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

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

Who died in the year 329 H
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H 14718 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al-Hassan Bin Muhammad Al-Hashmy, from Ahmad Bin Muhammad Bin Isa who said:

It was narrated to me by Ja’far Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather Ali\textsuperscript{asws} that the Rasool Allah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and High Said to the Children of Adam\textsuperscript{asws}: “If your eye dispute for some of what \textsuperscript{azwj} have Prohibited to you, so \textsuperscript{azwj} have Aided you with two layers (eyelids), so close them and do not speak. And if your tongue disputes for some of what \textsuperscript{azwj} have Prohibited to you, so \textsuperscript{azwj} have Aided you with two layers (lips), so close them and do not speak. And if your genitals dispute for some of what \textsuperscript{azwj} have Prohibited to you, so \textsuperscript{azwj} have Aided you with two layers (legs), so close them and do not come to the Prohibited’.

H 14719 – Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from the slave of the Clan of Hashim\textsuperscript{asws}, the following:

Abu Abdullah\textsuperscript{asws} has said: ‘Three things, which if they are in someone, so there is no hope of goodness from him – The one who is never ashamed of the faults, and (never) fears Allah\textsuperscript{azwj} for the Hidden, and (never becomes) pious during old age’.

H 14720 – Abu Ali Al-Ashary, from Ali Bin Abdul Jabbaar, from Al-HajjaAl-who said:

I said to Jameel Bin Darraaj, ‘The Rasool Allah\textsuperscript{asws} said: ‘If a respectable person of a people comes, so be kind to him’. He said, ‘Yes’. I said to him, ‘And what is the respectable one?’ He said, ‘I had asked Abu Abdullah\textsuperscript{asws} about that, so he\textsuperscript{asws} said that the honourable one is the one who is wealthy’. I said, ‘So what is nobility?’ He\textsuperscript{asws} said: ‘The one who acts goodly with his wealth and the wealth of others’. I said, ‘So what is the kindness?’ He\textsuperscript{asws} said: ‘The piety’.

H 14721 – Ali Bin Ibrahim, from his father, from Al-nawfaly, from Al-Sakuny, who has narrated the following:
Abu Abdullah\textsuperscript{asws} has said that the Rasool Allah\textsuperscript{saww} said: ‘There is nothing more intense than the grief of a woman, nor anything more remote than the separation of the death, and more intense than all of that is poverty. One flatters his companion, who then does not give him anything’.
Hadeeth of Yajouj (Gog) and Majouj (Magog)

14722 - Al-Husayn Bin Muhammad Al-Ashtary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al-Abbas Bin Al-A’ala, from Mujahid, from Ibn Abbas who said:

I asked Amir-ul-Momineen\textsuperscript{asws} about the creatures. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Created one thousand two hundred (species) in the land, and one thousand two hundred (species) in the sea, and Made seventy species (races) of the Children of Adam\textsuperscript{as}, and the people are the Children of Adam\textsuperscript{as}, except for the Yajouj and Majouj’. They are both species of the sea, and Made seventy species (races) of the Children of Adam.

14723 - Al-Husayn Bin Muhammad Al-Ashtary, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa, from Musanna, from Abu Baseer, who has narrated the following:

Abu Abdullah\textsuperscript{asws} has said that: ‘The people are of three levels – A level who are from us\textsuperscript{asws} and we\textsuperscript{asws} are from them; and a level who adorn themselves by us\textsuperscript{asws} (our\textsuperscript{asws} name); and a level who eat each other by us\textsuperscript{asws} (our\textsuperscript{asws} name)’.

14724 - Abu Ja’far\textsuperscript{asws} said: ‘When you see that poverty and need has abounded (too much), and the people are denying each other, await the Command of Allah\textsuperscript{azwj} Mighty and Majestic’. I said, ‘May I be sacrificed for you\textsuperscript{asws}, these two – poverty and need, I recognise them, so what is, ‘people denying each other’?’ He\textsuperscript{asws} said: ‘A man from among you comes to his brother, so he asks him for his need, and he looks at him with a look with which he did not use to look at him before, and he speaks to him by a tongue (manner) in which he did not speak to him before’. 
Amir-ul-Momineen asws said: ‘The sustenance is allocated to the foolishness, and the deprivation to the intellect, and the affliction to the patience’.

A person handed over to me six or seven hundred Dirhams for Abu Abdullah asws. So it was in my bag, When I arrived at Al-Hafeera, my bag had split and whatever was gone? I said, ‘Yes’. He said, ‘When you get to the city, come to us and we will compensate you’. Then he said: ‘What Allah has Given you is better than what was taken from you. The she-camel of the Rasool Allah asws has been entangled with such and such a tree’. So the people rushed towards it and found her as the Rasool Allah asws had said. Then he asws said: ‘Go to the office bearer of Al-Medina and acquire from him what he has promised you, for it is something, which Allah aswj has Invited you to it. You never demanded it from him’. 
H 14727 – Sahl, from Muhammad Bin Abdul Hameed, from Yunus, from Shuayb Al-Aqarqufy who said:

I said to Abu Abdullah asws something which had been reported from Abu Dharr ar, that he ar had said, ‘Three things which the people hate but I ar love those. I ar love the death, and I ar love the poverty, and I ar love the afflictions’. So he asws said: ‘This is not as how they are reporting it. But, rather he ar meant, ‘The death in the obedience to Allah azwj is more beloved to me ar from the life in disobedience to Allah azwj, and the afflictions in the obedience to Allah azwj is more beloved to me ar from the health in disobedience to Allah azwj, and the poverty in obedience to Allah azwj is more beloved to me ar from the self-sufficiency in disobedience to Allah azwj.’

H 14728 – Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yunus, from Ali Bin Isa Al-Qammat, from his uncle who said:

I heard Abu Abdullah asws saying: ‘Jibraeel descended upon the Rasool Allah saww whilst the Rasool Allah saww was gloomy and sad. So he said; ‘O Rasool Allah saww, what is it that I see you saww to be gloomy and sad’? He saww said: ‘I saww had a dream last night’. He said: ‘And what is it that you saww saw?’ He saww said: ‘I saww saw the Clan of Umayya ascending the Pulpit and descending from it’. He said: ‘And by the One Who azwj Sent you saww as a Prophet saww with the Truth, I do not know anything about this’.

وَ صَدِقَ جَبْرِئِيلَ (عليه السلام) إلى السماء ثم أهبطه الله جلّ جلاله بآية من القرآن يعزّيه بها قوله أفرأيت إن متعاهذين بينين ثم جاءهما ما كنوا يعودون ما أعنه عنهما ما كنوا يمتعون و أنزل الله جلّ جلاله إنا انتشرا في ليلة القدر و ما أدرك ما ليلة القدر لقليل قدر حيّ من ألف شهر فجعل الله عزّ و جلّ ليلة القدر لنسوته خيرًا من ألف شهر.

And Jibraeel ascended to the sky, then Allah azwj, Majestic is His azwj Mention, Made him descend with a Verse from the Quran to comfort him saww by: “[26:205] Have you then considered if We let them enjoy themselves for years, [26:206] Then there comes to them that with which they are threatened [26:207] That which they were made to enjoy shall not avail them?”. And Allah azwj Revealed: “[97:1] We have indeed revealed this (Message) in the Night of Power [97:2] And what will explain to thee what the night of power is? [97:3] The Night of Power is better than a thousand months”. So Allah azwj Made the Night of Power for His azwj Messenger saww to be better than a thousand months (of the Clan of Umayya).
H 14729 – Sahl, from Muhammad Bin Abdul Hameed, from Yunus, from Abdul A’ala who said:

I asked Abu Abdullahṣ [24:63] about the Statement of Allahazwj: “[24:63] therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement”. Imamazwj said: (it’s) ‘فَثلْثة’ Strife in Hisazwj Religion or oppression for which Allahazwj does not Reward.

H 14730 – Sahl Bin Ziyad, from Muhammad, from Yunus, from Abdul A’ala who said:

I said to Abu Abdullahṣ that, ‘May I be sacrificed for youṣ, yourṣ Shites hate and dispel each other. If youṣ could look into this affair of theirs’. So heṣ said: ‘I am thinking of writing a document so that no two of them would differ’. I said, ‘We have never been more needy of it than we are today’. Then heṣ said: ‘This (will not settle the matter between) Marwaan and Ibn Dharr’. I thought that heṣ had prevented me from that.

I stood up from hisṣ presence, so I came up to Ismail. I said, ‘O Abu Muhammad! I mentioned to your fatherṣ the differing of hisṣ Shites and their hatred (towards each other). So heṣ said: ‘Iṣ am thinking of writing a book so that no two of them would differ’. He said, ‘What Marwaan and Ibn Dharr have said?’ I said, ‘Yes’. He said, ‘O Abdul A’ala! You all have rights over us as we have rights over you all. By Allahazwj, you are not quicker to us for the rights than we are to you’. Then he said, ‘I will look into it’.

Then said: ‘O Abdul A’ala! What is wrong with a people if their matter was one that they would turn their attention to one manṣ, taking (instructions) from himṣ and not oppose himṣ, and assign their matters to himṣ? O Abdul A’ala! It is not befitting for the Believer that if his brother has preceded him to a Level from the Levels of the Paradise that he should pull him back from his place, which he is in. And it does not befit this other one who has not reached (to his level) that he should push back his chest, but he should hold his hand and make him join him, and seek Forgiveness from Allahazwj’. 
H 14731 – Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Khalid Al-Kabuly, who has narrated the following:

Abu Ja’far asws having said: “[39:29] Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition?” He asws said: ‘But rather it is the one who has associates with regards to whom they doubt because he was the first one who gathered them for his leadership, so they differed regarding it and some of them cursed each other for that, and some of them distanced themselves from each other. As for the man asws of peace, he is the first one for the ‘ahaha’ Just and his Shites’.

Then he asws said: ‘The Jews differed, from after Musa as and separated into seventy-one sects, one of which will be in the Paradise and seventy sects would be in the Fire. And the Christians separated, from after Isa as into seventy-two sects, one of which would be in the Paradise and seventy-one of the sects would be in the Fire. And this community will separate after its Prophet asws, into seventy-three sects. Twelve sects from these would be in the Fire and one sect would be in the Paradise. And sixty sects from the rest of the people would be in the Fire’.

H 14732 – And from him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, who has said:

Abu Abdullah asws has said; ‘The government of the falsehood does not decline for a long time, and the government of the truth lasts for a short while’.

H 14733 – And from him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqoub Al-Sarraaj who said:

I said to Abu Abdullah asws, ‘When will there be relief for your asws Shites?’ He asws said: ‘When the children of Al-Abbas differ regarding their authority, and he who was not greedy for it before, covets it, and the Arabs remove their reins, and every one with spurs (horsemen) battles for it, and Al-Shamy (The Syrian) appears, and Al-Yamany
The Yemenite) comes forward, and Al-Hasany moves (with a movement), and the Master\textsuperscript{SAW} of this Command will come out from Al-Medina to Al-Makkah with the inheritance of the Rasool Allah\textsuperscript{SAW}.

So I said, ‘What inheritance of the Rasool Allah\textsuperscript{SAW}? He\textsuperscript{SAW} said: ‘Sword of the Rasool Allah\textsuperscript{SAW}, and his\textsuperscript{SAW} armor, and his\textsuperscript{SAW} turban, and his\textsuperscript{SAW} gown, and his\textsuperscript{SAW} staff, and his\textsuperscript{SAW} banner, and his\textsuperscript{SAW} helmet, and his\textsuperscript{SAW} saddle, until he\textsuperscript{SAW} descends upon Makkah. So he\textsuperscript{SAW} will take out the sword from its sheath, and put on the armor, and display the banner, and (wear) the gown and the turban, and grab the staff by his\textsuperscript{SAW} hand, and seek Permission of Allah\textsuperscript{AZwj} for his\textsuperscript{SAW} appearance.

That will be announced to some of his\textsuperscript{SAW} friends. Al-Hassany would come. So he\textsuperscript{SAW} would inform him of the news. Al-Hassany would initiate the coming out (Al-Khurouj). The people of Makkah would pounce upon him. So they will kill him and send his\textsuperscript{SAW} staff by his\textsuperscript{SAW} banner, and his\textsuperscript{SAW} armor, and his\textsuperscript{SAW} turban, and his\textsuperscript{SAW} gown, and his\textsuperscript{SAW} helmet, and his\textsuperscript{SAW} saddle, until he\textsuperscript{SAW} descends upon Makkah. So he\textsuperscript{SAW} will take out the sword from its sheath, and put on the armor, and display the banner, and (wear) the gown and the turban, and grab the staff by his\textsuperscript{SAW} hand, and seek Permission of Allah\textsuperscript{AZwj} for his\textsuperscript{SAW} appearance.

H 14734 – A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Maalik bin Atiyya, who has narrated the following:

Some of the companions of Abu Abdullah\textsuperscript{SAW} has reported that Abu Abdullah\textsuperscript{SAW} came out to us and he\textsuperscript{SAW} was\textsuperscript{SAW} angry. He\textsuperscript{SAW} said: I\textsuperscript{SAW} went out for some need, so some black people of Al-Medina presented themselves to me\textsuperscript{SAW}. They shouted at me\textsuperscript{SAW} as: ‘Here I am (Labbaik) O Ja’far Bin Muhammad\textsuperscript{SAW}, here I am (Labbaik)!’ So\textsuperscript{SAW} returned back to my\textsuperscript{SAW} house, in a fearful panic from what they had said, until I\textsuperscript{SAW} prostrated to my\textsuperscript{SAW} Lord\textsuperscript{AZwj} and rubbed my\textsuperscript{SAW} face to Him\textsuperscript{AZwj}, and humbled myself\textsuperscript{SAW} to Him\textsuperscript{AZwj}, and distanced myself\textsuperscript{SAW} (from them) to Him\textsuperscript{AZwj} from what they had shouted to me\textsuperscript{SAW}. 14 out of 55
And if Isa\textsuperscript{as} Ibn Maryam\textsuperscript{as} had added anything to what Allah\textsuperscript{azwj} had Said regarding him\textsuperscript{as}, then he\textsuperscript{as} would have become deaf and would not have been able to hear anything after that ever, and become blinded and would not have been able to visualise anything after that ever, and would have become dumb and would not have been able to speak anything after that ever. Then he\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Curse Abu Al-Khattaab and kill him with the iron'.

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H 14735 – From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from jahm Bin Abu Juheyma, who has narrated the following:

A slave of Abu Al-Hassan\textsuperscript{asws} has said, ‘In the presence of Abu Al-Hassan Al-Musa\textsuperscript{asws} was a man from Qureysh, who went on to mention the Qureysh and the Arabs. Abu Al-Hassan\textsuperscript{asws} said during that; ‘Leave that! These people are three (types) – Arabs, and our\textsuperscript{asws} friends and faithless. So we\textsuperscript{asws} are the Arabs, and our\textsuperscript{asws} Shites are the friends, and the one who is not upon the like of what we are on, so he is faithless’. So the Qureyshi said, ‘O Abu Al-Hassan\textsuperscript{asws}! You\textsuperscript{asws} are saying this, so where are the prided ones of Qureysh and the Arabs?’ So Abu Al-Hassan\textsuperscript{asws} said: ‘It is how I\textsuperscript{asws} have said it to you’.

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H 14736 – From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-Ahoul, from Sallaam Bin Al-Mustaneer who said:

I heard Abu Ja’far\textsuperscript{asws} narrate: ‘When Al-Qaim\textsuperscript{asws} makes the stand, he\textsuperscript{asws} will present the Faith to every Hostile One (Nasibi). Either they enter in it truly or else his neck would be struck, or he will have to hand over the tax just as the people under responsibility (Ahl Al-Dhimma – Christians and Jews) pay today, and tighten their waist and throw them out from the cities to the dark places’.

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H 14737 – Al-Husayn Bin Muhammad Al-Ashary, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Muslim Bin Abu Salma, from Muhammad Bin Saeed Bin Gazwaan, from Muhammad bin Bunaan, from Abu Maryam, who has narrated the following:

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1 The curse on Abu Al-Khattaab may be due to him organising the black people of Madina to chant ‘لَيْبِكَ يَا جَعْفَرٌ لَيْبَنْ مَحَمَّدٍ لِيْبَنُ’ to Abu Abdullah\textsuperscript{asws}.
Abu Ja’far asws says that one day my asws father asws said in the presence of his asws companions: ‘Which one of you is good enough to hold a burning ember in his hand and extinguish it by squeezing it?’ All the people were silent and stressed out. So asws stood up and said: ‘O father asws! Do you asws command me asws to do it?’ So he asws said: ‘It is not you asws I asws meant, but rather, you asws are from me asws and I asws am from you asws, but it is they that I asws have intended by it’.

He asws said: ‘And he asws repeated it thrice, then said: ‘How much is the description (talk) and how little the action. The people of action are few indeed. And we asws recognise the people of action and the description (talk) both, and this was only a pretence of blindness from us asws towards you. But, your news reaches us asws and we asws write down your impressions’.

Then he asws said: ‘By Allah azwj! It is as if the earth has shaken them with the shame from what he asws had said to the extent that I asws looked at a man from among them sweating profusely and he was not raising his head from the ground’. So when he asws saw that (situation) among them, he asws said: ‘May Allah azwj have Mercy on you all, for asws have not intended except the good. In the Paradise there are Levels, so the level of the people of action cannot be understood by anyone from the people of the talk. And the Level of the people of the talk cannot be understood by others’. He asws said: ‘By Allah azwj’, it was as if they had been released from the chains’.

Abu Al-Hassan asws said to me: ‘If I asws were to distinguish my asws Shites, I asws would not find them except for the description (talk). And if I asws were to test them, I asws would not find them except as apostates. And if I asws were to scrutinise them not even one out of a thousand would escape. And if I asws were to screen them with a screening, there would not remain from them except the one who was for me asws. They have been saying for a long time, leaning upon their couches, ‘We are the Shites of Ali asws’. But rather, the Shiite of Ali asws is the one who truthful in both his actions as well as his words’.

H 14738 – And by this chain, from Muhammad Bin Suleyman, from Ibrahim Bin Abdullah Al-Sufy from Musa Bin Bakr Al-Wasity who said:

Abu Al-Hassan asws said to me: ‘If I asws were to distinguish my asws Shites, I asws would not find them except for the description (talk). And if I asws were to test them, I asws would not find them except as apostates. And if I asws were to scrutinise them not even one out of a thousand would escape. And if I asws were to screen them with a screening, there would not remain from them except the one who was for me asws. They have been saying for a long time, leaning upon their couches, ‘We are the Shites of Ali asws’. But rather, the Shiite of Ali asws is the one who truthful in both his actions as well as his words’.

14738 - And by this chain, from Muhammad Bin Suleyman, from Ibrahim Bin Abdullah Al-Sufy from Musa Bin Bakr Al-Wasity who said:
H 14739 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Aban Bin usman, from Abdul A’la a slave of progeny of Saam who said:

I heard Abu Abdullah asws saying: ‘On the Day of Judgement, they will bring a beautiful woman who had done Fitna (mischief) due to her beauty. So she will say, ’O Lord azwj! You azwj Created me beautiful until I did what I did. So they will come with Maryam as and say to her, ’Are you more beautiful or her as? She as had beauty in her as but did not do Fitna (mischief)’.

And they would come with the handsome man who had done Fitna (mischief) due to his beauty. So he will say, ’O Lord azwj! You azwj Created me with beauty until I did with the women what I did. So they will bring Yusuf as and say, ’Are you more handsome or he as is? He as had beauty but did not do Fitna (mischief)’.

And they will come with the afflicted person who had been involved in Fitna (mischief) due to his afflictions. So he will say, ’O Lord azwj! The intensity of the afflictions upon me were such that I did Fitna (mischief)’. So they would come with Ayyub as. So they would say, ’Were your afflictions more severe or his as afflictions? He as was in afflictions but did not do Fitna (mischief)’.

H 14740 – And by this chain, from Abaan Bin Usman, from Ismail Al-Basary who said:

I heard Abu Abdullah asws saying: ‘Can you all sit in a place where you can narrate Hadith, say whatsoever you like, and distance yourselves (Tabarra) from whosoever you like, and befriend whosoever you like?’ I said, ‘Yes’. He asws said: ‘Is (luxury of) life anything other than this?’

H 14741 – Humeyd bin Ziyad, from Al-Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer who said:

I heard Abu Abdullah asws saying: ‘May Allah azwj have Mercy upon a servant who makes us asws to be loveable to the people, and does not make us asws to be hateful towards them. But, by Allah azwj, they are reporting our asws beautiful words to be honoured by it, and there is no leeway for anyone that he should attach anything to these (our words asws), but one of them hears the words, so he degrades the beauty of these words by ten times (by dropping our asws words from himself)’.
from a man from the people of Balkh who said:

.Recompense is by the deeds'.

H 14742 – Wuheyb, from Abu Baseer, who has narrated the following:

I asked Abu Abdullahasws about the Statement of Allahazwj Mighty and Majestic: "[23:60] And those who give that which they give with hearts afraid'", heasws said: 'This is for their intercession, and their hopes, they (ourasws shias) fear that their (good) deeds would be rejected (and thrown) back to them if they had not obeyed (with total submission to) Allahazwj but they are hoping that these would be Accepted from ourasws (intercession)'.

H 14743 – Wuheyb Bin hafs, from Abu Baseer who said:

Abu Abdullahasws said: ‘There is none from the servants who calls to the misguidance except that he finds the one who follows him’.

I heard Abu Al-Hassanasws saying: 'The body is built upon four, so from it is the air without which ‘the self’ cannot survive except by its (in and out) flow, and it takes out the diseases which are in the body and the decay, and the dirt (earth) which gives causes the dryness, and the energy (heat), and the food and from it the blood is generated. Indeed! Have you not seen that it (food) goes into the stomach, which digests it until it becomes soft, then cleans it? So the natural process takes the clean


H 14744 – A number of our companions, from Ahmad Bin Muhammad, from Abdullah Bin Al-Salt, from a man from the people of Balkh who said:

I was with Al-Rezaasws in hisasws journey to Khurasan. One day heasws called for the spread (for a meal) to be set up for himasws. So there gathered around himasws hisasws black friends and others. So I said, ‘May I be sacrificed for youasws, if youasws could isolate the spread for these people’. So heasws said: ‘Muuh! (Shhhh!). The Lordazwj Blessed and High is One, and the mother is one, and the father is one, and the Recompense is by the deeds’.  

H 14745 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan who said:

I heard Abu Al-Hassanasws saying: ‘The body is built upon four, so from it is the air without which ‘the self’ cannot survive except by its (in and out) flow, and it takes out the diseases which are in the body and the decay, and the dirt (earth) which gives causes the dryness, and the energy (heat), and the food and from it the blood is generated. Indeed! Have you not seen that it (food) goes into the stomach, which digests it until it becomes soft, then cleans it? So the natural process takes the clean
blood, then the residue descends along with the water, and it gives birth to the phlegm’.

H 14746 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Yazeed Al-Nawfaly, from Al-Husayn Bin Ayn the brother of Malik Bin Ayn who said:

I asked Abu Abdullah\textsuperscript{asws} about the words which a person would say to another person, ‘May Allah\textsuperscript{azwj} Reward you with goodness (Khair)’, what is meant by it?’ So Abu Abdullah\textsuperscript{asws} said: ‘Khair’ is a river in the Paradise, a tributary from Al-Kawsar. And Al-Kawsar comes out from the Pillar of the Throne around which are houses of the successors\textsuperscript{asws}, and their\textsuperscript{asws} Shites. On the banks of that river maids (Houries) grow. Every time one is taken, another one grows in its place, and they have been named after that river (Khair). And that is the Statement of the High\textsuperscript{azwj}: “[5:70] In them are goodly things (Khair), beautiful ones”. So if the man says to his companion, ‘May Allah\textsuperscript{azwj} Reward you with goodness (Khaira)’, it means by that those dwellings which Allah\textsuperscript{azwj} Mighty and Majestic has Prepared for His\textsuperscript{azwj} elite, and the good ones from His\textsuperscript{azwj} creatures’.

H 14747 – And from him, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al-Husayn Bin Usmaan, from Abu Baseer, who has narrated the following:

Abu Abdullah\textsuperscript{asws} having said: ‘In the Paradise is a river on banks of which are Houries are thriving. So if the Believer passes by one of them, and she pleases him, he uproots her (takes her away). So Allah\textsuperscript{azwj} Mighty and Majestic Implants another one in her place’.
H 14748 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Washa, from Abdullah Bin Sinan, from Abu Hamza who said:

Abu Ja’far asws said to me one night whilst I was in his asws presence, and he asws looked towards the sky. He asws said: ‘O Abu Hamza! This is a dome of our father Adam asws, and Allah azwj has thirty-nine others (similar ones) for those creatures who have not disobeyed Allah azwj even for the blink of an eye’.

H 14749 – From him, from Ahmad Bin Muhammad, from Abu Yahya Al-Wasity, from Ajaan Abu Salih who said:

A man came up to Abu Abdullah asws, so he said to him asws, ‘May I be sacrificed for you asws’. This here (the sky) is the dome of Adam asws? He asws said: ‘Yes. By Allah asws, there are numerous domes. Indeed! Behind this West of yours are thirty-nine (other) in the West, white lands filled with creatures illuminated by its light. They have never disobeyed Allah azwj even for the blink of an eye. These creatures are not aware of the creation of Adam asws, but they are distancing themselves (Tabarra) from so and so and so and so (Abu Bakr and Umar)’.

H 14750 – Ali Bin Muhammad, from Salih Bin Abu Hammaad, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Is’haq Bin Ammaar, who said:

Abu Abdullah asws has said: ‘The one who repairs his own shoes, and stitches his own clothes, and carries his own commodities is free from the arrogance’.

H 14751 – From him, from Salih, from Muhammad Bin Awramat, from Ibn Sinan, from Al-Mufazzal Bin Umar who said:
I and Al-Qasim Shureyki, and Najm Bin Hateem, and Salih Bin Sahl were at Al-Medina. So we were debating regarding the Lordship (Al-Rububiyya). So some of us said to the others, ‘What are we doing with this when we are so near to him asws, and there is none from us who is in dissimulation. Let us all go to him asws’. So we went. By Allah azwj we had not reached the door but he asws had come out towards us without shoes or gown, and all the hair on his asws head was standing straight, and he asws was saying: ‘No! No! O Mufazzal, and O Qasim, and O Najm. No! No! But they asws are honourable servants who do not precede Him azwj by the speech, and they asws act in accordance with His azwj Commands’.

H 14752 – From him, from Salih, from Ali Bin Al-Hakam, from Aaban Bin Usman, who has said:

Abu Abdullah asws has said: ‘Iblees la has a helper called ‘Tamreeh’. When the night comes, he fills what is between the two palpitations (of the heart)’. 

H 14753 – From him, from Salih, from Al-Washa’, from Karraam, from Abdullah Bin Talha who said:

I asked Abu Abdullah asws about the lizard, so he asws said: ‘Filthy, and it is a metamorphosed (creature), all of them. So if you were to kill it, wash yourself (Ghusl)’. My asws father was seated in Al-Hijr, and with him asws was a man to whom he asws was narrating. So a lizard started ululating with its tongue. So my asws father said to the man: ‘Do you know what this lizard is saying?’ He said, ‘I have no knowledge of what it is saying’. He asws said: ‘It is saying that if you mention Usman by insults, I will insult Ali asws until he goes from there’.

He asws said: ‘And my asws father asws said: ‘There is none from the Clan of Umayya who dies, but he gets metamorphosed as a lizard. Abdul Malik Bin Marwaan, when death descended upon him, was metamorphosed into a lizard in front of the children who were in his presence. So when he was lost, that was a great (problem) for them as they did not know what to do. Then they met in a gathering, and decided to take a trunk and make it to look like a man. So they did that and clothed that with a coat of iron armour. Then they wrapped it in the shroud. So no one from the people knew about it except for myself asws and his children’.
Abu Abdullah \( 	ext{asws} \) has said: 'If one of you wishes for Al-Qaim \( 	ext{asws} \) should do so with regards to 'protection (for everyone), for Allah \( 	ext{azwj} \) Sent Muhammad \( 	ext{as} \) as a mercy and Sent Al-Qaim as a Wrath'.

Abu Al-Hassan the First \( 	ext{asws} \) having said that Al-Hassan \( 	ext{as} \) was the most similar of the people, to Musa Bin Imran \( 	ext{as} \) as in between his \( 	ext{asws} \) head to his \( 	ext{asws} \) navel, and that Al-Husayn \( 	ext{as} \) was the most similar of the people, to Musa Bin Imran \( 	ext{as} \) what is in between his \( 	ext{asws} \) navel to his \( 	ext{asws} \) feet'.

I asked Abu Abdullah \( 	ext{asws} \), 'What was the length of Adam \( 	ext{as} \) when he \( 	ext{as} \) descended to the earth, and what was the length of Hawwa \( 	ext{as} \) ?' He \( 	ext{asws} \) said: 'We \( 	ext{as} \) found in the Book of Ali \( 	ext{as} \) Bin Abu Talib \( 	ext{asws} \) that when Allah \( 	ext{azwj} \) Made Adam \( 	ext{as} \) and his \( 	ext{as} \) wife Hawwa \( 	ext{as} \) to the earth, his \( 	ext{as} \) legs were in its twin part of Al-Safa (Al-Marwa), and his \( 	ext{as} \) head was under the horizon of the sky, and he \( 	ext{as} \) complained to Allah \( 	ext{azwj} \) from the difficulty caused by the heat of the sun. So Allah \( 	ext{azwj} \) Mighty and Majestic Revealed unto Jibraeel \( 	ext{as} \) that Adam \( 	ext{as} \) had complained from the difficulty caused from the heat of the Sun. So he compressed him \( 	ext{as} \) with a compression and his \( 	ext{as} \) length became of seventy cubits, and he compressed Hawwa \( 	ext{as} \) with a compression, so her \( 	ext{as} \) length became of thirty five cubits'.

\[ 	ext{الاجتماع} \]
I asked Abu Abdullahasws about a man whose father had been made a captive in the era of Ignorance, so he never knew that he was a son whose father was made a captive in the era of ignorance until after he had been born a slave in Al-Islam and had been freed'. So heasws said: ‘His lineage is to his enslaved father in Al-Islam, then he would be counted from the tribe which his father was enslaved in, that he was known to be from them, and he will inherit from them and they will inherit from him’. 

Abu Ja’farasws having said that: ‘Allahazwj has Granted three characteristics to the Believer – the honour in the world and the Hereafter, and the success in the world and the Hereafter, and the prestige in front of the unjust ones’.

I heard Abu Abdullahasws saying; ‘Three things are a matter of pride for the Believer and an adornment of him in the world and the Hereafter – The Prayer during the last part of the night, and his dejection from what is in the hands of the people, and his Wilayah of the Imamasws from the Progenyasws of Muhammadasaww. And the three who are the most evil of the creatures by whom the people were plagued, are Abu Sufyan who fought against the Rasool Allahasw, during his era and was inimical to himasws, and Muawiya fought against Aliasws and was inimical to himasws, and Yazeed Bin Muawiya, may Allahazwj Curse himla, fought against Al-Husayn Bin Aliasws, and was inimical to himasws until he killed himasws.

Ali Bin Al-Husaynasws has said: ‘There is no nobility for the Qureysh, nor for the Arabs except by humbleness, and there is no prestige except by piety, and there are no deeds except by the intention, and there is no worship except by the understanding. Indeed! The most hateful of the people to Allahazwj is the one who emulates the Sunnah of an Imamasws but does not emulate himasws in his deeds’.
I heard Abu Ja’far\textsuperscript{asws} saying that: ‘Yazeed Bin Muawiya\textsuperscript{la} entered Al-Medina and he wanted to perform the Pilgrimage. So he\textsuperscript{la} sent for a man from Qureysh who came to him. So Yazeed\textsuperscript{la} said to him, ‘Do you accept that you are my\textsuperscript{la} slave, and if I\textsuperscript{la} wish I\textsuperscript{la} can sell you, and if I\textsuperscript{la} wish I\textsuperscript{la} can promote you?’ So the man said to him\textsuperscript{la}, ‘You\textsuperscript{la} are no more prestigious than me among the Qureysh in nobility, nor was your\textsuperscript{la} father more preferable than my father during the era of ignorance and Al-Islam, and neither are you\textsuperscript{la} more preferable than me in the Religion, nor better than me. So how can I accept what you\textsuperscript{la} are asking of me?’ So Yazeed\textsuperscript{la} said to him, ‘By Allah\textsuperscript{azwj}! If you do not accept me\textsuperscript{la}, I\textsuperscript{la} shall kill you’. So the man said to him\textsuperscript{la}, ‘Your\textsuperscript{la} killing me would not be greater than your\textsuperscript{la} killing of Al-Husayn Bin Ali\textsuperscript{asws} the son\textsuperscript{asws} of the Rasool Allah\textsuperscript{saww}. So he\textsuperscript{la} ordered that he be killed, may Allah Curse him\textsuperscript{la}.\textsuperscript{}}
Then he sent for Ali Bin Al-Husaynasws. So he said to himasws, similar to what he had said to the Qureyshi. Aliasws said to himasws: ‘Do you see that if Iasws do not accept youasws, you kill measws just as you killed the man yesterday?’ Yazeedasw, may Allahazwj say to himasws, ‘Yes’. So Aliasws said to himasws: ‘Iasws have accepted to youasws with what youasws asked. Iasws am a humble slave (of Allah) just as you wish, release me’. So Yazeedasw may Allahazwj say to himasws, ‘It is of a higher level (referring to the one who heasws had killed the day before) even if I (kill) or spare youasws it would not reduce yourasws nobility’.

H 14762 — Al-Husayn Bin Muhammad Al-Ashtary, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Saalim Bin Abu Salma Muhammad Bin Saeed Bin Gazwaan, from Abdullah Bin Al-Mugheira who said:

I said to Abu Al-Hassanasws that, ‘I have two neighbours, one of them is a Hostile one (Nasibi) and one is a Zaydiite (A sect) and it is necessary to keep relations with them, so whom shall I keep relations with?’ So heasws said: ‘They are both the same. The one who belies the Verses from the Book of Allahazwj, so he has thrown Al-Islams, and has belied the whole of the Quran, and the Prophetsas, and the Messengersas. Then heasws said: ‘This one is hostile to you, and this Zaydiite is hostile to usasws’.

H 14763 — Muhammad Bin Saeed, from Al-Qasim Bin Urwat, from Ubeyd Bin Zurara, from his father, who has narrated the following:

Abu Ja’farasws having said; ‘The one who sits in a gathering in which an Imamasws from the Imamsas is insulted, and he has the ability to remedy that and he does not do so, Allahazwj Mighty and Majestic would Clothe him in disgrace in the world and Punish him in the Hereafter, and would Confiscate the benefit which he has from ourasws understanding (Ma’rifat)’.
Abu Abdullahasws said to me initiating a conversation: ‘You have loved usasws whilst the people have hated usasws, and you have ratified usasws whilst the people have belied usasws, and you have submitted to usasws whilst the people have been disloyal to usasws. So Allahazwj has Made your lives to be ourasws, and your deaths to be like ourasws passing away. But, by Allahazwj, there is nothing between the man and the delight which Allahazwj has kept for him except for the soul to reach this place’ – and heasws gestured with hisasws throat and extended the skin.

Then heasws repeated that, so by Allahazwj, heasws was not happy until heasws took an oath to me, so heasws said: ‘By Allahazwj besides Whom there is no god except for Himazwj, myasws fatherasws Muhammad Bin Aliasws narrated that to me. O Abu Shabl! Are you not happy that you pray, and they pray, so it is accepted from you and it’s not accepted from them? Are you not happy that you give zakat, and they give zakat, so it is accepted from you and it’s not accepted from them? Are you not happy that you perform the pilgrimage and they perform the pilgrimage, so Allahazwj Accepts from you and does not Accept from them? By Allahazwj! The prayer is not accepted except from you, nor the zakat except from you, nor the pilgrimage except from you’.

So fear Allahazwj for you are in a truce and fulfil the trusts for it is an excellent (merit) of the people. So fulfil that. All the people went according to their desires and you went with the truth in what you obeyed usasws. Is it not that the judges, and the rulers, and the problem solvers (those who would give fatwa) are among them?’ I said, ‘Yes’. Heasws said: ‘So fear Allahazwj for you will not be able to tolerate all these people. The people take from here and there, and you are taking from where Allahazwj has Told you to take from. Allahazwj Chose Muhammadasws from Hisasws servants, so you have chosen the Choice of Allahazwj. So fear Allahazwj and fulfil the trusts to the black and the white, even if he was a Haruriyya (a sect) or if he was a Syrian’.

14764 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ibn Fazaal, from Ibrahim Bin Akhay Abu Shabl, from Abu Shabl who said:
H 14765 – A number of our companions, from Sahl Bin Ziyad, from Ibn fazzaal, from Ibrahim Bin Akhay Abu Shabl, from Abu Shabl, from Abu Abdullahasws, similar to it.

14766 - When Umm Khalid, who had been cut off by Yusuf Bin Umar, came up and sought permission to see himasws. So Abu Abdullahasws said; ‘Would it please you to hear her words?’ So I said, ‘Yes’. Heasws said; ‘As for now, give permission to her’. And heasws made me sit on settee along with himasws.

Then she came in, and she spoke. She was an eloquent woman. So she asked about the two of them. So heasws said: ‘Consider them as friends. She said, ‘So shall I say to my Lordazwj when I meet Himazwj that youasws have ordered me to befriend these two?’ So heasws said: ‘Yes’. She said, ‘This one who is with youasws upon the settee has ordered me to distance myself from those two, and Kusayr Al-Nawaa has ordered me to befriend those two. So which one is better and more beloved to youasws?’ Heasws said: ‘By Allahazwj! This one is more beloved to measws than Kusayr Al-Nawaa and his companions. This one here debates by saying: “[5:44] and whoever did not judge by what Allah revealed, those are they that are the unbelievers” “[5:45] and whoever did not judge by what Allah revealed, those are they that are the unjust.” “[5:47] and whoever did not judge by what Allah revealed, those are they that are the transgressors”’.

H 14766 – Sahl Bin Ziyad, from Muhammad Bin Sinan, from Hammaad Bin Abu Talha, from Muaz Bin Kaseer who said:

I looked towards the pausing station (during the Pilgrimage) and there were a lot of people in it. So I approached Abu Abdullahasws and said to himasws that, ‘The people at the Pausing station are so many (in numbers)’. Heasws look around and pondered over them, then said: ‘Come closer to measws, O Abu Abdullah, this is scum which the waves have brought from every place. No, by Allahazwj! There is no Pilgrimage except for you all. By Allahazwj, Allahazwj will not Accept except from you’.

H 14767 – Al-Husayn Bin Muhammad La Ashary, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Aban Bin Usman, from Abu Baseer who said:

I was seated in the presence of Abu Abdullahasws when Umm Khalid, who had been cut off by Yusuf Bin Umar, came up and sought permission to see himasws. So Abu Abdullahasws said; ‘Would it please you to hear her words?’ So I said, ‘Yes’. Heasws said: ‘As for now, give permission to her’. And heasws made me sit on settee along with himasws.
H 14768 – From him, from Al-Moala, from Al-Hassan, from Aban, from Abu hashim who said:

When they came out with Ali asws, Fatima asws also came out having placed the shirt of the Rasool Allah saww upon her head, taking her two sons asws by the hand. So she asws said: ‘What is it between me asws and you, O Abu Bakr that you want to orphan my asws two sons asws and widow me asws from my asws husband asws? By Allah azwj! Had it not been a sin, asws would have released my asws hair and cried out to my asws Lord azwj!’ So a man from the people said, ‘What do you want (from all) this?’ Then she asws took him asws (Ali asws) by his asws hand and left with him asws.

H 14769 – Abaan, from Ali Bin Abdul Aziz, from Abdul Hameed Al-Ta’any, who has said:

Abu Ja’far asws has said; ‘By Allah azwj Had she asws spread her asws hair, they would have all died’.

H 14770 – Abaan, from Ibn Abu Ya’four who said:

Abu Abdullah asws said: ‘The one of adulterous birth should (also) perform deeds. If his deeds are good he would be Recompensated for it, and if his deeds are evil he would be Recompensed for it’.

H 14771 – Abaan, from Abdul Rahmaan Bin Abu Abdullah who said:

I heard Abu Abdullah asws saying: ‘The Rasool Allah saww came out of his saww chamber, and Marwaan and his father were both trying to listen to his saww narration. So he saww said for him: ‘The lizard, son of a lizard!’ Abu Abdullah asws said: ‘From that time they are reporting that the lizard listens to the narrations’.

H 14772 – Abaan, from Zurara who said:
I heard Abu Ja’far asws saying; ‘When Marwan was born, they presented him to the Rasool Allah saww to supplicate for him. So they went with him to Ayesha so that (Prophet saww would) supplicate for him. So when she went near him, he saww said, ‘Take him away from me, the lizard son of the lizard’. Zurara (the narrator) said, ‘And I don’t know (more but) except that he saww said it, and cursed him (Marwan)’.

H 14773 – Abaan, from Abdul Rahmaan Bin Abu Abdullah, from Abu Al-Abbas Al-Makky who said:

I heard Abu Ja’far asws saying that; ‘Umar met Amir-ul-Momineen asws and said, ‘You asws are the one who recites this Verse: “[68:6] Which of you is afflicted with madness”, applying it to me and my companion (abu Bakr)’. He asws said: ‘Shall asws not inform you of the Verse which Descended regarding the Clan of Umayya: “[47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!”’. So he said, ‘You asws are lying. The Clan of Umayya establish more ties of kinship than you do, but you asws are most insistent upon enmity to the Clan of Taym (Abu Bakr's tribe) and Udayy (Umar's tribe), and the Clan of Umayya’.

H 14774 – Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa, who has said:

Abu Abdullah asws having said: ‘Ali asws used to stand in the first downpour when it rained, to the extent that his asws head, and his asws beard, and his asws clothes would get wet. So it was said to him asws, ‘O Amir-ul-Momineen asws! Take shelter, take shelter!’ So he asws would say that; ‘This is water from near the Throne’.

Then he asws went on to narrate: ‘Underneath the Throne there is an ocean in which there is water which makes the sustenance of the animals to grow. So if Allah azwj Intends that He azwj should Make to grow whatever that He azwj so Desires to for them as a Mercy for them, Allah azwj Reveals to it. So it rains from sky to sky until it comes to the sky of the world to the clouds. And the clouds are at the status of the sieve. Then Allah azwj Reveals to the wind to grind it and melt it, dissolving the water. Then it takes it to such and such a place and pours upon it. So that becomes such and such a torrent and other than that.'
And Abu Abdullah asws narrated to me saying: ‘My asws father said to me asws, that Amir-ul-Momineen asws said, that the Rasool Allah asaww said: ‘Allah aszw Made the cloud to be as a sieve for the rain, and the sleet melts until it becomes water, not harming anything by it. The harm is what you see from the sleet and the lightning as a Wrath from Allah aszw Harming whosoever He aszw so desires from His aszw servants’. Then he asws said: ‘Then the Rasool Allah asaww said: ‘Do not point (accuse) the rain or the crescent, for Allah aszw Abhors that’.

H 14775 – A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat with an unbroken chain, said:

Amir-ul-Momineen asws wrote to Ibn Abbas: ‘Having said that, what has made the person happy is what he did not miss, and grieved for what he never could have got, ever. The efforts that you have made should make you happy with what you have sent forward from the righteous deeds, or Judgement, or speech, and it is to your regret regarding what you have neglected from that. And leave what you have missed from the world and do not grieve a lot for it. And what you have got from it, do not enjoy in its delight, but ponder over what comes after the death. With greetings’.

H 14776 – Sahl Bin Ziyad, from Al-Hassan Bin Ali, from Karraam, from Abu Al-Saamit, who has narrated the following:
Abu Abdullah asws having said: ‘I asws and Abu Ja’far asws passed by the Shites whilst they were in between the Grave and the Pulpit (of the Rasool Allah asw). So I asws said to Abu Ja’far asws: ‘May I asws be sacrificed for you asws, these are your asws Shites and your asws friends’. He asws said: ‘Where are they?’ I asws said: ‘In between the Grave and the Pulpit’. He asws said: ‘So come with me asws to them’. So he asws went and greeted them, then said: ‘I asws love your aromas, and your souls, so support this with piety and struggle. What is with Allah azwj cannot be achieved except by piety and struggle, and if you follow a servant (an Imam asws), so follow him (emulate his asws deeds). But, by Allah azwj, all of you are upon my asws Religion, and the Religion of my asws forefather Ibrahim asw and Ismail asw, and if these were upon a Religion so they supported this by piety and struggle’.

H 14777 – Abu Ali Al-Ashary, from Al-Hassan Bin Ali Al-kufy, from Al-Abbas Bin Aamir, from Al-Rabi’e Bin Muhammad Al-Muslyy, from Abu Al-Rabi’e who said:

I heard Abu Abdullah asws saying that: ‘When our Qaim asws makes a stand, Allah azwj will extend the hearing of our asws Shites, and their vision to the extent that there will not be a postman in between them and Al-Qaim asws. They will be speaking, and hearing, and visualising him asws and he asws would be in Mecca’.

H 14778 – A number of our companions, from Sahl Bin Ziyad, from Usman Bin Isa, from haroun Bin Kharjat, who has said:

Abu Abdullah asws has said: ‘The one who leaves the choice to Allah azwj and is happy with whatsoever Allah azwj Chooses for him, Allah azwj will inevitably Choose good for him’.

H 14779 – Sahl Bin Ziyad, from Dawood Bin Mahraan, from Ali Bin Ismail Al-Maysamy, from a man from Juweyriyya Bin Mus’har who said:

I hurried behind Amir-ul-Momineen asws, so he asws said to me: ‘O Juweyriyya! Those idiots were not destroyed except by the sound of the shoes behind them which followed them’. I said, ‘I came to ask you asws about three – about the nobility, and the chivalry, and the intellect’; He asws said: ‘As for the nobility, so the one whom Allah azwj has Ennobled, is noble, and as for the chivalrous, so it is the righteous means for living, and as for the intellect, so the one who fears Allah azwj is the intellectual’.
I said to Abu Ja’far\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}. Which is that thing which makes the sun to be hotter than the moon?’ So he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Created the sun from the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it with a clothing from the fire. Then it became hotter than the moon’. I said, ‘May I be sacrificed for you, and the moon?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Created the moon from the illumination of the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it in a clothing of water, so the moon became colder than the sun’.

I heard Abu Abdullah\textsuperscript{asws} saying: ‘The one for whom the facts are established will never stand upon lifeless doubts. He will not stop until he comes to know the ultimate goal, and seeks the (explanation for) the newly emerging issues from the one who speaks from the inheritors\textsuperscript{asws}, and for which thing you are ignorant of, what you have denied, and by which thing you have come to recognise what you have visualised, if you are Believers’.

Abu Abdullah\textsuperscript{asws} said: ‘There is nothing from the falsehood which can stand up to the truth, but the truth will overcome the falsehood, and this is the Statement of the Mighty and Majestic; ‘[21:18] Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes’.

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Abu Ja’far\textsuperscript{asws} said: ‘Do not take anyone other than Allah\textsuperscript{azwj} as a confidant or else you will not remain a ‘Momin’ (Believer), for every reason, and lineage, and relationships, and confidants, and innovations, and doubts will be cut off. These will disappear like the dust which is upon a solid rock which disappears when abundant rain falls on it, except for what has been established by the Quran’.

\textsuperscript{14784} – Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is’haq, from Abdullah Bin Hammaad, from Ibn Muskaan, who has narrated the following:

Abu Abdullah\textsuperscript{asws} has said: ‘We\textsuperscript{asws} are the origin of every good, and from our\textsuperscript{asws} branches is every righteousness, So, from the righteousness is ‘Oneness (Al-Tauheed), and the Prayer, and the Fasts, and suppression of the anger, and the pardoning others, and being merciful to the poor, and being helpful to the neighbour, and accepting the preference of the deserving ones.

And our\textsuperscript{asws} enemies are the origin of every evil, and from their branches is every ugliness and immorality. So, from these is the lie, and the niggardliness, and the slander, and the cutting-off (relationships), and consumption of the interest, and infringement of the limits of the Commands of Allah\textsuperscript{azwj}, commission of the immoral acts, and the origin of every evil, and from their branches is every ugliness. So he has lied, the one who thinks he is with Allah\textsuperscript{azwj} whilst he attaches himself to the branches of others (which are) rather than the branches of Allah\textsuperscript{azwj}.

\textsuperscript{14785} – From him, and from someone else, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Khalid Bin Najeeh, who has narrated the following:

Abu Abdullah\textsuperscript{asws} having said to a man: ‘Be content with what Allah\textsuperscript{azwj} has Distributed to you, and do not look at what is in the possession of others, and do not covet what cannot be achieved, for the one who is content, he is satisfied, and the one who is not content is not at ease, and take your share from the Hereafter’.

\textsuperscript{33 out of 55}
And Abu Abdullah\textsuperscript{asws} said; ‘The most beneficial for the person is his precedence in finding faults with himself before (finding) the faults in others, and the most difficult thing is hiding the hunger, and the least of the (beneficial) things is the advice to the one who does not accept it and being in the neighbourhood of the greedy, and the most comforting of the comforts is in having despaired from the people’. And he\textsuperscript{asws} said: ‘Do not be irritating or ill-mannered and humble yourself by bearing the one who opposes you, and the one who is above you, and the one who has a preference over you, and accept the preference of the one who is opposed to you. The one who does not accept the preference of others would be ‘self-conceited’.

And he\textsuperscript{asws} said to a man: ‘Know, that he has no honour, the one who does not humble himself to Allah\textsuperscript{azwj} and no elevation for the one who does not humble himself before Allah\textsuperscript{azwj} Mighty and Majestic’. And he\textsuperscript{asws} said to a man: ‘Organise the affairs of your Religion just as the people of the world organise the affairs of their world. So the world has been Made as a witness by which the hidden matters of the Hereafter can be recognised. So recognise the Hereafter by it and do not look to the world except with a view to take a lesson from it’.

I heard Abu Abdullah\textsuperscript{asws} saying to Humraan Bin Ayn: ‘O Humraan! Look to the one who is below you in the capability, and do not look at the one who is above you in the capability, for that would be contentment for you with what Allah\textsuperscript{azwj} has Distributed for you, and you would be more likely to receive more from your Lord\textsuperscript{azwj}.

And know that a small amount of deeds with certainty are more preferable in the Presence of Allah\textsuperscript{azwj} than the numerous deeds performed without certainty. And know that there is no devoutness which is more beneficial than avoiding the Prohibitions of Allah\textsuperscript{azwj} and the restraint from hurting the Believers and back-biting against them, and no life more enjoyable than good manners, and no wealth more beneficial than contentment with less, and no ignorance more harmful than the ‘self-conceit’.

H 14786 – A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father altogether, from Ibn Mahboub, from Hisham Bin Saalim who said:
H 14787 – Ibn Mahboub, from Abdullah Bin Ghalib, from his father Saeed Bin Al-Musayyab who said:

I heard Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} saying that: 'A man went to Amir-ul-Momineen\textsuperscript{asws} and said, 'Inform me, if you\textsuperscript{asws} are knowledgeable, about the people, and about those who resemble the people, and about the Nasnaas'. So Amir-ul-Momineen\textsuperscript{asws} said: 'O Husayn\textsuperscript{asws}', answer the man'. So Al-Husayn\textsuperscript{asws} said: ‘As for your word, ‘Inform me about the people’, so we\textsuperscript{asws} are the people, and that is what Allah\textsuperscript{azwj} Says in His\textsuperscript{azwj} Book: “[2:199] Then hasten on from the Place from which the people hasten on”, so it is the Rasool Allah\textsuperscript{saww} so he\textsuperscript{saww} is the one\textsuperscript{saww} about whom people should come forward.

وَ أَمَّا قُوْلُكَ أَمْشَأَتِ الْقُبُولِ فِيهِمْ شَيْعًا وَ فِي مَآوَالِنَا وَ هُمْ مَنْ ذَلِكَ قَالَ إِبْرَاهِيمُ (عَلِيهمَّ الصَّلَاةُ وَ سَلَّمُ) فَهَٰذَاءْ فَٰتَعِينِي مَنْيَ وَ أَمَّا قُوْلُكَ الْبَشَّارُتُمْ فِيهِمْ السَّوَاءُ الأَعْظَمُ وَ أَمَّا رَوَيَشَهُمْ إِلَى جَمِيعَةِ الْقُبُولِ فَمَنْ قَالَ إِنْ هُمْ إِلَّا كَالَّا لَهُمْ بَلْ هُمْ أَشْعَرُونَ

And as for your word, ‘Resembling the people’, so they are our\textsuperscript{asws} Shites, and they are our\textsuperscript{asws} friends, and they are from us\textsuperscript{asws}, and that is what Ibrahim\textsuperscript{as} said: ‘[14:36] then whoever follows me, he is surely of me, and whoever disobeys me”. And as for your words, ‘The Nasnaas’, so they are the vast majority’ – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand towards a group of the people, then said: ‘[25:44] They are nothing but as cattle; nay, they are straying farther off from the path’.

14788 - علي بن ابراهيم عن أبيه عن حنان بن سعيد و محدث بن يحيى عن أحمد بن محدث عن إسماعيل عن حنان بن سعيد عن أبيه قال سأله إذا جفت (عليه السلام) عليهما فقالاً يا أبا التفضل ما تستأنفين عليهما وو الله ما مات وما مبت قط إلا ساحتا عليهما وما منا اليوم إلا ساحتا عليهما وو الله أنكما صغيرا إلهما اوّلما ظلما حلما و منعنا فيهما وكنا أول من ركب أعناكما و بنا علىكما بنا في الإسلام لا يذكر أبدا حتى يقوم قاتينا أو يتكلم متكلمنا.

H 14788 – Ali Bin Ibrahim, from his father, from hanaan Bin Sudeyr, and Muhammad Bin Yahya, from Ahmad Bin Muhammd, from Muhammad Bin Ismail, from Hanaan Bin Sudeyr, from his father who said:

I asked Abu Ja’far\textsuperscript{asws} about the two (Abu Bakr and Umar), so he\textsuperscript{asws} said: ‘O Abu Al-Fazl, don’t ask me about these two, for by Allah\textsuperscript{azwj}, no one from among us\textsuperscript{asws} passes away at all except being angry against these two, and there is none from us\textsuperscript{asws} today except that he\textsuperscript{asws} is angry at them. The old ones bequeath it to the young ones from us\textsuperscript{asws}. These two have been unjust to us\textsuperscript{asws} for our\textsuperscript{asws} rights, and prevented us\textsuperscript{asws} from our\textsuperscript{asws} Fey (Spoils of War – Khums), and first one rode upon our\textsuperscript{asws} necks, and caused damage to us\textsuperscript{asws} with a damage in Al-Islam which can never be repaired ever until our\textsuperscript{asws} Qaim\textsuperscript{asws} makes a stand and speaks our\textsuperscript{asws} speech’.

وَ اْمَّا قَالَ أَمَّا وَ اللَّهُ لَوْ أَقَامُ قَانِمٌ أَوْ كَتَبْمُ مُكَتَلِمًا لَأَنْ ذُلِّيْدًا مِّنْ أَمُورِهِمَا مَا كَانَ كَتَبْمُ وَ لَكُمْ مَنْ كَتَبْمُ وَ كَتَبْمُ مِّنْ أَمُورِهِمَا مَا كَانَ يُكْتَبُ وَ اللَّهُ ﻣَا أَسْمَتْهُ مِّنْ بَيْنِيْ وَ لَا فَضَلْتُ بَيْنِيْ عَلَيْنَا أَهْلُ الْبَيْتِ إِنَّ هُمْ أَسْمَأْنَاهُو إِلَّا أَخَاهُمْ فَلَعَلَّهُمْ لَعَلَّهُمْ فَلَعَلْتُهُمْ لَعَلَّهُمْ وَالْمَلَائِكَةَ وَ النَّاسَ أَجْمَعِينَ.

Then he\textsuperscript{asws} said; ‘But, by Allah\textsuperscript{azwj}, when our\textsuperscript{asws} Qaim\textsuperscript{asws} makes a stand, or speaks our\textsuperscript{asws} speech, he\textsuperscript{asws} will expose the matters of these two of what they had concealed, and conceal from their matters what they used to make apparent. By Allah\textsuperscript{azwj}, nothing has afflicted us\textsuperscript{asws} from the afflictions, and what has passed of the difficulties against us\textsuperscript{asws}, the People\textsuperscript{as} of the Household, except that these two laid
the foundations of it at first place, so against these two are the Curses of Allah

H 14789 – Hanaan, from his father, who has said:

Abu Ja’far\textsuperscript{asws} has said: ‘The people turned apostate after the Prophet\textsuperscript{saww} except for three’. So I said, ‘And which three?’ So he\textsuperscript{asws} said: ‘Al-Miqdad Bin Al-Aswad\textsuperscript{ar}, and Abu Dharr Al-Ghaffari\textsuperscript{ar}, and Salman Al-Farsy\textsuperscript{ar}, may the Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessing be upon them\textsuperscript{ar}. Then the people realised after a while’.

And he\textsuperscript{asws} said: ‘They\textsuperscript{ar} are the ones upon whom the grinding stone turned, but they still refused to pledge their\textsuperscript{ar} allegiances until they went to Amir-ul-Momineen\textsuperscript{asws}, so they pledged their\textsuperscript{ar} allegiances under threat, and that is the Statement of Allah\textsuperscript{azwj} the High: “[3:144] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful”.

H 14790 – Hanaan, from his father, who has said:

Abu Ja’far\textsuperscript{asws} having said: ‘The Rasool Allah\textsuperscript{saww} ascended the Pulpit on the day of victory over Makkah, so he\textsuperscript{saww} said: ‘O you people! Allah\textsuperscript{azwj} has Taken away from you the pride of the era of the ignorance, and what you are boasting of with regards to your forefathers. Indeed! You are from Adam\textsuperscript{as}, and Adam is from clay. Indeed! The best of the servants of Allah\textsuperscript{azwj} is a pious servant. The Arabic is not by a father and (grand) father, but it is a spoken tongue (language). So the one who is deficient in his deeds, his lineage would not help him. Indeed! Every blood (shed) during the era of ignorance, or feud – and the feud is the enmity – so it is now under my\textsuperscript{saww} feet. This is how it will be up to the Day of Judgement’.

H 14791 – Hanaan, from his father, who has said:

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Abu Ja'far asws said, when I said to him asws, ‘What were the children of Yaqoub as-, Prophets as-?’ He asws said: ‘No, but they were the grandchildren of the children of the Prophets as-, and they did not depart from the world except as happy, repentant, and remembered what they had done, and the two old men (Abu Bakr and Umar – Shaykhayn) departed from the world, and they never remembered what they had done with Amir-ul-Momineen asws, so upon these two be the Curses of Allah azwj, and the Angels, and the people altogether’.

H 14792 – Hanaan, from Abu Al-Khattab, who has said:

Abd Salih asws (7th Imam asws) having said: ‘The people were affected by severe drought during the era of Suleiman Bin Dawood as-. So they complained about that to him as-, and sought from him as- that he as- should Pray for them’. So he as- said to them: ‘When I as- have Prayed the morning Prayer, I as- will come with you’. So when he as- had Prayed the morning Prayer, he as- went and they went (with him as-). So when they were on one of the roads, there was an ant there which had raised its hand to the sky, and placed its feet upon the earth, and it was saying, ‘Our Allah azwj we have Prayed the morning Prayer, he as- will come’; and when the ant said this, the ant went away. So they complained about that to Allah azwj, and they are among His azwj creatures, and we are not needless of Your azwj sustenance, so do not Destroy us for the sins committed by the children of Adam as-. So Suleiman azwj said: ‘Return! You shall be quenched by others (in other ways)’. So they were quenched in that year the like of which they had never been quenched at all’.

H 14793 – A number of our companions, from Sahl Bin Ziyad, from Musa Bin Ja'far, from Amro Bin Saeed, from Khalaf Bin Isa, from Abu Uney Al-Mada'iny, who has narrated the following:

Abu Ja'far asws has said that Allah azwj has servants who are auspicious and righteous who are living, and the people live in their protection, and they are among His azwj servants at the status of the country. And Allah azwj has servants who are accursed and deniers. Neither do they live (a good life) nor do the people in their protection, and they are among His azwj servants at the status of the locusts. They do not occur on something except that they devour it’.
I wrote to Abu Al-Hassan Al-Reza asws complaining of my alienation from the people of ‘Uthmaniyya group, hurting me’. So a reply came in his asws handwriting: ‘Surely Allah azwj has Taken a Covenant from our asws friends for the patience during the government of the falsehood. So be patient for the Judgement of your Lord azwj. So when the chief of the creatures (Al-Qaim asws) makes a stand, they would say: “[36:52] They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent promised and the messengers told the truth”.’

H 14795 – Muhammad Bin Saalim Bin Abu Salma, from Ahmad Bin Al-Rayyaan, from his father, from Jameel Bin Darraaj, who has said:

Abu Abdullah asws has said: ‘If the people knew the merits of recognising Allah azwj they would not extend their eyes to what treats the enemies of Allah azwj have from the blossoms of the life of the world and its bounties. And their world would seem little in their presence than what they are treading on with their feet, and they would enjoy the recognition of Allah azwj and relish it with a relish of the one who would not cease to be in the Gardens of the Paradise with the friends of Allah azwj.

The recognition of Allah azwj is a comfort in every frightening state, and a companionship in every loneliness, and a Light in every darkness, and strength in every weakness, and a healing in every illness’.

Then he asws said: ‘And before them were a people who were killed, and burnt, and cut into pieces by the saw, and the earth became constricted for them. So nothing from such hardships could return them from what they were on. And you will see that the one who acted like that with them and hurt them was for no reason other than that they believed in Allah azwj in their levels, and be patient upon the ravages of your time in order to understand their quest’.

H 14796 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Saeed Bin Janaah, from one of our companions, who has said:

Abu Abdullah asws has said: ‘Allah azwj has not Created a creature smaller than the mosquito, and Al-Jarjas is smaller than the mosquito, and that which we call Al-
**Wala’a is smaller than Al-Jarjas, and there is nothing which the elephant has except that it is in it, similar to it, and it is better than the elephant by having two wings’.**

97-1479 

Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash’amy, from Abu Al-Rabi’e Al-Shamy who Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Zayd Bin Al-Waleed Al-Khash’amy, from Abu Al-Rabi’e Al-Shamy who said:

I asked Abu Abdullahasws about the Statement of Allahazwj Mighty and Majestic: “[8:24] O you who believe! answer (the call of) Allah and His Messenger when he calls you to that which gives you life”. Heasws said: ‘It was Revealed regarding the Wilayah of Aliasws’.

He (the narrator) said, ‘And I asked himasws about the Statement of Allahazwj Mighty and Majestic: “[6:59], and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything wet nor dry but (it is all) in a clear book”. Heasws said: ‘The fallen leaf (is the miscarried child) and the grain is the child, and the darkness of the earth is the womb, and the wet is who lives from the people, and the dry is who has been Captured (died), and all that is in the manifest Imamasws’. 

He (the narrator) said, ‘And I asked himasws about the Statement of Allahazwj Mighty and Majestic: “[30:42] Say: Travel in the land, then see how was the end of those before”. So heasws said: ‘It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you from it’. 

He (the narrator) said, ‘I said, ‘The Statement of the Mighty and Majestic: “[37:137] And most surely you pass by them in the morning, [37:138] And at night; do you not then understand?” Heasws said: ‘You pass by them in the Quran when you recite the Quran, read what story Allahazwj Mighty and Majestic has Told you from their news’.

H 14797 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash’amy, from Abu Al-Rabi’e Al-Shamy who said:

قال و سائلته عن قول الله عز و جل و جمل و لا يعقلها و لا حيّة في ظلمات الأرض و لا رطب و لا يصير إلّا في كتاب مبين قال فانقول عن ظلمات الأرض والحيّة الولد و ظلمات الأرض الرطب و ظلمات الأرض الحريّة ما يعيب من الناس و البابا ما يفسد و كل ذلك في إمام مبين

قال و سائلته عن قول الله عز و جل و جمل و فلا يظهروا في الأرض فانطولوا كيف كان عافٌّة الذين من قيل فقال على بذلك أي انظروا في القرآن فانطولوا كيف كان عافٌّة الذين من قيل و ما أحبّه عنده

قالن فطلت فقويل عز و جل و لا يعقلهم و لا يفهمون عليهم مدحتين و بالبلد ألا فلا تعقولون قال ثم موا رضوهم عليهم في القرآن إذا قرأهم القرآن نقرأ ما قص الله عز و جل علىكم من خبرهم

He (the narrator) said, ‘I said, ‘The Statement of the Mighty and Majestic: “[37:137] And most surely you pass by them in the morning, [37:138] And at night; do you not then understand?” Heasws said: ‘You pass by them in the Quran when you recite the Quran, read what story Allahazwj Mighty and Majestic has Told you from their news’.

97-14798 - نِّظَرَ عَن أبِي نَسْكَانَ عَن رَجُلٍ مِن أهْلِ الْجَبَلِ لَمْ يَبْصِرَهُ قَالَ أَبُو عَبْدِ اللَّهِ (عَلیهِ السَّلَامُ) عَلیهِ بالِثَّلَادَ وَ يَوْسُفَ وَ كَلَّ مُخْتَلِفُ لَا عَجِيدُ لَهُ وَ لَا أَمَانَةُ وَ لَا ثَمَةُ وَ لَا مِثَاقٌ وَ كَانَ عَلَى حَجَرِ مِن أَوْقِفِ النَّاسِ فِي نَسْكَةٍ فِي النَّاسِ أَعْجَابُ النَّسَمَاتِ.”

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H 14798 – From him, from Ibn Muskaan, from a man from the people of Al-Jabāl whom he did not name, has narrated the following:

Abu Abdullah[asws] said: ‘It is on you to be with the original, and beware of every newly invented matter as there is no pledge for it, nor a trust for it, nor a guarantee for it, nor a Covenant for it. And be cautious of the people whom you rely upon for yourself, for the people are the enemies of the bounties’.

H 14799 – Yahya Al-Halbi, from Abu Al-Mustahal, from Suleyman Bin Khalid who said:

Abu Abdullah[asws] questioned me: ‘What was the place in which you placed (the body of) Zayd?’ I said, ‘There were three issues. As for one of them, so there were very few of us who were left behind with us, but rather, we were eight persons. As for the other one, so we were afraid from the morning, which would have exposed us. And as for the third, so it was his bed (resting place) which he proceeded to’. So he[asws] said: ‘How far was the Euphrates from the place in which you placed (buried) him?’ I said, ‘A stone’s throw away’.

So he[asws] said: ‘Glory be to Allah[azwj]! So why did you all not tie a (piece of) iron to him, and throw him in the Euphrates, and that would have been preferable?’ I said, ‘May I be sacrificed for you[asws], no, by Allah[azwj], we had no way for this’. So he[asws] said: ‘Which thing (were you on) on the day you all came out with Zayd?’ I said, ‘We were Believers’. He[asws] said: ‘Who were your enemies?’ I said, ‘Infidels’. He[asws] said: ‘I[asws] found in the Book of Allah[azwj] Mighty and Majestic: “[47:4] So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favour or let them ransom (themselves) until the war terminates”. You all began by evacuating yourselves from captivity. Glory be to Allah[azwj]! You did not have the ability to travel with the justice even for a while’.

H 14800 – Yahya Al-Halbi, from Haroun Bin Al-Kharjat, from Abu Baseer, who has said:

The people disputed in the presence of Abu Ja’far asws. So some of them said, ‘The wars fought by Ali asws were (against a people) more evil than the wars fought by the Rasool Allah saww, and some of them said, ‘The wars fought by the Rasool Allah saww were (against a people) more evil than the wars fought by Ali asws’. He (the narrator) said, ‘So Abu Ja’far listened to them and said: ‘What are you all saying?’ So they said, ‘May Allah asws keep you well, we are disputing with regards to the wars of the Rasool Allah saww and the wars of Ali asws. Some of us are saying that the wars of Ali asws were (against a people) more evil than the wars fought by the Rasool Allah saww, whilst some of us are saying that the wars fought by the Messenger asww were (against a people) more evil than the wars fought by Ali asws.

So Abu Ja’far asws said: ‘No! But, the wars of Ali asws were (against a people) more evil than the wars of the Rasool Allah saww. So I said to him asws, ‘May I be sacrificed for you asws, the wars of Ali asws were (against a people) more evil than the wars of the Rasool Allah saww?’ He asws said: ‘Yes, and I asws shall inform you about that. The Messenger asww fought wars (against a people) who did not accept Al-Islam, and that the wars of Ali asws were (against a people) who accepted Al-Islam, then fought against him asws.

Abu Abdullah asws regarding the Statement of Allah aswj Mighty and Majestic: “[21:84] and We gave him his household (that he had lost) and the like thereof along with them”. I said, ‘His (Prophet Ayub) asw children, how was he as given the like of them, with them?’ He asws said: ‘He aswj Revived for him as from his as children who had died before that of natural causes, and the like (number) of those who had died on that day’.

Yahya Al-halby, from Al-Musna, from Abu Baseer, who has said:
Abu Abdullah asws regarding the Statement of Allahazwj Mighty and Majestic: “[10:27] as if their faces had been covered with slices of the dense darkness of night”, heasws said: ‘But, have you seen the house when it is the night, so it would be darker inside than the outside of it. So, like that, their darkness would be increased’.

H 14804 – Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Abaan Bin Usman, from Al-haris Bin Al-Mugheira who said:

I heard Abdul Malik Bin Ayn ask Abu Abdullahasws and he did not stop asking until he said, ‘So the people are destroyed’. Heasws said: ‘Yes, by Allahazwj O Ibn Ayn, all the people destroyed’. I said, ‘The ones who are in the east and the one who are in the west?’ Heasws said: ‘They have been conquered by the misguidance. Yes, by Allahazwj! They were destroyed except for three (Salmanar, Abu Dharrar and Al-Miqdadar).

H 14805 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Is’haq Bin Yazeed, from Mahraan, from Abaan Bin Taglub, and a number who said:

We were seated in the presence of Abu Abdullahasws, so heasws said; ‘A servant does not become deserving of the true belief until the death becomes more beloved to him than the life, and the illness becomes more beloved to him than the health, and the poverty becomes more beloved to him than the richness. So are you all like this?’ So we said, ‘No, by Allahazwj! May Allahazwj Make us to be sacrificed for youasws’. And (their heads) fell into their hands, and despair filled their hearts.

So when heasws saw what had entered into them from that, heasws said: ‘Is it more pleasing for one of you that he lives for as long as he does, then dies upon other than this matter (Al-Wilayah), or he dies what he is upon?’ We said, ‘But, dying what he is at this time’. Heasws said: ‘So Iasws see that the death is more beloved to you than the life’.

Then said: ‘Is it more pleasing for one of you to remain upon what he is and not be struck by anything from these illnesses and the pains until he dies upon other than this matter (Al-Wilayah)’. We said, ‘No, O sonasws of the Rasool Allahsaww’. Heasws said: ‘So Iasws see that illness is more beloved to you than the health’.
Then said: ‘Is it more pleasing to one of you that for him should be all that the sun rises upon, and he is upon other than this matter (Al-Wilayah)?’ We said, ‘No, O son of the Rasool Allah asws. He said: ‘So see that the poverty is more beloved to you than the richness’.

H 14806 – Muhammad Bin Yahya, from Ahmad bin Muhammad, from Al-Hassan Bin Ali, from Hammaad Al-Laham, who has said:

Abu Abdullah asws said that his father asws said: ‘O my son! If you oppose me in the deeds, you will not be descending with me tomorrow in the Dwelling (Hereafter)’. Then added: ‘Allah azwj has Refused to make friendship between those who oppose each other in their deeds when they are resurrected together on the Day of Judgement. No! By the Lord azwj of the Kabah (it will not happen)’.

H 14807 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

I heard Abu Ja’far asws saying: ‘There is no one from this community who has made a Religion for himself with the Religion of Ibrahim as except for us, and our Shites. And there is none who is upon the guidance who has been guided from this community except by us, nor has he strayed, the one who has strayed from this community, except due to (opposing) us.

H 14808 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya, who has said:

Abu Abdullah asws said, ‘I was in his presence and a man asked him about a man from whom something comes out due to his anger, will Allah azwj Hold him responsible for it?’ So he said: ‘Allah azwj is more benevolent than Tying down His servant’. And in a copy from Abu Al-Hassan The First asws: (which says Allah azwj does not) ‘Coerce His servent’.
H 14809 – Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza and someone else, has reported the following:

Abu Abdullah\textsuperscript{asws} says that the Rasool Allah\textsuperscript{saww} said: ‘There is goodness for you in my\textsuperscript{saww} being alive and goodness for you in my\textsuperscript{saww} passing away’. So they said, ‘O Rasool Allah\textsuperscript{saww}! As for your\textsuperscript{saww} being alive, so we have known that. So what is (goodness) for us in your\textsuperscript{saww} passing away?’ He\textsuperscript{saww} said: ‘As for my\textsuperscript{saww} being alive, so Allah\textsuperscript{azwj} Mighty and Majestic has Said: “[8:33] But Allah was not going to chastise them while you were among them”’. And as for my\textsuperscript{saww} passing away, your deeds would get presented to me\textsuperscript{saww}, so I\textsuperscript{saww} would be seeking Forgiveness for you’.

H 14810 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hashaam Bin Saalim who said:

Abu Abdullah\textsuperscript{asws} said: ‘Whosoever (other than us\textsuperscript{asws}) claims to posses this Command (Wilayah), he has lied to the extent that the Satan\textsuperscript{asws} would be needy of his lie’.

H 14811 – Ali Bin Muhammad, from Salih Bin Abu Hammaad, from Ali Bin Al-Hakam, from Malik Bin Altiyya, from Abu Hamza who said:

The first time I recognised Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} was when I saw a man enter from the Door of ‘Al-Feel’. He\textsuperscript{asws} Prayed four cycles. So I followed him\textsuperscript{asws} until he\textsuperscript{asws} came to the well of Al-Zakat, and it was in the house of Salih Bin Ali, and there were two she-camels with whom was a black slave. So I said to him, ‘Who is this one?’ He said, ‘This is Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. So I approached him\textsuperscript{asws} I greeted him\textsuperscript{asws} and said to him\textsuperscript{asws} ‘What is the reason that you\textsuperscript{asws} have walked into the city in which your\textsuperscript{asws} father\textsuperscript{asws}, and your\textsuperscript{asws} grandfather were killed?’ So he\textsuperscript{asws} said: ‘I\textsuperscript{asws} visited (Ziyarat) my\textsuperscript{asws} father, and Prayed in this Masjid’. Then said: ‘This is where I\textsuperscript{asws} have turned my\textsuperscript{asws} attention to. May Allah\textsuperscript{azwj} Send Greetings upon him\textsuperscript{asws}.’
H 14812 – From him, from Salih, from Al-Hajjaal, from one of his companions, who has reported:

I asked Abu Abdullah asws about the Statement of Allahazwj Mighty and Majestic: “[17:33] and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying”. He asws said: ‘It was Revealed regarding Al-Husayn asws. Even if all the people of the earth were to be killed for it, it would not be excessive’.

H 14813 – From him, from Salih, from one of his companions, from Abdul Samad Bin Basheer, who has reported the following:

Abu Abdullah asws has said that: ‘The whale which is carrying the earth secretly said to itself that it is carrying the earth by its own strength. So Allahazwj the High Sent to it a fish smaller than a palm’s length, and larger than a finger. So it entered in its gills to itself that it is carrying the earth by its own strength. So Allahazwj Intends the earth to be in a quake, Heazwj Sends that (small) fish to that (big) fish. So when it sees it, it becomes restless, so the earth gets engulfed by the earthquake’.

H 14814 – From him, from Salih, from Muhammad Bin Sinan, from Ibn Muskaan, from Abu Bakr Al-Hazramy, from Tameem Bin Haatim who said:

We were with Amir-ul-Momineen asws, so the earth became restless (tremor). So he asws gestured with his asws hand, then said to it: ‘Calm down! What is the matter with you?’ Then he asws turned towards us and said: ‘But, had it been that (quake) which Allahazwj Mighty and Majestic has Said, it would have answered me asws, but it is not that one’.

H 14815 – Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwaan Bin Yahya, from Abu Al-Yas’a, from Abu Shabli, ‘Safwaan said, ‘And I do not know except that I have heard from Abu Shabli, that’:

2 The Quake which will come on the Doom’s Day and will destroy everything except for the ‘Wajjullah’ (Face of Allah-Masomeen (asws).
Abu Abdullah\textsuperscript{asws} said: ‘The one loves you due to what you are upon (Al-Wilayah), would enter the Paradise even if he never said anything similar to what you are saying’.

وَأَيْمَنَ اللَّهِ إِلَيْهِ لَعْنَ أَمَّهَا وَنْفَعْلُ آذَانَهَا وَسَتُورُّ أَقْوَامًا مُّذَادَةً وَالْحَسَّاءُ بِإِجَابَالِهِمْ عَلَيْهِمْ وَتَنَافَسُواْ فِيهَا وَحَسِدُهُمْ وَتَبَيِّنُهُمُ عَلَىٰ أَهْلِ الْذِّينَ وَالْفَضْلِ فِيهَا طَامِلَا وَغَدُونَا وَبُغْيَا وَأَشْرَا وَبَطْرَا وَبِاللَّهِ إِنْ عَلَىٰ غَيْرِ فِي غَيْرِهَا فَخَيَّرَهُمْ مُّنَافِضِهَا وَتَحْوَلَعَ عَن طَاعَةِ اللَّهِ وَالْحَادِثُ مِنْ ذَوَابَهُمْ وَقَتْرُ مَرْفَعَةِ اللَّهِ جَلَّ وَلَطَّافِهَا إِنْ أَرَادَ اللَّهُ لِنَفَرَةً وَجَازَهَا فِي حُكْمِ كَابِنِهَا إِنَّ اللَّهَ لَا يَفْرَحُ مَا يَفْرَحُهُ وَلَهُوَ يَفْرَحُ وَإِذَا أَرَادَ اللَّهُ يَقْوُمُ سَوَا فَلاَ قَرْدُ لَهُ وَلَا لَهُ مَنْ ذَوَّهُ مِنْ أوَّل

And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj} that it deceives the one who hopes in it, and breaks the one who wishes for it, and there are people who would be inheriting the regret and the sorrow by advancing towards it and competing with regards to it, by their jealousies and their rebellion against the people of the religion.

And they achieve preferences in it by injustice, and animosity, and rebellion, and ungratefulness. By Allah\textsuperscript{azwj}! No people lived in the honour and dignity of the Bounties of Allah\textsuperscript{azwj} in the life of the world, nor everlasting piety in obedience to Allah\textsuperscript{azwj} and the appreciation for His\textsuperscript{azwj} Bounties, and all that declined from them except after they had changed themselves, and diverted from the obedience to Allah\textsuperscript{azwj}, and committed their sins were hardly vigilant, and ignored the Surveillance of Allah\textsuperscript{azwj} Majestic and Mighty, and being complacent of appreciation for the Bounties of Allah\textsuperscript{azwj}, because Allah\textsuperscript{azwj} Mighty and Majestic is Saying in the Decisive (Verses) of His\textsuperscript{azwj} Book that: [13:11] surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.\footnote{وَلَوْ أَنِ أَهْلَ الْمَعَاصِيَ وَكَسَبَةُ الْذِّنُوبِ إِذَا هُمْ خَذَلُوا زَوَالْ بَعْرَ اللَّهِ وَحَرْلُ نِعْمَتِهِ وَتَحْوَلَ عَفَافِيَهِ أَيْقَنُوا أَنْ ذَلِكَ مِنْ اللَّهِ جَلَّ ذُكُورَهُ مَا كَسَبَتْ أَيْدِيهِمْ فَأَقْفَعْوا وَتَسْلَى وَفِرَعُوا إِلَى اللَّهِ جَلَّ ذُكُورَهُ بَصِدْقٍ مِّنْ نِيَاهِهِ وَإِقْرَارٌ مِّنْ بُدْنِهِمْ وَبَذْوَاهِهِمْ وَإِصَادَاءِهِمْ لَصَفْحٍ لَّهُمْ عَلَى كُلِّ ذِبْحٍ وَأَيْنِ أَفْقَهُمْ كُلُّ عَشَرٍ وَلَرَدُّ عَلَيْهِمْ كُلُّ كَرَامَةٍ نِعْمَةٍ ثُمَّ أَعَدُّ لَهُمْ مِن صَلَاحٍ أَمْرَهُمْ وَمَا كَانَ أَعْمَلُ بهُ عَلَيْهِمْ كُلُّ مَا زَالَ عَلَيْهِمْ وَأَقْبَلَ عَلَيْهِمْ}
And had the people of the disobedience, and the accumulators of the sins been cautious of the decline of the Bounties of Allahazwj (for them) and their replacement by Hisazwj Anger and the changing of their health, been convinced that it is from Allahazwj for what their own hands have accumulated, they would have changed, and repented, and panicked to Allahazwj by the sincerity of their intentions, and acknowledgement of their sins and their offences, Heazwj would Forgive all the sins and Overlook all the faults, and Return to them all the Prestigious Bounties. Then Heazwj would Correct their affairs, and from all that Heazwj had Favoured them by which had declined from them and had been spoilt.

So fear Allahazwj, O you people, with the rightful fear, and feel the fear of Allahazwj and be convinced with sincerity, and repent to Himazwj from the ugliness of what the Satanla has enticed you with of the fighting against ‘ولِیَ الْآمَرِ وَ أَهْلِ الْعَلَّمِ’ the Masterasws of the Command (Wali Al-Amr) and the Peopleasws of the Knowledge after the Rasool Allahasws and do not co-operate with those who create differences in the group, and disperse the affairs, and spoil the relationships. Allahazwj Accept the repentance and Excuses the sins, and Heazwj Knows what you are doing’.

H 14817 – A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Usman who said:

Abu Abdullah Al-Mada’iny narrated from Abu Abdullahasws having said that: ‘Allahazwj Created a star in the seventh orbit. So heazwj Created it from cold water and the rest of the six stars flowed from hot water, and it is the star of the Prophetsas, and the successorsasws and it is the star of Amir-ul-Momineenasws commanding the exit from the world, and the ascetism in it, and commanding for the dust to be the mattress, and bricks to rest upon (for a pillow), and coarse clothing, and eating the tasteless (food), and Allahazwj has not Created a star more closer to Allahazwj the High, than it’.

H 14818 – Al-Husayn Bin Ahmad Bin Hilal, from Yaser Al-Khadam who said:

I said to Abu Al-Hassan Al-Rezaasws, ‘I saw (a dream) during the sleep, as if there was a cage in which were seventeen bottles. There was an impact upon the cage and the bottles broke’. So heasws said: ‘If your dream is true, a man from myasws Household would come out, govern for seventeen days, then die’. So Muhammad
Bin Ibrahim came out at Al-Kufa along with Abu Al-Saraaya. So he remained for seventeen days, then died.

14819 – From him, from Ahmad Bin Hilal, from Muhammad Bin Sinan who said:

I said to Abu Al-Hassan Al-Reza asws, during the days of Haroun, ‘You asws have famed yourself asws by this Command, and are sitting in the seat of your asws father, whilst the sword of Haroun drips blood’. So he asws said: ‘What encouraged me asws was what the Rasool Allah asws said; ‘If Abu Jahl can take a single hair from my asws head (to hurt me asws), so testify that I asws am not a Prophet asws, and I asws say to you that if Haroun can take a single hair from my asws head, so testify that I asws am not an Imam asws.

14820 – From him, from Ahmad Bin Zara’at, from Sama’at who said:

A man from the children of Umar Bin Al-Khattaba exposed (molested) a maid of an Uqeyli man. So she said to him, It was this Umary who has hurt me’. So he said to her, ‘Let him come into the corridor’. So she let him in, and he pounced hard and killed him, and threw his body onto the street’ So the Bakries, and Umaryes, and Umsnaies gathered and said, ‘There is no match for our companion. We will not avenge his killing except by Ja’far Bin Muhammad, and we will not kill for our companion except him asws. And Abu Abdullah asws had gone near the Quba. So I met him asws and told of the gathering of the people against him asws. So he asws said: ‘Leave them’. So when they came and saw him asws, they were aggressive against him asws and said, ‘No one killed our companion apart from you asws, and we will not kill anyone apart from you asws’. So he asws said; ‘Let a group from you speak to me asws’. So a group separated itself from them, grabbed him asws by the hand and entered with him asws into the Masjid. So when they came out, they were saying, ‘Our Sheik is Abu Abdullah Ja’far Bin Muhammad asws. We seek Refuge with Allah aswj that there was someone like him asws and for having done this, or ordered for it’. They dispersed.

When they had finished with him asws, I said, ‘May I be sacrificed for you asws, how close was their happiness from their anger’. He asws said: ‘Yes’. He asws called them, so I asws said: ‘Let me asws go or else I asws will bring out the Parchment!’ So I said, ‘And
what is this Parchment, may I be sacrificed for you asws?" So he asws said: 'The mother of Al-Khattaab was a slave girl of Al-Zubeyr Bin Abdul Muttalib. Nufeyl seduced her and impregnated her. So Zubeyr was looking for him, and he fled to Al-Taef. Zubeyr went out behind him. Saqeef saw him and said, 'O Abu Abdullah, what are you doing over here? My maid was seduced by Nufeyl'.

So he ran away from it to Syria and Al-Zubeyr went out on business to Syria. So he came up to the King of Dowmat who said to him, 'O Abu Abdullah! I have a need from you'. He said, 'And what is your need, O King'. He said, 'A man from your people has taken his son, so I would love to return him back to his father'. He said, 'Display him to me until I can recognise him'. So when it was the morning, he came up to the King. When the King saw him, he laughed. So he said, 'What made you to laugh, O King?' He said, 'I don't think that this man has been born to an Arab. When people has taken his son, so I would love to return him back to his father'. He said, 'O Abu Abdullah! I have a need from you'. He said, 'And what is your need, O King'. He said, 'A man from your people has taken his son, so I would love to return him back to his father'. He said, 'Display him to me until I can recognise him'. So when it was the morning, he came up to the King. When the King saw him, he laughed. So he said, 'What made you to laugh, O King?' He said, 'I don't think that this man has been born to an Arab. When people has taken his son, so I would love to return him back to his father'. He said, 'O Abu Abdullah! I have a need from you'. He said, 'And what is your need, O King'. He said, 'A man from your people has taken his son, so I would love to return him back to his father'. He said, 'Display him to me until I can recognise him'. So when it was the morning, he came up to the King. When the King saw him, he laughed. So he said, 'What made you to laugh, O King?' He said, 'I don't think that this man has been born to an Arab. When people has taken his son, so I would love to return him back to his father'. He said, 'O Abu Abdullah! I have a need from you'. He said, 'And what is your need, O King'. He said, 'A man from your people has taken his son, so I would love to return him back to his father'. He said, 'Display him to me until I can recognise him'. So when it was the morning, he came up to the King. When the King saw him, he laughed. So he said, 'What made you to laugh, O King?' He said, 'I don't think that this man has been born to an Arab. When people has taken his son, so I would love to return him back to his father'. He said, 'O Abu Abdullah! I have a need from you'. He said, 'And what is your need, O King'. He said, 'A man from your people has taken his son, so I would love to return him back to his father'. He said, 'Display him to me until I can recognise him'. So when it was the morning, he came up to the King. When the King saw him, he laughed. So he said, 'What made you to laugh, O King?' He said, 'I don't think that this man has been born to an Arab. When people has taken his son, so I would love to return him back to his father'. He said, 'O Abu Abdullah! I have a need from you'. He said, 'And what is your need, O King'. He said, 'A man from your people has taken his son, so I would love to return him back to his father'. He said, 'Display him to me until I can recognise him'. So when it was the morning, he came up to the King. When the King saw him, he laughed. So he said, 'What made you to laugh, O King?' He said, 'I don't think that this man has been born to an Arab. When people has taken his son, so I would love to return him back to his father'.

So when Al-Zubeyr went to the Qureysh who insisted that he hand over to him (Nufayl) his son (Al-Khattaab born from the slave girl of Al-Zubeyr). Then they took him to Abdul Muttalib asws. So he said, 'There is nothing between myself and him. Do you not know what he has done with regards to my son, so and so? But you all go to him, try to persuade him, and speak to him'.

Al-Zubeyr said to them, 'The Satan as has a dominion to himself as, and that the son of this man is the son of Satan as and I do not feel safe that (tomorrow) he might become a leader over us. But, enter him in the door of the Masjid to me that I should take an iron and mark his face with it, and write down against him and his son that they shall not be part of our gatherings, and will not issue any orders on our children, nor will they cast arrows with us'. So they did that, and marked his face with the iron, and wrote against him a document, and that document is in our asws possession. So I asws told them: 'Let me asws go or else I asws would bring out the document, for in it is your scandal'. So they let me asws go'.

وَفِيْهِ نَوْفُقُ مَوْتِي لِرَسُولِ اللَّهِ (صَلَّى الله عليه وَآلهِ) لَمْ یُظْلِمْ وَأَوْرُثَا فَخْصَمَ فِي هِئَلِهِ الْعَلَّاسِ إِنَّ عَبْدَ الله (عَلیهِ الصَّلَاوَاتُ وَالسَّلَامُ) وَكَانَ هَذَا نَيْبُ عَبْدَ اللهُ الَّذِي نُفِيْهِ فِي الْإِلَادَةَ فِی الْإِلَادَةِ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ فِی الْإِلَادَةَ F 49 out of 55
And a slave of the Rasool Allah ﷺ died and did not leave any inheritors behind. So the sons of Al-Abbas and Abu Abdullah asws disputed with regards to it, and Hisham Bin Abdul Malik was performing the Pilgrimage during that year. So he sat (in Judgement) for them. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for us’, and Abu Abdullah asws said: ‘But, the guardianship (of this legacy) is for me asws’. Dawood Bin Ali said that, ‘Your asws father fought against Muawiya’. So he asws said: ‘If my asws father fought against Muawiya, so there was for your father an abundant share of it, then he fled after his embezzlement’. And he asws went out saying: ‘If the scorpion returns, the shoe would be ready to crush it’.

So when it was the next morning, Abu Abdullah asws came out, and with him asws was a document in a bag, and Hisham sat (in Judgement) for them. So Abu Abdullah asws place the document in front of him. So when he (Hisham) read it, he said, ‘Call Jandal Al-Jaza’iy and Ukkashat Al-Zamry for me’. And these were two old men who had lived through the era of ignorance. So He threw the document towards them and said, ‘Do you two recognise these handwritings?’ They said, ‘Yes. This is the handwriting of Al-A’as Bin Umayya, and this is the handwriting of so and so for so’. So Hisham said, ‘When it is the morning, I shall sit (in Judgement) for you’.

So Jandal Al-Jaza’iy and Ukkashat Al-Zamry said: ‘This speech of yours asws is lower to me than the droppings of a camel in the valley of Al-Arzaq’. He asws said: ‘As for the valley, there is no right either for you or your father therein’. So Hisham said, ‘Call Abdul Malik was performing the Pilgrimage during that year. So he sat (in Judgement) for you’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them’. So Dawood Bin Ali said, ‘The guardianship (of this legacy) is for them'.
Abu Abdullah⁴⁴ asws regarding the Statement of Allah⁴⁴ aswz: 

"[56:90] And if he is of those on the right hand, [56:91] Then the greeting from those on the right hand", so he⁴⁴ asws said: ‘The Rasool Allah⁴⁴ saww said to Ali⁴⁴ asws: ‘These are your⁴⁴ asws Shites from whom your⁴⁴ asws children would be safe from being killed’.

Abu Abdullah⁴⁴ asws has said: ‘Amir-ul-Momineen⁴⁴ asws said: ‘I⁴⁴ asws had pledged allegiance to the Rasool Allah⁴⁴ saww, to be (loyal) in the hardship, and ease, and the freedom, and the restriction, until such time Al-Islam spreads and becomes strong’. And Ali⁴⁴ asws took from them (Shites) (a Covenant) that they shall prevent from Muhammad⁴⁴ saww and his⁴⁴ saww descendants, what they had prevented themselves as well as their own children from. So I⁴⁴ asws also took from them (Shites). Rescued was the one who was rescued, and destroyed was the one who was destroyed’.

Abu Abdullah⁴⁴ asws has said that; ‘Behind Al-Yemen there is a valley called Barhoot. When Allah⁴⁴ aswz the High Sent Muhammad⁴⁴ saww, one of their cows shouted and struck with its tail. So it called out, ‘O children of Al-Zareeh!’ - in an eloquent voice – ‘There has come a man⁴⁴ saww at Tahaamat, calling to the testimony of ‘There is no god except Allah⁴⁴ aswz’. They said, ‘What has Made Allah⁴⁴ aswz to Make this cow to speak?’ So it called out among them for a second time’.
So they decided to build a ship. So they built it and seven of them embarked in it, and they carried as much provisions as Allahazwj Struck them in their hearts. Then they raised its sails and floated it in the sea. They did not stop sailing in it until they reached Jeddah. So they came to the Prophetsaaw. The Prophetsaaw said to them: ‘You are the people of Al-Zareeh among whom the calf called out?’ They said, ‘Yes. O Rasool Allahsaww, present to us the Religion and the Book’. So the Rasool Allahsaww presented to them the Religion, and the Book, and the Sunnah, and the Obligation, and the Laws just as it had come from the presence of Allahazwj Majestic and Mighty, and made a guardian over them, a man from the Clan of Hashimsaw who journeyed with them. So there will be no differences among them until the Hour (Day of Judgement).


H 14824 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Hadeed, who has narrated the following:

Abu Abdullahasws has said: ‘When the ascension (Me’raaj) took place with the Rasool Allahsaww, in the morning hesaww sat and narrated it to them (hisasws companions). So they said to himasws, ‘Describe for us Bayt Al-Maqdas’. So heasws described it for them, as hesaww had seen it during the night, therefore they remained vague about it. So Jibraeelsaww came to himasws and said: ‘Look over there!’ So heasws looked towards Al-Bayt (Al-Maqdas) and described it to them whilst looking at it. Then heasws described for them the caravan, which was in between them and Syria. Then said: ‘These were the camels of the Clan of so and so and will be arriving with the rise of the sun, led by a red camel’. And the Quresyh then sent a man upon a horse to turn these back, but it still arrived with the rise of the sun. Qurat Bin Abd Amro said, ‘O a grief that I don’t be for you a trunk (strong enough) when youasws claims that youasws came to Bait Al-Mqdis and returned in the same night (O Prophetasws!).

H 14825 – Humeyd Bin Ziyad, from Muhammad Bin Ayyub, from Ali Bin Asbaat, from Al-Hakam Bin Muskaan, from Yusuf Bin Suheyb, who has said:

Abu Abdullahasws having said: ‘I heard Abu Ja’far saying that: ‘The Rasool Allahsaww said while turning to Abu Bakr in the cave: ‘Calm down, for Allahazwj is with us’. And he had been taken over by the trepidation, and he was not calm. So when the Rasool Allahasaww saw his state, hesaww said to him: ‘Would you like measws to show you myasws companions from the Helpers narrating in their gathering? So shall Iasws
show you Ja’far asws and his companions sailing in the sea?’ He said, ‘Yes’. So the Rasool Allah saww wiped his saww hand upon his face. He visualised the Helpers narrating, and visualised Ja’far asws and his companions sailing in the sea. So he avouched in that moment that he saww was a sorcerer’.

H 14826 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said:

Abu Abdullah asws said: ‘When the Rasool Allah saww came out of the cave, he saww turned his direction towards Al-Medina, and the Qureysh had placed a reward of one hundred camels for anyone who could capture him saww. So Suraqat Bin Malik Bin Jo’sham went out in search. He met up with the Rasool Allah saww. So the Rasool Allah saww said: ‘Our Allah azwj! Suffice me saww from the evil of Suraqat by whatever You azwj so Desire to’.

So the legs of his horse bent and got stuck in the soil. He said, ‘O Muhammad saww! I know that you saww are the one who made the legs of my horse to be stuck, so call upon Allah azwj that He azwj should Release my horse. If you saww do not face goodness from me, you saww will not face evil from me either’. So the Rasool Allah saww supplicated and Allah azwj Mighty and Majestic Released his horse. So he went back in pursuit of Rasool Allah saww, until he did that three times during each of which the Rasool Allah saww supplicated and the earth grabbed the legs of his horse. So when it was Released for the third time, he said, ‘O Muhammad saww! This is my camel in front of you along with my slave. So if you saww need to ride upon it or its milk, so take from it. And this is an arrow from my quiver as a sign, and I am returning and will not be pursuing you saww. So he saww said: ‘There is no need for us with regards to what is in your possession’.

H 14827 – A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najraan, from Muhammad Bin Sinan, from Abu Al-Jaroud, who has said:

Abu Ja’far asws having said: ‘You will not see that which you all are waiting for (Al-Qaim asws) until you become like the dead goat for whom the lion does not care where it places its paws on. There will be no honour for you to rise up to, and no supporter to lend you his support in your matters’.
H 14828 – And from him, from Ali Bin Al-Hakam, from Ibn Sinan, from Abu Al-Jaroud, similar to it. He said, ‘I said to Ali Bin Al-Hakam, ‘The dead goat (what does it mean)?’ He said, ‘That which has become the same, and there is no preference for one over the other’.

H 14829 – Ali Bin Ibrahim, from his father, from Safwaan Bin Yahya, from Ays Bin Al-Qasim who said:

I heard Abu Abdullahasws saying: ‘It is upon you to fear Allahazwj, One with no associates to Himazwj, and look into yourselves, for, by Allahazwj, the man who has sheep and the shepherd for it, if he finds a man who is more knowledgeable about the sheep than him, would let him go and come to that man who is more knowledgeable about his sheep. By Allahazwj! If one of you had two souls, he could have fought with one, experimenting by it, then he would have worked with the other one with what has been clarified for it. But, for him there is only one soul, if it goes, by Allahazwj, the repentance goes (with it).

So you are more deserving that you should choose for yourselves the one who comes to you from usasws, and upon which matter you are coming out, and do not go around saying that Zayd has come out, for Zayd was a scholar, and he was truthful, and he did not call you for himself. But rather he called to the pleasure (Al-Reza) from the Progenyasws of Muhammadasws, and had he made an appearance he would have been loyal to what he called you to. But rather, he came out against an

الخَارِجُ مَثَلَ الْيَوْمِ إِلَيْهِ إِنَّ الْبَشَرَ ﴿١٤٨٢٨﴾ ﴿١٤٨٢٩﴾ إِنِّي أَحْزَنُ إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَّا إِنَّكُمْ مَا فَانَь
Name of Allahazwj, and if you would like to delay it to the month of Shabaan, so it is not harmful, and if you would like to Fast in your situations so that would be more strengthening for you, and let Al-Sufyani suffice for you as a sign’.

H 14830 – Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabi’e with an unbroken chain, has narrated the following:

Aliasws Bin Al-Husaynasws has said: ‘By Allahazwj! There will not come out any one from usasws before the coming out of Al-Qaimasws except that his example would be of a nestling trying to come out from its nest before its wings have been formed, so the young boys grab hold of it and play with it’.

H 14831 – A number of our companions, from Ahmad Bin Muhammad, from Usmaan Bin Isa, from Bakr Bin Muhammad, from Sudeyr who said:

Abu Abdullahasws said: ‘O Sudeyr! Be seated in your houses and remain calm, and stay like that overnight, and when the day arrives, and Al-Sufyani has come out, so get out to come to usasws even if you have to walk on your feet’.