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

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

Who died in the year 329 H

كتاب الروضة

The Book - Garden (of Flowers)
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My father narrated to me that he came up to Abu Abdullah asws who asws said: ‘Why is it that I asws see you with a grim face?’ So I said, ‘I have fever’. So he asws said: ‘What prevents you from the blessed and good. Take the sugar and dissolve it in the water and drink it on an empty stomach and during the evening’. He said, ‘I did that, so it (fever) did not return to me’.

H 14833 – From him, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Al-No’man, from one of our companions who said:

I complained to Abu Abdullah asws of the aches, so he asws said: ‘When you go to your bed, take two (pieces) of sugar’. So he said, ‘I did it. So I was free from it, and I also was free from the aches, so he said: ‘With what thing do you cure your sick when you have fever?’ He said, ‘May Allah azwj Keep you well, by these bitter medicines – by Safaajay, and Al-Ghafas, and similar to these’. So he asws said: ‘Glory be to Allah azwj, the One Who azwj has the Power to Free (Cure) with the bitter (medication) also has the Power to Free (Cure) with the sweet’.

Abu Abdullah asws has said to a man: ‘With what thing do you cure your sick when they have fever?’ He said; ‘May Allah azwj Keep you well, by these bitter medicines – by Safaajay, and Al-Ghafas, and similar to these’. So he asws said: ‘Glory be to Allah azwj, the One Who azwj has the Power to Free (Cure) with the bitter (medication) also has the Power to Free (Cure) with the sweet’.

Then said: ‘If one of you has fever, so he should take a clean container, and place sugar in it, then recite over it what he knows from the Quran. Then he should place it underneath the stars (at night in the open), and place iron in it. So when it is the morning, pour some water on it and mix it with his hand, then drink it. So when it is
the second night, increase another (piece of) sugar in it so it becomes two and a half times as much. So when it is the third night, increase another (piece of) sugar so it become three and a half times as much'.

14835. - أَبُو

14836. - إِنَّ اللَّهَ (عَلِيَّ اللَّهَ) قَالَ ﻷَيْنَ أَيْنَ عَنْ ﺑَنِي ﺑَنِي ﺑَنِي، ﻣَنْ ﻣَنْ حَدَّىٰ ﻣَنْ ﻣَنْ حَدَّىٰ ﺑِنِي ﺑَنِي ﺑَنِي ﺑَنِي ﺑَنِي، ﻣَنْ ﻣَنْ حَدَّىٰ ﻣَنْ ﻣَنْ حَدَّىٰ ﺑِنِي 

14837. - إِنَّ اللَّهَ (عَلِيَّ اللَّهَ) قَالَ ﻷَيْنَ أَيْنَ عَنْ ﺑَنِي ﺑَنِي ﺑَنِي، ﻣَنْ ﻣَنْ حَدَّىٰ ﻣَنْ ﻣَنْ حَدَّىٰ ﺑِنِي ﺑَنِي ﺑَنِي ﺑَنِي ﺑَنِي، ﻣَنْ ﻣَنْ حَدَّىٰ ﻣَنْ ﻣَنْ حَدَّىٰ ﺑِنِي 

H 14835 – Ahmad Bin Muhammad Al-Kufy, from Ali Bin Al-Hassan Bin Ali, from Abdul Rahmaan Bin Abu Najraan, from Haroun, who has said the following:

Abu Abdullahasws having said to me: ‘They have concealed the Name of Allahazwj the Beneficent, the Merciful’. So, by Allahazwj, they have concealed the Best Name. The Rasool Allahasaww, when heasws used to enter his house, and the Quresyh were gathered against himasws, would say loudly ‘In the Name of Allahazwj the Beneficent, the Merciful’, and raise his voice with it. The Quraysh would then flee. So Allahazwj Mighty and Majestic Revealed with regards to that: “[17:46] And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Quran they turn their backs in aversion’.

H 14836 – From him, from Abdul Rahmaan Bin Abu Najraan, from Abu Haroun Al-Makfoof, who has narrated the following:

Whenever Abu Abdullahasws mentioned the Rasool Allahasaww, he would say: ‘By myasws fatherasws, and myasws motherasws, and by myasws people, and myasws relatives! It is strange of the Arabs, how they have not carried us upon their heads, and Allahazwj Mighty and Majestic is Saying in Hisazwj Book: “[3:103] and you were on the brink of a pit of fire, then He saved you from it”, so it was by the Rasool Allahasaww that they were saved’.

H 14837 – From him, from Ibrahim bin Abu Bakr Bin Abu Sammaak, from Dawood Bin Farqad, from Abdul A’ala the slave of the progeny of Saam, who has said:

I asked from Abu Abdullahasws (about): “[3:26] Say: O Allah, Master of the Kingdom! You give the kingdom to whomsoever You please to and take away the kingdom from whomsoever You please to”. Has not Allahazwj Mighty and
Majestic Given the kingdom to the Clan of Umayya?’ He\textsuperscript{asws} said; ‘This is not as, where you are going with it.

\textit{Allah\textsuperscript{azwj} Gave us\textsuperscript{asws} the kingdom and the Clan of Umayya took it away, like the man who has his clothes and another one takes it away from him, so it still does not belong to the one who took it (unlawfully)’}. 

I asked Abu Abdullah\textsuperscript{asws} about the Statement of \textit{Allah\textsuperscript{azwj}}:\textsuperscript{[57:17] \textit{Know that Allah gives life to the earth after its death}}. He\textsuperscript{asws} said: ‘The justice, after the oppression’.

I asked Abu Al-Hassan Al-Reza\textsuperscript{asws} about Zulfiqar, the sword of the \textit{Rasool Allah\textsuperscript{saww}}. He\textsuperscript{asws} said: ‘Jibraeel\textsuperscript{as} came down with it from the sky, and it hilt was made of silver’.

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H 14840 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim Bin Muhammad, from Jameel Bin Salih, from Yusuf Bin Abu Saeed who said:

I was in the presence of Abu Abdullah asws one day, so he asws said to me: ‘When it will be the Day of Judgement and Allah azwj Blessed and High gathers the creatures, Noah as would be the first one to be called. It will be said to him as: ‘Did you as preach?’ So he as will say: ‘Yes’. It will be said to him as: ‘Who will testify for you as?’ So he as will say: ‘Muhammad Bin Abdullah as’.

He asws said: ‘So Noah as would go out and pass over the people until he as would come to Muhammad saww and he saww would be clothed in the musk, and with him saww would be Ali asws, and it is the Statement of Allah azwj Mighty and Majestic: “[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry”’. So Noah as will say to Muhammad saww: ‘O Muhammad saww! Allah azwj Blessed and High Questioned me as Saying: “Did you as preach?”’ I as said: ‘Yes’. So He asw Said: ‘Who will testify for you as?’ So I as said: ‘Muhammad saww’. So he saww will say: ‘O Ja’far as, O Hamza as, go and testify for him as that he as did preach’. So Abu Abdullah asws said: ‘Thus Ja’far as and Hamza as are the two witnesses for the Prophets as of what they as had preached’. So I said, ‘May I be sacrificed for you asws, so where will Ali asws be?’ He asws said: ‘He asws is of a status greater than that’.

Abu Abdullah asws has said: ‘The Rasool Allah saww used to divide his saww moments between his saww companions. He saww would look at this one, and look at that one equally’.

He azwj said: ‘From Al-Qasim Bin Muhammad, from Jameel Bin Salih, from Yusuf Bin Abu Saeed who said:

...from the Prophet saww, who said: ‘The Rasool Allah saww would say: “Whoever of you sees a Muslim do not leave him”’.
H 14842 – From him, from Ahmad Bin Muhammad, from Ibn Fazzaal, from one of our companions who said:

Abu Abdullahasws said: ‘The Rasool Allahsaww did not speak to the servants in accordance with hissaww own reasoning and intellect, at all. The Rasool Allahsaww said: ‘The group of Prophetsas, weas have been Commanded that weas should speak to the people in accordance with their intellects’.

H 14843 – Muhammad Bin Yahya, from Ahmad Bin Muhammad and a number of our companions, from Sahl Bin Ziyad together from Ibn Mahboub, from Malik Bin Atiyya who said:

I said to Abu Abdullahasws, ‘I am a man from Bajilat (tribe), and I am on the Religion of Allahazwj by having befriended youasws, and some who do not know me have asked me by saying to me, ‘Who are you?’, so I say to them, ‘I am a man from the Arabs’, then (I say), from Bajilat. So is this a sin for me where I do not say that I am a friend (Mawaly) of the Clan of Hashimasws?’ So heasws said: ‘No. Is not your heart and your desire determined upon that you are from yourasws friends?’ So I said, ‘Yes, by Allahazwj!’ So heasws said: ‘It is not upon you to say, ‘I am from the Arabs’. But rather, you are from the Arabs with regards to the lineage, and the gifts, and the number, and the nobility. But you are, with regards to the Religion, and what you had made a Religion by what Allahazwj Mighty and Majestic Made from being obedient to usasws and taking to it from usasws. You are from usasws, and from ourasws friends, and from usasws and to usasws.

H 14844 – Narrated to us Ibn Mahboub, from Abu Yahya Kowkab Al-Dam, who has said:

Abu Abdullahasws having said that: ‘The disciples of Isaas were hisas Shites, and that ourasws Shites are ourasws disciples and the disciples of Isaas were not more obedient to himas than ourasws Shites are to usasws. But rather, Isaas said to the disciples: “[3:52] Who will be my helpers in Allah’s way? The disciples said: We are helpers (in the way) of Allah”. So No, by Allahazwj, none from the Jews helped himas nor did they fight for himas. And ourasws Shites, by Allahazwj, since Allahazwj Captured the Rasool Allahsaww, have never ceased to help usasws, and they fought for usasws, and they were burnt, and tortured, and displaced in the cities. May Allahazwj Recompense them goodly from usasws. And Amir-ul- Momineenasws has said: ‘By

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Allahazwj! Even if àsws were to strike the noses of those who love usasws with the sword, they will not hate usasws, and by Allahazwj, if àsws were to approach those that hate usasws and urge them by the wealth they will still not love usasws.

Allah\textsuperscript{azwj}! The Romans have been defeated and after; and on that day the believers shall rejoice. [30:5] The Romans have been defeated and they will not hate us. Even if I hate us and urge them by the wealth they will still not love us. Even if I hate us, they will not hate us.

H 14845 – Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda who said:

I asked Abu Ja’farasws about the Statement of Allahazwj. “[30:1] Alif Lam Mim [30:2] The Romans have been defeated [30:3] In a near land”. O Abu Ubeyda! No one knows the explanation of this except for Allahazwj and the onesasws firmly rooted in Knowledge from the Progenyasws of Muhammadas. The Rasool Allahas when heasws migrated to Al-Medina and displayed Al-Islam, heasws wrote to the king of Rome a letter, and sent it with a messenger calling him to Al-Islam, and heasws wrote a letter to the king of Persia a letter calling him to Al-Islam and sent it with hisasws messenger to him.

So, as for the king of Rome, so he respected the letter and honoured hisasws messenger, and as for the king of Persia, so he belittled the letter of the Rasool Allahas, and tore it up and belittled hisasws messenger. In those days the king of Persia was at war with the king of Rome, and the Muslims desired that the king of Rome should overcome the king of Persia, and they were on his side hoping against the king of Persia. So when the king of Persia overcame the king of Rome the Muslims did not like that and were grieved by it.

So Allahazwj Revealed with that in the Quran: “[30:1] Alif Lam Mim [30:2] The Romans have been defeated [30:3] In a near land”, meaning it was overcome by Persia in a nearby land, and it is Syria and what is around it, and they, meaning Persia from after having overcome Rome will be overcoming, meaning the Muslims would be overcoming, “[30:4] Within a few years. Allah’s is the command before and after; and on that day the believers shall rejoice [30:5] With the help of Allah; He helps whom He pleases” and Heazwj is Mighty and Majestic. So when the Muslims invaded Persia and conquered it, the Muslims were happy with the Help of Allahazwj Mighty and Majestic’.
So I said, 'Does not Allahazwj Mighty and Majestic Say: “[30:4] Within a few years”, whereas the Believers spent many years with the Rasool Allahasws, and in the rule of Abu Bakr. But rather, the Believers overcame Persia during the rule of Umar’. So heasws said: ‘Did Iasws not say to you that this is the explanation and the interpretation? O Abu Ubeyda! And the Quran has Abrogating (verses) and Abrogated (Verses). Have you not heard the Words of Allahazwj Mighty and Majestic: “Allah’s is the command before and after”? It means the Decision is His, yes, the day on which the Words whether heazwj Delays what was to happen first, or to bring forward that which wasDelayed in the Words up to the Day the matter has been Ordained to occur by the Descent of the Help upon the Believers with regards to it. So that is the Statement of the Mighty and Majestic: “and on that day the believers shall rejoice [30:5] With the help of Allah; He helps whom He pleases”, yes, the day on which the Help has been Ordained to occur’.

H 14846 – Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said:

I said to Abu Ja’farasws that: ‘The generality (of the Muslims) are alleging that the pledging of the allegiances to Abu Bakr where the people gathered was with the Pleasure of Allahazwj and Allahazwj did not like the strife (Fitna) in the community of Muhammadasws after himasws. So Abu Ja’farasws said: ‘Have you not recited the Book of Allahazwj? Has not Allahazwj said: “[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”

قال قلت له إنه يُفسِرُون على وجه أخر فقال أ لم نئذ أَفْرَحَ الْعَرَّ عَرَّ جَلَّ جَلَّ عَنِ الْأَيِّامِ مِنْ الْأَفْلَامِ أَنَّ الْأَهْلَ قَدْ أَخْتَلَفُوا مِنْ بَعْضٍ مِّنْهُمْ وَجَابَتْهُمْ الْبَيْنَاتُ وَأَخْبَرَهُمْ بِيَوْمٍ يُقْرِئُونَانْ وَلَوْ شَاءَ الْجَهَّلَ مَا يُقْرِئُونَ وَلَوْ شَاءَ الْمَلَكَ مَا يُقْرِئُونَ وَلَوْ شَاءَ الْجَهَّلَ مَا يُقْرِئُونَ وَلَوْ شَاءَ الْمَلَكَ مَا يُقْرِئُونَ وَلَوْ شَاءَ الْجَهَّلَ مَا يُقْرِئُونَ وَلَوْ شَاءَ الْمَلَكَ مَا يُقْرِئُونَ

I said to himasws, ‘They are explaining it upon another perspective’. So heasws said: ‘Has not Allahazwj informed about those who were before them from the communities who had differed from after the Proofs had come to them, where Heazwj Said: “[2:253] and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who
I came up to the Sacred Masjid, so I saw a slave of Abu Abdullahasws. So I went to him to ask him about Abu Abdullahasws and I saw that Abu Abdullahasws was in prostration. So I waited for himasws for a long time as hisasws prostration was prolonged. So I stood up and Prayed some cycles of Salat and finished, and heasws was still in prostration. So I asked the slave, ‘From when has heasws been in prostration?’ He said, ‘From before I came in’. So when heasws overheard our conversation, heasws raised hisasws head, then said: ‘Abu Muhammad, come closer to measws’. So I approached and greeted himasws. Heasws heard voiced behind himasws so heasws said; ‘What are these raised voices?’ I said, ‘Those are a group of Murjiites, and the Qadiriyya, and the Mu'tazila’. Heasws said: ‘The people want measws, so come with measws’. I stood up and went with himasws.

When they saw himasws they stood up for himasws, so heasws said: ‘Restrain yourselves from measws and do not hurt measws and expose measws to the authorities, for Iam not a Mufti (Issuer of Fatawa for you all’). Then heasws took me by the hand and left them and went away. So when we came out form the Masjid, heasws said to me: ‘O Abu Muhammad! Even if Ibleesas has prostrated to Allahazwj Mighty and Majestic after the disobedience and the arrogance for the entire life of the world that would not benefit himas and Allahazwj will not Accept it, as heas did not prostrate to Adamas, as Allahazwj had Commanded himas to prostrate to himas, and similar to that is this community, disobedient and disobedient and mischievous after its Prophetasw and after they having abandoned the Imamasws whom heasw had Established among them for (their benefit). So Allahazwj will never Accept their deeds, and will never Raise their good deeds until they come to Allahazwj from where Heazwj had Commanded them, and befriend the Imamasws whose Wilayah they had been Commanded (to submit), and enter through the Door which Allahazwj and Hisazwj Messengerasw had Opened for them.’
O Abu Muhammad! Surely Allah\textsuperscript{azwj} has Necessitated upon the community of Muhammad\textsuperscript{saww} five Obligations – the Salat, and the Zakat, and the Fasts, and the Pilgrimage, and our\textsuperscript{asws} Wilayah. And He\textsuperscript{azwj} Exempted them from four Obligations but did not Exempt anyone from the Muslims in leaving our\textsuperscript{asws} Wilayah. No, by Allah\textsuperscript{azwj}, there is no Exemption in this'.

\textbf{H 14848} – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Is'haq Al-Jurjany, who has narrated the following:

Abu Abdullah\textsuperscript{asws} has said that: ‘Allah\textsuperscript{azwj} has Set a term for the one for whom He\textsuperscript{azwj} Made to be in authority, and a time period of nights, and days, and years and months. So if they behave with justice among the people, Allah\textsuperscript{azwj} Commands the Master of the Orbits to quicken its administration, so as to reduce their nights, and their days, and their years, and their months. And if they are tyrannous among the people and are unjust, Allah\textsuperscript{azwj} Commands the Master of the Orbits to quicken its administration, so as to reduce their nights, and their days, and their years, and their months. And Allah\textsuperscript{azwj} has Fulfilled for them the numbers of the nights and the days, and the years and the months of it’.  

\textbf{H 14849} – Abu Ali Al-Ashary, from one of his companions, from Muhammad Al-Fazl, from Arzamy who said:

I was seated with Abu Abdullah\textsuperscript{asws} in the chamber underneath the shade and a man was disputing with a man, and one of them was saying to his companion, ‘By Allah\textsuperscript{azwj}, I do not know from where the wind blows’. So when he said it many times, Abu Abdullah\textsuperscript{asws} said: ‘So do you know?’ He said, ‘No, but I heard the people talking about it’. So I said to Abu Abdullah\textsuperscript{asws} ‘May I be sacrificed for you\textsuperscript{asws} from where does the wind blow?’ He\textsuperscript{asws} said: ‘It is captivated under this Al-Shamy corner. So if Allah\textsuperscript{azwj} Intends that He\textsuperscript{azwj} Takes something out of it, He\textsuperscript{azwj} Takes it out, whether it is the South (wind) so it is the South, and whether it is the North (wind) so it is the North, and Saba (wind) so it is the Saba, and Dabour (wind) so it is the Dabour’. Then he\textsuperscript{asws} said: ‘From the signs of that is that you will never stop seeing this corner moving ever, in the winter, and the summer, and the night, and the day’.

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14850 - عَدَدٌ مِنْ أَسْحَابِنَا عَنْ سَهْلٍ بْنٍ رَيْاَدٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ [أِبِيهِ] جَمِيعًا عَنْ أَبِي مُحَلْبٍ عَنْ دَارُوْدِ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلِيِّهِ الصَّلَاةُ وَ الرَّحْمَةُ) قَالَ لَنْ أَلْبِنَ كَلِيلَةً مِنَ السَّمَاءِ سَبْعَونَ آفِلٍ، فَيَطَفَّوْنَ فَيَلْبِسُ النَّارَ يَدَلُّهُمْ وَ كَذَٰلِكَ فِي كُلِّ يَوْمٍ.

H 14850 – A number of our companions, from Sahil in Ziyad, and Ali Bin Ibrahim, from his father together, from Ibn Mahboub, from Dawood Al-Raqy, who has narrated the following:

Abu Abdullahasws has said: ‘There are no creatures more numerous than the Angels. They descend from the sky every night, seventy thousand Angels, so they circumambulate the Sacred House during the night, and similarly during each day’.

14851 - حَتَّى أَنْ أَبِي مُحَلْبٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلَحَةَ رَفِعَةً قَالَ الْنِّبِيُّ (صَلَّى اللَّهَ عَلَيْهِ وَ عَلَيْهِ الصَّلَاةُ) المَلَاِئِكَةُ عَلَى ثَلَاثَةٍ أَجْرَاءٍ.

H 14851 – Narrated to us Ibn Mahboub, from Abdullah Bin Talha with an unbroken chain, said:

The Prophetasws said: ‘The Angels are upon three parts – One group of them has two wings, and another group has three wings, and another one has four wings’.

14852 - عَدَدُ مِنْ أَسْحَابِنَا عَنْ أَحْمَدٍ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكِيمِ عَنْ مَعَاوِيَةَ بْنِ سَيْفِهَا عَنْ الْحَكِيمِ عَنْ عَلِيٍّ بْنِ الْحَكِيمِ جَبْرِئِيلُ (عَلِيِّهِ الصَّلَاةُ وَ الرَّحْمَةُ) قَالَ ثَلَاثَةٌ آفِلَةٌ مِنْهُ ثُمَّ يَخْلَقُ النَّارَ يَدَلُّهُمْ وَ كَذَٰلِكَ فِي كُلِّ يَوْمٍ.

H 14852 – A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Maysara, from Al-Hakam Bin Uleyba, who has narrated the following:

Abu Ja’farasws having said that: ‘In the Paradise is a river in which Jibraeelasws dives into, every morning. Then heasws comes out of it, and shakes. So Allahazwj Creates an Angel from every drop that falls of himasws’.

14853 - عَنْ عَلِيٍّ عَنْ بُعُضَ أَسْحَابِهِ عَنْ زَيْدٍ الْقَدَّيْرِ عَنْ دُرَّةَتُ بْنِ أَبِي مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلِيِّهِ الصَّلَاةُ وَ الرَّحْمَةُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَلَكٌ مَا بَيْنَ شَعْمَةِ أَذُنِهِ إِلَى عَلَامَةٍ مَثِيَّرَةٍ خَصِيبَةَ عَامَ حَقَّنَاطِينَ.

H 14853 – From him, from one of his companions, from Ziyad Al-Qindy, from Durust Bin Abu Mansour, from a man, who has narrated the following:

Abu Abdullahasws having said that: ‘Allahazwj has an Angel, whose span between his ear lobe to his shoulder is of five hundred years of the travel distance of a bird’.

14854 - عَنْ عَلِيٍّ عَنْ بُعُضَ أَسْحَابِهِ عَنْ زَيْدٍ الْقَدَّيْرِ عَنْ دُرَّةَتُ بْنِ أَبِي مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلِيِّهِ الصَّلَاةُ وَ الرَّحْمَةُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَلَكٌ مَا بَيْنَ شَعْمَةِ أَذُنِهِ إِلَى عَلَامَةٍ مَثِيَّرَةٍ خَصِيبَةَ عَامَ حَقَّنَاطِينَ، وَ نُفَضَّلَ الْرُّوحُ فِي ثَلَاثٍ رَقِبَةٌ رَبّهُ مَا بَيْنَ أَرْجُحِيَّاتِهَا وَ تَصِيحٍ.

H 14854 – Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Washa, from Muhammad Bin Al-Fazeyle, who has narrated the following:

Abu Ja’farasws having said that: ‘Allahazwj has a Rooster. Its feet are in the seventh earth, and its neck is fixed underneath the Throne, and its wings are in the
atmosphere. When it is the middle of the night, or two thirds from the end of the night. Its flaps its wings and shouts: ‘Glorious, Holy is our Lordazwj, Allahazwj, the True Proven King. So there is no god other than Himazwj, the Lordazwj of the Angels and the Spirit’. Thus the Rooster flaps its wing and crows’.

H 14855 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hajjaal, from Sa’albat Bin Maymoun, from Ammaar Al-Sabaty who said:

Abu Abdullahasws said: ‘What are they saying in front of you with regards to cupping?’
I said, ‘They are alleging that it is better upon an empty stomach than after a meal’.
Heasws said: ‘No, it makes the blood to flow more after a meal, and is strengthening for the body’.

H 14856 – From him, from Ibn Mahboub, from Abdul Rahmaan Bin Al-Hajjaaj, who has narrated the following:

Abu Abdullahasws has said: ‘Recite the Verse of the Throne (Aayat Al-Kursy), and get cupping done on whichever day you like to, and give charity, and go out on whichever day you like’.

H 14857 – Muhammad Bin Yahya, from Muhammad Bin Al-Hassan, from Muawiya Biin Hukeym who said, ‘I heard Usman Ahowl saying, who has narrated the following:

I heard from Abu Al-Hassanasws saying: ‘There is none from the medicine but it agitates the illness, and there is nothing in the body more beneficial than restraining the hand except from what is needy for it’.

H 14858 – From him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid with an unbroken chain going up to Abu Abdullahasws, who has narrated the following:

Abu Abdullahasws having said: ‘The fever goes out (is cured) in three (ways) – The sweating, the excretion and the vomiting’.
H 14859 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Hafs Bin Aasim, from Sayf Al-tammaar, from Abu Al-Murhaf, who has narrated the following:

Abu Ja’far asws said: The dust will be upon the one who raises it. Destroyed are the ‘mahazeyr’ I said, ‘May I be sacrificed for you asws, and who are the Mahazeyr?’ He asws said: ‘The hasty ones. But, they do not want anyone except for the one who duels with them’.

Then (Imam asws) said: ‘O Abu Al-Murhaf, if they want you to suffer a calamity, Allah azwj will Grant them by some kind of entanglement’. Then Abu Ja’far asws tapped on the ground, then said: ‘O Abu Al-Murhaf! I said, ‘Here I am (to obey)’ He asws said: ‘Do you see a people who have restricted themselves for the sake of Allah azwj that He aszw will not Make a way out for them? Yes, by Allah azwj, He aszw will (always) Make a way out for them’.

H 14860 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Abdul Rahmaan Bin Abu Hashim, from Al-Fazl Al-Katib who said:

I was in the presence of Abu Abdullah asws when a letter of Abu Muslim came to him asws. So he asws said: ‘There is no answer to your letter. Exit from us asws’. So some of us left the others. He asws said: ‘Which thing are you walking upon, O Fazl? Allah azwj does not Make Haste due to the hastiness of the servants. And removing a mountain from its place is easier than toppling a government whose term has not ended’. Then said: ‘So and so, son of so and so’ – until he asws reached seven from the sons of so and so’. I said, ‘May I be sacrificed for you asws, so what are the signs with regards to what is in between us and you asws?’ He asws said: ‘The earth will not depart (end), O Fazl, until the Sufyani comes out. So if the Sufyani comes out, so answer to us azwj until he comes out. What is in between us and you?’ He said: ‘There is no answer to your letter. Exit from us azwj’.
H 14861 – Abu Ali Al-Asary, from Muhammad Bin Abdul Jabbaar, from Ali Bin Hadeed, from Jameel Bin Darraj who said:

I asked Abu Abdullahasws about Ibleesla, ‘Was heila from the Angels or was heila in charge of something from the matters of the sky?’ So heasws said: ‘Heila was not from the Angels, nor was heila in charge of anything from the matters of the sky, nor was heila honourable’. I came up to Al-Tayyaar, so I informed him of what I had heard, He denied it and said, ‘How can heila not be from the Angels and Allahazwj is Saying: “[2:34] And when We said to the angels: Make obeisance to Adam they did obeisance, but Ibleis (did it not)”. Al-Tayyaar came up to himasws, so he asked himasws and I was in hisasws presence, ‘May I be sacrificed for youasws, do youasws see that the Statement of the Mighty and Majestic: “O you those who believe”, and in another place where the Believers are addressed, are the hypocrites included in this?’ The Imamasws replied: ‘Yes, the hypocrites are included in this, and the strayed ones, and everyone who accepted the Call apparently’.

H 14862 – From him, from Ali Bin Hadeed, from Maraazam, who has narrated the following:

Abu Abdullahasws has said that a man came up to the Rasool Allahsaww and said, ‘O Rasool Allahsaww! Can I make half of my Salats for yousaww?’ So hesaww said: ‘That would be preferable for you’. So he said, ‘O Rasool Allahsaww, so when I Pray, can I make the whole of my Salat for yousaww?’ So the Rasool Allahsaww said: ‘Then Allahazwj would Suffice for you for what concerns you from the affairs of your world and your Hereafter’.

Then Abu Abdullahasws said that: ‘Allahazwj Mandated the Rasool Allahsaww, with what Heazwj never Mandated anyone from Hisazwj creatures. Heazwj Mandated to himsaww that heasws should go out to all of the people alone, by himselfsaww, even if heasws could find a group who would fight alongside himsaww. And Heazwj never Mandated this to anyone from Hisazwj creatures before himsaww, nor after himsaww. Then heasws recited this Verse: “[4:84] Fight then in Allah's way; this is not imposed on you except In relation to yourself”. Then said: ‘And Allahazwj Made it such that heasws should take for Himazwj what hesaww takes for himselfsaww. So Allahazwj Said: “[6:160] Whoever brings a good deed, he shall have ten like it”, and Made the Salat to the Rasool Allahsaww by ten (times) the Rewards’.
H 14863 – From him, from Ali Bin Hadeed, from Mansour Bin Rawh, from Al-Saaiq who said:

‘I heard Abu Abdullahasws saying: ‘By Allahazwj! You (Shites) are a light in the darkness of the earth. By Allahazwj! The inhabitants of the sky are looking at you all in the darkness of the earth, just like you are looking towards the brilliant star in the sky. And that some of them are saying to the others, ‘O so and so, it is astonishing how he came to acquire this Matter (Al-Wilayah)’, and these are the words of myasws fatherasws: ‘By Allahazwj! It is not astonishing to see the one who is destroyed, how he came to be destroyed, but it is astonishing to see the one who was saved, how he came to be saved’.

H 14864 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbaat, from Ibrahim Bin Muhammad Bin Humraan, from his father, who has narrated the following:

Abu Abdullahasws has said: ‘The one who travels or gets married whilst the moon is in the Scorpio will never see the goodness’.

H 14865 – From him, from Ibn Fazzaal, from Anbasat Bin Hishaam, from Abdul Kareem Bin Amro, from Al-Hakam Bin Muhammad Bin Al-Qasim that he heard Abdullah Bin Ata’a saying that:

Abu Ja’farasws said: ‘Arise, and saddle two animals, a donkey and a mule’. So I saddled a donkey and a mule and offered the mule to himasws as I opined that it was more beloved of the two to himasws. Heasws said: ‘Who ordered you to offer to measws this mule?’ I said, ‘I chose it for youasws’. Heasws said: ‘And did Iasws order you to choose for measws?’ Then said: ‘The most preferable of the pack, to measws is the donkey’.

So I offered the donkey to himasws and grabbed the reins for himasws. Heasws climbed upon it and said; ‘Praise be to Allahazwj Who Guided usasws by Al-Islam, and Taught usasws the Quran, and Bestowed upon usasws by Muhammadasww. Praise be to Allahazwj “[43:13] Who made this subservient to us and we were not able to do it
[43:14] And surely to our Lord we must return", and Praise be to Allahazwj the Lordazwj of the Worlds'. And heawws went and I went (with himawws) until we reached another place. I said to himawws, 'The Salat, may I be sacrificed for youawws'. Heawws said: 'This is a valley of the ants, one cannot Pray here', until we reached another place. I said to himawws similar to that. Heawws said: 'This is a salty ground, one cannot Pray here'.

(The narrator) said, 'Until heawws descended by himselfawws. Heawws said to me: 'Have you Prayed or done your Glorification (Tasbeeh)?' I said, 'This Salat which the people of Iraq have named it as Al-Zawwaal'. So heawws said: 'Those who perform the 'Salat', are the Shites of Aliawws Bin Abu Talibawws, and it is the Salat which often reaches Allahazwj. So heawws Prayed, and I Prayed. Then I grabbed the reins for himawws then heawws said what heawws had said at the beginning, then said: 'Our Allahazwj! Curse the Murjiites, for they are our enemies in the world and the Hereafter'. So I said to himawws, 'May I be sacrificed for youawws, what made youawws to remember the Murjiites?' Heawws said: 'awws just thought about them'.

(Hadith 14866 is not translated, as it praises the virtues of Abu Lahab, which is impossible to be true, as per the Ahadith and Holy Quran), See Appendix.

(H 14867) From him, from Aabaaan, from Zurara, who has narrated the following:

Abu Ja'farawws having said: ‘On the Day of Badr, Iblees' used to belittle the Muslims in the eyes of the infidels, and magnify the infidels in the eyes of the Muslims. So Jibraeiala pulled the sword against him and he fled from himawws and heawws was saying, 'O Jibraeialea, I have been Granted a term, I have been Granted a term', until heawws ended up in the sea'.

Zurara (the narrator) said, 'So I said to Abu Ja'farawws, 'What was it that heawws was afraid of since heawws had been Granted a specific term?' Heawws said: 'Some parts of hisawws sides to be cut off'.

1 A Muslim Sect who opposed Aaimahawws from Ahl Al-Baytawws
Abu Abdullah\textsuperscript{asws} has said: ‘The Rasool Allah\textsuperscript{saww} stood upon the mound on which is the Masjid Al-Fatah during the military expedition of Al-Ahzaab is (built), on a dark cold night. So he\textsuperscript{saww} said: ‘Who will go and bring their news to us, and the Paradise will be for him’. No one stood up. He\textsuperscript{saww} then repeated it. Still no one stood up’. Abu Abdullah\textsuperscript{asws} said, with a hand gesture: ‘What the people wanted was something higher than the Paradise’.

Then he\textsuperscript{saww} said; ‘Who is this?’ He said, ‘Huzeyfa’. So he\textsuperscript{saww} said; ‘Did you not hear my\textsuperscript{saww} words since the night and I\textsuperscript{saww} have been speaking? Come closer’. So Huzeyfa stood up and he was saying, ‘It was neither the cold nor the harm which prevented me, may I be sacrificed for you\textsuperscript{saww}. So the Rasool Allah\textsuperscript{saww} said: ‘Go to them until you can hear their speech, and come to me\textsuperscript{saww} with their news’. So when he went, the Rasool Allah\textsuperscript{saww} said; ‘Our Allah\textsuperscript{azwj}! Protect him from his front, and from his back, and from his right, and from his left, until he returns’. And the Rasool Allah\textsuperscript{saww} said to him; ‘O Huzeyfa, do not narrate anything until you come to me\textsuperscript{saww}. So he took his sword, and his bow, and his shield. Huzayfa said, ‘I went out and I was not affected by the cold weather, I passed by the Door of the Ditch (Baab Al-Khandaq) which had been overcome by the Believers from the Infidels’.

So when Huzayfa left, the Rasool Allah\textsuperscript{saww} arose and called out:

\begin{quote}
أَقِمْ نُذُّكَرَنَا وَهُدُّنَا إِلَى الْفَخْرِ وَالْإِحْصَآَبِ
\end{quote}

\textit{O Helper of the afflicted, and O Responder to the distressed, Uproot my stress, and my grief, and my affliction, for You\textsuperscript{azwj} can See my condition, and the condition of my\textsuperscript{saww} companions!}

So Jibrael\textsuperscript{as} descended unto him\textsuperscript{saww} and said; ‘O Rasool Allah\textsuperscript{saww}! Verily Allah\textsuperscript{azwj} has Heard your\textsuperscript{saww} speech, and your\textsuperscript{saww} supplecation, and has Answered you\textsuperscript{saww}, and Suffices for you\textsuperscript{saww} against your\textsuperscript{saww} enemies’. So the Rasool Allah\textsuperscript{saww} went down on his\textsuperscript{saww} knees, and extended his\textsuperscript{saww} hands, and shed tears from his\textsuperscript{saww} eyes, then said: ‘شكرًا شكرًا كما زحمتي و زحمت أصحابي’ “Thank You\textsuperscript{azwj}, thank You\textsuperscript{azwj} for being Merciful to me\textsuperscript{saww} and to my\textsuperscript{saww} companions”.

H 14868 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Saalim, from Ibraaan Bin Usmaan, from the one who narrated to him, who has narrated the following:
Then the Rasool Allah ﷺ said: ‘Allahazwj has Sent upon them a wind from the sky to the world in which was gravel, and a wind from the fourth sky in which was a rock’. Huzeyfa said, ‘I went out and I saw that the people had lit many fires. And the first soldier of Allahazwj, a wind in which was gravel, struck them. So it did not leave any of their fires except that it extinguished it, no tent except that it uprooted it, and no spear except that it flung it away, to the extent that they were defending themselves against the gravel with their shields and we could hear the sound of the gravel striking the shields’.

Huzayfa sat down in between two men from the Polytheists. Ibleesazwj stood up in the form of an obedient man among the Polytheists. Heazwj said, ‘O you people! You all have encamped in an area besides this sorcerer and the liar. Indeed! Nothing from hisasw matters has been forgotten. It has not been a good year. The shoes and the hooves have been destroyed. So return, and every man from among you should look at the one who is seated next to him’. Huzayfa said, ‘So I looked on my right and tapped on his shoulder and said, ‘Who are you?’ He said, ‘Muawiya’. So I said to the one who was on my left, ‘Who are you?’ He said, ‘Suhayl Bin Amro’.

Huzayfa said, ‘And the greater soldier of Allahazwj arrived. So Abu Sufyan arose to be on his camel, then shouted among the Qureysh, ‘The safety, the safety!’ And Talha Al-Azdy said, ‘Muhammadasw has increased your injuries!’ Then he climbed upon his camel and shouted among the Clan of Ashja’a, ‘The safety, the safety!’ And Uyayna Bin Hasan acted similarly. Then Al-Haris Bin Awf Al-Muzny acted similarly. Then Al-Aqr’a Bin Habis acted similarly. And so the confederated tribes (Al-Ahzaab) went away’. And Huzayfa returned to the Rasool Allahasw and informed himasw of the news. And Abu Abdullahasw said: ‘It had resembled the Day of Judgement for them’.

14869. علي بن بروى عين أبيه عن ابن محروم عن هشام الخراساني عن المفضل بن عمر قال كلما عدّ أبي عبد الله (عه) بالغيرة إلى طلق الزوجتين وأمر من خبر السراريين قال آله وآله آله عن حلال السيد والقاضي الغضب بالحق في من اخذ الفضيلة وأمر من اخذ الغضب قال آله وآله عن حلال السيد والقاضي الغضب بالحق في من اخذ الفضيلة وآله وآله عن حلال السيد والقاضي الغضب بالحق في من اخذ الفضيلة، ثم غيرة أصحابه كسرى، ونعيان ثم غيرة بعد زياد بن أبي سفيان (عليه السلام) ثم غيرة أصحابه كسرى ونعيان ثم غيرة بعد زياد بن أبي سفيان (عليه السلام).
I was in the presence of Abu Abdullah\textsuperscript{asws} at Al-Kufa in the days of Abu Al-Abbas. So when we ended up at Al-Kunasa, he\textsuperscript{asws} said: ‘Over there is where they crucified my\textsuperscript{asws} uncle Zayd, may Allah\textsuperscript{azwj} have Mercy upon him’. Then we went until we ended up at the (market) stall of the oillmen, and it was at the end of the two lamps. So he\textsuperscript{asws} descended and said: ‘Descend, for this is the place where the Masjid Al-Kufa used to be at first which Adam\textsuperscript{as} had marked, and I\textsuperscript{asws} do not like that I\textsuperscript{asws} should enter it riding’. I said, ‘So who was the other one who had marked it?’ He\textsuperscript{asws} said: ‘As for the first one, that was the storm during the era of Noah\textsuperscript{as}. Then others from the companions of Chosrooe and Nu’man, and thereafter Ziyad Bin Abu Sufyan’.

So I said, ‘And there was a Masjid at Al-Kufa during the era of Noah\textsuperscript{as}?’ He\textsuperscript{asws} said to me; ‘Yes, O Mufazzal. And the houses of Noah\textsuperscript{as} and his\textsuperscript{as} people were in a town, at a place from the Euphrates which follows west of Al-Kufa’. He\textsuperscript{asws} said: ‘And Noah\textsuperscript{as} was a carpenter. So Allah\textsuperscript{azwj} Made him\textsuperscript{as} a Prophet\textsuperscript{as} and Answered him\textsuperscript{as}. And Noah\textsuperscript{as} was the first one to make a ship which flowed upon the back of the water’. He\textsuperscript{asws} said: ‘And Noah\textsuperscript{as} lived among his\textsuperscript{as} people for fifty years less a thousand years (950), calling them to Allah\textsuperscript{azwj} Mighty and Majestic. However, they derided him\textsuperscript{as} and laughed at him\textsuperscript{as}. So when he\textsuperscript{as} saw that from them, he\textsuperscript{as} supplicated against them saying: ‘Lord\textsuperscript{azwj}! Do not Leave upon the earth any house of the infidels. If You\textsuperscript{azwj} Leave them, they will lead astray Your\textsuperscript{azwj} servants, and will not give birth to anyone except the infidel tyrants’. So Allah\textsuperscript{azwj} Revealed unto Noah\textsuperscript{as} that he\textsuperscript{as} should make a ship and make it a big one, and hurriedly. So Noah\textsuperscript{as} made a ship in Masjid Al-Kufa by his\textsuperscript{as} hands. He brought the wood from afar until he\textsuperscript{as} finished it.

Al-Mufazzal said, ‘Then Abu Abdullah\textsuperscript{asws} interrupted the Hadith during the sunset. So Abu Abdullah\textsuperscript{asws} stood up and Prayed the Midday Salat (Al-Zohar), and the Afternoon Salat (Al-Asar), then left from the Masjid. He\textsuperscript{asws} indicated by his\textsuperscript{asws} hand to his\textsuperscript{asws} left to a place where there was a house among the houses, and it was the place of the house of Ibn Hakeym, and where is Euphrates today, so he\textsuperscript{asws} said to me: ‘O Mufazzal! Over there is where the idols of the people of Noah\textsuperscript{as} were fixed – Yagows, and Yaowq, and Nasraa’. Then he\textsuperscript{asws} went and rode upon his\textsuperscript{asws} animal. So I said, ‘May I be sacrificed for you\textsuperscript{azwj}, how long did it take for Noah\textsuperscript{as} to build his\textsuperscript{as} ship until he\textsuperscript{as} finished it?’ He\textsuperscript{asws} said: ‘In two time periods’. I said, ‘And how long are
these two time periods?’ He\textsuperscript{as} said: ‘Eighty years’. I said, ‘The general Muslim are saying that he\textsuperscript{as} built it over five hundred years’. He\textsuperscript{as} said: ‘No! How are they saying this, and by Allah\textsuperscript{awj} it has been Revealed to us?’

I said, ‘Inform me about the Statement of Allah\textsuperscript{awj}. ‘[23:27] and when Our command is given and the oven overflows’ so where is its place and how was it?’ He\textsuperscript{as} said: ‘It was the oven in the house of an elderly believing woman in the direction of the Qiblah, on the right of the Masjid’. I said to him\textsuperscript{aw} ‘So that is the place of the corner of the \textit{Baab Al-Feel} today’. Then I said to him\textsuperscript{aw} ‘And that is oven where the water started coming from?’ He\textsuperscript{as} said: ‘Yes. Allah\textsuperscript{awj} Loved to show a sign to the people of Noah\textsuperscript{as}. Then Allah\textsuperscript{awj} Sent rain upon them which flooded them with a flood, and the Euphrates overflowed with a flood, and then all the rivers overflowed. Thus Allah\textsuperscript{awj} Drowned all of them and saved Noah\textsuperscript{as} and those who were with him\textsuperscript{as} in the ship’.

So I said to him, ‘How long did Noah\textsuperscript{as} remain in the ship until the water subsided, and he\textsuperscript{as} came out from it?’ He\textsuperscript{as} said: ‘He\textsuperscript{as} remained in it for seven days and nights. It circled around the House for a week, then settled upon the Mount Joudy, and it is Euphrates of Al-Kufa’. I said to him\textsuperscript{aw} ‘The Masjid of Al-Kufa is old?’ He\textsuperscript{as} said: ‘Yes, and it is a Praying place of Prophets\textsuperscript{as}, and the Rasool Allah\textsuperscript{aww} had Prayed in it when he\textsuperscript{aww} Taken on an ascension to the sky. So Jibraeel\textsuperscript{as} said to him\textsuperscript{as}. ‘O Muhammad\textsuperscript{aww}! This is a Mosque of your\textsuperscript{aww} father Adam\textsuperscript{as}, and a Praying Place of the Prophets\textsuperscript{as}. So he\textsuperscript{aww} descended and Prayed therein. Then Jibraeel\textsuperscript{as} ascended with him\textsuperscript{aww} to the sky’.

\\noindent\textbf{H 14870} – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Abu Hamza Al-Thumaly, from Abu Razeyn Al-Asady, who has narrated the following:

Amir-ul- Momineen\textsuperscript{aw} said: ‘When Noah\textsuperscript{asw} was free from building the ship and there were (many) seasons between him\textsuperscript{as} and his\textsuperscript{as} Lord\textsuperscript{awj} for the destruction of his\textsuperscript{as} people, the overflowing of the oven. His\textsuperscript{as} wife said, ‘The oven has overflowed’.
So he as stood up and covered it. The water was contained. And he as entered into the ship whosoever that he as wanted to, and exited from it whosoever he as wanted to. Then he as came to his as covering and took it off. Allah as Mighty and Majestic Said: “[54:11] So We opened the gates of the sky with water pouring [54:12] And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained [54:13] And We bore him on that which was made of planks and nails”. And he as had built it in the middle of your Masjid and it was of seven hundred cubits’.

Abu Abdullah asw has said: ‘The wife of Noah as came whilst he as was building the ship. So she said to him as, ‘Water is flowing out from the oven’. So he as stood up quickly, until he as went and covered it and sealed it with his as seal. The water stopped. So when he as was free from building the ship, he as went, broke it and uncovered the lid. The water gushed forth’.

Abu Ja’far asws having said: ‘The Law (Sharia) of Noah as was that they should worship Allah asw with Oneness (Al-Tauheed), and have sincerity, and not associate others, and that this is the natured upon which the people have been Created. And Allah aswj Took a Covenant with Noah as and to All the Prophets as that they as would worship Allah aswj and will not associate anything with Him aswj, and Commanded for the Salat, and the enjoining of the good, and the prohibiting of the bad, and the Permissibles, and the Prohibitions, and did not Necessitate upon them the rules of the Limits, nor about the necessary inherittance.

So this is the Law which Noah as remained upon among them for a thousand years except for fifty years (950) calling them secretly and in the open. So when they refused and rebelled, he as said to his as Lord aswj: ‘I as have been overcome, so Help!’ So Allah aswj Revealed unto him as: “No one else from your as people are going to believe except for the ones who have already believed, so do not be disheartened at what they have done”. So for that reason Noah as said: ‘They will not give birth to anyone except tyrannous infidels’. So Allah aswj Revealed unto him as to make the ship’.

H 14871 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from one of his companion, who has narrated the following:

H 14872 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Ismail Al-Ju’fy, who has narrated the following:
H 14873 – From him, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad together, from Al-Hassan Bin Ali, from Umar Bin Aabaan, from Ismail Al-Ju’fy, who has narrated the following:

Abu Ja’far asws has said that: ‘When Noah as planted the seeds, his as people passed by him. They laughed at him as and were mocking him as and were saying, ‘He has become a planter (farmer)’, until the trees became tall and mighty, he as cut them, then carved them. So they said, ‘He as has become a carpenter’. Then he as composed it into a ship. So they passed by him as laughing, and mocking, and they were saying, ‘He has become a navigator in the wilderness of the earth’, until he as completed it.

H 14874 – Ali, from his father, from Ibn Mahboub, from Al-Hassan Bin Salih Al-Sawry, who has narrated the following:

Abu Abdullah asws has said: ‘The ship of Noah as was of the length of a thousand and two hundred cubits2, and its width was of eight hundred cubits, and its height in the sky was eighty cubits, and its occupied the space in between Al-Saffa and Al-Marwa, and circled the House seven rounds, then settled upon Al-Joudy’.

H 14875 – Muhammad Bin Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Al-Ju’fy and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:

Abu Abdullah asws has said: ‘Noah as carried eighty pairs in the ship about which Allah aswz Mighty and Majestic has Said: “[6:143] Eight in pairs - two of sheep and two of goats [6:144] And two of camels and two of cows”. So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted. And from the pair of goats, one was of the domestic kind which the

2 The cubit is a traditional unit of length, based on the length of the forearm: from the elbow to the tip of the middle finger. (about half a meter)
people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two: Al-Bukhaty and the Arabic (camels). And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged.'

14876. مَعْمَّدٌ ﷺ ﻓِي ﺗَبَيْخِي ﻋَنَّ أَحْمَدٍ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَلِيٍّ ﻋَنَّ دَاوُدَ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَبْدِ ﻋَزٍّ ﻋَيْنَ ﻋَنَّ ﺑَنِّ ﻋَبْدِ ﻋَزٍّ ﻋَيْنَ (عَلِيِّهِ ﻋَلَى ﻋَلَى) ﻗَاءَرَ أنْ ﺗُقَادِرَ ﻋَنَّ أَحْمَدٍ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَلِيٍّ ﻋَنَّ دَاوُدَ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَبْدِ ﻋَزٍّ ﻋَيْنَ (عَلِيِّهِ ﻋَلَى ﻋَلَى) ﻓَوَانِيَةً ﻋَنَّ أَحْمَدٍ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَلِيٍّ ﻋَنَّ دَاوُدَ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَبْدِ ﻋَزٍّ ﻋَيْنَ (عَلِيِّهِ ﻋَلَى ﻋَلَى) 

H 14876 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Abu Yazeed, from the one whom he mentioned, who has narrated the following:

Abu Abdullahasws has said: ‘The water (of the storm of Noahas) rose above every mountain, and above every mount by fifteen cubits’.

14877. عَدَدٌ ﻣِنْ أُسْتَحْيَايْنَ ﻋَنَّ أَحْمَدٍ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَلِيٍّ ﻋَنَّ دَاوُدَ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَبْدِ ﻋَزٍّ ﻋَيْنَ (عَلِيِّهِ ﻋَلَى ﻋَلَى) ﻗَاءَرَ أنْ ﺗُقَادِرَ ﻋَنَّ أَحْمَدٍ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَلِيٍّ ﻋَنَّ دَاوُدَ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَبْدِ ﻋَزٍّ ﻋَيْنَ (عَلِيِّهِ ﻋَلَى ﻋَلَى) ﻓَوَانِيَةً ﻋَنَّ أَحْمَدٍ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَلِيٍّ ﻋَنَّ دَاوُدَ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَبْدِ ﻋَزٍّ ﻋَيْنَ (عَلِيِّهِ ﻋَلَى ﻋَلَى) ﻓَوَانِيَةً ﻋَنَّ أَحْمَدٍ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَلِيٍّ ﻋَنَّ دَاوُدَ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَبْدِ ﻋَزٍّ ﻋَيْنَ (عَلِيِّهِ ﻋَلَى ﻋَلَى) ﻓَوَانِيَةً ﻋَنَّ أَحْمَدٍ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَلِيٍّ ﻋَنَّ دَاوُدَ ﷺ ﻓِي ﺑَنِّ ﺑَنِّ ﻋَبْدِ ﻋَزٍّ ﻋَيْنَ (عَلِيِّهِ ﻋَلَى ﻋَلَى) 

H 14877 – A number of our companions, from Ahmad Bin companions, from Ali Bin Al-Hakam, from one of our companions, who has narrated the following:

Abu Abdullahasws has said: ‘The life span of Noahas was of two thousand and three hundred years, of which eight hundred and fifty were spent before heas was Sent (as a Prophetas), and a thousand years less fifty years (950) was whilst heas was among hisas people calling them, and five hundred years were after heas had disembarked from the ship, and the water subsided, so heas built the cities and settled hisas children in them. Then the Angel of death came whilst heas was in the open sun and said: ‘Peace be upon youas! So Noahas returned (the greeting) and said: ‘What made you to come, O Angel of Death?’ He said: ‘I came to youas to capture youras soul’.

Heas said: ‘Leave me whilstiasws come out from the open sun and enter into the shade’. So he said to himas; ‘Yes’. So heas transferred himselfas, then said: ‘O Angel of Death! All of what has passed by meas from the (life of the) world is like myas transfer from the open sun into the shade. So fulfil the task you have been Commanded to’. So he captured hisas soul’.

H 14878 – Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:
Abu Abdullah asws having said: ‘Noah as lived for five hundred years after the storm. Then Jibrael as came to him as, so he as said: ‘O Noah as! Your as Prophet-hood has expired, and your as days are complete, so look to the Great Name (Al-Ism Al-Akbar), and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood which is with you as and hand these over to your as son Saam as, for I azwj do not Leave the earth except that there is in it a Knowledgeable one by whom obedience to Me azwj can be recognised, and My azwj Guidance can be understood, and salvation can be in what is in between the passing away of a Prophet as and Sending of another Prophet as and I azwj never Leave the people without a Proof from Me azwj calling towards Me azwj, and guides to My azwj Way, and understand My azwj Commands, for I azwj have Ordained that I azwj shall Make for every people a guide who will guide the fortunate ones and will be the Argument from Me azwj against the wretched ones”.

He asws said: ‘So Noah as handed over the Great Name, and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood to Saam as. And as for Haam, and Yaafas, so there was no knowledge in their possession that could be benefited from’. And Noah as gave them the good news of Hud as and commanded them to be obedient to him as, and commanded them that they will open the will during every year, and look into it, and make it to be a day of festivities for themselves’.

I asked Abu Ja’far asws that, ‘Some of our companions are fabricating (Hadeeth) and throwing them against the ones who oppose them’. So he asws said to me: ‘Refraining from them is more beautiful’. Then said: ‘By Allah azwj, O Abu Hamza! The people, all of them, are the children of the transgressors (adultery) except for our asws Shites’. I said, ‘How can there be a way out for me, from this?’ So he asws said to me: ‘The Revealed Book of Allah azwj has Evidences against them. Surely, Allah azwj Made for us asws the People asws of the Household three portions in the whole of the spoils of war (Al-Fey). Then Allah azwj Said: “[8:41] And know that whatever you take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer”, So we asws are the owners of Al-Khums (the fifth), and the spoils of war (Al-Fey), and it has been Made unlawful to all the people except for our asws Shites.
By Allahazwj, O Abu Hamzal There is no land which has been conquered, and no fifth (Khums) has been applied on anything from it except that it was unlawful for the one who received it for his genitals or assets. And if the truth were to appear (Al-Qaimasws) the man would be desperate to sell himself cheaply to the extent that the man from among them would be prepared to ransom himself with all of his wealth, and seek the salvation for himself. So he will not achieve anything from that. And they have taken usasws and ourasws Shites out from those rights of ours without an excuse, or right, or proof.

I said, ‘The Statement of the Mighty and Majestic: “[9:52] Say: Do you await for us but one of two most excellent things?”’ Heasws said: ‘But it is death in obedience to Allahazwj or realisation of the appearance of Imam asws (Al-Qaimasws, And we await for you that Allah will afflict you with punishment from Himself and it is metamorphosis or by our hands and it is the killing. Allahazwj Said to Hisasws Prophetsaww, “So wait; we too will wait with you”. And the waiting is for the occurrence of the affliction upon theirasws enemies’.

H 14880 – And by the above chain (of narrators), who has narrated the following:

Abu Ja’farasws regarding the Statement of the Mighty and Majestic: “[38:86] Say: “No reward do I ask of you for this nor am I a pretender [38:87] It is nothing but a reminder to the nations”. Heasws said: ‘It (the Reminder) is Amir-ul-Momineenasws, “[38:88] And most certainly you will come to know about it after a time”. Heasws said: ‘During the coming out of Al-Qaimasws. And with regards to the Statement of the Mighty and Majestic “[11:110] We certainly gave the Book to Moses, but differences arose therein”. Heasws said: ‘They differed just like this community has differed towards the Book, and they will be differing with regards to the Book with Al-Qaimasws which heasws will be coming to them with, to the extent that numerous people would deny it. So heasws will march against them and strike their necks.

وَأَمَّا قُوْلَتْ عَزَّ وَجَلَّ وَلَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ لَوْ كَلِمَتَ إِلَيْهِمْ لَمْ يَبْصُرُوا فِيْهِمْ قُلْتُمْ عَزَّ وَجَلَّ L
And as for the Statement of the Mighty and Majestic: “[42:21] And but for a decisive word it would have been judged between them. Lo! for wrong-doers is a painful Punishment”. Had it not been for what had preceded among them from Allahazwj Mighty and Majestic, Al-Qaimasws would not let remain any one among them. And with regards to the Statement of the Mighty and Majestic: “[70:26] And those who accept the truth of the Judgement day”, heasws said: ‘The coming out of Al-Qaimasws. And the Statement of the Mighty and Majestic: “[6:23] By Allah, our Lord, we were not polytheists”, heasws said: ‘It means the Wilayah of Alisaws’. And with regards to the Statement of the Mighty and Majestic: “[17:81] And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)”, heasws said: ‘When Al-Qaimasws makes the stand the governments of the falsehood will be destroyed’.  

H 14881 – From him, from Ali Bin Al-Hassan, from Mansour bin Yunus, from Abu Baseer, who has narrated the following:

I said to Abu Abdullahasws about: “[16:98] So when you recite the Quran, seek refuge with Allah from the accursed Shaitan [16:99] Surely he has no authority over those who believe and rely on their Lord”, so heasws said; ‘O Abu Muhammad! By Allahazwj, heasws overcomes the Believer upon his body but does not overcome his Religion. Heas had overcome upon Ayubas, so heas deformed hisas physique and did not overcome upon hisas Religion, and heas has overcome the Believers upon their bodies and does not overcome upon their Religion’. I said, ‘The Statement of the High: “[16:100] His authority is only over those who befriend him and those who associate others with Him.” Heasws said: ‘The ones who associate with Allahazwj, heas overcomes upon their bodies as well as upon their Religions’.

H 14882 – From him, from Ali Bin Al-Hassan, from Mansour, from Hareyz Bin Abdullah, from Al-Fazeyl who said:

I entered the Sacred Masjid with Abu Ja’farasws, heasws was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, heasws said: ‘O Fazeyl, this is how they used to circumambulate during the era of ignorance, not understanding the truth, nor having a Religion but (they knew it only) by ourasws Religion. O Fazeyl! Look at them falling down upon their faces (prostration, offering Salat). May Allahazwj Curse these ridiculed creatures falling
down upon their faces’. Then he asws recited this Verse: “[67:22] What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path?” By Allah aswj, it means Al asws, and the successors asws.

Then he asws recited this Verse: “[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for”. O Fazeyl! It is Amir-ul- Momineen asws. No one has been named with this name apart from Ali asws, except for the impostor, a liar up to the Day of Judgement. But this, by Allah aswj O Fazeyl, there is no Pilgrimage apart from yours, and no Forgiveness of sins except for you (Shites), and no Acceptance except from you (Shites), and it is you all that are mentioned in this Verse: “[4:31] If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honourable place of entering.” O Fazeyl! Are you not pleased that you are establishing the Salat, and giving the Zakaat, and withholding your tongues, and we asws would be making you to enter the Paradise?” Then he asws recited: “[4:77] Have you not seen those to whom it was said: ‘Withhold your hands, and keep up Salat and pay the poor-rate’.” You (Shites) are the ones who are referred to in this Verse’.

H 14883 – A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Muhammad Bin Salmaan Al-Azdy, from Abu Al-Jaroud, from Abu Is’haq, who has narrated the following:

Amir-ul- Momineen asws said regarding “[2:205] And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock”, by his injustices, and his evil ways “and Allah does not love mischief-making”.

H 14884 – Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Ra’ab, from Humraan Bin Ayn, who has narrated the following:

Abu Ja’far asws said (referring to the ‘Tahreef in Quran) in this “[2:257] and (as to) those who disbelieve, their guardians are the tyrants”. “الطوارئ” instead of “الطواريغت” (which is in Quran we have these days).
H 14885 – Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Abu Jareer Al-Qummy, and he is Muhammad Bin Ubeydullah in a copy from Abdullah, who has narrated the following:

Abu Al-Hassan asws “[2:255] whatever is in the heavens and whatever is in the earth is His (and what is underneath the soil [59:22] He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful) [2:255] who is he that can intercede with Him but by His permission?”

H 14886 – Muhammad Bin Khalid, from Hamza Bin Ubeyd, from Ismail Bin Abbaad, who has narrated the following:

Abu Abdullah asws said: “[2:255] and they cannot comprehend anything out of His knowledge except what He pleases” and its ending “and He is the Most High, the Great”, and Praise be to Allah azwj the Lord azwj of the Worlds, and two Verses after it’ (2:256-257).

H 14887 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Sayf, from his brother, from his father, from Abu Bakr Bin Muhammad who said:

I heard Abu Abdullah asws, recite this Verse as:

“[2:214]’ and they were shaken violently, (then they were shaken violently) so that the Messenger said”.4

H 14888 – Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Baseer, who has narrated the following:

3 Referring to the ‘Tahreef’ in Quran.

4 In the Holy Quran (in our possession) it reads as ‘وَالضَّرْاءُ وَزَلَزَلْوا حَتَّى يُقْنُوْنَ الرَّسُولُ’.
Abu Abdullahasws said: "[2:102] And they followed what the Shaitans chanted of sorcery (with the Wilayah of the Satans) in the reign of Sulaiman". And heasws also recited "[2:211] Ask the Israelites how many a clear sign have We given them; (and among them were ones who believed, and among them were ones who fought against there, and among them were ones who accepted, and among them were ones who altered them) and whoever changes the favour of Allah after it has come to him, then surely Allah is severe in requiting (evil)." 

H 14889 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Hammaad, from Muhammad Bin Is’haq, from Muhammad Bin Al-Fayz who said, who has narrated the following:

I said to Abu Abdullahasws ‘When one of us becomes ill, the healers order us to go on a diet’. So heasws said: ‘But, the Peopleasws of the Household, weasws do not stay away except from the dates, and weasws cure by the apple and the cold water’. I said, ‘And why do youasws keep away from the dates?’ Heasws said: ‘Because the Prophetasw, of Allahazwj kept Aliasws away from it during hisasws illness’.

H 14890 – From him, from Ahmad, from Ibn Mahboub, from Ibn Ra’ib, from Halby who said:

I heard Abu Abdullahasws saying: ‘Dieting is not beneficial to the sick after seven days’.

H 14891 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al-Hakam, from Musa Bin Bakr, who has narrated the following:

Abu Al-Hassan Musaasws has said: ‘Dieting is not leaving something which you originally did not eat, but the dieting is to eat from the thing but at a reduced level’.

H 14892 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al-Wasity, from one of our companions who said:

5 In brackets are the words of the Holy Quran which were omitted by its compilers.
Abu Abdullah asws said that: ‘The walking is detrimental to the sick. When my asws father asws became sick, he asws had to be carried in a cloth for his asws need, meaning the ablution, and that is why he asws used to say that the walking is detrimental to the sick’.

A man came up to Abu Abdullah asws and said, ‘I saw (a dream) as if the sun emerging upon my head from my body’. So he asws said: ‘You will achieve a huge matter, and a brilliant light, and a comprehensive Religion. Had it covered you, you would have been submerged in it, but it only covered your head. And which Caliphate and kingdom is greater than the Religion, and the Light which you hope would make you enter into the Paradise? They are mistaken’. I said, ‘May I be sacrificed for you asws, you are saying that the sun is a Caliph or a king’. So he asws said: ‘asws do not see how you can achieve the Caliphate and there was never a king in your forefathers and your ancestors. And which Caliphate and kingdom is greater than the Religion, and the Light you hope would make you to enter into the Paradise? They are mistaken’. I said, ‘May I be sacrificed for you asws, you asws have spoken the truth’.

Imam asws said regarding a man who saw (in a dream) that sun shine on his feet and not on his body, ‘he will acquire plenty of wealth from the plantations of the earth, from wheat and dates which he will tread by his feet and hold on to it, and it is Permissible, except that he will have to toil for it as Adam asws toiled’.

I came up to Abu Abdullah asws and in his asws presence was Abu Hanifa. So I said, ‘May I be sacrificed for you asws, I saw a strange dream’. So he asws said to me: ‘O Ibn Muslim, relate it for the knowledgeable one for he is seated here’ – and he asws
indicated by his hand to Abu Hanifa. So I said, ‘I saw as if I had entered my house, and my wife came out at me. She broke many walnuts and scattered them upon me. So I was astounded by this dream’. So Abu Hanifa said, ‘You are a man who disputed and argued regarding the inheritance of your wife, and after your share of difficulties you will achieve your needs from her, Allah Willing’. Abu Abdullah said: ‘By Allah, O Abu Hanifa, you’ve hit it’.

(The narrator) said, ‘Then Abu Hanifa went out from his presence, so I said, ‘May I be sacrificed for you, I do not like the interpretation of this Hostile One (Nasibi)’. So he said: ‘O Ibn Muslim, Allah will not Displease you. Their interpretation does not coincide with our interpretation, nor does our interpretation coincide with theirs, and the interpretation (of your dream) is not as he has interpreted it’. I said to him ‘May I be sacrificed for you, you said that he hit it, and swore upon it, whilst he was mistaken’. He said: ‘Yes, I did swear that he hit the mistake’. So I said to him, ‘So what is its interpretation?’ He said: ‘O Ibn Muslim, you will do Muttah with a woman and your wife would come to visit him. Then I entered her into my house. I did Muttah with her. My wife sensed it and the verification of the dream. So when it was the morning of the Friday, I was going out from his presence, so I said, ‘You are a man of difficulties you will achieve your needs from her, Allah Willing’. Abu Hanifa came to me and said: ‘O Musa! You should expect death morning and evening for it will be your share of difficulties you will achieve your needs from her, Allah Willing’. Abu Hanifa went out from his presence, so I said, ‘May I be sacrificed for you, I do not like the interpretation of this Hostile One (Nasibi)’. So he said: ‘O Ibn Muslim, Allah will not Displease you. Their interpretation does not coincide with our interpretation, nor does our interpretation coincide with theirs, and the interpretation (of your dream) is not as he has interpreted it’. I said to him ‘May I be sacrificed for you, you said that he hit it, and swore upon it, whilst he was mistaken’. He said: ‘Yes, I did swear that he hit the mistake’. So I said to him, ‘So what is its interpretation?’ He said: ‘O Ibn Muslim, you will do Muttah with a woman and your wife would come to know of it. So she would tear up your new clothes, for the walnut shells are the clothing for the nuts’.

Ibn Muslim said, ‘By Allah, there was not a Friday between his interpretation and the verification of the dream. So when it was the morning of the Friday, I was seated at the door when a maid passed by who caught my eye. So I sent my slave to fetch her. Then I entered her into my house. I did Muttah with her. My wife sensed it and the verification of the dream. So when it was the morning of the Friday, I was going out from his presence, so I said, ‘You are a man of difficulties you will achieve your needs from her, Allah Willing’. Abu Hanifa came to me and said: ‘O Musa! You should expect death morning and evening for it will be your share of difficulties you will achieve your needs from her, Allah Willing’. Abu Hanifa went out from his presence, so I said, ‘May I be sacrificed for you, I do not like the interpretation of this Hostile One (Nasibi)’. So he said: ‘O Ibn Muslim, Allah will not Displease you. Their interpretation does not coincide with our interpretation, nor does our interpretation coincide with theirs, and the interpretation (of your dream) is not as he has interpreted it’. I said to him ‘May I be sacrificed for you, you said that he hit it, and swore upon it, whilst he was mistaken’. He said: ‘Yes, I did swear that he hit the mistake’. So I said to him, ‘So what is its interpretation?’ He said: ‘O Ibn Muslim, you will do Muttah with a woman and your wife would come to know of it. So she would tear up your new clothes, for the walnut shells are the clothing for the nuts’.

And Musa Al-Zawwar the perfume seller went to Abu Abdullah, so he said to him, ‘O son of the Rasool Allah! I saw a dream which shocked me. I saw my dead brother-in-law embrace me, and I am scared that my term (death) is near’. So he said: ‘O Musa! You should expect death morning and evening for it will meet us. And the embracing by the dead to the living is longevity of life for them. So what is the name of your brother in law?’ he said, ‘Husayn’. So he said: ‘But your dream is evidence of your remaining (alive), and your visiting Abu Abdullah (Al-Husayn) for everyone who is embraced by someone who is named Al-Husayn would visit him Allah Willing’.

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A man came up to Abu Abdullah, so he said to him, ‘O son of the Messenger, I saw in my dream as if I was outside of the city of Al-Kufa in a place which I recognised, and there was a ghost of a man made of wood, riding a wooden horse and waving his sword, and I saw him and was terrified and in a panic’. So he said to him: ‘You are a man who wants to assassinate a man for his livelihood, so fear Allah Who Created you, then will Cause you to die’.

So the man said, ‘I testify that you have received Knowledge and have extracted it from its mine. I inform you, O son of the Rasool Allah, that you have interpreted (correctly) for me. There was a man in my neighbourhood who came to me and presented to me his asset, so I thought that I should own it for much less as I realised that there is no other seeker for it apart from me’. So Abu Abdullah said: ‘And your companion has befriended us rather our enemies?’ He said, ‘Yes, a good man with foresight, resolute in the Religion, and I repent to Allah’. So the man said, ‘I testify that you have received Knowledge and have extracted it from its mine, so I wept’. He said: ‘What is the matter with you?’ So I said, ‘I used to hope that I would see this Command (Al-Qaim) whilst having strength’. So he said: ‘But are you not happy that your enemies kill each other and you are safe in your houses?’ If that event were to take place, the man from among you would be given the strength of forty men and your hearts would become like blocks of iron. If thrown against the mountain, it would be uprooted. You are the strength of the earth and its treasures’.
I heard Amir-ul-Momineen\textsuperscript{asws} again and again, and he\textsuperscript{asws} was saying with his\textsuperscript{asws} fingers clasped at each other: 'My\textsuperscript{asws} ease is my\textsuperscript{asws} constraint, and my\textsuperscript{asws} constraint is my\textsuperscript{asws} ease'. Then said; 'Destroyed are the expectants who expect it now, and rescued are the expectants who expect it soon and are steadfast upon their pegs. I swear by Allah\textsuperscript{azwj} by a true oath that after the grief would be a wonderful victory (Al-Qaim\textsuperscript{asws})'.

Abu Ja'far\textsuperscript{asws} has said: 'O Muyassar, how much distance is there in between you and Qarqaysa? I said, 'It is near to the banks of the Euphrates'. So he\textsuperscript{asws} said: 'But, there will transpire an event with it, the like of which has never happened since Allah\textsuperscript{azwj} Created the Heavens and the earth, nor will the like of it happen so long as Allah\textsuperscript{azwj} Created the Heavens and the earth remain. It will be a banquet for the birds. The lions of the earth and the birds of the skies would satisfy their hunger. Qays would be killed in it and there will be no helper called for him'.

\textsuperscript{asws} وَرَوَى غَيْرُ وَاحِدٍ وَزَادَ فِيهِ وَزَدَ وَزَدُوا ضَعِيفَةً إلى حُجَّاجِ الْبَيْنَاءَينَ.

(The narrator) said, 'And someone else has reported an addition to it: 'And a caller will call out, 'Come to the meat of the tyrants!''

Abu Abdullah\textsuperscript{asws} having said: 'Every banner rose before the rising of Al-Qaim\textsuperscript{asws}, so its owner is a tyrant who worships someone apart from Allah\textsuperscript{azwj} Mighty and Majestic'.
14901 - عَلِي بن أحمد بن محمد ابن علي بن الحكيم عن همام بن سالم عن شهاب بن عبد ربه قال نبأ عبد الله (عليه السلام) يا شهاب بكثرة التفتيش في أهل بيتي من قريبين حتى يدعي الرجل منهم إلى الخلافة فإباهما ثم قال يا شهاب و لا تقل إلى عيني بن علي هؤلاء قال شهاب أشهد الله قد عناهم.

H 14901 – From him, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hisham Bin Saalim, from Shahaab Bin Abdul Rabbahu who said:

Abu Abdullahasws said to me: ‘O Shahaab! There would be a great deal of killing in the households of Qureysh to the extent that the man from among them would be called to the Caliphate, he would refuse’. Then said: ‘O Shahaab! Do not announce that Iasws meant those sons of myasws uncle’. Shahaab said, ‘I testify that heasws was referring to them’.

H 14902 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from someone else, from Abaan Bin Usmaan, from Al-Fazel, from Zurara, who has narrated the following:

Abu Ja’farasws has said that: ‘The people, when they did what they did, they pledged their allegiances to Abu Bakr, nothing prevented Amir-ul- Momineenasws calling the people to himselfasws except that heasws looked around at the people and feared for them that they would renge from Al-Islam, and resort to worshipping the idols and not testify that there is no god except Allahazwj and that Muhammadasws is the Rasool Allahasw, and it was more beloved to himasws than heasws should agree with them upon what they had done rather than reneging against the whole of Al-Islam.

But rather, destroyed is the one who does what they did. So, as for the one who did not do that, and entered into what the people had entered into without knowledge or enmity against Amir-ul- Momineenasws, so for that they have neither blasphemed nor exited from Al-Islam, and it is for that reason that Aliasws concealed hisasws matter, and had to pledge allegiance unwillingly, when heasws did not find any helpers’.

H 14903 – Narrated to us Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ali Bin Al-No’man, from Abdullah Bin Muskaan, from Abdul Raheem Al-Qaseer who said:

I said to Abu Ja’farasws that the people are appalled when we say that the people turned apostate’. So heasws said: ‘O Abdul Raheem, after the passing away of the Rasool Allahasw, the people turned to the terms of ignorance. The Helpers were
isolated and their isolation was not in goodness. They went and pledged their allegiances to Sa’d and were shouting slogans of the era of ignorance, ‘O Sa’d, you are the hope, and you are the vessel, and the solution!’

H 14904 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from someone else, from his companions, from Abaan Bin Usmaan, from Abu Ja’far Al-Ahowl, and Al-Fazeyl Bin Yasaar, from Zakariyya Al-Naqqaaz, who has narrated the following:

I heard Abu Ja’far asws saying: ‘After the Rasool Allah saww, the people became of the status of the one who followed Haroun as and the one who followed the calf. And Abu Bakr called, so Ali asws refused except for the Quran. And Umar called, so Ali asws refused except for the Quran. And Usman called, so Ali asws refused except for the Quran. And there is no one who will call, up to the coming out of Al-Dajjaal la, except that he will find the one who pledges his allegiance to him. And the one who raises a banner of misguidance, so its owner is a tyrant’.
Abu Abdullah asws has said: ‘Shall I asws not inform you of how Salmanar and Abu Dharrar (brought Islam)?’ So a man interrupted hastily and said, ‘As for the Islam of Salman’, so I have understood it. Inform me of the Islam of Abu Dharrar. So he asws said: ‘Abu Dharrar was in the middle of tending hisar sheep when hear saw a wolf passing by on the right of hisar sheep. So hear chased the wolf away by hisar staff. So the wolf came from hisar right. So Abu Dharrar chased it away. Then Abu Dharrar said to it, ‘Iar have not seen a wolf more vicious or evil than you’. So the wolf said to himar, ‘By Allahaww! The people of Makkah are more evil than I am. Allahaww Mighty and Majestic has Sent a Prophetasw to them, so they belied himasw and insulted himasw. This reverberated in the ears of Abu Dharrar.

So hear said to hisar wife, ‘Prepare myar provisions and give it to measw along with myasw walking stick’. Then hear went out on his feet towards Makkah to know the news of what the wolf had come up with. Hear reached Makkah and entered it at a time when it was hot, and hear was exhausted. So hear came up to Zamzam (well) and was thirsty. Hear filled a bucket and it turned out to be milk. So hear said to himself, ‘This evidences to mear to what the wolf had informed mear of and what iar have come to is right. So hear drank and went to a side from the sides of the Masjid. There was a group of Qureysh there, so hear sat among them. Hear saw them insulting the Prophetasw just as the wolf had said.

They did not stop mentioning the Prophetasw and insulting himasw until Abu Talibasws came up at the end of the night. So when they saw himasws, some of them said to the others, ‘Refrain, for hisasw uncleas is coming!’ They refrained. Heas said, ‘Heas did not stop narrating to them and speaking to them until it was the end of the day. Then heas stood up, and Iar arose following hisas footsteps. So heas turned towards mear
and said, ‘Mention your need’. So I asked, ‘This Prophet saw who has been Sent among you’. He as said: ‘And what do you want to do with him saw?’ I asked, ‘Believe with him saw, and ratify him saw, and present myself as to him saw’, and he saw will not command me as for anything except that I as shall obey him saw. He as said, ‘And you as will do it?’ I asked, ‘Yes’. So he as said, ‘Come to me as tomorrow at this time and I as will take you as to him saw’.

I as waited in the Masjid that night until when it was the morning, I as sat with them (Qureysh). They did not stop mentioning the Prophet saw and insulting him saw until Abu Talib as came over. So when they saw him as, some of them said to the others, ‘Withhold yourselves, for his saw uncle as has come’. So they withheld. He as did not stop narrating to them until he as stood up from them. So I as followed him as, I as greeted him as, so he as said, ‘State your as need’. So I asked, ‘The Prophet saw the one Sent among you’. He as said, ‘And what will you do with him saw?’ So I asked, ‘Believe with him saw, and ratify him saw, and present myself as to him saw, and there is nothing that he saw will command me as for, but that I as will obey him saw’. He as said, ‘And you as will do it’. I as said, ‘Yes’.

He as said, ‘Come with me as’. So I as followed him as. He as took me as to a house in which was Hamza as. So I as greeted him as and sat down. He as said to me as, ‘What is your as need?’ I said, ‘This Prophet saw Sent among you’. So he as said, ‘So what is your as need to him saw?’ I said, ‘Believe with him saw’, and ratify him saw, and present myself as to him saw, and he saw will not command me as for anything but that I as will obey him saw. So he as said, ‘Do you testify that there is no god except Allah azwj and that Muhammad saw is the Rasool Allah saw?’ I asked, ‘I as testify’.

I as asked: ‘What is your need?’ So I as said, ‘This Prophet saw Sent among you’. He as said, ‘And what is your as to him saw?’ So I as said, ‘Believe with him saw, and ratify him saw, and present myself as to him saw’, and he saw will not command me as for anything but that I as will obey him saw. So he as said, ‘Do you as testify that there is no god except Allah azwj. One with no associates to Him azwj, and that Muhammad saw is His azwj servant and His azwj Messenger saw?’ I asked, ‘I as testify’.

I as asked: ‘What is your need?’ So I as said, ‘This Prophet saw Sent among you’. He as said, ‘And what is your as to him saw?’ So I as said, ‘Believe with him saw, and ratify him saw, and present myself as to him saw’, and he saw will not command me as for anything but that I as will obey him saw. So he as said, ‘Do you as testify that there is no god except Allah azwj. One with no associates to Him azwj, and that Muhammad saw is His azwj servant and His azwj Messenger saw?’ I asked, ‘I as testify’.
So he asws took me to a house in which was Ali asws. I ar greeted him asws and sat down. So he asws said, ‘What is your need?’ I said, ‘This Prophet saww Sent among you’. He asws said: ‘And what is your ar need to him saww?’ I said, ‘Believe with him saww’, and ratify him saww, and present myself to him saww, and there is nothing that he saww will command me ar for but I ar will obey him saww. So he asws said, ‘Do you ar testify that there is no god except Allah azwj, and that Muhammad saww is His azwj Messenger saww?’ I said, ‘I ar testify’.

ففتحني إلى نبي في رسول الله (صلى الله عليه وآله وسلم) فقلت: فقلت: और मथिना फ़िल क़ेल ली رसूल اللہ (صلى الله عليه وآله وسلم) ما حاجتك فقتلت أي آدم فقلت: وما حاجتك التي قلت تمام به واصفه ولام ملزمي بشيء! إذاстиحذل أن لا إله إلا الله وان محمدا رسول الله.

So he asws took me ar to a house in which was the Rasool Allah saww. So I ar greeted and sat down. So the Rasool Allah saww said to me ar, ‘What is your ar need?’ I ar said, ‘The Prophet saww Sent among you’. He saww said: ‘And what is your ar need to him saww?’ I ar said, ‘Believe in him saww’, and ratify him saww, and he saww will not command me ar for anything but that I ar will obey him saww. So he saww said: ‘Do you ar testify that there is no god except Allah azwj and that Muhammad saww is the Rasool Allah saww?’ So I ar said, ‘I ar testify that there is no god except Allah azwj and that Muhammad saww is the Rasool Allah saww.

قال في رسول الله (صلى الله عليه وآله وسلم) يا أيها من ألق إلى باباك فإنك فقَلْتَ: ان عم لله قد قام وليس له وارت يعثرك، فخُذن سالا واف رد أهلك حتى يظهر أمرنا قال رجاء أبوزر فأخذت المال واقام عند أهله حتى أظهر أمر رسول الله (صلى الله عليه وآله وسلم).

So the Rasool Allah saww said to me ar; ‘O Abu Dharr ar! Go to your city, for you ar will find that a son of your ar uncle has died and there is no inheritor for him apart from you ar. So take his wealth and stay in the presence of your ar family until our saww matter is made apparent. So Abu Dharr ar returned, took the wealth and stayed in the presence of his family until the matter of the Rasool Allah saww was made apparent’.

قال أبو عبيد الله (عليه السلام) هذا حديث أبي ذر وابن يتملل الإبل رسول الله عز واف ما حديث سلمان فقده سمعته فقال جعلت فذلك حديث بحديث سلمان فقال قد سمعته ولم يحدثه لسوء أدب.

So Abu Abdullah asws said; ‘This is the Hadith of Abu Dharr ar and his ar Islam, may Allah azwj be Pleased with him ar. And as for the Hadith of Salman ar, so you have heard it’. So the man said, ‘May I be sacrificed for you asws, narrate to me the Hadith of Salman ar’. He asws said; ‘You have heard it’. (The narrator) said, ‘And he asws did not narrate it due to his bad manners’.

14906 علي بن إبراهيم عن أبيه عن أحمد بن محمد بن عثمان عن زرارة عن أبي جعفر (عليه السلام) عن ماهما بن ثابت أن رسول الله (صلى الله عليه وآله وسلم) قال: إن ماهما بن ثابت سألهفن له رسول الله (صلى الله عليه وآله وسلم) إلى متحريين وأحدهم من ثلة اختالف فإنما يقال حتى يكون عليهما أو أفليك قال إذا تحدثي غالب أو أمنى عليك قال إذا تحدثي شاكرا قال فإني قد كنت عليك فعلي أمتن أن لا إلا الله وان أحمد بن مسلمان عن أحمد بن مسلمان عن أحمد بن عثمان عن عبد الله بن عبد الله عن أبيه عن أحمد بن مسلمان عن ماهما بن ثابت عن محمد بن عثمان عن زرارة عن أبي جعفر (عليه السلام) عن ماهما بن ثابت أن رسول الله (صلى الله عليه وآله وسلم) قال إن ماهما بن ثابت سأله عن له رسول الله (صلى الله عليه وآله وسلم) إلى متحريين وأحدهم من ثلة اختالف فإنما يقال حتى يكون عليهما أو أفليك قال إذا تحدثي غالب أو أمنى عليك قال إذا تحدثي شاكرا قال فإني قد كنت عليك فعلي أمتن أن لا إلا الله وان أحمد بن مسلمان عن أحمد بن مسلمان عن أحمد بن عثمان عن عبد الله بن عبد الله عن أبيه عن أحمد بن مسلمان عن ماهما بن ثابت عن محمد بن عثمان عن زرارة عن أبي جعفر (عليه السلام) عن ماهما بن ثابت أن رسول الله (صلى الله عليه وآله وسلم) قال إن ماهما بن ثابت سأله عن له رسول الله (صلى الله عليه وآله وسلم) إلى متحريين وأحدهم من ثلة اختالف فإنما يقال حتى يكون عليهما أو أفليك قال إذا تحدثي غالب أو أمنى عليك قال إذا تحدثي شاكرا قال فإني قد كنت عليك فعلي أمتن أن لا إلا الله وان أحمد بن مسلمان عن أحمد بن مسلمان عن أحمد بن عثمان عن عبد الله بن عبد الله عن أبيه عن أحمد بن مسلمان عن ماهما بن ثابت عن محمد بن عثمان عن زرارة عن أبي جعفر (عليه السلام) عن ماهما بن ثابت أن رسول الله (صلى الله عليه وآله وسلم) قال إن ماهما بن ثابت سأله عن له رسول الله (صلى الله عليه وآله وسلم) إلى متحريين وأحدهم من ثلة اختلاف فإنما يقال حتى يكون عليهما أو أفليك قال إذا تحدثي غالب أو أمنى عليك قال إذا تحدثي شاكرا قال فإني قد كنت عليك فعلي أمتن أن لا إلا الله وان أحمد بن مسلمان عن أحمد بن مسلمان عن أحمد بن عثمان عن عبد الله بن عبد الله عن أبيه عن أحمد بن مسلمان عن ماهما بن ثابت عن محمد بن عثمان عن زرارة عن أبي جعفر (عليه السلام) عن ماهما بن ثابت أن رسول الله (صلى الله عليه وآله وسلم) قال إن ماهما بن ثابت سأله عن له رسول الله (صلى الله عليه وآله وسلم) إلى متحريين وأحدهم من ثلة اختلاف فإنما يقال حتى يكون عليهما أو أفليك قال إذا تحدثي غالب أو أمنى عليك قال إذا تحدثي شاكرا قال فإني قد كنت عليك فعلي أمتن أن لا إلا الله وان أحمد بن مسلمان عن أحمد بن مسلمان عن أحمد بن عثمان عن عبد الله بن عبد الله عن أبيه عن أحمد بن مسلمان عن ماهما بن ثابت عن محمد بن عثمان عن زرارة عن أبي جعفر (عليه السلام) عن ماهما بن Thu
Abu Ja’far asws has said: ‘When the Prophet saww came to this world, a man from the People of the Book went to a group from the Qureysh among whom were Hisham Bin Al-Mugheira, and Al-Waleed Bin Al-Mugheira, and Al-A’as Bin Hisham, and Abu Wajzat Bin Abu Amro Bin Umayya, and Uteyba Bin Raiya. So he said, ‘Has there been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. He said, ‘Then there has been a birth tonight among you?’ They said, ‘No’. 

So they dispersed and asked around. They were informed that a boy has been born to Abdullah Bin Abdul Muttalib as. So they sought the man, met him and said, ‘By Allah aswj, a boy has been born among us’. He said, ‘Was it before I spoke to you, or after what I spoke to you?’ They said, ‘It was before you spoke to us’. He said, ‘Come with me until I look at him saww. So they went and came to his saww mother as. They said, ‘Bring out the boy saww to us until we look at him saww. She as said, ‘By Allah aswj, my as son saww dropped and he saww did not drop like the newly born drop. He saww leaned upon the ground by his saww hands, and raised his saww head towards the sky. So he saww looked at it. Then Light came out from him saww to the extent that I saw the castles of Basra, and heard a call in the atmosphere saying: ‘You as have blessed with the Chief of the community. So when you as pick him saww up say, ‘I as seek refuge for him saww with the One aswj, from the evil of every envious one, and name him saww Muhammad saww’. 

H 14907 – From him, from his father, from Ahmad Bin Muhammad, from Abaan, from Abu Baseer, who has narrated the following:

Abu Ja’far asws that: ‘Samama Bin Asaal was captured by the cavalry of the Prophet saww and the Rasool Allah saww had said; ‘Our Allah aswj! Make me saww to overcome Samama!’ So the Rasool Allah saww said to him: ‘I saww give you one of three choices. I saww could kill you’. He said, ‘Then you saww would have killed a great person’. He saww said: ‘I saww could ransom you’. He said, ‘Then you saww would find me to be expensive’. He saww said: ‘Or I saww give safety to you’. He said, ‘Then you would find me to be thankful’. He saww said: ‘So I saww give safety to you’. He said, ‘I hereby testify that there is no god except Allah aswj, and you saww Muhammad saww are the Rasool Allah saww, and by Allah aswj, I knew you saww were the Rasool Allah saww when I saw you saww, and I did not testify by it whilst I was in bondage’. 

14907 - عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبَنَيْنِ وَافْتَرَى عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ الصَّلاةُ وَالسَّلَامُ) قَالَ لَمَّا وَلَدَ النَّبِيُّ ﷺ صَلَّى اﷲُ عَلَيْهِ وَرَحْمَتُهُ عَلَيْهِ ﷺ حَامٍ زَدَّ عَلَى هُدَى الْكِتَابِ مِنْ أَهْلِ الْكِتَابِ فِي هُدَايْنِ هُدَىِّ الْمَغَرِّبِ وَالْوَلِيدِ نَعْبَرِيٍّ وَالْمَغَرِّبِ وَالْعَاصِمِ بِنْ هُدَى وَأَبِي وَزُجَّةُ بِنْ أَبِي عَمْرٍ وَغَلِبَةُ بِنْ رَيْبَةٍ قَالَ أَنْ وَلَدَ فِي مَوْلُودِ الْلِّبَيْحَةِ فِئَالُ أَنَّ فَوْلَادَ اسْتُؤْخِذَنِ فَقَالُوا لَا فَوْلَادُ إِذَا يَفْضِلُنَّ حَامِلَةً أَمْسَأَةً أَحْمَدَ بْنَهَا سَكَّنَهَا فِي الْحَرَّ الْمَلَكِ وَيَكُونُ أَحْلَالَ أَهْلِ الْكِتَابِ وَيَهِبُ عَلَى يَدِهِ نَعْبَرِيٍّ وَالْعَاصِمِ وَاللَّهُ يَا مَعَشَرُ فَرْقِيَّ

So they dispersed and asked around. They were informed that a boy has been born to Abdullah Bin Abdul Muttalib as. So they sought the man, met him and said, ‘By Allah aswj, a boy has been born among us’. He said, ‘Was it before I spoke to you, or after what I spoke to you?’ They said, ‘It was before you spoke to us’. He said, ‘Come with me until I look at him saww. So they went and came to his saww mother as. They said, ‘Bring out the boy saww to us until we look at him saww. She as said, ‘By Allah aswj, my as son saww dropped and he saww did not drop like the newly born drop. He saww leaned upon the ground by his saww hands, and raised his saww head towards the sky. So he saww looked at it. Then Light came out from him saww to the extent that I saw the castles of Basra, and heard a call in the atmosphere saying: ‘You as have blessed with the Chief of the community. So when you as pick him saww up say, ‘I as seek refuge for him saww with the One aswj, from the evil of every envious one, and name him saww Muhammad saww’. 

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The man said, 'Bring him s
d out'. So she brought him s out. He looked at himself,
then turned himself  over and looked at the mole between his shoulder blades. He fell down unconscious. So they took the boy saw
to his mother as and said, 'May Allah as bless you as with regards to him saww. When they went out, he had regained consciousness, so they said to him, 'What is the matter with you? Woe be unto you!' He said, 'The Prophet-hood has gone from the people of the East and the West would talk about it'. And Abu Sufyan was saying, 'He saww would rob (the power) from his saww own city?'

H 14908 – Humeyd Bin Ziyad, from Muhammad Bin Ayyub, from Muhammad Bin Ziyad, from Asbaat Bin Saalim, who has narrated the following:

Abu Abdullah as having said: 'When Aamina Bint Wahab as went behind the curtain, and was taken before the ‘nazool’ of the Prophet saww, Fatima Bin Asad as the wife of Abu Talib as was present with her as. She as did not cease to be with her as until she as was blessed. So one of them as said to the other as, 'Did you as see what I as saw?' She as as said, 'And what did you as see?' She as as said, 'This light which has brightened up what is in between the East and the West and what is in between the two as well'. Then Abu Talib as came up to them as and said to them as both, 'What is the matter with you as two? Which thing has astounded you as two?' So Fatima as informed him as of the light which she as had seen. So Abu Talib as said to her as, 'Indeed! as give you as good news!' She as as said, 'Yes'. So he as as said, 'You as will be blessed with the one asws who will be the successor asws of this newborn saww.'
H 14910 – Yunus, from Sinan Bin Tareyf who said:

I heard Abu Abdullahasws saying: ‘It is befitting for ‘المؤمن’ the Believer that he should fear Allahazwj with such a fear as if he is looking upon the Fire, and hope with such a hope as if he is from the inhabitants of the Paradise’. Then said: ‘Allahazwj is with the expectation of Hisasws servant. If he expects good, so it will be good, and if he expects evil, so it will be evil’.

H 14911 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Ismail Bin Jabir who said:

I was in the presence of Abu Abdullahasws at Makkah when a messenger from Al-Medina came to himasws. So heasws said to him: ‘Who did you come with?’ He said, ‘I had no one to accompany me’. Abu Abdullahasws said to him: ‘But, if Iasws had come to see you, asws would have educated you of well manners’. Then said: ‘One is a Satanla, and two are Satansla, and three are a company, and four are friends’.

H 14912 – From him, from Ahmad, from Al-Husayn Bin Sayf, from his brother Ali, from his father, from a man from the Clan of Nowfal Bin Abdul Muttalib who said:

Abu Ja’far Muhammad Bin Aliasws said: ‘The Rasool Allahsaww said: ‘The most beloved company to Allahazwj is four (in number), and a group does not exceed seven except the frequency of the noise’.

H 14913 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one whom he mentioned:

Abu Al-Hassan Musaasws has narrated from hisasws fatherasws from hisasws grandfatherasws regarding the will of the Rasool Allahsaww to Aliasws: ‘Do not go out alone on a journey for the Satanla would be with the loner, and heasws is (also) with the two but further away. O Aliasws! If the man travels alone he is misguided, and two are
(also) misguided, and the three is a group’. He (the narrator) said, ‘And some of
them are reporting: ‘For travelling’.

14914 - علي بن أبي إبراهيم عن أبيه على السُّلفي بن معتمد، و علي بن مَهْدَر
علي بن سليمان بن داوود عن حمَّاد بن
عيسى عن أبي عبد الله (عليه السلام) قال في وصيَّةٍ لمَّعَانٍ لابنه يانى، بني سَفيَّك، و حَكَّاك، و فَيْنُك، و سَفَاك،
و إبراهيم و حِبوطك و مَحْرَك، و تزوَّد مَعَك من الأَذَّانِ ما تَتَّلَّغ بَعْدَهَا و من مَعَك و كَن لِلْأَصَابِيْكَ مَوْافَكَةٍ إِذَا في مَعْصِيَّة
الله عَزِّ و جَلِّل.

H 14914 – Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin
Muhammad Al-Qasany, from Suleyman Bin Dawood, from Hammaad Bin Isa, who has narrated the
following:

Abu Abdullahasws having said: ‘Luqmanasws advised hisas son: ‘O myas son! Travel with
your sword, and your slippers, and your turban, and your tent, and your water
container, and your needle, and your threads, and your shoe-repair kit, and your
 provision of medicines which are beneficial for you and the one is with you. And be in
 concordance with your companion except if it is in the disobedience to Allahazwj
 Mighty and Majestic’.

14915 - علي بن أبي إبراهيم عن السُّلفي بن مَهْدَر بن سليمان بن عبد الله (عليه السلام) عن أبيه (عليهم السلام) قال: قال
رسول الله (صلى الله عليه وآله) من شرف الرجل أن يطلب زادًا إذا خرج في سفره.

H 14915 – Ali, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullahasws, from his forefathersasws having said: ‘The Rasool Allahasws said: ‘It
is from the nobility of the man that he would have good provisions when he goes out
on a journey’.

14916 - علي بن أبي إبراهيم عن أبيه على السُّلفي بن سليمان بن عبد الله (عليه السلام) قال كان علي بن
المستنِّك (عليه السلام) إذا سافر إلى الحجّ و الْوَتْرَةَ تزوَّد من أطعَمَبُ الْزَّادِ و الدِّنْسِ و السَّكَرِ و السَّوْيِقِ المُخْصُصِ و
المحلِّي.

H 14916 – Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan, who has narrated the
following:

Abu Abdullahasws having said: ‘Whenever Aliasws Bin Al-Husaynasws used to travel to
the Pilgrimage and the Umra, would provide himselfasws with good provisions from
 the almonds, and the sugar, and the roasted and sweetened stem (beans)’.

14917 - علي بن إبراهيم عن أبيه على السُّلفي بن مَهْدَر بن صبيح بن أبي عبد الله (عليه السلام) أنه قال
 ذُمحَت عليه بَيْنَا قَالَتْ إِلَيْهِ تِبَّانَةُ و قَالَ بِأَيْدِهِ رَزَّاهَا عَلَى مَتْرَبِيَّةٍ قَالَتْ بَيْنَ يَدِيهِ قَالَ: أبو عبد الله (عليه السلام) رَضَحُ الله
المعيِّن بن جَنْسِ فُطَنْتْهَا أَنَّهُ شَهَّى قَبَائِيٌّ بَيْنَ يَدِيهِ ثُمَّ قَالَ: أفْ لَيْسَ لَيْسَهَا أَفْ لَيْسَ لَيْسَهَا إِنَّا نَحْنُ أَمَا نَا لَيْسَنُهَا إِلَى
اللهِ فِيهَا عَمْوَةً عَلَى وَلَيْهِ وَ إِنْ بَعْدَهَا دَاوَرَتْ هَكَذَا فَقَطَلَتْ جُنْبَتُهُ فِي كَأَنْ بُلْدَةً دَاوَرَ تَأَمَّرَ بِيدِهِ إِلَى
الأَرْض.

H 14917 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-Waleed Bin Sabeeh, who
has narrated the following:
I came up to Abu Abdullah asws one day, so he asws presented to me a piece of cloth and said: ‘O Waleed, fold this upon its corners’. So I stood up in front of him asws. Abu Abdullah asws said: ‘May Allah azwj have Mercy on Moalla Bin Khunays’. So I though he asws is comparing my standing in front of him asws with the way in which Moalla Bin Khuays may have stood in front of him asws. Then he asws said: ‘Ugh to the world! Ugh to the world! But rather, the world is a place of afflictions in which Allah azwj has Made His azwj enemies to overcome His azwj friends, but after it is a house which is not like this’. So I said, ‘May I be sacrificed for you, and where is that house?’ He asws said: ‘Over there!’ – and he asws pointed by his asws hand to the ground.

H 14918 – Muhammad Bin Ahmad, from Abdullah Bin Al-Salt, from Yunus, from the one whom he mention, from Abu Baseer who said:

Abu Abdullah asws said: ‘O Abu Muhammad! Allah azwj Mighty and Majestic has Angels who cut off the sins from the backs of our asws Shites just like the cutting by the wind of the leaves from the tree in the season of autumn and that is the Statement of the Mighty and Majestic: “[40:7] hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe”, and Allah azwj has not Intended by this other than you’.

H 14919 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said, ‘Narrated to me Abu Al-Khattab in the best of conditions that:

He asked Abu Abdullah asws about the Statement of Allah azwj Mighty and Majestic: “[39:45] And when Allah alone is mentioned, (the Imam asws said it is) by the obedience to the one asws, the obedience to whom asws Allah azwj the One has Commanded for from the Progeny asws of Muhammad asaww the hearts of those who do not believe in the hereafter shrink, and when there is a mention of the one, the obedience to whom Allah azwj has not Commanded for lo! they are joyful”.

H 14920 – Ali Bin Ibrahim, from his father, from ibn Abu Umeyr, from Ibrahim the owner of the Barley, from Kaseer Bin Kalsama, who has narrated the following:
Imam asws, said, regarding the Statement of Allah azwj Mighty and Majestic: “[2:37] Then Adam received (some) words from his Lord”, he asws said: ‘There is no god except You azwj, Glory be to You azwj our Allah azwj and by Your azwj Praise, I have acted in an evil manner and have been unjust to myself, so Forgive me and You azwj are the best of the Forgivers. There is no god except You azwj. Glory be to You azwj our Allah azwj, and by Your azwj Praise. I have acted in an evil manner and have been unjust to myself, so Forgive me and be Merciful to me, and You azwj are the Most Merciful of the merciful ones. There is no god except You azwj. Glory be to You azwj our Allah azwj, and by Your azwj Praise. I have acted in an evil manner and have been unjust to myself, so Turn (with Forgiveness) to me for You azwj are the Merciful Forgiver’. 

And in another report regarding the Statement of the Mighty and Majestic: “[2:37] Then Adam received (some) words from his Lord”, he asws said: ‘He asked for the sake of Muhammad saww, and Ali asws, and Al-Hassan asws, and Al-Husayn asws, and Fatima asws'. 

H 14921 – Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayyub Al-Khazzaaz, from Abu Baseer, who has narrated the following: 

Abu Abdullah asws having said: ‘When Ibrahim as saw the Kingdom of the Heavens and the earth, he as turned and saw a man committing adultery. So he as supplicated against him. He died. Then he as saw another one. He as supplicated against him, so he died as well, to the extent that he as saw a third one, and he as supplicated against him and he died too. 

So Allah azwj Revealed unto him as: “O Ibrahim as! If you as supplicate, it would be Answered, so do not supplicate against My azwj servants, for if I azwj so Desired, I azwj would have never Created them. I azwj Created My azwj creation upon three categories. There is a type of servant who worships Me azwj and does not associate anything with Me azwj, so I azwj reward him; and there is a servant who worships other than Me azwj so he won’t escape Me azwj; and a servant who worships other than Me azwj, so I azwj bring out from his descendants the one who would worship Me azwj".
Then he as turned, so he as saw a carcass on the coast of the sea, half of it was in the water and half of it in the sand. The sea lions came and ate what was in the water, then returned and he as saw some of them on top of the others eating each other, and the lions of the land came and ate from it. So he as saw some of them on top of each other, eating each other. That surprised Ibrahim as from what he as saw, and said: “[2:260] Show me, Lord, how You will raise the dead”. How do You azwj Bring back that which has consumed each other’. “He replied: "Have you no faith?" He said "Yes, but just to reassure my heart", meaning, until he as sees this like he sees all the things’. “Allah said, "Take four birds, draw them to you, and cut them over the mountain-tops then call them back. They will come swiftly to you". So when he as called them over, they responded. And the mountains were ten in number’.

A 14922 – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Suleyman Bin Khalid who said:

I asked Abu Abdullah asws about the heat and the cold, from what do they emanate?’ O Abu Ayyub! Mars is a hot planet and Saturn is a cold planet. So if Mars begins to rise, the Saturn goes lower, and that is in the spring. So they do not stop being like that. Every time Mars rises a level, Saturn falls for three months until the Mars ends up high and Saturn ends up in the decline.

For the Mars that is its hottest time. So when it is at the end of the summer and the beginning of the autumn, Saturn begins to ascend and the Mars begins to descend. So these two do not stop being like that. Every time Saturn rises a level, Mars declines a level, and that is at the beginning of the winter and at the end of the summer. So that is its coldest time.

Every time this one rises, this one comes down, and every time this one comes down, this one rises. So if there is a cold day in the summer, so that is the action of the Moon, and if there is a hot day in the winter, so that action is due to the Sun.
H 14923 – A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al-Ashary, from Abdullah Bin Maymoun Al-Qaddaah, who has narrated the following:

Abu Abdullah asws has said that the Rasool Allah saww said: ‘O Ali asws! The one who loves you asws, then dies, so he has died. And the one who loves you asws and has not died yet, so he is awaiting. And the sun does not rise nor sets except that it comes to him with sustenance and the faith’. And in another copy (it says): ‘Light’.

H 14924 – Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah asws has said that the Rasool Allah saww said: ‘There will come a time upon my saww community when they will be ugly in their inner selves and beautiful in their appearances. They will be greedy for what is in the world and will not be intending what is in the Presence of Allah azwj, their Lord azwj. Their Religion would have become a (matter of) show-off. Fear will not have entered into them. Allah azwj would Prevail over them with Punishment. So they would be supplicating by the supplication of the Drowning One (Du’aa Al-Ghareek), so He azwj will not Answer to them’.
H 14925 – From him, from his father, from Al-Nowfalay, from Al-Sakuny, who has narrated the following:

Abu Abdullah\textsuperscript{asws} has said that the Amir-ul- Momineen\textsuperscript{asws} said: ‘When the jurists and the scholars used to write to (deal with) each other, they did so in three ways, and there was no fourth. The one who thought of his Hereafter, Allah\textsuperscript{azwj} Sufficed for his concerns of the world. And the one who corrected himself in secret, Allah\textsuperscript{azwj} Corrected him publicly. And the one who corrected with regards to what was in between him and the people’.  

H 14926 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ali Bin Asbaat, from Sa’daa Bin Muslim, from some of our companions, who has narrated the following:

Abu Abdullah\textsuperscript{asws} having said: ‘There was a man in Al-Medina who entered the Masjid of the Messenger\textsuperscript{saww} and he said, ‘Grant me comfort in my anxiety, and company for my loneliness, and sustenance of a righteous companion’. There was a man seated in the corner of the Masjid. So he greeted him and said to him, ‘Who are you, O servant of Allah\textsuperscript{azwj}?’ So he\textsuperscript{ar} said: ‘I\textsuperscript{ar} am Abu Dharr\textsuperscript{ar}'. The man said, ‘Allah\textsuperscript{azwj} is Great! Allah\textsuperscript{azwj} is Great!’ So Abu Dharr\textsuperscript{ar} said: ‘And why did you exclaim that, O servant of Allah\textsuperscript{azwj}?’. He said, ‘I entered the Masjid, so I supplicated to Allah\textsuperscript{azwj} Mighty and Majestic to Grant me comfort in my anxiety, and company for my loneliness, and sustenance of a righteous companion’. So Abu Dharr\textsuperscript{ar} said to him, ‘I\textsuperscript{ar} have more right for the exclamation than you are if I\textsuperscript{ar} was that companion, for I\textsuperscript{ar} heard the Rasool Allah\textsuperscript{saww} saying: ‘I\textsuperscript{saww} and you\textsuperscript{ar} would be upon a canal on the Day of Judgement until the people are free from the Accounting. Arise (and leave) O servant of Allah\textsuperscript{azwj} for the authorities have prohibited for anyone to be seated with me\textsuperscript{ar}'.

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H 14927 – Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullahasws has said that the Amir-ul-Momineenasws said: ‘The Rasool Allahsaww said: ‘There will come upon the people a time when nothing will remain from the Quran except for its image, and nothing from Al-Islam except for its name. They will be named by it (as Muslims) but they would be far from it. Their Masjid will be well built but would be ruins in matters of guidance. The Jurists of that era would be the most evil jurists under the shadow of the sky. The strife (Fitna) would commence from them and end up to them’.

H 14928 – Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ali Bin Asbaat, from Muhammad Bin Al-Husayn Bin Yazeed who said:

I heard Al-Rezaasws at Khurasaan and heasws was saying: ‘Weasws, the Peopleasws of the Household inherited the forgiveness from the Progeny of Yaqoubasws, and weasws inherited the appreciation from the Progeny of Dawoodasws. And I (the narrator) think that there was another statement which was forgotten by Muhammad (the narrator), so I said to him, Perhaps it is that heasws said: ‘And weasws inherited the patience from the Progeny of Ayubasws’. He said, ‘It is befitting’.

Ali Bin Asbaat said, ‘But rather, I said that because I had heard Yaqoub Bin Yaqteen narrate from some of his men, ‘When Abu Ja’far Al-Mansour went to Al-Medina in the year in which Muhammad and Ibrahim the sons of Abdullah Bin Al-Hassan were killed, he turned towards his uncle Isa Bin Ali. He said to him, ‘O Abu Al-Abbas! The commander of the faithful (the Caliph) has decided that the trees of Al-Medina be cut down, and its fountains blocked, and it be turned upside down’. He said, ‘O commander of the faithful (Caliph), this here is the sonasws of your uncle Ja’far Bin Muhammadasws, send for him and ask himasws of his opinion’.

He (the narrator) said, ‘So he sent a message which Isa informed himasws of, and then returned back to him. So he said to him, ‘O commander of the faithful (Caliph), Dawoodas was Granted appreciation, and Ayyubas was in affliction so heas was
patient, and that Yusuf\textsuperscript{as} forgave after being in power. So forgive, for you are from the lineage of those ones\textsuperscript{as}. 
Appendix: Ahadith to be Verified by the Quran and Other Ahadith

Muhammad Bin Mas’ud Al Ayyashi in his commentary (Tafseer) from Sudeyr said that Abu Abd Allah asws said:

‘Do not ratify to usasws anything except for that which is in agreement with the Book of Allahazwj and the Sunnah of His Prophetsaww. 6

عليٍّ بن إبراهيم عن أبيه عن النقوشي عن السكنية عن أبي عبد الله قال قال رسول الله صلَّى الله عليه وسلم إن على كل حق حقيقة وعلى كل صواب نورا فما وافق كتاب الله فخذوه وما خالف كتاب الله فذغوه.

Ali Ibn Ibrahim from his father, from Al Nawfaly, from Al Sakuny who says:

Abu Abd Allahasws said: ‘The Messenger of Allahsaww said: ‘Surely on every truth there is reality, and on every correct thing there is a light. Whatever is in agreement with the Book of Allahazwj take hold of it, and that which is against the Book of Allahazwj, leave it’. 7