

**'Grieving and rejoicing in the love of Ahl Al-Bayt<sup>-asws</sup>'**

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### Abbreviations:

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Aja Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

## 'Grieving and rejoicing in the love of Ahl Al-Bayt'-asws'

### Summary:

Grieving and rejoicing in the love of Ahl Al-Bayt'-asws is from the Ibadah (acts of worship). The wailing and crying out of love of Ahl Al-Bayt'-asws alone or in gatherings is better understood than the rejoicing, as rejoicing sometimes gets mixed-up with an act or actions which are abhorred by Allah<sup>-azwj</sup>, therefore celebrations become unholy. For the rejoicing, a Hadith is presented, usually confining it to the auspicious days (i.e., Eid days) but its scope is much broader and encompasses all time of the year. The Hadith, cited below, comes from two Ahadith sources (Ahadith in full, are cited in the Appendix I):

يَا ابْنَ شَبِيْبٍ إِنْ سَرَّكَ أَنْ تَكُونَ مَعَنَا فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَانِ فَاحْزِنْ لِحُزْنِنَا وَ افْرَحْ لِفَرْحِنَا وَ عَلَيْنَاكَ بِوَلَاتِنَا فَلَوْ أَنَّ رَجُلًا تَوَلَّى حَجْرًا لَحَسَرَهُ اللَّهُ مَعَهُ يَوْمَ الْقِيَامَةِ.

O Ibn Shabeeb! If it cheers you to be with us<sup>-asws</sup> in the lofty levels from the Garden, then grieve at our<sup>-asws</sup> grief and rejoice for our<sup>-asws</sup> joy (what makes us<sup>-asws</sup> pleased), and upon you is to be with our<sup>-asws</sup> Wilayah. If a man were to befriend a rock, Allah<sup>-azwj</sup> would Resurrect him with it on the Day of Qiyamah” (An extract, see the complete Hadith in the Appendix I).<sup>1</sup>

The scope of the above Hadith covers not just Eid days but is applicable on each day of our lives, so all acts of our worship and behaviour should please Ahl Al-Bayt'-asws being conducted in accordance with their<sup>-asws</sup> Sunnah and without assuming that they<sup>-asws</sup> only rejoice on the Eid days. Let's first review what Pleases Allah<sup>-azwj</sup> so the same will be the cause of rejoicing for the Ahl Al-Bayt'-asws,

عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحْفَى أَرْبَعَةَ فِي أَرْبَعَةٍ أَحْفَى رِضَاهُ فِي طَاعَتِهِ فَلَا تَسْتَضَعِرَنَّ شَيْئًا مِنْ طَاعَتِهِ فُرْتَمًا وَافَقَ رِضَاهُ وَ أَنْتَ لَا تَعْلَمُ

Amir Al-Momineen<sup>-asws</sup> (Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>) says: Allah<sup>-azwj</sup> has Hidden His<sup>-azwj</sup> Pleasure in obedience to Him<sup>-azwj</sup>, so do not be belittling anything from obedience to Him<sup>-azwj</sup>. Perhaps it will be in accordance with His<sup>-azwj</sup> Pleasure and you do not know (an extract, see the Hadith in Appendix II)

In another Hadith:

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع رَحِمَ اللَّهُ شِبَعَتَنَا شِبَعَتَنَا وَ اللَّهُ هُمْ الْمُؤْمِنُونَ فَقَدْ وَ اللَّهُ شَرَكُونَا فِي الْمُصِيبَةِ بِطُولِ الْحُزْنِ وَ الْحَسْرَةِ.

<sup>1</sup> Bihar Al-Anwaar – V 44, The book of History – Al-Hassan<sup>-asws</sup>, Ch 34 H 23

Then Abu Abdullah<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on our<sup>-asws</sup> Shias. By Allah<sup>-azwj</sup>! Our<sup>-asws</sup> Shias, they are the Momineen for, by Allah<sup>-azwj</sup>, they have participated with us<sup>-asws</sup> in the difficulties with prolonged grief and regret'.<sup>2</sup>

Therefore, all intentions, supplications, acts of worship in the obedience of Ahl Al-Bayt<sup>-asws</sup> will result in their<sup>-asws</sup> pleasure (rejoicing).

The next question is, how to find those acts which would please Ahl Al-Bayt<sup>-asws</sup>?

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي إِسْمَاعِيلَ بْنِ إِسْحَاقَ الْأَزْدِيِّ عَنْ أَبِي عُثْمَانَ الْعَبْدِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا قَوْلَ إِلَّا بِعَمَلٍ وَلَا قَوْلَ وَلَا عَمَلَ إِلَّا بِنِيَّةٍ وَلَا بِإِصَابَةِ السُّنَّةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Ismail Ibrahim Bin Is'haq Al Azdy, from Abu Usman Al Abady, from;

(Imam) Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There is no word except with the deed, and there is neither a word nor a deed except with an intention, and there is neither a word nor a deed nor an intention except with attaining the Sunnah'.<sup>3</sup>

وَقَالَ ع... وَكُلُّ يَوْمٍ لَا [نَعْصِي اللَّهَ] يُعْصَى اللَّهُ فِيهِ فَهُوَ يَوْمٌ عِيدٍ [عِيدًا]

Also, (Amir Al-Momineen<sup>-asws</sup>) said: Every day in which we do not disobey Allah<sup>-azwj</sup>, to it is a day of Eid". (an extract)<sup>4</sup>

Hence, we need to try to observe the Sunnah (traditions) of Holy Ahl Al-Bayt<sup>-asws</sup>, if one extends his wailing and enters in the time frame of an auspicious eve (as evening is before the day), so that person may not be criticised by quoting the above Hadith 'rejoice for our<sup>-asws</sup> joy (what makes us<sup>-asws</sup> pleased)', for example, Amir Al-Momineen<sup>-asws</sup> continued with the grieving for a very prolonged time, until someone said to him<sup>-asws</sup>:

وَقِيلَ لَهُ ع لَوْ غَيَّرْتَ شَيْبَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ ع الْحِضَابُ زِينَةٌ وَنَحْنُ قَوْمٌ فِي مُصِيبَةٍ [بِرَسُولِ اللَّهِ ص] يُرِيدُ وَفَاةَ رَسُولِ اللَّهِ ص

It was said to him<sup>-asws</sup> (Imam Ali<sup>-asws</sup>), 'If you<sup>-asws</sup> would change (dye) your<sup>-asws</sup> grey-hair O Amir Al-Momineen<sup>-asws</sup>!' He<sup>-asws</sup> (Imam Ali<sup>-asws</sup>) said: 'The dyeing is an adornment and we<sup>-asws</sup> are a people in calamity' – intending (martyrdom) of Rasool-Allah<sup>-saww</sup> by it'.<sup>5</sup>

<sup>2</sup> Bihar Al-Anwaar – V 43, The book of History – Fatima Al-Zahra<sup>-asws</sup>, Ch 8 H 7

<sup>3</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 9

<sup>4</sup> Nahj Al Balagah – Saying 428

<sup>5</sup> Nahj Al Balagah – Saying 473

## King Al-Najjashy sat on the floor after receiving the news of Victory at Badr

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أُرْسِلَ النَّجَّاشِيُّ إِلَى جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ أَصْحَابِهِ فَدَخَلُوا عَلَيْهِ وَ هُوَ فِي بَيْتٍ لَهُ جَالِسٌ عَلَى التُّرَابِ وَ عَلَيْهِ خُلُقَانُ اللَّيَابِ قَالَ فَقَالَ جَعْفَرٌ (عليه السلام) فَأَشْفَقْنَا مِنْهُ حِينَ رَأَيْنَاهُ عَلَى تِلْكَ الْحَالِ

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, from;

Abu Abdullah<sup>-asws</sup> says: 'Al-Najjashy sent for Ja'far<sup>-as</sup> Bin Abu Talib<sup>-as</sup> and his<sup>-as</sup> companions. So, they came over to him and he was in a chamber of his, seated upon the floor, and upon him were two threadbare clothes. Ja'far<sup>-as</sup> said: 'We felt compassion from it when we saw him to be upon that state.

فَلَمَّا رَأَى مَا بِنَا وَ تَغَيَّرَ وَجْهُنَا قَالَ الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ مُحَمَّدًا وَ أَقْرَبَ عَيْنَهُ أَلَّا أُبَيِّرْتُمْ فَقُلْتُ بَلَى أَيُّهَا الْمَلِكُ

When he saw what (reaction) was with us and the changing of our faces, he said, 'The Praise is for Allah<sup>-azwj</sup> Who Granted victory to (Prophet) Muhammad<sup>-saww</sup> and Delighted his<sup>-saww</sup> eyes. Shall I give you glad tidings?' So I<sup>-as</sup> said, 'Yes, O king'.

فَقَالَ إِنَّهُ جَاءَنِي السَّاعَةَ مِنْ نَحْوِ أَرْضِكُمْ عَيْنٌ مِنْ عُيُونِ هُنَاكَ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ نَصَرَ نَبِيَّ مُحَمَّدًا (صلى الله عليه وآله) وَ أَهْلَكَ عَدُوَّهُ وَ أُسْرَ فُلَانٍ وَ فُلَانٍ وَ فُلَانٌ اتَّقُوا بِوَادٍ يُقَالُ لَهُ بَدْرٌ كَثِيرِ الْأَرَكَ لِكَأَنِّي أَنْظُرُ إِلَيْهِ حَيْثُ كُنْتُ أُرْعَى لِسَيْدِي هُنَاكَ وَ هُوَ رَجُلٌ مِنْ بَنِي ضَمْرَةَ

He (Al-Najjashy) said, '(News) has come to me this moment from around your land, by a spy from the spies over there, informing me that Allah<sup>-azwj</sup> Mighty and Majestic has Granted victory to His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> and Destroyed his<sup>-saww</sup> enemies, and Made captives of so and so, and so and so, when they met (in battle) in a valley of a lot of bushes of Al-Arak called Badr. It is as if I am looking at it where I used to be a shepherd for my master over there, and he was a man from the Clan of Zamra'.

فَقَالَ لَهُ جَعْفَرُ أَيُّهَا الْمَلِكُ فَمَا لِي أَرَاكَ جَالِسًا عَلَى التُّرَابِ وَ عَلَيْنِكَ هَذِهِ الْخُلُقَانُ فَقَالَ لَهُ يَا جَعْفَرُ إِنَّا نَجِدُ فِيمَا أَنْزَلَ اللَّهُ عَلَى عِيسَى (عليه السلام) أَنَّ مِنْ حَقِّ اللَّهِ عَلَى عِبَادِهِ أَنْ يُجَادُوا لَهُ تَوَاضِعًا عِنْدَ مَا يُجَادَتْ لَهُمْ مِنْ نِعْمَةٍ فَلَمَّا أَخَذْتُ اللَّهَ عَزَّ وَ جَلَّ لِي نِعْمَةً بِمُحَمَّدٍ (صلى الله عليه وآله) أَخَذْتُ لِلَّهِ هَذَا التَّوَاضِعَ

Ja'far<sup>-as</sup> Bin Abu Talib<sup>-as</sup> said to him: 'O king! What is the matter that I see you to be seated upon the dust, and upon you are these two threadbare (clothes)?' He (Al-Najjashy) said to him<sup>-as</sup>, 'O Ja'far<sup>-as</sup>! We found among what Allah<sup>-azwj</sup> Revealed unto Isa<sup>-as</sup> that: 'It is from a Right of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> servants that he should be humble to Him<sup>-azwj</sup> during whatever new Bounties He<sup>-azwj</sup> Gives to them. Therefore, when Allah<sup>-azwj</sup> Mighty and Majestic Granted a new Bounty to me being (news of victory) of Muhammad<sup>-saww</sup>, I put on these (threadbare clothes) for the humbleness'.

فَلَمَّا بَلَغَ النَّبِيُّ (صلى الله عليه وآله) قَالَ لِأَصْحَابِهِ إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةً فَتَصَدَّقُوا بِرِزْقِكُمْ اللَّهُ وَإِنَّ التَّوَّاضِعَ يَزِيدُ صَاحِبَهُ رِفْعَةً فَتَوَاضَعُوا بِرِزْقِكُمْ اللَّهُ وَإِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزًّا فَاعْفُوا بِرِزْقِكُمْ اللَّهُ .

So, when it (news of Al-Najjashy) reached the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'The charity increases its performer by a lot, therefore give charity, Allah<sup>-azwj</sup> will have Mercy on you; and that the humbleness increases its performer by elevation (of status), therefore be humble, Allah<sup>-azwj</sup> will Elevate you; and that the pardoning increases its performer in honour, therefore be forgiving, Allah<sup>-azwj</sup> will Honour you'.<sup>6</sup>

### The Gatherings of Obedience:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَّاءِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ عَبَّادِ بْنِ كَثِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِيَّيْ مَرَرْتُ بِقَاصٍ يَفْصُ وَ هُوَ يَتَوَلَّى هَذَا الْمَجْلِسَ الَّذِي لَا يَشْتَقِي بِهِ جَلِيسٌ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عِ هَيْهَاتَ هَيْهَاتَ أَحْطَأْتُ أَسْتَأْهِمُ الْخُفْرَةَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ سِوَى الْكَاتِبِينَ فَإِذَا مَرُّوا بِقَوْمٍ يَدْكُرُونَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ قَالُوا قِفُوا فَقَدْ أَصَبْتُمْ حَاجَتَكُمْ فَيَجْلِسُونَ فَيَتَفَقَّهُونَ مَعَهُمْ فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ وَ شَهِدُوا حَنَائِزَهُمْ وَ تَعَاهَدُوا عَائِيَهُمْ فَذَلِكَ الْمَجْلِسُ الَّذِي لَا يَشْتَقِي بِهِ جَلِيسٌ

A number of our people have narrated from Sahl ibn Ziyad from Al-Washsha' from Mansur ibn Yunus from 'Abbad ibn Kathir who has said the following:

'I said to Abu Abd Allah<sup>-asws</sup>, 'Once I passed by a storyteller who was telling stories and he was saying, 'This is a gathering whose attendants do not suffer wickedness.' The narrator has said that Abu Abd Allah<sup>-asws</sup> then said: 'How extremely far is it from reality!' You passed by the wrong gathering. How terribly wrong is their expression! Allah<sup>-azwj</sup> has certain angels<sup>-as</sup> who visit places, and they are other than the honourable scribes.

When they (Angels<sup>-as</sup>) pass by a people, who speak of Muhammad<sup>-saww</sup> and Ale Muhammad<sup>-asws</sup>, these angels<sup>-as</sup> say: 'Stop here. You have found what you needed.' They will sit down and begin to think and understand with them. When the gathering disperses, they (Angels<sup>-as</sup>) visit their people suffering due to ill health, attend their funerals and look after those of them who are absent. That is the gathering whose attendants do not suffer wickedness.<sup>7</sup>

In another Hadith:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُبَسَّرٍ عَنْ أَبِي جَعْفَرٍ عِ قَالَ قَالَ لِي أَ تَخْلُونَ وَ تَتَحَدَّثُونَ وَ تَقُولُونَ مَا شِئْتُمْ فَقُلْتُ إِي وَ اللَّهِ إِيَّا لَنَخْلُو وَ نَتَحَدَّثُ وَ نَقُولُ مَا شِئْنَا فَقَالَ أَمَا وَ اللَّهِ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَمَا وَ اللَّهِ إِيَّيْ لِأَجْبُ بِرِزْقِكُمْ وَ أَرْوَاحِكُمْ وَ إِنْكُمْ عَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُوا بِوَجْهِ وَ اجْتِهَادٍ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed from ibn Faddal from ibn Muskan from Muyassir who has said:

<sup>6</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 59 H 1

<sup>7</sup> Al-Kafi, vol, 2, H. 2111 Ch. 77 h 3 187 : ص 2 : ج الكافي

‘Once Abu Jafar<sup>-asws</sup> asked me: ‘Do you hold private ‘Majalis’ gatherings wherein you say whatever you want (without having to observe dissimulation<sup>8</sup>)?’ I said, ‘Yes, I swear by Allah<sup>-azwj</sup>, we hold private ‘Majalis’ gatherings and say whatever we like to say (in praise of Mohammed<sup>-saww</sup> and his family<sup>-asws</sup>).’

The Imam<sup>-asws</sup> said: ‘I swear by Allah<sup>-azwj</sup>, I<sup>-asws</sup> wish I<sup>-asws</sup> could be with you at such ‘Majalis’ gatherings. I swear by Allah<sup>-azwj</sup>, I<sup>-asws</sup> love your fragrance and your spirits. You, certainly, follow the religion of Allah<sup>-azwj</sup>, and the religion of the angels<sup>-as</sup>. Pay attention to restraining from the worldly attractions and assist yourselves with striving hard in (good) work.’<sup>9</sup>

### Gatherings of Ugly Celebrations:

عَنْهُ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَمَّا مَاتَ آدَمُ (عَلَيْهِ السَّلَامُ) وَ سَمِعَتْ بِهِ إِبْلِيسُ وَ قَابِيلُ فَاجْتَمَعَا فِي الْأَرْضِ فَجَعَلَ إِبْلِيسُ وَ قَابِيلُ الْمَعَارِفَ وَ الْمَلَاهِي سَمَائَةً بِأَدَمَ (عَلَيْهِ السَّلَامُ) فَكُلُّ مَا كَانَ فِي الْأَرْضِ مِنْ هَذَا الصَّرْبِ الَّذِي يَتَلَدُّ بِهِ النَّاسُ فَإِنَّمَا هُوَ مِنْ ذَلِكَ .

From him, from Suleyman Bin Sama’at, from Abdullah Bin Al Qasim, from Sama’at who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘When Adam<sup>-as</sup> passed away and Iblees<sup>-la</sup> and Qabeel<sup>-la</sup> both rejoiced over it, and they both<sup>-la</sup> gathered in the earth. So Iblees<sup>-la</sup> and Qabeel<sup>-la</sup> made the amusements and the musical instruments as a gloating over Adam<sup>-as</sup>. Thus, everything what was in the earth from this, the striking of which the people can get (false) pleasure with it, so rather it would be from that’.<sup>10</sup>

### Grieving rituals:

رجال الكشي أحمد بن علي بن كُثَيْبٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ سَمُونٍ وَ عُبَيْدِ اللَّهِ قَالَ: خَرَجَ أَبُو مُحَمَّدٍ ع فِي جَنَازَةِ أَبِي الْحَسَنِ ع وَ قَمِيصُهُ مَشْفُوقٌ فَكَتَبَ إِلَيْهِ أَبُو عَوْنٍ الْأَدْرَسِيُّ قِرَائَتَهُ نَجَاحَ بْنِ سَلَمَةَ مَنْ رَأَيْتَ أَوْ بَلَغَكَ مِنَ الْأَيْمَةِ شَقَّ ثَوْبُهُ فِي مِثْلِ هَذَا

(The book) ‘Rijal’ of Al Kashy – Ahmad Bin Ali Bin Kulsoom, from Is’haq Bin Muhamamd Bin Al-Hassan Bin Shamoun and someone else who said,

‘Abu Muhammad<sup>-asws</sup> went out in the funeral of Abu Al-Hassan<sup>-asws</sup>, and his<sup>-asws</sup> shirt was torn. Abu Awn Al-Abrash, a relative of Najah Bin Salama wrote to him<sup>-asws</sup>, ‘Whom have you<sup>-asws</sup> seen or reached you<sup>-asws</sup> from the Imams<sup>-asws</sup> having torn his<sup>-asws</sup> shirt like this?’

فَكَتَبَ إِلَيْهِ أَبُو مُحَمَّدٍ ع يَا أَحْمَقُ وَ مَا يُدْرِيكَ مَا هَذَا فَدَّ شَقَّ مُوسَى عَلَى هَارُونَ.

Abu Muhammad<sup>-asws</sup> wrote to him: ‘O idiot! And what would make you know what this is? Musa<sup>-as</sup> had torn (his<sup>-as</sup> shirt) upon Haroun<sup>-as</sup>’.<sup>11</sup>

<sup>8</sup> Taqeeya

<sup>9</sup> Al-Kafi, vol, 2, H. 2113, Ch. 77, h 5

<sup>10</sup> Al Kafi – V 6 – The Book of Drinks Ch 34 H 3

<sup>11</sup> Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad<sup>asws</sup>, Ch 4 H 3



A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from one our companions,

(It has been narrated) from Abu Abd Allah<sup>-asws</sup> having said: ‘Whenever you intend to perform the *Ziyarah* of Al-Husayn<sup>-asws</sup>, so perform it while you are in grief, distressed, dishevelled, dusty, hungry, thirsty, and ask him<sup>-asws</sup> for the needs, and leave from him<sup>-asws</sup> and do not take it as a homeland’.<sup>14</sup>

### Rejoicing the Success of Hereafter:

عَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْكِنْدِيِّ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي زَمَنِ مَرْوَانَ فَقَالَ مَنْ أَنْتُمْ فَقُلْنَا مِنْ أَهْلِ الْكُوفَةِ فَقَالَ مَا مِنْ بَلَدٍ مِنَ الْبُلْدَانِ أَكْثَرَ حُبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ وَلَا سِيَّمَا هَذِهِ الْعِصَابَةَ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ هَدَاكُمْ لِأَمْرِ جَهْلَةَ النَّاسِ وَ أَحْبَبْتُمُونَا وَ أَبْغَضْنَا النَّاسَ وَ اتَّبَعْتُمُونَا وَ خَالَفْنَا النَّاسَ وَ صَدَّقْتُمُونَا وَ كَذَّبْنَا النَّاسَ فَأَحْيَاكُمْ اللَّهُ مَحْيَانًا وَ أَمَاتَكُمْ [اللَّهُ] مَمَاتًا

From him, from Al-Hassan Bin Ali, from Abdullah Bin Al-Waleed Al-Kindy who said:

‘We came up to Abu Abdullah<sup>-asws</sup> during the era of Marwaan. He<sup>-asws</sup> said: ‘Who are you all?’ So, we said, ‘We are from the inhabitants of Al-Kufa’. He<sup>-asws</sup> said: ‘There is no city from the cities with more people who love us<sup>-asws</sup> than the inhabitants of Al-Kufa, and in particular this group. Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, has Guided you to a matter which the people are ignorant of, and you love us<sup>-asws</sup> whilst the people hate us<sup>-asws</sup>, and you have followed us whilst the people oppose us<sup>-asws</sup>, and you have ratified us<sup>-asws</sup> and the people have belied us<sup>-asws</sup>. So Allah<sup>-azwj</sup> has Made you to live our<sup>-asws</sup> life and Made you to die our<sup>-asws</sup> deaths.

فَأَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا يُفَرُّ اللَّهُ بِهِ عَيْنَهُ وَ أَنْ يَعْطَبَ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَذِهِ وَ أَهْوَى بِيَدِهِ إِلَى خَلْفِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رَسُولًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَتَخَنَ ذُرِّيَّتُهُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ).

I<sup>-asws</sup> hereby testify for my<sup>-asws</sup> father who<sup>-asws</sup> used to say: ‘There is nothing between you all and your seeing of what delights Allah<sup>-azwj</sup> has Kept for your eyes and your rejoicing, except for the reaching of your soul to over here’ – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> throat – ‘and Allah<sup>-azwj</sup> Mighty and Majestic has Said in His<sup>-azwj</sup> Book: “[13:38] **And certainly We sent messengers before you and gave them wives and children**”. So, we<sup>-asws</sup> are the children of the Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup>’.<sup>15</sup>

An example of rejoicing of angels is cited in the Appendix III.

### Appendix I: Grieve in our<sup>-asws</sup> grief and rejoice on our<sup>-asws</sup> rejoicing

#### First Hadith:

<sup>14</sup> Al Kafi – V 4 – The Book of Hajj Ch 234 H 2

<sup>15</sup> Al-Kafi, Vol. 8, H. 14486

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مَسْمَعٍ بْنِ عَبْدِ الْمَلِكِ كَرْدِينَ الْبَصْرِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا مَسْمَعُ أَنْتَ مِنْ أَهْلِ الْعِرَاقِ أَمَا تَأْتِي قَبْرَ الْحُسَيْنِ ع قُلْتَ لَا أَنَا رَجُلٌ مَشْهُورٌ عِنْدَ أَهْلِ الْبَصْرَةِ وَ عِنْدَنَا مَنْ يَتَّبِعُ هَوَىٰ هَذَا الْخُلَيْفَةِ وَ عَدُوْنَا كَثِيرٌ مِنْ أَهْلِ الْقَبَائِلِ مِنَ النَّصَابِ وَ غَيْرِهِمْ وَ لَسْتُ أَمَانُهُمْ أَنْ يُؤْفَعُوا خَالِي عِنْدَ وُلْدِ سُلَيْمَانَ فَيَمْتَلُونَ بِي قَالَ لِي أَمَا تَذَكُرُ مَا صُنِعَ بِهِ قُلْتَ نَعَمْ قَالَ فَتَجَزَّعُ قُلْتَ إِي وَ اللَّهُ وَ اسْتَعْبِرْ لِدَلِّكَ حَتَّىٰ يَرَىٰ أَهْلِي أَتَرَ ذَلِكَ عَلَيَّ فَأَمْتَنِعُ مِنَ الطَّعَامِ حَتَّىٰ يَسْتَبِينَ ذَلِكَ فِي وَجْهِهِ قَالَ رَحِمَ اللَّهُ دَعَمَتَكَ- أَمَا إِنَّكَ مِنَ الَّذِينَ يُعْدُونَ مِنْ أَهْلِ الْحَرْجِ لَنَا وَ الَّذِينَ يُفْرَحُونَ لِمَرْحَنَا وَ يُجَزُّونَ لِحَزْنِنَا وَ يَخَافُونَ لِحَزْنِنَا وَ يَأْمَنُونَ إِذَا أَمِنَّا أَمَا إِنَّكَ سَتَرَىٰ عِنْدَ مَوْتِكَ حُضُورَ آبَائِي لَكَ- وَ وَصِيَّتُهُمْ مَلَكَ الْمَوْتِ بِكَ وَ مَا يُلْفُونَكَ بِهِ مِنَ الْبِشَارَةِ أَفْضَلُ وَ لَمَلَكَ الْمَوْتِ أَرَىٰ عَلَيْكَ وَ أَشَدُّ رَحْمَةً لَكَ مِنَ الْأُمِّ الشَّقِيْقَةِ عَلَىٰ وَلَدِهَا قَالَ ثُمَّ اسْتَعْبِرَ وَ اسْتَعْبِرْتُ مَعَهُ- فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ خَلْفِهِ بِالرَّحْمَةِ وَ حَصَّنَا أَهْلَ الْبَيْتِ بِالرَّحْمَةِ يَا مَسْمَعُ إِنَّ الْأَرْضَ وَ السَّمَاءَ لَتَبْكِي مِنْهُ قَبْلَ أَمِيرِ الْمُؤْمِنِينَ ع رَحْمَةً لَنَا وَ مَا بَكَى لَنَا مِنَ الْمَلَائِكَةِ أَكْثَرُ- وَ مَا رَفَأَتْ دُمُوعُ الْمَلَائِكَةِ مِنْهُ قَبْلُنَا وَ مَا بَكَى أَحَدٌ رَحْمَةً لَنَا وَ لِمَا لَقِينَا إِلَّا رَحْمَةَ اللَّهِ- قَبْلَ أَنْ تُخْرِجَ الدَّمْعَ مِنْ عَيْنَيْهِ فَإِذَا سَأَلْتَ دُمُوعَهُ عَلَىٰ خَدَيْهِ فَلَوْ أَنَّ قَطْرَةً مِنْ دُمُوعِهِ سَقَطَتْ فِي جَهَنَّمَ لَأَطْفَأَتْ حَرَّهَا حَتَّىٰ لَا يُوجَدَ لَهَا حَرٌّ وَ إِنَّ الْمَوْجِعَ لَنَا قَلْبُهُ لَيُفْرَخُ يَوْمَ يَرَانَا عِنْدَ مَوْتِهِ فَرَحَةً لَا تَرَالُ تِلْكَ الْفَرَحَةَ فِي قَلْبِهِ حَتَّىٰ يَرِدَ عَلَيْنَا الْخَوْضَ وَ إِنَّ الْكُوْتَرَ لَيُفْرَخُ بِحُجْبِنَا إِذَا وَرَدَ عَلَيْهِ حَتَّىٰ إِنَّهُ لَيُدْبِهُهُ مِنْ ضَرْبِ الطَّعَامِ مَا لَا يَسْتَهِيهِ أَنْ يَصُدَّرَ عَنْهُ يَا مَسْمَعُ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَطْمَأْ بَعْدَهَا أَبَدًا وَ لَمْ يَسْتَقِ بَعْدَهَا أَبَدًا وَ هُوَ فِي بَرْدِ الْكَافُورِ وَ رِيحِ الْمِسْكِ وَ طَعْمِ الرَّجْحِيلِ أَهْلَىٰ مِنَ الْعَسَلِ وَ أَلْيَنَ مِنَ الرُّبْدِ وَ أَصْفَىٰ مِنَ الدَّمْعِ وَ أَدْمَىٰ مِنَ الْعَنْبَرِ يُخْرِجُ مِنْ تَسْبِيهِمْ وَ يَمُرُّ بِأَهَارِ الْجِنَانِ يَجْرِي عَلَىٰ رَضْرَاضِ الدَّرِّ وَ الْيَافُوتِ فِيهِ مِنَ الْقَدْحَانِ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ يُوجَدُ رِيحُهُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ قَدْحَانَهُ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ أَلْوَانِ الْجَوْهَرِ يُفُوخُ فِي وَجْهِ الشَّارِبِ مِنْهُ كُلُّ فَائِحَةٍ حَتَّىٰ يَقُولَ الشَّارِبُ مِنْهُ يَا لَيْتَنِي تُرِكْتُ هَاهُنَا لَا أَبْغِي بِهَذَا بَدَلًا وَ لَا عَنْهُ تَحْوِيًّا- أَمَا إِنَّكَ يَا ابْنَ كَرْدِينَ مِمَّنْ تَرَوِي مِنْهُ وَ مَا مِنْ عَيْنٍ بَكَتْ لَنَا إِلَّا نَعِمْتَ بِالنَّظَرِ إِلَىٰ الْكُوْتَرِ- وَ سَقِيَتْ مِنْهُ مَنْ أَحَبَّنَا وَ إِنَّ الشَّارِبَ مِنْهُ لَيُعْطَىٰ مِنَ اللَّذَّةِ وَ الطَّعْمِ وَ الشَّهْوَةِ لَهُ أَكْثَرُ مِمَّا يُعْطَاهُ مَنْ هُوَ دُونَهُ فِي حُبِّنَا وَ إِنَّ عَلَىٰ الْكُوْتَرِ أَمِيرِ الْمُؤْمِنِينَ ع وَ فِي يَدِهِ عَصَا مِنْ عَوْسَجٍ يَحْطُمُ بِهَا أَعْدَاءَنَا فَيَقُولُ الرَّجُلُ مِنْهُمْ إِنِّي أَشْهَدُ الشَّهَادَتَيْنِ فَيَقُولُ انْطَلِقْ إِلَىٰ إِمَامِكَ فَلَا- فَمَا سَأَلَهُ أَنْ يَشْفَعَ لَكَ فَيَقُولُ تَبَرَّأْتُ مِنِّي إِمَامِي الَّذِي تَذَكَّرُهُ فَيَقُولُ ارْجِعْ إِلَىٰ وَرَائِكَ فَعَلَّ لِلَّذِي كُنْتُ تَتَوَلَّاهُ وَ تُقَدِّمُهُ عَلَىٰ الْخَلْقِ فَمَا سَأَلَهُ إِذَا كَانَ خَيْرَ الْخَلْقِ عِنْدَكَ أَنْ يَشْفَعَ لَكَ- فَإِنَّ خَيْرَ الْخَلْقِ مَنْ يَشْفَعُ [حَقِيقٌ أَنْ لَا يُرَدَّ إِذَا شَفَعَ] فَيَقُولُ إِنِّي أَهْلُكَ عَطَشًا فَيَقُولُ لَهُ زَادَكَ اللَّهُ طَمَأً وَ زَادَكَ اللَّهُ عَطَشًا فُلْتُ جُعِلْتُ فِدَاكَ وَ كَيْفَ يَقْدُرُ عَلَىٰ الدُّنُورِ مِنَ الْخَوْضِ وَ لَمْ يَقْدِرْ عَلَيْهِ عَزْبُهُ فَقَالَ وَرِعَ عَنْ أَشْيَاءَ فَبِيحَةٍ وَ كَفَّ عَنْ شَتْمِنَا أَهْلَ الْبَيْتِ إِذَا دُكِرْنَا وَ تَرَكَ أَشْيَاءَ اجْتَرَىٰ عَلَيْهَا عَزْبُهُ وَ لَيْسَ ذَلِكَ لِحُبِّنَا وَ لَا هَوَىٰ مِنْهُ لَنَا وَ لَكِنَّ ذَلِكَ لِشِدَّةِ اجْتِهَادِهِ فِي عِبَادَتِهِ وَ تَدْبِيهِ وَ لِمَا قَدْ شَعَلَ نَفْسُهُ بِهِ عَنْ ذِكْرِ النَّاسِ فَأَمَّا قَلْبُهُ فَمُنَافِقٌ وَ دِينُهُ النَّصَبُ وَ اتِّبَاعُهُ أَهْلَ النَّصَبِ وَ وِلَايَةُ الْمَاضِينَ وَ تَقَدُّمُهُ [تَقْدِيمُهُ] هُمَا عَلَىٰ كُلِّ أَحَدٍ.

Muhammad ibn 'Abdillāh ibin Ja'far Al-Himyari narrated to me from his father, from 'Ali ibn Muhammad ibn Sālim, from Muhammad ibn Khālid, from 'Abdillāh ibn Ḥammād Al-Basri, from 'Abdillāh ibn 'Abdil Raḥmān Al-Asam, from Misma' ibn 'Abdil Malik Kirdīn Al-Basri, who said:

Abu Abd Allah (Imam Sādiq<sup>asws</sup>) said to me, "O Misma'! You are from Iraq. Do you not go to the grave of (Imam) Ḥussain<sup>asws</sup>?" I replied: No. I am well-known among the people of Basra and we have some people there who are the followers of the Caliph. We (also) have lots of enemies from among the tribes, Nussab, and others. I do not feel safe, for they might report me to the son of Sulaymān (the governor of Kūfah) and they will torture me to act as a deterrent for others.

Imam<sup>asws</sup> asked, "Do you not remember what was done to him<sup>asws</sup> (Al-Ḥussain<sup>asws</sup>)?" I replied, "Yes." Imam<sup>asws</sup> asked, "Do you grieve impatiently (over Ḥussain<sup>asws</sup>'s martyrdom)?" I replied, "Yes! I swear to Allah<sup>azwj</sup> (that I do)! I cry over (that which was done to him<sup>asws</sup>) so much that my family sees the effect (of my grief) over me. And I abstain from eating and its effects (also) appear on my face."

Imam<sup>-asws</sup> said: May Allah<sup>-azwj</sup>'s Mercy be upon your tears! Verily you are counted among those who grieve impatiently for us<sup>-asws</sup>, those who are happy for our<sup>-asws</sup> happiness and grieve over our<sup>-asws</sup> grief, and those who are afraid when we<sup>-asws</sup> are afraid, and feel safe when we<sup>-asws</sup> feel safe. Verily when you die, my forefathers<sup>-asws</sup> will be there for you and they<sup>-asws</sup> will be giving recommendations to the Angel of Death about you.

Verily, the glad tidings that they<sup>-asws</sup> (my forefathers<sup>-asws</sup>) will give to a greater reward than (in addition to) this. Verily, the Angel of Death will be kinder and merciful to you than a compassionate mother is to her son. Then the Imam<sup>-asws</sup> started to cry and I cried with him<sup>-asws</sup>. Then he<sup>-asws</sup> said: Praise be to Allah<sup>-azwj</sup>, who by His<sup>-azwj</sup> Mercy, Gave preference to us<sup>-asws</sup> and favoured us<sup>-asws</sup>, the Ahl Al-Bayt<sup>-asws</sup>, above (the rest of) His<sup>-azwj</sup> creation.

O Misma'! Verily the earth and the heavens continuously cry for us<sup>-asws</sup>, sympathizing with us<sup>-asws</sup> since the day the Amir Al-Momineen<sup>-asws</sup> was killed. And the number of angels who cry over us<sup>-asws</sup> is even greater than this. The tears of the angels<sup>-as</sup> have never stopped since (the day) our<sup>-asws</sup> killing began.

Allah<sup>-azwj</sup> will have Mercy on whoever cries, sympathizing with that which was done to us<sup>-asws</sup>, even before his tears fall from his eyes. (Verily) if one of the tears which runs on his cheeks were to fall over Hell, it would extinguish the (burning) heat of it in such a way that no heat would remain in it (at all).

Verily those whose hearts ache for us<sup>-asws</sup> will be pleased by seeing us<sup>-asws</sup> at the time of their death in such a way that this pleasure will stay in their hearts until they meet us<sup>-asws</sup> by the Pool (on the Day of Judgment). Verily (the Pool of) Kawthar will be delighted when one of our<sup>-asws</sup> devotees comes to it and will serve him with various kinds of food to such an extent that he will not ever wish to leave (the Pool).

O Misma'! Those who drink (even) one sip from the Pool will never feel thirsty again and they will never ask for (another) drink again. It is as cold as camphor, as fragrant as musk, and as tasty as ginger. It is sweeter than honey, softer than butter, purer than tears, and more aromatic than ambergris. It emerges from Tasnīm and it passes through the rivers of Paradise and flows over a riverbed made of pearl and corundum. The number of jugs in it is greater than the number of stars in the sky; they are made of gold, silver, and various kinds of gems. Its fragrance (the Pool of Kawthar) can be smelled from a distance of one thousand years and such great fragrances emanate from it onto the face of whoever drinks from it, that he will say, "I wish if I could have been left right here. I do not need anything other than this and I do not wish to be moved from here."

O son of Kirdīn! Verily you will be among those whose thirst will be quenched by it, and everyone whose eyes cried on us will be blessed by looking at Kawthar and will be given a drink from it. Verily the desires of those who love us<sup>-asws</sup> more will be satisfied in a greater

way, and they will feel more pleasure, and they will find the water from the Pool of Kawthar tastier than those who love us<sup>-asws</sup> less.

Verily, Amir Al-Momineen<sup>-asws</sup> will be standing by the (Pool of) Kawthar and he<sup>-asws</sup> will have a stick made of boxthorn in his<sup>-asws</sup> hand with which he<sup>-asws</sup> will smash our enemies (in such a way) that one of our enemies will say, “I testify that there is no god but Allah<sup>-azwj</sup> and Muḥammad<sup>-saww</sup> is the Messenger of Allah<sup>-azwj</sup>!” Amir Al-Momineen<sup>-asws</sup> will reply, “Go to your leader, so-and-so, and ask him to intercede for you.” The man will say, “My leader, whom you mentioned, dissociates himself from me.”

Amir Al-Momineen<sup>-asws</sup> will reply, “Go back and ask the one whom you used to love, follow, and whom you preferred above the rest of creation to intercede for you since he was the best of creation in your eyes, for verily (only) the best of creation can intercede.” The man will say, “I am dying of thirst!” Amir Al-Momineen<sup>-asws</sup> will reply, “May Allah<sup>-azwj</sup> increase your thirst and your need for water!”

I (Misma’) asked, “May I sacrifice myself for you! How can he (this enemy) even come close to the Pool when others cannot?” Imam<sup>-asws</sup> replied: He stayed away from hideous acts and abstained from insulting us<sup>-asws</sup> – the Ahl Al-Bayt – when we<sup>-asws</sup> had been mentioned in his presence and he avoided some other (hideous) acts which others had dared to commit. However, none of this (abstaining from these evil deeds) was based on following us<sup>-asws</sup> or loving us<sup>-asws</sup>. Rather, it was based on his diligence in worship and in religious acts and based on being preoccupied with himself rather than talking about others. However, the heart (of such a person) is filled with hypocrisy and his religion is based on hating us<sup>-asws</sup>, following those who incite hatred toward us<sup>-asws</sup>, believing in the authority of those two people of the past, and giving preference to them over everyone else.<sup>16</sup>

### Second Hadith:

عيون أخبار الرضا عليه السلام في، الأماالي للصدوق ماجيلويه عن علي عن أبيه عن الرّيان بن شبيب قال: دخلت على الرضا ع في أول يوم من المحرم فقال لي يا ابن شبيب أ صائم أنت فقلت لا

(The book) ‘Uyoon Akhbar Al-Reza<sup>-asws</sup>, (and) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from Ali, from his father, from Al Rayyan Bin Shabeeb who said,

‘I entered to see Al-Reza<sup>-asws</sup> during the first day of Al-Muharram. He<sup>-asws</sup> said to me: ‘O Ibn Shabeeb! Are you fasting?’ I said, ‘no’.

فقال إنّ هذا اليوم هو اليوم الذي دعا فيه زكريا ربه عز وجل فقال- رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء فاستجاب الله له وأمر الملائكة فنادت زكريا- وهو قائم يصلي في المحراب أنّ الله يبشرك ببخى

كامل الزيارات، النص، ص: 101<sup>16</sup>

He<sup>-asws</sup> said: 'This day, it is the day in which Zakariya supplicated to his<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic. **He said: 'My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication' [3:38].** So Allah<sup>-azwj</sup> Answered for him<sup>-as</sup> and Commanded the Angels, so they called out to Zakariya<sup>-as</sup>, **as he stood praying in the Prayer Niche: 'Allah Gives you the good news of Yahya [3:39].**

فَمَنْ صَامَ هَذَا الْيَوْمِ ثُمَّ دَعَا اللَّهَ عَزَّ وَجَلَّ اسْتَجَابَ اللَّهُ لَهُ كَمَا اسْتَجَابَ لِزَكَرِيَّا ع

The one who fasts this day, then supplicated to Allah<sup>-azwj</sup> Mighty and Majestic, Allah<sup>-azwj</sup> would Answer for him just as He<sup>-azwj</sup> had Answered for Zakariya<sup>-as</sup>'.

ثُمَّ قَالَ يَا ابْنَ شَيْبٍ إِنَّ الْمُحَرَّمَ هُوَ الشَّهْرُ الَّذِي كَانَ أَهْلُ الْجَاهِلِيَّةِ فِيهَا مَضَى يُجْرِمُونَ فِيهِ الطَّلَمَ وَالْقِتَالَ حُرْمَتِهِ فَمَا عَرَفَتْ هَذِهِ الْأُمَّةُ حُرْمَةَ شَهْرِهَا وَلَا حُرْمَةَ نَبِيِّهَا لَقَدْ قَتَلُوا فِي هَذَا الشَّهْرِ دُرَيْتَهُ وَ سَبَّوْا نِسَاءَهُ وَ انْتَهَبُوا ثَقْلَهُ فَلَا عَفْرَ اللَّهُ لَهُمْ ذَلِكَ أَبَدًا

Then he<sup>-asws</sup> said: 'O Ibn Shabeeb! Al-Muharram, it is the month which the people of the Pre-Islamic period in the past used to Prohibit the injustices and the fighting during it due to its sanctity. But this community did not recognise the sanctity of its month nor the sanctity of their Prophet<sup>-saww</sup>. They killed in this month, his<sup>-saww</sup> children, and they made captives of his (Al-Husayn<sup>-asws</sup>'s) womenfolk, and they plundered his<sup>-asws</sup> belongings. May Allah<sup>-azwj</sup> not Forgive them that, ever!

يَا ابْنَ شَيْبٍ إِنْ كُنْتَ بَاكِيًا لِشَيْءٍ فَإِنَّكَ لِلْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَإِنَّهُ دُبِحَ كَمَا يُدْبِحُ الْكَبِشُ وَ قُتِلَ مَعَهُ مِنْ أَهْلِ نَبِيِّهِ ثَمَانِيَةَ عَشَرَ رَجُلًا مَا لَهُمْ فِي الْأَرْضِ شَيْبُهُونَ

O Ibn Shabeeb! If you were to cry for something, then cry for Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, for he<sup>-asws</sup> was slaughtered like what the ram tends to be slaughtered, and his<sup>-asws</sup> family members were killed with him<sup>-asws</sup>, eighteen men. There is no resemblance of theirs.

وَ لَقَدْ بَكَتِ السَّمَاوَاتُ السَّبْعُ وَ الْأَرْضُونَ لِقَتْلِهِ وَ لَقَدْ نَزَلَ إِلَى الْأَرْضِ مِنَ الْمَلَائِكَةِ أَرْبَعَةُ آلَافٍ لِنَصْرِهِ فَوَجَدُوهُ قَدْ قُتِلَ فَهُمْ عِنْدَ قَبْرِهِ شُعْتٌ غُبْرٌ إِلَى أَنْ يَوْمَ الْقَائِمِ فَيَكُونُونَ مِنْ أَنْصَارِهِ وَ شِعَارُهُمْ يَا لِنَارَاتِ الْحُسَيْنِ

And the seven skies and the earths had cried for his<sup>-asws</sup> killing, and four thousand Angels had descended to the earth to help him<sup>-asws</sup>, but they found to have already been killed, so (now) they are by his<sup>-asws</sup> grave, unkempt, dusty, up to the rising of Al-Qaim<sup>-asws</sup>, and they would be from his<sup>-asws</sup> helpers, and their slogan is: 'يا لِنَارَاتِ الْحُسَيْنِ' 'The revenge for Al-Husayn<sup>-asws</sup>!'

يَا ابْنَ شَيْبٍ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ لَمَّا قُتِلَ جَدِّي الْحُسَيْنُ أَمْطَرَتِ السَّمَاءُ دَمًا وَ تُرَابًا أَحْمَرَ

O Ibn Shabeeb! It has been narrated to me<sup>-asws</sup>, from my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> that when my<sup>-asws</sup> grandfather<sup>-asws</sup> Al-Husayn<sup>-asws</sup> was killed, the sky rained blood and the soil reddened.

يَا ابْنَ شَيْبٍ إِنْ بَكَتِ عَلَى الْحُسَيْنِ حَتَّى تَصِيرَ دُمُوعُكَ عَلَى حَدِيثِكَ عَفَرَ اللَّهُ لَكَ كُلَّ ذَنْبٍ أَذْنَبْتَهُ صَغِيرًا كَانَ أَوْ كَبِيرًا قَلِيلًا كَانَ أَوْ كَثِيرًا

O Ibn Shabeeb! If you were to cry upon Al-Husayn<sup>-asws</sup> until your tears flow upon your cheek, Allah<sup>-azwj</sup> would Forgive for you every sin you have committed, be it minor or major, whether these were few or a lot.

يَا ابْنَ شَيْبٍ إِنْ سَرَّكَ أَنْ تَلْقَى اللَّهَ عَزَّ وَجَلَّ وَ لَا ذَنْبَ عَلَيْكَ فَزُرِ الْحُسَيْنَ ع

O Ibn Shabeeb! If it cheers you to meet Allah<sup>-azwj</sup> Mighty and Majestic and there is no sin upon you, then visit Al-Husayn<sup>-asws</sup>.

يَا ابْنَ شَيْبٍ إِنْ سَرَّكَ أَنْ تَسْكُنَ الْعُرْفَ الْمُبَيَّئَةَ فِي الْجَنَّةِ مَعَ النَّبِيِّ ص فَالْعُنْ قَتْلَةَ الْحُسَيْنِ يَا ابْنَ شَيْبٍ إِنْ سَرَّكَ أَنْ تَسْكُنَ الْعُرْفَ الْمُبَيَّئَةَ فِي الْجَنَّةِ مَعَ النَّبِيِّ ص فَالْعُنْ قَتْلَةَ الْحُسَيْنِ

O Ibn Shabeeb! If it cheers you to be settled in the constructed lofty place in the Paradise with the Prophet<sup>-saww</sup>, then curse the killer of Al-Husayn<sup>-asws</sup>.

يَا ابْنَ شَيْبٍ إِنْ سَرَّكَ أَنْ يَكُونَ لَكَ مِنَ التَّوَابِ مِثْلُ مَا لِمَنْ اسْتُشْهِدَ مَعَ الْحُسَيْنِ فُتِلَ مَتَى مَا ذَكَرْتَهُ— يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزاً عَظِيماً

O Ibn Shabeeb! If it cheers you for there to be Rewards for you like what is for the one who was martyred with Al-Husayn<sup>-asws</sup>, then say whenever you remember him<sup>-asws</sup>. ***'I wish I had been with them, then I would have been successful with a great success' [4:73].***

يَا ابْنَ شَيْبٍ إِنْ سَرَّكَ أَنْ تَكُونَ مَعَنَا فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَانِ فَاحْزَنْ لِحُزْنِنَا وَ افْرَحْ لِفِرْحَانَا وَ عَلَيْكَ بِوَلَايَتِنَا فَلَوْ أَنَّ رَجُلًا تَوَلَّى حَجْرًا لَحَشَرَهُ اللَّهُ مَعَهُ يَوْمَ الْقِيَامَةِ.

O Ibn Shabeeb! If it cheers you to be with us<sup>-asws</sup> in the lofty levels from the Garden, then grieve at our<sup>-asws</sup> grief and rejoice for our<sup>-asws</sup> joy (what makes us<sup>-asws</sup> pleased), and upon you is to be with our<sup>-asws</sup> Wilayah. If a man were to befriend a rock, Allah<sup>-azwj</sup> would Resurrect him with it on the Day of Qiyamah".<sup>17</sup>

## Appendix II: Allah<sup>-azwj</sup> has Hidden four in four matters

الحِصَالُ عَنْ مَا جِيلُوهُ عَنْ عَمِّهِ عَنِ الْبَرْتَمِيِّ عَنِ الْقَاسِمِ عَنِ جَدِّهِ عَنِ أَبِي بَصِيرٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ عَنِ آبَائِهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخْفَى أَرْبَعَةً فِي أَرْبَعَةٍ أَخْفَى رِضَاهُ فِي طَاعَتِهِ فَلَا تَسْتَصْعِرَنَّ شَيْئاً مِنْ طَاعَتِهِ فَرِيئاً وَافِقَ رِضَاهُ وَ أَنْتَ لَا تَعْلَمُ

(The book) 'Al Khisaal' – from Majaylawiya, from his uncle, from Al Barqy, from Al Qasim, from his grandfather, from Abu Baseer, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted has Hidden four in four. He<sup>-azwj</sup> has Hidden His<sup>-azwj</sup> Pleasure in obedience to Him<sup>-azwj</sup>, so do not be belittling anything from obedience to Him<sup>-azwj</sup>. Perhaps it will be in accordance with His<sup>-azwj</sup> Pleasure and you do not know.

وَ أَخْفَى سَخَطَهُ فِي مَعْصِيَتِهِ فَلَا تَسْتَصْعِرَنَّ شَيْئاً مِنْ مَعْصِيَتِهِ فَرِيئاً وَافِقَ سَخَطَهُ وَ أَنْتَ لَا تَعْلَمُ

<sup>17</sup> Bihar Al-Anwaar – V 44, The book of History – Al-Hassan<sup>-asws</sup>, Ch 34 H 23

And He<sup>-azwj</sup> has Hidden His<sup>-azwj</sup> Wrath in disobedience to Him<sup>-azwj</sup>, so do not belittle anything from disobedience to Him<sup>-azwj</sup>, perhaps it would contain His<sup>-azwj</sup> Wrath and you do not know.

وَ أَخْفَىٰ إِجَابَتَهُ فِي دَعْوَتِهِ فَلَا تَسْتَصْغِرَنَّ شَيْئاً مِنْ دُعَائِهِ فَرُبَّمَا وَافَقَ إِجَابَتَهُ وَ أَنْتَ لَا تَعْلَمُ

And He<sup>-azwj</sup> has Hidden His<sup>-azwj</sup> Response in supplication to Him<sup>-azwj</sup>, so do not belittle anything from supplications to Him<sup>-azwj</sup>, perhaps it contains His<sup>-azwj</sup> Answer and you do not know.

وَ أَخْفَىٰ وِلْيَتَهُ فِي عِبَادِهِ فَلَا تَسْتَصْغِرَنَّ عَبْدًا مِنْ عِبِيدِ اللَّهِ فَرُبَّمَا يَكُونُ وِلْيَتَهُ وَ أَنْتَ لَا تَعْلَمُ.

And He<sup>-azwj</sup> has Hidden His<sup>-azwj</sup> friend among His<sup>-azwj</sup> servants, so do not belittle any servant from the servants of Allah<sup>-azwj</sup>, perhaps he would be His<sup>-azwj</sup> friend, and you do not know".<sup>18</sup>

### Appendix III: An example of Celebrations of the Angels<sup>-as</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَ عَلَيْهِ أَبُو بَصِيرٍ وَ قَدْ خَفَرَهُ النَّفْسُ فَلَمَّا أَخَذَ جَلِيسَهُ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ مَا هَذَا النَّفْسُ الْعَالِي فَقَالَ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ كَبِرَ سِنِّي وَ دَقَّ عَظْمِي وَ اقْتَرَبَ أَجَلِي مَعَ أَنِّي لَسْتُ أَذْرِي مَا أَرُدُّ عَلَيْهِ مِنْ أَمْرِ آخِرَتِي

A number from our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father who said:

'I was in the presence of Abu Abdullah<sup>-asws</sup>, when Abu Baseer came up to him<sup>-asws</sup>, and he was panting. So when he took his seat, Abu Abdullah<sup>-asws</sup> said to him: 'O Abu Muhammad, what is this heavy breathing for?' He said, 'May I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of the Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup>, great is my age, and my bones are creaking, and my term (death) is approaching, besides that I do not know what will happen to me from the matters of the Hereafter'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ وَ إِنَّا لَتَقُولُ هَذَا قَالَ جُعِلْتُ فِدَاكَ وَ كَيْفَ لَا أَقُولُ هَذَا فَقَالَ يَا أَبَا مُحَمَّدٍ أَمَا عَلِمْتَ أَنَّ اللَّهَ تَعَالَى يُكْرِمُ الشَّبَابَ مِنْكُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ يُكْرِمُ الشَّبَابَ وَ يَسْتَحْيِي مِنَ الْكُهُولِ فَقَالَ يُكْرِمُ اللَّهُ الشَّبَابَ أَنْ يُعَذِّبَهُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ أَنْ يُجَاسِبَهُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا لَنَا خَاصَّةٌ أَمْ لِأَهْلِ التَّوْحِيدِ قَالَ فَقَالَ لَا وَ اللَّهُ إِلَّا لَكُمْ خَاصَّةٌ دُونَ الْعَالَمِ

Abu Abdullah<sup>-asws</sup> said: 'O Abu Muhammad, and you are saying this?' He said, 'May I be sacrificed for you<sup>-asws</sup>, and how can I not say this?' He<sup>-saww</sup> said: 'O Abu Muhammad, but do you know that Allah<sup>-azwj</sup> the High has Honoured the young ones among you, and is Bashful towards the elderly?' He said, 'May I be sacrificed for you, so how has He<sup>-azwj</sup> Honoured the young, and been Bashful towards the elderly?' He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has Honoured the young ones (too much) to Punish them, and is too Bashful towards the elderly to bring them to the Reckoning'. He said, 'May I be sacrificed for you<sup>-asws</sup>, is this especially for us, or for (all) the

<sup>18</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 7

people of *Tawheed* (Believe in the Unity of Allah<sup>-azwj</sup>)?’ He<sup>-asws</sup> said: ‘No, by Allah<sup>-azwj</sup>, it is only for you (Shiites) especially, apart from the whole world’.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ فَإِنَّا قَدْ نُزِرْنَا نَبْرًا انْكَسَرَتْ لَهُ ظُهُورُنَا وَ مَاتَتْ لَهُ أَفْعِدُنَا وَ اسْتَحَلَّتْ لَهُ الْوَلَاةُ دِمَاءَنَا فِي حَدِيثٍ رَوَاهُ هُمْ فَمَهَاؤُهُمْ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الرَّافِضَةُ قَالَ قُلْتُ نَعَمْ قَالَ لَا وَ اللَّهُ مَا هُمْ سَمَّوْكُمْ وَ لَكِنَّ اللَّهَ سَمَّاكُمْ بِهِ

He said, ‘May I be sacrificed for you<sup>-asws</sup>, we are being named by a name which is breaking our backs, and killing our hearts, and our blood has been declared lawful to be shed in the Hadeeth which are being narrated to them from their scholars’. Abu Abdullah<sup>-asws</sup> said: ‘Is it ‘*Al-Rafiza*’ (the rejectors)?’ He said, ‘Yes’. He<sup>-asws</sup> said: ‘No, by Allah<sup>-azwj</sup>, they are not the ones who have named you as such, but it is Allah<sup>-azwj</sup> Who has Named you all with it’.

أ مَا عَلِمْتَ يَا أَبَا مُحَمَّدٍ أَنَّ سَبْعِينَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ رَفَضُوا فِرْعَوْنَ وَ قَوْمَهُ لَمَّا اسْتَبَانَ هُمْ ضَلَاةً فَلَجِحُوا مُوسَى ( عَلَيْهِ السَّلَام ) لَمَّا اسْتَبَانَ هُمْ هَذَا فَسَمُّوا فِي عَسْكَرِ مُوسَى الرَّافِضَةَ لِأَنَّهُمْ رَفَضُوا فِرْعَوْنَ وَ كَانُوا أَشَدَّ أَهْلِي ذَلِكَ الْعَسْكَرِ عِبَادَةً وَ أَشَدَّهُمْ حُبًّا لِمُوسَى وَ هَارُونَ وَ ذُرِّيَّتِهِمَا ( عَلَيْهِمَا السَّلَام )

But, do you know, O Abu Muhammad that seventy men from the Children of Israel rejected the Pharaoh<sup>-la</sup> and his people, when they detected his misguidance. So they attached themselves with Musa<sup>-as</sup> when they detected his<sup>-as</sup> guidance. So they were named (referred to) in the army of Musa<sup>-as</sup> as *Al-Rafiza* (The Rejectors) because they had rejected the Pharaoh<sup>-la</sup>, and they were the most intense worshippers in that army, and very intense in their love for Musa<sup>-as</sup> and Haroun<sup>-as</sup> and their<sup>-as</sup> offspring.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ( عَلَيْهِ السَّلَام ) أَنْ أَتَيْتَ هَهُذَا الْإِسْمَ فِي التَّوْرَةِ فَإِنِّي قَدْ سَمَّيْتُهُمْ بِهِ وَ خَلَّيْتُهُمْ إِيَّاهُ فَأَتَيْتَ مُوسَى ( عَلَيْهِ السَّلَام ) الْإِسْمَ هَهُمْ ثُمَّ دَخَرَ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ هَذَا الْإِسْمَ حَتَّى تَخْلُكُمُوهُ

So Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto Musa<sup>-as</sup> that: “Establish this name for them in the Torah, for I<sup>-azwj</sup> has Named them with it, and have Gifted it to them”. So Musa<sup>-as</sup> established the name for them, then Allah<sup>-azwj</sup> Mighty and Majestic Reserved this name for you all to the extent that we<sup>-asws</sup> have gifted it to you.

يَا أَبَا مُحَمَّدٍ رَفَضُوا الْخَيْرَ وَ رَفَضْتُمْ الشَّرَّ افْتَرَقَ النَّاسُ كُلَّ فِرْقَةٍ وَ تَشَعَّبُوا كُلَّ شُعْبَةٍ فَأَنْشَعَبْتُمْ مَعَ أَهْلِ بَيْتِ نَبِيِّكُمْ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ دَهَبْتُمْ حَيْثُ دَهَبُوا وَ احْتَرَمْتُمْ مِنْ احْتِرَامِ اللَّهِ لَكُمْ وَ أَرَدْتُمْ مَنْ أَرَادَ اللَّهُ فَأَبْشَرُوا ثُمَّ أَبْشَرُوا فَأَنْتُمْ وَ اللَّهُ الْمَرْحُومُونَ الْمُتَّقِلُّ مِنَ مُحْسِنِكُمْ وَ الْمُتَجَاوِزُ عَنْ مُسِيئِكُمْ مَنْ لَمْ يَأْتِ اللَّهُ عَزَّ وَ جَلَّ بِمَا أَنْتُمْ عَلَيْهِ يَوْمَ الْقِيَامَةِ لَمْ يُتَقَبَلْ مِنْهُ حَسَنَةٌ وَ لَمْ يُتَجَاوِزْ لَهُ عَنْ سَيِّئَةٍ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتِكَ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ زِدْنِي

O Abu Muhammad, they rejected the good, and you have rejected the evil. All the people have separated into sects, and they all divided into branches. You have branched out with the People<sup>-asws</sup> of the Household of your Prophet<sup>-saww</sup>, and you did what they did, and you chose what Allah<sup>-azwj</sup> had Chosen for you, and you wanted what Allah<sup>-azwj</sup> wanted. So received glad tidings upon glad tidings, for By Allah<sup>-azwj</sup>, you (Shiites) are ones with whom Allah<sup>-azwj</sup> has been

Merciful, the ones whose good deeds will be Accepted, and the sins being Overlooked. The one who does not come to Allah<sup>-azwj</sup> Mighty and Majestic, with what you are upon, on the Day of Judgement, the good deeds will not be Accepted from him, nor will his sins be Overlooked. O Abu Muhammad, have I<sup>-asws</sup> made you happy?' He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ لِلَّهِ عِزًّا وَ جَلًّا مَلَائِكَةً يُسْقِطُونَ الذُّنُوبَ عَنْ ظُهُورِ شِعْبَتِنَا كَمَا يُسْقِطُ الرِّيحُ الْوَرَقَ فِي أَوَانِ سُحُوطِهِ وَ ذَلِكَ قَوْلُهُ عِزًّا وَ جَلًّا الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا اسْتَغْفَارُهُمْ وَ اللَّهُ لَكُمْ دُونِ هَذَا الْخَلْقِ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> Mighty and Majestic has Assigned Angels to cut-off the sins from the backs of our<sup>-asws</sup> Shiites just like the leaves get cut-off in the autumn by the wind, and that is His<sup>-azwj</sup> Statement, the Mighty and Majestic: **"Those who bear the Throne and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe" [40:7].** By Allah<sup>-azwj</sup>, their Seeking of Forgiveness is for you (Shiites) apart from the other creatures. O Abu Muhammad, have I<sup>-asws</sup> made you happy?' He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَقَالَ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ مَا بَدَّلُوا تَبْدِيلًا

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> has Mentioned you (Shiites) in His<sup>-azwj</sup> Book. He<sup>-azwj</sup> said: **"Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least" [33:23]**

إِنَّكُمْ وَفَيْتُمْ بِمَا أَخَذَ اللَّهُ عَلَيْهِ مِيثَاقَكُمْ مِنْ وَلَا تَبَيَّنَا وَ إِنَّكُمْ لَمْ تُبَدِّلُوا بِنَا غَيْرَنَا وَ لَوْ لَمْ تَفْعَلُوا لَعَيْرْتُمْ اللَّهَ كَمَا عَيْرْتُمْ حَيْثُ يَقُولُ جَلًّا ذِكْرُهُ وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

You all have been loyal to the Covenant which Allah<sup>-azwj</sup> has Taken from you, of our<sup>-asws</sup> Wilayah, and you never exchanged us<sup>-asws</sup> for others. Had you not done that, Allah<sup>-azwj</sup> would have Reproached you just as He<sup>-azwj</sup> Reproached them where He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Remembrance, Said: **"And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors [7:102]"**. O Abu Muhammad, have I<sup>-asws</sup> made you happy?' He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَقَالَ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ وَ اللَّهُ مَا أَرَادَ بِخَدَا عَيْرْتُمْ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> has Mentioned you in His<sup>-azwj</sup> Book: **"(they shall be) as brethren, on raised couches, face to face [15:47]"**. And Allah<sup>-azwj</sup> has not Intended by this other than you (Shiites), O Abu Muhammad. So, have I<sup>-asws</sup> made you happy?' He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ وَ اللَّهُ مَا أَرَادَ بِهَذَا عَيْرُكُمْ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He<sup>-asws</sup>: 'O Abu Muhammad, ***"The friends shall on that day be enemies one to another, except those who guard (against evil) [43:67]"***, and Allah<sup>-azwj</sup> has not Intended by this other than you (Shiites). O Abu Muhammad, have I<sup>-asws</sup> made you happy?' He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْنَا اللَّهَ عَزَّ وَ جَلَّ وَ شِيعَتَنَا وَ عَدُوَّنَا فِي آيَةٍ مِنْ كِتَابِهِ فَقَالَ عَزَّ وَ جَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ فَنَحْنُ الَّذِينَ يَعْلَمُونَ وَ عَدُوَّنَا الَّذِينَ لَا يَعْلَمُونَ وَ شِيعَتُنَا هُمْ أُولُو الْأَلْبَابِ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> Mighty and Majestic has Mentioned us<sup>-asws</sup> and our<sup>-asws</sup> Shiites, and our<sup>-asws</sup> enemies in a Verse from His<sup>-azwj</sup> Book. The Mighty and Majestic Said: ***"Are those who know equal with those who know not? But only men of understanding will pay heed [39:9]"***. So, we<sup>-asws</sup> are the ones who know, and our<sup>-asws</sup> enemies are the ones who do not know, and our<sup>-asws</sup> Shiites are the men of understanding. O Abu Muhammad, so have I<sup>-asws</sup> made you happy?' He said, 'May I be sacrificed for you, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ وَ اللَّهُ مَا اسْتَنْقَى اللَّهُ عَزَّ وَ جَلَّ بِأَحَدٍ مِنْ أَوْصِيَاءِ الْأَنْبِيَاءِ وَ لَا أَتْبَاعِهِمْ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) وَ شِيعَتَهُ فَقَالَ فِي كِتَابِهِ وَ قَوْلُهُ الْحَقُّ يَوْمَ لَا يَغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَجِمَ اللَّهُ يَعْني بِذَلِكَ عَلِيّاً (عليه السلام) وَ شِيعَتَهُ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

So, he<sup>-asws</sup> said: 'O Abu Muhammad, By Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> has not Made an Exception for anyone from the successors<sup>-as</sup> of the Prophets<sup>-as</sup> and their<sup>-as</sup> followers except for Amir-ul-Momineen<sup>-asws</sup> and his<sup>-asws</sup> Shiites. So He<sup>-azwj</sup> Said in His<sup>-azwj</sup> Book, and His<sup>-azwj</sup> Words are True: ***"The day on which a friend shall not avail (his) friend aught, nor shall they be helped [44:41], Save those on whom Allah shall have mercy; surely He is the Mighty the Merciful [44:42]"*** Meaning by that Ali<sup>-asws</sup> and his<sup>-asws</sup> Shiites. O Abu Muhammad, have I<sup>-asws</sup> made you happy?' He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمْ اللَّهُ تَعَالَى فِي كِتَابِهِ إِذْ يَقُولُ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ وَ اللَّهُ مَا أَرَادَ بِهَذَا عَيْرُكُمْ فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> the High has Mentioned you all when He<sup>-azwj</sup> Said: ***"Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful [39:53]"***. And Allah<sup>-azwj</sup> has not Intended by this other than you (Shiites). So, have I<sup>-asws</sup> made you happy, O Abu Muhammad' He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَقَالَ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَاللَّهِ مَا أَرَادَ بِحَدِّهَا إِلَّا الْأَيْمَةَ (عليهم السلام) وَ شِيعَتُهُمْ فَهَلْ سَرَرْتُكَ  
يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

So he<sup>-asws</sup> said: ‘O Abu Muhammad, Allah<sup>-azwj</sup> has Mentioned you all in His<sup>-azwj</sup> Book: **“Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as a Protector [17:65]”**. And Allah<sup>-azwj</sup> has not Intended by this but the Imams<sup>-asws</sup> and their<sup>-asws</sup> Shiites. So, have I<sup>-asws</sup> made you happy, O Abu Muhammad?’ He said, ‘May I be sacrificed for you<sup>-asws</sup>, increase it for me’.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَقَالَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَ حَسَنٌ أَوْلَئِكَ رَفِيقًا  
فَرَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الْآيَةِ النَّبِيُّونَ وَ نَحْنُ فِي هَذَا الْمَوْضِعِ الصَّادِقُونَ وَالشُّهَدَاءُ وَ أَنْتُمْ الصَّالِحُونَ فَتَسَمَّوْا بِالصَّلَاحِ كَمَا سَمَّاهُ اللَّهُ عَزَّ  
وَ جَلَّ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

So he<sup>-asws</sup> said: ‘O Abu Muhammad, Allah<sup>-azwj</sup> has Mentioned you all in His<sup>-azwj</sup> Book. He<sup>-azwj</sup> Said: **“these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the righteous, and a goodly company are they! [4:69]”** So the Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup> in the Verse is ‘from among the Prophets<sup>-as</sup>’, and we<sup>-asws</sup>, in this subject are the ‘truthful and the martyrs’, and you all are the ‘righteous’, therefore adopt this name by the righteousness as Allah<sup>-azwj</sup> Mighty and Majestic has Named you. O Abu Muhammad, so, have I made you happy?’ He said, ‘May I be sacrificed for you<sup>-asws</sup>, increase it for me’.

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْتُمْ اللَّهَ إِذْ حَكَى عَنْ عَدُوِّكُمْ فِي النَّارِ بِقَوْلِهِ وَ قَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ أَتَّخَذْنَاكُمْ سِحْرِيًّا أَمْ زَاغَتْ عَنْهُمْ  
الْأَبْصَارُ وَ اللَّهُ مَا عَنَى وَ لَا أَرَادَ بِحَدِّهَا غَيْرَكُمْ صِرْتُمْ عِنْدَ أَهْلِ هَذَا الْعَالَمِ شِرَارَ النَّاسِ وَ أَنْتُمْ وَ اللَّهُ فِي الْجَنَّةِ مُخْبِرُونَ وَ فِي النَّارِ تُطَلَّبُونَ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ  
قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He<sup>-asws</sup> said: ‘O Abu Muhammad, Allah<sup>-azwj</sup> has Mentioned you all when He<sup>-azwj</sup> Narrated about your enemies in the Fire by His<sup>-azwj</sup> Statement: **“And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious [38:62]? Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them[38:63]?”** And Allah<sup>-azwj</sup> has not Meant, and not Intended by this other than you (Shiites). You have become as the evil people in the eyes of this world, and by Allah<sup>-azwj</sup>, you will be in the Paradise you will be in delight whereas in the Fire you will be sought. O Abu Muhammad, so have I<sup>-asws</sup> made you happy?’ He said, ‘May I be sacrificed for you<sup>-asws</sup>, increase it for me’.

قَالَ يَا أَبَا مُحَمَّدٍ مَا مِنْ آيَةٍ نَزَلَتْ تَقُودُ إِلَى الْجَنَّةِ وَ لَا تَذَكُرُ أَهْلِهَا بِحَيْرٍ إِلَّا وَ هِيَ فِيْنَا وَ فِي شِيعَتِنَا وَ مَا مِنْ آيَةٍ نَزَلَتْ تَذَكُرُ أَهْلِهَا بِشَرٍّ وَ لَا تَسُوقُ إِلَى  
النَّارِ إِلَّا وَ هِيَ فِي عَدُوِّنَا وَ مَنْ خَالَفَنَا فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He<sup>-asws</sup> said: ‘O Abu Muhammad, there is none from the Verses Revealed Which Guides to the Paradise, nor Mentions it addressees with goodness except that it is regarding us<sup>-asws</sup> and

regarding our<sup>-asws</sup> Shiites. And there is none from the Verses Revealed Which Mentions its addressees with evil, or Points to the Fire except that it is regarding our<sup>-asws</sup> enemies and the ones who are opposed to us<sup>-asws</sup>. So, have I<sup>-asws</sup> made you happy, O Abu Muhammad?' He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَيْسَ عَلَيَّ مِلَّةَ إِبْرَاهِيمَ إِلَّا نُحْنُ وَ شِيعَتُنَا وَ سَائِرُ النَّاسِ مِنْ ذَلِكَ بُرَاءٌ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ وَ فِي رِوَايَةٍ أُخْرَى فَقَالَ حَسْبِي .

So, he<sup>-asws</sup> said: 'O Abu Muhammad, There is no one upon the Nation of Ibrahim<sup>-as</sup> except for us<sup>-asws</sup>, and our<sup>-asws</sup> Shiites, whereas the rest of the people are remote from that. O Abu Muhammad, have I<sup>-asws</sup> made you happy?' And in another report, he<sup>-asws</sup> said: 'This is enough'.<sup>19</sup>

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<sup>19</sup> Al-Kafi, Vol. 8, H. 14454