‘Qadha o Qadar - Mashiya, (Will of Allahazwj) – Lucky/Unlucky’
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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wsallam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wass Salam
AJFJ: Ajal Allah hey wa Fara Jaak
ra: - Razi Allah^{azwj}
La: - Laan Allah^{azwj}
In the Name of Allah azwj, the Beneficent, the Merciful. The Praise is for Allah azwj, Lord of the Worlds, and Blessing be upon our Chief Muhammad saww and his Purified Progeny asws, and greetings with abundant greetings.

‘Qadha o Qadar - Mashiya, (Will of Allah azwj) – Lucky/Unlucky’

Summary:

In our lives we would like to know more about what the future holds for us, and why certain aspects of our living conditions are persistent and unchanging, even with our utmost efforts. Why did a few matters pan out in a certain way in the past? We are also sometimes curious about the fate of our loved ones, friends and our associates! Sometimes we also term some of us as ‘lucky’ and adore their fortunes - to the extent even envy them!

In this short article, we will try to learn, from some of Ahadith, associated with the feelings we frequently face. Why is it important? Here is a beautiful explanation to ‘some of our recurring thoughts’ - when similar questions were asked from Amir-ul-Momineen asws:

From the book Mataalib Al Souil, from Muhammad Bin Talha Al Bayhaqi, by his chain from Al Shafi’e, from Yahya Bin Saleem,

‘From the Imam Ja’far asws Bin Muhammad asws, from Abdullah Bin Ja’far, from Al-Jami’e, from Amir Al-Momineen asws having said one day, ‘The most wondrous of what is in the human being is his heart, wherein is subject matter from the wisdom and (also) from the contrary to it, from its opposite.'
So if there is a ray of hope for him the eagerness ruins him, but if the eagerness urges him, the greed ruins him, and if the despair controls him, the sorrow kills him, and if the anger is exposed to him the rage intensified with him, and if he ascends with the pleasure, he forgets (to take) the protection.

And if he attains the fear, the grief pre-occupies him, and if a calamity strikes him, the panic destroys him, and if he finds wealth, the richness makes him extravagant, and if destitution bites him, the affliction pre-occupies him, and if the hunger strikes him the weakness sits with him, and if the satiation is excessive with him, the belly hurts him -

So every deficiency is harmful for him, and every excess is a spoiler for him.

A man from the ones who had witnessed the event of the (battle of the) camel stood up to him asws and he said, ‘O Amir Al-Momineen asws! Inform us about’ the Pre-determination’. He asws said: ‘It is a deep ocean, so do not dive into it’.

He said, ‘O Amir Al-Momineen asws! (please) inform us about’ the Pre-determination’. He asws said: ‘It is a dark house, so, do not enter it’.

He said, ‘O Amir Al-Momineen asws! Inform us about’ the Pre-determination’. He asws said: ‘A secret of Allah azwj, so do not discuss about it’.

He said, ‘O Amir Al-Momineen asws! Inform us about’ the Pre-determination’. He asws said: ‘When you are being adamant, so it is a matter between two matters, neither Compulsion nor Delegation’.

He said, ‘O Amir Al-Momineen asws! So and so is saying with the capability (he enjoys), and he is present’. Ali asws said: ‘Here, with him!’ They made him stand up, and when he asws saw him, said to him: ‘The capability, do you own it along with Allah azwj or from besides Allah azwj? And beware of saying one from the two, for you will turn back’. He said, ‘So, what should I be
saying, O Amir Al-Momineen^{asws}? He^{asws} said: ‘Say, ‘I own it through Allah^{azwj} Who Created its ownership’’.¹

**Introduction:**

The Knowledge of Allah^{azwj} Comprehends all, so the names of those who are the ‘أهل السعادة وأهل الشقاوة’ (fortunate ones and the wretched) are written in Books, i.e., given to Prophets/Imams^{asws}. See for example a Hadith in Appendix I. Do we know them? Yes, some of them are known to us - the friends of Prophets^{as} and Imams^{asws} are ‘أهل السعادة’ (fortunate ones) and their enemies are ‘أهل الشقاوة’ (wretched). Can anyone alter fate of these and of those? Of course no one has the ability to change - it is the ‘Will’ of Allah^{azwj} – for people of the past, present and the future. (As in a Hadith) He^{azwj} Inspires the fortunate and Deprives the wretched, therefore beatitude be to one whom Allah^{azwj} does not Deprive him of his share’.²

Also Rasool-Allah^{saww} said:

قال رسول الله صلى الله عليه وآله:ِالشقيِمنِشقىِفِبطنِامه،ِوالسعِفِبطنِامه.ِ

‘The wretch is a wretch from the womb of his mother, and the fortunate one is fortunate from the womb of his mother’³

About these two Allah^{azwj} Says:

On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105]

فَأَمَّاِالَِِّينَِشَقُواِفَفِيِالنَّارِِلََُمِْفِيهَاِزَفِيرٌِوَشَهِيقٌِ

So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106]

خَالِدِينَِفِيهَاِمَاِدَامَتِِالسَّمَاوَاتُِوَالَْْرْضُِإِلَِِّمَاِشَاءَِرَبِْكَِف َعَّالٌِلِمَاِيُرِيدُِ

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¹ Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 103, ص 57
² Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 24
³ Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 13
Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107]

وَأَمَّا الْمُؤْمِنِينَ سُعُودُوا فَقَالَ فِي جَنَّةٍ حَيَاةٌ مَا دَامَتِ السَّمَاءُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ عَطَاءً عَيْبَ مَجْدُوُّ [108]

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]

However, Justice of Allahazwj, under all circumstances, will prevail:

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107]

Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107]

Ibn Babuwayh said, ‘Al Husayn Bin Yahya narrated to us, from Zareys Al Bajaly, from his father, from Abu Ja’far Muhammad Bin Amirat Al Sakry Al Syriany, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al Karkhy, Abu Ja’far Ahmad Bin Abdullah Bin Zayd Bin Salaam Bin Abdullah, from Abu Abdullah Bin Zayd, from Abu Zayd Bin Salaam, from his father Salaam Bin Abdullah,

(It has been narrated) from Abdullah Bin Salaam, a slave of Rasool-Allahsaww who said, ‘I asked Rasool-Allahsaww, so I said, ‘Inform me, does Allahazwj Mighty and Majestic Punish the creatures without a proof?’ So he saww said: ‘Allahazwj Mighty and Majestic Forbid (No!)’.

I said, ‘So would the children of the Polytheists be in the Paradise or in the Fire?’ So he saww said: ‘Surely, Allahazwj Blessed and Exalted is the Foremost with them. When it will be the Day of Judgement, and Allahazwj Mighty and Majestic Gathers the creatures for the Decision and the Judgement, they would bring the children of the Polytheists. So Heazwj would be Saying to them: “Myazwj slaves, and Myazwj maids! Who is your Lordazwj, and what is your Religion, and what are your deeds?”

 قال - يقولون: اللهم ربا أنتن خلقنا، وأنت أمننا، ولم تجعل لنا ألسنة نطق بها، ولا أسماء نسمع بها، ولا كتبا نقرأ، ولا رسولًا فتيعه، ولا علمًا لنا إلا ما علمنا."

He saww said: ‘So they would be saying, ‘Our Allahazwj! Youazwj are our Lordazwj Who Created us, and Youazwj (Made) our community, and did not Make for us a tongue to speak with, nor a
name which we would be called by, nor a Book which we read, nor a Rasool\textsuperscript{as} to follow, nor did we know anything except what You\textsuperscript{azwj} Taught us'.

 قال:ِ

He\textsuperscript{asw} said: ‘So the Mighty and Majestic would be Saying to them: “My\textsuperscript{azwj} servants, and My\textsuperscript{azwj} maids! If I\textsuperscript{azwj} were to Command you with a matter, would you be doing it?” So they would be saying, ‘The Hearing, and the Obedience is for You\textsuperscript{azwj}, O our Lord\textsuperscript{azwj}!’

فِيأَمَّرَ اللَّهُ عَزَّوَجَلَّ نَارًا لِيَقُولُ لَمِنْهُمْ أَنْ يَلْقُونِهَا فِي نَارٍ، فَأَلْقَى فِيهَا أَنفُسَهُ، فَكَانَتِ النَّارُ عَلَيْهِ بَرَدًا وَسَلَمًا، كَمَا كَانَتِ عَلَى إِبْرَاهِيمٍ (عَلَيْهِ السَّلَامُ)، وَمَنْ حَذَّرَهُ عَزَّوَجَلَّ أَنْ يَكُونَ شَقيًا، امْتَنَعَ مِنْ يَلْقِ أَنفُسَهُ فِي النَّارِ;

So Allah\textsuperscript{azwj} would Command a Fire called Al-Falaq, the most intense thing in the Hell as Punishment. So it would come out from its place, dark black with chains and shackles. So Allah\textsuperscript{azwj} Mighty and Majestic would Command it that it should blow into the faces of the creatures with a blowing. So from the intensity of its blowing, the sky would be obscured and the stars would not be seen, and the oceans would solidify, and the mountains would disintegrate, and the visions would be darkened, and the pregnancies would be delivered (out of fear and panic), and the children would be grey-haired from its terror on the Day of Judgement.

فِي أَمَّرَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى الْبَنِيَّةَ مَعْنَىَ أَنْ يَلْقُوا أَنفُسَهُمْ فِي ذَلِكَ النَّارَ فَلِسَبِيلِهِ فِي عِلْمِ اللَّهِ عَزَّوَجَلَّ أَنْ يَكُونَ سَعِيدًا، فِي أَلْقُ أَنفُسَهُ فِي النَّارِ، فَكَانَتِ النَّارُ عَلَيْهِ بَرَدًا وَسَلَمًا، كَمَا كَانَتِ عَلَى إِبْرَاهِيمٍ (عَلَيْهِ السَّلَامُ)، وَمِنْ سِبْيِهِ فِي عِلْمِ اللَّهِ عَزَّوَجَلَّ أَنْ يَكُونَ شَقيًا، امْتَنَعَ مِنْ يَلْقِ أَنفُسَهُ فِي النَّارِ;

Then Allah\textsuperscript{azwj} Blessed and Exalted would Command the children of the Polytheists that they should attach themselves in that Fire. So the one who has preceded in the Knowledge of Allah\textsuperscript{azwj} Mighty and Majestic that he would become fortunate, would attach himself in it. So the Fire would be a coolness and a safety for him, just as it was to Ibrahim\textsuperscript{as}. And the one who preceded in the Knowledge of Allah\textsuperscript{azwj} Mighty and Majestic that he would become unfortunate, would refrain and would not attach himself in the Fire.

فِي أَمَّرَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي النَّارِ فَلِسَبِيلِهِ لِتَكُونَ أَمَرُ اللَّهِ، وَإِمْتَنَعَهُ مِنَ الدَّخُولِ فِي النَّارِ، فِي كَانَ أَنفُسَهُ فِي جَهَنَّمَ، وَذَلِكَ قُولُهُ عَزَّوَجَلَّ;

So Allah\textsuperscript{azwj} Blessed and Exalted would Command the Fire to attach itself to the one who avoided the Command of Allah\textsuperscript{azwj} and refrained from entering into it. So they would become the followers of their forefathers in the Hell. And these are the Words of the Mighty and Majestic: \textit{On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105].}
Qadha o Qadar - Mashiya, (Will of Allahazwj) – Lucky/unlucky

So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107] And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108].

The Submission and the Supplications

What is for us is to make supplications (beseech to Allahazwj) and what is beyond us is ‘Qadha o Qadar’ (that which has happed and that which is to transpire) – those are in the control of Allahazwj. Below is a beautiful example of these concepts:

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Muhammad Bin Mahziyar, from Quteyba Al A’asha who said,

‘I went over to Abu Abdullahasws to comfort himasws for a son of hisasws (who was sick), and I found himasws at the door, and heasws was worried, in grief. So I said, ‘May I be sacrificed for youasws! How is the child?’ So heasws said: ‘By Allahazwj! He is still with it’. Then heasws entered (the house) and remained for a while, then came out to us, and his face had turned pale, the change and the grief had gone.

He (the narrator) said, ‘I hoped he had become better, so I said, ‘How is the child, may I be sacrificed for youasws?’ So heasws said: ‘And he has gone to Hisazwj Way’. So I said, ‘May I be sacrificed for youasws! When he was alive youasws were worried, in grief, and I see yourasws state at this time and he has died, and it is other than that state. So how is this?’ So heasws said: ‘Weasws, the Peopleasws of the Household, weasws panic before the difficulty
Qadha o Qadar – Can one Grasp These?

وقال (عليه السلام) - وقد سئل عن القدر -: طريق مظلم فلا تسلكوه، وبحر عميق فلا تلمحوا، وسر الله فلا تتكفلوه.

And he asws said, and he asws had been asked about ‘القدر’ the Pre-determination: ‘(It is) a dark road, do not travel it, and it is a deep ocean, do not dive into it, and it is a secret of Allah azwj, do not encumber yourself with it’.

My father, from Sa’ad, from Ibn Isa, from Muhammad Al Barqy, from Abdul Malik Bin Antarat Al Shaybani, from his father, from his grandfather who said,


He (the narrator) said, ‘So, Amir Al-Momineen asws said: ‘But, when you are persistent then asws shall ask you: ‘Inform me asws, was the Mercy of Allah azwj to the servants before the deeds of the servants, or were the deeds of the servants before the Mercy of Allah azwj?’ The man said, ‘But, the Mercy of Allah azwj to the servants was before the deeds of the servants’.

Amir Al-Momineen asws said: ‘Arise and greet upon your brother for he has become a Muslim, and he was a Kafir’.

5 Al Kafi V 3 – The Book Of Funerals CH 81 H 11
6 Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 45
He (the narrator) said, 'And the man went, he didn’t go far before he came back to him asws and said, 'O Amir Al-Momineen asws! But, for the first step, (e.g.,) we are standing, and sitting, and grabbing and extending?' Amir Al-Momineen asws said to him: 'And you are far away in the Desire? But, I asws shall ask you about three for which Allah azwj did not Make an exit to be for you in anything from these.

Axibri Aḥলَِلِلِلِعَلَٰمَةِکمَاِشَاءُأوِکمَاِشَاءُواُ؟ِفَقَالَ:ِکَمَاِشَاءُ،ِقَالَ:ِفَخَلَقَلِلِلِعَلَٰمَاتِکمَاِشَاءُأوِلِمَاِشَاءُواُ؟ِفَقَالَ:ِلِمَاِشَاءُ،ِقَالَ:ِيَأْتُونَهُیَومَیَلَدَةِالْقِيَامَةِکَمَاِشَاءُأوِکمَاِشَاءُواُ؟ِقَالَ:ِيَأْتُونَهُکَمَاِشَاءُ،ِقَالَ:ِقَمْ،ِفَلَُیَلِیَکَمَاِشَاءُوَشَاءُنِعَجْمَاۚ
Qadha o Qadar - Mashiya, (Will of Allahazwj) – Lucky/unlucky

Heasws said: ‘You are possessing it by which Heazwj Made you to possess besides you all, so if Heazwj Supports you with it, that would be from Hisazwj Gifts, and if Heazwj were to Withdraw it, that would be from Hisazwj Afflictions. But rather, Heazwj is the Owner of whatever you own, and the Able to whatever you are able upon.

But, are you not hearing what the servants are saying and asking for the might and the strength where they are saying, ‘There is neither Might nor Strength except by Allahazwj’?

So, heasws was asked about its explanation, and heasws said: ‘There is neither might from disobeying Himazwj except by Hisazwj Protection, nor any strength upon obeying Himazwj except by Hisazwj Assistance’. 8

Al-Mashiya (Will of Allahazwj)

(It has been narrated) from Abu Ibrahimasws (7th Imamasws) having said that Allazwj is a door from the doors of the Paradise. So the one who enters hisasws door would be a Momin, but the one who exits from hisasws door would be a Unbeliever (Kafir), and the one who does not enter into it and does not exit from it would be in the category whose (fate would depend on) Allahazwj’sالْمَشِيئَةُ Will (Desire/Decision) regarding them’. 9

My father, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Al Hurr who said,

‘I heard Abu Abdullahasws saying: ‘A man came to myasws fatherasws and he said, ‘I am a man a debating man. Can I debate the one whom I would like to enter into this matter?’”

8 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 70
9 Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 21
My fatherasws said to him: ‘Do not debate anyone, for Allahazwj, When Heazwj Intends good with a servant, Puts a spot into his heart until he would see with it the man from you all, desiring to meet him’.

My father, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullahasws having said: ‘Do not quarrel with the people, for the people, if they were able to love usasws, they would have loved usasws. Allahazwj Took a Covenant from ouraslsl. Shias on the (same) day Heazwj Took a Covenant of the Prophetsas. Therefore, there will neither increase anyone among them, nor will anyone reduce from them, ever’.

My father, from Al Qasim Bin Muhammad, from Al Batiny, from Abu Baseer,

‘From Abu Ja'farasws having said: ‘Do not quarrel with the people, for the people, if they were able to love usasws, they would have loved usasws. Allahazwj Took the Covenant of the people, therefore there will neither increase in them even one, ever, nor would there reduce anyone from them ever!’

Abu Ja'farasws said: ‘The Quran is a witness of the Truth, and Muhammadasws is ingrained to that, so one who takes a step to towards (Pleasure of) Allahasw, he would not cut off the courses with it, and one who takes other than that as a course would be with every liar. Therefore, fear Allahazwj, for Allahazwj has Clarified for you all the Signs of your Religion, and Minaret of your guidance.'
So do not take your matters with feebleness, nor your Religions as a mockery for you will refute your actions, and you will be mistaken in your way, and do not become among the party of Satan, for you will stray. He is destroyed the one who is destroyed, and he is revived, the one who is revived, and upon Allah is the Explanation.

He has Explained for you, therefore take guidance, and by the words of the scholars, suffice (with them), and the way in that is to Allah. So the one whom Allah Guides, he is the guided one, and one whom He Lets to stray, you will never find a guide for him or a leader.¹³

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Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

‘I asked Abu Abdullah about the Words of Allah Mighty and Majestic [64:2] He it is Who Created you, so among you is an unbeliever and among you is a Believer. So he said: ‘Allah Mighty and Majestic Recognised their Eman by our Wilayah and their disbelief in it on the day He Took the Covenant upon them in ‘صُلْب’ the forehead of Adam, and they were particles’.¹⁴

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Muhammad Bin Yahya, from Salma Bin Al Khatab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah regarding the Words of the Mighty and Majestic [2:138] A Dyeing of Allah, and who is better than Allah in dyeing? He said: ‘The Momineen were dyed by the Wilayah during the (Taking of the) Covenant’.¹⁵

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Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

‘I asked Abu Abdullah about His Words [64:2] so among you is an unbeliever and among you is a Believer. So he said: ‘Allah Mighty and Majestic Recognised their

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¹³ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 51
¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 4
¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 53
Eman by their Wilayah for us azwj and their disbelief with it on the day He azwj Took the Covenant upon them, and they were particles in the 'Sulb' of Adam asw.

And I asked him asws about the Words of the Mighty and Majestic [64:12] And obey Allah and obey the Rasool, but if you turn back, then upon Our Rasool devolves only the clear delivery (of the Message). So he asws said: ‘By Allah azwj! The ones before you were not destroyed and the ones who are destroyed until the rising of Al-Qaim asws will not be destroyed except with regards to neglecting our asws Wilayah, and denying our asws rights; and Rasool-Allah saww did not exit from the world until he saww necessitated the necks of this community to our asws rights. [2:213] and Allah Guides whom He so Desires to, to the Straight Path’. 16

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Sama’at,

(It has been narrated) from Abu Abdullah asws regarding the Words of Allah azwj Majestic and Mighty [2:40] and be faithful to (your) Covenant with Me. He asws said: ‘By the Wilayah of Amir Al-Momineen asws I will Fulfil (My) Covenant with you. I azwj shall Fulfil for you with the Paradise’. 17

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Bukeyr Bin Ayn who said,

‘Abu Ja’far asws was saying: ‘Allah azwj Took the Covenant of our asws Shias with the Wilayah for us asws, and they were particles on the day the Covenant was Taken upon the particles with the acknowledgment to Him azwj with the Lordship, and to Muhammad saww with the Prophethood.


16 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 74
17 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 89
And Allah azwj Majestic and Mighty Presented to Muhammad saww, his saww community in the clay, and they were shadows. And He saww Created them from the clay from which Adam as was created, and Allah azwj Created the spirits of our asws Shias before their bodies, by two thousand years, and presented them unto him saww. And He aswj Introduced them to Rasool-Allah saww, and Introduced them to Ali asws. And we asws recognise them in the tone of their speech’.18

Some of our companions, raising it, from Muhammad Bin Sinan, from Dawood Bin Kaseer Al Raqqy who said,

‘I said to Abu Abdullah asws, ‘What is the Meaning of the greetings upon Rasool-Allah saww?’ So he asws said: ‘Allah sawz Blessed and High, when He saww Created His saww Prophet saww and his saww successor asws and his saww daughter, and his saww two (grand) sons asws, and the entirety of the Imams asws, and Created their asws Shias, Took the Covenant upon them that they would be patient, and (make others to) observe patience, and that they would fear Allah azwj.

And He saww Promised them that He saww would Submit the Blessed earth to them, and the ‘الَّتِّي ُبَدِّلََُاِاللَّهُِمِنَِالسَِّلَّمَِ’ Just Al-Harram, and that He saww would Bring down the Oft-Frequented House (Bayt Al-Mamour) to them, and He saww would Manifest the Raised Ceiling to them, and Give them rest/respite from their enemies, and Allah azwj would Change the earth for them, for the peace and safety for whatever therein for them, there being no blemish in it’.

He asws said: ‘There will be no disputes therein of their enemies, and there would happen to be for them in it what they would be loving. And Rasool-Allah saww took the Covenant upon the entirety of the Imams asws and their asws Shias with that. And rather, the greetings upon him saww is a reminder to the self of the Covenant and the renewal of it upon Allah aswj, perhaps He aswj the Majestic and Mighty might Hasten the peace for you all with the entirety of whatever is in it’.19

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18 Al Kafi V 1 – The Book Of Divine Authority CH 109 H 9
19 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 39
The Matter of the Hereafter is Difficult:

Ali Bin Ibrahim, from his father, from Al Barqy, from Ibn Sinan, or someone else,

(It has been narrated) raising it to Abu Abdullah asws having said: ‘Our asws Ahadeeth are difficult, becoming more difficult. None can bear it except for an enlightened chest, or a tranquil heart, or excellent morals. Allah azwj Took the Covenant from our asws Shias just as He azwj Took upon the Children of Adam as [7:172] Am I not your Lord? So the one who was loyal to us asws, Allah azwj would be Loyal to him with the Paradise, and the one who hates us asws and does not fulfil our asws rights to us asws, so in the Fire he will abide eternally’.

So the answer came: ‘But rather, the meaning of the words of my asws grandfather asws, i.e., neither can an Angel bear it, nor a Prophet as, nor a Momin, is that the Angel cannot bear it until he brings it out (narrates) to another Angel, and the Prophet as cannot bear it until he brings it out to another Prophet as, and the Momin cannot bear it until he brings it out to another Momin. So this is the meaning of the words of my asws grandfather asws. ’

20 Al Kafi V 1 – The Book Of Divine Authority CH 102 H 3
21 Al Kafi V 1 – The Book Of Divine Authority CH 102 H 4
'I heard Abu Ja’far ashrafi saying: ‘Allah azwj Mighty and Majestic. When He azwj Extracted the offspring of Adam as from his as back in order to Take the Covenant with the Lordship for Himself azwj, and with the Prophet-hood for every Prophet as, so the first one He azwj Took the Covenant for Himself azwj upon the Prophet-hood was Muhammad asws Bin Abdullah asws.

Then Allah azwj Mighty and Majestic Said to Adam as: “Look! What do you as see?” He asws said: ‘So Adam as looked at his as children, and they were particles which had filled up the sky.

Adam as said: ‘O Lord azwj! How abundant are my as children and for what matter have You azwj Created them? So what do You azwj Want from them by Taking the Covenant upon them?’

Allah azwj Mighty and Majestic Said: “For them to be worshipping Me azwj not associating anything with Me azwj, and believing in My azwj Rasools as and following them as.”

Adam as said: ‘O Lord azwj! So what is the matter as see some of the particles to be greater than the others, and some of them have a lot of light for them, and some of them are of little light, and some of them have no light for them?’ So Allah azwj Mighty and Majestic Said: “I azwj Created them like that in order to Try them in all their states”.

Adam as said: ‘O Lord azwj! So could You azwj Permit me as regarding the speech, so I as can speak (to them)?’ Allah azwj Mighty and Majestic Said: “Speak, for your as spirit is from My azwj Spirit, but your as nature is different from My azwj Being”. Adam as said: ‘O Lord azwj! If only You azwj had Created them upon one likeness, and of one measurement, and of one clay, and of one constitution, and of one colour, and of one age, and with the equal sustenance, some of them would not rebel against the others, and there would neither happen to be between them any envy, or hatred, or differing with regards to anything from the things’.

Allah azwj Mighty and Majestic Said: “O Adam as! By My azwj Spirit you as speak, and by the weakness is in your as nature you as made the effort on what there is no knowledge for you as"
in it, and \(\text{azwj}\) am the Creator, the Knowledgeable. With My \(\text{azwj}\) Knowledge I \(\text{azwj}\) Caused the difference in their Creation, and by My \(\text{azwj}\) Desire do I \(\text{azwj}\) Ordain My \(\text{azwj}\) Command among them, and to My \(\text{azwj}\) Management and My \(\text{azwj}\) Ordainment are they coming into being, there being no alteration in My \(\text{azwj}\) Creation.

But rather, \(\text{azwj}\) Created the Jinn and the human beings for them to be worshipping Me \(\text{azwj}\), and \(\text{azwj}\) Created the Paradise for the one who obeys Me \(\text{azwj}\) and worships Me \(\text{azwj}\) from them, and follows My \(\text{azwj}\) Rasools, and \(\text{azwj}\) do not Retract; and \(\text{azwj}\) Created the Fire for the one who disbelieve in Me \(\text{azwj}\), and disobeys Me \(\text{azwj}\), and does not follow My \(\text{azwj}\) Rasools, and \(\text{azwj}\) do not Retract.

And \(\text{azwj}\) Created you as offspring from without a need of Mine to you and to them, and rather \(\text{azwj}\) Created you and Created them in order to Test you and Test them, which ones of you is best of deeds in the house of the world during your lifetime and before your deaths. Thus, for that \(\text{azwj}\) Created the world and the Hereafter, and the life and the death, and the obedience and the disobedience, and the Paradise and the Fire.

And like that, \(\text{azwj}\) Intended in My \(\text{azwj}\) Ordainment and My \(\text{azwj}\) Management, and with My \(\text{azwj}\) Knowledge, the Implementation among them of the difference between their chests (consciences), and their bodies, and their colours, and their ages, and their sustenance, and their obedience, and their disobedience. So \(\text{azwj}\) Made from them, the miserable, and the fortunate, and the seeing and the blind, and the short and the long, and the beautiful and the ugly, and the knowledgeable and the ignorant, and the rich and the poor, and the obedient and the disobedient, and the healthy and the sick, and the one with disabilities and the one with no handicap with him.

So the healthy would look at the one with the disability and he would Praise Me \(\text{azwj}\); and the one with the disability would look at the healthy and he would supplicate to Me \(\text{azwj}\) and ask Me for his good health and be patient upon My Affliction, so \(\text{azwj}\) would Grant him a
lot of My [azwj] Grants. And the rich would look at the poor and he would Praise Me [azwj] and thank Me [azwj], and the poor would look at the rich and would supplicate to me and ask Me [azwj]. And the Believer would look at the disbeliever and he would Praise Me [azwj] upon what I [azwj] Guided him.

فَلَِِلِكَِخَلَقْت ُهُمِْلَِْب ْلُوَهُمِْفِِالسَّرَّاءِِوَِالضَّرَّاءِِوَِفِيمَاِأُعَافِيهِمِْوَِفِيمَاِأَب ْتَلِيهِمِْوَِفِيِمَِ
اِأُعْطِيهِمِْوَِفِيمَاِأَمْن َِّوَِأَنَاِاللَّهُِالْمَلِكُِ
الْقَادِرُِوَِلِِِأَنِْأَمْضِيَِجَِْيعَِمَاِقَدَّرْتُِعَلَىِمَاِدَبَّرْتُِوَِلِِِأَنِْأُغَيِّرُِمِنِْذَلِكَِمَاِشِئْتُِإِلَىَِمَاِشِئْتُِوَِأُقَدِّمَِمِنِْذَلِكَِمَاِأَخَّرْتُِوَِأُؤَخِّرَِمِنِْذَلِكَِمَاِقَدَّرْتُِوَِأَنَاِاللَّهُِالْفَعَّالُِلِمَاِأُرِيدُِلًَِأُسْأَلُِعَمَّاِأَف ْعَلُِوَِأَنَاِأَسْأَلُِ
ِخَلْقِيِعَمَّاِهُمِْ
ِفَاعِلُونَِ.


How did they answer and they were particles?

عَلِي ِبْنُِإِب ْرَاهِيمَِعَنِْأَبِيهِِعَنِِابْنِِأَبيِِعُمَيرْ ِعَنِْب َعْضِِأَصْحَابِنَاِعَنِْأَبيِِبَصِير ِقَالَِق ُلْتُِلَِِْ
بيِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِكَيْفَِ أَجَابُواِوَِهُمِْذَر ِقَالَِجَِ عَلَِفِيهِمِْمَاِإِذَاِسَأَلََُمِْأَجَابُوهُِي َعْنيِِفِِالْمِيثَاقِِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, from Abu Baseer who said,

‘I said to Abu Abdullah [asws], ‘How did they answer and they were particles?’ He [asws] said: ‘It (the ability) was Made to be in them so that when they were asked, they could answer, meaning regarding the Covenant’.”

Regarding that the Momin is of two types

مَُُمَّدُِبْنُِيََْيََِعَنِْأَحَْْدَِبْنِِمَُُمَّدِِبْنِِسِنَا
ن ِعَنِْنُصَيرْ ِأَبيِِالَْْكَمِِالَْْث ْعَمِيِِّعَنِْأَبيِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِقَالَِالْمُؤْمِنُِمُؤْمِنٌِصَدَقَِبِعَهْدِِاللَّهِِوَِوَفََِبِشَرْطِهِِوَِذَلِكَِق َوْلُِاللَّهِِعَزَِّوَِجَلَِّرِجالٌِصَدَقُواِما
ِعاهَدُواِاللَّهَِعَلَيِْ
هِِفََِلِكَِالَِِّ ِلًَِ
تُصِيبُهُِأَهْوَالُِالد ن ْيَاِوَِلًَِأَهْوَالُِالآْخِرَةِِوَِذَلِكَِمَِِّنِْيَشْفَعُِوَِلًَِيُشْفَعُِلَهُِ

‘Al Kafi V 2 – The Book Of Belief and Disbelief CH 3 H 2
‘Al Kafi V 2 – The Book Of Belief and Disbelief CH 5 H 1
(It has been narrated) from Abu Abdullah asws having said: ‘The Momineen are of two (types of) Momineen. So there is a Momin who ratified with the Covenant of Allah azwj and loyal with His azwj Stipulation (Condition), and that is in the Words of Allah azwj Mighty and Majestic [33:23] From the Believers are men who ratified what Covenant Allah Made with them. So that is the one who would not be hit by the horrors of the world and the Hereafter, and that is from the one would interceded and would (be in no need) to be interceded for.

And there is a Momin like the stalk (trunk) of the plants, sometimes he is crooked (bent towards sins) and sometimes he is straight. So that is from the one who would be hit by the horrors of the world and the horrors of the Hereafter, and that is from the one who would be interceded for and he would not be interceding (for anyone else)’. 24

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdullah, from Khalid Al Amma, from Khazir Bin Amro,

(It has been narrated) from Abu Abdullah asws, said, ‘I heard him asws saying: ‘The Momin are (two types of) Momins. A Momin who is loyal to Allah azwj with His azwj Stipulation which He azwj Stipulated upon him. So that one would be with [4:69] the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!. And that would be the one who would (be able to) intercede and (would not need to be (interceded for), and that one is from the one who would neither be hit by the horrors of the world nor the horrors of the Hereafter.

And there is a Momin whose feet waver with him, so that one is like the stalk of the plants. He moves whichever way the wind moves him, and that one is from the ones who would be hit by the horrors of the world and the Hereafter, and he would be interceded for, and he is upon good’. 25

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24 Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 1
25 Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 2
A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Yunus Bin Yaqoub, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja’far asws having said: ‘A man from Al-Basra stood up to Amir Al-Momineen asws and he said, ‘O Amir Al-Momineen asws! Inform us about the brethren’. So he asws said: ‘The brethren are of two types – The trustworthy brethren and the friendly brethren.

So as for the trustworthy brethren, so they are the palm, and the wing, and the family and the wealth. So when you were with a brother of yours who was upon the limit of trustworthiness, so spend the wealth and (exert) your body for him, and be sincere to those who are sincere to him, and assist those who assist him, and conceal his secrets and his faults and manifest the goodness from him. And know, O you people! They are scarcer than the red Ruby (in nature).

And as for the friendly brethren, so you would be attaining your pleasure from them, therefore do no cut that off from them, nor seek what is behind that from their consciences, and exert for them what they are exerting for you, from the relaxedness of the face and the sweetness of the tongue’.  

Covenant Allahazwj Took upon the Momin regarding ‘patience and affliction’

Muhammad Bin Yahya, from Ahmad Bin Isa, from Ali Bin Al Numan, from Dawood Bin Farqad,

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26 Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 3
(It has been narrated) from Abu Abdullah^asws^ having said: ‘Allah^azwj^ Took a Covenant upon the Momin (to have patience) when his words are not accepted as true and he does not avenge his enemies. A Momin will not have any satisfaction without subjecting his soul to disgrace (before his own conscience) every Momin is harnessed (to control his worldly desires)^27.

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abu Hamza Al Sumaly, from;

Abu Abdullah^asws^ says that ‘Rasool-Allah^saww^ said: ‘Allah^azwj^ Took a Covenant with the Momin to exercise patience in the face of four kinds of misfortunes: the least (serious) of these is the envying of another Momin against him who has the same belief; or a hypocrite who follows him (to harm him); or a Satan tempting him; or a disbeliever showing his struggle (against him). So what would remain of the Momin after this?^28

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ibn Muskan,

(It has been narrated) from Abu Abdullah^asws^ having said: ‘No Momin would escape from one of the three, and perhaps all three would be gathered upon him: either the hatred of the one who happens to be with him in the house, closing the door upon him, bothering him; or a neighbour who would bother him; or the one in his way to his needs, would trouble him. And if a Momin were to be at the top of a mountain, Allah^azwj^ Mighty and Majestic would Send a Satan^la^ to him who would harm him, and Allah^azwj^ would Make his Emân to be a comfort for him, he would not yearn for anyone with it’.^29

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan who said,

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27 Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 1
28 Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 2
29 Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 3
‘I heard Abu Abdullah\textit{asws} saying: ‘Four (matters), the Believer would not be devoid of, or one of these – a (fellow) \textit{Momin} who would envy him, and it is the most difficult of these upon him; and a hypocrite removing his traces, or an enemy fighting against him, or a Satan\textit{as} tempting him’.

\begin{quote}
(\textit{It has been narrated}) from Abu Abdullah\textit{asws} having said: ‘\textit{Allahazwj} Mighty and Majestic Sent His\textit{azwj} friend into the world to endure His\textit{azwj} enemies (opposition).

\begin{quote}
A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Ammar Bin Marwan, from Sama’at Bin Mihran,

\begin{quote}
'I was in the presence of Abu Abdullah\textit{asws}, and a man complained to him\textit{asws} of his needs. So he\textit{asws} said to him: ‘Be patient, from \textit{Allahazwj} would soon Make a relief to be for you’.

\begin{quote}
He (the narrator) said, ‘Then he\textit{asws} remained silent for a while, then turned towards the man and he\textit{asws} said: ‘Inform me about the prison of Al-Kufa, how is it?’ So he said, ‘\textit{May Allahazwj Keep you\textit{asws} well! Narrow, smelly, and its inhabitants are in an evil state’. He\textit{asws} said: ‘So rather, you are in the prison, and you are wanting that you happen to be capacious in it? Do you not know that the world is a prison for the \textit{Momin}?’.

\begin{quote}
From him, from Muhammad Bin Ali, from Ibrahim Al Haza’a, from Muhammad Bin Sagheer, from his grandfather Shuayb who said,

‘I heard Abu Abdullah\textit{asws} saying: ‘The world is a prison for the \textit{Momin}, so which prison is there that any good came from it?’.
Qadha o Qadar - Mashiyा, (Will of Allahазwj) – Lucky/unlucky www.hubeali.com

مَُُمَّدُِبْنُِيََْيََِْحَْْدَِِمَُُمَّدِِبْنِِعِيسَىِعَنِِالَِْْجَّالِِِدَاوُِبْنِِأَبيِِيَزِيدَِعَنِِأَبيِِعَبْدِِاللَّهِِ(ِعليهِالسلَّمِ)ِقَالَِالْمُؤْمِنُِمُكَفَّرٌِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Abu Yazeed,

(It has been narrated) from Abu Abdullahасws having said: ‘The Momin is unappreciated’.

وَِفِِرِوَايَة ِأُخْرَىِوَِذَلِكَِأَنَِّمَعْرُوفَهُِيَصْعَدُِإِلىَِاللَّهِِفَلََِيُنْشَِفِِالنَّاسِِوَِالْكَافِرُِمَشْكُوِ.

And in another report, (Heasws said): ‘And that is because his good deeds ascend to Allahазwj, therefore he is not publicised among the people, and the disbeliever is appreciated’.

عليهِبْنِِإِب ْراَهِيْمَِعَنِِأَبِيهِِعَنِِابْنِِأَبيِِعُمَّرِْعَنِِعَبْدِِاللَّهِِبْنِِسِنَانِِعَنِِأَبيِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِقَالَِمَاِمِنِْمُؤْمِنِإِلًَِّوَِقَدِْلاَيْسَِبِكَائِن ِمُؤْمِنٌِإِلًَِّوَِلَهُِجَارٌِيُؤْذِيهِِوَِلَوِْأَنَِّمُؤْمِناًِفِِجَزِيرَة ِمِنِْجَزَائِرِِالْبَحْرِِلًَبْتَعَِاللَّهُِلَهُِمَنِْيُؤْذِيهِِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahасws having said: ‘There is none from a Momin except that Allahазwj has Allocated four Satansلا with him, tempting him, intending to stray him; and a disbeliever fighting him, and a Momin envying him – and it is the most difficult upon him, and a hypocrite pursuing his tracks’.

عددِهِمِْأَصْحَابِنَاِعَنِْسَهْلِِبْنِِزِيَادِِعَنِِابْنِِمَُْبُوبِِعَنِِعَمْرِوِبْنِِشِِْرِِعَنِْجَابِرِِعَنِِأَبيِِجَعِْ(ِعليهِالسلامِ)ِقَالَِمَاِكَانَِوَِلَيْسَِبِكَائِن ِمُؤْمِنٌِإِلًَِّوَِلَهُِجَارٌِيُؤْذِيهِِوَِلَوِْأَنَِّمُؤْمِناًِفِِجَزِيرَة ِمِنِْجَزَائِرِِالْبَحْرِِلًَبْتَعَِاللَّهُِلَهُِمَنِْيُؤْذِيهِِ.

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farасws, said, ‘I heard himасws saying: ‘When the Momin dies, the Satansلا of the number of the (tribes of) Rabi’e and Muzar are freed to be upon his neighbours, who used to be pre-occupied with him’.

سَهْلُِبْنُِزِيَادِِعَنِْيََِْيََِبْنِِالْمُبَارَكِِعَنِِعَبْدِِاللَّهِِبْنِِجَابِلَةِِعَنِْإِسْحَاقَِبْنِِعَمَّارِِعَنِِأَبيِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِقَالَِمَاِكَانَِوَِلَيْسَِبِكَائِن ِمُؤْمِنٌِإِلًَِّوَِلَهُِجَارٌِيُؤْذِيهِِوَِلَوِْأَنَِّمُؤْمِناًِفِِجَزِيرَة ِمِنِْجَزَائِرِِالْبَحْرِِلًَبْتَعَِاللَّهُِلَهُِمَنِْيُؤْذِيهِِ.

Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahасws having said: ‘Neither has there ever been, nor will there ever be, and there is no Momin existing except that there is a neighbour for him

34 Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 8
35 Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 9
36 Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 10
harming him; and if a Momin were to be in an island from the islands of the sea, Allahazwj would Send someone (there) who would trouble him’. 37

مَُُمَّدُِبْنُِيََْيََِْمَُُمَّدِِبْنِِعِيسَىِعَنِْعَلِيِِّبْنِِالَْْكَمِِعَنِْأَبي وبَِعَنِْإِسْحَاقَِبْنِِعَمَّار ِعَنِْأَبيِِعَبْدِِاللَّهِِ(ِعليهِالسلَمِ)ِقَالَِمَاِكَانَِفِيمَاِمَضَىِوَِلًَِفِيمَاِبَقِيَِوَِلًَِفِيمَاِأَن ْتُمِْفِيهِِمُؤْمِنٌِإِلًَِّوَِ لَهُِجَارٌِي ُؤْذِيهِِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘It has not been in the past, nor in what remains (of the future), nor in (the time) what you are in, any Momin except that there is a neighbour for him troubling him’. 38

علي ِبْنُِإِب ْرَاهِيمَِعَنِْأَبِيهِِوَِعِدَّةٌِمِْأَصْحَابِنَِ اِعَنِْأَحَْْدَِبْنِِمَُُمَّدِِبْنِِعِيسَىِعَنِْعَلِيِِّبْنِِالَْْكَمِِعَنِْأَبي وبَِعَنِْإِسْحَاقَِبْنِِعَمَّار ِعَنِْأَبيِِعَبْدِِاللَّهِِ(ِع)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Ammar,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘There has never happened to be, nor will there happen to be up to the Establishment of the Hour any Momin, except that there would be a neighbour for him troubling him’ 39

علي ِبْنُِإِب ْرَاهِيمَِعَنِْأَبِيهِِوَِعِدَّةٌِمِْأَصْحَابِنَِ اِعَنِْأَحَْْدَِبْنِِمَُُمَّدِِبْنِِعِيسَىِعَنِْعَلِيِِّبْنِِالَْْكَمِِعَنِْأَبي وبَِعَنِْإِسْحَاقَِبْنِِعَمَّار ِعَنِْأَبيِِعَبْدِِاللَّهِِ(ِع)

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Malik Bin Atiyya,

(It has been narrated) from Abu Hamza, from Abu Ja’farasws having said: ‘Weasws found in a letter of Rasoolasws: ‘When the adultery appears from after measaww, the sudden death would be frequent; and when they (people) are insufficient in their measuring and the weighing, Allahazwj would Seize them with the years (of famine) and the shortages; and when the Zakāt is prevented, the earth would be prevented from its Blessings from the vegetation, and the fruits, and the minerals, all of these; and when they (people) are tyrannical in their judgements, they would assist each other upon the injustices and the animosities;

وَِإِذَاِن َقَضُواِالْعَهْدَِسَلَّطَِاللَّهُِعَلَيْهِمِْعَدُوَّهُمِْوَِإِذَاِقَطَّعُواِالَْْرْحَامَِجُعِلَتِِالَْْمْوَالُِفِِ أَيْدِ ِالَْْشْرَارِِوَِإِذَاِلَْْمَأْمُرُواِبِالْمَعْرُوفِِوَِلمَِْي َتَّبِعُواِالَْْخْيَارَِمِْأَهْلِِب َيْتِِِسَلَّطَِاللَّهُِعَلَيْهِمِْشِرَارَهُمِْف َيَدْعُواِخِيَارُهُمِْفَلََِ. 39

Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 11
Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 12
Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 13
And when they (people) break the Covenant, Allahazwj would Cause their enemies to overcome upon them; and when they (people) sever the relationships, the wealth would be Made to be in the hands of the most evil of them; and when they (people) do not enjoin with the good and do not forbid from the evil and do not follow the chosen onesasws from the Peopleasws of myasws Household, Allahazwj would Cause the most evil of them to overcome upon them, so their best ones would be supplicating and it would not be Answered for them”.  

40

The Covenant is locked in the (Black) Stone

And when they (people) break the Covenant, Allahazwj would Cause their enemies to overcome upon them; and when they (people) sever the relationships, the wealth would be Made to be in the hands of the most evil of them; and when they (people) do not enjoin with the good and do not forbid from the evil and do not follow the chosen onesasws from the Peopleasws of myasws Household, Allahazwj would Cause the most evil of them to overcome upon them, so their best ones would be supplicating and it would not be Answered for them”.  

40 Al Kafi V 2 – The Book Of Belief and Disbelief CH 162 H 2
41 Al Kafi V 2 – The Book Of Merits of the Quran CH 5 H 1
42 Al Kafi – V 4 – The Book of Hajj Ch 1 H 1
‘Qadha o Qadar - Mashiya, (Will of Allahazwj) – Lucky/unlucky www.hubeali.com

‘I said to Abu Abdullahasws, ‘Why was kissing the (Black) Stone made to be?’ So heasws said: ‘When Allahazwj Mighty and Majestic Took the Covenant of the Children of Adamas, Heazwj Called the (Black) Stone from the Paradise, so Heazwj Commanded it and it revolved the Covenant. Thus, it would testify for the ones who were loyal to it with the loyalty (to the Wilayah).’

He (the narrator) said, ‘So heasws said: ‘You asked and complicated yourself in the problem, and you investigated, therefore understand the answer and free your heart and intent your listening. Iasws shall inform you, Allahazwj Willing. Allahazwj Blessed and High Placed the Black Stone and it was a jewel from Paradise brought out to Adamas. Thus, it was Placed in that corner due to the reason of the Covenant, and that is because when the offspring of the Children of Adamas were Taken from the backs, when the Covenant was Taken upon them in that place, and it is in that place it was Shown to them, and it is from that place the bird shall descend upon Al-Qaimasws.

So the first one to pledge allegiance would be that bird, and by Allahazwj, it is Jibraeelas, and it is to that place Al-Qaimasws would assign hisasws appearance, and it is the Proof and the

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43 Al Kafi – V 4 – The Book of Hajj Ch 1 H 2
evidence upon Al-Qaim\textsuperscript{asws}, it is a witness to the one who are loyal to it in that place, and the witness upon the ones who fulfil the Covenant to it, and the promise which Allah\textsuperscript{azwj} Mighty and Majestic Took upon the servants.

And as for the kissing and the submitting, so it is due to the reason of the promise and the renewal of that promise and the Covenant, and renewal of the allegiance in order to fulfil the promise to it which Allah\textsuperscript{azwj} Took upon them in the Covenant. Therefore, they would be coming to it during every year and would be repeating that promise to it, and the entrustment which was Taken upon them. Do you not see that you are saying, ‘My entrustment I have fulfilled it, and my Covenant I have promised it in order for you to testify for me with the loyalty’?

And, by Allah\textsuperscript{azwj}! No one apart from you Shias of ours\textsuperscript{asws} are fulfilling that, nor is anyone preserving that promise, and the Covenant, anyone apart from our\textsuperscript{asws} Shias, and they are coming to it, so it is recognising them and ratifying them; and when the others are coming to it, so it is denying that and belying them, and that is because it has not been preserved by (anyone) other than you (Shias).

By Allah\textsuperscript{azwj}, it would testify for you, and by Allah\textsuperscript{azwj} it would testify against them with the disregard, and the ingratitude, and the disbelief; and it would be the eloquent Proof from Allah\textsuperscript{azwj} against them on the Day of Judgement. It would come, and for it would be a speaking tongue, and two eyes in its former face. The creatures would recognise it and would not deny it. It would testify for the ones who were loyal to it and renewed the promise and the Covenant in its presence.

It preserves the promise and the Covenant and the fulfilment of the entrustment. And it would testify against everyone who denied, and strived against, and forgot the Covenant with the disbelief, and the denial.
So, as for the reason why Allahazwj had it to be brought out from the Paradise, so do you know what the (Black) stone was? I said, 'No’. Heasws said: 'It was an Angel from the great Angels in the Presence of Allahazwj. So when Allahazwj Took the Covenant from the Angels, and the first one to believe in it, and accept was that Angel. So Allahazwj Took it as a trustee upon the entirety of Hisawj creatures. So Heazwj Caused it to devour the Covenant, and Entrusted it inside it, and Commanded the creatures that they should be renewing it in its presence during every year, accepting with the Covenant and the promise which Allahazwj Mighty and Majestic Took upon them.

Then Allahazwj Made it to be with Adamas in the Paradise, reminding himas of the Covenant, and heas used to renew the acceptance in its presence during every year. So when Adamas disobeyed and came out from the Paradise, Allahazwj Caused himas to forget the promise and the Covenant which Allahazwj had Taken upon himas and upon hisas children, for Muhammadas, and for hisas successorasws, and Made himas to be wandering, confused.

So when Allahazwj Turned to Adamas (with Mercy and Forgiveness), Allahazwj Changed that Angel to be in the image of a white pearl, and had it cast from the Paradise to Adamas, and it was in the land of India. So when heas looked at it, heas felt love towards it, and heas did not recognise it, mostly because it was a jewel. And Allahazwj Mighty and Majestic Caused it to speak, so it said to himas: ‘O Adamas! Do youas recognise me?’ Heas said: ‘No’. It said, ‘The Satanas overcame upon youas, so heas made youas forget the remembrance of youras Lordazwj.’

Then it transformed itself to its image which it had when it was with Adamas in the Paradise. So it said to Adamas: ‘Where is the promise and the Covenant?’ So Adamas leapt to it and remembered the Covenant, and wept, and heas threw himselfas at it, and kissed it, and renewed the acceptance with the promise and the Covenant. Then Allahazwj Mighty and Majestic Changed it to the essence of the stone, being a white pearl, clear, illuminating.

FMNkHJLkMNJLkMNJLkMNJLkMNJLkMNJLkMNJLkMNJL
So Adam\textsuperscript{as} carried it upon his\textsuperscript{as} shoulder due to its majesty for it, and its reverence. So whenever he\textsuperscript{as} was exhausted, Jibraeel\textsuperscript{as} would carry it on his\textsuperscript{as} behalf until he\textsuperscript{as} arrived at Makkah with it. So he\textsuperscript{as} did not cease to love it in Makkah, and he\textsuperscript{as} would renew the acceptance to it every day and night. Then when Allah\textsuperscript{azwj} Mighty and Majestic Built the Kaaba, He\textsuperscript{azwj} Placed the Stone in that place because, when Allah\textsuperscript{azwj} Mighty and Majestic Took the Covenant from the Children of Adam\textsuperscript{as}, He\textsuperscript{azwj} Took it in that place, and in that place the Angel devoured the Covenant, and due to that it was placed in that corner.

And Adam\textsuperscript{as} moved away from the place of the House (Kaaba) to Al-Safa, and Hawwa\textsuperscript{as} to Al-Marwa, and the Stone was place in that corner. So when Adam\textsuperscript{as} looked from Al-Safa, and the Stone had illuminated in the corner, he exclaimed the Greatness of Allah\textsuperscript{azwj} (Takbeer), and Extolled Him, and Glorified Him. Thus, it was due to that the Sunnah flowed with the Takbeer, and the welcoming the corner wherein is the (Black) Stone, from Al-Safa.

Therefore, Allah\textsuperscript{azwj} Entrusted the Covenant, and the promise with it apart from others from the Angels because when Allah\textsuperscript{azwj} Mighty and Majestic Took the Covenant for Himself\textsuperscript{azwj} for the Lordship, and for Muhammad\textsuperscript{asws} with the Prophet-hood, and for Ali\textsuperscript{asws} with the successorship, the Angels trembled in awe, and the first one from them who hastened to the acceptance was that Angel. There has never happened to be among them anyone more intense for his love of Muhammad\textsuperscript{asws} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asws} than him, and due to that Allah\textsuperscript{azwj} Chose him from between them, and Caused him to devour the Covenant, and he would be coming on the Day of Judgement, and for him would be a speaking tongue, and seeing eyes. He would be testifying for everyone who had been loyal to it at that place, and preserved the Covenant\textsuperscript{44}

Ahmad, from Ismail Bin Mihran who said, ‘Abdul Malik Bin Abu Al Haris narrated to us, from Jabir,

(It has been narrated) from Abu Ja’far\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} addressed with this sermon, so he\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj}.\textsuperscript{asws} Praise Him\textsuperscript{asws}, and seek

\textsuperscript{44} Al Kafi – V 4 – The Book of Hajj Ch 1 H 3
His\(^{2}\) Support, and seek His\(^{2}\) Forgiveness, and seek His\(^{2}\) Guidance, and believe in Him\(^{2}\), and rely upon Him\(^{2}\). And I\(^{w}w^\text{s}\) testify that there is no god except for Allah\(^{azwj}\), One, there being no associates for Him\(^{azwj}\). And I\(^{w}w^\text{s}\) testify that Muhammad\(^{azwj}\) is His\(^{azwj}\) servant and His\(^{azwj}\) Rasool\(^{saww}\), having Sent him\(^{saww}\) with the Guidance and the True Religion, in order to Make it to prevail over the Religions, all of them, evidencing to Him\(^{azwj}\), and calling to Him\(^{azwj}\).

فَهَدَمَِأَرْكَانَِالْكُفْرِِوَِأَِنَارَِمَصَابِيحَِالِْْيمَانِِمَنِْيُطِعِِاللَّهَِوَِرَسُولَهُِيَكُنِْسَبِيلُِالرَّشَادِِسَبِيلَهُِوَِنُورُِالت َّقْوَىِدَلِيلَِهوُِوَِمَنِْي َعْصِِاللَّهَِوَِرَسُولَهُِيَُْطِئِِالسَّدَادَِكُلَّهُِوَِلَنِْيَضُرَِّإِلًَِّن َفْسَهُِ

So He\(^{azwj}\) Pulverised the pillars of the disbelief and Illuminated the lanterns of the belief. The one who obeys Allah\(^{azwj}\) and His\(^{azwj}\) Rasool\(^{saww}\), his way would become the way of true guidance and the light of piety would be his evidence; and the one who disobeys Allah\(^{azwj}\) and His\(^{azwj}\) Rasool\(^{saww}\), would miss the paths altogether and would never harm anyone except for himself.

أُوصِيكُمِْعِبَادَِاللَّهِِبِت َقْوَىِاللَّهِِوَصِيَّةَِمَنِْنَاصَحَِوَِمَوْعََِّةَِمَنِْأَب ْلَغَِوَِاجْت َهَدَِأَمَّاِب َعْدُِفَِإِنَِّاللَّهَِعَزَِّوَِجَلَِّجَعَلَِالِِْْسْلَََّمَِصِرَاطاًِمُنِيرَِالَْْعْلَََِّمُشْرِقَِالْمَنَارِِفِيهِِتَأْتَلِفُِالْقُلُوبُِوَِعَلَيْهِِتَآخَىِالِْْخْوَانُِوَِالَِِّ ِب َي ْن َنَاِوَِب َي ْنَكُمِْمِنِْذَلِكَِثَابِتٌِوُد هُِوَِقَدِيٌِعَهْدُهُِب َيْمَعْرِفَةٌِمِْكُلٍِّلِكُلٍِّلَِْمِيعِِالَِِّ ِنََْنُِعَلَيْهِِي َغْفِرُِاللَّهُِلَنَاِوَِلَكُمِْوَِالسَّلَََّمُِعَلَيْكُمِْوَِرَحَْْةُِاللَّهِِوَِب َرَكَاتُهُِ.

I\(^w^\text{s}\) hereby advise you, servants of Allah\(^{azwj}\), with the fear of Allah\(^{azwj}\), being an advice of an adviser, and a preaching of the one who delivers and strives. Thereafter, Allah\(^{azwj}\) Mighty and Majestic Made Al-Islam as the enlightened path wherein are sparkling flags\(^w^\text{s}\). The hearts gather therein and upon it the brethren become brothers; and that which is between us\(^w^\text{s}\) and you from that, is constant cordiality, and an ancient Covenant. Everyone recognises everyone to the entirety of that which we\(^w^\text{s}\) are upon. May Allah\(^{azwj}\) Forgive us\(^w^\text{s}\) and you, and the greetings to you all, and Mercy of Allah\(^{azwj}\) and His\(^{azwj}\) Blessings'.

(\(^{45}\) Al Kafi – V 5 – The Book of Marriage Ch 43 H 3)

(\(^{45}\) It has been narrated) from Abu Ja’far\(^{w^\text{s}}\) having said: ‘Whenever Allah\(^{azwj}\) Mighty and Majestic Intends to Create the seed from which He\(^{azwj}\) would Take the Covenant against in the ribs of Adam\(^{w}\), or whatever He\(^{azwj}\) would be Managing for him with regards to it, and Makes it to be in the womb, Stirs the man for the copulation, or Reveals unto the womb: “Open your door until My\(^{azwj}\) Creation resides inside you and My\(^{azwj}\) Ordainment and My\(^{azwj}\) Power is implemented”.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Ibn Mahboub, from Ibn Raib, from Zurara,
So the womb opens up its door, so the seed sails into the womb. So it vibrates inside it for forty days, then becomes a clot for forty days; then it becomes flesh with veins flowing inside it entangled. Then Allah\textsuperscript{azwj} Sends two creating Angels who create in the wombs whatever Allah\textsuperscript{azwj} so Desires. So they both storm into the belly of the woman from the mouth of the woman. So they both arrive to the womb, and in it is the spirit from old (from before), the one transferred in the ribs of the men and the wombs of the women. So they both blow into it a soul of life, and the remaining, and cleave open for him the hearing, and the sight, and the entirety of the body parts, and the entire of whatever is in the belly, by the Permission of Allah\textsuperscript{azwj}.

Then Allah\textsuperscript{azwj} Reveals to the two Angels: “Write upon him My\textsuperscript{azwj} Ordainment, and My\textsuperscript{azwj} Pre-determination, and implement My\textsuperscript{azwj} Command, and stipulate for Me\textsuperscript{azwj} the change regarding what you two are writing”. So they both say: ‘O Lord\textsuperscript{azwj}! What should we write?’ So Allah\textsuperscript{azwj} Reveals unto them both: “Raise both your heads to the head of its mother”. So they both raise their heads, and there is a Tablet upon the forehead of its mother. So they both look into it, and they find (written) in the Tablet, its image, its adornment, its term, and its Covenant whether it is miserable or fortunate, and the entirety of its affairs’.

He\textsuperscript{asws} said: ‘So one of them dictates to his companion, so they both write down the entirety of whatever is in the Tablet, and the change is stipulated upon both of them with regards to what they write. Then they both seal the document and make it to be between his eyes. Then they both make it stand straight in the belly of its mother’.

He\textsuperscript{asws} said: ‘So perhaps he is haughty (arrogant), so he turns over, and that does not happen except regarding every haughty or insolent one. When the time reaches, the child comes out complete, or other than complete. Allah\textsuperscript{azwj} Mighty and Majestic Reveals unto the womb: “Open your door until My\textsuperscript{azwj} creature comes out to My\textsuperscript{azwj} earth, and My\textsuperscript{azwj}'}
Command gets implemented regarding him”. So the time has reached and the child comes out.

قَيَّمَتْ الْرَّحمُ بَابَ الْوَلَدِ فَيَبَعِثَ اللَّهُ إِلَيْهِ مُلَكًا يَقُولُ لَهُ زَاجِرٌ يَزَجُرْهُ زَجْرَةً فَيَفْزَعُ مِنْ هَذَا الْوَلَدُ فَيَنْقُلُ رَجْلَهُ وَقَ يَصِيرُ رَأْسُهُ فِي السَّلِّب يَسْقُطُ إِلَى الْرَّضْعٍ بَاَكِيًا. 

So the womb opens its door of the birth. So Allah\textsuperscript{azwj} Sends an Angel called Zajir (Rebuker) to him. So he rebukes him with such a rebuke that the child panics from it, so he overturns and his feet come to be above its head, and its head in the lower part of the belly, in order for Allah\textsuperscript{azwj} to Make it easy upon the woman and upon the child, for the exiting’.

قَالَ إِذَا احْتُبِسَ زَجَرَهُ الْمَلَكُ زَجْرَةً أُخْرَى فَيَفْزَعُ مِنْ هَذَا فَيَسْقُطُ إِلَى الْرَّضْعٍ بَاَكِيًا .

He\textsuperscript{asws} said: ‘So when the rebuke of the Angel is withheld, he rebukes it again, so it panics from it, and the child falls to the ground crying, having panicked from the rebuke’.\textsuperscript{46}

مُحَمَّدُ بْنُ يَحْيَاءٍ بْنُ يَحْيَاءٍ بْنُ مَعْمَرْ بْنُ إِبْرَاهِيمَ بْنُ عَلِيٍّ بْنُ إِبْرَاهِيمَ بْنُ عَلِيِّ بْنُ عَلِيٍّ بْنُ أَبِي جَعْفَرٍ بْنُ عَلِيِّ بْنُ أَبِي جَعْفَرٍ بْنُ عَلِيٍّ بْنُ مَعْمَرْ بْنُ إِبِرَاهِيمَ بْنُ عَلِيٍّ بْنُ أَبِي جَعْفَرٍ (أَسْتَمِعْتُ أَبَا جَعْفَرٍ مَا ذَكَرَهُ فِيهَا أَرْبَعِينَ يَوْمًا وَمَا أَتَى بِهَا عَلَقَةً أَرْبَعِينَ يَوْمًا وَمَا أَتَى بِهَا مُضْغَةً أَرْبَعِينَ يَوْمًا. فَمَلََّلَ اللَّهُ مَلَكَيْنِ خَلََّقَ اَلْمِيثَاقَ بَيْنَ أَيْدِهِ بَيْنَ لِسَانٍ ذَا مَيْثَاقٍ وَمَا زَالَ مُنْتَصِبًا فِي بَطْنِ أُمِّهِ حَتَّىٰ إِذَا دَنَّا خُطُوبُهُ إِلَى الْرَّجُلِ يَدْعُو إِلَى الْحُبُّ لِأَن يُطَمِّعُ اللَّهُ مَا بِبَطْنِهَا ذَكَرًا وَسَوِيًا. فَقَالَ يَدْعُو مَا يَنْتَظِرُ وَمَا يَنْتَظِرُ مَا يَنْتَظِرُ عَلَى رُأْسِهِ أَفَاسَفَلِ الْبَطْنِ لِيُسَهلَ اللَّهُ عَلَى الْمَرْأَةِ وَالْوَلَدِ الرُّوجَ. فَزِعاً مِنَ الزَّجْرَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, or someone else who said,

‘I said to Abu Ja’far\textsuperscript{asws}, ‘May I be sacrificed for you! The man supplicates for the pregnancy that Allah\textsuperscript{azwj} should Make whatever is in her belly to be a male, well-proportioned’. He\textsuperscript{asws} said: ‘He can supplicate in what is between it and four months, for it is a seed for forty nights, and a clot for forty nights, and a lump for forty nights. So that completes four months. Then Allah\textsuperscript{azwj} Sends two creating Angels, so they are both saying: ‘O Lord\textsuperscript{azwj}! What should we create, a male or a female, miserable or fortunate?’ So He\textsuperscript{azwj} Says that. So they are both saying: ‘O Lord\textsuperscript{azwj}! What is its sustenance, and what is its term, and what is its duration?’ So He\textsuperscript{azwj} Says that, and its Covenant is between his eyes, and they look into it; and it does not cease to be vertical in the belly of its mother until when its exit approaches, so Allah\textsuperscript{azwj} Mighty and Majestic Sends an Angel. So he rebukes it with a rebuke, so it comes out, and forgets the Covenant’.\textsuperscript{47}

\textsuperscript{46} Al Kafi – V 6 – The Book of Aqeeqa Ch 6 H 4
\textsuperscript{47} Al Kafi – V 6 – The Book of Aqeeqa Ch 6 H 6
I heard Abu Ja’far \textasciitilde asws saying: ‘When the seed falls into the womb, it vibrates in it for forty days, it settles in it for forty days, and becomes a cloth for forty days, and becomes a lump for forty days. Then Allah \textasciitilde azwj Sends two creating Angels, so He \textasciitilde azwj Says to both of them to create whatever Allah \textasciitilde azwj Intends, male or female. So they caricature it, and write down its term, and its sustenance, and its death, and whether it is to be miserable or fortunate, and they both write the Covenant for Allah \textasciitilde azwj which He \textasciitilde azwj had Taken from it in the (realm of) particles, to be between its eyes. So when it is near for its exit from the belly of its mother, Allah \textasciitilde azwj Sends an Angel called Zajir (Rebuker) to it. So he rebukes it with a rebuke, so it panics and forgets the Covenant, and falls to the ground crying from the rebuking of the Angel’. 48

Inauspicious day:

Ibn Al Mutawakkal, from Al Himeyri, from Ibn Hashim, from Ahmad Bin Aamir Al Taiy,

‘From Al-Reza \textasciitilde asws having said: ‘The day of Wednesday is \textit{a Day of continuous bad luck [54:19]’}’. 49

Ibn Al Baghdady, from Ali Bin Muhammad Bin Anbasah, from Daram Bin Qabeysa,

‘From Al-Reza \textasciitilde asws having said: ‘Rasool-Allah \textasciitilde saww said: ‘The last Wednesday during the month is the \textit{Day of continuous bad luck [54:19]’}’. 50

Al Kafi – V 6 – The Book of Aqeeqa Ch 6 H 7
Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 23
Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 24
The Syrian asked him \( \text{asws} \) saying, ‘Inform me about the day of Wednesday and the fleeing from it. Amir Al-Momineen \( \text{asws} \) said: ‘It is the last Wednesday from the month’ – and continued the Hadeeth up to he \( \text{asws} \) said: ‘And on the day of Wednesday Allah \( \text{azwj} \) Said: **We Annihilated them and their people in their entirety [27:51]**, and on the day the Scream seized them, and on the day of Wednesday the she-camel was hamstrung’.’  

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\[51\] Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 16
Appendix I: The Fortunate and Cruel Ones:

Abaan said that Sulaym said, ‘I said to Ibn Abbas, ‘Inform me of the greatest of what you have heard from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, what is it?’

Sulaym said, ‘So he told me a Hadith which I had already heard before from Ali\textsuperscript{asws}. Ali\textsuperscript{asws} said: ‘The Rasool-Allah\textsuperscript{saww} called me\textsuperscript{asws} and in his\textsuperscript{saww} hand was a Book. So he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}, do not be without this Book’. So I\textsuperscript{asws} said: ‘O Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj}, and what is this Book?’ He\textsuperscript{saww} said: ‘A Book which Allah\textsuperscript{azwj} has Written. In it are the names of the people of the happiness and the people of the misery from my\textsuperscript{saww} community, up to the Day of Judgement. My\textsuperscript{saww} Lord\textsuperscript{azwj} Ordered me that I\textsuperscript{saww} should hand it over to you\textsuperscript{asws}.

\textsuperscript{52} Kitab Suaym Ibn Qais Hilali, H. 33.