

Awliya Allah: The Friends of Allah^{-azwj}

Table of Contents

Awliya Allah: The Friends of Allah ^{-azwj}	1
Summary:	3
Who are the the friends of Allah ^{-azwj}) ‘أَوْلِيَاءُ اللَّهِ’	4
Appendix I: Holy Verses where word ‘Awliya’ Appear in the Quran	7
Appendix II: Additional Ahadith on Awliya Allah.....	11
People of the reckoning and the intercession.....	17
The Monk pays allegiance to Amir Al-Momineen ^{-asws}	17

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Awliya Allah: The Friends of Allah^{-azwj}

Summary:

In the Holy Quran, Wali (ولى)¹, plural Awliya (أَوْلِيَاءُ), has been mentioned at multiple places, meaning guardian from or friend of Allah^{-azwj} in a good sense or to its opposite meanings as adherents of Shatan (Iblis) who promotes or follows the evil enamating from devils (Iblis and his children). See Appendix I, where Awliya Word appears in both meanings in the Holy Verses of the Quran.

As for *Awliya Allah* 'أَوْلِيَاءُ اللَّهِ', they are not among the celebrated saints from Muslims as per the beliefs of Suffi Muslims or these are the Walis Appointed by Allah^{-azwj}, among the successor of the Holy Prophet^{-saww}! Additionally, a small number of Muslims also consider some Awliya having the rights of 'wilayah' (a lesser one) after the 'Wilayah' of Masomeen^{-asws}, upon the rest of the 'Mominen' (believers).

The words 'Wali' and the concept of 'Wilayah' are discussed elsewhere; see: [Wali-Guardian | Hubeali](#)

[Wilayah – Its Meaning | Hubeali](#)

NB: One has to be very careful and should never interpret a Holy Verse by his wisdom but only through the Ahadith of Ahl Al-Bayt^{-asws}, e.g., the word Momin is for Allah^{-azwj} as well as for the believers, similarly Wali is also for Allah^{-azwj}, for His Prophet^{-saww} and for the Imam^{-asws}, as well as for the social responsibilities of the guardians who may be are from parents or the caretakers²

In summary, Awliya Allah^{-azwj} are the Divine Prophets^{-as} and Imams^{-asws} Appointed by Allah^{-azwj} for the guidance of the people as well as the Jinns, anyone who is either against them^{-as} or does not recognise them^{-as} as the *Wali*, is from the adherent of Iblis^{-la}. Anyone from the dead or the alive, who loves and follows the Divine Prophets^{-as} and Imams^{-asws} of Allah^{-azwj}, is their^{-as} friend and the friend of Allah^{-azwj} and must be respected and loved by the fellow believers.

¹ [Wali - Wikipedia](#)

² {555:} إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ إِذَا مَاتَ وَلِيُّ الْمَقْتُولِ قَامَ وَلَدُهُ مِنْ بَعْدِهِ مَقَامَهُ بِالذَّمِّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from one of our companions, from;

One of the two (5th or 6th Imam^{-asws}) having said: 'When a wali (guardian) of the killed-one dies, his son stands from after him in his place, with the blood (wergild)': Al-Kafi – V 7 – The Book of Wergilds Ch 54 H 6

In the article, we will review some Ahadith to learn and clarify the meanings of 'أَوْلِيَاءُ اللَّهِ', but first we look at the Holy Verses of the Quran and Ahadith interpretation of these Verses:

Who are the the friends of Allah^{-azwj} 'أَوْلِيَاءُ اللَّهِ'

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ (10:62)

Indeed, (as for) the friends of Allah - they shall have no fear nor shall they be grieving

وَ الَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَ مَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ (42:6)

And (as for) those who take guardians besides Him, Allah is a Protector over them, and you are not an agent for them.

العباشي: عن عبد الرحمن بن سالم الأشمل، عن بعض الفقهاء، قال: قال أمير المؤمنين (عليه السلام): أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ، ثم قال: «تدرون من أولياء الله؟» قالوا: من هم، يا أمير المؤمنين؟ فقال: «هم نحن و أتباعنا فمن تبعنا من بعدنا، طوبى لنا و طوبى لهم، و طوباهم أفضل من طوبانا».

Al-Ayyashi, from Abdul Rahman Bin Saalim Al Ashal, from one of the jurists who said,

'Amir Al-Momineen^{-asws} said: '[10:62] **Indeed, (as for) the friends of Allah - they shall have no fear nor shall they be grieving**'.

Then he (the Imam^{-asws}) asked: 'Do you all know who the friends of Allah^{-azwj} are?' They said, 'Who are they, O Amir Al-Momineen^{-asws}?' Imam^{-asws} said: 'They are us^{-asws}, and the ones who follow us^{-asws}. The ones who follow us^{-asws} from after us^{-asws} (Shia to come later) Blessings are for us^{-asws} all, and Blessings are for them, and their Blessings are higher than our Blessings'.

قيل: يا أمير المؤمنين، ما شأن طوباهم أفضل من طوبانا؟ ألسنا نحن و هم على أمر؟ قال: «لا، لأنهم حملوا ما لم تحملوا، و أطاقوا ما لم تطيقوا».

It was said, 'O Amir Al-Momineen^{-asws}! What is the matter that their Blessings are higher than ours? Is it not that us and them are upon one matter?' He^{-asws} said: 'No! Because they would be carrying what you cannot endure, and they would be tolerating that which you cannot tolerate'.³

عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَيْسَى النَّهْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَرَفَ اللَّهَ وَ عَظَّمَهُ مَنَعَ فَاَهُ مِنَ الْكَلَامِ وَ بَطَنَهُ مِنَ الطَّعَامِ وَ عَفَا نَفْسَهُ بِالصِّيَامِ وَ الْقِيَامِ

From him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Isa Al Hureyri,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one who recognises Allah^{-azwj} and His^{-azwj} Magnificence would prevent his mouth from the speech, and his belly from the food, and excuses himself with the Fasting and the standing (for *Salāt*)'.

تفسير العياشي 2: 30 / 124 .³

قَالُوا يَا أَبَاتِنَا يَا رَسُولَ اللَّهِ هَؤُلَاءِ أَوْلِيَاءُ اللَّهِ قَالَ إِنَّ أَوْلِيَاءَ اللَّهِ سَكَتُوا فَكَانَ سُكُوتُهُمْ ذِكْرًا وَ نَظَرُوا فَكَانَ نَظَرُهُمْ عِبْرَةً وَ نَطَقُوا فَكَانَ نُطْقُهُمْ حِكْمَةً وَ مَشَى فَكَانَ مَشْيُهُمْ بَيْنَ النَّاسِ بَرَكَةً لَوْ لَا الْأَجَالُ الَّذِي قَدْ كَتَبْتَ عَلَيْهِمْ لَمْ تَقَرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ خَوْفًا مِنَ الْعَذَابِ وَ شَوْقًا إِلَى الثَّوَابِ .

They said, 'By our fathers and our mothers, O Rasool-Allah^{-saww}! Are they the close friends of Allah^{-azwj}? Rasool-Allah^{-saww} said: 'The close friends of Allah^{-azwj} observed silence, so their silence was a Remembrance (of Allah^{-azwj}); and they looked around, so their looking around was a lesson; and they spoke, so their speaking was wisdom; and they walked, so their walking between the people was a Blessing. Had it not been for the term which had been Ordained upon them, their spirits would not have stayed in their bodies out of fear from the Punishment and desire to the Rewards'.⁴

عن بريد العجلي عن أبي جعفر ع قال وجدنا في كتاب علي بن الحسين ع «ألا إن أولياء الله لا خوف عليهم ولا هم يحزنون» قال: إذا أدا فرائض الله، و أخذوا بسنن رسول الله ص و تورعوا عن محارم الله، و زهدوا في عاجل زهرة الدنيا، و رغبوا فيما عند الله- و اكتسبوا الطيب من رزق الله، لا يريدون به التفاخر و التكاثر ثم أنفقوا فيما يلزمهم من حقوق واجبة، فأولئك الذين بارك الله لهم فيما اكتسبوا و يثابون على ما قدموا لآخرتهم.

From Bureyd Al-Ijaly, it is narrated:

Abu Ja'far^{-asws} having said: 'We^{-asws} found in the Book of Ali Bin Al-Husayn^{-asws} **[10:62] Indeed, (as for) the friends of Allah - they shall have no fear nor shall they be grieving**'. He^{-asws} said: 'When they are fulfilling the Obligations of Allah^{-ajwj} and are taking with the *Sunnah* (traditions) of Rasool-Allah^{-saww}, and are abstaining from the Prohibitions of Allah^{-ajwj}, and are ascetic regarding the present blossoms of the world, and are desirous regarding what is in the Presence of Allah^{-ajwj}, and earning the good from the sustenance of Allah^{-ajwj}, not intending the pride by it nor the abundance, then are spending in what are the Obligatory rights, so they are those Allah^{-ajwj} has Blessed for them in what they are earning and are being Rewarded upon what they are sending forward for their Hereafter'.⁵

عن عبد الرحيم، قال: قال أبو جعفر (عليه السلام): «إنما أحدكم حين تبلغ نفسه هاهنا، فينزل عليه ملك الموت، فيقول له: أما ما كنت ترجو فقد أعطيتها، و أما ما كنت تخافه فقد أمنت منه، و يفتح له باب إلى منزله من الجنة، و يقال له: انظر إلى مسكنك من الجنة، و انظر هذا رسول الله و علي و الحسن و الحسين (عليهم السلام) رفقاؤك، و هو قول الله: الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ هُمْ الْبَشَرِي فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ».

From Abdul Rahman said,

'Abu Ja'far^{-asws} said: 'When the soul of one of you (Shias) reaches over here (throat), so the Angel of Death descends upon him saying to him: 'As for what you had been hoping for, you will be Given it, and as for what you had been fearing, you would be secured from it'. And the Gate of the Paradise would be Opened for him to his house in the Paradise, and it is said to him: 'Look towards your dwelling from the Paradise, and look, this is Rasool-Allah^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, your friends. And these are the Words of Allah^{-azwj} **[10:63] Those who had believed and were pious [10:64] For them is good news in the life of the world and in the Hereafter**'.⁶

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 25, 237، ص: 2، ج: 2، الكافي (ط - الإسلامية)، ج2، ص: 237، ح: 99

⁵ H. 31، تفسير العياشي، ج2، ص: 124

⁶ تفسير العياشي 2: 32 / 124

حَدَّثَنَا الْمُظَفَّرُ بْنُ جَعْفَرِ بْنِ الْمُظَفَّرِ الْعَلَوِيِّ السَّمَرَقَنْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مَسْعُودٍ وَحَيْدَرُ بْنُ مُحَمَّدِ بْنِ نُعَيْمِ السَّمَرَقَنْدِيِّ جَمِيعاً عَنْ مُحَمَّدِ بْنِ [بْنِ] مَسْعُودِ الْعِيَّاشِيِّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدِ بْنِ شَجَاعٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَنْفَعُكُمْ إِيمَانُكُمْ إِذَا كَسَبْتُمْ فِي إِيمَانِكُمْ خَيْرًا يَعْني خُرُوجَ الْفَائِمِ الْمُنتَظَرِ مِنَّا ثُمَّ قَالَ ع يَا أَبَا بَصِيرٍ طُوبَى لِشَيْعَةِ قَائِمِنَا الْمُنتَظَرِينَ لِظُهُورِهِ فِي عَيْبَتِهِ وَ الْمُطِيعِينَ لَهُ فِي ظُهُورِهِ أَوْلِيَاءَ اللَّهِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Amari Samarqandi^{-ra}: Narrated to us Muhammad bin Ja'far bin Masud and Haider bin Muhammad bin Nuaim Samarqandi, all of them from Muhammad bin Masud Ayyashi that he said: Narrated to me Ali bin Muhammad bin Shuja from Muhammad bin Isa from Yunus Ibne Abdur Rahman from Ali bin Abi Hamza from Abi Baseer who says:

(Imam) Al-Sadiq Ja'far^{-asws} bin Muhammad^{-asws} said regarding the words of Allah^{-azwj}, the Mighty and Sublime:

On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith (6:158)

That it denotes the advent of the awaited 'Qa'im^{-ajfj} (12th Imam) from us^{-asws}. Then, he^{-asws} said: "O Aba Baseer! Fortunate are the Shias of our 'Qa'im^{-ajfj}' who during the era of his^{-asws} occultation wait for his^{-ajfj} reappearance and who obey him^{-ajfj} during the era of his^{-asws} reappearance. They are أَوْلِيَاءَ اللَّهِ (friends of Allah^{-azwj}) for whom there shall be neither fear nor grief."⁷

عنه، عن أبيه، عن النضر بن سويد، عن يحيى بن عمران الحلبي، عن أيوب بن الحر، عن أبي بصير، قال: كنت عند أبي جعفر (ع) فقال له سلام: إن خثيمة بن أبي خثيمة حدثنا أنه سألك عن الاسلام فقلت له: إن الاسلام من استقبل قبلتنا، وشهد شهادتنا، ونسك نسكنا، ووالى ولينا، وعادى عدونا، فهو مسلم؟ - قال: صدق، وسألك عن - الامان فقلت: الامان بالله والتصديق بكتابه، وأن أحب في الله، وأبغض في الله؟ - فقال: صدق خثيمة.

From him, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr,

(It has been narrated) from Abu Baseer who said, 'I was in the presence of Abu Ja'far^{-asws}, so Salam said to him^{-asws}, 'Khaseyman Bin Abu Khaseyman narrated to us that he asked you^{-asws} about Al-Islam, so you^{-asws} said to him: 'The Islam is from accepting our^{-asws} Qiblah, and testify to our^{-asws} testimonies, and (performing) rituals of our^{-asws} rituals, and befriend our^{-asws} friends, and be inimical to our^{-asws} enemies, so would he be a Muslim?' He^{-asws} said: 'He spoke the truth'. And he asked you^{-asws} about the Eman (faith), so you^{-asws} said, 'The believing in Allah^{-azwj}, and the raitification of His^{-azwj} Book, and love for the sake of Allah^{-azwj}, and hate for the sake of Allah^{-azwj}? So he^{-asws} said: 'Khaseyman spoke the truth'.⁸

عنه، عن محمد بن علي، عن محمد بن أسلم، عن الخطاب الكوفي ومصعب بن عبد الله الكوفي قالوا: دخل سدير الصيرفي على أبي 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 لاثمتهم وبروا اخواتهم فعطفوا على ضعيفهم وتصدقوا على ذوى الفاقة منهم، انا لا نأمر بظلم ولكننا نأمركم بالورع والورع والمواساة المواساة للمواساة لاخوانكم فان أولياء الله لم يزالوا مستضعفين قليلين منذ خلق الله آدم عليه السلام

⁷ H. 54, كمال الدين وتمام النعمة، ج2، ص: 357

⁸ Al Mahaasin - V 1 Bk 5 H 422

From him, from Muhammad Bin Ali, from Muhammad Bin Aslam, from Al Khatab Al Kufy and Mas'ab Bin Abdullah Al Kufy who both said,

'Sudeyr Al-Sayrafi came up to Abu Abdullah^{-asws} and in his^{-asws} presence was a group of his^{-asws} companions, so he^{-asws} said to him: 'O Sudeyr! Our^{-asws} Shiahs have never ceased to be intimidated, protective, concealed and innocent. How beautiful it is to look at them, with regards to what is between them and their Creator^{-azwj}, and the well-being of their sincere intentions to their Imams^{-asws} and they respect for their brethren, and sympathise with the weak ones, and are charitable to the ones with the starvation among them. We^{-asws} do not order for the injustice, but we^{-asws} 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^{-as}.⁹

عَنْهُ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُقْصِلٍ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ فَمَا لَنَا مِنْ شَافِعِينَ وَلَا صَدِيقٍ حَمِيمٍ قَالَ الشَّافِعُونَ الْأَيْمَةُ وَالصَّادِقُ مِنَ الْمُؤْمِنِينَ

Umar Bin Abdul Aziz, from Mufazzal or someone else,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]**. He^{-asws} said: 'The interceders are the Imams^{-asws}, and the close friend, is from the Momineen".^{10,11}

See additional Ahadith in the Appendix II.

Appendix I: Holy Verses where word 'Awliya' Appear in the Quran

NB: Only Holy Verses are cited below for the interpretation of these Verse please visit [Shia Quran English Translation & Tafseer | Hubeali](#)

Al-Baqara (The Cow) 2:257

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Al-Imran (The Family of Imran) 3:28

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكُفْرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّبِعُوا مِنْهُمْ نَهْيًا وَيُحَدِّثْكُمْ اللَّهُ نَفْسَهُ. وَإِلَى اللَّهِ الْمَصِيرُ

Al-Imran (The Family of Imran) 3:175

⁹ Al Mahaasin – V 1 Bk 4 – H 95

¹⁰ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 32

¹¹ Al Mahaasin – V 1 Bk 4 – H 187

اتَّبِعُوا مَا أَنْزَلَ إِلَيْنَا مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مِمَّا تَذَكَّرُونَ

Al-Anfal (The Spoils of War) 8:34

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ. إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّفِقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Al-Anfal (The Spoils of War) 8:73

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

Al-Tauba (The Repentance) 9:23

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ

Al-Tauba (The Repentance) 9:71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Yunus (Jonah) 10:62

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Hud (The Prophet Hud) 11:20

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضِلُّعَنُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ

Hud (The Prophet Hud) 11:113

وَلَا تَزَكُّنَا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمُ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

Ar-Ra'd (The Thunder) 13:16

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ نَسْتَوِي الظَّالِمَتِ وَالنُّورِ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُهُ خَلْقُهُ قُلْ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

Al-Isra (The Journey by Night) 17:97

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمَلًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبِثَ زِدْنَاهُمْ سَعِيرًا

Al-Kahf (The Cave) 18:50

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَأَنْتُمْ بِعُقُوبِ اللّٰظِمِينَ بَدَلًا

Al-Kahf (The Cave) 18:102

أَفْحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِ أَوْلِيَاءِ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

Al-Furqan (The Criterion) 25:18

قَالُوا سُبْحٰنَكَ مَا كَانَ يُنْبِغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَعِبَادَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا

Al-'Ankabut (The Spider) 29:41

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

Al-Ahzab (The Confederates) 33:6

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُم مَّعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

Az-Zumar (The Groups) 39:3

إِلَّا لِلَّهِ الَّذِينَ أَخْلَصُوا وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ

Fussilat (Explained in Detail) 41:31

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

Ash-Shura (The Consultation) 42:6

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ خَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

Ash-Shura (The Consultation) 42:46

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُوهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ

Ash-Shura (The Consultation) 42:9

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَإِنَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Al-Jathiya (The Kneeling) 45:10

مِنْ وَرَائِهِمْ جَهَنَّمَ وَلَا يُعْنِي عَنْهُمْ مَا كَسَبُوا شَبًّا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ

Al-Jathiya (The Kneeling) 45:19

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

Al-Ahqaf (The Curved Sandhills) 46:32

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

Al-Mumtahinah (The Examined One) 60:1

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Al-Jumu'ah (Friday) 62:6

قُلْ يَأْتِيهَا الَّذِينَ هَادُوا إِن رَعَمْتُمْ أَنكُمْ أَوْلِيَاءَ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ

Appendix II: Additional Ahadith on Awliya Allah

أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ، عَنِ سَلْمَانَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَتَرْكَبَنَّ أُمَّي سُنَّةَ نَبِيِّ إِسْرَائِيلَ حَذُو النَّعْلِ بِالنَّعْلِ وَ حَذُو الْفُدَّةِ بِالْفُدَّةِ شِبْرًا بِشِبْرٍ وَ ذِرَاعًا بِذِرَاعٍ وَ بَاعًا بِبَاعٍ حَتَّى لَوْ دَخَلُوا جُحْرًا لَدَخَلُوا فِيهِ مَعَهُمْ

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays, from Salman^{-ra} that Amir Al-Momineen^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-sawww} saying: 'My^{-sawww} community will be riding the ways of the children of Israel, step of the slipper with a slipper, and step of the arrow with the arrow (in a quiver), palm's width by palm's width, and cubit with a cubit, to the extent that if they had entered into a hole, you will enter it along with them.

إِنَّ التَّوْرَةَ وَ الْقُرْآنَ كَتَبْتَهُ يَدٍ وَاحِدَةً فِي رَقٍّ وَاحِدٍ بِقَلَمٍ وَاحِدٍ وَ جَرَتْ الْأَمْثَالُ وَ السُّنَنُ سَوَاءً

Surely, The Torah and the Quran have been Written by One Hand, in one Parchment, with one pen, and the examples and the Sunnahs flow equally'.

ثُمَّ قَالَ أَبَانُ قَالَ سُلَيْمٌ وَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ إِنَّ الْأُمَّةَ سَتَفَرَّقُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ وَ ثَلَاثٌ عَشْرَةَ فِرْقَةً مِنَ الثَّلَاثِ وَ سَبْعِينَ تَتَّحِلُّ مَحَبَّتَنَا أَهْلَ الْبَيْتِ وَاحِدَةً مِنْهَا فِي الْجَنَّةِ وَ اثْنَتَا عَشْرَةَ فِي النَّارِ

Then Aban said, 'Suleym said, 'And I heard Ali^{-asws} Bin Abu Talib^{-asws} saying: 'The community will be dividing into seventy-three sects, seventy-two sects would be in the Fire, and a sect in the Paradise, and thirteen from the seventy-three would be arrogating having love for us^{-asws} People^{-asws} of the Household, one of these would be in the Paradise and twelve in the Fire.

وَ أَنَا الْفِرْقَةُ النَّاجِيَةُ الْمَهْدِيَّةُ الْمُؤْمِنَةُ الْمُسْلِمَةُ الْمُؤَقَفَةُ الْمُرْتَدَّةُ فِيهِ الْمُؤْمِنَةُ فِي الْمُسْلِمَةِ لِأَمْرِي الْمُطِيعَةُ لِی الْمُتَبَرِّئَةُ مِنْ عَدُوِّي الْمُحِبَّةُ لِی الْمُبْغِضَةُ لِعَدُوِّي الَّتِي قَدْ عَرَفْتُ حَقِّي وَ إِمَامَتِي وَ فَرَضَ طَاعَتِي مِنْ كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ

And as for the sect attaining salvation, the guided, the believers, the Muslims, the harmonised, the rightly guided, following me^{-asws}, submissive to my^{-asws} orders, obedient to me^{-asws}, and disavowing from my^{-asws} enemies, loving to me^{-asws} hating my^{-asws} enemies, that which has recognise my^{-asws} rights, and my^{-asws} Imamate, and Obligation of obeying me^{-asws} in the Book of Allah^{-azwj}, and Sunnah of His^{-azwj} Prophet^{-sawww}.

فَلَمْ تَرْتَدَّ وَ لَمْ تَشْكُ لِمَا قَدْ نَوَّرَ اللَّهُ فِي قَلْبِهَا مِنْ مَعْرِفَةِ حَقِّهَا وَ عَرَفَهَا مِنْ فَضْلِنَا وَ أَهْمَهَا وَ أَخَذَ بِنَوَاصِيهَا فَأَدْخَلَهَا فِي شِيعَتِنَا حَتَّى اطْمَأَنَّتْ فُلُوبُهَا وَ اسْتَيْقَنَتْ يَقِينًا لَا يُخَالِطُهُ شَكٌّ

It will not become apostate and will not doubt due to Allah^{-azwj} having Radiated its hearts from recognition of our^{-asws} rights, and understanding of our^{-asws} merits, and Inspired it, and Seizing it by its forelocks and including it among our^{-asws} Shias until its hearts are at rest, and achieve certainty, no doubts would mingle into it.

أَبِي أَنَا وَ أُوصِيَائِي بَعْدِي إِلَى يَوْمِ الْقِيَامَةِ هُدَاةً مُهْتَدُونَ الَّذِينَ قَرَّحَهُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيَّهُ فِي آيٍ مِنْ كِتَابِ اللَّهِ كَثِيرَةٍ وَ طَهَّرْنَا وَ عَصَمْنَا وَ جَعَلْنَا شُهَدَاءَ عَلَى خَلْقِهِ وَ حُجَّتَهُ فِي أَرْضِهِ وَ حُرَّانَهُ عَلَى عِلْمِهِ وَ مَعَادِنَ حُكْمِهِ وَ تَرَاجِمَهُ وَحِيهِ

Surely, I^{-asws} and my^{-asws} successors^{-asws} after me^{-asws} up to the Day of Qiyamah are guides, Guided, those Allah^{-azwj} Paired them with Himself^{-azwj} and His^{-azwj} Prophet^{-saww} in many Verses from the Book of Allah^{-azwj}, and Purified us^{-asws}, and Protected us^{-asws}, and Made us^{-asws} witnesses over His^{-azwj} creatures, and His^{-azwj} Divine Authorities in His^{-azwj} earth, and His^{-azwj} treasurers upon His^{-azwj} Knowledge, and mines of His^{-azwj} Wisdom, and interpreters of His^{-azwj} Revelation.

وَ جَعَلْنَا مَعَ الْقُرْآنِ وَ الْقُرْآنَ مَعَنَا لَا نُفَارِقُهُ وَ لَا يُفَارِقُنَا حَتَّى نَرِدَّ عَلَى رَسُولِ اللَّهِ ص حَوْضَهُ كَمَا قَالَ: وَ تِلْكَ الْفِرْقَةُ الْوَاحِدَةُ مِنَ الثَّلَاثِ وَ السَّبْعِينَ وَفِيقَهُ هِيَ النَّاجِيَةُ مِنَ النَّارِ وَ مِنْ جَمِيعِ الْفِتَنِ وَ الضَّلَالَاتِ وَ الشُّبُهَاتِ

And He^{-azwj} Made us to be with the Quran and the Quran to be with us^{-asws}. Neither will we^{-asws} separate from it nor will it separate from us^{-asws}, until we^{-asws} return to Rasool-Allah^{-saww} at his^{-saww} Fountain, just as he^{-saww} had said: 'And that is the one sect from the seventy-three sects, it is the one saved from the Fire and from the entirety of the Fitna (strife), and the straying's, and the suspicions.

هُمُ مِنْ أَهْلِ الْجَنَّةِ حَقًّا هُمْ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ وَ جَمِيعُ تِلْكَ الْفِرَقِ الْإِثْنَتَيْنِ وَ السَّبْعِينَ وَفِيقَهُ هُمْ الْمُنْتَدِيُونَ بِغَيْرِ الْحَقِّ النَّاصِرُونَ دِينَ الشَّيْطَانِ الْأَخِذُونَ عَنِ الْإِبْلِيسِ وَ أُوَلِيَائِهِ هُمْ أَعْدَاءُ اللَّهِ وَ أَعْدَاءُ رَسُولِهِ وَ أَعْدَاءُ الْمُؤْمِنِينَ يَدْخُلُونَ النَّارَ بِغَيْرِ حِسَابٍ

They are from the people of the Paradise truly. They would be entering the Paradise without any Reckoning; and the entirety of the seventy-two sects, they the ultra-orthodox without the right, the helpers of the religion of Satan^{-la}, the ones taking from Iblees^{-la} and his^{-la} friends, they are the enemies of Allah^{-azwj} and the enemies of His^{-azwj} Rasool^{-saww}, and enemies of the Momineen, would be entering the Fire without any Reckoning.

بَرُّوا مِنَ اللَّهِ وَ مِنْ رَسُولِهِ وَ أَشْرَكُوا بِاللَّهِ وَ كَفَرُوا بِهِ وَ عَبَدُوا غَيْرَ اللَّهِ مِنْ حَيْثُ لَا يَعْلَمُونَ وَ هُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

They disavowed from Allah^{-azwj} and from His^{-azwj} Rasool^{-saww}, and they associated with Allah^{-azwj} and disbelieved in Him^{-azwj} and they worshipped other than Allah^{-azwj} from where they did not know, **and they are reckoning that they are good in what they do' [18:104].**

يَقُولُونَ يَوْمَ الْقِيَامَةِ وَ اللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ يُخْلِفُونَ لِلَّهِ كَمَا يُخْلِفُونَ لَكُمْ وَ يَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَافِرُونَ

They will be saying on the Day of Qiyamah: **'By Allah, our Lord! We were not associators' [6:23], swearing to Allah^{-azwj}, as they have been swearing to you all, and they are reckoning that they upon something. Indeed! They are the liars [58:18].**

قَالَ قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ أَرَأَيْتَ مَنْ قَدْ وَقَفَ فَلَمْ يَأْتِ بِكُمْ وَ لَمْ يُضَادِدْكُمْ وَ لَمْ يَنْصِبْ لَكُمْ وَ لَمْ يَتَوَلَّكُمْ وَ لَمْ يَتَّبِعْ مِنْ عَدُوِّكُمْ وَ قَالَ لَا أَدْرِي وَ هُوَ صَادِقٌ

He (the narrator) said, 'It was said, 'O Amir Al-Momineen^{-asws}! What is your^{-asws} view of the one who had refrained and did not follow you^{-asws} and did not oppose you^{-asws}, and did not help you^{-asws}, and did not befriend you and did not disavow from your^{-asws} enemies, and said, 'I don't know', and he is truthful?'

قَالَ لَيْسَ أَوْلِيَاكَ مِنَ الثَّلَاثِ وَ السَّبْعِينَ فِرْقَةً إِلَّا مَا عَنِ رَسُولِ اللَّهِ ص بِالثَّلَاثِ وَ السَّبْعِينَ فِرْقَةً الْبَاغِيْنَ النَّصَابِيْنَ الَّذِينَ قَدْ شَهَرُوا أَنْفُسَهُمْ وَ دَعَوْا إِلَى دِينِهِمْ فَفِرْقَةٌ وَاحِدَةٌ مِنْهَا تَدِينُ بِدِينِ الرَّحْمَنِ وَ اثْنَتَانِ وَ سَبْعُونَ تَدِينُ بِدِينِ الشَّيْطَانِ وَ تَتَوَلَّى عَلَى قُبُولِهَا وَ تَتَّبِعُ مِنْ خَالَفَهَا

He^{-asws} said: 'They are not from the seventy three sects. But rather, Rasool-Allah^{-saww} meant by the seventy-three sect, the rebels, and the hostile ones, those who had announced themselves and called to their religion. So one sect from these made it a religion with the Religion of the Beneficent, and seventy-two made it a religion with the religion of Satan^{-la}, and befriended (others) upon its acceptance and disavowed from the ones who opposed it.

فَأَمَّا مَنْ وَحَدَّ اللَّهُ وَ آمَنَ بِرَسُولِ اللَّهِ ص وَ لَمْ يَعْرِفْ وَلَا يَتَنَا وَ لَا ضَلَالَةَ عَدُوِّنَا وَ لَمْ يَنْصِبْ شَيْئاً وَ لَمْ يُحِلَّ وَ لَمْ يُحْرِمْ وَ أَخَذَ بِجَمِيعِ مَا لَيْسَ بَيْنَ الْمُخْتَلِفِينَ مِنَ الْأُمَّةِ خِلَافٌ فِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ بِهِ أَوْ حَىَّ عَنْهُ

As for the one who professed the Unity of Allah^{-azwj} and believed in Rasool-Allah^{-saww}, and did not recognise our^{-asws} Wilayah, nor the straying of our^{-asws} enemies, and did not establish anything hostile, and did not permit and did not prohibit (anything else), and took with the entirety what wasn't between differing ones from the community, any differing regarding me^{-asws} that Allah^{-azwj} Mighty and Majestic Commanded with it or Prohibited from it.

وَ كَفَّ عَمَّا بَيْنَ الْمُخْتَلِفِينَ مِنَ الْأُمَّةِ خِلَافٌ فِي أَنَّ اللَّهَ أَمَرَ بِهِ أَوْ حَىَّ عَنْهُ فَلَمْ يَنْصِبْ شَيْئاً وَ لَمْ يُحِلَّ وَ لَمْ يُحْرِمْ وَ لَا يَعْلَمُ وَ رَدَّ عِلْمَ مَا أَشْكَلَ عَلَيْهِ إِلَى اللَّهِ

And he refrained from what is between the differing ones from the community any differing regarding that Allah^{-azwj} Commanded with it, or Prohibited from it, but did not establish any hostility, and did not permit and did not prohibit, and did not know, and did not refer the knowledge of what was doubtful upon him, to Allah^{-azwj}.

فَهَذَا نَاجٍ وَ هَذِهِ الطَّبَقَةُ بَيْنَ الْمُؤْمِنِينَ وَ بَيْنَ الْمُشْرِكِينَ هُمْ أَعْظَمُ النَّاسِ وَ جُلُهَا وَ هُمْ أَصْحَابُ الْحِسَابِ وَ الْمَوَازِينِ وَ الْأَعْرَافِ

So, this one will attain salvation, and this is a layer between the Momineen and the Mushrikeen. They are the greatest of the people, and the majestic ones, and they are people of the Reckoning, and the Scale, and the heights.

وَ الْجَهَنَّمِيُّونَ الَّذِينَ يَشْفَعُ لَهُمُ الْأَنْبِيَاءُ وَ الْمَلَائِكَةُ وَ الْمُؤْمِنُونَ وَ يُخْرَجُونَ مِنَ النَّارِ فَيَسْمُونَ الْجَهَنَّمِيِّينَ

The 'Hell-dwellers' (Jahannamiyoun) are those who would be interceded for by the Prophets^{-as}, and the Angels and the Momineen^{-asws}, and they would be exiting from the Fire, so they would name as 'Hell-dwellers' (in the Paradise).

فَأَمَّا الْمُؤْمِنُونَ فَيُنَجَّوْنَ وَ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ وَ إِنَّمَا الْحِسَابُ عَلَى أَهْلِ هَذِهِ الصِّفَاتِ بَيْنَ الْمُؤْمِنِينَ وَ الْمُشْرِكِينَ وَ الْمُؤَلَّفَةِ قُلُوبِهِمْ وَ الْمُفْتَرِفَةِ وَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا

As for the Momineen, so they would be attaining salvation and entering the Paradise without any Reckoning, and rather the Reckoning is upon the people of this description, between the Momineen and the Mushrikeen, and the ones whose hearts are inclined to, and the perpetrators, and those who **mingling one righteous deed and another evil one**. [9:102].

وَ الْمُسْتَضْعَفِينَ الَّذِينَ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا لَا يَسْتَطِيعُونَ حِيلَةَ الْكُفْرِ وَ الشِّرْكِ وَ لَا يُحْسِنُونَ أَنْ يَنْصِبُوا وَ لَا يَهْتَدُونَ سَبِيلًا إِلَى أَنْ يَكُونُوا مُؤْمِنِينَ عَارِفِينَ فَهُمْ أَصْحَابُ الْأَعْرَافِ

And the weak ones, those, **not being capable of dodging (Kufr) nor being guided to a Way [4:98]**. They are not capable of dodging the Kufr, and the Shirk nor are they good to be installed, nor are they guided to a way to become Momineen, recognisers. So, they are the companions of the Heights.

وَ هَؤُلَاءِ كُلُّهُمْ لِلَّهِ فِيهِمْ الْمَشِيئَةُ إِنْ أَدْخَلَ أَحَدَهُمُ النَّارَ فَيَدْنِيهِ وَ إِنْ تَجَاوَزَ عَنْهُ فَيرحمته

And they, all of the, there is the Desire of Allah^{-azwj} regarding them. If He^{-azwj} Enters one of them into the Fire it would be due to his sin, and if He^{-azwj} Overlooks (his sins) from him, it would be due to His^{-azwj} Mercy'.

فُلْتُ أ يَدْخُلُ النَّارَ الْمُؤْمِنُ الْعَارِفُ الدَّاعِي قَالَ لَا فُلْتُ أ يَدْخُلُ الْجَنَّةَ مَنْ لَا يَعْرِفُ إِمَامَهُ قَالَ لَا إِلَّا أَنْ يَشَاءَ اللَّهُ فُلْتُ أ يَدْخُلُ النَّارَ إِلَّا كَافِرٌ أَوْ مُشْرِكٌ قَالَ لَا يَدْخُلُ النَّارَ إِلَّا كَافِرٌ إِلَّا أَنْ يَشَاءَ اللَّهُ

I^{ra} said, 'Will the Momineen, the recogniser of the caller, enter the Fire?' He^{-asws} said: 'No'. I^{ra} said, 'Will he enter the Paradise, one who does not recognise the Imamate?' He^{-asws} said: 'No, except if Allah^{-azwj} do Desires'. I^{ra} said, 'Will anyone enter the Fire except a Kafir or a Mushrik?' He^{-asws} said: 'No one will enter the Fire except a Kafir, except if Allah^{-azwj} so Desires'.

فُلْتُ فَمَنْ لَقِيَ اللَّهَ مُؤْمِنًا عَارِفًا بِإِمَامِهِ مُطِيعًا لَهُ أ مِنْ أَهْلِ الْجَنَّةِ هُوَ قَالَ نَعَمْ إِذَا لَقِيَ اللَّهَ وَ هُوَ مُؤْمِنٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ

I^{ra} said, 'So the one who meets Allah^{-azwj} as a Momin, having recognised his Imam^{-asws}, being obedient to him^{-asws}, would he be from the people of the Paradise?' He^{-asws} said: 'Yes, when he meets Allah^{-azwj} and he is a Momin. Allah^{-azwj} Mighty and Majestic Said: **And those who are believing and doing righteous deeds, [2:82] Those who are believing and they were fearing [10:63] Those who are believing and are not mixing their Eman with injustice. [6:82]**.

فُلْتُ فَمَنْ لَقِيَ اللَّهَ مِنْهُمْ عَلَى الْكِبَائِرِ قَالَ هُوَ فِي مَشِيئِهِ إِنْ عَدَّ بِهِ فَيَدْنِيهِ وَ إِنْ تَجَاوَزَ عَنْهُ فَيرحمته

I^{-ra} said, 'So the one from them who meets Allah^{-azwj} upon the major sins?' He^{-asws} said: 'He would be in His^{-azwj} Desire. If He^{-azwj} Punishes him, it would be due to his sins, and if He^{-azwj} Overlooks from him, it would be due to His^{-azwj} Mercy'.

قُلْتُ فَيَدْخُلُهُ النَّارُ وَ هُوَ مُؤْمِنٌ قَالَ نَعَمْ بِدَنْبِهِ لِأَنَّهُ لَيْسَ مِنَ الْمُؤْمِنِينَ الَّذِينَ عَنَى أَنَّهُ لَهُمْ وَلِيٌّ وَ أَنَّهُ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ هُمُ الْمُؤْمِنُونَ الَّذِينَ يَتَّقُونَ اللَّهَ وَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ وَ الَّذِينَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ.

I^{-ra} said, 'So he would enter the Fire and he is a Momin?' He^{-asws} said: 'Yes, due to his sins, because he isn't from the Momineen, those He^{-azwj} Meant, that they are His^{-azwj} friends, and that **there would neither be fear upon them nor would they be grieving [10:62]**. They are Momineen, those who feared Allah^{-azwj}, and those who are **doing righteous deeds, [2:82]** and those who **are not mixing their Eman with injustice. [6:82]**'.

وَ عَنْ أَبَانَ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَبَا ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادَ يَقُولُونَ إِنَّا لَنُعُودُ عِنْدَ رَسُولِ اللَّهِ ص مَا مَعَنَا غَيْرُنَا إِذَا رَهَطَ مِنَ الْمُهَاجِرِينَ كُلِّهِمْ بِدَرِيئُونَ

And from Aban, from Suleym Bin Qays who said,

'I heard Abu Zarr^{-ra}, and Salman^{-ra}, and Al-Miqdad^{-ra} saying, 'We^{-ra} were seated in the presence of Rasool-Allah^{-saww}, there was no one else other than us^{-asws}, when a group of the Emigrants, all of the participants of (battle of) Badr, (passed by).

فَقَالَ رَسُولُ اللَّهِ ص تَفَرَّقَ أُمَّتِي بَعْدِي ثَلَاثَ فِرَقٍ فِرْقَةٌ عَلَى الْحَقِّ مِثْلُهُمْ كَمِثْلِ النَّهْرِ إِذَا زَادَ طَيِّبًا وَ جَوَدَةً إِيمَانُهُمْ هَذَا أَحَدُ الثَّلَاثَةِ

Rasool-Allah^{-saww} said: 'My^{-saww} community will be dividing after me^{-saww} into three sects. A sect would be upon the truth. Their example is like an example of the gold. Every time it is hit upon the fire, it increases in goodness and quality. Their Imam is one of the three.

وَ فِرْقَةٌ أَهْلُ بَاطِلٍ مِثْلُهُمْ كَمِثْلِ الْحَدِيدِ كُلَّمَا أُدْخِلْتُهُ النَّارَ اِزْدَادَ حَبْنًا وَ نَشَأَ إِيمَانُهُمْ هَذَا أَحَدُ الثَّلَاثَةِ

And a sect of the people of falsehood. Their example is like an example of the iron. Every time it enters the fire, increases in wickedness and stench. Their Imam is this one of the three.

وَ فِرْقَةٌ مُدْبِدِينَ ضَلَالًا لَا إِلَى هَؤُلَاءِ وَ لَا إِلَى هَؤُلَاءِ إِيمَانُهُمْ هَذَا أَحَدُ الثَّلَاثَةِ

And a sect of the **neither towards these ones nor towards those; [4:143]**. Their imam is this one of the three'.

فَسَأَلْتُهُمْ عَنِ الثَّلَاثَةِ فَقَالُوا إِيمَانُ الْحَقِّ وَ الْهُدَى عَلِيُّ بْنُ أَبِي طَالِبٍ وَ سَعْدُ إِيمَانُ الْمُدْبِدِينَ وَ حَرَصْتُ أَنْ يُسْمُوا لِي الثَّلَاثَ فَأَبَوْا عَلَيَّ وَ عَرَضُوا لِي حَتَّى عَرَفْتُ مَنْ يَعْنُونَ.

I (Suleym) asked them^{-ra} about the three. They^{-ra} said, 'The Imam^{-asws} of the truth and the guidance is Ali^{-asws} Bin Abu Talib^{-asws}, and Sa'ad is imam of the wavering ones'. And I eager for

them^{-ra} to name for me the third, but they^{-ra} refused unto me and they^{-ra} turned away from me, until I recognise the one they^{-ra} meant".¹²

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن فضال، عن علي بن عقبة، عن أبيه، قال: قال لي أبو عبد الله (عليه السلام): «يا عقبة، لا يقبل الله من العباد يوم القيامة إلا هذا الأمر الذي أنتم عليه، و ما بين أحدكم و بين أن يرى ما تقر به عينه إلا أن تبلغ نفسه إلى هذه». ثم أهوى بيده إلى الوريد، ثم اتكأ.

Muhammad Bin Yaquob, from A number of our companions, from Sahl Bin Ziyad, from Ibn Fazal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah^{-asws} said to me: 'O Uqba! Allah^{-azwj} will not Accept (anything) from the servant on the Day of Judgement except this matter (Al-Wilayah) which you are upon, and what is between one of you and between what would delight his eyes except that his soul reaches up to here'. Then he^{-asws} extended his^{-asws} hand to the jugular (vein). Then he^{-asws} reclined.

و كان معي المعلی فغمزني أن أسأله، فقلت: يا بن رسول الله، فإذا بلغت نفسه هذه، أي شيء يرى؟ فقلت له بضع عشرة مرة: أي شيء؟ فقال في كلها: «يرى»، و لا يزيد عليها، ثم جلس في آخرها، فقال: «يا عقبة». فقلت: لبيك و سعديك. فقال: «أبيت إلا أن تعلم؟» فقلت: نعم- يا بن رسول الله- إنما ديني مع دينك، فإذا ذهب ديني كان ذلك، كيف لي بك- يا بن رسول الله- كل ساعة؟ و بكيت، فرق لي، فقال: «يراهما، و الله». فقلت: بأبي و أمي، من هما؟ قال: «ذلك رسول الله (صلى الله عليه و آله)، و علي (عليه السلام)- يا عقبة- لن تموت نفس مؤمنة أبدا حتى تراهما».

And with me was Al-Moala, so he winked at me that I should ask him^{-asws}. So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! So when his soul reaches over here, which thing does one see?' So I said to him^{-asws} some ten times, 'Which thing?' So he^{-asws} said to me: 'One sees'. And he^{-asws} did not elaborate on it. Then he^{-asws} sat at the end of it, so he^{-asws} said: 'O Uqba!' So I said, 'At your^{-asws} service, and disposal!' So he^{-asws} said: 'You only want to learn?' So I said, 'Yes – O son^{-asws} of Rasool-Allah^{-saww} – but rather my Religion is with your^{-asws} Religion. If my Religion goes, how (bad) that would be. How would I be with you^{-asws} – O son^{-asws} of Rasool-Allah^{-saww} – at that time?' And I cried, so he^{-asws} feared for me, so he^{-asws} said: 'He sees both of them^{-asws}, by Allah^{-azwj}!' So I said, 'May my father and my mother be sacrificed for you^{-asws}, who both?' He^{-asws} said: 'That is Rasool-Allah^{-saww}, and Ali^{-asws} – O Uqba – a soul of a Believer never dies ever until he sees them both^{-asws}'.

قلت: فإذا نظر إليهما المؤمن، أ يرجع إلى الدنيا؟ فقال: «لا، يمضي أمامه، إذا نظر إليهما». فقلت له: بقولان شيئاً؟ قال: «نعم، يدخلان جميعاً على المؤمن، فيجلس رسول الله (صلى الله عليه و آله) عند رأسه، و علي (عليه السلام) عند رجله، فيكب عليه رسول الله (صلى الله عليه و آله)، فيقول: يا ولي- الله، أبشر، أنا رسول الله، إني خير لك مما تركت من الدنيا. ثم ينهض رسول الله (صلى الله عليه و آله) فيقوم علي (عليه السلام) حتى يكب عليه، فيقول: يا ولي الله، أبشر أنا علي بن أبي طالب الذي كنت تحب أما لأنفنعك».

I said, 'So when the Believer looks at them^{-asws}, does he return to the world?' So he^{-asws} said: 'No! He passes away before it, when he looks at both of them^{-asws}'. So I said to him^{-asws}, 'Do they both^{-asws} say anything?' He^{-asws} said: 'Yes! They both come up to the Believer together. Rasool-Allah^{-saww} sits by his head, and Ali^{-asws} by his feet. So Rasool-Allah^{-saww} addresses him saying: 'O friend of Allah^{-azwj}! Receive good news, I^{-saww} am Rasool-Allah^{-saww}. I^{-saww} am better for you than what you have left from the world'. Then Rasool-Allah^{-saww} rises, so Ali^{-asws} stands

¹² Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 1 H 22

up until he^{-asws} addresses him saying: 'O friend of Allah^{-azwj}! Receive good news, I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws} whom you used to love, and it would be of benefit for you'.

ثم قال: «إن هذا في كتاب الله عز و جل». فقلت: أين - جعلني الله فداك - هذا من كتاب الله؟ قال: «في يونس، قول الله عز و جل ها هنا: الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ».

Then he^{-asws} said: 'This is in the Book of Allah^{-azwj} Mighty and Majestic'. So I said, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws} – this is from the Book of Allah^{-azwj}? He^{-asws} said: 'In (Surah) Yunus^{-as}, the Words of Allah^{-azwj} Mighty and Majestic over here **[10:63] Those who had believed and were pious [10:64] 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**'.¹³

People of the reckoning and the intercession

يُحَاسِبُونَ، مِنْهُمْ مَنْ يَغْفِرُ لَهُ وَيَدْخُلُهُ الْجَنَّةَ بِالْإِقْرَارِ وَالتَّوْحِيدِ، وَمِنْهُمْ مَنْ يَعْذِبُ فِي النَّارِ ثُمَّ يَشْفَعُ لَهُ الْمَلَائِكَةُ وَالأَنْبِيَاءُ وَالمُؤْمِنُونَ، فَيُخْرَجُونَ مِنَ النَّارِ وَيَدْخُلُونَ الْجَنَّةَ فَيَسْمُونَ فِيهَا (الْجَهَنَّمِيِّينَ) مِنْهُمْ أَصْحَابُ الإِقْرَارِ، وَليست الموازين وَالحساب إلا عليهم، لأن أولياء الله العارفين لله ورسوله والحجة في أرضه وشهادته على خلقه المقربين لهم المطيعين لهم يدخلون الجنة بغير حساب، والمعاندين لهم المنذرين المكابرين المناصبين أعداء الله يدخلون النار بغير حساب. وأما ما بين هذين، فهم جل الناس وهم أصحاب الموازين والحساب والشفاعة.

They will be reckoned with. Among them will be the one for whom will be Forgiveness and he will be Made to enter the Paradise, due to their acceptance and the Oneness of Allah^{-azwj}, and among them will be the one who will be Punished in the Fire, then there will be intercession for him from the Angels, and the Prophets^{-as} and the Believers. They will be taken out from the Fire and will be made to enter the Paradise. Therein they will be called Hell-dwellers, among whom will be people who accepted, and there is no Scale set up and the Reckoning except for them, because the friends of Allah^{-azwj}, the ones who recognised Allah^{-azwj} (A'arifeen), and friends of His^{-azwj} Messenger^{-sawww}, and the Proofs^{-asws} on His^{-azwj} earth and witnesses over His^{-azwj} creation, those who accepted them^{-asws} and obeyed them^{-asws}, will be entering the Paradise without reckoning. And the obstinate to whom the Warners warned, and the arrogant and the *Naasibis*, the enemies of Allah^{-azwj} will be entering the Fire without Reckoning. But, as for those that are in between these, and they are most of the people, and they are the people of the Scale, and the Reckoning, and the Intercession' (an extract).¹⁴

The Monk pays allegiance to Amir Al-Momineen^{-asws}

ثم قال: يا أمير المؤمنين، ابسط يدك أبايعك، فلاني أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله وأشهد أنك خليفة رسول الله في أمته ووصيه وشاهده على خلقه وحجته في أرضه، وإن الإسلام دين الله وإني أبرء من كل دين خالف دين الإسلام، فإنه دين الله الذي اصطفاه لنفسه ورضيه لأوليائه، وإنه دين عيسى بن مريم ومن كان قبله من أنبياء الله ورسله، وهو الذي دان به من مضى من آبائي. وإني أتولاك وأتولى أوليائك، وأبرء من عدوك وأتولى الأحد عشر الأئمة من ولدك وأبرء من عدوهم ومن خالفهم وبرء منهم وادعى حقهم وظلمهم من الأولين والآخرين. ثم تناول يده وباعه.

Then he said, 'O Amir Al-Momineen^{-asws}, extend your^{-asws} hand so I can give allegiance to you, for I testify that there is no god except Allah^{-azwj}, and I testify that Muhammad^{-sawww} is His^{-azwj}

الكافي 3: 128 / 1¹³

14

كتاب سليم بن قيس الهلالي، ج2، ص: 612

servant and His^{-azwj} Messenger^{-saww}, and I testify that you^{-asws} are the Caliph of the Messenger of Allah^{-saww} in his^{-saww} community, and are his^{-saww} successor^{-asws}, and his^{-saww} witness over His^{-azwj} earth and Proof in His^{-azwj} earth, and that Islam is the religion of Allah^{-azwj} and I distance myself from every religion that is different to the Religion of Islam, for it is the Religion that Allah^{-azwj} has Chosen Himself^{-azwj} and is Pleased with it for His^{-azwj} Guardians, and it is the Religion of Isa^{-as} Bin Maryam^{-as} and the ones before him^{-as} from the Prophets^{-as} and the Messengers^{-as}. And this is what the ones who have passed from my forefathers had made it to be their Religion. And I hereby befriend you^{-asws} and your^{-asws} friends, and distance myself from your^{-asws} enemies and befriend the eleven Imams^{-asws} from your^{-asws} children, and distance myself from their^{-asws} enemies and from the ones who oppose them^{-asws}, and distance myself from those who claimed their^{-asws} rights, and oppressed them, be they from the former ones or the later ones. Then he took his^{-asws} hand and gave allegiance to him^{-asws}.

فحمد الله أمير المؤمنين عليه السلام وأثنى عليه وقال: (الحمد لله الذي لو شاء لم تختلف الأمة ولم تفترق، والحمد لله الذي لم ينسني ولم يضع أمري ولم يخمل ذكري عنده وعند أوليائه إذ صغر وخمل ذكر أولياء الشيطان وحزبه).

So, Amir Al-Momineen^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, and said: 'Praise be to the One^{-azwj} Who, had He^{-azwj} Desired as such, there would have been no differences in the community nor would it have been separated (into sects), and Praise be to Allah^{-azwj} Who did not Forget me^{-asws} or let my^{-asws} affairs go to waste, and did not Hide my^{-asws} remembrance with Him^{-azwj} or His^{-azwj} Friends, even a little, and Hid the remembrance of the friends of the Satan^{-la} and his^{-la} group (an extract).¹⁵