الكافي

AL-KAFI

المجلد الثامن

Volume 8

Part IX

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

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

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

Who died in the year 329 H

كتاب الرَّوْضَةِ

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

**SERMON OF AMIR-UL-MOMINEEN**

<table>
<thead>
<tr>
<th>Reference</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>H 14998</td>
<td>4</td>
</tr>
<tr>
<td>H 14999</td>
<td>6</td>
</tr>
<tr>
<td>H 15000</td>
<td>8</td>
</tr>
<tr>
<td>H 15001</td>
<td>9</td>
</tr>
<tr>
<td>H 15002</td>
<td>9</td>
</tr>
<tr>
<td>H 15003</td>
<td>10</td>
</tr>
<tr>
<td>H 15004</td>
<td>11</td>
</tr>
<tr>
<td>H 15005</td>
<td>12</td>
</tr>
<tr>
<td>H 15006</td>
<td>14</td>
</tr>
<tr>
<td>H 15007</td>
<td>15</td>
</tr>
<tr>
<td>H 15008</td>
<td>19</td>
</tr>
<tr>
<td>H 15009</td>
<td>19</td>
</tr>
<tr>
<td>H 15010</td>
<td>20</td>
</tr>
<tr>
<td>H 15011</td>
<td>20</td>
</tr>
<tr>
<td>H 15012</td>
<td>20</td>
</tr>
<tr>
<td>H 15013</td>
<td>20</td>
</tr>
<tr>
<td>H 15014</td>
<td>21</td>
</tr>
<tr>
<td>H 15015</td>
<td>21</td>
</tr>
<tr>
<td>H 15016</td>
<td>21</td>
</tr>
<tr>
<td>H 15017</td>
<td>21</td>
</tr>
<tr>
<td>H 15018</td>
<td>22</td>
</tr>
<tr>
<td>H 15019</td>
<td>22</td>
</tr>
<tr>
<td>H 15020</td>
<td>23</td>
</tr>
<tr>
<td>H 15021</td>
<td>23</td>
</tr>
<tr>
<td>H 15022</td>
<td>26</td>
</tr>
<tr>
<td>H 15023</td>
<td>27</td>
</tr>
</tbody>
</table>
H 15024.............................................................................................................................................27
H 15025.............................................................................................................................................28
H 15026.............................................................................................................................................28
H 15027.............................................................................................................................................28
H 15028.............................................................................................................................................28
H 15029.............................................................................................................................................29
H 15030.............................................................................................................................................29

HADEETH OF THE WORSHIPPER.............................................................. 30
H 15031.............................................................................................................................................30
H 15032.............................................................................................................................................31

A SERMON OF AMIR-UL-MOMINEENasws .................................................. 33
H 15033.............................................................................................................................................33
H 15034.............................................................................................................................................38
H 15035.............................................................................................................................................38
H 15036.............................................................................................................................................38
H 15037.............................................................................................................................................39
H 15038.............................................................................................................................................39
H 15039.............................................................................................................................................41
H 15040.............................................................................................................................................41
H 15041.............................................................................................................................................42
H 15042.............................................................................................................................................42
H 15043.............................................................................................................................................42
H 15044.............................................................................................................................................43
'There came to Amir-ul-Momineen asws, Abdullah Bin Umar and a son of Abu Bakr, and Sa’d bin Abu Waqqas, seeking from him asws the preferential treatment for themselves. So he asws ascended the Pulpit, and the people turned their attention towards him asws.

So he asws said: ‘The Praise is due to Allah aswj to Whom belongs all Praise, and Who is extremely Generous. The descriptions do not fathom Him aswj nor is He aswj limited by the languages, nor can He aswj be understood by the wildest imaginations. And asws testify that there is no god except Allah aswj. One with no associates to Him, and that Muhammad saww is the Messenger saww of Allah aswj, a Prophet saww of Guidance and a place for the piety, and a Messenger saww of the Highest Lord aswj who saww came with the Truth from the Presence of the Truth, to warn by the Enlightening Quran and the Illuminating Proof. So he saww declared by the Manifest Book and passed away upon what the former Messengers saww had passed away.

Having said that, O you people! Do not speak of the men who were immersed in the world, and acquired properties, and made canals to flow, and rode plenty of animals, and cLuthed themselves with soft cLuthing, for that would became a source of shame and ignominy for them if the Forgiver does not Forgive them. If asws were to prevent them from what they used to be in (affluent lifestyle) and take them to what is necessary for them, they would lose all that and they would be saying that the son asws of Abu Talib asws has been unjust to us and has prohibited us and prevented us from our rights.
So, Allahazwj is the Helper against the one who (Prays) in our direction (Qiblah), and eats the animals slaughtered by us, and believes by our Prophetasws, and testifies to what we write, and enters our Religion, weasws will apply upon him the Judgements of the Quran, and the Limits of Al-Islam. There is no preference for anyone over anyone else except by the piety. Indeed! The pious ones have the highest Rewards in the Presence of Allahazwj the High, and the best Recompense and the Return. Allahazwj did not Make the world to be for the pious ones as a form of Reward, and what is in the Possession of Allahazwj is better for the righteous.

People of the religion of Allahazwj! Consider what you find in the Book of Allahazwj and what you leave in the presence of the Rasool Allahasws and what you have been striving by for the Sake of Allahazwj, either by nobility, or by lineage, or by deeds, or by obedience, or devotion, and regarding what you were interested in. So rush to your destinations, may Allahazwj have mercy upon you, which you have been Commanded to construct. Assets, which will not spoil and will remain, and will not diminish. The dwellings to which you have received invitations for, and are being encouraged to acquire, and recommended to be interested in, and the Rewards are Made to be in Hisazwj Presence.

So seek the completion of the Bounties of Allahazwj by the submission to Hisazwj Judgement, and the appreciation for Hisazwj Favours. The one, who is unhappy with this, is not from usasws, nor is he to usasws. The rulers who judge by the Judgement of Allahazwj, without being anxious from that, those are the successful ones’. (And in another copy: ‘They are not anxious, and those are the ones who have no fear upon them, nor shall they grieve’).

And heasws said: ‘And Iasws will discipline you with myasws whip which I discipline myasws family with, so do not worry, and Iasws will be striking you by my whip by which Iasws establish the Limits of myasws Lordazwj. So do not be scared. Do you want that asws should strike you by myasws sword? But rather, Iasws am more knowing of that which you want, and how to straighten your unevenness. But, Iasws will not buy your correction in exchange for spoiling myselfasws. However, Allahazwj will Make a people to overcome you and will exact myasws Revenge from you all. So you will have no
world that you can enjoy in, and no Hereafter that you can look forward to. Thus, remote and crushed are the companions of the blazing Fire’.

H 14999 – 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, from Zura, who has narrated the following:

Abu Ja’far asws said, ‘Humran asked him asws, ‘May Allah azwj Make me to be sacrificed for you asws! If you asws were to narrate to us when this Matter (Al-Qaim asws) is to take place, it would make us happy’.

He asws said: ‘O Humran! You have friends, and brothers, and people whom you know. There used to be a scholar in the past, and he had a son who was never interested in the knowledge of his father, and did not ask him about anything, and they had a neighbour who used to come over and ask him, and take (knowledge) from him. The death presented itself to the man, so he called his son and said, ‘O my son! You have kept yourself away from what was in my possession, and had very little interest in it, and you never used to ask me about anything, whilst I had a neighbour who used to come to me, and ask me, and take (knowledge) from me, and memorise it from me. So now if you ever need anything, go to him. He introduced his neighbour to him. The man died, and his son remained.

The king of that era saw a dream, so he asked around for the man. It was said to him that he had died. So the king said, ‘Did he leave a son?’ It was said to him, ‘Yes, he left a son’. So he said, ‘Bring him to me’. They went to him in order to bring him to the king. The boy said, ‘By Allah azwj, I do not know why the king has called me, and there is no knowledge with me, and if he were to ask me about something, I would be disgraced’. He remembered what his father has bequeathed to him, so he came to the man who used to take the knowledge from his father. He said to him, ‘The king has sent for me to ask me, and I do not know why he has sent for me, and my father had ordered me that I should come to you if I ever have a need for anything’. The man said, ‘But I know very well with regards to what he has sent for you. So, if I were to inform you, then whatsoever that Allah azwj Brings out to you, so it would be (divided) between you and me’. He said, ‘Yes’.
He took an oath from him and made a binding agreement with the boy. He said, 'He wants to ask you about a dream that he saw, as to which era it relates to? So you should say to him, 'This is the era of the wolf'. The boy went to him, and the king said to him, 'Do you know why I sent for you?' He said, 'You sent for me intending to ask me about a dream that you saw, as to which era it relates to'. So he said, 'Let me go to him in any case and present excuses to him, hopefully he will inform me'. So he came and said to him, 'I have done what I had done and said, 'By Allah azwj, there is no knowledge with me that I can give, and I do not know how to deal with my companion, and I have betrayed him, and never apologised to him'. Then said, 'Let me go to him in any case and present excuses to him, hopefully he will inform me'. So he came and said to him, 'I have done what I have done, and never apologised to you for what happened between I and you, and that which was in my hands has gone, and I have now got a need from you'. So he adjure me to Allah azwj and do not abandon me, and I am a reliable one for you, that nothing will be given to me except that it would be (divided) between you and me. And the king has sent for me and I do not know what he will be asking me'.

Then the king saw (another) dream, so he ordered for an award to be given to him, and the boy grabbed it and left for his house, and he was pondering whether he should be loyal to his companion, or whether he should not be loyal to him. Sometimes he thought that he should do it, sometimes he thought that he should not do it. Then he said (to himself), 'I will have no need for him anymore after this time ever', and opted for the betrayal and leave the loyalty. So that (situation) prevailed for as long as Allah azwj Desired it to.
Then the king saw (another) dream, so he sent for him. He regretted at what he had done regarding what was between himself and his companion and said (to himself), ‘I have betrayed him twice, how shall I face him, and there is no knowledge with me.

Then he decided on going to the man, and came up to him. So he swore upon Allah the Blessed and High, and asked him to let him know and inform him, and that this time he would be loyal to him, and be a trustworthy to him, and said, ‘Do not leave me upon this condition, for I will not return to the betrayal, and will be loyal to you. So he took an agreement from him. He said, ‘He has called you to ask you about a dream he saw, as to which era it relates to. So when he questions you, inform him that it is for the era of the scale (balance)’.

He said: ‘So he came up to the king who said to him, ‘Do you know why I have sent for you?’ He said, ‘You have seen a dream and intend to ask me as to which era it relates to’. He said, ‘You have spoken the truth, so tell me which era this is for?’ He said, ‘This is for the era of the scale’. So he ordered a reward for him. The boy grabbed the reward and went with it to the man and placed it in front of him and said, ‘I have come to you with whatever was given to me, so divided it equally’. So the scholar said to him, ‘The first period was like the era of the wolf, and you were from the wolves. And the second period was the era of the ram which thinks but does not do it, and similarly you were thinking about it but were not loyal. And this period is the era of the scale, and you were, with regards to it, upon the loyalty. So grab your wealth for I have no need for it’. And he returned it back to him.

He said: ‘Abdullah Bin Al-Hassan sent a message to Abu Abdullah asws saying, ‘Abu Muhammad says to you asws, ‘I am braver than you asws, and I am more generous than you asws, and I am more knowledgeable than you asws. So he asws said to his messenger: ‘As for the bravery, by Allah aszw there has been no accident whereby your cowardice can be distinguished from your bravery. And as for the generosity, so it is taking something and placing it in its rightful place. And as for the knowledge,
your forefather Ali asws Bin Abu Talib asws had freed a thousand slaves, therefore name five of them for us asws if you are a knowledgeable one’. So the messenger returned to him. He told him, then he returned back to him asws saying, ‘He is saying to you asws that you asws are a man of Books’. So Abu Abdullah asws said to him; ‘Tell him, ‘Yes, by Allah aszw, the Books of Ibrahim as, and Musa as, and Isa as, which I asws have inherited from my asws forefathers asws’.

15001- علي بن يزهير عن أبيه عن حماد بن عيسى عن إبراهيم عن عمر القمي عن ذكرى عن أبي عبد الله (عليه السلام) في قول الله تعالى, و تعالى. و نهر الذين أمولا أن لهم قد صدق عدد رحمه فقال: هو رسول الله (صلى الله عليه وآله).

H 15001 – Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al-Yamani, from the one whom he mentioned:

Abu Abdullah asws regarding the Statement of Allah aszw Blessed and High: “[10:2] and give the good news to the Believers that they have before their Lord the lofty rank of truth”, so he asws said: ‘He saw (Good News) is the Messenger saw of Allah aszw”.

15002- محمد بن يحيى عن أحمد بن محمّد عن علي بن الحكم عن عبيد الله بن يحيى الكاهلي عن أبي عبد الله (عليه السلام) في قول الله عز و جل و من تغبني اللباب و الذكر عن قول لا يؤمنون قال لما أسرى يرسل الله (صلى الله عليه واله) آتاه جبريل بالبراق فكراها فأتى يسجد المقص فقلي من يهؤ من أئمتهم (عليهم السلام) ثم رجع فقد حدث أصحابنا إلى أن يسجد المقص فرجع من الليلة و قد جانبي جبريل بالبراق فكراها و آية ذلك لم تمر بغير نبي سفهان على مام لبني قين و قد أصولوا جملا لهم أحمر و قد كبره في طلبه.

H 15002 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Bin Yahya Al-Kahily, who has said:

Abu Abdullah asws regarding the Statement of Allah aszw Mighty and Majestic: “[10:101] and signs and warners do not avail a people who would not believe”. He asws said: ‘When ascension took place with the Messenger saw of Allah aszw Jibraeel came up to him saw with Al-Buraaq (the ride). So he saw rode on it and came to Bayt Al-Maqdas (Jerusalem). So he saw met the ones whom he saw met from his saww brothers from the Prophets as. Then he saw returned and narrated it to his saww companions, ‘I saw came to Bayt Al-Maqdas, and returned during the night. Jibraeel came to me saw with Al-Buraaq, so I saw rode upon it, and the sign of that is that I saw passed by the camels of Abu Sufyan being watered at the watering hole of the clan of so and so. A red camel of theirs had strayed and the group were looking for it.

فقال بعضهم لبعض: إما جاء الشام و هو راكب سريع و ذلك قد أنتم الشام و عرضموها فسألو عن أسفوهما و أبواهما و جماعا فقاوها يا رسول الله كنيت الشام و كنيت أسفوهما قال كان كان رسول الله (صلى الله عليه و آله) إذا سأل عن الشيء لم يفرغ عني حتى برأ ذلك في وجهه قال فنما هو كذلك إذ أن جبريل (عليه السلام) فقاو يا رسول الله هذه الشام قد رفعت ذلك فالنتفت رسول الله (صلى الله عليه و آله) فإذا هو بالشام بأبوابها و أسفوهها و جماعا.

So some of them said to the others, ‘But rather he saw went to Syria whilst riding at speed whereas you have been to Syria and recognise it. So ask him saw about its markets, and its doors, and its businessmen’. So they said, ‘O Messenger saww of Allah aszw, how is Syria, and how are its markets?’ He asws said: ‘The Messenger saw, when asked about something that he saw did not recognise, he saw would not describe it until after seeing it in front of him saw. So when they were in the middle of
that, Jibraeel came up to him® and said: ‘O Rasool Allah® this here is Syria which has been raised for you®! So the Rasool Allah® turned and visualised Syria, with its doors, and its markets, and its businessmen’.

So he® said: ‘Where are the questioners about Syria?’ So they said to him®, ‘It is so and so and so and so (Abu Bakr and Umar)’. So the Rasool Allah® answered them with regards to all of what they asked from him®. Even then they did not believe from among them, except for a few, and it is the Statement of Allahazwj Blessed and High: “[10:101] and signs and warners do not avail a people who would not believe”. Then Abu Abdullahasws said: ‘Weasws seek Refuge with Allahazwj from disbelief in Allahazwj and in Hisazwj Rasoolasw. Weasws believe in Allahazwj and in Hisazwj Messengerasws’.

H 15003 – Ahmad Bin Muhammad bin Ahmad, from Ali Bin Al-Hasan Al-Taymi, from Muhammad Bin Abdullah, from Zurara, from Muhammad Bin Al-Fazeeyl, from Abu Hamza who said:

‘I heard Abu Abdullahasws saying: ‘When the believers says to his brother, ‘Uff!’ he comes out from his guardianship. If he says, ‘You are my enemy’, one of the two has blasphemed, because Allahazwj Mighty and Majestic does not Accept the deeds from anyone during the reproach of a Believer, and does not Accept from a Believer any deeds whilst he harbours evil in his heart against a Believer.

If the covering is Lifted from the people, so they will see to the Means of what is between Allahazwj Mighty and Majestic and the Believers. Their necks would become submissive to the Believers, and their matters would become easier for them and they would be obedient to them. And if they were to look at the deeds rejected by Allahazwj Mighty and Majestic, they would say, ‘Allahazwj Mighty and Majestic does not Accept the deeds from anybody’.

And I (the narrator) heard himasws say to a man from the Shites: ‘You all are the good ones, and your women are the good ones. Every Believing woman is a beautiful Hourie, and every believing man is a truthful one’.
He (the narrator) said, ‘And I heard him asws saying: ‘Our asws Shites would be the closest of the creatures to the Throne of Allah azwj Mighty and Majestic on the Day of Judgement after us asws. And there is no one from our asws Shites who stand to Pray except that the number of Angels equal to the ones opposed to him Pray for him in congregation for him until he is free from his Salat (Prayer). And the one from among you who Fasts will be enjoying in the Gardens of the Paradise, and the Angels prepare it for him until he breaks the Fast’.

And I (the narrator) heard him asws saying: ‘You (Shites) are the people Greeted by the Greetings of Allah azwj, and the people Impacted by the Mercy of Allah azwj, and the people Guided by the Protection of Allah azwj, and the people Invited by Allah azwj for being obedient to Him azwj. There is no Accounting for you (Shites), and no fear, and no grief. You are all for the Paradise and the Paradise is for you all. Your names (titles) in our asws presence are, ‘the righteous’, and ‘the reformers’. And you are the people of the Pleasure of Allah azwj, Him azwj being Pleased with you, and the Angels are your brothers in the good. So if you are striving, they supplicate for you, and if you are in neglect, they strive for you. And you are the best of the created beings. Your houses are gardens for your (living ones), and the graves are the garden for your (deceased). It is for the Paradise that you have been created, and it is in the Paradise that you will be Favoured by, and it is to the Paradise that you are travelling to.’

H 15004 – Ahmad Bin Muhammad Bin Ahmad, from Muhammad Bin Ahmad Al-Nahdy, from Muhammad Bin Al-Waleed, from Aban Bin Usman, from Al-Fazeely, who has said the following:

Abu Ja’far asws has said: ‘The Rasool Allah saww said to Ja’far as when he as came back from Ethiopia; ‘Which was the most astonishing thing from what you as saw?’ He as said; ‘I saw an Ethiopian woman pass by and upon her head was a load. So a man passed by her and bumped into her, and the load fell from her head. She sat down, then said, ‘Woe be unto you from the Judge on the Day of Reckoning, when He azwj will Sit upon the Chair, and Take for the oppressed, from the oppressors’. So the Rasool Allah saww was (pleased with) astonishing (tale)’. 
Abu Abdullahasws having said that: ‘Azar, the father of Ibrahimasws was an astrologer for Nimrodas and heas never passed a law except after seeking his advice. So he looked at the stars one night, and in the morning he said to Nimrodas, ‘I have seen something strange’. Heas said, ‘And what is it?’ He said, ‘I saw a newborn being born in our land. Our destruction will be by hisas hands. It will not be long after himas being conceived’.

So heas was astounded by that and said, ‘Has the woman fallen pregnant with himas yet?’ He said, ‘Not yet’. So heas separated the women from the men. Heas did not leave a single woman except that heas made her to be in the city, with no man being allowed to be alone with her. Azar copulated with his wife and Ibrahimas was conceived. He thought that heas might be the one. So he sent for the women from the midwives of that time, that if there is anything in her womb they should notify him. They examined her. So Allahazwj Mighty and Majestic Made what was in her womb to be transferred to the back. So they said, ‘We did not see anything in her tummy’. And what was in his knowledge was that heas would be burnt by the fire, and did not know that Allahazwj the High would be Rescuing himas.

Heasws said: ‘So when the mother of Ibrahimas gave birth to himas, Azar wanted to go with himas to Nimrodas to be killed. So his wife said to him, ‘Do not go with your sonas to Nimrodas for heas will kill himas. I shall go with himas to one of the caves and leave himas there until hisas death comes to himas, and you will not become the one to have killed your own son’. So he said to her, ‘Take himas’. So she went with himas to a cave, then placed himas in it, and placed a rock to block the entrance of the cave. Then she left himas.

Heasws said: ‘Allahazwj Mighty and Majestic Made hisas sustenance to be in hisas thumb. Heas would suck it and milk would flow from it. Heas grew in a day like others
grow in a week, and grew in a week like others grow in a month, and grew in a month like others grow in a year. So that situation remained as such for as long as Allah\textsuperscript{azwj} Desired it to remain. Then his\textsuperscript{as} mother said to his\textsuperscript{as} father, 'If you allow me, I shall go to that child'. So he allowed her. So she went there and there was Ibrahim\textsuperscript{as}. His\textsuperscript{as} eyes lit up like two lanterns. She grabbed him\textsuperscript{as} and pressed him\textsuperscript{as} to her bosom, and fed him\textsuperscript{as}. Then she left him there.

Azar asked her about him\textsuperscript{as}, so she said, 'I have hidden (buried) him in the soil'. She waited, and she would come out for her need, and go to Ibrahim\textsuperscript{as}, hold him\textsuperscript{as} to her bosom, feed him\textsuperscript{as}, and leave him\textsuperscript{as}. So when he\textsuperscript{as} started moving, she would still come to him\textsuperscript{as} and do as she had done before. So when she wanted to leave, he\textsuperscript{as} grabbed her robe. She said to him\textsuperscript{as}, 'What is the matter?' He\textsuperscript{as} said to her: 'Take me\textsuperscript{as} with you'. She said, 'Not until your father orders me to'.

He\textsuperscript{asws} said: 'The mother of Ibrahim\textsuperscript{as} came to Azar. She related to him the story. He said to her, 'Bring him\textsuperscript{as} to me. Make him\textsuperscript{as} to be seated upon the road, so when his\textsuperscript{as} brothers pass by, make him\textsuperscript{as} enter with him, and he\textsuperscript{as} will not be noticed'. He\textsuperscript{asws} said: 'And the brothers of Ibrahim\textsuperscript{as} used to carve the idols and would go with these to the markets and sell them. So she went to him\textsuperscript{as}, and came with him\textsuperscript{as} until she made him\textsuperscript{as} to sit upon the road. And his\textsuperscript{as} brothers passed by, he\textsuperscript{as} entered with them. So when his\textsuperscript{as} father saw him\textsuperscript{as}, he was overwhelmed with the love for him\textsuperscript{as}. And so the situation remained as such for as long as Allah\textsuperscript{azwj} Desired it to'.

He\textsuperscript{asws} said; 'One day from the days during which, his\textsuperscript{as} brothers were in the middle of carving the idols, Ibrahim\textsuperscript{as} took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his\textsuperscript{as} mother, 'I hope that we receive good luck from the blessings of this son\textsuperscript{as} of yours'. He\textsuperscript{asws} said; 'So when they were in the middle of that, Ibrahim\textsuperscript{as} grabbed hold of the tool and broke the idol which he\textsuperscript{as} had carved. So his\textsuperscript{as} father got scared and was overcome with severe panic. He said to him\textsuperscript{as}, 'What would you\textsuperscript{as} have done with it?' Ibrahim\textsuperscript{as} said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim\textsuperscript{as} said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his\textsuperscript{as} mother, 'This is the one due to whom our kingdom would go away, by his\textsuperscript{as} hands'.

13 out of 43
Abu Abdullah

H 15006 – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin usman, from Hujr, who has said the following:

Abu Abdullah has said: ‘Ibrahim opposed his people, and faulted their gods until he was brought to Nimrod to contend with him. So Ibrahim said: “[2:258] My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people”.

And Abu Ja’far said: ‘He faulted their gods, “[37:88] And he glanced a glance at the stars [37:89] Then said: Lo! I feel sick!’ Abu Ja’far said: ’By Allah, he was not sick, nor did he lie. So when they turned away from him to attend to their festivities, Ibrahim came to their gods with an axe and broke them, except for the big one of theirs, and placed the axe around its neck. They came back to their gods and saw what had happened to them, so they said, ’No, by Allah, no one has the audacity to break these except for the young man who had faulted these and keeps away from them’.

So they did not find for him a manner of killing more severe than the fire. They gathered the firewood, and fuelled it. When it came to the day in which he was to be burnt, Nimrod and his army came out, and there had been built for them a building to look at him from above to see how the fire would grab hold of him. And they placed Ibrahim in a catapult, and the earth cried out: ‘O Lord! There is none upon my back who worships You apart from him who is being burnt by the fire’. The Lord said: ’If he supplicates to Me, I shall Suffice for him’.

Aban has mentioned, from Muhammad Bin Marwan, from the one who reported it, from Abu Ja’far that: ‘The supplication of Ibrahim on that day was: ‘O One! O Everlasting! O Everlasting! O One Who does not beget nor is He Begotten, and there is none comparable to Him!’ Then he said: ‘I rely upon Allah. So the Lord Blessed and High Said: ‘I shall Suffice for you’.

14 out of 43
So the fire said: ‘Make me to be cold’. He asws said: ‘The teeth of Ibrahim chattered from the cold until Allah aswz Mighty and Majestic Said: “Safety upon Ibrahim asw. And Jibraeel descended, and he was seated with Ibrahim as talking to him in the fire. Nimrod as said, ‘When you take a god, you should take a god similar to that of the God of Ibrahim as.

‘I heard Abu Abdullah as saying that: ‘Ibrahim as was born at Kowsy Ruba, and his father was from its inhabitants, and the mother of Ibrahim as, and the mother of Lut as were Sara and Warqa’ (and in another copy ‘Ruqayya’), and were sisters, and they were both the daughters of Lahij as. And Lahij as was a Prophet as, a Warner, but was not a Messenger as. And Ibrahim as was, in his as youth, upon the nature which Allah aswz Mighty and Majestic Created, to the extent that Allah aswz Blessed and High Guided him as to His aswz Religion, and Chose him as. And he as married Sara, the daughter of Lahij as, the daughter of his as maternal aunt. And Sara was the owner of a lot of assets, and vast lands, and of good financial condition, and Ibrahim as was the owner of all what she had owned. So he as managed it, and_corrected the affairs, and increased the assets and plantations considerably, to the extent that he as became the most affluent man in the land of Kowsy Ruba.
And when Ibrahim\textsuperscript{as} broke the idols, Nimrod\textsuperscript{ia} ordered his\textsuperscript{as} capture, and they built a platform, and gathered the firewood around it and ignited the fire, and threw Ibrahim\textsuperscript{as} via a catapult to be burnt by it. Then they relaxed until the fire burnt out. Then they looked at the platform and there was Ibrahim\textsuperscript{as}, safe and sound, but the ropes that he\textsuperscript{as} was bound by had been burnt to ashes. So they informed Nimrod\textsuperscript{ia} of his\textsuperscript{as} news. So he\textsuperscript{ia} ordered them to exile Ibrahim\textsuperscript{as} from his\textsuperscript{as} city, and prevent him\textsuperscript{as} from the taking his\textsuperscript{as} assets and his\textsuperscript{as} wealth with him\textsuperscript{as}.

So Ibrahim\textsuperscript{as} disputed with them with regards to that. He\textsuperscript{as} said: ‘If you\textsuperscript{as} are confiscating my\textsuperscript{as} assets and my\textsuperscript{as} wealth, therefore it is my\textsuperscript{as} right against you that you should return to me\textsuperscript{as} what has gone from my\textsuperscript{as} lifetime in your city’, and he\textsuperscript{as} argued against the judge of Nimrod\textsuperscript{ia}, so he judged that Ibrahim\textsuperscript{as} should submit to him\textsuperscript{ia} all of what he\textsuperscript{as} had acquired in their city, and that Nimrod\textsuperscript{ia} to return what had gone from his\textsuperscript{as} life. The news of that reached Nimrod\textsuperscript{ia}, so he\textsuperscript{ia} ordered that they should open the way for him\textsuperscript{as} and allow him\textsuperscript{as} to take his\textsuperscript{as} assets, and his\textsuperscript{as} wealth, and throw him\textsuperscript{as} out from their city to Syria.

So Ibrahim\textsuperscript{as} went out, and with him\textsuperscript{as} was Lut\textsuperscript{as} who would not separate from him\textsuperscript{as}, and Sara, and said to them: ‘I\textsuperscript{as} am going to my\textsuperscript{as} Lord\textsuperscript{azwj} to be Guided by Him\textsuperscript{azwj} – meaning Bayt Al-Maqdis. So Ibrahim\textsuperscript{as} took his\textsuperscript{as} assets, and his\textsuperscript{as} wealth, and constructed a carriage (Taboot), and made Sara to be in it, and locked it with locks, due to his\textsuperscript{as} honour from it, and went until he\textsuperscript{as} exited from the authority of Nimrod\textsuperscript{ia} and went to the authority of a man from the Coptics called Araarat.

So they passed by a tax collector of his. The tax collector stopped him\textsuperscript{as} in order to tax him\textsuperscript{as} for what was with him\textsuperscript{as}. So when he\textsuperscript{as} ended up with the tax collector and with him\textsuperscript{as} was the carriage (Taboot), the tax collector said to Ibrahim\textsuperscript{as}, ‘Open this carriage (Taboot) until whatever is in it gets displayed’. So Ibrahim\textsuperscript{as} said to him: ‘Say whatever you like with regards to it, from the gold or the silver and I\textsuperscript{as} shall pay it as tax, but do not open it’. The tax collector refused until he opened it, and Ibrahim\textsuperscript{as} was angry over its opening. So when Sara came out, and she had good qualities and was very beautiful, the tax collector said to him\textsuperscript{as}, ‘What is (the relationship of) this woman to you\textsuperscript{as}?’ Ibrahim\textsuperscript{as} said; ‘She is my\textsuperscript{as} sanctity (Hurmat i.e. wife) and the daughter of my\textsuperscript{as} aunt’. 
So the tax collector said to him\textsuperscript{as}, ‘So what made you\textsuperscript{as} to place her in this carriage (Taboot)?’ Ibrahim\textsuperscript{as} said: ‘The honour (Ghairat) against anyone looking at her’. So the tax collector said to him\textsuperscript{as}, ‘I will not leave you\textsuperscript{as} to depart until I let the king know of her condition and yours\textsuperscript{as}. So he sent a messenger to the king, who let him know, and the king sent a messenger from him telling them to bring him\textsuperscript{as} to him. So Ibrahim\textsuperscript{as} said to them: ‘I\textsuperscript{as} will not separate from the carriage (Taboot) even if my\textsuperscript{as} soul separates from my\textsuperscript{as} body’. So they informed the king about that, and the king sent a message that they should bring him\textsuperscript{as} and the box with him\textsuperscript{as}.

So they took Ibrahim\textsuperscript{as}, and the carriage (Taboot), and all what was with him\textsuperscript{as} until they came up to the king. The king said to him\textsuperscript{as}, ‘Open the carriage (Taboot)!’ So Ibrahim\textsuperscript{as} said: ‘O king! In it is my\textsuperscript{as} sanctity (Hurmat i.e. wife), the daughter of my\textsuperscript{as} aunt, and I\textsuperscript{as} am prepared to ransom all what is with me\textsuperscript{as}. The king got angry and forced Ibrahim\textsuperscript{as} to open it. So when he saw Sara, he could not control his foolishness, and extended his hand towards her. Ibrahim\textsuperscript{as} forced Ibrahim\textsuperscript{as} to open it. So when he saw Sara, he could not control his foolishness, and extended his hand towards her. Ibrahim\textsuperscript{as} turned his\textsuperscript{as} face away from her and from him due to his\textsuperscript{as} honour (Ghayyour) from it, and said: ‘Our Allah\textsuperscript{azwj}! Withhold his hand from my\textsuperscript{as} sanctity (Hurmat i.e. wife) and daughter of my\textsuperscript{as} aunt!’ So his hand could not arrive to her nor would it return back to him.

So the king said to him\textsuperscript{as}, ‘Was it your\textsuperscript{as} Lord\textsuperscript{azwj}! Who did this to me?’ He\textsuperscript{as} said to him: ‘Yes. Surely, my\textsuperscript{as} Lord\textsuperscript{azwj} is Honourable (Ghayyour). He\textsuperscript{azwj} Abhors the Prohibited, and He\textsuperscript{azwj} is the One Who Made this situation between you and what you intended from the Prohibited’. The king said to him\textsuperscript{as}, ‘So supplicate to your\textsuperscript{as} God that He\textsuperscript{azwj} should Return my hand back to me. If He\textsuperscript{azwj} Answers you\textsuperscript{as}, I will never present (myself) to her’. Ibrahim\textsuperscript{as} said: ‘My\textsuperscript{as} God! Return his hand back to him, so that he would refrain from my\textsuperscript{as} sanctity (Hurmat i.e. wife). So Allah\textsuperscript{azwj} Mighty and Majestic Returned his hand back to him.

The king came near to her and looked at her, then extended his hand around her. So Ibrahim\textsuperscript{as} turned his\textsuperscript{as} face away from it due to his\textsuperscript{as} honour (Ghayyour) from it, and said: ‘Our Allah\textsuperscript{azwj}! Withhold his hand from her! So his hand withered and could not
arrive to her. So the king said to Ibrahim\textsuperscript{as}, ‘Surely your Lord is Honourable (Ghayyour) and so are you, so supplicate to your God that He should return my hand to me, for it is an action that I shall not repeat. Ibrahim\textsuperscript{as} said to him: ‘I will ask Him upon the condition that you will not ask me again to supplicate to Him. The king said, ‘Yes’. So Ibrahim\textsuperscript{as} said: ‘Our Allah! If he is truthful, Return his hand! His hand returned back to him.

So when the king saw that from the honour which he had never seen before, and saw the Sign in (the return of ) his hand, he magnified Ibrahim\textsuperscript{as}, and endowed him with gifts, and honoured him, and let him leave and said to him, ‘I grant you safety from displaying her, or for anything else which is with you. I would love it if you would permit me that I should give her an attendant. And for his prestige. So Allah dealt him a grace, and magnified Ibrahim\textsuperscript{as}.}

Ibrahim\textsuperscript{as} travelled with all of what was with him, and the king came out with him, walking behind Ibrahim\textsuperscript{as}, in respect of Ibrahim\textsuperscript{as} and for his prestige. So Allah\textsuperscript{azwj} Blessed and High Revealed to Ibrahim\textsuperscript{as}, “Pause, and do not walk in front of the domineering tyrant and he walks behind you, but make him to be in front of you and walk, and show him respect, and prestige, for he is domineering, and it is necessary for there to be authorities in the earth, be they righteous or immoral”. So Ibrahim\textsuperscript{as} paused and said to the king: ‘Wait, for my God has revealed unto me at this very moment that I should show you respect, and honour you, and make you to walk in front of me, and I should walk behind you, due to your majesty’. So the king said to him, ‘This has been Revealed unto you?’ Ibrahim\textsuperscript{as} said to him: ‘Yes’. So the king said to him, ‘I testify that surely your God is Friendly, Lenient, generous, and that you are making me incline towards your Religion’. And the king bade farewell to them.

Ibrahim\textsuperscript{as} journeyed until he encamped at the high place of Syria, and left behind Lut\textsuperscript{as} in the lower valleys of Syria. Then, when the birth of a son was delayed, Ibrahim\textsuperscript{as} said to Sara: ‘If you want, you can sell Hajar to me, perhaps Allah\textsuperscript{azwj}...
would Grant us the sustenance of a son from it, who would become a successor for us’. So Ibrahimas purchased Hajar from Sara. Heas went to her, and she gave birth to Ismaillas.

 baggage. They are saying that I have not honoured me ‘Why does she think by the absence that I do not love her?’, then the two of them rush away and hide, but they still uncover my veil. They are saying: ‘There is a group in the Masjid who publicise us except for the one who obeys me – Allah amongst them in one abode’. 


I heard Abu Abdullahas saying: ‘There is a group in the Masjid who publicise us and publicise themselves. They are neither from usasws nor are weasws from them. Iasws rush away and hide, but they still uncover myasws veil. May Allahazwj violate their veil. They are saying that Iasws am the Imamasws, but, by Allahazwj, Iasws am not an Imamasws except for the one who obeys measws. So as for the one who disobeys measws, Iasws am not an Imamazwj for him. Why are they attaching themselves to myasws name, and not refraining from mentioning myasws name from their mouths? By Allahazwj, may Heazwj not Gather measws and them in one abode.’

15008 – Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, together from Ibn Abu Umeyr, from Husayn Bin Ahmad Al-Munqary, from Yunus Bin Zabyaan who said:

‘I said to Abu Abdullahasws, Why do youasws not forbid these two men from (criticising) this man?’ So heasws said: ‘Who is this man, and who are these two men?’ I said, ‘Why do youasws not forbid Hujr Bin Zaida, and Aamir Bin Juza’at, from (criticising) Al-Mufazzal Bin Umar?’ So heasws said: ‘O Yunus! Iasws had asked these two to refrain from it, but they did not do it. So I called the two of them over, and asked both of them, and wrote to both of them telling them what Iasws needed from both of them, but they still did not restrain themselves from it. So, may Allahazwj not Forgive them both, for by Allahazwj, there are many honourable ones in these two realms rather than these two regarding what they are impersonating from myasws cordiality. Where he has said, ‘Why does she think by the absence that I do not love her?’, then the two of them have not honoured measws, but by Allahazwj, had they both loved measws, they would have loved the one whom Iasws love’. 

H 15009 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Nu’man, from Al-Qasim the associate of Al-Mufazzal, and he was a truthful man, who said:

15009- محمد بن يحيى بن أحمد بن محمد بن عيسى من ابن أبي عبدالله (عليه السلام) فقلت لاهزجت
15010- محمد بن يحيى بن أحمد بن الحسن بن صوفان عن ذريه عن أبي عبد الله (عليه السلام) فقلت لما خرجت
19 out of 43
Abu Abdullah\textsuperscript{asws} has said: ‘When the Qureysh went out to Badr, and the sons of Abdul Muttalib\textsuperscript{as} went out with them, Talib\textsuperscript{as} Bin Abu Talib\textsuperscript{as} went out. So their poetic slogan shouters descended and they were shouting their poetic slogans, and Talib Bin Abu Talib\textsuperscript{as} descended and shouted a poetic slogan saying, ‘O Lord \textsuperscript{azwj}! But they are invading (militarily) with Talib, in a group from these groups, so Make him to be overcome without him overcoming’. So the Qureysh said, ‘This one will make us to be defeated, so send him back’. (And in another report from Abu Abdullah\textsuperscript{asws} is that he was a Muslim (by then)).

I heard Abu Abdullah\textsuperscript{asws} saying: ‘Fatima\textsuperscript{asws} went to a pillar in the Masjid, and she\textsuperscript{asws} was addressing the Holy Prophet\textsuperscript{saww}: ‘Events have occurred after you\textsuperscript{saww}, and differences. Had you\textsuperscript{as} witnessed them, they would not have increased so much. We\textsuperscript{as} have missed you\textsuperscript{as} like the missing of the earth of its downpour of rain. And your\textsuperscript{saww} people are in disturbance, so witness them and do not be absent’.

Abu Abdullah\textsuperscript{asws} has said: ‘Once the Rasool Allah\textsuperscript{saww} was in the Masjid, when every high thing was lowered for him\textsuperscript{saww} and every low thing was raised for him\textsuperscript{saww}, to the extent that he\textsuperscript{saww} saw Ja’far\textsuperscript{as} fighting the infidels. He\textsuperscript{as} got killed. So the Messenger\textsuperscript{saww} said: ‘Ja’far has been killed’, and a severe pain struck him\textsuperscript{as} in his\textsuperscript{saww} stomach’.

I heard Abu Abdullah\textsuperscript{asws} saying: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{as} killed forty by his\textsuperscript{asws} hands on the Day of Hunain’.

H 15010 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan, from Dareyh, who has narrated the following:

H 15011 – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysami, from Aban Bin Usman, from Muhammad Bin Al-Mufazzal who said:

H 15012 – Aban, from Abu Baseer, who said the following:

H 15013 – Humeyd Bin Ziyad, from Ubeydullah Bin Ahmad Al-Dahqaan, from Ali Bin Al-Hassan Al-Tatary, from Muhammad Bin Ziyad Al-Sabiry, from Ajlaan Abu Salih who said:
As the Prophet ﷺ has narrated:

15017 - Abu Ja'far asws has said: ‘Jibraeel as came to the Rasool Allah saww with the Buraaq (ride) which was smaller than a mule, and larger than the donkey. It had two vibrating ears, and its eyes were in its hooves, and its steps were as far as its eyes could extend to. And if it ascends a mountain, its forelegs become shorter and its hind legs extend. So if it descends, its forelegs extend and its hind legs shorten. Its mane hung to the right of it, and it had two wings behind it.

15015 - He said to Abu Abdullah asws, ‘How do you asws read “[9:118] And to the three who were left behind”’. He asws said; ‘Had they been left behind (Khulifu), they would be in a state of obedience. But, they opposed (Khaalafu) – Usman and his two companions (Abu Bakr and Umar). But, by Allah ﷺ, they did not hear the sound of hooves, or the rumble of the pebbles except that they said, ‘They are coming for us!’ Allah ﷺ Made fear to overcome them until the morning’.

15016 - Muhammed Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

Abu Ja'far asws said: ‘Are you asws reciting: “[9:112] They who repent (Al-Ta'iboun), who serve (Al-Abidun)”?’ So he asws said: ‘No. Recite “Al-Ta'ibeen Al-Abideen” upto the end of it’. So I asked about the reason for that, he asws said: ‘He aszw Bought from the Believers (their own selves), the repentant (and) the worshippers’.

15017 - A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Is'haq Bin Ammar, who has said:
Abu Abdullah asws has said: ‘This is how Allah azwj, Blessed and High Revealed it: “[9:128]‘Certainly a Messenger has come to us from among ourselves; grievous to him is our falling into distress, full of concern for us; to the believers (he is) compassionate’’. (Imam asws indicating the Taareef in the Holy Quran)

15018 - مُحَمَّدٌ ﷺ ﺑَﻌْﺾَ ﻋَﻦِ ﺑَﻴْﻨِﻲ ﻣَﻠَﻜَةٌ ﻋَﻦِ ﺑَﻴْﻨِﻲ ﺑَﺎلٍ ﻋَﻦِ ﻋَﻠَﻴْﻪِ ﻛَرْثَرْ ﺧَطَأُ ﻋَﻦِ ﺑَ appréي ﻫُمُّ ﺑَيِّنَةَ ﻋَﻦِ ﺑَيْنَكَ ﺑَيْنَكَ ﻟَمْ ﺑُرَوْحَا ﻗُلْتَ ﻫُكَادَ قَالَ ﻫُكَادَ ﻧَقْرُوهاً ﻭ ﻝَمْ ﻢَتَّأْزِيُوهاً.

H 15018 – Muhammad, from Ahmad, from Ibn Fazzaal, who has said:

Al-Reza asws regarding: “[9:40] So Allah sent down His tranquillity upon him and strengthened him with hosts which you did not see”. I said, ‘Like this?’ He asws said: ‘This is how we asws recite it, and this is how it was Revealed’.

19 15019 - ﻓَأَنْﺰَلَ ﻋَﻠَیْهِ ﻓَﻠَﻌَﻠْﻛَ ﻟَمْ ﺟَﺎءآُﻢْ ﻓَﺄَنْﺰَلَ ﻋَﻠِی ﺑِﻪِ ﺑَﻴْنَكَ ﻋَﻦِ ﻣُﺤَﻤﱠﺪٍ ﻣُﺤَﻤﱠﺪَ ﻣُﺤَﻤﱠﺪُ ﻋَﻠَی ﺳَمِيعَ ﻧَوْوَرَ ﻟَمْ ﻣُﺤَﻤﱠﺪُ ﻃَﻤْﺮٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﺑَﺎلٍ ﻃَﻤْﺮَ ﺑَﺎل١

H 15019 – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Ammar Bin Suweyd who said:

‘I heard Abu Abdullah asws saying regarding this Verse: “[11:12] Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him?” When the Rasool Allah saww encamped at Qudeyd and said to All asws: ‘O Ali saww! I saww asked my saww Lord azwj to Establish friendship between me saww and you asws, so He azwj Did it. And I saww asked my saww Lord azwj to Establish brotherhood between me saww and you asws, so he azwj Did it. And I saww asked my saww Lord azwj to Make you asws to be my saww successor, so He azwj Did it.

فَأَنْﺰَلَ ﻋَﻠَی ﺑِﻪِ ﺑَﻴْنَكَ ﺑَيْنَكَ ﻟَمْ ﺟَﺎءآُﻢْ ﻗُلْﺖُ ﻋَﻠِیَ ﺑِﻪِ ﺑَﻴْنَكَ ﻋَﻦِ ﻣُﺤَﻤﱠﺪٍ ﻋَﻠِیَ ﺑِﻪِ ﺑَﻴْنَكَ ﻋَﻦِ ﻣُﺤَﻤﱠﺪٍ ﻋَﻠِیَ ﺑِﻪِ ﺑَﻴْنَكَ ﻋَﻦِ ﻣُﺤَﻤﱠﺪٍ ﻋَﻠِیَ ﺑِﻪِ ﺑَﻴْنَكَ ﻋَﻦِ ﻣُﺤَﻤﱠﺪٍ ﻋَﻠِیَ ﺑِﻪِ ﺑَﻴْنَكَ ﻋَﻦِ ﻣُﺤَﻤﱠﺪٍ ﻋَﻠِیَ ﺑِﻪِ ﺑَﻴْنَكَ ﻋَﻦِ ﻣُﺤَﻤﱠﺪٍ ﻋَﻠِیَ ﺑِﻪِ ﺑَﻴْنَكَ ﻋَﻦِ ﻋَﻠَﻴْﻪِ ﻛَرْثَرْ ﺧَطَأُ ﻋَﻦِ ﺑَ appréي ﻫُمُّ ﺑَيِّنَةَ ﻋَﻦِ ﺑَيْنَكَ ﺑَيْنَكَ ﻟَمْ ﺑُرَوْحَا ﻗُلْتَ ﻫُكَادَ قَالَ ﻫُكَادَ ﻧَقْرُوهاً ﻭ ﻝَمْ ﻢَتَّأْزِيُوهاً.

Two men (Abu Bakr and Umar) from Qureysh said, ‘By Allah azwj! A Sa’a (unit of measurement) of dates in a basket is more beloved to us than what Muhammad saww asked his saww Lord azwj for. So, had he saww asked his saww Lord azwj for an Angel to support him saww against his saww enemies, or a treasure to make us to be needless by it from the hunger. By Allah azwj! He saww does not supplicate to Him azwj, be it true or false, but that He azwj Answers him saww. So Allah azwj, Glorious and High Revealed: “[11:12] Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it” – up to the end of the Verse’.  

لقد جاءكم رسول من أنفسكم عزير عليه ما علمتم حريصًا عليهم بالمؤمنين رؤوف رحيمٌ
Shimr, from Jabir, who has narrated the following:

so they said: ‘Allah has mercy’.

and follows their footsteps, so that increases for him the Wilayah of the ones from

And he asws said to the enemies of Allah azwj, the friends of Satan la, the people of the belying and the denial: "[38:86] Say: "No reward do I ask of you for this, nor am I a pretender’. He as says; ‘I as would be a pretender if I as were to ask you what you are not deserving of’. And the hypocrites said to each other, with regards to that, ‘But it did not suffice Muhammad saw after having conquered us for twenty years, to the extent that he saw now wants to burden us with the People asws of his saw Household upon our necks’. So they said, ‘Allah azwj has not Revealed this, nor is it anything except for his saww
And Allah azwj Wanted to let know His azwj Prophet saww of that which was hidden in their chests and what they were keeping as a secret. So He azwj Said in His azwj Book: “[42:24] Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart”. He azwj is Saying: “Had I azwj so Liked to, I azwj would have Stopped the Revelation, so you saww would not have been able to speak of the virtues of the People asws of your saww Household, or of their cordiality”.

And Allah azwj has Said: “[42:24] And Allah will wipe out the lie and will vindicate the truth by His words” He azwj is Saying that the truth is the Wilayah for the People asws of the Household “Lo! He is Aware of what is hidden in the breasts”, and is Speaking of what is attached in their chests from the enmity to the People asws of the Household, and the injustices after you saww, and it is the Statement of Allah azwj Mighty and Majestic: “[21:3] and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?”

And regarding the Statement of the Mighty and Majestic: “[53:1] I swear by the star when it goes down He asws said; ‘(It means) I azwj Swear by the passing away of Muhammad saww when he saww passes away [53:2] Your companion does not err, in giving out the virtues of the People asws of his saww Household nor does he go astray; [53:3] Nor does he speak out of desire. He azwj is Saying that he saww does not speak of the virtues of the People asws of his saww Household out of his saww own desires, and it is the Statement of Allah azwj Mighty and Majestic [53:4] It is naught but revelation that is revealed”.

And Allah azwj Mighty and Majestic Said to Muhammad saww: “[6:58] Say: If that which you desire to hasten were to be decided between you and me”. He saww said: ‘Had I saww been Commanded to, I saww would have informed you all of what you are hiding in your chests of the hastening of my saww passing away, so that you would perpetrate injustices to the People asws of
So Allahazwj Cited an example of Muhammadasws with the sun, and an example of the successorasws with the moon, and it is the Statement of the Mighty and Majestic: “[10:5] He it is Who made the sun a shining brightness and the moon a light”, and Hisazwj Statement: “[36:37] And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark”, and the Statement of the Mighty and Majestic: “[2:17] Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness - they do not see”, meaning, the passing away of Muhammadasws and the appearance of the darkness, so they cannot see the virtues of the Peopleasws of hisasww Household, and it is the Statement of the Mighty and Majestic: “[7:198] And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see”.

Then the Rasool Allahsaww placed the knowledge which was with himsaww to be with the successorasws, and it is the Statement of Allahazwj Mighty and Majestic: “[24:35] *Allah is the light of the heavens and the earth*, Heazwj is Saying; “[azwj am the Guide of the Heavens and the earth, like the Knowledge which Iazwj Gave out, and it is Myazwj Light with which Iazwj Guide by a likeness of His light is as a niche in which is a lamp, so the niche is the heart of Muhammadasww, and the lamp is the Light in which is the Knowledge.

And Hisazwj Statement *the lamp is in a glass*, Heazwj is Saying; “[azwj Wanted to Make yousaww pass away, and Make that which is in your presence to be with the successorasws just as the lamp is made to be in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed tree”. So the origin of the Blessed Tree is Ibrahim스saw and it is the Statement of the Mighty and Majestic: “[11:73] *The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious*.”
And it is the Statement of Allahazwj Mighty and Majestic: “[3:33] Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations [3:34] Offspring one of the other; and Allah is Hearing, Knowing”. “[24:35] neither eastern nor western”. Heazwj is saying: “You are neither Jews so that you Pray in the direction of the west, nor are you Christians, so that you Pray in the direction of the east, but you are the nation of Ibrahimasws, and Allahazwj Mighty and Majestic has Said: “[3:67] Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists”.

And it is the Statement of the Mighty and Majestic: “[24:35] the oil whereof almost gives light though fire touch it not - light upon light - Allah guides to His light whom He pleases”, Heazwj is Saying: “The example of your children whom you give birth to from among you, is like the example of the oil which comes out from the olive, “[24:35] the oil whereof almost gives light though fire touch it not - light upon light - Allah guides to His light whom He pleases”. Heazwj is saying that they almost speak with the Prophet-hood even though an Angel has not descended upon them’.

H 15022 – Abu Ali Al-Ashary, from Muhammad bin Abdul Jabbar, from Al-Hassan Bin Ali, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

‘I asked Abu Abdullahasws about the Statement of Allahazwj Mighty and Majestic: “[41:53] We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth”; heasws said: ‘Heazwj Showed them in their own selves, the metamorphosis, and Showed them in the horizon, the breakdowns in the horizons so they would see the Power of Allahazwj Mighty and Majestic within themselves and in the horizon’. So I said to him, (What about) “until it will become quite clear to them that it is the truth”? Heasws said: ‘The coming out of Al-Qaimasws, it is the truth from the Presence of Allahazwj Mighty and Majestic which the creatures will see, it is inevitable’.
H 15023 – Muhammad Bin Yahya, and Al-Husayn Bin Muhammad, together from Ja’far Bin Muhammad, from Abbad Bin Yaqoub, from Ahmad Bin Ismail, from Amro Bin Kaysan, from Abu Abdullah Al-Ju’fy who said:

‘Abu Ja’far Muhammad Bin Ali\textsuperscript{asws} said to me: ‘How many Rabaat (guards) are there in your presence?’ I said, ‘Forty’. He\textsuperscript{asws} said: ‘But our\textsuperscript{asws} guards are eternal guards. The ones who is a guard amongst us who looks after an animal, there will be for him its weight, and the weight of its (animal) weight so long as it was with him. And the one who is a guard amongst us with weapon would have its weight so long as it was with him. Do not grieve from once, or twice, or three times, or four, for our example and your example is like the example of the Prophet\textsuperscript{as} who was in the Children of Israel.

So Allah\textsuperscript{azwj} Mighty and Majestic Revealed to him\textsuperscript{as}: “If you\textsuperscript{as} prepare your\textsuperscript{as} people for the fighting, \textsuperscript{azwj} will Help you\textsuperscript{as}. So he\textsuperscript{as} gathered them from the top of the mountains and from other places (other) than that. Then he\textsuperscript{as} directed them for it. So they neither struck with their swords, nor did they stab with their spears until they were defeated.

Then Allah\textsuperscript{azwj} Revealed to him: “If you\textsuperscript{as} prepare your\textsuperscript{as} people for the fighting, I\textsuperscript{azwj} will Help you\textsuperscript{as}. So he\textsuperscript{as} called them. They said, ‘You promised us the Help, but no Help came to us’. So Allah\textsuperscript{azwj} the High Revealed to him\textsuperscript{as}: ‘But, they can either choose to fight or the Fire’. So he\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! The fighting is more beloved to me\textsuperscript{as} than the Fire’. So he\textsuperscript{as} called upon them, and three hundred and thirteen of them answered him\textsuperscript{as}, the same number of the people of Badr. So he\textsuperscript{as} directed them (for the battle). They neither struck with their swords, nor stabbed with their spears, until Allah\textsuperscript{azwj} Mighty and Majestic Granted victory to them’.

H 15024 – A number of our companions, from Sahl Bin Ziyad, from Bakr bin Salih, and Al-Nowfali, and someone else with an unbroken chain going up to Abu Abdullah\textsuperscript{asws}, the following:
Abu Abdullah\textsuperscript{asws} has said: ‘The Rasool Allah\textsuperscript{saww} never used to cure himself\textsuperscript{saww} from the flu, and would say: ‘There is no one except that he has a vein from the leprosy, so if he is struck by the flu, it suppresses it’.

‘A man came up to Abu Abdullah\textsuperscript{asws} and he was complaining about his eyes, so he\textsuperscript{asws} said to him: ‘Where are you from these three parts – the Aloe, the Camphor, and the Myrrh?’. The man did that, and it (illness) went away from him’.

Abu Abdullah\textsuperscript{asws} has said: ‘The Rasool Allah\textsuperscript{saww} said: ‘There is no one except that he has a vein from the leprosy, so if he is struck by the flu, it suppresses it’.

Abu Abdullah\textsuperscript{asws} said: ‘The Rasool Allah\textsuperscript{saww} said: ‘The flu is an army from the armies of Allah\textsuperscript{azwj} Mighty and Majestic. Allah\textsuperscript{azwj} Mighty and Majestic Sends it to the illness, to eradicate it’.

Abu Abdullah\textsuperscript{asws} has said: ‘The Rasool Allah\textsuperscript{saww} said: ‘There is no one except that he has a vein from the leprosy, so if he is struck by the flu, it suppresses it’.

H 15025 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hisham Bin Salim, who has narrated the following:

H 15026 – Muhammad Bin Yahya, from Muhais Bin Al-Hassan, from Muhammad Bin Abdul Hameed, by his unbroken chain going up to Abu Abdullah\textsuperscript{asws}, the following:

H 15027 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from a man who said:

H 15028 – From him, from Ahmad, from Ibn Mahboub, from Jameel Bin Salih who said:
I said to Abu Abdullah\textsuperscript{asws} that, ‘We have a young girl who used to see the planet like the jar’. He\textsuperscript{asws} said: ‘Yes, and she can see it like a grain’. So I said, ‘Her eyesight is weak’. So he\textsuperscript{asws} said: ‘Apply (in her eyes) the Aloe, and the Myrrh, and the Camphor in equal parts’. So we applied it in her eyes, and she benefited from it.

H 15029 – From him, from Ahmad, from Dawood Bin Muhammad, from Muhammad Bin Al-Fayz, who has narrated the following:

Abu Abdullah\textsuperscript{asws} has said: ‘I\textsuperscript{asws} was in the presence of Abu Ja’far, meaning Abu Al-Dawaniq, when a packet came and he opened it and looked inside it. So he took something out from it. He said, ‘O Abu Abdullah\textsuperscript{asws}, do you\textsuperscript{asws} know what this is?’ I\textsuperscript{asws} said: ‘What is it?’ He said, ‘This is something that has come to me from behind Africa, from Tanjat, (or Tabnat, Muhammad the narrator doubted). So I\textsuperscript{asws} said: ‘What is it?’ He said, ‘There is a mountain there from which drops come out in a year and solidify, and it is best for the whiteness which occurs in the eyes, if this is applied to them, it would go away by the Permission of Allah\textsuperscript{asws} Mighty and Majestic.

I\textsuperscript{asws} said, ‘Yes, I recognise it, and if you like I can inform you of its name and its condition’. He\textsuperscript{asws} said: ‘He never asked me\textsuperscript{asws} about its name’. He said, ‘And what is its condition?’ So I\textsuperscript{asws} said: ‘This is a mountain on which was a Prophet\textsuperscript{as} from the sons of the Children of Israel, who had fled from his\textsuperscript{as} people, and he\textsuperscript{as} used to worship upon it. So the people came to know about it, and they killed him. So it (mountain) now weeps over that Prophet\textsuperscript{as} and these are the drops from its weeping. And on the other side of it is a spring from which the water flows by the night and the day, but it does not arrive to that fountain (of tears)’.

I\textsuperscript{asws} said: ‘I had conjunctivitis in my eye which hurt. ‘Abu Al-Hassan\textsuperscript{asws} wrote to me about it initiating from himself\textsuperscript{asws}; ‘What is preventing you from applying the application of Abu Ja’far\textsuperscript{asws}, a part of Rabahiyya Camphor, Aloe of Asqutry, crushed together and sifted by silk. You should apply from it like the application from the powder, once in a month. It would chase away every illness in the head and exit it from the body’. He said, ‘He used to apply it, and had no complaints for his eyes until death’.

H 15030 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleym the slave of Ali Bin Yaqteen, who has said:

He said: ‘I had conjunctivitis in my eye which hurt. ‘Abu Al-Hassan\textsuperscript{asws} wrote to me about it initiating from himself\textsuperscript{asws}; ‘What is preventing you from applying the application of Abu Ja’far\textsuperscript{asws}, a part of Rabahiyya Camphor, Aloe of Asqutry, crushed together and sifted by silk. You should apply from it like the application from the powder, once in a month. It would chase away every illness in the head and exit it from the body’. He said, ‘He used to apply it, and had no complaints for his eyes until death’.
H 15031 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, fromm Ali Bin Al-Hakam, from Muhammad Bin Sinan, from the one who informed him, the following:

‘Abu Abdullah asws has said: ‘There was a worshipper in the Children of Israel who never got involved with anything from the affairs of the world. Iblees grunted a grunt, and his army gathered towards him. So he said, ‘Who is the one for me for that one?’ One of them said, ‘I am for him’. So he said, ‘From where will you come to him?’ From the aspect of the righteousness’. So he said, ‘This is not for him. He will never be tempted by the women’.

Another one said to him, ‘I will be for him’. So he said, ‘From where will you come to him?’ He said, ‘From the aspect of the drink and the pleasures’. He said, ‘This is not for him. This cannot be by this’. Another one said, ‘I will be for him’. He said, ‘From where will you come to him?’ From the aspect of the righteousness’. So he said, ‘Go, for you are the master of it’. So he went to the place of the man. He settled himself near him and Prayed.

He asws said: ‘And the man used to sleep, and the Devil would not sleep, and he would rest, and the Devil would not rest. So the man turned towards him and belittled himself, and considered his deeds as short and small, so he said, ‘O servant of Allah! With what thing do you get your strength from to perform these Prayers?’ He did not answer him. Then he repeated to him. He still did not answer him. Then he repeated it again to him, so he said, ‘O servant of Allah! I committed a sin, and I am repentant from it. So now whenever I remember the sin, it gives me strength for the ‘Salat’ (Prayers)’.

He said, ‘Inform be about your sin until I understand it, and I can repent if I were to commit it in order to derive strength for the Prayers’. He said, ‘Enter the city and ask around for so and so female prostitute. Give her two Dirhams, and benefit from her’. He said, ‘I do not know where I would get two Dirhams from?’ So the Devil took two
Dirhams from under his feet and gave these to him. So he stood up and entered the city wearing his robe, asking around for the house of that prostitute. The people guided him thinking that he is going there to advise her, so they guided him.

فجاء إليها فرمى إلى بالرزمين وقال قومي فقلتم هذه موتينة وقالت ابتدأ وقلت إليه خاتم في هيئة لسن يوثى مثل في مثلها فأخبرني بخبرها وقالت ليا يا عبد الله فإن ترك اللذين آخون من طلب الثوينة وليست كلا من طلب الثوينة وجدتها وليست ينبغي أن يكون هذا شيطانتا مثل ذلك فالصرف فذلك لا نرى شنتاً

So he went to her and threw the two Dirhams at her and said, ‘Stand up’. So she stood up and entered inside her house, and she said, ‘Enter, and you have come to me in a dress which no one has come to me wearing the like of it. So, inform me of your news’. So he informed her. She said to him, ‘O servant of Allah! The avoidance of sin is easier than repenting for it, and every repentant person does not find it (Accepted). But rather, it is befitting that he is a Devil who looks like you. So leave, for you will not see anything’.

فالتصرف وسائر من زينتها فاصبحت إذا على بابها مكتوب احضرنا قلنا إليها من أهل الجنة فأتنا ذلك ثم لم يدفوهم أيديهما في أمرها فرآها الله عز وجل إلى نبي من النبئين لا أعلم إلا أن نسي بن عمران (عليه السلام) أن انتهت قلنا تصل عليها ومر الناس أن يصرحوا عليها فاني قد غرفتها لها ووجبته لها الجلة بثبطتها عن الله عن عصبي. معصبي.

So he left, and she died that very night, and there was found written on her door, ‘Be cautious of this one, for she is from the inhabitants of the Paradise!’ The people became suspicious, so they waited for three days and did not bury her due to their doubts in her matter. So Allah Mighty and Majestic Revealed unto a Prophetas from the Prophetsas unknown to anyone except for Musa Bin Imranas that: “Go to her and Pray over her and order the people to Prayed over her, for asws have Forgiven her, and Obligated the Paradise for her, for her discouraging Myasw servant from disobeying Measwj’.

15032 - أحمد بن محمد بن أحمد، من علي بن الحسن، من محمد بن عبدالله بن زرارة، من محمد بن الفزيل، من أبو حمز، who has narrated the following:

Abu Ja'farasws has said: ‘There used to be a man in the Children of Israel, who was a worshipper who was a derived person. Whenever he turned his attention to anything, he would achieve nothing from it. So his wife used to spend on him until there was nothing left.

فجاءوا يوما من الأيام فدفعوا إليها نصا من غزل وقلت لها ما عديك غيره الطلق هيئه اشتر لنا شنتا نامة فالطلق بالثقال الغزل نبيبة فوقفها السوق فدفعته ووجد الميترين قد قاموا واصطفوا فقال لى انتهت هذا الماء فوضت منه وصبت على عينه والصرفا فاجها إلى البحر وإذا هو بصبيانات أتيت شنكهة فاجتها وليست فيها إلا ناقة رائي قد مكنت عفده حتى صارت رخوة مثيلة فقال له يعني هذه السلمة وأعطينا هذا الغزل تدفع به في شنكهة قال نعم

So there came a day from the days when she handed over to him a spinning blade and said to him, ‘There is nothing else in my possession apart from it, so go and sell
it, and buy for us something to eat’. So he went with the spinning blade for selling it. He found the market to be closed, but found two prospective buyers. He stood by them, but they were not interested and left. So he said (to himself), ‘If I could come to this water, I could perform ablution from it and bathe in it’, and he left. He came up to the sea shore and there was a fisherman there who had cast his net. When he pulled it out, there was nothing in it except for one fish which had turned soft and rotten. So he said to him, ‘Sell me this fish and I will give you this blade which you can benefit by with your fishing net. He said, ‘Yes’.

Then a beggar came and knocked on the door and said, ‘O people of the house, give charity to a poor one, Allah will have Mercy upon you’. The man said, ‘Enter’. So he entered. He said, ‘Take one of the two bags’. So he took one of them and left. So his wife said to him, ‘Glory be to Allah! As soon as we have ease, half of it goes away from us’. No sooner had she said that, the beggar knocked on the door. The man said to him, ‘Enter’. So he came and placed the bag back in its place, then said, ‘Congratulations! Eat it rightfully. But rather, I am an Angel from the Angels of your Lord. Your Lord Wanted to Try you, so He found you to be appreciative’. Then he left’.
A SERMON OF AMIR-UL-MOMINEEN asws

33 out of 43

H 15033 – Ahmad Bin Muhammad, from Sa’d Bin Al-Munzar Bin Muhammad, from his father, from his grandfather, from Muhammad Bin Al-Husayn, from his father who said:

‘Amir-ul-Momineen asws gave a sermon’. (And someone else has also reported it without the above chain and mentioned that he asws gave the sermon as Zeeqaar).

So he asws Praised Allah azwj and Extolted Him aswj, then said: ‘Having said that, Allah azwj Blessed and High Sent Muhammad saww to take His aswj servants out from worshipping His aswj servants to worship Him aswj, and from the covenants of His aswj servants to His aswj Covenant, and from obedience to His aswj servants to be in obedience to Him aswj, and from the Wilayah of His aswj servants to His aswj Wilayah by good news and warnings.

And he saww called to Allah aswj by His aswj Permission, and was an illuminating lamp, promising, and beginning, and excusing, and warning by the Judgements that he saww had decided, and decided what he saww had judged, and a Criterion which Proved Him aswj, so the servants would come to know their Lord aswj which they were ignorant of, and accept by it which they struggled against, and Establish Him aswj after having denied Him aswj.

So He aswj illustrated to them His aswj Glory in His aswj Book without them having seen Him aswj. So he aswj Showed them His aswj Forbearance, how He aswj Forbears, and Showed them His aswj Forgiveness how He aswj Forgives, and Showed them His aswj Power and how Powerful He aswj is, and Frightened them from His aswj Authority, and how He aswj Created what He aswj Created from the Signs, and how He aswj Destroys the one whom He aswj Destroys from the disobeyers by the examples. And how he aswj Repelled the one whom He aswj repelled by the Torments, and how he aswj Sustained and Guided, and Granted, and Showed them His aswj Wisdom how Wise He aswj is, and Patient until they heard what they heard and saw. So Allah aswj Sent Muhammad saww with that.
Then there will come upon you, from after me an era, and there will be nothing in that era which will be more hidden than the truth, nor anything more apparent than the falsehood, and nothing more numerous than the lies against Allah the High and His Messenger. And there will be nothing in that era which will be more worthless than the Book when it is recited as it deserves to be recited, nor anything more worthy of selling and expensive in price than the Book if it is altered from its places. And there will be nothing in the servants nor in the cities anything which is more prevented than the good nor anything more recognised than the evil. And there will be nothing considered to be more immoral and evil, and no worse penalty than for the guidance in the presence of misguidance. During that era, those who bear the Book will be rejected and the memorizers will forget to the extent that they will interpret it in accordance with their own desires, and they would have inherited that from their forefathers, and they will act with alterations in the Book, lying and rejecting. So they will sell it for a cheap price, and they would be from the ascetics.

So the Book and the People of the Book during that era would be two castaway fugitives, and two accompanying companions in one road not finding any protector or shelter. They are both good for each other and Whom they work for. So the Book and the People of the Book during that era would be in the people but not be among (part of) them, and will be with them but still not be with them, and that is because the guidance is not in harmony with the guidance.

And if they meet, and the people would have met upon the sectarianism, and would separate from the group. They would give the rule of the matters of their Religion to the one who acts with regards to them by plotting, and the evil, and the bribery, and the murder, as if they are the imams (leaders) of the Book then the Book is not their name, and they will not recognise anything from the Book except for its calligraphy and design.
The entering one will enter (the religion) when he hears for the Judgements of the Quran, but he will not be satisfied in gatherings until he exits from the Religion. He will transfer from a Religion of a king to a Religion of a king, and from the wilayah of a king to a wilayah of a king, and from obedience of a king to the obedience of a king, and from the covenant of a king to a covenant of a king.

So Allahazwj Lures them away from where they do not know, with good expectations and the hope until they give birth in the disobedience, and they make a religion with the tyranny, and the Book did not benefit them anything, and they will be wandering and straying, for they would have made a religion without the Religion of Allahazwj Mighty and Majestic, and for the sake of other than Allahazwj.

Their Masjid during that era would be constructed from misguidance, ruination of guidance. So its reciters and its builders would be the most failed ones among the creatures of Allahazwj and Hisazwj creatures. It is from their presence that misguidance would flow and return back to them. Thus, presence in their Masjids, and walking towards them would be blasphemy (Kufr) with Allahazwj the Magnificent, except for the one who walks towards it while being aware of their misguidance. Therefore, due to their actions upon that way, their Masjids would have become ruination of the guidance, and well-built in the misguidance, for the Sunnah of Allahazwj would have been changed, and Hisazwj Limits transgressed against.

They will not be calling to the guidance, nor distribution the booty (Al-Fey), nor fulfilling the responsibilities. They will be calling the one from among them who would be killed upon that as a martyr, thus forging a lie against Allahazwj, and the struggle, and they would be needless from the knowledge due to their ignorance, and from before they mutilated the righteous ones with every mutilation, and named their falsehood upon them.

And Allahazwj Mighty and Majestic has Sent to you all a Messenger, saww from yourselves. It grieves himsaww to see you suffering, and hesaww is kind and merciful to the Believers. And Heazwj Revealed upon himsaww a Mighty Book. “[41:42] Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One” “[39:28] An Arabic Quran without any crookedness, that they may guard (against evil)” “[36:70] That it may warn him
who would have life, and (that) the word may prove true against the unbelievers”.

So do not let your hopes to distract you, nor consider the term (of life) to be prolonged, for the ones before you were destroyed for having long hopes against their approaching deadline until the Promised time (of death) descended upon them, and repulsed from them the excuses, and raised from them the repentance, and brought with it the calamity and the resentment. And Allah azwj has Preached to you with the Promise, and Made Decisive for you the speech, and Taught you the Sunnah, and Explained for you the Program to remove the illness, and Urged upon you to remove the illness, and Urged upon, under the Protection of Allah, and submits to Him His enemies would be in fearful and pretentious. So be cautious of Allah azwj through the frequency of the Remembrance, and be fearful from Him azwj by the piety, and get closer to Him azwj by the obedience, for He azwj is Close by and Answers. Allah azwj Mighty and Majestic Said: “[2:186] And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the supplicant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way”.

So you must respond to Allah azwj and believe in Him azwj, and Magnify Allah azwj. It does not befit one who recognises the Greatness of Allah azwj to consider himself as significant. So the highest of the recognition of the Greatness of Allah azwj is being modest to Him azwj, and the highest honour of the one who knows the Majesty of Allah azwj is to be humble to Him azwj, and the most secure is the one who knows the Power of Allah azwj and submits to Him azwj. So you will not be denying yourselves after the Guidance of the understanding, nor will you be going astray after the Guidance. So do not flee from the truth like the fleeing of the healthy ones from the one with the scabies, and the healthy ones from the sick.

And the one who act for the sake of Allah azwj and take His azwj Words as Evidence, would be Guided until he is strong, and Made to understand the right way, and Guided and facilitated to the good. So the one under the Protection of Allah azwj is safely preserved, and His azwj enemies would be in fearful and pretentious. So be cautious of Allah azwj through the frequency of the Remembrance, and be fearful from Him azwj by the piety, and get closer to Him azwj by the obedience, for He azwj is Close by and Answers. Allah azwj Mighty and Majestic Said: “[2:186] And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the supplicant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way”.

فاستمعوا يا عزراء الله لابن عزرأ، ولن يبتغوا معكم ما عظمة الله أن يفترضوا لهما عز الدين تابعين لما يعلمن من عظمة عز الدين، ولن يبتغوا معكم ما تقبلوا لهما سلام الله، ولن يبتغوا معكم ما تقبلوا لهما عظمة عز الدين، ولن يبتغوا معكم ما تقبلوا لهما عظمة عز الدين، ولن يبتغوا معكم ما تقبلوا لهما عظمة عز الدين، ولن يبتغوا معكم ما تقبلوا لهما عظمة عز الدين، ولن يبتغوا معكم ما تقبلوا لهما عظمة عز الدين، ولن يبتغوا معكم ما تقبلوا لهما عظمة عز الدين.
And know that you will never recognise the guidance until you recognise the ones who have left it, and will never take to the Covenant of the Book until you recognise the ones who broke it, and will never attach yourselves to it until you recognise the ones who have abandoned it, and will never be able to recite the Book as it deserves to be recited until you recognise the ones who altered it, and will never recognise the misguidance until you recognise the Guidance, and will never recognise the piety until you recognise the ones who abused it.

So when you recognise that, you will recognise the innovations and the impersonations, and you will see the fabrications against Allah ﷺ and against His ﷺ Messenger, and the alterations to His book, and you will see how Allah ﷺ Guided the one whom He Guided and how He passed a Truthful Judgement for them. And in that is a reminder for the truth, and to be truthful reporters, neither opposing the truth nor differing with regards to it. For it (knowledge) is a truthful witness to be followed. And they are the specialists, lights to be illuminated by, and the Imams to be followed. And they are the life for the knowledge and death for the ignorance. They whose Judgements inform you of their knowledge, and their silence about their speech, and their apparent about their hidden. They do not oppose the religion nor do they differ with regards to it. For it (knowledge) is a truthful witness between them, and a silent speaker. It is from their glories to testify to the truth, and to be truthful reporters, neither opposing the truth nor differing with regards to it.

So seek that from its special people, for they are the specialists, lights to be illuminated by, and the Imams to be followed. And they are the life for the knowledge and death for the ignorance. They whose Judgements inform you of their knowledge, and their silence about their speech, and their apparent about their hidden. They do not oppose the religion nor do they differ with regards to it. For it (knowledge) is a truthful witness between them, and a silent speaker. It is from their glories to testify to the truth, and to be truthful reporters, neither opposing the truth nor differing with regards to it.

The Precedence is for them from Allah, and Allah Mighty and Majestic has Passed a Truthful Judgement for them. And in that is a reminder for the speakers. So bear in mind the truth if you hear it with a caring mind and not with a narrative mind, for the narrators of the Book are many, and its guardians are few. And Allah is the Best Supporter'.
H 15034 – A number of our companions, from Sahl Bin Ziyad, from Umar Bin Ali, from his uncle Muhammad Bin Umar, from Ibn Azina who said, ‘I heard Umar Bin Yazeed saying, ‘Narrated to me Ma’rouf Bin Khaourib, who has said:

‘Ali Bin Al-Husayn asws was saying: ‘Woe be unto a mother who defends the one who does not cease to sin! Woe be unto a mother of an immoral one who does not cease to dispute! Woe be unto a mother of a sinner, one who speaks a lot regarding other than Allah azwj Mighty and Majestic!’

H 15035 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, together, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Al-Hassan Bin Umrar, from Nueym Al-Qazy, who has said:

‘Abu Ja’far asws has said: ‘One morning, Ibrahim as saw a white hair in his as beard, so he as said: ‘The Praise is due to Allah azwj, the Lord azwj of the Worlds Who azwj Made me reach to this age, and I as never disobeyed Allah azwj even for the blink of an eye’.

H 15036 – Aban Bin Usman, from Muhammad Bin Manwan, from the one who reported it:

‘Abu Ja’far asws has said: ‘When Allah azwj Mighty and Majestic Took Ibrahim as as a friend, Gave him as good news in private. The Angel of Death came up to him as in the image of a young white man, wearing two white robes, with water and oil dripping from his head. So Ibrahim as entered the house, but welcomed him outside the house.

And Ibrahim as was an honourable (Ghayour) man, and whenever he as went out for a need, he as would lock his as door, and takes its keys with him as. Then he as would return and open it. So there was the man (Angel of Death) standing there, as handsome as a man can be. So he as grabbed his hand and said: ‘O servant of Allah azwj, who entered you into my as house?’ He said: ‘Its Lord azwj Made me enter it’. So he as said: ‘Its Lord azwj is more deserving of it than I as am. So who are you?’ He said: ‘I am the Angel of death’. Ibrahim as panicked and said: ‘You have come to me as to capture my as soul?’ He said: ‘No. Allah azwj has Taken a servant as a friend, so I
have come to give the good news to him. He said: ‘Who is he? I would like to serve him until I die’. He said: ‘You are him. So he came up to Sara and said to her: ‘Allah Blessed and High has Taken me as a friend!’

H 15037 – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleym Al-Fara’a, from the one whom he mentioned:

‘Abu Abdullah asws, said in his Hadeeth that: ‘When the Angel said: ‘Its Lord Made me enter it’, Ibrahim recognised that he is the Angel of Death. So he said to him: ‘What made you descend?’ He said; ‘I have come to give good news to a man whom Allah Blessed and High has Taken as a friend’. So Ibrahim as said to him: ‘So who is this man?’ The Angel said to him: ‘And what do you want from him?’ So Ibrahim as said to him: ‘I will serve him for the days of my life’. The Angel said to him: ‘You are him’.

H 15038 – Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Thumaly, who has said:

‘Abu Ja’far asws said that: ‘One day Ibrahim went out on a journey by a camel, so he passed by a desert from the earth and there was a man who was standing in Prayer whose length had blocked the sky from the earth, and his clothing was his hair. Ibrahim as paused by him and was astounded from him and sat down awaiting him to be free from his Prayer. So when it became prolonged, he moved him with his hand and said to him; ‘I have a need, so shorten it’. He as said: ‘So the man shortened it and sat with Ibrahim. Ibrahim as said to him: ‘Who are you Praying to?’ He said, ‘To the God of Ibrahim’. He as said to him: ‘And Who is the God of Ibrahim?’ He said, ‘The One Who Created me’. Ibrahim as said to him: ‘You have caused me to wonder, and I would love to make you a brother for the Sake of Allah. Where is your house, if I intend to visit you and meet you?’ The man said to him, ‘My house is behind this drop’ – and he indicated by his hand to the sea, ‘and my Prayer Place is this place. You will see me here if you want me, Allah Willing’.

39 out of 43
He said: ‘Then the man said to Ibrahim, ‘You have a need?’ So Ibrahim said: ‘Yes’. He said to him, ‘And what is it?’ He said, ‘Supplicate to Allah and I shall say ‘Ameen’ to your supplication, and I will supplicate and you say ‘Ameen’ over my supplication’. So the man said, ‘So what is it that we are supplicating for to Allah?’ Ibrahim said: ‘For the sinner from the Believers’. So the man said, ‘No’. Ibrahim said: ‘And why not?’ He said, ‘Because I have been supplicating to Allah for the past three years with a supplication, I have never seen its Answer until now, and I am ashamed from Allah the High that I should supplicate (for more) until I know that He has Answered me’.

Ibrahim said: ‘So what is it that you supplicated for?’ The man said to him, ‘I was in this Prayer Place one day when a young boy passed by and I saw a wonderful light emerging from his forehead and two locks of hair behind him, and with him were cows that he was herding as if they had been painted with oil, and sheep which he was herding as if they were energetic and healthy. What I saw astounded me, so I said to him, ‘O young boy! To whom do these cows and sheep belong to?’ He said to me: ‘To Ibrahim’. So I said, ‘And who are you?’ He said: ‘I am Ismail Bin Ibrahim, friend of the Beneficent’. So I supplicated to Allah Mighty and Majestic, and asked Him to Show me His friend’.

Ibrahim said to him: ‘So I am Ibrahim, friend of the Beneficent, and that young boy is my son. The man said to him due to that, ‘The Praise is due to Allah, Who Answered my supplication’. Then the man kissed the two eyes of Ibrahim and his neck, then said, ‘But now, arise and supplicate until I say ‘Ameen’ over your supplication. So Ibrahim for the believing men, and the believing women, and the sinners from that day, to be Forgiven, and Allah to be pleased with them. And the man said ‘Ameen’ over that supplication.’

Abu Ja’far said: ‘So the supplication of Ibrahim will reach the Believers, the sinners from our Shites up to the Day of Judgement’.
H 15039 – Ali Bin Muhammad, from one of his companions, with an unbroken chain, said:

‘Whenever Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} used to recite this Verse: ‘[16:18] And if you would count Allah’s favours, you will not be able to number them’, he\textsuperscript{asws} would say: ‘Glory be to the One Who\textsuperscript{azwj} never Made it to be in anyone the recognition of His\textsuperscript{azwj} Favours except for the recognition falling short of (Al-Taqseer) recognising, just as He\textsuperscript{azwj} has never Made it to be in anyone the recognition of being aware of Him\textsuperscript{azwj} more than the knowledge that He\textsuperscript{azwj} cannot be perceived.

So gratitude be to the Majestic and Mighty for the recognition of the recognisers by their reduced recognition as appreciation, so He\textsuperscript{azwj} Made their reduced recognition as an expression of gratitude, just as He\textsuperscript{azwj} Knows that the knowledge of the knowledgeable people would not be able to perceived Him\textsuperscript{azwj}, so He\textsuperscript{azwj} made Belief as knowledge from it, so they cannot exceed that. So no one from His\textsuperscript{azwj} creatures can reach the limit of worshiping Him\textsuperscript{azwj}, and how can one reach the limit of the One Who\textsuperscript{azwj} has no Limits for Him\textsuperscript{azwj}, impossible! Allah\textsuperscript{azwj} is Higher than that, Exalted and Great’.

H 15040 – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hisham, from Anbasat Bin Bajaad Al-Abid, from Jabir, who has said:

‘We were in the presence Abu Ja’far\textsuperscript{asws}, and the authority of the Clan of Umayya was mentioned, so Abu Ja’far\textsuperscript{asws} said: ‘No one comes out (rebels) against Hisham except that he gets killed’. And he\textsuperscript{asws} also mentioned that his government would last for twenty years’. He (the narrator) said, ‘That grieved us’. So he\textsuperscript{asws} said: ‘What is the matter with you? Whenever Allah\textsuperscript{azwj} Mighty and Majestic Intends to Destroy the authority of a people, He\textsuperscript{azwj} Commands the Angel to quicken the pace of the orbit in accordance to what He\textsuperscript{azwj} Intends to’.

He (the narrator) said, ‘So we said to Zayd, ‘This is the discussion we had’. So he said, ‘I witnessed Hisham, and the Rasool Allah\textsuperscript{asws} was insulted in his presence, so he neither denied that, nor did he change it. By Allah\textsuperscript{azwj}! Even if there is no one except for myself and my son, I would come out (in rebellion) against him’.  

41 out of 43
H 15041 – And by this chain, from Anbasat, from Moalla Bin Khunays who said:

'I was in the presence of Abu Abdullah asws when Muhammad Bin Abdullah came up and greeted, then went away. Abu Abdullah asws sympathised and tears flowed from his asws eyes. So I said to him asws, 'I saw you asws doing something which you never did for anyone before'. He asws said; 'I asws sympathised for him because he will be established upon a command which is not for him. i asws did not find him in the Book of Alj asws from the Caliphs of this community, nor from its kings'.

H 15042 – Ali Bin Ibrahim, by an unbroken chain, said:

‘Abu Abdullah asws said to a man: ‘What are considered to be the young ones (Al-Fati) among you?’ He said to him asws, ‘The youth’. So he asws said; ‘No! Al-Fati is the Believer. The Companions of the Cave (As’haab Al-Kahf) were old people, Allah aswz Mighty and Majestic Called them ‘Young men’ due to their belief’.

H 15043 – Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr who said:

‘A man asked Abu Ja’far asws about the Statement of Allah aswz Mighty and Majestic: “[34:19] And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves”. He asws said: ‘They were a people who live in two inter-connected villages and were able to see each other, and rivers which flowed, and phenomenal wealth. They denied the Favours of Allah aswz and changed what was in themselves, so Allah aswz Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lutus trees. Then Allah aswz Mighty and Majestic Said: “[34:17] This We requited them with because they disbelieved; and We do not punish any but the ungrateful”.

42 out of 43
‘Abu Ja’far asws said, when a man came up to him asws, so he said to him asws, ‘You asws all are the People asws of the Household of Mercy which Allah azwj Blessed and High has Specialised you asws all with’. He asws said: ‘That is what we asws are, and the Praise is due to Allah azwj that we asws do not enter anyone into misguidance, nor do we asws take anyone out of Guidance. The world will not end until Allah azwj Mighty and Majestic would Send a man asws from us asws the People asws of the Household, who asws will act by the Book of Allah azwj. He asws will not see any evil among you all except that he asws will forbid it’.

This completes the Book Al-Rawdah (Garden) from Al-Kafi, and it is its last one. And the Praise is due to Allah azwj, the Lord azwj of the Worlds, and Greetings be upon our Chief Muhammad saww and his saww Purified Progeny asws.'