

الكافي

AL-KAFI

المجلد الثامن

Volume 8

Part III

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

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

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كتاب الرّوضة

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 مَنْ أَيْنَ الدَّاءُ قَالَ مَيِّ قَالَ فَالشَّقَاءُ قَالَ مَيِّ قَالَ فَمَا يَصْنَعُ عِبَادُكَ بِالْمُعَالِجِ قَالَ يُطِيبُ بَأَنفُسِهِمْ فَيَوْمِئِذٍ 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 عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي أُيُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (قَالَ مَا مِنْ دَاءٍ إِلَّا وَهُوَ سَارِعٌ إِلَى الْجَسَدِ يَنْتَظِرُ مَتَى يُؤْمَرُ بِهِ فَيَأْخُذُهُ وَ فِي رِوَايَةٍ أُخْرَى إِلَّا الْحَمَى فَإِنَّهَا تَرُدُّ وَرُودًا .

H 14501 – From him, from Ahmad, from Ibn Fazaal, 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 الْمُهَنْدِيِّ عَنْ يُوسَى بْنِ عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ بْنِ زُرْبِيٍّ قَالَ مَرَضْتُ بِالْمَدِينَةِ مَرَضًا شَدِيدًا فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَكَتَبَ إِلَيَّ قَدْ بَلَغَنِي عَلَيْكَ فَاشْتَرِ صَاعًا مِنْ بُرٍّ ثُمَّ اسْتَلِقْ عَلَى قَفَاكَ وَ انْتَرَهُ عَلَى صَدْرِكَ كَيْفَمَا انْتَرَهُ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمُضْطَرُّ كَشَفَتْ مَا بِهِ مِنْ ضُرٍّ وَ مَكَتَتْ لَهُ فِي الْأَرْضِ وَ جَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تُعَافِيَنِي مِنْ عِلَّتِي ثُمَّ اسْتَوِ جَالِسًا وَ اجْمَعْ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقْسِمَهُ مَدًّا مَدًّا لِكُلِّ مَسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ قَالَ دَاوُدُ فَفَعَلْتُ مِثْلَ ذَلِكَ فَكَأَنَّمَا نُشِطْتُ مِنْ عَقَالٍ وَ قَدْ فَعَلَهُ غَيْرُ وَاحِدٍ فَانْتَفَعُ 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 عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ 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 هِيَاتَ عِنْدَ ذَلِكَ ضَلَّ عِلْمَ 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 it 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 عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْأَرْضَ ثُمَّ أَرْسَلَ عَلَيْهَا الْمَاءَ الْمَالِحَ أَرْبَعِينَ صَبَاحًا وَالْمَاءَ الْعَذْبَ أَرْبَعِينَ صَبَاحًا حَتَّى إِذَا التَّقَّتْ وَاخْتَلَطَتْ أَخَذَ بِيَدِهِ قُبْضَةً فَعَرَكَهَا عَرَكًا شَدِيدًا جَمِيعًا ثُمَّ فَرَّقَهَا فَرَقَتَيْنِ فَخَرَجَ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا عُنُقٌ مِثْلُ عُنُقِ الدَّرِّ فَأَخَذَ عُنُقًا إِلَى الْجَنَّةِ وَعُنُقًا 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 (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْأَحْلَامَ لَمْ تَكُنْ فِيمَا مَضَى فِي أَوَّلِ الْخَلْقِ وَإِنَّمَا حَدَّثَتْ فَقُلْتُ وَمَا الْعِلَّةُ فِي ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ بَعَثَ رَسُولًا إِلَى أَهْلِ زَمَانِهِ فَدَعَاهُمْ إِلَى عِبَادَةِ اللَّهِ وَ طَاعَتِهِ فَقَالُوا إِن فَعَلْنَا ذَلِكَ فَمَا لَنَا فَوَ اللَّهُ مَا أَنْتَ بِأَكْثَرْنَا مَالًا وَ لَا بِأَعَزَّنَا عَشِيرَةً فَقَالَ إِنِ اطَّعْتُمُونِي أُدْخِلْكُمْ اللَّهُ الْجَنَّةَ وَ إِنِ عَصَيْتُمُونِي أُدْخِلْكُمْ اللَّهُ النَّارَ فَقَالُوا وَ مَا الْجَنَّةُ وَ النَّارُ فَوَصَّفَ لَهُمْ ذَلِكَ فَقَالُوا مَتَى نَصِيرُ إِلَى ذَلِكَ فَقَالَ إِذَا مِتُّمْ فَقَالُوا لَقَدْ رَأَيْنَا أَمْوَاتِنَا صَارُوا عِظَامًا وَ رُفَاتِنَا فَازْدَادُوا لَهُ تَكْذِيبًا وَ بِهِ اسْتِخْفَافًا

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’.

فَأَحَدَتْ 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 إِنِ بَلَّيْتُمْ أَبْدَانَكُمْ 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 (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ رَأَى الْمُؤْمِنَ وَ رُؤْيَاهُ فِي آخِرِ الزَّمَانِ عَلَى سَبْعِينَ جُزْءًا مِنْ أَجْزَاءِ النَّبُوَّةِ.

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 خَلَادٍ عَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ إِذَا أَصْبَحَ قَالَ لِأَصْحَابِهِ هَلْ مِنْ مُبَشِّرَاتٍ يَعْني 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 عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ هِيَ الرُّؤْيَا الْحَسَنَةُ يَرَى الْمُؤْمِنُ فَيُبَشِّرُ 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 عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الرُّؤْيَا عَلَى ثَلَاثَةِ وُجُوهِ بَشَارَةٌ مِنَ اللَّهِ لِلْمُؤْمِنِ وَتَحذِيرٌ مِنَ الشَّيْطَانِ وَاضْغَاثٌ 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 مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ ذُرِّسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلَتْ فِدَاكَ الرُّؤْيَا الصَّادِقَةُ وَالكَاذِبَةُ مَخْرَجُهُمَا مِنْ مَوْضِعٍ وَاحِدٍ قَالَ صَدَقْتَ أَمَّا الكَاذِبَةُ الْمُخْتَلِفَةُ فَإِنَّ الرَّجُلَ يَرَاهَا فِي أَوَّلِ لَيْلَةٍ فِي سُلْطَانِ المَرَدَّةِ الفَسَقَةِ وَ إِنَّمَا هِيَ شَيْءٌ يُحِيلُ إِلَى الرَّجُلِ وَ هِيَ كَاذِبَةٌ مُخَالَفَةٌ لِأَخْبَرٍ فِيهَا وَ أَمَّا الصَّادِقَةُ إِذَا رَاهَا بَعْدَ الثَّلَاثِينَ مِنَ اللَّيْلِ مَعَ حُلُولِ المَلَائِكَةِ وَ ذَلِكَ قَبْلَ السَّحَرِ فَهِيَ صَادِقَةٌ لَا تُخَلْفُ إِنْ شَاءَ اللَّهُ إِلَّا أَنْ يَكُونَ جُنُبًا أَوْ يَنَامَ عَلَى غَيْرِ طَهُورٍ وَ لَمْ يَذْكُرِ اللَّهُ عَزَّ وَجَلَّ حَقِيقَةَ ذِكْرِهِ فَإِنَّهَا تُخْتَلَفُ 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 الرِّيَّاحِ

HADEETH OF THE WINDS

14511- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الرِّيَّاحِ الرَّابِعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالذَّبُورِ وَقُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ جُنُودًا مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُعَذِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهْبِيجُ كَمَا يَهْبِيجُ 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 أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُذِرْنَا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيْحُ الْعَقِيمُ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَّاحِ 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-Aqem)”, 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 رِيَّاحٌ رَحْمَةٌ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يَهْبِيجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَّاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ مِمَّا عَدَدَ 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 الرِّيَّاحُ الرَّابِعُ الشَّمَالُ وَالْجَنُوبُ وَالصَّبَا وَالذَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهَبَّ شَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى النَّبْتِ 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 جَنُوبًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ
بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَالْبَحْرِ 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 فَضْرَبَ
بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَعَزَّ فِي الْبَرِّ وَالْبَحْرِ

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 دُبُورًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدُّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ
بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدُّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَالْبَحْرِ

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) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدُّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى
الْمَلَائِكَةِ الْمُؤَكَّلِينَ 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 عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ مَعْرُوفِ بْنِ خَرَّبُودَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ رِيَّاحَ رَحْمَةٍ وَ رِيَّاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَّاحِ رَحْمَةً فَعَلَّ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيَّاحِ عَذَابًا قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرَحِّمْ قَوْمًا قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحْوِيلِهِمْ 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 their having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَ بِقَوْمٍ يُؤَسَّ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَرًا 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 شَيْئًا مِنَ الْأَرْحَامِ وَ لَا شَيْئًا مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضِيِّينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ فَطُ إِلا عَلَى قَوْمٍ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُرَّانَ 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 فَعَنَّتْ عَلَى الْخُرَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخَرِ الثَّوْرِ تَغِيظًا مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَصَجَّ الْخُرَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَنَّتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ نُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَارَ بِلَادِكَ قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جِبْرَائِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا أَخْرِجِي عَلَى مَا أَمَرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أَمَرْتُ 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 ظَهَرَ عَلَيْهِ النِّعْمَةُ فَلْيَكْثِرْ ذِكْرَ الْحَمْدِ لِلَّهِ وَ مَنْ كَثُرَتْ هُمُومُهُ فَعَلَيْهِ بِالِاسْتِغْفَارِ وَ مَنْ أَحْبَّ عَلَيْهِ الْفَقْرُ فَلْيَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلا 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 'الْحَمْدُ لِلَّهِ' 'Praise be to Allah^{azwj}', and the one who has numerous worries so for him is 'يُالِاسْتَغْفَارُ' to seek Forgiveness, and the one who is pressed by the poverty should frequently say 'لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ' 'There is no Power and no Might except by Allah^{azwj} the High the Magnificent, the poverty would be negated from him'.

وَقَالَ فَقَدَ النَّبِيُّ (صلى الله عليه وآله) رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ مَا غَيَّبَكَ عَنَّا فَقَالَ الْفَقْرُ يَا رَسُولَ اللَّهِ وَ طَوَّلُ السُّعْمِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَلَا أَعْلَمُكَ كَلِمًا إِذَا قُلْتَهُ ذَهَبَ عَنكَ الْفَقْرُ وَ السُّعْمُ 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 وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَ كَبْرَهُ تَكْبِيرًا فَقَالَ الرَّجُلُ فَوَ اللَّهُ مَا قُلْتَهُ إِلَّا ثَلَاثَةَ أَيَّامٍ حَتَّى ذَهَبَ عَنِّي الْفَقْرُ وَ السُّعْمُ.

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 وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَ كَبْرَهُ تَكْبِيرًا فَقَالَ الرَّجُلُ فَوَ اللَّهُ مَا قُلْتَهُ

'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 بَحْيٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لِأَبِي جَعْفَرِ الْحَوْلِ وَ أَنَا أَسْمَعُ أَتَيْتَ الْبَصْرَةَ فَقَالَ نَعَمْ قَالَ كَيْفَ رَأَيْتَ مُسَارَعَةَ النَّاسِ إِلَى هَذَا الْأَمْرِ وَ دُخُولَهُمْ فِيهِ قَالَ وَ اللَّهُ 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 لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فُلْتُ جَعَلْتُ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّهَا لِأَقْرَبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ كَذَبُوا إِنَّمَا نَزَلَتْ فِيْنَا خَاصَّةً فِي أَهْلِ الْبَيْتِ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ 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 عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ مُحَمَّدِ بْنِ دَاوُدَ عَنِ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مِنْ أَهْلِ الشَّامِ مِنْ عُلَمَائِهِمْ فَقَالَ يَا أَبَا جَعْفَرٍ جِئْتُكَ أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَدْ أَعْيَتْ عَلَيَّ أَنْ أَجِدَ أَحَدًا يَفْسِّرُهَا وَ قَدْ سَأَلْتُ عَنْهَا ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ مِنْهُمْ شَيْئًا غَيْرَ الَّذِي قَالَ الصَّنْفُ الْآخَرُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) مَا ذَلِكَ قَالَ فَإِنِّي أَسْأَلُكَ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ مِنْ خَلْقِهِ فَإِنْ بَعْضُ مَنْ سَأَلْتَهُ قَالَ الْقَدْرُ 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 شَيْئًا أَخْبَرَكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرَهُ وَ كَانَ عَزِيزًا وَ لَا أَحَدًا كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ الْخَالِقُ قَبْلَ الْمَخْلُوقِ وَ لَوْ كَانَ أَوَّلُ مَا خَلَقَ مِنْ خَلْقِهِ الشَّيْءُ مِنَ الشَّيْءِ إِذَا لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَدًا وَ لَمْ يَزَلِ اللَّهُ إِذَا وَ مَعَهُ شَيْءٌ لَيْسَ هُوَ يَنْقَدُّهُ 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 نَسَبًا يُضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَطَ الرِّيحَ عَلَى الْمَاءِ فَشَقَّقَتْ الرِّيحُ مَثْنُ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ زَبَدٌ عَلَى قَدَرِ مَا شَاءَ أَنْ يَتَوَرَّ فَخَلَقَ مِنْ ذَلِكَ الزَّبَدِ أَرْضًا بَيْضَاءَ نَقِيَّةَ لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَّأَهَا 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 فَشَقَّتْ النَّارُ مِثْنَ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدْرِ مَا شَاءَ اللَّهُ أَنْ يُتَوَّرَ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءً صَافِيَةً نَوِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ ذَلِكَ قَوْلُهُ السَّمَاءُ بِنَاهَا رَفَعَ سَمَكَهَا فُسُورًا وَ أَغْطَشَ لَيْلَهَا وَ أَخْرَجَ ضُحَاهَا قَالَ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ ثُمَّ طَوَّأَهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْخَلِيفَتَيْنِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا يَقُولُ بَسْطَهَا

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 أ وَ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) فَلَعَلَّكَ تَزْعُمُ أَنَّهُمَا كَانَتَا رَتْقًا مُلْتَزِمَتَيْنِ مُلتَصِقَتَيْنِ فَفَتَقْتَ إِحْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) اسْتَعْفِرُ رَبِّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَ عَزَّ كَانَتَا رَتْقًا يَقُولُ كَانَتِ السَّمَاءُ رَتْقًا لَا تُنْزَلُ الْمَطَرُ وَ كَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَّ 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 عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ ذِكْرُهُ الْمَاءَ فَاضْطَرَمَّ نَارًا ثُمَّ أَمَرَ النَّارَ فَحَمَدَتْ فَارْتَفَعَتْ مِنْ حُمُودِهَا 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 جُنْدِي 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 الْجَنَانِ وَ النَّوْقِ

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 (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ نُحْشِرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْ قَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا رُكْبَانًا أَوْ لِيكَ رَجَالٌ اتَّقُوا اللَّهَ فَأَحَبَّهُمُ اللَّهُ وَ اخْتَصَّهُمُ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمْ 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 لَيُخْرَجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بِنُوقٍ مِنْ نُوقِ الْعِزِّ عَلَيْهَا رَحَائِلُ الذَّهَبِ مَكَلَّلَةٌ بِالذَّرِّ وَ الْيَاقُوتِ وَ جَلَائِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ حُطْمُهَا جَدَلُ الْأَرْجَوَانِ تُطِيرُ بِهِمْ إِلَى الْمَحْشَرِ مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفُ مَلَكٍ مِنْ قُدَّامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يَزْفُونُهُمْ زَقًا حَتَّى يَنْتَهُوا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجْرَةٌ إِنْ الْوَرَقَةَ مِنْهَا لَيَسْتَنْطَلُ تَحْتَهَا أَلْفُ رَجُلٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مُطَهَّرَةٌ مَزَكِيَّةٌ قَالَ فَيَسْقُونَ مِنْهَا شَرْبَةً فَيَطَهَّرُ اللَّهُ بِهَا قُلُوبَهُمْ مِنَ الْحَسَدِ وَ يُسْقِطُ مِنْ أَبْشَارِهِمُ الشَّعْرَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ سَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا مِنْ تِلْكَ الْعَيْنِ الْمُطَهَّرَةِ

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 يَبْصُرُونَ إِلَى عَيْنِ أُخْرَى عَنْ يَسَارِ الشَّجَرَةِ فَيَعْتَسِلُونَ فِيهَا وَ هِيَ عَيْنُ الْحَيَاةِ فَلَا يَمُوتُونَ أَبَدًا قَالَ ثُمَّ يُوقَفُ بِهِمْ قُدَّامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ اللَّاقَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبَرْدِ أَبَدًا قَالَ فَيَقُولُ الْجَبَّارُ جَلَّ ذِكْرُهُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ احْشُرُوا أَوْلِيَائِي إِلَى الْجَنَّةِ وَ لَا تُوقِفُوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَ وَجِبَتْ رَحْمَتِي لَهُمْ وَ كَيْفَ أُرِيدُ أَنْ أُوَقِفَهُمْ 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 'الجَبَّارُ' (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 فَتَسُوْفُهُمُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ فَإِذَا انْتَهَوْا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ ضَرَبَ الْمَلَائِكَةُ الْحَلْقَةَ ضَرْبَةً فَتَصِرُ صَرِيرًا يَبْلُغُ صَوْتُ صَرِيرِهَا كُلَّ حَوْرَاءٍ أَعَدَّهَا اللَّهُ عَزَّ وَجَلَّ لِأَوْلِيَائِهِ فِي الْجَنَّةِ فَيَبْشُرُونَ بِهِمْ إِذَا سَمِعَ صَرِيرَ الْحَلْقَةِ فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ قَدْ جَاءَنَا أَوْلِيَاءُ اللَّهِ فَيُفْتَحُ لَهُمُ الْبَابُ فَيَدْخُلُونَ الْجَنَّةَ وَتُسْرَفُ عَلَيْهِمْ أَرْوَاجُهُمْ مِنَ الْحُورِ الْعِينِ وَالْأَدَمِيِّينَ فَيَقْلَنَ مَرْحَبًا 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 غُرْفٌ مِنْ فَوْقِهَا غُرْفٌ مَبْنِيَةٌ بِمَا ذَا بُنِيَتْ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ تِلْكَ غُرْفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالذَّرِّ وَالْيَاقُوتِ وَالزَّبَرْجَدِ سُوفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ غُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرْشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيْبَاجِ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ حَشُوهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرْشٌ مَرْفُوعَةٌ إِذَا ادْخَلَ الْمُؤْمِنُ إِلَى مَنْزِلِهِ فِي الْجَنَّةِ وَ وُضِعَ عَلَى رَأْسِهِ تَاجُ الْمَلِكِ وَ الْكَرَامَةُ أَلَيْسَ حُلُّ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الذَّرِّ 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 أَلْبَسَ سَبْعِينَ حُلَّةَ حَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ ضُرُوبٍ مُخْتَلِفَةٍ مَسْجُوجَةٍ بِالذَّهَبِ وَ الْفِضَّةِ وَ اللَّوْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لَوْلُؤًا وَ لِيَاسَهُمْ فِيهَا حَرِيرٌ فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَزَّ سَرِيرُهُ فَرِحًا فَإِذَا اسْتَقَرَّ لَوْلِيَّ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجَنَّةِ اسْتَأْذَنَ عَلَيْهِ الْمَلِكُ الْمُوَكَّلُ بِجَنَانِهِ لِيَهْتِنَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاهُ فَيَقُولُ لَهُ خُدَّامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدْ أَتَاكَ عَلَى أَرِيكَتِهِ وَ زَوْجَتُهُ الْحَوْرَاءُ تَهَيَّأَ لَهُ فَاصْبِرْ لَوْلِيَّ 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 خِيْمَةٍ لَهَا تَمَشِي مُقْبِلَةً وَ حَوْلَهَا وَصَائِفُهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةَ مَسْجُوجَةٍ بِالْيَاقُوتِ وَ اللَّوْلُؤِ وَ الزَّبْرَجَدِ وَ هِيَ مِنْ مَسْكَ وَ عُنْبُرٍ وَ عَلَى رَأْسِهَا تَاجُ الْكَرَامَةِ وَ عَلَيْهَا نَعْلَانِ مِنْ ذَهَبٍ مَكْلَلَتَانِ بِالْيَاقُوتِ وَ اللَّوْلُؤِ شِرَاكُهُمَا يَاقُوتٌ أَحْمَرٌ فَإِذَا دَنَّتْ مِنْ وَلِيِّ اللَّهِ فَهَمَّ أَنْ يَوْمَ إِلَيْهَا شَوْقًا فَتَقُولُ لَهُ يَا وَلِيَّ اللَّهِ لَيْسَ هَذَا يَوْمَ تَعَبٍ وَ لَا نَصَبٍ فَلَا تَقُمْ أَنَا لَكَ وَ أَنْتَ لِي قَالَ فَيَعْتِنِقَانِ مَقْدَارَ خَمْسِمِائَةِ عَامٍ مِنْ أَعْوَامِ الدُّنْيَا لَا يُمَلِّهَا وَ لَا تُمَلُّهُ

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 قَلَانِدٌ مِنْ قِصَبٍ مِنْ يَاقُوتِ أَحْمَرٍ وَ سَطَهَا 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 يَنْعَثُ اللَّهُ إِلَيْهِ أَلْفَ مَلِكٍ يَهْتِنُونَهُ بِالْجَنَّةِ وَ يُزَوِّجُونَهُ بِالْحَوْرَاءِ قَالَ فَيَهْتِنُونَ إِلَى أَوَّلِ بَابٍ مِنْ جَنَانِهِ فَيَقُولُونَ لِلْمَلِكِ الْمُوَكَّلِ بِأَبْوَابِ جَنَانِهِ اسْتَأْذِنْ لَنَا عَلَى وَلِيِّ اللَّهِ فَإِنَّ اللَّهَ بَعَثَنَا إِلَيْهِ نَهْتِنُهُ فَيَقُولُ لَهُمُ الْمَلِكُ حَتَّى أَقُولَ لِلْحَاجِبِ فَيُعَلِّمُهُ بِمَكَانِكُمْ قَالَ فَيَدْخُلُ الْمَلِكُ إِلَى الْحَاجِبِ وَ بَيْنَهُ وَ بَيْنَ الْحَاجِبِ ثَلَاثُ جِنَانٍ حَتَّى يَنْتَهِيَ إِلَى أَوَّلِ بَابٍ فَيَقُولُ لِلْحَاجِبِ إِنَّ عَلَى بَابِ الْعَرَصَةِ

أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعَالَمِينَ تَبَارَكَ وَتَعَالَى لِيُهَيِّئُوا وَلِيَّ اللَّهِ وَ قَدْ سَأَلُونِي أَنْ آذَنَ لَهُمْ عَلَيْهِ فَيَقُولَ الْحَاجِبُ إِنَّهُ لَيُعْظَمُ 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 الْقِيَمِ فَيَقُولُ لَهُ إِنَّ عَلَى بَابِ الْعَرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعِزَّةِ يُهَيِّئُونَ وَلِيَّ اللَّهِ فَاسْتَأْذِنَ لَهُمْ فَيَتَقَدَّمُ الْقِيَمِ إِلَى الْخُدَّامِ فَيَقُولُ لَهُمْ إِنَّ رَسُولَ الْجَبَّارِ عَلَى بَابِ الْعَرْصَةِ وَ هُمْ أَلْفُ مَلَكٍ أَرْسَلَهُمُ اللَّهُ يُهَيِّئُونَ وَلِيَّ اللَّهِ فَأَعْلَمُوهُ بِمَكَانِهِمْ قَالَ فَيُعَلِّمُونَهُ فَيُؤَدِّنُ لِلْمَلَائِكَةِ فَيَدْخُلُونَ عَلَى وَلِيِّ اللَّهِ وَ هُوَ فِي الْغُرْفَةِ وَ لَهَا أَلْفُ بَابٍ وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكٌ مُوَكَّلٌ بِهِ فَإِذَا آذَنَ لِلْمَلَائِكَةِ بِالْدُخُولِ عَلَى وَلِيِّ اللَّهِ فَتُفْتَحُ كُلُّ مَلَكٍ بِبَابِهِ الْمُوَكَّلَ بِهِ قَالَ فَيَدْخُلُ الْقِيَمِ كُلُّ مَلَكٍ مِنْ بَابٍ مِنْ أَبْوَابِ الْغُرْفَةِ قَالَ فَيُبَلِّغُونَهُ رِسَالََةَ الْجَبَّارِ جَلَّ وَ عَزَّ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ مِنْ أَبْوَابِ الْغُرْفَةِ سَلَامٌ 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 إِذَا رَأَيْتَ تَمَّ رَأَيْتَ نَعِيمًا وَ مَلَكًا كَبِيرًا بِذَلِكَ وَلِيَّ اللَّهِ وَ مَا هُوَ فِيهِ مِنَ الْكَرَامَةِ وَ النَّعِيمِ وَ الْمَلَكِ الْعَظِيمِ الْكَبِيرِ إِنَّ الْمَلَائِكَةَ مِنْ رَسُولِ اللَّهِ عَزَّ ذِكْرُهُ يَسْتَأْذِنُونَ [فِي الدُّخُولِ] عَلَيْهِ فَلَا يَدْخُلُونَ عَلَيْهِ إِلَّا بِإِذْنِهِ فِذَلِكَ الْمَلَكِ الْعَظِيمِ الْكَبِيرِ قَالَ وَ النَّهَارُ تَجْرِي مِنْ تَحْتِ مَسَاكِينِهِمْ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ تَجْرِي مِنْ تَحْتِهِمُ النَّهَارُ وَ النَّهَارُ دَانِيَةٌ مِنْهُمْ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ دَانِيَةٌ عَلَيْهِمْ ظِلَالُهَا وَ دَلَّلْتُ قُطُوفَهَا تَدْلِيلًا مِنْ قُرْبِهَا مِنْهُمْ يَتَنَاوَلُ الْمُؤْمِنُ مِنَ النَّوْعِ الَّذِي يَسْتَنْهِيهِ مِنَ النَّهَارِ فِيهِ وَ هُوَ مُنَكَّى وَ إِنَّ النَّوْعَ مِنَ الْفَاكِهَةِ لَيُقَلَّنَ لَوْلِيَّ اللَّهُ يَا وَلِيَّ اللَّهِ كُنِّي 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 جَنَّاتٌ كَثِيرَةٌ مَعْرُوشَاتٍ وَ غَيْرُ مَعْرُوشَاتٍ وَ أَنْهَارٌ مِنْ حَمْرٍ وَ أَنْهَارٌ مِنْ مَاءٍ وَ أَنْهَارٌ مِنْ لَبَنٍ وَ أَنْهَارٌ مِنْ عَسَلٍ فَإِذَا دَعَا وَ لِيَّ اللَّهُ بِغَدَائِهِ أَنِّي يَمَا تَشْتَهِي نَفْسُهُ عِنْدَ طَلْبِهِ الْغِذَاءِ مِنْ غَيْرِ أَنْ يُسَمِّيَ شَهْوَتَهُ قَالَ ثُمَّ يَتَخَلَّى مَعَ إِخْوَانِهِ وَ يَزُورُ بَعْضُهُمْ بَعْضًا 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 الْأَدَمِيِّينَ وَ الْمُؤْمِنُ سَاعَةً مَعَ الْحَوْرَاءِ وَ سَاعَةً مَعَ الْأَدَمِيَّةِ وَ سَاعَةً يَخْلُو بِنَفْسِهِ عَلَى الْأَرَانِكِ مُتَكِنًا 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 لَيَعْتَشَاهُ شِعَاعُ نُورٍ وَ هُوَ عَلَى أَرِيكَتِهِ وَ يَقُولُ لِخِدَامِهِ مَا هَذَا الشُّعَاعُ اللَّامِعُ لَعَلَّ الْجِبَّارَ لِحَظَنِي فَيَقُولُ لَهُ خِدَامُهُ قُدُّوسٌ قُدُّوسٌ جَلَّ جَلَالُ اللَّهِ بَلْ هَذِهِ حَوْرَاءٌ مِنْ نِسَائِكَ مِمَّنْ لَمْ تَدْخُلْ بِهَا بَعْدَ قَدْ أَشْرَفْتَ عَلَيْكَ مِنْ حَيْمَتِهَا شَوْقًا إِلَيْكَ وَ قَدْ تَعَرَّضْتَ لَكَ وَ أَحْبَبْتُ لِقَاءَكَ فَلَمَّا أَنْ رَأَيْتُكَ مُتَكِنًا عَلَى سَرِيرِكَ تَبَسَّمْتَ نَحْوَكَ شَوْقًا إِلَيْكَ فَالشُّعَاعُ الَّذِي رَأَيْتَ وَ النُّورُ الَّذِي غَشِيكَ هُوَ مِنْ بَيَاضِ ثَعْرَهَا وَ صَفَائِهِ وَ تَقَائِهِ وَ رَقِيهِ

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 وَلِيَّ اللَّهُ انْتَدُوا لَهَا فَتَنْزِلُ إِلَيَّ فَيَتَّبِعُنِي إِلَيْهَا أَلْفٌ وَصَيْفٌ وَ أَلْفٌ وَصَيْفَةٌ يُبَشِّرُونَهَا بِذَلِكَ فَتَنْزِلُ إِلَيْهِ مِنْ خِيَمَتِهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَسْجُوجَةٌ بِالذَّهَبِ وَ الْفِضَّةِ مُكَلَّلَةٌ بِالذَّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ صَبِغُهُنَّ الْمِسْكُ وَ الْعَنْبَرُ بِالْوَانِ مُخْتَلِفَةٌ يَرَى مِخُّ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً طَوَّلَهَا سَبْعُونَ ذِرَاعًا وَ عَرَضُ مَا بَيْنَ مَنَكِبَيْهَا عَشْرَةٌ أَدْرَعُ فَإِذَا ذَكَتْ مِنْ وَلِيِّ اللَّهِ أَقْبَلَ الْخُدَّامُ بِصَحَائِفِ الذَّهَبِ وَ الْفِضَّةِ فِيهَا الدُّرُّ وَ الْيَاقُوتُ وَ الزَّبَرْجَدُ فَيُنْزِلُونَهَا عَلَيْهَا ثُمَّ يُعَانِقُهَا وَ يُعَاقِبُهَا 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 (عَلَيْهِ السَّلَامُ) أَمَّا الْجَنَّاتُ الْمَذْكُورَةُ فِي الْكِتَابِ فَإِنَّهُنَّ جَنَّةُ عَدْنٍ وَ جَنَّةُ الْفِرْدَوْسِ وَ جَنَّةُ نَعِيمٍ وَ جَنَّةُ الْمَأْوَى قَالَ وَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جَنَّاتًا مَحْفُوفَةً بِهَذِهِ الْجَنَّاتِ وَ إِنَّ الْمُؤْمِنَ لَيَكُونُ لَهُ مِنَ الْجَنَّاتِ مَا أَحَبَّ وَ اسْتَهَى يَنْتَعِمُ فِيهِنَّ كَيْفَ يَشَاءُ وَ إِذَا أَرَادَ الْمُؤْمِنُ شَيْئًا أَوْ اسْتَهَى إِنَّمَا دَعَا فِيهَا إِذَا أَرَادَ أَنْ يَقُولَ سُبْحَانَكَ اللَّهُمَّ فَإِذَا قَالَهَا تَبَادَرَتْ إِلَيْهِ الْخُدَمُ بِمَا اسْتَهَى مِنْ غَيْرِ أَنْ يَكُونَ طَلِبُهُ مِنْهُمْ أَوْ أَمَرَ بِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَ تَحِيَّاتُهُمْ فِيهَا سَلَامٌ يَعْنِي الْخُدَّامُ قَالَ وَ آخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يَعْنِي بِذَلِكَ عِنْدَ مَا يَقْضُونَ مِنْ لَدَائِهِمْ مِنَ الْجَمَاعِ وَ الطَّعَامِ وَ الشَّرَابِ يَحْمَدُونَ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ فِرَاغَتِهِمْ

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: ‘سَلَامٌ’ 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 أَوْلَيْكَ 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’.

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ فَوَاكِهُ وَهُمْ مُكْرَمُونَ قَالَ فَإِنَّهُمْ لَا يَشْتَهُونَ شَيْئًا 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 الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ قِيلَ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ أَنَا عِنْدَهُ إِنَّ سَالِمَ بْنَ أَبِي حَقْصَةَ وَ أَصْحَابَهُ يَرُؤُونَ عَنْكَ أَلَّا تَكَلِّمُ عَلَيَّ سَبْعِينَ وَجْهًا لَكَ مِنْهَا الْمَخْرُجُ فَقَالَ مَا يُرِيدُ سَالِمٌ مِنِّي أُرِيدُ أَنْ أُجِءَ بِالْمَلَائِكَةِ وَاللَّهِ مَا جَاءَتْ بِهَذَا النَّبِيُّونَ وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) إِنِّي سَقِيمٌ وَ مَا كَانَ سَقِيمًا وَ مَا كَذَبَ وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا وَ مَا فَعَلَهُ وَ مَا كَذَبَ وَ لَقَدْ قَالَ يُوسُفُ (عَلَيْهِ السَّلَامُ) أَيُّنْهَا الْعَيْرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ 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 جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَتْ عَلَيْنَا أُمُّ خَالِدِ بْنِ الْيَمَانِ فَطَعَهَا يُوسُفُ بْنُ عُمرَ تَسْتَأْذِنُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَسِرُّكَ أَنْ تَسْمَعَ كَلَامَهَا قَالَ فَقُلْتُ نَعَمْ قَالَ فَأَذِنَ لَهَا قَالَ وَ أَجْلَسَنِي مَعَهُ عَلَى الطَّنْفِيسَةِ قَالَ ثُمَّ دَخَلَتْ فَتَكَلَّمَتْ فَإِذَا امْرَأَةٌ بَلِيغَةٌ فَسَأَلْتُهُ عَنْهُمَا فَقَالَ لَهَا تَوَلَّيْتَهُمَا قَالَتْ فَأَقُولُ لِرَبِّي إِذَا لَقِيْتُهُ 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 الطَّنْفِيسَةِ يَأْمُرُنِي بِالْبِرَاءَةِ مِنْهُمَا وَ كَثِيرُ النَّوَاءِ يَأْمُرُنِي بِوَلَايَتِهِمَا فَأَيُّهُمَا خَيْرٌ وَ أَحَبُّ إِلَيْكَ قَالَ هَذَا وَ اللَّهُ أَحَبُّ إِلَيَّ مِنْ كَثِيرِ النَّوَاءِ وَ أَصْحَابِهِ إِنَّ هَذَا تَخَاصَمَ فَيَقُولُ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ.

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 يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عُمرَ بْنِ أَبَانَ عَنْ عَبْدِ الْحَمِيدِ الْوَابِشِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ لَنَا جَارًا يَنْتَهِكُ الْمَحَارِمَ كُلَّهَا حَتَّى إِنَّهُ لَيَسْرُكُ الصَّلَاةَ فَضَلْنَا عَنْ غَيْرِهَا فَقَالَ سُبْحَانَ اللَّهِ وَ أَعْظَمَ ذَلِكَ أَلَا أَخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْهُ قُلْتُ بَلَى قَالَ النَّاصِبُ لَنَا شَرٌّ مِنْهُ أَمَا إِنَّهُ لَيْسَ مِنْ عَبْدِ يَدْرُكُ عِنْدَهُ أَهْلُ الْبَيْتِ فَيَرُوقُ لِذِكْرِنَا إِلَّا مَسَحَتْ الْمَلَائِكَةُ ظَهْرَهُ وَ غُفِرَ لَهُ ذُنُوبُهُ كُلُّهَا إِلَّا أَنْ يَجِيءَ بِذَنْبٍ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنَّ الشَّفَاعَةَ لَمَقْبُولَةٌ وَ مَا تُقْبَلُ 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).

وَإِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِحَارِهِ وَمَا لَهُ حَسَنَةٌ فَيَقُولُ يَا رَبِّ جَارِي كَانَ يَكْفُ عَنِّي الْأَذَى فَيُشْفَعُ فِيهِ فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى أَنَا رَبُّكَ وَ أَنَا أَحَقُّ مَنْ كَافَى عَنكَ فَيُدْخِلُهُ الْجَنَّةَ وَمَا لَهُ مِنْ حَسَنَةٍ وَإِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةٌ لَيُشْفَعُ لِتِلْكَائِينَ إِنْسَانًا فَعِنْدَ ذَلِكَ يَقُولُ أَهْلُ النَّارِ فَمَا لَنَا مِنْ شَافِعِينَ وَلَا 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 بَزِيْعٍ عَنْ صَالِحِ بْنِ عَقَبَةَ عَنْ أَبِي هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِنَفَرٍ عِنْدَهُ وَ أَنَا حَاضِرٌ مَا لَكُمْ تَسْتَخْفُونَ بِنَا قَالَ فَقَامَ إِلَيْهِ رَجُلٌ مِنْ خُرَاسَانَ فَقَالَ مَعَادُ لَوْجِهِ اللَّهُ أَنْ نَسْتَخْفَ بِكَ أَوْ بِشَيْءٍ مِنْ أَمْرِكَ فَقَالَ بَلَى إِنَّكَ أَحَدٌ مَنْ اسْتَخَفَّ بِي فَقَالَ مَعَادُ لَوْجِهِ اللَّهُ أَنْ اسْتَخَفَّ بِكَ فَقَالَ لَهُ وَيْحَكَ أَوْ لَمْ تَسْمَعْ فَلَانَا وَ نَحْنُ بِقُرْبِ الْجَحْفَةِ وَ هُوَ يَقُولُ لَكَ أَحْمَلْنِي قَدْرَ مِيلٍ فَقَدْ وَ اللَّهُ أَعْيَيْتُ وَ اللَّهُ مَا رَفَعْتَ بِهِ رَأْسًا وَ لَقَدْ اسْتَحْفَقْتَ بِهِ وَ مَنْ اسْتَخَفَّ بِمُؤْمِنٍ فَيُنَا اسْتَخَفَّ وَ ضَيَعَ حُرْمَةَ اللَّهِ عَزَّ وَ جَلَّ.

H 14521 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazī'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 الْوَشَاءِ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَنْ عَلَيْنَا بَأْسَ عَرَفْنَا تَوْجِيدهَ ثُمَّ مَنْ عَلَيْنَا بَأْسَ أَقْرَرْنَا بِمُحَمَّدٍ (صلى الله عليه وآله) بِالرَّسَالَةِ ثُمَّ اخْتَصْنَا بِحُبِّكُمْ أَهْلَ الْبَيْتِ تَتَوَلَّكُمْ وَ نَتَّبِرُ مِنْ دَعْوِكُمْ وَ إِنَّمَا نُرِيدُ بِذَلِكَ خُلَاصَ أَنْفُسِنَا مِنَ النَّارِ قَالَ وَ رَفَعْتَ 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'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) سَلَنِي فَوَ اللَّهُ لَا تَسْأَلَنِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكَ بِهِ قَالَ لَهُ عَبْدُ الْمَلِكِ بْنُ أَعْيَنَ مَا سَمِعْتُهُ قَالَهَا لِمَخْلُوقٍ قَبْلَكَ قَالَ قُلْتُ خَبَّرَنِي عَنِ الرَّجُلَيْنِ قَالَ ظَلَمَانَا حَقًّا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ مَنَعَا فَاطِمَةَ (صَلَوَاتُ اللَّهِ عَلَيْهَا) مِيرَاثَهَا مِنْ أَبِيهَا وَ جَرَى ظَلْمُهُمَا إِلَى الْيَوْمِ قَالَ 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 أَبِيَانَ عَنْ عَقْبَةَ بْنِ بَشِيرِ الْأَسَدِيِّ عَنِ الْكُمَيْتِ بْنِ زَيْدِ الْأَسَدِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ وَ اللَّهُ يَا كُمَيْتُ لَوْ كَانَ عِنْدَنَا مَالٌ لَأَعْطَيْنَاكَ مِنْهُ وَ لَكِنْ لَكَ مَا قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِحَسَّانِ بْنِ تَابِتٍ لَنْ يَزَالَ مَعَكَ رُوحُ الْقُدُسِ مَا دَبَبْتَ عَلْنَا

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 خَبَّرَنِي عَنِ الرَّجُلَيْنِ قَالَ فَأَخَذَ الْوَسَادَةَ فَكَسَرَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَ اللَّهُ يَا كُمَيْتُ مَا أَهْرِيكَ مَحْجَمَةً مِنْ دَمٍ وَ لَا أَخَذَ مَالٌ مِنْ غَيْرِ جِلِّهِ وَ لَا قَلْبَ حَجَرٍ 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 أَبِيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ عُمَرَ لَقِيَ عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) فَقَالَ لَهُ أَنْتَ الَّذِي تَقْرَأُ هَذِهِ الْآيَةَ بِأَيْكُمُ الْمَفْتُونُ وَ تُعْرَضُ بِي وَ بَصَاحِبِي قَالَ فَقَالَ لَهُ أَلَا أَخْبَرْتُكَ بِآيَةٍ نَزَلَتْ فِي بَنِي أُمَيَّةٍ فَهَلْ عَسَيْتُمْ أَنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ فَقَالَ كَذَّبَتْ بَنُو أُمَيَّةٍ أَوْصَلَ لِلرَّحِمِ مِنْكَ وَ لَكِنَّاكَ أَبَيْتَ إِلَّا عَدَاوَةَ لِبَنِي نِيْمٍ وَ بَنِي عَدِيٍّ وَ بَنِي أُمَيَّةٍ.

H 14524 – And by this chain, from Abaan, from Abdul Rahman 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- وَبِهَذَا الْإِسْنَادِ عَنْ أَبَانَ بْنِ عُمَانَ عَنِ الْحَارِثِ النَّصْرِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا قَالُوا مَا نَقُولُونَ فِي ذَلِكَ قُلْتُ نَقُولُ هُمْ الْفَاجِرَانِ مِنْ فُرَيْشِ بَنِي أُمَيَّةَ وَبَنُو الْمُغَيْرَةِ قَالَ ثُمَّ قَالَ هِيَ وَاللَّهُ فُرَيْشٌ قَاطِبِيَّةٌ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَاطَبَ نَبِيَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ إِنِّي فَضَّلْتُ فُرَيْشًا عَلَى الْعَرَبِ وَ أُنَمِّتُ عَلَيْهِمْ نِعْمَتِي وَ بَعَثْتُ إِلَيْهِمْ رَسُولِي فَبَدَّلُوا نِعْمَتِي كُفْرًا وَ أَحْلَوْا 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- وَبِهَذَا الْإِسْنَادِ عَنْ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُمَا قَالَا إِنَّ النَّاسَ لَمَّا كَذَّبُوا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَمَّ اللَّهُ تَبَارَكَ وَتَعَالَى بِهَلَاكِ أَهْلِ الْأَرْضِ إِلَّا عَلَيًّا فَمَا سِوَاهُ فَقَوْلُهُ فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٌ ثُمَّ بَدَأَ لَهُ فَرَحَمَ الْمُؤْمِنِينَ ثُمَّ قَالَ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ ذَكَرْتُ فَإِنَّ الذِّكْرَى 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 رَبَابٍ عَنْ أَبِي عَبْدِ اللَّهِ الْحَدَّاءِ عَنْ تَوْبِرِ بْنِ أَبِي فَاخْتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ مِنْ حُفْرِهِمْ عُرْلًا بَعْضُهُمْ عُرْلًا جُرْدًا مُرْدًا فِي صَعِيدٍ وَاحِدٍ يَسُوقُهُمُ النَّوْرُ وَ تَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقْفُوا عَلَى عَقَبَةِ الْمَحْشَرِ فَيَرْكَبُ بَعْضُهُمْ بَعْضًا وَ يَزْدَجِمُونَ ذُنُوبَهَا فَيَمْنَعُونَ مِنَ الْمُضِيِّ فَتَسْتَنْدُ أَنْفُسُهُمْ وَ يَكْتُرُ عَرَفُهُمْ وَ تَضِيقُ بِهِمْ أُمُورُهُمْ وَ يَسْتَنْدُ صَجِيحُهُمْ وَ تَرْتَفِعُ أَسْوَأُهُمْ 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 نَبَارَكَ وَ تَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكًا 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 تَفْرَعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هَذَا يَوْمٌ عَسِيرٌ

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 الْحَكْمَ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَكْمَ الْعَدْلُ الَّذِي لَا يَجُورُ الْيَوْمَ أَحْكَمُ بَيْنَكُمْ بَعْدَلِي وَ قِسْطِي لَا يُظْلَمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ أَخْذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلَمَةِ بِالْمَظْلَمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أُتِيبَ عَلَى الْهَبَاتِ وَ لَا يَجُورُ هَذِهِ الْعَقَبَةَ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلَمَةٌ إِلَّا مَظْلَمَةٌ بِهَيْبَتِهَا صَاحِبِهَا وَ أُتِيبُهُ عَلَيْهَا وَ أَخْذُ لَهُ بِهَا عِنْدَ الْجِسَابِ فَيُلَازِمُوا أَيُّهَا الْخَلَائِقُ وَ اطْلُبُوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِهَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَىٰ بِي شَهِيدًا

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 فَيُبْعَارِفُونَ وَ يَبْتَازُونَ فَلَا يَبْقَىٰ أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلَمَةٌ أَوْ حَقٌّ إِلَّا لَزِمَتْهُ بِهَا قَالَ فَيَمْكُتُونَ مَا شَاءَ اللَّهُ فَيَسْتَنْدُ حَالَهُمْ وَ يَكْتُرُ عَرَفَهُمْ وَ يَسْتَنْدُ غَمَّهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِضَحِيحٍ شَدِيدٍ فَيَتَمَنُونَ الْمَخْلَصَ مِنْهُ يَتْرُكُ مَظَالِمَهُمْ 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 لِذَاعِي اللَّهِ تَبَارَكَ وَ تَعَالَى وَ أَسْمَعُوا 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 ضَيْقِ مَسَلِكِهِمْ وَ تَرَاحُمِهِمْ قَالَ فَيَهَبُ بَعْضُهُمْ مَظَالِمَهُمْ رَجَاءً أَنْ يَتَخَلَّصُوا مِمَّا هُمْ فِيهِ وَ يَبْقَى بَعْضُهُمْ يَقُولُ يَا رَبِّ مَظَالِمُنَا أَكْبَرُ 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 تَلْقَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنِ الْجَنَّاتِ جَنَّاتِ الْفِرْدَوْسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطَّلِعَ مِنَ الْفِرْدَوْسِ قُصْرًا مِنْ فِضَّةٍ بِمَا فِيهِ مِنَ الْأَنْبِيَةِ وَ الْخَدَمِ قَالَ فَيُطْلَعُهُ عَلَيْهِمْ فِي حِفَافَةِ الْقَصْرِ الْوَصَائِفِ وَ الْخَدَمِ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ ارْفَعُوا رُءُوسَكُمْ فَانظُرُوا إِلَى هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُءُوسَهُمْ فَكُلُّهُمْ يَنْمَنَاهُ

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 كُلَّهُمْ إِلَّا الْقَلِيلَ قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا يَجُوزُ إِلَى جَنَّتِي الْيَوْمَ ظَالِمٌ وَ لَا يَجُوزُ إِلَى نَارِي الْيَوْمَ ظَالِمٌ وَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ عِنْدَهُ مَظْلَمَةٌ 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 يُحْلَى سَيَالُهُمْ فَيَنْطَلِقُونَ إِلَى الْعَقَبَةِ يَكْرُدُ بَعْضُهُمْ بَعْضًا حَتَّى يَبْنَهُوا إِلَى الْعَرْصَةِ وَالْجِبَارُ تَبَارَكَ وَتَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتِ الدَّوَابُّ وَنُصِبَتِ الْمَوَازِينُ وَأُخْضِرَ النَّبِيُّونَ وَالشُّهَدَاءُ وَهُمْ النَّائِمَةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ وَدَعَاهُمْ 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 مَظْلَمَةٌ أَيْ شَيْءٍ يَأْخُذُ مِنَ الْكَافِرِ وَهُوَ مِنْ أَهْلِ النَّارِ قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيُعَدَّبُ الْكَافِرُ بِهَا مَعَ عَذَابِهِ بِكُفْرِهِ عَذَابًا بِقَدْرِ مَا لِلْمُسْلِمِ قَبْلَهُ مِنْ مَظْلَمَةٍ

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 إِذَا كَانَتْ الْمَظْلَمَةُ لِلْمُسْلِمِ عِنْدَ مُسْلِمٍ كَيْفَ تُؤْخَذُ مَظْلَمَتُهُ مِنَ الْمُسْلِمِ قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَتُرَادُ 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 فَتُرَادُ 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 عَلِيٍّ بْنِ فَضَّالٍ عَنِ تَعَلْبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي أُمَيَّةَ يُوسُفَ بْنَ ثَابِتِ بْنِ أَبِي سَعِيدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمْ قَالُوا حِينَ دَخَلُوا عَلَيْهِ إِذَا أَحْبَبْنَاكُمْ لِقَرَابَتِكُمْ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ لِمَا أَوْجَبَ اللَّهُ عَزَّ وَجَلَّ مِنْ حَقِّكُمْ مَا أَحْبَبْنَاكُمْ لِلدُّنْيَا نُصِيبُهَا مِنْكُمْ إِلَّا لِرُؤُوسِهِ اللَّهُ وَالْأَخْرَجَةُ وَ لِيَصْلَحَ لِأَمْرِي مِمَّا دَبَّيْتُهُ

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'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) صَدَقْتُمْ صَدَقْتُمْ ثُمَّ قَالَ مَنْ أَحَبَّنَا كَانَ مَعَنَا أَوْ جَاءَ مَعَنَا يَوْمَ الْقِيَامَةِ هَكَذَا ثُمَّ جَمَعَ بَيْنَ السَّبَابَتَيْنِ ثُمَّ قَالَ وَاللَّهِ لَوْ أَنَّ رَجُلًا صَامَ النَّهَارَ وَ قَامَ اللَّيْلَ ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بَغِيرَ وَ لَابِتِنَا أَهْلَ الْبَيْتِ لِلْقِيَامَةِ وَ هُوَ عَنْهُ غَيْرُ رَاضٍ أَوْ سَاخِطٌ عَلَيْهِ ثُمَّ قَالَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ لَا يَأْتُونَ الصَّلَاةَ إِلَّا وَ هُمْ كُفَالَى وَ لَا يُنْفِقُونَ إِلَّا وَ هُمْ كَارَهُونَ فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَ تَزْهَقَ أَنْفُسُهُمْ وَ هُمْ كَافِرُونَ

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 قَالَ وَ كَذَلِكَ الْإِيمَانُ لَا يَضُرُّ مَعَهُ الْعَمَلُ وَ كَذَلِكَ الْكُفْرُ لَا يَنْفَعُ مَعَهُ الْعَمَلُ ثُمَّ قَالَ إِنْ تَكُونُوا وَ حَذَائِبِينَ فَقَدْ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) وَ حَذَائِبًا يَدْعُو النَّاسَ فَلَا يَسْتَجِيبُونَ لَهُ وَ كَانَ أَوَّلَ مَنْ اسْتَجَابَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) وَ قَدْ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) أَنْتَ مَيِّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا 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 come 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 عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِعَبَادِ بْنِ كَثِيرٍ الْبَصْرِيِّ الصُّوفِيِّ وَ يَحْكُ يَا عَبَادُ غَرَّكَ أَنْ عَفَّ بَطْنُكَ وَ فَرَجَكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ اعْلَمُوا أَنَّهُ لَا يُقْبَلُ اللَّهُ مِنْكَ شَيْئًا 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- يُؤْنَسُ عَنْ عَلِيٍّ بْنِ شَجْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِلَّهِ عَزَّ وَجَلَّ فِي بِلَادِهِ خَمْسُ حُرْمٍ حُرْمَةُ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَحُرْمَةُ آلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَحُرْمَةُ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَحُرْمَةُ كَعْبَةِ اللَّهِ وَحُرْمَةُ 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 عَنْ 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 أَمَنَهُ اللَّهُ مِنَ الْأَدْوَاءِ الثَّلَاثَةِ الْبَرَصِ وَالْجُدَامِ وَالْجُنُونِ إِذَا بَلَغَ الْخَمْسِينَ خَفَّفَ اللَّهُ عَزَّ وَجَلَّ حِسَابَهُ إِذَا بَلَغَ سِتِينَ سَنَةً رَزَقَهُ اللَّهُ الْإِنَابَةَ إِذَا بَلَغَ السَّبْعِينَ أَحَبَّهُ أَهْلُ السَّمَاءِ إِذَا بَلَغَ الثَّمَانِينَ أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِإِتْبَاتِ حَسَنَاتِهِ وَإِقَاءِ سَيِّئَاتِهِ إِذَا بَلَغَ التِّسْعِينَ غَفَرَ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ كُتِبَ أَسِيرَ اللَّهِ فِي أَرْضِهِ وَ فِي رِوَايَةٍ أُخْرَى إِذَا بَلَغَ الْمِائَةَ فَذَلِكَ أَرْدُنُ الْعُمْرِ.

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 مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ عَنْ سَيْفِ بْنِ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الْعَبْدَ لَفِي فُسْحَةٍ مِنْ أَمْرِهِ مَا بَيْنَهُ وَبَيْنَ أَرْبَعِينَ سَنَةً إِذَا بَلَغَ أَرْبَعِينَ سَنَةً أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مَلَائِكِهِ قَدْ عَمَرْتُ عَبْدِي هَذَا عُمُرًا فَعَلْظًا وَ شَدَدًا وَ تَحَقُّظًا وَ اكْتَبْنَا عَلَيْهِ قَلِيلَ عَمَلِهِ وَ كَثِيرَةً وَ صَغِيرَةً وَ كَبِيرَةً.

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 عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَلْبِيِّ 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 لِمَكَانٍ رَبِيئَةٍ كَانَتْ بِحِيَالِ الْعَدُوِّ فَوَقَعَ فِيهِمْ الْوَبَاءُ فَهَرَبُوا مِنْهُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْفَارُ مِنْهُ كَالْفَارِ مِنَ الزَّحْفِ كَرَاهِيَةً أَنْ يَخْلَوْا مَرَكَزَهُمْ.

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 عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي مَالِكٍ الْحَضْرَمِيِّ عَنْ حَمَزَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ثَلَاثَةٌ لَمْ يَنْجُ مِنْهَا نَبِيٌّ فَمَنْ دُونَهُ التَّفَكُّرُ فِي الْوَسْوَسةِ فِي الْخَلْقِ وَالطَّيْرَةِ وَالْحَسَدِ إِلَّا أَنْ 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 ‘الْوَسْوَسةِ’ untrue perception about the creation, and the ‘الطَّيْرَةِ’ pessimism/depression and the ‘الحسد’ jealousy , except that believer does not make use of his jealousy’.

14535- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ قَالَ لِي ابْنِي لَمَوْعُوكَ مِنْذُ سَبْعَةِ أَشْهُرٍ وَ لَقَدْ وَعَكَ ابْنِي اثْنَيْ عَشَرَ شَهْرًا وَ هِيَ تَضَاعَفُ عَلَيْنَا أَسْعَرَتْ أَنَهَا لَا تَأْخُذُ فِي الْجَسَدِ كُلِّهِ وَ رَبَّمَا 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 جُعَلْتُ فِدَاكَ إِنْ أُذِنْتَ لِي حَدِّثْكَ بِحَدِيثٍ عَنْ أَبِي بَصِيرٍ عَنْ جَدِّكَ أَنَّهُ كَانَ إِذَا وَعَكَ اسْتَعَانَ بِالْمَاءِ الْبَارِدِ فَيَكُونُ لَهُ ثَوْبَانِ تَوْبٌ فِي الْمَاءِ الْبَارِدِ وَ تَوْبٌ عَلَى جَسَدِهِ يُرَاوِحُ بَيْنَهُمَا ثُمَّ يُنَادِي حَتَّى يُسْمَعَ صَوْتُهُ عَلَى بَابِ الدَّارِ يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ فَقَالَ صَدَقْتُ

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 بِنْتُ 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 اسْتَنْكَيْتُ فَأَرْسَلْتُ إِلَيَّ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بَطِيبٍ لَهُ فَجَاءَنِي بِدَوَاءٍ فِيهِ قِيءٌ فَأَبَيْتُ أَنْ أَشْرَبَهُ لِأَنِّي إِذَا قَبَيْتُ 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 مُحَمَّدِ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) حَمَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَتَاهُ جِبْرَائِيلُ (عليه السلام) فَعَوَّذَهُ فَقَالَ بِسْمِ اللَّهِ أَرْقِيكَ يَا مُحَمَّدُ وَ بِسْمِ اللَّهِ أَشْفِيكَ وَ بِسْمِ اللَّهِ مِنْ كُلِّ دَاءٍ يُعِينُكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ خُذْهَا فَلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ لَنْبِرَآنَ يَأْذَنُ اللَّهُ قَالَ بَكْرٌ وَ سَأَلْتُهُ عَنْ رُقِيَةِ 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 incantation¹ 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 ثَلَاثَ مَرَّاتٍ كَفَاهُ اللَّهُ عَزَّ وَ جَلَّ تِسْعَةَ وَ تِسْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ أَيْسَرُهُنَّ الْخَنْقُ.

H 14537 – Abu Ali Al-Ashary, from Muhammad Bin saalim, from Ahmad Bin Al-Nazar, from Amro Bin Shimir, 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.

¹ An incantation or enchantment is a charm or spell created using words.

14538- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنِ أَبِي بَانَ بْنِ عُثْمَانَ عَنِ نُعْمَانَ الرَّازِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ انْهَزَمَ النَّاسُ يَوْمَ أُحُدٍ عَنِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَعَضِبَ غَضَبًا شَدِيدًا قَالَ وَكَانَ إِذَا غَضِبَ انْحَدَرَ عَنْ جَبِينِهِ مِثْلُ اللُّؤلُؤِ 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 فَنظَرَ فَإِذَا عَلِيٌّ (عليه السلام) إِلَى جَنْبِهِ فَقَالَ لَهُ الْحَقُّ بَيْنِي وَأَبِيكَ مَعَ مَنْ انْهَزَمَ عَنِ رَسُولِ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ لِي بِكَ أَسْوَةٌ قَالَ فَكُنِّي هَوْلَاءَ فَحَمَلْتُ فَضْرَبْتُ أَوْلَّ مَنْ لَقِي مِنْهُمْ فَقَالَ جَبْرَيْلُ (عليه السلام) إِنَّ هَذِهِ لَهِيَ الْمُوَاسَاةُ يَا مُحَمَّدُ فَقَالَ إِنَّهُ مِنِّي وَأَنَا مِنْهُ فَقَالَ جَبْرَيْلُ (عليه السلام) وَأَنَا مِنْكُمْ 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) فَنظَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى جَبْرَيْلَ (عليه السلام) عَلَى كُرْسِيِّ مِنْ ذَهَبٍ بَيْنَ السَّمَاءِ وَالأَرْضِ وَهُوَ يَقُولُ لِمَا سِيفِ إِذَا دُو الْقَقَارِ وَ لِمَا فَتَى إِلَا 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 عَنِ عُبيدِ اللَّهِ بْنِ أَحْمَدَ الدَّهْقَانِ عَنِ عَلِيِّ بْنِ الْحَسَنِ الطَّاطَرِيِّ عَنِ مُحَمَّدِ بْنِ زِيَادِ بْنِ عَيْسَى بِنِيَّاعِ السَّابِرِيِّ عَنِ أَبِي بَانَ بْنِ عُثْمَانَ قَالَ حَدَّثَنِي فَضَيْلُ الْبَرْجُمِيِّ قَالَ كُنْتُ بِمَكَّةَ وَ خَالِدُ بْنُ عَبْدِ اللَّهِ أَمِيرٌ وَ كَانَ فِي الْمَسْجِدِ عِنْدَ رَمْزٍ فَقَالَ ادْعُوا لِي قَتَادَةَ قَالَ فَجَاءَ شَيْخٌ أَحْمَرُ الرَّأْسِ وَ اللِّحْيَةِ فَدَتَوْتُ لِأَسْمَعُ فَقَالَ خَالِدُ يَا قَتَادَةُ أَخْبِرْنِي بِأَكْرَمِ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَعَزِّ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَذَلِّ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ فَقَالَ أَصْلَحَ اللَّهُ أَمِيرُكَ أَخْبِرْكَ بِأَكْرَمِ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَعَزِّ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَذَلِّ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَحَدَةٌ قَالَ خَالِدُ وَ يَحْكُ وَ أَحَدَةٌ قَالَ نَعَمْ أَصْلَحَ اللَّهُ أَمِيرُ 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-Barjummy 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 بَدْرًا أَكْرَمَ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ بِهَا أَكْرَمَ اللَّهُ وَالْإِسْلَامَ وَأَهْلُهُ وَهِيَ أَعَزُّ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ بِهَا أَعَزُّ اللَّهُ وَالْإِسْلَامَ وَأَهْلُهُ وَهِيَ أَدْلُ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ فَلَمَّا قُتِلَتْ فَرَيْشٌ يَوْمَئِذٍ ذَلَّتِ الْعَرَبُ فَقَالَ لَهُ خَالِدٌ كَذَبْتَ لَعَمْرُ اللَّهِ إِنْ كَانَ فِي الْعَرَبِ يَوْمَئِذٍ مَنْ هُوَ أَعَزُّ مِنْهُمْ وَيَلِكُ يَا قَتَادَةَ أَخْبِرْنِي بِبَعْضِ أَشْعَارِهِمْ قَالَ خَرَجَ أَبُو جَهْلٍ يَوْمَئِذٍ وَقَدْ أَعْلَمَ لِيُرَى مَكَائِهِ وَعَلَيْهِ عِمَامَةٌ حَمْرَاءُ وَبِيَدِهِ نُرْسٌ مُدْهَبٌ وَهُوَ يَقُولُ: مَا تَنْقُمُ الْحَرْبُ الشَّمْسُ مِثِّي بَازِلُ عَامِينَ حَدِيثُ السِّنِّ لِمِثْلِ هَذَا وَلَدَنْتَنِي أُمِّي فَقَالَ كَذَبَ عَدُوُّ اللَّهِ إِنْ كَانَ ابْنُ أَخِي لَأَفْرَسٌ مِنْهُ يَعْنِي خَالِدَ بْنَ الْوَلِيدِ وَكَانَتْ أُمُّهُ فَشَيْرِيَّةَ

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'.

وَيَلِكُ يَا قَتَادَةَ مَنْ الَّذِي يَقُولُ أَوْفِي بِمِيعَادِي وَأَحْمِي عَنْ حَسَبٍ فَقَالَ أَصْلَحَ اللَّهُ الْأَمِيرَ لَيْسَ هَذَا يَوْمَئِذٍ هَذَا يَوْمٌ أُحْدِ خَرَجَ طَلْحَةُ بْنُ أَبِي طَلْحَةَ وَهُوَ يُنَادِي مَنْ يُبَارِرُ فَلَمْ يَخْرُجْ إِلَيْهِ أَحَدٌ فَقَالَ إِنَّكُمْ تَزْعُمُونَ أَنَّكُمْ تُجْهَرُونَ بِأَسْيَافِكُمْ إِلَى النَّارِ وَنَحْنُ نُجْهَرُكُمْ بِأَسْيَافِنَا إِلَى الْجَنَّةِ فَلْيَبْرَزَنَّ إِلَيَّ رَجُلٌ يُجْهَرُنِي بِسَيْفِهِ إِلَى النَّارِ وَأَجْهَرُهُ بِسَيْفِي إِلَى الْجَنَّةِ فَخَرَجَ إِلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) وَهُوَ يَقُولُ: أَنَا ابْنُ ذِي الْحَوْضَيْنِ عَبْدُ الْمُطَّلِبِ وَهَاتِمِ الْمُطْعِمِ فِي الْعَامِ السَّعْبِ أَوْفِي بِمِيعَادِي وَأَحْمِي عَنْ حَسَبٍ

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 will 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 لَعْمَرِي وَاللَّهِ أَبُو تُرَابٍ مَا كَانَ كَذَلِكَ فَقَالَ الشَّيْخُ أَيُّهَا الْأَمِيرُ أَنْذَنَ لِي فِي الْإِنْصِرَافِ قَالَ فَقَامَ الشَّيْخُ يُفْرَجُ النَّاسَ بِيَدِهِ وَخَرَجَ وَهُوَ يَقُولُ زَنْدِيقٌ وَرَبُّ الْكَعْبَةِ زَنْدِيقٌ وَرَبُّ 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 (عَلَيْهِ السَّلَام) مَعَ الشَّجَرَةِ

HADEETH OF ADAM^{as} WITH THE TREE

14540- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى عَهَدَ إِلَى آدَمَ (عَلَيْهِ السَّلَام) أَنْ لَا يَقْرَبَ هَذِهِ الشَّجَرَةَ فَلَمَّا بَلَغَ الْوَقْتَ الَّذِي كَانَ فِي عِلْمِ اللَّهِ أَنْ يَأْكُلَ مِنْهَا نَسِيَ فَأَكَلَ مِنْهَا وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ نَجِدْ لَهُ عَزْمًا فَلَمَّا أَكَلَ آدَمَ (عَلَيْهِ السَّلَام) مِنَ الشَّجَرَةِ أَهْبَطَ إِلَى الْأَرْضِ فَوُلِدَ لَهُ هَابِيلُ وَ أَخْتُهُ تَوَّامٌ وَ وُلِدَ لَهُ قَابِيلُ وَ أَخْتُهُ تَوَّامٌ 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 (عَلَيْهِ السَّلَام) أَمَرَ هَابِيلَ وَ قَابِيلَ أَنْ يُقْرَبَا قُرْبَانًا وَ كَانَ هَابِيلُ صَاحِبَ غَنَمٍ وَ كَانَ قَابِيلُ صَاحِبَ زَرْعٍ فَقَرَّبَ هَابِيلُ كَثِيبًا مِنْ أَفْضَلِ غَنَمِهِ وَ قَرَّبَ قَابِيلُ مِنْ زَرْعِهِ مَا لَمْ يُنْقِ فَتَقَبَّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُ قَابِيلَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ آثَلٌ عَلَيْهِمْ نَبَأُ ابْنِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَ لَمْ يُتَقَبَّلْ مِنَ الْآخَرِ إِلَى آخِرِ الْآيَةِ وَ كَانَ الْقُرْبَانُ تَأْكُلُهُ النَّارُ فَعَمَدَ قَابِيلُ إِلَى النَّارِ فَبَنَى لَهَا بَيْتًا وَ هُوَ أَوَّلُ مَنْ بَنَى بُيُوتَ النَّارِ فَقَالَ لَأُعْبُدَنَّ 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 مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ فِي الْعُرُوقِ فَقَالَ لَهُ يَا قَابِيلُ فَمَا تَقْبَلُ قُرْبَانَ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُكَ وَ إِنَّكَ إِنْ تَرَكَتَهُ يَكُونُ لَهُ عَقِبٌ يَفْتَخِرُونَ عَلَى عَقِبِكَ وَ يَقُولُونَ نَحْنُ أَبْنَاءُ الَّذِي تَقْبَلُ قُرْبَانَهُ فَاقْتُلْهُ كَيْلًا يَكُونُ لَهُ عَقِبٌ يَفْتَخِرُونَ عَلَى عَقِبِكَ فَتَقْتُلُهُ فَلَمَّا رَجَعَ قَابِيلُ إِلَى آدَمَ (عَلَيْهِ السَّلَام) قَالَ لَهُ يَا قَابِيلُ أَيْنَ هَابِيلُ فَقَالَ اطْلُبْهُ حَيْثُ قَرَّبْنَا الْقُرْبَانَ فَانْطَلَقَ آدَمُ (عَلَيْهِ السَّلَام) فَوَجَدَ هَابِيلَ قَتِيلًا فَقَالَ آدَمُ (عَلَيْهِ السَّلَام) لِعَنْتِ مِنْ أَرْضٍ كَمَا قَبِلْتَ دَمَ هَابِيلَ وَ بَكَى آدَمُ (عَلَيْهِ السَّلَام) 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 وَلَدًا فَوُلِدَ لَهُ غُلَامٌ فَسَمَاهُ هِبَةَ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ وَهَبَهُ لَهُ وَأَخْتَهُ نُوَامَ فَلَمَّا انْقَضَتْ نُبُوَّةُ آدَمَ (عليه السلام) وَاسْتَكْمَلَ أَيَّامَهُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ يَا آدَمَ قَدْ انْقَضَتْ نُبُوَّتُكَ وَاسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَالْإِيمَانَ وَالْإِسْمَ الْأَكْبَرَ وَمِيرَاثَ الْعِلْمِ وَأَثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقَبِ مِنْ ذُرِّيَّتِكَ عِنْدَ هِبَةِ اللَّهِ فَإِنِّي لَنْ أَقْطَعَ الْعِلْمَ وَالْإِيمَانَ وَالْإِسْمَ الْأَكْبَرَ وَأَثَارَ النُّبُوَّةِ مِنَ الْعَقَبِ مِنْ ذُرِّيَّتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَلَنْ أَدْعَ الْأَرْضَ إِلَّا وَفِيهَا عَالَمٌ يُعْرِفُ بِهِ دِينِي وَ يُعْرِفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاهًا لِمَنْ يُؤَلِّدُ فِيهَا 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 Allah² (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 بَاعَثَ نَبِيًّا اسْمُهُ نُوحٌ وَ إِنَّهُ يَدْعُو إِلَى اللَّهِ عَزَّ ذِكْرُهُ وَ يَكْذِبُهُ قَوْمُهُ فَيُهْلِكُهُمُ اللَّهُ بِالطُّوفَانِ وَ كَانَ بَيْنَ آدَمَ وَ بَيْنَ نُوحٍ (عليه السلام) عَشْرَةُ آبَاءٍ أَنْبِيَاءٍ وَ أَوْصِيَاءَ كُلُّهُمْ وَ أَوْصَى آدَمَ (عليه السلام) إِلَى هِبَةِ اللَّهِ أَنْ مَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لِيَتَّبِعَهُ وَ لِيَصَدَّقْ بِهِ فَإِنَّهُ يُنَجُّ 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)'.
 وَ بَشَّرَ آدَمَ بِنُوحٍ (عليهما السلام) فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَاعَثَ نَبِيًّا اسْمُهُ نُوحٌ وَ إِنَّهُ يَدْعُو إِلَى اللَّهِ عَزَّ ذِكْرُهُ وَ يَكْذِبُهُ قَوْمُهُ فَيُهْلِكُهُمُ اللَّهُ بِالطُّوفَانِ وَ كَانَ بَيْنَ آدَمَ وَ بَيْنَ نُوحٍ (عليه السلام) عَشْرَةُ آبَاءٍ أَنْبِيَاءٍ وَ أَوْصِيَاءَ كُلُّهُمْ وَ أَوْصَى آدَمَ (عليه السلام) إِلَى هِبَةِ اللَّهِ أَنْ مَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لِيَتَّبِعَهُ وَ لِيَصَدَّقْ بِهِ فَإِنَّهُ يُنَجُّ مِنَ الْغَرَقِ

ثُمَّ إِنَّ آدَمَ (عليه السلام) مَرَضَ الْمَرَضَةَ الَّتِي مَاتَ فِيهَا فَأَرْسَلَ هِبَةَ اللَّهِ وَ قَالَ لَهُ إِنَّ لِقَيْتَ جِبْرِيْلَ أَوْ مَنْ لَقَيْتَ مِنَ الْمَلَائِكَةِ فَأَقْرَبُهُ مَيِّ السَّلَامِ وَ قُلْ لَهُ يَا جِبْرِيْلَ إِنَّ أَبِي يَسْتَهْدِيكَ مِنْ ثَمَارِ الْجَنَّةِ فَقَالَ لَهُ جِبْرِيْلُ يَا هِبَةَ اللَّهِ إِنَّ أَبَاكَ قَدْ قُبِضَ وَ إِنَّا نَزَلْنَا لِلصَّلَاةِ عَلَيْهِ فَارْجِعْ فَارْجِعْ فَوَجَدَ آدَمَ (عليه السلام) قَدْ قُبِضَ فَأَرَاهُ جِبْرِيْلُ كَيْفَ يُعَسَّلُهُ فَعَسَّلَهُ حَتَّى إِذَا بَلَغَ الصَّلَاةَ عَلَيْهِ قَالَ هِبَةَ اللَّهِ يَا جِبْرِيْلَ تَقَدَّمَ فَصَلِّ عَلَى آدَمَ فَقَالَ لَهُ جِبْرِيْلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنَا أَنْ نَسْجُدَ لِأَبِيكَ آدَمَ وَ هُوَ فِي الْجَنَّةِ فَلَيْسَ لَنَا أَنْ نُؤْمَّ شَيْئًا مِنْ وَلَدِهِ فَتَقَدَّمَ هِبَةَ اللَّهِ فَصَلَّى عَلَى أَبِيهِ وَ جِبْرِيْلُ خَلْفَهُ وَ جُنُودُ الْمَلَائِكَةِ وَ كَبُرَ عَلَيْهِ ثَلَاثِينَ تَكْبِيرَةً فَأَمَرَ جِبْرِيْلُ (عليه السلام) فَارْفَعْ خَمْسًا وَ عَشْرِينَ تَكْبِيرَةً وَ السَّنَةُ الْيَوْمَ فِينَا حَمْسٌ تَكْبِيرَاتٍ وَ قَدْ كَانَ يُكَبِّرُ عَلَى أَهْلِ بَدْرٍ تَسْبَعًا وَ سَبْعًا

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 convey 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 هَيْبَةَ اللَّهِ لَمَّا دَفَنَ أَبَاهُ أَتَاهُ قَابِيلُ فَقَالَ يَا هَيْبَةَ اللَّهِ إِنِّي قَدْ رَأَيْتُ أَبِي آدَمَ قَدْ خَصَّكَ مِنَ الْعِلْمِ بِمَا لَمْ أُخْصَّ بِهِ أَنَا وَهُوَ الْعِلْمُ الَّذِي دَعَا بِهِ أَحْوَكُ هَابِيلُ فَنُقِبِلَ قُرْبَانُهُ وَإِنَّمَا قَتَلْتُهُ لِكَيْلَا يَكُونَ لَهُ عَقِبٌ فَيَفْتَخِرُونَ عَلَيَّ عَقِبِي فَيَقُولُونَ نَحْنُ أَبْنَاءُ الَّذِي نُقْبَلُ قُرْبَانُهُ وَ أَنْتُمْ أَبْنَاءُ الَّذِي تُرِكَ قُرْبَانُهُ فَإِنَّكَ إِنِ أَظْهَرْتَ مِنَ الْعِلْمِ الَّذِي اخْتَصَّكَ بِهِ أَبُوكَ شَيْئًا 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 هَيْبَةَ اللَّهِ وَالْعَقِبُ مِنْهُ مُسْتَخْفِينَ بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَالِإِيمَانَ وَالِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ النَّبُوَّةِ وَ آثَارَ عِلْمِ النَّبُوَّةِ حَتَّى بَعَثَ اللَّهُ نُوحًا (عَلَيْهِ السَّلَامُ) وَ ظَهَرَتْ وَصِيَّةُ هَيْبَةَ اللَّهِ حِينَ نَظَرُوا فِي وَصِيَّةِ آدَمَ (عَلَيْهِ السَّلَامُ) فَوَجَدُوا نُوحًا (عَلَيْهِ السَّلَامُ) نَبِيًّا قَدْ بَشَّرَ بِهِ آدَمَ (عَلَيْهِ السَّلَامُ) فَأَمَّنُوا 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 Taqueeya³) 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 هَيْبَةَ اللَّهِ أَنْ يَبْعَاهُ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونُ يَوْمَ عِيدِهِمْ فَيَبْعَاهُذُونَ نُوحًا وَ رَمَائِهِ الَّذِي يَخْرُجُ فِيهِ وَ كَذَلِكَ جَاءَ فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) وَ إِنَّمَا عَرَفُوا نُوحًا بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِلَى آخِرِ الْآيَةِ وَ كَانَ مِنْ بَيْنِ آدَمَ وَ نُوحَ مِنَ الْأَنْبِيَاءِ مُسْتَخْفِينَ وَ لِذَلِكَ خَفِيَ ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَّوْا كَمَا سُمِّيَ مَنْ اسْتَعْلَنَ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ رُسُلًا فَذُ قَصَصْنَا هُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ يَعْنِي لَمْ أَسْمِ الْمُسْتَخْفِينَ كَمَا سَمَّيْتُ الْمُسْتَعْلَنِينَ 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 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.

فَمَكَتْ نُوحٌ (عليه السلام) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا 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 كَذَبْتُمْ قَوْمُ نُوحٍ الْمُرْسَلِينَ يَعْنِي مَنْ كَانَ بَيْنَهُ وَ بَيْنَ آدَمَ (عليه السلام) إِلَى أَنْ انْتَهَى إِلَى قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنْ رَبِّكَ 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 إِنْ نُوحًا (عليه السلام) لَمَّا انْقَضَتْ نُبُوَّتُهُ وَ اسْتَكْمَلَتْ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَا نُوحُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْبَاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقَبِ مِنْ ذُرِّيَّتِكَ فَإِنِّي لَنْ أَقْطِعَهَا كَمَا لَمْ أَقْطِعْهَا مِنْ نُبُوَّتَاتِ الْأَنْبِيَاءِ (عليهم السلام) الَّتِي بَيْنَكَ وَ بَيْنَ آدَمَ (عليه السلام) وَ لَنْ أَدْعَ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يُعْرِفُ بِهِ دِينِي وَ تُعْرِفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاهًا لِمَنْ يُولَدُ فِيمَا بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخِرِ

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}.

وَبَشَّرَ نُوحٌ سَامًا يَهُودِيًّا (عليه السلام) وَكَانَ فِيمَا بَيْنَ نُوحٍ وَهُودٍ مِنَ الْأَنْبِيَاءِ (عليهم السلام) وَقَالَ نُوحٌ إِنَّ اللَّهَ بَاعَثَ نَبِيًّا يُقَالُ لَهُ هُودٌ وَإِنَّهُ يُدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَيَكْفُرُونَهُ وَاللَّهُ عَزَّ وَجَلَّ مُهْلِكُهُم بِالرَّيْحِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لِيَتَّبِعَهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنحِيهِ مِنْ عَذَابِ الرِّيحِ وَأَمَرَ نُوحٌ (عليه السلام) ابْنَهُ سَامًا أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَئِذٍ عِيدًا 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 وَالْإِيمَانِ وَالْإِسْمَ الْأَكْبَرَ وَمَوَارِيثَ الْعِلْمِ وَأَتَارِ عِلْمِ النُّبُوَّةِ فَوَجَدُوا هُودًا نَبِيًّا (عليه السلام) وَقَدْ بَشَّرَ بِهِ أَبُوهُمْ نُوحٌ (عليه السلام) فَأَمَّنُوا بِهِ وَاتَّبَعُوهُ وَصَدَّقُوهُ فَنَجَّوْا مِنْ عَذَابِ الرِّيحِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَإِلَى عَادٍ أَخَاهُمْ هُودًا وَقَوْلُهُ عَزَّ وَجَلَّ كَذَّبَتْ عَادُ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ وَقَالَ تَبَارَكَ وَتَعَالَى وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ وَقَوْلُهُ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا لِنَجْعَلَهَا فِي أَهْلِ بَيْتِهِ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ لِنَجْعَلَهَا فِي أَهْلِ بَيْتِهِ فَأَمَّنَ الْعَقَبُ 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}.

وَكَانَ بَيْنَ إِبْرَاهِيمَ وَهُودٍ مِنَ الْأَنْبِيَاءِ (صلوات الله عليهم) وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَمَا قَوْمٌ لوطٍ مِنْكُمْ بِبَعِيدٍ وَقَوْلُهُ عَزَّ وَجَلَّ ذَكَرَهُ فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي وَقَوْلُهُ عَزَّ وَجَلَّ وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ فَجَرَى بَيْنَ كُلِّ نَبِيٍّ عَشْرَةَ أَنْبِيَاءَ وَتِسْعَةَ وَتِسْعِينَ أَنْبِيَاءَ كُلُّهُمْ أَنْبِيَاءُ وَجَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَكَمَا جَرَى لِأَدَمَ وَهُودٍ وَصَالِحٍ وَشُعَيْبٍ وَإِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى 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 مِنْ الْأَنْبِيَاءِ (عليهم السلام) فَأَرْسَلَ اللَّهُ مُوسَى وَ هَارُونَ (عليهما السلام) إِلَى فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ ثُمَّ أَرْسَلَ الرَّسُلَ تَتْرَى كُلَّ مَا جَاءَ أُمَّةٌ رَسُولَهَا كَذَّبُوهُ فَأَنْبَعْنَا بَعْضَهُمْ بَعْضًا وَ جَعَلْنَاهُمْ أَحَادِيثَ وَ كَانَتْ بَنُو إِسْرَائِيلَ تَقْتُلُ نَبِيًّا وَ اتِّئَانِ قَائِمَانِ وَ يَقْتُلُونَ اثْنَيْنِ وَ أَرْبَعَةَ قِيَامٍ حَتَّى أَنَّهُ كَانَ رَبِّمَا قَتَلُوا فِي الْيَوْمِ الْوَاحِدِ سَبْعِينَ نَبِيًّا وَ يَوْمَ سُوقِ قَيْلِهِمْ 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 نَزَلَتْ التَّوْرَةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيَّ مُوسَى يُوشَعَ بْنِ 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 يَعْزِي الْيَهُودَ وَ النَّصَارَى مَكْتُوبًا يَعْزِي صِفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَعْزِي فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمُ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى بِمُحَمَّدٍ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بَعْضًا حَتَّى بَلَغَتْ مُحَمَّدًا (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 اسْتَكْمَلَتْ أَيَّامُهُ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ يَا مُحَمَّدُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْبِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي أَهْلِ بَيْتِكَ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) فَإِنِّي لَمْ أَقْطِعِ الْعِلْمَ وَ الْإِيمَانَ وَ الْبِاسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ مِنَ الْعَقَبِ مِنْ دُرِّيَّتِكَ كَمَا لَمْ أَقْطِعْهَا مِنْ نُبُوَّتَاتِ الْأَنْبِيَاءِ الَّذِينَ كَانُوا بَيْنَكَ وَ بَيْنَ أَبِيكَ أَدَمَ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا 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”**.

وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَجْعَلِ الْعِلْمَ جَهْلًا وَلَمْ يَكِلْ أَمْرَهُ إِلَى أَحَدٍ مِنْ خَلْقِهِ لَّا إِلَى مَلَكٍ مُقَرَّبٍ وَلَا نَبِيٍّ مُرْسَلٍ وَلَكِنَّهُ أَرْسَلَ رَسُولًا مِنْ مَلَائِكَتِهِ فَقَالَ لَهُ قُلْ كَذَا وَكَذَا فَأَمَرَهُمْ بِمَا يُحِبُّ وَنَهَاَهُمْ عَمَّا يَكْرَهُ فَقَصَّ إِلَيْهِمْ أَمْرَ خَلْقِهِ بَعْلَمَ فَعَلِمَ ذَلِكَ الْعِلْمَ وَعَلَّمَ الْأَنْبِيَاءَ وَأَصْفِيَاءَهُ مِنَ الْأَنْبِيَاءِ وَالْبُخَوَانَ وَالذَّرِّيَّةَ الَّتِي بَعْضُهَا مِنْ بَعْضٍ فَذَلِكَ قَوْلُهُ جَلَّ وَعَزَّ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

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 وَأَمَّا الْحِكْمَةُ فَهُمُ الْحُكَمَاءُ مِنَ الْأَنْبِيَاءِ مِنَ الصَّوْفَةِ وَأَمَّا الْمُلْكُ الْعَظِيمُ فَهُمُ الْأَيْمَةُ [الْهُدَاةُ] مِنَ الصَّوْفَةِ وَكُلُّ هَؤُلَاءِ مِنَ الذَّرِّيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ وَالْعُلَمَاءُ الَّذِينَ جَعَلَ اللَّهُ فِيهِمُ النَّبِيَّةَ وَفِيهِمُ الْعَاقِبَةَ وَحَفِظَ الْمِيثَاقَ حَتَّى تَنْقُضِيَ الدُّنْيَا وَالْعُلَمَاءَ وَلَوْلَاؤِ الْأَمْرِ اسْتِنْبَاطُ الْعِلْمِ وَاللِّهْدَاةُ فَهَذَا شَأْنُ الْفَضْلِ مِنَ الصَّوْفَةِ وَالرُّسُلِ وَالْأَنْبِيَاءِ وَالْحُكَمَاءِ وَأَيْمَةُ الْهُدَى وَالْخُلَفَاءُ الَّذِينَ هُمْ وُلَاةُ أَمْرِ اللَّهِ عَزَّ وَجَلَّ وَاسْتِنْبَاطُ عِلْمِ اللَّهِ وَأَهْلُ آثَارِ عِلْمِ اللَّهِ مِنَ الذَّرِّيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ مِنَ الصَّوْفَةِ بَعْدَ الْأَنْبِيَاءِ (عليهم السلام) مِنَ الْأَبَاءِ وَالْبُخَوَانَ وَالذَّرِّيَّةِ 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}.

فَمَنْ اعْتَصَمَ بِالْفُضْلِ انْتَهَى بِعِلْمِهِمْ وَ نَجَا بِبُصْرَتِهِمْ وَ مَنْ وَضَعَ وُلاةَ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ أَهْلَ اسْتِئْذَانِ عِلْمِهِ فِي غَيْرِ الصَّفْوَةِ مِنْ بَيِّنَاتِ الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَامُ) فَقَدْ خَالَفَ أَمْرَ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلَ الْجُهَالَ وُلاةَ أَمْرِ اللَّهِ وَ الْمُتَكَلِّفِينَ بغيرِ هُدًى مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ زَعَمُوا أَنَّهُمْ أَهْلُ اسْتِئْذَانِ عِلْمِ اللَّهِ فَقَدْ كَذَّبُوا عَلَى اللَّهِ وَ رَسُولِهِ وَ رَغِبُوا عَنْ وَصِيئِهِ (عَلَيْهِ السَّلَامُ) 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 (Istanbaat⁴) 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-amr⁵), 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 (عَلَيْهِ السَّلَامُ) لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحُكْمَ وَ النَّبُوَّةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا فَالْحُجَّةُ الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَامُ) وَ أَهْلُ بَيِّنَاتِ الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَامُ) حَتَّى تَقُومَ السَّاعَةُ لِأَنَّ كِتَابَ اللَّهِ يَنْطِقُ بِذَلِكَ وَ وَصِيَّةُ اللَّهِ بَعْضُهَا مِنْ بَعْضِ الَّتِي وَضَعَهَا عَلَى النَّاسِ فَقَالَ عَزَّ وَ جَلَّ فِي بَيِّنَاتِ أَمْرِ اللَّهِ أَنْ تُرْفَعَ وَ هِيَ بَيِّنَاتِ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْحُكَمَاءِ وَ أَيْمَةَ 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 بَيِّنَاتُ عُرْوَةِ الْإِيمَانِ الَّتِي نَجَا بِهَا مَنْ نَجَا فَبَلَّغْتُمْ وَ بِهَا يَنْجُو مَنْ يَتَّبِعُ الْأَيْمَةَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ نُوحًا هَدَيْنَا مِنْ قَبْلُ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى وَ الْإِسْحَاقَ كُلٌّ مِنَ الصَّالِحِينَ وَ إِسْمَاعِيلَ وَ الْيَسَعَ وَ يُونُسَ وَ لُوطًا وَ كُلًّا فَضَلَّلْنَا عَلَى الْعَالَمِينَ وَ مِنْ آبَائِهِمْ وَ ذُرِّيَّاتِهِمْ وَ إِخْوَانِهِمْ وَ اجْتَنَّبْنَاهُمْ وَ هَدَيْنَاهُمْ إِلَى صِرَاطٍ 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”.

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ فَإِنْ يَكْفُرْ بِهَا هُوَ لَاءَ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ فَإِنَّهُ وَكَلَّ بِالْفَضْلِ مِنْ أَهْلِ بَيْتِهِ وَالْإِخْوَانَ وَالذَّرِيَّةَ وَهُوَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى إِنْ تَكْفُرْ بِهِ أُمَّتُكَ فَقَدْ وَكَلْتُ أَهْلَ بَيْتِكَ بِالْإِيمَانِ الَّذِي أَرْسَلْتُكَ بِهِ فَلَا يَكْفُرُونَ بِهِ أَبَدًا وَلَا أَضِيعُ الْإِيمَانَ الَّذِي أَرْسَلْتُكَ بِهِ مِنْ أَهْلِ بَيْتِكَ مِنْ بَعْدِكَ عِلْمَاءَ أُمَّتِكَ وَوَلَاةَ أَمْرِي بَعْدَكَ وَأَهْلَ اسْتِنْبَاطِ الْعِلْمِ الَّذِي لَيْسَ فِيهِ كَذِبٌ وَلَا إِثْمٌ وَلَا زُورٌ وَلَا بَطْرٌ وَلَا رِيَاءٌ فَهَذَا بَيَانٌ 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 وَعَزَّ طَهَّرَ أَهْلَ بَيْتِ نَبِيِّهِ (عليهم السلام) وَسَأَلَهُمْ أَجْرَ الْمَوَدَّةِ وَأَجْرَى لَهُمُ الْوَلَايَةَ وَجَعَلَهُمْ أَوْصِيَاءَهُ وَأَحْبَاءَهُ ثَابِتَةً بَعْدَهُ فِي أُمَّتِهِ فَاعْتَبِرُوا يَا أَيُّهَا النَّاسُ فِيمَا قُلْتُ حِينَئِذٍ وَضَعْتُ اللَّهُ عَزَّ وَجَلَّ وَوَلَايَتَهُ وَطَاعَتَهُ وَمَوَدَّتَهُ وَاسْتِنْبَاطَ عِلْمِهِ وَحُجَّةَ فَإِيَّاهُ فَتَقَبَّلُوا وَبِهِ فَاسْتَمْسِكُوا تَنَجُّوا بِهِ وَتَكُونُ لَكُمْ الْحُجَّةُ يَوْمَ الْقِيَامَةِ وَطَرِيقُ رَبِّكُمْ جَلَّ وَعَزَّ وَلَا تُصِلْ وَكَلَايَةَ إِلَى اللَّهِ عَزَّ وَجَلَّ إِلَّا بِهُمْ فَمَنْ فَعَلَ ذَلِكَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُكْرِمَهُ وَلَا يُعَذِّبَهُ وَمَنْ يَأْتِ اللَّهَ عَزَّ وَجَلَّ بِغَيْرِ مَا أَمَرَهُ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُدَلِّهَ وَأَنْ 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 مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ ثَابِتِ بْنِ دِينَارِ الثَّمَالِيِّ وَ أَبِي مَنصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي السَّنَةِ الَّتِي كَانَ حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَظَنَّ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي رُكْنِ الْبَيْتِ وَ قَدْ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ نَافِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي قَدْ تَدَاكَ عَلَيْهِ النَّاسُ فَقَالَ هَذَا نَبِيُّ هَذَا الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ فَقَالَ اشْهَدْ لَا يَبِينُهُ فَلَأَسْأَلُهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيُّ أَوْ ابْنُ نَبِيِّ أَوْ وَصِيُّ نَبِيِّ قَالَ فَادْهَبْ 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 اشْرَفَ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَةَ وَ الْبَاطِحِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ حَلَالَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيُّ أَوْ وَصِيُّ نَبِيِّ أَوْ ابْنُ نَبِيِّ قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ أَخْبَرْتَنِي كَمْ بَيْنَ عِيسَى وَ بَيْنَ مُحَمَّدٍ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ سَنَةٍ قَالَ أَخْبَرْتُكَ بِقَوْلِي أَوْ بِقَوْلِكَ قَالَ أَخْبَرْتَنِي بِالْقَوْلَيْنِ جَمِيعًا قَالَ أَمَا فِي قَوْلِي فَخَمْسُمِائَةَ سَنَةٍ وَ أَمَا فِي قَوْلِكَ فَسِتْمِائَةَ 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^{sawwj}? 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 فَأَخْبَرْتَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ وَ سَنَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَوْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهَةً يُعْبُدُونَ مَنْ الَّذِي سَأَلَ مُحَمَّدٌ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كَانَ بَيْنَهُ وَ بَيْنَ عِيسَى خَمْسُمِائَةَ سَنَةٍ قَالَ فَنَلَا أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) هَذِهِ الْآيَةُ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا فَكَانَ مِنَ الْآيَاتِ الَّتِي أَرَاهَا اللَّهُ تَبَارَكَ وَ تَعَالَى مُحَمَّدًا (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) حَيْثُ أَسْرَى بِهِ إِلَى بَيْتِ الْمَقْدِسِ أَنْ حَشَرَ اللَّهُ عَزَّ ذِكْرَهُ الْوَالِدِينَ وَ الْآخِرِينَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ ثُمَّ أَمَرَ جَبْرِئِيلَ (عَلَيْهِ السَّلَام) فَادَّنَ شَقْعًا وَ أَقَامَ شَقْعًا وَ قَالَ فِي آدَانِهِ حَيَّ عَلَى خَيْرِ الْعَمَلِ ثُمَّ تَقَدَّمَ مُحَمَّدٌ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) فَصَلَّى بِالْقَوْمِ فَلَمَّا انْصَرَفَ قَالَ لَهُمْ عَلَى مَا تَشْهَدُونَ وَ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ حُدَّةٌ لَنَا شَرِيكَ لَهُ وَ أَنْتَ رَسُولُ اللَّهِ أَخَذَ عَلَى ذَلِكَ عُهْدَنَا وَ مَوَاتِينَا

He said, 'So inform me about the Statement of Allah^{azwj} Mighty and Majestic to His^{azwj} Prophet^{sawwj}: "[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’.

قَالَ نَافِعٌ صَدَقْتَ يَا أَبَا جَعْفَرٍ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا أَهْبَطَ آدَمَ إِلَى الْأَرْضِ وَكَانَتِ السَّمَاوَاتُ رَتْقًا لَا تُمْطَرُ شَيْئًا وَكَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ شَيْئًا فَلَمَّا أَنْ تَابَ اللَّهُ عَزَّ وَجَلَّ عَلَى آدَمَ (عَلَيْهِ السَّلَامُ) أَمَرَ السَّمَاءَ فَتَقَطَّرَتْ بِالْغَمَامِ ثُمَّ أَمَرَهَا فَأَرخَتْ عِزَالِيهَا ثُمَّ أَمَرَ الْأَرْضَ فَأَنْبَتَتِ الْأَشْجَارَ وَآمَرَتِ النُّجُومَ وَتَفَهَّقَتِ بِالنَّهَارِ فَكَانَ ذَلِكَ رَتْقَهَا وَهَذَا فَتَقُّهَا

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 وَجَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ أَيُّ أَرْضٍ تُبَدَّلُ يَوْمَئِذٍ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَرْضٌ تَنْقَى خُبْرَةٌ يَأْكُلُونَ مِنْهَا حَتَّى يَفْرَغَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْحِسَابِ فَقَالَ نَافِعٌ إِنَّهُمْ عَنِ الْأَكْلِ لَمَشْغُولُونَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَمْ هُمْ يَوْمَئِذٍ أَشْغَلٌ أَمْ إِذْ هُمْ فِي النَّارِ فَقَالَ نَافِعٌ بَلْ إِذْ هُمْ فِي النَّارِ قَالَ فَوَ اللَّهِ مَا شَغَلَهُمْ إِذْ دَعَوْا بِالطَّعَامِ فَأَطْعَمُوا الزُّقُومَ وَدَعَوْا 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 أَخْبَرَنِي عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَتَى كَانَ قَالَ
 وَ يَلِكُ مَتَى لَمْ يَكُنْ حَتَّى أَخْبَرَكَ مَتَى كَانَ سُبْحَانَ مَنْ لَمْ يَزَلْ وَ لَا يَزَالُ فَرْدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا

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 نَقُولُ فِي أَصْحَابِ النَّهْرَوَانَ فَإِنْ قُلْتَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ قَتَلَهُمْ
 بِحَقٍّ فَقَدْ ارْتَدَدْتَ وَ إِنْ قُلْتَ إِنَّهُ قَتَلَهُمْ بَاطِلًا فَقَدْ كَفَرْتَ قَالَ فَوَلَّى مِنْ عِنْدِهِ وَ هُوَ يَقُولُ أَنْتَ وَ اللَّهُ أَعْلَمُ النَّاسَ حَقًّا حَقًّا فَآتَى
 هِشَامًا فَقَالَ لَهُ مَا صَنَعْتَ قَالَ دَعَانِي مِنْ كَلَامِكَ هَذَا وَ اللَّهُ أَعْلَمُ النَّاسَ حَقًّا حَقًّا وَ هُوَ ابْنُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)
 حَقًّا وَ يَحِقُّ لِأَصْحَابِهِ أَنْ يَتَّخِذُوهُ نَبِيًّا.

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 نَصْرَانِي الشَّامِ مَعَ الْبَاقِرِ (عَلَيْهِ السَّلَام)

HADEETH OF THE SYRIAN CHRISTIAN WITH AL-BAQIR^{asws}

14542- عَنْهُ عَنِ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ التَّقْفِيِّ قَالَ أَخْرَجَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) مِنَ الْمَدِينَةِ إِلَى الشَّامِ فَأَنْزَلَهُ مِنْهُ وَكَانَ يَقَعُدُ مَعَ النَّاسِ فِي مَجَالِسِهِمْ فَبَيْنَا هُوَ قَاعِدٌ وَعِنْدَهُ جَمَاعَةٌ مِنَ النَّاسِ يَسْأَلُونَهُ إِذْ نَظَرَ إِلَى النَّصْرَانِي يَدْخُلُونَ فِي جَبَلٍ هُنَاكَ فَقَالَ مَا لَهُمْ لَمَّا لَهَوْا أَلَهُمْ عِيدٌ الْيَوْمَ فَقَالُوا لَا يَا ابْنَ رَسُولِ اللَّهِ وَكَانَتْهُمْ يَأْتُونَ عَالِمًا لَهُمْ فِي هَذَا الْجَبَلِ فِي كُلِّ سَنَةٍ فِي هَذَا الْيَوْمِ فَيُخْرِجُونَهُ فَيَسْأَلُونَهُ عَمَّا يُرِيدُونَ وَعَمَّا يَكُونُ فِي عَامِهِمْ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ لَهُ عِلْمٌ فَقَالُوا هُوَ مِنْ أَعْلَمِ النَّاسِ قَدْ أَذْرَكَ أَصْحَابَ الْحَوَارِيِّينَ مِنْ أَصْحَابِ عَيْسَى (عَلَيْهِ السَّلَام) قَالَ فَهَلْ نَذْهَبُ إِلَيْهِ قَالُوا ذَلِكَ 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 فَفَعَّعَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) رَأْسَهُ بِتَوْبِيهِ وَ مَضَى هُوَ وَ أَصْحَابُهُ فَاخْتَلَطُوا بِالنَّاسِ حَتَّى أَتَوْا الْجَبَلَ فَقَعَدَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَسَطَ النَّصْرَانِي هُوَ وَ أَصْحَابُهُ وَ أَخْرَجَ النَّصْرَانِي بِسَاطًا ثُمَّ وَضَعُوا الْوَسَائِدَ ثُمَّ دَخَلُوا فَأَخْرَجُوهُ ثُمَّ رَبَطُوا عَيْنَيْهِ فَقَلَبَ عَيْنَيْهِ كَأَنَّهُمَا عَيْنَا أَفْعَى ثُمَّ قَصَدَ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ يَا شَيْخُ أَمْ مَا أَنْتَ أَمْ مِنَ الْأُمَّةِ الْمَرْحُومَةِ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) بَلْ مِنَ الْأُمَّةِ الْمَرْحُومَةِ فَقَالَ أَمْ فَمِنْ عُلَمَائِهِمْ أَنْتَ أَمْ مِنْ جُهَالِهِمْ فَقَالَ لَسْتُ مِنْ جُهَالِهِمْ فَقَالَ النَّصْرَانِي أَسْأَلُكَ أَمْ تَسْأَلُنِي فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) سَلْنِي فَقَالَ النَّصْرَانِي يَا مَعْشَرَ النَّصْرَانِي رَجُلٌ مِنْ أُمَّةٍ مُحَمَّدٍ يَقُولُ سَلْنِي إِنْ 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 تُفِيقُ 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 فَاسْأَلْكَ أَمْ تَسْأَلْنِي فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) سَلْنِي فَقَالَ النَّصْرَانِيُّ يَا مَعْشَرَ النَّصَارَى إِنَّ هَذَا لَمَلِيَّةٌ بِالْمَسَائِلِ أَخْبِرْنِي عَنْ أَهْلِ الْجَنَّةِ كَيْفَ صَارُوا يَأْكُلُونَ وَ لَا يَبْعَثُونَ أَعْطِنِي مِثْلَهُمْ فِي الدُّنْيَا فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) هَذَا الْجَبِينُ فِي بَطْنِ أُمِّهِ يَأْكُلُ مِمَّا تَأْكُلُ أُمُّهُ وَ لَا يَبْعَثُ فَقَالَ النَّصْرَانِيُّ أَلَمْ تَقُلْ مَا أَنَا مِنْ عُلَمَائِهِمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) إِنَّمَا قُلْتُ لَكَ مَا أَنَا مِنْ جُهَالِهِمْ

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 فَاسْأَلْكَ أَوْ تَسْأَلْنِي فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) سَلْنِي فَقَالَ يَا مَعْشَرَ النَّصَارَى وَ اللَّهُ لَأَسْأَلَنَّهُ عَنْ مَسْأَلَةٍ يَرْتَطِمُ فِيهَا كَمَا يَرْتَطِمُ الْحِمَارُ فِي الْوَحْلِ فَقَالَ لَهُ سَلْ فَقَالَ أَخْبِرْنِي عَنْ رَجُلٍ دَنَا مِنْ امْرَأَتِهِ فَحَمَلَتْ بَاثْنَيْنِ حَمَلْتُهُمَا جَمِيعًا فِي سَاعَةٍ وَاحِدَةٍ وَ وَكَلْتُهُمَا فِي سَاعَةٍ وَاحِدَةٍ وَ مَاتَا فِي سَاعَةٍ وَاحِدَةٍ وَ دُفِنَا فِي قَبْرِ وَاحِدٍ عَاشَ أَحَدُهُمَا خَمْسِينَ وَ مِائَةَ سَنَةٍ وَ عَاشَ الْآخَرُ خَمْسِينَ سَنَةً مِنْهُمَا فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) عَزِيْرٌ وَ عَزْرَةٌ كَانَا حَمَلْتَا أُمَّهُمَا بِيَهُمَا عَلَى مَا وَصَفْتَا وَ وَضَعْتُهُمَا عَلَى مَا وَصَفْتَا وَ عَاشَ عَزِيْرٌ وَ عَزْرَةٌ كَذَا وَ كَذَا سَنَةً ثُمَّ آمَاتَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَزِيْرًا مِائَةَ سَنَةٍ ثُمَّ بُعِثَ وَ عَاشَ مَعَ عَزْرَةٍ هَذِهِ الْخَمْسِينَ سَنَةً وَ مَاتَا كِلَاهُمَا فِي سَاعَةٍ وَاحِدَةٍ

So the Christian said, 'Shall I ask you^{asws} or will you 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 بَعِيْنِي فَمَا أَعْلَمُ مِنْ هَذَا الرَّجُلِ لِمَا تَسْأَلُونِي عَنْ حَرْفٍ وَ هَذَا بِالشَّمِّ رُدُونِي 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 (عَلَيْهِ السَّلَام)**HADEETH OF ABU AL-HASSAN MUSA^{asws}**

14543- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنصُورِ الْخُرَاعِيِّ عَنْ عَلِيِّ بْنِ سُوَيْدٍ وَ مُحَمَّدَ بْنَ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ عَمِّهِ حَمَزَةَ بْنِ بَزِيْعٍ عَنْ عَلِيِّ بْنِ سُوَيْدٍ وَ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنصُورِ عَنْ عَلِيِّ بْنِ سُوَيْدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) وَ هُوَ فِي الْحَبْسِ كِتَابًا أَسْأَلُهُ عَنْ حَالِهِ وَ عَنْ مَسَائِلَ كَثِيرَةٍ فَاجْتَبَسَ الْجَوَابَ عَلَيَّ أَشْهُرًا ثُمَّ أَجَابَنِي بِجَوَابٍ 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 Yazī'e, from his uncle Hamza bin Yazī'e, from Ali Bin Suweyd and Al-Hassan Bin 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 بَعَّظَمْتَهُ وَ نُورِهِ أَبْصَرَ قُلُوبَ الْمُؤْمِنِينَ وَ بَعَّظَمْتَهُ وَ نُورِهِ عَادَاهُ الْجَاهِلُونَ وَ بَعَّظَمْتَهُ 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 أَسْمٌ وَ بَصِيرٌ وَ أَعْمَى حَيْرَانَ 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 'المؤمنين' (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 أَمْرٌ أَنْزَلَكَ اللَّهُ مِنْ آلِ مُحَمَّدٍ بِمَنْزِلَةٍ خَاصَّةٍ وَ حَفِظَ مَوَدَّةَ مَا اسْتَرَعَاكَ مِنْ دِينِهِ وَ مَا أَلْهَمَكَ مِنْ رُشْدِكَ وَ بَصْرِكَ مِنْ أَمْرِ دِينِكَ بِتَفْضِيلِكَ إِيَّاهُمْ وَ بَرَدَكَ الْأُمُورَ إِلَيْهِمْ كَتَبْتُ تَسْأَلُنِي عَنْ أُمُورٍ كُنْتُ مِنْهَا فِي تَقِيَّةٍ وَ مِنْ كَيْفَانِهَا فِي سَعَةِ فَلَمَّا انْقَضَى سُلْطَانُ الْجَبَابِرَةِ وَ جَاءَ سُلْطَانُ ذِي السُّلْطَانِ الْعَظِيمِ بِفِرَاقِ الدُّنْيَا الْمَدْمُومَةِ إِلَى أَهْلِهَا الْعِنَاةَ عَلَى خَالِقِهِمْ رَأَيْتُ أَنْ أُفَسِّرَ لَكَ مَا سَأَلْتَنِي عَنْهُ مَخَافَةَ أَنْ يَدْخُلَ الْحَيْرَةُ عَلَى ضَعْفَاءِ شِيَعَتِنَا مِنْ قَبْلِ 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 الْأَمْرَ أَهْلُهُ وَ أَحْذَرُ أَنْ تُكُونَ سَبَبَ بَلِيَّةٍ عَلَى الْأَوْصِيَاءِ أَوْ حَارِشًا عَلَيْهِمْ بِإِفْشَاءِ مَا اسْتَوْدَعْتَكَ وَ إِظْهَارِ مَا اسْتَكْتَمْتَكَ 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 أَنهِيَ إِلَيْكَ أَنِّي أَنْعَى إِلَيْكَ نَفْسِي فِي لَيْالِي هَذِهِ غَيْرَ جَارِعٍ وَ لَا تَلَامٍ وَ لَا شَاكٍ فِيمَا هُوَ كَائِنٌ مِمَّا قَدْ قَضَى اللَّهُ عَزَّ وَ جَلَّ وَ حَتَمَ فَاسْتَمْسِكْ بِعُرْوَةِ الدِّينِ آلِ مُحَمَّدٍ وَ العُرْوَةَ الوَثْقَى الوَصِيَّ بَعْدَ الوَصِيِّ وَ المُسَالِمَةَ لَهُمْ وَ الرِّضَا بِمَا قَالُوا وَ لَا تَلْتَمِسْ دِينَ مَنْ لَيْسَ مِنْ شِيعَتِكَ وَ لَا تُحِبَّنْ دِينَهُمْ فَإِنَّهُمْ الخَائِنُونَ الَّذِينَ خَانُوا اللَّهَ وَ رَسُولَهُ وَ خَانُوا أَمَانَاتِهِمْ وَ تَدْرِي مَا خَانُوا أَمَانَاتِهِمْ انْتُمُوا عَلَى كِتَابِ اللَّهِ فَحَرَّفُوهُ وَ بَدَّلُوهُ وَ ذَلُّوا عَلَى وِلَاةِ الْأَمْرِ مِنْهُمْ فَانصَرَفُوا عَنْهُمْ فَأَذَاقَهُمُ اللَّهُ لِبَاسَ الجُوعِ وَ الخَوْفِ 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 سَأَلْتِ عَنْ رَجُلَيْنِ اغْتَصَبَا رَجُلًا مَالًا كَانَ يُنْفِقُهُ عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ أَنْبَاءِ السَّبِيلِ وَ فِي سَبِيلِ اللَّهِ فَلَمَّا اغْتَصَبَاهُ ذَلِكَ لَمْ يَرْضِيَا حَيْثُ غَصَبَاهُ حَتَّى حَمَلَاهُ إِيَّاهُ كُرْهًا فَوْقَ رَقَبَتِهِ إِلَى مَنَازِلِهِمَا فَلَمَّا أَحْرَزَاهُ تَوَلَّيَا إِفْقَافَهُ أَيْ بَيَّلَخَانَ بِذَلِكَ كُفْرًا فَلَعَمْرِي لَقَدْ نَافَقَا قَبْلَ ذَلِكَ وَ رَدَّ عَلَى اللَّهِ عَزَّ وَ جَلَّ كَلَامَهُ وَ هَرْنَا بِرَسُولِهِ (صلى الله عليه وآله) وَ هُمَا الْكَافِرَانِ عَلَيْهِمَا لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ اللَّهُ مَا دَخَلَ قَلْبَ أَحَدٍ مِنْهُمَا شَيْءٌ مِنَ الْإِيمَانِ مُنْذُ خُرُوجِهِمَا مِنْ حَالَتَيْهِمَا وَ مَا ارْتَدَا إِلا شَكًّا كَانَا خَدَاعِينَ مُرْتَابِينَ مُنَافِقِينَ حَتَّى تُوَفَّقَهُمَا مَلَائِكَةُ الْعَذَابِ إِلَى مَحَلِّ الْخَزْيِ 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.

وَسَأَلَتْ عَمَّنْ حَضَرَ ذَلِكَ الرَّجُلَ وَهُوَ يُعْصَبُ مَالَهُ وَ يُوضَعُ عَلَى رَقَبَتِهِ مِنْهُمْ عَارِفٌ وَ مُنْكَرٌ 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.

وَسَأَلَتْ عَنْ مَبْلَغِ عِلْمِنَا وَ هُوَ عَلَى ثَلَاثَةِ وُجُوهِ مَاضٍ وَ غَابِرٍ وَ حَادِثٍ فَأَمَّا الْمَاضِي فَمُفَسَّرٌ وَ أَمَّا الْغَابِرُ فَمَزْبُورٌ وَ أَمَّا الْحَادِثُ فَقَدْ ذَفَّ فِي الْقُلُوبِ وَ نَقَرَ 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^{sawww}.

وَسَأَلَتْ عَنْ أُمَّهَاتِ أَوْلَادِهِمْ وَ عَنْ نِكَاحِهِمْ وَ عَنْ طَلَاقِهِمْ فَأَمَّا أُمَّهَاتُ أَوْلَادِهِمْ فَهِنَّ عَوَاهِرُ إِلَى يَوْمِ الْقِيَامَةِ نِكَاحٌ بغيرِ وَايٍ وَ طَلَاقٌ فِي غيرِ عِدَّةٍ وَ أَمَّا مَنْ دَخَلَ فِي دَعْوَتِنَا فَقَدْ هَدَمَ إِيْمَانَهُ ضَلَالَةً وَ يَفِيئُهُ شَكَّةٌ

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.

وَسَأَلَتْ عَنِ الرَّكَاةِ فِيهِمْ فَمَا كَانَ مِنَ الرَّكَاةِ فَأَنْتُمْ أَحَقُّ بِهِ لِأَنَّ قَدْ حَلَلْنَا 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.

وَسَأَلَتْ عَنِ الضَّعْفَاءِ فَالضَّعِيفُ مَنْ لَمْ يُرْفَعْ إِلَيْهِ حُجَّةٌ وَ لَمْ يَعْرِفِ الْبَاخْتِلَافَ فَإِذَا عَرَفَ الْبَاخْتِلَافَ 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.

وَسَأَلَتْ عَنِ الشَّهَادَاتِ لَهُمْ فَأَقِيمِ الشَّهَادَةَ لِلَّهِ عَزَّ وَ جَلَّ وَ لَوْ عَلَى نَفْسِكَ وَ الْوَالِدَيْنِ وَ الْأَقْرَبِينَ فِيمَا بَيْنَكَ وَ بَيْنَهُمْ فَإِنْ خِفْتَ عَلَى أَخِيكَ ضَيْمًا فَلَا وَ ادْخُلْ إِلَى شَرَائِطِ اللَّهِ عَزَّ ذِكْرُهُ بِمَعْرِفَتِنَا مَنْ رَجَوْتَ إِجَابَتَهُ وَ لَا تَحْصَنْ بِحِصْنِ رِيَاءٍ وَ وَالِ آلِ مُحَمَّدٍ وَ لَا تَقُلْ لِمَا بَلَغَكَ عَنَّا وَ نُسِبَ إِلَيْنَا هَذَا بَاطِلٌ وَ إِنْ كُنْتَ تَعْرِفُ مِنَّا خِلَافَهُ فَإِنَّكَ لَا تَدْرِي لِمَا قُلْنَا وَ عَلَى أَيِّ وَجْهِ وَصَفْنَا آمِينَ بِمَا أَخْبَرْنَاكَ وَ لَا نَفْسَ مَا اسْتَكْتَمْنَاكَ مِنْ خَبْرِكَ

You asked about the 'الشَّهَادَاتُ' 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 شَيْئًا نَنْفَعُهُ بِهِ لِأَمْرِ دُنْيَاهُ وَ آخِرَتِهِ وَ لَا تَحْقِدَ عَلَيْهِ وَ أَنْ أَسَاءَ وَ أَجِبْ دَعْوَتَهُ إِذَا دَعَاكَ وَ لَا تُحَلِّ بَيْنَهُ وَ بَيْنَ عَدُوِّهِ مِنَ النَّاسِ وَ أَنْ كَانَ أَقْرَبَ إِلَيْهِ مِنْكَ وَ عُدَّهُ فِي مَرَضِهِ لَيْسَ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ الْعِشُّ وَ لَا الْبُغْضُ وَ لَا الْخِيَانَةُ وَ لَا الْكِبْرُ وَ لَا الْخَنَاءُ وَ لَا الْفَحْشُ وَ لَا الْأَمْرُ بِهِ إِذَا رَأَيْتَ الْمُشْوَةَ الْأَعْرَابِيَّ فِي جَحْفَلٍ جَرَّارٍ فَانْتَظِرْ فَرَجَكَ وَ لِشِيعَتِكَ الْمُؤْمِنِينَ وَ إِذَا انْكَسَفَتِ الشَّمْسُ فَارْفَعْ بَصْرَكَ إِلَى السَّمَاءِ وَ انْظُرْ مَا فَعَلَ اللَّهُ عَزَّ وَ جَلَّ بِالْمُجْرِمِينَ فَقَدْ فَسَّرْتُ لَكَ جَمَلًا 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 'المؤمنين' 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'.

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 (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنْ قَدَرْتُمْ أَنْ لَا تُعْرَفُوا فَافْعَلُوا وَ مَا عَلَيْكَ إِنْ لَمْ يَتَنَّ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تُكُونَ مَدْمُومًا عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُودًا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنْ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَانَ يَقُولُ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدٍ رَجُلَيْنِ رَجُلٌ يَزِدُّهُ فِيهَا كُلَّ يَوْمٍ إِحْسَانًا وَ رَجُلٌ يَنْدَارُكَ مَنِيَّتَهُ بِالتَّوْبَةِ وَ أَنَّى لَهُ بِالتَّوْبَةِ فَوَ اللَّهُ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بِوَالِدَيْتِنَا أَهْلِ الْبَيْتِ أَلَا وَ مَنْ عَرَفَ حَقًّا أَوْ رَجَا التَّوَابَ بِنَا وَ رَضِيَ بِفَوْتِهِ نَصَفَ مَدَّ كُلَّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكْنَ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهُ خَائِفُونَ وَ جُلُونَ وَ دُوا 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 مَا آتَوْا وَ قَلُوبُهُمْ وَجِلَةٌ مَا الَّذِي آتَوْا بِهِ آتَوْا وَ اللَّهُ بِالتَّطَاعَةِ مَعَ الْمَحَبَّةِ وَ الْوَالِيَّةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَ لَيْسَ وَ اللَّهُ خَوْفُهُمْ خَوْفَ شَكِّ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لِكَيْفِهِمْ خَائِفُوا أَنْ يَكُونُوا مُقْصِرِينَ 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 تَعْتَابَ وَلَا تَكْذِبَ وَلَا تُحْسَدَ وَلَا تُرَائِي وَلَا تَنْصَعُ وَلَا تُدَاهِنَ ثُمَّ قَالَ نَعَمْ صَوْمَعَةَ الْمُسْلِمِ بَيْتُهُ يَكْفُ فِيهِ بَصْرَهُ وَ لِسَانَهُ وَ نَفْسَهُ وَ فَرْجَهُ إِنَّ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجِبَ الْمَزِيدَ مِنَ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ يُظْهَرَ شُكْرَهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنْ لَهُ عَلَى الْآخِرِ 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'.

قُلْتُ لَهُ إِنْ مَا يَرَى أَنْ لَهُ عَلَيْهِ فَضْلًا بِالْعَافِيَةِ إِذَا رَأَهُ مُرْتَكِبًا لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غُفِرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْقُوفٌ مُحَاسِبٌ أَمَا تَلَوْتَ قِصَّةَ سَحْرَةِ مُوسَى (عليه السلام) ثُمَّ قَالَ كَمْ مِنْ مَعْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِسِثْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مَقْتُونٍ بِنِئَاءِ النَّاسِ عَلَيْهِ ثُمَّ قَالَ إِنِّي لَأَرْجُو النِّجَاةَ لِمَنْ عَرَفَ حَقَّنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوَى 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 فَلِإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَقِصُ الْحُبِّ أَفْضَلُ مِنَ الْخَوْفِ ثُمَّ قَالَ وَ اللَّهُ مَا أَحَبَّ اللَّهُ مَنْ أَحَبَّ الدُّنْيَا وَ الْوَالِي غَيْرَنَا وَ مَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهُ 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 أُنْبِئِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُتِبُوا بِبَضْرَعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنَجِّيكَ مِنَ النَّارِ وَ يُدْخِلَكَ الْجَنَّةَ لَمْ يُشْفَعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخْوَفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ] ثُمَّ قَالَ لَهُ يَا حَقِصُ كُنْ ذَنْبًا وَ لَا تَكُنْ رَأْسًا يَا حَقِصُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ خَافَ اللَّهَ كُلَّ لِسَانَهُ

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 مُوسَىٰ بِنُ عِمْرَانَ (عَلَيْهِ السَّلَام) يَعْظُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَىٰ قُلْ لَهُ لَا تُشَقِّ قَمِيصَكَ وَ لَكِنْ 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 مُوسَىٰ بِنُ عِمْرَانَ (عَلَيْهِ السَّلَام) بِرَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ سَاجِدٌ فَانصَرَفَ مِنْ حَاجَتِهِ وَ هُوَ سَاجِدٌ عَلَىٰ حَالِهِ فَقَالَ لَهُ مُوسَىٰ (عَلَيْهِ السَّلَام) لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَىٰ لَوْ سَجَدَ حَتَّىٰ يَنْقَطِعَ عُنُقُهُ مَا قَبَلْتُهُ حَتَّىٰ يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَىٰ مَا أَحَبُّ.

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 (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

HADEETH OF THE RASOOL^{saww} OF ALLAH^{azwj}

14547- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا كَانَ شَيْءٌ أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ أَنْ يَظَلَّ جَائِعًا خَائِفًا 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 جَمِيعًا عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عَقَبَةَ عَنْ سَعِيدِ بْنِ عَمْرٍو الْجَعْفِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) ذَاتَ يَوْمٍ وَ هُوَ يَأْكُلُ مُتَّكِنًا قَالَ وَ قَدْ كَانَ يَبْلُغُنَا أَنَّ ذَلِكَ يُكْرَهُ فَجَعَلْتُ أَنْظُرُ إِلَيْهِ فَدَعَانِي إِلَى طَعَامِهِ فَلَمَّا فَرَغَ قَالَ يَا مُحَمَّدُ لَعَلَّكَ تَرَى أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا رَأَيْتُهُ عَيْنٌ وَ هُوَ يَأْكُلُ وَ هُوَ مُتَّكِنٌ مِنْ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبِضَهُ قَالَ تَمَّ رَدَّ عَلَى نَفْسِهِ فَقَالَ لَا وَ اللَّهُ مَا رَأَيْتُهُ عَيْنٌ يَأْكُلُ وَ هُوَ مُتَّكِنٌ مِنْ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبِضَهُ

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.’

تَمَّ قَالَ يَا مُحَمَّدُ لَعَلَّكَ تَرَى أَنَّهُ شَبِعَ مِنْ خُبْزِ الْبُرِّ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةً مِنْ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبِضَهُ تَمَّ رَدَّ عَلَى نَفْسِهِ تَمَّ قَالَ لَا وَ اللَّهُ مَا شَبِعَ مِنْ خُبْزِ الْبُرِّ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةً مُنْذُ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبِضَهُ أَمَا إِنِّي لَا أَقُولُ إِنَّهُ كَانَ لَا يَجِدُ لَقَدْ كَانَ يُجِيزُ الرَّجُلَ الْوَاحِدَ بِالْمِائَةِ مِنَ الْبَابِلِ فَلَوْ أَرَادَ أَنْ يَأْكُلَ لَأَكَلَ وَ لَقَدْ أَنَا جَبْرَيْلُ (عليه السلام) بِمَقَاتِيحِ خَزَائِنِ الْأَرْضِ ثَلَاثَ مَرَّاتٍ يُخَيِّرُهُ مِنْ غَيْرِ أَنْ يَنْقِضَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مِمَّا أَعَدَّ اللَّهُ لَهُ يَوْمَ الْقِيَامَةِ شَيْئًا فَيُخَيَّرُ التَّوَّاضِعَ لِرَبِّهِ جَلَّ وَ عَزَّ وَ مَا سِئِلَ شَيْئًا قَطُّ فَيَقُولُ لَا إِنْ كَانَ أُعْطِيَ وَ إِنْ لَمْ يَكُنْ قَالَ يَكُونُ وَ مَا أُعْطِيَ عَلَى اللَّهِ شَيْئًا قَطُّ إِلَّا سَلَّمَ ذَلِكَ إِلَيْهِ حَتَّى إِنْ كَانَ لِيُعْطِيَ الرَّجُلَ الْجَنَّةَ فَيَسَلِّمُ اللَّهُ ذَلِكَ لَهُ تَمَّ 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 إِن كَانَ صَاحِبُكُمْ لَيَجْلِسُ جِلْسَةَ الْعَبْدِ وَ يَأْكُلُ إِكْلَةَ الْعَبْدِ وَ يُطْعِمُ النَّاسَ خُبْزَ الثِّرِّ وَ اللَّحْمَ وَ يَرْجِعُ إِلَى أَهْلِهِ فَيَأْكُلُ الْخُبْزَ وَ الزَّيْتِ وَ إِن كَانَ لَيَشْتَرِي الْقَمِيصَ السُّنْبُلَانِيَّ ثُمَّ يُخَيْرُ غُلَامَهُ خَيْرَهُمَا ثُمَّ يَلْبَسُ الْبَاقِيَّ فَإِذَا جَازَ أَصَابِعَهُ قَطَعَهُ وَ إِذَا جَازَ كَعْبَهُ حَذَفَهُ وَ مَا وَرَدَ عَلَيْهِ أَمْرَانِ فَطُ كِلَاهُمَا لِلَّهِ رِضًا إِلَّا أَخَذَ بِأَشَدِّهِمَا عَلَى بَدَنِهِ وَ لَقَدْ وُلِّيَ النَّاسَ خَمْسَ سِنِينَ فَمَا وَضَعَ أَجْرَةً عَلَى أَجْرَةٍ وَ لَا لَبْنَةً عَلَى لَبْنَةٍ وَ لَا أَقْطَعَ قَطِيعَةً وَ لَا أَوْرَثَ بَيْضَاءً وَ لَا حُمْرَاءً إِلَّا سَعَمَانَةَ دَرَاهِمَ فَضَلَّتْ مِنْ عَطَايَاهُ أَرَادَ أَنْ يَنْتَاعَ لِأَهْلِهِ بِهَا خَادِمًا وَ مَا أَطَاقَ أَحَدٌ عَمَلَهُ وَ إِن كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) لَيَنْظُرُ فِي الْكِتَابِ مِنْ كُتُبِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) 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 مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْمُغِيرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ جِبْرَائِيلَ (عَلَيْهِ السَّلَامُ) أَتَى رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَخَبَّرَهُ وَ أَشَارَ عَلَيْهِ بِالتَّوَاضُعِ وَ كَانَ لَهُ نَاصِحًا فَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَأْكُلُ إِكْلَةَ الْعَبْدِ وَ يَجْلِسُ جِلْسَةَ الْعَبْدِ تَوَاضِعًا لِلَّهِ تَبَارَكَ وَ تَعَالَى ثُمَّ أَنَّهُ عِنْدَ الْمَوْتِ بِمَقَاتِيحِ خَزَائِنِ الدُّنْيَا فَقَالَ هَذِهِ مَقَاتِيحُ خَزَائِنِ الدُّنْيَا بَعَثَ بِهَا إِلَيْكَ رَبُّكَ لِيَكُونَ لَكَ مَا أَقْلَتِ الْأَرْضُ مِنْ غَيْرِ أَنْ يَنْفَصَلَكَ شَيْئًا فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) 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 عَنِ عَلِيِّ بْنِ عُقَيْبَةَ عَنِ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عُرِضَتْ عَلَيَّ بَطْحَاءُ مَكَّةَ ذَهَبًا فَقُلْتُ يَا رَبِّ لَأَوْ لَكِنْ أَشْبَعُ يَوْمًا وَ أَجُوعُ يَوْمًا فَإِذَا شَبِعْتُ حَمْدُكَ 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}'.