The Book - Garden (of Flowers)
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Saeed, from Al-Nazar Bin Suweyd, from Zur’at Bin Muhammad, from Abu Baseer, who has said:

فَمَرُوا فَقَالَ ﻣُﺣَﻤﱠﺪٌ ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا ﻷَفْرُوا 

H 14929 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Ali, from Abu Baseer, who has said:

Abu Abdullah asws regarding the Statement of Allah aswj Mighty and Majestic: “[2:89] and before that they used to pray for victory against those who disbelieve”.

He asws said: 'The Jews had found in their Book that Muhammad saww would emigrate between Ayr and Ohad, so they went out look for these places. They passed by a mountain called Hadaad, so they said, 'Hadaad and Ohad are one and the same'. So they dispersed upon that. Some of them encamped at Tayma and some of them at Fadak, and some of them at Khyber'.

The ones who were at Tayma longed to be with some of their brothers. A Bedouin from Qays, passed by them so they hired (a camel) from him and he said to them, 'I shall pass with you in between Ayr and Ohad'. They said to him, 'When you pass by these two, point these two places out to us. So when he was in the middle of the land of Al-Medina, he said to them, 'That is Ayr and this is Ohad'. So they descended from the backs of his camels and said, 'We have reached where we wanted to be, therefore we do not have any need for your camels, and so you can go to wherever you like'. And they wrote to their brothers who were at Fadak and Khyber, 'We have got to the place so come to us'. They wrote back to them, 'We have settled in the houses and acquired assets, and there is no one closer to us than you are. So when that event transpires, we would quickly come to you'.

They acquired assets in the land of Al-Medina. When their wealth increased, it (news) reached Tubba and he attacked them. They fortified themselves from him, so he surrounded them. They felt sympathetic towards the weak ones of Tubba and they would throw the dates and the barley towards them at night. So (the news of) that reached Tubba, and he sympathised with them and granted them amnesty. They came down to him. He said to them, 'I have come to like your city and would like to reside among you'. So they said to him, 'It is not for you to dwell in that place, for a Prophet saww would be emigrating and that is not for anyone until that happens'. He said to them, 'I will leave behind among you members of my family, so when that happens, they would support him saww and help him saww.'
So he left behind two tribes, Al-Aws and Al-Khazraj. So when they multiplied, they used to take the wealth of the Jews and the Jews used to say to them, ‘But, when Muhammad saww is Sent, he saww would take you all out from our houses and our wealth’. So when Allah azwj Mighty and Majestic Sent Muhammad saww, the Helpers believed in him saww, but the Jews denied him saww, and it is the Statement of Allah azwj Mighty and Majestic: “[2:89] and before that they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah’s curse is on the unbelievers.”

H 14930 — Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is’hac Bin Ammar who said:

‘I asked Abu Abdullah asws about the Statement of Allah azwj Blessed and High: “[2:89] and before that they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him”. He asws said: ‘A people who were in between (the era of) Muhammad saww and Isa as, and they would inform the idol worshippers about the promised Prophet saww, and they were saying, ‘When the Prophet saww comes out, he saww would break your idols, and will do this with you, and that with you’. However, when the Rasool Allah saww came out, they denied him saww.”

H 14931 — Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Ayyub Al-Khazaz, from Umar Bin Hanzala who said:

I heard Abu Abdullah asws saying: ‘There are five signs before the rising of Al-Qaim asws – The scream, and the Sufyani, and the sinking (of the earth), and the killing of the pure soul (Al-Nafs Al-Zakkiyya) and Al-Yamany’. So I said, ‘May I be sacrificed for you asws, if someone from your asws Household comes out (in revolt) before these signs, shall we come out (revolt) with him?’ He asws said: ‘No’. So when it was the next morning, I recited this Verse: “[26:4] If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it”. I said, ‘Is this the scream?’ He asws said: ‘If that was, then the necks of the enemies of Allah azwj Mighty and Majestic would stoop down in humility’. 
H 14932 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzaal, from Abu Jameela, from Muhammad Bin Ali Al-Halby who said:

I heard Abu Abdullah asws saying: ‘The differing of the Clan of Abbas is from the inevitable, and the Call is from the inevitable, and the coming out of Al-Qaim asws is from the inevitable’. I said, ‘And How would be the Call?’ He asws said: ‘A Caller will Call out from the sky at the beginning of the day: ‘Indeed! Ali is the Winner’. They are the Winners’. He asws said: ‘And a Caller will Call out at the end of the day: ‘Indeed! Usman and his Shites, they are the winners’. A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al-Shahaam who said:

H 14933 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al-Shahaam who said:

Qatada Bin Da’ama came up to Abu Ja’far asws, so he asws said: ‘O Qatada! Are you a Faqih (Jurist) of the people of Basra?’ He said, ‘That is what they are alleging’. Abu Ja’far asws said: ‘It has reached me asws that you are explaining the Quran’. Qatada said to him asws, ‘Yes’. So Abu Ja’far asws said to him: ‘You are explaining it by knowledge or by ignorance?’ He said, ‘No, by knowledge’. So Abu Ja’far asws said to him: ‘So if you are explaining by knowledge, so ‘you are’ ‘who you are’ and I asws would like to ask you’. Qatada said, ‘Ask’.

He asws said: ‘Inform me asws about the Statement of Allah azwj Mighty and Majestic in (the Chapter) Saba: “[34:18] and We apportioned the Journey therein: Travel through them nights and days, secure”. Qatada said, ‘That is for the one who goes out from his house with lawful provisions, and camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family’. So Abu Ja’far asws said: ‘I asws hold you to Allah azwj, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?’ Qatada said, ‘Our Allah azwj, Yes!’
So Abu Ja’far saws said: ‘Woe be unto you! But rather, you are explaining the Quran from your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our saws rights, loving us saws with his heart, just as Allah azwj Mighty and Majestic has Said: “[14:37] therefore make the hearts of some people yearn towards them” and it does not mean the House, for He azwj is Saying ‘towards them’. So we saws are, by Allah azwj, the supplication of Ibrahim as towards whom saws if one loves with one’s heart, his Pilgrimage would be Accepted, otherwise it will not be, O Qatada!

So if it is like that, he would be safe from the Punishment of Hell on the Day of Judgement’. Qatada said, ‘No offence. By Allah azwj, I will not explain it except like this’. So Abu Ja’far saws said: ‘Woe be unto you, O’ Qatada! But rather, you should understand the Quran from the ones saws who have been addressed by it’.

Abu Ja’far saws says that the Prophet saww informs me saww that Allah azwj, there is no god apart from Him azwj, when He azwj Pauses the creatures and Gathers the former ones and the later ones, Hell will be brought by a thousand reins, each rein grabbed by a hundred thousand Angels from the strong and harsh ones, making crushing, and shattering sounds with its exhalation and inhalation, sighing in its exhalation. And if Allah azwj Mighty and Majestic does not Delay it until the Accounting is dealt with, it would destroy all. Then a neck would come out from it, which would encompass the creatures, be they righteous or be they tyrants from among them. So there is no creature of Allah azwj a servant from His azwj servants, Angel, or Prophet as except that he would call out, ‘O Lord azwj, (save) my soul! (save) my soul! Whilst you saww would be saying: ‘O Lord azwj, (save) my saww community! (save) My saww community!'
Then a Bridge would be placed over it, thinner than the hair, and sharper than the sword. It would have three hurdles for it. The first one being the fulfilment of the trusts and the mercy; and the second being the Salat' and the third being the Lord\textsuperscript{azwj} of the Words, there is no god apart from Him\textsuperscript{azwj}. So they will be mandated to cross over it. They would be captivated by the mercy and the fulfilment of the trust stage. So if they can be rescued from it, the Salat stage would capture them. So if they can be rescued from it, they would end up to the Lord\textsuperscript{azwj} of the Worlds, Majestic is His\textsuperscript{azwj} Mention, and it is the Statement of Allah\textsuperscript{azwj} Blessed and High: “[89:14] Lo! Your Lord is ever watchful”.

And the people would be upon the Bridge, (some) of their feet slipping and (some) of their feet firm; and the Angels would be around them Calling out: ‘O Benevolent! O Lenient! Excuse them, and Forgive them, and Return by Your\textsuperscript{azwj} Grace, and Secure them while the people would be flocking on it like moths. So the one who is saved would be so by the Mercy of Allah\textsuperscript{azwj} Blessed and High would look at it (the Bridge) and say, ‘The Praise is due to Allah\textsuperscript{azwj} Who Rescued me from you (the Bridge) after finding me lost and in desperation, by His\textsuperscript{azwj} Grace. Surely, our Lord\textsuperscript{azwj} is Forgiving, Appreciative’.

H 14935 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid, who has narrated the following:

Abu Ja’far\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} Mighty and Majestic: “[2:148] therefore hasten to (do) good works; wherever you are, Allah will bring you all together”. He\textsuperscript{asws} said: ‘Good works is a reference to Al-Wilayah, and the Words of the Blessed and the High: “wherever you are, Allah will bring you all together” mean the companions of Al-Qainm\textsuperscript{asws} three hundred and some ten men’. He\textsuperscript{asws} said: ‘And they are, by Allah\textsuperscript{azwj}, a numbered community’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj} they would gather together in a single moment, like clouds in the autumn’.

H 14936 – A number of our companions, from Ahmad Bin Muhammed, from Muhammad Bin Ismail Bin Baz’i’e, from Munzar in Jayfar, from Hisham Bin Saalim who said:
I heard Abu Abdullah asws saying: ‘Travel when it is cool (time of the day)’. I said, ‘We are afraid of the pests’. So he asws said: ‘Even if something affects you, it is better for you in view to the fact that you will be safe (from sunstroke), as you are the protected ones (from pets)’.

Abu Abdullah asws has said: ‘The Rasool Allah saww said: ‘It is on you to travel at night, for the ground folds up at night’.

Abu Abdullah asws has said: ‘The earth folds up during the end of the night’.

We intended to go out, so we went to greet Abu Abdullah asws. So he asws said: ‘It is as if you all are seeking blessings for Monday’. So we said, ‘Yes’. So he asws said: ‘So which day is greater in evil than the day of Monday, the day in which our Prophet saww departed, and the Revelation was Raised (stopped) from us asws. Do not go out, and go out on the day of Wednesday’.
H 14941 – From him, from Bakr Bin Salih, from Suleyman Al-Ja’fary, who has narrated:

Abu Al-Hassan Musa-asws having said, ‘The evil, for the traveller in his road, are five things – The cawing crow on his right and spreading its tail; and the howling wolf which howls on the face of the man while sitting on it’s tail and raises its voice and lowers it three times; and the deer which crossing from the right to the left, and the crying owl, and an old woman coming in from the front, and confronting a female (asray) donkey. So the one who feels anything from these for himself, so he should immediately say, ‘I adhere to You-azwj, O Lord’ from the evil of what I find in (front of) myself’. He-asws said; ‘He would be protected from that’.

H 14942 – Muhammad Bin Yahya, from Salmat Bin Al-Khattab, from Abdullah, from Muhammad Bin Sinan, from Abdullah Bin Al-Qasim, from Amro Bin Abu Maqdam who said:

Abu Abdullah-asws said: ‘Allah-azwj Blessed and High has Adorned our-asws Shites with the forbearance, and Covered them with the knowledge by His-azwj Knowledge of them before He-asws Created Adam-asw.

H 14943 – Abu Ali Al-Ashyari, from Muhammad Bin Abdul Jabbaar, and a number of our companions, from Sahil Bin Ziyad together, from Ibn Fazzaaal, from Sa’albat Bin Maymoun, from Umar Bin Aban, from Al-Sabbah Bin Sayaabah, who has said:

Abu Abdullah-asws has said that: ‘The man who loves you (Shites) and does not know what you are saying (believe in), so Allah-azwj Enters him into the Paradise. And if the man hates you (Shites), and does not know what you are saying (believing in), so Allah-azwj would Enter him into the Fire. And the man from among you would fill his book of (deeds) without (having performed) deeds’. I said, ‘May I be sacrificed for you-asws, and how can that be?’ He-asws said: ‘He passed by the group belittling us, they see him, and some of them say to the others, ‘Refrain, for this man is from their-asws Shites’. And the man from our-asws Shites passes by them, so they mock him and speak (bad) regarding him, so Allah-azwj Writes for him Rewards, due to that, until his book (of) deeds gets filled up without (having performed) any deeds’.

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H 14944 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Jaham, from Abu Khadija who said:

Abu Abdullah asws said to me; ‘How much (distance is there) between you and Al-Basra?’ I said, ‘It is five (days) by the water (sea) if the wind is good, and upon the back (of the earth) eight days or approximate to that’. So he asws said: ‘This is not near. Visit each other frequently for there will not be an escape on the Day of Judgement from each human being to bring a witness who would testify for him upon his Religion’. And said: ‘If a Muslims sees his brother, it is a revival for his Religion if he Mentions Allah aszw (during their meeting)’.

H 14945 – Ali Bin Ibrahiim, from his father, from Hammaad Bin Is, from Rabi’e, who has narrated the following:

Abu Abdullah asws has said; ‘By Allah azwj! No one from the Arabs or the non-Arabs loves us asws except the people of noble houses, and the (noble) origins; and no one from these ones and those ones hates us asws except all the filthy ones and of illegitimate origin’.

H 14946 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Al-Husayn Bin Sa’d, from Al-Nazar Bin Suweyed, from Yahya Al-Halby, from Haroun Bin Kharjat, from Abu Baseer, who has narrated the following:

Abu Ja’far asws regarding the Statement of Allah azwj Mighty and Majestic: “[2:247] And their prophet said to them: Surely Allah has raised Talut to be a king over you. He asws said: ‘He as was neither from the grandsons of the Prophets as nor was he as from the grandsons of the kings’. He said: Surely Allah has chosen him in preference to you’. And Said: “[2:248] And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it”.

وَ قَالَ اللَّهُ جَلَّ مُكْرِهُ إِنَّ اللَّهَ مَلِئُ عِبَادَهُ بِنَاهِرٍ فَمَنْ شَرَبَ مِنْهُ فَلْيُنَادِيَ اللَّهَ رَأَى مَعَهُ مِنَ الطَّيْرِ وَ مِنَ النَّفْسِ وَ مِنَ الْقَلْبِ رَأَيْنَاهُ مَدْفُونًا فِي النَّافِئِ مَدْفُونًا فِي النَّافِئِ مَدْفُونًا فِي النَّافِئِ مَدْفُونًا فِي النَّافِئِ مَدْفُونًا فِي النَّافِئِ مَدْفُونًا فِي النَّافِئِ مَدْفُونًا فِي النَّافِئِ مَدْفُونًا مِّنْ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ لَّهُ وَ مِنْ ثَلَاثَةٍ فَتَحٍّ L
And Allah\textsuperscript{azwj} Said: "[2:249] Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me. So they drank from it except for three hundred and thirteen men. From them were those who drank, and those who did not drink. So when it was time for duel, the ones who had drunk \textit{they said}: We have today no power against Ja'lat and his forces. And those who did not drink \textit{said}: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient".


\[\begin{align*}
\text{H} & \quad 14947 \quad - \quad \text{From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayyub, from Yahya Al-Jalby, from Abdullah Bin Suleyman, who has narrated the following:} \\
\text{Abu Ja'far} & \text{asws said after reciting}^{1}: \text{"Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it"}(2:248). \text{He asws said: 'They are described in the Verse of 'Al-Baqra'.}
\end{align*}\]

\[\begin{align*}
\text{H} & \quad 14948 \quad - \quad \text{Ali Bin Ibrahim, from his father, from Hammaad Bin Isa, from Hareyz, from the one who informed him, who has narrated the following:} \\
\text{Abu Ja'far} & \text{asws regarding the Statement of Allah\textsuperscript{azwj} Blessed and High: "there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it", he asws said: 'The broken pieces of the Tablets in which was the Knowledge and the Wisdom'.}
\end{align*}\]

\[\begin{align*}
\text{H} & \quad 14949 \quad - \quad \text{A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Zareyf, from Abdul Samad Bin Bashir, from Abu Al-Jaroud, who has narrated the following:} \\
\text{Abu Ja'far} & \text{asws said to me: 'O Abu Al-Jaroud! What are they saying to you all with regards to Al-Hassan asws and Al-Husayn asws?' I said, 'They are denying us that the two of them asws are the sons asws of the Rasool Allah asws'. He asws said: 'So by which}
\end{align*}\]

\footnote{ وقال ليهم بيهم إن أبي ملكه أن يتأتكم الثواب في سكينة من راكم وقبيعة مما ترك أن موسي وإن هارون نخلة الملائكة إن في ذلك لاهية كله إن كله مؤمنين.}
thing do you argue against them?' I said, ‘We argue against them by the Statement of Allah ﷺ regarding Isa Bin Maryam ﷺ: “[6:84] and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Musa and Haroun; and thus do We reward those who do good (to others) [6:85] And Zakariya and Yahya and Isa”’. So He ﷺ Made Isa Bin Maryam ﷺ to be from the descendants of Noah ﷺ.

قَالَ فَأَيْ شَيْءٌ قَالَوْا لَكَ قَلْتُمْ قَالَ إِنَّ كُلَّ شَيْءٍ مَّا يُؤْوِي فِي الْبَيْنَة ُمُنَّ الْوَلَدَ وَلَا مَنْ مِنَ الْصِّبْرِ قَالَ فَأَيْ شَيْءٌ قَالْتُ عَلَيْهِمْ قُلْتُ احْتَجَجْتُ عَلَيْهِمْ قُلْتُ 

He ﷺ said: ‘So what is it that they say to you?’ I said, ‘They say, ‘The sons of a daughter can be from the sons, but they still are not from the lineage’. He ﷺ said: ‘So which argument do you argue against them with?’ I said, ‘We argue against them by the Statement of Allah ﷺ to His ﷺ Messenger ﷺ. “[3:61] say: Come let us call our sons and your sons and our women and your women and our selves and your selves”. He ﷺ said: ‘So what do they say?’ I said, ‘They say that in the speech of the Arabs a man may say ‘our sons’ for the sons of another man’.

قَالَ فَأَيْ شَيْءٌ قَالَوْا لَكَ قَلْتُمْ قَالَ إِنَّ كُلَّ شَيْءٌ مَّا يُؤْوِي فِي الْبَيْنَة ُمُنَّ الْوَلَدَ وَلَا مَنْ مِنَ الْصِّبْرِ قَالَ فَأَيْ شَيْءٌ قَالْتُ عَلَيْهِمْ قُلْتُ احْتَجَجْتُ عَلَيْهِمْ قُلْتُ 

(The narrator) said, ‘Abu Ja’far ﷺ said: ‘O Abu Al-Jaroud! ﷺ will give it (proof) from the Book of Allah ﷺ that the two of them ﷺ are from the progeny of the Rasool Allah ﷺ. None shall reject it except for the infidel’. I said, ‘May I be sacrificed for you ﷺ, and where is that?’ He ﷺ said: ‘Where Allah ﷺ Says: “[4:23] Forbidden to you are your mothers and your daughters and your sisters - the Verse until it ends with the Words of the Blessed and High and the wives of your sons who are of your own loins”. So ask them, O Abu Al-Jaroud, was it Permissible for the Rasool Allah ﷺ to marry the wives of the two of them ﷺ? If they say, ‘Yes’, they lie, are mischievous, and if they say, ‘No’, so the two of them ﷺ are from his ﷺ seed’.

{14950 - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Husayn Abu Al-A’ala Al-Khaffaf, who has narrated the following:

Abu Abdullah ﷺ has said: ‘When the people were defeated on the Day of Ohad and fled from the Prophet ﷺ, he ﷺ turned towards them with his ﷺ face and was saying: “I ﷺ am Muhammad ﷺ! I ﷺ am the Rasool Allah ﷺ! I ﷺ have neither been killed nor have I ﷺ died’. So and so, and so and so (Abu Bakr and Umar) turned towards him ﷺ saying, ‘Now he ﷺ is mocking with us as well and we have been defeated. And there remained with him ﷺ Ali ﷺ and Samaak Bin Kharsha Abu Dujana’ ﷺ, may Allah ﷺ have Mercy on him.
So the Prophet saww called him ar over and said: ‘O Abu Dujana! Leave, for you are free from your pledge of allegiance. As for Ali asws, so I saww am him saww and he saww is me saww. So he came over and sat down in front of the Prophet saww and wept, and said, ‘No, by Allah azwj! And he ar raised his head towards the sky and said, ‘No, by Allah azwj! I ar will not make myself free from my pledge of allegiance. I ar gave my pledge of allegiance to you saww, so where shall I ar go, to a wife who will die, or a son who will die, or a house which will be ruined and wealth which will be destroyed, and a term (death) which comes nearer?’ So the Prophet saww left him ar, and he ar did not stop fighting until he was weakened by the wounds and he ar was on one side of him saww and Ali asws was on the other side of him saww.

And when he ar dropped, Ali asws carried him ar to the Prophet saww and placed him ar in his saww presence. So he ar said, ‘O Rasool Allah saww, have I ar been loyal to my ar pledge of allegiance?’ He saww said: ‘Yes’. And the Prophet saww said good things for him ar. And the people were attacking the Prophet saww from the right, so Ali asws defended him saww. So when he asws defended him saww, they attacked the Prophet saww from the left. That situation did not cease until his asws sword broke into three pieces. So he asws came to the Prophet saww. He asws displayed it in front of him saww and said: ‘This is my asws sword which has broken. Thus, it was on that day that the Prophet saww gave him asws Za Al-Fiqar (Zulfiqar).

And when the Prophet saww saw that (Ali asws) was exhausted due to the frequency of the fighting, he saww raised his saww head towards the sky and he wept and said: ‘O Lorp azwj! You asws Promised me saww that You azwj would be Making Your azwj Religion to prevail, and if You asws so Desire, it would not Tire You asws. Ali asws turned towards the Prophet saww and said: ‘O Rasool Allah saww! I asws heard a loud rumble and heard the galloping of Hayzoum (Horse of Jibraeel), and I asws did not attack to strike anyone except that he would fall dead before asws struck him. So he saww said: ‘This was Jibraeel and Mikael, and Israfeel among the Angels’.
Then Jibraeel\textsuperscript{as} went and paused to the side of the Rasool Allah\textsuperscript{asww}. He said: 'O Muhammad\textsuperscript{asww}, this is the comfort'. So he\textsuperscript{asaww} said: 'Ali\textsuperscript{asws} is from me\textsuperscript{asws}, and I\textsuperscript{asws} am from him\textsuperscript{asws}'. So Jibraeel said: 'And I am from both of you\textsuperscript{asws}. Then the people (enemy) were defeated. So the Rasool Allah\textsuperscript{asww} said to Ali\textsuperscript{asws}, 'O Ali\textsuperscript{asws}! Go with your\textsuperscript{asws} sword until you are opposite to them. If you\textsuperscript{asws} see them riding the camels and the horses are by their side, then they are intending to go to Makkah. And if you\textsuperscript{asws} see them to be riding the horses and their camels are by their sides, then they are intending to go to Al-Medina.

Ali\textsuperscript{asws} came up to them, and they were upon their camels, so Abu Sufyan said to Ali\textsuperscript{asws}, 'O Ali\textsuperscript{asws}! What do you\textsuperscript{asws} want. That is where we are going, to Makkah. So leave and go to your\textsuperscript{asws} companion\textsuperscript{saww}. Jibraeel followed them, and when they heard the galloping of his horse, they strived to move faster, and he kept following them. So when they moved, they said, 'It is the army of Muhammad\textsuperscript{asww} which is coming'. Abu Sufyan entered Makkah and informed them of the news. The shepherds and the woodcutters came. So they entered Makkah. They said, 'We saw the army of Muhammad\textsuperscript{asww}! All of them left. Abu Sufyan descended at Makkah and followed their footsteps horse to the horse. The people of Makkah came and addressed Abu Sufyan and reproached him.

And the Prophet\textsuperscript{saww} moved and the flag was with Ali\textsuperscript{asws} and he\textsuperscript{asws} was in front of him\textsuperscript{saww}. So when he\textsuperscript{saww} came up with the flag while moving in front and when they reached ‘Al-Uqba’, and the people saw him\textsuperscript{saww}, Ali\textsuperscript{asws} called out: ‘O you people! This is Muhammad\textsuperscript{saww}. He\textsuperscript{saww} never died and he\textsuperscript{saww} was never killed!’ So the one who had said, ‘He\textsuperscript{saww} is mocking us and we have been defeated’ (Abu Bakr or Umar), said, ‘This is Ali\textsuperscript{asws} and flag is in his\textsuperscript{asws} hands’, until the Prophet\textsuperscript{saww} moved towards them, and the women of the Helpers were in their courtyards and on the doorways of their houses, and the men came out to him\textsuperscript{saww} returning from their flight and escape. The women of the Helpers had scratched their faces, and spread their hair, and placed dust upon their foreheads, and had torn the sides of their dresses, and tied
their abdomens for (the grief for) Prophet ﷺ. So when he saw them, he said good things for them and told them to cover themselves up and enter their respective houses. And he said: ‘Allah promised me that He would Make His Religion to prevail over all the Religions’. And Allah Revealed unto Muhammad ﷺ. “[3:144] Muhammad is but a messenger, messengers (the like of whom) have 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”, the Verse.
remaining bit and returned it back in the well. That well still has water until this time. And the Rasool Allah saww came out, and the Polytheists sent to him saww Aban Bin Saeed with some horsemen in front of them. Then they sent Al-Hulays, so he saw the animals being prepared for sacrifice. He returned and did not come to the Rasool Allah saww, and said to Abu Sufyan: ‘By Allah azwj, it was not this that we agreed upon, to return the sacrifices from its place’. He said, ‘Be quiet! For you are only a Bedouin’. He said, ‘But, by Allah azwj, stay away from Muhammad saww and what he saww wants, or else I shall revolt among Al-Ahabeysh’. He said, ‘Keep quiet until we take an agreement from Muhammad saww.

So they sent to him saww Urwat Bin Masoud and he had gone to the Qureysh regarding the people whom Al-Mugheira Bin Soh’ba had killed when they had gone with him from Al-Taef, and they used to be businessmen. So he (al-Mughira) killed them and had come with their wealth to the Rasool Allah saww. So the Rasool Allah saww had refused to accept it and said; ‘This is treachery, and we saww have no need with regards to it’. They sent him so he said, ‘O Rasool Allah, have you saww come?’ He saww said: ‘I saww have come to circumambulate (Tawaf) the House, and perform Sa’ee between Al-Safa and Al-Marwa, and sacrifice this camel and leave its meat for you’.

He said, ‘No, I swear by al-lat and al-uzza2, a person like you saww should not be sent back from what he has come for. If your saww people bind you saww to Allah azwj and the mercy, to enter their city without their permission, and cut-off their relationships, and make enemies to go against them’. So the Rasool Allah saww said: ‘I saww will not do it until Isaww enter the city’. And when Urwat Bin Masoud was speaking with the Rasool Allah saww, he was holding his beard, and Al-Mugheira was standing near to his head. So he hit him by his hand and said, ‘Who is this, O Muhammad saww? So he saww said: ‘This is the son of your brother, Al-Mugheira’. He said, ‘O treachery! By Allah azwj, I did not come here except for the reconciliation with you saww. So he returned to them and said to Abu Sufyan and his companions, ‘No, by Allah azwj, a person like Muhammad saww should not be turned back from what he has come for’.

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2 Two big idols which were worshiped by the infidels at that time
So they sent to him Suhail Bin Amro and Huweytib Bin Abdul Uzza. So the Rasool Allah commanded for the sacrificial animals to be spread out in front of their eyes. He said, ‘Why have you come here?’ He said: ‘For circumambulation of the House, and the Sa’ee between Al-Safa and Al-Marwa, and sacrifice the animals and leave their meat between you’. If your people bind you to Allah and the mercy from entering their city without their permission, and cut-off their relationships, and make their enemies to go against them. He said: ‘The Rasool Allah refused the two of them, except that he would enter it. And the Rasool Allah had intended to send Umar to them. So he said, ‘O Rasool Allah, my relatives are few, and I am among them of the status that you know about (a humiliating one). You should send Usman Bin Affan’.

So the Rasool Allah sent for him and said, ‘Go to your people from the Believers. Give them the good news of what my Lord has Promised me of the victory over Makkah’. So when Usman went, he met Aban Bin Saeed. So he delayed the camel and made room for Usman to ride with him. Usman entered (Makkah) and there was a skirmish. So Suhail Bin Amro seated himself in the presence of the Rasool Allah, and Usman sat in the army of the Polytheists. And the Rasool Allah got the Muslims to pledge their allegiances and tap one by his hand upon the other and Muslims said: ‘How good of Usman that he has circumambulated the House and performed Sa’ee between Al-Safa and Al-Marwa and be lawful (out of Ihraam)’. So the Rasool Allah said: ‘He did what he had to do’. So when Usman came, the Rasool Allah said to him; ‘Did you circumambulate the House?’ He said, ‘I could not circumambulate the House whilst the Rasool Allah had not circumambulated it’. Then he mentioned the story and what had happened’.

So he said to Ali, ‘Write – In the Name of Allah the Beneficient, the Merciful’. Suhail said, ‘I don’t know what the Beneficient, the Merciful is except that I think this is the one at Al-Yamama. But, write as we write – ‘By Your Name, our Allah’. He said; ‘And write this – What has been agreed upon by the Rasool Allah and Suhail Bin Amro’. So Suhail said, ‘What are we fighting you for, O
Muhammad saww?" So he saww said; 'I saww and the Rasool Allah saww and I saww am Muhammad bin Abdullah saww'. So the people said: 'You saww are the Rasool Allah saww'. He said, 'Write – Write that this is what has been agreed upon by Muhammad Bin Abdullah saww. So the people said: 'You saww are the Rasool Allah saww'.

وَكَانَ فِي الْقَضْيَةِ أَنَّ مَنْ كَانَ مَنْ أَتَى إِلَيْكُمْ رَدَّدَ مَعَهُ سَوْرَ اللَّهِ غَيْرُ مِنْ ذِكْرِهِ وَ رَسُولُ اللَّهِ نَكَّرَهُ عَنْ دِينِهِ وَ مَنْ جَاءَ إِلَيْنَا مَكَّاً لَّمْ نُنْزِلْهُ إِلَّاْ قَالَ الْسُّوْرُ اللَّهِ (صَلِّي اللَّهُ عَلَيْهِ وَ آلِهِ) لَنَحْاجُكُمْ لَنَا فِيهِمْ وَ لَكُمْ أَنْ يَنْهَيْنَكُمْ عَنْ غَيْرِ بَيِّنَةٍ وَ أَنْ كَانُوا يَتَّهَادُونَ الْبِنْيَانِ فِي الْمَدِينَةِ مِنْ مَكَّةِ وَ مَا كَانَتْ قَضَيَاً أُعْظَمَتْ بِرَكَةِ مِنْهَا لَكُمْ أَنْ يَسْتَوَىَ عَلَى أَهْلِ الْإِسْلَامِ فَضْرَبُوا سَيْفَيْنِ ٍ عَمَّرَ عَلَى أَبِي جَانْدَل اِنْنَهُمْ قَالَ أَنْ مَا قَابِضَنَّا عَلَيْهِمْ قَالَ رَسُولُ اللَّهِ (صَلِّي اللَّهُ عَلَيْهِ وَ آلِهِ) وَ هَذِهِ قَاضِيَتِي عَلَيْهِمْ قَالَ يَا مُحَمَّدَ مَا كَتَبْلَيْنَا قَالَ فَذَهَبَ بِأَبِي جَانْدَل قَالَ فَذَهَبَ يَا رَسُولُ اللَّهِ نَفْسُكِ إِلَيْهِ قَالَ وَ لَمْ أَسْتَرْطَطْ لِكَ قَالَ وَ قَالَ اللَّهُمَّ أَجْعُلْ بَأْيَي جَانْدَل مَخَرَّجًا.

And what was in the agreement that – ‘The one who was from us, if he were to come to you, shall be returned back to us and the Rasool Allah saww will not keep him unwillingly from his religion, and the one who comes to us from you will not be returned back to you’. So the Rasool Allah saww said; ‘There is no need for us regarding them, and they should be allowed to worship Allah azwj among you openly, not in secret, and be allowed to exchange gifts between Al-Medina to Makkah’. And there was not any agreement more magnificent in Blessings than it for it made Al-Islam to almost take over the people of Makkah. So Suhail Bin Amro struck his hand upon his son Abu Jandal, so he said, ‘The first of what we have agreed with you’. The Rasool Allah saww said: ‘Have I saww applied the agreement upon anything yet?’ He said, ‘O Muhammad saww! You saww are not a traitor’. So he went with Abu Jandal’. So he said, ‘O Rasool Allah saww, you saww are handing me over to him?’ He saww said: ‘And I saww did not set any conditions for you’. And said: ‘Our Allah azwj! Make a way out for Abu Jandal!’

4952 - علي بن إبراهيم بن أبي عثمان بن أحمد بن أبي عباس، عن أبي عبد الله (عليه السلام) في قول الله تعالى: "وَ الَّذِينَ حَصُرُوا صُدُورَهُمْ وَ أَجَابُوا الْخَاطِرُ" (الأنفال 48). قال: "فقال هذا حصر صدورنا أن نشهد الله ونقبل صدرونا منك، وناجحنا إلى رسول الله (صلى الله عليه وآله وسلم) فقلنا: "ألا ترى صدورنا منك؟ إن تشهد الله ونقبل صدرونا منك، نحن أعلم أن يفرخ من العرب لم يدعوهما، فإن أجحبنا وقيل لنا".

H 14952 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan, from Al-Fazl Abu Al-Abbas, who has narrated the following:

Abu Abdullah asws regarding the Statement of Allah azwj. “[4:90] or who come to you, their hearts shrinking from fighting you or fighting their own people”, he asws said: ‘Revealed with regards to the Clan of Mudlaj because they had come to the Rasool Allah saww, so they said, ‘There are restrictions in our chests that we should testify that you saww are the Rasool Allah saww, for we are neither with you saww nor are we with our people against you saww. So I said, ‘How did the Rasool Allah saww deal with them?’ He asws said; ‘He asws said that he asws would leave them until he asws was free from dealing with the Arabs, then he asws would call them (to Al-Islam), to see if they answered or else he asws would fight against them’. 

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Abu Abdullah\textsuperscript{asws} having said that: ‘Allahazwj Sent four Angels (to Prophet Ibrahim\textsuperscript{as}) for the destruction of the people of Lut\textsuperscript{as} – Jibraeel\textsuperscript{as}, and Mikael\textsuperscript{as}, and Israfeel\textsuperscript{as}, and Karoubeel\textsuperscript{as} and they had obscured their faces. They greeted him\textsuperscript{as}. He\textsuperscript{as} did not recognise them and saw them as good persons. So he\textsuperscript{as} said (to himself\textsuperscript{as}), ‘No one shall attend to them except for myself personally’, and he\textsuperscript{as} was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he\textsuperscript{as} placed it in front of them, “[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them”.

So when Jibraeel\textsuperscript{as} saw that, he\textsuperscript{as} removed the turban from his\textsuperscript{as} face and from his\textsuperscript{as} head. Ibrahim\textsuperscript{as} recognised him\textsuperscript{as}. He\textsuperscript{as} said: ‘You\textsuperscript{as} are he\textsuperscript{as}!’ He\textsuperscript{as} said: ‘Yes’, and his\textsuperscript{as} wife passed by and he\textsuperscript{as} gave her\textsuperscript{as} the good news of Is'haq\textsuperscript{as}, and after Is'haq\textsuperscript{as} of Yaqoub\textsuperscript{as}. So she\textsuperscript{as} said what Allah\textsuperscript{azwj} has Stated, and they\textsuperscript{as} answered her\textsuperscript{as} with what is in the Mighty Book. So Ibrahim\textsuperscript{as} said to them: ‘What have you\textsuperscript{as} come for?’ They\textsuperscript{as} said to him\textsuperscript{as}: ‘For the destruction of the people of Lut\textsuperscript{as}.

So he\textsuperscript{as} said to them\textsuperscript{as}: ‘Suppose there were a hundred Believers among them, would you\textsuperscript{as} destroy them?’ Jibraeel\textsuperscript{as} said: ‘No’. He\textsuperscript{as} said: ‘If there were fifty?’ He\textsuperscript{as} said: ‘No’. He\textsuperscript{as} said: ‘If there were twenty?’ He\textsuperscript{as} said: ‘No’. He\textsuperscript{as} said: ‘if there were ten?’ He\textsuperscript{as} said: ‘No’. He\textsuperscript{as} said: ‘If there were five?’ He\textsuperscript{as} said: ‘No’. He\textsuperscript{as} said: ‘If there was one?’ He\textsuperscript{as} said: ‘No’.

“[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of his (remembrance) till we have made it an example to the worlds.”

Allah's Messenger (peace be upon him) said: “Abu Ubayr reported to me that Abu Bakr said: ‘I have heard the Messenger of Allah (peace be upon him) saying: ‘There is now a man who has come to me and has brought a message to me about a city, and it is not lawful for me to show you its good or evil. With him are four prophets of the same level. One of them is Jibril (peace be upon him) who has come to me to swear that he has come to bring a good tid ing to the man who has come to me. He said: ‘I have come to you with news of a good news. He said: ‘He is one of my companions, he has come to you and has brought news of a good tid ing to the man who has come to me. He said: ‘He has told me that so and so. He said: ‘I will tell you the truth, and not what he has seen. He said: ‘I will tell you the truth, and not what he has seen. He said: ‘I will tell you the truth, and not what he has seen. He said: ‘I will tell you the truth, and not what he has seen.”
Then he\textsuperscript{as} entered the city and they\textsuperscript{as} entered with him\textsuperscript{as}. So when his\textsuperscript{as} wife saw them\textsuperscript{as} of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, ‘He\textsuperscript{as} have come to evil creatures of Allah\textsuperscript{azwj}. And Jibraeel\textsuperscript{as} had said: ‘We\textsuperscript{as} will not make haste against them until he\textsuperscript{as} testifies by three testimonies’. So Jibraeel\textsuperscript{as} said (to himself\textsuperscript{as}): ‘This is one testimony’. Then they\textsuperscript{as} walked for a while, then he\textsuperscript{as} turned towards them and said: ‘You\textsuperscript{as} have come to evil creatures of Allah\textsuperscript{azwj}. So Jibraeel\textsuperscript{as} said (to himself\textsuperscript{as}): ‘These are two’. Then they\textsuperscript{as} went, so when they reached the gate of the city, he\textsuperscript{as} turned towards them\textsuperscript{as} and said; ‘You\textsuperscript{as} have come to evil creatures of Allah\textsuperscript{azwj}. So Jibraeel\textsuperscript{as} said (to himself\textsuperscript{as}): ‘These are three’.

قال: ‘قل: إن كنت رأيتم بأي شيء من آمن، فلكن أن تأتيوا بالاسلام أولاً حتى نودى.’

He\textsuperscript{as} said: ‘Jibraeel\textsuperscript{as} shouted: ‘O Lut\textsuperscript{as}! Call them to enter the house’. So when they entered, Jibraeel\textsuperscript{as} pointed by his\textsuperscript{as} finger around them, so their eyesight was lost and it is His\textsuperscript{azwj} Words: “[54:37] but We blinded their eyes”. Then Jibraeel\textsuperscript{as} called out: ‘We\textsuperscript{as} have been Sent to destroy you all’. So he\textsuperscript{as} said: ‘O Jibraeel, hurry up’. So he\textsuperscript{as} said: ‘Their Promised time is the morning. Is not the morning yet?’

قال فسنا عليه جبريل يا لو طغوا فدعوا فدخلوا أفواههم فذبحوا لهم قتلهم فدلوا عليه. و هو قوله: فسنا عليه جبريل يا لو طغوا فدعوا فدخلوا أفواههم فذبحوا لهم قتلهم فدلوا عليه. و هو قوله: فسنا عليه جبريل يا لو طغوا فدعوا فدخلوا أفواههم فذبحوا لهم قتلهم فدلوا عليه. و هو قوله: فسنا عليه جبريل يا لو طغوا فدعوا فدخلوا أفواههم فذبحوا لهم قتلهم فدلوا عليه.

Then he\textsuperscript{as} entered (the city) and they\textsuperscript{as} entered with him\textsuperscript{as}. So when his\textsuperscript{as} wife saw them\textsuperscript{as} of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, ‘He\textsuperscript{as} have come to evil creatures of Allah\textsuperscript{azwj}. And Jibraeel\textsuperscript{as} had said: ‘We\textsuperscript{as} will not make haste against them until he\textsuperscript{as} testifies by three testimonies’. So Jibraeel\textsuperscript{as} said (to himself\textsuperscript{as}): ‘This is one testimony’. Then they\textsuperscript{as} walked for a while, then he\textsuperscript{as} turned towards them and said: ‘You\textsuperscript{as} have come to evil creatures of Allah\textsuperscript{azwj}. So Jibraeel\textsuperscript{as} said (to himself\textsuperscript{as}): ‘These are two’. Then they\textsuperscript{as} went, so when they reached the gate of the city, he\textsuperscript{as} turned towards them\textsuperscript{as} and said; ‘You\textsuperscript{as} have come to evil creatures of Allah\textsuperscript{azwj}. So Jibraeel\textsuperscript{as} said (to himself\textsuperscript{as}): ‘These are three’.

قال فسنا عليه جبريل يا لو طغوا فدعوا فدخلوا أفواههم فذبحوا لهم قتلهم فدلوا عليه. و هو قوله: فسنا عليه جبريل يا لو طغوا فدعوا فدخلوا أفواههم فذبحوا لهم قتلهم فدلوا عليه. و هو قوله: فسنا عليه جبريل يا لو طغوا فدعوا فدخلوا أفواههم فذبحوا لهم قتلهم فدلوا عليه. و هو قوله: فسنا عليه جبريل يا لو طغوا فدعوا فدخلوا أفواههم فذبحوا لهم قتلهم فدلوا عليه. و هو قوله: فسنا عليه جبريل يا لو طغوا فدعوا فدخلوا أفواههم فذبحوا لهم قتلهم فدلوا عليه. و هو قوله: فسنا عليه جبريل يا لو طغوا فدعوا فدخلوا أفواههم فذبحوا لهم قتلهم فدلوا عليه. W
He said; ‘So he (Jibraeel) commanded him to carry with him those who were with him except for his wife. Then Jibraeel, by his wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay’.  

H 14954 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Al-Al-Sabbaah, from Muhammad Bin Muslim, who has narrated the following:

Abu Ja'far has said: ‘By Allah, that which Al-Hassan Bin Ali did was better for this community from all that upon which the sun rises. By Allah, this Verse had been Revealed: “[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate, but rather, it is the obedience to the Imam, and they sought to fight, but when fighting is prescribed for them alongside Al-Husayn they say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end?” we would have responded to Your Call and we would have followed the Messengers. They intended to delay that to Al-Qaim.

H 14955 – Muhammad Bin Yahya, from Salmat Bin Al-Khataab and a number of our companions, from Sahl Bin Ziyad together, from Ali Bin Hassaan, from Ali Bin Atiyya Al-Zayyaat, from Moala Bin Khuneys who said:

I asked Abu Abdullah about the stars (astrology), is it true?’ So he said; ‘Yes. Allah Sent Jupiter to the earth in the image of a man. So he took a man from the non-Arabs and taught him the stars (Astrology) until he thought that he understood it. Then he said to him, ‘Look around. Where is the Jupiter?’ So he said, ‘I cannot see it in the sky and I do not know where it is’.

He said; ‘He left him and grabbed the hand of a man from India. So he taught him until he thought he had understood it, and said, ‘Look at Jupiter, where is it?’ So he said, ‘My calculation evidences to me that you are the Jupiter’. He said: ‘He gasped a cry and died, and his people inherited his knowledge, so the knowledge is over there (in India)’.
H 14956 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih, from the one who informed him, the following:

I asked about the stars (Astrology) from Abu Abdullahasws. The Imamasws replied: 'No one knows it except for a People of a household from the Arabs, and a people of a household from India'.

H 14957 – Humeyd Bin Ziyad, from Abu Al-Abbas Ubeydullah Bin Ahmad Al-Dahqan, from Ali Bin Al-Hassan Al-Tatary, from Muhammad Bin Ziyad Baya’ Al-Sabiry, from Aban, from Sabbah bin Sayabat, from Al-Moalla Bin Khuneyes who said:

I went with the letters of Abdul Salaam Bin Naeem, and Sudeyr, and a letter of Humeyd Bin Ziyad, from Abu Al-Abbas Ubeydullah Bin Ahmad Al-Dahqan, from Ali Bin Al-Hassan Al-Tatary, from Muhammad Bin Ziyad Baya’ Al-Sabiry, from Aban, from Sabbah bin Sayabat, from Al-Moalla Bin Khuneyes who said:

H 14958 – Aban, from Abu Baseer who said:

I asked Abu Abdullahasws about the Statement of Allahazwj: "[24:36] In houses which Allah has permitted to be exalted", heasws said: 'Houses of the Prophetsazwj'.

H 14959 – Aban, from Yahya Bin Abu Al-A’la who said:

I heard Abu Abdullahasws saying: 'The armour of the Rasool Allahaswa, Zat Al-Fuzoul had two rings of foil in front of it, and two rings of foil at the back of it'. And said; ‘Aliasws wore it on the Day of Al-Jamal’.

H 14960 – Aban, from Yaqoub Bin Shuayb, who has said:
Abu Abdullah asws has said: ‘Ali asws tightened a glimmering belt around his abdomen on the Day of Al-Jamal which Jibraeel as had descended from the sky, and the Rasool Allah saww used to wear it around his abdomen whenever he wore the armour’.

14961 - Abu Ja’far asws has said: ‘Usman said to Al-Miqdad ar, ‘By Allah, stop insulting me or I will return you to your First Lord azwj. He asws said: ‘So when the death presented itself to Al-Miqdad ar, he said to Ammar, “Make it reach to Usman from me that I have returned to my First Lord azwj.”

Abu Abdullah asws has said: ‘When the death presented itself to Muhammad Bin Al-Husayn –as, stop insulting me or I would love it if you could take the responsibility of it from me’. Then Ali asws was quiet and they remained quiet. So Ali asws said to Ammar, ‘Make it reach to Usman from me that I am of your debt’. Then Ali asws said: ‘By Allah, I do not like it if you could take the responsibility of it from me’.

Abu Ja’far asws has said: ‘Usman said to Al-Miqdad ar, ‘By Allah, stop insulting me or I will return you to your First Lord azwj. He asws said: ‘So when the death presented itself to Al-Miqdad ar, he said to Ammar, ‘Make it reach to Usman from me that I have returned to my First Lord azwj.’

Abu Abdullah asws has said: ‘Whenever the Rasool Allah saww descended from his she-camel Al-Qaswa, he saww would leave its reins upon it. It would go out and come to the Muslims. So this man would give it something, and that man would give it something. So it would not remain without (its hunger) being satisfied. It entered itself to Al-Miqdad ar.

H 14962 – Aban, from Fazeeyl Bin Yasaar, who has said:

Abu Abdullah asws has said: ‘When the death presented itself to Muhammad Bin Usama, the Clan of Hashim as came up to him. So he said to them, ‘You have recognised my being near in relations to you, and my status among you, and I have a debt upon me so I would love it if you could take the responsibility of it from me’. So Ali asws Bin Al-Husayn asws said: ‘By Allah, a third of your debt is upon me, then he asws was quiet and they remained quiet. So Ali asws Bin Al-Husayn asws said: ‘Upon me asws is all of your debt’. Then Ali asws Bin Al-Husayn asws said: ‘But what prevented me asws from assuming the responsibility of all of his debts at first was the abhorrence that they would say, ‘He asws preceded us for it’.

14963 - Abu Abdullah asws has said: ‘Whenever the Rasool Allah saww descended from his she-camel Al-Qaswa, he saww would leave its reins upon it. It would go out and come to the Muslims. So this man would give it something, and that man would give it something. So it would not remain without (its hunger) being satisfied. It entered itself to Al-Miqdad ar.

H 14963 – Aban, from Abu Baseer, who has narrated the following:

Abu Abdullah asws having said: ‘Whenever the Rasool Allah saww descended from his she-camel Al-Qaswa, he saww would leave its reins upon it. It would go out and come to the Muslims. So this man would give it something, and that man would give it something. So it would not remain without (its hunger) being satisfied. It entered its head in a tent of Samarat Bin Jundab, so he took hold of a stick and struck it upon its head. So he scratched it. So it went out to the Prophet saww and complained to him saww.

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H 14964 – Aban, from a man, who said:

Abu Abdullahasws has said that: ‘Maryamas was carried (in heras) Isaas for nine hours, each hour for a month’.

14965 - أَنَّ الْعَمَّارَ بْنِ قَتَانِ قَالَ لَنَّيَّ ابْنِ عَبْدِ اللَّهِ عِنْدَهُ السَّلَامُ أَنَّ السَّعِيرَةَ يُرَبُّونَ أَنْ هَذَا الْيَوْمُ لِهذَهِ النِّيَّةِ 

H 14965 – Aban, from Umar Bin Yazeed who said:

I said to Abu Abdullahasws that: ‘Al-Mugheira (and his people) are alleging that this day is for the night that approaches it’. So heasws said: ‘They lie! This day today is for the night that has passed. The people of Al-Nakhla, when they see the crescent say, ‘This Sacred Month has entered’”.

H 14966 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sallar Abu Umrat, from Abu Maryam Al-Saqafy, who said:

Whilst I was in the presence of the Rasool Allahsaww, when the Rasool Allahsaww said that: ‘The Shites, the special ones, the sincere ones are from usasws the Peopleasws of the Household’. So Umar said, ‘O Rasool Allahsaww, introduce them until we recognise them’. So the Rasool Allahsaww said: ‘isaww am not saying to you except that asaww want to inform you’.

14966 - أَمَّا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّ النَّبِيَّا طَلَّبَ مِنْهُمْ أَنْ يَنْتَهُوا مِنْ فَايْدَا أَنَّ النَّبِيَّا وَهُمْ المُسَلَّمُونَ فَمَنْ كَانَ قَلِبَهُ يَغْرَى أوْ لِيَخَالِفَ فَمَنْ كَانَ قَلِبَهُ مَوَافِقًا فَإِذَا رَأَوُا النَّبِيَّا صلى الله عليه وسلم مَنْ كَانَ قَلِبَهُ مَوَافِقًا فَإِذَا أَهْلُ النَّبِيَّا كَانُوا نَاجِيًا وَ مَنْ كَانَ قَلِبَهُ مَخْفَافًا فَإِذَا أَهْلُ النَّبِيَّا كَانُوا هُلَكًا.

Then the Rasool Allahsaww said: ‘am the Guide to Allahazwj andasws is the support of the Religion, and its beacons are the Peopleasws of the Household, and theyasws are the Lights of the Religion by whomasws it is illuminated’. So Umar said, ‘O Rasool Allahsaww, so the one whose heart is not compatible with this?’ So the Rasool Allahsaww said: ‘The heart has not been placed in that place except that it is either compatible with it or it is opposed to it. So the one whose heart is compatible with usasws the Peopleasws of the Household, would be the saved one, and the one whose heart was opposed to usasws the Peopleasws of the Household, would be destroyed’.

14967 - أَمَّا قَالَ عِنْدَهُ السَّلَامُ أَنَّ النَّبِيَّا طَلَّبَ مِنْهُمْ أَنْ يَنْتَهُوا مِنْ فَايْدَا أَنَّ النَّبِيَّا وَهُمْ المُسَلَّمُونَ فَمَنْ كَانَ قَلِبَهُ يَغْرَى أوْ لِيَخَالِفَ فَمَنْ كَانَ قَلِبَهُ مَوَافِقًا فَإِذَا رَأَوُا النَّبِيَّا صلى الله عليه وسلم مَنْ كَانَ قَلِبَهُ مَخْفَافًا فَإِذَا أَهْلُ النَّبِيَّا كَانُوا هُلَكًا.

H 14967 – Ahmad, from Ali Bin Al-Hakam, from Quteyba Al-A’ashy who said:'
I heard Abu Abdullahasws saying: ‘You have antagonised your fathers, and your sons, and your wives with regards to usasws, and your Reward is upon Allahazwj Mighty and Majestic. But rather, it would be most needed when you are in a state when your souls reach to here’ – and heasws gestured by hisasws hand to hisasws throat’.

H 14968 – From him, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Suleyman Al-Hammaar, from Saeed Bin Yasaar who said:

We sought permission to see Abu Abdullahasws, I, and Al-Haris Bin Al-Mugheira Al-Nasry, and Mansour Al-Sayaqal. So we agreed to meet at the house of Tahir, hisasws slave. So we Prayed Al-Asr, then we went to himasws. We found himasws leaning against a bed near to the ground. So we seated ourselves around himasws. Then heasws sat upright and stretched hisasws legs until heasws placed hisasws feet upon the ground, then said: ‘The Praise is due to Allahazwj Who Made the people to go to the right and left as a Murjiite sect, and a Khawarijite sect, and a Qadiriyya sect, and you have been named as the Turabiyya’. Then said to the one seated on hisasws right: ‘And Allahazwj, there is no god except for Himazwj, One with no associates to Himazwj and Hisazwj Messengerasws and the Progenyasws of Hisazwj Messengerasws and theirasws Shiites, may Allahazwj honour their faces, and he who was not upon that was not upon anything. By Allahazwj, Aliasws was higher to the people than their own selves after the Rasool Allahasws. Heasws said it thrice’.

H 14969 – From him, from Ahmad, from Ali Bin Al-Mustawarad Al-Nakha’ie, from the one who reported it:

Abu Abdullahasws has said; ‘From the Angels who are in the sky of the world, they come to one, and two, and three when they are mentioning the virtues of the Progenyasws of Muhammadasws, so they say: ‘But did you see those in their scarcity (of numbers) and the abundance of their enemies, describing the virtues of the Progenyasws of Muhammadasws’? So the other group of Angels say: “[62:4] That is Allah’s grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace”.

14970. - علّةً عَنْ أَحْمَدَ بن مُحْمَّدٍ عَنْ عَلِيٍّ بن الحكيمعَنْ عَلِيٍّ بن الحكيم حَيْثُ عَنْ عَلِيٍّ بن الحكيم (عليه السلام) قال: يا عمرَ لا تَحْمَلُوا عَلَيْنَا وَأَرْقُفُوا بِهِمْ فَإِنَّ النَّاسَ لَا يَحْمَلُونَ مَا تَحْمَلُونَ.

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H 14970 – From him, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Umar Bin Hanzala, who has reported the following:

Abu Abdullah asws has said: ‘O Umar, do not place a burden upon our asws Shites, and be kind to them, for the people cannot bear what you can bear’.

H 14971 - Muhammad Bin Ahmad Al-Qummy, from his uncle Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Husayn Al-Jamal, who has reported the following:

Abu Abdullah asws regarding the Statement of Allah azwj Blessed and High: “[41:29] Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest”, he asws said: ‘Those two (Abu Bakr and Umar)’. Then said: ‘And that one (Umar) was a Satan [a].

H 14972 – Yunus, from Sowrat Bin Kuleyb, who has reported the following:

Abu Abdullah asws regarding the statement of Allah azwj Blessed and High: “[41:29] Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest”, he asws said: ‘O Sowrat! Those two (Abu Bakr and Umar), by Allah azwj those two (Abu Bakr and Umar) three times over. By Allah azwj, O Sowrat, we asws are the Treasurers of the Knowledge of Allah azwj in the sky and we asws are the Treasurers of the Knowledge of Allah azwj in the earth’.

H 14973 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Suleyman Al-Ja’fary who said:

I heard Abu Al-Hassan asws saying regarding the Statement of Allah azwj Blessed and High: “[4:108] They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him”, he asws said: ‘It means so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda Bin Al-Jarrah’.

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H 14974 — Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, and someone else, from Mansour Bin Yunus, from Ibn Azina, from Abdullah Bin Najashy who said:

I heard Abu Abdullahasws saying regarding the Statement of Allahazwj Mighty and Majestic: “[4:63] These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves”, Meaning, by Allahazwj, so and so and so and so (Abu Bakr and Umar).

وَ ما أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيَبْعَثُ إِلَى الْلَّهِ وَ لَوْ أَنْ هُمْ إِذْ ظَلَمُوا أَفْتَصُمُوهُ جَالِدًا فَأَفْتَصُمُوهُ الْلَّهُ وَ أَشْتَرَىَ لهُمْ لَوْ جَذَّرَ الْلَّهُ تَوَارِى رَحِيمًا وَ الْحَسَنِي— صلى الله عليه وَاللَّهُ وَ عَلِيُّا (عِلْيَةِ الْإِسْلَامِ) مَما صَنَعُوا مَا لَوْ جَذَّرَهُمْ إِذْ ظَلَمُوا أَفْتَصُمُوهُ جَالِدًا فَأَفْتَصُمُوهُ الْلَّهُ وَ أَشْتَرَىَ لهُمْ لَوْ جَذَّرَ الْلَّهُ تَوَارَى رَحِيمًا وَ الْحَسَنِي. فَأَفْتَصُمُوهُ جَالِدًا فَأَفْتَصُمُوهُ الْلَّهُ وَ أَشْتَرَىَ لهُمْ لَوْ جَذَّرَ الْلَّهُ تَوَارَى رَحِيمًا وَ الْحَسَنِي.

“[4:64] And We did not send any messenger but that he should be obeyed by Allah’s permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful”. Meaning, by Allahazwj, the Prophetasws and Aliasws due to what they had done to himasws. Yes, had they come to youasws with it, O Aliasws, and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful. “[4:65] But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them”. So Abu Abdullahasws said: ‘By Allahazwj, it is Aliasws who is Meant by it. and then do not find any straightness in their hearts as to what you have decided, upon yourasws tongue, O Rasool Allahasws’, Meaning by it the Wilayah of Aliasws and submit with entire submission to Aliasws.

H 14975 — Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muammar Bin Khallaad who said:

I heard Abu Al-Hassanasws saying: ‘Sometimes Iasws see the dream, so Iasws interpret it, and the dream is upon what you interpret’.

رَبِّ أَتَى الرُّؤْيَا فَأَغْفِرْهَا وَ الرُّوْيَا عَلَى مَا تُعْبَرُ. 14975

H 14975 b — Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muammar Bin Khallaad who said:

I heard Abu Al-Hassanasws saying: ‘Sometimes Iasws see the dream, so Iasws interpret it, and the dream is upon what you interpret’.

رَبِّ أَتَى الرُّؤْيَا فَأَغْفِرْهَا وَ الرُّوْيَا عَلَى مَا تُعْبَرُ. 14975 b
H 14975 b – From him, from Ahmad Bin Muhammad, from Ibn Fazzaal, from AL-Hassan Bin Jahm who said:

I heard Abu Al-Hassan\textsuperscript{asws} saying: ‘The dream is upon what interpretation you give it’. So I said to him\textsuperscript{asws} that, ‘Some of our companions are reporting that the dream of the king was a confused dream’. So Abu Al-Hassan\textsuperscript{asws} said: ‘A woman saw a dream during the era of the Rasool Allah\textsuperscript{saww} that a pillar of her house had broken. So she came to the Rasool Allah\textsuperscript{saww} and related the dream to him\textsuperscript{saww}. The Prophet\textsuperscript{saww} said to her: ‘Your husband will come to you safely’; and her husband had gone away (in a caravan). So he came just as the Prophet\textsuperscript{saww} said that he would.

Then he went away from her for another time. She saw in the dream as if a pillar of her house had broken. So she came to the Prophet\textsuperscript{saww} and related the dream to him\textsuperscript{saww}. So he\textsuperscript{saww} said to her: ‘Your husband will come to you safely’. So he came as he\textsuperscript{saww} had said he would. Then her husband went away for a third time. She saw in her dream that a pillar of her house had broken. She met a left-handed man (a fortune teller), so she related her dream to him. The man said to her, ‘The evil. Your husband is dead’. (As the news of her dead husband) reached the Prophet\textsuperscript{saww}, so he\textsuperscript{saww} said: ‘If only he had interpreted it for her in a good way’.

H 14976 – A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father together, from Ibn Mahboub, from Abdullah Bin Ghalib, from Jabir Bin Yazeed, who has narrated the following:

Abu Ja’far\textsuperscript{asws} said that the Rasool Allah\textsuperscript{saww} had said: ‘The dream of the Believer floats in between the sky and the earth over the head of its dreamer until he interprets it for himself, or it is interpreted for him by someone like him. So when it gets interpreted, it comes to the ground. So do not narrate your dreams except to the one who understand’.

H 14977 – Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim bin Urwat, from Abu Baseer, who has reported the following:

Abu Abdullah\textsuperscript{asws} has said that the Rasool Allah\textsuperscript{saww} said: ‘Do not tell your dream except to a Believer who is free from the envy and the rebellion’.
Abu Abdullah asws has said: ‘There was a man during the era of the Rasool Allah saww called Zu Al-Namrat, and he was from the ugliest of the people and that is why he was named Al-Zu Al-Namrat (Animal face) due to his ugliness. So he came to the Prophet saww and said, ‘O Rasool Allah saww, inform me of what Allah azwj Mighty and Majestic has Made to be obligatory upon me’. So the Rasool Allah saww said to him: ‘Allah azwj has Made it an obligation upon you to Pray seventeen cycles during the day and the night, and Fasts of the Month of Ramadhan when you are of realisation (adult), and the Pilgrimage when you have the (financial) capability for it, and the Zakat’, and detailed these for him.

He asws said: ‘So Jibraeel as descended upon the Prophet saww and said: ‘O Rasool Allah saww! Your saww Lord azwj Commands you saww that you saww should convey Greetings to Zu Al-Namrat and say to him: ‘Your Lord azwj, Blessed and High has Said to you: “Would it not make you happy to be resurrected upon the beauty of Jibraeel as on the Day of Judgement?’ So the Rasool Allah saww said to him: ‘O Zu Al-Namrat! This here is Jibraeel as Commanding me as that I saww should convey Greetings to you and that your Lord azwj has said: “Would it not make you happy to be resurrected upon the beauty of Jibraeel?” So Zu Al-Namrat said, ‘I have thus become happy, O Lord azwj By Your azwj Honour, I shall increase (my worship) for You azwj until You azwj are Pleased’.

H 14978 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysami, from Aban Bin Usman, from a man, who has reported the following:
H 14979 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Abu Jameela, from Aban Bin Taglib, who has reported the following:

Abu Abdullahasws was asked, 'Did Isa Ibn Maryamsaw revive anyone after his death to the extent that he ate, received sustenance, and had a term, and children?' Heasws said: 'Yes. Heasws had a friend who heasws had established brotherhood with for the Sake of Allahazwj Blessed and High, and Isaasws used to pass by him and visit him.

And that Isaasws remained absent from him for a while, then passed by his house to greet him. His mother came out to himasws. So heasws asked her about him. She said, 'He died, O Messengerasws of Allahazwj. Heasws said: 'Would you love to see him'. She said, 'Yes'. Heasws said to her: 'Come to measws tomorrow and Iasws shall revive him for you by the Permission of Allahazwj Blessed and High'.

So when it was the next day, she came over. Heasws said to her: 'Come with measws to his grave'. So they went until they arrived at his grave. Isaasws paused at it, and then supplicated to Allahazwj. The grave split apart and her son came out alive. So when his mother saw him, and he saw her, they wept. Isaasws sympathised with them. Isaasws said to him: 'Would you like to remain alive with your mother in the world?' He said, 'O Prophetasws of Allahazwj, with eating and sustenance and a term, or without eating and sustenance and a term?' So Isaasws said to him: 'With eating and sustenance and a term. And you will be living for twenty years and get married and have children'. He said, 'Yes'. When he said that, Isaasws handed him over to his mother. He thus lived for twenty years, and got married, and had children'.

\textbf{14980} - ائِنْ مَتَّوْبٌ عَنِ ابْنِ وَلَدٍ وَ غِيرُهُ مِنَ أَصْحَابِي عَنِ ابْنِ عَبَدِ اللَّهِ (عَلِيِّهِ السَّلَامِ) فِي قُولِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ يُرِدْ فِهِ بِاللَّهِ بِغَيْرِ اللَّهِ عَزَّ وَ جَلَّ أُوْلَى مِنَ الْمَلَائِكَةِ الَّذِينَ هُمْ مُهَادِئُ بَطْلُمَ وَ عَلَى اللَّهِ تُبَارَكُ وَ تَعَالَى أَنْ يُدْعِي مِنْ عَذَابٍ أَلِيمٍ.
H 14980 – Ibn Mahboub, from Abu Walladin, and someone else from our companions, who have reported the following:

Abu Abdullah\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} Mighty and Majestic: "[22:25] and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement", so he\textsuperscript{asws} said: The one who worships other than Allah\textsuperscript{azwj} Mighty and Majestic, or befriends other than the Guardians\textsuperscript{asws} from Allah\textsuperscript{azwj}, so he has inclined to injustice and it is upon Allah\textsuperscript{azwj} Blessed and High to \textit{make him taste of a painful chastisement}.

H 14981 – Ibn Mahboub, from Abu Ja'far Al-Howl, from Sallam Bin Al-Mustaneer, who has reported the following:

Abu Ja'far\textsuperscript{asws} regarding the Statement of Allah\textsuperscript{azwj} Blessed and High: "[22:40] Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah". He\textsuperscript{asws} said: 'It was Revealed regarding the Rasool Allah\textsuperscript{saww} and Ali\textsuperscript{asws}, and Hamza\textsuperscript{ar}, and Ja'far\textsuperscript{ar}, and it flowed regarding Al-Husayn\textsuperscript{asws}, may Peace be upon all of them'.

H 14982 – Ibn Mahboub, from Hisham Bin Salim, from Bureyd Al-Kunasy who said:

I asked Abu Ja'far\textsuperscript{asws} about the Statement of Allah\textsuperscript{azwj} Mighty and Majestic: "[5:109] On the day when Allah will assemble the messengers, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things". So he\textsuperscript{asws} said; 'There is an explanation for this. He\textsuperscript{azwj} will say: 'What response were you\textsuperscript{as} given with regards to your\textsuperscript{as} successors\textsuperscript{as} whom you\textsuperscript{saww} left behind among your\textsuperscript{as} communities?' So they\textsuperscript{as} will say: 'We have no knowledge of what they did from after us\textsuperscript{as}'.

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And the first Prayer that he\textsuperscript{asws} Prayed with the Rasool Allah\textsuperscript{saww} was Al-Zohr (Midday) of two cycles and that is what Allah\textsuperscript{azwj} Blessed and High had Obligated it as upon the one who became a Muslim at Makkah – two cycles, two cycles, and the Rasool Allah\textsuperscript{saww} had Prayed two cycles at Makkah, and Ali\textsuperscript{saww} had Prayed it with him\textsuperscript{saww} as two cycles for a period of ten years until the Rasool Allah\textsuperscript{saww} migrated to Al-Medina, and left Ali\textsuperscript{saww} behind regarding the matters which no one part from him\textsuperscript{saww} could have dealt with.

And the going out of the Rasool Allah\textsuperscript{saww} from Makkah was during the first of the Rabbi-ul-Awwal, and that was the day of Thursday on the thirteenth year from the \textit{Mab'as} (Declaration of Prophet-hood), and journeyed to Al-Medina over twelve nights from the Month of Rabbi Ul-Awwal with the setting of the sun. So he\textsuperscript{saww} descended at Quba, so he\textsuperscript{saww} Prayed Al-Zohr two cycles, and Al-Asr two cycles. Then he\textsuperscript{saww} did not cease to stay there, awaiting Ali\textsuperscript{saww}. He\textsuperscript{saww} Prayed five Prayers of two cycles, two cycles.
And he stayed at (the house of) Amro Bin Awf for about ten days. They were saying to him, ‘Stay with us, so we will build for you a house and a Masjid’. So he said; ‘No, I am awaiting Ali Bin Abu Talib, and have ordered him to meet me, and will not settle in a house until Ali comes, and he will not be long, Allah Willing. So Ali came to the Prophet at the house of Amro Bin Awf and stayed with him.

Then the Rasool Allah, when Ali arrived to him, transferred from Quba to the Clan of Saalim Bin Awf, and Ali was with him, on the Day of Friday at sunrise. So they drew a boundary for him for a Masjid, and established its Qiblah (direction of Prayer). He Prayed with them the Friday Prayer of two cycles, and preached them two sermons. Then he went to Al-Medina upon the she-camel which he had come upon, and Ali, was with him, not separating from him, walking with him step by step. And there was no neighbourhood from the neighbourhoods of the Helpers which Rasool Allah passed by except that they stood up for him asking him to descend to them. He would say to them; ‘Make way for the she-camel for it is under instructions (of where to go).

So it went and the Rasool Allah had freed its reins until it ended up at the place which you see, and he gestured by his hands to the door of the Masjid of the Rasool Allah by which the Funeral Prayers are performed. He said: ‘So it paused at it and knelt, and placed itself upon the ground. So the Rasool Allah descended, and Abu Ayub welcomed him to the extent that he carried his saddle bag and made him enter his house. And the Rasool Allah and Ali stayed with him until they built for him, his Masjid, and built for him his house, and a house for Ali. So they two of them transferred to their houses.

So Saeed Bin Al-Musayyab (the narrator) said to Ali Bin Al-Husayn, ‘May I be sacrificed for you, Abu Bakr was with the Rasool Allah when he arrived at Al-Medina. So when did he separate from him? So he said: ‘Abu Bakr was with him when the Rasool Allah proceeded to Quba, and he decided to
wait for Ali asws. So Abu Bakr said to him saww, ‘Come with us to Al-Medina, for the people would rejoice at your saww arrival there and are eager to welcome you saww. So come with us and do not stay over here waiting for Ali saww, from what I can see, it would take him saww a month to come to you saww. So the Rasool Allah saww said to him: ‘Never! He saww will not be long, and I saww will not move until my saww cousin saws, and my saww brother saws for the sake of Allah azwj Mighty and Majestic, and the most beloved to me saww of my saww Family comes over, for he saww saved me saww from the Polytheists by being in my saww place’.

He saww said; ‘So Abu Bakr was angry and was disgusted by it, and envy for Ali saws entered into him due to that, and that was the first enmity initiated from him to the Rasool Allah saww with regards to Ali saws, and the first of his opposition to the Rasool Allah saww. So he went into Al-Medina, and left behind the Rasool Allah saww at Quba waiting for Ali saws.

(The narrator) said, ‘I said to Ali saws Bin Al-Husayn asws, ‘So when did the Messenger saww get Fatima saws married to Ali saws?’ He saws said: ‘At Al-Medina, a year after the Migration, and she was in her saws ninth year’. Ali saws Bin Al-Husayn asws said: ‘And there was no birth to the Rasool Allah saww from Khadija as on the nature of Al-Islam except for Fatima saws, and Khadija as had passed away a year before the Migration, and Abu Talib as had passed away a year after her as passing away.

So when the two of them as passed away, the Rasool Allah saww got tired of staying at Makkah, and was overcome by intense grief and sympathised with himself saww from the infidels of Qureysh. He saww informed Jibraeel as about that, so Allah azwj Revealed unto him saww, ‘Go out from the town where (its) people are unjust and Migrate to Al-Medina. For today there is no helper for you saww at Makkah, and establish a war against the Polytheists’. So the Rasool Allah saww heeded that and directed himself saww to Al-Medina’. 
So I (the narrator) said to him asws, ‘So when was the Salat became Obligatory upon the Muslims in the form that they are Praying today?’ He asws said: ‘At Al-Medina when the Call was made apparent, and Al-Islam was strong, and Allah saww Decreed Al-Jihaad upon the Muslims, and the Rasool Allah saww increased in the Prayer, seven cycles – two cycles in Al-Zohr, and two cycles in Al-Asr, and one cycle in Al-Maghrib, and two cycles in Al-Isha, and accepted Al-Fajr upon what it had been Obligated in order to expedite the descent of the Angels of the day from the sky and to expedite that rising of the Angels of the night to the sky. And the Angels of the night and the Angels of the day had been testifying with the Rasool Allah saww for Al-Fajr Prayer, so that is the Statement of Allah aswj. “[17:78] (the recital of) the Qur’an at dawn. Lo! (the recital of) the Qur’an at dawn is witnessed”, witnessed by the Muslims and witnessed by the Angels of the day and Angels of the night’.

414984 - علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن هشام بن سالم عن أبي عبد الله (عليه السلام) قال: ما أيّسراً في الناس فكلو盏 النجاة عنهم.

H 14984 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, who has narrated the following:

Abu Abdullah asws has said: ‘How easy it is to make the people to be happy with you. Just restrain your tongues from (speaking against) them’.

14985 - محمد بن يحيى عن أحمد بن محمد بن عيسى و أبو علي الأسجاري عن محمد بن عبد الجبار جميعا عن عليّ بن حذافة عن جميل بن نراق عن زائدة قال كان أبو جعفر (عليه السلام) في المسجد الحرام فذكر بني أبيه و نزلت عليه قناعه ليكسر أصابعه و أن يظهر الله ختم هذا الأمر على يددي فقال ما أنا بصاحبهم و أنا يسري أن يكون صاحبهم في صاحبهم من أصبعه وأنزل ذلك الإرادة إنسان الله يذكر و تعالى لم يخلق منذ حقق السماوات و الأرض سبئين و لا أياما أقصر من سبئين و أياما إن الله غز و خلق يأمر الملك الذي في بهد الفلك قبطوه طبياً.

H 14985 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, together from Ali Bin hadeed, from Jameel Bin Darraaj, from Zurara who said:

Abu Ja’far asws was in the Sacred Masjid. So there was a mention of the Clan of Umayya and their government. Some of his asws companions said to him asws, ‘We hope that you asws will become their master and that Allah aswj will Display this Command upon you asws hands’. So he asws said: ‘I asws am not their master, nor am I asws happy to be their master, for their companions are the sons of adultery. Allah aswj never Created, since the creation of the Heavens and the earth, years nor days shorter than their years and their days. Allah aswj Ordered the Angels in who hands is the orbit, to rotate it like a scroll’.

14986 - علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن حسان بن عثمان عن أبي عبد الله (عليه السلام) قال: ولذ المرضاد من قربهم أكثرهم ومن تابعت منهم أفقرهم ومن نادواهم قلواه ومن تحصن منهم الزرقة ومن هرب منهم أذروهُ حتى تنقضي نواحيهم.

H 14986 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammaad Bin Usman, who has reported:

Abu Abdullah asws has said: ‘The sons of Al-Mardaas (Al-Abbas) – the one who associates with them, they turn him to be an unbeliever, and the one who distances
himselg from them, they impoverish him, and the one antagonises them, they kill him, and the one who forifies himself from them they lower him, and the one flies from them, they are wary of him, until their government comes to an end'.

Abu Abdullah asws has said: ‘Once when the Rasool Allah asws was sitting a woman came, and held her hand and helped her to sit down. And then said, ‘She is a daughter of a Prophet whose people had neglected him as. Khalid Bin Sinan called them, but they refused to believe.

Then said, ‘Do you believe in me?’ They said, ‘No’. He said, ‘I will die on such a such a day, so when I am dead, bury me. There will come here donkeys among which will be a donkey with its tail cut off until it stands at my grave. So bring me out of my grave and ask me whatsoever you like’. So when he died, they buried him, and on that day the donkeys came and gathered, and they all came intending to exhume him. They said, ‘You all did not believe in him during his lifetime, so how will you now believe in him after his death? And if you were to exhume him it will be damnation for you, so leave him alone’. So they left him.'
I heard Salman Al-Farsyar said: 'When the Rasool Allahsaww passed away, and the people did what they did, and Abu Bakr and Umar, and Abu Ubeyda Bin Al-Jarrah disputed with the Helpers, they disputed with them by the `right of Ali asws'. They said, `O group of Helpers! Qureysh are more deserving of the Command than you. Disputed with the Helpers, they disputed with them by the Book and has Preferred them, and the Rasool Allahsaww has said that the Imamsasws are going to be from Qureysh'.

Salmanasws said: 'So Iasws came to Alasws and heasws was washing (the body of) the Rasool Allahasws. I informed him of what the people had done and I said, `At this time, Abu Bakr is upon the Pulpit of the Rasool Allahasws, and by Allahazwj, they are not happy to pledge their allegiances to him with one hand, they are pledging their allegiances by both, their right hands and their left'. So heasws said to me; `O Salmanas! Do you know the one who pledged his allegiance to him upon the Pulpit of the Rasool Allahasws?' arasws said, `Iasws do not know except that Iasws saw in the shadow of the Clan of Sa'ada where the Helpers were disputing, and the one who was the first to pledged his allegiance to him was Basheer Bin Sa'ad, and Abu Ubeyda Bin Al-Jarrah, then Umar, then Saalim'.

Heasws said; `Iasws did not ask youar about this, but do youar know the first one who pledged his allegiance when he ascended upon the Pulpit of the Rasool Allahasws?' rasws said; `No, but Iasws saw an old man leaning upon his walking stick, with a mark of prostration between his eyes due to the intensity of Al-Tashmir (prostrations) climb up to him and he was weeping and saying, `Praise be to Allahazwj Who did not Cause me to die from the world until I saw you in this place. Extend your hand'. So he extended his hand, and he pledged his allegiance to him. Then he descended and went out from the Masjid'.
Yamani, from Masma'a Bin All Hajjaj, from Sabbah Al-Haza'a, from Sabbah Al-Muzny, who has after their quarrelling, then they would be coming to the Masjid, so the first one who for you would be pledging their allegiance to Abu Bakr in the shade of the Clan of Sa'ada. So he came to him and said, 'All of you would disobey Allah ever'. So they said, 'O our chief, you dealt with Adam'.

So the devils and the castaways companions of his turned towards Iblees and said, 'This community is a Blessed community and is infallible, and there is neither for you nor for us a way against them, for they have come to know their Imam and their shelter after their Prophet. So Iblees, may Allah Curse him went away bleak and in grief.

And the Messenger informed me that when he passes away, the people would be pledging their allegiances to Abu Bakr in the shade of the Clan of Sa'ada after their quarrelling, then they would be coming to the Masjid, so the first one who would be pledging his allegiance upon my Pulpit would be Iblees, may Allah Curse him in the image of an old man with mark of prostration, saying such and such. Then he will go out and gather his Satans and devils and excitedly say to them, 'All of you thought that there was no way for me against them, so how do you see what I have done with them, to the extent that they had left the Command of Allah Mighty and Majestic, and being obedient to Him, and what the Rasool Allah has commanded them for'.
So when the hypocrites said, ‘He aswaw speak out of desires’, and one of them two (Abu Bakr and Umar) said to his companion, ‘Did you see his aswaw turn in his aswaw head as if he aswaw is a mad man?’ (By this) meaning the Rasool Allah aswaw, Iblees la screamed with a scream of pleasure. So his la friends gathered. So he aswaw said, ‘But, do you know that I aswaw dealt with Adam aswaw beforehand?’ They said, ‘Yes’. He aswaw said, ‘Adam aswaw set aside the Covenant and did not blaspheme with the Lord azwj, and these ones have set aside the Covenant and blasphemed against the Rasool Allah aswaw.

So when the Rasool Allah aswaw passed away and the people established someone other than Ali aswaw, Iblees la wore a crown of the king and established a pulpit and sat upon the cushion, possession his la cavalry and his la infantry. Then he la said to them, ‘Be delighted! Allah azwj will not be obeyed until the Imam aswaw makes a stand’. And Abu Ja’far aswaw recited: “[34:20] And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers”. Abu Ja’far aswaw said: ‘The explanation of this Verse came to the fore when the Rasool Allah aswaw passed away, and the conjecture from Iblees la where they said to the Rasool Allah aswaw that he aswaw speak out of desire, so Iblees la conjectured about them with a conjecture and they made his la conjecture to come true’.

H 14990 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurara, who has reported the following:

One of the two of them aswaw (Fifth of sixth Imam aswaw) having said: ‘One morning the Rasool Allah aswaw was grim and in grief. So Ali aswaw said to him aswaw, “What is it that I aswaw see you aswaw to be grim and sad, O Rasool Allah aswaw?” So he aswaw said; “So how can I aswaw not be like that and I aswaw have dreamt last night that the Clan of Taym (Abu Bakr’s clan), and clan of Adayy (Umar’s clan) ascending upon this Pulpit of mine aswaw, returning the people back from Al-Islam backwards. So I aswaw said: ‘O Lord azwj Will it be during my aswaw lifetime or after my aswaw passing away?’ So He azwj Said; “After your aswaw passing away”.

14991 - جَعَلَ فِي أَيْمَانِ الرَّسُولِ اَلْمُسْلِمِينَ ۖ أَنْ يَقْتُلُواْ أَحَدَهُمْ ۖ (عَلیِّهِمَا السَّلام) ۖ فَأَنَا أَقْرَرْنَ أَنَّ أَرْضَىْنَا لَهُمْ فَقَامَ رَسُولُ اللَّهِ (صَلِّي الله عليه وسلم) فَلَمْ نَأَلْ نُعْجِبْ نَاكَ أَنَّهُ أَقْرَرْنَا لَهُمْ فَقَامَ رَسُولُ اللَّهِ (صَلِّي الله عليه وسلم) فَلَمْ نَأَلْ نُعْجِبْ نَاكَ أَنَّهُ
Abdullah Bin Al-Qasim, from Ibn Abu Najraan, from Aban Bin Taglub, who has narrated:

Allah said to him, "he would not satisfy me that there should be for me the whole world and whatever is in Harsama, and they are opposed to what you are upon?" I said, "No, by Allah, that you want? To become kings? Would you be satisfied to become like Tahir and sustenance and led an affluent lifestyle. Our condition changed as it sometimes went to Abu Al-Hassan Al-Reza

A number of our companions, from Sahl Bin Ziyad, from Ubeydullah Al-Dahqaan, from Abdullah Bin Al-Qasim, from Ibn Abu Najarraan, from Aban Bin Taglub, who has narrated:

Abu Abdullah asws has said; 'The Messiah as used to say; 'The one who avoids treating the wounded from his wounds is inevitably an associate of the one who wounded him, and that the injurer intended to destroy the wounded one, and the one who avoided treating him did not desire his well being. So if he did not desire his well being so he has desired his destruction unwillingly. Similar to that, do not narrate the wisdom to the one who does not deserve it for it would be ignorant of you, and do not prevent it from its deserving ones, for you would be a sinner, but one of you should become of the status of a doctor who treats when he sees it is appropriate for his medicine, otherwise he withholds'.

I went to Abu Al-Hassan Al-Reza asws with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him asws. 'May I be sacrificed for you asws, we used to be in a time of sustenance and led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah azwj to return that state to us'. So he asws said: 'What is it that you want? To become kings? Would you be satisfied to become like Tahir and Harsama, and they are opposed to what you are upon?' I said, 'No, by Allah azwj, it would not satisfy me that there should be for me the whole world and whatever is in it of the gold and the silver, whilst I am upon the opposite to what I am upon at present (Al-Wilayah).

He asws said; 'So the one who is contented among you, should be thankful to Allah azwj. Allah azwj is Saying: "[14:7] If you are grateful, I would certainly give to you more". And the Glorious and High Said: "[34:13] give thanks, O family of
Dawood! and very few of My servants are grateful”. And think good with Allahazwj, for Abu Abdullahasws used to say; 'The one who thinks about Allahazwj, Allahazwj would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allahazwj would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allahazwj would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace'.

Then said; ‘What is the action of Ibn Qayama?’ I said, ‘By Allahazwj, he (does not) meet us in a goodly manner’. So heasws said; ‘And which thing prevents him from that?’ Then heasws recited this Verse: “[9:110] The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces”.

Then heasws said: ‘Consider if Musaas was to return to them, so they said, ‘Had youas appointed him (Harounas) for us, so we would have followed himas in hisas footsteps’, were they more desirable in their speech or the ones who said, ‘We will not leave our devotions for him (Harounas) until Musasas returns to us’. So I said, ‘No, but the ones who said, ‘Heas has been appointed for us, so we will follow himas in hisas footsteps’. So heasws said; ‘So it is from there that Ibn Qayama and the ones who speak by his speech come from’.

Then heasws mentioned Ibn Al-Sarraaj, so heasws said: ‘He had accepted the death of Abu Al-Hassanas and that is why he bequeathed during his death, so he said, ‘All of what I leave behind from the things, even my shirt which is upon my neck, is for the inheritors of Abu Al-Hassanas’. And he never said that it is for Abu Al-Hassanas. And this is his acceptance, but which thing will profit him from that and from what he said?’ Then heasws was quiet’.

الله ﷺ لا يزالة قلوبهم، ولا يزالة قلوبهم، حتى يكون قلوبهم قلوبك، وقلوبك فيهم: قلوبهم بآياتك.ﷺ
Abu Abdullah\(^\text{as}\) has said; ‘Luqman\(^\text{as}\) said to his\(^\text{as}\) son: ‘Whenever you travel with a group, take a lot of advice about them for your affairs and their affairs, and smile frequently in their faces, and be generous with your provisions. And if they call you, respond to them, and if they seek your support, help them. And be overcome them with three things – the length of silence, and the frequency of the Prayer, and generosity of the self with whatever is with you from the animal, or wealth, or provisions.

And if they ask you to testify to the truth, so testify for it, and exhaust your opinion for them if they consult you. Then do not advise them until you are sure about it and reconsider it, and do not answer in your advice until you stand regarding it, and sit, and sleep, and eat, and Pray, and you are utilising your thoughts and your wisdom with regards to your advice. So the one who does not refine his advice for the one who consulted him, Allah\(^\text{as}\) Crucifies his opinion, and Removes from him the trust.

And if you see your companions walking, so you should walk with them, and if you see them doing something, so do it with them, and if they give charity and give a loan, so give with them. And listen to the one who is older than you in age, and if he orders you and asks you, so say, ‘Yes’, and do not say, ‘No’, for the ‘No’ is a fault and blameworthy. And if you are confused regarding your road, so stop and encamp, and if you are in doubt regarding the intended course, pause and plan.

And if you see one person, do not ask him about your direction of road, and do not heed his guidance, for the one person in the wild is suspect for he could be an eye for the thieves, or he could be the Satan\(^\text{as}\) who confused you. And be cautious of two persons as well, unless you can see what I\(^\text{as}\) don’t, for the intellectual, when he sees something with his own eyes recognises the truth from it, and the witness can see what the absentee does not.
O my son! And when the time of Salat comes up, so do not delay it for anything, and offer Salat and seek comfort from it for it is the Religion. And Pray in congregation even if there is pushing upon the head. And do not sleep upon your animal for that is injurious to its back, and that is not from the wise except if you are in a carriage and it is possible for you to stretch your joints.

And when you come close to the destination, so descend from your animal and begin by feeding it before yourself. And when you intend to encamp, so Pray two cycles before you sit down. And if you intend to fulfill your need (toilet), go far away. And when you embark (upon your journey) Pray two cycles, and say farewell to the land on which you spent time, and send greetings of peace upon it and upon its people, because for every patch of land has its inhabitants from the Angels.

If you are able to, do not eat food until you begin by giving charity from it, so do it. And it is upon you to recite the Book of Allah Mighty and Majestic as long as you are riding. And it is upon you for the Glorification for as long as you are working. And it is upon you to supplicate for as long as you are alone. And beware of travelling in the first part of the night. And it is upon you to travel from the middle of the night to its end. And beware of raising your voice during your travel'.

It has been narrated to me by Al-Asaydi and Muhammad Bin Basheer that Abdullah Bin Na’fa Al-Azraq used to say, ‘If only I knew someone between its (earth’s) diameter where my animal (ride) can reach to, who can debate with me that Ali asws killed the people of Naharwaan, and he asws was not unjust to them, I would ride over to him’ (to refute). So it was said to him, ‘And (what about his asws son asws)?’ He said, ‘Is his asws son asws a knowledgeable one?’ So it was said to him, ‘This is your first ignorance. And have they asws ever been without a knowledgeable one?’ He said, ‘So who is their asws knowledgeable one today?’ It was said, ‘Muhammadasws Bin Aliasws Bin Al-Husayn Bin Aliasws’.

H 14995 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Dawood Al-Yaqoubly, from Isa Bin Abdullah Al-alawy who said:

14995. ـ عدّه من أصحابنا عن أحمد بن محمد بن خالد عن الحسن بن زيد الطوقلي عن علي بن داود الطوقلي عن عيسى بن عبد الله العلوي قال حدثني السيد بن محمد بن مصطفى عن عبد الله بن داود الأزرق كان يقول لو أتى علي عزّ النبي ﷺ أن بين قرطبة أحداً الديننا يخصماني أن علي بن أحمد بن محمد بن عبد الله بن نافع الأزرق كانوا يهبون على الهجرة وهم ليسوا طلباً لله أن ترجعوا إلى دياركم وأهلكم ثم توقيعاً بين علي بن أحمد بن محمد بن عبد الله بن نافع الأزرق والحسن بن علي ﷺ.
He (the narrator) said, ‘So he rode over to him asws with the brave ones of his companions until he came up to Al-Medina. So he sought permission to see Abu Ja’far asws. It was said to him asws, ‘This is Abdullah Bin Naf’a’. He asws said; ‘So what has he to do with me asws, and he ‘ibn’ distances himself (Tabarra) from me asws and from my asws father asws both morning and evening’. Abu Baseer Al-Kufy said to him asws, ‘May I be sacrificed for you asws’, this one alleges that, “If only I knew someone between its (earth’s) diameter where my animal (ride) can reach to, who can debate with me that Ali asws killed the people of Naharwaan, and he asws was not unjust to them, I would ride over to him (to refute)’. So Abu Ja’far asws said to him: ‘You think he has come to me asws for a debate?’ He said, ‘Yes’. He asws said: ‘O boy (servant), go out and unload his saddlebag, and tell him to come to us asws tomorrow’.

He (the narrator) said, ‘So when it was the next day, Abdullah Bin Naf’a came with the brave ones of his companions, and Abu Ja’far asws sent a message to all the sons of the Emigrants and the Helpers and gathered them. Then he asws came out to the people wearing two alluring robes and faced the people as if he asws was the moon in orbit. So he asws said: ‘The Praise is due to Allah azwj, the Awarder of the positions, and the Attribute of the attributes, and the Director of the directions. The Praise is due to Allah asws “[2:255] slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His” up to the end of the Verse. ‘And I asws testify that there is no god except for Allah aswj. One, with no associates to Him aswj. And I asws testify that Muhammad aswaw is His aswj servant, Chosen by Him aswj and Guided by Him aswj to be on the Straight Path. The Praise is due to Allah aswj Who Honoured us aswaw with the Prophet-hood and Favoured us by Al-Wilayah.

O group of the sons of the Emigrants and the Helpers! The ones among you who have merits regarding Ali asws Bin Abu Talib asws, so he should stand and narrate them’. So the people stood up, so they enumerated those merits. Abdullah said, ‘I am a narrator of these merits from them, but, subsequently the disbelief took place after the appointment of the two judges’. Then they ended up with the merits in the Hadeeth of Khyber: ‘I asws shall give the flag tomorrow to a man who loves Allah aswj and His aswj Messenger aswaw, and Allah aswj and His aswj Messenger aswaw love him asws. An attacking one, not a fleeing one who will not return until Allah aswj Grants victory upon his asws hands’.

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So Abu Ja’far said; ‘What do you say regarding this Hadeeth’. He said, ‘True. There is no need with regards to it, but disbelief took place afterwards’. So Abu Ja’far said to him: ‘May your mother be bereft of you! Inform me about Allah Loving Ali Bin Abu Talib’sasw about Allah Loving Ali Bin Abu Talib’sasw on the day that He loved him and He Knew that he would be killing the people of Nahrwan, or did He not know?’ Ibn Naf’a said, ‘Repeat that for me’. So Abu Ja’far said to him: ‘Inform me about Allah Loving Ali Bin Abu Talib’sasw. He Knew that he would be killing the people of Nahrwan, or did He not know?’ He said, ‘If I say, ‘No’, I would have blasphemed’. He (the narrator) said, ‘So he said, ‘He had known’.

He said: ‘So did Allah Love Ali to act in obedience to Him or in disobedience to Him?’ He said; ‘Upon his acting in obedience to Him’. So Abu Ja’far said to him: ‘So stand up (and leave) for you have been defeated’. He stood up and he was saying, ‘Until the white thread becomes distinct from the black thread at dawn, Allah Knows where He should Make His Message to be’.

Abu Abdullah said to me: ‘How is your insight into the stars (astrology)?’ I said, ‘There is no left in Iraq with more insight into the stars than I’. So he said; ‘How is the rotation of the universe in accordance to you?’ So I took off my cap from my head and rotated it. (Imam said) ‘If the matter was as you are saying it to be, so what do you make of Al-Na’ash, and Al-Jaday, and Al-Faqadayn? They are not being seen to rotate in a day from the time in the time of the calculation mention it’. So he said to me: ‘What is the proportion of light of Al-Sukayna from Al-Zuhra Venus?’ I said, ‘By Allah, this is a star which I have not heard of, nor have I heard anyone from the people mentioning it’. So he said;
‘Glory be to Allahazwj! So you have dropped (ignored) a whole star, so what is your calculation based upon?’

Then (Imamasws) said: ‘So what is the proportion of illumination of Al-Zuhra (Venus) from the moon is?’ I said, ‘This is a thing which no one knows except Allahazwj Mighty and Majestic’. Heasws said; ‘So what is the proportion of the moon from the sun in its illumination?’ I said, ‘I do not know this’. Heasws said; ‘You speak the truth’. Then said: ‘So what about the two armies which meet each other in accordance to this calculation, and in accordance to that calculation, and the calculator of this one calculated victory for this army, and the calculator of that one calculated victory for that army, then the two of them met, so one of them defeats the other, so now where would be the bad luck?’ I said, ‘By Allahazwj, I do not know that’. Heasws said: ‘You speak the truth. The origin of the calculation is true, but no one knows that except the one who knows the birth of creatures, all of them’.
 خطبة ليامير المؤمنين (عليه السلام)

A SERMON OF AMIR-UL-MOMINEEN

And the right is the most beautiful of the things in description; and most expansive in sharing. There is no other thing which is applied on one's favour without being applied against him and it is not applied against him unless it is applied in his favour. The only one for whom it flows for and does not flow against is Allah, Mighty and Majestic only apart from His creatures, for He is Power over His servants, and His Justice regarding everything that He Judges. But He, Made His Rights upon the servants that they should be obedient to Him, and Made expiation against them by the good Rewards as Grace from Him, and the prolonged Generosity, and Expanding by increasing it for the one who is deserving of it.

Then He, Made from His, Rights, certain rights to be obligated for some people upon some other people. So He Made it such that it obligates some of them for the others and does not obligate some except by the others. So the greatest of what Allah has Necessitated from these rights is the rights of the governor upon the citizens and the rights of the citizens upon the governor, an obligation which Allah has Obligated upon one and all. So He has Made it to be a system for them and as strength for their Religion, and the establishment of the true Sunnah.
among them. The citizens will not be corrected except by the governor being correct, nor will the governor be correct except by the integrity of the citizens.

So if the citizens fulfil the rights to the governor and the governor fulfils their rights as well, the truth will be strengthened between them. The manifesto of the Religion would be established, and the landmarks of justice would find fairness, and the Sunnah would flow smoothly. That would make life prosperous, and they would yearn for the survival of the government, and the enemies would despair from their ambitions. And if the citizens overcome the governor and the governor seeks to overcome them that are where the differences of speech emerge. The yearning of ambitions. And if the citizens overcome the governor and the governor seeks to yearn for the survival of the government, and the enemies would despair from their ambitions. The citizens will not be corrected except by the governor being correct, nor will the governor be correct except by the integrity of the citizens.

So come, o you people, to the cooperation to the obedience to Allahazwj Mighty and Majestic, and the establishment by Hisazwj Justice, and the loyalty to Hisazwj Covenant, and the fairness to Himazwj Rights, for there is nothing more needed for the servants than for advising with regards to that, and the beautiful cooperation to Himazwj, and there is no one who intensifies his passion for striving for the Pleasure of Allahazwj to be able to reach its deserving point of fulfilling the Rights to Allahazwj. But, from the obligatory Rights of Allahazwj Mighty and Majestic, upon the servants is the advice to each other with maximum efforts, and the co-operation upon the establishment of the truth among them.

Then there is person, no matter how great his status regarding the truth, how magnified his preference regarding the truth is, would not be needless from the cooperation upon what Allahazwj Mighty and Majestic has Burdened him with from Hisazwj Rights. And there is no person, no matter how low he is in the affairs, and the eyes are looking down upon him, can remain without being helped upon or given support. And the people of the merits and the people of the Favours are more
frequently in need of that, and everyone is in need of Allahazwj Mighty and Majestic equally'.

A man from hisasws army answered himasws. No one knew who he was and it is said that he had never been seen in hisasws army before that day, nor was he seen after it. So he stood up and beautifully Extolled Allahazwj Mighty and Majestic by what the afflictions Heazwj had Placed upon them, and Hisazwj Favours from the Obligation of Hisazwj rights against them, and accepted all what had been mentioned of the changing conditions with himasws and with them. Then said, 'Youasws are our Commander, and we are yourasws citizens. It is by youasws that Allahazwj Brought us out of the humiliation and it is by youasws strength that Heazwj Freed Hisasws servant from the chains. So choose for us, and we will go by yourasws choice, and make a plan and we would go by yourasws plan, for youasws are a truthful speaker, and the successful ruler, and the authorised king. It is not permissible for us to disobey youasws in anything, nor do we compare our knowledge with yourasws knowledge. Youasws are great in regard to that choice, in our eyes, and yourasws virtues are majestic within us'.

So Amir-ul-Momineenaasws answered him saying: 'It is from the Rights that the one who Magnifies the Majesty of Allahazwj within himself and exalts Hisasws position in his heart, everything else would seem little to him. And the one most deserving to be like that is the one to whom the Bounties of Allahazwj are great as well as Hisasws Kind Favours to him, for no one would magnify the Bounties of Allahazwj except that the Rights of Allahazwj Increase upon him.'

And the lowest of the conditions of the governor in the presence of the righteous people is when he thinks of the love for pride and bases his affairs upon the arrogance, and Iasws did not like to become lost in your thoughts that Iasws would love the praise and listening to the praise. And Iasws am not like that. Thanks be to Allahazwj. And had Iasws loved what you said, Iasws would have abandoned it due to it lowering measws for the Sake of Allahazwj that Iasws should take to magnificence and greatness when Heazwj is more deserving of it. Maybe the people consider it sweet to be praised after the affliction. So do not praise measws with beautiful praises as it may take myasws soul out from being for the Sake of Allahazwj, and the remainder of the rights which Iasws have yet to fulfill and the obligations which Iasws have yet to perform.
So, do not speak to me as you speak to the tyrants, and do not have reservations from me like you have reservations in the presence of the unresponsive people, and do not flatter me, and do not think that I consider it heavy regarding the right which is said to me, or that I seek self-greatness, for it is not correct for me. So the one who considers the rights to be a burden if they are told to him, or that I have more Control over than what I have. There is no lord apart from Him. He Owns us what we do not own ourselves, and Took us out from what we used to be in to be in a situation which was correct for us. So He protected us after straying, by the Guidance. He gave us the vision after the blindness.

So do not withhold from me speaking about the rights, or consultation with justice, for I not, with regards to myself, above mistakes, nor do I feel secure from that in my deeds except if Allah Suffices for myself in matter which He has more Control over than what I have. But rather, I and you all are servants, belonging to the Lord. There is no lord apart from Him. He Owns us what we do not own ourselves, and Took us out from what we used to be in to be in a situation which was correct for us. So He protected us after straying, by the Guidance. He gave us the vision after the blindness.

So, the man who answered him before, answered him, ‘By Allah, you are deserving of what I said. By Allah, you are more deserving than what I said, for His Favours are such that we cannot deny, and Allah Blessed and High has Burdened you with our citizens, and the Guardianship of our political affairs. So you have become (a representative of) our knowledge with which we can be guided by, and our Imam whom we follow, and every matter of yours is guidance, and every word of yours is educational. Our eyes have found delight with you in our lives, and our hearts are filled with bliss by you, and we are amazed at the qualities, which are within you and our intellects are at a loss to describe.

We are not saying to you, ‘O you righteous Imam as a purification for you, nor are we exaggerating in our intentions regarding our praising you. And we are not becoming critical of your conviction, or the purity of your Religion, so we have no fear that you would innovate by the Bounties of Allah Blessed...
and High, or be tyrannical, or that arrogance should enter you, but we are saying to you what we said in order to be closer to Allah Mighty and Majestic by revering you, and Enhancing your merits, and appreciate the greatness of you command. So consider yourself and use, and give preference to the Command of Allah over yourself and over us, for we are obedient with regards to whatever you order us for, and we submit to the commands along with that regarding what is beneficial for us'.

Amir-ul-Momineen answered him, so he said: ‘And am binding you in the Presence of Allah to myself for your knowing that I am the guardian for your matters, for very shortly you will be gathered with me, and I warn you of the Pausing in front of Him, and the Questioning about what we were in, then some of us will testify against the others, so do not testify today against what you will testifying tomorrow, for there is nothing hidden from Allah except for the good advice of the chests in all of the matters’.

So the man answered him, and it was said that the man was never seen again after this speech of his to Amir-ul-Momineen, and he was bursting with emotion in his chest, and he spoke, and wailed which cut off his speech, and was anxious and choking, breaking his voice, being at the verge of collapse. So he Praised Allah and Extolled Him, then pleaded before Him of the horrors of what he had been cured of, from the great dangers, and the prolonged humiliation regarding the mischief to take place during his era, and the rebellions against him and the cutting off of what was from his government.

Then he implored the matter to Allah Mighty and the Bestowing of Favours on him, and the Dispelling (dangers) from him, and then Extolled Him in a goodly manner. So he said, ‘O Lord of the servants, and O Giver of tranquillity to the cities! How can we speak of Your Grace, and how can we reach Your Attributes from Your Actions, and for me to reach the reality of the beauty of Your Praise, or count the beauty of Your Favours. So how can we, and it is due to you that the Bounties of Allah have flowed towards us, and it is upon your hands that the causes of the good have arrived to us.'
Did you asws not become a sanctuary for the lowest of the low, and a saviour for the disobedient infidels? So by whom, except for the People asws of your asws Household, and by you asws that Allah azwj Mighty and Majestic Took us out from horrors of those dangers, and by whom did he azwj Rescue us from the thrones of distress, and by whom except by you asws did Allah azwj Make apparent the landmarks of our Religion, and Corrected what was spoilt from our Religion until we came to be mentioned, after the tyranny. And our eyes were delighted with a prosperous life when you asws became our Guardian as a favour to us, and you asws struggled and fulfilled to us all of your asws promises, and stood by all of your asws oaths to us.

So you asws were a witness for the ones who were absent from us, and a successor of the People asws of the Household for us. And you asws were the strength of our weak ones, and the wealth of our poor ones, and a pillar for our great ones. It was your asws justice that brought us together in the matters, and accommodated us regarding the truth by your asws patience. You asws were, for us a familiarity if we saw you asws, and a tranquillity whenever we mentioned you asws. So which is the good deed, which you asws did not perform, and which is the righteous deeds which you asws did not act upon?

And had it not been for the matter which we fear for you asws from it reaching you, which our efforts could change, and our strengths could defend you asws from it, we would be permitted to sacrifice ourselves for your asws defence, and repulse it from you asws by ourselves and our sons, we would put ourselves and our sons before you asws. And we would make this choice, and reduce its danger from you asws, and we would stand in our efforts in an attempt to defend you asws from your asws enemies.

But He azwj is an Authority, which cannot be stopped, and a Strength which cannot decline, and a Lord azwj Who cannot be overcome. So if he azwj was to Bestow a Favour to us by Bestowing upon you asws good health, and be Merciful towards us by Keeping you asws alive, and be Compassionate to us by Relieving you asws of these difficulties from your asws situation to Keep you asws safe for us, and remain with us in front of us, we would narrate appreciation to Allah azwj Mighty and Majestic for that, and Magnify Him azwj, and Mention Him azwj constantly, and distribute half of our wealth upon him.
as charity, and free half of our slaves, and narrate to Him with humbleness in our selves, and be submissive in all of our affairs.

وَإِنْ يُمْصِرَكَ إِلَىَّ الحَيَاةِ وَيُجْرِي عَلَيْكَ هُمْ سَبِيلًا فَفِيْهِ مِنْ هُمْ فِيْهِ فِيْهِ فِيْهِ فِيْهِ فَقُضَائِهِمْ وَلَا مَدْفُوعٌ عَلَيْكَ بَالِدَةً وَلَا مَحْلُولةً مِّنْ مَّثَلِّهَا أَنْ أَخْبَارُكَ لَهُ مَعَ يَتَبَيَّنُ عَلَى مَعَةٍ فَيَذْهَبُنَّا فِيٰهَا لَهُمْ مَعَهُ وَلَا نَفِيٰمَا مِّنْ مَّثَلِّهَا إِلَّا أَنْ نَشُكُّ عَلَيْهِ وَلَا نَتَيَمِّمُهُ وَلَا نَتَهَيَمُهُ.

And when He Takes you to the Gardens, and Makes to Flow for you that which is inevitable, so no one would be able to change that which He has Ordained, nor repulse from you His Favours, nor will our hearts be opposed to that for that which He has Chosen for you of what is with Him over what you used to be in. But, we would weep if this authority (government) were to return back to humiliation, and for the Religion and the world to be consumed and we do not see for you a successor we can take our complaints to, nor a similar government we can have hope in establishing it.'