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للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

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 الرَوْضَة

The Book - Garden (of Flowers)
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4636 - علي بن إبراهيم عن صالح بن السند عن جعفر بن يشيع عن صباح الحداء عن أبي أسامة قال زامتماً أياً
عذب الله (عليه السلام) قال فقال لي أرأة قال فافتحت سورة من القرآن فقرأها فورًا فبكى ثم قال يا أبي أسامة رزقاً
فطيركُ تذكر الله عزّ وجلّ واخذوا اللذات فإنّ الله يعني عليهم القلب تأثّر أو ساعات السكر من صباح ليس فيه إيمان و لا
كثر عليه الحركة البالغة أو العظم الآخر.

H 14636 - Ali bin Ibrahim, from Saleh bin Al-Sindy, from Ja'far bin Basheer, from Sabbaha Al-
Haza', from Abu Asama who said:

'I accompanied Abu Abdullah asws. He asws said to me: 'Read'. So I opened a Chapter from
the Quran and recited it. He asws became soft-hearted and wept, then said: 'O
Abu Asama! Nurture your hearts by the Mention of Allah azwj Mighty and Majestic,
and be cautious of the instigation, for it comes upon the heart once or
for many hours of doubt in the morning when there is neither belief nor disbelief
in the heart, like a worn out piece of cloth or the decayed bone.

O Abu Asama! Is it not that sometimes you inspect your heart, so you neither
remember neither any good nor any evil by it, and nor do you know where it is?' I
said to him asws, 'Yes, it has happened to me, and I have seen it happen to the
people'. He asws said: 'Yes, everyone is exposed to it. So if it is like that remember
Allah azwj Mighty and Majestic, and be cautious of the instigation, for if
He azwj Intends good for a servant, Instigates belief, and if He azwj Intends by it other
than that, Instigates other than that'. I said, 'What is other than that, may I be
sacrificed for you asws, what is it?' He asws said: 'If He azwj Intends infidelity, infidelity is
instigated'.

H 14637 - A number of our companions, from Ahmad bin Muhammad bin Isa, from Ali bin Al-
Hakam, from Abu Al-Magra'a, from Zayd Al-Shahaam, from Amro bin Saeed bin Hilal who said:

'I said to Abu Abdullah asws, 'I hardly ever meet you asws after years, so advise me with
something that I can take to it'. He asws said: 'If asws advise you to fear Allah azwj, and be
truthful in (narrating) the Hadeeth, and the piety, and strive hard (Ijihad for your
affairs). And know that he who has not piety with him would not benefit from his hard
work (in submission to Allah azwj).

وَإِذَا أَنْ تُطْمِح نَفْسَك إِلَى مِنْ فَوْقُك وَكَفِي بِما قَالَ اللَّهُ عَزَّ وَجَلَّ لِرُسُلِهِ (صَلَّى الله عَلَيْهِ وَآลِهَة) فَلا تَعَجِّبْ أَمْوَاهُمْ وَلَا
أَوَلَادُهُمْ وَقَالَ اللَّهُ عَزَّ وَجَلَّ لِرُسُلِهِ وَلا يَعْلَمُ عَلَيْهِ إِلَّا مَا شَاءَ مِنْ أَرْوَاجِهِ مِنْ زَهْرَةِ الحَيَاةِ الْآخِرَةِ فَإِنَّ خَفَتَ شَيْئًا مِنْ
ذلك فَذَكَرَ عَيْنَ رَسُولُ اللهِ (صَلَّى الله عَلَيْهِ وَآلِهَة) فَإِلَّا كَانَ قَوْلُهُ الصَّادِقُ وَخَلْوَةُ الأَمْوَةِ وَقَوْفَةُ السَّعْفِ إِذَا وَجَدَهُ وَإِذَا
أَصَبَّتْ بَصْحَةً فَذَكَرَ مُصَبَّاتِ رِسُولِ اللَّهِ (صَلَّى الله عَلَيْهِ وَآلِهَة) فَإِنَّ الْخَلْقِ لَمْ يُصَبْبِهَا بِمَلِكُهُ عَلَيْهِ (عِلْمِ اللهِ) فَقْطًا.
And beware of the craving desires of your ‘Nafs’ that (tempt you to have) which is with the one above you, hence restrain from that. Allah azwj Mighty and Majestic has Said to His Messenger saww: “[9:55] Let not then their property and their children excite your admiration”, and Allah azwj Mighty and Majestic Said to His Messenger saww: “[20:131] And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendour of this world’s life”. So if you are scared of that, remember the example of the Rasool Allah saww, for his meal was of barley (bread) and sweetness of the dates, and his fire (for heat) was from twigs of the palm tree, if he saww found them. And if you are in hardship, remember the hardships of the Rasool Allah saww, for the creatures (people) have never been afflicted with the like of what he saww had been afflicted with, at all’.

H 14638 – A number of our companions, from sahl Bin Ziyad, from Ibn Mahboub, from Al-Hassan Bin Al-Sarayy, from Abu Maryam, who has said the following:

Abu Ja’far saww said: ‘I saww heard Jabir Bin Abdullah saying that, ‘The Rasool Allah saww passed by us one day whilst we were in our group, and he saww was upon his mule, and that was when he saww was returning from the Farewell Pilgrimage. He saww paused near to us and greeted us. We returned his greeting.

ثمّ قالّ ما لبي أرى حُبّ الذينّ قدّ علّب على كثير من الناس حتى كان يقولن في هذه الدنيا على غيرهٍ كتاب وإن كان الحق في هذه الدنيا على غيرهم وحِبّ وحِيّ كان لم يسمعوا وبروا من خير الأمورات قبلهم سبيلهم سبيلهم قالوا سفر عمّا قليل إلىهم راجعون يجرونهم أجدادهم وأهاليهم يأكلون فتراتهم فخيلوا أنهم مخلدون بعدهم هنات هنات [1] ما يمّطل أخرهم باولهم لقد جهنوا ونَسوا كلّ واعظ في كتاب الله وأملوا شر كل عاقبة سوء ولم يفاقوا لزول فاحقة وبوائق حاداة.

Then he saww said: ‘From what I saww see, love of the world have overcome many from the people to the extent that as if the death in this world has been Ordained to come upon other than them, and as if the truth in this world has been obligated on other than them, and to the extent that as if they had never heard nor seen the news of the death of those who lived before them, even though their own path is the path of the people on a journey. After a short while they will be returning to their homes, their tombs, and their inheritors would be consuming their legacies thinking that they would now be living forever after those ones. Alas! Alas! The later ones do not take a lesson from the former ones. They have become ignorant and forgotten all the Advice in the Book of Allah azwj and feel safe from all the evil consequences of the bad deeds and do not fear the descent into the grave and the events that are to occur.

1 heart
Tooba (Goodness)² is for the one who occupies himself in the fear of Allahazwj Mighty and Majestic rather than fear of the people. Tooba (Goodness) is for the one who prevents himself from finding faults with the Believers from his brethren. Tooba (Goodness) is for the one who is humble to Allahazwj, Mighty is Hisazwj Mention, and restricts himself to what Allahazwj has Prohibited for him without turning away from myasw Sunnah and follows the best onesasw from myasw Family from after measw, and avoids the people of vanity and pride, and the ones who are infatuated with regards to the world, the heretics opposed to myasw Sunnah, the workers in other than myasw way.

Tooba (Goodness) is for the Believing ones who earn the wealth without disobedience (sins), so they spend in other than sinful ways, and by it aid the poor. Tooba (Goodness) is for the one who is good with the people in manners and supports them and turns away from them from their evil. Tooba (Goodness) is for the one who spends in moderation and donates the excess, and refrains from speaking vain words and (engages himself in) ugly deeds'.

H 14639 – Al-Husayn Bin Muhammad Al-Ashary, from Moala Bin Muhammad, with a chain going up to some of the wise ones who said:

'The most deserving of the people who wish to enrich the people are the niggardly ones, because if the people become rich they would refrain from their wealth. And the most deserving of the people who wish for the correction of the people are the ones with the faults, because if the people are corrected, they would refrain from following their faults. And the most deserving of the people who wish for forbearance for the people are the foolish ones who need to be exempted from their foolishness.

On the contrary, the niggardly ones become wishers of poverty for the people, and the faulty ones become wishers for mischie for them, and the sinful ones become

² A Tree in the Paradise
wishers for their foolishness. And in poverty people are needy to the niggardly ones, and in mischief they find faults with the faulty ones, and in foolishness, the recompense is by the sins’. (THIS IS NOT A HADEETH)

H 14640 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rahid who said:

‘Abu Abdullah”asws said: ‘O Hassan! If a calamity were to descend upon you, do not complain about it to any one from the opposition, but mention it to one of your brothers, for you will not be benefit from one of the four qualities – either sufficiency by wealth, or assistance by prestige, or an Answered supplication, or consultation by opinion’.
SERMON OF AMIR-UL-MOMINEEN

Abu Ja'far asws says that Amir-ul-Momineen asws gave a sermon saying: ‘Praise be to Allah aswj, the Abaser, the Raiser, the Harmer, the Benefitter, the vastly Benevolent, Majestic is His aswj Praise, True are His aswj Names, Overwhelming by the Hidden and what approaches the hearts, the One Who aswj Made the death to be in the midst of His aswj creatures with Justice, and Favoured them with the life. So He aswj Bestows life and Brings upon death and Measures out the sustenance by His aswj Knowledge by an Estimation, and Mastered by His aswj Wisdom the measure of it. He aswj is All-Aware, All-Seeing. He aswj is Eternal without cessation, and the Remaining without an end. He aswj Knows what is in the earth, and what is in the Heaven, and what lies between the two and what is (covered) underneath the soil.

Praise Him aswj sincerely with the treasured Praise, by what the Angels and the Prophets asws Praised Him aswj. A Praise which cannot be numbered, nor can time pass it by, and no one has even come with the like of it. I asws believe in Him aswj and place reliance upon Him aswj, and Guided by Him aswj, Sufficed by Him aswj, and Judged by Him aswj with good, and by His aswj Pleasure. And I asws testify that there is no god except Allah aswj, One with no associates to Him aswj and I asws testify that Muhammad saww is His aswj servant and His aswj Messenger saww having Sent with the Guidance and the Religion of the Truth to Make it overcome all of the other Religions even though the Polytheists may be averse to it. May greetings be upon him saww and his aswj Progeny asws.

O you people! The world is not a house for you to settle in, but rather you are in it like passengers of a caravan, which have been asked to move on soon after being disembarked. They came to it lightly (without luggage) and would be exiting from it
Mighty and Majestic, displaying humbleness between his face and the two palms in secret to his feet and entered in its surroundings, fearful for the Sake of Allah the Return. He folded up his mattress, separated himself from his pillow, stood up on his feet, and entered in its surroundings, fearful for the Sake of Allah the Return. He folded up his mattress, separated himself from his pillow, stood up on his feet, and entered in its surroundings, fearful for the Sake of Allah the Return. He folded up his mattress, separated himself from his pillow, stood up on his feet, and entered in its surroundings, fearful for the Sake of Allah the Return. He folded up his mattress, separated himself from his pillow, stood up on his feet, and entered in its surroundings, fearful for the Sake of Allah the Return. He folded up his mattress, separated himself from his pillow, stood up on his feet, and entered in its surroundings, fearful for the Sake of Allah the Return. He folded up his mattress, separated himself from his pillow, stood up on his feet, and entered in its surroundings, fearful for the Sake of Allah the Return. He folded up his mattress, separated himself from his pillow, stood up on his feet, and entered in its surroundings, fearful for the Sake of Allah the Return.

They were in the world only for a little while and were dispatched to the Hereafter in a hurry. So you have become residents in their houses, following in their footsteps like a herd of animals travelling on a journey in which there is neither ‘Where’ (are we going?) and no ‘How far’ (are we going?). Your days are tiring upon yourselves and your nights are an escape for your souls. So in the morning your condition is what their condition used to be and you just follow their ways as examples. So do not let the life of the world deceive you, for you are only travelers in it. Death would descend among you and shoot its arrows, and herd you all to the House of the Reward, and the Punishment, and the Recompense, and the Accounting’. Might Allah have Mercy upon the person who is concerned about his Lord and moved away from his sins, and (likes to) argue against his own desires and rejects his own yearnings. A person who harnessed himself with the reins of piety for fearing the Sake of Allah Mighty and Majestic, led to His obedience by its reins, raising his head towards the Return with his eyes expecting the approach of death at all times, permanently thinking about it with a prolonged vigilance, abstaining from the world, earnestly working for the Hereafter.

A person who has made the patience to be his ride to salvation, and the piety as his preparation for his death and as a medication for his (spiritual) illness. He learned a lesson, and considered, and left the world and the people. He learnt it for understanding and steadfastness, and his heart had respected the remembrance of the Return. He folded up his mattress, separated himself from his pillow, stood up on his feet and entered in its surroundings, fearful for the Sake of Allah Mighty and Majestic, displaying humbleness between his face and the two palms in secret to his Lord shedding tears and making his heart as a strong enclave in a prolonged fear of Allah Mighty and Majestic. His interest is great regarding what is in the possession of Allah whilst his fear for Pleasing Him is intense. He suffers...
himself with the subsistence for his affairs and displays other than what he conceals, being content with the minimum from what he knows.

أولئك وذائع اللّه في بلاده المنفوّغ بهم عن عباده لَو أقسموا أَحَدُهُم على اللّه جَلّ ذَِّكَرَهُ لَبَأَرَّهُ أوُذُّما على أَحَد نصَّرَهُ اللّهُ 

يسّمِعُ إذا ناجاً وَ يَسْتَجِيبُ لَهُ إذا دَعَاهُ جَلّ ذَِّكَرَ اللّهِ لَبَأَرَّهُ وَ لَبَأَرَّهُ جَلَّ ذَِّكَرَهُ لِلْمَدْفُوَعِ 

اللّهُ دُعَاهُم المولى على ما آتاهم وَ أَخْرَ ذََّعَاهُم أن الحمد للّه رَبِّ الْعَالَمِينَ.

These are the trusted ones of Allahazwj in Hisazwj land, by whom Heazwj Defends Hisazwj servants. If one of them were to swear upon Allahazwj Majestic is Hisazwj Mention, he would fulfill it, or if he were to supplicate against anyone, Allahazwj would Help him. Heazwj Listens to him when he whispers to Himazwj and Answers Himazwj when he calls upon Himazwj. Allahazwj has Made the Good Ending to be for the pious and the Paradise for its deserving ones. “[10:10] Their cry in it shall be the best of the calls Glory to Thee, O Allah! Their calling out to the Masterazwj for what Heazwj would have Bestowed upon them, and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds”.


SERMON OF AMIR-UL-MOMINEEN

Abu Abdullahasws mentioned this sermon of Amir-ul-Momineenasws on the day of Friday: - ‘All Praise is for Allahazwj Whoazwj is Deserving of all Praise and is the Guardian of it, and all Praise ends to Himazwj in its rightful place, the Initiator, and Inventor, the Majestic, the Magnificent, the Mighty, the Benevolent, the only One for the Greatness, and the Unique One for the Highness, the Omnipotent with Esteem, and the Overcomer by Hisazwj Omnipotence, the Preventer by Hisazwj Force, the Dominant by Hisazwj Power, Higher than everything by Hisazwj Compulsiveness, the Praised One by Hisazwj Gratitude and by Hisazwj Favours, the Provider by Hisazwj Gifts, and excessive Benefits, the Expansive in Hisazwj Sustenance, the Bestower by Hisazwj Bounties. We Praise Himazwj for Hisazwj Bounties and apparent Blessings, with a Praise weighed by Hisazwj Greatness and Hisazwj Majesty, and filled by Hisazwj Blessings and Greatness. Andasws testify that there is no god except for Allahazwj, One with no associates to Himazwj, Whoazwj was in Hisazwj Existence as Foremost and in Hisazwj Everlasting. Veiled from the creatures was Hisazwj Oneness, and Hisazwj Lordship, and Hisazwj being Eternal, and they were submitted to the continuance of time.

Andasws testify that Muhammadsaww is Hisazwj servant, and Hisazwj Messenger, and Hisazwj elite from Hisazwj creatures having Chosen himsaww with Hisazwj Knowledge and Selected himsaww for Hisazwj Revelation, and Relied upon himsaww for Hisazwj Secret, and was Pleased with himsaww for Hisazwj creatures, Assigned himsaww for Hisazwj Great Command as a beacon for the Principles of Hisazwj Religion and a Program for Hisazwj Way, and an Opener for Hisazwj Revelation, as a Reason for the Door of Hisazwj Mercy. Heazwj Sent himsaww during a gap from the Messengersasws, and Guides from the Knowledge, and during fatigue from the differing and straying from the truth, and ignorance about the Lordazwj, and denial of the Resurrection, and the Promise that Heazwj Sent himsaww to all the people as a Mercy to the Worlds by the
Honourable Book which He\textsuperscript{a\textregistered} had Exelled it, and Detailed it, and Explained it, and Clarified it, and Strengthened it, and Preserved it from it being approached by the falsehood from its front and from its back.

A Revelation from the Most Wise and Praised One\textsuperscript{a\textregistered}w. In it He\textsuperscript{a\textregistered} struck examples, and Gave therein Signs for the ones who have intellect. He\textsuperscript{a\textregistered} permitted therein the Permissibles and Prohibited therein the Prohibitions, and Legalised therein the Religion for His\textsuperscript{a\textregistered}w servants, Giving Excuses and Warnings so that they would become a Proof for the people to Allah\textsuperscript{a\textregistered}w after the Messenger\textsuperscript{a\textregistered}s and become a Preaching for a worshipping people. So he\textsuperscript{saww} preached His\textsuperscript{a\textregistered}w Message, and strived in His\textsuperscript{a\textregistered}w Way, and worshipped Him\textsuperscript{a\textregistered}w they were convinced. May Greetings of Allah\textsuperscript{a\textregistered}w be upon him\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}, and submission to him\textsuperscript{saww} be a lot of Peace.

Servants of Allah\textsuperscript{a\textregistered}w! Make your striving in this world to provide from these short-lived days for the days of the Hereafter which are prolonged, for this is the house for the deeds and the Hereafter is the house for dwelling in, and the Recompense. So, very shortly it would pass by you all just as it had left the ones who were before you all. 

Along with that, a person never got experience in this world except that he inherited a lesson from it, nor did he wake up in the morning feeling secure except that he feared in it the descent of a catastrophe, or a change in bounties or a decline in peace.

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health, with the death right behind that, and the trepidation of the Pausing in front of the Wise and Just One \( ^{azwj} \). Recompensing every soul with what it had done \( [53:31] \) that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness”.

Faqata llaah az-Zahiru zahirah was-sarraghu ila Ruh-aan llaahi wa al-’amal batayyithu wa al-taqrub lihi yekun ma fehie al-rus’na fa’dhah Ghibb juttana llaahi wa yi’ammadun yamin yammala yabninja yakhntiba sackhatah.

So fear Allah \(^{azwj} \), Mighty is His \(^{azwj} \) Mention, and hasten to the Pleasure of Allah \(^{azwj} \), and the deeds with obedience to Him \(^{azwj} \), and get closer to Him \(^{azwj} \) with everything in which there is His \(^{azwj} \) Pleasure for He \(^{azwj} \) is Near and Answers. May Allah \(^{azwj} \) Make us \(^{asws} \) and you all of those who act towards His \(^{azwj} \) Love and keep aside from His \(^{azwj} \) Harshness.

Then the best of the stories, and the best of the Advice, and the most beneficial of the Remembrance is the Book of Allah \(^{azwj} \) Majestic and Mighty. Allah \(^{azwj} \) Mighty and Majestic has said: \( [7:204] \) And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you”. \(^{asws} \) seek Refuge with Allah \(^{azwj} \) from the Satan \(^{la} \) the castaway. In the Name of Allah \(^{azwj} \) the Beneficent the Merciful \( [103:1] \) I swear by the time, \( [103:2] \) Most surely man is in loss, \( [103:3] \) Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience”. \( [33:56] \) Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation”. Our Allah \(^{azwj} \) Send Greetings upon Muhammad \(^{asws} \) and the Progeny \(^{asws} \) of Muhammad \(^{saww} \), and Blessings upon Muhammad \(^{asws} \) and the Progeny \(^{asws} \) of Muhammad \(^{saww} \), and yearning upon Muhammad \(^{saww} \) and the Progeny \(^{asws} \) of Muhammad, and Peace upon Muhammad \(^{saww} \) and the Progeny \(^{asws} \) of Muhammad \(^{saww} \) higher than what You \(^{azwj} \) had Greeted, and Blessed, and Mercy, and Yearning, and Peace upon Ibrahim \(^{as} \) and the Progeny of Ibrahim \(^{as} \), You \(^{azwj} \) are the Most Praised and Most Glorious’.

اللهُمَّ أَعْطِ مُحَمَّدًا الوسيلةَ وَالْعَشُرَ وَالْفَضْلَةَ وَالْمَنْزِلَةَ الْكَرِيمَةَ اللَّهِمَّ اجْعَلْ مُحَمَّدًا وَالْمُعْلُوَّمَ أَعْطَى الْخُلَايْقَ كُلَّهُمْ شَرَفًا يُؤْمِنُ الْقِيَامَةَ وَأَفْضِلَهُمْ مَعَهُ وَأُخْلِصَهُمْ عَذَّبَهُمْ عَذَّبَهُمْ مَنْزِلَةً وَنَصْبَتْهُمْ الصَّالِحَةَ مَنْزِلَةً وَأَعْطَى مُحَمَّدًا أَشْرَفَ الْعَمَّامَ وَجِيَّاثَ السَّلَامَ وَشَفَاعَةَ الإِسْلَامَ اللَّهِمَّ وَأَطْفَلَهُ بِغَيْرِ خَزَائِنِ نَارِيَّةٍ وَلَا نَافِيِنَ وَلَا نَدِيمِنَ وَلَا مُتَبَيَّسُ إِلَيْهِ الْحَقَّ أَمِينَ

Our Allah \(^{azwj} \)! Grant to Muhammad \(^{saww} \) the Means, and the ‘Ashr’ Dignity, and the ‘Osilat’ Honourable Status. Our Allah \(^{azwj} \) Make Muhammad \(^{saww} \) and the Progeny \(^{asws} \) of Muhammad to be the greatest of all creatures, all of them \(^{asws} \) as Dignitaries on the Day of Judgement, the nearest to You \(^{azwj} \) in seating, the most eminent of faces in Your \(^{azwj} \) Presence on the Day of Judgement, the most prestigious and preferential in Your \(^{azwj} \) Presence in status and share. Our Allah \(^{azwj} \)! Grant to Muhammad \(^{saww} \) the most Dignified of the status, and
Bestow the Peace and intercession of Al-Islam. Our Allah azwj! And join us all with him saww, without failure, or loss, or remorse or alteration. O Lord azwj of the 'الحق' Just! Amen!

Then he saww sat down for a while, then stood up and said: 'The Praise is due to Allah azwj the One most deserving to be Awed and Praised, and the Foremost for the one who fears and worships, and the Highest for the one who Magnifies and Glorifies. We Praise Him azwj for His azwj Great Benevolence, and Excessive Grants, and apparent of His azwj Favours, and the goodness of His azwj Trials. And we believe in His azwj Guidance whose light does not get extinguished, nor does His azwj Extol be fully expressed, Whose Handle does not weaken. We seek Refuge with Allah azwj from the evil of every doubt, and the darkness of the strife, and we seek Forgiveness from the accumulation of the sins, and seek Protection from Him azwj from the wickedness of the deeds, and the detestable hopes, and the attacks of the terrors, and association with the people of the doubt, and the happiness with what the immoral ones do in the earth without having any right to do so.

Our Allah azwj! Forgive us, and the Believing men and the Believing women, the living ones among them and the dead who You azwj have Made to die upon Your azwj Religion, and the Nation of Your azwj Prophet saww. Our Allah azwj Accept their good deeds, and Overlook their sins, and Make Mercy to enter upon them, and the Forgiveness, and the Pleasure. And Forgive the living ones from the Believing men and the Believing women who believed in Your azwj Oneness, and ratified Your azwj Messenger saww, and attached themselves to Your azwj Religion, and acted upon Your azwj Obligations, and followed Your azwj Prophet saww, and made Your azwj Sunnah to be their Sunnah, and permitted for themselves Your azwj Permissibles, and Prohibited for themselves Your azwj Prohibitions, and feared Your azwj Punishment, and hoped for Your azwj Rewards, and befriended Your azwj friends, and were inimical to Your azwj enemies. Our Allah azwj! Accept their good deeds, and Overlook their sins, and Keep them, by Your azwj Mercy, with the righteous servants, O Lord azwj of the 'الحق' Just. Amen!'
'I heard Abu Ja'far\textsuperscript{asws} saying: 'For every Believer is a Protector and an Informer (Sa'ib)'. I said, 'And what is the Protector, and what is the Informer, O Abu Ja'far\textsuperscript{asws}? He\textsuperscript{asws} said: 'The Protector from Allah\textsuperscript{azwj} Blessed and High, Protecting from Al-Wilayah by which the Believer is protected wherever he may be. And as for the Informer, so it is the good news of Muhammad\textsuperscript{saww} which Allah\textsuperscript{azwj} Blessed and High Gives to the Believer wherever he may be whatever situation he may be in'.

H 14644 – A number of our companions, from Sahl Bin Ziyad, from Al-Hajjaal, from hammaad, from Al-Halby, who has narrated the following:

Abu Abdullah\textsuperscript{asws} said: 'Intermingle with the people to find out about them, and when you find out about them, (only then) travel/associate with them'.

H 14645 – Sahl, from Bakr Bin Saleh, from Muhammad Bin Sinan, from Muawiya Bin Wahab who said:

'Abu Abdullah\textsuperscript{asws} quoted a verse from the poem of Ibn Abu Aqab as an example, 'And there shall be slaughtered at Al-Zawra eighty thousand from among them, in the forenoon like the slaughtering of sacrificial animals' (and others have reported it as 'in the drain'). Then he\textsuperscript{asws} said to me: 'Do you know of Al-Zawra?' I said, 'May I be sacrificed for you\textsuperscript{asws}, they are saying that it is Baghdad'. He\textsuperscript{asws} said: 'No'. Then he\textsuperscript{asws} said: 'Have you been to Al-Rayy?' I said, 'Yes'. He\textsuperscript{asws} said: 'Did you come across the animal market?' I said, 'Yes'. He\textsuperscript{asws} said: 'Have you seen the black mountain on the right? Well, that is Al-Zawra, in which eighty thousand would be killed, including eighty men from among them from the children of so and so, all of them being suitable for the 'للخلافة' succession'. I said, 'May I be sacrificed for you\textsuperscript{asws} and who would be killing them?' He\textsuperscript{asws} said: 'They would be killed by the 'أوّلاد العجم' children of non-Arabs.'
H 14647 – Ali Bin Muhammad, from Ali Bin Al-Abbas, from Muhammad Bin Ziyad, from Abu Baseer who said:

'I asked Abu Abdullahazwj about the Statement of Allahazwj Mighty and Majestic: “[25:73] And they who, when reminded of the Signs of their Lord, do not fall down at them as if they were deaf or blind”. Heazwj said: ‘Those who embrace (the Signs3 of Allah) without any doubts’.

H 14648 – From him, from Ali, from Ismail Bin Mahraan, from Hammad Bin Busman who said,

'I heard Abu Abdullahazwj saying with regards to the Statement of Allahazwj Blessed and High: “[77:36] And permission shall not be given to them so that they should offer excuses”. So Imamazwj said: ‘Allahazwj is more Majestic, and Just, and Greater than it, that if a servant has an excuse, Heazwj would not Allow it to be presented by him. But, rather (it means that) he would fail and run out of excuses’.

H 14649 – Ali, from Ali Bin Al-Husayn, from Muhammad Al-Kunary who said:

'It was narrated to us with an unbroken chain going up to Abu Abdullahazwj regarding Hisazwj Statement, Mighty is Hisazwj Mention: “[65:2] and whoever is careful of (his duty to) Allah, He will make for him an outlet [65:3] And He provides for him from (sources) he never could imagine”. Heazwj said: ‘These are our asws weak Shites who do not have the means in order to take it (directly) from us asws. So they hear ourasws Hadeeth and they try to accumulate from ourasws Knowledge. A people who are higher than them, who spend their wealth, tiring their bodies to the extent that they came up to us asws, hear ourasws Hadeeth and transmit these to them. So these ones preserve them, whilst those ones waste them. So they are the ones for whom Allahazwj Mighty is Hisazwj Mention Makes an outlet for them and Gives them Sustenance (Hadeeth) from a source which they had not even considered beforehand.

3 The Divine Imamsasws
And with regards to the Statement of Allahazwj Mighty and Majestic: “[88:1] Has not there come to you the news of the overwhelming calamity?” heasws said; ‘These are the ones who have cheated the Imamasws’ – up to the Statement of the Mighty and Majestic: “[88:7] Which will neither nourish nor satisfy hunger”, said: ‘It will neither benefit them, nor free them from needs, nor will it benefit them with the entering (marital relationships), nor free them from the need of sitting down (from begging for more)’.

H 14650 – From him, from Ali Bin Al-Husayn, from Ali Bin Abu hamza, from Abu Baseer, who has narrated the following:

Abu Abdullahasws regarding the Statement of Allahazwj Mighty and Majestic: “[58:7] Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them whosoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things”. Heasws said; ‘This was Revealed regarding so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho’ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammadasws were to pass away, they would not let the Caliphate to be in the Clan of Hashim, nor the Prophet-hood ever. So Allahazwj Mighty and Majestic Revealed this Verse with regards to them.

I said, ‘The Statement of the Mighty and Majestic: “[43:79] Or have they settled an affair? Then surely, We are the settlers. [43:80] Or do they think that We do not hear what they conceal and their secret discourses? Indeed (We do), and Our messengers are by them, to record”’. Heasws said: ‘And these two Verse were Revealed regarding them on that day’. Abu Abdullahasws said: ‘Hopefully you will see that is was a day resembling the day of the writing of the agreement except for the day Al-Husaynasws was martyred, and thus it had preceded in the Knowledge of Allahaszw Mighty and Majestic which Heaszw Made known to the Rasool Allahasws that when the agreement is written down, Al-Husaynasws would be martyred, and the kingdom would exit from the Clan of Hashim. So all of that did take place.’
I said, 'The Verse: “[49:9] And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah’s command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably”.’ He asws said: ‘The two groups, but rather its explanation came on the day of Al-Basra (The battle of the Camel), and they are the ones belonging to this Verse, and they are the ones who rebelled against Amir-ul-Momineen asws. So it was obligatory upon him asws to fight them, and he asws fought them until they submitted to the Command of Allah azwj. And had they not been submitted, it became obligatory upon him asws with regards to what Allah aswz Revealed, that he asws should not raise his sword (stop fighting) until they complied and returned from their opinions, because they had pledged their allegiances willingly, without compulsion. And this is the rebel group as Allah azwj the High has Said.

So it was obligatory upon Amir-ul-Momineen asws that he asws should deal with justice among them when he asws was victorious over them, just as the Rasool Allah saww had been just among the people of Mecca, he saww was benevolent upon them and forgave them. And that is what Amir-ul-Momineen asws did with the people of Al-Basra when he asws was victorious over them similar to what the Rasool Allah saww did with the people of Mecca. Like a sandal follows a sandal (same footsteps).

I said, ‘(What about) the Statement of the Mighty and Majestic: “[53:53] And He destroyed the Overthrown Cities (of Sodom and Gomorrah)”. He asws said: ‘These are the people of Al-Basra. It is the overthrown city’.

I said, ‘(What about) “[9:70] and the overthrown cities; their messengers came to them with clear arguments”. He asws said: ‘They were the people of Lut as, their town was turned upside down upon them’.
I heard my father narrated from Abu Ja’far, asws having said: ‘Salman, asar was seated with a number of people from Qureish in the Masjid. They started priding over their lineages and ancestry until they reached Salman, asar. Umar Bin Al-Khattab said to him, asar, ‘Inform me, who you are, and who your father is, and what is your origin’. So he, asar said: ‘I, Iar am Salman, asar son of a servant of Allah, azwj. I, Iar had strayed, so Allah, azwj Mighty and Majestic Guided me, asar by Muhammad, saww, and I, Iar was needy, so Allah, azwj Made me, asar to be self-sufficient by Muhammad, saww, and I, Iar was a slave, so Allah, azwj Freed me, asar by Muhammad, saww. This is my, asar lineage, and this is my, asws nobility.

He, asws said: ‘The Rasool Allah, saww came out and Salman, asar spoke to him, saww. Salman, asar said to him, saww, ‘O Rasool Allah, saww. What has been meted out to me, asar from those when I, Iar was seated with them. They took to priding themselves over their lineages and ancestry to the extent that they reached me, asar. Umar Bin Al-Khattab said to me, ‘Who are you, asar, and what is your, asar origin, and what is your, asar status?’ So the Prophet, saww said: ‘So what did you, asar say to him, O Salman, asar? He, asar said, ‘I, Iar said, ‘I, Iar am Salman, asar son of a servant of Allah, azwj. I, Iar had strayed, so Allah, azwj Guided me, asar through Muhammad, saww, and I, Iar was needy, so Allah, azwj Made me, asar to be self-sufficient through Muhammad, saww, and I, Iar was a slave, so Allah, azwj Freed me, asar through Muhammad, saww. This is my, asar lineage, and this is my, asws nobility.

So the Rasool Allah, saww said: ‘O group of Qureish, the nobility of a man is his Religion, and his chivalry in his manners, and his origin is his intellect. And Allah, azwj Mighty and Majestic has Said: “[49:13] O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful of his duty”). Then the Prophet, saww said to Salman, asw: ‘There is no preference over you, asar from any of these ones except by fear of Allah, azwj Mighty and Majestic, and if there is piety for you, asar over them, so you, asar are more preferable'.

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H 14652 – Ali, from his father, from Ibn Abu Umeyr, from Abdul Rahmaan Bin Al-Hajjaaj, from Muhammad Bin Muslim, who has narrated the following:
Abu Abdullah asws having said: ‘When Ali asws became the ruler, he asws ascended the Pulpit. So he asws Praised Allah asw and Exalted Him asw, then said: ‘By Allah asw! I asw will not give you the sustenance from your spoils of war (Al-Fey) a single Dirham (more than what each of you deserve) so long as I have a palm tree left in Yasrab (Al-Medina). So be truthful to yourselves. Do you see what I asw have prevented from myself asw that I asw shall give it to you?’ So Aqeel stood up and said to him asw, ‘By Allah asw!’ You will consider me to be equal to a black man of Al-Medina?’ So he asw said: ‘Sit down! Is there not one here besides you to speak? And there is no preference to you except by a precedent (being foremost in Al-Islam) or by piety’.

H 14653 – A number of our companions, from Sahil Bin Ziyad, from Ibn Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda, who has narrated the following:

Abu Ja'far asw said: ‘The Rasool Allah saw stood upon Al-Safa and said: ‘O Clan of Hashim asq! O Clan of Abdul Muttalib asq! I saww am the Rasool Allah saw to you all, and asw am compassionate towards you, and for me saww are my saww deeds, and for every man among you are his deeds.

Do not say that Muhammad saw is from us and so we shall be entering where he saw would be entering (The Paradise). So, no, by Allah asw! There are no friends for me saww from among you, nor from the others. O Clan of Abdul Muttalib asq! Except for the pious ones, otherwise I saww will not recognise you on the Day of Judgement. You will be coming carrying the ‘world’ (burden of the world) upon your backs and the people would be coming carrying the Hereafter. So I saww warn you with regards to what is between me saww and you all, and with regards to what is between myself saww and Allah asw Mighty and Majestic with regards to you all’.

H 14654 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Nazar Bin Suweyd, from Al-Halby, from Ibn Muskaan, from Zurara, who has narrated the following:

Abu Ja'far asw having said: ‘I saw (in a dream) as if I asw am on top of a mountain, and the people are climbing up from all sides, to the extent that they were many of them, and it prolonged by them in the sky, and the people started falling off from it from all sides until there did not remain among them any one except for a small group. So they made an attempt five times, and during each of that the people fell off from it and there did not remain except for a (small) group. As for Qays Bin Abdullah
Bin Ajlaan, he was in that group. He (the narrator) said: ‘He\textsuperscript{asws} did not remain after that except for about five (days) until he\textsuperscript{asws} passed away’.

5596 - He\textsuperscript{asws} narrated the following: ‘By Allah\textsuperscript{azwj}, He\textsuperscript{asws} went and found Abu Ja'far\textsuperscript{asws} who was miles away from Al-Medina, saw in his dream in which it was said to him, 'Go and Pray over Abu Ja’far\textsuperscript{asws} for the Angels have performed his\textsuperscript{asws} washing in Al-Baqi’e'. So the man went, and found Abu Ja’far\textsuperscript{asws} in the brink of a pit of fire, then He\textsuperscript{azwj} saved you from it, Abu Abdullah\textsuperscript{asws}’.

5594 - Abu Baseer narrated to me by saying, 'I heard Abu Abdullah\textsuperscript{asws} saying that: ‘A man who was miles away from Al-Medina, saw in his dream in which it was said to him, 'Go and Pray over Abu Ja’far\textsuperscript{asws} for the Angels have performed his\textsuperscript{asws} washing in Al-Baqi’e'. So the man went, and found Abu Ja’far\textsuperscript{asws} to have passed away’.

5596 - That’s how Jibraeel\textsuperscript{asws} came down with it upon Muhammad\textsuperscript{saww}, for the Angels have performed his\textsuperscript{asws} washing in Al-Baqi’e.

H 14655 – From him, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammaad Bin Usman who said:

‘Abu Baseer narrated to me by saying, 'I heard Abu Abdullah\textsuperscript{asws} saying that: ‘A man who was miles away from Al-Medina, saw in his dream in which it was said to him, 'Go and Pray over Abu Ja’far\textsuperscript{asws} for the Angels have performed his\textsuperscript{asws} washing in Al-Baqi’e'. So the man went, and found Abu Ja’far\textsuperscript{asws} to have passed away’.

H 14656 – Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from his father, who has narrated the following:

Abu Abdullah\textsuperscript{asws} regarding the Statement of the High\textsuperscript{azwj}: “[3:103] and you were on the brink of a pit of fire, then He saved you from it, through Muhammad\textsuperscript{asws}.” By Allah\textsuperscript{azwj}, this is how Jibraeel\textsuperscript{asws} came down with it upon Muhammad\textsuperscript{asws}.

H 14657 – From him, from his father, from Umar Bin Abdul Aziz, from Yunus Bin Zibyaan, who has narrated the following:

Abu Abdullah\textsuperscript{asws} (regarding the Verse) “[3:92] By no means shall you attain to righteousness until you spend (benevolently) out of all you love”. This is how he\textsuperscript{asws} read it’ (reading ‘\textit{"{M}m\'{a\textsuperscript{a}} l\textsuperscript{h\textsuperscript{a\textsuperscript{b}}} n\textsuperscript{a\textsuperscript{t} h\textsuperscript{a\textsuperscript{b}}} F\textsuperscript{a\textsuperscript{q\textsuperscript{a\textsuperscript{r}}\textsuperscript{a\textsuperscript{b}}}}\textsuperscript{a\textsuperscript{b}}\textsuperscript{a} h\textsuperscript{a\textsuperscript{b}}}’ instead of what is now in the Holy Quran (regarding the Verse) ”([3:92] By no means shall you attain to righteousness until you spend (benevolently) out of all you love”). (\textit{\textup{W\textsuperscript{a\textsuperscript{m}a\textsuperscript{a}} l\textsuperscript{h\textsuperscript{a\textsuperscript{b}}} n\textsuperscript{a\textsuperscript{t} h\textsuperscript{a\textsuperscript{b}}} F\textsuperscript{a\textsuperscript{q\textsuperscript{a\textsuperscript{r}}\textsuperscript{a\textsuperscript{b}}}}\textsuperscript{a\textsuperscript{b}}\textsuperscript{a} h\textsuperscript{a\textsuperscript{b}}}’ instead of what is now in the Holy Quran (regarding the Verse) ”([3:92] By no means shall you attain to righteousness until you spend (benevolently) out of all you love”).

H 14658 – From him, from his father, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated the following:

\textsuperscript{4} imam\textsuperscript{asws} has pointed out to the words ‘\textsuperscript{\textup{M\textsuperscript{a\textsuperscript{m}a\textsuperscript{a}} l\textsuperscript{h\textsuperscript{a\textsuperscript{b}}} n\textsuperscript{a\textsuperscript{t} h\textsuperscript{a\textsuperscript{b}}} F\textsuperscript{a\textsuperscript{q\textsuperscript{a\textsuperscript{r}}\textsuperscript{a\textsuperscript{b}}}}\textsuperscript{a\textsuperscript{b}}\textsuperscript{a} h\textsuperscript{a\textsuperscript{b}}}’ which were omitted from the Holy Quran by its compilers, hence these words not in the present Quran.

\textsuperscript{5} That’s how it is in the holy Quran [3:92] \textit{\textsuperscript{\textup{W\textsuperscript{a\textsuperscript{m}a\textsuperscript{a}} l\textsuperscript{h\textsuperscript{a\textsuperscript{b}}} n\textsuperscript{a\textsuperscript{t} h\textsuperscript{a\textsuperscript{b}}} F\textsuperscript{a\textsuperscript{q\textsuperscript{a\textsuperscript{r}}\textsuperscript{a\textsuperscript{b}}}}\textsuperscript{a\textsuperscript{b}}\textsuperscript{a} h\textsuperscript{a\textsuperscript{b}}}’ instead of what is now in the Holy Quran (regarding the Verse) ”([3:92] By no means shall you attain to righteousness until you spend (benevolently) out of all you love”).
Abu Abdullah asws (regarding the Verse) “[4:66] And if We had prescribed for them: Lay down your lives (totally submit yourselves to the Imam) or go forth from your homes (for His Happiness), they would not have done it except a few of them; and if they (the opposing ones) had done what they were commanded, it would have certainly been better for them and best in strengthening (them)”, and regarding this Verse “[4:65] and then do not find any straightness in their hearts as to what you have decided from the command of the Guardian asws and submit to the obedience of Allah azwj with entire submission” (referring to the Tahreef in the Holy Quran).

H 14659 – Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Abu Junada Al-Husayn Bin Al-Mukharaq Bin Abdul Rahmaan Bin Warqa Bin Habashy Bin Junada Al-Saluly, who has narrated the following:

A companion of the Rasool Allah azwj, from Abu Al-Hassan the First asws regarding the Statement of Allah Mighty and Majestic: “[4:63] These are they of whom Allah knows what is in their hearts; for the Word of misery has already been Ordained for them and so has the Punishment been Ordained for them therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves”

H 14660 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Uman Bin Azina, from Bureyd Bin Muawiya who said, 'Abu Ja’far asws recited “[4:59] O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, and to the Guardian asws of the Command among you (Ul-Al-Amr)”. Then said: ‘How can He azwj Command for their obedience and then allow them (the people) to dispute with them? But rather, He azwj has Said that to the Commanded ones when He azwj Said to them (the people): “Obey Allah and obey the Messenger”.
HADEEETH OF THE PEOPLE OF SALEH

Abu Ja’far asws having said: ‘The Messenger saww asked Jibraeel as: ‘How were the people of Saleh as destroyed?’ So he said: ‘O Muhammad aswaw! Saleh as was Sent to his people when he was sixteen years old. So he saww was with them until he as reached the age of one hundred and twenty years, and I as have now reached one hundred and twenty years, and I asss present to you all two matters. If you like you can ask me until I as ask my as God aszw so He aszw would Answer you with regards to what you have asked me of within a short while. And if you like, I as would ask your gods, so if they answer me as by that which I as have asked them of, I as would go away from you all. So I asss would have silenced you all and you would have silenced meas. They said, ‘Youas are being fair, O Saleh as’. So they prepared for the day that they will be going out for it. So they went out with their idols upon their backs, and prepared their food and drinks. So they ate and drank. When they finished, they called himas over. They said, ‘O Saleh as! Ask!’ So heas said to their elder: ‘What is the name of this one?’ He said, ‘Such and such’. So heas said to it: ‘O such and such! Answer meas!’ So it did not answer himas. So Saleh as said: ‘What is the matter with it that it does not answer?’ They said, ‘Ask another one’. So heas asked all of them by their names, but they did not answer himas anything. So they turned towards their idols and said to them: ‘What is the matter with you all that you do not answer Saleh as?’ They did not answer. So they said, ‘Step away from us and leave us and our idols for a while’.
Then they unrolled their rugs, and their furnishings, and their clothes, and wallowed upon the dust, and placed dust upon their heads, and said to their idols, 'If you do not answer Saleh as today, you will be exposed'. Then they called him as over, so they said, 'O Saleh as Call to these (idols)'. So he as called upon them. They did not answer him as. So he as said to them: 'O People! Half the morning has passed and I will answer you shortly'.

Seventy men from their elders were delegated to him as from the approved ones from among them, so they said, 'O Saleh as! We ask you, so if your as Lord as were to answer us, we would follow you as and answer to you as, and pledge our allegiances to you as, all the people of our town altogether'. So Saleh as said to them: 'Ask me as whatsoever you like'. So they said, 'Walk with us towards this mountain', and the mountain was quite near to them. So Saleh as went with them. When he as came up to the mountain, they said, 'O Saleh as! Call upon your as Lord as for us, to bring out for us from this mountain this very moment, a blonde, tame, red she-camel with a distance of a mile between the two sides of the mountain'.

So Saleh as said to them: 'You have asked me as for something which is great for me as, and is easy for my as Lord as Majestic and Mighty'. Saleh as asked Allah as the High for that. The mountain split asunder with such a split that their intellects took flight when they heard that rumble of it. Then the mountain trembled with a great tremble like a woman trembling during labour. Then only its head came out of the crack in the mountain. When its neck showed, it began to chew its cud. Then the rest of its body came out, and it stood erect upon the ground. So when they all saw that, they said, 'O Saleh as, with what ease has your as Lord as Answered you as. Call upon your as Lord as for us to bring out for us its young'. So he as asked Allah as Mighty and Majestic for that. She brought it (babies) out and walked around them.

So he as said to them: 'O people! Does there remain anything else?' They said, 'No. Come with us to our people. We shall inform them of what we have seen and they will believe in you as'. So they returned, but before the seventy of them could reach them, sixty four of them had reneged, and they were saying, 'This is sorcery and a lie'. This was reflected by all of them. So the remaining six were saying that it is the truth, whilst all the others were saying that it is a lie and sorcery. Then they all
dispersed upon that, and one of the six then was overcome by doubt. So he was the one who slay it.

Ibn Mahboub (the narrator) said, ‘I narrated this Hadeeth to a man from our companions called Saeed Bin Yazeed. He informed me that he had seen the mountain from which (the she-camel) came out, in Syria. He said, ‘I saw its sides where the mountain split up, and the impact of it on its sides and the other side of it, and in between it and this one was a distance of a mile’.

Abu Abdullah\textsuperscript{asws} said when it was said to him\textsuperscript{as} “[54:23] (The tribe of) Thamud rejected warnings [54:24] For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness [54:25] Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!”, he\textsuperscript{asws} said: ‘This is what they belied Saleh\textsuperscript{asw} with, and Allah\textsuperscript{azwj} Mighty and Majestic does not Destroy a people at all until He\textsuperscript{azwj} has Made a share for this she-camel, from the water, that it would drink from it one day and you would drink from it the next day’. And the day which was designated for the she-camel to drink, it would drink the water during that day. They
would then milk her, and there did not remain any young one or old one except that he drank from her milk in the day of theirs when it was the night time. And in the morning they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allahazwj so Desired it to.

Then they rebelled against Allahazwj and some of them walked towards the others and said, ‘Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for us to drink and a day for it to drink’. Then they looked around for someone who could slay it, and made for him (a reward) of what he loved. So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar. A wretched one of all wretched ones of a sinister character, so they made up for him a reward for it. So when the she-camel went towards the water to drink from it, he left it until it had drunk the water. When it returned, he sat waiting for it upon its path. He struck her with the sword but it did not kill her. So he struck at it again and killed her and it fell down upon the earth on its back.

And the people of Salehasw came over. So there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. So when Salehasw saw that, heasw came up to them and said, ‘O People! What called you all to do what you have done and rebelled against your Lordazwj?’ So Allahazwj Blessed and High unto Salehasw. “Yourasw people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So tell them thatazwj will be Sending upon you all Myazwj Punishment after three days. So they were to repent and return (from their ways), Iazwj shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), Iazwj will Send to them Myazwj Punishment on the third day’.

فَأَقْبَلَ قُومٌ صَالِحٌ لَمْ يَبِقَ أَحَدٌ مِّنْهُمْ إِلَّا شَرَّكَةً في صَرْحَتِهِ وَأَقْسَمْنا لَهُمْ فيما بَيْنَهُمْ فَلَمْ يَبِقَ مِنْهُمْ صِنَاعِرٌ وَلَا كِبْرٌ إِلَّا أَكْلُهُمْ فَلَمْ يَقْبَلْهُمْ إِلَّا كَثَرَ لَّهُمْ عَظْمًا فَأَقْبَلَ لَهُمْ قَالَ يَا قُومِ مَا ذَكَارْتُمِنْهُ إِلَّا مَا صَنَعْتُمْ مَعَهُ أَنْصَدَعَ لَهُمْ حَسَنَةً عَلَى ٱلْأَرْضِ وَلَمْ يَكُنْ عَلَيْهِمْ مَثْنَى وَكَانَ لَهُمْ مِنْهَا أَعْظَمُ الصَّفْعَةَ فَقَالُوا لَهُمْ إِلَى مَرَّةٍ أَقْبَلُوا عَلَيْهِمْ إِلَى ثَلَاثَةٍ أَيَامٍ فَأَنْفُسُهُمْ رَأَى وَرَجَعُوا قَبْلَ أَنْ تُقْتُلَنَّهُمْ وَصَدَّتْ عَنْهُمْ وَإِنَّهُمْ لَا يَبِدِيوا وَلِمْ يُرِجُوُوا بَعْضُهُمْ عَنْدَابُهُمْ فِي الْيَوْمِ الْآخِرِ.
So Saleh\textsuperscript{as} came and said to them: ‘O people! I\textsuperscript{as} am a Messenger\textsuperscript{as} of your Lord\textsuperscript{azwj}. He\textsuperscript{azwj} is Saying to you all that if you were to repent and return (from your ways) and seek Forgiveness, He\textsuperscript{azwj} would Forgive you all and Turn towards you (Mercifully)’. So when he\textsuperscript{as} said that to them they became more rebellious and treacherous than what they had been and said, ‘O Saleh\textsuperscript{as}! Let it come to us, what you\textsuperscript{as} are calling for, if you\textsuperscript{as} are from the Messengers\textsuperscript{as}, the truthful ones’. He\textsuperscript{as} said: ‘O people! When you wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black’.

So when it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, ‘There has come upon you what Saleh\textsuperscript{as} had spoken of’. So the rebellious ones among them said, ‘We will not listen to the words of Saleh\textsuperscript{as} and will not accept his\textsuperscript{as} words, even though they may be great’. So when it was the morning of the second day and their faces turned red, some of them walked towards the others and said, ‘O people! There has come upon you what Saleh\textsuperscript{as} had spoken about for you all’. So the rebellious ones among them said, ‘Even if we were all to be destroyed, we will not listen to the words of Saleh\textsuperscript{as} nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)’. So when it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, ‘O people! There has come upon you what Saleh\textsuperscript{as} had spoken of for you all’. So the rebellious ones from among them said, ‘Let it come upon us what Saleh\textsuperscript{as} had said to us’.

So when it was the middle of the night, Jibraeel\textsuperscript{as} came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their lives. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah\textsuperscript{azwj} Destroyed it. They had all died in their homes and on their beds. Then Allah\textsuperscript{azwj} Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story’. 

14663 - حَمَّدَنِيُّ نَبِيُّ اللَّهِ ﺍٰﻟْـسَلَامُ عَلَيْهِ ﺍٰﻟْـسَلاَمُ ﺍٰﻟْـسَلَامُ عَلَيْهِ ﺍٰﻟْـسَلاَمُ ﺍٰﻟْـسَلَامُ عَلَيْهِ ﺍٰﻟْـسَلاَمُ ﺍٰﻟْـسَلاَمُ عَلَيْهِ ﺍٰﻟْـسَلاَمُ ﺍٰﻟْـسَلاَمُ عَلَيْهِ ﺍٰﻟْـسَلاَمُ عَلَيْهِ ﺍٰﻟْـسَلاَمُ عَلَيْهِ ﺍٰﻟْـسَلاَمُ عَلَيْهِ ﺍٰﻟْـسَلاَمُ عَلَيْهِ ﺍٰﻟْـسَلاَمُ عَلَيْهِ ﺍٰﻟْـسَلاَمُ عَلَيْهِ ﺍٰﻟْـسَلاَمُ Un translation
H 14663 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kiindy, from someone else from our companions, from Abaan Bin usmaan, from Al-Fuzeyl Bin al-zubeyr who said:

Farwat narrated to me from Abu Ja’farasws. He said: ‘Remind me of something from the affairs of those two (Abu Bakr and Umar)’. So heasws said: ‘They have hit you upon the blood of Usman for eighty years, and they very well know that he was an unjust one. O Farwat, so how would it be if Iasws mention to you their two idols (Abu Bakr and Umar)’.

H 14664 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Al-No’man, from Abdullah Bin Muskaan, from Sudeyf who said:

We were in the presence of Abu Ja’farasws, so we mentioned what the people had done after their Prophetasw, and their humiliating Amir-ul-Momineenasws. So a man from the people said, ‘May Allahazwj Keep you well, so where were the strong ones of the Clan of Hashimas and what was their number?’ So Abu Ja’farasws said: ‘And from those ones of the Clan of Hashimas that remained were Ja’faras and Hamzaas who had passed away (martyred), and there remained with them two men who were weak, disgraceful, new ones in the era of Al-Islam, Abbas and Aqeel who were from the freed ones. By Allahazwj! If Hamzaas and Ja’faras were present among them, they would not have achieved what they achieved. And had they seen themasws two, they would not have damaged themselves’.

H 14665 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al-Mugheira, from Ismail Bin Muslim, who has narrated the following:

Abu Abdullahasws said: ‘The one who complains of weakness, or headache, or urine blockage, should place his hand upon that particular place and should say:

‘Settle down for the Sake of the One for Whomazwj settle down what is in the night and the day, and Hazwj the Hearing, the Knowing’.

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Abu Abdullah \(\text{asws}\) said: ‘Firmness is in the heart, and the compassion and the harshness is in the liver, and bashfulness (honour) is in the lungs’. And in another Hadeeth from Abu Jameela, he \(\text{asws}\) said: ‘The intellect dwells in the heart’.

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassaan, from Musa Bin Bakr who said:

Once a boy complained to Abu Al-Hassan \(\text{asws}\), so he \(\text{asws}\) asked about him, so they \(\text{asws}\) told him that the boy had the spleen trouble. So he \(\text{asws}\) said: ‘Feed him leek for three days’. So we fed it to him, he excreted blood, then was free (cured)’.

I asked Abu Ja'far \(\text{asws}\) and complained to him \(\text{asws}\) of a weak stomach, so he \(\text{asws}\) said: ‘Drink ‘Al-Haza'a\(^6\) with the cold water’. So I did it, and found from it what I liked’.

I heard Abu Al-Hassan the First \(\text{asws}\) saying: ‘The one with wind (gastric trouble), and Al-Haam, and the coldness in the joints should take a handful of fenugreek (plant) and a handful of dry fig, soak these two in the water, and cook these two in a clean pot, then drain it, then cool it, then drink from it every other day until the completeness of your days the measurement of a cup’.

\(^6\) A herb similar to leek
A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Nuh Bin Shuayb, from the one whom he mentioned:

Abu Al-Hassan asws said: ‘The one who’s water of the back (semen) has changed, so the butter milk and the honey would be beneficial for him’.

Abu Abdulllah asws said: ‘So in what do the people differ?’ I said, ‘They are alleging that the cupping (Al-Hajaamat) during the day of Tuesday is correct’. He asws said to me: ‘And to what (direction) are they going with regards to that?’ I said, ‘They are alleging that it is the day of the blood’. He asws said: ‘They are right. So it is more appropriate not to stir it in its day. But rather, know that during the day of Tuesday there is a particular time, if it coincides with it, his bleeding would not stop until he dies, or what Allah azwj so Desires’.

I came up to Abu Al-Hassan asws the First asws whilst he asws was doing the cupping (Al-Hajaamat) on the day of Wednesday in the prison. So I said to him asws, ‘This is the day for which the people say that the one who gets cupping (Al-Hajaamat) done would be struck by vitiligo (white patches on the body)’. He asws said: ‘But rather, the one who fears that is the one whose mother conceived him during her menstruation (Walud-ul-Haiz, the one would always be the enemy of Alye Mohammed asws)’.

Abu Abdulllah asws having said: ‘Do not get cupping done during the day of Friday noon time, for the one who gets cupping done at noon during the day of Friday, if something were to happen to him, so he should not blame (anyone) except for himself’.

A number from our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from a man from the people of Al-Kufa, from Abu Urwa the brother of Shuayb, or from Shuayb Al-Aqarqufy who said:

Abu Abdulllah asws said: ‘Do not get cupping done during the day of Friday noon time, for the one who gets cupping done at noon during the day of Friday, if something were to happen to him, so he should not blame (anyone) except for himself’.
Abu Abdullah\textsuperscript{asws} having said: ‘The medical cures are four – The inhalation, and the cupping, and the hair removal (Al-Noura), and the enema’.

A man complained to Abu Abdullah\textsuperscript{asws} for the cough whilst I was present, so he\textsuperscript{asws} said to him: ‘At your convenience, take something from Lovage (plant) and similar amount of sugar, swallow it for one or two days’. Ibn Azina (the narrator) said, ‘I met the man after that, so he said, ‘I did not do it but once and it went (cured)’.

Abu Abdullah\textsuperscript{asws} said that: ‘Musa Bin Imran\textsuperscript{as} complained to his\textsuperscript{as} Lord\textsuperscript{aswj} the High about the moisture and the humidity. So Allah\textsuperscript{aswj} the high Commanded that he\textsuperscript{as} should take the myrobalan (fruit) and ‘Al-Balaylaj’ and ‘Al-Amlaj’, knead it in honey and the high Commanded that he\textsuperscript{as} should take the myrobalan (fruit) and ‘Al-Balaylaj’ and ‘Al-Amlaj’, knead it in honey and similar amount of sugar, swallow it for one or two days’. Ibn Azina (the narrator) said, ‘I met the man after that, so he said, ‘I did not do it but once and it went (cured)’.

I said to Abu Abdullah\textsuperscript{asws}, ‘I am a man from the Arabs and I have medicine for vision, and my medicine is the Arabic medicine, and I do not take gifts for it’. He\textsuperscript{asws} said: ‘There is no problem’. I said, ‘I let the wound bleed and burn it by the fire’. He\textsuperscript{asws} said: ‘There is no problem’. I said, ‘And my prescription are these toxins ‘Al-Asmahiqoun and ‘Al-Ghariqoun’. He\textsuperscript{asws} said: ‘There is no problem’. I said,
‘Sometimes he (the patient) dies’. He\textsuperscript{asws} said: ‘Even if he dies’. I said, ‘My prescription to him (the patient) is ‘Al-Nabeez’ (Intoxicating drink)’. He\textsuperscript{asws} said: ‘There is no healing in the Prohibited (things). The Rasool Allah\textsuperscript{saww} had complained, so Ayesha said to him\textsuperscript{saww}, ‘You\textsuperscript{saww} have pleurisy’. So he\textsuperscript{saww} said: ‘I\textsuperscript{saww} am more honourable to Allah\textsuperscript{azwj} Mighty and Majestic that He\textsuperscript{azwj} would involve me\textsuperscript{saww} with the pleurisy’. So he\textsuperscript{saww} (said you should have observe) patient’. 

14678 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yunus Bin Yaqoub who said:

I said to Abu Abdullah\textsuperscript{asws}, ‘The man drinks the medicine, and cuts the vein, and perhaps it benefits him and perhaps it kills him’. He\textsuperscript{asws} said: ‘He can cut and he can drink’.

14679 – Ahmad Bin Muhammad Al-Kufy, from Ali Bin Al-Hassan Bin Ali Bin Fazzaal, from Muhammad Bin Abdul Hameed, from Al-Hakam Bin Makeyn, from Hamza Bin Al-Tayyar who said:

I was in the presence of Abu Al-Hassan the First\textsuperscript{asws}. He\textsuperscript{asws} saw me groaning (with pain). So he\textsuperscript{asws} said: ‘What is the matter with you?’ I said, ‘My molar (toothache)’. So he\textsuperscript{asws} said: ‘If only you had cupping done’. So I got cupping done and it settled down. I informed him\textsuperscript{asws} of it. So he\textsuperscript{asws} said to me: ‘There is no better cure for the people than the sucking out of the blood and a certain amount of honey’. I said, ‘May I be sacrificed for you\textsuperscript{asws}, what is a certain amount of honey?’ He\textsuperscript{asws} said: ‘A lick of honey’.

14680 – A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Saleh, from Suleyman Bin Ja’far Al-Ja’fary who said:

I heard Abu Al-Hassan Musa\textsuperscript{asws} saying: ‘To cure the toothache, take colocynth (a bitter fruit), peel it, then extracts its oil. So if the tooth has a cavity, apply the drops by cotton, place it inside the cavity and lie down upon the back. He should do this for three nights. And if the tooth does not have a cavity to it and it has a smell to it, apply the drops in each side of that tooth during the night. Every night two or three drops. He would be free (cured) by the Permission of Allah\textsuperscript{azwj}.'
He (the narrator) said, 'And I heard him asws saying: 'For the pain in the mouth and the blood which comes out from the teeth, and the ulcers and the redness which takes place in the mouth, take damp colocynth which has turned yellow, place it in a pot of clay, pierce its head and enter a knife inside it. Then gently rub its sides, then pour over it dates and vinegar, and it would be intensely bitter. Then place it upon the fire and boil it intensely. Then take from it all that can be carried by his finger, rub it in his mouth and gargle with the vinegar. If he likes he can transfer what is in the colocynth into a bottle or bowl. And when all that becomes less, he can refill it with vinegar, and he would be free from all that, Allahazwj Willing'.

H 14681 — A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzaal, from Al-Hassan Bin Asbaat, from Abdul Rahmaan Bin Sayaabat who said:

I said to Abu Abdullah asws, 'May I be sacrificed for you asws, the people are saying that it is not permissible to study the stars, and this has surprised me. So if it is harmful for my Religion, so there is no need for me to do anything which harms my Religion, and if it is not harmful to my Religion, by Allahazwj I love it and it is my desire to study it'. So he asws said: 'This is not as they are saying it to be. It does not harm your Religion'.

Then he asws said; ‘You are studying something, a lot of which you are unaware of, and a small amount of it is not beneficial. You are calculating the rise of the Moon’. Then he asws said: ‘Do you know how many minutes there are in between Jupiter and Venus?’ I said, ‘No, by Allahazwj’. He asws said: ‘Do you know how many minutes there are in between the Venus and the Moon?’ I said, ‘No’. He asws said: ‘Do you know how many minutes there are in between the Sun and the Virgo?’ I said, ‘No, by Allahazwj, I have not heard from any one from the astrologers at all’. He asws said: ‘What is in between each one of these at its counterpart are sixty or seventy minutes’.

Abdul Rahmaan expressed his doubt. Then he asws said: ‘O Abdul Rahmaan, this is a calculation, which if the man calculates, he would come to know the reed in the
middle of the bush, and the number (of reeds) which are on the right of it and the number (of reeds) which are on the left of it, and the number (of reeds) which are behind it, and the number (of reeds) which are in front of it, to the extent that there would not remain hidden from him a single reed from the bush’.

H 15682 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, who said, ‘we have been informed by Al-Nazar bin Qarwaash Al-Jammaal who said:

I asked Abu Abdullah asws about the camels who have scabies whether I should keep my camel away from these fearing it might get infected by the scabies, and the animals might have got it until it drank the water’.

So Abu Abdullah asws said that: ‘A Bedouin came up to the Rasool Allah saww. He said, ‘O Rasool Allah saww, I come across injured sheep, cows, and the camels sold at a cheap price, but they have scabies. I dislike buying these fearing that they may infect my camels and my sheep with that scabies’. So the Rasool Allah saww said: ‘O Bedouin! So who infected the first (infected) one?’ Then the Rasool Allah saww said: ‘There is neither infection, nor bad omen, nor ghost, nor bad luck, nor ‘Safra’, nor Fasting of silence for a day to the night, nor divorce before the marriage, nor emancipation before slavery, nor being an orphan after achieving adulthood’.

H 15683 – Ali Bin Ibrahim, from his father, from Abdullah Bin Al-Mugheira, from Amro Bin Hureys who said:

Abu Abdullah asws said: ‘The omen is upon what you make it to be. If you take it lightly, it would be light, if you take it seriously it would be intense, and if you do not make anything of it, it would not be anything’.

H 15684 – Ali Bin Ibrahim, from his father, from Al-Nawfaly, from Al-Sakuny, who has narrated:

Abu Abdullah asws says that the Rasool Allah saww said: ‘The expiration of the omen is the reliance (upon Allah asw)’.
Revealed unto him "Is that what you would like to happen?" He said: 'Yes, O Lord!' So Allah Mighty and Majestic had Commanded him as: "Say such and such". So he said that which Allah Mighty and Majestic commanded him to say.

5685 - A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Umar Bin Yazeed and someone else, from some of them, who have narrated the following:

Abu Abdullah asws, and some of them from Abu Ja'far asws regarding the Statement of Allahazwj Mighty and Majestic: "[2:243] Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life". These were city folk from the cities of Syria, and there were seventy thousand households and plague used to occur among them every time. So whenever they sensed it, the rich ones would exit the city due to their (financial) strength and the poor would remain due to their (financial) weakness. So the death occurred mostly among those who would remain and less among those who went out. So those who left said, 'Had we been of those who remained, death would frequent among us'. And those who remained said, 'Had we been of those who went out, death would be less among us'.

He asws said: 'So they formed a consensus of their opinions that whenever they sense the plague occurring among them, all of them would go out from the city. So when they sensed the plague affecting them, all of them went out and took precaution against the death. So they travelled in the countryside for as long as Allahazwj so Desired. Then they passed by a city which was in ruins and its inhabitants had all left, being destroyed by the plague. So they encamped there, and settled their belongings being reassured by it. Allahazwj Said to them: "All of you die!" They all died at that instant and became decayed. The passers-by passed by and collected their ashes and gathered them in one place.

H 15685 – a Prophet from the Children of Israel passed by them, whose name was Hizkeel as. So when heas saw those bones, heas wept and reflected upon it and said: 'O Lordazwj! If Youazwj so Wish, Youazwj can Revive them instantly, just as Youazwj Caused them to die, so they would then inhabit Yourazwj Country, and bear Yourazwj servants who would worship Youazwj along with those from Yourazwj creatures who worship Youazwj. So Allahazwj the High Revealed unto him as: "Is that what you as would like to happen?" Heas said: 'Yes, O Lordazwj! Revive them'. So Allahazwj Revealed unto him as: "Say such and such". So heas said that which Allahazwj Mighty and Majestic had Commanded him as to say.'
Abu Abdullah\textsuperscript{asws} said: ‘And it was the Great Name (Al-Ism Al-Aazam). So when Hizkeel\textsuperscript{azwj} said that Word, he\textsuperscript{as} saw the bones flying towards each other. So they came back alive. Some of them looked at the others Glorifying Allah\textsuperscript{azwj} and Exclaiming His Greatness and Extolling His Holiness. So Hizkeel\textsuperscript{as} said during that: ‘I hereby testify that Allah\textsuperscript{azwj} has Power over all things’.

Qal'\textsuperscript{as} umr\textsuperscript{as} bni 'aziz qal'\textsuperscript{as} Abu 'aziz (abi'slam) fitheh naza'it thi'a.

Umar Bin Yazeed (the narrator) said, ‘Abu Abdullah\textsuperscript{asws} said: ‘This Verse was Revealed regarding them’.

H 14686 – Ibn Mahboub, from hanaan Bin Sudeyr, who has said:

I said to Abu Ja'far\textsuperscript{asws}, ‘Inform me about the words of Yaqoub\textsuperscript{as} to his\textsuperscript{as} sons: “[12:87] O my sons! Go and inquire respecting Yusuf and his brother”, Did he\textsuperscript{as} know that he\textsuperscript{as} was alive, and there was a separation of twenty years between them?’ He\textsuperscript{asws} said: ‘Yes’. I said, ‘How did he\textsuperscript{as} know?’ He\textsuperscript{asws} said: ‘He\textsuperscript{as} supplicated before dawn and asked Allah\textsuperscript{azwj} Mighty and Majestic that he\textsuperscript{azwj} should Send down to him\textsuperscript{as} the Angel of Death. So Biraal descended unto him\textsuperscript{as}, and he is the Angel of Death. So Biraal said to him\textsuperscript{as}: ‘What is your need, O Yaqoub\textsuperscript{as}?’ He\textsuperscript{as} said: ‘Inform me about the souls. Do you capture them altogether or separately?’ He said, ‘But, I capture them separately, soul by soul’. He\textsuperscript{as} said to him: ‘So inform me, Did you come across the soul of Yusuf\textsuperscript{as} in what you have passed by?’ He said: ‘No’. Thus Yaqoub\textsuperscript{as} came to know that he\textsuperscript{as} was alive. So, due to that he\textsuperscript{as} said “[12:87] O my sons! Go and inquire respecting Yusuf and his brother”.

H 14687 – Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayin Bin Saeed, from Muhammad Bin Al-Husayn, from Khalid Bin Yazeed Al-Qummy, from some of his companions, who has narrated the following:

Abu Abdullah\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} Mighty and majestic: “[5:71] And they thought that there would be no affliction”, he\textsuperscript{asws} said: ‘This was when the Rasool Allah\textsuperscript{saww} was present among them. So they became blind and deaf when the Rasool Allah\textsuperscript{saww} passed away. Then Allah\textsuperscript{azwj} Turned (Mercifully) towards them
when He azwj Established Amir-ul-Momineen asws. Then they became blind and deaf this time as well”.

H 14688 – A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Ra’ab, from Abu Ubeyda Al-Haza’a, who has narrated the following:

Abu Abdullah asws regarding the Statement of Allah azwj Mighty and Majestic: “[5:78] Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Mariam”. He asws said: ‘The pigs, by the tongue of Dawood as, and the monkeys, by the tongue of Isa Bin Maryam asw.”

H 14689 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Yaqoub Bin Shuayb, from Umraan Bin Maysam, who has narrated the following:

Abu Abdullah asws said: ‘A man recited to Amir-ul-Momineen asws (the following Verse) “[6:33] We know indeed that what they say certainly grieves you, but surely they do not call you a liar; and you must certainly deny the communications of Allah”. He asws said: ‘Yes, by Allah azwj, they had denied him sasw with an intense denial, but it was hidden. (The meaning of) “but surely they do not call you a liar” is that ‘they would not be able to come up with the refutation in order to belittle your asw truth”.

H 14690 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Safwaan Bin Yahya, from Ibn Muskaan, from Abu Baseer, who has narrated the following:

One of the Imams asws said when he asws was asked about the Statement of Allah azwj Mighty and Majestic: “[6:93] And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him”. He asws said: ‘It was Revealed regarding Ibn Abu Sarh who was the office bearer of Usman over Egypt, and he was from the ones who were with the Rasool Allah sasw on the Day of the conquest over Mecca whose blood was spared. And he used to write to the Rasool Allah sasw. So if Allah azwj Mighty and Majestic Revealed that: “Surely Allah azwj is Most Mighty, Most Wise”. He would write, ‘Surely Allah azwj is Most Aware, Most Wise’. So the Rasool Allah sasw said to him: ‘Leave it,
although Allahazwj is surely Most Aware, Most Wise’. So Ibn Abu Sarh used to say to the hypocrites, ‘I am saying from myself similar to what heassw has come up with, so heassw does not let me alter it’. So Allahazwj Blessed and High Revealed regarding him what Heazwj Revealed’.

\[14691\] - علي بن إبراهيم عن أبيه عن ابن أبي عمّر عن عمّر بن مُحَمَّد بن مسلم قال: فلتُنَ لابي حُجّرّ (عليه السلام) قوله: "وَأَعْلَىٰ وَأَثَّرْتُ وَقَامَ فَلَيْنَ أَتْوَىٰ هُذَا الْذَّيْنَ (عَلَيْهِ) عَلَى رَسُولِ اللّهِ صلى الله عليه وَآلهُ وسلم لَمْ يَحْبَسْهُمْ عَلَىٰ هَذِهِ الْأَيَّةِ" بَلْ أَنْ رُوِيَتْ عَنْهُمْ عَلَى رَسُولِ اللّهِ صلى الله عليه وَآلهُ وسلم لَمْ يَحْبَسْهُمْ عَلَىٰ هَذِهِ الْأَيَّةِ وَلَكِنَّهُمْ نَفَلُونَ حَتَّى يَوْمَ يَوْمٍ إِلَىٰ اللّهِ عَزّ وَجَلُّ وَحَلِيَّةً لاَّ يَكُونُ شَرِّكَ.

H 14691 – Ali Bin Ibrahim, from his father, from Ibn Abu Uneyr Bin Azina, from Muhammad Bin Muslim who said:

I said to Abu Ja’farassws, ‘The Statement of Allahazwj Mighty and Majestic: “[8:39] And fight with them until there is no more persecution and religion should be only for Allah”, So heassws said: ‘The case to which this Verse applies has not come yet. The Rasool Allahassw allowed them (the non-Muslims) for hisassw need and the needs of hisassw companions. Had there come the case of its implementation, heassw would not have accepted from them, but they would not spare their lives until they would have accepted the Oneness of Allahazwj Mighty and Majestic and until they would not have remained any Polytheism (Shirk)’.

\[14692\] - علي بن إبراهيم عن أبيه عن ابن أبي عمّر عن معاوية بن عمّار عن أبي عبد الله (عليه السلام) قال: سمعتْ يقول في هذه الآية يا أبيها النبيّ قل لمن في أدبيكم من الأشرى فإن الذي الله في لقلومه خيراً بيّن لكم خيراً ممّا أخذ منكم وُغّفِر لكم قال: إنَّتُنَّتُكَ في العبّاس و عقيلة و نُوْفَل.

H 14692 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said the following:

Abu Abdullahassws said, ‘I heard himassws saying regarding this Verse: “[8:70] O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give you better than that which has been taken away from you”, heassws said: ‘This was Revealed regarding Al-Abbas, and Aqeel, and Naufal’.

وَقَالَ إِنَّ رَسُولَ اللّهِ صلى الله عليه وَآلهِ وسلم (نَهَى يُومَ الْيَومِ أنْ يَقْتَلُ أَحَدُمِ بَنِي هَاشِمٍ وَابْنِ البَخْتَرِي فَقَسَرُوا فَأَقُسُرُوا فَأَفْرَسُوهُمُ عَلَىٰ هَذَا (عليه السلام) فَقَالَ النَّظَرُ مِنْ هَاتَنَهَا مِنْ بَنِي هَاشِمٍ قَالَ فَعَلَىٰ (عليه السلام) عَلَى عَقِيلِ بَنِي أَبِي طَالِبِ كَرَمَ اللّهُ وَجَهْهُ فَخَادَعَ عَلَيْهِ فَقَالَ لَعَقِيلَيْنِ يَا بَنِي أَمَامَ عَلَىٰ أَمَامَ أَمَامَهُمْ وَاللّهُ لَدَّ رَأِيَتُ مَكَانًا فَرَجَعَ إِلَىٰ رَسُولِ اللّهِ صلى الله عليه وَآلهِ وسلم) وَقَالُ النَّظَرُ مِنْ هَاتَنَهَا مِنْ بَنِي هَاشِمٍ قَالَ فَعَلَىٰ (عليه السلام) عَلَى عَقِيلِ بَنِي أَبِي طَالِبِ كَرَمَ اللّهُ وَجَهْهُ فَخَادَعَ عَلَيْهِ فَقَالَ لَعَقِيلَيْنِ يَا بَنِي أَمَامَ عَلَىٰ أَمَامَهُمْ وَاللّهُ لَدَّ رَأِيَتُ مَكَانًا فَرَجَعَ إِلَىٰ رَسُولِ اللّهِ صلى الله عليه وَآلهِ وسلم) وَقَالُ النَّظَرُ مِنْ هَاتَنَهَا مِنْ بَنِي هَاشِمٍ قَالَ فَعَلَىٰ (عليه السلام) عَلَى عَقِيلِ بَنِي أَبِي طَالِبِ كَرَمَ اللّهُ وَجَهْهُ فَخَادَعَ عَلَيْهِ فَقَالَ لَعَقِيلَيْنِ يَا بَنِي أَمَامَ عَلَىٰ أَمَامَهُمْ وَاللّهُ لَدَّ رَأِيَتُ مَكَانًا فَرَجَعَ إِلَىٰ رَسُولِ اللّهِ صلى الله عليه وَآلهِ وسلم).

And heassws said that: ‘The Rasool Allahassw prohibited the killing of anyone from the Clan of Hashim’as and Abu Al-Bakhtary on the Day of Badr. So they were made captives. The Rasool Allahassw sent for Aliassws and said: ‘Go and see over there, who are the ones from the Clan of Hashimsaw. So Aliasws passed by Aqeel son of Abu Talibasws, may Allahazwj Honour hisas face. Heassws turned away from him. So Aqeel said to himassws, ‘A sonassws of my motherasws Aliassw But, by Allahazwj, youassws can see my situation’. Heassws returned to the Rasool Allahassw and said: ‘This is Abu Al-Fazl in the hand of so and so, and this is Aqeel in the hand of so and so, and this is Naufal Bin Al-Haris in the hand of so and so’.
So the Rasool Allah ﷺ stood up and came up to Aqeel and said to him: ‘O Abu Yazeed, Abu Jahl has been killed’. He said, ‘Then you will not be disputing about Tahaamat’. He ﷺ said: ‘If you are strong people, otherwise tie up their hands’. They came up with Al-Abbas, so he ﷺ said: ‘Ransom yourself and ransom the son of your brother’. He said, ‘O Muhammad! Let me go and ask the Qureish for ransoming me’. He ﷺ said: ‘Give from what you have left behind with Umm Al-Fazl and said to her that, ‘If this I face this difficulty, so spend upon your children and on your children’.

One of them asws regarding the Statement of Allah azwj Mighty and Majestic: “[9:19] What do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day”. He asws said: ‘This was Revealed regarding Hamza as, and Aqeel as, and Ja’far as, and Al-Abbas as, and Shaeba. They prided themselves for quenching the (thirst) of the Pilgrims. So Allah azwj Majestic and Mighty Revealed “[9:19] What do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day”, and it was Aqeeq, and Hamza as, and Ja’far as, may greeting be upon them as are the ones who as believed in Allah azwj and the Last Day, and they as fought in the Way of Allah azwj, and (others) are not equal to them as in the Presence of Allah azwj.

Quran 8:70 Out of 56
I asked Abu Abdullah\textsuperscript{asws} about the Statement of Allah\textsuperscript{azwj} the High: 

\textit{[39:8] And when distress afflicts a man he calls upon his Lord turning to Him frequently"}, he\textsuperscript{asws} said: 'This was Revealed regarding Abu Al-Faseyl, who used to consider the Rasool Allah\textsuperscript{swaw} as a sorcerer. And when distress afflicted him, meaning illness, he would call upon his Lord\textsuperscript{azwj}, turning to Him\textsuperscript{azwj} frequently, meaning penitently to Him\textsuperscript{azwj} from what he used to say with regards to the Rasool Allah\textsuperscript{swaw}. "\textit{then when He makes him possess a favour from Him},” meaning the restoration of health, "he forgets that for which he called upon Him before,” meaning his asking for Forgiveness to Allah\textsuperscript{azwj} from what he used to say regarding the Rasool Allah\textsuperscript{swaw} that he\textsuperscript{swaw} was a sorcerer, and that is the Statement of Allah\textsuperscript{azwj} mighty and Majestic "\textit{Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire"}, meaning your influence which you have over the people with any right from Allah\textsuperscript{azwj} Mighty and Majestic or from His\textsuperscript{azwj} Messenger\textsuperscript{swaw}.\textsuperscript{1}

He (the narrator) said: 'Then Abu Abdullah\textsuperscript{asws} said: 'Then Allah\textsuperscript{azwj} Mighty and Majestic Spoke Sympathetically with regards to Ali\textsuperscript{asws} Informing him\textsuperscript{asws} of his\textsuperscript{asws} situation, and his\textsuperscript{asws} merits in the Presence of Allah\textsuperscript{azwj} Blessed and High. So He\textsuperscript{azwj} Said: "\textit{[39:9] What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know that Muhammad is the Rasool Allah\textsuperscript{azwj}, and those who do not know (saying) that Muhammad\textsuperscript{swaw} is a lying sorcerer alike? Only the men of understanding are mindful"}. Then Abu Abdullah\textsuperscript{asws} said: 'This is its explanation, O Ammar'.\textsuperscript{2}

I recited: "\textit{[5:95] as two just persons among you shall judge"} in the presence of Abu Abdullah\textsuperscript{asws}, so he\textsuperscript{asws} said: 'Two just ones among you – this is from what the scribes have erred with regards to it' (referring to the compilation mistakes in the Holy Quran - Tahreef in Quran).
14696 - عددًا من أصحابنا عَنْ سَهِلٍ بْنِ زِيَادٍ عَنْ أَحْمَدٍ بْنِ مُحَمَّدِ بْنِ أبي نَصْرٍ عَنْ رَجُلٍ عَنْ أبي جَعْفِرٍ (عليه السلام) لا تسَلُّوا عَنْ أَنَاشِيءٍ لَا لَّدُوُّ لَكُمْ نَسْكُوْنُهَا.

H 14696 – A number of our companions, from Sahl Sahl Bin Ziyad, from Muhammad Bin Abu Nasr, from a man, who has narrated:

Abu Ja'far asws (has explained this verse) about “[5:101] O you who believe! do not put questions about things which if declared to you may trouble you”

Abu Abdullah asws recited: “[6:115] And the ‘beautiful’ word of your Lord has been accomplished truly and justly”. I said, ‘May I be sacrificed for you’asws, but rather we are reciting it as “[6:115] And the word of your Lord has been accomplished truly and justly”. So heasws said: ‘Surely, in it is “the beautiful” (referring to the Tahreef in the Holy Quran).

H 14697 – Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Muhammad Bin Sinan, from Muhammad bin Marwaan who said:

Abu Abdullahasws regarding the Statement: “[17:4] And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice”, heasws said: ‘The killing of Aliasws Bin Abu Talibasws and the stabbing of Al-Hassanasws, “and most certainly you will behave insolently with great insolence”’, heasws said (this refers to): ‘The killing of Al-Husaynasws’. 

If a man came and asked, “What! Are these two sons of Al-Husaynasws who have committed such an act? O men of the Children of Israel, we have made it clear to you regarding the Statement:’We sent over you Our servants, of mighty prowess, so they go to and fro among the houses, a people whom Allahasw,will be sending before the coming out of Al-Qainafs (who will serve himafs and under hisafs command) they will not leave an enemy of the Progenyasws of Muhammadasw except that they will kill him. and it was a promise to be accomplished” This is the coming of Al-Qainasws.
"[17:6] Then We gave you back the turn to prevail against them, This is the coming of Al-Husayn asws and seventy of his asws companions who will be wearing protective helmets. For each of the helmets would be two facets to demonstrate to the people that this is indeed Al-Husayn asws who has come out, until the Believers would have no doubts about it, and that he asws is neither Al-Dajjaal la, nor Satan la, and Al-Hujjat Al-Qaim asws would also come in their support. So when the recognition would be settled in the hearts of the Believers that he asws is indeed Al-Husayn asws, the death would approach Al-Hujjat asws. So the one asws who would be washing him asws, and shrouding him asws, and embalming him asws, and burying him asws grave would be Al-Husayn Bin Ali asws, no one follows the successor asws except for the successor asws.

As for the time of the death, Al-Husayn asws was writing a letter to_us___ in Al-Khawwas'amy. Then Aqeel spoke saying, 'O Abu Dharr! You know that we love you, and we know that you love us, and you have preserved with regards to us what the people have wasted except for a few. So your Reward is upon Allah azwj, and it is for that that they have thrown you out as the castaway and made you travel in the exile. So your Reward is upon Allah azwj Mighty and Majestic. So fear Allah azwj and know that you should resign to the affliction from the anxiety and your deterioration of the health from the despair. So leave the resignation and the despair and say, 'Allah azwj is Sufficient for me and the best ‘advice’ advocate'.
Then Al-HassanASWS spoke saying: ‘O uncle! The people have meted out to you what you have seen, and Allah ASWJ is Watching from High above. So leave the memories of the world by remembrance of its separation and the difficulties, by what will be coming to you of the ease after it, and be patient until you meet your ProphetSAW, and heSAW will be pleased with you, Allah ASWJ Willing’.

Then Al-HusaynASWS spoke saying: ‘O uncle! Allah ASWJ Blessed and High has the Power to Change what you see, and every day HeASWJ is in (a State of) Glory. The people have denied you their world, and youAR have denied them yourAR Religion. So what is your need from what they have denied youAR, and they are in greatest need for what youAR have denied them. So it is for youAR to observe patience, for the goodness in the patience, and the patience is from the generosity. And leave the anxiety, for the anxiety provides no refuge’.

Then AmmarAR spoke saying, ‘O Abu DharrAR! May Allah ASWJ Make lonely the one who made youAR to be lonely, and Frighten the one who (tried to) frightened youAR. By Allah ASWJ! Nothing prevents the people from speaking the truth except their reliance upon the world and the love for it. But rather, the obedience is with the group and the kingdom is for the one who overcomes it, and this group of people have called the Religion. So the group meted out to you in Al-Medina to dwell in apart from you. And it became heavy upon Usman to let meAR (live) in the neighbourhood of Al-Medina just as it became heavy upon Muawiya in Syria. He (Usman) decided that he would exile meAR to a town, so IAR said it should be Al-Kufa. So he feared that IAR would spoil the relationship of his brother with the people in Al-Kufa. By Allah ASWJ He is sending meAR to a place in which
I will neither see any human being nor hear a humming sound. By Allah, when Allah is with me, Allah is Sufficient for me. There is no god except for Him. Upon Him do I rely and He is the Lord of the Magnificent Throne, and greetings of Allah be upon our Chief Muhammad and his purified Progeny.

H 14700 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ibn Fazzaal and Al-Hajjaal, from Sa’albat, from Abdul Rahmaan Bin Muslama Al-Jariry who said:

I said to Abu Abdullah: ‘They reproach us and belie us that we are saying that the Progeny of the Prophet (peace be upon them) is with me. And another one will call out at the end of the day: ‘Usman and his Shites are the successful ones.’

H 14701 – From him, from Muhammad, from Ibn Fazzaal and Al-hajjaal, from Dawood Bin Farqad who said:

A man from Ajallyya heard this Hadeeth – A caller will call out: ‘So and so son of so and so and his Shites are the successful ones’ at the beginning of the day, and another one will call out at the end of the day: ‘Usman and his Shites are the successful ones’. He said: ‘And the caller at the beginning of the day and (another) calling at the end of the day’. So the man said, ‘So what would make us understand which one is the truthful from the liar?’ So he said: ‘The one who would believe in it before the call, would be ratifying it. Allah Says: “[10:35] Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?”

H 14702 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Is’haq Bin Ammar, who has said:

Who said: ‘So what do you respond to them with?’ I said, ‘We do not respond to them with \( \text{就说:} \) • What do you send to them? I said, ‘We do not send to them with \( \text{مُعَلَّمَةُ الجَرِيرِي} \) • caller will call out: ‘So and so son of so and so’. So he said, ‘So what would make us successful ones’. He asked, ‘Another one will call out at the end of the day: ‘Usman and his Shites are the successful ones’. The verse.

H 14703 – From him, from Muhammad, from Ibn Fazzaal and Al-hajjaal, from Dawood Bin Farqad who said:

A man from Ajallyya heard this Hadeeth – A caller will call out: ‘So and so son of so and so and his Shites are the successful ones’ at the beginning of the day, and another one will call out at the end of the day: ‘Usman and his Shites are the successful ones’. He said: ‘And the caller at the beginning of the day and (another) calling at the end of the day’. So the man said, ‘So what would make us understand which one is the truthful from the liar?’ So he said: ‘The one who would believe in it before the call, would be ratifying it. Allah Says: “[10:35] Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?“ The verse.

H 14704 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Is’haq Bin Ammar, who has said:
Abu Abdullah\textsuperscript{asws} said: ‘You will not be seeing what you would love to (appearance of Al-Qaim\textsuperscript{asws}) until the Clan of so and so (Clan of Abbas) differing in what is between them. So when they differ, the people would become greedy and the words would be separated, and Al-Sufyani would come out’.
H 14703 – Ali Bin Ibrahim, from his father, from Ibn Abu Najraan and someone else, from Ismail Bin Al-Sabbaah who said:

I heard an old man mentioning from Saif bin Umair who said, ‘I was in the presence of Abu Al-dawaniq, so I heard him saying, initiating it himself, ‘O saif Bin Umair! It is necessary for a caller to call in the name of a man’. I said, ‘O commander of the faithful! As for this Hadith, I have not heard similar to it at all’. He said to me, ‘O Saif! If it was like, so we would be the first ones to respond to it. But rather he would be one of the sons of our uncle’. I said, ‘Which son of your uncle?’ He said, ‘A man from the children of Fatima’.

He then said, ‘O Saif! Had I not heard it from Abu Ja’far Muhammad Bin Ali saying it, however, if it were narrated to me by the inhabitants of the earth, I would not have accepted it from them, but it is from Muhammad Bin Ali’.

H 14704 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer who said:

I was seated with Abu Ja’far when Dawood Bin Ali, and Suleyman Bin Khalid, and Abu Ja’far Abdullah Bin Muhammad Abu Al-Dawaniqy came over and sat down in an area of the Masjid. It was said to them, ‘This is Muhammad Bin Ali seated (over there)’. So Dawood Bin Ali, and Suleyman Bin Khalid stood up and came over, whilst Abu Al-Dawaniqy remained seated in his place, until they greeted to Abu Ja’far. So Abu Ja’far said to them: ‘What prevented your tyrant from coming to me? So they offered excuses on his behalf in his presence.
So Abu Ja’far\textsuperscript{asws} said with regards to that: ‘But, by Allah\textsuperscript{azwj}, (not many) nights and days would go by before he rules over the two regions. Then the men from his offspring would strengthen it for whom would be the reins, then they would govern with a severe government’. So Dawood Bin Ali said to him\textsuperscript{asws}, ‘And he will be ruling over us before your\textsuperscript{asws} rule?’ He\textsuperscript{asws} said: ‘Yes, O Dawood! He will rule over you before our\textsuperscript{asws} kingdom, and have authority over you before our\textsuperscript{asws} authority’.

Dawood said to him\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Keep you\textsuperscript{aswa} well, is there a time frame for it?’ He\textsuperscript{asws} said: ‘Yes, O Dawood. By Allah\textsuperscript{azwj}, the Clan of Umayya will not rule for a day but you will (rule) for twice as much, and the children from among you would seize it just like children seize the ball’.

Dawood Bin Ali stood up from the presence of Abu Ja’far\textsuperscript{asws} with joy, intending to inform Abu Al-Dawaniqy of that. So when both, him and Suleyman Bin Khalid arose, Abu Ja’far called them back (to him\textsuperscript{asws}): ‘O Suleyman Bin Khalid! The people would not cease from having space from their reign if they do not shed the blood from us\textsuperscript{asws} unlawfully’ – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to his\textsuperscript{asws} chest. ‘So if they shed that blood, the inside of the earth would be better for them than its surface, for on that Day there would not be any helper for them in the earth, nor a Forgiver for them in the sky’.

Then Suleyman Bin Khalid went and informed Abu Al-Dawaniqy. So Abu Al-Dawaniqy came over to Abu Ja’far\textsuperscript{asws}. He greeted to him\textsuperscript{asws}, then informed him\textsuperscript{asws} of what Dawood bin Ali and Suleyman Bin Khalid had told him. So he\textsuperscript{asws} said to him: ‘Yes, O Abu Ja’far! Your government is before our\textsuperscript{asws} government, and your authority would be before our\textsuperscript{asws} authority. Your authority would be extremely difficult and there would be no ease in it and would have a long duration for it. By Allah\textsuperscript{azwj}! The Clan of Umayya will not rule for a day but you will (rule) for twice as much, nor for a year but you will rule for twice as much, and the children from among you would seize it just as children seize the ball. Do you understand?’
Then he asws said: ‘The force of your reign will not decline so long as you do not shed our asws blood unlawfully. But if you shed that blood, Allah asw would be Wrathful, so your kingdom and authority would go away, and your power would go away, and Allah asw would Make you to be overcome by a slave from the blind slaves, and he would not be more blind than the progeny of Abu Sufyan, and your eradication would be by his hands and the hands of his companions’. Then he asws discontinued the speech.

14705 - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-Mufazzal Bin Mazeed, who has narrated the following:

I said to Abu Abdullah asws, ‘The days of Abdullah Bin Ali, they (Abbasid rulers) disputed regarding what was in between them’. So he asws said: ‘You leave that. But rather, the spoiling of their command would come from where their success began’.

14706 - A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Sa’albat Bin Maymoun, from Badr Bin Al-Khaleel Al-Azdy who said:

I was seated in the presence of Abu Ja’far asws, so he asws said: ‘Two Signs would occur before the rising of Al-Qaim asws who have never occurred since the descent of Adam as to the earth – A solar eclipse in the middle of the Month of Ramadhan, and the lunar (eclipse) at the end of it’. So a man said, ‘O son asws of the Rasool! The sun gets eclipsed at the end of the month, and the moon in the middle of it’. So Abu Ja’far asws said: ‘I asws am more knowing of what you say, but these two Signs have never occurred since the descent of Adam as’.

14707 - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

I heard Abu Abdullah asws saying: ‘I asws and my asws father asws went out until we asws arrived in between the Grave and the Pulpit (of the Rasool Allah asw). There was a group of Shites over there, so I asws greeted them, and then said: ‘By Allah asw I asws love your aromas, and your spirits, so help me asws upon that by being pious and striving. And know that our asws Wilayah cannot be achieved except by piety and the
striving, and the one from among you who follows a servant (an Imam ﷺ); he should emulate what he does. You are the Shites of Allah ﷺ, and you are the Helpers of Allah ﷺ, and you are the foremost of the former ones, and the foremost of the later ones, and the foremost in the world, and the foremost in the Hereafter (and) to the Paradise.

We ﷺ have taken your responsibility for the Paradise on the Guarantee of Allah ﷺ Mighty and Majestic, and the guarantee of the Rasool Allah ﷺ. By Allah ﷺ! There are no Levels of the Paradise where there are more Spirits than yours, so compete for the higher Levels. You are the good ones and your women are the good ones. Every Believing woman is a virgin Hourie for the higher Levels. You are the good ones and your women are the good ones.

Indeed! For everything there is an honour and the honour of Al-Islam are the Shites. Indeed! For everything there is a pillar and the pillar of Al-Islam are the Shites. Indeed! For everything there is a chief and the chief of the gatherings is the Imam of the Shites. Indeed! For everything there is a chief and the chief of the gatherings is the Imam of the Shites.

By Allah ﷺ! Had you all not been in the earth, an eye would have never ever see herbs. By Allah ﷺ! Had you all not been in the earth, Allah ﷺ would not have Favoured the people who oppose you nor would they have been in any goodness. They would have nothing for them in the world nor any share for them in the Hereafter. Every hostile one (Nasibi), if he were to worship, and struggle, would be attributed to this Verse: “[88:3] Toiling, Hostile one [88:4] Entering into burning fire”. So every Hostile One (Nasibi) who struggles, his deeds would be wasted.

Our ﷺ Shites speak with the ‘Light of Allah ﷺ Mighty and Majestic, and the one who are opposed to them speak by instinct (biological needs). By Allah ﷺ! There is none from our ﷺ Shites who sleeps, except that Allah ﷺ Makes his soul to ascend to the sky to be Blessed. So if its term (death) has come, He ﷺ Makes it to be within
the Treasures of His \textsuperscript{azwj} Mercy, and in the Gardens of Paradise, and in the Shade of His \textsuperscript{azwj} Throne. And if its term (death) has been delayed, He \textsuperscript{azwj} sends it back along with the trusted Angels to return it to the body from which it came out to dwell in it.

وَ لا هَٰذَا بَعْدُ حَيَّاً فَلَنَّ أَمْلِي لَهَا ُؤُذَٰنَ وَ جَلَّ وَ إِنَّ فَرَاءَمَكَ لَأَهْلَ الْخَيْبَةِ وَ إِنَّ عِيَانَكَ لَأَهْلَ الْفَتْحَةِ وَ إِلَّا كَذِكْلِمَ لَأَهْلَ دَعُوَّاتِهِ وَ أَهْلَ إِجَابَتِهِ.

By Allah \textsuperscript{azwj} those of you who perform the Hajj and the Umrah are the special ones of Allah \textsuperscript{azwj} Mighty and Majestic. And the poor ones among you are the rich ones, and your rich ones are the contented ones. And all of you are the people whom He \textsuperscript{azwj} Invited and the people who accepted His \textsuperscript{azwj} Call’.

8 14708 - عدد من أصحابنا عن سهيل بن زياد عن محمد بن الحسن بن شمون عن عبد الله بن عبد الرحمن عن عبد الله بن القاسم عن عمرو بن أبي المقدم عن أبي عبد الله (عليه السلام) مثلا و راجد فيه ألا و إن لكل شيء جوهر و جوهر و لِكَ أَمْدَدْ مَحْمَّدَ (صلى الله عليه وآله) و نحن و شيعتنا بقدا حلدنا حلي يعتننا ما أقربهم من عرض الله عز و جل و أحonen صنع الله إليهم يوم القيامة و الله لا يعانِم الناس ذلك أو يدخلهم وهو سلم على الشمالي فيه.

H 14708 – A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shammoun, from Abdullah Bin Abdu Rahmaan, from Abdullah Bin Al-Qasim, from Amro Bin Abu Al-Maqaadaim, who has narrated the following:

Abu Abdullah \textsuperscript{asws} said: 'Indeed! And for everything is an essence and the essence of the children of Adam \textsuperscript{as} is Muhammad \textsuperscript{as}, and us \textsuperscript{as}, and our \textsuperscript{asws} Shites after us \textsuperscript{asws} How lovely are our \textsuperscript{asws} Shites! What will be closer to the Throne of Allah \textsuperscript{azwj} Mighty and Majestic than them on the Day of Judgement. By Allah \textsuperscript{azwj} Had the people not magnified that, or pride entered into them, the Angels would have greeted them already.

وَ لَكَ حَرُفٌ حَسَنٌ حَسَنَةٌ وَ لَا فِي عِيْنِ صَلَاةٌ إِلا وَ لَكَ حَرُفٌ عُشْرٌ حَسَنَاتٍ وَ إِنَّ لِلصَّامِدِ مِن شِيعَانِنَا لَأَجْرُ مِن قِرَأَتِهِم مِنْ خَالِقِهِم.

By Allah \textsuperscript{azwj}! There is no servant from our \textsuperscript{asws} Shites who recites the Quran whilst standing in his Prayer, except that there are a hundred Rewards for him for every letter of it, nor does he recite it seated in his Prayer, except that there are a fifty Rewards for him for every letter of it, nor in other than Prayers, except that there are ten Rewards for him for every letter of it. And the one from our \textsuperscript{asws} Shites who is silent, there is the Reward for him of the recitation of the Quran by the one who is opposed to him.

أَنْتُمْ وَ اللَّهُ عَلَى فَرَاشِكُمُ الْيَافِعُ لَكُمْ أَجْرُ الْمُجَاهِدِينَ وَ أَنْتُمْ وَ اللَّهُ فِي صَلَاتِكُمُ لَكُمْ أَجْرُ الْصَّافِقِينَ فِي سَبِيلِهِ أَنْتُمْ وَ اللَّهُ الَّذينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ نَزَعَ مَنْ فِي صَنُورِهِمْ مِنْ عِلَاءِهِمْ عَلَى سَرُرٍ مُّتَقَابِلِينَ إِمَا شَيَعَنَا أَسْحَابُ الْأَرْبَعَةِ أَلْتَاعُ عِيْنَانِ فِي الرَّأْسِ وَ عِيْنَانِ فِي الْقَلْبِ أَلَا وَ الخَانِقَ كَذَٰلِكَ إِذَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَتَحَ اسْتَبَارَمُهُمْ وَ أَعْمِى أَسْتَبَارَمُهُمْ.

By Allah \textsuperscript{azwj}! You sleep upon your beds and there is the Reward for you of the Holy Warriors (Al-Mujahideen). By Allah \textsuperscript{azwj}! You are in your Prayers, and there is for you the Reward of the being in the rows of His \textsuperscript{azwj} Way. By Allah \textsuperscript{azwj}! You are the ones for whom Allah \textsuperscript{azwj} has Said: “[15:47] And We will root out whatever of rancour is in their breasts (they shall be) as brethren, on raised couches, face to face”. But rather, our \textsuperscript{asws} Shites are the people with four eyes – two eyes in the head and two
eyes in the heart. Indeed! And all of the creatures are like that, except that Allahazwj has Opened your eyes, and Blinded their eyes’.

14709 - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Mansour Bin Yunus, from Anbasat Bin Mus’ab who said:

I heard Abu Abdullahasws saying: ‘Iasws complain to Allahazwj Might and Majestic of myasws loneliness, and restlessness among the people of Al-Medina, until you (Shites) come over and asws see you, and be comforted by you. If only this tyrant would allow me, so asws would take a fort in Al-Taef, so asws would dwell in it and you would all dwell in it with measws asws would guarantee to him that there would not come from our area any harm to him ever’.

14710 - A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Waleed, from Yunus Bin Yaqoub who said:

Kumeyt chanted some poems to Abu Abdullahasws, so he said: ‘May Allahazwj Make my desires sincere to me so I do not pull the string of my bow, and my arrows do not waver’. So Abu Abdullahasws said; ‘Do not say like this, ‘I do not pull the string of my bow’, but say, ‘So I have pulled the string of my bow and my arrows do not waver’.

14711 - Sahl Bin Ziyad from Muhammad Bin Al-Hassan, from Abu Dawood Al-Mustarraq, from Sufyam Bin Mus’ab Al-Abzay who said:

I came up to Abu Abdullahasws, so heasws said: ‘Tell Umm Farwa to come and listen to what happened with her grandfather’. So she came and sat behind the curtain. Then heasws said: ‘Recite a poem (Nasheed) to us’. So I said, ‘Let Farwa be generous in the flow of her tears’. So she waited and the women waited’. Abu Abdullahasws said: ‘The door! The door! The people of Al-Medina were gathered at the door. So Abu Abdullahasws sent a message to them: ‘One of our young ones fainted, hence the women waited’.

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Abbas, who has narrated the following:

Wassity, from one of our companions, who have narrated the following:

٢٠ – Sahil Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from one of his men, from Abu Abdullah having said:

When the Rasool Allah ﷺ dug the trench (Al-Khandaq), he ﷺ came across a rock. So the Rasool Allah ﷺ took a pickaxe from the hand of Amir-ul-Momineen ﷺ, or from the hand of Salman ﷺ. He ﷺ struck by it at the rock and it split into three pieces. The Rasool Allah ﷺ said: ‘With this strike the treasures of Chosroe and Caesar have opened up for me ﷺ. So one of them (Abu Bakr or Umar) said to his companion, ‘He ﷺ promises us with the treasures of Chosroe and Caesar whilst no one of us has the control to go out for the toilet’.

٢١ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al-Wasity, from one of our companions, who have narrated the following:

Abu Abdullah ﷺ said: ‘Allah ﷺ ﷺ Blessed and High has a Wind which is called ‘Al-Azeby). If He ﷺ Sends from it the measurement (which comes out of) the nostril of a bull, it would raise what is in between the sky and the earth, and this is (known as) the South (Wind’).

٢١١ – Ali Bin Ibrahim, from Saleh Bin Al-Sandy, from Ja’far Bin basher, from Ruzeyq Abu Al-Abbas, who has narrated the following:

Abu Abdullah ﷺ having said: ‘The people came to the Rasool Allah ﷺ, so they said, ‘O Rasool Allah ﷺ! Our towns have drought and it has prevailed for years upon us. So supplicate to Allah ﷺ ﷺ Blessed and High to Send the sky (to rain) upon us’. So the Rasool Allah ﷺ ordered for the Pulpit. They brought it out, and the people gathered. The Rasool Allah ﷺ ascended and supplicated, and ordered the people to say ‘Ameen’.
It was not long before Jibraeel descended and said: ‘O Muhammad asw! Inform the people that your asw Lord azwj has Promised to them that He azwj would Make it rain on such and such a day, and at such and such a time’. So the people did not cease to look out for that day and that particular time, until that time came up. Allah azwj Mighty and Majestic Excited a wind, so it raised clouds which covered the sky, and released the rain.

فجأةً أوقف تلك البقعة باغيانيها إلى النبيّ (صلى الله عليه وآله وآله) فقالوا يا رسول الله ادع الله لنا أن يتكون السماء عليهم إذا كننا أن نفرق فاجتمع الناس و دعا النبيّ (صلى الله عليه وآله) و أمر الناس أن يُوقفوا على ذ내ة فقال له رجل من الناس يا رسول الله الله أسعننا فلن نقول نسمن فقال فلولوا اللهم حوانينا و لا علينا اللهم صلبيها في بطن الأرض و في نبات الشجر و حيث يرتعي أهل الوير اللهم اجعلها رحسنا و لا تجعلها عدابا.

So those individuals came with their rich ones to the Prophet asw. They said, ‘O Rasool Allah asw, Supplicate to Allah azwj for us to withhold the sky (stop the rain) from us, for we are about to drown. So the people gathered, and the Prophet asw supplicated, and ordered the people that they should say ‘Ameen’ upon his asw supplication. A man from the people said, ‘O Rasool Allah asw, make us hear it, for all what you asw are saying, we cannot hear’. So he asw said; ‘Say, ‘Our Allah azwj! Around us and not upon us. Our Allah azwj! Let it pour in the middle of the valleys, and in the growth of the trees, and where the shepherds pasture. Our Allah azwj! Make it to be a Mercy, and do not Make it to be a Punishment’.

H 14715 – Ja’far Bin Basheer, from Ruzeyq, who has reported the following:

Abu Abdullah asws has said: ‘Lightning does not occur at all in the darkness of the night or the light of the day unless it is raining’.

H 14716 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ibn Al-Azramy with an unbroken chain has said the following:

Amir-ul-Momineen asws replied when he asws was asked, ‘Where do the clouds come from?’ He asws as said: ‘They are on the dense trees, on the dunes, and on the shores which are a resort for them. So if Allah azwj Mighty and Majestic Intends to Send a wind which stirs them, and Allocates Angels to those who strike it by ‘Al-makhareeq’, and it is the lightning. So they rise up’. Then he asws recited this verse: “[35:9] And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death”, the Verse. And the Angel, its name is ‘Al-Ra’ad’ (The Thunder)’.
A number of our companions, from Sahl Bin ziyad, from Ahmad Bin Muhammad bin Abu nasr, from Musanna Al-Hannaat and Muhammad Bin Muslim who said:

Abu Abdullah\textsuperscript{asws} said: ‘The one who is of a truthful tongue, his deeds would be pure, and the one who is of good intention, Allah\textsuperscript{azwj} Increases his sustenance, and the one who is kind to his family, Allah\textsuperscript{azwj} Increases his life’.