

# الكافي

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

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

Who died in the year 329 H

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### The Book - Garden (of Flowers)

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14929- مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَقَالَ كَانَتْ الْيَهُودُ تَجِدُ فِي كُتُبِهَا أَنَّ مُهَاجِرَ مُحَمَّدٍ (صلى الله عليه وآله) مَا بَيْنَ عَيْرٍ وَ أَحَدٍ فَخَرَجُوا يَطْلُبُونَ الْمَوْضِعَ فَمَرُّوا بِجَبَلٍ يُسَمَّى حَدَادًا فَقَالُوا حَدَادٌ وَ أَحَدٌ سَوَاءٌ فَتَفَرَّقُوا عِنْدَهُ فَتَزَلَّ بَعْضُهُمْ بَيْتِمْاءَ وَ بَعْضُهُمْ بِفَدَاكَ وَ بَعْضُهُمْ بِخَيْبَرَ

**H 14929** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Zur'at Bin Muhammad, from Abu Baseer, who has said:

Abu Abdullah<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> Mighty and Majestic: “[2:89] **and before that they used to pray for victory against those who disbelieve**”. He<sup>asws</sup> said: ‘The Jews had found in their Book that Muhammad<sup>saww</sup> would emigrate between Ayr and Ohad, so they went out look for these places. They passed by a mountain called Hadaad, so they said, ‘Hadaad and Ohad are one and the same’. So they dispersed upon that. Some of them encamped at Tayma and some of them at Fadak, and some of them at Khyber’.

فَاسْتَأْثَرَ الَّذِينَ بَيْتِمْاءَ إِلَى بَعْضِ إِخْوَانِهِمْ فَمَرَّ بِهِمْ أَعْرَابِيٌّ مِنْ قَبَسٍ فَنَكَارُوا مِنْهُ وَ قَالَ لَهُمْ أَمْرٌ بَيْنَ عَيْرٍ وَ أَحَدٍ فَقَالُوا لَهُ إِذَا مَرَرْتَ بِهِمَا فَادِّئَا بِهِمَا فَلَمَّا تَوَسَّطَ بِهِمْ أَرْضَ الْمَدِينَةِ قَالَ لَهُمْ ذَلِكَ عَيْرٌ وَ هَذَا أَحَدٌ فَتَزَلُّوا عَنْ ظَهْرِ إِبِلِهِ وَ قَالُوا قَدْ أَصَبْنَا بُعَيْنًا فَلَا حَاجَةَ لَنَا فِي إِبِلِكَ فَادْهَبْ حَيْثُ شِئْتَ وَ كَتَبُوا إِلَى إِخْوَانِهِمُ الَّذِينَ بِفَدَاكَ وَ خَيْبَرَ أَنَا قَدْ أَصَبْنَا الْمَوْضِعَ فَهَلُمُّوا إِلَيْنَا فَكُتِبُوا إِلَيْهِمْ أَنَا قَدْ اسْتَقَرَّتْ بَنَاءُ الدَّارِ وَ اتَّخَذْنَا الْأَمْوَالَ وَ مَا أَقْرَبْنَا مِنْكُمْ فَإِذَا كَانَ ذَلِكَ فَمَا أَسْرَعْنَا إِلَيْكُمْ

The ones who were at Tayma longed to be with some of their brothers. A Bedouin from Qays, passed by them so they hired (a camel) from him and he said to them, ‘I shall pass with you in between Ayr and Ohad’. They said to him, ‘When you pass by these two, point these two places out to us. So when he was in the middle of the land of Al-Medina, he said to them, ‘That is Ayr and this is Ohad’. So they descended from the backs of his camels and said, ‘We have reached where we wanted to be, therefore we do not have any need for your camels, and so you can go to wherever you like’. And they wrote to their brothers who were at Fadak and Khyber, ‘We have got to the place so come to us’. They wrote back to them, ‘We have settled in the houses and acquired assets, and there is no one closer to us than you are. So when that event transpires, we would quickly come to you’.

فَاتَّخَذُوا بِأَرْضِ الْمَدِينَةِ الْأَمْوَالَ فَلَمَّا كَثُرَتْ أَمْوَالُهُمْ بَلَغَ تَبَعٌ فَعَزَّاهُمْ فَتَحَصَّنُوا مِنْهُ فَحَاصَرَهُمْ وَ كَانُوا يَرْفُقُونَ لِضَعْفَاءِ أَصْحَابِ تَبَعٍ فَيُلْقُونَ إِلَيْهِمُ بِاللَّيْلِ النَّمَرَ وَ الشَّعِيرَ فَبَلَغَ ذَلِكَ تَبَعٌ فَرَّقَ لَهُمْ وَ أَمَنَهُمْ فَتَزَلُّوا إِلَيْهِ فَقَالَ لَهُمْ إِنِّي قَدْ اسْتَطَبْتُ بِلَادَكُمْ وَ لَا أَرَانِي إِلَّا مُقِيمًا فِيكُمْ فَقَالُوا لَهُ إِنَّهُ لَيْسَ ذَلِكَ إِنَّهَا مُهَاجِرُ نَبِيِّ وَ لَيْسَ ذَلِكَ لِأَحَدٍ حَتَّى يَكُونَ ذَلِكَ فَقَالَ لَهُمْ إِنِّي مُخَلَّفٌ فِيكُمْ مِنْ أَسْرَتِي مَنْ إِذَا كَانَ ذَلِكَ سَاعَدَهُ وَ نَصَرَهُ

They acquired assets in the land of Al-Medina. When their wealth increased, it (news) reached Tubba and he attacked them. They fortified themselves from him, so he surrounded them. They felt sympathetic towards the weak ones of Tubba and they would throw the dates and the barley towards them at night. So (the news of) that reached Tubba, and he sympathised with them and granted them amnesty. They came down to him. He said to them, ‘I have come to like your city and would like to reside among you’. So they said to him, ‘It is not for you to dwell in that place, for a Prophet<sup>saww</sup> would be emigrating and that is not for anyone until that happens’. He said to them, ‘I will leave behind among you members of my family, so when that happens, they would support him<sup>saww</sup> and help him<sup>saww</sup>’.

فَخَلَفَ حَبِيبُ الْأَوْسِ وَالْخَزْرَجِ فَلَمَّا كَثُرُوا بِهَا كَانُوا يَتَنَاولُونَ أَمْوَالَ الْيَهُودِ وَكَانَتِ الْيَهُودُ تَقُولُ لَهُمْ أَمَا لَوْ قَدْ بُعِثَ مُحَمَّدٌ لِيُخْرِجَكُمْ مِنْ دِيَارِنَا وَ أَمْوَالِنَا فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) آمَنَتْ بِهِ الْأَنْصَارُ وَ كَفَرَتْ بِهِ الْيَهُودُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ.

So he left behind two tribes, Al-Aws and Al-Khazraj. So when they multiplied, they used to take the wealth of the Jews and the Jews used to say to them, 'But, when Muhammad<sup>saww</sup> is Sent, he<sup>saww</sup> would take you all out from our houses and our wealth'. So when Allah<sup>azwj</sup> Mighty and Majestic Sent Muhammad<sup>saww</sup>, the Helpers believed in him<sup>saww</sup>, but the Jews denied him<sup>saww</sup>, and it is the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **"[2:89] and before that they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers."**

14930- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ قَالَ كَانَ قَوْمٌ فِيمَا بَيْنَ مُحَمَّدٍ وَ عِيسَى صَلَّى اللَّهُ عَلَيْهِمَا وَ كَانُوا يَتَوَعَّدُونَ أَهْلَ الْأَصْنَامِ بِالنَّبِيِّ (صلى الله عليه وآله) وَ يَقُولُونَ لِيُخْرِجَنَّ نَبِيٌّ فَلْيُكْسِرَنَّ أَصْنَامَكُمْ وَ لِيَفْعَلَنَّ بِكُمْ [وَ لِيَفْعَلَنَّ] فَلَمَّا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَفَرُوا بِهِ.

**H 14930** – Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar who said:

'I asked Abu Abdullah<sup>asws</sup> about the Statement of Allah<sup>azwj</sup> Blessed and High: **"[2:89] and before that they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him"**. He<sup>asws</sup> said: 'A people who were in between (the era of) Muhammad<sup>saww</sup> and Isa<sup>as</sup>, and they would inform the idol worshippers about the promised Prophet<sup>saww</sup>, and they were saying, 'When the Prophet<sup>saww</sup> comes out, he<sup>saww</sup> would break your idols, and will do this with you, and that with you'. However, when the Rasool Allah<sup>saww</sup> came out, they denied him<sup>saww</sup>.

14931- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَمْسُ عَلَامَاتٍ قَبْلَ قِيَامِ الْقَائِمِ الصَّيْحَةُ وَ السُّفْيَانِيُّ وَ الْخَسْفُ وَ قَتْلُ النَّفْسِ الرِّكْبِيَّةِ وَ الْيَمَانِيُّ فَقُلْتُ جُعِلَتْ فِدَاكَ إِنْ خَرَجَ أَحَدٌ مِنْ أَهْلِ بَيْتِكَ قَبْلَ هَذِهِ الْعَلَامَاتِ أ نَخْرُجَ مَعَهُ قَالَ لَا فَلَمَّا كَانَ مِنَ الْعَدُوِّ تَلَوْتُ هَذِهِ آيَةَ إِنْ نَشَأْ نُنزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ فَقُلْتُ لَهُ أ هِيَ الصَّيْحَةُ فَقَالَ أَمَا لَوْ كَانَتْ خَضَعَتْ أَعْنَاقُ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ.

**H 14931** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Ayyub Al-Khazaz, from Umar Bin Hanzala who said:

I heard Abu Abdullah<sup>asws</sup> saying: 'There are five signs before the rising of Al-Qaim<sup>asws</sup> – The scream, and the Sufyani, and the sinking (of the earth), and the killing of the pure soul (Al-Nafs Al-Zakkiyya) and Al-Yamany'. So I said, 'May I be sacrificed for you<sup>asws</sup>, if someone from your<sup>asws</sup> Household comes out (in revolt) before these signs, shall we come out (revolt) with him?' He<sup>asws</sup> said: 'No'. So when it was the next morning, I recited this Verse: **"[26:4] If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it"**. I said, 'Is this the scream?' He<sup>asws</sup> said: 'If that was, then the necks of the enemies of Allah<sup>azwj</sup> Mighty and Majestic would stoop down in humility'.

**14932-** مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ اخْتَلَفُ بَنِي الْعَبَّاسِ مِنَ الْمُحْطُومِ وَالْذَّاءُ مِنَ الْمُحْطُومِ وَخُرُوجُ الْقَائِمِ مِنَ الْمُحْطُومِ قُلْتُ وَكَيْفَ الذَّاءُ قَالَ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَوَّلَ النَّهَارِ أَلَا إِنَّ عَلِيًّا وَشِيعَتَهُ هُمُ الْفَائِزُونَ قَالَ وَ يُنَادِي مُنَادٍ فِي آخِرِ النَّهَارِ أَلَا إِنَّ عُثْمَانَ وَشِيعَتَهُ هُمُ الْفَائِزُونَ.

**H 14932** – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzaal, from Abu Jameela, from Muhammad Bin Ali Al-Halby who said:

I heard Abu Abdullah<sup>asws</sup> saying: 'The differing of the Clan of Abbas is from the inevitable, and the Call is from the inevitable, and the coming out of Al-Qaim<sup>asws</sup> is from the inevitable'. I said, 'And How would be the Call?' He<sup>asws</sup> said: 'A Caller will Call out from the sky at the beginning of the day: 'Indeed! Ali<sup>asws</sup> and his<sup>asws</sup> Shites, they are the winners'. He<sup>asws</sup> said: 'And a Caller will Call out at the end of the day: 'Indeed! Usman and his Shites, they are the winners'.

**14933-** عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زَيْدِ الشَّحَّامِ قَالَ دَخَلَ قَتَادَةُ بْنُ دِعَامَةَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا قَتَادَةُ أَنْتَ فَقِيهٌ أَهْلُ الْبَصْرَةِ فَقَالَ هَكَذَا يَزْعُمُونَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) بَلَّغْنِي أَنَّكَ تَفْسِّرُ الْقُرْآنَ فَقَالَ لَهُ قَتَادَةُ نَعَمْ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) بَعْلِمُ تَفْسِرُهُ أَمْ بِجَهْلٍ قَالَ لَا بَعْلِمُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَإِنْ كُنْتَ تَفْسِرُهُ بَعْلِمُ فَأَنْتَ أَنْتَ وَ أَنَا أَسْأَلُكَ قَالَ قَتَادَةُ سَلْ

**H 14933** – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al-Shahaam who said:

Qatada Bin Da'ama came up to Abu Ja'far<sup>asws</sup>, so he<sup>asws</sup> said: 'O Qatada! Are you a Faqih (Jurist) of the people of Basra?' He said, 'That is what they are alleging'. Abu Ja'far<sup>asws</sup> said: 'It has reached me<sup>asws</sup> that you are explaining the Quran'. Qatada said to him<sup>asws</sup>, 'Yes'. So Abu Ja'far<sup>asws</sup> said to him: 'You are explaining it by knowledge or by ignorance?' He said, 'No, by knowledge'. So Abu Ja'far<sup>asws</sup> said to him: 'So if you are explaining by knowledge, so 'you are' 'who you are' and I<sup>asws</sup> would like to ask you'. Qatada said, 'Ask'.

قَالَ أَخْبَرَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي سَبَأٍ وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لِيَالِي وَ أَيَّامًا آمِنِينَ فَقَالَ قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ كَانَ آمِنًا حَتَّى يَرْجِعَ إِلَى أَهْلِهِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) تَشَدُّتْكَ اللَّهُ يَا قَتَادَةُ هَلْ تَعْلَمُ أَنَّهُ قَدْ يَخْرُجُ الرَّجُلُ مِنْ بَيْتِهِ بِزَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ فَيَقْطَعُ عَلَيْهِ الطَّرِيقَ فَتَذْهَبُ نَفَقَتُهُ وَ يُضْرَبُ مَعَ ذَلِكَ ضَرْبَةً فِيهَا اجْتِيَاحُهُ قَالَ قَتَادَةُ اللَّهُمَّ نَعَمْ

He<sup>asws</sup> said: 'Inform me<sup>asws</sup> about the Statement of Allah<sup>azwj</sup> Mighty and Majestic in (the Chapter) Saba: **"[34:18] and We apportioned the journey therein: Travel through them nights and days, secure"**. Qatada said, 'That is for the one who goes out from his house with lawful provisions, and camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'. So Abu Ja'far<sup>asws</sup> said: 'I<sup>asws</sup> hold you to Allah<sup>azwj</sup>, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?' Qatada said, 'Our Allah<sup>azwj</sup>, Yes!'

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَيْحَكَ يَا قَتَادَةَ إِنَّ كُنْتَ إِذَا فَسَّرْتَ الْقُرْآنَ مِنْ ثُلُقَاءِ نَفْسِكَ فَقَدْ هَلَكْتَ وَأَهْلَكْتَ وَإِنْ كُنْتَ قَدْ أَخَذْتَهُ مِنَ الرَّجَالِ فَقَدْ هَلَكْتَ وَأَهْلَكْتَ وَيْحَكَ يَا قَتَادَةَ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بَزَادٍ وَرَاحِلَةٍ وَكَرَاءٍ حَلَالٍ يَرُومُ هَذَا الْبَيْتَ عَارِفًا بِحَقِّهَا يَهْوَانَا قَلْبُهُ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ فَاجْعَلْ أَفْنِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَلَمْ يَعْنِ الْبَيْتَ فَيَقُولَ إِلَيْهِ فَتَحْنُ وَاللَّهِ دَعَاؤُهُ إِبْرَاهِيمَ (عليه السلام) الَّتِي مَنْ هَوَانَا قَلْبُهُ قُبِلَتْ حُجَّتُهُ وَإِلَّا فَلَا يَا قَتَادَةَ فَإِذَا كَانَ كَذَلِكَ كَانَ آمِنًا مِنْ عَذَابِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ لَا جَرَمَ وَاللَّهِ لَا فَسَّرْتُهَا إِلَّا هَكَذَا فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَيْحَكَ يَا قَتَادَةَ إِذَا يَعْرِفُ الْقُرْآنَ مَنْ خُوطِبَ بِهِ.

So Abu Ja'far<sup>asws</sup> said: 'Woe be unto you! But rather, you are explaining the Quran from your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our<sup>asws</sup> rights, loving us<sup>asws</sup> with his heart, just as Allah<sup>azwj</sup> Mighty and Majestic has Said: **"[14:37] therefore make the hearts of some people yearn towards them"** and it does not mean the House, for He<sup>azwj</sup> is Saying 'towards them'. So we<sup>asws</sup> are, by Allah<sup>azwj</sup>, the supplication of Ibrahim<sup>as</sup> towards whom<sup>asws</sup> if one loves with one's heart, his Pilgrimage would be Accepted, otherwise it will not be, O Qatada!

So if it is like that, he would be safe from the Punishment of Hell on the Day of Judgement'. Qatada said, 'No offence. By Allah<sup>azwj</sup>, I will not explain it except like this'. So Abu Ja'far<sup>asws</sup> said: 'Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones<sup>asws</sup> who have been addressed by it'.

14934- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) أَخْبَرَنِي الرُّوحُ الْأَمِينُ أَنَّ اللَّهَ لَا إِلَهَ غَيْرُهُ إِذَا وَقَفَ الْخَلَائِقُ وَجَمَعَ الْأَوَّلِينَ وَالْآخِرِينَ أَتَى بِجَهَنَّمَ نِقَادًا بِأَلْفِ زِمَامٍ أَخَذَ بِكُلِّ زِمَامٍ مِائَةَ أَلْفٍ مَلَكٍ مِنَ الْغُلَاطِ الشَّدَادِ وَلَهَا هَدَّةٌ وَتَحْطُمُ وَزَفِيرٌ وَشَهيقٌ وَإِذَا لَزَزُوا الرَّقِيعَةَ قَلُّوا لَا أَنَّ اللَّهَ عَزَّ وَجَلَّ أَحْرَهَا إِلَى الْحِسَابِ لَأَهْلَكْتَ الْجَمِيعَ ثُمَّ يَخْرُجُ مِنْهَا عَنُقٌ يُحِيطُ بِالْخَلَائِقِ الْبَرِّ مِنْهُمْ وَالْفَاجِرِ فَمَا خَلَقَ اللَّهُ عَبْدًا مِنْ عِبَادِهِ مَلَكٌ وَلَا نَبِيًّا إِلَّا وَ يُنَادِي يَا رَبِّ نَفْسِي نَفْسِي وَأَنْتَ تَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي

**H 14934** – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Mufazzal Bin Salih, from Jabir, who has said:

Abu Ja'far<sup>asws</sup> says that the Prophet<sup>saww</sup> said: 'The Trustworthy Spirit (Jibrael) informed me<sup>saww</sup> that Allah<sup>azwj</sup>, there is no god apart from Him<sup>azwj</sup>, when He<sup>azwj</sup> Pauses the creatures and Gathers the former ones and the later ones, Hell will be brought by a thousand reins, each rein grabbed by a hundred thousand Angels from the strong and harsh ones, making crushing, and shattering sounds with its exhalation and inhalation, sighing in its exhalation. And if Allah<sup>azwj</sup> Mighty and Majestic does not Delay it until the Accounting is dealt with, it would destroy all. Then a neck would come out from it, which would encompass the creatures, be they righteous or be they tyrants from among them. So there is no creature of Allah<sup>azwj</sup>, a servant from His<sup>azwj</sup> servants, Angel, or Prophet<sup>as</sup> except that he would call out, 'O Lord<sup>azwj</sup>, (save) my soul! (save) my soul! Whilst you<sup>saww</sup> would be saying: 'O Lord<sup>azwj</sup>, (save) my<sup>saww</sup> community! (save) My<sup>saww</sup> community!



ثُمَّ يُوضَعُ عَلَيْهَا صِرَاطٌ أَدَقُّ مِنَ الشَّعْرِ وَ أَحَدٌ مِنَ السَّيْفِ عَلَيْهِ ثَلَاثُ فَنَاطِرٍ الْأُولَى عَلَيْهَا الْأَمَانَةُ وَالرَّحْمَةُ وَ الثَّانِيَةُ عَلَيْهَا الصَّلَاةُ وَ الثَّالِثَةُ عَلَيْهَا رَبُّ الْعَالَمِينَ لَا إِلَهَ غَيْرُهُ فَيَكْلِفُونَ الْمَمَرَّ عَلَيْهَا فَتَحْبِسُهُمُ الرَّحْمَةُ وَ الْأَمَانَةُ فَإِنْ نَجَوْا مِنْهَا حَبَسَتْهُمْ الصَّلَاةُ فَإِنْ نَجَوْا مِنْهَا كَانَ الْمُنْتَهَى إِلَى رَبِّ الْعَالَمِينَ جَلَّ ذِكْرُهُ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

Then a Bridge would be placed over it, thinner than the hair, and sharper than the sword. It would have three hurdles for it. The first one being the fulfilment of the trusts and the mercy; and the second being the Salat' and the third being the Lord<sup>azwj</sup> of the Words, there is no god apart from Him<sup>azwj</sup>. So they will be mandated to cross over it. They would be captivated by the mercy and the fulfilment of the trust stage. So if they can be rescued from it, the Salat stage would capture them. So if they can be rescued from it, they would end up to the Lord<sup>azwj</sup> of the Worlds, Majestic is His<sup>azwj</sup> Mention, and it is the Statement of Allah<sup>azwj</sup> Blessed and High: **“[89:14] Lo! Your Lord is ever watchful”**.

وَ النَّاسُ عَلَى الصِّرَاطِ فَمُعَلِّقُونَ تَزُلُّ قَدَمُهُ وَ تَثْبُتُ قَدَمُهُ وَ الْمَلَائِكَةُ حَوْلَهَا يُنَادُونَ يَا كَرِيمُ يَا حَلِيمُ اعْفُ وَ اصْفَحْ وَ عُدْ بِفَضْلِكَ وَ سَلِّمْ وَ النَّاسُ يَتَهَاوَنُونَ فِيهَا كَالْفَرَّاشِ إِذَا نَجَا نَاجَ بِرَحْمَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى نَظَرَ إِلَيْهَا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانِي مِنْكَ بَعْدَ يَأْسٍ بِفَضْلِهِ وَ مِنْهُ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ.

And the people would be upon the Bridge, (some) of their feet slipping and (some) of their feet firm; and the Angels would be around them Calling out: 'O Benevolent! O Lenient! Excuse them, and Forgive them, and Return by Your<sup>azwj</sup> Grace, and Secure them while the people would be flocking on it like moths. So the one who is saved would be so by the Mercy of Allah<sup>azwj</sup> Blessed and High would look at it (the Bridge) and say, 'The Praise is due to Allah<sup>azwj</sup> Who Rescued me from you (the Bridge) after finding me lost and in desperation, by His<sup>azwj</sup> Grace. Surely, our Lord<sup>azwj</sup> is Forgiving, Appreciative'.

14935- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنصُورِ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي خَالِدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً قَالَ الْخَيْرَاتُ الْوَلَايَةُ وَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً يَعْنِي أَصْحَابَ الْقَائِمِ الثَّلَاثِمِائَةِ وَ الْبِضْعَةَ عَشَرَ رَجُلًا قَالَ وَ هُمْ وَ اللَّهُ أَلَمَّةُ الْمَعْدُودَةِ قَالَ يَجْتَمِعُونَ وَ اللَّهُ فِي سَاعَةٍ وَاحِدَةٍ قَرَعٌ كَقَرَعِ الْخَرِيفِ.

**H 14935** – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid, who has narrated the following:

Abu Ja'far<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **“[2:148] therefore hasten to (do) good works; wherever you are, Allah will bring you all together”**. He<sup>asws</sup> said: 'Good works is a reference to Al-Wilayah, and the Words of the Blessed and the High: **“wherever you are, Allah will bring you all together”** mean the companions of Al-Qaim<sup>asws</sup>, three hundred and some ten men'. He<sup>asws</sup> said: 'And they are, by Allah<sup>azwj</sup>, a numbered community'. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup> they would gather together in a single moment, like clouds in the autumn'.

14936- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مُنْذِرِ بْنِ جَعْفَرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ سِيرُوا الْبَرْدَيْنِ قُلْتُ إِنَّا نَتَخَوَّفُ مِنَ الْهَوَامِّ فَقَالَ إِنَّ أَصَابَكُمْ شَيْءٌ فَهُوَ خَيْرٌ لَكُمْ مَعَ أَنْتُمْ مَضْمُونُونَ.

**H 14936** – A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazi'e, from Munzar in Jayfar, from Hisham Bin Saalim who said:

I heard Abu Abdullah<sup>asws</sup> saying: 'Travel when it is cool (time of the day)'. I said, 'We are afraid of the pests'. So he<sup>asws</sup> said: 'Even if something affects you, it is better for you in view to the fact that you will be safe (from sunstroke), as you are the protected ones (from pests)'.

14937- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْكُمْ بِالسَّفَرِ بِاللَّيْلِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ.

**H 14937** – Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah<sup>asws</sup> has said: 'The Rasool Allah<sup>saww</sup> said: 'It is on you to travel at night, for the ground folds up at night'.

14938- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ بَشِيرِ النَّبَالِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) يَقُولُ النَّاسُ تُطَوَّى لَنَا الْأَرْضُ بِاللَّيْلِ كَيْفَ تُطَوَّى قَالَ هَكَذَا ثُمَّ عَطَفَ ثَوْبَهُ.

**H 14938** – A number of our companions, Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahraan, from Sayf Bin Umeyra, from Basheer Al-Nabaal, from Humraan Bin Ayn who said:

I said to Abu Ja'far<sup>asws</sup>, 'The people are saying the earth would fold up for us at night, how it would fold up?' He<sup>asws</sup> said: 'Like this', then folded his<sup>asws</sup> cloth'.

14939- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْأَرْضُ تُطَوَّى فِي آخِرِ اللَّيْلِ.

**H 14939** – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammaad Bin Usman, who has narrated the following:

Abu Abdullah<sup>asws</sup> has said: 'The earth folds up during the end of the night'.

14940- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ أَرَدْنَا أَنْ نَخْرُجَ فَحِينَا نُسَلِّمُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ كَأَنَّكُمْ طَلَبْتُمْ بَرَكَةَ الْإِثْنَيْنِ فَقُلْنَا نَعَمْ فَقَالَ وَ أَيُّ يَوْمٍ أَعْظَمُ شَوْمًا مِنْ يَوْمِ الْإِثْنَيْنِ يَوْمَ فَقَدْنَا فِيهِ نَبِيَّنَا وَ ارْتَفَعَ الْوَحْيُ عَنَّا لَا تَخْرُجُوا وَ اخْرُجُوا يَوْمَ الثَّلَاثَاءِ.

**H 14940** – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Ayyub Al-Khazaz who said:

We intended to go out, so we went to greet Abu Abdullah<sup>asws</sup>. So he<sup>asws</sup> said: 'It is as if you all are seeking blessings for Monday'. So we said, 'Yes'. So he<sup>asws</sup> said: 'So which day is greater in evil than the day of Monday, the day in which our Prophet<sup>saww</sup> departed, and the Revelation was Raised (stopped) from us<sup>asws</sup>. Do not go out, and go out on the day of Wednesday'.

**14941-** عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ الشُّؤْمُ لِلْمُسَافِرِ فِي طَرِيقِهِ خَمْسَةٌ أَشْيَاءُ الْعُرَابُ النَّاعِقُ عَنْ يَمِينِهِ وَالنَّاشِيرُ لِذَنْبِهِ وَالدُّنْبُ الْعَاوِي الَّذِي يَغْوِي فِي وَجْهِ الرَّجُلِ وَهُوَ مُقَعٌ عَلَى ذَنْبِهِ يَغْوِي ثُمَّ يَرْتَفِعُ ثُمَّ يَنْخَفِضُ ثَلَاثًا وَالظَّبْيُ السَّائِحُ مِنْ يَمِينٍ إِلَى شِمَالٍ وَالبُومَةُ الصَّارِخَةُ وَالمَرْأَةُ الشَّمْطَاءُ تَلْقَاءُ قَرَجَهَا وَالثَّانِ الْعَضْبَاءُ يَعْنِي الْجَدْعَاءَ فَمَنْ أَوْجَسَ فِي نَفْسِهِ مِنْهُنَّ شَيْئًا فَلْيَقُلْ اعْتَصَمْتُ بِكَ يَا رَبِّ مِنْ شَرِّ مَا أَجِدُ فِي نَفْسِي قَالَ فَيُعْصَمُ مِنْ ذَلِكَ.

**H 14941** – From him, from Bakr Bin Salih, from Suleyman Al-Ja'fary, who has narrated:

Abu Al-Hassan Musa<sup>asws</sup> having said, 'The evil, for the traveller in his road, are five things – The cawing crow on his right and spreading its tail; and the howling wolf which howls on the face of the man while sitting on it's tail and raises its voice and lowers it three times; and the deer which crossing from the right to the left, and the crying owl, and an old woman coming in from the front, and confronting a female (astray) donkey. So the one who feels anything from these for himself, so he should immediately say, 'I adhere to You<sup>azwj</sup>, O Lord<sup>azwj</sup>, from the evil of what I find in (front of) myself'. He<sup>asws</sup> said; 'He would be protected from that'.

**14942-** مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى زَيَّنَ شِيَعَتَنَا بِالْحِلْمِ وَغَشَّاهُمْ بِالْعِلْمِ لِعِلْمِهِ بِهِمْ قَبْلَ أَنْ يَخْلُقَ آدَمَ (عليه السلام).

**H 14942** – Muhammad Bin Yahya, from Salmat Bin Al-Khattab, from Abdullah, from Muhammad Bin Sinan, from Abdullah Bin Al-Qasim, from Amro Bin Abu Maqdam who said:

Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High has Adorned our<sup>asws</sup> Shites with the forbearance, and Covered them with the knowledge by His<sup>azwj</sup> Knowledge of them before He<sup>azwj</sup> Created Adam<sup>as</sup>'.

**14943-** أَبُو عَلِيٍّ النَّشَعْرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَمْرِو بْنِ أَبَانَ عَنْ الصَّبَّاحِ بْنِ سَيَّابَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الرَّجُلَ لِيُحِبُّكُمْ وَ مَا يَدْرِي مَا يَقُولُونَ فَيُدْخِلُهُ اللَّهُ عَزَّ وَ جَلَّ الْجَنَّةَ وَ إِنَّ الرَّجُلَ لَيُبْغِضُكُمْ وَ مَا يَدْرِي مَا يَقُولُونَ فَيُدْخِلُهُ اللَّهُ عَزَّ وَ جَلَّ النَّارَ وَ إِنَّ الرَّجُلَ مِثْلَكُمْ لَمَّا صَحِيفَتُهُ مِنْ غَيْرِ عَمَلٍ فَلْتُ وَ كَيْفَ يَكُونُ ذَلِكَ قَالَ يَمُرُّ بِالْقَوْمِ يَنَالُونَ مِمَّا رَأَوْهُ قَالَ بَعْضُهُمْ لِبَعْضٍ كُفُّوا فَإِنَّ هَذَا الرَّجُلَ مِنْ شِيعَتِهِمْ وَ يَمُرُّ بِهِمُ الرَّجُلُ مِنْ شِيعَتِنَا فَيَهْمَزُونَهُ وَ يَقُولُونَ فِيهِ فَيَكْتُبُ اللَّهُ لَهُ بِذَلِكَ حَسَنَاتٍ حَتَّى يَمْلَأَ صَحِيفَتَهُ مِنْ غَيْرِ عَمَلٍ.

**H 14943** – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, and a number of our companions, from Sahl Bin Ziyad together, from Ibn Fazzaal, from Sa'albat Bin Maymoun, from Umar Bin Aban, from Al-Sabbaah Bin Sayaabat, who has said:

Abu Abdullah<sup>asws</sup> has said that: 'The man who loves you (Shites) and does not know what you are saying (believe in), so Allah<sup>azwj</sup> Enters him into the Paradise. And if the man hates you (Shites), and does not know what you are saying (believing in), so Allah<sup>azwj</sup> would Enter him into the Fire. And the man from among you would fill his book (of deeds) from without (having performed) deeds'. I said, 'May I be sacrificed for you<sup>asws</sup>, and how can that be?' He<sup>asws</sup> said: 'He passed by the group belittling us, they see him, and some of them say to the others, 'Refrain, for this man is from their<sup>asws</sup> Shites'. And the man from our<sup>asws</sup> Shites passes by them, so they mock him and speak (bad) regarding him, so Allah<sup>azwj</sup> Writes for him Rewards, due to that, until his book (of) deeds gets filled up without (having performed) any deeds'.

14944- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي الْجَهْمِ عَنْ أَبِي خَدِيجَةَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) كَمْ بَيْنَكَ وَبَيْنَ الْبَصْرَةِ قُلْتُ فِي الْمَاءِ خَمْسٌ إِذَا طَابَتِ الرِّيحُ وَ عَلَى الظَّهْرِ ثَمَانٍ وَ نَحْوُ ذَلِكَ فَقَالَ مَا أَقْرَبَ هَذَا تَزَاوَرُوا وَ يَتَعَاهَدُ بَعْضُكُمْ بَعْضًا فَإِنَّهُ لَا بُدَّ يَوْمَ الْقِيَامَةِ مِنْ أَنْ يَأْتِيَ كُلُّ إِنْسَانٍ بِشَاهِدٍ يَشْهَدُ لَهُ عَلَى دِينِهِ وَ قَالَ إِنَّ الْمُسْلِمَ إِذَا رَأَى أَخَاهُ كَانَ حَيًّا لِدِينِهِ إِذَا ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ .

**H 14944** – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Jaham, from Abu Khadija who said:

Abu Abdullah<sup>asws</sup> said to me; ‘How much (distance is there) between you and Al-Basra?’ I said, ‘It is five (days) by the water (sea) if the wind is good, and upon the back (of the earth) eight days or approximate to that’. So he<sup>asws</sup> said: ‘This is not near. Visit each other frequently for there will not be an escape on the Day of Judgement from each human being to bring a witness who would testify for him upon his Religion’. And said: ‘If a Muslims sees his brother, it is a revival for his Religion if he Mentions Allah<sup>azwj</sup> (during their meeting)’.

14945- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَ اللَّهُ لَا يُحِبُّنا مِنَ الْعَرَبِ وَ الْعَجَمِ إِلَّا أَهْلَ النَّبَوَاتِ وَ الشَّرَفِ وَ الْمَعْدِنِ وَ لَا يُبْغِضُنَا مِنْ هَؤُلَاءِ إِلَّا كُلُّ دَنَسٍ مُلْصَقٍ.

**H 14945** – Ali Bin Ibrahiim, from his father, from Hammaad Bin Isa, from Rabi'e, who has narrated the following:

Abu Abdullah<sup>asws</sup> has said; ‘By Allah<sup>azwj</sup>! No one from the Arabs or the non-Arabs loves us<sup>asws</sup> except the people of noble houses, and the (noble) origins; and no one from these ones and those ones hates us<sup>asws</sup> except for all the filthy ones and of illegitimate origin’.

14946- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَ نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ قَالَ لَمْ يَكُنْ مِنْ سِبْطِ النَّبِيِّ وَ لَا مِنْ سِبْطِ الْمَمْلَكَةِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ قَالَ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ فَجَاءَتْ بِهِ الْمَلَائِكَةُ نَحْمِلُهَا

**H 14946** – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Al-Husayn Bin Sa'd, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Haroun Bin Kharjat, from Abu Baseer, who has narrated the following:

Abu Ja'far<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **“[2:247] And their prophet said to them: Surely Allah has raised Talut to be a king over you.** He<sup>asws</sup> said: ‘He<sup>as</sup> was neither from the grandsons of the Prophets<sup>as</sup> nor was he<sup>as</sup> from the grandsons of the kings’. **He said: Surely Allah has chosen him in preference to you”.** And Said: **“[2:248] And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it”.**

وَ قَالَ اللَّهُ جَلَّ ذِكْرُهُ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَ مَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي فَشَرِبُوا مِنْهُ إِلَّا ثَلَاثِمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ رَجُلًا مِنْهُمْ مَنْ اعْتَرَفَ وَ مِنْهُمْ مَنْ لَمْ يَشْرَبْ فَلَمَّا بَرَزُوا قَالَ الَّذِينَ اعْتَرَفُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَ جُنُودِهِ قَالَ الَّذِينَ لَمْ يَعْتَرِفُوا كَمْ مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةُ كَثِيرَةٍ بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ.

And Allah<sup>azwj</sup> Said: **“[2:249] Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me,** So they drank from it except for three hundred and thirteen men. From them were those who drank, and those who did not drink. So when it was time for duel, the ones who had drunk **they said: We have today no power against Jalut and his forces.** And those who did not drink **said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient”**.

14947- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ قَرَأَ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ قَالَ كَانَتْ تَحْمِلُهُ فِي صُورَةِ الْبَقَرَةِ.

**H 14947** – From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayyub, from Yahya Al-Jalby, from Abdullah Bin Suleyman, who has narrated the following:

Abu Ja'far<sup>asws</sup> said after reciting<sup>1</sup>: **“Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it”(2:248).** He<sup>asws</sup> said: ‘They are described in the Verse of ‘Al-Baqra’.

14948- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ قَالَ رَضْرَاضُ الْوَلَوَاحِ فِيهَا الْعِلْمُ وَ الْحِكْمَةُ.

**H 14948** – Ali Bin Ibrahim, from his father, from Hammaad Bin Isa, from Hareyz, from the one who informed him, who has narrated the following:

Abu Ja'far<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> Blessed and High: **“there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it”,** he<sup>asws</sup> said: ‘The broken pieces of the Tablets in which was the Knowledge and the Wisdom’.

14949- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ [إِلَى] أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ مَا يَقُولُونَ لَكُمْ فِي الْحَسَنِ وَ الْحُسَيْنِ (عليه السلام) قُلْتُ يُنْكِرُونَ عَلَيْنَا أَنَّهُمَا ابْنَا رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ فَأَيَّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي عِيسَى ابْنِ مَرْيَمَ (عليهما السلام) وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَىٰ وَ هَارُونَ وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى فَجَعَلَ عِيسَى ابْنُ مَرْيَمَ مِنْ ذُرِّيَّةِ نُوحَ (عليه السلام)

**H 14949** – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Zareyf, from Abdul Samad Bin Bashir, from Abu Al-Jaroud, who has narrated the following:

Abu Ja'far<sup>asws</sup> said to me: ‘O Abu Al-Jaroud! What are they saying to you all with regards to Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>?’ I said, ‘They are denying us that the two of them<sup>asws</sup> are the sons<sup>asws</sup> of the Rasool Allah<sup>saww</sup>’. He<sup>asws</sup> said: ‘So by which

<sup>1</sup> وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ

thing do you argue against them?’ I said, ‘We argue against them by the Statement of Allah<sup>azwj</sup> regarding Isa Bin Maryam<sup>as</sup>: **“[6:84] and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Musa and Haroun; and thus do We reward those who do good (to others) [6:85] And Zakariya and Yahya and Isa”**. So He<sup>azwj</sup> Made Isa Bin Maryam<sup>as</sup> to be from the descendants of Noah<sup>as</sup>’.

قَالَ فَأَيُّ شَيْءٍ قَالُوا لَكُمْ قُلْتُمْ قَالُوا قَدْ يَكُونُ وَلَدُ الْبَائِنَةِ مِنَ الْوَلَدِ وَلَا يَكُونُ مِنَ الصُّلْبِ قَالَ فَأَيُّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُمْ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ تَعَالَى لِرَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَبْنَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ قَالَ فَأَيُّ شَيْءٍ قَالُوا قُلْتُمْ قَالُوا قَدْ يَكُونُ فِي كَلَامِ الْعَرَبِ أَبْنَاءُ رَجُلٍ وَآخَرُ يَقُولُ أَبْنَاؤُنَا

He<sup>asws</sup> said: ‘So what is it that they say to you?’ I said, ‘They say, ‘The sons of a daughter can be from the sons, but they still are not from the lineage’. He<sup>asws</sup> said: ‘So which argument do you argue against them with?’ I said, ‘We argue against them by the Statement of Allah<sup>azwj</sup> to His<sup>azwj</sup> Messenger<sup>saww</sup>: **“[3:61] say: Come let us call our sons and your sons and our women and your women and ourselves and your selves”**. He<sup>asws</sup> said: ‘So what do they say?’ I said, ‘They say that in the speech of the Arabs a man may say ‘our sons’ for the sons of another man’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا أَبَا الْجَارُودِ لَأُعْطِيَنَّكَهَا مِنْ كِتَابِ اللَّهِ جَلَّ وَتَعَالَى أَنَّهُمَا مِنْ صُلْبِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يَرُدُّهَا إِلَّا الْكَافِرُ قُلْتُمْ وَآيِنَ ذَلِكَ جُعِلَتْ فِدَاكَ قَالَ مِنْ حَيْثُ قَالَ اللَّهُ تَعَالَى حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ الْآيَةَ إِلَى أَنْ أَنْتَهَى إِلَى قَوْلِهِ تَبَارَكَ وَتَعَالَى وَحَلَالُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ فَسَلُّهُمْ يَا أَبَا الْجَارُودِ هَلْ كَانَ يَحِلُّ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نِكَاحُ حَلِيلَتَيْهِمَا فَإِنْ قَالُوا نَعَمْ كَذَبُوا وَفَجَرُوا وَإِنْ قَالُوا لَا فَهُمَا ابْنَاهُ لِصُلْبِهِ.

(The narrator) said, ‘Abu Ja’far<sup>asws</sup> said: ‘O Abu Al-Jaroud! I<sup>asws</sup> will give it (proof) from the Book of Allah<sup>azwj</sup> that the two of them<sup>asws</sup> are from the progeny of the Rasool Allah<sup>saww</sup>. None shall reject it except for the infidel’. I said, ‘May I be sacrificed for you<sup>asws</sup>, and where is that?’ He<sup>asws</sup> said: ‘Where Allah<sup>azwj</sup> Says: **“[4:23] Forbidden to you are your mothers and your daughters and your sisters - the Verse until it ends with the Words of the Blessed and High and the wives of your sons who are of your own loins”**. So ask them, O Abu Al-Jaroud, was it Permissible for the Rasool Allah<sup>saww</sup> to marry the wives of the two of them<sup>asws</sup>? If they say, ‘Yes’, they lie, are mischievous, and if they say, ‘No’, so the two of them<sup>asws</sup> are from his<sup>saww</sup> seed’.

14950 - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ أَبِي الْعَلَاءِ الْخَفَّافِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا انْهَزَمَ النَّاسُ يَوْمَ أُحُدٍ عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) انْصَرَفَ إِلَيْهِمْ بِوَجْهِهِ وَهُوَ يَقُولُ أَنَا مُحَمَّدٌ أَنَا رَسُولُ اللَّهِ لَمْ أَقْتُلْ وَلَمْ أَمُتْ فَانْتَفَتَ إِلَيْهِ فُلَانٌ وَفُلَانٌ فَقَالَا الْآنَ يَسْخَرُ بِنَا أَيْضًا وَقَدْ هُزِمْنَا وَبَقِيَ مَعَهُ عَلِيٌّ (عَلَيْهِ السَّلَامُ) وَسِمَاكُ بْنُ خَرِشَةَ أَبُو دُجَانَةَ رَحِمَهُ اللَّهُ

**H 14950** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Husayn Abu Al-A’ala Al-Khaffaf, who has narrated the following:

Abu Abdullah<sup>asws</sup> has said: ‘When the people were defeated on the Day of Ohad and fled from the Prophet<sup>saww</sup>, he<sup>saww</sup> turned towards them with his<sup>saww</sup> face and was saying: ‘I<sup>saww</sup> am Muhammad<sup>saww</sup>! I<sup>saww</sup> am the Rasool Allah<sup>saww</sup>! I<sup>saww</sup> have neither been killed nor have I<sup>saww</sup> died’. So and so, and so and so (Abu Bakr and Umar) turned towards him<sup>saww</sup> saying, ‘Now he<sup>saww</sup> is mocking with us as well and we have been defeated. And there remained with him<sup>saww</sup> Ali<sup>asws</sup> and Samaak Bin Kharsha Abu Dujana<sup>ar</sup>, may Allah<sup>azwj</sup> have Mercy on him.

فَدَعَاهُ النَّبِيُّ (صلى الله عليه وآله) فَقَالَ يَا أَبَا دُجَانَةَ انْصَرَفْ وَأَنْتَ فِي حِلٍّ مِنْ بَيْعَتِكَ فَأَمَّا عَلِيٌّ فَأَنَا هُوَ وَهُوَ أَنَا فَتَحَوَّلَ وَجَسَ بَيْنَ يَدَيِ النَّبِيِّ (صلى الله عليه وآله) وَبَكَى وَقَالَ لَا وَاللَّهِ وَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَقَالَ لَا وَاللَّهِ لَا جَعَلْتُ نَفْسِي فِي حِلٍّ مِنْ بَيْعَتِي إِنْ بَايَعْتُكَ فَإِلَى مَنْ أَنْصَرَفَ يَا رَسُولَ اللَّهِ إِلَى زَوْجَةٍ تَمُوتُ أَوْ وَلَدٍ يَمُوتُ أَوْ دَارٍ تَخْرُبُ وَمَالٍ يَفْنَى وَ أَجَلٍ قَدْ اقْتَرَبَ قَرَقٌ لَهُ النَّبِيُّ (صلى الله عليه وآله) فَلَمْ يَزَلْ يُقَاتِلُ حَتَّى أَثَخَّنَتْهُ الْجِرَاحَةُ وَهُوَ فِي وَجْهِهِ وَ عَلِيٌّ (عليه السلام) فِي وَجْهِهِ

So the Prophet<sup>saww</sup> called him<sup>ar</sup> over and said: 'O Abu Dujana! Leave, for you<sup>ar</sup> are free from your pledge of allegiance. As for Ali<sup>asws</sup>, so I<sup>saww</sup> am him<sup>asws</sup> and he<sup>asws</sup> is me<sup>saww</sup>. So he came over and sat down in front of the Prophet<sup>saww</sup> and wept, and said, 'No, by Allah<sup>azwj</sup>! And he<sup>ar</sup> raised his<sup>ar</sup> head towards the sky and said, 'No, by Allah<sup>azwj</sup>! I<sup>ar</sup> will not make myself free from my pledge of allegiance. I<sup>ar</sup> gave my<sup>ar</sup> pledge of allegiance to you<sup>saww</sup>, so where shall I<sup>ar</sup> go, to a wife who will die, or a son who will die, or a house which will be ruined and wealth which will be destroyed, and a term (death) which comes nearer?' So the Prophet<sup>saww</sup> left him<sup>ar</sup>, and he<sup>ar</sup> did not stop fighting until he was weakened by the wounds and he<sup>ar</sup> was on one side of him<sup>saww</sup> and Ali<sup>asws</sup> was on the other side of him<sup>saww</sup>.

فَلَمَّا أُسْطِطَ احْتَمَلَهُ عَلِيٌّ (عليه السلام) فَجَاءَ بِهِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَوَضَعَهُ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَوْفَيْتُ بِبَيْعَتِي قَالَ نَعَمْ وَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) خَيْرًا وَكَانَ النَّاسُ يَحْمِلُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) الْمِيمَنَةَ فَيَكْشِفُهُمْ عَلِيٌّ (عليه السلام) فَإِذَا كَشَفَهُمْ أَفْبَلَتْ الْمَيْسِرَةُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَ سَيْفُهُ بِثَلَاثٍ قَطَعَ فَجَاءَ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَطَرَحَهُ بَيْنَ يَدَيْهِ وَقَالَ هَذَا سَيْفِي قَدْ تَقَطَّعَ فَيَوْمِئِذٍ أَعْطَاهُ النَّبِيُّ (صلى الله عليه وآله) عَلَيْهِ وَآلَهُ ذَا الْفَقَّارِ

So when he<sup>ar</sup> dropped, Ali<sup>asws</sup> carried him<sup>ar</sup> to the Prophet<sup>saww</sup> and placed him<sup>ar</sup> in his<sup>saww</sup> presence. So he<sup>ar</sup> said, 'O Rasool Allah<sup>saww</sup>, have I<sup>ar</sup> been loyal to my<sup>ar</sup> pledge of allegiance?' He<sup>saww</sup> said: 'Yes'. And the Prophet<sup>saww</sup> said good things for him<sup>ar</sup>. And the people were attacking the Prophet<sup>saww</sup> from the right, so Ali<sup>asws</sup> defended him<sup>saww</sup>. So when he<sup>asws</sup> defended him<sup>saww</sup>, they attacked the Prophet<sup>saww</sup> from the left. That situation did not cease until his<sup>asws</sup> sword broke into three pieces. So he<sup>asws</sup> came to the Prophet<sup>saww</sup>. He<sup>asws</sup> displayed it in front him<sup>saww</sup> and said: 'This is my<sup>asws</sup> sword which has broken. Thus, it was on that day that the Prophet<sup>saww</sup> gave him<sup>asws</sup> *Za Al-Fiqar* (Zulfiqar).

وَلَمَّا رَأَى النَّبِيُّ (صلى الله عليه وآله) اخْتِلَاجَ سَاقِيهِ مِنْ كَثَرَةِ الْقِتَالِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَهُوَ يَبْكِي وَقَالَ يَا رَبِّ وَعَدْتَنِي أَنْ تُظَاهِرَ دِينَكَ وَإِنْ شِئْتَ لَمْ يُعَيْكَ فَأَقْبَلَ عَلِيٌّ (عليه السلام) إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَسْمَعْ دَوِيًّا شَدِيدًا وَ أَسْمَعْ أَقْدِمَ حَيْرُومٍ وَمَا أَهْمُ أَضْرِبُ أَحَدًا إِلَّا سَقَطَ مَيِّتًا قَبْلَ أَنْ أَضْرِبَهُ فَقَالَ هَذَا جَبْرَيْلُ وَمِيكَائِيلُ وَ إِسْرَافِيلُ فِي الْمَلَائِكَةِ

And when the Prophet<sup>saww</sup> saw that (Ali<sup>asws</sup>) was exhausted due to the frequency of the fighting, he<sup>saww</sup> raised his<sup>saww</sup> head towards the sky and he wept and said: 'O Lord<sup>azwj</sup>! You<sup>azwj</sup> Promised me<sup>saww</sup> that You<sup>azwj</sup> would be Making Your<sup>azwj</sup> Religion to prevail, and if You<sup>azwj</sup> so Desire, it would not Tire You<sup>azwj</sup>. Ali<sup>asws</sup> turned towards the Prophet<sup>saww</sup> and said: 'O Rasool Allah<sup>saww</sup>! I<sup>asws</sup> heard a loud rumble and heard the galloping of Hayzoum (Horse of Jibraeel), and I<sup>asws</sup> did not attack to strike anyone except that he would fall dead before I<sup>asws</sup> struck him. So he<sup>saww</sup> said: 'This was Jibraeel and Mikaeel, and Israfeel among the Angels'.

ثُمَّ جَاءَ جِبْرِائِيلُ (عليه السلام) فَوَقَّفَ إِلَى جَنْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ لَهِيَ الْمَوَاسَةُ فَقَالَ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ فَقَالَ جِبْرِائِيلُ وَأَنَا مِنْكُمَا ثُمَّ انْهَزَمَ النَّاسُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيٍّ (عليه السلام) يَا عَلِيُّ امْضُ بِسَيْفِكَ حَتَّى تُعَارِضَهُمْ فَإِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْفُلَاصَ وَ جَنَّبُوا الْخَيْلَ فَإِنَّهُمْ يُرِيدُونَ مَكَّةَ وَ إِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْخَيْلَ وَ هُمْ يَجَنَّبُونَ الْفُلَاصَ فَإِنَّهُمْ يُرِيدُونَ الْمَدِينَةَ

Then Jibraeel<sup>as</sup> went and paused to the side of the Rasool Allah<sup>saww</sup>. He said: 'O Muhammad<sup>saww</sup>, this is the comfort'. So he<sup>saww</sup> said: 'Ali<sup>asws</sup> is from me<sup>asws</sup>, and I<sup>saww</sup> am from him<sup>asws</sup>'. So Jibraeel said: 'And I am from both of you<sup>asws</sup>'. Then the people (enemy) were defeated. So the Rasool Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! Go with your<sup>asws</sup> sword until you are opposite to them. If you<sup>asws</sup> see them riding the camels and the horses are by their side, then they are intending to go to Makkah. And if you<sup>asws</sup> see them to be riding the horses and their camels are by their sides, so they are intending to go to Al-Medina.

فَأَتَاهُمْ عَلِيٌّ (عليه السلام) فَكَانُوا عَلَى الْفُلَاصِ فَقَالَ أَبُو سُفْيَانَ لِعَلِيٍّ (عليه السلام) يَا عَلِيُّ مَا تُرِيدُ هُوَ ذَا نَحْنُ ذَاهِيُونَ إِلَى مَكَّةَ فَانْصَرَفْ إِلَى صَاحِبِكَ فَاتَّبَعَهُمْ جِبْرِائِيلُ (عليه السلام) فَكُلَّمَا سَمِعُوا وَقَعَ خَافِرٍ فَرَسِهِ جَدُّوا فِي السَّيْرِ وَ كَانَ يَتْلُوهُمْ فَإِذَا ارْتَحَلُوا قَالُوا هُوَ ذَا عَسْكَرُ مُحَمَّدٍ قَدْ أَقْبَلَ فَدَخَلَ أَبُو سُفْيَانَ مَكَّةَ فَأَخْبَرَهُمُ الْخَبَرَ وَ جَاءَ الرُّعَاةُ وَ الْحَطَّابُونَ فَدَخَلُوا مَكَّةَ فَقَالُوا رَأَيْنَا عَسْكَرَ مُحَمَّدٍ كُلَّمَا رَحَلَ أَبُو سُفْيَانَ تَزَلُّوا يَقْدُمُهُمْ فَارِسٌ عَلَى فَرَسٍ أَشَقَرٍ يَطْلُبُ آثَارَهُمْ فَأَقْبَلَ أَهْلُ مَكَّةَ عَلَى أَبِي سُفْيَانَ يُوبِّخُونَهُ

Ali<sup>asws</sup> came up to them, and they were upon their camels, so Abu Sufyan said to Ali<sup>asws</sup>, 'O Ali<sup>asws</sup>! What do you<sup>asws</sup> want. That is where we are going, to Makkah. So leave and go to your<sup>asws</sup> companion<sup>saww</sup>'. Jibraeel followed them, and when they heard the galloping of his horse, they strived to move faster, and he kept following them. So when they moved, they said, 'It is the army of Muhammad<sup>saww</sup> which is coming'. Abu Sufyan entered Makkah and informed them of the news. The shepherds and the woodcutters came. So they entered Makkah. They said, 'We saw the army of Muhammad<sup>saww</sup>! All of them left. Abu Sufyan descended at Makkah and followed their footsteps horse to the horse. The people of Makkah came and addressed Abu Sufyan and reproached him.

وَ رَحَلَ النَّبِيُّ (صلى الله عليه وآله) وَ الرَّأْيَةَ مَعَ عَلِيٍّ (عليه السلام) وَ هُوَ بَيْنَ يَدَيْهِ فَلَمَّا أَنْ أَشْرَفَ بِالرَّأْيَةِ مِنَ الْعَقَبَةِ وَ رَأَى النَّاسَ نَادَى عَلِيٌّ (عليه السلام) أَيُّهَا النَّاسُ هَذَا مُحَمَّدٌ لَمْ يَمُتْ وَ لَمْ يُقْتَلْ فَقَالَ صَاحِبُ الْكَلَامِ الَّذِي قَالَ الْآنَ يَسْخَرُ بِنَا وَ قَدْ هُزِمْنَا هَذَا عَلِيٌّ وَ الرَّأْيَةُ بِيَدِهِ حَتَّى هَجَمَ عَلَيْهِمُ النَّبِيُّ (صلى الله عليه وآله) وَ نِسَاءُ الْأَنْصَارِ فِي أَفْنِيَّتِهِمْ عَلَى أَبْوَابِ بُورِهِمْ وَ خَرَجَ الرِّجَالُ إِلَيْهِ يَلُودُونَ بِهِ وَ يَتَوَبُّونَ إِلَيْهِ وَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ قَدْ خَدَشْنَ الْوُجُوهُ وَ نَشَرْنَ الشُّعُورَ وَ جَرَزْنَ النَّوَاصِي وَ خَرَقْنَ الْجُبُوبَ وَ حَزَمْنَ الْبُطُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمَّا رَأَيْنَهُ قَالَ لِهِنَّ خَيْرٌ وَ أَمْرُهُنَّ أَنْ يَسْتَنْتِرْنَ وَ يَدْخُلْنَ مَنَازِلَهُنَّ وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَ عَدَنِي أَنْ يُظْهَرَ دِينُهُ عَلَى الْأَذْيَانِ كُلِّهَا وَ أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا النَّايَةَ.

And the Prophet<sup>saww</sup> moved and the flag was with Ali<sup>asws</sup> and he<sup>asws</sup> was in front of him<sup>saww</sup>. So when he<sup>asws</sup> came up with the flag while moving in front and when they reached 'Al-Uqba', and the people saw him<sup>asws</sup>, Ali<sup>asws</sup> called out: 'O you people! This is Muhammad<sup>saww</sup>. He<sup>saww</sup> never died and he<sup>saww</sup> was never killed!' So the one who had said, 'He<sup>saww</sup> is mocking us and we have been defeated' (Abu Bakr or Umar)', said, 'This is Ali<sup>asws</sup> and flag is in his<sup>asws</sup> hands', until the Prophet<sup>saww</sup> moved towards them, and the women of the Helpers were in their courtyards and on the doorways of their houses, and the men came out to him<sup>saww</sup> returning from their flight and escape. The women of the Helpers had scratched their faces, and spread their hair, and placed dust upon their foreheads, and had torn the sides of their dresses, and tied



their abdomens for (the grief for) Prophet<sup>saww</sup>. So when he<sup>saww</sup> saw them, he<sup>saww</sup> said good things for them and told them to cover themselves up and enter their respective houses. And he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Promised me<sup>saww</sup> that He<sup>azwj</sup> would Make His<sup>azwj</sup> Religion to prevail over all the Religions'. And Allah<sup>azwj</sup> Revealed unto Muhammad<sup>saww</sup>: ***"[3:144] Muhammad is but a messenger, messengers (the like of whom) have passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least"***, the Verse.

14951- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ وَغَيْرِهِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي غَزْوَةِ الْحُدَيْبِيَّةِ خَرَجَ فِي ذِي الْقَعْدَةِ فَلَمَّا انْتَهَى إِلَى الْمَكَانِ الَّذِي أُحْرِمَ فِيهِ أُحْرِمُوا وَلَبَسُوا السِّلَاحَ فَلَمَّا بَلَغَهُ أَنَّ الْمُشْرِكِينَ قَدْ أَرْسَلُوا إِلَيْهِ خَالِدَ بْنَ الْوَلِيدِ لِيَرُدَّهُ قَالَ ابْعُونِي رَجُلًا يَأْخُذُنِي عَلَى غَيْرِ هَذَا الطَّرِيقِ فَأَتَيْتُ رَجُلًا مِنْ مُزَيْنَةَ أَوْ مِنْ جُهَيْنَةَ فَسَأَلُهُ فَلَمْ يُوَافِقْهُ

**H 14951** – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and someone else, from Muawiya Bin Ammaar, who has reported the following:

Abu Abdullah<sup>asws</sup> has said; 'When the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> went out in a military expedition of Al-Hudaybiyya, it was the Month of Zil-al-Qadaha. So when he<sup>saww</sup> ended up at the place in which Ihram had to be worn, they did so and wore their weapons as well. So when it (news) reached the 'المُشْرِكِينَ' (Polytheists), they sent to him<sup>saww</sup> Khalid Bin Waleed to turn him<sup>saww</sup> back. He<sup>saww</sup> said; 'Bring me a man who can take me<sup>saww</sup> via a different road to this one. So they came with a man from Muzaynat or from Juhaynat. He<sup>saww</sup> asked him, but he did not agree.

فَقَالَ ابْعُونِي رَجُلًا غَيْرَهُ فَأَتَيْتُ رَجُلًا آخَرَ إِمَّا مِنْ مُزَيْنَةَ وَ إِمَّا مِنْ جُهَيْنَةَ قَالَ فَذَكَرَ لَهُ فَأَخَذَهُ مَعَهُ حَتَّى انْتَهَى إِلَى الْعَقَبَةِ فَقَالَ مَنْ بَصَعَدَهَا حَطَّ اللَّهُ عَنْهُ كَمَا حَطَّ اللَّهُ عَنْ بَنِي إِسْرَائِيلَ فَقَالَ لَهُمْ ادْخُلُوا الْبَابَ سَجْدًا... نَغْفِرْ لَكُمْ خَطَايَاكُمْ قَالَ فَأَبْتَدَرَهَا خَيْلُ الْأَنْصَارِ الْأَوْسُ وَالْخَزْرَجِ قَالَ وَكَانُوا أَلْفًا وَ ثَمَانِمِائَةً فَلَمَّا هَبَطُوا إِلَى الْحُدَيْبِيَّةِ إِذَا امْرَأَةٌ مَعَهَا ابْنُهَا عَلَى الْقَلْبِ فَسَعَى ابْنُهَا هَارِبًا فَلَمَّا أَتَيْتُ أَنَّهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) صَرَخْتُ بِهِ هَوْلًا الصَّابِلُونَ لَيْسَ عَلَيْكَ مِنْهُمْ بَأْسٌ

So he<sup>saww</sup> said; 'Bring to me<sup>saww</sup> a man other than him'. So they came with another man from Muzaynat, or from Juhaynat. He said, 'I remember it. So he took them with him until they ended up at Al-Uqba. So he<sup>saww</sup> said: 'The one who climbs it, Allah<sup>azwj</sup> would Forgive him just as He<sup>azwj</sup> Forgave the Children of Israel, so He<sup>azwj</sup> Said: ***"[7:161] and enter the gate making obeisance, We will forgive you your wrongs"***. The cavalry of the Helpers, Al-Aws, and Al-Khazraj initiated the advance, and they were one thousand eight hundred of them. So when they descended to Al-Hudaybiyya, there was a woman who had her son with her at Al-Quleyb. So her son ran away. So when she established that it was the Rasool Allah<sup>saww</sup>, she screamed, 'These are Al-Sa'ibun, there is no problem to you from them'.

فَأَتَاهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَمَرَهَا فَاسْتَقْتِ دَلْوًا مِنْ مَاءٍ فَأَخَذَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَشَرِبَ وَ غَسَلَ وَجْهَهُ فَأَخَذَتْ فَضَلَّتْهُ فَأَعَادَتْهُ فِي الْبُيْرِ فَلَمْ تَبْرَحْ حَتَّى السَّاعَةِ وَ خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَرْسَلَ إِلَيْهِ الْمُشْرِكُونَ أَبَانَ بْنَ سَعِيدٍ فِي الْخَيْلِ فَكَانَ بِإِزَائِهِ ثُمَّ أَرْسَلُوا الْخَلِيسَ قَرَأَى الْبَيْدَ وَ هِيَ تَأْكُلُ بَعْضُهَا أُوتَارَ بَعْضٍ فَرَجَعَ وَ لَمْ يَأْتِ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ قَالَ لِأَبِي سَفْيَانَ يَا أَبَا سَفْيَانَ أَمَا وَ اللَّهُ مَا عَلَى هَذَا خَالِفْنَاكُمْ عَلَى أَنْ تَرُدُّوا الْهَدْيَ عَنْ مَجْلِهِ فَقَالَ اسْكُتْ فَإِنَّمَا أَنْتَ أَعْرَابِي فَقَالَ أَمَا وَ اللَّهُ لَتُخْلِينَ عَنْ مُحَمَّدٍ وَ مَا أَرَادَ أَوْ لَتُنْفَرِدَنَّ فِي الْأَحَابِيشِ فَقَالَ اسْكُتْ حَتَّى نَأْخُذَ مِنْ مُحَمَّدٍ وَلَنَا

The Rasool Allah<sup>saww</sup> came up to her and commanded her to draw a bucket of water. The Rasool Allah<sup>saww</sup> took it. He<sup>saww</sup> drank, and washed his<sup>saww</sup> face. She took its

remaining bit and returned it back in the well. That well still has water until this time. And the Rasool Allah<sup>saww</sup> came out, and the Polytheists sent to him<sup>saww</sup> Aban Bin Saeed with some horsemen in front of them. Then they sent Al-Hulays, so he saw the animals being prepared for sacrifice. He returned and did not come to the Rasool Allah<sup>saww</sup>, and said to Abu Sufyan: 'By Allah<sup>azwj</sup>, it was not this that we agreed upon, to return the sacrifices from its place'. He said, 'Be quiet! For you are only a Bedouin'. He said, 'But, by Allah<sup>azwj</sup>, stay away from Muhammad<sup>saww</sup> and what he<sup>saww</sup> wants, or else I shall revolt among Al-Ahabeys'. He said, 'Keep quiet until we take an agreement from Muhammad<sup>saww</sup>'.

فَأَرْسَلُوا إِلَيْهِ عُرْوَةَ بْنَ مَسْعُودٍ وَقَدْ كَانَ جَاءَ إِلَى قُرَيْشٍ فِي الْقَوْمِ الَّذِينَ أَصَابَهُمُ الْمُغِيرَةُ بْنُ شُعْبَةَ كَانَ خَرَجَ مَعَهُمُ مِنَ الطَّائِفِ وَكَانُوا تِجَارًا فَقَتَلَهُمْ وَجَاءَ بِأَمْوَالِهِمْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَبَى رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْ يَقْبَلَهَا وَقَالَ هَذَا غَدْرٌ وَلَا حَاجَةَ لَنَا فِيهِ فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا عُرْوَةُ بْنُ مَسْعُودٍ قَدْ أَتَاكُمْ وَهُوَ يُعْظِمُ الْبُذْنَ قَالَ فَأَقِيمُوهَا فَأَقَامُوهَا فَقَالَ يَا مُحَمَّدُ مَجِيءٌ مَنْ جِئْتَ قَالَ جِئْتُ أَطُوفُ بِالْبَيْتِ وَأَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ وَأَنْحَرُ هَذِهِ الْإِبِلَ وَأَخْلِي عَنْكُمْ عَنْ لِحْمَانِهَا

So they sent to him<sup>saww</sup> Urwat Bin Masoud and he had gone to the Qureysh regarding the people whom Al-Mugheira Bin Soh'ba had killed when they had gone with him from Al-Taef, and they used to be businessmen. So he (al-Mughirah) killed them and had come with their wealth to the Rasool Allah<sup>saww</sup>. So the Rasool Allah<sup>saww</sup> had refused to accept it and said; 'This is treachery, and we<sup>saww</sup> have no need with regards to it'. They sent him so he said, 'O Rasool Allah<sup>saww</sup>, this is Urwat Bin Masoud who has come to you, and he magnifies the sacrifices'. He<sup>saww</sup> said: 'Make him stand here'. They brought him to stand. He said, 'O Muhammad<sup>saww</sup>, why have you<sup>saww</sup> come?' He<sup>saww</sup> said: 'I<sup>saww</sup> have come to circumambulate (Tawaaf) the House, and perform Sa'ee between Al-Safa and Al-Marwa, and sacrifice this camel and leave its meat for you'.

قَالَ لَا وَاللَّاتِ وَالْعُزَّى فَمَا رَأَيْتُ مِثْلَكَ رُدَّ عَمَّا جِئْتَ لَهُ إِنَّ قَوْمَكَ يُذَكِّرُونَكَ اللَّهَ وَالرَّحِمَ أَنْ تَدْخُلَ عَلَيْهِمْ بِلَادَهُمْ بِغَيْرِ إِذْنِهِمْ وَأَنْ تَقْطَعَ أَرْحَامَهُمْ وَأَنْ تُجَرِّيَ عَلَيْهِمْ عَدُوَّهُمْ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَنَا بِقَاعِلٍ حَتَّى أَدْخُلَهَا قَالَ وَكَانَ عُرْوَةُ بْنُ مَسْعُودٍ حِينَ كَلَّمَ رَسُولَ اللَّهِ (صلى الله عليه وآله) تَتَاوَلَ لِحْيَتَهُ وَالْمُغِيرَةُ قَائِمٌ عَلَى رَأْسِهِ فَضْرَبَ بِيَدِهِ فَقَالَ مَنْ هَذَا يَا مُحَمَّدُ فَقَالَ هَذَا ابْنُ أَخِيكَ الْمُغِيرَةُ فَقَالَ يَا غَدْرُ وَاللَّهِ مَا جِئْتَ إِلَّا فِي غَسَلٍ سَلَحَيْكَ قَالَ فَرَجَعَ إِلَيْهِمْ فَقَالَ لِأَبِي سُفْيَانَ وَأَصْحَابِهِ لَا وَاللَّهِ مَا رَأَيْتُ مِثْلَ مُحَمَّدٍ رُدَّ عَمَّا جَاءَ لَهُ

He said, 'No, I swear by al-laata and al-uzza<sup>2</sup>, a person like you<sup>saww</sup> should not be sent back from what he has come for. If your<sup>saww</sup> people bind you<sup>saww</sup> to Allah<sup>azwj</sup> and the mercy, to enter their city without their permission, and cut-off their relationships, and make enemies to go against them'. So the Rasool Allah<sup>saww</sup> said: 'I<sup>saww</sup> will not do it until I<sup>saww</sup> enter the city'. And when Urwat Bin Masoud was speaking with the Rasool Allah<sup>saww</sup>, he was holding his beard, and Al-Mugheira was standing near to his head. So he hit him by his hand and said, 'Who is this, O Muhammad<sup>saww</sup>! So he<sup>saww</sup> said: 'This is the son of your brother, Al-Mugheira'. He said, 'O treachery! By Allah<sup>azwj</sup>, I did not come here except for the reconciliation with you<sup>saww</sup>'. So he returned to them and said to Abu Sufyan and his companions, 'No, by Allah<sup>azwj</sup>, a person like Muhammad<sup>saww</sup> should not be turned back from what he has come for'.

<sup>2</sup> Two big idols which were worshiped by the infidels at that time

فَارْسَلُوا إِلَيْهِ سُهَيْلَ بْنَ عَمْرٍو وَ حُوَيْطِبَ بْنَ عَبْدِ الْعُزْرَى فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَثْبِرَتْ فِي وَجُوهِهِمُ الْبُذُنُ فَقَالَا مَجِيءٌ مَنْ جِئْتَ قَالَ جِئْتُ لِأَطُوفَ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَنْحَرَ الْبُذُنَ وَ أَخْلِي بَيْنَكُمْ وَ بَيْنَ لَحْمَانِهَا فَقَالَا إِنَّ قَوْمَكَ يُنَاشِدُونَكَ اللَّهَ وَ الرَّحِمَ أَنْ تَدْخُلَ عَلَيْهِمْ بِلَادَهُمْ بِغَيْرِ إِذْنِهِمْ وَ تَقْطَعَ أَرْحَامَهُمْ وَ تُجْرِيَ عَلَيْهِمْ عُدُوَّهُمْ قَالَ فَأَبَى عَلَيْهِمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَّا أَنْ يَدْخُلَهَا وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَرَادَ أَنْ يَبْعَثَ عُمَرَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَشِيرَتِي قَلِيلٌ وَ إِنِّي فِيهِمْ عَلَى مَا تَعْلَمُ وَ لَكِنِّي أَذْكَ عَلَى عُثْمَانَ بْنَ عَفَّانَ

So they sent to him<sup>saww</sup> Suhail Bin Amro and Huweytab Bin Abdul Uzza. So the Rasool Allah<sup>saww</sup> commanded for the sacrificial animals to be spread out in front of their eyes. He said, 'Why have you<sup>saww</sup> come here?' He<sup>saww</sup> said: 'For circumambulation of the House, and the Sa'ee between Al-Safa and Al-Marwa, and sacrifice the animals and leave their meat between you'. If your<sup>saww</sup> people bind you<sup>saww</sup> to Allah<sup>azwj</sup> and the mercy from entering their city without their permission, and cut-off their relationships, and make their enemies to go against them'. He<sup>asws</sup> said; 'The Rasool Allah<sup>saww</sup> refused the two of them, except that he<sup>saww</sup> would enter it. And the Rasool Allah<sup>saww</sup> had intended to send Umar to them. So he said, 'O Rasool Allah<sup>saww</sup>, my relatives are few, and I am among them of the status that you<sup>saww</sup> know about (a humiliating one). You<sup>saww</sup> should send Usman Bin Affan'.

فَارْسَلَ إِلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ انْطَلِقْ إِلَى قَوْمِكَ مِنَ الْمُؤْمِنِينَ فَبَشِّرْهُمْ بِمَا وَعَدَنِي رَبِّي مِنْ فَتْحِ مَكَّةَ فَلَمَّا انْطَلَقَ عُثْمَانُ لَقِيَ أَبَانَ بْنَ سَعِيدٍ فَتَأَخَّرَ عَنِ السَّرْحِ فَحَمَلَ عُثْمَانُ بَيْنَ يَدَيْهِ وَ دَخَلَ عُثْمَانُ فَأَعْلَمَهُمْ وَ كَانَتْ الْمُنَافِقَةُ فَجَلَسَ سُهَيْلُ بْنُ عَمْرٍو عِنْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ جَلَسَ عُثْمَانُ فِي عَسْكَرِ الْمُشْرِكِينَ وَ بَايَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُسْلِمِينَ وَ ضَرَبَ بِإِحْدَى يَدَيْهِ عَلَى الْآخَرَى لِعُثْمَانَ وَ قَالَ الْمُسْلِمُونَ طُوبَى لِعُثْمَانَ قَدْ طَافَ بِالْبَيْتِ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَحَلَّ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ لِيَفْعَلَ فَلَمَّا جَاءَ عُثْمَانُ قَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَ طُفْتُ بِالْبَيْتِ فَقَالَ مَا كُنْتُ لِأَطُوفَ بِالْبَيْتِ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَمْ يَطْفُ بِهِ ثُمَّ ذَكَرَ الْقِصَّةَ وَ مَا كَانَ فِيهَا

So the Rasool Allah<sup>saww</sup> sent for him and said, 'Go to your people from the Believers. Give them the good news of what my<sup>saww</sup> Lord<sup>azwj</sup> has Promised me<sup>saww</sup> of the victory over Makkah'. So when Usman went, he met Aban Bin Saeed. So he delayed the camel and made room for Usman to ride with him. Usman entered (Makkah) and there was a skirmish. So Suhail Bin Amro seated himself in the presence of the Rasool Allah<sup>saww</sup>, and Usman sat in the army of the Polytheists. And the Rasool Allah<sup>saww</sup> got the Muslims to pledge their allegiances and tap one by his hand upon the other and Muslims said: 'How good of Usman that he has circumambulated the House and performed Sa'ee between Al-Safa and Al-Marwa and be lawful (out of Ihraam)'. So the Rasool Allah<sup>saww</sup> said: 'He did what he had to do'. So when Usman came, the Rasool Allah<sup>saww</sup> said to him; 'Did you circumambulate the House?' He said, 'I could not circumambulate the House whilst the Rasool Allah<sup>saww</sup> had not circumambulated it'. Then he mentioned the story and what had happened'.

فَقَالَ لِعَلِّي (عليه السلام) أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ سُهَيْلٌ مَا أَذْرِي مَا الرَّحْمَنُ الرَّحِيمُ إِلَّا أَنِّي أَظُنُّ هَذَا الَّذِي بِالْيَمَامَةِ وَ لَكِنْ أَكْتُبُ كَمَا تَكْتُبُ بِاسْمِكَ اللَّهُمَّ قَالَ وَ أَكْتُبُ هَذَا مَا قَاضَى عَلَيْهِ رَسُولُ اللَّهِ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ سُهَيْلٌ فَعَلَى مَا نَفَاتِكَ يَا مُحَمَّدٌ فَقَالَ أَنَا رَسُولُ اللَّهِ وَ أَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ قَالَ أَكْتُبُ فَكُتِبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ

So he<sup>saww</sup> said to Ali<sup>asws</sup>: 'Write – In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful'. Suhail said, 'I don't know what the Beneficent, the Merciful is except that I think this is the one at Al-Yamama. But, write as we write – 'By Your<sup>azwj</sup> Name, our Allah<sup>azwj</sup>'. He<sup>saww</sup> said; 'And write this – What has been agreed upon by the Rasool Allah<sup>saww</sup> and Suhail Bin Amro'. So Suhail said, 'What are we fighting you<sup>saww</sup> for, O

Muhammad<sup>saww</sup>? So he<sup>saww</sup> said; 'I<sup>saww</sup> and the Rasool Allah<sup>saww</sup> and I<sup>saww</sup> am Muhammad bin Abdullah<sup>saww</sup>'. So the people said: 'You<sup>saww</sup> are the Rasool Allah<sup>saww</sup>'. He said, 'Write – Write that this is what has been agreed upon by Muhammad Bin Abdullah<sup>saww</sup>'. So the people said: 'You<sup>saww</sup> are the Rasool Allah<sup>saww</sup>'.

وَكَانَ فِي الْقَضِيَّةِ أَنَّ مَنْ كَانَ مِنَّا أَتَى إِلَيْكُمْ رَدَدْنَاهُ إِلَيْنَا وَرَسُولُ اللَّهِ غَيْرُ مُسْتَكْرَهٍ عَنْ دِينِهِ وَمَنْ جَاءَ إِلَيْنَا مِنْكُمْ لَمْ نَرُدَّهُ إِلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا حَاجَةَ لَنَا فِيهِمْ وَعَلَى أَنْ يُعْبَدَ اللَّهُ فِيكُمْ عَلَانِيَةً غَيْرَ سِرٍّ وَإِنْ كَانُوا لَيَتَّهَدُونَ السُّيُورَ فِي الْمَدِينَةِ إِلَى مَكَّةَ وَمَا كَانَتْ قَضِيَّةُ أَعْظَمَ بَرَكَةٍ مِنْهَا لَقَدْ كَادَ أَنْ يَسْتَوِلِيَ عَلَى أَهْلِ مَكَّةَ الْإِسْلَامُ فَضَرَبَ سَهِيلُ بْنُ عَمْرٍو عَلَى أَبِي جَنْدَلٍ ابْنِهِ فَقَالَ أَوَّلُ مَا قَاضَيْنَا عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَهَلْ قَاضِيَتْ عَلَى شَيْءٍ فَقَالَ يَا مُحَمَّدُ مَا كُنْتَ بَعْدَارَ قَالَ فَذَهَبَ بِأَبِي جَنْدَلٍ فَقَالَ يَا رَسُولَ اللَّهِ تَذْفَعُنِي إِلَيْهِ قَالَ وَلَمْ أَشْطَرْتُ لَكَ قَالَ وَقَالَ اللَّهُمَّ اجْعَلْ لِأَبِي جَنْدَلٍ مَخْرَجًا.

And what was in the agreement that – 'The one who was from us, if he were to come to you, shall be returned back to us and the Rasool Allah<sup>saww</sup> will not keep him unwillingly from his religion, and the one who comes to us from you will not be returned back to you'. So the Rasool Allah<sup>saww</sup> said; 'There is no need for us regarding them, and they should be allowed to worship Allah<sup>azwj</sup> among you openly, not in secret, and be allowed to exchange gifts between Al-Medina to Makkah'. And there was not agreement more magnificent in Blessings than it for it made Al-Islam to almost take over the people of Makkah. So Suhail Bin Amro struck his hand upon his son Abu Jandal, so he said, 'The first of what we have agreed with you'. The Rasool Allah<sup>saww</sup> said: 'Have I<sup>saww</sup> applied the agreement upon anything yet?' He said, 'O Muhammad<sup>saww</sup>! You<sup>saww</sup> are not a traitor'. So he went with Abu Jandal'. So he said, 'O Rasool Allah<sup>saww</sup>, you<sup>saww</sup> are handing me over to him?' He<sup>saww</sup> said: 'And I<sup>saww</sup> did not set any conditions for you'. And said: 'Our Allah<sup>azwj</sup>! Make a way out for Abu Jandal!'

14952- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ عَنِ الْفَضْلِ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَوْ جَاؤُكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ قَالَ نَزَلَتْ فِي بَنِي مُدَلَجٍ لِيَأْتَهُمْ جَاءُوا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا إِنَّا قَدْ حَصِرَتْ صُدُورُنَا أَنْ تَشْهَدَ أَنَّكَ رَسُولُ اللَّهِ فَلَسْنَا مَعَكَ وَلَا مَعَ قَوْمِنَا عَلَيْكَ قَالَ قُلْتُ كَيْفَ صَنَعَ بِهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ وَاعَدَهُمْ إِلَى أَنْ يَفْرُغَ مِنَ الْعَرَبِ ثُمَّ يَدْعُوهُمْ فَيَنْ أَجَابُوا وَإِنَّا قَاتِلُهُمْ.

**H 14952** – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan, from Al-Fazl Abu Al-Abbas, who has narrated the following:

Abu Abdullah<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup>: “[4:90] or who come to you, their hearts shrinking from fighting you or fighting their own people”, he<sup>asws</sup> said: 'Revealed with regards to the Clan of Mudlaj because they had come to the Rasool Allah<sup>saww</sup>, so they said, 'There are restrictions in our chests that we should testify that you<sup>saww</sup> are the Rasool Allah<sup>saww</sup>, for we are neither with you<sup>saww</sup> nor are we with our people against you<sup>saww</sup>'. So I said, 'How did the Rasool Allah<sup>saww</sup> deal with them?' He<sup>asws</sup> said; 'He<sup>saww</sup> said that he<sup>saww</sup> would leave them until he<sup>saww</sup> was free from dealing with the Arabs, then he<sup>saww</sup> would call them (to Al-Islam), to see if they answered or else he<sup>saww</sup> would fight against them'.

14953- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرْقَدُ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمٍ لُوطٍ جَبْرِئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفَهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْذُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَتَسَوَّى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

**H 14953** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said the following:

Abu Abdullah<sup>asws</sup> having said that: ‘Allah<sup>azwj</sup> Sent four Angels (to Prophet Ibrahim<sup>as</sup>) for the destruction of the people of Lut<sup>as</sup> – Jibrael<sup>as</sup>, and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup>, and Karoubeel<sup>as</sup> and they had obscured their faces. They greeted him<sup>as</sup>. He<sup>as</sup> did not recognise them and saw them as good persons. So he<sup>as</sup> said (to himself<sup>as</sup>), ‘No one shall attend to them except for myself personally’, and he<sup>as</sup> was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he<sup>as</sup> placed it in front of them, “[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them”.

فَلَمَّا رَأَى ذَلِكَ جَبْرِئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتْ أَمْرَأَتُهُ سَارَةً فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمٍ لُوطٍ

So when Jibrael<sup>as</sup> saw that, he<sup>as</sup> removed the turban from his<sup>as</sup> face and from his<sup>as</sup> head. Ibrahim<sup>as</sup> recognised him<sup>as</sup>. He<sup>as</sup> said: ‘You<sup>as</sup> are he<sup>as</sup>!’ He<sup>as</sup> said: ‘Yes’, and his<sup>as</sup> wife passed by and he<sup>as</sup> gave her<sup>as</sup> the good news of Is’haq<sup>as</sup>, and after Is’haq<sup>as</sup> of Yaqoub<sup>as</sup>. So she<sup>as</sup> said what Allah<sup>azwj</sup> has Stated, and they<sup>as</sup> answered her<sup>as</sup> with what is in the Mighty Book. So Ibrahim<sup>as</sup> said to them: ‘What have you<sup>as</sup> come for?’ They<sup>as</sup> said to him<sup>as</sup>: ‘For the destruction of the people of Lut<sup>as</sup>’.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جَبْرِئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنْ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لِلنَّجِيَّةِ وَ أَهْلُهُ إِلَّا أَمْرَأَتُهُ كَانَتْ مِنَ الْغَابِرِينَ ثُمَّ مَضُوا

So he<sup>as</sup> said to them<sup>as</sup>: ‘Suppose there were a hundred Believers among them, would you<sup>as</sup> destroy them?’ Jibrael<sup>as</sup> said: ‘No’. He<sup>as</sup> said: ‘If there were fifty?’ He<sup>as</sup> said: ‘No’. He<sup>as</sup> said: ‘If there were thirty?’ He<sup>as</sup> said; No’. He<sup>as</sup> said: ‘If there were twenty?’ He<sup>as</sup> said: ‘No’. He<sup>as</sup> said: ‘if there were ten?’ He<sup>as</sup> said; ‘No’. He<sup>as</sup> said: ‘If there were five?’ He<sup>as</sup> said: ‘No’. He<sup>as</sup> said: ‘If there was one?’ He<sup>as</sup> said: ‘No’. “[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind”. Then they<sup>as</sup> left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجَادِلُنَا فِي قَوْمٍ لُوطٍ فَأَتُوا لُوطًا وَ هُوَ فِي زُرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُونَ فَلَمَّا رَأَاهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَانٌ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلُ فَقَالُوا نَعَمْ فَنَقَدْنَاهُمْ وَ مَسَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتُ أَتَى بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَانْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جَبْرِئِيلُ (عليه السلام) لَا نَعْجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جَبْرِئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَضَى سَاعَةً ثُمَّ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرِئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جَبْرِئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askary Abu Muhammad<sup>asws</sup> said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **"[11:74] he began to plead with Us for Lut's people"**. So they<sup>as</sup> came to Lut<sup>as</sup> whilst he<sup>as</sup> was in his<sup>as</sup> farm near the city. So they<sup>as</sup> greeted him<sup>as</sup> whilst they<sup>as</sup> had obscured their<sup>as</sup> faces. So when he<sup>as</sup> saw them to be as good persons clad in white turbans and white robes, he<sup>as</sup> said to them<sup>as</sup>: 'Lodging?' They<sup>as</sup> said: 'Yes'. So he<sup>as</sup> led them<sup>as</sup> and they<sup>as</sup> walked behind him<sup>as</sup>. He<sup>as</sup> regretted having offered lodging to them<sup>as</sup> and said (to himself<sup>as</sup>): 'What shall I<sup>as</sup> do when I<sup>as</sup> come to my<sup>as</sup> people and I recognise them?' So he<sup>as</sup> turned towards them<sup>as</sup> and said: 'You<sup>as</sup> have come to evil creatures of Allah<sup>azwj</sup>'. And Jibraeel<sup>as</sup> had said: 'We<sup>as</sup> will not make haste against them until he<sup>as</sup> testifies by three testimonies'. So Jibraeel<sup>as</sup> said (to himself<sup>as</sup>): 'This is one testimony'. Then they<sup>as</sup> walked for a while, then he<sup>as</sup> turned towards them and said: 'You<sup>as</sup> have come to evil creatures of Allah<sup>azwj</sup>'. So Jibraeel<sup>as</sup> said (to himself<sup>as</sup>): 'These are two'. Then they<sup>as</sup> went, so when they reached the gate of the city, he<sup>as</sup> turned towards them<sup>as</sup> and said; 'You<sup>as</sup> have come to evil creatures of Allah<sup>azwj</sup>'. So Jibraeel<sup>as</sup> said (to himself<sup>as</sup>): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَوْهُمْ امْرَأَتُهُ رَأَتْ هَيْبَةً حَسَنَةً فَصَدَعَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَنْتْ فَلَمَّا رَأَوْهَا الدُّخَانُ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عَنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْبَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوها فَلَمَّا رَأَوْهُمْ لَوْطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لَا تُخْزُونِ فِي ضَيْفِي أ لَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنِّي لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَقَالَ جِبْرِئِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاتَرُوهُ حَتَّى دَخَلُوا النَّيْتِ

Then he<sup>as</sup> entered (the city) and they<sup>as</sup> entered with him<sup>as</sup>. So when his<sup>as</sup> wife saw them<sup>as</sup> of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He<sup>as</sup> has such people with him<sup>as</sup> that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut<sup>as</sup> saw them, he<sup>as</sup> said: 'O people! Fear Allah<sup>azwj</sup> and do not harass regarding my<sup>as</sup> guests. Is there no man with guidance among you? These are my<sup>as</sup> (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You<sup>as</sup> are aware that there is no right for us regarding your daughters, and you<sup>as</sup> well know what we want'. So he<sup>as</sup> said; 'If I<sup>as</sup> had strength or support I<sup>as</sup> would have resorted to a strong corner'. So Jibraeel<sup>as</sup> said (to himself<sup>as</sup>): 'If only he<sup>as</sup> knew how much strength he<sup>as</sup> had'. So they spoke a lot until they<sup>as</sup> entered the house'.

قَالَ فَصَاحَ بِهِ جِبْرِئِيلُ يَا لَوْطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جِبْرِئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَدَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى جِبْرِئِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرَ بِأَهْلِكَ بِقُطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جِبْرِئِيلُ إِنَّا بَعَثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جِبْرِئِيلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أ لَيْسَ الصُّبْحُ بِقَرِيبٍ

He<sup>asws</sup> said: 'Jibraeel<sup>as</sup> shouted: 'O Lut<sup>as</sup>! Call them to enter the house'. So when they entered, Jibraeel<sup>as</sup> pointed by his<sup>as</sup> finger around them, so their eyesight was lost and it is His<sup>azwj</sup> Words: **"[54:37] but We blinded their eyes"**. Then Jibraeel<sup>as</sup> called out: 'We<sup>as</sup> have been Sent to destroy you all'. So he<sup>as</sup> said: 'O Jibraeel<sup>as</sup>, hurry up'. So he<sup>as</sup> said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمَرَهُ فَتَحَمَلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتُهُ قَالَ ثُمَّ اقْتُلَاهَا جِبْرِئِيلُ بِجَنَاحَيْهِ مِنْ سَعٍ أَرْضَيْنِ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نَبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سَجِيلٍ.

He<sup>asws</sup> said; 'So he (Jibraeel<sup>as</sup>) commanded him to carry with him those who were with him<sup>as</sup> except for his<sup>as</sup> wife. Then Jibraeel<sup>as</sup>, by his<sup>as</sup> wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he<sup>as</sup> overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.

14954- مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الصَّبَّاحِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَاللَّهِ لِلَّذِي صَنَعَهُ الْحَسَنُ بْنُ عَلِيٍّ (عليه السلام) كَانَ خَيْرًا لِهَذِهِ الْأُمَّةِ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَاللَّهُ لَقَدْ نَزَلَتْ هَذِهِ الْآيَةُ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ إِنَّمَا هِيَ طَاعَةُ الْإِمَامِ وَطَلَبُوا الْقِتَالَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ مَعَ الْحُسَيْنِ (عليه السلام) قَالُوا رَبَّنَا لَمْ كُتِبَتْ عَلَيْنَا الْقِتَالُ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ نَحِبُّ دَعْوَتَكَ وَتَتَّبِعَ الرُّسُلَ أَرَادُوا تَأْخِيرَ ذَلِكَ إِلَى الْقَائِمِ (عليه السلام).

**H 14954** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Al-Al-Sabbaah Bin Abdul Hameed, from Muhammad Bin Muslim, who has narrated the following:

Abu Ja'far<sup>asws</sup> has said: 'By Allah<sup>azwj</sup>, that which Al-Hassan Bin Ali<sup>asws</sup> did was better for this community from all that upon which the sun rises. By Allah<sup>azwj</sup>, this Verse had been Revealed: **"[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate, but rather, it is the obedience to the Imam<sup>asws</sup>, and they sought to fight, but when fighting is prescribed for them alongside Al-Husayn<sup>asws</sup> they say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end?"** we would have responded to Your<sup>azwj</sup> Call and we would have followed the Messengers<sup>as</sup>. They intended to delay that to Al-Qaim<sup>asws</sup>'.

14955- مُحَمَّدٌ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنْ عَلِيِّ بْنِ حَسَّانٍ عَنْ عَلِيِّ بْنِ عَطِيَّةِ الزَّيَّاتِ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ النُّجُومِ أَوْ قَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ الْمُشْتَرِيَّ إِلَى الْأَرْضِ فِي صُورَةِ رَجُلٍ فَأَخَذَ رَجُلًا مِنَ الْعَجَمِ فَعَلَّمَهُ النُّجُومَ حَتَّى ظَنَّ أَنَّهُ قَدْ بَلَغَ ثُمَّ قَالَ لَهُ انْظُرْ أَيَّنَ الْمُشْتَرِي فَقَالَ مَا أَرَاهُ فِي الْفَلَكَ وَمَا أَدْرِي أَيُّنَ هُوَ

**H 14955** – Muhammad Bin Yahya, from Salmat Bin Al-Khataab and a number of our companions, from Sahl Bin Ziyad together, from Ali Bin Hassaan, from Ali Bin Atiyya Al-Zayyaat, from Moala Bin Khuneys who said:

I asked Abu Abdullah<sup>asws</sup> about the stars (astrology), is it true?' So he<sup>asws</sup> said; 'Yes. Allah<sup>azwj</sup> Sent Jupiter to the earth in the image of a man. So he took a man from the non-Arabs and taught him the stars (Astrology) until he thought that he understood it. Then he said to him, 'Look around. Where is the Jupiter?' So he said, 'I cannot see it in the sky and I do not know where it is'.

قَالَ فَخَاهُ وَ أَخَذَ بِيَدِ رَجُلٍ مِنَ الْهِنْدِ فَعَلَّمَهُ حَتَّى ظَنَّ أَنَّهُ قَدْ بَلَغَ وَ قَالَ انْظُرْ إِلَى الْمُشْتَرِي أَيُّنَ هُوَ فَقَالَ إِنَّ حِسَابِي لَيَذُلُّ عَلَى أَنَّكَ أَنْتَ الْمُشْتَرِي قَالَ وَ شَهَقَ شَهَقَةً فَمَاتَ وَ وَرِثَ عِلْمَهُ أَهْلُهُ فَالْعِلْمُ هُنَاكَ.

He<sup>asws</sup> said; 'He left him and grabbed the hand of a man from India. So he taught him until he thought he had understood it, and said, 'Look at Jupiter, where is it?' So he said, 'My calculation evidences to me that you are the Jupiter'. He<sup>asws</sup> said: 'He gasped a cry and died, and his people inherited his knowledge, so the knowledge is over there (in India)'.

**14956-** عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ النُّجُومِ قَالَ مَا يَعْلَمُهَا إِلَّا أَهْلُ بَيْتٍ مِنَ الْعَرَبِ وَ أَهْلُ بَيْتٍ مِنَ الْهُنْدِ.

**H 14956** – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih, from the one who informed him, the following:

I asked about the stars (Astrology) from Abu Abdullah<sup>asws</sup>. The Imam<sup>asws</sup> replied: 'No one knows it except for a People of a household from the Arabs, and a people of a household from India'.

**14957-** حُمَيْدُ بْنُ زِيَادٍ عَنْ أَبِي الْعَبَّاسِ عُيَيْدِ اللَّهِ بْنِ أَحْمَدَ الدَّهْقَانِ عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطَرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ بَيَّاعِ السَّابِرِيِّ عَنْ أَبَانَ عَنْ صَبَّاحِ بْنِ سَيَّابَةَ عَنْ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ ذَهَبْتُ بِكِتَابِ عَبْدِ السَّلَامِ بْنِ نُعَيْمٍ وَ سَدِيرٍ وَ كُتُبٍ غَيْرِ وَاحِدٍ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) حِينَ ظَهَرَتِ الْمُسَوَّدَةُ قَبْلَ أَنْ يَظْهَرَ وَلَدُ الْعَبَّاسِ بِأَنَا قَدْ قَدَرْنَا أَنْ يَبُولَ هَذَا الْأَمْرُ إِلَيْكَ فَمَا تَرَى قَالَ فَضْرَبَ بِالْكُتُبِ الْأَرْضَ ثُمَّ قَالَ أَفَّ أَفَّ مَا أَنَا لِهَؤُلَاءِ بِإِمَامٍ أَمَا يَعْلَمُونَ أَنَّهُ إِمَّا يَقْتُلُ السُّفْيَانِيَّ.

**H 14957** – Humeyd Bin Ziyad, from Abu Al-Abbas Ubeydullah Bin Ahmad Al-Dahqan, from Ali Bin Al-Hassan Al-Tatary, from Muhammad Bin Ziyad Baya' Al-Sabiry, from Aban, from Sabbah bin Sayabat, from Al-Moalla Bin Khuneys who said:

I went with the letters of Abdul Salaam Bin Naeem, and Sudeyr, and a letter of someone else to Abu Abdullah<sup>asws</sup>, When Al-Musawwadat makes his appearance, before the appearance of the sons of Al-Abbas, we have estimated that this Command would come to you<sup>asws</sup>, so what do you<sup>asws</sup> see?' 'He<sup>asws</sup> threw the letters on the ground, and then said: 'Uff! Uff! I<sup>asws</sup> am not an Imam<sup>asws</sup> for these ones, but they very well know that he<sup>ajfj</sup> would be killing Al-Sufyani'.

**14958-** أَبَانٌ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ قَالَ هِيَ بُيُوتُ النَّبِيِّ (صلى الله عليه وآله).

**H 14958** – Aban, from Abu Baseer who said:

I asked Abu Abdullah<sup>asws</sup> about the Statement of Allah<sup>azwj</sup>: **“[24:36] In houses which Allah has permitted to be exalted”**, he<sup>asws</sup> said: 'Houses of the Prophets<sup>as</sup>'.

**14959-** أَبَانٌ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ دِرْعُ رَسُولِ اللَّهِ (صلى الله عليه وآله) ذاتُ الْفُضُولِ لَهَا حَلَقَتَانِ مِنْ وَرَقٍ فِي مُقَدِّمِهَا وَ حَلَقَتَانِ مِنْ وَرَقٍ فِي مُؤَخَّرِهَا وَ قَالَ لَيْسَ بِهَا عَلِيٌّ (عليه السلام) يَوْمَ الْجَمَلِ.

**H 14959** – Aban, from Yahya Bin Abu Al-A'la who said:

I heard Abu Abdullah<sup>asws</sup> saying: 'The armour of the Rasool Allah<sup>saww</sup>, *Zat Al-Fuzoul* had two rings of foil in front of it, and two rings of foil at the back of it'. And said; 'Ali<sup>asws</sup> wore it on the Day of Al-Jamal'.

**14960-** أَبَانٌ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شَدَّ عَلِيٌّ (عليه السلام) عَلَى بَطْنِهِ يَوْمَ الْجَمَلِ بِعَقَالِ أَبْرِقَ نَزَلَ بِهِ جَبْرِئِيلُ (عليه السلام) مِنَ السَّمَاءِ وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَشُدُّ بِهِ عَلَى بَطْنِهِ إِذَا لَبَسَ الدَّرْعَ.

**H 14960** – Aban, from Yaqoub Bin Shuayb, who has said:



Abu Abdullah<sup>asws</sup> has said: 'Ali<sup>asws</sup> tightened a glimmering belt around his<sup>asws</sup> abdomen on the Day of Al-Jamal which Jibraeel<sup>as</sup> had descended with from the sky, and the Rasool Allah<sup>saww</sup> used to wear it around his<sup>saww</sup> abdomen whenever he<sup>saww</sup> wore the armour'.

14961- أَبَانُ عَنْ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ عُثْمَانَ قَالَ لِلْمِقْدَادِ أَمَا وَاللَّهِ لَنَنْتَهِيَنَّ أَوْ لَأُرُدَّنَكَ إِلَى رَبِّكَ الْأَوَّلِ قَالَ فَلَمَّا حَضَرَتِ الْمِقْدَادَ الْوَفَاءُ قَالَ لِعَمَّارٍ أبلغْ عُثْمَانَ عَلَيَّ أَنِّي قَدْ رُدِدْتُ إِلَى رَبِّي الْأَوَّلِ.

**H 14961** – Aban, from Al-Fazeyl Bin Yasaar, who has said:

Abu Ja'far<sup>asws</sup> has said: 'Usman said to Al-Miqdad<sup>ar</sup>, 'By Allah<sup>azwj</sup>, stop insulting me or I will return you<sup>ar</sup> to your<sup>ar</sup> First Lord<sup>azwj</sup>'. He<sup>asws</sup> said: 'So when the death presented itself to Al-Miqdad<sup>ar</sup>, he<sup>ar</sup> said to Ammar, 'Make it reach to Usman from me<sup>ar</sup> that I<sup>ar</sup> have returned to my<sup>ar</sup> First Lord<sup>azwj</sup>'.

14962- أَبَانُ عَنْ فَضِيلٍ وَ عُبَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا حَضَرَ مُحَمَّدُ بْنُ أَسَامَةَ الْمَوْتَ دَخَلَتْ عَلَيْهِ بَنُو هَاشِمٍ فَقَالَ لَهُمْ قَدْ عَرَفْتُمْ قَرَابَتِي وَ مَنْزِلَتِي مِنْكُمْ وَ عَلَيَّ دَيْنٌ فَأُحِبُّ أَنْ تَضْمَنُوهُ عَلَيَّ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) أَمَا وَاللَّهِ ثَلَاثُ دَيْنِكَ عَلَيَّ ثُمَّ سَكَتَ وَ سَكَتُوا فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) عَلَيَّ دَيْنُكَ كُلُّهُ ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) أَمَا إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَضْمَنَهُ أَوْلًا إِلَّا كَرَاهِيَةً أَنْ يَقُولُوا سَبَقْنَا.

**H 14962** – Aban, from Fazeyl and Ubeyd, who has said:

Abu Abdullah<sup>asws</sup> has said: 'When the death presented itself to Muhammad Bin Usama, the Clan of Hashim<sup>as</sup> came up to him. So he said to them, 'You have recognised my being near in relations to you, and my status among you, and I have a debt upon me so I would love it if you could take the responsibility of it from me'. So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, a third of your debt is upon me<sup>asws</sup>', then he<sup>asws</sup> was quiet and they remained quiet. So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Upon me<sup>asws</sup> is all of your debt'. Then Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'But what prevented me<sup>asws</sup> from assuming the responsibility of all of his debts at first was the abhorrence that they would say, 'He<sup>asws</sup> preceded us for it'.

14963- أَبَانُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَتْ نَاقَةُ رَسُولِ اللَّهِ (صلى الله عليه وآله) الْقَصْوَاءُ إِذَا نَزَلَ عَنْهَا عَلَّقَ عَلَيْهَا زِمَامَهَا قَالَ فَتَخْرُجُ فَنَأْتِي الْمُسْلِمِينَ قَالَ فَيُتْلَوُهَا الرَّجُلُ الشَّيْءَ وَ يُنَاقِلُهَا هَذَا الشَّيْءَ فَلَا تَلْبِثُ أَنْ تَشْبَعَ قَالَ فَأَدْخَلْتُ رَأْسَهَا فِي خِيَاءِ سَمُرَةٍ بَنِي جُنْدَبٍ فَنَتَاوَلَ عَنَزَةً فَضَرَبَ بِهَا عَلَى رَأْسِهَا فَشَجَّهَا فَخَرَجَتْ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَشَكَتُهُ.

**H 14963** – Aban, from Abu Baseer, who has narrated the following:

Abu Abdullah<sup>asws</sup> having said: 'Whenever the Rasool Allah<sup>saww</sup> descended from his<sup>saww</sup> she-camel Al-Qaswa, he<sup>saww</sup> would leave its reins upon it. It would go out and come to the Muslims. So this man would give it something, and that man would give it something. So it would not remain without (its hunger) is being satisfied. It entered its head in a tent of Samarat Bin Jundab, so he took hold of a stick and struck it upon its head. So he scratched it. So it went out to the Prophet<sup>saww</sup> and complained to him<sup>saww</sup>'.

14964- أَبَانُ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ مَرْيَمَ (عليها السلام) حَمَلَتْ بَعِيسَى (عليه السلام) تِسْعَ سَاعَاتٍ كُلُّ سَاعَةٍ شَهْرًا.

**H 14964** – Aban, from a man, who said:

Abu Abdullah<sup>asws</sup> has said that: 'Maryam<sup>as</sup> carried (in her<sup>as</sup>) Isa<sup>as</sup> for nine hours, each hour for a month'.

**14965** - أَبَانُ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ الْمُغِيرَةَ يَزْعُمُونَ أَنَّ هَذَا الْيَوْمَ لِهَذِهِ اللَّيْلَةِ الْمُسْتَقْبَلَةِ فَقَالَ كَذَبُوا هَذَا الْيَوْمَ لِلَّيْلَةِ الْمَاضِيَةِ إِنَّ أَهْلَ بَطْنِ نَخْلَةَ حِينَئِذٍ رَأَوْا الْهَيْلَالَ قَالُوا قَدْ دَخَلَ الشَّهْرُ الْحَرَامُ.

**H 14965** – Aban, from Umar Bin Yazeed who said:

I said to Abu Abdullah<sup>asws</sup> that: 'Al-Mugheira (and his people) are alleging that this day is for the night that approaches it'. So he<sup>asws</sup> said: 'They lie! This day today is for the night that has passed. The people of Al-Nakhla, when they see the crescent say, 'The Sacred Month has entered'.

**14966** - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَلَّارٍ أَبِي عَمْرَةَ عَنْ أَبِي مَرْيَمَ النَّقَّافِيِّ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ بَيْنَا أَنَا عِنْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِذْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ الشَّيْعَةَ الْخَاصَّةَ الْخَالِصَةَ مِنْ أَهْلِ النَّبِيِّتِ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ عَرَفْنَاهُمْ حَتَّى نَعْرِفَهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا قُلْتُ لَكُمْ إِلَّا وَأَنَا أُرِيدُ أَنْ أُخْبِرَكُمْ

**H 14966** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sallar Abu Umrat, from Abu Maryam Al-Saqafy, from Ammar Bin Yasser who said:

Whilst I was in the presence of the Rasool Allah<sup>saww</sup>, when the Rasool Allah<sup>saww</sup> said that: 'The Shites, the special ones, the sincere ones are from us<sup>asws</sup> the People<sup>asws</sup> of the Household'. So Umar said, 'O Rasool Allah<sup>saww</sup>, introduce them until we recognise them'. So the Rasool Allah<sup>saww</sup> said: 'I<sup>saww</sup> am not saying to you except that I<sup>saww</sup> want to inform you'.

ثُمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَا الدَّلِيلُ عَلَى اللَّهِ عَزَّ وَجَلَّ وَ عَلِيٌّ نَصْرُ الدِّينِ وَ مَنَارُهُ أَهْلُ النَّبِيِّتِ وَ هُمْ الْمَصَابِيحُ الَّذِينَ يُسْتَضَاءُ بِهِمْ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ فَمَنْ لَمْ يَكُنْ قَلْبُهُ مُوَافِقًا لِهَذَا فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا وَضِعَ الْقَلْبُ فِي ذَلِكَ الْمَوْضِعِ إِلَّا لِيُوَافِقَ أَوْ لِيُخَالَفَ فَمَنْ كَانَ قَلْبُهُ مُوَافِقًا لَنَا أَهْلُ النَّبِيِّتِ كَانَ تَاجِيًّا وَ مَنْ كَانَ قَلْبُهُ مُخَالَفًا لَنَا أَهْلُ النَّبِيِّتِ كَانَ هَالِكًا.

Then the Rasool Allah<sup>saww</sup> said: 'I<sup>saww</sup> am the Guide to Allah<sup>azwj</sup> and Ali<sup>asws</sup> is the support of the Religion, and its beacons are the People<sup>asws</sup> of the Household, and they<sup>asws</sup> are the Lights of the Religion by whom<sup>asws</sup> it is illuminated'. So Umar said, 'O Rasool Allah<sup>saww</sup>, so the one whose heart is not compatible with this?' So the Rasool Allah<sup>saww</sup> said: 'The heart has not been placed in that place except that it is either compatible with it or it is opposed to it. So the one whose heart is compatible with us<sup>asws</sup> the People<sup>asws</sup> of the Household, would be the saved one, and the one whose heart was opposed to us<sup>asws</sup> the People<sup>asws</sup> of the Household, would be destroyed'.

**14967** - أَحْمَدُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ قُتَيْبَةَ الْأَعَشَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ عَادَيْتُمْ فِيْنَا الْآبَاءَ وَ الْإِبْنَاءَ وَ الْأَزْوَاجَ وَ تَوَابَكُمُ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَمَا إِنَّ أَحْوَاجَ مَا تَكُونُونَ إِذَا بَلَغَتِ النَّفْسُ إِلَى هَذِهِ وَ أَوْمًا بِيَدِهِ إِلَى حَلْقِهِ.

**H 14967** – Ahmad, from Ali Bin Al-Hakam, from Quteyba Al-A'ashy who said:

I heard Abu Abdullah<sup>asws</sup> saying: 'You have antagonised your fathers, and your sons, and your wives with regards to us<sup>asws</sup>, and your Reward is upon Allah<sup>azwj</sup> Mighty and Majestic. But rather, it would be most needed when you are in a state when your souls reach to here' – and he<sup>asws</sup> gestured by his<sup>asws</sup> hand to his<sup>asws</sup> throat'.

14968- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْحَمَّارِ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ اسْتَأْذَنَّا عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَا وَالْحَارِثُ بْنُ الْمُغِيرَةِ النَّصْرِيُّ وَمَنْصُورُ الصَّبَّاحِ قَوَاعِدُنَا دَارَ طَاهِرٍ مَوْلَاهُ فَصَلَّيْنَا الْعَصْرَ ثُمَّ رُحْنَا إِلَيْهِ فَوَجَدْنَاهُ مُتَّكِئًا عَلَى سَرِيرٍ قَرِيبٍ مِنَ الْأَرْضِ فَجَلَسْنَا حَوْلَهُ ثُمَّ اسْتَوَى جَالِسًا ثُمَّ أَرْسَلَ رَجُلَيْهِ حَتَّى وَضَعَ قَدَمَيْهِ عَلَى الْأَرْضِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ النَّاسُ يَمِينًا وَشِمَالًا فِرْقَةً مُرْجِيَّةً وَفِرْقَةً خَوَارِجَ وَفِرْقَةً قَدْرِيَّةً وَ سَمِئْتُمْ أَنْتُمْ الشَّرَافِيَّةَ ثُمَّ قَالَ بَيْنَيْنِ مِنْهُ أَمَّا وَاللَّهِ مَا هُوَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ رَسُولُهُ وَ آلَ رَسُولِهِ (صلى الله عليه وآله) وَ شَبِيعَتُهُمْ كَرَّمَ اللَّهُ وَجُوهَهُمْ وَ مَا كَانَ سِوَى ذَلِكَ فَلَا كَانَ عَلَيٍّ وَ اللَّهُ أَوْلَى النَّاسِ بِالنَّاسِ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) يَقُولُهَا ثَلَاثًا.

**H 14968** – From him, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Suleyman Al-Hammaar, from Saeed Bin Yasaar who said:

We sought permission to see Abu Abdullah<sup>asws</sup>, I, and Al-Haris Bin Al-Mugheira Al-Nasry, and Mansour Al-Sayaqal. So we agreed to meet at the house of Tahir, his<sup>asws</sup> slave. So we Prayed Al-Asr, then we went to him<sup>asws</sup>. We found him<sup>asws</sup> leaning against a bed near to the ground. So we seated ourselves around him<sup>asws</sup>. Then he<sup>asws</sup> sat upright and stretched his<sup>asws</sup> legs until he<sup>asws</sup> placed his<sup>asws</sup> feet upon the ground, then said: 'The Praise is due to Allah<sup>azwj</sup> Who Made the people to go to the right and left as a Murjiite sect, and a Khwarijite sect, and a Qadiriyya sect, and you have been named as the Turabiyya'. Then said to the one seated on his<sup>asws</sup> right: 'And Allah<sup>azwj</sup>, there is no god except for Him<sup>azwj</sup>, One with no associates to Him<sup>azwj</sup>, and His<sup>azwj</sup> Messenger<sup>saww</sup>, and the Progeny<sup>asws</sup> of His<sup>azwj</sup> Messenger<sup>saww</sup> and their<sup>asws</sup> Shites, may Allah<sup>azwj</sup> honour their faces, and he who was not upon that was not upon anything. By Allah<sup>azwj</sup>, Ali<sup>asws</sup> was higher to the people than their own selves after the Rasool Allah<sup>saww</sup>. He<sup>asws</sup> said it thrice'.

14969- عَنْهُ عَنْ أَحْمَدَ عَنْ عَلِيٍّ بْنِ الْمُسْتَوْرِدِ النَّخَعِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي سَمَاءِ الدُّنْيَا لَيَطْلَعُونَ عَلَى الْوَاحِدِ وَالْإِثْنَيْنِ وَ الثَّلَاثَةِ وَ هُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ (عليهم السلام) فَيَقُولُونَ أَمْ مَا تَرَوْنَ هَؤُلَاءِ فِي قُلُوبِهِمْ وَ كَثْرَةَ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ (عليهم السلام) فَتَقُولُ الطَّائِفَةُ الْآخَرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ دُو الْفَضْلِ الْعَظِيمِ.

**H 14969** – From him, from Ahmad, from Ali Bin Al-Mustawarad Al-Nakha'ie, from the one who reported it:

Abu Abdullah<sup>asws</sup> has said; 'From the Angels who are in the sky of the world, they come to one, and two, and three when they are mentioning the virtues of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, so they say: 'But did you see those in their scarcity (of numbers) and the abundance of their enemies, describing the virtues of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>? So the other group of Angels say: **“[62:4] That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace”**’.

14970- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يَا عُمَرُ لَا تَحْمِلُوا عَلَى شَيْعَتِنَا وَ ارْفُقُوا بِهِمْ فَإِنَّ النَّاسَ لَا يَحْتَمِلُونَ مَا تَحْمِلُونَ.

**H 14970** – From him, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Umar Bin Hanzala, who has reported the following:

Abu Abdullah<sup>asws</sup> has said: ‘O Umar, do not place a burden upon our<sup>asws</sup> Shites, and be kind to them, for the people cannot bear what you can bear’.

14971- مُحَمَّدُ بْنُ أَحْمَدَ الْقُمِّيُّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ حُسَيْنِ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ هُمَا ثُمَّ قَالَ وَكَانَ فُلَانٌ شَيْطَانًا.

**H 14971** - Muhammad Bin Ahmad Al-Qummy, from his uncle Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Husayn Al-Jamal, who has reported the following:

Abu Abdullah<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> Blessed and High: “[41:29] **Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest**”, he<sup>asws</sup> said: ‘Those two (Abu Bakr and Umar)’. Then said: ‘And that one (Umar) was a Satan<sup>la</sup>’.

14972- يُونُسُ عَنْ سَوْرَةَ بْنِ كُلَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ يَا سَوْرَةُ هُمَا وَاللَّهِ هُمَا ثَلَاثًا وَاللَّهُ يَا سَوْرَةُ إِنَّا لَخَزَانُ عِلْمِ اللَّهِ فِي السَّمَاءِ وَإِنَّا لَخَزَانُ عِلْمِ اللَّهِ فِي الْأَرْضِ.

**H 14972** – Yunus, from Sowrat Bin Kuleyb, who has reported the following:

Abu Abdullah<sup>asws</sup> regarding the statement of Allah<sup>azwj</sup> Blessed and High: “[41:29] **Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest**”, he<sup>asws</sup> said: ‘O Sowrat! Those two (Abu Bakr and Umar), by Allah<sup>azwj</sup> those two (Abu Bakr and Umar) three times over. By Allah<sup>azwj</sup>, O Sowrat, we<sup>asws</sup> are the Treasurers of the Knowledge of Allah<sup>azwj</sup> in the sky and we<sup>asws</sup> are the Treasurers of the Knowledge of Allah<sup>azwj</sup> in the earth’.

14973- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ قَالَ يَعْنِي فُلَانًا وَ فُلَانًا وَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

**H 14973** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Suleyman Al-Ja'fary who said:

I heard Abu Al-Hassan<sup>asws</sup> saying regarding the Statement of Allah<sup>azwj</sup> Blessed and High: “[4:108] **They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him**”, he<sup>asws</sup> said: ‘It means so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda Bin Al-Jarrah’.

14974- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَ غَيْرُهُ عَنْ مَنصُورِ بْنِ يُوسُفَ عَنْ ابْنِ أُذَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ النَّجَّاشِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَ عَظُمَ وَ قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا يُعْنِي وَ اللَّهُ فُلَانًا وَ فُلَانًا

**H 14974** – Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, and someone else, from Mansour Bin Yunus, from Ibn Azina, from Abdullah Bin Najjashy who said:

I heard Abu Abdullah<sup>asws</sup> saying regarding the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **“[4:63] These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves”**, Meaning, by Allah<sup>azwj</sup>, so and so and so and so (Abu Bakr and Umar).

وَ مَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا يُعْنِي وَ اللَّهُ النَّبِيُّ (صلى الله عليه وآله) وَ عَلِيًّا (عليه السلام) مِمَّا صَنَعُوا أَيْ لَوْ جَاءُوكَ بِهَا يَا عَلِيُّ فَاسْتَغْفَرُوا اللَّهَ مِمَّا صَنَعُوا وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هُوَ وَ اللَّهُ عَلِيٌّ بَعِيْنُهُ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ عَلَى لِسَانِكَ يَا رَسُولَ اللَّهِ يُعْنِي بِهِ مِنْ وَلَايَةِ عَلِيٍّ وَ يُسَلِّمُوا تَسْلِيمًا لِعَلِيٍّ.

**“[4:64] And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful”**, Meaning, by Allah<sup>azwj</sup>, the Prophet<sup>saww</sup> and Ali<sup>asws</sup> due to what they had done to him<sup>asws</sup>. Yes, **had they** come to you<sup>asws</sup> with it, O Ali<sup>asws</sup>, **and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.** **“[4:65] But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them”**. So Abu Abdullah<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>, it is Ali<sup>asws</sup> who is Meant by it. **and then do not find any straightness in their hearts as to what you have decided**, upon your<sup>saww</sup> tongue, O Rasool Allah<sup>saww</sup>, Meaning by it the Wilayah of Ali<sup>asws</sup> **and submit with entire submission** to Ali<sup>asws</sup>’.

14975- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ رُبَّمَا رَأَيْتَ الرُّؤْيَا فَأَعْبَرَهَا وَ الرُّؤْيَا عَلَى مَا تُعْبَرُ.

**H 14975** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muammar Bin Khallaad who said:

I heard Abu Al-Hassan<sup>asws</sup> saying: ‘Sometimes I<sup>asws</sup> see the dream, so I<sup>asws</sup> interpret it, and the dream is upon what you interpret’.

14975 b- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ إِبْنِ فَضَّالٍ عَنْ الْحَسَنِ بْنِ جَهْمٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ الرُّؤْيَا عَلَى مَا تُعْبَرُ فَقُلْتُ لَهُ إِنَّ بَعْضَ أَصْحَابِنَا رَوَى أَنَّ رُؤْيَا الْمَلِكِ كَانَتْ أَضْغَاثَ أَحْلَامٍ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) إِنَّ امْرَأَةً رَأَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَنَّ جَذْعَ بَيْتِهَا قَدْ انْكَسَرَ فَاتَتْ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَصَّتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا النَّبِيُّ (صلى الله عليه وآله) يَفْقَدُ زَوْجُكَ وَ يَأْتِي وَ هُوَ صَالِحٌ وَ قَدْ كَانَ زَوْجُهَا غَائِبًا فَقَدِمَ كَمَا قَالَ النَّبِيُّ (صلى الله عليه وآله)

**H 14975 b** – From him, from Ahmad Bin Muhammad, from Ibn Fazzaal, from AL-Hassan Bin Jahm who said:

I heard Abu Al-Hassan<sup>asws</sup> saying: 'The dream is upon what interpretation you give it'. So I said to him<sup>asws</sup> that, 'Some of our companions are reporting that the dream of the king was a confused dream'. So Abu Al-Hassan<sup>asws</sup> said: 'A woman saw a dream during the era of the Rasool Allah<sup>saww</sup> that a pillar of her house had broken. So she came to the Rasool Allah<sup>saww</sup> and related the dream to him<sup>saww</sup>. The Prophet<sup>saww</sup> said to her: 'Your husband will come to you safely'; and her husband had gone away (in a caravan). So he came just as the Prophet<sup>saww</sup> said that he would.

ثُمَّ غَابَ عَنْهَا زَوْجُهَا غَيْبَةً أُخْرَى فَرَأَتْ فِي الْمَنَامِ كَأَنَّ جِدْعَ بَيْتِهَا قَدْ انْكَسَرَ فَأَتَتْ النَّبِيَّ (صلى الله عليه وآله) فَقَصَّتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا يَفْقَدُ زَوْجُكَ وَيَأْتِي صَالِحًا فَقَدِمَ عَلَى مَا قَالَ ثُمَّ غَابَ زَوْجُهَا ثَلَاثَةَ فَرَأَتْ فِي مَنَامِهَا أَنَّ جِدْعَ بَيْتِهَا قَدْ انْكَسَرَ فَلَقِيَتْ رَجُلًا أَعْسَرَ فَقَصَّتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا الرَّجُلُ السَّوُّ يَمُوتُ زَوْجُكَ قَالَ قَبْلَكَ ذَلِكَ النَّبِيُّ (صلى الله عليه وآله) فَقَالَ أَلَا كَانَ عَبْرَ لَهَا خَيْرًا.

Then he went away from her for another time. She saw in the dream as if a pillar of her house had broken. So she came to the Prophet<sup>saww</sup> and related the dream to him<sup>saww</sup>. So he<sup>saww</sup> said to her: 'Your husband will come to you safely'. So he came as he<sup>saww</sup> had said he would. Then her husband went away for a third time. She saw in her dream that a pillar of her house had broken. She met a left-handed man (a fortune teller), so she related her dream to him. The man said to her, 'The evil. Your husband is dead'. (As the news of her dead husband) reached the Prophet<sup>saww</sup>, so he<sup>saww</sup> said: 'If only he had interpreted it for her in a good way'.

**14976** - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ رَسُولَ اللَّهِ كَانَ يَقُولُ إِنَّ رُؤْيَا الْمُؤْمِنِ تُرْفُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ عَلَى رَأْسِ صَاحِبِهَا حَتَّى يُعْبَرَ هَا لِنَفْسِهِ أَوْ يُعْبَرَ هَا لَهُ مِثْلُهُ فَإِذَا عَبَّرْتَ لَزِمَتْ الْأَرْضُ فَلَا تُقْصُوا رُؤْيَاكُمْ إِلَّا عَلَى مَنْ يَعْقِلُ.

**H 14976** – A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father together, from Ibn Mahboub, from Abdullah Bin Ghalib, from Jabir Bin Yazeed, who has narrated the following:

Abu Ja'far<sup>asws</sup> said that the Rasool Allah<sup>saww</sup> had said: 'The dream of the Believer floats in between the sky and the earth over the head of its dreamer until he interprets it for himself, or it is interpreted for him by someone like him. So when it gets interpreted, it comes to the ground. So do not narrate your dreams except to the one who understand'.

**14977** - مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الرُّؤْيَا لَا تُقْصُ إِلَّا عَلَى مُؤْمِنٍ خَلَا مِنَ الْحَسَدِ وَ الْبَغْيِ.

**H 14977** – Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim bin Urwat, from Abu Baseer, who has reported the following:

Abu Abdullah<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> said: 'Do not tell your dream except to a Believer who is free from the envy and the rebellion'.

**14978-** حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) رَجُلٌ يُقَالُ لَهُ ذُو النَّمْرَةِ وَكَانَ مِنْ أَفْبَحِ النَّاسِ وَإِنَّمَا سُمِّيَ ذُو النَّمْرَةِ مِنْ فُبْحِهِ فَأَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيَّ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَرَضَ اللَّهُ عَلَيْكَ سَبْعَةَ عَشَرَ رَكْعَةً فِي الْيَوْمِ وَالْليْلَةِ وَصَوْمَ شَهْرِ رَمَضَانَ إِذَا أَدْرَكَتَهُ وَالْحَجَّ إِذَا اسْتَطَعْتَ إِلَيْهِ سَبِيلًا وَالزَّكَاةَ وَفَسَّرَهَا لَهُ

**H 14978** – Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysami, from Aban Bin Usman, from a man, who has reported the following:

Abu Abdullah<sup>asws</sup> has said: 'There was a man during the era of the Rasool Allah<sup>saww</sup> called *Zu Al-Namrat*, and he was from the ugliest of the people and that is why he was named *Al-Zu Al-Namrat* (Animal face) due to his ugliness. So he came to the Prophet<sup>saww</sup> and said, 'O Rasool Allah<sup>saww</sup>, inform me of what Allah<sup>azwj</sup> Mighty and Majestic has Made to be obligatory upon me'. So the Rasool Allah<sup>saww</sup> said to him: 'Allah<sup>azwj</sup> has Made it an obligation upon you to Pray seventeen cycles during the day and the night, and Fasts of the Month of Ramadhan when you are of realisation (adult), and the Pilgrimage when you have the (financial) capability for it, and the Zakat', and detailed these for him.

فَقَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا أَزِيدُ رَبِّي عَلَى مَا فَرَضَ عَلَيَّ شَيْئًا فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) وَلَمْ يَأْ ذَا النَّمْرَةِ فَقَالَ كَمَا خَلَقَنِي قَبِيحًا

So he said, 'By the One Who<sup>azwj</sup> Sent you with the Truth as a Prophet<sup>saww</sup>, I shall not increase anything upon what has been Obligated upon me'. So the Rasool Allah<sup>saww</sup> said; 'And why, O *Zu Al-Namrat*?' He said, 'For He<sup>azwj</sup> has Created me as ugly'.

قَالَ فَهَبَطَ جِبْرِئِيلُ (عليه السلام) عَلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تُبَلِّغَ ذَا النَّمْرَةِ عَنْهُ السَّلَامَ وَ تَقُولَ لَهُ يَقُولُ لَكَ رَبُّكَ تَبَارَكَ وَ تَعَالَى أَمَا تَرْضَى أَنْ أُحْشِرَكَ عَلَى جَمَالِ جِبْرِئِيلَ (عليه السلام) يَوْمَ الْقِيَامَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا ذَا النَّمْرَةِ هَذَا جِبْرِئِيلُ يَأْمُرُنِي أَنْ أَبْلِّغَكَ السَّلَامَ وَ يَقُولَ لَكَ رَبُّكَ أَمَا تَرْضَى أَنْ أُحْشِرَكَ عَلَى جَمَالِ جِبْرِئِيلَ فَقَالَ ذُو النَّمْرَةِ فَإِنِّي قَدْ رَضِيتُ يَا رَبِّ قَوْ عَزَّتِكَ لَأَزِيدَنَّكَ حَتَّى تَرْضَى.

He<sup>asws</sup> said: 'So Jibraeel<sup>as</sup> descended upon the Prophet<sup>saww</sup> and said: 'O Rasool Allah<sup>saww</sup>! Your<sup>saww</sup> Lord<sup>azwj</sup> Commands you<sup>saww</sup> that you<sup>saww</sup> should convey Greetings to *Zu Al-Namrat* and say to him: 'Your Lord<sup>azwj</sup>, Blessed and High has Said to you: "Would it not make you happy to be resurrected upon the beauty of Jibraeel<sup>as</sup> on the Day of Judgement?' So the Rasool Allah<sup>saww</sup> said to him: 'O *Zu Al-Namrat*! This here is Jibraeel<sup>as</sup> Commanding me<sup>as</sup> that I<sup>saww</sup> should convey Greetings to you and that your Lord<sup>azwj</sup> has said: "Would it not make you happy to be resurrected upon the beauty of Jibraeel?' So *Zu Al-Namrat* said, 'I have thus become happy, O Lord<sup>azwj</sup>. By Your<sup>azwj</sup> Honour, I shall increase (my worship) for You<sup>azwj</sup> until You<sup>azwj</sup> are Pleased'.

### حَدِيثُ الَّذِي أَحْيَاهُ عِيسَى ( عَلَيْهِ السَّلَام )

## HADEETH OF THE ONE WHO WAS BROUGHT BACK TO LIFE BY ISA<sup>as</sup>

14979- مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبَانَ بْنِ تَغْلِبٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ هَلْ كَانَ عِيسَى ابْنُ مَرْيَمَ أَحْيَا أَحَدًا بَعْدَ مَوْتِهِ حَتَّى كَانَ لَهُ أَكْلٌ وَ رِزْقٌ وَ مُدَّةٌ وَ وَلَدٌ فَقَالَ نَعَمْ إِنَّهُ كَانَ لَهُ صَدِيقٌ مُوَاخٍ لَهُ فِي اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَانَ عِيسَى (عليه السلام) يَمُرُّ بِهِ وَ يَنْزِلُ عَلَيْهِ

**H 14979** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Abu Jameela, from Aban Bin Taglib, who has reported the following:

Abu Abdullah<sup>asws</sup> was asked, 'Did Isa Ibn Maryam<sup>as</sup> revive anyone after his death to the extent that he ate, received sustenance, and had a term, and children?' He<sup>asws</sup> said: 'Yes. He<sup>as</sup> had a friend who he<sup>as</sup> had established brotherhood with for the Sake of Allah<sup>azwj</sup> Blessed and High, and Isa<sup>as</sup> used to pass by him and visit him.

وَ إِنَّ عِيسَى غَابَ عَنْهُ حِينًا ثُمَّ مَرَّ بِهِ لِيُسَلِّمَ عَلَيْهِ فَخَرَجَتْ إِلَيْهِ أُمُّهُ فَسَأَلَهَا عَنْهُ فَقَالَتْ مَاتَ يَا رَسُولَ اللَّهِ فَقَالَ أَ فَتُحْيِيهِ أَنْ تَرَاهُ قَالَتْ نَعَمْ فَقَالَ لَهَا فَإِذَا كَانَ غَدًا فَآتِيكِ حَتَّى أُحْيِيَهُ لَكَ بِإِذْنِ اللَّهِ تَبَارَكَ وَ تَعَالَى

And that Isa<sup>as</sup> remained absent from him for a while, then passed by his house to greet him. His mother came out to him<sup>as</sup>. So he<sup>as</sup> asked her about him. She said, 'He died, O Messenger<sup>as</sup> of Allah<sup>azwj</sup>'. He<sup>as</sup> said: 'Would you love to see him'. She said, 'Yes'. He<sup>as</sup> said to her: 'Come to me<sup>as</sup> tomorrow and I<sup>as</sup> shall revive him for you by the Permission of Allah<sup>azwj</sup> Blessed and High'.

فَلَمَّا كَانَ مِنَ الْعَدَا أَتَاهَا فَقَالَ لَهَا انْطَلِقِي مَعِيَ إِلَى قَبْرِهِ فَأَنْطَلِقَا حَتَّى أَتَيَا قَبْرَهُ فَوَقَفَ عَلَيْهِ عِيسَى (عليه السلام) ثُمَّ دَعَا اللَّهَ عَزَّ وَ جَلَّ فَانْفَرَجَ الْقَبْرُ وَ خَرَجَ ابْنُهَا حَيًّا فَلَمَّا رَأَتْهُ أُمُّهُ وَ رَأَاهَا بَكِيًّا فَرَحِمَهُمَا عِيسَى (عليه السلام) فَقَالَ لَهُ عِيسَى أَ تُحِبُّ أَنْ تَبْقَى مَعَ أُمِّكَ فِي الدُّنْيَا فَقَالَ يَا نَبِيَّ اللَّهِ بِأَكْلٍ وَ رِزْقٍ وَ مُدَّةٍ أَمْ بِغَيْرِ أَكْلٍ وَ لَا رِزْقٍ وَ لَا مُدَّةٍ فَقَالَ لَهُ عِيسَى (عليه السلام) بِأَكْلٍ وَ رِزْقٍ وَ مُدَّةٍ وَ تُعْمَرُ عَشْرِينَ سَنَةً وَ تَزُوجُ وَ يُولَدُ لَكَ قَالَ نَعَمْ إِذَا قَالَ فَدَفَعَهُ عِيسَى إِلَى أُمِّهِ فَعَاشَ عَشْرِينَ سَنَةً وَ تَزُوجُ وَ يُولَدُ لَهُ.

So when it was the next day, she came over. He<sup>as</sup> said to her: 'Come with me<sup>as</sup> to his grave'. So they went until they arrived at his grave. Isa<sup>as</sup> paused at it, and then supplicated to Allah<sup>azwj</sup>. The grave split apart and her son came out alive. So when his mother saw him, and he saw her, they wept. Isa<sup>as</sup> sympathised with them. Isa<sup>as</sup> said to him: 'Would you like to remain alive with your mother in the world?' He said, 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, with eating and sustenance and a term, or without eating and sustenance and a term?' So Isa<sup>as</sup> said to him: 'With eating and sustenance and a term. And you will be living for twenty years and get married and have children'. He said, 'Yes'. When he said that, Isa<sup>as</sup> handed him over to his mother. He thus lived for twenty years, and got married, and had children'.

14980- ابْنُ مَحْبُوبٍ عَنْ أَبِي وَلَدٍ وَ غَيْرُهُ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُرَدِّ فِيهِ بِالْحَادِ بِظُلْمٍ فَقَالَ مَنْ عَبْدٌ فِيهِ غَيْرَ اللَّهِ عَزَّ وَ جَلَّ أَوْ تَوَلَّى فِيهِ غَيْرَ أَوْلِيَاءِ اللَّهِ فَهُوَ مُلْحَدٌ بِظُلْمٍ وَ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى أَنْ يُدْفِقَهُ مِنْ عَذَابِ الْيَمِّ.



**H 14980** – Ibn Mahboub, from Abu Walladin, and someone else from our companions, who have reported the following:

Abu Abdullah<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> Mighty and Majestic: “[22:25] **and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement**”, so he<sup>asws</sup> said: ‘The one who worships other than Allah<sup>azwj</sup> Mighty and Majestic, or befriends other than the Guardians<sup>asws</sup> from Allah<sup>azwj</sup>, so he has inclined to injustice and it is upon Allah<sup>azwj</sup> Blessed and High to **make him taste of a painful chastisement**’.

14981- ابْنُ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ قَالَ نَزَلَتْ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٍّ وَ حَمْزَةَ وَ جَعْفَرٍ وَ جَرَتْ فِي الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ أَجْمَعِينَ.

**H 14981** – Ibn Mahboub, from Abu Ja’far Al-Howl, from Sallam Bin Al-Mustaneer, who has reported the following:

Abu Ja’far<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> Blessed and High: “[22:40] **Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah**”. He<sup>asws</sup> said: ‘It was Revealed regarding the Rasool Allah<sup>saww</sup>, and Ali<sup>asws</sup>, and Hamza<sup>ar</sup>, and Ja’far<sup>ar</sup>, and it flowed regarding Al-Husayn<sup>asws</sup>, may Peace be upon all of them’.

14982- ابْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بُرَيْدِ الْكُنَاسِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا قَالَ فَقَالَ إِنَّ لِهَذَا تَأْوِيلًا يَقُولُ مَاذَا أُجِبْتُمْ فِي أَوْصِيَائِكُمُ الَّذِينَ خَلَفْتُمُوهُمْ عَلَى أَمِّكُمْ قَالَ فَيَقُولُونَ لَا عِلْمَ لَنَا بِمَا فَعَلُوا مِنْ بَعْدِنَا.

**H 14982** – Ibn Mahboub, from Hisham Bin Salim, from Bureyd Al-Kunasy who said:

I asked Abu Ja’far<sup>asws</sup> about the Statement of Allah<sup>azwj</sup> Mighty and Majestic: “[5:109] **On the day when Allah will assemble the messengers, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things**”. So he<sup>asws</sup> said; ‘There is an explanation for this. He<sup>azwj</sup> will say: “What response were you<sup>as</sup> given with regards to your<sup>as</sup> successors<sup>as</sup> whom you<sup>saww</sup> left behind among your<sup>as</sup> communities?’ So they<sup>as</sup> will say: ‘We have no knowledge of what they did from after us<sup>as</sup>’.

## حَدِيثُ إِسْلَامِ عَلِيٍّ ( عَلَيْهِ السَّلَام )

### HADEETH OF ISLAM OF ALI<sup>asws</sup>

**14983-** ابْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمَزَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) ابْنُ كَمْ كَانَ عَلِيٌّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) يَوْمَ اسْلَمَ فَقَالَ أَوْ كَانَ كَافِرًا قَطُّ إِنَّمَا كَانَ لِعَلِّيٍّ (عَلَيْهِ السَّلَام) حَيْثُ بَعَثَ اللَّهُ عَزَّ وَجَلَّ رَسُولَهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَشْرُ سِنِينَ وَلَمْ يَكُنْ يَوْمَئِذٍ كَافِرًا وَلَقَدْ آمَنَ بِاللَّهِ تَبَارَكَ وَتَعَالَى وَبِرَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَسَبَقَ النَّاسُ كُلُّهُمْ إِلَى الْإِيمَانِ بِاللَّهِ وَبِرَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَإِلَى الصَّلَاةِ بِثَلَاثِ سِنِينَ

**H 14983 –** Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Saeed Bin Al-Musayyab who said:

I asked Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, 'How old was Ali<sup>asws</sup> on the day he<sup>asws</sup> became a Muslim?' So he<sup>asws</sup> said: 'What? Was he<sup>asws</sup> an infidel ever? But rather, when Allah<sup>azwj</sup> Sent His<sup>azwj</sup> Messenger<sup>saww</sup>, Ali<sup>asws</sup> was ten years old, and he<sup>asws</sup> was never an infidel on that day, and he<sup>asws</sup> had believed in Allah<sup>azwj</sup>, and in His<sup>azwj</sup> Messenger<sup>saww</sup>, and preceded all of the people to the faith by Allah<sup>azwj</sup> and by His<sup>azwj</sup> Messenger<sup>saww</sup> and to the Prayer by three years'.

وَكَانَتْ أَوَّلُ صَلَاةٍ صَلَّاهَا مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الظُّهْرَ رَكْعَتَيْنِ وَكَذَلِكَ فَرَضَهَا اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى مَنْ اسْلَمَ بِمَكَّةَ رَكْعَتَيْنِ رَكْعَتَيْنِ وَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُصَلِّيَهَا بِمَكَّةَ رَكْعَتَيْنِ وَيُصَلِّيَهَا عَلِيٌّ (عَلَيْهِ السَّلَام) مَعَهُ بِمَكَّةَ رَكْعَتَيْنِ مُدَّةَ عَشْرِ سِنِينَ حَتَّى هَاجَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى الْمَدِينَةِ وَخَلَفَ عَلِيٌّ (عَلَيْهِ السَّلَام) فِي أُمُورٍ لَمْ يَكُنْ يَفُومُ بِهَا أَحَدٌ غَيْرُهُ

And the first Prayer that he<sup>asws</sup> Prayed with the Rasool Allah<sup>saww</sup> was *Al-Zohr* (Midday) of two cycles and that is what Allah<sup>azwj</sup> Blessed and High had Obligated it as upon the one who became a Muslim at Makkah – two cycles, two cycles, and the Rasool Allah<sup>saww</sup> had Prayed two cycles at Makkah, and Ali<sup>asws</sup> had Prayed it with him<sup>saww</sup> as two cycles for a period of ten years until the Rasool Allah<sup>saww</sup> migrated to Al-Medina, and left Ali<sup>asws</sup> behind regarding the matters which no one part from him<sup>asws</sup> could have dealt with.

وَكَانَ خُرُوجُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ مَكَّةَ فِي أَوَّلِ يَوْمٍ مِنْ رَبِيعِ الْأَوَّلِ وَذَلِكَ يَوْمُ الْخَمِيسِ مِنْ سَنَةِ ثَلَاثِ عَشْرَةٍ مِنَ الْمُبْعَثِ وَاقْدَمَ الْمَدِينَةَ لِاثْنَتَيْ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ مَعَ زَوَالِ الشَّمْسِ فَنَزَلَ بِقُبَا فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ ثُمَّ لَمْ يَزَلْ مُقِيمًا يَنْتَظِرُ عَلِيًّا (عَلَيْهِ السَّلَام) يُصَلِّي الْخَمْسَ صَلَوَاتٍ رَكْعَتَيْنِ رَكْعَتَيْنِ

And the going out of the Rasool Allah<sup>saww</sup> from Makkah was during the first of the Rabbi-ul-Awwal, and that was the day of Thursday on the thirteenth year from the *Mab'as* (Declaration of Prophet-hood), and journeyed to Al-Medina over twelve nights from the Month of Rabbi Ul-Awwal with the setting of the sun. So he<sup>saww</sup> descended at Quba, so he<sup>saww</sup> Prayed *Al-Zohr* two cycles, and *Al-Asr* two cycles. Then he<sup>saww</sup> did not cease to stay there, awaiting Ali<sup>asws</sup>. He<sup>saww</sup> Prayed five Prayers of two cycles, two cycles.

وَكَانَ نَازِلًا عَلَى عَمْرٍو بْنِ عَوْفٍ فَأَقَامَ عِنْدَهُمْ بِضْعَةَ عَشَرَ يَوْمًا يَقُولُونَ لَهُ أَتُؤَيِّمُ عِنْدَنَا فَنَتَّخِذُ لَكَ مَنْزِلًا وَمَسْجِدًا فَيَقُولُ لَا إِلَيَّ أَنْتَظِرُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَقَدْ أَمَرْتُهُ أَنْ يَلْحَقَنِي وَلَسْتُ مُسْتَوْطِنًا مَنْزِلًا حَتَّى يَفْدِمَ عَلِيٌّ وَمَا أَسْرَعَهُ إِنْ شَاءَ اللَّهُ فَقَدِمَ عَلِيٌّ (عَلَيْهِ السَّلَام) وَالنَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي بَيْتِ عَمْرٍو بْنِ عَوْفٍ فَنَزَلَ مَعَهُ

And he<sup>saww</sup> stayed at (the house of) Amro Bin Awf for about ten days. They were saying to him<sup>saww</sup>, 'Stay with us, so we will build for you<sup>saww</sup> house and a Masjid'. So he<sup>saww</sup> said; 'No. I<sup>saww</sup> am awaiting Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and have ordered him<sup>asws</sup> to meet me<sup>saww</sup>, and will not settle in a house until Ali<sup>asws</sup> comes, and he<sup>asws</sup> will not be long, Allah<sup>azwj</sup> Willing. So Ali<sup>asws</sup> came to the Prophet<sup>saww</sup> at the house of Amro Bin Awf and stayed with him<sup>saww</sup>.

ثُمَّ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا قَدِمَ عَلَيْهِ عَلِيٌّ (عليه السلام) تَحَوَّلَ مِنْ قُبَا إِلَى بَنِي سَالِمِ بْنِ عَوْفٍ وَ عَلِيٌّ (عليه السلام) مَعَهُ يَوْمَ الْجُمُعَةِ مَعَ طُلُوعِ الشَّمْسِ فَخَطَّ لَهُمْ مَسْجِدًا وَ نَصَبَ قِبْلَتَهُ فَصَلَّى بِهِمْ فِيهِ الْجُمُعَةَ رَكْعَتَيْنِ وَ خَطَبَ خُطْبَتَيْنِ ثُمَّ رَاحَ مِنْ يَوْمِهِ إِلَى الْمَدِينَةِ عَلَى نَاقَتِهِ الَّتِي كَانَ قَدِمَ عَلَيْهَا وَ عَلِيٌّ (عليه السلام) مَعَهُ لَا يَفَارِقُهُ يَمْشِي بِمَشْيِهِ وَ لَيْسَ يَمُرُّ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِبَطْنٍ مِنْ بَطْنِ الْأَنْصَارِ إِلَّا قَامُوا إِلَيْهِ يَسْأَلُونَهُ أَنْ يَنْزِلَ عَلَيْهِمْ فَيَقُولَ لَهُمْ خَلُّوا سَبِيلَ النَّاقَةِ فَإِنَّهَا مَأْمُورَةٌ

Then the Rasool Allah<sup>saww</sup>, when Ali<sup>asws</sup> arrived to him<sup>saww</sup>, transferred from Quba to the Clan of Saalim Bin Awf, and Ali<sup>asws</sup> was with him<sup>saww</sup>, on the Day of Friday at sunrise. So they drew a boundary for him<sup>saww</sup> for a Masjid, and established its Qiblah (direction of Prayer). He<sup>saww</sup> Prayed with them the Friday Prayer of two cycles, and preached them two sermons. Then he<sup>saww</sup> went to Al-Medina upon the she-camel which he<sup>saww</sup> had come upon, and Ali<sup>asws</sup> was with him<sup>saww</sup>, not separating from him<sup>saww</sup>, walking with him<sup>saww</sup> step by step. And there was no neighbourhood from the neighbourhoods of the Helpers which Rasool Allah<sup>saww</sup> passed by except that they stood up for him<sup>saww</sup> asking him<sup>saww</sup> to descend to them. He<sup>saww</sup> would say to them; 'Make way for the she-camel for it is under instructions (of where to go).

فَانْطَلَقَتْ بِهِ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَاضِعٌ لَهَا زِمَامَهَا حَتَّى انْتَهَتْ إِلَى الْمَوْضِعِ الَّذِي تَرَى وَ أَشَارَ بِيَدِهِ إِلَى بَابِ مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) الَّذِي يُصَلِّي عِنْدَهُ بِالْجَنَازِزِ فَوَقَفَتْ عِنْدَهُ وَ بَرَكَتْ وَ وَضَعَتْ جِرَانَهَا عَلَى الْأَرْضِ فَنَزَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَقْبَلَ أَبُو أَيُّوبَ مُبَادِرًا حَتَّى احْتَمَلَ رَحْلَهُ فَأَدْخَلَهُ مَنْزِلَهُ وَ نَزَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ (عليه السلام) مَعَهُ حَتَّى بَنِيَ لَهُ مَسْجِدَهُ بُنِيََتْ لَهُ مَسَاكِينُهُ وَ مَنْزِلُ عَلِيٍّ (عليه السلام) فَتَحَوَّلَا إِلَى مَنْزَلَيْهِمَا

So it went and the Rasool Allah<sup>saww</sup> had freed its reins until it ended up at the place which you see', and he<sup>asws</sup> gestured by his<sup>asws</sup> hands to the door of the Masjid of the Rasool Allah<sup>saww</sup> by which the funeral Prayers are performed. He<sup>asws</sup> said: 'So it paused at it and knelt, and placed itself upon the ground. So the Rasool Allah<sup>saww</sup> descended, and Abu Ayub welcomed him<sup>saww</sup> to the extent that he carried his<sup>saww</sup> saddle bag and made him<sup>saww</sup> to enter his house. And the Rasool Allah<sup>saww</sup> and Ali<sup>asws</sup> stayed with him until they built for him<sup>saww</sup>, his<sup>saww</sup> Masjid, and built for him<sup>saww</sup> his<sup>saww</sup> house, and a house for Ali<sup>asws</sup>. So they two of them<sup>asws</sup> transferred to their<sup>asws</sup> houses'.

فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ لِعَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) جُعِلْتُ فِدَاكَ كَانَ أَبُو بَكْرٍ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) حِينَ أَقْبَلَ إِلَى الْمَدِينَةِ فَأَبْنَى فَارَقَهُ فَقَالَ إِنَّ أَبَا بَكْرٍ لَمَّا قَدِمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى قُبَا فَنَزَلَ بِهِمْ يَنْتَظِرُ فُدُومَ عَلِيٍّ (عليه السلام) فَقَالَ لَهُ أَبُو بَكْرٍ انْهَضْ بِنَا إِلَى الْمَدِينَةِ فَإِنَّ الْقَوْمَ قَدْ فَرَحُوا بِفُدُومِكَ وَ هُمْ يَسْتَرِيضُونَ إِقْبَالَكَ إِلَيْهِمْ فَانْطَلِقْ بِنَا وَ لَا تَعْمُ هَاهُنَا تَنْتَظِرُ عَلِيًّا فَمَا أَطْنُوهُ يَفْقَدُ عَلَيْكَ إِلَى شَهْرٍ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَلَّا مَا أَسْرَعَهُ وَ لَسْتُ أَرِيمُ حَتَّى يَفْقَدَ ابْنُ عَمِّي وَ أَخِي فِي اللَّهِ عَزَّ وَ جَلَّ وَ أَحَبُّ أَهْلِ بَيْتِي إِلَيَّ فَقَدْ وَقَانِي بِنَفْسِهِ مِنَ الْمُشْرِكِينَ

So Saeed Bin Al-Musayyab (the narrator) said to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, Abu Bakr was with the Rasool Allah<sup>saww</sup> when he<sup>saww</sup> arrived at Al-Medina. So when did he separate from him<sup>saww</sup>?' So he<sup>asws</sup> said: 'Abu Bakr was with him<sup>saww</sup> when the Rasool Allah<sup>saww</sup> proceeded to Quba, and he<sup>saww</sup> decided to

wait for Ali<sup>asws</sup>. So Abu Bakr said to him<sup>saww</sup>, 'Come with us to Al-Medina, for the people would rejoice at your<sup>saww</sup> arrival there and are eager to welcome you<sup>saww</sup>. So come with us and do not stay over here waiting for Ali<sup>asws</sup>, from what I can see, it would take him<sup>asws</sup> a month to come to you<sup>asws</sup>'. So the Rasool Allah<sup>saww</sup> said to him: 'Never! He<sup>asws</sup> will not be long, and I<sup>saww</sup> will not move until my<sup>saww</sup> cousin<sup>asws</sup>, and my<sup>saww</sup> brother<sup>asws</sup> for the sake of Allah<sup>azwj</sup> Mighty and Majestic, and the most beloved to me<sup>saww</sup> of my<sup>saww</sup> Family comes over, for he<sup>asws</sup> saved me<sup>saww</sup> from the Polytheists by being in my<sup>saww</sup> place'.

قَالَ فَغَضِبَ عِنْدَ ذَلِكَ أَبُو بَكْرٍ وَاشْتَمَأَ وَدَاخَلَهُ مِنْ ذَلِكَ حَسَدٌ لِعَلِيٍّ (عليه السلام) وَكَانَ ذَلِكَ أَوَّلَ عَدَاوَةٍ بَدَتْ مِنْهُ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي عَلِيٍّ (عليه السلام) وَأَوَّلَ خِلَافٍ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَانْطَلَقَ حَتَّى دَخَلَ الْمَدِينَةَ وَتَخَلَّفَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بَقْبًا يَنْتَظِرُ عَلِيًّا (عليه السلام)

He<sup>asws</sup> said; 'So Abu Bakr was angry and was disgusted by it, and envy for Ali<sup>asws</sup> entered into him due to that, and that was the first enmity initiated from him to the Rasool Allah<sup>saww</sup> with regards to Ali<sup>asws</sup>, and the first of his opposition to the Rasool Allah<sup>saww</sup>. So he went until he entered Al-Medina, and left behind the Rasool Allah<sup>saww</sup> at Quba waiting for Ali<sup>asws</sup>'.

قَالَ فَقُلْتُ لِعَلِيٍّ بْنِ الْحُسَيْنِ (عليه السلام) فَمَتَى زَوَّجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَاطِمَةَ مِنْ عَلِيٍّ (عليه السلام) فَقَالَ بِالْمَدِينَةِ بَعْدَ الْهَجْرَةِ بِسَنَةٍ وَكَانَ لَهَا يَوْمَئِذٍ تِسْعُ سِنِينَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) وَلَمْ يُؤَلَدْ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) عَلَيْهِ وَآلِهِ مِنْ خَدِيجَةَ (عليها السلام) عَلَى فِطْرَةِ الْإِسْلَامِ إِلَّا فَاطِمَةُ (عليها السلام) وَكَانَتْ خَدِيجَةُ مَاتَتْ قَبْلَ الْهَجْرَةِ بِسَنَةٍ وَمَاتَ أَبُو طَالِبٍ بَعْدَ مَوْتِ خَدِيجَةَ بِسَنَةٍ

(The narrator) said, 'I said to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, 'So when did the Messenger<sup>saww</sup> get Fatima<sup>asws</sup> married to Ali<sup>asws</sup>?' He<sup>asws</sup> said: 'At Al-Medina, a year after the Migration, and she was in her<sup>asws</sup> ninth year'. Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'And there was no birth to the Rasool Allah<sup>saww</sup> from Khadija<sup>as</sup> upon the nature of Al-Islam except for Fatima<sup>asws</sup>, and Khadija<sup>as</sup> had passed away a year before the Migration, and Abu Talib<sup>as</sup> had passed away a year after her<sup>as</sup> passing away.

فَلَمَّا فَقَدَهُمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) سَنِمَ الْمُقَامَ بِمَكَّةَ وَدَخَلَهُ حُزْنٌ شَدِيدٌ وَاشْفَقَ عَلَى نَفْسِهِ مِنْ كُفَّارِ قُرَيْشٍ فَشَكَا إِلَى جِبْرِئِيلَ (عليه السلام) ذَلِكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَخْرُجْ مِنَ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَهَاجِرٌ إِلَى الْمَدِينَةِ فَلَيْسَ لَكَ الْيَوْمَ بِمَكَّةَ نَاصِرٌ وَانْصِبْ لِلْمُشْرِكِينَ حَرْبًا فَعِنْدَ ذَلِكَ تَوَجَّهَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى الْمَدِينَةِ

So when the two of them<sup>as</sup> passed away, the Rasool Allah<sup>saww</sup> got tired of staying at Makkah, and was overcome by intense grief and sympathised with himself<sup>saww</sup> from the infidels of Qureysh. He<sup>saww</sup> informed Jibraeel<sup>as</sup> about that, so Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup>: "Go out from the town where (its) people are unjust and Migrate to Al-Medina, for today there is no helper for you<sup>saww</sup> at Makkah, and establish a war against the Polytheists". So the Rasool Allah<sup>saww</sup> heeded that and directed himself<sup>saww</sup> to Al-Medina'.

فَقُلْتُ لَهُ فَمَتَى فُرِضَتِ الصَّلَاةُ عَلَى الْمُسْلِمِينَ عَلَى مَا هُمْ عَلَيْهِ الْيَوْمَ فَقَالَ بِالْمَدِينَةِ حِينَ ظَهَرَتِ الدَّعْوَةُ وَقَوِيَ الْإِسْلَامُ وَكَتَبَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْمُسْلِمِينَ الْجِهَادَ وَزَادَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ فِي الظُّهْرِ رَكَعَتَيْنِ وَفِي الْعَصْرِ رَكَعَتَيْنِ وَفِي الْمَغْرِبِ رَكَعَةً وَفِي الْعِشَاءِ الْآخِرَةَ رَكَعَتَيْنِ وَأَقْرَأَ الْفَجْرَ عَلَى مَا فُرِضَتْ لِتَعْجِيلِ نُزُولِ مَلَائِكَةِ النَّهَارِ مِنَ السَّمَاءِ وَتَعْجِيلِ غُرُوجِ مَلَائِكَةِ اللَّيْلِ إِلَى السَّمَاءِ وَكَانَ مَلَائِكَةُ النَّهَارِ يَشْهَدُونَ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) صَلَاةَ الْفَجْرِ فَلِذَلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَفَرَّانَ الْفَجْرِ إِنَّ فَرَّانَ الْفَجْرِ كَانَ مَشْهُودًا بِشَهَادَةِ الْمُسْلِمِينَ وَيَشْهَدُهُ مَلَائِكَةُ النَّهَارِ وَمَلَائِكَةُ اللَّيْلِ.

So I (the narrator) said to him<sup>asws</sup>, ‘So when was the Salat became Obligatory upon the Muslims in the form that they are Praying today?’ He<sup>asws</sup> said: ‘At Al-Medina when the Call was made apparent, and Al-Islam was strong, and Allah<sup>azwj</sup> Decreed Al-Jihaad upon the Muslims, and the Rasool Allah<sup>saww</sup> increased in the Prayer, seven cycles – two cycles in *Al-Zohr*, and two cycles in *Al-Asr*, and one cycle in *Al-Maghrib*, and two cycles in *Al-Isha*, and accepted *Al-Fajr* upon what it had been Obligated in order to expedite the descent of the Angels of the day from the sky and to expedite that rising of the Angels of the night to the sky. And the Angels of the night and the Angels of the day had been testifying with the Rasool Allah<sup>saww</sup> for Al-Fajr Prayer, so that is the Statement of Allah<sup>azwj</sup>: “[17:78] (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is witnessed”, witnessed by the Muslims and witnessed by the Angels of the day and Angels of the night’.

14984- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَيْسَرَ مَا رَضِيَ بِهِ النَّاسُ عَنْكُمْ كَفُّوا أَلْسِنَتَكُمْ عَنْهُمْ.

**H 14984** – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, who has narrated the following:

Abu Abdullah<sup>asws</sup> has said: ‘How easy it is to make the people to be happy with you. Just restrain your tongues from (speaking against) them’.

14985- مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعًا عَنْ عَلِيِّ بْنِ حُدَيْدٍ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ زُرَّارَةَ قَالَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) فِي الْمَسْجِدِ الْحَرَامِ فَذَكَرَ بَنِي أُمَيَّةَ وَ دَوْلَتَهُمْ فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ إِنَّمَا نَرْجُو أَنْ تَكُونَ صَاحِبَهُمْ وَ أَنْ يُظْهِرَ اللَّهُ عَزَّ وَ جَلَّ هَذَا الْأَمْرَ عَلَى يَدَيْكَ فَقَالَ مَا أَنَا بِصَاحِبِهِمْ وَ لَا يَسْرُئُنِي أَنْ أَكُونَ صَاحِبَهُمْ إِنَّ أَصْحَابَهُمْ أَوْلَادُ الزَّنا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَخْلُقْ مِنْذُ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ سِنِينَ وَ لَا أَيَّامًا أَقْصَرَ مِنْ سِنِينَهِمْ وَ أَيَّامِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ الْمَلَكَ الَّذِي فِي يَدِهِ الْفَلَكَ فَيُطَوِّيه طَيًّا.

**H 14985** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, together from Ali Bin hadeed, from Jameel Bin Darraaj, from Zurara who said:

Abu Ja'far<sup>asws</sup> was in the Sacred Masjid. So there was a mention of the Clan of Umayya and their government. Some of his<sup>asws</sup> companions said to him<sup>asws</sup>, ‘We hope that you<sup>asws</sup> will become their master and that Allah<sup>azwj</sup> will Display this Command upon your<sup>asws</sup> hands’. So he<sup>asws</sup> said: ‘I<sup>asws</sup> am not their master, nor am I<sup>asws</sup> happy to be their master, for their companions are the sons of adultery. Allah<sup>azwj</sup> never Created, since the creation of the Heavens and the earth, years nor days shorter than their years and their days. Allah<sup>azwj</sup> Ordered the Angels in who hands is the orbit, to rotate it like a scroll’.

14986- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَلَدُ الْمِرْدَاسِ مَنْ تَقَرَّبَ مِنْهُمْ أَكْفَرُوهُ وَ مَنْ تَبَاعَدَ مِنْهُمْ أَفْقَرُوهُ وَ مَنْ نَاوَاهُمْ قَتَلُوهُ وَ مَنْ تَحَصَّنَ مِنْهُمْ أَنْزَلُوهُ وَ مَنْ هَرَبَ مِنْهُمْ أَنْزَلُوهُ حَتَّى تَنْقُضِي دَوْلَتَهُمْ.

**H 14986** – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammaad Bin Usman, who has reported:

Abu Abdullah<sup>asws</sup> has said: ‘The sons of Al-Mardaas (Al-Abbas) – the one who associates with them, they turn him to be an unbeliever, and the one who distances

himself from them, they impoverish him, and the one antagonises them, they kill him, and the one who fortifies himself from them they lower him, and the one flees from them, they are wary of him, until their government comes to an end’.

**14987-** عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ عَمْرٍو بْنِ أَيْمَنَ جَمِيعاً عَنْ مُحَسِّنِ بْنِ أَحْمَدَ بْنِ مُعَاذٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ بَشِيرِ النَّبَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ بَيْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) جَالِساً إِذْ جَاءَتْهُ امْرَأَةٌ فَرَحَبَ بِهَا وَ أَخَذَ بِيَدِهَا وَ أَقْعَدَهَا ثُمَّ قَالَ ابْنَةُ نَبِيِّ ضَيْعَةٍ قَوْمُهُ خَالِدُ بْنُ سِنَانَ دَعَاهُمْ فَأَبَوْا أَنْ يُؤْمِنُوا

**H 14987** – Ali Bin Ibrahim, from his father, and Ahmad Bin Muhammad Al-Kufy, from Ali Bin Amro Bin Ayman together from Muhassan Bin Ahmad Bin Muaz, from Aban Bin Usman, from Basheer Al-Nabaal, who has reported:

Abu Abdullah<sup>asws</sup> has said: ‘Once when the Rasool Allah<sup>saww</sup> was sitting a woman came, and held her hand and helped her to sit down. And then said, ‘ She is a daughter of a Prophet<sup>as</sup> whose people had neglected him<sup>as</sup>. Khalid Bin Sinan called them, but they refused to believe.

وَ كَانَتْ نَارٌ يُقَالُ لَهَا نَارُ الْحَدَثَانِ تَأْتِيهِمْ كُلَّ سَنَةٍ فَتَأْكُلُ بَعْضَهُمْ وَ كَانَتْ تَخْرُجُ فِي وَقْتٍ مَعْلُومٍ فَقَالَ لَهُمْ إِنْ رَدَدْتُمَهَا عَنْكُمْ تُؤْمِنُونَ قَالُوا نَعَمْ قَالَ فَجَاءَتْ فَاسْتَقْبَلَهَا بِتَوْبِهِ فَرَدَّهَا ثُمَّ تَبِعَهَا حَتَّى دَخَلَتْ كَهْفَهَا وَ دَخَلَ مَعَهَا وَ جَلَسُوا عَلَى بَابِ الْكَهْفِ وَ هُمْ يَرَوْنَ أَلَا يَخْرُجُ أَبَدًا فَخَرَجَ وَ هُوَ يَقُولُ هَذَا هَذَا وَ كُلُّ هَذَا مِنْ ذَا زَعَمَتْ بَنُو عَيْسَى أَنِّي لَا أَخْرُجُ وَ جَبِينِي يَنْدَى

There used to be a fire called the fire of Al-Hadsaan which used to engulf them every year. So it used to devour some of them and it used to emerge during a specific time. So he said to them, ‘If I were to turn it back from you, will you believe?’ They said, ‘Yes’. He<sup>asws</sup> said: ‘So it came, and he met it by his clothes and repulsed it. Then he followed it until it entered its cave, and he entered with it, and the people seated themselves at the entrance of the cave, and they were looking out for him and it looked as if he would never come out of it. He came out and he was saying, ‘This, this, and all this is from that. The son, of Ab’as thought, ‘I will not go out whilst my forehead is perspiring’.

ثُمَّ قَالَ تُؤْمِنُونَ بِي قَالُوا لَا قَالَ فَإِنِّي مَيِّتٌ يَوْمَ كَذَا وَ كَذَا فَإِذَا أَنَا مَيِّتٌ فَادْفِنُونِي فَإِنَّهَا سَتَجِيءُ عَانَةً مِنْ حُمْرٍ يَقْدُمُهَا عَيْرٌ أُتْبِرُ حَتَّى يَقِفَ عَلَى قَبْرِى فَأَنْبِشُونِي وَ سَلُونِي عَمَّا شِئْتُمْ فَلَمَّا مَاتَ دَفَنُوهُ وَ كَانَ ذَلِكَ الْيَوْمَ إِذْ جَاءَتْ الْعَانَةُ اجْتَمَعُوا وَ جَاءُوا يُرِيدُونَ نَبَشَهُ فَقَالُوا مَا أَمْنْتُمْ بِهِ فِي حَيَاتِهِ فَكَيْفَ تُؤْمِنُونَ بِهِ بَعْدَ مَوْتِهِ وَ لَئِنْ نَبَشْتُمُوهُ لَيَكُونَنَّ سَبَّةٌ عَلَيْكُمْ فَاتْرَكُوهُ فَتَرَكُوهُ.

Then said, ‘Do you believe in me?’ They said, ‘No’. He said, ‘I will die on such a such a day, so when I am dead, bury me. There will come here donkeys among which will be a donkey with its tail cut off until it stands at my grave. So bring me out of my grave and ask me whatsoever you like’. So when he died, they buried him, and on that day the donkeys came and gathered, and they all came intending to exhume him. They said, ‘You all did not believe in him during his lifetime, so how will you now believe in him after his death? And if you were to exhume him it will be damnation for you, so leave him alone’. So they left him’.

**14988-** عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ سَمِعْتُ سَلْمَانَ الْفَارِسِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ لَمَّا قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ صَنَعَ النَّاسُ مَا صَنَعُوا وَ خَاصَمَ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ الْأَنْصَارِيُّ فَخَصَمُوهُمْ بِحُجَّةٍ عَلَيَّ (عليه السلام) قَالُوا يَا مَعْشَرَ الْأَنْصَارِ فَرِيشٌ أَحَقُّ بِالْأَمْرِ مِنْكُمْ لِأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مِنْ فَرِيشٍ وَ الْمُهَاجِرِينَ مِنْهُمْ إِنَّ اللَّهَ تَعَالَى بَدَأَ بِهِمْ فِي كِتَابِهِ وَ فَضَّلَهُمْ وَ قَدْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ( الْإِيمَةُ مِنْ فَرِيشٍ

**H 14988** – Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Amro Al-Yamani, from Suleym Bin Qays Al-Hilali who said:

I heard Salman Al-Farsy<sup>ar</sup> saying: ‘When the Rasool Allah<sup>saww</sup> passed away, and the people did what they did, and Abu Bakr and Umar, and Abu Ubeyda Bin Al-Jarrah disputed with the Helpers, they disputed with them by the ‘*حُجَّة*’ rights of Ali<sup>asws</sup>. They said, ‘O group of Helpers! Qureysh are more deserving of the Command than you are because the Rasool Allah<sup>saww</sup> is from Qureysh and the Emigrant are from them. Allah<sup>azwj</sup> the High has Begun by them in His<sup>azwj</sup> Book and has Preferred them, and the Rasool Allah<sup>saww</sup> has said that the Imams<sup>asws</sup> are going to be from Qureysh’.

قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ فَأَتَيْتُ عَلِيًّا (عليه السلام) وَهُوَ يُغَسِّلُ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَأَخْبَرْتُهُ بِمَا صَنَعَ النَّاسُ وَفُلْتُ إِنَّ أَبَا بَكْرٍ السَّاعَةَ عَلَى مِثْبَرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَاللَّهُ مَا يَرْضَى أَنْ يُبَايِعُوهُ بِيَدٍ وَاحِدَةٍ إِنَّهُمْ لِيُبَايِعُونَهُ بِيَدَيْهِ جَمِيعًا بِيَمِينِهِ وَشِمَالِهِ فَقَالَ لِي يَا سَلْمَانُ هَلْ تَدْرِي مَنْ أَوَّلُ مَنْ بَايَعَهُ عَلَى مِثْبَرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فُلْتُ لَا أَدْرِي إِلَّا أَنِّي رَأَيْتُ فِي ظِلَّةِ بَنِي سَاعِدَةَ حِينَ خَصَمَتِ الْأَنْصَارُ وَكَانَ أَوَّلُ مَنْ بَايَعَهُ بِشِيرِ بْنِ سَعْدٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ ثُمَّ عُمَرُ ثُمَّ سَالِمٌ

Salman<sup>ar</sup> said. ‘So I<sup>ar</sup> came to Ali<sup>asws</sup> and he<sup>asws</sup> was washing (the body of) the Rasool Allah<sup>saww</sup>. I informed him of what the people had done and I said, ‘At this time, Abu Bakr is upon the Pulpit of the Rasool Allah<sup>saww</sup>, and by Allah<sup>azwj</sup>, they are not happy to pledge their allegiances to him with one hand, they are pledging their allegiances by both, their right hands and their left’. So he<sup>asws</sup> said to me; ‘O Salman<sup>ar</sup>! Do you know the one who pledged his allegiance to him upon the Pulpit of the Rasool Allah<sup>saww</sup>?’ I<sup>ar</sup> said, ‘I<sup>ar</sup> do not know except that I<sup>ar</sup> saw in the shadow of the Clan of Sa’ada where the Helpers were disputing, and the one who was the first to pledged his allegiance to him was Basheer Bin Sa’ad, and Abu Ubeyda Bin Al-Jarrah, then Umar, then Saalim’.

قَالَ لَسْتُ أَسْأَلُكَ عَنْ هَذَا وَلَكِنْ تَدْرِي أَوَّلَ مَنْ بَايَعَهُ صَعِدَ عَلَى مِثْبَرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فُلْتُ لَا وَ لَكِنِّي رَأَيْتُ شَيْخًا كَبِيرًا مُتَوَكِّلًا عَلَى عَصَاهُ بَيْنَ عَيْنَيْهِ سَجَادَةٌ شَدِيدُ التَّشْمِيرِ صَعِدَ إِلَيْهِ أَوَّلَ مَنْ صَعِدَ وَهُوَ يَبْكِي وَيَقُولُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَمُتْنِي مِنَ الدُّنْيَا حَتَّى رَأَيْتُكَ فِي هَذَا الْمَكَانِ ابْسُطْ يَدَكَ فَبَسَطَ يَدَهُ فَبَايَعَهُ ثُمَّ نَزَلَ فَخَرَجَ مِنَ الْمَسْجِدِ

He<sup>asws</sup> said; ‘I<sup>asws</sup> did not ask you<sup>ar</sup> about this, but do you<sup>ar</sup> know the first one who pledged his allegiance when he ascended upon the Pulpit of the Rasool Allah<sup>saww</sup>?’ I<sup>ar</sup> said, ‘No, but I<sup>ar</sup> saw an old man leaning upon his walking stick, with a mark of prostration between his eyes due to the intensity of Al-Tashmir (prostrations) climb up to him and he was weeping and saying, ‘Praise be to Allah<sup>azwj</sup> Who did not Cause me to die from the world until I saw you in this place. Extend your hand’. So he extended his hand, and he pledged his allegiance to him. Then he descended and went out from the Masjid’.

فَقَالَ عَلِيٌّ (عليه السلام) هَلْ تَدْرِي مَنْ هُوَ فُلْتُ لَا وَ لَقَدْ سَأَعْتَنِي مَقَالَتُهُ كَأَنَّهُ شَامِتٌ بِمَوْتِ النَّبِيِّ (صلى الله عليه وآله) فَقَالَ ذَلِكَ إِبْلِيسُ لَعَنَهُ اللَّهُ أَخْبَرَنِي رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَّ إِبْلِيسَ وَرُؤَسَاءَ أَصْحَابِهِ شَهِدُوا نَصَبَ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِيَّايَ لِلنَّاسِ بِغَيْرِ خُصْمٍ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ فَأَخْبَرَهُمْ أَنِّي أَوَّلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَأَمْرُهُمْ أَنْ يُبْلَغَ الشَّاهِدُ الْغَائِبِ

So Ali<sup>asws</sup> said; ‘Do you know who he was?’ I said, ‘No, but his speech had displeased me, as if he was gloating at the passing away of the Prophet<sup>saww</sup>. So he<sup>asws</sup> said; ‘That was Iblees<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>. The Rasool Allah<sup>saww</sup> informed me<sup>asws</sup> that Iblees<sup>la</sup> and the chiefs of his<sup>la</sup> companions witnessed the

Messenger<sup>saww</sup> establishing me<sup>asws</sup> to the people at Ghadeer Khumm by the Command of Allah<sup>azwj</sup>, so he<sup>saww</sup> told them that I<sup>asws</sup> was higher to them than their own selves and commanded them that those who were present should make it reach to the absentees.

فَأَقْبَلَ إِلَى إِبْلِيسَ أَبَالِسْتَهُ وَ مَرَدَّهُ أَصْحَابِهِ فَقَالُوا إِنَّ هَذِهِ أُمَّةٌ مَرْحُومَةٌ وَ مَعْصُومَةٌ وَ مَا لَكَ وَ لَا لَنَا عَلَيْهِمْ سَبِيلٌ قَدْ أَعْلَمُوا إِمَامَهُمْ وَ مَفَرَّعَهُمْ بَعْدَ نَبِيِّهِمْ فَانْطَلَقَ إِبْلِيسُ لَعْنَهُ اللَّهُ كَنِيْبًا حَزِينًا

So the devils and the castaways companions of his<sup>la</sup> turned towards Iblees<sup>la</sup> and said, 'This community is a Blessed community and is infallible, and there is neither for you<sup>la</sup> nor for us<sup>la</sup> a way against them, for they have come to know their Imam<sup>asws</sup>, and their shelter after their Prophet<sup>saww</sup>. So Iblees<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup> went away bleak and in grief.

وَ أَخْبَرَنِي رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَّهُ لَوْ فُيْضَ النَّاسَ يُبَايِعُونَ أَبَا بَكْرٍ فِي ظِلِّ بَنِي سَاعِدَةَ بَعْدَ مَا يَخْتَصِمُونَ ثُمَّ يَأْتُونَ الْمَسْجِدَ فَيَكُونُ أَوَّلَ مَنْ يُبَايِعُهُ عَلَى مَنْبَرِي إِبْلِيسَ لَعْنَهُ اللَّهُ فِي صُورَةِ رَجُلٍ شَيْخٍ مُشَمَّرٍ يَقُولُ كَذَا وَ كَذَا ثُمَّ يَخْرُجُ فَيَجْمَعُ شَيْاطِينَهُ وَ أَبَالِسْتَهُ فَيُنْخَرُ وَ يَكْسَعُ وَ يَقُولُ كُلُّا زَعَمْتُمْ أَن لَيْسَ لِي عَلَيْهِمْ سَبِيلٌ فَكَيْفَ رَأَيْتُمْ مَا صَنَعْتُ بِهِمْ حَتَّى تَرْكُوا أَمْرَ اللَّهِ عَزَّ وَ جَلَّ وَ طَاعَتَهُ وَ مَا أَمَرَهُمْ بِهِ رَسُولُ اللَّهِ (صلى الله عليه وآله).

And the Messenger<sup>saww</sup> informed me<sup>asws</sup> that when he<sup>saww</sup> passes away, the people would be pledging their allegiances to Abu Bakr in the shade of the Clan of Sa'ada after their quarrelling, then they would be coming to the Masjid, so the first one who would be pledging his allegiance upon my<sup>saww</sup> Pulpit would be Iblees<sup>la</sup> may Allah<sup>azwj</sup> Curse him<sup>la</sup> in the image of an old man with mark of prostration, saying such and such. Then he<sup>la</sup> will go out and gather his<sup>la</sup> Satans and devils and excitedly say to them, 'All of you<sup>la</sup> thought that there was no way for me<sup>la</sup> against them, so how do you<sup>la</sup> see what I<sup>la</sup> have done with them, to the extent that they had left the Command of Allah<sup>azwj</sup> Mighty and Majestic, and being obedient to Him<sup>azwj</sup>, and what the Rasool Allah<sup>saww</sup> has commanded them for'.

14989- مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنْ مِسْمَعٍ بْنِ الْحَجَّاجِ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ صَبَّاحِ الْمُرَزِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أَخَذَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِيَدِي عَلَيَّ (عليه السلام) يَوْمَ الْغَدِيرِ صَرَخَ إِبْلِيسُ فِي جُنُودِهِ صَرْخَةً قَلَمَ يَبْقُ مِنْهُمْ أَحَدٌ فِي بَرٍّ وَ لَا بَحْرٍ إِلَّا أَنَّهُ فَقَالُوا يَا سَيِّدَهُمْ وَ مَوْلَاهُمْ مَاذَا دَهَأَكَ فَمَا سَمِعْنَا لَكَ صَرْخَةً أَوْحَشَ مِنْ صَرْخَتِكَ هَذِهِ فَقَالَ لَهُمْ فَعَلَ هَذَا النَّبِيُّ فَعَلَا إِنَّ تَمَّ لَمْ يُعْصِ اللَّهُ أَبَدًا فَقَالُوا يَا سَيِّدَهُمْ أَنْتَ كُنْتَ لِأَدَمَ

**H 14989** – Muhammad Bin Yahya, from Ahmad Bin Suleyman, from Abdullah Bin Muhammad Ali Yamani, from Masma'a Bin Ali Hajjaj, from Sabbah Al-Haza'a, from Sabbah Al-Muzny, who has narrated from Jabir the following:

Abu Ja'far<sup>asws</sup> has said; 'When the Rasool Allah<sup>saww</sup> grabbed the hand of Ali<sup>asws</sup> on the Day of Al-Ghadeer, Iblees<sup>la</sup> screamed in his<sup>la</sup> army a loud scream. So there did not remain anyone from among them, either in the land or in the sea except that he came to him<sup>la</sup>. So they said, 'O our chief and our master, what was that shriek which we heard which was so frightening that you<sup>la</sup> have never screamed like this before'. So he<sup>la</sup> said to them, 'It was the action of this Prophet<sup>saww</sup>, if acted upon, no one would disobey Allah<sup>azwj</sup> ever'. So they said, 'O our chief, you<sup>la</sup> dealt with Adam<sup>as</sup>'.



فَلَمَّا قَالَ الْمُنَافِقُونَ إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ وَ قَالَ أَحَدُهُمَا لِصَاحِبِهِ أ مَا تَرَىٰ عَيْنِي تَدُورَانِ فِي رَأْسِهِ كَأَنَّهُ مَجْنُونٌ يَعْنُونَ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَرَخَ إِبْلِيسُ صَرَخَةً بِطَرَبٍ فَجَمَعَ أَوْلِيَاءَهُ فَقَالَ أ مَا عَلِمْتُمْ أَنِّي كُنْتُ لَادَمَ مِنْ قَبْلُ قَالُوا نَعَمْ قَالَ آدَمُ نَقَضَ الْعَهْدَ وَ لَمْ يَكْفُرْ بِالرَّبِّ وَ هُوَ لَاءُ نَقَضُوا الْعَهْدَ وَ كَفَرُوا بِالرَّسُولِ

So when the hypocrites said, 'He<sup>saww</sup> speak out of desires', and one of them two (Abu Bakr and Umar) said to his companion, 'Did you see his<sup>saww</sup> turn in his<sup>saww</sup> head as if he<sup>saww</sup> is a mad man?' (By this) meaning the Rasool Allah<sup>saww</sup>, Iblees<sup>la</sup> screamed with a scream of pleasure. So his<sup>la</sup> friends gathered. So he<sup>la</sup> said, 'But, do you know that I<sup>la</sup> dealt with Adam<sup>as</sup> beforehand?' They said, 'Yes'. He<sup>la</sup> said, 'Adam<sup>as</sup> set aside the Covenant and did not blaspheme with the Lord<sup>azwj</sup>, and these ones have set aside the Covenant and blasphemed against the Rasool Allah<sup>saww</sup>'.

فَلَمَّا قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَقَامَ النَّاسُ غَيْرَ عَلِيٍّ لَيْسَ إِبْلِيسُ تَاجَ الْمُلْكِ وَ نَصَبَ مِنْبَرًا وَ قَعَدَ فِي الْوُتْبَةِ وَ جَمَعَ خِيْلَهُ وَ رَجُلَهُ ثُمَّ قَالَ لَهُمْ اطْرَبُوا لَا يُطَاغِ اللَّهُ حَتَّى يَفُومَ الْإِمَامُ وَ ثَلَا أَبُو جَعْفَرٍ (عليه السلام) وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ تَأْوِيلُ هَذِهِ الْآيَةِ لَمَّا قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ الظَّنُّ مِنْ إِبْلِيسَ حِينَ قَالُوا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ فَظَنَّ بِهِمْ إِبْلِيسُ ظَنًّا فَصَدَّقُوا ظَنَّهُ.

So when the Rasool Allah<sup>saww</sup> passed away and the people established someone other than Ali<sup>asws</sup>, Iblees<sup>la</sup> wore a crown of the king and established a pulpit and sat upon the cushion, and gathered his<sup>la</sup> cavalry and his<sup>la</sup> infantry. Then he<sup>la</sup> said to them, 'Be delighted! Allah<sup>azwj</sup> will not be obeyed until the Imam<sup>asws</sup> makes a stand'. And Abu Ja'far<sup>asws</sup> recited: **"[34:20] And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers"**. Abu Ja'far<sup>asws</sup> said: 'The explanation of this Verse came to the fore when the Rasool Allah<sup>saww</sup> passed away, and the conjecture from Iblees<sup>la</sup> where they said to the Rasool Allah<sup>saww</sup> that he<sup>saww</sup> speak out of desire, so Iblees<sup>la</sup> conjectured about them with a conjecture and they made his<sup>la</sup> conjecture to come true'.

14990- مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ أَصْبَحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَوْمًا كَنِيْبًا حَزِينًا فَقَالَ لَهُ عَلِيٌّ (عليه السلام) مَا لِي أَرَاكَ يَا رَسُولَ اللَّهِ كَنِيْبًا حَزِينًا فَقَالَ وَ كَيْفَ لَا أَكُونُ كَذَلِكَ وَ قَدْ رَأَيْتُ فِي لَيْلَتِي هَذِهِ أَنَّ بَنِي تَيْمٍ وَ بَنِي عَدِيٍّ وَ بَنِي أُمَيَّةَ يَصْعَدُونَ مِنْبَرِي هَذَا يَرُدُّونَ النَّاسَ عَنِ الْإِسْلَامِ الْقَهْقَرَى فَقُلْتُ يَا رَبِّ فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي فَقَالَ بَعْدَ مَوْتِكَ.

**H 14990** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurara, who has reported the following:

One of the two of them<sup>asws</sup> (Fifth of sixth Imam<sup>asws</sup>) having said: 'One morning the Rasool Allah<sup>saww</sup> was grim and in grief. So Ali<sup>asws</sup> said to him<sup>saww</sup>: 'What is it that I<sup>asws</sup> see you<sup>saww</sup> to be grim and sad, O Rasool Allah<sup>saww</sup>? So he<sup>saww</sup> said; 'So how can I<sup>saww</sup> not be like that and I<sup>saww</sup> have dreamt last night that the Clan of Taym (Abu Bakr's clan), and clan of Adayy (Umar's clan) ascending upon this Pulpit of mine<sup>saww</sup>, returning the people back from Al-Islam backwards. So I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! Will it be during my<sup>saww</sup> lifetime or after my<sup>saww</sup> passing away?' So He<sup>azwj</sup> Said; "After your<sup>saww</sup> passing away".

14991- جَمِيلٌ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَوْ لَا أَنِّي أَكْرَهُ أَنْ يُقَالَ إِنَّ مُحَمَّدًا اسْتَعَانَ بِقَوْمٍ حَتَّى إِذَا ظَفَرَ بَعْدُوهُ قَتَلَهُمْ لَضَرَبْتُ أَعْنَاقَ قَوْمٍ كَثِيرٍ.

**H 14991** – Jameel, from Zurara, from one of them<sup>asws</sup> (Fifth or Sixth Imam<sup>asws</sup>) having said: ‘The Rasool Allah<sup>saww</sup> said: ‘Had it not been for my<sup>saww</sup> disliking that they would say, ‘Muhammad<sup>saww</sup> sought support of the people so that he<sup>saww</sup> would be victorious over his<sup>saww</sup> enemies’, I<sup>saww</sup> would have killed a lot of people by striking their necks’.

**14992** - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الدَّهَّاقِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي بَنْ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ الْمَسِيحُ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ الثَّارِكَ شِفَاءَ الْمَجْرُوحِ مِنْ جُرْحِهِ شَرِيكَ لِجَارِحِهِ لَا مَحَالَةَ وَ ذَلِكَ أَنَّ الْجَارِحَ أَرَادَ فَسَادَ الْمَجْرُوحِ وَ الثَّارِكَ لِإِشْقَائِهِ لَمْ يَشَأْ صَلَاحَهُ فَإِذَا لَمْ يَشَأْ صَلَاحَهُ فَقَدْ شَاءَ فَسَادَهُ اضْطِرَّارًا فَكَذَلِكَ لَا تُحَدِّثُوا بِالْحَكْمَةِ غَيْرَ أَهْلِهَا فَتَجْهَلُوا وَ لَا تَمْنَعُوا أَهْلَهَا فَتَأْتُمُوا وَ لَيْكُنْ أَحَدُكُمْ بِمَنْزِلَةِ الطَّيِّبِ الْمُدَاوِي إِنْ رَأَى مَوْضِعًا لِدَوَائِهِ وَ إِلَّا أَمْسَكَ.

**H 14992** – A number of our companions, from Sahl Bin Ziyad, from Ubeydullah Al-Dahqaan, from Abdullah Bin Al-Qasim, from Ibn Abu Najraan, from Aban Bin Taglub, who has narrated:

Abu Abdullah<sup>asws</sup> has said; ‘The Messiah<sup>as</sup> used to say: ‘The one who avoids treating the wounded from his wounds is inevitably an associate of the one who wounded him, and that the injurer intended to destroy the wounded one, and the one who avoided treating him did not desire his well being. So if he did not desire his well being so he has desired his destruction unwillingly. Similar to that, do not narrate the wisdom to the one who does not deserve it for it would be ignorant of you, and do not prevent it from its deserving ones, for you would be a sinner, but one of you should become of the status of a doctor who treats when he sees it is appropriate for his medicine, otherwise he withholds’.

**14993** - سَهْلٌ عَنْ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) أَنَا وَ حُسَيْنُ بْنُ ثَوْبَرِ بْنِ أَبِي فَاحْتَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا كُنَّا فِي سَعَةٍ مِنَ الرِّزْقِ وَ غَضَارَةٍ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضَ التَّغْيِيرِ فَادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرُدَّ ذَلِكَ إِلَيْنَا فَقَالَ أَيُّ شَيْءٍ تُرِيدُونَ تَكُونُونَ مُلُوكًا أَيْسَرُكَ أَنْ تَكُونَ مِثْلَ طَاهِرٍ وَ هَرْتَمَةَ وَ إِنَّكَ عَلَى خِلَافٍ مَا أَنْتَ عَلَيْهِ قُلْتُ لَا وَ اللَّهُ مَا يَسْرُنِي أَنْ لِي الدُّنْيَا بِمَا فِيهَا ذَهَبًا وَ فِضَّةً وَ إِنِّي عَلَى خِلَافٍ مَا أَنَا عَلَيْهِ

**H 14993** – Sahl, from Ubeydullah, from Ahmad Bin Umar who said:

I went to Abu Al-Hassan Al-Reza<sup>asws</sup> with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>, we used to be in a time of sustenance and led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah<sup>azwj</sup> to return that state to us’. So he<sup>asws</sup> said: ‘What is it that you want? To become kings? Would you be satisfied to become like Tahir and Harsama, and they are opposed to what you are upon?’ I said, ‘No, by Allah<sup>azwj</sup>, it would not satisfy me that there should be for me the whole world and whatever is in it of the gold and the silver, whilst I am upon the opposite to what I am upon at present (Al-Wilayah).

قَالَ فَقَالَ فَمَنْ أَيْسَرَ مِنْكُمْ فَلْيَسْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَنْ شَكَرْتُمْ لِأَزِيدَكُمْ وَ قَالَ سُبْحَانَهُ وَ تَعَالَى اْعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَانَ يَقُولُ مَنْ حَسَنَ ظَنُّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ خَفَّتْ مَوْنَتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصُرَهُ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

He<sup>asws</sup> said; ‘So the one who is contented among you, should be thankful to Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying: “[14:7] If you are grateful, I would certainly give to you more”. And the Glorious and High Said: “[34:13] give thanks, O family of

**Dawood! and very few of My servants are grateful”.** And think good with Allah<sup>azwj</sup>, for Abu Abdullah<sup>asws</sup> used to say; ‘The one who thinks about Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah<sup>azwj</sup> would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah<sup>azwj</sup> would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace’.

قَالَ ثُمَّ قَالَ مَا فَعَلَ ابْنُ قِيَامَا قَالَ قُلْتُ وَاللَّهِ إِنَّهُ لَيَلْقَانَا فَيُحْسِنُ اللَّقَاءَ فَقَالَ وَ أَيْ شَيْءٍ يَمْنَعُهُ مِنْ ذَلِكَ ثُمَّ تَلَا هَذِهِ الْآيَةَ لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ قَالَ ثُمَّ قَالَ تَنْذِرِي لِأَيِّ شَيْءٍ تُحَيِّرُ ابْنَ قِيَامَا قَالَ قُلْتُ لَا قَالَ إِنَّهُ تَبِعَ أَبَا الْحَسَنِ (عليه السلام) فَأَتَاهُ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ هُوَ يُرِيدُ مَسْجِدَ النَّبِيِّ (صلى الله عليه وآله) فَالْتَفَتَ إِلَيْهِ أَبُو الْحَسَنِ (عليه السلام) فَقَالَ مَا تُرِيدُ حَيَّرَكَ اللَّهُ

Then said; ‘What is the action of Ibn Qayama?’ I said, ‘By Allah<sup>azwj</sup>, he (does not) meet us in a goodly manner’. So he<sup>asws</sup> said: ‘And which thing prevents him from that?’ Then he<sup>asws</sup> recited this Verse: **“[9:110] The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces”**. Then he<sup>asws</sup> said: ‘Do you know what was it that confused Ibn Qayama?’ I said, ‘No’. He<sup>asws</sup> said: ‘He chased Abu Al-Hassan<sup>asws</sup>, so he came to him<sup>asws</sup> from his<sup>asws</sup> right, and from his<sup>asws</sup> left, and he wanted Masjid of the Prophet<sup>saww</sup>. So Abu Al-Hassan<sup>asws</sup> turned towards him and said: ‘What do you want, may Allah<sup>azwj</sup> Confuse you’.

قَالَ ثُمَّ قَالَ أَرَأَيْتَ لَوْ رَجَعَ إِلَيْهِمْ مُوسَى فَقَالُوا لَوْ نَصَبْتَهُ لَنَا فَاتَّبَعْنَاهُ وَ اقْتَصَصْنَا أَثَرَهُ أ هُمْ كَانُوا أَصَوَّبَ قَوْلًا أَوْ مَنْ قَالَ لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى قَالَ قُلْتُ لَا بَلْ مَنْ قَالَ نَصَبْتَهُ لَنَا فَاتَّبَعْنَاهُ وَ اقْتَصَصْنَا أَثَرَهُ قَالَ فَقَالَ مِنْ هَاهُنَا أَيْ ابْنُ قِيَامَا وَ مَنْ قَالَ بِقَوْلِهِ

Then he<sup>asws</sup> said: ‘Consider if Musa<sup>as</sup> were to return to them, so they said, ‘Had you<sup>as</sup> appointed him (Haroun<sup>as</sup>) for us, so we would have followed him<sup>as</sup> in his<sup>as</sup> footsteps’, were they more desirable in their speech or the ones who said, ‘We will not leave our devotions for him (Haroun<sup>as</sup>) until Musa<sup>as</sup> returns to us’. So I said, ‘No, but the ones who said, ‘He<sup>as</sup> has been appointed for us, so we will follow him<sup>as</sup> in his<sup>as</sup> footsteps’. So he<sup>asws</sup> said; ‘So it is from there that Ibn Qayama and the ones who speak by his speech come from’.

قَالَ ثُمَّ ذَكَرَ ابْنَ السَّرَّاجِ فَقَالَ إِنَّهُ قَدْ أَقْرَأَ بِمَوْتِ أَبِي الْحَسَنِ (عليه السلام) وَ ذَلِكَ أَنَّهُ أَوْصَى عِنْدَ مَوْتِهِ فَقَالَ كُلُّ مَا خَلَفْتُ مِنْ شَيْءٍ حَتَّى قَمِيصِي هَذَا الَّذِي فِي عُنُقِي لَوَرَثَةٍ أَبِي الْحَسَنِ (عليه السلام) وَ لَمْ يَقُلْ هُوَ لِأَبِي الْحَسَنِ (عليه السلام) وَ هَذَا إِفْرَارٌ وَ لَكِنْ أَيْ شَيْءٍ يَنْفَعُهُ مِنْ ذَلِكَ وَ مِمَّا قَالَ ثُمَّ أَمْسَكَ.

Then he<sup>asws</sup> mentioned Ibn Al-Sarraaj, so he<sup>asws</sup> said: ‘He had accepted the death of Abu Al-Hassan<sup>asws</sup> and that is why he bequeathed during his death, so he said, ‘All of what I leave behind from the things, even my shirt which is upon my neck, is for the inheritors of Abu Al-Hassan<sup>asws</sup>. And he never said that it is for Abu Al-Hassan<sup>asws</sup>. And this is his acceptance, but which thing will profit him from that and from what he said?’ Then he<sup>asws</sup> was quiet’.

14994- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُقَرِّيِّ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَقَمَانُ لِابْنِهِ إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اسْتِشَارَتَكَ إِيَّاهُمْ فِي أَمْرِكَ وَ أُمُورِهِمْ وَ أَكْثِرِ التَّنَبُّسَ فِي وُجُوهِهِمْ وَ كُنْ كَرِيمًا عَلَى زَادِكَ وَ إِذَا دَعَوْكَ فَأَجِبْهُمْ وَ إِذَا اسْتَعَاثُوا بِكَ فَأَعْنُهُمْ وَ أَغْلِبْهُمْ بِثَلَاثِ بَطُولِ الصَّمْتِ وَ كَثْرَةِ الصَّلَاةِ وَ سَخَاءِ النَّفْسِ بِمَا مَعَكَ مِنْ دَابَّةٍ أَوْ مَالٍ أَوْ زَادٍ

**H 14994** – Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hammaad, who has narrated the following:

Abu Abdullah<sup>asws</sup> has said; ‘Luqman<sup>as</sup> said to his<sup>as</sup> son: ‘Whenever you travel with a group, take a lot of advice about them for your affairs and their affairs, and smile frequently in their faces, and be generous with your provisions. And if they call you, respond to them, and if they seek your support, help them. And be overcome them with three things – the length of silence, and the frequency of the Prayer, and generosity of the self with whatever is with you from the animal, or wealth, or provisions.

وَ إِذَا اسْتَشْهَدُوكَ عَلَى الْحَقِّ فَاسْهَدْ لَهُمْ وَ اجْهَدْ رَأْيَكَ لَهُمْ إِذَا اسْتَشَارُوكَ ثُمَّ لَا تَعْزِمَ حَتَّى تَنْتَبِتَ وَ تَنْظُرَ وَ لَا تُجِبَ فِي مَشُورَةٍ حَتَّى تَقُومَ فِيهَا وَ تَقْعُدَ وَ تَنَامَ وَ تَأْكُلَ وَ تُصَلِّيَ وَ أَنْتَ مُسْتَعْمِلٌ فِكْرِكَ وَ حِكْمَتِكَ فِي مَشُورَتِهِ فَإِنَّ مَنْ لَمْ يُحْضِ النَّصِيحَةَ لِمَنْ اسْتَشَارَهُ سَلَبَهُ اللَّهُ تِبَارَكَ وَ تَعَالَى رَأْيَهُ وَ نَزَعَ عَنْهُ الْأَمَانَةَ

And if they ask you to testify to ‘الحَقُّ’ the truth, so testify for it, and exhaust your opinion for them if they consult you. Then do not advise them until you are sure about it and reconsider it, and do not answer in your advice until you stand regarding it, and sit, and sleep, and eat, and Pray, and you are utilising your thoughts and your wisdom with regards to your advice. So the one who does not refine his advice for the one who consulted him, Allah<sup>azwj</sup> Crucifies his opinion, and Removes from him the trust.

وَ إِذَا رَأَيْتَ أَصْحَابَكَ يَمْشُونَ فَامْشِ مَعَهُمْ وَ إِذَا رَأَيْتَهُمْ يَعْمَلُونَ فَاعْمَلْ مَعَهُمْ وَ إِذَا تَصَدَّقُوا وَ أَعْطُوا قَرْضًا فَأَعْطِ مَعَهُمْ وَ اسْمَعْ لِمَنْ هُوَ أَكْبَرُ مِنْكَ سِنًا وَ إِذَا أَمْرُوكَ بِأَمْرٍ وَ سَأَلُوكَ فَقُلْ نَعَمْ وَ لَا تَقُلْ لَا فَإِنَّ لَا عِيَّ وَ لَوْمْ وَ إِذَا تَحِيرْتُمْ فِي طَرِيقِكُمْ فَانْزِلُوا وَ إِذَا شَكَكْتُمْ فِي الْقَصْدِ فَاقْفُوا وَ تَأَمَّرُوا

And if you see your companions walking, so you should walk with them, and if you see them doing something, so do it with them, and if they give charity and give a loan, so give with them. And listen to the one who is older than you in age, and if he orders you and asks you, so say, ‘Yes’, and do not say, ‘No’, for the ‘No’ is a fault and blameable. And if you are confused regarding your road, so stop and encamp, and if you are in doubt regarding the intended course, pause and plan.

وَ إِذَا رَأَيْتُمْ شَخْصًا وَاحِدًا فَلَا تَسْأَلُوهُ عَنْ طَرِيقِكُمْ وَ لَا تَسْتَرْشِدُوهُ فَإِنَّ الشَّخْصَ الْوَاحِدَ فِي الْفَلَاةِ مُرِيبٌ لَعَلَّهُ أَنْ يَكُونَ عَيْنًا لِلصُّوَصِ أَوْ يَكُونَ هُوَ الشَّيْطَانُ الَّذِي حَيْرَكُمْ وَ اخْذَرُوا الشَّخْصَيْنِ أَيْضًا إِلَّا أَنْ تَرَوْا مَا لَا أَرَى فَإِنَّ الْعَاقِلَ إِذَا أَبْصَرَ بَعِيْنَهُ شَيْئًا عَرَفَ الْحَقَّ مِنْهُ وَ الشَّاهِدُ يَرَى مَا لَا يَرَى الْعَائِبُ

And if you see one person, do not ask him about your direction of road, and do not heed his guidance, for the one person in the wild is suspect for he could be an eye for the thieves, or he could be the Satan<sup>la</sup> who confused you. And be cautious of two persons as well, unless you can see what I<sup>as</sup> don’t, for the intellectual, when he sees something with his own eyes recognises the truth from it, and the witness can see what the absentee does not.

يَا بُنَيَّ وَ إِذَا جَاءَ وَقْتُ صَلَاةٍ فَلَا تُؤَخِّرْهَا لِشَيْءٍ وَ صَلِّهَا وَ اسْتَرْخِ مِنْهَا فَإِنَّهَا دِينٌ وَ صَلَّ فِي جَمَاعَةٍ وَ لَوْ عَلَى رَأْسِ رُجٍّ وَ لَا تَتَأَمَّنْ عَلَى دَابَّتِكَ فَإِنَّ ذَلِكَ سَرِيعٌ فِي دَبْرِهَا وَ لَيْسَ ذَلِكَ مِنْ فِعْلِ الْحُكَمَاءِ إِلَّا أَنْ تَكُونَ فِي مَحْمِلٍ يُمَكِّنُكَ التَّمَدُّدُ لِاسْتِرْخَاءِ الْمَفَاصِلِ

O my son! And when the time of Salat comes up, so do not delay it for anything, and offer Salat and seek comfort from it for it is the Religion. And Pray in congregation even if there is pushing upon the head. And do not sleep upon your animal for that is injurious to its back, and that is not from the actions of the wise except if you are in a carriage and it is possible for you to stretch your joints.

وَ إِذَا قَرُبْتَ مِنَ الْمَنْزِلِ فَانْزِلْ عَنْ دَابَّتِكَ وَ ابْدَأْ بِعَلْفِهَا قَبْلَ نَفْسِكَ وَ إِذَا أَرَدْتَ التَّزُولَ فَعَلَيْكَ مِنْ بَقَاعِ الْأَرْضِ بِأَحْسَنِهَا لَوْ أَنَّ  
وَ أَلَيْهَا ثَرْبَةً وَ أَكْثَرَهَا عُشْبًا وَ إِذَا نَزَلْتَ فَصَلِّ رَكَعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ وَ إِذَا أَرَدْتَ قَضَاءَ حَاجَةٍ فَأَبْعِدِ الْمَذْهَبَ فِي الْأَرْضِ  
وَ إِذَا ارْتَحَلْتَ فَصَلِّ رَكَعَتَيْنِ وَ وَدَّعِ الْأَرْضَ الَّتِي حَلَلْتَ بِهَا وَ سَلِّمْ عَلَيْهَا وَ عَلَى أَهْلِهَا فَإِنَّ لِكُلِّ بَقْعَةٍ أَهْلًا مِنَ الْمَلَائِكَةِ

And when you come close to the destination, so descend from your animal and begin by feeding it before yourself. And when you intend to encamp, so it is upon you to remain in a land, which is good in colour, soft in soil, and abundance of grass. And if you encamp, so Pray two cycles before you sit down. And if you intend to fulfill your need (toilet), go far away. And when you embark (upon your journey) Pray two cycles, and say farewell to the land on which you spent time, and send greetings of peace upon it and upon its people, because for every patch of land has its inhabitants from the Angels.

وَ إِنْ اسْتَطَعْتَ أَنْ لَا تَأْكُلَ طَعَامًا حَتَّى تَبْدَأَ فَنَتَصَدَّقَ مِنْهُ فافْعَلْ وَ عَلَيْكَ بِقِرَاءَةِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَا دُمْتَ رَاكِبًا وَ عَلَيْكَ  
بِالتَّسْبِيحِ مَا دُمْتَ عَامِلًا وَ عَلَيْكَ بِالذُّعَاءِ مَا دُمْتَ خَالِيًا وَ إِيَّاكَ وَ السَّيْرَ مِنْ أَوَّلِ اللَّيْلِ وَ عَلَيْكَ بِالْعُرَيْسِ وَ الدَّلْجَةِ مِنْ لَدُنْ  
نِصْفِ اللَّيْلِ إِلَى آخِرِهِ وَ إِيَّاكَ وَ رَفَعَ الصَّوْتُ فِي مَسِيرِكَ.

If you are able to, do not eat food until you begin by giving charity from it, so do it. And it is upon you to recite the Book of Allah<sup>azwj</sup> Mighty and Majestic as long as you are riding. And it is upon you for the Glorification for as long as you are working. And it is upon you to supplicate for as long as you are alone. And beware of travelling in the first part of the night. And it is upon you to travel from the middle of the night to its end. And beware of raising your voice during your travel’.

14995- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ الْتَوَقْلِيِّ عَنْ عَلِيِّ بْنِ دَاوُدَ الْبَغُوبِيِّ عَنْ  
عِيْسَى بْنِ عَبْدِ اللَّهِ الْعُلَوِيِّ قَالَ وَ حَدَّثَنِي الْأَسْبَدِيُّ وَ مُحَمَّدُ بْنُ مُبَشَّرٍ أَنَّ عَبْدَ اللَّهِ بْنَ نَافِعٍ الْأَزْرَقَ كَانَ يَقُولُ لَوْ أَنِّي عَلِمْتُ  
أَنْ بَيْنَ فُطْرَيْهَا أَحَدًا يُبَلِّغُنِي إِلَيْهِ الْمَطَايَا يَخْصِمُنِي أَنَّ عَلِيًّا قَتَلَ أَهْلَ النَّهْرَوَانَ وَ هُوَ لَهُمْ غَيْرُ ظَالِمٍ لَرَحَلْتُ إِلَيْهِ فَقِيلَ لَهُ وَ لَا  
وَلَدَهُ فَقَالَ أَوْ فِي وَلَدِهِ عَالِمٌ فَقِيلَ لَهُ هَذَا أَوَّلُ جَهْلِكَ وَ هُمْ يَخْلُونَ مِنْ عَالِمٍ قَالَ فَمَنْ عَالِمُهُمُ الْيَوْمَ قِيلَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ  
الْحُسَيْنِ بْنِ عَلِيٍّ (عليه السلام)

**H 14995** – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Dawood Al-Yaqoubi, from Isa Bin Abdullah Al-Alawy who said:

It has been narrated to me by Al-Asaydi and Muhammad Bin Basheer that Abdullah Bin Naf'a Al-Azraq used to say, 'If only I knew someone between its (earth's) diameter where my animal (ride) can reach to, who can debate with me that Ali<sup>asws</sup> killed the people of Naharwaan, and he<sup>asws</sup> was not unjust to them, I would ride over to him' (to refute). So it was said to him, 'And (what about his<sup>asws</sup> son<sup>asws</sup>)?' He said, 'Is his<sup>asws</sup> son<sup>asws</sup> a knowledgeable one?' So it was said to him, 'This is your first ignorance. And have they<sup>asws</sup> ever been without a knowledgeable one?' He said, 'So who is their<sup>asws</sup> knowledgeable one today?' It was said, 'Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn Bin Ali<sup>asws</sup>'.

قَالَ فَرَحَلَ إِلَيْهِ فِي صَنَادِيدِ أَصْحَابِهِ حَتَّى أَتَى الْمَدِينَةَ فَاسْتَأْذَنَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقِيلَ لَهُ هَذَا عَبْدُ اللَّهِ بْنُ نَافِعٍ فَقَالَ وَمَا بَصَنَعُ بِي وَهُوَ بَيْرًا مَنِي وَمِنْ أَبِي طَرْقِي النَّهَارِ فَقَالَ لَهُ أَبُو بَصِيرٍ الْكُوفِيُّ جُعِلَتْ فِدَاكَ إِنَّ هَذَا يَزْعُمُ أَنَّهُ لَوْ عَلِمَ أَنَّ بَيْنَ فُطْرَيْهَا أَحَدًا تُبْلِغُهُ الْمَطَايَا إِلَيْهِ يَخْصِمُهُ أَنْ عَلِيًّا (عليه السلام) قَتَلَ أَهْلَ النَّهْرَوَانَ وَهُوَ لَهُمْ غَيْرُ ظَالِمٍ لَرَحَلَ إِلَيْهِ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) أَتَرَاهُ جَاءَنِي مُنَاطِرًا قَالَ نَعَمْ قَالَ يَا غُلَامُ اخْرُجْ فَحُطَّ رَحْلُهُ وَقِيلَ لَهُ إِذَا كَانَ الْعَدُوُّ قَائِمًا

He (the narrator) said, 'So he rode over to him<sup>asws</sup> with the brave ones of his companions until he came up to Al-Medina. So he sought permission to see Abu Ja'far<sup>asws</sup>. It was said to him<sup>asws</sup>, 'This is Abdullah Bin Naf'a'. He<sup>asws</sup> said; 'So what has he to do with me<sup>asws</sup>, and he 'بَيْرًا' distances himself (Tabarra) from me<sup>asws</sup> and from my<sup>asws</sup> father<sup>asws</sup> both morning and evening'. Abu Baseer Al-Kufy said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, this one alleges that, "If only I knew someone between its (earth's) diameter where my animal (ride) can reach to, who can debate with me that Ali<sup>asws</sup> killed the people of Naharwaan, and he<sup>asws</sup> was not unjust to them, I would ride over to him (to refute)'. So Abu Ja'far<sup>asws</sup> said to him: 'You think he has come to me<sup>asws</sup> for a debate?' He said, 'Yes'. He<sup>asws</sup> said: 'O boy (servant), go out and unload his saddlebag, and tell him to come to us<sup>asws</sup> tomorrow'.

قَالَ فَلَمَّا أَصْبَحَ عَبْدُ اللَّهِ بْنُ نَافِعٍ غَدَا فِي صَنَادِيدِ أَصْحَابِهِ وَبَعَثَ أَبُو جَعْفَرٍ (عليه السلام) إِلَى جَمِيعِ أَبْنَاءِ الْمُهَاجِرِينَ وَ النَّاصِرِ فَجَمَعَهُمْ ثُمَّ خَرَجَ إِلَى النَّاسِ فِي ثَوْبَيْنِ مُمَعَّرَيْنِ وَأَقْبَلَ عَلَى النَّاسِ كَأَنَّهُ فَلَقَهُ قَمَرٌ فَقَالَ الْحَمْدُ لِلَّهِ مُحْيِيَتِ الْحَيَاةِ وَ مُكَيِّفِ الْكَفَيْبِ وَ مُؤَيِّنِ الْإِيْنِ الْحَمْدُ لِلَّهِ الَّذِي لَا تَأْخُذُهُ سِنَةٌ وَ لَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَ مَا فِي الْأَرْضِ إِلَى آخِرِ الْآيَةِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا (صلى الله عليه وآله) عَبْدُهُ وَ رَسُولُهُ اجْتَبَاهُ وَ هَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِنُبُوَّتِهِ وَ اخْتَصَّنَا بِوَلَايَتِهِ

He (the narrator) said, 'So when it was the next day, Abdullah Bin Naf'a came with the brave ones of his companions, and Abu Ja'far<sup>asws</sup> sent a message to all the sons of the Emigrants and the Helpers and gathered them. Then he<sup>asws</sup> came out to the people wearing two alluring robes and faced the people as if he<sup>asws</sup> was the moon in orbit. So he<sup>asws</sup> said: 'The Praise is due to Allah<sup>azwj</sup>, the Awarder of the positions, and the Attribute of the attributes, and the Director of the directions. The Praise is due to Allah<sup>azwj</sup> **"[2:255] slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His"** up to the end of the Verse. 'And I<sup>asws</sup> testify that there is no god except for Allah<sup>azwj</sup>, One, with no associates to Him<sup>azwj</sup>. And I<sup>asws</sup> testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant, Chosen by Him<sup>azwj</sup> and Guided by Him<sup>azwj</sup> to be on the Straight Path. The Praise is due to Allah<sup>azwj</sup> Who Honoured us<sup>asws</sup> with the Prophet-hood and Favoured us by Al-Wilayah.

يَا مَعْشَرَ أَبْنَاءِ الْمُهَاجِرِينَ وَ النَّاصِرِ مَنْ كَانَتْ عِنْدَهُ مَتَقَبَّةٌ فِي عِلِّيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) فَلْيَقُمْ وَ لِيَبْحَثْ قَالَ فَقَامَ النَّاسُ فَسَرَدُوا تِلْكَ الْمَنَاقِبَ فَقَالَ عَبْدُ اللَّهِ أَنَا أَرَوِي لِهَذِهِ الْمَنَاقِبِ مِنْ هَوْلَاءِ وَ إِنَّمَا أَحَدْتُ عَلَى الْكُفْرِ بَعْدَ تَحْكِيمِهِ الْحَكَمِينَ حَتَّى انْتَهَوْا فِي الْمَنَاقِبِ إِلَى حَدِيثِ خَبِيرٍ لَأَعْطِينَ الرَّأْيَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَارًا غَيْرَ فَرَارٍ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ

O group of the sons of the Emigrants and the Helpers! The ones among you who have merits regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so he should stand and narrate them'. So the people stood up, so they enumerated those merits. Abdullah said, 'I am a narrator of these merits from them, but, subsequently the disbelief took place after the appointment of the two judges'. Then they ended up with the merits in the Hadeeth of Khyber: 'I<sup>saww</sup> shall give the flag tomorrow to a man who loves Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup>, and Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup> love him<sup>asws</sup>. An attacking one, not a fleeing one who will not return until Allah<sup>azwj</sup> Grants victory upon his<sup>asws</sup> hands'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا تَقُولُ فِي هَذَا الْحَدِيثِ فَقَالَ هُوَ حَقٌّ لَا شَكَّ فِيهِ وَلَكِنْ أَحَدَّثَ الْكُفْرَ بَعْدُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) تَكِلْنِي أَمَّا أَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَجَلَّ أَحَبَّ عَلِيَّ بْنَ أَبِي طَالِبٍ يَوْمَ أَحَبَّهُ وَهُوَ يَعْلَمُ أَنَّهُ يَقْتُلُ أَهْلَ النَّهْرَوَانَ أَمْ لَمْ يَعْلَمْ قَالَ ابْنُ نَافِعٍ أَعِذْ عَلَيَّ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) أَخْبِرْنِي عَنِ اللَّهِ جَلَّ ذِكْرُهُ أَحَبَّ عَلِيَّ بْنَ أَبِي طَالِبٍ يَوْمَ أَحَبَّهُ وَهُوَ يَعْلَمُ أَنَّهُ يَقْتُلُ أَهْلَ النَّهْرَوَانَ أَمْ لَمْ يَعْلَمْ قَالَ إِنْ قُلْتَ لَا كَفَرْتَ قَالَ فَقَالَ قَدْ عَلِمَ

So Abu Ja'far<sup>asws</sup> said; 'What do you say regarding this Hadeeth'. He said, 'True. There is no doubt with regards to it, but disbelief took place afterwards'. So Abu Ja'far<sup>asws</sup> said to him: 'May your mother be bereft of you! Inform me<sup>asws</sup> about Allah<sup>azwj</sup> Loving Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> on the Day He<sup>azwj</sup> Loved him<sup>asws</sup> and He<sup>azwj</sup> Knew that he<sup>asws</sup> would be killing the people of Nahrwan, or did He<sup>azwj</sup> not Know?' Ibn Naf'a said, 'Repeat that for me'. So Abu Ja'far<sup>asws</sup> said to him: 'Inform me<sup>asws</sup> about Allah<sup>azwj</sup>, He<sup>azwj</sup> Loved Ali<sup>asws</sup> on the day that He<sup>azwj</sup> Loved him<sup>asws</sup>, and He<sup>azwj</sup> Knew that he<sup>asws</sup> would be killing the people of Nahrwan, or did He<sup>azwj</sup> not Know?' He said, 'If I say, 'No', I would have blasphemed'. He (the narrator) said, 'So he said, 'He<sup>azwj</sup> had Known'.

قَالَ فَأَحَبَّهُ اللَّهُ عَلَى أَنْ يَعْمَلَ بِطَاعَتِهِ أَوْ عَلَى أَنْ يَعْمَلَ بِمَعْصِيَتِهِ فَقَالَ عَلَى أَنْ يَعْمَلَ بِطَاعَتِهِ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَعَمَّ مَخْصُومًا فَقَامَ وَهُوَ يَقُولُ حَتَّى يَبَيِّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ.

He<sup>asws</sup> said: 'So did Allah<sup>azwj</sup> Love Ali<sup>asws</sup> to act in obedience to Him<sup>azwj</sup> or in disobedience to Him<sup>azwj</sup>?'. He<sup>asws</sup> said; 'Upon his<sup>asws</sup> acting in obedience to Him<sup>azwj</sup>'. So Abu Ja'far<sup>asws</sup> said to him: 'So stand up (and leave) for you have been defeated'. He stood up and he was saying, 'Until the white thread becomes distinct from the black thread at dawn, Allah<sup>azwj</sup> Knows where He<sup>azwj</sup> should Make His<sup>azwj</sup> Message to be'.

14996- أَحْمَدُ بْنُ مُحَمَّدٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ جَمِيعًا عَنْ عَلِيِّ بْنِ الْحَسَنِ النَّيْمِيِّ عَنْ مُحَمَّدِ بْنِ الْخَطَّابِ الْوَاسِطِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلْبِيِّ عَنْ حَمَّادِ الْأَزْدِيِّ عَنْ هِشَامِ الْخَقَّافِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ بَصْرُكَ بِالنُّجُومِ قَالَ قُلْتُ مَا خَلَقْتُ بِالْعِرَاقِ أَبْصَرَ بِالنُّجُومِ مَبْنًى فَقَالَ كَيْفَ دَوْرَانُ الْفَلَكَ عِنْدَكُمْ قَالَ فَأَخَذْتُ قُلُوسِي عَنْ رَأْسِي فَأَدْرَبْتُهَا قَالَ فَقَالَ إِنْ كَانَ الْأَمْرُ عَلَى مَا تَقُولُ فَمَا بَالُ بَنَاتِ النَّعْشِ وَالْجَدْيِ وَالْفَرَقْدِينَ لَا يَرُونَ يَدُورُونَ يَوْمًا مِنَ الدَّهْرِ فِي الْفَيْلَةِ قَالَ قُلْتُ هَذَا وَاللَّهِ شَيْءٌ لَا أَعْرِفُهُ وَلَا سَمِعْتُ أَحَدًا مِنْ أَهْلِ الْحِسَابِ يَذْكُرُهُ فَقَالَ لِي كَمْ السُّكَيْنَةُ مِنَ الزُّهْرَةِ جُزْءٌ فِي ضَوْئِهَا قَالَ قُلْتُ هَذَا وَاللَّهِ نَجْمٌ مَا سَمِعْتُ بِهِ وَلَا سَمِعْتُ أَحَدًا مِنَ النَّاسِ يَذْكُرُهُ فَقَالَ سُبْحَانَ اللَّهِ فَاسْقُطْهُمْ نَجْمًا بِأَسْرِهِ فَعَلَى مَا تَحْسُبُونَ

**H 14996** – Ahmad Bin Muhammad, And Ali Bin Muhammad, together from Ali Bin Al-Hassan Al-Taymi, from Muhammad Bin Al-Khataab Al-Wasity, from Yunus Bin Abdul Rahman, from Ahmad Bin Umar Al-Halby, from hammad Al-Azdy, from Hisham Al-Khaffaf who said:

Abu Abdullah<sup>asws</sup> said to me: 'How is your insight into the stars (astrology)?' I said, 'There is no one left in Iraq with more insight into the stars than I'. So he<sup>asws</sup> said; 'How is the rotation of the 'الفلك' universe in accordance to you?' So I took off my cap from my head and rotated it. (Imam<sup>asws</sup> said) 'If the matter was as you are saying it to be, so what do you make of Al-Na'ash, and Al-Jaday, and Al-Faqadayn? They are not being seen to rotate in a day from the time in the direction?' I said, 'By Allah<sup>azwj</sup>, this is something that I do not understand, not had I heard anyone from the people of the calculation mention it'. So he<sup>asws</sup> said to me: 'What is the proportion of light of Al-Sukayna from Al-Zuhra Venus?' I said, 'By Allah<sup>azwj</sup>, this is a star which I have not heard of, nor have I heard anyone from the people mentioning it'. So he<sup>asws</sup> said;

'Glory be to Allah<sup>azwj</sup>! So you have dropped (ignored) a whole star, so what is your calculation based upon?'

ثُمَّ قَالَ فَكَمْ الزُّهْرَةُ مِنَ الْقَمَرِ جُزْءًا فِي ضَوْئِهِ قَالَ قُلْتُ هَذَا شَيْءٌ لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَجَلَّ قَالَ فَكَمْ الْقَمَرُ جُزْءًا مِنَ الشَّمْسِ فِي ضَوْئِهَا قَالَ قُلْتُ مَا أَعْرِفُ هَذَا قَالَ صَدَقْتَ ثُمَّ قَالَ مَا بَالُ الْعَسْكَرَيْنِ يُلْتَقِيَانِ فِي هَذَا حَاسِبٌ وَفِي هَذَا حَاسِبٌ فَيَحْسُبُ هَذَا لِصَاحِبِهِ بِالْظَّفَرِ وَيَحْسُبُ هَذَا لِصَاحِبِهِ بِالْظَّفَرِ ثُمَّ يُلْتَقِيَانِ فَيَهْزِمُ أَحَدُهُمَا الْآخَرَ فَأَيْنَ كَانَتِ النُّحُوسُ قَالَ فَقُلْتُ لَا وَاللَّهِ مَا أَعْلَمُ ذَلِكَ قَالَ فَقَالَ صَدَقْتَ إِنَّ أَصْلَ الْحِسَابِ حَقٌّ وَلَكِنْ لَا يَعْلَمُ ذَلِكَ إِلَّا مَنْ عَلِمَ مَوَالِيدَ الْخَلْقِ كُلِّهِمْ.

Then (Imam<sup>asws</sup>) said: 'So what is the proportion of illumination of Al-Zuhra (Venus) from the moon is?' I said, 'This is a thing which no one knows except Allah<sup>azwj</sup> Mighty and Majestic'. He<sup>asws</sup> said; 'So what is the proportion of the moon from the sun in its illumination?' I said, 'I do not know this'. He<sup>asws</sup> said; 'You speak the truth'. Then said: 'So what about the two armies which meet each other in accordance to this calculation, and in accordance to that calculation, and the calculator of this one calculated victory for this army, and the calculator of that one calculated victory for that army, then the two of them met, so one of them defeats the other, so now where would be the bad luck?' I said, 'By Allah<sup>azwj</sup>, I do not know that'. He<sup>asws</sup> said: 'You speak the truth. The origin of the calculation is true, but no one knows that except the one who knows the birth of creatures, all of them'.



## خُطْبَةُ لِأَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام )

### A SERMON OF AMIR-UL-MOMINEEN<sup>asws</sup>

14997- عَلِيُّ بْنُ الْحَسَنِ الْمُؤَدَّبُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ وَأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) النَّاسَ بِصِفَتَيْنِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى مُحَمَّدٍ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ قَالَ أَمَّا بَعْدُ فَقَدْ جَعَلَ اللَّهُ تَعَالَى لِي عَلَيْكُمْ حَقًّا بَوْلَايَةِ أَمْرِكُمْ وَمَنْزِلَتِي الَّتِي أَنْزَلَنِي اللَّهُ عَزَّ ذِكْرَهُ بِهَا مِنْكُمْ وَلَكُمْ عَلَيَّ مِنَ الْحَقِّ مِثْلُ الَّذِي لِي عَلَيْكُمْ

**H 14997** – Ali Bin Al-Hassan Al-Mowdab, from Ahmad Bin Muhammad Bin Khalid and Ahmad Bin Muhammad, from Ali Bin Al-Hassan Al-Taymi together, from Ismail Bin Mahran who said, 'Narrated to me Abdullah Al-Haris, from Jابر, who has narrated the following:

Abu Ja'far<sup>asws</sup> has said: 'Amir-ul-Momineen<sup>asws</sup> gave a sermon to the people at Siffeen, so he<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, and sent greetings upon the Prophet<sup>saww</sup>, then said: 'Having said that, Allah<sup>azwj</sup> the High has Made my<sup>asws</sup> rights to be obligatory upon you all as the Guardian of your matters (Wali-ul-Amr) and my<sup>asws</sup> status which Allah<sup>azwj</sup> Revealed for you, and similarly you have rights upon me<sup>asws</sup> as I<sup>asws</sup> have upon you.

وَالْحَقُّ أَجْمَلُ الْأَشْيَاءِ فِي التَّوَاصُفِ وَأَوْسَعُهَا فِي التَّنَاصُفِ لَا يَجْرِي لِأَحَدٍ إِلَّا جَرَى عَلَيْهِ وَلَا يَجْرِي عَلَيْهِ إِلَّا جَرَى لَهُ وَلَوْ كَانَ لِأَحَدٍ أَنْ يَجْرِيَ ذَلِكَ لَهُ وَلَا يَجْرِي عَلَيْهِ لَكَانَ ذَلِكَ لِلَّهِ عَزَّ وَجَلَّ خَالِصًا دُونَ خَلْقِهِ لِقُدْرَتِهِ عَلَى عِبَادِهِ وَلِعَدْلِهِ فِي كُلِّ مَا جَرَتْ عَلَيْهِ ضُرُوبُ قَضَائِهِ وَلَكِنْ جَعَلَ حَقَّهُ عَلَى الْعِبَادِ أَنْ يُطِيعُوهُ وَجَعَلَ كَفَّارَتَهُمْ عَلَيْهِ بِحُسْنِ الثَّوَابِ تَفَضُّلاً مِنْهُ وَتَطَوُّلاً بِكَرَمِهِ وَتَوْسَعاً بِمَا هُوَ مِنَ الْمَزِيدِ لَهُ أَهْلًا

And the right is the most beautiful of the things in description; and most expansive in sharing. There is no other thing which is applied on one's favour without being applied against him and it is not applied against him unless it is applied in his favour. The only one for whom it flows for and does not flow against is Allah<sup>azwj</sup> Mighty and Majestic only apart from His<sup>azwj</sup> creatures, for He<sup>azwj</sup> is Powerful over His<sup>azwj</sup> servants, and His<sup>azwj</sup> Justice regarding everything that He<sup>azwj</sup> Judges. But He<sup>azwj</sup> Made His<sup>azwj</sup> Rights upon the servants that they should be obedient to Him<sup>azwj</sup>, and Made expiation against them by the good Rewards as Grace from Him<sup>azwj</sup>, and the prolonged Generosity, and Expanding by increasing it for the one who is deserving of it.

ثُمَّ جَعَلَ مِنْ حُقُوقِهِ حُقُوقًا فَرَضَهَا لِبَعْضِ النَّاسِ عَلَى بَعْضٍ فَجَعَلَهَا تَنَكَّافِي فِي وُجُوهِهَا وَ يُوجِبُ بَعْضُهَا بَعْضًا وَلَا يُسْتَوْجَبُ بَعْضُهَا إِلَّا بِبَعْضٍ فَأَعْظَمَ مِمَّا افْتَرَضَ اللَّهُ تَبَارَكَ وَتَعَالَى مِنْ تِلْكَ الْحُقُوقِ حَقُّ الْوَالِي عَلَى الرَّعِيَّةِ وَ حَقُّ الرَّعِيَّةِ عَلَى الْوَالِي فَرِيضَةٌ فَرَضَهَا اللَّهُ عَزَّ وَجَلَّ لِكُلِّ عَلَى كُلِّ فَجَعَلَهَا نِظَامَ أَلْفَتِهِمْ وَ عَزًّا لِدِينِهِمْ وَ قَوَامًا لِسُنَنِ الْحَقِّ فِيهِمْ فَلْيَسْتِ تَصْلُحُ الرَّعِيَّةُ إِلَّا بِصَلَاحِ الْوَلَاةِ وَلَا تَصْلُحُ الْوَلَاةُ إِلَّا بِاسْتِقَامَةِ الرَّعِيَّةِ

Then He<sup>azwj</sup> Made from His<sup>azwj</sup> 'حُقُوقِهِ' Rights, certain rights to be obligated for some people upon some other people. So He<sup>azwj</sup> Made it such that it obligates some of them for the others and does not obligate some except by the others. So the greatest of what Allah<sup>azwj</sup> has Necessitated from these rights is the rights of the governor upon the citizens and the rights of the citizens upon the governor, an obligation which Allah<sup>azwj</sup> has Obligated upon one and all. So He<sup>azwj</sup> has Made it to be a system for them and as strength for their Religion, and the establishment of the true Sunnah

among them. The citizens will not be corrected except by the governor being correct, nor will the governor be correct except by the integrity of the citizens.

فَإِذَا أَدَّتِ الرَّعِيَّةُ إِلَى الْوَالِي حَقَّهُ وَ أَدَّى إِلَيْهَا الْوَالِي كَذَلِكَ عَزَّ الْحَقُّ بَيْنَهُمْ فَقَامَتْ مَنَهِجُ الدِّينِ وَ اعْتَدَلَتْ مَعَالِمُ الْعَدْلِ وَ جَرَتْ عَلَى أَذْلَالِهَا السُّنَنُ فَصَلَحَ بِذَلِكَ الزَّمَانُ وَ طَابَ بِهِ الْعَيْشُ وَ طُمِعَ فِي بَقَاءِ الدَّوْلَةِ وَ يَنْتَسِطُ مَطَامِعُ الْأَعْدَاءِ وَ إِذَا غَلَبَتْ الرَّعِيَّةُ وَالْيَهُمُ وَ عَلَا الْوَالِي الرَّعِيَّةَ اخْتَلَفَتْ هُنَالِكَ الْكَلِمَةُ وَ ظَهَرَتْ مَطَامِعُ الْجَوْرِ وَ كَثُرَ الْإِدْغَالُ فِي الدِّينِ وَ ثُرِكَتْ مَعَالِمُ السُّنَنِ فَعُمِلَ بِالْهَوَى وَ غُطِلَتِ الْأَثَارُ وَ كَثُرَتْ عِلَلُ النُّفُوسِ وَ لَا يَسْتَوْحِشُ لِجَسِيمِ حَدِّ غُطْلٍ وَ لَا لِعَظِيمِ بَاطِلٍ أُنْثِلَ فَهُنَالِكَ تَنْزِلُ الْأُبْرَارُ وَ تَعَزُّ الْأَشْرَارُ وَ تَحْرَبُ الْبِلَادُ وَ تَعْظُمُ تَبِعَاتُ اللَّهِ عَزَّ وَ جَلَّ عِنْدَ الْعِبَادِ

So if the citizens fulfil the rights to the governor and the governor fulfils their rights as well, the truth will be strengthened between them. The manifesto of the Religion would be established, and the landmarks of justice would find fairness, and the Sunnah would flow smoothly. That would make life prosperous, and they would yearn for the survival of the government, and the enemies would despair from their ambitions. And if the citizens overcome the governor and the governor seeks to overcome them that are where the differences of speech emerge. The yearning of tyranny appears, and abundance of the lawlessness in the Religion, and the landmarks of the Sunnah are left. So they act by the desires, effects vanish, and illnesses of the souls abound. There is no fear of the penalties for infringement of the Laws, nor does confronting the falsehood seem great. So that is where the humiliation of the righteous and the honour for the evil ones is, and the ruination of the cities, and the greater the consequences will be for the servants in the presence of Allah<sup>azwj</sup> Mighty and Majestic.

فَهَلُمَّ أَيُّهَا النَّاسُ إِلَى التَّعَاوُنِ عَلَى طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ الْقِيَامِ بِعَدْلِهِ وَ الْوَفَاءِ بِعَهْدِهِ وَ الْإِنْصَافِ لَهُ فِي جَمِيعِ حَقِّهِ فَإِنَّهُ لَيْسَ الْعِبَادُ إِلَى شَيْءٍ أَحْوَجَ مِنْهُمْ إِلَى التَّنَاصُحِ فِي ذَلِكَ وَ حُسْنِ التَّعَاوُنِ عَلَيْهِ وَ لَيْسَ أَحَدٌ وَ إِنِ اسْتَدَّ عَلَى رِضَا اللَّهِ حِرْصُهُ وَ طَالَ فِي الْعَمَلِ اجْتِهَادُهُ بِبَالِغِ حَقِيقَةٍ مَا أُعْطِيَ اللَّهُ مِنَ الْحَقِّ أَهْلُهُ وَ لَكِنْ مِنْ وَاجِبِ حُقُوقِ اللَّهِ عَزَّ وَ جَلَّ عَلَى الْعِبَادِ النَّصِيحَةُ لَهُ بِمَبْلَغِ جُهِدِهِمْ وَ التَّعَاوُنُ عَلَى إِقَامَةِ الْحَقِّ فِيهِمْ

So come, o you people, to the co-operation to the obedience to Allah<sup>azwj</sup> Mighty and Majestic, and the establishment by His<sup>azwj</sup> Justice, and the loyalty to His<sup>azwj</sup> Covenant, and the fairness to Him<sup>azwj</sup> is all of His<sup>azwj</sup> Rights, for there is nothing more needed for the servants than for advising with regards to that, and the beautiful co-operation to Him<sup>azwj</sup>, and there is no one who intensifies his passion for striving for the Pleasure of Allah<sup>azwj</sup> to be able to reach its deserving point of fulfilling the Rights to Allah<sup>azwj</sup>. But, from the obligatory Rights of Allah<sup>azwj</sup> Mighty and Majestic, upon the servants is the advice to each other with maximum efforts, and the co-operation upon the establishment of the truth among them.

ثُمَّ لَيْسَ أَمْرٌ وَ إِنِ عَظُمَتْ فِي الْحَقِّ مَنَزِلَتُهُ وَ جَسَمَتْ فِي الْحَقِّ فَضِيلَتُهُ بِمُسْتَعْنٍ عَنْ أَنْ يُعَانَ عَلَى مَا حَمَلَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ حَقِّهِ وَ لَا لِأَمْرٍ مَعَ ذَلِكَ خَسَاتُ بِهِ الْأُمُورُ وَ اقْتَحَمَتْهُ الْعُيُونُ بِدُونِ مَا أَنْ يُعِينَ عَلَى ذَلِكَ وَ يُعَانَ عَلَيْهِ وَ أَهْلُ الْفَضِيلَةِ فِي الْحَالِ وَ أَهْلُ النَّعَمِ الْعِظَامِ أَكْثَرُ فِي ذَلِكَ حَاجَةٌ وَ كُلٌّ فِي الْحَاجَةِ إِلَى اللَّهِ عَزَّ وَ جَلَّ شَرَعٌ سَوَاءٌ

Then there is person, no matter how great his status regarding the truth, how magnified his preference regarding the truth is, would not be needless from the co-operation upon what Allah<sup>azwj</sup> Mighty and Majestic has Burdened him with from His<sup>azwj</sup> Rights. And there is no person, no matter how low he is in the affairs, and the eyes are looking down upon him, can remain without being helped upon or given support. And the people of the merits and the people of the Favours are more

frequently in need of that, and everyone is in need of Allah<sup>azwj</sup> Mighty and Majestic equally’.

فَأَجَابَهُ رَجُلٌ مِنْ عَسْكَرِهِ لَا يُدْرَى مَنْ هُوَ وَ يُقَالُ إِنَّهُ لَمْ يَرِ فِي عَسْكَرِهِ قَبْلَ ذَلِكَ الْيَوْمِ وَلَا بَعْدَهُ فَقَامَ وَ أَحْسَنَ الثَّنَاءَ عَلَى اللَّهِ عَزَّ وَ جَلَّ بِمَا أَلْبَاهُمْ وَ أَعْطَاهُمْ مِنْ وَاجِبِ حَقِّهِ عَلَيْهِمْ وَ الْإِفْرَارَ بِكُلِّ مَا ذَكَرَ مِنْ تَصَرُّفِ الْحَالَاتِ بِهِ وَ بِهِمْ ثُمَّ قَالَ أَنْتَ أَمِيرُنَا وَ نَحْنُ رَعِيَّتُكَ بِكَ أَخْرَجَنَا اللَّهُ عَزَّ وَ جَلَّ مِنَ الدَّلِّ وَ بَاعَزَاكَ أَطْلَقَ عِبَادَهُ مِنَ الْعُلِّ فَاخْتَرْنَا عَلَيْنَا وَ أَمْضَ اخْتِيَارَكَ وَ انْتَمَرْنَا فَامْضَ انْتِمَارَكَ فَإِنَّكَ الْقَائِلُ الْمُصَدِّقُ وَ الْحَاكِمُ الْمُوَفِّقُ وَ الْمَلِكُ الْمُخَوَّلُ لَا نَسْتَحِلُّ فِي شَيْءٍ مَعْصِيَتَكَ وَ لَا نَقِيسُ عِلْمًا بِعِلْمِكَ بَعْظُمَ عُنْدَنَا فِي ذَلِكَ خَطْرُكَ وَ يَجَلُّ عَنْهُ فِي أَنْفُسِنَا فَضْلُكَ

A man from his<sup>asws</sup> army answered him<sup>asws</sup>. No one knew who he was and it is said that he had never been seen in his<sup>asws</sup> army before that day, nor was he seen after it. So he stood up and beautifully Extolled Allah<sup>azwj</sup> Mighty and Majestic by what the afflictions He<sup>azwj</sup> had Placed upon them, and His<sup>azwj</sup> Favours from the Obligation of His<sup>azwj</sup> rights against them, and accepted all what had been mentioned of the changing conditions with him<sup>asws</sup> and with them. Then said, ‘You<sup>asws</sup> are our Commander, and we are your<sup>asws</sup> citizens. It is by you<sup>asws</sup> that Allah<sup>azwj</sup> Brought us out of the humiliation and it is by your<sup>asws</sup> strength that He<sup>azwj</sup> Freed His<sup>azwj</sup> servant from the chains. So choose for us, and we will go by your<sup>asws</sup> choice, and make a plan and we would go by your<sup>asws</sup> plan, for you<sup>asws</sup> are a truthful speaker, and the successful ruler, and the authorised king. It is not permissible for us to disobey you<sup>asws</sup> in anything, nor do we compare our knowledge with your<sup>asws</sup> knowledge. You<sup>asws</sup> are great in regard to that choice, in our eyes, and your<sup>asws</sup> virtues are majestic within us’.

فَأَجَابَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ إِنَّ مِنْ حَقِّ مَنْ عَظَّمَ جَلَالَ اللَّهِ فِي نَفْسِهِ وَ جَلَّ مَوْضِعُهُ مِنْ قَلْبِهِ أَنْ يَصْغُرَ عِنْدَهُ لِعَظَمِ ذَلِكَ كُلِّ مَا سِوَاهُ وَ إِنَّ أَحَقَّ مَنْ كَانَ كَذَلِكَ لِمَنْ عَظَّمَتْ نِعْمَةُ اللَّهِ عَلَيْهِ وَ لَطَفَ إِحْسَانُهُ إِلَيْهِ فَإِنَّهُ لَمْ تَعْظُمْ نِعْمَةُ اللَّهِ عَلَى أَحَدٍ إِلَّا زَادَ حَقُّ اللَّهِ عَلَيْهِ عَظْمًا

So Amir-ul-Momineen<sup>asws</sup> answered him saying: ‘It is from the Rights that the one who Magnifies the Majesty of Allah<sup>azwj</sup> within himself and exalts His<sup>azwj</sup> position in his heart, everything else would seem little to him. And the one most deserving to be like that is the one to whom the Bounties of Allah<sup>azwj</sup> are great as well as His<sup>azwj</sup> Kind Favours to him, for no one would magnify the Bounties of Allah<sup>azwj</sup> except that the Rights of Allah<sup>azwj</sup> Increase upon him.

وَ إِنَّ مِنْ أَسْخَفِ حَالَاتِ الْوُلَاةِ عِنْدَ صَالِحِ النَّاسِ أَنْ يُظَنَّ بِهِمْ حُبُّ الْفَخْرِ وَ يُوضَعَ أَمْرُهُمْ عَلَى الْكِبَرِ وَ قَدْ كَرِهَتْ أَنْ يَكُونَ جَالٌ فِي ظَنِّكَ أَيْ أَحَبُّ الْإِطْرَاءِ وَ اسْتِمَاعِ الثَّنَاءِ وَ لَسْتُ بِحَمْدِ اللَّهِ كَذَلِكَ وَ لَوْ كُنْتُ أَحَبُّ أَنْ يُقَالَ ذَلِكَ لَتَرَكْتُهِ انْحِطَاطًا لِلَّهِ سُبْحَانَهُ عَنْ تَنَاولِ مَا هُوَ أَحَقُّ بِهِ مِنَ الْعَظَمَةِ وَ الْكِبَرِيَاءِ وَ رَبِّمَا اسْتَحَلَّى النَّاسُ الثَّنَاءَ بَعْدَ الْبِلَاءِ فَلَا تُنْثَوِ عَلَيَّ بِجَمِيلِ ثَنَاءٍ لِإِخْرَاجِي نَفْسِي إِلَى اللَّهِ وَ إِلَيْكُمْ مِنَ الْبَقِيَّةِ فِي حُقُوقِ لَمْ أَفْرُغْ مِنْ أَدَائِهَا وَ قَرَأْنِضَ لَا بُدَّ مِنْ إِمْضَائِهَا

And the lowest of the conditions of the governor in the presence of the righteous people is when he thinks of the love for pride and bases his affairs upon the arrogance, and I<sup>asws</sup> did not like to become lost in your thoughts that I<sup>asws</sup> would love the praise and listening to the praise. And I<sup>asws</sup> am not like that. Thanks be to Allah<sup>azwj</sup>. And had I<sup>asws</sup> loved what you said, I<sup>asws</sup> would have abandoned it due to it lowering me<sup>asws</sup> for the Sake of Allah<sup>azwj</sup> that I<sup>asws</sup> should take to magnificence and greatness when He<sup>azwj</sup> is more deserving of it. Maybe the people consider it sweet to be praised after the affliction. So do not praise me<sup>asws</sup> with beautiful praises as it may take my<sup>asws</sup> soul out from being for the Sake of Allah<sup>azwj</sup>, and the remainder of the rights which I<sup>asws</sup> have yet to fulfill and the obligations which I<sup>asws</sup> have yet to perform.

فَلَا تُكَلِّمُونِي بِمَا تُكَلِّمُ بِهِ الْجَبَابِرَةَ وَلَا تَتَحَقَّظُوا مِنِّي بِمَا يُتَحَقَّظُ بِهِ عِنْدَ أَهْلِ الْبَادِرَةِ وَلَا تُخَالِطُونِي بِالْمُصَانَعَةِ وَلَا تَطْطُؤُوا بِي اسْتِنْقَالًا فِي حَقِّ قِيلَ لِي وَلَا التَّمَّاسَ إِعْظَامَ لِنَفْسِي لِمَا لَا يَصْلُحُ لِي فَإِنَّهُ مَنْ اسْتَنْقَلَ الْحَقَّ أَنْ يُقَالَ لَهُ أَوْ الْعَدْلَ أَنْ يُعْرَضَ عَلَيْهِ كَانَ الْعَمَلُ بِهِمَا أَثْقَلَ عَلَيْهِ

So, do not speak to me<sup>asws</sup> as you speak to the tyrants, and do not have reservations from me<sup>asws</sup> like you have reservations in the presence of the unresponsive people, and do not flatter me<sup>asws</sup>, and do not think that I<sup>asws</sup> consider it heavy regarding the right which is said to me<sup>asws</sup>, or that I<sup>asws</sup> seek self-greatness, for it is not correct for me<sup>asws</sup>. So the one who considers the rights to be a burden if they are told to him, or the justice if it is presented to him, it would become heavier for him to act in accordance with these two.

فَلَا تَكْفُوا عَنِّي مَقَالَهَ بِحَقٍّ أَوْ مَشُورَةَ بَعْدَلٍ فَإِنِّي لَسْتُ فِي نَفْسِي بِفَوْقَ مَا أَنْ أَخْطِئُ وَلَا أَمَنْ ذَلِكَ مِنْ فِعْلِي إِلَّا أَنْ يَكْفِيَ اللَّهُ مِنْ نَفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِّي فَإِنَّمَا أَنَا وَأَنْتُمْ عِبِيدٌ مَمْلُوكُونَ لِرَبِّ لَا رَبَّ غَيْرُهُ يَمْلِكُ مِنَّا مَا لَا تَمْلِكُ مِنْ أَنْفُسِنَا وَأَخْرَجَنَا مِمَّا كُنَّا فِيهِ إِلَى مَا صَلَحْنَا عَلَيْهِ فَأَبْدَلْنَا بَعْدَ الضَّلَالَةِ بِالهُدَى وَأَعْطَانَا الْبَصِيرَةَ بَعْدَ الْعَمَى

So do not withhold from me<sup>asws</sup> speaking about the rights, or consultation with justice, for I<sup>asws</sup> not, with regards to myself<sup>asws</sup>, above mistakes, nor do I<sup>asws</sup> feel secure from that in my<sup>asws</sup> deeds except if Allah<sup>azwj</sup> Suffices for myself<sup>asws</sup> in matter which He<sup>azwj</sup> has more Control over than what I<sup>asws</sup> have. But rather, I<sup>asws</sup> and you all are servants, belonging to the Lord<sup>azwj</sup>. There is no lord apart from Him<sup>azwj</sup>. He<sup>azwj</sup> Owns us what we do not own ourselves, and Took us out from what we used to be in to be in a situation which was correct for us. So He<sup>azwj</sup> Protected us after straying, by the Guidance. He<sup>azwj</sup> Gave us the vision after the blindness.

فَأَجَابَهُ الرَّجُلُ الَّذِي أَجَابَهُ مِنْ قَبْلُ فَقَالَ أَنْتَ أَهْلُ مَا قُلْتَ وَاللَّهِ وَاللَّهِ فَوْقَ مَا قُلْتَهُ فَبَلَّأُوهُ عِنْدَنَا مَا لَا يُكْفَرُ وَقَدْ حَمَلَكَ اللَّهُ تَبَارَكَ وَتَعَالَى رِعَايَتَنَا وَوَلَّكَ سِيَاسَةَ أُمُورِنَا فَأَصْبَحْتَ عَلَمًا الَّذِي نَهْتَدِي بِهِ وَإِمَامًا الَّذِي نَقْتَدِي بِهِ وَأَمْرَكَ كُلَّهُ رُسْدٌ وَقَوْلَكَ كُلَّهُ أَدَبٌ قَدْ قَرَّتْ بِكَ فِي الْحَيَاةِ أَعْيُنُنَا وَامْتَلَأَتْ مِنْ سُرُورِ بَكَ قُلُوبُنَا وَتَحَيَّرَتْ مِنْ صِفَةٍ مَا فِيكَ مِنْ بَارِعِ الْفَضْلِ عَفُولُنَا

So, the man who answered him<sup>asws</sup> before, answered him<sup>asws</sup>, 'By Allah<sup>azwj</sup>, you<sup>asws</sup> are deserving of what I said. By Allah<sup>azwj</sup>, you<sup>asws</sup> are more deserving than what I said, for His<sup>azwj</sup> Favours are such that we cannot deny, and Allah<sup>azwj</sup> Blessed and High has Burdened you<sup>asws</sup> with our citizens, and the Guardianship of our political affairs. So you<sup>asws</sup> have become (a representative of) our knowledge with which we can be guided by, and our Imam<sup>asws</sup> whom we follow, and every matter of yours<sup>asws</sup> is guidance, and every word of yours<sup>asws</sup> is educational. Our eyes have found delight with you<sup>asws</sup> in our lives, and our hearts are filled with bliss by you<sup>asws</sup>, and we are amazed at the qualities, which are within you<sup>asws</sup> and our intellects are at a loss to describe.

وَلَسْنَا نَقُولُ لَكَ أَيُّهَا الْإِمَامُ الصَّالِحُ تَزَكِيَةً لَكَ وَلَا نُجَاوِزُ الْقَصْدَ فِي الثَّنَاءِ عَلَيْكَ وَلَمْ يُكَنَّ فِي أَنْفُسِنَا طَعْنٌ عَلَى يَقِينِكَ أَوْ غِشٍّ فِي دِينِكَ فَتَنْخَوْفُ أَنْ تَكُونَ أَحَدُنْتَ بِنِعْمَةِ اللَّهِ تَبَارَكَ وَتَعَالَى تَجَبُّراً أَوْ نَحْلَكَ كِبَرٌ وَلَكِنَّا نَقُولُ لَكَ مَا قُلْنَا تَقَرُّباً إِلَى اللَّهِ عَزَّ وَجَلَّ بِتَوْقِيرِكَ وَتَوْسَعاً بِتَفْضِيلِكَ وَشُكْراً بِإِعْظَامِ أَمْرِكَ فَانْظُرْ لِنَفْسِكَ وَلَنَا وَآثَرِ أَمْرِ اللَّهِ عَلَى نَفْسِكَ وَ عَلَيْنَا فَتَحْنُ طَوْعاً فِيمَا أَمَرْتَنَا نَفَاداً مِنَ الْأُمُورِ مَعَ ذَلِكَ فِيمَا يَنْفَعُنَا

We are not saying to you<sup>asws</sup>, 'O you<sup>asws</sup> righteous Imam<sup>asws</sup> as a purification for you<sup>asws</sup>, nor are we exaggerating in our intentions regarding our praising you<sup>asws</sup>. And we are not becoming critical of your<sup>asws</sup> conviction, or the purity of your<sup>asws</sup> Religion, so we have no fear that you<sup>asws</sup> would innovate by the Bounties of Allah<sup>azwj</sup> Blessed

and High, or be tyrannical, or that arrogance should enter you<sup>asws</sup>, but we are saying to you<sup>asws</sup> what we said in order to be closer to Allah<sup>azwj</sup> Mighty and Majestic by revering you<sup>asws</sup>, and Enhancing your<sup>asws</sup> merits, and appreciate the greatness of your<sup>asws</sup> command. So consider yourself<sup>asws</sup> and use, and give preference to the Command of Allah<sup>azwj</sup> over yourself<sup>asws</sup> and over us, for we are obedient with regards to whatever you<sup>asws</sup> order us for, and we submit to the commands along with that regarding what is beneficial for us’.

فَأَجَابَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ وَ أَنَا أُسْتَشْهِدُكُمْ عِنْدَ اللَّهِ عَلَى نَفْسِي لِعِلْمِكُمْ فِيمَا وَلَيْتُ بِهِ مِنْ أُمُورِكُمْ وَ عَمَّا قَلِيلٍ يَجْمَعُنِي وَ إِيَّاكُمْ الْمَوْقِفُ بَيْنَ يَدَيْهِ وَ السُّؤَالُ عَمَّا كُنَّا فِيهِ ثُمَّ يَشْهَدُ بَعْضُنَا عَلَى بَعْضٍ فَلَا تَشْهَدُوا الْيَوْمَ بِخِلَافِ مَا أَنْتُمْ شَاهِدُونَ عَدَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَخْفَى عَلَيْهِ خَافِيَةٌ وَ لَا يَجُوزُ عِنْدَهُ إِلَّا مُنَاصَحَةُ الصُّدُورِ فِي جَمِيعِ الْأُمُورِ

Amir-ul-Momineen<sup>asws</sup> answered him, so he<sup>asws</sup> said: ‘And I<sup>asws</sup> am binding you in the Presence of Allah<sup>azwj</sup> to myself<sup>asws</sup> for your knowing that I<sup>asws</sup> am the guardian for your matters, for very shortly you will be gathered with me<sup>asws</sup>. And I<sup>asws</sup> warn you of the Pausing in front of Him<sup>azwj</sup>, and the Questioning about what we were in, then some of us will testify against the others, so do not testify today against what you will be testifying tomorrow, for there is nothing hidden from Allah<sup>azwj</sup> Mighty and Majestic, nor is it permitted in His<sup>azwj</sup> Presence except for the good advice of the chests in all of the matters’.

فَأَجَابَهُ الرَّجُلُ وَ يُقَالُ لَمْ يَرَ الرَّجُلُ بَعْدَ كَلَامِهِ هَذَا لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَأَجَابَهُ وَ قَدْ عَالَ الَّذِي فِي صَدْرِهِ فَقَالَ وَ الْبُكَاءُ يَقْطَعُ مَنَاطِقَهُ وَ غُصَصُ الشَّجَا تَكْسِرُ صَوْتَهُ إِعْظَامًا لِحَظَرِ مَرَزِيَّتِهِ وَ وَخْشَةً مِنْ كَوْنٍ فَجِيعَتِهِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ شَكَا إِلَيْهِ هَوْلَ مَا أَشْفَى عَلَيْهِ مِنَ الْخَطَرِ الْعَظِيمِ وَ الدَّلَّ الطَّوِيلِ فِي فُسَادِ زَمَانِهِ وَ انْقِلَابِ جَدِّهِ وَ انْقِطَاعِ مَا كَانَ مِنْ دَوْلَتِهِ

So the man answered him<sup>asws</sup>, and it was said that the man was never seen again after this speech of his to Amir-ul-Momineen<sup>asws</sup>, and he was bursting with emotion in his chest, and he spoke, and wailed which cut off his speech, and was anxious and choking, breaking his voice, being at the verge of collapse. So he Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then pleaded before Him<sup>azwj</sup> of the horrors of what he had been cured of, from the great dangers, and the prolonged humiliation regarding the mischief to take place during his<sup>asws</sup> era, and the rebellions against him<sup>asws</sup> and the cutting off of what was from his<sup>asws</sup> government.

ثُمَّ نَصَبَ الْمَسْأَلَةَ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِالْأَمْتِنَانِ عَلَيْهِ وَ الْمُدَافَعَةِ عَنْهُ بِالتَّفَجُّعِ وَ حُسْنِ الثَّنَاءِ فَقَالَ يَا رَبَّانِي الْعِبَادَ وَ يَا سَكَنَ الْبِلَادِ أَيْنَ يَقَعُ قَوْلُنَا مِنْ فَضْلِكَ وَ أَيْنَ يَبْلُغُ وَصْفُنَا مِنْ فِعْلِكَ وَ أَنَّى نَبْلُغُ حَقِيقَةَ حُسْنِ ثَنَائِكَ أَوْ نُحْصِي جَمِيلَ بَلَائِكَ فَكَيْفَ وَ بِكَ جَرَتْ نِعَمُ اللَّهِ عَلَيْنَا وَ عَلَى يَدِكَ اتَّصَلَتْ أَسْبَابُ الْخَيْرِ إِلَيْنَا

Then he implored the matter to Allah<sup>azwj</sup> Mighty and Majestic of the Bestowing of Favours on him<sup>asws</sup>, and the Dispelling (dangers) from him<sup>asws</sup>, and then Extolled Him<sup>azwj</sup> in a goodly manner. So he said, ‘O Lord<sup>azwj</sup> of the servants, and O Giver of tranquillity to the cities! How can we speak of Your<sup>azwj</sup> Grace, and how can we reach Your<sup>azwj</sup> Attributes from Your<sup>azwj</sup> Actions, and for me to reach the reality of the beauty of Your<sup>azwj</sup> Praise, or count the beauty of Your<sup>azwj</sup> Favours. So how can we, and it is due to you<sup>asws</sup> that the Bounties of Allah<sup>azwj</sup> have flowed towards us, and it is upon your<sup>asws</sup> hands that the causes of the good have arrived to us.

أَلَمْ تَكُنْ لِدُلِّ الدَّلِيلِ مَلَاذًا وَ لِلْعُصَاةِ الْكُفَّارِ إِخْوَانًا فِيمَنْ إِلَّا بِأَهْلِ بَيْتِكَ وَ بِكَ أَخْرَجْنَا اللَّهُ عَزَّ وَ جَلَّ مِنْ قِطَاعَةٍ تِلْكَ الْخَطَرَاتِ أَوْ يَمَنْ فَرَجَ عَنَّا غَمَرَاتِ الْكُرْبَاتِ وَ يَمَنْ إِلَّا بِكُمْ أَظْهَرَ اللَّهُ مَعَالِمَ دِينِنَا وَ اسْتَصْلَحَ مَا كَانَ فَسَدَ مِنْ دُنْيَانَا حَتَّى اسْتَبَانَ بَعْدَ الْجَوْرِ ذِكْرُنَا وَ قَرَّتْ مِنْ رَخَاءِ الْعَيْشِ أَعْيُنُنَا لِمَا وَلَّيْنَا بِالْإِحْسَانِ جَهْدَكَ وَ وَفَّيْتَ لَنَا بِجَمِيعِ وَعْدِكَ وَ قُفْتِ لَنَا عَلَى جَمِيعِ عَهْدِكَ

Did you<sup>asws</sup> not become a sanctuary for the lowest of the low, and a saviour for the disobedient infidels? So by whom, except for the People<sup>asws</sup> of your<sup>asws</sup> Household, and by you<sup>asws</sup> that Allah<sup>azwj</sup> Mighty and Majestic Took us out from horrors of those dangers, and by whom did he<sup>azwj</sup> Rescue us from the thrones of distress, and by whom except by you<sup>asws</sup> did Allah<sup>azwj</sup> Make apparent the landmarks of our Religion, and Corrected what was spoilt from our Religion until we came to be mentioned, after the tyranny. And our eyes were delighted with a prosperous life when you<sup>asws</sup> became our Guardian as a favour to us, and you<sup>asws</sup> struggled and fulfilled to us all of your<sup>asws</sup> promises, and stood by all of your<sup>asws</sup> oaths to us.

فَكُنْتَ شَاهِدَ مَنْ غَابَ مِنَّا وَ خَلَفَ أَهْلَ الْبَيْتِ لَنَا وَ كُنْتَ عَزَّ ضِعْفَانِي وَ تِمَالَ فُقْرَانِي وَ عِمَادَ عَظَمَانِي بَجَمْعِنَا فِي الْأُمُورِ عَدْلِكَ وَ يَتَسَّعُ لَنَا فِي الْحَقِّ تَأْيِيدُكَ فَكُنْتَ لَنَا أُنْسًا إِذَا رَأَيْنَاكَ وَ سَكْنَا إِذَا ذَكَرْنَاكَ فَأَيُّ الْخَيْرَاتِ لَمْ تَفْعَلْ وَ أَيُّ الصَّالِحَاتِ لَمْ تَعْمَلْ

So you<sup>asws</sup> were a witness for the ones who were absent from us, and a successor of the People<sup>asws</sup> of the Household for us. And you<sup>asws</sup> were the strength of our weak ones, and the wealth of our poor ones, and a pillar for our great ones. It was your<sup>asws</sup> justice that brought us together in the matters, and accommodated us regarding the truth by your<sup>asws</sup> patience. You<sup>asws</sup> were, for us a familiarity if we saw you<sup>asws</sup>, and a tranquillity whenever we mentioned you<sup>asws</sup>. So which is the good deed, which you<sup>asws</sup> did not perform, and which is the righteous deeds which you<sup>asws</sup> did not act upon?

وَ لَوْ لَا أَنَّ الْأَمْرَ الَّذِي نَخَافُ عَلَيْكَ مِنْهُ يَبْلُغُ تَحْوِيلُهُ جُهْدُنَا وَ تَقْوَى لِمُدَافَعَتِهِ طَاقَتُنَا أَوْ يَجُورُ الْفِدَاءُ عَنْكَ مِنْهُ بِأَنْفُسِنَا وَ يَمْنُ نَفْدِيهِ بِالْأَفْوَسِ مِنْ أَبْنَائِنَا لَقَدَّمْنَا أَنْفُسَنَا وَ أَبْنَاءَنَا قَبْلَكَ وَ لَأَخْطَرْنَاهَا وَ قَلَّ خَطَرُهَا دُونَكَ وَ لَقُمْنَا بِجُهْدِنَا فِي مُحَاوَلَةٍ مَنْ حَاوَلَكَ وَ فِي مُدَافَعَةٍ مَنْ نَاوَلَكَ

And had it not been for the matter which we fear for you<sup>asws</sup> from it reaching you, which our efforts could change, and our strengths could defend you<sup>asws</sup> from it, we would be permitted to sacrifice ourselves for your<sup>asws</sup> defence, and repulse it from you<sup>asws</sup> by ourselves and our sons, we would put ourselves and our sons before you<sup>asws</sup>. And we would make this choice, and reduce its danger from you<sup>asws</sup>, and we would stand in our efforts in an attempt to defend you<sup>asws</sup> from your<sup>asws</sup> enemies.

وَ لَكِنَّهُ سُلْطَانٌ لَا يُحَاوَلُ وَ عَزٌّ لَا يُزَالُ وَ رَبٌّ لَا يُغَالِبُ فَإِنْ يَمْنُنْ عَلَيْنَا بِعَافِيَتِكَ وَ يَتَرَحَّمْ عَلَيْنَا بِبَقَائِكَ وَ يَتَحَنَّنْ عَلَيْنَا بِتَفَرُّجِ هَذَا مِنْ حَالِكَ إِلَى سَلَامَةٍ مِنْكَ لَنَا وَ بَقَاءٍ مِنْكَ بَيْنَ أَظْهَرِنَا نُحَدِّثُ إِلَيْهِ عَزَّ وَ جَلَّ بِذَلِكَ شُكْرًا نُعْظِمُهُ وَ ذِكْرًا نُدِيمُهُ وَ نَقْسِمُ أَنْصَافَ أَمْوَالِنَا صَدَقَاتٍ وَ أَنْصَافَ رَقِيقَتِنَا عِتْقَاءً وَ نُحَدِّثُ لَهُ تَوَاضُعًا فِي أَنْفُسِنَا وَ نَخْشَعُ فِي جَمِيعِ أُمُورِنَا

But He<sup>azwj</sup> is an Authority, which cannot be stopped, and a Strength which cannot decline, and a Lord<sup>azwj</sup> Who cannot be overcome. So if he<sup>azwj</sup> was to Bestow a Favour to us by Bestowing upon you<sup>asws</sup> good health, and be Merciful towards us by Keeping you<sup>asws</sup> alive, and be Compassionate to us by Relieving you<sup>asws</sup> of these difficulties from your<sup>asws</sup> situation to Keep you<sup>asws</sup> safe for us, and remain with us in front of us, we would narrate appreciation to Allah<sup>azwj</sup> Mighty and Majestic for that, and Magnify Him<sup>azwj</sup>, and Mention Him<sup>azwj</sup> constantly, and distribute half of our wealth

as charity, and free half of our slaves, and narrate to Him<sup>azwj</sup> with humbleness in our selves, and be submissive in all of our affairs.

وَإِنْ يَمْضُ بِكَ إِلَى الْجَنَّةِ وَ يُجْرِي عَلَيْكَ حَتْمَ سَبِيلِهِ فَغَيْرُ مَتَّعٍ فِيكَ قَضَاؤُهُ وَ لَا مَدْفُوعَ عَنْكَ بَلَاؤُهُ وَ لَا مُخْتَلَفَةٍ مَعَ ذَلِكَ قُلُوبُنَا بِأَنَّ اخْتِيَارَهُ لَكَ مَا عِنْدَهُ عَلَى مَا كُنْتَ فِيهِ وَ لَكُنَّا نَبْكِي مِنْ غَيْرِ إِثْمٍ لِعِزِّ هَذَا السُّلْطَانِ أَنْ يَعُودَ ذَلِيلًا وَ لِلدِّينِ وَ الدُّنْيَا أَكِيدًا فَلَا نَرَى لَكَ خَلْفًا نَشْكُرُ إِلَيْهِ وَ لَا نَظِيرًا نَأْمَلُهُ وَ لَا نُقِيمُهُ.

And when He<sup>azwj</sup> Takes you to the Gardens, and Makes to Flow for you<sup>asws</sup> that which is inevitable, so no one would be able to change that which He<sup>azwj</sup> has Ordained, nor repulse from you<sup>asws</sup> His<sup>azwj</sup> Favours, nor will our hearts be opposed to that for that which He<sup>azwj</sup> has Chosen for you<sup>asws</sup> of what is with Him<sup>azwj</sup> over what you<sup>asws</sup> used to be in. But, we would weep if this authority (government) were to return back to humiliation, and for the Religion and the world to be consumed and we do not see for you<sup>asws</sup> a successor we can take our complaints to, nor a similar government we can have hope in establishing it'.