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

Well known as ‘The trustworthy of Al-Islam Al-Kulayni’

Who died in the year 329 H

The Book - Garden (of Flowers)
# TABLE OF CONTENTS

**HADEETH OF MUSA**
- H 14456 ................................................................. 4
- H 14457 ................................................................. 12
- H 14458 ................................................................. 12
- H 14459 ................................................................. 13
- H 14460 ................................................................. 13
- H 14461 ................................................................. 14
- H 14462 ................................................................. 15
- H 14463 ................................................................. 15

**MESSAGE (LETTER) OF ABU JA’FAR**
- H 14464 ................................................................. 17

**A MESSAGE (LETTER) AS WELL FROM HIM**
- H 14465 ................................................................. 22
- H 14466 ................................................................. 23
- H 14467 ................................................................. 25
- H 14468 ................................................................. 25

**SERMON OF AMIR-UL-MOMINEEN**
- H 14469 ................................................................. 26

**A SERMON OF AMIR-UL-MOMINEEN**
- H 14470 ................................................................. 30

**SERMON OF AMIR-UL-MOMINEEN**
- H 14471 ................................................................. 34

**HADEETH OF ALI BIN AL-HUSAYN**
- H 14472 ................................................................. 37
- H 14473 ................................................................. 37
- H 14474 ................................................................. 37

**HADEETH OF THE PROPHET**
- H 14475 ................................................................. 39
- H 14476 ................................................................. 40
SPEECH OF ALI BIN AL-HUSAYN asws ................................................................. 42
H 14477.................................................................................................................. 42

HADEETH OF THE OLD MAN WITH AL-BAQIR asws ........................................ 47
H 14478.................................................................................................................. 47

STORY OF THE OIL TRADER ................................................................................. 49
H 14479.................................................................................................................. 49
H 14480.................................................................................................................. 50

THE WILL OF THE PROPHETsaww TO AMIR-UL-MOMINEEN asws ................. 51
H 14481.................................................................................................................. 51
H 14482.................................................................................................................. 52
H 14483.................................................................................................................. 52
H 14484.................................................................................................................. 53
H 14485.................................................................................................................. 53
H 14486.................................................................................................................. 54
H 14487.................................................................................................................. 54
H 14488.................................................................................................................. 56

HADEETH OF THE SEA WITH THE SUN.............................................................. 57
H 14489.................................................................................................................. 57
H 14490.................................................................................................................. 58
H 14491.................................................................................................................. 58
H 14492.................................................................................................................. 59
H 14493.................................................................................................................. 59
H 14494.................................................................................................................. 60
H 14495.................................................................................................................. 60
H 14496.................................................................................................................. 60
H 14497.................................................................................................................. 61
H 14498.................................................................................................................. 61
H 14499.................................................................................................................. 62

3 out of 62
Hadeeth of Musa

He asws said: ' (Prophet) Musa was whispering (Munajaat) to Allah azwj Blessed and High. He azwj Said in His azwj Whispering: 'O Musa as! Do not have long hopes regarding the world. That would harden your heart, and the hard-hearted one is remote from Me azwj.

O Musa as! Turn yourself as (to obedience) for the sake of My azwj Pleasure, for if My azwj Pleasure is obeyed, so azwj am not disobeyed. Kill your heart with the fear and create new clothes for the heart. You as will be hidden from the people of the earth and be recognised by the people of the sky. Spread out the lamps in your house at night and plead before Me azwj with the pleading of the patient ones and wail to Me azwj from the great number of the sins like the wailing of the sinner who has fled from his enemies. And seek help for that from Me azwj for azwj am the Best of the Helpers, and the best of the Supporters.

O Musa as! I azwj am Allah azwj high above the servants, and the servants are below Me azwj, and everyone is helpless before Me azwj. Accuse yourself for having wronged yourself, and do not trust your as son upon your as Religion unless he becomes like you as, loving the righteous ones.

O Musa as! Wash and bathe and be near to My azwj righteous servants.

O Musa as! Be their Imam in their Prayers, and their Imam in what they squabble about, and judge between them by what azwj have Revealed unto you as. azwj have Sent it down as a clear and luminous Proof, and a Light Speaking by what had transpired regarding the former ones and what will be regarding the later ones.
O Musa as! He saww is the 'Ummy1, and he saww is a truthful servant. Whatever he saww places his saww hand upon, it becomes a Blessing for him saww and a Blessing for it. That is how it was in My saww Knowledge and that is how I saww Created him saww as. It is by him saww that I saww will Open the Hour (Day of Judgement) and it is by his saww community I saww shall Seal (Bring an end to) the keys of the world. So, order the unjust ones of the Children of Israel that they should learn his saww name, and not to abandon it, but they (surely) will do it.

And to love him saww is a good deed to Me saww, for I saww am with him saww and I saww am from his saww group, and he saww is from My saww Group, and their group shall overcome. So, I saww have Completed My saww Words and will Make his saww Religion to prevail over all the Religions, and I saww will be worshipped in all places, and I saww shall Reveal unto him saww the Quran as a Criterion, a healing for what is in the chests from the whisperings of Satan la. So send greetings to him saww, O son as of Imran as, for I saww Send Greetings to him saww and so do My saww Angels.

1 Resident of a small place near Mecca.
O Musa! You are my servant and I am your God. Do not belittle the desppicable, the poor, and do not envy the rich for a little thing. And become humble in My Remembrance and in it’s (the Torah) Recitation ravenously by My Mercy, and make Me hear the pleasance of the Torah in a humble voice, full of grief. Be at rest during My Remembrance, and mention Me to the ‘one’ who is assured to Me, and worship Me and do not associate with Me anything. And make haste to My Pleasure, ‘for Me and the Great Master. Created you from a seed of menial water from clay which Took out from a disgraceful mixture of dust. So it was a human being and carved it into a creature. So Blessed is My and Holy is My Craft. There is nothing like Me and am the Eternal Living One who will not Decline.

O Musa! When you supplicate to Me, be fearful, anxious and rub your face in the dust to Me and prostrate to Me by the noble parts of your body, and plead in front of Me when standing, and whisper to Me when you whisper with a humble heart anxiously, and revive My Torah in the days of the life, and teach My Praise to the ignorant ones, and remind them of My Favours, and My Bounties, and tell them not to persist in the transgression in which they are engulfed, for My Hold is Painful and Intense.

O Musa! If Cut off your Rope from Me you will not be able to connect with the rope of others. So, worship Me, and stand in front of Me like the standing of the lowly poor servant. Condemn yourself for it is the highest (most deserving) for condemnation, and do not empower the Children of Israel by My Book, for it is sufficient advice for your heart and an enlightenment, and it is the Book of the Worlds, Majestic and High.

O Musa! Whenever you supplicate to Me and refer to Me, I shall Forgive what was from you. The sky Glorifies to Me, My Majesty, and the Angels are fearful of Me and anxious, and the earth Glorifies to Me ravenously, and all of the creation Glorifies Me in humbleness. Then it is on you to Pray. The
Prayer has a place with Me and for it has in My Presence a firm Covenant and Attach it to it what was from it.

Zakat is a sacrifice in order to cleanse the wealth, and the food, for do not Accept except for the , (unless the instructions of My are sought. And Joined with that the maintenance of relations, for am , the Beneficent, the Merciful, and as for the relationships, Created it Preferentially from . Mercy for the servants to sympathise (with each other) by lamentations from the Book. And know that I will Cut-off the one who cuts it off (from My ).

Accept except for the whereby I will Deal in My Command.

O Musa! Be generous to the beggar when he comes to you by beautiful words, or giving easily because he may have come to you from neither from the humans nor from the Jinn. The Angels of the Beneficent come to test you to see how you are regarding what I have Given to you, and how consoling you are regarding what have Authorised you with. And be humble to with the beseeching, and wail to by lamentations from the Book. And know that Call you with the Calling of the master to his slave to Make him reach to the honourable position, and that is from My Grace to you and to your forefathers of the former ones.

O Musa! Do not forget Me in every situation, and do not be happy due to the abundance of the wealth, because forgetting Me hardens the hearts, and the abundance of the wealth brings the abundance of the sins. The earth is obedient, and the sky is obedient, and the oceans are obedient, whereas disobedient to Me are the unfortunate ones of Humans and the Jinn (Al-Saqalayn). And am the Beneficent, the Merciful. Give hardship after ease, and ease after hardship, and kings after kings, whereas Kingdom is permanently based and will never cease. And there is not hidden from Me anything in the earth, nor in the sky, and how can it be hidden from Me and from is its beginning, and how come you are not fearful regarding what is in My possession, and to Me you will inevitably return.

O Musa! Make to be your Protector, and place in My possession your treasure for the good deeds, and fear and do not fear others. To is the destination.
O Musa\textsuperscript{as}! Be merciful to the one who is lower than you among the creatures, and do not become jealous of the one who is above you\textsuperscript{as}, for the jealousy consumes the good deeds just like the fire consumes the firewood.

O Musa\textsuperscript{as}! The two sons of Adam\textsuperscript{as} wanted to express humbleness at a stage so that they could win My\textsuperscript{azwj} Grace and My\textsuperscript{azwj} Mercy. So they offered offerings, and I\textsuperscript{azwj} do not Accept except from the pious ones. So their affair was what you\textsuperscript{as} know, so, after this, how can you\textsuperscript{as} (select) a trustworthy companion, the brother and the vizier (but by Me\textsuperscript{azwj})?

O Musa\textsuperscript{as}! Put aside the arrogance and leave the pride, and remember that you\textsuperscript{as} will be dwelling in the grave, and that should prevent you\textsuperscript{as} from the lustful desires.

O Musa\textsuperscript{as}! Hasten to the repentance, and delay the sins, and deliberate in your\textsuperscript{as} staying in front of Me\textsuperscript{azwj} during the Prayer, and do not place hope in others. Take Me\textsuperscript{azwj} to be your\textsuperscript{as} shield in the difficulties, and as a fortress in disastrous circumstances.

O Musa\textsuperscript{as}! How can a creature humble itself to Me\textsuperscript{azwj} without being aware of My\textsuperscript{azwj} Mercy, and how can one recognise My\textsuperscript{azwj} Mercy without having observed it; and how can one (ever) observe it without having faith in it, and how can one believe in it without having any hope of being blessed from it; and how can one hope for being Blessed while being satisfied with the world, having taken refuge in it and relying on the support of the unjust ones.

O Musa\textsuperscript{as}! Compete for the good with the people of goodness because the good is like its name, and leave the evil for those who are fascinated by it.

O Musa\textsuperscript{as}! Keep your\textsuperscript{as} tongue behind your\textsuperscript{as} heart and you\textsuperscript{as} will be safe, and Remember Me\textsuperscript{azwj} abundantly during the night and the day and you will gain, and do
not follow the sins (errors) but you\textsuperscript{as} will regret, for the sins are scheduled for the Fire.

O Musa\textsuperscript{as}! Speak to your\textsuperscript{as} brother in your\textsuperscript{as} absence, and strive along with them and let them strive with you\textsuperscript{as}.

O Musa\textsuperscript{as}! The death will inevitably come to you\textsuperscript{as}. So make provision of such provisions like the one who is certain that it would last him till (he reaches) his destination.

O Musa\textsuperscript{as}! What you\textsuperscript{as} intend with by for My\textsuperscript{azwj} Face 'O My Wali\textsuperscript{as} (My Wali\textsuperscript{as}), even a little (submission) is a lot, and what you\textsuperscript{as} intend with by for other than Me\textsuperscript{azwj}, even a lot (of effort to please him) is little (worthless). And reform your\textsuperscript{as} days which are in front of you\textsuperscript{as}, and to realize the day in front of you and prepare to benefit from it, as for you\textsuperscript{as} will be Paused and Questioned. Take your\textsuperscript{as} lesson from the (past) era and its people, for the span of the era is short, but its shortness can be availed (to earn rewards), since everything is destined for destruction. So act as if you\textsuperscript{as} can see the Reward for your\textsuperscript{as} deeds in order for it to be an inevitable greed for you\textsuperscript{as} regarding the Hereafter, for whatever is remaining from the world is like what has passed from it, and every worker strives upon visions and examples. So return to yourself\textsuperscript{as}, O son\textsuperscript{as} of Imran\textsuperscript{as}, perhaps you\textsuperscript{as} will succeed tomorrow on the Day of Questioning, for that is where the wrong doers will lose out.

O Musa\textsuperscript{as}! Throw out your\textsuperscript{as} hand in front of Me\textsuperscript{azwj} like the act of the slave calling out to his master, for if you\textsuperscript{as} were to do that, you\textsuperscript{as} will be the recipient of Mercy for\textsuperscript{azwj} am the Most Generous of the Powerful ones.

O Musa\textsuperscript{as}! Ask Me\textsuperscript{azwj} from My\textsuperscript{azwj} Grace, and My\textsuperscript{azwj} Mercy, for these two are in My\textsuperscript{azwj} Hands, none other is their owner, and look when you\textsuperscript{as} ask Me\textsuperscript{azwj} how your\textsuperscript{as} wish is with what is in My\textsuperscript{azwj} Possession. For every worker is a Recompense, and the disbeliever will be Recompensed with what he strives for.
O Musa\textsuperscript{as!} Do not concern yourself\textsuperscript{as} with the world and seclude from it, for it is not for you\textsuperscript{as}, and you\textsuperscript{as} are not its owner, and it is a house for the unjust ones. However, the one who does good deeds in it, it is a good house for him.


O Musa\textsuperscript{as!} What \textsuperscript{aszw} have Commanded you\textsuperscript{as} to, so listen and keep quiet at whatever you\textsuperscript{as} see. Take the realities of the Torah to your\textsuperscript{as} chest, and keep vigil by it in the hours of the night and the day, and do not let the sons of the world to make your\textsuperscript{as} chest to be a nest like the nest of the birds.


O Musa\textsuperscript{as!} The sons of the world and its people are a trial for some of them to the others. So each one of them decorates what is regarding him, whereas the Believer is the one for whom the Hereafter is decorated. So he looks at it unabated, and its curtain is Lifted, what he will see would delight his eyes.


O Musa\textsuperscript{as!} The world is a seed. It is not of any benefit for the Believer, nor is it a penalty for the one who is sinful. So, a lengthy woe is for the one who sells the Reward of his return for a morsel, which does not remain and a sip, which does not continue. So be as \textsuperscript{aszw} have Commanded you\textsuperscript{as} to be, and every Command of Mine\textsuperscript{aszw} is Guidance.


O Musa\textsuperscript{as!} When you\textsuperscript{as} see the richness coming to you\textsuperscript{as}, so say: 'It is a sin which is hastening the punishment for me\textsuperscript{as}'. And when you\textsuperscript{as} see the poverty coming to you\textsuperscript{as}, so say: 'Welcome to the sign of the righteous ones'. And do not become an unjust tyrant, and do not join up with the unjust ones.


O Musa\textsuperscript{as!} What is a lifetime and it is lengthy and its end is condemnable. And what goes away from you\textsuperscript{as} does not adversely affect you\textsuperscript{as} if you\textsuperscript{as} were to praise its result.
O Musa\textsuperscript{as}! The Book has Screamed out to you\textsuperscript{as} a loud Scream with what you\textsuperscript{as} are headed for. So how can the eyes fall asleep upon this, or how can the people find pleasure in the life. Had it not been for the deliberately being oblivious, and the following of the misfortune and the following of the lustful desires, and from other than this, that the righteous are in grief.

O Musa\textsuperscript{as}! Order your servants to supplicate to Me\textsuperscript{azwj} in whatever situation they may be in after having accepted that I\textsuperscript{azwj} am indeed the Most Merciful of the merciful ones, the Answerer to the restless, and Remover of the evil, and the Changer of the eras, and the Giver of comfort, Thankful for a little, and Rewarding a great deal, and am the Eternally Mighty and Powerful. So the one who comes to you\textsuperscript{as} and joined up with you\textsuperscript{as} from the sinful ones, so say: ‘Welcome to the courtyard of the Lord\textsuperscript{azwj} of the Worlds’, and seek Forgiven for them, and be kind to them like one of other, and do not dominate them by what is not begun from you. And come nearer to Me\textsuperscript{azwj}, for I\textsuperscript{azwj} am very near to you\textsuperscript{as}, for I\textsuperscript{azwj} will never Ask you\textsuperscript{as} what injures you\textsuperscript{as} by its weight nor to carry it (burden). But rather, I\textsuperscript{azwj} Ask you\textsuperscript{as} that you\textsuperscript{as} should supplicate to Me\textsuperscript{azwj} so I\textsuperscript{azwj} will Answer you\textsuperscript{as}, and that Ask from Me\textsuperscript{azwj} so I\textsuperscript{azwj} shall Give it to you\textsuperscript{as}, and that to come near to Me\textsuperscript{azwj} by what you\textsuperscript{as} have taken from Me\textsuperscript{azwj} of its interpretation, and to Me\textsuperscript{azwj} is the completion of its Revelation.

O Musa\textsuperscript{as}! Be a cave for the erroneous, and sit with the restless, and a seeker of Forgiveness among the sinful ones. You\textsuperscript{as} are from Me\textsuperscript{azwj} at the status of the Pleasure, so supplicate to Me\textsuperscript{azwj} with the pure heart, and the truthful tongue, and be as I\textsuperscript{azwj} have Commanded you\textsuperscript{as} to be. Be obedient to My\textsuperscript{azwj} Command and do not dominate over My\textsuperscript{azwj} servants by what is not begun from you\textsuperscript{as}. And come nearer to Me\textsuperscript{azwj}, for I\textsuperscript{azwj} am very near to you\textsuperscript{as}, for I\textsuperscript{azwj} will never Ask you\textsuperscript{as} what injures you\textsuperscript{as} by its weight nor to carry it (burden). But rather, I\textsuperscript{azwj} Ask you\textsuperscript{as} that you\textsuperscript{as} should supplicate to Me\textsuperscript{azwj} so I\textsuperscript{azwj} will Answer you\textsuperscript{as}, and that Ask from Me\textsuperscript{azwj} so I\textsuperscript{azwj} shall Give it to you\textsuperscript{as}, and that to come near to Me\textsuperscript{azwj} by what you\textsuperscript{as} have taken from Me\textsuperscript{azwj} of its interpretation, and to Me\textsuperscript{azwj} is the completion of its Revelation.
O Musa\textsuperscript{as}! The good deeds are Rewarded tenfold but there is single punishment for a sin even one is so severe. Do not Associate (anyone) with Me\textsuperscript{azwj}, it is not Permissible for you that you\textsuperscript{as} should Associate with Me\textsuperscript{azwj}. Come nearer and be steadfast, and supplicate like the supplication of the greedy one greedy for what is in My\textsuperscript{azwj} Possession, and regretful over what he has sent by what his hands (had earned) before. Just as the blackness of the night obliterates the day, and similarly the sins obliterate the good deeds, and the darkness of the night comes over the whiteness of the day, and similarly the sins come over the outstanding sins and blacken them (further)’. 

14457 - علي بن مُحَمَّدُ: “من حمَّد من الحسنين وحميد بن زيد من الحسن بن محمد الكذاع جميعاً عن محمد بن الحسن المييم عن رجل من أصحابه قال قرأت جواباً من أبي عبيد الله (عليه السلام) إلى رجل من أصحابه.

H 14457 – Ali Bin Muhammad, from someone he has mentioned, from Muhammad Bin Al-Husayn, and Humeyd Bin Zyad, from Al-Hassan Bin Muhammad Al-Kindy altogether, from Ahmad Bin Al-Hassan Al-Maysami, from a man from his companions who said:

‘I read the answer from Abu Abdullah\textsuperscript{asws} to a man from his\textsuperscript{asws} companions.

After this (having Praised Allah\textsuperscript{azwj}), I\textsuperscript{asws} hereby advise you all to fear Allah\textsuperscript{azwj}, for He\textsuperscript{azwj} has Taken the responsibility for the one who is pious to turn them around from what He\textsuperscript{azwj} Abhors towards what He\textsuperscript{azwj} Loves, and Sustain him from where he does not expect. So beware of becoming from those who are feared by the servants due to their sins whereas they themselves feel secure from the consequences of their own sins. Allah\textsuperscript{azwj} cannot be deceived about His\textsuperscript{azwj} Paradise, nor can that be achieved which is with Him\textsuperscript{azwj} except by being obedient to Him\textsuperscript{azwj}, Allah\textsuperscript{azwj} Willing’.

14458 - عبّد من أصحابنا عن سهيل بن زيد عن محمد بن سلمان عن عثمان بن أسيد عن معاوية بن عمر عن أبي عبيدة الله (عليه السلام) قال جرح النبي (صلى الله عليه وسلم) ذات يوم وهو مستبيذ يصلي فسح الصلاة فقل له الناس: أضحك الله سلك يا رسول الله وأنا ضاحك سروعا،

H 14458 – A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from Aysam Bin Asheyym, from Muawiya Bin Ammar have said the following:

Abu Abdullah\textsuperscript{asws} said: ‘One day the Prophet\textsuperscript{saww} came out having received good news, smiling joyfully. So the people said to him\textsuperscript{saww}, ‘May Allah\textsuperscript{azwj} keep you smiling for the whole life, O Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}, and increase your\textsuperscript{saww} joy’.

فقال رسول الله (صلى الله عليه وسلم) قال جرح النبي (صلى الله عليه وسلم) ذات يوم وهو مستبيذ يصلي فسح الصلاة فقل له الناس: أضحك الله سلك يا رسول الله وأنا ضاحك سروعا،
The Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} said: ‘There is no day or night except that I\textsuperscript{saww} receive a Gift from Allah\textsuperscript{azwj}. Indeed! Allah\textsuperscript{azwj} has Gifted to me\textsuperscript{saww} in this day of mine\textsuperscript{saww} with a Gift which He\textsuperscript{azwj} has never Gifted to me the like of it in the past. Gabriel\textsuperscript{as} came to me\textsuperscript{saww} and conveyed Greetings to me\textsuperscript{saww} from my\textsuperscript{saww} Lord\textsuperscript{azwj} and said: ‘O Muhammed\textsuperscript{saww}! Allah\textsuperscript{azwj} Mighty and Majestic has Chosen seven from the Clan of Hashim\textsuperscript{as} that He\textsuperscript{azwj} has never Created anyone similar to them from the past nor will He\textsuperscript{azwj} be Creating anyone like them in the future.

\textsuperscript{45:29} This (the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}) is Our book that speaks against you with the truth'. The narrator said, ‘I asked, ‘May I be sacrificed for you\textsuperscript{asw}’, we do not read it as such’. He\textsuperscript{asw} said: ‘By Allah\textsuperscript{azwj}, this is how Gabriel came down with it upon Muhammed\textsuperscript{saww}, but this is what was altered from the Book of Allah\textsuperscript{azwj}.

Abu Abdullah\textsuperscript{asws} said when the Statement of Allah\textsuperscript{azwj} Mighty and Majestic was recited to him\textsuperscript{asws},\textsuperscript{[91:1]} I swear by the sun and its brilliance.’, said: ‘The sun (is a reference to) the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} by whom\textsuperscript{saww} Allah\textsuperscript{azwj} Mighty and Majestic Clarified for the people their Religion’.

H 14459 - Sahl Bin Ziyad, from Muhammad Bin Suleyman Al-Saylami Al-Misry, from his father, from Abu Baseer, who has narrated:

Abu Abdullah\textsuperscript{asws} said when the Statement of Allah\textsuperscript{azwj} Mighty and Majestic was recited to him\textsuperscript{asws}, ‘[45:29] This is Our book that speaks against you with the truth’, he\textsuperscript{asws} said: ‘Surely, the Book has never Spoken and will never Speak, but the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}, he\textsuperscript{saww} is the speaker of the Book. Allah\textsuperscript{azwj} has said: ‘[45:29] This (the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}) is Our book that speaks against you with the truth’. The narrator said, ‘I asked, ‘May I be sacrificed for you\textsuperscript{asw}’, we do not read it as such’. He\textsuperscript{asw} said: ‘By Allah\textsuperscript{azwj}, this is how Gabriel came down with it upon Muhammed\textsuperscript{saww}, but this is what was altered from the Book of Allah\textsuperscript{azwj}.

H 14460 – A group, from Sahl Bin Ziyad, from Muhammad, from his father, from Abu Muhammed has narrated:

Abu Abdullah\textsuperscript{asws} having said when asked about the Statement of Allah\textsuperscript{azwj}: ‘[91:1] I swear by the sun and its brilliance.’, said: ‘The sun (is a reference to) the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} by whom\textsuperscript{saww} Allah\textsuperscript{azwj} Mighty and Majestic Clarified for the people their Religion’.

13 out of 62
'I then asked, (What about) "[91:2] And the moon when it follows the sun"?" Heasws said: 'That is Amir-ul-Momineenasws following the Messengerasww of Allahazwj and emitted the knowledge by reradiating (like moon reflects the rays to the earth which fall on its surface from the sun').

'I then asked, (What about) "[91:4] And the night when it draws a veil over it"?" Imamazwj said: 'That (is a reference to) the Imamsasws of the Messengerasww of Allahazwj whoasws were higher (more deserving) for it than them. They veiled the Religion of Allahazwj by the injustices and the tyranny. So Allahazwj has Referred to their deeds by Saying "[91:4] And the night when it draws a veil over it".

'I then asked, (What about) "[91:3] By the Day as it shows up (the Sun's) clarity"?" Heasws said: 'That (is a reference to) the Imamsasws from the descendants of Fatimah asws when asked about the Religion of the Messengerasww of Allahazwj so they clarify it for the one who has asked (from themasws). So Allahazwj has referred it in Hisazwj Statement by Saying "[91:3] By the Day as it shows up (the Sun's) clarity".

14461 - Sahl, from Muhammad, from his father has narrated:

Abu Abdullahasws having said when it was said to himasws "[88:1] Has not there come to you the news of the overwhelming calamity?", heasws said: 'They will be overwhelmed by the sword of the Rising One (Al-Qaimasws'). He said, 'I asked, (What about) "[88:2] Some faces, that Day, will be humiliated"?" Heasws said: 'They will be so humiliated that they will not be able to bear the exclusion'. He said, 'I asked. (What about) "[88:3] Labouring"?" Heasws said: 'Labouring for other than what Allahazwj Revealed'. I then asked, (What about) "[88:3] Appointing"?" Heasws replied: 'Having appointed other than the Masterasws of the Command (Wali Al-Amr)'. He says then I asked, (What about) "[88:4] Entering into burning fire"?" Heasws replied: 'Entering into the fire of the war in the world during the era of the Rising One (Al-Qaimasws), and in the Hereafter the Fire of Hell'.

H 14461 – Sahl, from Muhammad, from his father has narrated:
14462 – Sahl, from Muhammad, from his father, from Abu Baseer who said:

'I said to Abu Abdullah\textsuperscript{asws} the Statement of the Blessed and the High\textsuperscript{azwj}: [16:38] And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yeal! it is a promise binding on Him, quite true, but most people do not know', he\textsuperscript{asws} said: 'O Abu Baseer! What do you (people) say about this Verse?' I replied, 'The 'Mushrikeen' (polytheists) are alleging and swearing upon oath to the Messenger\textsuperscript{asaww} of Allah\textsuperscript{azwj} that Allah\textsuperscript{azwj} does not Resurrect the dead'. Imam\textsuperscript{asws} said: 'Woe be unto the ones who say this. Ask them, 'Do the 'Mushrikeen' swear by Allah\textsuperscript{azwj} or by Al-Laat, and Al-Uzza (names of worshipped idols)ʹ? I replied, 'May I be sacrificed for you\textsuperscript{asws}, enlighten me'.

Imam\textsuperscript{asws} replied to me: ‘O Abu Baseer! When our\textsuperscript{asws} Rising One (Al-Qaim\textsuperscript{asws}) makes the stand, Allah\textsuperscript{azwj} will Send to him\textsuperscript{asws} a group from our\textsuperscript{asws} Shiites with the sheaths of their swords upon their shoulders. So that (news) will reach a group from our\textsuperscript{asws} Shiites who did not die. So they will say, so and so and so and so have been resurrected from their graves and they are with Al-Qaim\textsuperscript{asws}. So that (news) will reach a group from our\textsuperscript{asws} enemies, so they will say, ‘O group of Shiites, what lies you speak. This is your government and you are speaking lies about it? No, by Allah\textsuperscript{azwj}, those have never lived nor will they ever be living up to the Day of Judgement’. He\textsuperscript{asws} said: ‘So Allah\textsuperscript{azwj} Quoted their words, so He\textsuperscript{azwj} Said: [16:38] And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies’.

14463 – Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Sa'albat Bin Maymoun, from Badr Bin Al-Khaleel Al-Asady who said:

'I heard Abu Ja'far\textsuperscript{asws} saying regarding the Statement of Allah\textsuperscript{azwj} Mighty and Majestic: [21:12] Yet, when they felt Our Punishment (coming), behold, they (tried to) flee from it. [21:13] Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account.’ He\textsuperscript{asws} said: ‘When Al-Qaim\textsuperscript{asws} makes the stand, and sends (an army) to the Clan of Umayya in Syria, so they will run away to ‘al-Rome’.
So the Romans will say to them, ‘We will not let you enter until you become Christians’. So they will hang crosses upon their necks and allow them to enter. So when the companions of Al-Qaim asws descend upon them, they (Romans) will seek security and reconciliation. So the companions of Al-Qaim asws will say, ‘We will not do that until you hand over to us the ones who came to you beforehand from us’. So they will hand them over. So that is His Statement: “[21:13] Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account”. He said: ‘So he will question them about the treasure although he knows more than them about it. So they will say, ‘O woe be upon us! Surely we have been unjust’. They will not cease invoking that invocation of theirs until they will be cut down to extinction by the sword’.
MESSAGE (LETTER) OF ABU JA’FAR ASWS TO SA’AD ALKHAYR

In the Name of Allah azwj, the Beneficent, the Merciful. Having said that, asws hereby bequeath to you to fear Allah azwj for therein is safety from destruction and a gain during the returning (to Allah asws). Allah asws Mighty and Majestic Protects the servant by means of his piety from whatever his intellect was remote from; and by means of piety he gets clarity from his blindness and his ignorance. And it was by piety that Noah asws got salvation and those who were with him asws in the ark got safety from the storm.

And it was by piety that the patient ones succeeded and survived from the calamities, and they have brethren upon that path seeking those preferences, having renounced their insolence and their intentions by the desires when the examples from the Book reached them. They praised their Lord aswj on what He aswj has Sustained them with and that He aswj was the One aswj Deserving of the Praise, and they blamed their own selves upon what they had wasted and that they themselves were deserving of the condemnation.

And they knew that Allah azwj Blessed and High, is the Forbearing, the Knowledgeable, however, He aswj is Angry on the one who does not care about His aswj Pleasure and (as a result) He aswj Withholds from the one who does not accept His aswj Favours, and but rather the one does not accept guidance from Him aswj goes astray.

And 14464 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazi’e, from his uncle Hamza Bin Yazi’e and Al-Husayn Bin Muhammad Bin Al-Ashary, from Ahmad Bin Muhammad Bin Abdullah, from Yazeed Bin Abdullah, from the one who narrated to him said:

‘Abu Ja’far asws wrote to Sa’ad Al-Khayr: -

And 17 out of 62
Then it is possible for the sinful people to turn to the repentance and change to the doing of good deeds. He has Called His servants in the Book to that with a Loud Voice. He Never Cut-off nor Prevented the calling of His servants. So Allah has Cursed the ones who conceal what Allah has Revealed, and Obligated upon Himself, the Mercy to be before the Wrath. So He Completed the Truth and the Mercy, so there is no beginning for the servant with the Wrath before he arouses His Anger, and that is from the knowledge of certainty and the knowledge of piety. And every community from whom Allah has Raised the Knowledge from them (Taken away), the Knowledge of the Book is when they rejected it, and befriended His enemies when they made them to be the rulers.

وَكَانَ مِنْ نَبِيْنَ الْكَتَابَ أَنَّهُمُ قَالُواْ خَرَجُواْ وَحَرَّمُواْ حُرُمَةَهُمْ وَأَصْدَرُواْهُمْ إِلَى الرَّذَّةِ وَغَيْرُواْ عَرَى الْذِّينَ أَمْثَلُوْنَهُمْ وَوَقَعُوْنَ فِي الْإِعْمَالِ يَخْرُونَهُمْ فِرْكًةً لِلْرَّغَعَةِ

And from their rejection of the Book was that they established its letters and distorted its Limits. So they were narrating it but were not acting upon it. And the ignorant ones were pleased with the preservation of the narrations, whereas the scholars became aggrieved at their abandonment of the correct aspects of the narrations.

وَكَانَ مِنْ نَبِيْنَ الْكَتَابَ أَنَّهُمُ قَالُواْ خَرَجُواْ وَحَرَّمُواْ حُرُمَةَهُمْ وَأَصْدَرُواْهُمْ إِلَى الرَّذَّةِ وَغَيْرُواْ عَرَى الْذِّينَ أَمْثَلُوْنَهُمْ وَوَقَعُوْنَ فِي الْإِعْمَالِ يَخْرُونَهُمْ فِرْكًةً لِلْرَّغَعَةِ

And from their rejection of the Book was that they made such people as rulers who did not know, so they took them (in a direction) of wherever their own desires led them, and released them to the death (ruination). They amended the ties of the Religion, and then they left it as a legacy among the foolish and the childish (people).

فَأَصْلَحُوْاْ يَحْبُسُوْنَ عَنْ أَمْرِ الْشَّاهِدِ إِنَّ الْلَّهَ يَتَابِعُ وَتَعَالَى وَيَقُولُوْنَ فِيلِسْ إِلَيْهِ الرِّئْسُ بَعْضُهُمْ وَأَخْطَبُوْنَ قُطِّعُوْنَ بَعْضُهُمْ وَأَصْدَرُوْنَهُمْ إِلَى الرَّذَّةِ وَغَيْرُواْ عَرَى الْذِّينَ أَمْثَلُوْنَهُمْ وَوَقَعُوْنَ فِي الْإِعْمَالِ يَخْرُونَهُمْ فِرْكًةً لِلْرَّغَعَةِ

So the community was issued with the commands devised by the people instead of the Commands of Allah Blessed and High, and it is to them that they referred to. So evil it was what the unjust took in exchange, the governance of the people instead of the Governance of Allah, and took the reward of the people instead of the Reward of Allah, and the pleasure of the people instead of the Pleasure of Allah.

فَأَصْلَحُوْاْ يَحْبُسُوْنَ عَنْ أَمْرِ الْشَّاهِدِ إِنَّ الْلَّهَ يَتَابِعُ وَتَعَالَى وَيَقُولُوْنَ فِيلِسْ إِلَيْهِ الرِّئْسُ بَعْضُهُمْ وَأَخْطَبُوْنَ قُطِّعُوْنَ بَعْضُهُمْ وَأَصْدَرُوْنَهُمْ إِلَى الرَّذَّةِ وَغَيْرُواْ عَرَى الْذِّينَ أَمْثَلُوْنَهُمْ وَوَقَعُوْنَ فِي الْإِعْمَالِ يَخْرُونَهُمْ فِرْكًةً لِلْرَّغَعَةِ

So this is how the community has become, and among them were those who strived (The Mujtahids) in the worship upon that misguidance. They (the people) were fascinated by them, and admired them, and their worship became a strife (Fitna) for them as well as those who followed them, whereas in the Messengers there was a Reminder for the worshippers. Of these Prophets was a Prophet who was
complete in his worship, but then he disobeyed Allah Blessed and High in one aspect, so he was exited from the Paradise, and he was thrown into the belly of the whale. Then he was not rescued until he recognised (Al-Wilayah) and repented.

So understand that there are similar ones to ‘Al-Ahbaar and Al-Rahbaan’ who go around concealing the Book, and alter it. So their business did not give them any gain and they were not of the guided ones. Then understand those that are similar to them in this community who establish the letters of the Book and alter its Limits. So they are with the chiefs and the notables, and when they disperse there are guided by the desires and they are with those who have a lot of the world (wealth), and that is what has reached to them from the knowledge. They do not cease to be like that in the copying (emulating) and the greed. The voice of Iblees does not cease to be heard from their tongues with the falsehood, a great deal. The scholars observe patience from them from the harm that they suffer and their bullying, whereas they themselves blame the scholars for having burdened them. And the scholars in themselves are disloyal for having concealed the advice when they see a lost and strayed one with no guidance to him, or for not having revived a dead one.

So evil it is what they do because Allah Blessed and High has Taken a Covenant to them in the Book that they would enjoin the doing of good and by what He has Ordered for, and forbid them from what He has Forbidden them from, and that they would help each other upon the goodness, and the piety, and will not co-operate upon the sins and the animosity.

So the scholars are in a struggle in their efforts from the ignorant ones, that if they give good advice, the people would say that they have transgressed. And if they come to know the truth which they had avoided, they would say that they have opposed. And if they quit they would say that they have separated, and they say, ‘Give us your proof on what you are narrating’, they would say that they have become hypocrites, and if they obey them, they would say that Allah Mighty and Majestic has been disobeyed.
So the ignorant ones are destroyed in what they do not know, unlettered in what they recite. They ratify the Book when it is defined and deny it in its altered state (Meaning they accept the present altered one and reject the original one which they consider to be the altered one), and so they are not deniers as such. They are similar to Al-Ahbaar and Al-Rahbaan, leaders in matters of desires and chiefs in matters of ruination, and others from among them are seated in between the misguidance and the guidance, not understanding one community from the other. They are saying that the people do not know this, not will they return to what it used to be.

And they are right. The Messenger saww of Allah azwj left them upon the clarity, its night from its day. No innovations appeared among them, nor was the Sunnah changed among them.

There was no opposition from them or differences among them. So what made the people to be covered in darkness of their errors (sins) is when two imams appeared, one asws calling to Allah azwj Blessed and High, and one calling to the Fire.

At that time Satan la spoke in a loud voice by the tongues of his la friends and numerous were his horsemen, and infantry, and he included them in the wealth and the sons, the ones who associated with him. So they acted by the innovations, and avoided the Book and the Sunnah, whereas the Guardians asws of Allah azwj spoke by the Proof and took to the Book and the Wisdom.

So from that day on, the people of the truth separated from the people of the falsehood. The people of guidance were abandoned and insulted, whilst the people of the misguidance helped each other until they became a group with so and so, and the like of him. So, understand this type, and the other type and look at them by the eyes of the excellent ones, and be firm with them until you come to your family, for the losers are the one who have lost themselves and their families on the Day of Judgement. Indeed! That is the clear loss'.

[إلى هاهنا رواية الحسنین و في رواية محمد بن يحيى زيادة]
They (people of the truth) know the path, if without them asws there are afflictions do not hold it against them asws. If without them asws there is tyranny from the tyrannous people, and sinking of the earth and other afflictions, it will soon pass, then you will travel to the prosperity (through them asws).

Then know that the reliable brothers are an ammunition, some of them for the other. Had it not been that you would leave from me asws due to your conjectures, I asws would have clarified for you certain things from the truth which I asws have kept covered, and would make public certain things from the truth which I asws have kept concealed, but I asws fear for you, and want you to remain (alive), and it is not for the forbearing person that he would not fear for anyone in the place of the piety, and the forbearance is the robe of the scholar, so do not be without it. ‘Salam’ (peace be with you).
A MESSAGE (LETTER) AS WELL FROM HIM \textit{asws} TO HIM

14465 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazi'e, from his uncle Hamza Bin Yazi'e who said:

‘Abu Ja’far \textit{asws} wrote to Sa’d Al-Khayr: -

You are (also) amazed (by the fact) that the Pleasure of Allah \textit{azwj}, and obedience to Him \textit{azwj}, and His \textit{azwj} Advice is neither accepted, nor found, nor recognised except within the servants who are unrecognised (unknown to public), who are alone (away) from the people.

The people have taken them in ridicule and they ascribe to them evil matters to the extent that it was said that one cannot be a Believer and is not a Believer until he becomes more hated by the people than the carcass of a donkey. And if you suffer from the affliction similar to what \textit{asws} have suffered, so do not consider the strife of the people (against you) like a Punishment of Allah \textit{azwj}, and I \textit{asws} seek Refuge with Allah \textit{azwj} as well as for you all from that, to Bring near your destination which though is a far distance.

And know, may Allah \textit{azwj} have Mercy upon you, that one cannot achieve the Love of Allah \textit{azwj} except by hatred from a lot of the people, nor His \textit{azwj} Wilayah except by being their enemy, and losing (their friendship) is very little in comparison to that which is Gained from Allah \textit{azwj}, for a people who know.

O my \textit{asws} brother, verily Allah \textit{azwj} Mighty and Majestic has Made regarding everyone from the Messengers \textit{as} a successor \textit{as} who remains, from the people of the
knowledge, calling the one who has strayed towards the guidance, and observes patience along with them upon the suffering, answering to the Call of Allah\textsuperscript{aww} and calling towards Allah\textsuperscript{aww}.

So look at them\textsuperscript{asws}, may Allah\textsuperscript{aww} have Mercy upon you, for they\textsuperscript{asws} are in a high position even though they would be in affliction in the world and considered to be menial. They\textsuperscript{asws} revive the dead by the Book of Allah\textsuperscript{aww}, and they\textsuperscript{asws} visualise by the Light of Allah\textsuperscript{aww} from the blindness. How many who had been killed by the Iblees\textsuperscript{la} were revived by them\textsuperscript{asws}, and how many lost and strayed ones were guided by them\textsuperscript{asws} sacrificing their\textsuperscript{asws} blood to save the servants from destruction, and how good are their\textsuperscript{asws} effects upon the servants, and how ugly are the effects of the people against them\textsuperscript{asws}.

H 14466 – A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

‘One day the Messenger\textsuperscript{saww} of Allah\textsuperscript{aww} was explaining (matters) in a session, when Amir-ul-Momineen\textsuperscript{as} came over. The Messenger\textsuperscript{saww} of Allah\textsuperscript{aww} said to him\textsuperscript{as} that: ‘In you\textsuperscript{as} there is a similarity with Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, and had it not been for a sect from my\textsuperscript{saww} community saying regarding you\textsuperscript{as} what the Christians are saying regarding Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, I\textsuperscript{saww} would have said regarding you\textsuperscript{as} such words that none from the people would pass by you\textsuperscript{as} except that he would take the dust from under your\textsuperscript{as} feet seeking Blessings by that’.

He\textsuperscript{saww} said: ‘Two Arabs became angered along with Al-Mugheira Bin Sho'bat as well a number from the Qureish among them. So they said, ‘He\textsuperscript{saww} was not happy until he\textsuperscript{saww} struck an example for the son\textsuperscript{as} of his\textsuperscript{saww} uncle\textsuperscript{as} with Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}. So Allah\textsuperscript{aww} Revealed unto His\textsuperscript{aww} Prophet\textsuperscript{saww} Saying: “[43:57] When (Jesus) the son of Mary is held up as an example, behold, thy people raise a clamour thereat (in ridicule)! [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; Ineed, they are a contentious people. [43:59] He was naught but a servant on whom We bestowed favour, and We made him an example for the children of Israel [43:60] And if it were Our Will, We could make angels from amongst you” meaning the Clan of Hashim\textsuperscript{as}, “succeeding each other on the earth”'
He said: ‘Al-Haaris Bin Amro Al-Fahry became angry and said, ‘Our Allah. If this was the truth from You that the Clan of Hashim will be inheriting from Heraclius and after Heraclius, so Rain upon us stones from the sky or Bring down upon us a Grievous Punishment’. So Allah Revealed against the words of Al-Haaris and this Verse Came down: “[8:33] But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness”.

Then he said to him: ‘O Ibn Amro, either you repent or you leave’. He said, ‘O Muhammad, my heart does not incline me for the repentance, but I shall leave from you’. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

Then Revelation Came to the Prophet Saying: “[70:1] One demanding, demanded the chastisement which must befall [70:2] Upon the disbelievers, of the Wilayah of All who none can repel [70:3] From Allah, Lord of the Ascending Stairways”. He (the narrator) said, ‘I said, ‘May I be sacrificed for you, we do not read it like this’. He said: ‘By Allah! Jibraeel Descended with it upon Muhammad, and by Allah, this is how it is recorded in the Parchment (Mus’haf) of Fatima.

So the Messenger said to those who were around him from the hypocrites: ‘Go to your companion, for he has got what he was seeking for’. Allah Mighty and Majestic Said: “[14:15] And they asked for Judgement and every insolent opposer was disappointed”.

24 out of 62
H 14467 – Muhammad Bin Yahya, from Muhammad Bin Al-Husyan, from Ali Bin Al-No’man, from Ibn Muskaan, from Muhammad Bin Muslim who has said:

Abu Ja’far<sup>asws</sup> regarding the Statement of the Mighty and Majestic: “[30:41] Corruption has appeared in the land and the sea on account of what the hands of men have wrought”, he<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>, that was when the ‘Al-Ansar’ (Helpers) said, ‘from us should be an Emir (commander), and from you should be an Emir’ (referring to Saqifa).

H 14468 – And from him, from Muhammad Bin Ali, from Ibn Muskan, from Muyassar has narrated:

It was said to Abu Ja’far<sup>asws</sup> about the Statement of Allah<sup>azwj</sup> Mighty and Majestic: “[7:56] Do no mischief on the earth, after it hath been set in order”, so he<sup>asws</sup> said: ‘O Muyassar, verily the earth used to be in a state of disorder, so Allah<sup>azwj</sup> Mighty and Majestic Corrected it by His<sup>azwj</sup> Prophet<sup>saww</sup>, therefore He<sup>azwj</sup> Said: “[7:56] Do no mischief on the earth, after it hath been set in order”. 
‘Amir-ul-Momineen asws preached, so he asws Praised Allah azwj and Exulted Him azwj, then sent greetings of peace ‘Salam’ upon the Prophet saww, then said: ‘Indeed! From the fears what I asws fear for you are two categories – following of desires and long hopes. As for the following of desires, so it will sway you away from the truth, and as for the long hopes, so they will make you forget the Hereafter.

Indeed! The world has moved backwards (away from you) and that the Hereafter has moved forward (towards you), and for each of these are sons. So become from the sons of the Hereafter and do not become from the sons of the world, for today is the day of the deeds and there is no Reckoning, but tomorrow is the (day of) Reckoning and no (room to perform) deeds.

However, the commencement of the strife ‘Fitna’ occurs from the following of desires, and (the man made) rules are followed in opposition to the Commands of Allah azwj, so that a man would rule over a man (using these rules).

Indeed! Surely the truth, had it been pure, there would have been no differing, and had the falsehood been pure, there would have been no fear about the one with the proof, but they take a fistful from this and a fistful from this, so they are mixed together. So that is where the Satan la rules over his la friends, and the ones for whom goodness has preceded from Allah azwj escape from this.
altered’, and the people would have become deniers. Then the affliction would intensify, and the offspring would become captivated and the ‘Fitna’ (strife) would consume them just as the fire consumes the firewood, or just as the millstone grinds upon its lower base. And they would learn the Laws for the sake of other than Allahazwj, and they would learn for the sake of other than doing good deeds, and they will be coveting the world instead of working for the Hereafter.

would disperse from me and return what was distributed from the land of Khyber, and erase the register of gifts and give it out as the Messenger saww and to what is used to be in the era of the Messenger

And if I asws had burdened the people on avoiding it, and turned it back to its place and to what is used to be in the era of the Messenger, saww of Allahazwj, my asws army would disperse from me asws to the extent that there would remain only myselfasws or a few from my asws Shiites who recognise my asws ‘Fazilat’ (virtues).

And my asws Imamate has been Obligated from the Book of Allahazwj Mighty and Majestic, and the Sunnah of the Messenger saww of Allahazwj. Consider (what would happen) if I asws were to order for the Maqaam e Ibrahim as to be returned to its place where it was placed by the Messenger saww of Allah asws, and returned the (plantation of) Fadak to the inheritors of Fatimaasws, and returned to the ‘Sa’a’ (unit of measurement) to just as it was before, and execute the treaties which were made by the Messenger saww of Allahazwj for the people, which were never executed nor were those ever established,

And return the house of Ja’far asws to his asws inheritors, and demolish it from the Masjid, and rescind the inequitable Judgements which were judged and remove the women who are under (married to) certain men without right and return them back to their husbands, and issue the order regarding the matrimony, and the orders regarding the captives of the Clan of Taghlub, and return what was distributed from the land of Khyber, and erase the register of gifts and give it out as the Messenger saww of Allahazwj used to give it out in an equitable manner and not make it to be distributed between the rich, and drop Al-Musahaat (currency), and equalise between the
marriages, and enforce the Khums of the Messenger aswaw just as it had been Commanded by Allah azwj Mighty and Majestic and make it to be obligatory,

وَ رَنُدَتْ مَنْجَدَ بِرَسُولِ اللَّهِ (صلى الله عليه وَاللَّهِ) تَلَفْيَيْنَاءَ مَا فَتَحَيَّغَ فِيهِ مِنَ الْيَوْمَ الْأَخِرِ، فَحَلَّتْ مَا سَاءَ مَنْجَدَةَ مُنَجَّدَ، وَ حَرَّمَتْ السُّمَّاحُ عَلَى الْمَحْيَّى وَ حَلَّتْ عَلَى الْيَوْمِ الْأَخِرِ وَ امْرَتْ بِأَحَدَ الْمُتَّقِينَ وَ امْرَتْ بِالْيَوْمِ الْأَخِرِ مَرْضَىٰ، وَ حَرَّمَتْ الْإِلَّادَاشَةَ بِبَعْضِ الْإِلَّادَاشَةِ وَ حَرَّمَتْ مَا أَخْرَجَتْ مِنْ أَنْدَلِعَ مِنْ رُسُولِ اللَّهِ (صلى الله عليه وَاللَّهِ) فِي مَنْجَدَةٍ، مُنَجَّدَ بِرَسُولِ اللَّهِ (صلى الله عليه وَاللَّهِ) مِنْ أَنْدَلِعَ مِنْ رُسُولِ اللَّهِ (صلى الله عليه وَاللَّهِ) مِنْ أَنْدَلِعَ مِنْ رُسُولِ اللَّهِ (صلى الله عليه وَاللَّهِ)

And return the Masjid of the Messenger aswaw of Allah azwj to what it used to be, and shut what was in it from the doors, and open what has been closed in it, and prohibit the wiping (Masaah) upon the socks, and enforce the punishment upon the partaking of Al-Nabeedh (intoxicant), and make the two Mut’ah’s to be permissible, and order for the Takbeer over the dead body as five Takbeers, and necessitate the people to recite ‘In the Name of Allah azwj the Beneficent the Merciful’ aloud (in the Prayer), and throw out the one who has been included with the Messenger aswaw of Allah azwj in his aswaw Masjid the one whom the Messenger aswaw of Allah azwj had thrown out, and enter the one who had been thrown out after the Messenger aswaw of Allah azwj whom the Messenger asaww of Allah azwj had included,

وَ حَمَلَتْ الْنَّاسَ عَلَى حَكْمِ الْقُرَانِ وَ عَلَى الْطَّلَاقِ عَلَى الْسَّلَةِ وَ أَخْرَجَتْ الْفَصَّالَاتِ عَلَى أَصْنَافِهَا وَ حَدُودُهَا وَ رَنُدَتْ الَّوْضَوْءَ وَ الْغِلْسَ وَ الْصَّلَاةَ إِلَى مَوْافِيَةِ وَ شِرَائِعِهَا وَ مَوْاصِفِهَا وَ رَنُدَتْ أَحْلَ الْجَنَّةِ إِلَى مَوْاصِفِهَا وَ رَنُدَتْ سَبَابَةَ فَارِسَ وَ سَابِرَ الْأَمَامَ إِلَى كَابِنَ اللَّهِ وَ سَلَةَ ثَانِيَةَ (صَلِّي الله عَلَيْهِ وَ سَلَّمَ)

And burden the people to the Commands of the Quran and upon the divorce to be in accordance with the Sunnah, and take the charities upon its types and its limits, and return the abolition and the (major) ablation and the Prayer to its prescribed times, and its laws and its places, and return the people of Najraan to their own places, and return the Persian captives, and the rest of the community to the Book of Allah azwj and the Sunnah of its Prophet asaww.

إِذَا تَفَرَّقوْتُمْ عَلَىٰ اللَّهِ لَقَدْ أَمَرَتْ النَّاسَ أَنْ لاَ يَتَجَسَّدُوا فِي شَهْرٍ رَمَضَانٍ إِلَّا فِي فِرْقَيْنِ وَ أَعْطَيْتُمْ أَن اجتَمَعُوا فِي اللَّيْلِ، وَ بَذَعَتْ فَتَاخِدًا بَيْضَانَا أَحْلَ الْعُسْكَرِي مِنْ يَقُولُ مَا أَمَرَ اللَّهُ وَ الْبَيْنَةَ سَلَةَ عُمَرُ بْنُ يَحْيَى عَنَّ الصَّلَاةِ فِي شَهْرٍ رَمَضَانٍ ثُمَّ أَجْرِيَ وَ لَقَدْ خَيَّتْ أَنْ يَكُونُوا فِي نَاحِيَةِ جَابِبٍ عَسْكَرِي

By Allah azwj, they would disperse from me aswsw if I aswsw were to order the people not to gather in the Month of Ramadhan except for the obligatory (Prayers) and make it known to them that their gathering for the optional Prayers (Nawaafil) is an innovation. So some of the people in my aswsw army would call out to the ones who are fighting alongside me aswsw, ‘O people of Al-Islam! The Sunnah of Umar has been changed. He aswsw is preventing us from the optional Prayer in the Month of Ramadhan, and I aswsw had feared that there would be a revolt in a section of my aswsw army.

مَا قَلِتْ مِنْ هَذِهِ الْمَاثَةِ مِنْ الْفُرْقَاةِ وَ مِنْ طَاعَةِ أَيْمَةِ الصَّلَاةَ وَ الزَّدَاكَةَ إِلَى النَّارِ وَ أَعْطَيْتُ مِنْ ذِلِكَ سَهْيَةٍ ذِي الْقُرْبَى الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّكَ مَثِلُ مَثَالِي بِاللَّهِ وَ مَا أُنْزِلَ عَلَيْنَا عَلَى ذَيَالِكَ وَ مَا أَنْزَلْنَا عَلَيْنَا كَذَا وَ زُيَّاتُ الْفُرْقَاةِ يَمَّنُ اللَّهُ فِي الْمُتَّقِينَ نَحْجُبَنَّهُ عَلَى يَدَيْ الْقُرْبَى الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ يَبْسُطُ وَ يَرْسَوْلُ وَ صَلِّي الله عَلَيْهِ وَ سَلَّمَ فَ إِلَى نَالَّهِ وَ الْمَهْدِيِّ وَ الْمَسْأَكِينَ وَ أَنْ أَنْتُمْ سَيِّبِلُونَ فِي نَصْبٍ خَاصِهِ كَيْ لاَ يُكَانُ أَحَدٌ مِنْ أَخْيَاءِكُمْ مَلَكَتُ وَ مَا أَنْكَرَ الْرَّسُولُ فَخَذْلُو مَا نَهَاكُمْ عَنْهُ وَ أَفَضَّلُوا وَ أَفَضَّلُوهُ اللَّهُ فِي

ظَلَّ اللَّهُ مَهْمُ وُلْدِي وَلَمْ يُقْتِلْ مَهْمُ بَعْدَهُ إِلَّا مَا كَانَ اللَّهُ فِي أُمَّتِكُمْ رَحْمَةً مَّنْ لَّا وَ غَيْرَ أَنَّ اللَّهَ يَهْدِي
What will be meted out from this community from the sectarianism and the obedience to the imams of the misguidance and their calling to the Fire if I\textsuperscript{asws} were to give out from that the share of the near relatives about which Allah\textsuperscript{azwj} Mighty and Majestic has Said: “[8:41] if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met”. So we\textsuperscript{asws} are the ones Meant by the near relatives whom Allah\textsuperscript{azwj} has Joined with Himself\textsuperscript{azwj} and with His\textsuperscript{azwj} Messenger\textsuperscript{saww}. So the High Said: “[59:7] it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back and be careful of Allah (of being unjust to the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}); surely Allah is severe in retributing (evil)” to the one who is unjust to them\textsuperscript{asws}. (This is) a Mercy from Him\textsuperscript{azwj} to us\textsuperscript{asws} and a self-sufficiency by which Allah\textsuperscript{azwj} has Made us\textsuperscript{asws} to be self-sufficient with.

And He\textsuperscript{azwj} Bequeathed for it to His\textsuperscript{azwj} Prophet\textsuperscript{saww} and did not Make for us\textsuperscript{asws} a share in the charity. Allah\textsuperscript{azwj} Honoured His\textsuperscript{azwj} Messenger\textsuperscript{saww} and Honoured us\textsuperscript{asws} the People\textsuperscript{asws} of the Household, that He\textsuperscript{azwj} should Feed us\textsuperscript{asws} from the dirt of the people (charity).

They belied Allah\textsuperscript{azwj}, and belied His\textsuperscript{azwj} Messenger\textsuperscript{saww} and fought against the Book of Allah\textsuperscript{azwj} which Speaks of our\textsuperscript{asws} rights, and prevented from us\textsuperscript{asws} the obligation which Allah\textsuperscript{azwj} has Obligated for us\textsuperscript{asws}. What has been meted out to us\textsuperscript{asws} after our\textsuperscript{asws} Prophet\textsuperscript{saww}, and Allah\textsuperscript{azwj} is the Helper against the one who is unjust to us\textsuperscript{asws}, and there is no Might and no Power except by Allah\textsuperscript{azwj} the High, the Magnificent’.
A SERMON OF AMIR-UL-MOMINEEN asws

Abu Abdullah asws having said: 'Amir-ul-Momineen asws gave a sermon at Al-Medina. So he asws Praised Allah azwj and Extolled Him azwj and sent greetings of peace (Salam) upon the Prophet saaw. Then he asws said: 'Having said that, Allah azwj Blessed and High does not Break the backs of the tyrants except after giving them respite and (Giving them) Ease, and does not mend the broken bones of the nations except after Removing the affliction from them.

O you people! With every corruption that you come across, and setback endured from every mishap is a lesson for you, and not every heart is intelligence nor is every with an ear a listener, nor is every one with a looking eye has vision.

Servants of Allah azwj! Do good deeds in what your eyes can see, then look at the Plains (Day of Judgement) to which Allah azwj will Drive those who in His azwj Knowledge were upon the Sunnah of the Children of the Pharaoh azwj, the ones who possessed the gardens, and fountains, and plantations, and spacious places. Then look at what was the end Allah azwj had for them after the pleasure and enjoyment, and what they used to order for and prevent from. And for the one who is patient from among you will end up in the Gardens (of the Paradise), and Allah azwj will Make them live for all eternity, and to Allah azwj is the end of all affairs.

Oh how astonishing! And why should I asws not be astonished at the mistakes of these sects over the different arguments in their Religion whilst not maintaining the effects of the Prophet saaw and not following the successors asws in their actions, and not believing in the unseen, and not excusing the faults. Goodness among them is what they understand it to be and the evil within them is what they dislike. And each one
of them is an imam to himself, taking from it what he sees with a firm and strong grip and decisive reasons. So they do not cease in these inequities and it does not increase them in anything except for errors (sins), not achieving nearness (to Allahazwj) and it does not increase them in anything except for the distance from Allahazwj Mighty and Majestic. They are well pleased with each other and ratify each other (to be correct).

All that is the fear of the legacy of the ‘Ummy’ Prophetasww and their aversion from what came to them from the News of the Originator of the Heavens and the earth. Thus they are the people of regret, and the caves of suspicion, and the people of desires and misguidance and doubts, the ones whom Allahazwj has Left them to their own selves and their opinions. So he is a trustworthy one with those who is ignorant of him, not being accused by the one who does not know him.

So how similar they are with the animals from whom their shepherd is absent, and how regrettable are the deeds of myasws Shiites after the nearness of their cordiality today. How they will humiliate each other after mearasw, and how they will kill each other and be all scattered tomorrow despite having originated from one branch, trying to find victory from a direction which is not for it. Each party from among them would grab hold of one branch from it. Whichever way the branch leans to, they will lean along with it.

Allahazwj for Whomazwj is the Praise, will gather those for the evil of the day of the Clan of Umayya just like Heazwj Gathers the clouds in the autumn. Allahazwj will Bring them together, then Heazwj will Make them as debris like the debris of the clouds. Then Heazwj will Open for them the doors and they will spill out from their source like the torrent of the two gardens, the flood of Al-Aram, when Heazwj sent to them a mouse and the hill could not withstand against it (the flood) and its rocks came tumbling down when Allahazwj Shook the womb of the valleys with a severe Shaking.

Then Heazwj Transformed them into fountains in the earth restoring thereby the rights of the people and Making them to dwell in the houses of the people being a

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3 Resident of Mecca.
displacement of the Clan of Umayya so that they would not usurp what they usurped. Allah⁵⁴⁷ will Undermine them and displace them by the boulders of Al-Aram and fill the valley of the olives by them.

By the One⁵⁴⁸ Who Split the seed and Brings life from it, that is going to happen. It is as if I⁵⁴⁹ can hear the whinnying of their horses and the humming of their men. I⁵⁴⁹ swear by Allah⁵⁴⁹, that which is in their hands will melt, after the rise and domination in the country, like the melting of the fat over the fire. The one who dies among them would have died as a misguided one, and to Allah⁵⁴⁹ Mighty and Majestic would lead the one among them and Allah⁵⁴⁹ Mighty and Majestic would Accept the repentance of the one among them who called to the misguidance, and you will be reviving the falsehood and will be weakening from the weakening of the falsehood, the ones who are not like you would have become daring against you, nor would he have become stronger the one who repents. And it is to Allah⁵⁴⁹ that my⁵⁵⁰ Shiites will gather after the fragmentation of the evil day of theirs, and there is no good for anyone to Allah⁵⁵⁰, the good and all of the affairs.

O you people! There are many who are falsifiers for the Imamate whilst not being deserving of it. And had you not procrastinated about the bitter truth, and had not weakened from the weakening of the falsehood, the ones who are not like you would have become daring against you, nor would he have become stronger the one who became stronger against you in digesting the obedience and the removal from it of its deserving ones⁵⁵⁰. But you are all lost just as the Children of Israel were lost in the era of Musa ibn Imran⁵⁵⁰.

By my⁵⁵⁰ life, your being lost will increase from after me⁵⁵⁰ more than Children of Israel being lost. And by my⁵⁵⁰ life, you will be completing, from after me⁵⁵⁰ the allocated time of the Sultanate of the Clan of Umayya, having gathered to the Sultan who called to the misguidance, and you will be reviving the falsehood and will be placing the truth behind your backs, and will be cutting off the relations with the people of Badr and be very remote from the sons of those who fought for the Messenger⁵⁵⁰ of Allah⁵⁵⁰.

And by my⁵⁵⁰ life, that which in their hands will melt away upon the approach of the test for the Reward and the Promise, and the allocated times passes by. And the
two-tailed star will make its appearance for you from the East, and the luminous moon will make its appearance for you. So if that were to happen, return to the repentance, and know that you all follow what you see from the East on the Path of the Messenger, 

So it will cure you from the blindness, and the deafness, and the dumbness, and suffice you for the justice and you would be able to discard the gross weight which is upon the necks. And Allah is not remote except from the one who refuses, and is unjust and unfair, and take that which is not for him. “[26:227] Those who do wrong will come to know by what a (great) reverse they will be overturned!”
SERMON OF AMIR-UL-MOMINEEN  

Abu Abdullah  has narrated that: ‘Amir-ul-Momineen  when they had pledged allegiance to him  after the killing of Usman, ascended the Pulpit, so he said: ‘Praise be to Allah  Who is High and thus all is in His possession and He is Closer than any in the view. And hereby testify that Muhammad  One with no associates to Him  and I testify that Muhammad  is His Messenger  the last of the Prophets  and a Proof over the worlds, a ratification for the former Prophets and was kind and merciful to the Believers. The Angels sent ‘salam’ greetings of peace upon him  and upon his Progeny .

Having said that, O you people! The transgression (indecency) places its owner into the Fire, and the first one to transgression (commit indecency) against Allah Majestic is His Remembrance was Onaq the daughter of Adam , and the first one who was killed, whom Allah Killed was Onaq. And the area that she occupied when seated upon the ground measured one square acre (Jarib) of the land, and she had twenty fingers and on each of her fingers were two nails like two sickles. So killed her.

And Allah  had Killed the tyrants in their best conditions, and gave Safety to those who used to be (oppressed). And He  Made Hannaan to die, and destroyed the Pharaoh  and He has Killed Usman. Indeed! Your misfortunes have returned to what they were on the day Allah Sent His Prophet . By the One  Who Sent him by the truth, you will be confused with a (severe) confusion and be sifted with a (severe) sifting, and stirred and turned like the contents of a frying pan until your underside becomes your upper side and your upper side becomes your underside. The ones who used to be with the shortcomings will become the foremost
ones, and those who used to be the foremost ones would become the people with shortcomings.

Indeed! The ones who had no association with it has preceded me to this command (Caliphate), and the ones to whom it had not been Granted to, and the ones for whom there was no chance from it except if they were to be Prophets who had been Sent. And indeed! There is no Prophet to be after Muhammad, who is more noble than him over the intercession on the brink of the Fire. So they will fall with by it (their lies) in the Fire of Hell.

Truth as well as falsehood, for each of them are its people. The matter of falsehood is a very old one and has been active. And if the truth is less (in practice) it is because of ‘if’ and ‘maybe’. And it is rare that if a thing gone away comes back, and if your command (Caliphate) returns to you, you would be pleased, and it is not on me except for the striving, and I am afraid that you all will end up being on the Paradise and the Hell was in front of him.

Two men preceded me with regards to it (Caliphate), and the third one stood up like the Raven. His main concern was his stomach. Woe be unto him! Had his wings been clipped and his head cut-off, it would have been better for him. He was distracted from the Paradise and the Hell was in front of him.
Three and two make five, there is no sixth of them – An Angel who files by his wings, and a Prophet as whom Allah azwj has Grabbed by his as shoulders (Given him Divine Status), and a diligent seeker (momin), and a hopeful student, and a reducer (Muqassir) are in the Fire.

The right and the left are misleading, whereas the middle path is the street on which you will come across the Book and the effects of the Prophet-hood. Destroyed is the one who makes a claim, and disillusioned is the one who fabricates that Allah azwj Disciplined this community by the sword and the whip, and there is no leniency for either of them with the Imam asws. So, hide in your homes and mend your relationships in between yourselves and the repentance is behind you all. The one who turned his cheek (opposed the Imam asws) to the truth is destroyed.
Hadeeth of Ali Bin Al-HusaynASWS

H 14472 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hasan Mahboub, from Hilal Bin Aliya, from Abu Hamza who said:

AliASWS Bin Al-HusaynASWS, said, ‘HeASWS used to said that: ‘The most Beloved of you all to Allahazwj Mighty and Majestic is the one with the best deeds, and the greatest one of you in (the Sight of) Allahazwj is the one who has the greatest interest in what is with Allahazwj, and that the safest one of you from the Punishment of Allahazwj is the one who is the most intense is his fear of Allah, and the nearest one of you to Allahazwj is the one who is the most moral one, and the one of you with whom Allahazwj is most Pleased with is the one who bestows the most upon his family, and the most prestigious one of you to Allahazwj is the one who is the most pious one to Allahazwj’.

H 14473 – A number from our companions, from Sahl Bin Zyad, from Musa Bin Umar Al-Sayqal, from Abu Shuayb Al-Mahaamily, from Abdullah Bin Suleyman who said:

Abu AbdullahASWS having said that ‘Amir-ul-MomineenASWS said: ‘An era will come upon the people in which, the debaucher (pervert) would be considered respectable, and nearness would be sought for the immoral, and fair play would be weak’. He (the narrator) said, ‘I said to himASWS, ‘When would that be, O Amir-ul-MomineenASWS?’ HeASWS said: ‘When an entrustment would be regarded as a gain and the Zakat as a loss, and the worship as a protracted (engagement), and the maintenance of good relations as a favour’. He (the narrator) said, ‘I said to himASWS, ‘When would that be, O Amir-ul-MomineenASWS?’ So heASWS said: ‘When the women become dominant, and the bondmaids would be empowered, and the young boys would assume command’.

H 14474 – A number from our companions, from Sahl Bin Zyad, from Yaqoub Bin Yazeed, from Muhammad Bin Ja’far Al-Aqabayy with an unbroken chain said:
‘Amir-ul-Momineen\textsuperscript{asws} gave a sermon, so he\textsuperscript{asws} Praised Allah\textsuperscript{azwj} and Extolled Him\textsuperscript{azwj}, then said: ‘O you people! Surely, Adam\textsuperscript{as} did not give birth to a slave or a bondmaid, and that all of the people are free, but Allah\textsuperscript{azwj} Made some to be in authority over the others. So the one who had an affliction and he bore it patiently in goodness so he should not consider by it as a favour to Allah\textsuperscript{azwj} Mighty and Majestic.

Indeed! There are things present and we have equality regarding it between the black and the red’. So Marwaan said to Talha and Al-Zubeyr, ‘He\textsuperscript{asws} has not intended any by this other than the two of you’.

He (the narrator) said, ‘So he\textsuperscript{asws} gave each one of them three Dinars, and gave a man from the Helpers three Dinars, and afterwards a black boy came over so he\textsuperscript{asws} gave him three Dinars’. So the Helper said, ‘O Amir-ul-Momineen\textsuperscript{asws}, this is a slave whom I freed yesterday. You\textsuperscript{asws} have made me and him as equals’. So he\textsuperscript{asws} said: ‘I\textsuperscript{asws} looked in the Book of Allah\textsuperscript{azwj}, I\textsuperscript{asws} could not find any preference for the sons of Ismail\textsuperscript{as} over the sons of Is'haaq\textsuperscript{as}’.
HADDEETH OF THE PROPHET \textit{saww} WHEN THE HORSES WERE PRESENTED TO HIM \textit{saww}

Abu Ja’far, \textit{asws} having said: ‘The Messenger \textit{as} of Allah \textit{azwj} came out for the display of the horses. He \textit{saww} passed by the grave of Abu Ahayhat. So Abu Bakr said, ‘Curse be upon the occupant of this grave, for by Allah, he neither served a guest nor did he kill (fight) the enemy. So Allah \textit{azwj} has Cursed the worthless one of the two of his clan’. Abu Bakr’s neck and said: ‘Whenever you speak about the ‘Mushraa’een Polytheists got angry to the extent that blood appeared in his \textit{saww} face. He \textit{saww} said to him: ‘So which of the men are the best?’ Uyayna Bin Hisan said, ‘The men who are in Najd place their swords upon their shoulders and their spears upon the saddles of their horses, then march with them step by step’. The Messenger \textit{saww} of Allah \textit{azwj} said: ‘You are lying. But, the men of Yemen are
better. The faith is in Yemen and the wisdom is in Yemen, and had it not been for the Emigration (Hijrat), I saww would have been of the people of Yemen.

The alienation and the cruelty is in the acreages\textsuperscript{4} of the owners of the cotton yarn, Rabia’ah and Muzar from where the rays of the sun appear, and (as for) Muzhaj most of the tribe will enter the Paradise, and Hazramaut is better than Aamir Bin Sa’asa (and some have reported ‘better than Haaris Bin Muawiya’) and Bajeela is better than Ra’al and Zakwaan, and if Lihyaan were to perish I saww would not care’.

Then he saww said: ‘Allah azwj has Cursed four kings – Jamada, and Makhwasa, and Mashraha, and Abza’a, as well as Akhtam Al-AMmaradat. Allah azwj has Cursed Al-Muhallal (One who legalises a woman for her previous husband after three divorces from him) and the one to whom she has been made legal for, and the slave who does not obey his master, and the one who makes a claim for lineage, and the man who is effeminate (has feminine traits) and the woman who has masculine traits, and the one who innovates something new in Al-Islam or helps an innovator, and the one who kills someone other than the one who wants to kill him, or strike against someone other than the one who wants to strike him, and the one who curses his father’.

So a man said, ‘O Messenger saww of Allah azwj, is there a man who curses his own father?’ He saww said: ‘Yes, he who curses the fathers and the mothers of the men, so he has cursed his own father. Allah azwj has Cursed Ra’la, and Zakwaan, and Azla, and Lahyaan, and the criminals of Asad, and Ghatfaan, and Abu Sufyan Bin Harb, and Shahbala of two teeth, and the two sons of Malikat Bin Jazeem, and Marwaan, and how lowest and hownat’.

\texttext{H 14476} – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions, who has said:

\texttext{4 Distance in acres (unit of length).}
Abu Abdullah\textsuperscript{asws} has reported that ‘A slave of Amir-ul-Momineen\textsuperscript{asws} asked him\textsuperscript{asws} for some wealth, so he\textsuperscript{asws} said: ‘When my\textsuperscript{asws} share comes to me\textsuperscript{asws} I\textsuperscript{asws} will distribute it to you’. He said, ‘I am not content’, and he went to Muawiya who gave it to him. So he wrote to Amir-ul-Momineen\textsuperscript{asws} informing him\textsuperscript{asws} of what he had received from the wealth.

فَكَتَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامَ ) أَمَّامُ نَعُودُ فَإِنْ مَا فِي يَدِكَ مِنَ النَّاسَ، فَكَانَ كَانَ لَهُ أَهْلُ قِبلَتِكَ، وَ هُوَ صَانِعٌ إِلَيْهِ بِيَدِكَ وَ إِنَّما لَكَ مَلَأُ مَا مَهُّدتِ لَكَ فَأَتِّرَ فَنَسْكُكَ عَلَى صَالِحٍ وُلْدُكَ، فَإِنَّمَا أَنْتُ جَامِعُ لَأَحَدٍ رَجُلٍ إِمَّا رَجُلٌ عَمَلَ فِيهِ بِطَاعَةِ اللّهِ فَسَمَعَ بِنَشْقِهِ وَ إِمَامُ رَجُلٍ عَمَلَ فِيهِ بِمَعْصِيَةِ اللّهِ فَشَقَقَ بَيْنَ هَذَيْنِ أَحْدَهُ مَرْأَةً، وَ لَيسَ مِنْ هَذَيْنِ أَحْدَهُ أَنْ تُوْرَثَهُ عَلَى نَفْسِكَ وَ لَا طُبْرُ الْهَالَّةِ عَلَى ظُهْرِكَ. فَأَرَجُوهُ لَهُ عَلَى صَالِحِهِ، وَلَمْ تُوْرَى مِنْ نِسَاءِهِ، وَ لَسْتَ أَقْرَأُ مَنْ سُوِّى بِرَزْقِ اللّهِ، وَ لَا مَأْمُودُ لُنْ نَفْسُكَ، وَ لَا أَخِذُ لَهُ عَلَى ظُهْرِكَ، وَلَا طُبْرُهُ عَلَى نَفْسِهِ، وَ لَا طُبْرُ اللّهِ عَلَى ظُهْرِهِ، وَ لَا مَأْمُودُ لُنْ نِسَاءِهِ، وَ لَا أَخِذُ لَهُ عَلَى صَالِحِهِ، وَلَا طُبْرُهُ عَلَى نَفْسِهِ، وَ لَا مَأْمُودُ لُنْ نِسَاءِهِ، وَ لَا أَخِذُ لَهُ عَلَى صَالِحِهِ، وَلَا طُبْرُهُ عَلَى نَفْسِهِ، وَ لَا مَأْمُودُ لُنْ نِسَاءِهِ، وَ لَا أَخِذُ لَهُ عَلَى صَالِحِهِ، وَلَا طُبْرُهُ عَلَى نَفْسِهِ، وَ لَا مَأْمُودُ لُنْ نِسَاءِهِ، وَ لَا أَخِذُ لَهُ عَلَى صَالِحِهِ، وَلَا طُبْرُهُ عَلَى نَفْسِهِ، وَ لَا مَأْمُودُ لُنْ نِسَاءِهِ، وَ لَا أَخِذُ لَهُ عَلَى صَالِحِهِ، وَلَا طُبْرُهُ عَلَى نَفْسِهِ، وَ لَا مَأْمُودُ لُنْ نِسَاءِهِ، وَ لَا أَخِذُ لَهُ عَلَى صَالِحِهِ، وَلَا طُبْرُهُ عَلَى نَفْسِهِ، وَ لَا مَأْمُودُ لُنْ نِسَاءِهِ، وَ لَا A*So Amir-ul-Momineen\textsuperscript{asws} wrote to him: ‘Thereafter, that which is in your hand from the wealth, there used to be an owner for it before you, and it will get transferred to its (next) owner after you, but what is for you from it is what you pave the way for yourself (for the Hereafter). So prefer yourself over the correction of your children, for what you have gathered is for one of the two men - for a man who works in it by the obedience to Allah\textsuperscript{azwj} so he is fortunate with what he receives from you, and as for a man who works in it by the disobedience to Allah\textsuperscript{azwj} so he is unfortunate by what you have gathered for him, and there is none from these two who is deserving of being preferred over yourself, and do not place a burden upon your back. So be hopeful of the Mercy of Allah\textsuperscript{azwj} for what has past, and place your trust in the sustenance from Allah\textsuperscript{azwj} for what remains (of your life)’.
SPEECH OF ALI BIN AL-HUSAYN asws

14477 – Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

‘Ali Bin Al-Husayn asws used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of the Messenger saww of Allah azwj which was preserved and written down.

He asws would say: ‘O you people! Fear Allah azwj and know that you will be returning to Him azwj. So each soul would find what it had done in this world from the good in recorded form, and what it had done from the evil even though there would have been between it and itself a long time. And Allah azwj Himself has Cautioned you, and woe be unto you O oblivious son of Adam as, for He is not Oblivious of you.

O son of Adam as, your death is the quickest thing coming towards you seeking you in an aggressive manner. It would be around you when your time elapses and the Angel would capture your soul and take you to your grave alone. It would then return your soul back to you in it, and two Angels would storm into it, Naakir and Nakeer to question you and test you severely.

And indeed! the first thing they will ask you would be about your Lord azwj which you had worshipped, and about your Prophet saww who saww was sent to you, and about your Religion which you had made it to be, and about your Book which you recited, and about your Imam asws whom you had befriended. Then about your life

5 Unmindful, forgetful
what you had spent it on, and your wealth from where you had acquired it and in what you had spent it on.

So take caution and look at yourself, and prepare the answers before the examination, and the questioning, and the test. So if you are a Believer having understood your Religion, followed the truthful ones asws, befriended the friends of Allah asw, Allah azwj will Provide your argument for you, and make your tongue to speak correctly and give good answers, and you will receive the news of the happiness and the Paradise from Allah azwj Mighty and Majestic. And the Angels will welcome you with joyful spirits and aromatic fragrance. If you do not become like that, your tongue will waver, and your argument will fail, and you will be unable to answer, and you will receive news of the Fire, and the Angels of Punishment will drag you into the Hell and its intense heat.

And know, O son of Adam as that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allah azwj Mighty and Majestic will Gather in it the former ones and the later ones. That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of tremors and the hearts would come up to the throat and the Day in which the Trumpet would be Blown and the graves would be scattered. And Mighty and Majestic will Gather in it the former ones and the later ones. That is the Day of the Believers having done an evil deed in this world the weight of an atom would find it, and the one was from the Believers having done an evil deed in this world the weight of an atom would find it too.

There is nothing except for the Recompense for the good deeds and the Recompense for the evil deeds. So the one who was from the Believers having done a good deed in this world the weight of an atom would find it, and the one was from the Believers having done an evil deed in this world the weight of an atom would find it too.

So be cautious, O you people from the sins and the disobedience to what Allah azwj has Forbidden you from and Cautioned you in His azwj Truthful Book, and the Speaking Proofs asws. And do not feel secure from the Abhorrence of Allah azwj and His azwj Cautions and His azwj Threats from what the accursed Satan a calls you to
himself from the desires of short duration and the pleasures in this world, for Allah Mighty and Majestic Said: "[7:201] Surely those who guard (against evil), when a visitation from the Shaitan afflicts them they become mindful, then lo! they see".

You must get your hearts to feel the fear of Allah and remember what He has Promised you regarding your returning to Him from the good Rewards from Him, just as you fear the harsh Punishment, for the one who fears something would be cautious of it, and the one who is cautious of something would avoid it. And do not become of the oblivious ones, the ones inclined towards the flowers of the world of those who devise evil, for Allah would be cautious of it, and the one who is cautious of something would avoid it. And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched.

So be cautious of what Allah has Cautioned you with what He has Done with the unjust ones in His Book, and do not feel secure from what has been Promised for the unjust people in the Book. By Allah, Allah has Advised you all in His Book by way of other people. So, happy is the one who takes a lesson from the advice given to others.

Allah has Made you hear in His Book what He has Done with the unjust people of the town before you where He said: "[21:11] And how many a town which was iniquitous did We demolish", but rather what is Meant by the ‘town’ is its inhabitants, where He Said: "[21:11] and We raised up after it another people!". Allah Mighty and Majestic Said: "[21:12] Yet, when they felt Our Punishment (coming), behold, they (tried to) flee from it. [21:13] Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account." So when the Punishment Came upon them, they said "[21:14] They said: O woe to us! surely we were unjust [21:15] And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched".
By Allahazwj, let this be an Advice for you and a Warning that you should heed and fear. Then refer to the Words from Allahazwj in Hisazwj Book against the people of disobedience and the sins. Allahazwj Mighty and Majestic Said: “[21:46] And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust”.

O you people! If you were to say that Allahazwj Mighty and Majestic has Meant by this the people of the ‘Mushriqeen’ (Polytheism), so how can that be and Heazwj Says: “[21:47] And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take a grain of mustard seed, (yet) will We bring it, and sufficient are We to take and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.”

So fear Allahazwj, O servants of Allahazwj and know that Allahazwj Mighty and Majestic does not Love the blossoms of the world and its temporal matters for anyone of Hisazwj friends and does not Encourage them with regards to it and regarding its temporary blossoms and apparent delights. But rather, Heazwj Created the world and Created its people so that they may be Tested therein as to which one of them is Hisazwj does not Love the blossoms of the world and its temporal matters for anyone of them. Then refer to the Words from Allahazwj, Mighty and Majestic Said: “[21:47] And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.”

So abstain yourselves from what Allahazwj Mighty and Majestic has Told you to abstain from regarding the temporary life of the world, for Allahazwj Mighty and Majestic has Said, and Hisazwj Words are the Truth: “[10:24] The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.”
Servants of Allahazwj become of the people who reflect and do not incline towards the world, for Allahazwj Mighty and Majestic Said to Muhammadasws: "[11:113] And do not incline to those who are unjust, lest the fire touch you," and do not incline towards the blossoms of the world and what is in it, like those who have taken it to be a house of permanent settlement for it is a lowly house, a shabby home, and a place of deeds. So make provisions in it of the good deeds before its days disperse and before the Call from Allahazwj for its destruction, for the Oneazwj Who Destroys it is the Oneazwj Who Built it in the first place and initiated it and Heazwj is the Guardian of its inheritance.

So I hereby ask Allahazwj for the Support for usasws and for you all for the provisions of the piety and the restraint and may Allahazwj Make usasws and you to be of the ascetics with regards to the blossoms of the life of the world and of those who are hopeful for the Rewards of the Hereafter, for we are with Himazwj and for Himazwj. And Greetings of peace be upon Muhammadasws the Prophet and hisasws Progeny,asws and peace, and peace be upon you all and the Mercy of Allahazwj and Hisazwj Blessings'.
HADEETH OF THE OLD MAN WITH AL-BAQIR

H 14478 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Is'haq Bin Ammar who said, 'Narrated to me a man from our companions’, from Al-Hakam Bin Uteyba who said:

'I was with Abu Ja'far\textsuperscript{asws} and the house was full of its people when an old man (Sheykh) came up leaning upon his goat (for support) until he paused at the door of the house. He said, 'Salam un Allaika' 'Peace be upon you O son\textsuperscript{asws} of the Messenger\textsuperscript{asww} and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings'. Then he was quiet. Abu Ja'far\textsuperscript{asws} said: 'And peace be upon you and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings'. Then the old man turned his face toward the people of the house and said, 'Peace be upon you'. Then he was quiet until all the people had answered him and returned his greetings.

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\text{Then he turned his face towards Abu Ja'far\textsuperscript{asws}, then said, 'O son\textsuperscript{asws} of the Messenger\textsuperscript{asww} of Allah\textsuperscript{azwj} allow me (to come near you\textsuperscript{asws}), may Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws}, for by Allah\textsuperscript{azwj} I love you\textsuperscript{asws} and love those who love you\textsuperscript{asws}, and by Allah\textsuperscript{azwj} I don't love you\textsuperscript{asws} and those who love you\textsuperscript{asws} for the greed of the world. By Allah\textsuperscript{azwj} I hate you\textsuperscript{asws} enemies and keep away from them, and by Allah\textsuperscript{azwj} I do not hate them and keep away from them due to the dispute between me and them. By Allah\textsuperscript{azwj}, I permit for myself that which you\textsuperscript{asws} have made it to be permissible, and prohibit to myself that which you\textsuperscript{asws} have made it to be prohibited, and I await your\textsuperscript{asws} command. So is there hope for me, may Allah\textsuperscript{azwj} Make me to be sacrificed for you?'
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Abu Ja'far\textsuperscript{asws} said: ‘Come near, come near’, until he\textsuperscript{asws} seated him by his\textsuperscript{asws} side, then said: ‘O you old man, a man came to my\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} and asked him similar to what you has asked me\textsuperscript{asws}. So my\textsuperscript{asws} father\textsuperscript{asws} said to him: ‘If we were to die you would return to the Messenger\textsuperscript{asww} of Allah\textsuperscript{azwj}, and to
AI asws, and Al-Hassan asws, and Al-Husayn asws, and Ali Bin Al-Husayn asws. Your heart would be in delight and it would be cooled at what your eyes would recognise, and you would be welcomed by the Spirit and the fragrance along with the Honourable Scribes. If your soul reaches here’ - and he asws indicated by his hand to his throat – ‘and when you live you will see what delights Allah azwj has Kept for your eyes, and you will be with us asws in the highest peak’. The old man said, ‘What did you asws say, O Abu Ja’far asws’. So he asws repeated the words for him.

The old man said, ‘Allah azwj is Great! O Abu Ja’far asws, if I were to die I would return to the Messenger sallallahu alaihi wa sallam of Allah azwj, and to Ali asws, and Al-Hassan asws, and Al-Husayn asws, and Ali Bin Al-Husayn asws, and my eyes would be delighted, and my heart would be cooled, and I would be welcome by the Spirit and the fragrance along with the Honourable Scribes. If my soul reached up to here, and I will live and see, my heart would be cooled, and I would be welcome by the Spirit and the fragrance along with the Honourable Scribes. If your soul reaches here’ – and he asws indicated by his hand to his chest. Then he stood up to leave and said, ‘Peace be upon you’ asws.

Then the old man sobbed and wailed saying ‘Haaa, haaa, haaa’, until he rolled upon the ground, and all the people in the house sobbed and wailed upon seeing the condition of the old man, and Abu Ja’far asws came and wiped his tears from his eyes with his finger then flicked them away. Then the old man raised his head so he said to Abu Ja’far asws, ‘O son of the Messenger sallallahu alaihi wa sallam of Allah azwj, give me your hand, may Allah azwj Make me to be sacrificed for you’. So he asws gave him his hand. So he kissed it and place it upon his eyes and his cheek, then placed it upon his abdomen and his chest. Then he stood up to leave and said, ‘Peace be upon you’ asws.

And Abu Ja’far asws kissed the scruff of his neck and looked at him when he was leaving. He then turned his face towards the people, so he asws said: ‘The one who would love to look at a man from the inhabitants of the Paradise, so they should look at this one’. Al-Hakam Al-Uteyba said, ‘I had never seen such mourners at all resembling like that gathering’.

48 out of 62
Abu Abdullah asws having said: ‘There was a man who used to sell oil, and he used to love the Messenger saww of Allah azwj with intense love. Whenever he intended to go for his business needs, he would never do it unless he looked at the Messenger saww of Allah azwj first. He became well known for that for he would stretch himself above others so that he could look at him saww. It so happened that one day he came over to him saww and stretched out to look at the Messenger saww of Allah azwj until he saw him saww, then he went away for his business needs.

It was not long before he returned. So when the Messenger saww of Allah azwj saw him do that he saww gestured by his saww (hand) to beckon him to be seated. So he sat down in front of him saww. He saww said: ‘What is the matter that you have done something which you had not done before that?’ He said, ‘O Messenger saww of Allah azwj, by the One aswj Who Sent you saww with the Truth as a Prophet saww, my remembrance of you saww overwhelmed my heart to the extent that I did not have the ability to go about my business until I returned to you saww. So he saww supplicated for him and wished him well. Then the Messenger saww of Allah azwj waited a few days but did not see him, so he saww asked about him. It was said to him saww, ‘O Messenger saww of Allah azwj, we have not seen him for days’.

So the Messenger saww of Allah azwj put on his saww shoes, and his saww companions did the same and walked until he saww came to the oil market. At the shop of the man there was no one in it. So he saww asked the neighbours about him. They said, ‘O Messenger saww of Allah azwj, he died, and he used to be a trustworthy one among us and truthful, but he had one (peculiar) habit’. He saww said: ‘And what was that?’ They said, ‘He used to exhaust himself following the women’.
me asww with (intense) love. Even if he had been a slave trader, Allah azwj would Forgive him'.

H 14480 – Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Muyassar who said:

'I came up to Abu Abdullah asws. He asws said: ‘How are your companions?’ So I said, ‘May I be sacrificed for you asws, we (Shiites) are more evil in the people’s eyes than the Jews, and the Christians, and the Magians, and those who associate (Mushriqeen)’. He (the narrator) said, ‘He asws had been leaning upon a pillow, so he asws sat up straight, then said: ‘How did you say that which you said?’ I said, ‘By Allah azwj, we (Shiites) are (considered to be) the most evil ones among them, more so than the Jews and the Christians, and the Magians, and those that associate (Mushriqeen)’.

He asws said: ‘But, by Allah azwj, no two of you will enter the Fire. No, by Allah azwj, not even one. By Allah azwj, you (Shiites) are the ones about whom Allah azwj Mighty and Majestic has Said: “[38:62] And they shall say: What is the matter with us that we do not see men whom we used to count among the evil? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them? [38:64] That most surely is the truth: the contending one with another of the inmates of the fire”. Then he asws said: ‘By Allah azwj, they will be seeking you in the Fire, so they will not find even one of you therein’.
THE WILL OF THE PROPHET ﷺ TO AMIR-UL-MOMINEEN ﷺ

H 14481 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-No’man, from Muawiya Bin Ammar who said:

'I heard Abu Abdullah say: 'There was in the bequest of the Prophet ﷺ that he ﷺ hereby bequeath you ﷺ with regards to yourself ﷺ of qualities, so preserve them from me ﷺ.

Then he ﷺ said: 'Our Allah ﷺ, Support him ﷺ. As for the first one is to be truthful, and do not let lies to come out from you ﷺ ever. And the second is the piety and do not let yourself ﷺ be treacherous ever. And the third is the fear of Allah ﷺ, Mighty is His mention. As if you ﷺ can actually see Him. And the fourth is the excessive weeping for the fear of Allah ﷺ. There will be built for you ﷺ, for every tear drop, a thousand houses in the Paradise. And the fifth is that your ﷺ wealth and your ﷺ blood is not for other than your ﷺ Religion. And the sixth is to take to my ﷺ Sunnah with regards to my ﷺ Prayer, and my ﷺ Fast, and my ﷺ charity.

As for the Prayer, so it is of fifty Raka’at6, and as for the Fasts, so that is for three days in the month, the Thursday in the first part of it, and the Wednesday in the middle of it, and the Thursday in the last part of it. And as for the charity, so you ﷺ strive in it to the extent that you ﷺ would say: ‘I ﷺ have been excessive’, but you ﷺ would not have been excessive. And it is on you ﷺ to perform the Night Prayer, and it is on you ﷺ to perform the Noon Prayer, and it is on you ﷺ to perform the Noon Prayer, and it is on you ﷺ to perform the Noon Prayer.

And it is on you ﷺ to recite the Quran in every condition. And it is on you ﷺ to raise your ﷺ hands in your ﷺ Prayer and turn them both. And it is on you ﷺ to brush

6 Cycles
It has been narrated to me by Ja’far Bin Ibrahim Bin Muhammad Bin Ali Bin Abdullah Bin Ja’far Al-Tayyaar, from Abu Abdullah, from his father, having said: ‘The Messenger of Allah saww said: ‘The status of the man is (in accordance to) his Religion, and his chivalry, and his intellect, and his nobility, and his beauty, and his generosity, and his piety.

I was in the presence of Abu Ja’far saws in his tent at Mina. He saws looked at the feet of Ziyad which had turned black, so he saws pitied it saying: ‘What is the matter with your feet that they are like this?’ He said, ‘I came upon a weak ride and so had to walk most of the way’. He saws lamented to him and Ziyad said to him saws during that, ‘I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I remembered my love for you saws which gave me hope for salvation and it brightened it my situation’.

So Abu Ja’far saws said: ‘And is the Religion anything except for the love? Allah azwj has said: “[49:7] But Allah has endeared the Faith to you, and has made it beautiful in your hearts”, and Said: “[3:31] Say: If you love Allah, then follow me, Allah will love you”, and Said: “[59:9] love those who have fled to them”. A man came up to the Prophet saww so he said, ‘O Messenger saww of Allah azwj, I love the Praying ones but I do not Pray myself, and I love the Fasting ones but I do not Fast myself’. The Messenger saww of Allah azwj said: ‘You are with the one whom you love, but to you belongs what you have acquired’. And he saws said: ‘What you are seeking and what you want, but is if there is a scare from the sky, every people would seek
protection in its safe place, and we\textsuperscript{asws} will seek safety with our Prophet\textsuperscript{asaww}, and you will be seeking safety with us\textsuperscript{asws}.

Abdul Hameed Al-Waasty who has said:

\textbf{H 14484} – Sahl, from Ibn Fazzaal, from Ali Bin Uqba and Abdullah Bin Bukeyr, from Saeed Bin Yasaar who said:

'I heard Abu Abdullah\textsuperscript{asws} saying: 'The Praise is to Allah\textsuperscript{asw}. They have become the Murjiyya sect, and the Haruriyya sect, and the Qadiriyya sect, and you have been named as the Tarabiyya and the Shiites of Ali\textsuperscript{asws}. But, by Allah\textsuperscript{asw} and what is that except for that there is no god except Allah\textsuperscript{asw}, One with no associates to Him\textsuperscript{azwj}, and His\textsuperscript{azwj} Messenger\textsuperscript{asaww}, and the Progeny\textsuperscript{asws} of the Messenger, and the Shiites of the progeny\textsuperscript{asws} of the Messenger\textsuperscript{asaww} of Allah\textsuperscript{azwj}. And what are the people except that it was Ali\textsuperscript{asw} the best of the people after the Messenger\textsuperscript{asaww} of Allah\textsuperscript{azwj}, and the highest of the people than the people themselves'. He\textsuperscript{asws} said it three times.

\textbf{H 14485} – From him, from Ibn Fazzaal, from Ali Bin Uqba, from Umar Bin Abaan Al-kalby, from Abdul Hameed Al-Waasty who has said:

I said Abu Ja'far\textsuperscript{asws}, 'May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well. We have left our markets (businesses) so as to wait for this matter (Al-Qaim\textsuperscript{asws}), to the extent that one of us is about to ask by his hand (beg)'. He\textsuperscript{asws} said: 'O Abu Abdul Hameed, Have you see that the one who confines himself to Allah\textsuperscript{azwj} that Allah\textsuperscript{azwj} will not Find a way out for him? Yes, He\textsuperscript{azwj} does Find a way out for him. May Allah\textsuperscript{azwj} have Mercy upon the one who revives our\textsuperscript{asws} matter'.

I said, 'May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well. These Murjiites are saying that it is not for us to become as we are until there comes what you\textsuperscript{asws} are saying. What we were and what you are is the same'. So he\textsuperscript{asws} said: 'O Abdul Hameed. They have spoken the truth. The one who repents, Allah\textsuperscript{azwj} Accepts his repentance, and the one who keeps his hypocrisy a secret, Allah\textsuperscript{azwj} does not Force him except by Rubbing his nose (gets humiliated). And the one who makes apparent our\textsuperscript{asws} matter, Allah\textsuperscript{azwj} Sheds his blood. Allah\textsuperscript{azwj} Gets him to be slaughtered upon Al-Islam just as the butcher slaughters his sheep'.
He (the narrator) said, ‘I asked, ‘So, on that day we and the people would be the same?’ He\textsuperscript{asws} said: ‘No. On that day you will be at the pinnacle of the earth, and its rulers. There is no leeway in our\textsuperscript{asws} Religion except for that’. I said, ‘If I were to die before having seen Al-Qaim\textsuperscript{asws}?’. He\textsuperscript{asws} said: ‘If one of you says that, ‘If I were to see Al-Qaim\textsuperscript{asws} I would help him\textsuperscript{asws}, is like the having struck with his sword alongside him\textsuperscript{asws}, and the martyrdom with him\textsuperscript{asws} are two martyrdoms’. 

\textbf{H 14486} – From him, from Al-Hassan Bin Ali, from Abdullah Bin Al-Waleed Al-Kindy who said:

“We came up to Abu Abdullah\textsuperscript{asws} during the era of Marwaan. He\textsuperscript{asws} said: ‘Who are you all?’ So we said, ‘We are from the inhabitants of Al-Kufa’. He\textsuperscript{asws} said: ‘There is no city from the cities with more people who love us\textsuperscript{asws} than the inhabitants of Al-Kufa, and in particular this group. Allah\textsuperscript{azwj} Majestic is His\textsuperscript{azwj} Mention, has Guided you to a matter which the people are ignorant of, and you love us\textsuperscript{asws} whilst the people hate us\textsuperscript{asws}, and you have followed us whilst the people oppose us\textsuperscript{asws}, and you have ratified us\textsuperscript{asws} and the people have belied us\textsuperscript{asws}. So Allah\textsuperscript{azwj} has Made you to live our\textsuperscript{asws} life and Made you to die our\textsuperscript{asws} deaths.

I\textsuperscript{asws} hereby testify for my\textsuperscript{asws} father who\textsuperscript{asws} used to say: ‘There is nothing between you all and your seeing of what delights Allah\textsuperscript{azwj}’ – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to his\textsuperscript{asws} throat – ‘and Allah\textsuperscript{azwj} Mighty and Majestic has Said in His\textsuperscript{azwj} Book: “[13:38] And certainly We sent messengers before you and gave them wives and children”. So we\textsuperscript{asws} are the children of the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}.

H 14487 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Udeys, from Aabaan Bin Usmaan, from Abu Al-Sabaabah who said:

‘I heard a speech reported from the Prophet\textsuperscript{saww} and from Ali\textsuperscript{asws}, and from Ibn Mas’oud. So I presented it to Abu Abdullah\textsuperscript{asws}. He\textsuperscript{asws} said: ‘These are the words of the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}. I\textsuperscript{asws} recognise them’.
The Messenger\textsuperscript{8} of Allah\textsuperscript{azwj} said: 'The wretched one is the one who is wretched in the womb of his mother, and a happy one is the one who heeds the advice given to the others. And the most intelligent one of the intelligent ones is the one who is pious, and the most stupid of the stupid ones is the immoral. The most evil of the report is the report of the lies (false report), and the most evil of the matters is the innovations. And the blindness of all blindness is the blindness of the heart, and the worst regret is the regret on the Day of Judgement.

And the greatest of the sins in the Presence of Allah\textsuperscript{azwj} is the lying tongue, and the most evil of the gains is the gain of the interest. And the most evil of the consumption is the consumption of the wealth of the orphans. The best of the decors of the decors of the man is good guidance along with faith, and the controlling of his affairs by it and strengthening them.

The one who seeks fame (show-off), Allah\textsuperscript{azwj} makes him to be named as a liar, and the one who loves the world will be frustrated from it. And the one who recognises the affliction would be patient against it, and the one who does not recognised it will be tortured (during it). And the doubt is disbelief, and the one who is arrogant, the affliction would be patient against it, and the one who does not recognised it will be frustrated from it. And the one who recognises the lying tongue, Allah\textsuperscript{azwj} makes him to be named as a liar, and the one who loves the world will be frustrated from it. And the one who recognises the affliction would be patient against it, and the one who does not recognised it will be tortured (during it). And the doubt is disbelief, and the one who is arrogant, the affliction would be patient against it, and the one who does not recognised it will be frustrated from it. And the one who recognises the lying tongue, Allah\textsuperscript{azwj} makes him to be named as a liar, and the one who loves the world will be frustrated from it. And the one who recognises the affliction would be patient against it, and the one who does not recognised it will be tortured (during it). And the doubt is disbelief, and the one who is arrogant, the affliction would be patient against it, and the one who does not recognised it will be frustrated from it. And the one who recognises

Do not Enrage Allah\textsuperscript{azwj} by pleasing anyone from His\textsuperscript{azwj} creatures, and do not seek nearness to anyone from the creatures who takes you far away from Allah\textsuperscript{azwj} for Allah\textsuperscript{azwj} Mighty and Majestic, there is nothing between Him\textsuperscript{azwj} and anyone from His\textsuperscript{azwj} creatures anything by which good can be acquired nor evil be repelled except by being obedient to Him\textsuperscript{azwj}, and the following of His\textsuperscript{azwj} Pleasure. And in the obedience to Allah\textsuperscript{azwj} is success in every good that you want, and salvation from every evil which is feared.
And that Allah\textsuperscript{azwj}, Mighty is His\textsuperscript{azwj} Mention, Defends the one who is obedient to Him\textsuperscript{azwj} and the one who is disobedient to Him\textsuperscript{azwj} does not seek protection from Him\textsuperscript{azwj}. And the fugitive from Allah\textsuperscript{azwj} Mighty and Majestic will not find an escape, and that the Command of Allah\textsuperscript{azwj} will Descend even though the creatures may be averse to it. And everything which is to come is near, and Whatsoever Allah\textsuperscript{azwj} so Desires has happened and whatsoever He\textsuperscript{azwj} does not Desire will not happen. So help each other towards the righteousness and the piety and do not help each other towards the sins and the animosity. And fear Allah\textsuperscript{azwj} for He\textsuperscript{azwj} is Severe is the Punishment’.

I asked Abu Abdullah\textsuperscript{asws} about the Statement of Allah\textsuperscript{azwj} Mighty and Majestic: “[2:213] Mankind were one community”, so he\textsuperscript{asws} said: ‘Before the era of Noah\textsuperscript{as} the people were a misguided nation. So Allah\textsuperscript{azwj} Initiated by sending the Messengers\textsuperscript{as} and it is not as they are saying it to be that it never ceased, and they are lying for Allah\textsuperscript{azwj} Differentiated in the Night of Power (\textit{Laylat Al-Qadr}) what was from the hardships, or ease, or rain in accordance with what Allah\textsuperscript{azwj} Mighty and Majestic so Desired until the similar like it to come (Next \textit{Laylat Al-Qadr})."
Ali Bin Al-Husayn asws said: ‘From among the sustenance are those which Allahazwj has Measured out for the people from what their needs are to Himazwj. The sea (atmosphere) is the one which Allahazwj Mighty and Majestic has Created to be between the sky and the earth’.

Heazwj said: ‘And Allahazwj has Determined in these the flow of the sun and the moon, and the stars, and the planets, and has Determined all of that upon the orbit. Then for every orbit is an Angel with whom there are seventy thousand Angels. So they turn the circle of the orbit. So it is upon their turning that the sun, and the moon, and the stars, and the planets turn along with them. So they descend in their station which Allahazwj Mighty and Majestic has Determined for them. Therein are their days and their nights.

So when the sins of the servants become numerous and Allahazwj Blessed and High Intends to Reproach them with a Sign from Hisazwj Signs, Heazwj Orders the Angel in charge of the orbit to remove the orbit upon which the sun and the moon, and the stars, and the planets flow upon. So that Angel orders the seventy thousand Angels (which are under him) to remove these from their flows’.

Heazwj said: ‘So they remove it and the sun becomes in that sea (atmosphere) in which flows in the orbit’. Heazwj said: ‘So its light gets obliterated and its colour changes. So if Allahazwj Mighty and Majestic Intends to maximise the Sign, Heazwj Obliterates the sun in the sea (atmosphere) upon what Allahazwj Loves that Hisazwj creatures should fear Hisazwj Signs’. Heazwj said: ‘And that is during the eclipse of the sun’.
He asws said: ‘And that is similar to what He Does with the moon’. He asws said: ‘So if Allah azwj Intends to End it or Return it back to normal, He azwj Orders the Angel in charge of the orbit that he should return the orbit back to its normality. So he returns the orbit and the sun goes back to its normality’. He asws said: ‘So he takes it out from the water (fluid) and it is brownish (dim)’. He asws said: ‘And the (matter of) the moon is similar to that’.

He (the narrator) said, ‘Then Ali asws Bin Al-Husayn asws said: ‘But rather, no one is scared of these two nor is anyone intimidated by these two Signs except the one who was from our asws Shiites. So if (these Signs) have happened, so be scared to Allah azwj Mighty and Majestic, then return (Repent) to Him azwj’.

H 14490 – Ali Bin Ibrahim, from his father, from Muhammad Bin Suleyman, from Al-Fazl Bin Ismail Al-Hashimy, from his father who said:

‘I complained to Abu Abdullah asws of what I had faced from my family from their taking of their Religion lightly’. So he asws said: ‘O Ismail, do not abhor that from your family, for Allah azwj Blessed and High has Made for every family a proof by which He azwj will Argue by against his (faithless) family on the Day of Judgement.

So He azwj will Say to them: “Did you not see so and so among you? Did you not see his guidance among you? Did you not see his Prayers among you? Did you not follow his Religion? Did you not follow it? So he will become a proof against them on the Day of Judgement’.

H 14491 – From him, from his father, from Muhammad Bin Usaym Al-Nakhaas, from Muawiya Bin Ammaar who said:

‘I heard Abu Abdullah asws saying that: ‘The man from among you lives in the neighbourhood. So Allah azwj Mighty and Majestic will Argue by him against his neighbours on the Day of Judgement. So He azwj will Say: “Was not so and so among you? Did you not hear his speech? Did you not hear his wailing during the night? So he will be the Argument of Allah azwj against them’.
H 14492 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Jameel Bin Saaleh, from Abu Maryam who has said:

Abu Ja’far, said, ‘I asked him about the Statement of Allah Mighty and Majestic: “[105:3] And send against them swarms of flying creatures [105:4] Striking them with stones of baked clay”, he said: ‘These were low flying birds which came upon them from the sea front. Their heads were like the heads of predatory birds, and their claws were like the claws of predatory birds. Along with each of the birds were three stones. In their legs were two stones and in their beaks one stone each. So they went on to pelt them by these until their bodies became blistered with smallpox. So they killed them by it and there was not seen before that anything from the smallpox, nor were such birds seen before that day, nor after it’.

He, said: ‘And the ones from among them who escaped on that day went until they reached Hazramaut, and it is a valley in a part of Yemen. Allah Sent against them a flood. So, all of them were drowned in it’. He, said: ‘And no water had been seen in that valley at all for fifteen years before that’. He, said: ‘So that is why it has been named as Hazramaut (death arrived), for that is wherein they died’.

H 14493 – Muhammad Bin Yahya, form Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Abdullah Bin Bukeyr and Sa’alba Bin Maymoun and Ali Bin Uqba, from Zarara, from Abdul Malik who said:

‘A discussion took place between Abu Ja’far and the children of Al-Hassan. That reached me, so I came up to Abu Ja’far to speak to him about it. He said to me: ‘Shhh! Do not interfere in what is in between us, for our example and the example of the sons of our uncle is like the man who was in the Children of Israel who had two daughters. So he married one of them to a farmer and married the other one to a potter.’

Then he went to visit them both. So he first went to the wife of the farmer and said to her, ‘What is your condition?’ She said, ‘The farm of my husband is a large farm, so if Allah\textsuperscript{azwj} were to send (rain from) the sky, we would be in the best condition of the Children of Israel’. Then he went to the wife of the potter, so he said to her, ‘What is your condition?’ She said, ‘My husband has worked to produce a lot of pottery, so if Allah\textsuperscript{azwj} were to Withhold (the rain from) the sky, we would be in the best condition of the Children of Israel’. So he left and he was saying, ‘Our Allah\textsuperscript{azwj} You are for them both’, and that is how it is with us’.

H 14494 – Muhammad, from Ahmad, from Ibn Mahboub, from Jameel Bin Saaleh, from Zareeh who said:

‘I heard Abu Abdullah\textsuperscript{asws} seeking refuge for one of his\textsuperscript{asws} sons and he\textsuperscript{asws} was saying: ‘I\textsuperscript{asws} am resolved against you, O wind, and O pain, whatever creature you are, with the determination which Ali\textsuperscript{saww} held against the Jinn in the valley of Al-Sabrah. So they answered, and they obeyed. You answer and obey, and go away from my\textsuperscript{asws} son so and so, and so of my\textsuperscript{asws} daughter so and so, at this very moment, at this very moment’.

H 14495 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzaal, from Ibn Sinan, from Abu Al-Jaroud:

Abu Ja’far\textsuperscript{asws} said: ‘The Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} said: ‘The one who misses (someone in his absence) is himself missed (by others), and the one who does not prepare (himself to observe) patience against the ravages of the time would be frustrated, and the one who problems the people would be troubled by them, and the one who leaves them (under troubles) alone would not be left alone by them (but troubles will be returned to him)’. It was said, ‘So what shall I do, O Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}?’. He\textsuperscript{saww} said: ‘Lend them from you dignity, from the little you have and from what you need (for yourself) to (them)’.

H 14496 – From him, from Ahmad, from Al-Barqy, from Muhammad Bin Yahya, from Hammaad Bin usmaan who said:
‘Musa Bin Isa was in his house which was in the place of Sa’ee (nearby the Kaaba), overlooking it when he saw Abu Al-Hassan Musa	extsuperscript{asws} coming from Al-Marwa upon his	extsuperscript{asws} mule. So he ordered Ibn Hayyaaj, a man from Hamdaan who was very close to him	extsuperscript{asws} to go and hold on to the reins and make a claim for the mule. So he came up to him	extsuperscript{asws}, held on to the reins, and staked a claim for the mule. Abu Al-Hassan	extsuperscript{asws} took his	extsuperscript{asws} feet off and dismounted from it and said to his	extsuperscript{asws} servant: ‘Take the saddle and hand (the mule) over to him’. He said, ‘And the saddle is mine as well’. So Abu Al-Hassan	extsuperscript{asws} said: ‘You are lying, for we	extsuperscript{asws} have clear proof that it is the saddle of Muhammad	extsuperscript{asws} Bin Al	extsuperscript{asws}, and as for the mule, so we	extsuperscript{asws} have bought it not so long ago and you know it, and what you are saying’.

H 14497 – From him, from Ahmad Bin Muhammad, from Muhammad Bin Murazim, from his father who said:

‘We went out with Abu Abdullah	extsuperscript{asws} when he	extsuperscript{asws} left from the presence of Abu Ja’far Al-Mansour from Al-Hira. So he	extsuperscript{asws} left at the time permitted for him	extsuperscript{asws} and ended up at Al-Saliheen in the beginning of the night. A tax collector presented himself to him	extsuperscript{asws} who was in Al-Saliheen in the beginning of the night. He said to him	extsuperscript{asws}, ‘I will not permit you	extsuperscript{asws} to leave’. So he	extsuperscript{asws} urged him and requested him, but he refused, rejecting it.

وَأَنَاََوُمُصَادِفٌ مَعْهُ فَقَالَ لَهُ مُصَادِفٌ جُعِلْتُ فَذَاكَ إِنِّي هَذَا كَلِبٌ ثُمَّ أَقْلَبْنَاهُ وَأَحَافُنَّهُ ثُمَّ نِصْبَرْنَاهُ ثُمَّ نَظَرِنَّهُ فِي النَّهَرِ فَقَالُواْ كَيْماْ مُصَادِفٌ

And I and Musaddaf were with him	extsuperscript{asws} So Musaddaf said to him	extsuperscript{asws}, ‘May I be sacrificed for you, but this one is a dog. He has troubled you, and I fear that he would reject it.

فَقَالَ إِنَّ الْرَّجُلَ يَخْرَجُ مِن النَّهَرِ الصَّغِيرُ فِي حَلَّةٍ ذَٰلِكَ فِيهِ النَّهَرِ الكَبِيرِ

So he	extsuperscript{asws} did not stop requesting him until most of the night had passed, and he permitted him	extsuperscript{asws} to pass. He	extsuperscript{asws} said: ‘O Murazim, is this better or that which you had said?’ I said, ‘May I be sacrificed for you, this (is better)’. So he	extsuperscript{asws} said: ‘The man comes out of the smaller humiliation, but that pushes him enter into the greater humiliation’.

H 14498 – From him, from Ahmad Bin Muhammad, from Al-Hajjaal, from Hafs Bin Abu A’isha who said:
‘Abu Abdullah<sup>asws</sup> sent one of his<sup>asws</sup> servants on an errand. He was delayed. So Abu Abdullah<sup>asws</sup> went out to see why he had been delayed. He<sup>asws</sup> found him sleeping. So he<sup>asws</sup> sat near to his head and caressed it (and waited) until he woke up. So when he was awake, Abu Abdullah<sup>asws</sup> said to him: ‘O so and so, by Allah<sup>azwj</sup>, that is not for you. The night is for you to sleep in and the day from you is for us.<sup>asws</sup>’

H 14499 – From him, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hassaan, from Abu Ali who said:

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘Do not mention our<sup>asws</sup> secrets opposite to what we<sup>asws</sup> say publicly, and do not publicise us<sup>asws</sup> opposite to our<sup>asws</sup> secrets. It suffices for you all that you should say what we<sup>asws</sup> say, and remain silent about what we have observed silence on. You have seen that Allah<sup>azwj</sup> Mighty and Majestic have never Kept any good for anyone from the people in opposition to us<sup>asws</sup>. Allah<sup>azwj</sup> Mighty and Majestic Says: “[24:63] therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful chastisement.”