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

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

Who died in the year 329 H

كتاب الرّوضة

The Book - Garden (of Flowers)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

حَدِيثُ الطَّبِيبِ

HADEETH OF THE DOCTOR

14500- مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زِيَادِ بْنِ أَبِي الْحَلَالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ مُوسَى (عليه السلام) يَا رَبِّ مَنْ أَيْنَ الدَّاءُ قَالَ مَنِّي قَالَ فَالْشِّقَاءُ قَالَ مَنِّي قَالَ فَمَا يَصْنَعُ عِبَادُكَ بِالْمُعَالِجِ قَالَ يُطِيبُ بَأَنْفُسِهِمْ فَيَوْمِئِذٍ سُمِّيَ الْمُعَالِجُ الطَّبِيبَ.

H 14500 – Muhammad, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ziyad Bin Al-Hallaah, the following:

Abu Abdullah^{-asws} having said: ‘(Prophet) Musa^{-as} said: ‘O Lord^{-azwj}! Where does illness come from?’ He^{-azwj} Said: “From Me^{-azwj}”. He^{-as} said: ‘And the cure?’ He^{-azwj} Said: “From Me^{-azwj}”. He^{-asws} said: ‘So what do Your^{-azwj} servants do with the healer?’ He^{-azwj} Said: “They soothe themselves by him”. These days the healer is called the Doctor’.

14501- عَنْهُ عَنْ أَحْمَدَ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ دَاءٍ إِلَّا وَهُوَ سَارِعٌ إِلَى الْجَسَدِ يَنْتَظِرُ مَتَى يُؤْمَرُ بِهِ فَيَأْخُذُهُ وَ فِي رِوَايَةٍ أُخْرَى إِلَّا الْحُمَى فَإِنَّهَا تَرُدُّ وَرُوداً .

H 14501 – From him, from Ahmad, from Ibn Fazzaal, from Ibn Bukeyr, from Abu Ayyub, who has said:

Abu Abdullah^{-asws} said: ‘There is none from the illnesses, but it waits, prior to rushing to the body (infecting), until after getting orders to act upon it’. And in another report: ‘Except for the fever, for it starts working as it comes’.

14502- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ بْنِ زُرَيْبٍ قَالَ مَرَضْتُ بِالْمَدِينَةِ مَرَضاً شَدِيداً فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَكَتَبَ إِلَيَّ قَدْ بَلَغَنِي عَنْكَ فَاشْتَرِ صَاعاً مِنْ بُرٍّ ثُمَّ اسْتَلِقْ عَلَى قَفَاكَ وَ انْتَرَهُ عَلَى صَدْرِكَ كَيْفَمَا انْتَرَّ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمَضْطَرُّ كَشَفَتْ مَا بِهِ مِنْ ضَرٍّ وَ مَكَّنَتْ لَهُ فِي الْأَرْضِ وَ جَعَلَتْهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تُعَافِيَنِي مِنْ عِلَّتِي ثُمَّ اسْتَوِ جَالِساً وَ اجْمَعْ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقسِمُهُ مَدّاً مَدّاً لِكُلِّ مَسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ قَالَ دَاوُدُ فَفَعَلْتُ مِثْلَ ذَلِكَ فَكَأَنَّمَا نُشِطْتُ مِنْ عَقَالٍ وَ قَدْ فَعَلَهُ غَيْرٌ وَاجِدٍ فَانْتَفَعَ بِهِ.

H 14502 – From him, from Ahmad Bin Muhammad, from Abdul Aziz Bin Al-Muhtady, from Yunus Bin Abdul Rahmaan, from Dawood Bin Zurby who said:

‘I fell ill in Al-Medina with intense illness, and that (news) reached Abu Abdullah^{-asws}. So he^{-asws} wrote to me: ‘It has reached me^{-asws} (news of) your illness. Buy one Sa’a of wheat, then lie down on your back and scatter it upon your chest a scattering and say, ‘Our Allah^{-azwj}! I hereby ask You^{-azwj} by Your^{-azwj} Name which the restless (Al-Muztar i.e. Al-Qaim^{-asws}) asks You^{-azwj} to Remove the adversities, and Enable him^{-asws} in the earth and Make him^{-asws} as Your^{-azwj} Caliph upon Your^{-azwj} creatures, and send greetings upon Muhammad^{-saww} and upon the People^{-asws} of his^{-saww}

Household, and Cure me from my illness'. Then sit straight and gather the wheat which is around you and say the like of that (again) and distribute one Mudd by one Mudd to each of the poor and say the like of that (again)'. Dawood said, 'I did the like of that and I was as if I had been disentangled from a knot, and more than one person did that, so they all benefitted by it'.

حَدِيثُ الْخُوتِ عَلَى أَيِّ شَيْءٍ هُوَ

HADEETH OF THE WHALE, WHICH THING IT RESTS UPON

14503- مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْأَرْضِ عَلَى أَيِّ شَيْءٍ هِيَ قَالَ هِيَ عَلَى خُوتٍ فُلْتُ فَالْخُوتُ عَلَى أَيِّ شَيْءٍ هُوَ قَالَ عَلَى الْمَاءِ فُلْتُ فَالْمَاءُ عَلَى أَيِّ شَيْءٍ هُوَ قَالَ عَلَى صَخْرَةٍ فُلْتُ فَعَلَى أَيِّ شَيْءٍ الصَّخْرَةُ قَالَ عَلَى قَرْنِ ثَوْرٍ أَمْلَسَ فُلْتُ فَعَلَى أَيِّ شَيْءٍ الثَّوْرُ قَالَ عَلَى النَّارِ فُلْتُ فَعَلَى أَيِّ شَيْءٍ النَّارُ فَقَالَ هِيَاتِ عِنْدَ ذَلِكَ ضَلَّ عِلْمُ الْعُلَمَاءِ .

H 14503 – Muhammad, from Ahmad, from Ibn Mahboub, from Jameel Bin Saleh, from Abaan Bin Taghlud has narrated the following:

Abu Abdullah^{-asws} said, 'I asked him^{-asws} about the earth, which thing does it rest upon? He^{-asws} said: 'It is upon the whale'. I said, 'So the whale, which thing does it rest upon?' He^{-asws} said: 'Upon the water'. I said, 'So the water, upon which thing does it rest upon?' He^{-asws} said: 'Upon a rock'. I said, 'So upon which thing does the rock rest upon?' He^{-asws} said: 'Upon the horns of a bull' I said, 'So upon which thing does the bull rest upon?' He^{-asws} said: 'Upon the mist'. I said, 'So upon which thing does the mist rest upon?' He^{-asws} said: 'This is how far knowledge of scholars is permitted (to reveal) and beyond this is straying'.

14504- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْأَرْضَ ثُمَّ أَرْسَلَ عَلَيْهَا الْمَاءَ الْمَالِحَ أَرْبَعِينَ صَبَاحاً وَالْمَاءَ الْعَذْبَ أَرْبَعِينَ صَبَاحاً حَتَّى إِذَا التَّقَّتْ وَاخْتَلَطَتْ أَخَذَ بِيَدِهِ قَبْضَةً فَعَرَكَهَا عَرَكاً شَدِيداً جَمِيعاً ثُمَّ فَرَّقَهَا فَرَقَتَيْنِ فَخَرَجَ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا عُتُقٌ مِثْلُ عُتُقِ الدَّرِّ فَأَخَذَ عُتُقَ إِلَى الْجَنَّةِ وَ عُنُقَ إِلَى النَّارِ

H 14504 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraaj, from Zarara has narrated the following:

One of them^{-asws} (Fifth or Sixth Imam^{-asws}) having said: 'Allah^{-azwj} Mighty and Majestic Created the earth, then Sent to it the salty water for forty mornings, and the sweet water for forty mornings until they met and got mixed. Then He^{-azwj} Took by His^{-azwj} Hand a handful and Stirred it intensely together, then Separated it into two separations. So from each one of these two came out particles like the particles of powder. So He^{-azwj} Took a (group of) particles to the Paradise, and a (group of) particles to the Fire'.

حَدِيثُ الْأَحْلَامِ وَالْحُجَّةِ عَلَى أَهْلِ ذَلِكَ الزَّمَانِ

HADEETH OF THE DREAM AND THE PROOF UPON THE PEOPLE OF THAT ERA

14505- بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْأَحْلَامَ لَمْ تَكُنْ فِيمَا مَضَى فِي أَوَّلِ الْخَلْقِ وَ إِنَّمَا حَدَّثَتْ فَقُلْتُ وَ مَا الْعِلَّةُ فِي ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ بَعَثَ رَسُولًا إِلَى أَهْلِ زَمَانِهِ فَدَعَاهُمْ إِلَى عِبَادَةِ اللَّهِ وَ طَاعَتِهِ فَقَالُوا إِنَّ فَعَلْنَا ذَلِكَ فَمَا لَنَا فَرَّ اللَّهُ مَا أَنْتَ بِأَكْثَرْنَا مَالًا وَ لَا بِأَعَزَّنَا عَشِيرَةً فَقَالَ إِنَّ أَطَعْتُمُونِي أَدْخَلَكُمُ اللَّهُ الْجَنَّةَ وَ إِنْ عَصَيْتُمُونِي أَدْخَلَكُمُ اللَّهُ النَّارَ فَقَالُوا وَ مَا الْجَنَّةُ وَ النَّارُ فَوَصَفَ لَهُمْ ذَلِكَ فَقَالُوا مَتَى نَصِيرُ إِلَى ذَلِكَ فَقَالَ إِذَا مِتُّمْ فَقَالُوا لَقَدْ رَأَيْنَا أَمْوَاتَنَا صَارُوا عِظَامًا وَ رُفَاتًا فَارْزَادُوا لَهُ تَكْذِيبًا وَ بِهِ اسْتِخْفَافًا

H 14505 – One of our companions, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahman, who has narrated:

Abu Al-Hassan^{-asws} said: ‘The dreams did not exist in the past in the beginning of the creation, but rather they occurred later on’. I said, ‘And what is the reason with regards to that?’ He^{-asws} said: ‘Allah^{-azwj} Sent a Rasool^{-as} to the people of his^{-as} era. So he^{-as} called them to the worship of Allah^{-azwj} and to His^{-azwj} obedience’. They said, ‘If we were to do that, so what is in it for us, for by Allah^{-azwj}, you^{-as} are no more wealthier than we are, nor is your^{-as} family stronger than ours’.

He^{-as} said: ‘If you were all to obey me^{-as}, Allah^{-azwj} will Make you to enter the Paradise, and if you were to disobey me^{-as}, Allah^{-azwj} will Make you to enter the Fire’. So they said, ‘And what is the Paradise and the Fire?’ So he^{-as} described that for them. So they said, ‘When do we go to that?’ So he^{-as} said: ‘When you die’. So they said, ‘But we have seen our dead becoming bones and dust’. So they increased in their denial and contempt of it’.

فَأَحَدَتْ اللَّهُ عَزَّ وَ جَلَّ فِيهِمُ الْأَحْلَامَ فَأَتَتْهُ فَأَخْبَرُوهُ بِمَا رَأَوْا وَ مَا أَنْكَرُوا مِنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَرَادَ أَنْ يَخْتَجَّ عَلَيْكُمْ بِهِذَا هَكَذَا تَكُونُ أَرْوَاحُكُمْ إِذَا مِتُّمْ وَ إِنْ بَلَيْتُ أَيْدَانَكُمْ تَصِيرُ الْأَرْوَاحُ إِلَى عِقَابٍ حَتَّى تُبْعَثَ الْأَيْدَانُ.

So Allah^{-azwj} Enabled them to experience dreams. So these came to them, and they got informed by what they saw, and what they had denied from that. So he^{-as} said: ‘Allah^{-azwj} Intended to Argue against you by this. This is how your spirits are. When you all die, and your bodies decay, your spirits will go toward Punishment until such time that the bodies are resurrected’.

14506- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ رَأَى الْمُؤْمِنِ وَ رُؤْيَاهُ فِي آخِرِ الزَّمَانِ عَلَى سَبْعِينَ جُزْءًا مِنْ أَجْزَاءِ النَّبُوءَةِ.

H 14506 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hashaam Bin Saalim, who has narrated:

‘I heard Abu Abdullah^{-asws} saying: ‘The opinion and the dream of a ‘Momin’ (Believer), and what he sees in the later portion of the time is a seventieth part of the parts of the Prophet-hood’.

14507- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ إِذَا أَصْبَحَ قَالَ لِأَصْحَابِهِ هَلْ مِنْ مُبْتَلِرَاتٍ يَعْني بِهِ الرُّؤْيَا.

H 14507 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muammar Bin Khallaad, who has narrated the following:

Al-Reza^{-asws} has said that the Rasool^{-saww} of Allah^{-azwj} used to say to his^{-saww} companions in the morning: 'Is there anything from the good news?', meaning by it, the dreams'.

14508 - عَنْهُمْ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ هِيَ الرُّؤْيَا الْحَسَنَةُ يَرَى الْمُؤْمِنُ فَيُبَشِّرُ بِهَا فِي دُنْيَاهُ.

H 14508 – From him, from Ahmad Bin Muhammad, from Ibn Fazzaal, from Abu Jameela, from Jabir, who has narrated the following:

Abu Ja'far^{-asws} has reported that a man asked the Rasool^{-saww} Allah^{-azwj} about the Statement of Allah^{-azwj}: "[10:64] *They shall have good news in this world's life*", he^{-saww} said: 'This is the good dream which the Believer sees, so he receives good news by it in this world'.

14509 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرُّؤْيَا عَلَى ثَلَاثَةِ وُجُوهِ بِشَارَةٍ مِنَ اللَّهِ لِلْمُؤْمِنِ وَتَحْذِيرٍ مِنَ الشَّيْطَانِ وَاضْغَاثٍ أَحْلَامٍ.

H 14509 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa'd Bin Abu Khalaf, who has narrated the following:

Abu Abdullah^{-asws} has said that the dreams are of three aspects - Good News from Allah^{-azwj} for the Believer, and a caution against the Satan^{-la}, and confused dreams'.

14510 - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلَتْ فِدَاكَ الرُّؤْيَا الصَّادِقَةُ وَالْكَاذِبَةُ مَخْرَجُهُمَا مِنْ مَوْضِعٍ وَاجِدٍ قَالَ صَدَقْتَ أَمَّا الْكَاذِبَةُ الْمُخْتَلِفَةُ فَإِنَّ الرَّجُلَ يَرَاهَا فِي أَوَّلِ لَيْلَةٍ فِي سُلْطَانِ الْمَرْدَةِ الْفَسَقَةِ وَإِنَّمَا هِيَ شَيْءٌ يُحِيلُ إِلَى الرَّجُلِ وَ هِيَ كَاذِبَةٌ مُخَالَفَةٌ لَا خَيْرَ فِيهَا وَ أَمَّا الصَّادِقَةُ إِذَا رَاهَا بَعْدَ الثَّلَاثِينَ مِنَ اللَّيْلِ مَعَ حُلُولِ الْمَلَائِكَةِ وَ ذَلِكَ قَبْلَ السَّحْرِ فَهِيَ صَادِقَةٌ لَا تَخْلَفُ إِنْ شَاءَ اللَّهُ إِلَّا أَنْ يَكُونَ جُنْبًا أَوْ يَنَامَ عَلَى غَيْرِ طَهْوَرٍ وَ لَمْ يَذْكُرِ اللَّهُ عَزَّ وَجَلَّ حَقِيقَةَ ذِكْرِهِ فَإِنَّهَا تَخْتَلِفُ وَ تُبْطِئُ عَلَى صَاحِبِهَا.

H 14510 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Nazar Bin Suweyd, from Dorost Bin Abu Mansour, from Abu Baseer who said:

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}, the true and the false dreams both come from one place' He^{-asws} said: 'You have spoken the truth, but the false dreams are different for the man sees is in the first (part) of the night during the domination of the sinful rebels, and it is an imaginary thing to the man, and it is false and contradictory. There is nothing good in it. And as for the true (dream) it is if he saw it after the (passing) of the two thirds of the night with the advent of the Angels, and that is before the dawn. So this is the true (dream), it will not be contradicted, Allah^{-azwj} Willing, except if he was in a state of being in requirement of Major ablution (Junuub), or he has slept without being clean, and he did not Mention Allah^{-azwj} Mighty and Majestic with true Remembrance, for then it would vary and be delayed to its dreamer'.

حَدِيثُ الرِّيحِ

HADEETH OF THE WINDS

14511- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الرِّيحِ الأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنُوعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ المُوَكَّلِ بِذَلِكَ النُّوعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيحُ كَمَا يَهِيحُ الأَسَدُ المُغْضَبُ

H 14511 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far^{asws} about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he^{asws} said: 'Allah^{azwj} has armies of winds by which He^{azwj} Punishes whomsoever that He^{azwj} so Wishes to from the ones who disobey Him^{azwj}, and from every wind from these is an Angel allocated to it. So if Allah^{azwj} Intends to Punish a people by some kind of torment, He^{azwj} Reveals to the Angel in charge of that particular type of the winds by which He^{azwj} Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَبْتُ عَادُ فَكَيْفَ كَانَ عَذَابِي وَ نُذِرُ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحُ العَقِيمِ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He^{asws} said: 'And for every wind from these is a name. Have you not heard the Words of the High^{azwj}: “[54:19] For We sent against them a furious wind (Sarsara), on a Day of violent Disaster”, and Said: “[51:41] When We sent upon them the destructive wind (Al-Aqem)”, and Said: “[46:24] a blast of wind in which is a painful punishment,” and Said: “[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up”. And (others) from winds which have not been Mentioned by which Allah^{azwj} Punishes the ones who disobey Him^{azwj}'.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيحٌ رَحْمَةٌ لَوَاقِحٌ وَ غَيْرُ ذَلِكَ يُنْشَرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الأَرْضِ وَ رِيحٌ تَعْصِرُ السَّحَابَ فَيَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيحٌ مِمَّا عَدَّدَ اللَّهُ فِي الكِتَابِ

He^{asws} said: 'And Allah^{azwj} Mighty is His^{azwj} mention has winds of Mercy which occur, and others besides that which He^{azwj} Displays His^{azwj} Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah^{azwj}, and from these are winds which Allah^{azwj} has Counted in His^{azwj} Book.

فَأَمَّا الرِّيحُ الأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ المَلَائِكَةِ المُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهَبَّ شَمَالاً أَمَرَ المَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهِيحُ عَلَى النَّبْتِ الحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَصَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ البَرِّ وَ البَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah^{-azwj} Intends the North wind to blow, He^{-azwj} Commands the Angel whose name is the North (*Al-Shimaal*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوبًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَالْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah^{-azwj} Intends to Send the South winds, He^{-azwj} Commands the Angel whose name is the South (*Al-Junoub*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَعَزَّ فِي الْبَرِّ وَالْبَحْرِ

And if Allah^{-azwj} Intends to Send *Al-Saba* wind, He^{-azwj} Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to.

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

And if Allah^{-azwj} Intends to Send *Daboura*, He^{-azwj} Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدُّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا.

Then Abu Ja'far^{-asws} said: 'As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these.

14512- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ مَعْرُوفِ بْنِ خَرَّبُودَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ رِيحَ رَحْمَةٍ وَ رِيحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَّاحِ رَحْمَةً فَعَلَّ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيَّاحِ عَذَابًا قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْمًا قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبِأَلَا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحْوِيلِهِمْ عَنْ طَاعَتِهِ

H 14512 – From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma'rouf Bin Kharbouz, who said:

Abu Ja'far^{-asws} said that 'Allah^{-azwj} has winds of Mercy as well as winds of Punishment. So if Allah^{-azwj} Desires that He^{-azwj} Turns the winds of Punishment into the winds of Mercy, He^{-azwj} Does it, but He^{-azwj} never Makes (winds of) Mercy to be turned into the wind of Punishment'.

He^{-asws} said: 'And it is never the case that He^{-azwj} is Merciful to all people who obey Him^{-azwj} and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَ بِقَوْمِ يُونُسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَرٌ عَلَيْهِمُ الْعَذَابُ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمَقْدَرُ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

He^{-asws} said: 'That is how He^{-azwj} Acted with the people of Yunus^{-as}. When they believed, Allah^{-azwj} Bestowed mercy upon them after having had Ordained for them the Punishment. He^{-azwj} had Decided, then Enclosed them with His^{-azwj} Mercy. So He^{-azwj} Made the Punishment that was pre-destined for them as a Mercy. He^{-azwj} Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him^{-azwj}'.

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحٌ عَذَابٍ لَا تُلْفِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمٍ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُرَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He^{-asws} said: 'And as for the wind of the destruction (Al-Aqeeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah^{-azwj} was Wrathful against them. So He^{-azwj} Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَنَّتْ عَلَى الْخُرَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخَرِ الثَّوْرِ تَعْيِظاً مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَجَّ الْخُرَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَنَّتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَارِ بِلَادِكَ قَالَ فَبِعَثَّ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جِبْرَائِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أَمَرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أَمَرْتُ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He^{-asws} said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He^{-asws} said: 'So the Keepers grumbled to Allah^{-azwj} from that. They said, 'Our Lord^{-azwj}! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You^{-azwj} from Your^{-azwj} creatures who built Your^{-azwj} City'.

He^{-asws} said: 'So Allah^{-azwj} Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He^{-asws} said: 'So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.

14513- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ ظَهَرَتْ عَلَيْهِ النِّعْمَةُ فَلْيُكْتِرْ ذِكْرَ الْحَمْدِ لِلَّهِ وَ مَنْ كَثُرَتْ هُمُومُهُ فَعَلَيْهِ بِالْإِسْتِغْفَارِ وَ مَنْ أَلَحَّ عَلَيْهِ الْفَقْرُ فَلْيُكْتِرْ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ يَنْفِي عَنْهُ الْفَقْرَ

H 14513 – Ali Bin Ibrahim, from his father, from Al-Nawfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah^{-asws} has said that the Rasool^{-saww} Allah^{-azwj} said; 'For whom the Blessings appear should frequently mention 'الْحَمْدُ لِلَّهِ' 'Praise be to Allah^{-azwj}', and the one who has numerous worries so for him is 'بِالِاسْتِغْفَارِ' to seek Forgiveness, and the one who is pressed by the poverty should frequently say 'لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ' 'There is no Power and no Might except by Allah^{-azwj} the High the Magnificent, the poverty would be negated from him'.

وَقَالَ فَقَدَ النَّبِيُّ (صلى الله عليه وآله) رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ مَا غَيَّبَكَ عَنَّا فَقَالَ الْفَقْرُ يَا رَسُولَ اللَّهِ وَ طُولُ السُّعْمِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَلَا أَعْلَمُكَ كَلَامًا إِذَا قُلْتَهُ دَهَبَ عَنْكَ الْفَقْرُ وَ السُّعْمُ فَقَالَ بَلَى يَا رَسُولَ اللَّهِ

And he^{-asws} said: 'The Prophet^{-saww} missed a man from the Helpers so he^{-saww} said to him: 'What is the reason for your absence?' He said, 'The poverty, O Rasool^{-saww} Allah^{-azwj}, and the lengthy illness'. So he^{-saww} said to him: 'Shall I^{-saww} teach you certain words, if you were to recite these, the poverty would go away from you, as well as the illness?' He said, 'Yes, O Rasool^{-saww} Allah^{-azwj}'.

فَقَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فُؤَلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ [الْعَلِيِّ الْعَظِيمِ] تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَ كَبْرَهُ تَكْبِيرًا فَقَالَ الرَّجُلُ فَوَ اللَّهُ مَا قُلْتُهُ إِلَّا ثَلَاثَةَ أَيَّامٍ حَتَّى دَهَبَ عَنِّي الْفَقْرُ وَ السُّعْمُ.

So he^{-saww} said: 'When it is the morning and evening, say:

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ [الْعَلِيِّ الْعَظِيمِ] تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَ كَبْرَهُ تَكْبِيرًا فَقَالَ الرَّجُلُ فَوَ اللَّهُ مَا قُلْتُهُ

'There is no Power and no Might except by Allah^{-azwj}, the High, the Magnificent. I hereby rely upon the Alive Who does not die, and Praise be to Allah^{-azwj} Who never Took for Himself^{-azwj} a son, and there never was for Him^{-azwj} an associate in the Kingdom, and will not be for Him^{-azwj} a guardian from the humiliation, and Great is His^{-azwj} Greatness'.

So the man said, 'By Allah^{-azwj}, I had not recited it except for three days, and the poverty and the illness went away from me'.

14514 - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لِأَبِي جَعْفَرٍ الْأَحْوَلِ وَ أَنَا أَسْمَعُ أَتَيْتَ الْبَصْرَةَ فَقَالَ نَعَمْ قَالَ كَيْفَ رَأَيْتَ مُسَارَعَةَ النَّاسِ إِلَى هَذَا الْأَمْرِ وَ دُخُولَهُمْ فِيهِ قَالَ وَ اللَّهُ إِنَّهُمْ لَقَلِيلٌ وَ لَقَدْ فَعَلُوا وَ إِنْ ذَلِكَ لَقَلِيلٌ فَقَالَ عَلَيْكَ بِالْأَحْدَاثِ فَإِنَّهُمْ أَسْرَعُ إِلَى كُلِّ خَيْرٍ نَمَّ قَالَ مَا يَقُولُ أَهْلُ الْبَصْرَةِ فِي هَذِهِ الْآيَةِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قُلْتُ جُعِلَتْ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّهَا لِأَقْرَبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ كَذَبُوا إِنَّمَا نَزَلَتْ فِيْنَا خَاصَّةً فِي أَهْلِ النَّبِيِّ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ أَصْحَابِ الْكِسَاءِ (عليهم السلام).

H 14514 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Ismail Bin Abd Al-Khaliq who said:

'I heard Abu Abdullah^{-asws} saying to Abu Ja'far Al-Ahwal, and I was listening: 'Did you go to Al-Basra?' He said, 'Yes'. He^{-asws} said: 'How did you see the hastening of the people to this matter and their entering in it to be?' He said, 'By Allah^{-azwj}, they are few, and they have done it but that is little'. He^{-asws} said: 'It is on you to (approach) the juveniles for they are quick to every good'. Then he^{-asws} said: 'What are the people of Al-Basra saying regarding this Verse: **[42:23] Say: I do not ask of you**

any reward for it but love for my near relatives". I said, 'May I be sacrificed for you-asws, they are saying that it is for the near relatives of the Rasool-saww of Allah-azwj'. He-asws said: 'They lie. But rather it Descended with regards to us-asws especially, regarding the People-asws of the Household, regarding Ali-asws, and Fatima-asws, and Al-Hassan-asws, and Al-Husayn-asws the ones of the Cloak (As'haab Al-Kisaa)'.

حَدِيثُ أَهْلِ الشَّامِ

HADEETH OF THE PEOPLE OF SYRIA (AL-SHAAM)

14515 - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مِنْ أَهْلِ الشَّامِ مِنْ عُلَمَائِهِمْ فَقَالَ يَا أَبَا جَعْفَرٍ جِئْتُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَدْ أَغَيْتَ عَلَيَّ أَنْ أَجِدَ أَحَدًا يَفْسِّرُهَا وَ قَدْ سَأَلْتُ عَنْهَا ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ مِنْهُمْ شَيْئًا غَيْرَ الَّذِي قَالَ الصِّنْفُ الْآخَرُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) مَا ذَلِكَ قَالَ فَابْتَدَأَ بِالسَّأَلِ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ مِنْ خَلْقِهِ فَإِنْ بَعْضُ مَنْ سَأَلْتَهُ قَالَ الْقَدَرُ وَ قَالَ بَعْضُهُمُ الْقَلَمُ وَ قَالَ بَعْضُهُمُ الرُّوحُ

H 14515 – From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood from Muhammad Bin Atiyya who said:

'A man from the scholars of the people of Syria (Al-Shaam) came up to Abu Ja'far-asws. He said, 'O Abu Ja'far-asws, I have come to ask you-asws a question which has exhausted me in finding one who could explain it to me, and I have asked three kinds of the people about it, so each type from them said something other than what the other one said'. So Abu Ja'far-asws said to him: 'What would that be?' He said, 'I ask you-asws about the first thing what Allah-azwj Created from His-azwj creatures, for some of the ones I asked said it was the Destiny, and some of them said it was the Pen, and some of them said it was the Spirit'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا قَالُوا شَيْئًا أُخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرَهُ وَ كَانَ عَزِيزاً وَ لَا أَحَدَ كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ الْخَالِقُ قَبْلَ الْمَخْلُوقِ وَ لَوْ كَانَ أَوَّلَ مَا خَلَقَ مِنْ خَلْقِهِ الشَّيْءُ مِنَ الشَّيْءِ إِذَا لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَدًا وَ لَمْ يَزَلِ اللَّهُ إِذَا وَ مَعَهُ شَيْءٌ لَيْسَ هُوَ يَتَقَدَّمُهُ وَ لَكِنَّهُ كَانَ إِذْ لَا شَيْءَ غَيْرَهُ

So Abu Ja'far-asws said: 'They have not said anything. I-asws hereby inform you that Allah-azwj Blessed and High Existed and there was nothing other than Him-azwj, and He-azwj was Mighty and there was no one who was mighty before Him-azwj, and that is His-azwj Statement: **"[37:180] Glory be to your Lord, the Lord of Honour, above what they describe"**, and He-azwj was the Creator before the creation, and had He-azwj Created, and Had He-azwj Created something from His-azwj Creation, something from something, then there would be no cut-off from it (the chain) ever, and it would never cease if Allah-azwj had something with Him-azwj and He-azwj did not precede it, but He-azwj Existed when there was nothing other than Him-azwj.

وَ خَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ الَّذِي خَلَقَ الْأَشْيَاءَ مِنْهُ فَجَعَلَ مِنْهُ نَسَبَ كُلِّ شَيْءٍ إِلَى الْمَاءِ وَ لَمْ يَجْعَلْ لِلْمَاءِ نَسَبًا يَضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَّطَ الرِّيحَ عَلَى الْمَاءِ فَشَقَّقَتِ الرِّيحُ مَثْنُ الْمَاءِ حَتَّى ثَارَ مِنَ الْمَاءِ زَبَدٌ عَلَى قَدْرِ مَا نَشَاءُ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الزَّبَدِ أَرْضًا بَيْضَاءَ نَفِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْمَاءِ

And He-azwj Created the thing from which are all things, and it is the water from which He-azwj Created the things. So He-azwj Lineage everything to the water and did not

Make a lineage for the water to which it can be ascribed. And He^{-azwj} Created the wind from the water, then Made the wind to overcome the water. So the wind sent down into the body of the water until foam swirled from the water in accordance with what He^{-azwj} so Desired it to swirl. So He^{-azwj} Created from that foam, pure white land with no crack in it, nor any holes, neither ascending nor descending, and no tree. Then He^{-azwj} Folded it, so He^{-azwj} Placed it on top of the water.

ثُمَّ خَلَقَ اللَّهُ النَّارَ مِنَ الْمَاءِ فَشَقَّقَتِ النَّارُ مَتْنُ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدْرِ مَا شَاءَ اللَّهُ أَنْ يَتَوَرَّ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءً صَافِيَةً نَفِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا تَقْبُ وَ ذَلِكَ قَوْلُهُ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكَهَا فَسَوَّاهَا وَ أَعْطَشَ لَيْلَهَا وَ أَخْرَجَ ضُحَاهَا قَالَ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْخَلِيقَتَيْنِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا يَقُولُ بَسَطَهَا

Then Allah^{-azwj} Created the fire from the water, so the fire bust out of the body of the water until smoke arose from the water in accordance with Allah^{-azwj} so Desired it to rise. So He^{-azwj} Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and that is His^{-azwj} Statement: “[79:27] **Are you the harder to create or the heaven? He made it. [79:28] He raised high its height, then put it into a right good state. [79:29] And He made dark its night and brought out its light**”. He^{-asws} said: ‘And there was no sun, and no moon, and no stars and no clouds. Then He^{-azwj} Folded it and Placed it upon the earth, then Established two creations. Then He^{-azwj} Raised the sky before the earth, so that is His^{-azwj} Statement, Mighty is His^{-azwj} Mention: “[79:30] **And the earth, He expanded it after that**”. He^{-azwj} Said that He^{-azwj} Spread it out’.

فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلَ اللَّهِ تَعَالَى أ وَ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَلَعَلَّكَ تَزْعُمُ أَنَّهِنَّ كَانَتَا رَتْقًا مُلْتَزِمَتَيْنِ مُلتَصِقَتَيْنِ فُفْتَقَتْ إِحْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) اسْتَعْمِرَ رَبِّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَ عَزَّ كَانَتَا رَتْقًا يَقُولُ كَانَتِ السَّمَاءُ رَتْقًا لَا تُنْزَلُ الْمَطَرُ وَ كَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَتَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَّ السَّمَاءَ بِالْمَطَرِ وَ الْأَرْضَ بِنَبَاتِ الْحَبِّ فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وُلْدِ الْأَنْبِيَاءِ وَ أَنَّ عِلْمَكَ عِلْمُهُمْ.

So the Syrian said to him^{-asws}, ‘O Abu Ja’far^{-asws}, the Statement of Allah^{-azwj} the High: “[21:30] **Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them**”. So Abu Ja’far^{-asws} said: ‘Perhaps you think that these two used to be stuck together and there were separated from each other?’ He said, ‘Yes’. Abu Ja’far^{-asws} said: ‘Seek Forgiveness from your Lord^{-azwj}, for it is the Statement of Allah^{-azwj} Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah^{-azwj} Blessed and High Created the creatures, He^{-azwj} Spread therein all kinds of animals. He^{-azwj} Opened up the sky by the rain and the earth by the seed’. The Syrian said, ‘I testify that you^{-asws} are from the children of the Prophets^{-as} and that your^{-asws} knowledge is their^{-as} knowledge’.

14516- مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ ذِكْرُهُ الْمَاءَ فَاضْطَرَمَ نَارًا ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَتْ مِنْ حُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرَّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ الرِّيحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتِ جُنْدِي الْأَكْبَرُ .

H 14516 – Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal, from Al-A'ala, from Muhammad Bin Muslim who said:

Abu Ja'far^{-asws} said to me: 'Everything used to be water, and His^{-azwj} Throne used to be on the water. So Allah^{-azwj} Mighty is His^{-azwj} Mention Commanded the water, so a fire was ignited. Then He^{-azwj} Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah^{-azwj} Created the Heavens from that smoke, and Created the earth from the ash. Then the water, and the fire, and the wind quarrelled. So the water said, 'I am the greatest army of Allah^{-azwj}', and the wind said, 'I am the greatest army of Allah^{-azwj}', and the fire said, 'I am the greatest army of Allah^{-azwj}'. So Allah^{-azwj} Mighty and Majestic Revealed unto the wind: "You are My^{-azwj} greatest army'.

حَدِيثُ الْجَنَانِ وَالنُّوقِ

HADEETH OF THE GARDENS AND THE SHE-CAMEL

14517- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدَا فَقَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا رُكْبَانًا أَوْلَيْكَ رَجَالٌ اتَّقُوا اللَّهَ فَأَحَبَّهُمُ اللَّهُ وَ اخْتَصَّهُمُ اللَّهُ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمُ الْمُتَّقِينَ

H 14517 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated the following:

Abu Ja'far^{-asws} having said that: 'The Rasool^{-saww} of Allah^{-azwj} was asked about the Statement of Allah^{-azwj}: "[19:85] *The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours*", so he^{-saww} said: 'O Ali^{-asws}! Surely the delegation will not come up except on rides. These will be the men who feared Allah^{-azwj}, so Allah^{-azwj} Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بِنُوقٍ مِنَ نُوقِ الْعَرَبِ عَلَيْهَا رَحَائِلُ الذَّهَبِ مَكَلَّلَةٌ بِالذَّرِّ وَ اللَّيَافُوتِ وَ جَلَابِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ حُطْمُهَا جَدَلُ الْأَرْجُوانِ تَطِيرُ بِهِمْ إِلَى الْمُحْشَرِ مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفٌ مِنْ قُدَامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يَرْفُونَهُمْ رَفًا حَتَّى يَبْتَنُّوا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجَرَةٌ إِنَّ الْوَرْقَةَ مِنْهَا لَيَسْتَنْظِلُ تَحْتَهَا أَلْفٌ رَجُلٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مُطَهَّرَةٌ مَرْكَبِيَّةٌ قَالَ فَيُسْقَوْنَ مِنْهَا شَرْبَةً فَيَطَهَّرُ اللَّهُ بِهَا قُلُوبَهُمْ مِنَ الْحَسَدِ وَ يُسْقِطُ مِنْ أَبْشَارِهِمُ الشَّعْرَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ سَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا مِنْ تِلْكَ الْعَيْنِ الْمُطَهَّرَةِ

Then he^{-saww} said to him^{-asws}: 'O Ali^{-asws}! By the One^{-azwj} Who Split the seed and Brought life out of it, they will be coming out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the

Paradise is a tree, a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear'. He^{-saww} said: 'They will quench themselves with a drink from it, so Allah^{-azwj} will Purify their hearts by it from the 'الحَسَدِ' (jealousy/envy), and their bodily hair will drop off, and that is the Statement of Allah^{-azwj}: "[76:21] and their Lord shall make them drink a pure drink". It will be from that pure fountain'.

قَالَ ثُمَّ يَنْصَرِفُونَ إِلَى عَيْنٍ أُخْرَى عَنْ بَسَارِ الشَّجَرَةِ فَيَعْتَسِلُونَ فِيهَا وَ هِيَ عَيْنُ الْحَيَاةِ فَلَا يَمُوتُونَ أَبَدًا قَالَ ثُمَّ يُوقَفُ بِهِمْ قُدَّامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ الْأَقَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبُرْدِ أَبَدًا قَالَ فَيَقُولُ الْجَبَّارُ جَلَّ ذِكْرُهُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ اخْتَسَرُوا أَوْلِيَانِي إِلَى الْجَنَّةِ وَ لَا تُوفِّوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَ وَجِبَتْ رَحْمَتِي لَهُمْ وَ كَيْفَ أُرِيدُ أَنْ أُوَفِّقَهُمْ مَعَ أَصْحَابِ الْحَسَنَاتِ وَ السَّيِّئَاتِ

He^{-saww} said: 'Then they will leave to go to another Fountain on the right of the Tree. So they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever'. He^{-saww} said: 'Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity'.

Rasool Allah^{-saww} said: 'Then the 'الْجَبَّارُ' (Compeller^{-azwj}) Majestic, Who cannot be Described (by any means), will Say to the Angels who will be with them: "Usher My^{-azwj} friends to the Paradise and do not pause them with the creatures from I^{-azwj} am already Pleased with them and My^{-azwj} Mercy has been Obligated for them, and how can I^{-azwj} Want them to be paused, the companions of the good with that of the evil?'

قَالَ فَتَسُوْفُهُمُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ فَإِذَا انْتَهَوْا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ ضَرَبَ الْمَلَائِكَةُ الْحَلْقَةَ ضَرْبَةً فَتَنْصَرِفُ صَرِيرًا يَبْلُغُ صَوْتُ صَرِيرِهَا كُلَّ حَوْرَاءٍ أَعَدَّهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَانِيهِ فِي الْجَنَّةِ فَيَتَبَاشَرْنَ بِهِمْ إِذَا سَمِعْنَ صَرِيرَ الْحَلْقَةِ فَيَقُولُ بَعْضُهُنَّ لِبَعْضٍ قَدْ جَاءَنَا أَوْلِيَاءُ اللَّهِ فَيُفْتَحُ لَهُمُ الْبَابُ فَيَدْخُلُونَ الْجَنَّةَ وَ تَشْرَفَ عَلَيْهِمْ أَرْوَاجُهُمْ مِنَ الْحُورِ الْعِينِ وَ الْأَدْمِيِّينَ فَيَقْلُنَ مَرْحَبًا بِكُمْ فَمَا كَانَ أَشَدَّ شَوْقَنَا إِلَيْكُمْ وَ يَقُولُ لَهُنَّ أَوْلِيَاءُ اللَّهِ مِثْلَ ذَلِكَ

He^{-saww} said: 'The Angels will lead them to the Paradise. So when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah^{-azwj} has Prepared for His^{-azwj} friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (door bell), so some of them will say to the others, 'The friends of Allah^{-azwj} have come to us, so open the Door for them'. They will enter the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, 'Congratulations to you for we have been intensely eager in our desire to be with you', and the friends of Allah^{-azwj} will say to them similarly'.

فَقَالَ عَلِيٌّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ عُرْفٌ مِنْ فَوْقِهَا عُرْفٌ مَبْنِيَّةٌ بِمَا دَا بُنِيَتْ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ تِلْكَ عُرْفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَانِيهِ بِالذَّرِّ وَ الْيَافُوتِ وَ الرَّبْرِجِدِ سُوفُفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ عُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيَبَاجِ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ حَشُونَهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرُشٌ مَرْفُوعَةٌ إِذَا أُدْخِلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَ وُضِعَ عَلَى رَأْسِهِ تَاجُ الْمُلْكِ وَ الْكَرَامَةِ أَلْبَسَ حُلَّ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَافُوتِ وَ الذَّرِّ الْمَنْطُومِ فِي الْإِكْلِيلِ تَخْتُ النَّجَاجِ

Ali^{-asws} said: 'O Rasool^{-saww} Allah^{-azwj}! Inform us about the Statement of Allah^{-azwj}: "[39:20] But it is for those who fear their Lord. That lofty mansions, one above another, have been built", O Rasool^{-saww} Allah^{-azwj}'. So he^{-saww} said: 'O Ali^{-asws}!

Those are mansions which Allah^{-azwj} has Built for His^{-azwj} friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and that is the Statement of Allah^{-azwj}: “[56:34] **And raised couches**”. When the Believer enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown’.

قَالَ وَ أَلْبَسَ سَبْعِينَ حُلَّةً حَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ ضُرُوبٍ مُخْتَلِفَةٍ مَنَسُوجَةً بِالذَّهَبِ وَ الْفِضَّةِ وَ اللَّؤْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرَ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يَحْلُونَ فِيهَا مِنْ أَسَاوِرٍ مِنْ ذَهَبٍ وَ لَوْلُؤًا وَ لِيَاسُهُمْ فِيهَا حَرِيرٌ فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَزَّ سَرِيرُهُ فَرَحًا فَإِذَا اسْتَقَرَّ لَوْلِيَّ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجَنَانِ اسْتَأْذَنَ عَلَيْهِ الْمَلَكُ الْمُوَكَّلُ بِجَنَانِهِ لِيُهَيِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ لِإِيَّاهُ فَيَقُولُ لَهُ خُدَّامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوُصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدْ اتَّكَأَ عَلَى أَرِيكَتِهِ وَ زَوَّجَتْهُ الْحَوْرَاءُ تَهَيُّأً لَهُ فَاصْبِرْ لَوْلِيَّ اللَّهِ

Rasool Allah^{-saww} said: ‘And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So that is the Statement of Allah^{-azwj}: “[22:23] **they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk**”. So when the Believer sits upon his bed, it will vibrate with joy. When the friend of Allah^{-azwj} settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah^{-azwj}, and they will come to him. So the servants of the Believer from the butlers and the maids will say to them, ‘Stay in your place, for the friend of Allah^{-azwj} is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah^{-azwj}’.

قَالَ فَتَخْرُجُ عَلَيْهِ زَوْجَتُهُ الْحَوْرَاءُ مِنْ حَيْمَةٍ لَهَا تَمَشِي مُقْبِلَةً وَ حَوْلَهَا وَصَائِفُهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَنَسُوجَةً بِالْيَاقُوتِ وَ اللَّؤْلُؤِ وَ الزَّبَرْجَدِ وَ هِيَ مِنْ مِسْكِ وَ عُنْبُرٍ وَ عَلَى رَأْسِهَا تَاجُ الْكَرَامَةِ وَ عَلَيْهَا نَعْلَانِ مِنْ ذَهَبٍ مُكَالَّتَانِ بِالْيَاقُوتِ وَ اللَّؤْلُؤِ شِبْرَاكُهُمَا يَاقُوتٌ أَحْمَرٌ فَإِذَا دَنَتْ مِنْ وَلِيَّ اللَّهِ فَهَمَّ أَنْ يَقُومَ إِلَيْهَا شَوْقًا فَتَقُولُ لَهُ يَا وَلِيَّ اللَّهِ لَيْسَ هَذَا يَوْمَ تَعَبٍ وَ لَا نَصَبٍ فَلَا تَقُمْ أَنَا لَكَ وَ أَنْتَ لِي قَالَ فَيَعْتَنِقَانِ مِقْدَارَ خَمْسِمِائَةِ عَامٍ مِنْ أَعْوَامِ الدُّنْيَا لَا يَمْلَهُمَا وَ لَا تَمَلُهُ

Rasool Allah^{-saww} said: ‘So his Hourie wife will come out to him from her tent, walking to welcome him, and around her will be her maids, and upon her would be seventy garments interwoven with the sapphire, and the pearls, and the emeralds, and scented with musk, and ambergris. And upon her head would be a crown of prestige, and she would be wearing shoes of gold laced with sapphire and pearls, and their laces will be of red sapphire. So when she approaches the friend of Allah^{-azwj}, he would understand it and he would get up for her in desire, so she will say to him, ‘O friend of Allah^{-azwj}, this is not a day of tiredness and suffering, so do not get up. I am for you and you are for me’.

Rasool Allah^{-saww} said: ‘So they will hug each other for a duration of five hundred years from the years of the world. Neither will he get weary of her nor will she get weary of him.

قَالَ فَإِذَا فَتَرَ بَعْضَ الْفُتُورِ مِنْ غَيْرِ مَلَائِكَةٍ نَظَرَ إِلَى عُنُقِهَا فَإِذَا عَلَيْهَا قَلَانِدٌ مِنْ قَصَبٍ مِنْ يَاقُوتِ أَحْمَرَ وَ سَطَّهَا لَوْحٌ صَفْحَتُهُ دُرَّةٌ مَكْتُوبٌ فِيهَا أَنْتَ يَا وَلِيَّ اللَّهِ حَبِيبِي وَ أَنَا الْحَوْرَاءُ حَبِيبَتُكَ إِلَيْكَ تَنَاهَتْ نَفْسِي وَ إِلَيَّ تَنَاهَتْ نَفْسُكَ

Rasool Allah^{-saww} said: 'So when he calms down without being disheartened from her, he will look at her neck, so he will see on her a necklace embedded with red sapphire. In the midst of it would be a panel of pears on which would be written, "You, O friend of Allah^{-azwj} is my beloved, and I am the Hourie, beloved to you. My self is devoted to you and your self is devoted to me".

ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ أَلْفَ مَلَكٍ يُهَيِّئُونَهُ بِالْجَنَّةِ وَ يُرَوِّجُونَهُ بِالْحَوْرَاءِ قَالَ فَيَنْتَهُونَ إِلَى أَوَّلِ بَابٍ مِنْ جَنَّاتِهِ فَيَقُولُونَ لِلْمَلَكِ الْمُؤَكَّلِ بِأَبْوَابِ جَنَّاتِهِ اسْتَأْذِنْ لَنَا عَلَى وَلِيِّ اللَّهِ فَإِنَّ اللَّهَ بَعَثَنَا إِلَيْهِ نُهَيْتُهُ فَيَقُولُ لَهُمُ الْمَلَكُ حَتَّى أَقُولَ لِلْحَاجِبِ فَيُعَلِّمُهُ بِمَكَانِكُمْ قَالَ فَيَدْخُلُ الْمَلَكُ إِلَى الْحَاجِبِ وَ بَيْنَهُ وَ بَيْنَ الْحَاجِبِ ثَلَاثُ جَنَّاتٍ حَتَّى يَنْتَهِيَ إِلَى أَوَّلِ بَابٍ فَيَقُولُ لِلْحَاجِبِ إِنَّ عَلَى بَابِ الْعُرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعَالَمِينَ تَبَارَكَ وَ تَعَالَى لِيُهَيِّئُوا وَلِيِّ اللَّهِ وَ قَدْ سَأَلُونِي أَنْ أَذِنَ لَهُمْ عَلَيْهِ فَيَقُولُ الْحَاجِبُ إِنَّهُ لَيُعْظَمُ عَلَيَّ أَنْ اسْتَأْذِنَ لِأَخِي عَلَى وَلِيِّ اللَّهِ وَ هُوَ مَعَ زَوْجَتِهِ الْحَوْرَاءِ

Then Allah^{-azwj} will Send to him a thousand Angels to congratulate him for being in the Paradise and having been married to the Hourie'. Rasool Allah^{-saww} said: 'So they will end up to the first of the doors of his Gardens. They will say to the Angel allocated for that door of his garden, 'Grant us permission to the friend of Allah^{-azwj}, for Allah^{-azwj} has Sent us to him to congratulate him'. The Angel will say to them, 'Wait until I inform the guard to inform him of your places'.

Rasool Allah^{-saww} said: 'So the Angel would come up to the guard, and in between the guard and him would be three Gardens until he will end up at the first door. So he will say to the guard that, 'A thousand Angels are awaiting at the door, having been Sent by the Lord^{-azwj} of the world, Blessed and High, to congratulate the friend of Allah^{-azwj} and have asked me to grant them permission to see him'. The guard will say to the Angel, 'This is difficult for me that I should permit anyone to the friend of Allah^{-azwj} as he is with his Hourie wife'.

قَالَ وَ بَيْنَ الْحَاجِبِ وَ بَيْنَ وَلِيِّ اللَّهِ جَنَّتَانِ قَالَ فَيَدْخُلُ الْحَاجِبُ إِلَى الْقَيْمِ فَيَقُولُ لَهُ إِنَّ عَلَى بَابِ الْعُرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعُرْصَةِ يُهَيِّئُونَ وَلِيِّ اللَّهِ فَاسْتَأْذِنْ لَهُمْ فَيَقْدِمُ الْقَيْمُ إِلَى الْخُدَّامِ فَيَقُولُ لَهُمْ إِنَّ رُسُلَ الْجَبَّارِ عَلَى بَابِ الْعُرْصَةِ وَ هُمْ أَلْفُ مَلَكٍ أَرْسَلَهُمُ اللَّهُ يُهَيِّئُونَ وَلِيِّ اللَّهِ فَأَعْلَمُوهُ بِمَكَانِهِمْ قَالَ فَيُعَلِّمُونَهُ فَيُؤَدِّنُ لِلْمَلَائِكَةِ فَيَدْخُلُونَ عَلَى وَلِيِّ اللَّهِ وَ هُوَ فِي الْعُرْفَةِ وَ لَهَا أَلْفُ بَابٍ وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكٌ مُؤَكَّلٌ بِهِ فَإِذَا أَذِنَ لِلْمَلَائِكَةِ بِالْإِدْخُولِ عَلَى وَلِيِّ اللَّهِ فَتَحَّ كُلُّ مَلَكٍ بَابَهُ الْمُؤَكَّلَ بِهِ قَالَ فَيَدْخُلُ الْقَيْمُ كُلَّ مَلَكٍ مِنْ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ قَالَ فَيُبَلِّغُونَهُ رِسَالَاتِ الْجَبَّارِ جَلَّ وَ عَزَّ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ سَلَامٌ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

Rasool Allah^{-saww} said: 'And in between the guard and the friend of Allah^{-azwj} are two Gardens'. He^{-saww} said: 'So the guard will come up to the supervisor and say to him that, 'At the door are a thousand Angels whom the Lord^{-azwj} of Honour has Sent to congratulate the friend of Allah^{-azwj}, so grant them permission'. The supervisor will proceed to the servants and say to them that, 'A thousand Angels are at the door whom Allah^{-azwj} has Sent to congratulate the friend of Allah^{-azwj}, so make their places known to him'.

Rasool Allah^{-saww} said: 'So they will make it known to him, and he will tell him to grant permission to the Angels. So they will come up to the friend of Allah^{-azwj}, and he would be in a mansion of his, and there will be a thousand doors in it, and at each door of its doors would be an Angel allocated to it. So he will allow the Angels to enter to be with the friend of Allah^{-azwj} by opening one door for each of the Angels to enter by. The supervisor would then allow each of the Angels from the door of the doors of the Mansion'. He^{-saww} said: 'So they would then convey the Message of the Compeller^{-azwj} Majestic and Mighty to him and that is the Statement of Allah^{-azwj}:'

“[13:23] and the angels will enter in upon them from every gate”, from the doors of the Mansion, “[13:24] Peace be on you” - up to the end of the Verse’.

قَالَ وَ ذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ وَ إِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا يَغْنِي بِذَلِكَ وَلِيَّ اللَّهِ وَ مَا هُوَ فِيهِ مِنَ الْكَرَامَةِ وَ النَّعِيمِ وَ الْمَلِكِ الْعَظِيمِ الْكَبِيرِ إِنَّ الْمَلَائِكَةَ مِنْ رُسُلِ اللَّهِ عَزَّ ذِكْرُهُ يَسْتَأْذِنُونَ [فِي الدُّخُولِ] عَلَيْهِ فَلَا يَدْخُلُونَ عَلَيْهِ إِلَّا بِإِذْنِهِ فَلِذَلِكَ الْمَلِكِ الْعَظِيمِ الْكَبِيرِ قَالَ وَ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِ مَسَاكِنِهِمْ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَ النَّمَارُ دَانِيَةٌ مِنْهُمْ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ دَانِيَةٌ عَلَيْهِمْ ظِلَالُهَا وَ ذَلَّلْتُ قُطُوفُهَا تَذَلِيلًا مِنْ قُرْبِهَا مِنْهُمْ يَتَنَاوَلُ الْمُؤْمِنُ مِنَ النَّوْعِ الَّذِي يَسْتَنْهِيهِ مِنَ النَّمَارِ فِيهِ وَ هُوَ مُنْكَئٌ وَ إِنَّ الْأَنْوَاعَ مِنَ الْفَاكِهَةِ لَيَقْلُنَّ لَوْلِيَّ اللَّهُ يَا وَلِيَّ اللَّهِ كُلِّي قَبْلَ أَنْ تَأْكُلَ هَذَا قَبْلِي

Rasool Allah^{saww} said: ‘And that is the Statement of the Majestic and Mighty: **“[76:20] And when you see there, you shall see blessings and a great kingdom”**, meaning by that the friend of Allah^{azwj} and what he would be in from the Prestige and the Bounties, and the Magnificent and Great Kingdom. The Angels Sent by the Message from Allah^{azwj} Mighty is His^{azwj} Mention, would seek permission for their entrance to him. So they do not come up to him except by his permission. So that is the Magnificent and Great Kingdom’.

Rasool Allah^{saww} said: ‘And the rivers would flow from underneath his dwelling and that is the Statement of Allah^{azwj}: **“[18:31] These it is for whom are gardens of perpetuity beneath which rivers flow”**. And the fruits would come near to them and it is the Statement of Mighty and Majestic: **“[76:14] And close down upon them (shall be) its shadows, and its fruits shall be made near (to them) (as in humility), being easy to reach”**. The Believer would eat from the varieties of fruits by its category whilst leaning (relaxed upon the couch), and the varieties of the fruits will say to the friend of Allah^{azwj}, ‘Eat me before you eat this one’.

قَالَ وَ لَيْسَ مِنْ مُؤْمِنٍ فِي الْجَنَّةِ إِلَّا وَ لَهُ جَنَّاتٌ كَثِيرَةٌ مَعْرُوشَاتٍ وَ غَيْرُ مَعْرُوشَاتٍ وَ أَنْهَارٌ مِنْ حَمْرٍ وَ أَنْهَارٌ مِنْ مَاءٍ وَ أَنْهَارٌ مِنْ لَبَنٍ وَ أَنْهَارٌ مِنْ عَسَلٍ فَإِذَا دَعَا وَلِيَّ اللَّهِ بِغَدَائِهِ أَتِي بِمَا تَشْتَهِي نَفْسُهُ عِنْدَ طَلْبِهِ الْغَدَاءِ مِنْ غَيْرِ أَنْ يُسَمِّيَ شَهْوَتَهُ قَالَ ثُمَّ يَتَخَلَّى مَعَ إِخْوَانِهِ وَ يَزُورُ بَعْضُهُمْ بَعْضًا وَ يَتَنَعَّمُونَ فِي جَنَّاتِهِمْ فِي ظِلِّ مَمْدُودٍ فِي مِثْلِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ أَطْيَبَ مِنْ ذَلِكَ لِكُلِّ مُؤْمِنٍ سَبْعُونَ رَوْحَةً حَوْرَاءَ وَ أَرْبَعُ نِسْوَةٍ مِنَ الْأَدْمِيِّينَ وَ الْمُؤْمِنُ سَاعَةً مَعَ الْحَوْرَاءِ وَ سَاعَةً مَعَ الْأَدْمِيَّةِ وَ سَاعَةً يَخْلُو بِنَفْسِهِ عَلَى الْأَرَانِكِ مُتَكِنًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ

Rasool Allah^{saww} said: ‘And there is none from the Believer in the Paradise except that for him would be numerous Gardens, with a gazebo or without a gazebo, and rivers of pure drinks, and rivers of water, and rivers of milk, and rivers of honey. So if the friend of Allah^{azwj} calls to partake a meal, he would be given whatsoever he desires for from the foods without even having named his desire’. Rasool Allah^{saww} said: ‘Then he would seclude himself with his wife, and some of them would visit each other, and they would enjoy in their Gardens in extended shade, similar to what is between the break of dawn to the rise of the sun, and better than that.

Each of the Believer would have seventy wives from the Houries, and four women from the humans, and the Believer would spend an hour with the Hourie, and an hour with the human (wife), and an hour alone with himself, being relaxed leaning on his couch, some looking at some others’.

وَ إِنَّ الْمُؤْمِنَ لَيُعْشَاهُ شِعَاعُ نُورٍ وَ هُوَ عَلَى أَرِيكَتِهِ وَ يَقُولُ لِحُدَامِهِ مَا هَذَا الشُّعَاعُ اللَّامِعُ لَعَلَّ الْجَبَّارَ لَحَظَنِي فَيَقُولُ لَهُ خُدَامُهُ فُدُوسٌ فُدُوسٌ جَلَّ جَلَالُ اللَّهِ بَلْ هَذِهِ حَوْرَاءُ مِنْ نِسَائِكَ مِمَّنْ لَمْ تَدْخُلْ بِهَا بَعْدُ قَدْ أَشْرَفْتَ عَلَيْكَ مِنْ حَبِطَتِهَا شَوْقًا إِلَيْكَ وَ قَدْ تَعَرَّضْتَ لَكَ وَ أَحَبَبْتُ لِقَاءَكَ فَلَمَّا أَنْ رَأَيْتَ مُتَكِنًا عَلَى سَرِيرِكَ تَبَسَّمْتَ نَحْوَكَ شَوْقًا إِلَيْكَ فَالشُّعَاعُ الَّذِي رَأَيْتَ وَ النُّورُ الَّذِي غَشِيكَ هُوَ مِنْ بَيَاضِ نَعْرَهَا وَ صَفَائِهِ وَ نِقَائِهِ وَ رِقَائِهِ

The Believer would be covered by a shining beam of light and he would be upon his couch, and he would say to his servants, 'What is this beam of light? Perhaps it is the Brilliance of the Compeller^{-azwj} Who has Observed me'. His servants would say to him, 'Holy is He^{-azwj}! Holy is He^{-azwj}! Majestic is His^{-azwj} Majesty! But, this is a Hourie from your women (wives) whom you have never entered into. She just looked out of her tent towards you in her desire for you, and wants to present herself to you, and would love to meet with you. So when she saw you relaxed upon your couch, she smiled in her desire for you. So that was the brilliant beam that you saw and the light which you were covered in, it was from the whiteness of her mouth (teeth), and her cleanliness, and her purity, and her tenderness'.

قَالَ فَيَقُولُ وَلِيُّ اللَّهِ ائْتَدُوا لَهَا فَتَنْزِلُ إِلَيَّ فَيَنْتَدِرُ إِلَيْهَا أَلْفٌ وَصِيفٌ وَ أَلْفٌ وَصِيفَةٌ يُبَشِّرُونَهَا بِذَلِكَ فَتَنْزِلُ إِلَيْهِ مِنْ حَيْمَتِهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَنْسُوجَةً بِالذَّهَبِ وَ الْفِضَّةِ مُكَلَّلَةً بِالذَّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ صَبْغُهُنَّ الْمَسْكُ وَ الْعَنْبَرُ بِالْوَانِ مُخْتَلِفَةً يَرَى مَخَّ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً طَوَّلَهَا سَبْعُونَ ذِرَاعًا وَ عَرْضُ مَا بَيْنَ مَنْكَبَيْهَا عَشْرَةُ أذْرُعٍ فَإِذَا دَنَّتْ مِنْ وَلِيِّ اللَّهِ أَقْبَلَ الْخُدَّامُ بِصَحَائِفِ الذَّهَبِ وَ الْفِضَّةِ فِيهَا الذُّرُّ وَ الْيَاقُوتُ وَ الزَّبَرْجَدُ فَيَنْتَرُونَهَا عَلَيْهَا ثُمَّ يُعَانِفُهَا وَ تُعَانِفُهُ فَلَا يَمَلُّ وَ لَا تَمَلُّ

He^{-saww} said: 'So the friend of Allah^{-azwj} would say, 'Grant her permission'. So a thousand servants and a thousand maids would descend to her to give her the good news of that. So she would then come to him from her tent, and she would have upon her seventy garments interwoven with the gold, and silver, laced with gems and the sapphire, and the emeralds cover with musk and ambergris, of different colours. The marrow of her leg would be seen from underneath the seventy garments of seventy cubits of length, and the (distance) between her shoulders would be of ten cubits. So when she approaches the friend of Allah^{-azwj}, the servants would welcome her by a tray of gold and the silver in which would be gems, and the sapphire, and the emeralds, so they would display these to her. Then he would embrace her and she would embrace him. So neither would he be weary nor would she be weary'.

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا الْجَنَانُ الْمَذْكُورَةُ فِي الْكِتَابِ فَإِنَّهُنَّ جَنَّةُ عَدْنٍ وَ جَنَّةُ الْفُرْدُوسِ وَ جَنَّةُ نَعِيمٍ وَ جَنَّةُ الْمَأْوَى قَالَ وَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جَنَانًا مَحْفُوفَةً بِهَذِهِ الْجَنَانِ وَ إِنَّ الْمُؤْمِنَ لَيَكُونُ لَهُ مِنَ الْجَنَانِ مَا أَحَبَّ وَ اشْتَهَى يَتَنَعَّمُ فِيهِمْ كَيْفَ يَشَاءُ وَ إِذَا أَرَادَ الْمُؤْمِنُ شَيْئًا أَوْ اشْتَهَى إِنَّمَا دَعَا فِيهَا إِذَا أَرَادَ أَنْ يَقُولَ سُبْحَانَكَ اللَّهُمَّ فَإِذَا قَالَهَا تَبَادَرَتْ إِلَيْهِ الْخُدَمُ بِمَا اشْتَهَى مِنْ غَيْرِ أَنْ يَكُونَ طَلَبَهُ مِنْهُمْ أَوْ أَمَرَ بِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ دَعَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَ نَحِيَّتُهُمْ فِيهَا سَلَامٌ يَعْنِي الْخُدَّامَ قَالَ وَ آخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يَعْنِي بِذَلِكَ عِنْدَ مَا يَقْضُونَ مِنْ لَدَائِهِمْ مِنَ الْجَمَاعِ وَ الطَّعَامِ وَ الشَّرَابِ يَحْمَدُونَ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ فَرَاعَتِهِمْ

He the (narrator) said, 'Then Abu Ja'far^{-asws} said: 'But rather the Gardens Mentioned in the Book are the Garden of *Eden*, and the Garden of *Al-Firdows*, and Garden of *Naeem*, and Garden of *Al-Ma'wa*'. He^{-asws} said: 'And Allah^{-azwj} has Surrounded these Gardens with other Gardens, and that the Believer would be able to have for him from the Gardens whichever one what he loves, and wants and enjoy wherever he so likes to. And if the Believer intends a thing, or covets it, he would call for it by saying, 'Glory be to You^{-azwj}, our Allah^{-azwj}!' So if he says it, the servants would keep coming to him with what he had coveted for even without him having asked them for it or commanded them for it, and that is the Statement of Allah^{-azwj} Mighty and Majestic: "[10:10] *Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: 'سلام' Peace*", meaning the servants'. He^{-asws} said: "[10:10] *and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.*", meaning by that after their having had their enjoyment from the copulation, and the

food, and the drinks, they will be Praising Allah-azwj Mighty and Majestic during their being free from that’.

وَأَمَّا قَوْلُهُ أَوْلِيكَ لَهُمْ رِزْقٌ مَّعْلُومٌ قَالَ يَعْلَمُهُ الْخُدَّامُ فَيَأْتُونَ بِهِ أَوْلِيَاءَ اللَّهِ قِيلَ أَنْ يَسْأَلُوهُمْ إِيَّاهُ

And as for His-azwj Statement: “[37:41] For them is a Sustenance determined”, he-asws said: ‘The servants know of it, so they bring it to the friend of Allah-azwj before he even asks them for it’.

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ فَوَاكِهُ وَهُمْ مُكْرَمُونَ قَالَ فَإِنَّهُمْ لَا يَشْتَهُونَ شَيْئاً فِي الْجَنَّةِ إِلَّا أَكْرَمُوا بِهِ.

And as for the Statement of the Mighty and Majestic: “[37:42] Fruits, and they shall be highly honoured”, he-asws said: ‘They will not desire anything in the Paradise, except that they will be honoured with it’.

14518- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ قِيلَ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ أَنَا عِنْدَهُ إِذْ سَأَلَمَ بِنَ أَبِي حَفْصَةَ وَ أَصْحَابَهُ يَرُودُونَ عَنْكَ أَتَكَ تَكَلَّمُ عَلَيَّ سَبْعِينَ وَجْهًا لَكَ مِنْهَا الْمَخْرُجُ فَقَالَ مَا يُرِيدُ سَأَلَمَ مِنِّي أ يُرِيدُ أَنْ أَجِيءَ بِالْمَلَائِكَةِ وَ اللَّهُ مَا جَاءَتْ بِهَذَا النَّبِيُّونَ وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) إِنِّي سَقِيمٌ وَ مَا كَانَ سَقِيمًا وَ مَا كَذَبَ وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا وَ مَا فَعَلَهُ وَ مَا كَذَبَ وَ لَقَدْ قَالَ يُوسُفُ (عَلَيْهِ السَّلَامُ) أَيُّهَا الْعَبِيرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ مَا كَانُوا سَارِقِينَ وَ مَا كَذَبَ.

H 14518 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Wahsa’a, from Abaan Bin Usmaan, from Abu Baseer who said:

‘It was said to Abu Ja’far-asws and I was in his-asws presence that, ‘Saalim Bin Abu Hafsa and his companions are narrating from you-asws that you-asws speak upon seventy perspectives, for you-asws there is a way out from (each one) of these?’ He-asws said: ‘What does Saalim want from me-asws? Does he want that I-asws should come with the Angels. By Allah-azwj, (even) the Prophets-as did not come with this. And Ibrahim-as said: “[37:89] Then said: Lo! I feel sick!”, and he-as was not sick and he-as did not lie. And Ibrahim-as has said: “[21:63] He said: "Nay, this was done by this their biggest one! Ask them, if they can speak!", and he (their biggest idol) had not done it, and he-as did not lie’. And Yusuf-as has said: “[12:70] O camel-riders! Lo! Ye are surely thieves!” by Allah-azwj they had not stolen, and he-as had not lied’.

حَدِيثُ أَبِي بَصِيرٍ مَعَ الْمَرْأَةِ

HADEETH OF ABU BASEER WITH THE WOMAN

14519- أَبَانُ بْنُ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذْ دَخَلَتْ عَلَيْنَا أُمُّ خَالِدِ النَّبِيِّ كَانَتْ قَطَعَهَا يُوسُفُ بْنُ عُمَرَ تَسْتَأْذِنُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَسْأَلُكَ أَنْ تَسْمَعَ كَلَامَهَا قَالَ فَقُلْتُ نَعَمْ قَالَ فَأَذِنَ لَهَا قَالَ وَ أَجْلَسَنِي مَعَهُ عَلَى الطَّنْفِيسَةِ قَالَ ثُمَّ دَخَلَتْ فَتَكَلَّمَتْ فَإِذَا امْرَأَةٌ بَلِيغَةٌ فَسَأَلْتُهُ عَنْهُمَا فَقَالَ لَهَا تَوَلَّيْتُهُمَا قَالَتْ فَأَقُولُ لِرَبِّي إِذَا لَفَيْتُهُ إِنَّكَ أَمَرْتَنِي بَوَلَّيْتُهُمَا قَالَ نَعَمْ

H 14519 – Abaan, from Abu Baseer who said:

‘I was seated in the presence of Abu Abdullah-asws when mother of Khalid who had been cut off by Yusuf Bin Umar came up, seeking permission to see him-asws. Abu

Abdullah^{-asws} said: 'Would you like to listen to her speech?' I said, 'Yes'. He^{-asws} said: 'Grant her permission', and he^{-asws} made me sit alongside him^{-asws} upon the seat. Then she came in. She spoke eloquently. So she asked about the two of them. He^{-asws} said to her: 'Befriend the two of them' She said, 'Shall I say to my Lord^{-azwj} when I meet Him^{-azwj} that you^{-asws} ordered me to befriend them?' He^{-asws} said: 'Yes'.

قَالَتْ فَإِنَّ هَذَا الَّذِي مَعَكَ عَلَى الطَّنْفِسَةِ يَأْمُرُنِي بِالْبَرَاءَةِ مِنْهُمَا وَ كَثِيرُ النَّوَاءِ يَأْمُرُنِي بِوَلَايَتِهِمَا فَأَيُّهُمَا خَيْرٌ وَ أَحَبُّ إِلَيْكَ قَالَ هَذَا وَ اللَّهُ أَحَبُّ إِلَيَّ مِنْ كَثِيرِ النَّوَاءِ وَ أَصْحَابِهِ إِنَّ هَذَا تَخَاصَمَ فَيَقُولُ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأَوْلِيكَ هُمْ الْكَافِرُونَ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأَوْلِيكَ هُمْ الظَّالِمُونَ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأَوْلِيكَ هُمْ الْفَاسِقُونَ.

She said, 'But the one who is seated with you^{-asws} upon the seat (Abu Baseer) has ordered me to keep away (Tabarra) from those two whilst Kaseer Al-Nawa has ordered me to befriend those two. So, which one is better and more beloved to you^{-asws}?' He^{-asws} said: 'By Allah^{-azwj}! This one here is more beloved to me^{-asws} than Kaseer Al-Nawa and his companions. This one here argues by saying: **“[5:44] and whoever did not judge by what Allah revealed, those are they that are the unbelievers”; “[5:45] and whoever did not judge by what Allah revealed, those are they that are the unjust”; “[5:47] And the followers of the Injeel should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors”**.

14520 - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُفْبَةَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَبْدِ الْحَمِيدِ الْوَابِشِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ لَنَا جَاراً يَنْتَهِكُ الْمَحَارِمَ كُلَّهَا حَتَّى إِنَّهُ لَيَتْرُكُ الصَّلَاةَ فَضُلًّا عَنْ غَيْرِهَا فَقَالَ سُبْحَانَ اللَّهِ وَ أَعْظَمَ ذَلِكَ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرُّ مِنْهُ قُلْتُ بَلَى قَالَ النَّاصِبُ لَنَا شَرُّ مِنْهُ أَمَا إِنَّهُ لَيْسَ مِنْ عَبْدِ يُذَكَّرُ عِنْدَهُ أَهْلُ الْبَيْتِ فَبِرَقُّ لِيذَكِّرُنَا إِلَّا مَسَحَتْ الْمَلَائِكَةُ ظَهْرَهُ وَ غُفِرَ لَهُ ذُنُوبُهُ كُلُّهَا إِلَّا أَنْ يَجِيءَ بِذَنْبٍ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنَّ الشَّفَاعَةَ لَمَقْبُولَةٌ وَ مَا تُقْبَلُ فِي نَاصِبٍ

H 14520 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzaal, from Ali Bin Uqba, form Umar Bin Abaan, from Abdul Hameed Al-Wabishy, who has narrated the following:

Abu Ja'far^{-asws} said, when I said from him^{-asws}, 'We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters'. He^{-asws} said: 'Glory be to Allah^{-azwj}! And that is a great matter. However, shall I^{-asws} inform you of the one who is more evil than him?' I said, 'Yes'.

He^{-asws} said: 'The one who is hostile to us^{-asws} (Nasibi) is more evil than him. But rather, there is none from the servant in whose presence the People^{-asws} of the Household are mentioned and he sympathises with our^{-asws} remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the 'Eman' (faith), and his intercession is Accepted whilst it is not acceptable for the Nasibi (hostile one).

وَ إِنَّ الْمُؤْمِنَ لَيَسْتَفْعُ لِحَارِهِ وَ مَا لَهُ حَسَنَةٌ فَيَقُولُ يَا رَبِّ جَارِي كَانَ يَكْفُ عَنِّي الْأَدَى فَيُسْفَعُ فِيهِ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا رَبُّكَ وَ أَنَا أَحَقُّ مَنْ كَافَى عَنكَ فَيَدْخُلُهُ الْجَنَّةُ وَ مَا لَهُ مِنْ حَسَنَةٍ وَ إِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةٌ لِيُسْفَعُ لِثَلَاثِينَ إِسْنَانًا فَعِنْدَ ذَلِكَ يَقُولُ أَهْلُ النَّارِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ.

And that the Believer will intercede for his neighbour even if there is no good deed to his credit. He will say, 'O Lord^{-azwj}! My neighbour used to restrain himself from hurting me', so he will intercede for him'. So Allah^{-azwj} Blessed and High will say: "I^{-azwj} am

your Lord-^{azwj} and more Right to Suffice for you. So He-^{azwj} will Enter him in the Paradise although there will be no good deeds to his credit. And that the lowest of the 'Momineen' (Believers) would intercede for thirty people. When that happens, the inhabitants of the Fire will say, "[26:100] So we have no intercessors, [26:101] Nor a true friend".

14521- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِنَفَرٍ عِنْدَهُ وَ أَنَا حَاضِرٌ مَا لَكُمْ تَسْتَخْفُونَ بِنَا قَالَ فَقَامَ إِلَيْهِ رَجُلٌ مِنْ خُرَاسَانَ فَقَالَ مَعَادُ لَوْجِهِ اللَّهُ أَنْ نَسْتَخِفَّ بِكَ أَوْ بِشَيْءٍ مِنْ أَمْرِكَ فَقَالَ بَلَى إِنَّكَ أَحَدٌ مِنْ اسْتَخَفَّ بِي فَقَالَ مَعَادُ لَوْجِهِ اللَّهُ أَنْ اسْتَخِفَّ بِكَ فَقَالَ لَهُ وَيْحَكَ أَوْ لَمْ تَسْمَعْ فُلَانًا وَ نَحْنُ بِقُرْبِ الْجُحْفَةِ وَ هُوَ يَقُولُ لَكَ اِحْمَلْنِي قَدْرَ مِيلٍ فَقَدْ وَ اللَّهُ أَعْيَيْتُ وَ اللَّهُ مَا رَفَعْتَ بِهِ رَأْسًا وَ لَقَدْ اسْتَخَفَّتْ بِهِ وَ مَنْ اسْتَخَفَّ بِمُؤْمِنٍ فَيُنَا اسْتَخَفَّ وَ ضَيَعَ حُرْمَةَ اللَّهِ عَزَّ وَ جَلَّ.

H 14521 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazī'e, from Saleh Bin Uqba, from Abu Haroun, who has said:

Abu Abdullah-^{asws} having said to a number (of people) who were in his-^{asws} presence and I was present: 'What is the matter with you all that you take us-^{asws} lightly?' A man from Khurasan stood up and said, 'Allah-^{azwj} Forbid that we should take you-^{asws} or any of your-^{asws} commands lightly'.

He-^{asws} said: 'Yes, you are one of those who take me-^{asws} lightly'. He said, 'Allah-^{azwj} Forbid that I should take you-^{asws} lightly'. He-^{asws} said to him: 'Woe be unto you, or did you not hear so and so, and we were near *Al-Juhfa*, and he was saying to you, 'Give me a ride for about a mile, for By Allah-^{azwj}, I have become (very) tired'? By Allah-^{azwj}, you did not even raise your head and took him lightly by it, and the one who takes one who Believes in us-^{asws} lightly, has taken lightly and wasted the Sanctity of Allah-^{azwj} Mighty and Majestic'.

14522- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَنْ عَلَيْنَا بَأَنَّ عَرَفْنَا تَوْجِيدهَ ثُمَّ مَنْ عَلَيْنَا بَأَنَّ أَقْرَرْنَا بِمُحَمَّدٍ (صلى الله عليه وآله) بِالرَّسَالَةِ ثُمَّ اخْتَصَّنَا بِحُبِّكُمْ أَهْلَ الْبَيْتِ نَتَوَلَّكُمْ وَ نَتَّبِعُكُمْ وَ إِنَّمَا نُرِيدُ بِذَلِكَ خَلَاصَ أَنْفُسِنَا مِنَ النَّارِ قَالَ وَ رَفَعْتُ فَبَكَيتُ

H 14522 – Al-Husayn Bin Muhammad Al-Ashary, from Moala Bin Muhammad, from Al-Washa, from Abaan Bin Usmaan, from Abdul Rahmaan Bin Abu Abdullah who said:

'I said to Abu Abdullah-^{asws} that, 'Allah-^{azwj} Bestowed (Favour) upon us that we recognised His-^{azwj} Oneness, then Bestowed (Favour) upon us that we accepted the Prophet-hood of Muhammad-^{sawww}, then Specialised us with your-^{asws} love, the People-^{asws} of the Household that we befriended you, and keep away from your-^{asws} enemies, and we intend by that to save ourselves from the Fire'. He (the narrator) said, 'And I sympathised with him and cried'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) سَلْنِي فَوَ اللَّهُ لَا تَسْأَلْنِي عَنْ شَيْءٍ إِلَّا أَحْبَبْتُكَ بِهِ قَالَ فَقَالَ لَهُ عَبْدُ الْمَلِكِ بْنُ أَعْيَنَ مَا سَمِعْتُهُ قَالَهَا لِمَخْلُوقٍ قَبْلَكَ قَالَ قُلْتُ خَبَرَنِي عَنِ الرَّجُلَيْنِ قَالَ ظَلَمَانَا حَقًّا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنَعَا فَاطِمَةَ (صلوات الله عليها) مِيرَاتَهَا مِنْ أَبِيهَا وَ جَزَى ظَلْمَهُمَا إِلَى الْيَوْمِ قَالَ وَ أَشَارَ إِلَى خُلْفِهِ وَ نَبَدَا كِتَابَ اللَّهِ وَ رَأَى ظُهُورَهُمَا.

So Abu Abdullah-^{asws} said: 'Ask me-^{asws}, for by Allah-^{azwj}, you will not ask me-^{asws} about a thing except that I-^{asws} will inform you of it'. He (the narrator) said, 'Abdul Malik Bin Ayn, 'I have not heard him-^{asws} say that to any creature before you'. I said,

'Inform me about the two men (Abu Bakr and Umar)'. He^{-asws} said: 'They were unjust to us^{-asws} of our^{-asws} rights in the Book of Allah^{-azwj}, and with us^{-asws} Fatima^{-asws}, the inheritance from her^{-asws} father^{-saww}, and the injustices of these two still flow up to this day'. He (the narrator) said, 'And he gestured to his^{-asws} back', (and said): 'They threw the Book of Allah^{-azwj} behind their two backs'.

14523- وَ بِهِذَا الْإِسْنَادِ عَنْ أَبِي بَانٍ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ عَنِ الْكُمَيْتِ بْنِ زَيْدِ الْأَسَدِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ وَ اللَّهُ يَا كُمَيْتُ لَوْ كَانَ عِنْدَنَا مَالٌ لَأَعْطَيْنَاكَ مِنْهُ وَ لَكِنْ لَكَ مَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِحَسَّانِ بْنِ ثَابِتٍ لَنْ يَزَالَ مَعَكَ رُوحُ الْفُؤَادِ مَا دَبَّيْتُ عَنْهُ

H 14523 – And by this chain, from Abaan, from Uqba Bin Basheer Al-Asady, from Al-Kumeyt Bin Zayd Al-asady who said:

'I came up to Abu Ja'far^{-asws}, so he^{-asws} said: 'By Allah^{-azwj}, O Kumeyt, if we^{-asws} had in our^{-asws} possession some wealth, we^{-asws} would have given you from it, but for you is what the Rasool^{-saww} Allah^{-azwj} said to Hassan Bin Sabit: 'The Holy Spirit will not cease to be with you so long as you defend us^{-saww}'.

قَالَ فُلْتُ حَبْرَنِي عَنِ الرَّجُلَيْنِ قَالَ فَأَخَذَ الْوَسَادَةَ فَكَسَّرَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَ اللَّهُ يَا كُمَيْتُ مَا أَهْرِيْقَ مَخْجَمَةً مِنْ دَمٍ وَ لَا أُخْذُ مَالٌ مِنْ غَيْرِ جِلِّهِ وَ لَا قَلْبَ حَجَرٍ عَنْ حَجَرٍ إِلَّا ذَلِكَ فِي أَعْنَاقِهِمَا.

I said, 'Inform me about the two men (Abu Bakr and Umar)'. He (the narrator) said: 'He^{-asws} took the pillow and folded it unto his^{-asws} chest' and said: 'By Allah^{-azwj}, O Kumeyt, there is no blood spilled unlawfully, nor any wealth taken without right, and not stone turned from another stone except that it would be upon their necks'.

14524- وَ بِهِذَا الْإِسْنَادِ عَنْ أَبِي بَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ عُمَرَ لَفِي عَلِيًّا (صلوات الله عليه) فَقَالَ لَهُ أَنْتَ الَّذِي تَقْرَأُ هَذِهِ الْآيَةَ بِأَيْكُمُ الْمُفْتُونُ وَ تُعَرِّضُ بِي وَ بِصَاحِبِي قَالَ لَهُ أَ فَلَا أَخْبِرُكَ بِآيَةٍ نَزَلَتْ فِي بَنِي أُمِّيَّةٍ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحَامَكُمْ فَقَالَ كَذَّبْتُ بَنُو أُمِّيَّةٍ أَوْصَلَ لِلرَّجْمِ مِنْكَ وَ لَكِنَّكَ أَبَيْتَ إِلَّا عِدَاؤَةَ لِبَنِي تَيْمٍ وَ بَنِي عَدِيٍّ وَ بَنِي أُمِّيَّةٍ.

H 14524 – And by this chain, from Abaan, from Abdul Rahman Bin Abu Abdullah, from Abu Al-Abbas Al-Makky who said:

'I heard Abu Ja'far^{-asws} saying that: 'Umar met Ali^{-asws}, so he said to him^{-asws}, 'You^{-asws} are the one who is reciting this Verse: **"[68:6] Which of you is afflicted with madness"** and applying it to me and to my companion'.

He^{-asws} said to him: 'Shall I not inform you of a Verse which has Descended about the Clan of Umayya: **"[47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship"**?' So he said, 'You^{-asws} are lying. The Clan of Umayya are better at maintaining relations than you^{-asws} are, but you^{-asws} refuse to do anything except be inimical to the Clan of Taym (Abu Bakr's tribe), and the Clan of Ady (Umar's tribe), and the Clan of Umayya (Muawiya's tribe)'.

14525- وَ بِهِذَا الْإِسْنَادِ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنِ الْحَارِثِ النَّصْرِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا قَالَ مَا تَقُولُونَ فِي ذَلِكَ فُلْتُ تَقُولُ هُمْ الْأَفْجَرَانِ مِنْ فُرَيْشِ بَنُو أُمِّيَّةٍ وَ بَنُو الْمُغِيرَةِ قَالَ ثُمَّ قَالَ هِيَ وَ اللَّهُ فُرَيْشٌ قَاطِبَةٌ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَاطَبَ نَبِيَّهُ (صلى الله عليه وآله) فَقَالَ إِنِّي فَضَّلْتُ فُرَيْشًا عَلَى الْعَرَبِ وَ أَتَمَمْتُ عَلَيْهِمْ نِعْمَتِي وَ بَعَثْتُ إِلَيْهِمْ رَسُولِي فَبَدَّلُوا نِعْمَتِي كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ.

H 14525 – And by this chain, from Abaan Bin Usmaan, from Al-Haris Al-Nasry who said:

‘I asked Abu Ja’far^{-asws} about the Statement of Allah^{-azwj}: “[14:28] **Have you not seen those who have changed Allah's favour for ungratefulness**”, (Imam^{-asws}) asked: ‘What are you all saying about that?’ I said, ‘We are saying that these are the tyrants from the Qureish, the Clan of Umayya and the Clan of Al-Mugheira’. He^{-asws} said: ‘By Allah^{-azwj}, this is about the Qureish in its entirety. Allah^{-azwj} Blessed and High Addressed His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: “I^{-azwj} Gave preference to the Qureish over the Arabs, and Completed upon them My^{-azwj} Favours, and Sent to the My^{-azwj} Rasool^{-saww}, so they changed My^{-azwj} Favour by denial “[14:28] **and made their people to alight into the abode of perdition**”.

14526- وَبَهَذَا الْإِسْنَادَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمَا قَالَا إِنَّ النَّاسَ لَمَّا كَذَّبُوا رَسُولَ اللَّهِ (صلى الله عليه وآله) هَمَّ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَلَاكِ أَهْلِ الْأَرْضِ إِلَّا عَلِيًّا فَمَا سِوَاهُ بِقَوْلِهِ قَتَوْلٌ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٌ ثُمَّ بَدَأَ لَهُ فَرَحَمَ الْمُؤْمِنِينَ ثُمَّ قَالَ لِنَبِيِّهِ (صلى الله عليه وآله) وَ ذَكَرَ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ.

H 14526 – And by this chain, from Abaan, from Abu Baseer, who has said:

Abu Ja’far^{-asws} and Abu Abdullah^{-asws}, that the two of them^{-asws} said: ‘When the people belied the Rasool^{-saww} Allah^{-azwj}, Allah^{-azwj} Blessed and High Decided to Destroy the people of the earth except for Ali^{-asws} and no one else by His^{-azwj} Statement: “[51:54] **Then turn your back upon them for you are not to blame**”. Then Changed it for them so He^{-azwj} was Merciful to the Believers. Then He^{-azwj} Said to His^{-azwj} Prophet^{-saww}: “[51:55] **And continue to remind, for surely the reminder profits the believers**”.

14527- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَاءِ عَنْ تُوَيْرِ بْنِ أَبِي فَاخْتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّاسَ مِنْ حُفْرِهِمْ عَزْلًا بِيَهُمَا جُرْدًا مُرْدًا فِي صَعِيدٍ وَاجِدٍ يَسُوفُهُمُ النَّوْرُ وَ تَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَفْقُوا عَلَى عَقَبَةِ الْمَخْشَرِ فَيَرْكَبُ بَعْضُهُمْ بَعْضًا وَ يَزْدَجْمُونَ دُونَهَا فَيَمْتَعُونَ مِنَ الْمُضِيِّ فَتَسْتَدُّ أَنْفُسُهُمْ وَ يَكْتُرُ عَرْقُهُمْ وَ تَضِيقُ بِهِمْ أُمُورُهُمْ وَ يَسْتَدُّ صَجِيحُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوْلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

H 14527 – A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra’ib, from Abu Ubeyda Al-Haza’a, from Suweyr Bin Abu Fakhta who said:

I heard Ali^{-asws} Bin Al-Husayn^{-asws} narrating in the Masjid of the Rasool^{-saww} Allah^{-azwj} saying: ‘Narrated to me^{-asws} by my^{-asws} father^{-asws}, and he^{-asws} heard it from his^{-asws} father^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} narrating to the people saying: ‘When it will be the Day of Judgement, Allah^{-azwj} will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection. So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He^{-asws} said: ‘This will be the first sensation from the sensations of the Day of Judgement’.

قَالَ فَيُشْرِفُ الْجِبَارُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكًا مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِي الْجِبَارِ قَالَ فَيَسْمَعُ أَجْرَهُمْ كَمَا يَسْمَعُ أَوْلَهُمْ قَالَ فَتَنْكَسِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَ

تَحْشَعُ أَبْصَارُهُمْ وَ تَضْطَرُّبُ فَرَائِصُهُمْ وَ تَفْرَعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هَذَا يَوْمٌ عَسِرٌ

He^{-asws} said: 'The Compeller^{-azwj} Blessed and High will Attend to them from above His^{-azwj} Throne in the shadow of the Angels, so He^{-azwj} Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller^{-azwj}'. He^{-asws} said: 'So the last of them would hear it just as the first of them'. He^{-asws} said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He^{-asws} said: 'So when that happens, the Infidel would say, 'This is a difficult day'.

قَالَ فَيُشْرِفُ الْجَبَّارُ عَزَّ وَ جَلَّ الْحَكْمَ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَكْمَ الْعَدْلُ الَّذِي لَا يَجُورُ الْيَوْمَ أَحْكُمَ بَيْنَكُمْ بَعْدِي وَ قَسْطِي لَا يَطْلُمُ الْيَوْمَ عِنْدِي أَحَدٌ لِلضَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلَمَةِ بِالْمَظْلَمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أُتِيبَ عَلَى الْهَبَاتِ وَ لَا يَجُورُ هَذِهِ الْعَقَبَةَ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلَمَةٌ إِلَّا مَظْلَمَةٌ يَهْبِئُهَا صَاحِبُهَا وَ أُتِيبُهُ عَلَيْهَا وَ أَخَذُ لَهُ بِهَا عِنْدَ الْحِسَابِ فَتَلَاوَمُوا أَيُّهَا الْخَلَائِقُ وَ اطْلُبُوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِهَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَىٰ بِي شَهِيداً

He^{-asws} said: 'So the Compeller^{-azwj} Mighty and Majestic would Attend to be the Judge over them, so He^{-azwj} will Say to them: "I^{-azwj} am Allah^{-azwj}. There is no god except for Me^{-azwj}. I^{-azwj} am the Equitable Judge Whom will not Let any injustice be done today. I^{-azwj} Shall Judge between you all with Justice and Equity. No one will be done injustice in My^{-azwj} Presence today. I^{-azwj} shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts. And no one will be Permitted today in My^{-azwj} Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I^{-azwj} shall Take from him (the unjust one) during the Accounting correlated.

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I^{-azwj} am a Witness for you against them, and I^{-azwj} am sufficient as a Witness'.

قَالَ فَيَتَعَارَفُونَ وَ يَتَلَاوَمُونَ فَلَا يَبْقَىٰ أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلَمَةٌ أَوْ حَقٌّ إِلَّا لَزِمَهُ بِهَا قَالَ فَيَمْكُتُونَ مَا شَاءَ اللَّهُ فَيَسْتَنْدُ حَالَهُمْ وَ يَكْتُرُ عَرْفَهُمْ وَ يَسْتَنْدُ عَمَّهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِضَجِيجٍ شَدِيدٍ فَيَتَمَتَّعُونَ الْمَخْلُصَ مِنْهُ بِتَرْكِ مَظَالِمِهِمْ لِأَهْلِهَا

He^{-asws} said: 'So they will recognise each other and seize the opportunity. So not one would remain for whom there would be anything from the unjust one any right except that he would claim for it'. He^{-asws} said: 'So they would do that for as long as Allah^{-azwj} so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. So they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones'.

قَالَ وَ يَطَّلِعُ اللَّهُ عَزَّ وَ جَلَّ عَلَىٰ جَهْدِهِمْ فَيَنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا لِدَاعِيِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ وَ اسْمَعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ يَقُولُ [لَكُمْ] أَنَا الْوَهَّابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَتَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَحَدْتُ لَكُمْ بِمَظَالِمِكُمْ قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضَيْقِ مَسْأَلَتِهِمْ وَ تَرَاحُمِهِمْ قَالَ فَيَهْبُ بَعْضُهُمْ مَظَالِمَهُمْ رَجَاءً أَنْ يَتَخَلَّصُوا مِمَّا هُمْ فِيهِ وَ يَبْقَىٰ بَعْضُهُمْ يَقُولُ يَا رَبِّ مَظَالِمَنَا أَعْظَمُ مِنْ أَنْ نَهْبِئَهَا

He^{-asws} said: 'And Allah^{-azwj} would Know of their struggles, so a Caller would Call out from the Presence of Allah^{-azwj} Blessed and High which the last of them would hear as well as the first of them: 'O group of creatures, listen intently to the Caller of Allah^{-azwj} Blessed and High, and listen to what Allah^{-azwj} Blessed and High is Saying to you all: 'I^{-azwj} Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I^{-azwj} will Take it for you from the one who was unjust to you'. He^{-asws} said: 'So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention'. He^{-asws} said: 'So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, 'O Lord^{-azwj}, our rights are greater than us being able to forego them'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تَلْقَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنِ الْجَنَّاتِ جَنَّاتِ الْفُردُوسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطْعِمَ مِنَ الْفُردُوسِ قَصْرًا مِنْ فِضَّةٍ بِمَا فِيهِ مِنَ الْأَنْبِيَاءِ وَالْحَدَمِ قَالَ فَيَطْلُعُهُ عَلَيْهِمْ فِي جَفَافَةِ الْقَصْرِ الْوَصَائِفُ وَالْحَدَمُ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ ارْزُقُوا رُءُوسَكُمْ فَانظُرُوا إِلَى هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُءُوسَهُمْ فَكُلُّهُمْ يَبْتَغِيهِ

He^{-asws} said: 'So a Caller would Call out from beside the Throne: 'Where is Rizwaan, the keeper of the Gardens of *Al-Firdows*?' He^{-asws} said: 'So Allah^{-azwj} Mighty and Majestic will Command him to display from *Al-Firdows* a castle of silver with whatever is inside it from the construction and the servants'. He^{-asws} said: 'The butlers and the servants would be seen on the grounds of the castle'. He^{-asws} said: 'So a Caller would Call out from the Presence of Allah^{-azwj} Blessed and High: "O group of creatures! Raise your heads and look at this castle'. He^{-asws} said: 'So they will be raising their heads, and each one of them would wish for it'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ هَذَا لِكُلِّ مَنْ عَفَا عَنْ مُؤْمِنٍ قَالَ فَيَعْفُونَ كُلُّهُمْ إِلَّا الْقَلِيلَ قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا يَجُوزُ إِلَيَّ جَنَّتِي الْيَوْمَ ظَالِمٌ وَ لَا يَجُوزُ إِلَيَّ نَارِي الْيَوْمَ ظَالِمٌ وَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ عِنْدَهُ مَظْلَمَةٌ حَتَّى يَأْخُذَهَا مِنْهُ عِنْدَ الْحِسَابِ أَيُّهَا الْخَلَائِقِ اسْتَعِدُّوا لِلْحِسَابِ

He^{-asws} said: 'So a Caller will Call out from the Presence of Allah^{-azwj}: "O group of creatures! This is for every one forgives a Believer'. He^{-asws} said: 'So all of them would be forgiving except for a few'. He^{-asws} said: 'So Allah^{-azwj} Mighty and Majestic will Say: "There is no Permission to My^{-azwj} Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody's rights until it will be Taken from him during the Accounting. O you creatures! Be prepared for the Accounting'.

قَالَ ثُمَّ يُحْلِي سَبِيلَهُمْ فَيَنْطَلِقُونَ إِلَى الْعَقَبَةِ يَكْرُدُ بَعْضُهُمْ بَعْضًا حَتَّى يَنْتَهُوا إِلَى الْعَرْصَةِ وَ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتْ الدَّوَابُّ وَ نُصِبَتْ الْمَوَازِينُ وَ أَحْضِرَ النَّبِيُّونَ وَ الشُّهَدَاءُ وَ هُمْ الْأَيْمَةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَاهُمْ إِلَى سَبِيلِ اللَّهِ

He^{-asws} said: 'Then their way would be cleared for them, so they will be moving to the next stage preparing one another until they end up at the Plains, and the Compeller^{-azwj} Blessed and High would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets^{-as}, and the witnesses^{-asws}, and these would be the Imams^{-asws} would be present. Each Imam^{-asws} testifying over the people of his^{-asws} era, having stood among them by the Command of Allah^{-azwj} Mighty and Majestic, and called them to the Way of Allah^{-azwj}'.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يَا ابْنَ رَسُولِ اللَّهِ إِذَا كَانَ لِلرَّجُلِ الْمُؤْمِنِ عِنْدَ الرَّجُلِ الْكَافِرِ مَظْلَمَةٌ أَيْ شَيْءٌ يَأْخُذُ مِنَ الْكَافِرِ وَهُوَ مِنْ أَهْلِ النَّارِ قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيُعَدَّبُ الْكَافِرُ بِهَا مَعَ عَذَابِهِ بِكُفْرِهِ عَذَابًا بِقَدْرِ مَا لِلْمُسْلِمِ قَبْلَهُ مِنَ الْمَظْلَمَةِ

He-asws said: 'So a man from Qureish said to him-asws, 'O son-asws of the Rasool-saww Allah-azwj, if there is a Believing man who has a claim against an infidel man, which thing would be taken from the infidel, and he is from the inhabitants of the Fire?' He-asws said: 'Ali-asws Bin Al-Husayn-asws said to him: 'The sins of the Muslim would be taken from him in accordance with what is due to him from the infidel, so the infidel would be Punished by it along with his Punishment for his infidelity in accordance with what was for the Muslim before that right'.

قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِذَا كَانَتِ الْمَظْلَمَةُ لِلْمُسْلِمِ عِنْدَ مُسْلِمٍ كَيْفَ تُوْخَذُ مَظْلَمَتُهُ مِنَ الْمُسْلِمِ قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَتُرَادُ عَلَى حَسَنَاتِ الْمَظْلُومِ قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ قَالَ إِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ فَإِنَّ لِلْمَظْلُومِ سَيِّئَاتٍ يُؤْخَذُ مِنْ سَيِّئَاتِ الْمَظْلُومِ فَتُرَادُ عَلَى سَيِّئَاتِ الظَّالِمِ.

He-asws said: 'So the Qureishi said to him-asws, 'So if there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?' He-asws said: 'The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one'. He-asws said: 'The Qureishi said to him-asws: 'If the oppressor does not have any good deeds to his credit?' He-asws said: 'If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor'.

14528- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي أُمِيَّةٍ يُوسُفَ بْنِ ثَابِتِ بْنِ أَبِي سَعِيدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمْ قَالُوا جِئْنَا نَحَلُّوْا عَلَيْهِ إِنَّمَا أَحْبَبْنَاكُمْ لِقَرَابَتِكُمْ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ لِمَا أُوجِبَ اللَّهُ عَزَّ وَ جَلَّ مِنْ حَقِّكُمْ مَا أَحْبَبْنَاكُمْ لِلدُّنْيَا نُصِيبُهَا مِنْكُمْ إِلَّا لَوْجِهِ اللَّهُ وَ الدَّارِ الْآخِرَةِ وَ لِيَصْلَحَ لِأَمْرِي مِنَّا دِينُهُ

H 14528 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Al-Hassan Bin Ali Bin Fazzaal, from Tha'albat Bin Maymoun, from Aby Amiyya Yusuf Bin Sabit Bin Abu Saeeda, who has narrated the following:

Abu Abdullah-asws having said when they came up to him and said, 'But rather, we love you-asws due to your-asws nearness to the Rasool-saww Allah-azwj, and for what Allah-azwj Mighty and Majestic has Obligated from your-asws rights. We do not love you-asws for the sake of the world for getting a share of it from you-asws. But (we love you-asws) only for the Sake of Allah-azwj and the House of the Hereafter and that the man from among us would be able to correct his Religion'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) صَدَقْتُمْ صَدَقْتُمْ ثُمَّ قَالَ مَنْ أَحْبَبَنَا كَانَ مَعَنَا أَوْ جَاءَ مَعَنَا يَوْمَ الْقِيَامَةِ هَكَذَا ثُمَّ جَمَعَ بَيْنَ السَّبَابَتَيْنِ ثُمَّ قَالَ وَ اللَّهُ لَوْ أَنَّ رَجُلًا صَامَ النَّهَارَ وَ قَامَ اللَّيْلَ ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ وَ لَايْتِنَا أَهْلَ الْبَيْتِ لَلْقِيَةِ وَ هُوَ عَنْهُ غَيْرُ رَاضٍ أَوْ سَاخِطٌ عَلَيْهِ ثُمَّ قَالَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَا مَنَعَهُمْ أَنْ تُفْعَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ لَا يَأْتُونَ الصَّلَاةَ إِلَّا وَ هُمْ كُسَالَى وَ لَا يُنْفِقُونَ إِلَّا وَ هُمْ كَارهُونَ فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَ تَزْهَقَ أَنْفُسُهُمْ وَ هُمْ كَافِرُونَ

So Abu Abdullah-asws said: 'You have spoken the truth, you have spoken the truth'. Then he-asws said: 'The one who loves us-asws is as if he is with us-asws, or will come with us-asws on the Day of Judgement like this' – then he-asws joined the two

forefingers, then said – ‘By Allah-azwj! If the man were to Fast during the day, and stand up (for Prayer) during the night, then meets Allah-azwj Mighty and Majestic without our-asws Wilayah, (the People-asws of the Household) he then would be facing Him-azwj (in such that) Allah-azwj would either be Unhappy with him or Angry against him’. Then he-asws said: ‘And that is the Statement of Allah-azwj Mighty and Majestic: **“[9:54] The only reasons why their contributions are not accepted are: that they reject Allah and His Rasool; that they come to prayer without earnestness; and that they offer contributions unwillingly [9:55] Let not then their property and their children excite your admiration; Allah only wishes to chastise them with these in this world’s life and (that) their souls may depart while they are unbelievers”**’

ثُمَّ قَالَ وَكَذَلِكَ الْإِيمَانُ لَا يَضُرُّ مَعَهُ الْعَمَلُ وَكَذَلِكَ الْكُفْرُ لَا يَنْفَعُ مَعَهُ الْعَمَلُ ثُمَّ قَالَ إِنْ تَكُونُوا وَخَدَانِيَيْنَ فَقَدْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَخَدَانِيًّا يَدْعُو النَّاسَ فَلَا يَسْتَجِيبُونَ لَهُ وَكَانَ أَوَّلَ مَنْ اسْتَجَابَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) وَ قَدْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

Then he-asws said: ‘And such is that belief that the (bad) deed neither had affected it adversely nor is that disbelief that the (good) deed had provided any profit to it’. Then he-asws said; ‘You should become (believers in) Oneness (of Allah-azwj) for the Rasool-saww Allah-azwj had called the people to the Oneness (of Allah-azwj) but they did not answer him-saww, and the first one who had come forward to him-saww was Ali-asws Bin Abu Talib-asws, and the Rasool-saww Allah-azwj said: ‘You-asws are from me-saww of the status which Haroun-as had from Musa-as except that there is no Prophet-as after me-saww’.

14529- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِعَبَادِ بْنِ كَثِيرٍ الْبَصْرِيِّ الصُّوفِيِّ وَبِحُكِّ يَا عَبَادُ غَرَّكَ أَنْ عَفَّ بَطْنُكَ وَفَرَجُكَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ اعْلَمْ أَنَّهُ لَا يَقْبَلُ اللَّهُ مِنْكَ شَيْئًا حَتَّى تَقُولَ قَوْلًا عَدْلًا.

H 14529 – Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus who said:

Abu Abdullah-asws said to Abbaad Bin Kaseer Al-Basry Al-Soufy: ‘Woe be unto you, O Abbaad! You have been deceived yourself by (merely) abstaining from your stomach and your genitals. Allah-azwj Mighty and Majestic has Said: **“[33:70] O you who believe! be careful of (your duty to) Allah and speak the right word [33:71] He will put your deeds into a right state for you”**. You must realise that Allah-azwj will not Accept from you anything until you speak the truth and just word (do not only rely on the meditation but accept the truth, the Wilayah of Amimah-asws)’.

14530- يُونُسُ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِلَّهِ عَزَّ وَجَلَّ فِي بِلَادِهِ خَمْسُ حُرْمَ حُرْمَةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ حُرْمَةَ آلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ حُرْمَةَ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ حُرْمَةَ كَعْبَةِ اللَّهِ وَ حُرْمَةَ الْمُؤْمِنِينَ.

H 14530 – Yunus, from Ali Bin Shajarat, who has said:

Abu Abdullah-asws said: ‘Allah-azwj Mighty and Majestic has five sanctimonious (matters) in His-azwj earth – sanctity of the Rasool-saww Allah-azwj, and the sanctity of the Progeny-asws of the Rasool-saww Allah-azwj, and the sanctity of the Book of Allah-azwj Mighty and Majestic, and the sanctity of the Kaaba of Allah-azwj, and sanctity of the Believer’.

14531- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ الْمُخَبَّرَةِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْمُؤْمِنُ أَرْبَعِينَ سَنَةً أَمَنَهُ اللَّهُ مِنَ الْأَدْوَاءِ الثَّلَاثَةِ الْبَرَصِ وَالْجُدَامِ وَالْجُنُونِ فَإِذَا بَلَغَ الْخَمْسِينَ خَفَّتْ اللَّهُ عَزَّ وَجَلَّ حِسَابَهُ فَإِذَا بَلَغَ سِتِينَ سَنَةً رَزَقَهُ اللَّهُ الْإِنَابَةَ فَإِذَا بَلَغَ السَّبْعِينَ أَحَبَّهُ أَهْلُ السَّمَاءِ فَإِذَا بَلَغَ الثَّمَانِينَ أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِإِثْبَاتِ حَسَنَاتِهِ وَإِقْفَاءِ سَيِّئَاتِهِ فَإِذَا بَلَغَ التَّسْعِينَ عَفَرَ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ مَا تَقَدَّمَ مِنْ دَنِيهِ وَمَا تَأَخَّرَ وَكُتِبَ أُسْبِيرَ اللَّهُ فِي أَرْضِهِ وَ فِي رِوَايَةٍ أُخْرَى فَإِذَا بَلَغَ الْمِائَةَ فَذَلِكَ أَرْدَلُ الْعُمُرِ .

H 14531 – A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Muhammad Bin Al-Qasim, from Ali Bin Al-Mugheira, who has said the following:

Abu Abdullah^{-asws} said, 'I heard him^{-asws} saying: 'When the 'Momin' (believer) reaches forty years, Allah^{-azwj} Secures him from three illnesses – the leprosy, and the albinism and the madness. So when he reaches fifty, Allah^{-azwj} Makes his Accounting to be light. When he reaches sixty years, Allah^{-azwj} Grants him the repentance. So when he reaches seventy, the inhabitants of the sky love him.

So when he reaches eighty, Allah^{-azwj} Commands to Write down his good deeds and Deletes his bad deeds. So when he reaches ninety, Allah^{-azwj} Forgives him what has preceded from his Religion and what has been delayed and Writes him down as a prisoner of Allah^{-azwj} in His^{-azwj} earth'. And in another report – 'So when he reaches a hundred, so that is the very (feeble) end of life'.

14532- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ عَنْ سَيْفٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الْعَبْدَ لَفِي فُسْحَةٍ مِنْ أَمْرِهِ مَا بَيْنَهُ وَبَيْنَ أَرْبَعِينَ سَنَةً فَإِذَا بَلَغَ أَرْبَعِينَ سَنَةً أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مَلَائِكِهِ قَدْ عَمَرْتُ عَبْدِي هَذَا عُمُرًا فَعَلِظًا وَشَدِيدًا وَتَحَفُظًا وَكَتَبْنَا عَلَيْهِ قَلِيلَ عَمَلِهِ وَكَثِيرَهُ وَصَغِيرَهُ وَكَبِيرَهُ .

H 14532 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Dawood, from Sayf, from Abu Baseer who said:

Abu Abdullah^{-asws} said that: 'The servant has the opportunity (to seek forgiveness) until he reaches at the age of forty years. So when he reaches at the age of forty years, Allah^{-azwj} Reveals to His^{-azwj} two Angels: "I^{-azwj} have Let My^{-azwj} servant to get to this age, so stringent and be more strict with him and write down all from little, big, less, more from his deeds.

14533- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْوَبَاءِ يَكُونُ فِي نَاحِيَةِ الْمِصْرِ فَيَتَحَوَّلُ الرَّجُلُ إِلَى نَاحِيَةٍ أُخْرَى أَوْ يَكُونُ فِي مِصْرٍ فَيَخْرُجُ مِنْهُ إِلَى غَيْرِهِ فَقَالَ لَا بَأْسَ إِنَّمَا نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ ذَلِكَ لِمَكَانٍ رَبِيبَةٌ كَانَتْ بِجِبَالِ الْعَدُوِّ فَوْقَ فِيهِمْ الْوَبَاءُ فَهَرَبُوا مِنْهُ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْفَارُ مِنْهُ كَالْفَارِ مِنَ الرَّحْفِ كَرَاهِيَةٌ أَنْ يَخْلُو مَرَكَزَهُمْ .

H 14533 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammaad Bin Usmaan, from Al-Halby, who has narrated the following:

He said, 'I asked Abu Abdullah^{-asws} about the epidemic which was spreading in the area around Egypt. Shall the man turn to another area or if he is in Egypt so he should exit from it to somewhere else'. He^{-asws} said: 'There is no problem with it. However, the Rasool^{-saww} Allah^{-azwj} Prohibited the residence of the a hill who were facing the enemies, when there was a plague among them, (they started) to flee from it. So the Rasool^{-saww} Allah^{-azwj} said: 'To flee from it is like fleeing from the march (of the enemy army). He^{-saww} abhorred that they should empty their positions'.

14534- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي مَالِكٍ الْحَضْرَمِيِّ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ثَلَاثَةٌ لَمْ يَنْجُ مِنْهَا نَبِيٌّ فَمَنْ دُونَهُ التَّفَكُّرُ فِي الْوَسْوَسةِ فِي الْخَلْقِ وَالطَّيْبِرَةُ وَالْحَسَدُ إِلَّا أَنْ الْمُؤْمِنَ لَا يَسْتَعْمِلُ حَسَدَهُ.

H 14534 – Ali, from his father, from Ibn Abu Umeyr, from Abu Maalik Al-Hazramy, from hamza Bin Humran, who has said:

Abu Abdullah^{-asws} having said: ‘There are three things from which except for a Nabi^{-as} no one else is safe from – The ‘الْوَسْوَسةِ’ untrue perception about the creation, and the ‘الطَّيْبِرَةُ’ pessimism/depression and the ‘الْحَسَدُ’ jealousy, except that believer does not make use of his jealousy’.

14535- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ قَالَ لِي إِنِّي لَمَوْعُوكُ مُنْذُ سَبْعَةِ أَشْهُرٍ وَ لَقَدْ وُعِكَ ابْنِي اثْنَيْ عَشَرَ شَهْرًا وَ هِيَ تَصَاعَفُ عَلَيْنَا أَشْعَرَتْ أَنَّهَا لَا تَأْخُذُ فِي الْجَسَدِ كُلِّهِ وَ رَبَّمَا أَخَذَتْ فِي أَعْلَى الْجَسَدِ وَ لَمْ تَأْخُذْ فِي أَسْفَلِهِ وَ رَبَّمَا أَخَذَتْ فِي أَسْفَلِهِ وَ لَمْ تَأْخُذْ فِي أَعْلَى الْجَسَدِ كُلِّهِ

H 14535 – Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jowhary, from Ali Bin Abu Hamza, who has said:

Abu Ibrahim^{-asws} having said to me: ‘I^{-asws} have had fever for seven months and my^{-asws} son has had fever for twelve months and it has been increasing for us. I^{-asws} feel that it does not affect the whole body. Sometimes it affects in the upper part of the body and does not affect in the lower of it, and sometimes it affects in the lower part of it and does not affect in all of the upper body’.

قُلْتُ جُعِلْتُ فِدَاكَ إِنْ أَدْنَيْتَ لِي حَدِيثَكَ بِحَدِيثِ عَنْ أَبِي بَصِيرٍ عَنْ جَدِّكَ أَنَّهُ كَانَ إِذَا وُعِكَ اسْتَتَعَانَ بِالْمَاءِ الْبَارِدِ فَيَكُونُ لَهُ ثَوْبَانِ ثَوْبٌ فِي الْمَاءِ الْبَارِدِ وَ ثَوْبٌ عَلَى جَسَدِهِ يُرَاحُ بَيْنَهُمَا ثُمَّ يُنَادِي حَتَّى يُسْمَعَ صَوْتُهُ عَلَى بَابِ الدَّارِ يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ فَقَالَ صَدَقْتَ

I said, ‘May I be sacrificed for you. If you^{-asws} allow me, I would narrate to you^{-asws} a Hadeeth from Abu Baseer from your^{-asws} grandfather^{-asws} when he^{-asws} had fever, he^{-asws} sought help by the cold water. So he^{-asws} would take two pieces of cloth, one immerse it in the cold water and one on the body and rotate between them. Then he^{-asws} would call out until his^{-asws} voice would be heard at the door of the house; يَا ‘ ‘O Fatima^{-asws} daughter^{-asws} of the Muhammad^{-saww}’. He^{-asws} said: ‘You have spoken the truth’.

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا وَجَدْتُمْ لِلْحُمَى عِنْدَكُمْ دَوَاءً فَقَالَ مَا وَجَدْنَا لَهَا عِنْدَنَا دَوَاءً إِلَّا الدُّعَاءَ وَ الْمَاءَ الْبَارِدَ إِنِّي اسْتَكْنَيْتُ فَأَرْسَلَ إِلَيَّ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بِطَبِيبٍ لَهُ فُجَاءَنِي بِدَوَاءٍ فِيهِ قِيءٌ فَأَبَيْتُ أَنْ أَشْرَبَهُ لِأَنِّي إِذَا قَبَيْتُ زَالَ كُلُّ مَفْصِلٍ مِنِّي.

I said, ‘May I be sacrificed for you^{-asws}. Have you^{-asws} not found a cure for the fever?’ So he^{-asws} said: ‘We^{-asws} have not found a cure for it except for the supplication and the cold water. I^{-asws} complained of it, so Muhammad Bin Ibrahim sent a doctor to me for it. So he came to me^{-asws} with a medicine which made me^{-asws} vomit, so I refused to drink it, because if I vomit, all of my^{-asws} joints hurt’.

14536- الْحُسَيْنُ بْنُ مُحَمَّدِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْأَشْعَرِيِّ عَنْ بَكْرِ بْنِ مُحَمَّدِ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) حَمَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَتَاهُ جَبْرِئِيلُ (عليه السلام) فَعَوَّدَهُ فَقَالَ بِسْمِ اللَّهِ أَرْفِيكَ يَا مُحَمَّدُ وَ بِسْمِ اللَّهِ أَشْفِيكَ وَ بِسْمِ اللَّهِ مِنْ كُلِّ دَاءٍ يُغِيْبُكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ خُذْهَا فَلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ قَالَ بَكْرٌ وَ سَأَلْتُهُ عَنْ رُقِيَةِ الْحُمَى فَحَدَّثَنِي بِهَذَا.

H 14536 – Al-Husayn Bin Muhammad Al-Ashary, from Muhammad Bin Is'haq Al-Ashary, from Bakr Bin Muhammad Al-Azady who said:

Abu Abdullah^{-asws} said: 'The Rasool^{-saww} Allah^{-azwj} had fever so Jibraeel^{-as} gave to him^{-saww} a charm. So he said: 'In the Name of Allah^{-azwj} I perform incantation on you^{-saww}, O Muhammad^{-saww}, and in the Name of Allah^{-azwj} I heal you^{-saww}, and in the Name of Allah^{-azwj} from every disease which has exhausted you^{-saww}, and in the Name of Allah^{-azwj}, and Allah^{-azwj} is your^{-saww} Healer. So take it and congratulations to you^{-saww}. [56:75] **Nay, I swear by the places of the stars** for it would free you^{-saww} from it by the Permission of Allah^{-azwj}'. Bakr (the narrator) said, 'And I asked him^{-asws} about an incantation¹ for the fever, so he^{-asws} narrated to me with this'.

14537- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ كَفَاهُ اللَّهُ عَزَّ وَ جَلَّ تِسْعَةً وَ تِسْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَيْسَرُهُنَّ الْخَنْقُ.

H 14537 – Abu Ali Al-Ashary, from Muhammad Bin saalim, from Ahmad Bin Al-Nazar, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja'far^{-asws} has narrated that Rasool Allah^{-saww} said: 'The one who says:

'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ'

'There is no Power and no Mighty except by Allah^{-azwj} the High, the Magnificent', **three times**, Allah^{-azwj} Mighty and Majestic would Suffice for him for ninety nine types of affliction, the least of which is choking (suffocation)'.
'

14538- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْوَيْهَمِيِّ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ نُعْمَانَ الرَّازِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ انْتَهَزَمَ النَّاسُ يَوْمَ أُحُدٍ عَنِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَغَضِبَ غَضَبًا شَدِيدًا قَالَ وَ كَانَ إِذَا غَضِبَ انْحَدَرَ عَنْ جَبِينِهِ مِثْلُ اللَّوْلُؤِ مِنَ الْعَرَقِ

H 14538 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Abaan Bin usmaan, from Mo'man Al-Razy, who has narrated the following:

Abu Abdullah^{-asws} has said: 'The people ran away being defeated on the Day of Ohad, from the Rasool^{-saww} of Allah^{-azwj}. So he^{-saww} became angry with intense anger'. He^{-asws} said: 'Whenever he^{-saww} became angry, sweat would descend from his^{-saww} forehead like pearls'.

قَالَ فَتَنَطَرَ فَإِذَا عَلِيٌّ (عَلَيْهِ السَّلَام) إِلَى جَنْبِهِ فَقَالَ لَهُ الْحَقُّ بَيْنِي وَأَبِيكَ مَعَ مَنْ انْتَهَزَمَ عَنِ رَسُولِ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ لِي بِكَ أُسْوَةٌ قَالَ فَكَأَنِّي هُوَ لَأَءِ فَحَمَلْتُ فَضْرَبَ أَوَّلَ مَنْ لَقِيَ مِنْهُمْ فَقَالَ جَبْرَيْلُ (عَلَيْهِ السَّلَام) إِنَّ هَذِهِ لَهِيَ الْمَوَاسَاةُ يَا مُحَمَّدُ فَقَالَ إِنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جَبْرَيْلُ (عَلَيْهِ السَّلَام) وَ أَنَا مِنْكُمْ يَا مُحَمَّدُ

He^{-asws} said: 'So he^{-saww} looked around so there was Ali^{-asws} by his^{-saww} side. So he^{-saww} said to him^{-asws}: Join with the sons of your^{-asws} father (and go after), the ones who have fled from the Rasool^{-saww} Allah^{-azwj}'. So he^{-asws} said: 'O Rasool^{-saww} of Allah^{-azwj}, you^{-saww} are an example for me^{-asws}'. He^{-saww} said: 'So suffice for me^{-saww} against

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

these (enemies)'. So he^{-asws} rode and struck the first one he^{-asws} met from them'. So Jibraeel^{-as} said: 'This is the consolation, O Muhammad^{-saww!}' He^{-saww} said: 'He^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}'. So Jibraeel^{-as} said: 'And I am from you^{-asws} both, O Muhammad^{-saww}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَنَظَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى جِبْرِئِيلَ (عليه السلام) عَلَى كُرْسِيِّ مِنْ ذَهَبٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَهُوَ يَقُولُ لَا سَيْفَ إِلَّا دُو الْفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ.

Abu Abdullah^{-asws} said: 'So the Rasool^{-saww} of Allah^{-azwj} looked towards Jibraeel^{-saww} who was on a seat of gold in between the sky and the earth and he was saying: 'There is not sword except for *Zu Al-Fiqar* and no warrior like Ali^{-asws}'.

14539- حُمَيْدُ بْنُ زِيَادٍ عَنْ عُبيدِ اللَّهِ بْنِ أَحْمَدَ الدِّهْقَانِ عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطِرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادِ بْنِ عَيْسَى بِيَّاعِ السَّابِرِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ حَدَّثَنِي فَضَيْلُ الْبُرْجُمِيِّ قَالَ كُنْتُ بِمَكَّةَ وَ خَالِدُ بْنُ عَبْدِ اللَّهِ أَمِيرٌ وَ كَانَ فِي الْمَسْجِدِ عِنْدَ رَمْرَمٍ فَقَالَ ادْعُوا لِي قَتَادَةَ قَالَ فَجَاءَ شَيْخٌ أَحْمَرُ الرَّأْسِ وَ اللَّحْيَةِ فَدَنَوْتُ لِأَسْمَعَ فَقَالَ خَالِدُ يَا قَتَادَةُ أَخْبِرْنِي بِأَكْرَمِ وَفَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَعَزِّ وَفَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَدَلِّ وَفَعَةٍ كَانَتْ فِي الْعَرَبِ فَقَالَ أَصْلَحَ اللَّهُ الْأَمِيرَ أَخْبِرْكَ بِأَكْرَمِ وَفَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَعَزِّ وَفَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَدَلِّ وَفَعَةٍ كَانَتْ فِي الْعَرَبِ وَاجِدَةٌ قَالَ خَالِدٌ وَبِحُكِّ وَاجِدَةٌ قَالَ نَعَمْ أَصْلَحَ اللَّهُ الْأَمِيرَ قَالَ أَخْبِرْنِي قَالَ بَدْرٌ قَالَ وَ كَيْفَ دَا

H 14539 – Humeyd Bin Ziyad, from Ubeydullah Bin Ahmad Al-Dahqaan, from Ali Bin Al-Hassan Al-Tatary, from Muhammad Bin Ziyad Bin Isa Bayya Al-Sabiry, from Aban Biin Usman said:

'Fuzyl Al-Barjummy narrated to me saying, 'I was at Mecca and Khalid Bin Abdull Ameer was the governor, and he was in Al-Masjid near Zamzam. He said, 'Call Qatada for me'. An old man with a red beard came up, and I went near them to listen. Khalid said, 'O Qatada, inform me of the most prestigious event that has transpired among the Arabs, and the most honourable event that has transpired among the Arabs, and the most disgraceful event that has transpired among the Arabs'. So he said, 'May Allah^{-azwj} Keep the Emir well. I hereby inform you that the most honourable event that has transpired among the Arabs, and the most disgraceful event that has transpired among the Arabs, is one'. He said, 'Woe be unto you, one?' He said, 'Yes, may Allah^{-azwj} Keep the Emir well'. He said, 'Inform me'. He said, 'Badr'. He said, 'And how is that?'

قَالَ إِنَّ بَدْرًا أَكْرَمٌ وَفَعَةٍ كَانَتْ فِي الْعَرَبِ بِهَا أَكْرَمَ اللَّهُ عَزَّ وَ جَلَّ الْإِسْلَامَ وَ أَهْلَهُ وَ هِيَ أَعَزُّ وَفَعَةٍ كَانَتْ فِي الْعَرَبِ بِهَا أَعَزَّ اللَّهُ الْإِسْلَامَ وَ أَهْلَهُ وَ هِيَ أَدَلُّ وَفَعَةٍ كَانَتْ فِي الْعَرَبِ فَلَمَّا قُتِلَتْ فُرَيْشٌ يَوْمَئِذٍ دَلَّتِ الْعَرَبُ فَقَالَ لَهُ خَالِدٌ كَذَّبْتَ لِعَمْرٍ اللَّهُ إِنْ كَانَ فِي الْعَرَبِ يَوْمِئِذٍ مَنْ هُوَ أَعَزُّ مِنْهُمْ وَبِئْسَ مَا أَخْبِرْنِي بِبَعْضِ أَشْعَارِهِمْ قَالَ خَرَجَ أَبُو جَهْلٍ يَوْمَئِذٍ وَ قَدْ أَعْلَمَ لِيْرِي مَكَانَهُ وَ عَلَيْهِ عِمَامَةٌ حَمْرَاءُ وَ بِيَدِهِ تَرْسٌ مُدْهَبٌ وَ هُوَ يَقُولُ : مَا تَنْقُمُ الْحَرْبُ الشَّمْسُوسُ مِنِّي بَارِئُ عَامِينَ حَدِيثُ السِّنِّ لِمِثْلِ هَذَا وَ لَدَنَّتِي أُمِّي فَقَالَ كَذَّبَ عَدُوُّ اللَّهِ إِنْ كَانَ ابْنُ أَخِي لِأَفْرَسٍ مِنْهُ يَعْنِي خَالِدُ بْنُ الْوَلِيدِ وَ كَانَتْ أُمُّهُ فُشَيْرِيَّةَ

He said, 'Badr was the most prestigious event that has transpired among the Arabs because Allah^{-azwj} Mighty and Majestic Gave prestige to Al-Islam and its people, and it is the most honourable event to have transpired among the Arabs because Allah^{-azwj} Mighty and Majestic gave Honour to Al-Islam and its people, and it is the most disgraceful event to have transpired among the Arabs, for Qureysh were killed on that Day and the Arabs were humiliated'. Khalid said to him, 'You have lied, by the Life of Allah^{-azwj} for there was no day more honourable for the Arabs than that Day. Woe be unto you, O Qatada, inform me of some of their poems'. He said, 'Abu Jahl came out on that Day, so that his status may be seen, and upon him was a red turban, and in his hand was a golden shield and he was saying, 'A detestable war

like this cannot take its revenge against me as I am like a two year old camel at the peak of its strength, and it is for the like of this that my mother has borne me'. He said, 'The enemy of Allah^{-azwj} has lied, the son of my brother was more of a horse than him, meaning Khalid Bin Waleed, and his mother was Qushayriyya'.

وَبَلَّكَ يَا قَتَادَةَ مَنْ الَّذِي يَقُولُ أَوْفِي بِمِيعَادِي وَ أَحْمِي عَنْ حَسَبٍ فَقَالَ أَصْلَحَ اللَّهُ الْأَمِيرَ لَيْسَ هَذَا يَوْمُنِي هَذَا يَوْمَ أُخِذَ خَرَجَ طَلْحَةُ بْنُ أَبِي طَلْحَةَ وَ هُوَ يُبَادِي مَنْ يُبَارِرُ فَلَمْ يَخْرُجْ إِلَيْهِ أَحَدٌ فَقَالَ إِنَّكُمْ تَزْعُمُونَ أَنَّكُمْ تُجَاهِرُونََنَا بِأَسْيَافِكُمْ إِلَى النَّارِ وَ نَحْنُ نُجَاهِرُكُمْ بِأَسْيَافِنَا إِلَى الْجَنَّةِ فَلْيُبَيِّرَنَّ إِلَيَّ رَجُلٌ يُجَاهِرُنِي بِسَيْفِهِ إِلَى النَّارِ وَ أَجَاهِرُهُ بِسَيْفِي إِلَى الْجَنَّةِ فَحَرَجَ إِلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) وَ هُوَ يَقُولُ : أَنَا ابْنُ ذِي الْحَوْضَيْنِ عَبْدُ الْمُطَّلِبِ وَ هَاشِمِ الْمُطْعِمِ فِي الْعَامِ السَّعْبِ أَوْفِي بِمِيعَادِي وَ أَحْمِي عَنْ حَسَبٍ

Woe be unto you, O Qatada, who is the one who said, 'I fulfil my promise and defend my status'. He said, 'May Allah^{-azwj} Keep the Emir well, this was not on that Day. This was on the Day of Ohad. Talha Bin Abu Talha came out and he was calling out, 'Who will come out for the duel?' No one came out against him'. So he said, 'You all are alleging that you will exit us by way of your swords to the Fire, and we would dispatch you by our swords to the Paradise, so let a man duel with me to exit me by his sword to the Fire and I will dispatch him by my sword to the Paradise'. So Ali^{-asws} Bin Abu Talib^{-asws} came out against him and he^{-asws} was saying: 'I^{-asws} am the son^{-asws} the owner of the two Fountains Abdul Muttalib^{-as} and Hashim^{-as} the feeders in the year of the famine. I^{-asws} fulfil my^{-asws} promise and defend my^{-asws} status'.

فَقَالَ خَالِدٌ لَعَنَهُ اللَّهُ كَذَّبَ لَعْمُرِي وَ اللَّهُ أَبُو تُرَابٍ مَا كَانَ كَذَلِكَ فَقَالَ الشَّيْخُ أَيُّهَا الْأَمِيرُ أَنْذَنَ لِي فِي الْإِنْصِرَافِ قَالَ فَقَامَ الشَّيْخُ يَفْرُجُ النَّاسَ بِيَدِهِ وَ خَرَجَ وَ هُوَ يَقُولُ زُنْدِيقٌ وَ رَبِّ الْكَعْبَةِ زُنْدِيقٌ وَ رَبِّ الْكَعْبَةِ.

Khalid said, 'May Allah^{-azwj} Curse him^{-asws}. He^{-asws} has lied, by the Life of Allah^{-azwj}. Abu Turab^{-asws} was not like that'. The old man said, 'O Emir, allow me to leave'. He (the narrator) said, 'The old man stood up to leave, opening the way through the crowd of people by his hands and he was saying, 'An atheist (Zindeeq), by the Lord^{-azwj} of the Kaaba! An atheist (Zindeeq), by the Lord^{-azwj} of the Kaaba'. (This is a report and not a hadeeth)

حَدِيثُ آدَمَ (عَلَيْهِ السَّلَام) مَعَ الشَّجَرَةِ

HADEETH OF ADAM^{-as} WITH THE TREE

14540- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَهَدَ إِلَى آدَمَ (عليه السلام) أَنْ لَا يَقْرَبَ هَذِهِ الشَّجَرَةَ فَلَمَّا بَلَغَ الْوَقْتَ الَّذِي كَانَ فِي عِلْمِ اللَّهِ أَنْ يَأْكُلَ مِنْهَا نَسِيَ فَأَكَلَ مِنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ نَجِدْ لَهُ عَزْماً فَلَمَّا أَكَلَ آدَمَ (عليه السلام) مِنَ الشَّجَرَةِ أَهْبَطَ إِلَى الْأَرْضِ فَوَلَدَ لَهُ هَابِيلُ وَ أَخْتُهُ تَوَّامٌ وَ أُخْتُهُ تَوَّامٌ ثُمَّ

H 14540 – Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far^{-asws} having said that: 'Allah^{-azwj} Blessed and High Covenanted to Adam^{-as} that he^{-as} would not go near the tree. When the time came which was in the Knowledge of Allah^{-azwj}, he^{-as} ate from it. He^{-as} ate from it in forgetfulness and it is the Statement of Allah^{-azwj}: "[20:115] *And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination*". So

when Adam^{-as} ate from the tree, he^{-as} came to the earth. There were born to him^{-as} Habeel^{-as} and his^{-as} sister as twins, and there were born to him^{-as} Qabeel^{-la} and his^{-la} sister as twins¹.

إِنَّ آدَمَ (عليه السلام) أَمَرَ هَابِيلَ وَ قَابِيلَ أَنْ يُقْرَبَا قُرْبَانًا وَ كَانَ هَابِيلُ صَاحِبَ غَنَمٍ وَ كَانَ قَابِيلُ صَاحِبَ زَرْعٍ فَقَرَّبَ هَابِيلُ كَبْشًا مِنْ أَفْضَلِ غَنَمِهِ وَ قَرَّبَ قَابِيلُ مِنْ زَرْعِهِ مَا لَمْ يُنْقَ فَتَقَبَّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُ قَابِيلَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ آتَى عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَ لَمْ يُتَقَبَّلْ مِنَ الْآخَرِ إِلَى آخِرِ الْآيَةِ وَ كَانَ الْقُرْبَانُ تَأْكُلُهُ النَّارُ فَعَمَدَ قَابِيلُ إِلَى النَّارِ فَبَنَى لَهَا بَيْتًا وَ هُوَ أَوَّلُ مَنْ بَنَى بُيُوتَ النَّارِ فَقَالَ لِأَعْبَدَنَّ هَذِهِ النَّارَ حَتَّى تَنْتَقِبَ مِنِّي قُرْبَانِي

Adam^{-as} ordered Habeel^{-as} and Qabeel^{-la} that they should make an offering. And Habeel^{-as} was a shepherd and Qabeel^{-la} was a farmer. Habeel^{-as} presented a ram from the best of his^{-as} sheep, and Qabeel presented from his farm what had not ripened yet. So the offering of Habeel^{-as} was Accepted and the offering of Qabeel^{-la} was not Accepted, and it is the Statement of Allah^{-azwj} Mighty and Majestic: “[5:27] **And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other**” up to the end of the Verse. And it was that the offering was consumed by the Fire. So Qabeel^{-la} resorted to the Fire and built for it a house and it was the first of the houses to be built for the fire. He^{-la} said, ‘I^{-la} will worship this fire until my^{-la} offering is Accepted from me^{-la}’.

ثُمَّ إِنَّ إِبْلِيسَ لَعَنَهُ اللَّهُ أَتَاهُ وَ هُوَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ فِي الْعُرُوقِ فَقَالَ لَهُ يَا قَابِيلُ قَدْ تَقَبَّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُكَ وَ إِنَّكَ إِنْ تَرَكْتَهُ يَكُونُ لَهُ عَقِبٌ يَفْتَخِرُونَ عَلَى عَقِبِكَ وَ يَقُولُونَ نَحْنُ أَبْنَاءُ الَّذِي تَقَبَّلَ قُرْبَانَهُ فَاقْتُلْهُ كَيْلًا يَكُونُ لَهُ عَقِبٌ يَفْتَخِرُونَ عَلَى عَقِبِكَ فَتَقْتُلُهُ فَلَمَّا رَجَعَ قَابِيلُ إِلَى آدَمَ (عليه السلام) قَالَ لَهُ يَا قَابِيلُ أَيْنَ هَابِيلُ فَقَالَ اطْلُبْهُ حَيْثُ قَرَّبْنَا الْقُرْبَانَ فَانْطَلَقَ آدَمُ (عليه السلام) فَوَجَدَ هَابِيلَ قَتِيلًا فَقَالَ آدَمُ (عليه السلام) لَعْنَتْ مِنْ أَرْضٍ كَمَا قَبِلَتْ دَمَ هَابِيلَ وَ بَكَى آدَمُ (عليه السلام) عَلَى هَابِيلَ أَرْبَعِينَ لَيْلَةً

Then Iblees^{-la} came to him^{-la} and he^{-la} used to flow in the son of Adam^{-la} like the flowing of blood in the veins. So he^{-la} said to him^{-la}, ‘O Qabeel^{-la}! The offering of Habeel^{-as} has been Accepted whilst your^{-la} offering has not been Accepted, and if you^{-la} were to leave him^{-as}, his^{-as} descendants would pride themselves over your^{-la} descendants and they will be saying to them, ‘We are the descendants of the one^{-as} whose offering was Accepted’. So kill him^{-as} so that he^{-as} would not have descendants to be able to gloat over your^{-la} descendants’. So he^{-la} killed him^{-as}. When Qabeel^{-la} returned to Adam^{-as}, he^{-as} said to him^{-la}: ‘O Qabeel^{-la}, where is Habeel^{-as}?’ He^{-la} said, ‘Seek him^{-as} where we offered the offerings’. So Adam^{-as} went and found Habeel^{-la} murdered. Adam^{-as} said: ‘Curse be upon the land which accepted the blood of Habeel^{-as}. And Adam^{-as} wept upon Habeel^{-as} for forty nights.

ثُمَّ إِنَّ آدَمَ سَأَلَ رَبَّهُ وَوَلَدًا فَوُلِدَ لَهُ غُلَامٌ فَسَمَاهُ هِبَةَ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ وَهَبَهُ لَهُ وَ أَخْتَهُ تَوَامٌ فَلَمَّا انْقَضَتْ نُبُوَّةُ آدَمَ (عليه السلام) وَ اسْتَكْمَلَ أَيَّامَهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَا آدَمُ قَدْ انْقَضَتْ نُبُوَّتُكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقَبِ مِنْ ذُرِّيَّتِكَ عِنْدَ هِبَةَ اللَّهِ فَإِنِّي لَنْ أَقْطَعَ الْعِلْمَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ آثَارَ النُّبُوَّةِ مِنَ الْعَقَبِ مِنْ ذُرِّيَّتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ لَنْ أَدْعَ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يُعْرِفُ بِهِ دِينِي وَ يُعْرِفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاةً لِمَنْ يُولَدُ فِيهَا بَيْنَكَ وَ بَيْنَ نُوْحٍ

Then Adam^{-as} asked his^{-as} Lord^{-azwj} for a son. So a boy was born to him^{-as} and he^{-as} named him^{-as} as Hibbat Allah² (Gift of Allah^{-azwj}) because Allah^{-azwj} Gifted him^{-as} to

² Also referred as Sheest

him^{-as}, and his^{-as} sister as twins. So when the Prophet-hood of Adam^{-as} came to an end, and his^{-as} days were complete, Allah^{-azwj} Revealed unto him^{-as}: “O Adam^{-as}! Your^{-as} Prophet-hood has ended and your^{-as} days are completed, so make the Knowledge which is in your^{-as} possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and the effects of Knowledge of the Prophet-hood to be in your^{-as} descendants to be in the possession of Hibbat Allah^{-as}, for I^{-azwj} will never Cut off the Knowledge, and the Belief, and the Great Name, and the effects of the Prophet-hood from your^{-as} progeny up to the Day of Judgement, and will never Leave the earth except that there will be in it a knowledgeable one by whom My^{-azwj} Religion would be recognised, and obedience to Me^{-azwj} would be recognised, and salvation would lie in the ones born between you^{-as} and between Noah^{-as}”.

وَبَشَّرَ آدَمَ بِنُوحٍ (عليهما السلام) فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَاعَثَ نَبِيًّا اسْمُهُ نُوحٌ وَ إِنَّهُ يَدْعُو إِلَيَّ اللَّهُ عَزَّ ذِكْرُهُ وَ يَكْذِبُهُ قَوْمُهُ فَيُهْلِكُهُمُ اللَّهُ بِالطُّوفَانِ وَ كَانَ بَيْنَ آدَمَ وَ بَيْنَ نُوحٍ (عليه السلام) عَشْرَةُ آبَاءٍ أَنْبِيَاءَ وَ أَوْصِيَاءَ كُلُّهُمْ وَ أَوْصَى آدَمَ (عليه السلام) إِلَى هِبَةِ اللَّهِ أَنْ مَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لْيَتَّبِعْهُ وَ لْيُصَدِّقْ بِهِ فَإِنَّهُ يَنْجُو مِنَ الْعَرَقِ

And Adam^{-as} gave him^{-as} the good news of Noah^{-as} so he^{-as} said: ‘Allah^{-azwj} will be Sending a Prophet^{-as} whose name is Noah^{-as} and he^{-as} would call to Allah^{-azwj} is His^{-azwj} Mention, but his^{-as} people would belie him^{-as}. So Allah^{-azwj} would Destroy them by the storm’. And in between Adam^{-as} and Noah^{-as} were altogether ten generations of Prophets^{-as} and successors^{-as}. And Adam^{-as} bequeathed to Hibbat Allah^{-as} that: ‘The ones among you^{-as} who would meet him^{-as} should believe in him^{-as}, and follow him^{-as}, and ratify him^{-as} for he^{-as} would save you from drowning (loosing faith)’.

ثُمَّ إِنَّ آدَمَ (عليه السلام) مَرَضَ الْمَرَضَةَ الَّتِي مَاتَ فِيهَا فَأَرْسَلَ هِبَةَ اللَّهِ وَ قَالَ لَهُ إِنَّ لِقَيْتَ جِبْرَائِيلَ أَوْ مَنْ لَقَيْتَ مِنَ الْمَلَائِكَةِ فَأَقْرُبْهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ يَا جِبْرَائِيلُ إِنَّ أَبِي يَسْتَهْدِيكَ مِنْ ثَمَارِ الْجَنَّةِ فَقَالَ لَهُ جِبْرَائِيلُ يَا هِبَةَ اللَّهِ إِنَّ أَبَاكَ قَدْ قُبِضَ وَ إِنَّا نَزَلْنَا لِلصَّلَاةِ عَلَيْهِ فَارْجِعْ فَارْجِعْ فَوَجَدَ آدَمَ (عليه السلام) قَدْ قُبِضَ فَأَرَاهُ جِبْرَائِيلُ كَيْفَ يُعَسِّلُهُ فَعَسَّلَهُ حَتَّى إِذَا بَلَغَ الصَّلَاةَ عَلَيْهِ قَالَ هِبَةَ اللَّهِ يَا جِبْرَائِيلُ تَقَدَّمَ فَصَلِّ عَلَيَّ آدَمَ فَقَالَ لَهُ جِبْرَائِيلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنَا أَنْ نَسْجُدَ لِأَبِيكَ آدَمَ وَ هُوَ فِي الْجَنَّةِ فَلَيْسَ لَنَا أَنْ نُوْمَ شَيْئًا مِنْ وُلْدِهِ فَتَقَدَّمَ هِبَةَ اللَّهِ فَصَلَّى عَلَيَّ أَبِيهِ وَ جِبْرَائِيلُ خَلْفَهُ وَ جُنُودُ الْمَلَائِكَةِ وَ كَبُرَ عَلَيْهِ ثَلَاثِينَ تَكْبِيرَةً فَأَمَرَ جِبْرَائِيلُ (عليه السلام) فَرَفَعَ خَمْسًا وَ عَشْرِينَ تَكْبِيرَةً وَ السُّنَّةُ الْيَوْمَ فِينَا خَمْسٌ تَكْبِيرَاتٍ وَ قَدْ كَانَ يُكْبِرُ عَلَيَّ أَهْلُ بَدْرٍ تِسْعًا وَ سَبْعًا

Then Adam^{-as} became ill with an illness in which he^{-as} passed away, so he^{-as} sent for Hibbat Allah^{-as} and said to him^{-as}: ‘If you meet Jibraeel or meet any of the Angels, so covey greetings from me^{-as} and say to him: ‘O Jibraeel, my^{-as} father^{-as} will be guiding you from the fruits of the Paradise’. Jibraeel said to him^{-as}: ‘O Hibbat Allah^{-as}, your^{-as} father^{-as} has been Captured (passed away) and we are descending to Pray on him^{-as}, so return’. He^{-as} returned and found Adam^{-as} to have passed away. Jibraeel showed him^{-as} how to wash him^{-as}. So he^{-as} washed him^{-as} until when he^{-as} came to Pray over him^{-as}. Hibbat Allah^{-as} said: ‘O Jibraeel, go forward and Pray over Adam^{-as}’. Jibraeel said to him^{-as}: ‘Verily Allah^{-azwj} has Comanded us that we should prostrate to your^{-as} father^{-as} whilst he^{-as} was in the Paradise, so it is not for us to lead anyone from his^{-as} sons’. So Hibbat Allah^{-as} led the Prayed over his^{-as} father and Jibraeel and the army of the Angels were behind him^{-as} and Exclaimed Takbeer over him^{-as} thirty times. So Jibraeel was ordered (to announce) for twenty-five exclamations of Takbeer to be lifted from it and the Sunnah of today is of five Takbeers, whilst the exclamations (Takbeers) over the people of Badr were nine and seven’.

ثُمَّ إِنَّ هَيْبَةَ اللَّهِ لَمَّا دَفَنَ أَبَاهُ أَنَاهُ قَابِيلُ فَقَالَ يَا هَيْبَةَ اللَّهِ إِنِّي قَدْ رَأَيْتُ أَبِي آدَمَ قَدْ حَصَّكَ مِنَ الْعِلْمِ بِمَا لَمْ أَحْصِ بِهِ أَنَا وَ هُوَ الْعِلْمُ الَّذِي دَعَا بِهِ أَحْوَكُ هَابِيلُ فَتُقْبَلُ فُرْبَانُهُ وَ إِنَّمَا قَتَلْتُهُ لِكَيْلَا يَكُونَ لَهُ عَقِبٌ فَيَفْتَحِرُونَ عَلَى عَقْبِي فَيَقُولُونَ نَحْنُ أَبْنَاءُ الَّذِي نُقْبَلُ فُرْبَانُهُ وَ أَنْتُمْ أَبْنَاءُ الَّذِي تُرِكَ فُرْبَانُهُ فَإِنَّكَ إِنْ أَظْهَرْتَ مِنَ الْعِلْمِ الَّذِي اخْتَصَّكَ بِهِ أَبُوكَ شَيْئاً قَتَلْنَاكَ كَمَا قَتَلْتُ أَخَاكَ هَابِيلَ

Thereafter, when Hibbat Allah^{-as} had buried his^{-as} father^{-as}, Qabeel^{-la} came up to him^{-as} and said, 'O Hibbat Allah^{-as}! I have seen my^{-la} father^{-as} that he^{-as} had specialised you^{-as} with the Knowledge by what he^{-as} had not specialised me^{-la} with, and it was the Knowledge by which your^{-as} brother^{-as} Habeel^{-as} had supplicated by. So his^{-as} offering was Accepted, therefore I^{-la} killed him^{-as} so that his^{-as} descendants would not be able to gloat over my^{-la} descendants by saying, 'We are the sons of the one^{-as} whose offering was Accepted whilst you are the sons of the one^{-ra} whose offering was unsuccessful'. So if you^{-as} were to display anything from the Knowledge which your^{-as} father^{-as} has specialised you^{-as} with, I^{-la} will kill you^{-as} just like I^{-la} killed your^{-as} brother Habeel^{-as}'.

فَلَبِثَ هَيْبَةُ اللَّهِ وَ الْعَقِبُ مِنْهُ مُسْتَحْفِينَ بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ الْإِيمَانِ وَ الْإِسْمِ الْأَكْبَرِ وَ مِيرَاثِ النَّبُوَّةِ وَ آثَارِ عِلْمِ النَّبُوَّةِ حَتَّى بَعَثَ اللَّهُ نُوحاً (عليه السلام) وَ ظَهَرَتْ وَصِيَّةُ هَيْبَةَ اللَّهِ حِينَ نَظَرُوا فِي وَصِيَّةِ آدَمَ (عليه السلام) فَوَجَدُوا نُوحاً (عليه السلام) نَبِيّاً قَدْ بَشَّرَ بِهِ آدَمَ (عليه السلام) فَأَمَنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ

So Hibbat Allah^{-as} and the descendants from him^{-as} continued with what was in their possession, in a fearful (observing Taaqeeya³) manner, the Knowledge, and the Belief, and the Great Name, and the inheritance of the Prophet-hood, and the effect of Knowledge of the Prophet-hood until Allah^{-azwj} Sent Noah^{-as} and the will of Hibbat Allah^{-as} was displayed. When they (the descendants) look in the bequest of Adam^{-as} they found Noah^{-as} as a Prophet^{-as} the good news which Adam^{-as} had given them of. So they believed in him^{-as}, and followed him^{-as} and ratified him^{-as}.

وَ قَدْ كَانَ آدَمُ (عليه السلام) وَصَى هَيْبَةَ اللَّهِ أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَ عِيدِهِمْ فَيَتَعَاهَدُونَ نُوحاً وَ زَمَانَهُ الَّذِي يَخْرُجُ فِيهِ وَ كَذَلِكَ جَاءَ فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) وَ إِنَّمَا عَرَفُوا نُوحاً بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ إِلَى آخِرِ الْآيَةِ وَ كَانَ مِنْ بَيْنِ آدَمَ وَ نُوحٍ مِنَ الْأَنْبِيَاءِ مُسْتَحْفِينَ وَ لِذَلِكَ حَفِي ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَوْا كَمَا سَمِيَ مَنْ اسْتَعْلَنَ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ رُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ يَعْنِي لَمْ أَسْمِ الْمُسْتَحْفِينَ كَمَا سَمَيْتُ الْمُسْتَعْلَنِينَ مِنَ الْأَنْبِيَاءِ (عليهم السلام)

And Adam^{-as} had bequeathed to Hibbat Allah^{-as} that he^{-as} should frequently refer to the will during the start of every year and make it to be a day of Eid for them. They did that during the era of Noah^{-as} and the time of his^{-as} coming out and that is what has come in the will of every Prophet^{-as} until Allah^{-azwj} Sent Muhammad^{-saww}, and they recognised Noah^{-as} by the Knowledge which was in their possession, and it is the Statement of Allah^{-azwj} Mighty and Majestic: **“[11:25] And certainly We sent Nuh to his people”** up to the end of the Verse. And there were in between Adam^{-as} and Noah^{-as}, Prophets^{-as} who were in hiding and it is for that reason their^{-as} mention is hidden in the Quran. So they^{-as} have not been named as have been named the proclaimed Prophets^{-as}, greetings be upon all of them^{-as}, and it is the Statement of Allah^{-azwj}; **“[4:164] And (We sent) Rasools We have mentioned to you before and Rasools we have not mentioned to you”**, meaning the hidden ones from the Prophets^{-as} have not been named as the proclaimed ones have been named.

³ Dissimulation

فَمَكَثَ نُوحٌ (عليه السلام) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا لَمْ يُشَارِكْهُ فِي نُبُوتِهِ أَحَدٌ وَ لَجَّئَهُ قَدِيمٌ عَلَى قَوْمٍ مُكذِّبِينَ لِالْأَنْبِيَاءِ (عليهم السلام) الَّذِينَ كَانُوا بَيْنَهُ وَ بَيْنَ آدَمَ (عليه السلام) وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ يَعْنِي مَنْ كَانَ بَيْنَهُ وَ بَيْنَ آدَمَ (عليه السلام) إِلَى أَنْ انْتَهَى إِلَى قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

Noah^{as} lived among his^{as} people for a thousand years less fifty (950) years. He^{as} did not associate anyone in his^{as} Prophet-hood for he^{as} had come to a people who had rejected the Prophets^{as} who were between him^{as} and Adam^{as} and that is the Statement of Allah^{azwj}: “[26:105] **The people of Nuh rejected the Rasools**”, meaning the ones^{as} who were in between him^{as} and Adam^{as} to end in His^{azwj} Statement, the Mighty and Majestic: “[26:191] **And most surely your Lord is Mighty, the Merciful**”.

ثُمَّ إِنَّ نُوحًا (عليه السلام) لَمَّا انْقَضَتْ نُبُوتُهُ وَ اسْتَكْمَلَتْ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَا نُوحُ قَدْ قَضَيْتَ نُبُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ أَثَارَ عِلْمِ النُّبُوتِ فِي الْعَقَبِ مِنْ دُرِّيَّتِكَ فَإِنِّي لَنْ أَقْطِعَهَا كَمَا لَمْ أَقْطِعْهَا مِنْ نُبُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) الَّتِي بَيْنَكَ وَ بَيْنَ آدَمَ (عليه السلام) وَ لَنْ أَدْعَ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يُعْرِفُ بِهِ دِينِي وَ تُعْرِفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاةً لِمَنْ يُؤَلِّدُ فِيمَا بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخَرِ

So when the Prophet-hood of Noah^{as} came to an end and his^{as} days were completed, Allah^{azwj} Revealed unto him^{as} that: “O Noah^{as}! Your^{as} Prophet-hood has come to an end and your^{as} days are completed, so make the Knowledge which is in your^{as} possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood, to be in the descendants from your^{as} progeny, for I^{azwj} will never Cut it off from the houses of the Prophets^{as} which is your^{as} house and between Adam^{as}, and I^{azwj} will never Leave the earth except that there will be in it a knowledgeable one by whom My^{azwj} Religion would be recognised by, and obedience to Me^{azwj} would be recognised by, and salvation would lie in the ones who are born during what is in between the Capture (passing away) of a Prophet^{as} up to the coming out of another Prophet^{as}.”

وَ بَشَّرَ نُوحٌ سَامًا بِهُودٍ (عليه السلام) وَ كَانَ فِيمَا بَيْنَ نُوحٍ وَ هُودٍ مِنَ الْأَنْبِيَاءِ (عليهم السلام) وَ قَالَ نُوحٌ إِنَّ اللَّهَ بَاعَثَ نَبِيًّا يُقَالُ لَهُ هُودٌ وَ إِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَكْذِبُونَهُ وَ اللَّهُ عَزَّ وَ جَلَّ مُهْلِكُهُم بِالرَّيْحِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لِيَتَّبِعْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُنَجِّيه مِنْ عَذَابِ الرِّيحِ وَ أَمَرَ نُوحٌ (عليه السلام) ابْنَهُ سَامًا أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمُنِي عِيدًا لَهُمْ

And Noah^{as} gave the good news of Hud^{as} to Saam^{as} and there were Prophets^{as} in between Noah^{as} and Hud^{as}. And Noah^{as} said that Allah^{azwj} will Send a Prophet^{as} called Hud^{as}, and he^{as} would call his^{as} people to Allah^{azwj} Mighty and Majestic. They would belie him^{as} and Allah^{azwj} will Destroy them by the wind. So the ones among you who meet him^{as} should believe in him^{as}, and follow him^{as} for Allah^{azwj} would Rescue him from the Punishment of the wind. And Noah^{as} ordered his^{as} son^{as} Sam^{as} that he^{as} should look at this bequest at the start of every year and make it to be a day of Eid for them.

فَيَتَعَاهَدُونَ فِيهِ مَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مَوَارِيثَ الْعِلْمِ وَ أَثَارَ عِلْمِ النُّبُوتِ فَوَجَدُوا هُودًا نَبِيًّا (عليه السلام) وَ قَدْ بَشَّرَ بِهِ أَبُوهُمْ نُوحٌ (عليه السلام) فَأَمَّنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ فَنَجَّوْا مِنْ عَذَابِ الرِّيحِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى عَادِ أَخَاهُمْ هُودًا وَ قَوْلُهُ عَزَّ وَ جَلَّ كَذَّبَتْ عَادُ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ وَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَ يَعْقُوبَ وَ قَوْلُهُ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ كَلَّا هَدَيْنَا لِنَجْعَلَهَا فِي أَهْلِ بَيْنِيهِ وَ نُوحًا هَدَيْنَا مِنْ قَبْلِ لِنَجْعَلَهَا فِي أَهْلِ بَيْنِيهِ فَمَنْ الْعَقَبُ مِنْ دُرِّيَّةِ الْأَنْبِيَاءِ (عليهم السلام) مَنْ كَانَ قَبْلَ إِبْرَاهِيمَ لِإِبْرَاهِيمَ (عليه السلام)

So they observed that which was in their possession from the Knowledge, and the belief, and the Great Name, and the inheritance of the knowledge, and effects of Knowledge of the Prophet-hood. They found Hud^{-as} as a Prophet^{-as} and their father Noah^{-as} had given them the good news of him^{-as} beforehand. So they believed in him^{-as}, and followed him^{-as}, and ratified him^{-as}, and were therefore Rescued from the Punishment of the wind, and it is the Statement of Allah^{-azwj}: “[7:65] **And to Ad (We sent) their brother Hud**”, and the Statement of the Mighty and Majestic: “[26:123] **(The people of) A'ad denied the Rasools (of Allah). [26:124] When their brother Hud said to them: Will you not guard (against evil)?**”, and the Blessed and High Said: “[2:132] **And the same did Ibrahim enjoin on his sons and (so did) Yaqoub**”, and His^{-azwj} Statement: “[6:84] **And We gave to him Ishaq and Yaqoub and Made it to be in his^{-as} Household ; each did We guide, and Nuh did We guide before,**” and Made it to be in his^{-as} Household, so the descendants of the Prophets^{-as} believed in them^{-as}, and those that lived before Ibrahim^{-as} believed in Ibrahim^{-as}.

وَ كَانَ بَيْنَ إِبْرَاهِيمَ وَ هُودٍ مِنَ الْأَنْبِيَاءِ (صلوات الله عليهم) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ وَ قَوْلُهُ عَزَّ ذَكَرَهُ فَأَمَّنَ لَهُ لُوطٌ وَ قَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي وَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَ اتَّقُوهُ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ فَجَرَى بَيْنَ كُلِّ نَبِيٍّ عَشْرَةَ أَنْبِيَاءَ وَ تِسْعَةَ وَ ثَمَانِيَةَ أَنْبِيَاءَ كُلَّهُمْ أَنْبِيَاءُ وَ جَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَ كَمَا جَرَى لِآدَمَ وَ هُودٍ وَ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

And there were Prophets^{-as} in between Ibrahim^{-as} and Hud^{-as} and it is the Statement of Allah^{-azwj}: “[11:89], **nor are the people of Lut far off from you**”, and His^{-azwj} Statement, Mighty is His^{-azwj} Mention: “[29:26] **And Lut believed in Him, and he said: I am fleeing to my Lord**”, and the Statement of the Mighty and Majestic: “[29:16] **And (We sent) Ibrahim, when he said to his people: Serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know**”. So there came in between every two Prophets^{-as}, ten, or nine, or eight Prophets^{-as}, and all of them were Prophets^{-as}, and there happened for every Prophet^{-as} what happened for Noah^{-as}, as is what had happened to Adam^{-as}, and Hud^{-as}, and Salih^{-as}, and Shuayb^{-as}, and Ibrahim^{-as} until it ended up to Yusuf Bin Yaqoub^{-as}.

ثُمَّ صَارَتْ مِنْ بَعْدِ يُوسُفَ فِي أَسْبَاطِ إِخْوَتِهِ حَتَّى انْتَهَتْ إِلَى مُوسَى (عليه السلام) فَكَانَ بَيْنَ يُوسُفَ وَ بَيْنَ مُوسَى مِنَ الْأَنْبِيَاءِ (عليهم السلام) فَأَرْسَلَ اللَّهُ مُوسَى وَ هَارُونَ (عليهما السلام) إِلَى فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ ثُمَّ أَرْسَلَ الرَّسُلَ تَتْرَى كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَ جَعَلْنَاهُمْ أَحَادِيثَ وَ كَانَتْ بَنُو إِسْرَائِيلَ تَقْتُلُونَ نَبِيًّا وَ اثْنَانِ قَائِمَانِ وَ يَقْتُلُونَ اثْنَيْنِ وَ أَرْبَعَةَ قِيَامٍ حَتَّى أَنَّهُ كَانَ رَبِّمَا قَتَلُوا فِي الْيَوْمِ الْوَاحِدِ سَبْعِينَ نَبِيًّا وَ يَقْتُلُونَ سَوْقَ قَتْلِهِمْ آخِرَ النَّهَارِ

Then, from after Yusuf^{-as} it went to the grandsons until it ended up to Musa^{-as}. And there were Prophets^{-as} in between Yusuf^{-as} and Musa^{-as}. So Allah^{-azwj} Sent Musa^{-as} and Haroun^{-as} to Pharaoh^{-la}, and Hamaan^{-la}, and Qaroun^{-la}. “[23:44] **Then We sent Our Rasools one after another; whenever there came to a people their Rasool, they called him a liar, so We made some of them follow others and We made them stories**”. And the Children of Israel killed a Prophet^{-as}, and if two were established they killed two, and four would be established, to the extent that sometimes they killed seventy Prophets^{-as} in one day, and they set up the market and killed them^{-as} at the end of the day.

فَلَمَّا نَزَلَتْ النَّوْرَاءُ عَلَى مُوسَى (عليه السلام) بَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيَّ مُوسَى يُوشَعَ بْنِ نُونٍ (عليهما السلام) وَ هُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمَّ نَزَلَ الْأَنْبِيَاءُ تَبَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ فَبَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ

ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَغْنِي الْيَهُودَ وَ النَّصَارَى مَكْتُوباً يَغْنِي صَفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَغْنِي فِي التَّوْرَةِ وَ الْإِنْجِيلِ بِأَمْرِهِمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عَيْسَى وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عَيْسَى بِمُحَمَّدٍ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءَ (عليهم السلام) بَعْضُهُمْ بِبَعْضٍ حَتَّى بَلَغَتْ مُحَمَّدًا (صلى الله عليه وآله)

So when the Torah was Revealed unto Musa^{as}, it gave the good News of Muhammad^{saww}, and in between Yusuf^{as} and Musa^{as} were Prophets^{as}. And Musa^{as} had bequeathed to Yoshua bin Noon^{as} and he^{as} was the young man whom Allah^{azwj} Mentioned in His^{azwj} Book. The Prophets^{as} never ceased to give the good News of Muhammad^{saww} until Allah^{azwj} Blessed and High Sent the Messiah Isa Bin Maryam^{as}. So he^{as} gave the good News of Muhammad^{saww} and that is the Statement of the High: “[7:157] *they find* meaning the Jews and the Christians *written down with them* meaning the description of Muhammad^{saww} *in the Taurat and the Injeel (who) enjoins them good and forbids them evil,*” and it is the Statement of Allah^{azwj}: “[61:6] *And when Isa son of Marium said giving the good news of an Rasool who will come after me, his name being Ahmad,*”, and Musa^{as} and Isa^{as} gave the good news of Muhammad^{saww} just as the Prophets^{as} had given to one another until it reached Muhammad^{saww}.

فَلَمَّا قَضَى مُحَمَّدٌ (صلى الله عليه وآله) نُبُوتَهُ وَ اسْتَكْمَلَتْ أَيَّامُهُ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ يَا مُحَمَّدُ فَذُ قَضَيْتَ نُبُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوتَةِ فِي أَهْلِ بَيْتِكَ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) فَإِنِّي لَمْ أَقْطِعِ الْعِلْمَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوتَةِ مِنَ الْعَقَبِ مِنْ دُرِّيَّتِكَ كَمَا لَمْ أَقْطِعْهَا مِنْ بَيِّنَاتِ الْأَنْبِيَاءِ الَّذِينَ كَانُوا بَيْنَكَ وَ بَيْنَ أَبِيكَ آدَمَ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

So when the Prophet-hood of Muhammad^{saww} came to an end, and his^{saww} days were completed, Allah^{azwj} Blessed and High Revealed unto him^{saww}: “O Muhammad^{saww}! Your^{saww} Prophet-hood has come to an end and your^{saww} days are completed, so make the Knowledge which is in your^{saww} possession, and the Belief, and the Great Name, and inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood to be in the People^{asws} of your^{saww} Household in the possession of Ali^{asws} Bin Abu Talib^{asws}, for I^{azwj} will never Cut off the Knowledge, and the belief, and the Great Name, and inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood from the descendants of your^{saww} Progeny^{asws} just as I^{azwj} never Cut it off from the Houses of the Prophets^{as} which were in between you^{saww} and your^{saww} father Adam^{as}, and that is the Statement of Allah^{azwj} Blessed and High: “[3:33] *Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations [3:34] Offspring one of the other; and Allah is Hearing, Knowing*”.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَجْعَلِ الْعِلْمَ جَهْلًا وَ لَمْ يَكِلْ أَمْرَهُ إِلَى أَحَدٍ مِنْ خَلْقِهِ لَا إِلَى مَلِكٍ مُقَرَّبٍ وَ لَا نَبِيٍّ مُرْسَلٍ وَ لَكِنَّهُ أَرْسَلَ رَسُولًا مِنْ مَلَائِكَتِهِ فَقَالَ لَهُ قُلْ كَذًا وَ كَذًا فَأَمَرَهُمْ بِمَا يُجِبُّ وَ نَهَاَهُمْ عَمَّا يَكْرَهُ فَقَصَّ إِلَيْهِمْ أَمْرَ خَلْقِهِ بِعِلْمٍ فَعَلِمَ ذَلِكَ الْعِلْمَ وَ عِلْمَ أَنْبِيَآءِهِ وَ أَصْفِيَآءِهِ مِنَ الْأَنْبِيَآءِ وَ الْإِخْوَانَ وَ الذَّرِيَّةَ الَّتِي بَعْضُهَا مِنْ بَعْضٍ فَذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

And Allah^{azwj} Blessed and High never Makes the Knowledge to be among the ignorant ones, and never Allocates His^{azwj} Command to anyone from His^{azwj} creatures, not even to an Angel of Proximity, and not to a ‘نَبِيٍّ مُرْسَلٍ’ Mursal Nabi^{as}, but He^{azwj} Sends Rasools from His^{azwj} Angels and Said to him: “Say such and such”. So He^{azwj} Commanded them with what He^{azwj} Loves and Prohibited them from what

He-azwj Abhors. So He-azwj Related to them the affairs of His-azwj creatures by the Knowledge. So He-azwj Taught that Knowledge, and Taught His-azwj Prophets-as, and His-azwj and the specials ones from the Prophets-as, and the brothers, and the descendants who were one from another, so that is the Statement of the Majestic and Mighty: **“[4:54] But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom”**.

فَأَمَّا الْكِتَابُ فَهُوَ النُّبُوَّةُ وَ أَمَّا الْحِكْمَةُ فَهُمْ الْحُكَمَاءُ مِنَ الْأَنْبِيَاءِ مِنَ الصَّفْوَةِ وَ أَمَّا الْمُلْكُ الْعَظِيمُ فَهُمْ الْأَيْمَّةُ [الْهُدَاةُ] مِنَ الصَّفْوَةِ وَ كُلُّ هَؤُلَاءِ مِنَ الذَّرِيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ وَ الْعُلَمَاءُ الَّذِينَ جَعَلَ اللَّهُ فِيهِمُ النَّبِيَّةَ وَ فِيهِمُ الْعَاقِبَةُ وَ حِفْظُ الْمِيثَاقِ حَتَّى تَنْقُضِيَ الدُّنْيَا وَ الْعُلَمَاءُ وَ لَوْلَا الْأَمْرُ اسْتِنْبَاطُ الْعِلْمِ وَ لِلْهُدَاةِ فَهَذَا شَأْنُ الْفَضْلِ مِنَ الصَّفْوَةِ وَ الرُّسُلِ وَ الْأَنْبِيَاءِ وَ الْحُكَمَاءِ وَ أَيْمَةَ الْهُدَى وَ الْخُلَفَاءَ الَّذِينَ هُمْ وِلَاةُ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتِنْبَاطُ عِلْمِ اللَّهِ وَ أَهْلُ آثارِ عِلْمِ اللَّهِ مِنَ الذَّرِيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ مِنَ الصَّفْوَةِ بَعْدَ الْأَنْبِيَاءِ (عليهم السلام) مِنَ الْأَبَاءِ وَ الْإِخْوَانِ وَ الذَّرِيَّةِ مِنَ الْأَنْبِيَاءِ

So, as for the Book, it is the Prophet-hood, and as for the Wisdom, so they-as are the wise ones from the Prophets-as from the elite, and as for the Great Kingdom, so they-asws are the Imams-asws of the guidance from the elite, and all of these are from the descendants who were one from the other.

And the knowledgeable ones are the one whom Allah-azwj has Made to be among them the remainders, and in them-asws is the eventual end, and the preservation of the Covenant until the world comes to an end. And the knowledgeable ones and the Guardians of the Command (Wali Ul Amr) are the interpreters of the Knowledge and the guidance. So this is the Glory of the elite and the Rasools-as, and the Prophets-as, and the Wise ones, and the Imams-asws of guidance, and the Caliphs who are the Guardians of the Command of Allah-azwj, and the interpreters of the Knowledge of Allah-azwj, and the people of the effects of the Knowledge of Allah-azwj from the descendants who are one from another from the elite after the Prophets-as from the fathers, and the brothers, and the descendants from the Prophets-as.

فَمَنْ اغْتَصَمَ بِالْفَضْلِ انْتَهَى بِعِلْمِهِمْ وَ نَجَا بِنُصْرَتِهِمْ وَ مَنْ وَضَعَ وِلَاةَ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ أَهْلَ اسْتِنْبَاطِ عِلْمِهِ فِي غَيْرِ الصَّفْوَةِ مِنْ بَيِّنَاتِ الْأَنْبِيَاءِ (عليهم السلام) فَقَدْ خَالَفَ أَمْرَ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلَ الْجَهَالَ وِلَاةَ أَمْرِ اللَّهِ وَ الْمُتَكَلِّفِينَ بِغَيْرِ هُدَى مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ رَعَمُوا أَنَّهُمْ أَهْلُ اسْتِنْبَاطِ عِلْمِ اللَّهِ فَقَدْ كَذَّبُوا عَلَى اللَّهِ وَ رَسُولِهِ وَ رَغِبُوا عَنْ وَصِيئِهِ (عليه السلام) وَ طَاعَتِهِ وَ لَمْ يَضَعُوا فَضْلَ اللَّهِ حَيْثُ وَضَعَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَضَلُّوا وَ أَضَلُّوا أَتْبَاعَهُمْ وَ لَمْ يَكُنْ لَهُمْ حُجَّةٌ يَوْمَ الْقِيَامَةِ

So the ones who sought protection by the merit ended up with their-as Knowledge and were rescued by their-as help, and the ones who placed the Guardians of the Command of Allah-azwj and the people of the interpretation (Istanbaat⁴) in others than the elites from the Houses of the Prophets-as have opposed the Command of Allah-azwj, and made the ignorant ones to be as the guardians of the command of Allah-azwj (wali al-amr⁵), and the pretenders without guidance from Allah-azwj and they claim that they are the ones who are the people of interpretation (Istanbaat) of the Knowledge of Allah-azwj, so they have belied against Allah-azwj and His-azwj Rasool-saww, and disregarded his-saww successor-asws and being obedient to him-asws, and did not place the Preference of Allah-azwj where Allah-azwj Blessed and High had Placed it. So they went astray and led astray those who followed them, and there will be no argument for them on the Day of Judgement.

⁴ The rationalist, unorthodox or Usooli

⁵ Self or man made title

إِنَّمَا الْحُجَّةُ فِي آلِ إِبْرَاهِيمَ (عليه السلام) لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحُكْمَ وَ النَّبُوَّةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا فَالْحُجَّةُ الْأَنْبِيَاءُ (عليهم السلام) وَ أَهْلُ بُيُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) حَتَّى تَقُومَ السَّاعَةُ لِأَنَّ كِتَابَ اللَّهِ يُنطِقُ بِذَلِكَ وَ صِيَّةُ اللَّهِ بَعْضُهَا مِنْ بَعْضِهَا الَّتِي وَضَعَهَا عَلَى النَّاسِ فَقَالَ عَزَّ وَجَلَّ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَ هِيَ بُيُوتَاتُ الْأَنْبِيَاءِ وَ الرَّسُلِ وَ الْحُكَمَاءِ وَ أئِمَّةِ الْهُدَى

But rather, the Proof is among the Progeny of Ibrahim^{-as} as is in the Statement of Allah^{-azwj}: “[4:54] **But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom**”. So the Proofs are the Prophets^{-as} and the People of the Household of the Prophets^{-as} until the Establishment of the Hour (Day of Judgement), because the Book of Allah^{-azwj} Speaks of that, the Will of Allah^{-azwj} some of them from the other which has been Placed upon the people, so the Mighty and Majestic Said: “[24:36] **In houses which Allah has permitted to be exalted**”, and these are the Houses of the Prophets^{-as}, and the Rasools^{-as}, and the Wise ones, and the Imams^{-asws} of Guidance.

فَهَذَا بَيَانُ غُرُورَةِ الْإِيمَانِ الَّتِي نَجَا بِهَا مَنْ نَجَا فَالْحُكْمُ وَ بِهَا يَنْجُو مَنْ يَتَّبِعُ الْأئِمَّةَ وَ قَالَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَ نُوحًا هَدَيْنَا مِنْ قَبْلُ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى وَ إِلْيَاسَ كُلًّا مِنَ الصَّالِحِينَ وَ إِسْمَاعِيلَ وَ الْيَسَعَ وَ يُوسُفَ وَ لُوطًا وَ كَلَّا فَصَلَّانَا عَلَى الْعَالَمِينَ وَ مِنْ آبَائِهِمْ وَ ذُرِّيَّاتِهِمْ وَ إِخْوَانِهِمْ وَ اجْتَبَيْنَاهُمْ وَ هَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

So these is the explanation of the firm belief by which gained salvation the ones who were before you, and by it was the Rescued the ones who followed the Imams^{-asws}. And Allah^{-azwj} Said in His^{-azwj} Book: “[6:84] **And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others). [6:85] And Zakariya and Yahya and Isa and Ilyas; every one was of the good [6:86] And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds [6:87] And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way**”.

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَ الْحُكْمَ وَ النَّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هُوَ لَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ فَإِنَّهُ وَكَلَّ بِالْفُضَّلِ مِنْ أَهْلِ بَيْتِهِ وَ الْإِخْوَانِ وَ الذَّرِيَّةِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنْ تَكْفُرْ بِهِ أُمَّتُكَ فَقَدْ وَكَلْتُ أَهْلَ بَيْتِكَ بِالْإِيمَانِ الَّذِي أَرْسَلْتُكَ بِهِ فَلَا يَكْفُرُونَ بِهِ أَبَدًا وَ لَا أَضِيعُ الْإِيمَانَ الَّذِي أَرْسَلْتُكَ بِهِ مِنْ أَهْلِ بَيْتِكَ مِنْ بَعْدِكَ عُلَمَاءُ أُمَّتِكَ وَ وِلَاةُ أَمْرِي بَعْدَكَ وَ أَهْلُ اسْتِنْبَاطِ الْعِلْمِ الَّذِي لَيْسَ فِيهِ كَذِبٌ وَ لَا إِثْمٌ وَ لَا زُورٌ وَ لَا بَطْرٌ وَ لَا رِيَاءٌ فَهَذَا بَيَانُ مَا يَنْتَهِي إِلَيْهِ أَمْرُ هَذِهِ الْأُمَّةِ

“[6:89] **These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it**”, for it has been Entrusted to the People from their^{-as} Household, and the brothers, and the descendants, and it is the Statement of Allah^{-azwj} Blessed and High that if your people were to deny it so He^{-azwj} has Entrusted it to the People^{-asws} of your^{-saww} Household with the Belief which He^{-azwj} Sent you^{-saww} with. So they will never deny it ever, and will not waste the Belief which you^{-saww} have been Sent with, the People^{-asws} of your^{-saww} Household from after you^{-saww}, the knowledgeable ones (Ulamaa) of your^{-saww} community, and the Guardians of My^{-azwj} Command (Wali Al-Amr) after you^{-saww}, and the people of the interpretation (Istinbaat) of the Knowledge in which there is lie, and no sin, and no forgery, and no arrogance, and no showing off. So this is the explanation of what ended up to him^{-saww} of the matters of the community.

إِنَّ اللَّهَ جَلَّ وَ عَزَّ طَهَّرَ أَهْلَ بَيْتِ نَبِيِّهِ (عليهم السلام) وَ سَأَلَهُمْ أَجْرَ الْمَوَدَّةِ وَ أَجْرَى لَهُمُ الْوَلَايَةَ وَ جَعَلَهُمْ أَوْصِيَاءَهُ وَ أَجْبَاءَهُ ثَابِتَةً بَعْدَهُ فِي أُمَّتِهِ فَاعْتَبِرُوا يَا أَيُّهَا النَّاسُ فِيمَا قُلْتُ حَيْثُ وَصَّعَ اللَّهُ عَزَّ وَ جَلَّ وَ لَوَايَتَهُ وَ طَاعَتَهُ وَ مَوَدَّتَهُ وَ اسْتِنْبَاطَ عَلَيْهِ وَ حُجَّتَهُ فَإِيَّاهُ فَتَقَبَّلُوا وَ بِهِ فَاسْتَنْمِسِكُوا تَنْجُوا بِهِ وَ تَكُونُ لَكُمْ الْحُجَّةُ يَوْمَ الْقِيَامَةِ وَ طَرِيقُ رَبِّكُمْ جَلَّ وَ عَزَّ وَ لَا تَصِلُ وَ لَوَايَةَ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا بِهِمْ فَمَنْ فَعَلَ ذَلِكَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُكْرِمَهُ وَ لَا يُعَذِّبَهُ وَ مَنْ يَأْتِ اللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ مَا أَمَرَهُ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُدَلِّهَ وَ أَنْ يُعَذِّبَهُ.

Allah^{-azwj} Purified the People^{-asws} of the Household of His^{-azwj} Prophet^{-saww}, and asked them (the people) for the recompense of the cordiality (Muwaddat), and Made the 'Wilayah' to flow for them^{-asws}, and Made them^{-asws} to be the successors^{-asws}, and His^{-azwj} Beloved ones. He^{-saww} Established it after him^{-saww} in his^{-saww} community: 'O you people! Learn a lesson from what I^{-saww} am saying to you. The place where Allah^{-azwj} has Placed His^{-azwj} Wilayah, and obedience to Him^{-azwj}, and His^{-azwj} cordiality, and the interpretation of His^{-azwj} Knowledge, and His^{-azwj} Proofs, so these^{-asws} are the ones. So accept them^{-asws}, and attach yourselves to them^{-asws} in order to be Rescued by it, and it will become an argument for you on the Day of Judgement, and the Path of your Lord^{-azwj} Majestic and Mighty. And you cannot arrive to the Wilayah of Allah^{-azwj} except through them^{-asws}.

So the one who does that would have the right for Allah^{-azwj} to Honour him and not Punish him. And the one who comes to Allah^{-azwj} without what He^{-azwj} has Commanded for, would have become deserving for Allah^{-azwj} to Humiliate him and Punish him'.

14541- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ ثَابِتِ بْنِ دِينَارِ الثَّمَالِيِّ وَ أَبِي مَنْصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عليه السلام) فِي السَّنَةِ الَّتِي كَانَ حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَنَظَرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فِي رُكْنِ الْبَيْتِ وَ قَدْ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ نَافِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي قَدْ تَدَاكَ عَلَيْهِ النَّاسُ فَقَالَ هَذَا نَبِيُّ أَهْلِ الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ فَقَالَ اشْهَدْ لِأَيَّتِهِ فَلَأَسْأَلَنَّهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيُّ أَوْ ابْنُ نَبِيِّ أَوْ وَصِيُّ نَبِيِّ قَالَ فَادْهَبْ إِلَيْهِ وَ سَلْهُ لَعَلَّكَ تُحْجِلُهُ

H 14541 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi'e who said:

'We went on Pilgrimage with Abu Ja'far^{-asws} in the year in which Hisham Abdul Malik was performing the Pilgrimage as well, and along with him was Nafa'u, the retainer of Umar Bin Al-Khattaab. So Nafa'u looked towards Abu Ja'far^{-asws} in the corner of the House and the people had gathered around him'. Nafa'u said, 'O Commander of the Faithful, who is this one around whom the people have gathered?' He said, 'This is a Prophet of the people of Al-Kufa. This is Muhammad^{-asws} Bin Ali^{-asws}'. He said, 'Be a witness for I shall ask him^{-asws} about certain matters that nobody can answer with regards to it except for a Prophet^{-as} or a son^{-asws} of a Prophet^{-as}, or a successor^{-asws} of a Prophet^{-as}'. He said, 'So go ahead and ask him^{-asws}, perhaps you can embarrass him^{-asws}'.

فَجَاءَ نَافِعٌ حَتَّى اتَّكَأَ عَلَى النَّاسِ ثُمَّ أَشْرَفَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا مُحَمَّدُ بْنُ عَلِيٍّ إِنِّي قَرَأْتُ النَّوْرَةَ وَ الْإِنْجِيلَ وَ الرَّبُّورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ حَلَالَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُكَ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيُّ أَوْ وَصِيُّ نَبِيِّ أَوْ ابْنُ نَبِيِّ قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عليه السلام) رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ أَخْبِرْنِي كَمْ بَيْنَ عَيْسَى وَ بَيْنَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ سَنَةٍ قَالَ أَخْبِرْكَ بِقَوْلِي أَوْ بِقَوْلِكَ قَالَ أَخْبِرْنِي بِالْقَوْلَيْنِ جَمِيعًا قَالَ أَمَا فِي قَوْلِي فَحَمْسُمِائَةِ سَنَةٍ وَ أَمَا فِي قَوْلِكَ فَسِتْمِائَةِ سَنَةٍ

So Nafa'u came until he leaned upon the people, until he was higher than Abu Ja'far^{asws}. He said, 'O Muhammad^{asws} Bin Ali^{asws}! I have read the Torah, and the Evangel, and the Psalms, and the Furqaan (Quran), and have understood their Permissibles, and their Prohibitions, and I have come to ask you^{asws} about certain matters that none can answer with regards to it except for a Prophet^{as}, or a successor^{asws} of a Prophet^{as}, or son^{asws} of a Prophet^{as}'. He (the narrator) said, 'Abu Ja'far^{asws} raised his^{asws} head and said; 'Ask, or shall I^{asws} begin for you?' He said, 'Inform me, how many years were there in between Isa^{as} and Muhammad^{saww}? He^{asws} said: 'Shall I^{asws} inform you in accordance to your words or to mine^{asws}? He said, 'Inform me in accordance to both together'. He^{asws} said: 'In accordance to my^{asws} words, so there were five hundred years, and in accordance to your words there were six hundred years'.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِنَبِيِّهِ وَ سَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَمْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبُدُونَ مَنْ الَّذِي سَأَلَ مُحَمَّدٌ (صلى الله عليه وآله) وَ كَانَ بَيْنَهُ وَ بَيْنَ عِيسَى خَمْسِمِائَةَ سَنَةٍ قَالَ فَتَلَا أَبُو جَعْفَرٍ (عليه السلام) هَذِهِ الْآيَةَ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا فَكَانَ مِنَ الْآيَاتِ الَّتِي أَرَاهَا اللَّهُ تَبَارَكَ وَ تَعَالَى مُحَمَّدًا (صلى الله عليه وآله) حَيْثُ أَسْرَى بِهِ إِلَى نَبِيِّتِ الْمَقْدِسِ أَنْ حَشَرَ اللَّهُ عَزَّ ذِكْرَهُ الْأَوَّلِينَ وَ الْأَخِيرِينَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ ثُمَّ أَمَرَ جِبْرَائِيلَ (عليه السلام) فَادْنُ شَفْعًا وَ أَقَامَ شَفْعًا وَ قَالَ فِي آدَانِهِ حَيَّ عَلَى خَيْرِ الْعَمَلِ ثُمَّ تَقَدَّمَ مُحَمَّدٌ (صلى الله عليه وآله) فَصَلَّى بِالْقَوْمِ فَلَمَّا انْصَرَفَ قَالَ لَهُمْ عَلَى مَا تَشْهَدُونَ وَ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ حُدَّهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ رَسُولُ اللَّهِ أَخَذَ عَلَى ذَلِكَ عُهْدَنَا وَ مَوَاتِقَنَا

He said, 'So inform me about the Statement of Allah^{azwj} Mighty and Majestic to His^{azwj} Prophet^{saww}: **"[43:45] And ask those of Our Rasools whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?"** who was the one that Muhammad^{saww} asked since there were five hundred years in between him^{saww} and Isa^{as}?'

Abu Ja'far^{asws} said: 'This is the Verse: **"[17:1] Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing"**, so Allah^{azwj} Blessed and High Showed to Muhammad^{saww} certain Signs when He^{azwj} Made him^{saww} to travel to the Bayt Al-Maqdas, was that Allah^{azwj} Mighty is His^{azwj} Mention, Resurrected from the former ones and the later ones, Prophets^{as} and Rasools^{as}, then Commanded Jibraeel^{as} to Call out the *Adhaan* and the *Iqamah*.

And he said in his *Adhaan* "Hurry to the Best of the deeds" (Hayya Ala Khayr Al-Amal). Then Muhammad^{saww} proceeded and Prayed with the people. When he^{saww} had finished, he^{saww} asked them: 'What did you testify to and what did you worship?' They replied, 'We testified that there is no god except Allah^{azwj}, One with no associates to Him^{azwj}, and that you^{saww} are the Rasool^{saww} of Allah^{azwj}, and it is upon that, that He^{azwj} Took a Covenant from us and the Confirmation'.

فَقَالَ نَافِعٌ صَدَقْتَ يَا أَبَا جَعْفَرٍ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضِ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا قَالَ إِنْ اللَّهُ تَبَارَكَ وَ تَعَالَى لَمَّا أَهْبَطَ آدَمَ إِلَى الْأَرْضِ وَ كَانَتِ السَّمَاوَاتُ رَتْقًا لَا تَمْطُرُ شَيْئًا وَ كَانَتِ الْأَرْضُ رَتْقًا لَا تَنْبُتُ شَيْئًا فَلَمَّا أَنْ تَابَ اللَّهُ عَزَّ وَجَلَّ عَلَى آدَمَ (عليه السلام) أَمَرَ السَّمَاءَ فَتَفَطَّرَتْ بِالْعَمَامِ ثُمَّ أَمَرَهَا فَأَرْحَتْ عَزَّالِيهَا ثُمَّ أَمَرَ الْأَرْضَ فَأَنْبَتَتِ الْأَشْجَارَ وَ أَمْرَتِ الثَّمَارَ وَ تَقَفَّتْ بِالْأَنْهَارِ فَكَانَ ذَلِكَ رَتْقَهَا وَ هَذَا فَتَقُّهَا

So Nafa'u said, 'You^{asws} have spoken the truth, O Abu Ja'far^{asws}! So Inform me about the Statement of Allah^{azwj}: **"[21:30] Do not those who disbelieve see that**

the heavens and the earth were closed up, but We have opened them”. He^{-asws} said: ‘When Allah^{-azwj} Blessed and High Sent Adam^{-as} to the earth, and the skies were closed up and did not rain at all, and the earth was closed up and did not grow any vegetation. So when Allah^{-azwj} Accepted the repentance of Adam^{-as}, He^{-azwj} Commanded the sky, so it collected rain in the clouds. Then He^{-azwj} Commanded it, so it allowed it to fall. Then He^{-azwj} Commanded the earth, so it produced the trees, and the fruits, and the rivers flowed. So that is (what is meant by) ‘closed up’, and this is (what is meant by) ‘it opened up’.

قَالَ نَافِعٌ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ أَيُّ أَرْضٍ تُبَدَّلُ يَوْمَئِذٍ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَرْضٌ تَبْقَى خُبْرَةٌ يَأْكُلُونَ مِنْهَا حَتَّى يَفْرُغَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْحِسَابِ فَقَالَ نَافِعٌ إِنَّهُمْ عَنِ الْأَكْلِ لَمَشْغُولُونَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمْ هُمْ يَوْمَئِذٍ أَشْعَلُ أَمْ إِذْ هُمْ فِي النَّارِ فَقَالَ نَافِعٌ بَلْ إِذْ هُمْ فِي النَّارِ قَالَ فَوَ اللَّهِ مَا شَغَلَهُمْ إِذْ دَعَوْا بِالطَّعَامِ فَاطْعَمُوا الرَّقُومَ وَ دَعَوْا بِالشَّرَابِ فَسُقُوا الْحَمِيمَ

Nafa'u said, ‘You^{-asws} had spoken the truth, O son^{-asws} of the Rasool^{-saww} of Allah^{-azwj}. So inform me about the Statement of Allah^{-azwj}: “[14:48] **On the day when the earth shall be changed into a different earth, and the heavens (as well)**”. Which earth would it be replaced by on the Day?’ So Abu Ja'far^{-asws} said: ‘It will be the ground which would become edible, from which they will be eating until such time as Allah^{-azwj} has Completed the Accounting’.

Nafa'u said, ‘They would be busy (with the accounting) instead to eating’. So Abu Ja'far^{-asws} said: ‘Would they be busy on that Day or would they be in the Fire?’ Nafa'u said, ‘But they would be in the Fire’. He^{-asws} said: ‘By Allah^{-azwj}, they would not be busy, it's just that when they call for the food, so they will be fed the *Zaqoom* (a tree in Hell), and they will call for drink and they will be quenched with *Al-Hameem* (a river of Hell)’.

قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ وَ لَقَدْ بَيَّيْتُ مَسْأَلَهُ وَاجِدَةً قَالَ وَ مَا هِيَ قَالَ أَخْبِرْنِي عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَتَى كَانَ قَالَ وَ يَلَيْكَ مَتَى لَمْ يَكُنْ حَتَّى أَخْبِرَكَ مَتَى كَانَ سُبْحَانَ مَنْ لَمْ يَزَلْ وَ لَا يَزَالُ فَرْدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وِلْدًا

He said, ‘You^{-asws} has spoken the truth, O son^{-asws} of the Rasool^{-saww} of Allah^{-azwj}, and there remains one question’. He^{-asws} said: ‘And what is that?’ He said, ‘Inform me about Allah^{-azwj} Blessed and High, when (did He^{-azwj} Exist) from?’ He^{-asws} said: ‘Woe be unto you. When was he^{-azwj} not from that I^{-asws} inform you when He^{-azwj} was from? Glory be to the One Who^{-azwj} always Was and will never cease to Be, Alone, Eternal, He^{-azwj} has not Taken any associate nor a son’.

ثُمَّ قَالَ يَا نَافِعُ أَخْبِرْنِي عَمَّا أَسْأَلُكَ عَنْهُ قَالَ وَ مَا هُوَ قَالَ مَا نَقُولُ فِي أَصْحَابِ النَّهْرَوَانَ فَإِنَّ قُلْتَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ قَتَلَهُمْ بِحَقٍّ فَقَدْ ارْتَدَدْتَ وَ إِنْ قُلْتَ إِنَّهُ قَتَلَهُمْ بَاطِلًا فَقَدْ كَفَرْتَ قَالَ فَوَلَّى مِنْ عِنْدِهِ وَ هُوَ يَقُولُ أَنْتَ وَ اللَّهُ أَعْلَمُ النَّاسَ حَقًّا فَاتَى هِشَامًا فَقَالَ لَهُ مَا صَنَعْتَ قَالَ دَعَانِي مِنْ كَلَامِكَ هَذَا وَ اللَّهُ أَعْلَمُ النَّاسَ حَقًّا وَ هُوَ ابْنُ رَسُولِ اللَّهِ (صلى الله عليه وآله) حَقًّا وَ يَحِقُّ لِأَصْحَابِهِ أَنْ يَتَّخِذُوهُ نَبِيًّا.

Then he^{-asws} said: ‘O Nafa'u, inform me of what I^{-asws} ask you about’. He said, ‘And what is it?’ He^{-asws} said: ‘What do you say about the companions of Nahrwaan (a battle), for if you say that Amir-ul-Momineen^{-asws} killed them rightfully, therefore they were apostates, and if you were to say then he^{-asws} killed them wrongly, so you would have blasphemed’. He (the narrator) said, ‘He turned around from those that were with him, and he was saying, ‘By Allah^{-azwj}, you^{-asws} are truly the most knowledgeable of the people’. So he came to Hisham who asked, ‘What did you do?’ He said,

'Leave me from your speech. By Allah^{-azwj}, this one^{-asws} is truly the most knowledgeable of the people, and he^{-asws} is truly the son^{-asws} of the Rasool^{-saww} of Allah^{-azwj}, and his^{-asws} companions are quite right in taking him^{-asws} as a Prophet^{-as}'.

حَدِيثُ نَصْرَانِي الشَّامِ مَعَ الْبَاقِرِ (عَلَيْهِ السَّلَام)

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

14542- عَنْهُ عَنِ إِسْمَاعِيلِ بْنِ أَبَانَ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ النَّقْفِيِّ قَالَ أَخْرَجَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) مِنَ الْمَدِينَةِ إِلَى الشَّامِ فَأَنْزَلَهُ مِنْهُ وَكَانَ يَفْعُدُ مَعَ النَّاسِ فِي مَجَالِسِهِمْ فَبَيْنَمَا هُوَ قَاعِدٌ وَعِنْدَهُ جَمَاعَةٌ مِنَ النَّاسِ يَسْأَلُونَهُ إِذْ نَظَرَ إِلَى النَّصْرَانِي يَدْخُلُونَ فِي جَبَلٍ هُنَاكَ فَقَالَ مَا لَهُمْ لَهَؤُلَاءِ أَلَهُمْ عِيدٌ الْيَوْمَ فَقَالُوا لَا يَا ابْنَ رَسُولِ اللَّهِ وَ لَكِنَّهُمْ يَأْتُونَ عَلِيمًا لَهُمْ فِي هَذَا الْجَبَلِ فِي كُلِّ سَنَةٍ فِي هَذَا الْيَوْمِ فَيُخْرِجُونَهُ فَيَسْأَلُونَهُ عَمَّا يُرِيدُونَ وَ عَمَّا يَكُونُ فِي عَامِهِمْ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ لَهُ عِلْمٌ فَقَالُوا هُوَ مِنْ أَعْلَمِ النَّاسِ قَدْ أَدْرَكَ أَصْحَابَ الْحَوَارِيِّينَ مِنْ أَصْحَابِ عَيْسَى (عَلَيْهِ السَّلَام) قَالَ فَهَلْ نَذْهَبُ إِلَيْهِ قَالُوا ذَلِكَ إِلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

H 14542 – From him, from Ismail Bin Abaan, from Umar Bin Abdullah Al-Saqafy who said:

'Hisham Bin Abdul Malik made Abu Ja'far^{-asws} to go out from Al-Medina to Al-Shaam. He made him^{-asws} to stay in his accommodation, and he^{-asws} used to sit with the people in their gatherings. It so happened that he^{-asws} was sitting and in his^{-asws} presence was a group of people asking him, when he^{-asws} saw Christians entering inside a mountain over there. So he^{-asws} said: 'What is with those, is it one of their festivities today?' They said, 'No, O son^{-asws} of the Rasool^{-saww} Allah^{-azwj}, but they are going to one of their scholars who (stays) inside this mountain all year long, and on this day he has come out. So they are asking him questions what they want and what is to happen in their year'. So Abu Ja'far^{-asws} said: 'And he has knowledge?' They said, 'He is one of the most knowledgeable of the people. He has met the companions of the disciples of Isa^{-as}'. He^{-asws} said: 'Shall we go to him?' They said, 'That is up to you^{-asws}, O son^{-asws} of the Rasool^{-saww} Allah^{-azwj}'.

قَالَ فَفَعَّعَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) رَأْسَهُ بِثَوْبِهِ وَ مَضَى هُوَ وَ أَصْحَابُهُ فَاحْتَلَطُوا بِالنَّاسِ حَتَّى أَتَوْا الْجَبَلَ فَفَعَّعَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَسَطَ النَّصْرَانِي بِسَاطٍ هُوَ وَ أَصْحَابُهُ وَ أَخْرَجَ النَّصْرَانِي بِسَاطًا ثُمَّ وَضَعُوا الْوَسَائِدَ ثُمَّ دَخَلُوا فَأَحْرَجُوهُ ثُمَّ رَبَطُوا عَيْنَيْهِ فَقَالَ عَيْنَيْهِ كَأَنَّهَا عَيْنَا أَفَعَى ثُمَّ قَصَدَ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ يَا شَيْخَ أَمِنَّا أَنْتَ أَمْ مِنَ الْأُمَّةِ الْمَرْحُومَةِ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) بَلْ مِنَ الْأُمَّةِ الْمَرْحُومَةِ فَقَالَ أَمِنَ غُلَمَانِهِمْ أَنْتَ أَمْ مِنْ جَهَالِهِمْ فَقَالَ النَّصْرَانِي أَسْأَلُكَ أَمْ تَسْأَلُنِي فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) سَلْنِي فَقَالَ النَّصْرَانِي يَا مَعْشَرَ النَّصْرَانِي رَجُلٌ مِنْ أُمَّةٍ مُحَمَّدٍ يَقُولُ سَلْنِي إِنْ هَذَا لَمَلِيءٌ بِالْمَسَائِلِ

He (the narrator) said: 'Abu Ja'far^{-asws} covered his^{-asws} head by his^{-asws} cloth, and went with his^{-asws} companions. He^{-asws} mingled with the Christians until he^{-asws} came to the mountain. Abu Ja'far^{-asws} sat down in the middle of the Christians along with his^{-asws} companions, and the Christians brought out a carpet and placed the pillows. Then they entered and brought him out with his eyes covered. His eyes stirred as if they were the eyes of a snake. Then he inadvertently turned towards Abu Ja'far^{-asws} and asked, 'O Sheykh, where are you^{-asws} from, or are you^{-asws} from the Mercied community?' So Abu Ja'far^{-asws} said: 'But, I^{-asws} am from the Mercied community'. He said, 'Are you^{-asws} from their knowledgeable ones or from their ignorant ones?' He^{-asws} said: 'I^{-asws} am not from the ignorant ones'. The Christian said, 'Shall I ask you or you will ask me?' Abu Ja'far said: 'Ask me^{-asws}'. So the Christian said, 'O group of

Christians, a man from the community of Muhammad^{-saww} is saying, 'Ask me!'. This one is full of answers'.

ثُمَّ قَالَ يَا عَبْدَ اللَّهِ أَخْبِرْنِي عَنْ سَاعَةٍ مَا هِيَ مِنَ اللَّيْلِ وَلَا مِنَ النَّهَارِ أَيُّ سَاعَةٍ هِيَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ فَقَالَ النَّصْرَانِيُّ فَإِذَا لَمْ تَكُنْ مِنْ سَاعَاتِ اللَّيْلِ وَلَا مِنْ سَاعَاتِ النَّهَارِ فَمِنْ أَيِّ السَّاعَاتِ هِيَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مِنْ سَاعَاتِ الْجَنَّةِ وَفِيهَا تُفِيقُ مَرْضَانَا

Then he said, 'O servant of Allah^{-azwj}, inform me about the hour which is neither from the night, nor from the day. Which hour is it?' Abu Ja'far^{-asws} said: 'That which is in between the dawn and sunrise'. So the Christian said, 'So if it is neither an hour from the hours of the night, nor from the hours of the day, from which is it?' Abu Ja'far^{-asws} said: 'From the hours of the Paradise, and in which our patients are relieved (from pain).

فَقَالَ النَّصْرَانِيُّ فَاسْأَلْكَ أَمْ تَسْأَلْنِي فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) سَلْنِي فَقَالَ النَّصْرَانِيُّ يَا مَعْشَرَ النَّصَارَى إِنَّ هَذَا لَمَلِيءٌ بِالْمَسَائِلِ أَخْبِرْنِي عَنْ أَهْلِ الْجَنَّةِ كَيْفَ صَارُوا يَأْكُلُونَ وَلَا يَتَغَوَّطُونَ أَعْطِنِي مِثْلَهُمْ فِي الدُّنْيَا فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) هَذَا الْجَبِينُ فِي بَطْنِ أُمِّهِ يَأْكُلُ مِمَّا تَأْكُلُ أُمُّهُ وَلَا يَتَغَوَّطُ فَقَالَ النَّصْرَانِيُّ أَلَمْ تَقُلْ مَا أَنَا مِنْ عُلَمَائِهِمْ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّمَا قُلْتُ لَكَ مَا أَنَا مِنْ جُهَالِهِمْ

So the Christian said, 'Shall I ask you^{-asws} or will you ask me?' Abu Ja'far^{-asws} said: 'Ask me^{-asws}'. The Christian said, 'O group of Christians, this one here is full of knowledge. Inform me about the inhabitants of the Paradise. How would they be eating but will not be excreting? Give me their example in the world'. So Abu Ja'far^{-asws} said: 'The unborn (baby) which is in the womb of its mother eats from what its mother eats but does not excrete'. So the Christian said, 'Did you not say, 'I^{-asws} am not from the knowledgeable ones?' Abu Ja'far^{-asws} said: 'But rather, I^{-asws} said to you that I^{-asws} am not from the ignorant ones'.

فَقَالَ النَّصْرَانِيُّ فَاسْأَلْكَ أَوْ تَسْأَلْنِي فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) سَلْنِي فَقَالَ يَا مَعْشَرَ النَّصَارَى وَ اللَّهُ لَأَسْأَلَنَّهُ عَنْ مَسْأَلَةٍ يَرْتَطِمُ فِيهَا كَمَا يَرْتَطِمُ الْحِمَارُ فِي الْوَحْلِ فَقَالَ لَهُ سَلْ فَقَالَ أَخْبِرْنِي عَنْ رَجُلٍ دَنَا مِنْ امْرَأَتِهِ فَحَمَلَتْ بِأَثْنَيْنِ حَمَلْتُهُمَا جَمِيعاً فِي سَاعَةٍ وَاحِدَةٍ وَ وُلِدَتْهُمَا فِي سَاعَةٍ وَاحِدَةٍ وَ مَاتَا فِي سَاعَةٍ وَاحِدَةٍ وَ دُفِنَا فِي قَبْرِ وَاحِدٍ عَاشَ أَحَدُهُمَا خَمْسِينَ وَ مِائَةَ سَنَةٍ وَ عَاشَ الْآخَرُ خَمْسِينَ سَنَةً مِنْهُمَا فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَزِيزٌ وَ عَزْرَةٌ كَانَا حَمَلْتَا أُمَّهُمَا بِيَهُمَا عَلَى مَا وَصَفْتَ وَ وَضَعْتُهُمَا عَلَى مَا وَصَفْتَ وَ عَاشَ عَزِيزٌ وَ عَزْرَةٌ كَذَا وَ كَذَا سَنَةً ثُمَّ أَمَاتَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَزِيزاً مِائَةَ سَنَةٍ ثُمَّ بُعِثَ وَ عَاشَ مَعَ عَزْرَةَ هَذِهِ الْخَمْسِينَ سَنَةً وَ مَاتَا كِلَاهُمَا فِي سَاعَةٍ وَاحِدَةٍ

So the Christian said, 'Shall I ask you^{-asws} or will you^{-asws} ask me?' Abu Ja'far^{-asws} said: 'Ask me^{-asws}'. He said, 'O group of Christians! By Allah^{-azwj}, I will ask him about a matter which would bog him^{-asws} down just as the donkey gets bogged down in the mud'. He^{-asws} said to him: 'Ask'. He said, 'Inform me about a man who approached his woman, so she became pregnant with twins in the same one hour, and gave birth to both of them in the same one hour, and they both died in the same one hour, and were buried in the same one grave. One of them lived for one hundred and fifty years whilst the other one lived for fifty years. Who were those two?' So Abu Ja'far^{-asws} said: 'Uzayr and Uzrat. Their mother became pregnant with them both as you have described, and gave birth to both of them as you have described, and both Uzayr and Uzrat lived for such and such a time. Then Allah^{-azwj} Blessed and High Made Uzayr to die for a hundred years, then Resurrected him, and he lived with Uzrat for fifty years, and both of them died in the same one hour'.

فَقَالَ النَّصْرَانِيُّ يَا مَعْشَرَ النَّصَارَى مَا رَأَيْتُمْ بَعْضِي قَطُّ أَعْلَمَ مِنْ هَذَا الرَّجُلِ لَا تَسْأَلُونِي عَنْ حَرْفٍ وَ هَذَا بِالشَّامِ رُدُونِي قَالَ فَرَدُّوهُ إِلَى كَهْفِهِ وَ رَجَعَ النَّصَارَى مَعَ أَبِي جَعْفَرٍ (عليه السلام)

So the Christian said, 'O group of Christians. I have not seen with my eyes ever a more knowledgeable one than this man-asws. Do not ask me about a single letter (anything at all) so long as this one is in Al-Shaam. Return me'. He (the narrator) said, 'So they returned him to his cave, and the Christians returned with Abu Ja'far-asws'.

حَدِيثُ أَبِي الْحَسَنِ مُوسَى (عليه السلام)

HADEETH OF ABU AL-HASSAN MUSA-asws

14543- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الْخُرَاعِيِّ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ عَمِّهِ حَمْرَةَ بْنِ بَزِيْعٍ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ وَ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى (عليه السلام) وَ هُوَ فِي الْحَبْسِ كِتَابًا أَسْأَلُهُ عَنْ حَالِهِ وَ عَنْ مَسَائِلَ كَثِيرَةٍ فَاجْتَبَسَ الْجَوَابَ عَلَيَّ أَشْهُرًا ثُمَّ أَجَابَنِي بِجَوَابٍ هَدِيهِ نُسَخْتُهُ

H 14543 – A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mahraan, from Muhammad Bin Mansour Al-Khuzai'e, from Ali Bin Suweyd and Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazie, from his uncle Hamza bin Yazie, from Ali Bin Suweyd and Al-Hassan Bin Muhammad, from Muhammad Bin Ahmad Al-Nahdy, from Ismail Bin Mahraan, from Muhammad bin Mansour, from Ali Bin Suweyd who said:

'I wrote to Abu Al-Hassan Musa-asws whilst he-asws was in the solitary confinement. I wrote asking him-asws about his-asws condition and about numerous matters. The answer did not come for months, then he-asws answered me by an answer and this is its copy: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ اللَّهُ الْعَلِيِّ الْعَظِيمِ الَّذِي بَعْظَمْتَهُ وَ نُورِهِ أَبْصَرَ قُلُوبَ الْمُؤْمِنِينَ وَ بَعْظَمْتَهُ وَ نُورِهِ عَادَاهُ الْجَاهِلُونَ وَ بَعْظَمْتَهُ وَ نُورِهِ ابْتَعَى مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَيْهِ الْوَسِيلَةَ بِالْأَعْمَالِ الْمُخْتَلِفَةِ وَ الْأَدْيَانِ الْمُتَضَادَّةِ فَمَصِيبٌ وَ مُخْطِئٌ وَ ضَالٌّ وَ مُهْتَدٍ وَ سَمِيعٌ وَ أَصْمٌ وَ بَصِيرٌ وَ أَعْمَى حَيْرَانٌ فَالْحَمْدُ لِلَّهِ الَّذِي عَرَفَ وَ وَصَفَ دِينَهُ مُحَمَّدٌ (صلى الله عليه وآله)

In the Name of Allah-azwj the Beneficent, the Merciful. Praise be to the High, the Magnificent. It is by His-azwj Greatness and His-azwj Light the hearts of the 'المؤمنين' (believers) achieve vision, and by His-azwj Greatness and His-azwj Light, (whereas) the ignorant ones are inimical to Him-azwj, and by His-azwj Greatness and His-azwj Light crave the ones in the heavens and in the earth and to Him-azwj is the Means by the different deeds and the contradictory Religions. So the rightful, and the mistaken, and the stray, and the guided, and the hearing, and the deaf, and the seeing, and the blind ones are perplexed. So the Praise Belongs to Allah-azwj Whose Religion was recognised and described by Muhammad-saww.

أَمَّا بَعْدُ فَإِنَّكَ أَمْرٌ أَنْزَلَكَ اللَّهُ مِنْ آلِ مُحَمَّدٍ بِمَنْزِلَةٍ خَاصَّةٍ وَ حَفِظَ مَوَدَّةَ مَا اسْتَرْعَاكَ مِنْ دِينِهِ وَ مَا أَلْهَمَكَ مِنْ رُشْدِكَ وَ بَصْرِكَ مِنْ أَمْرِ دِينِكَ بِتَفْضِيلِكَ إِيَّاهُمْ وَ بَرِّدِكَ الْأُمُورَ إِلَيْهِمْ كَتَبْتُ تَسْأَلُنِي عَنْ أُمُورٍ كُنْتُ مِنْهَا فِي تَقِيَّةٍ وَ مِنْ كَيْفَانِهَا فِي سَعَةِ فَلَمَّا انْقَضَى سُلْطَانُ الْجَبَابِرَةِ وَ جَاءَ سُلْطَانُ ذِي السُّلْطَانِ الْعَظِيمِ بِفِرَاقِ الدُّنْيَا الْمَدْمُومَةِ إِلَى أَهْلِهَا الْعَتَاةِ عَلَى خَالِقِهِمْ رَأَيْتُ أَنْ أَفْسِرَ لَكَ مَا سَأَلْتَنِي عَنْهُ مَخَافَةَ أَنْ يَدْخُلَ الْحَيْرَةُ عَلَى ضَعْفَاءِ شَيْعَتِنَا مِنْ قِبَلِ جَهَالَتِهِمْ

Having said that, you are of the people whom Allah^{-azwj} has Blessed by Sending the Progeny^{-asws} of Muhammad^{-saww} (towards you and) and by special status, and Preserved the cordiality which attracted you to His^{-azwj} Religion, and what He^{-azwj} has Inspired from your guidance and your vision from the matters of your Religion that you give preference to them^{-asws} and are referring your matters to them^{-asws}. You wrote to me^{-asws} asking me^{-asws} about matters which I^{-asws} was observing dissimulation in and concealed them for a while. So when the authority of the tyrant passed by, and there came the authority of the One^{-azwj} with Great Authority, by my^{-asws} departing from the world which has been condemned by its inhabitants who have hardened themselves against their Creator, I^{-asws} saw that I^{-asws} could explain to you what you had asked me^{-asws} about, fearing that our^{-asws} weak Shiites may enter into confusion because of the ignorance which is in front of them.

فَاتَّقِ اللَّهَ عَزَّ ذِكْرُهُ وَ خُصَّ لِدَلِكِ الْأَمْرِ أَهْلُهُ وَ اخْذِرْ أَنْ تَكُونَ سَبَبَ بَلِيَّةٍ عَلَى الْأَوْصِيَاءِ أَوْ حَارِشاً عَلَيْهِمْ بِإِشَاءِ مَا اسْتَوْذَعْتُمْ وَ إِطْهَارِ مَا اسْتَكْتَمْتُمْ وَ لَنْ تَفْعَلَ إِنْ شَاءَ اللَّهُ

So fear Allah^{-azwj}, Mighty is His^{-azwj} Mention, and single out for these matters, its deserving ones, and be cautious that you should become a reason for the calamities against the successors^{-asws} or provoking (people) against them^{-asws} by publicising what I^{-asws} am entrusting you with and exposing what I^{-asws} have told you to conceal, and Allah^{-azwj} Willing, you will not do this.

إِنَّ أَوَّلَ مَا أَنْهَى إِلَيْكَ أَنِّي أَنْعَى إِلَيْكَ نَفْسِي فِي لَيْلِي هَذِهِ غَيْرَ جَارِعٍ وَ لَا نَادِمٍ وَ لَا شَاكٍ فِيمَا هُوَ كَائِنٌ مِمَّا قَدْ قَضَى اللَّهُ عَزَّ وَ جَلَّ وَ حَتَمَ فَاسْتَمْسِكْ بِعُرْوَةِ الدِّينِ آلِ مُحَمَّدٍ وَ الْعُرْوَةِ الْوُثْقَى الْوَصِيَّ بَعْدَ الْوَصِيِّ وَ الْمُسَالَمَةَ لَهُمْ وَ الرِّضَا بِمَا قَالُوا وَ لَا تَلْتَمِسْ دِينَ مَنْ لَيْسَ مِنْ شِيعَتِكَ وَ لَا تُحِبَّنْ دِينَهُمْ فَإِنَّهُمْ الْخَائِنُونَ الَّذِينَ خَانُوا اللَّهَ وَ رَسُولَهُ وَ خَانُوا أَمَانَاتِهِمْ وَ تَدْرِي مَا خَانُوا أَمَانَاتِهِمْ انْتُمِنُوا عَلَى كِتَابِ اللَّهِ فَحَرَّفُوهُ وَ بَدَّلُوهُ وَ ذَلُّوا عَلَى وَ لَاءِ الْأَمْرِ مِنْهُمْ فَانصَرَفُوا عَنْهُمْ فَأَذَاقَهُمُ اللَّهُ لِبَاسِ الْجُوعِ وَ الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

Firstly what I^{-asws} would like to inform you is that you should mourn for myself^{-asws} in this very night without remorse and no complaints, for what is to transpire is from what Allah^{-azwj} Mighty and Majestic has Ordained and is inevitable. So attach yourself to the Handle of the Progeny^{-asws} of Muhammad^{-saww}, and the Firmest Handle of the successor^{-asws} after the successor^{-asws}, and the submission to them^{-asws} and be pleased with what they^{-asws} say, and do not seek Religion from the ones who are not from your Shiites, and do not love their Religion, for they are traitors who have betrayed Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and betrayed their trusts. And do you know how they betrayed their trusts? They were entrusted with the Book of Allah^{-azwj} so they distorted it and changed it, and evidenced it upon the rulers among them. So stay away from them. Allah^{-azwj} has Made them to Taste the clothing of the hunger, and the fear due to what they had done.

وَ سَأَلْتِ عَنْ رَجُلَيْنِ اعْتَصَبَا رَجُلًا مَالًا كَانَ يُنْفِقُهُ عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ أَبْنَاءِ السَّبِيلِ وَ فِي سَبِيلِ اللَّهِ فَلَمَّا اعْتَصَبَاهُ ذَلِكَ لَمْ يَرْضِيَا حَيْثُ غَصَبَاهُ حَتَّى حَمَلَاهُ إِيَّاهُ كُرْهًا فَوْقَ رَقَبَتِهِ إِلَى مَنْزِلِهِمَا فَلَمَّا أَحْزَرَاهُ تَوَلَّيَا إِنْفَاقَهُ أَيْ بَلَّغَانِ بِذَلِكَ كُفْرًا فَلَعَمْرِي لَقَدْ نَافَقَا قَبْلَ ذَلِكَ وَ رَدَّا عَلَى اللَّهِ عَزَّ وَ جَلَّ كَلَامَهُ وَ هَزَنَّا بِرَسُولِهِ (صلى الله عليه وآله) وَ هُمَا الْكَافِرَانِ عَلَيْهِمَا لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ اللَّهُ مَا دَخَلَ قَلْبَ أَحَدٍ مِنْهُمَا شَيْءٌ مِنَ الْإِيمَانِ مُنْذُ خُرُوجِهِمَا مِنْ حَالَتَيْهِمَا وَ مَا أَرَادَا إِلَّا شُكًّا كَانَا خَدَائِعِينَ مُرْتَابِينَ مُنَافِقِينَ حَتَّى تَوَفَّيْتُهُمَا مَلَائِكَةُ الْعَذَابِ إِلَى مَحَلِّ الْخِزْيِ فِي دَارِ الْمَقَامِ

And you asked about two men (Abu Bakr and Umar) who usurped the wealth of a man which he used to spend upon the poor and the needy and the traveller in need, and in the Way of Allah^{-azwj}. So when they usurped that, they were not happy until

they made him carry it unwillingly upon his ride to their own homes. When they undertook to be in charge of its spending, and so reached infidelity by doing that. By my^{-asws} life, they had become hypocrites before that and rejected against Allah^{-azwj} His^{-azwj} Words, and mocked at His^{-azwj} Rasool^{-saww}, and they were both infidels. May Allah^{-azwj} Curse them, and the Angels, and the people altogether.

By Allah^{-azwj}, the 'Eman' (belief) did not enter into the heart of any one of them since their coming out from their condition (Kufr), and it did not increase them in anything except for doubts. They were deceivers, sceptical, hypocrites until they both died and the Angels of Punishment took them to the place of disgrace in the eternal abode.

وَسَأَلْتُ عَمَّنْ حَضَرَ ذَلِكَ الرَّجُلُ وَهُوَ يُغْصَبُ مَالُهُ وَيُوضَعُ عَلَى رَقَبَتِهِ مِنْهُمْ عَارِفٌ وَ مُنْكَرٌ فَأَوْلَاكَ أَهْلُ الرَّدَّةِ الْأُولَى مِنْ هَذِهِ الْأُمَّةِ فَعَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

And you asked about those who were in the presence of that man whilst he was usurping his wealth and placed it upon his ride, and there were among them who knew about it and denied it. So those (Abu Bakr and Umar) are the first apostates from this community, and so may the Curse of Allah^{-azwj} and the Angels and all the people be upon them.

وَسَأَلْتُ عَنْ مَبْلَغِ عِلْمِنَا وَهُوَ عَلَى ثَلَاثَةِ وُجُوهِ مَاضٍ وَ غَابِرٍ وَ حَادِثٍ فَأَمَّا الْمَاضِي فَمَقْسَرٌ وَ أَمَّا الْغَابِرُ فَمَزْبُورٌ وَ أَمَّا الْحَادِثُ فَفَقْدَتْ فِي الْقُلُوبِ وَ نَقَرٌ فِي الْأَسْمَاعِ وَهُوَ أَفْضَلُ عِلْمِنَا وَ لَا نَبِيَّ بَعْدَ نَبِيِّنَا مُحَمَّدٍ (صلى الله عليه وآله)

And you asked about extent of our^{-asws} Knowledge, and it is upon three aspects. The past, and the future, and the newly recurring. So as for the past, it has been explained, and as for the future, it has been written down, and as for that which is newly occurring, so it gets imprinted upon the hearts, and resonated in the ears, and it is the highest of our^{-asws} Knowledge, and there is no Prophet^{-as} after our^{-asws} Prophet^{-saww}.

وَسَأَلْتُ عَنْ أُمَّهَاتِ أَوْلَادِهِمْ وَ عَنْ نِكَاحِهِمْ وَ عَنْ طَلَاقِهِمْ فَأَمَّا أُمَّهَاتُ أَوْلَادِهِمْ فَهِنَّ عَوَاهِرُ إِلَى يَوْمِ الْقِيَامَةِ نِكَاحٌ بِغَيْرِ وِلْيٍ وَ طَلَاقٌ فِي غَيْرِ عِدَّةٍ وَ أَمَّا مَنْ دَخَلَ فِي دَعْوَتِنَا فَقَدْ هَدَمَ إِبْمَانَهُ ضَلَالَهُ وَ يَقِينُهُ شَكَّهُ

And you asked about the mothers of their children (the followers of those two), and about their marriages, and about their divorces. So, as for the mothers of their children, they are prostitutes up to the Day of Judgement, having married without a guardian (Wali's consent), and going through divorces without (completing the) waiting periods. And as for the one who enters into our^{-asws} Invitation (call to Wilayah), so his 'Eman' demolishes his misguidance, and so does his 'Yaqeen' conviction (demolish) his doubts.

وَسَأَلْتُ عَنِ الزَّكَاةِ فِيهِمْ فَمَا كَانَ مِنَ الزَّكَاةِ فَأَنْتُمْ أَحَقُّ بِهِ لِأَنَّكَ قَدْ حَلَلْنَا ذَلِكَ لَكُمْ مَنْ كَانَ مِنْكُمْ وَ أَيْنَ كَانَ

And you asked about the Zakaat among them. So, there was nothing from the Zakaat (for them), as you are more deserving of it, because we^{-asws} have made that to be lawful for you, and those who are from you wherever they may be.

وَسَأَلْتُ عَنِ الضُّعْفَاءِ فَالضُّعْفَاءُ مَنْ لَمْ يُرْفَعْ إِلَيْهِ حُجَّةٌ وَ لَمْ يَعْرِفِ الْإِخْتِلَافَ فَإِذَا عَرَفَ الْإِخْتِلَافَ فَلَيْسَ بِضَعِيفٍ

And you asked about the weak. So the weak is the one who cannot argue against (the batil) and he does not understand the differences, for if he understands the difference, then he is not with the weakness.

وَسَأَلْتَ عَنِ الشَّهَادَاتِ لَهُمْ فَأَقِيمِ الشَّهَادَةَ لِلَّهِ عَزَّ وَجَلَّ وَ لَوْ عَلَى نَفْسِكَ وَ الْوَالِدِينَ وَ الْأَقْرَبِينَ فِيمَا بَيْنَكَ وَ بَيْنَهُمْ فَإِنْ خِفْتَ عَلَى أُخِيكَ ضَيْمًا فَلَا وَ ادْعُ إِلَى شَرَائِطِ اللَّهِ عَزَّ ذِكْرُهُ بِمَعْرِفَتِنَا مَنْ رَجَوْتَ إِبَابَتَهُ وَ لَا تَحْصُنْ بِحِصْنِ رِيَاءٍ وَ وَالِ آلِ مُحَمَّدٍ وَ لَا تَقُلْ لِمَا بَلَغَكَ عَنَّا وَ نُسِبِ إِلَيْنَا هَذَا بَاطِلٌ وَ إِنْ كُنْتَ تَعْرِفُ مِنَّا خِلَافَهُ فَإِنَّكَ لَا تَدْرِي لِمَا قُلْنَا وَ عَلَى أَيِّ وَجْهِ وَصَفْنَا أَمِنْ بِمَا أُخْبِرُكَ وَ لَا تُفْشِ مَا اسْتَكْتَمْنَاكَ مِنْ خَبْرِكَ

You asked about the 'الشَّهَادَاتِ' testimonies for them. So establish the testimony for the sake of Allah^{-azwj}, even if it is against your own-self, and the parents and the relatives in what is between you and them. So if you fear injustice against your brother, don't (be part of it). And call to the Law of Allah^{-azwj}, as He^{-azwj} has (placed those) in our^{-asws} recognition (Ma'rifat). The one who hopes would be Answered and do not barricade yourself by the fort of hypocrisy. And befriend the Progeny^{-asws} of Muhammad^{-saww} and do not speak of what reaches you from us^{-asws}, and ascribe to us that 'this is false', and you may know something from us^{-asws} which is against it, for you do not know why we^{-asws} may have said it, and upon which perspective we may have described it. Believe in what I^{-asws} inform you^{-asws} and do not publicise what I^{-asws} have told you to conceal from what I^{-asws} inform you.

إِنَّ مِنْ وَاجِبِ حَقِّ أُخِيكَ أَنْ لَا تَكْتُمَهُ شَيْئًا تَنْفَعُهُ بِهِ لِأَمْرِ دُنْيَاهُ وَ آجَرَتِهِ وَ لَا تَحْقِدْ عَلَيْهِ وَ إِنْ أَسَاءَ وَ أَجَبَ دَعْوَتَهُ إِذَا دَعَاكَ وَ لَا تُخَلِّ بَيْنَهُ وَ بَيْنَ عُدُوهِ مِنَ النَّاسِ وَ إِنْ كَانَ أَقْرَبَ إِلَيْهِ مِنْكَ وَ غَدَهُ فِي مَرَضِهِ لَيْسَ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ الْغِشُّ وَ لَا الْأَدَى وَ لَا الْحِيَانَةُ وَ لَا الْكِبْرُ وَ لَا الْحَنَاءُ وَ لَا الْفُحْشُ وَ لَا الْأَمْرُ بِهِ فَإِذَا رَأَيْتَ الْمَشْوَةَ الْأَعْرَابِيَّ فِي جَحْفَلٍ جَرَّارٍ فَانْتَظِرْ فَرَجَكَ وَ لِشِبَعَتِكَ الْمُؤْمِنِينَ وَ إِذَا انْكَسَفَتِ الشَّمْسُ فَارْفَعْ بَصْرَكَ إِلَى السَّمَاءِ وَ انْظُرْ مَا فَعَلَ اللَّهُ عَزَّ وَ جَلَّ بِالْمُجْرِمِينَ فَقَدْ فَسَّرْتَ لَكَ جُمَلًا مُجْمَلًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الْأَخْيَارِ.

It is from the obligatory right of your brother that you do not conceal anything from him which might benefit him in the affairs of the world and the Hereafter. And do not hold a grudge against him and not to hurt him, and answer his call when he calls you and do not leave him alone between him and his enemies from the people even though they may be closer to you than him, and support him in his illness.

It is not from etiquettes of the 'المؤمنين' Believers, the defrauding, and the injuring, and the treachery, and the arrogance, and the vulgarities, and the immoralities, and the commanding for such things. So if you were to see the deformed Bedouin in legions (large armies), so wait for your relief (Al-Qaim^{-asws}), and for your Shiites, the believers, and when the sun rises, raise your vision to the sky and look at what Allah^{-azwj} has Done with the criminals. So I^{-asws} have explained to you all of this in summary. And send greetings upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the righteous'.

حَدِيثٌ نَادِرٌ

RARE HADEETH

14544- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ مُحَمَّدِ بْنِ أَبِي بَرْزَيْهِ عَنِ أَبِيهِ جَمِيعًا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ أَبِي نَصْرِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى أَبُو ذَرٍّ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ اجْتَوَيْتُ الْمَدِينَةَ أَفْتَادُنْ لِي أَنْ أُخْرَجَ أَنَا وَ ابْنُ أَخِي إِلَى مَرْيَنَةَ فَكَوْنُ بِهَا

فَقَالَ إِنِّي أَحْسَى أَنْ يُغَيَّرَ عَلَيْكَ حَيْلٌ مِنَ الْعَرَبِ فَيَقْتُلَ ابْنَ أَخِيكَ فَتَأْتِيَنِي شَعْنًا فَتَقُومَ بَيْنَ يَدَيَّ مُتَّكِنًا عَلَى عَصَاكَ فَتَقُولَ قُتِلَ ابْنُ أَخِي وَ أَخَذَ السَّرْحُ فَقَالَ يَا رَسُولَ اللَّهِ بَلْ لَا يَكُونُ إِلَّا خَيْرًا إِنْ شَاءَ اللَّهُ فَأَذِنَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله)

H 14544 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Muhammad Bin Ayyub and Ali Bin Ibrahim, from his father altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Abu Baseer, who has narrated the following:

Abu Abdullah^{-asws} having said: 'Abu Dharr^{-ra} came to the Rasool^{-saww} Allah^{-azwj} and said, 'O Rasool^{-saww} Allah^{-azwj}, I^{-asws} have begun disliking Al-Medina. Will you^{-saww} permit me^{-asws}, and that I^{-ra} and the son of my^{-ra} brother go out to Muzeyna, for we are from it?' He^{-saww} said: 'I^{-saww} fear that you^{-ra} might be attacked by Arab horsemen, so they would kill the son of your^{-ra} brother and you will come to me^{-saww} beaten up, and stand in front of me^{-saww} leaning upon your stick and you will say, 'The son of my^{-ra} brother has been killed, and the cattle taken away'. He^{-ra} said, 'O Rasool^{-saww} Allah^{-azwj}, but nothing will happen except for the good, Allah^{-azwj} Willing'. So the Rasool^{-saww} Allah^{-azwj} gave him^{-ra} permission.

فَخَرَجَ هُوَ وَ ابْنُ أُخِيهِ وَ امْرَأَتُهُ فَلَمْ يَلْبَثْ هُنَاكَ إِلَّا يَسِيرًا حَتَّى غَارَتْ حَيْلٌ لِبَنِي فِرَازَةَ فِيهَا عُبَيْبَةُ بْنُ حِصْنٍ فَأُخِذَتِ السَّرْحُ وَ قُتِلَ ابْنُ أُخِيهِ وَ أُخِذَتِ امْرَأَتُهُ مِنْ بَنِي غِفَارٍ وَ أَقْبَلَ أَبُو دَرٍّ يَسْتَنْدُ حَتَّى وَقَفَ بَيْنَ يَدَيَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ بِهِ طَعْنَةٌ جَانِفَةٌ فَأَعْتَمَدَ عَلَى عَصَاهُ وَ قَالَ صَدَقَ اللَّهُ وَ رَسُولُهُ أَخَذَ السَّرْحُ وَ قُتِلَ ابْنُ أُخِي وَ قُتِلَ ابْنُ أُخِي عَلَى عَصَايَ فَصَاحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الْمُسْلِمِينَ فَخَرَجُوا فِي الطَّلَبِ فَزَدُوا السَّرْحَ وَ قَتَلُوا نَفَرًا مِنَ الْمُشْرِكِينَ.

So he^{-ra} and the son of his^{-ra} brother, and his^{-ra} wife went out. But, very soon the horsemen of the Clan of Fazaarat, among whom was Uyaynah Bin Hasan attacked them, took away the cattle, and killed the son of his^{-ra} brother, and took his^{-ra} wife who as from the Clan of Ghaffaar. And Abu Dharr^{-ra} came up in an intensely difficult condition and paused in front of the Rasool^{-saww} Allah^{-azwj}, badly wounded and leaning upon his stick and said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} were right. The cattle were taken, and the son of my^{-ra} brother being killed, and I^{-ra} am leaning upon my stick'. So the Rasool^{-saww} Allah^{-azwj} cried out among the Muslims. So they went out in the search, and returned the cattle, and killed a number from the Polytheists'.

14545- أَبَانٌ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) نَزَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي غَزْوَةِ ذَاتِ الرَّقَاعِ تَحْتَ شَجَرَةٍ عَلَى شَفِيرٍ وَإِذْ فَأَقْبَلَ سَيْلٌ فَحَالَ بَيْنَهُ وَ بَيْنَ أَصْحَابِهِ فَرَأَهُ رَجُلٌ مِنَ الْمُشْرِكِينَ وَ الْمُسْلِمُونَ قِيَامًا عَلَى شَفِيرِ الْوَادِي يَنْتَظِرُونَ مَتَى يَنْقَطِعَ السَّيْلُ فَقَالَ رَجُلٌ مِنَ الْمُشْرِكِينَ لِقَوْمِهِ أَنَا أَقْتُلُ مُحَمَّدًا فَجَاءَ وَ شَدَّ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِالسَّيْفِ ثُمَّ قَالَ مَنْ يُنْجِيكَ مِنِّي يَا مُحَمَّدُ فَقَالَ رَبِّي وَ رَبُّكَ فَتَسَفَهُ جَبْرَائِيلُ (عليه السلام) عَنْ فَرَسِهِ فَسَقَطَ عَلَى ظَهْرِهِ فَقَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَخَذَ السَّيْفَ وَ جَلَسَ عَلَى صَدْرِهِ وَ قَالَ مَنْ يُنْجِيكَ مِنِّي يَا غُورَثُ فَقَالَ جُودُكَ وَ كَرَمُكَ يَا مُحَمَّدُ فَتَرَكَهُ فَقَامَ وَ هُوَ يَقُولُ وَ اللَّهُ لَأَنْتَ خَيْرٌ مِنِّي وَ أَكْرَمُ.

H 14545 – Abaan, from Abu Baseer has narrated the following:

Abu Abdullah^{-asws} has said that the Rasool^{-saww} Allah^{-azwj} encamped under a tree on the edge of the valley during the (military) expedition of Zaat Al-Raqa'a. A flooding came in between him^{-saww} and his^{-saww} companions. A man from the Polytheists saw it, and the Muslims were standing upon the edge of the valley waiting for the flood to be cut-off (subside). So a man from the Polytheists said to his people, 'I will kill Muhammad^{-saww}'. So he came and pulled out his sword against the Rasool^{-saww} Allah^{-azwj} then said, 'Who is going to save you from me, O Muhammad^{-saww}?'. He^{-saww} said: 'My^{-saww} Lord^{-azwj}, and your Lord^{-azwj}'. So Jibraeel^{-as} blew him off his horse and he fell upon his back. The Rasool^{-saww} stood up and took the sword, and sat upon his chest

and said: 'Who is the one who will rescue you from me^{-saww}, O Gowras?' He said, 'Your^{-saww} benevolence and your^{-saww} generosity, O Muhammad^{-saww}'. So he^{-saww} left him. He stood up and he was saying, 'By Allah^{-azwj}, you^{-saww} are better than me and more generous'.

14546 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ [وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ] عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ إِنْ قَدَرْتُمْ أَنْ لَا تُعْرِفُوا فَاذْعَبُوا وَ مَا عَلَيْكَ إِنْ لَمْ يُشْنِ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُومًا عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُودًا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) كَانَ يَقُولُ لَا حَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدِ رَجُلَيْنِ رَجُلٌ يَزِدَادُ فِيهَا كُلَّ يَوْمٍ إِحْسَانًا وَ رَجُلٌ يَنْدَارُكَ مَنِيبَتَهُ بِالتَّوْبَةِ وَ أَنَّى لَهُ بِالتَّوْبَةِ فَوَ اللَّهُ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بِوَلَايَتِنَا أَهْلَ الْبَيْتِ أَلَا وَ مَنْ عَرَفَ حَقًّا أَوْ رَجَا الثَّوَابَ بِنَا وَ رَضِيَ بِفُوتِهِ بَصَفَ مِدَّ كُلِّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكْرَهَ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهُ خَائِفُونَ وَ جُلُونَ وَ دُوا أَنَّهُ حَظَّهُمْ مِنَ الدُّنْيَا

H 14546 – Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafis Bin Gayaas, who has said:

Abu Abdullah^{-asws} having said: 'If you have the ability to make yourselves unknown, you better do it. And it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people whilst you are being Praised in the Presence of Allah^{-azwj}.'

Amir-ul-Momineen^{-asws} used to say: 'There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who corrects himself, ready to face death by the repentance. But, what is meant by the repentance? By Allah^{-azwj}! If he were to perform prostrations to the extent that his neck breaks off, Allah^{-azwj} will not Accept deeds from him except by our^{-asws} Wilayah, the People^{-asws} of the Household. Indeed, (Acceptance) is for the ones who recognise our^{-asws} rights and hope for Reward by us^{-asws}, (they) are pleased with their strength of half a 'Mudd' (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing), and no covering over their head (roof), but still they are very much fearful of Allah^{-azwj} and are pleased with the (little) share from the world.

وَ كَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ مَا الَّذِي آتَوْا بِهِ أَتَوْا وَ اللَّهُ بِالطَّاعَةِ مَعَ الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَ لَيْسَ وَ اللَّهُ حَوْفُهُمْ حَوْفَ شَكِّ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

And that is how Allah^{-azwj} has Described them where He^{-azwj} has Said: **“[23:60] And those who dispense their charity with their hearts full of fear”**. That's what they come with? By Allah^{-azwj}! They come with obedience along with the love, and the Wilayah, and they are with regards to that, (but they are still) fearful that it may not be Accepted from them. By Allah^{-azwj}, they are not fearful with the fear of doubt with regards to what they are in from the difficulties of Religion, but they are fearful that they might have been deficient (Muqassir) in our^{-asws} love and being (less) obedient to us^{-asws}'.

ثُمَّ قَالَ إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَغْتَابَ وَ لَا تَكْذِبَ وَ لَا تَحْسُدَ وَ لَا تُرَائِيَ وَ لَا تَتَصَنَّعَ وَ لَا تُدَاهِنَ ثُمَّ قَالَ نَعَمْ صَوْمَعَهُ الْمُسْلِمِ بَيْتُهُ يَكْفُفُ فِيهِ بَصَرَهُ وَ لِسَانَهُ وَ نَفْسَهُ وَ فَرَجَهُ إِنَّ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ

اسْتَوْجِبَ الْمَزِيدَ مِنَ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ يُظْهَرَ شُكْرَهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنَّ لَهُ عَلَى الْآخِرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

Then said: 'If you could afford not to go out of your houses, then do so, as when you go out then it becomes obligatory on you that you would not backbite, and not lie, and not be envious, and not show-off, and not pretend, and not flatter'. Then said: 'Yes, a silo for the Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals. The one, who recognises the Favours of Allah^{-azwj} by his heart, obligates more for himself from Allah^{-azwj}, before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones'.

فَقُلْتُ لَهُ إِنَّمَا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَاقِبَةِ إِذَا رَأَهُ مُرْتَكِبًا لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غُفِرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْفُوفٌ مُحَاسِبٌ أَمَا تَلَوْتَ قِصَّةَ سَحْرَةِ مُوسَى (عَلَيْهِ السَّلَام) ثُمَّ قَالَ كُمْ مِنْ مَعْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كُمْ مِنْ مُسْتَدْرَجٍ بِسُتْرِ اللَّهِ عَلَيْهِ وَ كُمْ مِنْ مَقْتُونٍ بِنِئَاءِ النَّاسِ عَلَيْهِ ثُمَّ قَالَ إِنِّي لَأَرْجُو النَّجَاةَ لِمَنْ عَرَفَ حَقَّنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوَى وَ الْفَاسِقِ الْمَغْلِينِ

So I said to him^{-asws}, 'But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?' He^{-asws} said: 'Far be it! Far be it! It may be that he has been Forgiven for his sins whilst you have been Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musa^{-as?}' Then said: 'How many are proud with what Allah^{-azwj} has Favoured them with, and how many have been enticed by the Veil of Allah^{-azwj} upon them, and how many have been infatuated by the praises of the people upon him'. Then said: 'I^{-asws} hope for the salvation for the ones who recognise our^{-asws} rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one'.

ثُمَّ تَلَا قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَفْصُ الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ ثُمَّ قَالَ وَ اللَّهُ مَا أَحَبَّ اللَّهُ مَنْ أَحَبَّ الدُّنْيَا وَ وَالِي غَيْرِنَا وَ مَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then he^{-asws} recited: **“[3:31] Say: If you love Allah, then follow me, Allah will love you”**, then said: 'O Hafs, the love is higher than the fear'. Then said: 'By Allah^{-azwj}, Allah^{-azwj} does not Love the one who loves the world, and takes as a friend other than us^{-asws}, whilst the one who recognises our^{-asws} rights and loves us^{-asws}, so he has loved Allah^{-azwj}'.

فَبَكَى رَجُلٌ فَقَالَ أَ تَبْكِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُلَّهُمْ اجْتَمَعُوا يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنْجِيكَ مِنَ النَّارِ وَ يَدْخُلَكَ الْجَنَّةَ لَمْ يَشْفَعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَحْوَفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ] ثُمَّ قَالَ لَهُ يَا حَفْصُ كُنْ دَنْبًا وَ لَا تَكُنْ رَأْسًا يَا حَفْصُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) مَنْ خَافَ اللَّهَ كَلَّ لِسَانَهُ

A man wept, so he^{-asws} said: 'Are you crying? Even if the inhabitants of the heavens and the earth, all of them get together crying to Allah^{-azwj} to be Rescued from the Fire and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allah^{-azwj} in that condition'. Then said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasool^{-saww} Allah^{-azwj} said: 'The one who fears Allah^{-azwj}, would be of little speech'.

ثُمَّ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ (عَلَيْهِ السَّلَام) يَعْظُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ لَا تَشَقَّ قَمِيصَكَ وَ لَكِنْ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: 'Once Musa Bin Imran^{as} was advising his^{as} companions, when a man stood up, and tore his shirt. So Allah^{azwj} Revealed unto him^{as}: "O Musa^{as}! Say to him, 'Do not tear your shirt, but open for Me^{azwj} your heart"'.

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ (عَلَيْهِ السَّلَام) بِرَجُلٍ مِنْ أَصْحَابِهِ وَهُوَ سَاجِدٌ فَأَنْصَرَفَ مِنْ حَاجَتِهِ وَهُوَ سَاجِدٌ عَلَى خَالِهِ فَقَالَ لَهُ مُوسَى (عَلَيْهِ السَّلَام) لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلْتُهُ حَتَّى يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَى مَا أُحِبُّ.

Then said: 'Musa^{as} Bin Imran^{as} passed by a man from his^{as} companion, and he was prostrating. So after return back from what he^{as} had to do, (Musa^{as}) saw him still in prostration. So Musa^{as} said to him: 'If (the fulfilment) of your need was in my^{as} hands, I^{asws} would have fulfilled it for you'. So Allah^{azwj} Revealed unto him^{as}: "O Musa^{as}! Even if he were to prostrate until his neck breaks, I^{azwj} will not Accept it until he turns away from what I^{azwj} Abhor and towards what I^{azwj} Love". '

حَدِيثُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

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

14547- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا كَانَ شَيْءٌ أَحَبَّ إِلَيَّ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ أَنْ يَطَّلَ جَائِعًا خَائِفًا فِي اللَّهِ.

H 14547 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, and others, the following:

Abu Abdullah^{-asws} having said: 'There was nothing more beloved to the Rasool^{-saww} Allah^{-azwj} than remaining hungry and fearful for the sake of Allah^{-azwj}'.

14548- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُفَيْبَةَ عَنْ سَعِيدِ بْنِ عَمْرٍو الْجَعْفَوِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) ذَاتَ يَوْمٍ وَهُوَ يَأْكُلُ مُتَّكِنًا قَالَ وَ قَدْ كَانَ يَبْلُغُنَا أَنَّ ذَلِكَ يُكْرَهُ فَجَعَلْتُ أَنْظُرُ إِلَيْهِ فَدَعَانِي إِلَى طَعَامِهِ فَلَمَّا فَرَغَ قَالَ يَا مُحَمَّدُ لَعَلَّكَ تَرَى أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا رَأَيْتُهُ عَيْنٌ وَهُوَ يَأْكُلُ وَهُوَ مُتَّكِنٌ مِنْ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبِضَهُ قَالَ ثُمَّ رَدَّ عَلَيَّ نَفْسِي فَقَالَ لَا وَ اللَّهُ مَا رَأَيْتُهُ عَيْنٌ يَأْكُلُ وَهُوَ مُتَّكِنٌ مِنْ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبِضَهُ

H 14548 – A number of our companions, from sahl Bin Ziyad and Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar altogether from Ibn Fazzaal, from Ali Bin Uqba, from Saeed Bin Amro and Al-Ju'fy, from Muhammad Bin Muslim who said:

'I came up to Abu Ja'far^{-asws} one day and (I felt that) he^{-asws} was resting (upon something) whilst eating, and he^{-asws} had been telling us that it is undesirable. So I looked at him^{-asws}, so he^{-asws} called me over to eat with him^{-asws}. When he^{-asws} had finished, he^{-asws} said: 'O Muhammad, you had been thinking that no eye had seen the Rasool^{-saww} Allah^{-azwj} eating whilst leaning (upon something) from the time Allah^{-azwj} Sent him^{-saww} up to his^{-saww} passing away'. He (the narrator) said, 'Then he^{-asws} referred to himself^{-asws} and said: 'No! By Allah^{-azwj}, no eye had seen him^{-saww} eating whilst leaning (upon something) from the time Allah^{-azwj} Sent him^{-saww} up to his^{-saww} passing away'.

ثُمَّ قَالَ يَا مُحَمَّدُ لَعَلَّكَ تَرَى أَنَّهُ شَبِعَ مِنْ خُبْزِ النَّبْرِ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةً مِنْ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبِضَهُ ثُمَّ رَدَّ عَلَى نَفْسِهِ ثُمَّ قَالَ لَا وَاللَّهِ مَا شَبِعَ مِنْ خُبْزِ النَّبْرِ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةً مُنْذُ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبِضَهُ أَمَا إِنِّي لَا أَقُولُ إِنَّهُ كَانَ لَا يَجِدُ لَقَدْ كَانَ يُجِيرُ الرَّجُلَ الْوَاحِدَ بِالْمِائَةِ مِنَ الْإِبِلِ فَلَوْ أَرَادَ أَنْ يَأْكَلَ لِأَكْلٍ وَ لَقَدْ أَنَا جَبْرَائِيلُ (عليه السلام) بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ ثَلَاثَ مَرَّاتٍ يُخَيِّرُهُ مِنْ غَيْرِ أَنْ يَفْضَلَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مِمَّا أَعَدَّ اللَّهُ لَهُ يَوْمَ الْقِيَامَةِ شَيْئًا فَيُخْتَارُ التَّوَاضِعُ لِرَبِّهِ جَلَّ وَ عَزَّ وَ مَا سُئِلَ شَيْئًا قَطُّ فَيَقُولَ لَا إِنْ كَانَ أَعْطَى وَ إِنْ لَمْ يَكُنْ قَالَ يَكُونُ وَ مَا أَعْطَى عَلَى اللَّهِ شَيْئًا قَطُّ إِلَّا سَلَّمَ ذَلِكَ إِلَيْهِ حَتَّى إِنْ كَانَ لِيُعْطِيَ الرَّجُلَ الْجَنَّةَ فَيَسَلِّمُ اللَّهُ ذَلِكَ لَهُ ثُمَّ تَنَاوَلَنِي بِيَدِهِ

Then said: 'O Muhammad! Perhaps you think that he^{-saww} satiated himself^{-saww} from good bread for three continuous days from the time Allah^{-azwj} Sent him^{-saww} up to his^{-saww} passing away'. Then he^{-asws} referred to himself^{-asws}, then said: 'No! By Allah^{-azwj}, he^{-saww} did not satiate himself^{-saww} from good bread for three continuous days since Allah^{-azwj} Sent him^{-saww} up to his^{-saww} passing away. But, I^{-asws} am not saying that he^{-saww} could not find it, for he^{-saww} used to gift one man a hundred camels. Had he^{-saww} intended to eat it he^{-saww} would have eaten. And Jibraeel had come to him^{-saww} with the Keys of the treasures of the earth three times giving him^{-saww} the option without any reduction of anything from Allah^{-azwj} from what Allah^{-azwj} had Prepared for him^{-saww} for the Day of Judgement.

He^{-saww} chose the modesty to his^{-saww} Lord^{-azwj}. And when asked for anything he^{-saww} never said, 'No', at all. He^{-saww} would say: 'If I^{-saww} had it I^{-saww} would give it'. And if was not available, he^{-saww} would say: 'It would come', and whenever Allah^{-azwj} Gave anything at all he^{-saww} would hand it over to him, to the extent that if the man has been Given the Paradise, which Allah^{-azwj} would submit to him^{-saww}, then he^{-saww} would give it to him by his^{-saww} own hands'.

وَ قَالَ وَ إِنْ كَانَ صَاحِبُكُمْ لَيَجْلِسُ جَلْسَةَ الْعَبْدِ وَ يَأْكُلُ إِكْلَةَ الْعَبْدِ وَ يُطْعِمُ النَّاسَ خُبْزَ النَّبْرِ وَ اللَّحْمَ وَ يَرْجِعُ إِلَى أَهْلِهِ فَيَأْكُلُ الْخُبْزَ وَ الرِّبْتَ وَ إِنْ كَانَ لَيَسْتَتِرِي الْقَمِيصَ السُّبُلَانِيَّ ثُمَّ يُخَيِّرُ غُلَامَهُ خَيْرَهُمَا ثُمَّ يَلْبَسُ الْبَاقِيَّ فَإِذَا جَارَ أَصَابِعُهُ قَطَعَهُ وَ إِذَا جَارَ كَعْبُهُ حَذَفَهُ وَ مَا وَرَدَ عَلَيْهِ أَمْرَانِ قَطُّ كِلَاهُمَا لِلَّهِ رِضًا إِلَّا أَحَدًا بِأَشَدِّهِمَا عَلَى بَدَنِهِ وَ لَقَدْ وُلِّيَ النَّاسَ خَمْسَ سِنِينَ فَمَا وَضَعَ أَجْرَةً عَلَى أَجْرَةٍ وَ لَا لَيْبَةً عَلَى لَيْبَةٍ وَ لَا أَقْطَعَ قَطِيعَةً وَ لَا أَوْرَثَ بَيْضَاءً وَ لَا حَمْرَاءَ إِلَّا سَبْعِمِائَةَ دِرْهَمٍ فَضَلَّتْ مِنْ عَطَايَاهُ أَرَادَ أَنْ يَبْتَاعَ لِأَهْلِهِ بِهَا خَادِمًا وَ مَا أَطَاقَ أَحَدٌ عَمَلَهُ وَ إِنْ كَانَ عَلِيٌّ بِنُ الْحُسَيْنِ (عليه السلام) لَيَنْظُرُ فِي الْكِتَابِ مِنْ كُتُبِ عَلِيٍّ (عليه السلام) فَيَضْرِبُ بِهِ الْأَرْضَ وَ يَقُولُ مَنْ يُطِيقُ هَذَا.

And said: 'Your Master (Amir-ul-Momineen^{-asws}) used to sit like the sitting of the slave, and eat like the eating of the slave, and would feed the people good bread and the meat, and would return to his^{-asws} family to eat bread with oil. And if he^{-asws} were to buy *Al-Sunbulany* shirt, then he^{-asws} would give his^{-asws} slave the choice of the better one, then would wear the remaining one.

So if he^{-asws} would find a little excess he^{-asws} would withdraw it, and if his^{-asws} would feel that his heel^{-asws} had exceeded he^{-asws} would have removed it. No two matters would be referred to him^{-asws} at all for the sake of Allah^{-azwj} except that he^{-asws} would opt for the more difficult one upon his^{-asws} body, and he^{-asws} was the ruler of the people for five years but did not place a brick upon a brick, and did not build a construction upon a construction, and did not acquire a piece of land, and did not leave a legacy behind him, white or red except for seven hundred Dirhams as a gifts, intending that he^{-asws} would buy a servant for his^{-asws} Family. No one could bear any of his works, and Ali^{-asws} Bin Al-Husayn^{-asws} used to look into a Book from the Books of Ali^{-asws}, so he^{-asws} would strike the ground with it and would say: 'Who can endure this?'

14549- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ جِبْرَائِيلَ (عليه السلام) أَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَخَيَّرَهُ وَأَشَارَ عَلَيْهِ بِالتَّوَاضُعِ وَكَانَ لَهُ نَاصِحاً فَكَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَأْكُلُ إِكْلَةَ الْعَبْدِ وَ يَجْلِسُ جَلْسَةَ الْعَبْدِ تَوَاضِعاً لِلَّهِ تَبَارَكَ وَ تَعَالَى ثُمَّ أَتَاهُ عِنْدَ الْمَوْتِ بِمَفَاتِيحِ خَزَائِنِ الدُّنْيَا فَقَالَ هَذِهِ مَفَاتِيحُ خَزَائِنِ الدُّنْيَا بَعَثَ بِهَا إِلَيْكَ رَبُّكَ لِيَكُونَ لَكَ مَا أَقْلَتِ الْأَرْضُ مِنْ غَيْرِ أَنْ يَنْفُصَكَ شَيْئاً فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الرَّفِيقِ الْأَعْلَى.

H 14549 – A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman from Ali Bin Mugheira who said:

I heard Abu Abdullah^{-asws} saying that: ‘Jibraeel^{-as} came to the Rasool^{-saww} Allah^{-azwj} giving the option and indicating to him^{-saww} for the humbleness and was advising him^{-saww}. The Rasool^{-saww} Allah^{-azwj} used to eat like the eating of the slave, and sit like the sitting of the slave being humble to Allah^{-azwj}. Then he^{-saww} was given (by Jibraeel) at the time of his^{-saww} death, the Keys of the treasures of the world. So he (Jibraeel) said: ‘These are the Keys of the treasures of the world which your^{-saww} Lord^{-azwj} has Sent to you^{-saww} so that there will be for you all that is carried by the earth without any reduction of anything’. The Rasool^{-saww} Allah^{-azwj} said: ‘I^{-saww} (want to be) among the friends of the Most High^{-azwj}’.

14550- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عُرِضَتْ عَلَيَّ بَطْحَاءُ مَكَّةَ ذَهَباً فَقُلْتُ يَا رَبِّ لَا وَ لَكِنْ أَشْبَعُ يَوْماً وَ أَجُوعُ يَوْماً فَإِذَا شَبِعْتُ حَمْدُكَ وَ شَكَرْتُكَ وَ إِذَا جُعْتُ دَعَوْتُكَ وَ دَكَرْتُكَ.

H 14550 – Sahl Bin Ziyad, from Ibn fazzaal, from Ali Bin Uqba, from Abdul Mo'min Al-Ansary, who has said:

Abu Abdullah^{-asws} having said: ‘The Rasool^{-saww} Allah^{-azwj} said: ‘There were presented to me^{-saww} *Bat’ha* and *Makka* of gold. So I^{-saww} said: ‘O Lord^{-azwj}! No, but I^{-saww} would like to satiate one day and remain hungry one day, for if I^{-saww} am satiated I^{-saww} would thank You^{-azwj}, and if I^{-saww} am hungry, I^{-saww} would supplicate to You^{-azwj} and Remember You^{-azwj}’.

حَدِيثُ عِيسَى ابْنِ مَرْيَمَ (عَلَيْهِمَا السَّلَام)

HADEETH OF ISA BIN MARYAM^{-as}

14551- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْهُمْ (عليهم السلام) قَالَ فِيمَا وَعَظَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عِيسَى (عليه السلام) يَا عِيسَى أَنَا رَبُّكَ وَ رَبُّ آبَائِكَ اسْمِي وَاحِدٌ وَ أَنَا الْأَحَدُ الْمُنْفَرِدُ بِخَلْقِ كُلِّ شَيْءٍ وَ كُلُّ شَيْءٍ مِنْ صُنْعِي وَ كُلُّ إِلَهِي رَاجِعُونَ

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

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

يَا عِيسَى أَنْتَ الْمَسِيحُ بِأَمْرِي وَ أَنْتَ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي وَ أَنْتَ تُحْيِي الْمَوْتَى بِكَلَامِي فَكُنْ إِلَيَّ رَاغِباً وَ
مِنِّي رَاهِباً وَ لَنْ تَجِدَ مِنِّي مَلْجَأً إِلَّا إِلَيَّ

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

يَا عِيسَى أَوْصِيكَ وَصِيَّةَ الْمُتَحَدِّينَ عَلَيْكَ بِالرَّحْمَةِ حَتَّى حَقَّتْ لَكَ مِنِّي الْوَلَايَةُ بِتَحْرِيكِ مَنِّي الْمَسْرَّةَ فَبُورِكَتْ كَبِيراً وَ بُورِكَتْ
صَغِيراً حَيْثُ مَا كُنْتَ أَشْهَدُ أَنَّكَ عَبْدِي ابْنُ أُمَّتِي أَنْزَلْنِي مِنْ نَفْسِكَ كَهَمَّكَ وَ اجْعَلْ ذِكْرِي لِمَعَادِكَ وَ تَقَرَّبْ إِلَيَّ بِالنُّوَافِلِ وَ
تَوَكَّلْ عَلَيَّ أَكْفِكَ وَ لَا تَوَكَّلْ عَلَيَّ غَيْرِي فَآخُذْ لَكَ

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

يَا عِيسَى اصْبِرْ عَلَى الْبَلَاءِ وَ ارْضَ بِالْقَضَاءِ وَ كُنْ كَمَسْرَتِي فِيكَ فَإِنَّ مَسْرَتِي أَنْ أَطَاعَ فَلَا أُعْصَى

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

يَا عِيسَى أَحْيِ ذِكْرِي بِلسَانِكَ وَ لِيَكُنْ وُدِّي فِي قَلْبِكَ

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

يَا عِيسَى تَنَقَّطْ فِي سَاعَاتِ الْعَفْلَةِ وَ احْكَمْ لِي لَطِيفَ الْحِكْمَةِ

O Isa-as! Be vigilant in the hours of neglect and consider Me-azwj of Kind Wisdom.

يَا عِيسَى كُنْ رَاغِباً رَاهِباً وَ أَمِثْ قَلْبَكَ بِالْحَشِيَّةِ

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

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

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

يَا عِيسَى نَافِسْ فِي الْخَيْرِ جُهْدَكَ تُعْرِفْ بِالْخَيْرِ حَيْثُ مَا تَوَجَّهْتَ

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

يَا عِيسَىٰ أَحْكُمْ فِي عِبَادِي بِنُصْحِي وَ قُمْ فِيهِمْ بِعَدْلِي فَقَدْ أَنْزَلْتُ عَلَيْكَ شِفَاءً لِمَا فِي الصُّدُورِ مِنْ مَرَضِ الشَّيْطَانِ

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

يَا عِيسَىٰ لَا تَكُنْ جَلِيساً لِكُلِّ مَفْتُونٍ

O Isa-as! Do not be seated with the intrigued (hypocrites).

يَا عِيسَىٰ حَقًّا أَقُولُ مَا أَمَنْتَ بِي خَلِيقَةً إِلَّا خَشَعْتَ لِي وَ لَا خَشَعْتَ لِي إِلَّا رَجَبْتُ تَوَابِي فَأَشْهَدُ أَنَّهَا أَمِنَةٌ مِنْ عِقَابِي مَا لَمْ تُبَدِّلْ أَوْ تُعَيِّرْ سُنَّتِي

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

يَا عِيسَىٰ ابْنَ الْبِكْرِ الْبُتُولِ ابْنِكَ عَلَىٰ نَفْسِكَ بُكَاءٌ مَنْ وَدَّعَ الْأَهْلَ وَ قَلَىٰ الدُّنْيَا وَ تَرَكَهَا لِأَهْلِهَا وَ صَارَتْ رَغْبَتُهُ فِيمَا عِنْدَ إِلَهِهِ

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

يَا عِيسَىٰ كُنْ مَعَ ذَلِكَ تَلِينَ الْكَلَامِ وَ تُفْسِي السَّلَامَ يَفْطَانِ إِذَا نَامَتْ عِيُونَ الْأَبْرَارِ حَذراً لِلْمَعَادِ وَ الزَّلَازِلِ الشَّدَادِ وَ أَهْوَالِ يَوْمِ الْقِيَامَةِ حَيْثُ لَا يَنْفَعُ أَهْلٌ وَ لَا وَلَدٌ وَ لَا مَالٌ

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

يَا عِيسَىٰ اْحُلْ عَيْنَكَ بِمِيزِ الْحُزْنِ إِذَا ضَجَّكَ الْبَطَّالُونَ

O Isa-as! Apply the Kohl of grief in your-as eyes whilst the people of falsehood laugh.

يَا عِيسَىٰ كُنْ خَاشِعاً صَابِراً فَطُوبَىٰ لَكَ إِنْ نَالَكَ مَا وَعَدَ الصَّابِرُونَ

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

يَا عِيسَىٰ رُحٌ مِنَ الدُّنْيَا يَوْمًا فَيَوْمًا وَ دُقٌ لِمَا قَدْ دَهَبَ طَعْمُهُ فَحَقًّا أَقُولُ مَا أَنْتَ إِلَّا بِسَاعَتِكَ وَ يَوْمِكَ فَرُخٌ مِنَ الدُّنْيَا بِبُلْغَةٍ وَ لِيَكْفِكَ الْحَسَنُ الْجَسِيبُ فَقَدْ رَأَيْتَ إِلَىٰ مَا تَصِيرُ وَ مَكْتُوبٌ مَا أَخَذْتَ وَ كَيْفَ أَنْتَلَفْتَ

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

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

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

يَا عِيسَى ابْنِكَ عَلَى نَفْسِكَ فِي الْخَلَوَاتِ وَ انْقُلْ قَدَمَيْكَ إِلَى مَوَاقِيتِ الصَّلَوَاتِ وَ أَسْمِعْنِي لَذَاذَةَ نَطْقِكَ بِذِكْرِي فَإِنَّ صَنِيْعِي إِلَيْكَ حَسَنٌ

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

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

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

يَا عِيسَى ارْزُقْ بِالضَّعِيفِ وَ ارْفَعْ طَرْفَكَ الْكَلِيلَ إِلَى السَّمَاءِ وَ ادْعُنِي فَإِنِّي مِنْكَ قَرِيبٌ وَ لَا تَدْعُنِي إِلَّا مُنْضَرَّعاً إِلَيَّ وَ هَمَّكَ هَمًّا وَاجِدًا فَإِنَّكَ مَتَى تَدْعُنِي كَذَلِكَ أُجِبُكَ

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

يَا عِيسَى إِنِّي لَمْ أَرْضَ بِالذُّنُوبِ ثَوَاباً لِمَنْ كَانَ قَبْلَكَ وَ لَا عِقَاباً لِمَنْ انْتَقَمْتُ مِنْهُ

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

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

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

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

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

يَا عِيسَى لَا يَعْزُتُكَ الْمُتَمَرَّدُ عَلَيَّ بِالْعَصِيَانِ يَاكُلُ رِزْقِي وَ يَبْغِي غَيْرِي ثُمَّ يَدْعُونِي عِنْدَ الْكَرْبِ فَأَجِيبُهُ ثُمَّ يَرْجِعُ إِلَى مَا كَانَ عَلَيْهِ فَعَلِي يَتَمَرَّدُ أَمْ بِسَخَطِي يَتَعَرَّضُ فَبِي حَلَفْتُ لِأَحْدَنَّهُ أَحَدَةً لَيْسَ لَهُ مِنْهَا مُنْجَى وَ لَا دُونِي مُلْجَأٌ أَيْنَ يَهْرُبُ مِنْ سَمَائِي وَ أَرْضِي

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

يَا عِيسَى قُلْ لِبَطْنِ إِسْرَائِيلَ لَا تَدْعُونِي وَالسُّحُوتِ تَحْتَ أَحْضَانِكُمْ وَالْأَصْنَافِ فِي بُيُوتِكُمْ فَإِنِّي أَلَيْتُ أَنْ أُجِيبَ مَنْ دَعَانِي وَأَنْ أَجْعَلَ إِجَابَتِي إِيَّاهُمْ لَعْنًا عَلَيْهِمْ حَتَّى يَتَفَرَّقُوا

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

يَا عِيسَى كَمْ أَطِيلُ النَّظَرَ وَأَحْسِنُ الطَّلَبَ وَالْقَوْمِ فِي غَفْلَةٍ لَا يَرْجِعُونَ تَخْرُجُ الْكَلِمَةُ مِنْ أَفْوَاهِهِمْ لَا تَعْبَاهَا قُلُوبُهُمْ يَتَعَرَّضُونَ لِمَقْتِي وَيَحْبِبُونَ بُقْرَبِي إِلَى الْمُؤْمِنِينَ

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

يَا عِيسَى لِيَكُنْ لِسَانُكَ فِي السِّرِّ وَالْعَلَانِيَةِ وَاجِدًا وَكَذَلِكَ فَلْيَكُنْ قَلْبُكَ وَبَصْرُكَ وَاطْوِ قَلْبُكَ وَ لِسَانُكَ عَنِ الْمَحَارِمِ وَ كُفِّ بَصْرُكَ عَمَّا لَا خَيْرَ فِيهِ فَكُمْ مِنْ نَاطِرٍ نَظْرَةً قَدْ زَرَعَتْ فِي قَلْبِهِ شَهْوَةً وَ وَرَدَتْ بِهِ مَوَارِدَ حِيَاضِ الْهَلَكَةِ

O Isa-as! Make your-as tongue to be one, be it in secret or in the open, and do that similarly with your-as heart and your-as vision. And turn your-as heart and your-as vision away from the Prohibited and restrain your-as vision from that which has no benefit. So how many glances of the looker have planted lust in his heart, and returned him by it to the fountains of destruction.

يَا عِيسَى كُنْ رَجِيمًا مَتْرَجِمًا وَ كُنْ كَمَا تَشَاءُ أَنْ يَكُونَ الْعِبَادُ لَكَ وَ أَكْثِرْ ذِكْرَكَ الْمَوْتِ وَ مُفَارَقَةَ الْأَهْلِيلِ وَ لَا تَلْهُ فَإِنَّ اللَّهْوَ يُفْسِدُ صَاحِبَهُ وَ لَا تَغْفُلْ فَإِنَّ الْعَاقِلَ مِتِّي بَعِيدٌ وَ اذْكُرْنِي بِالصَّالِحَاتِ حَتَّى أذْكُرَكَ

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

يَا عِيسَى تُبُّ إِلَيَّ بَعْدَ الذَّنْبِ وَ ذَكَرْتُ بِي الْأَوْلِيَيْنِ وَ آمَنْ بِي وَ تَقَرَّبْتُ بِي إِلَى الْمُؤْمِنِينَ وَ مَرَّهْمُ يَدْعُونِي مَعَكَ وَ إِلَيْكَ وَ دَعْوَةُ الْمَظْلُومِ فَإِنِّي أَلَيْتُ عَلَى نَفْسِي أَنْ أَفْتَحَ لَهَا بَابًا مِنَ السَّمَاءِ بِالْقَبُولِ وَ أَنْ أُجِيبَهُ وَ لَوْ بَعْدَ حِينٍ

O Isa-as! Repent and return to Me-azwj after the sins, and Mention Me-azwj by the penitence, and believe in Me-azwj, and come closer to the Believers by Me-azwj, and urge them to supplicate to me-azwj along with you-as. And beware of the supplication

of the oppressed for I-azwj have Undertaken upon Myself-azwj that I-azwj shall Open for it the Doors of the sky by the Acceptance, and Answer him even though it may be after a while.

يَا عِيسَىٰ اعْلَمْ أَنَّ صَاحِبَ السُّوءِ يُعَدِّي وَ قَرِينَ السُّوءِ يُرَدِّي وَ اعْلَمْ مَنْ تَقَارُنُ وَ اخْتَرِ لِنَفْسِكَ إِخْوَانًا مِنَ الْمُؤْمِنِينَ

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

يَا عِيسَىٰ تُبُّ إِلَيَّ فَإِنِّي لَا يَتَعَاظَمُنِي ذَنْبٌ أَنْ أَغْفِرَهُ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ اعْمَلْ لِنَفْسِكَ فِي مُهَلَّةٍ مِنْ أَجَلِكَ قَبْلَ أَنْ لَا يَعْمَلَ لَهَا غَيْرُكَ وَ اعْبُدْنِي لِيَوْمٍ كَأَلْفِ سَنَةٍ مِمَّا تَعْدُونَ فِيهِ أَجْزِي بِالْحَسَنَةِ أَضْعَافَهَا وَ إِنَّ السَّيِّئَةَ تُؤَبِّقُ صَاحِبَهَا فَاْمْهَدْ لِنَفْسِكَ فِي مُهَلَّةٍ وَ نَافِسٍ فِي الْعَمَلِ الصَّالِحِ فَكَمْ مِنْ مَجْلِسٍ قَدْ نَهَضَ أَهْلُهُ وَ هُمْ مُجَارُونَ مِنَ النَّارِ

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

يَا عِيسَىٰ ازْهَدْ فِي الْفَاقِي الْمُنْقَطِعِ وَ طَأْ رُسُومَ مَنَازِلِ مَنْ كَانَ قَبْلَكَ فَادْعُهُمْ وَ نَاجِهِمْ هَلْ تُحْسِنُ مِنْهُمْ مِنْ أَحَدٍ وَ خُدْ مَوْعِظَاتِكَ مِنْهُمْ وَ اعْلَمْ أَنَّكَ سَتَلْحَقُهُمْ فِي اللَّاحِقِينَ

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

يَا عِيسَىٰ قُلْ لِمَنْ تَمَرَّدَ عَلَيَّ بِالْعَصِيَانِ وَ عَمِلَ بِالْإِدْهَانِ لِيَتَوَقَّعَ عُقُوبَتِي وَ يَنْتَظِرُ إِهْلَاكِي إِيَّاهُ سَيُصِطَّطَمُ مَعَ الْهَالِكِينَ

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

طُوبَىٰ لَكَ يَا ابْنَ مَرْيَمَ ثُمَّ طُوبَىٰ لَكَ إِنْ أَخَذْتَ بِأَدَبِ إِلَهِكَ الَّذِي يَتَحَنَّنُ عَلَيْكَ تَرَحُّمًا وَ بَدَأَكَ بِالنِّعَمِ مِنْهُ تَكْرُمًا وَ كَانَ لَكَ فِي الشَّدَائِدِ لَا تَعَصِيهِ

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

يَا عِيسَىٰ فَإِنَّهُ لَا يَجِلُّ لَكَ عِصْيَانُهُ قَدْ عَاهَدْتُ إِلَيْكَ كَمَا عَاهَدْتُ إِلَىٰ مَنْ كَانَ قَبْلَكَ وَ أَنَا عَلَىٰ ذَلِكَ مِنَ الشَّاهِدِينَ

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

يَا عِيسَى مَا أَكْرَمْتُ خَلِيقَةً بِمِثْلِ دِينِي وَ لَا أَنْعَمْتُ عَلَيْهَا بِمِثْلِ رَحْمَتِي

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

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

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

يَا عِيسَى أَعْطَيْتُكَ مَا أَنْعَمْتُ بِهِ عَلَيْكَ فَيَضاً مِنْ غَيْرِ تَكْدِيرٍ وَ طَلَبْتُ مِنْكَ قَرْضاً لِنَفْسِكَ فَبَخَلْتَ بِهِ عَلَيْهَا لِتَكُونَ مِنَ الْهَالِكِينَ

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

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

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

يَا عِيسَى سَمِّرْ فَكُلُّ مَا هُوَ آتٍ قَرِيبٌ وَ أَفْرَأُ كِتَابِي وَ أَنْتَ طَاهِرٌ وَ أَسْمِعْنِي مِنْكَ صَوْتًا حَزِينًا

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

يَا عِيسَى لَا حَيْرَ فِي لَذَاذَةٍ لَا تَدُومُ وَ عَيْشٍ مِنْ صَاحِبِهِ يَزُولُ

O Isa-as! There is no good in enjoyment which does not last and the life of the enjoyment is in decline.

يَا ابْنَ مَرْيَمَ لَوْ رَأَتْ عَيْنُكَ مَا أَعْدَدْتُ لِأَوْلِيَانِي الصَّالِحِينَ دَابَّ قَلْبُكَ وَ زَهَقَتْ نَفْسُكَ شَوْقًا إِلَيْهِ فَلَيْسَ كَدَارِ الْأَجْرَةِ دَارٌ تَجَاوَرَ فِيهَا الطَّيِّبُونَ وَ يَدْخُلُ عَلَيْهِمْ فِيهَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ هُمْ مِمَّا يَأْتِي يَوْمَ الْقِيَامَةِ مِنْ أَهْلِهَا آمِنُونَ دَارٌ لَا يَتَعَيَّرُ فِيهَا النَّعِيمُ وَ لَا يَزُولُ عَنْ أَهْلِهَا

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

يَا ابْنَ مَرْيَمَ نَافِسٌ فِيهَا مَعَ الْمُتَنَافِسِينَ فَإِنَّهَا أُمِّيَّةُ الْمُتَمَنِّينَ حَسَنَةُ الْمُنْظَرِ

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

طُوبَى لَكَ يَا ابْنَ مَرْيَمَ إِنْ كُنْتَ لَهَا مِنَ الْعَامِلِينَ مَعَ آبَائِكَ أَدَمَ وَ إِبْرَاهِيمَ فِي جَنَّاتٍ وَ نَعِيمٍ لَا تَبْغِي بِهَا بَدَلًا وَ لَا تَحْوِيلًا كَذَلِكَ أَفْعَلُ بِالْمُتَّقِينَ

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

يَا عِيسَى أَهْرَبِ إِلَيَّ مَعَ مَنْ يَهْرَبُ مِنْ نَارِ دَاتِ لَهَبٍ وَ نَارِ دَاتِ أَغْلَالٍ وَ أَنْكَالٍ لَا يَدْخُلُهَا رَوْحٌ وَ لَا يَخْرُجُ مِنْهَا غَمٌّ أَبَدًا
قَطَعَ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ مَنْ يَنْجُ مِنْهَا يَفْرُ وَ لَنْ يَنْجُو مِنْهَا مَنْ كَانَ مِنَ الْهَالِكِينَ هِيَ دَارُ الْجَبَّارِينَ وَ الْعَنَاءِ الظَّالِمِينَ وَ كُلِّ
فَطٍ غَلِيظٍ وَ كُلِّ مُخْتَالٍ فَخُورٍ

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

يَا عِيسَى بَيْتِ الدَّارِ لِمَنْ رَكَنَ إِلَيْهَا وَ بَيْتِ الْقَرَارِ دَارُ الظَّالِمِينَ إِنِّي أَحَذِرُكَ نَفْسَكَ فَكُنْ بِي حَبِيرًا

O Isa^{-as}! It is the evil house for the ones in its corner, and the evil dwelling for the unjust ones. I^{-azwj} Caution you^{-as}, so that you^{-as} would be informed about it.

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

O Isa^{-as}! Beware you^{-as} can be an observer for Me^{-azwj}, and testify that I^{-azwj} have Created you^{-as}, and you^{-as} are My^{-azwj} servant, and I^{-azwj} Shaped you^{-as}, and sent you^{-as} down to the earth.

يَا عِيسَى لَا يَصْلُحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ وَ لَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ وَ كَذَلِكَ الْأُدْهَانُ

O Isa^{-as}! It is not correct for two tongues to be in one mouth, nor for two hearts to be in one chest, similarly for the minds.

يَا عِيسَى لَا تَسْتَقِظَنَّ عَاصِيًا وَ لَا تَسْتَنْبِهَنَّ لَاهِيًا وَ أَطْمِ نَفْسَكَ عَنِ الشَّهَوَاتِ الْمُؤَبَقَاتِ وَ كُلِّ شَهْوَةٍ تُبَاعِدُكَ مِنِّي فَاهْجُرْهَا
وَ اعْلَمْ أَنَّكَ مِنِّي بِمَكَانِ الرَّسُولِ الْأَمِينِ فَكُنْ مِنِّي عَلَى حَذَرٍ وَ اعْلَمْ أَنَّ دُنْيَاكَ مُؤَدِّيَتُكَ إِلَيَّ وَ أَنِّي أَخَذْتُكَ بِعِلْمِي فَكُنْ دَلِيلَ
النَّفْسِ عِنْدَ ذِكْرِي خَاشِعَ الْقَلْبِ حِينَ تَذْكُرُنِي يَفْطَانُ عِنْدَ نَوْمِ الْعَافِيَيْنِ

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

يَا عِيسَى هَذِهِ نَصِيحَتِي إِيَّاكَ وَ مَوْعِظَتِي لَكَ فَخُذْهَا مِنِّي وَ إِنِّي رَبُّ الْعَالَمِينَ

O Isa^{-as}! This is My^{-azwj} Advice to you^{-as} and My^{-azwj} Preaching to you^{-as}, so take it from Me^{-azwj}, and I^{-azwj} am the Lord^{-azwj} of the worlds.

يَا عِيسَى إِذَا صَبَرَ عَبْدِي فِي جَنبِي كَانَ ثَوَابُ عَمَلِهِ عَلَيَّ وَ كُنْتُ عِنْدَهُ حِينَ يَدْعُونِي وَ كَفَى بِي مُنْتَقِماً مِمَّنْ عَصَانِي أَيْنَ يَهْرُبُ مِنِّي الظَّالِمُونَ

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

يَا عِيسَى أَطِيبِ الْكَلَامَ وَ كُنْ حَيْثُمَا كُنْتَ عَالِماً مُتَعَلِّماً

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

يَا عِيسَى أَفِضْ بِالْحَسَنَاتِ إِلَيَّ حَتَّى يَكُونَ لَكَ ذِكْرُهَا عِنْدِي وَ تَمَسِّكَ بِوَصِيَّتِي فَإِنَّ فِيهَا شِفَاءً لِلْقُلُوبِ

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

يَا عِيسَى لَا تَأْمَنْ إِذَا مَكَرْتَ مَكْرِي وَ لَا تَنْسَ عِنْدَ خَلَوَاتِ الدُّنْيَا ذِكْرِي

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

يَا عِيسَى حَاسِبْ نَفْسَكَ بِالرُّجُوعِ إِلَيَّ حَتَّى تَتَنَجَّرَ ثَوَابَ مَا عَمِلَهُ الْعَامِلُونَ أَوْلَيْكَ يُؤْتُونَ أَجْرَهُمْ وَ أَنَا خَيْرُ الْمُؤْتِينَ

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

يَا عِيسَى كُنْتَ خَلْقاً بِكَلَامِي وَ لَدُنْكَ مَرِيَمٌ بِأَمْرِي الْمُرْسَلُ إِلَيْهَا رُوحِي جِبْرَائِيلُ الْأَمِينُ مِنْ مَلَائِكَتِي حَتَّى قُمْتَ عَلَى الْأَرْضِ حَيّاً تَمْشِي كُلَّ ذَلِكَ فِي سَابِقِ عِلْمِي

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

يَا عِيسَى زَكْرِيَّا بِمَنْزِلَةِ أَبِيكَ وَ كَفِيلُ أُمِّكَ إِذْ يَدْخُلُ عَلَيْهَا الْمِحْرَابَ فَيَجِدُ عِنْدَهَا رِزْقاً وَ نَظِيرَكَ يَحْيَى مِنْ خَلْقِي وَ هَبْنَاهُ لِأُمِّهِ بَعْدَ الْكِبَرِ مِنْ غَيْرِ قُوَّةٍ بِهَا أَرَدْتُ بِذَلِكَ أَنْ يَظْهَرَ لَهَا سُلْطَانِي وَ يَظْهَرَ فِيكَ قُدْرَتِي أَحْبَبْتُ إِلَيَّ أَطْوَعُكُمْ لِي وَ أَشَدُّكُمْ خَوْفاً مِنِّي

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

يَا عِيسَى تَتَّقُظْ وَ لَا تَيْأَسْ مِنْ رُوحِي وَ سَبِّحْنِي مَعَ مَنْ يُسَبِّحُنِي وَ بِطَيِّبِ الْكَلَامِ فَفَدِّسْنِي

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

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

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

يَا عِيسَى إِنَّ الدُّنْيَا سِجْنٌ مُنْتِنُ الرِّيحِ وَ حَسُنَ فِيهَا مَا قَدْ تَرَى مِمَّا قَدْ تَدَابَحَ عَلَيْهِ الْجَبَّارُونَ وَ إِلَيْكَ وَ الدُّنْيَا فَكُلُّ نَعِيمِهَا يَزُولُ وَ مَا نَعِيمُهَا إِلَّا قَلِيلٌ

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

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

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

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

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

يَا عِيسَى ارْهَبْنِي رَهْبَتِكَ مِنَ السَّعَةِ وَ الْمَوْتِ الَّذِي أَنْتَ لِأَقْبِيهِ فَكُلُّ هَذَا أَنَا خَلَقْتُهُ فَإِيَّايَ فَارْهَبُونَ

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

يَا عِيسَى إِنَّ الْمُلْكَ لِي وَ بِيَدِي وَ أَنَا الْمَلِكُ فَإِنْ تُطْعَنِي أَدْخَلْتُكَ جَنَّتِي فِي جَوَارِ الصَّالِحِينَ

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

يَا عِيسَى إِنِّي إِذَا غَضِبْتُ عَلَيْكَ لَمْ يَنْفَعَكَ رِضًا مِنْ رِضِي عَنْكَ وَ إِنْ رَضَيْتُ عَنْكَ لَمْ يَضُرَّكَ غَضَبُ الْمُغْضَبِينَ

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

يَا عِيسَى اذْكُرْنِي فِي نَفْسِكَ اذْكُرْكَ فِي نَفْسِي وَ اذْكُرْنِي فِي مَلِكِكَ اذْكُرْكَ فِي مَلَا خَيْرٍ مِنْ مَلَا الْاَدَمِيِّينَ

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

يَا عِيسَى ادْعُنِي دُعَاءَ الْعَرِيْقِ الْحَزِيْنِ الَّذِي لَيْسَ لَهُ مُغِيْبٌ

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

يَا عِيسَى لَا تَحْلِفْ بِي كَاذِبًا فَيَهْتَرُ عَرْشِي غَضَبًا الدُّنْيَا فَصِيْرَةٌ الْعُمْرُ طَوِيْلَةٌ الْأَمَلُ وَ عِنْدِي دَارٌ خَيْرٌ مِمَّا تَجْمَعُونَ

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

يَا عِيسَى كَيْفَ أَنْتُمْ صَانِعُونَ إِذَا أَحْرَجْتُ لَكُمْ كِتَابًا يَنْطِقُ بِالْحَقِّ وَ أَنْتُمْ تَشْهَدُونَ بِسَرَائِرِ قَدْ كَتَمْتُمُوهَا وَ أَعْمَالٍ كُنْتُمْ بِهَا عَامِلِينَ

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

يَا عِيسَى قُلْ لِطَلْمَةِ بَنِي إِسْرَائِيلَ غَسَلْتُمْ وُجُوْهَكُمْ وَ دَسَسْتُمْ قُلُوْبَكُمْ أَمْ بِي تَعْتَرُونَ أَمْ عَلَيَّ تَجْتَرِعُونَ تَطْيَبُونَ بِالطَّيْبِ لِأَهْلِ الدُّنْيَا وَ أَجْوَأَكُمْ عِنْدِي بِمَنْزِلَةِ الْحَيْفِ الْمُنْتِنَةِ كَأَنَّكُمْ أَقْوَامٌ مَيِّتُونَ

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

يَا عِيسَى قُلْ لَهُمْ قَلَمُوا أَظْفَارَكُمْ مِنْ كَسْبِ الْحَرَامِ وَ أَصِمُّوا أَسْمَاعَكُمْ عَنْ ذِكْرِ الْحَنَّا وَ أَقْبِلُوا عَلَيَّ بِقُلُوْبِكُمْ فَإِنِّي لَسْتُ أُرِيدُ صُورَكُمْ

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

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

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

يَا عِيسَى ذَلِّ لِأَهْلِ الْحَسَنَةِ وَ شَارِكُهُمْ فِيهَا وَ كُنْ عَلَيْهِمْ شَهِيداً وَ قُلْ لِظُلْمَةِ بَنِي إِسْرَائِيلَ يَا أَخْدَانَ السُّوءِ وَ الْجُلَسَاءَ عَلَيْهِ إِنَّ
لَمْ تَنْتَهُوا أَمْسَحْكُمْ قَرْدَةً وَ خَنَازِيرَ

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

يَا عِيسَى قُلْ لِظُلْمَةِ بَنِي إِسْرَائِيلَ الْحِكْمَةُ تَبْكِي فَرَقاً مِنِّي وَ أَنْتُمْ بِالضَّحِكِ تَهْجُرُونَ أَنْتُمْ بَرَأْتِي أَمْ لَدَيْكُمْ أَمَانٌ مِنْ عَذَابِي أَمْ
تَعَرَّضُونَ لِعُقُوبَتِي فَبِي حَلَفْتُ لَأَتْرُكَنَّكُمْ مَثَلًا لِلْغَابِرِينَ

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

ثُمَّ أَوْصِيكَ يَا ابْنَ مَرْيَمَ الْبِكْرَ الْبَتُولَ بِسَيِّدِ الْمُرْسَلِينَ وَ حَبِيبِي فَهُوَ أَحْمَدُ صَاحِبُ الْجَمَلِ الْأَحْمَرِ وَ الْوَجْهَ الْأَقْمَرِ الْمَشْرِقِ
بِالنُّورِ الطَّاهِرِ الْقَلْبِ الشَّدِيدِ النَّاسِ الْحَيِّ الْمُتَكْرِمِ فَإِنَّهُ رَحْمَةٌ لِلْعَالَمِينَ وَ سَيِّدُ وُلْدِ آدَمَ يَوْمَ يَلْقَانِي أَكْرَمُ السَّابِقِينَ عَلَيَّ وَ أَقْرَبُ
الْمُرْسَلِينَ مِنِّي الْعَرَبِيُّ الْأَمِينُ الدِّيَانُ بَدِينِي الصَّابِرُ فِي دَاتِي الْمُجَاهِدُ الْمُشْرِكِينَ بِيَدِهِ عَنِ دِينِي أَنْ تُخَيَّرَ بِهِ بَنِي إِسْرَائِيلَ وَ
تَأْمُرَهُمْ أَنْ يُصَدِّقُوا بِهِ وَ أَنْ يُؤْمِنُوا بِهِ وَ أَنْ يَتَّبِعُوهُ وَ أَنْ يُنصُرُوهُ

Then I-azwj Advise you-as, O son-as of Maryam-as the chaste virgin, of the (coming of) the Chief of the Rasools-as, and My-azwj Beloved, so he-saww is Ahmad-saww, the owner of the red camel, with a face illuminated with the light as bright as the full moon, and the one pure of the heart, and intensely valiant, the prestigious, for he-saww is the Mercy to the Worlds, and the Chief of the children of Adam-as on the Day that he-saww will meet Me-azwj. The most honourable of the former ones to Me-azwj, and the nearest one to Me-azwj from the Rasools-as, the Arab, the trustworthy, the embodiment of My-azwj Religion, the patient one in struggling against the Polytheists by his-saww own self and hands for the sake of My-azwj Religion. And inform the Children of Israel about him-saww, and command them that they should ratify him-saww, and believe in him-saww, and follow him-saww, and help him-saww".

قَالَ عِيسَى (عليه السلام) إِلَهِي مَنْ هُوَ حَتَّى أَرْضِيهِ فَلَكَ الرِّضَا قَالَ هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ إِلَيَّ النَّاسِ كَافَّةً أَقْرَبُهُمْ مِنِّي مَنْزِلَةً
وَ أَحْضَرُهُمْ شَفَاعَةً طُوبَى لَهُ مِنْ نَبِيِّ وَ طُوبَى لِأُمَّتِهِ إِنَّ هُمْ لَقَوْنِي عَلَى سَبِيلِهِ يَحْمَدُهُ أَهْلُ الْأَرْضِ وَ يَسْتَغْفِرُونَ لَهُ أَهْلُ السَّمَاءِ
أَمِينٌ مِيمُونَ طَيِّبٌ مُطَيَّبٌ خَيْرُ النَّبَايِينِ عِنْدِي يَكُونُ فِي آخِرِ الزَّمَانِ إِذَا خَرَجَ أَرَحَّتْ السَّمَاءُ عَزَّالِيهَا وَ أَخْرَجَتْ الْأَرْضُ
رَهْرَتَهَا حَتَّى يَرَوْا الْبَرَكَةَ وَ أَبَارِكُ لَهُمْ فِيمَا وَضَعَ يَدَهُ عَلَيْهِ كَثِيرُ الْأَزْوَاجِ قَلِيلُ الْأَوْلَادِ يَسْكُنُ بَكَّةَ مَوْضِعَ أُسَاسِ إِبْرَاهِيمَ

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

The trustworthy, the Entrusted one, the good, the blessed, the best of the remaining ones in My-azwj Presence who will be in the end of times. When he-saww comes out,

the sky will loosen its rainfall and the earth will bring out its blossoms until they will see the Blessings, and I-azwj will Bless for him-saww whatever that he-saww places his-saww hand upon, one with many wives and few children. He-saww will live at Bekka (Makkah), the place of foundation of Ibrahim-as.

يَا عِيسَى دِينُهُ الْحَنِيفِيَّةُ وَ قَلْبُهُ يَمَانِيَّةٌ وَ هُوَ مِنْ جَزْبِي وَ أَنَا مَعَهُ فَطُوبَى لَهُ ثُمَّ طُوبَى لَهُ لَهُ الْكَوْثَرُ وَ الْمَقَامُ الْأَكْبَرُ فِي جَنَاتِ عَدْنٍ يَعْيشُ أَكْرَمَ مَنْ عَاشَ وَ يُفِيضُ شَهِيداً لَهُ حَوْضٌ أَكْبَرُ مِنْ بَكَّةَ إِلَى مَطْلَعِ الشَّمْسِ مِنْ رَجَبِي مَخْتُومٌ فِيهِ أَنِيَّةٌ مِثْلُ نُجُومِ السَّمَاءِ وَ أَكْوَابٌ مِثْلُ مَدَرِ الْأَرْضِ عَدْبٌ فِيهِ مِنْ كُلِّ شَرَابٍ وَ طَعْمٌ كُلِّ ثِمَارٍ فِي الْجَنَّةِ مَنْ شَرِبَ مِنْهُ شَرِبَتْهُ لَمْ يَطْمَأْ أَبَداً وَ ذَلِكَ مِنْ قَسَمِي لَهُ وَ تَفْضِيلِي إِيَّاهُ عَلَى فِتْرَةِ بَيْنِكَ وَ بَيْنَهُ يُوَافِقُ سِرُّهُ عَلَانِيَتَهُ وَ قَوْلُهُ فِعْلُهُ لَا يَأْمُرُ النَّاسَ إِلَّا بِمَا يَبْدَأُهُمْ بِهِ

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

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

دِينُهُ الْجِهَادُ فِي عُسْرٍ وَ يُسْرٍ تَتَقَادُ لَهُ الْبِلَادُ وَ يَخْضَعُ لَهُ صَاحِبُ الرُّومِ عَلَى دِينِ إِبْرَاهِيمَ يُسَمِّي عِنْدَ الطَّعَامِ وَ يُشْبِي السَّلَامَ وَ يُصَلِّي وَ النَّاسُ نِيَامٌ لَهُ كُلَّ يَوْمٍ خَمْسُ صَلَوَاتٍ مُتَوَالِيَاتٍ يُنَادِي إِلَى الصَّلَاةِ كِنْدَاءِ الْجَيْشِ بِالشَّعَارِ وَ يَفْتَحُ بِالتَّكْبِيرِ وَ يَخْتِمُ بِالتَّسْلِيمِ وَ يَصْفُ قَدَمَيْهِ فِي الصَّلَاةِ كَمَا تَصْفُ الْمَلَائِكَةُ أَقْدَامَهَا وَ يَخْشَعُ لِي قَلْبُهُ وَ رَأْسُهُ النُّورُ فِي صَدْرِهِ وَ الْحَقُّ عَلَى لِسَانِهِ وَ هُوَ عَلَى الْحَقِّ حَيْثُمَا كَانَ

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

أَصْلُهُ بَيْتِي ضَالٌّ بِرُهْمَةٍ مِنْ زَمَانِهِ عَمَّا يَرَادُ بِهِ تَتَامَ عَيْنَاهُ وَ لَا يَنَامُ قَلْبُهُ لَهُ الشَّفَاعَةُ وَ عَلَى أُمَّتِهِ تَقَوْمُ السَّاعَةِ وَ يَدِي فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَتْ فَأَيْمًا يَنْكُتْ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ أَوْفَيْتُ لَهُ بِالْجَنَّةِ فَمَنْ ظَلَمَ بَنِي إِسْرَائِيلَ إِلَّا يَدْرُسُوا كُنُوبَهُ وَ لَاحِرَفُوا سُنَّتَهُ وَ أَنْ يُفْرَعُوهُ السَّلَامَ فَإِنَّ لَهُ فِي الْمَقَامِ شَأناً مِنَ الشَّانِ

His-saww origin would be as an orphan wandering for a while during his-saww time for that which is required from him-saww. His-saww eyes would sleep but his-saww heart would never sleep. For him-saww is the intercession, and upon his-saww community the

Hour would be Established (Day of Judgement be made easy). And My^{-azwj} Hand is Above their hands, so the one who breaks (the Covenant) so he would have broken it against himself. And the one who is loyal to what has been Covenanted with him, I^{-azwj} would be Loyal to him with the Paradise. So command the unjust ones of the Children of Israel to study his^{-saww} Books and not to alter his^{-saww} Sunnah, and that they should send the greetings upon him^{-saww} for he^{-saww} is upon the status more glorious than the glorious.

يَا عِيسَى كُلُّ مَا يُفَرِّبُكَ مِنِّي فَقَدْ دَلَّلْتُكَ عَلَيْهِ وَ كُلُّ مَا يُبَاعِدُكَ مِنِّي فَقَدْ نَهَيْتُكَ عَنْهُ فَارْتَدَّ لِنَفْسِكَ

O Isa^{-as}! All that which brings you^{-as} closer to Me^{-azwj}, I^{-azwj} have Evidenced it for you^{-as}, and everything which distances you^{-as} from Me^{-azwj}, so I^{-azwj} have Prohibited you^{-as} from it, so refer to it for yourself^{-as}.

يَا عِيسَى إِنَّ الدُّنْيَا حُلُوهٌ وَإِنَّمَا اسْتَعْمَلْتُكَ فِيهَا فَجَانِبْ مِنْهَا مَا حَذَرْتُكَ وَ خُذْ مِنْهَا مَا أَعْطَيْتُكَ عَفْوَاً

O Isa^{-as}! The world is sweet, and I have Utilised you^{-as} in it, so stay aside from what I^{-azwj} have Cautioned you^{-as} from, and take from it what I^{-azwj} Give to you^{-as} as a Gift.

يَا عِيسَى انظُرْ فِي عَمَلِكَ نَظَرَ الْعَبْدِ الْمُذْنِبِ الْخَاطِي وَ لَا تَنْظُرْ فِي عَمَلِ غَيْرِكَ بِمَنْزِلَةِ الرَّبِّ كُنْ فِيهَا زَاهِداً وَ لَا تَرْغَبْ فِيهَا فَتَعَطَّبَ

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

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

O Isa^{-as}! Think, and ponder, and look around in the earth and see how the unjust ones had vanished from its (face).

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

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

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

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

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

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

يَا عِيسَى لَا تُشْرِكْ بِي شَيْئاً وَ كُنْ مِثِّي عَلَى حَذَرٍ وَ لَا تُعْتَرِّ بِالصِّحَّةِ وَ تُعَيِّطْ نَفْسَكَ فَإِنَّ الدُّنْيَا كَفَيءٍ زَائِلٍ وَ مَا أَقْبَلَ مِنْهَا كَمَا أُدْبِرَ فَنَافِسٌ فِي الصَّالِحَاتِ جُهْدَكَ وَ كُنْ مَعَ الْحَقِّ حَيْثُمَا كَانَ وَ إِنْ فُطِعَتْ وَ أُحْرِقَتْ بِالنَّارِ فَلَا تَكْفُرْ بِي بَعْدَ الْمَعْرِفَةِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ فَإِنَّ الشَّيْءَ يَكُونُ مَعَ الشَّيْءِ

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

يَا عِيسَى صُبَّ لِي الدُّمُوعَ مِنْ عَيْنَيْكَ وَ اخْشَعْ لِي بِقَلْبِكَ

O Isa-as! Pour out your-as tears for Me-azwj from your-as eyes, and humble your-as heart to Me-azwj.

يَا عِيسَى اسْتَعِثْ بِي فِي حَالَاتِ الشَّدَةِ فَإِنِّي أُعِيثُ الْمَكْرُوبِينَ وَ أُجِيبُ الْمُضْطَّرِّينَ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ.

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

14552 - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ عَنبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا اسْتَقَرَّ أَهْلُ النَّارِ فِي النَّارِ يَفْقِدُونَكُمْ فَلَا يَرَوْنَ مِنْكُمْ أَحَدًا فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ مَا لَنَا لَا نَرَى رَجُلًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ أَتَخَذْنَاهُمْ سِحْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ قَالَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ يَتَخَاصِمُونَ فَبِكُمْ فِيمَا كَانُوا يَقُولُونَ فِي الدُّنْيَا.

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

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

حَدِيثُ إِبْلِيسَ

HADEETH ABOUT IBLEES^{-la}

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

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

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

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

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

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

14555- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ ابْنِ مَخْبُوبٍ عَنْ هَارُونَ بْنِ مَنْصُورٍ الْعَبْدِيِّ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِفَاطِمَةَ (عليها السلام) فِي رُؤْيَاهَا الَّتِي رَأَتْهَا قَوْلِي أَعُودُ بِمَا عَادْتُ بِهِ مَلَائِكَةَ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَآؤُهُ الْمُرْسَلُونَ وَ عِبَادُهُ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتُ فِي لَيْلَاتِي هَذِهِ أَنْ يُصِيبَنِي مِنْهُ سُوءٌ أَوْ شَيْءٌ أَكْرَهُهُ ثُمَّ لِيَقُلْ عَنِ يَسَارِكِ ثَلَاثَ مَرَّاتٍ.

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

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

حَدِيثُ مُحَاسَبَةِ النَّفْسِ

HADEETH OF SELF-ACCOUNTING

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

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

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

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

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

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

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

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

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

14559- وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصِ بْنِ عَبْدِ اللَّهِ (عليه السلام) بَيَّحَلُّ بِسَاتَيْنِ الْكُوفَةِ فَاذْنَهُ إِلَى نَخْلَةٍ فَتَوَضَّأَ عِنْدَهَا ثُمَّ رَكَعَ وَ سَجَدَ فَأَحْصَيْتُ فِي سُجُودِهِ خَمْسَمِائَةَ تَسْبِيحَةٍ ثُمَّ اسْتَنَّدَ إِلَى النَّخْلَةِ فَدَعَا بِدَعَوَاتٍ ثُمَّ قَالَ يَا أَبَا حَفْصِ إِنَّهَا وَ اللَّهُ النَّخْلَةُ الَّتِي قَالَ اللَّهُ جَلَّ وَ عَزَّ لِمَرْيَمَ (عليها السلام) وَ هُزِّي إِلَيْكَ بِجِدْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْباً جَنِيًّا.

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

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

14560- حَفْصٌ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ عِيسَى (عليه السلام) اشْتَدَّتْ مَوْتُهُ الدُّنْيَا وَ مَوْتُهُ الْآخِرَةَ أَمَا مَوْتُهُ الدُّنْيَا فَإِنَّكَ لَا تَمُدُّ يَدَكَ إِلَى شَيْءٍ مِنْهَا إِلَّا وَجَدْتَ فَاجِرًا قَدْ سَبَقَكَ إِلَيْهَا وَ أَمَا مَوْتُهُ الْآخِرَةَ فَإِنَّكَ لَا تَجِدُ أَعْوَانًا يُعِينُونَكَ عَلَيْهَا.

H 14560 – Hafs, who has reported the following:

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

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

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

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

14562- ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى سُلَيْمَانَ بْنِ دَاوُدَ (عليهما السلام) أَنَّ آيَةَ مَوْتِكَ أَنَّ شَجَرَةً تَخْرُجُ مِنْ بَيْتِ الْمَقْدِسِ يُقَالُ لَهَا الْخَرْزُوبَةُ قَالَ فَتَطَّرَ سُلَيْمَانُ يَوْمًا فَإِذَا الشَّجَرَةُ الْخَرْزُوبَةُ قَدْ طَلَعَتْ مِنْ بَيْتِ الْمَقْدِسِ فَقَالَ لَهَا مَا اسْمُكَ قَالَتْ الْخَرْزُوبَةُ قَالَ فَوَلَّى سُلَيْمَانُ مُدْبِرًا إِلَى مِحْرَابِهِ فَقَامَ فِيهِ مُتَكِنًا عَلَى عَصَاهُ فَفَبِضْ رُوحَهُ مِنْ سَاعَتِهِ قَالَ

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

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

فَجَعَلَتِ الْجِنَّ وَالْإِنْسُ يَخْدُمُونَهُ وَ يَسْعَوْنَ فِي أَمْرِهِ كَمَا كَانُوا وَ هُمْ يَظُنُّونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَبْعُدُونَ وَ يَرُوحُونَ وَ هُوَ قَائِمٌ ثَابِتٌ حَتَّى دَبَّتِ الْأَرْضُ مِنْ عَصَاهُ فَأَكَلَتْ مِنْسَاتَهُ فَأَنْكَسَرَتْ وَ حَرَّ سَلِيمَانُ إِلَى الْأَرْضِ أ فَلَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَّ فَلَمَّا حَرَّ تَبَيَّنَتِ الْجِنَّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

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

14563- ابنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ الْمُشْرِكِينَ كَانُوا إِذَا مَرُّوا بِرَسُولِ اللَّهِ حَوْلَ النَّبِيِّ طَائِفًا أَحَدُهُمْ ظَهَرَهُ وَ رَأَسَهُ هَكَذَا وَ غَطَّى رَأْسَهُ بِثَوْبِهِ لِأَيِّرَاهُ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أَلَا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَعْشُونَ لِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ.

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

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

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

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

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

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

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

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

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

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

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

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

14567- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَ بْنِ الْحَلْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ الْخَنَعَمِيِّ قَالَ دَخَلَ يَحْيَى بْنُ سَابُورَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) لِيُودِعَهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَمَا وَاللَّهِ إِنَّمَا لَعَلَى الْحَقِّ وَ إِنَّ مَنْ خَالَفَكُمْ لَعَلَى غَيْرِ الْحَقِّ وَ اللَّهُ مَا أَشْكُ لَكُمْ فِي الْجَنَّةِ وَ إِنِّي لَأَرْجُو أَنْ يُؤَيِّرَ اللَّهُ لِأَعْيُنِكُمْ عَنْ قَرِيبٍ.

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

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

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

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

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

14569- يَحْيَى الْحَلْبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ حَبِيبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ أَمَا وَاللَّهِ مَا أَحَدٌ مِنَ النَّاسِ أَحَبَّ إِلَيَّ مِنْكُمْ وَ إِنَّ النَّاسَ سَلَكُوا سُبُلًا شَتَّى فَمِنْهُمْ مَنْ أَحَدَ بِرَأْيِهِ وَ مِنْهُمْ مَنْ اتَّبَعَ هَوَاهُ وَ مِنْهُمْ مَنْ اتَّبَعَ الرَّوَايَةَ وَ

إِنَّكُمْ أَحَدْتُمْ بِأَمْرِ لَهُ أَصْلٌ فَعَلَيْكُمْ بِالْوَرَعِ وَالْإِجْتِهَادِ وَالْأَشْهُدُوا الْجَنَائِزَ وَاعْبُدُوا الْمَرْضَى وَاحْضُرُوا مَعَ قَوْمِكُمْ فِي مَسَاجِدِهِمْ لِلصَّلَاةِ أَمَا يَسْتَحْيِي الرَّجُلُ مِنْكُمْ أَنْ يَعْرِفَ جَارُهُ حَقَّهُ وَلَا يَعْرِفَ حَقَّ جَارِهِ.

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

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

14570- عَنْهُ عَنِ ابْنِ مُسْكَانَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا مَالِكُ أَمَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَتُؤْتُوا الزَّكَاةَ وَتَكْفُوا وَتَدْخُلُوا الْجَنَّةَ يَا مَالِكُ إِنَّهُ لَيْسَ مِنْ قَوْمِ أَنْتُمْوَا بِإِمَامٍ فِي الدُّنْيَا إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ يَلْعَنُهُمْ وَ يَلْعَنُونَهُ إِلَّا أَنْتُمْ وَمَنْ كَانَ عَلَى مِثْلِ حَالِكُمْ يَا مَالِكُ إِنَّ الْمَيِّتَ وَاللَّهِ مِنْكُمْ عَلَى هَذَا الْأَمْرِ لَشَهِيدٌ بِمَنْزِلَةِ الضَّارِبِ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ.

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

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

14571- يَحْيَى الْحَلْبِيُّ عَنْ بَشِيرِ الْكُنَاسِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ وَصَلْتُمْ وَ قَطَعَ النَّاسُ وَ أَحْبَبْتُمْ وَ أَبْغَضَ النَّاسُ وَ عَرَفْتُمْ وَ أَنْكَرَ النَّاسُ وَ هُوَ الْحَقُّ إِنَّ اللَّهَ اتَّخَذَ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَبْدًا قَبْلَ أَنْ يَنْخِذَهُ نَبِيًّا وَ إِنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) كَانَ عَبْدًا نَاصِحًا لِلَّهِ عَزَّ وَ جَلَّ فَتَصَحَّهْ وَ أَحَبَّ اللَّهُ عَزَّ وَ جَلَّ فَأَحَبَّهُ

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

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

إِنَّ حَقَّنَا فِي كِتَابِ اللَّهِ بَيْنَ لَنَا صَفْوِ الْأَمْوَالِ وَ لَنَا الْأَنْفَالِ وَ إِنَّا قَوْمٌ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ طَاعَتَنَا وَ إِنَّكُمْ تَأْتُمُونَ بِمَنْ لَا يُعْذَرُ النَّاسُ بِجَهَالَتِهِ وَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً عَلَيْكُمْ بِالطَّاعَةِ فَقَدْ رَأَيْتُمْ أَصْحَابَ عَلِيٍّ (عَلَيْهِ السَّلَامُ)

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

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ فِي مَرَضِهِ الَّذِي تُوفِّيَ فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى أَبِييهِمَا فَلَمَّا جَاءَا أَعْرَضَ بَوَجْهِهِ ثُمَّ قَالَ ادْعُوا لِي خَلِيلِي فَقَالَا قَدْ رَأَانَا لَوْ أَرَادْنَا لَكَلَّمْنَا فَأَرْسَلْنَا إِلَى عَلِيٍّ (عليه السلام) فَلَمَّا جَاءَ أَكَبَّ عَلَيْهِ يُحَدِّثُهُ وَ يُحَدِّثُهُ حَتَّى إِذَا فَرَغَ لَقِيَاهُ فَقَالَا مَا حَدَّثَكَ فَقَالَ حَدَّثَنِي بِالْأَفِّ بَابٍ مِنَ الْعِلْمِ يُفْتَحُ كُلُّ بَابٍ إِلَى الْآفِ بَابٍ.

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

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

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

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

14573- سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ قُلْتُ لَهُ جَعَلْتُ لَهُ جَعَلْتُ فِدَاكَ الرَّجُلُ مِنْ إِخْوَانِي يَتَلَعْنِي عَنْهُ الشَّيْءُ الَّذِي أَكْرَهُهُ فَاسْأَلُهُ عَنْ ذَلِكَ فَيَنْكُرُ ذَلِكَ وَ قَدْ أَحْبَبْتَنِي عَنْهُ قَوْمٌ يَقَاتُ فَقَالَ لِي يَا مُحَمَّدُ كَذِبٌ سَمِعَكَ وَ بَصَرَكَ عَنْ أَخِيكَ فَإِنْ شَهِدَ عِنْدَكَ حَمْسُونَ قَسَامَةً وَ قَالَ لَكَ قَوْلًا فَصَدِّقْهُ وَ كَذِّبْهُمْ لَا تُذِيعَنَّ عَلَيْهِ شَيْئًا تَشْبِيهُهُ بِهِ وَ تَهْدِمُ بِهِ مَرْوَعَتَهُ فَتَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشْبِعَ الْفَاحِشَةَ فِي الدِّينِ أَمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ.

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

Abu Al-Hassan the First^{-asws} replied, when I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, (its about) a man from our brethren, a matter has reached me about him which I dislike, so I ask about that but he denies that, and it has been informed to me from reliable people'. He^{-asws} said to me: 'O Muhammad, deny your hearing and your vision about your brother even though fifty have testified in your presence under oath, and if he says something to you, so ratify him and belie them. Do not publicise anything against him which would disgrace him and destroy his magnanimity, for you

will become those for whom Allah-azwj has Said in His-azwj Book: “[24:19] Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know”.

حَدِيثٌ مِّنْ وُلْدٍ فِي الْإِسْلَامِ

HADEETH ABOUT THE ONE WHO IS BORN IN AL-ISLAM

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

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

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

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

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

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

14576- عَنْهُ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) [عَنْ أَبِيهِ ع] أَنَّهُ قَالَ لِرَجُلٍ وَ قَدْ كَلَّمَهُ بِكَلَامٍ كَثِيرٍ فَقَالَ أَيُّهَا الرَّجُلُ تَحْتَقِرُ الْكَلَامَ وَ تَسْتَصْغِرُهُ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ رُسُلَهُ حَيْثُ بَعَثَهَا وَ مَعَهَا ذَهَبٌ وَ لَا فِضَّةٌ وَ لَكِنْ بَعَثَهَا بِالْكَلامِ وَ إِنَّمَا عَرَفَ اللَّهُ جَلَّ وَ عَزَّ نَفْسَهُ إِلَى خَلْفِهِ بِالْكَلامِ وَ الدَّلَالَاتِ عَلَيْهِ وَ الْأَعْلَامِ.

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

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

14577- وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) مَا خَلَقَ اللهُ جَلًّا وَ عَزًّا خَلَقًا إِلَّا وَ قَدْ أَمَرَ عَلَيْهِ آخَرَ بِغَلْبِهِ فِيهِ وَ ذَلِكَ أَنَّ اللهُ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ الْبِحَارَ السُّفْلَى فَخَرَّتْ وَ رَحَرَّتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْأَرْضَ فَسَطَّحَهَا عَلَى ظَهْرِهَا فَذَلَّتْ

H 14577 – And by this chain:

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

ثُمَّ قَالَ إِنَّ الْأَرْضَ فَخَرَّتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْجِبَالَ فَأَثْبَتَهَا عَلَى ظَهْرِهَا أَوْتَادًا مِنْ أَنْ تَمِيدَ بِمَا عَلَيْهَا فَذَلَّتْ الْأَرْضُ وَ اسْتَفْرَّتْ ثُمَّ إِنَّ الْجِبَالَ فَخَرَّتْ عَلَى الْأَرْضِ فَسَمَخَتْ وَ اسْتَطَالَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْحَدِيدَ فَفَطَّعَهَا فَفَرَّتِ الْجِبَالَ وَ ذَلَّتْ ثُمَّ إِنَّ الْحَدِيدَ فَخَرَّتْ عَلَى الْجِبَالِ وَ قَالَ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ النَّارَ فَادَابَتِ الْحَدِيدَ فَذَلَّ الْحَدِيدُ

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

ثُمَّ إِنَّ النَّارَ زَفَرَتْ وَ شَهَقَتْ وَ فَخَرَّتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْمَاءَ فَاطْفَأَهَا فَذَلَّتْ ثُمَّ إِنَّ الْمَاءَ فَخَرَ وَ زَحَرَ وَ قَالَ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الرِّيحَ فَحَرَكَتْ أَمْوَاجَهُ وَ أَثَارَتْ مَا فِي قَعْرِهِ وَ حَبَسَتْهُ عَنْ مَجَارِيهِ فَذَلَّ الْمَاءُ ثُمَّ إِنَّ الرِّيحَ فَخَرَّتْ وَ عَصَفَتْ وَ أَرْحَتْ أَدْيَالَهَا وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْإِنْسَانَ فَبَنَى وَ احْتَالَ وَ اتَّخَذَ مَا يَسْتَنْتِرُ بِهِ مِنَ الرِّيحِ وَ غَيْرِهَا فَذَلَّتِ الرِّيحُ

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

ثُمَّ إِنَّ الْإِنْسَانَ طَعَى وَ قَالَ مَنْ أَشَدُّ مِنِّي قُوَّةً فَخَلَقَ اللهُ لَهُ الْمَوْتَ فَفَهَرَهُ فَذَلَّ الْإِنْسَانَ ثُمَّ إِنَّ الْمَوْتَ فَخَرَ فِي نَفْسِهِ فَقَالَ اللهُ عَزَّ وَ جَلَّ لَا تَفَخَرْ فَإِنِّي دَابِحُكَ بَيْنَ الْفَرِيقَيْنِ أَهْلِ الْجَنَّةِ وَ أَهْلِ النَّارِ ثُمَّ لَا أُحْيِيكَ أَبَدًا فَتُرْجَى أَوْ تُخَافُ

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

وَقَالَ أَيْضاً وَ الْجَلْمُ يَغْلِبُ الْعَضَبَ وَ الرَّحْمَةُ تَغْلِبُ السُّخْطَ وَ الصَّدَقَةُ تَغْلِبُ الْخَطِيئَةَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَشْبَهَ هَذَا مِمَّا قَدْ يَغْلِبُ غَيْرَهُ.

And he^{asws} also said: 'And the forbearance overcomes the anger, and the mercy overcomes the harshness, and the charity overcomes the sins'. Then Abu Abdullah^{asws} said: 'There is more like this where one thing overcomes the other'.

14578- عَنْهُ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ لَهُ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَهَلْ أَنْتَ مُسْتَوْصٍ إِنْ أَنَا أَوْصَيْتُكَ حَتَّى قَالَ لَهُ ذَلِكَ ثَلَاثًا وَ فِي كُلِّهَا يَقُولُ لَهُ الرَّجُلُ نَعَمْ يَا رَسُولَ اللَّهِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَيُّ أَوْصِيكَ إِذَا أَنْتَ هَمَمْتَ بِأَمْرٍ فَتَدَبَّرَ عَاقِبَتَهُ فَإِنْ يَكُ رُشْدًا فَاْمُضِ بِهِ وَ إِنْ يَكُ غَيًّا فَانْتَهُ عَنْهُ.

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

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

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

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

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

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

H 14580 – And by this chain, he said:

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

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ خَيْرَ مَا وَرَثَ الْأَبَاءُ لِأَبْنَائِهِمُ الْأَدَبُ لَا الْمَالُ فَإِنَّ الْمَالَ يَذْهَبُ وَ الْأَدَبُ يَبْقَى قَالَ مَسْعَدَةُ يَعْني بِالْأَدَبِ الْعِلْمُ

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

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

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

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

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

14581- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ
(عليه السلام) يَا ابْنَ مُسْلِمِ النَّاسُ أَهْلُ رِيَاءٍ غَيْرِكُمْ وَ دَلِكُمْ أَنْكُمْ أَحْفَيْتُمْ مَا يُجِبُّ اللَّهُ عَزَّ وَ جَلَّ وَ أَظْهَرْتُمْ مَا يُجِبُّ النَّاسُ وَ
النَّاسُ أَظْهَرُوا مَا يُسْخِطُ اللَّهُ عَزَّ وَ جَلَّ وَ أَحْفَا مَا يُجِبُّهُ اللَّهُ يَا ابْنَ مُسْلِمِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَأَفَ بِكُمْ فَجَعَلَ الْمُنْعَةَ
عَوْضًا لَكُمْ عَنِ الْأَشْرَبَةِ.

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

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

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

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

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

وَ لَقَدْ كُنْتُ بِالْمَدِينَةِ وَ كِتَابِي يَنْفُذُ فِي الْمَشْرِقِ وَ الْمَغْرِبِ وَ لَقَدْ كُنْتُ أَرْكَبُ جِمَارِي وَ أَمْرٌ فِي سِكَكِ الْمَدِينَةِ وَ مَا بِهَا أَعَزُّ
مَنِي وَ مَا كَانَ بِهَا أَحَدٌ مِنْهُمْ يَسْأَلُنِي حَاجَةً يُمَكِّنُنِي قَضَاؤُهَا لَهُ إِلَّا قَضَيْتُهَا لَهُ قَالَ فَقَالَ لِي أَفِي لَكَ.

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

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

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

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

14584- وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) خَلَّتَانِ كَثِيرٌ مِنَ النَّاسِ فِيهِمَا مَفْتُونٌ صِحَّةً وَ الْفِرَاقُ.

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

Imam-asws said: 'The Prophet-saww said: 'There are two qualities which the people are infatuated with – the health and the leisure'.

14585- وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) مَنْ عَرَضَ نَفْسَهُ لِلتُّهْمَةِ فَلَا يَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ وَ مَنْ كَتَمَ سِرَّهُ كَانَتْ الْحَبِيرَةُ فِي يَدِهِ.

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

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

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

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

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

14587- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا التَّقَتُّ فِتْنَانِ قَطُّ مِنْ أَهْلِ الْبَاطِلِ إِلَّا كَانَ النَّصْرُ مَعَ أَحْسَنِيهِمَا بَقِيَّةً عَلَى أَهْلِ الْإِسْلَامِ.

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

Abu Abdullah^{-asws} said: 'No two groups of the people of falsehood ever confronted each other at all except that the victory was with the better one of them, while the other way round (opposite) being for the people of Al-Islam'.

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

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

Abu Abdullah^{-asws} said: 'It is inherent in the hearts to love the one who benefits it, and hate the one who harms it'.

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

H 14589 – Muhammad Bin Abu Abdullah, from Musa Bin Umraan, from his uncle Al-Husayn Bin Isa Bin Abdullah, from Ali Bin Ja'far, from his brother Abu Al-Hassan Al-Musa^{-asws} having said:

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

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

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

'Abu Ja'far^{-asws} said to me: 'Everything used to be water, and His^{-azwj} Throne was upon the water. So Allah^{-azwj} Commanded the water so the fire was ignited. Then He^{-azwj} Commanded the fire, so it was extinguished and from its smoldering a smoke arose. So Allah^{-azwj} Mighty and Majestic Created the Heavens from that smoke, and Allah^{-azwj} Mighty and Majestic Created the earth from the ashes. Then the water, and the fire, and the wind contended. So the water said, 'I am the great army of Allah^{-azwj}', and the fire said, 'I am the great army of Allah^{-azwj}', and the wind said, 'I am the

great army of Allah^{-azwj}. So Allah^{-azwj} Mighty and Majestic Revealed unto the wind: "You are My^{-azwj} Great army'.

حَدِيثُ زَيْنَبِ الْعَطَّارَةِ

HADEETH OF ZAYNAB THE PERFUME SELLER

14590- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ الْخُسَيْنِ بْنِ زَيْدِ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ زَيْنَبُ الْعَطَّارَةُ الْخَوْلَاءَ إِلَى نِسَاءِ النَّبِيِّ (صلى الله عليه وآله) وَبَنَاتِهِ وَكَانَتْ تَبِيعُ مِنْهُنَّ الْعَطْرَ فَجَاءَ النَّبِيُّ (صلى الله عليه وآله) وَهِيَ عِنْدَهُنَّ فَقَالَ إِذَا أَتَيْتُنَا طَابَتْ بُيُوتُنَا فَقَالَتْ بُيُوتَكَ بِرِيحِكَ أَطْيَبُ يَا رَسُولَ اللَّهِ قَالَ إِذَا بَعْتَ فَأَحْسِنِي وَلَا تَعْشِي فَإِنَّهُ أَنْقَى وَ أَبْقَى لِلْمَالِ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا أَتَيْتُ بِشَيْءٍ مِنْ بَيْعِي وَإِنَّمَا أَتَيْتُ أَسْأَلُكَ عَنْ عَظْمَةِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ جَلَّ جَلَالُ اللَّهِ سَأَحْتَكِ عَنْ بَعْضِ ذَلِكَ

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

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

ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ بِمَنْ عَلَيْهَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ بَيْنَ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الثَّلَاثَةُ حَتَّى انْتَهَى إِلَى السَّابِعَةِ وَ تَلَا هَذِهِ الْآيَةَ خَلَقَ سَبْعَ سَمَاوَاتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ وَ السَّبْعَ الْأَرْضِينَ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدِّيكِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الدِّيكُ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَ رِجْلَاهُ فِي الثُّحُومِ وَ السَّبْعُ وَ الدِّيكُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ

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

وَ الصَّخْرَةُ بِمَنْ فِيهَا وَ مَنْ عَلَيْهَا عَلَى ظَهْرِ الْحُوْتِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوْتُ وَ الْخُوْتُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الْبَحْرِ الْمُظْلِمِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوْتُ وَ الْبَحْرُ الْمُظْلِمُ عَلَى الْهَوَاءِ الدَّاهِبِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوْتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ عَلَى الثَّرَى كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى ثُمَّ انْقَطَعَ الْخَبْرُ عِنْدَ الثَّرَى

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

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

وَالسَّبْعِ وَالذِّبْكَ وَالصَّخْرَةَ وَالْحُوتَ وَالْبَحْرَ الْمُظْلِمَ وَالْهَوَاءَ وَالْتَّرَى بَمَنْ فِيهِ وَمَنْ عَلَيْهِ عِنْدَ السَّمَاءِ الْأُولَى كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذَا كُلُّهُ وَ سَمَاءُ الدُّنْيَا بَمَنْ عَلَيْهَا وَمَنْ فِيهَا عِنْدَ الَّتِي فَوْقَهَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ السَّمَاءَانِ وَمَنْ فِيهِمَا وَمَنْ عَلَيْهُمَا عِنْدَ الَّتِي فَوْقَهُمَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ الثَّلَاثُ بَمَنْ فِيهِنَّ وَمَنْ عَلَيْهِنَّ عِنْدَ الرَّابِعَةِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ حَتَّى انْتَهَى إِلَى السَّابِعَةِ

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

وَ هُنَّ وَمَنْ فِيهِنَّ وَمَنْ عَلَيْهِنَّ عِنْدَ الْبَحْرِ الْمَكْفُوفِ عَنْ أَهْلِ الْأَرْضِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ عِنْدَ جِبَالِ الْبَرْدِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ وَ يُنَزَّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرْدٍ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ عِنْدَ الْهَوَاءِ الَّذِي تَحَارُّ فِيهِ الْقُلُوبُ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ وَ الْهَوَاءُ عِنْدَ حُجُبِ النُّورِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

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

وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ وَالْهَوَاءُ وَ حُجُبُ النُّورِ عِنْدَ الْكُرْسِيِّ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَ لَا يَؤُدُّهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ وَالْهَوَاءُ وَ حُجُبُ النُّورِ وَالْكُرْسِيُّ عِنْدَ الْعَرْشِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى [وَ فِي رَوَايَةٍ الْحَسَنِ] الْحُجُبُ قَبْلَ الْهَوَاءِ الَّذِي تَحَارُّ فِيهِ الْقُلُوبُ.

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

mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert'. And he^{-saww} recite this Verse: “[20:5] **The Beneficent One, Who is established on the Throne**”. (And in the report of Al-Hassan) – ‘The veils before the air about which the hearts are confused’.

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

HADEETH OF THE ONE WHO HOSTED THE Rasool Allah^{-saww} AT AL-TAEF

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

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

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

قَالَ فَقَدِمَ الرَّجُلُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَسَلَّمَ عَلَيْهِ وَاسْتَلَمَ ثُمَّ قَالَ لَهُ أَ تَعْرِفُنِي يَا رَسُولَ اللَّهِ قَالَ وَ مَنْ أَنْتَ قَالَ أَنَا رَبُّ الْمَنْزِلِ الَّذِي نَزَلَتْ بِهِ بِالطَّائِفِ فِي الْجَاهِلِيَّةِ يَوْمَ كَذَا وَكَذَا فَأَكْرَمْتِكَ فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَرْحَبًا بِكَ سَلْ حَاجَتَكَ فَقَالَ أَسْأَلُكَ مَا نَتَيْ سِنَاةٍ بَرُعَاتِهَا فَأَمَرَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِمَا سَأَلَ ثُمَّ قَالَ لِأَصْحَابِهِ مَا كَانَ عَلَى هَذَا الرَّجُلِ أَنْ يَسْأَلَنِي سُؤَالَ عَجُوزِ بَنِي إِسْرَائِيلَ لِمُوسَى (عَلَيْهِ السَّلَام) فَقَالُوا وَ مَا سَأَلَتْ عَجُوزُ بَنِي إِسْرَائِيلَ لِمُوسَى

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

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

So he^{-saww} said: ‘Allah^{-azwj} Revealed unto Musa^{-as} that: “Carry the bones of Yusuf^{-as} from Egypt, before you^{-as} leave from it, to the Holy land in Syria”. Musa^{-as} asked

about the grave of Yusuf^{as}. An old man came up and said, 'If there is anyone who would recognise his^{as} grave it would be such and such a woman. So Musa^{as} sent for her. When she came, he^{as} said: 'Do you recognise the place of the grave of Yusuf^{as}?' She said, 'Yes'. Point it out to me^{as} and you can have whatever you ask for'.

قَالَ لَا أَدُلُّكَ عَلَيْهِ إِلَّا بِحُكْمِي قَالَ فَلَيْتَ الْجَنَّةُ قَالَتْ لَا إِلَّا بِحُكْمِي عَلَيْكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى لَا يَكْبُرُ عَلَيْكَ أَنْ تَجْعَلَ لَهَا حُكْمَهَا فَقَالَ لَهَا مُوسَى فَلَيْتَ حُكْمُكَ قَالَتْ فَإِنَّ حُكْمِي أَنْ أَكُونَ مَعَكَ فِي دَرَجَتِكَ الَّتِي تَكُونُ فِيهَا يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا كَانَ عَلَى هَذَا لَوْ سَأَلَنِي مَا سَأَلْتُ عَجُوزَ بَنِي إِسْرَائِيلَ.

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

14593- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ تَوَدُّنَا أَهْلَ الْبَيْتِ وَتُكْثِرُ التَّعَاهُدَ لَنَا وَ إِنَّ عُمَرَ بْنَ الْخَطَّابِ لَوَفَّيْنَا ذَلِكَ يَوْمَ وَ هِيَ تُرِيدُنَا فَقَالَ لَهَا أَيْنَ تَدْهَبِينَ يَا عَجُوزَ الْأَنْصَارِ فَقَالَتْ أَذْهَبُ إِلَى آلِ مُحَمَّدٍ أَسْلِمُ عَلَيْهِمْ وَ أَجِدُّ بِهِمْ عَهْدًا وَ أَقْضِي حَقَّهُمْ

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

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

فَقَالَ لَهَا عُمَرُ وَيْلَكَ لَيْسَ لَهُمْ الْيَوْمَ حَقٌّ عَلَيْكَ وَ لَا عَلَيْنَا إِنَّمَا كَانَ لَهُمْ حَقٌّ عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَمَّا الْيَوْمَ فَلَيْسَ لَهُمْ حَقٌّ فَأَنْصَرَفِي فَأَنْصَرَفْتُ حَتَّى أَتَيْتُ أُمَّ سَلَمَةَ فَقَالَتْ لَهَا أُمَّ سَلَمَةَ مَاذَا أَبْطَأَ بِكَ عَنَّا فَقَالَتْ إِنِّي لَقَيْتُ عُمَرَ بْنَ الْخَطَّابِ وَ أَخْبَرْتَهَا بِمَا قَالَتْ لِعُمَرَ وَ مَا قَالَ لَهَا عُمَرُ فَقَالَتْ لَهَا أُمَّ سَلَمَةَ كَذَبَ لَا يَزَالُ حَقُّ آلِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَاجِبًا عَلَى الْمُسْلِمِينَ إِلَى يَوْمِ الْقِيَامَةِ.

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

14594- ابْنُ مَحْبُوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ قَالَ هُمْ وَ اللَّهُ شَبِعْتَنَا جِئْنَا صَارَتْ

أَرَوَّاحُهُمْ فِي الْجَنَّةِ وَاسْتَقْبَلُوا الْكَرَامَةَ مِنْ اللَّهِ عَزَّ وَجَلَّ وَعَلِمُوا وَاسْتَبَقُوا أَنَّهُمْ كَانُوا عَلَى الْحَقِّ وَعَلَى دِينِ اللَّهِ عَزَّ وَجَلَّ وَاسْتَبَشَرُوا بِمَنْ لَمْ يَلْحَقْ بِهِمْ مِنْ إِخْوَانِهِمْ مِنْ خَلْفِهِمْ مِنَ الْمُؤْمِنِينَ إِلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

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

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

14595- عَنْهُ عَنِ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ أَبِي أَيُّوبَ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فِيهِنَّ خَيْرَاتٌ جَسَانٌ قَالَ هُنَّ صَوَالِحُ الْمُؤْمِنَاتِ الْعَارِفَاتِ قَالَ قُلْتُ حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ قَالَ الْحُورُ هُنَّ الْبَيْضُ الْمَضْمُومَاتُ الْمُحَدَّرَاتُ فِي خِيَامِ الدَّرِّ وَالْيَاقُوتِ وَالْمَرْجَانِ لِكُلِّ خَيْمَةٍ أَرْبَعَةُ أَبْوَابٍ عَلَى كُلِّ بَابٍ سَبْعُونَ كَاعِبًا حُجَابًا لَهُنَّ وَيَأْتِيهِنَّ فِي كُلِّ يَوْمٍ كَرَامَةٌ مِنَ اللَّهِ عَزَّ ذَكَرَهُ لِيُبَشِّرَ اللَّهُ عَزَّ وَجَلَّ بِهِنَ الْمُؤْمِنِينَ.

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

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

14596- عَلِيُّ بْنُ إِبْرَاهِيمَ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُوْنُسَ عَنْ أَبِي الصَّبَّاحِ الْكَنَابِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنَّ لِلشَّمْسِ ثَلَاثِمِائَةَ وَ سِتِّينَ بُرْجاً كُلُّ بُرْجٍ مِنْهَا مِثْلُ جَزِيرَةٍ مِنْ جَزَائِرِ الْعَرَبِ فَتَنْزِلُ كُلُّ يَوْمٍ عَلَى بُرْجٍ مِنْهَا فإِذَا غَابَتْ انْتَهَتْ إِلَى حَدِّ بُطْنَانِ الْعَرْشِ فَلَمْ تَزَلْ سَاجِدَةً إِلَى الْعَدِ ثُمَّ تَرُدُّ إِلَى مَوْضِعِ مَطْلَعِهَا وَ مَعَهَا مَلَكَانِ يَهْنِئَانِ مَعَهَا وَ إِنَّ وَجْهَهَا لِأَهْلِ السَّمَاءِ وَ فَفَافَا لِأَهْلِ الْأَرْضِ وَ لَوْ كَانَ وَجْهَهَا لِأَهْلِ الْأَرْضِ لَاحْتَرَفَتِ الْأَرْضُ وَ مَنْ عَلَيْهَا مِنْ شِدَّةِ حَرِّهَا وَ مَعْنَى سُجُودِهَا مَا قَالَ سُبْحَانَهُ وَ تَعَالَى أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النَّجُومُ وَ الْجِبَالُ وَ الشَّجَرُ وَ الدَّوَابُّ وَ كَثِيرٌ مِنَ النَّاسِ.

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

Amir-ul-Momineen^{asws} said: 'For the sun there are three hundred constellations. Each of the constellations from these is like an island from the islands of Arabia. So it descends upon a constellation from these each day. So when it disappears, it ends up to the limits beneath the Throne. It does not stop prostrating until the next day. Then it returns to the place of its rising, and with it are two Angels who hail with it

and turn its face towards the people of the sky reversing it from the people of the earth. And had it faced the people of the earth, it would have burnt down the earth and the ones upon it due to the intensity of its heat. And the meaning of its prostration is what the Glorious and the High has Said: “[22:18] **Do you not see that to Allah bow down in worship all things that are in the heavens and on earth, the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind?**”

14597- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَمَّنْ حَدَّثَهُ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) سَبْعِينَ حَدِيثًا لَمْ أَحَدِّثْ بِهَا أَحَدًا قَطُّ وَ لَا أَحَدَّثْتُ بِهَا أَحَدًا أَبَدًا فَلَمَّا مَضَى مُحَمَّدُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) تَقَلَّتْ عَلَيَّ عُقُوبِي وَ ضَاقَ بِهَا صَدْرِي فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّ أَبَاكَ حَدَّثَنِي سَبْعِينَ حَدِيثًا لَمْ يَخْرُجْ مِنِّي شَيْءٌ مِنْهَا وَ لَا يَخْرُجُ شَيْءٌ مِنْهَا إِلَيَّ أَحَدٍ وَ أَمَرَنِي بِسِتْرِهَا وَ قَدْ تَقَلَّتْ عَلَيَّ عُقُوبِي وَ ضَاقَ بِهَا صَدْرِي فَمَا تَأْمُرُنِي فَقَالَ يَا جَابِرُ إِذَا ضَاقَ بِكَ مِنْ ذَلِكَ شَيْءٌ فَأَخْرِجْ إِلَى الْجَبَانَةِ وَ اخْتَفِرْ حَفِيرَةً ثُمَّ دَلَّ رَأْسَكَ فِيهَا وَ قُلْ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بِكَذَا وَ كَذَا ثُمَّ طَمَّهْ فَإِنَّ الْأَرْضَ تَسْتُرُ عَلَيْكَ

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

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

قَالَ جَابِرٌ فَقَعَلْتُ ذَلِكَ فَخَفَّتْ عَلَيَّ مَا كُنْتُ أَجِدُهُ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ مِثْلَهُ.

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

14598- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِأَخِي النَّبِيِّ مِنْكُمْ بِذَنْبِ السَّقِيمِ وَ لِمَ لَا أَفْعَلُ وَ يَبْلَغُكُمْ عَنِ الرَّجُلِ مَا يَشِينُكُمْ وَ يَشِينُنِي فَتَجَالِسُونَهُمْ وَ تَحَدِّثُونَهُمْ فَيَمُرُّ بِكُمْ الْمَارُّ فَيَقُولُ هُوَ لَأَشْرُّ مِنْ هَذَا فَلَوْ أَنَّكُمْ إِذَا بَلَغْتُمْ عَنْهُ مَا تَكَرَّهْتُمْ زَيْرْتُمْوَهُمْ وَ نَهَيْتُمْوَهُمْ كَانَ أَبْرَّ بِكُمْ وَ بِي.

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

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

your abhorrence to them, and forbid them. That would be better for you and for me-
asws’.

14599- سَهْلُ بْنُ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَبْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ قَالَ كَانُوا ثَلَاثَةً أَصْنَافٍ صِنْفٌ أَنْتَمَرُوا وَ أَمَرُوا فَتَجَوَّا وَ صِنْفٌ أَنْتَمَرُوا وَ لَمْ يَأْمُرُوا فَمَسَحُوا دَرَأً وَ صِنْفٌ لَمْ يَأْتَمُرُوا وَ لَمْ يَأْمُرُوا فَهَلَكُوا.

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

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

14600- عَنْهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كَتَبَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِلَى الشَّيْعَةِ لِيُعْطِفَنَ دُؤُوسَ السِّبْرِ مِنْكُمْ وَ النَّهْيَ عَلَى ذَوِي الْجَهْلِ وَ طُلَّابِ الرَّئِاسَةِ أَوْ لِنُصَيْبَتِكُمْ لِعَنْتِي أَجْمَعِينَ.

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

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

14601- مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ جَمِيعاً عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ أَبِي جَعْفَرِ الْكُوفِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الدِّينَ دَوْلَتَيْنِ دَوْلَةٌ لِأَدَمَ (عَلَيْهِ السَّلَام) وَ دَوْلَةٌ لِإِبْلِيسَ فَدَوْلَةُ آدَمَ هِيَ دَوْلَةُ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَبِّدَ عِلَانِيَةً أَظْهَرَ دَوْلَةَ آدَمَ وَ إِذَا أَرَادَ اللَّهُ أَنْ يُعَبِّدَ سِرّاً كَانَتْ دَوْلَةُ إِبْلِيسَ فَالْمُذْبِحُ لِمَا أَرَادَ اللَّهُ سَتْرَهُ مَارِقٌ مِنَ الدِّينِ

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

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

حَدِيثُ النَّاسِ يَوْمَ الْقِيَامَةِ

HADEETH ABOUT THE PEOPLE ON THE DAY OF JUDGEMENT

14602- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمْرِو بْنِ شِمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ يَا جَابِرُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ عَزَّ وَجَلَّ الْأَوَّلِينَ وَالْآخِرِينَ لِفَصْلِ الْخُطَابِ دَعِيَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ دُعِيَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَيُكْسَى رَسُولُ اللَّهِ (صلى الله عليه وآله) خُلَّةً خَضِرَاءَ تُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَ يُكْسَى عَلِيٌّ (عليه السلام) مِثْلَهَا وَ يُكْسَى رَسُولُ اللَّهِ (صلى الله عليه وآله) خُلَّةً وَرْدِيَّةً تُضِيءُ لَهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَ يُكْسَى عَلِيٌّ (عليه السلام) مِثْلَهَا ثُمَّ يَصْعَدَانِ عِنْدَهَا

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

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

ثُمَّ يُدْعَى بِنَا فَيُدْفَعُ إِلَيْنَا جِسَابُ النَّاسِ فَنَحْنُ وَ اللَّهُ نُدْخِلُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَ أَهْلَ النَّارِ النَّارَ ثُمَّ يُدْعَى بِالنَّبِيِّينَ (عليهم السلام) فَيَقَامُونَ صَفَّيْنِ عِنْدَ عَرْشِ اللَّهِ عَزَّ وَجَلَّ حَتَّى تُفْرَغَ مِنْ جِسَابِ النَّاسِ

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

فَإِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَ أَهْلُ النَّارِ النَّارَ بَعَثَ رَبُّ الْعَرْزَةِ عَلِيًّا (عليه السلام) فَأَنْزَلَهُمْ مَنَازِلَهُمْ مِنَ الْجَنَّةِ وَ رَوَّجَهُمْ فَعَلِيٌّ وَ اللَّهُ الَّذِي يُرَوِّجُ أَهْلَ الْجَنَّةِ فِي الْجَنَّةِ وَ مَا ذَلِكَ إِلَى أَحَدٍ غَيْرِهِ كَرَامَةً مِنَ اللَّهِ عَزَّ ذِكْرُهُ وَ فَضْلًا فَضَّلَهُ اللَّهُ بِهِ وَ مَنْ بِهِ عَلَيْهِ وَ هُوَ وَ اللَّهُ يُدْخِلُ أَهْلَ النَّارِ النَّارَ وَ هُوَ الَّذِي يُغْلِقُ عَلَى أَهْلِ الْجَنَّةِ إِذَا دَخَلُوا فِيهَا أَبْوَابَهَا لِأَنَّ أَبْوَابَ الْجَنَّةِ إِلَيْهِ وَ أَبْوَابَ النَّارِ إِلَيْهِ.

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

14603- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُنَيْسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ خَالَطُوا النَّاسَ فَإِنَّهُ إِنْ لَمْ يَنْفَعَكُمُ حُبُّ عَلِيٍّ وَ فَاطِمَةَ (عليها السلام) فِي السِّرِّ لَمْ يَنْفَعَكُمُ فِي الْعَلَانِيَةِ.

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

Abu Abdullah^{-asws}, said, 'I hear him^{-asws} saying: 'Intermingle with the people, for if the love for Ali^{-asws} and Fatima^{-asws} does not benefit you in the privacy, it will not benefit you publicly'.

14604- جَعْفَرُ عَنْ عَنبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِيَّاكُمْ وَ ذِكْرَ عَلِيٍّ وَ فَاطِمَةَ (عليها السلام) فَإِنَّ النَّاسَ لَيَسِّنَ شَيْءٌ أَبْغَضَ إِلَيْهِمْ مِنْ ذِكْرِ عَلِيٍّ وَ فَاطِمَةَ (عليها السلام).

H 14604 – Ja'far, from Anbasat, from Abu Abdullah^{-asws} having said:

'Beware of mentioning Ali^{-asws} and Fatima^{-asws} (in front of others) for there is nothing more hateful to them than the speaking of Ali^{-asws} and Fatima^{-asws}'.

14605- جَعْفَرُ عَنْ عَنبَسَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ إِذَا أَرَادَ فَنَاءَ دَوْلَةِ قَوْمٍ أَمَرَ الْفَلَكَ فَاسْرَعَ السَّيْرَ فَكَانَتْ عَلَى مِقْدَارِ مَا يُرِيدُ.

H 14605 – Ja'far, from Anbasat, from Jabir, from Abu Ja'far^{-asws} having said that:

'If Allah^{-azwj} Intends to Terminate the affairs of a people, He^{-azwj} Commands the orbit to be Accelerated, in accordance to what He^{-azwj} Intends'.

14606- جَعْفَرُ بْنُ بَشِيرٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي شَيْبَةَ قَالَ دَخَلْتُ أَنَا وَ سُلَيْمَانَ بْنَ خَالِدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ سُلَيْمَانُ بْنُ خَالِدٍ إِنَّ الرِّبِّيَّةَ قَوْمٌ قَدْ عُرِفُوا وَ جُرِّبُوا وَ شَهَرَ هُمْ النَّاسَ وَ مَا فِي الْأَرْضِ مُحَمَّدِيٌّ أَحَبُّ إِلَيْهِمْ مِنْكَ فَإِنَّ رَأَيْتَ أَنْ تُدْنِيَهُمْ وَ تُقَرِّبَهُمْ مِنْكَ فَافْعَلْ فَقَالَ يَا سُلَيْمَانُ بْنُ خَالِدٍ إِنْ كَانَ هَؤُلَاءِ السُّفَهَاءُ يُرِيدُونَ أَنْ يَصُدُّونَا عَنْ عِلْمِنَا إِلَى جَهْلِهِمْ فَلَا مَرْحَبًا بِهِمْ وَ لَا أَهْلًا وَ إِنْ كَانُوا يَسْمَعُونَ قَوْلَنَا وَ يَنْتَظِرُونَ أَمْرَنَا فَلَا بَأْسَ.

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

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

14607- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ انْقَطَعَ شَيْءٌ نَحَلَ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ فِي جَنَازَةٍ فَجَاءَ رَجُلٌ بِشَيْئِهِ لِيُنَاقِلَهُ فَقَالَ أَمْسِكْ عَلَيْكَ شَيْئَكَ فَإِنَّ صَاحِبَ الْمَصِيبَةِ أَوْلَى بِالصَّبْرِ عَلَيْهَا.

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

Abu Abdullah^{-asws} said, 'A strip of the slipper of Abu Abdullah^{-asws} broke whilst he^{-asws} was in a funeral. So a man came with his strip for his^{-asws} slipper (as a replacement).

He^{-asws} said: ‘Hold on to your strip, for the patience is foremost for the people in misfortune’.

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

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

Abu Abdullah^{-asws} having said: ‘The cupping in the head is beneficial from every illness except for the death, and ‘Shibr’ (the length of an extended palm) from both the eyebrows to where his thumb reaches’ (centre of the head)⁶. Then said: ‘Like here’.

14609- مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مَرْوَكِ بْنِ عُبَيْدٍ عَنِ رِفَاعَةَ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أ تَدْرِي يَا رِفَاعَةُ لِمَ سُمِّيَ الْمُؤْمِنُ مُؤْمِنًا قَالَ قُلْتُ لَا أَدْرِي قَالَ لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ عَزَّ وَ جَلَّ فَيَجِيزُ [اللَّهُ] لَهُ أَمَانَهُ.

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

Abu Abdullah^{-asws} having said: ‘Do you know, O Rafa’at, why the ‘المؤمن’ Believer is called ‘Momin’?’ I said, ‘I do not know’. He^{-asws} said: ‘Because he entrusts himself to Allah^{-azwj} Mighty and Majestic, so Allah^{-azwj} Authorises safety for him’.

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

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

Abu Abdullah^{-asws} said: ‘It does not matter whether the hostile one (Al-Nasibi) Prays or commits adultery (it’s the same), and this is the Verse which has been Revealed regarding them: “[88:3] Labouring, (hostile one) [88:4] Entering into burning fire”’.

14611- سَهْلُ بْنُ زِيَادٍ عَنِ بَعْغُوبَ بْنِ يَزِيدَ عَنِ مُحَمَّدِ بْنِ مُرَازِمٍ وَ يَزِيدَ بْنِ حَمَادٍ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ فِيمَا أُظُنُّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَوْ أَنَّ غَيْرَ وَلِيِّ عَلِيٍّ (عليه السلام) أَتَى الْفُرَاتَ وَ قَدْ أَشْرَفَ مَاؤُهُ عَلَى جَنْبَيْهِ وَ هُوَ يَرْخُ زَجِيخًا فَتَنَازَلَ بِكَفِّهِ وَ قَالَ بِسْمِ اللَّهِ فَلَمَّا فَرَغَ قَالَ الْحَمْدُ لِلَّهِ كَانَ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ.

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

Abu Abdullah^{-asws} having said: ‘If someone who is not a friend of Ali^{-asws} came to Al-Furaat and there was clear water on both his sides whilst he lowers his palms to take it by his hands, and says, ‘In the Name of Allah^{-azwj}’, and when he is free from that he says, ‘Praise be to Allah^{-azwj}’, it would be like (drinking) gushing blood or flesh of the

⁶ Where ‘Tatbeer’ is performed

swine'. (In another Hadith if a Momin drinks water like this it would keep on praising Allah in his stomach as long as it stays there).

14612- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ صَنَعْتُمْ بِعَمِّي زَيْدٍ قُلْتُ إِنَّهُمْ كَانُوا يَحْرُسُونَهُ فَلَمَّا شَفَّ النَّاسُ أَحَدْنَا جُنَّتْهُ فَدَفَنَاهُ فِي جُرْفٍ عَلَى شَاطِئِ الْفُرَاتِ فَلَمَّا أَصْبَحُوا جَالَتِ الْخَيْلُ يَطْلُبُونَهُ فَوَجَدُوهُ فَأَحْرَقُوهُ فَقَالَ أَفَلَا أَوْفَرْتُمُوهُ حَيْدِيًّا وَالْأَقْيَنُومُوهُ فِي الْفُرَاتِ صَلَّى اللَّهُ عَلَيْهِ وَ لَعَنَ اللَّهُ قَاتِلَهُ.

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

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

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

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

Abu Abdullah^{-asws} having said that: ‘Allah^{-azwj} Gave Permission for the destruction of the Clan of Umayya seven days after their burning of the body of Zayd’.

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

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

Abu Abdullah^{-asws} said that: ‘Allah^{-azwj} Protects the one who protects His^{-azwj} friend’.

14615- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ سِنَانٍ عَنِ سَعْدَانَ عَنْ سَمَاعَةَ قَالَ كُنْتُ قَاعِدًا مَعَ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) وَ النَّاسُ فِي الطَّوَافِ فِي جَوْفِ اللَّيْلِ فَقَالَ يَا سَمَاعَةُ إِلَيْنَا إِيَابُ هَذَا الْخَلْقِ وَ عَلَيْنَا جِسَابُهُمْ فَمَا كَانَ لَهُمْ مِنْ دَنْبٍ بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ حَتَّمْنَا عَلَى اللَّهِ فِي تَرْكِهِ لَنَا فَأَجَابَنَا إِلَى ذَلِكَ وَ مَا كَانَ بَيْنَهُمْ وَ بَيْنَ النَّاسِ اسْتَوْهَبْنَا مِنْهُمْ وَ أَجَابُوا إِلَى ذَلِكَ وَ عَوَّضَهُمُ اللَّهُ عَزَّ وَ جَلَّ.

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

I was seated with Abu Al-Hassan the First^{-asws}, and the people were in the circumambulation (Tawaaf) in the middle of the night, so he^{-asws} said: ‘O Sama'at! To us^{-asws} is the eventual return of these people and on us^{-asws} is their Accounting. So there is none from their sins between them and Allah^{-azwj} Mighty and Majestic, but it has been Ordained by Allah^{-azwj} for it to be left to us^{-asws} so we^{-asws} will respond to that, and there is nothing between them and the people, but they should ask it from us^{-asws} and I^{-asws} will respond to that, and Allah^{-azwj} Mighty and Majestic would Recompense them for it’.

14616- سَهْلُ بْنُ زِيَادٍ عَنِ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ سُلَيْمَانَ الْمُسْتَرْقِيِّ عَنِ صَالِحِ الْأَحْوَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ أَخَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بَيْنَ سَلْمَانَ وَ أَبِي ذَرٍّ وَ اشْتَرَطَ عَلَى أَبِي ذَرٍّ أَنْ لَا يَعْصِيَ سَلْمَانَ.

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

I heard Abu Abdullah^{-asws} saying: ‘The Rasool^{-saww} established brotherhood between Salman^{-ra} and Abu Dharr^{-ra}, and stipulated a condition upon Abu Dharr^{-ra} that he^{-ra} would not disobey Salman^{-ra} (as a younger to an elder brother).

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

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

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

14618- سَهْلُ بْنُ زِيَادٍ عَنِ إِبْرَاهِيمَ بْنِ عُثْبَةَ عَنِ سَيَّابَةَ بْنِ أَيُّوبَ وَ مُحَمَّدِ بْنِ الْوَلِيدِ وَ عَلِيِّ بْنِ أَسْبَاطٍ يَرْفَعُونَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ إِنَّ اللَّهَ يُعَذِّبُ السَّنَّةَ بِالسَّنَةِ الْعَرَبَ بِالْعَصَبِيَّةِ وَ الدَّهَاقِينَ بِالْكِبَرِ وَ الْأُمَرَاءَ بِالْجَوْرِ وَ الْأَفْهَاءَ بِالْحَسَدِ وَ التُّجَّارَ بِالْخِيَانَةِ وَ أَهْلَ الرَّسَائِقِ بِالْجَهْلِ.

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

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

14619- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ هِشَامِ وَ غَيْرِهِ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا كَانَ شَيْءٌ أَحَبَّ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ أَنْ يُظَلَّ خَائِفًا جَائِعًا فِي اللَّهِ عَزَّ وَ جَلَّ.

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

Abu Abdullah^{-asws} said: 'There was nothing more beloved to the Rasool Allah^{-saww} than to remain fearful and hungry for the Sake of Allah^{-azwj} Mighty and Majestic'.

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

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

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

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

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

I heard Abu Abdullah^{-asws} saying that a friend of Ali^{-asws} does not eat except for the Permissible because his Master^{-asws} was like that, and the friend of Usman does not care whether he eats the Permissible or the Prohibited because his master was like that'.

قَالَ ثُمَّ عَادَ إِلَى ذِكْرِ عَلِيٍّ (عليه السلام) فَقَالَ أَمَا وَ الَّذِي ذَهَبَ بِنَفْسِهِ مَا أَكَلَ مِنَ الدُّنْيَا حَرَاماً قَلِيلاً وَ لَا كَثِيراً حَتَّى فَارَقَهَا وَ لَا عَرَضَ لَهُ أَمْرَانِ كِلَاهُمَا لِلَّهِ طَاعَةٌ إِلَّا أَحَدٌ بِأَشَدِّهِمَا عَلَى بَدَنِهِ وَ لَا نَزَلَتْ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) شَدِيدَةً قَطُّ إِلَّا وَجَّهَهُ فِيهَا تَقَةً بِهِ وَ لَا أَطَاقَ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ عَمَلَ رَسُولِ اللَّهِ (صلى الله عليه وآله) بَعْدَهُ غَيْرُهُ

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

وَ لَقَدْ كَانَ يَعْمَلُ عَمَلَ رَجُلٍ كَأَنَّهُ يَنْظُرُ إِلَى الْجَنَّةِ وَ النَّارِ وَ لَقَدْ أَعْتَقَ أَلْفَ مَمْلُوكٍ مِنْ صُلُبِ مَالِهِ كُلُّ ذَلِكَ تَحَفَى فِيهِ يَدَاهُ وَ تَغْرَقُ جِيبُهُ النِّمَاسَ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ وَ الْخَلَاصَ مِنَ النَّارِ وَ مَا كَانَ قُوَّتُهُ إِلَّا الْحُلَّ وَ الزَّيْتُ وَ حُلْوَاهُ النَّمْرُ إِذَا وَجَدَهُ وَ مَلْبُوسُهُ الْكَرَابِيسُ فَإِذَا فَضَلَ عَنْ ثِيَابِهِ شَيْءٌ دَعَا بِالْجَلْمِ فَجَرَّهُ.

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

14622- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنِ عَامِلٍ كَانَ لِمُحَمَّدِ بْنِ رَاشِدٍ قَالَ حَضَرْتُ عَشَاءَ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَام) فِي الصَّيْفِ فَأَتَيْتُ بِخَوَانٍ عَلَيْهِ خُبْرٌ وَ أَتَيْتُ بِجِفْنَةٍ فِيهَا تَرِيدٌ وَ لَحْمٌ تَفُورٌ فَوَضَعَ يَدَهُ فِيهَا فَوَجَدَهَا حَارَّةً ثُمَّ رَفَعَهَا وَ هُوَ يَقُولُ نَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ نَعُودُ بِاللَّهِ مِنَ النَّارِ نَحْنُ لَا نَقْوَى عَلَى هَذَا فَكَيْفَ النَّارُ وَ جَعَلَ يُكَرِّرُ هَذَا الْكَلَامَ حَتَّى أَمَكَّنَتْ الْقَصْعَةَ فَوَضَعَ يَدَهُ فِيهَا وَ وَضَعْنَا أَيْدِيَنَا جِئْنَا أَمَكَّنْتُنَا فَأَكَلْنَا وَ أَكَلْنَا مَعَهُ

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

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

ثُمَّ إِنَّ الْخَوَانَ رُفِعَ فَقَالَ يَا غُلَامُ انْتَبِأْ بِشَيْءٍ فَأَتَيْتُ بِتَمْرٍ فِي طَبَقٍ فَمَدَدْتُ يَدِي فَإِذَا هُوَ تَمْرٌ فَقُلْتُ أَصْلَحَكَ اللَّهُ هَذَا زَمَانُ الْأَعْنَابِ وَ الْفَالِكَةِ قَالَ إِنَّهُ تَمْرٌ ثُمَّ قَالَ ارْفَعْ هَذَا وَ انْتَبِأْ بِشَيْءٍ فَأَتَيْتُ بِتَمْرٍ فَمَدَدْتُ يَدِي فَقُلْتُ هَذَا تَمْرٌ فَقَالَ إِنَّهُ طَيِّبٌ.

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

14623- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا أَكَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُتَكِنًا مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى أَنْ قَبِضَهُ تَوَاضَعًا لِلَّهِ عَزَّ وَ جَلَّ وَ مَا رَأَى رُكْبَتَيْهِ أَمَامَ جَلِيسِهِ فِي مَجْلِسٍ قَطُّ وَ لَا صَافِحَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَجُلًا قَطُّ فَفَرَّغَ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَنْزِعُ يَدَهُ وَ لَا كَافَأَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِسَيِّئَةٍ قَطُّ قَالَ اللَّهُ تَعَالَى لَهُ ادْفَعْ بِأَيْتِي هِيَ أَحْسَنُ السَّيِّئَةِ فَعَلَّ

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

Abu Abdullah^{-asws} said: ‘The Rasool Allah^{-saww} did not eat whilst leaning, since he^{-saww} was Sent by Allah^{-azwj} Mighty and Majestic, up to his^{-saww} passing away. He^{-saww} was modest for the Sake of Allah^{-azwj} Mighty and Majestic, and no one ever saw his^{-saww}

knees is a gathering at all. And the Rasool Allah^{-saww} did not shake hands with a man at all by pulling his^{-saww} hand from his hand until the man would pull his own hand from his^{-saww} hands. The Rasool Allah^{-saww} did not recompense anyone with evil at all. Allah^{-azwj} the High Said to him^{-saww}: “[23:96] Repel evil by what is best”, so he^{-saww} did it.

وَمَا مَنَعَ سَائِلًا قَطُّ إِنْ كَانَ عِنْدَهُ أُعْطِيَ وَإِلَّا قَالَ يَا أَيُّهَا اللَّهُ بِهِ وَلَا أُعْطِيَ عَلَى اللَّهِ عَزَّ وَجَلَّ شَيْئًا قَطُّ إِلَّا أَجَارَهُ اللَّهُ إِنْ كَانَ لِيُعْطِيَ الْجَنَّةَ فَيُجِزُّهُ اللَّهُ عَزَّ وَجَلَّ لَهُ ذَلِكَ

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

قَالَ وَكَانَ أَحْوَهُ مِنْ بَعْدِهِ وَالَّذِي ذَهَبَ بِنَفْسِهِ مَا أَكَلَ مِنَ الدُّنْيَا حَرَامًا قَطُّ حَتَّى حَرَجَ مِنْهَا وَ اللَّهُ إِنْ كَانَ لِيُعْرِضَ لَهُ الْأَمْرَانِ كِلَاهُمَا لِلَّهِ عَزَّ وَجَلَّ طَاعَةً فَيَأْخُذُ بِأَسَدِهِمَا عَلَى بَدَنِهِ وَ اللَّهُ لَقَدْ أَعْتَقَ أَلْفَ مَمْلُوكٍ لَوَجْهِ اللَّهِ عَزَّ وَجَلَّ دَبَّرْتُ فِيهِمْ يَدَاهُ وَ اللَّهُ مَا أَطَاقَ عَمَلَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ بَعْدِهِ أَحَدٌ غَيْرُهُ وَ اللَّهُ مَا نَزَلَتْ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَازِلَةٌ قَطُّ إِلَّا قَدَّمَهُ فِيهَا تَقَةً مِنْهُ بِهِ وَ إِنْ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِيُنْعِنُهُ بِرَأْيِهِ فَيَقَاتِلُ جَبْرَيْلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ ثُمَّ مَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَزَّ وَجَلَّ لَهُ.

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

14624- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي تَصْرِيرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ زَيْدِ بْنِ الْحَسَنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) أَشْنَبَةَ النَّاسِ طِغْصَةً وَ سِيرَةً بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كَانَ يَأْكُلُ الْخُبْزَ وَ الرِّبْتَ وَ يُطْعِمُ النَّاسَ الْخُبْزَ وَ اللَّحْمَ

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

I heard Abu Abdullah^{-asws} saying: ‘Ali^{-asws} was the most similar to the Rasool Allah^{-saww} in the partaking of food and manners. And he^{-asws} used to eat the bread and the oil whilst (he^{-asws} would feed) the people with the bread and the meat’.

قَالَ وَ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) يَسْتَقِي وَ يَخْتَطِبُ وَ كَانَتْ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) تَطْحَنُ وَ تَعْجِنُ وَ تَخْبِزُ وَ تَرْفَعُ وَ كَانَتْ مِنْ أَحْسَنِ النَّاسِ وَجْهًا كَأَنَّ وَجْهَيْهَا وَرَدَّتَانِ صَلَّى اللَّهُ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ وُلْدِهَا الطَّاهِرِينَ.

He^{-asws} said: ‘Ali^{-asws} used to fetch the water and the firewood, and Fatima^{-asws} used to grind, and knead, and bake, and stitch. She^{-asws} was of the most beautiful of face

from the people, with cheeks like two roses, may Greetings be upon her-asws, and upon her-asws father-saww, and her-asws husband-asws, and her-asws purified children-asws'.

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

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

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

14626- سَهْلٌ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَبْدِ الْحَمِيدِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا نَفَرُوا بِرَسُولِ اللَّهِ (صلى الله عليه وآله) نَاقَتُهُ قَالَتْ لَهُ النَّاقَةُ وَاللَّهِ لَا أَرَلْتُ خُفًّا عَنْ خُفِّ وَ لَوْ قُطِعْتُ إِرْبًا إِرْبًا.

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

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

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

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

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

14628- سَهْلُ بْنُ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ قُنَيْبَةَ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنِّي لَسْتُ كُلَّ كَلَامِ الْحَكِيمِ أَنْقَبُلُ إِنَّمَا أَنْقَبُلُ هَوَاهُ وَ هَمُّهُ فَإِنْ كَانَ هَوَاهُ وَ هَمُّهُ فِي رِضَايَ جَعَلْتُ هَمُّهُ تَقْدِيساً وَ تَسْبِيحاً.

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

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

14629- سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَتْرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ حَسَنٌ وَ مَسْحُوقٌ وَ قَدَفٌ قَالَ قُلْتُ حَتَّى يَبَيِّنَ لَهُمْ قَالَ دَعَا ذَلِكَ قِيَامَ الْقَائِمِ.

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

Abu Abdullah ^{-asws} regarding 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: ‘Submerging (in the ground), and metamorphosis, and stoning’. I said, ‘What about “*until it will become quite clear to them?*”?’ He ^{-asws} said: ‘Leave that. That is the rising of the Rising One (Al-Qaim ^{-asws})’.

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

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

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

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

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

Abu Abdullah ^{-asws} said: ‘We ^{-asws} are the Clan of Hashim ^{-as}, and our ^{-asws} Shiites are the Arabs, and the rest of the people are Bedouins’.

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

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

Abu Abdullah ^{-asws} said: ‘We ^{-asws} are Masters, and our ^{-asws} Shiites are the privileged ones, and the rest of the people like of infidels’.

14633- سَهْلُ بْنُ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ كَأَنِّي بِالْقَائِمِ (عليه السلام) عَلَى مَنبَرِ الْكُوفَةِ عَلَيْهِ قَبَاءٌ فَيُخْرِجُ مِنْ وَرْيَانِ قَبَائِهِ كِتَابًا مَخْتُومًا بِخَاتَمٍ مِنْ ذَهَبٍ فَيَفْكُهُ فَيَقْرُؤُهُ عَلَى النَّاسِ فَيُجْفَلُونَ عَنْهُ إِجْفَالِ الْعَنَمِ فَلَمْ يَبْقَ إِلَّا النَّقَبَاءُ فَيَتَكَلَّمُ بِكَلَامٍ فَلَا يُلْحِقُونَ مَلْجَأَ حَتَّى يَرْجِعُوا إِلَيْهِ وَ إِيَّيَ لَأَعْرِفُ الْكَلَامَ الَّذِي يَتَكَلَّمُ بِهِ.

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

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

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

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

Abu Abdullah^{-asws} said: 'The wisdom is the objective of the believer, so wherever one of you finds his objective, so he should take it'.

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

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

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

- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ أَبِي أُسَامَةَ قَالَ زَامَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَقَالَ لِي أَقْرَأْ قَالَ فَافْتَتَحْتُ سُورَةَ مِنَ الْقُرْآنِ فَقَرَأْتُهَا فَرَقَّ وَبَكَى ثُمَّ قَالَ يَا أَبَا أُسَامَةَ ارْجِعُوا قُلُوبَكُمْ بِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَ احْذَرُوا النَّكْتَ فَإِنَّهُ يَأْتِي عَلَى الْقَلْبِ تَارَاتٍ أَوْ سَاعَاتٍ الشُّكِّ مِنْ صَبَّاحٍ لَيْسَ فِيهِ إِيمَانٌ وَ لَا كُفْرٌ شِبْهُ الْخِرْقَةِ الْبَالِيَةِ أَوْ الْعِظْمِ النَّخِرِ

H 14636 – Ali Bin Ibrahim, from Saleh Bin Al-Sindy, from Ja'far Bin Basheer, from Sabbaah Al-Haza', from Abu Asama who said:

'I accompanied Abu Abdullah^{-asws}. He^{-asws} said to me: 'Read'. So I opened a Chapter from the Quran and recited it. He^{-asws} became soft-hearted and wept, then said: 'O Abu Asama! Nurture your hearts by the Mention of Allah^{-azwj} Mighty and Majestic, 'وَ احْذَرُوا النَّكْتَ' and be cautious of the instigation, for it comes upon the heart once or for many hours of doubt in the morning when there is neither belief nor disbelief in the heart, like a worn out piece of cloth or the decayed bone.

يَا أَبَا أُسَامَةَ أ لَيْسَ رَبُّمَا تَفَقَّدْتَ قَلْبِكَ فَلَا تَذْكُرْ بِهِ خَيْرًا وَ لَا شَرًّا وَ لَا تَدْرِي أَيْنَ هُوَ قَالَ قُلْتُ لَهُ بَلَى إِنَّهُ لِيَصِيبُنِي وَ أَرَاهُ يُصِيبُ النَّاسَ قَالَ أَجَلٌ لَيْسَ يَعْرِى مِنْهُ أَحَدٌ قَالَ فَإِذَا كَانَ ذَلِكَ فَادْكُرُوا اللَّهَ عَزَّ وَجَلَّ وَ احْذَرُوا النَّكْتَ فَإِنَّهُ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ إِيمَانًا وَ إِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ نَكَتَ غَيْرَ ذَلِكَ قَالَ قُلْتُ مَا غَيْرُ ذَلِكَ جُعِلْتُ فِدَاكَ [مَا هُوَ] قَالَ إِذَا أَرَادَ كُفْرًا نَكَتَ كُفْرًا.

O Abu Asama! Is it not that sometimes you inspect your heart, so you neither remember neither any good nor any evil by it, and nor do you know where it is?' I said to him^{-asws}, 'Yes, it has happened to me, and I have seen it happen to the people'. He^{-asws} said: 'Yes, everyone is exposed to it. So if it is like that remember Allah^{-azwj} Mighty and Majestic, 'وَأَحْذَرُوا النُّكْتَ' and be cautious of the instigation, for if He^{-azwj} Intends good for a servant, Instigates belief, and if He^{-azwj} Intends by it other than that, Instigates other than that'. I said, 'What is other than that, may I be sacrificed for you^{-asws}, what is it?' He^{-asws} said: 'If He^{-azwj} Intends infidelity, infidelity is instigated'.

14637- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنْ زَيْدِ الشَّحَّامِ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي لَا أَكَادُ أَلْفَاكَ إِلَّا فِي السَّنِينَ فَأَوْصِنِي بِشَيْءٍ أَخْذُ بِهِ قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَصِدْقِ الْحَدِيثِ وَالْوَرَعِ وَالْإِجْتِهَادِ وَاعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ مَعَهُ

H 14637 – A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Al-Magra'a, from Zayd Al-Shahaam, from Amro Bin Saeed Bin Hilal who said:

'I said to Abu Abdullah^{-asws}, 'I hardly ever meet you^{-asws} after years, so advise me with something that I can take to it'. He^{-asws} said: 'I^{-asws} advise you to fear Allah^{-azwj}, and be truthful in (narrating) the Hadeeth, and the piety, and strive hard (Ijtihad for your affairs). And know that he who has not piety with him would not benefit from his hard work (in submission to Allah^{-azwj}).

وَإِيَّاكَ أَنْ تُطْمَحَ نَفْسَكَ إِلَى مَنْ فَوْقَكَ وَكَفَى بِمَا قَالَ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ (صلى الله عليه وآله) فَلَا تُعْجِبَكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ وَقَالَ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا فَإِنْ خُفَّتْ شَيْئًا مِنْ ذَلِكَ فَادْكُرْ عَيْشَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّمَا كَانَ قُوتُهُ الشَّعِيرَ وَ حَلْوَاهُ التَّمْرَ وَ وَقُودُهُ السَّعْفَ إِذَا وَجَدَهُ وَ إِذَا أَصِيبَتْ بِمُصِيبَةٍ فَادْكُرْ مُصَابِكَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّ الْخَلْقَ لَمْ يُصَابُوا بِمِثْلِهِ (عليه السلام) قَطُّ.

And beware of 'تُطْمَحَ نَفْسَكَ' the craving desires of your 'Nafs'⁷ that (tempt you to have) which is with the one above you, hence restrain from that. Allah^{-azwj} Mighty and Majestic has Said to His^{-azwj} Messenger^{-saww}: "[9:55] **Let not then their property and their children excite your admiration**", and Allah^{-azwj} Mighty and Majestic Said to His^{-azwj} Messenger^{-saww}: "[20:131] **And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendour of this world's life**". So if you are scared of that, remember the example of the Rasool Allah^{-saww}, for his^{-saww} meal was of barley (bread) and sweetness of the dates, and his^{-saww} fire (for heat) was from twigs of the palm tree, if he^{-saww} found them. And if you are in hardship, remember the hardships of the Rasool Allah^{-saww}, for the creatures (people) have never been afflicted with the like of what he^{-saww} had been afflicted with, at all'.

14638- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَرُّ بِنَا دَاتَ يَوْمٍ وَ نَحْنُ فِي نَادِيْنَا وَ هُوَ عَلَى نَاقَتِهِ وَ ذَلِكَ جِئِن رَجَعَ مِنْ حَجَّةِ الْوَدَاعِ فَوَقَفَ عَلَيْنَا فَسَلَّمَ فَرَدَدْنَا عَلَيْهِ السَّلَامَ

H 14638 – A number of our companions, from sahl Bin Ziyad, from Ibn Mahboub, from Al-Hassan Bin Al-Saravy, from Abu Maryam, who has said the following:

⁷ heart

Abu Ja'far^{-asws} said: 'I^{-asws} heard Jabir Bin Abdullah saying that, 'The Rasool Allah^{-saww} passed by us one day whilst we were in our group, and he^{-saww} was upon his^{-saww} mule, and that was when he^{-saww} was returning from the Farewell Pilgrimage. He^{-saww} paused near to us and greeted us. We returned his^{-saww} greeting.

ثُمَّ قَالَ مَا لِي أَرَى حُبَّ الدُّنْيَا قَدْ غَلَبَ عَلَى كَثِيرٍ مِنَ النَّاسِ حَتَّى كَأَنَّ الْمَوْتَ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ كُتِبَ وَ كَأَنَّ الْحَقَّ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ وَجَبَ وَ حَتَّى كَأَنَّ لَمْ يَسْمَعُوا وَ يَرَوْا مِنْ خَيْرِ الْأَمْوَاتِ قَبْلَهُمْ سَبِيلُهُمْ سَبِيلُ قَوْمٍ سَفَرٍ عَمَّا قَلِيلٍ إِلَيْهِمْ رَاجِعُونَ بُيُوتُهُمْ أَجْدَانُهُمْ وَ يَأْكُلُونَ ثَرَاثَهُمْ فَيَطْنُونَ أَنَّهُمْ مَحْلَدُونَ بَعْدَهُمْ هَيْهَاتَ هَيْهَاتَ [أ] مَا يَنْعَظُ آخِرُهُمْ بِأَوْلِهِمْ لَقَدْ جَهَلُوا وَ نَسُوا كُلَّ وَاعِظٍ فِي كِتَابِ اللَّهِ وَ آمَنُوا شَرَّ كُلِّ عَاقِبَةٍ سُوءٍ وَ لَمْ يَخَافُوا نُزُولَ فَادِحَةٍ وَ بَوَاقٍ حَادِيَةٍ

Then he^{-saww} said: 'From what I^{-saww} see, love of the world have overcome many from the people to the extent that as if the death in this world has been Ordained to come upon other than them, and as if the truth in this world has been obligated on other than them, and to the extent that as if they had never heard nor seen the news of the death of those who lived before them, even though their own path is the path of the people on a journey. After a short while they will be returning to their homes, their tombs, and their inheritors would be consuming their legacies thinking that they would now be living forever after those ones. Alas! Alas! The later ones do not take a lesson from the former ones. They have become ignorant and forgotten all the Advice in the Book of Allah^{-azwj} and feel safe from all the evil consequences of the bad deeds and do not fear the descent into the grave and the events that are to occur.

طُوبَى لِمَنْ شَغَلَهُ خَوْفُ اللَّهِ عَزَّ وَ جَلَّ عَنِ خَوْفِ النَّاسِ طُوبَى لِمَنْ مَنَعَهُ عَيْبُهُ عَنِ عُيُوبِ الْمُؤْمِنِينَ مِنْ إِخْوَانِهِ طُوبَى لِمَنْ تَوَاضَعَ لِلَّهِ عَزَّ ذِكْرُهُ وَ زَهَدَ فِيمَا أَحَلَّ اللَّهُ لَهُ مِنْ غَيْرِ رَغْبَةٍ عَنِ سِيرَتِي وَ رَفِضَ زَهْرَةَ الدُّنْيَا مِنْ غَيْرِ تَحَوُّلٍ عَنِ سُنَّتِي وَ اتَّبَعَ الْأَخْيَارَ مِنْ عِنْتِي مِنْ بَعْدِي وَ جَانَبَ أَهْلَ الْخِيَلَاءِ وَ التَّفَاخُرِ وَ الرَّغْبَةِ فِي الدُّنْيَا الْمُبْتَدِعِينَ جَلَّافَ سُنَّتِي الْعَامِلِينَ بِغَيْرِ سِيرَتِي

Tooba (Goodness)⁸ is for the one who occupies himself in the fear of Allah^{-azwj} Mighty and Majestic rather than fear of the people. Tooba (Goodness) is for the one who prevents himself from finding faults with the Believers from his brethren. Tooba (Goodness) is for the one who is humble to Allah^{-azwj} ,Mighty is His^{-azwj} Mention, and restricts himself to what Allah^{-azwj} has Prohibited for him without turning away from my^{-saww} way of life, and rejects the blossoms of the world without turning away from my^{-saww} Sunnah and follows the best ones^{-asws} from my^{-saww} Family from after me^{-saww}, and avoids the people of vanity and pride, and the ones who are infatuated with regards to the world, the heretics opposed to my^{-saww} Sunnah, the workers in other than my^{-saww} way.

طُوبَى لِمَنْ اِكْتَسَبَ مِنَ الْمُؤْمِنِينَ مَالًا مِنْ غَيْرِ مَعْصِيَةٍ فَأَنْفَقَهُ فِي غَيْرِ مَعْصِيَةٍ وَ عَادَ بِهِ عَلَى أَهْلِ الْمَسْكَنَةِ طُوبَى لِمَنْ حَسُنَ مَعَ النَّاسِ خُلُقُهُ وَ بَدَّلَ لَهُمْ مَعُونَتَهُ وَ عَدَلَ عَنْهُمْ شَرَّهُ طُوبَى لِمَنْ أَنْفَقَ الْقَصْدَ وَ بَدَّلَ الْفُضْلَ وَ أَمْسَكَ قَوْلَهُ عَنِ الْفُضُولِ وَ قَبِيحِ الْفِعْلِ.

Tooba (Goodness) is for the Believing ones who earn the wealth without disobedience (sins), so they spend in other than sinful ways, and by it aid the poor. Tooba (Goodness) is for the one who is good with the people in manners and supports them and turns away from them from their evil. Tooba (Goodness) is for the

⁸ A Tree in the Paradise

one who spends in moderation and donates the excess, and refrains from speaking vain words and (engages himself in) ugly deeds’.

14639- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ بَعْضِ الْحُكَمَاءِ قَالَ إِنَّ أَحَقَّ النَّاسِ أَنْ يَتَمَنَّى الْعِنَى لِلنَّاسِ أَهْلُ الْبُخْلِ لِأَنَّ النَّاسَ إِذَا اسْتَعْنَوْا كَفُّوا عَنْ أَمْوَالِهِمْ وَإِنَّ أَحَقَّ النَّاسِ أَنْ يَتَمَنَّى صَلَاحَ النَّاسِ أَهْلُ الْغُيُوبِ لِأَنَّ النَّاسَ إِذَا صَلَحُوا كَفُّوا عَنْ تَتَبُعِ غُيُوبِهِمْ وَإِنَّ أَحَقَّ النَّاسِ أَنْ يَتَمَنَّى حِلْمَ النَّاسِ أَهْلُ السَّفَةِ الَّذِينَ يَحْتَاجُونَ أَنْ يُعْفَى عَنْ سَفَاهِهِمْ

H 14639 – Al-Husayn Bin Muhammad Al-Ashary, from Moala Bin Muhammad, with a chain going up to some of the wise ones who said:

‘The most deserving of the people who wish to enrich the people are the niggardly ones, because if the people become rich they would refrain from their wealth. And the most deserving of the people who wish for the correction of the people are the ones with the faults, because if the people are corrected, they would refrain from following their faults. And the most deserving of the people who wish for forbearance for the people are the foolish ones who need to be exempted from their foolishness.

فَأَصْبَحَ أَهْلُ الْبُخْلِ يَتَمَنُّونَ فِقْرَ النَّاسِ وَأَصْبَحَ أَهْلُ الْغُيُوبِ يَتَمَنُّونَ فِسْفَهُمْ وَأَصْبَحَ أَهْلُ الذُّنُوبِ يَتَمَنُّونَ سَفَاهَهُمْ وَ فِي الْفَقْرِ الْحَاجَةُ إِلَى الْبُخْلِ وَ فِي الْفُسَادِ طَلْبُ عَوْرَةِ أَهْلِ الْغُيُوبِ وَ فِي السَّفَةِ الْمَكَافَاةُ بِالذُّنُوبِ.

On the contrary, the niggardly ones become wishers of poverty for the people, and the faulty ones become wishers for mischief for them, and the sinful ones become wishers for their foolishness. And in poverty people are needy to the niggardly ones, and in mischief they find faults with the faulty ones, and in foolishness, the recompense is by the sins’. (THIS IS NOT A HADEETH)

14640- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا حَسَنُ إِذَا نَزَلَتْ بِكَ نَارٌ فَلَا تَشْكُهَا إِلَى أَحَدٍ مِنْ أَهْلِ الْخِلَافِ وَ لَكِنْ اذْكُرْهَا لِبَعْضِ إِخْوَانِكَ فَإِنَّكَ لَنْ تُعْدِمَ حَصْلَةً مِنْ أَرْبَعٍ خِصَالٍ إِمَّا كِفَايَةً بِمَالٍ وَ إِمَّا مَعُونَةً بِجَاهٍ أَوْ دَعْوَةً فَتُسْتَجَابَ أَوْ مَشُورَةً بِرَأْيٍ.

H 14640 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rahid who said:

‘Abu Abdullah^{asws} said: ‘O Hassan! If a calamity were to descend upon you, do not complain about it to any one from the opposition, but mention it to one of your brothers, for you will not be benefit from one of the four qualities – either sufficiency by wealth, or assistance by prestige, or an Answered supplication, or consultation by opinion’.