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

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

Who died in the year 329 H

كتاب الرّوْضَةِ

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

**Hadeeth of Isa Bin Maryam**

- H 14551
- H 14552

**Hadeeth About Iblees**

- H 14553
- H 14554
- H 14555

**Hadeeth of Self-Accounting**

- H 14556
- H 14557
- H 14558
- H 14559
- H 14560
- H 14561
- H 14562
- H 14563
- H 14564
- H 14565
- H 14566
- H 14567
- H 14568
- H 14569
- H 14570
- H 14571
- H 14572
- H 14573

**Hadeeth About the One Who Is Born in Al-Islam**

- H 14574
- H 14575
| H 14576 |
|-----------------|-----------|
| H 14577 |
| H 14578 |
| H 14579 |
| H 14580 |
| H 14581 |
| H 14582 |
| H 14583 |
| H 14584 |
| H 14585 |
| H 14586 |
| H 14587 |
| H 14588 |
| H 14589 |
| H 14590 |

| H 14591 |
|-----------------|-----------|
| H 14592 |
| H 14593 |
| H 14594 |
| H 14595 |
| H 14596 |
| H 14597 |
| H 14598 |
| H 14599 |
| H 14600 |
| H 14601 |

<p>| H 14602 |</p>
<table>
<thead>
<tr>
<th>-----------------</th>
<th>-----------</th>
</tr>
</thead>
<tbody>
<tr>
<td>-----------------</td>
<td>-----------</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------</td>
</tr>
</tbody>
</table>

**Hadeeth of Zaynab the Perfume Seller**

H 14602

**Hadeeth About the People on the Day of Judgement**
Hadeeth of Isa Bin Maryam

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

The Imam having said: ‘Among the Advice which Allah gave to Isa was: “O Isa! Am your Lord, and the Lord of your forefathers. My Name is , and the One, and the One, which cannot be divided, the Lone One Who Created everything, and everything is Made by My and everything Returns to Me.

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

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

Observe patience upon the afflictions and be pleased with the Destiny, and become like Happiness in you, for if Happiness is what makes you happy, you will be obedient and will not disobey.

Revive Remembrance by your tongue, and make cordiality to be in your heart.
O Isa\textsuperscript{as}! Be vigilant in the hours of neglect and consider Me\textsuperscript{azwj} of Kind Wisdom.

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

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

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

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

O Isa\textsuperscript{as}! Do not be seated with the intrigued (hypocrites).

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

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

O Isa\textsuperscript{as}! Be along with that as a soft-spoken person, and offers greetings and be vigilant when the eyes of the righteous go to sleep. Be cautious of the Return and the severe earthquakes and the sensations of the Day of Judgement when neither the family, not the sons, nor the wealth would be of any benefit.
يا عيسى اكلح عينك بماء الخنزر إذا ضحك البطالون

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

يا عيسى كن خائعا صابرا فلو أتت لك إن ذلك ما وعد الصابرون

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

يا عيسى رح من الذنب يوماً يوماً وذن لما قد ذهب طمعه ف يعني أقول ما أتت إلا يساعتك ويومنك فرح من الذنب بلغة وليكتك الحسن الجنب فقد رأيت إلى ما تصير ومكانوب ما أخذت وكيف القلت

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

يا عيسى إنك ستستوع فارحم الصعيف كرحمتي إياك ولا تهرب الينيم

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

يا عيسى اليك على نفسك في الخلوات واقل قنميك إلى مواقف الصلوات واسمعني لذاذة تملك بذكركم فإن صنيعي إياك حسن

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

يا عيسى كم من آمة قد أهلكتها بسالف ذكر وقد عصفتك منها

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

يا عيسى أقرف بالصعيف وارفع طرقات الكليل إلى السماء والذن كف ذنك قريب ولا تدعني إنا مضرعا إلى وهمك هما واحدا فإنك م-CNصب لنا تدعني كذلك أحبك

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

يا عيسى إني لم أرض بالذن كذابا لمن كان فكلك ولا عقابا لمن انتقمت منه

O Isa as, azwj was not Pleased with Presenting the world as a Reward for the ones who were before you as, nor as a Punishment for the ones azwj Want to Retali ate against.
O Isaṣ, You as are to die and Iazwj shall Remain, and from Meazwj is youras sustenance, and with Meazwj is youras fixed term and to Meazwj is youras eventual return, and to Meazwj is youras Accounting, so ask Meazwj and do not ask someone else, for the best from youas is the suplication, and from Meazwj is the Answering of it.

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

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

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

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

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

فَيَعْبُدُنَّمُ رَحِيمًا مَّرْحَمًا وَلَنْ كَمَّا شَأَّنَّهُ أَنْ يَكُنَّ عَزَّهُ وَ أَكْرَمُ الْمُوْتَ وَ مَقْارِبَةَ الْيَتَنِّ وَ لَا نَتَّهَّ فَيَلْهُجُ

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

فَيَعْبُدُنَّمُ رَحِيمًا مَّرْحَمًا وَلَنْ كَمَّا شَأَّنَّهُ أَنْ يَكُنَّ عَزَّهُ وَ أَكْرَمُ الْمُوْتَ وَ مَقْارِبَةَ الْيَتَنِّ وَ لَا نَتَّهَّ فَيَلْهُجُ

O Isa as! Repent and return to Me azwj after the sins, and Mention Me azwj by the penitence, and believe in Me azwj and come closer to the Believers by Me azwj, and urge them to supplicate to me as along with you as. And beware of the supplication of the oppressed for Iazwj have Undertaken upon Myself azwj that Iazwj shall Open for it the Doors of the sky by the Acceptance, and Answer him even though it may be after a while.

فَيَعْبُدُنَّمُ رَحِيمًا مَّرْحَمًا وَلَنْ كَمَّا شَأَّنَّهُ أَنْ يَكُنَّ عَزَّهُ وَ أَكْرَمُ الْمُوْتَ وَ مَقْارِبَةَ الْيَتَنِّ وَ لَا نَتَّهَّ فَيَلْهُجُ

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

فَيَعْبُدُنَّمُ رَحِيمًا مَّرْحَمًا وَلَنْ كَمَّا شَأَّنَّهُ أَنْ يَكُنَّ عَزَّهُ وَ أَكْرَمُ الْمُوْتَ وَ مَقْارِبَةَ الْيَتَنِّ وَ لَا نَتَّهَّ فَيَلْهُجُ

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

فَيَعْبُدُنَّمُ رَحِيمًا مَّرْحَمًا وَلَنْ كَمَّا شَأَّنَّهُ أَنْ يَكُنَّ عَزَّهُ وَ أَكْرَمُ الْمُوْتَ وَ مَقْارِبَةَ الْيَتَنِّ وَ لَا نَتَّهَّ فَيَلْهُجُ

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

فَيَعْبُدُنَّمُ رَحِيمًا مَّرْحَمًا وَلَنْ كَمَّا شَأَّنَّهُ أَنْ يَكُنَّ عَزَّهُ وَ أَكْرَمُ الْمُوْتَ وَ مَقْارِبَةَ الْيَتَنِّ وَ لَا نَتَّهَّ فَيَلْهُجُ
O Isa\textsuperscript{as}! Say to the one who has rebelled against Me\textsuperscript{azwj} by disobedience and works in opposition, to expect My\textsuperscript{azwj} Punishment and await My\textsuperscript{azwj} Destruction upon him, so he will be joined with the Destroyed ones.

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

\begin{itemize}
  \item \textit{Tooba} is for you\textsuperscript{as}, O son\textsuperscript{as} of Maryam\textsuperscript{as}. Then \textit{Tooba} is for you\textsuperscript{as} if you\textsuperscript{as} were to take to the discipline of you\textsuperscript{as} God Who is Compassionate towards you\textsuperscript{as} and Merciful, and Begin with the Favours to you\textsuperscript{as} from Him\textsuperscript{azwj} for Honour, as He\textsuperscript{azwj} was for you\textsuperscript{as} in the difficulties, and you\textsuperscript{as} did not disobey Him\textsuperscript{azwj}.

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

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

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

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

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

  \item O Isa\textsuperscript{as}! There is no good in enjoyment which does not last and the life of the enjoyer is in decline.
\end{itemize}
O son of Maryam! If you were to see what I have Prepared for My righteous friends, your heart would melt, and your soul would come out (of your body) in desire for it. So there is no house like the House of the Hereafter in which the neighbours are good people, and the Angels of Proximity come up to them, and they would be from the ones who would come on the Day of Judgement being safe from its horrors. A House in which, there is no change in the Bliss, nor are its inhabitants in decline.

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

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

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

O Isa! It is the evil house for the ones in its corner, and the evil dwelling for the unjust ones. Caution you, so that you would be informed about it.

O Isa! Beware you can be an observer for Me, and testify that I have Created you, and you are My servant, and I Shaped you, and sent you down to the earth.
O Isa\textsuperscript{as}! It is not correct for two tongues to be in one mouth, not for two hearts to be in one chest, similarly for the minds.

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

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

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

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

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

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

O Isa\textsuperscript{as}! Take account of yourself\textsuperscript{as} by referring to Me\textsuperscript{azwj} until I\textsuperscript{azwj} Accomplish the Rewards for what the workers have worked for. Those are the ones who will be getting their Recompense, and I\textsuperscript{azwj} am the Best of the Givers.
O Isa\textsuperscript{as}! You\textsuperscript{as} were Created by My\textsuperscript{azwj} Word, and Maryam\textsuperscript{as} gave birth to you\textsuperscript{as} by My\textsuperscript{azwj} Command, the Message sent to her\textsuperscript{as} by My\textsuperscript{azwj} Spirit Jibraeel the Trustworthy one from My\textsuperscript{azwj} Angels, until you\textsuperscript{as} stood upon the earth alive and walking. All that had been encompassed by My\textsuperscript{azwj} Knowledge.

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

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

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

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

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

The world, for every bounty of it is subject to decline, and there is no bounty in it except for a little.
O Isa\textsuperscript{as}! Fear Me\textsuperscript{azwj} and get My\textsuperscript{azwj} servants to fear Me\textsuperscript{azwj} perhaps the sinners would abstain from what they are working in, so no one would be destroyed except that they would be aware (of it).

\textit{يا عيسى اراهيمني ركابك من السبع \& الموت الذي ألت لاقهي فكلن هذا لنا خلتلة فإياهي فالاهرون.}

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

\textit{يا عيسى أنت الملك لي و بدي و أنا الملك فإنّ تطعنني أدخلكن جنتي في جواث الصالحين.}

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

\textit{يا عيسى إلي إذا غضبت عنك لم يفلكن رضأ من رضي عنك \\& إن رضيت عنك لم يضرك غضب المضدين.}

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

\textit{يا عيسى اذكرني في نفسك أنكرين في نفسي و اذكرني في ملكك أنكرين في مثل خير من هذا الدنمين.}

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

\textit{يا عيسى انذعن ذفاء الغريب الحزين الذي ليس له محب.}

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

\textit{يا عيسى لما تتلف بي كاذبا فيهار ة ورأسي غضبا الذني قصيرة العمر طويلة الأمام و عندي دار حي يجمعون.}

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

\textit{يا عيسى كيف أنتم صانعون إذا أخرجت لكم كتابا ينطق بالحق و أتم تشهدون برئائنا قد كتمتموها و أعمالكم بها عاملين.}

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

\textit{يا عيسى إن لظلمة بني إسرائيل غفلتم و واهكم و دينكم فلوكم أم بي تغترون أو على تجرعون فطلقون بالطيب لأهل الذني و أحواكم على مترالة الجيف المفتقر كأنتم أقوم ميرون.}
O Isa\textsuperscript{as}! Say to the unjust ones of the Children of Israel: ‘You have washed your faces, and left your hearts as filthy. Are you trying to deceive Me\textsuperscript{azwj} with a deception, or are you being audacious against Me\textsuperscript{azwj}? You are applying fragrance for the people of the world whilst your inner selves are in My\textsuperscript{azwj} Presence at the status of the rotten carcase, as if you are a dead people’.

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

Isas said: ‘Myas God! Who is heaswaw that if Ias were to please himsaww it would Please Youazwj?’ Heazwj Said: “Heaswaw is Muhammadasw, the Rasool Allahsaww to all of the people. Heaswaw is the closest to Meazwj in status, and the presenter for the intercession. Tooba is for himsaww from the Prophetsas and Tooba for hissaww community who will meet Meazwj whilst being upon hissaww way. The inhabitants of the earth praise himsaww, and the inhabitants of the sky seek Forgiveness through himsaww.

The trustworthy, the Entrusted one, the good, the blessed, the best of the remaining ones in Myazwj Presence who will be in the end of times. When heaswaw comes out, the sky will lessen its rainfall and the earth will bring out its blossoms until they will see the Blessings, and Iazwj will Bless for himsaww whatever that heaswaw places hissaww hand upon, one with many wives and few children. Heaswaw will live at Bekka (Makkah), the place of foundation of Ibrahimas.

O Isa¡ hissaww Religion is the upright one (Al-Haneefa), and hissaww direction (Qiblah) is the Right one, and heaswaw Party, and Iazwj am with himsaww. So Tooba is for himsaww. Then again Tooba is for himsaww, for himsaww is Al-Kawsar, and the great status in Gardens of Eden, living honourably, the ones that live in it, and heaswaw will pass away as a martyr.

For himsaww is the Fountain greater than from Bakka (Makkah) up to the rising of the sun. In this are springs of a sealed drink (Al-Raheeq Al-Makhtoum) similar (in number) to the stars in the sky, and cups similar (in number) to the grains of the sands of the earth, sweetened in it from every drink and food of every fruit in the Paradise. The one, who drinks from it a drink, will never be thirsty ever again, and that is what Iazwj have Apportioned for himsaww, and as a merit for himsaww over the period in between youas and himsaww. Hisaswaw secret would be in accordance with his publicising, and hissaww words would be hissaww deeds. Heaswaw will not command the people except by himselfsaww doing it first.
His saww Religion is the Holy War in hardship as well as in ease. The cities would surrender to him saww and the ruler of Rome would yield to him saww. He saww would be upon the Religion of Ibrahim as. He saww will mention My saww name during partaking of the food, and would express the greetings, and he saww will Pray whilst the people are sleeping. Every day he saww would Pray five Prayers calling out in sequence to the Prayer like the calling of the army by the slogan. And he saww would open by the exclamation of the Takbeer, and he saww would end by the greetings. He saww would keep his saww feet in a row during the Prayer just as the Angels keep their feet in a row. And he saww would humble his saww heart before Me azwj, as well as his saww head. The اثر (the Divine Light) would be in his saww chest, and the truth would be upon his saww tongue, and he saww would be on the truth wherever he saww may be.

His saww origin would be as an orphan wandering for a while during his saww time for that which is required from him saww. His saww eyes would sleep but his saww heart would never sleep. For him saww is the intercession, and upon his saww community the Hour would be Established (Day of Judgement be made easy). And My azwj Hand is Above their hands, so the one who breaks (the Covenant) so he would have broken it against himself. And the one who is loyal to what has been Covenanted with him, I azwj would be Loyal to him with the Paradise. So command the unjust ones of the Children of Israel to study his saww Books and not to alter his saww Sunnah, and that they should send the greetings upon him saww for he saww is upon the status more glorious than the glorious.

يا عيسى كانوا ما قررت مثلي فقد ذتلك عليكم و كل ما بناعدن مثلي فقد نهبت عالمة فاربنا للفساد

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

يا عيسى إن الالما حلوة و إنما استعملت فيها فحائب منها ما حضرت و حب منها ما أعطت علينا

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

يا عيسى إن الالما حلوة و إنما استعملت فيها فحائب منها ما حضرت و حب منها ما أعطت علينا

O Isa as! Look into your as affairs with a consideration of the sinful servant, the erroneous one, and do not look into the affairs of the other with the position of the Lord azwj. Become an ascetic therein and do not be allured with regards to it, for you as would be corrupted.
O Isa\textsuperscript{as}\! Think, and ponder, and look around in the earth and see how the unjust ones had vanished from its (face).

All that I\textsuperscript{azwj} have Described to you\textsuperscript{as} is Advice, and every Word of Mine\textsuperscript{azwj} to you\textsuperscript{as} is \\
\textit{حَقٌ}, and I\textsuperscript{azwj} am the Clear Just. So Truth is what I\textsuperscript{azwj} Speak and if you\textsuperscript{as} were to disobey Me\textsuperscript{azwj} after I\textsuperscript{azwj} have Informed you\textsuperscript{as}, there will be no Guardian for you\textsuperscript{as} other than Myself\textsuperscript{azwj}, nor a Helper.

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

Perfume your\textsuperscript{as} heart for Me\textsuperscript{azwj} and frequent My\textsuperscript{azwj} Remembrance in the privacy, and know that My\textsuperscript{azwj} Happiness is in your\textsuperscript{as} pleading to Me\textsuperscript{azwj}, so be alive during that and not become as dead (heart).

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

Pour out your\textsuperscript{as} tears for Me\textsuperscript{azwj} from your\textsuperscript{as} eyes, and humble your\textsuperscript{as} heart to Me\textsuperscript{azwj}.

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

19 out of 53
Abu Abdullah<sup>asws</sup> said: ‘When the inhabitants of the Fire settle down in the Fire, they will miss you (Shiites). So they will not see any one from you (therein). So some of them will say to the others, “[38:62] And they will say: “What has happened to us that we see not men whom we used to number among the bad ones? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them? [38:64].” Imam<sup>asws</sup> said: ‘And that is the Statement of Allah<sup>azwj</sup> Mighty and Majestic: “That most surely is the truth: the contending one with another of the inmates of the fire”. They will be disputing with each other regarding you (Shiites) with regards to what they had been saying about you (Shiites) in the world’.
HADDEETH ABOUT IBLEES^{1a}

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

Abu Abdullah_{asws} said to me: ‘Who is the harshest of the people against you?’ I said, ‘May I be sacrificed for you_{asws}, all of them are’. He_{asws} said: ‘Do you know why that is so, O Yaqoub?’ I said, ‘I do not know, may I be sacrificed for you_{asws}'. He_{asws} said: ‘It is Iblees^{1a} who called them, so they answered him^{1a}, and ordered them, so they obeyed him^{1a}, and he_{asws} called you, so you did not answer him^{1a}, and he_{asws} ordered you, so you did not obey him^{1a}, so he_{asws} beckons (instigates) the people against you’.

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

Abu Abdullah_{asws} said: ‘If the man sees what he does not like in his dream, so he should change his sleeping position which he was in and should say, ‘The whispering is from the Satan_{asws} to aggrieve those who believe’, and nothing would harm him except by the Permission of Allah_{azwj}. Then he should say, ‘I seek Refuge with what the Angels of Proximity of Allah_{azwj} and His_{azwj} Prophets_{asws}, and the righteous servants sought Refuge with, from the evil what I saw, and from the evil of the castaway Satan_{asws}’.

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

Abu Ja’far_{asws} said: ‘The Rasool Allah_{saww} said Fatima_{asws} regarding her_{asws} dream which she_{asws} saw, to say: ‘_{asws} seek Refuge by what the Angels of Proximity of Allah_{azwj}, and His_{azwj} Rasool Prophets_{asws}, and His_{azwj} righteous servants seek Refuge with, from the evil of what I_{asws} have seen during my_{asws} night, this one, from affecting me_{asws} of its evil or anything that I_{asws} dislike’. Then turn towards your_{asws} left three times’.
**Hadeeth Mahaseya Al-Tannas**

56- علي بن إبراهيم بن أبي بكر بن عبد الله (عليه السلام) قال: أتى رجل مريض إلى رسول الله ﷺ، فقال: تعلم أنك مرض عن نفسك، وعليك أن تتعلم عن نفسك، وأن تتعلم عن نفسك. رضي الله عن النبي ﷺ.

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

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

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

**Abu Abdullah asws** said: 'The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allahazwj would Return it to its place. And the one who is unable to fulfill his need should seek it on the day of Tuesday, for it is the day in which Allahazwj Softened the iron for Dawoodasw'.

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

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

14559 - And by this chain, from Hafs who said:
I saw Abu Abdullah⁷⁸⁴⁸ alone in the gardens of Al-Kufa. He⁷⁸⁴⁸ came to a palm tree, so he⁷⁸⁴⁸ performed ablution near it, then bowed and prostrated. I counted in his⁷⁸⁴⁸ prostration five hundred Glorifications (Tasbeeh). Then he⁷⁸⁴⁸ leaned on the palm tree and supplicated by a supplication. Then he⁷⁸⁴⁸ said: ‘O Abu Hafs! By Allah⁷⁸⁶⁵ it is the palm tree about which Allah⁷⁸⁶⁵ said to Maryam⁷⁴⁸: “[19:25] And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates.”  

14560 - حفظ عن أبي عبد الله (عليه السلام) قال قال عيسى (عليه السلام): انطلقت مومة الدنيا و مومة الآخرة أما مومة الدنيا فإذك لا تنع يذك إلى شيء منها إلا وجدت فاجرًا قد سفكت إليها و أما مومة الآخرة فإذك لا يجد أعوانًا يعينونك عليها.

H 14560 – Hafs, who has reported the following:

Abu Abdullah⁷⁸⁴⁸ has narrated that ‘Isa⁷⁴⁸ said: ‘It is intensely difficult to collect the provisions of the world and the provisions of the Hereafter. As for the provisions of the world, so you will not extend your hand towards something except that you will find an immoral one has preceded you for it, and as for the provisions of the Hereafter, so you will not find any helper who will help you for it’.

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

‘I heard Abu Abdullah⁷⁸⁴⁸ saying: ‘Whichever Believer complains of his need and presents it to an Infidel or to the one who is opposed to his Religion, so it is as if he has complained against Allah⁷⁸⁶⁵ before an enemy from the enemies of Allah⁷⁸⁶⁵. And whichever Believing man complains of his need and presents it to a Believer like him, so it is as if he has complained to Allah⁷⁸⁶⁵’.

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

Abu Abdullah⁷⁸⁴⁸ having said: ‘Allah⁷⁸⁶⁵ Mighty and Majestic Revealed unto Suleyman Bin Dawood⁷⁴⁸ that: “The sign of your⁷⁴⁸ death is a tree which will come out from Bayt Al-Maqdas called Al-Kharnouba”. Suleyman⁷⁴⁸ looked around one day and there was Al-Kharnouba tree which had emerged from Bayt Al-Maqdas. So he⁷⁴⁸ said to it: ‘What is your name?’ It said, ‘Al-Kharnouba’. Suleyman⁷⁴⁸ turned back to his⁷⁴⁸ Prayer Niche and stood leaning upon his staff. His⁷⁴⁸ soul was Captured (passed away) in that moment.

23 out of 53
The Jinn and the human beings kept on serving him and were striving in his command as before, and they were thinking that he was alive and had not died. The morning came and passed, and he was still standing still, until the woodworm gnawed away at his staff and it broke, and Suleyman fell down upon the ground. Have you not heard the Statement of the Mighty and Majestic: “[34:14] and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have halted in abusing torment”.

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

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

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

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

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

I heard Abu Abdullah asws saying that: ‘Allah azwj Created the good on the day of Sunday, and He azwj did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance
during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and that is the Statement of the Mighty and Majestic; “[32:4] Allah it is Who created the heavens and the earth, and that which is between them, in six Days”.

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

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

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

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

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

I said to him asws, ‘May I be sacrificed for you asws, do you asws see the one who rejects this matter (Al-Wilayah) to me as if he has rejected you asws?’ He asws said: ‘O Abu Muhammad! The one who rejects this matter to you, so he has rejected against the Rasool Allahsaww, and against Allahazwj Blessed and High. O Abu Muhammad! The dead ones from among you who were upon this matter (Al-Wilayah) is the martyr’. I said, ‘Even if he died upon his bed?’ He asws said: ‘Yes, by Allahazwj, even if he died upon his bed, he is alive in the Presence of his Lordazwj being given Sustenance’.
H 14569 – Yahya Al-Halby

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

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

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

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

‘I heard Abu Abdullah asws saying: ‘You have maintained relations whilst the people have cut-off, and you loved whilst the people hated (you), and you recognised whilst the people denied, and it is the “مَلِيق” Just. Allah azwj Took Muhammad saww to be a servant before He azwj Took him saww as a Prophet, and that Ali asws used to be a servant, and advisor for the Sake of Allah azwj Mighty and Majestic. So he asws was blessed and Allah azwj Mighty and Majestic Loved him asws, and he asws loved Him azwj.”
Surely, our asws Rights in the Book of Allah aswj are clear. For us asws is the clean wealth, and for us asws is the Spoils of war (Al-Anfaal- Khums), and that Allah aswj Mighty and Majestic has Obligated the people to be obedient to us asws, since you follow but the people have no excuse for their ignorance. And the Rasool Allah asaw said: ‘The one who dies and he has no Imam for him has died the death of a pagan. So it is upon you to obey, and you have seen the companions of Ali asws.

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

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

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

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

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

"[24:19] Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know".
HADDEETH ABOUT THE ONE WHO IS BORN IN AL-ISLAM

H 14574 – Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Abdu Rabbahu Bin Raf’e Al-Hubaaab Bin Musa, who has narrated the following:

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

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

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

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

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

H 14577 – And by this chain:
He asws said: ‘The Prophet asaww said: ‘Allahazwj Mighty and Majestic did not Create a creature except that Heazwj Commanded another one to overcome it, and that Allahazwj Blessed and High, when Heazwj Created the deeper ocean, it prided itself and moved its waves and said, ‘Which thing can overcome me?’ So Heazwj Created the earth, so it (ocean) surfaced upon its back, and so it became submissive.

ثم قال إن الأرض غفرت وقالت أي شيء يغلبني خلق الجبال فأتتها علي جبرها واتبأها من أن تبتها فذلت الأرض واستغرقت ثم ان الجبال غفت على الأرض غفمتها وأستغتال وقالت أي شيء يغلبني خلق الحديد فقطعته فقررت الجبال وفلت ثم ان الحديد فقتها على الجبال وقال أي شيء يغلبني خلق النار فقاذته الحديد فقنل الحديد واتبأها من أن تبتها.

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

ثم إن النار زرت وفحت이며 إعفت عن الدمار واتبت القلبه وانزلت واتبعت أي شيء يغلبنا خلق السماء فافلتها فذلت ثم ان السماء غفت وانثر واتبعت أي شيء يغلبنا خلق النار وانثر وانشقت واتبعت أي شيء يغلبنا خلق الإنسان فانثر وانشقت واتبعت أي شيء يغلبنا خلق النبات وانثر وانشقت واتبعت أي شيء يغلبنا خلق البحر وانثر وانشقت.

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

ثم إن الإنسان طغى واتبعت أي شيء يغلب عليه خلق الله فقلت الإنسان ثم ان الموت غفر في نفسه فقلت الله عز وجل لا تقدر على ذا كله بخليقين أهل الجنة واهل النار ثم لا أحبك ابدا ترجمت أو نفعت.

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

وقال أيضاً والحلم يغلب الغضب والرحمه يغلب السخط والشوقية يغلب الخطيه ثم قال أبو عبد الله (عليه السلام) ما أشبه هذا مما قد يغلب غيره.

And he asws also said: ‘And the forbearance overcomes the anger, and the mercy overcomes the harshness, and the charity overcomes the sins’. Then Abu Abdullahazws said: ‘There is more like this where one thing overcomes the other’.
H 14578 – From him, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa, who has narrated the following:

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

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

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

(H 14580) And by this chain, he said:

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

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

He (the narrator) said, ‘Abu Abdullah asws said: ‘If there are two days left from your life, so make one of them for your manners to seek help for the day of your death. So it was said to him asws, ‘And what is that which is the help?’ He asws said: ‘Good management of what you leave behind and what you order for’.
He (the narrator) said, ‘And Abu Abdullah, the Beneficent, the Merciful. Having said that, so the hypocrite does not like that which makes the Believers to be happy, and the happy one is he who heeds the advice of the piety, even if the advice is meant for the others.’

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

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

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

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

And used to be in Al-Medina, and letter would be established in the east and the west, and would ride upon my mule and pass by in the markets of Al-Medina, and there would be no one more prestigious than me and there was none among them who would question me for a need with the possibility of fulfilling it, except that I would fulfill it for him’. He said, ‘I will fulfill (my commitment) to you’.
Paradise is a river called Ja'far. On its right bank is a white pearl in which are a thousand castles. Each of the castles is a thousand castles for Muhammad AS and the Progeny AS of Muhammad AS. And upon its left bank is a yellow pearl, in which are a thousand castles. Each of the castles for Ibrahim AS and the Progeny AS of Ibrahim AS.

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

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

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

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

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

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

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

Abu Al-Hassan Musa ASWS having said: 'My ASFs father AS, said to me ASWS that in the Paradise is a river called Ja'far. On its right bank is a white pearl in which are a thousand castles. Each of the castles is a thousand castles for Muhammad AS and the Progeny AS of Muhammad AS. And upon its left bank is a yellow pearl, in which are a thousand castles. Each of the castles for Ibrahim AS and the Progeny AS of Ibrahim AS.'
H 14588 – From him, from Ahmad, from Ali Bin Hadeed, from some of our companions, who has narrated the following:

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

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

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

H 14590 - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboun 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 was upon the water. So Allah azwj Commanded the water so the fire was ignited. Then He azwj Commanded the fire, so it was extinguished and from its smoldering a smoke arose. So Allah azwj Mighty and Majestic Created the Heavens from that smoke, and Allah azwj Mighty and Majestic Created the earth from the ashes. Then the water, and the fire, and the wind contended. So the water said, 'I am the great army of Allah azwj', and the fire said, 'I am the great army of Allah azwj', and the wind said, 'I am the great army of Allah azwj'. So Allah azwj Mighty and Majestic Revealed unto the wind: “You are My azwj Great army’.
Hadeeth of Zainab the Perfume Seller

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

Then he saww said: 'This earth with what is upon it, compared to that which is below it, it like a ring thrown in the desert, and these two with what is within them and what is upon them, compared to what is beneath them is like a ring thrown in the desert, and the third one, until it ends with the seventh'. And he saww recited this verse: "[65:12] Allah is He Who created seven Firmaments and of the earth a similar number".

The seven earths (firmaments) along with all that is contained within it and what is on it are upon the back of the rooster, like a ring thrown in the desert. And the rooster has two wings to it – a wing in the east and a wing in the west, and its legs are on the fringes of it, and the seven (firmaments) and the rooster and all that is contained with these and whatever is on it, are upon a rock, like a ring thrown in the desert.

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

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

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

And these seven, and the hidden ocean, and the cold mountain, and the air, and the veils of the light, compared to the Chair (Al-Kursy) are like a ring thrown in the desert'. And he\textsuperscript{aww} recited this Verse: "[2:255] His Throne (Chair) includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous". And these seven, and the hidden ocean, and the cold mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert'. And he\textsuperscript{aww} recite this Verse: "[20:5] The
Beneficent One, Who is established on the Throne”. (And in the report of Al-Hassan) – ‘The veils before the air about which the hearts are confused’.
HADITH OF THE ONE WHO HOSTED THE Rasool Allahsaww AT AL-TAEF

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

Abu Ja'farsaww having said that; ‘The Rasool Allahsaww had stayed at one man’s house in Al-Taef before the Islamic era. He had honoured himsaww. So when Allahazwj Sent Muhammadsaww to the people, it was said to the man, ‘Do you know the one whom Allahazwj Mighty and Majestic has Sent to the people?’ He said, ‘No’. They said, ‘He’saww is Muhammad Bin Abdullahsaww, the orphan of Abu Talibas, and hesaww is the one whom stayed with you at Al-Taef on such and such a day. You had honoured himsaww.

 قال: فقدم الرجل على رسول الله صلى الله عليه وسلم وقال: ما الذي تعرفني يا رسول الله قال: وَ مَن أتْتَ رَجُلًا فَقُلْ لَهُ رَجُلٌ وَ مَن أتْتَ رَجُلًا فَقُلْ لَهُ رَجُلٌ وَ مَن أتْتَ رَجُلًا فَقُلْ لَهُ رَجُلٌ وَ مَن أتْتَ رَجُلًا فَقُلْ لَهُ رَجُلٌ وَ مَن أتْتَ رَجُلًا فَقُلْ لَهُ رَجُلٌ وَ مَن أتْتَ رَجُلًا فَقُلْ لَهُ رَجُلٌ وَ مَن أتْتَ رَجُلًا فَقُلْ لَهُ رَجُلٌ وَ مَن أتْتَ رَجُلًا فَقُلْ لَهُ رَجُلٌ وَ مَن أتْتَ رَجُلًا فَقُلْ لَهُ رَجُلٌ

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

قال: فقَالَ رَجُلٌ أتْتَتْيَبهُ وَأَدْعَيهُ إِلَىِّ الرَّضُوُنَّ ٱلْمُقَدَّسَةِ بِالشَّامِ فَسَأَلَهُ مَسَأَلَ مَوْعِيضَ قَيْرٍ يُوسُفٍ (عِلْيَهُ ٱلْسَلَّامِ) فَجَاءَهُ شَيْخُ قَيْرٍ فَقَالَ أَتْتَتْيَبهُ وَأَدْعَيهُ إِلَىِّ الرَّضُوُنَّ ٱلْمُقَدَّسَةِ بِالشَّامِ فَسَأَلَهُ مَسَأَلَ مَوْعِيضَ قَيْرٍ يُوسُفٍ (عِلْيَهُ ٱلْسَلَّامِ)

So he saww said: ‘Allahazwj Revealed unto Musaas that: “Carry the bones of Yusufsaww from Egypt, before youas leave from it, to the Holy land in Syria”. Musaas asked about the grave of Yusufsaww. An old man came up and said, ‘If there is anyone who would recognise hisas grave it would be such and such a woman. So Musaas sent for her. When she came, heas said: ‘Do you recognise the place of the grave of Yusufsaww?’ She said, ‘Yes’. Point it out to meas and you can have whatever you ask for.’
She said, ‘I will not point it out to you except under my command’. He as said: ‘For you is the Paradise’. She said, ‘No, except by my command on you’. So Allahazwj Mighty and Majestic Revealed unto Musaas: ‘It is not a great thing to you as for it to be by her command’. So Musaas said to her: ‘For you is the command’. She said, ‘My command is that I should be with you, in your as level which you as would be upon, on the Day of Judgement, in the Paradise’. So the Rasool Allahsaww said: ‘What was it with this (man) that he did not ask me for what the elderly woman of the Children of Israel asked for?’

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

I heard Abu Abdullahasws saying: ‘There was a woman from the Helpers who had cordiality with usasws the Peopleasws of the Household, and used to frequently pledge her allegiance to usasws, and Umar Bin Al-Khattab met her one day whilst she was on her way to usasws. He said to her, ‘Where are you headed, O elderly woman of the Helpers?’ She said, ‘I am going to the Progenyasws of Muhammadasww to greet themasws, and renew my allegiance with themasws, and give theirasws rights to themasws.

So Umar said to her, ‘Woe be unto you! There are no rights for themasws today, neither from you nor from us. But rather, there used to be rights for them during the era of the Rasool Allahasww. As for today, there are no rights for themasws, so leave’. So she left until she came up to Umm Salmaaw. Umm Salmaaw said to her, ‘What was it that delayed you in coming to usasws?’ So she said, ‘I met Umar Bin Al-Khattaab’, and she informed herasws of what she had said to Umar and what Umar had said to her’. So Umm Salmaaw said to her, ‘He lied. The rights of the Progenyasws of Muhammadasww have not stopped. They are Obligatory upon the Muslims up to the Day of Judgement’.

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

439 out of 53
of the constellations from these is like an island from the islands of Arabia. So it would come to know and be convinced that they were upon the 'truth' Just, and upon the Religion of Allahazwj Mighty and Majestic, and they would receive the good news of the ones whom they had left behind from their brethren from the Believers. There would be no fear to come upon them, nor would they be in any grief'.

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

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

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

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

Amir-ul-Momineenasws said: ‘For the sun there are three hundred constellations. Each of the constellations from these is like an island from the islands of Arabia. So it descends upon a constellation from these each day. So when it disappears, it ends up to the limits beneath the Throne. It does not stop prostrating until the next day. Then it returns to the place of its rising, and with it are two Angels who hail with it and turn its face towards the people of the sky reversing it from the people of the earth. And had it faced the people of the earth, it would have burnt down the earth and the ones upon it due to the intensity of its heat. And the meaning of its prostration is what the Glorious and the High has Said: “[22:18] Do you not see that Allah bow down in worship all things that are in the heavens and on earth, the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind?” ’
H 14597 - A number of our companions, from Saleh Bin Abu Hammaad, from Isma'il Bin Mahraan, narrating from Jabir Bin Yazeed who said:

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

قال جابر: فعلت ذلك فخفى عني ما كانت أخذته عدت من أصحابنا عن صلى الله عليه وسلم مثلا.

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

H 14598 – A number of our companions, from Sahl Bin Ziyad, from Satwaan Bin Yahya, from Al-Haris Bin Al-Mugheira who said:

Abu Abdullah asws said: ‘I hold the innocent ones among you to be responsible for the sins of the morbid ones. And why should I asws not do so, and there reaches you from that (evil) man which shames you as well as shames me asws, but you are (still like to) sit with them and narrate from them. So passer-by passes by, so he says, ‘They are more evil than this one’. So if there reaches you from them what you dislike, express your abhorrence to them, and forbid them. That would be better for you and for me aswss’.

H 14599 – Sahl Bin Ziyad, from Amro Bin Usman, from Abdullah Bin Al-Mugheira, from Talha Bin Zayd, who has narrated the following:
Abu Abdullahazwj regarding the Statement of the Highazwj: “[7:165] So when they neglected what they had been reminded of, We delivered those who forbade evil”. Heazwj said: ‘There were of three types – A type who were with the commands and they commanded others, so they were Rescued; and a type who were with the commands but they did not command others, so they were metamorphosed as particles; and a type who were not with the command and did not command others, so they perished’.

14600 - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنْ آَمَنَ بِمِنْهُ وَلَمْ يَأْمُرَ بِذَلِكَ الْكُفَرُ مَعَهُ بَلْ كَانَ لَهُوَ ٱلْهَلَفُ (عَلَيْهِ ٱلصَّلَاةُ ٱلۡمَرۡيَمَةِ) إِلَى آئِمَّةٍ تَشِيَّعُونَ.

H 14600 – From him, from Ali Bin Asbaat, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim who said:

Abu Abdullah wrote to the Shiites: ‘Let those who are elderly from among you be sympathetic, and prohibit the ignorant ones and the seekers of leadership, or else you will all be affected by myazwj curse’.

14601- مَهَامَ أَيِّ وَمَهَامَ أَيُّ الحَسَنِ جَمِيعًا عَنْ مَحَمَّدٍ بْنِ أَبِي حَمَدَ عَنْ أُبِي جَعْفَرِ الْكُفَرِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ ٱلصَّلَاةُ وَٱلۡمَرۡيَمَةُ) قَالَ إِنَّ ٱللَّهَ عَزَّ وَ جَلَّ جَعَلَ ذَلِكَ ذَلِكَ دُوَلَةً فَدُوَّلَتْ دُوَلَةً لَّهَا (عَلَيْهِ ٱلصَّلَاةُ وَ مَرۡيَمَةُ) وَ دُوَلَةُ ذَلِكَ دُوَلَةً دُوَّلَتْهَا ٱلۡهَلَفُ (عَلَيْهِ ٱلصَّلَاةُ وَ مَرۡيَمَةُ) إِلَى آئِمَّةٍ تَشِيَّعُونَ.

H 14601 – Muhammad Bin Abu Abdullah, and Muhammad Bin Al-Hassan, altogether from Saleh Bin Abu Hammad, who has narrated the following:

Abu Abdullahazwj said that: ‘Allahazwj Mighty and Majestic Made two governments for the Religion. The government of Adamas and the government of Ibleesas. The government of Adamas is the government of Allahazwj Mighty and Majestic. So if Allahazwj Mighty and Majestic Intends to be worshipped publicly, Heazwj Makes apparent the government of Adamas, and if Heazwj Intends that Heazwj should be worshipped in secret, it would be the government of Ibleesas. So the broadcaster of what Allahazwj has Intended to be a secret, is a renegade from the Religion’. 
H 14602 - A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Amr Bin Shimr, from Jabir, who has narrated the following:

Abu Ja’far, asws having said: ‘O Jabir! When it will be the Day ofJudgement Allah,azwj Mighty and Majestic will gather the former ones and the later ones for the Decisive Speech (Fasl Al-Khitaab). The Rasool Allah,saww will be Called, and Amir-ul-Momineen,asws will be Called. So the Rasool Allah,saww would be clothed in a green garment which would illuminate what is in between the east and the west, and Ali,asws would be clothed with the like of it. And the Rasool Allah,saww would be clothed in a rosy garment which would illuminate what is in between the east and the west, and Ali,asws would be clothed with the like of it. Then they/asws would both ascend wearing these.

Then we/asws will be Called, and the Accounting of the people would be handed over to us/asws. By Allah,azwj, we/asws are the ones who/asws would be making the people of the Paradise enter into the Paradise and the people of the Fire into the Fire. Then the Prophets/asws would be Called, and they will be standing in two rows in front of the Throne of Allah,azwj Mighty and Majestic until we/asws are free from the Accounting of the people.

So when the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the Lord,azwj of the Honour will send Ali/asws who would descend them to their places in the Paradise and get them married, for Ali/asws, by Allah,azwj, is the one who/asws will perform the marriages of the people of the Paradise in the Paradise. And that Prestige is not for anyone other than him/asws from Allah,azwj and a Preference which Allah,azwj has Preferred him/asws by and Bestowed upon him/asws. By Allah,azwj, he/asws is the one who/asws will make enter the people of the Fire into the Fire, and he/asws is the one who/asws will close the Doors of the Paradise when the people of the Paradise have entered into it, because the Doors of the Paradise are under his/asws control and the Doors of the Fire are under his/asws control’.

43 out of 53
4603 - علي بن إبراهيم عن الصالح بن السدئي عن حجفر بن بشير عن النبي صلى الله عليه وسلم قال: سمعته يقول: خالفوا الناس فان لم يفعلكم حسب علي وقاطمة (عليه السلام) في السر لم يفعلكم في المعلن.

H 14603 – Ali Bin Ibrahim, from Saleh Bin Al-Sindy, from Ja’far Bin Basheer, from Anbasat, who has narrated the following:

Abu Abdullah asws, said, ‘I hear him asws saying: “Intermingle with the people, for if the love for Ali asws and Fatima asws does not benefit you in the privacy, it will not benefit you publicly”.

4604 - حجفر عن عنيفة عن أبي عبد الله (عليه السلام) قال: اياكم وذرك علي وقاطمة (عليه السلام) فإن الناس ليس شئا. أضيعتهم من ذكر علي وقاطمة (عليها السلام).

H 14604 – Ja’far, from Anbasat, from Abu Abdullah asws having said:

‘Beware of mentioning Ali asws and Fatima asws (in front of others) for there is nothing more hateful to them than the speaking of Ali asws and Fatima asws.

4605 - حجفر عن عنيفة عن جابر عن أبي حجفر (عليه السلام) قال: إن الله عز وجل إذا أراد فأن أقول أمر الفلك.

H 14605 – Ja’far, from Anbasar, from Jabir, from Abu Ja’far asws having said that:

‘If Allah azwj Intends to Terminate the affairs of a people, He azwj Commands the orbit to be Accelerated, in accordance to what He azwj Intends’.

4606 - حجفر بن بشير عن عمرو بن عمرو بنت سليمان بن خالد بن علي أبي عبد الله (عليه السلام) قال: سليمان بن خالد بن الزنبورة قوم قد عرفوا وجرؤوا وشجعوا الناس وما في الأرض مصدقى أحدهم بلهم فكان زبانهم نحاله، كان هؤلاء السفهاء أريدون أن يصدونا عن علمنا إلى جهلهم فلا يمزجا بهم ولا أهله وإن كانوا بسمعون فوتنا وانتشاروا أمرنا فلا يبأس.

H 14606 – Ja’far Basheer, from Amro Bin Usmaan, from Abu Shibal who said:

‘I and Suleyman Bin Khalid came up to Abu Abdullah asws. Suleyman Bin Khalid said to him asws, ‘The Zaydiites (a sect) are a people who are well known, and tried, and famous among the people, and there is none in the earth who is more praised and more beloved to them than you asws are. So I see that if you asws can be closer to them and bring them closer to you asws, then you asws should do so (lead them as an Imam asws).’ So he asws said: ‘O Suleyman Bin Khalid! If those fools are intending that they would prevent us asws from our asws Knowledge, to go to their ignorance, then they are not welcome. However, if they had heeded our asws words, and would have waited for our asws Command, then there would be nothing wrong with it’.

H 14607 – A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from the one whom he mentioned, who has narrated the following:
Abu Abdullah asws said, ‘A strip of the slipper of Abu Abdullah asws broke whilst he asws was in a funeral. So a man came with his strip for his asws slipper (as a replacement). He asws said: ‘Hold on to your strip, for the patience is foremost for the people in misfortune’.

14608 - سَيِّدٌ بْنُ زَيْدٍ عَنِ بْنِ فَضْلَاءْ عُمَّانُ ذِكْرَةٌ عَنِ أَبِي عَبْدِ اللَّهِ (عَلِيِّهِ السَّلَام) قَالَ: الْحَجَاجِمُ فِي الرَّأسِ هِيَ المَعِيَّةُ. تَلْتَعَفْ مِنَ كُلِّ دَاءٍ إِلَى السَّلامِ وَ شَيْرٌ مِنَ الحَاجِمِينِ إِلَى حَيْثُ بَلَغَ إِنْهَا مُثْمَدَتْ فَقَالَ مَاهِئْ.

H 14608 – Sahl Bin Ziyad, from Ibn Fazzaal, from the one whom he mentioned, who has narrated the following:

Abu Abdullah asws having said: ‘The cupping in the head is beneficial from every illness except for the death, and ‘Shibar’ (the length of an extended palm) from both the eyebrows to where his thumb reaches’ (centre of the head). Then said: ‘Like here’.

14609 - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَبِي حُمَيْدٍ بْنِ مَحْكَرٍ عَنْ مُرْوَكٍ بْنِ عَلِيٍّ عَنْ رَقَعَةٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلِيِّهِ السَّلَام) قَالَ: فَقَالَ إِلَى يَوْمٍ عَلَى اللَّهِ عَزِّ وَ جَلَّ فَجِيْجٌ [اللَّهُ] لَهُ أَمَانَ.”

H 14609 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marouk Bin Ubeyd, from Rafa’at, who has narrated the following:

Abu Abdullah asws having said: ‘Do you know, O Rafa’at, why the ‘momin’ Believer is called ‘Momin’?’ I said, ‘I do not know’. He asws said: ‘Because he entrusts himself to Allah aswJ Mighty and Majestic, so Allah aswJ Authorises safety for him’.

14610 - عَدَّةٌ مِنَ أَصْحَابِنَا عَنْ سَيِّدٍ بْنِ زَيْدٍ عَنِ بْنِ فَضْلَاءْ عُمَّانُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلِيِّهِ السَّلَام) أَنَّهُ قَالَ لَا يَنَبِئَ النَّاسِ صَلِي إِمَّ زَنِى وَ هذِهِ الْيَوْمُ نَزَّلَتْ فِيهِمُ عَامَّةً نَاصِبَةً تَصْلُى نَارَ حَامِيَةً.

H 14610 – A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzaal, from Hanaan, who has narrated the following:

Abu Abdullah asws said: ‘It does not matter whether the hostile one (Al-Nasibi) Prays or commits adultery (it’s the same), and this is the Verse which has been Revealed regarding them: “[88:3] Labouring, (hostile one) [88:4] Entering into burning fire”.

14611 - سَيِّدٌ بْنُ زَيْدٍ عَنِ يَعْقُوبٍ بْنُ يَزِيدٍ عَنْ مُحَمَّدٍ بْنِ مَرْزَامٍ وَ يَزِيدٍ بْنِ حَمَادٍ جَمِيعًا عَنِ أَبِي عَبْدِ اللَّهِ (عَلِيِّهِ السَّلَام) أَنَّهُ قَالَ لَوْ أَنْ غَيِّرُ وَلَيْهِ عَلَىٰ (عَلِيِّهِ السَّلَام) أَنْ أَنْفِقَتْ مَالَةٌ عَلَى جَلَبِهِ وَ فُوْقُ بِذَاتٍ عَلَى فَتْنَاهَا، وَ قَالَ لَوْ أَنْ غَيِّرُ وَلَيْهِ عَلَىٰ (عَلِيِّهِ السَّلَام) أَنْ أَنْفِقَتْ مَالَةٌ عَلَى جَلَبِهِ وَ فُوْقُ بِذَاتٍ عَلَى فَتْنَاهَا، وَ قَالَ لَوْ أَنْ غَيِّرُ وَلَيْهِ عَلَىٰ (عَلِيِّهِ السَّلَام) أَنْ أَنْفِقَتْ مَالَةٌ عَلَى جَلَبِهِ وَ فُوْقُ بِذَاتٍ عَلَى فَتْنَاهَا.

H 14611 – Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Muhammad Bin Marazim and Yazeed Bin Hammaad altogether from Abu Abdullah Bin Sinan in what I think he narrated, who has narrated the following:

1 Where ‘Tatbeer’ is performed.
Abu Abdullah⁸⁸⁸⁸ having said: ‘If someone who is not a friend of Ali⁸⁸⁸⁸ came to Al-Furaat and there was clear water on both his sides whilst he lowers his palms to take it by his hands, and says, ‘In the Name of Allah⁸⁸⁸⁸, and when he is free from that he says, ‘Praise be to Allah⁸⁸⁸⁸, it would be like (drinking) gushing blood or flesh of the swine’. (In another Hadith if a Momin drinks water like this it would keep on praising Allah in his stomach as long as it stays there).

H 14612 – Ali Bin Ibraheem, from his father, from Ibn Abu Umeyr, from a man he mentioned, from Suleyman Bin Khalid who said:

‘Abu Abdullah⁸⁸⁸⁸ said to me: ‘What did you do to my⁸⁸⁸⁸ uncle Zayd?’ I said, ‘They were guarding him, so when the people dispersed, we took his body and buried him in on a cliff on the shores of Al-Furaat. When it was the morning, the horsemen came looking for him, so they found him and burnt his body’. He⁸⁸⁸⁸ said: ‘So why did you not tie iron to him and throw him in Al-Furaat? Greetings of Allah⁸⁸⁸⁸ be upon him, and Curse of Allah⁸⁸⁸⁸ be upon his killers’.

H 14613 – A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Al-Washa, from the one whom he mentioned, who has narrated the following:

Abu Abdullah⁸⁸⁸⁸ having said that: ‘Allah⁸⁸⁸⁸ Gave Permission for the destruction of the Clan of Umayya seven days after their burning of the body of Zayd’.

H 14614 – Sahl Bin Ziyad, from Mansour Bin Al-Abbas, from the one whom he mentioned, from Ubyeed Bin Zurara, who has narrated the following:

Abu Abdullah⁸⁸⁸⁸ said that: ‘Allah⁸⁸⁸⁸ Protects the one who protects His⁸⁸⁸⁸ friend’.

H 14615 – Sahl Bin Ziyad, from Ibn Sinan, from Sa’daan, from Sama’at who said:

I was seated with Abu Al-Hassan the First⁸⁸⁸⁸, and the people were in the circumambulation (Tawaaf) in the middle of the night, so he⁸⁸⁸⁸ said: ‘O Sama’at! To us⁸⁸⁸⁸ is the eventual return of these people and on us⁸⁸⁸⁸ is their Accounting. So there is none from their sins between them and Allah⁸⁸⁸⁸ Mighty and Majestic, but it
has been Ordained by Allah\textsuperscript{asws} for it to be left to us\textsuperscript{asws} so we\textsuperscript{asws} will respond to that, and there is nothing between them and the people, but they should ask it from us\textsuperscript{asws} and I\textsuperscript{asw} will respond to that, and Allah\textsuperscript{azwj} Mighty and Majestic would Recompense them for it’.

H 14616 – Sahl Bin Ziyad, from Mansour Bin Al-Abbas, from Suleyman Al-Musatqaq, from Saleh Al-Howl who said:

I heard Abu Abdullah\textsuperscript{asws} saying: ‘The Rasool\textsuperscript{saww} established brotherhood between Salman\textsuperscript{ar} and Abu Dharr\textsuperscript{ar}, and stipulated a condition upon Abu Dharr\textsuperscript{ar} that he\textsuperscript{ar} would not disobey Salman\textsuperscript{ar} (as a younger to an elder brother).

H 14617 – Sahl Bin Ziyad, from Ibn Mahboub, from Khataab Bin Muhammad, from Al-Haris Bin Al-Mugheira, who has narrated the following:

Abu Abdullah\textsuperscript{asws} met me in a road of Al-Medina, so he\textsuperscript{asws} said: ‘Who is that? Is it Haar? I said, ‘Yes’. He\textsuperscript{asws} said: ‘But I\textsuperscript{asw} shall dump the sins of your foolish ones upon your knowledgeable ones’. Then he\textsuperscript{asws} passed by. So I came up to him\textsuperscript{asws} and sought permission to see him\textsuperscript{asws}. I said, ‘You\textsuperscript{asws} met me and you\textsuperscript{asws} said, I\textsuperscript{asw} shall dump the sins of your foolish ones upon your knowledgeable ones’, and that was a great matter upon me’. So he\textsuperscript{asws} said: ‘Yes. What prevented you when it reached you from the man among you what you dislike, as it enters hurtful feelings to us\textsuperscript{asw} (you should) go to him and reproach him, and correct it (his wrong doings), and speak to him in eloquent words?’ I said to him\textsuperscript{asw}, ‘May I be sacrificed for you\textsuperscript{asw}, if he does not obey us and does not accept from us?’ So he\textsuperscript{asws} said: ‘Flee from him, and avoid their gatherings’ (stop accompanying him).

H 14618 – Sahl Bin Ziyad, from Ibrahim Bin Uqba, from Sayaabat Bin Ayyoub, and Muhammad Bin Al-Waleed, and Ali Bin Asbaat with an unbroken chain going up to Amir-ul-Momineen\textsuperscript{asws} having said that:

Amir-ul-Momineen\textsuperscript{asws} said that: ‘Allah\textsuperscript{azwj} will Punish six (types of people) for six (matters) – the Arabs for the prejudice, and the landlords for the arrogance, and the rulers for the tyranny, and the jurists for the jealousy, and the merchants for the fraud, and the villagers for the ignorance’. 
Abu Abdullah ASWS said: ‘There was nothing more beloved to the Rasool Allah ﷺ than to remain fearful and hungry for the Sake of Allah [azwj] Mighty and Majestic’.

Abu Abdullah ASWS said: ‘Whenever Ali ASWS Bin Al-Husayn ASWS used to take the Book of Ali ASWS, he ASWS would look into it and say: ‘Who can endure this, who can endure this?’ Then he ASWS said: ‘Who would act upon it, and when he ASWS would stand for the Prayer, his ASWS colour would change to the extent that it would become apparent in his ASWS face, and no one can endure the actions of Ali ASWS from his ASWS sons ASWS from after him ASWS except for Ali ASWS Bin Al-Husayn ASWS’.

I heard Abu Abdullah ASWS saying that a friend of Ali ASWS does not eat except for the Permissible because his Master ASWS was like that, and the friend of Usman does not care whether he eats the Permissible or the Prohibited because his master was like that’.

He (the narrator) said, ‘Then he ASWS returned to the mention of Ali ASWS, so he ASWS said; ‘But, by the One Who [azwj] Took his ASWS soul, he ASWS did not eat anything Prohibited in the world, be it little or a lot, until he ASWS departed from it. And there were not presented to him ASWS two matters both of them in obedience to Allah [azwj] except that he ASWS chose the more difficult one of the two for his ASWS body, and there did not descend any difficulty upon the Rasool Allah ﷺ at all except that he ASWS faced it, being relied upon for it. And no one from this community can endure the deeds of the Rasool Allah ﷺ after him ASWS apart from him ASWS’.
And he\textsuperscript{asws} would work like a man as if he could see into the Paradise and the Fire, and he\textsuperscript{asws} had freed one thousand slaves from his\textsuperscript{asws} wealth. All of that was from what he\textsuperscript{asws} had worked by his\textsuperscript{asws} own hands, making his\textsuperscript{asws} forehead perspire for the \textbf{Sake of Allah\textsuperscript{azwj} Mighty and Majestic}, seeking to be free from the Fire. And there was no meal for him\textsuperscript{asws} except for the vinegar and oil, and the sweetness of the dates if he\textsuperscript{asws} could find them. And his\textsuperscript{asws} clothing was the cotton. If he\textsuperscript{asws} found extra in his clothes, he\textsuperscript{asws} would call for the scissors and cut it off.

I was present at the evening meal of Ja’far Bin Muhammad\textsuperscript{asws} during the summer. A tray of bread was brought to him\textsuperscript{asws}, and a bowl of porridge and boiling meat. So he\textsuperscript{asws} extended his hand towards it and found it to be hot. Then he\textsuperscript{asws} raised his\textsuperscript{asws} hand and said: ‘We\textsuperscript{asws} seek Refuge with Allah\textsuperscript{azwj}\textsuperscript{asws} from the Fire, we\textsuperscript{asws} seek Refuge with Allah\textsuperscript{azwj}\textsuperscript{asws} from the Fire. We are not strong enough to (bear) this, so how can we (bear) the Fire (of Hell)?’ And he\textsuperscript{asws} went on repeating these words until it was possible to (touch) the bowl. So he\textsuperscript{asws} placed his\textsuperscript{asws} in it (the hot food in front of him\textsuperscript{asws}), and we placed our hands in it (our portion) when it was possible. So he\textsuperscript{asws} ate, and we ate with him\textsuperscript{asws}.

Then the (food) from the food-mat was taken away. So he\textsuperscript{asws} said: ‘O young boy, bring us something’. So he came with the dates on a platter. I extended my hand, and there were dates, so I said, ‘May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well, this is the time (season) for the grapes and the apples’. He\textsuperscript{asws} said: ‘these are the dates’. Then he\textsuperscript{asws} said: ‘Take this away and bring us something’. So he came up with dates (another variety of dates). I extended my hand and said, ‘These are dates’. He\textsuperscript{asws} said: ‘It is good’.
Abu Abdullah asws said: ‘The Rasool Allah saww did not eat whilst leaning, since he saww was Sent by Allah azwj Mighty and Majestic, up to his saww passing away. He saww was modest for the Sake of Allah azwj Mighty and Majestic, and no one ever saw his saww knees is a gathering at all. And the Rasool Allah saww did not shake hands with a man at all by pulling his saww hand from his hand until the man would pull his own hand from his saww hands. The Rasool Allah saww did not recompense anyone with evil at all. Allah azwj the High Said to him saww: “[23:96] Repel evil by what is best”, so he saww did it.

And he never denied any beggar at all. If he saww had it with him saww he saww would give it, or else he saww would say: ‘Allah azwj will Give it’. And he saww did not Give anything at all on the Authorisation of Allah azwj Mighty and Majestic except that Allah azwj Authorised that for him saww even if it was the Paradise, Allah azwj Mighty and Majestic Authorised that for him saww.

He asws said: ‘And his saww brother (Ali asws) from after him saww, by the One Who azwj Took his saww soul, did not eat anything at all Prohibited in the world until he asws exited from it. By Allah azwj, if two matters were presented to him asws in both of which was the obedience to Allah azwj Mighty and Majestic, he asws would take the one which was more difficult upon his asws body. By Allah azwj, he asws freed a thousand slaves for the Sake of Allah azwj Mighty and Majestic, from the work of his asws own hands. By Allah azwj, no one could endure the deeds of the Rasool Allah saww after him saww apart from him asws. By Allah azwj, there did not descend upon the Rasool Allah saww any (difficulty) at all except that he asws was the foremost in facing it, being a reliable one from him saww for it. And whenever the Rasool Allah saww sent him asws with his saww flag, so Jibrael would fight on his asws right and Mikael on his asws left. Then he asws would not return until Allah azwj Mighty and Majestic Granted victory to him asws.

H 14624 – A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammaad Bin Usmaan, from Zayd Bin Al-Hassan who said:

I heard Abu Abdullah asws saying: ‘Ali asws was the most similar to the Rasool Allah saww in the partaking of food and manners. And he asws used to eat the bread and the oil whilst (he asws would feed) the people with the bread and the meat’.
Abu Abdullah asws said: ‘Allah azwj Mighty and Majestic never Sent a Prophet as at all except that he as would have a clear Sealed Prophet (Seal of Prophet-hood) and Allah azwj did not Send a Prophet as all until he as accepts the Decision of Allah at the Start (About the First ‘Al-Noor’-Mohammed asws and Aley Mohammed asws).

Abu Abdullah asws said: ‘When they frightened the she-camel of the Rasool Allah asws, the she-camel said to him asws, ‘By Allah azwj, I will not move one foot from the other even if they cut me into pieces and pieces’.

Abu Abdullah asws having said: ‘our asws matter (treatment of people towards us) is like that of the Children of Yaqoub as (towards him as) until Allah azwj Judges between us asws and His azwj creatures’.

Abu Abdullah asws said that: ‘Allah azwj Mighty and Majestic has said; “lzwj do not Accept every wise statement, but rather lzwj Accept his wish and his concern, for if his wish and his concern is within My lzwj Pleasure, lzwj Makes his concern to be an Extolling of Holiness and a Glorification’.

51 out of 53
Abu Abdullah asws regarding the Statement of Allahazwj Mighty and Majestic: “[41:53] We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth?” Heasws said: ‘Submerging (in the ground), and metamorphosis, and stoning’. I said, ‘What about “until it will become quite clear to them”? Heasws said: ‘Leave that. That is the rising of the Rising One (Al-Qaimasws).”

Abu Abdullahasws said: ‘The Rasool Allahsaww said: ‘Obedience to Allahasws is humbleness and disobedience to him is blasphemy with Allahazwj’. It was said, ‘O Rasool Allahsaww, how can obedience to Allahasws be humbleness and disobedience to himasws be blasphemy with Allahazwj’? So heasww replied: ‘Allahasws carries you all upon the “الحق” Just, so if you obey himasws it would make you humble, and if you were to disobey himasws, you would have blasphemed against Allahazwj.

Abu Abdullahasws said: ‘Weasws are the Clan of Hashimas, and ourasws Shiites are the Arabs, and the rest of the people are Bedouins’.

Abu Abdullahasws said: ‘Weasws are Masters, and ourasws Shiites are the privileged ones, and the rest of the people like of infidels’.

Alkafi Volume 8   www.hubeali.com

H 14630 – Sahl, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Is’haq Bin Ammaar, and Ibn Sinan, and Sama’at, from Abu Baseer, who has narrated the following:

Abu Abdullahasws said: ‘The Rasool Allahsaww said: ‘Obedience to Allahasws is humbleness and disobedience to him is blasphemy with Allahazwj’. It was said, ‘O Rasool Allahsaww, how can obedience to Allahasws be humbleness and disobedience to himasws be blasphemy with Allahazwj’? So heasww replied: ‘Allahasws carries you all upon the “الحق” Just, so if you obey himasws it would make you humble, and if you were to disobey himasws, you would have blasphemed against Allahazwj.

Abu Abdullahasws said: ‘Weasws are the Clan of Hashimas, and ourasws Shiites are the Arabs, and the rest of the people are Bedouins’.

H 14631 – From him, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Is’haq Bin Ammaar or someone else who said:

Abu Abdullahasws said: ‘Weasws are the Clan of Hashimas, and ourasws Shiites are the Arabs, and the rest of the people are Bedouins’.

Abu Abdullahasws said: ‘Weasws are Masters, and ourasws Shiites are the privileged ones, and the rest of the people like of infidels’.

H 14632 – Sahl, from Al-Hassan Bin Mahboub, from Hanaan, from Zurara who said:

Abu Abdullahasws said: ‘Weasws are the Clan of Hashimas, and ourasws Shiites are the Arabs, and the rest of the people are Bedouins’.
H 14633 – Sahl, from Al-Hassan Bin Mahboub, from one of his men, who has narrated the following:

Abu Abdullah\textsuperscript{asws} said: ‘It is as if I\textsuperscript{asws} am with Al-Qaim\textsuperscript{asws} ascended upon the Pulpit of Al-Kufa having a gown from which he\textsuperscript{asws} takes out a sealed letter sealed with a golden seal. So he\textsuperscript{asws} opens it and reads it out to the people. They run away from him\textsuperscript{asws} like the frightened sheep. So there does not remain any except for the heads (commanders). So he\textsuperscript{asws} speaks by a speech and they do not find a shelter until they return back to him\textsuperscript{asws}. And I\textsuperscript{asws} know of the speech that he\textsuperscript{asws} will be speaking by’.

\textsuperscript{14634} - سَهْلُ بْنُ زِيَادٍ عَنْ بَكَرٍ بْنِ صَالِحٍ عَنْ أَبِي سَفَانَ عَنْ عُمَروُ بْنِ شَمْرٍ عَنْ حَابِرِ عَنْ أَبي عَبْدِ اللَّهِ (عَلِيَّهِ الصَّلَاةُ وَرَحْمَتُهُ)

H 14634 – Sahl Bin Ziyad, from Bakr Bin Saleh, from Ibn Sinan, from Amro Bin Shimr, who has narrated the following:

Abu Abdullah\textsuperscript{asws} said: ‘The wisdom is the objective of the believer, so wherever one of you finds his objective, so he should take it’.

\textsuperscript{14635} - سَهْلُ بْنُ زِيَادٍ عَنْ يَعْقُوبٍ بْنِ يَزِيدٍ أَوْ عِبْرِهِ عَنْ سُلَيْمَانَ كَانَ عَلَىٰ بْنِ يَقِطَينَ عَمْنُ ذَكْرَةٍ عَنْ أَبي عَبْدِ اللَّهِ (عَلِيَّهِ الصَّلَاةُ وَرَحْمَتُهُ) فَالَّذِي أَشَغَثَ بْنِ قِيسِ شَرَكٌ فِي ذِمّ أمِيرِ الْمُؤْمِنِينَ (عَلِيَّهِ الصَّلَاةُ وَرَحْمَتُهُ) وَ ابْنَةُ هَجَّةٍ سَمِتَ ابْنُ عَلِيَّةَ (عَلِيَّهِ الصَّلَاةُ وَرَحْمَتُهُ) وَ مُحْمَدُ ابْنُ شَرَكٍ فِي ذِمّ الْخَلِيْفَةِ (عَلِيَّهِ الصَّلَاةُ وَرَحْمَتُهُ).

H 14635 – Sahl Bin Ziyad, from Yaqoub Bin Yazeed or someone else, from Sulayman the write of Ali Bin Yaqteen, from the one whom he mentioned, who has narrated the following:

Abu Abdullah\textsuperscript{asws} said that: ‘Al-Ash’as Bin Qays is a participant in the blood (killing) of Amir-ul-Momineen\textsuperscript{asws}, and his daughter Jo’da poisoned Al-Hassan\textsuperscript{asws}, and his son Muhammad is a participant in the blood (killing) of Al-Husayn\textsuperscript{asws}.’