**Al-Mahaasin, Volume 1 Part 4**



[1] [1] SHARES

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Al-Mahaasin, The Beauties (From The Progeny Of Muhammad) Volume 1 Part 4

This text is the fourth part of the ﬁrst volume of a collection of ahadith regarding advices given by Rasul Allah (S) and his Ahlul Bayt (as) in order to be successful and ﬁnd the happiness and bounties from Allah (SwT). The book is among the best Shi'a ahadith references which has great validity and is also among the most important references of al-Kaﬁ written by al-Kulayni.

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**Miscellaneous information:**

Al-Mahaasin, The Beauties (From The Progeny Of Muhammad) Volume 1 Part 4 The Book Of The Elite, And The Light And The Mercy, From Al-Mahaasin, And In It Are Forty-Seven Chapters Ahmad Bin Muhammad Bin Khalid Al Barqi (Died 274 Ah)

**The Book Of The Elite, And The Light And The Mercy**

اﻟﻤﺤﺎﺳﻦ

أﺣﻤﺪ ﺑﻦ ﻣﺤﻤﺪ ﺑﻦ ﺧﺎﻟﺪ اﻟﺒﺮﻗ ج 1

ﻛﺘﺎب اﻟﺼﻔﻮة واﻟﻨﻮر واﻟﺮﺣﻤﺔ ﻣﻦ اﻟﻤﺤﺎﺳﻦ وﻓﻴﻪ ﻣﻦ اﻻﺑﻮاب ﺳﺒﻌﺔ وأرﺑﻌﻮن

**The Book Of The Elite, And The Light And The Mercy, From Al-Mahaasin, And In It Are Forty-**

**Seven Chapters**

ﺑﺴﻢ ﷲ اﻟﺮﺣﻤﻦ اﻟﺮﺣﻴﻢ

***In The Name Of Allah, The Beneﬁcent The Merciful***

**Chapter 1: (About) What Allah Blessed And High Created The Believer From His Light**

ﺑﺎب ﻣﺎ ﺧﻠﻖ ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ اﻟﻤﺆﻣﻦ ﻣﻦ ﻧﻮره1 –

أﺣﻤﺪ ﺑﻦ أﺑ ﻋﺒﺪ اﻟﻪ اﻟﺒﺮﻗ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺳﻠﻴﻤﺎن ﺑﻦ ﺟﻌﻔﺮ اﻟﺠﻌﻔﺮي، ﻋﻦ أﺑ اﻟﺤﺴﻦ اﻟﺮﺿﺎ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل:

ﻗﺎل ﻟ :ﻳﺎ ﺳﻠﻴﻤﺎن، ان اﻟﻪ ﺗﺒﺎرك وﺗﻌﺎﻟ ﺧﻠﻖ اﻟﻤﺆﻣﻦ ﻣﻦ ﻧﻮره، وﺻﺒﻐﻬﻢ ﻓ رﺣﻤﺘﻪ، وأﺧﺬ ﻣﻴﺜﺎﻗﻬﻢ ﻟﻨﺎ ﺑﺎﻟﻮﻻﻳﺔ، ﻓﺎﻟﻤﺆﻣﻦ أﺧﻮ اﻟﻤﺆﻣﻦ ﻻﺑﻴﻪ وأﻣﻪ، أﺑﻮه اﻟﻨﻮر وأﻣﻪ اﻟﺮﺣﻤﺔ، ﻓﺎﺗﻘﻮا ﻓﺮاﺳﺔ اﻟﻤﺆﻣﻦ، ﻓﺎﻧﻪ ﻳﻨﻈﺮ ﺑﻨﻮر اﻟﻪ اﻟﺬي ﺧﻠﻖ ﻣﻨﻪ

."

Ahmad Ibn Abu Abd Allah Al-Barqy, from his father, from Suleyman Ibn Ja’far Al-Ja’fary,

(It has been narrated) from Abu Al-Hasan Ar-Ridha’ (‘a), ‘He (‘a) said to me: ‘O Suleyman! Allah (azwj) Blessed and High Created the Believer from His (azwj) Noor, and Coloured them with His (azwj) Mercy, and Took their Covenant for us with the Wilayah. So the Believer is a brother of the Believer to (as of the same) father and the mother. His father is the Noor (the Light) and his mother is the Mercy. Therefore, fear the insight of the Believer, for he looks by the Noor of Allah (azwj) from which He (azwj) has been Created’1.

ﻋﻨﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ اﻟﻔﻀﻴﻞ، ﻋﻦ أﺑ ﺣﻤﺰة اﻟﺜﻤﺎﻟ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ان ﷲ ".ﺗﺒﺎرك وﺗﻌﺎﻟ أﺟﺮى ﻓ اﻟﻤﺆﻣﻦ ﻣﻦ رﻳﺢ روح ﷲ وﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ ﻳﻘﻮل: "رﺣﻤﺎء ﺑﻴﻨﻬﻢ

From him, from Muhammad Ibn Ali, from Muhammad Ibn Al-Fudha’il, from Abu Hamza Ath-Thumaly,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘Allah, Blessed and High, Caused to ﬂow within the Believer from a wind, a Spirit of Allah (azwj), and Allah (azwj) Blessed and High is Saying: ***“[The Believers are] compassionate among themselves” (48:29)***’2.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﺳﻨﺎن، ﻋﻦ اﻟﻤﻔﻀﻞ ﺑﻦ ﻋﻤﺮ، ﻋﻦ أﺑ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ان اﻟﻪ ﺗﺒﺎرك وﺗﻌﺎﻟ ﺧﻠﻖ اﻟﻤﺆﻣﻦ ﻣﻦ ﻧﻮر ﻋﻈﻤﺘﻪ وﺟﻼل ﻛﺒﺮﻳﺎﺋﻪ، ﻓﻤﻦ ﻃﻌﻦ ﻋﻠ اﻟﻤﺆﻣﻦ أورد ﻋﻠﻴﻪ ﻓﻘﺪ رد ﻋﻠ اﻟﻪ ﻓ ﻋﺮﺷﻪ وﻟﻴﺲ ﻫﻮ .ﻣﻦ اﻟﻪ ﻓ وﻻﻳﺔ، واﻧﻤﺎ ﻫﻮ ﺷﺮك ﺷﻴﻄﺎن

From him, from his father, from Muhammad Ibn Sinan, from Al-Mufazzal Ibn Umar,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘Allah (azwj) Blessed and High Created the Believer from the Noor (Light) of His (azwj) Magniﬁcence, and the Majesty of His (azwj) Greatness. So, the one who insults a Believer refuting against him, so he has refuted against Allah (azwj) in His (azwj) Throne, and he is not from Allah (azwj) regarding Wilayah, but rather he is an associate of the Satan’3.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻣﺤﻤﺪ، ﻋﻦ أﺑ ﺣﻤﺰة اﻟﺜﻤﺎﻟ، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ﻟﻮ

ﻛﺸﻒ اﻟﻐﻄﺎء ﻋﻦ اﻟﻨﺎس ﻓﻨﻈﺮوا إﻟ وﺻﻞ ﻣﺎ ﺑﻴﻦ ﷲ وﺑﻴﻦ اﻟﻤﺆﻣﻦ ﺧﻀﻌﺖ ﻟﻠﻤﺆﻣﻦ رﻗﺎﺑﻬﻢ، وﺗﺴﻬﻠﺖ ﻟﻪ أﻣﻮرﻫﻢ، .وﻻﻧﺖ ﻃﺎﻋﺘﻬﻢ، وﻟﻮ ﻧﻈﺮوا إﻟ ﻣﺮدود اﻻﻋﻤﺎل ﻣﻦ اﻟﺴﻤﺎء ﻟﻘﺎﻟﻮا: ﻣﺎ ﻳﻘﺒﻞ ﷲ ﻣﻦ أﺣﺪ ﻋﻤﻼ

From him, from his father, from Ibn Fadhdhal, from Muhammad, from Abu Hamza Ath-Thumaly, said, ‘I heard Abu Abd Allah (‘a) saying:

‘If only the covering would be uncovered from the people, they would (be able to) look at what transpires between Allah (azwj) and the Believer. The necks of the Believers Fastened, and their affairs being Caused to be easy, and their obedience Made to be known.

And if the people were to look at the repelling of the deeds from the sky they would be saying, ‘Allah (azwj) does not Accept the deeds from anyone’4.

**Chapter 2: Creation Of The Believer From Illiyeen**

ﺑﺎب ﺧﻠﻖ اﻟﻤﺆﻣﻦ ﻣﻦ ﻋﻠﻴﻴﻦ2 ‐

أﺣﻤﺪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ أﺑ ﻧﻬﺸﻞ، ﻗﺎل: ﺣﺪﺛﻨ ﻣﺤﻤﺪ ﺑﻦ اﺳﻤﺎﻋﻴﻞ، ﻋﻦ أﺑ ‐ ﺣﻤﺰة اﻟﺜﻤﺎﻟ، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ان ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ ﺧﻠﻘﻨﺎ ﻣﻦ أﻋﻠ ﻋﻠﻴﻴﻦ، وﺧﻠﻖ ﻗﻠﻮب ﺷﻴﻌﺘﻨﺎ ﻣﻤﺎ ﺧﻠﻘﻨﺎ ﻣﻨﻪ، وﺧﻠﻖ أﺑﺪاﻧﻬﻢ ﻣﻦ دون ذﻟﻚ، ﻓﻘﻠﻮﺑﻬﻢ ﺗﻬﻮى اﻟﻴﻨﺎ، ﻻﻧﻬﺎ ﺧﻠﻘﺖ ﻣﻤﺎ ﺧﻠﻘﻨﺎ ﻣﻨﻪ، ﺛﻢ ﺗﻼ ﻫﺬه اﻵﻳﺔ: " ﻛﻼ ان ﻛﺘﺎب اﻻﺑﺮار ﻟﻔ ﻋﻠﻴﻴﻦ، وﻣﺎ ". أدرﻳﻚ ﻣﺎ ﻋﻠﻴﻮن، ﻛﺘﺎب ﻣﺮﻗﻮم ﻳﺸﻬﺪه اﻟﻤﻘﺮﺑﻮن

Ahmad, from his father, from Abu Nahshal, from Muhammad Ibn Isma’il, from Abu Hamza Ath-Thumaly who said,

‘I heard Abu Abd Allah (‘a) saying: ‘Allah (azwj) Blessed and High Created us from the High Illiyeen, and

Created the hearts of our (‘a) Shi’a from what He (azwj) Created us from, and Created their bodies from besides that. Their hearts incline towards us, because these have been Created from what we (‘a) have been Created from’. Then he (‘a) recited these Verses: ***But! “Most surely the record of the righteous shall be in the Iliyeen” (83:18); “And what will make you know what the highest Iliyeen is?” (83:19); “It is a written Book” (83:20); “Those of Proximity witness it” (83:21)’.***5

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﻴﺴ اﻟﺠﻬﻨ، ﻋﻦ رﺑﻌ ﺑﻦ ﻋﺒﺪ ﷲ اﻟﻬﺬﻟ، ﻋﻤﻦ ذﻛﺮه، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﺤﺴﻴﻦ ﻋﻠﻴﻬﻤﺎ اﻟﺴﻼم، ﻗﺎل: ان ﷲ ﺧﻠﻖ اﻟﻨﺒﻴﻴﻦ ﻣﻦ ﻃﻴﻨﺔ ﻋﻠﻴﻴﻦ ﻗﻠﻮﺑﻬﻢ وأﺑﺪاﻧﻬﻢ، وﺧﻠﻖ ﻗﻠﻮب اﻟﻤﺆﻣﻨﻴﻦ ﻣﻦ ﺗﻠﻚ اﻟﻄﻴﻨﺔ وﺧﻠﻖ أﺑﺪان .اﻟﻤﺆﻣﻨﻴﻦ ﻣﻦ دون ذﻟﻚ

From him, from his father, from Hammad Ibn ‘Isa Al-Jahny, from Rabi’e Ibn Abd Allah Al-Hazly, from the one who mentioned it,

(It has been narrated) from Ali Ibn Al-Husayn (‘a) having said: ‘Allah (azwj) Created the Prophets (‘a), their (‘a) hearts and their bodies, from the clay of Illiyeen; and Created the hearts of the Believer from that very clay, and Created the bodies of the Believers from besides that’6.

**Chapter 3: Creation Of The Believers From The Clay Of The Prophets**

ﺑﺎب ﺧﻠﻖ اﻟﻤﺆﻣﻦ ﻣﻦ ﻃﻴﻨﺔ اﻻﻧﺒﻴﺎء3 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺻﺎﻟﺢ ﺑﻦ ﺳﻬﻞ اﻟﻬﻤﺪاﻧ، ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﺟﻌﻠﺖ ﻓﺪاك ﻣﻦ أي ﺷ ﺧﻠﻖ ﷲ .ﻃﻴﻨﺔ اﻟﻤﺆﻣﻦ؟ ‐ ﻗﺎل: ﻣﻦ ﻃﻴﻨﺔ اﻻﻧﺒﻴﺎء ﻓﻠﻦ ﻳﻨﺠﺲ أﺑﺪا

From him, from his father, from Salih Ibn Sahl Al-Hamdany who said,

‘I said to Abu Abd Allah (‘a), ‘May I be sacriﬁced for you! From which thing did Allah (azwj) Creat the clay of the Believer?’ He (‘a) said: ‘From the clay of the Prophets (‘a), so they would never be unclean, ever!7’

وﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺻﺎﻟﺢ ﺑﻦ ﺳﻬﻞ ﻣﻦ أﻫﻞ ﻫﻤﺪان، ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: اﻟﻤﺆﻣﻨﻮن ﻣﻦ ﻃﻴﻨﺔ اﻻﻧﺒﻴﺎء؟ ‐. ﻗﺎل: ﻧﻌﻢ

From him, from his father, from Salih Ibn Sahl, from a person of Hamdan who said, ‘I said to Abu Abd Allah (‘a), ‘The Believers are from the clay of the Prophets (‘a)?’

He (‘a) said: ‘Yes’8.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ واﺑﻦ أﺑ ﻧﺠﺮان، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﻴﺴ، ﻋﻦ ﺣﺮﻳﺰ، ﻋﻦ زرارة وﻣﺤﻤﺪ ﺑﻦ ﻣﺴﻠﻢ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ

.اﻟﺴﻼم، ﻗﺎل: اﻟﻤﺆﻣﻦ ﻻ ﻳﻨﺠﺴﻪ ﺷ

From him, from his father and Ibn Abu Najran, from Hammad Ibn ‘Isa, from Hareyz, from Zarara and Muhammad Ibn Muslim,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘For the Believer, nothing makes him to be unclean’9.

**Chapter 4: Creation Of The Believer From The Clay Of The Gardens (Of Paradise)**

ﺑﺎب ﺧﻠﻖ اﻟﻤﺆﻣﻦ ﻣﻦ ﻃﻴﻨﺔ اﻟﺠﻨﺎ ن4 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﻓﻀﺎﻟﺔ ﺑﻦ أﻳﻮب، ﻋﻦ ﻋﻤﺮو ﺑﻦ أﺑﺎن اﻟﻠﺒ، ﻋﻦ ﺟﺎﺑﺮ ﺑﻦ ﻳﺰﻳﺪ اﻟﺠﻌﻔ، ﻗﺎل: ﺗﻨﻔﺴﺖ ﺑﻴﻦ ﻳﺪي أﺑ

ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﺛﻢ ﻗﻠﺖ: ﻳﺎﺑﻦ رﺳﻮل اﻟﻪ، أﻫﺘﻢ ﻣﻦ ﻏﻴﺮ ﻣﺼﻴﺒﺔ ﺗﺼﻴﺒﻨ أو أﻣﺮ ﻳﻨﺰل ﺑ ﺣﺘ ﻳﻌﺮف ذﻟﻚ أﻫﻠ ﻓ وﺟﻬ وﻳﻌﺮﻓﻪ ﺻﺪﻳﻘ، ﻗﺎل: ﻧﻌﻢ ﻳﺎ ﺟﺎﺑﺮ، ﻗﻠﺖ: وﻣﻢ ذاك ﻳﺎﺑﻦ رﺳﻮل اﻟﻪ؟ ‐ ﻗﺎل: وﻣﺎ ﺗﺼﻨﻊ ﺑﺬاك؟ ‐ ﻗﻠﺖ: أﺣﺐ أن أﻋﻠﻤﻪ، ﻓﻘﺎل: ﻳﺎ ﺟﺎﺑﺮ، ان اﻟﻪ ﺧﻠﻖ اﻟﻤﺆﻣﻦ ﻣﻦ ﻃﻴﻨﺔ اﻟﺠﻨﺎن، وأﺟﺮى ﻓﻴﻬﻢ ﻣﻦ رﻳﺢ روﺣﻪ ﻓﻠﺬﻟﻚ، اﻟﻤﺆﻣﻦ أﺧﻮ .اﻟﻤﺆﻣﻦ ﻻﺑﻴﻪ وأﻣﻪ، ﻓﺈذا أﺻﺎب ﺗﻠﻚ اﻻرواح ﻓ ﺑﻠﺪ ﻣﻦ اﻟﺒﻠﺪان ﺷ ﺣﺰﻧﺖ ﻋﻠﻴﻪ اﻻرواح ﻻﻧﻬﺎ ﻣﻨﻪ

From him, from his father, from Fazalat Ibn Ayoub, from Amr Ibn Abaan Al-Kalby,

(It has been narrated) from Jabir Ibn Yazid Al-Ju’fy who said, ‘I sighed in front of Abu Ja’far (‘a), then I said, ‘O son (‘a) of Rasul Allah (S)! I get aggrieved without any difﬁculty having struck me, or a matter having descended upon me, to the extent that my family members recognise that in my face, and my friends (also) recognise it’.

The Imam (‘a) said: ‘Yes, O Jabir’. I said, ‘And why is that, O son (‘a) of Rasul Allah (S)?’ He (‘a) said: ‘And what would you do with (knowing) that?’ I said, ‘I would like to know it’. So he (‘a) said: ‘O Jabir! Allah (azwj) Created the Believer from a clay of the Gardens (of Paradise), and Made to ﬂow within them a wind and His (azwj) Spirit, so it is due to that, that the Believer is a brother of the Believer, as of (the same) father and the mother. So if those spirits are hit by something in a city from the cities, the (other) spirits grieve over it, because they are from it (the same origin)’10.

ﻋﻨﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ اﻟﻔﻀﻴﻞ، ﻋﻦ أﺑ ﺣﻤﺰة اﻟﺜﻤﺎﻟ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: اﻟﻤﺆﻣﻦ

أﺧﻮ اﻟﻤﺆﻣﻦ ﻻﺑﻴﻪ وأﻣﻪ، ﻻن ﷲ ﺧﻠﻖ ﻃﻴﻨﺘﻬﻤﺎ ﻣﻦ ﺳﺒﻊ ﺳﻤﺎوات وﻫ ﻣﻦ ﻃﻴﻨﺔ اﻟﺠﻨﺎن، ﺛﻢ ﺗﺎل: "رﺣﻤﺎء ﺑﻴﻨﻬﻢ". ﻓﻬﻞ

.ﻳﻮن اﻟﺮﺣﻢ اﻻ ﺑﺮا وﺻﻮﻻ؟

From him, from Muhammad Ibn Ali, from Muhammad Ibn Al-Fudha’il, from Abu Hamza Ath-Thumaly, (It has been narrated) from Abu Ja’far (‘a) having said: ‘The Believer is a brother of the Believer, as

(having the same) father and the mother, because Allah (azwj) Created their clay, both of them, from the seventh sky, and it is the clay of the Gardens’. Then he (‘a) recited: ***“[The Believers are] compassionate among themselves” (48:29)***. He (‘a) said: ‘So can there be compassion except by righteousness, good relationships?’

."وﻓ ﺣﺪﻳﺚ آﺧﺮ:( "وأﺟﺮى ﻓﻴﻬﻤﺎ ﻣﻦ روح رﺣﻤﺘﻪ(

(And in another Hadith) – ‘And Made to ﬂow within both of them a Spirit of His (azwj) Mercy’11.

وﻋﻨﻪ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ أﺣﻤﺪ ﺑﻦ ﻣﺤﻤﺪ اﻟﺴﻴﺎري وﺣﺴﻦ ﺑﻦ ﻣﻌﺎوﻳﺔ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ اﻟﻔﻀﻴﻞ، ﻋﻦ أﺑ ﺣﻤﺰة اﻟﺜﻤﺎﻟ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: اﻟﻤﺆﻣﻦ أﺧﻮ اﻟﻤﺆﻣﻦ ﻻﺑﻴﻪ وأﻣﻪ، وذﻟﻚ ان ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ ﺧﻠﻖ اﻟﻤﺆﻣﻦ ﻣﻦ ﻃﻴﻨﺔ .ﺟﻨﺎن اﻟﺴﻤﻮات وأﺟﺮى ﻓﻴﻬﻢ ﻣﻦ روح رﺣﻤﺘﻪ ﻓﻠﺬﻟﻚ ﻫﻮ أﺧﻮه ﻻﺑﻴﻪ وأﻣﻪ

And form him, from Abu Abd Allah Ahmad Ibn Muhammad Al-Sayyari and Hasan Ibn Muawiya, from Muhammad Ibn Al-Fudha’il, from Abu Hamza Ath-Thumaly,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘The Believer is a brother of the Believer (as having the same) the father and the mother, and that is that Allah (azwj) Blessed and High Created the Believer from a clay of the Gardens of the skies and Made to ﬂow within them from a Spirit of His (azwj) Mercy. Therefore, it is due to that, he is his brother (as having the same) the father and the mother’12.

**Chapter 5: Creation Of The Believer From A Treasured Clay**

ﺑﺎب ﺧﻠﻖ اﻟﻤﺆﻣﻦ ﻣﻦ ﻃﻴﻨﺔ ﻣﺨﺰوﻧﺔ5 ‐

ﻋﻨﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ، رﻓﻌﻪ، ﻋﻦ ﺟﺎﺑﺮ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ﺧﻠﻖ ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ ﺷﻴﻌﺘﻨﺎ ﻣﻦ ﻃﻴﻨﺔ .ﻣﺨﺰوﻧﺔ ﻻ ﻳﺸﺬ ﻣﻨﻬﺎ ﺷﺎذ، وﻻ ﻳﺪﺧﻞ ﻓﻴﻬﺎ داﺧﻞ أﺑﺪا إﻟ ﻳﻮم اﻟﻘﻴﺎﻣﺔ

From him, from Muhammad Ibn Ali, raising it, from Jabir,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘Allah (azwj) Blessed and High Created our

(‘a) Shi’a from a treasured clay, there is no going astray (and/or abnormality) in him, nor would it enter within him ever, up to the Day of Judgement’13.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﻓﻀﺎﻟﺔ ﺑﻦ أﻳﻮب، ﻋﻦ ﻋﻠ ﺑﻦ ﺣﻤﺰة، ﻋﻦ أﺑ ﺑﺼﻴﺮ، ﻋﻦ أﺑ – ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: اﻧﺎ .وﺷﻴﻌﺘﻨﺎ ﺧﻠﻘﻨﺎ ﻣﻦ ﻃﻴﻨﺔ واﺣﺪة

From him, from his father, from Fadhdhalat Ibn Ayoub, from Ali Ibn Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘Us and our (‘a) Shi’a, we were Created from one clay’14.

ﻋﻨﻪ، ﻋﻦ أﺑ اﺳﺤﺎق اﻟﺨﻔﺎف، رﻓﻌﻪ، ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: اﻟﻤﺆﻣﻦ آﻧﺲ اﻻﻧﺲ، ﺟﻴﺪ اﻟﺠﻨﺲ، ﻣﻦ ﻃﻴﻨﺘﺎ .أﻫﻞ اﻟﺒﻴﺖ

From him, from Abu Is’haq Al-Khafaf, raising it, said,

‘Abu Abd Allah (‘a) said: ‘The Believer is the friendliest of the humans, best of race, from our (‘a) clay of the People (‘a) of the Household’15.

**Chapter 6: The Covenant**

ﺑﺎب اﻟﻤﻴﺜﺎق‐6

ﻋﻨﻪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﻋﻠ ﺑﻦ رﺋﺎب، ﻋﻦ ﺑﻴﺮ ﺑﻦ أﻋﻴﻦ، ﻗﺎل: ﻛﺎن أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ان اﻟﻪ

ﺗﺒﺎرك وﺗﻌﺎﻟ أﺧﺬ ﻣﻴﺜﺎق ﺷﻴﻌﺘﻨﺎ ﺑﺎﻟﻮﻻﻳﺔ ﻟﻨﺎ وﻫﻢ ذر ﻳﻮم أﺧﺬ اﻟﻤﻴﺜﺎق ﻋﻠ اﻟﺬر ﺑﺎﻻﻗﺮار ﻟﻪ ﺑﺎﻟﺮ ﺑﻮﺑﻴﺔ وﻟﻤﺤﻤﺪ ﺻﻠ

اﻟﻪ ﻋﻠﻴﻪ وآﻟﻪ ﺑﺎﻟﻨﺒﻮة وﻋﺮض ﻋﻠ ﻣﺤﻤﺪ ﺻﻠ اﻟﻪ ﻋﻠﻴﻪ وآﻟﻪ أﻣﺘﻪ ﻓ اﻟﻄﻴﻦ وﻫﻢ أﻇﻠﺔ، وﺧﻠﻘﻬﻢ ﻣﻦ اﻟﻄﻴﻨﺔ اﻟﺘ ﺧﻠﻖ ﻣﻨﻬﺎ آدم، وﺧﻠﻖ أرواح ﺷﻴﻌﺘﻨﺎ ﻗﺒﻞ أﺑﺪاﻧﻬﻢ ﺑﺄﻟﻔ ﻋﺎم، وﻋﺮﺿﻬﻢ ﻋﻠﻴﻪ وﻋﺮﻓﻬﻢ رﺳﻮل اﻟﻪ ﺻﻠ اﻟﻪ ﻋﻠﻴﻪ وآﻟﻪ .وﻋﻠ ﺑﻦ أﺑ ﻃﺎﻟﺐ ﻋﻠﻴﻪ اﻟﺴﻼم وﻧﺤﻦ ﻧﻌﺮﻓﻬﻢ ﻓ ﻟﺤﻦ اﻟﻘﻮل

From him, from Al-Hasan Ibn Mahboub, from Ali Ibn Ra’ib, from Bakeyr Ibn Ayn who said,

‘Abu Ja’far (‘a) was saying: ‘Allah (azwj) Blessed and High Took a Covenant from our (‘a) Shi’a with the Wilayah for us, and they were particles, on the day He (azwj) Took the Covenant upon the particles with the acceptance for Him (azwj) with the Lordship, and for Muhammad (S) with the Prophet-hood, and Presented to Muhammad (S), his (‘a) community in the clay, and they were shadows. And Created them from the clay from which Allah (azwj) Created Adam (‘a), and Created the spirits of our (‘a) Shi’a two thousand years before their bodies, and Presented to them and Introduced them to Rasul Allah (S) and

Ali Ibn Abu Talib (‘a). And we (‘a) recognise them (Shi’a) from the tone of their speech.

".ورواه ﻋﺜﻤﺎن ﺑﻦ ﻋﻴﺴ، ﻋﻦ أﺑ اﻟﺠﺮاح، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، وزاد ﻓﻴﻪ: "وﻛﻞ ﻗﻠﺐ ﻳﺤﻦ إﻟ ﺑﺪﻧﻪ

And it has been reported by ‘Utham Ibn ‘Isa, from Abu Al-Jarah, from Abu Ja’far (‘a), and there is an addition to it: ‘And every heart inclines to its body’16.

ﻋﻨﻪ، ﻋﻦ ﻳﺤﻴ ﺑﻦ اﺑﺮاﻫﻴﻢ ﺑﻦ أﺑ اﻟﺒﻼد، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺟﺪه، ﻋﻦ ﻋﻤﺮان، ﻋﻦ رﺟﻞ ﻣﻦ أﺻﺤﺎﺑﻪ ﻳﻘﺎل ﻟﻪ ﻋﻤﺮان، أﻧﻪ ﺧﺮج ﻓ ﻋﻤﺮة زﻣﻦ اﻟﺤﺠﺎج ﻓﻘﻠﺖ ﻟﻪ: ﻫﻞ ﻟﻘﻴﺖ أﺑﺎ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم؟ ‐ ﻗﺎل: ﻧﻌﻢ، ﻗﻠﺖ: ﻓﻤﺎ ﻗﺎل ﻟﻚ؟ ‐ ﻗﺎل: ﻗﺎل ﻟ :ﻳﺎ ﻋﻤﺮان ﻣﺎ ﺧﺒﺮ اﻟﻨﺎس؟ ‐ ﻓﻘﻠﺖ: ﺗﺮﻛﺖ اﻟﺤﺠﺎج ﻳﺸﺘﻢ أﺑﺎك ﻋﻠ اﻟﻤﻨﺎﺑﺮ )أﻋﻨ ﻋﻠ ﺑﻦ أﺑ ﻃﺎﻟﺐ ﻋﻠﻴﻪ

اﻟﺴﻼم،( ﻓﻘﺎل :أﻋﺪاء اﻟﻪ ﻳﺒﺪﻫﻮن ﺑﺴﺒﻨﺎ، أﻣﺎ اﻧﻬﻢ ﻟﻮ اﺳﺘﻄﺎﻋﻮا أن ﻳﻮﻧﻮا ﻣﻦ ﺷﻴﻌﺘﻨﺎ ﻟﺎﻧﻮا وﻟﻨﻬﻢ ﻻ ﻳﺴﺘﻄﻴﻌﻮن، ان اﻟﻪ أﺧﺬ ﻣﻴﺜﺎﻗﻨﺎ وﻣﻴﺜﺎق ﺷﻴﻌﺘﻨﺎ وﻧﺤﻦ وﻫﻢ أﻇﻠﺔ، ﻓﻠﻮ ﺟﻬﺪ اﻟﻨﺎس أن ﻳﺰﻳﺪوا ﻓﻴﻬﻢ رﺟﻼ أو ﻳﻨﻘﺼﻮا ﻣﻨﻬﻢ رﺟﻼ ﻣﺎ .ﻗﺪروا ﻋﻠﻴﻪ

From him, from Yahya Ibn Ibrahim Ibn Abu Al-Balaad, from his father, from his grandfather, from Imran,

(It has been narrated) from a man from his companions called Imran who went out regarding Umrah during the era of Al-Hajjaj. So I said to him, ‘Did you meet Abu Ja’far (‘a)?’ He said, ‘Yes’. I said, ‘So what did he (‘a) say to you?’ He said, ‘He (‘a) said to me: ‘O Imran! What is the news of the people?’ So I said, ‘I left Al-Hajjaj insulting your forefather (‘a) upon the Pulpit (meaning Ali Ibn Abu Talib (‘a)). So he (‘a) said: ‘The enemies of Allah (azwj) instinctively insult us. But, had they had been able to become from our (‘a) Shi’a, they would have been so, but they are not able to. Allah (azwj) Took our (‘a) Covenant and the Covenant of our (‘a) Shi’a, and us and they were shadows. Even if the people were to strive that they should increase among them a (single) man, or decrease from them a (single) man, they would not be able to do so’17.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻘﺎﺳﻢ ﺑﻦ ﻣﺤﻤﺪ، ﻋﻦ ﻋﻠ ﺑﻦ أﺑ ﺣﻤﺰة، ﻋﻦ أﺑ ﺑﺼﻴﺮ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ﻻ ﺗﺨﺎﺻﻤﻮا اﻟﻨﺎس، ﻓﺎن اﻟﻨﺎس ﻟﻮ اﺳﺘﻄﺎﻋﻮا أن ﻳﺤﺒﻮﻧﺎ ﻻﺣﺒﻮﻧﺎ، ان ﷲ أﺧﺬ ﻣﻴﺜﺎق اﻟﻨﺎس، ﻓﻼ ﻳﺰﻳﺪ ﻓﻴﻬﻢ أﺣﺪ أﺑﺪا وﻻ ﻳﻨﻘﺾ ﻣﻨﻬﻢ أﺣﺪ أﺑﺪا

From him, from his father, from Al-Qasim Ibn Muhammad, from Ali Ibn Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘Do not argue with the people (in religion), for the people, if they had the ability to come to us, they would have come to us. Allah (azwj) Took a Covenant with the people, so there would not increase among them a (single) man, ever, nor decrease from then anyone, ever’18.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺳﻌﺪان ﺑﻦ ﻣﺴﻠﻢ، ﻋﻦ ﻣﻌﺎوﻳﺔ، ﻋﻦ أﺑ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﻗﺎل رﺳﻮل اﻟﻪ ﺻﻠ اﻟﻪ ﻋﻠﻴﻪ

وآﻟﻪ ﻟﻘﺪ أﺳﺮى ﺑ ﻓﺄوﺣ اﻟﻪ اﻟ ﻣﻦ وراء اﻟﺤﺠﺎب ﻣﺎ أوﺣ، وﺷﺎﻓﻬﻨ ﻣﻦ دوﻧﻪ ﺑﻤﺎ ﺷﺎﻓﻬﻨ، ﻓﺎن ﻓﻴﻤﺎ ﺷﺎﻓﻬﻨ أن ﻗﺎل: ﻳﺎ ﻣﺤﻤﺪ، ﻣﻦ أذل ﻟ وﻟﻴﺎ ﻓﻘﺪ أرﺻﺪ ﻟ ﺑﺎﻟﻤﺤﺎرﺑﺔ وﻣﻦ ﺣﺎرﺑﻨ ﺣﺎرﺑﺘﻪ، ﻗﺎل: ﻓﻘﻠﺖ: ﻳﺎ رب وﻣﻦ وﻟﻴﻚ ﻫﺬا؟ ‐ ﻓﻘﺪ ﻋﻠﻤﺖ أﻧﻪ ﻣﻦ ﺣﺎرﺑﻚ ﺣﺎرﺑﺘﻪ، ﻓﻘﺎل: ذﻟﻚ ﻣﻦ أﺧﺬت ﻣﻴﺜﺎﻗﻪ ﻟﻚ وﻟﻮﺻﻴﻚ وﻟﻮرﺛﺘﻤﺎ ﺑﺎﻟﻮﻻﻳﺔ

From him, from his father, from Sa’dan Ibn Muslim, from Muawiya,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘Rasul Allah (S) said: ‘I went on/to the ascension, so Allah (azwj) Revealed unto me from behind the Veil, what He (azwj) Revealed, and Spoke with me from besides Him (azwj) with what He (azwj) Spoke to me. So, with regards to what He (azwj) Spoke to me was that He (S) Said: “O Muhammad (S)! The humblest one for Me (azwj) is a Guardian (‘a), Allocated to Me (azwj) for the wars, and the one who battles against Me (azwj), he (‘a) (My Hujjat (‘a)) would battle against him’.

So, I said: ‘O Lord (azwj)! And who this Guardian (‘a) of Yours (azwj)? So that I know that he (‘a) is the one who is ﬁghting Your (azwj) battles’. So He (azwj) Said: “He (‘a) is the one for whom I (azwj) Covenanted for you, as your successor (‘a), and for both of you to inherit the Wilayah’19.

**Chapter 7: Mixture Of The Two Clays**

ﺑﺎب اﺧﺘﻼط اﻟﻄﻴﻨﺘﻴﻦ7 ‐

ﻋﻨﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ، ﻋﻦ اﺳﻤﺎﻋﻴﻞ ﺑﻦ ﻳﺴﺎر، ﻋﻦ ﻋﺜﻤﺎن ﺑﻦ ﻳﻮﺳﻒ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻛﻴﺴﺎن، ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ

ﻋﻠﻴﻪ اﻟﺴﻼم: ﺟﻌﻠﺖ ﻓﺪاك أﻧﺎ ﻣﻮاﻟﻚ ﻋﺒﺪ ﷲ ﺑﻦ ﻛﻴﺴﺎن، ﻓﻘﺎل: أﻣﺎ اﻟﻨﺴﺐ ﻓﺄﻋﺮﻓﻪ، وأﻣﺎ أﻧﺖ ﻓﻠﺴﺖ أﻋﺮﻓﻚ، )ﻗﺎل:( ﻓﻘﻠﺖ ﻟﻪ: اﻧ وﻟﺪت ﺑﺎﻟﺠﺒﻞ، وﻧﺸﺄت ﺑﺄرض ﻓﺎرس، وأﻧﺎ أﺧﺎﻟﻂ اﻟﻨﺎس ﻓ اﻟﺘﺠﺎرات وﻏﻴﺮ ذﻟﻚ، ﻓﺄرى اﻟﺮﺟﻞ ﺣﺴﻦ .اﻟﺴﻤﺖ وﺣﺴﻦ اﻟﺨﻠﻖ واﻻﻣﺎﻧﺔ، ﺛﻢ أﻓﺘﺸﻪ ﻓﺄﻓﺘﺸﻪ ﻋﻦ ﻋﺪاوﺗﻢ

From him, from Muhammad Ibn Ali, from Isma’il Ibn Yasaar, from ‘Uthman Ibn Yusuf, from Adullah Ibn Kaysan who said,

‘I said to Abu Abd Allah (‘a), ‘May I be sacriﬁced for you! I am your slave Abd Allah Ibn Kaysan’. So he (‘a) said: ‘As for the lineage, so I recognise it, and as for you, so I do not recognise you’. So I said to him (‘a), ‘I was born by the mountain, and was brought up in the land of Persia, and I mix with the people regarding the business and other matters like that, so I see the man who is a good listener, beautiful manners, and trustworthy. So I inquire about him, and it turns out that he is from your enemies.

وأﺧﺎﻟﻂ اﻟﺮﺟﻞ ﻓﺄرى ﻓﻴﻪ ﺳﻮء اﻟﺨﻠﻖ وﻗﻠﺔ أﻣﺎﻧﺔ وزﻋﺎرة، ﺛﻢ أﻓﺘﺸﻪ ﻓﺄﻓﺘﺸﻪ ﻋﻦ واﻟﻴﺘﻢ ﻓﻴﻒ ﻳﻮن ذﻟﻚ؟ ‐ ﻗﺎل: ﻓﻘﺎل ﻟ: أﻣﺎ ﻋﻠﻤﺖ ﻳﺎ ﺑﻨﻴﺴﺎن، أن ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ أﺧﺬ ﻃﻴﻨﺔ ﻣﻦ اﻟﺠﻨﺔ وﻃﻴﻨﺔ ﻣﻦ اﻟﻨﺎر ﺑﻔﺨﻠﻄﻬﻤﺎ ﺟﻤﻴﻌﺎ ﺛﻢ ﻧﺰع ﻫﺬه ﻣﻦ ﻫﺬه، ﻓﻤﺎ رأﻳﺖ ﻣﻦ اوﻟﺌﻚ ﻣﻦ اﻻﻣﺎﻧﺔ وﺣﺴﻦ اﻟﺴﻤﺖ وﺣﺴﻦ اﻟﺨﻠﻖ، ﻓﻤﻤﺎ ﻣﺴﺘﻬﻢ ﻣﻦ ﻃﻴﻨﺔ اﻟﺠﻨﺔ، وﻫﻢ

ﻳﻌﻮدون إﻟ ﻣﺎ ﺧﻠﻘﻮا ﻣﻨﻪ، وﻣﺎ رأﻳﺖ ﻣﻦ ﻫﺆﻻء ﻣﻦ ﻗﻠﺔ اﻻﻣﺎﻧﺔ وﺳﻮء اﻟﺨﻠﻖ واﻟﺰﻋﺎرة، ﻓﻤﻤﺎ ﻣﺴﺘﻬﻢ ﻣﻦ ﻃﻴﻨﺔ اﻟﻨﺎر، .وﻫﻢ ﻳﻌﻮدون إﻟ ﻣﺎ ﺧﻠﻘﻮا ﻣﻨﻪ

And I mix with the men and I see among them one of evil manners, and little trustworthiness and dishonest, so I inquire about him and it turns that he is in your Wilayah. So how can that be?’

The Imam (‘a) said: ‘Do you not know, O Ibn Kaysan, that Allah (azwj) Blessed and High Took a clay from the Paradise and a clay from the Fire, and Mixed them up altogether. Then Allah (azwj) Removed this from this. Therefore, what you saw from the ﬁrst one of yours, from the trustworthy, and a good listener, and beautiful manners, so he is from what has been touched by the clay of the Paradise, and those (parts) would (all) be returning to what they have been Created from. And what you saw those ones of little trustworthiness, and evil manners, and the dishonesty, so he has got (that which is) from what has been touched by the clay of the Fire, and they (those parts) would (all) be returning to what they have been Created from’20.

وﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ رﺣﻤﻪ ﷲ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ اﻟﻘﺎﺳﻢ اﻟﺤﻀﺮﻣ، ﻋﻤﻦ ﺣﺪﺛﻪ ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: أرى

اﻟﺮﺟﻞ ﻣﻦ أﺻﺤﺎﺑﻨﺎ ﻣﻤﻦ ﻳﻘﻮل ﺑﻘﻮﻟﻨﺎ ﺧﺒﻴﺚ اﻟﻠﺴﺎن، ﺧﺒﻴﺚ اﻟﺨﻠﻄﺔ، ﻗﻠﻴﻞ اﻟﻮﻓﺎء ﺑﺎﻟﻤﻴﻌﺎد، ﻓﻴﻐﻤﻨ ﻏﻤﺎ ﺷﺪﻳﺪا، وأرى ،اﻟﺮﺟﻞ اﻟﻤﺨﺎﻟﻔﻴﻦ ﻋﻠﻴﻨﺎ ﺣﺴﻦ اﻟﺴﻤﺖ، ﺣﺴﻦ اﻟﻬﺪى، وﻓﻴﺎ ﺑﺎﻟﻤﻴﻌﺎد، ﻓﺄﻏﺘﻢ ﻟﺬﻟﻚ ﻏﻤﺎ ﺷﺪﻳﺪأ

And from him, from his father, from Abd Allah Ibn Al-Qasim l Hazramy, from the one who narrated it, said,

‘I said to Abu Abd Allah (‘a), ‘I see the men from our companions, from the ones who speak with our speech, as being of bad tongue, of little loyalty with the promises. So it saddens me with extreme sadness. And I see the man from our opponents being good listeners, good guidance, and loyal with the promises, so I get saddened by that with extreme sadness’.

ﻓﻘﺎل: أو ﺗﺪري ﻟﻢ ذاك؟ ‐ ﻗﻠﺖ: ﻻ، ﻗﺎل: ان ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ ﺧﻠﻂ اﻟﻄﻴﻨﺘﻴﻦ ﻓﻌﺮﻛﻬﻤﺎ، وﻗﺎل ﺑﻴﺪه ﻫﺬا راﺣﺘﻴﻪ ﺟﻤﻴﻌﺎ

،واﺣﺪة ﻋﻠ اﻻﺧﺮى، ﺛﻢ ﻓﻠﻘﻬﻤﺎ، ﻓﻘﺎل: ﻫﺬه إﻟ اﻟﺠﻨﺔ، وﻫﺬه إﻟ اﻟﻨﺎر، وﻻ أﺑﺎﻟ

So, he (‘a) said: ‘Do you know why that is so?’ I said, ‘No’. He (‘a) said: ‘Allah (azwj) Blessed and High Mixed the two clays, and Rubbed the two, and Said by His (azwj) Hands: “This is how one is above the other”. Then He (azwj) Split the two and said: “These to the Paradise, and these to the Fire, and I (azwj) do not Care”.

ﻓﺎﻟﺬي رأﻳﺖ ﻣﻦ ﺧﺒﺚ اﻟﻠﺴﺎن واﻟﺒﺬاء وﺳﻮء اﻟﺨﻠﻄﺔ وﻗﻠﺔ اﻟﻮﻓﺎء ﺑﺎﻟﻤﻴﻌﺎد ﻣﻦ اﻟﺮﺟﻞ اﻟﺬي ﻫﻮ ﻣﻦ أﺻﺤﺎﺑﻢ ﻳﻘﻮل ﺑﻘﻮﻟﻢ ﻓﺒﻤﺎ اﻟﺘﻄﺦ ﺑﻬﺬه ﻣﻦ اﻟﻄﻴﻨﺔ اﻟﺨﺒﻴﺜﺔ وﻫﻮ ﻋﺎﺋﺪ إﻟ ﻃﻴﻨﺘﻪ، واﻟﺬى رأﻳﺖ ﻣﻦ ﺣﺴﻦ اﻟﻬﺪى وﺣﺴﻦ اﻟﺴﻤﺖ وﺣﺴﻦ اﻟﺨﻠﻄﺔ واﻟﻮﻓﺎء ﺑﺎﻟﻤﻴﻌﺎد ﻣﻦ اﻟﺮﺟﺎل ﻣﻦ اﻟﻤﺨﺎﻟﻔﻴﻦ ﻓﺒﻤﺎ اﻟﺘﻄﺦ ﺑﻪ ﻣﻦ اﻟﻄﻴﻨﺔ اﻟﻄﻴﺒﺔ، ﻓﻘﻠﺖ: ﺟﻌﻠﺖ ﻓﺪاك

.ﻓﺮﺟﺖ ﻋﻨ ﻓﺮج ﷲ ﻋﻨﻚ

So those whom you saw as being of bad tongues and manners, and evil to mix with, and of little loyalty with the promises, from the man who was from your companions, speaking by your speech, so it is by being mixed with these one from the bad clay, and he would be returning to his (original) clay. And the one whom you saw as being of good guidance, and a good listener, and good to mix with, and loyal with his promises, from the men from the opponents, so it is due to the mixing with the good clay’. So I said, ‘May I be sacriﬁced for you! You have relieved me, may Allah (azwj) Relieve you’21.

**Chapter 8: Creation Of The Believer**

ﺑﺎب ﺧﻠﻖ اﻟﻤﺆﻣﻦ8 ‐

ﻋﻨﻪ، ﻋﻦ ﻋﻠ ﺑﻦ ﺣﺪﻳﺪ، ﻋﻤﻦ ذﻛﺮه، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ان ﷲ أذا أراد أن ﻳﺨﻠﻖ اﻟﻤﺆﻣﻦ ﻣﻦ اﻟﻤﺆﻣﻦ واﻟﻤﺆﻣﻦ ﻣﻦ اﻟﺎﻓﺮ، ﺑﻌﺚ ﻣﻠﺎ ﻓﺄﺧﺬ ﻗﻄﺮة ﻣﻦ ﻣﺎء اﻟﻤﺰن ﻓﺄﻟﻘﺎﻫﺎ ﻋﻠ ورﻗﺔ ﻓﺄﻛﻞ ﻣﻨﻬﺎ أﺣﺪ اﻻﺑﻮﻳﻦ ﻓﺬﻟﻚ اﻟﻤﺆﻣﻦ .ﻣﻨﻪ

From him, from Ali Ibn Hadeed, from the one who mentioned it,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘When Allah (azwj) Intends to Create the Believer from the Believer, and the Believer from the disbeliever, Sends an Angel who takes a drop from the water of the rain (from the Paradise), so he throws it upon a leaf, from which one of the two parents eat. So that is the Believer (forms) from it’22.

وﻋﻨﻪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻋﻠ اﻟﻮﺷﺎء، ﻋﻦ ﻋﻠ ﺑﻦ ﻣﻴﺴﺮ، ﻋﻤﻦ ذﻛﺮه، ﻋﻦ أﺑ ‐ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: أن ﻧﻄﻔﺔ اﻟﻤﺆﻣﻦ ﻟﺘﻮن ﻓ ﺻﻠﺐ اﻟﻤﺸﺮك ﻓﻼ ﻳﺼﻴﺒﻪ ﻣﻦ اﻟﺸﺮ ﺷ ﺣﺘ ﻳﻀﻌﻪ، ﻓﺈذا ﺻﺎر ﺑﺸﺮا ﺳﻮﻳﺎ ﻟﻢ ﻳﺼﺒﻪ ﻣﻦ اﻟﺸﺮ .ﺷ ﺣﺘ ﻳﺠﺮى ﻋﻠﻴﻪ اﻟﻘﻠﻢ

And from him, from Al-Hasan Ibn Ali Al-Washa, from Ali Ibn Maysar, from the one who mentioned it,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘The seed of the Believer comes to be in the loins of the Polytheists, so nothing from the evil hits him until it is placed. So when he comes to be a complete person, nothing from the evil hits him until the Pen (Divine Command) ﬂows against him’23.

**Chapter 9: The Good Of Birth**

ﺑﺎب ﻃﻴﺐ اﻟﻤﻮﻟﺪ9 ‐

ﻋﻨﻪ، ﻋﻦ ﻳﻌﻘﻮب ﺑﻦ ﻳﺰﻳﺪ وﻋﺒﺪ اﻟﺮﺣﻤﻦ ﺑﻦ ﺣﻤﺎد اﻟﻮﻓ، ﻋﻦ أﺑ ﻣﺤﻤﺪ ﻋﺒﺪ ﷲ ﺑﻦ اﺑﺮاﻫﻴﻢ اﻟﻐﻔﺎري، ﻋﻦ اﻟﺤﺴﻴﻦ ﺑﻦ زﻳﺪ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻋﻦ آﺑﺎﺋﻪ ﻋﻠﻴﻬﻢ اﻟﺴﻼم، ﻗﺎل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: ﻣﻦ أﺣﺒﻨﺎ أﻫﻞ اﻟﺒﻴﺖ .ﻓﻠﻴﺤﻤﺪ ﷲ ﻋﻠ أوﻟ اﻟﻨﻌﻢ، ﻗﻠﺖ: وﻣﺎ أوﻟ اﻟﻨﻌﻢ؟ ‐ ﻗﺎل: ﻃﻴﺐ اﻟﻮاﻟﺪة، وﻻ ﻳﺤﺒﻨﺎ اﻻ ﻣﻦ ﻃﺎﺑﺖ وﻻدﺗﻪ

From him, from Yaqoub Ibn Yazid and Abdul Rahman Ibn Hammad Al-Kufy, from Abu Muhammad Abd Allah Ibn Ibrahim Al-Ghafary, from Al-Husayn Ibn Zayd,

(It has been narrated) from Abu Abd Allah (‘a), from his (‘a) forefathers (‘a) having said: ‘Rasul Allah (S) said: ‘The one who loves us, the People (‘a) of the Household, so he should Praise Allah (azwj) for the ﬁrst Bounty’. I said, ‘And what is the ﬁrst Bounty?’ He (‘a) said: ‘The ‘ﻃﻴﺐ’ puriﬁed birth. And he does not love us, except if he is of ‘ﻃﻴﺐ’ birth’24.

وﻋﻨﻪ، ﻋﻦ ﻋﺒﺪ اﻟﻪ ﺑﻦ ﻣﺤﻤﺪ اﻟﺤﺠﺎل، ﻋﻦ أﺑ ﻋﺒﺪ اﻟﻪ اﻟﻤﺪاﻳﻨ، ﻗﺎل: ﻗﺎل أﺑﻮ ‐ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم: إذا ﺑﺮد ﻋﻠ ﻗﻠﺐ أﺣﺪﻛﻢ ﺣﺒﻨﺎ ﻓﻠﻴﺤﻤﺪ اﻟﻪ ﻋﻠ أوﻟ اﻟﻨﻌﻢ، ﻗﻠﺖ: ﻋﻠ ﻓﻄﺮة اﻻﺳﻼم؟ ‐ ﻗﺎل: ﻻ، وﻟﻦ ﻋﻠ ﻃﻴﺐ اﻟﻤﻮﻟﺪ، اﻧﻪ ﻻ ﻳﺤﺒﻨﺎ اﻻ ﻣﻦ ﻃﺎﺑﺖ وﻻدﺗﻪ، وﻻ ﻳﺒﻐﻀﻨﺎ اﻻ اﻟﻤﻠﺰق اﻟﺬي ﻳﺄﺗ ﺑﻪ أﻣﻪ ﻣﻦ رﺟﻞ آﺧﺮ ﻓﺘﻠﺰﻣﻪ زوﺟﻬﺎ ﻓﻴﻄﻠﻊ ﻋﻠ ﻋﻮراﺗﻬﻢ .وﻳﺮﺛﻬﻢ أﻣﻮاﻟﻬﻢ ﻓﻼ ﻳﺤﺒﻨﺎ ذﻟﻚ أﺑﺪا، وﻻ ﻳﺤﺒﻨﺎ اﻻ ﻣﻦ ﻛﺎن ﺻﻔﻮة ﻣﻦ أي اﻟﺠﻴﻞ ﻛﺎن

And from him, from Abd Allah Ibn Muhammad Al-Hajaal, from Abu Abd Allah Al-Mada’iny who said,

‘Abu Abd Allah (‘a) said: ‘When one of you feels the coolness of our (‘a) love upon his heart, so he should Praise Allah (azwj) for the ﬁrst Bounty’. I said, ‘For the nature of Al-Islam?’ He (‘a) said: ‘No, but, for the ‘ﻃﻴﺐ’ of the birth. He will not love us except the one whose birth is ‘ﻃﻴﺐ’, nor will he hate us except the ‘Malzaq’ who has come by another man coming to his mother, so she obliges her husband by it upon their shamefulness, and inherits their wealth. So that one will never love us, ever, nor will anyone love us except the one who was the elite of his generation’25.

وﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ اﺳﺤﺎق ﺑﻦ ﻋﻤﺎر، ﻋﻤﻦ ذﻛﺮه، ﻋﻦ اﺳﺤﺎق، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ﻣﻦ وﺟﺪ ﻣﻨﻢ ﺑﺮد ﺣﺒﻨﺎ ﻋﻠ ﻗﻠﺒﻪ ﻓﻠﻴﺤﻤﺪ ﷲ ﻋﻠ أوﻟ اﻟﻨﻌﻢ، ﻗﻠﺖ: وﻣﺎ أوﻟ اﻟﻨﻌﻢ؟ ‐ ﻗﺎل: ﻃﻴﺐ .اﻟﻮاﻟﺪة

And from from, from his father, from Hamza Ibn Abd Allah, from Is’haq Ibn ‘Ammar, from the one who mentioned it, from Is’haq who said,

‘I heard Abu Abd Allah (‘a) saying: ‘The one from among you who ﬁnds the coolness of our (‘a) love upon his heart, so he should Praise Allah (azwj) for the ﬁrst Bounty’. I said, ‘And what is the ﬁrst Bounty?’ He (‘a) said: ‘The ‘ﻃﻴﺐ’ of the birth’26.

وﻋﻨﻪ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻣﺤﻤﺪ اﻟﺤﺠﺎل، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﺜﻤﺎن، ﻋﻦ ﻣﻌﻤﺮ ﺑﻦ ﻳﺤﻴ، ﻋﻦ أﺑ ﺧﺎﻟﺪ اﻟﺎﺑﻠ أﻧﻪ ﺳﻤﻊ ﻋﻠ

.ﺑﻦ اﻟﺤﺴﻴﻦ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ﻻ ﻳﺪﺧﻞ اﻟﺠﻨﺔ اﻻ ﻣﻦ ﺧﻠﺺ ﻣﻦ آدم

From him, from Abd Allah Ibn Muhammad Al-Hajaal, from Hammad Ibn ‘Utham, from Moamar Ibn Yahya, from Abu Khalid Al-Kabily, who heard Ali Ibn Al-Husayn (‘a) saying: ‘None shall enter the Paradise except the one who is purely from Adam (‘a)’ (without any share from Iblees - illegitimate)27.

وﻋﻨﻪ، ﻋﻦ اﻟﻘﺎﺳﻢ ﺑﻦ ﻳﺤﻴ، ﻋﻦ ﺟﺪه اﻟﺤﺴﻦ ﺑﻦ راﺷﺪ، ﻋﻦ ﺷﺮﻳﺲ اﻟﻮاﺑﺸ، ﻋﻦ ﺳﺪﻳﺮ اﻟﺼﻴﺮﻓ، ﻗﺎل: أﺑﻮ ﺟﻌﻔﺮ ،ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﻦ ﻃﻬﺮت وﻻدﺗﻪ دﺧﻞ اﻟﺠﻨﺔ

And from him, from Al-Qasim Ibn Yahya, from his grandfather Al-Hasan Ibn Rashid, from Shureys Al- Wabishy, from Sudeyr Al-Sayraﬁ who said,

‘Abu Ja’far (‘a) said: ‘The one of puriﬁed birth would enter the Paradise’28.

وﻋﻨﻪ، ﻋﻦ اﻟﻘﺎﺳﻢ ﺑﻦ ﻳﺤﻴ، ﻋﻦ ﺟﺪه اﻟﺤﺴﻦ ﺑﻦ راﺷﺪ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﺳﻨﺎن، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ﺧﻠﻖ .ﷲ اﻟﺠﻨﺔ ﻃﺎﻫﺮة ﻣﻄﻬﺮة،ﻻ ﻳﺪﺧﻠﻬﺎ اﻻ ﻣﻦ ﻃﺎﺑﺖ وﻻدﺗﻪ

And from him, from Al-Qasim Ibn Yahya, from his grandfather Al-Hasan Ibn Rashid, from Abd Allah Ibn Sinan,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘Allah (azwj) Created the Paradise as pure, Puriﬁed. None shall enter it except the one of puriﬁed birth’29.

ﻋﻨﻪ، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﺤﻢ، ﻋﻦ أﺑ اﻟﻘﺎﺳﻢ ﻋﺜﻤﺎن ﺑﻦ ﻋﺒﺪ ﷲ ﻣﻮﻟ ﺷﺮﻳﺢ اﻟﻘﺎﺿ اﻟﻨﺪى ﻗﺎل: ﻛﻨﺖ ﻋﻨﺪ أﺑ ﻋﺒﺪ ﷲ

ﻋﻠﻴﻪ اﻟﺴﻼم، وﻋﻨﺪه ﻧﺼﺮ اﻟﻘﺎﺿ ورﺟﻞ ﻣﻦ ﺑﻨ ﻛﻌﺐ ﻣﻦ أﺣﻤﺲ ﻓﺘﺤﺪث ﺑﺄﺣﺎدﻳﺚ ﻓﻠﻤﺎ ﺧﺮﺟﺎ ﻗﻠﺖ: ﺟﻌﻠﺖ ﻓﺪاك،

ﻣﺎ ﺧﻠﻔﺖ ﺑﺎﻟﻮﻓﺔ ﻋﺮﺑﻴﻴﻦ وال ﻋﺠﻤﻴﻴﻦ أﻧﺼﺐ ﻣﻨﻬﻤﺎ، ﻓﻘﺎل: ان ﻫﺬﻳﻦ ﺻﺤﻴﺢ ﻧﺴﺒﻬﻤﺎ وﻣﻦ ﺻﺢ ﻧﺴﺒﻪ ﻟﻢ ﻳﺪع ﻋﻠ ،ﻣﺜﻠ ﻣﺎ ﻳﺮﻳﺪ ﻋﻴﺒﻪ

From him, from Ali Ibn Al-Hakam, from Abu Al-Qasim ‘Utham Ibn Abd Allah, a slave the judge of Al- Kindy, who said,

‘I was in the presence of Abu Abd Allah (‘a), and in his (‘a) presence were Nasar the judge, and men from the Clan of Ka’ab, and they were discussing Ahadith. So when they left, I said, ‘May I be sacriﬁced for you! I have not left behind in Al-Kufa, whether it be Arabs or non-Arabs who are more hostile (to you) than these two’. So he (‘a) said: ‘These two are of correct lineage, and the one who is of correct lineage does not call upon anyone but an ideal like me. What makes you want to fault him?’

ﻗﺎل: ﻓﺨﺮﺟﺖ إﻟ اﻟﻮﻓﺔ ﻓﻠﻘﻴﺘﻬﻤﺎ ﻓﻘﻠﺖ ﻟﻠﻨﺼﺮ أوﻻ: ﺳﻤﻌﺖ ﻣﺎ ﻛﻨﺎ ﻓﻴﻪ ﻣﻦ اﻻﺣﺎدﻳﺚ ﻣﻊ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻓﻘﺎل:

،وﷲ ﻣﺎ ﻛﻨﺎ اﻻ ﻓ ذﻛﺮ ﷲ وﻣﻮاﻋﻆ ﺣﺴﻨﺔ

He (the narrator) said, ‘I went out to Al-Kufa, so I met the two of them. I said to Nasar, ‘Or have I not heard you what you were discussing from the Ahadith with Abu Ja’far (‘a)?’ So he said, ‘By Allah (azwj)! We were not in (anything) except the Remembrance of Allah (azwj) and good advice’.

ﻗﺎل: ﺛﻢ ﻟﻘﻴﺖ اﻵﺧﺮ ﻓﻘﻠﺖ ﻟﻪ ﻣﺜﻞ ذﻟﻚ ﻓﻘﺎل: ﻣﺎ أﺣﻔﻈﻪ وﻻ أذﻛﺮ أﻧ ﺳﻤﻌﺖ ﻣﻨﻪ ﺷﻴﺌﺎ، ﻗﺎل: ﻓﺬﻛﺮﺗﻪ ﺣﺪﻳﺜﺎ ﻣﻦ اﻻﺣﺎدﻳﺚ، ﻗﺎل ﻟ: وﻳﻠﻚ ﺳﻤﻌﺖ ﻫﺬا ﻣﻦ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﺗﻌﻴﺪه؟ واﻟﻪ ﻟﻮ ﻛﺎن رأس ﻋﺒﺪ ﻣﻦ ذﻫﺐ ﻟﺎﻧﺖ رﺟﻼه .ﻣﻦ ﺧﺸﺐ، اذﻫﺐ ﻗﺒﺤﻚ اﻟﻪ

He (the narrator) said, ‘Then I met the other one, so I said to him similar to that. So he said, ‘I did not memorise it, nor do I remember having heard anything from him (‘a)’. So I mentioned a Hadith from the Ahadith (he had discussed). He said to me, ‘Woe be unto you! You have heard this from Abu Ja’far (‘a)? Reconsider it. By Allah (azwj)! Even if the head of a servant were from gold, his feet would be from wood. Go (away)! May Allah (azwj) Cause you ugliness’30.

وﻋﻨﻪ، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﺤﻢ، ﻋﻦ أﺑ اﻟﻘﺎﺳﻢ ﻋﺜﻤﺎن ﺑﻦ ﻋﺒﺪ اﻟﻪ، ﻗﺎل: ﺷﻮت إﻟ أﺑ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﻮﻣﺎ ﻏﻠﺒﻮﻧ ﻋﻠ دار ﻟ ﻓ أﺣﻤﺲ وﺟﻴﺮاﻧﻬﺎ ﻧﺼﺎب واﻟﺮﺟﻞ ﻟﻴﺲ ﻣﻨﻬﻢ، ﻓﻘﺎل ﻟ أﺑﻮ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم: ان ﻫﺆﻻء ،اﻟﺬﻳﻦ ذﻛﺮت ﻗﻮم ﻟﻬﻢ ﻧﺴﺐ ﺻﺤﻴﺢ ﻓﺎﺳﺘﻌﻦ ﺑﻬﻢ ﻋﻠ اﺳﺘﺨﺮاج ﺣﻘﻚ ﻓﺎﻧﻬﻢ ﻳﻔﻌﻠﻮن

And from him, from Ali Ibn Al-Hakam, from Abu Al-Qasim ‘Utham Ibn Abd Allah who said,

‘I complained to Abu Abd Allah (‘a) about a people who had overcome me during the excitement (troubles), and in the vicinity were Nasibis, and the man was not from among them’. So Abu Abd Allah (‘a) said to me: ‘Those whom you have mentioned are a people from whom is a correct lineage, so seek assistance by them on taking out your rights. They would be (prepared to) help you’.

ﻗﺎل: ﻓﺠﺌﺖ إﻟﻴﻬﻢ، ﻓﻘﻠﺖ ﻟﻬﻢ: ان ﺟﻌﻔﺮا أﻣﺮﻧ أن أﺳﺘﻌﻴﻦ ﺑﻢ، ﻓﻘﺎﻟﻮا ﻟ: وﷲ ﻟﻮ ﻟﻢ ﻧﻦ ﺑﻤﻮاﻟ ﺟﻌﻔﺮ ﻟﺎن اﻟﻮاﺟﺐ .ﻋﻠﻴﻨﺎ ﻓ ﺻﺤﺔ ﻧﺴﺒﻪ أن ﻧﻘﻮم ﻓ رﺳﺎﻟﺘﻪ ﻓﻘﺎﻣﻮا ﻣﻌ ﺣﺘ اﺳﺘﺨﺮﺟﻮا اﻟﺪار ﻓﺒﺎﻋﻮﻫﺎ ﻟ وأﻋﻄﻮﻧ اﻟﺜﻤﻦ

He (the narrator) said, ‘So I went to them, and I said to them, ‘Ja’far (‘a) has ordered me that I should seek assistance from you’. They said to me, ‘By Allah (azwj)! If we were not with Wilayah of Ja’far (‘a), it was an Obligation upon us regarding the correctness of his (‘a) lineage, that we should stand with regards to his (‘a) Message’. So they stood with me until we went outside the house. So they sold it to me, and gave me the worth’31.

وﺣﺪﺛﻨ ﺑﻌﺾ أﺻﺤﺎﺑﻪ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻋﻮن اﻟﺸﻴﺒﺎﻧ، ﻋﻦ رﺟﻞ ﻣﻦ أﺻﺤﺎﺑﻨﺎ، ﻗﺎل: اﻛﺘﺮﻳﺖ ﻣﻦ ﺟﻤﺎل ﺷﻖ ﻣﺤﻤﻞ

وﻗﺎل ﻛﻞ ﻟ: ﻻ ﺗﻬﺘﻢ ﻟﺰﻣﻴﻞ ﻓﻠﻚ زﻣﻴﻞ، ﻓﻠﻤﺎ ﻛﻨﺎ ﺑﺎﻟﻘﺎدﺳﻴﺔ إذا ﻫﻮ ﻗﺪ ﺟﺎءﻧ ﺑﺠﺎر ﻟ ﻣﻦ اﻟﻌﺮب ﻗﺪ ﻛﻨﺖ أﻋﺮﻓﻪ

ﺑﺨﺎﻟﻒ ﺷﺪﻳﺪ وﻗﺎل: ﻫﺬا زﻣﻴﻠﻚ ﻓﺄﻇﻬﺮت ﻟﻪ أﻧ ﻗﺪ ﻛﻨﺖ أﺗﻤﻨﺎه ﻋﻠ رﺑ وأﺑﺪﻳﺖ ﻟﻪ ﻓﺮﺣﺎ ﺑﻤﺰاﻣﻠﺘﻪ ووﻃﻨﺖ ﻧﻔﺴ أن أﻛﻮن ﻋﺒﺪا ﻟﻪ وأﺧﺪﻣﻪ ذﻟﻚ ﻓﺮﻗﺎ ﻣﻨﻪ

And it has been narrated to me from one of his companions, from Abd Allah Ibn Awn Al-Shaybani, from a man from our companions who said,

‘I hired half a camel loader and he (the owner) said to me, ‘Do not worry about the one who will be sharing the ride with you. So when we were at Al-Qadisiyya, he came up with a neighbour of min from the Arabs, and I knew him as being a harsh opponent, and he said, ‘This is your sharer, and expressed to him that I was happy to have him share with me and serve him, and extend all the help I can to him. I did all that and served him like a servant of his, and that made him considerate towards me.

ﻗﺎل: ﻓﺈذا ﻛﻞ ﺷ وﻃﻨﺖ ﻧﻔﺴ ﻋﻠﻴﻪ ﻣﻦ ﺧﺪﻣﺘﻪ واﻟﻌﺒﻮدﻳﺔ ﻟﻪ ﻗﺪ ﺑﺎدرﻧ إﻟﻴﻪ ﻓﻠﻤﺎ ﺑﻠﻐﻨﺎ اﻟﻤﺪﻳﻨﺔ ﻗﺎل: ﻳﺎ ﻫﺬا، ان ﻟ ﻋﻠﻴﻚ ﺣﻘﺎ وﻟ ﺑﻚ ﺣﺮﻣﺔ، ﻓﻘﻠﺖ: ﺣﻘﻮق وﺣﺮم، ﻗﺎل: ﻗﺪ ﻋﺮﻓﺖ أﻳﻦ ﺗﻨﺤﻮ ﻓﺎﺳﺘﺄذن ﻟ ﻋﻠ ﺻﺎﺣﺒﻚ ﻗﺎل: ﻓﺒﻬﺖ أن أﻧﻈﺮ ﻓ وﺟﻬﻪ أدرى ﺑﻤﺎ أﺟﻴﺒﻪ ﻗﺎل: ﻓﺪﺧﻠﺖ ﻋﻠ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓﺄﺧﺒﺮﺗﻪ ﻋﻦ اﻟﺮﺟﻞ وﺟﻮاره ﻣﻨ وأﻧﻪ ﻣﻦ ،أﻫﻞ اﻟﺨﻼف وﻗﺼﺼﺖ ﻋﻠﻴﻪ ﻗﺼﺘﻪ إﻟ أن ﺳﺄﻟﻨ اﻻﺳﺘﻴﺬان ﻋﻠﻴﻚ ﻓﻤﺎ أﺟﺒﺘﻪ إﻟ ﺷ، )ﻗﺎل:( ﻓﺄذن ﻟﻪ

Thus, when I served him like a slave he started liking me. And when we arrived at Al-Medina, he said to me, ‘Do I not have a right of companionship (over you) and you approve and respect me?’ I replied: Indeed, you have rights upon me and I honour you too’. He then said: ‘I know very well where you will go, I would like you to ask permission for me to your Master (‘a) ’. I was shocked to hear his words and I did not know what to answer him, instead I kept on looking at his face. So I came up to Abu Abd Allah (‘a), I informed him (‘a) about that man, and of his neighbourhood from me and that he is one of opponents. I narrated the story to him (‘a) until he (‘a) asked me to seek permission for him to see you but I did not give any answer to him. He (‘a) said: ‘Allow him’.

،ﻗﺎل:( ﻓﻠﻢ أوت ﺷﻴﺌﺎ ﻣﻦ أﻣﻮر اﻟﺪﻧﻴﺎ ﻛﻨﺖ ﺑﻪ أﺷﺪ ﺳﺮورا ﻣﻦ اذﻧﻪ ﻟﻴﻌﻠﻢ ﻣﺎﻧ ﻣﻨﻪ(

He (the narrator) said, ‘So there was nothing which made me happier from the affairs of the world which was more intensely joyful from his (‘a) giving the permission, as my status was known from it’.

ﻗﺎل: ﻓﺠﺌﺖ ﺑﺎﻟﺮﺟﻞ ﻓﺄﻗﺒﻞ ﻋﻠﻴﻪ أﺑﻮ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم ﺑﺎﻟﺘﺮﺣﻴﺐ ﺛﻢ دﻋﺎ ﻟﻪ ﺑﺎﻟﻤﺎﺋﺪة وأﻗﺒﻞ ﻻ ﻳﺪﻋﻪ ﻳﺘﻨﺎول اﻻ ﻣﻤﺎ

ﻛﺎن ﻳﺘﻨﺎوﻟﻪ وﻳﻘﻮل: "أﻃﻌﻢ رﺣﻤﻚ اﻟﻪ" ﺣﺘ إذا رﻓﻌﺖ اﻟﻤﺎﺋﺪة، ﻗﺎل أﺑﻮ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم "ﻗﺎل رﺳﻮل اﻟﻪ ﺻﻠ .اﻟﻪ ﻋﻠﻴﻪ وآﻟﻪ"، ﻓﺄﻗﺒﻠﺖ أﺳﺘﻤﻊ ﻣﻨﻪ أﺣﺎدﻳﺚ ﻟﻢ أﻃﻤﻊ أن أﺳﻤﻊ ﻣﺜﻠﻬﺎ ﻣﻦ أﺣﺪ ﻳﺮوﻳﻬﺎ ﻋﻠ أﺑ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم

He (the narrator) said: ‘So I came with the man, and Abu Abd Allah (‘a) faced towards him with the

respect. Then he (‘a) called for the meal for him, and would not leave him to eat except from what he (‘a) ate himself (‘a), and he (‘a) was saying: ‘Eat more, may Allah (azwj) have Mercy upon you’, until when the meal was raised, Abu Abd Allah (‘a) said: ‘Rasul Allah (S) said (such and such). So he went on to hear such Ahadith from him (‘a) which I had never hear being reported from anyone from Abu Abd Allah (‘a)’.

ﺛﻢ ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓ آﺧﺮ ﻛﺎﻟﻤﻪ: "وﻟﻘﺪ أرﺳﻠﻨﺎ رﺳﺎل ﻣﻦ ﻗﺒﻠﻚ وﺟﻌﻠﻨﺎ ﻟﻬﻢ أزواﺟﺎ وذرﻳﺔ" ﻓﺠﻌﻞ ﻟﺮﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻣﻦ اﻻزواح واﻟﺬرﻳﺔ ﻣﺜﻞ ﻣﺎ ﺟﻌﻞ ﻟﻠﺮﺳﻞ ﻣﻦ ﻗﺒﻠﻪ، ﻓﻨﺤﻦ ﻋﻘﺐ رﺳﻮل ﷲ وذرﻳﺘﻪ، أﺟﺮى ﷲ ،ﻵﺧﺮﻧﺎ ﻣﺜﻞ ﻣﺎ أﺟﺮى ﻻوﻟﻨﺎ

Then Abu Abd Allah (‘a) said towards the end of his (‘a) speech: ‘(13:38) And We had Sent Messengers before you and Gave them wives and offspring’. Thus, Allah (azwj), Gave children and wives to Rasul Allah (S) as they were given to the Messengers (a) before him (S). So, we (‘a) are the children and Progeny (‘a) of Rasul Allah (S). Allah (azwj) has Made to ﬂow for the last one of us as Allah (azwj) has Made it to ﬂow for the ﬁrst one of us.

ﻗﺎل: ﺛﻢ ﻗﻤﻨﺎ ﻓﻠﻢ ﺗﻤﺮ ﺑ ﻟﻴﻠﺔ ﻛﺎﻧﺖ أﻃﻮل ﻣﻨﻬﺎ ﻓﻠﻤﺎ أﺻﺒﺤﺖ ﺟﺌﺖ إﻟ أﺑ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻓﻘﻠﺖ ﻟﻪ: أﻟﻢ

أﺧﺒﺮك ﺑﺨﺒﺮ اﻟﺮﺟﻞ ﻗﺎل: ﺑﻠ، وﻟﻦ اﻟﺮﺟﻞ ﻟﻪ أﺻﻞ ﻓﺎن ﻳﺮد اﻟﻪ ﺑﻪ ﺧﻴﺮا ﻗﺒﻞ ﻣﺎ ﺳﻤﻊ ﻣﻨﺎ، وأن ﻳﺮد ﺑﻪ ﻏﻴﺮ ذﻟﻚ ﻣﻨﻌﻪ ،ﻣﺎ ذﻛﺮت ﻣﻨﻪ ﻣﻦ ﻗﺪره أن ﻳﺤ ﻋﻨﺎ ﺷﻴﺌﺎ ﻣﻦ أﻣﺮﻧﺎ

He (the narrator) said, ‘The we arose (and left). There did not pass for me a night longer than it. So when it was the morning, I came up to Abu Abd Allah (‘a), so I said to him (‘a), ‘Did I not inform you with the news of the man?’ He (‘a) said: ‘Yes, but the man, the man has an origin for him, so Allah (azwj) Intended goodness with him before what he heard from us, and if He (azwj) had Intended other than that, would have Prevented him. What I have mentioned from it, from the amount of Ahadith, he would tell something from us, from our matter (Al-Wilayah)’.

.ﻗﺎل: ﻓﻠﻤﺎ ﺑﻠﻐﺖ اﻟﻌﺮاق وأﻧﺎ ﻻ أرى أن ﻓ اﻟﺪﻧﻴﺎ أﺣﺪا أﻧﻔﺬ ﻣﻨﻪ ﻓ ﻫﺬا اﻻﻣﺮ

He (the narrator) said, ‘So when I reached Al-Iraq, and I did not see in the world anyone more committed to this matter (Al-Wilayah) than him’.32

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻳﻮﻧﺲ ﺑﻦ ﻳﻌﻘﻮب اﻟﺒﺠﻠ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: إذا ﻛﺎن ﻳﻮم اﻟﻘﻴﺎﻣﺔ دﻋ .اﻟﺨﺎﻟﺌﻖ ﺑﺄﺳﻤﺎء أﻣﻬﺎﺗﻬﻢ اﻻ ﻧﺤﻦ وﺷﻴﻌﺘﻨﺎ ﻓﺎﻧﻬﻢ ﻳﺪﻋﻮن ﺑﺄﺳﻤﺎء آﺑﺎﺋﻬﻢ

From him, from Ibn Fadhdhal, from Yunus Ibn Yaqoub Al-Bajaly,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘When it will be the Day of Judgement, a people would be called by the names of their mothers, except for us and our (‘a) Shi’a, for they would be called with the names of their fathers’33.

ﻋﻨﻪ، ﻋﻦ اﻟﻘﺎﺳﻢ ﺑﻦ ﻳﺤﻴ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ راﺷﺪ، ﻋﻦ اﻟﺤﺴﻴﻦ ﺑﻦ ﻋﻠﻮان، وﺣﺪﺛﻨ ﻋﻦ أﺣﻤﺪ ﺑﻦ ﻋﺒﻴﺪ، ﻋﻦ اﻟﺤﺴﻴﻦ ﺑﻦ ﻋﻠﻮان، ﻋﻤﻦ ذﻛﺮه، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: إذا ﻛﺎن ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﻳﺪﻋ اﻟﻨﺎس ﺟﻤﻴﻌﺎ ﺑﺄﺳﻤﺎﺋﻬﻢ وأﺳﻤﺎء .أﻣﻬﺎﺗﻬﻢ ﺳﺘﺮا ﻣﻦ ﷲ ﻋﻠﻴﻬﻢ اﻻ ﺷﻴﻌﺔ ﻋﻠ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓﺎﻧﻬﻢ ﻳﺪﻋﻮن ﺑﺄﺳﻤﺎﺋﻬﻢ وأﺳﻤﺎء آﺑﺎﺋﻬﻢ وذﻟﻚ أن ﻟﻴﺲ ﻓﻴﻬﻢ ﻋﻬﺎر

From him, from Al-Qasim Ibn Yahya, from Al-Hasan Ibn Rashid, from Al-Husayn Ibn Alwan, from Ahmad Ibn ‘Ubayd, from Al-Husayn Ibn Alwan, from the one whom mentioned it,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘When it will be the Day of judgement, all the people together would be called by their names and the names of their mothers, a Veiling from Allah (azwj) to them, except for the Shi’a of Ali Ibn Abu Talib (‘a). So they would be called by their names and the names of their fathers, and that is because there is no adulterer among them’34.

**Chapter 10: The Wilayah**

ﺑﺎب اﻟﻮﻻﻳﺔ10 ‐

ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﻴﺴ )ﻓﻴﻤﺎ أﻋﻠﻢ،( ﻋﻦ ﻳﻌﻘﻮب ﺑﻦ ﺷﻌﻴﺐ، ﻗﺎل ﺳﺄﻟﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻋﻦ ﻗﻮل ﷲ

.!ﻋﺰوﺟﻞ: "اﻻ ﻣﻦ ﺗﺎب وآﻣﻦ وﻋﻤﻞ ﺻﺎﻟﺤﺎ ﺛﻢ اﻫﺘﺪى" ﻗﺎل: إﻟ وﻻﻳﺘﻨﺎ وﷲ، أﻣﺎ ﺗﺮى ﻛﻴﻒ اﺷﺘﺮط ﷲ ﻋﺰوﺟﻞ؟

From him, from Hamaa Ibn ‘Isa, from Yaqoub Ibn Shuayb who said,

‘I asked Abu Abd Allah (‘a) about the Words of Allah (azwj) Mighty and Majestic: ***“to him who repents and believes and does righteous deeds, then follows the right Guidance” (20:82).*** He (‘a) said: ‘To our (‘a) Wilayah, by Allah (azwj)! Have you not seen how Allah (azwj) Mighty and Majestic has Kept it (our (‘a) Wilayah) as a condition!’35

ﻋﻨﻪ، ﻋﻦ ﺑﻌﺾ أﺻﺤﺎﺑﻨﺎ، رﻓﻌﻪ ﻓ ﻗﻮل ﷲ ﻋﺰوﺟﻞ، "وﻟﺘﺒﺮوا ﷲ ﻋﻠ ﻣﺎ ﻫﺪاﻛﻢ" ﻗﺎل: اﻟﺘﺒﻴﺮ اﻟﺘﻌﻈﻴﻢ ﻟﻪ، واﻟﻬﺪاﻳﺔ .اﻟﻮﻻﻳﺔ

From him, from one of our companions, raising it,

Regarding the Words of Allah (azwj) Mighty and Majestic: ***“Exclaim the Greatness of Allah for His having Guided you” (2:185).*** He (‘a) said: ‘The exclamation of Greatness and the reverence is for Allah

(azwj), and the Guidance is the Wilayah’36.

ﻋﻨﻪ، ﻋﻦ أﺑ ﻣﺤﻤﺪ اﻟﺨﻠﻴﻞ ﺑﻦ ﻳﺰﻳﺪ، ﻋﻦ ﻋﺒﺪ اﻟﺮﺣﻤﻦ اﻟﺤﺬاء، ﻋﻦ أﺑ ﻛﻠﺪة، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: اﻟﺮوح واﻟﺮاﺣﺔ و ‐ اﻟﺮﺣﻤﺔ واﻟﻨﺼﺮة واﻟﻴﺴﺮ واﻟﻴﺴﺎر واﻟﺮﺿ واﻟﺮﺿﻮان واﻟﻔﺮج .واﻟﻤﺨﺮج واﻟﻈﻬﻮر واﻟﺘﻤﻴﻦ واﻟﻐﻨﻢ واﻟﻤﺤﺒﺔ ﻣﻦ ﷲ وﻣﻦ رﺳﻮﻟﻪ ﻟﻤﻦ واﻟ ﻋﻠﻴﺎ ﻋﻠﻴﻪ اﻟﺴﻼم واﺋﺘﻢ ﺑﻪ

From him, from Abu Muhammad Al-Khaleel Ibn Yazid, from Abdul Rahman Al-Haza’a, from Abu Kalda,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘Rasul Allah (S) said: ‘The comfort and the rest, and the mercy and the victory, and the prosperity and the ease, and the satisfaction and the pleasure, and the relief and the way out, and the appearances and the ability, and the sheep and the love – are (all) from Allah (azwj) and from His (azwj) Rasul (S) for the one who is in the Wilayah of Ali, and aspires for it’37.

**Chapter 11: What Is Only For Allah And His Rasul And Us And Our Shi’a**

ﺑﺎب ﻣﺎ ﻫﻮ اﻻ ﷲ ورﺳﻮﻟﻪ وﻧﺤﻦ وﺷﻴﻌﺘﻨﺎ 11 ‐

ﻋﻨﻪ، ﻋﻦ اﻟﻘﺎﺳﻢ ﺑﻦ ﻳﺤﻴ، ﻋﻦ ﺟﺪه اﻟﺤﺴﻦ ﺑﻦ راﺷﺪ، ﻋﻦ أﺑ ﺑﺼﻴﺮ ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: وﷲ ﻣﺎ ﺑﻌﺪﻧﺎ ﻏﻴﺮﻛﻢ، واﻧﻢ ﻣﻌﻨﺎ ﻓ اﻟﺴﻨﺎم اﻻﻋﻠ، ﻓﺘﻨﺎﻓﺴﻮا ﻓ اﻟﺪرﺟﺎت

From him, from Al-Qasim Ibn Yahya, from his grandfather Al-Hasan Ibn Rashid, from Abu Baseer who said,

‘Abu Abd Allah (‘a) said: ‘How distant the others are from us, and you all (Shi’a) are with us in the highest peak, therefore compete (among yourselves) with regard to the Levels (in the Paradise)’38.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺳﻌﺪان ﺑﻦ ﻣﺴﻠﻢ، ﻋﻦ اﻟﺤﺴﻴﻦ ﺑﻦ أﺑ اﻟﻌﻼء، ﻗﺎل: ﻗﺎل أﺑﻮ – ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ان ﻟﻞ ﺷ .ﺟﻮﻫﺮا، وﺟﻮﻫﺮ وﻟﺪ آدم ﻣﺤﻤﺪ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ وﻧﺤﻦ وﺷﻴﻌﺘﻨﺎ

From him, from his father, from Sa’dan Ibn Muslim, from Al-Husayn Ibn Abu Al-A’ala who said,

‘Abu Abd Allah (‘a) said: ‘For everything is an ‘ﺟﻮﻫﺮا’ excellence, and the ‘ﺟﻮﻫﺮ’ of the children of Adam (‘a) are Muhammad (S), and us and our (‘a) Shi’a’39.

.ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺳﻌﺪان ﺑﻦ ﻣﺴﻠﻢ، ﻋﻦ ﺳﺪﻳﺮ، ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ ‐ اﻟﺴﻼم: أﻧﺘﻢ آل ﻣﺤﻤﺪ، أﻧﺘﻢ آل ﻣﺤﻤﺪ

From him, from his father, from Sa’dan Ibn Muslim, from Sudeyr who said,

‘Abu Abd Allah (‘a) said: ‘You all (Shi’a) are (to be included) in the Progeny (‘a) of Muhammad (S)! You all (Shi’a) are (to be included) in the Progeny (‘a) of Muhammad (S)!’40

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﻋﻤﺮو ﺑﻦ أﺑ اﻟﻤﻘﺪام، ﻋﻦ ﻣﺎﻟﻚ ﺑﻦ أﻋﻴﻦ اﻟﺠﻬﻨ ﻗﺎل: أﻗﺒﻞ اﻟ أﺑﻮ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻓﻘﺎل :ﻳﺎ ﻣﺎﻟﻚ أﻧﺘﻢ واﻟﻪ ﺷﻴﻌﺘﻨﺎ ﺣﻘﺎ، ﻳﺎ ﻣﺎﻟﻚ ﺗﺮاك ﻗﺪ أﻓﺮﻃﺖ ﻓ اﻟﻘﻮل ﻓ ﻓﻀﻠﻨﺎ، اﻧﻪ ﻟﻴﺲ ﻳﻘﺪر أﺣﺪ ﻋﻠ ﺻﻔﺔ اﻟﻪ

" وﻛﻨﻪ ﻗﺪرﺗﻪ وﻋﻈﻤﺘﻪ ﻓﻤﺎ ﻻ ﻳﻘﺪر أﺣﺪ ﻋﻠ ﻛﻨﻪ ﺻﻔﺔ اﻟﻪ وﻛﻨﻪ ﻗﺪرﺗﻪ وﻋﻈﻤﺘﻪ "وﻟﻪ اﻟﻤﺜﻞ اﻻﻋﻠ

From him, from Ibn Mahboub, from Amr Ibn Abu Al-Maqdam, from Maalik Ibn Ayn Al-Jahny who said,

‘Abu Abd Allah (‘a) faced towards me and said, ‘O Maalik! You all are our (‘a) true Shi’a! O Maalik! Do you think that you have been excessive in speaking of our (‘a) merits? There is no one who has the ability over the Attributes of Allah (azwj), and have His (azwj) Power and His (azwj) Greatness, just as no other can have the Attributes of Allah (azwj) and have His (azwj) Power and His (azwj) Greatness: ***“and Allah's is the Exalted Example” (16:60).***’

ﻓﺬﻟﻚ ﻻ ﻳﻘﺪر أﺣﺪ ﻋﻠ ﺻﻔﺔ رﺳﻮل اﻟﻪ ﺻﻠ اﻟﻪ ﻋﻠﻴﻪ وآﻟﻪ وﻓﻀﻠﻨﺎ وﻣﺎ أﻋﻄﺎﻧﺎ اﻟﻪ وﻣﺎ أوﺟﺐ ﻣﻦ ﺣﻘﻮﻗﻨﺎ، وﻛﻤﺎ ﻻ ﻳﻘﺪر أﺣﺪ أن ﻳﺼﻒ ﻓﻀﻠﻨﺎ وﻣﺎ أﻋﻄﺎﻧﺎ اﻟﻪ وﻣﺎ أوﺟﺐ اﻟﻪ ﻣﻦ ﺣﻘﻮﻗﻨﺎ ﻓﺬﻟﻚ ﻻ ﻳﻘﺪر أﺣﺪ أن ﻳﺼﻒ ﺣﻖ اﻟﻤﺆﻣﻦ ،وﻳﻘﻮم ﺑﻪ ﻣﻤﺎ أوﺟﺐ اﻟﻪ ﻋﻠ أﺧﻴﻪ اﻟﻤﺆﻣﻦ

Just like that, no one has the ability over the attributes of Rasul Allah (S), and our (‘a) merits, and what Allah (azwj) has Given us, and what He (azwj) has Obligated from our (‘a) rights. Just as no one has the ability to have the attributes of our (‘a) merits, and what Allah (azwj) has Given us, and what He (azwj) has Obligated from our (‘a) rights, similar to that, no one has the ability that he should have the attributes of the Believer, and stand by it from what Allah (azwj) has Obligated upon his brother Believer.

واﻟﻪ ﻳﺎ ﻣﺎﻟﻚ ان اﻟﻤﺆﻣﻨﻴﻦ ﻟﻴﻠﺘﻘﻴﺎن ﻓﻴﺼﺎﻓﺢ ﻛﻞ واﺣﺪ ﻣﻨﻬﻤﺎ ﺻﺎﺣﺒﻪ ﻓﻤﺎ ﻳﺰال اﻟﻪ ﺗﺒﺎرك وﺗﻌﺎﻟ ﻧﺎﻇﺮا اﻟﻴﻬﻤﺎ

ﺑﺎﻟﻤﺤﺒﺔ واﻟﻤﻐﻔﺮة، وان اﻟﺬﻧﻮب ﻟﺘﺤﺎت ﻋﻦ وﺟﻮﻫﻬﻤﺎ وﺟﻮارﺣﻬﻤﺎ ﺣﺘ ﻳﻔﺘﺮﻗﺎ، ﻓﻤﻦ ﻳﻘﺪر ﻋﻠ ﺻﻔﺔ اﻟﻪ وﺻﻔﺔ ﻣﻦ

!ﻫﻮ ﻫﺬا ﻋﻨﺪ اﻟﻪ؟

By Allah (azwj), O Maalik! The Believers would be meeting each other and shaking hands, every one of them to his companion. So Allah (azwj) the High will not cease to Look at them with the Love and the Forgiveness. The sins would erode from their faces and their body parts until they separate from them. So who is the one who has the ability over (to have) the Attributes of Allah (azwj) and the attributes of the one who is like this in the Presence of Allah (azwj)?’41

**Chapter 12: The Day When We Will Call Every Human Being With Their Imam**

**Chapter 12: *“The Day when We will Call every human being with their [ respective] Imam” (17:71)***

" ﺑﺎب "ﻳﻮم ﻧﺪﻋﻮ ا ﻛﻞ اﻧﺎس ﺑﺎﻣﺎﻣﻬﻢ 12 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ، ﻋﻦ اﻟﺤﻠﺒ، ﻋﻦ اﺑﻦ ﻣﺴﺎن، ﻋﻦ ﻣﺎﻟﻚ اﻟﺠﻬﻨ، ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، اﻧﻪ .ﻟﻴﺲ ﻣﻦ ﻗﻮم اﺋﺘﻤﻮا ﺑﺎﻣﺎﻣﻬﻢ ﻓ اﻟﺪﻧﻴﺎ اﻻ ﺟﺎء ﻳﻮم ‐ اﻟﻘﻴﺎﻣﺔ ﻳﻠﻌﻨﻬﻢ وﻳﻠﻌﻨﻮﻧﻪ اﻻ أﻧﺘﻢ وﻣﻦ ﻛﺎن ﻋﻠ ﻣﺜﻞ ﺣﺎﻟﻢ

From him, from his father, from Al-Nazar, from Al-Halby, from Ibn Muskaan, from Maalik Al-Jahny who said,

‘Abu Abd Allah (‘a) said: ‘There is no group of people who followed their imam in the world except that he would be coming on the Day of Judgement cursing them, and they would be cursing him, except you (Shi’a), and the one who was upon a state similar to yours’42.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ ﻣﺎﻟﻚ ﺑﻦ أﻋﻴﻦ ﻗﺎل: ﻗﺎل ﻟ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻳﺎ .ﻣﺎﻟﻚ أﻣﺎ ﺗﺮﺿﻮن أن ﻳﺄﺗ ﻛﻞ ﻗﻮم ﻳﻠﻌﻦ ﺑﻌﻀﻬﻢ ﺑﻌﻀﺎ اﻻ أﻧﺘﻢ وﻣﻦ ﻗﺎل ﺑﻘﻮﻟﻢ

From him, from his father, from Hamza Ibn Abd Allah, from Jameel Ibn Daraaj, from Maalik Ibn Ayn who said,

‘Abu Abd Allah (‘a) said to me: ‘O Maalik! But, are you not pleased that every group of people would be cursing each other except for you (Shi’a) and the ones who speak by your speech?’43

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ اﺑﻦ ﻣﺴﺎن، ﻋﻦ ﻳﻌﻘﻮب ﺑﻦ ﺷﻌﻴﺐ، ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، "ﻳﻮم ﻫﻠﻚ ﻧﺪﻋﻮا ﻛﻞ أﻧﺎس ﺑﺎﻣﺎﻣﻬﻢ "ﻓﻘﺎل: ﻧﺪﻋﻮ ﻛﻞ ﻗﺮن ﻣﻦ ﻫﺬه اﻻﻣﺔ ﺑﺎﻣﺎﻣﻬﻢ، ﻗﻠﺖ: ﻓﻴﺠ رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻓ ﻗﺮﻧﻪ، وﻋﻠ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓ ﻗﺮﻧﻪ، واﻟﺤﺴﻦ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓ ﻗﺮﻧﻪ، واﻟﺤﺴﻴﻦ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓ ﻗﺮﻧﻪ، وﻛﻞ اﻣﺎم .ﻓ ﻗﺮﻧﻪ اﻟﺬي ﺑﻴﻦ أﻇﻬﺮﻫﻢ؟ ‐ ﻗﺎل: ﻧﻌﻢ

From him, from his father, from Al-Nazar Ibn Suweyd, from Ibn Muskaan, from Yaqoub Ibn Shuayb who said,

‘I said to Abu Abd Allah (‘a), ***“The Day when We will Call every human being with their Imam (17:71)”.*** So he (‘a) said: ‘Every generation of this community would be Called with their Imam (‘a)’. I said, ‘So Rasul Allah (S) would come among his (‘a) generation, and Ali among his (‘a) generation, and

Al-Hasan (‘a) would come among his (‘a) generation, and Al-Husayn (‘a) would come among his (‘a) generation, and every Imam (‘a) among his (‘a) generation in whose presence he (‘a) passed away?’ He (‘a) said: ‘Yes’44.

**Chapter 13: Say: I Do Not Ask Of You Any Reward For It But Love For My Near Relatives**

**Chapter 13: *“Say: I do not ask of you any reward for it but love for my near relatives” (42:23)***

" ﺑﺎب "ﻗﻞ ﻻ أﺳﺄﻟﻢ ﻋﻠﻴﻪ أﺟﺮا اﻻ اﻟﻤﻮدة ﻓ اﻟﻘﺮﺑ 13 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻤﻦ ﺣﺪﺛﻪ، ﻋﻦ اﺳﺤﺎق ﺑﻦ ﻋﻤﺎر، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻣﺴﻠﻢ، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ان اﻟﺮﺟﻞ ﻳﺤﺐ اﻟﺮﺟﻞ وﻳﺒﻐﺾ وﻟﺪه، ﻓﺄﺑ ﷲ ﻋﺰ وﺟﻞ اﻻ أن ﻳﺠﻌﻞ ﺣﺒﻨﺎ ﻣﻔﺘﺮﺿﺎ أﺧﺬه ﻣﻦ أﺧﺬه وﺗﺮﻛﻪ ﻣﻦ ﺗﺮﻛﻪ

."واﺟﺒﺎ، ﻓﻘﺎل: "ﻗﻞ ﻻ أﺳﺄﻟﻢ ﻋﻠﻴﻪ أﺟﺮا اﻻ اﻟﻤﻮدة ﻓ اﻟﻘﺮﺑ

From him, from his father, from the one who narrated it, from Is’haq Ibn ‘Ammar, from Muhammad Ibn Muslim who said,

‘I heard Abu Ja’far (‘a) saying: ‘The man loves the man but hates his son, so Allah (azwj) Mighty and Majestic Refused and Made loving us as a Necessity. The one who took it, took it (an Obligation), and the one who neglected it, neglected it, an Obligation. Thus He (azwj) Said: ***“Say: I do not ask of you any reward for it but love for my near relatives” (42:23)***45.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ أﺑ ﺟﻌﻔﺮ اﻻﺣﻮل، ﻋﻦ ﺳﺎﻟﻢ ﺑﻦ اﻟﻤﺴﺘﻨﻴﺮ، ﻗﺎل: ﺳﺄﻟﺖ أﺑﺎ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻋﻦ ﻗﻮل ﷲ ﻋﺰوﺟﻞ "ﻗﻞ ﻻ أﺳﺄﻟﻢ ﻋﻠﻴﻪ أﺟﺮا اﻻ اﻟﻤﻮدة ﻓ اﻟﻘﺮﺑ" ﻓﻘﺎل: ﻫ وﷲ ﻓﺮﻳﻀﺔ ﻣﻦ ﷲ ﻋﻠ اﻟﻌﺒﺎد ﻟﻤﺤﻤﺪ ﺻﻠ ﷲ ﻋﻠﻴﻪ .وآﻟﻪ ﻓ أﻫﻞ ﺑﻴﺘﻪ

From him, from Ibn Mahboub, from Abu Ja’far Al-Ahowl, from Salaam Ibn Mustaneer who said,

‘I asked Abu Ja’far (‘a) about the Words of Allah (azwj) Mighty and Majestic: ***“Say: I do not ask of you any reward for it but love for my near relatives” (42:23)***, so he (‘a) said: ‘By Allah (azwj)! It is an Obligation from Allah (azwj) upon the servants to Muhammad (S) with regards to the People (‘a) of his

(S) Household’46.

ﻋﻨﻪ، ﻋﻦ اﻟﻬﻴﺜﻢ ﺑﻦ ﻋﺒﺪ اﻟﻪ اﻟﻨﻬﺪي، ﻋﻦ اﻟﻌﺒﺎس ﺑﻦ ﻋﺎﻣﺮ اﻟﻘﺼﻴﺮ، ﻋﻦ ﺣﺠﺎج اﻟﺨﺸﺎب، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل ﻻﺑ ﺟﻌﻔﺮ اﻻﺣﻮل: ﻣﺎ ﻳﻘﻮل ﻣﻦ ﻋﻨﺪﻛﻢ ﻓ ﻗﻮل اﻟﻪ ﺗﺒﺎرك وﺗﻌﺎﻟ؟" ‐ ﻗﻞ ﻻ أﺳﺄﻟﻢ ﻋﻠﻴﻪ أﺟﺮا اﻻ

اﻟﻤﻮدة ﻓ اﻟﻘﺮﺑ. "ﻓﻘﺎل: ﻛﺎن اﻟﺤﺴﻦ اﻟﺒﺼﺮي ﻳﻘﻮل :ﻓ أﻗﺮﺑﺎﺋ ﻣﻦ اﻟﻌﺮب، ﻓﻘﺎل أﺑﻮ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻟﻨ

،أﻗﻮل ﻟﻘﺮﻳﺶ اﻟﺬﻳﻦ ﻋﻨﺪﻧﺎ: ﻫ ﻟﻨﺎ ﺧﺎﺻﺔ، ﻓﻴﻘﻮﻟﻮن: ﻫ ﻟﻨﺎ وﻟﻢ ﻋﺎﻣﺔ

From him, from Al-Haysam Ibn Abd Allah Al-Nahdy, from Al-Abbas Ibn Aamir Al-Qaysar, from Hajjaj Al-Khashaab who said,

‘I heard Abu Abd Allah (‘a) saying to Abu Ja’far Al-Ahowl: ‘What are they saying in your presence regarding the Words of Allah (azwj) Blessed and High: ***“Say: I do not ask of you any reward for it but love for my near relatives” (42:23)***?’ So he said, ‘Al-Hasan Al-Basry was saying, ‘It is regarding the near relatives from the Arabs’. So Abu Abd Allah (‘a) said: ‘But I am saying among the Qureysh who are in our (‘a) presence: ‘It is for us in particular’. So they are saying, ‘It is for us and for you generally’.

ﻓﺄﻗﻮل: ﺧﺒﺮوﻧ ﻋﻦ اﻟﻨﺒ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ، إذا ﻧﺰﻟﺖ ﺑﻪ ﺷﺪﻳﺪة ﻣﻦ ﺧﺺ ﺑﻬﺎ؟ أﻟﻴﺲ اﻳﺎﻧﺎ ﺧﺺ ﺑﻬﺎ؟ ﺣﻴﻦ أراد أن ﻳﻼﻋﻦ أﻫﻞ ﻧﺠﺮان أﺧﺬ ﺑﻴﺪ ﻋﻠ وﻓﺎﻃﻤﺔ واﻟﺤﺴﻦ واﻟﺤﺴﻴﻦ ﻋﻠﻴﻬﻢ اﻟﺴﻼم، وﻳﻮم ﺑﺪر ﻗﺎل ﻟﻌﻠ وﺣﻤﺰة وﻋﺒﻴﺪة ﺑﻦ

.!اﻟﺤﺎرث ﻗﺎل: ﻓﺄﺑﻮا ﻳﻘﺮون ﻟ، أﻓﻠﻢ اﻟﺤﻠﻮ، وﻟﻨﺎ اﻟﻤﺮ؟

So I am saying: ‘Inform me about the Prophet (S), when a difﬁculty descended upon him (S), who was ‘ﺧﺺ’ specialised for it? Were we (‘a) not meant to be specialised by it? When Rasul Allah (S) intended to curse the people of Najran, he (S) grabbed the hand of Ali, and Fatimah (‘a), and Al-Hasan (‘a), and Al-Husayn (‘a). And on the Day of Badr he (S) said to Ali, and Hamza, and ‘Ubayda Ibn Al-Haaris: ‘They have refused to accept me’. So for you is the sweet, and for us is the bitter?’47

ﻋﻨﻪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻋﻠ اﻟﺨﺰاز، ﻋﻦ ﻣﺜﻨ اﻟﺤﻨﺎط، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻋﺠﻼن ﻗﺎل: ﺳﺄﻟﺖ أﺑﺎ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻋﻦ ﻗﻮل ﷲ ﻋﺰوﺟﻞ: "ﻗﻞ ﻻ أﺳﺄﻟﻢ ﻋﻠﻴﻪ أﺟﺮا اﻻ اﻟﻤﻮدة ﻓ اﻟﻘﺮ ﺑ"؟ ‐ ﻓﻘﺎل: ﻫﻢ اﻻﺋﻤﺔ اﻟﺬﻳﻦ ﻻ ﻳﺄﻛﻠﻮن اﻟﺼﺪﻗﺔ وال ﺗﺤﻞ .ﻟﻬﻢ

From him, from Al-Hasan Ibn Ali Al-Khazaz, from Masy Al-Hanaat, from Abd Allah Ibn Ajlan who said,

‘I asked Abu Ja’far (‘a) about the Words of Allah (azwj) Mighty and Majestic: ***“Say: I do not ask of you any reward for it but love for my near relatives” (42:23)***, so he (‘a) said: ‘They (‘a) are the Imams (‘a) who are not consuming the charity, nor is it Permissible for them (‘a)’48.

**Chapter 14: You (Shi’a) Are The People Of The Religion Of Allah**

" ﺑﺎب "أﻧﺘﻢ أﻫﻞ دﻳﻦ ﷲ 14 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻣﺴﺎن، ﻋﻦ أﺑ ﻋﻤﺮو اﻟﻠﻴﻨ ﻗﺎل: ﻛﻨﺖ أﻃﻮف ﻣﻊ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، وﻫﻮ ﻣﺘ ﻋﻠ إذ ﻗﺎل ﻳﺎ ﻋﻤﺮو: ﻣﺎ أﻛﺜﺮ اﻟﺴﻮاد ﻳﻌﻨ اﻟﻨﺎس ﻓﻘﻠﺖ: أﺟﻞ ﺟﻌﻠﺖ

ﻓﺪاك، ﻓﻘﺎك أﻣﺎ وﷲ ﻣﺎ ﻳﺤﺞ ﻟﻪ ﻏﻴﺮﻛﻢ، وﻻ ﻳﺆﺗ أﺟﺮه ﻣﺮﻳﺘﻦ ﻏﻴﺮﻛﻢ، أﻧﺘﻢ وﷲ رﻋﺎة اﻟﺸﻤﺲ واﻟﻘﻤﺮ، وأﻧﺘﻢ وﷲ أﻫﻞ .دﻳﻦ ﷲ، ﻣﻨﻢ ﻳﻘﺒﻞ وﻟﻢ ﻳﻐﻔﺮ

From him, from his father, from Hamza Ibn Abd Allah, from Jameel Ibn Daraaj, from Abd Allah Ibn Muskaan, from Abu Amr Al-Kulayni who said,

‘I was circumambulating (the Kabah) with Abu Abd Allah (‘a), and he (‘a) leant towards me and said: ‘O Amr! How abundant is the majority’ – meaning the people. So I said, ‘Certainly, may I be sacriﬁced for you! According to you’. He (‘a) said: ‘But, by Allah (azwj), no one is performing Hajj for the Sake of Allah (azwj) apart from you (Shi’a), nor will anyone will be Given the Recompense twice apart from you (Shi’a). You all are, by Allah (azwj), herders of the sun and the moon; and you all are, by Allah (azwj), the people of the Religion of Allah (azwj). Acceptance is from you, and for you is the Forgiveness’49.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻤﻦ ﺣﺪﺛﻪ، ﻋﻦ ﻋﺒﻴﺪ اﻟﻪ ﺑﻦ ﻋﻠ اﻟﺤﻠﺒ ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﺎ أردت أن أﺣﺪﺛﻢ

وﻻﺣﺪﺛﻨﻢ وﻻ ﻧﺼﺤﻦ ﻟﻢ، وﻛﻴﻒ ﻻ أﻧﺼﺢ ﻟﻢ؟! وأﻧﺘﻢ واﻟﻪ ﺟﻨﺪ اﻟﻪ، واﻟﻪ ﻣﺎ ﻳﻌﺒﺪ اﻟﻪ ﻋﺰوﺟﻞ أﻫﻞ دﻳﻦ ﻏﻴﺮﻛﻢ،

.ﻓﺨﺬوه وﻻ ﺗﺬﻳﻌﻮه وﻻ ﺗﺤﺒﺴﻮه ﻋﻦ أﻫﻠﻪ ﻓﻠﻮ ﺣﺒﺴﺖ ﻋﻨﻢ ﻳﺤﺒﺲ ﻋﻨ

From him, from his father, from the one who narrated it, from ‘Ubaydullah Ibn Ali Al-Halby who said,

‘Abu Abd Allah (‘a) said: ‘What I wanted to do was to narrate to you and discuss with you, and advise you. And how should I not advise you all? By Allah (azwj)! You are the army of Allah (azwj). By Allah (azwj)! No one from the people of the Religion worship Allah (azwj) apart from you. So grab it and do not circulate it, and do not withhold it from its deserving ones, for if I had withheld it from you, it would have been withheld from me’50.

ﻋﻦ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﻴ ﻋﻦ أﻳﻮب ﺑﻦ ﺣﺮ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: أﻧﺘﻢ وﷲ ﻋﻠ دﻳﻦ ﷲ .ودﻳﻦ رﺳﻮﻟﻪ ودﻳﻦ ﻋﻠ ﺑﻦ أﺑ ﻃﺎﻟﺐ، وﻣﺎ ﻫ اﻻ آﺛﺎر ﻋﻨﺪﻧﺎ ﻣﻦ رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻧﻨﺰﻫﺎ

From him, from his father, from Al-Nazar, from Yahya Al-Halby, from Ayoub Ibn Hurr,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘You all are, by Allah (azwj) upon the Religion of Allah (azwj) and His (azwj) Rasul (‘a), and Religion of Ali Ibn Abu Talib (‘a). And it is not except for the ‘آﺛﺎر’ effects which in our (‘a) possession from Rasul Allah (S). We (‘a) have treasured it’51.

**Chapter 15: ‘You (Shi’a) Are Upon The Truth And The Ones Who Are Opposing You Are Upon The Falsehood**

" ﺑﺎب "أﻧﺘﻢ ﻋﻠ اﻟﺤﻖ و ﻣﻦ ﺧﺎﻟﻔﻢ ﻋﻠ اﻟﺒﺎﻃﻞ 15 ‐

ﻣﻦ ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻣﺴﺎن، ﻋﻦ ﺑﺪر ﺑﻦ اﻟﻮﻟﻴﺪ اﻟﺨﺜﻌﻤ ﻗﺎل: دﺧﻞ ﻳﺤﻴ ﺑﻦ ﺳﺎﺑﻮر ﻋﻠ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻟﻴﻮدﻋﻪ ﻓﻘﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: أﻣﺎ وﷲ اﻧﻢ ﻟﻌﻠ اﻟﺤﻖ، وان .ﺧﺎﻟﻔﻢ ﻟﻌﻠ ﻏﻴﺮ اﻟﺤﻖ، وﷲ ﻣﺎ أﺷﻚ أﻧﻢ ﻓ اﻟﺠﻨﺔ، ﻓﺎﻧ ﻻرﺟﻮ أن ﻳﻘﺮ ﷲ أﻋﻴﻨﻢ إﻟ ﻗﺮﻳﺐ

From him, from his father, from Al-Nazar Ibn Suweyd, from Yahya Al-Halby, from Abd Allah Ibn Muskaan, from Badr Ibn Al-Waleed Al-Khathamy who said,

‘Yahya Ibn Sabour came up to Abu Abd Allah (‘a) for his appointment, so Abu Abd Allah (‘a) said: ‘But, by Allah (azwj), You all are upon the Truth, and the ones who are opposing you are upon other than the Truth. By Allah (azwj)! There is no doubt that you all would be in the Paradise, so I hope that Allah (azwj) would Delight your eyes very soon’52.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ أﺑ أﻳﻮب، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻣﺴﻠﻢ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: أﻣﺎ اﻧﻪ ﻟﻴﺲ ﻋﻨﺪﻧﺎ ﻻﺣﺪ ﻣﻦ اﻟﻨﺎس ﺣﻖ وﻻ ﺻﻮاب اﻻ ﻣﻦ ﺷ أﺧﺬوه ﻣﻨﺎ أﻫﻞ اﻟﺒﻴﺖ، وﻻ أﺣﺪ ﻣﻦ اﻟﻨﺎس ﻳﻘﻀ ﺑﺤﻖ وﻋﺪل وﺻﻮاب اﻻ ﻣﻔﺘﺎح ذﻟﻚ اﻟﻘﻀﺎء وﺑﺎﺑﻪ وأوﻟﻪ وﺳﺒﺒﻪ ﻋﻠ ﺑﻦ أﺑ ﻃﺎﻟﺐ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻓﺈذا اﺷﺘﺒﻬﺖ ﻋﻠﻴﻬﻢ اﻻﻣﻮر ﻛﺎن اﻟﺨﻄﺎء ﻣﻦ .ﻗﺒﻠﻬﻢ إذا أﺧﻄﺄوا واﻟﺼﻮاب ﻣﻦ ﻗﺒﻞ ﻋﻠ ﺑﻦ أﺑ ﻃﺎﻟﺐ ﻋﻠﻴﻪ اﻟﺴﻼم

From him, from Ibn Mahboub, from Abu Ayoub, from Muhammad Ibn Muslim,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘But, there is not with us of the rights of any one from the people, nor any correctness except from something they have taken it from us, the People (‘a) of the Household. And there is no one from the people who judges rightly, and justly, and correctly except that the key of that judgement, and its door, and its origin, and its reason is Ali Ibn Abu Talib (‘a). So when the matters were confusing to them, it was the error of those who were before them when they erred. And the correctness from before is Ali Ibn Abu Talib (‘a)’53.

**Chapter 16: There Is None Upon The Religion Of Ibrahim Except For You (Shi’a)**

" ﺑﺎب "ﻣﺎ ﻋﻠ ﻣﻠﺔ اﺑﺮاﻫﻴﻢ ﻏﻴﺮﻛﻢ 16 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ اﻟﻪ، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ ﺣﺴﺎن ﺑﻦ أﺑ ﻋﻠ اﻟﻌﺠﻠ، ﻋﻦ ﻋﻤﺮان ﺑﻦ ﻣﻴﺜﻢ، ﻋﻦ ﺣﺒﺎﺑﺔ اﻟﻮاﻟﺒﻴﺔ، ﻗﺎل: دﺧﻠﻨﺎ ﻋﻠ اﻣﺮأة ﻗﺪ ﺻﻔﺮﺗﻬﺎ اﻟﻌﺒﺎدة أﻧﺎ وﻋﺒﺎﺑﺔ ﺑﻦ رﺑﻌ، ﻓﻘﺎﻟﺖ: ﻣﻦ اﻟﺬي ﻣﻌﻚ؟ ‐ ﻗﻠﺖ: ﻫﺬا اﺑﻦ أﺧﻴﻚ ﻣﻴﺜﻢ، ﻗﺎﻟﺖ: اﺑﻦ أﺧ واﻟﻪ ﺣﻘﺎ، أﻣﺎ اﻧ ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ اﻟﻪ اﻟﺤﺴﻴﻦ ﺑﻦ ﻋﻠ ﻋﻠﻴﻬﻤﺎ اﻟﺴﻼم ﻳﻘﻮل: ﻣﺎ أﺣﺪ .ﻋﻠ ﻣﻠﺔ اﺑﺮاﻫﻴﻢ اﻻ ﻧﺤﻦ و ﺷﻴﻌﺘﻨﺎ وﺳﺎﺋﺮ اﻟﻨﺎس ﻣﻨﻬﺎ ﺑﺮآء

From him, from his father, from Hamza Ibn Abd Allah, from Jameel Ibn Darraj, from Hisan Ibn Abu Ali

Al-Ajaly, from Imran Ibn Maysam, from Hababat Al-Walabiya who said,

‘We came to a woman whose worship had turned her pale. It was I, and Ababat Ibn Rabi’e. So she said, ‘Who is this one with you?’ I said, ‘This is a son of your brother, Maysam’. She said, ‘Son of my brother truly, by Allah (azwj). But, I heard Abu Abd Allah Al-Husayn (‘a) Ibn Ali saying: ‘There is no one upon the Religion of Ibrahim (‘a) except for us and our (‘a) Shi’a; and the rest of the people are away from it’54.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ واﺑﻦ أﺑ ﻧﺠﺮان، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﻴﺴ، ﻋﻦ اﻟﺤﺴﻴﻦ ﺑﻦ ﻣﺨﺘﺎر، ﻋﻦ ﻋﺒﺪ اﻟﺮﺣﻤﻦ ﺑﻦ ﺳﻴﺎﺑﺔ، ﻋﻦ ﻋﻤﺮان ﺑﻦ ﻣﻴﺜﻢ، ﻋﻦ ﺣﺒﺎﺑﺔ اﻟﻮاﻟﺒﻴﺔ، ﻗﺎل: دﺧﻠﺖ ﻋﻠﻴﻬﺎ ﻓﻘﺎﻟﺖ: ﻣﻦ أﻧﺖ؟ ‐ ﻗﻠﺖ: اﺑﻦ أﺧﻴﻚ ﻣﻴﺜﻢ، ﻓﻘﺎﻟﺖ: أﺧ وﷲ ﻻ ﺣﺪﺛﻨﻚ ﺑﺤﺪﻳﺚ ﺟﻤﻌﺘﻪ ﻣﻦ ﻣﻮاﻟﻚ اﻟﺤﺴﻴﻦ ﺑﻦ ﻋﻠ ﺑﻦ أﺑ ﻃﺎﻟﺐ ﻋﻠﻴﻪ اﻟﺴﻼم، اﻧ ﺳﻤﻌﺘﻪ ﻳﻘﻮل: واﻟﺬي ﺟﻌﻞ أﺣﻤﺲ ﺧﻴﺮ

ﺑﺠﻴﻠﺔ، وﻋﺒﺪ اﻟﻘﻴﺲ ﺧﻴﺮ رﺑﻴﻌﺔ، وﻫﻤﺪان ﺧﻴﺮ اﻟﻴﻤﻦ، اﻧﻢ ﻟﺨﻴﺮ اﻟﻔﺮق، ﺛﻢ ﻗﺎل: ﻣﺎ ﻋﻠ ﻣﻠﺔ اﺑﺮاﻫﻴﻢ اﻻ ﻧﺤﻦ وﺷﻴﻌﺘﻨﺎ، .وﺳﺎﺋﺮ اﻟﻨﺎس ﻣﻨﻬﺎ ﺑﺮآء

From him, from his father and Ibn Abu Najran, from Hammad Ibn ‘Isa, from Al-Husayn Ibn Mukhtar, from Abdul Rahman Ibn Sayaba, from Imran Ibn Maysam, from Hababat Al-Walabiya, said,

‘We came up to her, so she said, ‘Who are you?’ I said, ‘Son of your brother, Maysam’. So she said, ‘My brother, by Allah (azwj). I will narrate to you a Hadith from your Master (‘a) Al-Husayn (‘a) Ibn Ali Ibn Abu Talib (‘a). I heard him (‘a) saying: ‘By the One Who (azwj) Made Ahmas the best of Bajeela, and Abdul Qays the best of Rabi’a, and Hamdan the best of Yemen, you all are the best of the sects’. Then he (‘a) said: ‘There is none upon the Religion of Ibrahim (‘a), except for us and our (‘a) Shi’a. The rest of the people are away from it’55.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ وﻣﺤﻤﺪ ﺑﻦ ﻋﻴﺴ، ﻋﻦ ﺻﻔﻮان ﺑﻦ ﻳﺤﻴ، ﻋﻦ اﺳﺤﺎق ﺑﻦ ﻋﻤﺎر، ﻋﻦ ﻋﺒﺎد ﺑﻦ زﻳﺎد ﻗﺎل: ﻗﺎل ﻟ أﺑﻮ ﻋﺒﺪ .ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻳﺎ ﻋﺒﺎد، ﻣﺎ ﻋﻠ ﻣﻠﺔ اﺑﺮاﻫﻴﻢ أﺣﺪ ﻏﻴﺮﻛﻢ، وﻣﺎ ﻳﻘﺒﻞ ﷲ اﻻ ﻣﻨﻢ، وﻻ ﻳﻐﻔﺮ اﻟﺬﻧﻮب اﻻ ﻟﻢ

From him, from his father, and Muhammad Ibn ‘Isa, from Safwan Ibn Yahya, from Is’haq Ibn ‘Ammar, from Abaad Ibn Ziyad who said,

‘Abu Abd Allah (‘a) said to me: ‘O Abaad! There is none upon the Religion of Ibrahim (S) apart from you (Shi’a), and Allah (azwj) will not Accept (from anyone) except from you all, nor Forgive the sins (for anyone) except for you all’56.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﺜﻤﺎن، ﻋﻦ ﻋﺒﺪ اﻟﻪ ﺑﻦ ﺳﻠﻴﻤﺎن اﻟﺼﻴﺮﻓ، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم

ﻳﻘﻮل: "ان أوﻟ اﻟﻨﺎس ﺑﺎﺑﺮاﻫﻴﻢ ﻟﻠﺬﻳﻦ اﺗﺒﻌﻮه وﻫﺬا اﻟﻨﺒ واﻟﺬﻳﻦ آﻣﻨﻮا". ﺛﻢ ﻗﺎل: أﻧﺘﻢ واﻟﻪ ﻋﻠ دﻳﻦ اﺑﺮاﻫﻴﻢ وﻣﻨﻬﺎﺟﻪ، .وأﻧﺘﻢ أوﻟ اﻟﻨﺎس ﺑﻪ

From him, from Ibn Fadhdhal, from Hammad Ibn ‘Uthman, from Abd Allah Ibn Suleyman Al-Sayraﬁ who said,

‘I heard Abu Ja’far (‘a) saying: ‘The closest of the people with Ibrahim (‘a) are those who followed him (‘a), and this Prophet (S) and those who believed’. Then he (‘a) said: ‘You all (Shi’a), by Allah (azwj), are upon the Religion of Ibrahim (‘a) and its Manifesto, and you all are the closest of the people to it’57.

**Chapter 17: You All (Shi’a) Are Upon My Religion And The Religion Of My Forefathers**

" ﺑﺎب "أﻧﺘﻢ ﻋﻠ دﻳﻨ و دﻳﻦ آﺑﺎﺋ17 ‐

ﻋﻨﻪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻋﻠ اﻟﻮﺷﺎء، ﻋﻦ ﻣﺜﻨ اﻟﺤﻨﺎط، ﻗﺎل: ﺣﺪﺛﻨ أﺣﻤﺪ، ﻋﻦ رﺟﻞ، ﻋﻦ اﺑﻦ اﻟﻤﻐﻴﺮة ﻗﺎل: ﺳﻤﻌﺖ ﻋﻠﻴﺎ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: اﺗﻘﻮا اﻟﻪ وﻻ ﻳﺨﺪﻋﻨﻢ اﻧﺴﺎن، وﻻ ﻳﺬﺑﻨﻢ اﻧﺴﺎن، ﻓﺎﻧﻤﺎ دﻳﻨ دﻳﻦ واﺣﺪ، دﻳﻦ آدم اﻟﺬي ارﺗﻀﺎه .اﻟﻪ، واﻧﻤﺎ أﻧﺎ ﻋﺒﺪ ﻣﺨﻠﻮق، وﻻ أﻣﻠﻚ ﻟﻨﻔﺴ ﻧﻔﻌﺎ وﻻ ﺿﺮا اﻻ ﻣﺎ ﺷﺎء ﷲ وﻣﺎ أﺷﺎء اﻻ ﻣﺎ ﺷﺎء ﷲ

From him, from Al-Hasan Ibn Ali Al-Washa, from Masny Al-Hanaat, from Ahmad, from a man, from Ibn Al-Mugheira who said,

‘I heard Ali saying: ‘Fear Allah (azwj) and let not a human being deceive you, nor a human being lie to you. But rather, my (‘a) Religion is one Religion – the Religion of Adam (‘a) with which Allah (azwj) was Pleased with for him (‘a). But rather, I am a Created servant, and I do not control for myself (‘a) any beneﬁts or any harm except what Allah (azwj) so Desires, and I do not desire anything except what Allah (azwj) so Desires’58.

**Chapter 18: You Are Looking At Where The Allah Is Looking At**

"ﺑﺎب "ﻧﻈﺮﺗﻢ ﺣﻴﺚ ﻧﻈﺮ ﷲ 18 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ أﺑ اﻟﻤﻐﺮا، ﻋﻦ ﻳﺰﻳﺪ ﺑﻦ ﺧﻠﻴﻔﺔ، ﻋﻦ أﺑ ﻋﺒﺪ اﻟﻪ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﻗﺎل ﻟﻨﺎ وﻧﺤﻦ ﻋﻨﺪه: ﻧﻈﺮﺗﻢ واﻟﻪ ﺣﻴﺚ ﻧﻈﺮ اﻟﻪ، واﺧﺘﺮﺗﻢ ﻣﻦ أﺧﺘﺎر اﻟﻪ، وأﺧﺬ اﻟﻨﺎس ﻳﻤﻴﻨﺎ وﺷﻤﺎﻻ .وﻗﺼﺪﺗﻢ ﻗﺼﺪ ﻣﺤﻤﺪ ﺻﻠ اﻟﻪ ﻋﻠﻴﻪ وآﻟﻪ، واﻟﻪ اﻧﻢ ﻟﻌﻠ اﻟﻤﺤﺠﺔ اﻟﺒﻴﻀﺎء

From him, from his father, from Al-Nazar Ibn Suweyd, from Yahya Al-Halby, from Abu Al-Magra, from Yazid Ibn Khaleyfa,

(It has been narrated) from Abu Abd Allah (‘a), said, ‘He (‘a) said to us and we were in his (‘a) presence: ‘You are looking at where Allah (azwj) is Looking at, and you have chosen the Choice of Allah (azwj), and the people have taken to the right and the left, and you are aiming for what Muhammad (S) aimed at. By Allah (azwj)! You (Shi’a) are upon the white Manifesto’59.

**Chapter 19: The Recognition**

ﺑﺎب اﻟﻤﻌﺮﻓﺔ 19 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ اﻟﺤﻠﺒ، ﻋﻦ أﺑ ﺑﺼﻴﺮ، ﻗﺎل: ﺳﺄﻟﺖ أﺑﺎ – ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻋﻦ ﻗﻮل ﷲ .ﺗﺒﺎرك وﺗﻌﺎﻟ: "وﻣﻦ ﻳﺆت اﻟﺤﻤﺔ ﻓﻘﺪ أوﺗ ﺧﻴﺮا ﻛﺜﻴﺮا" ﻓﻘﺎل: ﻫ ﻃﺎﻋﺔ ﷲ وﻣﻌﺮﻓﺔ اﻻﻣﺎم

From him, from his father, from Al-Nazar Ibn Suweyd, from Al-Halby, from Abu Baseer who said,

‘I asked Abu Abd Allah (‘a) about the Words of Allah (azwj) Blessed and High: ***“and whoever is Give the Wisdom, he indeed is Given a lot of good” (2:269).*** So he (‘a) said: ‘It is the obedience to Allah (azwj) and the recognition of the Imam (‘a)’60.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﺑﻦ أﺑ ﻋﻤﻴﺮ، ﻋﻦ ﺟﻤﻴﻞ، ﻋﻦ زرارة، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ﻻ ﺗﻄﻌﻢ اﻟﻨﺎر واﺣﺪا .وﺻﻒ ﻫﺬا اﻻﻣﺮ

From him, from his father, from Ibn Abu Umayr, from Jameel, from Zarara,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘The Fire will not consume anyone attributed with this matter (Al-Wilayah)’61.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ، ﻋﻦ اﻟﺤﻠﺒ، ﻋﻦ أﺑ اﻟﻤﻐﺮا، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: اﻧ اﻟﻌﻠﻢ أن ﻫﺬا اﻟﺤﺐ .اﻟﺬي ﺗﺤﺒﻮﻧﺎ ﻟﻴﺲ ﺑﺸ ﺻﻨﻌﺘﻤﻮه وﻟﻦ ﷲ ﺻﻨﻌﻪ

From him, from his father, from Al-Nazar, from A Halby, from Abu Al-Magra,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘I know very well that this love by which you are loving us, there is nothing which you have made it, but it is Allah (azwj) who has Made it’62.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﺑﺎر ﺑﻦ أﺑ ﺑﺮ اﻟﺤﻀﺮﻣ، ﻗﺎل: ﻗﻴﻞ ﻻﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: ان ﻋﺮﻣﺔ ﻣﻮﻟ اﺑﻦ ﻋﺒﺎس ﻗﺪ ﺣﻀﺮﺗﻪ اﻟﻮﻓﺎة، ﻗﺎل ﻓﺎﻧﺘﻘﻞ ﺛﻢ ﻗﺎل: ان أدرﻛﺘﻪ ﻋﻠﻤﺘﻪ ﻛﻼﻣﺎ ﻟﻢ ﺗﻄﻌﻤﻪ اﻟﻨﺎر ﻓﺪﺧﻞ ﻋﻠﻴﻪ داﺧﻞ ﻓﻘﺎل: ﻗﺪ ﻫﻠﻚ )ﻗﺎل ).ﻓﻘﺎل ﻟﻪ أﺑ: ﻓﻌﻠﻤﻨﺎه، ﻓﻘﺎل: واﻟﻪ ﻣﺎ ﻫﻮ اﻻ ﻫﺬا اﻻﻣﺮ اﻟﺬي أﻧﺘﻢ ﻋﻠﻴﻪ

From him, from Ibn Fadhdhal, from Bakaar Ibn Abu Bakr Al-Hazramy who said,

‘It was said to Abu Ja’far (‘a), ‘Akrama, a slave of the Clan of Abbas, death had presented itself to him. He (‘a) said: ‘So he has died’. Then he (‘a) said: ‘I had made him understand, and taught him certain words so that the Fire would not consume him’. An entering one entered and said, ‘He has died’. My father said to him, ‘We have made it known to him (‘a)’. So he (‘a) said: ‘By Allah (azwj)! He was not on anything but on this matter which you all are upon (Al-Wilayah)’63.

وﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ أﻳﻮب ﺑﻦ ﺣﺮ، ﻋﻦ أﺑ ﺑﺮ ﻗﺎل: ﻛﻨﺎ ﻋﻨﺪه وﻣﻌﻨﺎ ﻋﺒﺪ ﷲ ﺑﻦ ﻋﺠﻼن، ﻓﻘﺎل ﻋﺒﺪ ﷲ ﺑﻦ ﻋﺠﻼن: ﻣﻌﻨﺎ رﺟﻞ ﻳﻌﺮف ﻣﺎ ﻧﻌﺮف، وﻳﻘﺎل: اﻧﻪ وﻟﺪ زﻧﺎ، ﻓﻘﺎل: ﻣﺎ ﺗﻘﻮل؟ ‐ ﻓﻘﻠﺖ: ان ذﻟﻚ .ﻟﻴﻘﺎل ﻟﻪ، ﻓﻘﺎل: ان ﻛﺎن ذﻟﻚ ﻛﺬﻟﻚ ﺑﻨ ﻟﻪ ﺑﻴﺖ ﻓ اﻟﻨﺎر ﻣﻦ ﺻﺪر، ﻳﺮد ﻋﻨﻪ وﻫﺞ ﺟﻬﻨﻢ وﻳﺆﺗ ﺑﺮزﻗﻪ

And from him, from his father, from Al-Nazar Ibn Suweyd, from Yahya Al-Halby, from Ayoub Ibn Hurr, from Abu Bakr who said,

‘We were in his (‘a) presence and with us was Abd Allah Ibn Ajlaan. So Abd Allah Ibn Ajlaan said, ‘With us is a man who understands what we understand, and it is said that he is a son of adultery’. So he (‘a) said: ‘What are you saying?’ So I said, ‘That is what is said about him’. So he (‘a) said: ‘If that is like that, there has been built for him a house in the Fire to be Given out. He is shown the Glimpse of Hell and his Purgatory is brought to him’64.

ﻋﻨﻪ، ﻋﻦ ﺑﻌﺾ أﺻﺤﺎﺑﻨﺎ، رﻓﻌﻪ ﻓ ﻗﻮل ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ "وﻟﺘﺒﺮوا ﷲ ﻋﻠ ﻣﺎ ﻫﺪﻳﻢ وﻟﻌﻠﻢ ﺗﺸﺮون" ﻗﺎل: اﻟﺸﺮ ،اﻟﻤﻌﺮﻓﺔ

From him, from one of our companions, raising it,

(It has been narrated) regarding the Words of Allah (azwj) Blessed and High: ***“and that you should exclaim the Greatness of Allah for His having Guided you and that you may give thanks” (2:185).*** He (‘a) said: ‘The thanks – is the recognition’.

.وﻓ ﻗﻮﻟﻪ "وﻻ ﻳﺮﺿ ﻟﻌﺒﺎده اﻟﻔﺮ و ان ﺗﺸﺮ و اﻳﺮﺿﻪ ﻟﻢ" ﻓﻘﺎل: اﻟﻔﺮ ﻫﻬﻨﺎ اﻟﺨﻼف، واﻟﺸﺮ اﻟﻮﻻﻳﺔ واﻟﻤﻌﺮﻓﺔ

And regarding His (azwj) Words: ***“and He is not Pleased with disbelief being in His servants; and if you are thankful, He is Pleased with you” (39:7)***, so he (‘a) said: ‘The ‘disbelief’ over here is the opposition, and the ‘thanks’ is the Wilayah and the recognition (65.(اﻟﻤﻌﺮﻓﺔ

**Chapter 20: The Love**

ﺑﺎب اﻟﺤﺐ20 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻗﺎﺳﻢ اﻟﺤﻀﺮﻣ، ﻋﻦ ﻣﺪرك ﺑﻦ ﻋﺒﺪ اﻟﺮﺣﻤﻦ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ﻟﻞ ﺷ أﺳﺎس، وأﺳﺎس اﻻﺳﻼم ﺣﺒﻨﺎ أﻫﻞ اﻟﺒﻴﺖ

From him, from his father, from Abd Allah Ibn Qasim Al-Hazramy, from Madrak Ibn Abdul Rahman,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘For everything there is a foundation, and the foundation of Al-Islam is love for us, the People (‘a) of the Household’66.

ﻋﻨﻪ، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﺤﻢ أو ﻏﻴﺮه، ﻋﻦ ﺣﻔﺺ اﻟﺪﻫﺎن، ﻗﺎل: ﻗﺎل ﻟ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ان ﻓﻮق ﻛﻞ ﻋﺒﺎدة ﻋﺒﺎدة، .وﺣﺒﻨﺎ أﻫﻞ اﻟﺒﻴﺖ أﻓﻀﻞ ﻋﺒﺎدة

From him, from Ali Ibn Al-Hakam or someone else, from Hafs Al-Dahaan who said,

‘Abu Abd Allah (‘a) said to me: ‘On top of every worship is a worship, and love for us, the People (‘a) of the Household, is the highest worship’67.

ﻋﻨﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ، ﻋﻦ اﻟﻔﻀﻴﻞ، ﻗﺎل: ﻗﻠﺖ ﻻﺑ اﻟﺤﺴﻦ ﻋﻠﻴﻪ اﻟﺴﻼم: أي ﺷ أﻓﻀﻞ ﻣﺎ ﻳﺘﻘﺮب ﺑﻪ اﻟﻌﺒﺎد إﻟ اﻟﻪ ﻓﻴﻤﺎ اﻓﺘﺮض ﻋﻠﻴﻬﻢ؟ ‐ ﻓﻘﺎل: أﻓﻀﻞ ﻣﺎ ﻳﺘﻘﺮب ﺑﻪ اﻟﻌﺒﺎد إﻟ اﻟﻪ ﻃﺎﻋﺔ اﻟﻪ وﻃﺎﻋﺔ رﺳﻮﻟﻪ، وﺣﺐ اﻟﻪ وﺣﺐ ." رﺳﻮﻟﻪ ﺻﻠ اﻟﻪ ﻋﻠﻴﻪ وآﻟﻪ وأوﻟ اﻻﻣﺮ، وﻛﺎن أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: "ﺣﺒﻨﺎ اﻳﻤﺎن وﺑﻐﻀﻨﺎ ﻛﻔﺮ

From him, from Muhammad Ibn Ali, from Al-Fudha’il who said,

‘I said to Abu Al-Hasan (‘a), ‘Which this is the most preferable what brings the servant closest to Allah (azwj) regarding what He (azwj) has Obligated upon him?’ So he (‘a) said: ‘The most preferable of what the servant can be closest to Allah (azwj), is being obedient to Allah (azwj) and His (azwj) Rasul (S), and love for Allah (azwj) and love for His (azwj) Rasul (S), and the Masters (‘a) of the Command. And Abu Ja’far (‘a) was saying: ‘Love for us is the Eman (faith), and hatred for us is inﬁdelity’68.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﺎﺻﻢ ﺑﻦ ﺣﻤﻴﺪ، ﻋﻦ ﻓﻀﻴﻞ اﻟﺮﺳﺎن، ﻋﻦ أﺑ داود ﻋﻦ أﺑ ﻋﺒﺪ اﻟﻪ اﻟﺠﺪﻟ، ﻗﺎل: ﻗﺎل ﻟ أﻣﻴﺮ اﻟﻤﺆﻣﻨﻴﻦ ﻋﻠ ﺑﻦ أﺑ ﻃﺎﻟﺐ ﺻﻠﻮات اﻟﻪ ﻋﻠﻴﻪ: ﻳﺎ أﺑﺎ ﻋﺒﺪ اﻟﻪ، أﻻ أﺣﺪﺛﻚ ﺑﺎﻟﺤﺴﻨﺔ اﻟﺘ ﻣﻦ ﺟﺎء ﺑﻬﺎ أﻣﻦ ﻣﻦ ﻓﺰع ﻳﻮم اﻟﻘﻴﺎﻣﺔ، وﺑﺎﻟﺴﻴﺌﺔ اﻟﺘ ﻣﻦ ﺟﺎء ﺑﻬﺎ أﻛﺒﻪ اﻟﻪ ﻋﻠ وﺟﻬﻪ ﻓ اﻟﻨﺎر، ﻗﻠﺖ: ﺑﻠ، ﻗﺎل: اﻟﺤﺴﻨﺔ ﺣﺒﻨﺎ واﻟﺴﻴﺌﺔ .ﺑﻐﻀﻨﺎ

From him, from Ibn Fadhdhal, from Aasim Ibn Hameed, from Fudha’il Al-Rasaan, from Abu Dawood, from Abu Abd Allah Al-Halby, who said,

‘Amir Al-Mu’minin Ali Ibn Abu Talib (‘a) said to me: ‘O Abu Abu Abd Allah! Shall I narrate to you of a good deed if one were to come with it, he would be safe from the horrors of the Day of Judgement, and of an evil deed, if one were to come with it, Allah (azwj) would Fling him into the Fire upon his face?’ I said, ‘Yes’. He (‘a) said: ‘The good deed – love for us, and the evil deed – hatred for us’69.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ رﺣﻤﻪ ﷲ، ﻋﻦ ﻳﻮﻧﺲ ﺑﻦ ﻋﺒﺪ اﻟﺮﺣﻤﻦ أو ﻏﻴﺮه، ﻋﻦ رﻳﺎح ﺑﻦ أﺑ ﻧﺼﺮ، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ ﻳﺎ

اﻟﺴﻼم ﻳﻘﻮل: ان رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻛﺎن ﺟﺎﻟﺴﺎ ﻓ ﻣﺎل ﻣﻦ أﺻﺤﺎﺑﻪ إذ ﻗﺎم ﻓﺰﻋﺎ ﻓﺎﺳﺘﻘﺒﻞ ﺟﻨﺎزة ﻋﻠ أرﺑﻌﺔ رﺟﺎل ﻣﻦ اﻟﺤﺒﺶ ﻓﻘﺎل: ﺿﻌﻮه ﺛﻢ ﻛﺸﻒ ﻋﻦ وﺟﻬﻪ ﻓﻘﺎل: أﻳﻢ ﻳﻌﺮف ﻫﺬا؟ ‐ ﻓﻘﺎل ﻋﻠ ﺑﻦ أﺑ ﻃﺎﻟﺐ ﻋﻠﻴﻪ ،اﻟﺴﻼم: أﻧﺎ رﺳﻮل ﷲ، ﻫﺬا ﻋﺒﺪ ﺑﻨ رﻳﺎح ﻣﺎ اﺳﺘﻘﺒﻠﻨ ﻗﻂ اﻻ ﻗﺎل: أﻧﺎ وﷲ أﺣﺒﻚ

From him, from his father, from Yunus Ibn Abdul Rahman, or someone else, from Riyah Ibn Abu Nasr who said,

‘I heard Abu Abd Allah (‘a) saying: ‘Rasul Allah (S) was seated in a group of his (S) companions, when he (S) stood up shuddering. So there came up four Ethiopian men with (carrying) a dead body upon (their shoulders). So he (S) said: ‘Place him down’. Then he (S) uncovered his face, so he (S) said: ‘Which ones of you recognise this one?’ So Ali Ibn Abu Talib (‘a) said: ‘I do, O Rasul Allah (S)! This is a servant of the Clan of Riyaah who never met me except that he said, ‘By Allah (azwj)! I love you’.

ﻗﺎل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: ﻣﺎ ﻳﺤﺒﻚ اﻻ ﻣﺆﻣﻦ وﻣﺎ ﻳﺒﻐﻀﻚ اﻻ ﻛﺎﻓﺮ، واﻧﻪ ﻗﺪ ﺷﻴﻌﻪ ﺳﺒﻌﻮن أﻟﻒ ﻗﺒﻴﻞ ﻣﻦ ،اﻟﻤﻼﺋﺔ، ﻛﻞ ﻗﺒﻴﻞ ﻋﻠ ﺳﺒﻌﻴﻦ أﻟﻒ ﻗﺒﻴﻞ

The Imam (‘a) said: ‘Rasul Allah (S) said: ‘None will love you except for a Believer, and none will hate you except for an Inﬁdel. And he is being accompanied by seventy thousand guarantors from the Angels; each guarantor being upon seventy thousand guarantors’.

ﻗﺎل: ﺛﻢ اﻃﻠﻘﻪ ﻣﻦ ﺟﺮﻳﺪة وﻏﺴﻠﻪ وﻛﻔﻨﻪ وﺻﻠ ﻋﻠﻴﻪ وﻗﺎل: ان اﻟﻤﻼﺋﺔ ﺗﻀﺎﻳﻖ ﺑﻪ اﻟﻄﺮﻳﻖ واﻧﻤﺎ ﻓﻌﻞ ﺑﻪ ﻫﺬا ﻟﺤﺒﻪ

.اﻳﺎك ﻳﺎ ﻋﻠ

He (‘a) said: ‘Then he (‘a) opened him up from his wrapping, and washed him, and shrouded him, and Prayed over him, and said: ‘The Angels have clogged up the way. But rather, they have done this (queued up) for him due to his love for you, O Ali’70.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻤﻦ ﺣﺪﺛﻪ، ﻋﻦ ﺟﺎﺑﺮ ﻗﺎل: ﻗﺎل أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: ﻣﺎ ﻣﻦ ﻣﺆﻣﻦ اﻻ وﻗﺪ ﺧﻠﺺ ودى إﻟ ﻗﻠﺒﻪ، وﻣﺎ ﺧﻠﺺ ودى إﻟ ﻗﻠﺐ أﺣﺪ اﻻ وﻗﺪ ﺧﻠﺺ ود ﻋﻠ إﻟ ﻗﻠﺒﻪ، ﻛﺬب ﻳﺎ ﻋﻠ ﻣﻦ زﻋﻢ

أﻧﻪ ﻳﺤﺒﻨ، وﻳﺒﻐﻀﻚ

From him, from his father, from the one who narrated it, from Jabir who said,

‘Abu Abd Allah (‘a) said: ‘Rasul Allah (S) said: ‘There is none from a Believer except that he has pure cordiality upon his heart; and there is no one of a pure cordiality upon his heart except that he has pure cordiality for Ali to his heart. He has lied, O Ali! The one who claim that he loves me but hates you’.

ﻗﺎل: ﻓﻘﺎل رﺟﻼن ﻣﻦ اﻟﻤﻨﺎﻓﻘﻴﻦ: ﻟﻘﺪ ﻓﺘﻦ رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﺑﻬﺬا اﻟﻐﻼم، ﻓﺄﻧﺰل ﷲ ﺗﺒﺎرك و ﺗﻌﺎﻟ " ﻓﺴﺘﺒﺼﺮ .وﻳﺒﺼﺮون، ﺑﺄﻳﻢ اﻟﻤﻔﺘﻮن، ودوا ﻟﻮ ﺗﺪﻫﻦ وﻳﺪﻫﻨﻮن، وﻻ ﺗﻄﻊ ﻛﻞ ﺣﻼف ﻣﻬﻴﻦ ﻗﺎل: ﻧﺰﻟﺖ ﻓﻴﻬﻤﺎ إﻟ آﺧﺮ اﻵﻳﺔ

He (‘a) said: ‘So two men from the hypocrites said, ‘Rasul Allah (S) has been mesmerised by this young boy’. So Allah (azwj) Blessed and High Revealed: ***“So you shall be seeing, and they (too) shall be seeing” (68:5); “Which of you is mad! (68:6); “They wish that you should be pliant so they (too) would be pliant” (68:9); “And do not follow any mean swearer” (68:10)***. He (‘a) said: ‘It was Revealed regarding the two of them – up to the end of the Verse’71.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ أﺑ ﺟﻤﻴﻠﺔ اﻟﻤﻔﻀﻞ ﺑﻦ ﺻﺎﻟﺢ، ﻋﻦ ﺟﺎﺑﺮ ﺑﻦ ﻳﺰﻳﺪ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻳﺤﻴ ﻗﺎل: ﺳﻤﻌﺖ أﻣﻴﺮ اﻟﻤﺆﻣﻨﻴﻦ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: ان اﺑﻨ ﻓﺎﻃﻤﺔ اﺷﺘﺮك ﻓ ﺣﺒﻬﻤﺎ اﻟﺒﺮ واﻟﻔﺎﺟﺮ، واﻧﻪ .ﻛﺘﺐ ﻟ أن ﻻ ﻳﺤﺒﻨ ﻛﺎﻓﺮ وﻻ ﻳﺒﻐﻀﻨ ﻣﺆﻣﻦ، وﻗﺪ ﺧﺎب ﻣﻦ اﻓﺘﺮى

From him, from Ibn Fadhdhal, from Abu Jameela Al-Mufazzal Ibn Salih, from Jabir Ibn Yazid, from Abd Allah Ibn Yahya who said,

‘I heard Amir Al-Mu’minin (‘a) saying: ‘Rasul Allah (S) said: ‘For my daughter Fatimah (‘a), both of them are associated in their submission for her (‘a) – the righteous ones as well as the immoral ones (among our (‘a) Shi’a). And it has been Oradined for me that there would not love me any Inﬁdel and there would not hate me any Believer. And the one who forges (lies), has failed’72.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ أﻳﻮب ﺑﻦ اﻟﺤﺮ أﺧ أدﻳﻢ، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ .اﻟﺴﻼم ﻳﻘﻮل: ﻣﺎ أﺟﺒﺘﻤﻮﻧﺎ ﻋﻠ ذﻫﺐ وﻻ ﻓﻀﺔ ﻋﻨﺪﻧﺎ ﻗﺎل: أﻳﻮب: ﻗﺎل أﺻﺤﺎﺑﻨﺎ: وﻗﺪ ﻋﺮﻓﺘﻢ ﻣﻮﺿﻊ اﻟﺬﻫﺐ واﻟﻔﻀﺔ

From him, from his father, from Al-Nazar Ibn Suweyd, from Yahya Al-Halby, from Ayoub Ibn Al-Hurr, brother of Adeym who said,

‘I heard Abu Abd Allah (‘a) saying: ‘You did not answer us due to the gold and silver in our (‘a) possession’. Ayoub said, ‘Our companions said, ‘And we recognised the place (what he (‘a) meant by) the gold and the silver (the Devine Treasures)’73.

ﻋﻨﻪ، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﺤﻢ، ﻋﻦ ﺳﻌﺪ ﺑﻦ أﺑ ﺧﻠﻒ، ﻋﻦ ﺟﺎﺑﺮ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠ ﻋﻠﻴﻪ وآﻟﻪ: اﻟﺮوح واﻟﺮاﺣﺔ واﻟﻔﻠﺞ واﻟﻔﻼح واﻟﻨﺠﺎح واﻟﺒﺮﻛﺔ واﻟﻌﻔﻮ واﻟﻌﺎﻓﻴﺔ واﻟﻤﻌﺎﻓﺎة واﻟﺒﺸﺮى واﻟﻨﺼﺮة

واﻟﺮﺿ واﻟﻘﺮب واﻟﻘﺮاﺑﺔ واﻟﻨﺼﺮ واﻟﻈﻔﺮ واﻟﺘﻤﻴﻦ واﻟﺴﺮور واﻟﻤﺤﺒﺔ ﻣﻦ ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ ﻋﻠ ﻣﻦ أﺣﺐ ﻋﻠ ﺑﻦ

،أﺑ ﻃﺎﻟﺐ، وﺣﻖ أن أدﺧﻠﻬﻢ ﻓ ﺷﻔﺎﻋﺘ، وﺣﻖ ﻋﻠ رﺑ أن ﻳﺴﺘﺠﻴﺐ ﻟ ﻓﻴﻬﻢ، وﻫﻢ أﺗﺒﺎﻋ وﻣﻦ ﺗﺒﻌﻨ ﻓﺎﻧﻪ ﻣﻨ

From him, from Ali Ibn Al-Hakam, from Sa’ad Ibn Abu Khalaf, from Jabir,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘Rasul Allah (S) said: ‘The comfort, and the rest, and the victory, and the salvation, and the success, and the Blessings, and the pardoning, and the well- being, and the health, and the joyfulness, and the help, and the pleasure, and the nearness, and the kinship, and the helping, and the victory, and the empowerment, and the delight, and the love is - from Allah (azwj) Blessed and High to the one who loves Ali Ibn Abu Talib (‘a), and they have a right upon me that I should include them in my intercession, and a right upon my (azwj) Lord (azwj) that He (azwj) should Answer me (my intercession) regarding them. And they are obedient to me, and the one who is obedient to me, so he is from me.

ﺟﺮى ﻓ ﻣﺜﻞ اﺑﺮاﻫﻴﻢ ﻋﻠﻴﻪ اﻟﺴﻼم وﻓ اﻻوﺻﻴﺎء ﻣﻦ ﺑﻌﺪى، ﻻﻧ ﻣﻦ اﺑﺮاﻫﻴﻢ واﺑﺮاﻫﻴﻢ ﻣﻨ، دﻳﻨﻪ دﻳﻨ وﺳﻨﺘﻪ ﺳﻨﺘ وأﻧﺎ أﻓﻀﻞ ﻣﻨﻪ، وﻓﻀﻠ ﻣﻦ ﻓﻀﻠﻪ وﻓﻀﻠﻪ ﻣﻦ ﻓﻀﻠ، وﺗﺼﺪﻳﻖ ﻗﻮﻟ ﻗﻮل رﺑ "ذرﻳﺔ ﺑﻌﻀﻬﺎ ﻣﻦ ﺑﻌﺾ وﷲ ﺳﻤﻴﻊ ."ﻋﻠﻴﻢ

It ﬂows regarding the example of Ibrahim (‘a) and in the successors (‘a) from after me, because I am from Ibrahim (S), and Ibrahim (‘a) is from me. His (‘a) Religion is my Religion, and his (‘a) Sunnah is my Sunnah. And I am higher than him (‘a), and my merit is from his (‘a) merit, and his (‘a) merit is my merit. And the ratiﬁcation of my speech are the Words of my Lord (azwj): ***“Offspring one from the other; and Allah is Hearing, Knowing” (3:34)***’74.

وﻋﻨﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ وﻏﻴﺮه، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻣﺤﻤﺪ ﺑﻦ اﻟﻔﻀﻞ اﻟﻬﺎﺷﻤ، ﻋﻦ أﺑﻴﻪ ﻗﺎل: ﻗﺎل ﻟ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ان ﺣﺒﻨﺎ أﻫﻞ اﻟﺒﻴﺖ ﻟﻴﻨﺘﻔﻊ ﺑﻪ ﻓ ﺳﺒﻊ ﻣﻮاﻃﻦ. ﻋﻨﺪ ﷲ، وﻋﻨﺪ اﻟﻤﻮت، وﻋﻨﺪ اﻟﻘﺒﺮ، وﻳﻮم اﻟﺤﺸﺮ، وﻋﻨﺪ .اﻟﺤﻮض وﻋﻨﺪ اﻟﻤﻴﺰان، وﻋﻨﺪ اﻟﺼﺮاط

And from him, from Muhammad Ibn Ali and someone else, from Al-Hasan Ibn Muhammad Ibn Al-Fazal Al-Hashimy, form his father who said,

‘Abu Abd Allah (‘a) said to me: ‘The love for us, the People (‘a) of the Household, will beneﬁt you in seven places:

* in the Presence of Allah (azwj),
* and during the death,
* and in the grave,
* and on the Day of Judgement,
* and at the Fountain,
* and at the Scale,
* and at the Bridge’75.

**Chapter 21: The One Who Loves Us With His Heart**

ﺑﺎب ﻣﻦ أﺣﺒﻨﺎ ﺑﻘﻠﺒﻪ 21 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ اﻟﺠﻌﻔﺮي، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ أﺑ ﺣﻤﺰة اﻟﺜﻤﺎﻟ، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﺤﺴﻴﻦ

ﻋﻠﻴﻬﻤﺎ اﻟﺴﻼم ﻗﺎل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: ﻓ اﻟﺠﻨﺔ ﺛﺎﻟﺚ درﺟﺎت، وﻓ اﻟﻨﺎر ﺛﺎﻟﺚ درﻛﺎت، ﻓﺄﻋﻠ درﺟﺎت اﻟﺠﻨﺔ ﻟﻤﻦ أﺣﺒﻨﺎ ﺑﻘﻠﺒﻪ وﻧﺼﺮﻧﺎ ﺑﻠﺴﺎﻧﻪ وﻳﺪه، وﻓ اﻟﺪرﺟﺔ اﻟﺜﺎﻧﻴﺔ ﻣﻦ أﺣﺒﻨﺎ ﺑﻘﻠﺒﻪ وﻧﺼﺮﻧﺎ ﺑﻠﺴﺎﻧﻪ، وﻓ اﻟﺪرﺟﺔ ،اﻟﺜﺎﻟﺜﺔ ﻣﻦ أﺣﺒﻨﺎ ﺑﻘﻠﺒﻪ

From him, from his father, from Hamza Ibn Abd Allah Al-Ja’fary, from Jameel Ibn Daraaj, from Abu Hamza Ath-Thumaly,

(It has been narrated) from Ali Ibn Al-Husayn (‘a) having said: ‘Rasul Allah (S) said: ‘In the Paradise there are three (ascending) Levels, and in the Fire there are three Abysses. So, the highest Level of the Paradise is for the one who loves us by his heart, and helps us, by his tongue, and his hands (resources). And in the second Level would be one who loves us by his heart and helps us by his tongue. And in the third Level would be the one loves us by his heart.

وﻓ أﺳﻔﻞ درك ﻣﻦ اﻟﻨﺎر ﻣﻦ أﺑﻐﻀﻨﺎ ﺑﻘﻠﺒﻪ وأﻋﺎن ﻋﻠﻴﻨﺎ ﺑﻠﺴﺎﻧﻪ وﻳﺪه، وﻓ اﻟﺪرك اﻟﺜﺎﻧﻴﺔ ﻣﻦ اﻟﻨﺎر ﻣﻦ أﺑﻐﻀﻨﺎ ﺑﻘﻠﺒﻪ .وأﻋﺎن ﻋﻠﻴﻨﺎ ﺑﻠﺴﺎﻧﻪ، وﻓ اﻟﺪرك اﻟﺜﺎﻟﺜﺔ ﻣﻦ اﻟﻨﺎر ﻣﻦ أﺑﻐﻀﻨﺎ ﺑﻘﻠﺒﻪ

And in the lowest Abyss of the Fire would be the one who hated us by his heart, and supported against us by his tongue and his hands. And in the second lowest Abyss of the Fire would be the one who hated us by his heart, and supported against us by his tongue. And in the third lowest Abyss of the Fire would be the one who hated us by his heart’76.

ﻋﻨﻪ، ﻋﻦ ﻣﻨﺼﻮر ﺑﻦ اﻟﻌﺒﺎس، ﻋﻦ أﺣﻤﺪ ﺑﻦ ﻋﺒﺪ اﻟﺮﺣﻴﻢ، ﻋﻤﻦ ﺣﺪﺛﻪ، ﻋﻦ ﻋﻤﺮو ﺑﻦ أﺑ اﻟﻤﻘﺪام، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ اﻟﻤﻴﺮ اﻟﻤﺆﻣﻨﻴﻦ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﺜﻠﻚ ﻣﺜﻞ "ﻗﻞ ﻫﻮ ﷲ أﺣﺪ" ﻓﺎﻧﻪ ﻣﻦ ﻗﺮأﻫﺎ

،ﻣﺮة ﻓﺄﻧﻤﺎ ﻗﺮأ ﺛﻠﺚ اﻟﻘﺮآن، وﻣﻦ ﻗﺮأﻫﺎ ﻣﺮﺗﻴﻦ ﻓﺄﻧﻤﺎ ﻗﺮأ ﺛﻠﺜ اﻟﻘﺮآن، وﻣﻦ ﻗﺮأﻫﺎ ﺛﺎﻟﺚ ﻣﺮات ﻓﺄﻧﻤﺎ ﻗﺮأ اﻟﻘﺮآن

From him, from Mansour Ibn Al-Abbas, from Ahmad Ibn Abdul Raheem, from the one who narrated it, from Amr Ibn Abu Al-Maqdam,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘Rasul Allah (S) said to Amir al-Mu’minin (‘a): ‘Your example is like the example of: ***“Say, He Allah is One” (112:1)***. So, the one who recites it once, it is as if he has recited a third of the Qur’an, and the one who recites it twice, it is as if he has recited two thirds of the Qur’an, and the one who recites it three times, it is as if he has recited the (whole) of the Qur’an.

وﻛﺬﻟﻚ ﻣﻦ أﺣﺒﻚ ﺑﻘﻠﺒﻪ ﻛﺎن ﻟﻪ ﻣﺜﻞ ﺛﻠﺚ ﺛﻮاب أﻋﻤﺎل اﻟﻌﺒﺎد، وﻣﻦ أﺣﺒﻚ ﺑﻘﻠﺒﻪ وﻧﺼﺮك ﺑﻠﺴﺎﻧﻪ ﻛﺎن ﻟﻪ ﻣﺜﻞ ﺛﻠﺜ .أﻋﻤﺎل اﻟﻌﺒﺎد، وﻣﻦ أﺣﺒﻚ ﺑﻘﻠﺒﻪ وﻧﺼﺮك ﺑﻠﺴﺎﻧﻪ وﻳﺪه ﻛﺎن ﻟﻪ ﻣﺜﻞ ﺛﻮاب أﻋﻤﺎل اﻟﻌﺒﺎد

And similar to that is the one who loves you by his heart, there would be for him (a Recompense) similar to a third of the deeds of (all) the servants. And the one who loves you by his heart, and helps you by his tongue, there would be for him similar to the deeds of two thirds of (all) the servants. And the one who loves you by his heart, and helps you by his tongue and his hands (resources/efforts), there would be for him (a Recompense) similar to the Rewards of the deeds of (all the) servants’77.

**Chapter 22: The One Who Dies Not Recognising His Imam (‘A)**

ﺑﺎب ﻣﻦ ﻣﺎت ﻻ ﻳﻌﺮف اﻣﺎﻣﻪ22 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ ﺑﺸﻴﺮ اﻟﺪﻫﺎن ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻗﺎل رﺳﻮل " ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: "ﻣﻦ ﻣﺎت وﻫﻮﻻ ﻳﻌﺮف اﻣﺎﻣﻪ ﻣﺎت ﻣﻴﺘﺔ ﺟﺎﻫﻠﻴﺔ

From him, from his father, from Al-Nazar Ibn Suweyd, from Yahya Al-Halby, from Bashir Al-Dahaan who said,

‘Abu Abd Allah (‘a) said: ‘Rasul Allah (S) said: ‘The one who dies not having recognised his Imam (‘a), died the death of the ignorant (Pre-Islamic period).

ﻓﻌﻠﻴﻢ ﺑﺎﻟﻄﺎﻋﺔ، ﻗﺪر أﺗﻴﻢ أﺻﺤﺎب ﻋﻠ وأﻧﺘﻢ ﺗﺄﺗﻤﻮن ﺑﻤﻦ ﻻ ﻳﻌﺬر اﻟﻨﺎس ﺑﺠﻬﺎﻟﺘﻪ، ﻟﻨﺎ ﻛﺮاﺋﻢ اﻟﻘﺮآن وﻧﺤﻦ أﻗﻮام .اﻓﺘﺮض ﷲ ﻃﺎﻋﺘﻨﺎ، وﻟﻨﺎ اﻻﻧﻔﺎل وﻟﻨﺎ ﺻﻔﻮ اﻟﻤﺎل

So it is on you to be obedient, to the extent of the companions of Ali follow, and you would be dying with

something which the people have no excuse due to their ignorance. For us are the Honours of the Qur’an, and we (‘a) are the people to whom Allah (azwj) has Obligated the obedience to, and for us are the spoils of war, and for us is the clean wealth’78.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﺜﻤﺎن، ﻋﻦ أﺑ اﻟﻴﺴﻊ ﻋﻴﺴ ﺑﻦ اﻟﺴﺮى، ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم. ان اﻻرض ﻻ ﺗﺼﻠﺢ اﻻ ﺑﺎﻻﻣﺎم، وﻣﻦ ﻣﺎت ﻻ ﻳﻌﺮف اﻣﺎﻣﻪ ﻣﺎت ﻣﻴﺘﺔ ﺟﺎﻫﻠﻴﺔ، وأﺣﻮج ﻣﺎ ﻳﻮن أﺣﺪﻛﻢ إﻟ ﻣﻌﺮﻓﺘﻪ إذا .ﺑﻠﻐﺖ ﻧﻔﺴﻪ ﻫﺬه وأﻫﻮى ﺑﻴﺪه إﻟ ﺻﺪره ﻳﻘﻮل: ﻟﻘﺪ ﻛﻨﺖ ﻋﻠ أﻣﺮ ﺣﺴﻦ

From him, from Ibn Fadhdhal, from Hammad Ibn ‘Uthman, from Abu Al-Yas’a ‘Isa Ibn Al-Sary who said,

‘Abu Abd Allah (‘a) said: ‘The earth cannot be in a correct state except with the (presence of) Imam (‘a). And the one who dies not having recognised his Imam (‘a), died the death of the ignorant (Pre-Islamic period). And it is most needy that one of you should come to his (‘a) recognition, when his soul reaches here’ – and he (‘a) gestured with his (‘a) hand to his (‘a) chest – ‘He would have been upon a beautiful matter’79.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ ﺣﺴﻴﻦ ﺑﻦ أﺑ اﻟﻌﻼء، ﻗﺎل: ﺳﺄﻟﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻋﻦ ﻗﻮل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: "ﻣﻦ ﻣﺎت ﻟﻴﺲ ﻟﻪ اﻣﺎم ﻣﺎت ﻣﻴﺘﺔ ﺟﺎﻫﻠﻴﺔ" ﻓﻘﺎل: ﻧﻌﻢ، ﻟﻮ ان اﻟﻨﺎس ﺗﺒﻌﻮا ﻋﻠ ﺑﻦ

اﻟﺤﺴﻴﻦ ﻋﻠﻴﻬﻤﺎ اﻟﺴﻼم وﺗﺮﻛﻮا ﻋﺒﺪ اﻟﻤﻠﻚ ﺑﻦ ﻣﺮوان اﻫﺘﺪوا، ﻓﻘﻠﻨﺎ: ﻣﻦ ﻣﺎت ﻻ ﻳﻌﺮف اﻣﺎﻣﻪ ﻣﺎت ﻣﻴﺘﺔ ﺟﺎﻫﻠﻴﺔ، ﻣﻴﺘﺔ .ﻛﻔﺮ؟ ‐ ﻓﻘﺎل: ﻻ ﻣﻴﺘﺔ ﺿﻼل

From him, from his father, from Al-Nazar, from Yahya Al-Halby, from Husayn Ibn Abu Al-A’ala who said,

‘I asked Abu Abd Allah (‘a) about the words of Rasul Allah (S): ‘The one who dies and there is no Imam (‘a) for him, died the death of an ignorant (Pre-Islamic period)’. So he (‘a) said: ‘If only the people were to follow Ali Ibn Abu Talib (‘a) and neglect Abdul Malik Ibn Marwan, they would be Guided. So we said, ‘So the one who died not having recognised his Imam (‘a), died the death of an ignorant (Pre-Islamic period), died as an Inﬁdel?’ So he (‘a) said: ‘Indeed! Death of the straying one’80.

ﻋﻨﻪ، ﻋﻦ اﻟﻨﻀﺮ، ﻋﻦ ﻳﺤﻴ، ﻋﻦ أﻳﻮب ﺑﻦ اﻟﺤﺮ ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ﻗﺎل أﺑ: ﻣﻦ ﻣﺎت ﻟﻴﺲ ﻟﻪ .اﻣﺎم ﻣﺎت ﻣﻴﺘﺔ ﺟﺎﻫﻠﻴﺔ

From him, from Al-Nazar, from Yahya, from Ayoub Ibn Al-Hurr who said,

‘I heard Abu Abd Allah (‘a) saying: ‘My father (‘a) said: ‘The one who died not having an Imam (‘a) for himself, died the death of an ignorant (Pre-Islamic period)’81.

ﻋﻨﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﻨﻌﻤﺎن اﻟﻨﺨﻌ، ﻗﺎل ﺣﺪﺛﻨ اﻟﺤﺎرث ﺑﻦ اﻟﻤﻐﻴﺮة اﻟﻨﻀﺮى ﻗﺎل: ﺳﻤﻌﺖ ﻋﺜﻤﺎن ﺑﻦ اﻟﻤﻐﻴﺮة ﻳﻘﻮل: ﺣﺪﺛﻨ اﻟﺼﺎدق، ﻋﻦ ﻋﻠ ﻋﻠﻴﻬﻤﺎ اﻟﺴﻼم ﻗﺎل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: ﻣﻦ ﻣﺎت ﺑﻐﻴﺮ اﻣﺎم ،ﺟﻤﺎﻋﺔ ﻣﺎت ﻣﻴﺘﺔ ﺟﺎﻫﻠﻴﺔ

From him, from Muhammad Ibn Ali, from Ali Ibn Al-Nu’man Al-Nakha’i, from Al-Haris Ibn Al-Mugheira Al-Nazary, from ‘Utham Ibn Al-Mugheira who said,

‘Al-Sadiq (‘a) narrated to me from Ali having said: ‘Rasul Allah (S) said: ‘The one who died without an Imam of the community died the death of an ignorant (Pre- Islamic period)’.

ﻗﺎل اﻟﺤﺎرث ﺑﻦ اﻟﻤﻐﻴﺮة: ﻓﻠﻘﻴﺖ ﺟﻌﻔﺮ ﺑﻦ ﻣﺤﻤﺪ ﻋﻠﻴﻬﻤﺎ اﻟﺴﻼم، ﻓﻘﺎل: ﻧﻌﻢ، ﻗﻠﻨﺎ: ‐ ﻓﻤﺎت ﻣﻴﺘﺔ ﺟﺎﻫﻠﻴﺔ؟ ‐ ﻗﺎل: ﻣﻴﺘﺔ .ﻛﻔﺮ وﺿﻼل وﻧﻔﺎق

Al-Haris Ibn Al-Mugheira (the narrator) said, ‘So I met up with Ja’far (‘a) Ibn Muhammad (‘a), so he (‘a) said: ‘Yes’. So we said, ‘So he died the death of an ignorant (Pre-Islamic period)?’ He (‘a) said: ‘Death of an Inﬁdel, and a straying one, and hypocrisy’82.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﺛﻌﻠﺒﺔ ﺑﻦ ﻣﻴﻤﻮن، ﻋﻦ ﺑﺸﻴﺮ اﻟﻌﻄﺎر، ﻗﺎل: ﻗﺎل أﺑﻮ ‐ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: "ﻳﻮم ﻧﺪﻋﻮا ﻛﻞ أﻧﺎس ﺑﺎﻣﺎﻣﻬﻢ" ﺛﻢ ﻗﺎل: ﻗﺎل رﺳﻮل ﷲ )ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ:( وﻋﻨ اﻣﺎﻣﻢ، وﻛﻢ ﻣﻦ إﻣﺎم ﻳﺠ ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﻳﻠﻌﻦ أﺻﺤﺎﺑﻪ وﻳﻠﻌﻨﻮﻧﻪ، ﻧﺤﻦ ذرﻳﺔ ﻣﺤﻤﺪ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ وأﻣﻨﺎ ﻓﺎﻃﻤﺔ )ﻋﻠﻴﻬﺎ اﻟﺴﻼم( وﻣﺎ آﺗ ﷲ أﺣﺪا ﻣﻦ اﻟﻤﺮﺳﻠﻴﻦ ﺷﻴﺌﺎ اﻻ وﻗﺪ آﺗﺎه ﻣﺤﻤﺪا ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻛﻤﺎ آﺗ اﻟﻤﺮﺳﻠﻴﻦ ﻣﻦ ﻗﺒﻠﻪ ﺛﻢ ﺗﻼ "وﻟﻘﺪ أرﺳﻠﻨﺎ رﺳﺎل ﻣﻦ ﻗﺒﻠﻚ وﺟﻌﻠﻨﺎ ".ﻟﻬﻢ أزواﺟﺎ وذرﻳﺔ

From him, from Ibn Fadhdhal, from Sa’alba Ibn Maymoun, from Bashir Al-Ataar who said,

‘Abu Abd Allah (‘a) said: ***‘“The Day when We will Call every human being with their Imam” (17:71)***. Then he (‘a) said: ‘Rasul Allah (S) said: ‘And we (‘a) are your Imams (‘a), and how many Imams would come on the Day of Judgement cursing their companions (followers) and they would be cursing him. We (‘a) are the descendants of Muhammad (S), and our (‘a) mother (‘a) is Sayyida Fatimah (‘a). And Allah (azwj) has not Given anything to the Mursil Prophets (‘a) except that He (azwj) Gave it to Muhammad

(S) similar to what was Given to the Mursil Prophets (‘a) before him (S)’. Then he (‘a) recited: ***“And We had Sent Messengers before you and Gave them wives and children” (13:38)***’83.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻏﺎﻟﺐ، ﻋﻦ ﺟﺎﺑﺮ ﺑﻦ ﻳﺰﻳﺪ اﻟﺠﻌﻔ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﻟﻤﺎ أﻧﺰﻟﺖ.

"ﻳﻮم ﻧﺪﻋﻮ ﻛﻞ أﻧﺎس ﺑﺎﻣﺎﻣﻬﻢ" ﻗﺎل اﻟﻤﺴﻠﻤﻮن: ﻳﺎ رﺳﻮل ﷲ أﻟﺴﺖ اﻣﺎم اﻟﻨﺎس ﻛﻠﻬﻢ أﺟﻤﻌﻴﻦ؟ ‐ ﻓﻘﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: أﻧﺎ رﺳﻮل ﷲ إﻟ اﻟﻨﺎس أﺟﻤﻌﻴﻦ وﻟﻦ ﺳﻴﻮن ﺑﻌﺪى أﺋﻤﺔ ﻋﻠ اﻟﻨﺎس ﻣﻦ أﻫﻞ ﺑﻴﺘ ﻣﻦ ﷲ، ﻳﻘﻮﻣﻮن ،اﻟﻨﺎس ﻓ ﻓﻴﺬﺑﻮﻧﻬﻢ وﻳﻈﻠﻤﻮﻧﻬﻢ أﺋﻤﺔ اﻟﻔﺮ واﻟﻀﻼل وأﺷﻴﺎﻋﻬﻢ

From him, from Ibn Mahboub, from Abd Allah Ibn Ghalib, from Jabir Ibn Yazid Al-Ju’fy,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘When it was Revealed: ***“The Day when We will Call every human being with their Imam” (17:71)***, the Muslims said, ‘O Rasul Allah (S)! Are you not the Imam (‘a) of all the people together?’ So Rasul Allah (S) said: ‘I am Rasul Allah (S) to the people altogether, but there would be coming after me, Imams (‘a) upon the people, from the People (‘a) of my Household, from Allah (azwj). They (‘a) would be standing among the people, but they (‘a) would be belied, and oppressed by the imams of the Inﬁdelity, and the straying, and their adherents.

أﻻ ﻓﻤﻦ واﻻﻫﻢ واﺗﺒﻌﻬﻢ وﺻﺪﻗﻬﻢ ﻓﻬﻮ ﻣﻨ وﻣﻌ وﺳﻴﻠﻘﺎﻧ، أﻻ وﻣﻦ ﻇﻠﻤﻬﻢ وأﻋﺎن ﻋﻠ ﻇﻠﻤﻬﻢ وﻛﺬﺑﻬﻢ ﻓﻠﻴﺲ ﻣﻨ وﻻ .ﻣﻌ وأﻧﺎ ﻣﻨﻪ ﺑﺮئ

Indeed! So, the one who is in their (‘a) Wilayah, and follows them (‘a), and ratiﬁes them (‘a), so he is from me and with me, and would be meeting me. Indeed! And the one who oppresses them (‘a), and gives support to the one who oppresses them (‘a), and belies them (‘a), so he is not from me, and not with me, and I am away from him’84.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﻨﻌﻤﺎن، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻣﺮوان، ﻋﻦ اﻟﻔﻀﻴﻞ ﺑﻦ ﻳﺴﺎر ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ﻣﻦ ﻣﺎت وﻟﻴﺲ ﻟﻪ اﻣﺎم ﻓﻤﻮﺗﻪ ﻣﻴﺘﺔ ﺟﺎﻫﻠﻴﺔ، وﻻ ﻳﻌﺬر اﻟﻨﺎس ﺣﺘ ﻳﻌﺮﻓﻮا إﻣﺎﻣﻬﻢ، وﻣﻦ ﻣﺎت وﻫﻮ ﻋﺎرف ﻻﻣﺎﻣﻪ .ﻻ ﻳﻀﺮه ﺗﻘﺪم ﻫﺬا اﻻﻣﺮ أو ﺗﺄﺧﺮه، وﻣﻦ ﻣﺎت ﻋﺎرﻓﺎ ﻻﻣﺎﻣﻪ ﻛﺎن ﻛﻤﻦ ﻫﻮ ﻣﻊ اﻟﻘﺎﺋﻢ ﻓ ﻓﺴﻄﺎﻃﻪ

From him, from his father, from Ali Ibn Al-Nu’man, from Muhammad Ibn Marwan, from Al-Fudha’il Ibn Yasaar who said,

‘I heard Abu Ja’far (‘a) saying: ‘The one who died and there is no Imam (‘a) for him, so his death is the death of an ignorant (Pre-Islamic period). And there is no excuse for the people until they recognise their Imam (‘a). And the one who dies and he recognised his Imam (‘a), this matter (death) would not harm him whether it is brought forward or delayed. And the one who died having recognised his Imam (‘a) would be as if he was with Al-Qa’im (‘a) in his (‘a) camp’85.

**Chapter 23: The Desires**

ﺑﺎب اﻻﻫﻮاء23 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ ﺳﻌﻴﺪ ﺑﻦ ﻳﺴﺎر، ﻗﺎل: دﺧﻠﺖ ﻋﻠ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ .اﻟﺴﻼم وﻫﻮ ﻋﻠ ﺳﺮﻳﺮ ﻓﻘﺎل: ﻳﺎ ﺳﻌﻴﺪ ان ﻃﺎﺋﻔﺔ ﺳﻤﻴﺖ اﻟﻤﺮﺟﺌﺔ، وﻃﺎﺋﻔﺔ ﺳﻤﻴﺖ اﻟﺨﻮارج، وﺳﻤﻴﺘﻢ اﻟﺘﺮاﺑﻴﺔ

From him, from his father, from Hamza Ibn Abd Allah, from Jameel Ibn Daraaj, from Saeed Ibn Yasaar who said,

‘I came up to Abu Abd Allah (‘a) and he (‘a) was upon a bed, so he (‘a) said: ‘O Saeed! There is a sect named as Al-Murji’a, and a sect named as Al-Khawarij, and you have been named as Al-Turaabiya (the dusty ones- the humble ones - submitters to the Matter)’86.

وﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ رﺣﻤﻪ ﷲ، ﻋﻦ اﻟﻘﺎﺳﻢ ﺑﻦ ﻣﺤﻤﺪ اﻟﺠﻮﻫﺮى، ﻋﻦ ﺣﺒﻴﺐ اﻟﺨﺜﻌﻤ واﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ اﺑﻦ ﻣﺴﺎن، ﻋﻦ ﺣﺒﻴﺐ ﻗﺎل: ﻗﺎل ﻟﻨﺎ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﺎ أﺣﺪ أﺣﺐ إﻟ ﻣﻨﻢ، ان اﻟﻨﺎس ﺳﻠﻮا ﺳﺒﻼ .ﺷﺘ، ﻣﻨﻬﻢ ﻣﻦ أﺧﺬ ﺑﻬﻮاه، وﻣﻨﻬﻢ ﻣﻦ أﺧﺬ ﺑﺮأﻳﻪ، واﻧﻢ أﺧﺬﺗﻢ ﺑﺄﻣﺮ ﻟﻪ أﺻﻞ

And from him, from his father, from Al-Qasim Ibn Muhammad Al-Jowhary, from Habeeb Al-Khathamy and Al-Nazar Ibn Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Habeeb who said,

‘Abu Abd Allah (‘a) said to us: ‘There is none more beloved to me than you all. The people have gone in various ways – among them is one who takes to his own desires, and among them is one who takes to his own opinion, whilst you have seized by a Matter which has an origin to it’.

وﻓ ﺣﺪﻳﺚ آﺧﺮ ﻟﺤﺒﻴﺐ، ﻋﻦ أﺑ – ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ان اﻟﻨﺎس أﺧﺬوا ﻫﺬا وﻫﺬا، ﻓﻄﺎﺋﻔﺔ أﺧﺬوا ﺑﺄﻫﻮاﺋﻬﻢ، .وﻃﺎﺋﻔﺔ ﻗﺎﻟﻮا ﺑﺂراﺋﻬﻢ، وﻃﺎﺋﻔﺔ ﻗﺎﻟﻮا ﺑﺎﻟﺮواﻳﺔ، وﷲ ﻫﺪاﻛﻢ ﻟﺤﺒﻪ وﺣﺐ ﻣﻦ ﻳﻨﻔﻌﻢ ﺣﺒﻪ ﻋﻨﺪه

And in another Hadith of Habeeb,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘The people have taken to this (and) this. So there is a sect taking to their own desires, and a sect speaking by their own opinions, and a sect speaking by the narrations. And Allah (azwj) Guided you to His (azwj) Love, and to love the one whose love for him (‘a) beneﬁts in His (azwj) Presence’87.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ أﺑ اﺳﺤﺎق ﺛﻌﻠﺒﺔ ﺑﻦ ﻣﻴﻤﻮن، ﻋﻦ ﺑﺸﻴﺮ اﻟﺪﻫﺎن، ﻗﺎل: ﻗﺎل ﻟ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ان ،ﻫﺬه اﻟﻤﺮﺟﺌﺔ وﻫﺬه اﻟﻘﺪرﻳﺔ وﻫﺬه اﻟﺨﻮارج ﻟﻴﺲ ﻣﻨﻬﻢ أﺣﺪ اﻻ وﻫﻮ ﻳﺮى أﻧﻪ ﻋﻠ اﻟﺤﻖ، واﻧﻢ اﻧﻤﺎ أﺟﺒﺘﻤﻮﻧﺎ ﻓ ﷲ

From him, from Ibn Fadhdhal, from Abu Is’haq Sa’albat Ibn Maymoun, from Bashir Al-Dahaan who said,

‘Abu Abd Allah (‘a) said to me: ‘These are the Murjiites, and these are the Qadiriyya, and these are the Khawarijites – there is none among them except that he sees himself as being upon the Truth, but you, and rather are answering to us for the Sake of Allah (azwj)’.

ﺛﻢ ﺗﺎل "أﻃﻴﻌﻮا ﷲ وأﻃﻴﻌﻮا اﻟﺮﺳﻮل وأوﻟ اﻻﻣﺮ ﻣﻨﻢ" "وﻣﺎ آﺗﺎﻛﻢ اﻟﺮﺳﻮل ﻓﺨﺬوه، وﻣﺎ ﻧﻬﺎﻛﻢ ﻋﻨﻪ ﻓﺎﻧﺘﻬﻮا" "ﻣﻦ ﻳﻄﻊ

اﻟﺮﺳﻮل ﻓﻘﺪ أﻃﺎع ﷲ" "ان ﻛﻨﺘﻢ ﺗﺤﺒﻮن ﷲ ﻓﺎﺗﺒﻌﻮﻧ ﻳﺤﺒﺒﻢ ﷲ وﻳﻐﻔﺮ ﻟﻢ ذﻧﻮﺑﻢ" ﺛﻢ ﻗﺎل: وﷲ ﻟﻘﺪ ﻧﺴﺐ ﷲ ﻋﻴﺴ ﺑﻦ ،ﻣﺮﻳﻢ ﻓ اﻟﻘﺮآن إﻟ اﺑﺮاﻫﻴﻢ ﻣﻦ ﻗﺒﻞ اﻟﻨﺴﺎء

Then he (‘a) recited: ***“O you who believe! Obey Allah and obey the Rasul and those in authority from among you” (4:59); “and whatever the Rasul gives you, accept it, and from whatever he forbids you, keep back” (59:7); “Whoever obeys the Rasul, so he has obeyed Allah” (4:80); “Say: If you love Allah, then follow me, Allah will Love you and Forgive you your sins” (3:31).***

By Allah (azwj)! Allah (azwj) had Lineage ‘Isa (‘a) Ibn Maryam (‘a) in the Qur’an, to Ibrahim (‘a) from before (the Revelation of Chapter 4) – Al-Nisa’.

".ﺛﻢ ﻗﺎل: "وﻣﻦ ذرﻳﺘﻪ داود وﺳﻠﻴﻤﺎن" إﻟ ﻗﻮﻟﻪ: "وﻳﺤﻴ وﻋﻴﺴ

Then he (‘a) said: ‘***“and of his descendants, Dawood and Sulaiman and Ayoub and Yusuf and Haroun” (6:84)*** – up to His (azwj) Words: ***“and Yahya and ‘Isa” (6:85)***’88.

وﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ رﺣﻤﻪ ﷲ، ﻋﻦ اﻟﻨﻀﺮ، ﻋﻦ اﻟﺤﻠﺒ، ﻋﻦ ﺑﺸﻴﺮ ﻓ ﺣﺪﻳﺚ ﺳﻠﻴﻤﺎن ﻣﻮﻟ ﻃﺮﺑﺎل، ﻗﺎل: ذﻛﺮت ﻫﺬه اﻻﻫﻮاء ﻋﻨﺪ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﻻ وﷲ ﻣﺎ ﻫﻢ ﻋﻠ ﺷ ﻣﻤﺎ ﺟﺎء ﺑﻪ رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ اﻻ اﺳﺘﻘﺒﺎل اﻟﻌﺒﺔ .ﻓﻘﻂ

And from him, from his father, from Al-Nazar, from Al-Halby, from Bashir, in a Hadith of Suleyman, a slave of Tarbaal who said,

‘I mentioned these desires in the presence of Abu Abd Allah (‘a), he (‘a) said: ‘No, by Allah (azwj)! They are not upon anything from what Rasul Allah (S) came with, except for kissing the Kabah, only’89.

**Chapter 24: The Rejection**

ﺑﺎب اﻟﺮاﻓﻀﺔ ‐ 24

ﻋﻨﻪ، ﻋﻦ ﻋﻠ ﺑﻦ أﺳﺒﺎط، ﻋﻦ ﻋﻴﻴﻨﺔ ﺑﻴﺎع اﻟﻘﺼﺐ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: وﷲ ﻟﻨﻌﻢ اﻻﺳﻢ اﻟﺬي ﻣﻨﺤﻢ ﷲ ﻣﺎ دﻣﺘﻢ ﺗﺄﺧﺬون ﺑﻘﻮﻟﻨﺎ وﻻ ﺗﺬﺑﻮن ﻋﻠﻴﻨﺎ

From him, from Ali Ibn Asbat, from Ayayna Bayaa Al-Qasab,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘By Allah (azwj)! It is a good name (Al- Raﬁdhi) granted (to you for the Sake) of Allah (azwj) so long as you are taking by our (‘a) speech, and

are not belying against us’.

.ﻗﺎل: وﻗﺎل ﻟ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻫﺬا اﻟﻘﻮل اﻧ ﻛﻨﺖ ﺧﺒﺮﺗﻪ ان رﺟﻼ ﻗﺎل ﻟ: اﻳﺎك أن ﺗﻮن راﻓﻀﻴﺎ

He (the narrator) said, ‘And Abu Abd Allah (‘a) said to me: ‘This word (Al-Raﬁdhi), I had experienced it when a man said to me ‘Beware of becoming a Raﬁdhi’90.

ﻋﻨﻪ، ﻋﻦ ﻳﻌﻘﻮب ﺑﻦ ﻳﺰﻳﺪ، ﻋﻦ ﺻﻔﻮان ﺑﻦ ﻳﺤﻴ، ﻋﻦ أﺑ أﺳﺎﻣﺔ زﻳﺪ اﻟﺸﺤﺎم، ﻋﻦ أﺑ اﻟﺠﺎرود ﻗﺎل: أﺻﻢ اﻟﻪ أذﻧﻴﻪ

ﻛﻤﺎ أﻋﻤ ﻋﻴﻨﻴﻪ ان ﻟﻢ ﻳﻦ ﺳﻤﻊ أﺑﺎ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ان ﻓﻼﻧﺎ ﺳﻤﺎﻧﺎ ﺑﺎﺳﻢ، ﻗﺎل: وﻣﺎ ذاك اﻻﺳﻢ؟ ‐ ﻗﺎل: ﺳﻤﺎﻧﺎ اﻟﺮاﻓﻀﺔ، ﻓﻘﺎل أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﺑﻴﺪه إﻟ ﺻﺪره: "وأﻧﺎ ﻣﻦ اﻟﺮاﻓﻀﺔ وﻫﻮ ﻣﻨ" ﻗﺎﻟﻬﺎ ﺛﻼﺛﺎ

From him, from Yaqoub Ibn Yazid, from Safwaan Ibn Yahya, from Abu Asama Zayd Al-Shahaam, from Abu Al-Jaroud who said,

‘May Allah (azwj) Deafen his ears just as He (azwj) would Blind his eyes, had I not heard Abu Ja’far (‘a) saying when he (someone) said, ‘So and so has named us with a name’. He (‘a) said: ‘And what is that name?’ He said ‘He named us as ‘Al-Raﬁdhi’ (The rejecters)’. So Abu Ja’far (‘a) said by gesturing with his (‘a) hand to his (‘a) own chest: ‘And I am (also) from Al-Raﬁdhi, and he (it?) is from me’. He (‘a) said it three times’91.

ﻋﻨﻪ، ﻋﻦ ﻳﻌﻘﻮب ﺑﻦ ﻳﺰﻳﺪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﺳﻠﻴﻤﺎن اﻟﺪﻳﻠﻤ، ﻋﻦ رﺟﻠﻴﻦ، ﻋﻦ أﺑ ﺑﺼﻴﺮ، ﻗﺎل: ﻗﻠﺖ ﻓﻠﻢ ﻻﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: ﺟﻌﻠﺖ ﻓﺪاك اﺳﻢ ﺳﻤﻴﻨﺎ ﺑﻪ اﺳﺘﺤﻠﺖ ﺑﻪ اﻟﻮاﻟﺪة دﻣﺎءﻧﺎ وأﻣﻮاﻟﻨﺎ وﻋﺬاﺑﻨﺎ، ﻗﺎل: وﻣﺎ ﻫﻮ؟ ‐ ﻗﺎل: أﻟﻪ إﻟ اﻟﺮاﻓﻀﺔ، ﻓﻘﺎل أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: ان ﺳﺒﻌﻴﻦ رﺟﺎل ﻣﻦ ﻋﺴﺮ ﻓﺮﻋﻮن رﻓﻀﻮا ﻓﺮﻋﻮن ﻓﺄﺗﻮا

ﻣﻮﺳ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻦ ﻓ ﻗﻮم ﻣﻮﺳ ﻋﻠﻴﻪ اﻟﺴﻼم أﺣﺪ أﺷﺪ اﺟﺘﻬﺎدا وﻻ أﺷﺪ ﺣﺒﺎ ﻟﻬﺎرون ﻣﻨﻬﻢ ﻓﺴﻤﺎﻫﻢ ﻗﻮم ﻣﻮﺳ .اﻟﺮاﻓﻀﺔ، ﻓﺄوﺣ ﻣﻮﺳ: أن ﺛﺒﺖ ﻟﻬﻢ ﻫﺬا اﻻﺳﻢ ﻓ اﻟﺘﻮراة ﻓﺎﻧ ﻗﺪ ﻧﺤﻠﺘﻬﻢ وذﻟﻚ اﺳﻢ ﻗﺪ ﻧﺤﻠﻤﻮه ﷲ

From him, from Yaqoub Ibn Yazid, from Al-Hasan Ibn Mahboub, from Muhammad Ibn Suleyman Al- Dalaymy, from two men, from Abu Baseer who said,

‘I said to Abu Abd Allah (‘a), ‘May I be sacriﬁced for you! A name which we have been named with, due to which our births, and our blood, and our wealth, and our suffering has been made permissible (for them)’. The Imam (‘a) said: ‘And what is it?’ He said, ‘Al-Raﬁdhi’ (The rejecters)’. So, Abu Ja’far (‘a) said: ‘Seventy men from the army of Pharaoh rejected Pharaoh, so they came to Musa (‘a). There was none among the people of Musa (‘a) more intense in his struggle, nor more intense for his love for Harun (‘a), than them. So, the people of Musa (‘a) called them Al-Raﬁdhi. So, Allah (azwj) Revealed unto Musa (‘a): “This name has been Afﬁrmed for them in the Torah, for it is a Name which I (azwj) have Granted it to them”. And that is a name which Allah (azwj) has Granted it to you’92.

**Chapter 25: The Shi’a**

ﺑﺎب اﻟﺸﻴﻌﺔ25 ‐

ﻋﻨﻪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ زﻳﺪ اﻟﺸﺤﺎم، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: إن وﻟ ﻋﻠ إن ﺗﺰل ﺑﻪ .ﻗﺪم ﺛﺒﺘﺖ أﺧﺮى

From him, from Al-Hasan Ibn Mahboub, from Zayd Al-Shahaam who said,

‘I heard Abu Abd Allah (‘a) saying: ‘If you are on the Wilayah of Ali, if one of your feet slip, the other one will correct it (back to Al-Wilayah)93.

**Chapter 26: Characteristics Of The Believer**

ﺑﺎب ﺧﺼﺎﺋﺺ اﻟﻤﺆﻣﻦ26 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ ﻋﻦ اﻟﻨﻀﺮ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ اﺑﻦ ﻣﺴﺎن، ﻋﻦ زرارة ﺳﺌﻞ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم وأﻧﺎ ﺟﺎﻟﺲ ﻋﻦ ﻗﻮل ﷲ ﻋﺰوﺟﻞ: "ﻣﻦ ﺟﺎء ﺑﺎﻟﺤﺴﻨﺔ ﻓﻠﻪ ﻋﺸﺮ أﻣﺜﺎﻟﻬﺎ" ﻳﺠﺮي ﻟﻬﺆﻻء ﻣﻤﻦ ﻻ ﻳﻌﺮف ﻣﻨﻬﻢ ﻫﺬا اﻻﻣﺮ؟ ‐ ﻓﻘﺎل: اﻧﻤﺎ ﻫﺬه ،ﻟﻠﻤﺆﻣﻨﻴﻦ ﺧﺎﺻﺔ

From him, from his father, from Al-Nazar, from Yahya Al-Halby, from Ibn Muskaan, from Zarara who said,

‘Abu Abd Allah (‘a) was asked and I was seated, about the Words of Allah (azwj) Mighty and Majestic: ***“Whoever comes with a good deed, he shall have ten like it” (6:160)***, does this ﬂow for those one who do not recognise this matter (Al-Wilayah) amongst you?’ So he (‘a) said: ‘But rather, it is for the Believers especially’.

ﻓﻘﻠﺖ ﻟﻪ: أﺻﻠﺤﻚ ﷲ، أرأﻳﺖ ﻣﻦ ﺻﺎم وﺻﻠ و اﺟﺘﻨﺐ اﻟﻤﺤﺎرم و ﺣﺴﻦ ورﻋﻪ ﻣﻤﻦ ﻻ ﻳﻌﺮف وﻻ ﻳﻨﺼﺐ؟ ﻓﻘﺎل: .« »إن ﷲ ﻳﺪﺧﻞ أوﻟﺌﻚ اﻟﺠﻨﺔ ﺑﺮﺣﻤﺘﻪ

So, I said to him (‘a), ‘May Allah (azwj) Keep you well! What do you say for the ones who Fast, and Pray, and keep away from the Prohibitions, and are good and pious, and are not hostile (to you)?’ So he (‘a) said: ‘Allah (azwj) may Enter them into the Paradise due to His (azwj) Mercy’94.

ﻋﻨﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ أﺳﻠﻢ، ﻋﻦ اﻟﺨﻄﺎب اﻟﻮﻓ وﻣﺼﻌﺐ ﺑﻦ ﻋﺒﺪ ﷲ اﻟﻮﻓ ﻗﺎﻻ: دﺧﻞ ﺳﺪﻳﺮ اﻟﺼﻴﺮﻓ ﻋﻠ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم وﻋﻨﺪه ﺟﻤﺎﻋﺔ ﻣﻦ أﺻﺤﺎﺑﻪ، ﻓﻘﺎل ﻟﻪ: ﻳﺎ ﺳﺪﻳﺮ ﻻ ﺗﺰال ﺷﻴﻌﺘﻨﺎ ﻣﺮﻋﺒﻴﻦ ﻣﺤﻔﻮﻇﻴﻦ ﻣﺴﺘﻮرﻳﻦ ﻣﻌﺼﻮﻣﻴﻦ ﻣﺎ أﺣﺴﻨﻮا اﻟﻨﻈﺮ ﻻﻧﻔﺴﻬﻢ ﻓﻴﻤﺎ ﺑﻴﻨﻬﻢ وﺑﻴﻦ ﺧﺎﻟﻘﻬﻢ وﺻﺤﺖ ﻧﻴﺎﺗﻬﻢ ﻻﺋﻤﺘﻬﻢ وﺑﺮوا اﺧﻮاﻧﻬﻢ ﻓﻌﻄﻔﻮا ﻋﻠ ﺿﻌﻴﻔﻬﻢ وﺗﺼﺪﻗﻮا ﻋﻠ ذوى اﻟﻔﺎﻗﺔ ﻣﻨﻬﻢ، اﻧﺎ ﻻ ﻧﺄﻣﺮ ﺑﻈﻠﻢ وﻟﻨﺎ ﻧﺄﻣﺮﻛﻢ ﺑﺎﻟﻮرع اﻟﻮرع اﻟﻮرع واﻟﻤﻮاﺳﺎة اﻟﻤﻮاﺳﺎة اﻟﻤﻮاﺳﺎة ﻻﺧﻮاﻧﻢ ﻓﺎن أوﻟﻴﺎء ﷲ ﻟﻢ ﻳﺰاﻟﻮا ﻣﺴﺘﻀﻌﻔﻴﻦ ﻗﻠﻴﻠﻴﻦ ﻣﻨﺬ ﺧﻠﻖ ﷲ آدم ﻋﻠﻴﻪ اﻟﺴﻼم

From him, form Muhammad Ibn Ali, from Muhammad Ibn Aslam, from Al-Khataab Al-Kufy and Mas’ab Ibn Abd Allah Al-Kufy who both said,

‘Sudeyr Al-Sayraﬁ came up to Abu Abd Allah (‘a) and in his (‘a) presence was a group of his (‘a) companions, so he (‘a) said to him: ‘O Sudeyr! Our (‘a) Shi’a have never ceased to be intimidated, protective, concealed, innocent. How beautiful is to look at them with regard to what is between them and their Creator (azwj), and the well-being of their sincere intentions to their Imams (‘a) and they respect for their brethren, and sympathise with the weak ones, and are charitable to the ones with the starvation among them. We (‘a) do not order for the injustice, but we (‘a) order you for the piety, the piety, the piety, and the equality, and the equality, and the equality to your brethren, for the friends of Allah (azwj) have never ceased to be weak, few in number, since Allah (azwj) Created Adam (‘a)’95.

وروى ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ﺳﺘﺔ ﻻ ﺗﻮن ﻓ ﻣﺆﻣﻦ، ﻗﻴﻞ: وﻣﺎ ﻫ اﻟﻌﺴﺮ واﻟﻨﺪ واﻟﻠﺠﺎﺟﺔ واﻟﺬب .واﻟﺤﺴﺪ واﻟﺒﻐ، وﻗﺎل: ﻻ ﻳﻮن اﻟﻤﺆﻣﻦ ﻣﺠﺎزﻓﺎ

And it has been reported,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘Six (things) cannot come to be in a Believer’. It was said, ‘And what are these?’ He (‘a) said: ‘(1) The insolvency (bankruptcy), (2) and the moaning (complaining), and (3) the hard- heartedness, and (4) the lies, and (5) the envy, and (6) the rebellion’.

And he (‘a) said: ‘The Believer does not become reckless (careless)’96.

**Chapter 27: The Agromania (Desire To Live Alone In A Desolate Land)**

ﺑﺎب اﻻﻧﻔﺮاد27 ‐

ﻋﻨﻪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻓﻀﺎل، ﻋﻦ ﺛﻌﻠﺒﺔ ﺑﻦ ﻣﻴﻤﻮن، ﻋﻦ أﺑ أﻣﻴﺔ ﻳﻮﺳﻒ ﺑﻦ ﺛﺎﺑﺖ ﺑﻦ أﺑ ﺳﻌﻴﺪ، ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ان ﺗﻮﻧﻮا وﺣﺪاﻧﻴﻴﻦ ﻓﻘﺪ ﻛﺎن رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ وﺣﺪاﻧﻴﺎ ﻳﺪﻋﻮ اﻟﻨﺎس ﻓﻼ ﻳﺴﺘﺠﻴﺒﻮن ﻟﻪ، وﻗﺪ

ﻛﺎن أول ﻣﻦ اﺳﺘﺠﺎب ﻟﻪ ﻋﻠ ﺑﻦ أﺑ ﻃﺎﻟﺐ ﺻﻠﻮات ﷲ ﻋﻠﻴﻪ وﻗﺪ ﻗﺎل ﻟﻪ رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: "أﻧﺖ ﻣﻨ ."ﺑﻤﻨﺰﻟﺔ ﻫﺎرون ﻣﻦ ﻣﻮﺳ اﻻ أﻧﻪ ﻻ ﻧﺒ ﺑﻌﺪى

From him, from Al-Hasan Ibn Fadhdhal, from Sa’alba Ibn Maymoun, from Abu Ameet Yusuf Ibn Thabit Ibn Abu Saeed who said,

‘Abu Abd Allah (‘a) said: ‘You should become alone. Rasul Allah (S) was alone in calling the people, but no one answered to him (S). And the ﬁrst one to answer him (S) was Ali Ibn Abu Talib (‘a). And Rasul Allah (S) said: ‘You are from me at the status which Harun (‘a) hand from Musa (‘a) except that there is no Prophet (‘a) after me’97.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﺷﺠﺮة، ﻋﻦ ﻋﺒﻴﺪ ﺑﻦ زرارة، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ﻣﺎ ﻣﻦ .ﻣﺆﻣﻦ اﻻ وﻗﺪ ﺟﻌﻞ ﷲ ﻟﻪ ﻣﻦ اﻳﻤﺎﻧﻪ أﻧﺴﺎ ﻳﺴﻦ إﻟﻴﻪ ﺣﺘ ﻟﻮ ﻛﺎن ﻋﻠ ﻗﻠﺔ ﺟﺒﻞ ﻳﺴﺘﻮﺣﺶ إﻟ ﻣﻦ ﺧﺎﻟﻔﻪ

From him, from Ibn Fadhdhal, from Ali Ibn Shajarat, from ‘Ubayd Ibn Zarara who said,

‘I heard Abu Abd Allah (‘a) saying: ‘Allah (azwj) would never Make tranquillity (peace of mind) for a Believer, to the extent that even if he were to go to the top of a mountain, in order to be alone (for the peace of mind), it (peacefulness) would be violated (to be troubled by someone there)’98.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ أﺑﻦ ﻓﻀﻴﻞ، ﻋﻦ أﺑ ﺣﻤﺰة اﻟﺜﻤﺎﻟ ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ‐ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ﻗﺎل ﷲ ﺗﺒﺎرك إﻟ أﺣﺪ وﺗﻌﺎﻟ: "ﻣﺎ ﺗﺮددت ﻋﻦ ﺷ أﻧﺎ ﻓﺎﻋﻠﻪ ﻛﺘﺮددى ﻋﻦ اﻟﻤﺆﻣﻦ ﻓﺎﻧ أﺣﺐ ﻟﻘﺎءه وﻳﺮه اﻟﻤﻮت، ﻓﺄزوﻳﻪ ﻋﻨﻪ، وﻟﻮ ﻟﻢ ﻳﻦ ﻓ اﻻرض اﻻ ﻣﺆﻣﻦ واﺣﺪ ﻻﻛﺘﻔﻴﺖ ﺑﻪ ﻋﻦ ﺟﻤﻴﻊ ﺧﻠﻘ، وﻟﺠﻌﻠﺖ ﻟﻪ ﻣﻦ اﻳﻤﺎﻧﻪ أﻧﺴﺎ ﻻ ﻳﺤﺘﺎج ﻣﻌﻪ

From him, from Ibn Fadhdhal, from Ibn Fudha’il, from Abu Hamza Ath-Thumaly who said,

‘I heard Abu Abd Allah (‘a) saying: ‘Allah (azwj) Blessed and High Said: “I (azwj) do not Hesitate from anything which I (azwj) do, like I (azwj) Hesitate about the Believer, so I (azwj) Loved to meet him but he dislikes the death, so I (azwj) Impede (delay) it from him. And even if there were not to be in the earth anyone except for a single Believer, I (azwj) would be Content with him from all the rest of My (azwj) Creatures, and would Make for him, one from his faith, a human, (so that) he would (associate with him) and not be needy of anyone (else)’99.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ أﺑ ﺟﻤﻴﻠﺔ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ اﻟﺤﻠﺒ، ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻗﺎل ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ: "ﻟﻴﺄذن ﺑﺤﺮب ﻣﻨ ﻣﺴﺘﺬل ﻋﺒﺪي اﻟﻤﺆﻣﻦ، وﻣﺎ ﺗﺮددت ﻋﻦ ﺷ ﻛﺘﺮددى ﻓ ﻣﻮت اﻟﻤﺆﻣﻦ، اﻧ ﻻﺣﺐ ﻟﻘﺎءه وﻳﺮه اﻟﻤﻮت، ﻓﺄﺻﺮﻓﻪ ﻋﻨﻪ، واﻧﻪ ﻟﻴﺪﻋﻮﻧ ﻓ اﻻﻣﺮ ﻓﺄﺳﺘﺠﻴﺐ ﻟﻪ ﻟﻤﺎ ﻫﻮ ﺧﻴﺮ ﻟﻪ وأﺟﻌﻞ ﻟﻪ ﻣﻦ اﻳﻤﺎﻧﻪ أﻧﺴﺎ ﻻ

.ﻳﺴﺘﻮﺣﺶ ﻓﻴﻪ إﻟ أﺣﺪ

From him, from Ibn Fadhdhal, from Abu Jameela, from Muhammad Ibn Ali Halby who said,

‘Abu Abd Allah (‘a) said: ‘Allah (azwj) Blessed and High Said: “Proclaim a war from Me (azwj) (against the one who) humiliates My (azwj) servant, the Believer. And I (azwj) do not Hesitate about anything like

I (azwj) Hesitate with regards to the death of the Believer. I (azwj) Love to Meet him, and he dislikes the death, so I (azwj) Exchange it from him. And he supplicates to Me (azwj), so I (azwj) Answer to him for what is better for him, and Make for him, from his faith, a human. He will not be feeling alone in it for anyone’100.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ أﻳﻮب ﺑﻦ اﻟﺤﺮ أﺧ أدﻳﻢ، ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﺎ ﻳﻀﺮ أﺣﺪﻛﻢ ﻟﻮ ﻛﺎن ﻋﻠ ﻗﻠﺔ ﺟﺒﻞ، ﻳﺠﻮع ﻳﻮﻣﺎ وﻳﺸﺒﻊ ﻳﻮﻣﺎ إذا ﻛﺎن ﻋﻠ دﻳﻦ ﷲ

From him, from his father, from Al-Nazar, from Yahya Al-Halby, from Ayoub Ibn Al-Hurr, brother of Adeym who said,

‘Abu Abd Allah (‘a) said: ‘Not one of you would be harmed even if he was on top of a mountain, being hungry one day, and satiated (full) one day, if he was upon the Religion of Allah (azwj)’101.

**Chapter 28: (Such – All Of What Is In My Possession From The Copy)**

)ﺑﺎب )ﻛﺬا ﻓ ﺟﻤﻴﻊ ﻣﺎ ﻋﻨﺪي ﻣﻦ اﻟﻨﺴﺦ 28 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، وﺣﺴﻦ ﺑﻦ ﺣﺴﻴﻦ، ﻋﻦ اﺑﻦ ﺳﻨﺎن، ﻋﻦ أﺑ اﻟﺠﺎرود، ﻗﺎل: ﺧﺮج أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻋﻠ أﺻﺤﺎﺑﻪ .ﻳﻮﻣﺎ وﻫﻢ ﻳﻨﺘﻈﺮون ﺧﺮوﺟﻪ ﻓﻘﺎل ﻟﻬﻢ: ﺗﻨﺠﺰوا اﻟﺒﺸﺮى ﻣﻦ ﷲ، ﻣﺎ أﺣﺪ ﻳﺘﻨﺠﺰ اﻟﺒﺸﺮى ﻣﻦ ﷲ ﻏﻴﺮﻛﻢ

From him, from his father, and Hasan Ibn Husayn, from Ibn Sinan, from Abu Al-Jaroud who said, ‘Abu Ja’far (‘a) came out to his (‘a) companions, and they were awaiting his (‘a) coming out, so he (‘a)

said to them: ‘You will be Recompensed with glad tidings from Allah (azwj). There is none who would be Recompensed with the glad tidings from Allah (azwj) apart from you’102.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ أﺑ ﻛﻬﻤﺲ، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: أﺧﺬ اﻟﻨﺎس ﻳﻤﻴﻨﺎ وﺷﻤﺎﻻ وﻟﺰﻣﺘﻢ أﻫﻞ .ﺑﻴﺖ ﻧﺒﻴﻢ ﻓﺎﺑﺸﺮوا، ﻗﺎل: ﻗﻠﺖ: ﺟﻌﻠﺖ ﻓﺪاك أرﺟﻮ أن ﻻ ﻳﺠﻌﻠﻨﺎ ﷲ واﻳﺎﻫﻢ ﺳﻮاء، ﻓﻘﺎل: ﻻ وﷲ، ﻻ وﷲ، ﺛﻼﺛﺎ

From him, from Ibn Fadhdhal, from Abu Kahmas who said,

‘I heard Abu Abd Allah (‘a), he (‘a) said: ‘The people have taken (to go to the) right and the left, and you have adhered to the People (‘a) of the Household of your Prophet (S), so receive glad tidings’. I said, ‘May I be sacriﬁced for you! I hope that Allah (azwj) would not Make us and them to be equal’. So he (‘a) said: ‘No, by Allah (azwj)! No, by Allah (azwj)!’ – three times’103.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ أﺑ ﺟﻌﻔﺮ اﻻﺣﻮل، ﻋﻦ ﺑﺮﻳﺪ اﻟﻌﺠﻠ وزرارة ﺑﻦ أﻋﻴﻦ وﻣﺤﻤﺪ ﺑﻦ ﻣﺴﻠﻢ، ﻗﺎﻟﻮا: ﻗﺎل ﻟﻨﺎ أﺑﻮ

ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﺎ اﻟﺬي ﺗﺒﻐﻮن أﻣﺎ اﻧﻪ ﻟﻮ ﻛﺎﻧﺖ ﻓﺰﻋﺔ ﻣﻦ اﻟﺴﻤﺎء ﻟﻔﺰع ﻛﻞ ﻗﻮم إﻟ ﻣﺄﻣﻨﻬﻢ، وﻟﻔﺰﻋﻨﺎ ﻧﺤﻦ إﻟ ﻧﺒﻴﻨﺎ )ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ( وﻓﺰﻋﺘﻢ إﻟﻴﻨﺎ، ﻓﺄﺑﺸﺮوا، ﺛﻢ أﺑﺸﺮوا، ﺛﻢ أﺑﺸﺮوا، أﻻ وﷲ ﻻ ﻳﺴﻮﻳﻢ ﷲ وﻏﻴﺮﻛﻢ، ﻻ وﻻ ﻛﺮاﻣﺔ .ﻟﻬﻢ

From him, from Ibn Mahboub, from Abu Ja’far Al-Ahowl, from Bureyd Al-Ajaly, and Zarara Ibn Ayn and Muhammad Ibn Muslim who both said,

‘Abu Ja’far (‘a) said to us: ‘What is that which makes you to be unjust? But rather, if there was a terror from the sky, every people would panic to what is security for them. And we (‘a) will express our (‘a) concern to the Prophet (S), and you would be relying upon us (for help). Therefore, received glad tidings, then glad tidings, then glad tidings. Indeed! By Allah (azwj)! Allah (azwj) will not Equalise you with others. No! And there will not be any Prestige for them’104.

**Chapter 29: (Such – All Of What Is In My Possession From The Copy Of Al-Mahaasin)**

)ﺑﺎب )ﻛﺬا ﻓ ﻣﺎ ﻋﻨﺪي ﻣﻦ ﻧﺴﺦ اﻟﻤﺤﺎﺳﻦ 29 ‐

ﻋﻨﻪ، ﻋﻦ ﻋﻤﺮ ﺑﻦ ﻋﺒﺪ اﻟﻌﺰﻳﺰ، ﻋﻦ أﺑ داود اﻟﺤﺪاد، ﻋﻦ ﻣﻮﺳ ﺑﻦ ﺑﺮ، ﻗﺎل: ﻛﻨﺎ ﻋﻨﺪ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓﻘﺎل

رﺟﻞ ﻓ اﻟﻤﺠﻠﺲ: أﺳﺄل ﷲ اﻟﺠﻨﺔ، ﻓﻘﺎل أﺑﻮ ‐ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: أﻧﺘﻢ ﻓ اﻟﺠﻨﺔ ﻓﺎﺳﺌﻠﻮا ﷲ أن ﻻ ﻳﺨﺮﺟﻢ ﻣﻨﻬﺎ،

ﻓﻘﻠﻨﺎ: ﺟﻌﻠﻨﺎ ﻓﺪاك ﻧﺤﻦ ﻓ اﻟﺪﻧﻴﺎ، ﻓﻘﺎل: أﻟﺴﺘﻢ ﺗﻘﺮون ﺑﺎﻣﺎﻣﺘﻨﺎ؟ ‐ ﻗﺎﻟﻮا: ﻧﻌﻢ، ﻓﻘﺎل: ﻫﺬا ﻣﻌﻨ اﻟﺠﻨﺔ، اﻟﺬي ﻣﻦ أﻗﺮ ﺑﻪ .ﻛﺎن ﻓ اﻟﺠﻨﺔ ﻓﺎﺳﺌﻠﻮا ﷲ أن ﻻ ﻳﺴﻠﺒﻢ

From him, from Umar Ibn Abdul Aziz, from Abu Dawood Al-Hadeed, from Musa Ibn Bakr who said,

‘We were in the presence of Abu Abd Allah (‘a), so a man in the gathering said, ‘I ask Allah (azwj) for the Paradise’. So Abu Abd Allah (‘a) said: ‘You all are in the Paradise (already), therefore ask Allah (azwj) that He (azwj) should not Dispel you from it’. So we said, ‘May we be sacriﬁced for you! (But) we are in the world’. So he (‘a) said: ‘Have you not accepted our (‘a) Imamate?’ They said: ‘Yes’. So he (‘a) said: ‘This is the meaning of the Paradise. The one who has adhered to it, he is in the Paradise. Therefore, ask Allah (azwj) not to Conﬁscate it from you’105.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﻴﺴ، ﻋﻦ رﺑﻌ ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻤﻦ أﺧﺒﺮه، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم، أﻧﻪ ﻗﺎل: ﻟﻦ ﺗﻄﻌﻢ .اﻟﻨﺎر ﻣﻦ وﺻﻒ ﻫﺬا اﻻﻣﺮ

From him, from his father, from Hammad Ibn ‘Isa, from Rabi’e Ibn Abd Allah, from the one who informed

him,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘The Fire would never Consume the one who is described (to be upon) this matter (Al-Wilayah)’106.

**Chapter 30: The Puriﬁcation**

ﺑﺎب اﻟﺘﺰﻛﻴﺔ 30 ‐

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﻘﺒﺔ، ﻋﻦ أﺑ ﻛﻬﻤﺲ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ﻋﺮﻓﺘﻤﻮﻧﺎ وأﻧﺮﻧﺎ اﻟﻨﺎس، وأﺣﺒﺒﺘﻤﻮﻧﺎ وأﺑﻐﻀﻨﺎ اﻟﻨﺎس، ووﺻﻠﺘﻤﻮﻧﺎ و ﻗﻄﻌﻨﺎ اﻟﻨﺎس، رزﻗﻢ ﷲ ﻣﺮاﻓﻘﻪ ﻣﺤﻤﺪ )ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ( وﺳﻘﺎﻛﻢ ﻣﻦ .ﺣﻮﺿﻪ

From him, from Ibn Fadhdhal, from Ali Ibn Uqba, from Abu Kahmas,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘You have recognised us and the people have rejected us; and you have loved us and the people have hated us; and you have maintained good relationship with us and the people have cut-off from us. Allah (azwj) would Sustain you with the friendship of Muhammad (S), and quench you all from his (S) Fountain (in the Hereafter)’107.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ ﺑﺸﻴﺮ اﻟﻨﺎﺳ، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: .وﺻﻠﺘﻢ وﻗﻄﻊ اﻟﻨﺎس، وأﺣﺒﺒﺘﻢ وأﺑﻐﺾ اﻟﻨﺎس، وﻋﺮﻓﺘﻢ وأﻧﺮ اﻟﻨﺎس، وﻫﻮ اﻟﺤﻖ

From him, from his father, from Al-Nazar Ibn Suweyd, from Yahya Al-Halby, from Bashir Al-Kanasy who said,

‘I heard Abu Abd Allah (‘a) saying: ‘You have maintained relationship (with us) and the people have cut- off; and you have loved (us) and the people have hated (us) but you have recognised (us) and the people have rejected (us), and it is the Truth’108.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﺛﻌﻠﺒﺔ ﺑﻦ ﻣﻴﻤﻮن، ﻋﻦ ﺑﺸﻴﺮ اﻟﺪﻫﺎن، ﻗﺎل: ﻗﺎل أﺑﻮ – ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻋﺮﻓﺘﻢ ﻓ ﻣﻨﺮﻳﻦ ﻛﺜﻴﺮا، وأﺣﺒﺒﺘﻢ ﻓ ﻣﺒﻐﻀﻴﻦ ﻛﺜﻴﺮا، وﻗﺪ ﻳﻮن ﺣﺐ ﻓ ﷲ ورﺳﻮﻟﻪ وﺣﺐ ﻓ اﻟﺪﻧﻴﺎ، ﻓﻤﺎ ﻛﺎن ﻓ ﷲ ورﺳﻮﻟﻪ ﻓﺜﻮاﺑﻪ .ﻋﻠ ﷲ، وﻣﺎ ﻛﺎن ﻓ اﻟﺪﻧﻴﺎ ﻓﻠﻴﺲ ﺑﺸ ﺛﻢ ﻧﻔﺾ ﻳﺪه

From him, from Ibn Fadhdhal, from Sa’albat Ibn Maymoun, from Bashir Al-Dahaan who said,

‘Abu Abd Allah (‘a) said: ‘You have recognised (us), among a lot of rejecters; and you have loved (us) among a lot of haters; and the love can be for the Sake of Allah (azwj) and His (azwj) Rasul (S), and

love for the sake of the world. So whatever was for the Sake of Allah (azwj) and His (azwj) Rasul (S), so its Reward is upon Allah (azwj); and whatever was for the sake of the world, so it is not with anything’.

Then he (‘a) shook his (‘a) own hand’109.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ اﺑﻦ ﻣﺴﺎن، ﻋﻦ اﻟﺤﺎرث ﺑﻦ اﻟﻤﻐﻴﺮة اﻟﻨﻀﺮي، ﻋﻦ .ﻣﺤﻤﺪ ﺑﻦ ﺷﺮﻳﺢ ﻗﺎل: ﻛﻨﺖ ﻋﻨﺪ اﻟﺸﻴﺦ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓﻘﺎل ﻟ: ﺟﺤﺪ اﻟﻨﺎس ﺟﺤﺪ اﻟﻨﺎس ﻳﺎ ﻣﺤﻤﺪ وآﻣﻨﺘﻢ ﺑﺎﻟﻪ ﺣﻘﺎ

From him, from his father, from Al-Nazar Ibn Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Al-Haris Ibn Al-Mugheira Al-nazary, from Muhammad Ibn Shari’eh who said,

‘I was in the presence of Al-Sheykh (‘a), so he (‘a) said to me: ‘The people fought, (and) the people fought, O Muhammad, and you believed in Allah (azwj) truly’.110

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﺎﺻﻢ ﺑﻦ ﺣﻤﻴﺪ، ﻋﻦ أﺑ اﺳﺤﺎق اﻟﻨﺤﻮي، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ان ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ أدب ﻧﺒﻴﻪ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻋﻠ ﻣﺤﺒﺘﻪ ﻓﻘﺎل: "اﻧﻚ ﻟﻌﻠ ﺧﻠﻖ ﻋﻈﻴﻢ". وﻗﺎل: "وﻣﺎ آﺗﺎﻛﻢ اﻟﺮﺳﻮل

"ﻓﺨﺬوه، وﻣﺎ ﻧﻬﺎﻛﻢ ﻋﻨﻪ ﻓﺎﻧﺘﻬﻮا". وﻗﺎل: "ﻣﻦ ﻳﻄﻊ اﻟﺮﺳﻮل ﻓﻘﺪ أﻃﺎع ﷲ

From him, from Ibn Fadhdhal, from Aasim Ibn Hameed, from Abu Is’haq Al-Nahwy who said,

‘I heard Abu Abd Allah (‘a) saying: ‘Allah (azwj) Blessed and High Educated His (azwj) Prophet (S) upon His (azwj) Manifesto, so He (azwj) Said: ***“And you are upon magniﬁcent morals” (68:4)***. And Said: ***“and whatever the Rasul gives you, accept it, and from whatever he forbids you, keep back” (59:7)***. And Said: ***“Whoever obeys the Rasul, so he has obeyed Allah” (4:80)***.

وإن رﺳﻮل ﷲ )ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ( ﻓﻮض إﻟ ﻋﻠ )ﻋﻠﻴﻪ اﻟﺴﻼم( ﻓﺴﻠﻤﺘﻢ وﺟﺤﺪ اﻟﻨﺎس، ﻓﻮﷲ ﻓﺒﺤﺴﺒﻢ أن ﺗﻘﻮﻟﻮا إذا .ﻗﻠﻨﺎ، وﺗﺼﻤﺘﻮا إذا ﺻﻤﺘﻨﺎ، وﻧﺤﻦ ﻓﻴﻤﺎ ﺑﻴﻨﻢ وﺑﻴﻦ ﷲ

And Rasul Allah (S) delegated to Ali, so you (Shi’a) submitted and the people fought against. By Allah (azwj), it is sufﬁcient for you to be speaking when we (‘a) speak, and to be silent when we (‘a) are silent. And we (‘a) are in what is between you and Allah (azwj)’111.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﻘﺒﺔ، ﻋﻦ ﻓﻀﻴﻞ ﺑﻦ ﻳﺴﺎر، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: أﻧﺘﻢ وﷲ ﻧﻮر ﻓ .ﻇﻠﻤﺎت اﻻرض

From him, from Ibn Fadhdhal, from Ali Ibn Uqba, from Fudha’il Ibn Yasaar, (It has been narrated) from Abu Abd Allah (‘a) having said: ‘By Allah (azwj)! You (Shi’a) are a ‘ﻧﻮر’ (Light) in ‘ﻇﻠﻤﺎت’ (the darkness) of the earth’112.

**Chapter 31: (Such – Regarding What Is In My Possession From A Copy Of Al-Mahasin)**

)ﺑﺎب )ﻛﺬا ﻓ ﻣﺎ ﻋﻨﺪي ﻣﻦ ﻧﺴﺦ اﻟﻤﺤﺎﺳﻦ 31 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ إﺳﺤﺎق ﺑﻦ ﻋﻤﺎر، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﺒﺪ اﻟﻌﺰﻳﺰ، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: وﷲ إﻧ اﻟﺤﺐ رﻳﺤﻢ وأرواﺣﻢ ورؤﻳﺘﻢ وزﻳﺎرﺗﻢ، وإﻧ ﻟﻌﻠ دﻳﻦ ﷲ ودﻳﻦ ﻣﻼﺋﺘﻪ ﻓﺄﻋﻴﻨﻮا ﻋﻠ ذﻟﻚ .ﺑﻮرع أﻧﺎ ﻓ اﻟﻤﺪﻳﻨﺔ ﺑﻤﻨﺰﻟﺔ اﻟﺸﻌﺮة أﺗﻘﻠﻘﻞ ﺣﺘ أرى اﻟﺮﺟﻞ ﻣﻨﻢ ﻓﺄﺳﺘﺮﻳﺢ إﻟﻴﻪ

From him, from his father, from Hamza Ibn Abd Allah (‘a), from Is’haq Ibn ‘Ammar, from Ali Ibn Abdul Aziz who said,

‘I heard Abu Abd Allah (‘a) saying: ‘By Allah (azwj)! I love your (Shi’a) aroma and your fragrances, and to see you all and your visitations. And I am on the Religion of Allah (azwj) and the Religion of His (azwj) Angels, thus you (Shi’a) should support me upon that by piety as I am Al-Medina at the status of the loner until I see the man from among you, so I get comfort’113.

ﻋﻨﻪ، ﻋﻦ ﺻﺎﻟﺢ ﺑﻦ اﻟﺴﻨﺪي، ﻋﻦ ﺟﻌﻔﺮ ﺑﻦ ﺑﺸﻴﺮ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ اﻟﻮﻟﻴﺪ، ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل .وﻧﺤﻦ ﺟﻤﺎﻋﺔ: إﻧ اﻟﺤﺐ رؤﻳﺘﻢ وأﺷﺘﺎق إﻟ ﺣﺪﻳﺜﻢ

From him, from Salih Ibn Al-Sindy, from Ja’far Ibn Bashir, from Abd Allah Ibn Al-Waleed who said,

‘I heard Abu Abd Allah (‘a) saying: ‘And we are a community. I love to see you all and am desirous of discussing with you’114.

**Chapter 32: The Believers Is A True Martyr**

“ ﺑﺎب "اﻟﻤﺆﻣﻦ ﺻﺪﻳﻖ ﺷﻬﻴﺪ32 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ اﻟﺠﻌﻔﺮي، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ ﻋﻤﺮو ﺑﻦ ﻣﺮوان، ﻋﻦ اﻟﺤﺎرث ﺑﻦ ﺣﺼﻴﺮة، ﻋﻦ زﻳﺪ ﺑﻦ أرﻗﻢ، ﻋﻦ اﻟﺤﺴﻴﻦ ﺑﻦ ﻋﻠ ﻋﻠﻴﻬﻤﺎ ‐ اﻟﺴﻼم ﻗﺎل: ﻣﺎ ﻣﻦ ﺷﻴﻌﺘﻨﺎ إﻻ ﺻﺪﻳﻖ ﺷﻬﻴﺪ، ﻗﺎل: ﻗﻠﺖ: ﺟﻌﻠﺖ ﻓﺪاك أﻧ ﻳﻮن ذﻟﻚ وﻋﺎﻣﺘﻬﻢ ﻳﻤﻮﺗﻮن ﻋﻠ ﻓﺮاﺷﻬﻢ؟ ‐ ﻓﻘﺎل: أﻣﺎ ﺗﺘﻠﻮ ﻛﺘﺎب ﷲ ﻓ اﻟﺤﺪﻳﺪ" واﻟﺬﻳﻦ آﻣﻨﻮا ﺑﺎﻟﻪ ورﺳﻠﻪ أوﻟﺌﻚ ﻫﻢ اﻟﺼﺪﻳﻘﻮن واﻟﺸﻬﺪاء ﻋﻨﺪ رﺑﻬﻢ". ﻗﺎل: ﻓﻘﻠﺖ: ﻛﺄﻧ ﻟﻢ أﻗﺮأ ﻫﺬه اﻵﻳﺔ ﻣﻦ ﻛﺘﺎب ﷲ ﻋﺰوﺟﻞ ﻗﻂ، ﻗﺎل: ﻟﻮ ﻛﺎن .اﻟﺸﻬﺪاء ﻟﻴﺲ إﻻ ﻛﻤﺎ ﺗﻘﻮل ﻟﺎن اﻟﺸﻬﺪاء ﻗﻠﻴﻼ

From him, from his father, from Hamza Ibn Abd Allah Al-Ja’fary, from Jameel Ibn Daraaj, from Amr Ibn Marwaan, from Al-Haris Ibn Hasyera, from Zayd Ibn Arqam,

(It has been narrated) from Al-Husayn (‘a) Ibn Ali having said: ‘There is none from our (‘a) Shi’a except (he is) a true martyr’. I said, ‘May I be sacriﬁced for you! And how can that be and most of them are dying upon their beds?’ So he (‘a) said: ‘Have you not recited the Book of Allah (azwj) in Al-Hadeed: ***“And (as for) those who believe in Allah and His Messengers, these it is that are the truthful and the martyrs in the Presence of their Lord” (57:19)***?’ So I said, ‘It was as if I had never recited this Verse from the Book of Allah (azwj) Mighty and Majestic, at all!’ He (‘a) said: ‘If the Martyrs were not except as you are saying it, the Martyrs would have been (very) few’115.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ ﺑﻦ ﻋﻤﺮان اﻟﺤﻠﺒ، ﻋﻦ اﺑﻦ ﻣﺴﺎن، ﻋﻦ أﺑ ﺑﺼﻴﺮ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﻗﺎل ﻟ: ﻳﺎ أﺑﺎ ﻣﺤﻤﺪ إن اﻟﻤﻴﺖ ﻣﻨﻢ ﻋﻠ ﻫﺬا اﻻﻣﺮ ﺷﻬﻴﺪ، ﻗﻠﺖ: وإن ﻣﺎت ﻋﻠ ﻓﺮاﺷﻪ؟ ‐ ﻗﺎل: أي .وﷲ، وان ﻣﺎت ﻋﻠ ﻓﺮاﺷﻪ، ﺣ ﻋﻨﺪ رﺑﻪ ﻳﺮزق

From him, from his father, from Al-Nazar Ibn Suweyd, from Yahya Ibn Imran Al-Halby, from Ibn Muskaan, from Abu Baseer,

(It has been narrated) from Abu Abd Allah (‘a), said, ‘He (‘a) said to me: ‘O Abu Muhammad! The dead among you having been upon this matter (Al-Wilayah) is a martyr’. I said, ‘Even if he died upon his bed?’ He (‘a) said: ‘Yes, by Allah (azwj)! Even if he died upon his bed. He is alive in the Presence of his Lord (azwj), being Sustained’116.

ﻋﻨﻪ، ﻋﻦ أﺑ ﻳﻮﺳﻒ ﻳﻌﻘﻮب ﺑﻦ ﻳﺰﻳﺪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ أﺑ ﻋﻤﻴﺮ، ﻋﻦ ﻋﻤﺮو ﺑﻦ ﻋﺎﺻﻢ، ﻋﻦ ﻣﻨﻬﺎل اﻟﻘﺼﺎب، ﻗﺎل: ﻗﻠﺖ

ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ادع ﷲ ﻟ ﺑﺎﻟﺸﻬﺎدة، ﻓﻘﺎل: اﻟﻤﺆﻣﻦ ﻟﺸﻬﻴﺪ ﺣﻴﺚ ﻣﺎت، أو ﻣﺎ ﺳﻤﻌﺖ ﻗﻮل ﷲ ﻓ ﻛﺘﺎﺑﻪ: "."واﻟﺬﻳﻦ آﻣﻨﻮا ﺑﺎﻟﻪ ورﺳﻠﻪ أوﻟﺌﻚ ﻫﻢ اﻟﺼﺪﻳﻘﻮن واﻟﺸﻬﺪاء ﻋﻨﺪ رﺑﻬﻢ

From him, from Abu Yusuf Yaqoub Ibn Yazid, from Muhammad Ibn Abu Umayr, from Amr Ibn Aasim, from Minhaal Al-Qasaab who said,

‘I said to Abu Abd Allah (‘a), ‘Supplicate for me for the martyrdom’. So he (‘a) said: ‘The Believer is a martyr wherever he dies. Have you not heard the Words of Allah (azwj) in His (azwj) Book: ***“And (as for) those who believe in Allah and His Messengers, these it is that are the truthful and the martyrs in the Presence of their Lord” (57:19)***?’117

ﻋﻨﻪ، ﻋﻦ اﺑﺮاﻫﻴﻢ ﺑﻦ اﺳﺤﺎق، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﺣﻤﺎد، ﻋﻦ أﺑﺎن ﺑﻦ ﺗﻐﻠﺐ ﻗﺎل: ﻛﺎن أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم إذا ذﻛﺮ ﻫﺆﻻء اﻟﺬﻳﻦ ﻳﻘﺘﻠﻮن ﻓ اﻟﺜﻐﻮر ﻳﻘﻮل: وﻳﻠﻬﻢ ﻣﺎ ﻳﺼﻨﻌﻮن ﺑﻬﺬا؟ ﻳﺘﻌﺠﻠﻮن ﻗﺘﻠﺔ ﻓ اﻟﺪﻧﻴﺎ وﻗﺘﻠﺔ ﻓ اآﻟﺨﺮة، وﷲ ﻣﺎ اﻟﺸﻬﺪاء اﻻ .ﺷﻴﻌﺘﻨﺎ و إن ﻣﺎﺗﻮا ﻋﻠ ﻓﺮاﺷﻬﻢ

From him, from Ibrahim Ibn Is’haq, from Abd Allah Ibn Hammad, from Abaan Ibn Taghlib who said,

‘Abu Abd Allah (‘a), when there was a mention of those who were killed in Al-Saghour, The Imam (‘a) was saying: ‘Woe be unto them! What have you to do with this? They have hastened the killing in the world and the killing in the Hereafter. By Allah (azwj)! There are not Martyrs except for our (‘a) Shi’a, even if they were to die upon their beds’118.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﻋﻤﺮو ﺑﻦ ﺛﺎﺑﺖ أﺑ اﻟﻤﻘﺪام، ﻋﻦ ﻣﺎﻟﻚ اﻟﺠﻬﻨ، ﻗﺎل: ﻗﺎل ﻟ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻳﺎ .ﻣﺎﻟﻚ إن اﻟﻤﻴﺖ ﻣﻨﻢ ﻋﻠ ﻫﺬا اﻻﻣﺮ ﺷﻬﻴﺪ ﺑﻤﻨﺰﻟﺔ اﻟﻀﺎرب ﻓ ﺳﺒﻴﻞ ﷲ

From him, from Ibn Mahboub, from Amr Ibn Thabit Al-Maqdam, from Maalik Al-Jahny who said,

‘Abu Abd Allah (‘a) said to me: ‘O Maalik! The dead among you, who were upon this matter (Al-Wilayah) is a Martyr of the status of the striker (of the sword) in the Way of Allah (azwj)’.

وﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﺎ ﻳﻀﺮ رﺟﺎل ﻣﻦ ﺷﻴﻌﺘﻨﺎ أﻳﺔ ﻣﻴﺘﺔ ﻣﺎت، أﻛﻠﻪ اﻟﺴﺒﻊ، أو أﺣﺮق ﺑﺎﻟﻨﺎر، أو ﻏﺮق، أو ﻗﺘﻞ، .ﻫﻮ وﷲ ﺷﻬﻴﺪ

And Abu Abd Allah (‘a) said: ‘A man from our (‘a) Shi’a is not harmed (does not matter to him) which death he dies – the lion eats him, or he is incinerated by the ﬁre, or drowns, or is murdered. By Allah (azwj)! He is a Martyr’119.

**Chapter 33: Friendship And Enmity Regarding Allah (Azwj)**

ﺑﺎب اﻟﻤﻮاﻻة ﻓ ﷲ واﻟﻤﻌﺎداة33 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ اﻟﻪ، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ ﺣﻢ ﺑﻦ اﻳﻤﻦ، ﻋﻦ ﻣﻴﺴﺮ ﺑﻦ ﻋﺒﺪ اﻟﻌﺰﻳﺰ اﻟﻨﺨﻌ، ﻋﻦ أﺑ ﺧﺎﻟﺪ اﻟﺎﺑﻠ ﻗﺎل: أﺗ ﻧﻔﺮ إﻟ ﻋﻠ ﺑﻦ اﻟﺤﺴﻴﻦ ﺑﻦ ﻋﻠ )ﻋﻠﻴﻬﻢ اﻟﺴﻼم( ﻓﻘﺎﻟﻮا: ان ﺑﻨ ﻋﻤﻨﺎ وﻓﺪوا إﻟ ﻣﻌﺎوﻳﺔ ﺑﻦ أﺑ ﺳﻔﻴﺎن ﻃﻠﺐ رﻓﺪه وﺟﺎﺋﺰﺗﻪ، وإﻧﺎ ﻗﺪ وﻓﺪﻧﺎ اﻟﻴﻚ ﺻﻠﺔ ﻟﺮﺳﻮل اﻟﻪ )ﺻﻠ اﻟﻪ ﻋﻠﻴﻪ وآﻟﻪ( ﻓﻘﺎل ﻋﻠ ﺑﻦ اﻟﺤﺴﻴﻦ ﻋﻠﻴﻪ اﻟﺴﻼم ":ﻗﺼﻴﺮة ﻣﻦ ﻃﻮﻳﻠﺔ :" ﻣﻦ أﺣﺒﻨﺎ ﻻ ﻟﺪﻧﻴﺎ ﻳﺼﻴﺒﻬﺎ ﻣﻨﺎ وﻋﺎدى ﻋﺪوﻧﺎ ﻻ ﻟﺸﺤﻨﺎء ﻛﺎﻧﺖ ﺑﻴﻨﻪ وﺑﻴﻨﻪ أﺗ اﻟﻪ ).ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﻣﻊ ﻣﺤﻤﺪ )ﺻﻠ اﻟﻪ ﻋﻠﻴﻪ وآﻟﻪ( واﺑﺮاﻫﻴﻢ وﻋﻠ )ﻋﻠﻴﻬﻤﺎ اﻟﺴﻼم

From him, from his father, from Hamza Ibn Abd Allah, from Jameel Ibn Daraaj, from Hakam Ibn Ayman, from Maysa Ibn Abdul Aziz Al-Nakha’i, from Abu Khalid Al-Kalby who said,

‘A number of people came to Ali Ibn Al-Husayn (‘a) Ibn Ali, so they said, ‘The clan of Amna sent a delegation to Muawiya Ibn Abu Sufyan seeking his support and his award, and we have come as a

delegation to you, for maintaining the relationship to Rasul Allah (S)’. So Ali Ibn Al-Husayn (‘a) said: ‘To shorten from a lengthy (matter) – The one who loves us, not for the sake of the world would get it from us, and is inimical to our (‘a) enemies, not out of spite between him and him, would come on the Day of Judgement with Muhammad (S), and Ibrahim (‘a), and Ali’120.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ اﻟﺠﻌﻔﺮي، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ ﻋﻤﺮ ﺑﻦ ﻣﺪرك أﺑ ﻋﻠ اﻟﻄﺎﺋ ﻗﺎل: ﻗﺎل أﺑﻮ

ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: أي ﻋﺮى اﻻﻳﻤﺎن أوﺛﻖ؟ ‐ ﻓﻘﺎﻟﻮا: ﷲ ورﺳﻮﻟﻪ أﻋﻠﻢ، ﻓﻘﺎل: ﻗﻮﻟﻮا، ﻓﻘﺎﻟﻮا: ﻳﺎ ﺑﻦ رﺳﻮل ﷲ اﻟﺼﻠﻮة، ،ﻓﻘﺎل: ان ﻟﻠﺼﻠﻮة ﻓﻀﻼ وﻟﻦ ﻟﻴﺲ ﺑﺎﻟﺼﻠﻮة

From him, from his father, from Hamza Ibn Abd Allah Al-Ja’fary, from Jameel Ibn Daraaj, from Umar Ibn Madrak Abu Ali Al-Ta’ie who said,

‘Abu Abd Allah (‘a) said: ‘Which bond of faith is ﬁrmer?’ So they said, ‘Allah (azwj) and His (azwj) Rasul

(S) know?’ So he (‘a) said: ‘Say it’. So they said, ‘O son (‘a) of Rasul Allah (S)! (It is) the Prayer’. So he (‘a) said: ‘For the Prayer there is merit, but it is not the Prayer’.

ﻗﺎﻟﻮا: اﻟﺰﻛﻮة، ﻗﺎل: ان ﻟﻠﺰﻛﻮة ﻓﻀﻼ وﻟﻴﺲ ﺑﺎﻟﺰﻛﻮة، ﻓﻘﺎﻟﻮا: ﺻﻮم ﺷﻬﺮ رﻣﻀﺎن، ﻓﻘﺎل: إن ﻟﺮﻣﻀﺎن ﻓﻀﻼ وﻟﻴﺲ

ﺑﺮﻣﻀﺎن، ﻗﺎﻟﻮا: ﻓﺄﻟﺠﺞ واﻟﻌﻤﺮة، ﻗﺎل: إن ﻟﻠﺤﺞ واﻟﻌﻤﺮة ﻓﻀﻼ وﻟﻴﺲ ﺑﺎﻟﺤﺞ واﻟﻌﻤﺮة، ﻗﺎﻟﻮا: ﻓﺎﻟﺠﻬﺎد ﻓ ﺳﺒﻴﻞ اﻟﻪ، ،ﻗﺎل: إن ﻟﻠﺠﻬﺎد ﻓ ﺳﺒﻴﻞ اﻟﻪ ﻓﻀﻼ وﻟﻴﺲ ﺑﺎﻟﺠﻬﺎد، ﻗﺎﻟﻮا :ﻓﺎﻟﻪ ورﺳﻮﻟﻪ واﺑﻦ رﺳﻮﻟﻪ أﻋﻠﻢ

They said, ‘The Zakat’. He (‘a) said: ‘For the Zakat there is merit, but it is not the Zakat’. So they said, ‘Fasting in the Month of Ramazan’. So he (‘a) said: ‘For the Ramazan there is merit, but it is not the Ramazan’. They said, ‘It is the Hajj and the Umrah’. He (‘a) said: ‘For the Hajj and the Umrah there are merits, but it is not the Hajj and the Umrah’. They said, ‘It is the Jihad in the Way of Allah (azwj)’. He (‘a) said: ‘For the Jihad in the Way of Allah (azwj) there is merit, but it is not the Jihad’. They said, ‘So Allah (azwj), and His (azwj) Rasul (S), and the son (‘a) of His (azwj) Rasul (S) know’.

ﻓﻘﺎل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: إن أوﺛﻖ ﻋﺮى اﻻﻳﻤﺎن اﻟﺤﺐ ﻓ ﷲ واﻟﺒﻐﺾ ﻓ ﷲ، ﺗﻮاﻟ وﻟ ﷲ وﺗﻌﺎدى ﻋﺪو .ﷲ

So he (‘a) said: ‘Rasul Allah (S) said: ‘The ﬁrmest bond of the ‘Eman’ (faith) is the love for the Sake of Allah (azwj), and the hatred for the Sake of Allah (azwj). To befriend the Guardians (‘a) of Allah (azwj) and be inimical to the enemies of Allah (azwj)’121.

**Chapter 34: Acceptance Of The Deed**

ﺑﺎب ﻗﺒﻮل اﻟﻌﻤﻞ34 ‐

ﻋﻨﻪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﻋﻤﺮو ﺑﻦ أﺑ اﻟﻤﻘﺪام، ﻋﻦ ﻣﺎﻟﻚ ﺑﻦ أﻋﻴﻦ اﻟﺠﻬﻨ وﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ أﺑ ﺟﻤﻴﻠﺔ اﻟﻨﺨﺎس، ﻋﻦ ﻣﺎﻟﻚ ﺑﻦ أﻋﻴﻦ اﻟﺠﻬﻨ ﻗﺎل: ﻗﺎل ﻟ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: أﻣﺎ ﺗﺮﺿﻮن أن ﺗﻘﻴﻤﻮا اﻟﺼﻠﻮة وﺗﺆﺗﻮا

.اﻟﺰﻛﻮة وﺗﻔﻮا أﻟﺴﻨﺘﻢ وﺗﺪﺧﻠﻮا اﻟﺠﻨﺔ؟

From him, from Al-Hasan Ibn Mahboub, from Amr Ibn Abu Al-Maqdam, from Malik Ibn Ayn Al-Jahny, and from Ibn Fadhdhal, from Abu Jameela Al-Nakhas, from Malik Ibn Ayn Al-Jahny who said,

‘Abu Abd Allah (‘a) said to me: ‘Are you not pleased that you are establishing the Prayer, and giving the Zakat, and restraining your tongues, and would be entering the Paradise?’122

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﻋﻠ ﺑﻦ رﺋﺎب، وﻋﺒﺪ ﷲ ﺑﻦ ﺑﻴﺮ، ﻋﻦ ﻳﻮﺳﻒ ﺑﻦ ﺛﺎﺑﺖ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﻻ ،ﻳﻀﺮ ﻣﻊ اﻻﻳﻤﺎن ﻋﻤﻞ، وﻻ ﻳﻨﻔﻊ ﻣﻊ اﻟﻔﺮ ﻋﻤﻞ

From him, from Ibn Mahboub, from Ali Ibn Ra’ib, and Abd Allah Ibn Bakeyr, from Yusuf Ibn Thabit,

(It has been narrated) from Abu Abd Allah (‘a): ‘The deeds do not harm (when one is) with the ‘Eman’ belief, and the deeds do not beneﬁt (when one is) with the disbelief’.

ﺛﻢ ﻗﺎل: أﻻ ﺗﺮى أﻧﻪ ﻗﺎل ﺗﺒﺎرك وﺗﻌﺎﻟ: "وﻣﺎ ﻣﻨﻌﻬﻢ أن ﺗﻘﺒﻞ ﻣﻨﻬﻢ ﻧﻔﻘﺎﺗﻬﻢ إﻻ أﻧﻬﻢ ﻛﻔﺮوا ﺑﺎﻟﻪ وﺑﺮﺳﻮﻟﻪ وﻣﺎﺗﻮا وﻫﻢ ."ﻛﺎﻓﺮون

Then he (‘a) said: ‘Have you not seen that Allah (azwj) Blessed and High Says: ***“And nothing hinders their spendings being Accepted from them, except that they disbelieve in Allah and in His Rasul” (9:54)***, and they die whilst they are disbelievers?’123

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﻋﻠ ﺑﻦ أﺑ ﺣﻤﺰة، ﻋﻦ أﺑ ﺑﺼﻴﺮ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓ ﻗﻮل ﷲ ﻋﺰوﺟﻞ: "ﻳﺎ أﻳﻬﺎ اﻟﺬﻳﻦ أﻣﻨﻮا ارﻛﻌﻮا واﺳﺠﺪوا واﻋﺒﺪوا رﺑﻢ واﻓﻌﻠﻮا اﻟﺨﻴﺮ ﻟﻌﻠﻢ ﺗﻔﻠﺤﻮن، وﺟﺎﻫﺪوا ﻓ ﷲ ﺣﻖ ﺟﻬﺎده، ﻫﻮ اﺟﺘﺒﺎﻛﻢ وﻣﺎ ﺟﻌﻞ ﻋﻠﻴﻢ ﻓ اﻟﺪﻳﻦ ﻣﻦ ﺣﺮج "ﻓ اﻟﺼﻠﻮة واﻟﺰﻛﻮة واﻟﺼﻮم واﻟﺨﻴﺮ إذا ﺗﻮﻟﻮا ﷲ ورﺳﻮﻟﻪ )ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ( .وأوﻟ اﻻﻣﺮ ﻣﻨﺎ أﻫﻞ اﻟﺒﻴﺖ ﻗﺒﻞ ﷲ أﻋﻤﺎﻟﻬﻢ

From him, from Ibn Mahboub, from Ali Ibn Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja’far (‘a) regarding the Words of Allah (azwj): ***“O you who believe! Bow down, and Prostrate, and worship your Lord, and do good that you may succeed” (22:77). “And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you and has not Laid upon you a hardship in the Religion” (22:78)*** – with regards to the Prayer, and the Zakat, and the Fasting, when you befriend Allah (azwj) and His (azwj) Rasul (S) and the Masters (‘a) of the Command from us, the People (‘a) of the Household, Allah (azwj) will Accept your deeds’124.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻣﻌﺎوﻳﺔ ﺑﻦ وﻫﺐ، ﻋﻦ أﺑ ﺑﺮﺣﺔ اﻟﺮﻳﺎح، ﻋﻦ أﺑ ‐ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل، اﻟﻨﺎس ﺳﻮاد أو .أﻧﺘﻢ ﺣﺎج

From him, from Ibn Fadhdhal, from Muawiya Ibn Wahab, from Abu Barhat Al-Riyah,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘The people are in the darkness (sinners) and you are Pilgrims’125.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺑﻌﺾ أﺻﺤﺎﺑﻪ، ﻳﺮﻓﻌﻪ إﻟ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﻗﻠﺖ ﻟﻪ: إﻧ ﺧﺮﺟﺖ ﺑﺄﻫﻠ ﻓﻠﻢ أدع أﺣﺪا

إﻻ ﺧﺮﺟﺖ ﺑﻪ إﻻ ﺟﺎرﻳﺔ ﻟ ﻧﺴﻴﺖ ﻓﻘﺎل: ﺗﺮﺟﻊ وﺗﺬﻛﺮ إن ﺷﺎء ﷲ، ﺛﻢ ﻗﺎل: ﻓﺨﺮﺟﺖ ﺑﻬﻢ ﻟﺘﺴﺪ ﺑﻬﻢ اﻟﻔﺠﺎج؟ ‐ ﻗﻠﺖ: .ﻧﻌﻢ، ﻗﺎل: وﷲ ﻣﺎ ﻳﺤﺞ ﻏﻴﺮﻛﻢ وﻻ ﻳﺘﻘﺒﻞ اﻻ ﻣﻨﻢ

From him, from his father, from one of his companions,

Raising it to Abu Abd Allah (‘a), said, ‘I said to him, ‘I went out for Hajj with my family, so I did not leave behind anyone except that I went out with him, except for a maid of mine whom I forgot’. So, he (‘a) said, ‘Return and you will remember, if Allah (azwj) so Desires it’. Then he (‘a) said: ‘So you came out with them in order to protect them from the aggression?’ I said, ‘Yes’. He said: ‘By Allah (azwj)! No one performs Hajj apart from you (Shi’a), nor is it Acceptable except from you’126.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﻘﺒﺔ، ﻋﻦ ﻋﻤﺮو ﺑﻦ أﺑﺎن اﻟﻠﺒ ﻗﺎل: ﻗﺎل ﻟ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﺎ أﻛﺜﺮ اﻟﺴﻮاد؟! ﻗﻠﺖ: أﺟﻞ ﻳﺎ ﺑﻦ رﺳﻮل ﷲ، ﻗﺎل: أﻣﺎ وﷲ ﻣﺎ ﻳﺤﺞ ﻟﻪ ﻏﻴﺮﻛﻢ، وﻻ ﻳﺼﻠ اﻟﺼﻠﻮﺗﻴﻦ ﻏﻴﺮﻛﻢ، وﻻ ﻳﺆﺗ أﺟﺮه .ﻣﺮﺗﻴﻦ ﻏﻴﺮﻛﻢ، وإﻧﻢ ﻟﺮﻋﺎة اﻟﺸﻤﺲ واﻟﻘﻤﺮ واﻟﻨﺠﻮم وأﻫﻞ اﻟﺪﻳﻦ، وﻟﻢ ﻳﻐﻔﺮ وﻣﻨﻢ ﻳﻘﺒﻞ

From him, from Ibn Fadhdhal, from Ali Ibn Uqba, from Amr Ibn Aban Al-Kalby who said,

‘Abu Abd Allah (‘a) said to me: ‘How abundant are the majority!’ I said, ‘Certainly, O son (‘a) of Rasul Allah (S)’. He (‘a) said: ‘But, by Allah (azwj), no one is performing the Hajj apart from you (Shi’a), nor does anyone Pray the Salat apart from you, nor would anyone be Recompensed twice apart from you, and you all are shepherds of the sun and the moon and the starts, and the people of the Religion. For you is Forgiveness, and from you is Acceptance’127.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ اﻟﺤﺎرث ﺑﻦ اﻟﻤﻐﻴﺮة، ﻗﺎل: ﻛﻨﺖ ﻋﻨﺪ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﺟﺎﻟﺴﺎ، ﻓﺪﺧﻞ ﻋﻠﻴﻪ داﺧﻞ ﻓﻘﺎل: ﻳﺎﺑﻦ رﺳﻮل ﷲ ﻣﺎ أﻛﺜﺮ اﻟﺤﺎج اﻟﻌﺎم؟! ﻓﻘﺎل: ان ﺷﺎؤا ﻓﻠﻴﺜﺮوا وان ﺷﺎؤا ﻓﻠﻴﻘﻠﻮا وﷲ ﻣﺎ ﻳﻘﺒﻞ ﷲ إﻻ ﻣﻨﻢ وﻻ .ﻳﻐﻔﺮ إﻻ ﻟﻢ

From him, from Ibn Fadhdhal, from Al-Haris Ibn Al-Mugheira who said,

‘I was seated in the presence of Abu Abd Allah (‘a), so someone came up and said, ‘O son (‘a) of Rasul Allah (S)! How abundant are the Pilgrims this year?’ So he (‘a) said: ‘If they want they can be the majority, and if they want they can be a few. By Allah (azwj)! Allah (azwj) will not Accept, but from you (Shi’a), nor Forgive any except for you’128.

ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ، ﻋﻦ ﻋﺒﻴﺲ ﺑﻦ ﻫﺸﺎم، ﻋﻦ ﻋﺒﺪ اﻟﺮﻳﻢ وﻫﻮ ﻛﺮام ﺑﻦ ﻋﻤﺮو اﻟﺨﺜﻌﻤ، ﻋﻦ ﻋﻤﺮ ﺑﻦ ﺣﻨﻈﻠﺔ، ﻗﺎل: ﻗﻠﺖ

ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ان آﻳﺔ ﻓ اﻟﻘﺮآن ﺗﺸﻨ، ﻗﺎل: وﻣﺎ ﻫ؟ ‐ ﻗﻠﺖ: ﻗﻮل ﷲ "اﻧﻤﺎ ﻳﺘﻘﺒﻞ ﷲ ﻣﻦ اﻟﻤﺘﻘﻴﻦ" ﻗﺎل: ،وأي ﺷ ﺷﺖ ﻓﻴﻬﺎ؟ ‐ ﻗﻠﺖ: ﻣﻦ ﺻﻠ وﺻﺎم وﻋﺒﺪ ﷲ ﻗﺒﻞ ﻣﻨﻪ؟ ‐ ﻗﺎل: اﻧﻤﺎ ﻳﺘﻘﺒﻞ ﷲ ﻣﻦ اﻟﻤﺘﻘﻴﻦ اﻟﻌﺎرﻓﻴﻦ

Muhammad Ibn Ali, from Ubeys Ibn Hisham, from Abd Al-Karim, and he was Karam Ibn Amr Al- Khathamy, from Umar Ibn Hanzala who said,

‘I said to Abu Abd Allah (‘a), ‘There is a Verse in the Qur’an which has place me in doubt’. He (‘a) said: ‘And which one is it?’ I said, ‘The Words of Allah (azwj):***“But rather, Allah only Accepts from those who are pious” (5:27)***’. He (‘a) said: ‘And which thing places you in doubt?’ I said, ‘The one who Prays, and Fasts, and worships Allah (azwj), it would be Accepted from him?’ He (‘a) said: ‘But rather, Allah (azwj) will Accept from ‘اﻟﻤﺘﻘﻴﻦ’ the pious, ‘اﻟﻌﺎرﻓﻴﻦ’ the recognisers’.

ﺛﻢ ﻗﺎل: أﻧﺖ أزﻫﺪ ﻓ اﻟﺪﻧﻴﺎ أم اﻟﻀﺤﺎك ﺑﻦ ﻗﻴﺲ؟ ‐ ﻗﻠﺖ: ﻻ ﺑﻞ اﻟﻀﺤﺎك ﺑﻦ ﻗﻴﺲ، ﻗﺎل: ﻓﺎن ذﻟﻚ ﻻ ﻳﺘﻘﺒﻞ ﻣﻨﻪ ﺷ ﻣﻤﺎ ذﻛﺮت

Then he (‘a) said: ‘Are you more ascetic in the world or Al-Zahaak Ibn Qays?’ I said, ‘But, it is Al- Zahaak Ibn Qays’. He (‘a) said: ‘So if that is so, Allah (azwj) will not Accept anything from him, from what you have mentioned’129.

**Chapter 35: (Such – Regarding What Is In My Possession From A Copy Of Al-Mahasin)**

)ﺑﺎب )ﻛﺬا ﻓ ﻣﺎ ﻋﻨﺪي ﻣﻦ ﻧﺴﺦ اﻟﻤﺤﺎﺳﻦ35 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ ﻋﻤﺮو ﺑﻦ ﺷﻤﺮ، ﻋﻦ ﺟﺎﺑﺮ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: ﻟﻮ أن ﻋﺒﺪا ﻋﺒﺪ ﷲ أﻟﻒ ﻋﺎم ﺛﻢ ذﺑﺢ ﻛﻤﺎ ﻳﺬﺑﺢ اﻟﺒﺶ ﺛﻢ أﺗ ﷲ ﺑﺒﻐﻀﻨﺎ أﻫﻞ .اﻟﺒﻴﺖ ﻟﺮد ﷲ ﻋﻠﻴﻪ ﻋﻤﻠﻪ

From him, from his father, from Hamza Ibn Abd Allah, from Jameel Ibn Daraaj, from Amr Ibn Shimr, from Jabir,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘Rasul Allah (S) said: ‘Even if a worshipper were to worship for a thousand years, then be slaughtered just as the ram is slaughtered, then comes to Allah (azwj) with hatred for us, the People (‘a) of the Household, Allah (azwj) would Repulse his deeds back to him’130.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ ﻣﻴﺴﺮ، ﻋﻦ أﺑﻴﻪ اﻟﻨﺨﻌ ﻗﺎل: ﻗﺎل ﻟ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻳﺎ ﻣﻴﺴﺮ أي اﻟﺒﻠﺪان أﻋﻈﻢ ﺣﺮﻣﺔ؟ ‐ ﻗﺎل: ﻓﻤﺎ ﻛﺎن ﻣﻨﺎ أﺣﺪ ﻳﺠﻴﺒﻪ ﺣﺘ ﻛﺎن اﻟﺮاد ﻋﻠ ﻧﻔﺴﻪ ﻓﻘﺎل: ﻣﺔ، ﻓﻘﺎل: أي ،ﺑﻘﺎﻋﻬﺎ أﻋﻈﻢ ﺣﺮﻣﺔ؟ ‐ ﻗﺎل: ﻓﻤﺎ ﻛﺎن ﻣﻨﺎ أﺣﺪ ﻳﺠﻴﺒﻪ ﺣﺘ ﻛﺎن اﻟﺮاد ﻋﻠ ﻧﻔﺴﻪ ﻓﻘﺎل: ﻣﺎ ﺑﻴﻦ اﻟﺮﻛﻦ إﻟ اﻟﺤﺠﺮ

From him, from his father, from Hamza Ibn Abd Allah, from Jameel Ibn Maysar, from his father Al- Nakha’i who said,

‘Abu Abd Allah (‘a) said to me: ‘O Maysar! Which of the cities is the greatest is sanctity?’ He (the narrator) said, ‘Not a single one of us answered him (‘a), until he (‘a) responded to himself (‘a), so he (‘a) said: ‘Makkah’. So he (‘a) said: ‘Which of the remaining (things) is greater in sanctity?’ He (the narrator) said, ‘Not a single one of us answered him (‘a), until he (‘a) responded to himself (‘a), so he (‘a) said: ‘What is in between Al-Rukn and Al-Hajar (The Black Stone).

.وﷲ ﻟﻮ أن ﻋﺒﺪا ﻋﺒﺪ ﷲ أﻟﻒ ﻋﺎم ﺣﺘ ﻳﻨﻘﻄﻊ ﻋﻠﺒﺎؤه ﻫﺮﻣﺎ ﺛﻢ أﺗ ﷲ ﺑﺒﻐﻀﻨﺎ أﻫﻞ اﻟﺒﻴﺖ ﻟﺮد ﷲ ﻋﻠﻴﻪ ﻋﻤﻠﻪ

By Allah (azwj)! Even if a worshipper were to worship Allah (azwj) for a thousand years until he dies at a very old age, then comes to Allah (azwj) with hatred for us, the People (‘a) of the Household, Allah (azwj) would Repulse back his deeds’131.

ﻋﻨﻪ، ﻋﻦ ﺑﻌﺾ أﺻﺤﺎﺑﻪ، ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ أو ﻏﻴﺮه، رﻓﻌﻪ ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: أﻛﺎن ﺣﺬﻳﻔﺔ ﺑﻦ اﻟﻴﻤﺎﻧ

ﺑﻦ ﻳﻌﺮف اﻟﻤﻨﺎﻓﻌﻴﻦ؟ ‐ ﻓﻘﺎل: أﺟﻞ ﻛﺎن ﻳﻌﺮف إﺛﻨ ﻋﺸﺮ رﺟﻼ وأﻧﺖ ﺗﻌﺮف إﺛﻨ ﻋﺸﺮ أﻟﻒ رﺟﻞ، إن ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ

ﻳﻘﻮل: "وﻟﺘﻌﺮﻓﻨﻬﻢ ﺑﺴﻴﻤﺎﻫﻢ، وﻟﺘﻌﺮﻓﻨﻬﻢ ﻓ ﻟﺤﻦ اﻟﻘﻮل "ﻓﻬﻞ ﺗﺪرى ﻣﺎ ﻟﺤﻦ اﻟﻘﻮل؟ ‐ ﻗﻠﺖ: ﻻ وﷲ ، ﻗﺎل: ﺑﻐﺾ ﻋﻠ .اﺑ ﻃﺎﻟﺐ )ﻋﻠﻴﻪ اﻟﺴﻼم( ورب اﻟﻌﺒﺔ

From him, from one of his companions, Muhammad Ibn Ali or someone else, raising it, said,

‘I said to Abu Abd Allah (‘a), ‘Huzeyfa Ibn Al-Yamani used to recognise the hypocrites?’ So he (‘a) said: ‘Certainly! He recognised twelve men, and you recognise twelve thousand men. Allah (azwj) Blessed and High is Saying: ***“so that you would certainly have recognized them by their marks and most certainly you can recognize them by the tone of speech” (47:30)***. So, do you know what is the tone of the speech?’ I said, ‘No, by Allah (azwj)!’ He (‘a) said: ‘Hatred for Ali Ibn Abu Talib (‘a), by the Lord (azwj) of the Kaabah’132.

ﻋﻨﻪ، ﻋﻦ اﺑﻴﻪ، ﻋﻤﻦ ذﻛﺮه، ﻋﻦ ﺣﻨﺎن ﺑﻦ اﺑ ﻋﻠ، ﻋﻦ ﺿﺮﻳﺲ اﻟﻨﺎﺳ ﻗﺎل: ﺳﺄﻟﺖ اﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻋﻦ ﻗﻮل .ﷲ "وﻫﺪوا إﻟ اﻟﻄﻴﺐ ﻣﻦ اﻟﻘﻮل، وﻫﺪوا إﻟ ﺻﺮاط اﻟﺤﻤﻴﺪ " ﻓﻘﺎل: ﻫﻮ وﷲ ﻫﺬا اﻻﻣﺮ اﻟﺬي أﻧﺘﻢ ﻋﻠﻴﻪ

From him, from his father, from the one who mentioned it, from Hanan Ibn Abu Ali, from of Dharis Al- Kanasi who said,

‘I asked Abu Abd Allah (‘a) about the Words of Allah (azwj): ***“And they are Guided to goodly words and they are Guided to the Path of the Praised One” (22:24)***. So he (‘a) said: ‘By Allah (azwj)! It is this matter (Al-Wilayah) which you all are upon’133.

**Chapter 36: What Was Revealed Regarding The Shi’a, From The Qur’an**

ﺑﺎب ﻣﺎ ﻧﺰل ف ي اﻟﺸﻴﻌﺔ ﻣﻦ اﻟﻘﺮآن 36 ‐

ﻋﻨﻪ، ﻋﻦ اﺑﻴﻪ، ﻋﻤﻦ ذﻛﺮه، ﻋﻦ اﺑ ﻋﻠ ﺣﺴﺎن اﻟﻌﺠﻠ ﻗﺎل: ﺳﺎل رﺟﻞ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم وأﻧﺎ ﺟﺎﻟﺲ ﻋﻦ ﻗﻮل ﷲ ﻋﺰوﺟﻞ: "ﻻ ﻳﺴﺘﻮى اﻟﺬﻳﻦ ﻳﻌﻠﻤﻮن واﻟﺬﻳﻦ ﻻ ﻳﻌﻠﻤﻮن، اﻧﻤﺎ ﻳﺘﺬﻛﺮ اوﻟﻮا اﻻﻟﺒﺎب" ﻗﺎل: ﻧﺤﻦ "اﻟﺬﻳﻦ ﻳﻌﻠﻤﻮن" وﻋﺪوﻧﺎ" ."اﻟﺬﻳﻦ ﻻ ﻳﻌﻠﻤﻮن" وﺷﻴﻌﺘﻨﺎ "اوﻟﻮا اﻻﻟﺒﺎب

From him, from his father, from the one who mentioned it, from Abu Ali Hisan Al-Ajaly who said,

‘A man asked Abu Abd Allah (‘a) and I was seated, about the Words of Allah (azwj) Mighty and Majestic: ***“Are those who know and those who do not know alike? But rather, it is the ones of understanding who are mindful” (39:9)***. He (‘a) said: ‘We (‘a) are those who know, and our enemies are those who do not know and our (‘a) Shi’a are ***the ones of understanding’***134.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﻘﺒﺔ ﺑﻦ ﺧﺎﻟﺪ، ﻗﺎل: دﺧﻠﺖ أﻧﺎ وﻣﻌﻠ ﺑﻦ ﺧﻨﻴﺲ ﻋﻠ اﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓﺎذن

ﻟﻨﺎ وﻟﻴﺲ ﻫﻮ ﻓ ﻣﺠﻠﺴﻪ ﻓﺨﺮج ﻋﻠﻴﻨﺎ ﻣﻦ ﺟﺎﻧﺐ اﻟﺒﻴﺖ ﻣﻦ ﻋﻨﺪ ﻧﺴﺎﺋﻪ وﻟﻴﺲ ﻋﻠﻴﻪ ﺟﻠﺒﺎب، ﻓﻠﻤﺎ ﻧﻈﺮ اﻟﻴﻨﺎ رﺣﺐ ﻓﻘﺎل: ﻣﺮﺣﺒﺎ ﺑﻤﺎ وأﻫﻼ ﺛﻢ ﺟﻠﺲ وﻗﺎل: أﻧﺘﻢ أوﻟﻮ اﻻﻟﺒﺎب ﻓ ﻛﺘﺎب ﷲ ، ﻗﺎل ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ: "اﻧﻤﺎ ﻳﺘﺬﻛﺮ أوﻟﻮ اﻻﻟﺒﺎب"

ﻓﺄﺑﺸﺮوا ﻓﺄﻧﺘﻢ ﻋﻠ أﺣﺪى اﻟﺤﺴﻨﻴﻴﻦ ﻣﻦ ﷲ، أﻣﺎ أﻧﻢ إن ﺑﻘﻴﺘﻢ ﺣﺘ ﺗﺮوا ﻣﺎ ﺗﻤﺪون إﻟﻴﻪ رﻗﺎﺑﻢ ﺷﻔ ﷲ ﺻﺪورﻛﻢ، وأذﻫﺐ ﻏﻴﻆ ﻗﻠﻮﺑﻢ، وأداﻟﻢ ﻋﻠ ﻋﺪوﻛﻢ، وﻫﻮ ﻗﻮل ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ: "وﻳﺸﻒ ﺻﺪور ﻗﻮم ﻣﺆﻣﻨﻴﻦ وﻳﺬﻫﺐ ﻏﻴﻆ .ﻗﻠﻮﺑﻬﻢ"، وإن ﻣﻀﻴﺘﻢ ﻗﺒﻞ ان ﺗﺮوا ذﻟﻚ ﻣﻀﻴﺘﻢ ﻋﻠ دﻳﻦ ﷲ اﻟﺬي رﺿﻴﻪ ﻟﻨﺒﻴﻪ وﺑﻌﺜﻪ ﻋﻠﻴﻪ

From him, from Ibn Fadhdhal, from Ali Ibn Uqba Ibn Khalid who said,

‘I and Mu’alla Ibn Khunays Ali came up to Abu Abd Allah (‘a), for he (‘a) had permitted me, but he (‘a) was not in his gathering place. So he (‘a) came out to us from the side of the house, from his women’s

quarters, and he (‘a) had no outer overcoat upon him (‘a). So when he looked at us and said: ‘I love to meet you all’. Then he (‘a) sat down, then said: ‘You (Shi’a) are the people of the understanding (Mentioned) in the Book of Allah (azwj): ***“But rather, only those possessing understanding will mind” (13:19)***’.

ﻓﺄﺑﺸﺮوا ﻓﺄﻧﺘﻢ ﻋﻠ أﺣﺪى اﻟﺤﺴﻨﻴﻴﻦ ﻣﻦ ﷲ ، أﻣﺎ أﻧﻢ إن ﺑﻘﻴﺘﻢ ﺣﺘ ﺗﺮوا ﻣﺎ ﺗﻤﺪون إﻟﻴﻪ رﻗﺎﺑﻢ ﺷﻔ ﷲ ﺻﺪورﻛﻢ، وأذﻫﺐ ﻏﻴﻆ ﻗﻠﻮﺑﻢ، وأداﻟﻢ ﻋﻠ ﻋﺪوﻛﻢ، وﻫﻮ ﻗﻮل ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ: "وﻳﺸﻒ ﺻﺪور ﻗﻮم ﻣﺆﻣﻨﻴﻦ وﻳﺬﻫﺐ ﻏﻴﻆ .ﻗﻠﻮﺑﻬﻢ"، وإن ﻣﻀﻴﺘﻢ ﻗﺒﻞ ان ﺗﺮوا ذﻟﻚ ﻣﻀﻴﺘﻢ ﻋﻠ دﻳﻦ ﷲ اﻟﺬي رﺿﻴﻪ ﻟﻨﺒﻴﻪ وﺑﻌﺜﻪ ﻋﻠﻴﻪ

So receive glad tidings, for you all are upon one of the two Honours from Allah (azwj). But, if you were to remain (alive) until you see what your necks are extending for, Allah (azwj) would Heal your hearts, and Remove the rage of your hearts, and Cause you to triumph over your enemies. And these are the Words of Allah (azwj) Blessed and High: ***“and Heal the chests of a believing people” (9:14); “And Remove the rage of their hearts (9:15)***. And if you were to die before you were to see that, you would have died upon the Religion of Allah (azwj) which He (azwj) is Pleased with for His (azwj) Prophet (S), and Sent it to him (S)’135.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﻘﺒﺔ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺳﻠﻴﻤﺎن ﺑﻦ ﺧﺎﻟﺪ ﻗﺎل: ﻛﻨﺖ ﻓ ﻣﺤﻤﻞ أﻗﺮأ إذ ﻧﺎداﻧ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: اﻗﺮأ ﻳﺎ ﺳﻠﻴﻤﺎن وأﻧﺎ ﻓ ﻫﺬه اﻵﻳﺎت اﻟﺘ ﻓ آﺧﺮ "ﺗﺒﺎرك" "واﻟﺬﻳﻦ ﻻ ﻳﺪﻋﻮن ﻣﻊ ﷲ إﻟﻬﺎ آﺧﺮ، وﻻ ﻳﻘﺘﻠﻮن اﻟﻨﻔﺲ اﻟﺘ ﺣﺮم ﷲ إﻻ ﺑﺎﻟﺤﻖ، وﻻ ﻳﺰﻧﻮن، وﻣﻦ ﻳﻔﻌﻞ ذﻟﻚ ﻳﻠﻖ أﺛﺎﻣﺎ، ﻳﻀﺎﻋﻒ،" ﻓﻘﺎل: ﻫﺬه ﻓﻴﻨﺎ أﻣﺎ وﷲ ﻟﻘﺪ وﻋﻈﻨﺎ وﻫﻮ ﻳﻌﻠﻢ أﻧﺎ ﻻ ﻧﺰﻧ، إﻗﺮأ ﻳﺎ ﺳﻠﻴﻤﺎن: ﻓﻘﺮأت ﺣﺘ اﻧﺘﻬﻴﺖ إﻟ ﻗﻮﻟﻪ "إﻻ ﻣﻦ ﺗﺎب وآﻣﻦ وﻋﻤﻞ ﺻﺎﻟﺤﺎ ﻓﺄوﻟﺌﻚ ﻳﺒﺪل ﷲ " ﺳﻴﺄﺗﻬﻢ ﺣﺴﻨﺎت

From him, from Ibn Fadhdhal, from Ali Ibn Uqba, from his father, from Suleyman Ibn Khalid who said, ‘I was in a (camel) loader reading (the Qur’an),

When Abu Abd Allah (‘a) called out to me: ‘Read, O Suleyman! And I am in these Verse in which is as the end ‘Blessed’ – ***“And they who do not call upon another god with Allah and do not slay the soul, which Allah has Forbidden except with the right, nor are they adulterous, and the one who does that would be in sin” (25:68). “The Punishment shall be doubled to him” (25:69)***. So, he (‘a) said: ‘By Allah (azwj)! These are regarding us. But, by Allah (azwj)! He (azwj) has Advised us and He (azwj) Knows that we (‘a) do not commit adultery. Read, O Suleyman!’. So, I recited until I ended up to His (azwj) Words:***“Except for the one who repents and believes and does righteous deeds; so these are they for whom Allah would Exchange their evil deeds to good ones” (25:70)***’.

ﻗﺎل: ﻗﻒ، ﻫﺬه ﻓﻴﻢ، اﻧﻪ ﻳﺆﺗ ﺑﺎﻟﻤﺆﻣﻦ اﻟﻤﺬﻧﺐ ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﺣﺘ ﻳﻮﻗﻒ ﺑﻴﻦ ﻳﺪى ﷲ ﻋﺰوﺟﻞ ﻓﻴﻮن ﻫﻮ اﻟﺬي ﻳﻠ ﺣﺴﺎﺑﻪ ﻓﻴﻮﻗﻔﻪ ﻋﻠ ﺳﻴﺌﺎﺗﻪ ﺷﻴﺌﺎ ﻓﺸﻴﺌﺎ، ﻓﻴﻘﻮل: ﻋﻤﻠﺖ ﻛﺬا وﻛﺬا، ﻓ ﻳﻮم ﻛﺬا، ﻓ ﺳﺎﻋﺔ ﻛﺬا، ﻓﻴﻘﻮل: أﻋﺮف ﻳﺎ رب ﻗﺎل: ﺣﺘ ﻳﻮﻗﻔﻪ ﻋﻠ ﺳﻴﺌﺎﺗﻪ ﻛﻠﻬﺎ ﻛﻞ ذﻟﻚ ﻳﻘﻮل، أﻋﺮف، ﻓﻴﻘﻮل: ﺳﺘﺮﺗﻬﺎ ﻋﻠﻴﻚ ﻓ اﻟﺪﻧﻴﺎ، وأﻏﻔﺮﻫﺎ ﻟﻚ اﻟﻴﻮم، أﺑﺪﻟﻮﻫﺎ

،ﻟﻌﺒﺪي ﺣﺴﻨﺎت

He (‘a) said: ‘Pause! This is regarding you all (Shi’a). They will bring a sinful Believer on the Day of Judgement until they pause him in front of Allah (azwj) Mighty and Majestic. They would make him follow his account. So they would pause him over a sinful thing, (after a sinful) thing. So they would be saying, ‘You did such and such, during such a day, in such a time’. So he would be saying, ‘I know, O Lord (azwj)!’ He (‘a) said: ‘To the extent that they would pause him upon all of his sinful deeds, for each of which he would be saying, ‘I know’. So He (azwj) would be Saying: “I (azwj) Veiled these for you in the world, and I (azwj) Forgive these for you today. Change these for My (azwj) servant, into good deeds!”

ﻗﺎل: ﻓﺘﺮﻓﻊ ﺻﺤﻴﻔﺘﻪ ﻟﻠﻨﺎس، ﻓﻴﻘﻮﻟﻮن: ﺳﺒﺤﺎﻧﻪ ﷲ، أﻣﺎ ﻛﺎﻧﺖ ﻟﻬﺬا اﻟﻌﺒﺪ وﻻ ﺳﻴﺌﺔ واﺣﺪة ﻓﻬﻮ ﻗﻮل ﷲ ﻋﺰوﺟﻞ "ﻓﺎوﻟﺌﻚ " ﻳﺒﺪل ﷲ ﺳﻴﺌﺎﺗﻬﻢ ﺣﺴﻨﺎت

He (‘a) said: ‘So he would raise his Parchment (Book of deeds) to the people, and they would be saying, ‘Glory be to Allah (azwj)! There is not a single sin to this servant!’ So these are the Words of Allah (azwj) Mighty and Majestic***: “so these are they for whom Allah would Exchange their evil deeds to good ones” (25:70)***’.

،ﻗﺎل: ﺛﻢ ﻗﺮأت ﺣﺘ اﻧﺘﻬﻴﺖ إﻟ ﻗﻮﻟﻪ" واﻟﺬﻳﻦ ﻻ ﻳﺸﻬﺪون اﻟﺰور، وإذا ﻣﺮوا ﺑﺎﻟﻠﻐﻮ ﻣﺮوا ﻛﺮاﻣﺎ" ﻓﻘﺎل، ﻫﺬه ﻓﻴﻨﺎ

He (the narrator) said, ‘Then I recited until I ended up to His (azwj) Words:

***“And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly” (25:72)***. So he (‘a) said: ‘This is regarding us’.

،ﺛﻢ ﻗﺮأت "واﻟﺬﻳﻦ إذا ذﻛﺮوا ﺑﺂﻳﺎت رﺑﻬﻢ ﻟﻢ ﻳﺨﺮوا ﻋﻠﻴﻬﺎ ﺻﻤﺎ وﻋﻤﻴﺎﻧﺎ" ﻓﻘﺎل: ﻫﺬه ﻓﻴﻢ إذا ذﻛﺮﺗﻢ ﻓﻀﻠﻨﺎ ﻟﻢ ﺗﺸﻮا

Then I recited***: “And they who, when the Signs of their Lord are mentioned, do not fall thereat deaf and blind” (25:73)***. So he (‘a) said: ‘This is regarding you all (Shi’a). When our (‘a) merits are mentioned, you do not doubt’.

.ﺛﻢ ﻗﺮأت: "واﻟﺬﻳﻦ ﻳﻘﻮﻟﻮن رﺑﻨﺎ ﻫﺐ ﻟﻨﺎ ﻣﻦ أزواﺟﻨﺎ وذرﻳﺎﺗﻨﺎ ﻗﺮة أﻋﻴﻦ: إﻟ آﺧﺮ اﻟﺴﻮرة" ﻓﻘﺎل: ﻫﺬه ﻓﻴﻨﺎ

Then I recited: ***“And they who are saying: O our Lord! Grant us from our wives and our offspring the delight of our eyes (and Make us Imams for the pious)” (25:74)*** – up to the end of the Chapter. So he (‘a) said: ‘This is regarding us’136.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﻨﻌﻤﺎن، ﻋﻤﻦ ذﻛﺮه، ﻋﻦ اﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓ ﻗﻮل ﷲ "ان ﻋﺒﺎدي ﻟﻴﺲ ﻟﻚ ﻋﻠﻴﻬﻢ ﺳﻠﻄﺎن" ﻓﻘﺎل: ﻟﻴﺲ ﻋﻠ ﻫﺬه اﻟﻌﺼﺎﺑﺔ ﺧﺎﺻﺔ ﺳﻠﻄﺎن، ﻗﻠﺖ: وﻛﻴﻒ وﻓﻴﻬﻢ ﻣﺎ ﻓﻴﻬﻢ؟ ﻓﻘﺎل: ﻟﻴﺲ ﺣﻴﺚ ﺗﺬﻫﺐ، اﻧﻤﺎ .ﻫﻮ ﻟﻴﺲ ﻟﻚ ﻋﻠﻴﻬﻢ ﺳﻠﻄﺎن أن ﺗﺤﺒﺐ إﻟﻴﻬﻢ اﻟﻔﺮ وﺗﺒﻐﺾ إﻟﻴﻬﻢ اﻻﻳﻤﺎن

From him, from his father, from Ali Ibn Al-Nu’man, from the one who mentioned it,

(It has been narrated) from Abu Abd Allah (‘a) regarding the Words of Allah (azwj): ***“Surely, with regards to My servants, you (Satan) have no authority over them” (15:42)***. So he (‘a) said: ‘There is not upon this group especially (Shi’a), an authority’. I said, ‘And how, regarding them is what is regarding them?’ So he (‘a) said: ‘It is not where you are going with it (understanding it). But rather, he (Satan) has no authority over them that he should make them love ‘ﻔﺮاﻟ’ the disbelief, and make them hate the Iman (belief)’137.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﺣﻨﺎن ﺑﻦ ﺳﺪﻳﺮ وﻋﻠ ﺑﻦ رﺋﺎب، ﻋﻦ زرارة، ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻗﻮﻟﻪ "ﻻﻗﻌﺪن ﻟﻬﻢ ﺻﺮاﻃﻚ اﻟﻤﺴﺘﻘﻴﻢ، ﺛﻢ ﻵﺗﻴﻨﻬﻢ ﻣﻦ ﺑﻴﻦ أﻳﺪﻳﻬﻢ وﻣﻦ ﺧﻠﻔﻬﻢ وﻋﻦ اﻳﻤﺎﻧﻬﻢ وﻋﻦ ﺷﻤﺎﺋﻠﻬﻢ وﻻ ﺗﺠﺪ أﻛﺜﺮﻫﻢ .ﺷﺎﻛﺮﻳﻦ" ﻓﻘﺎل أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻳﺎ زرارة اﻧﻤﺎ ﺻﻤﺪ ﻟﻚ واﻟﺼﺤﺎﺑﻚ ﻓﺄﻣﺎ اﻵﺧﺮﻳﻦ ﻓﻘﺪ ﻓﺮغ ﻣﻨﻬﻢ

From him, from Ibn Mahboub, from Hanaan Ibn Sudeyr and Ali Ibn Ra’ib, from Zarara who said,

‘I said to Abu Ja’far (‘a), ‘His (azwj) Words: ***“I will sit in wait for them in Your Straight Path” (7:16). “Then I will come to them from, in front of them and from behind them, and from their right-hand side and from their left-hand side; and You shall not ﬁnd most of them to be thankful” (7:17)***. So Abu Ja’far (‘a) said: ‘O Zarara! But rather, he (Satan) is lying in wait for you (Shi’a) and for your companions. So as for the other ones, he has ﬁnished (free) from them’138.

ﻋﻨﻪ، ﻋﻦ اﺑ ﻳﻮﺳﻒ ﻳﻌﻘﻮب ﺑﻦ ﻳﺰﻳﺪ، ﻋﻦ ﻧﻮح اﻟﻤﻀﺮوب، ﻋﻦ اﺑ ﺷﻴﺒﺔ، ﻋﻦ ﻋﻨﺒﺴﺔ اﻟﻌﺎﺑﺪ، ﻋﻦ اﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ .اﻟﺴﻼم ﻓ ﻗﻮل ﷲ ﻋﺰوﺟﻞ "ﻛﻞ ﻧﻔﺲ ﺑﻤﺎ ﻛﺴﺒﺖ رﻫﻴﻨﺔ إﻻ اﺻﺤﺎب اﻟﻴﻤﻴﻦ" ﻗﺎل: ﻫﻢ ﺷﻴﻌﺘﻨﺎ أﻫﻞ اﻟﺒﻴﺖ

From him, from Abu Yusuf Yaqoub Ibn Yazid, from Nuh Al-Mazroub, from Abu Shayba, from Anbasat Al-Aabid,

(It has been narrated) from Abu Ja’far (‘a) regarding the Words of Allah (azwj) Mighty and Majestic: ***“Every soul is held in pledge for what it earns” (74:38);“Except the people of the right hand” (74:39)***. He (‘a) said: ‘They are our (‘a) Shi’a, of the People (‘a) of the Household’139.

ﻋﻨﻪ، ﻋﻦ ﻳﻌﻘﻮب ﺑﻦ ﻳﺰﻳﺪ، ﻋﻦ ﺑﻌﺾ اﻟﻮﻓﻴﻴﻦ، ﻋﻦ ﻋﻨﺒﺴﺔ، ﻋﻦ ﺟﺎﺑﺮ، ﻋﻦ اﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓ ﻗﻮل ﷲ ﺗﻌﺎﻟ" .اﻟﺬﻳﻦ آﻣﻨﻮا وﻋﻤﻠﻮا اﻟﺼﺎﻟﺤﺎت اوﻟﺌﻚ ﻫﻢ ﺧﻴﺮ اﻟﺒﺮ ﻳﺔ" ﻗﺎل: ﻫﻢ ﺷﻴﻌﺘﻨﺎ أﻫﻞ اﻟﺒﻴﺖ

From him, from Yaqoub Ibn Yazid, from one of the Kuﬁans, from Anbasat, from Jabir,

(It has been narrated) from Abu Ja’far (‘a) regarding the Words of Allah (azwj): ***“(As for) those who believe and do good, surely they are the best of the created beings” (98:7)***. He (‘a) said: ‘They are our (‘a) Shi’a of the People (‘a) of the Household’140.

**Chapter 37: Puriﬁcation Of The Believer**

ﺑﺎب ﺗﻄﻬﻴﺮ اﻟﻤﺆﻣﻦ 37 ‐

ﻋﻨﻪ، ﻋﻦ اﺑﻴﻪ، ﻋﻤﻦ ﺣﺪﺛﻪ، ﻋﻦ اﺑ ﺳﺎﻟﻢ اﻟﻨﺨﺎس، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻣﺴﻠﻢ ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: وﷲ ﻻ ﻳﺼﻒ

ﻋﺒﺪ ﻫﺬا اﻻﻣﺮ ﻓﺘﻄﻤﻪ اﻟﻨﺎر، ﻗﻠﺖ: ان ﻓﻴﻬﻢ ﻣﻦ ﻳﻔﻌﻞ وﻳﻔﻌﻞ، ﻓﻘﺎل: اﻧﻪ إذا ﻛﺎن ذﻟﻚ اﺑﺘﻠ ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ أﺣﺪﻫﻢ ﻓ

ﺟﺴﺪه ﻓﺎن ﻛﺎن ذﻟﻚ ﻛﻔﺎرة ﻟﺬﻧﻮﺑﻪ وإﻻ ﺿﻴﻖ ﷲ ﻋﻠﻴﻪ ﻓ رزﻗﻪ، ﻓﺎن ﻛﺎن ﻛﻘﺎرة ﻟﺬﻧﻮﺑﻪ وإﻻ ﺷﺪد ﷲ ﻋﻠﻴﻪ ﻣﻮﺗﻪ ﺣﺘ .ﻳﺄﺗ ﷲ وﻻ ذﻧﺐ ﻟﻪ ﺛﻢ ﻳﺪﺧﻠﻪ اﻟﺠﻨﺔ

From him, from his father, from the one who narrated it, from Abu Salaam Al-Nakhaas, from Muhammad Ibn Muslim who said,

‘Abu Abd Allah (‘a) said: ‘By Allah (azwj)! A servant described to be upon this matter (Al-Wilayah), would not be consumed by the Fire’. I said, ‘Even if among them is the one who does what he does?’ So he (‘a) said: ‘If it was that, Allah (azwj) Blessed and High would Test one of them with regards to his body (illness etc.), for that would be an expiation for his sins, or Allah (azwj) would Straiten his sustenance, so it would be an expiation for his sins, or Make his death to be difﬁcult for him, until he comes to Allah (azwj), and there is no sin for him. Then he would be entering the Paradise’141.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ اﻟﻘﺎﺳﻢ، ﻋﻦ داود ﺑﻦ ﻓﺮﻗﺪ، ﻋﻦ ﻳﻌﻘﻮب ﺑﻦ ﺷﻌﻴﺐ، ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ

اﻟﺴﻼم: رﺟﻞ ﻳﻌﻤﻞ ﺑﺬا وﻛﺬا ﻓﻠﻢ ادع ﺷﻴﺌﺎ إﻻ ﻗﻠﺘﻪ وﻫﻮ ﻳﻌﺮف ﻫﺬا اﻻﻣﺮ، ﻓﻘﺎل: ﻫﺬا ﻳﺮﺟ ﻟﻪ واﻟﻨﺎﺻﺐ ﻻ ﻳﺮﺟ ﻟﻪ، .وان ﻛﺎن ﻛﻤﺎ ﺗﻘﻮل ﻟﻢ ﻳﺨﺮج ﻣﻦ اﻟﺪﻧﻴﺎ ﺣﺘ ﻳﺴﻠﻂ ﷲ ﻋﻠﻴﻪ ﺷﻴﺌﺎ ﻳﻔﺮ ﷲ ﻋﻨﻪ ﺑﻪ، إﻣﺎ ﻓﻘﺮا وإﻣﺎ ﻣﺮﺿﺎ

From him, from Ibn Mahboub, from Muhammad Ibn Al-Qasim, from Dawood, from Yaqoub Ibn Shuayb who said,

‘I said to Abu Abd Allah (‘a), ‘A man does such and such, so he does not leave anything except that he does it, and he recognises this matter (Al-Wilayah)’. So he (‘a) said: ‘This one, there is hope for him, and the Nasibi (Hostile one), there is no hope for him. And if it is as you are saying it to be, he would not exit from the world until Allah (azwj) Causes something to overcome him which would be an expiation for his sins by it, be it poverty, or illness’142.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﻴﺴ، ﻋﻦ اﺑﺮاﻫﻴﻢ ﺑﻦ ﻋﻤﺮ، ﻋﻦ أﺑ اﻟﺼﺒﺎح اﻟﻨﺎﻧ، ﻗﺎل: ﻛﻨﺖ أﻧﺎ زرارة ﻋﻨﺪ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓﻘﺎل:ﻻ ﺗﻄﻌﻢ اﻟﻨﺎر أﺣﺪا وﺻﻒ ﻫﺬا اﻻﻣﺮ ﻓﻘﺎل زرارة: إن ﻓﻴﻤﻦ ﻳﺼﻒ ﻫﺬا اﻻﻣﺮ ﻣﻦ ﻳﻌﻤﻞ ﻣﻮﺟﺒﺎت اﻟﺒﺎﺋﺮ، ﻓﻘﺎل: أو ﻣﺎ ﺗﺪرى ﻣﺎ ﻛﺎن أﺑ ﻳﻘﻮل ﻓ ذﻟﻚ، إﻧﻪ ﻛﺎن ﻳﻘﻮل: إذا ﺗﺎب اﻟﺮﺟﻞ ﻣﻨﻬﻢ ﻣﻦ ﺗﻠﻚ اﻟﺬﻧﻮب ﺷﻴﺌﺎ اﺑﺘﻼه .ﷲ ﺑﺒﻠﻴﺔ ﻓ ﺟﺴﺪه، أو ﺧﻮف ﻳﺪﺧﻠﻪ ﻋﻠﻴﻪ ﺣﺘ ﻳﺨﺮﺟﻪ ﻣﻦ اﻟﺪﻧﻴﺎ وﻗﺪ ﺧﺮج ﻣﻦ ذﻧﻮﺑﻪ

From him, from his father, from Hammad Ibn ‘Isa, from Ibrahim Ibn Umar, from Abu Al-Sabah Al- Kanany who said,

‘I and Zarara were in the presence of Abu Abd Allah (‘a), so he (‘a) said: ‘The Fire will not consume anyone described to be upon this matter (Al-Wilayah)’. So Zarara said, ‘If the one described to be upon this matter (Al-Wilayah) is one who commits major sins?’ So he (‘a) said: ‘Do you not know what my (‘a) father (‘a) has said about this?’ He (‘a) said: ‘When the man among them repents for any of those sins, Allah (azwj) Tests him with a calamity upon his body, or fear would enter into him, until he exits from the world, having exited from his sins’143.

**Chapter 38: One Who Dies Upon This Matter (Awaiting Al-Qa’im) Would Be As If He Was Martyred With Rasul Allah**

ﺑﺎب "ﻣﻦ ﻣﺎت ﻋﻠ ﻫﺬا اﻻﻣﺮ ﻛﺎن ﻛﻤﻦ اﺳﺘﺸﻬﺪ ﻣﻊ رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ38 ‐

ﻋﻦ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ ﺣﺴﺎن ﺑﻦ دراج، ﻋﻦ ﻣﺎﻟﻚ ﺑﻦ أﻋﻴﻦ ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﻦ .ﻣﺎت ﻣﻨﻢ ﻋﻠ أﻣﺮﻧﺎ ﻫﺬا ﻛﺎن ﻛﻤﻦ اﺳﺘﺸﻬﺪ ﻣﻊ رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ

From him, from his father, from Hamza Ibn Abd Allah, from Hisan Ibn Daraaj, from Maalik Ibn Ayn who said,

‘Abu Abd Allah (‘a) said: ‘The one from among you who dies upon this matter of ours (‘a) (awaiting Al- Qa’im (‘a)), would be as if he was martyred with Rasul Allah (S)’144.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻌﻼء ﺑﻦ ﺳﻴﺎﺑﺔ ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﻦ ﻣﺎت ﻣﻨﻢ ﻋﻠ أﻣﺮﻧﺎ ﻫﺬا ﻓﻬﻮ ﺑﻤﻨﺰﻟﺔ ﻣﻦ ﺿﺮب ﻓﺴﻄﺎﻃﻪ إﻟ رواق اﻟﻘﺎﺋﻢ )ﻋﻠﻴﻪ اﻟﺴﻼم( ﺑﻞ ﺑﻤﻨﺰﻟﺔ ﻣﻦ ﻳﻀﺮب ﻣﻌﻪ ﺑﺴﻴﻔﻪ، ﺑﻞ ﺑﻤﻨﺰﻟﺔ ﻣﻦ اﺳﺘﺸﻬﺪ ﻣﻌﻪ، ﺑﻞ (.ﺑﻤﻨﺰﻟﺔ ﻣﻦ اﺳﺘﺸﻬﺪ ﻣﻊ رﺳﻮل ﷲ )ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ

From him, from his father, from Al-A’ala Ibn Sayabat who said,

‘Abu Abd Allah (‘a) said: ‘The one from among you who dies upon this matter of ours (‘a) (awaiting Al- Qa’im (‘a)), so he is of the status of the one who put up his tent to a corridor of Al-Qa’im (‘a); but, at the

status of the one who struck with his sword, along with him (‘a); but, at the status of the one who was martyred with him (‘a); but, at the status of the one who was martyred with Rasul Allah (S)’145.

ﻋﻨﻪ، ﻋﻦ اﻟﺴﻨﺪي، ﻋﻦ ﺟﺪه، ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﺎ ﺗﻘﻮل ﻓﻴﻤﻦ ﻣﺎت ﻋﻠ ﻫﺬا اﻻﻣﺮ ﻣﻨﺘﻈﺮا ﻟﻪ؟ ‐ ﻗﺎل: ﻫﻮ ﺑﻤﻨﺰﻟﺔ ﻣﻦ ﻛﺎن ﻣﻊ اﻟﻘﺎﺋﻢ )ع( ﻓ ﻓﺴﻄﺎﻃﻪ، ﺛﻢ ﺳﺖ ﻫﻨﻴﺌﺔ ﺛﻢ ﻗﺎل: ﻫﻮ ﻛﻤﻦ ﻛﺎن ﻣﻊ رﺳﻮل ﷲ )ﺻﻠ ﷲ (.ﻋﻠﻴﻪ وآﻟﻪ

From him, from Al-Sindy, from his grandfather who said,

‘I said to Abu Abd Allah (‘a), ‘What are you saying regarding the one who dies upon this matter waiting for him (‘a) (Al-Qa’im (‘a))?’ The Imam (‘a) said: ‘He is at the status of the one who was with Al-Qa’im (‘a) in his (‘a) camp’. Then he (‘a) was silent, pleasant. Then he (‘a) said: ‘He is at the status of the one who was with Rasul Allah (S)’146.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﻘﺒﺔ، ﻋﻦ ﻣﻮﺳ اﻟﻨﻤﻴﺮي، ﻋﻦ ﻋﻼء ﺑﻦ ﺳﻴﺎﺑﺔ ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: .)ﻣﻦ ﻣﺎت ﻣﻨﻢ ﻋﻠ ﻫﺬا اﻻﻣﺮ ﻣﻨﺘﻈﺮا ﻟﻪ ﻛﺎن ﻛﻤﻦ ﻛﺎن ﻓ ﻓﺴﻄﺎط اﻟﻘﺎﺋﻢ )ع

From him, from Ibn Fadhdhal, from Ali Ibn Uqba, from Musa Al-Numayri, from Ala’a Ibn Sayaba who said,

‘Abu Abd Allah (‘a) said: ‘The one from among you who dies upon this matter waiting for him (‘a) (Al- Qa’im (‘a)), would be like the one who was in the camp of Al-Qa’im (‘a)’147.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﻘﺒﺔ، ﻋﻦ ﻋﻤﺮ ﺑﻦ أﺑﺎن اﻟﻠﺒ، ﻋﻦ ﻋﺒﺪ اﻟﺤﻤﻴﺪ اﻟﻮاﺳﻄ، ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: أﺻﻠﺤﻚ ﷲ وﷲ ﻟﻘﺪ ﺗﺮﻛﻨﺎ أﺳﻮاﻗﻨﺎ اﻧﺘﻈﺎرا ﻟﻬﺬا اﻻﻣﺮ ﺣﺘ أوﺷﻚ اﻟﺮﺟﻞ ﻣﻨﺎ ﻳﺴﺄل ﻓ ﻳﺪﻳﻪ، ﻓﻘﺎل: ﻳﺎ ﻋﺒﺪ اﻟﺤﻤﻴﺪ أﺗﺮى ﻣﻦ ﺣﺒﺲ ﻧﻔﺴﻪ ﻋﻠ ﷲ ﻻ ﻳﺠﻌﻞ ﷲ ﻟﻪ ﻣﺨﺮﺟﺎ؟ ﺑﻠ، وﷲ ﻟﻴﺠﻌﻠﻦ ﷲ ﻟﻪ ﻣﺨﺮﺟﺎ، رﺣﻢ ﷲ ﷲ ﻋﺒﺪا ﺣﺒﺲ ﻧﻔﺴﻪ ﻋﻠﻴﻨﺎ، رﺣﻢ ﷲ ﻋﺒﺪا أﺣﻴ أﻣﺮﻧﺎ، ﻗﺎل: ﻓﻘﻠﺖ: ﻓﺎن ﻣﺖ ﻗﺒﻞ أن أدرك اﻟﻘﺎﺋﻢ؟ ﻓﻘﺎل: اﻟﻘﺎﺋﻞ ﻣﻨﻢ: "إن أدرﻛﺖ .اﻟﻘﺎﺋﻢ ﻣﻦ آل ﻣﺤﻤﺪ ﻧﺼﺮﺗﻪ. "ﻛﺎﻟﻤﻘﺎرع ﻣﻌﻪ ﺑﺴﻴﻔﻪ، واﻟﺸﻬﻴﺪ ﻣﻌﻪ ﻟﻪ ﺷﻬﺎدﺗﺎن

From him, from Ibn Fadhdhal, from Ali Ibn Uqba, from Umar Ibn Abaan Al-Kalby, from Abdul Hameed Al-Wasity who said,

‘I said to Abu Ja’far (‘a), ‘May Allah (azwj) Keep you well! We have neglected our markets (businesses) awaiting for this matter (Al-Qa’im (‘a)) to the extent that the man from us asks for what is in his hands (poor)’. So he (‘a) said: ‘O Abdul Hameed! Have you ever seen one who locks himself to Allah (azwj), Allah (azwj) does not Make a way out for him? Yes, by Allah (azwj)! Allah (azwj) would Make a way out for him. May Allah (azwj) have Mercy upon a servant who has locked himself to us! May Allah (azwj) have Mercy upon the one who revived our (‘a) matter’. I said, ‘So if he were to die before he sees Al-

Qa’im (‘a)?’ So he (‘a) said: ‘The speaker among you who says, ‘If I were to see Al-Qa’im (‘a) of the Progeny (‘a) of Muhammad (S), I will help him (‘a)’, is like the one who joined up with him (‘a) with his sword. And is martyred with him (‘a), for him are (the Rewards of) two martyrdoms’148.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻠ ﻋﻠ ﺑﻦ ﺷﺠﺮة، ﻋﻦ أﺑﻴﻪ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم أو ﻋﻦ رﺟﻞ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: ﻣﻦ ﻣﺎت ﻋﻠ ﻫﺬا اﻻﻣﺮ ﻛﺎن ﺑﻤﻨﺰﻟﺔ ﻣﻦ ﺣﻀﺮ ﻣﻊ اﻟﻘﺎﺋﻢ وﺷﻬﺪ ﻣﻊ اﻟﻘﺎﺋﻢ ﻋﻠﻴﻪ اﻟﺴﻼم

From him, from Ibn Fadhdhal, from Ali Ibn Shajara, from his father,

(It has been narrated) from Abu Abd Allah (‘a), or a man, (reports) from Abu Abd Allah (‘a) having said: ‘The one who dies upon this matter (awaiting Al-Qa’im (‘a)) would be at the status of the one who was present with Al-Qa’im (‘a), and martyred with Al-Qa’im (‘a)’149.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﻋﻤﺮو ﺑﻦ أﺑ اﻟﻤﻘﺪام، ﻋﻦ ﻣﺎﻟﻚ ﺑﻦ أﻋﻴﻦ اﻟﺠﻬﻨ، ﻗﺎل: ﻗﺎل ﻟ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: .ان اﻟﻤﻴﺖ ﻣﻨﻢ ﻋﻠ ﻫﺬا اﻻﻣﺮ ﺑﻤﻨﺰﻟﺔ اﻟﻀﺎرب ﺑﺴﻴﻔﻪ ﻓ ﺳﺒﻴﻞ ﷲ

From him, from Ibn Mahboub, from Amr Ibn Abu Al-Maqdam, from Maalik Ibn Ayn Al-Jahny who said,

‘Abu Abd Allah (‘a) said to me: ‘The dead among you who were upon this matter (awaiting Al-Qa’im (‘a)) is at the status of the one who struck with his sword in the Way of Allah (azwj)’150.

ﻋﻨﻪ، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﻨﻌﻤﺎن، ﻗﺎل: ﺣﺪﺛﻨ اﺳﺤﺎق ﺑﻦ ﻋﻤﺎر وﻏﻴﺮه، ﻋﻦ اﻟﻔﻴﺾ ﺑﻦ ﻣﺨﺘﺎر ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ﻣﻦ ﻣﺎت ﻣﻨﻢ وﻫﻮ ﻣﻨﺘﻈﺮ ﻟﻬﺬا اﻻﻣﺮ ﻛﻤﻦ ﻫﻮ ﻣﻊ اﻟﻘﺎﺋﻢ ﻓ ﻓﺴﻄﺎﻃﻪ، )ﻗﺎل:( ﺛﻢ ﻣﺚ ﻫﻨﻴﺌﺔ ﺛﻢ ﻗﺎل: ﻻ (.ﺑﻞ ﻛﻤﻦ ﻗﺎرع ﻣﻌﻪ ﺑﺴﻴﻔﻪ، ﺛﻢ ﻗﺎل: ﻻ وﷲ إﻻ ﻛﻤﻦ اﺳﺘﺸﻬﺪ ﻣﻊ رﺳﻮل ﷲ )ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ

From him, from Ali Ibn Al-Nu’man, from Is’haq Ibn ‘Ammar and someone else, from Al-Fudha’il Ibn Mukhtar who said,

‘I heard Abu Abd Allah (‘a) saying: ‘The one from among you who dies, and he was awaiting for this matter (Al-Qa’im (‘a)), is like the one who would be with Al-Qa’im (‘a) in his (‘a) camp’. Then he (‘a) was silent, pleasant. Then he (‘a) said: ‘No, but, like the one who joined up with him (‘a) with his sword’. Then he (‘a) said: ‘No, by Allah (azwj)! But, like the one who was martyred with Rasul Allah (S)’151.

**Chapter 39: Joyfulness During The Death**

ﺑﺎب اﻻﻏﺘﺒﺎط ﻋﻨﺪ اﻟﻮﻓﺎت 39 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ ﻛﻠﻴﺐ ﺑﻦ ﻣﻌﺎوﻳﺔ اﻻﺳﺪي ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم. ﻣﺎ ﺑﻴﻦ ﻣﻦ وﺻﻒ ﻫﺬا اﻻﻣﺮ وﺑﻴﻦ أن ﻳﻐﺘﺒﻂ وﻳﺮى ﻣﺎ ﺗﻘﺮ ﺑﻪ ﻋﻴﻨﻪ إﻻ أن ﺗﺒﻠﻎ ﻧﻔﺴﻪ ﻫﺬه ﻓﻴﻘﺎل: أﻣﺎ ﻣﺎ ﻛﻨﺖ ﺗﺮﺟﻮا ﻓﻘﺪ ﻗﺪﻣﺖ ﻋﻠﻴﻪ، وأﻣﺎ ﻣﺎ ﻛﻨﺖ ﺗﺘﺨﻮف ﻓﻘﺪ أﻣﻨﺖ ﻣﻨﻪ وان اﻣﺎﻣﻚ ﻻﻣﺎم ﺻﺪق، اﻗﺪم ﻋﻠ رﺳﻮل ﷲ ﺻﻠ ﷲ .ﻋﻠﻴﻪ وآﻟﻪ وﻋﻠ واﻟﺤﺴﻦ واﻟﺤﺴﻴﻦ ﻋﻠﻴﻬﻢ اﻟﺴﻼم

From him, from his father, from Hamza Ibn Abd Allah, from Jameel Ibn Daraaj, from Kaleyb Ibn Muawiya Al-Asady who said,

‘Abu Abd Allah (‘a) said: ‘There is nothing in between one who is described to be upon this matter (awaiting Al-Qa’im (‘a)), and between he being joyful at what would delight his eyes, except that his soul reaches over here. So it is said to him, ‘What you had hoped for, so proceed towards it, and whatever it was that you were fearing from, so you are now secure from it, and in front of you is your true Imam (‘a). Proceed towards Rasul Allah (‘a), and Ali, and Al-Hasan (‘a), and Al-Husayn (‘a)’152.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﻘﺒﺔ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ اﻟﻮﻟﻴﺪ اﻟﻨﺨﻌ ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: أﺷﻬﺪ ﻋﻠ أﺑ ﻋﻠﻴﻪ اﻟﺴﻼم اﻧﻪ ﻛﺎن ﻳﻘﻮل: ﻣﺎ ﺑﻴﻦ أﺣﺪﻛﻢ وﺑﻴﻦ أن ﻳﻐﺘﺒﻂ وﻳﺮى ﻣﺎ ﺗﻘﺮ ﺑﻪ ﻋﻴﻨﻪ إﻻ أن ﺗﺒﻠﻎ ﻧﻔﺴﻪ ﻫﺬه وأوﻣﺄ ﺑﻴﺪه إﻟ ﺣﻠﻘﻪ وﻗﺪ ﻗﺎل ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ: "وﻟﻘﺪ أرﺳﻠﻨﺎ رﺳﻼ ﻣﻦ ﻗﺒﻠﻚ وﺟﻌﻠﻨﺎ ﻟﻬﻢ أزواﺟﺎ وذرﻳﺔ" ﻓﻨﺤﻦ وﷲ ذرﻳﺔ

.(رﺳﻮل ﷲ( ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ

From him, from Ibn Fadhdhal, from Ali Ibn Uqba, from Abd Allah Ibn Al-Waleed Al-Nakha’i who said,

‘I heard Abu Abd Allah (‘a) saying: ‘I hereby testify to my (‘a) father (‘a) that he (‘a) was saying: ‘There is nothing in between one of you and him being joyful at what he sees which would delight his eyes except the reaching of his soul to here’ – and he (‘a) gestured by his (‘a) hand to his (‘a) own throat – ‘And Allah (azwj) Blessed and High Said: ***“And We had Sent Messengers before you and Gave them wives and children” (13:38)***. So we (‘a), by Allah (azwj), are the children of Rasul Allah (S)’153.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ ﺷﺠﺮة أﺧ ﺑﺸﻴﺮ اﻟﻨﺒﺎل ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﺎ ﺑﻴﻦ .أﺣﺪﻛﻢ وﺑﻴﻦ أن ﻳﻌﺎﻳﻦ ﻣﺎ ﺗﻘﺮ ﺑﻪ ﻋﻴﻨﻪ إﻻ أن ﺗﺒﻠﻎ ﻧﻔﺴﻪ ﻫﺬه وأوﻣ ﺑﻴﺪه إﻟ ﺣﻠﻘﻪ

From him, from his father, from Al-Nazar, from Yahya Al-Halby, from Shajara, brother of Bashir Al- Nabaal who said,

‘Abu Abd Allah (‘a) said: ‘There is nothing in between one of you (Shi’a) and seeing what would delight his eyes except the reaching of his soul here’ – and he (‘a) gestured by his (‘a) hand to his (‘a) own throat’154.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﺜﻤﺎن، ﻋﻦ ﻋﺒﺪ اﻟﺤﻤﻴﺪ ﺑﻦ ﻋﻮاض ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: إذا

ﺑﻠﻐﺖ ﻧﻔﺲ أﺣﺪﻛﻢ ﻫﺬه ﻗﻴﻞ ﻟﻪ: أﻣﺎﻣﺎ ﻛﻨﺖ ﺗﺤﺰن ﻣﻦ ﻫﻢ اﻟﺪﻧﻴﺎ وﺣﺰﻧﻬﺎ ﻓﻘﺪ أﻣﻨﺖ ﻣﻨﻪ وﻳﻘﺎل ﻟﻪ: أﻣﺎﻣﻚ رﺳﻮل ﷲ .ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ وﻋﻠ وﻓﺎﻃﻤﺔ ﺻﻠﻮات ﷲ ﻋﻠﻴﻬﻤﺎ

From him, from Ibn Fadhdhal, from Hammad Ibn ‘Uthman, from Abdul Hameed Ibn Awaaz who said,

‘I heard Abu Abd Allah (‘a) saying: ‘When the soul of one of you reaches here (throat), so it is said to him: ‘But, as for what used to grieve you from the worries of the world and its grief, so you are secure from it’. And it is said to him: ‘In front of you is Rasul Allah (S), and Ali, and Sayyida Fatimah (‘a)’.

ورواه ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ أﺑ ﺟﻤﻴﻠﺔ، ﻋﻦ أﺑ ﺑﺮ اﻟﺤﻀﺮﻣ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، وزاد ﻓﻴﻪ "اﻟﺤﺴﻦ ."واﻟﺤﺴﻴﻦ ﻋﻠﻴﻬﻤﺎ اﻟﺴﻼم

And it has been reported from Ibn Fadhdhal, from Abu Jameela, from Abu Bakr Al-Hazramy,

(It has been narrated) from Abu Abd Allah (‘a), and in it is more: ‘Al-Hasan (‘a) and Al-Husayn (‘a)’155.

ﻋﻨﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ ﻋﺒﺪ اﻟﺤﻤﻴﺪ اﻟﻄﺎﺋ ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: إن أﺷﺪ ﻣﺎ ﻳﻮن ﻋﺪوﻛﻢ ﻛﺮاﻫﺔ ﻟﻬﺬا اﻻﻣﺮ إﻟ أن ﺑﻠﻐﺖ ﻧﻔﺴﻪ ﻫﺬه وأوﻣ ﺑﻴﺪه إﻟ ﺣﻠﻘﻪ، وأﺷﺪ ﻣﺎ ﻳﻮن أﺣﺪﻛﻢ اﻏﺘﺒﺎﻃﺎ ﺑﻬﺬا اﻻﻣﺮ إذا ﺑﻠﻐﺖ ﻧﻔﺴﻪ إﻟ ﻫﺬه وأوﻣ ﺑﻴﺪه إﻟ ﺣﻠﻘﻪ ﻓﻴﻨﻘﻄﻊ ﻋﻨﻪ أﻫﻮال اﻟﺪﻧﻴﺎ وﻣﺎ ﻛﺎن ﻳﺤﺎذر ﻓﻴﻬﺎ وﻳﻘﺎل: أﻣﺎﻣﻚ .رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ وﻋﻠ وﻓﺎﻃﻤﺔ ﻋﻠﻴﻬﻤﺎ اﻟﺴﻼم ﺛﻢ ﻗﺎل: أﻣﺎ ﻓﺎﻃﻤﺔ ﻓﻼ ﺗﺬﻛﺮﻫﺎ

From him, from Al-Nazar Ibn Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta’aie who said,

‘Abu Abd Allah (‘a) said: ‘The most intense of what your enemy would become hateful to this matter is when his soul reaches this’ – and he (‘a) gestured by his (‘a) hand to his (‘a) own throat – ‘And the most intense of what one of you would become joyful by this matter is when his soul reaches to this’ – and he (‘a) gestured by his (‘a) hand to his (‘a) own throat. So the state of the world is cut-off from him, and what he was caution in it, and it is said: ‘In front of you is Rasul Allah (S), and Ali, and Sayyida Fatimah (‘a)’. Then he (‘a) said: ‘As for Sayyida Fatimah, so do not mention her (‘a)’ (by her (‘a) name in public)156.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻓﻀﻴﻞ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ أﺑ ﻳﻌﻔﻮر، ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻗﺪ اﺳﺘﺤﻴﻴﺖ ﻣﻤﺎ أردد ﻫﺬا اﻟﻼم ﻋﻠﻴﻢ، ﻣﺎ ﺑﻴﻦ أﺣﺪﻛﻢ وﺑﻴﻦ أن ﻳﻐﺘﺒﻂ إﻻ أن ﺗﺒﻠﻎ ﻧﻔﺴﻪ ﻫﺬه وأﻫﻮى ﺑﻴﺪه إﻟ ﺣﻨﺠﺮﺗﻪ، ﻳﺄﺗﻴﻪ

رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ وﻋﻠ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓﻴﻘﻮﻻن ﻟﻪ: أﻣﺎ ﻣﺎ ﻛﻨﺖ ﺗﺨﺎف ﻣﻨﻪ ﻓﻘﺪ أﻣﻨﻚ ﷲ ﻣﻨﻪ، وأﻣﺎ ﻣﺎ ﻛﻨﺖ . ﺗﺮﺟﻮ ﻓﺎﻣﺎﻣﻚ

From him, from Ibn Fadhdhal, from Muhammad Ibn Fudha’il, from Abd Allah Ibn Abu Yafour who said,

‘Abu Abd Allah (‘a) said: ‘I was embarrassed at responding this speech to you all. What is between one of you and the joyfulness except the reaching of his soul to this’ – and he (‘a) gestured by his hand to his windpipe. Rasul Allah (S) and Ali would come to him, so they (‘a) would be saying: ‘As for what you were fearing from, so Allah (azwj) has Secured you from it; and as for what you were hoping for, so it is in front of you’157.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﻘﺒﺔ، ﻋﻦ ﻋﻘﺒﺔ ﺑﻦ ﺧﺎﻟﺪ، ﻗﺎل: دﺧﻠﻨﺎ ﻋﻠ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم أﻧﺎ وﻣﻌﻠ ﺑﻦ

ﺧﻨﻴﺲ ﻓﻘﺎل: ﻳﺎ ﻋﻘﺒﺔ ﻻ ﻳﻘﺒﻞ ﷲ ﻣﻦ اﻟﻌﺒﺎد ﻳﻮم اﻟﻘﻴﺎﻣﺔ إﻻ ﻫﺬا اﻟﺬي أﻧﺘﻢ ﻋﻠﻴﻪ، وﻣﺎ ﺑﻴﻦ أﺣﺪﻛﻢ وﺑﻴﻦ أن ﻳﺮى ﻣﺎ ﺗﻘﺮ ﺑﻪ ،ﻋﻴﻨﻪ إﻻ أن ﺗﺒﻠﻎ ﻧﻔﺴﻪ ﻫﺬه وأوﻣﺄ ﺑﻴﺪه إﻟ اﻟﻮرﻳﺪ

From him, from Ibn Fadhdhal, from Ali Ibn Uqba, from Uqba Ibn Khalid who said,

‘We came up to Abu Abd Allah (‘a); I and Mu’alla Ibn Khunays. So he (‘a) said: ‘Allah (azwj) will not Accept from the servant on the Day of Judgement except those who are upon what you are upon, and there is nothing in between one of you seeing what would delight his eyes except for the reaching of his soul to this – and he (‘a) gestured by his (‘a) hand to his (‘a) jugular (vein)’.

ﻗﺎل:( ﺛﻢ اﺗﺄ وﻏﻤﺰ إﻟ اﻟﻤﻌﻠ أن ﺳﻠﻪ ﻓﻘﻠﺖ: ﻳﺎ ﺑﻦ رﺳﻮل ﷲ إذا ﺑﻠﻐﺖ ﻧﻔﺴﻪ ﻫﺬه ﻓﺄي ﺷ ﻳﺮى؟ ‐ ﻓﺮدد ﻋﻠﻴﻪ( ﺑﻀﻌﺔ ﻋﺸﺮ ﻣﺮة "أي ﺷ ﻳﺮى؟" ﻓﻘﺎل ﻓ ﻛﻠﻬﺎ: "ﻳﺮى" ﻻ ﻳﺰﻳﺪ ﻋﻠﻴﻬﺎ، ﺛﻢ ﺟﻠﺲ ﻓ آﺧﺮﻫﺎ، ﻓﻘﺎل: ﻳﺎ ﻋﻘﺒﺔ، ﻗﻠﺖ: ﻟﺒﻴﻚ وﺳﻌﺪﻳﻚ، ﻓﻘﺎل: أﺑﻴﺖ إﻻ أن ﺗﻌﻠﻢ؟ ‐ ﻓﻘﻠﺖ: ﻧﻌﻢ ﻳﺎ ﺑﻦ رﺳﻮل ﷲ اﻧﻤﺎ دﻳﻨ ﻣﻊ دﻣ ﻓﺈذا ذﻫﺐ دﻣ ﻛﺎن ذﻟﻚ، وﻛﻴﻒ

ﺑﻚ ﻳﺎ ﺑﻦ رﺳﻮل ﷲ ﻛﻞ ﺳﺎﻋﺔ وﺑﻴﺖ، ﻓﺮق ﻟ

He (the narrator) said, ‘Then he (‘a) reclined and gestured to Al-Mu’alla to question him (‘a). So I said, ‘O son (‘a) of Rasul Allah (S)! When his soul reaches to here, which thing would he see?’ So he (‘a) responded to him with a ﬁnger, ten times ‘Which thing would he see?’ So he (‘a) said during each of it: ‘He sees’ – not increasing to him. Then he (‘a) became seated at the end of it, so he (‘a) said: ‘O Uqba! I said, ‘Here I am, at your service!’ So he (‘a) said, ‘You refuse, except to know?’ So I said, ‘Yes, O son (‘a) of Rasul Allah (S)! But rather, my Religion is in my blood, so if my blood were to ﬂow out, that would be that. And how would it be with you, O son (‘a) of Rasul Allah (S), every time, and I weep, (of your) separation (from) me’.

ﻓﻘﺎل: ﻳﺮاﻫﻤﺎ وﷲ، ﻗﻠﺖ ﺑﺄﺑ أﻧﺖ وأﻣ ﻣﻦ ﻫﻤﺎ؟ ‐ ﻓﻘﺎل: ذاك رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ وﻋﻠ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻳﺎ ﻋﻘﺒﺔ ،ﻟﻦ ﺗﻤﻮت ﻧﻔﺲ ﻣﺆﻣﻨﺔ أﺑﺪا ﺣﺘ ﺗﺮاﻫﻤﺎ، ﻗﻠﺖ: ﻓﺈذا ﻧﻈﺮ إﻳﻬﻤﺎ اﻟﻤﺆﻣﻦ أﻳﺮﺟﻊ إﻟ اﻟﺪﻧﻴﺎ؟ ‐ ﻗﺎل: ﻻ، ﺑﻞ ﻳﻤﻀ أﻣﺎﻣﻪ

So he (‘a) said: ‘He sees the both of them (‘a), by Allah (azwj)’. I said, ‘May my father and my mother be sacriﬁced for you! Who two?’ So he (‘a) said: ‘That is Rasul Allah (S) and Ali. O Uqba! Never does a believing soul die, ever, until he sees the two of them (‘a)’. I said, ‘So when the Believer sees the two of them (‘a), does he return to the world?’ He (‘a) said: ‘But, he dies in front of them (‘a)’.

ﻓﻘﻠﺖ ﻟﻪ: ﻳﻘﻮﻻن ﺷﻴﺌﺎ ﺟﻌﻠﺖ ﻓﺪاك؟ ‐ ﻓﻘﺎل: ﻧﻌﻢ، ﻳﺪﺧﻼن ﺟﻤﻴﻌﺎ ﻋﻠ اﻟﻤﺆﻣﻦ ﻓﻴﺠﻠﺲ رﺳﻮل ﷲ )ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ( ﻋﻨﺪ ﷲ رأﺳﻪ وﻋﻠ )ﻋﻠﻴﻪ اﻟﺴﻼم( ﻋﻨﺪ رﺟﻠﻴﻪ ﻓﻴﺐ ﻋﻠﻴﻪ رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻓﻴﻘﻮل، ﻳﺎ وﻟ ﷲ أﺑﺸﺮ أﻧﺎ رﺳﻮل ﷲ، إﻧ ﺧﻴﺮ ﻟﻚ ﻣﻤﺎ ﺗﺘﺮك ﻣﻦ اﻟﺪﻧﻴﺎ ﺛﻢ ﻳﻨﻬﺾ رﺳﻮل ﷲ، ﻓﻴﻘﺪم ﻋﻠﻴﻪ ﻋﻠ ﺻﻠﻮات ﷲ ﻋﻠﻴﻪ ﺣﺘ ﻳﺐ ﻋﻠﻴﻪ ﻓﻴﻘﻮل: ﻳﺎ وﻟ أﺑﺸﺮ أﻧﺎ ﻋﻠ ﺑﻦ أﺑ ﻃﺎﻟﺐ اﻟﺬي ﻛﻨﺖ ﺗﺤﺒﻨ أﻣﺎ ﻻﻧﻔﻌﻨﻚ

So, I said to him (‘a), ‘Do the two of them (‘a) say anything, may I be sacriﬁced for you?’ So he (‘a) said: ‘Yes. They both (‘a) come up to the Believer, so Rasul Allah (S) sits at his head, and Ali at his feet. So Rasul Allah (S) turns towards him saying: ‘O friend of Allah (azwj)! Be joyful. I am Rasul Allah (S), and I am better for you than what you have left from the world’. Then Rasul Allah (S) rises, and Ali comes forward until he (‘a) turns towards him saying: ‘O friend of Allah (azwj)! Be joyful. I am Ali Ibn Abu Talib (‘a), the one (‘a) whom you used to love. I shall be of advantage for you’.

ﺛﻢ ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم:( أﻣﺎ إن ﻫﺬا ﻓ ﻛﺘﺎب ﷲ ﻋﺰوﺟﻞ، ﻗﻠﺖ: اﻳﻦ ﻫﺬا ﺟﻌﻠﺖ ﻓﺪاك ﻣﻦ ﻛﺘﺎب ﷲ؟ ‐ ﻗﺎل(: ﻓ ﺳﻮرة ﻳﻮﻧﺲ ﻗﻮل ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ ﻫﻬﻨﺎ "اﻟﺬﻳﻦ آﻣﻨﻮا وﻛﺎﻧﻮا ﻳﺘﻘﻮن، ﻟﻬﻢ اﻟﺒﺸﺮى ﻓ اﻟﺤﻴﻮة اﻟﺪﻧﻴﺎ وﻓ اﻵﺧﺮة، ﻻ " ﺗﺒﺪﻳﻞ ﻟﻠﻤﺎت ﷲ ذﻟﻚ ﻫﻮ اﻟﻔﻮز اﻟﻌﻈﻴﻢ

(Then Abu Abd Allah (‘a) said): ‘But, this is in the Book of Allah (azwj)’. I said, ‘And where is this from the Book of Allah (azwj), may I be sacriﬁced for you?’ He (‘a) said to me: ‘Surah Yunus (Chapter 10), the Words of Allah (azwj) Blessed and High: ***“Those who had believed and were pious” (10:63); “For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah; that is the mighty achievement” (10:64)***’158.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ ﻋﻦ ﻗﺘﻴﺒﺔ اﻻﻋﺸ، ﻋﻦ أﺑ – ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: أﻣﺎ إن أﺣﻮج ﻣﺎ

ﺗﻮﻧﻮن ﻓﻴﻪ إﻟ ﺣﺒﻨﺎ ﺣﻴﻦ ﺗﺒﻠﻎ ﻧﻔﺲ أﺣﺪﻛﻢ ﻫﺬه )وأوﻣ ﺑﻴﺪه إﻟ ﻧﺤﺮه( ﺛﻢ ﻗﺎل: ﻻ، ﺑﻞ إﻟ ﻫﻬﻨﺎ )وأوﻣ ﺑﻴﺪه إﻟ .ﺣﻨﺠﺮﺗﻪ(، ﻓﻴﺄﺗﻴﻪ اﻟﺒﺸﻴﺮ ﻓﻴﻘﻮل: أﻣﺎ ﻣﺎ ﻛﻨﺖ ﺗﺨﺎﻓﻪ ﻓﻘﺪ أﻣﻨﺖ ﻣﻨﻪ

From him, from his father, from Al-Nazar, from Yahya Al-Halby, from Quteyba Al-A’sha,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘But you would become in dire need for our (‘a) love when the soul of one of you reaches this’ – and he (‘a) gestured by his hand to his (‘a) throat. Then he (‘a) said: ‘No, but to over here’ – and he (‘a) gestured by his (‘a) hand to his (‘a) windpipe – ‘So there would come to him the Bashir (giver of good news), so he would be saying: ‘But, as for what you used to fear, you are secure from it’159.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ ﺑﺸﻴﺮ اﻟﻨﺎﺳ، ﻗﺎل: دﺧﻠﻨﺎ ﻋﻠ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓﻘﺎل: ﺣﺪث أﺻﺤﺎﺑﻢ ).أن أﺑ ﻛﺎن ﻳﻘﻮل: ﻣﺎ ﺑﻴﻦ أﺣﺪﻛﻢ وﺑﻴﻦ أن ﻳﻐﺘﺒﻂ إﻻ أن ﺗﺒﻠﻎ ﻧﻔﺴﻪ ﻫﺬه )وأوﻣ ﺑﻴﺪه إﻟ ﺣﻠﻘﻪ

From him, from his father, from Yahya Al-Halby, from Bashir Al-Kanasy who said,

‘We came up to Abu Abd Allah (‘a), so he (‘a) said: ‘Narrate to your companions that my (‘a) father (‘a) was saying: ‘There is nothing in between one of you and him being joyful except the reaching of his soul to here’ – and he (‘a) gestured by his (‘a) hand to his (‘a) own throat’160.

ﻋﻨﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻣﺴﻠﻢ، ﻋﻦ اﻟﺨﻄﺎب اﻟﻮﻓ و ﻣﺼﻌﺐ اﻟﻮﻓ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم أﻧﻪ ﻗﺎل ﻟﺴﺪﻳﺮ: واﻟﺬي ﺑﻌﺚ ﻣﺤﻤﺪا ﺑﺎﻟﻨﺒﻮة وﻋﺠﻞ روﺣﻪ إﻟ اﻟﺠﻨﺔ ﻣﺎ ﺑﻴﻦ أﺣﺪﻛﻢ وﺑﻴﻦ أن ﻳﻐﺘﺒﻂ وﻳﺮى اﻟﺴﺮور أو "ﺗﺒﻴﻦ ﻟﻪ اﻟﻨﺪاﻣﺔ واﻟﺤﺴﺮة إﻻ أن ﻳﻌﺎﻳﻦ ﻣﺎ ﻗﺎل ﷲ ﻋﺰوﺟﻞ ﻓ ﻛﺘﺎﺑﻪ: "ﻋﻦ اﻟﻴﻤﻴﻦ وﻋﻦ اﻟﺸﻤﺎل ﻗﻌﻴﺪ

From him, from Muhammad Ibn Ali, from Muhammad Ibn Muslim, from Al-Khataab Al-Kufy and Mas’ab Al-Kufy,

(It has been narrated) from Abu Abd Allah (‘a) having said to Sudeyr: ‘By the One Who (azwj) Sent Muhammad (S) with the Prophet-hood and Hastened his (S) soul to the Paradise, what is between one of you and him being joyful and seeing and ﬁnding pleasure, or the remorse and regret being explained to him, except for him seeing what Allah (azwj) Mighty and Majestic Said in His (azwj) Book: ***“(When the two receivers receive), seated on the right and on the left” (50:17)***.

وأﺗﺎه ﻣﻠﻚ اﻟﻤﻮت ﻳﻘﺒﺾ روﺣﻪ ﻓﻴﻨﺎدى روﺣﻪ ﻓﺘﺨﺮج ﻣﻦ ﺟﺴﺪه، ﻓﺄﻣﺎ اﻟﻤﺆﻣﻦ ﻓﻤﺎ ﻳﺤﺲ ﺑﺨﺮوﺟﻬﺎ وذﻟﻚ ﻗﻮل ﷲ

"ﺗﺒﺎرك وﺗﻌﺎﻟ"ﻳﺎ أﻳﺘﻬﺎ اﻟﻨﻔﺲ اﻟﻤﻄﻤﺌﻨﺔ، ارﺟﻌ إﻟ رﺑﻚ راﺿﻴﺔ ﻣﺮﺿﻴﺔ، ﻓﺎدﺧﻠ ﻓ ﻋﺒﺎدي، وادﺧﻠ ﺟﻨﺘ

And the Angel of death captures his soul, so it comes out from his body. As for the Believer, so he does not even feel it coming out, and these are the Words of Allah (azwj) Blessed and High:***“O soul that art at rest!” (89:27); “Return to your Lord, well-pleased (with him), well-pleasing (Him)” (89:28); “So enter among My servants” (89:29); “And enter into My garden” (89:30)***’.

ﺛﻢ ﻗﺎل: ذﻟﻚ ﻟﻤﻦ ﻛﺎن ورﻋﺎ ﻣﻮاﺳﻴﺎ ﻻﺧﻮاﻧﻪ وﺻﻮﻻ ﻟﻬﻢ، وان ﻛﺎن ﻏﻴﺮ ورع وﻻ وﺻﻮﻻ ﻻﺧﻮاﻧﻪ ﻗﻴﻞ ﻟﻪ: ﻣﺎ ﻣﻨﻌﻚ ﻣﻦ اﻟﻮرع واﻟﻤﻮاﺳﺎة ﻻﺧﻮاﻧﻚ؟ أﻧﺖ ﻣﻤﻦ اﻧﺘﺤﻞ اﻟﻤﺤﺒﺔ ﺑﻠﺴﺎﻧﻪ وﻟﻢ ﻳﺼﺪق ذﻟﻚ ﺑﻔﻌﻞ، وإذا ﻟﻘ رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ ،وآﻟﻪ وأﻣﻴﺮ اﻟﻤﺆﻣﻨﻴﻦ ﺻﻠﻮات ﷲ ﻋﻠﻴﻪ ﻟﻘﻴﻬﻤﺎ ﻣﻌﺮﺿﻴﻦ، ﻣﻘﻄﺒﻴﻦ ﻓ وﺟﻬﻪ، ﻏﻴﺮ ﺷﺎﻓﻌﻴﻦ ﻟﻪ

Then he (‘a) said: ‘That is for the one who was pious, considering his brethren as equal, and maintain relationships with them. And if he was not pious and did not maintain good relationships to his brethren, it is said to him, ‘What prevented you from the piety and the equality to your brethren? You are from the ones who arrogated the love with your tongue but did not ratify that by the deed’. When he meets Rasul Allah (S) and Amir al-Mu’minin (‘a), he would be meeting the two of them (‘a) turning their (‘a) faces away from him, frowning in his face, not interceding for him’.

.ﻗﺎل ﺳﺪﻳﺮ: ﻣﻦ ﺟﺪع ﷲ أﻧﻔﻪ، ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓﻬﻮ ذﻟﻚ

Sudeyr said, ‘May Allah (azwj) Mutilate his nose’. Abu Abd Allah (‘a) said: ‘So he is that’161.

ﻋﻨﻪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ اﻟﻌﻼء ﺑﻦ رزﻳﻦ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻣﺴﻠﻢ ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: اﺗﻘﻮا ﷲ واﺳﺘﻌﻴﻨﻮا ﻋﻠ ﻣﺎ أﻧﺘﻢ ﻋﻠﻴﻪ ﺑﺎﻟﻮرع واﻻﺟﺘﻬﺎد ﻓ ﻃﺎﻋﺔ ﷲ، ﻓﺎن أﺷﺪ ﻣﺎ ﻳﻮن أﺣﺪﻛﻢ اﻏﺘﺒﺎﻃﺎ ﻣﺎ ﻫﻮ ﻋﻠﻴﻪ ﻟﻮ ﻗﺪ ﺻﺎر ﻓ ﺣﺪ اﻵﺧﺮة واﻧﻘﻄﻌﺖ اﻟﺪﻧﻴﺎ ﻋﻨﻪ، ﻓﺈذا ﻛﺎن ﻓ ذﻟﻚ اﻟﺤﺪ ﻋﺮف أﻧﻪ ﻗﺪ اﺳﺘﻘﺒﻞ اﻟﻨﻌﻴﻢ واﻟﺮاﻣﺔ ﻣﻦ ﷲ .واﻟﺒﺸﺮى ﺑﺎﻟﺠﻨﺔ، وأﻣﻦ ﻣﻤﻦ ﻛﺎن ﻳﺨﺎف، وأﻳﻘﻦ أن اﻟﺬي ﻛﺎن ﻋﻠﻴﻪ ﻫﻮ اﻟﺤﻖ، وأن ﻣﻦ ﺧﺎﻟﻒ دﻳﻨﻪ ﻋﻠ ﺑﺎﻃﻞ ﻫﺎﻟﻚ

From him, from Al-Hasan Ibn Mahboub, from Al-A’ala Ibn Razeyn, from Muhammad Ibn Muslim who said,

‘I heard Abu Ja’far (‘a) saying: ‘Fear Allah (azwj), and seek Assistance for what you are upon by the piety and the striving in obedience to Allah (azwj), for the most intensely joyful what one of you would become for what he is upon, if he were to go to the limits of the Hereafter and the world is cut-off from him. So, when it is that limit, he would recognise that he had accepted the Bounties and the Prestige from Allah (azwj), and the good news of the Paradise, and security from the one he was afraid of, and he would ascertain that what he used to be upon, it is the Truth. And if one opposes his Religion to the falsehood, he is destroyed’162.

**Chapter 40: Souls Of The Believers**

ﺑﺎب أرواح اﻟﻤﺆﻣﻨﻴﻦ40 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: إن اﻟﻤﺆﻣﻨﻴﻦ إذا أﺧﺬوا

ﻣﻀﺎﺟﻌﻬﻢ أﺻﻌﺪ ﷲ ﺑﺄرواﺣﻬﻢ إﻟﻴﻪ، ﻓﻤﻦ ﻗﻀ ﻟﻪ ﻋﻠﻴﻪ اﻟﻤﻮت ﺟﻌﻠﻪ ﻓ رﻳﺎض اﻟﺠﻨﺔ ﻓ ﻛﻨﻮز رﺣﻤﺘﻪ وﻧﻮر ﻋﺰﺗﻪ، .وان ﻟﻢ ﻳﻘﺪر ﻋﻠﻴﻪ اﻟﻤﻮت ﺑﻌﺚ ﺑﻬﺎ ﻣﻊ أﻣﻨﺎﺋﻪ ﻣﻦ اﻟﻤﻼﺋﺔ إﻟ اﻻﺑﺪان اﻟﺘ ﻫ ﻓﻴﻬﺎ

From him, from his father, from Hamza Ibn Abd Allah (‘a) from Jameel Ibn Daraaj who said,

‘Abu Abd Allah (‘a) said: ‘When the Believers take to their beds, Allah (azwj) Causes their souls to ascend to Him (azwj). So, the one for whom the death has been Ordained, Makes his to be in a Garden of the Paradise, among the treasures of His (azwj) Mercy, and Light of His (azwj) Honour. And if the death is not Ordained for them, they are Sent with the trustworthy Angels to the bodies which they had been from’163.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﺜﻤﺎن، ﻋﻦ أﺑ ﺑﺼﻴﺮ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ذﻛﺮ اﻻرواح أرواح

.اﻟﻤﺆﻣﻨﻴﻦ ﻓﻘﺎل: ﻳﻠﺘﻘﻮن، ﻗﻠﺖ: ﻳﻠﺘﻘﻮن؟ ‐ ﻓﻘﺎل: ﻳﺘﺴﺎءﻟﻮن وﻳﺘﻌﺎرﻓﻮن ﺣﺘ إذا رأﻳﺘﻪ ﻗﻠﺖ: ﻓﻼن

From him, from Ibn Fadhdhal, from Hammad Ibn ‘Utham, from Abu Baseer,

(It has been narrated) from Abu Abd Allah (‘a), said, ‘There was a mention of souls, the souls of the Believers, so he (‘a) said: ‘They are meeting (each other)’. I said, ‘Meeting?’ So he (‘a) said: ‘They are asking around, and recognising, to the extent when they see it, say, ‘So and so’164.

ﻋﻨﻪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ اﺑﺮاﻫﻴﻢ ﺑﻦ اﺳﺤﺎق اﻟﺠﺎزي ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: أﻳﻦ أرواح اﻟﻤﺆﻣﻨﻴﻦ؟ ‐ ﻓﻘﺎل: أرواح اﻟﻤﺆﻣﻨﻴﻦ ﻓ ﺣﺠﺮات ﻓ اﻟﺠﻨﺔ، ﻳﺄﻛﻠﻮن ﻣﻦ ﻃﻌﺎﻣﻬﺎ وﻳﺸﺮﺑﻮن ﻣﻦ ﺷﺮاﺑﻬﺎ وﻳﺘﺰاورون

ﻓﻴﻬﺎ وﻳﻘﻮﻟﻮن: "رﺑﻨﺎ أﻗﻢ ﻟﻨﺎ اﻟﺴﺎﻋﺔ ﻟﺘﻨﺠﺰ ﻟﻨﺎ ﻣﺎ وﻋﺪﺗﻨﺎ"، ﻗﺎل: ﻗﻠﺖ: ﻓﺄﻳﻦ أرواح اﻟﻔﺎر؟ ‐ ﻓﻘﺎل: ﻓ ﺣﺠﺮات ﻓ اﻟﻨﺎر، ﻳﺄﻛﻠﻮن ﻣﻦ ﻃﻌﺎﻣﻬﺎ وﻳﺸﺮﺑﻮن ﻣﻦ ﺷﺮاﺑﻬﺎ وﻳﺘﺰاورون ﻓﻴﻬﺎ وﻳﻘﻮﻟﻮن: "رﺑﻨﺎ ﻻ ﺗﻘﻢ ﻟﻨﺎ اﻟﺴﺎﻋﺔ ﻟﺘﻨﺠﺰ ﻟﻨﺎ ﻣﺎ ."وﻋﺪﺗﻨﺎ

From him, from Al-Hasan Ibn Mahboob, from Ibrahim Ibn Is’haq Al-Jaazy who said,

‘I said to Abu Abd Allah (‘a), ‘Where are the souls of the Believers?’ So he (‘a) said: ‘The souls of the Believers are in chambers in the Paradise, eating from its food, and drinking from its drinks, and they are visiting (each other) therein and saying, ‘Our Lord (azwj)! Establish the Hour for us, so that it can be accomplished for us what has been Promised to us’. I said, ‘So where are the souls of the disbelievers?’ So he (‘a) said: ‘In chambers in the Fire, eating from its food, and drinking from its drinks, and visiting (each other) therein, and saying, ‘Our Lord (azwj)! Do not Establish the Hour for us, so that it may be accomplished what has been Promised to us’165.

**Chapter 41: Regarding The Resurrection**

ﺑﺎب ﻓ اﻟﺒﻌﺚ 41 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ اﻟﺠﻌﻔﺮي، ﻋﻦ أﺑ اﻟﺤﺴﻦ اﻟﺪﻫﻨ وﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ أﺑﺎن ﺑﻦ ﺗﻐﻠﺐ ﻗﺎل:

ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: إن ﷲ ﻳﺒﻌﺚ ﺷﻴﻌﺘﻨﺎ ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﻋﻠ ﻣﺎ ﻓﻴﻬﻢ ﻣﻦ ذﻧﻮب أو ﻏﻴﺮه ﻣﺒﻴﻀﺔ وﺟﻮﻫﻬﻢ، ﻣﺴﺘﻮرة ﻋﻮراﺗﻬﻢ، آﻣﻨﺔ روﻋﺘﻬﻢ، ﻗﺪ ﺳﻬﻠﺖ ﻟﻬﻢ اﻟﻤﻮارد وذﻫﺒﺖ ﻋﻨﻬﻢ اﻟﺸﺪاﺋﺪ، ﻳﺮﻛﺒﻮن ﻧﻮﻗﺎ ﻣﻦ ﻳﺎﻗﻮت ﻓﻼ ﻳﺰاﻟﻮن ،ﻳﺪورون ﺧﻼل اﻟﺠﻨﺔ، ﻋﻠﻴﻬﻢ ﺷﺮك ﻣﻦ ﻧﻮر ﻳﺘﻼﻻ، ﺗﻮﺿﻊ ﻟﻬﻢ اﻟﻤﻮاﺋﺪ ﻓﻼ ﻳﺰاﻟﻮن ﻳﻄﻌﻤﻮن واﻟﻨﺎس ﻓ اﻟﺤﺴﺎب

From him, from his father, from Hamza Ibn Abd Allah Al-Ja’fary, from Abu Al-Hasan Al-Dahny, and from Jameel Ibn Daraaj, from Aban Ibn Taghlub who said,

‘Abu Abd Allah (‘a) said: ‘Allah (azwj) would Resurrect our (‘a) Shi’a on the Day of Judgement, upon what is within them of sins or other such things. Their faces being whitened, their private parts veiled,

safe from their traumas, their resources having been facilitated, and the difﬁculties being taken away from them, riding she-camels of sapphire. So they would not cease to circle the sides of the Paradise. Upon them would be straps of sparkling light, and there would be placed for them the feast and they would not cease eating, and the (rest of the) people would be in the Reckoning.

وﻫﻮ ﻗﻮل ﷲ ﺗﺒﺎرك وﺗﻌﺎﻟ ﻓ ﻛﺘﺎﺑﻪ: "إن اﻟﺬﻳﻦ ﺳﺒﻘﺖ ﻟﻬﻢ ﻣﻨﺎ اﻟﺤﺴﻨ أوﻟﺌﻚ ﻋﻨﻬﺎ ﻣﺒﻌﺪون، ﻻ ﻳﺴﻤﻌﻮن ﺣﺴﻴﺴﻬﺎ وﻫﻢ ."ﻓﻴﻤﺎ اﺷﺘﻬﺖ أﻧﻔﺴﻬﻢ ﺧﺎﻟﺪون

And these are the Words of Allah (azwj) Blessed and High in His (azwj) Book: ***“Surely (as for) those for whom the good has preceded from Us, they shall be remote from it” (21:101); “They will not hear its (Hell’s) faintest sound, and they shall abiding eternally in that which their souls long for” (21:102)***’166.

ﻋﻨﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ، ﻋﻦ ﻋﺒﻴﺲ ﺑﻦ ﻫﺸﺎم، ﻋﻦ أﺳﺒﺎط ﺑﻦ ﺳﺎﻟﻢ، ﻋﻦ أﺑ ‐ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﻳﺨﺮج ﺷﻴﻌﺘﻨﺎ ﻣﻦ ﻗﺒﻮرﻫﻢ ﻋﻠ ﻧﻮق ﺑﻴﺾ ﻟﻬﺎ أﺟﻨﺤﺔ، وﺷﺮك ﻧﻌﺎﻟﻬﻢ ﻧﻮر ﻳﺘﻼﻻ، ﻗﺪ وﺿﻌﺖ ﻋﻨﻬﻢ اﻟﺸﺪاﺋﺪ وﺳﻬﻠﺖ ﻟﻬﻢ اﻟﻤﻮارد، ﻣﺴﺘﻮرة ﻋﻮراﺗﻬﻢ، ﻣﺴﻨﺔ روﻋﺎﺗﻬﻢ، ﻗﺪ اﻋﻄﻮا اﻻﻣﻦ واﻻﻳﻤﺎن، واﻧﻘﻄﺖ ﻋﻨﻬﻢ اﻻﺣﺰان، ﻳﺨﺎف اﻟﻨﺎس وﻻ

ﻳﺨﺎﻓﻮن، وﻳﺤﺰن اﻟﻨﺎس وﻻ ﻳﺤﺰﻧﻮن، وﻫﻢ ﻓ ﻇﻞ ﻋﺮش اﻟﺮﺣﻤﻦ، ﺗﻮﺿﻊ ﻟﻬﻢ ﻣﺎﺋﺪة ﻳﺄﻛﻠﻮن ﻣﻨﻬﺎ و اﻟﻨﺎس ﻓ .اﻟﺤﺴﺎب

From him, from Muhammad Ibn Ali, from Ubeys Ibn Hisham, from Asbat Ibn Salim,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘Our Shi’a would be coming out from their graves upon a white she-camel having wings for her, and their shoes would be shining with sparkling light. The difﬁculties having been placed away from them, and the resources having been facilitated for them, their private parts being veiled, tranquil from their traumas. They would have been Given security and faith, and the grief being cut-off from them.

The people would be fearing but they would not be fearing, and the people would be grieving but they would not be grieving. And they would be under the Shade of the Throne of the Beneﬁcent. The food would be placed for them. They would be eating from it, and the (rest of the) people would be in the Reckoning’167.

ﻋﻨﻪ، ﻋﻦ ﻳﻌﻘﻮب ﺑﻦ ﻳﺰﻳﺪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ أﺑ ﻋﻤﻴﺮ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﺳﻨﺎن، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﺷﺮﻳﻚ اﻟﻌﺎﻣﺮي، ﻋﻦ أﺑ

ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﺑﻴﻨﺎ رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻓ ﻧﻔﺮ ﻣﻦ أﺻﺤﺎﺑﻪ ﻓﻴﻬﻢ ﻋﻠ ﺑﻦ أﺑ ﻃﺎﻟﺐ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻓﻘﺎل: ﻳﺨﺮج ﻗﻮم ﻣﻦ ﻗﺒﻮرﻫﻢ وﺟﻮﻫﻬﻢ أﺷﺪ ﺑﻴﺎﺿﺎ ﻣﻦ اﻟﻘﻤﺮ، ﻋﻠﻴﻬﻢ ﺛﻴﺎب أﺷﺪ ﺑﻴﺎﺿﺎ ﻣﻦ اﻟﻠﺒﻦ، ﻋﻠﻴﻬﻢ ﻧﻌﺎل ﻣﻦ ﻧﻮر ،ﺷﺮﻛﻬﺎ ﻣﻦ ذﻫﺐ

From him, from Yaqoub Ibn Yazid, from Muhammad Ibn Abu Umayr, from Abu Abd Allah Ibn Sinan, from

Abd Allah Ibn Shareek Al-Aamiry, from Abu Ja’far (‘a) having said:

‘Rasul Allah (S) was explaining matters among a number of his (S) companions, among whom was Ali Ibn Abu Talib (‘a). So he (S) said: ‘A (group of) people would come out from their graves, and their faces would be more intensely whiter than the moon. Upon them would be clothes more intensely whiter than the milk. Upon them would be shoes of light whose straps would be from gold.

ﻓﻴﺆﺗﻮن ﺑﻨﺠﺎﺋﺐ ﻣﻦ ﻧﻮر، ﻋﻠﻴﻬﺎ رﺣﺎﺋﻞ ﻣﻦ ﻧﻮر، أزﻣﺘﻬﺎ ﺳﻼﺳﻞ ﻣﻦ ذﻫﺐ، ورﻛﺒﻬﺎ ﻣﻦ زﺑﺮﺟﺪ، ﻓﻴﺮﻛﺒﻮن ﻋﻠﻴﻬﺎ ﺣﺘ ،ﻳﺼﻴﺮوا أﻣﺎم اﻟﻌﺮش واﻟﻨﺎس ﻳﻬﺘﻤﻮن و ﻳﻐﺘﻤﻮن وﻳﺤﺰﻧﻮن وﻫﻢ ﻳﺄﻛﻠﻮن وﻳﺸﺮﺑﻮن

So they would be Given carriages of ‘ﻧﻮر’ Light, attached to rides of ‘ﻧﻮر’, its chains being of gold, and its reins from aquamarine. So they would be riding upon it until they travel to the front of the Throne. And the (rest of the) people would be uncared for, gloomy and grieving, whilst they would be eating and drinking’.

.ﻓﻘﺎل ﻋﻠ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﻦ ﻫﻢ ﻳﺎ رﺳﻮل ﷲ؟ ‐ ﻓﻘﺎل: أوﻟﺌﻚ ﺷﻴﻌﺘﻚ وأﻧﺖ إﻣﺎﻣﻬﻢ

So Ali said: ‘Who would they be, O Rasul Allah (S)?’ So he (S) said: ‘They would be your Shi’a, and you are their Imam (‘a)’168.

ﻋﻨﻪ، ﻋﻦ ﻋﺒﺪ اﻟﺮﺣﻤﻦ ﺑﻦ ﺣﻤﺎد، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ اﺑﺮاﻫﻴﻢ اﻟﻐﻔﺎري، ﻋﻦ ﻋﻠ ﺑﻦ أﺑ ﻋﻠ اﻟﻠﻬﺒ رﻓﻌﻪ ﻗﺎل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: أﺟﻠﺲ ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﺑﻴﻦ اﺑﺮاﻫﻴﻢ وﻋﻠ، اﺑﺮاﻫﻴﻢ ﻋﻦ ﻳﻤﻴﻨ وﻋﻠ ﻋﻦ ﻳﺴﺎرى، ﻓﻴﻨﺎدى ﻣﻨﺎد: "ﻧﻌﻢ

.اﻻب أﺑﻮك اﺑﺮاﻫﻴﻢ، وﻧﻌﻢ اﻻخ أﺧﻮك ﻋﻠ

From him, from Abdul Rahman Ibn Hammad, from Abd Allah Ibn Ibrahim Al-Ghafary, from Ali Ibn Abu Ali Al-Jahby, raising it, said,

‘Rasul Allah (S) said: ‘I would be seated on the Day of Judgement in between Ibrahim (‘a) and Ali. Ibrahim (‘a) being on my right, and Ali on my left. So, a Caller would Call out: ‘The best of the fathers is your father Ibrahim (‘a), and the best of the brothers is your brother (‘a) Ali!’169

ﻋﻦ ﻳﻌﻘﻮب ﺑﻦ ﻳﺰﻳﺪ، ﻋﻦ اﺑﻦ أﺑ ﻋﻤﻴﺮ، ﻋﻦ ﺣﻤﺎد ﺑﻦ ﻋﺜﻤﺎن وﻏﻴﺮه، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓ ﻗﻮل ﷲ ﻋﺰوﺟﻞ" :.ﻳﻮم ﻧﺤﺸﺮ اﻟﻤﺘﻘﻴﻦ إﻟ اﻟﺮﺣﻤﻦ وﻓﺪا" ﻗﺎل: ﻳﺤﺸﺮون ﻋﻠ اﻟﻨﺠﺎﺋﺐ

From Yaqoub Ibn Yazid, from Ibn Abu Umayr, from Hammad Ibn ‘Utham and someone else,

(It has been narrated) from Abu Abd Allah (‘a) regarding the Words of Allah (azwj) Mighty and Majestic:

***“The Day on which We will Gather the pious to the Beneﬁcent as a (Royal) delegation. They***

***would be Gathered upon carriages” (19:85)***’170.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺳﻌﺪان ﺑﻦ ﻣﺴﻠﻢ، ﻋﻦ أﺑ ﺑﺼﻴﺮ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: إذا ﻛﺎن ﻳﻮم اﻟﻘﻴﺎﻣﺔ دﻋ ﺑﺮﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻓﻴﺴ ﺣﻠﺔ وردﻳﺔ، ﻓﻘﻠﺖ: ﺟﻌﻠﺖ ﻓﺪاك: وردﻳﺔ؟ ‐ ﻗﺎل: ﻧﻌﻢ، أﻣﺎ ﺳﻤﻌﺖ ﻗﻮل ﷲ

ﻋﺰوﺟﻞ: "ﻓﺈذا اﻧﺸﻘﺖ اﻟﺴﻤﺎء ﻓﺎﻧﺖ وردة ﻛﺎﻟﺪﻫﺎن" ﺛﻢ ﻳﺪﻋ ﻋﻠ ﻓﻴﻘﻮم ﻋﻠ ﻳﻤﻴﻦ رﺳﻮل ﷲ ﺛﻢ ﻳﺪﻋ ﻣﻦ ﺷﺎء ﷲ

ﻓﻴﻘﻮﻣﻮن ﻋﻠ ﻳﻤﻴﻦ ﻋﻠ، ﺛﻢ ﻳﺪﻋ ﺷﻴﻌﺘﻨﺎ ﻓﻴﻘﻮﻣﻮن ﻋﻠ ﻳﻤﻴﻦ ﻣﻦ ﺷﺎء ﷲ، ﺛﻢ ﻗﺎل: ﻳﺎﺑﺎ ﻣﺤﻤﺪ أﻳﻦ ﺗﺮى ﻳﻨﻄﻠﻖ ﺑﻨﺎ؟ ‐ ﻗﺎل: ﻗﻠﺖ :إﻟ اﻟﺠﻨﺔ وﷲ، ﻗﺎل: ﻣﺎ ﺷﺎء ﷲ

From him, from his father, from Sa’dan Ibn Muslim, from Abu Baseer,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘When it will be the Day of Judgement, Rasul Allah (S) would be summoned, and he (S) would be wearing a rosy garment’. So I said, ‘May I be sacriﬁced for you! A rosy garment?’ He (‘a) said: ‘Yes. Have you not heard the Words of Allah (azwj) Mighty and Majestic: ***“So when the sky is split, would become rosy like red hide” (55:37)***? Then Ali will be Called. He (‘a) will stand on the right of Rasul Allah (S). Then Allah (azwj) will Call whosoever that He (azwj) so Desires to. They will all stand on the right of Ali. Then our (‘a) Shi’a will be Called. They will all stand on the right of whosoever that Allah (azwj) so Desires.’ Then he (‘a) said: ‘O Abu Muhammad! Where do you see yourself going with us?’ I said, ‘To Paradise.’ He (‘a) said: ‘Whatever Allah (azwj) so Desires171.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ واﻟﺤﺴﻦ ﺑﻦ ﻋﻠ ﺑﻦ ﻓﻀﺎل ﺟﻤﻴﻌﺎ، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﻨﻌﻤﺎن، ﻋﻦ اﻟﺤﺎرث ﺑﻦ ﻣﺤﻤﺪ اﻻﺣﻮل، ﻋﻤﻦ ﺣﺪﺛﻪ، ﻋﻦ أﺑ ﺟﻌﻔﺮ وأﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻬﻤﺎ اﻟﺴﻼم ﻗﺎﻻ: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻟﻌﻠ: ﻳﺎ ﻋﻠ إﻧﻪ ﻟﻤﺎ أﺳﺮى ﺑ رأﻳﺖ ﻓ اﻟﺠﻨﺔ ﻧﻬﺮا أﺑﻴﺾ ﻣﻦ اﻟﻠﺒﻦ، وأﺣﻠ ﻣﻦ اﻟﻌﺴﻞ، وأﺷﺪ اﺳﺘﻘﺎﻣﺔ ﻣﻦ اﻟﺴﻬﻢ، ﻓﻴﻪ أﺑﺎرﻳﻖ ﻋﺪد اﻟﻨﺠﻮم، ﻋﻠ ﺷﺎﻃﺌﻪ ،ﻗﺒﺎب اﻟﻴﺎﻗﻮت اﻻﺣﻤﺮ واﻟﺪر اﻻﺑﻴﺾ، ﻓﻀﺮب ﺟﺒﺮﺋﻴﻞ ﺑﺠﻨﺎﺣﻴﻪ إﻟ ﺟﺎﻧﺒﻪ ﻓﺈذا ﻫﻮ ﻣﺴﺔ ذﻓﺮة

From him, from his father and Al-Hasan Ibn Ali Ibn Fadhdhal together, from Ali Ibn Al-Nu’man, from Al- Haris Ibn Muhammad Al-Ahowl, from the one who narrated it,

(It has been narrated) from Abu Ja’far (‘a) and Abu Abd Allah (‘a), having said: ‘Rasul Allah (S) said to Ali: ‘When I was Ascended with, I saw in the Paradise, a River whiter than milk, and sweeter than honey, and straighter than an arrow. In it were pitchers the number of the stars. Upon its banks were domes of red sapphire, and while gems. So Jibra’il (‘a) ﬂapped his (‘a) wings to its side, so it was Musk’.

ﺛﻢ ﻗﺎل: واﻟﺬي ﻧﻔﺲ ﻣﺤﻤﺪ ﺑﻴﺪه إن ﻓ اﻟﺠﻨﺔ ﻟﺸﺠﺮا ﻳﺘﺼﻔﻖ ﺑﺎﻟﺘﺴﺒﻴﺢ ﺑﺼﻮت ﻟﻢ ﻳﺴﻤﻊ اﻻوﻟﻮن واﻵﺧﺮون ﺑﻤﺜﻠﻪ، ﻳﺜﻤﺮ ﺛﻤﺮا ﻛﺎﻟﺮﻣﺎن، ﻳﻠﻘ اﻟﺜﻤﺮة إﻟ اﻟﺮﺟﻞ ﻓﻴﺸﻘﻬﺎ ﻋﻦ ﺳﺒﻌﻴﻦ ﺣﻠﺔ، واﻟﻤﺆﻣﻨﻮن ﻋﻠ ﻛﺮاﺳ ﻣﻦ ﻧﻮر وﻫﻢ اﻟﻐﺮ ،اﻟﻤﺤﺠﻠﻮن أﻧﺖ إﻣﺎﻣﻬﻢ ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﻋﻠ اﻟﺮﺟﻞ ﻣﻨﻬﻢ ﻧﻌﻼن ﺷﺮاﻛﻬﻤﺎ ﻣﻦ ﻧﻮر ﻳﻀ أﻣﺎﻣﻬﻢ ﺣﻴﺚ ﺷﺎء واﻣﻦ اﻟﺠﻨﺔ

Then he (S) said: ‘By the One is Whose Hand is the soul of Muhammad (S), in the Paradise there are

trees which Glorify with the Gloriﬁcation with a sound which none from the Former ones or the Later ones have heard the like of, bearing fruit like the pomegranate fruits. The fruit is placed for the man from seventy curtains, and the Believers would be upon the chairs of ‘ﻧﻮر’ Light, honourable, resplendent faced. You are their Imam (‘a) on the Day of Judgement. Upon the man would be sandals with straps of light, illuminating their front wherever they may go in the Paradise.

ﻓﺒﻴﻨﺎ ﻫﻢ ﻛﺬﻟﻚ إذ أﺷﺮﻓﺖ ﻋﻠﻴﻪ اﻣﺮأة ﻣﻦ ﻓﻮﻗﻪ ﺗﻘﻮل: "ﺳﺒﺤﺎن ﷲ! ﻳﺎ ﻋﺒﺪ ﷲ أﻣﺎﻟﻨﺎ ﻣﻨﻚ دوﻟﺔ؟ ‐ " ﻓﻴﻘﻮل: ﻣﻦ أﻧﺖ؟ ‐ "ﻓﺘﻘﻮل: أﻧﺎ ﻣﻦ اﻟﻠﻮاﺗ ﻗﺎل ﷲ ﺗﻌﺎﻟ: "ﻓﻼ ﺗﻌﻠﻢ ﻧﻔﺲ ﻣﺎ أﺧﻔ ﻟﻬﻢ ﻣﻦ ﻗﺮة أﻋﻴﻦ ﺟﺰاء ﺑﻤﺎ ﻛﺎﻧﻮا ﻳﻌﻤﻠﻮن

So, between that, when a woman would emerge from above him, she would be saying, ‘Glory be to Allah (azwj) – O servant of Allah (azwj) – is there no state for us, from you?’ So he would be saying: ‘Who are you?’ So she would be saying, ‘I am from these women for whom Allah (azwj) the High Says: ***“So no soul knows what is hidden for it of that which will delight the eyes; a Recompense for what they had been doing” (32:17)***’.

.ﺛﻢ ﻗﺎل: واﻟﺬي ﻧﻔﺲ ﻣﺤﻤﺪ ﺑﻴﺪه إﻧﻪ ﻟﻴﺠﻴﺌﻪ ﻛﻞ ﻳﻮم ﺳﺒﻌﻮن أﻟﻒ ﻣﻠﻚ ﻳﺴﻤﻮﻧﻪ ﺑﺎﺳﻤﻪ واﺳﻢ أﺑﻴﻪ

Then he (azwj) said: ‘By the One in Whose hand is the soul of Muhammad (azwj), there come seventy thousand Angels naming him by his name and the name of his father’172.

**Chapter 42: (Such – Regarding All Of What Is In My Possession From A Copy Of Al-Mahaasin)**

)ﺑﺎب )ﻛﺬا ﻓ ﺟﻤﻴﻊ ﻣﺎ ﻋﻨﺪي ﻣﻦ ﻧﺴﺦ اﻟﻤﺤﺎﺳﻦ 42 ‐

ﻋﻨﻪ، ﻋﻦ ﺻﺎﻟﺢ ﺑﻦ اﻟﺴﻨﺪي، ﻋﻦ ﺟﻌﻔﺮ ﺑﻦ ﺑﺸﻴﺮ، ﻋﻦ ﺻﺒﺎح اﻟﺤﺬاء، ﻋﻦ أﺑﺎن ﺑﻦ ﺗﻐﻠﺐ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: إذا ﻛﺎن ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﻧﺎدى ﻣﻨﺎد: "ﻣﻦ ﺷﻬﺪ أن ﻻ إﻟﻪ إﻻ ﷲ ﻓﻠﻴﺪﺧﻞ اﻟﺠﻨﺔ" ﻗﺎل: ﻗﻠﺖ: ﻓﻌﻠ م ﺗﺨﺎﺻﻢ اﻟﻨﺎس إذا .ﻛﺎن ﻣﻦ ﺷﻬﺪ "أن ﻻ إﻟﻪ إﻻ ﷲ" دﺧﻞ اﻟﺠﻨﺔ؟ ‐ ﻓﻘﺎل: إﻧﻪ إذا ﻛﺎن ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﻧﺴﻮﻫﺎ

From him, from Salih Ibn Al-Sindy, from Ja’far Ibn Bashir, from Sabah Al-Haza’a, from Aban Ibn Tabligh

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘When it will be the Day of Judgement, a Caller would Call out: ‘The one who testiﬁed that there is no god except for Allah (azwj), so he should enter the Paradise’. I said, ‘So then why are we quarrelling with the people when if one were to say that there is no god except for Allah (azwj), he would be entering the Paradise?’ He (‘a) said: ‘When it will be the Day of Judgement, they would forget it’173.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ ﻋﻤﺮو ﺑﻦ أﺑ اﻟﻤﻘﺪام، ﻋﻦ أﺑﺎن ﺑﻦ ﺗﻐﻠﺐ، ﻗﺎل: ﻗﺎل أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: إذا ﻗﺪﻣﺖ اﻟﻮﻓﺔ ان ﺷﺎء ﷲ ﻓﺎرو ﻋﻨ ﻫﺬا اﻟﺤﺪﻳﺚ، "ﻣﻦ ﺷﻬﺪ أن ﻻ اﻟﻪ إﻻ ﷲ وﺟﺒﺖ ﻟﻪ اﻟﺠﻨﺔ" ﻓﻘﻠﺖ: ﺟﻌﻠﺖ ﻓﺪاك ﻳﺠﻴﺌﻨ ﻛﻞ ﺻﻨﻒ ﻣﻦ اﻻﺻﻨﺎف ﻓﺄروى ﻟﻬﻢ ﻫﺬا اﻟﺤﺪﻳﺚ؟ ‐ ﻗﺎل: ﻧﻌﻢ، ﻳﺎ أﺑﺎن ﺑﻦ ﺗﻐﻠﺐ إﻧﻪ إذا ﻛﺎن ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﺟﻤﻊ ﷲ ﺗﺒﺎرك .وﺗﻌﺎﻟ اﻻوﻟﻴﻦ واﻵﺧﺮﻳﻦ ﻓ روﺿﺔ واﺣﺪة ﻓﻴﺴﻠﺐ ﻻ اﻟﻪ اﻻ ﷲ إﻻ ﻣﻦ ﻛﺎن ﻋﻠ ﻫﺬا اﻻﻣﺮ

From him, from Ibn Mahboub, from Amr Ibn Abu Al-Mqdam, from Aban Ibn Taghlub who said,

‘Abu Ja’far (‘a) said: ‘When you proceed to Al-Kufa, if Allah (azwj) so Desires it, then report this Hadith: ‘The one who testiﬁes that there is no god except for Allah (azwj), the Paradise would be Obligated upon him’. So, I said, ‘May I be sacriﬁced for you! There will come to me every type (of people), so I should report to them this Hadith?’ He (‘a) said: ‘Yes. O Aban Ibn Taghlub: When it will be the Day of Judgement, Allah (azwj) Blessed and High would Gather the former ones and the later ones in one Garden, so He (azwj) would Conﬁscate, ‘There is no god except for Allah (azwj)’ except from the one who was upon this matter (Al-Wilayah)’174.

**Chapter 43: Our Shi’a Are The Closest Of The Creatures From Allah**

"ﺑﺎب "ﺷﻴﻌﺘﻨﺎ أﻗﺮب اﻟﺨﻠﻖ ﻣﻦ ﷲ 43 ‐

ﻋﻨﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ ﺟﻤﻴﻞ ﺑﻦ دراج، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻣﺴﻠﻢ اﻟﺜﻘﻔ ﻗﺎل: ﻗﺎل أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: إن ﻋﻦ ﻳﻤﻴﻦ اﻟﻌﺮش ﻗﻮﻣﺎ وﺟﻮﻫﻬﻢ ﻣﻦ ﻧﻮر ﻋﻠ ﻣﻨﺎﺑﺮ ﻣﻦ ﻧﻮر ﻳﻐﺒﻄﻬﻢ اﻟﻨﺒﻴﻮن ﻟﻴﺴﻮ

ﺑﺄﻧﺒﻴﺎء وﻻ ﺷﻬﺪاء، ﻓﻘﺎﻟﻮا: ﻳﺎ ﻧﺒ ﷲ وﻣﺎ ازدادوا ﻫﺆﻻء ﻣﻦ ﷲ إذا ﻟﻢ ﻳﻮﻧﻮا أﻧﺒﻴﺎء وﻻ ﺷﻬﺪاء إﻻ ﻗﺮﺑﺎ ﻣﻦ ﷲ؟ ‐ ﻗﺎل: .اوﻟﺌﻚ ﺷﻴﻌﺔ ﻋﻠ وﻋﻠ إﻣﺎﻣﻬﻢ

From him, from Hamza Ibn Abd Allah, from Jameel Ibn Daraaj, from Muhammad Ibn Muslim Ath-Thaqaﬁ who said,

‘Abu Abd Allah (‘a) said: ‘Rasul Allah (S) said: ‘On the right of the Throne there would be a people with faces of ‘ﻧﻮر’ Light upon Pulpits of Light, being the envy of the Prophets (‘a), but they would be neither Prophets (‘a) nor Martyrs’. So they said, ‘O Prophet (S) of Allah (S)! And who are these additional ones from Allah (azwj), when they will neither be Prophets (‘a), nor Martyrs, but they are in the Proximity from Allah (azwj)?’ He (S) said: ‘Those would be the Shi’a of Ali, and Ali is their Imam (‘a)’175.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻣﺜﻨ اﻟﺤﻨﺎط، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻣﺴﻠﻢ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻧﺤﻮه واﺧﺘﻠﻒ ﻓﻴﻪ ﺑﻌﺾ

ﻟﻔﻈﻪ ﻗﺎل: ﻳﻐﺒﻄﻬﻢ اﻟﻨﺒﻴﻮن واﻟﻤﺮﺳﻠﻮن، ﻗﻠﺖ: ﺟﻌﻠﺖ ﻓﺪاك ﻣﺎ أﻋﻈﻢ ﻣﻨﺰﻟﺔ ﻫﺆﻻء اﻟﻘﻮم؟! ﻓﻘﺎل: ﻫﺆﻻء وﷲ ﺷﻴﻌﺔ ﻋﻠ .وﻫﻮ إﻣﺎﻣﻬﻢ

From him, from Ibn Fazal, from Masny Al-Hanaat, from Muhammad Ibn Muslim,

(It has been narrated) from Abu Ja’far (‘a) approximately, and there is a differing with regards to its wordings. He (‘a) said: ‘They would be the envy of the Prophets (‘a) and the Mursil Prophets (‘a)’. I said, ‘May I be sacriﬁced for you! What great is the status of these people?’ So, he (‘a) said: ‘By Allah (azwj)! (They are) the Shi’a of Ali, and Ali is their Imam (‘a)’176.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻓﻀﻴﻞ، ﻋﻦ أﺑ ﺣﻤﺰة، ﻗﺎل: ﻗﺎل أﺑﻮ – ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﺷﻴﻌﺘﻨﺎ أﻗﺮب اﻟﺨﻠﻖ .ﻣﻦ ﻋﺮش ﷲ ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﺑﻌﺪﻧﺎ

From him, from Ibn Fadhdhal, from Muhammad Ibn Fudha’il, from Abu Hamza who said,

‘Abu Abd Allah (‘a) said: ‘Our (‘a) Shi’a are the closest of the creatures from the Throne of Allah (azwj) on the Day of the Judgement, after us’177.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺳﻌﺪان ﺑﻦ ﻣﺴﻠﻢ، ﻋﻦ اﻟﺤﺴﻴﻦ ﺑﻦ أﺑ اﻟﻌﻼء ﻗﺎل: ﻗﺎل أﺑﻮ – ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻳﺎ ﺣﺴﻴﻦ، ﺷﻴﻌﺘﻨﺎ ﻣﺎ أﻗﺮﺑﻬﻢ ﻣﻦ ﷲ وأﺣﺴﻦ ﺻﻨﻊ ﷲ إﻟﻴﻬﻢ ﻳﻮم اﻟﻘﻴﺎﻣﺔ! وﷲ ﻟﻮ ﻻ أن ﻳﺪﺧﻠﻬﻢ وﻫﻦ وﻳﺴﺘﻌﻈﻢ اﻟﻨﺎس ذﻟﻚ ﻟﺴﻠﻤﺖ ﻋﻠﻴﻬﻢ اﻟﻤﻼﺋﺔ ﻗﺒﻼ

From him, from his father, from Sa’dan Ibn Muslim, from Al-Husayn Ibn Abu Al-A’la who said, ‘Abu Abd Allah (‘a) said: ‘O Husayn! No one is closer to Allah (azwj) than our (‘a) Shi’a, and how

beautiful is Allah (azwj)’s Conduct towards them on the Day of Judgment! By Allah (azwj)! If there was no risk of their souls getting spoiled and they would go around boasting about their status, indeed Angels would descend and appear (in person) to say ‘Salaam’ to them.178

**Chapter 44: Our Shi’a Would Be Attaching Themselves To Us**

" ﺑﺎب "ﺷﻴﻌﺘﻨﺎ آﺧﺬون ﺑﺤﺠﺰﺗﻨﺎ44 ‐

ﻋﻨﻪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻋﻠ ﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﻘﺒﺔ، ﻋﻦ ﻳﺤﻴ ﺑﻦ زﻛﺮﻳﺎ أﺧ دارم ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ .اﻟﺴﻼم :ﻛﺎن أﺑ ﻳﻘﻮل: إن ﺷﻴﻌﺘﻨﺎ آﺧﺬون ﺑﺤﺠﺰﺗﻨﺎ، وﻧﺤﻦ آﺧﺬون ﺑﺤﺠﺰة ﻧﺒﻴﻨﺎ، وﻧﺒﻴﻨﺎ آﺧﺬ ﺑﺤﺠﺰة ﷲ

From him, from Al-Hasan Ibn Ali Ibn Fadhdhal, from Ali Ibn Uqba, from Yahya Ibn Zakariyya brother of Daraam who said,

‘Abu Abd Allah (‘a) said: ‘My father (‘a) was saying: ‘Our (‘a) Shi’a would be attaching themselves to us and we (‘a) would be attaching ourselves (‘a) to the our (‘a) Prophet (S), and our (‘a) Prophet (S) would

be attaching himself (S) to Allah (azwj)’179.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺳﻌﺪان ﺑﻦ ﻣﺴﻠﻢ، ﻋﻦ أﺑ ﺑﺼﻴﺮ ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: إذا ﻛﺎن ﻳﻮم اﻟﻘﻴﺎﻣﺔ أﺧﺬ رﺳﻮل

ﷲ )ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ( ﺑﺤﺠﺰة رﺑﻪ، وأﺧﺬ ﻋﻠ ﻋﻠﻴﻪ اﻟﺴﻼم ﺑﺤﺠﺰة رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ، وأﺧﺬﻧﺎ ﺑﺤﺠﺰة ﻋﻠ ).ع(، وأﺧﺬ ﺷﻴﻌﺘﻨﺎ ﺑﺤﺠﺰﺗﻨﺎ، ﻓﺄﻳﻦ ﺗﺮون ﻳﻮردﻧﺎ رﺳﻮل ﷲ )ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ(؟ ‐ ﻗﻠﺖ: إﻟ اﻟﺠﻨﺔ

From him, from his father, from Sa’dan Ibn Muslim, from Abu Baseer who said,

‘Abu Abd Allah (‘a) said: ‘When it will be the Day of Judgement, Rasul Allah (S) would be attached to his

(S) Lord (azwj), and Ali would attach himself (‘a) to Rasul Allah (S), and we (‘a) would be attaching ourselves (‘a) to Ali, and our (‘a) Shi’a would be attaching themselves to us. So where do you see Rasul Allah (S) returning to?’ I said, ‘To the Paradise’180.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ اﺑﻦ ﻣﺴﺎن، ﻋﻤﻦ ﺣﺪﺛﻪ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﻛﺎن ﻋﻠ ﺑﻦ اﻟﺤﺴﻴﻦ ﻋﻠﻴﻬﻤﺎ اﻟﺴﻼم ﻳﻘﻮل: إن أﺣﻖ اﻟﻨﺎس ﺑﺎﻟﻮرع واﻻﺟﺘﻬﺎد ﻓﻴﻤﺎ ﻳﺤﺐ ﷲ وﻳﺮﺿ اﻻوﺻﻴﺎء وأﺗﺒﺎﻋﻬﻢ، أﻣﺎ ﺗﺮﺿﻮن أﻧﻪ ﻟﻮ ﻛﺎﻧﺖ ﻓﺰﻋﺔ ﻣﻦ اﻟﺴﻤﺎء ﻓﺰع ﻛﻞ ﻗﻮم إﻟ ﻣﺄﻣﻨﻬﻢ، وﻓﺰﻋﺘﻢ إﻟﻴﻨﺎ، وﻓﺰﻋﻨﺎ إﻟ ﻧﺒﻴﻨﺎ، إن ﻧﺒﻴﻨﺎ آﺧﺬ ﺑﺤﺠﺰة رﺑﻪ، وﻧﺤﻦ آﺧﺬون .ﺑﺤﺠﺰة ﻧﺒﻴﻨﺎ، وﺷﻴﻌﺘﻨﺎ آﺧﺬون ﺑﺤﺠﺰﺗﻨﺎ

From him, from Ibn Fadhdhal, from Ibn Muskaan, from the one who narrated it,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘Ali Ibn Al-Husayn (‘a) was saying: ‘The most rightful of the people with the piety and the striving is what Allah (azwj) loves, and what the successors (‘a) are pleased with, and following them (‘a). But, are you not pleased that if there were to be a terror from the sky, every people would panic to what is secure for them, and you would be panicking to us, and we would be going to out Prophet (S), and our (‘a) prophet (S) would be attaching himself (S) to his

* Lord (azwj), and we (‘a) would be attaching ourselves (‘a) to our (‘a) Prophet (S), and our (‘a) Shi’a would be attaching themselves to us’181.

ﻋﻨﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ ﺑﺮﻳﺪ ﺑﻦ ﻣﻌﺎوﻳﺔ اﻟﻌﺠﻠ ﻗﺎل: ﻗﺎل أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﺎ

.ﺗﺒﻐﻮن؟ أو ﻣﺎ ﺗﺮﻳﺪون ﻏﻴﺮ أﻧﻬﺎ ﻟﻮ ﻛﺎﻧﺖ ﻓﺰﻋﺔ ﻣﻦ اﻟﺴﻤﺎء ﻓﺰع ﻛﻞ ﻗﻮم إﻟ ﻣﺄﻣﻨﻬﻢ، وﻓﺰﻋﻨﺎ إﻟ ﻧﺒﻴﻨﺎ، وﻓﺰﻋﺘﻢ إﻟﻴﻨﺎ؟

From him, from Al-Nazar Ibn Suweyd, from Yahya Al-Halby, from Bureyd Ibn Muawiya Al-Ajaly who said,

‘Abu Ja’far (‘a) said: ‘What is your joyfulness? What do you want apart from that if there were to be a terror from the sky, every people would be alarmed to what is secure for them, and we (‘a) would be alarmed to our (‘a) Prophet (S), and you would be alarmed to us?’182

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺳﻌﺪان ﺑﻦ ﻣﺴﻠﻢ، ﻋﻦ ﻣﻌﺎوﻳﺔ ﺑﻦ وﻫﺐ، ﻗﺎل: ﺳﺄﻟﺖ أﺑﺎ – ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻋﻦ ﻗﻮل ﷲ ﺗﺒﺎرك

وﺗﻌﺎﻟ: "ﻻ ﻳﺘﻠﻤﻮن إﻻ ﻣﻦ أذن ﻟﻪ اﻟﺮﺣﻤﻦ وﻗﺎل ﺻﻮاﺑﺎ" ﻗﺎل: ﻧﺤﻦ وﷲ اﻟﻤﺄذون ﻟﻬﻢ ﻓ ذﻟﻚ اﻟﻴﻮم واﻟﻘﺎﺋﻠﻮن ﺻﻮاﺑﺎ، .ﻗﻠﺖ: ﺟﻌﻠﺖ ﻓﺪاك وﻣﺎ ﺗﻘﻮﻟﻮن إذا ﻛﻠﻤﺘﻢ؟ ‐ ﻗﺎل: ﻧﻤﺠﺪ رﺑﻨﺎ وﻧﺼﻠ ﻋﻠ ﻧﺒﻴﻨﺎ وﻧﺸﻔﻊ ﻟﺸﻴﻌﺘﻨﺎ ﻓﻼ ﻳﺮدﻧﺎ رﺑﻨﺎ

From him, from his father, from Sa’dan Ibn Muslim, from Muawiya Ibn Wahab who said,

‘I asked Abu Abd Allah (‘a) about the Words of Allah (azwj) Blessed and High: ***“The Day on which the Spirit and the Angels shall stand in ranks; they shall not speak except he whom the Beneﬁcent Allah permits and who speaks the right thing” (78:38)***. He (‘a) said: ‘By Allah (azwj)! We (‘a) are the Permitted ones during that day, and the speakers of the right thing’. I said, ‘May I be sacriﬁced for you! And what would you be saying when you speak?’ He (‘a) said: ‘We (azwj) would be Glorifying our (‘a) Lord (azwj), and sending ‘Salawaat’ upon our (‘a) Prophet (S), and interceding for our (‘a) Shi’a. So, our (‘a) Lord (azwj) would not be Repulsing us’183.

وﺑﺎﺳﻨﺎده ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻗﻮﻟﻪ: "ﻣﻦ ذا اﻟﺬي ﻳﺸﻔﻊ ﻋﻨﺪه إﻻ ﺑﺎذﻧﻪ، ﻳﻌﻠﻢ ﻣﺎ ﺑﻴﻦ أﻳﺪﻳﻬﻢ وﻣﺎ ﺧﻠﻔﻬﻢ" ).أي ﻣﻦ ﻫﻢ؟ ‐( ﻗﺎل: ﻧﺤﻦ اوﻟﺌﻚ اﻟﺸﺎﻓﻌﻮن

And by his chain who said,

‘I said to Abu Abd Allah (‘a), ‘His (azwj) Words: ***“who is he that can intercede with Him except by His Permission? He Knows what is in front of them and what is behind them” (2:255)*** i.e., who are they?’ He (‘a) said: ‘We (‘a) are those interceders’184.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﺑﻦ أﺑ ﻋﻤﻴﺮ، ﻋﻦ ﻣﻌﺎوﻳﺔ ﺑﻦ ﻋﻤﺎر، ﻋﻦ أﺑ اﻟﻌﺒﺎس اﻟﻤ ﻗﺎل: دﺧﻞ ﻣﻮﻟ ﻻﻣﺮأة ﻋﻠ ﺑﻦ اﻟﺤﺴﻴﻦ ﺻﻠﻮات ﷲ ﻋﻠﻴﻬﻤﺎ ﻋﻠ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﺎل ﻟﻪ أﺑﻮ أﻳﻤﻦ، ﻓﻘﺎل: ﻳﻐﺮون اﻟﻨﺎس ﻓﻴﻘﻮﻟﻮن: ﺷﻔﺎﻋﺔ

ﻣﺤﻤﺪ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻗﺎل: ﻓﻐﻀﺐ أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﺣﺘ ﺗﺮﺑﺪ وﺟﻬﻪ ﺛﻢ ﻗﺎل: وﻳﺤﻚ )أو وﻳﻠﻚ( ﻳﺎ أﺑﺎ أﻳﻤﻦ، أﻏﺮك أن ﻋﻒ ﺑﻄﻨﻚ وﻓﺮﺟﻚ؟ أﻣﺎ وﷲ ان ﻟﻮ ﻗﺪ رأﻳﺖ أﻓﺰاع ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﻟﻘﺪ اﺣﺘﺠﺖ إﻟ ﺷﻔﺎﻋﺔ ﻣﺤﻤﺪ ﺻﻠ ﷲ ﻋﻠﻴﻪ

وآﻟﻪ، وﻳﻠﻚ وﻫﻞ ﻳﺸﻔﻊ إﻻ ﻟﻤﻦ ﻗﺪ وﺟﺒﺖ ﻟﻪ اﻟﻨﺎر؟

From him, from his father, from Ibn Abu Umayr, from Muawiya Ibn ‘Ammar, from Abu Al-Abbas Al- Makky who said,

‘A slave of a wife of Ali Ibn Al-Husayn (‘a) called Ayman came up to Abu Ja’far (‘a), so he said, ‘The people are deceiving and they are saying, ‘Intercession is for (the sins of) Muhammad (S)’. He (the narrator) said, ‘Abu Ja’far (‘a) got angered to the extent that his (‘a) face clouded, then he (‘a) said: ‘Woe be unto you, O Abu Ayman! Have you been drowned due to your stomach and your private parts? But, by Allah (azwj)! If only you could see the panic of the Day of Judgement, you would be needy of the intercession of Muhammad (S). Woe be unto you! And is intercession except for the one on whom the Fire has been Obligated?’185

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻘﺎﺳﻢ ﺑﻦ ﻣﺤﻤﺪ، ﻋﻦ ﻋﻠ ﺑﻦ أﺑ ﺣﻤﺰة، ﻗﺎل: ﻗﺎل رﺟﻞ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: إن ﻟﻨﺎ ﺟﺎرا ﻣﻦ اﻟﺨﻮارج ﻳﻘﻮل: إن ﻣﺤﻤﺪا ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﻫﻤﻪ ﻧﻔﺴﻪ ﻓﻴﻒ ﻳﺸﻔﻊ؟ ‐ ﻓﻘﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم :ﻣﺎ .أﺣﺪ ﻣﻦ اﻻوﻟﻴﻦ واآﻟﺨﺮﻳﻦ إﻻ وﻫﻮ ﻳﺤﺘﺎج إﻟ ﺷﻔﺎﻋﺔ ﻣﺤﻤﺪ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﻳﻮم اﻟﻘﻴﺎﻣﺔ

From him, from his father, from Al-Qasim Ibn Muhammad, from Ali Ibn Abu Hamza who said,

‘A man said to Abu Abd Allah (‘a), ‘For us there is a neighbour from the Khawarijites who are saying, ‘Muhammad (S) himself (S) would be worried on the Day of Judgment, so how would he (S) intercede (for others)?’ Abu Abd Allah (‘a) said: ‘There would be no one from the former ones or the later ones who would not be needy of the intercession of Muhammad (S) on the Day of Judgement’186.

**Chapter 45: The Intercession**

ﺑﺎب اﻟﺸﻔﺎﻋﺔ 45 ‐

ﻋﻨﻪ، ﻋﻦ ﻋﻤﺮ ﺑﻦ ﻋﺒﺪ اﻟﻌﺰﻳﺰ، ﻋﻦ ﻣﻔﻀﻞ أو ﻏﻴﺮه، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻓ ﻗﻮل ﷲ: "ﻓﻤﺎ ﻟﻨﺎ ﻣﻦ ﺷﺎﻓﻌﻴﻦ وﻻ ﺻﺪﻳﻖ ﺣﻤﻴﻢ" ﻗﺎل: اﻟﺸﺎﻓﻌﻮن اﻻﺋﻤﺔ "واﻟﺼﺪﻳﻖ" ﻣﻦ اﻟﻤﺆﻣﻨﻴﻦ

From him, from Umar Ibn Abdul Aziz, from Mufazzal or someone else,

(It has been narrated) from Abu Abd Allah (‘a) regarding the Words of Allah (azwj): ***“So we have none from the intercessors” (26:100); “Nor a true friend” (26:101)***. He (‘a) said: ‘The interceders are the Imams (‘a), and the friends are from the Believers’.187

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ ﺳﻴﻒ ﺑﻦ ﻋﻤﻴﺮة اﻟﻨﺨﻌ، ﻋﻦ أﺑ ‐ ﺣﻤﺰة ﻗﺎل: ﻗﺎل أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: إن ﻟﺮﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ ﺷﻔﺎﻋﺔ ﻓ أﻣﺘﻪ

From him, from his father, from Hamza Ibn Abd Allah, from Sayf Ibn Umayra Al-Nakha’i, from Abu Hamza who said,

‘Abu Ja’far (‘a) said: ‘It is for Rasul Allah (S) to intercede for his (S) community’188.

وروى ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﻓﻀﺎﻟﺔ، ﻋﻦ ﺣﺴﻴﻦ ﺑﻦ ﻋﺜﻤﺎن، ﻋﻦ أﺑ ﺣﻤﺰة أﻧﻪ ﻗﺎل: ﻟﻠﻨﺒ ﺻﻠ اﻟﻪ ﻋﻠﻴﻪ وآﻟﻪ ﺷﻔﺎﻋﺔ ﻓ .أﻣﺘﻪ، وﻟﻨﺎ ﺷﻔﺎﻋﺔ ﻓ ﺷﻴﻌﺘﻨﺎ، وﻟﺸﻴﻌﺘﻨﺎ ﺷﻔﺎﻋﺔ ﻓ أﻫﻞ ﺑﻴﺘﻬﻢ

And it has been reported from his father, from Fadhdhala, from Husayn Ibn ‘Utham, from Abu Hamza who said,

‘It is for the Prophet (S) to interceded regarding his (S) community, and for us is intercession regarding our (‘a) Shi’a, and for our (‘a) Shi’a is the intercession regarding their families’189.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ رﺣﻤﻪ ﷲ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ إﺳﺤﺎق ﺑﻦ ﻋﻤﺎر، ﻋﻦ ﻋﻠ اﻟﺨﺪﻣ ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ

اﻟﺴﻼم: ان اﻟﺠﺎر ﻟﻴﺸﻔﻊ ﻟﺠﺎره، واﻟﺤﻤﻴﻢ ﻟﺤﻤﻴﻤﻪ، وﻟﻮ أن اﻟﻤﻼﺋﺔ اﻟﻤﻘﺮﺑﻴﻦ واﻻﻧﺒﻴﺎء اﻟﻤﺮﺳﻠﻴﻦ ﺷﻔﻌﻮا ﻓ ﻧﺎﺻﺐ ﻣﺎ .ﺷﻔﻌﻮا

From him, from his father, from Hamza Ibn Abd Allah, from Is’haq Ibn Aamir, from Ali Al-Khadamy who said,

‘Abu Abd Allah (‘a) said: ‘The neighbour would intercede for his neighbour, and the friend for his friend, and the Angels of Proximity and the Prophets (‘a) and the Mursil Prophets (‘a), if the Nasibi is interceded for, they would not accept the intercession’190.

**Chapter 46: Intercession Of The Believer**

ﺑﺎب ﺷﻔﺎﻋﺔ اﻟﻤﺆﻣﻦ ﻳﻦ 46 ‐

ﻋﻨﻪ، ﻋﻦ ﻋﺜﻤﺎن ﺑﻦ ﻋﻴﺴ، ﻋﻦ ﺳﻤﺎﻋﺔ، ﻗﺎل: ﺳﺌﻞ أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻋﻦ اﻟﻤﺆﻣﻦ ﻫﻞ ﻳﺸﻔﻊ ﻓ أﻫﻠﻪ؟ ‐ ﻗﺎل: ﻧﻌﻢ، اﻟﻤﺆﻣﻦ ﻳﺸﻔﻊ ﻓﻴﺸﻔﻊ

From him, from ‘Utham Ibn ‘Isa, from Sama’at who said,

‘Abu Abd Allah (‘a) was asked about the Believer – would he be interceding regarding his family?’ He (‘a) said: ‘Yes, the Believer would intercede, so his intercession would be Accepted’191.

ﻋﻨﻪ، ﻋﻦ اﻟﺤﺴﻦ ﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ أﺑ واﻟﺪ اﻟﺤﻨﺎط، ﻋﻦ ﻣﻴﺴﺮ ﺑﻦ ﻋﺒﺪ اﻟﻌﺰﻳﺰ، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم، ﻗﺎل: إن اﻟﻤﺆﻣﻦ ﻣﻨﻢ ﻳﻮم اﻟﻘﻴﺎﻣﺔ ﻟﻴﻤﺮ ﻋﻠﻴﻪ ﺑﺎﻟﺮﺟﻞ وﻗﺪ أﻣﺮ ﺑﻪ إﻟ اﻟﻨﺎر ﻓﻴﻘﻮل ﻟﻪ: ﻳﺎ ﻓﻼن أﻏﺜﻨ ﻓﻘﺪ ﻛﻨﺖ أﺻﻨﻊ اﻟﻴﻚ اﻟﻤﻌﺮوف ﻓ اﻟﺪﻧﻴﺎ، ﻓﻴﻘﻮل اﻟﻤﺆﻣﻦ ﻟﻠﻤﻠﻚ: "ﺧﻞ ﺳﺒﻴﻠﻪ" ﻓﻴﺄﻣﺮ ﷲ اﻟﻤﻠﻚ أن أﺟﺰ ﻗﻮل اﻟﻤﺆﻣﻦ ﻓﻴﺨﻠ اﻟﻤﻠﻚ ﺳﺒﻴﻠﻪ

From him, from Al-Hasan Ibn Mahboub, from Abu Walaad Al-Hanaat, from Maysar Ibn Abdul Aziz,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘The Believer from among you would pass by the man who had been Commanded to the Fire, so he would be saying to him, ‘O so and so! Help me, for I had done a good thing for you in the world’. So he would be saying to the Angel, ‘Leave his way’.

So Allah (azwj) would Command the Angel to honour the words of the Believer. So he the Angel would leave his way’192.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻣﺤﺒﻮب، ﻋﻦ أﺑﺎن، ﻋﻦ أﺳﺪ ﺑﻦ اﺳﻤﻌﻴﻞ، ﻋﻦ ﺟﺎﺑﺮ ﺑﻦ ﻳﺰﻳﺪ اﻟﺠﻌﻔ، ﻗﺎل: ﻗﺎل أﺑﻮ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻳﺎ ﺟﺎﺑﺮ ﻻ ﺗﺴﺘﻌﻦ ﺑﻌﺪوﻧﺎ ﻓ ﺣﺎﺟﺔ وﻻ ﺗﺴﺘﻄﻌﻤﻪ وال ﺗﺴﺄﻟﻪ ﺷﺮ ﺑﺔ ﻣﺎء، إﻧﻪ ﻟﻴﻤﺮ ﺑﻪ اﻟﻤﺆﻣﻦ ﻓ اﻟﻨﺎر ﻓﻴﻘﻮل: ﻳﺎ ﻣﺆﻣﻦ أﻟﺴﺖ ﻓﻌﻠﺖ ﺑﻚ ﻛﺬا وﻛﺬا؟ ‐ ﻓﻴﺴﺘﺤﻴ ﻣﻨﻪ ﻓﻴﺴﺘﻨﻘﺬه ﻣﻦ اﻟﻨﺎر، واﻧﻤﺎ ﺳﻤ اﻟﻤﺆﻣﻦ ﻣﺆﻣﻨﺎ ﻻﻧﻪ ﻳﺆﻣﻦ ﻋﻠ ﷲ ﻓﻴﺆﻣﻦ .أﻣﺎﻧﻪ

From him, from Ibn Mahboub, from Aban, from Asad Ibn Isma’il, from Jabir Ibn Yazid Al-Ju’fy who said,

‘Abu Ja’far (‘a) said: ‘O Jabir! Do not seek assistance from our (‘a) enemies with regards to a need, neither for his food nor of drinking the water. He would be passed by the Believer, and he would be in the Fire, so he would be saying, ‘O Believer! Did I not deal with you such and such (a favour)?’ So he would be embarrassed by it, so he would be retrieved from the Fire. But rather, the Believer has been named as ‘Believer’ because he believes in Allah (azwj), thus believing in His (azwj) security’193.

**Chapter 47: The Referring Of The Ahadith To The Progeny Of Muhammad**

ﺑﺎب اﻟﺮاد ﻟﺤﺪﻳﺚ آل ﻣﺤﻤﺪ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ47 ‐

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ ﺑﻦ ﻋﻤﺮان اﻟﺤﻠﺒ، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻣﺴﺎن، ﻋﻦ أﺑ ﺑﺼﻴﺮ، ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: أرأﻳﺖ اﻟﺮاد ﻋﻠ ﻫﺬا اﻻﻣﺮ ﻛﺎﻟﺮاد ﻋﻠﻴﻢ؟ ‐ ﻓﻘﺎل: ﻳﺎ أﺑﺎ ﻣﺤﻤﺪ ﻣﻦ رد ﻋﻠﻴﻚ ﻫﺬا اﻻﻣﺮ ﻓﻬﻮ .ﻛﺎﻟﺮاد ﻋﻠ رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ

From him, from his father, from Al-Nazar Ibn Suweyd, from Yahya Ibn Imran Al-Halby, from Abd Allah Ibn Muskan, from Abu Baseer who said,

‘I said to Abu Abd Allah (‘a), ‘Do you view the repelling of this matter, as being repelling against you?’ So he (‘a) said: ‘O Abu Muhammad (S)! The one who repels this matter against you, so he is like the one who repelled against Rasul Allah (S)’194.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ أﺑ اﻟﻤﻐﺮا، ﻋﻦ أﺑ ﺑﺼﻴﺮ، ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ﻣﻦ ﻧﺼﺐ ﻟﻌﻠ ﺣﺮﺑﺎ ﻛﻤﻦ ﻧﺼﺐ ﻟﺮﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ؟ ‐ ﻓﻘﺎل: إى وﷲ، وﻣﻦ ﻧﺼﺐ ﻟﻚ أﻧﺖ ﻻ ﻳﻨﺼﺐ ﻟﻚ إﻻ .ﻋﻠ ﻫﺬا اﻟﺪﻳﻦ ﻛﻤﺎ ﻛﺎن ﻧﺼﺐ ﻟﺮﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ

From him, from his father, from Al-Nazar, from Yahya Al-Halby, from Abu Al-Magra, from Abu Baseer who said,

‘I said to Abu Abd Allah (‘a), ‘The one who establishes a war against Ali is like the one who established it

against Rasul Allah (S)?’ So he (‘a) said: ‘Yes, by Allah (azwj)! And the one who is hostile to you, he is not hostile to you except upon this Religion, is like the one who is hostile to Rasul Allah (S)’195.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ ﺣﻤﺰة ﺑﻦ ﻋﺒﺪ ﷲ، ﻋﻦ ﻫﺎﺷﻢ ﺑﻦ أﺑ ﺳﻌﻴﺪ اﻻﻧﺼﺎري، ﻋﻦ أﺑ ‐ ﺑﺼﻴﺮ ﻟﻴﺚ اﻟﻤﺮادى، ﻋﻦ أﺑ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: إن ﻧﻮﺣﺎ ﺣﻤﻞ ﻓ اﻟﺴﻔﻴﻨﺔ اﻟﻠﺐ واﻟﺨﻨﺰﻳﺮ، وﻟﻢ ﻳﺤﻤﻞ ﻓﻴﻬﺎ وﻟﺪ اﻟﺰﻧﺎ، وإن اﻟﻨﺎﺻﺐ ﺷﺮ ﻣﻦ وﻟﺪ .اﻟﺰﻧﺎ

From him, from his father, from Hamza Ibn Abd Allah, from Hashim Ibn Abu Saeed Al-Ansary, from Abu Baseer Lays Al-Murady,

(It has been narrated) from Abu Abd Allah (‘a) having said: ‘Noah (‘a) carried in the ship, the dog and the pig, but he did not carry in it a son of adultery, and the Nasibi (Hostile one) is more evil than the son of adultery’196.

ﻋﻨﻪ، ﻋﻦ اﺑﻦ ﻓﻀﺎل، ﻋﻦ ﻋﻠ ﺑﻦ ﻋﻘﺒﺔ، ﻋﻦ ﻋﻤﺮ ﺑﻦ أﺑﺎن، ﻋﻦ ﻋﺒﺪ اﻟﺤﻤﻴﺪ اﻟﻮاﺳﻄ ﻗﺎل: ﻗﻠﺖ ﻻﺑ ﺟﻌﻔﺮ )ع:( إن ﻟﻨﺎ ﺟﺎرا ﻳﻨﺘﻬﻚ اﻟﻤﺤﺎرم ﻛﻠﻬﺎ ﺣﺘ أﻧﻪ ﻟﻴﺪع اﻟﺼﻠﻮة ﻓﻀﺎل، ﻓﻘﺎل: ﺳﺒﺤﺎن ﷲ: وأﻋﻄﻢ ذﻟﻚ ﺛﻢ ﻗﺎل: أﻻ أﺧﺒﺮك ﺑﻤﻦ ﻫﻮ ﺷﺮ ﻣﻨﻪ؟ ﻗﻠﺖ: ﺑﻠ، ﻗﺎل: اﻟﻨﺎﺻﺐ ﻟﻨﺎ ﺷﺮ ﻣﻨﻪ

From him, from Ibn Fadhdhal, from Ali Ibn Uqba, from Umar Ibn Aban, from Abdul Hameed Al-Wasity who said,

‘I said to Abu Ja’far (‘a), ‘For us there is a neighbour who violates all Prohibitions to the extent that he neglects the Prayer as well’. So he (‘a) said: ‘Glory be to Allah (azwj)! And that is most grievous’. Then he (‘a) said: ‘Shall I inform you of the one who is more evil than him?’ I said, ‘Yes’. He (‘a) said: ‘The Nasibi (Hostile one) to us is more evil than him’197.

ﻋﻨﻪ، ﻋﻦ أﺑﻴﻪ، ﻋﻦ اﻟﻨﻀﺮ ﺑﻦ ﺳﻮﻳﺪ، ﻋﻦ ﻳﺤﻴ اﻟﺤﻠﺒ، ﻋﻦ أﺑ اﻟﻤﻐﺮا، ﻋﻦ أﺑ – ﺑﺼﻴﺮ، ﻋﻦ ﻋﻠ اﻟﺼﺎﺋﻎ، ﻗﺎل: ﻗﺎل أﺑﻮ ﻋﺒﺪ ﷲ ﻋﻠﻴﻪ اﻟﺴﻼم: ان اﻟﻤﺆﻣﻦ ﻟﻴﺸﻔﻊ ﻟﺤﻤﻴﻤﻪ إﻻ أن ﻳﻮن ﻧﺎﺻﺒﺎ وﻟﻮ أن ﻧﺎﺻﺒﺎ ﺷﻔﻊ ﻟﻪ ﻛﻞ ﻧﺒ ﻣﺮﺳﻞ وﻣﻠﻚ .ﻣﻘﺮب ﻣﺎ ﺷﻔﻌﻮا

From him, from his father, from Al-Nazar Ibn Suweyd, from Yahya Al-Halby, from Abu Al-Magra, from Abu Baseer, from Ali Al-Sa’aig who said,

‘Abu Abd Allah (‘a) said: ‘The Believer would intercede for his friend, except if he is a Nasibi (Hostile one). And if there were to be intercession for a Nasibi, all the Mursil Prophets (‘a), and the Angels of Proximity, (Allah (azwj)) would not Accept his intercession’198.

ﻋﻨﻪ، ﻋﻦ ﺑﻌﺾ، أﺻﺤﺎﺑﻪ، رﻓﻌﻪ ﻓ ﻗﻮل ﷲ ﻋﺰوﺟﻞ: "ﻳﺮﻳﺪ ﷲ ﺑﻢ اﻟﻴﺴﺮ وﻻ ﻳﺮﻳﺪ ﺑﻢ اﻟﻌﺴﺮ" اﻟﻴﺴﺮ اﻟﻮﻻﻳﺔ، واﻟﻌﺴﺮ

. اﻟﺨﻼف وﻣﻮاﻻة أﻋﺪاء ﷲ

From him, from one of his companions, raising it,

(It has been narrated) regarding the Words of Allah (azwj) Mighty and Majestic (2:185) Allah Desires ease for you, and He does not Desire for you the difﬁculty. He (‘a) said: ‘The ease is the Wilayah, and the difﬁculty – the opposition and the friends of the enemies of Allah (azwj)’199.

ﻋﻨﻪ، ﻋﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﻠ، ﻋﻦ ﻋﻠ ﺑﻦ اﻟﻨﻌﻤﺎن، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻣﺴﺎن، ﻋﻦ أﺑ ﻋﺎﺻﻢ اﻟﺴﺠﺴﺘﺎﻧ ﻗﺎل: ﺳﻤﻌﺖ ﻣﻮﻟ ﻟﺒﻨ أﻣﻴﺔ ﻳﺤﺪث ﻗﺎل: ﺳﻤﻌﺖ أﺑﺎ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻳﻘﻮل: ﻣﻦ أﺑﻐﺾ ﻋﻠﻴﺎ دﺧﻞ اﻟﻨﺎر، ﺛﻢ ﺟﻌﻞ ﷲ ﻓ ﻋﻨﻘﻪ إﺛﻨ ﻋﺸﺮ .أﻟﻒ ﺷﻌﺒﺔ، ﻋﻠ ﻛﻞ ﺷﻌﺒﺔ ﻣﻨﻬﺎ ﺷﻴﻄﺎن ﻳﺒﺰق ﻓ وﺟﻬﻪ وﻳﻠﺢ

From him, from Muhammad Ibn Ali, from Ali Ibn Al-Nu’man, from Abd Allah Ibn Muskaan, from Abu Aasim Al-Sajastany who said,

‘I heard a slave of the Clan of Umayya narrating. He said, ‘I heard Abu Ja’far (‘a) saying: ‘The one who hates Ali would enter the Fire. Then Allah (azwj) would Make in his neck twelve thousand segments, upon every segment from it would be a Satan spitting in his face, and grimacing’200.

ﻋﻨﻪ، ﻋﻦ أﺑ ﻳﻮﺳﻒ ﻳﻌﻘﻮب ﺑﻦ ﻳﺰﻳﺪ، ﻋﻦ اﻟﻤﺒﺎرك، ﻋﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﺟﺒﻠﺔ، ﻋﻦ ﺣﻤﻴﺪة، ﻋﻦ ﺟﺎﺑﺮ، ﻋﻦ أﺑ ﺟﻌﻔﺮ ﻋﻠﻴﻪ اﻟﺴﻼم ﻗﺎل: ﻗﺎل رﺳﻮل ﷲ ﺻﻠ ﷲ ﻋﻠﻴﻪ وآﻟﻪ: اﻟﺘﺎرﻛﻮن وﻻﻳﺔ ﻋﻠ، اﻟﻤﻨﺮون ﻟﻔﻀﻠﻪ، اﻟﻤﻈﺎﻫﺮون أﻋﺪاءه، ﺧﺎرﺟﻮن .ﻣﻦ اﻹﺳﻼم ﻣﻦ ﻣﺎت ﻣﻨﻬﻢ ﻋﻠ ذﻟﻚ

From him, from Abu Yusuf Yaqoub Ibn Yazid, from Al-Mubarak, from Abd Allah Ibn Jabala, from Hameeda, from Jabir,

(It has been narrated) from Abu Ja’far (‘a) having said: ‘Rasul Allah (S) said: ‘The neglecters of the Wilayah of Ali and the deniers of his (‘a) merits, and the displayers of enmity to him (‘a), are outside the ambit of Al-Islam -the one from among them who dies upon that’201.

ﺗﻢ ﻛﺘﺎب اﻟﺼﻔﻮة واﻟﻨﻮر واﻟﺮﺣﻤﺔ ﻣﻦ اﻟﻤﺤﺎﺳﻦ ﺑﺤﻤﺪ ﷲ وﻣﻨﻪ وﺻﻠ ﷲ ﻋﻠﻴﻪ ﻣﺤﻤﺪ وآﻟﻪ

This completes the Book **“The Elite, and the Light, and the Mercy”**, from Al-Mahaasin, with the Praise of Allah (azwj) and from Him (azwj) and the Blessing upon Muhammad (S) and his (S) Progeny (‘a).

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