

# الكافي

## AL-KAFI

### المجلد الثامن

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### Part IV

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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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

كتاب الرّوضة

The Book - Garden (of Flowers)

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## حَدِيثُ عِيسَى ابْنِ مَرْيَمَ ( عَلَيْهِمَا السَّلَام )

### HADEETH OF ISA BIN MARYAM<sup>as</sup>

14551- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْهُمْ (عليهم السلام) قَالَ فِيمَا وَعَظَ اللَّهُ عَزَّ وَجَلَّ بِهِ عِيسَى (عليه السلام) يَا عِيسَى أَنَا رَبُّكَ وَرَبُّ آبَائِكَ اسْمِي وَاحِدٌ وَأَنَا الْوَاحِدُ الْمُتَقَرَّدُ بِخَلْقِ كُلِّ شَيْءٍ وَكُلُّ شَيْءٍ مِنْ صُنْعِي وَكُلُّ إِلَيَّ رَاجِعُونَ

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

The Imam<sup>asws</sup> having said: ‘Among the Advice which Allah<sup>azwj</sup> Gave to Isa<sup>as</sup> was: “O Isa<sup>as</sup>! I<sup>azwj</sup> am your<sup>as</sup> Lord<sup>azwj</sup>, and the Lord<sup>azwj</sup> of your<sup>as</sup> forefathers. My<sup>azwj</sup> Name is ‘وَاحِدٌ’ the One, and I<sup>azwj</sup> am the ‘الْوَاحِدُ’ the One, which cannot be divided, the Lone One Who<sup>azwj</sup> Created everything, and everything is Made by My<sup>azwj</sup> and everything Returns to Me<sup>azwj</sup>.

يَا عِيسَى أَنْتَ الْمَسِيحُ بِأَمْرِي وَأَنْتَ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي وَأَنْتَ تُحْيِي الْمَوْتَى بِكَلَامِي فَكُنْ إِلَيَّ رَاغِبًا وَمَنِّي رَاهِبًا وَلَنْ تَجِدَ مِنِّي مَلْجَأً إِلَّا إِلَيَّ

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

يَا عِيسَى أَوْصِيكَ وَصِيَّةَ الْمُتَحَنِّنِ عَلَيْكَ بِالرَّحْمَةِ حَتَّى حَقَّتْ لَكَ مِنِّي الْوَلَايَةُ بِتَحْرِيكِ مَنِّي الْمَسْرَّةَ فَبُورِكَتَ كَبِيرًا وَبُورِكَتَ صَغِيرًا حَيْثُ مَا كُنْتَ أَشْهَدُ أَنَّكَ عَبْدِي ابْنُ أُمَّتِي أَنْزَلْنِي مِنْ نَفْسِكَ كَهَمَّكَ وَاجْعَلْ ذِكْرِي لِمَعَادِكَ وَتَقَرَّبْ إِلَيَّ بِالنَّوْافِلِ وَتَوَكَّلْ عَلَيَّ أَكْفَكَ وَلَا تَوَكَّلْ عَلَى غَيْرِي فَآخُذْ لَكَ

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

يَا عِيسَى اصْبِرْ عَلَى الْبَلَاءِ وَارْضَ بِالْقَضَاءِ وَكُنْ كَمَسْرَّتِي فِيكَ فَإِنَّ مَسْرَّتِي أَنْ أَطَاعَ فَلَا أُعْصَى

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

يَا عِيسَى أَحْيِ ذِكْرِي بِلِسَانِكَ وَلِيَكُنْ وَدِّي فِي قَلْبِكَ

O Isa<sup>as</sup>! Revive My<sup>azwj</sup> Remembrance by your<sup>as</sup> tongue, and make My<sup>azwj</sup> cordiality to be in your<sup>as</sup> heart.

يَا عِيسَى ثَبِّطْ فِي سَاعَاتِ الْعَقْلَةِ وَ احْكَمْ لِي لَطِيفَ الْحِكْمَةِ

O Isa<sup>as</sup>! Be vigilant in the hours of neglect and consider Me<sup>azwj</sup> of Kind Wisdom.

يَا عِيسَى كُنْ رَاغِبًا رَاهِبًا وَ أَمِتْ قَلْبَكَ بِالْخَشْيَةِ

O Isa<sup>as</sup>! Be attentive, a Devotee, and prepare your<sup>as</sup> heart to fear (Me<sup>azwj</sup>).

يَا عِيسَى رَاعِ اللَّيْلَ لِتَحْرِي مَسْرَتِي وَ أَطْمِئِ نَهَارَكَ لِيَوْمِ حَاجَتِكَ عِنْدِي

O Isa<sup>as</sup>! Be a shepherd of the night to search for My<sup>azwj</sup> Happiness, and Magnify Me<sup>azwj</sup> in your<sup>as</sup> daytime for asking for your<sup>as</sup> need from Me<sup>saww</sup>.

يَا عِيسَى نَافِسُ فِي الْخَيْرِ جُهْدَكَ تُعْرِفُ بِالْخَيْرِ حَيْثَمَا تَوَجَّهْتَ

O Isa<sup>as</sup>! Compete with regards to the good with your<sup>as</sup> striving; you<sup>as</sup> will be known by the good wherever you<sup>as</sup> may turn to.

يَا عِيسَى احْكَمْ فِي عِبَادِي بِصُحْحِي وَ قُمْ فِيهِمْ بِعَدْلِي فَقَدْ أَنْزَلْتُ عَلَيْكَ شِفَاءً لِمَا فِي الصُّدُورِ مِنْ مَرَضِ الشَّيْطَانِ

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

يَا عِيسَى لَا تَكُنْ جَلِيسًا لِكُلِّ مَقْتُونٍ

O Isa<sup>as</sup>! Do not be seated with the intrigued (hypocrites).

يَا عِيسَى حَقًّا أَقُولُ مَا آمَنْتُ بِِي خَلِيقَةً إِلَّا خَشَعْتَ لِي وَ لَا خَشَعْتَ لِي إِلَّا رَجَعْتَ تَوَابِي فَأَشْهَدُ أَنَّهَا أَمْنَةٌ مِنْ عِقَابِي مَا لَمْ تُبَدَّلْ  
أَوْ تُعَيَّرْ سُنَّتِي

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

يَا عِيسَى ابْنَ الْبِكْرِ الْبُتُولِ ابْنِكَ عَلَى نَفْسِكَ بُكَاءَ مَنْ وَدَّعَ الْأَهْلَ وَ قَلَى الدُّنْيَا وَ تَرَكَهَا لِأَهْلِهَا وَ صَارَتْ رَغْبَتُهُ فِيمَا عِنْدَ إِلَهِهِ

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

يَا عِيسَى كُنْ مَعَ ذَلِكَ تَلِينُ الْكَلَامِ وَ نَفْسِي السَّلَامَ يَقْظَانِ إِذَا نَامَتْ عِيُونُ الْأَبْرَارِ حَذْرًا لِلْمَعَادِ وَ الزَّلْزَلِ الشَّدَادِ وَ أَهْوَالِ يَوْمِ الْقِيَامَةِ حَيْثُ لَا يَنْفَعُ أَهْلٌ وَ لَا وُلْدٌ وَ لَا مَالٌ

O Isa<sup>as</sup>! Be along with that as a soft-spoken person, and offers greetings and be vigilant when the eyes of the righteous go to sleep. Be cautious of the Return and the severe earthquakes and the sensations of the Day of Judgement when neither the family, not the sons, nor the wealth would be of any benefit.

يَا عِيسَى اِخْلُ عَيْنَكَ بِمِيلِ الْحُزْنِ إِذَا ضَحِكَ الْبَطَّالُونَ

O Isa<sup>as</sup>! Apply the Kohl of grief in your<sup>as</sup> eyes whilst the people of falsehood laugh.

يَا عِيسَى كُنْ خَاشِعًا صَابِرًا فَطُوبَى لَكَ إِنْ نَأَلْتَ مَا وَعَدَ الصَّابِرُونَ

O Isa<sup>as</sup>! Become humble and patient, for *Tooba* is for you<sup>as</sup> if you<sup>as</sup> achieve what has been Prepared for the patient ones.

يَا عِيسَى رُحْ مِنَ الدُّنْيَا يَوْمًا فَيَوْمًا وَ دُقْ لِمَا قَدْ ذَهَبَ طَعْمُهُ فَحَقًّا أَقُولُ مَا أَنْتَ إِلَّا بِسَاعَتِكَ وَ يَوْمِكَ فَرُحْ مِنَ الدُّنْيَا بِلُغَةٍ وَ لِيَكْفُوكَ الْخَشِينَ الْجَشِيبُ فَقَدْ رَأَيْتَ إِلَى مَا تُصِيرُ وَ مَكْتُوبٌ مَا أَخَذْتَ وَ كَيْفَ أَتَلَفْتَ

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

يَا عِيسَى إِنَّكَ مَسْئُولٌ فَارْحَمِ الضَّعِيفَ كَرَحْمَتِي إِيَّاكَ وَ لَا تَقْهَرِ الْيَتِيمَ

O Isa<sup>as</sup>! You<sup>as</sup> will be questioned, so be merciful to the weak just like My<sup>azwj</sup> Mercy towards you<sup>as</sup>, and do not subdue the orphan.

يَا عِيسَى ابْكْ عَلَى نَفْسِكَ فِي الْخَلَوَاتِ وَ انْقُلْ قَدَمَيْكَ إِلَى مَوَاقِبِ الصَّلَوَاتِ وَ أَسْمِعْنِي لَذَاذَةَ نَطْقِكَ بِذِكْرِي فَإِنَّ صَنِيعِي إِلَيْكَ حَسَنٌ

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

يَا عِيسَى كَمْ مِنْ أُمَّةٍ قَدْ أَهْلَكْتُهَا بِسَالِفِ ذُنُوبٍ قَدْ عَصَمْتُكَ مِنْهَا

O Isa<sup>as</sup>! How many from the community I<sup>azwj</sup> have Destroyed for their previous sins which I<sup>azwj</sup> have Protected you<sup>as</sup> from it.

يَا عِيسَى ارْفُقْ بِالضَّعِيفِ وَ ارْفَعْ طَرْفَكَ الْكَلِيلَ إِلَى السَّمَاءِ وَ ادْعُنِي فَإِنِّي مِنْكَ قَرِيبٌ وَ لَا تَدْعُنِي إِلَّا مُتَضَرِّعًا إِلَيَّ وَ هَمَّكَ هَمًّا وَ أَحَدًا فَإِنَّكَ مَنَى تَدْعُنِي كَذَلِكَ أَجِبَكَ

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

يَا عِيسَى إِنِّي لَمْ أَرْضَ بِالْدُّنْيَا ثَوَابًا لِمَنْ كَانَ قَبْلَكَ وَ لَا عِقَابًا لِمَنْ انْتَقَمْتُ مِنْهُ

O Isa<sup>as</sup>, I<sup>azwj</sup> was not Pleased with Presenting the world as a Reward for the ones who were before you<sup>as</sup>, nor as a Punishment for the ones I<sup>azwj</sup> Want to Retaliate against.



يَا عِيسَى إِنَّكَ تَقْنَى وَ أَنَا أَبْقَى وَ مِنِّي رِزْقُكَ وَ عِنْدِي مِيقَاتُ أَجْلِكَ وَ إِلَيَّ إِيَابُكَ وَ عَلَيَّ حِسَابُكَ فَسَلْنِي وَ لَا تَسْأَلْ غَيْرِي  
فَيَحْسُنَ مِنْكَ الدُّعَاءُ وَ مِنِّي الإِجَابَةُ

O Isa<sup>as</sup>! You<sup>as</sup> are to die and I<sup>azwj</sup> shall Remain, and from Me<sup>azwj</sup> is your<sup>as</sup> sustenance, and with Me<sup>azwj</sup> is your<sup>as</sup> fixed term and to Me<sup>azwj</sup> is your<sup>as</sup> eventual return, and to Me<sup>azwj</sup> is your<sup>as</sup> Accounting, so ask Me<sup>azwj</sup> and do not ask someone else, for the best from you<sup>as</sup> is the supplication, and from Me<sup>azwj</sup> is the Answering of it.

يَا عِيسَى مَا أَكْثَرَ الْبَشَرَ وَ أَقَلَّ عَدَدَ مَنْ صَبَرَ الْأَشْجَارُ كَثِيرَةٌ وَ طَيِّبَهَا قَلِيلٌ فَلَا يُعْرَتُكَ حُسْنُ شَجَرَةٍ حَتَّى تَذُوقَ ثَمَرَهَا

O Isa<sup>as</sup>! How numerous are the human beings and how little are, in numbers, the patient ones. The trees are many but the good ones of it are few. So do not be deceived by the beauty of the tree until you have tasted its fruit.

يَا عِيسَى لَا يُعْرَتُكَ الْمُتَمَرِّدُ عَلَيَّ بِالْعَصِيَانِ يَأْكُلُ رِزْقِي وَ يَبْذُرُ غَيْرِي ثُمَّ يَدْعُونِي عِنْدَ الْكَرْبِ فَأَجِيبُهُ ثُمَّ يَرْجِعُ إِلَى مَا كَانَ عَلَيْهِ فَعَلِيَّ يَتَمَرَّدُ أَمْ بِسَخَطِي يَنْعَرِضُ فِي حَلْفَتِ لَأَخْذَتَهُ أَخْذَةً لَيْسَ لَهُ مِنْهَا مَنَجِي وَ لَا دُونِي مَلْجَأٌ أَيْنَ يَهْرُبُ مِنْ سَمَانِي وَ أَرْضِي

O Isa<sup>as</sup>! Do not be deceived by the rebellious one by disobeying My (Commands), I<sup>azwj</sup> Provide sustenance so (don't) worship someone else, then he calls upon Me<sup>azwj</sup> during hardships, so I<sup>azwj</sup> Answer him. Then he returns to what he used to be in, rebelling against Me<sup>azwj</sup> exposing himself to My<sup>azwj</sup> Anger. I<sup>azwj</sup> Swear by Myself<sup>azwj</sup> that I<sup>azwj</sup> shall Grab him with such a Grip that there will be no salvation for him from it, and no refuge apart from Me<sup>azwj</sup>. Where will he run from My<sup>azwj</sup> skies and from My<sup>azwj</sup> earth?

يَا عِيسَى قُلْ لِمَ ظَلَمْتُمْ بَنِي إِسْرَائِيلَ لَا تَدْعُونِي وَ السُّحْتُ تَحْتَ أَحْضَانِكُمْ وَ الْأَصْنَامُ فِي بُيُوتِكُمْ فَبَلِّئِ الْآيَةَ أَنْ أُجِيبَ مَنْ دَعَانِي  
وَ أَنْ أَجْعَلَ إِجَابَتِي إِيَّاهُمْ لَعْنًا عَلَيْهِمْ حَتَّى يَتَفَرَّقُوا

O Isa<sup>as</sup>! Say to the unjust ones from the Children of Israel not to supplicate to Me<sup>azwj</sup> whilst the illegal earnings is under their hearts (into their stomach), and the idols are in their houses, for I<sup>azwj</sup> have Undertaken that I<sup>azwj</sup> shall Answer to the one who supplicates to Me<sup>azwj</sup>, and Make My<sup>azwj</sup> Answer to be a Curse upon them (who disobey) until they disperse.

يَا عِيسَى كَمْ أَطِيلُ النَّظَرَ وَ أَحْسِنُ الطَّلَبَ وَ الْقَوْمُ فِي غَفْلَةٍ لَا يَرْجِعُونَ تَخْرُجُ الْكَلِمَةُ مِنْ أَفْوَاهِهِمْ لَا تَعِيهَا قُلُوبُهُمْ يَتَعَرَّضُونَ  
لِمَقْتِي وَ يَتَحَبَّبُونَ بِغُرْبِي إِلَى الْمُؤْمِنِينَ

O Isa<sup>as</sup>! How many times have I<sup>azwj</sup> Given them lengthy Consideration, and goodness of the seeking, but the people are in neglect and they will not return. The words come out from their mouths but their hearts are not with it. They expose themselves to My<sup>azwj</sup> Abhorrence and seek nearness to the Believers by display their love for Me<sup>azwj</sup> (showing hypocrisy)

يَا عِيسَى لِيَكُنْ لِسَانُكَ فِي السَّرِّ وَ الْعَلَانِيَةِ وَاحِدًا وَ كَذَلِكَ فَلْيُكُنْ قَلْبُكَ وَ بَصْرُكَ وَ اطْوِ قَلْبَكَ وَ لِسَانُكَ عَنِ الْمَحَارِمِ وَ كُفَّ  
بَصْرَكَ عَمَّا لَا خَيْرَ فِيهِ فَكَمْ مِنْ نَاطِرٍ نَظَرَهُ قَدْ زَرَعَتْ فِي قَلْبِهِ شَهْوَةً وَ وَرَدَتْ بِهِ مَوَارِدَ حِيَاضِ الْهَلَكَةِ

O Isa<sup>as</sup>! Make your<sup>as</sup> tongue to be one, be it in secret or in the open, and do that similarly with your<sup>as</sup> heart and your<sup>as</sup> vision. And turn your<sup>as</sup> heart and your<sup>as</sup> vision away from the Prohibited and restrain your<sup>as</sup> vision from that which has no benefit.

So how many glances of the looker have planted lust in his heart, and returned him by it to the fountains of destruction.

يَا عِيسَى كُنْ رَحِيمًا مُتَرَحِّمًا وَ كُنْ كَمَا تَشَاءُ أَنْ يَكُونَ الْعِبَادُ لَكَ وَ أَكْثِرْ ذِكْرَكَ الْمَوْتِ وَ مَفَارِقَةَ الْأَهْلِيْنَ وَ لَا تَلْهُ فَإِنَّ اللَّهْوَ يُفْسِدُ صَاحِبَهُ وَ لَا تَعْفُلْ فَإِنَّ الْعَافِلَ مِنِّي بَعِيدٌ وَ اذْكُرْنِي بِالصَّالِحَاتِ حَتَّى اذْكُرَكَ

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

يَا عِيسَى نُبِّ إِلَيَّ بَعْدَ الذَّنْبِ وَ تَذَكَّرْ بِي الْوَالِبِينَ وَ آمِنْ بِي وَ تَقَرَّبْ بِي إِلَى الْمُؤْمِنِينَ وَ مَرُّهُمْ يَدْعُونِي مَعَكَ وَ إِلَيْكَ وَ دَعْوَةُ الْمَظْلُومِ فَإِنِّي آتِي عَلَى نَفْسِي أَنْ أَفْتَحَ لَهَا بَابًا مِنَ السَّمَاءِ بِالْقَبُولِ وَ أَنْ أُجِيبَهُ وَ لَوْ بَعْدَ حِينٍ

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

يَا عِيسَى اعْلَمْ أَنَّ صَاحِبَ السَّوْءِ يُعْذِي وَ قَرِينَ السَّوْءِ يُرْدِي وَ اعْلَمْ مَنْ تُقَارِنُ وَ اخْتَرْ لِنَفْسِكَ إِخْوَانًا مِنَ الْمُؤْمِنِينَ

O Isa<sup>as</sup>! Know that the evil one infects, and the evil friend destroys. And know the one whom you<sup>as</sup> befriend and chose as a brother for yourself<sup>as</sup> from the Believers.

يَا عِيسَى نُبِّ إِلَيَّ فَإِنِّي لَا بِنِعَاظْمَنِي ذَنْبٌ أَنْ أَغْفِرَهُ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ اعْمَلْ لِنَفْسِكَ فِي مَهْلَةٍ مِنْ أَجَلِكَ قَبْلَ أَنْ لَا يَعْمَلَ لَهَا غَيْرُكَ وَ اعْبُدْنِي لِيَوْمِ كَأَلْفِ سَنَةٍ مِمَّا تُعْدُونَ فِيهِ أَجْرِي بِالْحَسَنَةِ أَضْعَافَهَا وَ إِنَّ السَّيِّئَةَ تُوبِقُ صَاحِبَهَا فَاْمْهَدْ لِنَفْسِكَ فِي مَهْلَةٍ وَ نَافِسْ فِي الْعَمَلِ الصَّالِحِ فَكَمْ مِنْ مَجْلِسٍ قَدْ نَهَضَ أَهْلُهُ وَ هُمْ مُجَارُونَ مِنَ النَّارِ

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

يَا عِيسَى ازْهَدْ فِي الْفَاقِي الْمُنْقَطِعِ وَ طَأْ رُسُومَ مَنَازِلِ مَنْ كَانَ قَبْلَكَ فَادْعُهُمْ وَ نَاجِهِمْ هَلْ تُحْسُ مِنْهُمْ مِنْ أَحَدٍ وَ خُذْ مَوْعِظَتَكَ مِنْهُمْ وَ اعْلَمْ أَنَّكَ سَتَلْحَقُهُمْ فِي اللَّاحِقِينَ

O Isa<sup>as</sup>! Abstain with regards to the mortal, that which will be cut-off, of the houses of the ones who were before you<sup>as</sup>, so call them and whisper to them. Do you<sup>as</sup> feel that any one of them would take your<sup>as</sup> advice? And know, that you<sup>as</sup> will be joining them among the joining ones'.

يَا عِيسَى قُلْ لِمَنْ تَمَرَّدَ عَلَيَّ بِالْعَصِيَانِ وَ عَمِلَ بِاللَّذْهَانِ لِيَتَوَقَّعَ عُقُوبَتِي وَ يَنْتَظِرُ إِهْلَاكِي إِيَّاهُ سَيُصْنَطَلَمُ مَعَ الْهَالِكِينَ

O Isa<sup>as</sup>! Say to the one who has rebelled against Me<sup>azwj</sup> by disobedience and works in opposition, to expect My<sup>azwj</sup> Punishment and await My<sup>azwj</sup> Destruction upon him, so he will be joined with the Destroyed ones.

طوبى لك يَا ابْنَ مَرْيَمَ ثُمَّ طوبى لك إِن أَخَذْتَ بِأَدْبِ إِلَهِكَ الَّذِي يَتَحَنَّنُ عَلَيْكَ تَرَحُّمًا وَ بَدَاكَ بِالنَّعَمِ مِنْهُ تَكْرُمًا وَ كَانَ لك فِي الشَّدَائِدِ لَّا تَعْصِيهِ

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

يَا عِيسَى فَإِنَّهُ لَّا يَحِلُّ لك عَصِيَانَتُهُ فَمَا عَهَدْتُ إِلَيْكَ كَمَا عَهَدْتُ إِلَى مَنْ كَانَ قَبْلَكَ وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

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

يَا عِيسَى مَا أَكْرَمْتُ خَلِيفَةَ بِمِثْلِ دِينِي وَ لَّا أَنْعَمْتُ عَلَيْهَا بِمِثْلِ رَحْمَتِي

O Isa<sup>as</sup>! I<sup>azwj</sup> have not Honoured any creature with the like of My<sup>azwj</sup> Religion, nor a Favour to him like My<sup>azwj</sup> Mercy.

يَا عِيسَى اغْسِلْ بِالْمَاءِ مِنْكَ مَا ظَهَرَ وَ دَاوِ بِالْحَسَنَاتِ مِنْكَ مَا بَطَنَ فَإِنَّكَ إِلَيَّ رَاجِعٌ

O Isa<sup>as</sup>! Wash with the water from you, what is apparent and heal with the goodness from you<sup>as</sup> what is hidden, for you<sup>as</sup> will be returning to Me<sup>azwj</sup>.

يَا عِيسَى أُعْطَيْتُكَ مَا أَنْعَمْتُ بِهِ عَلَيْكَ فَيَضًا مِنْ غَيْرِ تَكْدِيرٍ وَ طَلِبْتُ مِنْكَ قَرْضًا لِنَفْسِكَ فَبَخَلْتَ بِهِ عَلَيْهَا لِتَكُونَ مِنَ الْهَالِكِينَ

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

يَا عِيسَى تَزَيَّنْ بِالذِّينِ وَ حُبِّ الْمَسَاكِينِ وَ امْشِ عَلَى الْأَرْضِ هَوْنًا وَ صَلِّ عَلَى الْبِقَاعِ فَكُلُّهَا طَاهِرٌ

O Isa<sup>as</sup>! Adorn yourself<sup>as</sup> with the Religion and love the poor, and walk upon the earth in humility, and Pray upon the remainder, for all of it is clean.

يَا عِيسَى سَمِّرْ فَكُلُّ مَا هُوَ آتٍ قَرِيبٌ وَ اقْرَأْ كِتَابِي وَ أَنْتَ طَاهِرٌ وَ أَسْمَعُنِي مِنْكَ صَوْتًا حَزِينًا

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

يَا عِيسَى لَّا خَيْرَ فِي لَذَاذَةٍ لَّا تَدُومُ وَ عَيْشٍ مِنْ صَاحِبِهِ يَزُولُ

O Isa<sup>as</sup>! There is no good in enjoyment which does not last and the life of the enjoyer is in decline.

يَا ابْنَ مَرْيَمَ لَوْ رَأَتْ عَيْنُكَ مَا أَعَدَدْتُ لِأَوْلِيَائِي الصَّالِحِينَ ذَابَ قَلْبُكَ وَ زَهَقَتْ نَفْسُكَ شَوْقًا إِلَيْهِ فَلَيْسَ كُدَارُ الْآخِرَةِ دَارًا تَجَاوَرُ فِيهَا الطَّيِّبُونَ وَ يَدْخُلُ عَلَيْهِمْ فِيهَا الْمَلَائِكَةُ الْمُقْرَبُونَ وَ هُمْ مِمَّا يَأْتِي يَوْمَ الْقِيَامَةِ مِنْ أَهْوَالِهَا آمِنُونَ دَارًا لَا يَتَّعَبِرُ فِيهَا النَّعِيمُ وَ لَا يَزُولُ عَنْ أَهْلِهَا

O son<sup>as</sup> of Maryam<sup>as</sup>! If you<sup>as</sup> were to see what I<sup>azwj</sup> have Prepared for My<sup>azwj</sup> righteous friends, your<sup>as</sup> heart would melt, and your<sup>as</sup> soul would come out (of your<sup>as</sup> body) in desire for it. So there is no house like the House of the Hereafter in which the neighbours are good people, and the Angels of Proximity come up to them, and they would be from the ones who would come on the Day of Judgement being safe from its horrors. A House in which, there is no change in the Bliss, nor are its inhabitants in decline.

يَا ابْنَ مَرْيَمَ نَافِسُ فِيهَا مَعَ الْمُتَنَافِسِينَ فَإِنَّهَا أَمْنِيَّةُ الْمُتَمَنِّينَ حَسَنَةُ الْمُنْظَرِ

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

طُوبَى لَكَ يَا ابْنَ مَرْيَمَ إِنْ كُنْتَ لَهَا مِنَ الْعَامِلِينَ مَعَ آبَائِكَ آدَمَ وَ إِبْرَاهِيمَ فِي جَنَّاتٍ وَ نَعِيمٍ لَا تُبْغِي بِهَا بَدَلًا وَ لَا تُحْوِيلًا كَذَلِكَ أَفْعَلُ بِالْمُتَمَنِّينَ

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

يَا عِيسَى اهْرُبْ إِلَيَّ مَعَ مَنْ يَهْرُبُ مِنْ نَارِ ذَاتِ لَهَبٍ وَ نَارِ ذَاتِ أَغْطَالٍ وَ أَنْكَالٍ لَا يَدْخُلُهَا رَوْحٌ وَ لَا يَخْرُجُ مِنْهَا غَمٌّ أَبَدًا قِطْعٌ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ مَنْ يَنْجُ مِنْهَا يَفْرُ وَ لَنْ يَنْجُوَ مِنْهَا مَنْ كَانَ مِنَ الْهَالِكِينَ هِيَ دَارُ الْجَبَّارِينَ وَ الْعِنَاةِ الظَّالِمِينَ وَ كُلُّ فِطْرٍ غَلِيظٍ وَ كُلُّ مُحْتَالٍ فُحُورٍ

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

يَا عِيسَى بِنْتِ الدَّارِ لِمَنْ رَكَنَ إِلَيْهَا وَ بِنْسِ القَرَارِ دَارُ الظَّالِمِينَ إِلَيَّ أَحَدْرُكَ نَفْسَكَ فَكُنْ بِي خَيْرًا

O Isa<sup>as</sup>! It is the evil house for the ones in its corner, and the evil dwelling for the unjust ones. I<sup>azwj</sup> Caution you<sup>as</sup>, so that you<sup>as</sup> would be informed about it.

يَا عِيسَى كُنْ حَيْثُ مَا كُنْتَ مُرَاقِبًا لِي وَ اشْهَدْ عَلَيَّ أَنِّي خَلَقْتُكَ وَ أَنْتَ عَبْدِي وَ أَنِّي صَوَّرْتُكَ وَ إِلَى الأَرْضِ أَهْبَطْتُكَ

O Isa<sup>as</sup>! Beware you<sup>as</sup> can be an observer for Me<sup>azwj</sup>, and testify that I<sup>azwj</sup> have Created you<sup>as</sup>, and you<sup>as</sup> are My<sup>azwj</sup> servant, and I<sup>azwj</sup> Shaped you<sup>as</sup>, and sent you<sup>as</sup> down to the earth.

يَا عِيسَى لَا يَصْلِحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ وَ لَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ وَ كَذَلِكَ الأَذْهَانُ

O Isa<sup>as</sup>! It is not correct for two tongues to be in one mouth, not for two hearts to be in one chest, similarly for the minds.

يَا عِيسَى لَا تَسْتَقِظَنَّ عَاصِيًا وَلَا تَسْتَنْبِهَنَّ لَاهِيًا وَافْطِمِ نَفْسَكَ عَنِ الشَّهَوَاتِ الْمُؤَبَّاتِ وَكُلِّ شَهْوَةً يُبَاعِدُكَ مِنِّي فَاهْجُرْهَا وَاعْلَمْ أَنَّكَ مِنِّي بِمَكَانِ الرَّسُولِ الْآمِينَ فَكُنْ عَلَيَّ حَذْرًا وَاعْلَمْ أَنَّ دُنْيَاكَ مُؤَدِّيَتُكَ إِلَيَّ وَأَنِّي أَخَذْتُكَ بِعِلْمِي فَكُنْ ذَلِيلَ النَّفْسِ عِنْدَ ذِكْرِي خَاشِعَ الْقَلْبِ حِينَ تَذْكُرُنِي يَفْظَانِ عِنْدَ نَوْمِ الْعَافِينَ

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

يَا عِيسَى هَذِهِ نَصِيحَتِي إِيَّاكَ وَمَوْعِظَتِي لَكَ فَخُذْهَا مِنِّي وَإِنِّي رَبُّ الْعَالَمِينَ

O Isa<sup>as</sup>! This is My<sup>azwj</sup> Advice to you<sup>as</sup> and My<sup>azwj</sup> Preaching to you<sup>as</sup>, so take it from Me<sup>azwj</sup>, and I<sup>azwj</sup> am the Lord<sup>azwj</sup> of the worlds.

يَا عِيسَى إِذَا صَبَرَ عَبْدِي فِي جَنَابِي كَانَ ثَوَابُ عَمَلِهِ عَلَيَّ وَكُنْتُ عِنْدَهُ حِينَ يَدْعُونِي وَكَفَى بِي مُنْتَقِمًا مِمَّنْ عَصَانِي أَيْنَ يَهْرُبُ مِنِّي الظَّالِمُونَ

O Isa<sup>as</sup>! If My<sup>azwj</sup> servant is patient with Me<sup>azwj</sup>, his Rewards for his deeds are upon Me<sup>azwj</sup>, and it was upon him to supplicate to Me<sup>azwj</sup>, and I<sup>azwj</sup> am Sufficient to Take Revenge from the ones who are disobedient to Me<sup>azwj</sup>. Where will the unjust runaway to, from Me<sup>azwj</sup>?

يَا عِيسَى أَطِيبِ الْكَلَامَ وَكُنْ حَيِّمًا كُنْتَ عَالِمًا مُتَعَلِّمًا

O Isa<sup>as</sup>! Speak good words wherever you<sup>as</sup> may be, for I<sup>azwj</sup> am a Knowledgeable Teacher.

يَا عِيسَى أَفْضُ بِالْحَسَنَاتِ إِلَيَّ حَتَّى يَكُونَ لَكَ ذِكْرُهَا عِنْدِي وَتَمَسَّكَ بِوَصِيَّتِي فَإِنَّ فِيهَا شِفَاءً لِلْقُلُوبِ

O Isa<sup>as</sup>! Bestow the good deeds towards Me<sup>azwj</sup> until it is Mentioned in My<sup>azwj</sup> Presence, and take to My<sup>azwj</sup> Advice, for there is a healing for the hearts therein.

يَا عِيسَى لَا تَأْمَنُ إِذَا مَكْرَتُ مَكْرِي وَلَا تَنْسَ عِنْدَ خَلَوَاتِ الدُّنْيَا ذِكْرِي

O Isa<sup>as</sup>! Do not hesitate when you<sup>as</sup> plan from My<sup>azwj</sup> Plan, and do not forget My<sup>azwj</sup> Remembrance in the privacy of the world.

يَا عِيسَى حَاسِبْ نَفْسَكَ بِالرُّجُوعِ إِلَيَّ حَتَّى تَتَجَزَّ ثَوَابَ مَا عَمَلَهُ الْعَامِلُونَ أَوْلِيكَ يُؤْتُونَ أَجْرَهُمْ وَأَنَا خَيْرُ الْمُؤْتِينَ

O Isa<sup>as</sup>! Take account of yourself<sup>as</sup> by referring to Me<sup>azwj</sup> until I<sup>azwj</sup> Accomplish the Rewards for what the workers have worked for. Those are the ones who will be getting their Recompense, and I<sup>azwj</sup> am the Best of the Givers.

يَا عِيسَى كُنْتَ خَلَقًا بِكَلَامِي وَلِدْنَكَ مَرْيَمُ بِأَمْرِي الْمُرْسَلُ إِلَيْهَا رُوحِي جِبْرَائِيلُ الْأَمِينُ مِنْ مَلَائِكَتِي حَتَّى قُمْتَ عَلَى الْأَرْضِ  
حَيًّا تَمْشِي كُلُّ ذَلِكَ فِي سَابِقِ عِلْمِي

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

يَا عِيسَى زَكَرِيَّا بِمَنْزِلَةِ أَبِيكَ وَكَفَيْلُ أُمَّكَ إِذْ يَدْخُلُ عَلَيْهَا الْمِحْرَابَ فَيَجِدُ عِنْدَهَا رِزْقًا وَنَظِيرُكَ يَحْيَى مِنْ خَلْقِي وَهَبْنَاهُ لِأُمِّهِ  
بَعْدَ الْكِبَرِ مِنْ غَيْرِ قُوَّةٍ بِهَا أَرَدْتُ بِذَلِكَ أَنْ يَظْهَرَ لَهَا سُلْطَانِي وَ يَظْهَرَ فِيكَ قُدْرَتِي أَحْبَبْتُ إِلَيَّ أَطْوَعَكُمْ لِي وَ أَشَدُّكُمْ خَوْفًا  
مَنِّي

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

يَا عِيسَى تَثَبَّطْ وَ لَا تَيْئَسْ مِنْ رُوحِي وَ سَبِّحْنِي مَعَ مَنْ يُسَبِّحُنِي وَ بَطِّبِ الْكَلَامَ فَقَدَّسْنِي

O Isa<sup>as</sup>! Be vigilant and do not despair from My<sup>azwj</sup> Spirit, and Glorify Me<sup>azwj</sup> along with the ones who Glorify Me<sup>azwj</sup>, and with the good speech Extol My<sup>azwj</sup> Holiness.

يَا عِيسَى كَيْفَ يَكْفُرُ الْعِبَادُ بِي وَ نُوَاصِيهِمْ فِي قَبْضَتِي وَ تَقْلُبُهُمْ فِي أَرْضِي يَجْهَلُونَ نِعْمَتِي وَ يَتَوَلَّوْنَ عَدُوِّي وَ كَذَلِكَ يَهْلِكُ  
الْكَافِرُونَ

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

يَا عِيسَى إِنَّ الدُّنْيَا سِجْنٌ مُنْتِنُ الرِّيحِ وَ حَسَنٌ فِيهَا مَا قَدْ تَرَى مِمَّا قَدْ تَدَابَحَ عَلَيْهِ الْجَبَّارُونَ وَ إِيَّاكَ وَ الدُّنْيَا فُكْلٌ نَعِيمَهَا يَزُولُ  
وَ مَا نَعِيمَهَا إِلَّا قَلِيلٌ

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

يَا عِيسَى ابْغِنِي عِنْدَ وَسَادِكَ تَجِدْنِي وَ ادْعُنِي وَ أَنْتَ لِي مُجِبٌّ فَإِنِّي أَسْمَعُ السَّامِعِينَ أَسْتَجِيبُ لِلدَّاعِينَ إِذَا دَعَوْنِي

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

يَا عِيسَى خَفْنِي وَ خَوْفُ بِي عِبَادِي لَعَلَّ الْمُذْنِبِينَ أَنْ يُمَسِّكُوا عَمَّا هُمْ عَامِلُونَ بِهِ فَلَا يَهْلِكُوا إِلَّا وَ هُمْ يَعْلَمُونَ

O Isa<sup>as</sup>! Fear Me<sup>azwj</sup> and get My<sup>azwj</sup> servants to fear Me<sup>azwj</sup> perhaps the sinners would abstain from what they are working in, so no one would be destroyed except that they would be aware (of it).

يَا عِيسَى ارْهَبْنِي رَهْبَتَكَ مِنَ السَّيِّعِ وَالْمَوْتِ الَّذِي أَنْتَ لِقَائِهِ فَكُلُّ هَذَا أَنَا خَلَقْتُهُ فَإِيَّايَ فَارْهَبُونَ

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

يَا عِيسَى إِنَّ الْمَلِكَ لِي وَبِيَدِي وَأَنَا الْمَلِكُ فَإِنْ تُطْعَنِي أَدْخَلْتُكَ جَنَّتِي فِي جَوَارِ الصَّالِحِينَ

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

يَا عِيسَى إِنِّي إِذَا غَضِبْتُ عَلَيْكَ لَمْ يَنْفَعَكَ رِضًا مَن رَضِيَ عَنْكَ وَإِنْ رَضِيتُ عَنْكَ لَمْ يَضُرَّكَ غَضَبُ الْمُغْضَبِينَ

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

يَا عِيسَى اذْكُرْنِي فِي نَفْسِكَ اذْكُرْكَ فِي نَفْسِي وَ اذْكُرْنِي فِي مَلِكِكَ اذْكُرْكَ فِي مَلِكِ الْوَالِدِيِّينَ

O Isa<sup>as</sup>! Remember me<sup>azwj</sup> in your<sup>as</sup> soul, I<sup>azwj</sup> will Remember you<sup>as</sup> Myself<sup>azwj</sup>, and Mention Me<sup>azwj</sup> among your<sup>as</sup> people and I<sup>azwj</sup> will Mention you<sup>as</sup> among My<sup>azwj</sup> Gathering which is better than the gathering of the human beings.

يَا عِيسَى اذْعُنِي دُعَاءَ الْغَرِيقِ الْحَزِينِ الَّذِي لَيْسَ لَهُ مُغِيثٌ

O Isa<sup>as</sup>! Supplicate to Me<sup>azwj</sup> by the supplication of the drowning one (Al-Ghareek), the grieving one for whom there is no helper (except Me<sup>azwj</sup>).

يَا عِيسَى لَا تَحْلِفْ بِي كَاذِبًا فَيَهْتَرَّ عَرْشِي غَضَبًا الدُّنْيَا قَصِيرَةُ الْعُمُرِ طَوِيلَةُ الْأَمَلِ وَعِنْدِي دَارٌ خَيْرٌ مِمَّا تَجْمَعُونَ

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

يَا عِيسَى كَيْفَ أَنْتُمْ صَابِعُونَ إِذَا أُخْرِجْتُ لَكُمْ كِتَابًا يُنْطِقُ بِالْحَقِّ وَ أَنْتُمْ تَشْهَدُونَ بِسَرَائِرِ قَدْ كَتَمْتُمُوهَا وَ أَعْمَالِ كُنْتُمْ بِهَا عَامِلِينَ

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

يَا عِيسَى قُلْ لِظُلْمَةِ بَنِي إِسْرَائِيلَ غَسَلْتُمْ وُجُوهَكُمْ وَ دَسَّسْتُمْ قُلُوبَكُمْ أَمْ بِي تَعْتَرُونَ أَمْ عَلَيَّ تَجْتَرُونَ تَطَيَّبُونَ بِالطَّيِّبِ لِأَهْلِ الدُّنْيَا وَ أَجْوَابِكُمْ عِنْدِي بِمَنْزِلَةِ الْجَيْفِ الْمُتَبَيَّنَةِ كَأَنَّكُمْ أَقْوَامٌ مَيَّبُونَ

O Isa<sup>as</sup>! Say to the unjust ones of the Children of Israel: ‘You have washed your faces, and left your hearts as filthy. Are you trying to deceive Me<sup>azwj</sup> with a deception, or are you being audacious against Me<sup>azwj</sup>? You are applying fragrance for the people of the world whilst your inner selves are in My<sup>azwj</sup> Presence at the status of the rotten carcass, as if you are a dead people’.

يَا عِيسَىٰ قُلْ لَهُمْ قَلَمُوا أَظْفَارَكُمْ مِنْ كَسْبِ الْحَرَامِ وَ أَصْبُوا أَسْمَاعَكُمْ عَنْ ذِكْرِ الْخَنَاءِ وَ أَقْبِلُوا عَلَيَّ بِقُلُوبِكُمْ فَإِنِّي لَسْتُ أَرِيدُ صُورَكُمْ

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

يَا عِيسَىٰ افْرَحْ بِالْحَسَنَةِ فَإِنَّهَا لِي رِضًا وَ ابْكِ عَلَى السَّيِّئَةِ فَإِنَّهَا شَيْنٌ وَ مَا لَا تُحِبُّ أَنْ يُصْنَعَ بِكَ فَلَا تَصْنَعُهُ بِغَيْرِكَ وَ إِنْ لَطَمَ خَدَّكَ الْأَيْمَنَ فَأَعْطِهِ الْأَيْسَرَ وَ تَقَرَّبْ إِلَيَّ بِالْمَوَدَّةِ جُهْدَكَ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ

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

يَا عِيسَىٰ ذَلِّ لِأَهْلِ الْحَسَنَةِ وَ شَارِكُهُمْ فِيهَا وَ كُنْ عَلَيْهِمْ شَهِيدًا وَ قُلْ لِظُلْمَةِ بَنِي إِسْرَائِيلَ يَا أَخْدَانَ السَّوْءِ وَ الْجُلْسَاءَ عَلَيْهِ إِنْ لَمْ تَنْتَهُوا أَمْسَخْتُكُمْ قِرْدَةً وَ خَنَازِيرَ

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

يَا عِيسَىٰ قُلْ لِظُلْمَةِ بَنِي إِسْرَائِيلَ الْحِكْمَةُ تَبْكِي فَرَقًا مِنِّي وَ أَنْتُمْ بِالضَّحْكِ تَهْجُرُونَ أَنْتُمْ بَرَاءَتِي أَمْ لَدَيْكُمْ أَمَانٌ مِنْ عَذَابِي أَمْ تَعْرِضُونَ لِعُقُوبَتِي فَبِي حَلَفْتُ لَأَتْرُكَنَّكُمْ مَثَلًا لِلْعَابِرِينَ

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

ثُمَّ أَوْصِيكَ يَا ابْنَ مَرْيَمَ الْبِكْرَ الْبِثُولَ بِسَيِّدِ الْمُرْسَلِينَ وَ حَبِيبِي فَهُوَ أَحْمَدُ صَاحِبِ الْجَمَلِ الْأَحْمَرِ وَ الْوَجْهَ الْقَمَرَ الْمُشْرِقَ بِالنُّورِ الطَّاهِرِ الْقَلْبَ الشَّدِيدِ الْبَاسِ الْحَيِّ الْمُتَكْرِمِ فَإِنَّهُ رَحْمَةٌ لِلْعَالَمِينَ وَ سَيِّدُ وُلْدِ آدَمَ يَوْمَ يَلْقَانِي أَكْرَمَ السَّابِقِينَ عَلَيَّ وَ أَقْرَبَ الْمُرْسَلِينَ مِنِّي الْعَرَبِيُّ الْأَمِينُ الَّذِي بَدِئْتِي الصَّابِرُ فِي ذَاتِي الْمَجَاهِدُ الْمُشْرِكِينَ بِيَدِهِ عَنْ دِينِي أَنْ تُخْبِرَ بِهِ بَنِي إِسْرَائِيلَ وَ تَأْمُرَهُمْ أَنْ يُصَدِّقُوا بِهِ وَ أَنْ يُؤْمِنُوا بِهِ وَ أَنْ يُتَّبِعُوهُ وَ أَنْ يَنْصُرُوهُ

Then I<sup>azwj</sup> Advise you<sup>as</sup>, O son<sup>as</sup> of Maryam<sup>as</sup> the chaste virgin, of the (coming of) the Chief of the Rasools<sup>as</sup>, and My<sup>azwj</sup> Beloved, so he<sup>saww</sup> is Ahmad<sup>saww</sup>, the owner of the red camel, with a face illuminated with the light as bright as the full moon, and the one pure of the heart, and intensely valiant, the prestigious, for he<sup>saww</sup> is the Mercy to the Worlds, and the Chief of the children of Adam<sup>as</sup> on the Day that he<sup>saww</sup> will meet



Me<sup>azwj</sup>. The most honourable of the former ones to Me<sup>azwj</sup>, and the nearest one to Me<sup>azwj</sup> from the Rasools<sup>as</sup>, the Arab, the trustworthy, the embodiment of My<sup>azwj</sup> Religion, the patient one in struggling against the Polytheists by his<sup>saww</sup> own self and hands for the sake of My<sup>azwj</sup> Religion. And inform the Children of Israel about him<sup>saww</sup>, and command them that they should ratify him<sup>saww</sup>, and believe in him<sup>saww</sup>, and follow him<sup>saww</sup>, and help him<sup>saww</sup>.

قَالَ عِيسَى (عليه السلام) إِلَهِي مَنْ هُوَ حَتَّى أَرْضِيَهُ فَلَكَ الرِّضَا قَالَ هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ إِلَى النَّاسِ كَأَفْأَقْرَبُهُمْ مِنِّي مَنزِلَةً وَأَحْضَرُهُمْ شَفَاعَةَ طُوبَى لَهُ مِنْ نَبِيِّ وَطُوبَى لِأُمَّتِهِ إِنْ هُمْ لِقُونِي عَلَى سَبِيلِهِ يَحْمَدُهُ أَهْلُ الْأَرْضِ وَ يَسْتَغْفِرُ لَهُ أَهْلُ السَّمَاءِ أَمِينٌ مَيِّمُونَ طَيِّبٌ مُطَيَّبٌ خَيْرُ الْبَاقِينَ عِنْدِي يَكُونُ فِي آخِرِ الزَّمَانِ إِذَا خَرَجَ أَرَحْتَ السَّمَاءَ عَزَّالِيهَا وَأَخْرَجْتَ الْأَرْضَ زَهْرَتَهَا حَتَّى يَرَوْا الْبَرَكَةَ وَأَبَارِكْ لَهُمْ فِيمَا وَضَعَ يَدَهُ عَلَيْهِ كَثِيرُ الْأَزْوَاجِ قَلِيلُ الْأَوْلَادِ يَسْكُنُ بَكَّةَ مَوْضِعَ أُسَاسِ إِبْرَاهِيمَ

Isa<sup>as</sup> said: 'My<sup>as</sup> God! Who is he<sup>saww</sup> that if I<sup>as</sup> were to please him<sup>saww</sup> it would Please You<sup>azwj</sup>?' He<sup>azwj</sup> Said: "He<sup>saww</sup> is Muhammad<sup>saww</sup>, the Rasool Allah<sup>saww</sup> to all of the people. He<sup>saww</sup> is the closest to Me<sup>azwj</sup> in status, and the presenter for the intercession. *Tooba* is for him<sup>saww</sup> from the Prophets<sup>as</sup> and *Tooba* for his<sup>saww</sup> community who will meet Me<sup>azwj</sup> whilst being upon his<sup>saww</sup> way. The inhabitants of the earth praise him<sup>saww</sup>, and the inhabitants of the sky seek Forgiveness through him<sup>saww</sup>.

The trustworthy, the Entrusted one, the good, the blessed, the best of the remaining ones in My<sup>azwj</sup> Presence who will be in the end of times. When he<sup>saww</sup> comes out, the sky will loosen its rainfall and the earth will bring out its blossoms until they will see the Blessings, and I<sup>azwj</sup> will Bless for him<sup>saww</sup> whatever that he<sup>saww</sup> places his<sup>saww</sup> hand upon, one with many wives and few children. He<sup>saww</sup> will live at Bekka (Makkah), the place of foundation of Ibrahim<sup>as</sup>.

يَا عِيسَى دِينُهُ الْحَنِيفِيَّةُ وَ قِبْلَتُهُ يَمَانِيَّةٌ وَ هُوَ مِنْ جَزْيِي وَ أَنَا مَعَهُ فَطُوبَى لَهُ ثُمَّ طُوبَى لَهُ لَهُ الْكُوْتُرُ وَ الْمَقَامُ الْأَكْبَرُ فِي جَنَّاتِ عَدْنٍ يَعِيشُ أَكْرَمَ مَنْ عَاشَ وَ يَقْبِضُ شَهِيداً لَهُ حَوْضٌ أَكْبَرُ مِنْ بَكَّةَ إِلَى مَطْلَعِ الشَّمْسِ مِنْ رَحِيقِ مَخْتُومٍ فِيهِ أَنْبِيَاءٌ مِثْلُ نُجُومِ السَّمَاءِ وَ أَحْوَابٌ مِثْلُ مَدَرِ الْأَرْضِ عَدَبٌ فِيهِ مِنْ كُلِّ شَرَابٍ وَ طَعْمُ كُلِّ ثِمَارٍ فِي الْجَنَّةِ مَنْ شَرِبَ مِنْهُ شَرِبَ لَمْ يَظْمَأْ أَبَداً وَ ذَلِكَ مِنْ قَسْمِي لَهُ وَ تَفْضِيلِي إِيَّاهُ عَلَى فِتْرَةِ بَنِيكَ وَ بَيْنَهُ يُوَافِقُ سِرَّهُ عَلَانِيَتَهُ وَ قَوْلُهُ فِعْلُهُ لَا يَأْمُرُ النَّاسَ إِلَّا بِمَا يَبْدَأُ بِهِ

O Isa<sup>as</sup>! his<sup>saww</sup> Religion is the upright one (Al-Haneefa), and his<sup>saww</sup> direction (Qiblah) is the Right one, and he<sup>saww</sup> is from My<sup>azwj</sup> Party, and I<sup>azwj</sup> am with him<sup>saww</sup>. So *Tooba* is for him<sup>saww</sup>. Then again *Tooba* is for him<sup>saww</sup>, for him<sup>saww</sup> is Al-Kawsar, and the great status in Gardens of Eden, living honourably, the ones that live in it, and he<sup>saww</sup> will pass away as a martyr.

For him<sup>saww</sup> is the Fountain greater than from Bakka (Makkah) up to the rising of the sun. In this are springs of a sealed drink (*Al-Raheeq Al-Makhtoum*) similar (in number) to the stars in the sky, and cups similar (in number) to the grains of the sands of the earth, sweetened in it from every drink and food of every fruit in the Paradise. The one, who drinks from it a drink, will never be thirsty ever again, and that is what I<sup>azwj</sup> have Apportioned for him<sup>saww</sup>, and as a merit for him<sup>saww</sup> over the period in between you<sup>as</sup> and him<sup>saww</sup>. His<sup>saww</sup> secret would be in accordance with his publicising, and his<sup>saww</sup> words would be his<sup>saww</sup> deeds. He<sup>saww</sup> will not command the people except by himself<sup>saww</sup> doing it first.

دِينُهُ الْجِهَادُ فِي عُسْرٍ وَ يُسْرٍ تَقَادُ لَهُ الْبِلَادُ وَ يَخْضَعُ لَهُ صَاحِبُ الرُّومِ عَلَى دِينِ إِبْرَاهِيمَ يُسَمِّي عِنْدَ الطَّعَامِ وَ يُفْشِي السَّلَامَ وَ يُصَلِّي وَ النَّاسُ نِيَامُ لَهُ كُلَّ يَوْمٍ حَمْسُ صَلَوَاتٍ مُتَوَالِيَاتٍ يُنَادِي إِلَى الصَّلَاةِ كِنْدَاءِ الْجَيْشِ بِالشَّعَارِ وَ يَفْتَحُ بِالتَّكْبِيرِ وَ يَخْتِمُ بِالتَّسْلِيمِ وَ يَصِفُ قَدَمَيْهِ فِي الصَّلَاةِ كَمَا تَصِفُ الْمَلَائِكَةُ أَقْدَامَهَا وَ يَخْتَشِعُ لِي قَلْبُهُ وَ رَأْسُهُ النُّورُ فِي صَدْرِهِ وَ الْحَقُّ عَلَى لِسَانِهِ وَ هُوَ عَلَى الْحَقِّ حَيْثُمَا كَانَ

His<sup>saww</sup> Religion is the Holy War in hardship as well as in ease. The cities would surrender to him<sup>saww</sup> and the ruler of Rome would yield to him<sup>saww</sup>. He<sup>saww</sup> would be upon the Religion of Ibrahim<sup>as</sup>. He<sup>saww</sup> will mention My<sup>saww</sup> name during partaking of the food, and would express the greetings, and he<sup>saww</sup> will Pray whilst the people are sleeping. Every day he<sup>saww</sup> would Pray five Prayers calling out in sequence to the Prayer like the calling of the army by the slogan. And he<sup>saww</sup> would open by the exclamation of the Takbeer, and he<sup>saww</sup> would end by the greetings. He<sup>saww</sup> would keep his<sup>saww</sup> feet in a row during the Prayer just as the Angels keep their feet in a row. And he<sup>saww</sup> would humble his<sup>saww</sup> heart before Me<sup>azwj</sup>, as well as his<sup>saww</sup> head. The 'النُّورُ' (the Divine Light) would be in his<sup>saww</sup> chest, and the truth would be upon his<sup>saww</sup> tongue, and he<sup>saww</sup> would be on the truth wherever he<sup>saww</sup> may be.

أَصْلُهُ يَبِيْمٌ ضَالٌّ بَرَهَةٌ مِنْ زَمَانِهِ عَمَّا يَرَادُ بِهِ تَنَامٌ عَيْنَاهُ وَ لَا يَبَامُ قَلْبُهُ لَهُ الشَّقَاعَةُ وَ عَلَى أُمَّيْهِ تَقَوْمُ السَّاعَةِ وَ يَدِي فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ أُوفِيَتْ لَهُ بِالْجَنَّةِ فَمَنْ ظَلَمَ بَنِي إِسْرَائِيلَ أَلَا يَدْرُسُوا كُتُبَهُ وَ لَا يَحْرَفُوا سُنَّتَهُ وَ أَنْ يُرْعَوْهُ السَّلَامُ فَإِنَّ لَهُ فِي الْمَقَامِ شَأْنًا مِنَ الشَّأْنِ

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

يَا عِيسَى كُلُّ مَا يُفْرَبُكَ مِنِّي فَقَدْ دَلَّلْتُكَ عَلَيْهِ وَ كُلُّ مَا يُبَاعِدُكَ مِنِّي فَقَدْ نَهَيْتُكَ عَنْهُ فَارْتُدْ لِنَفْسِكَ

O Isa<sup>as</sup>! All that which brings you<sup>as</sup> closer to Me<sup>azwj</sup>, I<sup>azwj</sup> have Evidenced it for you<sup>as</sup>, and everything which distances you<sup>as</sup> from Me<sup>azwj</sup>, so I<sup>azwj</sup> have Prohibited you<sup>as</sup> from it, so refer to it for yourself<sup>as</sup>.

يَا عِيسَى إِنَّ الدُّنْيَا حُلْوَةٌ وَ إِنَّمَا اسْتَعْمَلْتُكَ فِيهَا فَجَانِبْ مِنْهَا مَا حَدَرْتُكَ وَ خُذْ مِنْهَا مَا أُعْطَيْتُكَ عَفْوًا

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

يَا عِيسَى انظُرْ فِي عَمَلِكَ نَظَرَ الْعَبْدِ الْمُدْنِبِ الْخَاطِئِ وَ لَا تَنْظُرْ فِي عَمَلِ غَيْرِكَ بِمَنْزِلَةِ الرَّبِّ كُنْ فِيهَا زَاهِدًا وَ لَا تَرَعِبْ فِيهَا فَتَعَطِبَ

O Isa<sup>as</sup>! Look into your<sup>as</sup> affairs with a consideration of the sinful servant, the erroneous one, and do not look into the affairs of the other with the position of the Lord<sup>azwj</sup>. Become an ascetic therein and do not be allured with regards to it, for you<sup>as</sup> would be corrupted.

يَا عِيسَى اعْقِلْ وَ تَفَكَّرْ وَ انظُرْ فِي نَوَاحِي الْأَرْضِ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

O Isa<sup>as</sup>! Think, and ponder, and look around in the earth and see how the unjust ones had vanished from its (face).

يَا عِيسَى كُلُّ وَصْفِي لَكَ نَصِيحَةٌ وَ كُلُّ قَوْلِي لَكَ حَقٌّ وَ أَنَا الْحَقُّ الْمُبِينُ فَحَقًّا أَقُولُ لِنِّنْ أَنْتَ عَصَيْتَنِي بَعْدَ أَنْ أَنبَأْتُكَ مَا لَكَ مِنْ دُونِي وَلِيٍّ وَ لَا نَصِيرًا

O Isa<sup>as</sup>! All that I<sup>azwj</sup> have Described to you<sup>as</sup> is Advice, and every Word of Mine<sup>azwj</sup> to you<sup>as</sup> is 'حَقٌّ' Just, and I<sup>azwj</sup> am the 'الْحَقُّ الْمُبِينُ' Clear Just. So Truth is what I<sup>azwj</sup> Speak and if you<sup>as</sup> were to disobey Me<sup>azwj</sup> after I<sup>azwj</sup> have Informed you<sup>as</sup>, there will be no Guardian for you<sup>as</sup> other than Myself<sup>azwj</sup>, nor a Helper.

يَا عِيسَى أَدَلَّ قَلْبِكَ بِالْخَشْيَةِ وَ انظُرْ إِلَى مَنْ هُوَ أَسْفَلُ مِنْكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ وَ اعْلَمْ أَنَّ رَأْسَ كُلِّ خَطِيئَةٍ وَ ذَنْبٍ هُوَ حُبُّ الدُّنْيَا فَلَا تُحِبَّهَا فَإِنِّي لَا أُحِبُّهَا

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

يَا عِيسَى أَطْبِ لِي قَلْبَكَ وَ أَكْثِرْ ذِكْرِي فِي الْخَلَوَاتِ وَ اعْلَمْ أَنَّ سُرُورِي أَنْ تُبْصِرَ إِلَيَّ كُنْ فِي ذَلِكَ حَيًّا وَ لَا تَكُنْ مَيِّتًا

O Isa<sup>as</sup>! Perfume your<sup>as</sup> heart for Me<sup>azwj</sup> and frequent My<sup>azwj</sup> Remembrance in the privacy, and know that My<sup>azwj</sup> Happiness is in your<sup>as</sup> pleading to Me<sup>azwj</sup>, so be alive during that and not become as dead (heart).

يَا عِيسَى لَا تُشْرِكْ بِي شَيْئًا وَ كُنْ مَيِّ عَلَى حَذَرٍ وَ لَا تَعْتَرَّ بِالصَّحَّةِ وَ تُعْطِ نَفْسَكَ فَإِنَّ الدُّنْيَا كَفِيءٌ زَائِلٌ وَ مَا أَقْبَلَ مِنْهَا كَمَا أَدْبَرَ فَنَافِسٌ فِي الصَّالِحَاتِ جُهْدَكَ وَ كُنْ مَعَ الْحَقِّ حَيْثَمَا كَانَ وَ إِنْ قُطِعَتْ وَ أَحْرَقَتْ بِالنَّارِ فَلَا تَكْفُرْ بِي بَعْدَ الْمَعْرِفَةِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ فَإِنَّ الشَّيْءَ يَكُونُ مَعَ الشَّيْءِ

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

يَا عِيسَى صُبَّ لِي الدُّمُوعَ مِنْ عَيْنَيْكَ وَ اخْشَعْ لِي بِقَلْبِكَ

O Isa<sup>as</sup>! Pour out your<sup>as</sup> tears for Me<sup>azwj</sup> from your<sup>as</sup> eyes, and humble your<sup>as</sup> heart to Me<sup>azwj</sup>.

يَا عِيسَى اسْتَعِثْ بِي فِي حَالَاتِ الشَّدَّةِ فَإِنِّي أَغِيثُ الْمَكْرُوبِينَ وَ أَجِيبُ الْمُضْطَّرِّينَ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ.

O Isa<sup>as</sup>! Cry out to Me<sup>azwj</sup> for help during difficult conditions, for I<sup>azwj</sup> Help the afflicted ones and I<sup>azwj</sup> Answer the restless, and I<sup>azwj</sup> the most Merciful of the merciful ones".

14552- مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَتَّصُورِ بْنِ يُوسُفَ عَنْ عَنبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا اسْتَقَرَّ أَهْلُ النَّارِ فِي النَّارِ يَقْفِدُونَكُمْ فَلَا يَرَوْنَ مِنْكُمْ أَحَدًا فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ مَا لَنَا لَا نَرَى رَجَالًا كُنَّا

نَعُدُّهُمْ مِنَ الْأَشْرَارِ أَتَّخَذْنَاكُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ قَالَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ يَتَخَاصَمُونَ فِيكُمْ فِيمَا كَانُوا يَقُولُونَ فِي الدُّنْيَا.

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

Abu Abdullah<sup>asws</sup> said: 'When the inhabitants of the Fire settle down in the Fire, they will miss you (Shiites). So they will not see any one from you (therein). So some of them will say to the others, **"[38:62] And they will say: "What has happened to us that we see not men whom we used to number among the bad ones? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them? [38:64].** Imam<sup>asws</sup> said: 'And that is the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **"That most surely is the truth: the contending one with another of the inmates of the fire"**. They will be disputing with each other regarding you (Shiites) with regards to what they had been saying about you (Shiites) in the world'.

## حَدِيثُ إِبْلِيسَ

### HADEETH ABOUT IBLEES<sup>la</sup>

14553- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شَعِيبٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ أَشَدُّ النَّاسِ عَلَيْكُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ كُلُّ قَالَ أَ تَدْرِي مِمَّ ذَلِكَ يَا يَعْقُوبُ قَالَ قُلْتُ لَا أَدْرِي جُعِلْتُ فِدَاكَ قَالَ إِنَّ إِبْلِيسَ دَعَاهُمْ فَأَجَابُوهُ وَ أَمَرَهُمْ فَأَطَاعُوهُ وَ دَعَاكُمْ فَلَمْ تُجِيبُوهُ وَ أَمَرَكُمْ فَلَمْ تُطِيعُوهُ فَأَغْرَى بِكُمْ النَّاسَ.

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

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

14554- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا رَأَى الرَّجُلُ مَا يَكْرَهُ فِي مَنَامِهِ فَلْيَتَحَوَّلْ عَنْ شِقْوَةِ الَّذِي كَانَ عَلَيْهِ نَائِمًا وَ لِيَقُلْ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ثُمَّ لِيَقُلْ عَدْتُ بِمَا عَادَتُ بِهِ مَلَائِكَةُ اللَّهِ الْمُقْرَبُونَ وَ أَنْبِيَآؤُهُ الْمُرْسَلُونَ وَ عِبَادَهُ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتُ وَ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ.

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

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

14555- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ هَارُونَ بْنِ مَنصُورٍ الْعَبْدِيِّ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِقَاطِمَةَ (عليها السلام) فِي رُؤْيَاهَا الَّتِي رَأَتْهَا قَوْلِي أَعُوذُ بِمَا عَادَتُ بِهِ مَلَائِكَةُ اللَّهِ الْمُقْرَبُونَ وَ أَنْبِيَآؤُهُ الْمُرْسَلُونَ وَ عِبَادَهُ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتُ فِي لَيْلَتِي هَذِهِ أَنْ يُصِيبَنِي مِنْهُ سُوءٌ أَوْ شَيْءٌ أَكْرَهُهُ ثُمَّ انْقَلِبِي عَنْ يَسَارِكَ ثَلَاثَ مَرَّاتٍ.

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

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

## حَدِيثُ مُحَاسَبَةِ النَّفْسِ

### HADEETH OF SELF-ACCOUNTING

14556- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ جَمِيعًا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دَاوُدَ الْمُتَّقِرِيِّ عَنِ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ رَبَّهُ شَيْئًا إِلَّا أَعْطَاهُ فَلْيُنَاسِ مِنَ النَّاسِ كُلِّهِمْ وَ لَا يَكُونُ لَهُ رَجَاءٌ إِلَّا مِنْ عِنْدِ اللَّهِ عَزَّ ذِكْرُهُ فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنْ قَلْبِهِ لَمْ يَسْأَلْهُ شَيْئًا إِلَّا أَعْطَاهُ فَحَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا عَلَيْهَا فَإِنَّ لِلْقِيَامَةِ خَمْسِينَ مَوْقِفًا كُلُّ مَوْقِفٍ مِقْدَارُهُ أَلْفُ سَنَةٍ ثُمَّ تَلَا فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ.

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

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

14557- وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ كَانَ مُسَافِرًا فَلْيَسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْرًا زَالَ عَنِ جَبَلٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ عَزَّ ذِكْرُهُ إِلَى مَوْضِعِهِ وَ مَنْ تَعَدَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَلْتَمِسْ طَلَبَهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمَ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِذَاوُدَ (عَلَيْهِ السَّلَامُ).

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

Abu Abdullah<sup>asws</sup> said: ‘The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah<sup>azwj</sup> would Return it to its place. And the one who is unable to fulfill his need should seek it on the day of Tuesday, for it is the day in which Allah<sup>azwj</sup> Softened the iron for Dawood<sup>as</sup>’.

14558- وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَثَلُ النَّاسِ يَوْمَ الْقِيَامَةِ إِذَا قَامُوا لِرَبِّ الْعَالَمِينَ مَثَلُ السَّهْمِ فِي الْقُرْبِ لَيْسَ لَهُ مِنَ الْأَرْضِ إِلَّا مَوْضِعُ قَدَمِهِ كَالسَّهْمِ فِي الْكِنَانَةِ لَا يَقْدِرُ أَنْ يَزُولَ هَاهُنَا وَ لَا هَاهُنَا.

**H 14558** – And by this chain, from Hafs, who has reported the following:

Abu Abdullah<sup>asws</sup> said: ‘The example of the people of the Day of Judgement when they stand before the Lord<sup>azwj</sup> of the Worlds, where they will have no space for movement for themselves except for their feet, like the arrows (tightly packed) in the quiver, not having the ability for going over there or over there’.

14559- وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصِ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَتَخَلَّلُ بَسَاتِينَ الْكُوفَةِ فَانْتَهَى إِلَى نَخْلَةٍ فَنَوَضًا عَنْدَهَا ثُمَّ رَكَعَ وَ سَجَدَ فَأَحْصَيْتُ فِي سُجُودِهِ خَمْسَمِائَةَ تَسْبِيحَةٍ ثُمَّ اسْتَنَّدَ إِلَى النَّخْلَةِ فَدَعَا بِدَعَوَاتٍ ثُمَّ قَالَ يَا أَبَا حَفْصِ إِنَّهَا وَ اللَّهُ النَّخْلَةُ الَّتِي قَالَ اللَّهُ جَلَّ وَ عَزَّ لِمَرْيَمَ (عَلَيْهَا السَّلَامُ) وَ هُزِّي إِلَيْكَ بِجِدْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا.

**H 14559** – And by this chain, from Hafs who said:

I saw Abu Abdullah<sup>asws</sup> alone in the gardens of Al-Kufa. He<sup>asws</sup> came to a palm tree, so he<sup>asws</sup> performed ablution near it, then bowed and prostrated. I counted in his<sup>asws</sup> prostration five hundred Glorifications (Tasbeeh). Then he<sup>asws</sup> leaned on the palm tree and supplicated by a supplication. Then he<sup>asws</sup> said: ‘O Abu Hafs! By Allah<sup>azwj</sup>, it is the palm tree about which Allah<sup>azwj</sup> Said to Maryam<sup>as</sup>: “[19:25] **And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates**”.

14560- حَفْصٌ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ عَيْسَى (عَلَيْهِ السَّلَام) اشْتَدَّتْ مَوْنَةُ الدُّنْيَا وَ مَوْنَةُ الْآخِرَةِ أَمَا مَوْنَةُ الدُّنْيَا فَإِنَّكَ لَا تَمُدُّ يَدَكَ إِلَى شَيْءٍ مِنْهَا إِلَّا وَجَدْتَ فَاجِرًا قَدْ سَبَقَكَ إِلَيْهَا وَ أَمَا مَوْنَةُ الْآخِرَةِ فَإِنَّكَ لَا تَجِدُ أَعْوَانًا يُعِينُونَكَ عَلَيْهَا.

**H 14560** – Hafs, who has reported the following:

Abu Abdullah<sup>asws</sup> has narrated that ‘Isa<sup>as</sup> said: ‘It is intensely difficult to collect the provisions of the world and the provisions of the Hereafter, As for the provisions of the world, so you will not extend your hand towards something except that you will find an immoral one has preceded you for it, and as for the provisions of the Hereafter, so you will not find any helper who will help you for it’.

14561- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يُوسُفَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ أَيُّمَا مُؤْمِنٍ شَكَأَ حَاجَتَهُ وَ ضُرَّهُ إِلَى كَافِرٍ أَوْ إِلَى مَنْ يُخَالِفُهُ عَلَى دِينِهِ فَكَأَنَّمَا شَكَأَ اللَّهُ عَزَّ وَ جَلَّ إِلَى عَدُوٍّ مِنْ أَعْدَاءِ اللَّهِ وَ أَيُّمَا رَجُلٍ شَكَأَ حَاجَتَهُ وَ ضُرَّهُ إِلَى مُؤْمِنٍ مِثْلِهِ كَأَنَّهُ شَكَوَاهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

**H 14561** – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yunus Bin Ammaar who said:

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘Whichever Believer complains of his need and presents it to an Infidel or to the one who is opposed to his Religion, so it is as if he has complained against Allah<sup>azwj</sup> before an enemy from the enemies of Allah<sup>azwj</sup>. And whichever Believing man complains of his need and presents it to a Believer like him, so it is as if he has complained to Allah<sup>azwj</sup>’.

14562- ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى سُلَيْمَانَ بْنِ دَاوُدَ (عَلَيْهِمَا السَّلَام) أَنَّ آيَةَ مَوْتِكَ أَنَّ شَجَرَةً تَخْرُجُ مِنْ بَيْتِ الْمَقْدِسِ يُقَالُ لَهَا الْخُرْتُوبَةُ قَالَ فَظَنَرَ سُلَيْمَانُ يَوْمًا فَإِذَا الشَّجَرَةُ الْخُرْتُوبَةُ قَدْ طَلَعَتْ مِنْ بَيْتِ الْمَقْدِسِ فَقَالَ لَهَا مَا اسْمُكَ قَالَتْ الْخُرْتُوبَةُ قَالَ فَوَلَّى سُلَيْمَانُ مُذْبِرًا إِلَى مِحْرَابِهِ فَقَامَ فِيهِ مُكِنًا عَلَى عَصَاهُ فَقَبِضَ رُوحَهُ مِنْ سَاعَتِهِ قَالَ

**H 14562** – Ibn Mahboub, from Jameel Bin Saleh, from Al-Waleed Bin Sabeeh, who has reported the following:

Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Suleyman Bin Dawood<sup>as</sup> that: “The sign of your<sup>as</sup> death is a tree which will come out from Bayt Al-Maqdas called *Al-Kharnouba*”. Suleyman<sup>as</sup> looked around one day and there was *Al-Kharnouba* tree which had emerged from Bayt Al-Maqdas. So he<sup>as</sup> said to it: ‘What is your name?’ It said, ‘Al-Kharnouba’. Suleyman<sup>as</sup> turned back to his<sup>as</sup> Prayer Niche and stood leaning upon his staff. His<sup>as</sup> soul was Captured (passed away) in that moment.

فَجَعَلَتِ الْجِنَّ وَالْإِنْسُ يَخْدُمُونَهُ وَ يَسْعَوْنَ فِي أَمْرِهِ كَمَا كَانُوا وَ هُمْ يَظُنُّونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَعْذُونَ وَ يَرُوحُونَ وَ هُوَ قَائِمٌ تَائِبٌ حَتَّى دَبَّتِ الْأَرْضُ مِنْ عَصَاهُ فَأَكَلَتْ مِيسَاتَهُ فَانْكَسَرَتْ وَ خَرَّ سُلَيْمَانُ إِلَى الْأَرْضِ أَوْ قَلَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَّ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

The Jinn and the human beings kept on serving him<sup>as</sup> and were striving in his<sup>as</sup> command as before, and they were thinking that he<sup>as</sup> was alive and had not died. The morning came and passed, and he<sup>as</sup> was still standing still, until the woodworm gnawed away at his<sup>as</sup> staff and it broke, and Suleyman<sup>as</sup> fell down upon the ground. Have you not heard the Statement of the Mighty and Majestic: **“[34:14] and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment”**.

14563- ابنُ محبوبٍ عن جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرِ بْنِ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ الْمُشْرِكِينَ كَانُوا إِذَا مَرُّوا بِرَسُولِ اللَّهِ حَوْلَ الْبَيْتِ طَاطَأَ أَحْدَهُمْ ظَهْرَهُ وَ رَأْسَهُ هَكَذَا وَ عَطَى رَأْسَهُ بِثَوْبِهِ لِمَا يَرَاهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أَلَّا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَحْفُوا مِنْهُ أَلَّا حِينَ يَسْتَعْتِسُونَ تِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ.

**H 14563** – Ibn Mahboub, from Jameel Bin Saleh, from Sudeyr, who has narrated the following:

Abu Ja'far<sup>asws</sup> said: 'Jabir Bin Abdullah<sup>ar</sup> informed me<sup>asws</sup> that when the Polytheists used to pass by the Rasool Allah<sup>saww</sup>, they would incline their heads and cover their heads with their clothes so that the Rasool Allah<sup>saww</sup> would not see (recognise) them. So Allah<sup>azwj</sup> Mighty and Majestic Revealed: **“[11:5] Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they use their garments as a covering, He knows what they conceal and what they make public”**.

14564- ابنُ محبوبٍ عن أَبِي جَعْفَرِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنبِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجَنَّةَ قَبْلَ أَنْ يَخْلُقَ النَّارَ وَ خَلَقَ الطَّاعَةَ قَبْلَ أَنْ يَخْلُقَ الْمَعْصِيَةَ وَ خَلَقَ الرَّحْمَةَ قَبْلَ الْغَضَبِ وَ خَلَقَ الْخَيْرَ قَبْلَ الشَّرِّ وَ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ خَلَقَ الْحَيَاةَ قَبْلَ الْمَوْتِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ خَلَقَ النُّورَ قَبْلَ الظُّلْمَةِ.

**H 14564** – Ibn Mahboub, from Abu Ja'far Al-Howl, from Sallaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja'far<sup>asws</sup> said: 'Allah<sup>azwj</sup> Created the Paradise before He<sup>azwj</sup> Created the Fire, and Created the obedience before He<sup>azwj</sup> Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the 'النُّور' (the Divine Light) before the darkness'.

14565- عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْبُيُوتِ خَلَقَ الْأَرْضَ وَ خَلَقَ أَقْوَامَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْارْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَامَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

**H 14565** – From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah<sup>asws</sup> saying that: 'Allah<sup>azwj</sup> Created the good on the day of Sunday, and He<sup>azwj</sup> did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance



during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and that is the Statement of the Mighty and Majestic; “[32:4] Allah it is Who created the heavens and the earth, and that which is between them, in six Days”.

14566- ابن محبوب عن حنان و علي بن رباب عن زرارة قال قلت له قوله عز وجل لأفعدن لهم صراطك المستقيم ثم لآتينهم من بين أيديهم ومن خلفهم وعن أيمانهم وعن شمائلهم ولا تجد أكثرهم شاكرين قال فقال أبو جعفر (عليه السلام) يا زرارة إنه إنما صمد لك ولأصحابك فأما الآخرون فقد فرغ منهم.

**H 14566** – Ibn Mahboub, from Hanaan and Ali Bin Ra'ib, from Zurara who said:

I said to him<sup>asws</sup>, ‘The Statement of the Mighty and Majestic: “[7:16] I will certainly lie in wait for them in Thy straight path [7:17] Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful”, so Abu Ja’far<sup>asws</sup> said: ‘O Zurara! But rather, he (Satan<sup>a</sup>) is lying in wait for you and for your companions. So as for the other ones, he has finished from them’.

14567- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَ بْنِ الْحَلْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ الْخَثْعَمِيِّ قَالَ دَخَلَ يَحْيَى بْنُ سَابُورٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) لِيُودِّعَهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَمَا وَاللَّهِ إِنَّمَا لَعَلَى الْحَقِّ وَإِنَّ مَنْ خَالَفَكُمْ لَعَلَى غَيْرِ الْحَقِّ وَاللَّهِ مَا أَشْكُ لَكُمْ فِي الْجَنَّةِ وَإِنِّي لَأَرْجُو أَنْ يُفَرَّ اللَّهُ لَأَعْيُنِكُمْ عَنْ قَرِيبٍ.

**H 14567** – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al-Husayn Bin Saeed altogether, from Al-Nazar Bin Suweyd, from Yahya Bin Umraan Al-Halby, from Abdullah Bin Muskaan, from Badr Bin Al-Waleed Al-Khash’amy who said:

Yahya Bin Sabour came up to Abu Abdullah<sup>asws</sup> to say farewell to him<sup>asws</sup>. So Abu Abdullah<sup>asws</sup> said to him: ‘By Allah<sup>azwj</sup>! You are upon the ‘الحق’ Just, and that the ones opposed to you are upon other than the Just. By Allah<sup>azwj</sup>! I<sup>asws</sup> have no doubt for you with regards to the Paradise, and I<sup>asws</sup> hope that Allah<sup>azwj</sup> would Delight your eyes very soon’.

14568- يَحْيَى الْحَلْبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَرَأَيْتَ الرَّادَّ عَلَيَّ هَذَا الْأَمْرَ فَهُوَ كَالرَّادِّ عَلَيْكُمْ فَقَالَ يَا أَبَا مُحَمَّدٍ مَنْ رَدَّ عَلَيْكَ هَذَا الْأَمْرَ فَهُوَ كَالرَّادِّ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَعَلَى اللَّهِ تَبَارَكَ وَتَعَالَى يَا أَبَا مُحَمَّدٍ إِنَّ الْمَيِّتَ مِنْكُمْ عَلَى هَذَا الْأَمْرِ شَهِيدٌ قَالَ قُلْتُ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ قَالَ إِي وَاللَّهِ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ حَيٌّ عِنْدَ رَبِّهِ يُرْزَقُ.

**H 14568** – Yahya Al-Halby, from Abdullah Bin Muskaan, from Abu Baseer who said:

I said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>, do you<sup>asws</sup> see the one who rejects this matter (Al-Wilayah) to me as if he has rejected you<sup>asws</sup>?’ He<sup>asws</sup> said: ‘O Abu Muhammad! The one who rejects this matter to you, so he has rejected against the Rasool Allah<sup>saww</sup>, and against Allah<sup>azwj</sup> Blessed and High. O Abu Muhammad! The dead ones from among you who were upon this matter (Al-Wilayah) is the martyr’. I said, ‘Even if he died upon his bed?’ He<sup>asws</sup> said: ‘Yes, by Allah<sup>azwj</sup>, even if he died upon his bed, he is alive in the Presence of his Lord<sup>azwj</sup> being given Sustenance’.

14569- يَحْيَى الْحَلْبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ حَبِيبِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ أَمَا وَاللَّهِ مَا أَحَدٌ مِنَ النَّاسِ أَحَبَّ إِلَيَّ مِنْكُمْ وَإِنَّ النَّاسَ سَلَكُوا سُبُلًا شَتَّى فَمِنْهُمْ مَنْ أَخَذَ بِرَأْيِهِ وَمِنْهُمْ مَنْ اتَّبَعَ هَوَاهُ وَمِنْهُمْ مَنْ اتَّبَعَ الرَّوَايَةَ وَ إِنَّا كُمْ أَخَذْتُمْ بِأَمْرِ لَهُ أَصْلٌ فَعَلَيْكُمْ بِالْوَرَعِ وَالِاجْتِهَادِ وَالِاشْهُدُوا الْجَنَائِزَ وَ عُوذُوا الْمَرْضَى وَ احْضَرُوا مَعَ قَوْمِكُمْ فِي مَسَاجِدِهِمْ لِلصَّلَاةِ أَمَا يَسْتَحْيِي الرَّجُلُ مِنْكُمْ أَنْ يَعْرِفَ جَارَهُ حَقَّهُ وَ لَا يَعْرِفَ حَقَّ جَارِهِ.

**H 14569** – Yahya Al-Halby, from Abdullah Bin Muskaan, from Habeeb who said:

I heard Abu Abdullah<sup>asws</sup> saying: ‘By Allah<sup>azwj</sup>! There is no one from the people more beloved to me<sup>asws</sup> than you are, and that the people have gone in various directions. So among them is the ‘one’ who takes (religion) to his own opinion, and among them is one who follows his own desires, and among them is the one who follows the narration (Al-Riwayah), and you all have grabbed to a matter for which there is an origin. So it is for you to observe piety, and the struggle, and bear witness to the funerals, and console the sick, and be present with your people in their Masjids for the Prayers. Is it not shameful for the man among you that his right is being observed by his neighbour whilst he himself does not observe the rights of his neighbour?’

14570- عَنْهُ عَنِ ابْنِ مُسْكَانَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا مَالِكُ أَمَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكْفُوا وَ تَدْخُلُوا الْجَنَّةَ يَا مَالِكُ إِنَّهُ لَيْسَ مِنْ قَوْمٍ انْتَمَوْا بِإِمَامٍ فِي الدُّنْيَا إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ يَلْعَنُهُمْ وَ يَلْعَنُونَهُ إِلَّا أَنْتُمْ وَ مَنْ كَانَ عَلَى مِثْلِ حَالِكُمْ يَا مَالِكُ إِنَّ الْمَيِّتَ وَ اللَّهَ مِنْكُمْ عَلَى هَذَا الْأَمْرِ لِشَهِيدٍ بِمَنْزِلَةِ الضَّارِبِ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ.

**H 14570** – From him, from Ibn Muskaan, from maalik Al-Juhny who said:

Abu Abdullah<sup>asws</sup> said to me: ‘O Maalik! Will you not be happy that you establish the Prayer, and you give the Zakaat, and you restrain yourself, and you enter the Paradise? O Maalik! There is none from the people who followed the imam in the world except that he (their imam) will come on the Day of Judgement cursing them and they would be cursing him except for you and the one who is similar to your condition. O Maalik! By Allah<sup>azwj</sup>, the dead ones from among you who were upon this matter (Al-Wilayah) is a martyr of the status of the striker with his sword in the Way of Allah<sup>azwj</sup>.’

14571- يَحْيَى الْحَلْبِيُّ عَنْ بَشِيرِ الْكُنَاسِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ وَصَلْتُمْ وَ قَطَعَ النَّاسُ وَ أَحْبَبْتُمْ وَ أَبْغَضَ النَّاسُ وَ عَرَفْتُمْ وَ أَنْكَرَ النَّاسُ وَ هُوَ الْحَقُّ إِنَّ اللَّهَ اتَّخَذَ مُحَمَّدًا (صلى الله عليه وآله) عَبْدًا قَبْلَ أَنْ يَتَّخِذَهُ نَبِيًّا وَ إِنَّ عَلِيًّا (عليه السلام) كَانَ عَبْدًا نَاصِحًا لِلَّهِ عَزَّ وَ جَلَّ فَتَصَحَّهْ وَ أَحَبَّ اللَّهُ عَزَّ وَ جَلَّ فَأَحَبَّهُ

**H 14571** – Yahya Al-Halby, from Basheer Al-Kunasy who said:

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘You have maintained relations whilst the people have cut-off, and you loved whilst the people hated (you), and you recognised whilst the people denied, and it is the ‘الحق’ Just. Allah<sup>azwj</sup> Took Muhammad<sup>saww</sup> to be a servant before He<sup>azwj</sup> Took him<sup>saww</sup> as a Prophet, and that Ali<sup>asws</sup> used to be a servant, and advisor for the Sake of Allah<sup>azwj</sup> Mighty and Majestic. So he<sup>asws</sup> was blessed and Allah<sup>azwj</sup> Mighty and Majestic Loved him<sup>asws</sup>, and he<sup>asws</sup> loved Him<sup>azwj</sup>.’

إِنَّ حَقَّنَا فِي كِتَابِ اللَّهِ بَيِّنًا لَنَا صَفْوُ الْأَمْوَالِ وَ لَنَا الْأَنْفَالُ وَ إِنَّا قَوْمٌ قَرَضَ اللَّهُ عَزَّ وَ جَلَّ طَاعَتَنَا وَ إِنَّكُمْ تَأْتُمُونَ بَمَنْ لَا يُعْذِرُ النَّاسُ بِجَهَالَتِهِ وَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةَ جَاهِلِيَّةٍ عَلَيْكُمْ بِالطَّاعَةِ فَقَدْ رَأَيْتُمْ أَصْحَابَ عَلِيٍّ (عليه السلام)

Surely, our<sup>asws</sup> Rights in the Book of Allah<sup>azwj</sup> are clear. For us<sup>asws</sup> is the clean wealth, and for us<sup>asws</sup> is the Spoils of war (Al-Anfaal- Khums), and that Allah<sup>azwj</sup> Mighty and Majestic has Obligated the people to be obedient to us<sup>asws</sup>, since you follow but the people have no excuse for their ignorance. And the Rasool Allah<sup>saww</sup> said: ‘The one who dies and he has no Imam for him has died the death of a pagan. So it is upon you to obey, and you have seen the companions of Ali<sup>asws</sup>’.

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى أُبَيِّهِمَا فَلَمَّا جَاءَا أَعْرَضَ بَوَجْهِهِ ثُمَّ قَالَ ادْعُوا لِي خَلِيلِي فَقَالَا قَدْ رَأَيْنَا لَوْ أَرَادْنَا لَكَلْمَنَا فَأَرْسَلْنَا إِلَى عَلِيٍّ (عليه السلام) فَلَمَّا جَاءَ أَكْبَّ عَلَيْهِ يُحَدِّثُهُ وَ يُحَدِّثُهُ حَتَّى إِذَا فَرَغَ لَقِيَاهُ فَقَالَا مَا حَدَّثَكَ فَقَالَ حَدَّثَنِي بِأَلْفِ بَابٍ مِنَ الْعِلْمِ يُفْتَحُ كُلُّ بَابٍ إِلَى أَلْفِ بَابٍ.

Then he<sup>asws</sup> said: ‘The Rasool Allah<sup>saww</sup> said during his illness in which he<sup>saww</sup> passed away: ‘Call my<sup>saww</sup> friend for me<sup>saww</sup>!’. So two (females) sent for their respective fathers, but when they came, he<sup>saww</sup> turned his<sup>saww</sup> face away, then said: ‘Call my<sup>saww</sup> friend for me<sup>saww</sup>!’ They (two fathers) said, ‘He<sup>saww</sup> would have looked at us had he<sup>saww</sup> intended to speak to us’. So they sent for Ali<sup>asws</sup>. So when he<sup>asws</sup> came, he<sup>asws</sup> leaned across towards him<sup>saww</sup>, and he<sup>saww</sup> narrated to him<sup>asws</sup>, and narrated to him<sup>asws</sup> until he was free from it. So (the two fathers) met him<sup>asws</sup> and said, ‘What did he<sup>saww</sup> narrated to you<sup>asws</sup>?’ He<sup>asws</sup> said: ‘He<sup>saww</sup> narrated to me<sup>asws</sup> by a thousand doors of the knowledge, each door of which opens to a (further) thousand doors’.

14572- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ النَّهْدِيِّ عَنْ مُوسَى بْنِ عُمَرَ بْنِ بَرِيْعٍ قَالَ قُلْتُ لِلرَّضَا (عليه السلام) إِنَّ النَّاسَ رَوَوْا أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ إِذَا أَخَذَ فِي طَرِيقٍ رَجَعَ فِي غَيْرِهِ فَهَكَذَا كَانَ يَفْعَلُ قَالَ فَقَالَ نَعَمْ فَأَنَا أَفْعَلُهُ كَثِيرًا فَافْعَلْهُ ثُمَّ قَالَ لِي أَمَا إِنَّهُ أَرْزَقُ لَكَ.

**H 14572** – A number of our companions, from Sahl Bin Ziyad, from Al-Haysam Bin Abu Masrouq Al-Nahdy, from Musa Bin Umar Bin Bazi'e who said:

‘I said to Al-Reza<sup>asws</sup> that, ‘The people are reporting that the Rasool Allah<sup>saww</sup>, whenever he<sup>saww</sup> used to take to a road, would return via another road. So this is what he<sup>saww</sup> used to do’. He<sup>asws</sup> said: ‘Yes, as I<sup>asws</sup> do so quite frequently, so do it’. Then he<sup>asws</sup> said to me: ‘But rather, it is better for your sustenance’.

14573- سَهْلُ بْنُ زِيَادٍ عَنِ يَحْيَى بْنِ الْمُبَارَكِ عَنِ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلَتْ لَكَ الْجُعْلُ مِنْ إِخْوَانِي يَبْلَغُنِي عَنْهُ الشَّيْءَ الَّذِي أَكْرَهُهُ فَاسْأَلُهُ عَنْ ذَلِكَ فَيُنْكِرُ ذَلِكَ وَ قَدْ أَخْبَرَنِي عَنْهُ قَوْمٌ يَقَاتُ فَقَالَ لِي يَا مُحَمَّدُ كَذَّبَ سَمْعَكَ وَ بَصْرَكَ عَنْ أَخِيكَ فَإِنْ شَهِدَ عِنْدَكَ خَمْسُونَ فَسَامَةً وَ قَالَ لَكَ قَوْلًا فَصَدَّقَهُ وَ كَذَّبَهُمْ لَا تُدِيعَنَّ عَلَيْهِ شَيْئًا تَشِينُهُ بِهِ وَ تَهْدِمُ بِهِ مَرْوَةَ فَتَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ إِنَّ الَّذِينَ يُجِبُونَ أَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ.

**H 14573** – Sahl Bin Ziyad, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Muhammad Bin Al-Fazeyl, who has narrated the following:

Abu Al-Hassan the First<sup>asws</sup> replied, when I said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>, (its about) a man from our brethren, a matter has reached me about him which I dislike, so I ask about that but he denies that, and it has been informed to me from reliable people’. He<sup>asws</sup> said to me: ‘O Muhammad, deny your hearing and your

vision about your brother even though fifty have testified in your presence under oath, and if he says something to you, so ratify him and belie them. Do not publicise anything against him which would disgrace him and destroy his magnanimity, for you will become those for whom Allah<sup>azwj</sup> has Said in His<sup>azwj</sup> Book: ***“[24:19] Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know”***.

## حَدِيثُ مَنْ وُلِدَ فِي الْإِسْلَامِ

### HADEETH ABOUT THE ONE WHO IS BORN IN AL-ISLAM

14574- سَهْلُ بْنُ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَبْدِ رَبِّهِ بْنِ رَافِعٍ عَنِ الْحُبَابِ بْنِ مُوسَى عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ وُلِدَ فِي الْإِسْلَامِ حُرًّا فَهُوَ عَرَبِيٌّ وَمَنْ كَانَ لَهُ عَهْدٌ فَخُفِرَ فِي عَهْدِهِ فَهُوَ مَوْلَى لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَمَنْ دَخَلَ فِي الْإِسْلَامِ طَوْعًا فَهُوَ مُهَاجِرٌ.

**H 14574** – Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Abdu Rabbahu Bin Raf'e Al-Hubaab Bin Musa, who has narrated the following:

Abu Ja'far<sup>asws</sup> said: 'The one born in Al-Islam as a free person, so he is an Arab, and the one who had a treaty for him and he kept to it, so he is a slave of the Rasool Allah<sup>saww</sup>, and the one who entered in Al-Islam willingly, so he is an emigrant'.

14575- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَصْبَحَ وَأَمْسَى وَعِنْدَهُ ثَلَاثٌ فَقَدْ تَمَّتْ عَلَيْهِ النِّعْمَةُ فِي الدُّنْيَا مِنْ أَصْبَحٍ وَأَمْسَى مُعَافَى فِي بَدَنِهِ أَمِنًا فِي سَرْبِهِ عِنْدَهُ قُوَّةٌ يَوْمِهِ فَإِنْ كَانَتْ عِنْدَهُ الرَّابِعَةُ فَقَدْ تَمَّتْ عَلَيْهِ النِّعْمَةُ فِي الدُّنْيَا وَالْآخِرَةِ وَهُوَ الْإِسْلَامُ.

**H 14575** – Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Sadaqa, who has narrated the following:

Abu Abdullah<sup>asws</sup> having said that: 'The Rasool Allah<sup>saww</sup> said: 'The one who goes through his mornings and evenings whilst having three things, so the bounties of the world are complete for him - the one who goes through his mornings and evenings with good physical health, security in his flock, and has his day's provisions in his possession. So if he were to have the fourth, so the bounties in the world and the Hereafter would be complete for him, and it is Al-Islam'.

14576- عَنْهُ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) [عَنْ أَبِيهِ ع] أَنَّهُ قَالَ لِرَجُلٍ وَقَدْ كَلَّمَهُ بِكَلَامٍ كَثِيرٍ فَقَالَ أَيُّهَا الرَّجُلُ تَحْتَقِرُ الْكَلَامَ وَتُسْتَصْغِرُهُ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَبْعَثْ رُسُلَهُ حَيْثُ بَعَثَهَا وَمَعَهَا ذَهَبٌ وَلَا فِضَّةٌ وَلَكِنْ بَعَثَهَا بِالْكَلامِ وَإِنَّمَا عَرَفَ اللَّهُ جَلَّ وَعَزَّ نَفْسَهُ إِلَى خَلْقِهِ بِالْكَلامِ وَالْأَعْلَامِ.

**H 14576** – From him, from Haroun Bin Muslim, from Mas'ada, who has narrated the following:

Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said to a man who spoke to him by a lengthy speech, so he<sup>asws</sup> said: 'O you man who belittles the speech, and considers knowledge to be insignificant, know that Allah<sup>azwj</sup> did not Send His<sup>azwj</sup> Rasool<sup>as</sup> along with gold and silver, but He<sup>azwj</sup> Sent him<sup>saww</sup> by the speech. But rather, Allah<sup>azwj</sup> Majestic and Mighty Made Himself<sup>azwj</sup> Recognised to the creatures by the speech, and the evidence (pointing) towards Him<sup>azwj</sup>, and the Signs'.

14577- وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) مَا خَلَقَ اللَّهُ جَلَّ وَعَزَّ خَلْقًا إِلَّا وَقَدْ أَمَرَ عَلَيْهِ آخِرَ يَغْلِبُهُ فِيهِ وَذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا خَلَقَ الْبِحَارَ السُّفْلَى فَخَرَّتْ وَزَخَرَتْ وَقَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْأَرْضَ فَسَطَحَهَا عَلَى ظَهْرِهَا فَذَلَّتْ

**H 14577** – And by this chain:

He<sup>asws</sup> said: ‘The Prophet<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic did not Create a creature except that He<sup>azwj</sup> Commanded another one to overcome it, and that Allah<sup>azwj</sup> Blessed and High, when He<sup>azwj</sup> Created the deeper ocean, it prided itself and moved its waves and said, ‘Which thing can overcome me?’ So He<sup>azwj</sup> Created the earth, so it (ocean) surfaced upon its back, and so it became submissive.

ثُمَّ قَالَ إِنَّ الْأَرْضَ فَخَرَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْجِبَالَ فَأَثْبَتَهَا عَلَى ظَهْرِهَا أَوْثَادًا مِنْ أَنْ تَمِيدَ بِمَا عَلَيْهَا فَذَلَّتِ الْأَرْضُ وَ اسْتَقَرَّتْ ثُمَّ إِنَّ الْجِبَالَ فَخَرَتْ عَلَى الْأَرْضِ فَسَمَخَتْ وَ اسْتَطَالَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْحَدِيدَ فَقَطَعَهَا فَفَقَرَتِ الْجِبَالَ وَ ذَلَّتْ ثُمَّ إِنَّ الْحَدِيدَ فَخَرَتْ عَلَى الْجِبَالِ وَ قَالَ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ النَّارَ فَأَذَابَتِ الْحَدِيدَ فَذَلَّ الْحَدِيدُ

Then he<sup>asws</sup> said; ‘The earth prided itself and said, ‘Which thing can overcome me?’ So He<sup>azwj</sup> Created the mountains and Established them as pegs upon its back, so stop it from swaying due to what is upon her. So the earth became submissive and stabilised. Then the mountain prided itself over the earth, so it became bigger and taller, and said, ‘Which thing can overcome me?’ So He<sup>azwj</sup> Created the iron which cut it, and so the mountain calmed down and became submissive. Then the iron prided itself over the mountain and said, ‘Which thing can overcome me?’ So He<sup>azwj</sup> Created the Fire which melted it, and so the iron became submissive.

ثُمَّ إِنَّ النَّارَ زَفَرَتْ وَ شَهَقَتْ وَ فَخَرَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْمَاءَ فَأَطْفَأَهَا فَذَلَّتْ ثُمَّ إِنَّ الْمَاءَ فَخَرَ وَ زَخَرَ وَ قَالَ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الرِّيحَ فَحَرَّكَتْ أَمْوَاجَهُ وَ أَثَارَتْ مَا فِي قَعْرِهِ وَ حَبَسَتْهُ عَنْ مَجَارِيهِ فَذَلَّ الْمَاءُ ثُمَّ إِنَّ الرِّيحَ فَخَرَتْ وَ عَصَفَتْ وَ أَرْخَتْ أَدْيَالَهَا وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْإِنْسَانَ فَبَنَى وَ أَحْتَالَ وَ اتَّخَذَ مَا يَسْتَتِرُ بِهِ مِنَ الرِّيحِ وَ غَيْرِهَا فَذَلَّتِ الرِّيحُ

Then the fire exhaled and gasped (blazed), and prided itself and said, ‘Which thing can overcome me?’ So He<sup>azwj</sup> Created the water which extinguished it, and so it became submissive. Then the water prided itself and overflowed and said, ‘Which thing can overcome me?’ So He<sup>azwj</sup> Created the wind which moved its waves and raised what was in its bottom, and restrained it from its direction, and so the water became submissive. Then the wind prided itself, raged and loosened its tails and said, ‘Which thing can overcome me?’ So He<sup>azwj</sup> Created the human being who built shelters and tricked the wind by veiling himself from it and other, so the wind became humble.

ثُمَّ إِنَّ الْإِنْسَانَ طَعَى وَ قَالَ مَنْ أَشَدُّ مِنِّي قُوَّةً فَخَلَقَ اللَّهُ لَهُ الْمَوْتَ فَفَهَرَهُ فَذَلَّ الْإِنْسَانَ ثُمَّ إِنَّ الْمَوْتَ فَخَرَ فِي نَفْسِهِ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لَا تَفْخَرْ فَإِنِّي ذَابِحُكَ بَيْنَ الرَّيْفَيْنِ أَهْلَ الْجَنَّةِ وَ أَهْلَ النَّارِ ثُمَّ لَا أَحْيِيكَ أَبَدًا فَتُرْجَى أَوْ تُخَافَ

Then the human being rebelled and said, ‘Who is stronger than me?’ So He<sup>azwj</sup> Created the death for him, which defeated him, and so he became submissive. Then the death prided itself so Allah<sup>azwj</sup> Mighty and Majestic Said: “Do not be proud, for I<sup>azwj</sup> will Slaughter you in between the two sects – the people of the Paradise and the people of the Fire, then I<sup>azwj</sup> will not Revive you ever, whether you return (repent) or you fear”.

وَ قَالَ أَيْضًا وَ الْحِلْمُ يَغْلِبُ الْعُضْبَ وَ الرَّحْمَةُ تَغْلِبُ السُّخْطَ وَ الصَّدَقَةُ تَغْلِبُ الْخَطِيئَةَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَشْبَهَ هَذَا مِمَّا قَدْ يَغْلِبُ غَيْرَهُ.

And he<sup>asws</sup> also said: ‘And the forbearance overcomes the anger, and the mercy overcomes the harshness, and the charity overcomes the sins’. Then Abu Abdullah<sup>asws</sup> said: ‘There is more like this where one thing overcomes the other’.

14578- عَنْهُ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ لَهُ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَهَلْ أَنْتَ مُسْتَوْصٍ إِنْ أَنَا أَوْصَيْتُكَ حَتَّى قَالَ لَهُ ذَلِكَ ثَلَاثًا وَفِي كُلِّهَا يَقُولُ لَهُ الرَّجُلُ نَعَمْ يَا رَسُولَ اللَّهِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَإِنِّي أَوْصِيكَ إِذَا أَنْتَ هَمَمْتَ بِأَمْرٍ فَتَدَبَّرْ عَاقِبَتَهُ فَإِنَّ يَكُ رُشْدًا فَاْمُضِهِ وَإِنْ يَكُ غِيًّا فَانْتَهُ عَنْهُ.

**H 14578** – From him, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, who has narrated the following:

Abu Abdullah<sup>asws</sup> having said that: 'A man came to the Prophet<sup>saww</sup> and said to him<sup>saww</sup>, 'O Rasool Allah<sup>saww</sup>, advise me'. The Rasool Allah<sup>saww</sup> said to him: 'So will you follow it if I<sup>saww</sup> give advice to you?' To the extent that he<sup>saww</sup> said that to him three times, and during each of which the man said to him<sup>saww</sup>, Yes, O Rasool Allah<sup>saww</sup>. So the Rasool Allah<sup>saww</sup> said to him: 'So I<sup>saww</sup> hereby advise you that whenever you feel like doing something, ponder over its consequences, for if there is guidance for you, so do it, and if it is a straying for you, so abstain from it'.

14579- وَ بِهَذَا الْإِسْنَادِ أَنَّ النَّبِيَّ (صلى الله عليه وآله) قَالَ أَرْحَمُوا عَزِيزًا ذَلَّ وَ غَنِيًّا افْتَقَرَ وَ عَالِمًا ضَاعَ فِي زَمَانٍ جُهَالٍ.

**H 14579** – And by this chain, who has narrated the following:

Imam<sup>asws</sup> said that: 'The Prophet<sup>saww</sup> said: 'Be merciful towards a mighty one who has been humbled, and a rich one who has become poor, and a scholar who is wasted in the era of the ignorant ones.

14580- وَ بِهَذَا الْإِسْنَادِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لِأَصْحَابِهِ يَوْمًا لَا تَطْعَمُوا فِي عُيُوبِ مَنْ أَقْبَلَ إِلَيْكُمْ بِمَوَدَّتِهِ وَ لَا تُؤَفِّقُوهُ عَلَى سَيِّئَةٍ يَخْضَعُ لَهَا فَإِنَّهَا لَيْسَتْ مِنْ أَخْلَاقِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ لَا مِنْ أَخْلَاقِ أَوْلِيَانِهِ

**H 14580** – And by this chain, he said:

I heard Abu Abdullah<sup>asws</sup> saying to his<sup>asws</sup> companions one day: 'Do not find faults with the one who comes to you with his cordiality, and do not let him remain upon the sins which he is indulging in, for it is not from the morals of the Rasool Allah<sup>saww</sup>, nor is it from the morals of his<sup>asws</sup> friends.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ خَيْرَ مَا وَرَثَ الْبَاءُ لِأَبْنَائِهِمُ الْأَدَبُ لَا الْمَالُ فَإِنَّ الْمَالَ يَذْهَبُ وَ الْأَدَبُ يَبْقَى قَالَ مَسْعَدَةُ يَعْنِي بِالْأَدَبِ الْعِلْمَ

He (the narrator) said, 'And Abu Abdullah<sup>asws</sup> said: 'The best inheritance which the fathers can leave for their children is the etiquettes (discipline) and not the wealth, for the wealth goes away whilst the discipline remains'. Mas'adat (the narrator) said, 'What is meant by the discipline is the knowledge'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنْ أَجَلْتِ فِي عُمْرِكَ يَوْمَيْنِ فَاجْعَلْ أَحَدَهُمَا لِأَدَبِكَ لِتَسْتَعِينَ بِهِ عَلَى يَوْمِ مَوْتِكَ فَقِيلَ لَهُ وَ مَا تِلْكَ الْإِسْتِعَانَةُ قَالَ تُحْسِنُ تَدْبِيرَ مَا تُخَلِّفُ وَ تُحْكِمُهُ

He (the narrator) said, 'Abu Abdullah<sup>asws</sup> said: 'If there are two days left from your life, so make one of them for your manners to seek help for the day of your death'. So it was said to him<sup>asws</sup>, 'And what is that which is the help?' He<sup>asws</sup> said: 'Good management of what you leave behind and what you order for'.

قَالَ وَ كَتَبَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِلَى رَجُلٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ فَإِنَّ الْمُنَافِقَ لَا يَرْغَبُ فِيمَا قَدْ سَعَدَ بِهِ الْمُؤْمِنُونَ وَ السَّعِيدُ يَنْعَظُ بِمَوْعِظَةِ التَّقْوَى وَ إِنْ كَانَ يُرَادُ بِالْمَوْعِظَةِ غَيْرُهُ.

He (the narrator) said, 'And Abu Abdullah<sup>asws</sup> wrote to a man: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. Having said that, so the hypocrite does not like that which makes the Believers to be happy, and the happy one is he who heeds the advice of the piety, even if the advice is meant for the others'.

14581- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا ابْنَ مُسْلِمِ النَّاسُ أَهْلُ رِيَاءٍ غَيْرِكُمْ وَ ذَلِكَ أَنْكُمْ أَحَقُّنَّ مَا يُحِبُّ اللَّهُ عَزَّ وَ جَلَّ وَ أَظْهَرْتُمْ مَا يُحِبُّ النَّاسُ وَ النَّاسُ أَظْهَرُوا مَا يُسْخِطُ اللَّهُ عَزَّ وَ جَلَّ وَ أَحْفُوا مَا يُحِبُّهُ اللَّهُ يَا ابْنَ مُسْلِمِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَأَفَ بِكُمْ فَجَعَلَ الْمُثْعَةَ عَوْضًا لَكُمْ عَنِ الشَّرْبَةِ.

**H 14581** – Ali Bin Ibrahim, from his father, from Ali Bin Asbaat who said, 'Informed me, some of our companions, from Muhammad Bin Muslim who said:

Abu Ja'far<sup>asws</sup> said: 'O Ibn Muslim, the people are show-offs apart from you, and that is what you have concealed what Allah<sup>azwj</sup> Mighty and Majestic Loves, and have displayed what the people love, whilst the people have displayed what Allah<sup>azwj</sup> Mighty and Majestic is Angered by, and concealed what Allah<sup>azwj</sup> Loves. O Ibn Muslim, Allah<sup>azwj</sup> Blessed and High Sympathised with you, so He<sup>azwj</sup> Made the Mut'a (Temporary marriage) (Permissible) instead of the (intoxicating) drinks'.

14582- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ قَالَ لِي أَبُو الْحَسَنِ الرِّضَا (عليه السلام) قَالَ لِي الْمَأْمُونُ يَا أَبَا الْحَسَنِ لَوْ كَتَبْتُ إِلَى بَعْضِ مَنْ يُطِيعُكَ فِي هَذِهِ النَّوَاجِي الَّتِي قَدْ فَسَدَتْ عَلَيْنَا قَالَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ وَفَيْتَ لِي وَفَيْتَ لَكَ إِنَّمَا دَخَلْتُ فِي هَذَا الْأَمْرِ الَّذِي دَخَلْتُ فِيهِ عَلَى أَنْ لَا أَمْرَ وَ لَا أَنْهَى وَ لَا أَوْلِيَّ وَ لَا أَعْزَلَ وَ مَا زَادَنِي هَذَا الْأَمْرُ الَّذِي دَخَلْتُ فِيهِ فِي التَّعَمَّةِ عِنْدِي شَيْئًا

**H 14582** – A number of our companions, from Sahl Bin Ziyad, from Muammar Bin Khallaad who said:

Abu Al-Hassan Al-Reza<sup>asws</sup> said to me: 'Al-Ma'moun said to me<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>, if you<sup>asws</sup> could write to some of the ones who are obedient to you<sup>asws</sup> in these areas in which their relationship with us is spoilt'. I<sup>asws</sup> said to him: 'O Chief of believers, if you fulfil (your commitment) to me<sup>asws</sup>, I<sup>asws</sup> would (fulfil my<sup>asws</sup> commitment) to you, but rather, I<sup>asws</sup> have entered into this matter in which I<sup>asws</sup> have been entered into, I<sup>asws</sup> do not issue commands, nor do I<sup>asws</sup> prohibit, nor do I<sup>asws</sup> appoint anyone, nor do I<sup>asws</sup> dismiss anyone, and this matter which I<sup>asws</sup> have entered into has not increased anything for me<sup>asws</sup> regarding the favours.

وَ لَقَدْ كُنْتُ بِالْمَدِينَةِ وَ كِتَابِي يَنْفُذُ فِي الْمَشْرِقِ وَ الْمَغْرِبِ وَ لَقَدْ كُنْتُ أَرْكَبُ حِمَارِي وَ أَمْرٌ فِي سِكَكِ الْمَدِينَةِ وَ مَا بِهَا أَعَزُّ مِنِّي وَ مَا كَانَ بِهَا أَحَدٌ مِنْهُمْ يَسْأَلُنِي حَاجَةً يُمَكِّنُنِي فَضَاؤُهَا لَهُ إِلَّا فَضَيْتُهَا لَهُ قَالَ فَقَالَ لِي أَفِي لَكَ.

And I<sup>asws</sup> used to be in Al-Medina, and my<sup>asws</sup> letter would be established in the east and the west, and I<sup>asws</sup> would ride upon my<sup>asws</sup> mule and pass by in the markets of Al-Medina, and there would be no one more prestigious than me<sup>asws</sup>, and there was none among them who would question me<sup>asws</sup> for a need with the possibility of my<sup>asws</sup> fulfilling it, except that I<sup>asws</sup> would fulfill it for him'. He said, 'I will fulfill (my commitment) to you<sup>asws</sup>'.



14583- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) حَقٌّ عَلَى الْمُسْلِمِ إِذَا أَرَادَ سَفْرًا أَنْ يُعْلِمَ إِخْوَانَهُ وَحَقٌّ عَلَى إِخْوَانِهِ إِذَا قَدِمَ أَنْ يَأْتُوهُ.

**H 14583** – Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> said: ‘It is a right upon the Muslim if he intends to travel that he should let his brothers know about it, and it is a right upon his brothers that they should come to him (visit) when he comes back’.

14584- وَ بِهِذَا الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) خَلَّتَانِ كَثِيرٌ مِنَ النَّاسِ فِيهِمَا مَقْتُونٌ الصَّحَّةَ وَ الْفِرَاقَ.

**H 14584** – And by this chain, who has narrated the following:

Imam<sup>asws</sup> said: ‘The Prophet<sup>saww</sup> said: ‘There are two qualities which the people are infatuated with – the health and the leisure’.

14585- وَ بِهِذَا الْإِسْنَادِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَلَا يُلَومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ وَ مَنْ كَتَمَ سِرَّهُ كَانَتْ خَيْرُهُ فِي يَدِهِ.

**H 14585** – And by this chain, who has narrated the following:

Imam<sup>asws</sup> said: ‘Amir-ul-Momineen<sup>asws</sup> said: ‘The one who exposes himself for the accusation, so he should not blame the one who thinks bad about him, and the one who conceals his secret, would have the good in his hands (is secure from that)’.

14586- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ شَادَانَ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ قَالَ لِي أَبِي إِنَّ فِي الْجَنَّةِ نَهْرًا يُقَالُ لَهُ جَعْفَرٌ عَلَى شَاطِئِهِ الْأَيْمَنِ دُرَّةٌ بَيْضَاءُ فِيهَا أَلْفٌ قَصْرٌ فِي كُلِّ قَصْرٍ أَلْفٌ قَصْرٌ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ (صلى الله عليه وآله) وَ عَلَى شَاطِئِهِ الْأَيْسَرِ دُرَّةٌ صَفْرَاءُ فِيهَا أَلْفٌ قَصْرٌ فِي كُلِّ قَصْرٍ أَلْفٌ قَصْرٌ لِإِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ (عليه السلام).

**H 14586** – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Shazaan, who has narrated the following:

Abu Al-Hassan Musa<sup>asws</sup> having said; ‘My<sup>asws</sup> father<sup>asws</sup> said to me<sup>asws</sup> that in the Paradise is a river called Ja’far. On its right bank is a white pearl in which are a thousand castles. In each of the castles are a thousand castles for Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. And upon its left bank is a yellow pearl, in which are a thousand castles. In each of the castles for Ibrahim<sup>as</sup> and the Progeny<sup>asws</sup> of Ibrahim<sup>as</sup>.

14587- مُحَمَّدُ بْنُ بَحْبِئِي عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا التَّقَاتِ فِتْنَتَانِ قَطُّ مِنْ أَهْلِ الْبَاطِلِ إِلَّا كَانَ النَّصْرُ مَعَ أَحْسَنِهَا بَيِّنَةً عَلَى أَهْلِ الْإِسْلَامِ.

**H 14587** – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Hisham Bin Salim, who has narrated the following:

Abu Abdullah<sup>asws</sup> said: ‘No two groups of the people of falsehood ever confronted each other at all except that the victory was with the better one of them, while the other way round (opposite) being for the people of Al-Islam’.

14588- عَنْهُ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جُبِلَتْ الْقُلُوبُ عَلَى حُبِّ مَنْ يَنْفَعُهَا وَبُغْضِ مَنْ أَضَرَ بِهَا.

**H 14588** – From him, from Ahmad, from Ali Bin Hadeed, from some of our companions, who has narrated the following:

Abu Abdullah<sup>asws</sup> said: 'It is inherent in the hearts to love the one who benefits it, and hate the one who harms it'.

14589- مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ عَمْرَانَ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ أَخَذَ أَبِي بِيَدِي ثُمَّ قَالَ يَا بُنَيَّ إِنَّ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ (عليه السلام) أَخَذَ بِيَدِي كَمَا أَخَذْتَ بِيَدِي وَقَالَ إِنَّ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) أَخَذَ بِيَدِي وَقَالَ يَا بُنَيَّ أَفْعَلِ الْخَيْرَ إِلَى كُلِّ مَنْ طَلَبَهُ مِنْكَ فَإِنْ كَانَ مِنْ أَهْلِهِ فَقَدْ أَصَبْتَ مَوْضِعَهُ وَإِنْ لَمْ يَكُنْ مِنْ أَهْلِهِ كُنْتَ أَنْتَ مِنْ أَهْلِهِ وَإِنْ شَتَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ تَحَوَّلَ إِلَى يَسَارِكَ فَاعْتَذَرَ إِلَيْكَ فَاقْبَلْ عُذْرَهُ.

**H 14589** – Muhammad Bin Abu Abdullah, from Musa Bin Umraan, from his uncle Al-Husayn Bin Isa Bin Abdullah, from Ali Bin Ja'far, from his brother Abu Al-Hassan Al-Musa<sup>asws</sup> having said:

'My<sup>asws</sup> father grabbed my<sup>asws</sup> hand then said: 'O my<sup>asws</sup> son<sup>asws</sup>, my<sup>asws</sup> father<sup>asws</sup> Muhammad Bin Ali<sup>asws</sup> grabbed my<sup>asws</sup> hand just as I<sup>asws</sup> have grabbed your<sup>asws</sup> hand, and said: 'My<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> grabbed my<sup>asws</sup> hand and said: 'My<sup>asws</sup> son<sup>asws</sup>, do good to everyone who seeks it from you<sup>asws</sup>, so if he was deserving of it then it has found its place, and if he was not deserving of it, then you<sup>asws</sup> were deserving of it, and if a man insults you from your<sup>asws</sup> right, then turn to your<sup>asws</sup> left. So if he offers his excuse for it, accept his excuse'.

14590- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ ذِكْرُهُ الْمَاءَ فَاضْطَرَمَّ نَارًا ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَتْ مِنْ خُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْأَرْضَ مِنَ الرَّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ الرِّيحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتَ جُنْدِي الْأَكْبَرُ.

**H 14590** - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboun from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal from Al-A'ala, from Muhammad Bin Muslim who said:

'Abu Ja'far<sup>asws</sup> said to me: 'Everything used to be water, and His<sup>azwj</sup> Throne was upon the water. So Allah<sup>azwj</sup> Commanded the water so the fire was ignited. Then He<sup>azwj</sup> Commanded the fire, so it was extinguished and from its smoldering a smoke arose. So Allah<sup>azwj</sup> Mighty and Majestic Created the Heavens from that smoke, and Allah<sup>azwj</sup> Mighty and Majestic Created the earth from the ashes. Then the water, and the fire, and the wind contended. So the water said, 'I am the great army of Allah<sup>azwj</sup>', and the fire said, 'I am the great army of Allah<sup>azwj</sup>', and the wind said, 'I am the great army of Allah<sup>azwj</sup>'. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto the wind: "You are My<sup>azwj</sup> Great army'.

## حَدِيثُ زَيْنَبِ الْعَطَّارَةِ

### HADEETH OF ZAYNAB THE PERFUME SELLER

14590- مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ الْحُسَيْنِ بْنِ زَيْدِ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ زَيْنَبُ الْعَطَّارَةُ الْحَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ (صلى الله عليه وآله) وَ بَنَاتِهِ وَ كَانَتْ تَبِيعُ مِنْهُنَّ الْعِطْرَ فَجَاءَ النَّبِيُّ (صلى الله عليه وآله) وَ هِيَ عِنْدَهُنَّ فَقَالَ إِذَا أَتَيْتَنَا طَابَتْ بَيُوتُنَا فَقَالَتْ بَيُوتُكَ بَرِيحُكَ أَطْيَبُ يَا رَسُولَ اللَّهِ قَالَ إِذَا بَعْتِ فَأَحْسِنِي وَ لَا تَعْشِي فَإِنَّهُ أَتَقَى وَ أَتَقَى لِلْمَالِ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا أَتَيْتُ بِشَيْءٍ مِنْ بَيْعِي وَ إِنَّمَا أَتَيْتُ أَسْأَلُكَ عَنْ عِظْمَةِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ جَلَّ جَلَالُ اللَّهِ سَأَحَدُكَ عَنْ بَعْضِ ذَلِكَ

**H 14591** – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, from Safwaan, from Halaf Bin Hamaad, from Al-Husayn Bin Zayd Al-Hashimy, who has narrated the following:

Abu Abdullah<sup>asws</sup> said: ‘Zaynab the perfume seller came to the wives and the daughters of the Prophet<sup>sawww</sup>, and she used to sell the perfume to them. The Prophet<sup>sawww</sup> came over whilst she was among them. So he<sup>sawww</sup> said: ‘You bring aroma to our<sup>sawww</sup> house’. She said, ‘Your<sup>sawww</sup> house is better in aroma due to your<sup>sawww</sup> fragrance, O Rasool Allah<sup>sawww!</sup>’ He<sup>sawww</sup> said: ‘When you sell, do it well and do not cheat, for it would be more pious and protective of the wealth’. She said, ‘O Rasool Allah<sup>sawww</sup>, I did not come to sell anything, but rather I came to ask you<sup>sawww</sup> about the Magnificence of Allah<sup>azwj</sup> Mighty and Majestic’. So he<sup>sawww</sup> said: ‘Majestic is the Majesty of Allah<sup>azwj</sup>. I<sup>sawww</sup> shall tell you about some of that’.

ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ يَمَنْ عَلَيْهَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ يَمَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الثَّلَاثَةَ حَتَّى انْتَهَى إِلَى السَّابِعَةِ وَ ثَلَا هَذِهِ الْآيَةَ خَلَقَ سَبْعَ سَمَاوَاتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ وَ السَّبْعَ الْأَرْضِيَّ يَمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدَّبِكِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الدَّبِكُ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَ رِجْلَاهُ فِي الثُّحُومِ وَ السَّبْعَ وَ الدَّبِكُ يَمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ

Then he<sup>sawww</sup> said: ‘This earth with what is upon it, compared to that which is below it, it like a ring thrown in the desert, and these two with what is within them and what is upon them, compared to what is beneath them is like a ring thrown in the desert, and the third one, until it ends with the seventh’. And he<sup>sawww</sup> recited this Verse: **“[65:12] Allah is He Who created seven Firmaments and of the earth a similar number”**. The seven earths (firmaments) along with all that is contained within it and what is on it are upon the back of the rooster, like a ring thrown in the desert. And the rooster has two wings to it – a wing in the east and a wing in the west, and its legs are on the fringes of it, and the seven (firmaments) and the rooster and all that is contained with these and whatever is on it, are upon a rock, like a ring thrown in the desert.

وَ الصَّخْرَةُ يَمَنْ فِيهَا وَ مَنْ عَلَيْهَا عَلَى ظَهْرِ الْحُوتِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعَ وَ الدَّبِكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ عَلَى الْهَوَاءِ وَ مَنْ عَلَيْهِ عَلَى الْبَحْرِ الْمُظْلِمِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعَ وَ الدَّبِكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ عَلَى الثَّرَى كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ ثَلَا هَذِهِ الْآيَةَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى ثُمَّ انْقَطَعَ الْخَبْرُ عِنْدَ الثَّرَى

And the rock along with all that it contains, and all that is on it, are upon the back of the whale like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale along with that they contain and what is on them are upon the dark ocean like a ring thrown in the desert. And the seven (firmaments),

and the rooster, and the rock, and the whale, and the dark ocean are upon the outgoing air like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air are upon the soil (Al-Sarayy) like a ring thrown in the desert'. Then he<sup>saww</sup> recited this Verse: **“[20:6] To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil”**. Then the information about the soil (Al-Sarayy) is terminated.

وَالسَّبْعُ وَالذِّيكَ وَالصَّخْرَةَ وَالْحَوْتَ وَالْبَحْرُ الْمُظْلِمُ وَالْهَوَاءُ وَالْتَرَى بِمَنْ فِيهِ وَمَنْ عَلَيْهِ عِنْدَ السَّمَاءِ الْأُولَى كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذَا كُلُّهُ وَ سَمَاءَ الدُّنْيَا بِمَنْ عَلَيْهَا وَمَنْ فِيهَا عِنْدَ الَّتِي فَوْقَهَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ السَّمَاءَانِ وَمَنْ فِيهِمَا وَمَنْ عَلَيْهِمَا عِنْدَ الَّتِي فَوْقَهُمَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ الثَّلَاثُ بِمَنْ فِيهِنَّ وَمَنْ عَلَيْهِنَّ عِنْدَ الرَّابِعَةِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ حَتَّى انْتَهَى إِلَى السَّابِعَةِ

And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air, and the soil (Al-Sarayy) along with all that these contain and whatever is on it, compared to the first sky is like a ring thrown in the desert. And all of this, and the sky of the world along with what is on it and what is contained within it, compared to that which is above it, is like a ring thrown in the desert. And these two skies and whatever these two contain, and what is on them, compared to what is above these two, are like a ring thrown in the desert. And these three, along with what is contained within them and whatever is on them, compared to the fourth, are like a ring thrown in the desert, (and it is like this) until it ends with the seventh.

وَ هُنَّ وَمَنْ فِيهِنَّ وَمَنْ عَلَيْهِنَّ عِنْدَ الْبَحْرِ الْمَكْفُوفِ عَنِ أَهْلِ الْأَرْضِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ عِنْدَ جِبَالِ الْبَرْدِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ ثَلَا هَذِهِ الْآيَةَ وَ يُنَزَّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرْدٍ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالِ الْبَرْدِ عِنْدَ الْهَوَاءِ الَّذِي تَحَارُّ فِيهِ الْقُلُوبُ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالِ الْبَرْدِ وَالْهَوَاءُ عِنْدَ حُجْبِ النُّورِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And these and all that is contained within them and whatever is on them, compared to the ocean hidden from the people of the earth, is like a ring thrown in the desert. And these seven, and the hidden ocean, compared to the cold mountain are like a ring thrown in the desert'. And he<sup>saww</sup> recited this Verse: **“[24:43] And He sends down of the clouds that are (like) mountains wherein is hail”**. And these seven, and the hidden ocean, and the cold mountain, compared to the air which the hearts are confused about, are like a ring thrown in the desert. And these seven, and the hidden ocean, and the cold mountain, and the air, compared to veils of the light are like a ring thrown in the desert.

وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالِ الْبَرْدِ وَالْهَوَاءُ وَ حُجْبِ النُّورِ عِنْدَ الْكُرْسِيِّ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ ثَلَا هَذِهِ الْآيَةَ وَسَعِ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضِ وَ لَا يَؤُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالِ الْبَرْدِ وَالْهَوَاءُ وَ حُجْبِ النُّورِ وَالْكُرْسِيِّ عِنْدَ الْعَرْشِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ ثَلَا هَذِهِ الْآيَةَ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى [وَ فِي رَوَايَةِ الْحَسَنِ] الْحُجْبُ قَبْلَ الْهَوَاءِ الَّذِي تَحَارُّ فِيهِ الْقُلُوبُ.

And these seven, and the hidden ocean, and the cold mountain, and the air, and the veils of the light, compared to the Chair (Al-Kursy) are like a ring thrown in the desert'. And he<sup>saww</sup> recited this Verse: **“[2:255] His Throne (Chair) includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous”**. And these seven, and the hidden ocean, and the cold mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert'. And he<sup>saww</sup> recite this Verse: **“[20:5] The**

***Beneficent One, Who is established on the Throne***". (And in the report of Al-Hassan) – 'The veils before the air about which the hearts are confused'.

## حَدِيثُ الَّذِي أَضَافَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالطَّائِفِ

### **HADEETH OF THE ONE WHO HOSTED THE Rasool Allah<sup>saww</sup> AT AL-TAEF**

14592- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يَزِيدَ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ نَزَلَ عَلَى رَجُلٍ بِالطَّائِفِ قَبْلَ الْإِسْلَامِ فَأَكْرَمَهُ فَلَمَّا أَنْ بَعَثَ اللَّهُ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى النَّاسِ قِيلَ لِلرَّجُلِ أَ تَدْرِي مَنْ الَّذِي أَرْسَلَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى النَّاسِ قَالَ لَا قَالُوا لَهُ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ يَتِيمٌ أَبِي طَالِبٍ وَهُوَ الَّذِي كَانَ نَزَلَ بِكَ بِالطَّائِفِ يَوْمَ كَذَا وَكَذَا فَأَكْرَمْتَهُ

**H 14592** – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Saleh, from Yazeed Al-Kunasy, who has narrated the following:

Abu Ja'far<sup>asws</sup> having said that; 'The Rasool Allah<sup>saww</sup> had stayed at one man's house in Al-Taef before the Islamic era. He had honoured him<sup>saww</sup>. So when Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup> to the people, it was said to the man, 'Do you know the one whom Allah<sup>azwj</sup> Mighty and Majestic has Sent to the people?' He said, 'No'. They said, 'He<sup>saww</sup> is Muhammad Bin Abdullah<sup>saww</sup>, the orphan of Abu Talib<sup>as</sup>, and he<sup>saww</sup> is the one whom stayed with you at Al-Taef on such and such a day. You had honoured him<sup>saww</sup>'.

قَالَ فَقَدِمَ الرَّجُلُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَسَلَّمَ عَلَيْهِ وَاسْتَلَمَ ثُمَّ قَالَ لَهُ أَ تَعْرِفُنِي يَا رَسُولَ اللَّهِ قَالَ وَمَنْ أَنْتَ قَالَ أَنَا رَبُّ الْمَنْزِلِ الَّذِي نَزَلَتْ بِهِ بِالطَّائِفِ فِي الْجَاهِلِيَّةِ يَوْمَ كَذَا وَكَذَا فَأَكْرَمْتُكَ فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَرْحَبًا بِكَ سَلِّ حَاجَتَكَ فَقَالَ اسْأَلْكَ مَا نَتِيُّ شَاةٍ بِرُعَاتِهَا فَأَمَرَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِمَا سَأَلَ ثُمَّ قَالَ لِأَصْحَابِهِ مَا كَانَ عَلَى هَذَا الرَّجُلِ أَنْ يَسْأَلَنِي سُؤَالَ عَجُوزِ بَنِي إِسْرَائِيلَ لِمُوسَى فَقَالُوا وَمَا سَأَلْتَ عَجُوزَ بَنِي إِسْرَائِيلَ لِمُوسَى

Imam<sup>asws</sup> said: 'The man went to the Rasool Allah<sup>saww</sup>. He greeted him<sup>saww</sup>, then said to him<sup>saww</sup>, 'Do you<sup>saww</sup> recognise me, O Rasool Allah<sup>saww</sup>?'. He<sup>saww</sup> said: 'And who are you?' He said, 'I am the lord of the house where you<sup>saww</sup> stayed in at Al-Taef during the pre-Islamic period on such and such a day. I honoured you<sup>saww</sup>'. The Rasool Allah<sup>saww</sup> said to him: 'Welcome to you. Ask for your need'. So he said, 'I ask you<sup>saww</sup> for a hundred sheep along with its shepherd'. So the Rasool Allah<sup>saww</sup> ordered for him what he had asked for, then said to his<sup>saww</sup> companions: 'What was it with this man that he did not ask me<sup>saww</sup> what the elderly woman of the Children of Israel asked to Musa<sup>as</sup>?'. They said, 'And what did the elderly woman of the Children of Israel ask to Musa<sup>as</sup>?'

فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ أَوْحَى إِلَى مُوسَى أَنْ اخْمِلْ عِظَامَ يُوسُفَ مِنْ مِصْرَ قَبْلَ أَنْ تَخْرُجَ مِنْهَا إِلَى الْأَرْضِ الْمُقَدَّسَةِ بِالشَّامِ فَسَأَلَ مُوسَى عَنْ قَبْرِ يُوسُفَ (عَلَيْهِ السَّلَامُ) فَجَاءَهُ شَيْخٌ فَقَالَ إِنْ كَانَ أَحَدٌ يَعْرِفُ قَبْرَهُ فَقُلَانِي فَأَرْسَلَ مُوسَى (عَلَيْهِ السَّلَامُ) إِلَيْهَا فَلَمَّا جَاءَتْهُ قَالَ تَعْلَمِينَ مَوْضِعَ قَبْرِ يُوسُفَ (عَلَيْهِ السَّلَامُ) قَالَتْ نَعَمْ قَالَ فَذَلِّينِي عَلَيْهِ وَ لَكَ مَا سَأَلْتَ

So he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Revealed unto Musa<sup>as</sup> that: "Carry the bones of Yusuf<sup>as</sup> from Egypt, before you<sup>as</sup> leave from it, to the Holy land in Syria". Musa<sup>as</sup> asked about the grave of Yusuf<sup>as</sup>. An old man came up and said, 'If there is anyone who would recognise his<sup>as</sup> grave it would be such and such a woman. So Musa<sup>as</sup> sent for her. When she came, he<sup>as</sup> said: 'Do you recognise the place of the grave of Yusuf<sup>as</sup>?'. She said, 'Yes'. Point it out to me<sup>as</sup> and you can have whatever you ask for'.

قَالَ لَا أَذْكَ عَلَيْهِ إِلَّا بِحُكْمِي قَالَ فَلَكِ الْجَنَّةُ قَالَتْ لَا إِلَّا بِحُكْمِي عَلَيْكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى لَا يَكْبُرُ عَلَيْكَ أَنْ تَجْعَلَ لَهَا حُكْمَهَا فَقَالَ لَهَا مُوسَى فَلَكِ حُكْمُكَ قَالَتْ فَإِنَّ حُكْمِي أَنْ أَكُونَ مَعَكَ فِي دَرَجَتِكَ الَّتِي تَكُونُ فِيهَا يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ عَلَى هَذَا لَوْ سَأَلَنِي مَا سَأَلَتْ عَجُوزُ بَنِي إِسْرَائِيلَ.

She said, 'I will not point it out to you except under my command'. He<sup>as</sup> said: 'For you is the Paradise'. She said, 'No, except by my command on you<sup>as</sup>'. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Musa<sup>as</sup>: "It is not a great thing to you<sup>as</sup> for it to be by her command". So Musa<sup>as</sup> said to her: 'For you is the command'. She said, 'My command is that I should be with you<sup>as</sup>, in your<sup>as</sup> level which you<sup>as</sup> would be upon, on the Day of Judgement, in the Paradise'. So the Rasool Allah<sup>saww</sup> said: 'What was it with this (man) that he did not ask me<sup>saww</sup> for what the elderly woman of the Children of Israel asked for?'

14593- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كَانَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ تَوَدُّنَا أَهْلَ الْبَيْتِ وَتُكْثِرُ التَّعَاهُدَ لَنَا وَ إِنَّ عُمَرَ بْنَ الْخَطَّابِ لَقَبِيهَا ذَاتَ يَوْمٍ وَ هِيَ تُرِيدُنَا فَقَالَ لَهَا أَيْنَ تَذْهَبِينَ يَا عَجُوزَ الْأَنْصَارِ فَقَالَتْ أَذْهَبُ إِلَى آلِ مُحَمَّدٍ أَسْلَمَ عَلَيْهِمْ وَ أَجَدُّ بِهِمْ عَهْدًا وَ أَقْضِي حَقَّهُمْ

**H 14593** – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan who said:

I heard Abu Abdullah<sup>asws</sup> saying: 'There was a woman from the Helpers who had cordiality with us<sup>asws</sup> the People<sup>asws</sup> of the Household, and used to frequently pledge her allegiance to us<sup>asws</sup>, and Umar Bin Al-Khattab met her one day whilst she was on her way to us<sup>asws</sup>. He said to her, 'Where are you headed, O elderly woman of the Helpers?' She said, 'I am going to the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> to greet them<sup>asws</sup>, and renew my allegiance with them<sup>asws</sup>, and give their<sup>asws</sup> rights to them<sup>asws</sup>.

فَقَالَ لَهَا عُمَرُ وَ ذَلِكَ لَيْسَ لَهُمْ الْيَوْمَ حَقٌّ عَلَيْكَ وَ لَا عَلَيْنَا إِنَّمَا كَانَ لَهُمْ حَقٌّ عَلَى عَهْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَمَّا الْيَوْمَ فَلَيْسَ لَهُمْ حَقٌّ فَانصَرَفِي فَانصَرَفْتُ حَتَّى أَتَيْتُ أُمَّ سَلَمَةَ فَقَالَتْ لَهَا أُمَّ سَلَمَةَ مَاذَا أَبْطَأَ بِكَ عَنَّا فَقَالَتْ إِنِّي لَقَيْتُ عُمَرَ بْنَ الْخَطَّابِ وَ أَخْبَرْتُهَا بِمَا قَالَتْ لِعُمَرَ وَ مَا قَالَ لَهَا عُمَرُ فَقَالَتْ لَهَا أُمَّ سَلَمَةَ كَذَبَ لَا يَزَالُ حَقُّ آلِ مُحَمَّدٍ (صلى الله عليه وآله) وَاجِبًا عَلَى الْمُسْلِمِينَ إِلَى يَوْمِ الْقِيَامَةِ.

So Umar said to her, 'Woe be unto you! There are no rights for them<sup>asws</sup> today, neither from you nor from us. But rather, there used to be rights for them during the era of the Rasool Allah<sup>saww</sup>. As for today, there are no rights for them<sup>asws</sup>, so leave'. So she left until she came up to Umm Salma<sup>ar</sup>. Umm Salma<sup>ar</sup> said to her, 'What was it that delayed you in coming to us<sup>as</sup>?'. So she said, 'I met Umar Bin Al-Khattab', and she informed her<sup>as</sup> of what she had said to Umar and what Umar had said to her'. So Umm Salma<sup>ar</sup> said to her, 'He lied. The rights of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> have not stopped. They are Obligatory upon the Muslims up to the Day of Judgement'.

14594- ابْنُ مَحْبُوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ قَالَ هُمْ وَ اللَّهُ شَبِعْنَا حِينَ صَارَتْ أَرْوَاحُهُمْ فِي الْجَنَّةِ وَ اسْتَقْبَلُوا الْكَرَامَةَ مِنَ اللَّهِ عَزَّ وَجَلَّ عَلِمُوا وَ اسْتَبْشَرُوا أَنَّهُمْ كَانُوا عَلَى الْحَقِّ وَ عَلَى دِينِ اللَّهِ عَزَّ وَجَلَّ وَ اسْتَبْشَرُوا بِمَنْ لَمْ يَلْحَقْ بِهِمْ مِنْ إِخْوَانِهِمْ مِنْ خَلْفِهِمْ مِنَ الْمُؤْمِنِينَ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

**H 14594** – Ibn Mahboub, from Al-Haris Bin Muhammad Bin Al-No'man, from Bureyd Al-Ajaly who said:

'I asked Abu Ja'far<sup>asws</sup> about the Statement of Allah<sup>azwj</sup> Mighty and Majestic: "[3:170] **and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve**". He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! These are our<sup>asws</sup> Shiites, when their souls will arrive in the Paradise, and they will be Welcomed honourably from Allah<sup>azwj</sup> Mighty and Majestic, they would come to know and be convinced that they were upon the 'الحَقُّ' Just, and upon the Religion of Allah<sup>azwj</sup> Mighty and Majestic, and they would receive the good news of the ones whom they had left behind from their brethren from the Believers. There would be no fear to come upon them, nor would they be in any grief'.

14595- عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فِيهِنَّ خَيْرَاتٌ حَسَنَاتٌ قَالَ هُنَّ صَوَالِحُ الْمُؤْمِنَاتِ الْعَارِفَاتِ قَالَ قُلْتُ حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ قَالَ الْحُورُ هُنَّ الْبَيْضُ الْمَضْمُونَاتُ الْمُخَدَّرَاتُ فِي خِيَامِ الدَّرِّ وَالْيَأْفُوتِ وَالْمَرْجَانِ لِكُلِّ خَيْمَةٍ أَرْبَعَةُ أَبْوَابٍ عَلَى كُلِّ بَابٍ سَبْعُونَ كَاعِبًا كَاعِبًا لَهُنَّ وَيَأْتِيَهُنَّ فِي كُلِّ يَوْمٍ كَرَامَةٌ مِنَ اللَّهِ عَزَّ ذِكْرَهُ لِيُبَشِّرَ اللَّهُ عَزَّ وَجَلَّ بِهِنَ الْمُؤْمِنِينَ.

**H 14595** – From him, from his father, from Ibn Mahboub, from Abu Ayyub, from Al-Halby who said:

I asked Abu Abdullah<sup>asws</sup> about the Statement of Allah<sup>azwj</sup> Mighty and Majestic: "[55:70] **In them are goodly things, beautiful ones**", said: 'These would be the righteous believing women, who had recognised (Al-Wilayah)'. I said, "[55:72] **Pure ones (Houries) confined to the pavilions**". He<sup>asws</sup> said: 'The Houries like protected eggs, preserved in the tents of the pearls, and the sapphire, and the coral. For every tent would be four doors, and on every door would be seventy veiled ones, and there will be coming them, Prestige from Allah<sup>azwj</sup> every day for giving good news to the Believer by these (Houries)'.

14596- عَلِيُّ بْنُ إِبْرَاهِيمَ وَعَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِنَّ لِلشَّمْسِ ثَلَاثِمِائَةَ وَ سِتِّينَ بُرْجًا كُلُّ بُرْجٍ مِنْهَا مِثْلُ جَزِيرَةٍ مِنْ جَزَائِرِ الْعَرَبِ فَتَنْزِلُ كُلُّ يَوْمٍ عَلَى بُرْجٍ مِنْهَا فَإِذَا غَابَتْ انْتَهَتْ إِلَى حَدِّ بَطْنَانَ الْعَرْشِ فَلَمْ تَزَلْ سَاجِدَةً إِلَى الْغَدِّ ثُمَّ تُرَدُّ إِلَى مَوْضِعِ مَطْلَعِهَا وَمَعَهَا مَلَكَانِ يَهْتِفَانِ مَعَهَا وَإِنْ وَجَّهَهَا لِأَهْلِ السَّمَاءِ وَقَفَاهَا لِأَهْلِ الْأَرْضِ وَلَوْ كَانَ وَجَّهَهَا لِأَهْلِ الْأَرْضِ لاحتَرَقَتِ الْأَرْضُ وَمَنْ عَلَيْهَا مِنْ شَيْدَةٍ حَرَّهَا وَمَعْنَى سُجُودِهَا مَا قَالَ سُبْحَانَهُ وَتَعَالَى أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ.

**H 14596** – Ali Bin Ibrahim, and a number of our companions, from Sahl Bin ziyad altogether, from Muhammad Bin Isa, from Yunus, from Abu Al-Sabbah Al-Kanany, from Al-Asbagh Bin Nabata who said:

Amir-ul-Momineen<sup>asws</sup> said: 'For the sun there are three hundred constellations. Each of the constellations from these is like an island from the islands of Arabia. So it descends upon a constellation from these each day. So when it disappears, it ends up to the limits beneath the Throne. It does not stop prostrating until the next day. Then it returns to the place of its rising, and with it are two Angels who hail with it and turn its face towards the people of the sky reversing it from the people of the earth. And had it faced the people of the earth, it would have burnt down the earth and the ones upon it due to the intensity of its heat. And the meaning of its prostration is what the Glorious and the High has Said: "[22:18] **Do you not see that to Allah bow down in worship all things that are in the heavens and on earth, the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind?**"



14597- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَمَّنْ حَدَّثَهُ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) سَبْعِينَ حَدِيثًا لَمْ أَحَدِّثْ بِهَا أَحَدًا قَطُّ وَلَا أَحَدٌ أَبَدًا فَلَمَّا مَضَى مُحَمَّدُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) تَقَلَّتْ عَلَيَّ عُنُقِي وَضَاقَ بِهَا صَدْرِي فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ جُعِلَتْ فِدَاكَ إِنَّ أَبَاكَ حَدَّثَنِي سَبْعِينَ حَدِيثًا لَمْ يَخْرُجْ مِنِّي شَيْءٌ مِنْهَا وَلَا يَخْرُجُ شَيْءٌ مِنْهَا إِلَى أَحَدٍ وَأَمْرِي بِسِتْرِهَا وَقَدْ تَقَلَّتْ عَلَيَّ عُنُقِي وَضَاقَ بِهَا صَدْرِي فَمَا تَأْمُرُنِي فَقَالَ يَا جَابِرُ إِذَا ضَاقَ بِكَ مِنْ ذَلِكَ شَيْءٌ فَأَخْرُجْ إِلَى الْجَبَانَةِ وَاحْتَفِرْ حَفِيرَةً ثُمَّ دَلَّ رَأْسَكَ فِيهَا وَفَلَّ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بِكَذَا وَكَذَا ثُمَّ طَمَّهَ فَإِنَّ الْأَرْضَ تَسْتُرُ عَلَيْكَ

**H 14597** – A number of our companions, from Saleh Bin Abu Hammaad, from Ismail Bin Mahraan, narrating from Jabir Bin Yazeed who said:

Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> narrated seventy Ahadeeth to me which he<sup>asws</sup> never narrated to anyone at all, and I never narrated these to anyone ever. So when Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> passed away (martyred), it became heavy upon my neck, and my chest was constricted by it, so I came up to Abu Abdullah<sup>asws</sup> and said, 'May I be sacrificed for you<sup>asws</sup>, your<sup>asws</sup> father<sup>asws</sup> narrated seventy Ahadeeth to me from which nothing came out from me, nor did I ever bring anything out from these to anyone, and he<sup>asws</sup> ordered me to keep these as a secret. This has become heavy upon my neck and my chest has been constricted by it, so what is your<sup>asws</sup> order for me?' He<sup>asws</sup> said: 'O Jabir! If some of that constricts your chest, go to the cemetery and dig up a ditch, then enter your head inside it and say, 'Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> narrated to me with such and such', then cover it up. The earth will keep it as a secret for you'.

قَالَ جَابِرٌ فَفَعَلْتُ ذَلِكَ فَخَفَّ عَنِّي مَا كُنْتُ أَجِدُهُ عِدَّةً مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ مِثْلَهُ.

Jabir said, 'I did that, so it became lighter upon me from what I had been under'. A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mahraan (have narrated) similar to this.

14598- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِأَخِي الْبَرِيِّءِ مِنْكُمْ بِذَنْبِ السَّقِيمِ وَ لَمْ لَا أَفْعَلُ وَ يَبْلَعُكُمْ عَنِ الرَّجُلِ مَا يَشِيئُكُمْ وَ يَشِيئُنِي فَتَجَالِسُونَهُمْ وَ تُحَدِّثُونَهُمْ فَيَمُرُّ بِكُمْ الْمَارُ فَيَقُولُ هَؤُلَاءِ شَرٌّ مِنْ هَذَا فَلَوْ أَنْتُمْ إِذَا بَلَعَكُمْ عَنْهُ مَا تَكْرَهُونَ زَبْرْتُمُوهُمْ وَ نَهَيْتُمُوهُمْ كَانَ أَبْرَ بَكُمْ وَ بِي.

**H 14598** – A number of our companions, from Sahl Bin Ziyad, from Safwaan Bin Yahya, from Al-Haris Bin Al-Mugheira who said:

Abu Abdullah<sup>asws</sup> said: 'I hold the innocent ones among you to be responsible for the sins of the morbid ones. And why should I<sup>asws</sup> not do so, and there reaches you from that (evil) man which shames you as well as shames me<sup>asws</sup>, but you are (still like to) sit with them and narrate from them. So passer-by passes by, so he says, 'They are more evil than this one'. So if there reaches you from them what you dislike, express your abhorrence to them, and forbid them. That would be better for you and for me<sup>asws</sup>'.

14599- سَهْلُ بْنُ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ تَعَالَى فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ قَالَ كَانُوا ثَلَاثَةَ أَصْنَافٍ صِئْفٌ انْتَمَرُوا وَ أَمَرُوا فَتَنَجَوْا وَ صِئْفٌ انْتَمَرُوا وَ لَمْ يَأْمُرُوا فَمُسِخُوا ذَرَأً وَ صِئْفٌ لَمْ يَأْتَمُرُوا وَ لَمْ يَأْمُرُوا فَهَلَكُوا.

**H 14599** – Sahl Bin Ziyad, from Amro Bin Usman, from Abdullah Bin Al-Mugheira, from Talha Bin Zayd, who has narrated the following:

Abu Abdullah<sup>asws</sup> regarding the Statement of the High<sup>azwj</sup>: “[7:165] **So when they neglected what they had been reminded of, We delivered those who forbade evil**”. He<sup>asws</sup> said: ‘There were of three types – A type who were with the commands and they commanded others, so they were Rescued; and a type who were with the commands but they did not command others, so they were metamorphosed as particles; and a type who were not with the command and did not command others, so they perished’.

14600- عَنْهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كَتَبَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِلَى الشَّيْعَةِ لِيُعْطِفَنَ دَوُو السِّنِّ مِنْكُمْ وَ النَّهْيَ عَلَى ذَوِي الْجَهْلِ وَ طُلَّابِ الرَّئِاسَةِ أَوْ لِنُصَيْبِنَا لَعْنَتِي أَجْمَعِينَ.

**H 14600** – From him, from Ali Bin Asbaat, from Al-A’la Bin Razeyn, from Muhammad Bin Muslim who said:

Abu Abdullah wrote to the Shiites: ‘Let those who are elderly from among you be sympathetic, and prohibit the ignorant ones and the seekers of leadership, or else you will all be affected by my<sup>asws</sup> curse’.

14601- مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ جَمِيعاً عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ عَنْ أَبِي جَعْفَرِ الْكُوفِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الَّذِينَ دَوَّلْتَيْنِ دَوْلَةَ لِأَدَمَ (عَلَيْهِ السَّلَامُ) وَ دَوْلَةَ لِإِبْلِيسَ فَدَوْلَةُ آدَمَ هِيَ دَوْلَةُ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْبَدَ عَلَانِيَةً أَظْهَرَ دَوْلَةَ آدَمَ وَ إِذَا أَرَادَ اللَّهُ أَنْ يُعْبَدَ سِرًّا كَانَتْ دَوْلَةُ إِبْلِيسَ فَالْمُذْبِعُ لِمَا أَرَادَ اللَّهُ سِتْرُهُ مَارِقٌ مِنَ الدِّينِ

**H 14601** – Muhammad Bin Abu Abdullah, and Muhammad Bin Al-Hassan, altogether from Saleh Bin Abu Hammaad, who has narrated the following:

Abu Abdullah<sup>asws</sup> said that: ‘Allah<sup>azwj</sup> Mighty and Majestic Made two governments for the Religion. The government of Adam<sup>as</sup> and the government of Iblees<sup>la</sup>. The government of Adam<sup>as</sup> is the government of Allah<sup>azwj</sup> Mighty and Majestic. So if Allah<sup>azwj</sup> Mighty and Majestic Intends to be worshipped publicly, He<sup>azwj</sup> Makes apparent the government of Adam<sup>as</sup>, and if He<sup>azwj</sup> Intends that He<sup>azwj</sup> should be worshipped in secret, it would be the government of Iblees<sup>la</sup>. So the broadcaster of what Allah<sup>azwj</sup> has Intended to be a secret, is a renegade from the Religion’.

## حَدِيثُ النَّاسِ يَوْمَ الْقِيَامَةِ

### HADEETH ABOUT THE PEOPLE ON THE DAY OF JUDGEMENT

14602 - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ يَا جَابِرُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَمَعَ اللَّهُ عَزَّ وَجَلَّ الْأَوَّلِينَ وَالْآخِرِينَ لِفَصْلِ الْخُطَابِ دُعَى رَسُولُ اللَّهِ (صلى الله عليه وآله) وَدُعَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَيُكْسَى رَسُولُ اللَّهِ (صلى الله عليه وآله) حُلَّةً خَضْرَاءَ تُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَيُكْسَى عَلِيٌّ (عليه السلام) مِثْلَهَا وَيُكْسَى رَسُولُ اللَّهِ (صلى الله عليه وآله) حُلَّةً وَرَدِيَّةً يُضِيءُ لَهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَيُكْسَى عَلِيٌّ (عليه السلام) مِثْلَهَا ثُمَّ يَصْعَدَانِ عِنْدَهَا

**H 14602** - A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja'far<sup>asws</sup> having said: 'O Jabir! When it will be the Day of Judgement Allah<sup>azwj</sup> Mighty and Majestic will Gather the former ones and the later ones for the Decisive Speech (*Fasl Al-Khitaab*). The Rasool Allah<sup>saww</sup> will be Called, and Amir-ul-Momineen<sup>asws</sup> will be Called. So the Rasool Allah<sup>saww</sup> would be clothed in a green garment which would illuminate what is in between the east and the west, and Ali<sup>asws</sup> would be clothed with the like of it. And the Rasool Allah<sup>saww</sup> would be clothed in a rosy garment which would illuminate what is in between the east and the west, and Ali<sup>asws</sup> would be clothed with the like of it. Then they<sup>asws</sup> would both ascend wearing these.

ثُمَّ يُدْعَى بِنَا فَيُذْفَعُ إِلَيْنَا حِسَابُ النَّاسِ فَنُحْنُ وَاللَّهُ يُدْخِلُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَأَهْلَ النَّارِ النَّارَ ثُمَّ يُدْعَى بِالنَّبِيِّينَ (عليهم السلام) فَيَقَامُونَ صَفَيْنَ عِنْدَ عَرْشِ اللَّهِ عَزَّ وَجَلَّ حَتَّى تَفْرَغَ مِنْ حِسَابِ النَّاسِ

Then we<sup>asws</sup> will be Called, and the Accounting of the people would be handed over to us<sup>asws</sup>. By Allah<sup>azwj</sup>, we<sup>asws</sup> are the ones who<sup>asws</sup> would be making the people of the Paradise enter into the Paradise and the people of the Fire into the Fire. Then the Prophets<sup>as</sup> would be Called, and they will be standing in two rows in front of the Throne of Allah<sup>azwj</sup> Mighty and Majestic until we<sup>asws</sup> are free from the Accounting of the people.

فَإِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ بَعَثَ رَبُّ الْعِزَّةِ عَلَيَّا (عليه السلام) فَأَنْزَلَهُمْ مَنَازِلَهُمْ مِنَ الْجَنَّةِ وَزَوَّجَهُمْ فَعَلِيٌّ وَاللَّهُ الَّذِي يُزَوِّجُ أَهْلَ الْجَنَّةِ فِي الْجَنَّةِ وَمَا ذَلِكَ إِلَى أَحَدٍ غَيْرِهِ كَرَامَةً مِنَ اللَّهِ عَزَّ ذِكْرُهُ وَفَضْلًا فَضَّلَهُ اللَّهُ بِهِ وَمَنْ بِهِ عَلَيْهِ وَهُوَ وَاللَّهُ يُدْخِلُ أَهْلَ النَّارِ النَّارَ وَهُوَ الَّذِي يُغْلِقُ عَلَى أَهْلِ الْجَنَّةِ إِذَا دَخَلُوا فِيهَا أَبْوَابَهَا لِأَنَّ أَبْوَابَ الْجَنَّةِ إِلَيْهِ وَأَبْوَابَ النَّارِ إِلَيْهِ.

So when the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the Lord<sup>azwj</sup> of the Honour will Send Ali<sup>asws</sup> who would descend them to their places in the Paradise and get them married, for Ali<sup>asws</sup>, by Allah<sup>azwj</sup>, is the one who<sup>asws</sup> will perform the marriages of the people of the Paradise in the Paradise. And that Prestige is not for anyone other than him<sup>asws</sup> from Allah<sup>azwj</sup> and a Preference which Allah<sup>azwj</sup> has Preferred him<sup>asws</sup> by and Bestowed upon him<sup>asws</sup>. By Allah<sup>azwj</sup>, he<sup>asws</sup> is the one who<sup>asws</sup> will make enter the people of the Fire into the Fire, and he<sup>asws</sup> is the one who<sup>asws</sup> will close the Doors of the Paradise when the people of the Paradise have entered into it, because the Doors of the Paradise are under his<sup>asws</sup> control and the Doors of the Fire are under his<sup>asws</sup> control'.

14603- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّدِّيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَنبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ خَالَطُوا النَّاسَ فَإِنَّهُ إِنْ لَمْ يَنْفَعَكُمْ حُبُّ عَلِيٍّ وَفَاطِمَةَ (عليها السلام) فِي السِّرِّ لَمْ يَنْفَعَكُمْ فِي الْعَلَانِيَةِ.

**H 14603** – Ali Bin Ibrahim, from Saleh Bin Al-Sindy, from Ja'far Bin Basheer, from Anbasat, who has narrated the following:

Abu Abdullah<sup>asws</sup>, said, 'I hear him<sup>asws</sup> saying: 'Intermingle with the people, for if the love for Ali<sup>asws</sup> and Fatima<sup>asws</sup> does not benefit you in the privacy, it will not benefit you publicly'.

14604- جَعْفَرٌ عَنْ عَنبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِيَّاكُمْ وَذَكَرَ عَلِيٍّ وَفَاطِمَةَ (عليها السلام) فَإِنَّ النَّاسَ لَيُسِّئَنَّ شَيْءٌ أَبْغَضَ إِلَيْهِمْ مِنْ ذِكْرِ عَلِيٍّ وَفَاطِمَةَ (عليها السلام).

**H 14604** – Ja'far, from Anbasat, from Abu Abdullah<sup>asws</sup> having said:

'Beware of mentioning Ali<sup>asws</sup> and Fatima<sup>asws</sup> (in front of others) for there is nothing more hateful to them than the speaking of Ali<sup>asws</sup> and Fatima<sup>asws</sup>'.

14605- جَعْفَرٌ عَنْ عَنبَسَةَ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنْ اللَّهُ عَزَّ ذِكْرَهُ إِذَا أَرَادَ فَنَاءَ دَوْلَةٍ قَوْمٍ أَمَرَ الْفَلَكَ فَأَسْرَعَ السَّيْرَ فَكَانَتْ عَلَى مِقْدَارِ مَا يُرِيدُ.

**H 14605** – Ja'far, from Anbasar, from Jabir, from Abu Ja'far<sup>asws</sup> having said that:

'If Allah<sup>azwj</sup> Intends to Terminate the affairs of a people, He<sup>azwj</sup> Commands the orbit to be Accelerated, in accordance to what He<sup>azwj</sup> Intends'.

14606- جَعْفَرُ بْنُ بَشِيرٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي شَيْبَةَ قَالَ دَخَلْتُ أَنَا وَسُلَيْمَانُ بْنُ خَالِدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ سُلَيْمَانُ بْنُ خَالِدٍ إِنَّ الزَّيْدِيَّةَ قَوْمٌ قَدْ عَرَفُوا وَجَرَّبُوا وَشَهَرَهُمُ النَّاسُ وَمَا فِي الْأَرْضِ مُحَمَّدِي أَحَبُّ إِلَيْهِمْ مِنْكَ فَإِنْ رَأَيْتَ أَنْ تُدْبِيَهُمْ وَتُقَرِّبَهُمْ مِنْكَ فَافْعَلْ فَقَالَ يَا سُلَيْمَانُ بْنُ خَالِدٍ إِنْ كَانَ هَؤُلَاءِ السُّفَهَاءُ يُرِيدُونَ أَنْ يَصُدُّوْنَا عَنْ عِلْمِنَا إِلَى جَهْلِهِمْ فَلَا مَرَحَبًا بِهِمْ وَلَا أَهْلًا وَ إِنْ كَانُوا يَسْمَعُونَ قَوْلَنَا وَ يَنْتَظِرُونَ أَمْرَنَا فَلَا بَأْسَ.

**H 14606** – Ja'far Bin Basheer, from Amro Bin Usmaan, from Abu Shibal who said:

'I and Suleyman Bin Khalid came up to Abu Abdullah<sup>asws</sup>. Suleyman Bin Khalid said to him<sup>asws</sup>, 'The Zaydiites (a sect) are a people who are well known, and tried, and famous among the people, and there is none in the earth who is more praised and more beloved to them than you<sup>asws</sup> are. So I see that if you<sup>asws</sup> can be closer to them and bring them closer to you<sup>asws</sup>, then you<sup>asws</sup> should do so (lead them as an Imam<sup>asws</sup>)'. So he<sup>asws</sup> said: 'O Suleyman Bin Khalid! If those fools are intending that they would prevent us<sup>asws</sup> from our<sup>asws</sup> Knowledge, to go to their ignorance, then they are not welcome. However, if they had heeded our<sup>asws</sup> words, and would have waited for our<sup>asws</sup> Command, then there would be nothing wrong with it'.

14607- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ انْقَطَعَ شَيْعُ نَعْلِ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَهُوَ فِي جَنَازَةِ جَاءَ رَجُلٌ بِشَيْعِهِ لِيَأْكُلَهُ فَقَالَ أَمْسِكْ عَلَيْكَ شَيْعَكَ فَإِنَّ صَاحِبَ الْمُصِيبَةِ أَوْلَى بِالصَّبْرِ عَلَيْهَا.

**H 14607** – A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from the one whom he mentioned, who has narrated the following:

Abu Abdullah<sup>asws</sup> said, 'A strip of the slipper of Abu Abdullah<sup>asws</sup> broke whilst he<sup>asws</sup> was in a funeral. So a man came with his strip for his<sup>asws</sup> slipper (as a replacement). He<sup>asws</sup> said: 'Hold on to your strip, for the patience is foremost for the people in misfortune'.

14608- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحِجَامَةُ فِي الرَّأْسِ هِيَ الْمُغِيثَةُ تَنْفَعُ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ وَشِبْرَ مِنَ الْحَاجِبِينَ إِلَى حَيْثُ بَلَغَ إِبْهَامُهُ ثُمَّ قَالَ هَاهُنَا.

**H 14608** – Sahl Bin Ziyad, from Ibn Fazzaal, from the one whom he mentioned, who has narrated the following:

Abu Abdullah<sup>asws</sup> having said: 'The cupping in the head is beneficial from every illness except for the death, and 'Shibr' (the length of an extended palm) from both the eyebrows to where his thumb reaches' (centre of the head)<sup>1</sup>. Then said: 'Like here'.

14609- مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مَرْوَكِ بْنِ عُبَيْدٍ عَنِ رِفَاعَةَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أ تَذْرِي يَا رِفَاعَةَ لِمَ سَمِّيَ الْمُؤْمِنُ مُؤْمِنًا قَالَ قُلْتُ لَا أَذْرِي قَالَ لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ عَزَّ وَجَلَّ فَيُجِيزُ [اللَّهُ] لَهُ أَمَانَةً.

**H 14609** – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marouk Bin Ubeyd, from Rafa'at, who has narrated the following:

Abu Abdullah<sup>asws</sup> having said: 'Do you know, O Rafa'at, why the 'المؤمن' Believer is called 'Momin'?' I said, 'I do not know'. He<sup>asws</sup> said: 'Because he entrusts himself to Allah<sup>azwj</sup> Mighty and Majestic, so Allah<sup>azwj</sup> Authorises safety for him'.

14610- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنِ حَنَّانِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لَا يُبَالِي النَّاصِبُ صَلَّى أَمْ زَنَى وَ هَذِهِ الْآيَةُ نَزَلَتْ فِيهِمْ عَامِلَةٌ نَاصِبَةٌ تَصَلِّي نَارًا حَامِيَةً.

**H 14610** – A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzaal, from Hanaan, who has narrated the following:

Abu Abdullah<sup>asws</sup> said: 'It does not matter whether the hostile one (Al-Nasibi) Prays or commits adultery (it's the same), and this is the Verse which has been Revealed regarding them: "[88:3] Labouring, (hostile one) [88:4] Entering into burning fire".

14611- سَهْلُ بْنُ زِيَادٍ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ مُحَمَّدِ بْنِ مُرَازِمٍ وَ يَزِيدَ بْنِ حَمَّادٍ جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ فِيمَا أَظُنُّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لَوْ أَنَّ عَجِيرَ وَلِيِّ عَلِيٍّ (عَلَيْهِ السَّلَامُ) أَتَى الْفِرَاتَ وَ قَدْ أَشْرَفَ مَاؤُهُ عَلَى جَنْبَيْهِ وَ هُوَ يَرْحُ زَخِيخًا فَتَنَاوَلَ بِكَفِّهِ وَ قَالَ بِسْمِ اللَّهِ فَلَمَّا فَرَّغَ قَالَ الْحَمْدُ لِلَّهِ كَانَ دَمًا مَسْفُوحًا أَوْ لَحْمَ خنزِيرٍ.

**H 14611** – Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Muhammad Bin Marazim and Yazeed Bin Hamaad altogether from Abu Abdullah Bin Sinan in what I think he narrated, who has narrated the following:

<sup>1</sup> Where 'Tatbeer' is performed

Abu Abdullah<sup>asws</sup> having said: 'If someone who is not a friend of Ali<sup>asws</sup> came to Al-Furaat and there was clear water on both his sides whilst he lowers his palms to take it by his hands, and says, 'In the Name of Allah<sup>azwj</sup>', and when he is free from that he says, 'Praise be to Allah<sup>azwj</sup>', it would be like (drinking) gushing blood or flesh of the swine'. (In another Hadith if a Momin drinks water like this it would keep on praising Allah in his stomach as long as it stays there).

14612- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) كَيْفَ صَنَعْتُمْ بَعَمِّي زَيْدٍ فَلْتُ إِنَّهُمْ كَانُوا يَحْرُسُونَهُ فَلَمَّا شَفَّ النَّاسُ أَخَذْنَا جُنَّتَهُ فَدَفَنَاهُ فِي جُرْفٍ عَلَى شَاطِئِ الْفُرَاتِ فَلَمَّا أَصْبَحُوا جَالَتْ الْخَيْلُ يَطْلُبُونَهُ فَوَجَدُوهُ فَأَحْرَقُوهُ فَقَالَ أ فُلَا أَوْ قَرْتُمُوهُ حَدِيدًا وَ الْفَيْتُمُوهُ فِي الْفُرَاتِ صَلَّى اللَّهُ عَلَيْهِ وَ لَعَنَ اللَّهُ قَاتِلَهُ.

**H 14612** – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man he mentioned, from Suleyman Bin Khalid who said:

'Abu Abdullah<sup>asws</sup> said to me: 'What did you do to my<sup>asws</sup> uncle Zayd?' I said, 'They were guarding him, so when the people dispersed, we took his body and buried him in on a cliff on the shores of Al-Furaat. When it was the morning, the horsemen came looking for him, so they found him and burnt his body'. He<sup>asws</sup> said: 'So why did you not tie iron to him and throw him in Al-Furaat? Greetings of Allah<sup>azwj</sup> be upon him, and Curse of Allah<sup>azwj</sup> be upon his killers'.

14613- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ أَدْنَى فِي هَلَاكِ بَنِي أُمَيَّةَ بَعْدَ إِحْرَاقِهِمْ زَيْدًا بِسَبْعَةِ أَيَّامٍ.

**H 14613** – A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Al-Washa, from the one whom he mentioned, who has narrated the following:

Abu Abdullah<sup>asws</sup> having said that: 'Allah<sup>azwj</sup> Gave Permission for the destruction of the Clan of Umayya seven days after their burning of the body of Zayd'.

14614- سَهْلُ بْنُ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَمَّنْ ذَكَرَهُ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ لِيَحْفَظَ مَنْ يَحْفَظُ صَدِيقَهُ.

**H 14614** – Sahl Bin Ziyad, from Mansour Bin Al-Abbas, from the one whom he mentioned, from Ubeyd Bin Zurara, who has narrated the following:

Abu Abdullah<sup>asws</sup> said that: 'Allah<sup>azwj</sup> Protects the one who protects His<sup>azwj</sup> friend'.

14615- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ سِنَانَ عَنْ سَعْدَانَ عَنْ سَمَاعَةَ قَالَ كُنْتُ قَاعِدًا مَعَ أَبِي الْحَسَنِ الْوَلِّ ( عَلَيْهِ السَّلَامُ ) وَ النَّاسُ فِي الطَّوَافِ فِي جَوْفِ اللَّيْلِ فَقَالَ يَا سَمَاعَةَ إِلَيْنَا إِيَابُ هَذَا الْخَلْقِ وَ عَلَيْنَا حِسَابُهُمْ فَمَا كَانَ لَهُمْ مِنْ ذَنْبٍ بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ حَتْمًا عَلَى اللَّهِ فِي تَرْكِهِ لَنَا فَأَجَابْنَا إِلَى ذَلِكَ وَ مَا كَانَ بَيْنَهُمْ وَ بَيْنَ النَّاسِ اسْتَوْهَبْنَاهُ مِنْهُمْ وَ أَجَابُوا إِلَى ذَلِكَ وَ عَوَّضَهُمُ اللَّهُ عَزَّ وَ جَلَّ.

**H 14615** – Sahl Bin Ziyad, from Ibn Sinan, from Sa'daan, from Sama'at who said:

I was seated with Abu Al-Hassan the First<sup>asws</sup>, and the people were in the circumambulation (Tawaaf) in the middle of the night, so he<sup>asws</sup> said: 'O Sama'at! To us<sup>asws</sup> is the eventual return of these people and on us<sup>asws</sup> is their Accounting. So there is none from their sins between them and Allah<sup>azwj</sup> Mighty and Majestic, but it

has been Ordained by Allah<sup>azwj</sup> for it to be left to us<sup>asws</sup> so we<sup>asws</sup> will respond to that, and there is nothing between them and the people, but they should ask it from us<sup>asws</sup> and I<sup>asws</sup> will respond to that, and Allah<sup>azwj</sup> Mighty and Majestic would Recompense them for it’.

14616- سَهْلُ بْنُ زِيَادٍ عَنِ مَنصُورِ بْنِ عَبَّاسٍ عَنِ سُلَيْمَانَ الْمُسْتَرْقِ عَنِ صَالِحِ الْأَحْوَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ أَخَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بَيْنَ سَلْمَانَ وَأَبِي ذَرٍّ وَاشْتَرَطَ عَلَى أَبِي ذَرٍّ أَنْ لَا يَعْصِيَ سَلْمَانَ.

**H 14616** – Sahl Bin Ziyad, from Mansour Bin Al-Abbas, from Suleyman Al-Musattaq, from Saleh Al-Howl who said:

I heard Abu Abdullah<sup>asws</sup> saying: ‘The Rasool<sup>saww</sup> established brotherhood between Salman<sup>ar</sup> and Abu Dharr<sup>ar</sup>, and stipulated a condition upon Abu Dharr<sup>ar</sup> that he<sup>ar</sup> would not disobey Salman<sup>ar</sup> (as a younger to an elder brother).

14617- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ خَطَّابِ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ لَقِيتُنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي طَرِيقِ الْمَدِينَةِ فَقَالَ مَنْ ذَا الْحَارِثُ قُلْتُ نَعَمْ قَالَ أَمَا لِأَحْمِلَنَّ ذُنُوبَ سُفَهَائِكُمْ عَلَى عُلَمَائِكُمْ ثُمَّ مَضَى فَأَتَيْتُهُ فَاسْتَأْذَنْتُ عَلَيْهِ فَدَخَلْتُ فَقُلْتُ لَقِيتُنِي فَقُلْتَ لِأَحْمِلَنَّ ذُنُوبَ سُفَهَائِكُمْ عَلَى عُلَمَائِكُمْ فَدَخَلَنِي مِنْ ذَلِكَ أَمْرٌ عَظِيمٌ فَقَالَ نَعَمْ مَا يَمْنَعُكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ مِنْكُمْ مَا تَكْرَهُونَ وَ مَا يَدْخُلُ عَلَيْنَا بِهِ الْإِذَى أَنْ تَأْتُوهُ فَنُؤْتِيهِمْ وَ تَعْدِلُوهُ وَ تَقُولُوا لَهُ قَوْلًا بَلِيغًا فَقُلْتُ [لَهُ] جُعِلَتْ فِدَاكَ إِذَا لَا يُطِيعُونَا وَ لَا يَقْبَلُونَ مِنَّا فَقَالَ أَهْجَرُوهُمْ وَ اجْتَنِبُوا مَجَالِسَهُمْ.

**H 14617** – Sahl Bin Ziyad, from Ibn Mahboub, from Khataab Bin Muhammad, from Al-Haris Bin Al-Mugheira, who has narrated the following:

Abu Abdullah<sup>asws</sup> met me in a road of Al-Medina, so he<sup>asws</sup> said: ‘Who is that? Is it Haaris?’ I said, ‘Yes’. He<sup>asws</sup> said: ‘But I<sup>asws</sup> shall dump the sins of your foolish ones upon your knowledgeable ones’. Then he<sup>asws</sup> passed by. So I came up to him<sup>asws</sup> and sought permission to see him<sup>asws</sup>. I said, ‘You<sup>asws</sup> met me and you<sup>asws</sup> said, ‘I<sup>asws</sup> shall dump the sins of your foolish ones upon your knowledgeable ones’, and that was a great matter upon me’. So he<sup>asws</sup> said: ‘Yes. What prevented you when it reached you from the man among you what you dislike, as it enters hurtful feelings to us<sup>asws</sup>, (you should) go to him and reproach him, and correct it (his wrong doings), and speak to him in eloquent words?’ I said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>, if he does not obey us and does not accept from us?’ So he<sup>asws</sup> said: ‘Flee from him, and avoid their gatherings’ (stop accompanying him).

14618- سَهْلُ بْنُ زِيَادٍ عَنِ إِبْرَاهِيمَ بْنِ عَقْبَةَ عَنِ سَيَابَةَ بْنِ أَيُّوبَ وَ مُحَمَّدِ بْنِ الْوَلِيدِ وَ عَلِيِّ بْنِ أَسْبَاطٍ يَرْفَعُونَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ إِنَّ اللَّهَ يُعَذِّبُ السَّئَةَ بِالسَّئَةِ الْعَرَبَ بِالْعَصِيَّةِ وَ الدَّهَّاقِينَ بِالْكِبَرِ وَ الْأَمْرَاءَ بِالْجَوْرِ وَ الْفُقَهَاءَ بِالْحَسَدِ وَ الثُّجَّارَ بِالْخِيَانَةِ وَ أَهْلَ الرِّسَالَتِ بِالْجَهْلِ.

**H 14618** – Sahl Bin Ziyad, from Ibrahim Bin Uqba, from Sayaabat Bin Ayyoub, and Muhammad Bin Al-Waleed, and Ali Bin Asbaat with an unbroken chain going up to Amir-ul-Momineen<sup>asws</sup> having said that:

Amir-ul-Momineen<sup>asws</sup> said that: ‘Allah<sup>azwj</sup> will Punish six (types of people) for six (matters) – the Arabs for the prejudice, and the landlords for the arrogance, and the rulers for the tyranny, and the jurists for the jealousy, and the merchants for the fraud, and the villagers for the ignorance’.

14619- عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامَ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا كَانَ شَيْءٌ أَحَبَّ إِلَيَّ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ أَنْ يُظِلَّ خَائِفًا جَائِعًا فِي اللَّهِ عَزَّ وَجَلَّ.

**H 14619** – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham and someone else, who has narrated the following:

Abu Abdullah<sup>asws</sup> said: ‘There was nothing more beloved to the Rasool Allah<sup>saww</sup> than to remain fearful and hungry for the Sake of Allah<sup>azwj</sup> Mighty and Majestic’.

14620- عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ وَ حَفْصِ بْنِ الْبُخْتَرِيِّ وَ سَلْمَةَ بِيَّاعِ السَّابِرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا أَخَذَ كِتَابَ عَلِيٍّ (عليه السلام) فَتَنظَرَ فِيهِ قَالَ مَنْ يُطِيقُ هَذَا مَنْ يُطِيقُ ذَا قَالَ ثُمَّ يَعْمَلُ بِهِ وَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ تَغَيَّرَ لَوْنُهُ حَتَّى يُعْرَفَ ذَلِكَ فِي وَجْهِهِ وَ مَا أَطَاقَ أَحَدٌ عَمَلَ عَلِيٍّ (عليه السلام) مِنْ وَلَدِهِ مِنْ بَعْدِهِ إِلَّا عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام).

**H 14620** – Ali, from his father and Muhammad Bin Ismail, from Al-Fazl Bin Shazaan altogether from Ibn Abu Umeyr, from Abd Al-Rahmaan Bin Al-Hajjaaj, and Hafs Bin Al-Bakhtary, and Salmat Bayya Al-Sabiry, who has narrated the following:

Abu Abdullah<sup>asws</sup> said: ‘Whenever Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to take the Book of Ali<sup>asws</sup>, he<sup>asws</sup> would look into it and say: ‘Who can endure this, who can endure this?’ Then he<sup>asws</sup> said: ‘Who would act upon it, and when he<sup>asws</sup> would stand for the Prayer, his<sup>asws</sup> colour would change to the extent that it would become apparent in his<sup>asws</sup> face, and no one can endure the actions of Ali<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup> from after him<sup>asws</sup> except for Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>’.

14621- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصَّقِيقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ وَلِيَّ عَلِيٍّ (عليه السلام) لَا يَأْكُلُ إِلَّا الْحَلَالَ لِأَنَّ صَاحِبَهُ كَانَ كَذَلِكَ وَ إِنَّ وَلِيَّ عُثْمَانَ لَا يُبَالِي أَمْ حَلَالًا أَمْ حَرَامًا لِأَنَّ صَاحِبَهُ كَذَلِكَ

**H 14621** – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-No’mān, from Ibn Muskaan, from Al-Hassan Al-Sayqal who said:

I heard Abu Abdullah<sup>asws</sup> saying that a friend of Ali<sup>asws</sup> does not eat except for the Permissible because his Master<sup>asws</sup> was like that, and the friend of Usman does not care whether he eats the Permissible or the Prohibited because his master was like that’.

قَالَ ثُمَّ عَادَ إِلَى ذِكْرِ عَلِيٍّ (عليه السلام) فَقَالَ أَمَا وَ الَّذِي ذَهَبَ بِنَفْسِهِ مَا أَكَلَ مِنَ الدُّنْيَا حَرَامًا قَلِيلًا وَ لَا كَثِيرًا حَتَّى فَارَقَهَا وَ لَا عَرَضَ لَهُ أَمْرَانِ كِلَاهُمَا لِلَّهِ طَاعَةٌ إِلَّا أَخَذَ بِأَنْدَهُمَا عَلَى بَدَنِهِ وَ لَا نَزَلَتْ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) شَدِيدَةٌ قَطُّ إِلَّا وَجَّهَتْ فِيهَا تَقَةً بِهِ وَ لَا أَطَاقَ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ عَمَلَ رَسُولِ اللَّهِ (صلى الله عليه وآله) بَعْدَهُ غَيْرُهُ

He (the narrator) said, ‘Then he<sup>asws</sup> returned to the mention of Ali<sup>asws</sup>, so he<sup>asws</sup> said; ‘But, by the One Who<sup>azwj</sup> Took his<sup>asws</sup> soul, he<sup>asws</sup> did not eat anything Prohibited in the world, be it little or a lot, until he<sup>asws</sup> departed from it. And there were not presented to him<sup>asws</sup> two matters both of them in obedience to Allah<sup>azwj</sup> except that he<sup>asws</sup> chose the more difficult one of the two for his<sup>asws</sup> body, and there did not descend any difficulty upon the Rasool Allah<sup>saww</sup> at all except that he<sup>asws</sup> faced it, being relied upon for it. And no one from this community can endure the deeds of the Rasool Allah<sup>saww</sup> after him<sup>saww</sup> apart from him<sup>asws</sup>’.



وَلَقَدْ كَانَ يَعْمَلُ عَمَلًا رَجُلًا كَأَنَّهُ يَنْظُرُ إِلَى الْجَنَّةِ وَالنَّارِ وَ لَقَدْ أَعْتَقَ أَلْفَ مَمْلُوكٍ مِنْ صُلْبِ مَالِهِ كُلُّ ذَلِكَ تَحَقَّى فِيهِ يَدَاهُ وَ تَعْرِقُ جَبِينُهُ التَّمَّاسَ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ وَ الْخَلَّاصَ مِنَ النَّارِ وَ مَا كَانَ قُوَّتُهُ إِلَّا الْخَلَّ وَ الزَّيْتُ وَ حُلُوهُ التَّمْرُ إِذَا وَجَدَهُ وَ مَلْبُوسُهُ الْكِرَائِيْسُ فَإِذَا فَضَلَ عَنْ ثِيَابِهِ شَيْءٌ دَعَا بِالْجَلْمِ فَجَزَّهُ.

And he<sup>asws</sup> would work like a man as if he could see into the Paradise and the Fire, and he<sup>asws</sup> had freed one thousand slaves from his<sup>asws</sup> wealth. All of that was from what he<sup>asws</sup> had worked by his<sup>asws</sup> own hands, making his<sup>asws</sup> forehead perspire for the Sake of Allah<sup>azwj</sup> Mighty and Majestic, seeking to be free from the Fire. And there was no meal for him<sup>asws</sup> except for the vinegar and oil, and the sweetness of the dates if he<sup>asws</sup> could find them. And his<sup>asws</sup> clothing was the cotton. If he<sup>asws</sup> found extra in his clothes, he<sup>asws</sup> would call for the scissors and cut it off'.

14622- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ عَامِلٍ كَانَ لِمُحَمَّدِ بْنِ رَاشِدٍ قَالَ حَضَرْتُ عَشَاءَ جَعْفَرِ بْنِ مُحَمَّدٍ (عليه السلام) فِي الصَّيْفِ فَأَتَيْتُ بِخُورَانٍ عَلَيْهِ خُبْرٌ وَ أَيْتِي بِجَفْنَةٍ فِيهَا تَرِيدٌ وَ لَحْمٌ تَفُورٌ فَوَضَعَ يَدَهُ فِيهَا فَوَجَدَهَا حَارَةً ثُمَّ رَفَعَهَا وَ هُوَ يَقُولُ نَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ نَعُودُ بِاللَّهِ مِنَ النَّارِ نَحْنُ لَا نَقْوَى عَلَى هَذَا فَكَيْفَ النَّارُ وَ جَعَلَ يُكْرِرُ هَذَا الْكَلَامَ حَتَّى أَمَكَّنْتَ الْقَصْعَةَ فَوَضَعَ يَدَهُ فِيهَا وَ وَضَعْنَا أَيْدِيَنَا حِينَ أَمَكَّنْنَا فَأَكَلْنَا وَ أَكَلْنَا مَعَهُ

**H 14622** – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Al-Hassan Bin Ali, from Yunus Bin Yaqoub, from Suleyman Bin Khalid, from a worker of Muhammad Bin Rashid who said:

I was present at the evening meal of Ja'far Bin Muhammad<sup>asws</sup> during the summer. A tray of bread was brought to him<sup>asws</sup>, and a bowl of porridge and boiling meat. So he<sup>asws</sup> extended his hand towards it and found it to be hot. Then he<sup>asws</sup> raised his<sup>asws</sup> hand and said: 'We<sup>asws</sup> seek Refuge with Allah<sup>azwj</sup> from the Fire, we<sup>asws</sup> seek Refuge with Allah<sup>azwj</sup> from the Fire. We are not strong enough (to bear) this, so how can we (bear) the Fire (of Hell)?' And he<sup>asws</sup> went on repeating these words until it was possible to (touch) the bowl. So he<sup>asws</sup> placed his<sup>asws</sup> in it (the hot food in front of him<sup>asws</sup>), and we placed our hands in it (our portion) when it was possible. So he<sup>asws</sup> ate, and we ate with him<sup>asws</sup>.

ثُمَّ إِنَّ الْخُورَانَ رُفِعَ فَقَالَ يَا غُلَامُ انْتَبِهْ بِشَيْءٍ فَأَتَيْتُ بِتَمْرٍ فِي طَبَقٍ فَمَدَدْتُ يَدِي فَإِذَا هُوَ تَمْرٌ فَقُلْتُ أَسْلَحَكَ اللَّهُ هَذَا زَمَانُ الْأَعْنَابِ وَ الْفَاكِهِةِ قَالَ إِنَّهُ تَمْرٌ ثُمَّ قَالَ أَرْفَعْ هَذَا وَ انْتَبِهْ بِشَيْءٍ فَأَتَيْتُ بِتَمْرٍ فَمَدَدْتُ يَدِي فَقُلْتُ هَذَا تَمْرٌ فَقَالَ إِنَّهُ طَيِّبٌ.

Then the (food) from the food-mat was taken away. So he<sup>asws</sup> said: 'O young boy, bring us something'. So he came with the dates on a platter. I extended my hand, and there were dates, so I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well, this is the time (season) for the grapes and the apples'. He<sup>asws</sup> said: 'these are the dates'. Then he<sup>asws</sup> said: 'Take this away and bring us something'. So he came up with dates (another variety of dates). I extended my hand and said, 'These are dates'. He<sup>asws</sup> said: 'It is good'.

14623- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَكَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَثْمَلًا مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى أَنْ قَبِضَهُ تَوَاضَعًا لِلَّهِ عَزَّ وَ جَلَّ وَ مَا رَأَى رُكْبَتَيْهِ أَمَامَ جَلِيسِهِ فِي مَجْلِسٍ قَطُّ وَ لَا صَافِحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَجُلًا قَطُّ فَتَزَعَّ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَنْزِعُ يَدَهُ وَ لَا كَافَأَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِسَيْئَةٍ قَطُّ قَالَ اللَّهُ تَعَالَى لَهُ ادْفَعْ بِأَيْدِي هِيَ أَحْسَنُ السَّيِّئَةِ فَفَعَلَ

**H 14623** – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Wahab, who has narrated the following:

Abu Abdullah<sup>asws</sup> said: 'The Rasool Allah<sup>saww</sup> did not eat whilst leaning, since he<sup>saww</sup> was Sent by Allah<sup>azwj</sup> Mighty and Majestic, up to his<sup>saww</sup> passing away. He<sup>saww</sup> was modest for the Sake of Allah<sup>azwj</sup> Mighty and Majestic, and no one ever saw his<sup>saww</sup> knees is a gathering at all. And the Rasool Allah<sup>saww</sup> did not shake hands with a man at all by pulling his<sup>saww</sup> hand from his hand until the man would pull his own hand from his<sup>saww</sup> hands. The Rasool Allah<sup>saww</sup> did not recompense anyone with evil at all. Allah<sup>azwj</sup> the High Said to him<sup>saww</sup>: "[23:96] Repel evil by what is best", so he<sup>saww</sup> did it.

وَمَا مَنَعَ سَائِلًا قَطُّ إِنْ كَانَ عِنْدَهُ أُعْطِيَ وَ إِنْ قَالَ يَأْتِي اللَّهُ بِهِ وَ لَا أُعْطِيَ عَلَى اللَّهِ عَزَّ وَ جَلَّ شَيْئًا قَطُّ إِلَّا أَجَازَهُ اللَّهُ إِنْ كَانَ لِيُعْطِيَ الْجَنَّةَ فَيَجِيزُ اللَّهُ عَزَّ وَ جَلَّ لَهُ ذَلِكَ

And he never denied any beggar at all. If he<sup>saww</sup> had it with him<sup>saww</sup> he<sup>saww</sup> would give it, or else he<sup>saww</sup> would say: 'Allah<sup>azwj</sup> will Give it'. And he<sup>saww</sup> did not Give anything at all on the Authorisation of Allah<sup>azwj</sup> Mighty and Majestic except that Allah<sup>azwj</sup> Authorised that for him<sup>saww</sup> even if it was the Paradise, Allah<sup>azwj</sup> Mighty and Majestic Authorised that for him<sup>saww</sup>.

قَالَ وَ كَانَ أَخُوهُ مِنْ بَعْدِهِ وَ الَّذِي ذَهَبَ بِنَفْسِهِ مَا أَكَلَ مِنَ الدُّنْيَا حَرَامًا قَطُّ حَتَّى خَرَجَ مِنْهَا وَ اللَّهُ إِنْ كَانَ لِيَعْرِضَ لَهُ الْأَمْرَانِ كِلَاهُمَا لِلَّهِ عَزَّ وَ جَلَّ طَاعَةٌ فَيَأْخُذُ بِأَشَدِّهِمَا عَلَى بَدَنِهِ وَ اللَّهُ لَقَدْ أَعْتَقَ أَلْفَ مَمْلُوكٍ لَوَجْهِ اللَّهِ عَزَّ وَ جَلَّ دَبَّرْتُ فِيهِمْ يَدَايَ وَ اللَّهُ مَا أَطَاقَ عَمَلَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) مِنْ بَعْدِهِ أَحَدٌ غَيْرُهُ وَ اللَّهُ مَا نَزَلَتْ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) نَازِلَةٌ قَطُّ إِلَّا قَدَّمَهُ فِيهَا تَقَدُّمًا مِنْهُ بِهِ وَ إِنْ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) لِيُبْعَثَ بِرَأْيَيْهِ فَيُقَاتِلَ جَبْرَيْلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ ثُمَّ مَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ.

He<sup>asws</sup> said: 'And his<sup>saww</sup> brother (Ali<sup>asws</sup>) from after him<sup>saww</sup>, by the One Who<sup>azwj</sup> Took his<sup>asws</sup> soul, did not eat anything at all Prohibited in the world until he<sup>asws</sup> exited from it. By Allah<sup>azwj</sup>, if two matters were presented to him<sup>asws</sup> in both of which was the obedience to Allah<sup>azwj</sup> Mighty and Majestic, he<sup>asws</sup> would take the one which was more difficult upon his<sup>asws</sup> body. By Allah<sup>azwj</sup>, he<sup>asws</sup> freed a thousand slaves for the Sake of Allah<sup>azwj</sup> Mighty and Majestic, from the work of his<sup>asws</sup> own hands. By Allah<sup>azwj</sup>, no one could endure the deeds of the Rasool Allah<sup>saww</sup> after him<sup>saww</sup>, apart from him<sup>asws</sup>. By Allah<sup>azwj</sup>, there did not descend upon the Rasool Allah<sup>saww</sup> any (difficulty) at all except that he<sup>asws</sup> was the foremost in facing it, being a reliable one from him<sup>saww</sup> for it. And whenever the Rasool Allah<sup>saww</sup> sent him<sup>asws</sup> with his<sup>saww</sup> flag, so Jibraeel would fight on his<sup>asws</sup> right and Mikaeel on his<sup>asws</sup> left. Then he<sup>asws</sup> would not return until Allah<sup>azwj</sup> Mighty and Majestic Granted victory to him<sup>asws</sup>.

14624- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ زَيْدِ بْنِ الْحَسَنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) أَشْبَهَ النَّاسَ طِعْمَةً وَ سَبِيرَةً بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ كَانَ يَأْكُلُ الْخُبْزَ وَ الزَّيْتِ وَ يَطْعِمُ النَّاسَ الْخُبْزَ وَ اللَّحْمَ

**H 14624** – A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammaad Bin Usmaan, from Zayd Bin Al-Hassan who said:

I heard Abu Abdullah<sup>asws</sup> saying: 'Ali<sup>asws</sup> was the most similar to the Rasool Allah<sup>saww</sup> in the partaking of food and manners. And he<sup>asws</sup> used to eat the bread and the oil whilst (he<sup>asws</sup> would feed) the people with the bread and the meat'.

قَالَ وَ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) يَسْتَقِي وَ يَحْتَطِبُ وَ كَانَتْ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) تَطْحَنُ وَ تَعَجِنُ وَ تَخْبِزُ وَ تَرْفَعُ وَ كَانَتْ مِنْ أَحْسَنِ النَّاسِ وَجْهًا كَأَنَّ وَجْهَهَا وَرَدَّتَانِ صَلَّى اللَّهُ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ وَلَدِهَا الطَّاهِرِينَ.

He<sup>asws</sup> said: 'Ali<sup>asws</sup> used to fetch the water and the firewood, and Fatima<sup>asws</sup> used to grind, and knead, and bake, and stitch. She<sup>asws</sup> was of the most beautiful of face from the people, with cheeks like two roses, may Greetings be upon her<sup>asws</sup>, and upon her<sup>asws</sup> father<sup>saww</sup>, and her<sup>asws</sup> husband<sup>asws</sup>, and her<sup>asws</sup> purified children<sup>asws</sup>.

14625- سَهْلُ بْنُ زِيَادٍ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَبْعَثْ نَبِيًّا قَطُّ إِلَّا صَاحِبَ مِرَّةٍ سَوْدَاءَ صَافِيَةٍ وَمَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ حَتَّى يُقَرَّ لَهُ بِالْبَدَاءِ.

**H 14625** – Sahl Bin Ziyad, from Al-Rayyaan Bin Al-Salt, from Yunus who said:

Abu Abdullah<sup>asws</sup> said that: 'Allah<sup>azwj</sup> Mighty and Majestic never Sent a Prophet<sup>as</sup> at all except that he<sup>as</sup> would have a clear 'مِرَّةٍ سَوْدَاءَ' (Seal of Prophet-hood) and Allah<sup>azwj</sup> did not Send a Prophet<sup>as</sup> at all until he<sup>as</sup> accepts the 'يُقَرَّ لَهُ بِالْبَدَاءِ' The Decision of Allah at the Start (About the First 'Al-Noor'-Mohammed<sup>saww</sup> and Ayley Mohammed<sup>asws</sup>).

14626- سَهْلُ بْنُ زِيَادٍ عَنِ عَبْدِ الْحَمِيدِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا نَقَرُوا بِرَسُولِ اللَّهِ (صلى الله عليه وآله) نَافَتْهُ قَالَتْ لَهُ النَّاقَةُ وَاللَّهِ لَا أَرَلْتُ خُفًّا عَنْ خُفٍّ وَ لَوْ قُطِعْتُ إِرْبًا إِرْبًا.

**H 14626** – Sahl, from Yaqoub Bin Yazeed, from Abdul Hameed, from the one whom he mentioned, who has narrated the following:

Abu Abdullah<sup>asws</sup> said: 'When they frightened the she-camel of the Rasool Allah<sup>saww</sup>, the she-camel said to him<sup>saww</sup>; 'By Allah<sup>azwj</sup>, I will not move one foot from the other even if they cut me into pieces and pieces'.

14627- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ يَعْقُوبَ بْنِ يَزِيدَ جَمِيعًا عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ يَا لَيْتَنَّا سَيَّارَةٌ مِثْلُ آلِ يَعْقُوبَ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ بَيْنَ خَلْقِهِ.

**H 14627** – Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed altogether from Hammad Bin Isa, from Ibrahim Bin Umar, from a man, who has narrated the following:

Abu Abdullah<sup>asws</sup> having said: 'our<sup>asws</sup> matter (treatment of people towards us) is like that of the Children of Yaqoub<sup>as</sup> (towards him<sup>as</sup>) until Allah<sup>azwj</sup> Judges between us<sup>asws</sup> and His<sup>azwj</sup> creatures'.

14628- سَهْلُ بْنُ زِيَادٍ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ إِسْمَاعِيلَ بْنِ قُنَيْبَةَ عَنْ حَفْصِ بْنِ عُمَرَ عَنِ إِسْمَاعِيلِ بْنِ مُحَمَّدٍ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنِّي لَسُنْتُ كُلَّ كَلَامِ الْحَكِيمِ أَنْتَقِبُ لِنَمَّا أَنْتَقِبُ هَوَاهُ وَ هَمَّهُ فَإِنْ كَانَ هَوَاهُ وَ هَمَّهُ فِي رِضَايَ جَعَلْتُ هَمَّهُ تَقْدِيسًا وَ تَسْبِيحًا.

**H 14628** – Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ismail Bin Quteyba, from Hafs Bin Umar, from Ismail Bin Muhammad, who has narrated the following:

Abu Abdullah<sup>asws</sup> said that: 'Allah<sup>azwj</sup> Mighty and Majestic has said; "I<sup>azwj</sup> do not Accept every wise statement, but rather I<sup>azwj</sup> Accept his wish and his concern, for if his wish and his concern is within My<sup>azwj</sup> Pleasure, I<sup>azwj</sup> Makes his concern to be an Extolling of Holiness and a Glorification'.

14629- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ الطَّبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَ فِي أَنفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ حَسَنٌ وَ مَسْحُوحٌ وَ قَدَفٌ قَالَ قُلْتُ حَتَّىٰ يَبَيِّنَ لَهُمْ قَالَ دَعَا ذَا ذَاكَ قِيَامَ الْقَائِمِ.

**H 14629** – Sahl Bin Ziyad, from Ibn Fazzaal, from Sa'albat Bin Maymoun, from Al-Tayyaar, who has narrated the following:

Abu Abdullah <sup>asws</sup> regarding the Statement of Allah <sup>azwj</sup> Mighty and Majestic: “[41:53] *We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth?*”. He <sup>asws</sup> said: ‘Submerging (in the ground), and metamorphosis, and stoning’. I said, ‘What about “*until it will become quite clear to them?*”?’ He <sup>asws</sup> said: ‘Leave that. That is the rising of the Rising One (Al-Qaim <sup>asws</sup>)’.

14630- سَهْلُ بْنُ يَحْيَىٰ بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ ابْنِ سِنَانَ وَ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) طَاعَةٌ عَلِيٍّ ذُلٌّ وَ مَعْصِيَتُهُ كُفْرٌ بِاللَّهِ قِيلَ يَا رَسُولَ اللَّهِ كَيْفَ تَكُونُ طَاعَةٌ عَلِيٍّ ذُلًّا وَ مَعْصِيَتُهُ كُفْرًا بِاللَّهِ فَقَالَ إِنَّ عَلِيًّا يَحْمِلُكُمْ عَلَى الْحَقِّ فَإِنْ أَطَعْتُمُوهُ ذَلَلْتُمْ وَ إِنْ عَصَيْتُمُوهُ كَفَرْتُمْ بِاللَّهِ.

**H 14630** – Sahl, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Is'haq Bin Ammaar, and Ibn Sinan, and Sama'at, from Abu Baseer, who has narrated the following:

Abu Abdullah <sup>asws</sup> said: ‘The Rasool Allah <sup>saww</sup> said: ‘Obedience to Ali <sup>asws</sup> is humbleness and disobedience to him is blasphemy with Allah <sup>azwj</sup>’. It was said, ‘O Rasool Allah <sup>saww</sup>, how can obedience to Ali <sup>asws</sup> be humbleness and disobedience to him <sup>asws</sup> be blasphemy with Allah <sup>azwj</sup>?’ So he <sup>saww</sup> replied: ‘Ali <sup>asws</sup> carries you all upon the ‘الحَقُّ’ Just, so if you obey him <sup>asws</sup> it would make you humble, and if you were to disobey him <sup>asws</sup>, you would have blasphemed against Allah <sup>azwj</sup>’.

14631- عَنْهُ عَنْ يَحْيَىٰ بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ أَوْ غَيْرِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَحْنُ بَنُو هَاشِمٍ وَ شِيعَتُنَا الْعَرَبُ وَ سَائِرُ النَّاسِ الْأَعْرَابُ.

**H 14631** – From him, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Is'haq Bin Ammaar or someone else who said:

Abu Abdullah <sup>asws</sup> said: ‘We <sup>asws</sup> are the Clan of Hashim <sup>as</sup>, and our <sup>asws</sup> Shiites are the Arabs, and the rest of the people are Bedouins’.

14632- سَهْلُ بْنُ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حَنَّانٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَحْنُ فَرِيشٌ وَ شِيعَتُنَا الْعَرَبُ وَ سَائِرُ النَّاسِ عُلُوجُ الرُّومِ.

**H 14632** – Sahl, from Al-Hassan Bin Mahboub, from Hanaan, from Zurara who said:

Abu Abdullah <sup>asws</sup> said: ‘We <sup>asws</sup> are Masters, and our <sup>asws</sup> Shiites are the privileged ones, and the rest of the people like of infidels’.

14633- سَهْلُ بْنُ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ كَأَنِّي بِالْقَائِمِ (عليه السلام) عَلَى مَنبَرِ الْكُوفَةِ عَلَيْهِ قُبَاءٌ فَيُخْرَجُ مِنْ وَرْيَانِ قُبَائِهِ كِتَابًا مَحْتُمًا بِخَاتَمٍ مِنْ ذَهَبٍ فَيَفْكَهُ فَيَقْرُؤُهُ عَلَى النَّاسِ فَيَجْفَلُونَ عَنْهُ إِجْفَالِ الْعَنَمِ فَلَمْ يَبْقَ إِلَّا النُّبَاءُ فَيَتَكَلَّمُ بِكَلَامٍ فَلَا يَلْحَقُونَ مَلْجَأًا حَتَّىٰ يَرْجِعُوا إِلَيْهِ وَ إِنِّي لَأَعْرِفُ الْكَلَامَ الَّذِي يَتَكَلَّمُ بِهِ.

**H 14633** – Sahl, from Al-Hassan Bin Mahboub, from one of his men, who has narrated the following:

Abu Abdullah<sup>asws</sup> said: 'It is as if I<sup>asws</sup> am with Al-Qaim<sup>asws</sup> ascended upon the Pulpit of Al-Kufa having a gown from which he<sup>asws</sup> takes out a sealed letter sealed with a golden seal. So he<sup>asws</sup> opens it and reads it out to the people. They run away from him<sup>asws</sup> like the frightened sheep. So there does not remain any except for the heads (commanders). So he<sup>asws</sup> speaks by a speech and they do not find a shelter until they return back to him<sup>asws</sup>. And I<sup>asws</sup> know of the speech that he<sup>asws</sup> will be speaking by'.

14634- سَهْلُ بْنُ زِيَادٍ عَنِ بَكْرِ بْنِ صَالِحٍ عَنِ ابْنِ سِنَانَ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُمَا وَجَدَ أَحَدُكُمْ ضَالَّتَهُ فَلْيَأْخُذْهَا.

**H 14634** – Sahl Bin Ziyad, from Bakr Bin Saleh, from Ibn Sinan, from Amro Bin Shimr, who has narrated the following:

Abu Abdullah<sup>asws</sup> said: 'The wisdom is the objective of the believer, so wherever one of you finds his objective, so he should take it'.

14635- سَهْلُ بْنُ زِيَادٍ عَنِ يَعْقُوبَ بْنِ يَزِيدٍ أَوْ غَيْرِهِ عَنِ سُلَيْمَانَ كَاتِبِ عَلِيِّ بْنِ يَقُطِينٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْأَشْعَثَ بْنَ قَيْسِ شَرِكَ فِي دَمِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَابْنَتُهُ جَعْدَةُ سَمَّتِ الْحَسَنَ (عَلَيْهِ السَّلَام) وَ مُحَمَّدًا ابْنَهُ شَرِكَ فِي دَمِ الْحُسَيْنِ (عَلَيْهِ السَّلَام).

**H 14635** – Sahl Bin Ziyad, from Yaqoub Bin Yazeed or someone else, from Sulayman the write of Ali Bin Yaqteen, from the one whom he mentioned, who has narrated the following:

Abu Abdullah<sup>asws</sup> said that: 'Al-Ash'as Bin Qays is a participant in the blood (killing) of Amir-ul-Momineen<sup>asws</sup>, and his daughter Jo'da poisoned Al-Hassan<sup>asws</sup>, and his son Muhammad is a participant in the blood (killing) of Al-Husayn<sup>asws</sup>'.