

كتاب الزهد

The Book of Ascetism

Part Two

كتاب الزهد للثقة الجليل صاحب المصنفات والكتب الممتعة من أصحاب الأئمة إلى الحسن الرضا وأبي جعفر الجواد وأبي الحسن الهادي عليهم الصلاة والسلام

The Book of Ascetism of the trustworthy, the majestic, the author of files and enjoyable books, was from the companions of the Imams^{asws} Abu Al-Hassan Al-Reza^{asws}, and Abu Ja'far Al-Jawwad^{asws}, and Abu Al-Hassan Al-Hady^{asws}.

الحسين بن سعيد بن حماد بن سعيد الكوفي الأهوازي المتوفى بقم والمدفون فيها رحمه الله تعالى

Al-Husayn Bin Saeed Bin Hammad Bin Saeed Al-Kufy Al-Ahwzy died in Qumm and is buried therein. May Allah^{azwj} the Exalted have Mercy on him.

TABLE OF CONTENTS

The Book of Ascetism	1
Part Two	1
Chapter 10 – The Humility and the Arrogance	3
Chapter 11 – The showing-off, and the hypocrisy, and the self-conceitedness, and the arrogance.....	9
Chapter 12 – The repentance, and the seeking of Forgiveness, and the regret, and the acknowledgement.....	16
Chapter 13 – The weeping from fear of Allah ^{azwj}	22
Chapter 14 – Remembering the death and the grave.....	23
Chapter 15 – From the sightings of the <i>Momin</i> and the disbeliever	28
Chapter 16 – The questioning in the grave, and Punishment of the grave, and the Purgatory (<i>Barzakh</i>)	35
Chapter 17 – The Resurrection, and the Reckoning, and the Pausing in front of Allah ^{azwj} the Exalted, and the Bridge.....	40
Chapter 18 – The Intercession and the ones who would be (extracted) coming out from the Fire.....	47
Chapter 19 – The Ahadeeth of the Paradise and the Fire	52
Chapter 20 – The enjoining of the good and forbidding from the evil	61

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلاة والسلام (الأتمان الأكلان) على سيدنا محمد وآله الطاهرين.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and the Blessings and the greetings be upon our Master Muhammad^{saww} and his^{saww} pure Progeny^{asws}.

10 باب التواضع والكبر

Chapter 10 – The Humility and the Arrogance

حدثنا الحسين بن سعيد قال: حدثنا محمد بن أبي عمير عن عبد الرحمان بن الحجاج قال سمعت أبا عبد الله عليه السلام يقول: أفطر رسول الله صلى الله عليه وآله عشية الخميس في مسجد قبا فقال: هل من شراب؟ فاتاه أوس بن خولة الأنصاري بعس من لبن مخيضة بعسل فلما وضعه على فيه نحاه ثم قال: شرابان ويكتفى بأحدهما عن صاحبه لا اشربه ولا أحرمه ولكني أتواضع لله فإنه من تواضع لله رفعه الله ومن تكبر خفضه الله ومن اقتصد في معيشته رزقه الله ومن بذر حرمه الله ومن أكثر ذكر الله أحبه الله

Al-Husayn Bin Saeed narrated to us saying, 'Muhammad Bin Abu Umeyr narrated to us, from Abdul Rahman Bin Al Hajjaj who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} broke a Fast on Thursday evening in Masjid Quba, and he^{saww} said: 'Is there anything to drink?' So Aws Bin Khawla Al-Ansary came with a cup of buttermilk with honey. But when he^{saww} placed it upon his^{saww} mouth, he^{saww} kept it aside, then said: 'Two drinks, and one of them suffices from its counterpart. I^{asws} am neither drinking it, nor am I Prohibiting it, but I^{saww} am being humble to Allah^{azwj}, for the one who is humble to Allah^{azwj}, Allah^{azwj} would Raise him, and the one who is arrogant, Allah^{azwj} would Downgrade him, and the one who is economical in his life-style, Allah^{azwj} would Grace him, and the one who is a spendthrift, Allah^{azwj} would Deprive him, and the one who frequently remembers Allah^{azwj}, Allah^{azwj} would Love him'.¹

عبد الله بن سنان عن علي بن شجرة عن عمه بشير عن أبي جعفر عليه السلام قال: مر النبي صلى الله عليه وآله بسوداء تلتقط من الأرض سرقينا أو بعرا فقال المسلمون: الطريق، رسول الله صلى الله عليه وآله فقالت: السوداء: الطريق واسع فقال رسول الله صلى الله عليه وآله: دعوها فإنها لجبارة

Abdullah Bin Sinan, from Ali Bin Shajara, from his uncle Bashir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Prophet^{saww} passed by a black woman scooping up manure from the ground or camel (dung), and the Muslims said, '(Give) the way, for Rasool-Allah^{saww}!'. So the black woman said, 'The road is wide enough'. So Rasool-Allah^{saww} said: 'Leave her, for she is tyrannical' (bully).²

الحسن بن محبوب عن علي بن رئاب عن أبي عبيدة الحذاء عن أبي جعفر عليه السلام قال: لما كان فتح يوم مكة قام رسول الله صلى الله عليه وآله في الناس خطيبا فحمد الله وأثنى عليه ثم قال: أيها الناس ليبلغ الشاهد الغائب ان الله تبارك وتعالى قد اذهب عنكم بالاسلام نخوة الجاهلية والتفاخر بأبائهم وعشائرهم

¹ Kitab Al Zohad – Ch 10 H 148

² Kitab Al Zohad – Ch 10 H 149

Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When it was the day of the conquest of Makkah, Rasool-Allah^{saww} stood addressing among the people. So he^{saww} praised Allah^{azwj} and extolled Him^{azwj}, then said: 'O you people! Let the ones attending transmit to the absentees that Allah^{azwj} Blessed and High has Removed from you all by Al-Islam, the haughtiness of the ignorance (Pre-Islamic period), and the pride with its forefathers and its clans.

أيها الناس انكم من آدم وآدم من طين ألا وإن خيركم عند الله وأكرمكم عليه اليوم أتقاكم وأطوعكم له

O you people! You all are from Adam^{as}, and Adam^{as} was from clay. Indeed! And the best ones of you in the Presence of Allah^{azwj} and the most Prestigious ones to Him^{azwj} today are your most pious ones and most obedient ones to Him^{azwj}.

ألا وإن العربية ليست بأب والد ولكنها لسان ناطق فمن طعن بينكم وعلم أنه يبلغه رضوان الله حسبه الا وإن كل دم أو مظلمة أو أحنة كانت في الجاهلية فهي تظل تحت قدمي إلى يوم القيامة

Indeed! And the Arabism isn't by a father of a son, but it is a spoken tongue (language). So the one between you who challenges (that), and knows that he has reached the Pleasure of Allah^{azwj}, it would suffice him. Indeed! And every blood (feud), or injustice (suffered), or disgrace which was during the Pre-Islamic period, so it is a shadow under my^{saww} feet (to be discarded) until the Day of Judgment'.³

النضر بن سويد عن الحسن بن موسى والحسن بن رثاب عن زرارة قال: سمعت أبا جعفر عليه السلام يقول: أصل المرء دينه وحسبه خلقه وكرمه تقواه وإن الناس من آدم شرع سواء

Al Nazar Bin Suweyd, from Al Hassan Bin Musa and Al Hassan Bin Raib, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'The origin of the person is his Religion, and his noble descent is his mannerisms, and his honour is his piety, and that the people are from Adam^{as}, commencing alike'.⁴

محمد بن سنان عن بسطام الزيات عن أبي عبد الله عليه السلام قال: لما قدم جعفر بن أبي طالب من الحبشة قال لرسول الله صلى الله عليه وآله أحدثك يا رسول الله: دخلت على النجاشي يوماً من الأيام وهو في غير مجلس الملك وفي غير ريشه وفي غير زيّه

Muhammad Bin Sinan, from Bastam Al Zayat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Ja'far^{asws} Bin Abu Talib^{asws} came back from Ethiopia, he^{asws} said to Rasool-Allah^{saww}, 'I^{asws} shall narrate to you^{saww}, O Rasool-Allah^{saww} (of what transpired). I went over to Najjashy one day from the days and he was in other than the seat of the king, and in other than his (kingly) apparel, and in other than his (kingly) ornaments.

³ Kitab Al Zohad – Ch 10 H 150

⁴ Kitab Al Zohad – Ch 10 H 151

فهيئته بتحية الملك وقتله له: يا أيها الملك مالي أراك في غير مجلس الملك وفي غير ريشه وفي غير زيه؟ فقال: انا نجد في الإنجيل من أنعم الله عليه بنعمة فليشكر الله

So I was awed with greeting the king and I said to him, 'O you king! What is the matter I see you in other than the seat of the king, and in other than his apparel, and in other than his ornaments?' He said, 'We find in the Evangel that the one whom Allah^{azwj} Favours upon with Bounties, so let him thank Allah^{azwj}.'

ونجد في الإنجيل ان ليس من الشكر لله شئ يعدله مثل التواضع وانه ورد على في ليلتي هذه ان ابن عمك محمد صلى الله عليه وآله قد أظفره الله بمشركي أهل بدر فأحببت ان اشكر الله تعالى بما ترى

And we find in the Evangel that there isn't thanking from the thanking of Allah^{azwj} equating to the likes of the humbleness, and it has come to me (news) during this night of mine that your^{asws} cousin Muhammad^{saww}, Allah^{azwj} has Triumphed him^{saww} over the Polytheists of Badr, therefore I loved it that I should thank Allah^{azwj} the Exalted with what you see (me to be in sitting on dust)⁵.

محمد بن سنان عن اخبره عن أبي بصير قال: سمعت أبا جعفر عليه السلام يقول: إن موسى بن عمران عليه السلام حبس عنه الوحي ثلاثين صباحا فصعد على جبل بالشام يقال له: أريحا فقال: يا رب لم حبست عني وحيك وكلامك الذنب أذنبته؟ فما انا بين يديك فاقتص لنفسك رضاها وان كنت حبست عني وحيك وكلامك لذنوب بني إسرائيل فعفوك القديم

Muhammad Bin Sinan, from the one who informed him, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'Musa^{as} Bin Imran^{as}, the Revelation was Withheld from him^{as} for thirty mornings. So he^{as} climbed upon a mountain in Syria called Areya, and he^{as} said: 'O Lord^{azwj}! Why did You^{azwj} Withhold Your^{azwj} Revelation and Your^{azwj} Speech from me^{as}? (Was it) a sin I^{as} sinned? So here I^{as} am in front of You^{azwj}, therefore Punish (me) as You^{azwj} (Like), I^{as} agree to it. And if You^{azwj} have Withheld Your^{azwj} Revelation and Your^{azwj} Speech from me^{as} due to the sins of the Children of Israel, so Your^{azwj} Pardoning is age-old (an old tradition)'

فأوحى الله إليه ان يا موسى أتدري لم وخصصتك بوحيي وكلامي من بين خلقي؟ فقال: لا اعلمه يا رب قال: يا موسى انى اطلعت إلى خلقي اطلاعة فلم أر في خلقي شيئا أشد تواضعا منك فمن ثم خصصتك بوحيي وكلامي من بين خلقي

So Allah^{azwj} Revealed unto him^{as}: "O Musa^{as}! Do you^{as} know why I^{azwj} Allowed you^{saww} with My^{azwj} Revelation and My^{azwj} Speech from between (the rest of) My^{azwj} creatures?" He^{as} said: 'I^{as} don't know it, O Lord^{azwj}!' He^{azwj} Said: "O Musa^{as}! I^{azwj} Looked at My^{azwj} creatures (with a) Noticing, but I^{azwj} did not see among My^{azwj} creatures anything more humble than you^{as}. Thus, from them, I^{azwj} Particularised you^{as} with My^{azwj} Revelation and My^{azwj} Speech from between (all of) My^{azwj} creatures".

قال: فكان موسى عليه السلام إذا صلى لم ينفثل حتى يلصق خده الأيمن بالأرض وخدا لا يسر بالأرض

⁵ Kitab Al Zohad – Ch 10 H 152

He^{asws} said: 'And it was so that Musa^{as}, whenever he^{as} prayed *Salat*, he^{as} would not curl up until he^{as} had pasted his^{as} right cheek upon the ground, and the left cheek upon the ground'.⁶

النضر بن سويد عن ابن سنان عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: لا أحب الشيخ الجاهل ولا الغنى الظلوم ولا الفقير المختال

Al Nazar Bin Suweyd, from Ibn Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} neither love the ignorant old man, nor the unjust rich, nor the ungrateful pauper'.⁷

فضالة بن أيوب عن سيف بن عميرة عن علي بن المغيرة عن أخ له قال: سمعت أبا عبد الله عليه السلام يقول: قال رسول الله صلى الله عليه وآله: ما ذنبان جابعان في غنم قد فرقها راعيها أحدهما في أولها والآخر في آخرها بافسد فيها من حب المال والشرف في دين المرء المسلم

Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Ali Bin Al Mugheira, from a brother of his who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Two hungry wolves among sheep who have separated from their shepherd, one of the two being among its front ones and the other among its back ones, are no more damaging among to them than the love of the wealth and the honour (popularity) is regarding the Religion of the Muslim man'.⁸

ابن أبي عمير عن حماد بن عيسى قال: ما رأيت أبا عبد الله عليه السلام يأكل متكئا ثم ذكر رسول الله صلى الله عليه وآله فقال: ما اكل متكئا حتى مات

Ibn Abu Umeyr, from Hamad Bin Isa, who said,

'I did not see Abu Abdullah^{asws} eating (while) leaning. Then he^{asws} mentioned Rasool-Allah^{saww} so he^{asws} said: 'He^{saww} did not eat (while) leaning until he^{saww} passed away'.⁹

النضر بن سويد عن علي بن رئاب عن زرارة قال: قلت لأبي جعفر عليه السلام: الناس يروون عن رسول الله صلى الله عليه وآله أنه قال: أشرفكم في الجاهلية أشرفكم في الإسلام فقال عليه السلام: صدقوا وليس حيث تذهبون كان أشرفهم في الجاهلية أسخاهم نفسا وأحسنهم خلقا وأحسنهم جوارا واكفهم اذى فذلك الذي إذا أسلم لم يزد اسلامه الا خيرا

Al Nazar Bin Suweyd, from Ali Bin Raib, from Zurara who said,

'I said to Abu Ja'far^{asws}, 'The people are reporting from Rasool-Allah^{saww} as having said: 'The noblest of you during the Pre-Islamic period are the noblest of you during Al-Islam'. So he^{asws} said: 'They are speaking the truth, and it isn't where you are going with it. It was so that the noblest of them during the Pre-Islamic period the most generous ones of self (selfless people), and the best ones of them in mannerisms, and the best ones of

⁶ Kitab Al Zohad – Ch 10 H 153

⁷ Kitab Al Zohad – Ch 10 H 154

⁸ Kitab Al Zohad – Ch 10 H 155

⁹ Kitab Al Zohad – Ch 10 H 156

them in neighbourliness, and the most restraining ones from harming (others). Thus, that is the one when he became a Muslim, his Islam did not increase him except for goodness'.¹⁰

النضر بن سويد عن علي بن رئاب عن زرارة عن أبي جعفر عليه السلام قال: إن علي بن الحسين عليهما السلام رأى امرأة في بعض مشاهد مكة فأعجبته فخطبها إلى نفسه وتزوجها فكانت عنده وكان له صديق من الأنصار فاغتم لتزويجه بتلك المرأة فسأل عنها فأخبر أنها من آل ذي الجدين من بنى شيبان في بيت علي من قومها

Al Nazar Bin Suweyd, from Ali Bin Raib, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} saw a woman in one of the views of Makkah, and she fascinated him^{asws}, so he^{asws} addressed her to himself^{asws} and married her. She was with him^{asws}, and there was a friend of his^{asws} from the Ansaar (the Helpers), and he was gloomy due to him^{asws} having married with that woman. So he asked around about her, and he was informed that she was from the family of Zil-Jadeyn from the Clan of Shayban, in a high household from her people.

فأقبل علي بن الحسين عليهما السلام فقال: جعلني الله فداك ما زال تزويجك هذه المرأة في نفسي وقلت: تزوج علي بن الحسين امرأة مجهولة ويقولها الناس أيضا فلم أزل أسئل عنها حتى عرفتها ووجدتها في بيت قومها شيبانية

So he came over to Ali Bin Al-Husayn^{asws} and he said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! Your^{asws} marriage with this woman has not ceased to be in my heart, and I said, (within myself), 'Ali^{asws} Bin Al-Husayn^{asws} married an unknown woman, and the people are talking about it as well'. So I asked around about her until I recognised her and found her as having been in the household of her people, the Shaybaniyya'.

فقال له علي بن الحسين عليهما السلام: قد كنت أحسبك أحسن رأيا بما أرى ان الله أتى بالاسلام فرفع به الخسيصة وأتم به الناقصة وكرم به من اللوم فلا لوم على المسلم إنما اللوم الجاهلية

So Ali^{asws} Bin Al-Husayn^{asws} said to him: 'I^{asws} had reckoned you as being of good opinions with whatever you opined with. Allah^{azwj} Brought Al-Islam, so He^{azwj} Raised the despicable one by it, and Completed the deficiencies by it, and Honoured by it from the accusations, therefore there is no blame upon the Muslim, but rather the blame is the ignorance'.¹¹

النضر بن سويد عن حسين بن موسى عن زرارة عن أحدهما عليهما السلام قال إن علي بن الحسين عليهما السلام تزوج أم ولد عمه الحسن عليه السلام وزوج أمه مولاه فلما بلغ ذلك عبد الملك بن مروان كتب إلى: يا علي بن الحسين كأنك لا تعرف موضعك من قومك وقدرك عند الناس تزوجت مولاة وزوجت مولاك بأملك

Al Nazar Bin Suweyd, from Husayn Bin Musa, from Zurara,

¹⁰ Kitab Al Zohad – Ch 10 H 157

¹¹ Kitab Al Zohad – Ch 10 H 158

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: ‘Ali^{asws} Bin Al-Husayn^{asws} married a mother of the children of his^{asws} uncle^{asws} Al-Hassan^{asws}. So when (the news of) that reached Abdul Malik Bin Marwan, he wrote to him^{asws}, ‘O Ali^{asws} Bin Al-Husayn^{asws}! It is as if you^{asws} do not recognise your^{asws} place from your^{asws} people and your^{asws} worth in the presence of the people. You^{asws} married a slave girl and got your^{asws} slave to be married to your^{asws} mother?’

فكتب إليه علي بن الحسين: فهمت كتابك ولنا أسوة برسول الله صلى الله عليه وآله فقد زوج زينب بنت عمه زيدا مولاه وتزوج مولاته صفية بنت حي ابن اخطب

So Ali^{asws} Bin Al-Husayn^{asws} wrote to him: ‘I^{asws} understood your letter, and for us^{asws} there is an example with Rasool-Allah^{saww}, and he^{saww} had got Zaynab Bint Jahsh, a daughter of his^{saww} uncle to be married to Zayd, his^{saww} (liberated) slave, and he^{saww} married a slave girl, Safiya Bint Hayy Ibn Akhtab’.¹² (An independent woman cannot marry to her slave)

الحسن بن محبوب عن أبي حمزة الثمالي عن أبي جعفر وأبي عبد الله عليهما السلام قال إن: أبا ذر عير رجلا على عهد النبي صلى الله عليه وآله بأمة فقال: يا ابن السوداء - وكانت أمة سوداء - فقال رسول الله صلى الله عليه وآله: تعيره بأمة يا أبا ذر؟

Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’far^{asws} and Abu Abdullah^{asws} having said: ‘Abu Zarr^{ra} taunted a man in the era of the Prophet^{saww}, with his mother, and he^{ra} said, ‘O son of the black (woman)!’ – and it was so that his mother was black. So Rasool-Allah^{saww} said: ‘Are you^{ra} taunting him with his mother, O Abu Zarr^{ra}?’

قال: فلم يزل أبو ذر يمرغ وجهه بالتراب ورأسه حتى رضي رسول الله صلى الله عليه وآله عنه

He^{asws} said: ‘So Abu Zarr^{as} did not cease rubbing his^{as} face and his^{as} head with the dust until Rasool-Allah^{saww} was pleased from him^{ra} (of his regret)’.¹³

ابن أبي عمير عن بعض أصحابنا عن أبي عبد الله عليه السلام قال: لا يدخل الجنة من في قلبه مثقال حبة من كبر

Ibn Abu Umyer, from One of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘He will not enter the Paradise the one in whose heart is a grain’s weight of arrogance’.¹⁴

ابن أبي عمير عن معاوية بن عمار عن أبي عبد الله عليه السلام قال: سمعته يقول: إن في السماء ملكين موكلين بالعباد في من تواضع لله رفعاه ومن تكبر وضعاه

Ibn Abu Umeyr, from Muawiya Bin Ammar,

¹² Kitab Al Zohad – Ch 10 H 159

¹³ Kitab Al Zohad – Ch 10 H 160

¹⁴ Kitab Al Zohad – Ch 10 H 162

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'In the sky are two Angels, both having been Allocated with the servants regarding, if one is humble to Allah^{azwj}, they raise him, and the one who is arrogant, they place him down'.¹⁵

ابن أبي عمير عن محمد بن أبي حمزة وحسين بن عثمان عن إسحاق بن عمار عن أبي عبد الله عليه السلام قال: الكبر رداء الله فمن نازع الله رداءه أكبه الله في النار على وجهه

Ibn Abu Umeyr, from Muhammad Bin Abu Hamza and Husayn Bin Usman, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The greatness is a Gown of Allah^{azwj}, so the one who Snatches (from) Allah^{azwj}, His^{azwj} Gown, Allah^{azwj} would Fling him into the Fire upon his face'.¹⁶

ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله عليه السلام ومنصور عن الثمالي عن أبي جعفر عليه السلام قال: كان علي بن الحسين عليه السلام يقول: ما أحب أن لي بذل نفسي حمر النعم وما تجرعت جرعة أحب إلى من جرعة غيظ لا أكافي بها صاحبها

Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws}, and Mansour, from Al-Sumaly, from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'I^{asws} do not love it to spend for myself^{asws} the life of riches, and there is no swallowing more beloved to me^{asws} than the swallowing of the anger, not sufficing its companion with it'.¹⁷

11 باب الرياء والنفاق والعجب والكبر

Chapter 11 – The showing-off, and the hypocrisy, and the self-conceitedness, and the arrogance

حدثنا الحسين بن سعيد قال: حدثنا القاسم بن محمد عن علي بن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: يجاء بعبد يوم القيامة قد صلى فيقول: يا رب صليت ابتغاء وجهك فيقال له: بل صليت ليقال ما أحسن صلاة اذهبوا به إلى النار

Al Husayn Bin Saeed narrated to us saying, 'Al Qasim Bin Muhammad narrated to us, from Ali, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'They will come with a servant on the Day of Judgment who had prayed *Salat*, so he would be saying, 'O Lord^{azwj}! I prayed *Salat* seeking Your^{azwj} Face!' It would be said to him: 'But you prayed *Salat* in order for it to be said, 'How excellent a *Salat*!'. Go with him to the Fire!'

ويجاء بعبد قد قاتل فيقول: يا رب قاتلت ابتغاء وجهك فيقال له: بل قاتلت فيقال ما أشجع فلانا اذهبوا به إلى النار

¹⁵ Kitab Al Zohad – Ch 10 H 163

¹⁶ Kitab Al Zohad – Ch 10 H 164

¹⁷ Kitab Al Zohad – Ch 10 H 165

And they would come with a servant who would have killed, so he would be saying, 'O Lord^{azwj}! I killed seeking Your^{azwj} Face!' So, it would be said to him, 'But you killed so it could be said, 'How brave is so and so!' Go with him to the Fire'.

ويجاء بعبد قد تعلم القرآن فيقول: يا رب تعلمت القرآن ابتغاء وجهك فيقال له: بل تعلمت ليقال: ما أحسن صوت فلان اذهبوا به إلى النار

And they would come with a servant who would have learnt the Quran. So he would be saying, 'O Lord^{azwj}! I learnt the Quran seeking Your^{azwj} Face!' It would be said to him: 'But you learn in order for it to be said, 'How excellent is the voice of so and so. Go with him to the Fire!'

ويجاء بعبد قد أنفق ماله فيقول: يا رب أنفقت ما لي ابتغاء وجهك فيقال له: بل أنفقت ليقال: ما أسخى فلانا اذهبوا به إلى النار

And they would come with a servant who had spent his wealth. So he would be saying, 'O Lord^{azwj}! I spent my wealth seeking Your^{azwj} Face!' So it would be said to him: 'But you spent in order for it to be said, 'How generous is so and so!' Go with him to the Fire!'.¹⁸

عثمان بن عيسى عن علي بن سالم قال: سمعت أبا عبد الله عليه السلام يقول: قال الله تبارك وتعالى: انا اغنى الأغنياء عن الشريك فمن أشرك معي غيري في عمل عمله لم أقبله ولا أقبل إلا ما كان لي خالصا

Usman Bin Isa, from Ali Bin Salim who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Blessed and High Said: "I^{azwj} am the Self-sufficient, needless from the association. So the one who associates someone else with Me^{azwj} in a deed he performs, I^{azwj} shall not Accept it, nor will I^{azwj} Accept (anything) except whatever was for Me^{azwj} sincerely'.¹⁹

النضر بن سويد عن محمد بن سنان عن إسحاق بن عمار عن أبي عبد الله عليه السلام قال: إن عالما أتى عابدا فقال له: كيف صلاتك؟ فقال: تسئلني عن صلاتي وأنا أعبد الله منذ كذا وكذا فقال له: كيف بكائك؟ فقال: اني لا بكى حتى تجرى دموعي فقال له العالم: فان ضحكك وأنت تخاف الله أفضل من بكائك وأنت مدل على الله ان المدل بعمله لا يصعد من عمله شيء

Al Nazar Bin Suweyd, from Muhammad Bin Sinan, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A scholar came to a worshipper and said to him, 'How is your *Salat*?' So he said, 'You are asking me about my *Salat* and I am a worshipper of Allah^{azwj} since such and such (a time)?' He said, 'How is your weeping?' So he said, 'I weep until my tears flow'. So the scholar said to him, 'But if you were to laugh and you were fearing Allah^{azwj} it would be superior than your weeping and you are haughty upon Allah^{azwj}. The haughty one with his deed, nothing from his deed ascends'.²⁰

¹⁸ Kitab Al Zohad – Ch 11 H 166

¹⁹ Kitab Al Zohad – Ch 11 H 167

²⁰ Kitab Al Zohad – Ch 11 H 168

النضر عن محمد بن سنان عن موسى بن بكر عن زرارة عن أبي عبيد الله عليه السلام قال قال: داود النبي عليه السلام لأعبدن الله اليوم عبادة ولا قرأ قرأ قراءة أحببت لم أفعل مثلها قط فدخل محرابه ففعل فلما فرغ من صلاته إذا هو بصفدع في المحراب فقال له يا دود: أعجبك اليوم ما فعلت من عبادتك وقرائك؟ فقال نعم

Al Nazar, from Muhammad Bin Sinan, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Dawood^{as} the Prophet^{as} said: 'I^{as} shall worship Allah^{azwj} today with such a worship and I shall recite a recitation I^{as} love which I^{as} have not done the likes of it, at all!' So he^{as} entered his^{as} Mihrab (Prayer Niche), and did so. So when he^{as} was free from his^{as} *Salat*, there was a frog in the Mihrab, and it said to him^{as}, 'O Dawood^{as}! Are you^{asws} astounded today of what you^{as} have done from your^{as} worship and your^{as} recitation?' So he^{as} said: 'Yes'.

فقال: لا يعجبك فاني اسبح الله في كل ليلة الف تسبيحة يتشعب لي مع كل تسبيحة ثلاثة آلاف تحميدة واني لاكون في قعر الماء فيصوت الطير في الهواء فاحسبه جائعا فأطفو له على الماء ليأكلني ومالي ذنب

It said, 'Do not be fascinated, for I tend to Glorify Allah^{azwj} with a thousand Glorifications every night, branching out for me with every Glorification, three thousand Praises; and I happen to be in the depth of the water, and the bird makes a sound in the air, and I reckon it is hungry, so I float for it upon the water so that it can eat me, and there is no sin for me'.²¹

الحسن بن محمد عن أبي حمزة عن أبي جعفر عليه السلام قال: سمعته يقول: إن داود النبي صلوات الله عليه كان ذات يوم في محرابه إذا مرت به دودة حمراء صغيرة تدب حتى انتهت إلى موضع سجوده فنظر إليها داود وحدث في نفسه: لم خلقت هذه الدودة؟ فأوحى الله إليها تكلمي فقالت له: يا داود هل سمعت حسي أو استبنت * على صفا أترى؟ فقال لها داود: لا قالت: فان الله يسمع دبيبي ونفسي وحسي ويرى أثر مشيبي فاخفض من صوتك

Al Hassan Bin Muhammad, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'One day the Prophet Dawood^{as} was in his^{as} Mihrab (Prayer Niche), when a small red insect passed by. It crawled until it ended up to the place of his^{as} *Sajda* (Prostration). So Dawood^{as} looked at it and discussed within himself^{as}: 'Why was this insect Created?' So Allah^{azwj} Revealed unto it to speak, so it said to him^{as}, 'O Dawood^{as}! Can you^{as} hear my voice or felt the impact of my crawling?' So Dawood^{as} said to it: 'No'. It said, 'But Allah^{azwj} does Hear my crawling, and my breathing, and my voice, and He^{azwj} does See the impact of my walking, therefore lower your^{as} voice".²²

النضر عن درست عن بعض أصحابه عن أبي عبد الله عليه السلام قال: إن الله بعث ملكين إلى أهل مدينة ليقلبها على أهلها فلما انتهيا إلى المدينة وجدا رجلا يدعو الله ويتضرع إليه فقال أحدهما للآخر: إما ترى هذا الداعي فقال قد رأيته ولكن أمضى لما أمرني به ربي فقال: ولكني لا أحدث شيئا حتى أرجع إلى ربي

Al Nazar, from Dorost, from one of his companions,

²¹ Kitab Al Zohad – Ch 11 H 169

²² Kitab Al Zohad – Ch 11 H 170

(It has been narrated) from Abu Abdullah^{asws}, (and) Al-Nazar, from Dorost, from one of his companions, from Abu Abdullah^{asws} having said: 'Allah^{azwj} Sent two Angels to the people of a city in order to overturn it upon its inhabitants. So when they both ended up to the city, they found a man supplicating to Allah^{azwj} and beseeching to Him^{azwj}. So one of them said to the other, 'But do you see this one who is supplicating?' He said, 'I have seen him, but I shall accomplish what my Lord^{azwj} Commanded me with'. So he said, 'But I shall not initiate anything until I return to my Lord^{azwj}'.

فعاد * إلى الله تبارك وتعالى فقال: يا رب انى انتهيت إلى المدينة فوجدت عبدك فلانا يدعوك ويتضرع إليك فقال: امض لما أمرتك فان ذلك الرجل لم يتغير وجهه غضبا لي قط

So he returned to Allah^{azwj} Blessed and High and he said, 'O Lord^{azwj}! I ended up to the city and I found Your^{azwj} so and so servant supplicating to You^{azwj} and beseeching'. So He^{azwj} Said: 'Accomplish what I^{azwj} Commanded you, for that is the man who does not react with his anger to be for Me^{azwj} (only) at all (upon coming across sinners)!'.²³

النضر عن محمد بن هاشم عن رجل عن أبي عبد الله عليه السلام قال: إن قوما ممن آمن بموسى عليه السلام قالوا: لو أتينا عسكر فرعون وكنا فيه ونلنا من دنياه فإذا كان الذي نرجوه من ظهور موسى صرنا إليه ففعلوا فلما توجه موسى ومن معه هاربين ركبوا دوابهم وأسرعوا في السير ليوافقوا موسى ومن معه فيكونوا معهم فبعث الله ملائكة فضربت وجوه دوابهم فردتهم إلى عسكر فرعون فكانوا فيمن غرق مع فرعون

Al Nazar, from Muhammad In Hashim, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A group of people from the ones who believed in Musa^{as} said, 'If only we would go to the army of Pharaoh^{la} and be in it, and attain from his^{la} world. So when it would be that which we hope for from the appearance of Musa^{as}, we shall go to him', and they did. So when Musa^{as} and the ones who were with him^{as} diverted fleeing, they rode their animals and hastened in the travel in order to catch up with Musa^{as} and the ones who were with him^{as}, so they could join and be one of them. So Allah^{azwj} Sent an Angel who struck the faces of their animals, and they returned them to the army of Pharaoh^{la}. Thus, they happened to be among the ones who drowned along with Pharaoh^{la}'.²⁴

محمد بن سنان عن يزيد بن خليفة قال: سمعت أبا عبد الله عليه السلام يقول: من عمل لله كان ثوابه على الله ومن عمل للناس كان ثوابه على الناس ان كل رياء شرك

Muhammad Bin Sinan, from Yazeed Bin Khalifa who said,

'I heard Abu Abdullah^{asws} saying: 'The one who works for Allah^{azwj}, his Reward would be upon Allah^{azwj}, and the one who works for the people, his Reward would be upon the people, if it was showing-off, (it would be) an association (Shirk)'.²⁵

²³ Kitab Al Zohad – Ch 11 H 171

²⁴ Kitab Al Zohad – Ch 11 H 172

²⁵ Kitab Al Zohad – Ch 11 H 173

ابن أبي البلاد عن سعد الإسكاف عن أبي جعفر عليه السلام قال: كان في بني إسرائيل عابد فاعجب به داود عليه السلام فأوحى الله تبارك وتعالى إليه: لا يعجبك شيء من أمره فإنه مرء فمات الرجل فأتى داود فقيل له: مات الرجل فقال: ادفنوا صاحبكم

Ibn Abu Al Balad, from Sa'd Al Askaf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There was a worshipper among the Children of Israel, and Dawood^{as} was fascinated by him. So Allah^{azwj} Blessed and High Revealed unto him^{as}: "Do not be fascinated by anything from his affairs, for he is a (self) flatterer". So the man died and Dawood^{as} came, so they said, 'The man died!' Dawood^{as} said: 'Bury your companion'.

قال فأنكرت ذلك بنو إسرائيل وقالوا كيف لم يحضره؟ قال: فلما غسل قام خمسون رجلا فشهدوا بالله ما يعلمون الا خيرا فلما صلوا عليه قام خمسون (آخرون) رجلا فشهدوا بالله ما يعلمون الا خيرا

He^{asws} said: 'So the Children of Israel denied that (self-flattering) and they said, 'Why should we not bury him?' So when he was washed, fifty men stood and testified by Allah^{azwj} that they were not knowing (from the deceased) except for goodness. Then another fifty stood and prayed *Salat* over him and they testified by Allah^{azwj} that they did not know Except for goodness (from the deceased'.

فأوحى الله عز وجل إلى داود عليه السلام ما منعك ان تشهد فلانا قال: الذي أطلعتني عليه من أمره قال: إن كان لكذلك (ذلك كذلك) ولكن شهده قوم من الأحرار والرهبان فشهدوا بي: ما يعلمون الا خيرا فأجزت شهادتهم عليه وغفرت له مع علمي فيه (عليه)

So Allah^{azwj} Mighty and Majestic Revealed unto Dawood^{as}: "What prevented you^{as} to testify for so and so?' He^{as} said: 'That which You^{azwj} Notified me^{as} upon him for the self-flattery'. He^{azwj} Said: 'Even though it was like that, but a group of Rabbis and Monks bore witness for him and they testified by Me^{azwj} that they were not knowing (from him) except for goodness, so I^{azwj} (have Accepted) their testimonies upon him and Forgave (his sins) which were in My^{azwj} Knowledge regarding him"²⁶.

محمد بن الفضيل عن أبي الحسن الرضا عليه السلام قال: كتبت إليه أسأله عن مسألة فكتب إلي: ان الله يقول: (ان المنافقين يخادعون الله وهو خادعهم إلى قوله سبيلا) ليسوا من عترة رسول الله وليسوا من المؤمنين وليسوا من المسلمين يظهرون الايمان ويسرون الكفر والتكذيب لعنهم الله

Muhammad Bin Al Fazeyl,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I wrote to him^{asws} asking him^{asws} a question. So he^{asws} wrote to me: 'Allah^{azwj} is Saying **[4:142] Surely the hypocrites strive to deceive Allah, and He shall Requite their deceit back to them, [and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah except for a little [4:143] Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah Causes to err, you shall not find for him], a way. They are**

²⁶ Kitab Al Zohad – Ch 11 H 175

neither from the unbelievers, and not from the believers, and not from the Muslims. They display the faith and they come to the disbelief and the belying. May Allah^{azwj} Curse them'.²⁷

النضر بن سويد عن القاسم بن سليمان عن جراح المدائني عن أبي عبد الله عليه السلام في قوله تعالى: (ولا يشرك بعبادة ربه أحدا) قال: هو العبد يعمل شيئا من الطاعات لا يطلب به وجه الله إنما يطلب تزكية الناس يشتهي أن يسمع به فهذا الذي أشرك بعبادة ربه

Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarah Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted **[18:110] and not associate anyone in the worship of his Lord.** He^{asws} said: 'He is the servant who does something from the (acts of) obedience, not seeking the Face of Allah^{azwj} by it, but rather, he seeks the purification of the people desiring to be heard by it (popularity). So this is the one who associates with the worship of his Lord^{azwj}'.

وقال: ما من عبد أسر خيرا فتذهب الأيام حتى يظهر الله له خيرا وما من عبد أسر شرا فتذهب الأيام حتى يظهر الله له شرا

And he^{asws} said: 'There is none from a servant who secretly does a good deed, and the days would go by, Allah^{azwj} would Manifest the goodness for him; and there is none from a servant who secretly does something evil, and the days would go by until Allah^{azwj} would Manifest the evil for him'.²⁸

محمد بن أبي عمير عن عبد الرحمن بن الحجاج عن أبي عبد الله عليه السلام قال: إن العبد ليذنب الذنب فيندم عليه ثم يعمل العمل فيسره ذلك فيتراخي عن حاله تلك ولأن يكون على حاله تلك خير له مما دخل فيه

Muhammad Bin Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A servant commits the sin and he regrets over it, then he does the (good) deed, and that cheers him, so he slackens from that state of his, and for him to be upon that state of his is better for him than what he entered into'.²⁹

محمد بن أبي عمير عن منصور بن يونس عن الثمالي عن أحدهما عليهما السلام قال: إن الله تبارك وتعالى يقول: إن من عبادي من يسألني الشيء من طاعتي لأحبه فأصرف ذلك عنه لكي لا يعجبه عمله

Muhammad Bin Abu Umeyr, from Mansour Bin Yunus, from Al Sumaly,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Allah^{azwj} Blessed and High is Saying: "From My^{azwj} servants is the one who asks Me^{azwj} of the thing from My^{azwj} obedience, loving it, but I^{azwj} Exchange that from him, perhaps his deed might make him self-conceited'.³⁰

²⁷ Kitab Al Zohad – Ch 11 H 176

²⁸ Kitab Al Zohad – Ch 11 H 177

²⁹ Kitab Al Zohad – Ch 11 H 178

³⁰ Kitab Al Zohad – Ch 11 H 179

محمد بن أبي عمير عن منصور بن يونس عن الثمالي عن علي بن الحسين عليهما السلام قال قال رسول الله صلى الله عليه وآله: ثلاث منجيات وثلاث مهلكات قالوا يا رسول الله ما المنجيات؟ قال: خوف الله في السر كأنك تراه فإن لم تكن تراه فإنه يراك والعدل في الرضا والغضب والقصد في الغناء والفقر

Muhammad Bin Abu Umeyr, from Mansour Bin Yunus, from Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'Three are rescuers and three are destroyers!'. They said, 'O Rasool-Allah^{saww}! What are the rescuers?' He^{saww} said: 'Fear of Allah^{azwj} in secrecy as if you can see Him^{azwj}. So if you do not happen to see Him^{azwj}, but He^{azwj} Sees you; and the (doing of) justice during the pleasure and the anger; and Being economical during the richness and the poverty'.

قالوا يا رسول الله: فما المهلكات؟ قال: هوى متبع وشح مطاع واعجاب المرء بنفسه

They said, 'O Rasool-Allah^{saww}! So what are the destroyers?' He^{saww} said: '(Personal) desires being followed, and following of stinginess, and the fascination of the man with himself (self-conceited)'.³¹

النضر عن الحلبي عن أبي سعيد المكارى عن أبي بصير عن أبي جعفر عليه السلام في قوله تعالى: (فكذبوا فيها هم والغاوون) قال: (فقال يا أبا بصير: هم قوم وصفوا عدلا بالسنتهم ثم خالفوا إلى غيره

Al Nazar, from Al Halby, from Abu Saeed Al Makary, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted **[26:94] So they shall be flung into it, they and the erring ones**. He^{asws} said: 'O Abu Baseer! 'They are a people who are describing justice by their tongues, then they oppose it to something else'.³²

بعض أصحابنا عن حنان بن سدير عن محمد بن طلحة عن زرارة عن أبي جعفر عليه السلام قال: سمعته يقول: أيما عبد كان له صورة حسنة مع موضع لا يشينه ثم تواضع لله كان من خالصة الله قال: قلت: ما موضع لا يشينه؟ قال: لا يكون ضرب فيه سفاح

Some of our companions, from Hanan Bin Sadeyr, from Muhammad Bin Talha, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Whichever servant who has a handsome face with a place not being tainted, then he is humble to Allah^{azwj}, would be from the sincere ones to Allah^{azwj}'. I said, 'And what is a place not being tainted?' He^{asws} said: 'There not happen to be a mark of adultery in it'.³³

الحسن بن علي (الخرزاز) (الوشاء) عن أبي الحسن عليه السلام قال: سمعته يقول: إن أيوب النبي عليه السلام قال: يا رب ما سألتك شيئا من الدنيا قط وداخني (وداخله) شيء فأقبلت إليه سحابة حتى نادته: يا أيوب من وفكك لذلك؟ قال: أنت يا رب

Al Hassan Bin Ali Al Khazzaz, Al Washha,

³¹ Kitab Al Zohad – Ch 11 H 180

³² Kitab Al Zohad – Ch 11 H 181

³³ Kitab Al Zohad – Ch 11 H 182

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I heard him^{asws} saying, 'The Prophet Ayoub^{as} said: 'O Lord^{azwj}! I^{as} do not ask You^{azwj} for anything from the world at all and there enters something into me^{as}'. So a cloud faced towards him^{as} until it called out to him^{as}: 'O Ayoub^{as}! Who harmonised you^{as} for that?' He^{as} said: 'You^{azwj}, O Lord^{azwj}!'³⁴

محمد بن خالد عن عبد الله بن المغيرة عن أبي خالد عن أبي عبد الله عليه السلام قال: من أظهر للناس ما يحب الله وبارز الله بما يكرهه (يكرهه لقي الله وهو له ماقت

Muhammad Bin Khalid, from Abdullah Bin Al Mugheira, from Abu Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who displays to the people what Allah^{azwj} Loves and duels (against) Allah^{azwj} by what He^{azwj} Dislikes, would meet Allah^{azwj} and He^{azwj} would be Disgusted to him'.³⁵

12 باب التوبة والاستغفار والندم والاقرار

Chapter 12 – The repentance, and the seeking of Forgiveness, and the regret, and the acknowledgement

حدثنا الحسين بن سعيد قال: حدثنا النضر بن سويد عن ابن سنان عن حفص قال: سمعت أبا عبد الله عليه السلام يقول: ما من عبد مؤمن يذنب ذنبا الا أجله الله سبع ساعات من النهار فان هو تاب لم يكتب عليه شيئا وان لم يفعل كتبت عليه سيئة

Al Hassan Bin Saeed Narrated to us saying, 'Al Nazar Bin Suweyd narrated to us, from Ibn Sinan, from Hafs who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from a (*Momin*) servant who commits a sin except Allah^{azwj} Respites him for seven hours from the day. So if he were to repent, nothing would be written against him, and if he does not do so, an evil deed is written against him'.

فاتاه عباد البصري فقال له: بلغنا انك قلت: ما من عبد يذنب ذنبا الا اجله الله سبع ساعات من النهار فقال: ليس هكذا قلت ولكني قلت: ما من عبد مؤمن يذنب ذنبا الا اجله الله سبع ساعات من نهاره هكذا قلت

So Abbad Al-Basry came to him^{asws} and said to him^{asws}, 'It reached us that you^{asws} said, 'There is none from a servant who commits a sin except Allah^{azwj} Respites him for seven hours from the day'. So he^{asws} said: 'It isn't like this I^{asws} said. But, I^{asws} said: 'There is none from a *Momin* servant who commits a sin, except Allah^{azwj} Respites him for seven hours from his day'. That is how I^{asws} said it'.³⁶

فضالة بن أيوب عن القاسم بن بريد العجلي عن محمد بن مسلم قال: قال أبو جعفر عليه السلام (انه كان يقال) ان من أحب عباد الله إلى الله المحسن التواب

Fazalat Bin Ayoub, from Al Qasim Bin Bareyd Al Ijaly, from Muhammad Bin Muslim who said,

³⁴ Kitab Al Zohad – Ch 11 H 183

³⁵ Kitab Al Zohad – Ch 11 H 184

³⁶ Kitab Al Zohad – Ch 12 H 185

'Abu Ja'far^{asws} said: 'From the most Beloved of the servants of Allah^{azwj}, to Allah^{azwj}, is the good doer, the repentant'.³⁷

محمد بن أبي عمير عن محمد بن حمران عن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: ما من عبد أذنب ذنبا الا أجل من غده إلى الليل فان استغفر الله لم يكتب عليه

Muhammad Bin Abu Umeyr, from Muhammad Bin Humran, from Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from a servant who commits a sin except he is given a Respite from his morning to the night. So if he were to seek Forgiveness of Allah^{azwj}, it would not be written against him'.³⁸

محمد بن أبي عمير عن سلمة صاحب السابري عن جابر عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: من تاب في سنة موته تاب الله عليه

Muhammad Bin Abu Umeyr, from Salma Sahib Al Sabiy, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who repents during the year of his death, Allah^{azwj} will Turn (Mercifully) unto him'.

ثم قال: وان السنة لكثير من تاب في شهر موته تاب الله عليه

Then he^{asws} said: 'And the year is a lot. And the one who repents during the month of his death, Allah^{azwj} will Turn (Mercifully) unto him'.

ثم قال: وان الشهر لكثير، من تاب في يوم موته تاب الله عليه

Then he^{asws} said: 'And the month is a lot. The one who repents during the day of his death, Allah^{azwj} will Turn (Mercifully) unto him'.

ثم قال: وان يوما لكثير، من تاب قبل موته بساعة تاب الله عليه

Then he^{asws} said: 'And the day is a lot. The one who repents before his death by an hour, Allah^{azwj} will Turn (Mercifully) unto him'.

ثم قال: وان الساعة لكثير، من تاب وقد بلغت نفسه هيهنا - وأشار بيده إلى حلقه - تاب الله عليه

Then he^{asws} said: 'And the hour is a lot. The one who repents, and his soul has reached over here', and he^{asws} indicated towards his^{asws} throat - 'Allah^{azwj} will Turn (Mercifully) unto him'.³⁹

محمد بن عمير عن جميل بن دراج قال: سمعت أبا جعفر عليه السلام يقول: إذا بلغت النفس هذه لم يكن للعالم توبة وكان للجاهل توبة

³⁷ Kitab Al Zohad – Ch 12 H 186

³⁸ Kitab Al Zohad – Ch 12 H 187

³⁹ Kitab Al Zohad – Ch 12 H 188

Muhammad Bin Umeyr, from Jameel Bin Daraj who said,

'I heard Abu Ja'far^{asws} saying: 'When the soul reaches this here (throat), the repentance will not happen to be for the scholar, but there would be repentance for the ignorant'.⁴⁰

محمد بن أبي عمير عن أبي أيوب عن أبي بصير عن أبي عبد الله عليه السلام قال: من عمل سيئة أجل فيها سبع ساعات من النهار فإن قال: استغفر الله الذي لا اله الا هو الحي القيوم، ثلاث مرات، لم يكتب له

Muhammad Bin Abu Umeyr, from Abu Ayoun, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who does an evil deed, would be given a Respite with regards to it for seven hours from the day. So if he was to say, 'I seek Forgiveness of Allah^{azwj} Who, there is no god except Him^{azwj}, the Living, the Eternal' (استغفر الله الذي لا اله الا هو الحي القيوم) – three times, it would not be written for (against) him'.⁴¹

محمد بن أبي عمير عن أبي أيوب عن محمد بن مسلم عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: ما معنى قول الله عز وجل: (يا أيها الذين آمنوا توبوا إلى الله توبة نصوحا) قال: هو الذنب الذي لا يعود فيه ابدا قلت: وأينا لم يعد فقال يا أبا محمد ان الله يحب من عباده المفتن التواب

Muhammad Bin Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'What is the Meaning of the Words of Allah^{azwj} Mighty and Majestic [66:8] **O you who believe! Turn to Allah with a sincere repentance.** He^{asws} said: 'It is the sin which he would not be repeating it, ever!' I said, 'And what does it mean, 'never repeat'?' He^{asws} said: 'O Abu Muhammad! Allah^{azwj} Loves from His^{azwj} servants, the tempted one who repents'.⁴²

عبد الله بن المغيرة عن جميل بن دراج عن أبي عبد الله عليه السلام قال: إذا هم العبد بسيئة لم تكتب عليه وإذا هم بحسنة كتبت له

Abdullah Bin Al Mugheira, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the servant thinks of (committing) an evil deed, it is not written against him, and when he thinks of performing a good deed, it is written for him'.⁴³

محمد بن أبي عمير عن علي الأحمسي عن ذكره عن أبي جعفر عليه السلام أنه قال: والله ما ينجو من الذنب الا من أقر به

Muhammad Bin Abu Umeyr, from Ali Al Ahmasy, from the one who mentioned it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'By Allah^{azwj}! He would not be salvaged from sins unless he acknowledged with it'.⁴⁴

⁴⁰ Kitab Al Zohad – Ch 12 H 189

⁴¹ Kitab Al Zohad – Ch 12 H 190

⁴² Kitab Al Zohad – Ch 12 H 191

⁴³ Kitab Al Zohad – Ch 12 H 192

علي بن المغيرة عن ابن مسكان عن أبي عبيدة الحذاء قال: سمعت أبا جعفر عليه السلام يقول: الله افرح بتوبة عبده حين يتوب عن رجل ظلت راحلته في ارض قفراء وعليها طعامه وشرابه فبينما هو كذلك لا يدرى ما يصنع ولا أين يتوجه حتى وضع رأسه لينام فاتاه آت فقال: يا هذا هل لك في راحلتك؟

Ali Bin Al Mugheira, from Ibn Muskan, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} is Happier with the repentance of His^{azwj} servant when he does repent than a man whose ride strays in the barren land and upon it his food and drink. So while he is like that, not knowing what he should do, nor where he should go to, until he places down his head in order to sleep, so a comer comes to him and he said, 'O you! Is this ride yours?' He says, 'Yes (it is)'.

قال: نعم قال: هو ضده

He^{asws} said: 'It (is also) it's opposite'. (Meaning sadness when he cannot find it).⁴⁵

صفوان بن يحيى عن الحرث بن المغيرة عن أبي عبد الله عليه السلام قال: إن الله يحب المقر التواب قال: وكان رسول الله صلى الله عليه وآله يتوب إلى الله في كل يوم سبعين مرة من غير ذنب قلت: يقول: استغفر الله وأتوب إليه؟ قال: كان يقول: أتوب إلى الله

Safwan Bin Yahya, from Al Hars Bin Al Mugheira, from Abu Abdullah^{asws} having said:

'Rasool-Allah^{saww} used to repent to Allah^{azwj} seventy times during every day from without having sinned'. I said, 'Was he^{saww} saying: 'I^{saww} seek Forgiveness of Allah^{azwj} and I^{saww} repent to Him^{azwj}?' He^{asws} said: 'He^{saww} was saying: 'I^{saww} turn to Allah^{azwj}''⁴⁶

بعض أصحابنا عن علي بن شجرة عن عيسى بن راشد عن أبي عبد الله عليه السلام قال: سمعته يقول: ما من مؤمن يذنب ذنبا إلا أجل سبع ساعات فان استغفر الله غفر له وانه ليذكر ذنبه بعد عشرين سنة فيستغفر الله فيغفر له وان الكافر لينسى ذنبه لئلا يستغفر الله

Some of our companions, from Ali Bin Shajara, from Isa bin Rashid,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'There is none from a *Momin* who commits a sin except he is given a Respite for seven hours. So if he was to seek Forgiveness of Allah^{azwj}, he would be Forgiven, and he would remember his sin after twenty years, so he would seek Forgiveness of Allah^{azwj}, Allah^{azwj} would Forgive him, and the disbeliever would forget his sin without seeking Forgiveness of Allah^{azwj}''⁴⁷

بعض أصحابنا عن حنان بن سدير عن رجل يقال له: روزبه - وكان من الزيدية (عن أبي حمزة الثمالي قال: قال لي أبو جعفر عليه السلام: ما من عبد يعمل عملا لا يرضاه الله الا ستره الله عليه أولا فإذا ثنى ستره الله عليه فإذا ثلث اهبط الله ملكا في صورة آدمي يقول للناس: فعل كذا وكذا

⁴⁴ Kitab Al Zohad – Ch 12 H 193

⁴⁵ Kitab Al Zohad – Ch 12 H 194

⁴⁶ Kitab Al Zohad – Ch 12 H 195

⁴⁷ Kitab Al Zohad – Ch 12 H 197

Some of our companions, from Hanan Bin Sadeyr, from a man called Rowzabah, and he was from the Zaydiites, from Abu Hamza Al Sumaly who said,

‘Abu Ja’far^{asws} said to me: ‘There is none from a servant who does a deed Allah^{azwj} is not Pleased with, except that Allah^{azwj} would Veil it upon him firstly. So when (he does it) secondly, Allah^{azwj} would Veil it upon him. So when (he does it) thirdly, Allah^{azwj} would Send down an Angel in the image of a human who would be saying to the people: ‘He did such and such’.⁴⁸

إبراهيم بن أبي البلاد قال: قال أبو الحسن عليه السلام انى استغفر الله في كل يوم خمسة آلاف مرة ثم قال لي خمسة آلاف كثير

Ibrahim Bin Abu Al Balad who said,

‘Abu Al-Hassan^{asws} said: ‘I^{asws} seek Forgiveness of Allah^{azwj} (on behalf of my^{asws} Shias) five thousand times a day’. Then he^{asws} said to me: ‘Five thousand is a lot’.⁴⁹

الحسن بن محبوب عن أبي حمزة الثمالي عن أبي جعفر عليه السلام قال: إن الله عز وجل أوحى إلى داود عليه السلام أن أنت عبدي دانيال فقل له: انك عصيتني فغفرت لك وعصيتني فغفرت لك وعصيتني فغفرت لك فان أنت عصيتني الرابعة لم اغفر لك

Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Dawood^{as}: “When you^{as} go to My^{azwj} servant Daniel, say to him, ‘You disobeyed Me^{azwj}, and I^{azwj} Forgave you, and you disobeyed Me^{azwj} and I^{azwj} Forgave you, and you disobeyed Me^{azwj} and I^{azwj} Forgave you. Therefore, if you were to disobey Me^{azwj} fourthly, I^{azwj} will not Forgive you’.

فاتاه داود عليه السلام فقال: يا دانيال انى رسول الله إليك وهو يقول لك انك عصيتني فغفرت لك وعصيتني فغفرت لك وعصيتني فغفرت لك فان أنت عصيتني الرابعة لم أغفر لك

So Dawood^{as} came to him^{as} and he^{as} said: ‘O Dainel! I^{as} am a Rasool^{as} of Allah^{azwj} to you and He^{azwj} is Saying to you: “You disobeyed Me^{azwj}, and I^{azwj} Forgave you, and you disobeyed Me^{azwj} and I^{azwj} Forgave you, and you disobeyed Me^{azwj} and I^{azwj} Forgave you. Therefore, if you were to disobey Me^{azwj} fourthly, I^{azwj} will not Forgive you’.

فقال له دانيال: قد أبلغت يا نبي الله فلما كان في السحر قام دانيال فناجى ربه فقال: يا رب ان داود نبيك اخبرني عنك انني قد عصيتك فغفرت لي وعصيتك فغفرت لي وعصيتك فغفرت لي وأخبرني عنك انى ان عصيتك الرابعة لم تغفر لي فوعزتك وجلالك لئن لم تعصمني لأعصينك ثم لأعصينك ثم لأعصينك

So Daniel said to him^{as}, ‘You^{as} have delivered (the Message) to me, O Prophet^{as} of Allah^{azwj}!’ So when it was pre-dawn, Daniel stood and whispered to his Lord^{azwj} and he said, ‘O Lord^{azwj}! Dawood^{as}, Your^{azwj} Prophet^{as} informed me from You^{azwj} that I

⁴⁸ Kitab Al Zohad – Ch 12 H 198

⁴⁹ Kitab Al Zohad – Ch 12 H 199

disobeyed, and You^{azwj} Forgave me, and I disobeyed You^{azwj} and You^{azwj} Forgave me, and I disobeyed You^{azwj} and You^{azwj} Forgave me, and if I was to disobey You^{azwj} fourthly, You^{azwj} will not be Forgiving me. Therefore, by Your^{azwj} Mighty and Your^{azwj} Majesty! If You^{azwj} will not Defend me, I will (end up) disobeying You^{azwj}, then I will (end up) disobeying You^{azwj}, and I (end up) will disobeying You^{azwj}.⁵⁰

ابن أبي عمير عن جميل عن بكير عن أحدهما عليهم السلام قال: إن آدم عليه السلام قال: يا رب سلطت على الشيطان وأجريت منى مجرى الدم فاجعل لي شيئاً

Ibn Abu Umeyr, from Jameel, from Bukeyr,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: ‘Adam^{as} said: ‘O Lord^{azwj}! You^{azwj} Empowered the Satan^{la} to flow from me^{asws} the flow of bloodstream, therefore Make something to be for me^{as} (as well)’.

فقال: يا آدم جعلت لك ان من هم من ذريتك بسيئة لم تكتب عليه فان عملها كتبت عليه سيئة ومن هم منهم بحسنة فإن لم يعملها كتبت له حسنة وان هو عملها كتبت له عشرًا

So He^{azwj} Said: “O Adam^{as}! I^{azwj} Make it to be for you^{as} that the one from your^{as} offspring who thinks of committing an evil deed, it would not be written against him, and if he does (actually) do it, One evil deed would be written against him; and the one from them who thinks of performing a good deed but does not do so, one good deed would be written for him, and if he does do it, ten would be written for him”.

قال: يا رب زدني قال: جعلت لك ان من عمل منهم سيئة ثم استغفر غفرت له قال: يا رب زدني قال: جعلت لهم التوبة أو قال بسطت لهم التوبة حتى تبلغ النفس هذه قال يا رب حسبني

He^{as} said: ‘O Lord^{azwj}! Increase for me^{as}. He^{azwj} Said: “I^{as} Make it to be for you^{as} that the one from them who does an evil deed then seeks Forgiveness, I^{azwj} shall Forgive him”. He^{as} said: ‘O Lord^{azwj}! Increase for me^{as}. He^{azwj} Said: “I^{azwj} shall Make the repentance to be for them”. Or Said: “I^{azwj} shall Extend the repentance for them until the soul reaches here (throat)”. He^{as} said: ‘O Lord^{azwj}! Enough for me^{as}’.⁵¹

حماد بن عيسى عن إبراهيم بن عمر عن أبي عبد الله عليه السلام: قال من قال ثلاثاً: سبحان ربي العظيم وبحمده استغفر الله ربي وأتوب إليه، قرعت العرش كما تفرع السلسلة الطشت

Hammad Bin Isa, from Ibrahim Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who says thrice, ‘Glorious is my Lord^{azwj} the Magnificent and by His^{azwj} Praise, I seek Forgiveness of Allah^{azwj} my Lord^{azwj} and repent to Him^{azwj} (سبحان ربي العظيم وبحمده استغفر الله ربي وأتوب إليه) , The Throne would clang just as the chain clangs the tray’.⁵²

⁵⁰ Kitab Al Zohad – Ch 12 H 200

⁵¹ Kitab Al Zohad – Ch 12 H 201

⁵² Kitab Al Zohad – Ch 12 H 202

حماد بن عيسى عن إبراهيم بن عمر عن أبي عبد الله عليه السلام قال ليس منا من لم يحاسب نفسه في كل يوم فان عمل خيرا (حسنا) استزاد الله منه وحمد الله عليه وان عمل شرا استغفر الله منه وتاب إليه

Hammad Bin Isa, from Ibrahim Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'He isn't from us^{asws}, the one who does not reckon himself during every day. So if he has done a good deed, he would increase for Allah^{azwj} from it, and praise Allah^{azwj} over it, and if he has done an evil deed, he would Seek Forgiveness of Allah^{azwj} from it and repents to Him^{azwj}'.⁵³

13 باب البكاء من خشية الله

Chapter 13 – The weeping from fear of Allah^{azwj}

حدثنا الحسين بن سعيد قال: حدثنا فضالة بن أيوب عن الحسين بن عثمان قال: حدثني رجل عن أبي حمزة قال: سمعت أبا جعفر عليه السلام يقول: ما من قطرة أحب إلى الله من قطرة دم في سبيل الله أو قطرة من دموع عين في سواد الليل من خشية الله وما من قدم أحب إلى الله من خطوة إلى ذي رحم أو خطوة يتم بها زحفا في سبيل الله وما من جرعة أحب إلى الله من جرعة غيظ أو جرعة يرد بها العبد مصيبتته

Al-Hassan Bin Saeed narrated to us saying, 'Fazalat Bin Ayoub narrated to us, from Al Husayn Bin Usman who said, 'A man narrated to me, from Abu Hamza having said:

'I heard Abu Ja'far^{asws} saying: 'There is no drop more Beloved to Allah^{azwj} than a drop of blood in the Way of Allah^{azwj}, or a drop of tear from an eye in the darkness of the night from fear of Allah^{azwj}. And there is no step more Beloved to Allah^{azwj} than a step towards one with relationship or a step to complete a march by it in the Way of Allah^{azwj}. And there is none from a swallowing more Beloved to Allah^{azwj} than the swallowing of anger, or a swallowing the servant responds with to his misfortune'.⁵⁴

فضالة عن أبان بن عثمان عن غيلان يرفعه إلى أبي جعفر عليه السلام يقول: ما من عين اغرورقت في دموعها من خشية الله الا حرمها على النار فان سالت دموعها على خد صاحبها لم يرهق وجهه قطر ولا ذلة وما من شئ إلا وله كيل الا الدموع فان القطرة منها تطفئ البحار من النار ولو أن رجلا بكى في أمة فقطرت منه دموعه لرحموا ببكائه

Fazalat, from Aban Bin usman, from Ghaylan,

(It has been narrated) raising it to Abu Ja'far^{asws} saying: 'There is none from an eye overflowing in its tears from fear of Allah^{azwj} except that Allah^{azwj} would Prohibit it upon the Fire. So if its tears flow upon a cheek of its owner, neither would his face be weary by stinginess nor disgrace. And there is none from the things except there is a measurement for it except for the tears, for the drop from it can extinguish the ocean of fire. And if a man was to weep in a community and a drop of tear falls from him, they would (all) be Mercied due to his weeping'.⁵⁵

⁵³ Kitab Al Zohad – Ch 12 H 203

⁵⁴ Kitab Al Zohad – Ch 13 H 204

⁵⁵ Kitab Al Zohad – Ch 13 H 205

محمد بن أبي عمير عن منصور بن يونس عن صالح بن رزين وغيره عن أبي عبد الله عليه السلام قال: كل عين باكية يوم القيامة الا ثلاثة أعين: عين غضت عن محارف الله أو عين سهرت في طاعة الله أو عين بكت في جوف الليل من خشية الله

Muhammad Bin Abu Umeyr, from Mansour Bin Yunus, from Salih Bin Razeyn and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every eye would be crying on the Day of Judgment except for three eyes – an eye shut from the Prohibitions of Allah^{azwj}, or an eye kept open in vigil in the obedience to Allah^{azwj}, or an eye which cried in the middle of the night from fear of Allah^{azwj}'.⁵⁶

محمد بن أبي عمير عن رجل من أصحابه قال: قال أبو عبد الله عليه السلام أوحى الله إلى موسى عليه السلام: أن عبادي لم يتقربوا إلى بشئ أحب إلى من ثلاث خصال: الزهد في الدنيا والورع عن المعاصي والبكاء من خشيتي

Muhammad Bin Abu Umeyr, from a man from his companions who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Revealed unto Musa^{as}: "My^{azwj} servants would not be coming closer to Me^{azwj} with anything more Beloved to Me^{azwj} than three characteristics – the ascetism in the world, and the piety from the disobedience and the crying from fearing Me^{azwj}".

فقال موسى: يا رب فما لمن صنع ذلك؟ قال الله تعالى: إما الزاهدون في الدنيا فأحكمهم في الجنة وأما المتورعون عن المعاصي فما أحاسبهم وأما الباكون من خشيتي ففي الرفيق الأعلى

So Musa^{as} said: 'O Lord^{azwj}! So what (Recompense) would be for the one who does that?' Allah^{azwj} the Exalted Said: "As for the ascetic ones in the world, I^{azwj} shall Judge them to be in the Paradise, and as for the pious ones from the disobedience, I^{azwj} shall Reckon them, and as for the ones crying from fearing Me^{azwj}, so they would be among the higher friends"⁵⁷.

14 باب ذكر الموت والقبور

Chapter 14 – Remembering the death and the grave

حدثنا الحسين بن سعيد قال: حدثنا فضالة بن أيوب عن سعدان الواسطي عن عجلان أبي صالح قال: قال أبو عبد الله عليه السلام يا أبا صالح إذا حملت جنازة فكن كأنك أنت المحمول أو كأنك سألت ربك الرجوع إلى الدنيا لتعمل فانظر ماذا تستأنف

Al Husayn Bin Saeed narrated to us saing, 'Fazalat Bin Ayoub narrated to us, from Sa'darn Al Wasity, from Aylan Abu Salih who said,

'Abu Abdullah^{asws} said: 'O Abu Salih! Whenever you carry a coffin, so become as if you are the carried one, or as if you are asking your Lord^{azwj} for the returning to the world in order to work (good deeds). Therefore, look at what is that which you can resume'.

قال: ثم قال: عجا لقوم حبس أولهم على آخرهم ثم نادى مناد فيهم بالرحيل وهم يلعبون

⁵⁶ Kitab Al Zohad – Ch 13 H 206

⁵⁷ Kitab Al Zohad – Ch 13 H 207

He (the narrator) said, 'Then he^{asws} said: 'I^{asws} wonder at a people whose first ones are delayed upon their last ones. Then a caller calls out among them for the departure, and they are playing around'.⁵⁸

محمد بن أبي عمير عن الحكم بن أيمن عن داود الابزاري عن أبي جعفر عليه السلام قال: ينادى مناد كل يوم: ابن آدم لد للموت واجمع للفناء وابن للخراب

Muhammad Bin Abu Umeyr, from Al Hakam Bin Ayman, from Dawood Al Abzary,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A caller calls out every day: 'Son of Adam^{as}! You are begetting for the death, and amassing for the annihilation, and building for the ruination!'⁵⁹

ابن أبي عمير عن أبي أيوب عن أبي عبيدة قال: قلت لأبي جعفر عليه السلام جعلت فداك حدثني بما انتفع به فقال: يا أبا عبيدة أكثر ذكر الموت فما أكثر ذكر الموت انسان الأزهد في الدنيا

Ibn Abu Umeyr, from Abu Ayoub, from Abu Ubeyda who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! Narrated to me what I can benefit with'. So he^{asws} said: 'O Abu Ubeyda! Frequent in remembering the death, for a human being would not frequently remember the death except that he would be ascetic in the world'.⁶⁰

علي بن النعمان عن ابن مسكان عن داود بن أبي يزيد عن أبي شيببة الزهري عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله الموت الموت جاء الموت بما فيه جاء بالروح والراحة والكرمة المباركة إلى جنة عالية لأهل دار الخلود الذين كان لها سعيهم وفيها رغبتهم

Ali Bin Al Nu'man, from Ibn Muskan, from Dawood Bin Abu Yazeed, from Abu Shayba Al Zuhry,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The death! The death! The death would come with whatever is in it. It would come with the soul, and the comfort, and the Blessed advent to the lofty Garden for the inhabitants of the eternal abode for which they had strived for and they had wished for.

وجاء الموت بما فيه جاء بالشقوة والندامة والكرة الخاسرة إلى نار حامية لأهل دار الغرور الذين كان لها سعيهم وفيها رغبتهم

And the death will come with whatever is in if with the misery, and the regret, and the advent of the losers to the intensely hot Fire of the inhabitants of the house of delusion ones which they had been striving for and regarding which they had be wishing for.

وقال عليه السلام: إذا استحقت ولاية الشيطان والشقاوة جاء الأمل بين العينين وذهب الاجل وراء الظهر،

⁵⁸ Kitab Al Zohad – Ch 14 H 208

⁵⁹ Kitab Al Zohad – Ch 14 H 209

⁶⁰ Kitab Al Zohad – Ch 14 H 210

And he^{asws} said: 'If you have deserved the guardianship of the Satan^{la} and the misery, the deed would come between the eyes and the term (of lie) would go behind the back'.

قال: وقال: سئل رسول الله صلى الله عليه وآله: أي المؤمنين أكيس؟ قال: أكثرهم ذكرا للموت وأشدّهم له استعدادا

He^{asws} said: 'And Rasool-Allah^{saww} was asked, 'Which of the Momineen are the most intelligent?' He^{saww} said: 'The most frequent of them in remembering the death and the most intense of them for it in preparation (for it)'.⁶¹

حماد بن عيسى عن حسين بن المختار رفعه إلى سلمان الفارسي رضي الله عنه أنه قال: لولا السجود لله ومجالسة قوم يتلفظون طيب الكلام كما يتلفظ طيب التمر لتمنيت الموت

Hamad Bin Isa, from Husayn Bin Al Mukhtar,

(It has been narrated) raising it to Salman Al-Farsy^{as} having said: 'Had it not been for the *Sujoud* (Prostrations) for Allah^{azwj} and assemblies, the people would be talking good speech just as they utter the goodness of the date to covet the death'.⁶²

ابن أبي عمير عن هشام بن سالم عن أبي عبد الله عليه السلام قال: جاء جبرئيل عليه السلام إلى النبي صلى الله عليه وآله فقال: يا محمد عش ما شئت فإنك ميت واحبب من شئت فإنك مفارقة واعمل ما شئت فإنك مجزى به وافعل (واعمل) ما شئت فإنك ملاقيه،

Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jibraeel^{as} came to the Prophet^{saww} and he^{as} said: 'O Muhammad^{saww}! Live whatever life you^{saww} so desire to and you^{asws} will be dying, and love whoever you^{saww} so desire to and you^{saww} would be separating, and work whatever you^{saww} so desire to and you^{saww} be Recompensed for it, and do whatever deed you^{saww} so desire to and you^{saww} would be meeting it'.

قال ابن أبي عمير: زاد فيه ابن سنان يا محمد شرف المؤمن صلاته بالليل وعزه كفه الأذى عن الناس

Ibn Abu Umeyr said, 'Ibn Sinan has as addition in it, (Jibraeel^{as} said): 'O Muhammad^{saww}! The nobility of a Momin is his *Salat* at night, and his pride is in his restrain from harming the people'.⁶³

محمد بن الحضرمي (الحسين) (الحسين) عن محمد بن الفضيل عن عبد الرحمن بن زيد (يزيد) عن أبي عبد الله عليه السلام عن أبيه عن جده عن النبي صلى الله عليه وآله قال: مات داود النبي صلى الله يوم السبت مفاجئا فاضلته الطير بأجنحتها ومات موسى كليم الله في التيه فصاح صائح من السماء، مات موسى وأي نفس لا تموت

Muhammad Bin Al hazramy, Al Husayn, Al Haseyn, from Muhammad Bin Al Fazeyl, from Abdul Rahman Bin Zayd Yazeed,

⁶¹ Kitab Al Zohad – Ch 14 H 211

⁶² Kitab Al Zohad – Ch 14 H 212

⁶³ Kitab Al Zohad – Ch 14 H 214

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from the Prophet^{saww} having said: 'The Prophet Dawood^{as} passed away on the day of Saturday, bereaved. So the bird shaded him^{as} with their wings. And Musa^{as}, the Speaker with Allah^{azwj} passed away in the wilderness, so a shouter shouted from the sky: 'Musa^{as} passed away, and which soul will not be dying?'.⁶⁴

فضالة عن أبي المغرا قال: حدثني يعقوب الأحمر قال: دخلت على أبي عبد الله عليه السلام أعزیه بإسماعيل فترحم عليه ثم قال: إن الله عزى نبيه (صلى الله عليه وسلم بنفسه فقال: (انك ميت وانهم ميتون) وقال: (كل نفس ذائقة الموت)

Fazalat Bin Ayoub, from Abu Al Magra'a who said, 'Yaqoub Al Ahmad narrated to me saying,

'I went over to Abu Abdullah^{asws} to condole him^{asws} for (the death of) Ismail. So he^{asws} invoked Mercy upon him, then said: 'Allah^{azwj} Condolod His^{azwj} Prophet^{saww} Himself^{azwj}, so He^{azwj} Said: **[39:30] You shall pass away and they shall be dying.** And He^{azwj} Said: **[3:185] Every self shall taste the death.**

ثم انشاء يحدث فقال: انه يموت أهل الأرض حتى لا يبقى أحد ثم يموت أهل السماء حتى لا يبقى أحد الا ملك الموت وحملة العرش وجبرئيل وميكائيل

Then he^{asws} built on the discussion and he^{asws} said: 'The inhabitants of the earth would be dying until there would not remain a single one. Then the inhabitants of the sky would be dying until there does not remain a single on, except for the Angel of death and the bearers of the Throne, and Jibraeel^{as} and Mikaeel^{as}.

ثم يجئ ملك الموت حتى يقف بين يدي الله عز وجل فيقال له: من بقي - وهو أعلم - فيقول: يا رب لم يبق الا ملك الموت وحملة العرش وجبرئيل وميكائيل فيقال: قل لجبرئيل وميكائيل: فليموتا فيقول الملائكة عند ذلك: يا رب رسولك وأمينك فيقول: انى قد قضيت على كل نفس فيها الروح ان تموت

Then the Angel of death would come until he pauses in front of Allah^{azwj} Mighty and Majestic. So He^{azwj} would Say to him: "Who remains?" – and He^{azwj} would be more Knowing. He would be saying: 'O Lord^{azwj}! There does not remain except for the Angel of death, and the bearers of the Throne, and Jibraeel^{as} and Mikaeel^{as}'. He^{azwj} would Say: "Say to Jibraeel^{as} and Mikaeel^{as}, and let them both die!'. So the two Angels would be saying during that: 'O Lord^{azwj}! We^{as} are both Your^{azwj} Messengers and Your^{azwj} trusted ones'. He^{azwj} would be Saying: "I^{azwj} Have Judged upon every self in which is the spirit that it would be dying!"

ثم يجيئ ملك الموت حتى يقف بين يدي الله عز وجل فيقال له: من بقي؟ - وهو اعلم - فيقول: يا رب لم يبق الا ملك الموت وحملة العرش فيقال له: قل لحملة العرش: فليموتا

Then the Angel of death would be coming until he pauses in front of Allah^{azwj} Mighty and Majestic. So He^{azwj} would be Saying to him: "Who remain?" – and He^{azwj} would be more Knowing. He would say, 'O Lord^{azwj}! There does not remain except for the Angel of death and the bearers of the Throne'. He^{azwj} would Say to him: "Say to the bearers of the Throne and they them be dying!"

⁶⁴ Kitab Al Zohad – Ch 14 H 215

ثم يجرى ملك الموت لا يرفع طرفه فيقال له: من بقي؟ فيقول: يا رب لم يبق غير ملك الموت فيقول له: مت يا ملك الموت فيموت ثم يأخذ الأرض بشماله والسموات بيمينه فيهزهن هذا مرات ثم يقول: أين الذين كانوا يدعون معي شركاء؟ أين الذين كانوا يجعلون معي الها آخر؟

Then the Angel of death would come not raising his eyes. So He^{azwj} would be Saying to him: "Who remains?" He would say, 'O Lord^{azwj}! There does not remain apart from the Angel of death'. He^{azwj} would say to him: "Die, O Angel of death!" So he would be dying. Then He^{azwj} would Seize the earth by His^{azwj} one Hand , and the skies by His^{azwj} other Hand, and He^{azwj} would Jolt it with one jolt, then He^{azwj} would be Saying: "Where are those who were being called upon Along with Me^{azwj} as associates? Where are those who were made to be as other gods along with Me^{azwj}?'⁶⁵

فضالة عن إسماعيل بن أبي زياد عن أبي عبد الله عليه السلام قال: قال علي عليه السلام ما انزل الموت حق منزلته من عد غدا من أجله

Fazalat, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} said: 'He does not give the status to the death which death is rightful for it, the one who counts tomorrow as being from his term (of life left)'.

وقال علي عليه السلام ما أطال عبد الأمل الا أساء العمل وكان يقول: لو رأى العبد أجله وسرعه إليه لا بغض الأمل وطلب الدنيا

And he^{asws} said: 'A servant would not work for long hopes except he would commit evil deeds'. And he^{asws} was saying: 'If the servant were to see his death and its quickness, he would hate the hopes and seeking the world'.⁶⁶

فضالة عن إسماعيل بن أبي عبد الله عليه السلام قال: كان عيسى بن مريم عليه السلام يقول: هو لا تدري متى يلقاك ما يمنعك أن تستعد له قبل أن يفجأك؟

Fazalat, from Ismail,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Isa^{as} Bin Maryam^{as} was saying: 'It (death), is such that you do not know when you would be meeting it. What prevents you to prepare for it before it surprises you'.⁶⁷

⁶⁵ Kitab Al Zohad – Ch 14 H 216

⁶⁶ Kitab Al Zohad – Ch 14 H 217

⁶⁷ Kitab Al Zohad – Ch 14 H 218

15 باب من يعاين المؤمن والكافر**Chapter 15 – From the sightings of the Momin and the disbeliever**

حدثنا الحسين بن سعيد قال: حدثنا محمد بن سنان عن عمار بن مروان قال: سمعت أبا عبد الله عليه السلام يقول: منكم والله يقبل ولكم والله يغفر انه ليس بين أحدكم وبين أن يعتبط ويرى السرور وقرّة العين الا ان تبلغ نفسه ها هنا - وأوماً بيده إلى حلقه -

Al Husayn Bin Saeed said, 'Muhammad Bin Sinan narrated to us, from Ammar Bin Marwan who said,

'I heard Abu Abdullah^{asws} saying: 'From you all (Shias), by Allah^{azwj}, He^{azwj} would Accept, and for you all (Shias), by Allah^{azwj} He^{azwj} would Forgive. It is so that there isn't between one of you and between him and his exultation and seeing the joy and delight of the eyes, except for his soul reaching over here' – and he^{asws} gestured by his^{asws} hand to his^{asws} throat.

ثم قال: إنه إذا كان ذلك واحتضر حضره رسول الله صلى الله عليه وآله والأئمة وعلى جبرئيل وملك الموت عليه السلام فيدنو منه جبرئيل (علي عليه السلام) فيقول: لرسول الله صلى الله عليه وآله ان هذا كان يحبكم (يحبنا) أهل البيت فأحبه

Then he^{asws} said: 'When it would be like that and the dying one is present with Rasool-Allah^{saww}, and the Imams^{asws}, and Jibraeel^{as}, and the Angel of death, so Jibraeel^{as} would come near him and he^{as} would be saying to Rasool-Allah^{saww}: 'This one used to love you^{as} and love the People^{asws} of the Household, therefore I^{as} love him'.

فيقول رسول الله صلى الله عليه وآله: يا جبرئيل ان هذا كان يحب الله ورسوله وآل (وآله) رسوله فأحبه وارفق به

So Rasool-Allah^{saww} would be saying: 'O Jibraeel^{as}! This one used to Love Allah^{azwj} and His^{azwj} Rasool^{saww} and the Progeny^{asws} of His^{azwj} Rasool^{saww}, so I^{saww} love him and am friendly with him'.

(ويقول جبرئيل لملك الموت: ان هذا كان يحب الله ورسوله وأهل بيت رسوله فأحبه وارفق به)

(And Jibraeel^{as} would be saying to the Angel of death: 'This one used to love Allah^{azwj} and His^{azwj} Rasool^{saww} and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, therefore I^{as} am friendly with him').

فيدنو منه ملك الموت فيقول له: يا عبد الله أخذت فكاك رقبتك؟ أخذت أمان برانتك؟ تمسكت بالعصمة الكبرى في الحياة الدنيا؟

So the Angel of death would come near him and would be saying to him: 'O servant of Allah^{azwj}! Have you taken your redemption of your neck (from the Fire)? Have you taken your (deed of) security with your freedom (from the Fire)? Did you attach yourself with the Great Infallibility (العصمة الكبرى) during the life of the world?'

قال: فيوفقه (فيرفعه) الله عز وجل فيقول: نعم فيقول (له): وما ذاك؟ فيقول: ولاية علي بن أبي طالب فيقول: صدقت أما الذي كنت تحذر (ه) فقد أمنك الله عنه (منه) وأما الذي كنت ترجو (ه) فقد أدركته أبشر بالسلف الصالح مرافقة رسول الله صلى الله عليه وآله وعلى (وفاطمة) والأئمة من ولده عليهم السلام

He^{asws} said: 'So Allah^{azwj} Mighty and Majestic would Help him (raise him), and he would be saying, 'Yes'. So he (the Angel of death) would be saying to him: 'And what is that?' He (the Momin) would be saying, 'The Wilayah of Ali^{asws} Bin Abu Talib^{asws}'. So he would be saying: 'You speak the truth. As for that which you were cautious of, so Allah^{azwj} has Secured you from it, and as for that which you were wishing for, so you have realised it. Receive glad tidings of the righteous ancestor, the friendship of Rasool-Allah^{saww} and Ali^{asws} (and Fatima^{asws}), and the Imams^{asws} from his^{asws} sons^{asws}'.

ثم يسئل نفسه سلا رفيقا ثم ينزل بكفنه من الجنة وحنوطه حنوط كالمسك الأذفر فيكفن (بذلك الكفن) ويحنط بذلك الحنوط ثم يكسى حلة صفراء من حلال الجنة (فإذا وضع في قبره فتح الله له بابا من أبواب الجنة) يدخل عليه من روحها وريحانها

Then he (the Angel of death) would remove his soul gently. Then there would descend a shroud from the Paradise, and his embalming, a balm like the fragrant musk, so he would be enshrouded (with that shroud) and he would be embalmed with that balm. Then he would be clothed with a yellow apparel from the apparels of the Paradise. (So when he is placed in his grave, Allah^{azwj} would Open for him a gate from the gates of the Paradise), and there would enter upon him from its breezes and aromas.

ثم يفسح له عن أمامه مسيرة شهر وعن يمينه وعن يساره ثم يقال له: نم نومة العروس على فراشها ابشر بروح وريحان وجند نعمى ورب غير غضبان

Then there would be opened up for him from front, a travel distance of a month, and from his right, and from his left. Then it would be said to him: 'Sleep a sleep of the bride upon her bed. Receive glad tidings with the breezes and aromas, and a host of Bounties, and a Lord^{azwj} not being Wrathful'.

(ثم يزور آل محمد في جنان رضوي فيأكل معهم من طعامهم ويشرب معهم من شرابهم ويتحدث معهم في مجالسهم حتى يقوم قائمنا أهل البيت فإذا قام قائمنا بعثهم الله فاقبلوا معه يلبون زمرا زمرا فعند ذلك يرتاب المبطلون ويضمحل المحلون - وقليل ما يكونون - هلكت المحاضير ونجا المقربون من أجل ذلك قال رسول الله صلى الله عليه وآله لعلى عليه السلام أنت: اخی وميعاد ما بيني وبينك وادى السلام)

(Then he would be visiting the Progeny^{asws} of Muhammad^{saww} in the Gardens of pleasure, so he would eat with them^{asws} from their^{asws} foods, and drink with them^{asws} from their^{asws} drinks, and he would discuss with them^{asws} in their^{asws} gathering until there rises our^{asws} Qaim^{asws} of the People^{asws} of the Household. So when our^{asws} Qaim^{asws} does rise, Allah^{azwj} would Resurrect them (Momineen), so they would be welcoming him^{asws} and meeting him in groups and groups. Thus, during that, the false ones would be doubting, and the locals would dwindle – and a few of them will remain (with Qaim^{asws}) – and the cautious one would be destroyed and the proximity ones would be saved from the reason of that. Rasool-Allah^{saww} said to Ali^{asws}: 'You^{asws} are my^{saww} brother^{asws}, and there is an appointment between me^{saww} and you^{asws} in the Valley of Peace ((وادی السلام))'.

قال: وإذا حضر الكافر الوفاة حضره رسول الله صلى الله عليه وآله وعلى والأئمة وجبرئيل (وميكائيل) وملك الموت عليهم السلام فيدنو منه جبرئيل (علي عليه السلام) فيقول: يا رسول الله ان هذا كان مبغضا لكم أهل البيت فأبغضه

He^{asws} said: 'And when the death presented to the disbeliever, there attend him Rasool-Allah^{saww}, and Ali^{asws}, and the Imams^{asws}, and Jibraeel^{as}, (and Mikaeel^{as}), and the Angel of death. So Jibraeel^{as} would go near him and he^{as} would be saying: 'O Rasool-Allah^{saww}! This one was hating you^{asws} all, the People^{asws} of the Household, therefore I^{as} hate him'.

فيقول رسول الله صلى الله عليه وآله: يا جبرئيل ان هذا كان يبغض الله ورسوله وأهل بيت رسوله فأبغضه (واعنف عليه) ويقول جبرئيل: يا ملك الموت ان هذا كان يبغض الله ورسوله وأهل بيت رسوله فأبغضه واعنف عليه

So Rasool-Allah^{saww} would be saying: 'O Jibraeel^{as}! This one was hating Allah^{azwj} and His^{azwj} Rasool^{saww}, therefore I^{saww} hate him (and am fierce upon him)'. And Jibraeel^{as} would be saying: 'O Angel of death! This one used to hate Allah^{azwj} and His^{azwj} Rasool^{saww} and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, therefore I^{as} hate him and am fierce upon him'.

فيدنو منه ملك الموت فيقول يا عبد الله أخذت فكاك رهانك (رقيبتك)؟ أخذت أمان برائتك (من النار)؟ تمسكت بالعصمة الكبرى في الحياة الدنيا؟ (فيقول: لا) فيقول: ابشر يا عدو الله بسخط الله عز وجل وعذابه والنار، أما الذي كنت ترجو فقد فاتك وأما الذي كنت تحذ (ره) فقد نزل بك

So the Angel of death would go near him and would be saying: 'O servant of Allah^{azwj}! Have you taken your redemption of your pledge (your neck)? Have you taken your (deed of) security of your redemption (from the Fire)?' Did you attach with the Great Infallibility (العصمة الكبرى) during the life of the world?' He would be saying, 'No'. So he (the Angel of death) would be saying: 'Receive news, O enemy of Allah^{azwj}, of the Wrath of Allah^{azwj} Mighty and Majestic, and His^{azwj} Punishment and the Fire. As for that which you were wishing for, so it has been lost from you, and as for that which you were cautious of, so it has descended with you'.

ثم يسئل نفسه سلا عنيفا ثم يوكل بروحه ثلاثمائة شيطان) يبيزون (بيصقون) كلهم يبيزون في وجهه) ويتأذى بريحه (بروحه) فإذا وضع في قبره فتح له باب من أبواب النار فيدخل عليه من (نفع ريحها) (فتح ريحها) قبحها ولهبها (لهيبها)

Then he would remove his soul with a violent removal, then he (the Angel of death) would allocate three hundred Satans^{la} with him who would be spitting, all of them spitting in his face, and they would be hurting him (his soul) with its smell. So when he is place in his grave, a gate from the gates of the Fire would be opened for him, and there would enter upon him from the blasts of its stench (opening its odours), its vomits, and its blazing flames'.⁶⁸

القاسم بن محمد عن عبد الصمد بن بشير عن بعض أصحابه عن أبي عبد الله عليه السلام قال: قلت له: أصلحك الله من أحب لقاء الله أحب الله لقاءه؟ ومن أبغض لقاء الله أبغض الله لقاءه؟ قال: نعم قلت فوالله انا لنكره الموت

Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from some of our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! The one who loves to meet Allah^{azwj}, would Allah^{azwj} Love to meet him?'

⁶⁸ Kitab Al Zohad – Ch 15 H 219

And the one who hates meeting Allah^{azwj}, Allah^{azwj} would Hate meeting him?' He^{asws} said: 'Yes'. I said, 'But, by Allah^{azwj}, I hate the death'.

فقال: ليس ذلك حيث تذهب إنما ذلك (ذاك) عند المعاينة ان المؤمن إذا رأى ما يحب (عابن الموت) فليس شيء أحب إليه من أن (يقدم على الله) يتقدم والله يحب لقائه وهم يحب لقاء الله (حينئذ) وإذا رأى ما يكره فليس شيء أبغض إليه من لقاء الله عز وجل والله عز وجل يبغض لقائه

So he^{asws} said: 'It isn't where you are going (understanding it as). But rather, that is during the eye witnessing. The Momin, when he sees what he loves (sees the death), so there wouldn't be anything more beloved to him than for him to proceed to Allah^{azwj}, and Allah^{azwj} would Love to meet him, and they (the Momineen) would love to meet Allah^{azwj} (at that time). And when the one (disbeliever) who sees what he dislikes, so there wouldn't be anything more hateful to him than meeting Allah^{azwj} Mighty and Majestic, and Allah^{azwj} Mighty and Majestic would Hate meeting him'.⁶⁹

فضالة عن معاوية بن وهب عن يحيى بن سابور قال: سمعت أبا عبد الله عليه السلام يقول: في الميت تدمع عينه عند الموت فقال: ذلك (ذلك) عند معاينة رسول الله صلى الله عليه وآله يرى (فيرى) ما يسره

Fazalat, from Muawiya BinWahab, from Yahya Bin Sabour who said,

'I heard Abu Abdullah^{asws} saying regarding the decease shedding a tear in his eye during the death: 'That is during his seeing Rasool-Allah^{saww}, so he sees what cheers him'.

قال: ثم قال: إما ترى الرجل (إذا) يرى ما يسره (وما يجب) فتدمع عينيه ويضحك

He (the narrator) said, 'Then he^{asws} said: 'But, do you not see the man when he sees what cheers him (and what astounds him), so his eye sheds tears and he laughs?'⁷⁰

النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن عبد الرحيم القصير قال: قلت لأبي جعفر عليه السلام: حدثني صالح بن ميثم عن عباية الأسدي انه سمع عليا عليه السلام يقول: والله لا يبغضني عبد أبد فيموت على بغضي إلا رأني عند موته حيث يكره (بحيث ما يكره) ولا يحبني عبد أبدا فيموت على حبي إلا رأني عند موته حيث (بحيث ما) يحب فقال أبو جعفر عليه السلام: نعم ورسول الله صلى الله عليه وآله باليمين (باليمين)

Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Abdul Raheem who said,

'I said to Abu Ja'far^{asws}, 'Salih Bin Maysam narrated to me from Abaya Al-Asady that he heard Ali^{asws} saying: 'By Allah^{azwj}! A servant would not hate me^{asws} ever, and be dying upon my^{asws} hatred except that he would see me^{asws} during his death what he would be disliking, and no servant would love me^{asws} ever, and be dying upon my^{asws} love, except that he would see me^{asws} during his death what he would love'. So Abu Abdullah^{asws} said: 'Yes, and Rasool-Allah^{saww} would be on the right hand side'.⁷¹

⁶⁹ Kitab Al Zohad – Ch 15 H 220

⁷⁰ Kitab Al Zohad – Ch 15 H 221

⁷¹ Kitab Al Zohad – Ch 15 H 222

النضر (بن سويد) عن يحيى الحلبي عن سليمان بن داود عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: ما معنى قول الله تبارك وتعالى (فلو لا إذا بلغت الحلقوم وأنتم حينئذ تنظرون ونحن أقرب إليه منكم ولكن لا تبصرون فلو لا ان كنتم غير مدينين ترجعونها ان كنتم صادقين

Al Nazar Bin Suweyd, from Yahya Al Halby, from Suleyman Bin Dawood, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'What is the Meaning of the Words of Allah^{azwj} Blessed and High [56:83] **So why is it not then that when it (soul) comes up to the throat, [56:84] And you at that time are looking on [56:85] And We are nearer to it than you are, but you are not seeing [56:86] So why is it not - if you are not held under authority [56:87] That you do not send it back, if you are truthful?**'

قال: إن نفس (النفس) المحتضر إذا بلغت الحلقوم وكان مؤمنا رأى منزله في (من) الجنة فيقول: ردوني إلى الدنيا حتى أخبر أهلها بما أرى فيقال (له) ليس إلى ذلك سبيل

He^{asws} said: 'The soul of the dying one, when it reaches the throat, and he was a Momin, he would see his house in the Paradise, and he would be saying, 'Return me to the world until I inform its people with what I see'. So it would be said to him, 'There isn't a way to that'.⁷²

النضر بن سويد عن يحيى الحلبي عن عبد الحميد الطائي قال: سمعت أبا عبد الله عليه السلام يقول إن أشد ما يكون عدوكم (كراهة) (كراهته) لهذا الأمر إذا بلغت نفسه هذه وأشد ما يكون أحدكم اغتباطا به إذا بلغت نفسه هذه - وأشار إلى حلقه - فيقطع (فقطع) عنه أهوال الدنيا وما كان يحاذر عنها (فيها) ويقال له: امامك رسول الله صلى الله عليه وآله وعلى والأئمة عليهم السلام

Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdul Hameed Al Tai'y who said,

'I heard Abu Abdullah^{asws} saying: 'The most intense what your enemy can happen to be in abhorrence to this matter (Al-Wilayah) is when his soul reaches this here (throat), and the most intense of what one of you (Shias) can happen to be in euphoria with is when his soul reaches this here' – and he^{asws} gestured to his^{asws} throat – 'Thus, the situations of the world would be cut off from him (along with) whatever he was cautious from it, in it, and it would be said to him, 'In front of you is Rasool-Allah^{saww}, and Ali^{asws}, and the Imams^{asws}'.⁷³

حماد بن عيسى عن حسين بن المختار عن أبي بصير عن أبي عبد الله عليه السلام أنه قال: إن المؤمن إذا مات رأى رسول الله صلى الله عليه وآله وعلياً عليه السلام بحضرته

Hamad Bin Isa, from Husayn Bin Al Mukhtar, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Momin*, when he dies, sees Rasool-Allah^{saww}, and Ali^{asws} in his presence'.⁷⁴

⁷² Kitab Al Zohad – Ch 15 H 223

⁷³ Kitab Al Zohad – Ch 15 H 224

⁷⁴ Kitab Al Zohad – Ch 15 H 225

القاسم عن كليب الأسدي قال: قلت لأبي عبد الله عليه السلام: جعلني الله فداك بلغنا (بلغني) عنك حديث قال: وما هو؟ قلت: قولك: إنما يغتبط صاحب هذا الأمر إذا كان في (بلغت) هذه - وأومات بيدك إلى حلقك - فقال: نعم إنما يغتبط أهل هذا الأمر إذا بلغت هذه - وأوما بيده إلى حلقه - إما ما كان يتخوف من الدنيا فقد ولى عنه وامامه رسول الله صلى الله عليه وآله وعلى والحسن والحسين صلوات الله عليهم

Al Qasim, from Kaleyb Al Asady who said,

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! A Hadeeth has reached us (reached me) from you^{asws}'. He^{asws} said: 'And what is it?' I said, 'Your^{asws} words: 'But rather the one of this matter (Al-Wilayah) would be euphoric when his (soul) would be in this' – and you^{asws} gestured by your^{asws} hand to your^{asws} throat'. So he^{asws} said: 'Yes. But rather, the people of this matter (Al-Wilayah) would be euphoric when it (soul) reaches this here' – and he^{asws} gestured to his^{asws} throat – 'As for whatever he had been fearing from the world, so it would have turned away from him, and in front of him would be Rasool-Allah^{saww} and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}'.⁷⁵

النضر (بن سويد) عن يحيى الحلبي عن أيوب قال: سمعت أبا عبد الله عليه السلام يقول: إن أشد ما يكون عدوكم كراهية لهذا الأمر حين تبلغ نفسه هذه - وأوما بيده إلى حنجرته -

Al Nazar Bin Suweyd, from Yahya Al Halby, from Ayoub who said,

'I heard Abu Abdullah^{asws} saying: 'The most intensely abhorrent what your enemy can happen to be to this matter (Al-Wilayah) is when his soul reaches this here' – and he^{asws} gestured by his^{asws} hand to his^{asws} larynx.

ثم قال: إن رجلا من آل عثمان كان سبابا (أبا) لعلى عليه السلام فحدثتني مولاة له كانت تأتينا قالت: لما احتضر قال: مالي ولهم؟

Then he^{asws} said: 'A man from the family of Usman was pointing (accusing) the father^{as} of Ali^{asws}. So a maid of his who used to come to us^{asws}, narrated to me^{asws} saying, 'When he was dying, he said, 'What is it to do with me and them?'

قلت: جعلني الله فداك ماله قال هذا؟ فقال: لما أرى (رأى) من العذاب أما (إنما) سمعت قول الله تبارك وتعالى (فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما) هيهات هيهات لا والله حتى يكون ثبات (مات) (هذا) الشئ في القلب وان صلى وصام

I (the narrator) said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! What is the matter with him saying this?' So he^{asws} said: 'When he saw from the Punishment. But rather, have you not heard the Words of Allah^{azwj} Blessed and High [4:65] **But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire**

⁷⁵ Kitab Al Zohad – Ch 15 H 226

submission? Far be it! Far be it! No, by Allah^{azwj}, until this thing which is affirmed in the heart, dies, and even if he was to pray *Salat* and *Fast*'.⁷⁶

صفوان عن ابن مكسان عن أبي عمرو البزاز قال: كنا عند أبي جعفر عليه السلام جلوسا فقام فدخل البيت وخرج فاخذ بعضادتي الباب فسلم فرددنا عليه السلام ثم قال: (أما والله اني لا (حبكم وا) حب ربحكم وأرواحكم وانكم لعلي دين الله ودين ملائكته وما بين أحدكم وبين أن يرى ما تقر به عينه الا ان تبلغ نفسه (هذه) ها ههنا - وأو ما بيده إلى حنجرته - وقال: فاتقوا الله وأعينوا على ذلك بورع

Safwan, from Ibn Muskan, from Abu Amro Al Bazaz who said,

'We were seated in the presence of Abu Ja'far^{asws}, and he^{asws} stood and entered the house, and came out, so he^{asws} grabbed the post of the door and he^{asws} greeted. So we returned the greeting upon him^{asws}. Then he^{asws} said: 'By Allah^{azwj}! I^{asws} love you all and love your aromas and your souls, and you all are upon the Religion of Allah^{azwj} and Religion of His^{azwj} Angels, and there is not between one of you and him seeing what his eyes would be delighted with, except that his soul reaches over here; - and he^{asws} gestured with his^{asws} hand to his^{asws} larynx, and said: 'Therefore, fear Allah^{asws} and be assisting (yourselves) upon that with the devoutness'.⁷⁷

صفوان عن أبي بصير عن أبي جعفر عليه السلام قال: ما بين أحدكم وبين أن يرى ما تقر به عينه الا ان تبلغ نفسه هذه فيأتيه ملك الموت فيقول: أما ما كنت تطمع فيه من الدنيا فقد فاتك فاما ما كنت تطمع فيه من الآخرة فقد أشرفت عليه وامامك سلف صدق رسول الله وعلى وإبراهيم

Safwan, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is not between one of you and him seeing what his eyes would be delighted with, except that his soul reaches this here. So the Angel of death would come to him and would be saying: 'As for what you were coveting in from the world, so it has been lost to you, and as for what you were coveting in from the Hereafter, so you are overlooking upon it, and in front of you are the truthful ancestors Rasool-Allah^{saww}, and Ali^{asws}, and Ibrahim^{as}'.⁷⁸

صفوان عن قتيبة الأعشى قال: سمعت أبا عبد الله عليه السلام يقول: عاديتم فينا الالباء والأبناء والأزواج وثوابكم على الله، ان أحوج ما تكونون فيه إلى حبنا إذا بلغت النفس هذه - وأوما بيده إلى حلقه -

Safwan, from Quteyba Al A'ash who said,

'I heard Abu Abdullah^{asws} saying: 'You are being enemies regarding us^{asws}, of the fathers, and the sons, and the wives, and your Reward is upon Allah^{azwj}. The most need what you would be happening to be to our^{asws} love would be when the soul reaches this here' - and he^{asws} gestured by his^{asws} hand to his^{asws} throat'.⁷⁹

⁷⁶ Kitab Al Zohad – Ch 15 H 227

⁷⁷ Kitab Al Zohad – Ch 15 H 228

⁷⁸ Kitab Al Zohad – Ch 15 H 229

⁷⁹ Kitab Al Zohad – Ch 15 H 230

16 باب المسألة في القبر وعذاب القبر والبرزخ**Chapter 16 – The questioning in the grave, and Punishment of the grave, and the Purgatory (Barzakh)**

حدثنا الحسين بن سعيد قال: حدثنا النضر بن سويد عن عاصم بن حميد عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: إذا وضع الرجل في قبره أتاه ملكان ملك عن يمينه وملك عن شماله وأقيم الشيطان بين يديه عيناه مثل النحاس فيقال له: كيف تقول في هذا الرجل الذي كان بين (أظهركم) ظهرانيكم؟

Al Husayn Bin Saeed narrated to us saying, 'Al Nazar Bin Suweyd narrated to us, from Aasim Bin Humeyd, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'When a man is placed in his grave, two Angels come to him – an Angel on his right and an angel on his left, and the Satan^{la} stands in front of him, his^{la} eyes being like the brass (orange). Then it is said to him (the deceased): 'How are you saying regarding this man (Rasool Allah^{saww}) who used to be before you apparently?'

قال: فيفزع له فرعة (فليفزع لذلك فزعا عظيما) فيقول إذا كان مؤمنا: (أ) عن محمد رسول الله صلى الله عليه وآله تسألاني؟ فيقولان له: نعم نومة لا حلم فيها ويفسح له في قبره (تسع) تسعة أذرع ثم يرى مقعده في الجنة وهو قول الله عز وجل: (يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة)

He^{asws} said: 'So there would be a panic for him (and he would panic due to that with a great panic), and he would be saying, if he were a Momin, 'Is it about Muhammad^{saww}, Rasool-Allah^{saww} that you are asking me?' They would both say to him: 'Yes. (Go to) sleep, there being no dreams in it'. And it would be opened up in his grave (space of) nine by nine cubits. Then he would see his seat in the Paradise, and these are the Words of Allah^{azwj} Mighty and Majestic **[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter.**

فإذا) وإذا) كان كافرا يقولان له: (ما من هذا الرجل الذي خرج بين ظهرانيكم؟ فيقول: لا أدري فيخيلان بينه وبين الشيطان

So if he were a disbeliever, they both would be saying to him: 'What (have you got) from this man (Rasool Allah^{saww}) who came out from between you apparently?' He would be saying, 'I don't know'. So they would both be leaving him along between him and the Satan^{la}.⁸⁰

إبراهيم بن أبي البلاد عن بعض أصحابه رفعه (يرفعه) إلى بعض الفقهاء قال: يقال للمؤمن في قبره: من ربك؟ فيقول: الله فيقال له: ما دينك؟ فيقول: الإسلام فيقال: من نبيك فيقول: محمد صلى الله عليه وآله فيقال: من امامك؟ فيقول: علي عليه السلام (فيقال: كيف علمت بذلك؟ فيقول: أمر هداني الله له وثبتني عليه

Ibrahim Bin Abu Al Balad, from one of our companions, raising it to one of our jurists,

⁸⁰ Kitab Al Zohad – Ch 16 H 231

'He^{asws} said: 'It would be said to the Momin in his grave: 'Who is your Lord^{azwj}? So he would be saying, 'Allah^{azwj}'. And it would be said to him: 'What is your Religion?' He would be saying, 'Al-Islam'. And it would be said to him: 'Who is your Prophet^{saww}? He would be saying, 'Muhammad^{saww}'. And it would be said: 'Who is your Imam^{asws}? He would be saying: 'Ali^{asws}'. So it would be said, 'How did you come to know that?' He would be saying, 'A matter (which) Allah^{azwj} Guided me towards and Affirmed me upon it'.

(فيقال له: نم نومة لاحم فيها نومة العروس ثمن يفتح له باب إلى الجنة فيدخل عليه من روحها وريحانها (قال فيقول: (يا رب عجل لي قيام الساعة لعلني أرجع إلى أهلي ومالي،

So it would be said to him: '(Go to) sleep, a sleep with no dreams in it, a sleep of the bride. From then onwards, a door to the Paradise would be opened up for him, and its breeze and its fragrances would enter upon it. So he would be saying, 'O Lord^{azwj}! Hasten for me the Establishment of the Hour hopefully I can return to my family and my wealth'.

قال: ويقال للكافر: من ربك؟ فيقول: الله فيقال له: من نبيك؟ فيقول: محمد فيقال له: ما دينك؟ فيقول: الاسلام فيقال: من أين علمت ذلك؟ فيقول: سمعت الناس يقولون به فقلت (فيقال له من وليك؟ فيقول: لا أدري

He^{asws} said: 'And it would be said to the disbeliever: 'Who is your Lord^{azwj}? So he would be saying, 'Allah^{azwj}'. And it would be said to him, 'Who is your Prophet^{saww}? He would be saying, 'Muhammad^{saww}'. And it would be said to him: 'What is your Religion?' He would be saying, 'Al-Islam'. So it would be said to him: 'From where did you come to know that?' He would be saying, 'I heard the people saying it, so I said'. And it would be said to him, 'Who is your guardian?' He would be saying, 'I don't know'.

فيضربانه بمرزبة لو اجتمع عليها الثقلان الإنس والجن لم يطيقوها قال: فيذوب كما يذوب الرصاص ثم يعيدان فيه الروح فيوضع قلبه بين لوحين من نار فيقول: يا رب اخر قيام الساعة

So they would both be striking him with a sledgehammer, (even) if the two heavy forces of the human beings and the Jinn, they would not be able to tolerate it. So he would melt just as the lead melts. Then they would return the soul back into him and they would place his heart between two tablets of fire. So he would be saying, 'O Lord^{azwj}! Delay the Establishment of the Hour!⁸¹

القاسم وعثمان بن عيسى عن علي عن أبي بصير عن أبي عبد الله عليه السلام قال: إن سعدا لما مات شيعة سبعون الف ملك فقام رسول الله صلى الله عليه وآله على قبره فقال ومثل سعد يضم؟ فقالت أمه: هنيا لك يا سعد وكرامة فقال لها رسول الله: يا أم سعد لا تحتمي على الله فقالت يا رسول الله قد سمعناك وما تقول في سعد فقال: إن سعدا كان في لسانه غلظ على أهله

Al Qasim, and Usman Bin Isa, from Ali, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Sa'd died, seventy thousand Angels escorted him. So Rasool-Allah^{saww} stood upon his grave, and he^{saww} said: 'And the likes of Sa'ad would be compressed?' So his mother said,

⁸¹ Kitab Al Zohad – Ch 16 H 232

'Congratulations to you, O Sa'ad, and prestige'. But Rasool-Allah^{saww} said to her: 'O mother of Sa'ad! Do not accuse upon Allah^{azwj}'. So she said, 'O Rasool-Allah^{saww}! We have heard you^{saww} and what you^{saww} were saying regarding Sa'ad'. So he^{saww} said: 'Sa'ad was harsh of tongue to his family'.⁸²

وقال أبو بصير: سمعت أبا عبد الله عليه السلام يقول: إن رقية بنت رسول الله صلى الله عليه وآله لما ماتت قام رسول الله صلى الله عليه وآله على قبرها فرفع يده تلقاء السماء ودمعت عيناه فقالوا يا رسول الله انا قد رأيناك رفعت رأسك إلى السماء ودمعت عيناك فقال: انى سألت ربي أن يهب لي رقية من ضمة القبر

And Abu Baseer said,

'I heard Abu Abdullah^{asws} saying: 'Ruqayya daughter of Rasool-Allah^{saww}, when she died, Rasool-Allah^{saww} stood upon her grave, and he^{saww} raised his^{saww} hand towards the sky and his^{saww} eyes shed tears. So they (people) said: 'O Rasool-Allah^{saww}! We saw you^{saww} raise your^{saww} head towards the sky and your^{saww} eyes shed tears'. He^{saww} said: 'I^{saww} asked my^{saww} Lord^{azwj} if He^{azwj} would Endow unto me for Ruqayya (to be free) from the compression of the grave'.⁸³

فضالة عن ابان عن بشير النبال قال: سمعت أبا عبد الله عليه السلام يقول: خاطب رسول الله صلى الله عليه وآله قبر سعد فمسحه بيده واختلج بين كتفيه فقيل له يا رسول الله رأيناك خاطبت واختلج بين كتفك وقلت: سعد يفعل به هذا؟ فقال: انه ليس من مؤمن إلا وله ضمة

Fazalat, from Aban, from Bashir Al Nabal who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} addressed the grave of Sa'ad and he^{saww} touched it with his^{saww} hand and shook between his shoulders'. So it was said to him^{saww}, 'O Rasool-Allah^{saww}! We saw you^{saww} address and shake between his shoulders, and you^{saww} said: 'Sa'ad, this is being done with you?' So he^{saww} said: 'There isn't anyone from a Momin except for him is the compression'.⁸⁴

علي بن النعمان عن ابن مسكان عن سليمان بن خالد قال: سألت أبا عبد الله عليه السلام عما يلقي صاحب القبر فقال: ان ملكين يقال لهما: منكر ونكير يأتیان صاحب القبر فيسألانه عن رسول الله صلى الله عليه وآله فيقولان: ما تقول في هذا الرجل الذي خرج فيكم؟ فيقول: من هو فيقولان: الذي كان يقول: إنه رسول الله، أحق ذلك؟

Ali Bin Al Numan, from Ibn Muskan, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{asws} about what the owner of the grave would be facing. So he^{asws} said: 'Two Angels called Munkar and Nakeer would come to the owner of the grave, and they would be asking him about Rasool-Allah^{saww}, and they would be saying: 'What are you saying regarding this man who came out among you?' He would be saying, 'Who is he (you are referring to)?' They would be saying, 'The one for whom they were saying he^{saww} is Rasool-Allah^{saww}, is that truth?'

⁸² Kitab Al Zohad – Ch 16 H 233

⁸³ Kitab Al Zohad – Ch 16 H 234

⁸⁴ Kitab Al Zohad – Ch 16 H 235

قال: فإذا كان من أهل الشك قال: ما أدري قال سمعت الناس يقولون فلست أدري أحق ذلك أم كذب فيضرب بأنه ضربة يسمعا أهل السماوات وأهل الأرض الا المشركين

He^{asws} said: 'So if he was from the people of doubt, he would say, 'I don't know. I heard the people saying, but I don't know whether that was true or false'. So they would both be striking him such a strike, there would hear it, the inhabitants of the sky and the earth, except for the Polytheists.

وإذا كان متيقنا فإنه لا يفزع فيقول: أعن رسول الله تسألاني؟ فيقولان أتعلم انه رسول الله؟ فيقول: اشهد أنه رسول الله حقا جاء بالهدى ودين الحق

And if he was with conviction, then he would not panic, and he would be saying, 'Is it about Rasool-Allah^{saww} you are asking me?' So they would be saying, 'Do you know he^{saww} is Rasool-Allah^{saww}?' He would be saying, 'He^{saww} is Rasool-Allah^{saww}, truly. He^{saww} came with the Guidance and Religion of the Truth'.

قال فيرى مقعده من الجنة ويفسح له عن قبره ثم يقولان له: نم نومة ليس فيها حلم في أطيب ما يكون النائم

He^{asws} said: 'So he would see his seat from the Paradise, and there would be opened upon for him, from his grave, then they would be saying to him: 'Sleep a sleep wherein there isn't a dream, in as good a sleep as can happen to be'.⁸⁵

محمد بن أبي عمير عن جميل عن أبي عبد الله عليه السلام قال: إذا أراد عز وجل ان يبعث الخلق أمطر السماء على الأرض أربعين صباحا فاجتمعت (فتجتمع) الأوصال ونبتت (ونبتت) اللحم

Muhammad Bin Abu Umeyr, from Jameel,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the Mighty and Majestic Intends to Resurrect the creatures, the sky would rain upon the earth for forty mornings. So the limbs would gather together and the flesh would grow'.⁸⁶

ابن أبي البلاد عن أبيه عن بعض أصحابه يرفعه (رفعه) إلى النبي صلى الله عليه وآله أنه قال لبعض أصحابه: كيف أنت إذا اتاك فتانا القبر؟ فقال يا رسول الله: ما فتانا القبر قال: ملكان فظان غليظان أصواتهما كالرعد القاصف وأبصارهما كالبرق الخاطف يطئنان في أشعارهما ويحفران الأرض بأنيابهما فيسئلانك قال: وأنت على مثل حالك هذه قال: أنت على مثل حالك هذه قال: اذن اكفيهما

Ibn Abu Al Balad, from his father, from one of his companions,

(It has been narrated) raising it to the Prophet^{saww} having said to one of his companions: 'How would you be when the two tempters of the grave?' So he said, 'O Rasool-Allah^{saww}! What are the two tempters of the grave?' He^{saww} said: 'Two Angels, rough, harsh, their voices being like the resounding thunder, and their eyes being like the flash of lightning, treading in their own hair and cleaning the ground by their canines. So they would be questioning you'. He said, 'And will you^{saww} be upon a state like this?'

⁸⁵ Kitab Al Zohad – Ch 16 H 236

⁸⁶ Kitab Al Zohad – Ch 16 H 237

He^{saww} said: 'You would be upon a state like this'. He said, 'Then, I shall suffice them both'.⁸⁷

محمد بن أبي عمير عن علي عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن أرواح المؤمنين فقال: في حجرات في الجنة يأكلون من طعامها ويشربون من شرابها ويقولون: ربنا أقم لنا الساعة وانجز لنا ما وعدتنا والحق آخرنا بأولنا

Muhammad Bin Abu Umeyr, from Ali, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the souls of the Momineen. So he^{asws} said: 'They would be in chambers in the Paradise, eating from its foods and drinking from its drinks, and they would be saying: 'Our Lord^{azwj}! Establish the Hour for us and Accomplish for us what You^{azwj} Promised us, and join our later ones with our former ones'.⁸⁸

ابن أبي عمير عن علي عن أبي بصير عن أبي عبد الله عليه السلام قال سألته عن أرواح المشركين فقال في النار يعذبون (و) يقولون: ربنا لا تقم لنا الساعة ولا تنجز لنا ما وعدتنا ولا تلحق آخرنا بأولنا

Ibn Abu Umeyr, from Ali, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the souls of the Polytheists. So he^{asws} said: 'They would be in the Fire, being Punished and they would be saying, 'Our Lord^{azwj}! Do not Establish the Hour for us nor Accomplish for us what You^{azwj} Promised us, and do not join our later ones with our former ones'.⁸⁹

القاسم عن الحسين بن حماد عن يونس بن ظبيان قال: كنت عند أبي عبد الله عليه السلام فقال لي: ما تقول الناس في أرواح المؤمنين؟ فقلت: يقولون: (تكون) في حواصل طيور خضر في قناديل تحت العرش

Al Qasim, from Al Husayn Bin Hammad, from Yunus Bin Zabyan who said,

'I was in the presence of Abu Abdullah^{asws}, and he^{asws} said to me: 'What are the people saying with regards to the souls of the *Momineen*?'. So I said, 'They are saying, they would happen to be in the crops of green birds in the lanterns beneath the Throne'.

فقال أبو عبد الله عليه السلام: سبحان الله المؤمن أكرم على الله من أن يجعل روحه في حوصلة طير أخضر يا يونس إذا كان ذلك أتاه محمد صلى الله عليه وآله وعلى وفاطمة والحسن والحسين والملائكة المقربون عليهم السلام فإذا قبضه (الله عز وجل) صير تلك الروح في قالب كقالبه في الدنيا فيأكلون ويشربون فإذا قدم عليهم القادم عرفوه بتلك الصورة التي كانت في الدنيا

So Abu Abdullah^{asws} said: 'Glory be to Allah^{azwj}! The *Momin* is more prestigious to Allah^{azwj} than for Him^{azwj} to Make his soul to be in the crops of green birds O Yunus! When it would be that (death), there would come to him, Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Angels of Proximity. So when Allah^{azwj} Mighty and Majestic does Capture Him, that soul would come to be in a form like the forms in the world, and he would be eating and he would be drinking. So

⁸⁷ Kitab Al Zohad – Ch 16 H 238

⁸⁸ Kitab Al Zohad – Ch 16 H 239

⁸⁹ Kitab Al Zohad – Ch 16 H 240

when a proceeding one comes to him, he would recognise him by that image which he used to have in the world'.⁹⁰

17 باب الحشر والحساب والموقف (والوقوف) بين يدي الله تعالى والصراف

Chapter 17 – The Resurrection, and the Reckoning, and the Pausing in front of Allah^{azwj} the Exalted, and the Bridge

الحسين بن سعيد عن محمد بن أبي عمير عن زيد القرشي عن عبيد زرارة قال: سمعت أبا عبد الله عليه السلام يقول: إذا أمات الله أهل الأرض أمات أهل السماء الدنيا ثم أمات أهل السماء الثانية ثم أمات أهل السماء الثالثة ثم أمات أهل السماء الرابعة ثم أمات أهل السماء الخامسة ثم أمات أهل السماء السادسة ثم أمات أهل السماء السابعة

Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Zayd Al Qarshy, from Ubeyd Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'When Allah^{azwj} Causes the inhabitants of the earth to die, the inhabitants of the sky of the world would die, then the inhabitants of the second sky would die, then the inhabitants of the third sky would die, then the inhabitants of the fourth sky would die, then the inhabitants of the fifth sky would die, then the inhabitants of the sixth sky would die, then the inhabitants of the seventh sky would die.

ثم أمات ميكائيل قال أو جبرائيل ثم أمات جبرائيل ثم أمات إسرافيل ثم أمات ملك الموت ثم ينفخ في الصور وبعث،

The Mikaeel^{as} would die', or he^{asws} said: 'Jibraeel^{as}'. Then Jibraeel^{as} would die, then Israfeel^{as} would die, then the Angel of death would die. Then there would be blown into the trumpet and there would be Resurrection'.

قال ثم يقول الله تبارك وتعالى: لمن الملك اليوم؟ فيرد على نفسه فيقول: لله الخالق البارئ المصور وتعالى الله الواحد القهار ثم يقول: أين الجبارون؟ أين الذين كانوا يدعون معي الها أين المتكبرون؟ - ونحو هذا - ثم يبعث الخلق

Then he^{asws} said: 'Then Allah^{azwj} Blessed and High would be Saying: "[40:16] **To whom belongs the Kingdom this Day?**" So He^{azwj} would be Responding to Himself^{azwj} and He^{azwj} would be Saying: "To Allah^{azwj}, the Creator, the Maker, the Designer, and Exalted is Allah^{azwj}, the One, the Subduer!" Then He^{azwj} would be Saying: "Where are the tyrants? Where are those who were being called upon with Me^{azwj} as gods, where are the (ones consider to be) supreme?" – and approximate to this. Then He^{azwj} would Send for the creatures (for the Reckoning)'.⁹¹

الحسن بن محبوب عن علي بن رئاب عن أبي عبد الله عليه السلام قال: إن الله ليمن على عبده المؤمن يوم القيامة ويدينه من كرامته ثم يعرفه ما أنعم به عليه يقول تبارك وتعالى: ألم تدعني يوم كذا وكذا (بكذا وكذا فأجبت دعوتك؟ ألم تسألني يوم كذا وكذا) فأعطيتك مسألتك؟ ألم تستغثني (في) يوم كذا وكذا (فأغثتك؟ ألم تسألني في ضرر كذا وكذا) فكشفت ضررك ورحمت صوتك؟ ألم تسألني مالا فملكته؟ ألم تستخدمني فأخدمتك؟ ألم تسألني أن أزوجه فلانة فزوجتك - وهي منيعة عند أهلها - فزوجناكها؟

⁹⁰ Kitab Al Zohad – Ch 16 H 241

⁹¹ Kitab Al Zohad – Ch 17 H 242

Al Hassan Bin Mahboub, from Ali Bin Raib,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} would Favour upon his Momin servant on the Day of Judgment and Bring him close to His^{azwj} Prestige. Then He^{azwj} Make him recognise what he has been Favoured upon with. Then He^{azwj}, the Blessed and High would be Saying: “Did you not supplicate to Me^{azwj} on such and such a say with such and such, So I^{azwj} Answered your supplication? Did you not ask Me^{azwj} on such and such a day so I^{azwj} Granted you what you asked for? Did you not seek My^{azwj} Help on such and such a day, so I^{azwj} Helped you? Did you not ask Me^{azwj} regarding such and such a harm, so I^{azwj} Removed your harm and I^{azwj} had Mercy on your voice? Did you not ask Me^{azwj} for wealth, so I^{azwj} Gave you wealth? Did you not seek My^{azwj} service so I^{azwj} served you? Did you not ask Me^{azwj} to get you married to so and so, so I^{azwj} got you married (to her) – and she was unapproachable with her family – but I^{azwj} got you to be married to her?”

قال: فيقول العبد: بلى يا رب قد أعطيتني كل ما سألتك وقد كنت أسألك (سألتك) الجنة قال: فيقول الله: (عز وجل الا فاني منجز لك ما سألتنيه، هذه الجنة لك مباحة أرضيتك (أرضيت) فيقول المؤمن: نعم يا رب (أرضيتني) وقد رضيت

He^{asws} said: ‘So the servant would be saying: ‘Yes, O Lord^{azwj}! You^{azwj} had Given me all what I had asked You^{azwj} for, and I had asked You^{azwj} for the Paradise’. So Allah^{azwj} Mighty and Majestic would be Saying: “Indeed! I^{azwj} shall Accomplish what you had asked for. This here is the Paradise, as a gift. Have I^{azwj} Pleased you? Are you pleased?’ So the Momin would be saying: ‘Yes, O Lord^{azwj}! You^{azwj} have Pleased me, and I am pleased’.

قال فيقول تبارك وتعالى (الله له: عبي) انى كنت أرضى أعمالك وأنا ارضى لك حسن الجزاء فان أفضل جزائك عندي أن أسكنك الجنة

He^{asws} said: ‘So Allah^{azwj} the Blessed and High would be Saying to him: “My^{azwj} servant! You had pleased Me^{azwj} with your deeds, and I^{azwj} shall Please you with the excellent Recompense, so the most superior of your Recompense with Me^{azwj} is that I^{azwj} Settle you in the Paradise’.⁹²

القاسم عن علي عن أبي بصير عن أبي عبد الله صلى الله عليه وآله قال: إذا كان المؤمن يحاسب تنتظره أزواجه على عتبات (اعتبا) الأبواب كما ينتظرن أزواجهن في الدنيا من الغيبة (عند العتبة)

Al Qasim, from Ali, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When the *Momin* would be Reckoned with, his wives (from the Houries) would be waiting upon the thresholds of the doors just as they (earthly wives) are awaiting in the world from their absence at the thresholds’.

قال: فيجئ الرسول فيبشرون فيقول: قد والله انقلب فلان من الحساب (الحسنات) قال: فيقلن: بالله! فيقول: قد والله لقد رأيته انقلب من الحساب قال: فإذا جاء هن قلن مرحبا وأهلا ما أهلك الذين كنت عندهم في الدنيا بأحق بك منا

⁹² Kitab Al Zohad – Ch 17 H 243

He^{asws} said: 'So the messenger would come and give them (the Houries) the glad tidings and he (the messenger) would be saying: 'By Allah^{azwj}! So and so has (successfully) been returned from the Reckoning by the good deeds'. So they (the Houries) would be saying, 'By Allah^{azwj} (is that so?)' So he (the messenger) would be saying: 'He (Momin) has, by Allah^{azwj}! I have seen him turned from the Reckoning'. So they (the Houries) would be coming, saying, 'Congratulations, and welcome! The family what you were with them in the world are more rightful with you than we are'.⁹³

محمد بن عيسى عن عمر بن إبراهيم بياع السابري عن حجر بن زائدة عن رجل عن أبي جعفر عليه السلام قال: قلت له: يا بن رسول الله ان لي حاجة فقال: تلقاني بمكة فقلت يا بن رسول الله ان لي حاجة فقال: هات حاجتك

Muhammad Bin Isa, from Umar Bin Ibrahim Baya'a Al Sabiry, from Hujr Bin Zaida, from a man,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! There is a need for me'. So he^{asws} said: 'Meet me^{asws} in Makkah'. So I said, 'O son^{asws} of Rasool-Allah^{saww}! There is a need for me!' So he^{asws} said: 'State your need'.

فقلت: يا بن رسول الله انى اذنبت ذنبا بيني وبين الله لم يطلع عليه أحد فعظم على وأجلك أن استقبلك به فقال: انه إذا كان يوم القيامة وحاسب الله عبده المؤمن أوقفه على ذنوبه ذنبا ذنبا ثم غفر هاله لا يطلع على ذلك ملكا مقربا ولا نبيا مرسلا،

So I said, 'O son^{asws} of Rasool-Allah^{saww}! I have committed a sin between me and Allah^{azwj} and have not notified anyone upon it. Thus it is grievous upon me and you^{asws} are postponing my facing you^{asws} with it'. So he^{asws} said: 'When it would be the Day of Judgment and Allah^{azwj} would Reckon His^{azwj} Momin servant, He^{azwj} would Pause him upon his sins, sin by sin. Then He^{azwj} would Forgive there for him, neither Notifying that upon and Angel of Proximity, nor a Mursil Prophet^{as}'.

قال عمر بن إبراهيم: وأخبرني عن غير واحد أنه قال: ويستتر عليه من ذنوبه ما يكره أن يوقفه عليها قال: ويقول لسيئاته: كوني حسنة قال: وذلك قول الله تبارك وتعالى: (أولئك يبذل الله سيئاتهم حسنات وكان الله غفورا رحيما

Umar Bin Ibrahim said, 'And I have been informed from someone else that he^{asws} said: 'And He^{azwj} would Veil upon him from his sins what he dislikes he being paused upon it'. And He^{azwj} would be Saying to his evil deeds: "Become good deeds!" And these are the Words of Allah^{azwj} Blessed and High [25:70] **so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful**'.⁹⁴

القاسم بن محمد عن علي قال: سمعت أبا عبد الله عليه السلام يقول. ان الله تبارك وتعالى إذا أراد أن يحاسب المؤمن أعطاه كتابه بيمينه وحسابه فيما بينه وبينه فيقول: عبيد فعلت كذا وكذا وعملت كذا وكذا؟ فيقول: نعم يا رب قد فعلت ذلك فيقول: قد غفرتها لك وأبدلتها حسنة

Al Qasim Bin Muhammad, from Ali who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Blessed and High, when He^{azwj} Intends to Reckon the Momin, would Give him his book in his right hand, and would Reckon him

⁹³ Kitab Al Zohad – Ch 17 H 244

⁹⁴ Kitab Al Zohad – Ch 17 H 245

with regards to what is between Allah^{azwj} and him, and He^{azwj} would be Saying: “O My^{azwj} servant! Did you do such and such, and perform such and such work?’ So he would be saying, ‘Yes, O Lord^{azwj}, I have done that’. He^{azwj} would be Saying: “I^{azwj} have Forgiven these for you, and have Changed these to be as good deeds’.

فيقول الناس: سبحان الله أما كان لهذا العبد سيئة واحدة وهو قول الله عز وجل: (فاما من أوتي كتابه بيمينه فسوف يحاسب حسابا يسيرا وينقلب إلى أهله مسرورا) قلت: أي أهل؟ قال: أهله في الدنيا هم أهله في الجنة إن كانوا مؤمنين

So the people would be saying, ‘Glory be to Allah^{azwj}! Wasn’t there a single evil deed for this servant?’ And these are the Words of Allah^{azwj} Mighty and Majestic **[84:9] And he shall go back to his people joyful**. I said, ‘Which people?’ He^{asws} said: ‘His people (family) in the world, they would be his people (family) in the Hereafter, if they were Momineen’.

قال: وإذا أراد بعبد شرا حاسبه على رؤوس الناس وبكته وأعطاه كتابه بشماله وهو قول الله عز وجل (واما من أوتي كتابه وراء ظهره فسوف يدعو ثبورا ويصلى سعيرا انه كان في أهله مسرورا) قلت: أي أهل؟ قال: أهله في الدنيا

He^{asws} said: ‘And when He^{azwj} Intends evil with a servant, He^{azwj} would Reckon him upon the heads of the people and he would cry, and be Given his book in his left hand. And these are the Words of Allah^{azwj} Mighty and Majestic **[84:10] And as for him who is given his book behind his back, [84:11] He shall call for perdition, [84:12] And enter into burning fire. [84:13] Surely he used to be joyful among his people**’. I said, ‘And which people?’ He^{asws} said: ‘His people (family) in the world’.

قلت: قوله: (انه ظن أن لن يحور) قال ظن أنه لن يرجع

I said, ‘(What about) His^{azwj} Words **[84:14] Surely he thought that he would never return?**’ He^{asws} said: ‘He thought he would never return’ (for Reckoning).⁹⁵

القاسم عن علي عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: إن المؤمن يعطى يوم القيامة كتابا منشورا (كتاب منشور) مكتوب فيه: كتاب الله العزيز الحكيم ادخلوا فلانا الجنة

Al Qasim, from Ali, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘A Momin would be Given on the Day of Judgment a published letter wherein would be written: ‘Allah^{azwj} the Mighty, the Wise has Written: “Enter so and so into the Paradise!”’.⁹⁶

القاسم عن علي عن أبي بصير عن أبي عبد الله عليه السلام قال: إن الناس يمرون على الصراط طبقات والصراط أدق من الشعر ومن حد السيف فمنهم من يمر مثل البرق ومنهم من يمر مثل عدو الفرس (ومنهم من يمر حببا) (مرا) (جرا) ومنهم من يمر حبوا ومنهم من يمر مشيا ومنهم من يمر (معلقا) متعلقا قد تأخذ النار منه شيئا وتترك شيئا

Al-Qasim, from Ali, from Abu Baseer, from Abu Abdullah^{asws} having said: ‘The people would be passing upon the Bridge in categories, and the Bridge is finer than the hair,

⁹⁵ Kitab Al Zohad – Ch 17 H 246

⁹⁶ Kitab Al Zohad – Ch 17 H 247

and (sharper) than the edge of the sword. So, from them would be the one who would pass by like the lightning, and from them would be one would be pass by like the galloping of the horse, and from them would be one who would pass by running, and the from them would be one who would pass by walking, and from them would be one who would pass by crawling, and from them would be one who would pass by hanging. The Fire would have taken something from him and would have left something'.⁹⁷

القاسم عن علي عن أبي بصير قال: قال أبو عبد الله عليه السلام: ان الناس يقسم بينهم النور يوم القيامة على قدر ايمانهم ويقسم (يقسمه) للمنافق فيكون نوره على (قدر) ابهام رجله اليسرى (فيطفؤ) فيعطى نوره فيقول: مكانكم حتى اقتبس من نوركم قيل: (ارجعوا ورائكم فالتمسوا نورا) - يعني حيث قسم النور -

Al Qasim, from Ali, from Abu Baseer who said,

'Abu Abdullah^{asws} said: "The Light would be distributed between the people in accordance with their 'beliefs'. The hypocrites would be distributed their light which would be in their big toe of their left leg, so he will tread on his light, so he would be saying, 'Stay in your places until I take some of your light'. **[57:13] it shall be said: Return back and seek a light**, Meaning where the Light is being distributed'.

قال: فيرجعون فيضرب بينهم السور قال: فينادونهم من وراء السور: (ألم تكن معكم قالوا بلى ولكنكم فتنتم أنفسكم فتربصتم وارتبتم وغرتكم الأمانى حتى جاء أمر الله و غركم بالله الغرور فالיום لا يؤخذ منكم فدية ولا من الذين كفروا مأواكم النار هي مولاكم وبئس المصير)

He^{asws} said: 'So they would be returning, but a wall would be struck between them. So they would be calling out from behind the wall **[57:14] Were we not with you? They shall say: Yes! But you fell into temptation, and you waited and doubted, and vain desires deceived you till the Command of Allah came, while the arch deceiver deceived you about Allah. [57:15] So today, ransom shall not be accepted from you nor from those who disbelieved; your abode is the Fire; it is your guardian and evil is the resort**.'

ثم قال: يا أبا محمد إما والله ما قال الله لليهود والنصارى ولكنه عنى أهل القبلة

Then he^{asws} said: 'O Abu Muhammad! By Allah^{azwj}! But Allah^{azwj} is not Speaking to the Jews and the Christians, but He^{azwj} is Meaning by it the People of the Qiblah (Muslims)'.⁹⁸

محمد بن أبي عمير عن إبراهيم بن عبد الحميد عن أبي حمزة الثمالي قال: قال لي علي بن الحسين عليهما السلام. إذا كان يوم القيامة جمع الله بين الخلائق الأولين والآخرين في صعيد واحد ثم ينادى مناد أين أهل الفضل

Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza Al Sumaly who said,

'Ali^{asws} Bin Al-Husayn^{asws} said to me: (It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws}, said, 'I heard him^{asws} saying: 'When it will be the Day of Judgement,

⁹⁷ Kitab Al Zohad – Ch 17 H 248

⁹⁸ Kitab Al Zohad – Ch 17 H 249

Allah^{azwj} Blessed and High will Gather the former ones and the later ones in one plain. Then a Caller will Call out: 'Where are the people of merit?'

قال: فيقوم عنق من الناس فتتلقاهم الملائكة فيقولون: ما كان فضلكم؟ فيقولون: كنا نصل من قطعنا ونعطى من حرمانا ونعفو عن ظلمنا فيقولون: ادخلوا الجنة،

He^{asws} said: 'So some necks from the people would be standing, and the Angels would meet them and will be saying to them: 'And what was your merit?' So they would be saying, 'We used to maintain relations with the ones who cut us off, and we gave to the ones who deprived us, and we pardoned the ones who oppressed us'. So they would be saying to them: 'Enter into the Paradise!'

ثم ينادى مناد: أين جيران الله في داره؟ فيقوم عنق آخر من الناس فتقول لهم الملائكة بم جاورتم الله؟ فيقولون: (كنا نتبادر في الله) نتباغض في الله ونتحابب في الله و (نتشارك) نتبادل في الله (ونحاسب في الله ونتبارك في الله)

Then a Caller would be Calling out: 'Where are the neighbours of Allah^{azwj} in His^{azwj} House?' So other necks would be rising from the people, and the Angels would be saying to them: 'By what were you neighbours of Allah^{azwj}? They would be saying, 'We used to take the initiative for the Sake of Allah^{azwj}, and we used to hate for the Sake of Allah^{azwj}, and we used to love for the Sake of Allah^{azwj}, and we used to participate (share with others) for the Sake of Allah^{azwj}, and we used to reckon for the Sake of Allah^{azwj}, and we used to Bless for the Sake of Allah^{azwj}'.

ثم ينادى مناد أين أهل الصبر؟ قال فيقوم عنق من الناس فتتلقاهم الملائكة فيقول: على ما كنتم تصبرون؟ فيقولون: كنا نصبر على طاعة الله ونصبر أنفسنا عن معاصيه فيقال لهم: ادخلوا الجنة

Then a Caller would Call out: 'Where are the people of patience?' So some necks would rise from the people, and the Angels would meet them and they would be saying: 'Upon what were you being patient?' So they would be saying, 'We used to be patient upon the obedience of Allah^{azwj}, and we observed patience ourselves from disobeying Him^{azwj}'. Then it would be said to them: 'Enter the Paradise!'.⁹⁹

الحسن بن محبوب عن مالك بن عطية عن فلان بن عمار قال: قال أبو عبد الله عليه السلام: الدواوين يوم القيامة (ثلاث) ثلاثة: ديوان فيه النعم (النعيم) و ديوان فيه الحسنات وديوان فيه الذنوب فيقابل بين ديوان النعم (النعيم) وديوان الحسنات فيستغرق عامة الحسنات وتبقى الذنوب

Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Fulan Bin Ammar who said,

'Abu Abdullah^{asws} said: 'The Registers on the Day of Judgment would be of three (types) – A Register where would be Bounties (recorded), and a Register wherein would be the good deeds (recorded) and a Register wherein would be the sins (recorded). So the Register of Bounties would be Faced with the Register of the good deeds, and the generality of the good deeds would be drowned, and there would remain the sins'.¹⁰⁰

⁹⁹ Kitab Al Zohad – Ch 17 H 250

¹⁰⁰ Kitab Al Zohad – Ch 17 H 251

الحسن بن محبوب عن أبي حمزة عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: لا يزال قائما يوم القيامة بين يدي الله عز وجل حتى يسأله عن أربع خصال: عمرك فيما أفنيته؟ وجسدك فيما أبليتة؟ ومالك من أين كسبته وأين وضعتة؟ وعن حنبل أهل البيت

Al Hassan Bin Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'He would not cease to be standing on the Day of Judgment in front of Allah^{azwj} Mighty and Majestic until he is asked about four characteristics – 'Your life, with regards to what did you consume it? And your body, in what did you involve it? And Your wealth, from where did you earn it and where did you place it?' And (you would be questioned) about our^{asws} love of the People^{asws} of the Household'.¹⁰¹

إبراهيم بن أبي البلاد عن بعض أصحابنا عن أبي عبد الله عن أبيه عليهما السلام قال: أتى جبرئيل عليه السلام إلى النبي صلى الله عليه وآله فاخذ بيده فأخرجه إلى البقيع فأنتهى إلى قبر فصوت بصاحبه فقال: قم بإذن الله قال: فخرج منه رجل مبيض الوجه يمسح التراب عن وجهه وهو يقول: الحمد لله والله أكبر فقال جبرئيل عد بإذن الله

Ibrahim Bin Abu Al Balad, from some of our companions,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Jibrael^{as} came to the Prophet^{saww}, and grabbed him^{saww} by his^{saww} hand and took him^{saww} out to Al-Baqi'e, and ended up to a grave and said to its occupant: 'Arise by the Permission of Allah^{azwj}!' So there came out from it a white faced mad wiping the dust from his face, and he was saying, 'The Praise is for Allah^{azwj}, and Allah^{azwj} is the Greatest!'. So Jibrael^{as} said: 'Return, by the Permission of Allah^{azwj}!'

ثم انتهى به إلى قبر آخر فصوت بصاحبه وقال له: قم بإذن الله فخرج منه رجل مسود الوجه وهو يقول: وا حسرتاه وا ثوراه ثم قال (له جبرئيل): عد (إلى ما كنت) بإذن الله

Then he^{as} ended up to another grave and called out to its occupant, and said to him: 'Arise, by the Permission of Allah^{azwj}!' So, there came out from it a black faced man and he was saying, 'O the regret! O the regret!' Then Jibrael^{as} said to him: 'Return, (To what you were), by the Permission of Allah^{azwj}!'

ثم قال: يا محمد هكذا يحشرون يوم القيامة، المؤمنون يقولون هذا القول وهؤلاء يقولون ما تراءى

Then he^{as} said: 'O Muhammad^{saww}! This is how they would be Resurrected on the Day of Judgment. The Momineen would be saying these words, and they (the non-Momineen) would be saying what you^{saww} saw'.¹⁰²

إبراهيم بن أبي البلاد عن يعقوب بن شعيب بن ميثم قال: سمعت أبا عبد الله عليه السلام يقول: نار تخرج من قعر عدن تضئ لها أعناق الإبل تبصر من أرض الشام تسوق الناس إلى المحشر

Ibrahim Bin Abu Al Balad, from Yaquob Bin Shuayb Bin Maysam who said,

¹⁰¹ Kitab Al Zohad – Ch 17 H 252

¹⁰² Kitab Al Zohad – Ch 17 H 253

'I heard Abu Abdullah^{asws} saying: 'A fire (flame) would come out from hole (pit) of Aden, the necks of the camels would be illuminated by it. It would be seen from the land of Syria. The people would be escorted to the Resurrection Plains'.¹⁰³

الحسن بن محبوب عن الحسن بن علي قال: سمعت أبا الحسن عليه السلام يقول: قال محمد بن علي عليهما السلام: إذا كان يوم القيامة نادى مناد: أين الصابرون؟ فيقوم عنق من الناس ثم ينادى (مناد): أين المتصبرون؟ فيقوم عنق من الناس فقلت: جعلت فداك وما الصابرون؟ قال: الصابرون على أداء الفرائض والمتصبرون على ترك المعاصي

Al Hassan Bin Mahboub, from Al Hassan Bin Ali who said,

'I heard Abu Al-Hassan^{asws} saying: 'Muhammad^{asws} Bin Ali^{asws} said: 'When it would be the Day of Judgment, a Caller would Call out: 'Where are the patient ones?'. So some necks of the people would be arising'. Then he would Call out: 'Where are the steadfast ones?' There would be arising, some necks from the people'. I said, 'May I be sacrificed for you^{asws}, what are the patient ones?' He^{asws} said: 'The patient ones upon the performance of the Obligations, and the steadfast ones upon the leaving of the disobedience'.¹⁰⁴

18 باب الشفاعة ومن (يخرج) خرج من النار

Chapter 18 – The Intercession and the ones who would be (extracted) coming out from the Fire

حدثنا الحسين بن سعد قال: حدثنا فضالة عن القاسم بن بريد عن محمد بن مسلم: قال: سألت أبا عبد الله عليه السلام عن الجهنميين فقال: كان أبو جعفر عليه السلام يقول: يخرجون منها فينتهي بهم إلى عين عند باب الجنة تسمى عين الحيوان فينضح عليهم من مائها فينبتون كما ينبت الزرع لحومهم وجلودهم وشعورهم

Al Husayn Bin Sa'ad narrated to us saying, 'Fazala narrated to us, from Al Qasim Bin Bureyd, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Dwellers of Hell, and he^{asws} said: 'Abu Ja'far^{asws} was saying: 'They would be extracted from it, and they would be ending up with them to a spring at the door of the Paradise, named as 'The Spring of Haywaan'. So they would be sprinkled upon from its waters, and they would be growing just as the vegetation grows, their flesh, and their skins, and their hair'.¹⁰⁵

فضالة بن أيوب عن عمر بن ابان عن أديم أخي أيوب عن حمران قال: قلت لأبي عبد الله عليه السلام: انهم يقولون: لا تعجبون من قوم يزعمون أن الله يخرج قوما من النار فيجعلهم من أصحاب الجنة مع أوليائهم؟

Fazalat Bin Ayoub, from Umar Bin Aban, from Adeym, a brother of Ayoub, from Humran who said,

¹⁰³ Kitab Al Zohad – Ch 17 H 254

¹⁰⁴ Kitab Al Zohad – Ch 17 H 255

¹⁰⁵ Kitab Al Zohad – Ch 18 H 256

'I said to Abu Abdullah^{asws}, 'They (people) are saying, 'Do not be astonished from a people who are claiming that Allah^{azwj} would Extract a people from the Fire, and He^{azwj} would Make them to be companions of the Paradise along with His^{azwj} friends?'

فقال: أما يقرؤون قول الله تبارك وتعالى: (ومن دونهما جنتان) انها جنة دون جنة ونار دون نار انهم لا يساكنون أولياء الله

So he^{asws} said: 'But, are you not reading the Words of Allah^{azwj} Blessed and High **[55:62] And besides these two are two (other) Gardens?** It is a Garden besides the Garden (Paradise), and there is a Fire besides the Fire (Hell). They will not be dwelling with the friends of Allah^{azwj}'.

وقال: (ان بينهما والله منزلة (منزلتين) ولكن لا أستطيع أن أتكلم ان أمرهم لا ضيق من الحلقة ان القائم لو قام بدأ بهؤلاء

And he^{asws} said: 'By Allah^{azwj}! In between the two there is a level (two levels), but I^{asws} do not have the leeway to speak. Their matter is tighter than a loop. Al-Qaim^{asws}, when he^{asws} arises, would begin with them'.¹⁰⁶

فضالة عن عمر بن أبان قال: سألت أبا عبد الله عليه السلام عن (أ) دخل في النار ثم اخرج منها ثم ادخل الجنة

Fazalat, from Umar Bin Aban who said,

'I asked Abu Abdullah^{asws} about, 'The one entering into the Fire, would then be coming out from it, then entering the Paradise?'

فقال: ان شئت حدثتك بما كان يقول فيه أبي قال: أن (أ) ناسا يخرجون من النار بعد ما كانوا حمما (حميما) فينطلق بهم إلى نهر عند باب الجنة يقال له: الحيوان فينضح عليهم من مائه فتنتب لحومهم ودمائهم و شعورهم

So he^{asws} said: 'If I^{asws} so desired to, I^{asws} would narrated to you with what my^{asws} father^{asws} was saying with regards to it. A people would be coming out from the Fire after having been in boiling water, and they would be going with them to a river by the door of the Paradise, called Al-Haywaan. So they would be sprinkled upon from its waters, and they would grow their flesh, and their blood, and their hair'.¹⁰⁷

فضالة عن عمر بن أبان قال: (قال سمعت عبدا صالحا يقول في الجهنميين: انهم يدخلون النار بذنوبهم ويخرجون بعفو الله

Fazalat, from Umar Bin Aban who said,

'I heard Abu Salih^{asws} (7th Imam^{asws}) saying regarding the dwellers of Hell: 'They would be entering the Fire due to their sins, and they would be exiting due to Pardon of Allah^{azwj}'.¹⁰⁸

¹⁰⁶ Kitab Al Zohad – Ch 18 H 257

¹⁰⁷ Kitab Al Zohad – Ch 18 H 258

¹⁰⁸ Kitab Al Zohad – Ch 18 H 259

عثمان بن عيسى عن ابن مسكان عن أبي بصير قال: سمعت أبا جعفر (عليه السلام) يقول: إن قوما يحرقون في (أب) النار حتى إذا صاروا (حميما) حمما أدركتهم الشفاعة قال: فينطلق بهم إلى نهر يخرج من رشح أهل الجنة فيغتسلون فيه فتنتب لحومهم ودمائهم وتذهب عنهم قشف النار ويدخلون الجنة

Usman Bin Isa, from Ibn Muskan, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'A people would be burning in the Fire until when they come to be in boiling water, the Intercession would across them. So they would be taken to a river until after they come to be boiling water, the intercession would come across them. So they would go with them to a river coming our from the perspiration of the people of the Paradise. So they would be washing in it, and their flesh and their blood would grow, and the misery of the Fire would go away from them.

فيسمون الجهنميون (الجهنميون خ ل) فينادون بأجمعهم: اللهم اذهب عنا هذا الاسم قال: فيذهب عنهم

Thus, they would be named as 'Dwellers of Hell'. So they would call out altogether, 'O Allah^{azwj}! Remove this name from us'. So it would be Removed from them.

ثم قال: يا أبا بصير ان أعداء على هم خالدون في النار لا تدرکہم الشفاعة

Then he^{asws} said: 'O Abu Baseer! The enemies of Ali^{asws}, they would be eternally in the Fire as the Intercession would not come across them'.¹⁰⁹

فضالة عن ربعي عن الفضيل عن أبي جعفر عليه السلام قال: إن آخر من يخرج من النار لرجل يقال له: همام (هام) ينادى فيها عمرا: يا حنان يا منان

Fazalat, from Rabi'e, from Al Fuzayl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The last one to come out from the Fire would be a man called Haam. He would call out therein for ages, 'O Tender! O Lenient!'¹¹⁰

محمد بن أبي عمير عن عبد الرحمن بن الحجاج قال: قلت لأبي عبد الله عليه السلام: حديث يروونه الناس فقال: انه ليس كما يقولون ثم قال: قال رسول الله صلى الله عليه وآله: إن آخر عبد يؤمر به إلى النار فإذا أمر به إلى النار التفت فيقول (الله عز وجل) الجبار: (أ) عجلوه فإذا اتى به قال له: (عبدي) لم التفت؟ فيقول: يا رب ما كان ظني بك هذا فيقول (الله جل جلاله: عبدي) وما كان ظنك بي؟ فيقول (يا رب) كان ظني بك ان تغفر لي خطيئتي وتسكنني (وتدخلني خ ل) جنتك

Muhammad Bin Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Abdullah^{asws}, 'There is a Hadeeth the people are reporting'. So he^{asws} said: 'It isn't as they are saying it to be'. Then he^{asws} said: 'Rasool-Allah^{saww} said: 'The last servant would be Commanded with to the Fire. So when he is Commanded with to the Fire, he would turn around, and Allah^{azwj}, Mighty and Majestic, the Compeller would be Saying: "Are you hastening him?" So when they come with him, He^{azwj} would Say to

¹⁰⁹ Kitab Al Zohad – Ch 18 H 260

¹¹⁰ Kitab Al Zohad – Ch 18 H 261

him: “My^{azwj} servant! Why did you turn around?’ So he would be saying, ‘O Lord^{azwj}! I did not think this with You^{azwj}’. He^{azwj} would Say: “And what was your thoughts about Me^{azwj}?” He would say, ‘O Lord^{azwj}! My thoughts with You^{azwj} were that You^{azwj} would be Forgiving me my sins and Settling me (Enter me) in Your^{azwj} Paradise’.

فيقول (الله) الجبار جل وعلا: يا ملائكتي وعزتي (وآلآئي وبلآئي) وجلالي وعلوي وارتفاع مكاني ما ظن بي عبدي ساعة من (حياته) خيرا (أ) قط ولو ظن بي ساعة من (حياته) خير (أ) ما روعته بالنار، أجزوا (له) كذبه وادخلوه الجنة

So Allah^{azwj}, the Compelled, Majestic and Mighty would be Saying: “O My^{azwj} Angels! By My^{azwj} Might, and My^{azwj} Loftiness, and My^{azwj} Fortitude, and My^{azwj} Majesty, and My^{azwj} Exaltedness, and the Loftiness of My^{azwj} Position! What My^{azwj} servant did not think of Me^{azwj} for a moment from his life with goodness at all, and had he thought of Me^{azwj} for a moment from his life with goodness, I^{azwj} would not have Terrified him with the Fire. I^{azwj} shall Allow for him his lie and Enter him into the Paradise”.

ثم قال رسول الله صلى الله عليه وآله (أبو عبد الله عليه السلام): ليس من عبد ظن (ما ظن عبد) بالله خيرا الا كان (الله) عند ظنه به ولا ظن به سوء الا كان (الله) عند ظنه به وذلك قوله تعالى (عز وجل) (وذلكم ظنكم الذي ظننتم بربكم أرداكم فأصبحتم من الخاسرين)

Then Rasool-Allah^{saww} said (Abu Abdullah^{asws}): ‘There isn’t a servant who thinks (what the servants thinks) good with Allah^{azwj}, except that Allah^{azwj} would be as his thoughts were with Him^{azwj}, and he would not think evil with Him^{azwj}, except that Allah^{azwj} would be as his thoughts were with Him^{azwj}. And these are the Words of the Exalted Mighty and Majestic **[41:23] And that was your conjecture which you conjectured about your Lord that has ruined you so are you are one of the losers**’.¹¹¹

محمد بن أبي عمير (رفعه) عن أبي عبد الله عليه السلام قال: يؤتى بعيد يوم القيامة ليست له حسنة فيقال له: أذكر وتذكر هل لك حسنة؟ قال: فيذكر فيقول: يا رب مالي من حسنة الا أن عبدك فلانا المؤمن مربى فطلب منى ماءا يتوضأ به فيصلى به فأعطيته قال: فيقول الله تبارك وتعالى: أدخلوا عبدي الجنة

Muhammad Bin Abu Umeyr, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘They would be coming with a servant on the Day of Judgment, there not being a good deed for him, and it would be said to him: ‘Remember and mentioned, is there a good deed for you?’ So he would remember and he would be saying, ‘O Lord^{azwj}! There is no good deed for me except that Your^{azwj} servant, so and so, the Momin, passed by me and sought some water from me to perform Wuzu (Ablution) with it, so that he could pray *Salat* with it. So I gave it to him’. So Allah^{azwj} Blessed and High would be Saying: “Enter My^{azwj} servant into the Paradise!”¹¹²

محمد بن أبي عمير عن عبد الرحمن بن الحجاج عن الأحول عن حمران قال: سمعت أبا جعفر عليه السلام يقول: إن الكفار والمشركين (يعيرون) يرون أهل التوحيد في النار فيقولون: ما نرى توحيدكم أغنى عنكم شيئا وما أنتم ونحن الأسواء

¹¹¹ Kitab Al Zohad – Ch 18 H 262

¹¹² Kitab Al Zohad – Ch 18 H 263

Muhammad Bin Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Al Ahowl, from Humran who said,

'I heard Abu Ja'far^{asws} saying: 'The disbelievers and the Polytheists would be faulting, seeing the people of Oneness (*Tawheed*) being in the Fire, and they would be saying, 'We are not seeing your (professing of) Oneness (*Tawheed*) having benefitted you of anything, and you and us are the same''.

قال: فيأنف لهم الرب عز وجل فيقول الملائكة: اشفعوا فيشفعون لمن شاء الله ويقول للمؤمنين: مثل ذلك حتى إذا لم يبق أحد (الا) تبلغه الشفاعة قال تبارك وتعالى: أنا أرحم الراحمين أخرجوا برحمتي فيخرجون كما يخرج الفراش

He^{asws} said: 'So the Lord^{azwj}, Mighty and Majestic would Disdain (that) for them, and the Angels would be saying: 'Intercede (for them)! So they would be Intercede for, the one whom Allah^{azwj} so Desires, and the Momineen would be saying similar to that until there does not remain a single one except the Intercession would reach him. Allah^{azwj} Blessed and High would Say: "I^{azwj} am the most Merciful of the merciful ones! I^{azwj} hereby Take them out by My^{azwj} Mercy". So they would be coming out just as they come out of the bed'.

قال: ثم قال أبو جعفر عليه السلام: ثم مدت العمدة وأعدت (واصمدت) عليهم وكان والله الخلود

He (the narrator) said, 'Then Abu Ja'far^{asws} said: 'Then a pillar would be extended upon them, and then, by Allah^{azwj}, they would become eternal'.¹¹³

النضر بن سويد عن درست عن أبي جعفر الأحول عن حمران قال: قلت لأبي عبد الله عليه السلام: انه بلغنا أنه يأتي على جهنم حتى يصطفى أبوابها فقال: لا والله انه الخلود قلت: (خالدين فيها ما دامت السماوات والأرض الا ما شاء ربك)؟ فقال: هذه في الذين يخرجون من النار

Al Naza Bin Suweyd, from Dorost, from Abu Ja'far Al Ahowl, from Humran who said,

'I said to Abu Abdullah^{asws}, 'It reached us that he (the Hell-dweller) would come to Hell until he would choose its doors (for exiting)'. So he^{asws} said: 'No, by Allah^{azwj}! It is eternal'. I said, '(What about) **[11:107] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires?**' So he^{asws} said: 'This is regarding those who would be coming out from the Fire'.¹¹⁴

الحسن بن محبوب عن أبي حمزة عن أبي إسحاق قال: قال علي عليه السلام: لأحدثنكم بحديث يحق على كل مؤمن أن يعيه فحدثنا به غداة ونسبناه عشية قال: فرجعنا إليه فقلنا له: الحديث الذي حدثتنا به غداة نسبناه وقلت: هو حق على كل مؤمن ان يعيه

Al Hassan Bin Mahboub, from Abu Hamza, from Abu Is'haq who said,

'Al^{asws} said: 'I^{asws} shall narrated to you all with a Hadeeth which is rightful upon every Momin that he retains it'. So he^{asws} narrated to us in the morning and we forgot it in the evening. So we returned to him^{asws}, and we said to him^{asws}, 'The Hadeeth which you^{asws}

¹¹³ Kitab Al Zohad – Ch 18 H 264

¹¹⁴ Kitab Al Zohad – Ch 18 H 265

narrated with in the morning, we forgot it, and you^{asws} said it is rightful upon every Momin that he retains it’.

فأعده علينا فقال: انه ما من مسلم يذنب ذنبا فيعفو الله عنه في الدنيا الا كان أجل وأكرم من أن يعود عليه بعقوبة في الآخرة وقد أجله في الدنيا وتلا هذه الآية: (وما أصابكم من مصيبة فيما كسبت أيديكم ويعفو عن كثير)

So he^{asws} repeated it upon us, and he^{asws} said: ‘It is – there is none from a Muslim who commits a sin, so Allah^{azwj} Forgives him in the world, except that He^{azwj} is more Majestic and more Benevolent that for Him^{azwj} to Repeat the Punishment upon him in the Hereafter, and He^{azwj} has already Done it in the world’. And he^{asws} recited this Verse **[42:30] And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults)**.¹¹⁵

فضيل بن عثمان عن أبي عبيدة الحذاء قال: قلت لأبي جعفر عليه السلام جعلت فداك ادع الله لي فان لي ذنوبا كثيرة فقال: مه يا أبا عبيدة لا يكون الشيطان عوناً على نفسك ان عفو الله لا يشبهه شيء

Fazeyl Bin Usman, from Abu Ubeyda Al Haza’a who said,

‘I said to Abu Ja’far^{asws}, ‘May I be sacrificed for you^{asws}! Supplicate to Allah^{azwj} for me, for there are a lot of sins for me’. So he^{asws} said to him: ‘Shh! O Ubeyda! Do not let the Satan^{la} assisted upon yourself. The Forgiveness of Allah^{azwj} is such that nothing can resemble it’.¹¹⁶

19 باب أحاديث الجنة والنار

Chapter 19 – The Ahadeeth of the Paradise and the Fire

حدثنا الحسين بن سعيد قال حدثنا الحسن بن محبوب عن علي بن رثاب عن أبي بصير عن أحدهما عليهما السلام قال: إذا كان يوم الجمعة وأهل الجنة في الجنة وأهل النار في النار عرف أهل الجنة يوم الجمعة لما يرون من تضاعف اللذة والسرور وعرف أهل النار يوم الجمعة وذلك أنه تبطش بهم الزبانية

Al Husayn Bin Saeed narrated to us saying, ‘Al Hassan Bin Mahboub narrated to us, from Ali Bin Ra’ib, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: ‘When it would be the day of Friday, and the people of the Paradise would be in the Paradise and the people of the Fire would be in the Fire, the people of the Paradise would recognise the day of Friday due to what they would be seeing from the enhancement of the pleasures and the cheerfulness, and the people of the Fire would recognise the day of Friday when the Zabaniyya (Angels of Hell) would be torturing them’.¹¹⁷

¹¹⁵ Kitab Al Zohad – Ch 18 H 266

¹¹⁶ Kitab Al Zohad – Ch 18 H 267

¹¹⁷ Kitab Al Zohad – Ch 19 H 268

الحسن بن محبوب عن علي بن رئاب (رباب) عن أبي جعفر عليه السلام قال: إذا كان يوم القيامة نادى الجنة ربها فقالت: يا رب أنت العدل قد ملأت النار من أهلها كما وعدتها ولم تملأني كما وعدتني قال: فيخلق الله خلقا لم يروا الدنيا فيملا بهم الجنة طوبى لهم

Al Hassan Bin Mahboub, from Ali Bin Raib (Rabab),

(It has been narrated) from Abu Ja'far^{asws} having said: 'When it would be the Day of Judgment, the Paradise would call out to its Lord^{azwj}. 'O Lord^{azwj}! You^{azwj} are the Just, and have Filled the Fire from its inhabitants just as You^{azwj} Promised it and did not Fill me up just as You^{azwj} Promised me'. So, Allah^{azwj} would Created a people who would not have seen the world, and He^{azwj} would Fill the Paradise with them. Beatitude for them'.¹¹⁸

القاسم بن محمد عن علي بن أبي بصير قال: قال أبو عبد الله عليه السلام لا تقولوا جنة واحدة ان الله عز وجل يقول: (درجات بعضها فوق بعض)

Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'You should not be saying that there is one Garden (Paradise). Allah^{azwj} Mighty and Majestic is Saying there are Levels on top of each other'.¹¹⁹

محمد بن أبي عمير عن ابن بكير عن أبي عبد الله عليه السلام ومن ذكره عنه قال: لما اسرى برسول الله صلى الله عليه وآله لم يمر (ما مر) بملك من الملائكة الا استبشر به حتى مر بملك لم يستبشر به كما استبشرت به الملائكة (ولم يقل له شيئا فوجده قاطبا عابسا)

Muhammad Bin Abu Umeyr, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah^{asws}, and from the one who mentioned it from him^{asws} having said: 'When there was an Ascension (*Miraj*) with Rasool-Allah^{saww}, he^{saww} did not pass by an Angel from the Angels except he gave glad tidings of it, until he^{saww} passed by an Angel who did not give glad tidings of it just as the (other) Angels had given glad tidings, and did not say anything to him^{saww}, and he^{saww} found him to be unfriendly, frowning.

فقال رسول الله صلى الله عليه وآله يا جبرئيل: ما مررت بملك (بخلق) من الملائكة (خلق الله) الا استبشر بي (رأيت البشر واللفظ والسرور منه) الا هذا الملك (فمن هذا؟ قال) فقال يا رسول الله: هذا مالك خازن جهنم (النار) وهكذا جعله الله

So Rasool-Allah^{saww} said: 'O Jibraeel^{as}! I^{saww} did not pass by an Angel (creature) from the Angels (creatures of Allah^{azwj}) except he gave me^{saww} glad tidings (I^{saww} saw the smile and the kindness and the cheerfulness from him) except for this Angel. So who is this one?' He^{as} said: 'O Rasool-Allah^{saww}! This is the Angel, a keeper (warden) of Hell (the Fire), and this is how Allah^{azwj} has Made him to be'.

¹¹⁸Kitab Al Zohad – Ch 19 H 269

¹¹⁹Kitab Al Zohad – Ch 19 H 270

فقال له رسول الله صلى الله عليه وآله وسله ان يرنيها (خلقه ربه قال: فاني أحب أن تطلب إليه ان يرني النار) فقال له جبرئيل عليه السلام يا مالك (ان) هذا محمد رسول الله صلى الله عليه وآله وقد قال لي انه لم يمر بملك من الملائكة الا استبشر به غيرك فقلت: ان هذا مالك خازن جهنم وهكذا جعله الله وقد سئلتني أن أسألك أن تريها إياه (ان تريه إياها) قال: فكشف له طبقا من أطباقها

So Rasool-Allah^{saww} told him^{as} If he could show it (Hell) to me^{saww}, his Lord^{azwj} having Created it. He^{saww} said: 'So I^{saww} would love to request him that he shows me^{saww} the Fire'. So Jibraeel^{as} said to him: 'O Angel! This is Muhammad^{saww}, Rasool-Allah^{saww}, and he^{saww} has said to me^{as} that he^{saww} has not passed by an Angel from the Angels except that he gave him^{saww} glad tidings with it, apart from you. So I^{as} said, 'This Angels is the keeper (Warden) of Hell, and this is how Allah^{azwj} has Made him to be. And he^{saww} has asked me^{as} if you could show it (Hell) to him^{saww}'. So he uncovered a layer from its layers'.

قال: فما افتر رسول الله صلى الله عليه وآله ضاحكا حتى مات

He^{asws} said: 'So Rasool-Allah^{saww} was not (seen) laughing with a laughter until he^{saww} passed away'.¹²⁰

الحسن بن محبوب عن علي بن رئاب (رباب) عن أبي عيبة عن أبي جعفر عليه السلام قال: إن في جهنم لواد يقال له: غساق فيه ثلاثون وثلاثمائة قصر في كل قصر ثلاثون وثلاثمائة بيت في كل بيت ثلاثون وثلاثمائة عقرب في حمة * كل عقرب ثلاثون وثلاثمائة قلة سم لو أن عقربا منها نضحت (نفخت) سمها على أهل جهنم لوسعتهم سما

Al Hassan Bin Mahboub, from Ali Bin Ra'ib (Rabab), from Abu Ubeyt,

(It has been narrated) from Abu Ja'far^{asws} having said: 'In Hell there is a valley called 'Gassaq', wherein are three hundred and thirteen forts, and in every fort there are three hundred and thirteen houses, and in each house there are three hundred and thirteen scorpions in darkness. Each scorpion has three hundred and thirteen sacs of poisons. If one of the scorpions from it were to exude (breathe out) upon the inhabitants of Hell, the poison would be capacious (sufficient) with them'.¹²¹

النضر بن سويد عن درست عن أبي المغرا عن أبي بصير قال: لا اعلمه ذكره الا عن أبي جعفر عليه السلام قال: إذا أدخل الله أهل الجنة الجنة وأهل النار النار جيئ بالموت في صورة كبش حتى يوقف بين الجنة والنار

Al Nazar Bin Suweyd, from Dorost, from Abu Al Magra'a, from Abu Baseer who said,

'I don't know it being mentioned except from Abu Ja'far^{asws} having said: 'When Allah^{azwj} would Enter the people of the Paradise into the Paradise, and the people of the Fire into the Fire, they would come with the death in an image of a ram until it pauses between the Paradise and the Fire.

قال: ثم ينادى مناد يسمع أهل الدارين جميعا: يا أهل الجنة يا أهل النار فإذا سمعوا الصوت أقبلوا قال: فيقال لهم: أتدرون ما هذا؟ هذا هو الموت الذي كنتم تخافون منه في الدنيا

¹²⁰ Kitab Al Zohad – Ch 19 H 271

¹²¹ Kitab Al Zohad – Ch 19 H 272

He^{asws} said: 'Then a Caller would Call out which the people of the two Houses (Paradise and Hell) would hear it in their entirety: 'O people of the Paradise! O People of the Hell!' So when they hear the voice, they would come over. So he would say to them: 'Are you knowing this one? He is the death which you were fearing from in the world?'

قال فيقولون أهل الجنة: اللهم لا تدخل الموت علينا قال: ويقول أهل النار: اللهم ادخل الموت علينا

He^{asws} said: 'So the people of the Paradise would be saying; 'O Allah^{azwj}! Do not enter the death upon us!' And the people of the Fire would be saying. 'O Allah^{azwj}! Enter the death upon us!'

قال: ثم يذبح كما تذبح الشاة قال: ثم ينادى مناد: لا موت أبدا أيقنوا بالخلود قال: فيفرح أهل الجنة فرحا لو كان أحد يومئذ يموت من فرح لماتوا

He^{asws} said: 'Then it (death) would be slaughtered just as the sheep do'. Then a Caller would be Calling out: 'There will not be death, ever! Be certain of the eternity'. So the people of the Paradise would rejoice such that if one of them could have died on that day of happiness, he would have died'.

قال: ثم قرأ هذه الآية: (أفما نحن بميتين الا موتتنا الأولى وما نحن بمعذبين ان هذا لهو الفوز العظيم لمثل هذا فليعمل العاملون)

He (the narrator) said, 'Then he^{asws} recited this Verse **[37:58] Is it then that we are not going to die [37:59] Except our first death? And we shall not be Punished [37:60] Most surely this is the mighty success [37:61] For the like of this then let the workers work**'.

قال: ويشهق أهل النار شهقة لو كان أحد ميتا يموت من شهيق لماتوا وهو: قول الله عز وجل: (وأندرهم يوم الحسرة إذ قضى الامر)

He^{asws} said: 'And the people of the Fire would sob with a sobbing. If any one of them could have died from sobbing, he would have died. And these are the Words of Allah^{azwj} Mighty and Majestic **[19:39] And warn them of the Day of Regret, when the matter shall have been Decided**'.¹²²

الحسن بن علوان عن سعد بن طريف عن زيد بن علي عن أبيه عن علي عليه السلام قال: إن في الجنة لشجرة يخرج من أعلاها الحلل ومن أسفلها خيل بلق مسرجة ملجمة ذوات أجنحة لا تروث ولا تبول (فيركبها) فيركب عليها أولياء الله فتطير بهم في الجنة حيث شاءوا فيقول الذين أسفل منهم: يا ربنا ما بلغ بعبادك هذه الكرامة؟ فيقول الله جل جلاله: انهم كانوا يقومون الليل ولا ينامون ويصومون النهار ولا يأكلون ويجاهدون العدو ولا يجنبون ويتصدقون ولا يبخلون

Al Hassan Bin Ulwan, from Sa'ad Bin Tareyf, from Zayd Bin Ali from his forefathers,

(It has been narrated) from Ali^{asws} having said: 'In the Paradise there is a tree such that from its top the ornaments (apparels) would be coming out, and from its bottom the spotted horses, saddled, reined, with wings, neither defecating nor urinating. So these

¹²² Kitab Al Zohad – Ch 19 H 273

would be ridden upon by the friends of Allah^{azwj}, and these would fly with them in the Paradise wherever they so desire. And those who would be below them would be saying, 'O our Lord^{azwj}! How did You^{azwj} Make Your^{azwj} servants to reach to this prestige?' So Allah^{azwj}, Majestic is His^{azwj} Majesty would be Saying: "They were standing during the nights (for *Salat*) and they were not sleeping, and they were Fasting during the day and they were not eating, and they were fighting the enemies and they were not keeping aside, and they were giving charity and were not being stingy'.¹²³

الحسن بن علوان عن عمرو بن خالد عن زيد بن علي عن أبيه عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن ناركم هذه لجزء من سبعين جزءاً من نار جهنم ولقد أطفئت سبعين مرة بالماء ثم التهبت ولولا ذلك لما استطاع آدمي أن يطبقها (يطفأها خ ل) إذا التهبت وأنه ليؤتى بها يوم القيامة حتى توضع على النار فتصرخ صرخة (ما) لا يبقى ملك مقرب ولا نبي مرسل إلا جثا على ركبتيه (لركبتيه) فرعاً من صرختها

Al Hassan Bin Ulwan, from Amro Bin Khalid, from Zayd Bin Ali, from his forefathers,

(It has been narrated) from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'This fire of yours (in this world) is one part from seventy parts from the Fire of Hell, and it has been extinguished seventy times with the water, then it was ignited. And had it not been for that, a human being would not have had the capacity to tolerate it (extinguish it) when it was ignited. And they would come with it on the Day of Judgment until it is placed upon the Fire (of Hell), it would shriek out with such a shriek, there would not remain an Angel of Proximity, nor a Mursil Prophet^{as}, except that he would fall upon his knees (to his knees) in panic from its shrieking'.¹²⁴

الحسن بن علوان عن عمرو بن خالد عن زيد بن علي عن أبيه عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن أدنى أهل الجنة منزلة من الشهداء من له اثنا عشر الف زوجة من الحور العين وأربعة آلاف بكر واثنا عشر الف ثيب تخدم كل زوجة منهن سبعون الف خادم غير أن حور العين يضعف لهن يطوف على جماعتهن في كل أسبوع

Al Hassan Bin Ulwan, from Amro Bin Khalid, from Zayd Bin Ali, from his forefathers,

(It has been narrated) from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'The lowest of the people of Paradise in status from the martyrs would be the one for whom would be twelve thousand wives from the Maiden Houries, and four thousand virgins, and twelve thousand non-virgins. Every wife from these would be served by a thousand servants, apart from that, the Maiden Houries, there would be multiplied for them, going around in their outfits, every week.

فإذا جاء يوم إحداهن أو ساعتها اجتمعن إليها يصوتن بأصوات لا أصوات أحلى منها ولا أحسن حتى ما يبقى في الجنة شيء إلا اهتز لحسن أصواتهن يقلن: ألا نحن الخالدات فلا نموت أبدا ونحن الناعمات فلا نبأس أبدا ونحن الراضيات فلا نسخط أبدا

So when the day of one of them comes, or her time, they would (all) gather with her making noise with their voices, there being no voices sweeter than these, nor better, until there would not remain anything in the Paradise except it would swing to the excellence of their voices. They would be saying: 'We are the eternal ones, therefore we

¹²³ Kitab Al Zohad – Ch 19 H 274

¹²⁴ Kitab Al Zohad – Ch 19 H 275

will not be dying, ever! And we are the Bounties, therefore we will not be evil, ever! And we are the pleasing ones, therefore we do not get angry, ever!¹²⁵

إبراهيم بن أبي البلاد عن بعض أصحابهم (به) الفقهاء قال: لما خلق الله الجنة وأجرى أنهارها و (تدالى) هذل (أ) ثمارها وزخرفها قال: وعزتي لا يجاو (زنى) رنى فيك بخيل

Ibrahim Bin Abu Al Balad, from some of their companions with the jurist who said,

'When Allah^{azwj} Created the Paradise and Flowed its rivers and Caused its branches to stoop, and its fruits and its ornaments, He^{azwj} Said: 'By My^{azwj} Might! A miser would not be in My^{azwj} vicinity in you (the Paradise)'.¹²⁶

محمد بن الحصين (الحسين) عن أبي بصير عن أبي عبد الله عليه السلام قال إن الله خلق بيده جنة لم يرها عين (غيره) ولم يطلع عليها مخلوق يفتحها الرب تبارك وتعالى كل صباح فيقول: ازدادي طيبا ازدادي ريحا فتقول (ويقول) قد أفلح المؤمنون وهو قول الله تعالى: (فلا تعلم نفس ما أخفى لهم من قرة أعين جزاء بما كانوا يعملون

Muhammad Bin Al Haseyn (Al Husayn), from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Created a Garden which no eye has seen apart from Him^{azwj}, and He^{saww} has not Notified the creatures upon it. The Lord^{azwj}, Blessed and High Opens it every morning and He^{azwj} is Saying: "Increase its perfumes and increase its breezes. So it would be saying (and He^{azwj} would be Saying): "The *Momineen* have succeeded!" And these are the Words of Allah^{azwj} **[32:17] So no soul knows what is hidden for it of that which will delight the eyes; a Recompense for what they had been doing**'.¹²⁷

محمد بن سنان قال: حدثني رجل عن أبي خالد الصيقل عن أبي جعفر عليه السلام قال: إن (أهل ظ) الجنة توضع لهم موائد عليها من سائر ما يشتهونه من الأطعمة التي لا أذ منها ولا أطيب ثم يرفعون (يدفعون) عن ذلك إلى غيره.

Muhammad Bin Sinan said, 'A man narrated to me, from Abu Khalid Al Sayqal,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The people of the Paradise, there would be placed for them upon the tables from all of what they would be desiring to, from the foods which there would not any tastier than these, nor any more aromatic. Then they would be raising them and they would be handing over from that to something else'.¹²⁸

النظر بن سويد عن درست عن بعض أصحابه عن أبي عبد الله عليه السلام قال: لو أن حورا من حور الجنة أشرفت على أهل الدنيا وأبدت ذؤابة من ذوائبها (لا فتن) لا متن أهل الدنيا. أو لا ماتت أهل الدنيا - وان المصلى ليصلى فإذا لم يسأل ربه أن يزوجه من الحور العين قلن: ما أزهد هذا فينا

Al Nazar Bin Suweyd, from Dorost, from some of his companions,

¹²⁵ Kitab Al Zohad – Ch 19 H 276

¹²⁶ Kitab Al Zohad – Ch 19 H 277

¹²⁷ Kitab Al Zohad – Ch 19 H 278

¹²⁸ Kitab Al Zohad – Ch 19 H 279

(It has been narrated) from Abu Abdullah^{asws} having said: 'If a Hourie from the Houries of the Paradise were to oversee the people of the world and open a forelock from her forelocks, it would (tempt) mesmerise the people of the world or the people of the world would die. And if the one praying *Salat* was to pray *Salat*, and when he does not ask his Lord^{azwj} to marry him to the Maiden Houries, they say, 'How abstemious is this one regarding us!'¹²⁹

محمد بن أبي عمير عن ابن بكير عن أبي عبد الله عليه السلام قال: إن في جهنم لواد للمتكبرين يقال له: سقر شكى إلى الله (شدة حره) وسأله (ان يأذن له) ان يتنفس فأذن له فتتنفس فاحرق جهنم

Muhammad Bin Abu Umeyr, from Ibn Bakeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In Hell there is a valley for the arrogant ones called Saqar. It complained to Allah^{azwj} of the intensity of its own heat and asked Him^{azwj} if He^{azwj} would Permit for it to exhale. So He^{azwj} Permitted it, and it exhaled, and Hell was inflamed'.¹³⁰

محمد بن أبي عمير عن الحسين الأحمسي عن أبي عبد الله عليه السلام قال: تقول الجنة يا رب ملأت النار كما وعدتها فاملأني كما وعدتني قال: فيخلق الله تبارك وتعالى خلقا فيدخلهم الجنة

Muhammad Bin Abu Umeyr, from Al Husayn Al Ahmasy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Paradise would be saying: 'O Lord^{azwj}! You^{azwj} Filled the Fire just as You^{azwj} Promised it!' So Allah^{azwj} Blessed and High would Create people and enter them into the Paradise'.

ثم قال أبو عبد الله عليه السلام: طوبى لهم لم يروا غموم الدنيا ولا همومها

Then Abu Abdullah^{asws} said: 'Beatitude for them! They neither saw the distresses of the world nor its worries'.¹³¹

محمد بن أبي عمير عن عاصم بن سليمان ذكر في قول الله تبارك وتعالى (تسقى من عين آنية) قال: يسمع لها أنين من شدة حرها

Muhammad Bin Abu Umeyr, from Aasim Bin Suleyman,

'He^{asws} mentioned regarding the Words of Allah^{azwj} Blessed and High **[88:5] Made to drink from a boiling spring**, saying: 'It has been named as 'boiling' due to the intensity of its heat'.¹³²

محمد بن سنان عن أبي خالد القماط قال: قلت لأبي عبد الله عليه السلام ويقال لأبي جعفر عليه السلام إذا أدخل الله أهل الجنة الجنة وأهل النار النار فمه؟ فقال (قال) أبو جعفر عليه السلام: أن أراد أن (يخلق الله خلقا و) يخلق لهم دنيا يردهم (ردهم) إليها فعل ولا أقول لك انه يفعل

¹²⁹ Kitab Al Zohad – Ch 19 H 280

¹³⁰ Kitab Al Zohad – Ch 19 H 281

¹³¹ Kitab Al Zohad – Ch 19 H 282

¹³² Kitab Al Zohad – Ch 19 H 283

Muhammad Bin Sinan, from Abu Khalid Al Qamaat who said,

'I said to Abu Abdullah^{asws}, and it was said to Abu Ja'far^{asws}, 'When Allah^{azwj} Enters the people of the Paradise into the Paradise, and the people of the Fire into the Fire, then what?' So he^{asws} said (Abu Ja'far^{asws} said): 'If Allah^{azwj} Intends to, Allah^{azwj} would Create people, and Create a world for them, returning them to it, He^{azwj} may do so, and I^{asws} am not saying that He^{azwj} would do so'.¹³³

محمد بن سنان عن عمار بن مروان عن أبي بصير عن أبي عبد الله عليه السلام قال: قلت له: إذا (أ) دخل (الله) أهل الجنة الجنة وأهل النار النار فمه؟ فقال: ما أزع لك انه تعالى يخلق خلقا يعبدونه

Muhammad Bin Sinan, from Ammar Bin Marwan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Allah^{azwj} will Enter the people of the Paradise into the Paradise, and the people of the Fire into the Fire, then what?' So he^{asws} said: 'I^{asws} am not alleging to you that He^{azwj} the Exalted would Create creatures to worship Him^{azwj}'.¹³⁴

أبو الحسين بن عبيد الله عن ابن أبي يعفور قال: دخلت على أبي عبد الله عليه السلام - وعنده نفر من أصحابه - فقال لي: يا ابن أبي يعفور هل قرأت القرآن؟ قال: قلت: نعم هذه القراءة قال: عنها سألتك ليس عن غيرها قال: فقلت: نعم جعلت فداك ولم؟

Abu Al Husayn Bin Ubeydullah, from Ibn Abu Yafour who said,

'I went over to Abu Abdullah^{asws}, and in his^{asws} Presence were a number of his^{asws} companions. So he^{asws} said to me: 'O Ibn Abu Yafour! Have you read the Quran?' I said, 'Yes, this recitation'. He^{asws} said, '(It is) about it that I^{asws} am asking you, it isn't about other than it'. I said, 'Yes, may I be sacrificed for you^{asws}! And why (are you^{asws} asking)?'

قال: لان موسى عليه السلام حدث قومه بحديث لم يحتملوه عنه فخرجوا عليه بمصر فقاتلوه فقاتلهم فقتلهم ولان عيسى عليه السلام حدث قومه بحديث فلم يحتملوه عنه فخرجوا عليه بتكريت فقاتلوه فقاتلهم فقتلهم وهو قول الله عز وجل: (فأمنت طائفة من بني إسرائيل وكفرت طائفة فأيدنا الذين آمنوا على عدوهم فأصبحوا ظاهرين)

He^{asws} said: 'Because Musa^{as} narrated his^{as} people with a Hadeeth, they did not tolerate it from him^{as}, so they went out against him^{as} in Egypt, and they fought against him^{as}, and he^{as} fought against them, so he^{as} killed them; and because Isa^{as} narrated his^{as} people with a Hadeeth. They could not tolerate it from him^{as}, so they went out against him^{as} in Takrit, and they fought against him^{as}, and he^{as} fought against them, so he^{as} killed them. And it is the Speech of Allah^{azwj} Mighty and Majestic **[61:14] So a party of the children of Israel believed and another party disbelieved; So We Aided those who believed against their enemy, and they became victorious.**

وانه أول قائم يقوم منا أهل البيت يحدثكم بحديث لا تحتملونه فتخرجون عليه برميلة الدسكرة فقاتلونه فيقاتلكم فيقاتلكم وهي آخر خارجة يكون

¹³³ Kitab Al Zohad – Ch 19 H 284

¹³⁴ Kitab Al Zohad – Ch 19 H 285

And it would be so that at first, Qaim^{asws} would be rising from us^{asws}, the People^{asws} of the Household. He^{asws} would narrate to you all with a Hadeeth. You will not be tolerating it, so you would be going out against him^{asws} at Rameela Al-Daskara, and you would be fighting against him^{asws}, and he^{asws} would be fighting against you all, so he^{asws} would be killing you all, and it would be the last revolt which would happen.

ثم يجمع الله - يا بن أبي يعفور - الأولين والآخرين ثم يجاء بمحمد صلى الله عليه وآله في أهل زمانه فيقال له: يا محمد بلغت رسالتي واحتجبت على القوم بما أمرتك ان تحدثهم به؟ فيقول: نعم يا رب فيسأل القوم هل بلغكم واحتج عليكم؟ فيقول قوم: لا

Then Allah^{azwj} would be Gathering – O Ibn Yafour – the former ones and the latter ones. Then they would come with Muhammad^{saww} among the people of his^{saww} era, and He^{azwj} would Say to him^{saww}: “O Muhammad^{saww}! Did you^{saww} deliver My^{azwj} Message and argued upon the people with what I^{saww} had Commanded that you^{saww} should narrated (the Hadeeth) to them with?” So he^{saww} would be saying: ‘Yes, O Lord^{azwj}’. So He^{azwj} would Ask the people: “Did he^{saww} deliver to you all and argue upon you?’ But they would be saying, ‘No’.

فيسأل محمد صلى الله عليه وآله فيقول: نعم يا رب - وقد علم الله تبارك وتعالى انه قد فعل ذلك - يعيد ذلك ثلاث مرات فيصدق محمدا و يكذب القوم ثم يساقون إلى نار جهنم

So He^{azwj} would Ask Muhammad^{saww}, and he^{saww} would be saying: ‘Yes O Lord^{azwj}’. And Allah^{azwj} would Know that he^{saww} had indeed done that. He^{azwj} would Repeat that three times, and Muhammad^{saww} would ratify but the people would belie. Then they would be ushered to the Fire of Hell.

ثم يجاء بعلى عليه السلام في أهل زمانه فيقال له: كما قيل لمحمد صلى الله عليه وآله ويكذبه قومه ويصدق الله ويكذبهم يعيد ذلك ثلاث مرات

Then they would come with Ali^{asws} among the people of his^{asws} era, and He^{azwj} would be Saying to him^{asws} just as He^{azwj} had Said to Muhammad^{saww}, and his^{asws} people would belie him^{asws}, and Allah^{azwj} would Ratify him^{asws} and Belie them. He^{azwj} would Repeat that three times.

ثم الحسن ثم الحسين ثم علي بن الحسين وهو أقلهم أصحابا كان أصحابه أبا خالد الكابلي ويحيى بن أم الطويل وسعيد بن المسيب وعامر بن وائلة وجابر بن عبد الله الأنصاري وهؤلاء شهود له على ما احتج به

Then it would be Al-Hassan^{asws}, then Al-Husayn^{asws}, then Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} would be the least of them^{asws} of companions. His^{asws} companions were Abu Khalid Al-Kabily, and Yahya Bin Umm Al-Taweel, and Saeed Bin Al-Musayyab, and Aamir Bin Wasila, and Jabir Bin Abdullah Al-Ansary, and they would testify for him^{asws} upon what he^{asws} had argued with.

ثم يؤتى بأبي يعنى محمد بن علي على مثل ذلك ثم يؤتى بي وبكم فأسئل وتسالون فانظروا ما أنتم صانعون - يا بن أبي يعفور - ان الله عز وجل هو الأمر بطاعته وطاعة رسوله وطاعة أولي الأمر الذين هم أوصياء رسوله - يا بن أبي يعفور -

Then they would come with my^{asws} father^{asws}, meaning Muhammad^{asws} Bin Ali^{asws}, upon the like of that. Then they would come with me^{asws} and with you all, so I^{asws} would be Asked and you would be Questioned, therefore consider what you are doing, O Ibn Yafour! Allah^{azwj} Mighty and Majestic, He^{azwj} Commanded with His^{azwj} obedience, and obedience to His^{azwj} Rasool^{saww}, and the obedience to the Masters^{asws} of the Command (أولي الأمر), they^{asws} being the successors^{asws} of His^{azwj} Rasool^{saww}, O Ibn Yafour!

فنحن حجج الله في عبادته وشهادته على خلقه وامثاله في أرضه وخزانه على علمه والداعون إلى سبيله والعاملون بذلك فمن أطاعنا أطاع الله ومن عصانا فقد عصى الله

Thus, we^{asws} are the Divine Authorities of Allah^{azwj} among His^{azwj} servants, and His^{azwj} Witnesses upon His^{azwj} creatures and His^{azwj} Trustees regarding His^{azwj} earth, and as Treasurers upon His^{azwj} Knowledge, and the Callers to His^{azwj} Way, and the workers with that. Therefore, the one who obeys us^{asws}, obeys Allah^{azwj}, and the one who disobeys us^{asws}, so he has disobeyed Allah^{azwj}.¹³⁵

20 باب الأمر بالمعروف والنهي عن المنكر

Chapter 20 – The enjoining of the good and forbidding from the evil

حدثنا الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن هارون بن خارجة عن أبي عبد الله عليه السلام قال إن الله بعث إلى بني إسرائيل نبيا يقال له: إرميا فقال: قل لهم: ما بلد بنفسه من كرام البلدان؟ وغرس فيه من كرام الغروس ونقيته (نفسه) من كل (غرسه) غريبة (عربية) فاخلف فأثبت خرنوبا (خربونا)؟

Al Husayn Bin Saeed narrated to us, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Sent a Prophet^{as} to the Children of Israel called Irmia (Jeremiah), and He^{azwj} Said: “What city is by itself from the noblest of the cities? I^{azwj} had Planted in it from the prestigious of the plants and Purified it from every foreign plants, but instead they planted Kharnouba (tree)?’

(فضحكوا منه واستهزؤا به فشكاهم إلى الله فأوحى الله إليه أن قل لهم: ان البلد البيت المقدس والغرس بنو إسرائيل نقيتهم من كل غريبة ونحيت عنهم كل جبار فاخلفوا فعملوا بمعاصي فلا سلطن عليهم في بلدهم من يسفك دماهم ويأخذ أموالهم (وان بكوا لم ارحم بكانهم وان دعوا لم استجب دعائهم فثلوا وفسلوا أعمالهم و) لأخربنها مائة عام ثم لأعمرنها

So they laughed from it and mocked with it, and he^{as} complained of them to Allah^{azwj}, so Allah^{azwj} Revealed unto him^{as} that he^{as} should say to them: ‘The city is Bayt Al-Maqdis, and the Children of Israel purified it from every plant and I^{azwj} got Rid of every tyrant from them, but they opposed and worked in My^{azwj} disobedience. Therefore, I^{azwj} shall Cause one to empower upon them in their city, one who would shed their blood, and seize their wealth, and if they cry, I^{azwj} would not be Merciful to their crying, and if they supplicate, I^{azwj} will not Answer them. So they will fail, and their deeds would fail, and I^{azwj} shall Ruin it for a hundred years, then I^{azwj} will Build it’.

¹³⁵ Kitab Al Zohad – Ch 19 H 286

قال: فلما حدثهم جزعت العلماء فقالوا يا رسول الله: ما ذنبنا نحن ولم نكن نعمل بعملهم فعاود لنا ربك فصام سبعا فلم يوح إليه فاكل اكلة ثم صام سبعا فلما كان اليوم الواحد والعشرون يوما أوحى الله إليه لترجعن عما تصنعن أن تراجعني في أمر قد قضيته أولا ردى وجهك على دبرك

He^{asws} said: 'So when he^{as} narrated to them, the scholars panicked and they said, 'O Rasool^{as} of Allah^{azwj}! What is our fault? We did not do their deeds. Therefore go back to your^{as} Lord^{azwj}'. So he^{as} Fasted for seven (days), but Allah^{azwj} did not Reveal unto him^{as}. So he^{as} ate the food. Then he^{as} Fasted for seven (days). So when it was the twenty first day, Allah^{azwj} Revealed unto him^{as}: "You^{as} will retract from what you are doing that you are returning to Me^{azwj} with regards to a matter which I^{azwj} have already Ordained, or I^{azwj} will Turn your^{as} face to your^{as} back!"

ثم أوحى إليه أن قل لهم: انكم رأيتم المنكر فلم تتكروه وسلط عليهم بخت نصر ففعل بهم ما قد بلغك

Then He^{azwj} Revealed unto him^{as} that he^{as} should say to them: 'You all (priests) saw them in evil but you did not renounce it'. And He^{azwj} Empowered Bakht Nasr, and he did with them (the details of) what has reached you'.¹³⁶

علي بن النعمان عن ابن مسكان عن أبي حمزة عن يحيى بن عقيل عن حبشي قال: خطب أمير المؤمنين عليه السلام الناس فحمد الله وأثنى عليه وذكر ابن عمه محمدا صلى الله عليه وآله فصلى عليه ثم قال: أما بعد فإنه إنما هلك من كان قبلكم بحيث ما عملوا من المعاصي ولم ينههم الربانيون والأخبار عن ذلك فإنه لما تمادوا في المعاصي نزلت بهم العقوبات

Ali Bin Al Numan, from Ibn Musksn, from Abu Hamza, from Yahya Bin Aqeel, from Habshy who said,

'Amir Al-Momineen^{asws} addressed the people. So he^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} and mentioned the son^{saww} of his^{asws} uncle^{as} Muhammad^{saww}, and send Salawat upon him^{saww}. Then he^{asws} said: 'As for afterwards, so it is such that rather the ones who were before you were destroyed by reason of what they had done from the disobediences, and the Rabbis and the Monks did not forbid them from that. So when they had gone too far in the disobediences, the Punishments descended upon them.

فمر (فأمر) وأبأ لمعروف وانهوا عن المنكر واعلموا ان الامر بالمعروف والنهي عن المنكر لا يقربان أجلا ولا يقطعان رزقا فان الامر ينزل من السماء إلى الأرض كقطر المطر إلى كل نفس ما قدر الله من زيادة ونقصان

Therefore, enjoin the goodness and forbid from the evil, and know that the enjoining of the good and forbidding from the evil neither brings the death nearer nor do these cut off the sustenance, for the Command descends from the sky to the earth like the drop of rain to every soul what Allah^{azwj} has Measured out from the increase and the decrease.

فان أصابت أحدكم مصيبة في أهل ومال ونفس ورأى عند أخيه عقوبة فلا يكون عليه فتنة ينتظر إحدى الحسنين إما داع إلى الله فما عند الله خير له وأما الرزق من الله فإذا هو ذو أهل ومال والبنون لحرث الدنيا والعمل الصالح لحرث الآخرة وقد يجمعهما الله لا قوام

Thus, if one of you is hit by a difficulty regarding the family, and the wealth, and the self, and he sees Punishment with his brother, so he should not become a strife upon him.

¹³⁶ Kitab Al Zohad – Ch 20 H 287

Waiting is one of the two good things, or he can supplicate to Allah^{azwj}, for whatever is with Allah^{azwj} is better for him, and as for the sustenance, it is from Allah^{azwj}. So when he is with a wife, and wealth, and sons so it is a farm of the world, and the righteous deeds are a farm of the Hereafter, Allah^{azwj} would Gather both of these, no question (about it).¹³⁷

علي بن النعمان عن داود بن أبي يزيد عن أبي شيبَةَ الزهري عن أحدهما عليهما السلام قال: ويل لقوم لا يدينون الله بالأمر بالمعروف والنهي عن المنكر

Ali Bin Al Numan, from Dawood Bin Abu Yazeed, from Abu Shayba Al Zuhry,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Woe be unto a people who are not making it a Religion of Allah^{azwj} with the enjoining of the good and the forbidding from the evil'.¹³⁸

عثمان بن عيسى عن فرات بن أحنف عن أبي عبد الله عليه السلام قال: ويل لمن يأمر بالمنكر وينهى عن المعروف.

Usman Bin Isa, from Furat Bin Ahnaf,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Woe be unto the one who enjoins the evil and forbids from the good'.¹³⁹

تم كتاب الزهد للحسين بن سعيد رحمه الله

The Book of Ascetism of Al Husayn Bin Saeed is completed, may Allah^{azwj} have Mercy on him

¹³⁷ Kitab Al Zohad – Ch 20 H 288

¹³⁸ Kitab Al Zohad – Ch 20 H 289

¹³⁹ Kitab Al Zohad – Ch 20 H 290