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

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AL-KAFI

المجلد الثامن

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

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hadeeth of the Doctor</td>
<td>5</td>
</tr>
<tr>
<td>H 14500</td>
<td>5</td>
</tr>
<tr>
<td>H 14501</td>
<td>5</td>
</tr>
<tr>
<td>H 14502</td>
<td>5</td>
</tr>
<tr>
<td>Hadeeth of the Whale, Which Thing It Rests Upon</td>
<td>6</td>
</tr>
<tr>
<td>H 14503</td>
<td>6</td>
</tr>
<tr>
<td>H 14504</td>
<td>6</td>
</tr>
<tr>
<td>Hadeeth of the Dream and the Proof Upon the People of That Era</td>
<td>7</td>
</tr>
<tr>
<td>H 14505</td>
<td>7</td>
</tr>
<tr>
<td>H 14506</td>
<td>7</td>
</tr>
<tr>
<td>H 14507</td>
<td>8</td>
</tr>
<tr>
<td>H 14508</td>
<td>8</td>
</tr>
<tr>
<td>H 14509</td>
<td>8</td>
</tr>
<tr>
<td>H 14510</td>
<td>8</td>
</tr>
<tr>
<td>Hadeeth of the Winds</td>
<td>9</td>
</tr>
<tr>
<td>H 14511</td>
<td>9</td>
</tr>
<tr>
<td>H 14512</td>
<td>10</td>
</tr>
<tr>
<td>H 14513</td>
<td>11</td>
</tr>
<tr>
<td>H 14514</td>
<td>12</td>
</tr>
<tr>
<td>Hadeeth of the People of Syria (Al-Shaam)</td>
<td>14</td>
</tr>
<tr>
<td>H 14515</td>
<td>14</td>
</tr>
<tr>
<td>H 14516</td>
<td>15</td>
</tr>
<tr>
<td>Hadeeth of the Gardens and the She-Camel</td>
<td>17</td>
</tr>
<tr>
<td>H 14517</td>
<td>17</td>
</tr>
<tr>
<td>H 14518</td>
<td>23</td>
</tr>
<tr>
<td>Hadeeth of Abu Baseer with the Woman</td>
<td>24</td>
</tr>
<tr>
<td>H 14519</td>
<td>24</td>
</tr>
<tr>
<td>H 14520</td>
<td>24</td>
</tr>
<tr>
<td>H 14521</td>
<td>25</td>
</tr>
</tbody>
</table>
H 14522........................................................................................................................................25
H 14523........................................................................................................................................26
H 14524........................................................................................................................................26
H 14525........................................................................................................................................27
H 14526........................................................................................................................................27
H 14527........................................................................................................................................27
H 14528........................................................................................................................................30
H 14529........................................................................................................................................31
H 14530........................................................................................................................................32
H 14531........................................................................................................................................32
H 14532........................................................................................................................................32
H 14533........................................................................................................................................33
H 14534........................................................................................................................................33
H 14535........................................................................................................................................33
H 14536........................................................................................................................................34
H 14537........................................................................................................................................34
H 14538........................................................................................................................................35
H 14539........................................................................................................................................35
H 14540........................................................................................................................................38
H 14541........................................................................................................................................38
H 14542........................................................................................................................................47
H 14543........................................................................................................................................50
H 14544........................................................................................................................................53
H 14545........................................................................................................................................53
H 14546........................................................................................................................................57

HADEETH OF ADAM\textsuperscript{as} WITH THE TREE .................................................................38
H 14540........................................................................................................................................38
H 14541........................................................................................................................................47

HADEETH OF THE SYRIAN CHRISTIAN WITH AL-BAQIR\textsuperscript{asws} ........................................50
H 14542........................................................................................................................................50

HADEETH OF ABU AL-HASSAN MUSA\textsuperscript{asws} .................................................................53
H 14543........................................................................................................................................53

RARE HADEETH ..........................................................................................................................57
H 14544........................................................................................................................................57
H 14545........................................................................................................................................57
H 14546........................................................................................................................................58
HADEETH OF THE DOCTOR

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

Abu Abdullah

having said: (Prophet) Musa

said: ‘O Lord! Where does illness come from?’ He

said: “From Me”, He

said: ‘And the cure?’ He

said: “From Me”. He

said: ‘So what do You servants do with the healer?’ He

said: “They soothe themselves by him”. These days the healer is called the Doctor’.

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

Abu Abdullah

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

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

I fell ill in Al-Medina with intense illness, and that (news) reached Abu Abdullah. So he

wrote to me: ‘It has reached me (news of) your illness. Buy one Sa’a of wheat, then lie down on your back and scatter it upon your chest a scattering and say, ‘Our Allah! I hereby ask You by Your Name which the rest less (Al-Muztar i.e. Al-Qaim) asks You to Remove the adversities, and Enable him in the earth and Make him as You Caliph upon You creatures, and send greetings upon Muhammad and upon the People of his Household, and Cure me from my illness’. Then sit straight and gather the wheat which is around you and say the like of that (again) and distribute one Mudd by one Mudd to each of the poor and say the like of that (again). Dawood said, ‘I did the like of that and I was as if I had been disentangled from a knot, and more than one person did that, so they all benefitted by it’.
**HADITH OF THE WHALE, WHICH THING IT RESTS UPON**

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

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

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

One of them\textsuperscript{asws} (Fifth or Sixth Imam\textsuperscript{asws}) having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created the earth, then Sent to it the salty water for forty mornings, and the sweet water for forty mornings until they met and got mixed. Then He\textsuperscript{azwj} Took by His\textsuperscript{azwj} Hand a handful and Stirred it intensely together, then Separated it into two separations. So from each one of these two came out particles like the particles of powder. So He\textsuperscript{azwj} Took a (group of) particles to the Paradise, and a (group of) particles to the Fire’.
**HADDEETH OF THE DREAM AND THE PROOF UPON THE PEOPLE OF THAT ERA**

5405 - But others refrained from what is forbidden upon the infidels (peace be upon him) saying: When do we go to that? So they said:

62782 - 62884 /af

They said, 'If we were to do that, so what is in it for us, for by Allah, what is in it for us. So they said, 'And what is the reason with regards to that?' He said: 'Allah sent a Rasool to the people of his era. So he called them to the worship of Allah and to His obedience'. They said, 'If you were all to obey me, Allah will Make you to enter the Paradise, and if you were to disobey me, Allah will Make you to enter the Fire'. So they said, 'And what is the Paradise and the Fire?' So he described that for them. So they said, 'When do we go to that?' So he said: 'When you die'. So they said, 'But we have seen our dead becoming bones and dust'. So they increased in their denial and contempt of it'.

62796/af

They thought, why don't we take you as a symbol to the others. He said: 'That is the ruling of your knowledge'.

So Allah Enabled them to experience dreams. So they came to them, and they got informed by what they saw, and what they had denied from that. So he said: 'Allah intended to Argue against you by this. This is how your spirits are. When you all die, and your bodily bodies, your spirits will go toward Punishment until such time that the bodies are resurrected'.

706 - 62754 /afii

1450 - 62772/af

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

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

350 - 62762/af

1450 - 62772/af

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

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

350 - 62762/af
H 14507 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muammar Bin Khallaad, who has narrated the following:

Al-Reza asws has said that the Rasool sallallahu alaihi wasallam of Allah azwj used to say to his companions in the morning: ‘Is there anything from the good news’, meaning by it, the dreams’.

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

Abu Ja’far asws has reported that a man asked the Rasool sallallahu alaihi wasallam about the Statement of Allah azwj: “[10:64] They shall have good news in this world’s life”, he sallallahu alaihi wasallam said: ‘This is the good dream which the Believer sees, so he receives good news by it in this world’.

H 14509 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa’id Bin Abu Kalaaf, who has narrated the following:

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

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

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

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

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

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

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

فأمام الرحى الخرتنو، علماً، و العليب، و الصيا، و الأسورة فإما فهمان هما أسماء الملاكاء الموكلين بها فإذا أراد الله أن يهدى مالك الذي اسمه الخرتنو فيلهم على الربة الحرام، فإما على الركاب الشامب، فضرب بجناحه قفران ريح الشمال حيث يربط الله من أجر البقر والبحر.
As for the four winds – the North, and the South, and Al-Saba, and Al-Dabour, so these are the names of the Angels who have been allocated to these. So if Allah\textsuperscript{azwj} Intends the North wind to blow, He\textsuperscript{azwj} Commands the Angel whose name is the North (Al-Shillaal), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the Al-Shamy corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah\textsuperscript{azwj} Desires it to.

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

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

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

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

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

Abu Ja'far\textsuperscript{asws} said that ‘Allah\textsuperscript{azwj} has winds of Mercy as well as winds of Punishment. So if Allah\textsuperscript{azwj} Desires that He\textsuperscript{azwj} Turns the winds of Punishment into the winds of Mercy, He\textsuperscript{azwj} Does it, but He\textsuperscript{azwj} never Makes (winds of ) Mercy to be turned into the wind of Punishment’.
He said: ‘And it is never the case that He is Merciful to all people who obey Him and that their obedience should become an affliction for them, except after their having turned from their obedience.

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

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

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

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

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H 14513 – Ali Bin Ibrahim, from his father, from Al-Nawfaly, from Al-Sakuny, who has narrated the following:
Abu Abdullah asws has said that the Rasool saww Allah aswj said: ‘For whom the Blessings appear should frequently mention the ‘الحمد لله’ (Praise be to Allah aswj), and the one who has numerous worries so for him is ‘نماضي’ (to seek Forgiveness, and the one who is pressed by the poverty should frequently say ‘لا حول و لا قوة إلا بالله’ (There is no Power and no Might except by Allah aswj). Then he asws said: ‘There is no Power and no Might except by Allah aswj the High the Magnificent, the poverty would be negated from him’.

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

So he asws said: ‘When it is the morning and evening, say:

لا حول و لا قوة إلا بالله’ (There is no Power and no Might except by Allah aswj, the High, the Magnificent. I hereby rely upon the Alive Who does not die, and Praise be to Allah aswj Who never Took for Himself aswj a son, and there never was for Him aswj an associate in the Kingdom, and will not be for Him aswj a guardian from the humiliation, and Great is His aswj Greatness’.

So the man said, ‘By Allah aswj, I had not recited it except for three days, and the poverty and the illness went away from me’.

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

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

12 out of 63
for it but love for my near relatives”. I said, ‘May I be sacrificed for you, they are saying that it is for the near relatives of the Rasool of Allah’. He said: ‘They lie. But rather it Descended with regards to us especially, regarding the People of the Household, regarding Ali, and Fatima, and Al-Hassan, and Al-Husayn the ones of the Cloak (As’haab Al-Kisaa)’.
H 14515 – From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood from Muhammad Bin Aliyya who said:

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

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

And He azwj Created the thing from which are all things, and it is the water from which He azwj Created the things. So He azwj Lineage everything to the water and did not Make a lineage for the water to which it can be ascribed. And He azwj Created the wind from the water, then Made the wind to overcome the water. So the wind sent down into the body of the water until foam swirled from the water in accordance with what He azwj so Desired it to swirl. So He azwj Created from that foam, pure white land with no crack in it, nor any holes, neither ascending nor descending, and no tree. Then He azwj Folded it, so He azwj Placed it on top of the water.
Then Allah azwj Created the fire from the water, so the fire burst out of the body of the water until smoke arose from the water in accordance with Allah azwj so Desired it to rise. So He azwj Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and that is His azwj Statement: “[79:27] Are you the harder to create or the heaven? He made it. [79:28] He raised high its height, then put it into a right good state. [79:29] And He made dark its night and brought out its light”. He azwj said: ‘And there was no sun, and no moon, and no stars and no clouds. Then He azwj Folded it and Placed it upon the earth, then Established two creations. Then He azwj Raised the sky before the earth, so that is His azwj Statement, Mighty is His azwj Mention: “[79:30] And the earth, He expanded it after that”. He azwj Said that He azwj Spread it out’.

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

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

Abu Ja’far asws said to me: ‘Everything used to be water, and His azwj Throne used to be on the water. So Allah azwj Mighty is His azwj Mention Commanded the water, so a fire was ignited. Then He azwj Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah azwj Created the Heavens from that smoke, and
Created the earth from the ash. Then the water, and the fire, and the wind quarrelled. So the water said, ‘I am the greatest army of Allah azwj’, and the wind said, ‘I am the greatest army of Allah azwj’, and the fire said, ‘I am the greatest army of Allah azwj’. So Allah azwj Mighty and Majestic Revealed unto the wind: “You are My azwj greatest army’.
HADITH OF THE GARDENS AND THE SHE-CAMEL

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

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

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree, a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear’. He asws said: ‘They will quench themselves with a drink from it, so Allah azwj will Purify their hearts by it from the “الحسد” (jealousy/envy), and their bodily hair will drop off, and that is the Statement of Allah azwj: “[76:21] and their Lord shall make them drink a pure drink”. It will be from that pure fountain’. 

قال ثم ينصرونون إلى عين أخرى عن ينار الشجرة فيستفعرون فيها، وهي عين الحياة فالمؤمنون آبدا قال ثم يوقف بهم قنام الحرش وقد سلموا من الأفان وأسماحة الحرش والبر وبرد آبدا قال فقيلوا الجبار جن ذكره للملائكة الذين معهم احتضروا أولاً يأتي إلى الحائط، ونا توقدون مع الخلق فقط سبق رضاني عليهم ووجبت رحمتي لهم وكيف أريد أن أوقفهم مع أصحاب الحسنات والطيبات.
He said: ‘Then they will leave to go to another Fountain on the right of the Tree. So they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever’. He said: ‘Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity’.

Rasool Allah (Compeller Majestic, Who cannot be Described (by any means), will Say to the Angels who will be with them: “Usher My friends to the Paradise and do not pause them with the creatures from am already Pleased with them and My Mercy has been Obligated for them, and how can Want them to be paused, the companions of the good with that of the evil?’

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

Ali said: ‘O Rasool Allah! Inform us about the Statement of Allah. “[39:20] But it is for those who fear their Lord. That lofty mansions, one above another, have been built”, O Rasool Allah! Those are mansions which Allah has Built for His friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergis, and that is the Statement of Allah: “[56:34] And raised couches”. When the Believer enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under an awning.’
Rasool Allah\textsuperscript{saww} said: ‘And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So that is the Statement of Allah\textsuperscript{azwj}. “[22:23] they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk”. So when the Believer sits upon his bed, it will vibrate with joy. When the friend of Allah\textsuperscript{azwj} settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah\textsuperscript{azwj}, and they will come to him. So the servants of the Believer from the butlers and the maids will say to them, ‘Stay in your place, for the friend of Allah\textsuperscript{azwj} is leaning upon his couch, and his Houri wife is grooming herself for him, therefore wait for the friend of Allah\textsuperscript{azwj}’.

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

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

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

تم بعثت الله إليه ألف ملك يهتؤون بالحلقة و يرتوجون بالحوراء قال فتنزهون إلى أول باب من جناته فتوبرون للملك الملك بابواب جنته ستثنان لذا على ولي الله فإن الله يبعثنا إليه نهتؤون و يرتوجون فهي الملك الملك حتى أموله للحوراء فإعجبوه يبصقُ Они فيدخل الملك إلى الحوراء و بينه وبين الحوراء ثلاث جنان حتي ينتمي إلى أول باب فبقول للحوراء إن على باب العرضة
Then Allah⁵ will send to him a thousand angels to congratulate him for being in the Paradise and having married the Hourie'. Rasool Allah⁴ said: 'So they will end up to the first of the doors of his Gardens. They will say to the Angel allocated for that door of his garden, 'Grant us permission to the friend of Allah⁵, for Allah⁵ has sent us to him to congratulate him'. The Angel will say to them, 'Wait until I inform the guard to inform him of your places'.

Rasool Allah⁴ said: 'So the Angel would come up to the guard, and in between the guard and him would be three Gardens until he will end up at the first door. So he will say to the guard that, 'A thousand Angels are awaiting at the door, having been sent by the Lord⁴ of the world, Blessed and High, to congratulate the friend of Allah⁵ and have asked me to grant them permission to see him'. The guard will say to the Angel, 'This is difficult for me that I should permit anyone to the friend of Allah⁵ as he is with his Hourie wife'.

Rasool Allah⁴ said: 'And in between the guard and the friend of Allah⁵ are two Gardens'. He⁵ said: 'So the guard will come up to the supervisor and say to him that, 'At the door are a thousand Angels whom the Lord⁴ of Honour has sent to congratulate the friend of Allah⁵, so grant them permission'. The supervisor will proceed to the servants and say to them that, 'A thousand Angels are at the door whom Allah⁵ has sent to congratulate the friend of Allah⁵, so make their places known to him'.

Rasool Allah⁴ said: 'So they will make it known to him, and he will tell him to grant permission to the Angels. So they will come up to the friend of Allah⁵, and he would be in a mansion of his, and there will be a thousand doors in it, and at each door of its doors would be an Angel allocated to it. So he will allow the Angels to enter to be with the friend of Allah⁵ by opening one door for each of the Angels to enter by. The supervisor would then allow each of the Angels from the door of the doors of the Mansion'. He⁵ said: 'So they would then convey the Message of the Compeller⁵ Majestic and Mighty to him and that is the Statement of Allah⁵.

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

"قال و ذلك قوة جهنم و عزر و إذا أرايت ثم رأيت ثم نعماء و ملكا كبيرا يغطيك بذلك و تأتي به الله و ما هو فيه من الكرامة و النعيم و الملك العظيم الكبير انت الملكة من رسول الله عز وجل وكثر و كردا و فتا و كثير و جدير و كثير من خزانيكم فذكرهم و ذكر فيهم عزر و جل و ذكرهم و ذكرتمهم بالله و عزر و جل وكسر و لا ينسى من يتذكرهم من الله و الذي يشتهيه من النظر به نه و هو مكان و إن الأنواع من الناقة من ليل مثل الله يلبي و الله كتب قيل إن ذلك قال هذا إلهي"
Rasool Allah saaww said: ‘And that is the Statement of the Majestic and Mighty: “[76:20] And when you see there, you shall see blessings and a great kingdom”, meaning by that the friend of Allah azwj and what he would be in from the Prestige and the Bounties, and the Magnificent and Great Kingdom. The Angels Sent by the Message from Allah azwj Mighty is His azwj Mention, would seek permission for their entrance to him. So they do not come up to him except by his permission. So that is the Magnificent and Great Kingdom’.

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

قال و ليس من مؤمن في الجنة إلا وله جنان كثيرة معروشات و غير معروشات و أنهار من خمر و أنهار من ماء و أنهار من بناء و أنهار من عمل إذا ذاهب الله به إليه أيما تشهي نفسه عند طهيه العطاو من غير يسكي شهوانة قال ثم يخلي مع اخوته و يزرعون بعضهم بعضا و يتعمرون في جنانهم في ظل من نور و في مثل ما بين طبوع النجوم و أطيب من ذلك لكل مؤمن سبعون وجهة جواره و أربع نصف من الدمامين و المؤمن سبعة مع الحوراء و سبع مع النديم و ساعة يحلو نفسه على اللزامات فتكب نظرا و بعضهم إلى بعض

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

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

و إن المؤمنين لبيشة شعاع نور و هو على أريكته ويقول لخدمه ما هذا الشعاع اللامع لعل الجبار يحتملي فيقول له خدامه فتوسق فتومين جل جنان الله بل هذه حوراء من ساكين فمن لم يتخيل بها إحدى أشرف دعواته شوقا إليك و قد تعرضا لك و أحبب لقائك فلما أن رأك فتكب نظرا و لا يتصلى الشعاع الذي رأيت و النور الذي غشيك و هو من بابس طغوة و صفاته و نفاته و رقته

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

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

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

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

22 out of 63
And as for the Statement of the Mighty and Majestic: “[37:42] Fruits, and they shall be highly honoured”, he\textsuperscript{as} said: ‘They will not desire anything in the Paradise, except that they will be honoured with it’.

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

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

The Prophet ﷺ said, 'A neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters.'

Abu Ja'far ﷺ said, when I said from him ﷺ, 'We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters.'

H 14519 – Abaan, from Abu Baseer who said:

'I was seated in the presence of Abu Abdullah ﷺ when mother of Khalid who had been cut off by Yusuf Bin Umar came up, seeking permission to be seen by him ﷺ. Abu Abdullah ﷺ said: 'Would you like to listen to her speech?' I said, 'Yes.' He ﷺ said: 'Grant her permission', and he ﷺ made me sit alongside him ﷺ upon the seat. Then she came in. She spoke eloquently. So she asked about the two of them. He ﷺ said to her: 'Befriend the two of them.' She said, 'Shall I say to my Lord ﷺ when I meet Him ﷺ that you ﷺ ordered me to befriended them?' He ﷺ said: 'Yes.'

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

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

Abu Ja'far ﷺ said, when I said from him ﷺ, 'We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters.'

He ﷺ said: 'Glory be to Allah ﷺ And that is a great matter. However, shall I inform you of the one who is more evil than him?' I said, 'Yes'.

24 out of 63
He declared: ‘The one who is hostile to us (Nasibi) is more evil than him. But rather, there is none from the servant in whose presence the People of the Household are mentioned and he sympathises with our remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the ‘Eman’ (faith), and his intercession is Accepted whilst it is not acceptable for the Nasibi (hostile one).

And that the Believer will intercede for his neighbour even if there is no good deed to his credit. He will say, ‘O Lord! My neighbour used to restrain himself from hurting me, so he will intercede for him’. So Allah Blessed and High will say: ‘[azwj] am your Lord and more Right to Suffer for you. So He will Enter him in the Paradise although there will be no good deeds to his credit. And that the lowest of the ‘Momineen’ (Believers) would intercede for thirty people. When that happens, the inhabitants of the Fire will say, “[26:100] So we have no intercessors, [26:101] Nor a true friend”’.

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

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

H 14522 – Al-Husayn Bin Muhammad Al-Ashy, from Moala Bin Muhammad, from Al-Washa, from Abaan Bin Usmaan, from Abdul Rahmaan Bin Abu Abdullah who said:
I said to Abu Abdullahasws that, ‘Allahazwj Bestowed (Favour) upon us that we recognised Hisazwj Oneness, then Bestowed (Favour) upon us that we accepted the Prophet- hood of Muhammadasws, then Specialised us with yourasws love, the Peopleasws of the Household that we befriended you, and keep away from yourasws enemies, and we intend by that to save ourselves from the Fire’. He (the narrator) said, ‘And I sympathised with him and cried’.

So Abu Abdullahasws said: ‘Ask measws, for by Allahazwj, you will not ask measws about a thing except thatasws will inform you of it’. He (the narrator) said, ‘Abdul Malik Bin Ayn, ‘I have not heard himasws say that to any creature before you’. I said, ‘Inform me about the two men (Abu Bakr and Umar)’. Heasws said: ‘They were unjust to usasws of ourasws rights in the Book of Allahasws, and with usasws Fatimaasws, the inheritance from herasws fatherasws, and the injustices of these two still flow up to this day’. He (the narrator) said, ‘And he gestured to hisasws back’, (and said): ‘They threw the Book of Allahazwj behind their two backs’.

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

‘I came up to Abu Ja’fasws, so heasws said: ‘By Allahazwj, O Kumeyt, if weasws had in ourasws possession some wealth, weasws would have given you from it, but for you is what the Rasoolasws Allahazwj said to Hassan Bin Sabit: ‘The Holy Spirit will not cease to be with you so long as you defend usasww’.

I said, ‘Inform me about the two men (Abu Bakr and Umar)’. He (the narrator) said: ‘Heasws took the pillow and folded it unto hisasws chest’ and said: ‘By Allahazwj, O Kumeyt, there is no blood spilled unlawfully, nor any wealth taken without right, and not stone turned from another stone except that it would be upon their necks’.

H 14524 – And by this chain, from Abaaan, from Abdul Rahmaan Bin Abu Abdullahasws, from Abu Al- Abbas Al-Makky who said:
I heard Abu Ja’far\textsuperscript{asws} saying that: ‘Umar met Ali\textsuperscript{asws}, so he said to him\textsuperscript{asws}, ‘You\textsuperscript{asws} are the one who is reciting this Verse: “[68:6] Which of you is afflicted with madness” and applying it to me and to my companion’.

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

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

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

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

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

H 14527 – A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra’ib, from Abu Ubeyda Al-Haza’a, from Suweyr Bin Abu Fakhta who said:
I heard Ali asws Bin Al-Husayn asws narrating in the Masjid of the Rasool Allah saww saying: ‘Narrated to me asws by my asws father asws, and he asws heard it from his asws father asws Al-Abas Bin Abu Talib asws narrating to the people saying: ‘When it will be the Day of Judgement, Allah azwj will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection. So, some of them will climb upon the others, becoming overcrowded. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He asws said: ‘This will be the first sensation from the sensations of the Day of Judgement’.

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

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

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and [azwj] am a Witness for you against them, and [azwj] am sufficient as a Witness’.
He\textsuperscript{asws} said: ‘So they will recognise each other and seize the opportunity. So not one would remain for whom there would be anything from the unjust one any right except that he would claim for it’. He\textsuperscript{asws} said: ‘So they would do that for as long as Allah\textsuperscript{azwj} so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. So they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones’.

He\textsuperscript{asws} said: ‘And Allah\textsuperscript{azwj} would Know of their struggles, so a Caller would Call out from the Presence of Allah\textsuperscript{azwj} Blessed and High which the last of them would hear as well as the first of them: ‘0 group of creatures, listen intently to the Caller of Allah\textsuperscript{azwj} Blessed and High, and listen to what Allah\textsuperscript{azwj} Blessed and High is Saying to you all: ‘[azwj] Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I\textsuperscript{azwj} will Take it for you from the one who was unjust to you’. He\textsuperscript{asws} said: ‘So they would become happy with that due to their difficult struggles, and constrict, and their behaviour and contention’. He\textsuperscript{asws} said: ‘So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, ‘0 Lord\textsuperscript{azwj}, our rights are greater than us being able to forego them’.

He\textsuperscript{asws} said: ‘So a Caller would Call out from beside the Throne: ‘Where is Rizwaan, the keeper of the Gardens of Al-Firdows?’ He\textsuperscript{asws} said: ‘So Allah\textsuperscript{azwj} Mighty and Majestic will Command him to display from Al-Firdows a castle of silver with whatever is inside it from the construction and the servants’. He\textsuperscript{asws} said: ‘The butlers and the servants would be seen on the grounds of the castle’. He\textsuperscript{asws} said: ‘So a Caller would Call out from the Presence of Allah\textsuperscript{azwj} Blessed and High: ‘0 group of creatures! Raise your heads and look at this castle’. He\textsuperscript{asws} said: ‘So they will be raising their heads, and each one of them would wish for it’.

He\textsuperscript{asws} said: ‘So a Caller will Call out from the Presence of Allah\textsuperscript{azwj}: ‘0 group of creatures! This is for every one forgives a Believer’. He\textsuperscript{asws} said: ‘So all of them would be forgiving except for a few’. He\textsuperscript{asws} said: ‘So Allah\textsuperscript{azwj} Mighty and Majestic will Say: ‘There is no Permission to My\textsuperscript{azwj} Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody’s rights until it will be
Taken from him during the Accounting. O you creatures! Be prepared for the Accounting.'

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

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

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

H 14528 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Al-Hassan Bin Ali Bin Fazzaal, from Tha’albat Bin Maymoun, from Aby Amiya Yusuf Bin Sabit Bin Abu Saeeda, who has narrated the following:
Abu Abdullah asws having said when they came up to him and said, ‘But rather, we love you asws due to your asws nearness to the Rasool asws Allah aswj, and for what Allah aswj Mighty and Majestic has Obligated from your asws rights. We do not love you asws for the sake of the world for getting a share of it from you asws. But (we love you asws) only for the Sake of Allah aswj and the House of the Hereafter and that the man from among us would be able to correct his Religion’.

So Abu Abdullah asws said: ‘You have spoken the truth, you have spoken the truth’. Then he asws said: ‘The one who loves us asws is as if he is with us asws, or will come with us asws on the Day of Judgement like this’ – then he asws joined the two forefingers, then said – ‘By Allah aswj. If the man were to Fast during the day, and stand up (for Prayer) during the night, then meets Allah aswj Mighty and Majestic without our asws Wilayah, (the People asws of the Household) he then would be facing Him aswj (in such that) Allah aswj would either be Unhappy with him or Angry against him’. Then he asws said: ‘And that is the Statement of Allah aswj Mighty and Majestic:

9:54 The only reasons why their contributions are not accepted are: that they reject Allah and His Rasool; that they come to prayer without earnestness; and that they offer contributions unwillingly. 9:55 Let not then their property and their children excite your admiration; Allah only wishes to chastise them with these in this world’s life and (that) their souls may depart while they are unbelievers.

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

Then he asws said: ‘That had been Allah aswj. And you, O Abbaad! You have been deceived yourself by (merely) abstaining from your stomach and your genitals. Allah aswj Mighty and Majestic has Said: ‘[33:70] O you who
believe! be careful of your duty to Allah and speak the right word [33:71] He will put your deeds into a right state for you”. You must realise that Allah⁷azwj will not Accept from you anything until you speak the truth and just word (do not only rely on the meditation but accept the truth, the Wilayah of Amimah⁷asws)⁴.

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

Abu Abdullah⁷asws said: ‘Allah⁷azwj Mighty and Majestic has five sanctimonious (matters) in His⁷azwj earth – sanctity of the Rasool⁷saww Allah⁷azwj, and the sanctity of the Progeny⁷asws of the Rasool⁷saww Allah⁷azwj, and the sanctity of the Book of Allah⁷azwj Mighty and Majestic, and the sanctity of the Kaaba of Allah⁷azwj, and sanctity of the Believer⁷.

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

Abu Abdullah⁷asws said, ‘I heard him⁷asws saying: ‘When the ‘Momin’ (believer) reaches forty years, Allah⁷azwj Secures him from three illnesses – the leprosy, and the albinism and the madness. So when he reaches fifty, Allah⁷azwj Makes his Accounting to be light. When he reaches sixty years, Allah⁷azwj Grants him the repentance. So when he reaches seventy, the inhabitants of the sky love him.

So when he reaches eighty, Allah⁷azwj Commands to Write down his good deeds and Deletes his bad deeds. So when he reaches ninety, Allah⁷azwj Forgives him what has preceded from his Religion and what has been delayed and Writes him down as a prisoner of Allah⁷azwj in His⁷azwj earth’. And in another report – ‘So when he reaches a hundred, so that is the very (fleeb) end of life’.

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

Abu Abdullah⁷asws said that: ‘The servant has the opportunity (to seek forgiveness) until he reaches at the age of forty years. So when he reaches at the age of forty years, Allah⁷azwj Reveals to His⁷azwj two Angels: “⁷azwj have Let My⁷azwj servant to get to this age, so stringent and be more strict with him and write down all from little, big, less, more from his deeds.

32 out of 63
H 14533 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammada Bin Usmaan, from Al-Halby, who has narrated the following:

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

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

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

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

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

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

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

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

Abu Abdullah asws said: ‘The Rasool aswsw Allah azwj had fever so Jibraeels as gave to him aswsw a charm. So he said: ‘In the Name of Allah aswsw I perform incantation on you aswsw, O Muhammad aswsw, and in the Name of Allah aswsw I heal you aswsw, and in the Name of Allah aswsw from every disease which has exhausted you aswsw, and in the Name of Allah aswsw, and Allah aswsw is your aswsw Healer. So take it and congratulations to you aswsw. 

[56:75] Nay, I swear by the places of the stars for it would free you aswsw from it by the Permission of Allah azwj. Bakr (the narrator) said, ‘And I asked him asws about an incantation1 for the fever, so he asws narrated to me with this’.

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

Abu Ja’far asws has narrated that Rasool Allah aswsw said: ‘The one who says:

‘بَسِّمَ اللَّهِ الرَّحْمَنَ الرَّحِيمَ’

‘There is no Power and no Mighty except by Allah aswsw the High, the Magnificent’, three times, Allah aswsw Mighty and Majestic would Suffice for him for ninety nine types of affliction, the least of which is choking (suffocation)’.

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1 An incantation or enchantment is a charm or spell created using words.
Abu Abdullah asws has said: ‘The people ran away being defeated on the Day of Ohad, from the Rasool saww of Allah azwj. So he saww became angry with intense anger’. He asws said: ‘Whenever he saww became angry, sweat would descend from his saww forehead like pearls’.

He asws said: ‘So he saww looked around so there was Ali asws by his saww side. So he saww said to him asws, Join with the sons of your asws father (and go after), the ones who have fled from the Rasool saww Allah azwj. So he asws said: ‘O Rasool saww of Allah azwj, you saww are an example for me asws’. He saww said: ‘So suffice for me saww against these (enemies)’. So he asws rode and struck the first one he asws met from them’. So Jibraeel asws said: ‘This is the consolation, O Muhammed saww!’ He saww said: ‘He asws is from me saww and I saww am from him asws’. So Jibraeel asws said: ‘And I am from you asws both, O Muhammed saww’.

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

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

He said, ‘Badr was the most prestigious event that has transpired among the Arabs because Allah{azwj} Mighty and Majestic Gave prestige to Al-Islam and its people, and it is the most honourable event to have transpired among the Arabs because Allah{azwj} Mighty and Majestic gave Honour to Al-Islam and its people, and it is the most disgraceful event to have transpired among the Arabs, for Qureysh were killed on that Day and the Arabs were humiliated’. Khalid said to him, ‘You have lied, by the Life of Allah{azwj} for there was no day more honourable for the Arabs than that Day. Woe be unto you, O Qatada, inform me of some of their poems’. He said, ‘Abu Jahl came out on that Day, so that his status may be seen, and upon him was a red turban, and in his hand was a golden shield and he was saying, ‘A detestable war like this cannot take its revenge against me as I am like a two year old camel at the peak of its strength, and it is for the like of this that my mother has borne me’. He said, ‘The enemy of Allah{azwj} has lied, the son of my brother was more of a horse than him, meaning Khalid Bin Waleed, and his mother was Qushayriyya’.

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

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

Abu Ja’far\textsuperscript{asws} having said that: ‘Allah\textsuperscript{azwj} Blessed and High Covenanted to Adam\textsuperscript{as} that he\textsuperscript{as} would not go near the tree. When the time came which was in the Knowledge of Allah\textsuperscript{azwj}, he\textsuperscript{as} ate from it. He\textsuperscript{as} ate from it in forgetfulness and it is the Statement of Allah\textsuperscript{azwj}: “[20:115] And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination”. So when Adam\textsuperscript{as} ate from the tree, he\textsuperscript{as} came to the earth. There were born to him\textsuperscript{as} Habeel\textsuperscript{as} and his\textsuperscript{as} sister as twins, and there were born to him\textsuperscript{as} Qabeel\textsuperscript{la} and his\textsuperscript{la} sister as twins’.

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

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

Then Adam as asked his as Lord azwj for a son. So a boy was born to him as and he as
named him as as Hibbat Allah 2 (Gift of Allah azwj) because Allah azwj Gifted him as to him as, and his as sister as twins. So when the Prophet-hood of Adam as came to an
end, and his as days were complete, Allah azwj Revealed unto him as: ‘O Adam as! Your
Prophet-hood has ended and your as days are completed, so make the Knowledge
which is in your as, possession, and the Belief, and the Great Name, and the
inheritance of the Knowledge, and the effects of Knowledge of the Prophet-hood to
be in your as descendants to be in the possession of Habbat Allah as, for azwj will never
Cut off the Knowledge, and the Belief, and the Great Name, and the effects of the
Prophet-hood from your as progeny up to the Day of Judgement, and will never Leave
the earth except that there will be in it a knowledgeable one by whom My azwj Religion
would be recognised, and obedience to Me azwj would be recognised, and salvation
would lie in the ones born between you as and between Noah as.

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

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and ratify him as for he as would save you from drowning (loosing faith)’.

2 Also referred as Sheest
Then Adam⁴ as became ill with an illness in which he⁴ as passed away, so he⁴ as sent for Hibbat Allah⁴ as and said to him⁴ as: ‘If you meet Jibraeel or meet any of the Angels, so convey greetings from me⁴ as and say to him: ‘O Jibraeel, my⁴ as father⁴ as will be guiding you from the fruits of the Paradise’. Jibraeel said to him⁴ as: ‘O Hibbat Allah⁴ as, your⁴ as father⁴ as has been Captured (passed away) and we are descending to Pray on him⁴ as, so return’. He⁴ as returned and found Adam⁴ as to have passed away. Jibraeel showed him⁴ as how to wash him⁴ as. So he⁴ as washed him⁴ as until when he⁴ as came to Pray over him⁴ as. Hibbat Allah⁴ as said: ‘O Jibraeel, go forward and Pray over Adam⁴ as’. Jibraeel said to him⁴ as: ‘Verily Allah azwj has Commanded us that we should prostrate to your⁴ as father⁴ as whilst he⁴ as was in the Paradise, so it is not for us to lead anyone from his⁴ as sons’. So Hibbat Allah⁴ as led the Prayed over his⁴ as father and Jibraeel and the army of the Angels were behind him⁴ as and Exclaimed Takbeer over him⁴ as thirty times. So Jibraeel was ordered (to announce) for twenty-five exclamations of Takbeer to be lifted from it and the Sunnah of today is of five Takbeers, whilst the exclamations (Takbeers) over the people of Badr were nine and seven’.

Thereafter, when Hibbat Allah⁴ as had buried his⁴ as father⁴ as, Qabeel⁴ as came up to him⁴ as and said, ‘O Hibbat Allah⁴ as! I have seen my⁴ as father⁴ as that he⁴ as had specialised you⁴ as with the Knowledge by what he⁴ as had not specialised me⁴ la with, and it was the Knowledge by which your⁴ as brother⁴ as Habeel⁴ as had supplicated by. So his⁴ as offering was Accepted, therefore I⁴ as killed him⁴ as so that his⁴ as descendants would not be able to gloat over my⁴ la descendants by saying, ‘We are the sons of the one⁴ as whose offering was Accepted whilst you are the sons of the one⁴ as whose offering was unsuccessful’. So if you⁴ as were to display anything from the Knowledge which your⁴ as father⁴ as has specialised you⁴ as with, I⁴ as will kill you⁴ as just like I⁴ as killed your⁴ as brother Habeel⁴ as.

So Hibbat Allah⁴ as and the descendants from him⁴ as continued with what was in their possession, in a fearful (observing Taqeeeya⁶) manner, the Knowledge, and the Belief, and the Great Name, and the inheritance of the Prophet-hood, and the effect of Knowledge of the Prophet-hood until Allah azwj Sent Noah⁴ as and the will of Hibbat Allah⁴ as was displayed. When they (the descendants) look in the bequest of Adam⁴ as they found Noah⁴ as as a Prophet⁴ as the good news which Adam⁴ as had given them of. So they believed in him⁴ as, and followed him⁴ as and ratified him⁴ as.

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⁴ Dissimulation

40 out of 63
And Adam\textsuperscript{as} had bequeathed to Hibbat Allah\textsuperscript{as} that he\textsuperscript{as} should frequently refer to the will during the start of every year and make it to be a day of Eid for them. They did that during the era of Noah\textsuperscript{as} and the time of his\textsuperscript{as} coming out and that is what has come in the will of every Prophet\textsuperscript{as} until Allah\textsuperscript{azwj} revealed Muhammad\textsuperscript{saww}, and they recognised Noah\textsuperscript{as} by the Knowledge which was in their possession, and it is the Statement of Allah\textsuperscript{azwj} Mighty and Majestic: “[11:25] And certainly We sent Nuh to his people” up to the end of the Verse. And there were in between Adam\textsuperscript{as} and Noah\textsuperscript{as}, Prophets\textsuperscript{as} who were in hiding and it is for that reason their\textsuperscript{as} mention is hidden in the Quran. So they\textsuperscript{as} have not been named as have been named the proclaimed Prophets\textsuperscript{as}, greetings be upon all of them\textsuperscript{as}, and it is the Statement of Allah\textsuperscript{azwj}: “[4:164] And (We sent) Rasools We have mentioned to you before and Rasools we have not mentioned to you”, meaning the hidden ones from the Prophets\textsuperscript{as} have not been named as the proclaimed ones have been named.

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

So when the Prophet-hood of Noah\textsuperscript{as} came to an end and his\textsuperscript{as} days were completed, Allah\textsuperscript{azwj} Revealed unto him\textsuperscript{as} that: “O Noah\textsuperscript{as}! Your Prophet-hood has come to an end and your\textsuperscript{as} days are completed, so make the Knowledge which is in your\textsuperscript{as} possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood, to be in the descendants from your\textsuperscript{as} progeny, for [azwj] will never Cut it off from the houses of the Prophets\textsuperscript{as} which is your\textsuperscript{as} house and between Adam\textsuperscript{as}, and I\textsuperscript{azwj} will never Leave the earth except that there will be in it a knowledgeable one by whom My\textsuperscript{azwj} Religion would be recognised by, and obedience to Me\textsuperscript{azwj} would be recognised by, and salvation would lie in the ones who are born during what is in between the Capture (passing away) of a Prophet\textsuperscript{as} up to the coming out of another Prophet\textsuperscript{as}. “
And Noah asc gave the good news of Hud asc to Saam asc and there were Prophets asc in between Noah asc and Hud asc. And Noah asc said that Allah ascwz will Send a Prophet asc called Hud asc, and he asc would call his asc people to Allah ascwz Mighty and Majestic. They would belie him asc and Allah ascwz will Destroy them by the wind. So the ones among you who meet him asc should believe in him asc, and follow him asc for Allah ascwz would Rescue him from the Punishment of the wind. And Noah asc ordered his asc son Sam asc that he asc should look at this bequest at the start of every year and make it as to be a day of Eid for them.

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

And there were Prophets asc in between Ibrahim asc and Hud asc and it is the Statement of Allah ascwz; “[11:89], nor are the people of Lut far off from you”, and His ascwz Statement, Mighty is His ascwz Mention: “[29:26] And Lut believed in Him, and he said: I am fleeing to my Lord”, and the Statement of the Mighty and Majestic: “[29:16] And (We sent) Ibrahim, when he said to his people: Serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know”. So there came in between every two Prophets asc, ten, or nine, or eight Prophets asc, and all of them were Prophets asc, and there happened for every Prophet asc what happened for
ثم صارت من بعد يوسف في سبعة أخوه حيث الثامن إلى موسى (عليه السلام) فكان بين يوسف وموسى من الأبناء (عليهم السلام) فارسل الله موسى وهارون (عليهما السلام) إلى فرعون وهامان وقريع فم أرسل الرجل ثروى وكان شقيقا لهما كان رجاء سنة في اليوم الواحد سبعين نبيا وقوم سوقي فثناها آخر النهار.

فلم تزلت الثورة على موسى (عليه السلام) يبهر بهمّاحر (صلى الله عليه وآله) و كان بين يوسف وموسى من الأنبياء و كان وصي موسى يشغب بن نون (عليهما السلام) و هو فتى ذكرته الله عز و جل في كتابه فكان تزلت الثانوية يبهر بهمّاحر (صلى الله عليه وآله) حتى بعث الله تبارك وتعالى المسيح عيسى ابن مريم فبهر بهمّاحر (صلى الله عليه وآله) و ذلك قوله تعالى بجودنة يعني اليهود والنصارى مكثونا يعني صلاة محرّم (صلى الله عليه وآله) عادتما يعني في الثورة و اتصلهم على بهمّاحر (صلى الله عليه وآله) جل يخبر عن عيسى وبشرنا برؤول يأتي من الله الجليل يثيرهم بالصرف ويتلهم عن المكر و هو قول الله عز و جل يخبر عن عيسى وبشرنا برؤول يأتي من الله الجليل يثيرهم بالصرف و يتلهم عن المكر و هو قوله

و بادي اسمه أحمد و بشر موسى وعيسى بهمّاحر (صلى الله عليه وآله) كما يبهر الأبناء (عليهم السلام) بعضهم ببعض حتى بلغت المحرّم (صلى الله عليه وآله).

Then, from after Yusef it went to the grandsons until it ended up to Musaas. And there were Prophetsas in between Yusef and Musaas. So Allahazwj Sent Musaas and Harounas to Pharaohla, and Hamaanla, and Qarounas. “[23:44] Then We sent Our Rasools one after another; whenever there came to a people their Rasool, they called him a liar, so We made some of them follow others and We made them stories”. And the Children of Israel killed a Prophetas, and if two were established they killed two, and four would be established, to the extent that sometimes they killed seventy Prophetsas in one day, and they set up the market and killed themas at the end of the day.

So when the Torah was Revealed unto Musaas, it gave the good News of Muhammadsaww, and in between Yusefas and Musaas were Prophetsas. And Musas had bequeathed to Yoshua bin Noonas and heas was the young man whom Allahazwj Mentioned in Hisasw Book. The Prophetsas never ceased to give the good News of Muhammadasw until Allahazwj Blessed and High Sent the Messiah Isa Bin Maryamas. So heas gave the good News of Muhammadasw and that is the Statement of the High: “[7:157] they find meaning the Jews and the Christians written down with them meaning the description of Muhammadasw in the Taurat and the Injeel (who enjoins them good and forbids them evil),” and it is the Statement of Allahazwj: “[61:6] And when Isa son of Mariam said giving the good news of an Rasool who will come after me, his name being Ahmad,” and Musas and Isaas gave the good news of Muhammadasw just as the Prophetsas had given to one another until it reached Muhammadasw.

So when the Prophethood of Muhammadasw came to an end, and hisas days were completed, Allahazwj Blessed and High Revealed unto himas. “O Muhammadasw! Youras Prophet-hood has come to an end and youras days are completed, so make the Knowledge which is in youras possession, and the Belief,
and the Great Name, and inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood to be in the People of your Households in the possession of the Prophet-bin-Talib, for the Progeny just as the Prophet never Cut it off from the Houses of the Prophets which were in between you and your father Adam, and that is the Statement of Allah Blessed and High: "[3:33] Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations [3:34] Offspring one of the other; and Allah is Hearing, Knowing".

And Allah Blessed and High never Makes the Knowledge to be among the ignorant ones, and never Allocates His Command to anyone from His creatures, not even to an Angel of Proximity, and not to a Mursal Nabi, but He Sends Rasools from His Angels and Said to him: "Say such and such". So He Commanded them with what He Loves and Prohibited them from what He Abhors. So He Related to them the affairs of His creatures by the Knowledge. So He Taught that Knowledge, and Taught His Prophets and His and the specials ones from the Prophets, and the brothers, and the descendants who were one from another, so that is the Statement of the Majestic and Mighty: "[4:54] But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom".

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

And the knowledgeable ones are the one whom Allah has Made to be among them the remainders, and in them is the eventual end, and the preservation of the Covenant until the world comes to an end. And the knowledgeable ones and the Guardians of the Command (Wali Ul Amr) are the interpreters of the Knowledge and the guidance. So this is the Glory of the elite and the Rasools, and the Prophets, and the Wise ones, and the Imams of guidance, and the Caliphs who are the Guardians of the Command of Allah, and the interpreters of the Knowledge of Allah, and the people of the effects of the Knowledge of Allah from the descendants who are one from another from the elite after the Prophets from the fathers, and the brothers, and the descendants from the Prophets.
So the ones who sought protection by the merit ended up with their Knowledge and were rescued by their help, and the ones who placed the Guardians of the Command of Allah and the people of the interpretation (Istabaat) in others than the elites from the Houses of the Prophets have opposed the Command of Allah, and made the ignorant ones to be as the guardians of the command of Allah (wali al-amr), and the pretenders without guidance from Allah and they claim that they are the ones who are the people of interpretation (Istabaat) of the Knowledge of Allah, so they have belied against Allah and His Rasool, and disregarded his successor and being obedient to him, and did not place the Preference of Allah where Allah Blessed and High had Placed it. So they went astray and led astray those who followed them, and there will be no argument for them on the Day of Judgement.

But rather, the Proof is among the Progeny of Ibrahim as is in the Statement of Allah: “[4:54] But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom”, So the Proofs are the Prophets as and the People of the Household of the Prophets until the Establishment of the Hour (Day of Judgement), because the Book of Allah Speaks of that, the Will of Allah some of them from the other which has been Placed upon the people, so the Mighty and Majestic Said: “[23:36] In houses which Allah has permitted to be exalted”, and these are the Houses of the Prophets as, and the Rasools as, and the Wise ones, and the Imams as of Guidance.

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

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

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

So the one who does that would have the right for Allah azwj to Honour him and not Punish him. And the one who comes to Allah azwj without what He azwj has Commanded for, would have become deserving for Allah azwj to Humiliate him and Punish him’. 
H 14541 – A number of our companions, from Ahmad Bin Muhammad Bin Khaled, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi’e who said:

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

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

He said, ‘So inform me about the Statement of Allah asw Mighty and Majestic to His asw Prophet asws: “[43:45] And ask those of Our Rasools whom We sent
before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?’” who was the one that Muhammadas was asked since there were five hundred years in between himas and Isas?

Abu Ja’farsaww said: ‘This is the Verse: “[17:1] Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing”’, so Allahaswz Blesses and High Showed to Muhammadas certain Signs when Heaszw Made himaszw to travel to the Bayt Al-Maqdasa, was that Allahaswz Mighty is Hissaww Mention, Resurrected from the former ones and the later ones, Prophetsas and Rasoolsas, then Commanded Jibreelas to Call out the Adhaan and the Iqmahas.

And he said in his Adhaan “Hurry to the Best of the deeds” (Hayya Ala Khayr Al-Amal). Then Muhammadas proceeded and Prayed with the people. When hesaww had finished, hesaww asked them: ‘What did you testify to and what did you worship?’ They replied, ‘We testified that there is no god except Allahaswz. One with no associates to Himaswz, and that youaswz are the Rasoolesaww of Allahaswz, and it is upon that, that Heaszw Took a Covenant from us and the Confirmation’.

So Nafa’usaww said, ‘Youaswz have spoken the truth, O Abu Ja’farsaww! So Inform me about the Statement of Allahaswz. “[21:30] Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them”. Hesaww said: ‘When Allahaswz Blesses and High Sent Adamsaw to the earth, and the skies were closed up and did not rain at all, and the earth was closed up and did not grow any vegetation. So when Allahaswz Accepted the repentance of Adamin, Heaszw Commanded the sky, so it collected rain in the clouds. Then Heaszw Commanded it, so it allowed it to fall. Then Heaszw Commanded the earth, so it produced the trees, and the fruits, and the rivers flowed. So that is (what is meant by) ‘closed up’, and this is (what is meant by) ‘it opened up’.

Nafa’usaww said, ‘Youaswz had spoken the truth, O sonaswz of the Rasoolesaww of Allahaswz. So inform me about the Statement of Allahaswz. “[14:48] On the day when the earth shall be changed into a different earth, and the heavens (as well)”. Which earth would it be replaced by on the Day?’ So Abu Ja’farsaww said: ‘It will be the ground which would become edible, from which they will be eating until such time as Allahaswz has Completed the Accounting’.

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

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

Then he\textsuperscript{asws} said: ‘O Nafa’u, inform me of what \textsuperscript{i\textsuperscript{asws} ask you about’. He said, ‘And what is it?’ He\textsuperscript{asws} said: ‘What do you say about the companions of Nahrwaa (a battle), for if you say that Amir-ul-Momineen\textsuperscript{asws} killed them rightfully, therefore they were apostates, and if you were to say then he\textsuperscript{asws} killed them wrongly, so you would have blasphemed’. He (the narrator) said, ‘He turned around from those that were with him, and he was saying, ‘By Allah\textsuperscript{azwj}, you\textsuperscript{asws} are truly the most knowledgeable of the people’. So he came to Hisham who asked, ‘What did you do?’ He said, ‘Leave me from your speech. By Allah\textsuperscript{azwj} this one\textsuperscript{asws} is truly the most knowledgeable of the people, and he\textsuperscript{asws} is truly the son\textsuperscript{asws} of the Rasool\textsuperscript{asws} of Allah\textsuperscript{azwj}, and his\textsuperscript{asws} companions are quite right in taking him\textsuperscript{asws} as a Prophet\textsuperscript{asws}.’
Hadeeth of the Syrian Christian with Al-Baqir

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

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

He (the narrator) said: ‘Abu Ja’far asws covered his asws head by his asws cloth, and went with his asws companions. He asws mingled with the Christians until he asws came to the mountain. Abu Ja’far asws sat down in the middle of the Christians along with his asws companions, and the Christians brought out a carpet and placed the pillows. Then they entered and brought him out with his eyes covered. His eyes stirred as if they were the eyes of a snake. Then he inadvertently turned towards Abu Ja’far asws and asked, ‘O Sheykh, where are you asws from, or are you asws from the Mercied community?’ So Abu Ja’far asws said: ‘But, asws am from the Mercied community’. He said, ‘Are you asws from their knowledgeable ones or from their ignorant ones?’ He asws said: ‘asws am not from the ignorant ones’. The Christian said, ‘Shall I ask you or will you ask me?’ Abu Ja’far said: ‘Ask me asw’. So the Christian said, ‘O group of Christians, a man from the community of Muhammad asw is saying, ‘Ask me!’. This one is full of answers’.
Then he said, ‘O servant of Allah\textsuperscript{asws}, inform me about the hour which is neither from the night, nor from the day. Which hour is it?’ Abu Ja‘far\textsuperscript{asws} said: ‘That which is in between the dawn and sunrise’. So the Christian said, ‘So if it is neither an hour from the hours of the night, nor from the hours of the day, from which is it?’ Abu Ja‘far\textsuperscript{asws} said: ‘From the hours of the Paradise, and in which our patients are relieved (from pain).

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

So the Christian said, ‘Shall I ask you\textsuperscript{asws} or will you\textsuperscript{asws} ask me?’ Abu Ja‘far\textsuperscript{asws} said: ‘Ask me\textsuperscript{asws}. He said, ‘O group of Christians! By Allah\textsuperscript{azwj}, I will ask him about a matter which would bog him\textsuperscript{asws} down just as the donkey gets bogged down in the mud’. He\textsuperscript{asws} said to him: ‘Ask’. He said, ‘Inform me about a man who approached his woman, so she became pregnant with twins in the same one hour, and gave birth to both of them in the same one hour, and they both died in the same one hour, and were buried in the same one grave. One of them lived for one hundred and fifty years whilst the other lived for fifty years. Who were those two?’. So Abu Ja‘far\textsuperscript{asws} said: ‘Uzayr and Uzrat. Their mother became pregnant with them both as you have described, and gave birth to both of them as you have described, and both Uzayr and Uzrat lived for such and such a time. Then Allah\textsuperscript{azwj} Blessed and High Made Uzayr to die for a hundred years, then Resurrected him, and he lived with Uzrat for fifty years, and both of them died in the same one hour’.
So the Christian said, ‘O group of Christians. I have not see with my eyes ever a more knowledgeable one than this man\textsuperscript{asws}. Do not ask me about a single letter (anything at all) so long as this one is in Al-Shaam. Return me’. He (the narrator) said, ‘So they returned him to his cave, and the Christians returned with Abu Ja’far\textsuperscript{asws}.}'
HAD EE TH OF ABU AL-HASSAN MUSA

H 14543 – A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mahraan, from Muhammad Bin Mansour Al-Khuza’i, from Ali Bin Suweydwad and Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazí’e, from his uncle Hamza bin Yazi’e, from Ali Bin Suweyd and Al-Hassan Bin Muhammad, from Muhammad Bin Ahmad Al-Nahdy, from Ismail Bin Mahraan, from Muhammad Bin Mansour, from Ali Bin Suweydwad who said:

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

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

Having said that, you are the people whom Allahazwj has Blessed by Sending the Progenyasws of Muhammadasws (towards you and) and by special status, and Preserved the cordiality which attracted you to Hisasws Religion, and what Heasws has Inspired from your guidance and your vision from the matters of your Religion that you give preference to themasws and are referring your matters to themasws. You wrote to measws asking masws about matters which asws was observing dissimulation in and concealed them for a while. So when the authority of the tyrant passed by, and there came the authority of the Oneasws with Great Authority, by masws departing from the world which has been condemned by its inhabitants who have hardened
themselves against their Creator, [Allah] saw that [Allah] could explain to you what you had asked me about, fearing that our weak Shites may enter into confusion because of the ignorance which is in front of them.

فائق الله عزّ وجلّ خصص لنكما إله مـ اهنأ، إنا أن تكون بيدك على الوصياء أو حارضاً عليهم بفضءه ما أستودعكما... إنا لن فعل إن شاء الله

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

أين أول ما أنهى إليه أعني إلى تلك نفسي في ليلي هذه غير جازع ولا نائم ولا شالاً فيما هو كان ما قد قضى الله عزّ وجلّ وحتم فاستلزم بعلّة الذين آل محمد وعليه السلام الوصي الوصيي بعد الوصي وصالحه لهم الرحمن ورضي الله بهم وداوى وداوى أماناتهم وندرى ما خذوا أماناتهم لما علّه فأحرزوا ولا دلوا على ولة الثور منهم فأضرموا علّه فأداهم اللهم يباد الجواع١ وخوفاً بما كانوا يصنعون

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

و سألت عن رجلين انتصراً رجلاً مانًا كان يفتقى على القروات والمكاسح وأعداء السبيل وفلا بسيل، واللهم لعلما الاختصائها ذلك لم يرضينا حتّى غيابه حتّى حملته ثمّ إياه غرضاً فوقع قربه إلى منزلهما فلما أحرزاً تولاً إفتقاً أبلغنا بذلك كفرنا فحصرنا لذا دقنا قبل ذلك ورضاً على الله عزّ وجلّ كلاماً وفروا رسولنا صلى الله عليه وآله وصحبه عليهم لغتت اللهم ومالكنا وناس أجمعين وله ما دخل قلب أحد منهم شئٌ من اليهود سنة جزوجها من جالثيهم وما أزيدنا إلا شكاً كنا خاذلُ مُهَّنِّئين منتظرين حتى توقثهم مالكنا العذاب إلى مخلّ الحزى في دار العقم.

And you asked about two men (Abu Bakr and Umar) who usurped the wealth of a man which he used to spend upon the poor and the needy and the traveller in need, and in the Way of Allah. So when they usurped that, they were not happy until they made him carry it unwillingly upon his ride to their own homes. When they undertook to be in charge of its spending, and so reached infidelity by doing that. By my life, they had become hypocrites before that and rejected against Allah His Words, and mocked at His Rasool, and they were both infidels. May Allah Curse them, and the Angels, and the people altogether.

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

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

And you asked about extent of ourazwj Knowledge, and it is upon three aspects. The past, and the future, and the newly recurring. So as for the past, it has been explained, and as for the future, it has been written down, and as for that which is newly occurring, so it gets imprinted upon the hearts, and resonated in the ears, and it is the highest of ourazwj Knowledge, and there is no Prophetas after ourazwj Prophetasw.

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

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

And you asked about the weak. So the weak is the one who cannot argue against (the batil) and he does not understand the differences, for if he understands the difference, then he is not with the weakness.
You asked about the testimonies for them. So establish the testimony for the sake of Allah asws, even if it is against your own-self, and the parents and the relatives in what is between you and them. So if you fear injustice against your brother, don’t (be part of it). And call to the Law of Allah aswj, as He aswj has (placed those) in our asws recognition (Ma’rifat). The one who hopes would be Answered and do not barricade yourself by the fort of hypocrisy. And befriend the Progeny asws of Muhammad asww and do not speak of what reaches you from us asws, and ascribe to us that ‘this is false’, and you may know something from us asws which is against it, for you do not know why we asws may have said it, and upon which perspective we may have described it. Believe in what I asws inform you asws and do not publicise what I asws have told you to conceal from what I asws inform you.

إِنْ مِنْ وَاجِبْ حَقّ أَنْ تَكَلَّمَكُمْ وَلَا تَكَلَّمُوا نَقِيَةً بِهِ لَآمَرَ ذِنِياً وَ أَخْرِجْهُ وَ لَا تَتَقَلَّبْ عَلَيْهِ وَ إِنْ أَسَاءَ وَ أَجْبَ ذِنِياً إِذَا ذَهَكَ وَ لَا تَخْلَأْ بِنْتَهُ وَ بِنْينَ عَلَوَءَ مِنْ النَّاسٍ وَ إِنْ كَانَ أَقْرَبَ إِلَيْهِ ملَكَ وَ عَذَّبَهُ فِي مَرَضِهِ لَسْنَا مِنْ أَخْفَاقِ المُؤْمِنِينَ العَشْرِ وَ لَا النَّذِئِ وَ لَا الخِيَانَةِ وَ لَا الدُّخِنَ وَ لَا الخُذُولُ وَ لَا الْمَرَّ وَ لَا الْيَنِينَ وَ لَا الأَنْعُشُ وَ لَا الْمَرَّ بِهَا فَإِذَا رَأَيْتُ الْيَسِّهِ الأَخَرَابِيٍّ فِي جَهَالَةِ جَوَارِ فَتَظْلِلْ فَرْجَكَ وَ لَا يَتَبَيَّنُ النَّاسُ وَ إِذَا اكْشَفَتْ النَّاسُ فَإِنْ أَدْرَكَ الْنَّاسَ وَ اسْتَنْظَفْ بِصَرْعَةٍ إِلَى السَّمَاءِ وَ اسْتَنْظَفْ الْمَا فَعَلَ اللَّهُ عَزْ وَ جَلَّ بِالْمَجَارِمِ فَقُلْتُنَّ لَكَ جَمِيعًا مُّجَمِّلًا وَ صَلِّي اللَّهُ عَلَيْ مُحَمَّدٍ وَ آلِهِ الْأَخِيَارِ.

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

It is not from etiquettes of the ‘المُؤْمِنِين’ Believers, the defrauding, and the injuring, and the treachery, and the arrogance, and the vulgarities, and the immoralities, and the commanding for such things. So if you were to see the deformed Bedouin in legions (large armies), so wait for your relief (Al-Qaim asws), and for your Shiites, the believers, and when the sun rises, raise your vision to the sky and look at what Allah aswj has Done with the criminals. So I asws have explained to you all of this in summary. And send greetings upon Muhammad asww and his asww Progeny asws, the righteous'.
H 14544 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama’at, from Muhammad Bin Ayyub and Ali Bin Ibrahim, from his father altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Abu Baseer, who has narrated the following:

Abu Abdullah⁵⁷⁶⁵ having said: ‘Abu Dharr⁴⁷⁹⁷ came to the Rasool⁴⁸⁸⁷ Allahazwj and said, ‘O Rasool⁴⁸⁸⁷ Allahazwj, I⁴⁸⁸⁷⁷⁸⁵⁷ have begun disliking Al-Medina. Will you⁴⁸⁸⁷ permit me⁴⁸⁸⁷⁷⁸⁵⁷ and that⁴⁸⁸⁷ and the son of my⁴⁸⁸⁷ brother go out to Muzeyna, for we are from it?’ He⁴⁸⁸⁷ said: ‘I⁴⁸⁸⁷ fear that you⁴⁸⁸⁷ might be attacked by Arab horsemen, so they would kill the son of your⁴⁸⁸⁷ brother and you will come to me⁴⁸⁸⁷ beatus, and stand in front of me⁴⁸⁸⁷ leaning upon your stick and you will say, ‘The son of my⁴⁸⁸⁷ brother has been killed, and the cattle taken away’. He⁴⁸⁸⁷ said, ‘O Rasool⁴⁸⁸⁷ Allahazwj but nothing will happen except for the good, Allahazwj Willing’. So the Rasool⁴⁸⁸⁷ Allahazwj gave him⁴⁸⁸⁷ permission.

So he⁴⁸⁸⁷ and the son of his⁴⁸⁸⁷ brother, and his⁴⁸⁸⁷ wife went out. But, very soon the horsemanship of the Clan of Fazaarat, among whom was Uraynah Bin Hasan attacked them, took away the cattle, and killed the son of his⁴⁸⁸⁷ brother, and took his⁴⁸⁸⁷ wife who as from the Clan of Ghaffaar. And Abu Dharr⁴⁷⁹⁷ came up in an intensely difficult condition and paused in front of the Rasool⁴⁸⁸⁷ Allahazwj, badly wounded and leaning upon his stick and said, ‘Allahazwj and Hisazwj Rasool⁴⁸⁸⁷ were right. The cattle were taken, and the son of my⁴⁸⁸⁷ brother being killed, and I⁴⁸⁸⁷ am leaning upon my stick’. So the Rasool⁴⁸⁸⁷ Allahazwj cried out among the Muslims. So they went out in the search, and returned the cattle, and killed a number from the Polytheists’.

H 14545 – Abaan, from Abu Baseer has narrated the following:
Abu Abdullah al-Aswad al-Qasim Bin Muhammad, from his father, Al-Qasim Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaah, who has said:

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

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

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

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

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

Then heasws recited: “[3:31] Say: If you love Allah, then follow me, Allah will love you”, then said: ‘O Hafs, the love is higher than the fear’. Then said: ‘By Allahazwj, Allahazwj does not Love the one who loves the world, and takes as a friend other than usasws, whilst the one who recognises ourasws rights and loves usasws, so he has loved Allahazwj’.

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

Then said: ‘Once Musa Bin Imran as was advising his as companions, when a man stood up, and tore his shirt. So Allah asw Revealed unto him as: “O Musa as! Say to him, ‘Do not tear your shirt, but open for Me asw your heart’”.

Then said: ‘Musa as Bin Imran as passed by a man from his as companion, and he was prostrating. So after return back from what he as had to do, (Musa as) saw him still in prostration. So Musa as said to him: ‘If (the fulfilment) of your need was in my as hands, aswa would have fulfilled it for you’. So Allah asw Revealed unto him as: “O Musa as! Even if he were to prostrate until his neck breaks, Iazwj will not Accept it until he turns away from what Iazwj Abhor and towards what Iazwj Love”.'
HADEEETH OF THE RASOOL saww OF ALLAH azwj

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

Abu Abdullah asws having said: ‘There was nothing more beloved to the Rasool saww Allah azwj than remaining hungry and fearful for the sake of Allah azwj’.

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

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

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

61 out of 63
He aswāw chose the modesty to his aswāw Lord aswāj. And when asked for anything he aswāw never said, ‘No’, at all. He aswāw would say: ‘If I aswāw had it aswāj would give it’. And if it was not available, he aswāw would say: ‘It would come’, and whenever Allah aswāj Gave anything at all he aswāw would hand it over to him, to the extent that if the man has been Given the Paradise, which Allah aswāj would submit to him aswāw, then he aswāw would give it to him by his own hands’.

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

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

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

I heard Abu Abdullah aswās saying that: ‘Jibraeel asws came to the Rasool aswāw Allah aswāj giving the option and indicating to him aswāw for the humbleness and was advising him aswāw. The Rasool aswāw Allah aswāj used to eat like the eating of the slave, and sit like the sitting of the slave being humble to Allah aswāj. Then he aswāw was given (by Jibraeel) at the time of his aswāw death, the Keys of the treasures of the world. So he (Jibraeel) said: ‘These are the Keys of the treasures of the world which your aswāw Lord aswāj has Sent to you aswāw so that there will be for you all that is carried by the earth without any reduction of anything’. The Rasool aswāw Allah aswāj said: ‘I aswāw (want to be) among the friends of the Most High aswāw.’
H 14550 – Sahl Bin Ziyad, from Ibn fazzaal, from Ali Bin Uqba, from Abdul Mo’min Al-Ansary, who has said:

Abu Abdullahasws having said: ‘The Rasoolsaww Allahazwj said: ‘There were presented to me saww Bat’ha and Makka of gold. So saww said: ‘O Lordazwj! No, but saww would like to satiate one day and remain hungry one day, for if saww am satiated saww would thank Youazwj, and if saww am hungry, saww would supplicate to Youazwj and Remember Youazwj.’