتَلَهُمْ بِحَقٍّ فَقَدِ ارْتَدَدْتَ وَ إِنْ قُلْتَ إِنَّهُ قَتَلَهُمْ بَاطِلًا فَقَدْ كَفَرْتَ قَالَ فَوَلَّى مِنْ عِنْدِهِ وَ هُوَ يَقُولُ أَنْتَ وَ اللَّهِ أَعْلَمُ النَّاسِ حَقّاً حَقّاً فَأَتَى هِشَاماً فَقَالَ لَهُ مَا صَنَعْتَ قَالَ دَعْنِي مِنْ كَلَامِكَ هَذَا وَ اللَّهِ أَعْلَمُ النَّاسِ حَقّاً حَقّاً وَ هُوَ ابْنُ رَسُولِ اللَّهِ (صلى الله عليه وآله) حَقّاً وَ يَحِقُّ لِأَصْحَابِهِ أَنْ يَتَّخِذُوهُ نَبِيّاً.

Then he[asws] said: ‘O Nafa’u, inform me of what I[asws] 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[saww] of Allah[azwj], and his[asws] companions are quite right in taking him[asws] as a Prophet[as]’.

حَدِيثُ نَصْرَانِيِّ الشَّامِ مَعَ الْبَاقِرِ (عليه السلام)

HADEETH OF THE SYRIAN CHRISTIAN WITH AL-BAQIR[asws]

14542- عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ أَبَانٍ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ قَالَ أَخْرَجَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ أَبَا جَعْفَرٍ (عليه السلام) مِنَ الْمَدِينَةِ إِلَى الشَّامِ فَأَنْزَلَهُ مِنْهُ وَ كَانَ يَقْعُدُ مَعَ النَّاسِ فِي مَجَالِسِهِمْ فَبَيْنَا هُوَ قَاعِدٌ وَ عِنْدَهُ جَمَاعَةٌ مِنَ النَّاسِ يَسْأَلُونَهُ إِذْ نَظَرَ إِلَى النَّصَارَى يَدْخُلُونَ فِي جَبَلٍ هُنَاكَ فَقَالَ مَا لِهَؤُلَاءِ أَ لَهُمْ عِيدٌ الْيَوْمَ فَقَالُوا لَا يَا ابْنَ رَسُولِ اللَّهِ وَ لَكِنَّهُمْ يَأْتُونَ عَالِماً لَهُمْ فِي هَذَا الْجَبَلِ فِي كُلِّ سَنَةٍ فِي هَذَا الْيَوْمِ فَيُخْرِجُونَهُ فَيَسْأَلُونَهُ عَمَّا يُرِيدُونَ وَ عَمَّا يَكُونُ فِي عَامِهِمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ لَهُ عِلْمٌ فَقَالُوا هُوَ مِنْ أَعْلَمِ النَّاسِ قَدْ أَدْرَكَ أَصْحَابَ الْحَوَارِيِّينَ مِنْ أَصْحَابِ عِيسَى (عليه السلام) قَالَ فَهَلْ نَذْهَبُ إِلَيْهِ قَالُوا ذَاكَ إِلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

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[saww] Allah[azwj], 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[as]'. He[asws] said: 'Shall we go to him?' They said, 'That is up to you[asws], O son[asws] of the Rasool[saww] Allah[azwj]'.

قَالَ فَقَنَّعَ أَبُو جَعْفَرٍ (عليه السلام) رَأْسَهُ بِثَوْبِهِ وَ مَضَى هُوَ وَ أَصْحَابُهُ فَاخْتَلَطُوا بِالنَّاسِ حَتَّى أَتَوُا الْجَبَلَ فَقَعَدَ أَبُو جَعْفَرٍ (عليه السلام) وَسْطَ النَّصَارَى هُوَ وَ أَصْحَابُهُ وَ أَخْرَجَ النَّصَارَى بِسَاطاً ثُمَّ وَضَعُوا الْوَسَائِدَ ثُمَّ دَخَلُوا فَأَخْرَجُوهُ ثُمَّ رَبَطُوا عَيْنَيْهِ فَقَلَّبَ عَيْنَيْهِ كَأَنَّهُمَا عَيْنَا أَفْعًى ثُمَّ قَصَدَ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا شَيْخُ أَ مِنَّا أَنْتَ أَمْ مِنَ الْأُمَّةِ الْمَرْحُومَةِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) بَلْ مِنَ الْأُمَّةِ الْمَرْحُومَةِ فَقَالَ أَ فَمِنْ عُلَمَائِهِمْ أَنْتَ أَمْ مِنْ جُهَّالِهِمْ فَقَالَ لَسْتُ مِنْ جُهَّالِهِمْ فَقَالَ النَّصْرَانِيُّ أَسْأَلُكَ أَمْ تَسْأَلُنِي فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) سَلْنِي فَقَالَ النَّصْرَانِيُّ يَا مَعْشَرَ النَّصَارَى رَجُلٌ مِنْ أُمَّةِ مُحَمَّدٍ يَقُولُ سَلُونِي إِنَّ هَذَا لَمَلِيءٌ بِالْمَسَائِلِ

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, I[asws] am from the Mercied community'. He said, 'Are you[asws] from their knowledgeable ones or from their ignorant ones?' He[asws] said: 'I[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[saww] is saying, 'Ask me!'. This one is full of answers'.

ثُمَّ قَالَ يَا عَبْدَ اللَّهِ أَخْبِرْنِي عَنْ سَاعَةٍ مَا هِيَ مِنَ اللَّيْلِ وَ لَا مِنَ النَّهَارِ أَيُّ سَاعَةٍ هِيَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ فَقَالَ النَّصْرَانِيُّ فَإِذَا لَمْ تَكُنْ مِنْ سَاعَاتِ اللَّيْلِ وَ لَا مِنْ سَاعَاتِ النَّهَارِ فَمِنْ أَيِّ السَّاعَاتِ هِيَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مِنْ سَاعَاتِ الْجَنَّةِ وَ فِيهَا نُفِيقُ مَرْضَانَا

Then he said, ‘O servant of Allah[azwj], 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).

فَقَالَ النَّصْرَانِيُّ فَأَسْأَلُكَ أَمْ تَسْأَلُنِي فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) سَلْنِي فَقَالَ النَّصْرَانِيُّ يَا مَعْشَرَ النَّصَارَى إِنَّ هَذَا لَمَلِيءٌ بِالْمَسَائِلِ أَخْبِرُونِي عَنْ أَهْلِ الْجَنَّةِ كَيْفَ صَارُوا يَأْكُلُونَ وَ لَا يَتَغَوَّطُونَ أَعْطُونِي مَثَلَهُمْ فِي الدُّنْيَا فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) هَذَا الْجَنِينُ فِي بَطْنِ أُمِّهِ يَأْكُلُ مِمَّا تَأْكُلُ أُمُّهُ وَ لَا يَتَغَوَّطُ فَقَالَ النَّصْرَانِيُّ أَ لَمْ تَقُلْ مَا أَنَا مِنْ عُلَمَائِهِمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) إِنَّمَا قُلْتُ لَكَ مَا أَنَا مِنْ جُهَّالِهِمْ

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, I[asws] said to you that I[asws] am not from the ignorant ones’.

فَقَالَ النَّصْرَانِيُّ فَأَسْأَلُكَ أَوْ تَسْأَلُنِي فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) سَلْنِي فَقَالَ يَا مَعْشَرَ النَّصَارَى وَ اللَّهِ لَأَسْأَلَنَّهُ عَنْ مَسْأَلَةٍ يَرْتَطِمُ فِيهَا كَمَا يَرْتَطِمُ الْحِمَارُ فِي الْوَحْلِ فَقَالَ لَهُ سَلْ فَقَالَ أَخْبِرْنِي عَنْ رَجُلٍ دَنَا مِن امْرَأَتِهِ فَحَمَلَتْ بِاثْنَيْنِ حَمَلَتْهُمَا جَمِيعاً فِي سَاعَةٍ وَاحِدَةٍ وَ وَلَدَتْهُمَا فِي سَاعَةٍ وَاحِدَةٍ وَ مَاتَا فِي سَاعَةٍ وَاحِدَةٍ وَ دُفِنَا فِي قَبْرٍ وَاحِدٍ عَاشَ أَحَدُهُمَا خَمْسِينَ وَ مِائَةَ سَنَةٍ وَ عَاشَ الْآخَرُ خَمْسِينَ سَنَةً مَنْ هُمَا فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) عُزَيْرٌ وَ عَزْرَةُ كَانَا حَمَلَتْ أُمُّهُمَا بِهِمَا عَلَى مَا وَصَفْتَ وَ وَضَعَتْهُمَا عَلَى مَا وَصَفْتَ وَ عَاشَ عُزَيْرٌ وَ عَزْرَةُ كَذَا وَ كَذَا سَنَةً ثُمَّ أَمَاتَ اللَّهُ تَبَارَكَ وَ تَعَالَى عُزَيْراً مِائَةَ سَنَةٍ ثُمَّ بُعِثَ وَ عَاشَ مَعَ عَزْرَةَ هَذِهِ الْخَمْسِينَ سَنَةً وَ مَاتَا كِلَاهُمَا فِي سَاعَةٍ وَاحِدَةٍ

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[azwj], 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[azwj] 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’.

فَقَالَ النَّصْرَانِيُّ يَا مَعْشَرَ النَّصَارَى مَا رَأَيْتُ بِعَيْنِي قَطُّ أَعْلَمَ مِنْ هَذَا الرَّجُلِ لَا تَسْأَلُونِي عَنْ حَرْفٍ وَ هَذَا بِالشَّامِ رُدُّونِي قَالَ فَرَدُّوهُ إِلَى كَهْفِهِ وَ رَجَعَ النَّصَارَى مَعَ أَبِي جَعْفَرٍ (عليه السلام)

So the Christian said, ‘O group of Christians. I have not see with my eyes ever a more knowledgeable one than this man[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[asws]’.

حَدِيثُ أَبِي الْحَسَنِ مُوسَى (عليه السلام)

HADEETH OF ABU AL-HASSAN MUSA[asws]

14543- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الْخُزَاعِيِّ عَنْ عَلِيِّ بْنِ سُوَيْدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ عَمِّهِ حَمْزَةَ بْنِ بَزِيعٍ عَنْ عَلِيِّ بْنِ سُوَيْدٍ وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ عَلِيِّ بْنِ سُوَيْدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى (عليه السلام) وَ هُوَ فِي الْحَبْسِ كِتَاباً أَسْأَلُهُ عَنْ حَالِهِ وَ عَنْ مَسَائِلَ كَثِيرَةٍ فَاحْتَبَسَ الْجَوَابُ عَلَيَّ أَشْهُراً ثُمَّ أَجَابَنِي بِجَوَابِ هَذِهِ نُسْخَتُهُ

H 14543 – A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mahraan, from Muhammad Bin Mansour Al-Khuzai'e, from Ali Bin Suweyd and Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazi'e, from his uncle Hamza bin Yazi'e, from Ali Bin Suweyd and Al-Hassan Biin Muhammad, from Muhammad Bin Ahmad Al-Nahdy, from Ismail Bin Mahraan, from Muhammad bin Mansour, from Ali Bin Suweyd who said:

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ الَّذِي بِعَظَمَتِهِ وَ نُورِهِ أَبْصَرَ قُلُوبَ الْمُؤْمِنِينَ وَ بِعَظَمَتِهِ وَ نُورِهِ عَادَاهُ الْجَاهِلُونَ وَ بِعَظَمَتِهِ وَ نُورِهِ ابْتَغَى مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَيْهِ الْوَسِيلَةَ بِالْأَعْمَالِ الْمُخْتَلِفَةِ وَ الْأَدْيَانِ الْمُتَضَادَّةِ فَمُصِيبٌ وَ مُخْطِئٌ وَ ضَالٌّ وَ مُهْتَدٍ وَ سَمِيعٌ وَ أَصَمُّ وَ بَصِيرٌ وَ أَعْمَى حَيْرَانُ فَالْحَمْدُ لِلَّهِ الَّذِي عَرَفَ وَ وَصَفَ دِينَهُ مُحَمَّدٌ (صلى الله عليه وآله)

In the Name of Allah[azwj] the Beneficent, the Merciful. Praise be to the High, the Magnificent. It is by His[azwj] Greatness and His[azwj] Light the hearts of the 'الْمُؤْمِنِينَ' (believers) achieve vision, and by His[azwj] Greatness and His[azwj] Light, (whereas) the ignorant ones are inimical to Him[azwj], and by His[azwj] Greatness and His[azwj] Light crave the ones in the heavens and in the earth and to Him[azwj] 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].

أَمَّا بَعْدُ فَإِنَّكَ امْرُؤٌ أَنْزَلَكَ اللَّهُ مِنْ آلِ مُحَمَّدٍ بِمَنْزِلَةٍ خَاصَّةٍ وَ حَفِظَ مَوَدَّةَ مَا اسْتَرْعَاكَ مِنْ دِينِهِ وَ مَا أَلْهَمَكَ مِنْ رُشْدِكَ وَ بَصَّرَكَ مِنْ أَمْرِ دِينِكَ بِتَفْضِيلِكَ إِيَّاهُمْ وَ بِرَدِّكَ الْأُمُورَ إِلَيْهِمْ كَتَبْتَ تَسْأَلُنِي عَنْ أُمُورٍ كُنْتُ مِنْهَا فِي تَقِيَّةٍ وَ مِنْ كِتْمَانِهَا فِي سَعَةٍ فَلَمَّا انْقَضَى سُلْطَانُ الْجَبَابِرَةِ وَ جَاءَ سُلْطَانُ ذِي السُّلْطَانِ الْعَظِيمِ بِفِرَاقِ الدُّنْيَا الْمَذْمُومَةِ إِلَى أَهْلِهَا الْعُتَاةِ عَلَى خَالِقِهِمْ رَأَيْتُ أَنْ أُفَسِّرَ لَكَ مَا سَأَلْتَنِي عَنْهُ مَخَافَةَ أَنْ يَدْخُلَ الْحَيْرَةُ عَلَى ضُعَفَاءِ شِيعَتِنَا مِنْ قِبَلِ جَهَالَتِهِمْ

Having said that, you are of the people whom Allah[azwj] has Blessed by Sending the Progeny[asws] of Muhammad[saww] (towards you and) and by special status, and Preserved the cordiality which attracted you to His[azwj] Religion, and what He[azwj] has Inspired from your guidance and your vision from the matters of your Religion that you give preference to them[asws] and are referring your matters to them[asws]. You wrote to me[asws] asking me[asws] about matters which I[asws] 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[azwj] with Great Authority, by my[asws] departing from the world which has been condemned by its inhabitants who have hardened

themselves against their Creator, I[asws] saw that I[asws] could explain to you what you had asked me[asws] about, fearing that our[asws] weak Shiites may enter into confusion because of the ignorance which is in front of them.

فَاتَّقِ اللَّهَ عَزَّ ذِكْرُهُ وَ خُصَّ لِذَلِكَ الْأَمْرِ أَهْلَهُ وَ احْذَرْ أَنْ تَكُونَ سَبَبَ بَلِيَّةٍ عَلَى الْأَوْصِيَاءِ أَوْ حَارِشاً عَلَيْهِمْ بِإِفْشَاءِ مَا اسْتَوْدَعْتُكَ وَ إِظْهَارِ مَا اسْتَكْتَمْتُكَ وَ لَنْ تَفْعَلَ إِنْ شَاءَ اللَّهُ

So fear Allah[azwj], Mighty is His[azwj] 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[asws] or provoking (people) against them[asws] by publicising what I[asws] am entrusting you with and exposing what I[asws] have told you to conceal, and Allah[azwj] Willing, you will not do this.

إِنَّ أَوَّلَ مَا أَنْهِي إِلَيْكَ أَنِّي أَنْعَى إِلَيْكَ نَفْسِي فِي لَيَالِيَّ هَذِهِ غَيْرَ جَازِعٍ وَ لَا نَادِمٍ وَ لَا شَاكٍّ فِيمَا هُوَ كَائِنٌ مِمَّا قَدْ قَضَى اللَّهُ عَزَّ وَ جَلَّ وَ حَتَمَ فَاسْتَمْسِكْ بِعُرْوَةِ الدِّينِ آلِ مُحَمَّدٍ وَ الْعُرْوَةِ الْوُثْقَى الْوَصِيِّ بَعْدَ الْوَصِيِّ وَ الْمُسَالَمَةِ لَهُمْ وَ الرِّضَا بِمَا قَالُوا وَ لَا تَلْتَمِسْ دِينَ مَنْ لَيْسَ مِنْ شِيعَتِكَ وَ لَا تُحِبَّنَّ دِينَهُمْ فَإِنَّهُمُ الْخَائِنُونَ الَّذِينَ خَانُوا اللَّهَ وَ رَسُولَهُ وَ خَانُوا أَمَانَاتِهِمْ وَ تَدْرِي مَا خَانُوا أَمَانَاتِهِمُ ائْتُمِنُوا عَلَى كِتَابِ اللَّهِ فَحَرَّفُوهُ وَ بَدَّلُوهُ وَ دَلُّوا عَلَى وُلَاةِ الْأَمْرِ مِنْهُمْ فَانْصَرَفُوا عَنْهُمْ فَأَذَاقَهُمُ اللَّهُ لِبَاسَ الْجُوعِ وَ الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

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

وَ سَأَلْتَ عَنْ رَجُلَيْنِ اغْتَصَبَا رَجُلًا مَالًا كَانَ يُنْفِقُهُ عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ أَبْنَاءِ السَّبِيلِ وَ فِي سَبِيلِ اللَّهِ فَلَمَّا اغْتَصَبَاهُ ذَلِكَ لَمْ يَرْضَيَا حَيْثُ غَصَبَاهُ حَتَّى حَمَّلَاهُ إِيَّاهُ كُرْهاً فَوْقَ رَقَبَتِهِ إِلَى مَنَازِلِهِمَا فَلَمَّا أَحْرَزَاهُ تَوَلَّيَا إِنْفَاقَهُ أَ يَبْلُغَانِ بِذَلِكَ كُفْراً فَلَعَمْرِي لَقَدْ نَافَقَا قَبْلَ ذَلِكَ وَ رَدَّا عَلَى اللَّهِ عَزَّ وَ جَلَّ كَلَامَهُ وَ هَزِئَا بِرَسُولِهِ (صلى الله عليه وآله) وَ هُمَا الْكَافِرَانِ عَلَيْهِمَا لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ اللَّهِ مَا دَخَلَ قَلْبَ أَحَدٍ مِنْهُمَا شَيْءٌ مِنَ الْإِيمَانِ مُنْذُ خُرُوجِهِمَا مِنْ حَالَتَيْهِمَا وَ مَا ازْدَادَا إِلَّا شَكّاً كَانَا خَدَّاعَيْنِ مُرْتَابَيْنِ مُنَافِقَيْنِ حَتَّى تَوَفَّتْهُمَا مَلَائِكَةُ الْعَذَابِ إِلَى مَحَلِّ الْخِزْيِ فِي دَارِ الْمُقَامِ

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 Allah[azwj]. So when they usurped that, 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[asws] life, they had become hypocrites before that and rejected against Allah[azwj] His[azwj] Words, and mocked at His[azwj] Rasool[saww], and they were both infidels. May Allah[azwj] Curse them, and the Angels, and the people altogether.

By Allah[azwj], 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.

وَ سَأَلْتَ عَمَّنْ حَضَرَ ذَلِكَ الرَّجُلَ وَ هُوَ يُغْصَبُ مَالَهُ وَ يُوضَعُ عَلَى رَقَبَتِهِ مِنْهُمْ عَارِفٌ وَ مُنْكِرٌ فَأُولَئِكَ أَهْلُ الرَّدَّةِ الْأُولَى مِنْ هَذِهِ الْأُمَّةِ فَعَلَيْهِمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

And you asked about those who were in the presence of that man whilst he was usurping his wealth and placed it upon his ride, 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 Allah[azwj] and the Angels and all the people be upon them.

وَ سَأَلْتَ عَنْ مَبْلَغِ عِلْمِنَا وَ هُوَ عَلَى ثَلَاثَةِ وُجُوهٍ مَاضٍ وَ غَابِرٌ وَ حَادِثٌ فَأَمَّا الْمَاضِي فَمُفَسَّرٌ وَ أَمَّا الْغَابِرُ فَمَزْبُورٌ وَ أَمَّا الْحَادِثُ فَقَذْفٌ فِي الْقُلُوبِ وَ نَقْرٌ فِي الْأَسْمَاعِ وَ هُوَ أَفْضَلُ عِلْمِنَا وَ لَا نَبِيَّ بَعْدَ نَبِيِّنَا مُحَمَّدٍ (صلى الله عليه وآله)

And you asked about extent of our[asws] 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 our[asws] Knowledge, and there is no Prophet[as] after our[asws] Prophet[saww].

وَ سَأَلْتَ عَنْ أُمَّهَاتِ أَوْلَادِهِمْ وَ عَنْ نِكَاحِهِمْ وَ عَنْ طَلَاقِهِمْ فَأَمَّا أُمَّهَاتُ أَوْلَادِهِمْ فَهُنَّ عَوَاهِرُ إِلَى يَوْمِ الْقِيَامَةِ نِكَاحٌ بِغَيْرِ وَلِيٍّ وَ طَلَاقٌ فِي غَيْرِ عِدَّةٍ وَ أَمَّا مَنْ دَخَلَ فِي دَعْوَتِنَا فَقَدْ هَدَمَ إِيمَانُهُ ضَلَالَهُ وَ يَقِينُهُ شَكَّهُ

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 our[asws] Invitation (call to Wilayah), so his 'Eman' demolishes his misguidance, and so does his 'Yaqeen' conviction (demolish) his doubts.

وَ سَأَلْتَ عَنِ الزَّكَاةِ فِيهِمْ فَمَا كَانَ مِنَ الزَّكَاةِ فَأَنْتُمْ أَحَقُّ بِهِ لِأَنَّا قَدْ حَلَّلْنَا ذَلِكَ لَكُمْ مَنْ كَانَ مِنْكُمْ وَ أَيْنَ كَانَ

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 we[asws] have made that to be lawful for you, and those who are from you wherever they may be.

وَ سَأَلْتَ عَنِ الضُّعَفَاءِ فَالضَّعِيفُ مَنْ لَمْ يُرْفَعْ إِلَيْهِ حُجَّةٌ وَ لَمْ يَعْرِفِ الِاخْتِلَافَ فَإِذَا عَرَفَ الِاخْتِلَافَ فَلَيْسَ بِضَعِيفٍ

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 difference, then he is not with the weakness.

وَ سَأَلْتَ عَنِ الشَّهَادَاتِ لَهُمْ فَأَقِمِ الشَّهَادَةَ لِلَّهِ عَزَّ وَ جَلَّ وَ لَوْ عَلَى نَفْسِكَ وَ الْوَالِدَيْنِ وَ الْأَقْرَبِينَ فِيمَا بَيْنَكَ وَ بَيْنَهُمْ فَإِنْ خِفْتَ عَلَى أَخِيكَ ضَيْماً فَلَا وَ ادْعُ إِلَى شَرَائِطِ اللَّهِ عَزَّ ذِكْرُهُ بِمَعْرِفَتِنَا مَنْ رَجَوْتَ إِجَابَتَهُ وَ لَا تَحَصَّنْ بِحِصْنِ رِيَاءٍ وَ وَالِ آلَ مُحَمَّدٍ وَ لَا تَقُلْ لِمَا بَلَغَكَ عَنَّا وَ نُسِبَ إِلَيْنَا هَذَا بَاطِلٌ وَ إِنْ كُنْتَ تَعْرِفُ مِنَّا خِلَافَهُ فَإِنَّكَ لَا تَدْرِي لِمَا قُلْنَاهُ وَ عَلَى أَيِّ وَجْهٍ وَصَفْنَاهُ آمِنْ بِمَا أُخْبِرُكَ وَ لَا تُفْشِ مَا اسْتَكْتَمْنَاكَ مِنْ خَبَرِكَ

You asked about the 'الشَّهَادَاتِ' testimonies for them. So establish the testimony for the sake of Allah[azwj], 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[azwj], as He[azwj] has (placed those) in our[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[asws] of Muhammad[saww] and do not speak of what reaches you from us[asws], and ascribe to us that 'this is false', and you may know something from us[asws] which is against it, for you do not know why we[asws] may have said it, and upon which perspective we may have described it. Believe in what I[asws] inform you[asws] and do not publicise what I[asws] have told you to conceal from what I[asws] inform you.

إِنَّ مِنْ وَاجِبِ حَقِّ أَخِيكَ أَنْ لَا تَكْتُمَهُ شَيْئاً تَنْفَعُهُ بِهِ لِأَمْرِ دُنْيَاهُ وَ آخِرَتِهِ وَ لَا تَحْقِدَ عَلَيْهِ وَ إِنْ أَسَاءَ وَ أَجِبْ دَعْوَتَهُ إِذَا دَعَاكَ وَ لَا تُخَلِّ بَيْنَهُ وَ بَيْنَ عَدُوِّهِ مِنَ النَّاسِ وَ إِنْ كَانَ أَقْرَبَ إِلَيْهِ مِنْكَ وَ عُدْهُ فِي مَرَضِهِ لَيْسَ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ الْغِشُّ وَ لَا الْأَذَى وَ لَا الْخِيَانَةُ وَ لَا الْكِبْرُ وَ لَا الْخَنَا وَ لَا الْفُحْشُ وَ لَا الْأَمْرُ بِهِ فَإِذَا رَأَيْتَ الْمُشَوَّهَ الْأَعْرَابِيَّ فِي جَحْفَلٍ جَرَّارٍ فَانْتَظِرْ فَرَجَكَ وَ لِشِيعَتِكَ الْمُؤْمِنِينَ وَ إِذَا انْكَسَفَتِ الشَّمْسُ فَارْفَعْ بَصَرَكَ إِلَى السَّمَاءِ وَ انْظُرْ مَا فَعَلَ اللَّهُ عَزَّ وَ جَلَّ بِالْمُجْرِمِينَ فَقَدْ فَسَّرْتُ لَكَ جُمَلًا مُجْمَلًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الْأَخْيَارِ.

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 'الْمُؤْمِنِينَ' 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[asws]), and for your Shiites, the believers, and when the sun rises, raise your vision to the sky and look at what Allah[azwj] has Done with the criminals. So I[asws] have explained to you all of this in summary. And send greetings upon Muhammad[saww] and his[saww] Progeny[asws], the righteous'.

حَدِيثٌ نَادِرٌ

RARE HADEETH

14544- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى أَبُو ذَرٍّ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدِ اجْتَوَيْتُ الْمَدِينَةَ أَ فَتَأْذَنُ لِي أَنْ أَخْرُجَ أَنَا وَ ابْنُ أَخِي إِلَى مُزَيْنَةَ فَنَكُونَ بِهَا فَقَالَ إِنِّي أَخْشَى أَنْ يُغِيرَ عَلَيْكَ خَيْلٌ مِنَ الْعَرَبِ فَيُقْتَلَ ابْنُ أَخِيكَ فَتَأْتِيَنِي شَعْثاً فَتَقُومَ بَيْنَ يَدَيَّ مُتَّكِئاً عَلَى عَصَاكَ فَتَقُولَ قُتِلَ ابْنُ أَخِي وَ أُخِذَ السَّرْحُ فَقَالَ يَا رَسُولَ اللَّهِ بَلْ لَا يَكُونُ إِلَّا خَيْراً إِنْ شَاءَ اللَّهُ فَأَذِنَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله)

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] having said: 'Abu Dharr[ar] 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[asws], and that I[ar] and the son of my[ar] brother go out to Muzeyna, for we are from it?' He[saww] said: 'I[saww] fear that you[ar] might be attacked by Arab horsemen, so they would kill the son of your[ar] 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[ar] brother has been killed, and the cattle taken away'. He[ar] 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[ar] permission.

فَخَرَجَ هُوَ وَ ابْنُ أَخِيهِ وَ امْرَأَتُهُ فَلَمْ يَلْبَثْ هُنَاكَ إِلَّا يَسِيراً حَتَّى غَارَتْ خَيْلٌ لِبَنِي فَزَارَةَ فِيهَا عُيَيْنَةُ بْنُ حِصْنٍ فَأَخَذَتِ السَّرْحَ وَ قُتِلَ ابْنُ أَخِيهِ وَ أُخِذَتِ امْرَأَتُهُ مِنْ بَنِي غِفَارٍ وَ أَقْبَلَ أَبُو ذَرٍّ يَشْتَدُّ حَتَّى وَقَفَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ بِهِ طَعْنَةٌ جَائِفَةٌ فَاعْتَمَدَ عَلَى عَصَاهُ وَ قَالَ صَدَقَ اللَّهُ وَ رَسُولُهُ أُخِذَ السَّرْحُ وَ قُتِلَ ابْنُ أَخِي وَ قُمْتُ بَيْنَ يَدَيْكَ عَلَى عَصَايَ فَصَاحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الْمُسْلِمِينَ فَخَرَجُوا فِي الطَّلَبِ فَرَدُّوا السَّرْحَ وَ قَتَلُوا نَفَراً مِنَ الْمُشْرِكِينَ.

So he[ar] and the son of his[ar] brother, and his[ar] wife went out. But, very soon the horsemen of the Clan of Fazaarat, among whom was Uyaynah Bin Hasan attacked them, took away the cattle, and killed the son of his[ar] brother, and took his[ar] wife who as from the Clan of Ghaffaar. And Abu Dharr[ar] 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[ar] brother being killed, and I[ar] 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'.

14545- أَبَانٌ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) نَزَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي غَزْوَةِ ذَاتِ الرِّقَاعِ تَحْتَ شَجَرَةٍ عَلَى شَفِيرِ وَادٍ فَأَقْبَلَ سَيْلٌ فَحَالَ بَيْنَهُ وَ بَيْنَ أَصْحَابِهِ فَرَآهُ رَجُلٌ مِنَ الْمُشْرِكِينَ وَ الْمُسْلِمُونَ قِيَامٌ عَلَى شَفِيرِ الْوَادِي يَنْتَظِرُونَ مَتَى يَنْقَطِعُ السَّيْلُ فَقَالَ رَجُلٌ مِنَ الْمُشْرِكِينَ لِقَوْمِهِ أَنَا أَقْتُلُ مُحَمَّداً فَجَاءَ وَ شَدَّ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِالسَّيْفِ ثُمَّ قَالَ مَنْ يُنْجِيكَ مِنِّي يَا مُحَمَّدُ فَقَالَ رَبِّي وَ رَبُّكَ فَنَسَفَهُ جَبْرَئِيلُ (عليه السلام) عَنْ فَرَسِهِ فَسَقَطَ عَلَى ظَهْرِهِ فَقَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَخَذَ السَّيْفَ وَ جَلَسَ عَلَى صَدْرِهِ وَ قَالَ مَنْ يُنْجِيكَ مِنِّي يَا غَوْرَثُ فَقَالَ جُودُكَ وَ كَرَمُكَ يَا مُحَمَّدُ فَتَرَكَهُ فَقَامَ وَ هُوَ يَقُولُ وَ اللَّهِ لَأَنْتَ خَيْرٌ مِنِّي وَ أَكْرَمُ.

H 14545 – Abaan, from Abu Baseer has narrated the following:

Abu Abdullah[asws] has said that the Rasool[saww] Allah[azwj] encamped under a tree on the edge of the valley during the (military) expedition of Zaat Al-Raqa'a. A flooding came in between him[saww] and his[saww] companions. A man from the Polytheists saw it, and the Muslims were standing upon the edge of the valley waiting for the flood to be cut-off (subside). So a man from the Polytheists said to his people, 'I will kill Muhammad[saww]'. So he came and pulled out his sword against the Rasool[saww] Allah[azwj] then said, 'Who is going to save you from me, O Muhammad[saww]?' He[saww] said: 'My[saww] Lord[azwj], and your Lord[azwj]'. So Jibraeel[as] blew him off his horse and he fell upon his back. The Rasool[saww] stood up and took the sword, and sat upon his chest and said: 'Who is the one who will rescue you from me[saww], O Gowras?' He said, 'Your[saww] benevolence and your[saww] generosity, O Muhammad[saww]'. So he[saww] left him. He stood up and he was saying, 'By Allah[azwj], you[saww] are better than me and more generous'.

14546- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ [وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ] عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنْ قَدَرْتُمْ أَنْ لَا تُعْرَفُوا فَافْعَلُوا وَ مَا عَلَيْكَ إِنْ لَمْ يُثْنِ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُوماً عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُوداً عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يَقُولُ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدِ رَجُلَيْنِ رَجُلٍ يَزْدَادُ فِيهَا كُلَّ يَوْمٍ إِحْسَاناً وَ رَجُلٍ يَتَدَارَكُ مَنِيَّتَهُ بِالتَّوْبَةِ وَ أَنَّى لَهُ بِالتَّوْبَةِ فَوَ اللَّهِ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بِوَلَايَتِنَا أَهْلَ الْبَيْتِ أَلَا وَ مَنْ عَرَفَ حَقَّنَا أَوْ رَجَا الثَّوَابَ بِنَا وَ رَضِيَ بِقُوتِهِ نِصْفَ مُدٍّ كُلَّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكَنَّ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهِ خَائِفُونَ وَجِلُونَ وَدُّوا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا

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 Gayaas, who has said:

Abu Abdullah[asws] 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 Allah[azwj].

Amir-ul-Momineen[asws] 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 Allah[azwj]! If he were to perform prostrations to the extent that his neck breaks off, Allah[azwj] will not Accept deeds from him except by our[asws] Wilayah, the People[asws] of the Household. Indeed, (Acceptance) is for the ones who recognise our[asws] rights and hope for Reward by us[asws], (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 Allah[azwj] and are pleased with the (little) share from the world.

وَ كَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ وَ الَّذِينَ يُؤْتُونَ ما آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ مَا الَّذِي أَتَوْا بِهِ أَتَوْا وَ اللَّهِ بِالطَّاعَةِ مَعَ الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَ لَيْسَ وَ اللَّهِ خَوْفُهُمْ خَوْفَ شَكٍّ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقَصِّرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

And that is how Allah[azwj] has Described them where He[azwj] has Said: ***"[23:60] And those who dispense their charity with their hearts full of fear"***. That's what they come with? By Allah[azwj]! 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 Allah[azwj], 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 our[asws] love and being (less) obedient to us[asws]'.

ثُمَّ قَالَ إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَغْتَابَ وَ لَا تَكْذِبَ وَ لَا تَحْسُدَ وَ لَا تُرَائِيَ وَ لَا تَتَصَنَّعَ وَ لَا تُدَاهِنَ ثُمَّ قَالَ نَعَمْ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ يَكُفُّ فِيهِ بَصَرَهُ وَ لِسَانَهُ وَ نَفْسَهُ وَ فَرْجَهُ إِنَّ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجَبَ الْمَزِيدَ مِنَ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ يُظْهِرَ شُكْرَهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنَّ لَهُ عَلَى الْآخَرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

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 Allah[azwj] by his heart, obligates more for himself from Allah[azwj], 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'.

فَقُلْتُ لَهُ إِنَّمَا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَافِيَةِ إِذَا رَآهُ مُرْتَكِباً لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غُفِرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْقُوفٌ مُحَاسَبٌ أَ مَا تَلَوْتَ قِصَّةَ سَحَرَةِ مُوسَى (عليه السلام) ثُمَّ قَالَ كَمْ مِنْ مَغْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِسَتْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مَفْتُونٍ بِثَنَاءِ النَّاسِ عَلَيْهِ ثُمَّ قَالَ إِنِّي لَأَرْجُو النَّجَاةَ لِمَنْ عَرَفَ حَقَّنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدِ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوًى وَ الْفَاسِقِ الْمُعْلِنِ

So I said to him[asws], 'But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?' He[asws] 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 Musa[as]?' Then said: 'How many are proud with what Allah[azwj] has Favoured them with, and how many have been enticed by the Veil of Allah[azwj] upon them, and how many have been infatuated by the praises of the people upon him'. Then said: 'I[asws] hope for the salvation for the ones who recognise our[asws] rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one'.

ثُمَّ تَلَا قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَفْصُ الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ ثُمَّ قَالَ وَ اللَّهِ مَا أَحَبَّ اللَّهَ مَنْ أَحَبَّ الدُّنْيَا وَ وَالَى غَيْرَنَا وَ مَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then he[asws] 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 Allah[azwj], Allah[azwj] does not Love the one who loves the world, and takes as a friend other than us[asws], whilst the one who recognises our[asws] rights and loves us[asws], so he has loved Allah[azwj]'.

فَبَكَى رَجُلٌ فَقَالَ أَ تَبْكِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُلَّهُمُ اجْتَمَعُوا يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُدْخِيَكَ مِنَ النَّارِ وَ يُدْخِلَكَ الْجَنَّةَ لَمْ يُشَفَّعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخْوَفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ] ثُمَّ قَالَ لَهُ يَا حَفْصُ كُنْ ذَنَباً وَ لَا تَكُنْ رَأْساً يَا حَفْصُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ خَافَ اللَّهَ كَلَّ لِسَانُهُ

A man wept, so he[asws] said: 'Are you crying? Even if the inhabitants of the heavens and the earth, all of them get together crying to Allah[azwj] 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 Allah[azwj] in that condition'. Then said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasool[saww] Allah[azwj] said: 'The one who fears Allah[azwj], would be of little speech'.

ثُمَّ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ (عليه السلام) يَعِظُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ لَا تَشُقَّ قَمِيصَكَ وَ لَكِنِ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: 'Once Musa Bin Imran[as] was advising his[as] companions, when a man stood up, and tore his shirt. So Allah[azwj] Revealed unto him[as]: "O Musa[as]! Say to him, 'Do not tear your shirt, but open for Me[azwj] your heart'".

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ (عليه السلام) بِرَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ سَاجِدٌ فَانْصَرَفَ مِنْ حَاجَتِهِ وَ هُوَ سَاجِدٌ عَلَى حَالِهِ فَقَالَ لَهُ مُوسَى (عليه السلام) لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلْتُهُ حَتَّى يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَى مَا أُحِبُّ.

Then said: 'Musa[as] Bin Imran[as] passed by a man from his[as] companion, and he was prostrating. So after return back from what he[as] had to do, (Musa[as]) saw him still in prostration. So Musa[as] said to him: 'If (the fulfilment) of your need was in my[as] hands, I[asws] would have fulfilled it for you'. So Allah[azwj] Revealed unto him[as]; "O Musa[as]! Even if he were to prostrate until his neck breaks, I[azwj] will not Accept it until he turns away from what I[azwj] Abhor and towards what I[azwj] Love".'

حَدِيثُ رَسُولِ اللَّهِ (صلى الله عليه وآله)

HADEETH OF THE RASOOL[saww] OF ALLAH[azwj]

14547- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا كَانَ شَيْءٌ أَحَبَّ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ أَنْ يَظَلَّ جَائِعاً خَائِفاً فِي اللَّهِ.

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

Abu Abdullah[asws] having said: 'There was nothing more beloved to the Rasool[saww] Allah[azwj] than remaining hungry and fearful for the sake of Allah[azwj],.

14548- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ سَعِيدِ بْنِ عَمْرٍو الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) ذَاتَ يَوْمٍ وَ هُوَ يَأْكُلُ مُتَّكِئاً قَالَ وَ قَدْ كَانَ يَبْلُغُنَا أَنَّ ذَلِكَ يُكْرَهُ فَجَعَلْتُ أَنْظُرُ إِلَيْهِ فَدَعَانِي إِلَى طَعَامِهِ فَلَمَّا فَرَغَ قَالَ يَا مُحَمَّدُ لَعَلَّكَ تَرَى أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَا رَأَتْهُ عَيْنٌ وَ هُوَ يَأْكُلُ وَ هُوَ مُتَّكِئٌ مِنْ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبَضَهُ قَالَ ثُمَّ رَدَّ عَلَى نَفْسِهِ فَقَالَ لَا وَ اللَّهِ مَا رَأَتْهُ عَيْنٌ يَأْكُلُ وَ هُوَ مُتَّكِئٌ مِنْ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبَضَهُ

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'fy, from Muhammad Bin Muslim who said:

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

ثُمَّ قَالَ يَا مُحَمَّدُ لَعَلَّكَ تَرَى أَنَّهُ شَبِعَ مِنْ خُبْزِ الْبُرِّ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةً مِنْ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبَضَهُ ثُمَّ رَدَّ عَلَى نَفْسِهِ ثُمَّ قَالَ لَا وَ اللَّهِ مَا شَبِعَ مِنْ خُبْزِ الْبُرِّ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةً مُنْذُ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبَضَهُ أَمَا إِنِّي لَا أَقُولُ إِنَّهُ كَانَ لَا يَجِدُ لَقَدْ كَانَ يُجِيزُ الرَّجُلَ الْوَاحِدَ بِالْمِائَةِ مِنَ الْإِبِلِ فَلَوْ أَرَادَ أَنْ يَأْكُلَ لَأَكَلَ وَ لَقَدْ أَتَاهُ جَبْرَئِيلُ (عليه السلام) بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ ثَلَاثَ مَرَّاتٍ يُخَيِّرُهُ مِنْ غَيْرِ أَنْ يَنْقُصَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مِمَّا أَعَدَّ اللَّهُ لَهُ يَوْمَ الْقِيَامَةِ شَيْئاً فَيَخْتَارُ التَّوَاضُعَ لِرَبِّهِ جَلَّ وَ عَزَّ وَ مَا سُئِلَ شَيْئاً قَطُّ فَيَقُولَ لَا إِنْ كَانَ أَعْطَى وَ إِنْ لَمْ يَكُنْ قَالَ يَكُونُ وَ مَا أَعْطَى عَلَى اللَّهِ شَيْئاً قَطُّ إِلَّا سَلَّمَ ذَلِكَ إِلَيْهِ حَتَّى إِنْ كَانَ لَيُعْطِي الرَّجُلَ الْجَنَّةَ فَيُسَلِّمُ اللَّهُ ذَلِكَ لَهُ ثُمَّ تَنَاوَلَنِي بِيَدِهِ

Then said: 'O Muhammad! Perhaps you think that he[saww] satiated himself[saww] from good bread for three continuous days from the time Allah[azwj] Sent him[saww] up to his[saww] passing away'. Then he[asws] referred to himself[asws], then said: 'No! By Allah[azwj], he[saww] did not satiate himself[saww] from good bread for three continuous days since Allah[azwj] Sent him[saww] up to his[saww] passing away. But, I[asws] am not saying that he[saww] could not find it, for he[saww] used to gift one man a hundred camels. Had he[saww] intended to eat it he[saww] would have eaten. And Jibraeel had come to him[saww] with the Keys of the treasures of the earth three times giving him[saww] the option without any reduction of anything from Allah[azwj] from what Allah[azwj] had Prepared for him[saww] for the Day of Judgement.

He[saww] chose the modesty to his[saww] Lord[azwj]. And when asked for anything he[saww] never said, 'No', at all. He[saww] would say: 'If I[saww] had it I[saww] would give it'. And if was not available, he[saww] would say: 'It would come', and whenever Allah[azwj] Gave anything at all he[saww] would hand it over to him, to the extent that if the man has been Given the Paradise, which Allah[azwj] would submit to him[saww], then he[saww] would give it to him by his[saww] own hands'.

وَ قَالَ وَ إِنْ كَانَ صَاحِبُكُمْ لَيَجْلِسُ جِلْسَةَ الْعَبْدِ وَ يَأْكُلُ إِكْلَةَ الْعَبْدِ وَ يُطْعِمُ النَّاسَ خُبْزَ الْبُرِّ وَ اللَّحْمَ وَ يَرْجِعُ إِلَى أَهْلِهِ فَيَأْكُلُ الْخُبْزَ وَ الزَّيْتَ وَ إِنْ كَانَ لَيَشْتَرِي الْقَمِيصَ السُّنْبُلَانِيَّ ثُمَّ يُخَيِّرُ غُلَامَهُ خَيْرَهُمَا ثُمَّ يَلْبَسُ الْبَاقِيَ فَإِذَا جَازَ أَصَابِعَهُ قَطَعَهُ وَ إِذَا جَازَ كَعْبَهُ حَذَفَهُ وَ مَا وَرَدَ عَلَيْهِ أَمْرَانِ قَطُّ كِلَاهُمَا لِلَّهِ رِضًا إِلَّا أَخَذَ بِأَشَدِّهِمَا عَلَى بَدَنِهِ وَ لَقَدْ وُلِّيَ النَّاسَ خَمْسَ سِنِينَ فَمَا وَضَعَ آجُرَّةً عَلَى آجُرَّةٍ وَ لَا لَبِنَةً عَلَى لَبِنَةٍ وَ لَا أَقْطَعَ قَطِيعَةً وَ لَا أَوْرَثَ بَيْضَاءَ وَ لَا حَمْرَاءَ إِلَّا سَبْعَمِائَةِ دِرْهَمٍ فَضَلَتْ مِنْ عَطَايَاهُ أَرَادَ أَنْ يَبْتَاعَ لِأَهْلِهِ بِهَا خَادِماً وَ مَا أَطَاقَ أَحَدٌ عَمَلَهُ وَ إِنْ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) لَيَنْظُرُ فِي الْكِتَابِ مِنْ كُتُبِ عَلِيٍّ (عليه السلام) فَيَضْرِبُ بِهِ الْأَرْضَ وَ يَقُولُ مَنْ يُطِيقُ هَذَا.

And said: 'Your Master (Amir-ul-Momineen[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[asws] family to eat bread with oil. And if he[asws] were to buy *Al-Sunbulany* shirt, then he[asws] would give his[asws] slave the choice of the better one, then would wear the remaining one.

So if he[asws] would find a little excess he[asws] would withdraw it, and if his[asws] would feel that his heel[asws] had exceeded he[asws] would have removed it. No two matters would be referred to him[asws] at all for the sake of Allah[azwj] except that he[asws] would opt for the more difficult one upon his[asws] body, and he[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[asws] would buy a servant for his[asws] Family. No one could bear any of his works, and Ali[asws] Bin Al-Husayn[asws] used to look into a Book from the Books of Ali[asws], so he[asws] would strike the ground with it and would say: 'Who can endure this?'

14549- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ جَبْرَئِيلَ (عليه السلام) أَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَخَيَّرَهُ وَ أَشَارَ عَلَيْهِ بِالتَّوَاضُعِ وَ كَانَ لَهُ نَاصِحاً فَكَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَأْكُلُ إِكْلَةَ الْعَبْدِ وَ يَجْلِسُ جِلْسَةَ الْعَبْدِ تَوَاضُعاً لِلَّهِ تَبَارَكَ وَ تَعَالَى ثُمَّ أَتَاهُ عِنْدَ الْمَوْتِ بِمَفَاتِيحِ خَزَائِنِ الدُّنْيَا فَقَالَ هَذِهِ مَفَاتِيحُ خَزَائِنِ الدُّنْيَا بَعَثَ بِهَا إِلَيْكَ رَبُّكَ لِيَكُونَ لَكَ مَا أَقَلَّتِ الْأَرْضُ مِنْ غَيْرِ أَنْ يَنْقُصَكَ شَيْئاً فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الرَّفِيقِ الْأَعْلَى.

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[asws] saying that: 'Jibraeel[as] came to the Rasool[saww] Allah[azwj] giving the option and indicating to him[saww] for the humbleness and was advising him[saww]. The Rasool[saww] Allah[azwj] used to eat like the eating of the slave, and sit like the sitting of the slave being humble to Allah[azwj]. Then he[saww] was given (by Jibraeel) at the time of his[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[saww] Lord[azwj] has Sent to you[saww] so that there will be for you all that is carried by the earth without any reduction of anything'. The Rasool[saww] Allah[azwj] said: 'I[saww] (want to be) among the friends of the Most High[azwj]'.

14550- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عُرِضَتْ عَلَيَّ بَطْحَاءُ مَكَّةَ ذَهَباً فَقُلْتُ يَا رَبِّ لَا وَ لَكِنْ أَشْبَعُ يَوْماً وَ أَجُوعُ يَوْماً فَإِذَا شَبِعْتُ حَمِدْتُكَ وَ شَكَرْتُكَ وَ إِذَا جُعْتُ دَعَوْتُكَ وَ ذَكَرْتُكَ.

H 14550 – Sahl Bin Ziyad, from Ibn fazzaal, from Ali Bin Uqba, from Abdul Mo'min Al-Ansary, who has said:

Abu Abdullah[asws] having said: 'The Rasool[saww] Allah[azwj] said: 'There were presented to me[saww] *Bat'ha* and *Makka* of gold. So I[saww] said: 'O Lord[azwj]! No, but I[saww] would like to satiate one day and remain hungry one day, for if I[saww] am satiated I[saww] would thank You[azwj], and if I[saww] am hungry, I[saww] would supplicate to You[azwj] and Remember You[azwj]'.

الكافي

AL-KAFI

المجلد الثامن

Volume 8

Part IV

للمحدِّث 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 الرَّوْضَةِ

The Book - Garden (of Flowers)

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حَدِيثُ عِيسَى ابْنِ مَرْيَمَ (عليهما السلام)

HADEETH OF ISA BIN MARYAM[as]

14551- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْهُمْ (عليهم السلام) قَالَ فِيمَا وَعَظَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عِيسَى (عليه السلام) يَا عِيسَى أَنَا رَبُّكَ وَ رَبُّ آبَائِكَ اسْمِي وَاحِدٌ وَ أَنَا الْأَحَدُ الْمُتَفَرِّدُ بِخَلْقِ كُلِّ شَيْءٍ وَ كُلُّ شَيْءٍ مِنْ صُنْعِي وَ كُلٌّ إِلَيَّ رَاجِعُونَ

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

The Imam[asws] having said: 'Among the Advice which Allah[azwj] Gave to Isa[as] was: "O Isa[as]! I[azwj] am your[as] Lord[azwj], and the Lord[azwj] of your[as] forefathers. My[azwj] Name is 'وَاحِدٌ' the One, and I[azwj] am the 'الْأَحَدُ' the One, which cannot be divided, the Lone One Who[azwj] Created everything, and everything is Made by My[azwj] and everything Returns to Me[azwj].

يَا عِيسَى أَنْتَ الْمَسِيحُ بِأَمْرِي وَ أَنْتَ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي وَ أَنْتَ تُحْيِي الْمَوْتَى بِكَلَامِي فَكُنْ إِلَيَّ رَاغِباً وَ مِنِّي رَاهِباً وَ لَنْ تَجِدَ مِنِّي مَلْجَأً إِلَّا إِلَيَّ

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

يَا عِيسَى أُوصِيكَ وَصِيَّةَ الْمُتَحَنِّنِ عَلَيْكَ بِالرَّحْمَةِ حَتَّى حَقَّتْ لَكَ مِنِّي الْوَلَايَةُ بِتَحَرِّيكَ مِنِّي الْمَسَرَّةَ فَبُورِكْتَ كَبِيراً وَ بُورِكْتَ صَغِيراً حَيْثُ مَا كُنْتَ أَشْهَدُ أَنَّكَ عَبْدِي ابْنُ أَمَتِي أَنْزِلْنِي مِنْ نَفْسِكَ كَهَمِّكَ وَ اجْعَلْ ذِكْرِي لِمَعَادِكَ وَ تَقَرَّبْ إِلَيَّ بِالنَّوَافِلِ وَ تَوَكَّلْ عَلَيَّ أَكْفِكَ وَ لَا تَوَكَّلْ عَلَى غَيْرِي فَآخُذَ لَكَ

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

يَا عِيسَى اصْبِرْ عَلَى الْبَلَاءِ وَ ارْضَ بِالْقَضَاءِ وَ كُنْ كَمَسَرَّتِي فِيكَ فَإِنَّ مَسَرَّتِي أَنْ أُطَاعَ فَلَا أُعْصَى

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

يَا عِيسَى أَحْيِ ذِكْرِي بِلِسَانِكَ وَ لْيَكُنْ وُدِّي فِي قَلْبِكَ

O Isa[as]! Revive My[azwj] Remembrance by your[as] tongue, and make My[azwj] cordiality to be in your[as] heart.

يَا عِيسَى تَيَقَّظْ فِي سَاعَاتِ الْغَفْلَةِ وَ احْكُمْ لِي لَطِيفَ الْحِكْمَةِ

O Isa[as]! Be vigilant in the hours of neglect and consider Me[azwj] of Kind Wisdom.

يَا عِيسَى كُنْ رَاغِباً رَاهِباً وَ أَمِتْ قَلْبَكَ بِالْخَشْيَةِ

O Isa[as]! Be attentive, a Devotee, and prepare your[as] heart to fear (Me[azwj]).

يَا عِيسَى رَاعِ اللَّيْلَ لِتَحَرِّي مَسَرَّتِي وَ أَطْمِئْ نَهَارَكَ لِيَوْمِ حَاجَتِكَ عِنْدِي

O Isa[as]! Be a shepherd of the night to search for My[azwj] Happiness, and Magnify Me[azwj] in your[as] daytime for asking for your[as] need from Me[saww].

يَا عِيسَى نَافِسْ فِي الْخَيْرِ جُهْدَكَ تُعْرَفْ بِالْخَيْرِ حَيْثُمَا تَوَجَّهْتَ

O Isa[as]! Compete with regards to the good with your[as] striving; you[as] will be known by the good wherever you[as] may turn to.

يَا عِيسَى احْكُمْ فِي عِبَادِي بِنُصْحِي وَ قُمْ فِيهِمْ بِعَدْلِي فَقَدْ أَنْزَلْتُ عَلَيْكَ شِفَاءً لِمَا فِي الصُّدُورِ مِنْ مَرَضِ الشَّيْطَانِ

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

يَا عِيسَى لَا تَكُنْ جَلِيساً لِكُلِّ مَفْتُونٍ

O Isa[as]! Do not be seated with the intrigued (hypocrites).

يَا عِيسَى حَقّاً أَقُولُ مَا آمَنَتْ بِي خَلِيقَةٌ إِلَّا خَشَعَتْ لِي وَ لَا خَشَعَتْ لِي إِلَّا رَجَتْ ثَوَابِي فَأَشْهَدُ أَنَّهَا آمِنَةٌ مِنْ عِقَابِي مَا لَمْ تُبَدِّلْ أَوْ تُغَيِّرْ سُنَّتِي

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

يَا عِيسَى ابْنَ الْبِكْرِ الْبَتُولِ ابْكِ عَلَى نَفْسِكَ بُكَاءَ مَنْ وَدَّعَ الْأَهْلَ وَ قَلَى الدُّنْيَا وَ تَرَكَهَا لِأَهْلِهَا وَ صَارَتْ رَغْبَتُهُ فِيمَا عِنْدَ إِلَهِهِ

O Isa[as], the first son[as] of the chaste virgin, weep for your[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[as] God.

يَا عِيسَى كُنْ مَعَ ذَلِكَ لَيِّنَ الْكَلَامِ وَ تُفْشِي السَّلَامَ يَقْظَانَ إِذَا نَامَتْ عُيُونُ الْأَبْرَارِ حَذِراً لِلْمَعَادِ وَ الزَّلَازِلِ الشِّدَادِ وَ أَهْوَالِ يَوْمِ الْقِيَامَةِ حَيْثُ لَا يَنْفَعُ أَهْلٌ وَ لَا وَلَدٌ وَ لَا مَالٌ

O Isa[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.

يَا عِيسَى اكْحُلْ عَيْنَكَ بِمِيلِ الْحُزْنِ إِذَا ضَحِكَ الْبَطَّالُونَ

O Isa[as]! Apply the Kohl of grief in your[as] eyes whilst the people of falsehood laugh.

يَا عِيسَى كُنْ خَاشِعاً صَابِراً فَطُوبَى لَكَ إِنْ نَالَكَ مَا وُعِدَ الصَّابِرُونَ

O Isa[as]! Become humble and patient, for *Tooba* is for you[as] if you[as] achieve what has been Prepared for the patient ones.

يَا عِيسَى رُحْ مِنَ الدُّنْيَا يَوْماً فَيَوْماً وَ ذُقْ لِمَا قَدْ ذَهَبَ طَعْمُهُ فَحَقّاً أَقُولُ مَا أَنْتَ إِلَّا بِسَاعَتِكَ وَ يَوْمِكَ فَرُحْ مِنَ الدُّنْيَا بِبُلْغَةٍ وَ لْيَكْفِكَ الْخَشِنُ الْجَشِبُ فَقَدْ رَأَيْتَ إِلَى مَا تَصِيرُ وَ مَكْتُوبٌ مَا أَخَذْتَ وَ كَيْفَ أَتْلَفْتَ

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

يَا عِيسَى إِنَّكَ مَسْئُولٌ فَارْحَمِ الضَّعِيفَ كَرَحْمَتِي إِيَّاكَ وَ لَا تَقْهَرِ الْيَتِيمَ

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

يَا عِيسَى ابْكِ عَلَى نَفْسِكَ فِي الْخَلَوَاتِ وَ انْقُلْ قَدَمَيْكَ إِلَى مَوَاقِيتِ الصَّلَوَاتِ وَ أَسْمِعْنِي لَذَاذَةَ نُطْقِكَ بِذِكْرِي فَإِنَّ صَنِيعِي إِلَيْكَ حَسَنٌ

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

يَا عِيسَى كَمْ مِنْ أُمَّةٍ قَدْ أَهْلَكْتُهَا بِسَالِفِ ذُنُوبٍ قَدْ عَصَمْتُكَ مِنْهَا

O Isa[as]! How many from the community I[azwj] have Destroyed for their previous sins which I[azwj] have Protected you[as] from it.

يَا عِيسَى ارْفُقْ بِالضَّعِيفِ وَ ارْفَعْ طَرْفَكَ الْكَلِيلَ إِلَى السَّمَاءِ وَ ادْعُنِي فَإِنِّي مِنْكَ قَرِيبٌ وَ لَا تَدْعُنِي إِلَّا مُتَضَرِّعاً إِلَيَّ وَ هَمُّكَ هَمّاً وَاحِداً فَإِنَّكَ مَتَى تَدْعُنِي كَذَلِكَ أُجِبْكَ

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

يَا عِيسَى إِنِّي لَمْ أَرْضَ بِالدُّنْيَا ثَوَاباً لِمَنْ كَانَ قَبْلَكَ وَ لَا عِقَاباً لِمَنِ انْتَقَمْتُ مِنْهُ

O Isa[as], I[azwj] was not Pleased with Presenting the world as a Reward for the ones who were before you[as], nor as a Punishment for the ones I[azwj] Want to Retaliate against.

يَا عِيسَى إِنَّكَ تَفْنَى وَ أَنَا أَبْقَى وَ مِنِّي رِزْقُكَ وَ عِنْدِي مِيقَاتُ أَجَلِكَ وَ إِلَيَّ إِيَابُكَ وَ عَلَيَّ حِسَابُكَ فَسَلْنِي وَ لَا تَسْأَلْ غَيْرِي فَيَحْسُنَ مِنْكَ الدُّعَاءُ وَ مِنِّي الْإِجَابَةُ

O Isa[as]! You[as] are to die and I[azwj] shall Remain, and from Me[azwj] is your[as] sustenance, and with Me[azwj] is your[as] fixed term and to Me[azwj] is your[as] eventual return, and to Me[azwj] is your[as] Accounting, so ask Me[azwj] and do not ask someone else, for the best from you[as] is the supplication, and from Me[azwj] is the Answering of it.

يَا عِيسَى مَا أَكْثَرَ الْبَشَرَ وَ أَقَلَّ عَدَدَ مَنْ صَبَرَ الْأَشْجَارُ كَثِيرَةٌ وَ طَيِّبُهَا قَلِيلٌ فَلَا يَغُرَّنَّكَ حُسْنُ شَجَرَةٍ حَتَّى تَذُوقَ ثَمَرَهَا

O Isa[as]! How numerous are the human beings and how little are, in numbers, the patient ones. The trees are many but the good ones of it are few. So do not be deceived by the beauty of the tree until you have tasted its fruit.

يَا عِيسَى لَا يَغُرَّنَّكَ الْمُتَمَرِّدُ عَلَيَّ بِالْعِصْيَانِ يَأْكُلُ رِزْقِي وَ يَعْبُدُ غَيْرِي ثُمَّ يَدْعُونِي عِنْدَ الْكَرْبِ فَأُجِيبُهُ ثُمَّ يَرْجِعُ إِلَى مَا كَانَ عَلَيْهِ فَعَلَيَّ يَتَمَرَّدُ أَمْ بِسَخَطِي يَتَعَرَّضُ فَبِي حَلَفْتُ لَآخُذَنَّهُ أَخْذَةً لَيْسَ لَهُ مِنْهَا مَنْجًى وَ لَا دُونِي مَلْجَأٌ أَيْنَ يَهْرُبُ مِنْ سَمَائِي وَ أَرْضِي

O Isa[as]! Do not be deceived by the rebellious one by disobeying My (Commands), I[azwj] Provide sustenance so (don't) worship someone else, then he calls upon Me[azwj] during hardships, so I[azwj] Answer him. Then he returns to what he used to be in, rebelling against Me[azwj] exposing himself to My[azwj] Anger. I[azwj] Swear by Myself[azwj] that I[azwj] shall Grab him with such a Grip that there will be no salvation for him from it, and no refuge apart from Me[azwj]. Where will he run from My[azwj] skies and from My[azwj] earth?

يَا عِيسَى قُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ لَا تَدْعُونِي وَ السُّحْتُ تَحْتَ أَحْضَانِكُمْ وَ الْأَصْنَامُ فِي بُيُوتِكُمْ فَإِنِّي آلَيْتُ أَنْ أُجِيبَ مَنْ دَعَانِي وَ أَنْ أَجْعَلَ إِجَابَتِي إِيَّاهُمْ لَعْناً عَلَيْهِمْ حَتَّى يَتَفَرَّقُوا

O Isa[as]! Say to the unjust ones from the Children of Israel not to supplicate to Me[azwj] whilst the illegal earnings is under their hearts (into their stomach), and the idols are in their houses, for I[azwj] have Undertaken that I[azwj] shall Answer to the one who supplicates to Me[azwj], and Make My[azwj] Answer to be a Curse upon them (who disobey) until they disperse.

يَا عِيسَى كَمْ أُطِيلُ النَّظَرَ وَ أُحْسِنُ الطَّلَبَ وَ الْقَوْمُ فِي غَفْلَةٍ لَا يَرْجِعُونَ تَخْرُجُ الْكَلِمَةُ مِنْ أَفْوَاهِهِمْ لَا تَعِيهَا قُلُوبُهُمْ يَتَعَرَّضُونَ لِمَقْتِي وَ يَتَحَبَّبُونَ بِقُرْبِي إِلَى الْمُؤْمِنِينَ

O Isa[as]! How many times have I[azwj] 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 My[azwj] Abhorrence and seek nearness to the Believers by display their love for Me[azwj] (showing hypocrisy)

يَا عِيسَى لِيَكُنْ لِسَانُكَ فِي السِّرِّ وَ الْعَلَانِيَةِ وَاحِداً وَ كَذَلِكَ فَلْيَكُنْ قَلْبُكَ وَ بَصَرُكَ وَ اطْوِ قَلْبَكَ وَ لِسَانَكَ عَنِ الْمَحَارِمِ وَ كُفَّ بَصَرَكَ عَمَّا لَا خَيْرَ فِيهِ فَكَمْ مِنْ نَاظِرٍ نَظْرَةً قَدْ زَرَعَتْ فِي قَلْبِهِ شَهْوَةً وَ وَرَدَتْ بِهِ مَوَارِدَ حِيَاضِ الْهَلَكَةِ

O Isa[as]! Make your[as] tongue to be one, be it in secret or in the open, and do that similarly with your[as] heart and your[as] vision. And turn your[as] heart and your[as] vision away from the Prohibited and restrain your[as] 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.

يَا عِيسَى كُنْ رَحِيماً مُتَرَحِّماً وَ كُنْ كَمَا تَشَاءُ أَنْ يَكُونَ الْعِبَادُ لَكَ وَ أَكْثِرْ ذِكْرَكَ الْمَوْتَ وَ مُفَارَقَةَ الْأَهْلِينَ وَ لَا تَلْهُ فَإِنَّ اللَّهْوَ يُفْسِدُ صَاحِبَهُ وَ لَا تَغْفُلْ فَإِنَّ الْغَافِلَ مِنِّي بَعِيدٌ وَ اذْكُرْنِي بِالصَّالِحَاتِ حَتَّى أَذْكُرَكَ

O Isa[as]! Be merciful and compassionate, and be as you[as] would like the people to be towards you[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 I[azwj] speak of you[as].

يَا عِيسَى تُبْ إِلَيَّ بَعْدَ الذَّنْبِ وَ ذَكِّرْ بِيَ الْأَوَّابِينَ وَ آمِنْ بِي وَ تَقَرَّبْ بِي إِلَى الْمُؤْمِنِينَ وَ مُرْهُمْ يَدْعُونِي مَعَكَ وَ إِيَّاكَ وَ دَعْوَةَ الْمَظْلُومِ فَإِنِّي آلَيْتُ عَلَى نَفْسِي أَنْ أَفْتَحَ لَهَا بَاباً مِنَ السَّمَاءِ بِالْقَبُولِ وَ أَنْ أُجِيبَهُ وَ لَوْ بَعْدَ حِينٍ

O Isa[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[as]. And beware of the supplication of the oppressed for I[azwj] have Undertaken upon Myself[azwj] that I[azwj] shall Open for it the Doors of the sky by the Acceptance, and Answer him even though it may be after a while.

يَا عِيسَى اعْلَمْ أَنَّ صَاحِبَ السَّوْءِ يُعْدِي وَ قَرِينَ السَّوْءِ يُرْدِي وَ اعْلَمْ مَنْ تُقَارِنُ وَ اخْتَرْ لِنَفْسِكَ إِخْوَاناً مِنَ الْمُؤْمِنِينَ

O Isa[as]! Know that the evil one infects, and the evil friend destroys. And know the one whom you[as] befriend and chose as a brother for yourself[as] from the Believers.

يَا عِيسَى تُبْ إِلَيَّ فَإِنِّي لَا يَتَعَاظَمُنِي ذَنْبٌ أَنْ أَغْفِرَهُ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ اعْمَلْ لِنَفْسِكَ فِي مُهْلَةٍ مِنْ أَجَلِكَ قَبْلَ أَنْ لَا يَعْمَلَ لَهَا غَيْرُكَ وَ اعْبُدْنِي لِيَوْمٍ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ فِيهِ أَجْزِي بِالْحَسَنَةِ أَضْعَافَهَا وَ إِنَّ السَّيِّئَةَ تُوبِقُ صَاحِبَهَا فَامْهَدْ لِنَفْسِكَ فِي مُهْلَةٍ وَ نَافِسْ فِي الْعَمَلِ الصَّالِحِ فَكَمْ مِنْ مَجْلِسٍ قَدْ نَهَضَ أَهْلُهُ وَ هُمْ مُجَارُونَ مِنَ النَّارِ

O Isa[as]! Repent to Me[azwj] as there is no grand sin that I[azwj] do not Forgive it, and I[azwj] am the Most Merciful of the merciful ones. Work for yourself[as] in the time allocated from your[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 I[azwj] will Reward the good deeds by increasing them, and that the sins would remain with their doers. Prepare for yourself[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.

يَا عِيسَى ازْهَدْ فِي الْفَانِي الْمُنْقَطِعِ وَ طَأْ رُسُومَ مَنَازِلِ مَنْ كَانَ قَبْلَكَ فَادْعُهُمْ وَ نَاجِهِمْ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ وَ خُذْ مَوْعِظَتَكَ مِنْهُمْ وَ اعْلَمْ أَنَّكَ سَتَلْحَقُهُمْ فِي اللَّاحِقِينَ

O Isa[as]! Abstain with regards to the mortal, that which will be cut-off, of the houses of the ones who were before you[as], so call them and whisper to them. Do you[as] feel that any one of them would take your[as] advice? And know, that you[as] will be joining them among the joining ones'.

يَا عِيسَى قُلْ لِمَنْ تَمَرَّدَ عَلَيَّ بِالْعِصْيَانِ وَ عَمِلَ بِالْإِدْهَانِ لِيَتَوَقَّعْ عُقُوبَتِي وَ يَنْتَظِرْ إِهْلَاكِي إِيَّاهُ سَيُصْطَلَمُ مَعَ الْهَالِكِينَ

O Isa[as]! Say to the one who has rebelled against Me[azwj] by disobedience and works in opposition, to expect My[azwj] Punishment and await My[azwj] Destruction upon him, so he will be joined with the Destroyed ones.

طُوبَى لَكَ يَا ابْنَ مَرْيَمَ ثُمَّ طُوبَى لَكَ إِنْ أَخَذْتَ بِأَدَبِ إِلٰهِكَ الَّذِي يَتَحَنَّنُ عَلَيْكَ تَرَحُّماً وَ بَدَأَكَ بِالنِّعَمِ مِنْهُ تَكَرُّماً وَ كَانَ لَكَ فِي الشَّدَائِدِ لَا تَعْصِهِ

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

يَا عِيسَى فَإِنَّهُ لَا يَحِلُّ لَكَ عِصْيَانُهُ قَدْ عَهِدْتُ إِلَيْكَ كَمَا عَهِدْتُ إِلَى مَنْ كَانَ قَبْلَكَ وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

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

يَا عِيسَى مَا أَكْرَمْتُ خَلِيقَةً بِمِثْلِ دِينِي وَ لَا أَنْعَمْتُ عَلَيْهَا بِمِثْلِ رَحْمَتِي

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

يَا عِيسَى اغْسِلْ بِالْمَاءِ مِنْكَ مَا ظَهَرَ وَ دَاوِ بِالْحَسَنَاتِ مِنْكَ مَا بَطَنَ فَإِنَّكَ إِلَيَّ رَاجِعٌ

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

يَا عِيسَى أَعْطَيْتُكَ مَا أَنْعَمْتُ بِهِ عَلَيْكَ فَيْضاً مِنْ غَيْرِ تَكْدِيرٍ وَ طَلَبْتُ مِنْكَ قَرْضاً لِنَفْسِكَ فَبَخِلْتَ بِهِ عَلَيْهَا لِتَكُونَ مِنَ الْهَالِكِينَ

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

يَا عِيسَى تَزَيَّنْ بِالدِّينِ وَ حُبِّ الْمَسَاكِينِ وَ امْشِ عَلَى الْأَرْضِ هَوْناً وَ صَلِّ عَلَى الْبِقَاعِ فَكُلُّهَا طَاهِرٌ

O Isa[as]! Adorn yourself[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.

يَا عِيسَى شَمِّرْ فَكُلُّ مَا هُوَ آتٍ قَرِيبٌ وَ اقْرَأْ كِتَابِي وَ أَنْتَ طَاهِرٌ وَ أَسْمِعْنِي مِنْكَ صَوْتاً حَزِيناً

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

يَا عِيسَى لَا خَيْرَ فِي لَذَّاتٍ لَا تَدُومُ وَ عَيْشٍ مِنْ صَاحِبِهِ يَزُولُ

O Isa[as]! There is no good in enjoyment which does not last and the life of the enjoyer is in decline.

يَا ابْنَ مَرْيَمَ لَوْ رَأَتْ عَيْنُكَ مَا أَعْدَدْتُ لِأَوْلِيَائِيَ الصَّالِحِينَ ذَابَ قَلْبُكَ وَ زَهَقَتْ نَفْسُكَ شَوْقاً إِلَيْهِ فَلَيْسَ كَدَارِ الْآخِرَةِ دَارٌ تَجَاوَرَ فِيهَا الطَّيِّبُونَ وَ يَدْخُلُ عَلَيْهِمْ فِيهَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ هُمْ مِمَّا يَأْتِي يَوْمَ الْقِيَامَةِ مِنْ أَهْوَالِهَا آمِنُونَ دَارٌ لَا يَتَغَيَّرُ فِيهَا النَّعِيمُ وَ لَا يَزُولُ عَنْ أَهْلِهَا

O son[as] of Maryam[as]! If you[as] were to see what I[azwj] have Prepared for My[azwj] righteous friends, your[as] heart would melt, and your[as] soul would come out (of your[as] 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.

يَا ابْنَ مَرْيَمَ نَافِسْ فِيهَا مَعَ الْمُتَنَافِسِينَ فَإِنَّهَا أُمْنِيَّةُ الْمُتَمَنِّينَ حَسَنَةُ الْمَنْظَرِ

O son[as] of Maryam[as]! 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.

طُوبَى لَكَ يَا ابْنَ مَرْيَمَ إِنْ كُنْتَ لَهَا مِنَ الْعَامِلِينَ مَعَ آبَائِكَ آدَمَ وَ إِبْرَاهِيمَ فِي جَنَّاتٍ وَ نَعِيمٍ لَا تَبْغِي بِهَا بَدَلًا وَ لَا تَحْوِيلًا كَذَلِكَ أَفْعَلُ بِالْمُتَّقِينَ

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

يَا عِيسَى اهْرُبْ إِلَيَّ مَعَ مَنْ يَهْرُبُ مِنْ نَارِ ذَاتِ لَهَبٍ وَ نَارِ ذَاتِ أَغْلَالٍ وَ أَنْكَالٍ لَا يَدْخُلُهَا رَوْحٌ وَ لَا يَخْرُجُ مِنْهَا غَمٌّ أَبَداً قِطَعٌ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ مَنْ يَنْجُ مِنْهَا يَفُزْ وَ لَنْ يَنْجُوَ مِنْهَا مَنْ كَانَ مِنَ الْهَالِكِينَ هِيَ دَارُ الْجَبَّارِينَ وَ الْعُتَاةِ الظَّالِمِينَ وَ كُلِّ فَظٍّ غَلِيظٍ وَ كُلِّ مُخْتَالٍ فَخُورٍ

O Isa[as]! Flee to Me[azwj] 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.

يَا عِيسَى بِئْسَتِ الدَّارُ لِمَنْ رَكَنَ إِلَيْهَا وَ بِئْسَ الْقَرَارُ دَارُ الظَّالِمِينَ إِنِّي أُحَذِّرُكَ نَفْسَكَ فَكُنْ بِي خَبِيراً

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

يَا عِيسَى كُنْ حَيْثُ مَا كُنْتَ مُرَاقِباً لِي وَ اشْهَدْ عَلَى أَنِّي خَلَقْتُكَ وَ أَنْتَ عَبْدِي وَ أَنِّي صَوَّرْتُكَ وَ إِلَى الْأَرْضِ أَهْبَطْتُكَ

O Isa[as]! Beware you[as] can be an observer for Me[azwj], and testify that I[azwj] have Created you[as], and you[as] are My[azwj] servant, and I[azwj] Shaped you[as], and sent you[as] down to the earth.

يَا عِيسَى لَا يَصْلُحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ وَ لَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ وَ كَذَلِكَ الْأَذْهَانُ

O Isa[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.

يَا عِيسَى لَا تَسْتَيْقِظَنَّ عَاصِياً وَ لَا تَسْتَنْبِهَنَّ لَاهِياً وَ افْطِمْ نَفْسَكَ عَنِ الشَّهَوَاتِ الْمُوبِقَاتِ وَ كُلُّ شَهْوَةٍ تُبَاعِدُكَ مِنِّي فَاهْجُرْهَا وَ اعْلَمْ أَنَّكَ مِنِّي بِمَكَانِ الرَّسُولِ الْأَمِينِ فَكُنْ مِنِّي عَلَى حَذَرٍ وَ اعْلَمْ أَنَّ دُنْيَاكَ مُؤَدِّيَتُكَ إِلَيَّ وَ أَنِّي آخُذُكَ بِعِلْمِي فَكُنْ ذَلِيلَ النَّفْسِ عِنْدَ ذِكْرِي خَاشِعَ الْقَلْبِ حِينَ تَذْكُرُنِي يَقْظَانَ عِنْدَ نَوْمِ الْغَافِلِينَ

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

يَا عِيسَى هَذِهِ نَصِيحَتِي إِيَّاكَ وَ مَوْعِظَتِي لَكَ فَخُذْهَا مِنِّي وَ إِنِّي رَبُّ الْعَالَمِينَ

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

يَا عِيسَى إِذَا صَبَرَ عَبْدِي فِي جَنْبِي كَانَ ثَوَابُ عَمَلِهِ عَلَيَّ وَ كُنْتُ عِنْدَهُ حِينَ يَدْعُونِي وَ كَفَى بِي مُنْتَقِماً مِمَّنْ عَصَانِي أَيْنَ يَهْرُبُ مِنِّي الظَّالِمُونَ

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

يَا عِيسَى أَطِبِ الْكَلَامَ وَ كُنْ حَيْثُمَا كُنْتَ عَالِماً مُتَعَلِّماً

O Isa[as]! Speak good words wherever you[as] may be, for I[azwj] am a Knowledgeable Teacher.

يَا عِيسَى أَفِضْ بِالْحَسَنَاتِ إِلَيَّ حَتَّى يَكُونَ لَكَ ذِكْرُهَا عِنْدِي وَ تَمَسَّكْ بِوَصِيَّتِي فَإِنَّ فِيهَا شِفَاءً لِلْقُلُوبِ

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

يَا عِيسَى لَا تَأْمَنْ إِذَا مَكَرْتَ مَكْرِي وَ لَا تَنْسَ عِنْدَ خَلَوَاتِ الدُّنْيَا ذِكْرِي

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

يَا عِيسَى حَاسِبْ نَفْسَكَ بِالرُّجُوعِ إِلَيَّ حَتَّى تَتَنَجَّزَ ثَوَابَ مَا عَمِلَهُ الْعَامِلُونَ أُولَئِكَ يُوَفَّوْنَ أَجْرَهُمْ وَ أَنَا خَيْرُ الْمُوَفِّينَ

O Isa[as]! Take account of yourself[as] by referring to Me[azwj] until I[azwj] Accomplish the Rewards for what the workers have worked for. Those are the ones who will be getting their Recompense, and I[azwj] am the Best of the Givers.

يَا عِيسَى كُنْتَ خَلْقاً بِكَلَامِي وَلَدَتْكَ مَرْيَمُ بِأَمْرِيَ الْمُرْسَلُ إِلَيْهَا رُوحِي جَبْرَئِيلُ الْأَمِينُ مِنْ مَلَائِكَتِي حَتَّى قُمْتَ عَلَى الْأَرْضِ حَيّاً تَمْشِي كُلُّ ذَلِكَ فِي سَابِقِ عِلْمِي

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

يَا عِيسَى زَكَرِيَّا بِمَنْزِلَةِ أَبِيكَ وَ كَفِيلُ أُمِّكَ إِذْ يَدْخُلُ عَلَيْهَا الْمِحْرَابَ فَيَجِدُ عِنْدَهَا رِزْقاً وَ نَظِيرُكَ يَحْيَى مِنْ خَلْقِي وَهَبْتُهُ لِأُمِّهِ بَعْدَ الْكِبَرِ مِنْ غَيْرِ قُوَّةٍ بِهَا أَرَدْتُ بِذَلِكَ أَنْ يَظْهَرَ لَهَا سُلْطَانِي وَ يَظْهَرَ فِيكَ قُدْرَتِي أَحَبُّكُمْ إِلَيَّ أَطْوَعُكُمْ لِي وَ أَشَدُّكُمْ خَوْفاً مِنِّي

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

يَا عِيسَى تَيَقَّظْ وَ لَا تَيْأَسْ مِنْ رَوْحِي وَ سَبِّحْنِي مَعَ مَنْ يُسَبِّحُنِي وَ بِطَيِّبِ الْكَلَامِ فَقَدِّسْنِي

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

يَا عِيسَى كَيْفَ يَكْفُرُ الْعِبَادُ بِي وَ نَوَاصِيهِمْ فِي قَبْضَتِي وَ تَقَلُّبُهُمْ فِي أَرْضِي يَجْهَلُونَ نِعْمَتِي وَ يَتَوَلَّوْنَ عَدُوِّي وَ كَذَلِكَ يَهْلِكُ الْكَافِرُونَ

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

يَا عِيسَى إِنَّ الدُّنْيَا سِجْنٌ مُنْتِنُ الرِّيحِ وَ حَسُنَ فِيهَا مَا قَدْ تَرَى مِمَّا قَدْ تَذَابَحَ عَلَيْهِ الْجَبَّارُونَ وَ إِيَّاكَ وَ الدُّنْيَا فَكُلُّ نَعِيمِهَا يَزُولُ وَ مَا نَعِيمُهَا إِلَّا قَلِيلٌ

O Isa[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.

يَا عِيسَى ابْغِنِي عِنْدَ وِسَادِكَ تَجِدْنِي وَ ادْعُنِي وَ أَنْتَ لِي مُحِبٌّ فَإِنِّي أَسْمَعُ السَّامِعِينَ أَسْتَجِيبُ لِلدَّاعِينَ إِذَا دَعَوْنِي

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

يَا عِيسَى خَفْنِي وَ خَوِّفْ بِي عِبَادِي لَعَلَّ الْمُذْنِبِينَ أَنْ يُمْسِكُوا عَمَّا هُمْ عَامِلُونَ بِهِ فَلَا يَهْلِكُوا إِلَّا وَ هُمْ يَعْلَمُونَ

O Isa[as]! Fear Me[azwj] and get My[azwj] servants to fear Me[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).

يَا عِيسَى ارْهَبْنِي رَهْبَتَكَ مِنَ السَّبُعِ وَ المَوْتِ الَّذِي أَنْتَ لَاقِيهِ فَكُلُّ هَذَا أَنَا خَلَقْتُهُ فَإِيَّايَ فَارْهَبُونِ

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

يَا عِيسَى إِنَّ المُلْكَ لِي وَ بِيَدِي وَ أَنَا المَلِكُ فَإِنْ تُطِعْنِي أَدْخَلْتُكَ جَنَّتِي فِي جِوَارِ الصَّالِحِينَ

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

يَا عِيسَى إِنِّي إِذَا غَضِبْتُ عَلَيْكَ لَمْ يَنْفَعْكَ رِضَا مَنْ رَضِيَ عَنْكَ وَ إِنْ رَضِيتُ عَنْكَ لَمْ يَضُرَّكَ غَضَبُ المُغْضَبِينَ

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

يَا عِيسَى اذْكُرْنِي فِي نَفْسِكَ أَذْكُرْكَ فِي نَفْسِي وَ اذْكُرْنِي فِي مَلَئِكَ أَذْكُرْكَ فِي مَلَإٍ خَيْرٍ مِنْ مَلَإِ الْآدَمِيِّينَ

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

يَا عِيسَى ادْعُنِي دُعَاءَ الغَرِيقِ الحَزِينِ الَّذِي لَيْسَ لَهُ مُغِيثٌ

O Isa[as]! Supplicate to Me[azwj] by the supplication of the drowning one (Al-Ghareek), the grieving one for whom there is no helper (except Me[azwj]).

يَا عِيسَى لَا تَحْلِفْ بِي كَاذِباً فَيَهْتَزَّ عَرْشِي غَضَباً الدُّنْيَا قَصِيرَةُ العُمُرِ طَوِيلَةُ الْأَمَلِ وَ عِنْدِي دَارٌ خَيْرٌ مِمَّا تَجْمَعُونَ

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

يَا عِيسَى كَيْفَ أَنْتُمْ صَانِعُونَ إِذَا أَخْرَجْتُ لَكُمْ كِتَاباً يَنْطِقُ بِالحَقِّ وَ أَنْتُمْ تَشْهَدُونَ بِسَرَائِرَ قَدْ كَتَمْتُمُوهَا وَ أَعْمَالٍ كُنْتُمْ بِهَا عَامِلِينَ

O Isa[as]! How will you[as] react when I[azwj] Bring out a Book for you[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.

يَا عِيسَى قُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ غَسَلْتُمْ وُجُوهَكُمْ وَ دَنَّسْتُمْ قُلُوبَكُمْ أَ بِي تَغْتَرُّونَ أَمْ عَلَيَّ تَجْتَرِءُونَ تَطَيَّبُونَ بِالطِّيبِ لِأَهْلِ الدُّنْيَا وَ أَجْوَافُكُمْ عِنْدِي بِمَنْزِلَةِ الجِيَفِ المُنْتِنَةِ كَأَنَّكُمْ أَقْوَامٌ مَيِّتُونَ

O Isa[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[azwj] with a deception, or are you being audacious against Me[azwj]? You are applying fragrance for the people of the world whilst your inner selves are in My[azwj] Presence at the status of the rotten carcass, as if you are a dead people'.

يَا عِيسَى قُلْ لَهُمْ قَلِّمُوا أَظْفَارَكُمْ مِنْ كَسْبِ الْحَرَامِ وَ أَصِمُّوا أَسْمَاعَكُمْ عَنْ ذِكْرِ الْخَنَا وَ أَقْبِلُوا عَلَيَّ بِقُلُوبِكُمْ فَإِنِّي لَسْتُ أُرِيدُ صُوَرَكُمْ

O Isa[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[azwj] by your hearts, for I[azwj] do not Want (Fond of) your appearances.

يَا عِيسَى افْرَحْ بِالْحَسَنَةِ فَإِنَّهَا لِي رِضًا وَ ابْكِ عَلَى السَّيِّئَةِ فَإِنَّهَا شَيْنٌ وَ مَا لَا تُحِبُّ أَنْ يُصْنَعَ بِكَ فَلَا تَصْنَعْهُ بِغَيْرِكَ وَ إِنْ لُطِمَ خَدُّكَ الْأَيْمَنُ فَأَعْطِهِ الْأَيْسَرَ وَ تَقَرَّبْ إِلَيَّ بِالْمَوَدَّةِ جُهْدَكَ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ

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

يَا عِيسَى ذِلَّ لِأَهْلِ الْحَسَنَةِ وَ شَارِكْهُمْ فِيهَا وَ كُنْ عَلَيْهِمْ شَهِيداً وَ قُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ يَا أَخْدَانَ السَّوْءِ وَ الْجُلَسَاءَ عَلَيْهِ إِنْ لَمْ تَنْتَهُوا أَمْسَخْكُمْ قِرَدَةً وَ خَنَازِيرَ

O Isa[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[azwj] will metamorphose you into monkeys and pigs.

يَا عِيسَى قُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ الْحِكْمَةُ تَبْكِي فَرَقاً مِنِّي وَ أَنْتُمْ بِالضَّحِكِ تَهْجُرُونَ أَتَتْكُمْ بَرَاءَتِي أَمْ لَدَيْكُمْ أَمَانٌ مِنْ عَذَابِي أَمْ تَعَرَّضُونَ لِعُقُوبَتِي فَبِي حَلَفْتُ لَأُثْرِكَنَّكُمْ مَثَلًا لِلْغَابِرِينَ

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

ثُمَّ أُوصِيكَ يَا ابْنَ مَرْيَمَ الْبِكْرِ الْبَتُولِ بِسَيِّدِ الْمُرْسَلِينَ وَ حَبِيبِي فَهُوَ أَحْمَدُ صَاحِبُ الْجَمَلِ الْأَحْمَرِ وَ الْوَجْهِ الْأَقْمَرِ الْمُشْرِقِ بِالنُّورِ الطَّاهِرِ الْقَلْبِ الشَّدِيدِ الْبَأْسِ الْحَيِيِّ الْمُتَكَرِّمِ فَإِنَّهُ رَحْمَةٌ لِلْعَالَمِينَ وَ سَيِّدُ وُلْدِ آدَمَ يَوْمَ يَلْقَانِي أَكْرَمُ السَّابِقِينَ عَلَيَّ وَ أَقْرَبُ الْمُرْسَلِينَ مِنِّي الْعَرَبِيُّ الْأَمِينُ الدَّيَّانُ بِدِينِي الصَّابِرُ فِي ذَاتِي الْمُجَاهِدُ الْمُشْرِكِينَ بِيَدِهِ عَنْ دِينِي أَنْ تُخْبِرَ بِهِ بَنِي إِسْرَائِيلَ وَ تَأْمُرَهُمْ أَنْ يُصَدِّقُوا بِهِ وَ أَنْ يُؤْمِنُوا بِهِ وَ أَنْ يَتَّبِعُوهُ وَ أَنْ يَنْصُرُوهُ

Then I[azwj] Advise you[as], O son[as] of Maryam[as] the chaste virgin, of the (coming of) the Chief of the Rasools[as], and My[azwj] Beloved, so he[saww] is Ahmad[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[saww] is the Mercy to the Worlds, and the Chief of the children of Adam[as] on the Day that he[saww] will meet

Me[azwj]. The most honourable of the former ones to Me[azwj], and the nearest one to Me[azwj] from the Rasools[as], the Arab, the trustworthy, the embodiment of My[azwj] Religion, the patient one in struggling against the Polytheists by his[saww] own self and hands for the sake of My[azwj] Religion. And inform the Children of Israel about him[saww], and command them that they should ratify him[saww], and believe in him[saww], and follow him[saww], and help him[saww]".

قَالَ عِيسَى (عليه السلام) إِلهِي مَنْ هُوَ حَتَّى أَرْضِيَهُ فَلَكَ الرِّضَا قَالَ هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ إِلَى النَّاسِ كَافَّةً أَقْرَبُهُمْ مِنِّي مَنْزِلَةً وَ أَحْضَرُهُمْ شَفَاعَةً طُوبَى لَهُ مِنْ نَبِيٍّ وَ طُوبَى لِأُمَّتِهِ إِنْ هُمْ لَقُونِي عَلَى سَبِيلِهِ يَحْمَدُهُ أَهْلُ الْأَرْضِ وَ يَسْتَغْفِرُ لَهُ أَهْلُ السَّمَاءِ أَمِينٌ مَيْمُونٌ طَيِّبٌ مُطَيَّبٌ خَيْرُ الْبَاقِينَ عِنْدِي يَكُونُ فِي آخِرِ الزَّمَانِ إِذَا خَرَجَ أَرْخَتِ السَّمَاءُ عَزَالِيَهَا وَ أَخْرَجَتِ الْأَرْضُ زَهْرَتَهَا حَتَّى يَرَوُا الْبَرَكَةَ وَ أُبَارِكُ لَهُمْ فِيمَا وَضَعَ يَدَهُ عَلَيْهِ كَثِيرُ الْأَزْوَاجِ قَلِيلُ الْأَوْلَادِ يَسْكُنُ بَكَّةَ مَوْضِعَ أُسَاسِ إِبْرَاهِيمَ

Isa[as] said: 'My[as] God! Who is he[saww] that if I[as] were to please him[saww] it would Please You[azwj]?' He[azwj] Said: "He[saww] is Muhammad[saww], the Rasool Allah[saww] to all of the people. He[saww] is the closest to Me[azwj] in status, and the presenter for the intercession. *Tooba* is for him[saww] from the Prophets[as] and *Tooba* for his[saww] community who will meet Me[azwj] whilst being upon his[saww] way. The inhabitants of the earth praise him[saww], and the inhabitants of the sky seek Forgiveness through him[saww].

The trustworthy, the Entrusted one, the good, the blessed, the best of the remaining ones in My[azwj] Presence who will be in the end of times. When he[saww] comes out, the sky will loosen its rainfall and the earth will bring out its blossoms until they will see the Blessings, and I[azwj] will Bless for him[saww] whatever that he[saww] places his[saww] hand upon, one with many wives and few children. He[saww] will live at Bekka (Makkah), the place of foundation of Ibrahim[as].

يَا عِيسَى دِينُهُ الْحَنِيفِيَّةُ وَ قِبْلَتُهُ يَمَانِيَّةٌ وَ هُوَ مِنْ حِزْبِي وَ أَنَا مَعَهُ فَطُوبَى لَهُ ثُمَّ طُوبَى لَهُ لَهُ الْكَوْثَرُ وَ الْمَقَامُ الْأَكْبَرُ فِي جَنَّاتِ عَدْنٍ يَعِيشُ أَكْرَمَ مَنْ عَاشَ وَ يُقْبَضُ شَهِيداً لَهُ حَوْضٌ أَكْبَرُ مِنْ بَكَّةَ إِلَى مَطْلَعِ الشَّمْسِ مِنْ رَحِيقٍ مَخْتُومٍ فِيهِ آنِيَةٌ مِثْلُ نُجُومِ السَّمَاءِ وَ أَكْوَابٌ مِثْلُ مَدَرِ الْأَرْضِ عَذْبٍ فِيهِ مِنْ كُلِّ شَرَابٍ وَ طَعْمٍ كُلِّ ثِمَارِ فِي الْجَنَّةِ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ أَبَداً وَ ذَلِكَ مِنْ قِسْمِي لَهُ وَ تَفْضِيلِي إِيَّاهُ عَلَى قُرَنَةٍ بَيْنَكَ وَ بَيْنَهُ يُوَافِقُ سِرُّهُ عَلَانِيَتَهُ وَ قَوْلُهُ فِعْلَهُ لَا يَأْمُرُ النَّاسَ إِلَّا بِمَا يَبْدَأُ هُمْ بِهِ

O Isa[as]! his[saww] Religion is the upright one (Al-Haneefa), and his[saww] direction (Qiblah) is the Right one, and he[saww] is from My[azwj] Party, and I[azwj] am with him[saww]. So *Tooba* is for him[saww]. Then again *Tooba* is for him[saww], for him[saww] is Al-Kawsar, and the great status in Gardens of Eden, living honourably, the ones that live in it, and he[saww] will pass away as a martyr.

For him[saww] 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 I[azwj] have Apportioned for him[saww], and as a merit for him[saww] over the period in between you[as] and him[saww]. His[saww] secret would be in accordance with his publicising, and his[saww] words would be his[saww] deeds. He[saww] will not command the people except by himself[saww] doing it first.

دِينُهُ الْجِهَادُ فِي عُسْرٍ وَ يُسْرٍ تَنْقَادُ لَهُ الْبِلَادُ وَ يَخْضَعُ لَهُ صَاحِبُ الرُّومِ عَلَى دِينِ إِبْرَاهِيمَ يُسَمِّي عِنْدَ الطَّعَامِ وَ يُفْشِي السَّلَامَ وَ يُصَلِّي وَ النَّاسُ نِيَامٌ لَهُ كُلَّ يَوْمٍ خَمْسُ صَلَوَاتٍ مُتَوَالِيَاتٍ يُنَادِي إِلَى الصَّلَاةِ كَنِدَاءِ الْجَيْشِ بِالشِّعَارِ وَ يَفْتَتِحُ بِالتَّكْبِيرِ وَ يَخْتَتِمُ بِالتَّسْلِيمِ وَ يَصُفُّ قَدَمَيْهِ فِي الصَّلَاةِ كَمَا تَصُفُّ الْمَلَائِكَةُ أَقْدَامَهَا وَ يَخْشَعُ لِي قَلْبُهُ وَ رَأْسُهُ النُّورُ فِي صَدْرِهِ وَ الْحَقُّ عَلَى لِسَانِهِ وَ هُوَ عَلَى الْحَقِّ حَيْثُمَا كَانَ

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[azwj], as well as his[saww] head. The 'النُّورُ' (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.

أَصْلُهُ يَتِيمٌ ضَالٌّ بُرْهَةً مِنْ زَمَانِهِ عَمَّا يُرَادُ بِهِ تَنَامُ عَيْنَاهُ وَ لَا يَنَامُ قَلْبُهُ لَهُ الشَّفَاعَةُ وَ عَلَى أُمَّتِهِ تَقُومُ السَّاعَةُ وَ يَدِي فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ أَوْفَيْتُ لَهُ بِالْجَنَّةِ فَمُرْ ظَلَمَةَ بَنِي إِسْرَائِيلَ أَلَّا يَدْرُسُوا كُتُبَهُ وَ لَا يُحَرِّفُوا سُنَّتَهُ وَ أَنْ يُقْرِءُوهُ السَّلَامَ فَإِنَّ لَهُ فِي الْمَقَامِ شَأْناً مِنَ الشَّأْنِ

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[azwj] 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[azwj] 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.

يَا عِيسَى كُلُّ مَا يُقَرِّبُكَ مِنِّي فَقَدْ دَلَلْتُكَ عَلَيْهِ وَ كُلُّ مَا يُبَاعِدُكَ مِنِّي فَقَدْ نَهَيْتُكَ عَنْهُ فَارْتَدْ لِنَفْسِكَ

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

يَا عِيسَى إِنَّ الدُّنْيَا حُلْوَةٌ وَ إِنَّمَا اسْتَعْمَلْتُكَ فِيهَا فَجَانِبْ مِنْهَا مَا حَذَّرْتُكَ وَ خُذْ مِنْهَا مَا أَعْطَيْتُكَ عَفْواً

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

يَا عِيسَى انْظُرْ فِي عَمَلِكَ نَظَرَ الْعَبْدِ الْمُذْنِبِ الْخَاطِئِ وَ لَا تَنْظُرْ فِي عَمَلِ غَيْرِكَ بِمَنْزِلَةِ الرَّبِّ كُنْ فِيهَا زَاهِداً وَ لَا تَرْغَبْ فِيهَا فَتَعْطَبَ

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[azwj]. Become an ascetic therein and do not be allured with regards to it, for you[as] would be corrupted.

يَا عِيسَى اعْقِلْ وَ تَفَكَّرْ وَ انْظُرْ فِي نَوَاحِي الْأَرْضِ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

O Isa[as]! Think, and ponder, and look around in the earth and see how the unjust ones had vanished from its (face).

يَا عِيسَى كُلُّ وَصْفِي لَكَ نَصِيحَةٌ وَ كُلُّ قَوْلِي لَكَ حَقٌّ وَ أَنَا الْحَقُّ الْمُبِينُ فَحَقّاً أَقُولُ لَئِنْ أَنْتَ عَصَيْتَنِي بَعْدَ أَنْ أَنْبَأْتُكَ مَا لَكَ مِنْ دُونِي وَلِيٌّ وَ لَا نَصِيرٌ

O Isa[as]! All that I[azwj] have Described to you[as] is Advice, and every Word of Mine[azwj] to you[as] is 'حَقٌّ' Just, and I[azwj] am the 'الْحَقُّ الْمُبِينُ' Clear Just. So Truth is what I[azwj] Speak and if you[as] were to disobey Me[azwj] after I[azwj] have Informed you[as], there will be no Guardian for you[as] other than Myself[azwj], nor a Helper.

يَا عِيسَى أَذِلَّ قَلْبَكَ بِالْخَشْيَةِ وَ انْظُرْ إِلَى مَنْ هُوَ أَسْفَلُ مِنْكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ وَ اعْلَمْ أَنَّ رَأْسَ كُلِّ خَطِيئَةٍ وَ ذَنْبٍ هُوَ حُبُّ الدُّنْيَا فَلَا تُحِبَّهَا فَإِنِّي لَا أُحِبُّهَا

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

يَا عِيسَى أَطِبْ لِي قَلْبَكَ وَ أَكْثِرْ ذِكْرِي فِي الْخَلَوَاتِ وَ اعْلَمْ أَنَّ سُرُورِي أَنْ تُبَصْبِصَ إِلَيَّ كُنْ فِي ذَلِكَ حَيّاً وَ لَا تَكُنْ مَيِّتاً

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

يَا عِيسَى لَا تُشْرِكْ بِي شَيْئاً وَ كُنْ مِنِّي عَلَى حَذَرٍ وَ لَا تَغْتَرَّ بِالصِّحَّةِ وَ تُغَبِّطْ نَفْسَكَ فَإِنَّ الدُّنْيَا كَفَيْءِ زَائِلٍ وَ مَا أَقْبَلَ مِنْهَا كَمَا أَدْبَرَ فَنَافِسْ فِي الصَّالِحَاتِ جُهْدَكَ وَ كُنْ مَعَ الْحَقِّ حَيْثُمَا كَانَ وَ إِنْ قُطِعْتَ وَ أُحْرِقْتَ بِالنَّارِ فَلَا تَكْفُرْ بِي بَعْدَ الْمَعْرِفَةِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ فَإِنَّ الشَّيْءَ يَكُونُ مَعَ الشَّيْءِ

O Isa[as]! Do not associate anything with Me[azwj] and be cautious from Me[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[as] striving, and be with the truth wherever it may be even though you[as] may be cut and burnt by the fire. So do not disbelieve in Me[azwj] after the understanding, and do not become of the ignorant ones, for one ends up with that to which one associates.

يَا عِيسَى صُبَّ لِيَ الدُّمُوعَ مِنْ عَيْنَيْكَ وَ اخْشَعْ لِي بِقَلْبِكَ

O Isa[as]! Pour out your[as] tears for Me[azwj] from your[as] eyes, and humble your[as] heart to Me[azwj].

يَا عِيسَى اسْتَغِثْ بِي فِي حَالَاتِ الشِّدَّةِ فَإِنِّي أُغِيثُ الْمَكْرُوبِينَ وَ أُجِيبُ الْمُضْطَرِّينَ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ.

O Isa[as]! Cry out to Me[azwj] for help during difficult conditions, for I[azwj] Help the afflicted ones and I[azwj] Answer the restless, and I[azwj] the most Merciful of the merciful ones".

14552- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ عَنْبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا اسْتَقَرَّ أَهْلُ النَّارِ فِي النَّارِ يَفْقِدُونَكُمْ فَلَا يَرَوْنَ مِنْكُمْ أَحَداً فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ ما لَنا لا نَرى رِجالًا كُنَّا

نَعُدُّهُمْ مِنَ الْأَشْرارِ أَتَّخَذْناهُمْ سِخْرِيًّا أَمْ زاغَتْ عَنْهُمُ الْأَبْصارُ قَالَ وَ ذلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ ذلِكَ لَحَقٌّ تَخاصُمُ أَهْلِ النَّارِ يَتَخَاصَمُونَ فِيكُمْ فِيمَا كَانُوا يَقُولُونَ فِي الدُّنْيَا.

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:

Abu Abdullah[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[asws] said: 'And that is the Statement of Allah[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'.

حَدِيثُ إِبْلِيسَ

HADEETH ABOUT IBLEES[la]

14553- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ أَشَدُّ النَّاسِ عَلَيْكُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ كُلٌّ قَالَ أَ تَدْرِي مِمَّ ذَاكَ يَا يَعْقُوبُ قَالَ قُلْتُ لَا أَدْرِي جُعِلْتُ فِدَاكَ قَالَ إِنَّ إِبْلِيسَ دَعَاهُمْ فَأَجَابُوهُ وَ أَمَرَهُمْ فَأَطَاعُوهُ وَ دَعَاكُمْ فَلَمْ تُجِيبُوهُ وَ أَمَرَكُمْ فَلَمْ تُطِيعُوهُ فَأَغْرَى بِكُمُ النَّاسَ.

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

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

14554- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا رَأَى الرَّجُلُ مَا يَكْرَهُ فِي مَنَامِهِ فَلْيَتَحَوَّلْ عَنْ شِقِّهِ الَّذِي كَانَ عَلَيْهِ نَائِماً وَ لْيَقُلْ إِنَّمَا النَّجْوى مِنَ الشَّيْطانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضارِّهِمْ شَيْئاً إِلَّا بِإِذْنِ اللَّهِ ثُمَّ لْيَقُلْ عُذْتُ بِمَا عَاذَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَاؤُهُ الْمُرْسَلُونَ وَ عِبَادُهُ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتُ وَ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ.

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

Abu Abdullah[asws] 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[la] to aggrieve those who Believe', and nothing would harm him except by the Permission of Allah[azwj]. Then he should say, 'I seek Refuge with what the Angels of Proximity of Allah[azwj] and His[azwj] Prophets[as], and the righteous servants sought Refuge with, from the evil what I saw, and from the evil of the castaway Satan[la]'.

14555- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ هَارُونَ بْنِ مَنْصُورٍ الْعَبْدِيِّ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِفَاطِمَةَ (عليها السلام) فِي رُؤْيَاهَا الَّتِي رَأَتْهَا قُولِي أَعُوذُ بِمَا عَاذَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَاؤُهُ الْمُرْسَلُونَ وَ عِبَادُهُ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتُ فِي لَيْلَتِي هَذِهِ أَنْ يُصِيبَنِي مِنْهُ سُوءٌ أَوْ شَيْءٌ أَكْرَهُهُ ثُمَّ انْقَلِبِي عَنْ يَسَارِكِ ثَلَاثَ مَرَّاتٍ.

H 14555 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahiim, 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[asws] said: 'The Rasool Allah[saww] said Fatima[asws] regarding her[asws] dream which she[asws] saw, to say: 'I[asws] seek Refuge by what the Angels of Proximity of Allah[azwj], and His[azwj] Rasool Prophets[as], and His[azwj] righteous servants seek Refuge with, from the evil of what I[asws] have seen during my[asws] night, this one, from affecting me[asws] of its evil or anything that I[asws] dislike'. Then turn towards your[asws] left three times'.

حَدِيثُ مُحَاسَبَةِ النَّفْسِ

HADEETH OF SELF-ACCOUNTING

14556- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ رَبَّهُ شَيْئاً إِلَّا أَعْطَاهُ فَلْيَيْأَسْ مِنَ النَّاسِ كُلِّهِمْ وَ لَا يَكُونُ لَهُ رَجَاءٌ إِلَّا مِنْ عِنْدِ اللَّهِ عَزَّ ذِكْرُهُ فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنْ قَلْبِهِ لَمْ يَسْأَلْهُ شَيْئاً إِلَّا أَعْطَاهُ فَحَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا عَلَيْهَا فَإِنَّ لِلْقِيَامَةِ خَمْسِينَ مَوْقِفاً كُلُّ مَوْقِفٍ مِقْدَارُهُ أَلْفُ سَنَةٍ ثُمَّ تَلَا فِي يَوْمٍ كانَ مِقْدارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ.

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- وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ كَانَ مُسَافِراً فَلْيُسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجَراً زَالَ عَنْ جَبَلٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ عَزَّ ذِكْرُهُ إِلَى مَوْضِعِهِ وَ مَنْ تَعَذَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَلْتَمِسْ طَلَبَهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمُ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ (عليه السلام).

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[as]'.

14558- وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَثَلُ النَّاسِ يَوْمَ الْقِيَامَةِ إِذَا قَامُوا لِرَبِّ الْعَالَمِينَ مَثَلُ السَّهْمِ فِي الْقِرْبِ لَيْسَ لَهُ مِنَ الْأَرْضِ إِلَّا مَوْضِعُ قَدَمِهِ كَالسَّهْمِ فِي الْكِنَانَةِ لَا يَقْدِرُ أَنْ يَزُولَ هَاهُنَا وَ لَا هَاهُنَا.

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- وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصٍ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَتَخَلَّلُ بَسَاتِينَ الْكُوفَةِ فَانْتَهَى إِلَى نَخْلَةٍ فَتَوَضَّأَ عِنْدَهَا ثُمَّ رَكَعَ وَ سَجَدَ فَأَحْصَيْتُ فِي سُجُودِهِ خَمْسَمِائَةِ تَسْبِيحَةٍ ثُمَّ اسْتَنَدَ إِلَى النَّخْلَةِ فَدَعَا بِدَعَوَاتٍ ثُمَّ قَالَ يَا أَبَا حَفْصٍ إِنَّهَا وَ اللَّهِ النَّخْلَةُ الَّتِي قَالَ اللَّهُ جَلَّ وَ عَزَّ لِمَرْيَمَ (عليها السلام) وَ هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُساقِطْ عَلَيْكِ رُطَباً جَنِيًّا.

H 14559 – And by this chain, from Hafs who said:

I saw Abu Abdullah[asws] alone in the gardens of Al-Kufa. He[asws] came to a palm tree, so he[asws] performed ablution near it, then bowed and prostrated. I counted in his[asws] prostration five hundred Glorifications (Tasbeeh). Then he[asws] leaned on the palm tree and supplicated by a supplication. Then he[asws] said: 'O Abu Hafs! By Allah[azwj], it is the palm tree about which Allah[azwj] Said to Maryam[as]: ***"[19:25] And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates"***.

14560- حَفْصٌ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ عِيسَى (عليه السلام) اشْتَدَّتْ مَئُونَةُ الدُّنْيَا وَ مَئُونَةُ الْآخِرَةِ أَمَّا مَئُونَةُ الدُّنْيَا فَإِنَّكَ لَا تَمُدُّ يَدَكَ إِلَى شَيْءٍ مِنْهَا إِلَّا وَجَدْتَ فَاجِراً قَدْ سَبَقَكَ إِلَيْهَا وَ أَمَّا مَئُونَةُ الْآخِرَةِ فَإِنَّكَ لَا تَجِدُ أَعْوَاناً يُعِينُونَكَ عَلَيْهَا.

H 14560 – Hafs, who has reported the following:

Abu Abdullah[asws] has narrated that 'Isa[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- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ أَيُّمَا مُؤْمِنٍ شَكَا حَاجَتَهُ وَ ضُرَّهُ إِلَى كَافِرٍ أَوْ إِلَى مَنْ يُخَالِفُهُ عَلَى دِينِهِ فَكَأَنَّمَا شَكَا اللَّهَ عَزَّ وَ جَلَّ إِلَى عَدُوٍّ مِنْ أَعْدَاءِ اللَّهِ وَ أَيُّمَا رَجُلٍ مُؤْمِنٍ شَكَا حَاجَتَهُ وَ ضُرَّهُ إِلَى مُؤْمِنٍ مِثْلِهِ كَانَتْ شَكْوَاهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

H 14561 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yunus Bin Ammaar who said:

'I heard Abu Abdullah[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[azwj] before an enemy from the enemies of Allah[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[azwj]'.

14562- ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى سُلَيْمَانَ بْنِ دَاوُدَ (عليهما السلام) أَنَّ آيَةَ مَوْتِكَ أَنَّ شَجَرَةً تَخْرُجُ مِنْ بَيْتِ الْمَقْدِسِ يُقَالُ لَهَا الْخُرْنُوبَةُ قَالَ فَنَظَرَ سُلَيْمَانُ يَوْماً فَإِذَا الشَّجَرَةُ الْخُرْنُوبَةُ قَدْ طَلَعَتْ مِنْ بَيْتِ الْمَقْدِسِ فَقَالَ لَهَا مَا اسْمُكِ قَالَتِ الْخُرْنُوبَةُ قَالَ فَوَلَّى سُلَيْمَانُ مُدْبِراً إِلَى مِحْرَابِهِ فَقَامَ فِيهِ مُتَّكِئاً عَلَى عَصَاهُ فَقُبِضَ رُوحُهُ مِنْ سَاعَتِهِ قَالَ

H 14562 – Ibn Mahboub, from Jameel Bin Saleh, from Al-Waleed Bin Sabeeh, who has reported the following:

Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic Revealed unto Suleyman Bin Dawood[as] that: "The sign of your[as] death is a tree which will come out from Bayt Al-Maqdas called *Al-Kharnouba*". Suleyman[as] looked around one day and there was *Al-Kharnouba* tree which had emerged from Bayt Al-Maqdas. So he[as] said to it: 'What is your name?' It said, 'Al-Kharnouba'. Suleyman[as] turned back to his[as] Prayer Niche and stood leaning upon his staff. His[as] soul was Captured (passed away) in that moment.

فَجَعَلَتِ الْجِنُّ وَ الْإِنْسُ يَخْدُمُونَهُ وَ يَسْعَوْنَ فِي أَمْرِهِ كَمَا كَانُوا وَ هُمْ يَظُنُّونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَغْدُونَ وَ يَرُوحُونَ وَ هُوَ قَائِمٌ ثَابِتٌ حَتَّى دَبَّتِ الْأَرَضَةُ مِنْ عَصَاهُ فَأَكَلَتْ مِنْسَأَتَهُ فَانْكَسَرَتْ وَ خَرَّ سُلَيْمَانُ إِلَى الْأَرْضِ أَ فَلَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَّ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كانُوا يَعْلَمُونَ الْغَيْبَ ما لَبِثُوا فِي الْعَذابِ الْمُهِينِ.

The Jinn and the human beings kept on serving him[as] and were striving in his[as] command as before, and they were thinking that he[as] was alive and had not died. The morning came and passed, and he[as] was still standing still, until the woodworm gnawed away at his[as] staff and it broke, and Suleyman[as] fell down upon the ground. Have you not heard the Statemennt 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"***.

14563- ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ الْمُشْرِكِينَ كَانُوا إِذَا مَرُّوا بِرَسُولِ اللَّهِ حَوْلَ الْبَيْتِ طَأْطَأَ أَحَدُهُمْ ظَهْرَهُ وَ رَأْسَهُ هَكَذَا وَ غَطَّى رَأْسَهُ بِثَوْبِهِ لَا يَرَاهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيابَهُمْ يَعْلَمُ ما يُسِرُّونَ وَ ما يُعْلِنُونَ.

H 14563 – Ibn Mahboub, from Jameel Bin Saleh, from Sudeyr, who has narrated the following:

Abu Ja'far[asws] said: 'Jabir Bin Abdullah[ar] informed me[asws] that when the Polytheists used to pass by the Rasool Allah[saww], they would incline their heads and cover their heads with their clothes so that the Rasool Allah[saww] would not see (recognise) them. So Allah[azwj] 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"***.

14564- ابْنُ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجَنَّةَ قَبْلَ أَنْ يَخْلُقَ النَّارَ وَ خَلَقَ الطَّاعَةَ قَبْلَ أَنْ يَخْلُقَ الْمَعْصِيَةَ وَ خَلَقَ الرَّحْمَةَ قَبْلَ الْغَضَبِ وَ خَلَقَ الْخَيْرَ قَبْلَ الشَّرِّ وَ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ خَلَقَ الْحَيَاةَ قَبْلَ الْمَوْتِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ خَلَقَ النُّورَ قَبْلَ الظُّلْمَةِ.

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 'النُّورَ' (the Divine Light) before the darkness'.

14565- عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرَضِينَ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبِعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتَّةِ أَيَّامٍ.

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"***.

14566- ابْنُ مَحْبُوبٍ عَنْ حَنَانٍ وَ عَلِيِّ بْنِ رِئَابٍ عَنْ زُرَارَةَ قَالَ قُلْتُ لَهُ قَوْلُهُ عَزَّ وَ جَلَّ لَأَقْعُدَنَّ لَهُمْ صِراطَكَ الْمُسْتَقِيمَ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمانِهِمْ وَ عَنْ شَمائِلِهِمْ وَ لا تَجِدُ أَكْثَرَهُمْ شاكِرِينَ قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا زُرَارَةُ إِنَّهُ إِنَّمَا صَمَدَ لَكَ وَ لِأَصْحَابِكَ فَأَمَّا الْآخَرُونَ فَقَدْ فَرَغَ مِنْهُمْ.

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[la]) is lying in wait for you and for your companions. So as for the other ones, he has finished from them'.

14567- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ الْخَثْعَمِيِّ قَالَ دَخَلَ يَحْيَى بْنُ سَابُورَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) لِيُوَدِّعَهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَمَا وَ اللَّهِ إِنَّكُمْ لَعَلَى الْحَقِّ وَ إِنَّ مَنْ خَالَفَكُمْ لَعَلَى غَيْرِ الْحَقِّ وَ اللَّهِ مَا أَشُكُّ لَكُمْ فِي الْجَنَّةِ وَ إِنِّي لَأَرْجُو أَنْ يُقِرَّ اللَّهُ لِأَعْيُنِكُمْ عَنْ قَرِيبٍ.

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 Umraan 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 'الحَقّ' 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'.

14568- يَحْيَى الْحَلَبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَ رَأَيْتَ الرَّادَّ عَلَيَّ هَذَا الْأَمْرَ فَهُوَ كَالرَّادِّ عَلَيْكُمْ فَقَالَ يَا أَبَا مُحَمَّدٍ مَنْ رَدَّ عَلَيْكَ هَذَا الْأَمْرَ فَهُوَ كَالرَّادِّ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى يَا أَبَا مُحَمَّدٍ إِنَّ الْمَيِّتَ مِنْكُمْ عَلَى هَذَا الْأَمْرِ شَهِيدٌ قَالَ قُلْتُ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ قَالَ إِي وَ اللَّهِ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ حَيٌّ عِنْدَ رَبِّهِ يُرْزَقُ.

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'.

14569- يَحْيَى الْحَلَبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ حَبِيبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ أَمَا وَ اللَّهِ مَا أَحَدٌ مِنَ النَّاسِ أَحَبَّ إِلَيَّ مِنْكُمْ وَ إِنَّ النَّاسَ سَلَكُوا سُبُلًا شَتَّى فَمِنْهُمْ مَنْ أَخَذَ بِرَأْيِهِ وَ مِنْهُمْ مَنِ اتَّبَعَ هَوَاهُ وَ مِنْهُمْ مَنِ اتَّبَعَ الرِّوَايَةَ وَ إِنَّكُمْ أَخَذْتُمْ بِأَمْرٍ لَهُ أَصْلٌ فَعَلَيْكُمْ بِالْوَرَعِ وَ الِاجْتِهَادِ وَ اشْهَدُوا الْجَنَائِزَ وَ عُودُوا الْمَرْضَى وَ احْضُرُوا مَعَ قَوْمِكُمْ فِي مَسَاجِدِهِمْ لِلصَّلَاةِ أَ مَا يَسْتَحْيِي الرَّجُلُ مِنْكُمْ أَنْ يَعْرِفَ جَارُهُ حَقَّهُ وَ لَا يَعْرِفَ حَقَّ جَارِهِ.

H 14569 – Yahya Al-Halby, from Abdullah Bin Muskaan, from Habeeb who said:

I heard Abu Abdullah[asws] saying: 'By Allah[azwj]! There is no one from the people more beloved to me[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?'

14570- عَنْهُ عَنِ ابْنِ مُسْكَانَ عَنْ مَالِكٍ الْجُهَنِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا مَالِكُ أَ مَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكُفُّوا وَ تَدْخُلُوا الْجَنَّةَ يَا مَالِكُ إِنَّهُ لَيْسَ مِنْ قَوْمٍ ائْتَمُّوا بِإِمَامٍ فِي الدُّنْيَا إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ يَلْعَنُهُمْ وَ يَلْعَنُونَهُ إِلَّا أَنْتُمْ وَ مَنْ كَانَ عَلَى مِثْلِ حَالِكُمْ يَا مَالِكُ إِنَّ الْمَيِّتَ وَ اللَّهِ مِنْكُمْ عَلَى هَذَا الْأَمْرِ لَشَهِيدٌ بِمَنْزِلَةِ الضَّارِبِ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ.

H 14570 – From him, from Ibn Muskaan, from maalik Al-Juhny who said:

Abu Abdullah[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[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[azwj].

14571- يَحْيَى الْحَلَبِيُّ عَنْ بَشِيرٍ الْكُنَاسِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ وَصَلْتُمْ وَ قَطَعَ النَّاسُ وَ أَحْبَبْتُمْ وَ أَبْغَضَ النَّاسُ وَ عَرَفْتُمْ وَ أَنْكَرَ النَّاسُ وَ هُوَ الْحَقُّ إِنَّ اللَّهَ اتَّخَذَ مُحَمَّداً (صلى الله عليه وآله) عَبْداً قَبْلَ أَنْ يَتَّخِذَهُ نَبِيّاً وَ إِنَّ عَلِيّاً (عليه السلام) كَانَ عَبْداً نَاصِحاً لِلَّهِ عَزَّ وَ جَلَّ فَنَصَحَهُ وَ أَحَبَّ اللَّهَ عَزَّ وَ جَلَّ فَأَحَبَّهُ

H 14571 – Yahya Al-Halby, from Basheer Al-Kunasy who said:

'I heard Abu Abdullah[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 'الحَقُّ' Just. Allah[azwj] Took Muhammad[saww] to be a servant before He[azwj] Took him[saww] as a Prophet, and that Ali[asws] used to be a servant, and advisor for the Sake of Allah[zwj] Mighty and Majestic. So he[asws] was blessed and Allah[azwj] Mighty and Majestic Loved him[asws], and he[asws] loved Him[azwj].

إِنَّ حَقَّنَا فِي كِتَابِ اللَّهِ بَيِّنٌ لَنَا صَفْوُ الْأَمْوَالِ وَ لَنَا الْأَنْفَالُ وَ إِنَّا قَوْمٌ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ طَاعَتَنَا وَ إِنَّكُمْ تَأْتَمُّونَ بِمَنْ لَا يُعْذَرُ النَّاسُ بِجَهَالَتِهِ وَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً عَلَيْكُمْ بِالطَّاعَةِ فَقَدْ رَأَيْتُمْ أَصْحَابَ عَلِيٍّ (عليه السلام)

Surely, our[asws] Rights in the Book of Allah[azwj] are clear. For us[asws] is the clean wealth, and for us[asws] is the Spoils of war (Al-Anfaal- Khums), and that Allah[azwj] Mighty and Majestic has Obligated the people to be obedient to us[asws], since you follow but the people have no excuse for their ignorance. And the Rasool Allah[saww] 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[asws].

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى أَبَوَيْهِمَا فَلَمَّا جَاءَا أَعْرَضَ بِوَجْهِهِ ثُمَّ قَالَ ادْعُوا لِي خَلِيلِي فَقَالَا قَدْ رَأَنَا لَوْ أَرَادَنَا لَكَلَّمَنَا فَأَرْسَلْنَا إِلَى عَلِيٍّ (عليه السلام) فَلَمَّا جَاءَ أَكَبَّ عَلَيْهِ يُحَدِّثُهُ وَ يُحَدِّثُهُ حَتَّى إِذَا فَرَغَ لَقِيَاهُ فَقَالَا مَا حَدَّثَكَ فَقَالَ حَدَّثَنِي بِأَلْفِ بَابٍ مِنَ الْعِلْمِ يُفْتَحُ كُلُّ بَابٍ إِلَى أَلْفِ بَابٍ.

Then he[asws] said: 'The Rasool Allah[saww] said during his illness in which he[saww] passed away: 'Call my[saww] friend for me[saww]!'. So two (females) sent for their respective fathers, but when they came, he[saww] turned his[saww] face away, then said: 'Call my[saww] friend for me[saww]!' They (two fathers) said, 'He[saww] would have looked at us had he[saww] intended to speak to us'. So they sent for Ali[asws]. So when he[asws] came, he[asws] leaned across towards him[saww], and he[saww] narrated to him[asws], and narrated to him[asws] until he was free from it. So (the two fathers) met him[asws] and said, 'What did he[saww] narrated to you[asws]?' He[asws] said: 'He[saww] narrated to me[asws] by a thousand doors of the knowledge, each door of which opens to a (further) thousand doors'.

14572- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ النَّهْدِيِّ عَنْ مُوسَى بْنِ عُمَرَ بْنِ بَزِيعٍ قَالَ قُلْتُ لِلرِّضَا (عليه السلام) إِنَّ النَّاسَ رَوَوْا أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ إِذَا أَخَذَ فِي طَرِيقٍ رَجَعَ فِي غَيْرِهِ فَهَكَذَا كَانَ يَفْعَلُ قَالَ فَقَالَ نَعَمْ فَأَنَا أَفْعَلُهُ كَثِيراً فَافْعَلْهُ ثُمَّ قَالَ لِي أَمَا إِنَّهُ أَرْزَقُ لَكَ.

H 14572 – A number of our companions, from Sahl Bin Ziyad, from Al-Haysam Bin Abu Masrouq Al-Nahdy, from Musa Bin Umar Bin Bazi'e who said:

'I said to Al-Reza[asws] that, 'The people are reporting that the Rasool Allah[saww], whenever he[saww] used to take to a road, would return via another road. So this is what he[saww] used to do'. He[asws] said: 'Yes, as I[asws] do so quite frequently, so do it'. Then he[asws] said to me: 'But rather, it is better for your sustenance'.

14573- سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ الرَّجُلُ مِنْ إِخْوَانِي يَبْلُغُنِي عَنْهُ الشَّيْءُ الَّذِي أَكْرَهُهُ فَأَسْأَلُهُ عَنْ ذَلِكَ فَيُنْكِرُ ذَلِكَ وَ قَدْ أُخْبِرْتُ عَنْهُ قَوْمٌ ثِقَاتٌ فَقَالَ لِي يَا مُحَمَّدُ كَذِّبْ سَمْعَكَ وَ بَصَرَكَ عَنْ أَخِيكَ فَإِنْ شَهِدَ عِنْدَكَ خَمْسُونَ قَسَامَةً وَ قَالَ لَكَ قَوْلًا فَصَدِّقْهُ وَ كَذِّبْهُمْ لَا تُذِيعَنَّ عَلَيْهِ شَيْئاً تَشِينُهُ بِهِ وَ تَهْدِمُ بِهِ مُرُوءَتَهُ فَتَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذابٌ أَلِيمٌ.

H 14573 – Sahl Bin Ziyad, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Muhammad Bin Al-Fazeyl, who has narrated the following:

Abu Al-Hassan the First[asws] replied, when I said to him[asws], 'May I be sacrificed for you[asws], (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[asws] 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[azwj] has Said in His[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"***.

حَدِيثُ مَنْ وُلِدَ فِي الْإِسْلَامِ

HADEETH ABOUT THE ONE WHO IS BORN IN AL-ISLAM

14574- سَهْلُ بْنُ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَبْدِ رَبِّهِ بْنِ رَافِعٍ عَنِ الْحُبَابِ بْنِ مُوسَى عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ وُلِدَ فِي الْإِسْلَامِ حُرّاً فَهُوَ عَرَبِيٌّ وَ مَنْ كَانَ لَهُ عَهْدٌ فَخُفِرَ فِي عَهْدِهِ فَهُوَ مَوْلًى لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَنْ دَخَلَ فِي الْإِسْلَامِ طَوْعاً فَهُوَ مُهَاجِرٌ.

H 14574 – Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Abdu Rabbahu Bin Raf'e Al-Hubaab 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[saww], and the one who entered in Al-Islam willingly, so he is an emigrant'.

14575- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَصْبَحَ وَ أَمْسَى وَ عِنْدَهُ ثَلَاثٌ فَقَدْ تَمَّتْ عَلَيْهِ النِّعْمَةُ فِي الدُّنْيَا مَنْ أَصْبَحَ وَ أَمْسَى مُعَافًى فِي بَدَنِهِ آمِناً فِي سَرْبِهِ عِنْدَهُ قُوتُ يَوْمِهِ فَإِنْ كَانَتْ عِنْدَهُ الرَّابِعَةُ فَقَدْ تَمَّتْ عَلَيْهِ النِّعْمَةُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ هُوَ الْإِسْلَامُ.

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[saww] 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'.

14576- عَنْهُ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) [عَنْ أَبِيهِ ع] أَنَّهُ قَالَ لِرَجُلٍ وَ قَدْ كَلَّمَهُ بِكَلَامٍ كَثِيرٍ فَقَالَ أَيُّهَا الرَّجُلُ تَحْتَقِرُ الْكَلَامَ وَ تَسْتَصْغِرُهُ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ رَسُلَهُ حَيْثُ بَعَثَهَا وَ مَعَهَا ذَهَبٌ وَ لَا فِضَّةٌ وَ لَكِنْ بَعَثَهَا بِالْكَلَامِ وَ إِنَّمَا عَرَّفَ اللَّهُ جَلَّ وَ عَزَّ نَفْسَهُ إِلَى خَلْقِهِ بِالْكَلَامِ وَ الدَّلَالَاتِ عَلَيْهِ وَ الْأَعْلَامِ.

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[saww] 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'.

14577- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) مَا خَلَقَ اللَّهُ جَلَّ وَ عَزَّ خَلْقاً إِلَّا وَ قَدْ أَمَرَ عَلَيْهِ آخَرَ يَغْلِبُهُ فِيهِ وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ الْبِحَارَ السُّفْلَى فَخَرَتْ وَ زَخَرَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْأَرْضَ فَسَطَحَهَا عَلَى ظَهْرِهَا فَذَلَّتْ

H 14577 – And by this chain:

He[asws] said: 'The Prophet[saww] said: 'Allah[azwj] Mighty and Majestic did not Create a creature except that He[azwj] Commanded another one to overcome it, and that Allah[azwj] Blessed and High, when He[azwj] Created the deeper ocean, it prided itself and moved its waves and said, 'Which thing can overcome me?' So He[azwj] Created the earth, so it (ocean) surfaced upon its back, and so it became submissive.

ثُمَّ قَالَ إِنَّ الْأَرْضَ فَخَرَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْجِبَالَ فَأَثْبَتَهَا عَلَى ظَهْرِهَا أَوْتَاداً مِنْ أَنْ تَمِيدَ بِمَا عَلَيْهَا فَذَلَّتِ الْأَرْضُ وَ اسْتَقَرَّتْ ثُمَّ إِنَّ الْجِبَالَ فَخَرَتْ عَلَى الْأَرْضِ فَشَمَخَتْ وَ اسْتَطَالَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْحَدِيدَ فَقَطَعَهَا فَقَرَّتِ الْجِبَالُ وَ ذَلَّتْ ثُمَّ إِنَّ الْحَدِيدَ فَخَرَتْ عَلَى الْجِبَالِ وَ قَالَ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ النَّارَ فَأَذَابَتِ الْحَدِيدَ فَذَلَّ الْحَدِيدُ

Then he[asws] said; 'The earth prided itself and said, 'Which thing can overcome me?' So He[azwj] Created the mountains and Established them as pegs upon its back, so 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[azwj] 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[azwj] Created the Fire which melted it, and so the iron became submissive.

ثُمَّ إِنَّ النَّارَ زَفَرَتْ وَ شَهَقَتْ وَ فَخَرَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْمَاءَ فَأَطْفَأَهَا فَذَلَّتْ ثُمَّ إِنَّ الْمَاءَ فَخَرَ وَ زَخَرَ وَ قَالَ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الرِّيحَ فَحَرَّكَتْ أَمْوَاجَهُ وَ أَثَارَتْ مَا فِي قَعْرِهِ وَ حَبَسَتْهُ عَنْ مَجَارِيهِ فَذَلَّ الْمَاءُ ثُمَّ إِنَّ الرِّيحَ فَخَرَتْ وَ عَصَفَتْ وَ أَرْخَتْ أَذْيَالَهَا وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْإِنْسَانَ فَبَنَى وَ احْتَالَ وَ اتَّخَذَ مَا يَسْتَتِرُ بِهِ مِنَ الرِّيحِ وَ غَيْرِهَا فَذَلَّتِ الرِّيحُ

Then the fire exhaled and gasped (blazed), and prided itself and said, 'Which thing can overcome me?' So He[azwj] 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[azwj] 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[azwj] Created the human being who built shelters and tricked the wind by veiling himself from it and other, so the wind became humble.

ثُمَّ إِنَّ الْإِنْسَانَ طَغَى وَ قَالَ مَنْ أَشَدُّ مِنِّي قُوَّةً فَخَلَقَ اللَّهُ لَهُ الْمَوْتَ فَقَهَرَهُ فَذَلَّ الْإِنْسَانُ ثُمَّ إِنَّ الْمَوْتَ فَخَرَ فِي نَفْسِهِ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لَا تَفْخَرْ فَإِنِّي ذَابِحُكَ بَيْنَ الْفَرِيقَيْنِ أَهْلِ الْجَنَّةِ وَ أَهْلِ النَّارِ ثُمَّ لَا أُحْيِيكَ أَبَداً فَتُرْجَى أَوْ تُخَافَ

Then the human being rebelled and said, 'Who is stronger than me?' So He[azwj] Created the death for him, which defeated him, and so he became submissive. Then the death prided itself so Allah[azwj] Mighty and Majestic Said: "Do not be proud, for I[azwj] will Slaughter you in between the two sects – the people of the Paradise and the people of the Fire, then I[azwj] will not Revive you ever, whether you return (repent) or you fear".

وَ قَالَ أَيْضاً وَ الْحِلْمُ يَغْلِبُ الْغَضَبَ وَ الرَّحْمَةُ تَغْلِبُ السُّخْطَ وَ الصَّدَقَةُ تَغْلِبُ الْخَطِيئَةَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَشْبَهَ هَذَا مِمَّا قَدْ يَغْلِبُ غَيْرَهُ.

And he[asws] also said: 'And the forbearance overcomes the anger, and the mercy overcomes the harshness, and the charity overcomes the sins'. Then Abu Abdullah[asws] said: 'There is more like this where one thing overcomes the other'.

14578- عَنْهُ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ لَهُ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَهَلْ أَنْتَ مُسْتَوْصٍ إِنْ أَنَا أَوْصَيْتُكَ حَتَّى قَالَ لَهُ ذَلِكَ ثَلَاثاً وَ فِي كُلِّهَا يَقُولُ لَهُ الرَّجُلُ نَعَمْ يَا رَسُولَ اللَّهِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَإِنِّي أُوصِيكَ إِذَا أَنْتَ هَمَمْتَ بِأَمْرٍ فَتَدَبَّرْ عَاقِبَتَهُ فَإِنْ يَكُ رُشْداً فَامْضِهِ وَ إِنْ يَكُ غَيّاً فَانْتَهِ عَنْهُ.

H 14578 – From him, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, who has narrated the following:

Abu Abdullah[asws] having said that: 'A man came to the Prophet[saww] and said to him[saww], 'O Rasool Allah[saww], advise me'. The Rasool Allah[saww] said to him: 'So will you follow it if I[saww] give advice to you?' To the extent that he[saww] said that to him three times, and during each of which the man said to him[saww], Yes, O Rasool Allah[saww]'. So the Rasool Allah[saww] said to him: 'So I[saww] hereby advise you that whenever you feel like doing something, ponder over its consequences, for if there is guidance for you, so do it, and if it is a straying for you, so abstain from it'.

14579- وَ بِهَذَا الْإِسْنَادِ أَنَّ النَّبِيَّ (صلى الله عليه وآله) قَالَ ارْحَمُوا عَزِيزاً ذَلَّ وَ غَنِيّاً افْتَقَرَ وَ عَالِماً ضَاعَ فِي زَمَانِ جُهَّالٍ.

H 14579 – And by this chain, who has narrated the following:

Imam[asws] said that: 'The Prophet[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.

14580- وَ بِهَذَا الْإِسْنَادِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لِأَصْحَابِهِ يَوْماً لَا تَطْعُنُوا فِي عُيُوبِ مَنْ أَقْبَلَ إِلَيْكُمْ بِمَوَدَّتِهِ وَ لَا تُوَقِّفُوهُ عَلَى سَيِّئَةٍ يَخْضَعُ لَهَا فَإِنَّهَا لَيْسَتْ مِنْ أَخْلَاقِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ لَا مِنْ أَخْلَاقِ أَوْلِيَائِهِ

H 14580 – And by this chain, he said:

I heard Abu Abdullah[asws] saying to his[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[saww], nor is it from the morals of his[asws] friends.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ خَيْرَ مَا وَرَّثَ الْآبَاءُ لِأَبْنَائِهِمُ الْأَدَبُ لَا الْمَالُ فَإِنَّ الْمَالَ يَذْهَبُ وَ الْأَدَبَ يَبْقَى قَالَ مَسْعَدَةُ يَعْنِي بِالْأَدَبِ الْعِلْمَ

He (the narrator) said, 'And Abu Abdullah[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'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنْ أُجِّلْتَ فِي عُمُرِكَ يَوْمَيْنِ فَاجْعَلْ أَحَدَهُمَا لِأَدَبِكَ لِتَسْتَعِينَ بِهِ عَلَى يَوْمِ مَوْتِكَ فَقِيلَ لَهُ وَ مَا تِلْكَ الِاسْتِعَانَةُ قَالَ تُحْسِنُ تَدْبِيرَ مَا تُخَلِّفُ وَ تُحْكِمُهُ

He (the narrator) said, 'Abu Abdullah[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[asws], 'And what is that which is the help?' He[asws] said: 'Good management of what you leave behind and what you order for'.

قَالَ وَ كَتَبَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِلَى رَجُلٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنَّ الْمُنَافِقَ لَا يَرْغَبُ فِيمَا قَدْ سَعِدَ بِهِ الْمُؤْمِنُونَ وَ السَّعِيدُ يَنْتَفِعُ بِمَوْعِظَةِ التَّقْوَى وَ إِنْ كَانَ يُرَادُ بِالْمَوْعِظَةِ غَيْرُهُ.

He (the narrator) said, 'And Abu Abdullah[asws] wrote to a man: 'In the Name of Allah[azwj] 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'.

14581- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا ابْنَ مُسْلِمٍ النَّاسُ أَهْلُ رِيَاءٍ غَيْرَكُمْ وَ ذَلِكُمْ أَنَّكُمْ أَخْفَيْتُمْ مَا يُحِبُّ اللَّهُ عَزَّ وَ جَلَّ وَ أَظْهَرْتُمْ مَا يُحِبُّ النَّاسُ وَ النَّاسُ أَظْهَرُوا مَا يُسْخِطُ اللَّهَ عَزَّ وَ جَلَّ وَ أَخْفَوْا مَا يُحِبُّهُ اللَّهُ يَا ابْنَ مُسْلِمٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَأَفَ بِكُمْ فَجَعَلَ الْمُتْعَةَ عِوَضاً لَكُمْ عَنِ الْأَشْرِبَةِ.

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 Allah[azwj] Mighty and Majestic Loves, and have displayed what the people love, whilst the people have displayed what Allah[azwj] Mighty and Majestic is Angered by, and concealed what Allah[azwj] Loves. O Ibn Muslim, Allah[azwj] Blessed and High Sympathised with you, so He[azwj] Made the Mut'a (Temporary marriage) (Permissible) instead of the (intoxicating) drinks'.

14582- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ قَالَ لِي أَبُو الْحَسَنِ الرِّضَا (عليه السلام) قَالَ لِيَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ لَوْ كَتَبْتَ إِلَى بَعْضِ مَنْ يُطِيعُكَ فِي هَذِهِ النَّوَاحِي الَّتِي قَدْ فَسَدَتْ عَلَيْنَا قَالَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ وَفَيْتَ لِي وَفَيْتُ لَكَ إِنَّمَا دَخَلْتُ فِي هَذَا الْأَمْرِ الَّذِي دَخَلْتُ فِيهِ عَلَى أَنْ لَا آمُرَ وَ لَا أَنْهَى وَ لَا أُوَلِّيَ وَ لَا أَعْزِلَ وَ مَا زَادَنِي هَذَا الْأَمْرُ الَّذِي دَخَلْتُ فِيهِ فِي النِّعْمَةِ عِنْدِي شَيْئاً

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 me[asws], 'O Abu Al-Hassan[asws], if you[asws] could write to some of the ones who are obedient to you[asws] in these areas in which their relationship with us is spoilt'. I[asws] said to him: 'O Chief of believers, if you fulfil (your commitment) to me[asws], I[asws] would (fulfil my[asws] commitment) to you, but rather, I[asws] have entered into this matter in which I[asws] have been entered into, I[asws] do not issue commands, nor do I[asws] prohibit, nor do I[asws] appoint anyone, nor do I[asws] dismiss anyone, and this matter which I[asws] have entered into has not increased anything for me[asws] regarding the favours.

وَ لَقَدْ كُنْتُ بِالْمَدِينَةِ وَ كِتَابِي يَنْفُذُ فِي الْمَشْرِقِ وَ الْمَغْرِبِ وَ لَقَدْ كُنْتُ أَرْكَبُ حِمَارِي وَ أَمُرُّ فِي سِكَكِ الْمَدِينَةِ وَ مَا بِهَا أَعَزُّ مِنِّي وَ مَا كَانَ بِهَا أَحَدٌ مِنْهُمْ يَسْأَلُنِي حَاجَةً يُمْكِنُنِي قَضَاؤُهَا لَهُ إِلَّا قَضَيْتُهَا لَهُ قَالَ فَقَالَ لِي أَفِي لَكَ.

And I[asws] used to be in Al-Medina, and my[asws] letter would be established in the east and the west, and I[asws] would ride upon my[asws] mule and pass by in the markets of Al-Medina, and there would be no one more prestigious than me[asws], and there was none among them who would question me[asws] for a need with the possibility of my[asws] fulfilling it, except that I[asws] would fulfill it for him'. He said, 'I will fulfill (my commitment) to you[asws]'.

14583- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) حَقٌّ عَلَى الْمُسْلِمِ إِذَا أَرَادَ سَفَراً أَنْ يُعْلِمَ إِخْوَانَهُ وَ حَقٌّ عَلَى إِخْوَانِهِ إِذَا قَدِمَ أَنْ يَأْتُوهُ.

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'.

14584- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) خَلَّتَانِ كَثِيرٌ مِنَ النَّاسِ فِيهِمَا مَغْبُونٌ الصِّحَّةُ وَ الْفَرَاغُ.

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'.

14585- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) مَنْ عَرَّضَ نَفْسَهُ لِلتُّهَمَةِ فَلَا يَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ وَ مَنْ كَتَمَ سِرَّهُ كَانَتِ الْخِيَرَةُ فِي يَدِهِ.

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)'.

14586- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ شَاذَانَ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ قَالَ لِي أَبِي إِنَّ فِي الْجَنَّةِ نَهَراً يُقَالُ لَهُ جَعْفَرٌ عَلَى شَاطِئِهِ الْأَيْمَنِ دُرَّةٌ بَيْضَاءُ فِيهَا أَلْفُ قَصْرٍ فِي كُلِّ قَصْرٍ أَلْفُ قَصْرٍ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ (صلى الله عليه وآله) وَ عَلَى شَاطِئِهِ الْأَيْسَرِ دُرَّةٌ صَفْرَاءُ فِيهَا أَلْفُ قَصْرٍ فِي كُلِّ قَصْرٍ أَلْفُ قَصْرٍ لِإِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ (عليه السلام).

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[as] and the Progeny[asws] of Ibrahim[as]'.

14587- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا الْتَقَتْ فِئَتَانِ قَطُّ مِنْ أَهْلِ الْبَاطِلِ إِلَّا كَانَ النَّصْرُ مَعَ أَحْسَنِهِمَا بَقِيَّةً عَلَى أَهْلِ الْإِسْلَامِ.

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'.

14588- عَنْهُ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جُبِلَتِ الْقُلُوبُ عَلَى حُبِّ مَنْ يَنْفَعُهَا وَ بُغْضِ مَنْ أَضَرَّ بِهَا.

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'.

14589- مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ عِمْرَانَ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ أَخَذَ أَبِي بِيَدِي ثُمَّ قَالَ يَا بُنَيَّ إِنَّ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ (عليه السلام) أَخَذَ بِيَدِي كَمَا أَخَذْتُ بِيَدِكَ وَ قَالَ إِنَّ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) أَخَذَ بِيَدِي وَ قَالَ يَا بُنَيَّ افْعَلِ الْخَيْرَ إِلَى كُلِّ مَنْ طَلَبَهُ مِنْكَ فَإِنْ كَانَ مِنْ أَهْلِهِ فَقَدْ أَصَبْتَ مَوْضِعَهُ وَ إِنْ لَمْ يَكُنْ مِنْ أَهْلِهِ كُنْتَ أَنْتَ مِنْ أَهْلِهِ وَ إِنْ شَتَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ تَحَوَّلَ إِلَى يَسَارِكَ فَاعْتَذَرَ إِلَيْكَ فَاقْبَلْ عُذْرَهُ.

H 14589 – Muhammad Bin Abu Abdullah, from Musa Bin Umraan, 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] Muhammad Bin Ali[asws] grabbed my[asws] hand just as I[asws] have grabbed your[asws] hand, and said: 'My[asws] father[asws] Ali[asws] Bin Al-Husayn[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'.

14590- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ ذِكْرُهُ الْمَاءَ فَاضْطَرَمَ نَاراً ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَ مِنْ خُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْأَرْضَ مِنَ الرَّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ الرِّيحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتِ جُنْدِيِّ الْأَكْبَرِ.

H 14590 - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboun 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[asws] said to me: 'Everything used to be water, and His[azwj] Throne was upon the water. So Allah[azwj] Commanded the water so the fire was ignited. Then He[azwj] Commanded the fire, so it was extinguished and from its smoldering a smoke arose. So Allah[azwj] Mighty and Majestic Created the Heavens from that smoke, and Allah[azwj] 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[azwj]', and the fire said, 'I am the great army of Allah[azwj], and the wind said, 'I am the great army of Allah[azwj]'. So Allah[azwj] Mighty and Majestic Revealed unto the wind: "You are My[azwj] Great army'.

حَدِيثُ زَيْنَبَ الْعَطَّارَةِ

HADEETH OF ZAYNAB THE PERFUME SELLER

14590- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ زَيْنَبُ الْعَطَّارَةُ الْحَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ (صلى الله عليه وآله) وَ بَنَاتِهِ وَ كَانَتْ تَبِيعُ مِنْهُنَّ الْعِطْرَ فَجَاءَ النَّبِيُّ (صلى الله عليه وآله) وَ هِيَ عِنْدَهُنَّ فَقَالَ إِذَا أَتَيْتِنَا طَابَتْ بُيُوتُنَا فَقَالَتْ بُيُوتُكَ بِرِيحِكَ أَطْيَبُ يَا رَسُولَ اللَّهِ قَالَ إِذَا بِعْتِ فَأَحْسِنِي وَ لَا تَغُشِّي فَإِنَّهُ أَتْقَى وَ أَبْقَى لِلْمَالِ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا أَتَيْتُ بِشَيْءٍ مِنْ بَيْعِي وَ إِنَّمَا أَتَيْتُ أَسْأَلُكَ عَنْ عَظَمَةِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ جَلَّ جَلَالُ اللَّهِ سَأُحَدِّثُكِ عَنْ بَعْضِ ذَلِكِ

H 14591 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, from Safwaan, from Halaf Bin Hammaad, from Al-Husayn Bin Zayd Al-Hashimy, who has narrated the following:

Abu Abdullah[asws] 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'.

ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ بِمَنْ عَلَيْهَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ بِمَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الثَّالِثَةُ حَتَّى انْتَهَى إِلَى السَّابِعَةِ وَ تَلَا هَذِهِ الْآيَةَ خَلَقَ سَبْعَ سَماواتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ وَ السَّبْعُ الْأَرَضِينَ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدِّيكِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الدِّيكُ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَ رِجْلَاهُ فِي التُّخُومِ وَ السَّبْعُ وَ الدِّيكُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ

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.

وَ الصَّخْرَةُ بِمَنْ فِيهَا وَ مَنْ عَلَيْهَا عَلَى ظَهْرِ الْحُوتِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الْبَحْرِ الْمُظْلِمِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ عَلَى الْهَوَاءِ الدَّاهِبِ كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ عَلَى الثَّرَى كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ وَ ما بَيْنَهُما وَ ما تَحْتَ الثَّرى ثُمَّ انْقَطَعَ الْخَبَرُ عِنْدَ الثَّرَى

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[saww] recited this Verse: ***"[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.

وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الحُوتُ وَ البَحْرُ المُظْلِمُ وَ الهَوَاءُ وَ الثَّرَى بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عِنْدَ السَّمَاءِ الْأُولَى كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذَا كُلُّهُ وَ سَمَاءُ الدُّنْيَا بِمَنْ عَلَيْهَا وَ مَنْ فِيهَا عِنْدَ الَّتِي فَوْقَهَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ السَّمَاءَانِ وَ مَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي فَوْقَهُمَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ الثَّلَاثُ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الرَّابِعَةِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ حَتَّى انْتَهَى إِلَى السَّابِعَةِ

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.

وَ هُنَّ وَ مَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ البَحْرِ المَكْفُوفِ عَنْ أَهْلِ الْأَرْضِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَ البَحْرُ المَكْفُوفُ عِنْدَ جِبَالِ البَرَدِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ وَ يُنَزِّلُ مِنَ السَّماءِ مِنْ جِبالٍ فِيها مِنْ بَرَدٍ وَ هَذِهِ السَّبْعُ وَ البَحْرُ المَكْفُوفُ وَ جِبَالُ البَرَدِ عِنْدَ الْهَوَاءِ الَّذِي تَحَارُ فِيهِ الْقُلُوبُ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَ البَحْرُ المَكْفُوفُ وَ جِبَالُ البَرَدِ وَ الْهَوَاءُ عِنْدَ حُجُبِ النُّورِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

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[saww] recited this Verse: ***"[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, and the cold mountain, and the air, compared to veils of the light are like a ring thrown in the desert.

وَ هَذِهِ السَّبْعُ وَ البَحْرُ المَكْفُوفُ وَ جِبَالُ البَرَدِ وَ الهَوَاءُ وَ حُجُبُ النُّورِ عِنْدَ الكُرْسِيِّ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَسِعَ كُرْسِيُّهُ السَّماواتِ وَ الْأَرْضَ وَ لا يَؤُدُهُ حِفْظُهُما وَ هُوَ العَلِيُّ العَظِيمُ وَ هَذِهِ السَّبْعُ وَ البَحْرُ المَكْفُوفُ وَ جِبَالُ البَرَدِ وَ الهَوَاءُ وَ حُجُبُ النُّورِ وَ الكُرْسِيُّ عِنْدَ العَرْشِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ الرَّحْمنُ عَلَى العَرْشِ اسْتَوى [وَ فِي رِوَايَةِ الحَسَنِ] الْحُجُبُ قَبْلَ الْهَوَاءِ الَّذِي تَحَارُ فِيهِ الْقُلُوبُ.

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[saww] recited this Verse: ***"[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[saww] recite this Verse: ***"[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'.

حَدِيثُ الَّذِي أَضَافَ رَسُولَ اللَّهِ (صلى الله عليه وآله) بِالطَّائِفِ

HADEETH OF THE ONE WHO HOSTED THE Rasool Allah[saww] AT AL-TAEF

14592- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يَزِيدَ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ نَزَلَ عَلَى رَجُلٍ بِالطَّائِفِ قَبْلَ الْإِسْلَامِ فَأَكْرَمَهُ فَلَمَّا أَنْ بَعَثَ اللَّهُ مُحَمَّداً (صلى الله عليه وآله) إِلَى النَّاسِ قِيلَ لِلرَّجُلِ أَ تَدْرِي مَنِ الَّذِي أَرْسَلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى النَّاسِ قَالَ لَا قَالُوا لَهُ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ يَتِيمُ أَبِي طَالِبٍ وَ هُوَ الَّذِي كَانَ نَزَلَ بِكَ بِالطَّائِفِ يَوْمَ كَذَا وَ كَذَا فَأَكْرَمْتَهُ

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'far[asws] having said that; 'The Rasool Allah[saww] had stayed at one man's house in Al-Taef before the Islamic era. He had honoured him[saww]. So when Allah[azwj] Sent Muhammad[saww] to the people, it was said to the man, 'Do you know the one whom Allah[azwj] Mighty and Majestic has Sent to the people?' He said, 'No'. They said, 'He[saww] is Muhammad Bin Abdullah[saww], the orphan of Abu Talib[as], and he[saww] is the one whom stayed with you at Al-Taef on such and such a day. You had honoured him[saww]'.

قَالَ فَقَدِمَ الرَّجُلُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَسَلَّمَ عَلَيْهِ وَ أَسْلَمَ ثُمَّ قَالَ لَهُ أَ تَعْرِفُنِي يَا رَسُولَ اللَّهِ قَالَ وَ مَنْ أَنْتَ قَالَ أَنَا رَبُّ الْمَنْزِلِ الَّذِي نَزَلْتَ بِهِ بِالطَّائِفِ فِي الْجَاهِلِيَّةِ يَوْمَ كَذَا وَ كَذَا فَأَكْرَمْتُكَ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَرْحَباً بِكَ سَلْ حَاجَتَكَ فَقَالَ أَسْأَلُكَ مِائَتَيْ شَاةٍ بِرُعَاتِهَا فَأَمَرَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِمَا سَأَلَ ثُمَّ قَالَ لِأَصْحَابِهِ مَا كَانَ عَلَى هَذَا الرَّجُلِ أَنْ يَسْأَلَنِي سُؤَالَ عَجُوزِ بَنِي إِسْرَائِيلَ لِمُوسَى (عليه السلام) فَقَالُوا وَ مَا سَأَلَتْ عَجُوزُ بَنِي إِسْرَائِيلَ لِمُوسَى

Imam[asws] said: 'The man went to the Rasool Allah[saww]. He greeted him[saww], then said to him[saww], 'Do you[saww] recognise me, O Rasool Allah[saww]?' He[saww] said: 'And who are you?' He said, 'I am the lord of the house where you[saww] stayed in at Al-Taef during the pre-Islamic period on such and such a day. I honoured you[saww]'. The Rasool Allah[saww] said to him: 'Welcome to you. Ask for your need'. So he said, 'I ask you[saww] for a hundred sheep along with its shepherd'. So the Rasool Allah[saww] ordered for him what he had asked for, then said to his[saww] companions: 'What was it with this man that he did not ask me[saww] what the elderly woman of the Children of Israel asked to Musa[as]?' They said, 'And what did the elderly woman of the Children of Israel ask to Musa[as]?'

فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ أَوْحَى إِلَى مُوسَى أَنِ احْمِلْ عِظَامَ يُوسُفَ مِنْ مِصْرَ قَبْلَ أَنْ تَخْرُجَ مِنْهَا إِلَى الْأَرْضِ الْمُقَدَّسَةِ بِالشَّامِ فَسَأَلَ مُوسَى عَنْ قَبْرِ يُوسُفَ (عليه السلام) فَجَاءَهُ شَيْخٌ فَقَالَ إِنْ كَانَ أَحَدٌ يَعْرِفُ قَبْرَهُ فَقُلَانَةُ فَأَرْسَلَ مُوسَى (عليه السلام) إِلَيْهَا فَلَمَّا جَاءَتْهُ قَالَ تَعْلَمِينَ مَوْضِعَ قَبْرِ يُوسُفَ (عليه السلام) قَالَتْ نَعَمْ قَالَ فَدُلِّينِي عَلَيْهِ وَ لَكِ مَا سَأَلْتِ

So he[saww] said: 'Allah[azwj] Revealed unto Musa[as] that: "Carry the bones of Yusuf[as] from Egypt, before you[as] leave from it, to the Holy land in Syria". Musa[as] asked about the grave of Yusuf[as]. An old man came up and said, 'If there is anyone who would recognise his[as] grave it would be such and such a woman. So Musa[as] sent for her. When she came, he[as] said: 'Do you recognise the place of the grave of Yusuf[as]?' She said, 'Yes'. Point it out to me[as] and you can have whatever you ask for'.

قَالَ لَا أَدُلُّكَ عَلَيْهِ إِلَّا بِحُكْمِي قَالَ فَلَكِ الْجَنَّةُ قَالَتْ لَا إِلَّا بِحُكْمِي عَلَيْكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى لَا يَكْبُرُ عَلَيْكَ أَنْ تَجْعَلَ لَهَا حُكْمَهَا فَقَالَ لَهَا مُوسَى فَلَكِ حُكْمُكِ قَالَتْ فَإِنَّ حُكْمِي أَنْ أَكُونَ مَعَكَ فِي دَرَجَتِكَ الَّتِي تَكُونُ فِيهَا يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ عَلَى هَذَا لَوْ سَأَلَنِي مَا سَأَلَتْ عَجُوزُ بَنِي إِسْرَائِيلَ.

She said, ‘I will not point it out to you except under my command’. He[as] said: ‘For you is the Paradise’. She said, ‘No, except by my command on you[as]’. So Allah[azwj] Mighty and Majestic Revealed unto Musa[as]: “It is not a great thing to you[as] for it to be by her command”. So Musa[as] said to her: ‘For you is the command’. She said, ‘My command is that I should be with you[as], in your[as] level which you[as] would be upon, on the Day of Judgement, in the Paradise’. So the Rasool Allah[saww] said: ‘What was it with this (man) that he did not ask me[saww] for what the elderly woman of the Children of Israel asked for?’

14593- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كَانَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ تَوَدُّنَا أَهْلَ الْبَيْتِ وَ تُكْثِرُ التَّعَاهُدَ لَنَا وَ إِنَّ عُمَرَ بْنَ الْخَطَّابِ لَقِيَهَا ذَاتَ يَوْمٍ وَ هِيَ تُرِيدُنَا فَقَالَ لَهَا أَيْنَ تَدْهَبِينَ يَا عَجُوزَ الْأَنْصَارِ فَقالَتْ أَدْهَبُ إِلى آلِ مُحَمَّدٍ أُسَلِّمُ عَلَيْهِمْ وَ أُجَدِّدُ بِهِمْ عَهْداً وَ أَقْضِي حَقَّهُمْ

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[asws] 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[saww] to greet them[asws], and renew my allegiance with them[asws], and give their[asws] rights to them[asws].

فَقالَ لَهَا عُمَرُ وَيْلَكِ لَيْسَ لَهُمُ الْيَوْمَ حَقٌّ عَلَيْكِ وَ لَا عَلَيْنَا إِنَّمَا كَانَ لَهُمْ حَقٌّ عَلَى عَهْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَمَّا الْيَوْمَ فَلَيْسَ لَهُمْ حَقٌّ فَانْصَرِفِي فَانْصَرَفَتْ حَتَّى أَتَتْ أُمَّ سَلَمَةَ فَقالَتْ لَهَا أُمُّ سَلَمَةَ مَا ذَا أَبْطَأَ بِكِ عَنَّا فَقالَتْ إِنِّي لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ وَ أَخْبَرَتْهَا بِمَا قَالَتْ لِعُمَرَ وَ مَا قَالَ لَهَا عُمَرُ فَقالَتْ لَهَا أُمُّ سَلَمَةَ كَذَبَ لَا يَزَالُ حَقُّ آلِ مُحَمَّدٍ (صلى الله عليه وآله) وَاجِباً عَلَى الْمُسْلِمِينَ إِلَى يَوْمِ الْقِيَامَةِ.

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[saww]. As for today, there are no rights for them[asws], so leave’. So she left until she came up to Umm Salma[ar]. Umm Salma[ar] said to her, ‘What was it that delayed you in coming to us[as]?’ So she said, ‘I met Umar Bin Al-Khattaab’, and she informed her[as] of what she had said to Umar and what Umar had said to her’. So Umm Salma[ar] said to her, ‘He lied. The rights of the Progeny[asws] of Muhammad[saww] have not stopped. They are Obligatory upon the Muslims up to the Day of Judgement’.

14594- ابْنُ مَحْبُوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ بُرَيْدٍ الْعِجْلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ قَالَ هُمْ وَ اللَّهِ شِيعَتُنَا حِينَ صَارَتْ أَرْوَاحُهُمْ فِي الْجَنَّةِ وَ اسْتَقْبَلُوا الْكَرَامَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلِمُوا وَ اسْتَيْقَنُوا أَنَّهُمْ كَانُوا عَلَى الْحَقِّ وَ عَلَى دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَبْشَرُوا بِمَنْ لَمْ يَلْحَقْ بِهِمْ مِنْ إِخْوَانِهِمْ مِنْ خَلْفِهِمْ مِنَ الْمُؤْمِنِينَ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

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 'الحَقّ' 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'.

14595- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنِ الحَلَبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِيهِنَّ خَيْراتٌ حِسانٌ قَالَ هُنَّ صَوَالِحُ الْمُؤْمِنَاتِ الْعَارِفَاتِ قَالَ قُلْتُ حُورٌ مَقْصُوراتٌ فِي الْخِيامِ قَالَ الْحُورُ هُنَّ الْبِيضُ الْمَضْمُومَاتُ الْمُخَدَّرَاتُ فِي خِيَامِ الدُّرِّ وَ الْيَاقُوتِ وَ الْمَرْجَانِ لِكُلِّ خَيْمَةٍ أَرْبَعَةُ أَبْوَابٍ عَلَى كُلِّ بَابٍ سَبْعُونَ كَاعِباً حُجَّاباً لَهُنَّ وَ يَأْتِيهِنَّ فِي كُلِّ يَوْمٍ كَرَامَةٌ مِنَ اللَّهِ عَزَّ ذِكْرُهُ لِيُبَشِّرَ اللَّهُ عَزَّ وَ جَلَّ بِهِنَّ الْمُؤْمِنِينَ.

H 14595 – From him, from his father, from Ibn Mahboub, from Abu Ayyub, from Al-Halby 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 Believer by these (Houries)'.

14596- عَلِيُّ بْنُ إِبْرَاهِيمَ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِنَّ لِلشَّمْسِ ثَلَاثَمِائَةٍ وَ سِتِّينَ بُرْجاً كُلُّ بُرْجٍ مِنْهَا مِثْلُ جَزِيرَةٍ مِنْ جَزَائِرِ الْعَرَبِ فَتَنْزِلُ كُلَّ يَوْمٍ عَلَى بُرْجٍ مِنْهَا فَإِذَا غَابَتِ انْتَهَتْ إِلَى حَدِّ بُطْنَانِ الْعَرْشِ فَلَمْ تَزَلْ سَاجِدَةً إِلَى الْغَدِ ثُمَّ تُرَدُّ إِلَى مَوْضِعِ مَطْلَعِهَا وَ مَعَهَا مَلَكَانِ يَهْتِفَانِ مَعَهَا وَ إِنَّ وَجْهَهَا لِأَهْلِ السَّمَاءِ وَ قَفَاهَا لِأَهْلِ الْأَرْضِ وَ لَوْ كَانَ وَجْهُهَا لِأَهْلِ الْأَرْضِ لَاحْتَرَقَتِ الْأَرْضُ وَ مَنْ عَلَيْهَا مِنْ شِدَّةِ حَرِّهَا وَ مَعْنَى سُجُودِهَا مَا قَالَ سُبْحَانَهُ وَ تَعَالَى أَ لَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّماواتِ وَ مَنْ فِي الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْجِبالُ وَ الشَّجَرُ وَ الدَّوَابُّ وَ كَثِيرٌ مِنَ النَّاسِ.

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 to Allah bow down 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- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَمَّنْ حَدَّثَهُ عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ (عليه السلام) سَبْعِينَ حَدِيثاً لَمْ أُحَدِّثْ بِهَا أَحَداً قَطُّ وَ لَا أُحَدِّثُ بِهَا أَحَداً أَبَداً فَلَمَّا مَضَى مُحَمَّدُ بْنُ عَلِيٍّ (عليه السلام) ثَقُلَتْ عَلَى عُنُقِي وَ ضَاقَ بِهَا صَدْرِي فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّ أَبَاكَ حَدَّثَنِي سَبْعِينَ حَدِيثاً لَمْ يَخْرُجْ مِنِّي شَيْءٌ مِنْهَا وَ لَا يَخْرُجُ شَيْءٌ مِنْهَا إِلَى أَحَدٍ وَ أَمَرَنِي بِسَتْرِهَا وَ قَدْ ثَقُلَتْ عَلَى عُنُقِي وَ ضَاقَ بِهَا صَدْرِي فَمَا تَأْمُرُنِي فَقَالَ يَا جَابِرُ إِذَا ضَاقَ بِكَ مِنْ ذَلِكَ شَيْءٌ فَاخْرُجْ إِلَى الْجَبَّانَةِ وَ احْتَفِرْ حَفِيرَةً ثُمَّ دَلِّ رَأْسَكَ فِيهَا وَ قُلْ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بِكَذَا وَ كَذَا ثُمَّ طُمَّهُ فَإِنَّ الْأَرْضَ تَسْتُرُ عَلَيْكَ

H 14597 – A number of our companions, from Saleh Bin Abu Hammaad, from Ismail Bin Mahraan, narrating from Jabir Bin Yazeed who said:

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 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'.

قَالَ جَابِرٌ فَفَعَلْتُ ذَلِكَ فَخَفَّ عَنِّي مَا كُنْتُ أَجِدُهُ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ مِثْلَهُ.

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- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَأَخْذَنَّ الْبَرِيءَ مِنْكُمْ بِذَنْبِ السَّقِيمِ وَ لِمَ لَا أَفْعَلُ وَ يَبْلُغُكُمْ عَنِ الرَّجُلِ مَا يَشِينُكُمْ وَ يَشِينُنِي فَتُجَالِسُونَهُمْ وَ تُحَدِّثُونَهُمْ فَيَمُرُّ بِكُمُ الْمَارُّ فَيَقُولُ هَؤُلَاءِ شَرٌّ مِنْ هَذَا فَلَوْ أَنَّكُمْ إِذَا بَلَغَكُمْ عَنْهُ مَا تَكْرَهُونَ زَبَرْتُمُوهُمْ وَ نَهَيْتُمُوهُمْ كَانَ أَبَرَّ بِكُمْ وَ بِي.

H 14598 – A number of our companions, from Sahl Bin Ziyad, from Safwaan Bin Yahya, from Al-Haris Bin Al-Mugheira who said:

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- سَهْلُ بْنُ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى فَلَمَّا نَسُوا ما ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ قَالَ كَانُوا ثَلَاثَةَ أَصْنَافٍ صِنْفٌ ائْتَمَرُوا وَ أَمَرُوا فَنَجَوْا وَ صِنْفٌ ائْتَمَرُوا وَ لَمْ يَأْمُرُوا فَمُسِخُوا ذَرّاً وَ صِنْفٌ لَمْ يَأْتَمِرُوا وَ لَمْ يَأْمُرُوا فَهَلَكُوا.

H 14599 – Sahl Bin Ziyad, from Amro Bin Usman, from Abdullah Bin Al-Mugheira, from Talha Bin Zayd, who has narrated the following:

Abu Abdullah[asws] regarding the Statement of the High[azwj]: ***"[7:165] So when they neglected what they had been reminded of, We delivered those who forbade evil"***. He[asws] 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'.

14600- عَنْهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كَتَبَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِلَى الشِّيعَةِ لِيَعْطِفَنَّ ذَوُو السِّنِّ مِنْكُمْ وَ النُّهَى عَلَى ذَوِي الْجَهْلِ وَ طُلَّابِ الرِّئَاسَةِ أَوْ لَتُصِيبَنَّكُمْ لَعْنَتِي أَجْمَعِينَ.

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[asws] curse'.

14601- مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ جَمِيعاً عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ أَبِي جَعْفَرٍ الْكُوفِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الدِّينَ دَوْلَتَيْنِ دَوْلَةَ لِآدَمَ (عليه السلام) وَ دَوْلَةَ لِإِبْلِيسَ فَدَوْلَةُ آدَمَ هِيَ دَوْلَةُ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْبَدَ عَلَانِيَةً أَظْهَرَ دَوْلَةَ آدَمَ وَ إِذَا أَرَادَ اللَّهُ أَنْ يُعْبَدَ سِرّاً كَانَتْ دَوْلَةُ إِبْلِيسَ فَالْمُذِيعُ لِمَا أَرَادَ اللَّهُ سَتْرَهُ مَارِقٌ مِنَ الدِّينِ

H 14601 – Muhammad Bin Abu Abdullah, and Muhammad Bin Al-Hassan, altogether from Saleh Bin Abu Hammaad, who has narrated the following:

Abu Abdullah[asws] said that: 'Allah[azwj] Mighty and Majestic Made two governments for the Religion. The government of Adam[as] and the government of Iblees[la]. The government of Adam[as] is the government of Allah[azwj] Mighty and Majestic. So if Allah[azwj] Mighty and Majestic Intends to be worshipped publicly, He[azwj] Makes apparent the government of Adam[as], and if He[azwj] Intends that He[azwj] should be worshipped in secret, it would be the government of Iblees[la]. So the broadcaster of what Allah[azwj] has Intended to be a secret, is a renegade from the Religion'.

حَدِيثُ النَّاسِ يَوْمَ الْقِيَامَةِ

HADEETH ABOUT THE PEOPLE ON THE DAY OF JUDGEMENT

14602- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ يَا جَابِرُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ عَزَّ وَ جَلَّ الْأَوَّلِينَ وَ الْآخِرِينَ لِفَصْلِ الْخِطَابِ دُعِيَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ دُعِيَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَيُكْسَى رَسُولُ اللَّهِ (صلى الله عليه وآله) حُلَّةً خَضْرَاءَ تُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ يُكْسَى عَلِيٌّ (عليه السلام) مِثْلَهَا وَ يُكْسَى رَسُولُ اللَّهِ (صلى الله عليه وآله) حُلَّةً وَرْدِيَّةً يُضِيءُ لَهَا مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ يُكْسَى عَلِيٌّ (عليه السلام) مِثْلَهَا ثُمَّ يَصْعَدَانِ عِنْدَهَا

H 14602 - A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja'far[asws] having said: 'O Jabir! When it will be the Day of Judgement Allah[azwj] Mighty and Majestic will Gather the former ones and the later ones for the Decisive Speech (*Fasl Al-Khitaab*). The Rasool Allah[saww] will be Called, and Amir-ul-Momineen[asws] will be Called. So the Rasool Allah[saww] would be clothed in a green garment which would illuminate what is in between the east and the west, and Ali[asws] would be clothed with the like of it. And the Rasool Allah[saww] would be clothed in a rosy garment which would illuminate what is in between the east and the west, and Ali[asws] would be clothed with the like of it. Then they[asws] would both ascend wearing these.

ثُمَّ يُدْعَى بِنَا فَيُدْفَعُ إِلَيْنَا حِسَابُ النَّاسِ فَنَحْنُ وَ اللَّهِ نُدْخِلُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَ أَهْلَ النَّارِ النَّارَ ثُمَّ يُدْعَى بِالنَّبِيِّينَ (عليهم السلام) فَيُقَامُونَ صَفَّيْنِ عِنْدَ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى نَفْرُغَ مِنْ حِسَابِ النَّاسِ

Then we[asws] will be Called, and the Accounting of the people would be handed over to us[asws]. By Allah[azwj], we[asws] are the ones who[asws] would be making the people of the Paradise enter into the Paradise and the people of the Fire into the Fire. Then the Prophets[as] would be Called, and they will be standing in two rows in front of the Throne of Allah[azwj] Mighty and Majestic until we[asws] are free from the Accounting of the people.

فَإِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَ أَهْلُ النَّارِ النَّارَ بَعَثَ رَبُّ الْعِزَّةِ عَلِيّاً (عليه السلام) فَأَنْزَلَهُمْ مَنَازِلَهُمْ مِنَ الْجَنَّةِ وَ زَوَّجَهُمْ فَعَلِيٌّ وَ اللَّهِ الَّذِي يُزَوِّجُ أَهْلَ الْجَنَّةِ فِي الْجَنَّةِ وَ مَا ذَاكَ إِلَى أَحَدٍ غَيْرِهِ كَرَامَةً مِنَ اللَّهِ عَزَّ ذِكْرُهُ وَ فَضْلًا فَضَّلَهُ اللَّهُ بِهِ وَ مَنَّ بِهِ عَلَيْهِ وَ هُوَ وَ اللَّهِ يُدْخِلُ أَهْلَ النَّارِ النَّارَ وَ هُوَ الَّذِي يُغْلِقُ عَلَى أَهْلِ الْجَنَّةِ إِذَا دَخَلُوا فِيهَا أَبْوَابَهَا لِأَنَّ أَبْوَابَ الْجَنَّةِ إِلَيْهِ وَ أَبْوَابَ النَّارِ إِلَيْهِ.

So when the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the Lord[azwj] of the Honour will Send Ali[asws] who would descend them to their places in the Paradise and get them married, for Ali[asws], by Allah[azwj], is the one who[asws] will perform the marriages of the people of the Paradise in the Paradise. And that Prestige is not for anyone other than him[asws] from Allah[azwj] and a Preference which Allah[azwj] has Preferred him[asws] by and Bestowed upon him[asws]. By Allah[azwj], he[asws] is the one who[asws] will make enter the people of the Fire into the Fire, and he[asws] is the one who[asws] 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 his[asws] control and the Doors of the Fire are under his[asws] control'.

14603- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَنْبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ خَالِطُوا النَّاسَ فَإِنَّهُ إِنْ لَمْ يَنْفَعْكُمْ حُبُّ عَلِيٍّ وَ فَاطِمَةَ (عليها السلام) فِي السِّرِّ لَمْ يَنْفَعْكُمْ فِي الْعَلَانِيَةِ.

H 14603 – Ali Bin Ibrahim, from Saleh Bin Al-Sindy, from Ja'far Bin Basheer, from Anbasat, who has narrated the following:

Abu Abdullah[asws], said, 'I hear him[asws] saying: 'Intermingle with the people, for if the love for Ali[asws] and Fatima[asws] does not benefit you in the privacy, it will not benefit you publicly'.

14604- جَعْفَرٌ عَنْ عَنْبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِيَّاكُمْ وَ ذِكْرَ عَلِيٍّ وَ فَاطِمَةَ (عليها السلام) فَإِنَّ النَّاسَ لَيْسَ شَيْءٌ أَبْغَضَ إِلَيْهِمْ مِنْ ذِكْرِ عَلِيٍّ وَ فَاطِمَةَ (عليها السلام).

H 14604 – Ja'far, from Anbasat, from Abu Abdullah[asws] having said:

'Beware of mentioning Ali[asws] and Fatima[asws] (in front of others) for there is nothing more hateful to them than the speaking of Ali[asws] and Fatima[asws]'.

14605- جَعْفَرٌ عَنْ عَنْبَسَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ إِذَا أَرَادَ فَنَاءَ دَوْلَةِ قَوْمٍ أَمَرَ الْفَلَكَ فَأَسْرَعَ السَّيْرَ فَكَانَتْ عَلَى مِقْدَارِ مَا يُرِيدُ.

H 14605 – Ja'far, from Anbasar, from Jabir, from Abu Ja'far[asws] having said that:

'If Allah[azwj] Intends to Terminate the affairs of a people, He[azwj] Commands the orbit to be Accelerated, in accordance to what He[azwj] Intends'.

14606- جَعْفَرُ بْنُ بَشِيرٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي شِبْلٍ قَالَ دَخَلْتُ أَنَا وَ سُلَيْمَانُ بْنُ خَالِدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ سُلَيْمَانُ بْنُ خَالِدٍ إِنَّ الزَّيْدِيَّةَ قَوْمٌ قَدْ عُرِفُوا وَ جُرِّبُوا وَ شَهَرَهُمُ النَّاسُ وَ مَا فِي الْأَرْضِ مُحَمَّدِيٌّ أَحَبُّ إِلَيْهِمْ مِنْكَ فَإِنْ رَأَيْتَ أَنْ تُدْنِيَهُمْ وَ تُقَرِّبَهُمْ مِنْكَ فَافْعَلْ فَقَالَ يَا سُلَيْمَانَ بْنَ خَالِدٍ إِنْ كَانَ هَؤُلَاءِ السُّفَهَاءُ يُرِيدُونَ أَنْ يَصُدُّونَا عَنْ عِلْمِنَا إِلَى جَهْلِهِمْ فَلَا مَرْحَباً بِهِمْ وَ لَا أَهْلًا وَ إِنْ كَانُوا يَسْمَعُونَ قَوْلَنَا وَ يَنْتَظِرُونَ أَمْرَنَا فَلَا بَأْسَ.

H 14606 – Ja'far Bin Basheer, from Amro Bin Usmaan, from Abu Shibal who said:

'I and Suleyman Bin Khalid came up to Abu Abdullah[asws]. Suleyman Bin Khalid said to him[asws], '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 you[asws] are. So I see that if you[asws] can be closer to them and bring them closer to you[asws], then you[asws] should do so (lead them as an Imam[asws])'. So he[asws] said: 'O Suleyman Bin Khalid! If those fools are intending that they would prevent us[asws] from our[asws] Knowledge, to go to their ignorance, then they are not welcome. However, if they had heeded our[asws] words, and would have waited for our[asws] Command, then there would be nothing wrong with it'.

14607- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ انْقَطَعَ شِسْعُ نَعْلِ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ فِي جَنَازَةٍ فَجَاءَ رَجُلٌ بِشِسْعِهِ لِيُنَاوِلَهُ فَقَالَ أَمْسِكْ عَلَيْكَ شِسْعَكَ فَإِنَّ صَاحِبَ الْمُصِيبَةِ أَوْلَى بِالصَّبْرِ عَلَيْهَا.

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'.

14608- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْحِجَامَةُ فِي الرَّأْسِ هِيَ الْمُغِيثَةُ تَنْفَعُ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ وَ شَبَرَ مِنَ الْحَاجِبَيْنِ إِلَى حَيْثُ بَلَغَ إِبْهَامُهُ ثُمَّ قَالَ هَاهُنَا.

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 'Shibr' (the length of an extended palm) from both the eyebrows to where his thumb reaches' (centre of the head)[1]. Then said: 'Like here'.

14609- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَ تَدْرِي يَا رِفَاعَةُ لِمَ سُمِّيَ الْمُؤْمِنُ مُؤْمِناً قَالَ قُلْتُ لَا أَدْرِي قَالَ لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ عَزَّ وَ جَلَّ فَيُجِيزُ [اللَّهُ] لَهُ أَمَانَهُ.

H 14609 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marouk Bin Ubeyd, from Rafa'at, who has narrated the following:

Abu Abdullah[asws] having said: 'Do you know, O Rafa'at, why the 'الْمُؤْمِنُ' Believer is called 'Momin'?' I said, 'I do not know'. He[asws] said: 'Because he entrusts himself to Allah[azwj] Mighty and Majestic, so Allah[azwj] Authorises safety for him'.

14610- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ حَنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَا يُبَالِي النَّاصِبُ صَلَّى أَمْ زَنَى وَ هَذِهِ الْآيَةُ نَزَلَتْ فِيهِمْ عامِلَةٌ ناصِبَةٌ تَصْلى ناراً حامِيَةً.

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"***.

14611- سَهْلُ بْنُ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ وَ يَزِيدَ بْنِ حَمَّادٍ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ فِيمَا أَظُنُّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَوْ أَنَّ غَيْرَ وَلِيٍّ عَلِيٍّ (عليه السلام) أَتَى الْفُرَاتَ وَ قَدْ أَشْرَفَ مَاؤُهُ عَلَى جَنْبَيْهِ وَ هُوَ يَزُخُّ زَخِيخاً فَتَنَاوَلَ بِكَفِّهِ وَ قَالَ بِسْمِ اللَّهِ فَلَمَّا فَرَغَ قَالَ الْحَمْدُ لِلَّهِ كَانَ دَماً مَسْفُوحاً أَوْ لَحْمَ خِنْزِيرٍ.

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-Furaat 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).*

14612- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ صَنَعْتُمْ بِعَمِّي زَيْدٍ قُلْتُ إِنَّهُمْ كَانُوا يَحْرُسُونَهُ فَلَمَّا شَفَّ النَّاسُ أَخَذْنَا جُثَّتَهُ فَدَفَنَّاهُ فِي جُرُفٍ عَلَى شَاطِئِ الْفُرَاتِ فَلَمَّا أَصْبَحُوا جَالَتِ الْخَيْلُ يَطْلُبُونَهُ فَوَجَدُوهُ فَأَحْرَقُوهُ فَقَالَ أَ فَلَا أَوْقَرْتُمُوهُ حَدِيداً وَ أَلْقَيْتُمُوهُ فِي الْفُرَاتِ صَلَّى اللَّهُ عَلَيْهِ وَ لَعَنَ اللَّهُ قَاتِلَهُ.

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-Furaat. 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-Furaat? Greetings of Allah[azwj] be upon him, and Curse of Allah[azwj] be upon his killers'.

14613- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ أَذِنَ فِي هَلَاكِ بَنِي أُمَيَّةَ بَعْدَ إِحْرَاقِهِمْ زَيْداً بِسَبْعَةِ أَيَّامٍ.

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'.

14614- سَهْلُ بْنُ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَمَّنْ ذَكَرَهُ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ لَيَحْفَظُ مَنْ يَحْفَظُ صَدِيقَهُ.

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'.

14615- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ سِنَانٍ عَنْ سَعْدَانَ عَنْ سَمَاعَةَ قَالَ كُنْتُ قَاعِداً مَعَ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) وَ النَّاسُ فِي الطَّوَافِ فِي جَوْفِ اللَّيْلِ فَقَالَ يَا سَمَاعَةُ إِلَيْنَا إِيَابُ هَذَا الْخَلْقِ وَ عَلَيْنَا حِسَابُهُمْ فَمَا كَانَ لَهُمْ مِنْ ذَنْبٍ بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ حَتَّمْنَا عَلَى اللَّهِ فِي تَرْكِهِ لَنَا فَأَجَابَنَا إِلَى ذَلِكَ وَ مَا كَانَ بَيْنَهُمْ وَ بَيْنَ النَّاسِ اسْتَوْهَبْنَاهُ مِنْهُمْ وَ أَجَابُوا إِلَى ذَلِكَ وَ عَوَّضَهُمُ اللَّهُ عَزَّ وَ جَلَّ.

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 (Tawaaf) 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 Allah[azwj] for it to be left to us[asws] so we[asws] will respond to that, and there is nothing between them and the people, but they should ask it from us[asws] and I[asws] will respond to that, and Allah[azwj] Mighty and Majestic would Recompense them for it'.

14616- سَهْلُ بْنُ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سُلَيْمَانَ الْمُسْتَرِقِّ عَنْ صَالِحٍ الْأَحْوَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ آخَى رَسُولُ اللَّهِ (صلى الله عليه وآله) بَيْنَ سَلْمَانَ وَ أَبِي ذَرٍّ وَ اشْتَرَطَ عَلَى أَبِي ذَرٍّ أَنْ لَا يَعْصِيَ سَلْمَانَ.

H 14616 – Sahl Bin Ziyad, from Mansour Bin Al-Abbas, from Suleyman Al-Musattaq, from Saleh Al-Howl who said:

I heard Abu Abdullah[asws] saying: 'The Rasool[saww] established brotherhood between Salman[ar] and Abu Dharr[ar], and stipulated a condition upon Abu Dharr[ar] that he[ar] would not disobey Salman[ar] (as a younger to an elder brother).

14617- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ خَطَّابِ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ لَقِيَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي طَرِيقِ الْمَدِينَةِ فَقَالَ مَنْ ذَا أَ حَارِثٌ قُلْتُ نَعَمْ قَالَ أَمَا لَأُحْمِلَنَّ ذُنُوبَ سُفَهَائِكُمْ عَلَى عُلَمَائِكُمْ ثُمَّ مَضَى فَأَتَيْتُهُ فَاسْتَأْذَنْتُ عَلَيْهِ فَدَخَلْتُ فَقُلْتُ لَقِيتَنِي فَقُلْتَ لَأُحْمِلَنَّ ذُنُوبَ سُفَهَائِكُمْ عَلَى عُلَمَائِكُمْ فَدَخَلَنِي مِنْ ذَلِكَ أَمْرٌ عَظِيمٌ فَقَالَ نَعَمْ مَا يَمْنَعُكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ مِنْكُمْ مَا تَكْرَهُونَ وَ مَا يَدْخُلُ عَلَيْنَا بِهِ الْأَذَى أَنْ تَأْتُوهُ فَتُؤَنِّبُوهُ وَ تَعْذِلُوهُ وَ تَقُولُوا لَهُ قَوْلًا بَلِيغاً فَقُلْتُ [لَهُ] جُعِلْتُ فِدَاكَ إِذاً لَا يُطِيعُونَا وَ لَا يَقْبَلُونَ مِنَّا فَقَالَ اهْجُرُوهُمْ وَ اجْتَنِبُوا مَجَالِسَهُمْ.

H 14617 – Sahl Bin Ziyad, from Ibn Mahboub, from Khataab Bin Muhammad, from Al-Haris Bin Al-Mugheira, who has narrated the following:

Abu Abdullah[asws] met me in a road of Al-Medina, so he[asws] said: 'Who is that? Is it Haaris?' I said, 'Yes'. He[asws] said: 'But I[asws] shall dump the sins of your foolish ones upon your knowledgeable ones'. Then he[asws] passed by. So I came up to him[asws] and sought permission to see him[asws]. I said, 'You[asws] met me and you[asws] said, 'I[asws] shall dump the sins of your foolish ones upon your knowledgeable ones', and that was a great matter upon me'. So he[asws] said: 'Yes. What prevented you when it reached you from the man among you what you dislike, as it enters hurtful feelings to us[asws], (you should) go to him and reproach him, and correct it (his wrong doings), and speak to him in eloquent words?' I said to him[asws], 'May I be sacrificed for you[asws], if he does not obey us and does not accept from us?' So he[asws] said: 'Flee from him, and avoid their gatherings' (stop accompanying him).

14618- سَهْلُ بْنُ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ سَيَابَةَ بْنِ أَيُّوبَ وَ مُحَمَّدِ بْنِ الْوَلِيدِ وَ عَلِيِّ بْنِ أَسْبَاطٍ يَرْفَعُونَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ إِنَّ اللَّهَ يُعَذِّبُ السِّتَّةَ بِالسِّتَّةِ الْعَرَبَ بِالْعَصَبِيَّةِ وَ الدَّهَاقِينَ بِالْكِبْرِ وَ الْأُمَرَاءَ بِالْجَوْرِ وَ الْفُقَهَاءَ بِالْحَسَدِ وَ التُّجَّارَ بِالْخِيَانَةِ وَ أَهْلَ الرَّسَاتِيقِ بِالْجَهْلِ.

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-Momineen[asws] having said that:

Amir-ul-Momineen[asws] said that: 'Allah[azwj] 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'.

14619- عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا كَانَ شَيْءٌ أَحَبَّ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ أَنْ يُظِلَّ خَائِفاً جَائِعاً فِي اللَّهِ عَزَّ وَ جَلَّ.

H 14619 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham and someone else, who has narrated the following:

Abu Abdullah[asws] said: 'There was nothing more beloved to the Rasool Allah[saww] than to remain fearful and hungry for the Sake of Allah[azwj] Mighty and Majestic'.

14620- عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ وَ حَفْصِ بْنِ الْبَخْتَرِيِّ وَ سَلَمَةَ بَيَّاعِ السَّابِرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا أَخَذَ كِتَابَ عَلِيٍّ (عليه السلام) فَنَظَرَ فِيهِ قَالَ مَنْ يُطِيقُ هَذَا مَنْ يُطِيقُ هَذَا قَالَ ثُمَّ يَعْمَلُ بِهِ وَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ تَغَيَّرَ لَوْنُهُ حَتَّى يُعْرَفَ ذَلِكَ فِي وَجْهِهِ وَ مَا أَطَاقَ أَحَدٌ عَمَلَ عَلِيٍّ (عليه السلام) مِنْ وُلْدِهِ مِنْ بَعْدِهِ إِلَّا عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام).

H 14620 – Ali, from his father and Muhammad Bin Ismail, from Al-Fazl Bin Shazaan altogether from Ibn Abu Umeyr, from Abd Al-Rahmaan Bin Al-Hajjaaj, and Hafs Bin Al-Bakhtary, and Salmat Bayya Al-Sabiry, who has narrated the following:

Abu Abdullah[asws] said: 'Whenever Ali[asws] Bin Al-Husayn[asws] used to take the Book of Ali[asws], he[asws] would look into it and say: 'Who can endure this, who can endure this?' Then he[asws] said: 'Who would act upon it, and when he[asws] would stand for the Prayer, his[asws] colour would change to the extent that it would become apparent in his[asws] face, and no one can endure the actions of Ali[asws] from his[asws] sons[asws] from after him[asws] except for Ali[asws] Bin Al-Husayn[asws]'.

14621- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصَّيْقَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ وَلِيَّ عَلِيٍّ (عليه السلام) لَا يَأْكُلُ إِلَّا الْحَلَالَ لِأَنَّ صَاحِبَهُ كَانَ كَذَلِكَ وَ إِنَّ وَلِيَّ عُثْمَانَ لَا يُبَالِي أَ حَلَالًا أَكَلَ أَوْ حَرَاماً لِأَنَّ صَاحِبَهُ كَذَلِكَ

H 14621 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-No'man, from Ibn Muskaan, from Al-Hassan Al-Sayqal who said:

I heard Abu Abdullah[asws] saying that a friend of Ali[asws] does not eat except for the Permissible because his Master[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'.

قَالَ ثُمَّ عَادَ إِلَى ذِكْرِ عَلِيٍّ (عليه السلام) فَقَالَ أَمَا وَ الَّذِي ذَهَبَ بِنَفْسِهِ مَا أَكَلَ مِنَ الدُّنْيَا حَرَاماً قَلِيلًا وَ لَا كَثِيراً حَتَّى فَارَقَهَا وَ لَا عَرَضَ لَهُ أَمْرَانِ كِلَاهُمَا لِلَّهِ طَاعَةٌ إِلَّا أَخَذَ بِأَشَدِّهِمَا عَلَى بَدَنِهِ وَ لَا نَزَلَتْ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) شَدِيدَةٌ قَطُّ إِلَّا وَجَّهَهُ فِيهَا ثِقَةً بِهِ وَ لَا أَطَاقَ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ عَمَلَ رَسُولِ اللَّهِ (صلى الله عليه وآله) بَعْدَهُ غَيْرُهُ

He (the narrator) said, 'Then he[asws] returned to the mention of Ali[asws], so he[asws] said; 'But, by the One Who[azwj] Took his[asws] soul, he[asws] did not eat anything Prohibited in the world, be it little or a lot, until he[asws] departed from it. And there were not presented to him[asws] two matters both of them in obedience to Allah[azwj] except that he[asws] chose the more difficult one of the two for his[asws] body, and there did not descend any difficulty upon the Rasool Allah[saww] at all except that he[asws] faced it, being relied upon for it. And no one from this community can endure the deeds of the Rasool Allah[saww] after him[saww] apart from him[asws].

وَ لَقَدْ كَانَ يَعْمَلُ عَمَلَ رَجُلٍ كَأَنَّهُ يَنْظُرُ إِلَى الْجَنَّةِ وَ النَّارِ وَ لَقَدْ أَعْتَقَ أَلْفَ مَمْلُوكٍ مِنْ صُلْبِ مَالِهِ كُلُّ ذَلِكَ تَحَفَّى فِيهِ يَدَاهُ وَ تَعْرَقُ جَبِينُهُ الْتِمَاسَ وَجْهِ اللَّهِ عَزَّ وَ جَلَّ وَ الْخَلَاصِ مِنَ النَّارِ وَ مَا كَانَ قُوتُهُ إِلَّا الْخَلَّ وَ الزَّيْتَ وَ حَلْوَاهُ التَّمْرُ إِذَا وَجَدَهُ وَ مَلْبُوسُهُ الْكَرَابِيسُ فَإِذَا فَضَلَ عَنْ ثِيَابِهِ شَيْءٌ دَعَا بِالْجَلَمِ فَجَزَّهُ.

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[azwj] 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'.

14622- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ عَامِلٍ كَانَ لِمُحَمَّدِ بْنِ رَاشِدٍ قَالَ حَضَرْتُ عَشَاءَ جَعْفَرِ بْنِ مُحَمَّدٍ (عليه السلام) فِي الصَّيْفِ فَأُتِيَ بِخِوَانٍ عَلَيْهِ خُبْزٌ وَ أُتِيَ بِجَفْنَةٍ فِيهَا ثَرِيدٌ وَ لَحْمٌ تَفُورُ فَوَضَعَ يَدَهُ فِيهَا فَوَجَدَهَا حَارَّةً ثُمَّ رَفَعَهَا وَ هُوَ يَقُولُ نَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ نَعُوذُ بِاللَّهِ مِنَ النَّارِ نَحْنُ لَا نَقْوَى عَلَى هَذَا فَكَيْفَ النَّارُ وَ جَعَلَ يُكَرِّرُ هَذَا الْكَلَامَ حَتَّى أَمْكَنَتِ الْقَصْعَةُ فَوَضَعَ يَدَهُ فِيهَا وَ وَضَعْنَا أَيْدِيَنَا حِينَ أَمْكَنَتْنَا فَأَكَلَ وَ أَكَلْنَا مَعَهُ

H 14622 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Al-Hassan Bin Ali, from Yunus Bin Yaqoub, from Suleyman Bin Khalid, from a worker of Muhammad Bin Rashid who said:

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[azwj] from the Fire, we[asws] seek Refuge with Allah[azwj] 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].

ثُمَّ إِنَّ الْخِوَانَ رُفِعَ فَقَالَ يَا غُلَامُ ائْتِنَا بِشَيْءٍ فَأُتِيَ بِتَمْرٍ فِي طَبَقٍ فَمَدَدْتُ يَدِي فَإِذَا هُوَ تَمْرٌ فَقُلْتُ أَصْلَحَكَ اللَّهُ هَذَا زَمَانُ الْأَعْنَابِ وَ الْفَاكِهَةِ قَالَ إِنَّهُ تَمْرٌ ثُمَّ قَالَ ارْفَعْ هَذَا وَ ائْتِنَا بِشَيْءٍ فَأُتِيَ بِتَمْرٍ فَمَدَدْتُ يَدِي فَقُلْتُ هَذَا تَمْرٌ فَقَالَ إِنَّهُ طَيِّبٌ.

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[azwj] 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 away 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'.

14623- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَكَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مُتَّكِئاً مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى أَنْ قَبَضَهُ تَوَاضُعاً لِلَّهِ عَزَّ وَ جَلَّ وَ مَا رَأَى رُكْبَتَيْهِ أَمَامَ جَلِيسِهِ فِي مَجْلِسٍ قَطُّ وَ لَا صَافَحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَجُلًا قَطُّ فَنَزَعَ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَنْزِعُ يَدَهُ وَ لَا كَافَأَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِسَيِّئَةٍ قَطُّ قَالَ اللَّهُ تَعَالَى لَهُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ فَفَعَلَ

H 14623 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Wahab, who has narrated the following:

Abu Abdullah[asws] said: 'The Rasool Allah[saww] did not eat whilst leaning, since he[saww] was Sent by Allah[azwj] Mighty and Majestic, up to his[saww] passing away. He[saww] was modest for the Sake of Allah[azwj] Mighty and Majestic, and no one ever saw his[saww] knees is a gathering at all. And the Rasool Allah[saww] did not shake hands with a man at all by pulling his[saww] hand from his hand until the man would pull his own hand from his[saww] hands. The Rasool Allah[saww] did not recompense anyone with evil at all. Allah[azwj] the High Said to him[saww]: ***"[23:96] Repel evil by what is best"***, so he[saww] did it.

وَ مَا مَنَعَ سَائِلًا قَطُّ إِنْ كَانَ عِنْدَهُ أَعْطَى وَ إِلَّا قَالَ يَأْتِي اللَّهُ بِهِ وَ لَا أَعْطَى عَلَى اللَّهِ عَزَّ وَ جَلَّ شَيْئاً قَطُّ إِلَّا أَجَازَهُ اللَّهُ إِنْ كَانَ لَيُعْطِي الْجَنَّةَ فَيُجِيزُ اللَّهُ عَزَّ وَ جَلَّ لَهُ ذَلِكَ

And he never denied any beggar at all. If he[saww] had it with him[saww] he[saww] would give it, or else he[saww] would say: 'Allah[azwj] will Give it'. And he[saww] did not Give anything at all on the Authorisation of Allah[azwj] Mighty and Majestic except that Allah[azwj] Authorised that for him[saww] even if it was the Paradise, Allah[azwj] Mighty and Majestic Authorised that for him[saww],.

قَالَ وَ كَانَ أَخُوهُ مِنْ بَعْدِهِ وَ الَّذِي ذَهَبَ بِنَفْسِهِ مَا أَكَلَ مِنَ الدُّنْيَا حَرَاماً قَطُّ حَتَّى خَرَجَ مِنْهَا وَ اللَّهِ إِنْ كَانَ لَيُعْرَضُ لَهُ الْأَمْرَانِ كِلَاهُمَا لِلَّهِ عَزَّ وَ جَلَّ طَاعَةٌ فَيَأْخُذُ بِأَشَدِّهِمَا عَلَى بَدَنِهِ وَ اللَّهِ لَقَدْ أَعْتَقَ أَلْفَ مَمْلُوكٍ لِوَجْهِ اللَّهِ عَزَّ وَ جَلَّ دَبِرَتْ فِيهِمْ يَدَاهُ وَ اللَّهِ مَا أَطَاقَ عَمَلَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ بَعْدِهِ أَحَدٌ غَيْرُهُ وَ اللَّهِ مَا نَزَلَتْ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) نَازِلَةٌ قَطُّ إِلَّا قَدَّمَهُ فِيهَا ثِقَةً مِنْهُ بِهِ وَ إِنْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَيَبْعَثُهُ بِرَايَتِهِ فَيُقَاتِلُ جَبْرَئِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ ثُمَّ مَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ.

He[asws] said: 'And his[saww] brother (Ali[asws]) from after him[saww], by the One Who[azwj] Took his[asws] soul, did not eat anything at all Prohibited in the world until he[asws] exited from it. By Allah[azwj], if two matters were presented to him[asws] in both of which was the obedience to Allah[azwj] Mighty and Majestic, he[asws] would take the one which was more difficult upon his[asws] body. By Allah[azwj], he[asws] freed a thousand slaves for the Sake of Allah[azwj] Mighty and Majestic, from the work of his[asws] own hands. By Allah[azwj], no one could endure the deeds of the Rasool Allah[saww] after him[saww], apart from him[asws]. By Allah[azwj], there did not descend upon the Rasool Allah[saww] any (difficulty) at all except that he[asws] was the foremost in facing it, being a reliable one from him[saww] for it. And whenever the Rasool Allah[saww] sent him[asws] with his[saww] flag, so Jibraeel would fight on his[asws] right and Mikaeel on his[asws] left. Then he[asws] would not return until Allah[azwj] Mighty and Majestic Granted victory to him[asws],.

14624- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زَيْدِ بْنِ الْحَسَنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كَانَ عَلِيٌّ (عليه السلام) أَشْبَهَ النَّاسِ طِعْمَةً وَ سِيرَةً بِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ كَانَ يَأْكُلُ الْخُبْزَ وَ الزَّيْتَ وَ يُطْعِمُ النَّاسَ الْخُبْزَ وَ اللَّحْمَ

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[asws] saying: 'Ali[asws] was the most similar to the Rasool Allah[saww] in the partaking of food and manners. And he[asws] used to eat the bread and the oil whilst (he[asws] would feed) the people with the bread and the meat'.

قَالَ وَ كَانَ عَلِيٌّ (عليه السلام) يَسْتَقِي وَ يَحْتَطِبُ وَ كَانَتْ فَاطِمَةُ (عليها السلام) تَطْحَنُ وَ تَعْجِنُ وَ تَخْبِزُ وَ تَرْقُعُ وَ كَانَتْ مِنْ أَحْسَنِ النَّاسِ وَجْهاً كَأَنَّ وَجْنَتَيْهَا وَرْدَتَانِ صَلَّى اللَّهُ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ وُلْدِهَا الطَّاهِرِينَ.

He[asws] said: 'Ali[asws] used to fetch the water and the firewood, and Fatima[asws] used to grind, and knead, and bake, and stitch. She[asws] was of the most beautiful of face from the people, with cheeks like two roses, may Greetings be upon her[asws], and upon her[asws] father[saww], and her[asws] husband[asws], and her[asws] purified children[asws]'.

14625- سَهْلُ بْنُ زِيَادٍ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ نَبِيّاً قَطُّ إِلَّا صَاحِبَ مِرَّةٍ سَوْدَاءَ صَافِيَةٍ وَ مَا بَعَثَ اللَّهُ نَبِيّاً قَطُّ حَتَّى يُقِرَّ لَهُ بِالْبَدَاءِ.

H 14625 – Sahl Bin Ziyad, from Al-Rayyaan Bin Al-Salt, from Yunus who said:

Abu Abdullah[asws] said that: 'Allah[azwj] Mighty and Majestic never Sent a Prophet[as] at all except that he[as] would have a clear 'مِرَّةٍ سَوْدَاءَ' (Seal of Prophet-hood) and Allah[azwj] did not Send a Prophet[as] at all until he[as] accepts the 'يُقِرَّ لَهُ بِالْبَدَاءِ' The Decision of Allah at the Start (About the First 'Al-Noor'-Mohammed[saww] and Ayley Mohammed[asws]).

14626- سَهْلٌ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَبْدِ الْحَمِيدِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا نَقَرُوا بِرَسُولِ اللَّهِ (صلى الله عليه وآله) نَاقَتَهُ قَالَتْ لَهُ النَّاقَةُ وَ اللَّهِ لَا أَزَلْتُ خُفّاً عَنْ خُفٍّ وَ لَوْ قُطِّعْتُ إِرْباً إِرْباً.

H 14626 – Sahl, from Yaqoub Bin Yazeed, from Abdul Hameed, from the one whom he mentioned, who has narrated the following:

Abu Abdullah[asws] said: 'When they frightened the she-camel of the Rasool Allah[saww], the she-camel said to him[saww]; 'By Allah[azwj], I will not move one foot from the other even if they cut me into pieces and pieces'.

14627- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ يَا لَيْتَنَا سَيَّارَةٌ مِثْلُ آلِ يَعْقُوبَ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ بَيْنَ خَلْقِهِ.

H 14627 – Ali Bin 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[asws] having said: 'our[asws] matter (treatment of people towards us) is like that of the Children of Yaqoub[as] (towards him[as]) until Allah[azwj] Judges between us[asws] and His[azwj] creatures'.

14628- سَهْلُ بْنُ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ قُتَيْبَةَ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنِّي لَسْتُ كُلَّ كَلَامِ الْحَكِيمِ أَتَقَبَّلُ إِنَّمَا أَتَقَبَّلُ هَوَاهُ وَ هَمَّهُ فَإِنْ كَانَ هَوَاهُ وَ هَمُّهُ فِي رِضَايَ جَعَلْتُ هَمَّهُ تَقْدِيساً وَ تَسْبِيحاً.

H 14628 – Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ismail Bin Quteyba, from Hafs Bin Umar, from Ismail Bin Muhammad, who has narrated the following:

Abu Abdullah[asws] said that: 'Allah[azwj] Mighty and Majestic has said; "I[azwj] do not Accept every wise statement, but rather I[azwj] Accept his wish and his concern, for if his wish and his concern is within My[azwj] Pleasure, I[azwj] Makes his concern to be an Extolling of Holiness and a Glorification'.

14629- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ خَسْفٌ وَ مَسْخٌ وَ قَذْفٌ قَالَ قُلْتُ حَتَّى يَتَبَيَّنَ لَهُمْ قَالَ دَعْ ذَا ذَاكَ قِيَامُ الْقَائِمِ.

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 Allah[azwj] 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?"***. He[asws] said: 'Submerging (in the ground), and metamorphosis, and stoning'. I said, 'What about "***until it will become quite clear to them***"?' He[asws] said: 'Leave that. That is the rising of the Rising One (Al-Qaim[asws])'.

14630- سَهْلٌ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ ابْنِ سِنَانٍ وَ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) طَاعَةُ عَلِيٍّ ذُلٌّ وَ مَعْصِيَتُهُ كُفْرٌ بِاللَّهِ قِيلَ يَا رَسُولَ اللَّهِ كَيْفَ تَكُونُ طَاعَةُ عَلِيٍّ ذُلًّا وَ مَعْصِيَتُهُ كُفْراً بِاللَّهِ فَقَالَ إِنَّ عَلِيّاً يَحْمِلُكُمْ عَلَى الْحَقِّ فَإِنْ أَطَعْتُمُوهُ ذَلَلْتُمْ وَ إِنْ عَصَيْتُمُوهُ كَفَرْتُمْ بِاللَّهِ.

H 14630 – Sahl, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, 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 Allah[saww] said: 'Obedience to Ali[asws] is humbleness and disobedience to him is blasphemy with Allah[azwj]'. It was said, 'O Rasool Allah[saww], how can obedience to Ali[asws] be humbleness and disobedience to him[asws] be blasphemy with Allah[azwj]?' So he[saww] replied: 'Ali[asws] carries you all upon the 'الحَقِّ' Just, so if you obey him[asws] it would make you humble, and if you were to disobey him[asws], you would have blasphemed against Allah[azwj]'.

14631- عَنْهُ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ أَوْ غَيْرِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَحْنُ بَنُو هَاشِمٍ وَ شِيعَتُنَا الْعَرَبُ وَ سَائِرُ النَّاسِ الْأَعْرَابُ.

H 14631 – From him, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Is'haq Bin Ammaar or someone else who said:

Abu Abdullah[asws] said: 'We[asws] are the Clan of Hashim[as], and our[asws] Shiites are the Arabs, and the rest of the people are Bedouins'.

14632- سَهْلٌ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حَنَانٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَحْنُ قُرَيْشٌ وَ شِيعَتُنَا الْعَرَبُ وَ سَائِرُ النَّاسِ عُلُوجُ الرُّومِ.

H 14632 – Sahl, from Al-Hassan Bin Mahboub, from Hanaan, from Zurara who said:

Abu Abdullah[asws] said: 'We[asws] are Masters, and our[asws] Shiites are the privileged ones, and the rest of the people like of infidels'.

14633- سَهْلٌ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ كَأَنِّي بِالْقَائِمِ (عليه السلام) عَلَى مِنْبَرِ الْكُوفَةِ عَلَيْهِ قَبَاءٌ فَيُخْرِجُ مِنْ وَرَيَانِ قَبَائِهِ كِتَاباً مَخْتُوماً بِخَاتَمٍ مِنْ ذَهَبٍ فَيَفُكُّهُ فَيَقْرَؤُهُ عَلَى النَّاسِ فَيُجْفِلُونَ عَنْهُ إِجْفَالَ الْغَنَمِ فَلَمْ يَبْقَ إِلَّا النُّقَبَاءُ فَيَتَكَلَّمُ بِكَلَامٍ فَلَا يَلْحَقُونَ مَلْجَأً حَتَّى يَرْجِعُوا إِلَيْهِ وَ إِنِّي لَأَعْرِفُ الْكَلَامَ الَّذِي يَتَكَلَّمُ بِهِ.

H 14633 – Sahl, from Al-Hassan Bin Mahboub, from one of his men, who has narrated the following:

Abu Abdullah[asws] said: 'It is as if I[asws] am with Al-Qaim[asws] ascended upon the Pulpit of Al-Kufa having a gown from which he[asws] takes out a sealed letter sealed with a golden seal. So he[asws] opens it and reads it out to the people. They run away from him[asws] like the frightened sheep. So there does not remain any except for the heads (commanders). So he[asws] speaks by a speech and they do not find a shelter until they return back to him[asws]. And I[asws] know of the speech that he[asws] will be speaking by'.

14634- سَهْلُ بْنُ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ ابْنِ سِنَانٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُمَا وَجَدَ أَحَدُكُمْ ضَالَّتَهُ فَلْيَأْخُذْهَا.

H 14634 – Sahl Bin Ziyad, from Bakr Bin Saleh, from Ibn Sinan, from Amro Bin Shimr, who has narrated the following:

Abu Abdullah[asws] said: 'The wisdom is the objective of the believer, so wherever one of you finds his objective, so he should take it'.

14635- سَهْلُ بْنُ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ أَوْ غَيْرِهِ عَنْ سُلَيْمَانَ كَاتِبِ عَلِيِّ بْنِ يَقْطِينٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْأَشْعَثَ بْنَ قَيْسٍ شَرِكَ فِي دَمِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ ابْنَتُهُ جَعْدَةُ سَمَّتِ الْحَسَنَ (عليه السلام) وَ مُحَمَّدٌ ابْنُهُ شَرِكَ فِي دَمِ الْحُسَيْنِ (عليه السلام).

H 14635 – Sahl Bin Ziyad, from Yaqoub Bin Yazeed or someone else, from Sulayman the write of Ali Bin Yaqteen, from the one whom he mentioned, who has narrated the following:

Abu Abdullah[asws] said that: 'Al-Ash'as Bin Qays is a participant in the blood (killing) of Amir-ul-Momineen[asws], and his daughter Jo'da poisoned Al-Hassan[asws], and his son Muhammad is a participant in the blood (killing) of Al-Husayn[asws]'.

الكافي

AL-KAFI

المجلد الثامن

Volume 8

Part V

للمحدِّث 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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The Book - Garden (of Flowers)

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14636- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ صَبَّاحٍ الْحَذَّاءِ عَنْ أَبِي أُسَامَةَ قَالَ زَامَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) قَالَ فَقَالَ لِيَ اقْرَأْ قَالَ فَافْتَتَحْتُ سُورَةً مِنَ الْقُرْآنِ فَقَرَأْتُهَا فَرَقَّ وَ بَكَى ثُمَّ قَالَ يَا أَبَا أُسَامَةَ ارْعَوْا قُلُوبَكُمْ بِذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ احْذَرُوا النَّكْتَ فَإِنَّهُ يَأْتِي عَلَى الْقَلْبِ تَارَاتٌ أَوْ سَاعَاتٌ الشَّكُّ مِنْ صَبَّاحٍ لَيْسَ فِيهِ إِيمَانٌ وَ لَا كُفْرٌ شِبْهَ الْخِرْقَةِ الْبَالِيَةِ أَوِ الْعَظْمِ النَّخِرِ

H 14636 – Ali Bin Ibrahim, from Saleh Bin Al-Sindy, from Ja'far Bin Basheer, from Sabbaah 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, 'وَ احْذَرُوا النَّكْتَ' 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.

يَا أَبَا أُسَامَةَ أَ لَيْسَ رُبَّمَا تَفَقَّدْتَ قَلْبَكَ فَلَا تَذْكُرُ بِهِ خَيْراً وَ لَا شَرّاً وَ لَا تَدْرِي أَيْنَ هُوَ قَالَ قُلْتُ لَهُ بَلَى إِنَّهُ لَيُصِيبُنِي وَ أَرَاهُ يُصِيبُ النَّاسَ قَالَ أَجَلْ لَيْسَ يَعْرَى مِنْهُ أَحَدٌ قَالَ فَإِذَا كَانَ ذَلِكَ فَاذْكُرُوا اللَّهَ عَزَّ وَ جَلَّ وَ احْذَرُوا النَّكْتَ فَإِنَّهُ إِذَا أَرَادَ بِعَبْدٍ خَيْراً نَكَتَ إِيمَاناً وَ إِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ نَكَتَ غَيْرَ ذَلِكَ قَالَ قُلْتُ مَا غَيْرُ ذَلِكَ جُعِلْتُ فِدَاكَ [مَا هُوَ] قَالَ إِذَا أَرَادَ كُفْراً نَكَتَ كُفْراً.

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?' I said to him[asws], '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, 'وَ احْذَرُوا النَّكْتَ' and be cautious of the instigation, for if He[azwj] Intends good for a servant, Instigates belief, and if He[azwj] 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[azwj] Intends infidelity, infidelity is instigated'.

14637- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنْ زَيْدٍ الشَّحَّامِ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي لَا أَكَادُ أَلْقَاكَ إِلَّا فِي السِّنِينَ فَأَوْصِنِي بِشَيْءٍ آخُذُ بِهِ قَالَ أُوصِيكَ بِتَقْوَى اللَّهِ وَ صِدْقِ الْحَدِيثِ وَ الْوَرَعِ وَ الِاجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ مَعَهُ

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: 'I[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]).

وَ إِيَّاكَ أَنْ تُطْمِحَ نَفْسَكَ إِلَى مَنْ فَوْقَكَ وَ كَفَى بِمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِرَسُولِهِ (صلى الله عليه وآله) فَلا تُعْجِبْكَ أَمْوالُهُمْ وَ لا أَوْلادُهُمْ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِرَسُولِهِ وَ لا تَمُدَّنَّ عَيْنَيْكَ إِلى ما مَتَّعْنا بِهِ أَزْواجاً مِنْهُمْ زَهْرَةَ الْحَياةِ الدُّنْيا فَإِنْ خِفْتَ شَيْئاً مِنْ ذَلِكَ فَاذْكُرْ عَيْشَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّمَا كَانَ قُوتُهُ الشَّعِيرَ وَ حَلْوَاهُ التَّمْرَ وَ وَقُودُهُ السَّعَفَ إِذَا وَجَدَهُ وَ إِذَا أُصِبْتَ بِمُصِيبَةٍ فَاذْكُرْ مُصَابَكَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّ الْخَلْقَ لَمْ يُصَابُوا بِمِثْلِهِ (عليه السلام) قَطُّ.

And beware of 'تُطْمِحَ نَفْسَكَ' the craving desires of your 'Nafs'[1] that (tempt you to have) which is with the one above you, hence restrain from that. Allah[azwj] Mighty and Majestic has Said to His[azwj] Messenger[saww]: ***"[9:55] Let not then their property and their children excite your admiration"***, and Allah[azwj] Mighty and Majestic Said to His[azwj] Messenger[saww]: ***"[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 Allah[saww], for his[saww] meal was of barley (bread) and sweetness of the dates, and his[saww] 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 Allah[saww], for the creatures (people) have never been afflicted with the like of what he[saww] had been afflicted with, at all'.

14638- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَرَّ بِنَا ذَاتَ يَوْمٍ وَ نَحْنُ فِي نَادِينَا وَ هُوَ عَلَى نَاقَتِهِ وَ ذَلِكَ حِينَ رَجَعَ مِنْ حَجَّةِ الْوَدَاعِ فَوَقَفَ عَلَيْنَا فَسَلَّمَ فَرَدَدْنَا عَلَيْهِ السَّلَامَ

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'far[asws] said: 'I[asws] heard Jabir Bin Abdullah saying that, 'The Rasool Allah[saww] passed by us one day whilst we were in our group, and he[saww] was upon his[saww] mule, and that was when he[saww] was returning from the Farewell Pilgrimage. He[saww] paused near to us and greeted us. We returned his[saww] greeting.

ثُمَّ قَالَ مَا لِي أَرَى حُبَّ الدُّنْيَا قَدْ غَلَبَ عَلَى كَثِيرٍ مِنَ النَّاسِ حَتَّى كَأَنَّ الْمَوْتَ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ كُتِبَ وَ كَأَنَّ الْحَقَّ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ وَجَبَ وَ حَتَّى كَأَنْ لَمْ يَسْمَعُوا وَ يَرَوْا مِنْ خَبَرِ الْأَمْوَاتِ قَبْلَهُمْ سَبِيلُهُمْ سَبِيلُ قَوْمٍ سَفْرٍ عَمَّا قَلِيلٍ إِلَيْهِمْ رَاجِعُونَ بُيُوتُهُمْ أَجْدَاثُهُمْ وَ يَأْكُلُونَ تُرَاثَهُمْ فَيَظُنُّونَ أَنَّهُمْ مُخَلَّدُونَ بَعْدَهُمْ هَيْهَاتَ هَيْهَاتَ [أَ] مَا يَتَّعِظُ آخِرُهُمْ بِأَوَّلِهِمْ لَقَدْ جَهِلُوا وَ نَسُوا كُلَّ وَاعِظٍ فِي كِتَابِ اللَّهِ وَ آمَنُوا شَرَّ كُلِّ عَاقِبَةِ سُوءٍ وَ لَمْ يَخَافُوا نُزُولَ فَادِحَةٍ وَ بَوَائِقَ حَادِثَةٍ

Then he[saww] said: 'From what I[saww] 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 Allah[azwj] 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.

[1] heart

طُوبَى لِمَنْ شَغَلَهُ خَوْفُ اللَّهِ عَزَّ وَ جَلَّ عَنْ خَوْفِ النَّاسِ طُوبَى لِمَنْ مَنَعَهُ عَيْبُهُ عَنْ عُيُوبِ الْمُؤْمِنِينَ مِنْ إِخْوَانِهِ طُوبَى لِمَنْ تَوَاضَعَ لِلَّهِ عَزَّ ذِكْرُهُ وَ زَهِدَ فِيمَا أَحَلَّ اللَّهُ لَهُ مِنْ غَيْرِ رَغْبَةٍ عَنْ سِيرَتِي وَ رَفَضَ زَهْرَةَ الدُّنْيَا مِنْ غَيْرِ تَحَوُّلٍ عَنْ سُنَّتِي وَ اتَّبَعَ الْأَخْيَارَ مِنْ عِتْرَتِي مِنْ بَعْدِي وَ جَانَبَ أَهْلَ الْخُيَلَاءِ وَ التَّفَاخُرِ وَ الرَّغْبَةِ فِي الدُّنْيَا الْمُبْتَدِعِينَ خِلَافَ سُنَّتِي الْعَامِلِينَ بِغَيْرِ سِيرَتِي

Tooba (Goodness)[2] is for the one who occupies himself in the fear of Allah[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[azwj] ,Mighty is His[azwj] Mention, and restricts himself to what Allah[azwj] has Prohibited for him without turning away from my[saww] way of life, and rejects the blossoms of the world without turning away from my[saww] Sunnah and follows the best ones[asws] from my[saww] Family from after me[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[saww] Sunnah, the workers in other than my[saww] way.

طُوبَى لِمَنِ اكْتَسَبَ مِنَ الْمُؤْمِنِينَ مَالًا مِنْ غَيْرِ مَعْصِيَةٍ فَأَنْفَقَهُ فِي غَيْرِ مَعْصِيَةٍ وَ عَادَ بِهِ عَلَى أَهْلِ الْمَسْكَنَةِ طُوبَى لِمَنْ حَسُنَ مَعَ النَّاسِ خُلُقُهُ وَ بَذَلَ لَهُمْ مَعُونَتَهُ وَ عَدَلَ عَنْهُمْ شَرَّهُ طُوبَى لِمَنْ أَنْفَقَ الْقَصْدَ وَ بَذَلَ الْفَضْلَ وَ أَمْسَكَ قَوْلَهُ عَنِ الْفُضُولِ وَ قَبِيحِ الْفِعْلِ.

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'.

14639- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ بَعْضِ الْحُكَمَاءِ قَالَ إِنَّ أَحَقَّ النَّاسِ أَنْ يَتَمَنَّى الْغِنَى لِلنَّاسِ أَهْلُ الْبُخْلِ لِأَنَّ النَّاسَ إِذَا اسْتَغْنَوْا كَفُّوا عَنْ أَمْوَالِهِمْ وَ إِنَّ أَحَقَّ النَّاسِ أَنْ يَتَمَنَّى صَلَاحَ النَّاسِ أَهْلُ الْعُيُوبِ لِأَنَّ النَّاسَ إِذَا صَلَحُوا كَفُّوا عَنْ تَتَبُّعِ عُيُوبِهِمْ وَ إِنَّ أَحَقَّ النَّاسِ أَنْ يَتَمَنَّى حِلْمَ النَّاسِ أَهْلُ السَّفَهِ الَّذِينَ يَحْتَاجُونَ أَنْ يُعْفَى عَنْ سَفَهِهِمْ

H 14639 – Al-Husayn Bin Muhammad Al-Ashary, from Moala Bin Muhammad, with a chain going up to some of the wise ones who said:

'The most deserving of the people who wish to enrich the people are the niggardly ones, because if the people become rich they would refrain from their wealth. And the most deserving of the people who wish for the correction of the people are the ones with the faults, because if the people are corrected, they would refrain from following their faults. And the most deserving of the people who wish for forbearance for the people are the foolish ones who need to be exempted from their foolishness.

فَأَصْبَحَ أَهْلُ الْبُخْلِ يَتَمَنَّوْنَ فَقْرَ النَّاسِ وَ أَصْبَحَ أَهْلُ الْعُيُوبِ يَتَمَنَّوْنَ فِسْقَهُمْ وَ أَصْبَحَ أَهْلُ الذُّنُوبِ يَتَمَنَّوْنَ سَفَهَهُمْ وَ فِي الْفَقْرِ الْحَاجَةُ إِلَى الْبَخِيلِ وَ فِي الْفَسَادِ طَلَبُ عَوْرَةِ أَهْلِ الْعُيُوبِ وَ فِي السَّفَهِ الْمُكَافَأَةُ بِالذُّنُوبِ.

On the contrary, the niggardly ones become wishers of poverty for the people, and the faulty ones become wishers for mischief for them, and the sinful ones become

[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- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا حَسَنُ إِذَا نَزَلَتْ بِكَ نَازِلَةٌ فَلَا تَشْكُهَا إِلَى أَحَدٍ مِنْ أَهْلِ الْخِلَافِ وَ لَكِنِ اذْكُرْهَا لِبَعْضِ إِخْوَانِكَ فَإِنَّكَ لَنْ تُعْدَمَ خَصْلَةً مِنْ أَرْبَعِ خِصَالٍ إِمَّا كِفَايَةً بِمَالٍ وَ إِمَّا مَعُونَةً بِجَاهٍ أَوْ دَعْوَةً فَتُسْتَجَابُ أَوْ مَشُورَةً بِرَأْيٍ.

H 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 Abdullah[asws] 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'.

خُطْبَةٌ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

SERMON OF AMIR-UL-MOMINEEN[asws]

14641- عَلِيُّ بْنُ الْحُسَيْنِ الْمُؤَدِّبُ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْحَارِثِ الْهَمْدَانِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ الْحَمْدُ لِلَّهِ الْخَافِضِ الرَّافِعِ الضَّارِّ النَّافِعِ الْجَوَادِ الْوَاسِعِ الْجَلِيلِ ثَنَاؤُهُ الصَّادِقَةِ أَسْمَاؤُهُ الْمُحِيطِ بِالْغُيُوبِ وَ مَا يَخْطُرُ عَلَى الْقُلُوبِ الَّذِي جَعَلَ الْمَوْتَ بَيْنَ خَلْقِهِ عَدْلًا وَ أَنْعَمَ بِالْحَيَاةِ عَلَيْهِمْ فَضْلًا فَأَحْيَا وَ أَمَاتَ وَ قَدَّرَ الْأَقْوَاتَ أَحْكَمَهَا بِعِلْمِهِ تَقْدِيراً وَ أَتْقَنَهَا بِحِكْمَتِهِ تَدْبِيراً إِنَّهُ كَانَ خَبِيراً بَصِيراً هُوَ الدَّائِمُ بِلَا فَنَاءٍ وَ الْبَاقِي إِلَى غَيْرِ مُنْتَهًى يَعْلَمُ مَا فِي الْأَرْضِ وَ مَا فِي السَّمَاءِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى

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:

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] Knowledge by an Estimation, and Mastered 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.

أَحْمَدُهُ بِخَالِصِ حَمْدِهِ الْمَخْزُونِ بِمَا حَمِدَهُ بِهِ الْمَلَائِكَةُ وَ النَّبِيُّونَ حَمْداً لَا يُحْصَى لَهُ عَدَدٌ وَ لَا يَتَقَدَّمُهُ أَمَدٌ وَ لَا يَأْتِي بِمِثْلِهِ أَحَدٌ أُومِنُ بِهِ وَ أَتَوَكَّلُ عَلَيْهِ وَ أَسْتَهْدِيهِ وَ أَسْتَكْفِيهِ وَ أَسْتَقْضِيهِ بِخَيْرٍ وَ أَسْتَرْضِيهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

I[asws] Praise Him[azwj] sincerely with the treasured Praise, by what the Angels and the Prophets[as] Praised Him[azwj]. A Praise which cannot be numbered, nor can time pass it by, and no one has even come with the like of it. I[asws] believe in Him[azwj] and place reliance upon Him[azwj], and Guided by Him[azwj], Sufficed by Him[azwj], and Judged by Him[azwj] with good, and by His[azwj] Pleasure. And I[asws] testify that there is no god except Allah[azwj], One with no associates to Him[azwj], and I[asws] testify that Muhammad[saww] is His[azwj] servant and His[azwj] Messenger[saww] having Sent with the Guidance and the Religion of the Truth to Make it overcome all of the other Religions even though the Polytheists may be averse to it. May greetings be upon him[saww] and his[saww] Progeny[asws].

أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا لَيْسَتْ لَكُمْ بِدَارٍ وَ لَا قَرَارٍ إِنَّمَا أَنْتُمْ فِيهَا كَرَكْبٍ عَرَّسُوا فَأَنَاخُوا ثُمَّ اسْتَقَلُّوا فَغَدَوْا وَ رَاحُوا دَخَلُوا خِفَافاً وَ رَاحُوا خِفَافاً لَمْ يَجِدُوا عَنْ مُضِيٍّ نُزُوعاً وَ لَا إِلَى مَا تَرَكُوا رُجُوعاً جُدَّ بِهِمْ فَجَدُّوا وَ رَكَنُوا إِلَى الدُّنْيَا فَمَا اسْتَعَدُّوا حَتَّى إِذَا أُخِذَ بِكَظَمِهِمْ وَ خَلَصُوا إِلَى دَارِ قَوْمٍ جَفَّتْ أَقْلَامُهُمْ لَمْ يَبْقَ مِنْ أَكْثَرِهِمْ خَبَرٌ وَ لَا أَثَرٌ

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

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.

قَلَّ فِي الدُّنْيَا لُبْثُهُمْ وَ عُجِّلَ إِلَى الْآخِرَةِ بَعْثُهُمْ فَأَصْبَحْتُمْ حُلُولًا فِي دِيَارِهِمْ ظَاعِنِينَ عَلَى آثَارِهِمْ وَ الْمَطَايَا بِكُمْ تَسِيرُ سَيْراً مَا فِيهِ أَيْنٌ وَ لَا تَقْتِيرٌ نَهَارُكُمْ بِأَنْفُسِكُمْ دَءُوبٌ وَ لَيْلُكُمْ بِأَرْوَاحِكُمْ ذَهُوبٌ فَأَصْبَحْتُمْ تَحْكُونَ مِنْ حَالِهِمْ حَالًا وَ تَحْتَذُونَ مِنْ مَسْلَكِهِمْ مِثَالًا فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا فَإِنَّمَا أَنْتُمْ فِيهَا سَفْرٌ حُلُولُ الْمَوْتُ بِكُمْ نُزُولٌ تَنْتَضِلُ فِيكُمْ مَنَايَاهُ وَ تَمْضِي بِأَخْبَارِكُمْ مَطَايَاهُ إِلَى دَارِ الثَّوَابِ وَ الْعِقَابِ وَ الْجَزَاءِ وَ الْحِسَابِ

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’.

فَرَحِمَ اللَّهُ امْرَأً رَاقَبَ رَبَّهُ وَ تَنَكَّبَ ذَنْبَهُ وَ كَابَرَ هَوَاهُ وَ كَذَّبَ مُنَاهُ امْرَأً زَمَّ نَفْسَهُ مِنَ التَّقْوَى بِزِمَامٍ وَ أَلْجَمَهَا مِنْ خَشْيَةِ رَبِّهَا بِلِجَامٍ فَقَادَهَا إِلَى الطَّاعَةِ بِزِمَامِهَا وَ قَدَعَهَا عَنِ الْمَعْصِيَةِ بِلِجَامِهَا رَافِعاً إِلَى الْمَعَادِ طَرْفَهُ مُتَوَقِّعاً فِي كُلِّ أَوَانٍ حَتْفَهُ دَائِمَ الْفِكْرِ طَوِيلَ السَّهَرِ عَزُوفاً عَنِ الدُّنْيَا سَأَماً كَدُوحاً لِآخِرَتِهِ مُتَحَافِظاً

May Allah[azwj] have Mercy upon the person who is concerned about his Lord[azwj] 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 for the Sake of Allah[azwj] Mighty and Majestic, led to His[azwj] obedience by its reins, raising his head towards the Return with his eyes expecting the approach of death at all times, permanently thinking about it with a prolonged vigilance, abstaining from the world, earnestly working for the Hereafter.

امْرَأً جَعَلَ الصَّبْرَ مَطِيَّةَ نَجَاتِهِ وَ التَّقْوَى عُدَّةَ وَفَاتِهِ وَ دَوَاءَ أَجْوَائِهِ فَاعْتَبَرَ وَ قَاسَ وَ تَرَكَ الدُّنْيَا وَ النَّاسَ يَتَعَلَّمُ لِلتَّفَقُّهِ وَ السَّدَادِ وَ قَدْ وَقَرَ قَلْبَهُ ذِكْرُ الْمَعَادِ وَ طَوَى مِهَادَهُ وَ هَجَرَ وِسَادَهُ مُنْتَصِباً عَلَى أَطْرَافِهِ دَاخِلًا فِي أَعْطَافِهِ خَاشِعاً لِلَّهِ عَزَّ وَ جَلَّ يُرَاوِحُ بَيْنَ الْوَجْهِ وَ الْكَفَّيْنِ خَشُوعٌ فِي السِّرِّ لِرَبِّهِ لَدَمْعُهُ صَبِيبٌ وَ لَقَلْبُهُ وَجِيبٌ شَدِيدَةٌ أَسْبَالُهُ تَرْتَعِدُ مِنْ خَوْفِ اللَّهِ عَزَّ وَ جَلَّ أَوْصَالُهُ قَدْ عَظُمَتْ فِيمَا عِنْدَ اللَّهِ رَغْبَتُهُ وَ اشْتَدَّتْ مِنْهُ رَهْبَتُهُ رَاضِياً بِالْكَفَافِ مِنْ أَمْرِهِ يُظْهِرُ دُونَ مَا يَكْتُمُ وَ يَكْتَفِي بِأَقَلَّ مِمَّا يَعْلَمُ

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[azwj] Mighty and Majestic, displaying humbleness between his face and the two palms in secret to his Lord[azwj] shedding tears and making his heart as a strong enclave in a prolonged fear of Allah[azwj] Mighty and Majestic. His interest is great regarding what is in the possession of Allah[azwj] whilst his fear for Pleasing Him[azwj] is intense. He suffices

himself with the subsistence for his affairs and displays other than what he conceals, being content with the minimum from what he knows.

أُولَئِكَ وَدَائِعُ اللَّهِ فِي بِلَادِهِ الْمَدْفُوعُ بِهِمْ عَنْ عِبَادِهِ لَوْ أَقْسَمَ أَحَدُهُمْ عَلَى اللَّهِ جَلَّ ذِكْرُهُ لَأَبَرَّهُ أَوْ دَعَا عَلَى أَحَدٍ نَصَرَهُ اللَّهُ يَسْمَعُ إِذَا نَاجَاهُ وَ يَسْتَجِيبُ لَهُ إِذَا دَعَاهُ جَعَلَ اللَّهُ الْعَاقِبَةَ لِلتَّقْوَى وَ الْجَنَّةَ لِأَهْلِهَا مَأْوًى دُعَاؤُهُمْ فِيهَا أَحْسَنُ الدُّعَاءِ سُبْحَانَكَ اللَّهُمَّ دَعَاهُمُ الْمَوْلَى عَلَى مَا آتَاهُمْ وَ آخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

These are the trusted ones of Allah[azwj] in His[azwj] land, by whom He[azwj] Defends His[azwj] servants. If one of them were to swear upon Allah[azwj] Majestic is His[azwj] Mention, he would fulfill it, or if he were to supplicate against anyone, Allah[azwj] would Help him. He[azwj] Listens to him when he whispers to Him[azwj] and Answers Him[azwj] when he calls upon Him[azwj]. Allah[azwj] 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 Master[azwj] for what He[azwj] 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"***.

خُطْبَةٌ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

SERMON OF AMIR-UL-MOMINEEN[asws]

14642- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ ذَكَرَ هَذِهِ الْخُطْبَةَ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) يَوْمَ الْجُمُعَةِ الْحَمْدُ لِلَّهِ أَهْلِ الْحَمْدِ وَ وَلِيِّهِ وَ مُنْتَهَى الْحَمْدِ وَ مَحَلِّهِ الْبَدِيءِ الْبَدِيعِ الْأَجَلِّ الْأَعْظَمِ الْأَعَزِّ الْأَكْرَمِ الْمُتَوَحِّدِ بِالْكِبْرِيَاءِ وَ الْمُتَفَرِّدِ بِالْآلَاءِ الْقَاهِرِ بِعِزِّهِ وَ الْمُسَلَّطِ بِقَهْرِهِ الْمُمْتَنِعِ بِقُوَّتِهِ الْمُهَيْمِنِ بِقُدْرَتِهِ وَ الْمُتَعَالِي فَوْقَ كُلِّ شَيْءٍ بِجَبَرُوتِهِ الْمَحْمُودِ بِامْتِنَانِهِ وَ بِإِحْسَانِهِ الْمُتَفَضِّلِ بِعَطَائِهِ وَ جَزِيلِ فَوَائِدِهِ الْمُوَسِّعِ بِرِزْقِهِ الْمُسْبِغِ بِنِعَمِهِ نَحْمَدُهُ عَلَى آلَائِهِ وَ نَظَاهُرِ نَعْمَائِهِ حَمْداً يَزِنُ عَظَمَةَ جَلَالِهِ وَ يَمْلَأُ قَدْرَ آلَائِهِ وَ كِبْرِيَائِهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الَّذِي كَانَ فِي أَوَّلِيَّتِهِ مُتَقَادِماً وَ فِي دَيْمُومِيَّتِهِ مُتَسَيْطِراً خَضَعَ الْخَلَائِقُ لِوَحْدَانِيَّتِهِ وَ رُبُوبِيَّتِهِ وَ قَدِيمِ أَزَلِيَّتِهِ وَ دَانُوا لِدَوَامِ أَبَدِيَّتِهِ

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 Abdullah[asws] mentioned this sermon of Amir-ul-Momineen[asws] on the day of Friday : - 'All Praise is for Allah[azwj] Who[azwj] is Deserving of all Praise and is the Guardian of it, and all Praise ends to Him[azwj] 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 His[azwj] Omnipotence, the Preventer by His[azwj] Force, the Dominant by His[azwj] Power, Higher than everything by His[azwj] Compulsiveness, the Praised One by His[azwj] Gratitude and by His[azwj] Favours, the Provider by His[azwj] Gifts, and excessive Benefits, the Expansive in His[azwj] Sustenance, the Bestower by His[azwj] Bounties. We Praise Him[azwj] for His[azwj] Bounties and apparent Blessings, with a Praise weighed by His[azwj] Greatness and His[azwj] Majesty, and filled by His[azwj] Blessings and Greatness. And I[asws] testify that there is no god except for Allah[azwj], One with no associates to Him[azwj], Who[azwj] was in His[azwj] Existence as Foremost and in His[azwj] Everlasting. Veiled from the creatures was His[azwj] Oneness, and His[azwj] Lordship, and His[azwj] being Eternal, and they were submitted to the continuance of time.

وَ أَشْهَدُ أَنَّ مُحَمَّداً (صلى الله عليه وآله) عَبْدُهُ وَ رَسُولُهُ وَ خِيَرَتُهُ مِنْ خَلْقِهِ اخْتَارَهُ بِعِلْمِهِ وَ اصْطَفَاهُ لِوَحْيِهِ وَ ائْتَمَنَهُ عَلَى سِرِّهِ وَ ارْتَضَاهُ لِخَلْقِهِ وَ انْتَدَبَهُ لِعَظِيمِ أَمْرِهِ وَ لِضِيَاءِ مَعَالِمِ دِينِهِ وَ مَنَاهِجِ سَبِيلِهِ وَ مِفْتَاحِ وَحْيِهِ وَ سَبَباً لِبَابِ رَحْمَتِهِ ابْتَعَثَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَ هَدْأَةٍ مِنَ الْعِلْمِ وَ اخْتِلَافٍ مِنَ الْمِلَلِ وَ ضَلَالٍ عَنِ الْحَقِّ وَ جَهَالَةٍ بِالرَّبِّ وَ كُفْرٍ بِالْبَعْثِ وَ الْوَعْدِ أَرْسَلَهُ إِلَى النَّاسِ أَجْمَعِينَ رَحْمَةً لِلْعَالَمِينَ بِكِتَابٍ كَرِيمٍ قَدْ فَضَّلَهُ وَ فَصَّلَهُ وَ بَيَّنَهُ وَ أَوْضَحَهُ وَ أَعَزَّهُ وَ حَفِظَهُ مِنْ أَنْ يَأْتِيَهُ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ تَنْزِيلٍ مِنْ حَكِيمٍ حَمِيدٍ ضَرَبَ لِلنَّاسِ فِيهِ الْأَمْثَالَ وَ صَرَّفَ فِيهِ الْآيَاتِ لَعَلَّهُمْ يَعْقِلُونَ أَحَلَّ فِيهِ الْحَلَالَ وَ حَرَّمَ فِيهِ الْحَرَامَ وَ شَرَعَ فِيهِ الدِّينَ لِعِبَادِهِ عُذْراً وَ نُذْراً لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَ يَكُونَ بَلَاغاً لِقَوْمٍ عَابِدِينَ فَبَلَّغَ رِسَالَتَهُ وَ جَاهَدَ فِي سَبِيلِهِ وَ عَبَدَهُ حَتَّى أَتَاهُ الْيَقِينُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً كَثِيراً

And I[asws] testify that Muhammad[saww] is His[azwj] servant, and His[azwj] Messenger[saww], and His[azwj] elite from His[azwj] creatures having Chosen him[saww] with His[azwj] Knowledge and Selected him[saww] for His[azwj] Revelation, and Relied upon him[saww] for His[azwj] Secret, and was Pleased with him[saww] for His[azwj] creatures, Assigned him[saww] for His[azwj] Great Command as a beacon for the Principles of His[azwj] Religion and a Program for His[azwj] Way, and an Opener for His[azwj] Revelation, as a Reason for the Door of His[azwj] Mercy. He[azwj] Sent him[saww] during a gap from the Messengers[as], and Guides from the Knowledge, and during fatigue from the differing and straying from the truth, and ignorance about the Lord[azwj], and denial of the Resurrection, and the Promise that He[azwj] Sent him[saww] to all the people as a Mercy to the Worlds by the

Honourable Book which He[azwj] had Excelled 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[azwj]. In it He[azwj] struck examples, and Gave therein Signs for the ones who have intellect. He[azwj] Permitted therein the Permissibles and Prohibited therein the Prohibitions, and Legalised therein the Religion for His[azwj] servants, Giving Excuses and Warnings so that they would become a Proof for the people to Allah[azwj] after the Messengers[as] and become a Preaching for a worshipping people. So he[saww] preached His[azwj] Message, and strived in His[azwj] Way, and worshipped Him[azwj] they were convinced. May Greetings of Allah[azwj] be upon him[saww] and his[saww] Progeny[asws], and submission to him[saww] be a lot of Peace.

أُوصِيكُمْ عِبَادَ اللَّهِ وَ أُوصِي نَفْسِي بِتَقْوَى اللَّهِ الَّذِي ابْتَدَأَ الْأُمُورَ بِعِلْمِهِ وَ إِلَيْهِ يَصِيرُ غَداً مِيعَادُهَا وَ بِيَدِهِ فَنَاؤُهَا وَ فَنَاؤُكُمْ وَ تَصَرُّمُ أَيَّامِكُمْ وَ فَنَاءُ آجَالِكُمْ وَ انْقِطَاعُ مُدَّتِكُمْ فَكَأَنْ قَدْ زَالَتْ عَنْ قَلِيلٍ عَنَّا وَ عَنْكُمْ كَمَا زَالَتْ عَمَّنْ كَانَ قَبْلَكُمْ

I[asws] advise you, O servants of Allah[azwj] to fear Allah[azwj] Who Began the affairs by His[azwj] Knowledge and to Him[azwj] is their journey tomorrow for its end. And in His[azwj] 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.

فَاجْعَلُوا عِبَادَ اللَّهِ اجْتِهَادَكُمْ فِي هَذِهِ الدُّنْيَا التَّزَوُّدَ مِنْ يَوْمِهَا الْقَصِيرِ لِيَوْمِ الْآخِرَةِ الطَّوِيلِ فَإِنَّهَا دَارُ عَمَلٍ وَ الْآخِرَةَ دَارُ الْقَرَارِ وَ الْجَزَاءِ فَتَجَافَوْا عَنْهَا فَإِنَّ الْمُغْتَرَّ مَنِ اغْتَرَّ بِهَا لَنْ تَعْدُوَ الدُّنْيَا إِذَا تَنَاهَتْ إِلَيْهَا أُمْنِيَّةُ أَهْلِ الرَّغْبَةِ فِيهَا الْمُحِبِّينَ لَهَا الْمُطْمَئِنِّينَ إِلَيْهَا الْمَفْتُونِينَ بِهَا أَنْ تَكُونَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ كَماءٍ أَنْزَلْناهُ مِنَ السَّماءِ فَاخْتَلَطَ بِهِ نَباتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَ الْأَنْعامُ الْآيَةَ

Servants of Allah[azwj]! 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, the ones who covet it, the ones who are fascinated by it just like what Allah[azwj] Mighty and Majestic has Said: ***"[10:24] 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 on 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 render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect".***

مَعَ أَنَّهُ لَمْ يُصِبِ امْرُؤٌ مِنْكُمْ فِي هَذِهِ الدُّنْيَا حَبْرَةً إِلَّا أَوْرَثَتْهُ عَبْرَةً وَ لَا يُصْبِحُ فِيهَا فِي جَنَاحِ آمِنٍ إِلَّا وَ هُوَ يَخَافُ فِيهَا نُزُولَ جَائِحَةٍ أَوْ تَغَيُّرَ نِعْمَةٍ أَوْ زَوَالَ عَافِيَةٍ مَعَ أَنَّ الْمَوْتَ مِنْ وَرَاءِ ذَلِكَ وَ هَوْلَ الْمُطَّلَعِ وَ الْوُقُوفَ بَيْنَ يَدَيِ الْحَكَمِ الْعَدْلِ تُجْزَى كُلُّ نَفْسٍ بِمَا عَمِلَتْ لِيَجْزِيَ الَّذِينَ أَساؤُا بِما عَمِلُوا وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

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"***.

فَاتَّقُوا اللَّهَ عَزَّ ذِكْرُهُ وَ سَارِعُوا إِلَى رِضْوَانِ اللَّهِ وَ الْعَمَلِ بِطَاعَتِهِ وَ التَّقَرُّبِ إِلَيْهِ بِكُلِّ مَا فِيهِ الرِّضَا فَإِنَّهُ قَرِيبٌ مُجِيبٌ جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ مِمَّنْ يَعْمَلُ بِمَحَابِّهِ وَ يَجْتَنِبُ سَخَطَهُ

So fear Allah[azwj], Mighty is His[azwj] Mention, and hasten to the Pleasure of Allah[azwj], and the deeds with obedience to Him[azwj], and get closer to Him[azwj] with everything in which there is His[azwj] Pleasure for He[azwj] is Near and Answers. May Allah[azwj] Make us[asws] and you all of those who act towards His[azwj] Love and keep aside from His[azwj] Harshness.

ثُمَّ إِنَّ أَحْسَنَ الْقَصَصِ وَ أَبْلَغَ الْمَوْعِظَةِ وَ أَنْفَعَ التَّذَكُّرِ كِتَابُ اللَّهِ جَلَّ وَ عَزَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ أَسْتَعِيذُ بِاللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ الْعَصْرِ إِنَّ الْإِنْسانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ وَ تَواصَوْا بِالْحَقِّ وَ تَواصَوْا بِالصَّبْرِ إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَحَنَّنْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ وَ تَحَنَّنْتَ وَ سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Then the best of the stories, and the best of the Advice, and the most beneficial of the Remembrance is the Book of Allah[azwj] Majestic and Mighty. Allah[azwj] 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"***. I[asws] seek Refuge with Allah[azwj] from the Satan[la] the castaway. In the Name of Allah[azwj] 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 Allah[azwj]! Send Greetings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww], and Blessings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww], and yearning upon Muhammad[saww] and the Progeny[asws] of Muhammad, and Peace upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww] higher than what You[azwj] had Greeted, and Blessed, and Mercy, and Yearning, and Peace upon Ibrahim[as] and the Progeny of Ibrahim[as], You[azwj] are the Most Praised and Most Glorious'.

اللَّهُمَّ أَعْطِ مُحَمَّداً الْوَسِيلَةَ وَ الشَّرَفَ وَ الْفَضِيلَةَ وَ الْمَنْزِلَةَ الْكَرِيمَةَ اللَّهُمَّ اجْعَلْ مُحَمَّداً وَ آلَ مُحَمَّدٍ أَعْظَمَ الْخَلَائِقِ كُلِّهِمْ شَرَفاً يَوْمَ الْقِيَامَةِ وَ أَقْرَبَهُمْ مِنْكَ مَقْعَداً وَ أَوْجَهَهُمْ عِنْدَكَ يَوْمَ الْقِيَامَةِ جَاهاً وَ أَفْضَلَهُمْ عِنْدَكَ مَنْزِلَةً وَ نَصِيباً اللَّهُمَّ أَعْطِ مُحَمَّداً أَشْرَفَ الْمَقَامِ وَ حِبَاءَ السَّلَامِ وَ شَفَاعَةَ الْإِسْلَامِ اللَّهُمَّ وَ أَلْحِقْنَا بِهِ غَيْرَ خَزَايَا وَ لَا نَاكِبِينَ وَ لَا نَادِمِينَ وَ لَا مُبَدِّلِينَ إِلَهَ الْحَقِّ آمِينَ

Our Allah[azwj]! Grant to Muhammad[saww] the 'الوَسِيلَة' Means, and the 'الشَّرَفَ' Dignity, and the 'الفَضِيلَة' Preference, and the 'المَنْزِلَة الكَرِيمَة' Honourable Status. Our Allah[azwj]! Make Muhammad[saww] and the Progeny[asws] of Muhammad to be the greatest of all creatures, all of them[asws] as Dignitaries on the Day of Judgement, the nearest to You[azwj] in seating, the most eminent of faces in Your[azwj] Presence on the Day of Judgement, the most prestigious and preferential in Your[azwj] Presence in status and share. Our Allah[azwj]! Grant to Muhammad[saww] 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 'الْحَقِّ' Just! Amen!'

ثُمَّ جَلَسَ قَلِيلًا ثُمَّ قَامَ فَقَالَ الْحَمْدُ لِلَّهِ أَحَقَّ مَنْ خُشِيَ وَ حُمِدَ وَ أَفْضَلَ مَنِ اتُّقِيَ وَ عُبِدَ وَ أَوْلَى مَنْ عُظِّمَ وَ مُجِّدَ نَحْمَدُهُ لِعَظِيمِ غَنَائِهِ وَ جَزِيلِ عَطَائِهِ وَ تَظَاهُرِ نَعْمَائِهِ وَ حُسْنِ بَلَائِهِ وَ نُؤْمِنُ بِهُدَاهُ الَّذِي لَا يَخْبُو ضِيَاؤُهُ وَ لَا يَتَمَهَّدُ سَنَاؤُهُ وَ لَا يُوهَنُ عُرَاهُ وَ نَعُوذُ بِاللَّهِ مِنْ سُوءِ كُلِّ الرَّيْبِ وَ ظُلَمِ الْفِتَنِ وَ نَسْتَغْفِرُهُ مِنْ مَكَاسِبِ الذُّنُوبِ وَ نَسْتَعْصِمُهُ مِنْ مَسَاوِي الْأَعْمَالِ وَ مَكَارِهِ الْآمَالِ وَ الْهُجُومِ فِي الْأَهْوَالِ وَ مُشَارَكَةِ أَهْلِ الرَّيْبِ وَ الرِّضَا بِمَا يَعْمَلُ الْفُجَّارُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

Then he[asws] 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.

اللَّهُمَّ اغْفِرْ لَنَا وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ الَّذِينَ تَوَفَّيْتَهُمْ عَلَى دِينِكَ وَ مِلَّةِ نَبِيِّكَ (صلى الله عليه وآله) اللَّهُمَّ تَقَبَّلْ حَسَنَاتِهِمْ وَ تَجَاوَزْ عَنْ سَيِّئَاتِهِمْ وَ أَدْخِلْ عَلَيْهِمُ الرَّحْمَةَ وَ الْمَغْفِرَةَ وَ الرِّضْوَانَ وَ اغْفِرْ لِلْأَحْيَاءِ مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الَّذِينَ وَحَّدُوكَ وَ صَدَّقُوا رَسُولَكَ وَ تَمَسَّكُوا بِدِينِكَ وَ عَمِلُوا بِفَرَائِضِكَ وَ اقْتَدَوْا بِنَبِيِّكَ وَ سَنُّوا سُنَّتَكَ وَ أَحَلُّوا حَلَالَكَ وَ حَرَّمُوا حَرَامَكَ وَ خَافُوا عِقَابَكَ وَ رَجَوْا ثَوَابَكَ وَ وَالَوْا أَوْلِيَاءَكَ وَ عَادَوْا أَعْدَاءَكَ اللَّهُمَّ اقْبَلْ حَسَنَاتِهِمْ وَ تَجَاوَزْ عَنْ سَيِّئَاتِهِمْ وَ أَدْخِلْهُمْ بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ إِلَهَ الْحَقِّ آمِينَ.

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 'الْحَقِّ' Just. Amen!'

14643- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ لِكُلِّ مُؤْمِنٍ حَافِظٌ وَ سَائِبٌ قُلْتُ وَ مَا الْحَافِظُ وَ مَا السَّائِبُ يَا أَبَا جَعْفَرٍ قَالَ الْحَافِظُ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى حَافِظٌ مِنَ الْوَلَايَةِ يَحْفَظُ بِهِ الْمُؤْمِنَ أَيْنَمَا كَانَ وَ أَمَّا السَّائِبُ فَبِشَارَةُ مُحَمَّدٍ (صلى الله عليه وآله) يُبَشِّرُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَا الْمُؤْمِنَ أَيْنَمَا كَانَ وَ حَيْثُمَا كَانَ.

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:

'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[saww] which Allah[azwj] Blessed and High Gives to the Believer wherever he may be whatever situation he may be in'.

14644- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَجَّالِ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَالِطِ النَّاسَ تَخْبُرْهُمْ وَ مَتَى تَخْبُرْهُمْ تَقْلِهِمْ.

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'.

14645- سَهْلٌ عَنْ بَكْرِ بْنِ صَالِحٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَ الْفِضَّةِ فَمَنْ كَانَ لَهُ فِي الْجَاهِلِيَّةِ أَصْلٌ فَلَهُ فِي الْإِسْلَامِ أَصْلٌ.

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'.

14646- سَهْلُ بْنُ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ تَمَثَّلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بِبَيْتِ شِعْرٍ لِابْنِ أَبِي عَقِبٍ وَ يُنْحَرُ بِالزَّوْرَاءِ مِنْهُمْ لَدَى الضُّحَى ثَمَانُونَ أَلْفاً مِثْلُ مَا تُنْحَرُ الْبُدْنُ [وَ رَوَى غَيْرُهُ الْبُزَّلُ] ثُمَّ قَالَ لِي تَعْرِفُ الزَّوْرَاءَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ يَقُولُونَ إِنَّهَا بَغْدَادُ قَالَ لَا ثُمَّ قَالَ (عليه السلام) دَخَلْتَ الرَّيَّ قُلْتُ نَعَمْ قَالَ أَتَيْتَ سُوقَ الدَّوَابِّ قُلْتُ نَعَمْ قَالَ رَأَيْتَ الْجَبَلَ الْأَسْوَدَ عَنْ يَمِينِ الطَّرِيقِ تِلْكَ الزَّوْرَاءُ يُقْتَلُ فِيهَا ثَمَانُونَ أَلْفاً مِنْهُمْ ثَمَانُونَ رَجُلًا مِنْ وُلْدِ فُلَانٍ كُلُّهُمْ يَصْلُحُ لِلْخِلَافَةِ قُلْتُ وَ مَنْ يَقْتُلُهُمْ جُعِلْتُ فِدَاكَ قَالَ يَقْتُلُهُمْ أَوْلَادُ الْعَجَمِ.

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 slaughtering 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 'لِلْخِلَافَةِ' 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 'أَوْلَادُ الْعَجَمِ' children of non-Arabs.'

14647- عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ إِذا ذُكِّرُوا بِآياتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْها صُمًّا وَ عُمْياناً قَالَ مُسْتَبْصِرِينَ لَيْسُوا بِشُكَّاكٍ.

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 Allah[azwj] 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 Signs[3] of Allah) without any doubts'.

14648- عَنْهُ عَنْ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ لا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ فَقَالَ اللَّهُ أَجَلُّ وَ أَعْدَلُ وَ أَعْظَمُ مِنْ أَنْ يَكُونَ لِعَبْدِهِ عُذْرٌ لَا يَدَعُهُ يَعْتَذِرُ بِهِ وَ لَكِنَّهُ قُلِجَ فَلَمْ يَكُنْ لَهُ عُذْرٌ.

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 Allah[azwj] Blessed and High: ***"[77:36] And permission shall not be given to them so that they should offer excuses"***. So Imam[asws] said: 'Allah[azwj] is more Majestic, and Just, and Greater than it, that if a servant has an excuse, He[azwj] would not Allow it to be presented by him. But, rather (it means that) he would fail and run out of excuses'.

14649- عَلِيٌّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدٍ الْكُنَاسِيِّ قَالَ حَدَّثَنَا مَنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ عَزَّ ذِكْرُهُ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَ يَرْزُقْهُ مِنْ حَيْثُ لا يَحْتَسِبُ قَالَ هَؤُلَاءِ قَوْمٌ مِنْ شِيعَتِنَا ضُعَفَاءُ لَيْسَ عِنْدَهُمْ مَا يَتَحَمَّلُونَ بِهِ إِلَيْنَا فَيَسْمَعُونَ حَدِيثَنَا وَ يَقْتَبِسُونَ مِنْ عِلْمِنَا فَيَرْحَلُ قَوْمٌ فَوْقَهُمْ وَ يُنْفِقُونَ أَمْوَالَهُمْ وَ يُتْعِبُونَ أَبْدَانَهُمْ حَتَّى يَدْخُلُوا عَلَيْنَا فَيَسْمَعُوا حَدِيثَنَا فَيَنْقُلُونَهُ إِلَيْهِمْ فَيَعِيهِ هَؤُلَاءِ وَ تُضَيِّعُهُ هَؤُلَاءِ فَأُولَئِكَ الَّذِينَ يَجْعَلُ اللَّهُ عَزَّ ذِكْرُهُ لَهُمْ مَخْرَجاً وَ يَرْزُقُهُمْ مِنْ حَيْثُ لا يَحْتَسِبُونَ

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 His[azwj] Statement, Mighty is His[azwj] 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"***. He[asws] said: 'These are our[asws] weak Shites who do not have the means in order to take it (directly) from us[asws]. So they hear our[asws] Hadeeth and they try to accumulate from our[asws] Knowledge. A people who are higher than them, who spend their wealth, tiring their bodies to the extent that they came up to us[asws], hear our[asws] Hadeeth and transmit these to them. So these ones preserve them, whilst those ones waste them. So they are the ones for whom Allah[azwj] Mighty is His[azwj] Mention Makes an outlet for them and Gives them Sustenance (Hadeeth) from a source which they had not even considered beforehand.

وَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هَلْ أَتاكَ حَدِيثُ الْغاشِيَةِ قَالَ الَّذِينَ يَغْشَوْنَ الْإِمَامَ إِلَى قَوْلِهِ عَزَّ وَ جَلَّ لا يُسْمِنُ وَ لا يُغْنِي مِنْ جُوعٍ قَالَ لَا يَنْفَعُهُمْ وَ لَا يُغْنِيهِمْ لَا يَنْفَعُهُمُ الدُّخُولُ وَ لَا يُغْنِيهِمُ الْقُعُودُ.

[3] The Divine Imams[asws]

And with regards to the Statement of Allah[azwj] Mighty and Majestic: ***"[88:1] Has not there come to you the news of the overwhelming calamity?"*** he[asws] said; 'These are the ones who have cheated the Imam[asws]' – 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)'.

14650- عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ما يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلَّا هُوَ رابِعُهُمْ وَ لا خَمْسَةٍ إِلَّا هُوَ سادِسُهُمْ وَ لا أَدْنى مِنْ ذلِكَ وَ لا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ ما كانُوا ثُمَّ يُنَبِّئُهُمْ بِما عَمِلُوا يَوْمَ الْقِيامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي فُلَانٍ وَ فُلَانٍ وَ أَبِي عُبَيْدَةَ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ وَ الْمُغِيرَةِ بْنِ شُعْبَةَ حَيْثُ كَتَبُوا الْكِتَابَ بَيْنَهُمْ وَ تَعَاهَدُوا وَ تَوَافَقُوا لَئِنْ مَضَى مُحَمَّدٌ لَا تَكُونُ الْخِلَافَةُ فِي بَنِي هَاشِمٍ وَ لَا النُّبُوَّةُ أَبَداً فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ هَذِهِ الْآيَةَ

H 14650 – From him, from Ali Bin Al-Husayn, from Ali Bin Abu hamza, from Abu Baseer, who has narrated the following:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] 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 things"***. He[asws] 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 Muhammad[saww] were to pass away, they would not let the Caliphate to be in the Clan of Hashim, nor the Prophet-hood ever. So Allah[azwj] Mighty and Majestic Revealed this Verse with regards to them.

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَ نَجْواهُمْ بَلى وَ رُسُلُنا لَدَيْهِمْ يَكْتُبُونَ قَالَ وَ هَاتَانِ الْآيَتَانِ نَزَلَتَا فِيهِمْ ذَلِكَ الْيَوْمَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَعَلَّكَ تَرَى أَنَّهُ كَانَ يَوْمٌ يُشْبِهُ يَوْمَ كُتِبَ الْكِتَابُ إِلَّا يَوْمَ قُتِلَ الْحُسَيْنُ (عليه السلام) وَ هَكَذَا كَانَ فِي سَابِقِ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَعْلَمَهُ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَنْ إِذَا كُتِبَ الْكِتَابُ قُتِلَ الْحُسَيْنُ وَ خَرَجَ الْمُلْكُ مِنْ بَنِي هَاشِمٍ فَقَدْ كَانَ ذَلِكَ كُلُّهُ

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"***. He[asws] said: 'And these two Verse were Revealed regarding them on that day'. Abu Abdullah[asws] said: 'Hopefully you will see that is was a day resembling the day of the writing of the agreement except for the day Al-Husayn[asws] was martyred, and thus it had preceded in the Knowledge of Allah[azwj] Mighty and Majestic which He[azwj] Made known to the Rasool Allah[saww] that when the agreement is written down, Al-Husayn[asws] would be martyred, and the kingdom would exit from the Clan of Hashim. So all of that did take place.

قُلْتُ وَ إِنْ طائِفَتانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُما فَإِنْ بَغَتْ إِحْداهُما عَلَى الْأُخْرى فَقاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلى أَمْرِ اللَّهِ فَإِنْ فاءَتْ فَأَصْلِحُوا بَيْنَهُما بِالْعَدْلِ قَالَ الْفِئَتَانِ إِنَّمَا جَاءَ تَأْوِيلُ هَذِهِ الْآيَةِ يَوْمَ الْبَصْرَةِ وَ هُمْ أَهْلُ هَذِهِ الْآيَةِ وَ هُمُ الَّذِينَ بَغَوْا عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَكَانَ الْوَاجِبَ عَلَيْهِ قِتَالُهُمْ وَ قَتْلُهُمْ حَتَّى يَفِيئُوا إِلَى أَمْرِ اللَّهِ وَ لَوْ لَمْ يَفِيئُوا لَكَانَ الْوَاجِبَ عَلَيْهِ فِيمَا أَنْزَلَ اللَّهُ أَنْ لَا يَرْفَعَ السَّيْفَ عَنْهُمْ حَتَّى يَفِيئُوا وَ يَرْجِعُوا عَنْ رَأْيِهِمْ لِأَنَّهُمْ بَايَعُوا طَائِعِينَ غَيْرَ كَارِهِينَ وَ هِيَ الْفِئَةُ الْبَاغِيَةُ كَمَا قَالَ اللَّهُ تَعَالَى

I said, 'The Verse: ***"[49:9] And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully 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[azwj]. And had they not been submitted, it became obligatory upon him[asws] with regards to what Allah[azwj] 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 as Allah[azwj] the High has Said.

فَكَانَ الْوَاجِبَ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنْ يَعْدِلَ فِيهِمْ حَيْثُ كَانَ ظَفِرَ بِهِمْ كَمَا عَدَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي أَهْلِ مَكَّةَ إِنَّمَا مَنَّ عَلَيْهِمْ وَ عَفَا وَ كَذَلِكَ صَنَعَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِأَهْلِ الْبَصْرَةِ حَيْثُ ظَفِرَ بِهِمْ مِثْلَ مَا صَنَعَ النَّبِيُّ (صلى الله عليه وآله) بِأَهْلِ مَكَّةَ حَذْوَ النَّعْلِ بِالنَّعْلِ

So it was obligatory upon Amir-ul-Momineen[asws] that he[asws] should deal with justice among them when he[asws] was victorious over them, just as the Rasool Allah[saww] had been just among the people of Mecca, he[saww] was benevolent upon them and forgave them. And that is what Amir-ul-Momineen[asws] did with the people of Al-Basra when he[asws] was victorious over them similar to what the Rasool Allah[saww] did with the people of Mecca. Like a sandal follows a sandal (same footsteps).

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ وَ الْمُؤْتَفِكَةَ أَهْوى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَةُ

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'.

قُلْتُ وَ الْمُؤْتَفِكاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّناتِ قَالَ أُولَئِكَ قَوْمُ لُوطٍ ائْتَفَكَتْ عَلَيْهِمُ انْقَلَبَتْ عَلَيْهِمْ.

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'.

14651- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَنَانٍ قَالَ سَمِعْتُ أَبِي يَرْوِي عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ سَلْمَانُ جَالِساً مَعَ نَفَرٍ مِنْ قُرَيْشٍ فِي الْمَسْجِدِ فَأَقْبَلُوا يَنْتَسِبُونَ وَ يَرْفَعُونَ فِي أَنْسَابِهِمْ حَتَّى بَلَغُوا سَلْمَانَ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ أَخْبِرْنِي مَنْ أَنْتَ وَ مَنْ أَبُوكَ وَ مَا أَصْلُكَ فَقَالَ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِيَ اللَّهُ عَزَّ وَ جَلَّ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ عَائِلًا فَأَغْنَانِيَ اللَّهُ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ مَمْلُوكاً فَأَعْتَقَنِيَ اللَّهُ بِمُحَمَّدٍ (صلى الله عليه وآله) هَذَا نَسَبِي وَ هَذَا حَسَبِي

H 14651 – Ali Bin Ibrahim, from Abdullah Bin Muhammad Bin Isa, from Safwan Bin yahya, from Hanaan who said:

'I heard my father narrated from Abu Ja'far[asws] having said: 'Salman[ar] was seated with a number of people from Qureish in the Masjid. They started priding over their lineages and ancestry until they reached Salman[ar]. Umar Bin Al-Khattab said to him[ar], 'Inform me, who you[ar] are, and who your[ar] father is, and what is your[ar] origin'. So he[ar] said: 'I[ar] am Salman[ar] son of a servant of Allah[azwj]. I[ar] had strayed, so Allah[azwj] Mighty and Majestic Guided me[ar] by Muhammad[saww], and I[asws] was needy, so Allah[azwj] Made me[ar] to be self-sufficient by Muhammad[saww], and I[ar] was a slave, so Allah[azwj] Freed me[ar] by Muhammad[saww]. This is my[ar] lineage, and this is my[asws] nobility'.

قَالَ فَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ يُكَلِّمُهُمْ فَقَالَ لَهُ سَلْمَانُ يَا رَسُولَ اللَّهِ مَا لَقِيتُ مِنْ هَؤُلَاءِ جَلَسْتُ مَعَهُمْ فَأَخَذُوا يَنْتَسِبُونَ وَ يَرْفَعُونَ فِي أَنْسَابِهِمْ حَتَّى إِذَا بَلَغُوا إِلَيَّ قَالَ عُمَرُ بْنُ الْخَطَّابِ مَنْ أَنْتَ وَ مَا أَصْلُكَ وَ مَا حَسَبُكَ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) فَمَا قُلْتَ لَهُ يَا سَلْمَانُ قَالَ قُلْتُ لَهُ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ ذِكْرُهُ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ عَائِلًا فَأَغْنَانِي اللَّهُ عَزَّ ذِكْرُهُ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ مَمْلُوكاً فَأَعْتَقَنِي اللَّهُ عَزَّ ذِكْرُهُ بِمُحَمَّدٍ (صلى الله عليه وآله) هَذَا نَسَبِي وَ هَذَا حَسَبِي

He[asws] said: 'The Rasool Allah[saww] came out and Salman[ar] spoke to him[saww]. Salman[ar] said to him[saww], 'O Rasool Allah[saww], what has been meted out to me[ar] from those when I[ar] was seated with them. They took to priding themselves over their lineages and ancestry to the extent that they reached me[ar]. Umar Bin Al-Khattab said to me, 'Who are you[ar], and what is your[ar] origin, and what is your[ar] status?' So the Prophet[saww] said: 'So what did you[ar] say to him, O Salman[ar]?' He[ar] said, 'I[ar] said, ''I[ar] am Salman[ar] son of a servant of Allah[azwj]. I[ar] had strayed, so Allah[azwj] Guided me[ar] through Muhammad[saww], and I[asws] was needy, so Allah[azwj] Made me[ar] to be self-sufficient through Muhammad[saww], and I[ar] was a slave, so Allah[azwj] Freed me[ar] through Muhammad[saww]. This is my[ar] lineage, and this is my[asws] nobility'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا مَعْشَرَ قُرَيْشٍ إِنَّ حَسَبَ الرَّجُلِ دِينُهُ وَ مُرُوءَتَهُ خُلُقُهُ وَ أَصْلَهُ عَقْلُهُ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أُنْثى وَ جَعَلْنَاكُمْ شُعُوباً وَ قَبَائِلَ لِتَعارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقاكُمْ ثُمَّ قَالَ النَّبِيُّ (صلى الله عليه وآله) لِسَلْمَانَ لَيْسَ لِأَحَدٍ مِنْ هَؤُلَاءِ عَلَيْكَ فَضْلٌ إِلَّا بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ كَانَ التَّقْوَى لَكَ عَلَيْهِمْ فَأَنْتَ أَفْضَلُ.

So the Rasool Allah[saww] 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[azwj] 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[saww] said to Salman[ar]: 'There is no preference over you[ar] from any of these ones except by fear of Allah[azwj] Mighty and Majestic, and if there is piety for you[ar] over them, so you[ar] are more preferable'.

14652- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا وَلِيَ عَلِيٌّ (عليه السلام) صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنِّي وَ اللَّهِ لَا أَرْزَؤُكُمْ مِنْ فَيْئِكُمْ دِرْهَماً مَا قَامَ لِي عِذْقٌ بِيَثْرِبَ فَلْيَصْدُقْكُمْ أَ نَفْسُكُمْ أَ فَتَرَوْنِي مَانِعاً نَفْسِي وَ مُعْطِيَكُمْ قَالَ فَقَامَ إِلَيْهِ عَقِيلٌ فَقَالَ لَهُ وَ اللَّهِ لَتَجْعَلَنِّي وَ أَسْوَدَ بِالْمَدِينَةِ سَوَاءً فَقَالَ اجْلِسْ أَ مَا كَانَ هَاهُنَا أَحَدٌ يَتَكَلَّمُ غَيْرُكَ وَ مَا فَضْلُكَ عَلَيْهِ إِلَّا بِسَابِقَةٍ أَوْ بِتَقْوَى.

H 14652 – Ali, from his father, from Ibn Abu Umeyr, from Abdul Rahmaan Bin Al-Hajjaaj, from Muhammad Bin Muslim, who has narrated the following:

Abu Abdullah[asws] having said: 'When Ali[asws] became the ruler, he[asws] ascended the Pulpit. So he[asws] Praised Allah[azwj] and Extolled Him[azwj], then said: 'By Allah[azwj]! 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[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[azwj]! 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'.

14653- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى الصَّفَا فَقَالَ يَا بَنِي هَاشِمٍ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ وَ إِنِّي شَفِيقٌ عَلَيْكُمْ وَ إِنَّ لِي عَمَلِي وَ لِكُلِّ رَجُلٍ مِنْكُمْ عَمَلَهُ لَا تَقُولُوا إِنَّ مُحَمَّداً مِنَّا وَ سَنَدْخُلُ مَدْخَلَهُ فَلَا وَ اللَّهِ مَا أَوْلِيَائِي مِنْكُمْ وَ لَا مِنْ غَيْرِكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِلَّا الْمُتَّقُونَ أَلَا فَلَا أَعْرِفُكُمْ يَوْمَ الْقِيَامَةِ تَأْتُونَ تَحْمِلُونَ الدُّنْيَا عَلَى ظُهُورِكُمْ وَ يَأْتُونَ النَّاسُ يَحْمِلُونَ الْآخِرَةَ أَلَا إِنِّي قَدْ أَعْذَرْتُ إِلَيْكُمْ فِيمَا بَيْنِي وَ بَيْنَكُمْ وَ فِيمَا بَيْنِي وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ فِيكُمْ.

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[as]! O Clan of Abdul Muttalib[as]! 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[saww] would be entering (The Paradise). So, no, by Allah[azwj]! There are no friends for me[saww] from among you, nor from the others. O Clan of Abdul Muttalib[as]! 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[azwj] Mighty and Majestic with regards to you all'.

14654- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْحَلَبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ رَأَيْتُ كَأَنِّي عَلَى رَأْسِ جَبَلٍ وَ النَّاسُ يَصْعَدُونَ إِلَيْهِ مِنْ كُلِّ جَانِبٍ حَتَّى إِذَا كَثُرُوا عَلَيْهِ تَطَاوَلَ بِهِمْ فِي السَّمَاءِ وَ جَعَلَ النَّاسُ يَتَسَاقَطُونَ عَنْهُ مِنْ كُلِّ جَانِبٍ حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا عِصَابَةٌ يَسِيرَةٌ فَفُعِلَ ذَلِكَ خَمْسَ مَرَّاتٍ فِي كُلِّ ذَلِكَ يَتَسَاقَطُ عَنْهُ النَّاسُ وَ يَبْقَى تِلْكَ الْعِصَابَةُ أَمَا إِنَّ قَيْسَ بْنَ عَبْدِ اللَّهِ بْنِ عَجْلَانَ فِي تِلْكَ الْعِصَابَةِ قَالَ فَمَا مَكَثَ بَعْدَ ذَلِكَ إِلَّا نَحْواً مِنْ خَمْسٍ حَتَّى هَلَكَ.

H 14654 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Nazar Bin Suweyd, 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'.

14655- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ حَدَّثَنِي أَبُو بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ رَجُلًا كَانَ عَلَى أَمْيَالٍ مِنَ الْمَدِينَةِ فَرَأَى فِي مَنَامِهِ فَقِيلَ لَهُ انْطَلِقْ فَصَلِّ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَإِنَّ الْمَلَائِكَةَ تُغَسِّلُهُ فِي الْبَقِيعِ فَجَاءَ الرَّجُلُ فَوَجَدَ أَبَا جَعْفَرٍ (عليه السلام) قَدْ تُوُفِّيَ.

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 Abu 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'.

14656- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ تَعَالَى وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْها بِمُحَمَّدٍ هَكَذَا وَ اللَّهِ نَزَلَ بِهَا جَبْرَئِيلُ (عليه السلام) عَلَى مُحَمَّدٍ (صلى الله عليه وآله).

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, <u>through Muhammad</u>[saww]***." By Allah[azwj], this is how Jibraeel[as] came down with it upon Muhammad[saww]. [4]

14657- عَنْهُ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) لَنْ تَنالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ هَكَذَا فَاقْرَأْهَا.

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 'مِمَّا تُحِبُّونَ هَكَذَا فَاقْرَأْهَا' instead of what is now in the Holy Quran 'وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ'). [5]

14658- عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ لَوْ أَنَّا كَتَبْنا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ وَ سَلِّمُوا لِلْإِمَامِ تَسْلِيماً أَوِ اخْرُجُوا مِنْ دِيارِكُمْ رِضًا لَهُ ما فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَ لَوْ أَنَّ أَهْلَ الْخِلافِ فَعَلُوا ما يُوعَظُونَ بِهِ لَكانَ خَيْراً لَهُمْ وَ أَشَدَّ تَثْبِيتاً وَ فِي هَذِهِ الْآيَةِ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ مِنْ أَمْرِ الْوَالِي وَ يُسَلِّمُوا لِلَّهِ الطَّاعَةَ تَسْلِيماً.

H 14658 – From him, from his father, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated the following:

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[4] Imam[asws] has pointed out to the words 'عَلَى مُحَمَّدٍ' 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 {92} {لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ}

Abu Abdullah[asws] (regarding the Verse) ***"[4:66] And if We had prescribed for them: Lay down your lives (totally submit themselves 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[asws] ***and submit*** to the obedience of Allah[azwj] ***with entire submission"*** (referring to the Tahreef in the Holy Quran).

14659- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي جُنَادَةَ الْحُصَيْنِ بْنِ الْمُخَارِقِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ وَرْقَاءَ بْنِ حَبَشِيِّ بْنِ جُنَادَةَ السَّلُولِيِّ صَاحِبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أُولئِكَ الَّذِينَ يَعْلَمُ اللَّهُ ما فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ فَقَدْ سَبَقَتْ عَلَيْهِمْ كَلِمَةُ الشَّقَاءِ وَ سَبَقَ لَهُمُ الْعَذابُ وَ قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغاً.

H 14659 – Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Abu Junada Al-Husayn Bin Al-Mukharaq Bin Abdul Rahmaan Bin Warqa Bin Habashy Bin Junada Al-Saluly, who has narrated the following:

A companion of the Rasool Allah[azwj], from Abu Al-Hassan the First[asws] regarding the Statement of Allah Mighty and Majestic: ***"[4:63] These are they of whom Allah knows what is in their hearts; <u>for the Word of misery has already been Ordained for them and so has the Punishment been Ordained for them</u> therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves"***

14660- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ تَلَا أَبُو جَعْفَرٍ (عليه السلام) أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَإِنْ خِفْتُمْ تَنَازُعاً فِي الْأَمْرِ فَأَرْجِعُوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْكُمْ ثُمَّ قَالَ كَيْفَ يَأْمُرُ بِطَاعَتِهِمْ وَ يُرَخِّصُ فِي مُنَازَعَتِهِمْ إِنَّمَا قَالَ ذَلِكَ لِلْمَأْمُورِينَ الَّذِينَ قِيلَ لَهُمْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ.

H 14660 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Uman Bin Azina, from Bureyd Bin Muawiya who said, 'Abu Ja'far[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, <u>and to the Guardian[asws] of the Command among you (Ul-Al-Amr)".</u>*** Then said: 'How can He[azwj] Command for their[asws] obedience and then allow them (the people) to dispute with them[asws]. But rather, He[azwj] has Said that to the Commanded ones when He[azwj] Said to them (the people): **"*Obey Allah and obey the Messenger"***.

حَدِيثُ قَوْمِ صَالِحٍ (عليه السلام)

HADEETH OF THE PEOPLE OF SALEH[as]

14661- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سَأَلَ جَبْرَئِيلَ (عليه السلام) كَيْفَ كَانَ مَهْلَكُ قَوْمِ صَالِحٍ (عليه السلام) فَقَالَ يَا مُحَمَّدُ إِنَّ صَالِحاً بُعِثَ إِلَى قَوْمِهِ وَ هُوَ ابْنُ سِتَّ عَشْرَةَ سَنَةً فَلَبِثَ فِيهِمْ حَتَّى بَلَغَ عِشْرِينَ وَ مِائَةَ سَنَةٍ لَا يُجِيبُونَهُ إِلَى خَيْرٍ قَالَ وَ كَانَ لَهُمْ سَبْعُونَ صَنَماً يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ قَالَ يَا قَوْمِ بُعِثْتُ إِلَيْكُمْ وَ أَنَا ابْنُ سِتَّ عَشَرَ سَنَةً وَ قَدْ بَلَغْتُ عِشْرِينَ وَ مِائَةَ سَنَةٍ وَ أَنَا أَعْرِضُ عَلَيْكُمْ أَمْرَيْنِ إِنْ شِئْتُمْ فَاسْأَلُونِي حَتَّى أَسْأَلَ إِلَهِي فَيُجِيبَكُمْ فِيمَا سَأَلْتُمُونِي السَّاعَةَ وَ إِنْ شِئْتُمْ سَأَلْتُ آلِهَتَكُمْ فَإِنْ أَجَابَتْنِي بِالَّذِي أَسْأَلُهَا خَرَجْتُ عَنْكُمْ فَقَدْ سَئِمْتُكُمْ وَ سَئِمْتُمُونِي قَالُوا قَدْ أَنْصَفْتَ يَا صَالِحُ

H 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[saww]! Saleh[as] was Sent to his[as] people when he was sixteen years old. So he[saww] was with them until he[as] reached the age of one hundred and twenty years, they did not answer him[as] to the good. And they had for themselves seventy idols which they worshipped apart from Allah[azwj] 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[azwj] so He[azwj] 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]'.

فَاتَّعَدُوا لِيَوْمٍ يَخْرُجُونَ فِيهِ قَالَ فَخَرَجُوا بِأَصْنَامِهِمْ إِلَى ظَهْرِهِمْ ثُمَّ قَرَّبُوا طَعَامَهُمْ وَ شَرَابَهُمْ فَأَكَلُوا وَ شَرِبُوا فَلَمَّا أَنْ فَرَغُوا دَعَوْهُ فَقَالُوا يَا صَالِحُ سَلْ فَقَالَ لِكَبِيرِهِمْ مَا اسْمُ هَذَا قَالُوا فُلَانٌ فَقَالَ لَهُ صَالِحٌ يَا فُلَانُ أَجِبْ فَلَمْ يُجِبْهُ فَقَالَ صَالِحُ مَا لَهُ لَا يُجِيبُ قَالُوا ادْعُ غَيْرَهُ قَالَ فَدَعَاهَا كُلَّهَا بِأَسْمَائِهَا فَلَمْ يُجِبْهُ مِنْهَا شَيْءٌ فَأَقْبَلُوا عَلَى أَصْنَامِهِمْ فَقَالُوا لَهَا مَا لَكِ لَا تُجِيبِينَ صَالِحاً فَلَمْ تُجِبْ فَقَالُوا تَنَحَّ عَنَّا وَ دَعْنَا وَ آلِهَتَنَا سَاعَةً

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'.

ثُمَّ نَحَّوْا بُسُطَهُمْ وَ فُرُشَهُمْ وَ نَحَّوْا ثِيَابَهُمْ وَ تَمَرَّغُوا عَلَى التُّرَابِ وَ طَرَحُوا التُّرَابَ عَلَى رُءُوسِهِمْ وَ قَالُوا لِأَصْنَامِهِمْ لَئِنْ لَمْ تُجِبْنَ صَالِحاً الْيَوْمَ لَتُفْضَحُنَّ قَالَ ثُمَّ دَعَوْهُ فَقَالُوا يَا صَالِحُ ادْعُهَا فَدَعَاهَا فَلَمْ تُجِبْهُ فَقَالَ لَهُمْ يَا قَوْمِ قَدْ ذَهَبَ صَدْرُ النَّهَارِ وَ لَا أَرَى آلِهَتَكُمْ تُجِيبُونِي فَاسْأَلُونِي حَتَّى أَدْعُوَ إِلَهِي فَيُجِيبَكُمُ السَّاعَةَ

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[as] today, you will be exposed'. Then they called him[as] over, so they said, 'O Saleh[as]! Call to these (idols)'. So he[as] called upon them. They did not answer him[as]. So he [as] said to them: 'O People! Half the morning has passed and I[as] have not seen your gods to have answered me[as]. So ask me[as], and I[as] shall ask my[as] God[azwj], and He[azwj] will Answer you shortly'.

فَانْتَدَبَ لَهُ مِنْهُمْ سَبْعُونَ رَجُلًا مِنْ كُبَرَائِهِمْ وَ الْمَنْظُورِ إِلَيْهِمْ مِنْهُمْ فَقَالُوا يَا صَالِحُ نَحْنُ نَسْأَلُكَ فَإِنْ أَجَابَكَ رَبُّكَ اتَّبَعْنَاكَ وَ أَجَبْنَاكَ وَ يُبَايِعُكَ جَمِيعُ أَهْلِ قَرْيَتِنَا فَقَالَ لَهُمْ صَالِحٌ (عليه السلام) سَلُونِي مَا شِئْتُمْ فَقَالُوا تَقَدَّمْ بِنَا إِلَى هَذَا الْجَبَلِ وَ كَانَ الْجَبَلُ قَرِيباً مِنْهُمْ فَانْطَلَقَ مَعَهُمْ صَالِحٌ فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ قَالُوا يَا صَالِحُ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِنْ هَذَا الْجَبَلِ السَّاعَةَ نَاقَةً حَمْرَاءَ شَقْرَاءَ وَبْرَاءَ عُشَرَاءَ بَيْنَ جَنْبَيْهَا مِيلٌ

Seventy men from their elders were delegated to him[as] from the approved ones from among them, so they said, 'O Saleh[as]! We ask you, so if your[as] Lord[azwj] were to answer us, we would follow you[as] and answer to you[as], and pledge our allegiances to you[as], all the people of our town altogether'. So Saleh[as] said to them: 'Ask me[as] whatsoever you like'. So they said, 'Walk with us towards this mountain', and the mountain was quite near to them. So Saleh[as] went with them. When he[as] came up to the mountain, they said, 'O Saleh[as]! Call upon your[as] Lord[azwj] 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'.

فَقَالَ لَهُمْ صَالِحٌ لَقَدْ سَأَلْتُمُونِي شَيْئاً يَعْظُمُ عَلَيَّ وَ يَهُونُ عَلَى رَبِّي جَلَّ وَ عَزَّ قَالَ فَسَأَلَ اللَّهَ تَعَالَى صَالِحٌ ذَلِكَ فَانْصَدَعَ الْجَبَلُ صَدْعاً كَادَتْ تَطِيرُ مِنْهُ عُقُولُهُمْ لَمَّا سَمِعُوا ذَلِكَ ثُمَّ اضْطَرَبَ ذَلِكَ الْجَبَلُ اضْطِرَاباً شَدِيداً كَالْمَرْأَةِ إِذَا أَخَذَهَا الْمَخَاضُ ثُمَّ لَمْ يَفْجَأْهُمْ إِلَّا رَأْسُهَا قَدْ طَلَعَ عَلَيْهِمْ مِنْ ذَلِكَ الصَّدْعِ فَمَا اسْتَتَمَّتْ رَقَبَتُهَا حَتَّى اجْتَرَّتْ ثُمَّ خَرَجَ سَائِرُ جَسَدِهَا ثُمَّ اسْتَوَتْ قَائِمَةً عَلَى الْأَرْضِ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا يَا صَالِحُ مَا أَسْرَعَ مَا أَجَابَكَ رَبُّكَ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا فَصِيلَهَا فَسَأَلَ اللَّهَ عَزَّ وَ جَلَّ ذَلِكَ فَرَمَتْ بِهِ فَدَبَّ حَوْلَهَا

So Saleh[as] said to them: 'You have asked me[as] for something which is great for me[as], and is easy for my[as] Lord[azwj] Majestic and Mighty'. Saleh[as] asked Allah[azwj] 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[as], with what ease has your[as] Lord[azwj] Answered you[as]. Call upon your[as] Lord[azwj] for us to bring out for us its young'. So he[as] asked Allah[azwj] Mighty and Majestic for that. She brought it (babies) out and walked around them.

فَقَالَ لَهُمْ يَا قَوْمِ أَ بَقِيَ شَيْءٌ قَالُوا لَا انْطَلِقْ بِنَا إِلَى قَوْمِنَا نُخْبِرُهُمْ بِمَا رَأَيْنَا وَ يُؤْمِنُونَ بِكَ قَالَ فَرَجَعُوا فَلَمْ يَبْلُغِ السَّبْعُونَ إِلَيْهِمْ حَتَّى ارْتَدَّ مِنْهُمْ أَرْبَعَةٌ وَ سِتُّونَ رَجُلًا وَ قَالُوا سِحْرٌ وَ كَذِبٌ قَالُوا فَانْتَهُوا إِلَى الْجَمِيعِ فَقَالَ السِّتَّةُ حَقٌّ وَ قَالَ الْجَمِيعُ كَذِبٌ وَ سِحْرٌ قَالَ فَانْصَرَفُوا عَلَى ذَلِكَ ثُمَّ ارْتَابَ مِنَ السِّتَّةِ وَاحِدٌ فَكَانَ فِيمَنْ عَقَرَهَا

So he[as] 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[as]'. 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.

قَالَ ابْنُ مَحْبُوبٍ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجُلًا مِنْ أَصْحَابِنَا يُقَالُ لَهُ سَعِيدُ بْنُ يَزِيدَ فَأَخْبَرَنِي أَنَّهُ رَأَى الْجَبَلَ الَّذِي خَرَجَتْ مِنْهُ بِالشَّامِ قَالَ فَرَأَيْتُ جَنْبَهَا قَدْ حَكَّ الْجَبَلَ فَأَثَّرَ جَنْبُهَا فِيهِ وَ جَبَلٍ آخَرَ بَيْنَهُ وَ بَيْنَ هَذَا مِيلٌ.

Ibn Mahboub (the narrator) said, 'I narrated this Hadeeth to a man from our companions called Saeed Bin Yazeed. He informed me that he had seen the mountain from which (the she-camel) came out, in Syria. He said, 'I saw its sides where 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'.

14662- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ فَقَالُوا أَ بَشَراً مِنَّا واحِداً نَتَّبِعُهُ إِنَّا إِذاً لَفِي ضَلالٍ وَ سُعُرٍ أَ أُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنا بَلْ هُوَ كَذَّابٌ أَشِرٌ قَالَ هَذَا كَانَ بِمَا كَذَّبُوا بِهِ صَالِحاً وَ مَا أَهْلَكَ اللَّهُ عَزَّ وَ جَلَّ قَوْماً قَطُّ حَتَّى يَبْعَثَ إِلَيْهِمْ قَبْلَ ذَلِكَ الرُّسُلَ

H 14662 – Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Ali Bin Abu Hamza, who has narrated the following:

Abu Abdullah[asws] said when it was said to him[asws] ***"[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[asws] said: 'This is what they belied Saleh[as] with, and Allah[azwj] Mighty and Majestic does not Destroy a people at all until He[azwj] Sends to them, before that, the Messenger[as].

فَيَحْتَجُّوا عَلَيْهِمْ فَبَعَثَ اللَّهُ إِلَيْهِمْ صَالِحاً فَدَعَاهُمْ إِلَى اللَّهِ فَلَمْ يُجِيبُوا وَ عَتَوْا عَلَيْهِ وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةً عُشَرَاءَ وَ كَانَتِ الصَّخْرَةُ يُعَظِّمُونَهَا وَ يَعْبُدُونَهَا وَ يُذَبِّحُونَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَ يَجْتَمِعُونَ عِنْدَهَا فَقَالُوا لَهُ إِنْ كُنْتَ كَمَا تَزْعُمُ نَبِيّاً رَسُولًا فَادْعُ لَنَا إِلَهَكَ حَتَّى تُخْرَجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَّاءِ نَاقَةً عُشَرَاءُ فَأَخْرَجَهَا اللَّهُ كَمَا طَلَبُوا مِنْهُ

They argued against them (the Messengers[as]), so Allah[azwj] Sent Saleh[as] to them. He[as] called them towards Allah[azwj]. They did not respond and were insolent to him[as], and said, 'We will not believe you[as] until you[as] bring out 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 said, 'If you[as] are as you are alleging to be, a Prophet[as], a Messenger[as], so call upon your[as] Lord[azwj] for us until He[azwj] Brings out for us from this solid rock a tame she-camel'. So Allah[azwj] Brought it out as they had sought from him[as].

ثُمَّ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللَّهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شِرْبَ يَوْمٍ وَ لَكُمْ شِرْبَ يَوْمٍ وَ كَانَتِ النَّاقَةُ إِذَا كَانَ يَوْمُ شِرْبِهَا شَرِبَتِ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَحْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبَنِهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا غَدَوْا إِلَى مَائِهِمْ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَثُوا بِذَلِكَ مَا شَاءَ اللَّهُ

Then Allah[azwj] Blessed and High Revealed unto him[as]: "O Saleh[as]! Tell them that Allah[azwj] 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 designated for the she-camel to drink, it would drink the water during that day. They

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 Allah[azwj] so Desired it to.

ثُمَّ إِنَّهُمْ عَتَوْا عَلَى اللَّهِ وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اعْقِرُوا هَذِهِ النَّاقَةَ وَ اسْتَرِيحُوا مِنْهَا لَا نَرْضَى أَنْ يَكُونَ لَنَا شِرْبُ يَوْمٍ وَ لَهَا شِرْبُ يَوْمٍ ثُمَّ قَالُوا مَنِ الَّذِي يَلِي قَتْلَهَا وَ نَجْعَلَ لَهُ جُعْلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرُ أَشْقَرُ أَزْرَقُ وَلَدُ زِنًى لَا يُعْرَفُ لَهُ أَبٌ يُقَالُ لَهُ قُدَارٌ شَقِيٌّ مِنَ الْأَشْقِيَاءِ مَشْئُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعْلًا فَلَمَّا تَوَجَّهَتِ النَّاقَةُ إِلَى الْمَاءِ الَّذِي كَانَتْ تَرِدُهُ تَرَكَهَا حَتَّى شَرِبَتِ الْمَاءَ وَ أَقْبَلَتْ رَاجِعَةً فَقَعَدَ لَهَا فِي طَرِيقِهَا فَضَرَبَهَا بِالسَّيْفِ ضَرْبَةً فَلَمْ تَعْمَلْ شَيْئاً فَضَرَبَهَا ضَرْبَةً أُخْرَى فَقَتَلَهَا وَ خَرَّتْ إِلَى الْأَرْضِ عَلَى جَنْبِهَا وَ هَرَبَ فَصِيلُهَا حَتَّى صَعِدَ إِلَى الْجَبَلِ فَرَغَى ثَلَاثَ مَرَّاتٍ إِلَى السَّمَاءِ

Then they rebelled against Allah[azwj] 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.

وَ أَقْبَلَ قَوْمُ صَالِحٍ فَلَمْ يَبْقَ أَحَدٌ مِنْهُمْ إِلَّا شَرِكَهُ فِي ضَرْبَتِهِ وَ اقْتَسَمُوا لَحْمَهَا فِيمَا بَيْنَهُمْ فَلَمْ يَبْقَ مِنْهُمْ صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا أَكَلَ مِنْهَا فَلَمَّا رَأَى ذَلِكَ صَالِحٌ أَقْبَلَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمْ أَ عَصَيْتُمْ رَبَّكُمْ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى صَالِحٍ (عليه السلام) أَنَّ قَوْمَكَ قَدْ طَغَوْا وَ بَغَوْا وَ قَتَلُوا نَاقَةَ بَعَثْتُهَا إِلَيْهِمْ حُجَّةً عَلَيْهِمْ وَ لَمْ يَكُنْ عَلَيْهِمْ فِيهَا ضَرَرٌ وَ كَانَ لَهُمْ مِنْهَا أَعْظَمُ الْمَنْفَعَةِ فَقُلْ لَهُمْ إِنِّي مُرْسِلٌ عَلَيْكُمْ عَذَابِي إِلَى ثَلَاثَةِ أَيَّامٍ فَإِنْ هُمْ تَابُوا وَ رَجَعُوا قَبِلْتُ تَوْبَتَهُمْ وَ صَدَدْتُ عَنْهُمْ وَ إِنْ هُمْ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا بَعَثْتُ عَلَيْهِمْ عَذَابِي فِي الْيَوْمِ الثَّالِثِ

And the people of Saleh[as] 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 Saleh[as] saw that, he[as] came up to them and said, ‘O People! What called you all to do what you have done and rebelled against your Lord[azwj]?’ So Allah[azwj] Blessed and High unto Saleh[as]: “Your[as] 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 I[azwj] will be Sending upon you all My[azwj] Punishment after three days. So they were to repent and return (from their ways), I[azwj] shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I[azwj] will Send to them My[azwj] Punishment on the third day”.

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ لَهُمْ يَا قَوْمِ إِنِّي رَسُولُ رَبِّكُمْ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تُبْتُمْ وَ رَجَعْتُمْ وَ اسْتَغْفَرْتُمْ غَفَرْتُ لَكُمْ وَ تُبْتُ عَلَيْكُمْ فَلَمَّا قَالَ لَهُمْ ذَلِكَ كَانُوا أَعْتَى مَا كَانُوا وَ أَخْبَثَ وَ قَالُوا يا صالِحُ ائْتِنا بِما تَعِدُنا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمِ إِنَّكُمْ تُصْبِحُونَ غَداً وَ وُجُوهُكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّانِيَ وُجُوهُكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّالِثَ وُجُوهُكُمْ مُسْوَدَّةٌ

So Saleh[as] came and said to them: 'O people! I[as] am a Messenger[as] of your Lord[azwj]. He[azwj] is Saying to you all that if you were to repent and return (from your ways) and seek Forgiveness, He[azwj] would Forgive you all and Turn towards you (Mercifully)'. So when he[as] said that to them they became more rebellious and treacherous than what they had been and said, 'O Saleh[as]! Let it come to us, what you[as] are calling for us, if you[as] are from the Messengers[as], the truthful ones'. He[as] said: 'O people! When you wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black'.

فَلَمَّا أَنْ كَانَ أَوَّلُ يَوْمٍ أَصْبَحُوا وَ وُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَ لَا نَقْبَلُ قَوْلَهُ وَ إِنْ كَانَ عَظِيماً فَلَمَّا كَانَ الْيَوْمُ الثَّانِي أَصْبَحَتْ وُجُوهُهُمْ مُحْمَرَّةً فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا يَا قَوْمِ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ لَوْ أُهْلِكْنَا جَمِيعاً مَا سَمِعْنَا قَوْلَ صَالِحٍ وَ لَا تَرَكْنَا آلِهَتَنَا الَّتِي كَانَ آبَاؤُنَا يَعْبُدُونَهَا وَ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ أَصْبَحُوا وَ وُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا يَا قَوْمِ أَتَاكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ قَدْ أَتَانَا مَا قَالَ لَنَا صَالِحٌ

So when it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, 'There has come upon you what Saleh[as] had spoken of'. So the rebellious ones among them said, 'We will not listen to the words of Saleh[as] and will not accept his[as] words, even though they may be great'. So when it was the morning of the second day and their faces turned red, some of them walked towards the others and said, 'O people! There has come upon you what Saleh[as] had spoken about for you all'. So the rebellious ones among them said, 'Even if we were all to be destroyed, we will not listen to the words of Saleh[as] nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)'. So when it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, 'O people! There has come upon you what Saleh[as] had spoken of for you all'. So the rebellious ones from among them said, 'Let it come upon us what Saleh[as] had said to us'.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَتَاهُمْ جَبْرَئِيلُ (عليه السلام) فَصَرَخَ بِهِمْ صَرْخَةً خَرَقَتْ تِلْكَ الصَّرْخَةُ أَسْمَاعَهُمْ وَ فَلَقَتْ قُلُوبَهُمْ وَ صَدَعَتْ أَكْبَادَهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَحَنَّطُوا وَ تَكَفَّنُوا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرُهُمْ وَ كَبِيرُهُمْ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاغِيَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَضَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّيْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَحْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتَهُمْ.

So when it was the middle of the night, Jibraeel[as] came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah[azwj] Destroyed it. They had all died in their homes and on their beds. Then Allah[azwj] Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story'.

14663- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْفُضَيْلِ بْنِ الزُّبَيْرِ قَالَ حَدَّثَنِي فَرْوَةُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ذَاكَرْتُهُ شَيْئاً مِنْ أَمْرِهِمَا فَقَالَ ضَرَبُوكُمْ عَلَى دَمِ عُثْمَانَ ثَمَانِينَ سَنَةً وَ هُمْ يَعْلَمُونَ أَنَّهُ كَانَ ظَالِماً فَكَيْفَ يَا فَرْوَةُ إِذَا ذَكَرْتُمْ صَنَمَيْهِمْ.

H 14663 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kiindy, from someone else from our companions, from Abaan Bin usmaan, from Al-Fuzeyl Bin Al-zubeyr who said:

Farwat narrated to me from Abu Ja'far[asws]. He said: 'Remind me of something from the affairs of those two (Abu Bakr and Umar)'. So he[asws] 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 I[asws] mention to you their two idols (Abu Bakr and Umar)'.

14664- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ كُنَّا عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) فَذَكَرْنَا مَا أَحْدَثَ النَّاسُ بَعْدَ نَبِيِّهِمْ (صلى الله عليه وآله) وَ اسْتِذْلَالَهُمْ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَصْلَحَكَ اللَّهُ فَأَيْنَ كَانَ عِزُّ بَنِي هَاشِمٍ وَ مَا كَانُوا فِيهِ مِنَ الْعَدَدِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ مَنْ كَانَ بَقِيَ مِنْ بَنِي هَاشِمٍ إِنَّمَا كَانَ جَعْفَرٌ وَ حَمْزَةُ فَمَضَيَا وَ بَقِيَ مَعَهُ رَجُلَانِ ضَعِيفَانِ ذَلِيلَانِ حَدِيثَا عَهْدٍ بِالْإِسْلَامِ عَبَّاسٌ وَ عَقِيلٌ وَ كَانَا مِنَ الطُّلَقَاءِ أَمَا وَ اللَّهِ لَوْ أَنَّ حَمْزَةَ وَ جَعْفَراً كَانَا بِحَضْرَتِهِمَا مَا وَصَلَا إِلَى مَا وَصَلَا إِلَيْهِ وَ لَوْ كَانَا شَاهِدَيْهِمَا لَأَتْلَفَا نَفْسَيْهِمَا.

H 14664 – Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Al-No'man, from Abdullah Bin Muskaan, from Sudeyr who said:

We were in the presence of Abu Ja'far[asws], so we mentioned what the people had done after their Prophet[saww], and their humiliating Amir-ul-Momineen[asws]. 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[asws] said: 'And from those ones of the Clan of Hashim[as] that remained were Ja'far[as] 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'.

14665- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنِ اشْتَكَى الْوَاهِنَةَ أَوْ كَانَ بِهِ صُدَاعٌ أَوْ غَمْرَةُ بَوْلٍ فَلْيَضَعْ يَدَهُ عَلَى ذَلِكَ الْمَوْضِعِ وَ لْيَقُلْ اسْكُنْ سَكَنْتُكَ بِالَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

H 14665 – 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[asws] said: 'The one who complains of weakness, or headache, or urine blockage, should place his hand upon that particular place and should say:

'مَنِ اشْتَكَى الْوَاهِنَةَ أَوْ كَانَ بِهِ صُدَاعٌ أَوْ غَمْرَةُ بَوْلٍ فَلْيَضَعْ يَدَهُ عَلَى ذَلِكَ الْمَوْضِعِ وَ لْيَقُلْ اسْكُنْ سَكَنْتُكَ بِالَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ'

'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'.

14666- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْحَزْمُ فِي الْقَلْبِ وَ الرَّحْمَةُ وَ الْغِلْظَةُ فِي الْكَبِدِ وَ الْحَيَاءُ فِي الرِّيَةِ. وَ فِي حَدِيثٍ آخَرَ لِأَبِي جَمِيلَةَ الْعَقْلُ مَسْكَنُهُ فِي الْقَلْبِ.

H 14666 – Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, and Al-Hassan Bin Ali Bin Fazzaal, from Abu Jameela, who has narrated the following:

Abu Abdullah[asws] said: 'الْحَزْمُ' Firmness is in the heart, and the 'الرَّحْمَةُ وَ الْغِلْظَةُ' compassion and the harshness is in the liver, and 'الْحَيَاءُ' bashfulness (honour) is in the lungs'. And in another Hadeeth from Abu Jameela, he[asws] said: 'The intellect dwells in the heart'.

14667- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرٍ قَالَ اشْتَكَى غُلَامٌ إِلَى أَبِي الْحَسَنِ (عليه السلام) فَسَأَلَ عَنْهُ فَقِيلَ إِنَّهُ بِهِ طُحَالًا فَقَالَ أَطْعِمُوهُ الْكُرَّاثَ ثَلَاثَةَ أَيَّامٍ فَأَطْعَمْنَاهُ إِيَّاهُ فَقَعَدَ الدَّمُ ثُمَّ بَرَأَ.

H 14667 – 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)'.

14668- مُحَمَّدُ بْنُ يَحْيَى عَنْ غَيْرِ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ إِبْرَاهِيمَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) وَ شَكَوْتُ إِلَيْهِ ضَعْفَ مَعِدَتِي فَقَالَ اشْرَبِ الْحَزَاءَ بِالْمَاءِ الْبَارِدِ فَفَعَلْتُ فَوَجَدْتُ مِنْهُ مَا أُحِبُّ.

H 14668 – Muhammad Bin Yahya, from someone else, from Muhammad Bin Isa, from Muhammad Bin Amro Bin Ibrahim who said:

I asked Abu Ja'far[asws] and complained to him[asws] of a weak stomach, so he[asws] said: 'Drink 'الْحَزَاءَ' *Al-Haza'a*[6] with the cold water'. So I did it, and found from it what I liked'.

14669- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ (عليه السلام) يَقُولُ مِنَ الرِّيحِ الشَّابِكَةِ وَ الْحَامِ وَ الْإِبْرِدَةِ فِي الْمَفَاصِلِ تَأْخُذُ كَفَّ حُلْبَةٍ وَ كَفَّ تِينٍ يَابِسٍ تَعْمُرُهُمَا بِالْمَاءِ وَ تَطْبُخُهُمَا فِي قِدْرٍ نَظِيفَةٍ ثُمَّ تُصَفِّي ثُمَّ تُبَرِّدُ ثُمَّ تَشْرَبُهُ يَوْماً وَ تَغِبُّ يَوْماً حَتَّى تَشْرَبَ مِنْهُ تَمَامَ أَيَّامِكَ قَدْرَ قَدَحٍ رَوِيٍّ.

H 14669 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from bakr Bin Saleh who said:

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'.

14670- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ نُوحِ بْنِ شُعَيْبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ مَنْ تَغَيَّرَ عَلَيْهِ مَاءُ الظَّهْرِ فَلْيَنْفَعْ لَهُ اللَّبَنُ الْحَلِيبُ وَ الْعَسَلُ.

[6] A herb similar to leek

H 14670 – 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[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'.

14671- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِيمَ يَخْتَلِفُ النَّاسُ قُلْتُ يَزْعُمُونَ أَنَّ الْحِجَامَةَ فِي يَوْمِ الثُّلَاثَاءِ أَصْلَحُ قَالَ فَقَالَ لِي وَ إِلَى مَا يَذْهَبُونَ فِي ذَلِكَ قُلْتُ يَزْعُمُونَ أَنَّهُ يَوْمُ الدَّمِ قَالَ فَقَالَ صَدَقُوا فَأَحْرَى أَنْ لَا يُهَيِّجُوهُ فِي يَوْمِهِ أَمَا عَلِمُوا أَنَّ فِي يَوْمِ الثُّلَاثَاءِ سَاعَةً مَنْ وَافَقَهَا لَمْ يَرْقَأْ دَمُهُ حَتَّى يَمُوتَ أَوْ مَا شَاءَ اللَّهُ.

H 14671 – Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Humraan who said:

Abu Abdullah[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[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[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[azwj] so Desires'.

14672- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ رَجُلٍ مِنَ الْكُوفِيِّينَ عَنْ أَبِي عُرْوَةَ أَخِي شُعَيْبٍ أَوْ عَنْ شُعَيْبٍ الْعَقَرْقُوفِيِّ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) وَ هُوَ يَحْتَجِمُ يَوْمَ الْأَرْبِعَاءِ فِي الْحَبْسِ فَقُلْتُ لَهُ إِنَّ هَذَا يَوْمٌ يَقُولُ النَّاسُ إِنَّ مَنِ احْتَجَمَ فِيهِ أَصَابَهُ الْبَرَصُ فَقَالَ إِنَّمَا يُخَافُ ذَلِكَ عَلَى مَنْ حَمَلَتْهُ أُمُّهُ فِي حَيْضِهَا.

H 14672 – A number from our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from a man from the people of Al-Kufa, from Abu Urwa the brother of Shuayb, or from Shuayb Al-Aqarqufy who said:

I came up to Abu Al-Hassan[asws] the First[asws] whilst he[asws] was doing the cupping (Al-Hajaamat) on the day of Wednesday in the prison. So I said to him[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[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[asws])'.

14673- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَحْتَجِمُوا فِي يَوْمِ الْجُمُعَةِ مَعَ الزَّوَالِ فَإِنَّ مَنِ احْتَجَمَ مَعَ الزَّوَالِ فِي يَوْمِ الْجُمُعَةِ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

H 14673 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Saleh Bin Uqba, from Is'haq Bin Ammar, who has narrated the following:

Abu Abdullah[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'.

14674- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي سَلَمَةَ عَنْ مُعَتِّبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الدَّوَاءُ أَرْبَعَةٌ السَّعُوطُ وَ الْحِجَامَةُ وَ النُّورَةُ وَ الْحُقْنَةُ.

H 14674 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali, from Abu Salma, from Mo'tab, who has narrated:

Abu Abdullah[asws] having said: 'The medical cures are four – The inhalation, and the cupping, and the hair removal (Al-Noura), and the enema'.

14675- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) السُّعَالَ وَ أَنَا حَاضِرٌ فَقَالَ لَهُ خُذْ فِي رَاحَتِكَ شَيْئاً مِنْ كَاشِمٍ وَ مِثْلَهُ مِنْ سُكَّرٍ فَاسْتَفَّهُ يَوْماً أَوْ يَوْمَيْنِ قَالَ ابْنُ أُذَيْنَةَ فَلَقِيتُ الرَّجُلَ بَعْدَ ذَلِكَ فَقَالَ مَا فَعَلْتُهُ إِلَّا مَرَّةً وَاحِدَةً حَتَّى ذَهَبَ.

H 14675 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said:

A man complained to Abu Abdullah[asws] for the cough whilst I was present, so he[asws] said to him: 'At your convenience, take something from 'كَاشِمٍ' lovage (plant) and similar amount of sugar, swallow it for one or two days'. Ibn Azina (the narrator) said, 'I met the man after that, so he said, 'I did not do it but once and it went (cured)'.

14676- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ مُوسَى بْنَ عِمْرَانَ (عليه السلام) شَكَا إِلَى رَبِّهِ تَعَالَى الْبِلَّةَ وَ الرُّطُوبَةَ فَأَمَرَ اللَّهُ تَعَالَى أَنْ يَأْخُذَ الْهَلِيلَجَ وَ الْبَلِيلَجَ وَ الْأَمْلَجَ فَيَعْجِنَهُ بِالْعَسَلِ وَ يَأْخُذَهُ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هُوَ الَّذِي يُسَمُّونَهُ عِنْدَكُمُ الطَّرِيفِلَ.

H 14676 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Saeed Bin Janaah, from a man, who has narrated the following:

Abu Abdullah[asws] said that: 'Musa Bin Imran[as] complained to his[as] Lord[azwj] the High about the moisture and the humidity. So Allah[azwj] the high Commanded that he[as] should take the myrobalan (fruit) and 'Al-Balaylaj' and 'Al-Amlaj', knead it in honey and take it'. Then Abu Abdullah[asws] said: 'It has been named as 'Al-Tarayfil' among you'.

14677- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَخِيهِ الْعَلَاءِ عَنْ إِسْمَاعِيلَ بْنِ الْحَسَنِ الْمُتَطَبِّبِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي رَجُلٌ مِنَ الْعَرَبِ وَ لِيَ بِالطِّبِّ بَصَرٌ وَ طِبِّي طِبٌّ عَرَبِيٌّ وَ لَسْتُ آخُذُ عَلَيْهِ صَفَداً فَقَالَ لَا بَأْسَ قُلْتُ إِنَّا نَبُطُّ الْجُرْحَ وَ نَكْوِي بِالنَّارِ قَالَ لَا بَأْسَ قُلْتُ وَ نَسْقِي هَذِهِ السُّمُومَ الْأَسْمَحِيقُونَ وَ الْغَارِيقُونَ قَالَ لَا بَأْسَ قُلْتُ إِنَّهُ رُبَّمَا مَاتَ قَالَ وَ إِنْ مَاتَ قُلْتُ نَسْقِي عَلَيْهِ النَّبِيذَ قَالَ لَيْسَ فِي حَرَامٍ شِفَاءٌ قَدِ اشْتَكَى رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَتْ لَهُ عَائِشَةُ بِكَ ذَاتُ الْجَنْبِ فَقَالَ أَنَا أَكْرَمُ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ أَنْ يَبْتَلِيَنِي بِذَاتِ الْجَنْبِ قَالَ فَأَمَرَ فَلُدَّ بِصَبِرٍ.

H 14677 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Yahya, from his brother Al-A'la, from Ismail Bin Al-Hassan Al-Mutabbab who said:

I said to Abu Abdullah[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[asws] said: 'There is no problem'. I said, 'I let the wound bleed and burn it by the fire'. He[asws] said: 'There is no problem'. I said, 'And my prescription are these toxins 'Al-Asmahiqoun' and 'Al-Ghariqoun''. He[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’.

14678- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الرَّجُلُ يَشْرَبُ الدَّوَاءَ وَ يَقْطَعُ الْعِرْقَ وَ رُبَّمَا انْتَفَعَ بِهِ وَ رُبَّمَا قَتَلَهُ قَالَ يَقْطَعُ وَ يَشْرَبُ.

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’.

14679- أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ حَمْزَةَ بْنِ الطَّيَّارِ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) فَرَآنِي أَتَأَوَّهُ فَقَالَ مَا لَكَ قُلْتُ ضِرْسِي فَقَالَ لَوِ احْتَجَمْتَ فَاحْتَجَمْتُ فَسَكَنَ فَأَعْلَمْتُهُ فَقَالَ لِي مَا تَدَاوَى النَّاسُ بِشَيْءٍ خَيْرٍ مِنْ مَصَّةِ دَمٍ أَمْ مُزْعَةِ عَسَلٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا الْمُزْعَةُ عَسَلٍ [عَسَلًا] قَالَ لَعْقَةُ عَسَلٍ.

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’.

14680- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عليه السلام) يَقُولُ دَوَاءُ الضِّرْسِ تَأْخُذُ حَنْظَلَةً فَتُقَشِّرُهَا ثُمَّ تَسْتَخْرِجُ دُهْنَهَا فَإِنْ كَانَ الضِّرْسُ مَأْكُولًا مُنْحَفِراً تُقَطِّرُ فِيهِ قَطَرَاتٍ وَ تَجْعَلُ مِنْهُ فِي قُطْنَةٍ شَيْئاً وَ تَجْعَلُ فِي جَوْفِ الضِّرْسِ وَ يَنَامُ صَاحِبُهُ مُسْتَلْقِياً يَأْخُذُهُ ثَلَاثَ لَيَالٍ فَإِنْ كَانَ الضِّرْسُ لَا أَكْلَ فِيهِ وَ كَانَتْ رِيحاً قَطِّرْ فِي الْأُذُنِ الَّتِي تَلِي ذَلِكَ الضِّرْسَ لَيَالِيَ كُلَّ لَيْلَةٍ قَطْرَتَيْنِ أَوْ ثَلَاثَ قَطَرَاتٍ يَبْرَأُ بِإِذْنِ اللَّهِ

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]’.

قَالَ وَ سَمِعْتُهُ يَقُولُ لِوَجَعِ الْفَمِ وَ الدَّمِ الَّذِي يَخْرُجُ مِنَ الْأَسْنَانِ وَ الضَّرَبَانِ وَ الْحُمْرَةِ الَّتِي تَقَعُ فِي الْفَمِ تَأْخُذُ حَنْظَلَةً رَطْبَةً قَدِ اصْفَرَّتْ فَتَجْعَلُ عَلَيْهَا قَالَباً مِنْ طِينٍ ثُمَّ تَثْقُبُ رَأْسَهَا وَ تُدْخِلُ سِكِّيناً جَوْفَهَا فَتَحُكُّ جَوَانِبَهَا بِرِفْقٍ ثُمَّ تَصُبُّ عَلَيْهَا خَلَّ تَمْرٍ حَامِضاً شَدِيدَ الْحُمُوضَةِ ثُمَّ تَضَعُهَا عَلَى النَّارِ فَتُغْلِيهَا غَلَيَاناً شَدِيداً ثُمَّ يَأْخُذُ صَاحِبُهُ مِنْهُ كُلَّمَا احْتَمَلَ ظُفُرُهُ فَيَدْلُكُ بِهِ فِيهِ وَ يَتَمَضْمَضُ بِخَلٍّ وَ إِنْ أَحَبَّ أَنْ يُحَوِّلَ مَا فِي الْحَنْظَلَةِ فِي زُجَاجَةٍ أَوْ بَسْتُوقَةٍ فَعَلَ وَ كُلَّمَا فَنِيَ خَلُّهُ أَعَادَ مَكَانَهُ وَ كُلَّمَا عَتَقَ كَانَ خَيْراً لَهُ إِنْ شَاءَ اللَّهُ.

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[azwj] Willing’.

14681- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ لَكَ الْفِدَاءَ إِنَّ النَّاسَ يَقُولُونَ إِنَّ النُّجُومَ لَا يَحِلُّ النَّظَرُ فِيهَا وَ هِيَ تُعْجِبُنِي فَإِنْ كَانَتْ تُضِرُّ بِدِينِي فَلَا حَاجَةَ لِي فِي شَيْءٍ يُضِرُّ بِدِينِي وَ إِنْ كَانَتْ لَا تُضِرُّ بِدِينِي فَوَ اللَّهِ إِنِّي لَأَشْتَهِيهَا وَ أَشْتَهِي النَّظَرَ فِيهَا فَقَالَ لَيْسَ كَمَا يَقُولُونَ لَا تُضِرُّ بِدِينِكَ

H 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[azwj] 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’.

ثُمَّ قَالَ إِنَّكُمْ تَنْظُرُونَ فِي شَيْءٍ مِنْهَا كَثِيرُهُ لَا يُدْرَكُ وَ قَلِيلُهُ لَا يُنْتَفَعُ بِهِ تَحْسُبُونَ عَلَى طَالِعِ الْقَمَرِ ثُمَّ قَالَ أَ تَدْرِي كَمْ بَيْنَ الْمُشْتَرِي وَ الزُّهَرَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهِ قَالَ أَ فَتَدْرِي كَمْ بَيْنَ الزُّهَرَةِ وَ بَيْنَ الْقَمَرِ مِنْ دَقِيقَةٍ قُلْتُ لَا قَالَ أَ فَتَدْرِي كَمْ بَيْنَ الشَّمْسِ وَ بَيْنَ السُّنْبُلَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهِ مَا سَمِعْتُ مِنْ أَحَدٍ مِنَ الْمُنَجِّمِينَ قَطُّ قَالَ أَ فَتَدْرِي كَمْ بَيْنَ السُّنْبُلَةِ وَ بَيْنَ اللَّوْحِ الْمَحْفُوظِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهِ مَا سَمِعْتُهُ مِنْ مُنَجِّمٍ قَطُّ قَالَ مَا بَيْنَ كُلِّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ سِتُّونَ أَوْ سَبْعُونَ دَقِيقَةً

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[azwj]’. 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[azwj], 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’.

[شَكَّ عَبْدُ الرَّحْمَنِ] ثُمَّ قَالَ يَا عَبْدَ الرَّحْمَنِ هَذَا حِسَابٌ إِذَا حَسَبَهُ الرَّجُلُ وَ وَقَعَ عَلَيْهِ عَرَفَ الْقَصَبَةَ الَّتِي فِي وَسَطِ الْأَجَمَةِ وَ عَدَدَ مَا عَنْ يَمِينِهَا وَ عَدَدَ مَا عَنْ يَسَارِهَا وَ عَدَدَ مَا خَلْفَهَا وَ عَدَدَ مَا أَمَامَهَا حَتَّى لَا يَخْفَى عَلَيْهِ مِنْ قَصَبِ الْأَجَمَةِ وَاحِدَةٌ.

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'.

14682- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ قَالَ أَخْبَرَنَا النَّضْرُ بْنُ قِرْوَاشٍ الْجَمَّالُ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْجِمَالِ يَكُونُ بِهَا الْجَرَبُ أَعْزِلُهَا مِنْ إِبِلِي مَخَافَةَ أَنْ يُعْدِيَهَا جَرَبُهَا وَ الدَّابَّةُ رُبَّمَا صَفَرْتُ لَهَا حَتَّى تَشْرَبَ الْمَاءَ

H 15682 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, who said, 'we have been informed by Al-Nazar bin Qarwaash Al-Jammaal who said:

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'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ أَعْرَابِيّاً أَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُصِيبُ الشَّاةَ وَ الْبَقَرَةَ وَ النَّاقَةَ بِالثَّمَنِ الْيَسِيرِ وَ بِهَا جَرَبٌ فَأَكْرَهُ شِرَاءَهَا مَخَافَةَ أَنْ يُعْدِيَ ذَلِكَ الْجَرَبُ إِبِلِي وَ غَنَمِي فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا أَعْرَابِيُّ فَمَنْ أَعْدَى الْأَوَّلَ ثُمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا عَدْوَى وَ لَا طِيَرَةَ وَ لَا هَامَةَ وَ لَا شُؤْمَ وَ لَا صَفَرَ وَ لَا رَضَاعَ بَعْدَ فِصَالٍ وَ لَا تَعَرُّبَ بَعْدَ هِجْرَةٍ وَ لَا صَمْتَ يَوْماً إِلَى اللَّيْلِ وَ لَا طَلَاقَ قَبْلَ النِّكَاحِ وَ لَا عِتْقَ قَبْلَ مِلْكٍ وَ لَا يُتْمَ بَعْدَ إِدْرَاكٍ.

So Abu Abdullah[asws] said that: 'A Bedouin came up to the Rasool Allah[saww]. He said, 'O Rasool Allah[saww], 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: 'O 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'.

15683- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الطِّيَرَةُ عَلَى مَا تَجْعَلُهَا إِنْ هَوَّنْتَهَا تَهَوَّنَتْ وَ إِنْ شَدَّدْتَهَا تَشَدَّدَتْ وَ إِنْ لَمْ تَجْعَلْهَا شَيْئاً لَمْ تَكُنْ شَيْئاً.

H 15683 – Ali Bin Ibrahim, from his father, from Abdullah Bin Al-Mugheira, from Amro Bin Hureys who said:

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'.

15684- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَفَّارَةُ الطِّيَرَةِ التَّوَكُّلُ.

H 15684 – Ali Bin Ibrahim, from his father, from Al-Nawfaly, from Al-Sakuny, who has narrated:

Abu Abdullah[asws] says that the Rasool Allah[saww] said: 'The expiration of the omen is the reliance (upon Allah[azwj])'.

15685- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ وَ غَيْرِهِ عَنْ بَعْضِهِمْ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ بَعْضِهِمْ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَ لَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْياهُمْ فَقَالَ إِنَّ هَؤُلَاءِ أَهْلُ مَدِينَةٍ مِنْ مَدَائِنِ الشَّامِ وَ كَانُوا سَبْعِينَ أَلْفَ بَيْتٍ وَ كَانَ الطَّاعُونُ يَقَعُ فِيهِمْ فِي كُلِّ أَوَانٍ فَكَانُوا إِذَا أَحَسُّوا بِهِ خَرَجَ مِنَ الْمَدِينَةِ الْأَغْنِيَاءُ لِقُوَّتِهِمْ وَ بَقِيَ فِيهَا الْفُقَرَاءُ لِضَعْفِهِمْ فَكَانَ الْمَوْتُ يَكْثُرُ فِي الَّذِينَ أَقَامُوا وَ يَقِلُّ فِي الَّذِينَ خَرَجُوا فَيَقُولُ الَّذِينَ خَرَجُوا لَوْ كُنَّا أَقَمْنَا لَكَثُرَ فِينَا الْمَوْتُ وَ يَقُولُ الَّذِينَ أَقَامُوا لَوْ كُنَّا خَرَجْنَا لَقَلَّ فِينَا الْمَوْتُ

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'.

قَالَ فَاجْتَمَعَ رَأْيُهُمْ جَمِيعاً أَنَّهُ إِذَا وَقَعَ الطَّاعُونُ فِيهِمْ وَ أَحَسُّوا بِهِ خَرَجُوا كُلُّهُمْ مِنَ الْمَدِينَةِ فَلَمَّا أَحَسُّوا بِالطَّاعُونِ خَرَجُوا جَمِيعاً وَ تَنَحَّوْا عَنِ الطَّاعُونِ حَذَرَ الْمَوْتِ فَسَارُوا فِي الْبِلَادِ مَا شَاءَ اللَّهُ ثُمَّ إِنَّهُمْ مَرُّوا بِمَدِينَةٍ خَرِبَةٍ قَدْ جَلَا أَهْلُهَا عَنْهَا وَ أَفْنَاهُمُ الطَّاعُونُ فَنَزَلُوا بِهَا فَلَمَّا حَطُّوا رِحَالَهُمْ وَ اطْمَأَنُّوا بِهَا قَالَ لَهُمُ اللَّهُ عَزَّ وَ جَلَّ مُوتُوا جَمِيعاً فَمَاتُوا مِنْ سَاعَتِهِمْ وَ صَارُوا رَمِيماً يَلُوحُ وَ كَانُوا عَلَى طَرِيقِ الْمَارَّةِ فَكَنَسَتْهُمُ الْمَارَّةُ فَنَحَّوْهُمْ وَ جَمَعُوهُمْ فِي مَوْضِعٍ

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.

فَمَرَّ بِهِمْ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ يُقَالُ لَهُ حِزْقِيلُ فَلَمَّا رَأَى تِلْكَ الْعِظَامَ بَكَى وَ اسْتَعْبَرَ وَ قَالَ يَا رَبِّ لَوْ شِئْتَ لَأَحْيَيْتَهُمُ السَّاعَةَ كَمَا أَمَتَّهُمْ فَعَمَرُوا بِلَادَكَ وَ وَلَدُوا عِبَادَكَ وَ عَبَدُوكَ مَعَ مَنْ يَعْبُدُكَ مِنْ خَلْقِكَ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَ فَتُحِبُّ ذَلِكَ قَالَ نَعَمْ يَا رَبِّ فَأَحْيِهِمْ قَالَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ قُلْ كَذَا وَ كَذَا فَقَالَ الَّذِي أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَقُولَهُ

So a Prophet[as] from the Prophets[as] of the Children of Israel passed by them, whose[as] name was Hizkeel[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'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ الِاسْمُ الْأَعْظَمُ فَلَمَّا قَالَ حِزْقِيلُ ذَلِكَ الْكَلَامَ نَظَرَ إِلَى الْعِظَامِ يَطِيرُ بَعْضُهَا إِلَى بَعْضٍ فَعَادُوا أَحْيَاءً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ يُسَبِّحُونَ اللَّهَ عَزَّ ذِكْرُهُ وَ يُكَبِّرُونَهُ وَ يُهَلِّلُونَهُ فَقَالَ حِزْقِيلُ عِنْدَ ذَلِكَ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Abu Abdullah[asws] said: 'And it was the Great Name (Al-Ism Al-Aazam). So when Hizkeel[as] said that Word, he[as] saw the bones flying towards each other. So they came back alive. Some of them looked at the others Glorifying Allah[azwj] and Exclaiming His[azwj] Greatness and Extolling His[azwj] Holiness. So Hizkeel[as] said during that: 'I[as] hereby testify that Allah[azwj] has Power over all things'.

قَالَ عُمَرُ بْنُ يَزِيدَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ.

Umar Bin Yazeed (the narrator) said, 'Abu Abdullah[asws] said: 'This Verse was Revealed regarding them'.

14686- ابْنُ مَحْبُوبٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ قَوْلِ يَعْقُوبَ (عليه السلام) لِبَنِيهِ ادْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ أَ كَانَ يَعْلَمُ أَنَّهُ حَيٌّ وَ قَدْ فَارَقَهُ مُنْذُ عِشْرِينَ سَنَةً قَالَ نَعَمْ قَالَ قُلْتُ كَيْفَ عَلِمَ قَالَ إِنَّهُ دَعَا فِي السَّحَرِ وَ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَهْبِطَ عَلَيْهِ مَلَكُ الْمَوْتِ فَهَبَطَ عَلَيْهِ بريال وَ هُوَ مَلَكُ الْمَوْتِ فَقَالَ لَهُ بريالُ مَا حَاجَتُكَ يَا يَعْقُوبُ قَالَ أَخْبِرْنِي عَنِ الْأَرْوَاحِ تَقْبِضُهَا مُجْتَمِعَةً أَوْ مُتَفَرِّقَةً قَالَ بَلْ أَقْبِضُهَا مُتَفَرِّقَةً رُوحاً رُوحاً قَالَ لَهُ فَأَخْبِرْنِي هَلْ مَرَّ بِكَ رُوحُ يُوسُفَ فِيمَا مَرَّ بِكَ قَالَ لَا فَعَلِمَ يَعْقُوبُ أَنَّهُ حَيٌّ فَعِنْدَ ذَلِكَ قَالَ لِوُلْدِهِ ادْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ.

H 14686 – Ibn Mahboub, from hanaan Bin Sudeyr, who has said:

I said to Abu Ja'far[asws], 'Inform me about the words of Yaqoub[as] to his[as] sons: ***"[12:87] O my sons! Go and inquire respecting Yusuf and his brother"***, Did he[as] know that he[as] was alive, and there was a separation of twenty years between them?' He[asws] said: 'Yes'. I said, 'How did he[as] know?' He[asws] said: 'He[as] supplicated before dawn and asked Allah[azwj] Mighty and Majestic that he[azwj] should Send down to him[as] the Angel of Death. So Biryaal descended unto him[as], and he is the Angel of Death. So Biryaal said to him[as]: 'What is your[as] need, O Yaqoub[as]?' He[as] said: 'Inform me about the souls. Do you capture them altogether or separately?' He said, 'But, I capture them separately, soul by soul'. He[as] said to him: 'So inform me, Did you come across the soul of Yusuf[as] in what you have passed by?' He said: 'No'. Thus Yaqoub[as] came to know that he[as] was alive. So, due to that he[as] said ***"[12:87] O my sons! Go and inquire respecting Yusuf and his brother"***.

14687- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ عَنْ خَالِدِ بْنِ يَزِيدَ الْقُمِّيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ حَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ قَالَ حَيْثُ كَانَ النَّبِيُّ (صلى الله عليه وآله) بَيْنَ أَظْهُرِهِمْ فَعَمُوا وَ صَمُّوا حَيْثُ قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ثُمَّ تابَ اللَّهُ عَلَيْهِمْ حَيْثُ قَامَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ ثُمَّ عَمُوا وَ صَمُّوا إِلَى السَّاعَةِ.

H 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 Abdullah[asws] regarding the Statement of Allah[azwj] Mighty and majestic: ***"[5:71] And they thought that there would be no affliction"***, he[asws] said: 'This was when the Rasool Allah[saww] was present among them. So they became blind and deaf when the Rasool Allah[saww] passed away. Then Allah[azwj] Turned (Mercifully) towards them

when He[azwj] Established Amir-ul-Momineen[asws]. Then they became blind and deaf this time as well'.

14688- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرائِيلَ عَلى لِسانِ داوُدَ وَ عِيسَى ابْنِ مَرْيَمَ قَالَ الْخَنَازِيرُ عَلَى لِسَانَ دَاوُدَ وَ الْقِرَدَةُ عَلَى لِسَانَ عِيسَى ابْنِ مَرْيَمَ (عليهما السلام).

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 Abdullah[asws] regarding the Statement of Allah[azwj] 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 Marium"***. He[asws] said: 'The pigs, by the tongue of Dawood[as], and the monkeys, by the tongue of Isa Bin Maryam[as]'.

14689- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عِمْرَانَ بْنِ مِيثَمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَرَأَ رَجُلٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَإِنَّهُمْ لا يُكَذِّبُونَكَ وَ لكِنَّ الظَّالِمِينَ بِآياتِ اللَّهِ يَجْحَدُونَ فَقَالَ بَلَى وَ اللَّهِ لَقَدْ كَذَّبُوهُ أَشَدَّ التَّكْذِيبِ وَ لَكِنَّهَا مُخَفَّفَةٌ لا يُكَذِّبُونَكَ لَا يَأْتُونَ بِبَاطِلٍ يُكَذِّبُونَ بِهِ حَقَّكَ.

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 Abdullah[asws] said: 'A man recited to Amir-ul-Momineen[asws] (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"***. He[asws] said: 'Yes, by Allah[azwj], they had denied him[saww] 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 belie your[saww] truth''.

14690- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرى عَلَى اللَّهِ كَذِباً أَوْ قالَ أُوحِيَ إِلَيَّ وَ لَمْ يُوحَ إِلَيْهِ شَيْءٌ قَالَ نَزَلَتْ فِي ابْنِ أَبِي سَرْحٍ الَّذِي كَانَ عُثْمَانُ اسْتَعْمَلَهُ عَلَى مِصْرَ وَ هُوَ مِمَّنْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَوْمَ فَتْحِ مَكَّةَ هَدَرَ دَمَهُ وَ كَانَ يَكْتُبُ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِذَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ كَتَبَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ فَيَقُولُ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) دَعْهَا فَإِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ وَ كَانَ ابْنُ أَبِي سَرْحٍ يَقُولُ لِلْمُنَافِقِينَ إِنِّي لَأَقُولُ مِنْ نَفْسِي مِثْلَ مَا يَجِيءُ بِهِ فَمَا يُغَيِّرُ عَلَيَّ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِ الَّذِي أَنْزَلَ.

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 Imams[asws] said when he[asws] was asked about the Statement of Allah[azwj] 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"***. He[asws] 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 Allah[saww] on the Day of the conquest over Mecca whose blood was spared. And he used to write to the Rasool Allah[saww]. So if Allah[azwj] Mighty and Majestic Revealed that: "Surely Allah[azwj] is Most Mighty, Most Wise". He would write, 'Surely Allah[azwj] is Most Aware, Most Wise'. So the Rasool Allah[saww] said to him: 'Leave it,

although Allah[azwj] is surely Most Aware, Most Wise'. So Ibn Abu Sarh used to say to the hypocrites, 'I am saying from myself similar to what he[saww] has come up with, so he[saww] does not let me alter it'. So Allah[azwj] Blessed and High Revealed regarding him what He[azwj] Revealed'.

14691- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ قاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَقَالَ لَمْ يَجِئْ تَأْوِيلُ هَذِهِ الْآيَةِ بَعْدُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) رَخَّصَ لَهُمْ لِحَاجَتِهِ وَ حَاجَةِ أَصْحَابِهِ فَلَوْ قَدْ جَاءَ تَأْوِيلُهَا لَمْ يَقْبَلْ مِنْهُمْ لَكِنَّهُمْ يُقْتَلُونَ حَتَّى يُوَحَّدَ اللَّهُ عَزَّ وَ جَلَّ وَ حَتَّى لَا يَكُونَ شِرْكٌ.

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'far[asws], 'The Statement of Allah[azwj] Mighty and Majestic: ***"[8:39] And fight with them until there is no more persecution and religion should be only for Allah"***, So he[asws] said: 'The case to which this Verse applies has not come yet. The Rasool Allah[saww] 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 Allah[azwj] Mighty and Majestic and until they would not have remained any Polytheism (Shirk)'.

14692- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ فِي هَذِهِ الْآيَةِ يا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْراً يُؤْتِكُمْ خَيْراً مِمَّا أُخِذَ مِنْكُمْ وَ يَغْفِرْ لَكُمْ قَالَ نَزَلَتْ فِي الْعَبَّاسِ وَ عَقِيلٍ وَ نَوْفَلٍ

H 14692 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said the following:

Abu Abdullah[asws], said, 'I heard him[asws] 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 to you better than that which has been taken away from you and will forgive you"***, he[asws] said: 'This was Revealed regarding Al-Abbas, and Aqeel, and Naufal'.

وَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) نَهَى يَوْمَ بَدْرٍ أَنْ يُقْتَلَ أَحَدٌ مِنْ بَنِي هَاشِمٍ وَ أَبُو الْبَخْتَرِيِّ فَأُسِرُوا فَأَرْسَلَ عَلِيّاً (عليه السلام) فَقَالَ انْظُرْ مَنْ هَاهُنَا مِنْ بَنِي هَاشِمٍ قَالَ فَمَرَّ عَلِيٌّ (عليه السلام) عَلَى عَقِيلِ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ فَحَادَ عَنْهُ فَقَالَ لَهُ عَقِيلٌ يَا ابْنَ أُمٍّ عَلِيَّ أَمَا وَ اللَّهِ لَقَدْ رَأَيْتَ مَكَانِي قَالَ فَرَجَعَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ قَالَ هَذَا أَبُو الْفَضْلِ فِي يَدِ فُلَانٍ وَ هَذَا عَقِيلٌ فِي يَدِ فُلَانٍ وَ هَذَا نَوْفَلُ بْنُ الْحَارِثِ فِي يَدِ فُلَانٍ

And he[asws] said that: 'The Rasool Allah[saww] prohibited the killing of anyone from the Clan of Hashim[as] and Abu Al-Bakhtary on the Day of Badr. So they were made captives. The Rasool Allah[saww] sent for Ali[asws] and said: 'Go and see over there, who are the ones from the Clan of Hashim[as]'. So Ali[asws] passed by Aqeel son of Abu Talib[as], may Allah[azwj] Honour his[as] face. He[asws] turned away from him. So Aqeel said to him[asws], 'O son[asws] of my mother[as] Ali[asws]! But, by Allah[azwj], you[asws] can see my situation'. He[asws] returned to the Rasool Allah[saww] 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'.

فَقَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَتَّى انْتَهَى إِلَى عَقِيلٍ فَقَالَ لَهُ يَا أَبَا يَزِيدَ قُتِلَ أَبُو جَهْلٍ فَقَالَ إِذاً لَا تُنَازَعُونَ فِي تِهَامَةَ فَقَالَ إِنْ كُنْتُمْ أَنْخَنْتُمُ الْقَوْمَ وَ إِلَّا فَارْكَبُوا أَكْتَافَهُمْ فَقَالَ فَجِيءَ بِالْعَبَّاسِ فَقِيلَ لَهُ افْدِ نَفْسَكَ وَ افْدِ ابْنَ أَخِيكَ فَقَالَ يَا مُحَمَّدُ تَتْرُكُنِي أَسْأَلُ قُرَيْشاً فِي كَفِّي فَقَالَ أَعْطِ مِمَّا خَلَّفْتَ عِنْدَ أُمِّ الْفَضْلِ وَ قُلْتَ لَهَا إِنْ أُصِيبَنِي فِي وَجْهِي هَذَا شَيْءٌ فَأَنْفِقِيهِ عَلَى وُلْدِكِ وَ نَفْسِكِ فَقَالَ لَهُ يَا ابْنَ أَخِي مَنْ أَخْبَرَكَ بِهَذَا فَقَالَ أَتَانِي بِهِ جَبْرَئِيلُ (عليه السلام) مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ وَ مَحْلُوفِهِ مَا عَلِمَ بِهَذَا أَحَدٌ إِلَّا أَنَا وَ هِيَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ

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[as], who informed you[saww] of this?' He[saww] said: 'Jibraeel[as] came with it to me[saww] from the Presence of Allah[azwj] 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]'.

قَالَ فَرَجَعَ الْأَسْرَى كُلُّهُمْ مُشْرِكِينَ إِلَّا الْعَبَّاسُ وَ عَقِيلٌ وَ نَوْفَلٌ كَرَّمَ اللَّهُ وُجُوهَهُمْ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْراً إِلَى آخِرِ الْآيَةِ.

He[asws] said; 'All the captives returned as Polytheists except for Al-Abbas, and Aqeel, and Naufal, may Allah[azwj] 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'.

14693- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عليهما السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَ جَعَلْتُمْ سِقايَةَ الْحاجِّ وَ عِمارَةَ الْمَسْجِدِ الْحَرامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ نَزَلَتْ فِي حَمْزَةَ وَ عَلِيٍّ وَ جَعْفَرٍ وَ الْعَبَّاسِ وَ شَيْبَةَ إِنَّهُمْ فَخَرُوا بِالسِّقَايَةِ وَ الْحِجَابَةِ فَأَنْزَلَ اللَّهُ جَلَّ وَ عَزَّ أَ جَعَلْتُمْ سِقايَةَ الْحاجِّ وَ عِمارَةَ الْمَسْجِدِ الْحَرامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ كَانَ عَلِيٌّ وَ حَمْزَةُ وَ جَعْفَرٌ صَلَوَاتُ اللَّهِ عَلَيْهِمُ الَّذِينَ آمَنُوا بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جاهَدُوا فِي سَبِيلِ اللَّهِ لا يَسْتَوُونَ عِنْدَ اللَّهِ.

H 14693 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwaan Bin yahya, from Ibn Muskan, from Abu Baseer, who has said:

One of them[asws] regarding the Statement of Allah[azwj] 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[as], and Shaeba. They prided themselves for quenching (the thirst) of the Pilgrims. So Allah[azwj] 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[azwj] and the Last Day, and they[as] fought in the Way of Allah[azwj], and (others) are not equal to them[as] in the Presence of Allah[azwj]'.

14694- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارٍ السَّابَاطِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَعَالَى وَ إِذا مَسَّ الْإِنْسانَ ضُرٌّ دَعا رَبَّهُ مُنِيباً إِلَيْهِ قَالَ نَزَلَتْ فِي أَبِي الْفَصِيلِ إِنَّهُ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَهُ سَاحِراً فَكَانَ إِذَا مَسَّهُ الضُّرُّ يَعْنِي السُّقْمَ دَعَا رَبَّهُ مُنِيباً إِلَيْهِ يَعْنِي تَائِباً إِلَيْهِ مِنْ قَوْلِهِ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) مَا يَقُولُ ثُمَّ إِذا خَوَّلَهُ نِعْمَةً مِنْهُ يَعْنِي الْعَافِيَةَ نَسِيَ ما كانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلُ يَعْنِي نَسِيَ التَّوْبَةَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّا كَانَ يَقُولُ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّهُ سَاحِرٌ وَ لِذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحابِ النَّارِ يَعْنِي إِمْرَتَكَ عَلَى النَّاسِ بِغَيْرِ حَقٍّ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ رَسُولِهِ (صلى الله 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 Abdullah[asws] about the Statement of Allah[azwj] the High: ***"[39:8] And when distress afflicts a man he calls upon his Lord turning to Him frequently"***, he[asws] said: 'This was Revealed regarding Abu Al-Faseyl, who used to consider the Rasool Allah[saww] as a sorcerer. And when distress afflicted him, meaning illness, he would call upon his Lord[azwj], turning to Him[azwj] frequently, meaning penitently to Him[azwj], from what he used to say with regards to the Rasool Allah[saww]. ***"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 Allah[azwj] from what he used to say regarding the Rasool Allah[saww] that he[saww] was a sorcerer, and that is the Statement of Allah[azwj] 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 Allah[azwj] Mighty and Majestic or from His[azwj] Messenger[saww]'.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ثُمَّ عَطَفَ الْقَوْلَ مِنَ اللَّهِ عَزَّ وَ جَلَّ فِي عَلِيٍّ (عليه السلام) يُخْبِرُ بِحَالِهِ وَ فَضْلِهِ عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ أَمَّنْ هُوَ قانِتٌ آناءَ اللَّيْلِ ساجِداً وَ قائِماً يَحْذَرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَ الَّذِينَ لا يَعْلَمُونَ أَنْ مُحَمَّداً رَسُولُ اللَّهِ وَ أَنَّهُ سَاحِرٌ كَذَّابٌ إِنَّما يَتَذَكَّرُ أُولُوا الْأَلْبابِ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذَا تَأْوِيلُهُ يَا عَمَّارُ .

He (the narrator) said: 'Then Abu Abdullah[asws] said: 'Then Allah[azwj] Mighty and Majestic Spoke Sympathetically with regards to Ali[asws] Informing him[asws] of his[asws] situation, and his[asws] merits in the Presence of Allah[azwj] Blessed and High. So He[azwj] 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 Allah[saww], ***and those who do not know*** (saying) that Muhammad[saww] is a lying sorcerer ***alike? Only the men of understanding are mindful"***. Then Abu Abdullah[asws] said: 'This is its explanation, O Ammar'.

14695- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ تَلَوْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) ذَوا عَدْلٍ مِنْكُمْ فَقَالَ ذُو عَدْلٍ مِنْكُمْ هَذَا مِمَّا أَخْطَأَتْ فِيهِ الْكُتَّابُ.

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 Abdullah[asws], so he[asws] 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).

14696- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) لا تَسْئَلُوا عَنْ أَشْيَاءَ لَمْ تُبْدَ لَكُمْ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ.

H 14696 – A number of our companions, from Sahl Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from a man, who has narrated:

Abu Ja'far[asws] (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"***

14697- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ تَلَا أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى صِدْقاً وَ عَدْلًا فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا نَقْرَؤُهَا وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلًا فَقَالَ إِنَّ فِيهَا الْحُسْنَى.

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 Abdullah[asws] recited: ***"[6:115] And the 'beautiful' word of your Lord has been accomplished truly and justly"***. I said, 'May I be sacrificed for you[asws], but rather we are reciting it as ***"[6:115] And the word of your Lord has been accomplished truly and justly"***. So he[asws] said: 'Surely, in it is 'the beautiful'' (referring to the Tahreef in the Holy Quran).

14698- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْبَطَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى وَ قَضَيْنا إِلى بَنِي إِسْرائِيلَ فِي الْكِتابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ قَالَ قَتْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) وَ طَعْنُ الْحَسَنِ (عليه السلام) وَ لَتَعْلُنَّ عُلُوًّا كَبِيراً قَالَ قَتْلُ الْحُسَيْنِ (عليه السلام)

H 14698 – A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shammoun, from Abdullah Bin Abdul Rahmaan Al-A'asam, from Abdullah Bin Al-Qasim Al-Batl, who has narrated the following:

Abu Abdullah[asws] 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"***, he[asws] said: 'The killing of Ali[asws] Bin Abu Talib[asws] and the stabbing of Al-Hassan[asws]'. ***"and most certainly you will behave insolently with great insolence"***, he[asws] said (this refers to): 'The killing of Al-Husayn[asws]'.

فَإِذا جاءَ وَعْدُ أُولاهُما فَإِذَا جَاءَ نَصْرُ دَمِ الْحُسَيْنِ (عليه السلام) بَعَثْنا عَلَيْكُمْ عِباداً لَنا أُولِي بَأْسٍ شَدِيدٍ فَجاسُوا خِلالَ الدِّيارِ قَوْمٌ يَبْعَثُهُمُ اللَّهُ قَبْلَ خُرُوجِ الْقَائِمِ (عليه السلام) فَلَا يَدَعُونَ وَتْراً لِآلِ مُحَمَّدٍ إِلَّا قَتَلُوهُ وَ كانَ وَعْداً مَفْعُولًا خُرُوجُ الْقَائِمِ (عليه السلام)

"[17:5] So when the promise for the first of the two came, So when the help comes for the blood of Al-Husayn[asws], ***We sent over you Our servants, of mighty prowess, so they go to and fro among the houses,*** a people whom Allah[azwj] will be Sending before the coming out of Al-Qaim[ajfj] (who will serve him[ajfj] and under his[ajfj] command) they will not leave an enemy of the Progeny[asws] of Muhammad[saww] except that they will kill him. ***and it was a promise to be accomplished"*** This is the coming of Al-Qaim[asws].

ثُمَّ رَدَدْنا لَكُمُ الْكَرَّةَ عَلَيْهِمْ خُرُوجُ الْحُسَيْنِ (عليه السلام) فِي سَبْعِينَ مِنْ أَصْحَابِهِ عَلَيْهِمُ الْبَيْضُ الْمُذْهَّبُ لِكُلِّ بَيْضَةٍ وَجْهَانِ الْمُؤَدُّونَ إِلَى النَّاسِ أَنَّ هَذَا الْحُسَيْنَ قَدْ خَرَجَ حَتَّى لَا يَشُكَّ الْمُؤْمِنُونَ فِيهِ وَ أَنَّهُ لَيْسَ بِدَجَّالٍ وَ لَا شَيْطَانٍ وَ الْحُجَّةُ الْقَائِمُ بَيْنَ أَظْهُرِهِمْ فَإِذَا اسْتَقَرَّتِ الْمَعْرِفَةُ فِي قُلُوبِ الْمُؤْمِنِينَ أَنَّهُ الْحُسَيْنُ (عليه السلام) جَاءَ الْحُجَّةَ الْمَوْتُ فَيَكُونُ الَّذِي يُغَسِّلُهُ وَ يُكَفِّنُهُ وَ يُحَنِّطُهُ وَ يَلْحَدُهُ فِي حُفْرَتِهِ الْحُسَيْنَ بْنَ عَلِيٍّ (عليه السلام) وَ لَا يَلِي الْوَصِيَّ إِلَّا الْوَصِيُّ.

"[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'].

14699- سَهْلٌ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ حَفْصٍ التَّمِيمِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ الْخَثْعَمِيُّ قَالَ قَالَ لَمَّا سَيَّرَ عُثْمَانُ أَبَا ذَرٍّ إِلَى الرَّبَذَةِ شَيَّعَهُ أَمِيرُ الْمُؤْمِنِينَ وَ عَقِيلٌ وَ الْحَسَنُ وَ الْحُسَيْنُ (عليهما السلام) وَ عَمَّارُ بْنُ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ فَلَمَّا كَانَ عِنْدَ الْوَدَاعِ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَا أَبَا ذَرٍّ إِنَّكَ إِنَّمَا غَضِبْتَ لِلَّهِ عَزَّ وَ جَلَّ فَارْجُ مَنْ غَضِبْتَ لَهُ إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَاهُمْ وَ خِفْتَهُمْ عَلَى دِينِكَ فَأَرْحَلُوكَ عَنِ الْفِنَاءِ وَ امْتَحَنُوكَ بِالْبَلَاءِ وَ وَ اللَّهِ لَوْ كَانَتِ السَّمَاوَاتُ وَ الْأَرْضُ عَلَى عَبْدٍ رَتْقاً ثُمَّ اتَّقَى اللَّهَ عَزَّ وَ جَلَّ جَعَلَ لَهُ مِنْهَا مَخْرَجاً فَلَا يُؤْنِسْكَ إِلَّا الْحَقُّ وَ لَا يُوحِشْكَ إِلَّا الْبَاطِلُ

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'.

ثُمَّ تَكَلَّمَ عَقِيلٌ فَقَالَ يَا أَبَا ذَرٍّ أَنْتَ تَعْلَمُ أَنَّا نُحِبُّكَ وَ نَحْنُ نَعْلَمُ أَنَّكَ تُحِبُّنَا وَ أَنْتَ قَدْ حَفِظْتَ فِينَا مَا ضَيَّعَ النَّاسُ إِلَّا الْقَلِيلَ فَثَوَابُكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ لِذَلِكَ أَخْرَجَكَ الْمُخْرِجُونَ وَ سَيَّرَكَ الْمُسَيِّرُونَ فَثَوَابُكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ فَاتَّقِ اللَّهَ وَ اعْلَمْ أَنَّ اسْتِعْفَاءَكَ الْبَلَاءَ مِنَ الْجَزَعِ وَ اسْتِبْطَاءَكَ الْعَافِيَةَ مِنَ الْيَأْسِ فَدَعِ الْيَأْسَ وَ الْجَزَعَ وَ قُلْ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ

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 'الْوَكِيلُ' advocate'.

ثُمَّ تَكَلَّمَ الْحَسَنُ (عليه السلام) فَقَالَ يَا عَمَّاهْ إِنَّ الْقَوْمَ قَدْ أَتَوْا إِلَيْكَ مَا قَدْ تَرَى وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بِالْمَنْظَرِ الْأَعْلَى فَدَعْ عَنْكَ ذِكْرَ الدُّنْيَا بِذِكْرِ فِرَاقِهَا وَ شِدَّةِ مَا يَرِدُ عَلَيْكَ لِرَخَاءِ مَا بَعْدَهَا وَ اصْبِرْ حَتَّى تَلْقَى نَبِيَّكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ عَنْكَ رَاضٍ إِنْ شَاءَ اللَّهُ

Then Al-Hassan[asws] spoke saying: 'O uncle[ar]! The people have meted out to you[ar] what you[ar] 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[ar] of the ease after it, and be patient until you[ar] meet your[ar] Prophet[saww], and he[saww] will be pleased with you[ar], Allah[azwj] Willing'.

ثُمَّ تَكَلَّمَ الْحُسَيْنُ (عليه السلام) فَقَالَ يَا عَمَّاهْ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَادِرٌ أَنْ يُغَيِّرَ مَا تَرَى وَ هُوَ كُلَّ يَوْمٍ فِي شَأْنٍ إِنَّ الْقَوْمَ مَنَعُوكَ دُنْيَاهُمْ وَ مَنَعْتَهُمْ دِينَكَ فَمَا أَغْنَاكَ عَمَّا مَنَعُوكَ وَ مَا أَحْوَجَهُمْ إِلَى مَا مَنَعْتَهُمْ فَعَلَيْكَ بِالصَّبْرِ فَإِنَّ الْخَيْرَ فِي الصَّبْرِ وَ الصَّبْرَ مِنَ الْكَرَمِ وَ دَعِ الْجَزَعَ فَإِنَّ الْجَزَعَ لَا يُغْنِيكَ

Then Al-Husayn[asws] spoke saying: 'O uncle[ar]! Allah[azwj] Blessed and High has the Power to Change what you[ar] see, and every day He[azwj] is in (a State of) Glory. The people have denied you[ar] their world, and you[ar] have denied them your[ar] Religion. So what is your[ar] need from what they have denied you[ar], and they are in greatest need for what you[ar] have denied them. So it is for you[ar] to observe patience, for the goodness is in the patience, and the patience is from the generosity. And leave the anxiety, for the anxiety provides no refuge'.

ثُمَّ تَكَلَّمَ عَمَّارٌ رَضِيَ اللَّهُ عَنْهُ فَقَالَ يَا أَبَا ذَرٍّ أَوْحَشَ اللَّهُ مَنْ أَوْحَشَكَ وَ أَخَافَ مَنْ أَخَافَكَ إِنَّهُ وَ اللَّهِ مَا مَنَعَ النَّاسَ أَنْ يَقُولُوا الْحَقَّ إِلَّا الرُّكُونُ إِلَى الدُّنْيَا وَ الْحُبُّ لَهَا أَلَا إِنَّمَا الطَّاعَةُ مَعَ الْجَمَاعَةِ وَ الْمُلْكُ لِمَنْ غَلَبَ عَلَيْهِ وَ إِنَّ هَؤُلَاءِ الْقَوْمَ دَعَوُا النَّاسَ إِلَى دُنْيَاهُمْ فَأَجَابُوهُمْ إِلَيْهَا وَ وَهَبُوا لَهُمْ دِينَهُمْ فَخَسِرُوا الدُّنْيَا وَ الْآخِرَةَ وَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

Then Ammar[ar] spoke saying, 'O Abu Dharr[ar]! May Allah[azwj] Make lonely the one who made you[ar] to be lonely, and Frighten the one who (tried to) frightened you[ar]. By Allah[azwj]! 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'.

ثُمَّ تَكَلَّمَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ عَلَيْكُمُ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ بِأَبِي وَ أُمِّي هَذِهِ الْوُجُوهُ فَإِنِّي إِذَا رَأَيْتُكُمْ ذَكَرْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) بِكُمْ وَ مَا لِي بِالْمَدِينَةِ شَجَنٌ لِأَسْكُنَ غَيْرُكُمْ وَ إِنَّهُ ثَقُلَ عَلَى عُثْمَانَ جِوَارِي بِالْمَدِينَةِ كَمَا ثَقُلَ عَلَى مُعَاوِيَةَ بِالشَّامِ فَآلَى أَنْ يُسَيِّرَنِي إِلَى بَلَدَةٍ فَطَلَبْتُ إِلَيْهِ أَنْ يَكُونَ ذَلِكَ إِلَى الْكُوفَةِ فَزَعَمَ أَنَّهُ يَخَافُ أَنْ أُفْسِدَ عَلَى أَخِيهِ النَّاسَ بِالْكُوفَةِ وَ آلَى بِاللَّهِ لَيُسَيِّرُنِي إِلَى بَلْدَةٍ لَا أَرَى فِيهَا أَنِيساً وَ لَا أَسْمَعُ بِهَا حَسِيساً وَ إِنِّي وَ اللَّهِ مَا أُرِيدُ إِلَّا اللَّهَ عَزَّ وَ جَلَّ صَاحِباً وَ مَا لِي مَعَ اللَّهِ وَحْشَةٌ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

Then Abu Dharr[ar] spoke saying, 'Peace be upon you all, and the Mercy of Allah[azwj] and His[azwj] Blessings! May my[ar] father and my[ar] mother (be sacrificed for you all). These are the faces, when I[ar] see them, I[ar] remember the Rasool Allah[saww]. And what is there for me[ar] in Al-Medina to dwell in apart from you. And it became heavy upon Usman to let me[ar] (live) in the neighbourhood of Al-Medina just as it became heavy upon Muawiya in Syria. He (Usman) decided that he would exile me[ar] to a town, so I[ar] said it should be Al-Kufa. So he feared that I[ar] would spoil the relationship of his brother with the people in Al-Kufa. By Allah[azwj] He is sending me[ar] to a place in which

I[ar] will neither see any human being nor hear a humming sound. By Allah[azwj]! I[ar] do not want anyone except Allah[azwj] as a companion, and what is the loneliness for me[ar] when Allah[azwj] is with me[ar]. Allah[azwj] is Sufficient for me[ar]. There is no god except for Him[azwj]. Upon Him[azwj] do I[ar] rely and He[azwj] is the Lord[azwj] of the Magnificent Throne, and greetings of Allah[azwj] be upon our Chief Muhammad[saww] and his[saww] purified Progeny[asws]'.

14700- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ وَ الْحَجَّالِ جَمِيعاً عَنْ ثَعْلَبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلَمَةَ الْجَرِيرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) يُوَبِّخُونَّا وَ يُكَذِّبُونَّا أَنَّا نَقُولُ إِنَّ صَيْحَتَيْنِ تَكُونَانِ يَقُولُونَ مِنْ أَيْنَ نُعْرَفُ الْمُحِقَّةُ مِنَ الْمُبْطِلَةِ إِذَا كَانَتَا قَالَ فَمَا ذَا تَرُدُّونَ عَلَيْهِمْ قُلْتُ مَا نَرُدُّ عَلَيْهِمْ شَيْئاً قَالَ قُولُوا يُصَدِّقُ بِهَا إِذَا كَانَ مَنْ يُؤْمِنُ بِهَا مِنْ قَبْلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ.

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[asws]: '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[asws] said: 'So what do you respond to them with?' I said, 'We do not respond to them with anything'. He[asws] said: 'Say to them, 'Those who believed in it from before (have faith) would recognise it. Allah[azwj] 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?"***

14701- عَنْهُ عَنْ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ وَ الْحَجَّالِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَمِعَ رَجُلٌ مِنَ الْعِجْلِيَّةِ هَذَا الْحَدِيثَ قَوْلُهُ يُنَادِي مُنَادٍ أَلَا إِنَّ فُلَانَ بْنَ فُلَانٍ وَ شِيعَتَهُ هُمُ الْفَائِزُونَ أَوَّلَ النَّهَارِ وَ يُنَادِي آخِرَ النَّهَارِ أَلَا إِنَّ عُثْمَانَ وَ شِيعَتَهُ هُمُ الْفَائِزُونَ قَالَ وَ يُنَادِي أَوَّلَ النَّهَارِ مُنَادَى آخِرِ النَّهَارِ فَقَالَ الرَّجُلُ فَمَا يُدْرِينَا أَيُّمَا الصَّادِقُ مِنَ الْكَاذِبِ فَقَالَ يُصَدِّقُهُ عَلَيْهَا مَنْ كَانَ يُؤْمِنُ بِهَا قَبْلَ أَنْ يُنَادِيَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى الْآيَةَ.

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[asws] 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[asws] said: 'The one who would believe in it before the call, would be ratifying it. Allah[azwj] 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.

14702- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَرَوْنَ مَا تُحِبُّونَ حَتَّى يَخْتَلِفَ بَنُو فُلَانٍ فِيمَا بَيْنَهُمْ فَإِذَا اخْتَلَفُوا طَمِعَ النَّاسُ وَ تَفَرَّقَتِ الْكَلِمَةُ وَ خَرَجَ السُّفْيَانِيُّ.

H 14702 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Is'haq Bin Ammar, who has said:

Abu Abdullah[asws] said: 'You will not be seeing what you would love to (appearance of Al-Qaim[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'.

حَدِيثُ الصَّيْحَةِ

HADEETH OF THE SCREAM

14703- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ وَ غَيْرِهِ عَنْ إِسْمَاعِيلَ بْنِ الصَّبَّاحِ قَالَ سَمِعْتُ شَيْخاً يَذْكُرُ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ كُنْتُ عِنْدَ أَبِي الدَّوَانِيقِ فَسَمِعْتُهُ يَقُولُ ابْتِدَاءً مِنْ نَفْسِهِ يَا سَيْفَ بْنَ عَمِيرَةَ لَا بُدَّ مِنْ مُنَادٍ يُنَادِي بِاسْمِ رَجُلٍ مِنْ وُلْدِ أَبِي طَالِبٍ قُلْتُ يَرْوِيهِ أَحَدٌ مِنَ النَّاسِ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَسَمِعَتْ أُذُنِي مِنْهُ يَقُولُ لَا بُدَّ مِنْ مُنَادٍ يُنَادِي بِاسْمِ رَجُلٍ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَذَا الْحَدِيثَ مَا سَمِعْتُ بِمِثْلِهِ قَطُّ فَقَالَ لِي يَا سَيْفُ إِذَا كَانَ ذَلِكَ فَنَحْنُ أَوَّلُ مَنْ يُجِيبُهُ أَمَا إِنَّهُ أَحَدُ بَنِي عَمِّنَا قُلْتُ أَيُّ بَنِي عَمِّكُمْ قَالَ رَجُلٌ مِنْ وُلْدِ فَاطِمَةَ (عليها السلام) ثُمَّ قَالَ يَا سَيْفُ لَوْ لَا أَنِّي سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ يَقُولُهُ ثُمَّ حَدَّثَنِي بِهِ أَهْلُ الْأَرْضِ مَا قَبِلْتُهُ مِنْهُمْ وَ لَكِنَّهُ مُحَمَّدُ بْنُ عَلِيٍّ (عليه السلام).

H 14703 – Ali Bin Ibrahim, from his father, from Ibn Abu Najraan 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[as]'. I said, 'Does any one from the people report it?' He said, 'By the One[azwj] in Whose Hand is my soul, my own ears have heard it from him[asws] (Abu Jafar[asws]) saying: 'It is 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]'.

14704- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) جَالِساً فِي الْمَسْجِدِ إِذْ أَقْبَلَ دَاوُدُ بْنُ عَلِيٍّ وَ سُلَيْمَانُ بْنُ خَالِدٍ وَ أَبُو جَعْفَرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ أَبُو الدَّوَانِيقِ فَقَعَدُوا نَاحِيَةً مِنَ الْمَسْجِدِ فَقِيلَ لَهُمْ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ جَالِسٌ فَقَامَ إِلَيْهِ دَاوُدُ بْنُ عَلِيٍّ وَ سُلَيْمَانُ بْنُ خَالِدٍ وَ قَعَدَ أَبُو الدَّوَانِيقِ مَكَانَهُ حَتَّى سَلَّمُوا عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ لَهُمْ أَبُو جَعْفَرٍ (عليه السلام) مَا مَنَعَ جَبَّارَكُمْ مِنْ أَنْ يَأْتِيَنِي فَعَذَّرُوهُ عِنْدَهُ

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.

فَقَالَ عِنْدَ ذَلِكَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ (عليه السلام) أَمَا وَ اللَّهِ لَا تَذْهَبُ اللَّيَالِي وَ الْأَيَّامُ حَتَّى يَمْلِكَ مَا بَيْنَ قُطْرَيْهَا ثُمَّ لَيَطَأَنَّ الرِّجَالُ عَقِبَهُ ثُمَّ لَتَذِلَّنَّ لَهُ رِقَابُ الرِّجَالِ ثُمَّ لَيَمْلِكَنَّ مُلْكاً شَدِيداً فَقَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ وَ إِنَّ مُلْكَنَا قَبْلَ مُلْكِكُمْ قَالَ نَعَمْ يَا دَاوُدُ إِنَّ مُلْكَكُمْ قَبْلَ مُلْكِنَا وَ سُلْطَانَكُمْ قَبْلَ سُلْطَانِنَا فَقَالَ لَهُ دَاوُدُ أَصْلَحَكَ اللَّهُ فَهَلْ لَهُ مِنْ مُدَّةٍ فَقَالَ نَعَمْ يَا دَاوُدُ وَ اللَّهِ لَا يَمْلِكُ بَنُو أُمَيَّةَ يَوْماً إِلَّا مَلَكْتُمْ مِثْلَيْهِ وَ لَا سَنَةً إِلَّا مَلَكْتُمْ مِثْلَيْهَا وَ لَيَتَلَقَّفُهَا الصِّبْيَانُ مِنْكُمْ كَمَا تَلَقَّفُ الصِّبْيَانُ الْكُرَةَ

So Abu Ja'far[asws] said with regards to that: 'But, by Allah[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[asws], 'And he will be ruling over us before your[asws] rule?' He[asws] said: 'Yes, O Dawood! He will rule over you before our[asws] kingdom, and have authority over you before our[asws] authority'.

Dawood said to him[asws], 'May Allah[azwj] Keep you[asws] well, is there a time frame for it?' He[asws] said: 'Yes, O Dawood. By Allah[azwj], the Clan of Umayya will not rule for a day except that you will rule for twice as much, and will not rule for a year but you will rule for twice as much, and the children from among you would seize it just like children seize the ball'.

فَقَامَ دَاوُدُ بْنُ عَلِيٍّ مِنْ عِنْدِ أَبِي جَعْفَرٍ (عليه السلام) فَرِحاً يُرِيدُ أَنْ يُخْبِرَ أَبَا الدَّوَانِيقِ بِذَلِكَ فَلَمَّا نَهَضَا جَمِيعاً هُوَ وَ سُلَيْمَانُ بْنُ خَالِدٍ نَادَاهُ أَبُو جَعْفَرٍ (عليه السلام) مِنْ خَلْفِهِ يَا سُلَيْمَانَ بْنَ خَالِدٍ لَا يَزَالُ الْقَوْمُ فِي فُسْحَةٍ مِنْ مُلْكِهِمْ مَا لَمْ يُصِيبُوا مِنَّا دَماً حَرَاماً وَ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ فَإِذَا أَصَابُوا ذَلِكَ الدَّمَ فَبَطْنُ الْأَرْضِ خَيْرٌ لَهُمْ مِنْ ظَهْرِهَا فَيَوْمَئِذٍ لَا يَكُونُ لَهُمْ فِي الْأَرْضِ نَاصِرٌ وَ لَا فِي السَّمَاءِ عَاذِرٌ

Dawood Bin Ali stood up from the presence of Abu Ja'far[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[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[asws] unlawfully' – and he[asws] gestured by his[asws] hand to his[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'.

ثُمَّ انْطَلَقَ سُلَيْمَانُ بْنُ خَالِدٍ فَأَخْبَرَ أَبَا الدَّوَانِيقِ فَجَاءَ أَبُو الدَّوَانِيقِ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فَسَلَّمَ عَلَيْهِ ثُمَّ أَخْبَرَهُ بِمَا قَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ وَ سُلَيْمَانُ بْنُ خَالِدٍ فَقَالَ لَهُ نَعَمْ يَا أَبَا جَعْفَرٍ دَوْلَتُكُمْ قَبْلَ دَوْلَتِنَا وَ سُلْطَانُكُمْ قَبْلَ سُلْطَانِنَا سُلْطَانُكُمْ شَدِيدٌ عَسِرٌ لَا يُسْرَ فِيهِ وَ لَهُ مُدَّةٌ طَوِيلَةٌ وَ اللَّهِ لَا يَمْلِكُ بَنُو أُمَيَّةَ يَوْماً إِلَّا مَلَكْتُمْ مِثْلَيْهِ وَ لَا سَنَةً إِلَّا مَلَكْتُمْ مِثْلَيْهَا وَ لَيَتَلَقَّفُهَا صِبْيَانٌ مِنْكُمْ فَضْلًا عَنْ رِجَالِكُمْ كَمَا يَتَلَقَّفُ الصِّبْيَانُ الْكُرَةَ أَ فَهِمْتَ

Then Suleyman Bin Khalid went and informed Abu Al-Dawaniqy. So Abu Al-Dawaniqy came over to Abu Ja'far[asws]. He greeted to him[asws], then informed him[asws] of what Dawood bin Ali and Suleyman Bin Khalid had told him. So he[asws] said to him: 'Yes, O Abu Ja'far! Your government is before our[asws] government, and your authority would be before our[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[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?'

ثُمَّ قَالَ لَا تَزَالُونَ فِي عُنْفُوَانِ الْمُلْكِ تَرْغُدُونَ فِيهِ مَا لَمْ تُصِيبُوا مِنَّا دَماً حَرَاماً فَإِذَا أَصَبْتُمْ ذَلِكَ الدَّمَ غَضِبَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكُمْ فَذَهَبَ بِمُلْكِكُمْ وَ سُلْطَانِكُمْ وَ ذَهَبَ بِرِيحِكُمْ وَ سَلَّطَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكُمْ عَبْداً مِنْ عَبِيدِهِ أَعْوَرَ وَ لَيْسَ بِأَعْوَرَ مِنْ آلِ أَبِي سُفْيَانَ يَكُونُ اسْتِيصَالُكُمْ عَلَى يَدَيْهِ وَ أَيْدِي أَصْحَابِهِ ثُمَّ قَطَعَ الْكَلَامَ.

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[azwj] would be Wrathful, so your kingdom and authority would go away, and your power would go away, and Allah[azwj] 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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ بْنِ مَزْيَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَيَّامَ عَبْدِ اللَّهِ بْنِ عَلِيٍّ قَدِ اخْتَلَفَ هَؤُلَاءِ فِيمَا بَيْنَهُمْ فَقَالَ دَعْ ذَا عَنْكَ إِنَّمَا يَجِيءُ فَسَادُ أَمْرِهِمْ مِنْ حَيْثُ بَدَا صَلَاحُهُمْ.

H 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- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ بَدْرِ بْنِ الْخَلِيلِ الْأَزْدِيِّ قَالَ كُنْتُ جَالِساً عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ آيَتَانِ تَكُونَانِ قَبْلَ قِيَامِ الْقَائِمِ (عليه السلام) لَمْ تَكُونَا مُنْذُ هَبَطَ آدَمُ إِلَى الْأَرْضِ تَنْكَسِفُ الشَّمْسُ فِي النِّصْفِ مِنْ شَهْرِ رَمَضَانَ وَ الْقَمَرُ فِي آخِرِهِ فَقَالَ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ تَنْكَسِفُ الشَّمْسُ فِي آخِرِ الشَّهْرِ وَ الْقَمَرُ فِي النِّصْفِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) إِنِّي أَعْلَمُ مَا تَقُولُ وَ لَكِنَّهُمَا آيَتَانِ لَمْ تَكُونَا مُنْذُ هَبَطَ آدَمُ (عليه السلام).

H 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: 'I[asws] am more knowing of what you say, but these two Signs have never occurred since the descent of Adam[as]'.

14707- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَرَجْتُ أَنَا وَ أَبِي حَتَّى إِذَا كُنَّا بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ إِذَا هُوَ بِأُنَاسٍ مِنَ الشِّيعَةِ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ إِنِّي وَ اللَّهِ لَأُحِبُّ رِيَاحَكُمْ وَ أَرْوَاحَكُمْ فَأَعِينُونِي عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ وَ اعْلَمُوا أَنَّ وَلَايَتَنَا لَا تُنَالُ إِلَّا بِالْوَرَعِ وَ الِاجْتِهَادِ وَ مَنِ ائْتَمَّ مِنْكُمْ بِعَبْدٍ فَلْيَعْمَلْ بِعَمَلِهِ أَنْتُمْ شِيعَةُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمُ السَّابِقُونَ الْأَوَّلُونَ وَ السَّابِقُونَ الْآخِرُونَ وَ السَّابِقُونَ فِي الدُّنْيَا وَ السَّابِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ

H 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: 'I[asws] and my[asws] father[asws] went out until we[asws] arrived in between the Grave and the Pulpit (of the Rasool Allah[saww]). There was a group of Shites over there, so I[asws] greeted them, and then said: 'By Allah[azwj]! 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[asws]); he should emulate what he does. You are the Shites of Allah[azwj], and you are the Helpers of Allah[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.

قَدْ ضَمِنَّا لَكُمُ الْجَنَّةَ بِضَمَانِ اللَّهِ عَزَّ وَ جَلَّ وَ ضَمَانِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ اللَّهِ مَا عَلَى دَرَجَةِ الْجَنَّةِ أَكْثَرُ أَرْوَاحاً مِنْكُمْ فَتَنَافَسُوا فِي فَضَائِلِ الدَّرَجَاتِ أَنْتُمُ الطَّيِّبُونَ وَ نِسَاؤُكُمُ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءُ عَيْنَاءُ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ وَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لِقَنْبَرٍ يَا قَنْبَرُ أَبْشِرْ وَ بَشِّرْ وَ اسْتَبْشِرْ فَوَ اللَّهِ لَقَدْ مَاتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هُوَ عَلَى أُمَّتِهِ سَاخِطٌ إِلَّا الشِّيعَةَ

We[asws] have taken your responsibility for the Paradise on the Guarantee of Allah[azwj] Mighty and Majestic, and the guarantee of the Rasool Allah[saww]. By Allah[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 Amir-ul-Momineen[asws] has said to Qanbar: 'Receive good news, rejoice with the good news, and convey the good news, for, by Allah[azwj], the Rasool Allah[saww] passed away while he[saww] was angry with his[saww] community except for the Shites'.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِزّاً وَ عِزُّ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً وَ دِعَامَةُ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ ذِرْوَةً وَ ذِرْوَةُ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفاً وَ شَرَفُ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّداً وَ سَيِّدُ الْمَجَالِسِ مَجَالِسُ الشِّيعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَاماً وَ إِمَامُ الْأَرْضِ أَرْضٌ تَسْكُنُهَا الشِّيعَةُ

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 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.

وَ اللَّهِ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رَأَيْتَ بِعَيْنٍ عُشْباً أَبَداً وَ اللَّهِ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا أَنْعَمَ اللَّهُ عَلَى أَهْلِ خِلَافِكُمْ وَ لَا أَصَابُوا الطَّيِّبَاتِ مَا لَهُمْ فِي الدُّنْيَا وَ لَا لَهُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ كُلُّ نَاصِبٍ وَ إِنْ تَعَبَّدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ عامِلَةٌ ناصِبَةٌ تَصْلى ناراً حامِيَةً فَكُلُّ نَاصِبٍ مُجْتَهِدٍ فَعَمَلُهُ هَبَاءٌ

By Allah[azwj]! Had you all not been in the earth, an eye would have never ever see herbs. By Allah[azwj]! Had you all not been in the earth, Allah[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] Toiling, Hostile one [88:4] Entering into burning fire"***. So every Hostile One (Nasibi) who struggles, his deeds would be wasted.

شِيعَتُنَا يَنْطِقُونَ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُخَالِفُهُمْ يَنْطِقُونَ بِتَقَلُّتٍ وَ اللَّهِ مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَنَامُ إِلَّا أَصْعَدَ اللَّهُ عَزَّ وَ جَلَّ رُوحَهُ إِلَى السَّمَاءِ فَيُبَارِكُ عَلَيْهَا فَإِنْ كَانَ قَدْ أَتَى عَلَيْهَا أَجَلُهَا جَعَلَهَا فِي كُنُوزِ رَحْمَتِهِ وَ فِي رِيَاضِ جَنَّةٍ وَ فِي ظِلِّ عَرْشِهِ وَ إِنْ كَانَ أَجَلُهَا مُتَأَخِّراً بَعَثَ بِهَا مَعَ أَمَنَتِهِ مِنَ الْمَلَائِكَةِ لِيَرُدُّوهَا إِلَى الْجَسَدِ الَّذِي خَرَجَتْ مِنْهُ لِتَسْكُنَ فِيهِ

Our[asws] Shites speak with the 'بِنُور' Light of Allah[azwj] Mighty and Majestic, and the one who are opposed to them speak by instinct (biological needs). By Allah[azwj]! There is none from our[asws] Shites who sleeps, except that Allah[azwj] Makes his soul to ascend to the sky to be Blessed. So if its term (death) has come, He[azwj] Makes it to be within

the Treasures of His[azwj] Mercy, and in the Gardens of Paradise, and in the Shade of His[azwj] Throne. And if its term (death) has been delayed, He[azwj] sends it back along with the trusted Angels to return it to the body from which it came out to dwell in it.

وَ اللَّهِ إِنَّ حَاجَّكُمْ وَ عُمَّارَكُمْ لَخَاصَّةُ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّ فُقَرَاءَكُمْ لَأَهْلُ الْغِنَى وَ إِنَّ أَغْنِيَاءَكُمْ لَأَهْلُ الْقَنَاعَةِ وَ إِنَّكُمْ كُلَّكُمْ لَأَهْلُ دَعْوَتِهِ وَ أَهْلُ إِجَابَتِهِ.

By Allah[azwj] those of you who perform the Hajj and the Umrah are the special ones of Allah[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[azwj] Invited and the people who accepted His[azwj] Call'.

14708- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) مِثْلَهُ وَ زَادَ فِيهِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ جَوْهَراً وَ جَوْهَرُ وُلْدِ آدَمَ مُحَمَّدٌ (صلى الله عليه وآله) وَ نَحْنُ وَ شِيعَتُنَا بَعْدَنَا حَبَّذَا شِيعَتُنَا مَا أَقْرَبَهُمْ مِنْ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ وَ أَحْسَنَ صُنْعَ اللَّهِ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ اللَّهِ لَوْ لَا أَنْ يَتَعَاظَمَ النَّاسُ ذَلِكَ أَوْ يَدْخُلَهُمْ زَهْوٌ لَسَلَّمَتْ عَلَيْهِمُ الْمَلَائِكَةُ قُبُلًا

H 14708 – A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shammoun, from Abdullah Bin Abdu Rahmaan, from Abdullah Bin Al-Qasim, from Amro Bin Abu Al-Maqdaam, who has narrated the following:

Abu Abdullah[asws] said: 'Indeed! And for everything is an essence and the essence of the children of Adam[as] is Muhammad[saww], and us[asws], and our[asws] Shites after us[asws]. How lovely are our[asws] Shites! What will be closer to the Throne of Allah[azwj] Mighty and Majestic than them on the Day of Judgement. By Allah[azwj]! Had the people not magnified that, or pride entered into them, the Angels would have greeted them already.

وَ اللَّهِ مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَتْلُو الْقُرْآنَ فِي صَلَاتِهِ قَائِماً إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ مِائَةُ حَسَنَةٍ وَ لَا قَرَأَ فِي صَلَوَاتِهِ جَالِساً إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ خَمْسُونَ حَسَنَةً وَ لَا فِي غَيْرِ صَلَاةٍ إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ وَ إِنَّ لِلصَّامِتِ مِنْ شِيعَتِنَا لَأَجْرُ مَنْ قَرَأَ الْقُرْآنَ مِمَّنْ خَالَفَهُ

By Allah[azwj]! There is no servant from our[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 a 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[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.

أَنْتُمْ وَ اللَّهِ عَلَى فُرُشِكُمْ نِيَامٌ لَكُمْ أَجْرُ الْمُجَاهِدِينَ وَ أَنْتُمْ وَ اللَّهِ فِي صَلَاتِكُمْ لَكُمْ أَجْرُ الصَّافِّينَ فِي سَبِيلِهِ أَنْتُمْ وَ اللَّهِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ نَزَعْنا ما فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْواناً عَلى سُرُرٍ مُتَقابِلِينَ إِنَّمَا شِيعَتُنَا أَصْحَابُ الْأَرْبَعَةِ الْأَعْيُنِ عَيْنَانِ فِي الرَّأْسِ وَ عَيْنَانِ فِي الْقَلْبِ أَلَا وَ الْخَلَائِقُ كُلُّهُمْ كَذَلِكَ إِلَّا أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَتَحَ أَبْصَارَكُمْ وَ أَعْمَى أَبْصَارَهُمْ.

By Allah[azwj]! You sleep upon your beds and there is the Reward for you of the Holy Warriors (Al-Mujahideen). By Allah[azwj]! You are in your Prayers, and there is for you the Reward of the being in the rows of His[azwj] Way. By Allah[azwj]! You are the ones for whom Allah[azwj] has Said: ***"[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[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[azwj] has Opened your eyes, and Blinded their eyes'.

14709- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ أَشْكُو إِلَى اللَّهِ عَزَّ وَ جَلَّ وَحْدَتِي وَ تَقَلْقُلِي بَيْنَ أَهْلِ الْمَدِينَةِ حَتَّى تَقْدَمُوا وَ أَرَاكُمْ وَ آنَسَ بِكُمْ فَلَيْتَ هَذِهِ الطَّاغِيَةَ أَذِنَ لِي فَأَتَّخِذَ قَصْراً فِي الطَّائِفِ فَسَكَنْتُهُ وَ أَسْكَنْتُكُمْ مَعِيَ وَ أَضْمَنَ لَهُ أَنْ لَا يَجِيءَ مِنْ نَاحِيَتِنَا مَكْرُوهٌ أَبَداً.

H 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[asws] saying: 'I[asws] 'أشْكُو' complain to Allah[azwj] Might and Majestic of my[asws] loneliness, and restlessness among the people of Al-Medina, until you (Shites) come over and I[asws] see you, and be comforted by you. If only this tyrant would allow me, so I[asws] would take a fort in Al-Taef, so I[asws] would dwell in it and you would all dwell in it with me[asws]. I[asws] would guarantee to him that there would not come from our area any harm to him ever'.

14710- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ أَنْشَدَ الْكُمَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) شِعْراً فَقَالَ: أَخْلَصَ اللَّهُ لِي هَوَايَ فَمَا أُعْرِقُ نَزْعاً وَ لَا تَطِيشُ سِهَامِي فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا تَقُلْ هَكَذَا فَمَا أُعْرِقُ نَزْعاً وَ لَكِنْ قُلْ فَقَدْ أُعْرِقَ نَزْعاً وَ لَا تَطِيشُ سِهَامِي.

H 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[asws], so he said: 'May Allah[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[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'.

14711- سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ سُفْيَانَ بْنِ مُصْعَبٍ الْعَبْدِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ قُولُوا لِأُمِّ فَرْوَةَ تَجِيءُ فَتَسْمَعُ مَا صُنِعَ بِجَدِّهَا قَالَ فَجَاءَتْ فَقَعَدَتْ خَلْفَ السِّتْرِ ثُمَّ قَالَ أَنْشِدْنَا قَالَ فَقُلْتُ فَرْوُ جُودِي بِدَمْعِكِ الْمَسْكُوبِ قَالَ فَصَاحَتْ وَ صِحْنَ النِّسَاءُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الْبَابَ الْبَابَ فَاجْتَمَعَ أَهْلُ الْمَدِينَةِ عَلَى الْبَابِ قَالَ فَبَعَثَ إِلَيْهِمْ أَبُو عَبْدِ اللَّهِ (عليه السلام) صَبِيٌّ لَنَا غُشِيَ عَلَيْهِ فَصِحْنَ النِّسَاءُ.

H 14711 – Sahl Bin Ziyad, from Muhammad Bin Al-Hassan, from Abu Dawood Al-Mustarraq, from Sufyan Bin Mus'ab Al-Abzay who said:

I came up to Abu Abdullah[asws], so he[asws] said: 'Tell Umm Farwa to come and listen to what happened with her grandfather'. So she came and sat behind the curtain. Then he[asws] said: 'Recite a poem (Nasheed) to us'. So I said, 'Let Farwa be generous in the flow of her tears'. So she wailed and the women wailed'. Abu Abdullah[asws] said: 'The door! The door! The people of Al-Medina were gathered at the door. So Abu Abdullah[asws] sent a message to them: 'One of our young ones fainted, hence the women wailed'.

14712- سَهْلُ بْنُ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا حَفَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْخَنْدَقَ مَرُّوا بِكُدْيَةٍ فَتَنَاوَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمِعْوَلَ مِنْ يَدِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَوْ مِنْ يَدِ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ فَضَرَبَ بِهَا ضَرْبَةً فَتَفَرَّقَتْ بِثَلَاثِ فِرَقٍ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَقَدْ فُتِحَ عَلَيَّ فِي ضَرْبَتِي هَذِهِ كُنُوزُ كِسْرَى وَ قَيْصَرَ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ يَعِدُنَا بِكُنُوزِ كِسْرَى وَ قَيْصَرَ وَ مَا يَقْدِرُ أَحَدُنَا أَنْ يَخْرُجَ يَتَخَلَّى.

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[saww] dug the trench (Al-Khandaq), he[saww] came across a rock. So the Rasool Allah[saww] took a pickaxe from the hand of Amir-ul-Momineen[asws], or from the hand of Salman[ar]. He[saww] struck by it at the rock and it split into three pieces. The Rasool Allah[saww] said: 'With this strike the treasures of Chosroe and Caesar have opened up for me[saww]. So one of them (Abu Bakr or Umar) said to his companion, 'He[saww] promises us with the treasures of Chosroe and Caesar whilst no one of us has the control to go out for the toilet'.

14713- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى رِيحاً يُقَالُ لَهَا الْأَزْيَبُ لَوْ أَرْسَلَ مِنْهَا مِقْدَارَ مَنْخِرِ ثَوْرٍ لَأَثَارَتْ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ هِيَ الْجَنُوبُ.

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[asws] said: 'Allah[azwj] Blessed and High has a Wind which is called 'Al-Azeyb). If He[azwj] Sends from it the measurement (which comes out of) the nostril of a bull, it would raise what is in between the sky and the earth, and this is (known as) the South (Wind)'.

14714- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ رُزَيْقٍ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى قَوْمٌ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ بِلَادَنَا قَدْ قُحِطَتْ وَ ثَوَالِتِ السِّنُونَ عَلَيْنَا فَادْعُ اللَّهَ تَبَارَكَ وَ تَعَالَى يُرْسِلِ السَّمَاءَ عَلَيْنَا فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِالْمِنْبَرِ فَأُخْرِجَ وَ اجْتَمَعَ النَّاسُ فَصَعِدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ دَعَا وَ أَمَرَ النَّاسَ أَنْ يُؤَمِّنُوا

H 14714 – Ali Bin Ibrahim, from Saleh Bin Al-Sandy, from Ja'far Bin basher, from Ruzeyq Abu Al-Abbas, who has narrated the following:

Abu Abdullah[asws] having said: 'The people came to the Rasool Allah[saww], so they said, 'O Rasool Allah[saww]! Our towns have drought and it has prevailed for years upon us. So supplicate to Allah[azwj] Blessed and High to Send the sky (to rain) upon us'. So the Rasool Allah[saww] ordered for the Pulpit. They brought it out, and the people gathered. The Rasool Allah[saww] ascended and supplicated, and ordered the people to say 'Ameen'.

فَلَمْ يَلْبَثْ أَنْ هَبَطَ جَبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ أَخْبِرِ النَّاسَ أَنَّ رَبَّكَ قَدْ وَعَدَهُمْ أَنْ يُمْطَرُوا يَوْمَ كَذَا وَ كَذَا وَ سَاعَةَ كَذَا وَ كَذَا فَلَمْ يَزَلِ النَّاسُ يَنْتَظِرُونَ ذَلِكَ الْيَوْمَ وَ تِلْكَ السَّاعَةَ حَتَّى إِذَا كَانَتْ تِلْكَ السَّاعَةُ أَهَاجَ اللَّهُ عَزَّ وَ جَلَّ رِيحاً فَأَثَارَتْ سَحَاباً وَ جَلَّلَتِ السَّمَاءَ وَ أَرْخَتْ عَزَالِيَهَا

It was not long before Jibraeel descended and said; 'O Muhammad[saww]! Inform the people that your[saww] Lord[azwj] has Promised to them that He[azwj] 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. Allah[azwj] Mighty and Majestic Excited a wind, so it raised clouds which covered the sky, and released the rain.

فَجَاءَ أُولَئِكَ النَّفَرُ بِأَعْيَانِهِمْ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لَنَا أَنْ يَكُفَّ السَّمَاءَ عَنَّا فَإِنَّا كِدْنَا أَنْ نَغْرَقَ فَاجْتَمَعَ النَّاسُ وَ دَعَا النَّبِيُّ (صلى الله عليه وآله) وَ أَمَرَ النَّاسَ أَنْ يُؤَمِّنُوا عَلَى دُعَائِهِ فَقَالَ لَهُ رَجُلٌ مِنَ النَّاسِ يَا رَسُولَ اللَّهِ أَسْمِعْنَا فَإِنَّ كُلَّ مَا تَقُولُ لَيْسَ نَسْمَعُ فَقَالَ قُولُوا اللَّهُمَّ حَوَالَيْنَا وَ لَا عَلَيْنَا اللَّهُمَّ صُبَّهَا فِي بُطُونِ الْأَوْدِيَةِ وَ فِي نَبَاتِ الشَّجَرِ وَ حَيْثُ يَرْعَى أَهْلُ الْوَبَرِ اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَ لَا تَجْعَلْهَا عَذَاباً.

So those individuals came with their rich ones to the Prophet[saww]. They said, 'O Rasool Allah[saww], Supplicate to Allah[azwj] for us to withhold the sky (stop the rain) from us, for we are about to drown. So the people gathered, and the Prophet[saww] supplicated, and ordered the people that they should say 'Ameen' upon his[saww] supplication. A man from the people said, 'O Rasool Allah[saww], make us hear it, for all what you[saww] are saying, we cannot hear'. So he[saww] said; 'Say, 'Our Allah[azwj]! Around us and not upon us. Our Allah[azwj]! Let it pour in the middle of the valleys, and in the growth of the trees, and where the shepherds pasture. Our Allah[azwj]! Make it to be a Mercy, and do not Make it to be a Punishment'.

14715- جَعْفَرُ بْنُ بَشِيرٍ عَنْ رُزَيْقٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَبْرَقَتْ قَطُّ فِي ظُلْمَةِ لَيْلٍ وَ لَا ضَوْءِ نَهَارٍ إِلَّا وَ هِيَ مَاطِرَةٌ.

H 14715 – Ja'far Bin Basheer, from Ruzeyq, who has reported the following:

Abu Abdullah[asws] has said: 'Lightning does not occur at all in the darkness of the night or the light of the day unless it is raining'.

14716- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ الْعَزْرَمِيِّ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ سُئِلَ عَنِ السَّحَابِ أَيْنَ يَكُونُ قَالَ يَكُونُ عَلَى شَجَرٍ عَلَى كَثِيبٍ عَلَى شَاطِئِ الْبَحْرِ يَأْوِي إِلَيْهِ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُرْسِلَهُ أَرْسَلَ رِيحاً فَأَثَارَتْهُ وَ وَكَّلَ بِهِ مَلَائِكَةً يَضْرِبُوهُ بِالْمَخَارِيقِ وَ هُوَ الْبَرْقُ فَيَرْتَفِعُ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ اللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحاباً فَسُقْناهُ إِلى بَلَدٍ مَيِّتٍ الْآيَةَ وَ الْمَلَكُ اسْمُهُ الرَّعْدُ.

H 14716 – 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-Momineen[asws] replied when he[asws] was asked, 'Where do the clouds come from?' He[asws] as said: 'They are on the dense trees, on the dunes, and on the shores which are a resort for them. So if Allah[azwj] Mighty and Majestic Intends to Send a wind which stirs them, and Allocates Angels to these who strike it by 'Al-makhareeq', and it is the lightning. So they rise up'. Then he[asws] 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)'.

14717- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُثَنًّى الْحَنَّاطِ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ صَدَقَ لِسَانُهُ زَكَا عَمَلُهُ وَ مَنْ حَسُنَتْ نِيَّتُهُ زَادَ اللَّهُ عَزَّ وَ جَلَّ فِي رِزْقِهِ وَ مَنْ حَسُنَ بِرُّهُ بِأَهْلِهِ زَادَ اللَّهُ فِي عُمُرِهِ.

H 14717 – 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[asws] said: 'The one who is of a truthful tongue, his deeds would be pure, and the one who is of good intention, Allah[azwj] Increases his sustenance, and the one who is kind to his family, Allah[azwj] Increases his life'.

الكافي

AL-KAFI

المجلد الثامن

Volume 8

Part VI

للمحدِّث 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 الرَّوْضَةِ

The Book - Garden (of Flowers)

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14718- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ قَالَ حَدَّثَنِي أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِابْنِ آدَمَ إِنْ نَازَعَكَ بَصَرُكَ إِلَى بَعْضِ مَا حَرَّمْتُ عَلَيْكَ فَقَدْ أَعَنْتُكَ عَلَيْهِ بِطَبَقَيْنِ فَأَطْبِقْ وَ لَا تَنْظُرْ وَ إِنْ نَازَعَكَ لِسَانُكَ إِلَى بَعْضِ مَا حَرَّمْتُ عَلَيْكَ فَقَدْ أَعَنْتُكَ عَلَيْهِ بِطَبَقَيْنِ فَأَطْبِقْ وَ لَا تَكَلَّمْ وَ إِنْ نَازَعَكَ فَرْجُكَ إِلَى بَعْضِ مَا حَرَّمْتُ عَلَيْكَ فَقَدْ أَعَنْتُكَ عَلَيْهِ بِطَبَقَيْنِ فَأَطْبِقْ وَ لَا تَأْتِ حَرَاماً.

H 14718 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al-Hassan Bin Muhammad Al-Hashmy, from Ahmad Bin Muhammad Bin Isa who said:

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[as]: "If your eye dispute for some of what I[azwj] have Prohibited to you, so I[azwj] have Aided you with two layers (eyelids), so close them and do not look. And if your tongue disputes for some of what I[azwj] have Prohibited to you, so I[azwj] have Aided you with two layers (lips), so close them and do not speak. And if your genitals dispute for some of what I[azwj] have Prohibited to you, so I[azwj] have Aided you with two layers (legs), so close them and do not come to the Prohibited'.

14719- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مَوْلًى لِبَنِي هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ فَلَا يُرْجَ خَيْرُهُ مَنْ لَمْ يَسْتَحِ مِنَ الْعَيْبِ وَ يَخْشَ اللَّهَ بِالْغَيْبِ وَ يَرْعَوِ عِنْدَ الشَّيْبِ.

H 14719 – Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from a slave of the Clan of Hashim[as], the following:

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'.

14720- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ قَالَ قُلْتُ لِجَمِيلِ بْنِ دَرَّاجٍ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا أَتَاكُمْ شَرِيفُ قَوْمٍ فَأَكْرِمُوهُ قَالَ نَعَمْ قُلْتُ لَهُ وَ مَا الشَّرِيفُ قَالَ قَدْ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ ذَلِكَ فَقَالَ الشَّرِيفُ مَنْ كَانَ لَهُ مَالٌ قَالَ قُلْتُ فَمَا الْحَسِيبُ قَالَ الَّذِي يَفْعَلُ الْأَفْعَالَ الْحَسَنَةَ بِمَالِهِ وَ غَيْرِ مَالِهِ قُلْتُ فَمَا الْكَرَمُ قَالَ التَّقْوَى.

H 14720 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Al-HajjaAl-who said:

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[asws] 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'.

14721- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَشَدَّ حُزْنَ النِّسَاءِ وَ أَبْعَدَ فِرَاقَ الْمَوْتِ وَ أَشَدُّ مِنْ ذَلِكَ كُلِّهِ فَقْرٌ يَتَمَلَّقُ صَاحِبُهُ ثُمَّ لَا يُعْطَى شَيْئاً.

H 14721 – Ali Bin Ibrahim, from his father, from Al-nawfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah[asws] has said that the Rasool Allah[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’.

حَدِيثُ يَأْجُوجَ وَ مَأْجُوجَ

HADEETH OF YAJOUJ (GOG) AND MAJOUJ (MAGOG)

14722- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ الْعَلَاءِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) عَنِ الْخَلْقِ فَقَالَ خَلَقَ اللَّهُ أَلْفاً وَ مِائَتَيْنِ فِي الْبَرِّ وَ أَلْفاً وَ مِائَتَيْنِ فِي الْبَحْرِ وَ أَجْنَاسُ بَنِي آدَمَ سَبْعُونَ جِنْساً وَ النَّاسُ وُلْدُ آدَمَ مَا خَلَا يَأْجُوجَ وَ مَأْجُوجَ.

H 14722 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al-Abbas Bin Al-A'ala, from Mujahid, from Ibn Abbas who said:

I asked Amir-ul-Momineen[asws] about the creatures'. He[asws] said: 'Allah[azwj] 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[as], and the people are the Children of Adam[as], except for the 'يَأْجُوجَ وَ مَأْجُوجَ'.

14723- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ مُثَنًّى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ [إِنَّ] النَّاسَ طَبَقَاتٌ ثَلَاثٌ طَبَقَةٌ هُمْ مِنَّا وَ نَحْنُ مِنْهُمْ وَ طَبَقَةٌ يَتَزَيَّنُونَ بِنَا وَ طَبَقَةٌ يَأْكُلُ بَعْضُهُمْ بَعْضاً [بِنَا].

H 14723 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa, from Musanna, from Abu Baseer, who has narrated the following:

Abu Abdullah[asws] has said that: 'The people are of three levels – A level who are from us[asws] and we[asws] are from them; and a level who adorn themselves by us[asws] (our[asws] name); and a level who eat each other by us[asws] (our[asws] name)'.

14724- عَنْهُ عَنْ مُعَلًّى عَنِ الْوَشَّاءِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) إِذَا رَأَيْتَ الْفَاقَةَ وَ الْحَاجَةَ قَدْ كَثُرَتْ وَ أَنْكَرَ النَّاسُ بَعْضُهُمْ بَعْضاً فَعِنْدَ ذَلِكَ فَانْتَظِرْ أَمْرَ اللَّهِ عَزَّ وَ جَلَّ قُلْتُ جُعِلْتُ فِدَاكَ هَذِهِ الْفَاقَةُ وَ الْحَاجَةُ قَدْ عَرَفْتُهُمَا فَمَا إِنْكَارُ النَّاسِ بَعْضُهُمْ بَعْضاً قَالَ يَأْتِي الرَّجُلُ مِنْكُمْ أَخَاهُ فَيَسْأَلُهُ الْحَاجَةَ فَيَنْظُرُ إِلَيْهِ بِغَيْرِ الْوَجْهِ الَّذِي كَانَ يَنْظُرُ إِلَيْهِ وَ يُكَلِّمُهُ بِغَيْرِ اللِّسَانِ الَّذِي كَانَ يُكَلِّمُهُ بِهِ.

H 14724 – From him, from Moalla, from Al-Washa, from Abdul Kareem Bin Amro, from Ammar Bin Marwaan, from Al-Fazeyl Bin Yasaar who said:

Abu Ja'far[asws] said: 'When you see that poverty and need has abounded (too much), and the people are denying each other, await the Command of Allah[azwj] Mighty and Majestic'. I said, 'May I be sacrificed for you[asws], these two – poverty and need, I recognise them, so what is, 'people denying each other'?' He[asws] 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'.

14725- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُبَيْدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وُكِّلَ الرِّزْقُ بِالْحُمْقِ وَ وُكِّلَ الْحِرْمَانُ بِالْعَقْلِ وَ وُكِّلَ الْبَلَاءُ بِالصَّبْرِ.

H 14725 – A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ubeyd Bin Yahya, from Muhammad Bin Al-Husayn, from Ali Bin Al-Husayn, from his father, from his grandfather who said:

Amir-ul-Momineen[asws] said: 'The sustenance is allocated to the foolishness, and the deprivation to the intellect, and the affliction to the patience'.

14726- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْعَطَّارِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عُمَرَ أَخِي عُذَافِرٍ قَالَ دَفَعَ إِلَيَّ إِنْسَانٌ سِتَّمِائَةِ دِرْهَمٍ أَوْ سَبْعَمِائَةِ دِرْهَمٍ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فَكَانَتْ فِي جُوَالِقِي فَلَمَّا انْتَهَيْتُ إِلَى الْحَفِيرَةِ شُقَّ جُوَالِقِي وَ ذُهِبَ بِجَمِيعِ مَا فِيهِ وَ وَافَقْتُ عَامِلَ الْمَدِينَةِ بِهَا فَقَالَ أَنْتَ الَّذِي شُقَّتْ زَامِلَتُكَ وَ ذُهِبَ بِمَتَاعِكَ فَقُلْتُ نَعَمْ فَقَالَ إِذَا قَدِمْنَا الْمَدِينَةَ فَأْتِنَا حَتَّى أُعَوِّضَكَ

H 14726 – A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed Al-Ataar, from Yunus Bin Yaqoub, from Umar the brother of Azaafir who said:

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'.

قَالَ فَلَمَّا انْتَهَيْتُ إِلَى الْمَدِينَةِ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ يَا عُمَرُ شُقَّتْ زَامِلَتُكَ وَ ذُهِبَ بِمَتَاعِكَ فَقُلْتُ نَعَمْ فَقَالَ مَا أَعْطَاكَ اللَّهُ خَيْرٌ مِمَّا أُخِذَ مِنْكَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) ضَلَّتْ نَاقَتُهُ فَقَالَ النَّاسُ فِيهَا يُخْبِرُنَا عَنِ السَّمَاءِ وَ لَا يُخْبِرُنَا عَنْ نَاقَتِهِ فَهَبَطَ عَلَيْهِ جَبْرَئِيلُ (عليه السلام) فَقَالَ يَا مُحَمَّدُ نَاقَتُكَ فِي وَادِي كَذَا وَ كَذَا مَلْفُوفٌ خِطَامُهَا بِشَجَرَةِ كَذَا وَ كَذَا

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'.

قَالَ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ يَا أَيُّهَا النَّاسُ أَكْثَرْتُمْ عَلَيَّ فِي نَاقَتِي أَلَا وَ مَا أَعْطَانِي اللَّهُ خَيْرٌ مِمَّا أُخِذَ مِنِّي أَلَا وَ إِنَّ نَاقَتِي فِي وَادِي كَذَا وَ كَذَا مَلْفُوفٌ خِطَامُهَا بِشَجَرَةِ كَذَا وَ كَذَا فَابْتَدَرَهَا النَّاسُ فَوَجَدُوهَا كَمَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ ثُمَّ قَالَ انْتِ عَامِلَ الْمَدِينَةِ فَتَنَجَّزْ مِنْهُ مَا وَعَدَكَ فَإِنَّمَا هُوَ شَيْءٌ دَعَاكَ اللَّهُ إِلَيْهِ لَمْ تَطْلُبْهُ مِنْهُ.

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 he[asws] 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'.

14727- سَهْلٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ عَنْ شُعَيْبٍ الْعَقَرْقُوفِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) شَيْءٌ يُرْوَى عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ ثَلَاثٌ يُبْغِضُهَا النَّاسُ وَ أَنَا أُحِبُّهَا أُحِبُّ الْمَوْتَ وَ أُحِبُّ الْفَقْرَ وَ أُحِبُّ الْبَلَاءَ فَقَالَ إِنَّ هَذَا لَيْسَ عَلَى مَا يَرْوُونَ إِنَّمَا عَنَى الْمَوْتُ فِي طَاعَةِ اللَّهِ أَحَبُّ إِلَيَّ مِنَ الْحَيَاةِ فِي مَعْصِيَةِ اللَّهِ وَ الْبَلَاءُ فِي طَاعَةِ اللَّهِ أَحَبُّ إِلَيَّ مِنَ الصِّحَّةِ فِي مَعْصِيَةِ اللَّهِ وَ الْفَقْرُ فِي طَاعَةِ اللَّهِ أَحَبُّ إِلَيَّ مِنَ الْغِنَى فِي مَعْصِيَةِ اللَّهِ.

H 14727 – Sahl, from Muhammad Bin Abdul Hameed, from Yunus, from Shuayb Al-Aqarqufy who said:

I said to Abu Abdullah[asws] something which had been reported from Abu Dharr[ar], that he[ar] had said, 'Three things which the people hate but I[ar] love those. I[ar] love the death, and I[ar] love the poverty, and I[ar] love the afflictions'. So he[asws] said: 'This is not as how they are reporting it. But, rather he[ar] meant, 'The death in the obedience to Allah[azwj] is more beloved to me[ar] from the life in disobedience to Allah[azwj], and the afflictions in the obedience to Allah[azwj] is more beloved to me[ar] from the health in disobedience to Allah[azwj], and the poverty in obedience to Allah[azwj] is more beloved to me[ar] from the self-sufficiency in disobedience to Allah[azwj]'.

14728- سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ عِيسَى الْقَمَّاطِ عَنْ عَمِّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ هَبَطَ جَبْرَئِيلُ (عليه السلام) عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَئِيبٌ حَزِينٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا لِي أَرَاكَ كَئِيباً حَزِيناً فَقَالَ إِنِّي رَأَيْتُ اللَّيْلَةَ رُؤْيَا قَالَ وَ مَا الَّذِي رَأَيْتَ قَالَ رَأَيْتُ بَنِي أُمَيَّةَ يَصْعَدُونَ الْمَنَابِرَ وَ يَنْزِلُونَ مِنْهَا قَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيّاً مَا عَلِمْتُ بِشَيْءٍ مِنْ هَذَا

H 14728 – Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from yunus, from Ali Bin Isa Al-Qammaat, from his uncle who said:

I heard Abu Abdullah[asws] saying: 'Jibraeel descended upon the Rasool Allah[saww] whilst the Rasool Allah[saww] was gloomy and sad. So he said; 'O Rasool Allah[saww], what is it that I see you[saww] to be gloomy and sad?' He[saww] said: 'I[saww] had a dream last night'. He said: 'And what is it that you[saww] saw?' He[saww] said: 'I[saww] saw the Clan of Umayya ascending the Pulpit and descending from it'. He said: 'And by the One Who[azwj] Sent you[saww] as a Prophet[saww] with the Truth, I do not know anything about this'.

وَ صَعِدَ جَبْرَئِيلُ (عليه السلام) إِلَى السَّمَاءِ ثُمَّ أَهْبَطَهُ اللَّهُ جَلَّ ذِكْرُهُ بِآيٍ مِنَ الْقُرْآنِ يُعَزِّيهِ بِهَا قَوْلِهِ أَ فَرَأَيْتَ إِنْ مَتَّعْناهُمْ سِنِينَ ثُمَّ جاءَهُمْ ما كانُوا يُوعَدُونَ ما أَغْنى عَنْهُمْ ما كانُوا يُمَتَّعُونَ وَ أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ وَ ما أَدْراكَ ما لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ لِلْقَوْمِ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَيْلَةَ الْقَدْرِ لِرَسُولِهِ خَيْراً مِنْ أَلْفِ شَهْرٍ.

And Jibraeel ascended to the sky, then Allah[azwj], Majestic is His[azwj] Mention, Made him descend with a Verse from the Quran to comfort him[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[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[azwj] Made the Night of Power for His[azwj] Messenger[saww] to be better than a thousand months (of the Clan of Umayya)'.

14729- سَهْلٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلْيَحْذَرِ الَّذِينَ يُخالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذابٌ أَلِيمٌ قَالَ فِتْنَةٌ فِي دِينِهِ أَوْ جِرَاحَةٌ لَا يَأْجُرُهُ اللَّهُ عَلَيْهَا.

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) 'فِتْنَةٌ' Strife in His[azwj] Religion or oppression for which Allah[azwj] does not Reward'.

14730- سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدٍ عَنْ يُونُسَ عَنْ عَبْدِ الْأَعْلَى قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ شِيعَتَكَ قَدْ تَبَاغَضُوا وَ شَنِئَ بَعْضُهُمْ بَعْضاً فَلَوْ نَظَرْتَ جُعِلْتُ فِدَاكَ فِي أَمْرِهِمْ فَقَالَ لَقَدْ هَمَمْتُ أَنْ أَكْتُبَ كِتَاباً لَا يَخْتَلِفُ عَلَيَّ مِنْهُمُ اثْنَانِ قَالَ فَقُلْتُ مَا كُنَّا قَطُّ أَحْوَجَ إِلَى ذَلِكَ مِنَّا الْيَوْمَ قَالَ ثُمَّ قَالَ أَنَّى هَذَا وَ مَرْوَانُ وَ ابْنُ ذَرٍّ قَالَ فَظَنَنْتُ أَنَّهُ قَدْ مَنَعَنِي ذَلِكَ

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.

قَالَ فَقُمْتُ مِنْ عِنْدِهِ فَدَخَلْتُ عَلَى إِسْمَاعِيلَ فَقُلْتُ يَا أَبَا مُحَمَّدٍ إِنِّي ذَكَرْتُ لِأَبِيكَ اخْتِلَافَ شِيعَتِهِ وَ تَبَاغُضَهُمْ فَقَالَ لَقَدْ هَمَمْتُ أَنْ أَكْتُبَ كِتَاباً لَا يَخْتَلِفُ عَلَيَّ مِنْهُمُ اثْنَانِ قَالَ فَقَالَ مَا قَالَ مَرْوَانُ وَ ابْنُ ذَرٍّ قُلْتُ بَلَى قَالَ يَا عَبْدَ الْأَعْلَى إِنَّ لَكُمْ عَلَيْنَا لَحَقّاً كَحَقِّنَا عَلَيْكُمْ وَ اللَّهِ مَا أَنْتُمْ إِلَيْنَا بِحُقُوقِنَا أَسْرَعَ مِنَّا إِلَيْكُمْ ثُمَّ قَالَ سَأَنْظُرُ

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'.

ثُمَّ قَالَ يَا عَبْدَ الْأَعْلَى مَا عَلَى قَوْمٍ إِذَا كَانَ أَمْرُهُمْ أَمْراً وَاحِداً مُتَوَجِّهِينَ إِلَى رَجُلٍ وَاحِدٍ يَأْخُذُونَ عَنْهُ أَلَّا يَخْتَلِفُوا عَلَيْهِ وَ يُسْنِدُوا أَمْرَهُمْ إِلَيْهِ يَا عَبْدَ الْأَعْلَى إِنَّهُ لَيْسَ يَنْبَغِي لِلْمُؤْمِنِ وَ قَدْ سَبَقَهُ أَخُوهُ إِلَى دَرَجَةٍ مِنْ دَرَجَاتِ الْجَنَّةِ أَنْ يَجْذِبَهُ عَنْ مَكَانِهِ الَّذِي هُوَ بِهِ وَ لَا يَنْبَغِي لِهَذَا الْآخَرِ الَّذِي لَمْ يَبْلُغْ أَنْ يَدْفَعَ فِي صَدْرِ الَّذِي لَمْ يَلْحَقْ بِهِ وَ لَكِنْ يَسْتَلْحِقُ إِلَيْهِ وَ يَسْتَغْفِرُ اللَّهَ.

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]'.

14731- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَ رَجُلًا سَلَماً لِرَجُلٍ هَلْ يَسْتَوِيانِ مَثَلًا قَالَ أَمَّا الَّذِي فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ فَلِأَنَّ الْأَوَّلَ يَجْمَعُ الْمُتَفَرِّقُونَ وَلَايَتَهُ وَ هُمْ فِي ذَلِكَ يَلْعَنُ بَعْضُهُمْ بَعْضاً وَ يَبْرَأُ بَعْضُهُمْ مِنْ بَعْضٍ فَأَمَّا رَجُلٌ سَلَمُ رَجُلٍ فَإِنَّهُ الْأَوَّلُ حَقّاً وَ شِيعَتُهُ

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 'حَقّاً' Just and his Shites'.

ثُمَّ قَالَ إِنَّ الْيَهُودَ تَفَرَّقُوا مِنْ بَعْدِ مُوسَى (عليه السلام) عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً مِنْهَا فِرْقَةٌ فِي الْجَنَّةِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ تَفَرَّقَتِ النَّصَارَى بَعْدَ عِيسَى (عليه السلام) عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً فِرْقَةٌ مِنْهَا فِي الْجَنَّةِ وَ إِحْدَى وَ سَبْعُونَ فِي النَّارِ وَ تَفَرَّقَتْ هَذِهِ الْأُمَّةُ بَعْدَ نَبِيِّهَا (صلى الله عليه وآله) عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةٌ اثْنَتَانِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ وَ مِنَ الثَّلَاثِ وَ سَبْعِينَ فِرْقَةً ثَلَاثَ عَشْرَةَ فِرْقَةً تَنْتَحِلُ وَلَايَتَنَا وَ مَوَدَّتَنَا اثْنَتَا عَشْرَةَ فِرْقَةً مِنْهَا فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ وَ سِتُّونَ فِرْقَةً مِنْ سَائِرِ النَّاسِ فِي النَّارِ.

Then he[asws] said: 'The Jews differed, from after Musa[as] and separated into seventy-one sects, one of which will be in the Paradise and seventy sects would be in the Fire. And the Christians separated, from after Isa[as] into seventy-two sects, one of which would be in the Paradise and seventy-one of the sects would be in the Fire. And this community will separate after its Prophet[saww] into seventy-three sects. Seventy-two sects would be in the Fire and one sect would be in the Paradise. And from these seventy-three sects, thirteen would be of those who claim to be in our[asws] Wilayah and show affection to us[asws]. Twelve sects from these would be in the Fire and one sect would be in the Paradise. And sixty sects from the rest of the people would be in the Fire'.

14732- وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمْ تَزَلْ دَوْلَةُ الْبَاطِلِ طَوِيلَةً وَ دَوْلَةُ الْحَقِّ قَصِيرَةً.

H 14732 - And from him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, who has said:

Abu Abdullah[asws] has said; 'The government of the falsehood does not decline for a long time, and the government of the truth lasts for a short while'.

14733- وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَتَى فَرَجُ شِيعَتِكُمْ قَالَ فَقَالَ إِذَا اخْتَلَفَ وُلْدُ الْعَبَّاسِ وَ وَهَى سُلْطَانُهُمْ وَ طَمِعَ فِيهِمْ مَنْ لَمْ يَكُنْ يَطْمَعُ فِيهِمْ وَ خَلَعَتِ الْعَرَبُ أَعِنَّتَهَا وَ رَفَعَ كُلُّ ذِي صِيصِيَةٍ صِيصِيَتَهُ وَ ظَهَرَ الشَّامِيُّ وَ أَقْبَلَ الْيَمَانِيُّ وَ تَحَرَّكَ الْحَسَنِيُّ وَ خَرَجَ صَاحِبُ هَذَا الْأَمْرِ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ بِتُرَاثِ رَسُولِ اللَّهِ (صلى الله عليه وآله)

H 14733 – And from him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqoub Al-Sarraaj who said:

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[asws] of this Command will come out from Al-Medina to Al-Makkah with the inheritance of the Rasool Allah[saww].

فَقُلْتُ مَا تُرَاثُ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ سَيْفُ رَسُولِ اللَّهِ وَ دِرْعُهُ وَ عِمَامَتُهُ وَ بُرْدُهُ وَ قَضِيبُهُ وَ رَايَتُهُ وَ لَامَتُهُ وَ سَرْجُهُ حَتَّى يَنْزِلَ مَكَّةَ فَيُخْرِجَ السَّيْفَ مِنْ غِمْدِهِ وَ يَلْبَسَ الدِّرْعَ وَ يَنْشُرَ الرَّايَةَ وَ الْبُرْدَةَ وَ الْعِمَامَةَ وَ يَتَنَاوَلَ الْقَضِيبَ بِيَدِهِ وَ يَسْتَأْذِنَ اللَّهَ فِي ظُهُورِهِ

So I said, 'What inheritance of the Rasool Allah[saww]?' He[asws] said: 'Sword of the Rasool Allah[saww], and his[saww] armor, and his[saww] turban, and his[saww] gown, and his[saww] staff, and his[saww] banner, and his[saww] helmet, and his[saww] saddle, until he[asws] descends upon Makkah. So he[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[asws] hand, and seek Permission of Allah[azwj] for his[asws] appearance.

فَيَطَّلِعُ عَلَى ذَلِكَ بَعْضُ مَوَالِيهِ فَيَأْتِي الْحَسَنِيَّ فَيُخْبِرُهُ الْخَبَرَ فَيَبْتَدِرُ الْحَسَنِيُّ إِلَى الْخُرُوجِ فَيَثِبُ عَلَيْهِ أَهْلُ مَكَّةَ فَيَقْتُلُونَهُ وَ يَبْعَثُونَ بِرَأْسِهِ إِلَى الشَّامِيِّ فَيَظْهَرُ عِنْدَ ذَلِكَ صَاحِبُ هَذَا الْأَمْرِ فَيُبَايِعُهُ النَّاسُ وَ يَتَّبِعُونَهُ وَ يَبْعَثُ الشَّامِيُّ عِنْدَ ذَلِكَ جَيْشاً إِلَى الْمَدِينَةِ فَيُهْلِكُهُمُ اللَّهُ عَزَّ وَ جَلَّ دُونَهَا وَ يَهْرُبُ يَوْمَئِذٍ مَنْ كَانَ بِالْمَدِينَةِ مِنْ وُلْدِ عَلِيٍّ (عليه السلام) إِلَى مَكَّةَ فَيَلْحَقُونَ بِصَاحِبِ هَذَا الْأَمْرِ وَ يُقْبِلُ صَاحِبُ هَذَا الْأَمْرِ نَحْوَ الْعِرَاقِ وَ يَبْعَثُ جَيْشاً إِلَى الْمَدِينَةِ فَيَأْمَنُ أَهْلُهَا وَ يَرْجِعُونَ إِلَيْهَا.

That will be announced to some of his[asws] friends. Al-Hassany would come. So he[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[asws] of this Command will appear. So the people would pledge their allegiances to him[asws] and follow him[asws]. And Al-Shamy (The Syrian) would send an army to Al-Medina. So Allah[azwj] Mighty and Majestic would Destroy them before it (gets there). On that day, those from the children of Ali[asws] who would be in Al-Medina would flee to Makkah. So they would join up with the Master[asws] of this Command. And the Master[asws] of this Command would go towards Al-Iraq and send his[asws] army to Al-Medina. Its people would express belief and they would return to it'.

14734- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ بَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَرَجَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ مُغْضَبٌ فَقَالَ إِنِّي خَرَجْتُ آنِفاً فِي حَاجَةٍ فَتَعَرَّضَ لِي بَعْضُ سُودَانِ الْمَدِينَةِ فَهَتَفَ بِي لَبَّيْكَ يَا جَعْفَرَ بْنَ مُحَمَّدٍ لَبَّيْكَ فَرَجَعْتُ عَوْدِي عَلَى بَدْئِي إِلَى مَنْزِلِي خَائِفاً ذَعِراً مِمَّا قَالَ حَتَّى سَجَدْتُ فِي مَسْجِدِي لِرَبِّي وَ عَفَّرْتُ لَهُ وَجْهِي وَ ذَلَلْتُ لَهُ نَفْسِي وَ بَرِئْتُ إِلَيْهِ مِمَّا هَتَفَ بِي وَ لَوْ أَنَّ عِيسَى ابْنَ مَرْيَمَ عَدَا مَا قَالَ اللَّهُ فِيهِ إِذاً لَصَمَّ صَمّاً لَا يَسْمَعُ بَعْدَهُ أَبَداً وَ عَمِيَ عَمًى لَا يُبْصِرُ بَعْدَهُ أَبَداً وَ خَرِسَ خَرْساً لَا يَتَكَلَّمُ بَعْدَهُ أَبَداً ثُمَّ قَالَ لَعَنَ اللَّهُ أَبَا الْخَطَّابِ وَ قَتَلَهُ بِالْحَدِيدِ.

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[asws] has reported that Abu Abdullah[asws] came out to us and he[asws] was 'مُغْضَبٌ' angry. He[asws] said: 'I[asws] went out for some need, so some black people of Al-Medina presented themselves to me[asws]. They shouted at me[asws] as: 'لَبَّيْكَ يَا جَعْفَرَ بْنَ مُحَمَّدٍ لَبَّيْكَ' 'Here I am (Labbaik) O Ja'far Bin Muhammad[asws], here I am (Labbaik)!' So I[asws] returned back to my[asws] house, in a fearful panic from what they had said, until I[asws] prostrated to my[asws] Lord[azwj] and rubbed my[asws] face to Him[azwj], and humbled myself[asws] to Him[azwj], and distanced myself[asws] (from them) to Him[azwj] from what they had shouted to me[asws].

And if Isa[as] Ibn Maryam[as] had added anything to what Allah[azwj] had Said regarding him[as], then he[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[asws] said: 'May Allah[azwj] Curse Abu Al-Khattaab and kill him with the iron'[1].

14735- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَهْمِ بْنِ أَبِي جُهَيْمَةَ عَنْ بَعْضِ مَوَالِي أَبِي الْحَسَنِ (عليه السلام) قَالَ كَانَ عِنْدَ أَبِي الْحَسَنِ مُوسَى (عليه السلام) رَجُلٌ مِنْ قُرَيْشٍ فَجَعَلَ يَذْكُرُ قُرَيْشاً وَ الْعَرَبَ فَقَالَ لَهُ أَبُو الْحَسَنِ (عليه السلام) عِنْدَ ذَلِكَ دَعْ هَذَا النَّاسُ ثَلَاثَةٌ عَرَبِيٌّ وَ مَوْلًى وَ عِلْجٌ فَنَحْنُ الْعَرَبُ وَ شِيعَتُنَا الْمَوَالِي وَ مَنْ لَمْ يَكُنْ عَلَى مِثْلِ مَا نَحْنُ عَلَيْهِ فَهُوَ عِلْجٌ فَقَالَ الْقُرَشِيُّ تَقُولُ هَذَا يَا أَبَا الْحَسَنِ فَأَيْنَ أَفْخَاذُ قُرَيْشٍ وَ الْعَرَبِ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) هُوَ مَا قُلْتُ لَكَ.

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[asws] has said, 'In the presence of Abu Al-Hassan Al-Musa[asws] was a man from Qureysh, who went on to mention the Qureysh and the Arabs. Abu Al-Hassan[asws] said during that; 'Leave that! These people are three (types) – Arabs, and 'مَوْلًى' friends and faithless. So we[asws] are the Arabs, and our[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[asws]! You[asws] are saying this, so where are the prided ones of Qureysh and the Arabs?' So Abu Al-Hassan[asws] said: 'It is how I[asws] have said it to you'.

14736- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يُحَدِّثُ إِذَا قَامَ الْقَائِمُ عَرَضَ الْإِيمَانَ عَلَى كُلِّ نَاصِبٍ فَإِنْ دَخَلَ فِيهِ بِحَقِيقَةٍ وَ إِلَّا ضَرَبَ عُنُقَهُ أَوْ يُؤَدِّيَ الْجِزْيَةَ كَمَا يُؤَدِّيهَا الْيَوْمَ أَهْلُ الذِّمَّةِ وَ يَشُدُّ عَلَى وَسَطِهِ الْهِمْيَانَ وَ يُخْرِجُهُمْ مِنَ الْأَمْصَارِ إِلَى السَّوَادِ.

H 14736 – From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-Ahowl, from Sallaam Bin Al-Mustaneer who said:

I heard Abu Ja'far[asws] narrate: 'When Al-Qaim[asws] makes the stand, he[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'.

14737- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ أَبِي سَلَمَةَ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ غَزْوَانَ عَنْ مُحَمَّدِ بْنِ بُنَانٍ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ أَبِي يَوْماً وَ عِنْدَهُ أَصْحَابُهُ مَنْ مِنْكُمْ تَطِيبُ نَفْسُهُ أَنْ يَأْخُذَ جَمْرَةً فِي كَفِّهِ فَيُمْسِكَهَا حَتَّى تَطْفَأَ قَالَ فَكَاعَ النَّاسُ كُلُّهُمْ وَ نَكَلُوا فَقُمْتُ وَ قُلْتُ يَا أَبَةِ أَ تَأْمُرُ أَنْ أَفْعَلَ فَقَالَ لَيْسَ إِيَّاكَ عَنَيْتُ إِنَّمَا أَنْتَ مِنِّي وَ أَنَا مِنْكَ بَلْ إِيَّاهُمْ أَرَدْتُ

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:

[1] The curse on Abu Al-Khattaab may be due to him organising the black people of Madina to chant ' لَبَّيْكَ يَا جَعْفَرَ بْنَ مُحَمَّدٍ لَبَّيْكَ' to Abu Abdullah[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'.

قَالَ وَ كَرَّرَهَا ثَلَاثاً ثُمَّ قَالَ مَا أَكْثَرَ الْوَصْفَ وَ أَقَلَّ الْفِعْلَ إِنَّ أَهْلَ الْفِعْلِ قَلِيلٌ إِنَّ أَهْلَ الْفِعْلِ قَلِيلٌ أَلَا وَ إِنَّا لَنَعْرِفُ أَهْلَ الْفِعْلِ وَ الْوَصْفِ مَعاً وَ مَا كَانَ هَذَا مِنَّا تَعَامِياً عَلَيْكُمْ بَلْ لِنَبْلُوَ أَخْبَارَكُمْ وَ نَكْتُبَ آثَارَكُمْ

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'.

فَقَالَ وَ اللَّهِ لَكَأَنَّمَا مَادَتْ بِهِمُ الْأَرْضُ حَيَاءً مِمَّا قَالَ حَتَّى إِنِّي لَأَنْظُرُ إِلَى الرَّجُلِ مِنْهُمْ يَرْفَضُّ عَرَقاً مَا يَرْفَعُ عَيْنَيْهِ مِنَ الْأَرْضِ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ قَالَ رَحِمَكُمُ اللَّهُ فَمَا أَرَدْتُ إِلَّا خَيْراً إِنَّ الْجَنَّةَ دَرَجَاتٌ فَدَرَجَةُ أَهْلِ الْفِعْلِ لَا يُدْرِكُهَا أَحَدٌ مِنْ أَهْلِ الْقَوْلِ وَ دَرَجَةُ أَهْلِ الْقَوْلِ لَا يُدْرِكُهَا غَيْرُهُمْ قَالَ فَوَ اللَّهِ لَكَأَنَّمَا نُشِطُوا مِنْ عِقَالٍ.

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'.

14738- وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ الصُّوفِيِّ قَالَ حَدَّثَنِي مُوسَى بْنُ بَكْرٍ الْوَاسِطِيُّ قَالَ قَالَ لِي أَبُو الْحَسَنِ (عليه السلام) لَوْ مَيَّزْتُ شِيعَتِي لَمْ أَجِدْهُمْ إِلَّا وَاصِفَةً وَ لَوِ امْتَحَنْتُهُمْ لَمَا وَجَدْتُهُمْ إِلَّا مُرْتَدِّينَ وَ لَوْ تَمَحَّصْتُهُمْ لَمَا خَلَصَ مِنَ الْأَلْفِ وَاحِدٌ وَ لَوْ غَرْبَلْتُهُمْ غَرْبَلَةً لَمْ يَبْقَ مِنْهُمْ إِلَّا مَا كَانَ لِي إِنَّهُمْ طَالَ مَا اتَّكَوْا عَلَى الْأَرَائِكِ فَقَالُوا نَحْنُ شِيعَةُ عَلِيٍّ إِنَّمَا شِيعَةُ عَلِيٍّ مَنْ صَدَّقَ قَوْلَهُ فِعْلُهُ.

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'.

14739- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ تُؤْتَى بِالْمَرْأَةِ الْحَسْنَاءِ يَوْمَ الْقِيَامَةِ الَّتِي قَدِ افْتُتِنَتْ فِي حُسْنِهَا فَتَقُولُ يَا رَبِّ حَسَّنْتَ خَلْقِي حَتَّى لُقِيتُ مَا لُقِيتُ فَيُجَاءُ بِمَرْيَمَ (عليها السلام) فَيُقَالُ أَنْتِ أَحْسَنُ أَوْ هَذِهِ قَدْ حَسَّنَّاهَا فَلَمْ تُفْتَتَنْ

H 14739 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Aban Bin usman, from Abdul A'la a slave of progeny of Saam who said:

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[as] but did not do Fitna (mischief)'.

وَ يُجَاءُ بِالرَّجُلِ الْحَسَنِ الَّذِي قَدِ افْتُتِنَ فِي حُسْنِهِ فَيَقُولُ يَا رَبِّ حَسَّنْتَ خَلْقِي حَتَّى لَقِيتُ مِنَ النِّسَاءِ مَا لَقِيتُ فَيُجَاءُ بِيُوسُفَ (عليه السلام) فَيُقَالُ أَنْتَ أَحْسَنُ أَوْ هَذَا قَدْ حَسَّنَّاهُ فَلَمْ يُفْتَتَنْ

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)'.

وَ يُجَاءُ بِصَاحِبِ الْبَلَاءِ الَّذِي قَدْ أَصَابَتْهُ الْفِتْنَةُ فِي بَلَائِهِ فَيَقُولُ يَا رَبِّ شَدَّدْتَ عَلَيَّ الْبَلَاءَ حَتَّى افْتُتِنْتُ فَيُؤْتَى بِأَيُّوبَ (عليه السلام) فَيُقَالُ أَ بَلِيَّتُكَ أَشَدُّ أَوْ بَلِيَّةُ هَذَا فَقَدِ ابْتُلِيَ فَلَمْ يُفْتَتَنْ.

And they will come with the afflicted person who had been involved in Ftina (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)'.

14740- وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ تَقْعُدُونَ فِي الْمَكَانِ فَتُحَدِّثُونَ وَ تَقُولُونَ مَا شِئْتُمْ وَ تَتَبَرَّءُونَ مِمَّنْ شِئْتُمْ وَ تَوَلَّوْنَ مَنْ شِئْتُمْ قُلْتُ نَعَمْ قَالَ وَ هَلِ الْعَيْشُ إِلَّا هَكَذَا.

H 14740 – And by this chain, from Abaan Bin Usman, from Ismail Al-Basary who said:

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?'

14741 - حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ رَحِمَ اللَّهُ عَبْداً حَبَّبَنَا إِلَى النَّاسِ وَ لَمْ يُبَغِّضْنَا إِلَيْهِمْ أَمَا وَ اللَّهِ لَوْ يَرْوُونَ مَحَاسِنَ كَلَامِنَا لَكَانُوا بِهِ أَعَزَّ وَ مَا اسْتَطَاعَ أَحَدٌ أَنْ يَتَعَلَّقَ عَلَيْهِمْ بِشَيْءٍ وَ لَكِنْ أَحَدُهُمْ يَسْمَعُ الْكَلِمَةَ فَيَحُطُّ إِلَيْهَا عَشْراً.

H 14741 – Humeyd bin Ziyad, from Al-Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer who said:

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)'.

14742- وُهَيْبٌ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يُؤْتُونَ ما آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ قَالَ هِيَ شَفَاعَتُهُمْ وَ رَجَاؤُهُمْ يَخَافُونَ أَنْ تُرَدَّ عَلَيْهِمْ أَعْمَالُهُمْ إِنْ لَمْ يُطِيعُوا اللَّهَ عَزَّ ذِكْرُهُ وَ يَرْجُونَ أَنْ يَقْبَلَ مِنْهُمْ.

H 14742 – Wuheyb, from Abu Baseer, who has narrated the following:

I asked Abu Abdullah[asws] about the Statement of Allah[azwj] Mighty and Majestic: ***"[23:60] And those who give that which they give with hearts afraid"***, he[asws] said: 'This is for their intercession, and their hopes, they (our[asws] shias) fear that their (good) deeds would be rejected (and thrown) back to them if they had not obeyed (with total submission to) Allah[azwj] but they are hoping that these would be Accepted from our[asws] (intercession)'.

14743- وُهَيْبُ بْنُ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا مِنْ عَبْدٍ يَدْعُو إِلَى ضَلَالَةٍ إِلَّا وَجَدَ مَنْ يُتَابِعُهُ.

H 14743 – Wuheyb Bin hafs, from Abu Baseer who said:

Abu Abdullah[asws] said: 'There is none from the servants who calls to the misguidance except that he finds the one who follows him'.

14744- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ رَجُلٍ مِنْ أَهْلِ بَلْخَ قَالَ كُنْتُ مَعَ الرِّضَا (عليه السلام) فِي سَفَرِهِ إِلَى خُرَاسَانَ فَدَعَا يَوْماً بِمَائِدَةٍ لَهُ فَجَمَعَ عَلَيْهَا مَوَالِيَهُ مِنَ السُّودَانِ وَ غَيْرِهِمْ فَقُلْتُ جُعِلْتُ فِدَاكَ لَوْ عَزَلْتَ لِهَؤُلَاءِ مَائِدَةً فَقَالَ مَهْ إِنَّ الرَّبَّ تَبَارَكَ وَ تَعَالَى وَاحِدٌ وَ الْأُمَّ وَاحِدَةٌ وَ الْأَبَ وَاحِدٌ وَ الْجَزَاءَ بِالْأَعْمَالِ.

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[asws] in his[asws] journey to Khurasan. One day he[asws] called for the spread (for a meal) to be set up for him[asws]. So there gathered around him[asws] his[asws] black friends and others. So I said, 'May I be sacrificed for you[asws], if you[asws] could isolate the spread for these people'. So he[asws] said: 'Muuh! (Shhhh!). The Lord[azwj] Blessed and High is One, and the mother is one, and the father is one, and the Recompense is by the deeds'.

14745- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ طَبَائِعُ الْجِسْمِ عَلَى أَرْبَعَةٍ فَمِنْهَا الْهَوَاءُ الَّذِي لَا تَحْيَا النَّفْسُ إِلَّا بِهِ وَ بِنَسِيمِهِ وَ يُخْرِجُ مَا فِي الْجِسْمِ مِنْ دَاءٍ وَ عُفُونَةٍ وَ الْأَرْضُ الَّتِي قَدْ تُوَلِّدُ الْيُبْسَ وَ الْحَرَارَةَ وَ الطَّعَامُ وَ مِنْهُ يَتَوَلَّدُ الدَّمُ أَ لَا تَرَى أَنَّهُ يَصِيرُ إِلَى الْمَعِدَةِ فَتُغَذِّيهِ حَتَّى يَلِينَ ثُمَّ يَصْفُوَ فَتَأْخُذُ الطَّبِيعَةُ صَفْوَهُ دَماً ثُمَّ يَحْدِرُ الثُّفْلُ وَ الْمَاءُ وَ هُوَ يُوَلِّدُ الْبَلْغَمَ.

H 14745 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan who said:

I heard Abu Al-Hassan[asws] 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- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ أَعْيَنَ أَخُو مَالِكِ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ الرَّجُلِ لِلرَّجُلِ جَزَاكَ اللَّهُ خَيْراً مَا يَعْنِي بِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ خَيْراً نَهَرٌ فِي الْجَنَّةِ مَخْرَجُهُ مِنَ الْكَوْثَرِ وَ الْكَوْثَرَ مَخْرَجُهُ مِنْ سَاقِ الْعَرْشِ عَلَيْهِ مَنَازِلُ الْأَوْصِيَاءِ وَ شِيعَتِهِمْ عَلَى حَافَتَيْ ذَلِكَ النَّهَرِ جَوَارِي نَابِتَاتٌ كُلَّمَا قُلِعَتْ وَاحِدَةٌ نَبَتَتْ أُخْرَى سُمِّيَ بِذَلِكَ النَّهَرُ وَ ذَلِكَ قَوْلُهُ تَعَالَى فِيهِنَّ خَيْرَاتٌ حِسانٌ فَإِذَا قَالَ الرَّجُلُ لِصَاحِبِهِ جَزَاكَ اللَّهُ خَيْراً فَإِنَّمَا يَعْنِي بِذَلِكَ تِلْكَ الْمَنَازِلَ الَّتِي قَدْ أَعَدَّهَا اللَّهُ عَزَّ وَ جَلَّ لِصَفْوَتِهِ وَ خِيَرَتِهِ مِنْ خَلْقِهِ.

H 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[asws] about the words which a person would say to another person, 'جَزَاكَ اللَّهُ خَيْراً' 'May Allah[azwj] Reward you with goodness (Khair)', what is meant by it?' So Abu Abdullah[asws] said: '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[asws], and their[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[azwj]: ***"[5:70] In them are goodly things (Khair), beautiful ones"***. So if the man says to his companion, 'May Allah[azwj] Reward you with goodness (Khaira)', it means by that those dwellings which Allah[azwj] Mighty and Majestic has Prepared for His[azwj] elite, and the good ones from His[azwj] creatures'.

14747- وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ فِي الْجَنَّةِ نَهَراً حَافَتَاهُ حُورٌ نَابِتَاتٌ فَإِذَا مَرَّ الْمُؤْمِنُ بِإِحْدَيهُنَّ فَأَعْجَبَتْهُ اقْتَلَعَهَا فَأَنْبَتَ اللَّهُ عَزَّ وَ جَلَّ مَكَانَهَا.

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[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[azwj] Mighty and Majestic Implants another one in her place'.

حَدِيثُ الْقِبَابِ

HADEETH OF THE DOMES

14748- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) لَيْلَةً وَ أَنَا عِنْدَهُ وَ نَظَرَ إِلَى السَّمَاءِ قَالَ يَا أَبَا حَمْزَةَ هَذِهِ قُبَّةُ أَبِينَا آدَمَ (عليه السلام) وَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ سِوَاهَا تِسْعَةً وَ ثَلَاثِينَ قُبَّةً فِيهَا خَلْقٌ مَا عَصَوُا اللَّهَ طَرْفَةَ عَيْنٍ.

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 Adam[as], and Allah[azwj] has thirty-nine others (similar ones) for those creatures who have not disobeyed Allah[azwj] even for the blink of an eye'.

14749- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ عَجْلَانَ أَبِي صَالِحٍ قَالَ دَخَلَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ جُعِلْتُ فِدَاكَ هَذِهِ قُبَّةُ آدَمَ (عليه السلام) قَالَ نَعَمْ وَ لِلَّهِ قِبَابٌ كَثِيرَةٌ أَلَا إِنَّ خَلْفَ مَغْرِبِكُمْ هَذَا تِسْعَةٌ وَ ثَلَاثُونَ مَغْرِباً أَرْضاً بَيْضَاءَ مَمْلُوَّةً خَلْقاً يَسْتَضِيئُونَ بِنُورِهِ لَمْ يَعْصُوا اللَّهَ عَزَّ وَ جَلَّ طَرْفَةَ عَيْنٍ مَا يَدْرُونَ خُلِقَ آدَمُ أَمْ لَمْ يُخْلَقْ يَبْرَءُونَ مِنْ فُلَانٍ وَ فُلَانٍ.

H 14749 – From him, from Ahmad Bin Muhammad, from Abu Yahya Al-Wasity, from Ajlaan Abu Salih who said:

A man came up to Abu Abdullah[asws], so he said to him[asws], 'May I be sacrificed for you[asws]. This here (the sky) is the dome of Adam[as]?' He[asws] said: 'Yes. By Allah[azwj], 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 Allah[azwj] even for the blink of an eye. These creatures are not aware of the creation of Adam[as], but they are distancing themselves (Tabarra) from so and so and so and so (Abu Bakr and Umar)'.

14750- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ خَصَفَ نَعْلَهُ وَ رَقَّعَ ثَوْبَهُ وَ حَمَلَ سِلْعَتَهُ فَقَدْ بَرِئَ مِنَ الْكِبْرِ.

H 14750 – Ali Bin Muhammad, from Salih Bin Abu Hammaad, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Is'haq Bin Ammaar, who said:

Abu Abdullah[asws] has said: 'The one who repairs his owns shoes, and stitches his own clothes, and carries his own commodities is free from the arrogance'.

14751- عَنْهُ عَنْ صَالِحٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنِ ابْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ أَنَا وَ الْقَاسِمُ شَرِيكِي وَ نَجْمُ بْنُ حَطِيمٍ وَ صَالِحُ بْنُ سَهْلٍ بِالْمَدِينَةِ فَتَنَاظَرْنَا فِي الرُّبُوبِيَّةِ قَالَ فَقَالَ بَعْضُنَا لِبَعْضٍ مَا تَصْنَعُونَ بِهَذَا نَحْنُ بِالْقُرْبِ مِنْهُ وَ لَيْسَ مِنَّا فِي تَقِيَّةٍ قُومُوا بِنَا إِلَيْهِ قَالَ فَقُمْنَا فَوَ اللَّهِ مَا بَلَغْنَا الْبَابَ إِلَّا وَ قَدْ خَرَجَ عَلَيْنَا بِلَا حِذَاءٍ وَ لَا رِدَاءٍ قَدْ قَامَ كُلُّ شَعْرَةٍ مِنْ رَأْسِهِ مِنْهُ وَ هُوَ يَقُولُ لَا لَا يَا مُفَضَّلُ وَ يَا قَاسِمُ وَ يَا نَجْمُ لَا لَا بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ.

H 14751 – From him, from Salih, from Muhammad Bin Awramat, from Ibn Sinan, from Al-Mufazzal Bin Umar who said:

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[asws], and there is none from us who is in dissimulation. Let us all go to him[asws]'. So we went. By Allah[azwj] we had not reached the door but he[asws] had come out towards us without shoes or gown, and all the hair on his[asws] head was standing straight, and he[asws] was saying: 'No! No! O Mufazzal, and O Qasim, and O Najm. No! No! But they[asws] are honourable servants who do not precede Him[azwj] by the speech, and they[asws] act in accordance with His[azwj] Commands'.

14752- عَنْهُ عَنْ صَالِحٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ لِإِبْلِيسَ عَوْناً يُقَالُ لَهُ تَمْرِيحٌ إِذَا جَاءَ اللَّيْلُ مَلَأَ مَا بَيْنَ الْخَافِقَيْنِ.

H 14752 – From him, from Salih, from Ali Bin Al-Hakam, from Abaan Bin Usman, who has said:

Abu Abdullah[asws] has said: 'Iblees[la] has a helper called 'تَمْرِيحٌ' Tamreeh. When the night comes, he fills what is between the two palpitations (of the heart)'.

14753- عَنْهُ عَنْ صَالِحٍ عَنِ الْوَشَّاءِ عَنْ كَرَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْوَزَغِ فَقَالَ رِجْسٌ وَ هُوَ مَسْخٌ كُلُّهُ فَإِذَا قَتَلْتَهُ فَاغْتَسِلْ فَقَالَ إِنَّ أَبِي كَانَ قَاعِداً فِي الْحِجْرِ وَ مَعَهُ رَجُلٌ يُحَدِّثُهُ فَإِذَا هُوَ بِوَزَغٍ يُوَلْوِلُ بِلِسَانِهِ فَقَالَ أَبِي لِلرَّجُلِ أَ تَدْرِي مَا يَقُولُ هَذَا الْوَزَغُ قَالَ لَا عِلْمَ لِي بِمَا يَقُولُ قَالَ فَإِنَّهُ يَقُولُ وَ اللَّهِ لَئِنْ ذَكَرْتُمْ عُثْمَانَ بِشَتِيمَةٍ لَأَشْتِمَنَّ عَلِيّاً حَتَّى يَقُومَ مِنْ هَاهُنَا

H 14753 – From him, from Salih, from Al-Washa', from Karraam, from Abdullah Bin Talha who said:

I asked Abu Abdullah[asws] about the lizard, so he[asws] said: 'Filthy, and it is a metamorphosed (creature), all of them. So if you were to kill it, wash yourself (Ghusl)'. My[asws] father was seated in Al-Hijr, and with him[asws] was a man to whom he[asws] was narrating. So a lizard started ululating with its tongue. So my[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[asws] said: 'It is saying that if you mention Usman by insults, I will insult Ali[asws] until he goes from there'.

قَالَ وَ قَالَ أَبِي لَيْسَ يَمُوتُ مِنْ بَنِي أُمَيَّةَ مَيِّتٌ إِلَّا مُسِخَ وَزَغاً قَالَ وَ قَالَ إِنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ لَمَّا نَزَلَ بِهِ الْمَوْتُ مُسِخَ وَزَغاً فَذَهَبَ مِنْ بَيْنِ يَدَيْ مَنْ كَانَ عِنْدَهُ وَ كَانَ عِنْدَهُ وُلْدُهُ فَلَمَّا أَنْ فَقَدُوهُ عَظُمَ ذَلِكَ عَلَيْهِمْ فَلَمْ يَدْرُوا كَيْفَ يَصْنَعُونَ ثُمَّ اجْتَمَعَ أَمْرُهُمْ عَلَى أَنْ يَأْخُذُوا جِذْعاً فَيَصْنَعُوهُ كَهَيْئَةِ الرَّجُلِ قَالَ فَفَعَلُوا ذَلِكَ وَ أَلْبَسُوا الْجِذْعَ دِرْعَ حَدِيدٍ ثُمَّ لَفُّوهُ فِي الْأَكْفَانِ فَلَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ إِلَّا أَنَا وَ وُلْدُهُ.

He[asws] said: 'And my[asws] father[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[asws] and his children'.

14754- عَنْهُ عَنْ صَالِحٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ بَشِيرٍ عَنْ عُتَيْمِ بْنِ سُلَيْمَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا تَمَنَّى أَحَدُكُمُ الْقَائِمَ فَلْيَتَمَنَّهُ فِي عَافِيَةٍ فَإِنَّ اللَّهَ بَعَثَ مُحَمَّداً (صلى الله عليه وآله) رَحْمَةً وَ يَبْعَثُ الْقَائِمَ نَقِمَةً.

H 14754 – From him, from Salih, from Muhammad Bin Abdullah Bin Mahraan, from Abdul Malik Bin Basheer, from Usaym Bin Suleyman, from Muawiya Bin Ammaar, who has narrated the following:

Abu Abdullah[asws] has said: 'If one of you wishes for Al-Qaim[asws] should do so with regards to 'عَافِيَةٍ' protection (for everyone), for Allah[azwj] Sent Muhammad[saww] as a mercy and Sent Al-Qaim as a Wrath'.

14755- عَنْهُ عَنْ صَالِحٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْمَلِكِ بْنِ بَشِيرٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ كَانَ الْحَسَنُ (عليه السلام) أَشْبَهَ النَّاسِ بِمُوسَى بْنِ عِمْرَانَ مَا بَيْنَ رَأْسِهِ إِلَى سُرَّتِهِ وَ إِنَّ الْحُسَيْنَ (عليه السلام) أَشْبَهَ النَّاسِ بِمُوسَى بْنِ عِمْرَانَ مَا بَيْنَ سُرَّتِهِ إِلَى قَدَمِهِ.

H 14755 – From him, from Salih, from Muhammad Bin Abdullah, from Abdul Malik Bin Basheer, who has narrated the following:

Abu Al-Hassan the First[asws] having said that Al-Hassan[asws] was the most similar, of the people, to Musa Bin Imran[as] from what is in between his[asws] head to his[asws] navel, and that Al-Husayn[asws] was the most similar of the people, to Musa Bin Imran[as] from what is in between his[asws] navel to his[asws] feet'.

14756- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَمْ كَانَ طُولُ آدَمَ (عليه السلام) حِينَ هُبِطَ بِهِ إِلَى الْأَرْضِ وَ كَمْ كَانَ طُولُ حَوَّاءَ قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَهْبَطَ آدَمَ وَ زَوْجَتَهُ حَوَّاءَ (عليها السلام) إِلَى الْأَرْضِ كَانَتْ رِجْلَاهُ بِثَنِيَّةِ الصَّفَا وَ رَأْسُهُ دُونَ أُفُقِ السَّمَاءِ وَ أَنَّهُ شَكَا إِلَى اللَّهِ مَا يُصِيبُهُ مِنْ حَرِّ الشَّمْسِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى جَبْرَئِيلَ (عليه السلام) أَنَّ آدَمَ قَدْ شَكَا مَا يُصِيبُهُ مِنْ حَرِّ الشَّمْسِ فَاغْمِزْهُ غَمْزَةً وَ صَيِّرْ طُولَهُ سَبْعِينَ ذِرَاعاً بِذِرَاعِهِ وَ اغْمِزْ حَوَّاءَ غَمْزَةً فَيَصِيرَ طُولُهَا خَمْسَةً وَ ثَلَاثِينَ ذِرَاعاً بِذِرَاعِهَا.

H 14756 – Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muqatil Bin Suleyman who said:

I asked Abu Abdullah[asws], 'What was the length of Adam[as] when he[as] descended to the earth, and what was the length of Hawwa[as]?' He[asws] said: 'We[asws] found in the Book of Ali[asws] Bin Abu Talib[asws] that when Allah[azwj] Made Adam[as] and his[as] wife Hawwa[as] to the earth, his[as] legs were in its twin part of Al-Safa (Al-Marwa), and his[as] head was under the horizon of the sky, and he[as] complained to Allah[azwj] from the difficulty caused by the heat of the sun. So Allah[azwj] Mighty and Majestic Revealed unto Jibraeel[as] that Adam[as] had complained from the difficulty caused from the heat of the Sun. So he compressed him[as] with a compression and his[as] length became of seventy cubits, and he compressed Hawwa[as] with a compression, so her[as] length became of thirty five cubits'.

14757- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ أَصَابَ أَبَاهُ سَبْيٌ فِي الْجَاهِلِيَّةِ فَلَمْ يَعْلَمْ أَنَّهُ كَانَ أَصَابَ أَبَاهُ سَبْيٌ فِي الْجَاهِلِيَّةِ إِلَّا بَعْدَ مَا تَوَالَدَتْهُ الْعَبِيدُ فِي الْإِسْلَامِ وَ أُعْتِقَ قَالَ فَقَالَ فَلْيُنْسَبْ إِلَى آبَائِهِ الْعَبِيدِ فِي الْإِسْلَامِ ثُمَّ هُوَ يُعَدُّ مِنَ الْقَبِيلَةِ الَّتِي كَانَ أَبُوهُ سُبِيَ فِيهَا إِنْ كَانَ [أَبُوهُ] مَعْرُوفاً فِيهِمْ وَ يَرِثُهُمْ وَ يَرِثُونَهُ.

H 14757 – From him, from Ibn Mahboub, from Abu Ayyub, from Al-Haris Bin Al-Mugheira who said:

I asked Abu Abdullah[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[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'.

14758- ابْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعْطَى الْمُؤْمِنَ ثَلَاثَ خِصَالٍ الْعِزَّ فِي الدُّنْيَا وَ الْآخِرَةِ وَ الْفَلَجَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ الْمَهَابَةَ فِي صُدُورِ الظَّالِمِينَ.

H 14758 – Ibn Mahboub, from Abu Ayyub, from Abdul Momin Al-Ansary, who has narrated:

Abu Ja'far[asws] having said that: 'Allah[azwj] 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'.

14759- ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ ثَلَاثٌ هُنَّ فَخْرُ الْمُؤْمِنِ وَ زَيْنُهُ فِي الدُّنْيَا وَ الْآخِرَةِ الصَّلَاةُ فِي آخِرِ اللَّيْلِ وَ يَأْسُهُ مِمَّا فِي أَيْدِي النَّاسِ وَ وَلَايَتُهُ الْإِمَامَ مِنْ آلِ مُحَمَّدٍ (عليهم السلام) قَالَ وَ ثَلَاثَةٌ هُمْ شِرَارُ الْخَلْقِ ابْتُلِيَ بِهِمْ خِيَارُ الْخَلْقِ أَبُو سُفْيَانَ أَحَدُهُمْ قَاتَلَ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ عَادَاهُ وَ مُعَاوِيَةُ قَاتَلَ عَلِيّاً (عليه السلام) وَ عَادَاهُ وَ يَزِيدُ بْنُ مُعَاوِيَةَ لَعَنَهُ اللَّهُ قَاتَلَ الْحُسَيْنَ بْنَ عَلِيٍّ (عليه السلام) وَ عَادَاهُ حَتَّى قَتَلَهُ.

H 14759 – Ibn Mahboub, from Abdullah Bin Sinan who said:

I heard Abu Abdullah[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[asws] from the Progeny[asws] of Muhammad[saww]. 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[saww] during his era and was inimical to him[saww], and Muawiya fought against Ali[asws] and was inimical to him[asws], and Yazeed Bin Muawiya, may Allah[azwj] Curse him[la], fought against Al-Husayn Bin Ali[asws], and was inimical to him[asws] until he[la] killed him[asws]'.

14760- ابْنُ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) قَالَ لَا حَسَبَ لِقُرَشِيٍّ وَ لَا لِعَرَبِيٍّ إِلَّا بِتَوَاضُعٍ وَ لَا كَرَمَ إِلَّا بِتَقْوَى وَ لَا عَمَلَ إِلَّا بِالنِّيَّةِ وَ لَا عِبَادَةَ إِلَّا بِالتَّفَقُّهِ أَلَا وَ إِنَّ أَبْغَضَ النَّاسِ إِلَى اللَّهِ مَنْ يَقْتَدِي بِسُنَّةِ إِمَامٍ وَ لَا يَقْتَدِي بِأَعْمَالِهِ.

H 14760 – Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Thumaly, who has narrated:

Ali Bin Al-Husayn[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 Allah[azwj] is the one who emulates the Sunnah of an Imam[asws] but does not emulate him[asws] in his deeds'.

14761- ابْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ يَزِيدَ بْنَ مُعَاوِيَةَ دَخَلَ الْمَدِينَةَ وَ هُوَ يُرِيدُ الْحَجَّ فَبَعَثَ إِلَى رَجُلٍ مِنْ قُرَيْشٍ فَأَتَاهُ فَقَالَ لَهُ يَزِيدُ أَ تُقِرُّ لِي أَنَّكَ عَبْدٌ لِي إِنْ شِئْتُ بِعْتُكَ وَ إِنْ شِئْتُ اسْتَرْقَيْتُكَ فَقَالَ لَهُ الرَّجُلُ وَ اللَّهِ يَا يَزِيدُ مَا أَنْتَ بِأَكْرَمَ مِنِّي فِي قُرَيْشٍ حَسَباً وَ لَا كَانَ أَبُوكَ أَفْضَلَ مِنْ أَبِي فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ وَ مَا أَنْتَ بِأَفْضَلَ مِنِّي فِي الدِّينِ وَ لَا بِخَيْرٍ مِنِّي فَكَيْفَ أُقِرُّ لَكَ بِمَا سَأَلْتَ فَقَالَ لَهُ يَزِيدُ إِنْ لَمْ تُقِرَّ لِي وَ اللَّهِ قَتَلْتُكَ فَقَالَ لَهُ الرَّجُلُ لَيْسَ قَتْلُكَ إِيَّايَ بِأَعْظَمَ مِنْ قَتْلِكَ الْحُسَيْنَ بْنَ عَلِيٍّ (عليه السلام) ابْنَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَمَرَ بِهِ فَقُتِلَ لَعَنَهُ اللَّهُ

H 14761 – Ibn Mahboub, from Abu Ayyub, from Bureyd Bin Muawiya who said:

I heard Abu Ja'far[asws] saying that: 'Yazeed Bin Muawiya[la] entered Al-Medina and he wanted to perform the Pilgrimage. So he[la] sent for a man from Qureysh who came to him. So Yazeed[la] said to him, 'Do you accept that you are my[la] slave, and if I[la] wish I[la] can sell you, and if I[la] wish I[la] can promote you?' So the man said to him[la], 'You[la] are no more prestigious than me among the Qureysh in nobility, nor was your[la] father more preferable than my father during the era of ignorance and Al-Islam, and neither are you[la] more preferable than me in the Religion, nor better than me. So how can I accept what you[la] are asking of me?' So Yazeed[la] said to him, 'By Allah[azwj]! If you do not accept me[la], I[la] shall kill you'. So the man said to him[la], 'Your[la] killing me would not be greater than your[la] killing of Al-Husayn Bin Ali[asws] the son[asws] of the Rasool Allah[saww]'. So he[la] ordered that he be killed, may Allah Curse him[la]'.

حَدِيثُ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) مَعَ يَزِيدَ

Hadith of Ali Bin Al-Husayn[asws] with Yazeed[la]

ثُمَّ أَرْسَلَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) فَقَالَ لَهُ مِثْلَ مَقَالَتِهِ لِلْقُرَشِيِّ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) أَ رَأَيْتَ إِنْ لَمْ أُقِرَّ لَكَ أَ لَيْسَ تَقْتُلُنِي كَمَا قَتَلْتَ الرَّجُلَ بِالْأَمْسِ فَقَالَ لَهُ يَزِيدُ لَعَنَهُ اللَّهُ بَلَى فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) قَدْ أَقْرَرْتُ لَكَ بِمَا سَأَلْتَ أَنَا عَبْدٌ مُكْرَهٌ فَإِنْ شِئْتَ فَأَمْسِكْ وَ إِنْ شِئْتَ فَبِعْ فَقَالَ لَهُ يَزِيدُ لَعَنَهُ اللَّهُ أَوْلَى لَكَ حَقَنْتَ دَمَكَ وَ لَمْ يَنْقُصْكَ ذَلِكَ مِنْ شَرَفِكَ.

Then he[la] sent for Ali[asws] Bin Al-Husayn[asws]. So he[la] said to him[asws] similar to what he[la] had said to the Qureyshi. Ali[asws] Bin Al-Husayn[asws] said to him[la]: 'Do you[la] see that if I[asws] do not accept you[la], you[la] kill me[asws] just as you[la] killed the man yesterday?' Yazeed[la], may Allah[azwj] Curse him[la] said to him[asws], 'Yes'. So Ali[asws] Bin Al-Husayn[asws] said to him[la]: 'I[asws] have accepted to you[la] with what you[la] asked. I[asws] am a humble slave (of Allah[azwj]), so if you[la] wish captivate me[asws] or if you[la] wish, release me'. So Yazeed[la] may Allah[azwj] Curse him[la] said to him[asws], 'It is of a higher level (referring to the one whom he[la] had killed the day before) even if I (kill) or spare your[asws] blood it would not reduce your[asws] nobility'.

14762- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ غَزْوَانَ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمُغِيرَةِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) إِنَّ لِي جَارَيْنِ أَحَدُهُمَا نَاصِبٌ وَ الْآخَرُ زَيْدِيٌّ وَ لَا بُدَّ مِنْ مُعَاشَرَتِهِمَا فَمَنْ أُعَاشِرُ فَقَالَ هُمَا سِيَّانِ مَنْ كَذَّبَ بِآيَةٍ مِنْ كِتَابِ اللَّهِ فَقَدْ نَبَذَ الْإِسْلَامَ وَرَاءَ ظَهْرِهِ وَ هُوَ الْمُكَذِّبُ بِجَمِيعِ الْقُرْآنِ وَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ قَالَ ثُمَّ قَالَ إِنَّ هَذَا نَصَبَ لَكَ وَ هَذَا الزَّيْدِيُّ نَصَبَ لَنَا.

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[asws] 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[asws] said: 'They are both the same. The one who belies the Verses from the Book of Allah[azwj], so he has thrown Al-Islam behind his back and he has belied the whole of the Quran, and the Prophets[as], and the Messengers[as,]'. Then he[asws] said: 'This one is hostile to you, and this Zaydiite is hostile to us[asws,]'.

14763- مُحَمَّدُ بْنُ سَعِيدٍ قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ قَعَدَ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ مِنَ الْأَئِمَّةِ يَقْدِرُ عَلَى الِانْتِصَافِ فَلَمْ يَفْعَلْ أَلْبَسَهُ اللَّهُ عَزَّ وَ جَلَّ الذُّلَّ فِي الدُّنْيَا وَ عَذَّبَهُ فِي الْآخِرَةِ وَ سَلَبَهُ صَالِحَ مَا مَنَّ بِهِ عَلَيْهِ مِنْ مَعْرِفَتِنَا.

H 14763 – Muhammad Bin Saeed, from Al-Qasim Bin Urwat, from Ubeyd Bin Zurara, from his father, who has narrated the following:

Abu Ja'far[asws] having said; 'The one who sits in a gathering in which an Imam[asws] from the Imams[asws] is insulted, and he has the ability to remedy that and he does not do so, Allah[azwj] Mighty and Majestic would Clothe him in disgrace in the world and Punish him in the Hereafter, and would Confiscate the benefit which he has from our[asws] understanding (Ma'rifat)'.

14764- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ أَخِي أَبِي شِبْلٍ عَنْ أَبِي شِبْلٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) ابْتِدَاءً مِنْهُ أَحْبَبْتُمُونَا وَ أَبْغَضَنَا النَّاسُ وَ صَدَّقْتُمُونَا وَ كَذَّبَنَا النَّاسُ وَ وَصَلْتُمُونَا وَ جَفَانَا النَّاسُ فَجَعَلَ اللَّهُ مَحْيَاكُمْ مَحْيَانَا وَ مَمَاتَكُمْ مَمَاتَنَا أَمَا وَ اللَّهِ مَا بَيْنَ الرَّجُلِ وَ بَيْنَ أَنْ يُقِرَّ اللَّهُ عَيْنَهُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَذَا الْمَكَانَ وَ أَوْمَأَ بِيَدِهِ إِلَى حَلْقِهِ فَمَدَّ الْجِلْدَةَ

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:

Abu Abdullah[asws] said to me initiating a conversation: 'You have loved us[asws] whilst the people have hated us[asws], and you have ratified us[asws] whilst the people have belied us[asws], and you have submitted to us[asws] whilst the people have been disloyal to us[asws]. So Allah[azwj] has Made your lives to be our[asws], and your deaths to be like our[asws] passing away. But, by Allah[azwj], there is nothing between the man and the delight which Allah[azwj] has kept for him except for the soul to reach this place' – and he[asws] gestured with his[asws] to his[asws] throat and extended the skin.

ثُمَّ أَعَادَ ذَلِكَ فَوَ اللَّهِ مَا رَضِيَ حَتَّى حَلَفَ لِي فَقَالَ وَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَحَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ (عليه السلام) بِذَلِكَ يَا أَبَا شِبْلٍ أَ مَا تَرْضَوْنَ أَنْ تُصَلُّوا وَ يُصَلُّوا فَيُقْبَلَ مِنْكُمْ وَ لَا يُقْبَلَ مِنْهُمْ أَ مَا تَرْضَوْنَ أَنْ تُزَكُّوا وَ يُزَكُّوا فَيُقْبَلَ مِنْكُمْ وَ لَا يُقْبَلَ مِنْهُمْ أَ مَا تَرْضَوْنَ أَنْ تَحُجُّوا وَ يَحُجُّوا فَيَقْبَلَ اللَّهُ جَلَّ ذِكْرُهُ مِنْكُمْ وَ لَا يَقْبَلَ مِنْهُمْ وَ اللَّهِ مَا تُقْبَلُ الصَّلَاةُ إِلَّا مِنْكُمْ وَ لَا الزَّكَاةُ إِلَّا مِنْكُمْ وَ لَا الْحَجُّ إِلَّا مِنْكُمْ

Then he[asws] repeated that, so by Allah[azwj], he[asws] was not happy until he[asws] took an oath to me, so he[asws] said: 'By Allah[azwj] besides Whom there is no god except for Him[azwj], my[asws] father[asws] Muhammad Bin Ali[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 perform the pilgrimage and they perform the pilgrimage, so Allah[azwj] Accepts from you and does not Accept from them? By Allah[azwj]! The prayer is not accepted except from you, nor the zakat except from you, nor the pilgrimage except from you'.

فَاتَّقُوا اللَّهَ عَزَّ وَ جَلَّ فَإِنَّكُمْ فِي هُدْنَةٍ وَ أَدُّوا الْأَمَانَةَ فَإِذَا تَمَيَّزَ النَّاسُ فَعِنْدَ ذَلِكَ ذَهَبَ كُلُّ قَوْمٍ بِهَوَاهُمْ وَ ذَهَبْتُمْ بِالْحَقِّ مَا أَطْعَمْتُمُونَا أَ لَيْسَ الْقُضَاةُ وَ الْأُمَرَاءُ وَ أَصْحَابُ الْمَسَائِلِ مِنْهُمْ قُلْتُ بَلَى قَالَ (عليه السلام) فَاتَّقُوا اللَّهَ عَزَّ وَ جَلَّ فَإِنَّكُمْ لَا تُطِيقُونَ النَّاسَ كُلَّهُمْ إِنَّ النَّاسَ أَخَذُوا هَاهُنَا وَ هَاهُنَا وَ إِنَّكُمْ أَخَذْتُمْ حَيْثُ أَخَذَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَ مِنْ عِبَادِهِ مُحَمَّداً (صلى الله عليه وآله) فَاخْتَرْتُمْ خِيَرَةَ اللَّهِ فَاتَّقُوا اللَّهَ وَ أَدُّوا الْأَمَانَاتِ إِلَى الْأَسْوَدِ وَ الْأَبْيَضِ وَ إِنْ كَانَ حَرُورِيّاً وَ إِنْ كَانَ شَامِيّاً.

So fear Allah[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[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[asws] said: 'So fear Allah[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[azwj] has Told you to take from. Allah[azwj] Chose Muhammad[saww] from His[azwj] servants, so you have chosen the Choice of Allah[azwj]. So fear Allah[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'.

14765- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ أَخِي أَبِي شِبْلٍ عَنْ أَبِي شِبْلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) مِثْلَهُ.

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 Abdullah[asws], similar to it'.

14766- سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ نَظَرْتُ إِلَى الْمَوْقِفِ وَ النَّاسُ فِيهِ كَثِيرٌ فَدَنَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقُلْتُ لَهُ إِنَّ أَهْلَ الْمَوْقِفِ لَكَثِيرٌ قَالَ فَصَرَفَ بِبَصَرِهِ فَأَدَارَهُ فِيهِمْ ثُمَّ قَالَ ادْنُ مِنِّي يَا أَبَا عَبْدِ اللَّهِ غُثَاءٌ يَأْتِي بِهِ الْمَوْجُ مِنْ كُلِّ مَكَانٍ لَا وَ اللَّهِ مَا الْحَجُّ إِلَّا لَكُمْ لَا وَ اللَّهِ مَا يَتَقَبَّلُ اللَّهُ إِلَّا مِنْكُمْ.

H 14766 – Sahl Bin Ziyad, from Muhammad Bin Sinan, from Hammaad Bin Abu Talha, from Muaz Bin Kaseer who said:

I looked towards the pausing station (during the Pilgrimage) and there were a lot of people in it. So I approached Abu Abdullah[asws] and said to him[asws] that, 'The people at the Pausing station are so many (in numbers)'. He[asws] look around and pondered over them, then said: 'Come closer to me[asws], O Abu Abdullah, this is scum which the waves have brought from every place. No, by Allah[azwj]! There is no Pilgrimage except for you all. By Allah[azwj], Allah[azwj] will not Accept except from you'.

14767- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَتْ عَلَيْهِ أُمُّ خَالِدٍ الَّتِي كَانَ قَطَعَهَا يُوسُفُ بْنُ عُمَرَ تَسْتَأْذِنُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَ يَسُرُّكَ أَنْ تَسْمَعَ كَلَامَهَا فَقُلْتُ نَعَمْ فَقَالَ أَمَّا الْآنَ فَأْذَنْ لَهَا قَالَ وَ أَجْلَسَنِي مَعَهُ عَلَى الطُّنْفِسَةِ

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 Abdullah[asws] when Umm Khalid, who had been cut off by Yusuf Bin Umar, came up and sought permission to see him[asws]. So Abu Abdullah[asws] said; 'Would it please you to hear her words?' So I said, 'Yes'. He[asws] said: 'As for now, give permission to her'. And he[asws] made me sit on settee along with him[asws]'.

ثُمَّ دَخَلَتْ فَتَكَلَّمَتْ فَإِذَا امْرَأَةٌ بَلِيغَةٌ فَسَأَلَتْهُ عَنْهُمَا فَقَالَ لَهَا تَوَلَّيْهِمَا قَالَتْ فَأَقُولُ لِرَبِّي إِذَا لَقِيتُهُ إِنَّكَ أَمَرْتَنِي بِوَلَايَتِهِمَا قَالَ نَعَمْ قَالَتْ فَإِنَّ هَذَا الَّذِي مَعَكَ عَلَى الطُّنْفِسَةِ يَأْمُرُنِي بِالْبَرَاءَةِ مِنْهُمَا وَ كَثِيرٌ النَّوَّاءُ يَأْمُرُنِي بِوَلَايَتِهِمَا فَأَيُّهُمَا خَيْرٌ وَ أَحَبُّ إِلَيْكَ قَالَ هَذَا وَ اللَّهِ أَحَبُّ إِلَيَّ مِنْ كَثِيرٍ النَّوَّاءِ وَ أَصْحَابِهِ إِنَّ هَذَا يُخَاصِمُ فَيَقُولُ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الكافِرُونَ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الظَّالِمُونَ وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الْفاسِقُونَ.

Then she came in, and she spoke. She was an eloquent woman. So she asked about the two of them. So he[asws] said: 'Consider them as friends. She said, 'So shall I say to my Lord[azwj] when I meet Him[azwj] that you[asws] have ordered me to befriend these two?' So he[asws] said: 'Yes'. She said, 'This one who is with you[asws] 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 you[asws]?' He[asws] said: 'By Allah[azwj]! This one is more beloved to me[asws] 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"***.'

14768- عَنْهُ عَنِ الْمُعَلَّى عَنِ الْحَسَنِ عَنْ أَبَانٍ عَنْ أَبِي هَاشِمٍ قَالَ لَمَّا أُخْرِجَ بِعَلِيٍّ (عليه السلام) خَرَجَتْ فَاطِمَةُ (عليها السلام) وَاضِعَةً قَمِيصَ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَلَى رَأْسِهَا آخِذَةً بِيَدَيِ ابْنَيْهَا فَقَالَتْ مَا لِي وَ مَا لَكَ يَا أَبَا بَكْرٍ تُرِيدُ أَنْ تُؤَتِّمَ ابْنَيَّ وَ تُرْمِلَنِي مِنْ زَوْجِي وَ اللَّهِ لَوْ لَا أَنْ تَكُونَ سَيِّئَةً لَنَشَرْتُ شَعْرِي وَ لَصَرَخْتُ إِلَى رَبِّي فَقَالَ رَجُلٌ مِنَ الْقَوْمِ مَا تُرِيدُ إِلَى هَذَا ثُمَّ أَخَذَتْ بِيَدِهِ فَانْطَلَقَتْ بِهِ.

H 14768 – From him, from Al-Moala, from Al-Hassan, from Aban, from Abu hashim who said:

When they came out with Ali[asws], Fatima[asws] also came out having placed the shirt of the Rasool Allah[saww] upon her[asws] head, taking her[asws] two sons[asws] by the hand. So she[asws] said: 'What is it between me[asws] and you, O Abu Bakr that you want to orphan my[asws] two sons[asws] and widow me[asws] from my[asws] husband[asws]? By Allah[azwj]! Had it not been a sin, I[asws] would have released my[asws] hair and cried out to my[asws] Lord[azwj]!' So a man from the people said, 'What do you want (from all) this?' Then she[asws] took him[asws] (Ali[asws]) by his[asws] hand and left with him[asws].

14769- أَبَانٌ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ اللَّهِ لَوْ نَشَرَتْ شَعْرَهَا مَاتُوا طُرّاً.

H 14769 – Abaan, from Ali Bin Abdul Aziz, from Abdul Hameed Al-Ta'any, who has said:

Abu Ja'far[asws] has said; 'By Allah[azwj]! Had she[asws] spread her[asws] hair, they would have all died'.

14770- أَبَانٌ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ وَلَدَ الزِّنَا يُسْتَعْمَلُ إِنْ عَمِلَ خَيْراً جُزِيَ بِهِ وَ إِنْ عَمِلَ شَرّاً جُزِيَ بِهِ.

H 14770 – Abaan, from Ibn Abu Ya'four who said:

Abu Abdullah[asws] said: 'The one of adulterous birth should (also) perform deeds. If his deeds are good he would be Recompensated for it, and if his deeds are evil he would be Recompensed for it'.

14771- أَبَانٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ حُجْرَتِهِ وَ مَرْوَانُ وَ أَبُوهُ يَسْتَمِعَانِ إِلَى حَدِيثِهِ فَقَالَ لَهُ الْوَزَغُ ابْنُ الْوَزَغِ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَمِنْ يَوْمِئِذٍ يَرَوْنَ أَنَّ الْوَزَغَ يَسْمَعُ الْحَدِيثَ.

H 14771 – Abaan, from Abdul Rahmaan Bin Abu Abdullah who said:

I heard Abu Abdullah[asws] saying: 'The Rasool Allah[saww] came out of his[saww] chamber, and Marwaan and his father were both trying to listen to his[saww] narration. So he[saww] said for him: 'The lizard, son of a lizard!' Abu Abdullah[asws] said: 'From that time they are reporting that the lizard listens to the narrations'.

14772- أَبَانٌ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ لَمَّا وُلِدَ مَرْوَانُ عَرَضُوا بِهِ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَنْ يَدْعُوَ لَهُ فَأَرْسَلُوا بِهِ إِلَى عَائِشَةَ لِيَدْعُوَ لَهُ فَلَمَّا قَرَّبَتْهُ مِنْهُ قَالَ أَخْرِجُوا عَنِّي الْوَزَغَ ابْنَ الْوَزَغِ قَالَ زُرَارَةُ وَ لَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ وَ لَعَنَهُ.

H 14772 – Abaan, from Zurara who said:

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 Ayesha 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)'.

14773- أَبَانٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ عُمَرَ لَقِيَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ أَنْتَ الَّذِي تَقْرَأُ هَذِهِ الْآيَةَ بِأَيِّكُمُ الْمَفْتُونُ تَعَرُّضاً بِي وَ بِصَاحِبِي قَالَ أَ فَلَا أُخْبِرُكَ بِآيَةٍ نَزَلَتْ فِي بَنِي أُمَيَّةَ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحامَكُمْ فَقَالَ كَذَبْتَ بَنُو أُمَيَّةَ أَوْصَلُ لِلرَّحِمِ مِنْكَ وَ لَكِنَّكَ أَبَيْتَ إِلَّا عَدَاوَةً لِبَنِي تَيْمٍ وَ عَدِيٍّ وَ بَنِي أُمَيَّةَ.

H 14773 – Abaan, from Abdul Rahmaan Bin Abu Abdullah, from Abu Al-Abbas Al-Makky who 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, but 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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ (عليه السلام) يَقُومُ فِي الْمَطَرِ أَوَّلَ مَا يَمْطُرُ حَتَّى يَبْتَلَّ رَأْسُهُ وَ لِحْيَتُهُ وَ ثِيَابُهُ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِنَّ الْكِنَّ فَقَالَ إِنَّ هَذَا مَاءٌ قَرِيبُ عَهْدٍ بِالْعَرْشِ

H 14774 – Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, who has said:

Abu Abdullah[asws] having said: 'Ali[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'.

ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْراً فِيهِ مَاءٌ يُنْبِتُ أَرْزَاقَ الْحَيَوَانَاتِ فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرُهُ أَنْ يُنْبِتَ بِهِ مَا يَشَاءُ لَهُمْ رَحْمَةً مِنْهُ لَهُمْ أَوْحَى اللَّهُ إِلَيْهِ فَمَطَرَ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى سَمَاءِ الدُّنْيَا فِيمَا أَظُنُّ فَيُلْقِيَهُ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْغِرْبَالِ ثُمَّ يُوحِي اللَّهُ إِلَى الرِّيحِ أَنِ اطْحَنِيهِ وَ أَذِيبِيهِ ذَوَبَانَ الْمَاءِ ثُمَّ انْطَلِقِي بِهِ إِلَى مَوْضِعِ كَذَا وَ كَذَا فَامْطُرِي عَلَيْهِمْ فَيَكُونَ كَذَا وَ كَذَا عُبَاباً وَ غَيْرَ ذَلِكَ

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.

فَتَقْطُرُ عَلَيْهِمْ عَلَى النَّحْوِ الَّذِي يَأْمُرُهَا بِهِ فَلَيْسَ مِنْ قَطْرَةٍ تَقْطُرُ إِلَّا وَ مَعَهَا مَلَكٌ حَتَّى يَضَعَهَا مَوْضِعَهَا وَ لَمْ يَنْزِلْ مِنَ السَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ إِلَّا بِعَدَدٍ مَعْدُودٍ وَ وَزْنٍ مَعْلُومٍ إِلَّا مَا كَانَ مِنْ يَوْمِ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ (عليه السلام) فَإِنَّهُ نَزَلَ مَاءٌ مُنْهَمِرٌ بِلَا وَزْنٍ وَ لَا عَدَدٍ قَالَ

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'.

وَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِيَ أَبِي (عليه السلام) قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ السَّحَابَ غَرَابِيلَ لِلْمَطَرِ هِيَ تُذِيبُ الْبَرَدَ حَتَّى يَصِيرَ مَاءً لِكَيْ لَا يُضِرَّ بِهِ شَيْئاً يُصِيبُهُ الَّذِي تَرَوْنَ فِيهِ مِنَ الْبَرَدِ وَ الصَّوَاعِقِ نَقِمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تُشِيرُوا إِلَى الْمَطَرِ وَ لَا إِلَى الْهِلَالِ فَإِنَّ اللَّهَ يَكْرَهُ ذَلِكَ.

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[saww] 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[saww] said: 'Do not point (accuse) the rain or the crescent, for Allah[azwj] Abhors that'.

14775- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ رَفَعَهُ قَالَ كَتَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِلَى ابْنِ عَبَّاسٍ أَمَّا بَعْدُ فَقَدْ يَسُرُّ الْمَرْءَ مَا لَمْ يَكُنْ لِيَفُوتَهُ وَ يَحْزُنُهُ مَا لَمْ يَكُنْ لِيُصِيبَهُ أَبَداً وَ إِنْ جَهَدَ فَلْيَكُنْ سُرُورُكَ بِمَا قَدَّمْتَ مِنْ عَمَلٍ صَالِحٍ أَوْ حُكْمٍ أَوْ قَوْلٍ وَ لْيَكُنْ أَسَفُكَ فِيمَا فَرَّطْتَ فِيهِ مِنْ ذَلِكَ وَ دَعْ مَا فَاتَكَ مِنَ الدُّنْيَا فَلَا تُكْثِرْ عَلَيْهِ حَزَناً وَ مَا أَصَابَكَ مِنْهَا فَلَا تَنْعَمْ بِهِ سُرُوراً وَ لْيَكُنْ هَمُّكَ فِيمَا بَعْدَ الْمَوْتِ وَ السَّلَامُ.

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, do not enjoy in its delight, but ponder over what comes after the death. With greetings'.

14776- سَهْلُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ كَرَّامٍ عَنْ أَبِي الصَّامِتِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَرَرْتُ أَنَا وَ أَبُو جَعْفَرٍ (عليه السلام) عَلَى الشِّيعَةِ وَ هُمْ مَا بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ فَقُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) شِيعَتُكَ وَ مَوَالِيكَ جَعَلَنِيَ اللَّهُ فِدَاكَ قَالَ أَيْنَ هُمْ فَقُلْتُ أَرَاهُمْ مَا بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ فَقَالَ اذْهَبْ بِي إِلَيْهِمْ فَذَهَبَ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ وَ اللَّهِ إِنِّي لَأُحِبُّ رِيحَكُمْ وَ أَرْوَاحَكُمْ فَأَعِينُوا مَعَ هَذَا بِوَرَعٍ وَ اجْتِهَادٍ إِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِوَرَعٍ وَ اجْتِهَادٍ وَ إِذَا ائْتَمَمْتُمْ بِعَبْدٍ فَاقْتَدُوا بِهِ أَمَا وَ اللَّهِ إِنَّكُمْ لَعَلَى دِينِي وَ دِينِ آبَائِي إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِنْ كَانَ هَؤُلَاءِ عَلَى دِينِ أُولَئِكَ فَأَعِينُوا عَلَى هَذَا بِوَرَعٍ وَ اجْتِهَادٍ.

H 14776 – Sahl Bin Ziyad, from Al-Hassan Bin Ali, from Karraam, from Abu Al-Saamat, who has narrated the following:

Abu Abdullah[asws] having said: 'I[asws] and Abu Ja'far[asws] passed by the Shites whilst they were in between the Grave and the Pulpit (of the Rasool Allah[saww]). So I[asws] said to Abu Ja'far[asws]: 'May I[asws] be sacrificed for you[asws], these are your[asws] Shites and your[asws] friends'. He[asws] said: 'Where are they?' I[asws] said: 'In between the Grave and the Pulpit'. He[asws] said: 'So come with me[asws] to them'. So he[asws] went and greeted them, then said: 'I[asws] love your aromas, and your souls, so support this with piety and struggle. What is with Allah[azwj] cannot be achieved except by piety and struggle, and if you follow a servant (an Imam[asws]), so follow him (emulate his[asws] deeds). But, by Allah[azwj], all of you are upon my[asws] Religion, and the Religion of my[asws] forefather Ibrahim[as] and Ismail[as], and if these were upon a Religion so they supported this by piety and struggle'.

14777- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ قَائِمَنَا إِذَا قَامَ مَدَّ اللَّهُ عَزَّ وَ جَلَّ لِشِيعَتِنَا فِي أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ حَتَّى لَا يَكُونَ بَيْنَهُمْ وَ بَيْنَ الْقَائِمِ بَرِيدٌ يُكَلِّمُهُمْ فَيَسْمَعُونَ وَ يَنْظُرُونَ إِلَيْهِ وَ هُوَ فِي مَكَانِهِ.

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[asws] saying that: 'When our Qaim[asws] makes a stand, Allah[azwj] will extend the hearing of our[asws] Shites, and their vision to the extent that there will not be a postman in between them and Al-Qaim[asws]. They will be speaking, and hearing, and visualising him[asws] and he[asws] would be in Mecca'.

14778- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنِ اسْتَخَارَ اللَّهَ رَاضِياً بِمَا صَنَعَ اللَّهُ لَهُ خَارَ اللَّهُ لَهُ حَتْماً.

H 14778 – A number of our companions, from Sahl Bin Ziyad, from Usman Bin Isa, from haroun Bin Kharjat, who has said:

Abu Abdullah[asws] has said: 'The one who leaves the choice to Allah[azwj] and is happy with whatsoever Allah[azwj] Chooses for him, Allah[azwj] will inevitably Choose good for him'.

14779- سَهْلُ بْنُ زِيَادٍ عَنْ دَاوُدَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِيثَمِيِّ عَنْ رَجُلٍ عَنْ جُوَيْرِيَةَ بْنِ مُسْهِرٍ قَالَ اشْتَدَدْتُ خَلْفَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لِي يَا جُوَيْرِيَةُ إِنَّهُ لَمْ يَهْلِكْ هَؤُلَاءِ الْحَمْقَى إِلَّا بِخَفْقِ النِّعَالِ خَلْفَهُمْ مَا جَاءَ بِكَ قُلْتُ جِئْتُ أَسْأَلُكَ عَنْ ثَلَاثٍ عَنِ الشَّرَفِ وَ عَنِ الْمُرُوءَةِ وَ عَنِ الْعَقْلِ قَالَ أَمَّا الشَّرَفُ فَمَنْ شَرَّفَهُ السُّلْطَانُ شَرُفَ وَ أَمَّا الْمُرُوءَةُ فَإِصْلَاحُ الْمَعِيشَةِ وَ أَمَّا الْعَقْلُ فَمَنِ اتَّقَى اللَّهَ عَقَلَ.

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[asws], so he[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[asws] about three – about the nobility, and the chivalry, and the intellect'. He[asws] said: 'As for the nobility, so the one whom 'السُّلْطَانُ' Allah[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[azwj] is the intellectual'.

14780- سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ أَبِي النَّوَارِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) جُعِلْتُ فِدَاكَ لِأَيِّ شَيْءٍ صَارَتِ الشَّمْسُ أَشَدَّ حَرَارَةً مِنَ الْقَمَرِ فَقَالَ إِنَّ اللَّهَ خَلَقَ الشَّمْسَ مِنْ نُورِ النَّارِ وَ صَفْوِ الْمَاءِ طَبَقاً مِنْ هَذَا وَ طَبَقاً مِنْ هَذَا حَتَّى إِذَا كَانَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِبَاساً مِنْ نَارٍ فَمِنْ ثَمَّ صَارَتْ أَشَدَّ حَرَارَةً مِنَ الْقَمَرِ قُلْتُ جُعِلْتُ فِدَاكَ وَ الْقَمَرُ قَالَ إِنَّ اللَّهِ تَعَالَى ذِكْرُهُ خَلَقَ الْقَمَرَ مِنْ ضَوْءِ نُورِ النَّارِ وَ صَفْوِ الْمَاءِ طَبَقاً مِنْ هَذَا وَ طَبَقاً مِنْ هَذَا حَتَّى إِذَا كَانَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِبَاساً مِنْ مَاءٍ فَمِنْ ثَمَّ صَارَ الْقَمَرُ أَبْرَدَ مِنَ الشَّمْسِ.

H 14780 – Sahl Bin Ziyad, from Ali Bin Hassaan, from Ali Bin Abu Al-Nawaar, from Muhammad Bin Muslim who said:

I said to Abu Ja'far[asws], 'May I be sacrificed for you[asws]. Which is that thing which makes the sun to be hotter than the moon?' So he[asws] said: 'Allah[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[asws] said: 'Allah[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'.

14781- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْهَيْثَمِ عَنْ زَيْدٍ أَبِي الْحَسَنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ كَانَتْ لَهُ حَقِيقَةٌ ثَابِتَةٌ لَمْ يَقُمْ عَلَى شُبْهَةٍ هَامِدَةٍ حَتَّى يَعْلَمَ مُنْتَهَى الْغَايَةِ وَ يَطْلُبَ الْحَادِثَ مِنَ النَّاطِقِ عَنِ الْوَارِثِ وَ بِأَيِّ شَيْءٍ جَهِلْتُمْ مَا أَنْكَرْتُمْ وَ بِأَيِّ شَيْءٍ عَرَفْتُمْ مَا أَبْصَرْتُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ.

H 14781 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Al-Haysam, from Zayd Abu Al-Hassan who said:

I heard Abu Abdullah[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[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'.

14782- عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَيْسَ مِنْ بَاطِلٍ يَقُومُ بِإِزَاءِ الْحَقِّ إِلَّا غَلَبَ الْحَقُّ الْبَاطِلَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْباطِلِ فَيَدْمَغُهُ فَإِذا هُوَ زاهِقٌ.

H 14782 – From him, from his father, from Yunus Bin Abdul Rahmaan with an unbroken chain, said:

Abu Abdullah[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"***.

14783- عَنْهُ عَنْ أَبِيهِ مُرْسَلًا قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) لَا تَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلِيجَةً فَلَا تَكُونُوا مُؤْمِنِينَ فَإِنَّ كُلَّ سَبَبٍ وَ نَسَبٍ وَ قَرَابَةٍ وَ وَلِيجَةٍ وَ بِدْعَةٍ وَ شُبْهَةٍ مُنْقَطِعٌ مُضْمَحِلٌّ كَمَا يَضْمَحِلُّ الْغُبَارُ الَّذِي يَكُونُ عَلَى الْحَجَرِ الصَّلْدِ إِذَا أَصَابَهُ الْمَطَرُ الْجَوْدُ إِلَّا مَا أَثْبَتَهُ الْقُرْآنُ.

H 14783 – From him, from his father, said:

Abu Ja'far[asws] said: 'Do not take anyone other than Allah[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'.

14784- عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَحْنُ أَصْلُ كُلِّ خَيْرٍ وَ مِنْ فُرُوعِنَا كُلُّ بِرٍّ فَمِنَ الْبِرِّ التَّوْحِيدُ وَ الصَّلَاةُ وَ الصِّيَامُ وَ كَظْمُ الْغَيْظِ وَ الْعَفْوُ عَنِ الْمُسِيءِ وَ رَحْمَةُ الْفَقِيرِ وَ تَعَهُّدُ الْجَارِ وَ الْإِقْرَارُ بِالْفَضْلِ لِأَهْلِهِ

H 14784 – Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq, from Abdullah Bin Hammaad, from Ibn Muskaan, who has narrated the following:

Abu Abdullah[asws] has said; 'We[asws] are the origin of every good, and from our[asws] branches is every righteousness, So, from the righteousness is 'التَّوْحِيدُ' 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.

وَ عَدُوُّنَا أَصْلُ كُلِّ شَرٍّ وَ مِنْ فُرُوعِهِمْ كُلُّ قَبِيحٍ وَ فَاحِشَةٍ فَمِنْهُمُ الْكَذِبُ وَ الْبُخْلُ وَ النَّمِيمَةُ وَ الْقَطِيعَةُ وَ أَكْلُ الرِّبَا وَ أَكْلُ مَالِ الْيَتِيمِ بِغَيْرِ حَقِّهِ وَ تَعَدِّي الْحُدُودِ الَّتِي أَمَرَ اللَّهُ وَ رُكُوبُ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ وَ الزِّنَا وَ السَّرِقَةُ وَ كُلُّ مَا وَافَقَ ذَلِكَ مِنَ الْقَبِيحِ فَكَذَبَ مَنْ زَعَمَ أَنَّهُ مَعَنَا وَ هُوَ مُتَعَلِّقٌ بِفُرُوعِ غَيْرِنَا.

And our[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 niggardliness, and the slander, and the cutting-off (relationships), and consumption of the interest, and consumption of the wealth of the orphans without right, and infringement of the limits of the Commands of Allah[azwj], commission of the immoral acts, the apparent from it as well as the hidden, and the adultery, and the theft, and every that which is consistent with that from the ugliness. So he has lied, the one who thinks he is with us[asws] whilst he attaches himself to the branches of others (which are) rather than ours[asws].

14785- عَنْهُ وَ عَنْ غَيْرِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِرَجُلٍ اقْنَعْ بِمَا قَسَمَ اللَّهُ لَكَ وَ لَا تَنْظُرْ إِلَى مَا عِنْدَ غَيْرِكَ وَ لَا تَتَمَنَّ مَا لَسْتَ نَائِلَهُ فَإِنَّهُ مَنْ قَنِعَ شَبِعَ وَ مَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ وَ خُذْ حَظَّكَ مِنْ آخِرَتِكَ

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:

Abu Abdullah[asws] having said to a man: 'Be content with what Allah[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'.

وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَنْفَعُ الْأَشْيَاءِ لِلْمَرْءِ سَبْقُهُ النَّاسَ إِلَى عَيْبِ نَفْسِهِ وَ أَشَدُّ شَيْءٍ مَئُونَةً إِخْفَاءُ الْفَاقَةِ وَ أَقَلُّ الْأَشْيَاءِ غَنَاءً النَّصِيحَةُ لِمَنْ لَا يَقْبَلُهَا وَ مُجَاوَرَةُ الْحَرِيصِ وَ أَرْوَحُ الرَّوْحِ الْيَأْسُ مِنَ النَّاسِ وَ قَالَ لَا تَكُنْ ضَجِراً وَ لَا غَلِقاً وَ ذَلِّلْ نَفْسَكَ بِاحْتِمَالِ مَنْ خَالَفَكَ مِمَّنْ هُوَ فَوْقَكَ وَ مَنْ لَهُ الْفَضْلُ عَلَيْكَ فَإِنَّمَا أَقْرَرْتَ بِفَضْلِهِ لِئَلَّا تُخَالِفَهُ وَ مَنْ لَا يَعْرِفْ لِأَحَدٍ الْفَضْلَ فَهُوَ الْمُعْجَبُ بِرَأْيِهِ

And Abu Abdullah[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 despaired from the people’. And he[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, and accept the preference of the one who is opposed to you. The one who does not accept the preference of others would be ‘الْمُعْجَبُ بِرَأْيِهِ’ self-conceited’.

وَ قَالَ لِرَجُلٍ اعْلَمْ أَنَّهُ لَا عِزَّ لِمَنْ لَا يَتَذَلَّلُ لِلَّهِ تَبَارَكَ وَ تَعَالَى وَ لَا رِفْعَةَ لِمَنْ لَمْ يَتَوَاضَعْ لِلَّهِ عَزَّ وَ جَلَّ وَ قَالَ لِرَجُلٍ أَحْكِمْ أَمْرَ دِينِكَ كَمَا أَحْكَمَ أَهْلُ الدُّنْيَا أَمْرَ دُنْيَاهُمْ فَإِنَّمَا جُعِلَتِ الدُّنْيَا شَاهِداً يُعْرَفُ بِهَا مَا غَابَ عَنْهَا مِنَ الْآخِرَةِ فَاعْرِفِ الْآخِرَةَ بِهَا وَ لَا تَنْظُرْ إِلَى الدُّنْيَا إِلَّا بِالِاعْتِبَارِ.

And he[asws] said to a man: ‘Know, that he has no honour, the one who does not humble himself to Allah[azwj] and no elevation for the one who does not humble himself before Allah[azwj] Mighty and Majestic’. And he[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’.

14786- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لِحُمْرَانَ بْنِ أَعْيَنَ يَا حُمْرَانُ انْظُرْ إِلَى مَنْ هُوَ دُونَكَ فِي الْمَقْدُرَةِ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ فِي الْمَقْدُرَةِ فَإِنَّ ذَلِكَ أَقْنَعُ لَكَ بِمَا قُسِمَ لَكَ وَ أَحْرَى أَنْ تَسْتَوْجِبَ الزِّيَادَةَ مِنْ رَبِّكَ وَ اعْلَمْ أَنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْيَقِينِ أَفْضَلُ عِنْدَ اللَّهِ جَلَّ ذِكْرُهُ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ يَقِينٍ وَ اعْلَمْ أَنَّهُ لَا وَرَعَ أَنْفَعُ مِنْ تَجَنُّبِ مَحَارِمِ اللَّهِ وَ الْكَفِّ عَنْ أَذَى الْمُؤْمِنِينَ وَ اغْتِيَابِهِمْ وَ لَا عَيْشَ أَهْنَأُ مِنْ حُسْنِ الْخُلُقِ وَ لَا مَالَ أَنْفَعُ مِنَ الْقُنُوعِ بِالْيَسِيرِ الْمُجْزِي وَ لَا جَهْلَ أَضَرُّ مِنَ الْعُجْبِ.

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[asws] saying to Humraan 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[azwj] has Distributed for you, and you would be more likely to receive more from your Lord[azwj].

And know that a small amount of deeds with certainty are more preferable in the Presence of Allah[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[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 ‘الْعُجْبِ’ the self-conceit’.

14787- ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يَقُولُ إِنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ أَخْبِرْنِي إِنْ كُنْتَ عَالِماً عَنِ النَّاسِ وَ عَنْ أَشْبَاهِ النَّاسِ وَ عَنِ النَّسْنَاسِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَا حُسَيْنُ أَجِبِ الرَّجُلَ فَقَالَ الْحُسَيْنُ (عليه السلام) أَمَّا قَوْلُكَ أَخْبِرْنِي عَنِ النَّاسِ فَنَحْنُ النَّاسُ وَ لِذَلِكَ قَالَ اللَّهُ تَعَالَى ذِكْرُهُ فِي كِتَابِهِ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفاضَ النَّاسُ فَرَسُولُ اللَّهِ (صلى الله عليه وآله) الَّذِي أَفَاضَ بِالنَّاسِ

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 أَشْبَاهُ النَّاسِ فَهُمْ شِيعَتُنَا وَ هُمْ مَوَالِينَا وَ هُمْ مِنَّا وَ لِذَلِكَ قَالَ إِبْرَاهِيمُ (عليه السلام) فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ أَمَّا قَوْلُكَ النَّسْنَاسُ فَهُمُ السَّوَادُ الْأَعْظَمُ وَ أَشَارَ بِيَدِهِ إِلَى جَمَاعَةِ النَّاسِ ثُمَّ قَالَ إِنْ هُمْ إِلَّا كَالْأَنْعامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And as for your word, 'Resembling the people', so they are our[asws] Shites, and they are our[asws] 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"***.

14788- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْهُمَا فَقَالَ يَا أَبَا الْفَضْلِ مَا تَسْأَلُنِي عَنْهُمَا فَوَ اللَّهِ مَا مَاتَ مِنَّا مَيِّتٌ قَطُّ إِلَّا سَاخِطاً عَلَيْهِمَا وَ مَا مِنَّا الْيَوْمَ إِلَّا سَاخِطاً عَلَيْهِمَا يُوصِي بِذَلِكَ الْكَبِيرُ مِنَّا الصَّغِيرَ إِنَّهُمَا ظَلَمَانَا حَقَّنَا وَ مَنَعَانَا فَيْئَنَا وَ كَانَا أَوَّلَ مَنْ رَكِبَ أَعْنَاقَنَا وَ بَثَّقَا عَلَيْنَا بَثْقاً فِي الْإِسْلَامِ لَا يُسْكَرُ أَبَداً حَتَّى يَقُومَ قَائِمُنَا أَوْ يَتَكَلَّمَ مُتَكَلِّمُنَا

H 14788 – Ali Bin Ibrahim, from his father, from hanaan Bin Sudeyr, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, 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'.

ثُمَّ قَالَ أَمَا وَ اللَّهِ لَوْ قَدْ قَامَ قَائِمُنَا أَوْ تَكَلَّمَ مُتَكَلِّمُنَا لَأَبْدَى مِنْ أُمُورِهِمَا مَا كَانَ يُكْتَمُ وَ لَكَتَمَ مِنْ أُمُورِهِمَا مَا كَانَ يُظْهَرُ وَ اللَّهِ مَا أُسِّسَتْ مِنْ بَلِيَّةٍ وَ لَا قَضِيَّةٍ تَجْرِي عَلَيْنَا أَهْلَ الْبَيْتِ إِلَّا هُمَا أَسَّسَا أَوَّلَهَا فَعَلَيْهِمَا لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ.

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 Allah[azwj], and the Angels, and the people altogether'.

14789- حَنَانٌ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ النَّاسُ أَهْلَ رِدَّةٍ بَعْدَ النَّبِيِّ (صلى الله عليه وآله) إِلَّا ثَلَاثَةً فَقُلْتُ وَ مَنِ الثَّلَاثَةُ فَقَالَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ سَلْمَانُ الْفَارِسِيُّ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْهِمْ ثُمَّ عَرَفَ أُنَاسٌ بَعْدَ يَسِيرٍ

H 14789 – Hanaan, from his father, who has said:

Abu Ja'far[asws] has said: 'The people turned apostate after the Prophet[saww] except for three'. So I said, 'And which three?' So he[asws] said: 'Al-Miqdad Bin Al-Aswad[ar], and Abu Dharr Al-Ghaffari[ar], and Salman Al-Farsy[ar], may the Mercy of Allah[azwj] and His[azwj] Blessing be upon them[ar]. Then the people realised after a while'.

وَ قَالَ هَؤُلَاءِ الَّذِينَ دَارَتْ عَلَيْهِمُ الرَّحَى وَ أَبَوْا أَنْ يُبَايِعُوا حَتَّى جَاءُوا بِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) مُكْرَهاً فَبَايَعَ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ.

And he[asws] said: 'They[ar] are the ones upon whom the grinding stone turned, but they still refused to pledge their[ar] allegiances until they went to Amir-ul-Momineen[asws], so they pledged their[ar] allegiances under threat, and that is the Statement of Allah[azwj] 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"***.'

14790- حَنَانٌ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ صَعِدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمِنْبَرَ يَوْمَ فَتْحِ مَكَّةَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ نَخْوَةَ الْجَاهِلِيَّةِ وَ تَفَاخُرَهَا بِآبَائِهَا أَلَا إِنَّكُمْ مِنْ آدَمَ (عليه السلام) وَ آدَمُ مِنْ طِينٍ أَلَا إِنَّ خَيْرَ عِبَادِ اللَّهِ عَبْدٌ اتَّقَاهُ إِنَّ الْعَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَالِدٍ وَ لَكِنَّهَا لِسَانٌ نَاطِقٌ فَمَنْ قَصَرَ بِهِ عَمَلُهُ لَمْ يُبْلِغْهُ حَسَبُهُ أَلَا إِنَّ كُلَّ دَمٍ كَانَ فِي الْجَاهِلِيَّةِ أَوْ إِحْنَةٍ وَ الْإِحْنَةُ الشَّحْنَاءُ فَهِيَ تَحْتَ قَدَمِي هَذِهِ إِلَى يَوْمِ الْقِيَامَةِ.

H 14790 – Hannaan, from his father, who has said:

Abu Ja'far[asws] having said: 'The Rasool Allah[saww] ascended the Pulpit on the day of victory over Makkah, so he[saww] said: 'O you people! Allah[azwj] 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 Adam[as], and Adam is from clay. Indeed! The best of the servants of Allah[azwj] 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 my[saww] feet. This is how it will be up to the Day of Judgement'.

14791- حَنَانٌ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ مَا كَانَ وُلْدُ يَعْقُوبَ أَنْبِيَاءَ قَالَ لَا وَ لَكِنَّهُمْ كَانُوا أَسْبَاطَ أَوْلَادِ الْأَنْبِيَاءِ وَ لَمْ يَكُنْ يُفَارِقُوا الدُّنْيَا إِلَّا سُعَدَاءَ تَابُوا وَ تَذَكَّرُوا مَا صَنَعُوا وَ إِنَّ الشَّيْخَيْنِ فَارَقَا الدُّنْيَا وَ لَمْ يَتُوبَا وَ لَمْ يَتَذَكَّرَا مَا صَنَعَا بِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَعَلَيْهِمَا لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ.

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 – Shaykhayn) 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'.

14792- حَنَانٌ عَنْ أَبِي الْخَطَّابِ عَنْ عَبْدِ صَالِحٍ (عليه السلام) قَالَ إِنَّ النَّاسَ أَصَابَهُمْ قَحْطٌ شَدِيدٌ عَلَى عَهْدِ سُلَيْمَانَ بْنِ دَاوُدَ (عليهما السلام) فَشَكَوْا ذَلِكَ إِلَيْهِ وَ طَلَبُوا إِلَيْهِ أَنْ يَسْتَسْقِيَ لَهُمْ قَالَ فَقَالَ لَهُمْ إِذَا صَلَّيْتُ الْغَدَاةَ مَضَيْتُ فَلَمَّا صَلَّى الْغَدَاةَ مَضَى وَ مَضَوْا فَلَمَّا أَنْ كَانَ فِي بَعْضِ الطَّرِيقِ إِذَا هُوَ بِنَمْلَةٍ رَافِعَةٍ يَدَهَا إِلَى السَّمَاءِ وَاضِعَةٍ قَدَمَيْهَا إِلَى الْأَرْضِ وَ هِيَ تَقُولُ اللَّهُمَّ إِنَّا خَلْقٌ مِنْ خَلْقِكَ وَ لَا غِنَى بِنَا عَنْ رِزْقِكَ فَلَا تُهْلِكْنَا بِذُنُوبِ بَنِي آدَمَ قَالَ فَقَالَ سُلَيْمَانُ (عليه السلام) ارْجِعُوا فَقَدْ سُقِيتُمْ بِغَيْرِكُمْ قَالَ فَسُقُوا فِي ذَلِكَ الْعَامِ مَا لَمْ يُسْقَوْا مِثْلَهُ قَطُّ.

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 placed its feet upon the earth, and it was saying, 'Our Allah[azwj]! We are also creatures from Your[azwj] creatures, and we are not needless of Your[azwj] sustenance, so do not Destroy us for the sins committed by the children of Adam[as]'. So Suleiman said: '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'.

14793- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ خَلَفِ بْنِ عِيسَى عَنْ أَبِي عُبَيْدٍ الْمَدَائِنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ تَعَالَى ذِكْرُهُ عِبَاداً مَيَامِينَ مَيَاسِيرَ يَعِيشُونَ وَ يَعِيشُ النَّاسُ فِي أَكْنَافِهِمْ وَ هُمْ فِي عِبَادِهِ بِمَنْزِلَةِ الْقَطْرِ وَ لِلَّهِ عَزَّ وَ جَلَّ عِبَادٌ مَلَاعِينُ مَنَاكِيرُ لَا يَعِيشُونَ وَ لَا يَعِيشُ النَّاسُ فِي أَكْنَافِهِمْ وَ هُمْ فِي عِبَادِهِ بِمَنْزِلَةِ الْجَرَادِ لَا يَقَعُونَ عَلَى شَيْءٍ إِلَّا أَتَوْا عَلَيْهِ.

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'.

14794- الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ مُحَمَّدِ بْنِ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنِ الْحَسَنِ بْنِ شَاذَانَ الْوَاسِطِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَشْكُو جَفَاءَ أَهْلِ وَاسِطٍ وَ حَمْلَهُمْ عَلَيَّ وَ كَانَتْ عِصَابَةٌ مِنَ الْعُثْمَانِيَّةِ تُؤْذِينِي فَوَقَّعَ بِخَطِّهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخَذَ مِيثَاقَ أَوْلِيَائِنَا عَلَى الصَّبْرِ فِي دَوْلَةِ الْبَاطِلِ فَاصْبِرْ لِحُكْمِ رَبِّكَ فَلَوْ قَدْ قَامَ سَيِّدُ الْخَلْقِ لَقَالُوا يا وَيْلَنا مَنْ بَعَثَنا مِنْ مَرْقَدِنا هذا ما وَعَدَ الرَّحْمنُ وَ صَدَقَ الْمُرْسَلُونَ.

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 'وَاسِطٍ', 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- مُحَمَّدُ بْنُ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنْ أَحْمَدَ بْنِ الرَّيَّانِ عَنْ أَبِيهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي فَضْلِ مَعْرِفَةِ اللَّهِ عَزَّ وَ جَلَّ مَا مَدُّوا أَعْيُنَهُمْ إِلَى مَا مَتَّعَ اللَّهُ بِهِ الْأَعْدَاءَ مِنْ زَهْرَةِ الْحَيَاةِ الدُّنْيَا وَ نَعِيمِهَا وَ كَانَتْ دُنْيَاهُمْ أَقَلَّ عِنْدَهُمْ مِمَّا يَطَئُونَهُ بِأَرْجُلِهِمْ وَ لَتَنَعَّمُوا بِمَعْرِفَةِ اللَّهِ جَلَّ وَ عَزَّ وَ تَلَذَّذُوا بِهَا تَلَذُّذَ مَنْ لَمْ يَزَلْ فِي رَوْضَاتِ الْجِنَانِ مَعَ أَوْلِيَاءِ اللَّهِ إِنَّ مَعْرِفَةَ اللَّهِ عَزَّ وَ جَلَّ آنِسٌ مِنْ كُلِّ وَحْشَةٍ وَ صَاحِبٌ مِنْ كُلِّ وَحْدَةٍ وَ نُورٌ مِنْ كُلِّ ظُلْمَةٍ وَ قُوَّةٌ مِنْ كُلِّ ضَعْفٍ وَ شِفَاءٌ مِنْ كُلِّ سُقْمٍ

H 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] have from the blossoms of the life of the world and its bounties. And their world would seem little in their presence than what they are treading on with their feet, and they would enjoy the recognition of Allah[azwj] and relish it with a relish of the one who would not cease to be in the Gardens of the Paradise with the friends of Allah[azwj].

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'.

ثُمَّ قَالَ (عليه السلام) وَ قَدْ كَانَ قَبْلَكُمْ قَوْمٌ يُقْتَلُونَ وَ يُحْرَقُونَ وَ يُنْشَرُونَ بِالْمَنَاشِيرِ وَ تَضِيقُ عَلَيْهِمُ الْأَرْضُ بِرُحْبِهَا فَمَا يَرُدُّهُمْ عَمَّا هُمْ عَلَيْهِ شَيْءٌ مِمَّا هُمْ فِيهِ مِنْ غَيْرِ تِرَةٍ وَتَرُوا مَنْ فَعَلَ ذَلِكَ بِهِمْ وَ لَا أَدًى بَلْ مَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ فَاسْأَلُوا رَبَّكُمْ دَرَجَاتِهِمْ وَ اصْبِرُوا عَلَى نَوَائِبِ دَهْرِكُمْ تُدْرِكُوا سَعْيَهُمْ.

Then he[asws] said: 'And before them were a people who were killed, and burnt, and cut into pieces by the saw, and the earth became constricted for them. So nothing from such hardships could return them from what they were on. And you will see that the one who acted like that with them and hurt them was for no reason other than that they believed in Allah[azwj] the Mighty, the Praiseworthy. So ask your Lord[azwj] for their levels, and be patient upon the ravages of your time in order to understand their quest'.

14796- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ خَلْقاً أَصْغَرَ مِنَ الْبَعُوضِ وَ الْجِرْجِسُ أَصْغَرُ مِنَ الْبَعُوضِ وَ الَّذِي نُسَمِّيهِ نَحْنُ الْوَلَعَ أَصْغَرُ مِنَ الْجِرْجِسِ وَ مَا فِي الْفِيلِ شَيْءٌ إِلَّا وَ فِيهِ مِثْلُهُ وَ فُضِّلَ عَلَى الْفِيلِ بِالْجَنَاحَيْنِ.

H 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'.

14797- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْخَثْعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَ لِلرَّسُولِ إِذا دَعاكُمْ لِما يُحْيِيكُمْ قَالَ نَزَلَتْ فِي وَلَايَةِ عَلِيٍّ (عليه السلام)

H 14797 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

I asked Abu Abdullah[asws] about the Statement of Allah[azwj] 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"***. He[asws] said: 'It was Revealed regarding the Wilayah of Ali[asws]'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ ما تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُها وَ لا حَبَّةٍ فِي ظُلُماتِ الْأَرْضِ وَ لا رَطْبٍ وَ لا يابِسٍ إِلَّا فِي كِتابٍ مُبِينٍ قَالَ فَقَالَ الْوَرَقَةُ السِّقْطُ وَ الْحَبَّةُ الْوَلَدُ وَ ظُلُمَاتُ الْأَرْضِ الْأَرْحَامُ وَ الرَّطْبُ مَا يَحْيَى مِنَ النَّاسِ وَ الْيَابِسُ مَا يُقْبَضُ وَ كُلُّ ذَلِكَ فِي إِمَامٍ مُبِينٍ

He (the narrator) said, 'And I asked him[asws] about the Statement of Allah[azwj] 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"***. He[asws] 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 Imam[asws]'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كانَ عاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنَى بِذَلِكَ أَي انْظُرُوا فِي الْقُرْآنِ فَاعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرَكُمْ عَنْهُ

He (the narrator) said, 'And I asked him[asws] about the Statement of Allah[azwj] Mighty and Majestic: ***"[30:42] Say: Travel in the land, then see how was the end of those before"***. So he[asws] said: 'It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you from it'.

قَالَ فَقُلْتُ فَقَوْلُهُ عَزَّ وَ جَلَّ وَ إِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَ بِاللَّيْلِ أَ فَلا تَعْقِلُونَ قَالَ تَمُرُّونَ عَلَيْهِمْ فِي الْقُرْآنِ إِذَا قَرَأْتُمُ الْقُرْآنَ تَقْرَأُ مَا قَصَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكُمْ مِنْ خَبَرِهِمْ.

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?"*** He[asws] said: 'You pass by them in the Quran when you recite the Quran, read what story Allah[azwj] Mighty and Majestic has Told you from their news'.

14798- عَنْهُ عَنِ ابْنِ مُسْكَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَبَلِ لَمْ يُسَمِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَلَيْكَ بِالتَّلَادِ وَ إِيَّاكَ وَ كُلَّ مُحْدَثٍ لَا عَهْدَ لَهُ وَ لَا أَمَانَةَ وَ لَا ذِمَّةَ وَ لَا مِيثَاقَ وَ كُنْ عَلَى حَذَرٍ مِنْ أَوْثَقِ النَّاسِ فِي نَفْسِكَ فَإِنَّ النَّاسَ أَعْدَاءُ النِّعَمِ.

H 14798 – From him, from Ibn Muskaan, from a man from the people of Al-Jabl whom he did not name, has narrated the following:

Abu Abdullah[asws] 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'.

14799- يَحْيَى الْحَلَبِيُّ عَنْ أَبِي الْمُسْتَهِلِّ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) فَقَالَ مَا دَعَاكُمْ إِلَى الْمَوْضِعِ الَّذِي وَضَعْتُمْ فِيهِ زَيْداً قَالَ قُلْتُ خِصَالٌ ثَلَاثٌ أَمَّا إِحْدَاهُنَّ فَقِلَّةٌ مَنْ تَخَلَّفَ مَعَنَا إِنَّمَا كُنَّا ثَمَانِيَةَ نَفَرٍ وَ أَمَّا الْأُخْرَى فَالَّذِي تَخَوَّفْنَا مِنَ الصُّبْحِ أَنْ يَفْضَحَنَا وَ أَمَّا الثَّالِثَةُ فَإِنَّهُ كَانَ مَضْجَعَهُ الَّذِي كَانَ سَبَقَ إِلَيْهِ فَقَالَ كَمْ إِلَى الْفُرَاتِ مِنَ الْمَوْضِعِ الَّذِي وَضَعْتُمُوهُ فِيهِ قُلْتُ قَدْفَةُ حَجَرٍ

H 14799 – Yahya Al-Halby, from Abu Al-Mustahal, from Suleyman Bin Khalid who said:

Abu Abdullah[asws] 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 he[asws] said: 'How far was the Euphrates from the place in which you placed (buried) him?' I said, 'A stone's throw away'.

فَقَالَ سُبْحَانَ اللَّهِ أَ فَلَا كُنْتُمْ أَوْقَرْتُمُوهُ حَدِيداً وَ قَذَفْتُمُوهُ فِي الْفُرَاتِ وَ كَانَ أَفْضَلَ فَقُلْتُ جُعِلْتُ فِدَاكَ لَا وَ اللَّهِ مَا طُقْنَا لِهَذَا فَقَالَ أَيَّ شَيْءٍ كُنْتُمْ يَوْمَ خَرَجْتُمْ مَعَ زَيْدٍ قُلْتُ مُؤْمِنِينَ قَالَ فَمَا كَانَ عَدُوُّكُمْ قُلْتُ كُفَّاراً قَالَ فَإِنِّي أَجِدُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا فَإِذا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقابِ حَتَّى إِذا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثاقَ فَإِمَّا مَنًّا بَعْدُ وَ إِمَّا فِداءً حَتَّى تَضَعَ الْحَرْبُ أَوْزارَها فَابْتَدَأْتُمْ أَنْتُمْ بِتَخْلِيَةِ مَنْ أَسَرْتُمْ سُبْحَانَ اللَّهِ مَا اسْتَطَعْتُمْ أَنْ تَسِيرُوا بِالْعَدْلِ سَاعَةً.

So he[asws] said: 'Glory be to Allah[azwj]! 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, 'May I be sacrificed for you[asws], no, by Allah[azwj], we had no way for this'. So he[asws] said: 'Which thing (were you on) on the day you all came out with Zayd?' I said, 'We were Believers'. He[asws] said: 'Who were your enemies?' I said, 'Infidels'. He[asws] said: 'I[asws] found in the Book of Allah[azwj] 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 Allah[azwj]! You did not have the ability to travel with the justice even for a while'.

14800- يَحْيَى الْحَلَبِيُّ عَنْ هَارُونَ بْنِ الْخَارِجَةِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْفَى نَبِيَّكُمْ أَنْ يَلْقَى مِنْ أُمَّتِهِ مَا لَقِيَتِ الْأَنْبِيَاءُ مِنْ أُمَمِهَا وَ جَعَلَ ذَلِكَ عَلَيْنَا.

H 14800 – Yahya Al-Halby, from Haroun Bin Al-Kharjat, from Abu Baseer, who has said:

Abu Abdullah[asws] having said that: 'Allah[azwj] Mighty and Majestic Exempted your Prophet[saww] from facing from his[saww] community what the Prophets[as] faced from their communities, and Made that for us[asws]'.

14801- يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ ضُرَيْسٍ قَالَ تَمَارَى النَّاسُ عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ بَعْضُهُمْ حَرْبُ عَلِيٍّ شَرٌّ مِنْ حَرْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ قَالَ بَعْضُهُمْ حَرْبُ رَسُولِ اللَّهِ (صلى الله عليه وآله) شَرٌّ مِنْ حَرْبِ عَلِيٍّ (عليه السلام) قَالَ فَسَمِعَهُمْ أَبُو جَعْفَرٍ (عليه السلام) فَقَالَ مَا تَقُولُونَ فَقَالُوا أَصْلَحَكَ اللَّهُ تَمَارَيْنَا فِي حَرْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ فِي حَرْبِ عَلِيٍّ (عليه السلام) فَقَالَ بَعْضُنَا حَرْبُ عَلِيٍّ (عليه السلام) شَرٌّ مِنْ حَرْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ قَالَ بَعْضُنَا حَرْبُ رَسُولِ اللَّهِ (صلى الله عليه وآله) شَرٌّ مِنْ حَرْبِ عَلِيٍّ (عليه السلام)

H 14801 – Yahya, from Abdulah Bin Muskaan, from Zureys who said:

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[azwj] 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]'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) لَا بَلْ حَرْبُ عَلِيٍّ (عليه السلام) شَرٌّ مِنْ حَرْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَ حَرْبُ عَلِيٍّ (عليه السلام) شَرٌّ مِنْ حَرْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ نَعَمْ وَ سَأُخْبِرُكَ عَنْ ذَلِكَ إِنَّ حَرْبَ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَمْ يُقِرُّوا بِالْإِسْلَامِ وَ إِنَّ حَرْبَ عَلِيٍّ (عليه السلام) أَقَرُّوا بِالْإِسْلَامِ ثُمَّ جَحَدُوهُ.

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]'.

14802- يَحْيَى بْنُ عِمْرَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ آتَيْنَاهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ قُلْتُ وُلْدُهُ كَيْفَ أُوتِيَ مِثْلَهُمْ مَعَهُمْ قَالَ أَحْيَا لَهُ مِنْ وُلْدِهِ الَّذِينَ كَانُوا مَاتُوا قَبْلَ ذَلِكَ بِآجَالِهِمْ مِثْلَ الَّذِينَ هَلَكُوا يَوْمَئِذٍ.

H 14802 – Yahya Bin Umraan, from Haroun Bin Kharjat, from Abu Baseer, who has narrated the following:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] 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[azwj] 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'.

14803- يَحْيَى الْحَلَبِيُّ عَنِ الْمُثَنَّى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعاً مِنَ اللَّيْلِ مُظْلِماً قَالَ أَ مَا تَرَى الْبَيْتَ إِذَا كَانَ اللَّيْلُ كَانَ أَشَدَّ سَوَاداً مِنْ خَارِجٍ فَلِذَلِكَ هُمْ يَزْدَادُونَ سَوَاداً.

H 14803 – Yahya Al-halby, from Al-Musna, from Abu Baseer, who has said:

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'.

14804- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ أَعْيَنَ يَسْأَلُ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَلَمْ يَزَلْ يُسَائِلُهُ حَتَّى قَالَ فَهَلَكَ النَّاسُ إِذاً قَالَ إِي وَ اللَّهِ يَا ابْنَ أَعْيَنَ فَهَلَكَ النَّاسُ أَجْمَعُونَ قُلْتُ مَنْ فِي الْمَشْرِقِ وَ مَنْ فِي الْمَغْرِبِ قَالَ إِنَّهَا فُتِحَتْ بِضَلَالٍ إِي وَ اللَّهِ لَهَلَكُوا إِلَّا ثَلَاثَةً.

H 14804 – Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Abaan Bin Usman, from Al-haris Bin Al-Mugheira 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 (Salman[ar], Abu Dharr[ar] and Al-Miqdad[ar])'.

14805- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِسْحَاقَ بْنِ يَزِيدَ عَنْ مِهْرَانَ عَنْ أَبَانِ بْنِ تَغْلِبَ وَ عِدَّةٍ قَالُوا كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) جُلُوساً فَقَالَ (عليه السلام) لَا يَسْتَحِقُّ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَكُونَ الْمَوْتُ أَحَبَّ إِلَيْهِ مِنَ الْحَيَاةِ وَ يَكُونَ الْمَرَضُ أَحَبَّ إِلَيْهِ مِنَ الصِّحَّةِ وَ يَكُونَ الْفَقْرُ أَحَبَّ إِلَيْهِ مِنَ الْغِنَى فَأَنْتُمْ كَذَا فَقَالُوا لَا وَ اللَّهِ جَعَلَنَا اللَّهُ فِدَاكَ وَ سُقِطَ فِي أَيْدِيهِمْ وَ وَقَعَ الْيَأْسُ فِي قُلُوبِهِمْ

H 14805 – Muhammad Biin 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.

فَلَمَّا رَأَى مَا دَاخَلَهُمْ مِنْ ذَلِكَ قَالَ أَ يَسُرُّ أَحَدَكُمْ أَنَّهُ عُمِّرَ مَا عُمِّرَ ثُمَّ يَمُوتُ عَلَى غَيْرِ هَذَا الْأَمْرِ أَوْ يَمُوتُ عَلَى مَا هُوَ عَلَيْهِ قَالُوا بَلْ يَمُوتُ عَلَى مَا هُوَ عَلَيْهِ السَّاعَةَ قَالَ فَأَرَى الْمَوْتَ أَحَبَّ إِلَيْكُمْ مِنَ الْحَيَاةِ

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'.

ثُمَّ قَالَ أَ يَسُرُّ أَحَدَكُمْ أَنْ بَقِيَ مَا بَقِيَ لَا يُصِيبُهُ شَيْءٌ مِنْ هَذِهِ الْأَمْرَاضِ وَ الْأَوْجَاعِ حَتَّى يَمُوتَ عَلَى غَيْرِ هَذَا الْأَمْرِ قَالُوا لَا يَا ابْنَ رَسُولِ اللَّهِ قَالَ فَأَرَى الْمَرَضَ أَحَبَّ إِلَيْكُمْ مِنَ الصِّحَّةِ

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[saww]'. He[asws] said: 'So I[asws] see that illness is more beloved to you than the health'.

ثُمَّ قَالَ أَ يَسُرُّ أَحَدَكُمْ أَنَّ لَهُ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ هُوَ عَلَى غَيْرِ هَذَا الْأَمْرِ قَالُوا لَا يَا ابْنَ رَسُولِ اللَّهِ قَالَ فَأَرَى الْفَقْرَ أَحَبَّ إِلَيْكُمْ مِنَ الْغِنَى.

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'.

14806- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَّادٍ اللَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَبَاهُ قَالَ يَا بُنَيَّ إِنَّكَ إِنْ خَالَفْتَنِي فِي الْعَمَلِ لَمْ تَنْزِلْ مَعِيَ غَداً فِي الْمَنْزِلِ ثُمَّ قَالَ أَبَى اللَّهُ عَزَّ وَ جَلَّ أَنْ يَتَوَلَّى قَوْمٌ قَوْماً يُخَالِفُونَهُمْ فِي أَعْمَالِهِمْ يَنْزِلُونَ مَعَهُمْ يَوْمَ الْقِيَامَةِ كَلَّا وَ رَبِّ الْكَعْبَةِ.

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)'.

14807- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ مَا أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَدِينُ بِدِينِ إِبْرَاهِيمَ (عليه السلام) إِلَّا نَحْنُ وَ شِيعَتُنَا وَ لَا هُدِيَ مَنْ هُدِيَ مِنْ هَذِهِ الْأُمَّةِ إِلَّا بِنَا وَ لَا ضَلَّ مَنْ ضَلَّ مِنْ هَذِهِ الْأُمَّةِ إِلَّا بِنَا.

H 14807 – Al-Husayn Bin Muhammad Al-Ashary, 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]'.

14808- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُنْتُ عِنْدَهُ وَ سَأَلَهُ رَجُلٌ عَنْ رَجُلٍ يَجِيءُ مِنْهُ الشَّيْءُ عَلَى حَدِّ الْغَضَبِ يُؤَاخِذُهُ اللَّهُ بِهِ فَقَالَ اللَّهُ أَكْرَمُ مِنْ أَنْ يَسْتَغْلِقَ عَبْدَهُ وَ فِي نُسْخَةِ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) يَسْتَقْلِقَ عَبْدَهُ.

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'.

14809- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ وَ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ لَكُمْ فِي حَيَاتِي خَيْراً وَ فِي مَمَاتِي خَيْراً قَالَ فَقِيلَ يَا رَسُولَ اللَّهِ أَمَّا حَيَاتُكَ فَقَدْ عَلِمْنَا فَمَا لَنَا فِي وَفَاتِكَ فَقَالَ أَمَّا فِي حَيَاتِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ أَمَّا فِي مَمَاتِي فَتُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فَأَسْتَغْفِرُ لَكُمْ.

H 14809 – Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza and someone else, has reported the following:

Abu Abdullah[asws] says that the Rasool Allah[saww] said: 'There is goodness for you in my[saww] being alive and goodness for you in my[saww] passing away'. So they said, 'O Rasool Allah[saww]! As for your[saww] being alive, so we have known that. So what is (goodness) for us in your[saww] passing away?' He[saww] said: 'As for my[saww] being alive, so Allah[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[saww] passing away, your deeds would get presented to me[saww], so I[saww] would be seeking Forgiveness for you'.

14810- عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍعَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ مِمَّنْ يَنْتَحِلُ هَذَا الْأَمْرَ لَيَكْذِبُ حَتَّى إِنَّ الشَّيْطَانَ لَيَحْتَاجُ إِلَى كَذِبِهِ.

H 14810 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hashaam Bin Saalim who said:

Abu Abdullah[asws] said: 'Whosoever (other than us[asws]) claims to posses this Command (Wilayah), he has lied to the extent that the Satan[la] would be needy of his lie'.

14811- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ قَالَ إِنَّ أَوَّلَ مَا عَرَفْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) أَنِّي رَأَيْتُ رَجُلًا دَخَلَ مِنْ بَابِ الْفِيلِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ فَتَبِعْتُهُ حَتَّى أَتَى بِئْرَ الزَّكَاةِ وَ هِيَ عِنْدَ دَارِ صَالِحِ بْنِ عَلِيٍّ وَ إِذَا بِنَاقَتَيْنِ مَعْقُولَتَيْنِ وَ مَعَهُمَا غُلَامٌ أَسْوَدُ فَقُلْتُ لَهُ مَنْ هَذَا فَقَالَ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) فَدَنَوْتُ إِلَيْهِ فَسَلَّمْتُ عَلَيْهِ وَ قُلْتُ لَهُ مَا أَقْدَمَكَ بِلَاداً قُتِلَ فِيهَا أَبُوكَ وَ جَدُّكَ فَقَالَ زُرْتُ أَبِي وَ صَلَّيْتُ فِي هَذَا الْمَسْجِدِ ثُمَّ قَالَ هَا هُوَ ذَا وَجْهِي صَلَّى اللَّهُ عَلَيْهِ.

H 14811 – Ali Bin Muhammad, from Salih Bin Abu Hammaad, from Ali Bin Al-Hakam, from Malik Bin Atiyya, from Abu Hamza who said:

The first time I recognised Ali[asws] Bin Al-Husayn[asws] was when I saw a man enter from the Door of 'Al-Feel'. He[asws] Prayed four cycles. So I followed him[asws] until he[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[asws] Bin Al-Husayn[asws]. So I approached him[asws]. I greeted him[asws] and said to him[asws], 'What is the reason that you[asws] have walked into the city in which your[asws] father[asws], and your[asws] grandfather were killed?' So he[asws] said: 'I[asws] visited (Ziyarat) my[asws] father, and Prayed in this Masjid'. Then said: 'This is where I[asws] have turned my[asws] attention to. May Allah[azwj] Send Greetings upon him[asws]'.

14812- عَنْهُ عَنْ صَالِحٍ عَنِ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنا لِوَلِيِّهِ سُلْطاناً فَلا يُسْرِفْ فِي الْقَتْلِ قَالَ نَزَلَتْ فِي الْحُسَيْنِ (عليه السلام) لَوْ قُتِلَ أَهْلُ الْأَرْضِ بِهِ مَا كَانَ سَرَفاً.

H 14812 – From him, from Salih, from Al-Hajjaal, from one of his companions, who has reported:

I asked Abu Abdullah[asws] about the Statement of Allah[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[asws] said: 'It was Revealed regarding Al-Husayn[asws]. Even if all the people of the earth were to be killed for it, it would not be excessive'.

14813- عَنْهُ عَنْ صَالِحٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْحُوتَ الَّذِي يَحْمِلُ الْأَرْضَ أَسَرَّ فِي نَفْسِهِ أَنَّهُ إِنَّمَا يَحْمِلُ الْأَرْضَ بِقُوَّتِهِ فَأَرْسَلَ اللَّهُ تَعَالَى إِلَيْهِ حُوتاً أَصْغَرَ مِنْ شِبْرٍ وَ أَكْبَرَ مِنْ فِتْرٍ فَدَخَلَتْ فِي خَيَاشِيمِهِ فَصَعِقَ فَمَكَثَ بِذَلِكَ أَرْبَعِينَ يَوْماً ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَءُوفَ بِهِ وَ رَحِمَهُ وَ خَرَجَ فَإِذَا أَرَادَ اللَّهُ جَلَّ وَ عَزَّ بِأَرْضٍ زَلْزَلَةً بَعَثَ ذَلِكَ الْحُوتَ إِلَى ذَلِكَ الْحُوتِ فَإِذَا رَآهُ اضْطَرَبَ فَتَزَلْزَلَتِ الْأَرْضُ.

H 14813 – From him, from Salih, from one of his companions, from Abdul Samad Bin Basheer, who has reported the following:

Abu Abdullah[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[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 and shocked it. It remained like that for forty days. Then Allah[azwj] Raised it and was Merciful to it, and Took it out. So whenever Allah[azwj] Intends the earth to be in a quake, He[azwj] Sends that (small) fish to that (big) fish. So when it sees it, it becomes restless, so the earth gets engulfed by the earthquake'.

14814- عَنْهُ عَنْ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ تَمِيمِ بْنِ حَاتِمٍ قَالَ كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَاضْطَرَبَتِ الْأَرْضُ فَوَحَاهَا بِيَدِهِ ثُمَّ قَالَ لَهَا اسْكُنِي مَا لَكِ ثُمَّ الْتَفَتَ إِلَيْنَا وَ قَالَ أَمَا إِنَّهَا لَوْ كَانَتِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ لَأَجَابَتْنِي وَ لَكِنْ لَيْسَتْ بِتِلْكَ.

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[asws], so the earth became restless (tremor). So he[asws] gestured with his[asws] hand, then said to it: 'Calm down! What is the matter with you?' Then he[asws] turned towards us and said: 'But, had it been that (quake[2]) which Allah[azwj] Mighty and Majestic has Said, it would have answered me[asws], but it is not that one'.

14815- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْيَسَعِ عَنْ أَبِي شِبْلٍ قَالَ صَفْوَانُ وَ لَا أَعْلَمُ إِلَّا أَنِّي قَدْ سَمِعْتُ مِنْ أَبِي شِبْلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ أَحَبَّكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ دَخَلَ الْجَنَّةَ وَ إِنْ لَمْ يَقُلْ كَمَا تَقُولُونَ.

H 14815 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwaan Bin Yahya, from Abu Al-Yas'a, from Abu Shabl, 'Safwaan said, 'And I do not know except that I have heard from Abu Shabl, that:

[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[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'.

14816- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) لَمَّا انْقَضَتِ الْقِصَّةُ فِيمَا بَيْنَهُ وَ بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ بِالْبَصْرَةِ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ (عليه السلام) ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ تَفْتِنُ النَّاسَ بِالشَّهَوَاتِ وَ تُزَيِّنُ لَهُمْ بِعَاجِلِهَا

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[asws] having said that: 'Amir-ul-Momineen[asws], when the story in between him[asws] and Talha, and Al-Zubeyr, and Ayesha concluded at Al-Basra, he[asws] ascended the Pulpit. So he[asws] Praised Allah[azwj] and Extolled Him[azwj], and sent greetings upon the Rasool Allah[saww], then said: 'O you people! The world is sweet and green, enchanting the people by the desires, and adorning them with its current affairs.

وَ ايْمُ اللَّهِ إِنَّهَا لَتَغُرُّ مَنْ أَمَّلَهَا وَ تُخْلِفُ مَنْ رَجَاهَا وَ سَتُورِثُ أَقْوَاماً النَّدَامَةَ وَ الْحَسْرَةَ بِإِقْبَالِهِمْ عَلَيْهَا وَ تَنَافُسِهِمْ فِيهَا وَ حَسَدِهِمْ وَ بَغْيِهِمْ عَلَى أَهْلِ الدِّينِ وَ الْفَضْلِ فِيهَا ظُلْماً وَ عُدْوَاناً وَ بَغْياً وَ أَشَراً وَ بَطَراً وَ بِاللَّهِ إِنَّهُ مَا عَاشَ قَوْمٌ قَطُّ فِي غَضَارَةٍ مِنْ كَرَامَةِ نِعَمِ اللَّهِ فِي مَعَاشِ دُنْيَا وَ لَا دَائِمِ تَقْوَى فِي طَاعَةِ اللَّهِ وَ الشُّكْرِ لِنِعَمِهِ فَأَزَالَ ذَلِكَ عَنْهُمْ إِلَّا مِنْ بَعْدِ تَغْيِيرٍ مِنْ أَنْفُسِهِمْ وَ تَحْوِيلٍ عَنْ طَاعَةِ اللَّهِ وَ الْحَادِثِ مِنْ ذُنُوبِهِمْ وَ قِلَّةِ مُحَافَظَةٍ وَ تَرْكِ مُرَاقَبَةِ اللَّهِ جَلَّ وَ عَزَّ وَ تَهَاوُنٍ بِشُكْرِ نِعْمَةِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي مُحْكَمِ كِتَابِهِ إِنَّ اللَّهَ لا يُغَيِّرُ ما بِقَوْمٍ حَتَّى يُغَيِّرُوا ما بِأَنْفُسِهِمْ وَ إِذا أَرادَ اللَّهُ بِقَوْمٍ سُوْءاً فَلا مَرَدَّ لَهُ وَ ما لَهُمْ مِنْ دُونِهِ مِنْ والٍ

And I[asws] swear by Allah[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[azwj]! No people lived in the honour and dignity of the Bounties of Allah[azwj] in the life of the world, nor everlasting piety in obedience to Allah[azwj] and the appreciation for His[azwj] Bounties, and all that declined from them except after they had changed themselves, and diverted from the obedience to Allah[azwj], and committed their sins were hardly vigilant, and ignored the Surveillance of Allah[azwj] Majestic and Mighty, and being complacent of appreciation for the Bounties of Allah[azwj], because Allah[azwj] Mighty and Majestic is Saying in the Decisive (Verses) of His[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"***.

وَ لَوْ أَنَّ أَهْلَ الْمَعَاصِي وَ كَسَبَةَ الذُّنُوبِ إِذَا هُمْ حَذِرُوا زَوَالَ نِعَمِ اللَّهِ وَ حُلُولَ نَقِمَتِهِ وَ تَحْوِيلَ عَافِيَتِهِ أَيْقَنُوا أَنَّ ذَلِكَ مِنَ اللَّهِ جَلَّ ذِكْرُهُ بِمَا كَسَبَتْ أَيْدِيهِمْ فَأَقْلَعُوا وَ تَابُوا وَ فَزِعُوا إِلَى اللَّهِ جَلَّ ذِكْرُهُ بِصِدْقِ مِنْ نِيَّاتِهِمْ وَ إِقْرَارِ مِنْهُمْ بِذُنُوبِهِمْ وَ إِسَاءَتِهِمْ لَصَفَحَ لَهُمْ عَنْ كُلِّ ذَنْبٍ وَ إِذاً لَأَقَالَهُمْ كُلَّ عَثْرَةٍ وَ لَرَدَّ عَلَيْهِمْ كُلَّ كَرَامَةِ نِعْمَةٍ ثُمَّ أَعَادَ لَهُمْ مِنْ صَلَاحِ أَمْرِهِمْ وَ مِمَّا كَانَ أَنْعَمَ بِهِ عَلَيْهِمْ كُلَّ مَا زَالَ عَنْهُمْ وَ أُفْسِدَ عَلَيْهِمْ

And had the people of the disobedience, and the accumulators of the sins been cautious of the decline of the Bounties of Allah[azwj] (for them) and their replacement by His[azwj] Anger and the changing of their health, been convinced that it is from Allah[azwj] for what their own hands have accumulated, they would have changed, and repented, and panicked to Allah[azwj] by the sincerity of their intentions, and acknowledgement of their sins and their offences, He[azwj] would Forgive all the sins and Overlook all the faults, and Return to them all the Prestigious Bounties. Then He[azwj] would Correct their affairs, and from all that He[azwj] had Favoured them by which had declined from them and had been spoilt.

فَاتَّقُوا اللَّهَ أَيُّهَا النَّاسُ حَقَّ تُقَاتِهِ وَ اسْتَشْعِرُوا خَوْفَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَخْلِصُوا الْيَقِينَ وَ تُوبُوا إِلَيْهِ مِنْ قَبِيحِ مَا اسْتَفَزَّكُمُ الشَّيْطَانُ مِنْ قِتَالِ وَلِيِّ الْأَمْرِ وَ أَهْلِ الْعِلْمِ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَا تَعَاوَنْتُمْ عَلَيْهِ مِنْ تَفْرِيقِ الْجَمَاعَةِ وَ تَشَتُّتِ الْأَمْرِ وَ فَسَادِ صَلَاحِ ذَاتِ الْبَيْنِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقْبَلُ التَّوْبَةَ وَ يَعْفُو عَنِ السَّيِّئَاتِ وَ يَعْلَمُ مَا تَفْعَلُونَ.

So fear Allah[azwj], O you people, with the rightful fear, and feel the fear of Allah[azwj] and be convinced with sincerity, and repent to Him[azwj] from the ugliness of what the Satan[la] has enticed you with of the fighting against 'وَلِيِّ الْأَمْرِ وَ أَهْلِ الْعِلْمِ' the Master[asws] of the Command (Wali Al-Amr) and the People[asws] of the Knowledge after the Rasool Allah[saww] and do not co-operate with those who create differences in the group, and disperse the affairs, and spoil the relationships. Allah[azwj] Accept the repentance and Excuses the sins, and He[azwj] Knows what you are doing'.

14817- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عُثْمَانَ قَالَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْمَدَائِنِيُّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ نَجْماً فِي الْفَلَكِ السَّابِعِ فَخَلَقَهُ مِنْ مَاءٍ بَارِدٍ وَ سَائِرَ النُّجُومِ السِّتَّةِ الْجَارِيَاتِ مِنْ مَاءٍ حَارٍّ وَ هُوَ نَجْمُ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ هُوَ نَجْمُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) يَأْمُرُ بِالْخُرُوجِ مِنَ الدُّنْيَا وَ الزُّهْدِ فِيهَا وَ يَأْمُرُ بِافْتِرَاشِ التُّرَابِ وَ تَوَسُّدِ اللَّبِنِ وَ لِبَاسِ الْخَشِنِ وَ أَكْلِ الْجَشِبِ وَ مَا خَلَقَ اللَّهُ نَجْماً أَقْرَبَ إِلَى اللَّهِ تَعَالَى مِنْهُ.

H 14817 – A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Usman who said:

Abu Abdullah Al-Mada'iny narrated from Abu Abdullah[asws] having said that: 'Allah[azwj] Created a star in the seventh orbit. So he[azwj] Created it from cold water and the rest of the six stars flowed from hot water, and it is the star of the Prophets[as], and the successors[asws] and it is the star of Amir-ul-Momineen[asws] 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 Allah[azwj] has not Created a star more closer to Allah[azwj] the High, than it'.

14818- الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ هِلَالٍ عَنْ يَاسِرٍ الْخَادِمِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عليه السلام) رَأَيْتُ فِي النَّوْمِ كَأَنَّ قَفَصاً فِيهِ سَبْعَ عَشْرَةَ قَارُورَةً إِذْ وَقَعَ الْقَفَصُ فَتَكَسَّرَتِ الْقَوَارِيرُ فَقَالَ إِنْ صَدَقَتْ رُؤْيَاكَ يَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي يَمْلِكُ سَبْعَةَ عَشَرَ يَوْماً ثُمَّ يَمُوتُ فَخَرَجَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بِالْكُوفَةِ مَعَ أَبِي السَّرَايَا فَمَكَثَ سَبْعَةَ عَشَرَ يَوْماً ثُمَّ مَاتَ.

H 14818 – Al-Husayn Bin Ahmad Bin Hilal, from Yaser Al-Khadam who said:

I said to Abu Al-Hassan Al-Reza[asws], '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 he[asws] said: 'If your dream is true, a man from my[asws] Household 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'.

14819- عَنْهُ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عليه السلام) فِي أَيَّامِ هَارُونَ إِنَّكَ قَدْ شَهَرْتَ نَفْسَكَ بِهَذَا الْأَمْرِ وَ جَلَسْتَ مَجْلِسَ أَبِيكَ وَ سَيْفُ هَارُونَ يُقَطِّرُ الدَّمَ فَقَالَ جَرَّأَنِي عَلَى هَذَا مَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنْ أَخَذَ أَبُو جَهْلٍ مِنْ رَأْسِي شَعْرَةً فَاشْهَدُوا أَنِّي لَسْتُ بِنَبِيٍّ وَ أَنَا أَقُولُ لَكُمْ إِنْ أَخَذَ هَارُونُ مِنْ رَأْسِي شَعْرَةً فَاشْهَدُوا أَنِّي لَسْتُ بِإِمَامٍ.

H 14819 – From him, from Ahmad Bin Hilal, from Muhammad Bin Sinan who said:

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[saww] said; 'If Abu Jahl[la] can take a single hair from my[saww] head (to hurt me[saww]), so testify that I[saww] am not a Prophet[saww], and I[asws] say to you that if Haroun can take a single hair from my[asws] head, so testify that I[asws] am not an Imam[asws]'.

14820- عَنْهُ عَنْ أَحْمَدَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ تَعَرَّضَ رَجُلٌ مِنْ وُلْدِ عُمَرَ بْنِ الْخَطَّابِ بِجَارِيَةِ رَجُلٍ عَقِيلِيٍّ فَقَالَتْ لَهُ إِنَّ هَذَا الْعُمَرِيَّ قَدْ آذَانِي فَقَالَ لَهَا عِدِيهِ وَ أَدْخِلِيهِ الدِّهْلِيزَ فَأَدْخَلَتْهُ فَشَدَّ عَلَيْهِ فَقَتَلَهُ وَ أَلْقَاهُ فِي الطَّرِيقِ فَاجْتَمَعَ الْبَكْرِيُّونَ وَ الْعُمَرِيُّونَ وَ الْعُثْمَانِيُّونَ وَ قَالُوا مَا لِصَاحِبِنَا كُفْوٌ لَنْ نَقْتُلَ بِهِ إِلَّا جَعْفَرَ بْنَ مُحَمَّدٍ وَ مَا قَتَلَ صَاحِبَنَا غَيْرُهُ وَ كَانَ أَبُو عَبْدِ اللَّهِ (عليه السلام) قَدْ مَضَى نَحْوَ قُبَا فَلَقِيتُهُ بِمَا اجْتَمَعَ الْقَوْمُ عَلَيْهِ فَقَالَ دَعْهُمْ قَالَ فَلَمَّا جَاءَ وَ رَأَوْهُ وَثَبُوا عَلَيْهِ وَ قَالُوا مَا قَتَلَ صَاحِبَنَا أَحَدٌ غَيْرُكَ وَ مَا نَقْتُلُ بِهِ أَحَداً غَيْرَكَ فَقَالَ لِيُكَلِّمْنِي مِنْكُمْ جَمَاعَةٌ فَاعْتَزَلَ قَوْمٌ مِنْهُمْ فَأَخَذَ بِأَيْدِيهِمْ فَأَدْخَلَهُمُ الْمَسْجِدَ فَخَرَجُوا وَ هُمْ يَقُولُونَ شَيْخُنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ مَعَاذَ اللَّهِ أَنْ يَكُونَ مِثْلُهُ يَفْعَلُ هَذَا وَ لَا يَأْمُرُ بِهِ انْصَرِفُوا

H 14820 – From him, from Ahmad, from Zara'at, from Sama'at who said:

A man from the children of Umar Bin Al-Khattaab exposed (molested) a maid of an Uqeyli man. So she said to him, It was this Umary who has hurt me'. So he said to her, 'Let him 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[azwj] that there was someone like him[asws] and for having done this, or ordered for it'. They dispersed.

قَالَ فَمَضَيْتُ مَعَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا كَانَ أَقْرَبَ رِضَاهُمْ مِنْ سَخَطِهِمْ قَالَ نَعَمْ دَعَوْتُهُمْ فَقُلْتُ أَمْسِكُوا وَ إِلَّا أَخْرَجْتُ الصَّحِيفَةَ فَقُلْتُ وَ مَا هَذِهِ الصَّحِيفَةُ جَعَلَنِيَ اللَّهُ فِدَاكَ فَقَالَ إِنَّ أُمَّ الْخَطَّابِ كَانَتْ أَمَةً لِلزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ فَسَطَّرَ بِهَا نُفَيْلٌ فَأَحْبَلَهَا فَطَلَبَهُ الزُّبَيْرُ فَخَرَجَ هَارِباً إِلَى الطَّائِفِ فَخَرَجَ الزُّبَيْرُ خَلْفَهُ فَبَصُرَتْ بِهِ ثَقِيفٌ فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ مَا تَعْمَلُ هَاهُنَا قَالَ جَارِيَتِي سَطَّرَ بِهَا نُفَيْلُكُمْ

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. I[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'.

فَهَرَبَ مِنْهُ إِلَى الشَّامِ وَ خَرَجَ الزُّبَيْرُ فِي تِجَارَةٍ لَهُ إِلَى الشَّامِ فَدَخَلَ عَلَى مَلِكِ الدُّومَةِ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ لِي إِلَيْكَ حَاجَةٌ قَالَ وَ مَا حَاجَتُكَ أَيُّهَا الْمَلِكُ فَقَالَ رَجُلٌ مِنْ أَهْلِكَ قَدْ أَخَذْتَ وَلَدَهُ فَأُحِبُّ أَنْ تَرُدَّهُ عَلَيْهِ قَالَ لِيَظْهَرْ لِي حَتَّى أَعْرِفَهُ فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ دَخَلَ عَلَى الْمَلِكِ فَلَمَّا رَآهُ الْمَلِكُ ضَحِكَ فَقَالَ مَا يُضْحِكُكَ أَيُّهَا الْمَلِكُ قَالَ مَا أَظُنُّ هَذَا الرَّجُلَ وَلَدَتْهُ عَرَبِيَّةٌ لَمَّا رَآكَ قَدْ دَخَلْتَ لَمْ يَمْلِكِ اسْتَهُ أَنْ جَعَلَ يَضْرِطُ فَقَالَ أَيُّهَا الْمَلِكُ إِذَا صِرْتُ إِلَى مَكَّةَ قَضَيْتُ حَاجَتَكَ

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 he saw you entering, he could not control his backside and released wind'. He said, 'O King! When I go to Makkah, I shall fulfil your request'.

فَلَمَّا قَدِمَ الزُّبَيْرُ تَحَمَّلَ عَلَيْهِ بِبُطُونِ قُرَيْشٍ كُلِّهَا أَنْ يَدْفَعَ إِلَيْهِ ابْنَهُ فَأَبَى ثُمَّ تَحَمَّلَ عَلَيْهِ بِعَبْدِ الْمُطَّلِبِ فَقَالَ مَا بَيْنِي وَ بَيْنَهُ عَمَلٌ أَ مَا عَلِمْتُمْ مَا فَعَلَ فِي ابْنِي فُلَانٍ وَ لَكِنِ امْضُوا أَنْتُمْ إِلَيْهِ فَقَصَدُوهُ وَ كَلَّمُوهُ فَقَالَ لَهُمُ الزُّبَيْرُ إِنَّ الشَّيْطَانَ لَهُ دَوْلَةٌ وَ إِنَّ ابْنَ هَذَا ابْنُ الشَّيْطَانِ وَ لَسْتُ آمَنُ أَنْ يَتَرَأَّسَ عَلَيْنَا وَ لَكِنْ أَدْخِلُوهُ مِنْ بَابِ الْمَسْجِدِ عَلَيَّ عَلَى أَنْ أُحْمِيَ لَهُ حَدِيدَةً وَ أَخُطَّ فِي وَجْهِهِ خُطُوطاً وَ أَكْتُبَ عَلَيْهِ وَ عَلَى ابْنِهِ أَلَّا يَتَصَدَّرَ فِي مَجْلِسٍ وَ لَا يَتَأَمَّرَ عَلَى أَوْلَادِنَا وَ لَا يَضْرِبَ مَعَنَا بِسَهْمٍ قَالَ فَفَعَلُوا وَ خَطَّ وَجْهَهُ بِالْحَدِيدَةِ وَ كَتَبَ عَلَيْهِ الْكِتَابَ وَ ذَلِكَ الْكِتَابُ عِنْدَنَا فَقُلْتُ لَهُمْ إِنْ أَمْسَكْتُمْ وَ إِلَّا أَخْرَجْتُ الْكِتَابَ فَفِيهِ فَضِيحَتُكُمْ فَأَمْسَكُوا

So when Al-Zubeyr went he carried him to the Qureysh who insisted that he hand over to him (Nufayl) his son (Al-Khattaab born from the slave girl of Al-Zubeyr). Then they took him to Abdul Muttalib[as]. So he said, 'There is nothing between myself and him. Do you not know what he has done with regards to my son, so and so? But you all go to him, try to persuade him, and speak to him'.

Al-Zubeyr said to them, 'The Satan[la] has a dominion to himself[la], and that the son of this man is the son of Satan[la] and I do not feel safe that (tomorrow) he might become a leader over us. But, enter him in the door of the Masjid to me that I should take an iron and mark his face with it, and write down against him and his son that they shall not be part of our gatherings, and will not issue any orders on our children, nor will they cast arrows with us'. So they did that, and marked his face with the iron, and 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'.

وَ تُوُفِّيَ مَوْلًى لِرَسُولِ اللَّهِ (صلى الله عليه وآله) لَمْ يُخَلِّفْ وَارِثاً فَخَاصَمَ فِيهِ وُلْدُ الْعَبَّاسِ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ كَانَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَدْ حَجَّ فِي تِلْكَ السَّنَةِ فَجَلَسَ لَهُمْ فَقَالَ دَاوُدُ بْنُ عَلِيٍّ الْوَلَاءُ لَنَا وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بَلِ الْوَلَاءُ لِي فَقَالَ دَاوُدُ بْنُ عَلِيٍّ إِنَّ أَبَاكَ قَاتَلَ مُعَاوِيَةَ فَقَالَ إِنْ كَانَ أَبِي قَاتَلَ مُعَاوِيَةَ فَقَدْ كَانَ حَظُّ أَبِيكَ فِيهِ الْأَوْفَرَ ثُمَّ فَرَّ بِخِيَانَتِهِ وَ قَالَ وَ اللَّهِ لَأُطَوِّقَنَّكَ غَداً طَوْقَ الْحَمَامَةِ فَقَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ كَلَامُكَ هَذَا أَهْوَنُ عَلَيَّ مِنْ بَعْرَةٍ فِي وَادِي الْأَزْرَقِ فَقَالَ أَمَا إِنَّهُ وَادٍ لَيْسَ لَكَ وَ لَا لِأَبِيكَ فِيهِ حَقٌّ قَالَ فَقَالَ هِشَامٌ إِذَا كَانَ غَداً جَلَسْتُ لَكُمْ

And a slave of the Rasool Allah[saww] died and did not leave any inheritors behind. So the sons of Al-Abbas and Abu Abdullah[asws] 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[asws] said: 'But, the guardianship (of this legacy) is for me[asws]'. Dawood Bin Ali said that, 'Your[asws] father fought against Muawiya'. So he[asws] said: 'If my[asws] father fought against Muawiya, so there was for your father an abundant share of it, then he fled after his embezzlement'. And he[asws] said; 'By Allah[azwj]! Tomorrow I shall place upon your neck the collar of the pigeons'. Dawood Bin Ali said to him[asws], 'This speech of yours[asws] is lower to me than the droppings of a camel in the valley of Al-Arzaq'. He[asws] 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'.

فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ خَرَجَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ مَعَهُ كِتَابٌ فِي كِرْبَاسَةٍ وَ جَلَسَ لَهُمْ هِشَامٌ فَوَضَعَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الْكِتَابَ بَيْنَ يَدَيْهِ فَلَمَّا أَنْ قَرَأَهُ قَالَ ادْعُوا لِي جَنْدَلَ الْخُزَاعِيَّ وَ عُكَّاشَةَ الضَّمْرِيَّ وَ كَانَا شَيْخَيْنِ قَدْ أَدْرَكَا الْجَاهِلِيَّةَ فَرَمَى بِالْكِتَابِ إِلَيْهِمَا فَقَالَ تَعْرِفَانِ هَذِهِ الْخُطُوطَ قَالَا نَعَمْ هَذَا خَطُّ الْعَاصِ بْنِ أُمَيَّةَ وَ هَذَا خَطُّ فُلَانٍ وَ فُلَانٍ لِفُلَانٍ مِنْ قُرَيْشٍ وَ هَذَا خَطُّ حَرْبِ بْنِ أُمَيَّةَ فَقَالَ هِشَامٌ يَا أَبَا عَبْدِ اللَّهِ أَرَى خُطُوطَ أَجْدَادِي عِنْدَكُمْ فَقَالَ نَعَمْ قَالَ فَقَدْ قَضَيْتُ بِالْوَلَاءِ لَكَ قَالَ فَخَرَجَ وَ هُوَ يَقُولُ : إِنْ عَادَتِ الْعَقْرَبُ عُدْنَا لَهَا وَ كَانَتِ النَّعْلُ لَهَا حَاضِرَهْقَالَ

So when it was the next morning, Abu Abdullah[asws] came out, and with him[asws] was a document in a bag, and Hisham sat (in Judgement) for them. So Abu Abdullah[asws] 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 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 for so and so from Qureysh, and this is the handwriting of Harb Bin Umayya'. So Hisham said, 'I see that you[asws] have in your[asws] possession the writings of our forefathers'. He[asws] said: 'Yes'. He said, 'So I hereby judge it to be in your[asws] guardianship'. He[asws] went out saying: 'If the scorpion returns, the shoe would be ready to crush it'.

فَقُلْتُ مَا هَذَا الْكِتَابُ جُعِلْتُ فِدَاكَ قَالَ فَإِنَّ نُتَيْلَةَ كَانَتْ أَمَةً لِأُمِّ الزُّبَيْرِ وَ لِأَبِي طَالِبٍ وَ عَبْدِ اللَّهِ فَأَخَذَهَا عَبْدُ الْمُطَّلِبِ فَأَوْلَدَهَا فُلَاناً فَقَالَ لَهُ الزُّبَيْرُ هَذِهِ الْجَارِيَةُ وَرِثْنَاهَا مِنْ أُمِّنَا وَ ابْنُكَ هَذَا عَبْدٌ لَنَا فَتَحَمَّلَ عَلَيْهِ بِبُطُونِ قُرَيْشٍ قَالَ فَقَالَ قَدْ أَجَبْتُكَ عَلَى خَلَّةٍ عَلَى أَنْ لَا يَتَصَدَّرَ ابْنُكَ هَذَا فِي مَجْلِسٍ وَ لَا يَضْرِبَ مَعَنَا بِسَهْمٍ فَكَتَبَ عَلَيْهِ كِتَاباً وَ أَشْهَدَ عَلَيْهِ فَهُوَ هَذَا الْكِتَابُ.

So I said, 'May I be sacrificed for you[asws], what is this document?' He[asws] said: 'Nutaylat was a maid for the mother of Al-Zubeyr, and for Abu Talib[as], and Abdullah[as]. So Abdul Muttalib[as] 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'.

14821- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ بَعْضِ رِجَالِهِ عَنْ عَنْبَسَةَ بْنِ بِجَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا إِنْ كَانَ مِنْ أَصْحابِ الْيَمِينِ فَسَلامٌ لَكَ مِنْ أَصْحابِ الْيَمِينِ فَقَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيٍّ (عليه السلام) هُمْ شِيعَتُكَ فَسَلِمَ وُلْدُكَ مِنْهُمْ أَنْ يَقْتُلُوهُمْ.

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'.

14822- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ صَفْوَانَ عَنْ مُحَمَّدِ بْنِ زِيَادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) كُنْتُ أُبَايِعُ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) عَلَى الْعُسْرِ وَ الْيُسْرِ وَ الْبَسْطِ وَ الْكُرْهِ إِلَى أَنْ كَثُرَ الْإِسْلَامُ وَ كَثُفَ قَالَ وَ أَخَذَ عَلَيْهِمْ عَلِيٌّ (عليه السلام) أَنْ يَمْنَعُوا مُحَمَّداً وَ ذُرِّيَّتَهُ مِمَّا يَمْنَعُونَ مِنْهُ أَنْفُسَهُمْ وَ ذَرَارِيَّهُمْ فَأَخَذْتُهَا عَلَيْهِمْ نَجَا مَنْ نَجَا وَ هَلَكَ مَنْ هَلَكَ.

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[saww] 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'.

14823- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ مِنْ وَرَاءِ الْيَمَنِ وَادِياً يُقَالُ لَهُ وَادِي بَرَهُوتَ وَ لَا يُجَاوِزُ ذَلِكَ الْوَادِيَ إِلَّا الْحَيَّاتُ السُّودُ وَ الْبُومُ مِنَ الطُّيُورِ فِي ذَلِكَ الْوَادِي بِئْرٌ يُقَالُ لَهَا بَلْهُوتُ يُغْدَى وَ يُرَاحُ إِلَيْهَا بِأَرْوَاحِ الْمُشْرِكِينَ يُسْقَوْنَ مِنْ مَاءِ الصَّدِيدِ خَلْفَ ذَلِكَ الْوَادِي قَوْمٌ يُقَالُ لَهُمُ الذَّرِيحُ لَمَّا أَنْ بَعَثَ اللَّهُ تَعَالَى مُحَمَّداً (صلى الله عليه وآله) صَاحَ عِجْلٌ لَهُمْ فِيهِمْ وَ ضَرَبَ بِذَنَبِهِ فَنَادَى فِيهِمْ يَا آلَ الذَّرِيحِ بِصَوْتٍ فَصِيحٍ أَتَى رَجُلٌ بِتِهَامَةَ يَدْعُو إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالُوا لِأَمْرٍ مَا أَنْطَقَ اللَّهُ هَذَا الْعِجْلَ قَالَ فَنَادَى فِيهِمْ ثَانِيَةً

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 Barhoot, 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 'الْمُشْرِكِينَ' Polytheists come to feed and be quenched from the water of pus. Behind that valley are a 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'.

فَعَزَمُوا عَلَى أَنْ يَبْنُوا سَفِينَةً فَبَنَوْهَا وَ نَزَلَ فِيهَا سَبْعَةٌ مِنْهُمْ وَ حَمَلُوا مِنَ الزَّادِ مَا قَذَفَ اللَّهُ فِي قُلُوبِهِمْ ثُمَّ رَفَعُوا شِرَاعَهَا وَ سَيَّبُوهَا فِي الْبَحْرِ فَمَا زَالَتْ تَسِيرُ بِهِمْ حَتَّى رَمَتْ بِهِمْ بِجُدَّةَ فَأَتَوُا النَّبِيَّ (صلى الله عليه وآله) فَقَالَ لَهُمُ النَّبِيُّ (صلى الله عليه وآله) أَنْتُمْ أَهْلُ الذَّرِيحِ نَادَى فِيكُمُ الْعِجْلُ قَالُوا نَعَمْ قَالُوا اعْرِضْ عَلَيْنَا يَا رَسُولَ اللَّهِ الدِّينَ وَ الْكِتَابَ فَعَرَضَ عَلَيْهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) الدِّينَ وَ الْكِتَابَ وَ السُّنَنَ وَ الْفَرَائِضَ وَ الشَّرَائِعَ كَمَا جَاءَ مِنْ عِنْدِ اللَّهِ جَلَّ وَ عَزَّ وَ وَلَّى عَلَيْهِمْ رَجُلًا مِنْ بَنِي هَاشِمٍ سَيَّرَهُ مَعَهُمْ فَمَا بَيْنَهُمُ اخْتِلَافٌ حَتَّى السَّاعَةَ.

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[azwj] 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[saww]. The Prophet[saww] said to them: 'You are the people of Al-Zareeh among whom the calf called out?' They said, 'Yes. O Rasool Allah[saww], present to us the Religion and the Book'. So the Rasool Allah[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[azwj] Majestic and Mighty, and made a guardian over them, a man from the Clan of Hashim[as] who journeyed with them. So there will be no differences among them until the Hour (Day of Judgement)'.

14824- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ حَدِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَصْبَحَ فَقَعَدَ فَحَدَّثَهُمْ بِذَلِكَ فَقَالُوا لَهُ صِفْ لَنَا بَيْتَ الْمَقْدِسِ قَالَ فَوَصَفَ لَهُمْ وَ إِنَّمَا دَخَلَهُ لَيْلًا فَاشْتَبَهَ عَلَيْهِ النَّعْتُ فَأَتَاهُ جَبْرَئِيلُ (عليه السلام) فَقَالَ انْظُرْ هَاهُنَا فَنَظَرَ إِلَى الْبَيْتِ فَوَصَفَهُ وَ هُوَ يَنْظُرُ إِلَيْهِ ثُمَّ نَعَتَ لَهُمْ مَا كَانَ مِنْ عِيرٍ لَهُمْ فِيمَا بَيْنَهُمْ وَ بَيْنَ الشَّامِ ثُمَّ قَالَ هَذِهِ عِيرُ بَنِي فُلَانٍ تَقْدَمُ مَعَ طُلُوعِ الشَّمْسِ يَتَقَدَّمُهَا جَمَلٌ أَوْرَقُ أَوْ أَحْمَرُ قَالَ وَ بَعَثَ قُرَيْشٌ رَجُلًا عَلَى فَرَسٍ لِيَرُدَّهَا قَالَ وَ بَلَغَ مَعَ طُلُوعِ الشَّمْسِ قَالَ قُرْطَةُ بْنُ عَبْدِ عَمْرٍو يَا لَهْفاً أَلَّا أَكُونَ لَكَ جَذَعاً حِينَ تَزْعُمُ أَنَّكَ أَتَيْتَ بَيْتَ الْمَقْدِسِ وَ رَجَعْتَ مِنْ لَيْلَتِكَ.

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[asws] has said: 'When the ascension (Me'raaj) took place with the Rasool Allah[saww], in the morning he[saww] sat and narrated it to them (his[saww] companions). So they said to him[saww], 'Describe for us Bayt Al-Maqdas'. So he[saww] described it for them, as he[saww] had seen it during the night, therefore they remained vague about it. So Jibraeel came to him[saww] and said: 'Look over there!' So he[saww] looked towards Al-Bayt (Al-Maqdas) and described it to them whilst looking at it. Then he[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 Quresyh 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[saww] claims that you[saww] came to Bait Al-Maqdis and returned in the same night (O Prophet[saww]!).

14825- حُمَيْدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ يُوسُفَ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَقْبَلَ يَقُولُ لِأَبِي بَكْرٍ فِي الْغَارِ اسْكُنْ فَإِنَّ اللَّهَ مَعَنَا وَ قَدْ أَخَذَتْهُ الرِّعْدَةُ وَ هُوَ لَا يَسْكُنُ فَلَمَّا رَأَى رَسُولُ اللَّهِ (صلى الله عليه وآله) حَالَهُ قَالَ لَهُ تُرِيدُ أَنْ أُرِيَكَ أَصْحَابِي مِنَ الْأَنْصَارِ فِي مَجَالِسِهِمْ يَتَحَدَّثُونَ فَأُرِيَكَ جَعْفَراً وَ أَصْحَابَهُ فِي الْبَحْرِ يَغُوصُونَ قَالَ نَعَمْ فَمَسَحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِيَدِهِ عَلَى وَجْهِهِ فَنَظَرَ إِلَى الْأَنْصَارِ يَتَحَدَّثُونَ وَ نَظَرَ إِلَى جَعْفَرٍ (عليه السلام) وَ أَصْحَابِهِ فِي الْبَحْرِ يَغُوصُونَ فَأَضْمَرَ تِلْكَ السَّاعَةَ أَنَّهُ سَاحِرٌ.

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[asws] having said: 'I heard Abu Ja'far saying that: 'The Rasool Allah[saww] said while turning to Abu Bakr in the cave: 'Calm down, for Allah[azwj] is with us'. And he had been taken over by the trepidation, and he was not calm. So when the Rasool Allah[saww] saw his state, he[saww] said to him: 'Would you like me[saww] to show you my[saww] companions from the Helpers narrating in their gathering? So shall I[saww]

show you Ja'far[as] and his[as] companions sailing in the sea?' He said, 'Yes'. So the Rasool Allah[saww] wiped his[saww] hand upon his face. He visualised the Helpers narrating, and visualised Ja'far[as] and his[as] companions sailing in the sea. So he avouched in that moment that he[saww] was a sorcerer'.

14826- عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا خَرَجَ مِنَ الْغَارِ مُتَوَجِّهاً إِلَى الْمَدِينَةِ وَ قَدْ كَانَتْ قُرَيْشٌ جَعَلَتْ لِمَنْ أَخَذَهُ مِائَةً مِنَ الْإِبِلِ فَخَرَجَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ فِيمَنْ يَطْلُبُ فَلَحِقَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ اكْفِنِي شَرَّ سُرَاقَةَ بِمَا شِئْتَ

H 14826 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said:

Abu Abdullah[asws] said: 'When the Rasool Allah[saww] came out of the cave, he[saww] turned his direction towards Al-Medina, and the Qureysh had placed a reward of one hundred camels for anyone who could capture him[saww]. So Suraqat Bin Malik Bin Jo'sham went out in search. He met up with the Rasool Allah[saww]. So the Rasool Allah[saww] said: 'Our Allah[azwj]! Suffice me[saww] from the evil of Suraqat by whatever You[azwj] so Desire to'.

فَسَاخَتْ قَوَائِمُ فَرَسِهِ فَثَنَى رِجْلَهُ ثُمَّ اشْتَدَّ فَقَالَ يَا مُحَمَّدُ إِنِّي عَلِمْتُ أَنَّ الَّذِي أَصَابَ قَوَائِمَ فَرَسِي إِنَّمَا هُوَ مِنْ قِبَلِكَ فَادْعُ اللَّهَ أَنْ يُطْلِقَ لِي فَرَسِي فَلَعَمْرِي إِنْ لَمْ يُصِبْكُمْ مِنِّي خَيْرٌ لَمْ يُصِبْكُمْ مِنِّي شَرٌّ فَدَعَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَطْلَقَ اللَّهُ عَزَّ وَ جَلَّ فَرَسَهُ فَعَادَ فِي طَلَبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَدْعُو رَسُولُ اللَّهِ (صلى الله عليه وآله) فَتَأْخُذُ الْأَرْضُ قَوَائِمَ فَرَسِهِ فَلَمَّا أَطْلَقَهُ فِي الثَّالِثَةِ قَالَ يَا مُحَمَّدُ هَذِهِ إِبِلِي بَيْنَ يَدَيْكَ فِيهَا غُلَامِي فَإِنِ احْتَجْتَ إِلَى ظَهْرٍ أَوْ لَبَنٍ فَخُذْ مِنْهُ وَ هَذَا سَهْمٌ مِنْ كِنَانَتِي عَلَامَةٌ وَ أَنَا أَرْجِعُ فَأَرُدُّ عَنْكَ الطَّلَبَ فَقَالَ لَا حَاجَةَ لَنَا فِيمَا عِنْدَكَ.

So the legs of his horse bent and got stuck in the soil. He said, 'O Muhammad[saww]! I know that you[saww] are the one who made the legs of my horse to be stuck, so call upon Allah[azwj] that He[azwj] should Release my horse. If you[saww] do not face goodness from me, you[saww] will not face evil from me either'. So the Rasool Allah[saww] supplicated and Allah[azwj] Mighty and Majestic Released his horse. So he went back in pursuit of Rasool Allah[saww], until he did that three times during each of which the Rasool Allah[saww] supplicated and the earth grabbed the legs of his horse. So when it was Released for the third time, he said, 'O Muhammad[saww]! This is my camel in front of you along with my slave. So if you[saww] 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 you[saww]'. So he[saww] said: 'There is no need for us with regards to what is in your possession'.

14827- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا تَرَوْنَ الَّذِي تَنْتَظِرُونَ حَتَّى تَكُونُوا كَالْمِعْزَى الْمُوَاتِ الَّتِي لَا يُبَالِي الْخَابِسُ أَيْنَ يَضَعُ يَدَهُ فِيهَا لَيْسَ لَكُمْ شَرَفٌ تَرْقَوْنَهُ وَ لَا سِنَادٌ تُسْنِدُونَ إِلَيْهِ أَمْرَكُمْ.

H 14827 – A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najraan, from Muhammad Bin Sinan, from Abu Al-Jaroud, who has said:

Abu Ja'far[asws] having said: 'You will not see that which you all are waiting for (Al-Qaim[asws]) until you become like the dead goat for whom the lion does not care where it places its paws on. There will be no honour for you to rise up to, and no supporter to lend you his support in your matters'.

14828- وَ عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ مِثْلَهُ قَالَ قُلْتُ لِعَلِيِّ بْنِ الْحَكَمِ مَا الْمُوَاتُ مِنَ الْمَعْزِ قَالَ الَّتِي قَدِ اسْتَوَتْ لَا يَفْضُلُ بَعْضُهَا عَلَى بَعْضٍ.

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'.

14829- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ عَلَيْكُمْ بِتَقْوَى اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَ انْظُرُوا لِأَنْفُسِكُمْ فَوَ اللَّهِ إِنَّ الرَّجُلَ لَيَكُونُ لَهُ الْغَنَمُ فِيهَا الرَّاعِي فَإِذَا وَجَدَ رَجُلًا هُوَ أَعْلَمُ بِغَنَمِهِ مِنَ الَّذِي هُوَ فِيهَا يُخْرِجُهُ وَ يَجِيءُ بِذَلِكَ الرَّجُلِ الَّذِي هُوَ أَعْلَمُ بِغَنَمِهِ مِنَ الَّذِي كَانَ فِيهَا وَ اللَّهِ لَوْ كَانَتْ لِأَحَدِكُمْ نَفْسَانِ يُقَاتِلُ بِوَاحِدَةٍ يُجَرِّبُ بِهَا ثُمَّ كَانَتِ الْأُخْرَى بَاقِيَةً فَعَمِلَ عَلَى مَا قَدِ اسْتَبَانَ لَهَا وَ لَكِنْ لَهُ نَفْسٌ وَاحِدَةٌ إِذَا ذَهَبَتْ فَقَدْ وَ اللَّهِ ذَهَبَتِ التَّوْبَةُ

H 14829 – Ali Bin Ibrahim, from his father, from Safwaan Bin Yahya, from Ays Bin Al-Qasim who said:

I heard Abu Abdullah[asws] saying: 'It is upon you to fear Allah[azwj], One with no associates to Him[azwj], and look into yourselves, for, by Allah[azwj], the man who has sheep and the shepherd for it, if he finds a man who is more knowledgeable about the sheep than him, would let him go and come to that man who is more knowledgeable about his sheep. By Allah[azwj]! 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 Allah[azwj], the repentance goes (with it).

فَأَنْتُمْ أَحَقُّ أَنْ تَخْتَارُوا لِأَنْفُسِكُمْ إِنْ أَتَاكُمْ آتٍ مِنَّا فَانْظُرُوا عَلَى أَيِّ شَيْءٍ تَخْرُجُونَ وَ لَا تَقُولُوا خَرَجَ زَيْدٌ فَإِنَّ زَيْداً كَانَ عَالِماً وَ كَانَ صَدُوقاً وَ لَمْ يَدْعُكُمْ إِلَى نَفْسِهِ إِنَّمَا دَعَاكُمْ إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ (عليهم السلام) وَ لَوْ ظَهَرَ لَوَفَى بِمَا دَعَاكُمْ إِلَيْهِ إِنَّمَا خَرَجَ إِلَى سُلْطَانٍ مُجْتَمِعٍ لِيَنْقُضَهُ

So you are more deserving that you should choose for yourselves the one who comes to you from us[asws], 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 Progeny[asws] of Muhammad[saww], 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.

فَالْخَارِجُ مِنَّا الْيَوْمَ إِلَى أَيِّ شَيْءٍ يَدْعُوكُمْ إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ (عليهم السلام) فَنَحْنُ نُشْهِدُكُمْ أَنَّا لَسْنَا نَرْضَى بِهِ وَ هُوَ يَعْصِينَا الْيَوْمَ وَ لَيْسَ مَعَهُ أَحَدٌ وَ هُوَ إِذَا كَانَتِ الرَّايَاتُ وَ الْأَلْوِيَةُ أَجْدَرُ أَنْ لَا يَسْمَعَ مِنَّا إِلَّا مَعَ مَنِ اجْتَمَعَتْ بَنُو فَاطِمَةَ مَعَهُ فَوَ اللَّهِ مَا صَاحِبُكُمْ إِلَّا مَنِ اجْتَمَعُوا عَلَيْهِ إِذَا كَانَ رَجَبٌ فَأَقْبِلُوا عَلَى اسْمِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ أَحْبَبْتُمْ أَنْ تَتَأَخَّرُوا إِلَى شَعْبَانَ فَلَا ضَيْرَ وَ إِنْ أَحْبَبْتُمْ أَنْ تَصُومُوا فِي أَهَالِيكُمْ فَلَعَلَّ ذَلِكَ أَنْ يَكُونَ أَقْوَى لَكُمْ وَ كَفَاكُمْ بِالسُّفْيَانِيِّ عَلَامَةً.

So the one who comes out from us[asws] today for anything, he will call you to the pleasure (Al-Reza) from the Progeny[asws] of Muhammad[saww]. So we[asws] are testifying to you that we[asws] are not happy with it, and he has disobeyed us[asws] today. And there is no one with him and he with the banners and the flags, more worthy that he should listen from us[asws] except that with him would be gathered the children of Fatima[asws]. By Allah[azwj]! What is your Master[asws] (Al-Qaim[asws]) except that there will be gathered around him[asws] in the month of Rajab. So go towards him[asws] in the

Name of Allah[azwj], 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'.

14830- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيٍّ رَفَعَهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) قَالَ وَ اللَّهِ لَا يَخْرُجُ وَاحِدٌ مِنَّا قَبْلَ خُرُوجِ الْقَائِمِ (عليه السلام) إِلَّا كَانَ مَثَلُهُ مَثَلَ فَرْخٍ طَارَ مِنْ وَكْرِهِ قَبْلَ أَنْ يَسْتَوِيَ جَنَاحَاهُ فَأَخَذَهُ الصِّبْيَانُ فَعَبِثُوا بِهِ.

H 14830 – Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabi'e with an unbroken chain, has narrated the following:

Ali[asws] Bin Al-Husayn[asws] has said: 'By Allah[azwj]! There will not come out any one from us[asws] before the coming out of Al-Qaim[asws] except that his example would be of a nestling 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'.

14831- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ سَدِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا سَدِيرُ الْزَمْ بَيْتَكَ وَ كُنْ حِلْساً مِنْ أَحْلَاسِهِ وَ اسْكُنْ مَا سَكَنَ اللَّيْلُ وَ النَّهَارُ فَإِذَا بَلَغَكَ أَنَّ السُّفْيَانِيَّ قَدْ خَرَجَ فَارْحَلْ إِلَيْنَا وَ لَوْ عَلَى رِجْلِكَ.

H 14831 – A number of our companions, from Ahmad Bin Muhammad, from Usmaan Bin Isa, from Bakr Bin Muhammad, from Sudeyr who said:

Abu Abdullah[asws] 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 us[asws] even if you have to walk on your feet'.

الكافي

AL-KAFI

المجلد الثامن

Volume 8

Part VII

للمحدِّث 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 الرَّوْضَةِ

The Book - Garden (of Flowers)

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14832- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ كَامِلِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجُعْفِيِّ قَالَ حَدَّثَنِي أَبِي قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ مَا لِي أَرَاكَ سَاهِمَ الْوَجْهِ فَقُلْتُ إِنَّ بِي حُمَّى الرِّبْعِ فَقَالَ مَا [ذَا] يَمْنَعُكَ مِنَ الْمُبَارَكِ الطَّيِّبِ اسْحَقِ السُّكَّرَ ثُمَّ امْخُضْهُ بِالْمَاءِ وَ اشْرَبْهُ عَلَى الرِّيقِ وَ عِنْدَ الْمَسَاءِ قَالَ فَفَعَلْتُ فَمَا عَادَتْ إِلَيَّ.

H 14832 – Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Kamil Bin Muhammad, from Muhammad Bin Ibrahim Al-Ju'fy who said:

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'.

14833- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النُّعْمَانِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) الْوَجَعَ فَقَالَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَكُلْ سُكَّرَتَيْنِ قَالَ فَفَعَلْتُ فَبَرَأْتُ وَ أَخْبَرْتُ بِهِ بَعْضَ الْمُتَطَبِّبِينَ وَ كَانَ أَفْرَهَ أَهْلِ بِلَادِنَا فَقَالَ مِنْ أَيْنَ عَرَفَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذَا هَذَا مِنْ مَخْزُونِ عِلْمِنَا أَمَا إِنَّهُ صَاحِبُ كُتُبٍ يَنْبَغِي أَنْ يَكُونَ أَصَابَهُ فِي بَعْضِ كُتُبِهِ.

H 14833 – From him, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Al-No'man, from one of our companions who said:

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 informed one of the doctors who was a renowned one of our city. He said, 'From where did Abu Abdullah[asws] understand this? This is from the treasures of our knowledge. But he[asws] is the owner of Books. He probably got it from one of his[asws] Books'.

14834- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ يَحْيَى الْخُزَاعِيِّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ عَاصِمِ بْنِ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِرَجُلٍ بِأَيِّ شَيْءٍ تُعَالِجُونَ مَحْمُومَكُمْ إِذَا حُمَّ قَالَ أَصْلَحَكَ اللَّهُ بِهَذِهِ الْأَدْوِيَةِ الْمُرَّةِ بِسَفَايَجَ وَ الْغَافِثِ وَ مَا أَشْبَهَهُ فَقَالَ سُبْحَانَ اللَّهِ الَّذِي يَقْدِرُ أَنْ يُبْرِئَ بِالْمُرِّ يَقْدِرُ أَنْ يُبْرِئَ بِالْحُلْوِ

H 14834 – From him, from Ahmad Bin Muhammad, from Ja'far Bin Yahya Al-Khazai'e, from Al-Husayn Bin Al-Hassan, from Aasim Bin Yunus, from a man, who has narrated the following:

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[asws] 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'.

ثُمَّ قَالَ إِذَا حُمَّ أَحَدُكُمْ فَلْيَأْخُذْ إِنَاءً نَظِيفاً فَيَجْعَلَ فِيهِ سُكَّرَةً وَ نِصْفاً ثُمَّ يَقْرَأَ عَلَيْهِ مَا حَضَرَ مِنَ الْقُرْآنِ ثُمَّ يَضَعَهَا تَحْتَ النُّجُومِ وَ يَجْعَلَ عَلَيْهَا حَدِيدَةً فَإِذَا كَانَ فِي الْغَدَاةِ صَبَّ عَلَيْهَا الْمَاءَ وَ مَرَسَهُ بِيَدِهِ ثُمَّ شَرِبَهُ فَإِذَا كَانَتِ اللَّيْلَةُ الثَّانِيَةُ زَادَهُ سُكَّرَةً أُخْرَى فَصَارَتْ سُكَّرَتَيْنِ وَ نِصْفاً فَإِذَا كَانَتِ اللَّيْلَةُ الثَّالِثَةُ زَادَهُ سُكَّرَةً أُخْرَى فَصَارَتْ ثَلَاثَ سُكَّرَاتٍ وَ نِصْفاً.

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 as much'.

14835- أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي كَتَمُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَنِعْمَ وَ اللَّهِ الْأَسْمَاءُ كَتَمُوهَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا دَخَلَ إِلَى مَنْزِلِهِ وَ اجْتَمَعَتْ عَلَيْهِ قُرَيْشٌ يَجْهَرُ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ يَرْفَعُ بِهَا صَوْتَهُ فَتُوَلِّي قُرَيْشٌ فِرَاراً فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ وَ إِذا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلى أَدْبارِهِمْ نُفُوراً.

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 Abdullah[asws] having said to me: 'They have concealed 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' 'In the Name of Allah[azwj] the Beneficent, the Merciful'. So, by Allah[azwj], they have concealed the Best Name. The Rasool Allah[saww], when he[asws] used to enter his[saww] house, and the Quresyh were gathered against him[saww], would say loudly 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' 'In the Name of Allah[azwj], the Beneficent, the Merciful', and raise his[saww] voice with it. The Qureysh would then flee. So Allah[azwj] 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"***.'

14836- عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا ذَكَرَ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ بِأَبِي وَ أُمِّي وَ قَوْمِي وَ عَشِيرَتِي عَجَباً لِلْعَرَبِ كَيْفَ لَا تَحْمِلُنَا عَلَى رُءُوسِهَا وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا فَبِرَسُولِ اللَّهِ (صلى الله عليه وآله) أُنْقِذُوا.

H 14836 – From him, from Abdul Rahmaan Bin Abu Najraan, from Abu Haroun Al-Makfouf, who has narrated the following:

Whenever Abu Abdullah[asws] mentioned the Rasool Allah[saww], he would say: 'By my[asws] father[asws], and my[asws] mother[as], and by my[asws] people, and my[asws] relatives! It is strange of the Arabs, how they have not carried us[asws] upon their heads, and Allah[azwj] Mighty and Majestic is Saying in His[azwj] 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 Allah[saww] that they were saved'.

14837- عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي بَكْرِ بْنِ أَبِي سَمَّاكٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قُلِ اللَّهُمَّ مالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشاءُ أَ لَيْسَ قَدْ آتَى اللَّهُ عَزَّ وَ جَلَّ بَنِي أُمَيَّةَ الْمُلْكَ قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَيْهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ آتَانَا الْمُلْكَ وَ أَخَذَتْهُ بَنُو أُمَيَّةَ بِمَنْزِلَةِ الرَّجُلِ يَكُونُ لَهُ الثَّوْبُ فَيَأْخُذُهُ الْآخَرُ فَلَيْسَ هُوَ لِلَّذِي أَخَذَهُ.

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 Abdullah[asws] (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 Allah[azwj] Mighty and

Majestic Given the kingdom to the Clan of Umayya?' He[asws] said; 'This is not as, where you are going with it.

Allah[azwj] Gave us[asws] 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)'.

14838- مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الصَّلْتِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدٍ الْحَلَبِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اعْلَمُوا أَنَّ اللَّهَ يُحْيِ الْأَرْضَ بَعْدَ مَوْتِها قَالَ الْعَدْلَ بَعْدَ الْجَوْرِ.

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:

I asked Abu Abdullah[asws] about the Statement of Allah[azwj]: ***"[57:17] Know that Allah gives life to the earth after its death"***. He[asws] said: 'The justice, after the oppression'.

14839- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَشْيَمَ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عليه السلام) عَنْ ذِي الْفَقَارِ سَيْفِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ نَزَلَ بِهِ جَبْرَئِيلُ (عليه السلام) مِنَ السَّمَاءِ وَ كَانَتْ حَلْقَتُهُ فِضَّةً.

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-Reza[asws] about *Zi Al-Fiqaar* (Zulfiqaar), the sword of the Rasool Allah[saww]. He[asws] said: 'Jibraeel [as] came down with it from the sky, and it hilt was made of silver'.

حَدِيثُ نُوحٍ (عليه السلام) يَوْمَ الْقِيَامَةِ

HADEETH OF NOAH[as] ON THE DAY OF JUDGEMENT

14840- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يُوسُفَ بْنِ أَبِي سَعِيدٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) ذَاتَ يَوْمٍ فَقَالَ لِي إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلَائِقَ كَانَ نُوحٌ صَلَّى اللَّهُ عَلَيْهِ أَوَّلَ مَنْ يُدْعَى بِهِ فَيُقَالُ لَهُ هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ فَيُقَالُ لَهُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ (صلى الله عليه وآله)

H 14840 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim Bin Muhammad, from Jameel Bin Salih, from Yusuf Bin Abu Saeed who said:

I was in the presence of Abu Abdullah[asws] one day, so he[asws] said to me: 'When it will be the Day of Judgement and Allah[azwj] Blessed and High Gathers the creatures, Noah[as] would be the first one to be called. It will be said to him[as]: 'Did you[as] preach?' So he[as] will say: 'Yes'. It will be said to him[as]: 'Who will testify for you[as]?' So he[as] will say: 'Muhammad Bin Abdullah[saww]'.

قَالَ فَيَخْرُجُ نُوحٌ (عليه السلام) فَيَتَخَطَّى النَّاسَ حَتَّى يَجِيءَ إِلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هُوَ عَلَى كَثِيبِ الْمِسْكِ وَ مَعَهُ عَلِيٌّ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا فَيَقُولُ نُوحٌ لِمُحَمَّدٍ (صلى الله عليه وآله) يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَأَلَنِي هَلْ بَلَّغْتَ فَقُلْتُ نَعَمْ فَقَالَ مَنْ يَشْهَدُ لَكَ فَقُلْتُ مُحَمَّدٌ (صلى الله عليه وآله) فَيَقُولُ يَا جَعْفَرُ يَا حَمْزَةُ ادْهَبَا وَ اشْهَدَا لَهُ أَنَّهُ قَدْ بَلَّغَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَجَعْفَرٌ وَ حَمْزَةُ هُمَا الشَّاهِدَانِ لِلْأَنْبِيَاءِ (عليهم السلام) بِمَا بَلَّغُوا فَقُلْتُ جُعِلْتُ فِدَاكَ فَعَلِيٌّ (عليه السلام) أَيْنَ هُوَ فَقَالَ هُوَ أَعْظَمُ مَنْزِلَةً مِنْ ذَلِكَ.

He[asws] said: 'So Noah[as] would go out and pass over the people until he[as] would come to Muhammad[saww], and he[saww] would be clothed in the musk, and with him[saww] would be Ali[asws], and it is the Statement of Allah[azwj] Mighty and Majestic: ***"[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry".*** So Noah[as] will say to Muhammad[saww]: 'O Muhammad[saww]! Allah[azwj] Blessed and High Questioned me[as] Saying: "Did you[as] preach?" I[as] said: 'Yes'. So He[azwj] Said: "Who will testify for you[as]?' So I[as] said: 'Muhammad[saww]'. So he[saww] will say: 'O Ja'far[as], O Hamza[as], go and testify for him[as] that he[as] did preach'. So Abu Abdullah[asws] said: 'Thus Ja'far[as] and Hamza[as] are the two witnesses for the Prophets[as] of what they[as] had preached'. So I said, 'May I be sacrificed for you[asws], so where will Ali[asws] be?' He[asws] said: 'He[asws] is of a status greater than that'.

14841- حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقْسِمُ لَحَظَاتِهِ بَيْنَ أَصْحَابِهِ يَنْظُرُ إِلَى ذَا وَ يَنْظُرُ إِلَى ذَا بِالسَّوِيَّةِ.

H 14841 – Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel, who has said:

Abu Abdullah[asws] has said: 'The Rasool Allah[saww] used to divide his[saww] moments between his[saww] companions. He[saww] would look at this one, and look at that one equally'.

14842- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا كَلَّمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْعِبَادَ بِكُنْهِ عَقْلِهِ قَطُّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّا مَعَاشِرَ الْأَنْبِيَاءِ أُمِرْنَا أَنْ نُكَلِّمَ النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ.

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'.

14843- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي رَجُلٌ مِنْ بَجِيلَةَ وَ أَنَا أَدِينُ اللَّهَ عَزَّ وَ جَلَّ بِأَنَّكُمْ مَوَالِيَّ وَ قَدْ يَسْأَلُنِي بَعْضُ مَنْ لَا يَعْرِفُنِي فَيَقُولُ لِي مِمَّنِ الرَّجُلُ فَأَقُولُ لَهُ أَنَا رَجُلٌ مِنَ الْعَرَبِ ثُمَّ مِنْ بَجِيلَةَ فَعَلَيَّ فِي هَذَا إِثْمٌ حَيْثُ لَمْ أَقُلْ إِنِّي مَوْلًى لِبَنِي هَاشِمٍ فَقَالَ لَا أَ لَيْسَ قَلْبُكَ وَ هَوَاكَ مُنْعَقِداً عَلَى أَنَّكَ مِنْ مَوَالِينَا فَقُلْتُ بَلَى وَ اللَّهِ فَقَالَ لَيْسَ عَلَيْكَ فِي أَنْ تَقُولَ أَنَا مِنَ الْعَرَبِ إِنَّمَا أَنْتَ مِنَ الْعَرَبِ فِي النَّسَبِ وَ الْعَطَاءِ وَ الْعَدَدِ وَ الْحَسَبِ فَأَنْتَ فِي الدِّينِ وَ مَا حَوَى الدِّينُ بِمَا تَدِينُ اللَّهَ عَزَّ وَ جَلَّ بِهِ مِنْ طَاعَتِنَا وَ الْأَخْذِ بِهِ مِنَّا مِنْ مَوَالِينَا وَ مِنَّا وَ إِلَيْنَا.

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 Atiyya who said:

I said to Abu Abdullah[asws], 'I am a man from Bajilat (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 Bajilat. So is this a sin for me where I do not say that I am a friend (Mawaly) of the Clan of Hashim[as]?' 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]'.

14844- حَدَّثَنَا ابْنُ مَحْبُوبٍ عَنْ أَبِي يَحْيَى كَوْكَبِ الدَّمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ حَوَارِيَّ عِيسَى (عليه السلام) كَانُوا شِيعَتَهُ وَ إِنَّ شِيعَتَنَا حَوَارِيُّونَا وَ مَا كَانَ حَوَارِيُّ عِيسَى بِأَطْوَعَ لَهُ مِنْ حَوَارِيِّنَا لَنَا وَ إِنَّمَا قَالَ عِيسَى (عليه السلام) لِلْحَوَارِيِّينَ مَنْ أَنْصارِي إِلَى اللَّهِ قالَ الْحَوارِيُّونَ نَحْنُ أَنْصارُ اللَّهِ فَلَا وَ اللَّهِ مَا نَصَرُوهُ مِنَ الْيَهُودِ وَ لَا قَاتَلُوهُمْ دُونَهُ وَ شِيعَتُنَا وَ اللَّهِ لَمْ يَزَالُوا مُنْذُ قَبَضَ اللَّهُ عَزَّ ذِكْرُهُ رَسُولَهُ (صلى الله عليه وآله) يَنْصُرُونَّا وَ يُقَاتِلُونَ دُونَنَا وَ يُحْرَقُونَ وَ يُعَذَّبُونَ وَ يُشَرَّدُونَ فِي الْبُلْدَانِ جَزَاهُمُ اللَّهُ عَنَّا خَيْراً وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ اللَّهِ لَوْ ضَرَبْتُ خَيْشُومَ مُحِبِّينَا بِالسَّيْفِ مَا أَبْغَضُونَا وَ وَ اللَّهِ لَوْ أَدْنَيْتُ إِلَى مُبْغِضِينَا وَ حَثَوْتُ لَهُمْ مِنَ الْمَالِ مَا أَحَبُّونَا.

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 goodly from us[asws]. And Amir-ul- Momineen[asws] has said: 'By

Allah[azwj]! 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[azwj], if I[asws] were to approach those that hate us[asws] and urge them by the wealth they will still not love us[asws]'.

14845- ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الم غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ قَالَ فَقَالَ يَا أَبَا عُبَيْدَةَ إِنَّ لِهَذَا تَأْوِيلًا لَا يَعْلَمُهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ مِنْ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا هَاجَرَ إِلَى الْمَدِينَةِ وَ أَظْهَرَ الْإِسْلَامَ كَتَبَ إِلَى مَلِكِ الرُّومِ كِتَاباً وَ بَعَثَ بِهِ مَعَ رَسُولٍ يَدْعُوهُ إِلَى الْإِسْلَامِ وَ كَتَبَ إِلَى مَلِكِ فَارِسَ كِتَاباً يَدْعُوهُ إِلَى الْإِسْلَامِ وَ بَعَثَهُ إِلَيْهِ مَعَ رَسُولِهِ

H 14845 – Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda who said:

I asked Abu Ja'far[asws] about the Statement of Allah[azwj]: ***"[30:1] Alif Lam Mim [30:2] The Romans have been defeated [30:3] In a near land"***. O Abu Ubeyda! No one knows the explanation of this except for Allah[azwj] and the ones[asws] firmly rooted in Knowledge from the Progeny[asws] of Muhammad[saww]. The Rasool Allah[saww], when he[saww] migrated to Al-Medina and displayed Al-Islam, he[saww] wrote to the king of Rome a letter, and sent it with a messenger calling him to Al-Islam, and he[saww] wrote a letter to the king of Persia a letter calling him to Al-Islam and sent it with his[saww] messenger to him.

فَأَمَّا مَلِكُ الرُّومِ فَعَظَّمَ كِتَابَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَكْرَمَ رَسُولَهُ وَ أَمَّا مَلِكُ فَارِسَ فَإِنَّهُ اسْتَخَفَّ بِكِتَابِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَزَّقَهُ وَ اسْتَخَفَّ بِرَسُولِهِ وَ كَانَ مَلِكُ فَارِسَ يَوْمَئِذٍ يُقَاتِلُ مَلِكَ الرُّومِ وَ كَانَ الْمُسْلِمُونَ يَهْوَوْنَ أَنْ يَغْلِبَ مَلِكُ الرُّومِ مَلِكَ فَارِسَ وَ كَانُوا لِنَاحِيَتِهِ أَرْجَى مِنْهُمْ لِمَلِكِ فَارِسَ فَلَمَّا غَلَبَ مَلِكُ فَارِسَ مَلِكَ الرُّومِ كَرِهَ ذَلِكَ الْمُسْلِمُونَ وَ اغْتَمُّوا بِهِ

So, as for the king of Rome, so he respected the letter and honoured his[saww] messenger, and as for the king of Persia, so he belittled the letter of the Rasool Allah[saww], 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.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ كِتَاباً قُرْآناً الم غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ يَعْنِي غَلَبَتْهَا فَارِسُ فِي أَدْنَى الْأَرْضِ وَ هِيَ الشَّامَاتُ وَ مَا حَوْلَهَا وَ هُمْ يَعْنِي وَ فَارِسُ مِنْ بَعْدِ غَلَبِهِمْ الرُّومَ سَيَغْلِبُونَ يَعْنِي يَغْلِبُهُمُ الْمُسْلِمُونَ فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ وَ يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشاءُ عَزَّ وَ جَلَّ فَلَمَّا غَزَا الْمُسْلِمُونَ فَارِسَ وَ افْتَتَحُوهَا فَرِحَ الْمُسْلِمُونَ بِنَصْرِ اللَّهِ عَزَّ وَ جَلَّ

So Allah[azwj] 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[azwj] is Mighty and Majestic. So when the Muslims invaded Persia and conquered it, the Muslims were happy with the Help of Allah[azwj] Mighty and Majestic'.

قَالَ قُلْتُ أَ لَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ فِي بِضْعِ سِنِينَ وَ قَدْ مَضَى لِلْمُؤْمِنِينَ سِنُونَ كَثِيرَةٌ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ فِي إِمَارَةِ أَبِي بَكْرٍ وَ إِنَّمَا غَلَبَ الْمُؤْمِنُونَ فَارِسَ فِي إِمَارَةِ عُمَرَ فَقَالَ أَ لَمْ أَقُلْ لَكُمْ إِنَّ لِهَذَا تَأْوِيلًا وَ تَفْسِيراً وَ الْقُرْآنُ يَا أَبَا عُبَيْدَةَ نَاسِخٌ وَ مَنْسُوخٌ أَ مَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ يَعْنِي إِلَيْهِ الْمَشِيئَةُ فِي الْقَوْلِ أَنْ يُؤَخِّرَ مَا قَدَّمَ وَ يُقَدِّمَ مَا أَخَّرَ فِي الْقَوْلِ إِلَى يَوْمٍ يَحْتِمُ الْقَضَاءَ بِنُزُولِ النَّصْرِ فِيهِ عَلَى الْمُؤْمِنِينَ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ أَيْ يَوْمَ يَحْتِمُ الْقَضَاءَ بِالنَّصْرِ.

So I said, 'Does not Allah[azwj] Mighty and Majestic Say: ***"[30:4] Within a few years"***, whereas the Believers spent many years with the Rasool Allah[saww], and in the rule of Abu Bakr. But rather, the Believers overcame Persia during the rule of Umar'. So he[asws] said: 'Did I[asws] 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 Allah[azwj] Mighty and Majestic: ***"Allah's is the command before and after"***? It means the Decision is His[azwj] in the Words whether he[azwj] 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'.

14846- ابْنُ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ الْعَامَّةَ يَزْعُمُونَ أَنَّ بَيْعَةَ أَبِي بَكْرٍ حَيْثُ اجْتَمَعَ النَّاسُ كَانَتْ رِضًا لِلَّهِ جَلَّ ذِكْرُهُ وَ مَا كَانَ اللَّهُ لِيَفْتِنَ أُمَّةَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ بَعْدِهِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَ وَ مَا يَقْرَءُونَ كِتَابَ اللَّهِ أَ وَ لَيْسَ اللَّهُ يَقُولُ وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

H 14846 – Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said:

I said to Abu Ja'far[asws] 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 Allah[azwj] and Allah[azwj] did not like the strife (Fitna) in the community of Muhammad[saww] after him[saww]. So Abu Ja'far[asws] said: 'Have you not recited the Book of Allah[azwj]? Has not Allah[azwj] 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"***

قَالَ فَقُلْتُ لَهُ إِنَّهُمْ يُفَسِّرُونَ عَلَى وَجْهٍ آخَرَ فَقَالَ أَ وَ لَيْسَ قَدْ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الَّذِينَ مِنْ قَبْلِهِمْ مِنَ الْأُمَمِ أَنَّهُمْ قَدِ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ حَيْثُ قَالَ وَ آتَيْنا عِيسَى ابْنَ مَرْيَمَ الْبَيِّناتِ وَ أَيَّدْناهُ بِرُوحِ الْقُدُسِ وَ لَوْ شاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ ما جاءَتْهُمُ الْبَيِّناتُ وَ لكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شاءَ اللَّهُ مَا اقْتَتَلُوا وَ لكِنَّ اللَّهَ يَفْعَلُ ما يُرِيدُ وَ فِي هَذَا مَا يُسْتَدَلُّ بِهِ عَلَى أَنَّ أَصْحَابَ مُحَمَّدٍ (صلى الله عليه وآله) قَدِ اخْتَلَفُوا مِنْ بَعْدِهِ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ.

I said to him[asws], 'They are explaining it upon another perspective'. So he[asws] said: 'Has not Allah[azwj] Informed about those who were before them from the communities who had differed from after the Proofs had come to them, where He[azwj] Said: ***"[2:253] and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought 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[saww] who had differed among (themselves) after him[saww]. ***"So there were some of them who believed and others who denied"***.

14847- عَنْهُ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ قَالَ دَخَلْتُ الْمَسْجِدَ الْحَرَامَ فَرَأَيْتُ مَوْلًى لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فَمِلْتُ إِلَيْهِ لِأَسْأَلَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَإِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ (عليه السلام) سَاجِداً فَانْتَظَرْتُهُ طَوِيلًا فَطَالَ سُجُودُهُ عَلَيَّ فَقُمْتُ وَ صَلَّيْتُ رَكْعَاتٍ وَ انْصَرَفْتُ وَ هُوَ بَعْدُ سَاجِدٌ فَسَأَلْتُ مَوْلَاهُ مَتَى سَجَدَ فَقَالَ مِنْ قَبْلِ أَنْ تَأْتِيَنَا فَلَمَّا سَمِعَ كَلَامِي رَفَعَ رَأْسَهُ ثُمَّ قَالَ أَبَا مُحَمَّدٍ ادْنُ مِنِّي فَدَنَوْتُ مِنْهُ فَسَلَّمْتُ عَلَيْهِ فَسَمِعَ صَوْتاً خَلْفَهُ فَقَالَ مَا هَذِهِ الْأَصْوَاتُ الْمُرْتَفِعَةُ فَقُلْتُ هَؤُلَاءِ قَوْمٌ مِنَ الْمُرْجِئَةِ وَ الْقَدَرِيَّةِ وَ الْمُعْتَزِلَةِ فَقَالَ إِنَّ الْقَوْمَ يُرِيدُونِّي فَقُمْ بِنَا فَقُمْتُ مَعَهُ

H 14847 – From him, from Hisham Bin Saalim, 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[asws]. So I went to him to ask him about Abu Abdullah[asws] and I saw that Abu Abdullah[asws] was in prostration. So I waited for him[asws] for a long time as his[asws] prostration was prolonged. So I stood up and Prayed some cycles of Salat and finished, and he[asws] was still in prostration. So I asked the slave, 'From when has he[asws] been in prostration?' He said, 'From before I came in'. So when he[asws] overheard our conversation, he[asws] raised his[asws] head, then said: 'Abu Muhammad, come closer to me[asws]'. So I approached and greeted him[asws]. He[asws] heard voiced behind him[asws] so he[asws] said; 'What are these raised voices?' I said, 'Those are a group of *Murjiites*, and the *Qadiriyya*, and the *Mu'tazila*'. He[asws] said: 'The people want me[asws], so come with me[asws]'. I stood up and went with him[asws].

فَلَمَّا أَنْ رَأَوْهُ نَهَضُوا نَحْوَهُ فَقَالَ لَهُمْ كُفُّوا أَنْفُسَكُمْ عَنِّي وَ لَا تُؤْذُونِي وَ تَعْرِضُونِي لِلسُّلْطَانِ فَإِنِّي لَسْتُ بِمُفْتٍ لَكُمْ ثُمَّ أَخَذَ بِيَدِي وَ تَرَكَهُمْ وَ مَضَى فَلَمَّا خَرَجَ مِنَ الْمَسْجِدِ قَالَ لِي يَا أَبَا مُحَمَّدٍ وَ اللَّهِ لَوْ أَنَّ إِبْلِيسَ سَجَدَ لِلَّهِ عَزَّ ذِكْرُهُ بَعْدَ الْمَعْصِيَةِ وَ التَّكَبُّرِ عُمُرَ الدُّنْيَا مَا نَفَعَهُ ذَلِكَ وَ لَا قَبِلَهُ اللَّهُ عَزَّ ذِكْرُهُ مَا لَمْ يَسْجُدْ لِآدَمَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَسْجُدَ لَهُ وَ كَذَلِكَ هَذِهِ الْأُمَّةُ الْعَاصِيَةُ الْمَقْتُونَةُ بَعْدَ نَبِيِّهَا (صلى الله عليه وآله) وَ بَعْدَ تَرْكِ هِمُ الْإِمَامَ الَّذِي نَصَبَهُ نَبِيُّهُمْ (صلى الله عليه وآله) لَهُمْ فَلَنْ يَقْبَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَهُمْ عَمَلًا وَ لَنْ يَرْفَعَ لَهُمْ حَسَنَةً حَتَّى يَأْتُوا اللَّهَ عَزَّ وَ جَلَّ مِنْ حَيْثُ أَمَرَهُمْ وَ يَتَوَلَّوُا الْإِمَامَ الَّذِي أُمِرُوا بِوَلَايَتِهِ وَ يَدْخُلُوا مِنَ الْبَابِ الَّذِي فَتَحَهُ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ لَهُمْ

When they saw him[asws] they stood up for him[asws], so he[asws] said: 'Restrain yourselves from me[asws] and do not hurt me[asws] and expose me[asws] to the authorities, for I[asws] am not a Mufti (Issuer of Fatawa for you all'. Then he[asws] took me by the hand and left them and went away. So when we came out form the Masjid, he[asws] said to me: 'O Abu Muhammad! Even if Iblees[la] has prostrated to Allah[azwj] Mighty and Majestic after the disobedience and the arrogance for the entire life of the world that would not benefit him[la] and Allah[azwj] will not Accept it, as he[la] did not prostrate to Adam[as] as Allah[azwj] had Commanded him[la] to prostrate to him[as], and similar to that is this community, disobedient and mischievous after its Prophet[saww] and after they having abandoned the Imam[asws] whom he[saww] 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 befriend the Imam[asws] whose Wilayah they had been Commanded (to submit), and enter through the Door which Allah[azwj] and His[azwj] Messenger[saww] had Opened for them.

يَا أَبَا مُحَمَّدٍ إِنَّ اللَّهَ افْتَرَضَ عَلَى أُمَّةِ مُحَمَّدٍ (صلى الله عليه وآله) خَمْسَ فَرَائِضَ الصَّلَاةَ وَ الزَّكَاةَ وَ الصِّيَامَ وَ الْحَجَّ وَ وَلَايَتَنَا فَرَخَّصَ لَهُمْ فِي أَشْيَاءَ مِنَ الْفَرَائِضِ الْأَرْبَعَةِ وَ لَمْ يُرَخِّصْ لِأَحَدٍ مِنَ الْمُسْلِمِينَ فِي تَرْكِ وَلَايَتِنَا لَا وَ اللَّهِ مَا فِيهَا رُخْصَةٌ.

O Abu Muhammad! Surely Allah[azwj] has Necessitated upon the community of Muhammad[saww] five Obligations – the Salat, and the Zakat, and the Fasts, and the Pilgrimage, and our[asws] Wilayah. And He[azwj] Exempted them from four Obligations but did not Exempt anyone from the Muslims in leaving our[asws] Wilayah. No, by Allah[azwj], there is no Exemption in this'.

14848- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي إِسْحَاقَ الْجُرْجَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ لِمَنْ جَعَلَ لَهُ سُلْطَاناً أَجَلًا وَ مُدَّةً مِنْ لَيَالٍ وَ أَيَّامٍ وَ سِنِينَ وَ شُهُورٍ فَإِنْ عَدَلُوا فِي النَّاسِ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ صَاحِبَ الْفَلَكِ أَنْ يُبْطِئَ بِإِدَارَتِهِ فَطَالَتْ أَيَّامُهُمْ وَ لَيَالِيهِمْ وَ سِنِيهِمْ وَ شُهُورُهُمْ وَ إِنْ جَارُوا فِي النَّاسِ وَ لَمْ يَعْدِلُوا أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى صَاحِبَ الْفَلَكِ فَأَسْرَعَ بِإِدَارَتِهِ فَقَصُرَتْ لَيَالِيهِمْ وَ أَيَّامُهُمْ وَ سِنِيهِمْ وَ شُهُورُهُمْ وَ قَدْ وَفَى لَهُمْ عَزَّ وَ جَلَّ بِعَدَدِ اللَّيَالِي وَ الشُّهُورِ.

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[asws] has said that: 'Allah[azwj] has Set a term for the one for whom He[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[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[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[azwj] has Fulfilled for them the numbers of the nights and the months'.

14849- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الْعَرْزَمِيِّ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عليه السلام) جَالِساً فِي الْحِجْرِ تَحْتَ الْمِيزَابِ وَ رَجُلٌ يُخَاصِمُ رَجُلًا وَ أَحَدُهُمَا يَقُولُ لِصَاحِبِهِ وَ اللَّهِ مَا تَدْرِي مِنْ أَيْنَ تَهُبُّ الرِّيحُ فَلَمَّا أَكْثَرَ عَلَيْهِ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَهَلْ تَدْرِي أَنْتَ قَالَ لَا وَ لَكِنِّي أَسْمَعُ النَّاسَ يَقُولُونَ فَقُلْتُ أَنَا لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ فِدَاكَ مِنْ أَيْنَ تَهُبُّ الرِّيحُ فَقَالَ إِنَّ الرِّيحَ مَسْجُونَةٌ تَحْتَ هَذَا الرُّكْنِ الشَّامِيِّ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُخْرِجَ مِنْهَا شَيْئاً أَخْرَجَهُ إِمَّا جُنُوباً فَجَنُوبٌ وَ إِمَّا شِمَالًا فَشَمَالٌ وَ صَبَا فَصَبَا وَ دَبُوراً فَدَبُورٌ ثُمَّ قَالَ مِنْ آيَةِ ذَلِكَ أَنَّكَ لَا تَزَالُ تَرَى هَذَا الرُّكْنَ مُتَحَرِّكاً أَبَداً فِي الشِّتَاءِ وَ الصَّيْفِ وَ اللَّيْلِ وَ النَّهَارِ.

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[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[azwj], I do not know from where the wind blows'. So when he said it many times, Abu Abdullah[asws] said: 'So do you know?' He said, 'No, but I heard the people talking about it'. So I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], from where does the wind blow?' He[asws] said: 'It is captivated under this Al-Shamy corner. So if Allah[azwj] Intends that He[azwj] Takes something out of it, He[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[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'.

14850- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ [أَبِيهِ] جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ خَلْقٌ أَكْثَرَ مِنَ الْمَلَائِكَةِ إِنَّهُ لَيَنْزِلُ كُلَّ لَيْلَةٍ مِنَ السَّمَاءِ سَبْعُونَ أَلْفَ مَلَكٍ فَيَطُوفُونَ بِالْبَيْتِ الْحَرَامِ لَيْلَتَهُمْ وَ كَذَلِكَ فِي كُلِّ يَوْمٍ.

H 14850 – A number of our companions, from Sahl in Ziyad, and Ali Bin Ibrahim, from his father together, from Ibn Mahboub, from Dawood Al-Raqy, who has narrated the following:

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'.

14851- حَدَّثَنَا ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ رَفَعَهُ قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) الْمَلَائِكَةُ عَلَى ثَلَاثَةِ أَجْزَاءٍ جُزْءٌ لَهُ جَنَاحَانِ وَ جُزْءٌ لَهُ ثَلَاثَةُ أَجْنِحَةٍ وَ جُزْءٌ لَهُ أَرْبَعَةُ أَجْنِحَةٍ.

H 14851 – Narrated to us Ibn Mahboub, from Abdullah Bin Talha with an unbroken chain, said:

The Prophet[saww] 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'.

14852- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ فِي الْجَنَّةِ نَهَراً يَغْتَمِسُ فِيهِ جَبْرَئِيلُ (عليه السلام) كُلَّ غَدَاةٍ ثُمَّ يَخْرُجُ مِنْهُ فَيَنْتَفِضُ فَيَخْلُقُ اللَّهُ عَزَّ وَ جَلَّ مِنْ كُلِّ قَطْرَةٍ تَقَطَّرُ مِنْهُ مَلَكاً.

H 14852 – A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Maysara, from Al-Hakam Biin Uteyba, who has narrated the following:

Abu Ja'far[asws] having said that: 'In the Paradise is a river in which Jibraeel[as] dives into, every morning. Then he[as] comes out of it, and shakes. So Allah[azwj] Creates an Angel from every drop that falls of him[as]'.

14853- عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ زِيَادٍ الْقَنْدِيِّ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَلَكاً مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ خَفَقَانَ الطَّيْرِ.

H 14853 – From him, 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[azwj] has an Angel, whose span between his ear lobe to his shoulder is of five hundred years of the travel distance of a bird'.

14854- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ دِيكاً رِجْلَاهُ فِي الْأَرْضِ السَّابِعَةِ وَ عُنُقُهُ مُثْبَتَةٌ تَحْتَ الْعَرْشِ وَ جَنَاحَاهُ فِي الْهَوَى إِذَا كَانَ فِي نِصْفِ اللَّيْلِ أَوِ الثُّلُثِ الثَّانِي مِنْ آخِرِ اللَّيْلِ ضَرَبَ بِجَنَاحَيْهِ وَ صَاحَ سُبُّوحٌ قُدُّوسٌ رَبُّنَا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ فَلَا إِلَهَ غَيْرُهُ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ فَتَضْرِبُ الدِّيَكَةُ بِأَجْنِحَتِهَا وَ تَصِيحُ.

H 14854 – Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Washa, from Muhammad Bin Al-Fazeyl, who has narrated the following:

Abu Ja'far[asws] having said that: 'Allah[azwj] 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[azwj], Allah[azwj], the True Proven King. So there is no god other than Him[azwj], the Lord[azwj] of the Angels and the Spirit'. Thus the Rooster flaps its wing and crows'.

14855- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَمَّارٍ السَّابَاطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا يَقُولُ مَنْ قِبَلَكُمْ فِي الْحِجَامَةِ قُلْتُ يَزْعُمُونَ أَنَّهَا عَلَى الرِّيقِ أَفْضَلُ مِنْهَا عَلَى الطَّعَامِ قَالَ لَا هِيَ عَلَى الطَّعَامِ أَدَرُّ لِلْعُرُوقِ وَ أَقْوَى لِلْبَدَنِ.

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[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[asws] said: 'No, it makes the blood to flow more after a meal, and is strengthening for the body'.

14856- عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ احْتَجِمْ أَيَّ يَوْمٍ شِئْتَ وَ تَصَدَّقْ وَ اخْرُجْ أَيَّ يَوْمٍ شِئْتَ.

H 14856 – From him, from Ibn Mahboub, from Abdul Rahmaan Bin Al-Hajjaaj, who has narrated the following:

Abu Abdullah[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'.

14857- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ قَالَ سَمِعْتُ عُثْمَانَ الْأَحْوَلَ يَقُولُ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ لَيْسَ مِنْ دَوَاءٍ إِلَّا وَ هُوَ يُهَيِّجُ دَاءً وَ لَيْسَ شَيْءٌ فِي الْبَدَنِ أَنْفَعَ مِنْ إِمْسَاكِ الْيَدِ إِلَّا عَمَّا يُحْتَاجُ إِلَيْهِ.

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[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'.

14858- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْحُمَّى تَخْرُجُ فِي ثَلَاثٍ فِي الْعَرَقِ وَ الْبَطْنِ وَ الْقَيْءِ.

H 14858 – From him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid with an unbroken chain going up to Abu Abdullah[asws], who has narrated the following:

Abu Abdullah[asws] having said: 'The fever goes out (is cured) in three (ways) – The sweating, and the excretion and the vomiting'.

14859- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ سَيْفٍ التَّمَّارِ عَنْ أَبِي الْمُرْهِفِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْغَبَرَةُ عَلَى مَنْ أَثَارَهَا هَلَكَ الْمَحَاضِيرُ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْمَحَاضِيرُ قَالَ الْمُسْتَعْجِلُونَ أَمَا إِنَّهُمْ لَنْ يُرِيدُوا إِلَّا مَنْ يَعْرِضُ لَهُمْ ثُمَّ قَالَ يَا أَبَا الْمُرْهِفِ أَمَا إِنَّهُمْ لَمْ يُرِيدُوكُمْ بِمُجْحِفَةٍ إِلَّا عَرَضَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ بِشَاغِلٍ ثُمَّ نَكَتَ أَبُو جَعْفَرٍ (عليه السلام) فِي الْأَرْضِ ثُمَّ قَالَ يَا أَبَا الْمُرْهِفِ قُلْتُ لَبَّيْكَ قَالَ أَ تَرَى قَوْماً حَبَسُوا أَنْفُسَهُمْ عَلَى اللَّهِ عَزَّ ذِكْرُهُ لَا يَجْعَلُ اللَّهُ لَهُمْ فَرَجاً بَلَى وَ اللَّهِ لَيَجْعَلَنَّ اللَّهُ لَهُمْ فَرَجاً.

H 14859 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Hafs Bin Aasim, from Sayf Al-tammaar, from Abu Al-Murhaf, who has narrated the following:

Abu Ja'far[asws] said: The dust will be upon the one who raises it. Destroyed are the '*Mahazeyr*' الْمَحَاضِيرُ!' I said, 'May I be sacrificed for you[asws], and who are the *Mahazeyr*?' He[asws] said: 'The hasty ones. But, they do not want anyone except for the one who duels with them'.

Then (Imam[asws]) said: 'O Abu Al-Murhaf, if they want you to suffer a calamity, Allah[azwj] will Grab them by some kind of entanglement'. Then Abu Ja'far[asws] tapped on the ground, then said: 'O Abu Al-Murhaf!' I said, 'Here I am (to obey)!' He[asws] said: 'Do you see a people who have restricted themselves for the sake of Allah[azwj] that He[azwj] will not Make a way out for them? Yes, by Allah[azwj], He[azwj] will (always) Make a way out for them'.

14860- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنِ الْفَضْلِ الْكَاتِبِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَتَاهُ كِتَابُ أَبِي مُسْلِمٍ فَقَالَ لَيْسَ لِكِتَابِكَ جَوَابٌ اخْرُجْ عَنَّا فَجَعَلَنَا يُسَارُّ بَعْضُنَا بَعْضاً فَقَالَ أَيَّ شَيْءٍ تُسَارُّونَ يَا فَضْلُ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ لَا يَعْجَلُ لِعَجَلَةِ الْعِبَادِ وَ لِإِزَالَةُ جَبَلٍ عَنْ مَوْضِعِهِ أَيْسَرُ مِنْ زَوَالِ مُلْكٍ لَمْ يَنْقَضِ أَجَلُهُ ثُمَّ قَالَ إِنَّ فُلَانَ بْنَ فُلَانٍ حَتَّى بَلَغَ السَّابِعَ مِنْ وُلْدِ فُلَانٍ قُلْتُ فَمَا الْعَلَامَةُ فِيمَا بَيْنَنَا وَ بَيْنَكَ جُعِلْتُ فِدَاكَ قَالَ لَا تَبْرَحُ الْأَرْضُ يَا فَضْلُ حَتَّى يَخْرُجَ السُّفْيَانِيُّ فَإِذَا خَرَجَ السُّفْيَانِيُّ فَأَجِيبُوا إِلَيْنَا يَقُولُهَا ثَلَاثاً وَ هُوَ مِنَ الْمَحْتُومِ.

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[asws] when a letter of Abu Muslim came to him[asws]'. So he[asws] said: 'There is no answer to your letter. Exit from us[asws]'. So some of us left the others. He[asws] said: 'Which thing are you walking upon, O Fazl? Allah[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[asws] reached seven from the sons of so and so'. I said, 'May I be sacrificed for you[asws], so what are the signs with regards to what is in between us and you[asws]?' He[asws] said: 'The earth will not depart (end), O Fazl, until the Sufyani comes out. So if the Sufyani comes out, so answer to us[asws] (to our[asws] call)'. And he[asws] said it thrice: 'And it is inevitable'.

14861- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ إِبْلِيسَ أَ كَانَ مِنَ الْمَلَائِكَةِ أَمْ كَانَ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ فَقَالَ لَمْ يَكُنْ مِنَ الْمَلَائِكَةِ وَ لَمْ يَكُنْ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ وَ لَا كَرَامَةَ فَأَتَيْتُ الطَّيَّارَ فَأَخْبَرْتُهُ بِمَا سَمِعْتُ فَأَنْكَرَهُ وَ قَالَ وَ كَيْفَ لَا يَكُونُ مِنَ الْمَلَائِكَةِ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ فَدَخَلَ عَلَيْهِ الطَّيَّارُ فَسَأَلَهُ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتَ قَوْلَهُ عَزَّ وَ جَلَّ يا أَيُّهَا الَّذِينَ آمَنُوا فِي غَيْرِ مَكَانٍ مِنْ مُخَاطَبَةِ الْمُؤْمِنِينَ أَ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ قَالَ نَعَمْ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ وَ الضُّلَّالُ وَ كُلُّ مَنْ أَقَرَّ بِالدَّعْوَةِ الظَّاهِرَةِ.

H 14861 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ali Bin Hadeed, from Jameel Bin Darraaj who said:

I asked Abu Abdullah[asws] about Iblees[la], 'Was he[la] from the Angels or was he[la] in charge of something from the matters of the sky?' So he[asws] said: 'He[la] was not from the Angels, nor was he[la] in charge of anything from the matters of the sky, nor was he[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[la] not be from the Angels and Allah[azwj] is Saying: ***"[2:34] And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not)"***. Al-Tayyaar came up to him[asws], so he asked him[asws] and I was in his[asws] presence, 'May I be sacrificed for you[asws], do you[asws] see that the Statement of the Mighty and Majestic: "O you those who believe", and in another place where the Believers are addressed, are the hypocrites included in this?' The Imam[asws] replied: 'Yes, the hypocrites are included in this, and the strayed ones, and everyone who accepted the Call apparently'.

14862- عَنْهُ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُصَلِّي فَأَجْعَلُ بَعْضَ صَلَاتِي لَكَ فَقَالَ ذَلِكَ خَيْرٌ لَكَ فَقَالَ يَا رَسُولَ اللَّهِ فَأَجْعَلُ نِصْفَ صَلَاتِي لَكَ فَقَالَ ذَلِكَ أَفْضَلُ لَكَ فَقَالَ يَا رَسُولَ اللَّهِ فَإِنِّي أُصَلِّي فَأَجْعَلُ كُلَّ صَلَاتِي لَكَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذاً يَكْفِيَكَ اللَّهُ مَا أَهَمَّكَ مِنْ أَمْرِ دُنْيَاكَ وَ آخِرَتِكَ

H 14862 – From him, from Ali Bin Hadeed, from Maraazam, who has narrated the following:

Abu Abdullah[asws] has said that a man came up to the Rasool Allah[saww] and said, 'O Rasool Allah[saww]! Can I make half of my Salats for you[saww]?' So he[saww] said: 'That would be preferable for you'. So he said, 'O Rasool Allah[saww], so when I Pray, can I make the whole of my Salat for you[saww]?' So the Rasool Allah[saww] said: 'Then Allah[azwj] would Suffice for you for what concerns you from the affairs of your world and your Hereafter'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ كَلَّفَ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَا لَمْ يُكَلِّفْهُ أَحَداً مِنْ خَلْقِهِ كَلَّفَهُ أَنْ يَخْرُجَ عَلَى النَّاسِ كُلِّهِمْ وَحْدَهُ بِنَفْسِهِ إِنْ لَمْ يَجِدْ فِئَةً تُقَاتِلُ مَعَهُ وَ لَمْ يُكَلِّفْ هَذَا أَحَداً مِنْ خَلْقِهِ قَبْلَهُ وَ لَا بَعْدَهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لا تُكَلَّفُ إِلَّا نَفْسَكَ ثُمَّ قَالَ وَ جَعَلَ اللَّهُ أَنْ يَأْخُذَ لَهُ مَا أَخَذَ لِنَفْسِهِ فَقَالَ عَزَّ وَ جَلَّ مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها وَ جُعِلَتِ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِعَشْرِ حَسَنَاتٍ.

Then Abu Abdullah[asws] said that: 'Allah[azwj] Mandated the Rasool Allah[saww], with what He[azwj] never Mandated anyone from His[azwj] creatures. He[azwj] Mandated to him[saww] that he[saww] should go out to all of the people alone, by himself[saww], even if he[saww] could find a group who would fight alongside him[saww]. And He[azwj] never Mandated this to anyone from His[azwj] creatures before him[saww], nor after him[saww]'. Then he[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[azwj] Made it such that he[saww] should take for Him[azwj] what he[saww] takes for himself[saww]. So Allah[azwj] Said: ***"[6:160] Whoever brings a good deed, he shall have ten like it"***, and Made the Salat to the Rasool Allah[saww] by ten (times) the Rewards'.

14863- عَنْهُ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ رَوْحٍ عَنْ فُضَيْلٍ الصَّائِغِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ أَنْتُمْ وَ اللَّهِ نُورٌ فِي ظُلُمَاتِ الْأَرْضِ وَ اللَّهِ إِنَّ أَهْلَ السَّمَاءِ لَيَنْظُرُونَ إِلَيْكُمْ فِي ظُلُمَاتِ الْأَرْضِ كَمَا تَنْظُرُونَ أَنْتُمْ إِلَى الْكَوْكَبِ الدُّرِّيِّ فِي السَّمَاءِ وَ إِنَّ بَعْضَهُمْ لَيَقُولُ لِبَعْضٍ يَا فُلَانُ عَجَباً لِفُلَانٍ كَيْفَ أَصَابَ هَذَا الْأَمْرَ وَ هُوَ قَوْلُ أَبِي (عليه السلام) وَ اللَّهِ مَا أَعْجَبُ مِمَّنْ هَلَكَ كَيْفَ هَلَكَ وَ لَكِنْ أَعْجَبُ مِمَّنْ نَجَا كَيْفَ نَجَا.

H 14863 – From him, from Ali Bin Hadeed, from Mansour Bin Rawh, from Al-Saaig who said:

'I heard Abu Abdullah[asws] saying: 'By Allah[azwj]! You (Shites) are a light in the darkness of the earth. By Allah[azwj]! 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 acquire this Matter (Al-Wilayah)', and these are the words of my[asws] father[asws]: 'By Allah[azwj]! 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'.

14864- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ سَافَرَ أَوْ تَزَوَّجَ وَ الْقَمَرُ فِي الْعَقْرَبِ لَمْ يَرَ الْحُسْنَى.

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:

Abu Abdullah[asws] has said: 'The one who travels or gets married whilst the moon is in the Scorpio will never see the goodness'.

14865- عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ الْحَكَمِ بْنِ مُحَمَّدِ بْنِ الْقَاسِمِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَطَاءٍ يَقُولُ قَالَ أَبُو جَعْفَرٍ (عليه السلام) قُمْ فَأَسْرِجْ دَابَّتَيْنِ حِمَاراً وَ بَغْلًا فَأَسْرَجْتُ حِمَاراً وَ بَغْلًا فَقَدَّمْتُ إِلَيْهِ الْبَغْلَ وَ رَأَيْتُ أَنَّهُ أَحَبُّهُمَا إِلَيْهِ فَقَالَ مَنْ أَمَرَكَ أَنْ تُقَدِّمَ إِلَيَّ هَذَا الْبَغْلَ قُلْتُ اخْتَرْتُهُ لَكَ قَالَ وَ أَمَرْتُكَ أَنْ تَخْتَارَ لِي ثُمَّ قَالَ إِنَّ أَحَبَّ الْمَطَايَا إِلَيَّ الْحُمُرُ

H 14865 – From him, from Ibn Fazzaal, 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:

Abu Ja'far[asws] said: 'Arise, and saddle two animals, a donkey and a mule'. So I saddled a donkey and a mule and offered the mule to him[asws] as I opined that it was more beloved of the two to him[asws]. he[asws] said: 'Who ordered you to offer to me[asws] this mule?' I said, 'I chose it for you[asws]'. He[asws] said: 'And did I[asws] order you to choose for me[asws]?' Then said: 'The most preferable of the pack, to me[asws] is the donkey'.

قَالَ فَقَدَّمْتُ إِلَيْهِ الْحِمَارَ وَ أَمْسَكْتُ لَهُ بِالرِّكَابِ فَرَكِبَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا بِالْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنَّ عَلَيْنَا بِمُحَمَّدٍ (صلى الله عليه وآله) الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ سَارَ وَ سِرْتُ حَتَّى إِذَا بَلَغْنَا مَوْضِعاً آخَرَ قُلْتُ لَهُ الصَّلَاةَ جُعِلْتُ فِدَاكَ فَقَالَ هَذَا وَادِي النَّمْلِ لَا يُصَلَّى فِيهِ حَتَّى إِذَا بَلَغْنَا مَوْضِعاً آخَرَ قُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ هَذِهِ الْأَرْضُ مَالِحَةٌ لَا يُصَلَّى فِيهَا

So I offered the donkey to him[asws] and grabbed the reins for him[asws]. He[asws] climbed upon it and said; 'Praise be to Allah[azwj] Who Guided us[asws] by Al-Islam, and Taught us[asws] the Quran, and Bestowed upon us[asws] by Muhammad[saww]. Praise be to Allah[azwj] ***"[43:13] Who made this subservient to us and we were not able to do it***

[43:14] And surely to our Lord we must return", and Praise be to Allah[azwj] the Lord[azwj] of the Worlds'. And he[asws] went and I went (with him[asws]) until we reached another place. I said to him[asws], 'The Salat, may I be sacrificed for you[asws]'. He[asws] said: 'This is a valley of the ants, one cannot Pray here', until we reached another place. I said to him[asws] similar to that. He[asws] said; 'This is a salty ground, one cannot Pray here'.

قَالَ حَتَّى نَزَلَ هُوَ مِنْ قِبَلِ نَفْسِهِ فَقَالَ لِي صَلَّيْتَ أَوْ تُصَلِّي سُبْحَتَكَ قُلْتُ هَذِهِ صَلَاةٌ تُسَمِّيهَا أَهْلُ الْعِرَاقِ الزَّوَالَ فَقَالَ أَمَا هَؤُلَاءِ الَّذِينَ يُصَلُّونَ هُمْ شِيعَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) وَ هِيَ صَلَاةُ الْأَوَّابِينَ فَصَلَّى وَ صَلَّيْتُ ثُمَّ أَمْسَكْتُ لَهُ بِالرِّكَابِ ثُمَّ قَالَ مِثْلَ مَا قَالَ فِي بِدَايَتِهِ ثُمَّ قَالَ اللَّهُمَّ الْعَنِ الْمُرْجِئَةَ فَإِنَّهُمْ أَعْدَاؤُنَا فِي الدُّنْيَا وَ الْآخِرَةِ فَقُلْتُ لَهُ مَا ذَكَّرَكَ جُعِلْتُ فِدَاكَ الْمُرْجِئَةَ فَقَالَ خَطَرُوا عَلَى بَالِي.

(The narrator) said, 'Until he[asws] descended by himself[asws]. He[asws] 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 he[asws] said: 'Those who perform the 'Salat', are the Shites of Ali[asws] Bin Abu Talib[asws], and it is the Salat which often reaches Allah[azwj]'. So he[asws] Prayed, and I Prayed. Then I grabbed the reins for him[asws], then he[asws] said what he[asws] had said at the beginning, then said: 'Our Allah[azwj]! Curse the Murjiites[1], for they are our[asws] enemies in the world and the Hereafter'. So I said to him[asws]: 'May I be sacrificed for you[asws], what made you[asws] to remember the Murjiites?' He[asws] said: 'I[asws] 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.

14867- عَنْهُ عَنْ أَبَانٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ إِبْلِيسُ يَوْمَ بَدْرٍ يُقَلِّلُ الْمُسْلِمِينَ فِي أَعْيُنِ الْكُفَّارِ وَ يُكَثِّرُ الْكُفَّارَ فِي أَعْيُنِ الْمُسْلِمِينَ فَشَدَّ عَلَيْهِ جَبْرَئِيلُ (عليه السلام) بِالسَّيْفِ فَهَرَبَ مِنْهُ وَ هُوَ يَقُولُ يَا جَبْرَئِيلُ إِنِّي مُؤَجَّلٌ إِنِّي مُؤَجَّلٌ حَتَّى وَقَعَ فِي الْبَحْرِ

H 14867 – From him, from Abaan, from Zurara, who has narrated the following:

Abu Ja'far[asws] having said: 'On the Day of Badr, Iblees[la] used to belittle the Muslims in the eyes of the infidels, and magnify the infidels in the eyes of the Muslims. So Jibrael[as] pulled the sword against him[la] and he[la] fled from him[as] and he[la] was saying, 'O Jibraeel[as], I[la] have been Granted a term, I[la] have been Granted a term', until he[la] ended up in the sea'.

قَالَ زُرَارَةُ فَقُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) لِأَيِّ شَيْءٍ كَانَ يَخَافُ وَ هُوَ مُؤَجَّلٌ قَالَ يَقْطَعُ بَعْضَ أَطْرَافِهِ.

Zurara (the narrator) said, 'So I said to Abu Ja'far[asws], 'What was it that he[la] was afraid of since he[la] had been Granted a specific term?' He[asws] said: 'Some parts of his[la] sides to be cut off'.

14868- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى التَّلِّ الَّذِي عَلَيْهِ مَسْجِدُ الْفَتْحِ فِي غَزْوَةِ الْأَحْزَابِ فِي لَيْلَةٍ ظَلْمَاءَ قَرَّةٍ فَقَالَ مَنْ يَذْهَبُ فَيَأْتِينَا بِخَبَرِهِمْ وَ لَهُ الْجَنَّةُ فَلَمْ يَقُمْ أَحَدٌ ثُمَّ أَعَادَهَا فَلَمْ يَقُمْ أَحَدٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بِيَدِهِ وَ مَا أَرَادَ الْقَوْمُ أَرَادُوا أَفْضَلَ مِنَ الْجَنَّةِ

[1] A Muslim Sect who opposed Aimah[asws] from Ahl Al-Bayt[asws]

H 14868 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Saalim, from Abaan Bin Usmaan, from the one who narrated to him, who has narrated the following:

Abu Abdullah[asws] has said: 'The Rasool Allah[saww] stood upon the mound on which is the Masjid Al-Fatah during the military expedition of Al-Ahzaab is (built), on a dark cold night. So he[saww] said: 'Who will go and bring their news to us, and the Paradise will be for him'. No one stood up. He[saww] then repeated it. Still no one stood up'. Abu Abdullah[asws] said, with a hand gesture: 'What the people wanted was something higher than the Paradise'.

ثُمَّ قَالَ مَنْ هَذَا فَقَالَ حُذَيْفَةُ فَقَالَ أَ مَا تَسْمَعُ كَلَامِي مُنْذُ اللَّيْلَةِ وَ لَا تَكَلَّمُ أَ قُبِرْتَ فَقَامَ حُذَيْفَةُ وَ هُوَ يَقُولُ الْقُرُّ وَ الضُّرُّ جَعَلَنِيَ اللَّهُ فِدَاكَ مَنَعَنِي أَنْ أُجِيبَكَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) انْطَلِقْ حَتَّى تَسْمَعَ كَلَامَهُمْ وَ تَأْتِيَنِي بِخَبَرِهِمْ فَلَمَّا ذَهَبَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ حَتَّى تَرُدَّهُ وَ قَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا حُذَيْفَةُ لَا تُحْدِثْ شَيْئاً حَتَّى تَأْتِيَنِي فَأَخَذَ سَيْفَهُ وَ قَوْسَهُ وَ حَجَفَتَهُ قَالَ حُذَيْفَةُ فَخَرَجْتُ وَ مَا بِي مِنْ ضُرٍّ وَ لَا قُرٍّ فَمَرَرْتُ عَلَى بَابِ الْخَنْدَقِ وَ قَدِ اعْتَرَاهُ الْمُؤْمِنُونَ وَ الْكُفَّارُ

Then he[saww] said; 'Who is this?' He said, 'Huzeyfa'. So he[saww] said; 'Did you not hear my[saww] words since the night and I[saww] have been speaking? Come closer'. So Huzeyfa stood up and he was saying, 'It was neither the cold nor the harm which prevented me, may I be sacrificed for you[saww]'. So the Rasool Allah[saww] said: 'Go to them until you can hear their speech, and come to me[saww] with their news'. So when he went, the Rasool Allah[saww] said; 'Our Allah[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[saww] said to him; 'O Huzeyfa, do not narrate anything until you come to me[saww]'. So he took his sword, and his bow, and his shield. Huzeyfa said, 'I went out and I was not affected by the cold weather, I passed by the Door of the Ditch (Baab Al-Khandaq) which had been overcome by the Believers from the Infidels'.

فَلَمَّا تَوَجَّهَ حُذَيْفَةُ قَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ نَادَى يَا صَرِيخَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ الْمُضْطَرِّينَ اكْشِفْ هَمِّي وَ غَمِّي وَ كَرْبِي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِي فَنَزَلَ عَلَيْهِ جَبْرَئِيلُ (عليه السلام) فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ قَدْ سَمِعَ مَقَالَتَكَ وَ دُعَاءَكَ وَ قَدْ أَجَابَكَ وَ كَفَاكَ هَوْلَ عَدُوِّكَ فَجَثَا رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى رُكْبَتَيْهِ وَ بَسَطَ يَدَيْهِ وَ أَرْسَلَ عَيْنَيْهِ ثُمَّ قَالَ شُكْراً شُكْراً كَمَا رَحِمْتَنِي وَ رَحِمْتَ أَصْحَابِي

So when Huzayfa left, the Rasool Allah[saww] arose and called out:

'وَ نَادَى يَا صَرِيخَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ الْمُضْطَرِّينَ اكْشِفْ هَمِّي وَ غَمِّي وَ كَرْبِي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِي'
'O Helper of the afflicted, and O Responder to the distressed, Uproot my[saww] stress, and my[saww] grief, and my[saww] affliction, for You[azwj] can See my[saww] condition, and the condition of my[saww] companions!'

So Jibraeel[as] descended unto him[saww] and said; 'O Rasool Allah[saww]! Verily Allah[azwj] has Heard your[saww] speech, and your[saww] supplication, and has Answered you[saww], and Suffices for you[saww] against your[saww] enemies'. So the Rasool Allah[saww] went down on his[saww] knees, and extended his[saww] hands, and shed tears from his[saww] eyes, then said: 'شُكْراً شُكْراً كَمَا رَحِمْتَنِي وَ رَحِمْتَ أَصْحَابِي' 'Thank You[azwj], thank You[azwj] for being Merciful to me[saww] and to my[saww] companions'.

ثُمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَدْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ رِيحاً مِنَ السَّمَاءِ الدُّنْيَا فِيهَا حَصًى وَ رِيحاً مِنَ السَّمَاءِ الرَّابِعَةِ فِيهَا جَنْدَلٌ قَالَ حُذَيْفَةُ فَخَرَجْتُ فَإِذَا أَنَا بِنِيرَانِ الْقَوْمِ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَوَّلُ رِيحٌ فِيهَا حَصًى فَمَا تَرَكَتْ لَهُمْ نَاراً إِلَّا أَدْرَتْهَا وَ لَا خِبَاءً إِلَّا طَرَحَتْهُ وَ لَا رُمْحاً إِلَّا أَلْقَتْهُ حَتَّى جَعَلُوا يَتَتَرَّسُونَ مِنَ الْحَصَى فَجَعَلْنَا نَسْمَعُ وَقْعَ الْحَصَى فِي الْأَتْرِسَةِ

Then the Rasool Allah[saww] said: 'Allah[azwj] 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'. Huzeyfa said, 'I went out and I saw that the people had lit many fires. And the first soldier of Allah[azwj], 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'.

فَجَلَسَ حُذَيْفَةُ بَيْنَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ فَقَامَ إِبْلِيسُ فِي صُورَةِ رَجُلٍ مُطَاعٍ فِي الْمُشْرِكِينَ فَقَالَ أَيُّهَا النَّاسُ إِنَّكُمْ قَدْ نَزَلْتُمْ بِسَاحَةِ هَذَا السَّاحِرِ الْكَذَّابِ أَلَا وَ إِنَّهُ لَنْ يَفُوتَكُمْ مِنْ أَمْرِهِ شَيْءٌ فَإِنَّهُ لَيْسَ سَنَةُ مُقَامٍ قَدْ هَلَكَ الْخُفُّ وَ الْحَافِرُ فَارْجِعُوا وَ لْيَنْظُرْ كُلُّ رَجُلٍ مِنْكُمْ مَنْ جَلِيسُهُ قَالَ حُذَيْفَةُ فَنَظَرْتُ عَنْ يَمِينِي فَضَرَبْتُ بِيَدِي فَقُلْتُ مَنْ أَنْتَ فَقَالَ مُعَاوِيَةُ فَقُلْتُ لِلَّذِي عَنْ يَسَارِي مَنْ أَنْتَ فَقَالَ سُهَيْلُ بْنُ عَمْرٍو

Huzayfa sat down in between two men from the Polytheists. Iblees[la] stood up in the form of an obedient man among the Polytheists. He[la] said, 'O you people! You all have encamped in an area besides this sorcerer and the liar. Indeed! Nothing from his[saww] 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, 'Muawiya'. So I said to the one who was on my left, 'Who are you?' He said, 'Suhayl Bin Amro'.

قَالَ حُذَيْفَةُ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَعْظَمُ فَقَامَ أَبُو سُفْيَانَ إِلَى رَاحِلَتِهِ ثُمَّ صَاحَ فِي قُرَيْشٍ النَّجَاءَ النَّجَاءَ وَ قَالَ طَلْحَةُ الْأَزْدِيُّ لَقَدْ زَادَكُمْ مُحَمَّدٌ بِشَرٍّ ثُمَّ قَامَ إِلَى رَاحِلَتِهِ وَ صَاحَ فِي بَنِي أَشْجَعَ النَّجَاءَ النَّجَاءَ وَ فَعَلَ عُيَيْنَةُ بْنُ حِصْنٍ مِثْلَهَا ثُمَّ فَعَلَ الْحَارِثُ بْنُ عَوْفٍ الْمُزَنِيُّ مِثْلَهَا ثُمَّ فَعَلَ الْأَقْرَعُ بْنُ حَابِسٍ مِثْلَهَا وَ ذَهَبَ الْأَحْزَابُ وَ رَجَعَ حُذَيْفَةُ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَخْبَرَهُ الْخَبَرَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّهُ كَانَ لِيُشْبِهُ يَوْمَ الْقِيَامَةِ.

Huzayfa said, 'And the greater soldier of Allah[azwj] arrived. So Abu Sufyan arose to be on his camel, then shouted among the Qureysh, 'The safety, the safety!' And Talha Al-Azdy said, 'Muhammad[saww] 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 Allah[saww] and informed him[saww] of the news. And Abu Abdullah[asws] said: 'It had resembled the Day of Judgement for them'.

14869- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامٍ الْخُرَاسَانِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) بِالْكُوفَةِ أَيَّامَ قَدِمَ عَلَى أَبِي الْعَبَّاسِ فَلَمَّا انْتَهَيْنَا إِلَى الْكُنَاسَةِ قَالَ هَاهُنَا صُلِبَ عَمِّي زَيْدٌ رَحِمَهُ اللَّهُ ثُمَّ مَضَى حَتَّى انْتَهَى إِلَى طَاقِ الزَّيَّاتِينَ وَ هُوَ آخِرُ السَّرَّاجِينَ فَنَزَلَ وَ قَالَ انْزِلْ فَإِنَّ هَذَا الْمَوْضِعَ كَانَ مَسْجِدَ الْكُوفَةِ الْأَوَّلَ الَّذِي خَطَّهُ آدَمُ (عليه السلام) وَ أَنَا أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِباً قَالَ قُلْتُ فَمَنْ غَيَّرَهُ عَنْ خِطَّتِهِ قَالَ أَمَّا أَوَّلُ ذَلِكَ الطُّوفَانُ فِي زَمَنِ نُوحٍ (عليه السلام) ثُمَّ غَيَّرَهُ أَصْحَابُ كِسْرَى وَ نُعْمَانَ ثُمَّ غَيَّرَهُ بَعْدُ زِيَادُ بْنُ أَبِي سُفْيَانَ

H 14869 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Al-Khurasany, from Al-Mufazzal Bin Umar who said:

I was in the presence of Abu Abdullah[asws] at Al-Kufa in the days of Ali Bin Al-Abbas. So when we ended up to Al-Kunasa, he[asws] said: 'Over there is where they crucified my[asws] uncle Zayd, may Allah[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[asws] descended and said: 'Descend, for this is the place where the Masjid Al-Kufa used to be at first which Adam[as] had marked, and I[asws] do not like that I[asws] should enter it riding'. I said, 'So who was the other one who had marked it?' He[asws] said: 'As for the first one, that was the storm during the era of Noah[as]. Then others from the companions of Chosroe and Nu'man, and thereafter Ziyad Bin Abu Sufyan'.

فَقُلْتُ وَ كَانَتِ الْكُوفَةُ وَ مَسْجِدُهَا فِي زَمَنِ نُوحٍ (عليه السلام) فَقَالَ لِي نَعَمْ يَا مُفَضَّلُ وَ كَانَ مَنْزِلُ نُوحٍ وَ قَوْمِهِ فِي قَرْيَةٍ عَلَى مَنْزِلٍ مِنَ الْفُرَاتِ مِمَّا يَلِي غَرْبِيَّ الْكُوفَةِ قَالَ وَ كَانَ نُوحٌ (عليه السلام) رَجُلًا نَجَّاراً فَجَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ نَبِيّاً وَ اسْتَجَبَهُ وَ نُوحٌ (عليه السلام) أَوَّلُ مَنْ عَمِلَ سَفِينَةً تَجْرِي عَلَى ظَهْرِ الْمَاءِ قَالَ وَ لَبِثَ نُوحٌ (عليه السلام) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَهْزَءُونَ بِهِ وَ يَسْخَرُونَ مِنْهُ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ دَعَا عَلَيْهِمْ فَقَالَ رَبِّ لا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكافِرِينَ دَيَّاراً إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبادَكَ وَ لا يَلِدُوا إِلَّا فاجِراً كَفَّاراً فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نُوحٍ أَنِ اصْنَعْ سَفِينَةً وَ أَوْسِعْهَا وَ عَجِّلْ عَمَلَهَا فَعَمِلَ نُوحٌ سَفِينَةً فِي مَسْجِدِ الْكُوفَةِ بِيَدِهِ فَأَتَى بِالْخَشَبِ مِنْ بُعْدٍ حَتَّى فَرَغَ مِنْهَا

So I said, 'And there was a Masjid at Al-Kufa during the era of Noah[as]?' He[asws] said to me; 'Yes, O Mufazzal. And the houses of Noah[as] and his[as] people were in a town, at a place from the Euphrates which follows west of Al-Kufa'. He[asws] said: 'And Noah[as] was a carpenter. So Allah[azwj] Made him[as] a Prophet[as] and Answered him[as]. And Noah[as] was the first one to make a ship which flowed upon the back of the water'. He[asws] said: 'And Noah[as] lived among his[as] people for fifty years less a thousand years (950), calling them to Allah[azwj] Mighty and Majestic. However, they derided him[as] and laughed at him[as]. So when he[as] saw that from them, he[as] supplicated against them saying: 'Lord[azwj]! Do not Leave upon the earth any house of the infidels. If You[azwj] Leave them, they will lead astray Your[azwj] servants, and will not give birth to anyone except the infidel tyrants'. So Allah[azwj] Revealed unto Noah[as] that he[as] should make a ship and make it a big one, and hurriedly. So Noah[as] made a ship in Masjid Al-Kufa by his[as] hands. He brought the wood from afar until he[as] finished it.

قَالَ الْمُفَضَّلُ ثُمَّ انْقَطَعَ حَدِيثُ أَبِي عَبْدِ اللَّهِ (عليه السلام) عِنْدَ زَوَالِ الشَّمْسِ فَقَامَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَصَلَّى الظُّهْرَ وَ الْعَصْرَ ثُمَّ انْصَرَفَ مِنَ الْمَسْجِدِ فَالْتَفَتَ عَنْ يَسَارِهِ وَ أَشَارَ بِيَدِهِ إِلَى مَوْضِعِ دَارِ الدَّارِيِّينَ وَ هُوَ مَوْضِعُ دَارِ ابْنِ حَكِيمٍ وَ ذَاكَ فُرَاتٌ الْيَوْمَ فَقَالَ لِي يَا مُفَضَّلُ وَ هَاهُنَا نُصِبَتْ أَصْنَامُ قَوْمِ نُوحٍ (عليه السلام) يَغُوثَ وَ يَعُوقَ وَ نَسْراً ثُمَّ مَضَى حَتَّى رَكِبَ دَابَّتَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ فِي كَمْ عَمِلَ نُوحٌ سَفِينَتَهُ حَتَّى فَرَغَ مِنْهَا قَالَ فِي دَوْرَيْنِ قُلْتُ وَ كَمِ الدَّوْرَيْنِ قَالَ ثَمَانِينَ سَنَةً قُلْتُ وَ إِنَّ الْعَامَّةَ يَقُولُونَ عَمِلَهَا فِي خَمْسِمِائَةِ عَامٍ فَقَالَ كَلَّا كَيْفَ وَ اللَّهُ يَقُولُ وَ وَحْيِنا

Al-Mufazzal said, 'Then Abu Abdullah[asws] interrupted the Hadith during the sunset. So Abu Abdullah[asws] stood up and Prayed the Midday Salat (Al-Zohar), and the Afternoon Salat (Al-Asar), then left from the Masjid. He[asws] indicated by his[asws] hand to his[asws] 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[asws] said to me: 'O Mufazzal! Over there is where the idols of the people of Noah[as] were fixed – *Yagows*, and *Yaowq*, and *Nasraa*'. Then he[asws] went and rode upon his[asws] animal. So I said, 'May I be sacrificed for you[asws], how long did it take for Noah[as] to build his[as] ship until he[as] finished it?' He[asws] said: 'In two time periods'. I said, 'And how long are

these two time periods?' He[asws] said: 'Eighty years'. I said, 'The general Muslim are saying that he[as] built it over five hundred years'. He[asws] said: 'No! How are they saying this, and by Allah[azwj] it has been Revealed to us[asws]?'

قَالَ قُلْتُ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى إِذا جاءَ أَمْرُنا وَ فارَ التَّنُّورُ فَأَيْنَ كَانَ مَوْضِعُهُ وَ كَيْفَ كَانَ فَقَالَ كَانَ التَّنُّورُ فِي بَيْتِ عَجُوزٍ مُؤْمِنَةٍ فِي دُبُرِ قِبْلَةِ مَيْمَنَةِ الْمَسْجِدِ فَقُلْتُ لَهُ فَإِنَّ ذَلِكَ مَوْضِعُ زَاوِيَةِ بَابِ الْفِيلِ الْيَوْمَ ثُمَّ قُلْتُ لَهُ وَ كَانَ بَدْءُ خُرُوجِ الْمَاءِ مِنْ ذَلِكَ التَّنُّورِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَبَّ أَنْ يُرِيَ قَوْمَ نُوحٍ آيَةً ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرْسَلَ عَلَيْهِمُ الْمَطَرَ يُفِيضُ فَيْضاً وَ فَاضَ الْفُرَاتُ فَيْضاً وَ الْعُيُونُ كُلُّهُنَّ فَيْضاً فَغَرَّقَهُمُ اللَّهُ عَزَّ ذِكْرُهُ وَ أَنْجَى نُوحاً وَ مَنْ مَعَهُ فِي السَّفِينَةِ

I said, 'Inform me about the Statement of Allah[azwj]: ***"[23:27] and when Our command is given and the oven overflows"*** so where is its place and how was it?' He[asws] 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[asws], 'So that is the place of the corner of the *Baab Al-Feel* today'. Then I said to him[asws], 'And that is oven where the water started coming from?' He[asws] said: 'Yes. Allah[azwj] Loved to show a sign to the people of Noah[as]. Then Allah[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[azwj] Drowned all of them and saved Noah[as] and those who were with him[as] in the ship'.

فَقُلْتُ لَهُ كَمْ لَبِثَ نُوحٌ فِي السَّفِينَةِ حَتَّى نَضَبَ الْمَاءُ وَ خَرَجُوا مِنْهَا فَقَالَ لَبِثُوا فِيهَا سَبْعَةَ أَيَّامٍ وَ لَيَالِيَهَا وَ طَافَتْ بِالْبَيْتِ أُسْبُوعاً ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ وَ هُوَ فُرَاتُ الْكُوفَةِ فَقُلْتُ لَهُ إِنَّ مَسْجِدَ الْكُوفَةِ قَدِيمٌ فَقَالَ نَعَمْ وَ هُوَ مُصَلَّى الْأَنْبِيَاءِ (عليهم السلام) وَ لَقَدْ صَلَّى فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) حِينَ أُسْرِيَ بِهِ إِلَى السَّمَاءِ فَقَالَ لَهُ جَبْرَئِيلُ (عليه السلام) يَا مُحَمَّدُ هَذَا مَسْجِدُ أَبِيكَ آدَمَ (عليه السلام) وَ مُصَلَّى الْأَنْبِيَاءِ (عليهم السلام) فَانْزِلْ فَصَلِّ فِيهِ فَنَزَلَ فَصَلَّى فِيهِ ثُمَّ إِنَّ جَبْرَئِيلَ (عليه السلام) عَرَجَ بِهِ إِلَى السَّمَاءِ.

So I said to him, 'How long did Noah[as] remain in the ship until the water subsided, and he[as] came out from it?' He[asws] said: 'He[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[asws], 'The Masjid of Al-Kufa is old?' He[asws] said: 'Yes, and it is a Praying place of Prophets[as], and the Rasool Allah[saww] had Prayed in it when he[saww] Taken on an ascension to the sky. So Jibraeel[as] said to him[as]: 'O Muhammad[saww]! This is a Mosque of your[saww] father Adam[as], and a Praying Place of the Prophets[as]'. So he[saww] descended and Prayed therein. Then Jibraeel[as] ascended with him[saww] to the sky'.

14870- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي رَزِينٍ الْأَسَدِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنَّهُ قَالَ إِنَّ نُوحاً (صلوات الله عليه) لَمَّا فَرَغَ مِنَ السَّفِينَةِ وَ كَانَ مِيعَادُهُ فِيمَا بَيْنَهُ وَ بَيْنَ رَبِّهِ فِي إِهْلَاكِ قَوْمِهِ أَنْ يَفُورَ التَّنُّورُ فَفَارَ فَقَالَتِ امْرَأَتُهُ إِنَّ التَّنُّورَ قَدْ فَارَ فَقَامَ إِلَيْهِ فَخَتَمَهُ فَقَامَ الْمَاءُ وَ أَدْخَلَ مَنْ أَرَادَ أَنْ يَدْخُلَ وَ أَخْرَجَ مَنْ أَرَادَ أَنْ يَخْرُجَ ثُمَّ جَاءَ إِلَى خَاتَمِهِ فَنَزَعَهُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ فَفَتَحْنا أَبْوابَ السَّماءِ بِماءٍ مُنْهَمِرٍ وَ فَجَّرْنَا الْأَرْضَ عُيُوناً فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ وَ حَمَلْنَاهُ عَلى ذاتِ أَلْواحٍ وَ دُسُرٍ قَالَ وَ كَانَ نَجَرَهَا فِي وَسَطِ مَسْجِدِكُمْ وَ لَقَدْ نَقَصَ عَنْ ذَرْعِهِ سَبْعُمِائَةِ ذِرَاعٍ.

H 14870 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Abu Hamza Al-Thumaly, from Abu Razeyn Al-Asady, who has narrated the following:

Amir-ul- Momineen[asws] said: 'When Noah[asws] was free from building the ship and there were (many) seasons between him[as] and his[as] Lord[azwj] for the destruction of his[as] people, the overflowing of the oven. His[as] wife said, 'The oven has overflowed'.

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'.

14871- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتِ امْرَأَةُ نُوحٍ (عليه السلام) وَ هُوَ يَعْمَلُ السَّفِينَةَ فَقَالَتْ لَهُ إِنَّ التَّنُّورَ قَدْ خَرَجَ مِنْهُ مَاءٌ فَقَامَ إِلَيْهِ مُسْرِعاً حَتَّى جَعَلَ الطَّبَقَ عَلَيْهِ وَ خَتَمَهُ بِخَاتَمِهِ فَقَامَ الْمَاءُ فَلَمَّا فَرَغَ مِنَ السَّفِينَةِ جَاءَ إِلَى الْخَاتَمِ فَفَضَّهُ وَ كَشَفَ الطَّبَقَ فَفَارَ الْمَاءُ.

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'.

14872- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَتْ شَرِيعَةُ نُوحٍ (عليه السلام) أَنْ يُعْبَدَ اللَّهُ بِالتَّوْحِيدِ وَ الْإِخْلَاصِ وَ خَلْعِ الْأَنْدَادِ وَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَ أَخَذَ اللَّهُ مِيثَاقَهُ عَلَى نُوحٍ (عليه السلام) وَ عَلَى النَّبِيِّينَ (عليهم السلام) أَنْ يَعْبُدُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ أَمَرَ بِالصَّلَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْحَلَالِ وَ الْحَرَامِ وَ لَمْ يَفْرِضْ عَلَيْهِ أَحْكَامَ حُدُودٍ وَ لَا فَرَضَ مَوَارِيثَ فَهَذِهِ شَرِيعَتُهُ فَلَبِثَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً يَدْعُوهُمْ سِرّاً وَ عَلَانِيَةً فَلَمَّا أَبَوْا وَ عَتَوْا قَالَ رَبِّ إِنِّي مَغْلُوبٌ فَانْتَصِرْ فَأَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَيْهِ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلا تَبْتَئِسْ بما كانُوا يَفْعَلُونَ [يَعْمَلُونَ] فَلِذَلِكَ قَالَ نُوحٌ (عليه السلام) وَ لا يَلِدُوا إِلَّا فاجِراً كَفّاراً فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ.

H 14872 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan 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, 'وَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ' 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 infidels'. So Allah[azwj] Revealed unto him[as] to make the ship'.

14873- عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ نُوحاً (عليه السلام) لَمَّا غَرَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ غَرَّاساً حَتَّى إِذَا طَالَ النَّخْلُ وَ كَانَ جَبَّاراً طُوَالًا قَطَعَهُ ثُمَّ نَحَتَهُ فَقَالُوا قَدْ قَعَدَ نَجَّاراً ثُمَّ أَلَّفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلَّاحاً فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّى فَرَغَ مِنْهَا.

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'.

14874- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ (عليه السلام) أَلْفَ ذِرَاعٍ وَ مِائَتَيْ ذِرَاعٍ وَ عَرْضُهَا ثَمَانُمِائَةِ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ ثَمَانِينَ ذِرَاعاً وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَتْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ.

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 cubits[2], 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'.

14875- مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَ نُوحٌ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمانِيَةَ أَزْواجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَكَانَ مِنَ الضَّأْنِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الضَّأْنُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةُ أُحِلَّ لَهُمْ صَيْدُهَا وَ مِنَ الْمَعْزِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الظَّبْيُ الَّتِي تَكُونُ فِي الْمَفَاوِزِ وَ مِنَ الْإِبِلِ اثْنَيْنِ الْبَخَاتِيُّ وَ الْعِرَابُ وَ مِنَ الْبَقَرِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَ الزَّوْجُ الْآخَرُ الْبَقَرُ الْوَحْشِيَّةُ وَ كُلُّ طَيْرٍ طَيِّبٍ وَحْشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ غَرِقَتِ الْأَرْضُ.

H 14875 – Muhammad Bin Abu 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[azwj] 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- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ارْتَفَعَ الْمَاءُ عَلَى كُلِّ جَبَلٍ وَ عَلَى كُلِّ سَهْلٍ خَمْسَةَ عَشَرَ ذِرَاعاً.

H 14876 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Abu Yazeed, from the one whom he mentioned, who has narrated the following:

Abu Abdullah[asws] has said: 'The water (of the storm of Noah[as]) rose above every mountain, and above every coast by fifteen cubits'.

14877- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) أَلْفَيْ سَنَةٍ وَ ثَلَاثَمِائَةِ سَنَةٍ مِنْهَا ثَمَانُمِائَةٍ وَ خَمْسِينَ سَنَةً قَبْلَ أَنْ يُبْعَثَ وَ أَلْفُ سَنَةٍ إِلَّا خَمْسِينَ عَاماً وَ هُوَ فِي قَوْمِهِ يَدْعُوهُمْ وَ خَمْسُمِائَةِ عَامٍ بَعْدَ مَا نَزَلَ مِنَ السَّفِينَةِ وَ نَضَبَ الْمَاءُ فَمَصَّرَ الْأَمْصَارَ وَ أَسْكَنَ وُلْدَهُ الْبُلْدَانَ ثُمَّ إِنَّ مَلَكَ الْمَوْتِ جَاءَهُ وَ هُوَ فِي الشَّمْسِ فَقَالَ السَّلَامُ عَلَيْكَ فَرَدَّ عَلَيْهِ نُوحٌ (عليه السلام) قَالَ مَا جَاءَ بِكَ يَا مَلَكَ الْمَوْتِ قَالَ جِئْتُكَ لِأَقْبِضَ رُوحَكَ قَالَ دَعْنِي أَدْخُلْ مِنَ الشَّمْسِ إِلَى الظِّلِّ فَقَالَ لَهُ نَعَمْ فَتَحَوَّلَ ثُمَّ قَالَ يَا مَلَكَ الْمَوْتِ كُلُّ مَا مَرَّ بِي مِنَ الدُّنْيَا مِثْلُ تَحْوِيلِي مِنَ الشَّمْسِ إِلَى الظِّلِّ فَامْضِ لِمَا أُمِرْتَ بِهِ فَقَبَضَ رُوحَهُ (عليه السلام).

H 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[asws] has said: 'The life span of Noah[as] was of two thousand and three hundred years, of which eight hundred and fifty were spent before he[as] was Sent (as a Prophet[as]), and a thousand years less fifty years (950) was whilst he[as] was among his[as] people calling them, and five hundred years were after he[as] had disembarked from the ship, and the water subsided, so he[as] built the cities and settled his[as] children in them. Then the Angel of death came whilst he[as] was in the open sun and said: 'Peace be upon you[as]!' So Noah[as] returned (the greeting) and said: 'What made you to come, O Angel of Death?' He said: 'I came to you[as] to capture your[as] soul'. He[as] said: 'Leave me whilst I[asws] come out from the open sun and enter into the shade'. So he said to him[as]; 'Yes'. So he[as] transferred himself[as], then said: 'O Angel of Death! All of what has passed by me[as] from the (life of the) world is like my[as] transfer from the open sun into the shade. So fulfil the task you have been Commanded to'. So he captured his[as] soul'.

14878- مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) بَعْدَ الطُّوفَانِ خَمْسَمِائَةِ سَنَةٍ ثُمَّ أَتَاهُ جَبْرَئِيلُ (عليه السلام) فَقَالَ يَا نُوحُ إِنَّهُ قَدِ انْقَضَتْ نُبُوَّتُكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَانْظُرْ إِلَى الِاسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ الَّتِي مَعَكَ فَادْفَعْهَا إِلَى ابْنِكَ سَامٍ فَإِنِّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ تُعْرَفُ بِهِ طَاعَتِي وَ يُعْرَفُ بِهِ هُدَايَ وَ يَكُونُ نَجَاةً فِيمَا بَيْنَ مَقْبِضِ النَّبِيِّ وَ مَبْعَثِ النَّبِيِّ الْآخَرِ وَ لَمْ أَكُنْ أَتْرُكُ النَّاسَ بِغَيْرِ حُجَّةٍ لِي وَ دَاعٍ إِلَيَّ وَ هَادٍ إِلَى سَبِيلِي وَ عَارِفٍ بِأَمْرِي فَإِنِّي قَدْ قَضَيْتُ أَنْ أَجْعَلَ لِكُلِّ قَوْمٍ هَادِياً أَهْدِي بِهِ السُّعَدَاءَ وَ يَكُونُ حُجَّةً لِي عَلَى الْأَشْقِيَاءِ

H 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 فَدَفَعَ نُوحٌ (عليه السلام) الِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ إِلَى سَامٍ وَ أَمَّا حَامٌ وَ يَافِثُ فَلَمْ يَكُنْ عِنْدَهُمَا عِلْمٌ يَنْتَفِعَانِ بِهِ قَالَ وَ بَشَّرَهُمْ نُوحٌ (عليه السلام) بِهُودٍ (عليه السلام) وَ أَمَرَهُمْ بِاتِّبَاعِهِ وَ أَمَرَهُمْ أَنْ يَفْتَحُوا الْوَصِيَّةَ فِي كُلِّ عَامٍ وَ يَنْظُرُوا فِيهَا وَ يَكُونُ عِيداً لَهُمْ.

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 benefited 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'.

14879- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ بَعْضَ أَصْحَابِنَا يَقْتَرِفُونَ وَ يَقْذِفُونَ مَنْ خَالَفَهُمْ فَقَالَ لِي الْكَفُّ عَنْهُمْ أَجْمَلُ ثُمَّ قَالَ وَ اللَّهِ يَا أَبَا حَمْزَةَ إِنَّ النَّاسَ كُلَّهُمْ أَوْلَادُ بَغَايَا مَا خَلَا شِيعَتَنَا قُلْتُ كَيْفَ لِي بِالْمَخْرَجِ مِنْ هَذَا فَقَالَ لِي يَا أَبَا حَمْزَةَ كِتَابُ اللَّهِ الْمُنْزَلُ يَدُلُّ عَلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لَنَا أَهْلَ الْبَيْتِ سِهَاماً ثَلَاثَةً فِي جَمِيعِ الْفَيْءِ ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبى وَ الْيَتامى وَ الْمَساكِينِ وَ ابْنِ السَّبِيلِ فَنَحْنُ أَصْحَابُ الْخُمُسِ وَ الْفَيْءِ وَ قَدْ حَرَّمْنَاهُ عَلَى جَمِيعِ النَّاسِ مَا خَلَا شِيعَتَنَا

H 14879 – Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Aasim Bin Humeyd, from Abu Hamza, who has narrated the following:

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.

وَ اللَّهِ يَا أَبَا حَمْزَةَ مَا مِنْ أَرْضٍ تُفْتَحُ وَ لَا خُمُسٍ يُخْمَسُ فَيُضْرَبُ عَلَى شَيْءٍ مِنْهُ إِلَّا كَانَ حَرَاماً عَلَى مَنْ يُصِيبُهُ فَرْجاً كَانَ أَوْ مَالًا وَ لَوْ قَدْ ظَهَرَ الْحَقُّ لَقَدْ بِيعَ الرَّجُلُ الْكَرِيمَةُ عَلَيْهِ نَفْسُهُ فِيمَنْ لَا يَزِيدُ حَتَّى إِنَّ الرَّجُلَ مِنْهُمْ لَيَفْتَدِي بِجَمِيعِ مَالِهِ وَ يَطْلُبُ النَّجَاةَ لِنَفْسِهِ فَلَا يَصِلُ إِلَى شَيْءٍ مِنْ ذَلِكَ وَ قَدْ أَخْرَجُونَا وَ شِيعَتَنَا مِنْ حَقِّنَا ذَلِكَ بِلَا عُذْرٍ وَ لَا حَقٍّ وَ لَا حُجَّةٍ

By Allah[azwj], O Abu Hamza! 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[asws]) the man would be desperate to sell himself cheaply to the extent that the man from among them would be prepare 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[asws] and our[asws] Shites out from those rights of ours without an excuse, or right, or proof'.

قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ هَلْ تَرَبَّصُونَ بِنا إِلَّا إِحْدَى الْحُسْنَيَيْنِ قَالَ إِمَّا مَوْتٌ فِي طَاعَةِ اللَّهِ أَوْ إِدْرَاكُ ظُهُورِ إِمَامٍ وَ نَحْنُ نَتَرَبَّصُ بِهِمْ مَعَ مَا نَحْنُ فِيهِ مِنَ الشِّدَّةِ أَنْ يُصِيبَهُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ قَالَ هُوَ الْمَسْخُ أَوْ بِأَيْدِينَا وَ هُوَ الْقَتْلُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) قُلْ تَرَبَّصُوا فَإِنَّا مَعَكُمْ مُتَرَبِّصُونَ وَ التَّرَبُّصُ انْتِظَارُ وُقُوعِ الْبَلَاءِ بِأَعْدَائِهِمْ.

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[asws] said: 'But it is death in obedience to Allah[azwj] or realisation of the appearance of Imam[asws] (Al-Qaim[asws], ***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[azwj] Said to His[azwj] Prophet[saww]: ***"So wait; we too will wait with you"***. And the waiting is for the occurrence of the affliction upon their[asws] enemies'.

14880- وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ قُلْ ما أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ ما أَنَا مِنَ الْمُتَكَلِّفِينَ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعالَمِينَ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ لَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ قَالَ عِنْدَ خُرُوجِ الْقَائِمِ (عليه السلام) وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ لَقَدْ آتَيْنا مُوسَى الْكِتابَ فَاخْتُلِفَ فِيهِ قَالَ اخْتَلَفُوا كَمَا اخْتَلَفَتْ هَذِهِ الْأُمَّةُ فِي الْكِتَابِ وَ سَيَخْتَلِفُونَ فِي الْكِتَابِ الَّذِي مَعَ الْقَائِمِ الَّذِي يَأْتِيهِمْ بِهِ حَتَّى يُنْكِرَهُ نَاسٌ كَثِيرٌ فَيُقَدِّمُهُمْ فَيَضْرِبُ أَعْنَاقَهُمْ

H 14880 – And by the above chain (of narrators), who has narrated the following:

Abu Ja'far[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[asws] said: 'It (the Reminder) is Amir-ul-Momineen[asws]'. ***"[38:88] And most certainly you will come to know about it after a time"***. He[asws] said: 'During the coming out of Al-Qaim[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[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[asws] which he[asws] will be coming to them with, to the extent that numerous people would deny it. So he[asws] will march against them and strike their necks.

وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ وَ لَوْ لا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَ إِنَّ الظَّالِمِينَ لَهُمْ عَذابٌ أَلِيمٌ قَالَ لَوْ لَا مَا تَقَدَّمَ فِيهِمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَا أَبْقَى الْقَائِمُ (عليه السلام) مِنْهُمْ وَاحِداً وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ قَالَ بِخُرُوجِ الْقَائِمِ (عليه السلام) وَ قَوْلِهِ عَزَّ وَ جَلَّ وَ اللَّهِ رَبِّنا ما كُنَّا مُشْرِكِينَ قَالَ يَعْنُونَ بِوَلَايَةِ عَلِيٍّ (عليه السلام) وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ قُلْ جاءَ الْحَقُّ وَ زَهَقَ الْباطِلُ قَالَ إِذَا قَامَ الْقَائِمُ (عليه السلام) ذَهَبَتْ دَوْلَةُ الْبَاطِلِ.

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[azwj] Mighty and Majestic, Al-Qaim[asws] 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[asws] said: 'The coming out of Al-Qaim[asws]'. And the Statement of the Mighty and Majestic: ***"[6:23] By Allah, our Lord, we were not polytheists"***, he[asws] said: 'It means the Wilayah of Ali[asws] '. 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[asws] said: 'When Al-Qaim[asws] makes the stand the governments of the falsehood will be destroyed'.

14881- عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ فَإِذا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ إِنَّهُ لَيْسَ لَهُ سُلْطانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ فَقَالَ يَا أَبَا مُحَمَّدٍ يُسَلَّطُ وَ اللَّهِ مِنَ الْمُؤْمِنِ عَلَى بَدَنِهِ وَ لَا يُسَلَّطُ عَلَى دِينِهِ قَدْ سُلِّطَ عَلَى أَيُّوبَ (عليه السلام) فَشَوَّهَ خَلْقَهُ وَ لَمْ يُسَلَّطْ عَلَى دِينِهِ وَ قَدْ يُسَلَّطُ مِنَ الْمُؤْمِنِينَ عَلَى أَبْدَانِهِمْ وَ لَا يُسَلَّطُ عَلَى دِينِهِمْ قُلْتُ قَوْلُهُ تَعَالَى إِنَّما سُلْطانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ قَالَ الَّذِينَ هُمْ بِاللَّهِ مُشْرِكُونَ يُسَلَّطُ عَلَى أَبْدَانِهِمْ وَ عَلَى أَدْيَانِهِمْ.

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[asws] 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[asws] said; 'O Abu Muhammad! By Allah[azwj], he[la] overcomes the Believer upon his body but does not overcome his Religion. He[la] had overcome upon Ayub[as], so he[la] deformed his[as] physique and did not overcome upon his[as] Religion, and he[la] 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[asws] said: 'The ones who associate with Allah[azwj], he[la] overcomes upon their bodies as well as upon their Religions'.

14882- عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مَنْصُورٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنِ الْفُضَيْلِ قَالَ دَخَلْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) الْمَسْجِدَ الْحَرَامَ وَ هُوَ مُتَّكِئٌ عَلَيَّ فَنَظَرَ إِلَى النَّاسِ وَ نَحْنُ عَلَى بَابِ بَنِي شَيْبَةَ فَقَالَ يَا فُضَيْلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقّاً وَ لَا يَدِينُونَ دِيناً يَا فُضَيْلُ انْظُرْ إِلَيْهِمْ مُكِبِّينَ عَلَى وُجُوهِهِمْ لَعَنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْخُورٍ بِهِمْ مُكِبِّينَ عَلَى وُجُوهِهِمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ أَ فَمَنْ يَمْشِي مُكِبًّا عَلى وَجْهِهِ أَهْدى أَمَّنْ يَمْشِي سَوِيًّا عَلى صِراطٍ مُسْتَقِيمٍ يَعْنِي وَ اللَّهِ عَلِيّاً (عليه السلام) وَ الْأَوْصِيَاءَ (عليهم السلام)

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[asws], he[asws] was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, he[asws] 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[asws] Religion. O Fazeyl! Look at them falling down upon their faces (prostration, offering Salat). May Allah[azwj] Curse these ridiculed creatures falling

down upon their faces'. Then he[asws] 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[azwj], it means Ali[asws], and the successors[asws'].

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هذا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَا فُضَيْلُ لَمْ يَتَسَمَّ بِهَذَا الِاسْمِ غَيْرُ عَلِيٍّ (عليه السلام) إِلَّا مُفْتَرٍ كَذَّابٌ إِلَى يَوْمِ الْبَأْسِ هَذَا أَمَا وَ اللَّهِ يَا فُضَيْلُ مَا لِلَّهِ عَزَّ ذِكْرُهُ حَاجٌّ غَيْرَكُمْ وَ لَا يَغْفِرُ الذُّنُوبَ إِلَّا لَكُمْ وَ لَا يَتَقَبَّلُ إِلَّا مِنْكُمْ وَ إِنَّكُمْ لَأَهْلُ هَذِهِ الْآيَةِ إِنْ تَجْتَنِبُوا كَبائِرَما تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيماً يَا فُضَيْلُ أَ مَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكُفُّوا أَلْسِنَتَكُمْ وَ تَدْخُلُوا الْجَنَّةَ ثُمَّ قَرَأَ أَ لَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ أَنْتُمْ وَ اللَّهِ أَهْلُ هَذِهِ الْآيَةِ.

Then he[asws] 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[asws]. No one has been named with this name apart from Ali[asws], except for the impostor, a liar up to the Day of Judgement. But this, by Allah[azwj] 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[asws] would be making you to enter the Paradise?' Then he[asws] recited: ***"[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up Salat and pay the poor-rate"***. You (Shites) are the ones who are referred to in this Verse'.

14883- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ سَلْمَانَ الْأَزْدِيِّ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي إِسْحَاقَ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ إِذا تَوَلَّى سَعى فِي الْأَرْضِ لِيُفْسِدَ فِيها وَ يُهْلِكَ الْحَرْثَ وَ النَّسْلَ بِظُلْمِهِ وَ سُوءِ سِيرَتِهِ وَ اللَّهُ لا يُحِبُّ الْفَسادَ.

H 14883 – A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Muhammad Bin Salmaan Al-Azdy, from Abu Al-Jaroud, from Abu Is'haq, who has narrated the following:

Amir-ul- Momineen[asws] said regarding ***"[2:205] And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock"***, by his injustices, and his evil ways ***"and Allah does not love mischief-making"***.

14884- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ الَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّوَاغِيتُ.

H 14884 – Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Ra'ab, from Humraan Bin Ayn, who has narrated the following:

Abu Ja'far[asws] said (referring to the 'Tahreef in Quran) in this ***"[2:257] and (as to) those who disbelieve, their guardians are the tyrants".*** 'الطَّوَاغِيتُ' instead of 'الطَّاغُوتُ' (which is in Quran we have these days).

14885- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي جَرِيرٍ الْقُمِّيِّ وَ هُوَ مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ وَ فِي نُسْخَةٍ عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ (عليه السلام) لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ.

H 14885 – Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Abu Jareer Al-Qummy, and he is Muhammad Bin Ubeydullah 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]

14886- مُحَمَّدُ بْنُ خَالِدٍ عَنْ حَمْزَةَ بْنِ عُبَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ لا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِما شاءَ وَ آخِرُهَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ آيَتَيْنِ بَعْدَهَا.

H 14886 – Muhammad Bin Khalid, from Hamza Bin Ubeyd, 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 Allah[azwj] the Lord[azwj] of the Worlds, and two Verses after it' (2:256-257).

14887- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَخِيهِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقْرَأُ وَ زُلْزِلُوا ثُمَّ زُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ.

H 14887 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Sayf, from his brother, from his father, from Abu Bakr Bin Muhammad who said:

I heard Abu Abdullah[asws], recite this Verse as:

"[2:214] 'يَقْرَأُ وَ زُلْزِلُوا ثُمَّ زُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ' and they were shaken violently, (then they were shaken violently) so that the Messenger said".[4]

14888- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ اتَّبَعُوا ما تَتْلُوا الشَّياطِينُ بِوِلَايَةِ الشَّيَاطِينِ عَلى مُلْكِ سُلَيْمانَ وَ يَقْرَأُ أَيْضاً سَلْ بَنِي إِسْرائِيلَ كَمْ آتَيْناهُمْ مِنْ آيَةٍ بَيِّنَةٍ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ جَحَدَ وَ مِنْهُمْ مَنْ أَقَرَّ وَ مِنْهُمْ مَنْ بَدَّلَ وَ مَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ ما جاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقابِ.

H 14888 – Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Baseer, who has narrated the following:

[3] Referring to the 'Tahreef' in Quran.

[4] In the Holy Quran (in our possession) it reads as 'وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ'

Abu Abdullah[asws] said: ***"[2:102] And they followed what the Shaitans chanted of sorcery (<u>with the Wilayah of the Satans</u>) in the reign of Sulaiman"***. And he[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)."***[5]

14889- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْفَيْضِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) يَمْرَضُ مِنَّا الْمَرِيضُ فَيَأْمُرُ الْمُعَالِجُونَ بِالْحِمْيَةِ فَقَالَ لَكِنَّا أَهْلُ بَيْتٍ لَا نَحْتَمِي إِلَّا مِنَ التَّمْرِ وَ نَتَدَاوَى بِالتُّفَّاحِ وَ الْمَاءِ الْبَارِدِ قُلْتُ وَ لِمَ تَحْتَمُونَ مِنَ التَّمْرِ قَالَ لِأَنَّ نَبِيَّ اللَّهِ حَمَى عَلِيّاً (عليه السلام) مِنْهُ فِي مَرَضِهِ.

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[asws], 'When one of us becomes ill, the healers order us to go on a diet'. So he[asws] said: 'But, the People[asws] of the Household, we[asws] do not stay away except from the dates, and we[asws] cure by the apple and the cold water'. I said, 'And why do you[asws] keep away from the dates?' He[asws] said: 'Because the Prophet[saww] of Allah[azwj] kept Ali[asws] away from it during his[asws] illness'.

14890- عَنْهُ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنِ الْحَلَبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا تَنْفَعُ الْحِمْيَةُ لِمَرِيضٍ بَعْدَ سَبْعَةِ أَيَّامٍ.

H 14890 – From him, from Ahmad, from Ibn Mahboub, from Ibn Ra'ib, from Halby who said:

I heard Abu Abdullah[asws] saying: 'Dieting is not beneficial to the sick after seven days'.

14891- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ لَيْسَ الْحِمْيَةُ أَنْ تَدَعَ الشَّيْءَ أَصْلًا لَا تَأْكُلُهُ وَ لَكِنَّ الْحِمْيَةَ أَنْ تَأْكُلَ مِنَ الشَّيْءِ وَ تُخَفِّفَ.

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[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'.

14892- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الْمَشْيَ لِلْمَرِيضِ نُكْسٌ إِنَّ أَبِي (عليه السلام) كَانَ إِذَا اعْتَلَّ جُعِلَ فِي ثَوْبٍ فَحُمِلَ لِحَاجَتِهِ يَعْنِي الْوُضُوءَ وَ ذَاكَ أَنَّهُ كَانَ يَقُولُ إِنَّ الْمَشْيَ لِلْمَرِيضِ نُكْسٌ.

H 14892 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al-Wasity, from one of our companions who said:

[5] In brackets are the words of the Holy Quran which were omitted by its compilers.

Abu Abdullah[asws] said that; 'The walking is detrimental to the sick. When my[asws] father[asws] became sick, he[asws] had to be carried in a cloth for his[asws] need, meaning the ablution, and that is why he[asws] used to say that the walking is detrimental to the sick'.

14893- عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ أَنَّ رَجُلًا دَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ رَأَيْتُ كَأَنَّ الشَّمْسَ طَالِعَةٌ عَلَى رَأْسِي دُونَ جَسَدِي فَقَالَ تَنَالُ أَمْراً جَسِيماً وَ نُوراً سَاطِعاً وَ دِيناً شَامِلًا فَلَوْ غَطَّتْكَ لَانْغَمَسْتَ فِيهِ وَ لَكِنَّهَا غَطَّتْ رَأْسَكَ أَ مَا قَرَأْتَ فَلَمَّا رَأَى الشَّمْسَ بازِغَةً قالَ هذا رَبِّي فَلَمَّا أَفَلَتْ تَبَرَّأَ مِنْهَا إِبْرَاهِيمُ (عليه السلام) قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّ الشَّمْسَ خَلِيفَةٌ أَوْ مُلْكٌ فَقَالَ مَا أَرَاكَ تَنَالُ الْخِلَافَةَ وَ لَمْ يَكُنْ فِي آبَائِكَ وَ أَجْدَادِكَ مُلْكٌ وَ أَيُّ خِلَافَةٍ وَ مُلُوكِيَّةٍ أَكْبَرُ مِنَ الدِّينِ وَ النُّورِ تَرْجُو بِهِ دُخُولَ الْجَنَّةِ إِنَّهُمْ يَغْلَطُونَ قُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ.

H 14893 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina that:

A man came up to Abu Abdullah[asws] and said, 'I saw (a dream) as if the sun emerging upon my head apart from my body'. So he[asws] said: 'You will achieve a huge matter, and 'وَ نُوراً سَاطِعا' 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"***, Ibrahim[as] distanced himself[as] from it'. I said, 'May I be sacrificed for you[asws], they are saying that the sun is a Caliph or a king'. So he[asws] said: 'I[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 'النُّور' the Light which you hope would make you to enter into the Paradise? They are mistaken'. I said, 'May I be sacrificed for you[asws], you[asws] have spoken the truth'.

14894- عَنْهُ عَنْ رَجُلٍ رَأَى كَأَنَّ الشَّمْسَ طَالِعَةٌ عَلَى قَدَمَيْهِ دُونَ جَسَدِهِ قَالَ مَالٌ يَنَالُهُ نَبَاتٌ مِنَ الْأَرْضِ مِنْ بُرٍّ أَوْ تَمْرٍ يَطَؤُهُ بِقَدَمَيْهِ وَ يَتَّسِعُ فِيهِ وَ هُوَ حَلَالٌ إِلَّا أَنَّهُ يَكُدُّ فِيهِ كَمَا كَدَّ آدَمُ (عليه السلام).

H 14894 – From him, from a man who saw (in a dream) as if the sun emerging upon his feet apart from his body, who has narrated the following:

Imam[asws] 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 Adam[as] toiled'.

14895- عَلِيٌّ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي جَعْفَرٍ الصَّائِغِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عِنْدَهُ أَبُو حَنِيفَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتُ رُؤْيَا عَجِيبَةً فَقَالَ لِي يَا ابْنَ مُسْلِمٍ هَاتِهَا فَإِنَّ الْعَالِمَ بِهَا جَالِسٌ وَ أَوْمَأَ بِيَدِهِ إِلَى أَبِي حَنِيفَةَ قَالَ فَقُلْتُ رَأَيْتُ كَأَنِّي دَخَلْتُ دَارِي وَ إِذَا أَهْلِي قَدْ خَرَجَتْ عَلَيَّ فَكَسَّرَتْ جَوْزاً كَثِيراً وَ نَثَرَتْهُ عَلَيَّ فَتَعَجَّبْتُ مِنْ هَذِهِ الرُّؤْيَا فَقَالَ أَبُو حَنِيفَةَ أَنْتَ رَجُلٌ تُخَاصِمُ وَ تُجَادِلُ لِئَاماً فِي مَوَارِيثِ أَهْلِكَ فَبَعْدَ نَصَبٍ شَدِيدٍ تَنَالُ حَاجَتَكَ مِنْهَا إِنْ شَاءَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَصَبْتَ وَ اللَّهِ يَا أَبَا حَنِيفَةَ

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 Abdullah[asws] and in his[asws] presence was Abu Hanifa. So I said, 'May I be sacrificed for you[asws], I saw a strange dream'. So he[asws] said to me: 'O Ibn Muslim, relate it for the knowledgeable one for he is seated here' – and he[asws]

indicated by his[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[la] 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[azwj] Willing'. Abu Abdullah[asws] said: 'By Allah[azwj], O Abu Hanifa[la], you've hit it'.

قَالَ ثُمَّ خَرَجَ أَبُو حَنِيفَةَ مِنْ عِنْدِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي كَرِهْتُ تَعْبِيرَ هَذَا النَّاصِبِ فَقَالَ يَا ابْنَ مُسْلِمٍ لَا يَسُوْكَ اللَّهُ فَمَا يُوَاطِي تَعْبِيرُهُمْ تَعْبِيرَنَا وَ لَا تَعْبِيرُنَا تَعْبِيرَهُمْ وَ لَيْسَ التَّعْبِيرُ كَمَا عَبَّرَهُ قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ فَقَوْلُكَ أَصَبْتَ وَ تَحْلِفُ عَلَيْهِ وَ هُوَ مُخْطِئٌ قَالَ نَعَمْ حَلَفْتُ عَلَيْهِ أَنَّهُ أَصَابَ الْخَطَأَ قَالَ فَقُلْتُ لَهُ فَمَا تَأْوِيلُهَا قَالَ يَا ابْنَ مُسْلِمٍ إِنَّكَ تَتَمَتَّعُ بِامْرَأَةٍ فَتَعْلَمُ بِهَا أَهْلُكَ فَتُمَزِّقُ عَلَيْكَ ثِيَاباً جُدُداً فَإِنَّ الْقِشْرَ كِسْوَةُ اللُّبِّ

(The narrator) said, 'Then Abu Hanifa[la] went out from his[asws] presence, so I said, 'May I be sacrificed for you[asws], I do not like the interpretation of this Hostile One (Nasibi)'. So he[asws] said: 'O Ibn Muslim, Allah[azwj] will not Displease you. Their interpretation does not coincide with our[asws] interpretation, nor does our[asws] interpretation coincide with theirs, and the interpretation (of your dream) is not as he has interpreted it'. I said to him[asws], 'May I be sacrificed for you[asws], you[asws] said that he hit it, and swore upon it, whilst he was mistaken'. He[asws] said; 'Yes, I[asws] did swear that he hit the mistake'. So I said to him[asws], 'So what is its interpretation?' He[asws] said: 'O Ibn Muslim, you will do Muttah with a woman and your wife would come to know of it. So she would tear up your new clothes, for the walnut shells are the clothing for the nuts'.

قَالَ ابْنُ مُسْلِمٍ فَوَ اللَّهِ مَا كَانَ بَيْنَ تَعْبِيرِهِ وَ تَصْحِيحِ الرُّؤْيَا إِلَّا صَبِيحَةُ الْجُمُعَةِ فَلَمَّا كَانَ غَدَاةُ الْجُمُعَةِ أَنَا جَالِسٌ بِالْبَابِ إِذْ مَرَّتْ بِي جَارِيَةٌ فَأَعْجَبَتْنِي فَأَمَرْتُ غُلَامِي فَرَدَّهَا ثُمَّ أَدْخَلَهَا دَارِي فَتَمَتَّعْتُ بِهَا فَأَحَسَّتْ بِي وَ بِهَا أَهْلِي فَدَخَلَتْ عَلَيْنَا الْبَيْتَ فَبَادَرَتِ الْجَارِيَةُ نَحْوَ الْبَابِ وَ بَقِيتُ أَنَا فَمَزَّقَتْ عَلَيَّ ثِيَاباً جُدُداً كُنْتُ أَلْبَسُهَا فِي الْأَعْيَادِ

Ibn Muslim said, 'By Allah[azwj], there was not a Friday between his[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 return her. Then I entered her into my house. I did Muttah with her. My wife sensed it and she came up to us in the house. The maid took the initiative and went to the door, and I remained. So she tore up my new clothes which I had worn during the Eid'.

وَ جَاءَ مُوسَى الزَّوَّارُ الْعَطَّارُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ رُؤْيَا هَالَتْنِي رَأَيْتُ صِهْراً لِي مَيِّتاً وَ قَدْ عَانَقَنِي وَ قَدْ خِفْتُ أَنْ يَكُونَ الْأَجَلُ قَدِ اقْتَرَبَ فَقَالَ يَا مُوسَى تَوَقَّعِ الْمَوْتَ صَبَاحاً وَ مَسَاءً فَإِنَّهُ مُلَاقِينَا وَ مُعَانَقَةُ الْأَمْوَاتِ لِلْأَحْيَاءِ أَطْوَلُ لِأَعْمَارِهِمْ فَمَا كَانَ اسْمُ صِهْرِكَ قَالَ حُسَيْنٌ فَقَالَ أَمَا إِنَّ رُؤْيَاكَ تَدُلُّ عَلَى بَقَائِكَ وَ زِيَارَتِكَ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَإِنَّ كُلَّ مَنْ عَانَقَ سَمِيَّ الْحُسَيْنِ يَزُورُهُ إِنْ شَاءَ اللَّهُ.

And Musa Al-Zawwaar the perfume seller went to Abu Abdullah[asws], so he said to him[asws], 'O son[asws] of the Rasool Allah[saww]! 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[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[asws] said: 'But your dream is evidence of your remaining (alive), and your visiting Abu Abdullah (Al-Husayn)[asws], for everyone who is embraced by someone who is named Al-Husayn would visit him[asws] Allah[azwj] Willing'.

14896- إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الْقُرَشِيُّ قَالَ أَتَى إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) رَجُلٌ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ فِي مَنَامِي كَأَنِّي خَارِجٌ مِنْ مَدِينَةِ الْكُوفَةِ فِي مَوْضِعٍ أَعْرِفُهُ وَ كَأَنَّ شَبَحاً مِنْ خَشَبٍ أَوْ رَجُلًا مَنْحُوتاً مِنْ خَشَبٍ عَلَى فَرَسٍ مِنْ خَشَبٍ يُلَوِّحُ بِسَيْفِهِ وَ أَنَا أُشَاهِدُهُ فَزِعاً مَرْعُوباً فَقَالَ لَهُ (عليه السلام) أَنْتَ رَجُلٌ تُرِيدُ اغْتِيَالَ رَجُلٍ فِي مَعِيشَتِهِ فَاتَّقِ اللَّهَ الَّذِي خَلَقَكَ ثُمَّ يُمِيتُكَ

H 14896 – Ismail Bin Abdullah Al-Qarshy who said:

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'.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنَّكَ قَدْ أُوتِيتَ عِلْماً وَ اسْتَنْبَطْتَهُ مِنْ مَعْدِنِهِ أُخْبِرُكَ يَا ابْنَ رَسُولِ اللَّهِ عَمَّا [قَدْ] فَسَّرْتَ لِي إِنَّ رَجُلًا مِنْ جِيرَانِي جَاءَنِي وَ عَرَضَ عَلَيَّ ضَيْعَتَهُ فَهَمَمْتُ أَنْ أَمْلِكَهَا بِوَكْسٍ كَثِيرٍ لِمَا عَرَفْتُ أَنَّهُ لَيْسَ لَهَا طَالِبٌ غَيْرِي فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ صَاحِبُكَ يَتَوَلَّانَا وَ يَبْرَأُ مِنْ عَدُوِّنَا فَقَالَ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ رَجُلٌ جَيِّدُ الْبَصِيرَةِ مُسْتَحْكَمُ الدِّينِ وَ أَنَا تَائِبٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَيْكَ مِمَّا هَمَمْتُ بِهِ وَ نَوَيْتُهُ فَأَخْبِرْنِي يَا ابْنَ رَسُولِ اللَّهِ لَوْ كَانَ نَاصِباً حَلَّ لِي اغْتِيَالُهُ فَقَالَ أَدِّ الْأَمَانَةَ لِمَنِ ائْتَمَنَكَ وَ أَرَادَ مِنْكَ النَّصِيحَةَ وَ لَوْ إِلَى قَاتِلِ الْحُسَيْنِ (عليه السلام).

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]'.

14897- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ قَالَ قُمْتُ مِنْ عِنْدِ أَبِي جَعْفَرٍ (عليه السلام) فَاعْتَمَدْتُ عَلَى يَدِي فَبَكَيْتُ فَقَالَ مَا لَكَ فَقُلْتُ كُنْتُ أَرْجُو أَنْ أُدْرِكَ هَذَا الْأَمْرَ وَ بِيَ قُوَّةٌ فَقَالَ أَ مَا تَرْضَوْنَ أَنَّ عَدُوَّكُمْ يَقْتُلُ بَعْضُهُمْ بَعْضاً وَ أَنْتُمْ آمِنُونَ فِي بُيُوتِكُمْ إِنَّهُ لَوْ قَدْ كَانَ ذَلِكَ أُعْطِيَ الرَّجُلُ مِنْكُمْ قُوَّةَ أَرْبَعِينَ رَجُلًا وَ جُعِلَتْ قُلُوبُكُمْ كَزُبَرِ الْحَدِيدِ لَوْ قُذِفَ بِهَا الْجِبَالَ لَقَلَعَتْهَا وَ كُنْتُمْ قِوَامَ الْأَرْضِ وَ خُزَّانَهَا.

H 14897 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayyub, from Sayf Bin Umeyr, from Abu Bakr Al-Hazramy, from Abdul Malik Bin Ayn who said:

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'.

14898- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سُفْيَانَ الْجَرِيرِيِّ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ هَارُونَ بْنِ عَنْتَرَةَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) مَرَّةً بَعْدَ مَرَّةٍ وَ هُوَ يَقُولُ وَ شَبَّكَ أَصَابِعَهُ بَعْضَهَا فِي بَعْضٍ ثُمَّ قَالَ تَفَرَّجِي تَضَيَّقِي وَ تَضَيَّقِي تَفَرَّجِي ثُمَّ قَالَ هَلَكَتِ الْمَحَاضِيرُ وَ نَجَا الْمُقَرَّبُونَ وَ ثَبَتَ الْحَصَى عَلَى أَوْتَادِهِمْ أُقْسِمُ بِاللَّهِ قَسَماً حَقّاً إِنَّ بَعْدَ الْغَمِّ فَتْحاً عَجَباً.

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 Allah[azwj] by a true oath that after the grief would be a wonderful victory (Al-Qaim[asws])'.

14899- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ مُيَسِّرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَا مُيَسِّرُ كَمْ بَيْنَكُمْ وَ بَيْنَ قِرْقِيسَا قُلْتُ هِيَ قَرِيبٌ عَلَى شَاطِئِ الْفُرَاتِ فَقَالَ أَمَا إِنَّهُ سَيَكُونُ بِهَا وَقْعَةٌ لَمْ يَكُنْ مِثْلُهَا مُنْذُ خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى السَّمَاوَاتِ وَ الْأَرْضَ وَ لَا يَكُونُ مِثْلُهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ مَأْدُبَةٌ لِلطَّيْرِ تَشْبَعُ مِنْهَا سِبَاعُ الْأَرْضِ وَ طُيُورُ السَّمَاءِ يُهْلَكُ فِيهَا قَيْسٌ وَ لَا يَدَّعِي لَهَا دَاعِيَةٌ

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'far[asws] 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 he[asws] said: 'But, there will transpire an event with it, the like of which has never happened since Allah[azwj] 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'.

قَالَ وَ رَوَى غَيْرُ وَاحِدٍ وَ زَادَ فِيهِ وَ يُنَادِي مُنَادٍ هَلُمُّوا إِلَى لُحُومِ الْجَبَّارِينَ.

(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!'

14900- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ رَايَةٍ تُرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاغُوتٌ يُعْبَدُ مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ.

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 Abdullah[asws] having said: 'Every banner rose before the rising of Al-Qaim[asws], so its owner is a tyrant who worships someone apart from Allah[azwj] Mighty and Majestic'.

14901- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا شِهَابُ يَكْثُرُ الْقَتْلُ فِي أَهْلِ بَيْتٍ مِنْ قُرَيْشٍ حَتَّى يُدْعَى الرَّجُلُ مِنْهُمْ إِلَى الْخِلَافَةِ فَيَأْبَاهَا ثُمَّ قَالَ يَا شِهَابُ وَ لَا تَقُلْ إِنِّي عَنَيْتُ بَنِي عَمِّي هَؤُلَاءِ قَالَ شِهَابٌ أَشْهَدُ أَنَّهُ قَدْ عَنَاهُمْ.

H 14901 – From him, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hisham Bin Saalim, from Shahaab Bin Abdul Rabbahu who said:

Abu Abdullah[asws] said to me: 'O Shahaab! There would be a great deal of killing in the households of Qureysh to the extent that the man from among them would be called to the Caliphate, he would refuse'. Then said: 'O Shahaab! Do not announce that I[asws] meant those sons of my[asws] uncle'. Shahaab said, 'I testify that he[asws] was referring to them'.

14902- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْفُضَيْلِ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ النَّاسَ لَمَّا صَنَعُوا مَا صَنَعُوا إِذْ بَايَعُوا أَبَا بَكْرٍ لَمْ يَمْنَعْ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) مِنْ أَنْ يَدْعُوَ إِلَى نَفْسِهِ إِلَّا نَظَراً لِلنَّاسِ وَتَخَوُّفاً عَلَيْهِمْ أَنْ يَرْتَدُّوا عَنِ الْإِسْلَامِ فَيَعْبُدُوا الْأَوْثَانَ وَ لَا يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ كَانَ الْأَحَبَّ إِلَيْهِ أَنْ يُقِرَّهُمْ عَلَى مَا صَنَعُوا مِنْ أَنْ يَرْتَدُّوا عَنْ جَمِيعِ الْإِسْلَامِ وَ إِنَّمَا هَلَكَ الَّذِينَ رَكِبُوا مَا رَكِبُوا فَأَمَّا مَنْ لَمْ يَصْنَعْ ذَلِكَ وَ دَخَلَ فِيمَا دَخَلَ فِيهِ النَّاسُ عَلَى غَيْرِ عِلْمٍ وَ لَا عَدَاوَةٍ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَإِنَّ ذَلِكَ لَا يُكَفِّرُهُ وَ لَا يُخْرِجُهُ مِنَ الْإِسْلَامِ وَ لِذَلِكَ كَتَمَ عَلِيٌّ (عليه السلام) أَمْرَهُ وَ بَايَعَ مُكْرَهاً حَيْثُ لَمْ يَجِدْ أَعْوَاناً.

H 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 [asws] has said that: 'The people, when they did what they did, they pledged their allegiances to Abu Bakr, nothing prevented Amir-ul- Momineen[asws] calling the people to himself[asws] except that he[asws] looked around at the people and feared for them that they would renege from Al-Islam, and resort to worshipping the idols and not testify that there is no god except Allah[azwj] and that Muhamamd[saww] is the Rasool Allah[saww], and it was more beloved to him[asws] than he[asws] should agree with them upon what they had done rather than them reneging against the whole of Al-Islam.

But rather, destroyed is the one who does what they did. So, as for the one who did not do that, and entered into what the people had entered into without knowledge or enmity against Amir-ul- Momineen[asws], so for that they have neither blasphemed nor exited from Al-Islam, and it is for that reason that Ali[asws] concealed his[asws] matter, and had to pledge allegiance unwillingly, when he[asws] did not find any helpers'.

14903- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ النَّاسَ يَفْزَعُونَ إِذَا قُلْنَا إِنَّ النَّاسَ ارْتَدُّوا فَقَالَ يَا عَبْدَ الرَّحِيمِ إِنَّ النَّاسَ عَادُوا بَعْدَ مَا قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَهْلَ جَاهِلِيَّةٍ إِنَّ الْأَنْصَارَ اعْتَزَلَتْ فَلَمْ تَعْتَزِلْ بِخَيْرٍ جَعَلُوا يُبَايِعُونَ سَعْداً وَ هُمْ يَرْتَجِزُونَ ارْتِجَازَ الْجَاهِلِيَّةِ يَا سَعْدُ أَنْتَ الْمُرَجَّى وَ شَعْرُكَ الْمُرَجَّلُ وَ فَحْلُكَ الْمُرَجَّمُ.

H 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-Qaseer who said:

I said to Abu Ja'far[asws] that the people are appalled when we say that the people turned apostate'. So he[asws] said: 'O Abdul Raheem, after the passing away of the Rasool Allah[saww], 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!'

14904- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِهِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ وَ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ زَكَرِيَّا النَّقَّاضِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ النَّاسُ صَارُوا بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) بِمَنْزِلَةِ مَنِ اتَّبَعَ هَارُونَ (عليه السلام) وَ مَنِ اتَّبَعَ الْعِجْلَ وَ إِنَّ أَبَا بَكْرٍ دَعَا فَأَبَى عَلِيٌّ (عليه السلام) إِلَّا الْقُرْآنَ وَ إِنَّ عُمَرَ دَعَا فَأَبَى عَلِيٌّ (عليه السلام) إِلَّا الْقُرْآنَ وَ إِنَّ عُثْمَانَ دَعَا فَأَبَى عَلِيٌّ (عليه السلام) إِلَّا الْقُرْآنَ وَ إِنَّهُ لَيْسَ مِنْ أَحَدٍ يَدْعُو إِلَى أَنْ يَخْرُجَ الدَّجَّالُ إِلَّا سَيَجِدُ مَنْ يُبَايِعُهُ وَ مَنْ رَفَعَ رَايَةَ ضَلَالَةٍ فَصَاحِبُهَا طَاغُوتٌ.

H 14904 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from someone else, from his companions, from Abaan Bin Usmaan, from Abu Ja'far Al-Ahowl, and Al-Fazeyl Bin Yasaar, from Zakariyya Al-Naqqaaz, who has narrated the following:

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'.

حَدِيثُ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ

HADEETH OF ABU DHARR[ar]

14905- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ سَلَمَةَ اللُّؤْلُؤِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَ لَا أُخْبِرُكُمْ كَيْفَ كَانَ إِسْلَامُ سَلْمَانَ وَ أَبِي ذَرٍّ فَقَالَ الرَّجُلُ وَ أَخْطَأَ أَمَّا إِسْلَامُ سَلْمَانَ فَقَدْ عَرَفْتُهُ فَأَخْبِرْنِي بِإِسْلَامِ أَبِي ذَرٍّ فَقَالَ إِنَّ أَبَا ذَرٍّ كَانَ فِي بَطْنِ مَرٍّ يَرْعَى غَنَماً لَهُ فَأَتَى ذِئْبٌ عَنْ يَمِينِ غَنَمِهِ فَهَشَّ بِعَصَاهُ عَلَى الذِّئْبِ فَجَاءَ الذِّئْبُ عَنْ شِمَالِهِ فَهَشَّ عَلَيْهِ أَبُو ذَرٍّ ثُمَّ قَالَ لَهُ أَبُو ذَرٍّ مَا رَأَيْتُ ذِئْباً أَخْبَثَ مِنْكَ وَ لَا شَرّاً فَقَالَ لَهُ الذِّئْبُ شَرٌّ وَ اللَّهِ مِنِّي أَهْلُ مَكَّةَ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ نَبِيّاً فَكَذَّبُوهُ وَ شَتَمُوهُ فَوَقَعَ فِي أُذُنِ أَبِي ذَرٍّ

H 14905 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Abdullah Bin Muhammad, from Salmat Al-Lului, from a man, who has narrated the following:

Abu Abdullah[asws] has said: 'Shall I[asws] not inform you of how Salman[ar] and Abu Dharr[ar] (brought Islam)?' So a man interrupted hastily and said, 'As for the Islam of Salman[ar], so I have understood it. Inform me of the Islam of Abu Dharr[ar]'. So he[asws] said: 'Abu Dharr[ar] was in the middle of tending his[ar] sheep when he[ar] saw a wolf passing by on the right of his[ar] sheep. So he[ar] chased the wolf away by his[ar] staff. So the wolf came from his[ar] right. So Abu Dharr[ar] chased it away. Then Abu Dharr[ar] said to it, 'I[ar] have not seen a wolf more vicious or evil than you'. So the wolf said to him[ar], 'By Allah[azwj]! The people of Makkah are more evil than I am. Allah[azwj] Mighty and Majestic has Sent a Prophet[saww] to them, so they belied him[saww] and insulted him[saww]'. This reverberated in the ears of Abu Dharr[ar].

فَقَالَ لِامْرَأَتِهِ هَلُمِّي مِزْوَدِي وَ إِدَاوَتِي وَ عَصَايَ ثُمَّ خَرَجَ عَلَى رِجْلَيْهِ يُرِيدُ مَكَّةَ لِيَعْلَمَ خَبَرَ الذِّئْبِ وَ مَا أَتَاهُ بِهِ حَتَّى بَلَغَ مَكَّةَ فَدَخَلَهَا فِي سَاعَةٍ حَارَّةٍ وَ قَدْ تَعِبَ وَ نَصِبَ فَأَتَى زَمْزَمَ وَ قَدْ عَطِشَ فَاغْتَرَفَ دَلْواً فَخَرَجَ لَبَنٌ فَقَالَ فِي نَفْسِهِ هَذَا وَ اللَّهِ يَدُلُّنِي عَلَى أَنَّ مَا خَبَّرَنِي الذِّئْبُ وَ مَا جِئْتُ لَهُ حَقٌّ فَشَرِبَ وَ جَاءَ إِلَى جَانِبٍ مِنْ جَوَانِبِ الْمَسْجِدِ فَإِذَا حَلْقَةٌ مِنْ قُرَيْشٍ فَجَلَسَ إِلَيْهِمْ فَرَآهُمْ يَشْتِمُونَ النَّبِيَّ (صلى الله عليه وآله) كَمَا قَالَ الذِّئْبُ

So he[ar] said to his[ar] wife, 'Prepare my[ar] provisions and give it to me[asws] along with my[asws] walking stick'. Then he[ar] went out on his feet towards Makkah to know the news of what the wolf had come up with. He[ar] reached Makkah and entered it at a time when it was hot, and he[ar] was exhausted. So he[ar] came up to Zamzam (well) and was thirsty. He[ar] filled a bucket and it turned out to be milk. So he[ar] said to himself, 'This evidences to me[ar] to what the wolf had informed me[ar] of and what I[ar] have come to is right. So he[ar] drank and went to a side from the sides of the Masjid. There was a group of Qureysh there, so he[ar] sat among them. He[ar] saw them insulting the Prophet[saww] just as the wolf had said.

فَمَا زَالُوا فِي ذَلِكَ مِنْ ذِكْرِ النَّبِيِّ (صلى الله عليه وآله) وَ الشَّتْمِ لَهُ حَتَّى جَاءَ أَبُو طَالِبٍ مِنْ آخِرِ النَّهَارِ فَلَمَّا رَأَوْهُ قَالَ بَعْضُهُمْ لِبَعْضٍ كُفُّوا فَقَدْ جَاءَ عَمُّهُ قَالَ فَكَفُّوا فَمَا زَالَ يُحَدِّثُهُمْ وَ يُكَلِّمُهُمْ حَتَّى كَانَ آخِرُ النَّهَارِ ثُمَّ قَامَ وَ قُمْتُ عَلَى أَثَرِهِ فَالْتَفَتَ إِلَيَّ فَقَالَ ادْكُرْ حَاجَتَكَ فَقُلْتُ هَذَا النَّبِيُّ الْمَبْعُوثُ فِيكُمْ قَالَ وَ مَا تَصْنَعُ بِهِ قُلْتُ أُومِنُ بِهِ وَ أُصَدِّقُهُ وَ أَعْرِضُ عَلَيْهِ نَفْسِي وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ فَقَالَ وَ تَفْعَلُ فَقُلْتُ نَعَمْ قَالَ فَتَعَالَ غَداً فِي هَذَا الْوَقْتِ إِلَيَّ حَتَّى أَدْفَعَكَ إِلَيْهِ

They did not stop mentioning the Prophet[saww] and insulting him[saww] until Abu Talib[as] came up at the end of the night. So when they saw him[as], some of them said to the others, 'Refrain, for his[saww] uncle[as] is coming!' They refrained. He[ar] said, 'He[as] did not stop narrating to them and speaking to them until it was the end of the day. Then he[as] stood up, and I[ar] arose following his[as] footsteps. So he[as] turned towards me[ar]

and said, ‘Mention your[ar] need’. So I[ar] said, ‘This Prophet[saww] who has been Sent among you’. He[as] said: ‘And what do you want to do with him[saww]?’ I[ar] said, ‘Believe with him[saww], and ratify him[saww] and present myself[ar] to him[saww], and he[saww] will not command me[ar] for anything except that I[ar] shall obey him[saww]’. He[as] said, ‘And you[ar] will do it?’ I[ar] said, ‘Yes’. So he[as] said, ‘Come to me[as] tomorrow at this time and I[as] will take you[ar] to him[saww]’.

قَالَ بِتُّ تِلْكَ اللَّيْلَةَ فِي الْمَسْجِدِ حَتَّى إِذَا كَانَ الْغَدُ جَلَسْتُ مَعَهُمْ فَمَا زَالُوا فِي ذِكْرِ النَّبِيِّ (صلى الله عليه وآله) وَ شَتْمِهِ حَتَّى إِذَا طَلَعَ أَبُو طَالِبٍ فَلَمَّا رَأَوْهُ قَالَ بَعْضُهُمْ لِبَعْضٍ أَمْسِكُوا فَقَدْ جَاءَ عَمُّهُ فَأَمْسَكُوا فَمَا زَالَ يُحَدِّثُهُمْ حَتَّى قَامَ فَتَبِعْتُهُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ ادْكُرْ حَاجَتَكَ فَقُلْتُ النَّبِيُّ الْمَبْعُوثُ فِيكُمْ قَالَ وَ مَا تَصْنَعُ بِهِ فَقُلْتُ أُومِنُ بِهِ وَ أُصَدِّقُهُ وَ أَعْرِضُ عَلَيْهِ نَفْسِي وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ قَالَ وَ تَفْعَلُ قُلْتُ نَعَمْ

I[ar] waited in the Masjid that night until when it was the morning, I[ar] sat with them (Qureysh). They did not stop mentioning the Prophet[saww] and insulting him[saww] until Abu Talib[as] came over. So when they saw him[as], some of them said to the others, ‘Withhold yourselves, for his[saww] uncle[as] has come’. So they withheld. He[as] did not stop narrating to them until he[as] stood up from them. So I[ar] followed him[as]. I[ar] greeted him[as], so he[as] said, ‘State your[ar] need’. So I[ar] said, ‘The Prophet[saww], the one Sent among you’. He[as] said, ‘And what will you do with him[saww]?’ So I[ar] said, ‘Believe with him[saww], and ratify him[saww], and present myself[ar] to him[saww], and there is nothing that he[saww] will command me[ar] for, but that I[ar] will obey him[saww]’. He[as] said, ‘And you[ar] will do it’. I[ar] said, ‘Yes’.

فَقَالَ قُمْ مَعِي فَتَبِعْتُهُ فَدَفَعَنِي إِلَى بَيْتٍ فِيهِ حَمْزَةُ (عليه السلام) فَسَلَّمْتُ عَلَيْهِ وَ جَلَسْتُ فَقَالَ لِي مَا حَاجَتُكَ فَقُلْتُ هَذَا النَّبِيُّ الْمَبْعُوثُ فِيكُمْ فَقَالَ وَ مَا حَاجَتُكَ إِلَيْهِ قُلْتُ أُومِنُ بِهِ وَ أُصَدِّقُهُ وَ أَعْرِضُ عَلَيْهِ نَفْسِي وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ فَقَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ قَالَ فَشَهِدْتُ

He[as] said, ‘Come with me[as]. So I[ar] followed him[as]. He[as] took me[ar] to a house in which was Hamza[as]. So I[ar] greeted him[as] and sat down. He[as] said to me[ar], ‘What is your[ar] need?’ I said, ‘This Prophet[saww] Sent among you’. So he[as] said, ‘So what is your[ar] need to him[saww]?’ I said, ‘Believe with him[saww], and ratify him[saww], and present myself[ar] to him[saww], and he[saww] will not command me for anything but that I[ar] will obey him[saww]’. So he[as] said, ‘Do you testify that there is no god except Allah[azwj] and that Muhammad[saww] is the Rasool Allah[saww]?’ I[ar] said, ‘I[ar] testify’.

قَالَ فَدَفَعَنِي حَمْزَةُ إِلَى بَيْتٍ فِيهِ جَعْفَرٌ (عليه السلام) فَسَلَّمْتُ عَلَيْهِ وَ جَلَسْتُ فَقَالَ لِي جَعْفَرٌ (عليه السلام) مَا حَاجَتُكَ فَقُلْتُ هَذَا النَّبِيُّ الْمَبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيْهِ فَقُلْتُ أُومِنُ بِهِ وَ أُصَدِّقُهُ وَ أَعْرِضُ عَلَيْهِ نَفْسِي وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ فَقَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ قَالَ فَشَهِدْتُ

So Hamza[as] took me[ar] to a house in which was Ja’far[as]. I[ar] greeted him[as], and sat down. Ja’far[as] said to me, ‘What is your[ar] need?’ So I[ar] said, ‘This Prophet[saww] Sent among you’. He[as] said, ‘And what is your[ar] to him[saww]?’ So I[ar] said, ‘Believe with him[saww], and ratify him[saww], and present myself[ar] to him[saww], and he[saww] will not command me[ar] for anything but that I[ar] will obey him[saww]’. So he[as] said, ‘Do you[ar] testify that there is no god except Allah[azwj], One with no associates to Him[azwj], and that Muhammad[saww] is His[azwj] servant and His[azwj] Messenger[saww]?’ I[ar] said, ‘I[ar] testify’.

فَدَفَعَنِي إِلَى بَيْتٍ فِيهِ عَلِيٌّ (عليه السلام) فَسَلَّمْتُ وَ جَلَسْتُ فَقَالَ مَا حَاجَتُكَ فَقُلْتُ هَذَا النَّبِيُّ الْمَبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيْهِ قُلْتُ أُومِنُ بِهِ وَ أُصَدِّقُهُ وَ أَعْرِضُ عَلَيْهِ نَفْسِي وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ فَقَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ قَالَ فَشَهِدْتُ

So he[as] took me to a house in which was Ali[asws]. I[ar] greeted him[asws] and sat down. So he[asws] said; 'What is your need?' I said, 'This Prophet[saww] Sent among you'. He[asws] said: 'And what is your[ar] need to him[saww]?' I said, 'Believe with him[saww], and ratify him[saww], and present myself[ar] to him[saww], and there is nothing that he[saww] will command me[ar] for but I[ar] will obey him[saww]'. So he[asws] said, 'Do you[ar] testify that there is no god except Allah[azwj], and that Muhammad[saww] is His[azwj] Messenger[saww]?' I said, 'I[ar] testify'.

فَدَفَعَنِي إِلَى بَيْتٍ فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَسَلَّمْتُ وَ جَلَسْتُ فَقَالَ لِي رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا حَاجَتُكَ قُلْتُ النَّبِيُّ الْمَبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيْهِ قُلْتُ أُومِنُ بِهِ وَ أُصَدِّقُهُ وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ فَقَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ

So he[asws] took me[ar] to a house in which was the Rasool Allah[saww]. So I[ar] greeted and sat down. So the Rasool Allah[saww] said to me[ar]: 'What is your[ar] need?' I[ar] said, 'The Prophet[saww] Sent among you'. He[saww] said: 'And what is your[ar] need to him[saww]?' I[ar] said, 'Believe in him[saww], and ratify him[saww], and he[saww] will not command me[ar] for anything but that I[ar] will obey him[saww]'. So he[saww] said: 'Do you[ar] testify that there is no god except Allah[azwj] and that Muhammad[saww] is the Rasool Allah[saww]?' So I[ar] said, 'I[ar] testify that there is no god except Allah[azwj] and that Muhammad[saww] is the Rasool Allah[saww]'.

فَقَالَ لِي رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا أَبَا ذَرٍّ انْطَلِقْ إِلَى بِلَادِكَ فَإِنَّكَ تَجِدُ ابْنَ عَمٍّ لَكَ قَدْ مَاتَ وَ لَيْسَ لَهُ وَارِثٌ غَيْرُكَ فَخُذْ مَالَهُ وَ أَقِمْ عِنْدَ أَهْلِكَ حَتَّى يَظْهَرَ أَمْرُنَا قَالَ فَرَجَعَ أَبُو ذَرٍّ فَأَخَذَ الْمَالَ وَ أَقَامَ عِنْدَ أَهْلِهِ حَتَّى ظَهَرَ أَمْرُ رَسُولِ اللَّهِ (صلى الله عليه وآله)

So the Rasool Allah[saww] said to me[ar]; 'O Abu Dharr[ar]! Go to your city, for you[ar] will find that a son of your[ar] uncle has died and there is no inheritor for him apart from you[ar]. So take his wealth and stay in the presence of your[ar] family until our[saww] matter is made apparent'. So Abu Dharr[ar] returned, took the wealth and stayed in the presence of his family until the matter of the Rasool Allah[saww] was made apparent'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذَا حَدِيثُ أَبِي ذَرٍّ وَ إِسْلَامِهِ رَضِيَ اللَّهُ عَنْهُ وَ أَمَّا حَدِيثُ سَلْمَانَ فَقَدْ سَمِعْتَهُ فَقَالَ جُعِلْتُ فِدَاكَ حَدِّثْنِي بِحَدِيثِ سَلْمَانَ فَقَالَ قَدْ سَمِعْتَهُ وَ لَمْ يُحَدِّثْهُ لِسُوءِ أَدَبِهِ.

So Abu Abdullah[asws] said; 'This is the Hadith of Abu Dharr[ar] and his[ar] Islam, may Allah[azwj] be Pleased with him[ar]. And as for the Hadith of Salman[ar], so you have heard it'. So the man said, 'May I be sacrificed for you[asws], narrate to me the Hadith of Salman[ar]'. He[asws] said; 'You have heard it'. (The narrator) said, 'And he[asws] did not narrate it due to his bad manners'.

14906- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ ثُمَامَةَ بْنَ أُثَالٍ أَسَرَتْهُ خَيْلُ النَّبِيِّ (صلى الله عليه وآله) وَ قَدْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ اللَّهُمَّ أَمْكِنِّي مِنْ ثُمَامَةَ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنِّي مُخَيِّرُكَ وَاحِدَةً مِنْ ثَلَاثٍ أَقْتُلُكَ قَالَ إِذاً تَقْتُلَ عَظِيماً أَوْ أُفَادِيكَ قَالَ إِذاً تَجِدَنِي غَالِياً أَوْ أَمُنُّ عَلَيْكَ قَالَ إِذاً تَجِدَنِي شَاكِراً قَالَ فَإِنِّي قَدْ مَنَنْتُ عَلَيْكَ قَالَ فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ قَدْ وَ اللَّهِ عَلِمْتُ أَنَّكَ رَسُولُ اللَّهِ حَيْثُ رَأَيْتُكَ وَ مَا كُنْتُ لِأَشْهَدَ بِهَا وَ أَنَا فِي الْوَثَاقِ.

H 14906 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Zurara, who has narrated the following:

Abu Ja'far[asws] that: 'Samama Bin Asaal was captured by the cavalry of the Prophet[saww] and the Rasool Allah[saww] had said; 'Our Allah[azwj]! Make me[saww] to overcome Samama!' So the Rasool Allah[saww] said to him: 'I[saww] give you one of three choices. I[saww] could kill you'. He said, 'Then you[saww] would have killed a great person'. He[saww] said: 'I[saww] could ransom you'. He said, 'Then you[saww] would find me to be expensive'. He[saww] said: 'Or I[saww] give safety to you'. He said, 'Then you would find me to be thankful'. He[saww] said: 'So I[saww] give safety to you'. He said, 'I hereby testify that there is no god except Allah[azwj], and you[saww] Muhammad[saww] are the Rasool Allah[saww], and by Allah[azwj], I knew you[saww] were the Rasool Allah[saww] when I saw you[saww], and I did not testify by it whilst I was in bondage'.

14907- عَنْهُ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا وُلِدَ النَّبِيُّ (صلى الله عليه وآله) جَاءَ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ إِلَى مَلَإٍ مِنْ قُرَيْشٍ فِيهِمْ هِشَامُ بْنُ الْمُغِيرَةِ وَ الْوَلِيدُ بْنُ الْمُغِيرَةِ وَ الْعَاصُ بْنُ هِشَامٍ وَ أَبُو وَجْزَةَ بْنُ أَبِي عَمْرِو بْنِ أُمَيَّةَ وَ عُتْبَةُ بْنُ رَبِيعَةَ فَقَالَ أَ وُلِدَ فِيكُمْ مَوْلُودٌ اللَّيْلَةَ فَقَالُوا لَا قَالَ فَوُلِدَ إِذاً بِفِلَسْطِينَ غُلَامٌ اسْمُهُ أَحْمَدُ بِهِ شَامَةٌ كَلَوْنِ الْخَزِّ الْأَدْكَنِ وَ يَكُونُ هَلَاكُ أَهْلِ الْكِتَابِ وَ الْيَهُودِ عَلَى يَدَيْهِ قَدْ أَخْطَأْكُمْ وَ اللَّهِ يَا مَعْشَرَ قُرَيْشٍ

H 14907 – From him, from his father, from Ahmad Bin Muhammad, from Abaan, from Abu Baseer, who has narrated the following:

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 Qureysh 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[saww]. He[saww] 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[azwj], you are mistaken, O group of Qureysh'.

فَتَفَرَّقُوا وَ سَأَلُوا فَأُخْبِرُوا أَنَّهُ وُلِدَ لِعَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ غُلَامٌ فَطَلَبُوا الرَّجُلَ فَلَقُوهُ فَقَالُوا إِنَّهُ قَدْ وُلِدَ فِينَا وَ اللَّهِ غُلَامٌ قَالَ قَبْلَ أَنْ أَقُولَ لَكُمْ أَوْ بَعْدَ مَا قُلْتُ لَكُمْ قَالُوا قَبْلَ أَنْ تَقُولَ لَنَا قَالَ فَانْطَلِقُوا بِنَا إِلَيْهِ حَتَّى نَنْظُرَ إِلَيْهِ فَانْطَلَقُوا حَتَّى أَتَوْا أُمَّهُ فَقَالُوا أَخْرِجِي ابْنَكِ حَتَّى نَنْظُرَ إِلَيْهِ فَقَالَتْ إِنَّ ابْنِي وَ اللَّهِ لَقَدْ سَقَطَ وَ مَا سَقَطَ كَمَا يَسْقُطُ الصِّبْيَانُ لَقَدِ اتَّقَى الْأَرْضَ بِيَدَيْهِ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَنَظَرَ إِلَيْهَا ثُمَّ خَرَجَ مِنْهُ نُورٌ حَتَّى نَظَرْتُ إِلَى قُصُورِ بُصْرَى وَ سَمِعْتُ هَاتِفاً فِي الْجَوِّ يَقُولُ لَقَدْ وَلَدْتِيهِ سَيِّدَ الْأُمَّةِ فَإِذَا وَضَعْتِيهِ فَقُولِي أُعِيذُهُ بِالْوَاحِدِ مِنْ شَرِّ كُلِّ حَاسِدٍ وَ سَمِّيهِ مُحَمَّداً

So they dispersed and asked around. They were informed that a boy has been born to Abdullah Bin Abdul Muttalib[as]. So they sought the man, met him and said, 'By Allah[azwj], 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[azwj], 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[azwj], from the evil of every envious one, and name him[saww] Muhammad[saww]'.

قَالَ الرَّجُلُ فَأَخْرِجِيهِ فَأَخْرَجَتْهُ فَنَظَرَ إِلَيْهِ ثُمَّ قَلَّبَهُ وَ نَظَرَ إِلَى الشَّامَةِ بَيْنَ كَتِفَيْهِ فَخَرَّ مَغْشِيّاً عَلَيْهِ فَأَخَذُوا الْغُلَامَ فَأَدْخَلُوهُ إِلَى أُمِّهِ وَ قَالُوا بَارَكَ اللَّهُ لَكِ فِيهِ فَلَمَّا خَرَجُوا أَفَاقَ فَقَالُوا لَهُ مَا لَكَ وَيْلَكَ قَالَ ذَهَبَتْ نُبُوَّةُ بَنِي إِسْرَائِيلَ إِلَى يَوْمِ الْقِيَامَةِ هَذَا وَ اللَّهِ مَنْ يُبِيرُهُمْ فَفَرِحَتْ قُرَيْشٌ بِذَلِكَ فَلَمَّا رَآهُمْ قَدْ فَرِحُوا قَالَ قَدْ فَرِحْتُمْ أَمَا وَ اللَّهِ لَيَسْطُوَنَّ بِكُمْ سَطْوَةً يَتَحَدَّثُ بِهَا أَهْلُ الْمَشْرِقِ وَ الْمَغْرِبِ وَ كَانَ أَبُو سُفْيَانَ يَقُولُ يَسْطُو بِمِصْرِهِ.

The man said, 'Bring him[saww] out'. So she[as] brought him[saww] out. He looked at him[saww], then turned him[saww] over and looked at the mole between his[saww] shoulder blades. He fell down unconscious. So they took the boy[saww], and gave him[saww] to his[saww] mother[as] and said, 'May Allah[azwj] Bless you[as] with regards to him[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[azwj]! This is the one who[saww] will destroy them'. The Quresyh were happy with that. So when he saw that they had become happy, he said, 'You are becoming happy? But, by Allah[azwj], he[saww] will rob you of the power which the people of the East and the West would talk about it'. And Abu Sufyan was saying, 'He[saww] would rob (the power) from his[saww] own city?'

14908- حُمَيْدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَسْبَاطِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ حَيْثُ طُلِقَتْ آمِنَةُ بِنْتُ وَهْبٍ وَ أَخَذَهَا الْمَخَاضُ بِالنَّبِيِّ (صلى الله عليه وآله) حَضَرَتْهَا فَاطِمَةُ بِنْتُ أَسَدٍ امْرَأَةُ أَبِي طَالِبٍ فَلَمْ تَزَلْ مَعَهَا حَتَّى وَضَعَتْ فَقَالَتْ إِحْدَاهُمَا لِلْأُخْرَى هَلْ تَرَيْنَ مَا أَرَى فَقَالَتْ وَ مَا تَرَيْنَ قَالَتْ هَذَا النُّورَ الَّذِي قَدْ سَطَعَ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَبَيْنَمَا هُمَا كَذَلِكَ إِذْ دَخَلَ عَلَيْهِمَا أَبُو طَالِبٍ فَقَالَ لَهُمَا مَا لَكُمَا مِنْ أَيِّ شَيْءٍ تَعْجَبَانِ فَأَخْبَرَتْهُ فَاطِمَةُ بِالنُّورِ الَّذِي قَدْ رَأَتْ فَقَالَ لَهَا أَبُو طَالِبٍ أَ لَا أُبَشِّرُكِ فَقَالَتْ بَلَى فَقَالَ أَمَا إِنَّكِ سَتَلِدِينَ غُلَاماً يَكُونُ وَصِيَّ هَذَا الْمَوْلُودِ.

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[saww], Fatima Bin Asad[as] the wife of Abu Talib[as] was present with her[as]. She[as] did not cease to be with her[as] until she[sa] 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[as] 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[as] informed him[as] of the light which she[as] had seen. So Abu Talib[as] said to her[as], 'Indeed! I[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[saww]'.

14909- مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) فِي قَوْلِهِ تَعَالَى مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ صِلَةُ الْإِمَامِ فِي دَوْلَةِ الْفَسَقَةِ.

H 14909 – Muhammad Bin Ahmad, from Abdullah Bin Al-Salt, from Yunus, and from Abdul Aziz Bin Al-Muhtady, from a man, who has narrated the following:

Abu Al-Hassan the Last[asws] regarding the Statement of the High: ***"[57:11] Who is he that will Loan to Allah a beautiful loan? for (Allah) will increase it manifold to his credit, and he will have (besides) a liberal Reward"***, he[asws] said; 'It is the 'good' towards the Imam[asws] during the government of the mischief'.

14910- يُونُسُ عَنْ سِنَانِ بْنِ طَرِيفٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَخَافَ اللَّهَ تَبَارَكَ وَ تَعَالَى خَوْفاً كَأَنَّهُ مُشْرِفٌ عَلَى النَّارِ وَ يَرْجُوَهُ رَجَاءً كَأَنَّهُ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ ظَنِّ عَبْدِهِ إِنْ خَيْراً فَخَيْراً وَ إِنْ شَرّاً فَشَرّاً.

H 14910 – Yunus, from Sinan Bin Tareyf who said:

I heard Abu Abdullah[asws] saying: 'It is befitting for 'لِلْمُؤْمِن' the Believer that he should fear Allah[azwj] with such a fear as if he is overlooking upon the Fire, and hope with such a hope as if he is from the inhabitants of the Paradise'. Then said: 'Allah[azwj] is with the expectation of His[azwj] servant. If he expects good, so it will be good, and if he expects evil, so it will be evil'.

14911- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) بِمَكَّةَ إِذْ جَاءَهُ رَسُولٌ مِنَ الْمَدِينَةِ فَقَالَ لَهُ مَنْ صَحِبْتَ قَالَ مَا صَحِبْتُ أَحَداً فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَمَا لَوْ كُنْتُ تَقَدَّمْتُ إِلَيْكَ لَأَحْسَنْتُ أَدَبَكَ ثُمَّ قَالَ وَاحِدٌ شَيْطَانٌ وَ اثْنَانِ شَيْطَانَانِ وَ ثَلَاثٌ صَحْبٌ وَ أَرْبَعَةٌ رُفَقَاءُ.

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, I[asws] would have educated you of well manners'. Then said: 'One is a Satan[la], and two are Satans[la], and three are a company, and four are friends'.

14912- عَنْهُ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَخِيهِ عَلِيٍّ عَنْ أَبِيهِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنِي رَجُلٌ مِنْ بَنِي نَوْفَلِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَحَبُّ الصَّحَابَةِ إِلَى اللَّهِ أَرْبَعَةٌ وَ مَا زَادَ قَوْمٌ عَلَى سَبْعَةٍ إِلَّا كَثُرَ لَغَطُهُمْ.

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 Ali[asws] said: 'The Rasool Allah[saww] said: 'The most beloved company to Allah[azwj] is four (in number), and a group does not exceed seven except the frequency of the noise'.

14913- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) عَنْ أَبِيهِ عَنْ جَدِّهِ (عليهما السلام) فِي وَصِيَّةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لِعَلِيٍّ (عليه السلام) لَا تَخْرُجْ فِي سَفَرٍ وَحْدَكَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَ هُوَ مِنَ الِاثْنَيْنِ أَبْعَدُ يَا عَلِيُّ إِنَّ الرَّجُلَ إِذَا سَافَرَ وَحْدَهُ فَهُوَ غَاوٍ وَ الِاثْنَانِ غَاوِيَانِ وَ الثَّلَاثَةُ نَفَرٌ قَالَ وَ رَوَى بَعْضُهُمْ سَفْرٌ.

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 Allah[saww] to Ali[asws]: 'Do not go out alone on a journey for the Satan[la] would be with the loner, and he[la] is (also) with the two but further away. O Ali[asws]! 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'.

14914- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي وَصِيَّةِ لُقْمَانَ لِابْنِهِ يَا بُنَيَّ سَافِرْ بِسَيْفِكَ وَ خُفَّكَ وَ عِمَامَتِكَ وَ خِبَائِكَ وَ سِقَائِكَ وَ إِبْرَتِكَ وَ خُيُوطِكَ وَ مِخْرَزِكَ وَ تَزَوَّدْ مَعَكَ مِنَ الْأَدْوِيَةِ مَا تَنْتَفِعُ بِهَا أَنْتَ وَ مَنْ مَعَكَ وَ كُنْ لِأَصْحَابِكَ مُوَافِقاً إِلَّا فِي مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ.

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 Abdullah[asws] having said: 'Luqman[as] advised his[as] son: 'O my[as] 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 Allah[azwj] Mighty and Majestic'.

14915- عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) عَنْ آبَائِهِ (عليهم السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ شَرَفِ الرَّجُلِ أَنْ يُطَيِّبَ زَادَهُ إِذَا خَرَجَ فِي سَفَرِهِ.

H 14915 – Ali, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah[asws], from his forefathers[asws] having said: 'The Rasool Allah[saww] said: 'It is from the nobility of the man that he would have good provisions when he goes out on a journey'.

14916- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا سَافَرَ إِلَى الْحَجِّ وَ الْعُمْرَةِ تَزَوَّدَ مِنْ أَطْيَبِ الزَّادِ مِنَ اللَّوْزِ وَ السُّكَّرِ وَ السَّوِيقِ الْمُحَمَّصِ وَ الْمُحَلَّى.

H 14916 – Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan, who has narrated the following:

Abu Abdullah[asws] having said: 'Whenever Ali[asws] Bin Al-Husayn[asws] used to travel to the Pilgrimage and the Umra, would provide himself[asws] with good provisions from the almonds, and the sugar, and the roasted and sweetened stem (beans)'.

14917- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ دَخَلْتُ عَلَيْهِ يَوْماً فَأَلْقَى إِلَيَّ ثِيَاباً وَ قَالَ يَا وَلِيدُ رُدَّهَا عَلَى مَطَاوِيهَا فَفَعَلْتُ بَيْنَ يَدَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) رَحِمَ اللَّهُ الْمُعَلَّى بْنَ خُنَيْسٍ فَظَنَنْتُ أَنَّهُ شَبَّهَ قِيَامِي بَيْنَ يَدَيْهِ بِقِيَامِ الْمُعَلَّى بَيْنَ يَدَيْهِ ثُمَّ قَالَ أُفٍّ لِلدُّنْيَا أُفٍّ لِلدُّنْيَا إِنَّمَا الدُّنْيَا دَارُ بَلَاءٍ يُسَلِّطُ اللَّهُ فِيهَا عَدُوَّهُ عَلَى وَلِيِّهِ وَ إِنَّ بَعْدَهَا دَاراً لَيْسَتْ هَكَذَا فَقُلْتُ جُعِلْتُ فِدَاكَ وَ أَيْنَ تِلْكَ الدَّارُ فَقَالَ هَاهُنَا وَ أَشَارَ بِيَدِهِ إِلَى الْأَرْضِ.

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 Khunays'. 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[azwj] enemies to overcome His[azwj] 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'.

14918- مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَلَائِكَةً يُسْقِطُونَ الذُّنُوبَ عَنْ ظُهُورِ شِيعَتِنَا كَمَا تُسْقِطُ الرِّيحُ الْوَرَقَ مِنَ الشَّجَرِ فِي أَوَانِ سُقُوطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا وَ اللَّهِ مَا أَرَادَ بِهَذَا غَيْرَكُمْ.

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'.

14919- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ حَدَّثَنِي أَبُو الْخَطَّابِ فِي أَحْسَنِ مَا يَكُونُ حَالًا قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لا يُؤْمِنُونَ بِالْآخِرَةِ فَقَالَ وَ إِذا ذُكِرَ اللَّهُ وَحْدَهُ بِطَاعَةِ مَنْ أَمَرَ اللَّهُ بِطَاعَتِهِ مِنْ آلِ مُحَمَّدٍ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لا يُؤْمِنُونَ بِالْآخِرَةِ وَ إِذا ذُكِرَ الَّذِينَ لَمْ يَأْمُرِ اللَّهُ بِطَاعَتِهِمْ إِذا هُمْ يَسْتَبْشِرُونَ.

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[saww] ***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"***.

14920- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ صَاحِبِ الشَّعِيرِ عَنْ كَثِيرِ بْنِ كَلْثَمَةَ عَنْ أَحَدِهِمَا (عليهما السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِماتٍ قَالَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي وَ أَنْتَ خَيْرُ الْغَافِرِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي وَ ارْحَمْنِي وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

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 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 Forgive me and You[azwj] are the best of the Forgivers. 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 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'.

وَ فِي رِوَايَةٍ أُخْرَى فِي قَوْلِهِ عَزَّ وَ جَلَّ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِماتٍ قَالَ سَأَلَهُ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ صَلَّى اللَّهُ عَلَيْهِمْ.

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]'.

14921- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا رَأَى إِبْرَاهِيمُ (عليه السلام) مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ الْتَفَتَ فَرَأَى رَجُلًا يَزْنِي فَدَعَا عَلَيْهِ فَمَاتَ ثُمَّ رَأَى آخَرَ فَدَعَا عَلَيْهِ فَمَاتَ حَتَّى رَأَى ثَلَاثَةً فَدَعَا عَلَيْهِمْ فَمَاتُوا

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:

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.

فَأَوْحَى اللَّهُ عَزَّ ذِكْرُهُ إِلَيْهِ يَا إِبْرَاهِيمُ إِنَّ دَعْوَتَكَ مُجَابَةٌ فَلَا تَدْعُ عَلَى عِبَادِي فَإِنِّي لَوْ شِئْتُ لَمْ أَخْلُقْهُمْ إِنِّي خَلَقْتُ خَلْقِي عَلَى ثَلَاثَةِ أَصْنَافٍ عَبْداً يَعْبُدُنِي لَا يُشْرِكُ بِي شَيْئاً فَأُثِيبُهُ وَ عَبْداً يَعْبُدُ غَيْرِي فَلَنْ يَفُوتَنِي وَ عَبْداً عَبَدَ غَيْرِي فَأُخْرِجُ مِنْ صُلْبِهِ مَنْ يَعْبُدُنِي

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]".

ثُمَّ الْتَفَتَ فَرَأَى جِيفَةً عَلَى سَاحِلِ الْبَحْرِ نِصْفُهَا فِي الْمَاءِ وَ نِصْفُهَا فِي الْبرِّ تَجِيءُ سِبَاعُ الْبَحْرِ فَتَأْكُلُ مَا فِي الْمَاءِ ثُمَّ تَرْجِعُ فَيَشْتُدُّ بَعْضُهَا عَلَى بَعْضٍ فَيَأْكُلُ بَعْضُهَا بَعْضاً وَ تَجِيءُ سِبَاعُ الْبَرِّ فَتَأْكُلُ مِنْهَا فَيَشْتُدُّ بَعْضُهَا عَلَى بَعْضٍ فَيَأْكُلُ بَعْضُهَا بَعْضاً فَعِنْدَ ذَلِكَ تَعَجَّبَ إِبْرَاهِيمُ (عليه السلام) مِمَّا رَأَى وَ قَالَ رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى قَالَ كَيْفَ تُخْرِجُ مَا تَنَاسَلَ الَّتِي أَكَلَ بَعْضُهَا بَعْضاً قَالَ أَ وَ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لكِنْ لِيَطْمَئِنَّ قَلْبِي يَعْنِي حَتَّى أَرَى هَذَا كَمَا رَأَيْتُ الْأَشْيَاءَ كُلَّهَا قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً فَقَطَّعْهُنَّ وَ اخْلِطْهُنَّ كَمَا اخْتَلَطَتْ هَذِهِ الْجِيفَةُ فِي هَذِهِ السِّبَاعِ الَّتِي أَكَلَ بَعْضُهَا بَعْضاً فَخَلَّطَ ثُمَّ جَعَلَ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْياً فَلَمَّا دَعَاهُنَّ أَجَبْنَهُ وَ كَانَتِ الْجِبَالُ عَشَرَةً.

Then he[as] turned, so he[as] saw a carcass 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[as] 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[as] saw some of them on top of each other, eating each other. That surprised Ibrahim[as] from what he[as] 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[as] 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[as] 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[as] called them over, they responded. And the mountains were ten in number'.

14922- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحَرِّ وَ الْبَرْدِ مِمَّا يَكُونَانِ فَقَالَ لِي يَا أَبَا أَيُّوبَ إِنَّ الْمِرِّيخَ كَوْكَبٌ حَارٌّ وَ زُحَلَ كَوْكَبٌ بَارِدٌ فَإِذَا بَدَأَ الْمِرِّيخُ فِي الِارْتِفَاعِ انْحَطَّ زُحَلُ وَ ذَلِكَ فِي الرَّبِيعِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ الْمِرِّيخُ دَرَجَةً انْحَطَّ زُحَلُ دَرَجَةً ثَلَاثَةَ أَشْهُرٍ حَتَّى يَنْتَهِيَ الْمِرِّيخُ فِي الِارْتِفَاعِ وَ يَنْتَهِيَ زُحَلُ فِي الْهُبُوطِ فَيَجْلُوَ الْمِرِّيخُ فَلِذَلِكَ يَشْتَدُّ الْحَرُّ فَإِذَا كَانَ فِي آخِرِ الصَّيْفِ وَ أَوَّلِ الْخَرِيفِ بَدَأَ زُحَلُ فِي الِارْتِفَاعِ وَ بَدَأَ الْمِرِّيخُ فِي الْهُبُوطِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ زُحَلُ دَرَجَةً انْحَطَّ الْمِرِّيخُ دَرَجَةً حَتَّى يَنْتَهِيَ الْمِرِّيخُ فِي الْهُبُوطِ وَ يَنْتَهِيَ زُحَلُ فِي الِارْتِفَاعِ فَيَجْلُوَ زُحَلُ وَ ذَلِكَ فِي أَوَّلِ الشِّتَاءِ وَ آخِرِ الْخَرِيفِ فَلِذَلِكَ يَشْتَدُّ الْبَرْدُ وَ كُلَّمَا ارْتَفَعَ هَذَا هَبَطَ هَذَا وَ كُلَّمَا هَبَطَ هَذَا ارْتَفَعَ هَذَا فَإِذَا كَانَ فِي الصَّيْفِ يَوْمٌ بَارِدٌ فَالْفِعْلُ فِي ذَلِكَ لِلْقَمَرِ وَ إِذَا كَانَ فِي الشِّتَاءِ يَوْمٌ حَارٌّ فَالْفِعْلُ فِي ذَلِكَ لِلشَّمْسِ هَذَا تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَ أَنَا عَبْدُ رَبِّ الْعَالَمِينَ.

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[asws] 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 falls for three months until the Mars ends up high and Saturn ends up in the decline.

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 Lord[azwj] of the Worlds'.

14923- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا عَلِيُّ مَنْ أَحَبَّكَ ثُمَّ مَاتَ فَقَدْ قَضَى نَحْبَهُ وَ مَنْ أَحَبَّكَ وَ لَمْ يَمُتْ فَهُوَ يَنْتَظِرُ وَ مَا طَلَعَتْ شَمْسٌ وَ لَا غَرَبَتْ إِلَّا طَلَعَتْ عَلَيْهِ بِرِزْقٍ وَ إِيمَانٍ وَ فِي نُسْخَةٍ نُورٍ.

H 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 Allah[saww] said: 'O Ali[asws]! The one who loves you[asws], then dies, so he has died. And the one who loves you[asws] 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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَيَأْتِي عَلَى أُمَّتِي زَمَانٌ تَخْبُثُ فِيهِ سَرَائِرُهُمْ وَ تَحْسُنُ فِيهِ عَلَانِيَتُهُمْ طَمَعاً فِي الدُّنْيَا وَ لَا يُرِيدُونَ بِهِ مَا عِنْدَ اللَّهِ رَبِّهِمْ يَكُونُ دِينُهُمْ رِيَاءً لَا يُخَالِطُهُمْ خَوْفٌ يَعُمُّهُمُ اللَّهُ مِنْهُ بِعِقَابٍ فَيَدْعُونَهُ دُعَاءَ الْغَرِيقِ فَلَا يَسْتَجِيبُ لَهُمْ.

H 14924 – Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah[asws] has said that the Rasool Allah[saww] said: 'There will come a time upon my[saww] 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 Allah[azwj], their Lord[azwj]. Their Religion would have become a (matter of) show-off. Fear will not have entered into them. Allah[azwj] would Prevail over them with Punishment. So they would be supplicating by the supplication of the Drowning One (Du'a Al-Ghareek), so He[azwj] will not Answer to them'.

حَدِيثُ الْفُقَهَاءِ وَ الْعُلَمَاءِ

HADEETH OF THE FUQAHA (JURISTS) AND THE ULAMA (SCHOLARS)

14925- عَنْهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) كَانَتِ الْفُقَهَاءُ وَ الْعُلَمَاءُ إِذَا كَتَبَ بَعْضُهُمْ إِلَى بَعْضٍ كَتَبُوا بِثَلَاثَةٍ لَيْسَ مَعَهُنَّ رَابِعَةٌ مَنْ كَانَتْ هِمَّتُهُ آخِرَتَهُ كَفَاهُ اللَّهُ هَمَّهُ مِنَ الدُّنْيَا وَ مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ وَ مَنْ أَصْلَحَ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ أَصْلَحَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيمَا بَيْنَهُ وَ بَيْنَ النَّاسِ.

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[azwj] Sufficed for his concerns of the world. And the one who corrected himself in secret, Allah[azwj] Corrected him publicly. And the one who corrected with regards to what was in between him and Allah[azwj], Allah[azwj] Blessed and High Corrected with regards to what was in between him and the people'.

14926- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَجُلٌ بِالْمَدِينَةِ يَدْخُلُ مَسْجِدَ الرَّسُولِ (صلى الله عليه وآله) فَقَالَ اللَّهُمَّ آنِسْ وَحْشَتِي وَ صِلْ وَحْدَتِي وَ ارْزُقْنِي جَلِيساً صَالِحاً فَإِذَا هُوَ بِرَجُلٍ فِي أَقْصَى الْمَسْجِدِ فَسَلَّمَ عَلَيْهِ وَ قَالَ لَهُ مَنْ أَنْتَ يَا عَبْدَ اللَّهِ فَقَالَ أَنَا أَبُو ذَرٍّ فَقَالَ الرَّجُلُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَقَالَ أَبُو ذَرٍّ وَ لِمَ تُكَبِّرُ يَا عَبْدَ اللَّهِ فَقَالَ إِنِّي دَخَلْتُ الْمَسْجِدَ فَدَعَوْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُؤْنِسَ وَحْشَتِي وَ أَنْ يَصِلَ وَحْدَتِي وَ أَنْ يَرْزُقَنِي جَلِيساً صَالِحاً فَقَالَ لَهُ أَبُو ذَرٍّ أَنَا أَحَقُّ بِالتَّكْبِيرِ مِنْكَ إِذَا كُنْتُ ذَلِكَ الْجَلِيسَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ أَنَا وَ أَنْتُمْ عَلَى تُرْعَةٍ يَوْمَ الْقِيَامَةِ حَتَّى يَفْرُغَ النَّاسُ مِنَ الْحِسَابِ قُمْ يَا عَبْدَ اللَّهِ فَقَدْ نَهَى السُّلْطَانُ عَنْ مُجَالَسَتِي.

H 14926 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ali Bin Asbaat, from Sa'daan 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[azwj]?' So he[ar] said: 'I[ar] am Abu Dharr[ar]'. The man said, 'Allah[azwj] is Great! Allah[azwj] is Great!' So Abu Dharr[ar] said: 'And why did you exclaim that, O servant of Allah[azwj]?' He said, 'I entered the Masjid, so I supplicated to Allah[azwj] 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[azwj] for the authorities have prohibited for anyone to be seated with me[ar]'.

14927- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ وَ مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ يُسَمَّوْنَ بِهِ وَ هُمْ أَبْعَدُ النَّاسِ مِنْهُ مَسَاجِدُهُمْ عَامِرَةٌ وَ هِيَ خَرَابٌ مِنَ الْهُدَى فُقَهَاءُ ذَلِكَ الزَّمَانِ شَرُّ فُقَهَاءَ تَحْتَ ظِلِّ السَّمَاءِ مِنْهُمْ خَرَجَتِ الْفِتْنَةُ وَ إِلَيْهِمْ تَعُودُ.

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[saww] 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 be named by it (as Muslims) but they would be far from it. Their Masjid will be well 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'.

14928- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ يَزِيدَ قَالَ سَمِعْتُ الرِّضَا (عليه السلام) بِخُرَاسَانَ وَ هُوَ يَقُولُ إِنَّا أَهْلُ بَيْتٍ وَرِثْنَا الْعَفْوَ مِنْ آلِ يَعْقُوبَ وَ وَرِثْنَا الشُّكْرَ مِنْ آلِ دَاوُدَ وَ زَعَمَ أَنَّهُ كَانَ كَلِمَةٌ أُخْرَى وَ نَسِيَهَا مُحَمَّدٌ فَقُلْتُ لَهُ لَعَلَّهُ قَالَ وَ وَرِثْنَا الصَّبْرَ مِنْ آلِ أَيُّوبَ فَقَالَ يَنْبَغِي.

H 14928 – Al-Husayn Bin Muhammad Al-Ashary, 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[as], and we[asws] inherited the appreciation from the Progeny of Dawood[as]'. 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[as]'. He said, 'It is befitting'.

قَالَ عَلِيُّ بْنُ أَسْبَاطٍ وَ إِنَّمَا قُلْتُ ذَلِكَ لِأَنِّي سَمِعْتُ يَعْقُوبَ بْنَ يَقْطِينٍ يُحَدِّثُ عَنْ بَعْضِ رِجَالِهِ قَالَ لَمَّا قَدِمَ أَبُو جَعْفَرٍ الْمَنْصُورُ الْمَدِينَةَ سَنَةَ قَتْلِ مُحَمَّدٍ وَ إِبْرَاهِيمَ ابْنَيْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْتَفَتَ إِلَى عَمِّهِ عِيسَى بْنِ عَلِيٍّ فَقَالَ لَهُ يَا أَبَا الْعَبَّاسِ إِنَّ أَمِيرَ الْمُؤْمِنِينَ قَدْ رَأَى أَنْ يَعْضِدَ شَجَرَ الْمَدِينَةِ وَ أَنْ يُعَوِّرَ عُيُونَهَا وَ أَنْ يَجْعَلَ أَعْلَاهَا أَسْفَلَهَا فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا ابْنُ عَمِّكَ جَعْفَرُ بْنُ مُحَمَّدٍ بِالْحَضْرَةِ فَابْعَثْ إِلَيْهِ فَسَلْهُ عَنْ هَذَا الرَّأْيِ

Ali Bin Asbaat said, 'But rather, I said that because I had heard Yaqoub Bin Yaqteen 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'.

قَالَ فَبَعَثَ إِلَيْهِ فَأَعْلَمَهُ عِيسَى فَأَقْبَلَ عَلَيْهِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ دَاوُدَ (عليه السلام) أُعْطِيَ فَشَكَرَ وَ إِنَّ أَيُّوبَ (عليه السلام) ابْتُلِيَ فَصَبَرَ وَ إِنَّ يُوسُفَ (عليه السلام) عَفَا بَعْدَ مَا قَدَرَ فَاعْفُ فَإِنَّكَ مِنْ نَسْلِ أُولَئِكَ.

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[as] forgave after being in power. So forgive, for you are from the lineage of those ones[as]'.

Appendix: Ahadith to be Verified by the Quran and Other Ahadith

محمد بن مسعود 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 Allah[asws] said:

'Do not ratify to us[asws] anything except for that which is in agreement with the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww]'.[6]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَلَى كُلِّ حَقٍّ حَقِيقَةً وَ عَلَى كُلِّ صَوَابٍ نُوراً فَمَا وَافَقَ كِتَابَ اللَّهِ فَخُذُوهُ وَ مَا خَالَفَ كِتَابَ اللَّهِ فَدَعُوهُ

Ali Ibn Ibrahim from his father, from Al Nawfaly, from Al Sakuny who says:

Abu Abd Allah[asws] said: 'The Messenger of Allah[saww] 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 Allah[azwj] take hold of it, and that which is against the Book of Allah[azwj], leave it'.[7]

[6] بحارالأنوار 2 244 باب 29- علل اختلاف الأخبار و كيفية

شي، [تفسير العياشي] عَنْ سَدِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ ع لَا نُصَدِّقُ عَلَيْنَا إِلَّا بِمَا يُوَافِقُ كِتَابَ اللَّهِ وَ سُنَّةَ نَبِيِّهِ ص -51 and Wasail ul Shia, Vol. 27, Hadith, 33380

[7] الكافي ..., Hadith, 1. 1 69 باب الأخذ بالسنة و شواهد الكتاب