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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)

TABLE OF CONTENTS

SERMON OF AMIR-UL-MOMINEEN^{asws}	4
H 14998.....	4
H 14999.....	6
H 15000.....	8
H 15001.....	9
H 15002.....	9
H 15003.....	10
H 15004.....	11
H 15005.....	12
H 15006.....	14
H 15007.....	15
H 15008.....	19
H 15009.....	19
H 15010.....	20
H 15011.....	20
H 15012.....	20
H 15013.....	20
H 15014.....	21
H 15015.....	21
H 15016.....	21
H 15017.....	21
H 15018.....	22
H 15019.....	22
H 15020.....	23
H 15021.....	23
H 15022.....	26
H 15023.....	27

H 15024.....	27
H 15025.....	28
H 15026.....	28
H 15027.....	28
H 15028.....	28
H 15029.....	29
H 15030.....	29
HADEETH OF THE WORSHIPPER.....	30
H 15031.....	30
H 15032.....	31
A SERMON OF AMIR-UL-MOMINEEN^{asws}	33
H 15033.....	33
H 15034.....	38
H 15035.....	38
H 15036.....	38
H 15037.....	39
H 15038.....	39
H 15039.....	41
H 15040.....	41
H 15041.....	42
H 15042.....	42
H 15043.....	42
H 15044.....	43

قَالَ لَهُ عَلَيْهِمُ الْمُسْتَعَانُ مَنْ اسْتَقْبَلَ قِبَلَتَنَا وَ أَكَلَ ذَبِيحَتَنَا وَ آمَنَ بِنَبِيِّنَا وَ شَهِدَ شَهَادَتَنَا وَ دَخَلَ فِي دِينِنَا أُجْرَيْنَا عَلَيْهِ حُكْمَ الْقُرْآنِ وَ حُدُودَ الْإِسْلَامِ لَيْسَ لِأَحَدٍ عَلَى أَحَدٍ فَضْلٌ إِلَّا بِالتَّقْوَى أَلَا وَ إِنَّ لِلْمُتَّقِينَ عِنْدَ اللَّهِ تَعَالَى أَفْضَلَ الثَّوَابِ وَ أَحْسَنَ الْجَزَاءِ وَ الْمَأْبِ لَمْ يَجْعَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى الدُّنْيَا لِلْمُتَّقِينَ ثَوَابًا وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْمُتَّقِينَ

So, Allah^{azwj} is the Helper against the one who (Prays) in our direction (Qiblah), and eats the animals slaughtered by us, and believes by our Prophet^{saww}, and testifies to what we testify, and enters our Religion, we^{asws} will apply upon him the Judgements of the Quran, and the Limits of Al-Islam. There is no preference for anyone over anyone else except by the piety. Indeed! The pious ones have the highest Rewards in the Presence of Allah^{azwj} the High, and the best Recompense and the Return. Allah^{azwj} did not Make the world to be for the pious ones as a form of Reward, and what is in the Possession of Allah^{azwj} is better for the righteous.

انظُرُوا أَهْلَ دِينِ اللَّهِ فِيمَا أَصَبْتُمْ فِي كِتَابِ اللَّهِ وَ تَرَكْتُمْ عِنْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ جَاهَدْتُمْ بِهِ فِي دَاتِ اللَّهِ أَمْ بِحَسَبِ أَمْ بِنَسَبِ أَمْ بِعَمَلٍ أَمْ بِطَاعَةِ أَمْ زَهَادَةٍ وَ فِيمَا أَصَبْتُمْ فِيهِ رَاعِيِينَ فَسَارِعُوا إِلَى مَنَازِلِكُمْ رَحِمَكُمُ اللَّهُ الَّتِي أَمَرْتُمْ بِعِمَارَتِهَا الْعَامِرَةَ الَّتِي لَا تَخْرُبُ الْبَاقِيَةَ الَّتِي لَا تَنفَدُ الَّتِي دَعَاكُمْ إِلَيْهَا وَ حَصَّكُمْ عَلَيْهَا وَ رَغَبْتُمْ فِيهَا وَ جَعَلَ الثَّوَابَ عِنْدَهُ عِنْدَهَا

People of the religion of Allah^{azwj}! Consider what you find in the Book of Allah^{azwj} and what you leave in the presence of the Rasool Allah^{saww} and what you have been striving by for the Sake of Allah^{azwj}, either by nobility, or by lineage, or by deeds, or by obedience, or devotion, and regarding what you were interested in. So rush to your destinations, may Allah^{azwj} have mercy upon you, which you have been Commanded to construct. Assets, which will not spoil and will remain, and will not diminish. The dwellings to which you have received invitations for, and are being encouraged to acquire, and recommended to be interested in, and the Rewards are Made to be in His^{azwj} Presence.

فَاسْتَيْمُوا نِعْمَ اللَّهُ عَزَّ ذِكْرُهُ بِالتَّسْلِيمِ لِقَضَائِهِ وَ الشُّكْرِ عَلَى نِعْمَائِهِ فَمَنْ لَمْ يَرْضَ بِهَذَا فَلَيْسَ مِنَّا وَ لَا الْإِنَّا وَ إِنَّ الْحَاكِمَ يَحْكُمُ بِحُكْمِ اللَّهِ وَ لَا خَشْيَةَ عَلَيْهِ مِنْ ذَلِكَ أُولَئِكَ هُمُ الْمُفْلِحُونَ [وَ فِي سُخْرَةٍ وَ لَا وَحْشَةٍ وَ أُولَئِكَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ]

So seek the completion of the Bounties of Allah^{azwj} by the submission to His^{azwj} Judgement, and the appreciation for His^{azwj} Favours. The one, who is unhappy with this, is not from us^{asws}, nor is he to us^{asws}. The rulers who judge by the Judgement of Allah^{azwj}, without being anxious from that, those are the successful ones'. (And in another copy: 'They are not anxious, and those are the ones who have no fear upon them, nor shall they grieve').

وَ قَالَ وَ قَدْ عَاتَبْتُمْ بِدِرَّتِي الَّتِي أَعَاتَبْتُ بِهَا أَهْلِي فَلَمْ تُبَالُوا وَ ضَرَبْتُمْ بِسَوْطِي الَّذِي أُقِيمُ بِهِ حُدُودَ رَبِّي فَلَمْ تَرَعُوا أَمْ تُرِيدُونَ أَنْ أَضْرِبَكُمْ بِسَيْفِي أَمْ إِنِّي أَعْلَمُ الَّذِي تُرِيدُونَ وَ يُقِيمُ أَوْدَكُمْ وَ لَكِنْ لَا أَشْتَرِي صَلَاحَكُمْ بِفَسَادِ نَفْسِي بَلْ يُسَلِّطُ اللَّهُ عَلَيْكُمْ قَوْمًا فَيَنْتَقِمُ لِي مِنْكُمْ فَلَا دُنْيَا اسْتَمْتَعْتُمْ بِهَا وَ لَا آخِرَةَ صِرْتُمْ إِلَيْهَا قَبْعَدًا وَ سُحْقًا لِأَصْحَابِ السَّعِيرِ.

And he^{asws} said: 'And I^{asws} will discipline you with my^{asws} whip which I discipline my^{asws} family with, so do not worry, and I^{asws} will be striking you by my whip by which I^{asws} establish the Limits of my^{asws} Lord^{azwj}. So do not be scared. Do you want that I^{asws} should strike you by my^{asws} sword? But rather, I^{asws} am more knowing of that which you want, and how to straighten your unevenness. But, I^{asws} will not buy your correction in exchange for spoiling myself^{asws}. However, Allah^{azwj} will Make a people to overcome you and will exact my^{asws} Revenge from you all. So you will have no

world that you can enjoy in, and no Hereafter that you can look forward to. Thus, remote and crushed are the companions of the blazing Fire’.

14999 - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلَهُ حُمْرَانُ فَقَالَ جَعَلَنِي اللَّهُ فِدَاكَ لَوْ حَدَّثْتَنَا مَتَى يَكُونُ هَذَا الْأَمْرُ فَسُرَرْنَا بِهِ

H 14999 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, together from Ali Bin Hadeed, from Jameel, from Zurara, who has narrated the following:

Abu Ja'far^{asws} said, 'Humran asked him^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! If you^{asws} were to narrate to us when this Matter (Al-Qaim^{asws}) is to take place, it would make us happy'.

فَقَالَ يَا حُمْرَانُ إِنَّ لَكَ أَصْدِقَاءَ وَ إِخْوَانًا وَ مَعَارِفَ إِنَّ رَجُلًا كَانَ فِيمَا مَضَى مِنَ الْعُلَمَاءِ وَ كَانَ لَهُ ابْنٌ لَمْ يَكُنْ يَرْعَبُ فِي عِلْمِ أَبِيهِ وَ لَا يَسْأَلُهُ عَنْ شَيْءٍ وَ كَانَ لَهُ جَارٌ يَأْتِيهِ وَ يَسْأَلُهُ وَ يَأْخُذُ عَنْهُ فَحَضَرَ الرَّجُلَ الْمَوْتَ فَدَعَا ابْنَهُ فَقَالَ يَا بَنِي إِنَّكَ قَدْ كُنْتَ تَزْهَدُ فِيمَا عِنْدِي وَ تَقُولُ رَغْبَتُكَ فِيهِ وَ لَمْ تَكُنْ تَسْأَلُنِي عَنْ شَيْءٍ وَ لِي جَارٌ قَدْ كَانَ يَأْتِينِي وَ يَسْأَلُنِي وَ يَأْخُذُ مِنِّي وَ يَحْفَظُ عَنِّي فَإِنِ احْتَجَّتْ إِلَى شَيْءٍ فَأْتِهِ وَ عَرَفَهُ جَارَهُ فَهَلْكَ الرَّجُلُ وَ بَعِيَ ابْنُهُ

He^{asws} said: 'O Humran! You have friends, and brothers, and people whom you know. There used to be a scholar in the past, and he had a son who was never interested in the knowledge of his father, and did not ask him about anything, and they had a neighbour who used to come over and ask him, and take (knowledge) from him. The death presented itself to the man, so he called his son and said, 'O my son! You have kept yourself away from what was in my possession, and had very little interest in it, and you never used to ask me about anything, whilst I had a neighbour who used to come to me, and ask me, and take (knowledge) from me, and memorise it from me. So now if you ever need anything, go to him. He introduced his neighbour to him. The man died, and his son remained.

فَرَأَى مَلِكٌ ذَلِكَ الرَّمَانَ رُؤْيَا فَسَأَلَ عَنِ الرَّجُلِ فَقِيلَ لَهُ قَدْ هَلَكَ فَقَالَ الْمَلِكُ هَلْ تَرَكَ وَ لَدَا فَقِيلَ لَهُ نَعَمْ تَرَكَ ابْنًا فَقَالَ ابْنُ أَبِيهِ بِهِ فَبَعَثَ إِلَيْهِ لِيَأْتِي الْمَلِكَ فَقَالَ الْعُلَامُ وَ اللَّهُ مَا أَدْرِي لِمَا يَدْعُونِي الْمَلِكُ وَ مَا عِنْدِي عِلْمٌ وَ لَئِن سَأَلْتَنِي عَنْ شَيْءٍ لَأَقْتَضِحَنَّ فَذَكَرَ مَا كَانَ أَوْصَاهُ أَبُوهُ بِهِ فَأَتَى الرَّجُلَ الَّذِي كَانَ يَأْخُذُ الْعِلْمَ مِنْ أَبِيهِ فَقَالَ لَهُ إِنَّ الْمَلِكَ قَدْ بَعَثَ إِلَيَّ يَسْأَلُنِي وَ لَسْتُ أَدْرِي فِيمَا بَعَثَ إِلَيَّ وَ قَدْ كَانَ أَبِي أَمْرَنِي أَنْ أَتِيكَ إِذَا احْتَجَّتْ إِلَى شَيْءٍ فَقَالَ الرَّجُلُ وَ لَكِنِّي أَدْرِي فِيمَا بَعَثَ إِلَيْكَ فَإِنِ أَخْبَرْتُكَ فَمَا أُخْرِجَ اللَّهُ لَكَ مِنْ شَيْءٍ فَهُوَ بَيْنِي وَ بَيْنَكَ فَقَالَ نَعَمْ

The king of that era saw a dream, so he asked around for the man. It was said to him that he had died. So the king said, 'Did he leave a son?' It was said to him, 'Yes, he left a son'. So he said, 'Bring him to me'. They went to him in order to bring him to the king. The boy said, 'By Allah^{azwj}, I do not know why the king has called me, and there is no knowledge with me, and if he were to ask me about something, I would be disgraced'. He remembered what his father has bequeathed to him, so he came to the man who used to take the knowledge from his father. He said to him, 'The king has sent for me to ask me, and I do not know why he has sent for me, and my father had ordered me that I should come to you if I ever have a need for anything'. The man said, 'But I know very well with regards to what he has sent for you. So, if I were to inform you, then whatsoever that Allah^{azwj} Brings out to you, so it would be (divided) between you and me'. He said, 'Yes'.

فَاسْتَحْلَفَهُ وَاسْتَوْتَقَ مِنْهُ أَنْ يَفِي لَهُ فَأَوْتَقَ لَهُ الْعُلَامُ فَقَالَ إِنَّهُ يُرِيدُ أَنْ يَسْأَلَكَ عَنْ رُؤْيَا رَأَاهَا أَيُّ زَمَانٍ هَذَا فَقُلْ لَهُ هَذَا زَمَانُ الدُّنْبِ فَأَتَاهُ الْعُلَامُ فَقَالَ لَهُ الْمَلِكُ هَلْ تَدْرِي لِمَ أُرْسَلْتُ إِلَيْكَ فَقَالَ أُرْسَلْتُ إِلَيْكَ تَسْأَلُنِي عَنْ رُؤْيَا رَأَيْتَهَا أَيُّ زَمَانٍ هَذَا فَقَالَ لَهُ الْمَلِكُ صَدَقْتَ فَأَخْبَرْتَنِي أَيُّ زَمَانٍ هَذَا فَقَالَ لَهُ زَمَانُ الدُّنْبِ فَأَمَرَ لَهُ بِجَائِزَةٍ فَقَبِضَهَا الْعُلَامُ وَانصَرَفَ إِلَى مَنْزِلِهِ وَ أَبِي أَنْ يَفِي لِصَاحِبِهِ وَقَالَ لَعَلِّي لَا أَنْفِدُ هَذَا الْمَالَ وَلَا أَكُلُهُ حَتَّى أَهْلِكَ وَ لَعَلِّي لَا أَحْتَاجُ وَلَا أُسْأَلُ عَنْ مِثْلِ هَذَا الَّذِي سَأَلْتَنِي عَنْهُ فَمَكَتْ مَا شَاءَ اللَّهُ

He took an oath from him and made a binding agreement with the boy. He said, 'He wants to ask you about a dream that he saw, as to which era it relates to? So you should say to him, 'This is the era of the wolf'. The boy went to him, and the king said to him, 'Do you know why I sent for you?' He said, 'You sent for me intending to ask me about a dream that you saw, as to which era it relates to'. The king said, 'You speak the truth, so inform me as to which era it relates to'. He said to him, 'The era of the wolf'. So he ordered for an award to be given to him, and the boy grabbed it and left to go to his house. He refused to be loyal to his companion and said (to himself), 'I will not hand over this wealth, and will consume it until I die, and there is no need for me, nor will I ever have to ask him about anything similar to what I have already asked him'. So that (situation) prevailed for as long as Allah^{azwj} Desired it to.

ثُمَّ إِنَّ الْمَلِكَ رَأَى رُؤْيَا فَبَعَثَ إِلَيْهِ يَدْعُوهُ فَنَدِمَ عَلَى مَا صَنَعَ وَقَالَ وَاللَّهِ مَا عِنْدِي عِلْمٌ آتِيهِ بِهِ وَمَا أَدْرِي كَيْفَ أَصْنَعُ بِصَاحِبِي وَقَدْ غَدَرْتُ بِهِ وَلَمْ أَفِ لَهُ ثُمَّ قَالَ لِأَتِيئَهُ عَلَى كُلِّ حَالٍ وَلَأَعْتَدِرَنَّ إِلَيْهِ وَلَأَحْلِفَنَّ لَهُ فَلَعَلَّهُ يُخْبِرُنِي فَأَتَاهُ فَقَالَ لَهُ إِنِّي قَدْ صَنَعْتُ الَّذِي صَنَعْتَ وَلَمْ أَفِ لَكَ بِمَا كَانَ بَيْنِي وَبَيْنَكَ وَتَفَرَّقَ مَا كَانَ فِي يَدِي وَقَدْ احْتَجْتُ إِلَيْكَ فَأَنْشُدْكَ اللَّهَ أَنْ لَا تَخْذُلْنِي وَأَنَا أُوْتِيقُ لَكَ أَنْ لَا يَخْرُجَ لِي شَيْءٌ إِلَّا كَانَ بَيْنِي وَبَيْنَكَ وَقَدْ بَعَثَ إِلَيَّ الْمَلِكُ وَ لَسْتُ أَدْرِي عَمَّا يَسْأَلُنِي

Then the king saw (another) dream, so he sent for the boy. He regretted at what he had done and said, 'By Allah^{azwj}, there is no knowledge with me that I can give, and I do not know how to deal with my companion, and I have betrayed him, and never apologised to him'. Then said, 'Let me go to him in any case and present excuses to him, hopefully he will inform me'. So he came and said to him, 'I have done what I have done, and never apologised to you for what happened between I and you, and that which was in my hands has gone, and I have now got a need from you'. So adjure me to Allah^{azwj} and do not abandon me, and I am a reliable one for you, that nothing will be given to me except that it would be (divided) between you and me. And the king has sent for me and I do not know what he will be asking me'.

فَقَالَ إِنَّهُ يُرِيدُ أَنْ يَسْأَلَكَ عَنْ رُؤْيَا رَأَاهَا أَيُّ زَمَانٍ هَذَا فَقُلْ لَهُ إِنَّ هَذَا زَمَانُ الْكَبْشِ فَأَتَى الْمَلِكَ فَدَخَلَ عَلَيْهِ فَقَالَ لِمَا بَعَثْتُ إِلَيْكَ فَقَالَ إِنَّكَ رَأَيْتَ رُؤْيَا وَإِنَّكَ تُرِيدُ أَنْ تَسْأَلُنِي أَيُّ زَمَانٍ هَذَا فَقَالَ هَذَا زَمَانُ الْكَبْشِ فَأَمَرَ لَهُ بِصِلَةٍ فَقَبِضَهَا وَانصَرَفَ إِلَى مَنْزِلِهِ وَ تَدَبَّرَ فِي رَأْيِهِ فِي أَنْ يَفِي لِصَاحِبِهِ أَوْ لَا يَفِي لَهُ فَهَمَّ مَرَّةً أَنْ يَفْعَلَ وَ مَرَّةً أَنْ لَا يَفْعَلَ ثُمَّ قَالَ لَعَلِّي أَنْ لَا أَحْتَاجُ إِلَيْهِ بَعْدَ هَذِهِ الْمَرَّةِ أَبَدًا وَ أَجْمَعَ رَأْيَهُ عَلَى الْعَدْرِ وَ تَرَكَ الْوَفَاءَ فَمَكَتْ مَا شَاءَ اللَّهُ

So he said, 'He intends to ask you about a dream he saw, as to which era it relates to, so say to him, 'It is for the era of the ram'. So he went to the king who said, 'Do you know why I have sent for you?' He said, 'You saw a dream and you want to ask me as to which era it relates to'. So he said to him, 'You have spoken the truth, so tell me which era this is for?' He said, 'This is for the era of the ram'. So he ordered a reward for him. The boy grabbed it and left for his house, and he was pondering whether he should be loyal to his companion, or whether he should not be loyal to him. Sometimes he thought that he should do it, sometimes he thought that he should not do it. Then he said (to himself), 'I will have no need for him anymore after this time ever', and opted for the betrayal and leave the loyalty. So that (situation) prevailed for as long as Allah^{azwj} Desired it to.

ثُمَّ إِنَّ الْمَلِكَ رَأَى رُؤْيَا فَبَعَثَ إِلَيْهِ فَنَدِمَ عَلَى مَا صَنَعَ فِيمَا بَيْنَهُ وَ بَيْنَ صَاحِبِهِ وَ قَالَ بَعْدَ عَدْرِ مَرَّتَيْنِ كَيْفَ أَصْنَعُ وَ لَيْسَ عِنْدِي عِلْمٌ ثُمَّ أَجْمَعَ رَأْيَهُ عَلَى إِثْيَانِ الرَّجُلِ فَأَتَاهُ فَنَاشَدَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ سَأَلَهُ أَنْ يُعَلِّمَهُ وَ أَخْبِرَهُ أَنَّ هَذِهِ الْمَرَّةَ يَفِي مِنْهُ وَ أَوْثَقَ لَهُ وَ قَالَ لَمْ تَدْعُنِي عَلَى هَذِهِ الْحَالِ فَأِنِّي لَمْ أَعُودْ إِلَى الْعَدْرِ وَ سَأَفِي لَكَ فَاسْتَوْتَقَ مِنْهُ فَقَالَ إِنَّهُ يَدْعُوكَ يَسْأَلُكَ عَنْ رُؤْيَا رَأَاهَا أَيُّ زَمَانٍ هَذَا فَإِذَا سَأَلْتَ فَأَخْبِرْهُ أَنَّهُ زَمَانُ الْمِيزَانِ

Then the king saw (another) dream, so he sent for him. He regretted at what he had done regarding what was between himself and his companion and said (to himself), 'I have betrayed him twice, how shall I face him, and there is no knowledge with me. Then he decided on going to the man, and came up to him. So he swore upon Allah^{azwj} Blessed and High, and asked him to let him know and inform him, and that this time he would be loyal to him, and be a trustworthy to him, and said, 'Do not leave me upon this condition, for I will not return to the betrayal, and will be loyal to you. So he took an agreement from him. He said, 'He has called you to ask you about a dream he saw, as to which era it relates to. So when he questions you, inform him that it is for the era of the scale (balance).'

قَالَ فَأَتَى الْمَلِكَ فَدَخَلَ عَلَيْهِ فَقَالَ لَهُ لِمَ بَعَثْتَ إِلَيْكَ فَقَالَ إِنَّكَ رَأَيْتَ رُؤْيَا وَ تُرِيدُ أَنْ تَسْأَلَنِي أَيُّ زَمَانٍ هَذَا فَقَالَ صَدَقْتَ فَأَخْبِرْنِي أَيُّ زَمَانٍ هَذَا فَقَالَ هَذَا زَمَانُ الْمِيزَانِ فَأَمَرَ لَهُ بِصِلَةٍ فَفَبَضَّهَا وَ انْطَلَقَ بِهَا إِلَى الرَّجُلِ فَوَضَعَهَا بَيْنَ يَدَيْهِ وَ قَالَ قَدْ جِئْتُكَ بِمَا خَرَجَ لِي فَقَاسِمْنِيهِ فَقَالَ لَهُ الْعَالَمُ إِنَّ الزَّمَانَ الْأَوَّلَ كَانَ زَمَانَ الذَّنْبِ وَ إِنَّكَ كُنْتَ مِنَ الذَّنَابِ وَ إِنَّ الزَّمَانَ الثَّانِي كَانَ زَمَانَ الْكِبْشِ بَهُمْ وَ لَمْ يَفْعَلْ وَ كَذَلِكَ كُنْتَ أَنْتَ تَهُمُّ وَ لَمْ تَفِي وَ كَانَ هَذَا زَمَانَ الْمِيزَانِ وَ كُنْتَ فِيهِ عَلَى الْوَفَاءِ فَاقْبِضْ مَالَكَ لَمْ حَاجَةَ لِي فِيهِ وَ رَدَّهُ عَلَيْهِ.

He^{asws} said: 'So he came up to the king who said to him, 'Do you know why I have sent for you?' He said, 'You have seen a dream and intend to ask me as to which era it relates to'. He said, 'You have spoken the truth, so tell me which era this is for?' He said, 'This is for the era of the scale'. So he ordered a reward for him. The boy grabbed the reward and went with it to the man and placed it in front of him and said, 'I have come to you with whatever was given to me, so divided it equally'. So the scholar said to him, 'The first period was like the era of the wolf, and you were from the wolves. And the second period was the era of the ram which thinks but does not do it, and similarly you were thinking about it but were not loyal. And this period is the era of the scale, and you were, with regards to it, upon the loyalty. So grab your wealth for I have no need for it'. And he returned it back to him'.

15000 - أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ حَدَّثَنِي مُعْتَبَرٌ أَوْ غَيْرُهُ قَالَ بَعَثَ عَبْدُ اللَّهِ بْنُ الْحَسَنِ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَكَ أَبُو مُحَمَّدٍ أَنَا أَشَجَعُ مِنْكَ وَ أَنَا أَسْحَى مِنْكَ وَ أَنَا أَعْلَمُ مِنْكَ فَقَالَ لِرَسُولِهِ أَمَا الشَّجَاعَةُ قَوْلُ اللَّهِ مَا كَانَ لَكَ مَوْقِفٌ يُعْرِفُ فِيهِ جُبْنُكَ مِنْ شَجَاعَتِكَ وَ أَمَا السَّخَاءُ فَهُوَ الَّذِي يَأْخُذُ الشَّيْءَ مِنْ جِهَتِهِ فَيَبْضَعُهُ فِي حَقِّهِ وَ أَمَا الْعِلْمُ فَقَدْ أَعْتَقَ أَبُوكَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) أَلْفَ مَمْلُوكٍ فَسَمَّ لَنَا خَمْسَةَ مِنْهُمْ وَ أَنْتَ عَالِمٌ فَعَادَ إِلَيْهِ فَأَعْلَمَهُ ثُمَّ عَادَ إِلَيْهِ فَقَالَ لَهُ يَقُولُ لَكَ أَنْتَ رَجُلٌ صَحْفِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قُلْ لَهُ إِي وَ اللَّهُ صَحْفٌ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى وَرِثَتَهَا عَنْ آبَائِي (عَلَيْهِمُ السَّلَامُ).

H 15000 – Ahmad Bin Muhammad Bin Ahmad Al-Kufy, from Ali Bin Al-Hassan Al-Taymi, from Ali Bin Asbaat, from Ali Bin Ja'far who said, 'Narrated to me Moattab, or someone else, who said:

'Abdullah Bin Al-Hassan sent a message to Abu Abdullah^{asws} saying, 'Abu Muhammad says to you^{asws}, 'I am braver than you^{asws}, and I am more generous than you^{asws}, and I am more knowledgeable than you^{asws}'. So he^{asws} said to his messenger: 'As for the bravery, by Allah^{azwj} there has not been an incident whereby your cowardice can be distinguished from your bravery. And as for the generosity, so it is taking something and placing it in its rightful place. And as for the knowledge,

your forefather Ali^{asws} Bin Abu Talib^{asws} had freed a thousand slaves, therefore name five of them for us^{asws} if you are a knowledgeable one'. So the messenger returned to him. He told him, then he returned back to him^{asws} saying, 'He is saying to you^{asws}, that you^{asws} are a man of Books'. So Abu Abdullah^{asws} said to him; 'Tell him, 'Yes, by Allah^{azwj}, the Books of Ibrahim^{as}, and Musa^{as}, and Isa^{as}, which I^{asws} have inherited from my^{asws} forefathers^{asws}'.

15001 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى وَبَشِّرَ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ فَقَالَ هُوَ رَسُولُ اللَّهِ (صلى الله عليه وآله).

H 15001 – Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al-Yamani, from the one whom he mentioned:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Blessed and High: **“[10:2] and give the good news to the Believers that they have before their Lord the lofty rank of truth”**, so he^{asws} said: 'He^{saww} (Good News) is the Messenger^{saww} of Allah^{azwj}'.

15002 - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَنَّهُ جَبْرَيْلُ بِالْبُرَاقِ فَرَكِبَهَا فَأَتَى بَيْتَ الْمَقْدِسِ فَلَقِيَ مَنْ لَقِيَ مِنْ إِخْوَانِهِ مِنَ الْأَنْبِيَاءِ (عليهم السلام) ثُمَّ رَجَعَ فَحَدَّثَ أَصْحَابَهُ أَنِّي أَتَيْتُ بَيْتَ الْمَقْدِسِ وَ رَجَعْتُ مِنَ اللَّيْلِ وَ قَدْ جَاءَنِي جَبْرَيْلُ بِالْبُرَاقِ فَرَكِبْتُهَا وَ آيَةُ ذَلِكَ أَنِّي مَرَرْتُ بِعَيْرٍ لِأَبِي سُفْيَانَ عَلَى مَاءٍ لِبَنِي فُلَانٍ وَ قَدْ أَضَلُّوا جَمَلًا لَهُمْ أَحْمَرَ وَ قَدْ هَمَّ الْقَوْمُ فِي طَلْبِهِ

H 15002 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Bin Yahya Al-Kahily, who has said:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **“[10:101] and signs and warners do not avail a people who would not believe”**. He^{asws} said: 'When ascension took place with the Messenger^{saww} of Allah^{azwj}, Jibraeel came up to him^{saww} with *Al-Buraaq* (the ride). So he^{saww} rode on it and came to *Bayt Al-Maqdas* (Jerusalem). So he^{saww} met the ones whom he^{saww} met from his^{saww} brothers from the Prophets^{as}. Then he^{saww} returned and narrated it to his^{saww} companions, 'I^{saww} came to *Bayt Al-Maqdas*, and returned during the night. Jibraeel came to me^{saww} with *Al-Buraaq*, so I^{saww} rode upon it, and the sign of that is that I^{saww} passed by the camels of Abu Sufyan being watered at the watering hole of the clan of so and so. A red camel of theirs had strayed and the group were looking for it.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ إِذَا جَاءَ الشَّامَ وَ هُوَ رَاكِبٌ سَرِيعٌ وَ لَكِنَّكُمْ قَدْ أَتَيْتُمُ الشَّامَ وَ عَرَفْتُمُوهَا فَسَلُّوهُ عَنْ أَسْوَاقِهَا وَ أُبْرَابِهَا وَ نُجَارَهَا فَقَالُوا يَا رَسُولَ اللَّهِ كَيْفَ الشَّامُ وَ كَيْفَ أَسْوَاقِهَا قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا سُئِلَ عَنِ الشَّامِ لَا يَعْرِفُهُ شَيْءٌ عَلَيْهِ حَتَّى يَرَى ذَلِكَ فِي وَجْهِهِ قَالَ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَتَاهُ جَبْرَيْلُ (عليه السلام) فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ الشَّامُ قَدْ رُفِعَتْ لَكَ فَاتَّبَعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَإِذَا هُوَ بِالشَّامِ بِأُبْرَابِهَا وَ أَسْوَاقِهَا وَ نُجَارَهَا

So some of them said to the others, 'But rather he^{saww} went to Syria whilst riding at speed whereas you have been to Syria and recognise it. So ask him^{saww} about its markets, and its doors, and its businessmen'. So they said, 'O Messenger^{saww} of Allah^{azwj}, how is Syria, and how are its markets?' He^{asws} said: 'The Messenger^{saww}, when asked about something that he^{saww} did not recognise, he^{saww} would not describe it until after seeing it in front of him^{saww}. So when they were in the middle of

that, Jibraeel came up to him^{saww} and said: 'O Rasool Allah^{saww}, this here is Syria which has been raised for you^{saww}!' So the Rasool Allah^{saww} turned and visualised Syria, with its doors, and its markets, and its businessmen'.

فَقَالَ أَيْنَ السَّائِلُ عَنِ الشَّامِ فَقَالُوا لَهُ فُلَانٌ وَ فُلَانٌ فَأَجَابَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي كُلِّ مَا سَأَلُوهُ عَنْهُ فَلَمْ يُؤْمِنْ مِنْهُمْ إِلَّا قَلِيلٌ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَا تُعْجِبِي الْآيَاتُ وَ النَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَعُوذُ بِاللَّهِ أَنْ لَا نُؤْمِنَ بِاللَّهِ وَ بِرَسُولِهِ آمَنَّا بِاللَّهِ وَ بِرَسُولِهِ (صلى الله عليه وآله).

So he^{saww} said: 'Where are the questioners about Syria?' So they said to him^{saww}, 'It is so and so and so and so and so (Abu Bakr and Umar)'. So the Rasool Allah^{saww} answered them with regards to all of what they asked from him^{saww}. Even then they did not believe from among them, except for a few, and it is the Statement of Allah^{azwj} Blessed and High: **"[10:101] and signs and warners do not avail a people who would not believe"**. Then Abu Abdullah^{asws} said: 'We^{asws} seek Refuge with Allah^{azwj} from disbelief in Allah^{azwj} and in His^{azwj} Rasool^{saww}. We^{asws} believe in Allah^{azwj} and in His^{azwj} Messenger^{saww}'.

15003- أحمدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ عَلِيِّ بْنِ الْحَسَنِ النَّيْمِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ زُرَّارَةَ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا قَالَ الْمُؤْمِنُ لِأَخِيهِ أَفَّ حَرَجَ مِنْ وَلَائِيهِ وَ إِذَا قَالَ أَنْتَ عَدُوِّي كَفَرْتُ أَحَدُهُمَا لِأَنَّهُ لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَحَدٍ عَمَلًا فِي تَثْرِيْبٍ عَلَى مُؤْمِنٍ نَصِيْحَةٍ وَ لَا يَقْبَلُ مِنْ مُؤْمِنٍ عَمَلًا وَ هُوَ يُضْمِرُ فِي قَلْبِهِ عَلَى الْمُؤْمِنِ سُوءًا

H 15003 – Ahmad Bin Muhammad bin Ahmad, from Ali Bin Al-Hasan Al-Taymi, from Muhammad Bin Abdullah, from Zurara, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Abdullah^{asws} saying: 'When the believers says to his brother, 'Uff!' he comes out from his guardianship. If he says, 'You are my enemy', one of the two has blasphemed, because Allah^{azwj} Mighty and Majestic does not Accept the deeds from anyone during the reproach of a Believer, and does not Accept from a Believer any deeds whilst he harbours evil in his heart against a Believer.

لَوْ كُشِفَ الْغَطَاءُ عَنِ النَّاسِ فَتَنظَرُوا إِلَى وَصَلِ مَا بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَ الْمُؤْمِنِ خَضَعَتْ لِلْمُؤْمِنِينَ رِقَابُهُمْ وَ تَسَهَّلَتْ لَهُمْ أُمُورُهُمْ وَ لَانَتْ لَهُمْ طَاعَتُهُمْ وَ لَوْ نَظَرُوا إِلَى مَرْدُودِ الْأَعْمَالِ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَقَالُوا مَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَحَدٍ عَمَلًا

If the covering is Lifted from the people, so they will see to the Means of what is between Allah^{azwj} Mighty and Majestic and the Believers. Their necks would become submissive to the Believers, and their matters would become easier for them and they would be obedient to them. And if they were to look at the deeds rejected by Allah^{azwj} Mighty and Majestic, they would say, 'Allah^{azwj} Mighty and Majestic does not Accept the deeds from anybody'.

وَ سَمِعْتُهُ يَقُولُ لِرَجُلٍ مِنَ الشَّيْعَةِ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءُ عَيْنَاءُ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ

And I (the narrator) heard him^{asws} say to a man from the Shites: 'You all are the good ones, and your women are the good ones. Every Believing woman is a beautiful Hourie, and every believing man is a truthful one'.

قَالَ وَ سَمِعْتُهُ يَقُولُ شَيْعُنَا أَقْرَبُ الْخَلْقِ مِنْ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ بَعْدَنَا وَ مَا مِنْ شَيْعَتِنَا أَحَدٌ يَوْمُ إِلَى الصَّلَاةِ إِلَّا اِكْتَنَفَتْ فِيهَا عِدَّةٌ مِنْ خَالَفَهُ مِنَ الْمَلَائِكَةِ يُصَلُّونَ عَلَيْهِ جَمَاعَةً حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ وَ إِنَّ الصَّائِمَ مِنْكُمْ لَيَرْتَعُ فِي رِيَاضِ الْجَنَّةِ تَدْعُو لَهُ الْمَلَائِكَةُ حَتَّى يُفْطِرَ

He (the narrator) said, 'And I heard him^{asws} saying: 'Our^{asws} Shites would be the closest of the creatures to the Throne of Allah^{azwj} Mighty and Majestic on the Day of Judgement after us^{asws}. And there is no one from our^{asws} Shites who stand to Pray except that the number of Angels equal to the ones opposed to him Pray for him in congregation for him until he is free from his Salat (Prayer). And the one from among you who Fasts will be enjoying in the Gardens of the Paradise, and the Angels prepare it for him until he breaks the Fast'.

وَ سَمِعْتُهُ يَقُولُ أَنْتُمْ أَهْلُ تَحِيَّةِ اللَّهِ بِسَلَامِهِ وَ أَهْلُ أُثْرَةِ اللَّهِ بِرَحْمَتِهِ وَ أَهْلُ تَوْفِيقِ اللَّهِ بِعِصْمَتِهِ وَ أَهْلُ دَعْوَةِ اللَّهِ بِطَاعَتِهِ لَا حِسَابَ عَلَيْكُمْ وَ لَا خَوْفٌ وَ لَا حُزْنٌ أَنْتُمْ لِلْجَنَّةِ وَ الْجَنَّةُ لَكُمْ أَسْمَاؤُكُمْ عِنْدَنَا الصَّالِحُونَ وَ الْمُصْلِحُونَ وَ أَنْتُمْ أَهْلُ الرِّضَا عَنِ اللَّهِ عَزَّ وَ جَلَّ بِرِضَاهُ عَنْكُمْ وَ الْمَلَائِكَةُ إِخْوَانُكُمْ فِي الْخَيْرِ فَإِذَا جُهِدْتُمْ ادْعُوا وَ إِذَا غَفَلْتُمْ اجْهَدُوا وَ أَنْتُمْ خَيْرُ الْبَرِيَّةِ دِيَارُكُمْ لَكُمْ جَنَّةٌ وَ قُبُورُكُمْ لَكُمْ جَنَّةٌ لِلْجَنَّةِ خُلُقْتُمْ وَ فِي الْجَنَّةِ نَعِيمُكُمْ وَ إِلَى الْجَنَّةِ تَصِيرُونَ.

And I (the narrator) heard him^{asws} saying: 'You (Shites) are the people Greeted by the Greetings of Allah^{azwj}, and the people Impacted by the Mercy of Allah^{azwj}, and the people Guided by the Protection of Allah^{azwj}, and the people Invited by Allah^{azwj} for being obedient to Him^{azwj}. There is no Accounting for you (Shites), and no fear, and no grief. You are all for the Paradise and the Paradise is for you all. Your names (titles) in our^{asws} presence are, 'the righteous', and 'the reformers'. And you are the people of the Pleasure of Allah^{azwj}, Him^{azwj} being Pleased with you, and the Angels are your brothers in the good. So if you are striving, they supplicate for you, and if you are in neglect, they strive for you. And you are the best of the created beings. Your houses are gardens for your (living ones), and the graves are the garden for your (deceased). It is for the Paradise that you have been created, and it is in the Paradise that you will be Favoured by, and it is to the Paradise that you are travelling to'.

15004- أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ التَّهْدِيِّ عَنِ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفَضِيلِ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَجَعْفَرٍ (عَلَيْهِ السَّلَام) حِينَ قَدِمَ مِنَ الْحَبَشَةِ أَيُّ شَيْءٍ أَعْجَبُ مَا رَأَيْتَ قَالَ رَأَيْتُ حَبَشِيَّةً مَرَّتْ وَ عَلَى رَأْسِهَا مِثْلُ قَمَرٍ رَجُلٌ فَرَحَمَهَا فَطَرَحَهَا وَ وَقَعَ الْمِثْلُ عَنْ رَأْسِهَا فَجَلَسَتْ ثُمَّ قَالَتْ وَيْلٌ لَكَ مِنْ دِيَانِ يَوْمِ الدِّينِ إِذَا جَلَسَ عَلَى الْكُرْسِيِّ وَ أَخَذَ لِلْمَظْلُومِ مِنَ الظَّالِمِ فَتَعَجَّبَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ).

H 15004 – Ahmad Bin Muhammad Bin Ahmad, from Muhammad Bin Ahmad Al-Nahdy, from Muhammad Bin Al-Waleed, from Aban Bin Usman, from Al-Fazeyl, who has said the following:

Abu Ja'far^{asws} has said: 'The Rasool Allah^{saww} said to Ja'far^{as} when he^{as} came back from Ethiopia; 'Which was the most astonishing thing from what you^{as} saw?' He^{as} said; 'I saw an Ethiopian woman pass by and upon her head was a load. So a man passed by her and bumped into her, and the load fell from her head. She sat down, then said, 'Woe be unto you from the Judge on the Day of Reckoning, when He^{azwj} will Sit upon the Chair, and Take for the oppressed, from the oppressors'. So the Rasool Allah^{saww} was (pleased with) astonishing (tale)'.

15005- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أُيُوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَرَرَ أَبَا إِبْرَاهِيمَ (عليه السلام) كَانَ مُتَّجِمًا لِنُمرُودَ وَ لَمْ يَكُنْ يَصُدِّرُ إِلَّا عَنْ أَمْرِهِ فَتَنَظَّرَ لَيْلَةً فِي النُّجُومِ فَأَصْبَحَ وَ هُوَ يَقُولُ لِنُمرُودَ لَفَدَّ رَأَيْتَ عَجَبًا قَالَ وَ مَا هُوَ قَالَ رَأَيْتُ مَوْلُودًا يُوَلَّدُ فِي أَرْضِنَا يَكُونُ هَلَاكُنَا عَلَى يَدَيْهِ وَ لَا يَلْبَثُ إِلَّا قَلِيلًا حَتَّى يُحْمَلَ بِهِ

H 15005 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin salim, from Abu Ayyub Al-Khazzaz, from Abu Baseer, who has said the following:

Abu Abdullah^{asws} having said that: ‘Azar, the father of Ibrahim^{as} was an astrologer for Nimrod^{la} and he^{la} never passed a law except after seeking his advice. So he looked at the stars one night, and in the morning he said to Nimrod^{la}, ‘I have seen something strange’. He^{la} said, ‘And what is it?’ He said, ‘I saw a newborn being born in our land. Our destruction will be by his^{as} hands. It will not be long after him^{as} being conceived’.

قَالَ فَتَعَجَّبَ مِنْ ذَلِكَ وَ قَالَ هَلْ حَمَلَتْ بِهِ النِّسَاءُ قَالَ لَا قَالَ فَحَجَبَ النِّسَاءَ عَنِ الرَّجَالِ فَلَمْ يَدَعْ امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ لَا يُخْلَصُ إِلَيْهَا وَ وَقَعَ أَرَرُ بِأَهْلِهِ فَعَلَقَتْ بِإِبْرَاهِيمَ (عليه السلام) فَظَنَّ أَنَّهُ صَاحِبُهُ فَأَرْسَلَ إِلَى نِسَاءٍ مِنَ الْقَوَائِلِ فِي ذَلِكَ الزَّمَانِ لَا يَكُونُ فِي الرَّحِمِ شَيْءٌ إِلَّا عَلِمَ بِهِ فَتَنَظَّرَ فَأَلْزَمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي الرَّحِمِ إِلَى الظُّهْرِ فَقُلْنَ مَا نَرَى فِي بَطْنِهَا شَيْئًا وَ كَانَ فِيمَا أُوتِيَ مِنَ الْعِلْمِ أَنَّهُ سَيُحْرَقُ بِالنَّارِ وَ لَمْ يُؤْتِ عِلْمٌ أَنَّ اللَّهَ تَعَالَى سَيُنَجِّيهِ

So he^{la} was astounded by that and said, ‘Has the woman fallen pregnant with him^{as} yet?’ He said, ‘Not yet’. So he^{la} separated the women from the men. He^{la} did not leave a single woman except that he^{la} made her to be in the city, with no man being allowed to be alone with her. Azar copulated with his wife and Ibrahim^{as} was conceived. He thought that he^{as} might be the one. So he sent for the women from the midwives of that time, that if there is anything in her womb they should notify him. They examined her. So Allah^{azwj} Mighty and Majestic Made what was in her womb to be transferred to the back. So they said, ‘We did not see anything in her tummy’. And what was in his knowledge was that he^{as} would be burnt by the fire, and did not know that Allah^{azwj} the High would be Rescuing him^{as}’.

قَالَ فَلَمَّا وَضَعَتْ أُمُّ إِبْرَاهِيمَ أَرَادَ أَرَرُ أَنْ يَذْهَبَ بِهِ إِلَى نُمرُودَ لِيَقْتُلَهُ فَقَالَتْ لَهُ امْرَأَتُهُ لَا تَذْهَبْ بِابْنِكَ إِلَى نُمرُودَ فَيَقْتُلَهُ دَعْنِي أَذْهَبْ بِهِ إِلَى بَعْضِ الْغَيْرَانِ أَجْعَلُهُ فِيهِ حَتَّى يَأْتِيَ عَلَيْهِ أَجَلُهُ وَ لَا تَكُونِ أَنْتَ الَّذِي تَقْتُلِ ابْنَكَ فَقَالَ لَهَا فَاْمْضِي بِهِ قَالَ فَذَهَبَتْ بِهِ إِلَى غَارٍ ثُمَّ أَرْضَعَتْهُ ثُمَّ جَعَلَتْ عَلَى بَابِ الْغَارِ صَخْرَةً ثُمَّ انْصَرَفَتْ عَنْهُ

He^{asws} said: ‘So when the mother of Ibrahim^{as} gave birth to him^{as}, Azar wanted to go with him^{as} to Nimrod^{la} to be killed. So his wife said to him, ‘Do not go with your son^{as} to Nimrod^{la} for he^{la} will kill him^{as}. I shall go with him^{as} to one of the caves and leave him^{as} there until his^{as} death comes to him^{as}, and you will not become the one to have killed your own son’. So he said to her, ‘Take him^{as}’. So she went with him^{as} to a cave, then placed him^{as} in it, and placed a rock to block the entrance of the cave. Then she left him^{as}’.

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ رِزْقَهُ فِي إِبْهَامِهِ فَجَعَلَ يَمَصُّهَا فَيَسْتَحْبُ لِبُئْهَا وَ جَعَلَ يَشِيبُ فِي الْيَوْمِ كَمَا يَشِيبُ غَيْرُهُ فِي الْجُمُعَةِ وَ يَشِيبُ فِي الْجُمُعَةِ كَمَا يَشِيبُ غَيْرُهُ فِي الشَّهْرِ وَ يَشِيبُ فِي الشَّهْرِ كَمَا يَشِيبُ غَيْرُهُ فِي السَّنَةِ فَمَكَثَ مَا شَاءَ اللَّهُ أَنْ يَمُكَّتْ ثُمَّ إِنَّ أُمَّهُ قَالَتْ لِأَبِيهِ لَوْ أَذْنَتَ لِي حَتَّى أَذْهَبَ إِلَى ذَلِكَ الصَّبِيِّ فَعَلْتُ قَالَ فَاْفْعَلِي فَذَهَبَتْ فَإِذَا هِيَ بِإِبْرَاهِيمَ (عليه السلام) وَ إِذَا عَيْنَاهُ تَزْهَرَانِ كَأَنَّهُمَا سِرَاجَانِ قَالَ فَأَخَذَتْهُ فَضَمَّتْهُ إِلَى صَدْرِهَا وَ أَرْضَعَتْهُ ثُمَّ انْصَرَفَتْ عَنْهُ

He^{asws} said: ‘Allah^{azwj} Mighty and Majestic Made his^{as} sustenance to be in his^{as} thumb. He^{as} would suck it and milk would flow from it. He^{as} grew in a day like others

grow in a week, and grew in a week like others grow in a month, and grew in a month like others grow in a year. So that situation remained for as long as Allah^{azwj} Desired it to remain. Then his^{as} mother said to his^{as} father, 'If you allow me, I shall go to that child'. So he allowed her. So she went there and there was Ibrahim^{as}. His^{as} eyes lit up like two lanterns. She grabbed him^{as} and pressed him^{as} to her bosom, and fed him^{as}. Then she left him there.

فَسَأَلَهَا أَزْرُ عَنْهُ فَقَالَتْ قَدْ وَارَيْتُهُ فِي التُّرَابِ فَمَكَتَتْ تَفْعُلُ فَتَخْرُجُ فِي الْحَاجَةِ وَ تَذْهَبُ إِلَى إِبْرَاهِيمَ (عليه السلام) فَتَضُمُّهُ إِلَيْهَا وَ تُرْضِعُهُ ثُمَّ تَنْصَرِفُ فَلَمَّا تَحَرَّكَ أَتَتْهُ كَمَا كَانَتْ تَأْتِيهِ فَصَنَعَتْ بِهِ كَمَا كَانَتْ تَصْنَعُ فَلَمَّا أَرَادَتْ الْإِنصِرَافَ أَخَذَ بِثَوْبِهَا فَقَالَتْ لَهُ مَا لَكَ فَقَالَ لَهَا اذْهَبِي بِي مَعَكُمْ فَقَالَتْ لَهُ حَتَّى أَسْتَأْمَرَ أَبَاكَ

Azar asked her about him^{as}, so she said, 'I have hidden (buried) him in the soil'. She waited, and she would come out for her need, and go to Ibrahim^{as}, hold him^{as} to her bosom, feed him^{as}, and leave him^{as}. So when he^{as} started moving, she would still come to him^{as} and do as she had done before. So when she wanted to leave, he^{as} grabbed her robe. She said to him^{as}, 'What is the matter?' He^{as} said to her: 'Take me^{as} with you'. She said, 'Not until your father orders me to'.

قَالَ فَأَنْتِ أُمُّ إِبْرَاهِيمَ (عليه السلام) أَزْرَ فَأَعْلَمْتَهُ الْقِصَّةَ فَقَالَ لَهَا ائْتِينِي بِهِ فَأَقْعِدِيهِ عَلَى الطَّرِيقِ فَإِذَا مَرَّ بِهِ إِخْوَتُهُ دَخَلَ مَعَهُمْ وَ لَا يُعْرَفُ قَالَ وَ كَانَ إِخْوَتُهُ إِبْرَاهِيمَ (عليه السلام) يَعْمَلُونَ الْأَصْنَامَ وَ يَذْهَبُونَ بِهَا إِلَى الْأَسْوَاقِ وَ يَبِيعُونَهَا قَالَ فَذَهَبَتْ إِلَيْهِ فَجَاءَتْ بِهِ حَتَّى أَقْعَدْتُهُ عَلَى الطَّرِيقِ وَ مَرَّ إِخْوَتُهُ فَدَخَلَ مَعَهُمْ فَلَمَّا رَأَاهُ أَبُوهُ وَقَعَتْ عَلَيْهِ الْمَحَبَّةُ مِنْهُ فَمَكَتْ مَا شَاءَ اللَّهُ

He^{asws} said: 'The mother of Ibrahim^{as} came to Azar. She related to him the story. He said to her, 'Bring him^{as} to me. Make him^{as} to be seated upon the road, so when his^{as} brothers pass by, make him^{as} enter with them, and he^{as} will not be noticed'. He^{asws} said: 'And the brothers of Ibrahim^{as} used to carve the idols and would go with these to the markets and sell them. So she went to him^{as}, and came with him^{as} until she made him^{as} to sit upon the road. And his^{as} brothers passed by, he^{as} entered with them. So when his^{as} father saw him^{as}, he was overwhelmed with the love for him^{as}. And so the situation remained as such for as long as Allah^{azwj} Desired it to'.

قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقُدُومَ وَ أَخَذَ خَشَبَةً فَتَجَرَ مِنْهَا صَنَمًا لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ أَزْرُ لِأَمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْرًا بِبِرْكَةِ ابْنِكَ هَذَا قَالَ فَبَيْنَمَا هُمُ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَرَعَ أَبُوهُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا فَقَالَ لَهُ أَيُّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ أَزْرُ تَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أ تَعْبُدُونَ مَا تَتَّخِذُونَ فَقَالَ أَزْرُ لِأَمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابَ مُلْكِنَا عَلَى يَدَيْهِ.

He^{asws} said; 'One day from the days during which, his^{as} brothers were in the middle of carving the idols, Ibrahim^{as} took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his^{as} mother, 'I hope that we receive good luck from the blessings of this son^{as} of yours'. He^{asws} said; 'So when they were in the middle of that, Ibrahim^{as} grabbed hold of the tool and broke the idol which he^{as} had carved. So his^{as} father got scared and was overcome with severe panic. He said to him^{as}, 'What would you^{as} have done with it?' Ibrahim^{as} said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim^{as} said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his^{as} mother, 'This is the one due to whom our kingdom would go away, by his^{as} hands'.

15006- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنِ ابْنِ بَنٍ عُمَانَ عَنِ حُجْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَالَفَ إِبْرَاهِيمُ (عليه السلام) قَوْمَهُ وَ عَابَ آلَهُمْ حَتَّى أَدْخَلَ عَلَى نِمْرُودَ فَخَاصَمَهُ فَقَالَ إِبْرَاهِيمُ (عليه السلام) رَبِّي الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَ أُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

H 15006 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin usman, from Hujr, who has said the following:

Abu Abdullah^{asws} has said; ‘Ibrahim^{as} opposed his^{as} people, and faulted their gods until he was brought to Nimrod^{la} to contend with him^{la}. So Ibrahim^{as} said: “[2:258] **My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people**”.

وَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) عَابَ آلَهُمْ فَتَنَظَرَ فَنَظَرَ فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ اللَّهُ مَا كَانَ سَقِيمًا وَ مَا كَذَبَ فَلَمَّا تَوَلَّوْا عَنْهُ مُدْبِرِينَ إِلَى عِيْدِهِمْ دَخَلَ إِبْرَاهِيمُ (عليه السلام) إِلَى آلِهِمْ بِقُدُومِ فَكَسَرَهَا إِلَّا كَبِيرًا لَهُمْ وَ وَضَعَ الْقُدُومَ فِي عُنُقِهِ فَرَجَعُوا إِلَى آلِهِمْ فَتَنَظَرُوا إِلَى مَا صَنَعَ بِهَا فَقَالُوا لَا وَ اللَّهُ مَا اجْتَرَأَ عَلَيْهَا وَ لَا كَسَرَهَا إِلَّا الْفَتَى الَّذِي كَانَ يَعِيبُهَا وَ يَبْرَأُ مِنْهَا

And Abu Ja’far^{asws} said: ‘He^{as} faulted their gods, “[37:88] **And he glanced a glance at the stars [37:89] Then said: Lo! I feel sick!**” Abu Ja’far^{asws} said: ‘By Allah^{azwj}, he^{as} was not sick, nor did he^{as} lie. So when they turned away from him^{as} to attend to their festivities, Ibrahim^{as} came to their gods with an axe and broke them, except for the big one of theirs, and placed the axe around its neck. They came back to their gods and saw what had happened to them, so they said, ‘No, by Allah^{azwj}, no one has the audacity to break these except for the young man^{as} who had faulted these and keeps away from them’.

فَلَمْ يَجِدُوا لَهُ قِتْلَةً أَكْبَرَ مِنَ النَّارِ فَجَمَعَ لَهُ الْحَطَبُ وَ اسْتَجَادُوهُ حَتَّى إِذَا كَانَ الْيَوْمُ الَّذِي يُحْرَقُ فِيهِ بَرَزَ لَهُ نِمْرُودُ وَ جُنُودُهُ وَ قَدْ بَنَى لَهُ بِنَاءً لِيَنْظُرَ إِلَيْهِ كَيْفَ تَأْخُذُهُ النَّارُ وَ وَضِعَ إِبْرَاهِيمُ (عليه السلام) فِي مَنَجَبِيقٍ وَ قَالَتْ الْأَرْضُ يَا رَبِّ لَيْسَ عَلَى ظَهْرِي أَحَدٌ يَعْبُدُكَ غَيْرُهُ يُحْرَقُ بِالنَّارِ قَالَ الرَّبُّ إِنَّ دَعَائِي كَفَيْتُهُ

So they did not find for him^{as} a manner of killing more severe than the fire. They gathered the firewood, and fuelled it. When it came to the day in which he^{as} was to be burnt, Nimrod^{la} and his^{la} army came out, and there had been built for them a building to look at him^{as} from above to see how the fire would grab hold of him^{as}. And they placed Ibrahim^{as} in a catapult, and the earth cried out: ‘O Lord^{azwj}! There is none upon my back who worships You^{azwj} apart from him^{as} who is being burnt by the fire’. The Lord^{azwj} Said: “If he^{as} supplicates to Me^{azwj}, I^{azwj} shall Suffice for him^{as}”.

فَذَكَرَ ابْنُ بَنٍ عَنِ مُحَمَّدَ بْنِ مَرْوَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ دُعَاءَ إِبْرَاهِيمَ (عليه السلام) يَوْمَئِذٍ كَانَ يَا أَحَدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ قَالَ تَوَكَّلْتُ عَلَى اللَّهِ فَقَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى كَفَيْتُ

Aban has mentioned, from Muhammad Bin Marwan, from the one who reported it, from Abu Ja’far^{asws} that: ‘The supplication of Ibrahim^{as} on that day was: ‘O One! O Everlasting! O Everlasting! O One Who does not beget nor is He Begotten, and there is none comparable to Him!’ Then he^{as} said: ‘I^{as} rely upon Allah^{azwj}’. So the Lord^{azwj} Blessed and High Said: “I^{azwj} shall Suffice for you^{as}”.

فَقَالَ لِلنَّارِ كُونِي بَرْدًا قَالَ فَاضْطَرَبَتْ أَسْنَانُ إِبْرَاهِيمَ (عليه السلام) مِنَ الْبَرْدِ حَتَّى قَالَ اللَّهُ عَزَّ وَجَلَّ وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ انْحَطَّ جَبْرَائِيلُ (عليه السلام) وَ إِذَا هُوَ جَالِسٌ مَعَ إِبْرَاهِيمَ (عليه السلام) يُحَدِّثُهُ فِي النَّارِ قَالَ تُمْرُودٌ مَنْ اتَّخَذَ إِلَهًا فَلْيَتَّخِذْ مِثْلَ إِلَهِهِ إِبْرَاهِيمَ

So the fire said: 'Make me to be cold'. He^{asws} said: 'The teeth of Ibrahim chattered from the cold until Allah^{azwj} Mighty and Majestic Said: "Safety upon Ibrahim^{as}". And Jibraeel descended, and he was seated with Ibrahim^{as} talking to him^{as} in the fire. Nimrod^{la} said, 'When you take a god, you should take a god similar to that of the God of Ibrahim^{as}'.

قَالَ فَقَالَ عَظِيمٌ مِنْ عَظَمَائِهِمْ إِنِّي عَزَمْتُ عَلَى النَّارِ أَنْ لَا تُحْرِقَهُ قَالَ فَأَخَذَ عُنُقَ مِنَ النَّارِ نَحْوَهُ حَتَّى أَحْرَقَهُ

He^{asws} said; 'So a great one from their great ones said, 'It was I who intended that the fire should not burn him^{as}'. So a huge flame shot out from the fire at him until it incinerated him'.

قَالَ فَأَمَّنَ لَهُ لُوطٌ وَ خَرَجَ مُهَاجِرًا إِلَى الشَّامِ هُوَ وَ سَارَةُ وَ لُوطٌ.

He^{asws} said: 'Lut^{as} believed in him^{as}, and went out as an emigrant to Syria – him^{as}, and Sarah^{as} and Lut^{as}'.

15007 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي زِيَادٍ الْكَرْخِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ إِبْرَاهِيمَ (عليه السلام) كَانَ مَوْلَاهُ بَكُوثَى رُبَاً وَ كَانَ أَبُوهُ مِنْ أَهْلِهَا وَ كَانَتْ أُمُّ إِبْرَاهِيمَ وَ أُمُّ لُوطٍ سَارَةَ وَ وَرَقَةَ وَ فِي نُسْخَةٍ رَفِيعَةَ أُخْتَيْنِ وَ هُمَا ابْنَتَانِ لِللَّاحِجِ وَ كَانَ اللَّاحِجُ نَبِيًّا مُنْذِرًا وَ لَمْ يَكُنْ رَسُولًا وَ كَانَ إِبْرَاهِيمَ (عليه السلام) فِي شَبَابِهِ عَلَى الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ عَزَّ وَ جَلَّ الْخَلْقَ عَلَيْهَا حَتَّى هَدَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دِينِهِ وَ اجْتَبَاهُ وَ إِنَّهُ تَزَوَّجَ سَارَةَ ابْنَةَ لَاحِجٍ وَ هِيَ ابْنَةُ خَالَتِهِ وَ كَانَتْ سَارَةُ صَاحِبَةً مَاشِيَةً كَثِيرَةً وَ أَرْضَ وَاسِعَةً وَ حَالَ حَسَنَةً وَ كَانَتْ قَدْ مَلَكَتْ إِبْرَاهِيمَ (عليه السلام) جَمِيعَ مَا كَانَتْ تَمْلِكُهُ فَقَامَ فِيهِ وَ أَصْلَحَهُ وَ كَثُرَتْ الْمَاشِيَةُ وَ الزَّرْعُ حَتَّى لَمْ يَكُنْ بَارِضٌ كُوثَى رُبَاً رَجُلٌ أَحْسَنُ حَالًا مِنْهُ

H 15007 – Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, together from Al-Hassan Bin Mahboub, from Ibrahim Bin Abu Ziyad Al-Karkhy who said:

'I heard Abu Abdullah^{asws} saying that: 'Ibrahim^{as} was born at Kowsy Ruba, and his^{as} father was from its inhabitants, and the mother of Ibrahim^{as}, and the mother of Lut^{as} were Sara and Warqa' (and in another copy 'Ruqayya'), and were sisters, and they were both the daughters of Lahij^{as}. And Lahij^{as} was a Prophet^{as}, a Warner, but was not a Messenger^{as}. And Ibrahim^{as} was, in his^{as} youth, upon the nature which Allah^{azwj} Mighty and Majestic Created, to the extent that Allah^{azwj} Blessed and High Guided him^{as} to His^{azwj} Religion, and Chose him^{as}. And he^{as} married Sara, the daughter of Lahij^{as}, the daughter of his^{as} maternal aunt. And Sara was the owner of a lot of assets, and vast lands, and of good financial condition, and Ibrahim^{as} was the owner of all what she had owned. So he^{as} managed it, and corrected the affairs, and increased the assets and plantations considerably, to the extent that he^{as} became the most affluent man in the land of Kowsy Ruba.

وَ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا كَسَرَ أَصْنَامَ تُمْرُودٍ أَمَرَ بِهِ تُمْرُودٌ فَأَوْتِقَ وَ عَمِلَ لَهُ حَيْرًا وَ جَمَعَ لَهُ فِيهِ الْحَطَبَ وَ الْأَهْبَ فِيهِ النَّارَ ثُمَّ قَذَفَ إِبْرَاهِيمَ (عليه السلام) فِي النَّارِ لِئُحْرِقَهُ ثُمَّ اعْتَرَلُوهَا حَتَّى خَمَدَتِ النَّارُ ثُمَّ أَشْرَفُوا عَلَى الْحَيْرِ فَإِذَا هُمْ بِإِبْرَاهِيمَ (عليه السلام) سَلِيمًا مُطْلَقًا مِنْ وَتَاقِهِ فَأَخْبَرَ تُمْرُودٌ خَيْرَهُ فَأَمَرَهُمْ أَنْ يَبْنُوا إِبْرَاهِيمَ (عليه السلام) مِنْ بِلَادِهِ وَ أَنْ يَمْنَعُوهُ مِنَ الْخُرُوجِ بِمَاشِيَّتِهِ وَ مَالِهِ

And when Ibrahim^{as} broke the idols, Nimrod^{la} ordered his^{as} capture, and they built a platform, and gathered the firewood around it and ignited the fire, and threw Ibrahim^{as} via a catapult to be burnt by it. Then they relaxed until the fire burnt out. Then they looked at the platform and there was Ibrahim^{as}, safe and sound, but the ropes that he^{as} was bound by had been burnt to ashes. So they informed Nimrod^{la} of his^{as} news. So he^{la} ordered them to exile Ibrahim^{as} from his^{as} city, and prevent him^{as} from the taking his^{as} assets and his^{as} wealth with him^{as}.

فَحَاجَّهُمْ إِبْرَاهِيمُ (عليه السلام) عِنْدَ ذَلِكَ فَقَالَ إِنْ أَخَذْتُمْ مَا شِئْتُمْ وَمَالِي فَإِنَّ حَقِّي عَلَيْكُمْ أَنْ تَرُدُّوا عَلَيَّ مَا ذَهَبَ مِنْ عُمْرِي فِي بِلَادِكُمْ وَاحْتَصِمُوا إِلَى قَاضِي نُمْرُودَ فَقَضَى عَلَى إِبْرَاهِيمَ (عليه السلام) أَنْ يُسَلَّمَ إِلَيْهِمْ جَمِيعَ مَا أَصَابَ فِي بِلَادِهِمْ وَ قَضَى عَلَى أَصْحَابِ نُمْرُودَ أَنْ يَرُدُّوا عَلَى إِبْرَاهِيمَ (عليه السلام) مَا ذَهَبَ مِنْ عُمْرِهِ فِي بِلَادِهِمْ فَأَخْبِرَ بِذَلِكَ نُمْرُودَ فَأَمَرَهُمْ أَنْ يُخْلُوا سَبِيلَهُ وَ سَبِيلَ مَا شِئْتُمْ وَ مَالِهِ وَ أَنْ يُخْرِجُوهُ وَ قَالَ إِنَّهُ إِنْ بَقِيَ فِي بِلَادِكُمْ أَفْسَدَ دِينَكُمْ وَ أَضْرَّ بِالْهَيْكَلِ فَأَخْرَجُوا إِبْرَاهِيمَ وَ لُوطًا مَعَهُ صَلَّى اللَّهُ عَلَيْهِمَا مِنْ بِلَادِهِمْ إِلَى الشَّامِ

So Ibrahim^{as} disputed with them with regards to that. He^{as} said: 'If you^{as} are confiscating my^{as} assets and my^{as} wealth, therefore it is my^{as} right against you that you should return to me^{as} what has gone from my^{as} lifetime in your city', and he^{as} argued against the judge of Nimrod^{la}, so he judged that Ibrahim^{as} should submit to him^{la} all of what he^{as} had acquired in their city, and that Nimrod^{la} to return what had gone from his^{as} life. The news of that reached Nimrod^{la}, so he^{la} ordered that they should open the way for him^{as} and allow him^{as} to take his^{as} assets, and his^{as} wealth, and throw him^{as} out from their city to Syria.

فَخَرَجَ إِبْرَاهِيمُ وَ مَعَهُ لُوطٌ لَمْ يُفَارِقْهُ وَ سَارَةُ وَ قَالَ لَهُمْ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّهْدِينِ يَعْنِي بَيْتَ الْمَقْدِسِ فَتَحَمَّلَ إِبْرَاهِيمُ (عليه السلام) بِمَا شِئْتُمْ وَ مَالِهِ وَ عَمَلٌ تَابُونَ وَ جَعَلَ فِيهِ سَارَةَ وَ شَدَّ عَلَيْهَا الْأَغْلَاقَ غَيْرَةً مِنْهُ عَلَيْهَا وَ مَضَى حَتَّى خَرَجَ مِنْ سُلْطَانِ نُمْرُودَ وَ صَارَ إِلَى سُلْطَانِ رَجُلٍ مِنَ الْقِبْطِ يُقَالُ لَهُ عَرَارَةُ

So Ibrahim^{as} went out, and with him^{as} was Lut^{as} who would not separate from him^{as}, and Sara, and said to them: 'I^{as} am going to my^{as} Lord^{azwj} to be Guided by Him^{azwj}' – meaning Bayt Al-Maqdis. So Ibrahim^{as} took his^{as} assets, and his^{as} wealth, and constructed a carriage (Taboot), and made Sara to be in it, and locked it with locks, due to his^{as} honour from it, and went until he^{as} exited from the authority of Nimrod^{la} and went to the authority of a man from the Coptics called Araarat.

فَمَرَّ بِعَاشِرٍ لَهُ فَاعْتَرَضَهُ الْعَاشِرُ لِيَعْتَشِرَ مَا مَعَهُ فَلَمَّا انْتَهَى إِلَى الْعَاشِرِ وَ مَعَهُ التَّابُوتُ قَالَ الْعَاشِرُ لِإِبْرَاهِيمَ (عليه السلام) افْتَحْ هَذَا التَّابُوتَ حَتَّى نَعْتَشِرَ مَا فِيهِ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) قُلْ مَا شِئْتَ فِيهِ مِنْ ذَهَبٍ أَوْ فضةٍ حَتَّى نُعْطِيَ عَشْرَهُ وَ لَا تَفْتَحْهُ قَالَ فَأَبَى الْعَاشِرُ إِلَّا فَتَحَهُ قَالَ وَ غَضِبَ إِبْرَاهِيمُ (عليه السلام) عَلَى فَتْحِهِ فَلَمَّا بَدَتْ لَهُ سَارَةُ وَ كَانَتْ مَوْصُوفَةً بِالْحُسْنِ وَ الْجَمَالِ قَالَ لَهُ الْعَاشِرُ مَا هَذِهِ الْمَرْأَةُ مِنْكَ قَالَ إِبْرَاهِيمُ (عليه السلام) هِيَ حُرْمَتِي وَ ابْنَةُ خَالَتِي

So they passed by a tax collector of his. The tax collector stopped him^{as} in order to tax him^{as} for what was with him^{as}. So when he^{as} ended up with the tax collector and with him^{as} was the carriage (Taboot), the tax collector said to Ibrahim^{as}, 'Open this carriage (Taboot) until whatever is in it gets displayed'. So Ibrahim^{as} said to him: 'Say whatever you like with regards to it, from the gold or the silver and I^{as} shall pay it as tax, but do not open it'. The tax collector refused until he opened it, and Ibrahim^{as} was angry over its opening. So when Sara came out, and she had good qualities and was very beautiful, the tax collector said to him^{as}, 'What is (the relationship of) this woman to you^{as}?'. Ibrahim^{as} said; 'She is my^{as} sanctity (Hurmat i.e. wife) and the daughter of my^{as} aunt'.

فَقَالَ لَهُ الْعَاشِرُ فَمَا دَعَاكَ إِلَى أَنْ خَبَيْتَهَا فِي هَذَا التَّابُوتِ فَقَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) الْغَيْرَةُ عَلَيْهَا أَنْ يَرَاهَا أَحَدٌ فَقَالَ لَهُ الْعَاشِرُ لَسْتُ أَدْعُكَ تَبْرَحُ حَتَّى أُعْلِمَ الْمَلِكَ حَالَهَا وَحَالَكَ قَالَ فَبَعَثَ رَسُولًا إِلَى الْمَلِكِ فَأَعْلَمَهُ فَبَعَثَ الْمَلِكُ رَسُولًا مِنْ قِبَلِهِ لِيَأْتُوهُ بِالتَّابُوتِ فَأَتَوْا لِيَذْهَبُوا بِهِ فَقَالَ لَهُمْ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) إِنِّي لَسْتُ أَفَارِقُ التَّابُوتَ حَتَّى تُفَارِقَ رُوحِي جَسَدِي فَأَخْبَرُوا الْمَلِكَ بِذَلِكَ فَأَرْسَلَ الْمَلِكُ أَنْ أَحْمِلُوهُ وَالتَّابُوتَ مَعَهُ

So the tax collector said to him^{as}, 'So what made you^{as} to place her in this carriage (Taboot)?' Ibrahim^{as} said: 'The honour (Ghairat) against anyone looking at her'. So the tax collector said to him^{as}, 'I will not leave you^{as} to depart until I let the king know of her condition and yours^{as}'. So he sent a messenger to the king, who let him know, and the king sent a messenger from him telling them to bring him^{as} to him. So Ibrahim^{as} said to them: 'I^{as} will not separate from the carriage (Taboot) even if my^{as} soul separates from my^{as} body'. So they informed the king about that, and the king sent a message that they should bring him^{as} and the box with him^{as}.

فَحَمَلُوا إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) وَ التَّابُوتَ وَ جَمِيعَ مَا كَانَ مَعَهُ حَتَّى أُدْخَلَ عَلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ افْتَحِ التَّابُوتَ فَقَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) أَيُّهَا الْمَلِكُ إِنَّ فِيهِ حُرْمَتِي وَ ابْنَةَ خَالَتِي وَ أَنَا مُقْتَدِرٌ فَتَحَهُ بِجَمِيعِ مَا مَعِيَ قَالَ فَغَضِبَ الْمَلِكُ إِبْرَاهِيمَ عَلَى فَتْحِهِ فَلَمَّا رَأَى سَارَةَ لَمْ يَمْلِكْ حِلْمُهُ سَفَهَهُ أَنْ مَدَّ يَدَهُ إِلَيْهَا فَأَعْرَضَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) بِوَجْهِهِ عَنْهَا وَ عَنْهُ غَيْرَةٌ مِنْهُ وَ قَالَ اللَّهُمَّ احْبِسْ يَدَهُ عَنْ حُرْمَتِي وَ ابْنَةَ خَالَتِي فَلَمْ تَصِلْ يَدُهُ إِلَيْهَا وَ لَمْ تَرْجِعْ إِلَيْهِ

So they took Ibrahim^{as}, and the carriage (Taboot), and all what was with him^{as} until they came up to the king. The king said to him^{as}, 'Open the carriage (Taboot)!' So Ibrahim^{as} said: 'O king! In it is my^{as} sanctity (Hurmat i.e. wife), the daughter of my^{as} aunt, and I^{as} am prepared to ransom all what is with me^{as}'. The king got angry and forced Ibrahim^{as} to open it. So when he saw Sara, he could not control his foolishness, and extended his hand towards her. Ibrahim^{as} turned his^{as} face away from her and from him due to his^{as} honour (Ghairat) from it, and said: 'Our Allah^{azwj}! Withhold his hand from my^{as} sanctity (Hurmat i.e. wife) and daughter of my^{as} aunt!' So his hand could not arrive to her nor would it return back to him.

فَقَالَ لَهُ الْمَلِكُ إِنَّ إِلَهَكَ هُوَ الَّذِي فَعَلَ بِي هَذَا فَقَالَ لَهُ نَعَمْ إِنَّ إِلَهِي غَيْرُ يَكْرَهُ الْحَرَامَ وَ هُوَ الَّذِي حَالَ بَيْنَكَ وَ بَيْنَ مَا أَرَدْتَ مِنَ الْحَرَامِ فَقَالَ لَهُ الْمَلِكُ فَادْعُ إِلَهَكَ يَرُدُّ عَلَيَّ يَدِي فَإِنْ أَجَابَكَ فَلَمْ أَعْرَضْ لَهَا فَقَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) إِلَهِي رُدَّ عَلَيْهِ يَدُهُ لِيَكْفَ عَنْ حُرْمَتِي قَالَ فَرَدَّ اللَّهُ عَرَّ وَ جَلَّ عَلَيْهِ يَدُهُ

So the king said to him^{as}, 'Was it your^{as} Lord^{azwj} Who did this to me?' He^{as} said to him: 'Yes. Surely, my^{as} Lord^{azwj} is Honourable (Ghayyur). He^{azwj} Abhors the Prohibited, and He^{azwj} is the One Who Made this situation between you and what you intended from the Prohibited'. The king said to him^{as}, 'So supplicate to your^{as} God that He^{azwj} should Return my hand back to me. If He^{azwj} Answers you^{as}, I will never present (myself) to her'. Ibrahim^{as} said: 'My^{as} God! Return his hand back to him, so that he would refrain from my^{as} sanctity (Hurmat i.e. wife)'. So Allah^{azwj} Mighty and Majestic Returned his hand back to him.

فَأَقْبَلَ الْمَلِكُ نَحْوَهَا بِبَصَرِهِ ثُمَّ أَعَادَ بِيَدِهِ نَحْوَهَا فَأَعْرَضَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) عَنْهُ بِوَجْهِهِ غَيْرَةً مِنْهُ وَ قَالَ اللَّهُمَّ احْبِسْ يَدَهُ عَنْهَا قَالَ فَبَيْسَتْ يَدُهُ وَ لَمْ تَصِلْ إِلَيْهَا فَقَالَ الْمَلِكُ لِإِبْرَاهِيمَ (عَلَيْهِ السَّلَام) إِنَّ إِلَهَكَ لَعَبُورٌ وَ إِنَّكَ لَعَبُورٌ فَادْعُ إِلَهَكَ يَرُدُّ عَلَيَّ يَدِي فَإِنَّهُ إِنْ فَعَلَ لَمْ أَعُدْ فَقَالَ لَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) أَسْأَلُهُ ذَلِكَ عَلَى أَنَّكَ إِنْ عُذْتُ لَمْ تُسْأَلْنِي أَنْ أَسْأَلَهُ فَقَالَ الْمَلِكُ نَعَمْ فَقَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) اللَّهُمَّ إِنْ كَانَ صَادِقًا فَرُدَّ عَلَيْهِ يَدَهُ فَارْجَعَتْ إِلَيْهِ يَدُهُ

The king came near to her and looked at her, then extended his hand around her. So Ibrahim^{as} turned his^{as} face away from it due to his^{as} honour (Ghairat) from it, and said; 'Our Allah^{azwj}! Withhold his hand from her! So his hand withered and could not

arrive to her. So the king said to Ibrahim^{as}, 'Surely your^{as} Lord^{azwj} is Honourable (Ghayyoor) and so are you, so supplicate to your God that He^{azwj} should return my hand back to me, for it is an action that I shall not repeat. Ibrahim^{as} said to him: 'I^{as} will ask Him^{azwj} upon the condition that you will not ask me^{as} again to supplicate to Him^{azwj}. The king said, 'Yes'. So Ibrahim^{as} said: 'Our Allah^{azwj}! If he is truthful, Return his hand! His hand returned back to him.

فَلَمَّا رَأَى ذَلِكَ الْمَلِكُ مِنَ الْغَيْبَةِ مَا رَأَى وَ رَأَى الْآيَةَ فِي يَدِهِ عَظَّمَ إِبْرَاهِيمَ (عليه السلام) وَ هَابَهُ وَ أَكْرَمَهُ وَ اتَّقَاهُ وَ قَالَ لَهُ قَدْ أَمِنْتُ مِنْ أَنْ أَعْرِضَ لَهَا أَوْ لِشَيْءٍ مِمَّا مَعَكَ فَانْطَلِقْ حَيْثُ شِئْتَ وَ لَكِنْ لِي إِلَيْكَ حَاجَةٌ فَقَالَ إِبْرَاهِيمُ (عليه السلام) مَا هِيَ فَقَالَ لَهُ أُحِبُّ أَنْ تُؤَذِّنَ لِي أَنْ أُخْدِمَهَا فَبَطْنِيَّةٍ عِنْدِي جَمِيلَةٌ عَاقِلَةٌ تَكُونُ لَهَا خَادِمًا قَالَ فَأَذِنَ لَهُ إِبْرَاهِيمُ (عليه السلام) فَدَعَا بِهَا فَوَهَبَهَا لِسَارَةَ وَ هِيَ هَاجِرُ أُمِّ إِسْمَاعِيلَ (عليه السلام)

So when the king saw that from the honour which he had never seen before, and saw the Sign in (the return of) his hand, he magnified Ibrahim^{as}, and endowed him^{as} (with gifts), and honoured him^{as}, and let him^{as} leave and said to him^{as}, 'I grant you^{as} safety from displaying her, or for anything else which is with you^{as}. So go to wherever you like, but I have a need from you^{as}'. Ibrahim^{as} said: 'What is it?' He said to him^{as}, 'I would love it if you^{as} would permit me that I should give her an attendant who is a Coptic woman who has beauty and intellect, who will serve her'. So Ibrahim^{as} gave him permission for that. So he called for her, and gifted her to Sara, and she is Hajar, mother of Ismail^{as}.

فَسَارَ إِبْرَاهِيمُ (عليه السلام) بِجَمِيعِ مَا مَعَهُ وَ خَرَجَ الْمَلِكُ مَعَهُ يَمْشِي خَلْفَ إِبْرَاهِيمَ (عليه السلام) إِعْظَامًا لِإِبْرَاهِيمَ (عليه السلام) وَ هَيْبَةً لَهُ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى إِبْرَاهِيمَ أَنْ قِفْ وَ لَا تَمْشِ قُدَّامَ الْجَبَّارِ الْمُسَلِّطِ وَ يَمْشِي هُوَ خَلْفَكَ وَ لَكِنْ اجْعَلْهُ أَمَامَكَ وَ امْشُ وَ عَظَّمْهُ وَ هَبْهُ فَإِنَّهُ مُسَلِّطٌ وَ لَا بُدَّ مِنْ إِمْرَةٍ فِي الْأَرْضِ بَرَّةٍ أَوْ فَاجِرَةٍ فَوَقَّفَ إِبْرَاهِيمَ (عليه السلام) وَ قَالَ لِلْمَلِكِ امْضُ فَإِنَّ إِلَهِي أَوْحَى إِلَيَّ السَّاعَةَ أَنْ أُعْظِمَكَ وَ أَهَابَكَ وَ أَنْ أُقَدِّمَكَ أَمَامِي وَ أَمْشِي خَلْفَكَ إِجْلَالًا لَكَ فَقَالَ لَهُ الْمَلِكُ أَوْحَى إِلَيْكَ بِهَذَا فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) نَعَمْ فَقَالَ لَهُ الْمَلِكُ أَشْهَدُ إِنَّ إِلَهَكَ لَرَفِيقٌ حَلِيمٌ كَرِيمٌ وَ إِنَّكَ لَرَعْبَنِي فِي دِينِكَ قَالَ وَ دَعَا الْمَلِكُ

Ibrahim^{as} travelled with all of what was with him^{as}, and the king came out with him, walking behind Ibrahim^{as}, in respect of Ibrahim^{as} and for his^{as} prestige. So Allah^{azwj} Blessed and High Revealed to Ibrahim^{as}: "Pause, and do not walk in front of the domineering tyrant and he walks behind you^{as}, but make him to be in front of you^{as} and walk, and show him respect, and prestige, for he is domineering, and it is necessary for there to be authorities in the earth, be they righteous or immoral". So Ibrahim^{as} paused and said to the king: 'Wait, for my^{as} God has revealed unto me^{as} at this very moment that I^{as} should show you respect, and honour you, and make you to walk in front of me^{as}, and I^{as} should walk behind you, due to your majesty'. So the king said to him^{as}, 'This has been Revealed unto you^{as}?' Ibrahim^{as} said to him: 'Yes'. So the king said to him^{as}, 'I testify that surely your^{as} God is Friendly, Lenient, generous, and that you are making me incline towards your^{as} Religion'. And the king bade farewell to them.

فَسَارَ إِبْرَاهِيمُ (عليه السلام) حَتَّى نَزَلَ بِأَعْلَى السَّمَامَاتِ وَ خَلْفَ لُوطًا (عليه السلام) فِي أَدْنَى السَّمَامَاتِ ثُمَّ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا أَبْطَأَ عَلَيْهِ الْوَلَدُ قَالَ لِسَارَةَ لَوْ شِئْتَ لَبِعْتِنِي هَاجِرَ لَعَلَّ اللَّهَ أَنْ يَرِزُقَنَا مِنْهَا وَ لَدَا فَيَكُونُ لَنَا خَلْفًا فَابْتَاعَ إِبْرَاهِيمُ (عليه السلام) هَاجِرَ مِنْ سَارَةَ فَوَقَعَ عَلَيْهَا فَوَلَدَتْ إِسْمَاعِيلَ (عليه السلام).

So Ibrahim^{as} journeyed until he^{as} encamped at the high place of Syria, and left behind Lut^{as} in the lower valleys of Syria. Then, when the birth of a son was delayed, Ibrahim^{as} said to Sara: 'If you want, you can sell Hajar to me^{as}, perhaps Allah^{azwj}

would Grant us the sustenance of a son from it, who would become a successor for us'. So Ibrahim^{as} bought Hajar from Sara. He^{as} went to her, and she gave birth to Ismail^{as}.

15008- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ أَحْمَدَ الْمَنْقَرِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَلَا تَنْهَى هَذَيْنِ الرَّجُلَيْنِ عَنْ هَذَا الرَّجُلِ فَقَالَ مَنْ هَذَا الرَّجُلِ وَمَنْ هَذَيْنِ الرَّجُلَيْنِ قُلْتُ أَلَا تَنْهَى حُجْرَ بْنَ زَائِدَةَ وَ عَامِرَ بْنَ جُدَاعَةَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ فَقَالَ يَا يُونُسُ قَدْ سَأَلْتُهُمَا أَنْ يَكْفَا عَنْهُ فَلَمْ يَفْعَلَا فَدَعَوْتُهُمَا وَ سَأَلْتُهُمَا وَ كَتَبْتُ إِلَيْهِمَا وَ جَعَلْتُهُ حَاجَتِي إِلَيْهِمَا فَلَمْ يَكْفَا عَنْهُ فَلَا عَفَرَ اللَّهُ لَهُمَا فَوَ اللَّهُ لَكُنْتُ عَزَّةً أُصَدِّقُ فِي مَوَدَّتِهِ مِنْهُمَا فِيمَا يَنْتَجِلَانِ مِنْ مَوَدَّتِي حَيْثُ يَقُولُ : أَلَا زَعَمْتَ بِالْعَيْبِ أَلَا أَحِبَّهَا إِذَا أَنَا لَمْ يُكْرَمْ عَلَيَّ كَرِيمَهَا أَمَا وَ اللَّهُ لَوْ أَحْبَبَانِي لَأَحَبَّابًا مِنْ أَحِبُّ

H 15008 – Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, together from Ibn Abu Umeyr, from Husayn Bin Ahmad Al-Munqary, from Yunus Bin Zabyaan who said:

'I said to Abu Abdullah^{asws}, Why do you^{asws} not forbid these two men from (criticising) this man?' So he^{asws} said: 'Who is this man, and who are these two men?' I said, 'Why do you^{asws} not forbid Hujr Bin Zaida, and Amir Bin Juza'at, from (criticising) Al-Mufazzal Bin Umar?' So he^{asws} said: 'O Yunus! I^{asws} had asked these two to refrain from it, but they did not do it. So I called the two of them over, and asked both of them, and wrote to both of them telling them what I^{asws} needed from both of them, but they still did not restrain themselves from it. So, may Allah^{azwj} not Forgive them both, for by Allah^{azwj}, there are many honourable ones in his cordiality than these two regarding what they are impersonating from my^{asws} cordiality. Where he has said, 'Why does she think by the absence that I do not love her?', then the two of them have not honoured me^{asws}, but by Allah^{azwj}, had they both loved me^{asws}, they would have loved the one whom I^{asws} love'.

15009- مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ عَلِيِّ بْنِ النُّعْمَانَ عَنِ الْقَاسِمِ شَرِيكَ الْمُفَضَّلِ وَ كَانَ رَجُلٌ صِدْقٌ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ حَلَقٌ فِي الْمَسْجِدِ يَشْهَرُونَ وَ يَشْهَرُونَ أَنْفُسَهُمْ أَوْلِيكَ لَيْسُوا مِنَّا وَ لَا نَحْنُ مِنْهُمْ أَنْطَلِقُ فَأُوَارِي وَ أَسْتُرُ فِيهِمْ سِتْرِي هُنَاكَ اللَّهُ سَتُورُهُمْ يَقُولُونَ إِمَامٌ أَمَا وَ اللَّهُ مَا أَنَا بِإِمَامٍ إِلَّا لِمَنْ أَطَاعَنِي فَأَمَّا مَنْ عَصَانِي فَاسْتَنْتَ لَهُ بِإِمَامٍ لِمَ يَتَعَلَّفُونَ بِاسْمِي أَلَا يَكْفُونُ اسْمِي مِنْ أَقْوَاهِمُ فَوَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ يَأْتَاهُمْ فِي دَارٍ.

H 15009 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Nu'man, from Al-Qasim the associate of Al-Mufazzal, and he was a truthful man, who said:

'I heard Abu Abdullah^{asws} saying: 'There is a group in the Masjid who publicise us^{asws} and publicise themselves. They are neither from us^{asws} nor are we^{asws} from them. I^{asws} rush away and hide, but they still uncover my^{asws} veil. May Allah^{azwj} violate their veil. They are saying that I^{asws} am the Imam^{asws}, but, by Allah^{azwj}, I^{asws} am not an Imam^{asws} except for the one who obeys me^{asws}. So as for the one who disobeys me^{asws}, I^{asws} am not an Imam^{asws} for him. Why are they attaching themselves to my^{asws} name, and not refraining from mentioning my^{asws} name from their mouths? By Allah^{azwj}, may He^{azwj} not Gather me^{asws} and them in one abode'.

15010- مُحَمَّدٌ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ صَفْوَانَ عَنِ ذَرِيحَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا خَرَجْتَ فَرَيْتَ إِلَى بَدْرٍ وَ أَخْرَجُوا بَنِي عَبْدِ الْمُطَّلِبِ مَعَهُمْ خَرَجَ طَالِبُ بْنُ أَبِي طَالِبٍ فَنَزَلَ رَجَاؤُهُمْ وَ هُمْ يَرْتَجِزُونَ وَ نَزَلَ طَالِبُ بْنُ أَبِي طَالِبٍ يَرْتَجِزُ وَ يَقُولُ : يَا رَبِّ إِمَّا يَغْزُونَ بِطَالِبٍ * فِي مَقْتَبِ مِنْ هَذِهِ الْمَقَاتِبِ * فِي مَقْتَبِ الْمُغَالِبِ الْمُحَارِبِ * وَ جَعَلَهُ الْمَسْلُوبَ غَيْرَ السَّالِبِ * وَ جَعَلَهُ الْمَغْلُوبَ غَيْرَ الْغَالِبِ فَقَالَ فَرَيْتَ إِنَّ هَذَا لَيَغْلِبُنَا فَرْدُوهُ وَ فِي رَوَايَةٍ أُخْرَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَانَ أَسْلَمَ.

H 15010 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan, from Dareyh, who has narrated the following:

Abu Abdullah^{asws} has said; ‘When the Qureysh went out to Badr, and the sons of Abdul Muttalib^{as} went out with them, Talib^{as} Bin Abu Talib^{as} went out. So their poetic slogan shouters descended and they were shouting their poetic slogans, and Talib Bin Abu Talib^{as} descended and shouted a poetic slogan saying, ‘O Lord^{azwj}! But they are invading (militarily) with Talib, in a group from these groups, so Make him to be in a group which gets overcome and flees, which gets crucified without a crucifier, and Make him to be overcome without him overcoming’. So the Qureysh said, ‘This one will make us to be defeated, so send him back’. (And in another report from Abu Abdullah^{asws} is that he was a Muslim (by then)).’

15011- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنِ أَبَانَ بْنِ عُمَانَ عَنِ مُحَمَّدِ بْنِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ جَاءَتْ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) إِلَى سَارِيَةِ فِي الْمَسْجِدِ وَ هِيَ تَقُولُ وَ نَخَاطِبُ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَ هُنْبَتُهُ لَوْ كُنْتَ شَاهِدَهَا لَمْ يَكُنْ خَطْبُ إِنَّا فَفَدْنَاكَ فَقَدْ الْأَرْضِ وَابِلَهَا وَ اخْتَلَّ قَوْمُكَ فَاشْهَدُهُمْ وَ لَا تَغِبْ.

H 15011 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysami, from Aban Bin Usman, from Muhammad Bin Al-Mufazzal who said:

‘I heard Abu Abdullah^{asws} saying: ‘Fatima^{asws} went to a pillar in the Masjid, and she^{asws} was addressing the Holy Prophet^{saww}: ‘Events have occurred after you^{saww}, and differences. Had you^{as} witnessed them, they would not have increased so much. We^{asws} have missed you^{as} like the missing of the earth of its downpour of rain. And your^{saww} people are in disturbance, so witness them and do not be absent’.

15012- أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ بَيْنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْمَسْجِدِ إِذْ خُفِضَ لَهُ كُلُّ رَفِيعٍ وَ رُفِعَ لَهُ كُلُّ خَفِيفٍ حَتَّى نَظَرَ إِلَى جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يُقَاتِلُ الْكُفَّارَ قَالَ فَقِيلَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قِيلَ جَعْفَرٌ وَ أَخَذَهُ الْمَعْصُ فِي بَطْنِهِ.

H 15012 – Aban, from Abu Baseer, who said the following:

Abu Abdullah^{asws} has said: ‘Once the Rasool Allah^{saww} was in the Masjid, when every high thing was lowered for him^{saww} and every low thing was raised for him^{saww}, to the extent that he^{saww} saw Ja’far^{as} fighting the infidels. He^{as} got killed. So the Messenger^{saww} said: ‘Ja’far has been killed’, and a severe pain struck him^{as} in his^{saww} stomach’.

15013- حُمَيْدُ بْنُ زِيَادٍ عَنِ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ الدَّهْقَانَ عَنِ عَلِيِّ بْنِ الْحَسَنِ الطَّاطَرِيِّ عَنِ مُحَمَّدِ بْنِ زِيَادِ بْنِ بِيَّاعِ السَّابِرِيِّ عَنِ عَجَلَانَ أَبِي صَالِحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَتَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) بِيَدِهِ يَوْمَ حُنَيْنٍ أَرْبَعِينَ.

H 15013 – Humeyd Bin Ziyad, from Ubeydullah Bin Ahmad Al-Dahqaan, from Ali Bin Al-Hassan Al-Tatary, from Muhammad Bin Ziyad Al-Sabiry, from Ajaan Abu Salih who said:

‘I heard Abu Abdullah^{asws} saying: ‘Ali^{asws} Bin Abu Talib^{as} killed forty by his^{asws} hands on the Day of Hunain’.

15014- أَبَانُ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَتَى جِبْرَائِيلُ (عليه السلام) رَسُولَ اللَّهِ (صلى الله عليه وآله) بِالْبُرَاقِ أَصْغَرَ مِنَ الْبَعْلِ وَأكْبَرَ مِنَ الْحِمَارِ مُضْطَرِبَ الْأَذْنَيْنِ عَيْنِيهِ فِي حَافِرِهِ وَخُطَاهُ مَدَّ بَصَرَهُ وَإِذَا انْتَهَى إِلَى جِبَلٍ قَصُرَتْ يَدَاهُ وَطَالَتْ رِجْلَاهُ فَإِذَا هَبَطَ طَالَتْ يَدَاهُ وَقَصُرَتْ رِجْلَاهُ أَهْدَبَ الْعُرْفِ الْأَيْمَنَ لَهُ جَنَاحَانِ مِنْ خَلْفِهِ.

H 15014 – Aban, from Abdullah Bin Ata'l, who has said the following:

Abu Ja'far^{asws} has said: 'Jibraeel^{as} came to the Rasool Allah^{saww} with the *Buraaq* (ride) which was smaller than a mule, and larger than the donkey. It had two vibrating ears, and its eyes were in its hooves, and its steps were as far as its eyes could extend to. And if it ascends a mountain, its forelegs become shorter and its hind legs extend. So if it descends, its forelegs extend and its hind legs shorten. Its mane hung to the right of it, and it had two wings behind it.

15015- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ فَيْضِ بْنِ الْمُحْتَارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ تَقْرَأُ وَ عَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا قَالَ لَوْ كَانَ خُلُوفًا لَكَانُوا فِي حَالِ طَاعَةٍ وَ لَكِنَّهُمْ خَالَفُوا عُثْمَانَ وَ صَاحِبَاهُ أَمَا وَ اللَّهُ مَا سَمِعُوا صَوْتَ حَافِرٍ وَ لَا قَعْقَعَةَ حَجَرٍ إِلَّا قَالُوا أَيْنَمَا فَسَلَطَ اللَّهُ عَلَيْهِمُ الْخَوْفَ حَتَّى أَصْبَحُوا.

H 15015 – Ali Bin Ibrahim, from Salih Bin Al-Sanady, from Ja'far Bin Basheer, rom Fayz Bin Al-Mukhtar, who has narrated the following:

'I said to Abu Abdullah^{asws}, 'How do you^{asws} read "[9:118] *And to the three who were left behind*". He^{asws} said; 'Had they been left behind (Khulifu), they would be in a state of obedience. But, they opposed (Khaalafu) – Usman and his two companions (Abu Bakr and Umar). But, by Allah^{azwj}, they did not hear the sound of hooves, or the rumble of the pebbles except that they said, 'They are coming for us!' Allah^{azwj} Made fear to overcome them until the morning'.

15016- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ تَلَوْتُ التَّائِبُونَ الْعَابِدُونَ فَقَالَ لَا أَقْرَأُ التَّائِبِينَ الْعَابِدِينَ إِلَى آخِرِهَا فَسُئِلَ عَنِ الْعِلَّةِ فِي ذَلِكَ فَقَالَ اشْتَرَى مِنَ الْمُؤْمِنِينَ التَّائِبِينَ الْعَابِدِينَ.

H 15016 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

Abu Ja'far^{asws} said: 'Are you^{asws} reciting: "[9:112] *They who repent (Al-Ta'iboun), who serve (Al-Abidoun)*?' So he^{asws} said: 'No. Recite "*Al-Ta'ibeen Al-Abideen*" upto the end of it'. So I asked about the reason for that, he^{asws} said: 'He^{azwj} Bought from the Believers (their own selves), the repentant (and) the worshippers'.

15017 - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ هَكَذَا أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَقَدْ جَاءَنَا رَسُولٌ مِنْ أَنْفُسِنَا عَزِيزٌ عَلَيْهِ مَا عَنِتْنَا حَرِيصٌ عَلَيْنَا بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ.

H 15017 – A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Is'haq Bin Ammar, who has said:

Abu Abdullah^{asws} has said: ‘This is how Allah^{azwj}, Blessed and High Revealed it: **“[9:128]¹ Certainly a Messenger has come to us from among ourselves; grievous to him is our falling into distress, full of concern for us; to the believers (he is) compassionate”**. (Imam^{asws} indicating the Tahreef in the Holy Quran)

15018- مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ ابْنِ فَضَّالٍ عَنِ الرَّضَا (عليه السلام) فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ أَيْدَهُ بِجُنُودٍ لَمْ تَرَوْهَا قُلْتُ هَكَذَا قَالَ هَكَذَا تَفَرُّوْهَا وَ هَكَذَا تَنْزِيلُهَا.

H 15018 – Muhammad, from Ahmad, from Ibn Fazzaal, who has said:

Al-Reza^{asws} regarding: **“[9:40] So Allah sent down His tranquillity upon him and strengthened him with hosts which you did not see”**. I said, ‘Like this?’ He^{asws} said: ‘This is how we^{asws} recite it, and this is how it was Revealed’.

15019- مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ ابْنِ مُسْكَانٍ عَنْ عَمَّارِ بْنِ سُوَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي هَذِهِ الْآيَةِ فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْ لَا أَنْزَلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا نَزَلَ فُؤَيْدٌ قَالَ لِعَلِّي (عليه السلام) يَا عَلِيُّ إِنِّي سَأَلْتُ رَبِّي أَنْ يُوَالِيَ بَيْتِي وَ بَيْنَكَ فَعَلَّ وَ سَأَلْتُ رَبِّي أَنْ يُوَالِيَ بَيْتِي وَ بَيْنَكَ فَعَلَّ وَ سَأَلْتُ رَبِّي أَنْ يَجْعَلَكَ وَصِيِّي فَعَلَّ

H 15019 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Ammar Bin Suweyd who said:

‘I heard Abu Abdullah^{asws} saying regarding this Verse: **“[11:12] Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him?”**, When the Rasool Allah^{saww} encamped at Qudeyd and said to Ali^{asws}: ‘O Ali^{asws}! I^{saww} asked my^{saww} Lord^{azwj} to Establish friendship between me^{asws} and you^{asws}, so He^{azwj} Did it. And I^{saww} asked my^{saww} Lord^{azwj} to Establish brotherhood between me^{saww} and you^{asws}, so he^{azwj} Did it. And I^{saww} asked my^{saww} Lord^{azwj} to Make you^{asws} to be my^{saww} successor, so He^{azwj} Did it.

فَقَالَ رَجُلَانِ مِنْ فَرَيْشٍ وَ اللَّهُ لَصَاعٌ مِنْ تَمْرٍ فِي شَنْ بَالٍ أَحَبُّ إِلَيْنَا مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ فَهَلَّا سَأَلَ رَبَّهُ مَلَكًا يَعْضُدُهُ عَلَى عَدُوِّهِ أَوْ كَنْزًا يَسْتَعْنِي بِهِ عَنْ فَاقَتِهِ وَ اللَّهُ مَا دَعَاهُ إِلَى حَقٍّ وَ لَا بَاطِلٍ إِلَّا أَجَابَهُ إِلَيْهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ إِلَى آخِرِ الْآيَةِ.

Two men (Abu Bakr and Umar) from Qureysh said, ‘By Allah^{azwj}! A Sa’a (unit of measurement) of dates in a basket is more beloved to us than what Muhammad^{saww} asked his^{saww} Lord^{azwj} for. So, had he^{saww} asked his^{saww} Lord^{azwj} for an Angel to support him^{saww} against his^{saww} enemies, or a treasure to make us to be needless by it from the hunger. By Allah^{azwj}! He^{saww} does not supplicate to Him^{azwj}, be it true or false, but that He^{azwj} Answers him^{saww}. So Allah^{azwj}, Glorious and High Revealed: **“[11:12] Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it”** – up to the end of the Verse’.

¹ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

15020 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ فَقَالَ كَانُوا أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ لِيَتَّخِذَ عَلَيْهِمُ الْحُجَّةَ.

H 15020 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said:

‘Abu Abdullah^{asws} was asked about the Statement of Allah^{azwj} Mighty and Majestic: **“[11:118] And if your Lord had pleased He would certainly have made people a single nation, and they shall not cease to differ [11:119] Except those on whom your Lord has mercy”**, so he^{asws} said: ‘They were one community, so Allah^{azwj} Sent the Prophets^{as} to take the Proof against them’.

15021 - عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يَفْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَلِكَ يَزِيدُهُ وَكَلِيَّةً مِنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَكَلِيَّتُهُمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فَلَنْ مَّا سَأَلْتُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أُجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

H 15021 – Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir, who has narrated the following:

‘Abu Ja’far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **“[42:23] and whoever earns good, We give him more of good therein”**, said; ‘The one who befriends (Tawalla) the successors^{asws} from the Progeny^{asws} of Muhammad^{saww}, and follows their^{asws} footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets^{as}, and the former Believers until their Wilayah arrives to Adam^{as}, and it is the Statement of Allah^{azwj} **“[27:89] Whoever brings good, he shall have better than it”**, He^{azwj} will Enter him into the Paradise, and it is the Statement of Allah^{azwj}: **“[34:47] Say: Whatever reward I have asked of you, that is only for yourselves”**. He^{saww} is saying that the reward is the cordiality which I^{saww} never asked for anything other than it, so it is for you to be guided by it, and to be Rescued by it from the Punishment on the Day of Judgement’.

وَ قَالَ لِأَعْدَاءِ اللَّهِ أَوْلِيَاءِ الشَّيْطَانِ أَهْلَ التَّكْذِيبِ وَ الْإِنكَارِ فَلْ مَا أَسْأَلْتُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ يَقُولُ مُتَكَلِّفًا أَنْ أَسْأَلْتُمْ مَا لَسْتُمْ بِأَهْلِهِ

And he^{saww} said to the enemies of Allah^{azwj}, the friends of Satan^{la}, the people of the belying and the denial: **“[38:86] Say: "No reward do I ask of you for this, nor am I a pretender”**. He^{saww} is saying; ‘I^{saww} would be a pretender if I^{saww} were to ask you what you are not deserving of’.

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أ مَا يَكْفِي مُحَمَّدًا أَنْ يَكُونَ فَهَرْنَا عِشْرِينَ سَنَةً حَتَّى يُرِيدَ أَنْ يُحْمَلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا وَ مَا هُوَ إِلَّا شَيْءٌ يَقُولُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَ لَنْ قِيلَ مُحَمَّدٌ أَوْ مَاتَ لَنْزَعْنَهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَدًا

So the hypocrites said to each other, with regards to that, ‘But it did not suffice Muhammad^{saww} after having conquered us for twenty years, to the extent that he^{saww} now wants to burden us with the People^{asws} of his^{saww} Household upon our necks’. So they said, ‘Allah^{azwj} has not Revealed this, nor is it anything except for his^{saww}

words, intending to raise the People^{asws} of his^{saww} Household upon our necks, and if Muhammad^{saww} were to be killed or dies, we would take it (rule) away from the People^{asws} of his^{saww} Household, then we would not let it return to be among them ever’.

وَأَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُعْلِمَ نَبِيَّهُ (صلى الله عليه وآله) الَّذِي أَحْفَوْا فِي صُدُورِهِمْ وَأَسْرَوْا بِهِ فَقَالَ فِي كِتَابِهِ عَزَّ وَجَلَّ أَمْ يُفُولُونَ أَفْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ يَفُولُ لَوْ شِئْتُ حَبَسْتُ عَنْكَ الْوَحْيَ فَلَمْ تَكُنْ بِفَضْلِ أَهْلِ بَيْتِكَ وَلَا بِمَوَدَّتِهِمْ

And Allah^{azwj} Wanted to let know His^{azwj} Prophet^{saww} of that which was hidden in their chests and what they were keeping as a secret. So He^{azwj} Said in His^{azwj} Book: **“[42:24] Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart”**. He^{azwj} is Saying: “Had I^{azwj} so Liked to, I^{azwj} would have Stopped the Revelation, so you^{saww} would not have been able to speak of the virtues of the People^{asws} of your^{saww} Household, or of their cordiality”.

وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَيَمُحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ يَقُولُ الْحَقُّ لِأَهْلِ بَيْتِكَ الْوَلَايَةُ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ وَيَقُولُ بِمَا أَفْوَهُ فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ لِأَهْلِ بَيْتِكَ وَالظُّلْمَ بِعَدَاكَ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَأَسْرَوْا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِثْلَكُمُ أَ فَتَأْتُونَ السَّحْرَ وَأَنْتُمْ تُبْصِرُونَ

And Allah^{azwj} has Said: **“[42:24] And Allah will wipe out the lie and will vindicate the truth by His words”** He^{azwj} is Saying that the truth is the Wilayah for the People^{asws} of the Household **“Lo! He is Aware of what is hidden in the breasts”**, and is Speaking of what is attached in their chests from the enmity to the People^{asws} of the Household, and the injustices after you^{saww}, and it is the Statement of Allah^{azwj} Mighty and Majestic: **“[21:3] and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?”**

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ وَاللَّجْمُ إِذَا هَوَى قَالَ أَفْسِمُ بِقَبْضِ مُحَمَّدٍ إِذَا فَبِضَ مَا ضَلَّ صَاحِبُكُمْ بِتَفْضِيلِهِ أَهْلَ بَيْتِهِ وَمَا غَوَى وَمَا يَنْطِقُ عَنِ الْهَوَى يَقُولُ مَا يَنْكَلُمُ بِفَضْلِ أَهْلِ بَيْتِهِ بِهِوَاهُ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَى

And regarding the Statement of the Mighty and Majestic: **“[53:1] I swear by the star when it goes down** He^{asws} said; (It means) I^{azwj} Swear by the passing away of Muhammad^{saww} when he^{saww} passes away **[53:2] Your companion does not err**, in giving out the virtues of the People^{asws} of his^{saww} Household **nor does he go astray; [53:3] Nor does he speak out of desire**. He^{azwj} is Saying that he^{saww} does not speak of the virtues of the People^{asws} of his^{saww} Household out of his^{saww} own desires, and it is the Statement of Allah^{azwj} Mighty and Majestic **[53:4] It is naught but revelation that is revealed”**.

وَقَالَ اللَّهُ عَزَّ وَجَلَّ لِمُحَمَّدٍ (صلى الله عليه وآله) قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ قَالَ لَوْ أَنِّي أَمَرْتُ أَنْ أُعْلِمَكُمُ الَّذِي أَحْفَيْتُمْ فِي صُدُورِكُمْ مِنْ اسْتَعْجَالِكُمْ بِمَوْتِي لَتَظْلَمُوا أَهْلَ بَيْتِي مِنْ بَعْدِي فَكَانَ مِثْلَكُمْ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ يَقُولُ أَضَاءَتْ الْأَرْضُ بِنُورٍ مُحَمَّدٍ كَمَا تُضِيءُ الشَّمْسُ

And Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww}: **“[6:58] Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me”**. He^{saww} said: ‘Had I^{saww} been Commanded to, I^{saww} would have informed you all of what you are hiding in your chests of the hastening of my^{saww} passing away, so that you would perpetrate injustices to the People^{asws} of

my^{saww} Household from after me^{saww}. So the example of yours in as Allah^{azwj} Mighty and Majestic has Said: “[2:17] **Their parable is like the parable of one who kindled a fire but when it had illumined all around him**”, He^{azwj} is Saying; “Illumination of the earth by the light of Muhammad^{saww} just like the illumination of the sun”.

فَضْرَبَ اللَّهُ مَثَلًا مُحَمَّدٍ (صلى الله عليه وآله) الشَّمْسَ وَمَثَلَ الْوَصِيِّ الْقَمَرَ وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَوْلُهُ وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ وَقَوْلُهُ عَزَّ وَجَلَّ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ يَعْنِي فَبِضِّ مُحَمَّدٍ (صلى الله عليه وآله) وَ ظَهَرَتِ الظُّلْمَةُ فَلَمْ يُبْصِرُوا فَضَّلَ أَهْلَ بَيْتِهِ وَ هُوَ قَوْلُهُ عَزَّ وَجَلَّ وَ إِن تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَ تَرَاهُمْ يُنظَرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ

So Allah^{azwj} Cited an example of Muhammad^{saww} with the sun, and an example of the successor^{asws} with the moon, and it is the Statement of the Mighty and Majestic: “[10:5] **He it is Who made the sun a shining brightness and the moon a light**”, and His^{azwj} Statement: “[36:37] **And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark**”, and the Statement of the Mighty and Majestic: “[2:17] **Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness - they do not see**”, meaning, the passing away of Muhammad^{saww} and the appearance of the darkness, so they cannot see the virtues of the People^{asws} of his^{saww} Household, and it is the Statement of the Mighty and Majestic: “[7:198] **And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see**”.

ثُمَّ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَضَعَ الْعِلْمَ الَّذِي كَانَ عِنْدَهُ عِنْدَ الْوَصِيِّ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ يَقُولُ أَنَا هَادِي السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ الْعِلْمِ الَّذِي أُعْطِيْتُهُ وَ هُوَ نُورِي الَّذِي يُهْتَدَى بِهِ مَثَلُ الْمَشْكَاةِ فِيهَا الْمَصْبَاحُ فَالْمَشْكَاةُ قَلْبُ مُحَمَّدٍ (صلى الله عليه وآله) وَالْمَصْبَاحُ النُّورُ الَّذِي فِيهِ الْعِلْمُ

Then the Rasool Allah^{saww} placed the knowledge which was with him^{saww} to be with the successor^{asws}, and it is the Statement of Allah^{azwj} Mighty and Majestic: “[24:35] **Allah is the light of the heavens and the earth**, He^{azwj} is Saying: “I^{azwj} am the Guide of the Heavens and the earth, like the Knowledge which I^{azwj} Gave out, and it is My^{azwj} Light with which I^{azwj} Guide by **a likeness of His light is as a niche in which is a lamp**, so the niche is the heart of Muhammad^{saww}, and the lamp is the Light in which is the Knowledge.

وَ قَوْلُهُ الْمَصْبَاحُ فِي زُجَاجَةٍ يَقُولُ إِنِّي أُرِيدُ أَنْ أَقْبِضَكَ فَاجْعَلِ الَّذِي عِنْدَكَ عِنْدَ الْوَصِيِّ كَمَا يُجْعَلُ الْمَصْبَاحُ فِي الزُّجَاجَةِ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ فَأَعْلَمَهُمْ فَضَّلَ الْوَصِيَّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ فَاصْلُ الشَّجَرَةِ الْمُبَارَكَةِ إِبْرَاهِيمُ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ رَحِمْتُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

And His^{azwj} Statement **the lamp is in a glass**, He^{azwj} is Saying: “I^{azwj} Wanted to Make you^{saww} pass away, and Make that which is in your presence to be with the successor^{asws} just as the lamp is made to be in a glass, **(and) the glass is as it were a brightly shining star, lit from a blessed tree**”. So the origin of the Blessed Tree is Ibrahim^{as} and it is the Statement of the Mighty and Majestic: “[11:73] **The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious**”.

وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ لَا شَرَفَ لِعَرَبِيَّةٍ وَ لَا عَرَبِيَّةٍ يَفُولُ لَسْتُمْ بِبُيُودٍ فَتُصَلُّوا قِبَلَ الْمَعْرَبِ وَ لَا تَصَارَى فَتُصَلُّوا قِبَلَ الْمَشْرِقِ وَ أَنْتُمْ عَلَى مِلَّةِ إِبْرَاهِيمَ (عليه السلام) وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَ لَا نَصْرَانِيًّا وَ لَا تَصْرَانِيًّا وَ لَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَ مَا كَانَ مِنَ الْمُشْرِكِينَ

And it is the Statement of Allah^{azwj} Mighty and Majestic: **“[3:33] Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations [3:34] Offspring one of the other; and Allah is Hearing, Knowing”. “[24:35] neither eastern nor western”**. He^{azwj} is saying: “You are neither Jews so that you Pray in the direction of the west, nor are you Christians, so that you Pray in the direction of the east, but you are the nation of Ibrahim^{as}”, and Allah^{azwj} Mighty and Majestic has Said: **“[3:67] Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists”**.

وَ قَوْلُهُ عَزَّ وَ جَلَّ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَقُولُ مَثَلُ أَوْلَادِكُمُ الَّذِينَ يُؤَلِّدُونَ مِنْكُمْ كَمَثَلِ الزَّيْتِ الَّذِي يُعَصَّرُ مِنَ الزَّيْتُونِ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَقُولُ يَكَادُونَ أَنْ يَكَلِّمُوا بِالنُّبُوءَةِ وَ لَوْ لَمْ يُنَزَّلْ عَلَيْهِمْ مَلَكٌ.

And it is the Statement of the Mighty and Majestic: **“[24:35] the oil whereof almost gives light though fire touch it not - light upon light - Allah guides to His light whom He pleases”**, He^{azwj} is Saying: “The example of your children whom you give birth to from among you, is like the example of the oil which comes out from the olive, **“[24:35] the oil whereof almost gives light though fire touch it not - light upon light - Allah guides to His light whom He pleases”**. He^{azwj} is saying that they almost speak with the Prophet-hood even though an Angel has not descended upon them’.

15022 - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ يُرِيهِمْ فِي أَنْفُسِهِمُ الْمَسْخَ وَ يُرِيهِمْ فِي الْآفَاقِ انْتِفَاضَ الْآفَاقِ عَلَيْهِمْ فَيَرَوْنَ قُدْرَةَ اللَّهِ عَزَّ وَ جَلَّ فِي أَنْفُسِهِمْ وَ فِي الْآفَاقِ فَلْتَ لَهُ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ خُرُوجَ الْقَائِمِ هُوَ الْحَقُّ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ يَرَاهُ الْخَلْقُ لَا بُدَّ مِنْهُ.

H 15022 – Abu Ali Al-Ashary, from Muhammad bin Abdul Jabbar, from Al-Hassan Bin Ali, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

‘I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Mighty and Majestic: **“[41:53] We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth”**, he^{asws} said: ‘He^{azwj} Showed them in their own selves, the metamorphosis, and Showed them in the horizon, the breakdowns in the horizons so they would see the Power of Allah^{azwj} Mighty and Majestic within themselves and in the horizon’. So I said to him, (What about) **“until it will become quite clear to them that it is the truth”?**’ He^{asws} said: ‘The coming out of Al-Qaim^{asws}, it is the truth from the Presence of Allah^{azwj} Mighty and Majestic which the creatures will see, it is inevitable’.

15023 - مُحَمَّدُ بْنُ يَحْيَى وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ جَمِيعًا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ بْنِ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ إِسْمَاعِيلَ عَنْ عَمْرِو بْنِ كَيْسَانَ عَنْ أَبِي عَبْدِ اللَّهِ الْجَعْفِيِّ قَالَ قَالَ لِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ (عليه السلام) كَمْ الرِّبَاطُ عِنْدَكُمْ قُلْتُ أَرْبَعُونَ قَالَ لَكِنْ رِبَاطُنَا رِبَاطُ الدَّهْرِ وَ مَنْ ارْتَبَطَ فِيهَا دَابَّةً كَانَ لَهُ وَزْنُهَا وَ وَزْنُ وَزْنِهَا مَا كَانَتْ عِنْدَهُ وَ مَنْ ارْتَبَطَ فِيهَا سِلَاحًا كَانَ لَهُ وَزْنُهُ مَا كَانَ عِنْدَهُ لَا تُجْزَعُوا مِنْ مَرَّةٍ وَ لَا مِنْ مَرَّتَيْنِ وَ لَا مِنْ ثَلَاثٍ وَ لَا مِنْ أَرْبَعٍ فَإِنَّمَا مَثَلُنَا وَ مَثَلُكُمْ مَثَلُ نَبِيِّ كَانَ فِي بَنِي إِسْرَائِيلَ

H 15023 – Muhammad Bin Yahya, and Al-Husayn Bin Muhammad, together from Ja'far Bin Muhammad, from Abbad Bin Yaquob, from Ahmad Bin Ismail, from Amro Bin Kaysan, from Abu Abdullah Al-Ju'fy who said:

'Abu Ja'far Muhammad Bin Ali^{asws} said to me: 'How many Rabaat (guards) are there in your presence?' I said, 'Forty'. He^{asws} said: 'But our^{asws} guards are eternal guards. The ones who is a guard amongst us who looks after an animal, there will be for him its weight, and the weight of its (animal) weight so long as it was with him. And the one who is a guard amongst us with weapon would have its weight so long as it was with him. Do not grieve from once, or twice, or three times, or four, for our example and your example is like the example of the Prophet^{as} who was in the Children of Israel.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ ادْعُ قَوْمَكَ لِلْقِتَالِ فَإِنِّي سَأَنْصُرُكَ فَجَمَعَهُمْ مِنْ رُءُوسِ الْجِبَالِ وَ مِنْ غَيْرِ ذَلِكَ ثُمَّ تَوَجَّهَ بِهِمْ فَمَا ضَرَبُوا بِسَيْفٍ وَ لَا طَعَنُوا بِرُمُحٍ حَتَّى انْهَزَمُوا ثُمَّ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنْ ادْعُ قَوْمَكَ إِلَى الْقِتَالِ فَإِنِّي سَأَنْصُرُكَ فَجَمَعَهُمْ ثُمَّ تَوَجَّهَ بِهِمْ فَمَا ضَرَبُوا بِسَيْفٍ وَ لَا طَعَنُوا بِرُمُحٍ حَتَّى انْهَزَمُوا

So Allah^{azwj} Mighty and Majestic Revealed to him^{as}: "If you^{as} prepare your^{as} people for the fighting, I^{azwj} will Help you^{as}". So he^{as} gathered them from the top of the mountains and from other places (other) than that. Then he^{as} directed them for it. So they neither struck with their swords, nor did they stab with their spears until they were defeated.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ ادْعُ قَوْمَكَ إِلَى الْقِتَالِ فَإِنِّي سَأَنْصُرُكَ فَدَعَاهُمْ فَقَالُوا وَعَدْتَنَا النَّصْرَ فَمَا نَصَرْنَا فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ إِمَّا أَنْ يَخْتَارُوا الْقِتَالَ أَوْ النَّارَ فَقَالَ يَا رَبِّ الْقِتَالُ أَحَبُّ إِلَيَّ مِنَ النَّارِ فَدَعَاهُمْ فَأَجَابَهُ مِنْهُمْ ثَلَاثِمِائَةٍ وَ ثَلَاثَةٌ عَشْرَ عِدَّةَ أَهْلِ بَدْرٍ فَتَوَجَّهَ بِهِمْ فَمَا ضَرَبُوا بِسَيْفٍ وَ لَا طَعَنُوا بِرُمُحٍ حَتَّى فَتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ.

Then Allah^{azwj} Revealed to him: "If you^{as} prepare your^{as} people for the fighting, I^{azwj} will Help you^{as}". So he^{as} called them. They said, 'You promised us the Help, but no Help came to us'. So Allah^{azwj} the High Revealed to him^{as}: "But, they can either choose to fight or the Fire'. So he^{as} said: 'O Lord^{azwj}! The fighting is more beloved to me^{as} than the Fire'. So he^{as} called upon them, and three hundred and thirteen of them answered him^{as}, the same number of the people of Badr. So he^{as} directed them (for the battle). They neither struck with their swords, nor stabbed with their spears, until Allah^{azwj} Mighty and Majestic Granted victory to them'.

15024 - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ وَ النَّوْفَلِيِّ وَ غَيْرِهِمَا يَرْفَعُونَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا يَتَدَاوَى مِنَ الرُّكَامِ وَ يَقُولُ مَا مِنْ أَحَدٍ إِلَّا وَ بِهِ عِرْقٌ مِنَ الْجُدَامِ فَإِذَا أَصَابَهُ الرُّكَامُ فَمَعَهُ.

H 15024 – A number of our companions, from Sahl Bin Ziyad, from Bakr bin Salih, and Al-Nowfali, and someone else with an unbroken chain going up to Abu Abdullah^{asws}, the following:

Abu Abdullah^{asws} has said: 'The Rasool Allah^{saww} never used to cure himself^{saww} from the flu, and would say: 'There is no one except that he has a vein from the leprosy, so if he is struck by the flu, it suppresses it'.

15025- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الزُّكَّامُ جُنْدٌ مِنْ جُنُودِ اللَّهِ عَزَّ وَجَلَّ يَبْعَثُهُ اللَّهُ عَزَّ وَجَلَّ عَلَى الدَّاءِ فَيُزِيلُهُ.

H 15025 – Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hisham Bin Salim, who has narrated the following:

'Abu Abdullah^{asws} has said; 'The Rasool Allah^{saww} said: 'The flu is an army from the armies of Allah^{azwj} Mighty and Majestic. Allah^{azwj} Mighty and Majestic Sends it to the illness, to eradicate it'.

15026- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ بِإِسْنَادِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا مِنْ أَحَدٍ مِنْ وَلَدِ آدَمَ إِلَّا وَفِيهِ عِرْقَانِ عِرْقٌ فِي رَأْسِهِ يُهَيِّجُ الْجُدَامَ وَ عِرْقٌ فِي بَدَنِهِ يُهَيِّجُ الْبَرَصَ فَإِذَا هَاجَ الْعِرْقُ الَّذِي فِي الرَّأْسِ سَلَطَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الزُّكَّامَ حَتَّى يَسِيلَ مَا فِيهِ مِنَ الدَّاءِ وَإِذَا هَاجَ الْعِرْقُ الَّذِي فِي الْجَسَدِ سَلَطَ اللَّهُ عَلَيْهِ الدَّمَامِيلَ حَتَّى يَسِيلَ مَا فِيهِ مِنَ الدَّاءِ فَإِذَا رَأَى أَحَدُكُمْ بِهِ زُكَّامًا وَ دَّمَامِيلًا فَلْيَحْمَدِ اللَّهَ عَزَّ وَجَلَّ عَلَى الْعَافِيَةِ وَ قَالَ الزُّكَّامُ فَضُولٌ فِي الرَّأْسِ.

H 15026 – Muhammad Bin Yahya, from Muhas Bin Al-Hassan, from Muhammad Bin Abdul Hameed, by his unbroken chain going up to Abu Abdullah^{asws}, the following:

Abu Abdullah^{asws} has said: 'The Rasool Allah^{saww} said: 'There is no one from the children of Adam^{as} except that there are two veins within him. A vein in his head which incites the leprosy, and a vein in his body which incites the vitiligo. So if the vein in the head gets incited, Allah^{azwj} Mighty and Majestic Makes the flu to overcome it until the illness flows out from it. And if the vein which is in the body gets incited, Allah^{azwj} Makes it to be overcome by the abscesses until the illness flows out from it. So if one of you sees the flu and abscesses, so he should Praise Allah^{azwj} Mighty and Majestic for the health'. And he^{asws} said; 'Flu has origin in the head'.

15027- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ رَجُلٍ قَالَ دَخَلَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ يَشْتَكِي عَيْنَيْهِ فَقَالَ لَهُ أَيْنَ أَنْتَ عَنْ هَذِهِ الْأَجْزَاءِ الثَّلَاثَةِ الصَّبْرِ وَ الْكَافُورِ وَ الْمُرِّ فَقَعَلَ الرَّجُلُ ذَلِكَ فَذَهَبَتْ عَنْهُ.

H 15027 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from a man who said:

'A man came up to Abu Abdullah^{asws} and he was complaining about his eyes, so he^{asws} said to him: 'Where are you from these three parts – the Aloe, the Camphor, and the Myrrh'. The man did that, and it (illness) went away from him'.

15028- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ لَنَا فِتْنَةً كَانَتْ تَرَى الْكُوكَبَ مِثْلَ الْجِرَّةِ قَالَ نَعَمْ وَ تَرَاهُ مِثْلَ الْحَبِّ قُلْتُ إِنَّ بَصَرَهَا ضَعْفٌ فَقَالَ أَكْطَلُهَا بِالصَّبْرِ وَ الْمُرِّ وَ الْكَافُورِ أَجْزَاءً سِوَاءَ فَكَلْنَاهَا بِهِ فَتَفَعَّاهَا.

H 15028 – From him, from Ahmad, from Ibn Mahboub, from Jameel Bin Salih who said:

'I said to Abu Abdullah^{asws} that. 'We have a young girl who used to see the planet like the jar'. He^{asws} said: 'Yes, and she can see it like a grain'. So I said, 'Her eyesight is weak'. So he^{asws} said: 'Apply (in her eyes) the Aloe, and the Myrrh, and the Camphor in equal parts'. So we applied it in her eyes, and she benefited from it'.

15029- عَنْهُ عَنْ أَحْمَدَ عَنْ دَاوُدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْقَيْضِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ يَعْنِي أَبَا الدَّوَانِيقِ فَجَاءَتْهُ خَرِيْطَةٌ فَحَلَّهَا وَنَظَرَ فِيهَا فَأَخْرَجَ مِنْهَا شَيْئًا فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أ تُدْرِي مَا هَذَا قُلْتُ مَا هُوَ قَالَ هَذَا شَيْءٌ يُؤْتَى بِهِ مِنْ خَلْفِ إِفْرِيقِيَّةٍ مِنْ طَنْجَةٍ أَوْ طَبْنَةِ شَاكٍ مُحَمَّدٌ قُلْتُ مَا هُوَ قَالَ جَبَلٌ هُنَاكَ يَقَطُرُ مِنْهُ فِي السَّنَةِ قَطْرَاتٌ فَتَجْمَدُ وَهُوَ جَيِّدٌ لِلْبَيَاضِ يَكُونُ فِي الْعَيْنِ يُكْتَحَلُ بِهِذَا فَيَذْهَبُ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ

H 15029 – From him, from Ahmad, from Dawood Bin Muhammad, from Muhammad Bin Al-Fayz, who has narrated the following:

Abu Abdullah^{asws} has said: 'I^{asws} was in the presence of Abu Ja'far, meaning Abu Al-Dawaniq, when a packet came and he opened it and looked inside it. So he took something out from it. He said, 'O Abu Abdullah^{asws}, do you^{asws} know what this is?' I^{asws} said: 'What is it?' He said, 'This is something that has come to me from behind Africa, from Tanjat, (or Tabnat, Muhammad (the narrator doubted). So I^{asws} said: 'What is it?' He said, 'There is a mountain there from which drops come out in a year and solidify, and it is best for the whiteness which occurs in the eyes, if this is applied to them, it would go away by the Permission of Allah^{azwj} Mighty and Majestic.

قُلْتُ نَعَمْ أَعْرِفُهُ وَ إِن شِئْتَ أَخْبَرْتُكَ بِاسْمِهِ وَ حَالِهِ قَالَ فَلَمْ يَسْأَلْنِي عَنْ اسْمِهِ قَالَ وَ مَا حَالُهُ قُلْتُ هَذَا جَبَلٌ كَانَ عَلَيْهِ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ هَارِبًا مِنْ قَوْمِهِ يَعْبُدُ اللَّهُ عَلَيْهِ فَعَلِمَ بِهِ قَوْمُهُ فَقَتَلُوهُ فَهُوَ يَبْكِي عَلَى ذَلِكَ النَّبِيِّ (عليه السلام) وَ هَذِهِ الْقَطْرَاتُ مِنْ بُكَائِهِ وَ لَهُ مِنَ الْجَانِبِ الْآخَرَ عَيْنٌ تَنْبَعُ مِنْ ذَلِكَ الْمَاءِ بِاللَّيْلِ وَ النَّهَارِ وَ لَا يُوَصَلُ إِلَى تِلْكَ الْعَيْنِ.

I^{asws} said, 'Yes, I recognise it, and if you like I can inform you of its name and its condition'. He^{asws} said: 'He never asked me^{asws} about its name'. He said, 'And what is its condition?' So I^{asws} said: 'This is a mountain on which was a Prophet^{as} from the sons of the Children of Israel, who had fled from his^{as} people, and he^{as} used to worship upon it. So the people came to know about it, and they killed him. So it (mountain) now weeps over that Prophet^{as}, and these are the drops from its weeping. And on the other side of it is a spring from which the water flows by the night and the day, but it does not arrive to that fountain (of tears)'.
 15030- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمِ مَوْلَى عَلِيِّ بْنِ يَقْطِينٍ أَنَّهُ كَانَ يَلْقَى مِنْ رَمَدٍ عَيْنَيْهِ أَدَى قَالَ فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ (عليه السلام) ابْتِدَاءً مِنْ عِنْدِهِ مَا يَمْتَعُكَ مِنْ كَحْلِ أَبِي جَعْفَرٍ (عليه السلام) جُزْءُ كَافُورٍ رَبَّاحِيٍّ وَ جُزْءُ صَبْرٍ أَصْفُوطَرِيٍّ يُدَقَّانِ جَمِيعًا وَ يُخْلَلَانِ بِحَرِيرَةٍ يُكْتَحَلُ مِنْهُ مِثْلُ مَا يُكْتَحَلُ مِنَ الْإِثْمِيدِ الْكَحْلَةَ فِي الشَّهْرِ تَحْدُرُ كُلَّ دَاءٍ فِي الرَّأْسِ وَ تُخْرِجُهُ مِنَ الْبَدَنِ قَالَ فَكَانَ يُكْتَحَلُ بِهِ فَمَا اسْتَكَى عَيْنَيْهِ حَتَّى مَاتَ.

H 15030 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleym the slave of Ali Bin Yaqteen, who has said:

He said: 'I had conjunctivitis in my eye which hurt. 'Abu Al-Hassan^{asws} wrote to me about it initiating from himself^{asws}, 'What is preventing you from applying the application of Abu Ja'far^{asws}, a part of Rabahiyya Camphor, Aloe of Asqutry, crushed together and sifted by silk. You should apply from it like the application from the powder, once in a month. It would chase away every illness in the head and exit it from the body'. He said, 'He used to apply it, and had no complaints for his eyes until death'.

حَدِيثُ الْعَابِدِ

HADEETH OF THE WORSHIPPER

15031- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَابِدٌ فِي بَنِي إِسْرَائِيلَ لَمْ يُعَارَفْ مِنْ أَمْرِ الدُّنْيَا شَيْئًا فَخَرَّ إِلَيْهِمْ فَاجْتَمَعَ إِلَيْهِ جُنُودُهُ فَقَالَ مَنْ لِي بِفُلَانٍ فَقَالَ بَعْضُهُمْ أَنَا لَهُ فَقَالَ مَنْ أَيْنَ تَأْتِيهِ فَقَالَ مِنْ نَاحِيَةِ النِّسَاءِ قَالَ لَسْتَ لَهُ لَمْ يُجْرَبِ النِّسَاءَ

H 15031 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Muhammad Bin Sinan, from the one who informed him, the following:

‘Abu Abdullah^{asws} has said: ‘There was a worshipper in the Children of Israel who never got involved with anything from the affairs of the world. Iblees^{la} grunted a grunt, and his^{la} army gathered towards him^{la}. So he^{la} said, ‘Who is the one for me^{la} for that one?’ One of them said, ‘I am for him’. So he^{la} said, ‘From where you will come to him?’ He said, ‘From the aspect of the women’. He^{la} said, ‘This is not for him. He will never be tempted by the women’.

فَقَالَ لَهُ آخَرُ فَأَنَا لَهُ فَقَالَ لَهُ مِنْ أَيْنَ تَأْتِيهِ قَالَ مِنْ نَاحِيَةِ الشَّرَابِ وَ اللَّذَاتِ قَالَ لَسْتَ لَهُ لَيْسَ هَذَا بِهَذَا قَالَ آخَرُ فَأَنَا لَهُ قَالَ مَنْ أَيْنَ تَأْتِيهِ قَالَ مِنْ نَاحِيَةِ الْبِرِّ قَالَ أَتَطَّلِقُ فَأَنْتَ صَاحِبُهُ فَاتَّطَلَّقَ إِلَى مَوْضِعِ الرَّجُلِ فَأَقَامَ حِذَاهُ يُصَلِّي

Another one said to him^{la}, ‘I will be for him’. So he^{la} said, ‘From where will you come to him?’ He said, ‘From the aspect of the drink and the pleasures’. He^{la} said, ‘This is not for him. This cannot be by this’. Another one said, ‘I will be for him’. He^{la} said, ‘From where will you come to him?’ From the aspect of the righteousness’. So he^{la} said, ‘Go, for you are the master of it’. So he went to the place of the man. He settled himself near him and Prayed.

قَالَ وَ كَانَ الرَّجُلُ يَنَامُ وَ الشَّيْطَانُ لَا يَنَامُ وَ يَسْتَرِيحُ وَ الشَّيْطَانُ لَا يَسْتَرِيحُ فَتَحَوَّلَ إِلَيْهِ الرَّجُلُ وَ قَدْ تَقَاصَرَتْ إِلَيْهِ نَفْسُهُ وَ اسْتَصْعَرَ عَمَلُهُ فَقَالَ يَا عَبْدَ اللَّهِ يَا أَيُّ شَيْءٍ قَوِيْتُ عَلَى هَذِهِ الصَّلَاةِ فَلَمْ يُجِبْهُ ثُمَّ أَعَادَ عَلَيْهِ فَلَمْ يُجِبْهُ ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ يَا عَبْدَ اللَّهِ إِنِّي أَذْنَبْتُ ذَنْبًا وَ أَنَا تَائِبٌ مِنْهُ فَإِذَا ذَكَرْتُ الذَّنْبَ قَوِيْتُ عَلَى الصَّلَاةِ

He^{asws} said: ‘And the man used to sleep, and the Devil would not sleep, and he would rest, and the Devil would not rest. So the man turned towards him and belittled himself, and considered his deeds as short and small, so he said, ‘O servant of Allah^{azwj}! With what thing do you get your strength from to perform these Prayers?’ He did not answer him. Then he repeated to him. He still did not answer him. Then he repeated it again to him, so he said, ‘O servant of Allah^{azwj}! I committed a sin, and I am repentant from it. So now whenever I remember the sin, it gives me strength for the ‘Salat’ (Prayers)’.

قَالَ فَأَخْبَرَنِي بِذَنْبِكَ حَتَّى أَعْمَلَهُ وَ أَتُوبَ فَإِذَا فَعَلْتُهُ قَوِيْتُ عَلَى الصَّلَاةِ قَالَ ادْخُلِ الْمَدِينَةَ فَسَلْ عَن فُلَانَةِ الْبَغِيَّةِ فَأَعْطِهَا دِرْهَمَيْنِ وَ نَلْ مِنْهَا قَالَ وَ مِنْ أَيْنَ لِي دِرْهَمَيْنِ مَا أَذْرِي مَا الدَّرْهَمَيْنِ فَتَنَاولَ الشَّيْطَانُ مِنْ تَحْتِ قَدَمَيْهِ دِرْهَمَيْنِ فَنَاولَهُ إِيَّاهُمَا فَقَامَ فَدَخَلَ الْمَدِينَةَ بَجَلَابِيْبِهِ يَسْأَلُ عَن مَنزِلِ فُلَانَةِ الْبَغِيَّةِ فَأَرَسَدَهُ النَّاسُ وَ ظَنُّوا أَنَّهُ جَاءَ يَعْطِهَا فَأَرَسَدُوهُ

He said, ‘Inform be about your sin until I understand it, and I can repent if I were to commit it in order to derive strength for the Prayers’. He said, ‘Enter the city and ask around for so and so female prostitute. Give her two Dirhams, and benefit from her’. He said, ‘I do not know where I would get two Dirhams from?’ So the Devil took two

Dirhams from under his feet and gave these to him. So he stood up and entered the city wearing his robe, asking around for the house of that prostitute. The people guided him thinking that he is going there to advise her, so they guided him.

فَجَاءَ إِلَيْهَا فَرَمَى إِلَيْهَا بِالذَّرْهِمَيْنِ وَ قَالَ قَوْمِي فَقَامَتِ فَدَخَلَتْ مَنْزِلَهَا وَ قَالَتْ ادْخُلْ وَ قَالَتْ إِنَّكَ جِئْتَنِي فِي هَيْبَةٍ لَيْسَ يُؤْتَى مِثْلِي فِي مِثْلِهَا فَأَخْبِرْنِي بِخَبْرِكَ فَأَخْبَرَهَا فَقَالَتْ لَهُ يَا عَبْدَ اللَّهِ إِنَّ تَرَكَ الذَّنْبَ أَهْوَنُ مِنْ طَلَبِ التَّوْبَةِ وَ لَيْسَ كُلُّ مَنْ طَلَبَ التَّوْبَةَ وَجَدَهَا وَ إِنَّمَا يَبْغِي أَنْ يَكُونَ هَذَا شَيْطَانًا مِثْلَ لَكَ فَانصَرَفْ فَإِنَّكَ لَا تَرَى شَيْئًا

So he went to her and threw the two Dirhams at her and said, 'Stand up'. So she stood up and entered inside her house, and she said, 'Enter, and you have come to me in a dress which no one has come to me wearing the like of it. So, inform me of your news'. So he informed her. She said to him, 'O servant of Allah^{azwj}! The avoidance of sin is easier than repenting for it, and every repentant person does not find it (Accepted). But rather, it is befitting that he is a Devil who looks like you. So leave, for you will not see anything'.

فَانصَرَفَ وَ مَاتَتْ مِنْ لَيْلَتِهَا فَأَصْبَحَتْ إِذَا عَلَى بَابِهَا مَكْتُوبٌ احضُرُوا فَلَانَةَ فَإِنَّهَا مِنْ أَهْلِ الْجَنَّةِ فَارْتَابَ النَّاسُ فَمَكَّوْا ثَلَاثًا لَمْ يَدْفِنُوهَا ارْتِيَابًا فِي أَمْرِهَا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّ مِنَ النَّبِيِّاءِ لَا أَعْلَمُهُ إِلَّا مُوسَى بْنِ عِمْرَانَ (عليه السلام) أَنْ أَنْتِ فَلَانَةُ فَصَلِّ عَلَيْهَا وَ مَرِّ النَّاسِ أَنْ يُصَلُّوا عَلَيْهَا فَإِنِّي قَدْ عَفَرْتُ لَهَا وَ أَوْجَبْتُ لَهَا الْجَنَّةَ بِتَنْبِيئِهَا عَبْدِي فَلَانًا عَنْ مَعْصِيَتِي.

So he left, and she died that very night, and there was found written on her door, 'Be cautious of this one, for she is from the inhabitants of the Paradise!' The people became suspicious, so they waited for three days and did not bury her due to their doubts in her matter. So Allah^{azwj} Mighty and Majestic Revealed unto a Prophet^{as} from the Prophets^{as} unknown to anyone except for Musa Bin Imran^{as} that: "Go to her and Pray over her and order the people to Prayed over her, for I^{azwj} have Forgiven her, and Obligated the Paradise for her, for her discouraging My^{azwj} servant from disobeying Me^{azwj}."

15032- أحمدُ بْنُ مُحَمَّدٍ [بْنِ أَحْمَدَ] عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ عَابِدٌ وَ كَانَ مُحَارَفًا لَا يَتَوَجَّهُ فِي شَيْءٍ فَيُصِيبُ فِيهِ شَيْئًا فَانْفَقَتْ عَلَيْهِ امْرَأَتُهُ حَتَّى لَمْ يَبْقَ عِنْدَهَا شَيْءٌ

H 15032 – Ahmad Bin Muhammad Bin Ahmad, from Ali Bin Al-Hassan, from Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated the following:

Abu Ja'far^{asws} has said: 'There used to be a man in the Children of Israel, who was a worshipper who was a derived person. Whenever he turned his attention to anything, he would achieve nothing from it. So his wife used to spend on him until there was nothing left.

فَجَاعُوا يَوْمًا مِنْ أَيَّامِ فَدَفَعَتْ إِلَيْهِ نَصْلًا مِنْ عَزَلٍ وَ قَالَتْ لَهُ مَا عِنْدِي غَيْرُهُ انطلق فَبِعَهُ وَ اشتر لنا شَيْئًا نَأْكُلُهُ فَانطلق بالنصل العزل لبيعه فوجد السوق قد غلقت و وجد المشتريين قد قاموا و انصرفوا فقال لو أتيت هذا الماء فتوضأت منه و صببت علي منه و انصرفت فجاء إلى البحر و إذا هو بصيادٍ قد ألقى شبكته فأخرجها و ليس فيها إلا سمكة رديئة قد مكنت عيده حتى صارت رخوة منبته فقال له بعني هذه السمكة و أعطيك هذا العزل تنفع به في شبكتك قال نعم

So there came a day from the days when she handed over to him a spinning blade and said to him, 'There is nothing else in my possession apart from it, so go and sell

it, and buy for us something to eat'. So he went with the spinning blade for selling it. He found the market to be closed, but found two prospective buyers. He stood by them, but they were not interested and left. So he said (to himself), 'If I could come to this water, I could perform ablution from it and bathe in it', and he left. He came up to the sea shore and there was a fisherman there who had cast his net. When he pulled it out, there was nothing in it except for one fish which had turned soft and rotten. So he said to him, 'Sell me this fish and I will give you this blade which you can benefit by with your fishing net. He said, 'Yes'.

فَأَخَذَ السَّمَكَةَ وَ دَفَعَ إِلَيْهِ الْغَزْلَ وَ انصَرَفَ بِالسَّمَكَةِ إِلَى مَنْزِلِهِ فَأَخْبَرَ زَوْجَتَهُ الْخَبَرَ فَأَخَذَتِ السَّمَكَةَ لِئُصْلِحَهَا فَلَمَّا شَقَّتْهَا
بَدَتْ مِنْ جَوْفِهَا لَوْلُؤَةٌ فَدَعَتْ زَوْجَهَا فَأَرْتَهُ إِيَّاهَا فَأَخَذَهَا فَأَنْطَلَقَ بِهَا إِلَى السُّوقِ فَبَاعَهَا بِعِشْرِينَ أَلْفَ دِرْهَمٍ وَ انصَرَفَ إِلَى
مَنْزِلِهِ بِالْمَالِ فَوَضَعَهُ

So he took the fish and handed over the blade to him, and left with the fish to his house. He informed his wife of the news, so she took the fish in order to prepare it. When she sliced it open, a pearl came out from the middle of it. So his wife called him and showed it to him. He took it with him and went to the market. He sold it for twenty thousand Dirhams, and left for his house with the wealth. He placed it therein.

فَإِذَا سَأِلُ يَدُقُّ الْبَابَ وَ يَقُولُ يَا أَهْلَ الدَّارِ تَصَدَّقُوا رَحِمَكُمُ اللَّهُ عَلَى الْمَسْكِينِ فَقَالَ لَهُ الرَّجُلُ ادْخُلْ فَدَخَلَ فَقَالَ لَهُ خُذْ إِحْدَى
الْكَيْسَيْنِ فَأَخَذَ إِحْدَاهُمَا وَ انْطَلَقَ فَقَالَتْ لَهُ امْرَأَتُهُ سُبْحَانَ اللَّهِ بَيْنَمَا نَحْنُ مَيَّاسِيرٌ إِذْ ذَهَبَتْ بِنِصْفِ بَسَارِنَا فَلَمْ يَكُنْ ذَلِكَ بِأَسْرَعٍ
مِنْ أَنْ دَقَّ السَّائِلُ الْبَابَ فَقَالَ لَهُ الرَّجُلُ ادْخُلْ فَدَخَلَ فَوَضَعَ الْكَيْسَ فِي مَكَانِهِ ثُمَّ قَالَ كُلْ هَنِيئًا مَرِيئًا إِنَّمَا أَنَا مَلَكٌ مِنْ مَلَائِكَةِ
رَبِّكَ إِنَّمَا أَرَادَ رَبُّكَ أَنْ يَبْلُوكَ فَوَجَدَكَ شَاكِرًا ثُمَّ ذَهَبَ.

Then a beggar came and knocked on the door and said, 'O people of the house, give charity to a poor one, Allah^{azwj} will have Mercy upon you'. The man said, 'Enter'. So he entered. He said, 'Take one of the two bags'. So he took one of them and left. So his wife said to him, 'Glory be to Allah^{azwj}! As soon as we have ease, half of it goes away from us'. No sooner had she said that, the beggar knocked on the door. The man said to him, 'Enter'. So he came and placed the bag back in its place, then said, 'Congratulations! Eat it rightfully. But rather, I am an Angel from the Angels of your Lord^{azwj}. Your Lord^{azwj} Wanted to Try you, so He^{azwj} found you to be appreciative'. Then he left'.

خُطْبَةُ لِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام)

A SERMON OF AMIR-UL-MOMINEEN^{asws}

15033 - أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ قَالَ خُطِبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) [وَرَوَاهَا غَيْرُهُ بِغَيْرِ هَذَا الْإِسْنَادِ وَذَكَرَ أَنَّهُ خُطِبَ بِذِي قَارِ]

H 15033 – Ahmad Bin Muhammad, from Sa'd Bin Al-Munzar Bin Muhammad, from his father, from his grandfather, from Muhammad Bin Al-Husayn, from his grandfather, from his father who said:

'Amir-ul-Momineen^{asws} gave a sermon'. (And someone else has also reported it without the above chain and mentioned that he^{asws} gave the sermon as Zeeqaar).

فَحَمِدَ اللَّهُ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِهِ وَ مِنْ عُهْدِهِ إِلَى عَهْدِهِ وَ مِنْ طَاعَةِ عِبَادِهِ إِلَى طَاعَتِهِ وَ مِنْ وِلَايَةِ عِبَادِهِ إِلَى وِلَايَتِهِ بِشِيرٍ وَ نَذِيرٍ وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا عَوْدًا وَ بَدَأَ وَ عُدْرًا وَ نُذْرًا بِحُكْمٍ قَدْ فَصَّلَهُ وَ تَفْصِيلٍ قَدْ أَحْكَمَهُ وَ فُرْقَانٍ قَدْ فَرَّقَهُ وَ قُرْآنٍ قَدْ بَيَّنَّهُ لِيَعْلَمَ الْعِبَادُ رَبَّهُمْ إِذْ جَهِلُوا وَ لِيُقَرُّوا بِهِ إِذْ جَدَّوهُ وَ لِيُثْبِتُوا بَعْدَ إِذْ أَنْكَرُوا

So he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'Having said that, Allah^{azwj} Blessed and High Sent Muhammad^{saww} to take His^{azwj} servants out from worshipping His^{azwj} servants to worship Him^{azwj}, and from the covenants of His^{azwj} servants to His^{azwj} Covenant, and from obedience to His^{azwj} servants to be in obedience to Him^{azwj}, and from the Wilayah of His^{azwj} servants to His^{azwj} Wilayah by good news and warnings.

And he^{saww} called to Allah^{azwj} by His^{azwj} Permission, and was an illuminating lamp, promising, and beginning, and excusing, and warning by the Judgements that he^{saww} had decided, and decided what he^{saww} had judged, and a Criterion which differentiated, and a Quran which Proved Him^{azwj}, so the servants would come to know their Lord^{azwj} which they were ignorant of, and accept by it which they struggled against, and Establish Him^{azwj} after having denied Him^{azwj}.

فَنَجَّلَى لَهُمْ سُبْحَانَهُ فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ فَأَرَاهُمْ حِلْمَهُ كَيْفَ حَلَّمَ وَ أَرَاهُمْ عَفْوَهُ كَيْفَ عَفَا وَ أَرَاهُمْ قُدْرَتَهُ كَيْفَ قَدَّرَ وَ خَوْفَهُمْ مِنْ سَطْوَتِهِ وَ كَيْفَ خَلَقَ مَا خَلَقَ مِنَ الْآيَاتِ وَ كَيْفَ مَحَقَّ مَنْ مَحَقَّ مِنَ الْعِصَاةِ بِالْمَثَلَاتِ وَ احْتَصَدَ مَنْ احْتَصَدَ بِالنَّقِمَاتِ وَ كَيْفَ رَزَقَ وَ هَدَى وَ أَعْطَى وَ أَرَاهُمْ حُكْمَهُ كَيْفَ حَكَّمَ وَ صَبَرَ حَتَّى يَسْمَعَ مَا يَسْمَعُ وَ يَرَى فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) بِذَلِكَ

So He^{azwj} illustrated to them His^{azwj} Glory in His^{azwj} Book without them having seen Him^{azwj}. So he^{azwj} Showed them His^{azwj} Forbearance, how He^{azwj} Forbears, and Showed them His^{azwj} Forgiveness how He^{azwj} Forgives, and Showed them His^{azwj} Power and how Powerful He^{azwj} is, and Frightened them from His^{azwj} Authority, and how He^{azwj} Created what He^{azwj} Created from the Signs, and how He^{azwj} Destroys the one whom He^{azwj} Destroys from the disobeyers by the examples. And how he^{azwj} Repelled the one whom He^{azwj} repelled by the Torments, and how he^{azwj} Sustained and Guided, and Granted, and Showed them His^{azwj} Wisdom how Wise He^{azwj} is, and Patient until they heard what they heard and saw. So Allah^{azwj} Sent Muhammad^{saww} with that.

ثُمَّ إِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ لَيْسَ فِي ذَلِكَ الزَّمَانِ شَيْءٌ أَخْفَى مِنَ الْحَقِّ وَلَا أَظْهَرَ مِنَ الْبَاطِلِ وَلَا أَكْثَرَ مِنَ الْكَذِبِ عَلَى اللَّهِ تَعَالَى وَرَسُولِهِ (صلى الله عليه وآله) وَلَا لَيْسَ عِنْدَ أَهْلِ ذَلِكَ الزَّمَانِ سِلْعَةٌ أُبُورَ مِنَ الْكِتَابِ إِذَا ثَلْبِي حَقَّ تِلَاوَتِهِ وَلَا سِلْعَةٌ أَنْفَقَ بَيْعًا وَلَا أَغْلَى تَمَنَّا مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ وَلَا لَيْسَ فِي الْعِبَادِ وَلَا فِي الْبِلَادِ شَيْءٌ هُوَ أَنْكَرَ مِنَ الْمَعْرُوفِ وَلَا أَعْرَفَ مِنَ الْمُنْكَرِ وَلَا لَيْسَ فِيهَا فَاحِشَةٌ أَنْكَرَ وَلَا عُفُوبَةٌ أَنْكَى مِنَ الْهُدَى عِنْدَ الضَّلَالِ فِي ذَلِكَ الزَّمَانِ قَفْدَ نَبَذَ الْكِتَابَ حَمَلْتُهُ وَتَنَاسَاهُ حَقَّقْتُهُ حَتَّى تَمَالَتْ بِهِمُ الْأَهْوَاءُ وَتَوَارَتْوَا ذَلِكَ مِنَ الْأَبَاءِ وَعَمِلُوا بِتَحْرِيفِ الْكِتَابِ كَذِبًا وَتَكْذِيبًا فَبَاغَوْهُ بِالْبَخْسِ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

Then there will come upon you, from after me^{asws} an era, and there will be nothing in that era which will be more hidden than the truth, nor anything more apparent than the falsehood, and nothing more numerous than the lies against Allah^{azwj} the High and His^{azwj} Messenger^{saww}. And there will be nothing in that era which will be more worthless than the Book when it is recited as it deserves to be recited, nor anything more worthy of selling and expensive in price than the Book if it is altered from its places. And there will be nothing in the servants nor in the cities anything which is more prevented than the good nor anything more recognised than the evil. And there will be nothing considered to be more immoral and evil, and no worse penalty than for the guidance in the presence of misguidance. During that era, those who bear the Book will be rejected and the memorizers will forget to the extent that they will interpret it in accordance with their own desires, and they would have inherited that from their forefathers, and they will act with alterations in the Book, lying and rejecting. So they will sell it for a cheap price, and they would be from the ascetics.

فَالْكِتَابُ وَ أَهْلُ الْكِتَابِ فِي ذَلِكَ الزَّمَانِ طَرِيدَانِ مُتَفَيِّانِ وَ صَاحِبَانِ مُصْطَحِبَانِ فِي طَرِيقٍ وَاحِدٍ لَا يَأْوِيهِمَا مُؤَرٌّ فَحَبَدًا ذَانِكَ الصَّاحِبَانِ وَاهَا لَهُمَا وَ لِمَا يَعْملَانِ لَهُ فَالْكِتَابُ وَ أَهْلُ الْكِتَابِ فِي ذَلِكَ الزَّمَانِ فِي النَّاسِ وَ لَيْسُوا فِيهِمْ وَ مَعَهُمْ وَ لَيْسُوا مَعَهُمْ وَ ذَلِكَ لِأَنَّ الضَّلَالَةَ لَا تُوَافِقُ الْهُدَى

So the Book and the People of the Book during that era would be two castaway fugitives, and two accompanying companions in one road not finding any protector or shelter. They are both good for each other and Whom^{azwj} they work for. So the Book and the People of the Book during that era would be in the people but not be among (part of) them, and will be with them but still not be with them, and that is because the misguidance is not in harmony with the guidance.

وَ إِنْ اجْتَمَعَا وَ قَدْ اجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ وَ افْتَرَقُوا عَنِ الْجَمَاعَةِ قَدْ وُلُّوا أَمْرَهُمْ وَ أَمَرَ دِينَهُمْ مَنْ يَعْملُ فِيهِمْ بِالْمَكْرِ وَ الْمُنْكَرِ وَ الرِّشَا وَ الْقَتْلِ كَانَتْهُمْ أَيْمَةُ الْكِتَابِ وَ لَيْسَ الْكِتَابُ إِمَامَهُمْ لَمْ يَبْقَ عِنْدَهُمْ مِنَ الْحَقِّ إِلَّا اسْمُهُ وَ لَمْ يَعْرِفُوا مِنَ الْكِتَابِ إِلَّا حَطَّهُ وَ زَبْرَهُ

And if they meet, and the people would have met upon the sectarianism, and would separate from the group. They would give the rule of the matters of their Religion to the one who acts with regards to them by plotting, and the evil, and the bribery, and the murder, as if they are the imams (leaders) of the Book then the Book is not their imam (leading them). There will not remain in their possession from the truth except for its name, and they will not recognise anything from the Book except for its calligraphy and design.

يَدْخُلُ الدَّاخِلُ لِمَا يَسْمَعُ مِنْ حِكْمِ الْقُرْآنِ فَلَا يَطْمَئِنُّ جَالِسًا حَتَّى يَخْرُجَ مِنَ الدِّينِ يَنْتَقِلُ مِنْ دِينِ مَلِكٍ إِلَى دِينِ مَلِكٍ وَ مِنْ وِلَايَةِ مَلِكٍ إِلَى وِلَايَةِ مَلِكٍ وَ مِنْ طَاعَةِ مَلِكٍ إِلَى طَاعَةِ مَلِكٍ وَ مِنْ عُهُودِ مَلِكٍ إِلَى عُهُودِ مَلِكٍ فَاسْتَدْرَجَهُمُ اللَّهُ تَعَالَى مِنْ حَيْثُ لَا يَعْلَمُونَ وَ إِنْ كَيْدُهُ مَتِينٌ بِالْأَمَلِ وَ الرَّجَاءِ حَتَّى تَوَالِدُوا فِي الْمَعْصِيَةِ وَ دَانُوا بِالْجَوْرِ وَ الْكِتَابُ لَمْ يَضْرِبْ عَنْ شَيْءٍ مِنْهُ صَفْحًا ضَلَالًا تَائِهِينَ قَدْ دَانُوا بِغَيْرِ دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ أَدَانُوا لِغَيْرِ اللَّهِ

The entering one will enter (the religion) when he hears for the Judgements of the Quran, but he will not be satisfied in gatherings until he exits from the Religion. He will transfer from a Religion of a king to a Religion of a king, and from the wilayah of a king to a wilayah of a king, and from obedience of a king to the obedience of a king, and from the covenant of a king to a covenant of a king.

So Allah^{azwj} Lures them away from where they do not know, with good expectations and the hope until they give birth in the disobedience, and they make a religion with the tyranny, and the Book did not benefit them anything, and they will be wandering and straying, for they would have made a religion without the Religion of Allah^{azwj} Mighty and Majestic, and for the sake of other than Allah^{azwj}.

مَسَاجِدُهُمْ فِي ذَلِكَ الزَّمَانِ عَامِرَةٌ مِنَ الضَّلَالَةِ خَرَبَةٌ مِنَ الْهُدَى قَدْ بَدَّلَ فِيهَا مِنَ الْهُدَى فُفْرًا وَأَوْهَا وَ عَمَارًا أَحَابِبَ خَلَقَ اللَّهُ وَ خَلِيقَتِهِ مِنْ عِنْدِهِمْ جَرَّتِ الضَّلَالَةُ وَ إِلَيْهِمْ تَعُودُ فَحُضُورُ مَسَاجِدِهِمْ وَ الْمَسْنِيُّ إِلَيْهَا كُفْرٌ بِاللَّهِ الْعَظِيمِ إِلَّا مَنْ مَسَى إِلَيْهَا وَ هُوَ عَارِفٌ بِضَلَالَتِهِمْ فَصَارَتْ مَسَاجِدُهُمْ مِنْ فَعَالِهِمْ عَلَى ذَلِكَ النَّحْوِ خَرَبَةٌ مِنَ الْهُدَى عَامِرَةٌ مِنَ الضَّلَالَةِ قَدْ بُدِّلَتْ سُنَّةُ اللَّهِ وَ تُعَدِّيَتْ حُدُودَهُ

Their Masjid during that era would be constructed from misguidance, ruination of guidance. So its reciters and its builders would be the most failed ones among the creatures of Allah^{azwj} and His^{azwj} creatures. It is from their presence that misguidance would flow and return back to them. Thus, presence in their Masjids, and walking towards them would be blasphemy (Kufr) with Allah^{azwj} the Magnificent, except for the one who walks towards it while being aware of their misguidance. Therefore, due to their actions upon that way, their Masjids would have become ruination of the guidance, and well-built in the misguidance, for the Sunnah of Allah^{azwj} would have been changed, and His^{azwj} Limits transgressed against.

وَ لَا يَدْعُونَ إِلَى الْهُدَى وَ لَا يَفْسِمُونَ الْفَيْءَ وَ لَا يُرْفُونَ بِذِمَّةٍ يَدْعُونَ الْقَتِيلَ مِنْهُمْ عَلَى ذَلِكَ شَهِيداً قَدْ أَتُوا اللَّهَ بِالْإِفْتِرَاءِ وَ الْجُحُودِ وَ اسْتَعَنُوا بِالْجَهْلِ عَنِ الْعِلْمِ وَ مِنْ قَبْلِ مَا مَنَلُوا بِالصَّالِحِينَ كُلَّ مَثَلَةٍ وَ سَمَوْا صِدْقَهُمْ عَلَى اللَّهِ فَرِيَةً وَ جَعَلُوا فِي الْحَسَنَةِ الْعُفُوبَةَ السَّيِّئَةَ

They will not be calling to the guidance, nor distribution the booty (Al-Fey), nor fulfilling the responsibilities. They will be calling the one from among them who would be killed upon that as a martyr, thus forging a lie against Allah^{azwj}, and the struggle, and they would be needless from the knowledge due to their ignorance, and from before they mutilated the righteous ones with every mutilation, and named their truthfulness to Allah^{azwj} as libel, and apply the punishment for the sins to the good deeds.

وَ قَدْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْكُمْ رَسُولًا مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ (صلى الله عليه وآله) وَ أَنْزَلَ عَلَيْهِ كِتَابًا عَزِيزًا لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لِيُنذِرَ مَنْ كَانَ حَيًّا وَ يَحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ

And Allah^{azwj} Mighty and Majestic has Sent to you all a Messenger^{saww} from yourselves. It grieves him^{saww} to see you suffering, and he^{saww} is kind and merciful to the Believers. And He^{azwj} Revealed upon him^{saww} a Mighty Book. **“[41:42] Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One” “[39:28] An Arabic Quran without any crookedness, that they may guard (against evil)” “[36:70] That it may warn him**

who would have life, and (that) the word may prove true against the unbelievers”.

فَلَا يُلْهِبَنَّكُمُ الْأَمَلُ وَلَا يَطْوِلَنَّ عَلَيْكُمُ الْأَجَلُ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَمَدًا أَمْلِهِمْ وَتَعْطِيَهُ الْأَجَالَ عَنْهُمْ حَتَّى نَزَلَ بِهِمُ الْمَوْعُودُ الَّذِي تُرِدُّ عَنْهُ الْمَعْدِرَةَ وَ تُرْفَعُ عَنْهُ التَّوْبَةُ وَ تَحُلُّ مَعَهُ الْقَارِعَةَ وَ النَّقْمَةَ وَ قَدْ أُنْبِغَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْكُمْ بِالْوَعْدِ وَ فَصَّلَ لَكُمْ الْقَوْلَ وَ عَلَّمَكُمْ السُّنَّةَ وَ شَرَحَ لَكُمْ الْمَنَاهِجَ لِيُزِيحَ الْعِلَّةَ وَ حَتَّى عَلَى الذِّكْرِ وَ دَلَّ عَلَى النَّجَاةِ

So do not let your hopes to distract you, nor consider the term (of life) to be prolonged, for the ones before you were destroyed for having long hopes against their approaching deadline until the Promised time (of death) descended upon them, and repulsed from them the excuses, and raised from them the repentance, and brought with it the calamity and the resentment. And Allah^{azwj} has Preached to you with the Promise, and Made Decisive for you the speech, and Taught you the Sunnah, and Explained for you the Program to remove the illness, and Urged upon the Remembrance, and Evidence to the Salvation.

وَ إِنَّهُ مَنْ اتَّصَحَ لِلَّهِ وَ اتَّخَذَ قَوْلُهُ دَلِيلًا هَذَاةً لِتِلْكَ هِيَ أَقْوَمُ وَ وَقَفَهُ لِلرَّسَادِ وَ سَدَّدَهُ وَ يَسَّرَهُ لِلْحُسْنَى فَإِنَّ جَارَ اللَّهِ آمِنٌ مَحْفُوظٌ وَ عَدْوُهُ خَائِفٌ مَعْرُورٌ فَاحْتَرَسُوا مِنَ اللَّهِ عَزَّ وَ جَلَّ بِكَثْرَةِ الذِّكْرِ وَ احْسَبُوا مِنْهُ بِالنُّقَى وَ تَقَرَّبُوا إِلَيْهِ بِالطَّاعَةِ فَإِنَّهُ قَرِيبٌ مُجِيبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا سَأَلْتُمْ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And the one who act for the sake of Allah^{azwj} and take His^{azwj} Words as Evidence, would be Guided until he is strong, and Made to understand the right way, and Guided and facilitated to the good. So the one under the Protection of Allah^{azwj} is safely preserved, and His^{azwj} enemies would be in fearful and pretentious. So be cautious of Allah^{azwj} through the frequency of the Remembrance, and be fearful from Him^{azwj} by the piety, and get closer to Him^{azwj} by the obedience, for He^{azwj} is Close by and Answers. Allah^{azwj} Mighty and Majestic Said: **“[2:186] And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way”.**

فَاسْتَجِيبُوا لِلَّهِ وَ آمِنُوا بِهِ وَ عَظَّمُوا اللَّهَ الَّذِي لَا يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَظَّمَ فَإِنَّ رَفْعَةَ الَّذِينَ يَعْلَمُونَ مَا عَظَمَهُ اللَّهُ أَنْ يَتَوَاضَعُوا لَهُ وَ عِزَّ الَّذِينَ يَعْلَمُونَ مَا جَلَّ اللَّهُ أَنْ يَذَلُّوا لَهُ وَ سَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا فَدَّرَهُ اللَّهُ أَنْ يَسْتَسْلِمُوا لَهُ فَلَا يُكْرَهُونَ أَنفُسَهُمْ بَعْدَ حَدِّ الْمَعْرِفَةِ وَ لَا يَضِلُّونَ بَعْدَ الْهُدَى فَلَا تَنْفَرُوا مِنَ الْحَقِّ نِفَارَ الصَّحِيحِ مِنَ الْأَجْرَبِ وَ الْبَارِئِ مِنَ ذِي السُّقْمِ

So you must respond to Allah^{azwj} and believe in Him^{azwj}, and Magnify Allah^{azwj}. It does not befit one who recognises the Greatness of Allah^{azwj} to consider himself as significant. So the highest of the recognition of the Greatness of Allah^{azwj} is being modest to Him^{azwj}, and the highest honour of the one who knows the Majesty of Allah^{azwj} is to be humble to Him^{azwj}, and the most secure is the one who knows the Power of Allah^{azwj} and submits to Him^{azwj}. So you will not be denying yourselves after the Guidance of the understanding, nor will you be going astray after the Guidance. So do not flee from the truth like the fleeing of the healthy ones from the one with the scabies, and the healthy ones from the sick.

وَ اعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرَّشِدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكَّهُ وَ لَمْ تَأْخُذُوا بِمِيتَاتِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَقَضَهُ وَ لَنْ تَمَسَّكُوا بِهِ حَتَّى تَعْرِفُوا الَّذِي نَبَذَهُ وَ لَنْ تَتْلُوا الْكِتَابَ حَقَّ تِلَاوَتِهِ حَتَّى تَعْرِفُوا الَّذِي حَرَّفَهُ وَ لَنْ تَعْرِفُوا الصَّلَاةَ حَتَّى تَعْرِفُوا الْهُدَى وَ لَنْ تَعْرِفُوا التَّقْوَى حَتَّى تَعْرِفُوا الَّذِي تَعَدَّى

And know that you will never recognise the guidance until you recognise the ones who have left it, and will never take to the Covenant of the Book until you recognise the ones who broke it, and will never attach yourselves to it until you recognise the ones who have abandoned it, and will never be able to recite the Book as it deserves to be recited until you recognise the ones who altered it, and will never recognise the misguidance until you recognise the Guidance, and will never recognise the piety until you recognise the ones who abused it.

فَإِذَا عَرَفْتُمْ ذَلِكَ عَرَفْتُمْ الْبِدْعَ وَ التَّكْلِيفَ وَ رَأَيْتُمُ الْفُرْيَةَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ التَّحْرِيفَ لِكِتَابِهِ وَ رَأَيْتُمُ كَيْفَ هَدَى اللَّهُ مَنْ هَدَى قَلَّا يُجْهَلُكُمْ الَّذِينَ لَا يَعْلَمُونَ إِنَّ عِلْمَ الْقُرْآنِ لَيْسَ يَعْلَمُ مَا هُوَ إِلَّا مَنْ ذَاقَ طَعْمَهُ

So when you recognise that, you will recognise the innovations, and the impersonations, and you will see the fabrications against Allah^{azwj} and against His^{azwj} Messenger^{saww}, and the alterations to His^{azwj} book, and you will see how Allah^{azwj} Guided the one whom He^{azwj} Guided. So do not let those who have no knowledge keep you ignorant. The Knowledge of the Quran cannot be known as to what it is except by the one^{asws} who has tasted its food.

فَعَلِمَ بِالْعِلْمِ جَهْلَهُ وَ بَصَرَ بِهِ عَمَاهُ وَ سَمِعَ بِهِ صَمَمَهُ وَ أَدْرَكَ بِهِ عِلْمَ مَا قَاتَ وَ حَيَّيَ بِهِ بَعْدَ إِذْ مَاتَ وَ أَثْبَتَ عِنْدَ اللَّهِ عَزَّ ذِكْرَهُ الْحَسَنَاتِ وَ مَحَا بِهِ السَّيِّئَاتِ وَ أَدْرَكَ بِهِ رِضْوَانًا مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى

So it was by the knowledge that his ignorance got to know, and his blindness got to visualise, and his deafness got to hear, and gained awareness of what knowledge had passed by and got revived by it after its death. And he established the good deeds in the Presence of Allah^{azwj} and deleted the sins by it. And it was by it (knowledge) that he realised the Pleasure from Allah^{azwj} Blessed and High.

فَاطْلُبُوا ذَلِكَ مِنْ عِنْدِ أَهْلِهَا خَاصَّةً فَإِنَّهُمْ خَاصَّةٌ نُورٌ يُسْتَضَاءُ بِهِ وَ أَيْمَةٌ يُفْتَدَى بِهِمْ وَ هُمْ عَيْشُ الْعِلْمِ وَ مَوْتُ الْجَهْلِ هُمْ الَّذِينَ يُخْبِرُكُمْ حُكْمَهُمْ عَنْ عِلْمِهِمْ وَ صَمْتُهُمْ عَنْ مَنْطِقِهِمْ وَ ظَاهِرُهُمْ عَنْ بَاطِنِهِمْ لَا يُخَالِفُونَ الدِّينَ وَ لَا يَخْتَلِفُونَ فِيهِ فَهُوَ بَيْنَهُمْ شَاهِدٌ صَادِقٌ وَ صَامِتٌ نَاطِقٌ فَهُمْ مِنْ شَأْنِهِمْ شُهَدَاءُ بِالْحَقِّ وَ مُحْبِرٌ صَادِقٌ لَا يُخَالِفُونَ الْحَقَّ وَ لَا يَخْتَلِفُونَ فِيهِ

So, seek that from its special people, for they^{asws} are the specialists, lights to be illuminated by, and the Imams^{asws} to be followed. And they^{asws} are the life for the knowledge and death for the ignorance. They^{asws} are the ones^{asws} whose Judgements inform you of their^{asws} knowledge, and their^{asws} silence about their^{asws} speech, and their^{asws} apparent about their^{asws} hidden. They^{asws} do not oppose the religion nor do they^{asws} differ with regards to it. For it (knowledge) is a truthful witness between them^{asws}, and a silent speaker. It is from their^{asws} glories to testify to the truth, and to be truthful reporters, neither opposing the truth nor differing with regards to it.

فَقَدْ خَلَّتْ لَهُمْ مِنَ اللَّهِ السَّابِقَةُ وَ مَضَى فِيهِمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ حُكْمٌ صَادِقٌ وَ فِي ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ فَاعْتَمِدُوا الْحَقَّ إِذَا سَمِعْتُمُوهُ عَقْلَ رِعَايَةٍ وَ لَا تَعْفُوهُ عَقْلَ رَوَايَةٍ فَإِنَّ رَوَاةَ الْكِتَابِ كَثِيرٌ وَ رِعَايَتَهُ قَلِيلٌ وَ اللَّهُ الْمُسْتَعَانُ.

The Precedence is for them^{asws} from Allah^{azwj}, and Allah^{azwj} Mighty and Majestic has Passed a Truthful Judgement for them^{asws}. And in that is a reminder for the speakers. So bear in mind the truth if you hear it with a caring mind and not with a narrative mind, for the narrators of the Book are many, and its guardians are few. And Allah^{azwj} is the Best Supporter'.

15034- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عُمَرَ عَنْ ابْنِ أُدَيْنَةَ قَالَ سَمِعْتُ عُمَرَ بْنَ يَزِيدٍ يَقُولُ حَدَّثَنِي مَعْرُوفُ بْنُ خَرْبُودٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) أَنَّهُ كَانَ يَقُولُ وَيَلْمُهُ فَاسِقًا مَنْ لَا يَزَالُ مُمَارِنًا وَيَلْمُهُ فَاجِرًا مَنْ لَا يَزَالُ مُخَاصِمًا وَيَلْمُهُ آيْمًا مَنْ كَثُرَ كَلَامُهُ فِي غَيْرِ ذَاتِ اللَّهِ عَزَّ وَجَلَّ.

H 15034 – A number of our companions, from Sahl Bin Ziyad, from Umar Bin Ali, from his uncle Muhammad Bin Umar, from Ibn Azina who said, ‘I heard Umar Bin Yazeed saying, ‘Narrated to me Ma’rouf Bin Kharbouz, who has said:

‘Ali Bin Al-Husayn^{asws} was saying: ‘Woe be unto a mother who defends the one who does not cease to sin! Woe be unto a mother of an immoral one who does not cease to dispute! Woe be unto a mother of a sinner, one who speaks a lot regarding other than Allah^{azwj} Mighty and Majestic!’

15035- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ الْحَسَنِ بْنِ عُمَارَةَ عَنْ نَعِيمِ الْفَضَائِي عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ أَصْبَحَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) فَرَأَى فِي لِحْيَتِهِ شَعْرَةً بَيْضَاءَ فَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي بَلَّغَنِي هَذَا الْمَبْلَغَ لَمْ أُعْصِ اللَّهَ طَرْفَةَ عَيْنٍ.

H 15035 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, together, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Al-Hassan Bin Umarat, from Nueym Al-Qazy, who has said:

‘Abu Ja’far^{asws} has said: ‘One morning, Ibrahim^{as} saw a white hair in his^{as} beard, so he^{as} said: ‘The Praise is due to Allah^{azwj}, the Lord^{azwj} of the Worlds Who^{azwj} Made me reach to this age, and I^{as} never disobeyed Allah^{azwj} even for the blink of an eye’.

15036- أَبَانُ بْنُ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَمَّا اتَّخَذَ اللَّهُ عَزَّ وَجَلَّ إِبْرَاهِيمَ خَلِيلًا أَنَاهُ بُشِّرَاهُ بِالْخَلَّةِ فَجَاءَهُ مَلَكُ الْمَوْتِ فِي صُورَةِ شَابٍّ أبيضٍ عَلَيْهِ ثَوْبَانِ أبيضَانِ يَقْطُرُ رَأْسُهُ مَاءً وَ دُهْنًا فَدَخَلَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) الدَّارَ فَاسْتَقْبَلَهُ خَارِجًا مِنَ الدَّارِ

H 15036 – Aban Bin Usman, from Muhammad Bin Marwan, from the one who reported it:

‘Abu Ja’far^{asws} has said: ‘When Allah^{azwj} Mighty and Majestic Took Ibrahim^{as} as a friend, Gave him^{as} good news in private. The Angel of Death came up to him^{as} in the image of a young white man, wearing two white robes, with water and oil dripping from his head. So Ibrahim^{as} entered the house, but welcomed him outside the house.

وَ كَانَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) رَجُلًا غَيُورًا وَ كَانَ إِذَا خَرَجَ فِي حَاجَةٍ أَغْلَقَ بَابَهُ وَ أَخَذَ مِفْتَاحَهُ مَعَهُ ثُمَّ رَجَعَ فَفَتَحَ فَإِذَا هُوَ بِرَجُلٍ قَائِمٍ أَحْسَنَ مَا يَكُونُ مِنَ الرِّجَالِ فَأَخَذَهُ بِيَدِهِ وَ قَالَ يَا عَبْدَ اللَّهِ مَنْ أَذْكَكَ دَارِي فَقَالَ رَبُّهَا أَدْخَلَنِيهَا فَقَالَ رَبُّهَا أَحَقُّ بِهَا مِنِّي فَمَنْ أَنْتَ قَالَ أَنَا مَلَكُ الْمَوْتِ فَفَزِعَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) فَقَالَ جِئْتَنِي لِتَسْلُبَنِي رُوحِي قَالَ لَا وَ لَكِنِ اتَّخَذَ اللَّهُ عَبْدًا خَلِيلًا فَجِئْتُ لِإِشَارَتِهِ قَالَ فَمَنْ هُوَ لَعَلِّي أَخْدُمُهُ حَتَّى أَمُوتَ قَالَ أَنْتَ هُوَ فَدَخَلَ عَلَى سَارَةٍ (عَلَيْهَا السَّلَام) فَقَالَ لَهَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اتَّخَذَنِي خَلِيلًا.

And Ibrahim^{as} was an honourable (Ghayour) man, and whenever he^{as} went out for a need, he^{as} would lock his^{as} door, and takes its keys with him^{as}. Then he^{as} would return and open it. So there was the man (Angel of Death) standing there, as handsome as a man can be. So he^{as} grabbed his hand and said: ‘O servant of Allah^{azwj}, who entered you into my^{as} house?’ He said: ‘Its Lord^{azwj} Made me enter it’. So he^{as} said: ‘Its Lord^{azwj} is more deserving of it than I^{as} am. So who are you?’ He said: ‘I am the Angel of death’. Ibrahim^{as} panicked and said: ‘You have come to me^{as} to capture my^{as} soul?’ He said: ‘No. Allah^{azwj} has Taken a servant as a friend, so I

have come to give the good news to him^{as}. He^{as} said: 'So who is he^{as}? I^{as} would like to serve him^{as} until I^{as} die'. He said: 'You^{as} are him^{as}'. So he^{as} came up to Sara and said to her: 'Allah^{azwj} Blessed and High has Taken me^{as} as a friend!'

15037- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمِ الْفَرَّاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلَهُ إِلَّا أَنَّهُ قَالَ فِي حَدِيثِهِ إِنَّ الْمَلِكُ لَمَّا قَالَ أَدْخَلْنِيهَا رَبُّهَا عَرَفَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) أَنَّهُ مَلِكُ الْمَوْتِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ مَا أَهْبَطَكَ قَالَ جِئْتُ أُبَشِّرُ رَجُلًا أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى اتَّخَذَهُ خَلِيلًا فَقَالَ لَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) فَمَنْ هَذَا الرَّجُلُ فَقَالَ لَهُ الْمَلِكُ وَ مَا تُرِيدُ مِنْهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) أَخَذْتُهُ أَيَّامَ حَيَاتِي فَقَالَ لَهُ الْمَلِكُ فَأَنْتَ هُوَ.

H 15037 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleym Al-Fara'a, from the one whom he mentioned:

'Abu Abdullah^{asws}, said in his^{asws} Hadeeth that: 'When the Angel said: 'Its Lord^{azwj} Made me enter it', Ibrahim^{as} recognised that he is the Angel of Death. So he^{as} said to him: 'What made you descend?' He said; 'I have come to give good news to a man whom Allah^{azwj} Blessed and High has Taken as a friend'. So Ibrahim^{as} said to him: 'So who is this man?' The Angel said to him: 'And what do you^{as} want from him^{as}?'. So Ibrahim^{as} said to him: 'I^{as} will serve him^{as} for the days of my^{as} life'. The Angel said to him^{as}: 'You^{as} are him^{as}'.

15038- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) خَرَجَ ذَاتَ يَوْمٍ يَسِيرُ بَبْعِيرٍ فَمَرَّ بِقَلَاءٍ مِنَ الْأَرْضِ فَإِذَا هُوَ بِرَجُلٍ قَائِمٍ يُصَلِّي قَدْ قَطَعَ الْأَرْضَ إِلَى السَّمَاءِ طَوْلَهُ وَ لِبَاسُهُ شَعْرٌ قَالَ فَوَقَّفَ عَلَيْهِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ عَجِبَ مِنْهُ وَ جَلَسَ يَنْتَظِرُ فَرَاغَهُ فَلَمَّا طَالَ عَلَيْهِ حَرْكُهُ بِيَدِهِ فَقَالَ لَهُ إِنَّ لِي حَاجَةً فَخَفَّفْ

H 15038 – Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Thumaly, who has said:

'Abu Ja'far^{asws} said that: 'One day Ibrahim^{as} went out on a journey by a camel, so he^{as} passed by a desert from the earth and there was a man who was standing in Prayer whose length had blocked the sky from the earth, and his clothing was his hair. Ibrahim^{as} paused by him and was astounded from him and sat down awaiting him to be free from his Prayer. So when it became prolonged, he^{as} moved him with his^{as} hand and said to him; 'I^{as} have a need, so shorten it'.

قَالَ فَخَفَّفَ الرَّجُلُ وَ جَلَسَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) لِمَنْ تُصَلِّي فَقَالَ لِيْلَهُ إِبْرَاهِيمَ فَقَالَ لَهُ وَ مَنْ إِلَهُ إِبْرَاهِيمَ فَقَالَ الَّذِي خَلَقَكَ وَ خَلَقَنِي فَقَالَ لَهُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَدْ أَعْجَبَنِي نَحْوُكَ وَ أَنَا أُحِبُّ أَنْ أُوَاطِقَكَ فِي اللَّهِ أَيْنَ مَنْزِلُكَ إِذَا أَرَدْتُ زِيَارَتَكَ وَ لِقَاءَكَ فَقَالَ لَهُ الرَّجُلُ مَنْزِلِي خَلْفَ هَذِهِ النُّطْقَةِ وَ أَشَارَ بِيَدِهِ إِلَى الْبَحْرِ وَ أَمَّا مُصَلِّي فَهَذَا الْمَوْضِعُ تُصَيِّبُنِي فِيهِ إِذَا أَرَدْتَنِي إِنْ شَاءَ اللَّهُ

He^{asws} said: 'So the man shortened it and sat with Ibrahim^{as}. Ibrahim^{as} said to him: 'Who are you Praying to?' He said, 'To the God of Ibrahim^{as}'. He^{as} said to him: 'And Who is the God of Ibrahim^{as}?'. He said, 'The One Who^{azwj} Created me'. Ibrahim^{as} said to him: 'You have caused me^{as} to wonder, and I^{as} would love to make you a brother for the Sake of Allah^{azwj}. Where is your house, if I^{as} intend to visit you and meet you?' The man said to him, 'My house is behind this drop' – and he indicated by his hand to the sea, 'and my Prayer Place is this place. You^{as} will see me here if you^{as} want me, Allah^{azwj} Willing'.

قَالَ ثُمَّ قَالَ الرَّجُلُ لِإِبْرَاهِيمَ (عليه السلام) أ لَكَ حَاجَةٌ فَقَالَ لَهُ وَمَا هِيَ قَالَ تَدْعُو اللَّهَ وَ أُوْمِنُ عَلَى دُعَائِكَ وَ أَدْعُو أَنَا فَتُوْمِنُ عَلَى دُعَائِي فَقَالَ الرَّجُلُ قِيمَ تَدْعُو اللَّهَ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لِلْمُذْنِبِينَ مِنَ الْمُؤْمِنِينَ فَقَالَ الرَّجُلُ لَا فَقَالَ إِبْرَاهِيمُ (عليه السلام) وَ لِمَ فَقَالَ لِأَنِّي قَدْ دَعَوْتُ اللَّهَ عَزَّ وَ جَلَّ مُنْذُ ثَلَاثِ سِنِينَ بِدَعْوَةٍ لَمْ أَرِ إِجَابَتَهَا حَتَّى السَّاعَةِ وَ أَنَا أَسْتَحْيِي مِنَ اللَّهِ تَعَالَى أَنْ أَدْعُوهُ حَتَّى أَعْلَمَ أَنَّهُ قَدْ أَجَابَنِي

He^{asws} said: 'Then the man said to Ibrahim^{as}, 'You^{as} have a need?'. So Ibrahim^{as} said: 'Yes'. He said to him^{as}, 'And what is it?' He^{as} said, 'Supplicate to Allah^{azwj} and I^{as} shall say 'Ameen' to your supplication, and I^{as} will supplicate and you say 'Ameen' over my supplication'. So the man said, 'So what is it that we are supplicating for to Allah^{azwj}?'. Ibrahim^{as} said: 'For the sinner from the Believers'. So the man said, 'No'. Ibrahim^{as} said: 'And why not?' He said, 'Because I have been supplicating to Allah^{azwj} for the past three years with a supplication, I have never seen its Answer until now, and I am ashamed from Allah^{azwj} the High that I should supplicate (for more) until I know that He^{azwj} has Answered me'.

فَقَالَ إِبْرَاهِيمُ (عليه السلام) قِيمَ دَعَوْتُهُ فَقَالَ لَهُ الرَّجُلُ إِنِّي فِي مُصَلِّيَ هَذَا ذَاتَ يَوْمٍ إِذْ مَرَّ بِي غُلَامٌ أُرُوغُ النُّورِ يَطْلُعُ مِنْ جِبْهَتِهِ لَهُ دُوَابَةٌ مِنْ خَلْفِهِ وَ مَعَهُ بَقَرٌ يَسُوفُهَا كَأَنَّهَا ذَهَبٌ وَ غَنَمٌ يَسُوفُهَا كَأَنَّهَا دُخَسْتُ دُخَسًا فَأَعْجَبَنِي مَا رَأَيْتُ مِنْهُ فَقُلْتُ لَهُ يَا غُلَامُ لِمَنْ هَذَا الْبَقَرُ وَ الْغَنَمُ فَقَالَ لِي لِإِبْرَاهِيمَ (عليه السلام) فَقُلْتُ وَ مَنْ أَنْتَ فَقَالَ أَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ فَدَعَوْتُ اللَّهَ عَزَّ وَ جَلَّ وَ سَأَلْتُهُ أَنْ يُرِيَنِي خَلِيلَهُ

Ibrahim^{as} said: 'So what is it that you supplicated for?' The man said to him^{as}, 'I was in this Prayer Place one day when a young boy passed by and I saw a wonderful light emerging from his^{as} forehead and two locks of hair behind him^{as}, and with him^{as} were cows that he^{as} was herding as if they had been painted with oil, and sheep which he^{as} was herding as if they were energetic and healthy. What I saw astounded me, so I said to him^{as}, 'O young boy! To whom do these cows and sheep belong to?' He^{as} said to me: 'To Ibrahim^{as}'. So I said, 'And who are you^{as}?'. He^{as} said: 'I^{as} am Ismail Bin Ibrahim^{as}, friend of the Beneficent'. So I supplicated to Allah^{azwj} Mighty and Majestic, and asked Him^{azwj} to Show me His^{azwj} friend'.

فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) فَأَنَا إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ وَ ذَلِكَ الْغُلَامُ ابْنِي فَقَالَ لَهُ الرَّجُلُ عِنْدَ ذَلِكَ الْحَمْدُ لِلَّهِ الَّذِي أَجَابَ دَعْوَتِي ثُمَّ قَبَّلَ الرَّجُلُ صَفْحَتِي إِبْرَاهِيمَ (عليه السلام) وَ عَانَقَهُ ثُمَّ قَالَ أَمَا الْآنَ فَعُمَّ فَادْعُ حَتَّى أُوْمِنَ عَلَى دُعَائِكَ فَدَعَا إِبْرَاهِيمُ (عليه السلام) لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُذْنِبِينَ مِنْ يَوْمِهِ ذَلِكَ بِالْمَغْفِرَةِ وَ الرِّضَا عَنْهُمْ قَالَ وَ أَمِنَ الرَّجُلُ عَلَى دُعَائِهِ

Ibrahim^{as} said to him: 'So I^{as} am Ibrahim^{as}, friend of the Beneficent, and that young boy is my^{as} son^{as}'. The man said to him^{as} due to that, 'The Praise is due to Allah^{azwj} Who Answered my supplication'. Then the man kissed the two eyes of Ibrahim^{as} and his^{as} neck, then said, 'But now, arise and supplicate until I say 'Ameen' over your supplication'. So Ibrahim^{as} for the believing men, and the believing women, and the sinners from that day, to be Forgiven, and Allah^{azwj} to be pleased with them. And the man said 'Ameen' over that supplication.

قَالَ أَبُو جَعْفَرٍ (عليه السلام) فَدَعْوَةُ إِبْرَاهِيمَ (عليه السلام) بِالْعَةِ لِلْمُؤْمِنِينَ الْمُدْنِبِينَ مِنْ شِيَعَتِنَا إِلَى يَوْمِ الْقِيَامَةِ.

Abu Ja'far^{asws} said: 'So the supplication of Ibrahim^{as} will reach the Believers, the sinners from our^{asws} Shites up to the Day of Judgement'.

15039- عَلِيُّ بْنُ مُحَمَّدٍ عَنِ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا قَرَأَ هَذِهِ آيَةَ وَ إِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا يَقُولُ سُبْحَانَ مَنْ لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ نِعْمِهِ إِلَّا الْمَعْرِفَةَ بِالتَّقْصِيرِ عَنِ مَعْرِفَتِهَا كَمَا لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ إِدْرَاكِهِ أَكْثَرَ مِنَ الْعِلْمِ أَنَّهُ لَا يُدْرِكُهُ

H 15039 – Ali Bin Muhammad, from one of his companions, with an unbroken chain, said:

‘Whenever Ali^{asws} Bin Al-Husayn^{asws} used to recite this Verse: “[16:18] **And if you would count Allah's favours, you will not be able to number them**”, he^{asws} would say: ‘Glory be to the One Who^{azwj} never Made it to be in anyone the recognition of His^{azwj} Favours except for the recognition falling short of (Al-Taqseer) recognising, just as He^{azwj} has never Made it to be in anyone the recognition of being aware of Him^{azwj} more than the knowledge that He^{azwj} cannot be perceived.

فَشَكَرَ جَلًّا وَ عَزَّ مَعْرِفَةَ الْعَارِفِينَ بِالتَّقْصِيرِ عَنِ مَعْرِفَةِ شُكْرِهِ فَجَعَلَ مَعْرِفَتَهُمْ بِالتَّقْصِيرِ شُكْرًا كَمَا عَلَّمَ عِلْمَ الْعَالَمِينَ أَنَّهُمْ لَا يُدْرِكُونَهُ فَجَعَلَهُ إِيمَانًا عِلْمًا مِنْهُ أَنَّهُ قَدْ وَسَّعَ الْعِبَادَ فَلَا يَتَجَاوَرُ ذَلِكَ فَإِنَّ شَيْئًا مِنْ خَلْقِهِ لَا يَبْلُغُ مَدَى عِبَادَتِهِ وَ كَيْفَ يَبْلُغُ مَدَى عِبَادَتِهِ مَنْ لَا مَدَى لَهُ وَ لَا كَيْفَ تَعَالَى اللَّهُ عَنِ ذَلِكَ عُلُوًّا كَبِيرًا.

So gratitude be to the Majestic and Mighty for the recognition of the recognisers by their reduced recognition as appreciation, so He^{azwj} Made their reduced recognition as an expression of gratitude, just as He^{azwj} Knows that the knowledge of the knowledgeable people would not be able to perceived Him^{azwj}, so He^{azwj} made Belief as knowledge from it, so they cannot exceed that. So no one from His^{azwj} creatures can reach the limit of worshipping Him^{azwj}, and how can one reach the limit of worship of the One Who^{azwj} has no Limits for Him^{azwj}, impossible! Allah^{azwj} is Higher than that, Exalted and Great’.

15040- مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنِ عَبَّسَةَ بْنِ بَجَادِ الْعَابِدِ عَنِ جَابِرِ عَنِ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كُنَّا عِنْدَهُ وَ ذَكَرُوا سُلْطَانَ بَنِي أُمَيَّةَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) لَا يَخْرُجُ عَلَى هِشَامٍ أَحَدٌ إِلَّا قَتَلَهُ قَالَ وَ ذَكَرَ مَلِكُهُ عِشْرِينَ سَنَةً قَالَ فَجَزَعْنَا فَقَالَ مَا لَكُمْ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُهْلِكَ سُلْطَانَ قَوْمٍ أَمَرَ الْمَلِكَ فَاسْرَعَ بِسَبْرِ الْفَلَكِ فَقَدَّرَ عَلَى مَا يُرِيدُ قَالَ فَقُلْنَا لِرَبِّدٍ (عليه السلام) هَذِهِ الْمَقَالَةَ فَقَالَ إِنِّي شَهِدْتُ هِشَامًا وَ رَسُولَ اللَّهِ (صلى الله عليه وآله) يُسَبُّ عِنْدَهُ فَلَمْ يُنْكِرْ ذَلِكَ وَ لَمْ يُغَيِّرْهُ فَوَ اللَّهُ لَوْ لَمْ يَكُنْ إِلَّا أَنَا وَ ابْنِي لَخَرَجْتُ عَلَيْهِ.

H 15040 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hisham, from Anbasat Bin Bajaad Al-Abid, from Jabir, who has said:

‘We were in the presence Abu Ja’far^{asws}, and the authority of the Clan of Umayya was mentioned, so Abu Ja’far^{asws} said: ‘No one comes out (rebels) against Hisham except that he gets killed’. And he^{asws} also mentioned that his government would last for twenty years’. He (the narrator) said, ‘That grieved us’. So he^{asws} said: ‘What is the matter with you? Whenever Allah^{azwj} Mighty and Majestic Intends to Destroy the authority of a people, He^{azwj} Commands the Angel to quicken the pace of the orbit in accordance to what He^{azwj} Intends to’.

He (the narrator) said, ‘So we said to Zayd, ‘This is the discussion we had’. So he said, ‘I witnessed Hisham, and the Rasool Allah^{saww} was insulted in his presence, so he neither denied that, nor did he change it. By Allah^{azwj}! Even if there is no one except for myself and my son, I would come out (in rebellion) against him’.

15041- وَ بَهَذَا الْإِسْنَادِ عَنْ عَنَبَسَةَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذْ أَقْبَلَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَسَلَّمَ ثُمَّ ذَهَبَ فَرَقَّ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ دَمَعَتْ عَيْنَاهُ فَقُلْتُ لَهُ لَقَدْ رَأَيْتُكَ صَنَعْتَ بِهِ مَا لَمْ تَكُنْ تَصْنَعُ فَقَالَ رَفَقْتُ لَهُ لِأَنَّهُ يُنْسَبُ إِلَى أَمْرِ لَيْسَ لَهُ لَمْ أَجِدْهُ فِي كِتَابِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) مِنْ خُلَفَاءِ هَذِهِ الْأُمَّةِ وَ لَا مِنْ مُلُوكِهَا.

H 15041 – And by this chain, from Anbasat, from Moalla Bin Khunays who said:

‘I was in the presence of Abu Abdullah^{asws} when Muhammad Bin Abdullah came up and greeted, then went away. Abu Abdullah^{asws} sympathised and tears flowed from his^{asws} eyes. So I said to him^{asws}, ‘I saw you^{asws} doing something what you never did for anyone before’. He^{asws} said; ‘I^{asws} sympathised for him because he will be established upon a command which is not for him. I^{asws} did not find him in the Book of Ali^{asws} from the Caliphs of this community, nor from its kings’.

15042- عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِرَجُلٍ مَا الْفَتَى عِنْدَكُمْ فَقَالَ لَهُ الشَّابُّ فَقَالَ لَا الْفَتَى الْمُؤْمِنُ إِنَّ أَصْحَابَ الْكَهْفِ كَانُوا شُبُوحًا فَسَمَّاهُمْ اللَّهُ عَزَّ وَ جَلَّ فِتْيَةً بِإِيمَانِهِمْ.

H 15042 – Ali Bin Ibrahim, by an unbroken chain, said:

‘Abu Abdullah^{asws} said to a man: ‘What are considered to be the young ones (*Al-Fati*) among you?’ He said to him^{asws}, ‘The youth’. So he^{asws} said; ‘No! *Al-Fati* is the Believer. The Companions of the Cave (As’haab Al-Kahf) were old people, Allah^{azwj} Mighty and Majestic Called them ‘Young men’ due to their belief’.

15043- مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ قَالَ سَأَلَ رَجُلٌ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَ ظَلَمُوا أَنْفُسَهُمْ فَقَالَ هَؤُلَاءِ قَوْمٌ كَانَ لَهُمْ فَرَى مُنْصِلَةٌ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ أَنْهَارٌ جَارِيَةٌ وَ أَمْوَالٌ ظَاهِرَةٌ فَكَفَرُوا بِأَنْعَمِ اللَّهِ وَ غَيَّرُوا مَا بِأَنْفُسِهِمْ فَأَرْسَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ سَيْلَ الْعَرَمِ فَغَرَّقَ فَرَاهِمَ وَ أَخْرَبَ دِيَارَهُمْ وَ أَذْهَبَ بِأَمْوَالِهِمْ وَ أَبْدَلَهُمْ مَكَانَ جَنَّتِهِمْ جَنَّاتٍ نَوَاتِي أَكْلُ خَمْطٍ وَ أَثْلٍ وَ شَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَ هَلْ نُجَازِي إِلَّا الْكَافِرَ.

H 15043 – Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Saihi, from Sadeyr who said:

‘A man asked Abu Ja’far^{asws} about the Statement of Allah^{azwj} Mighty and Majestic: **“[34:19] And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves”**. He^{asws} said: ‘They were a people who live in two inter-connected villages and were able to see each other, and rivers which flowed, and phenomenal wealth. They denied the Favours of Allah^{azwj} and changed what was in themselves, so Allah^{azwj} Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lutus trees. Then Allah^{azwj} Mighty and Majestic Said: **“[34:17] This We requited them with because they disbelieved; and We do not punish any but the ungrateful”**’.

15044- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ أَنَاهُ رَجُلٌ فَقَالَ لَهُ إِنَّكُمْ أَهْلُ بَيْتِ رَحْمَةِ اخْتَصَّكُمْ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَا فَقَالَ لَهُ كَذَلِكَ نَحْنُ وَ الْحَمْدُ لِلَّهِ لَا نُدْخِلُ أَحَدًا فِي ضَلَالَةٍ وَ لَا نُخْرِجُهُ مِنْ هُدًى إِنْ الدُّنْيَا لَا تَذْهَبُ حَتَّى يَبْعَثَ اللَّهُ عَزَّ وَ جَلَّ رَجُلًا مِمَّا أَهْلُ الْبَيْتِ يَعْمَلُ بِكِتَابِ اللَّهِ لَا يَرَى فِيكُمْ مُنْكَرًا إِلَّا أَنْكَرَهُ.

H 15044 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Washa', from Abu Baseer, from Ahmad Bin Umar who said:

'Abu Ja'far^{asws} said, when a man came up to him^{asws}, so he said to him^{asws}, 'You^{asws} all are the People^{asws} of the Household of Mercy which Allah^{azwj} Blessed and High has Specialised you^{asws} all with'. He^{asws} said: 'That is what we^{asws} are, and the Praise is due to Allah^{azwj} that we^{asws} do not enter anyone into misguidance, nor do we^{asws} take anyone out of Guidance. The world will not end until Allah^{azwj} Mighty and Majestic would Send a man^{asws} from us^{asws} the People^{asws} of the Household, who^{asws} will act by the Book of Allah^{azwj}. He^{asws} will not see any evil among you all except that he^{asws} will forbid it'.

تَمَّ كِتَابُ الرَّوْضَةِ مِنَ الْكَافِي وَ هُوَ آخِرُهُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

This completes the Book Al-Rawdah (Garden) from Al-Kafi, and it is its last one. And the Praise is due to Allah^{azwj}, the Lord^{azwj} of the Worlds, and Greetings be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}.