

Zamin (Guarantor) in the Hereafter

Table of Contents

'Zamin (Guarantor) in the Hereafter'	3
Summary:.....	3
Introduction:	6
One who Innovates in Religion will never be Forgiven.....	6
Fearing for and Hoping to Allah ^{-azwj}	7
There is no Guarantee of the Hereafter if one Leaves the Sunnah:	8
Submission to a Wali from Allah ^{-azwj} (by following Sunnah):	9
Guarantee of Rasool Allah ^{-saww} for the Zair (Visitor of the Holy Shrines):	9
Guarantee of the Imam ^{-asws} on Rizk (Sustenance).....	10
Guarantee of the Imam ^{-asws} on Supplication.....	10
Stay with Sunnah and don't invent:	11
Guarantee of Ali Amir ul-Momineen ^{-asws} for the Future	12
Supplication - Intercession of Rasool Allah ^{-saww} and his ^{-saww} Progeny ^{-saww}	13
A Sinner Momin Interceded by Ali Amir ul-Momineen ^{-asws} :	13
APPENDIX I.....	18
Imam ^{-asws} 's Guarantee of Paradise to a companion's friend.....	18
APPENDIX II.....	22
Some Additional Ahadith on Guarantees given by the Imams ^{-asws}	22
Guarantee from harm of food	22
Guarantee from poisonous Insects and during Travel	22
Rizk (Sustenance) is already Guaranteed:	23

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 وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Zamin (Guarantor) in the Hereafter’

Summary:

These days, we frequently hear that if one follows a leader (e.g., Peer/Mujtahid) one’s deeds (*Amal*) are guaranteed to be accepted in the Hereafter. It is even said that deeds of a follower (*Muqallid*) is on the shoulder of (responsibility of) the Mujtahid/Peer. This is certainly against the Ahadith as all of us, no matter how pious and devout we are, will need the intercession of Masomeen^{-asws} in the Hereafter. For example:

ثُمَّ قَالَ مَا أَحَدٌ مِنَ الْأَوْلِيَيْنِ وَالْآخِرِينَ إِلَّا وَهُوَ مُخْتِاجٌ إِلَى شَفَاعَةِ مُحَمَّدٍ ص يَوْمَ الْقِيَامَةِ

Then he^{-asws} (Imam Mohammed Baqir^{-asws}) said: ‘There is no one from the former ones and the latter ones except he would be needy to the intercession of Muhammad^{-saww} on the Day of Judgement’. (An extract – Ahadith in the latter section).¹

(Note: once a believer is interceded for, he will intercede for others, see the note below)²

The following Hadith, clarifies why we would be needy of the intercession on the Day of Judgement, as most of our deeds are not accepted due to the deficiencies.

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ مُحَمَّدٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ كُشِفَ الْغِطَاءُ عَنِ النَّاسِ فَنَظَرُوا إِلَى وَصَلِ مَا بَيْنَ اللَّهِ وَ بَيْنَ الْمُؤْمِنِ خَضَعَتْ لِلْمُؤْمِنِ رِقَابُهُمْ وَ تَسَهَّلَتْ لَهُ أُمُورُهُمْ وَ لَأَنْتَ طَاعَتُهُمْ وَ لَوْ نَظَرُوا إِلَى مَرْدُودِ الْأَعْمَالِ مِنَ السَّمَاءِ لَقَالُوا مَا يَقْبَلُ اللَّهُ مِنْ أَحَدٍ عَمَلًا.

From him, from his father, from Ibn Fazaal, from Muhammad, from Abu Hamza Al Sumaly, said,

‘I heard Abu Abdullah^{-asws} saying: ‘If only the covering would be uncovered from the people, they would (be able to) look at what transpires between Allah^{-azwj} and the Believer. The necks

¹ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 16

² عنه، عن عثمان بن عيسى، عن سماعة، قال: سئل أبو عبد الله عليه السلام عن المؤمن هل يشفع في أهله؟ - قال: نعم، المؤمن يشفع فيشفع

From him, from Usman Bin Isa, from Sama’at who said,

‘Abu Abdullah^{-asws} was asked about the Believer – would he be interceding regarding his family?’ He^{-asws} said: ‘Yes, the Believer would intercede, so his intercession would be Accepted’.²

of the Believers Fastened, and their affairs being Caused to be easy, and their obedience Made to be known.

And if the people were to look at the repelling of the deeds from the sky they would be saying, 'Allah^{-azwj} does not Accept the deeds from anyone'.³

So, all of us will need intercession and for that Allah^{-azwj} have Made Mohammad^{-saww} and Allay (progeny) Mohammed^{-asws} the owner of the Paradise and Hell Fire – as per the Mashiya (Will) of Allah^{-azwj}, who will be interceding for believers and are our guarantors, for example:

قَدْ ضَمِنَّا لَكُمْ الْجَنَّةَ بِضَمَانِ اللَّهِ عَزَّ وَجَلَّ وَ ضَمَانَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ اللَّهُ مَا عَلَى دَرَجَةِ الْجَنَّةِ أَكْثَرَ أَرْوَاحاً مِنْكُمْ فَتَنَافَسُوا فِي فَضَائِلِ الدَّرَجَاتِ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حُورَاءٍ عَيْنَاءٍ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ وَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لِقَنْبَرٍ يَا قَنْبَرُ أَبْشِرْ وَ بَشِّرْ وَ اسْتَبْشِرْ فَوَ اللَّهُ لَقَدْ مَاتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هُوَ عَلَى أُمَّتِهِ سَاحِطٌ إِلَّا الشَّيْعَةَ

We^{-asws} have taken your responsibility for the Paradise on the Guarantee of Allah^{-azwj} Mighty and Majestic, and the guarantee of the Rasool Allah^{-saww}. By Allah^{-azwj}! There are no Levels of the Paradise where there are more Spirits than yours, so compete for the higher Levels. You are the good ones and your women are the good ones. Every Believing woman is a virgin Hourie and every Believer is a Truthful one. And Amir-ul-Momineen^{-asws} has said to Qanbar: 'Receive good news, rejoice with the good news, and convey the good news, for, by Allah^{-azwj}, the Rasool Allah^{-saww} passed away while he^{-saww} was angry with his^{-saww} community except for the Shiites' (An extract).⁴

In another Hadith, Imam^{-asws} says:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ الْحَشَّابِ قَالَ حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ خَيْثَمَةَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا خَيْثَمَةُ نَحْنُ شَجَرَةُ النَّبُوَّةِ وَ بَيْتُ الرَّحْمَةِ وَ مَفَاتِيحُ الْحِكْمَةِ وَ مَعْدِنُ الْعِلْمِ وَ مَوْضِعُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ مَوْضِعُ سِرِّ اللَّهِ وَ نَحْنُ وَدِيعَةُ اللَّهِ فِي عِبَادِهِ وَ نَحْنُ حَرَمُ اللَّهِ الْأَكْبَرُ وَ نَحْنُ ذِمَّةُ اللَّهِ وَ نَحْنُ عَهْدُ اللَّهِ

Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Abdullah Bin Muhammad, from Al Khashhab who said, 'Some of our companions narrated from Khusayma, who said,

'Abu Abdullah^{-asws} said to me: 'O Khusayma! We^{-asws} are the tree of Prophet-hood, and the House of Mercy, and keys of the Wisdom, and the Mine of Knowledge, and the receptacle of the Message, and an inter-change of the Angels (where Angels come and go), and a receptacle of the Secrets of Allah^{-azwj}, and we^{-asws} are the depository among His^{-azwj} servants, and we^{-asws}

³ Al-Mahaasin – V 1 Bk 4 – H 4

⁴ Al-Kafi, Vol. 8, H.14707

are the Great Sanctity of Allah^{-azwj}, and we^{-asws} are the Guarantee of Allah^{-azwj}, and we^{-asws} Are the Covenant of Allah^{-azwj}.

فَمَنْ وَفَىٰ بِعَهْدِنَا فَقَدْ وَفَىٰ بِعَهْدِ اللَّهِ وَ مَنْ خَفَرَهَا فَقَدْ خَفَرَا ذِمَّةَ اللَّهِ وَ عَهْدَهُ .

Therefore, the one who is loyal to our^{-asws} Covenant so is loyal with the Covenant of Allah^{-azwj}, and the one who disregards it, so he has disregarded the Guarantee of Allah^{-azwj} and His^{-azwj} Covenant'.⁵

See for example Ahadith, Imam^{-asws} gives Guarantee of Paradise to a companion and he tells his friends its fulfilment before his last breath, Appendix I.

⁵ Al-Kafi V 1 – The Book Of Divine Authority CH 31 H 3

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Refuses (to Accept) the repentance of the innovator’. It was said, ‘O Rasool-Allah^{-saww}! Why is that?’ He^{-saww} said: ‘His heart has drunk (from) its love’.⁸

Fearing for and Hoping to Allah^{-azwj}

– وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا بُنَيَّ خَفِ اللَّهَ خَوْفًا أَنْتَ لَوْ أَنْتَيْتَهُ بِحَسَنَاتِ أَهْلِ الْأَرْضِ لَمْ يَقْبَلْهَا مِنْكَ وَ ارْجُ اللَّهَ رَجَاءً أَنْتَ لَوْ أَنْتَيْتَهُ بِسَيِّئَاتِ أَهْلِ الْأَرْضِ عَفَرَهَا لَكَ.

And Amir Al-Momineen^{-asws} said: ‘O my^{-asws} son! Fear Allah^{-azwj} with such fear that if you were to go to Him^{-azwj} with good deeds of people of the earth, He^{-azwj} will not Accept it from you and hope to Allah^{-azwj} with such hope that if you were to go to Him^{-azwj} with evil deeds of people of the earth, He^{-azwj} would Forgive (these) for you’.⁹

With this short background, we reach our topic. Some people say they will hold someone responsible on the Day of Judgement, and a mullah/peer may say hold me responsible on the Day of Judgement. However, we all very well know that no soul will carry the burden of another soul.

Allah^{-azwj} Says in the Holy Quran:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ {42}

On the Day He would Uncover from a side, and they would be called to do the Sajdah, but they will not be able to [68:42]

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ {43}

Their visions humbled, humiliation having tired them, and they had been called to the Sajdah while they were safe (and sound) [68:43]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي قال: حدثنا الحسين بن الحسن، عن بكر، عن الحسين بن سعيد، عن أبي الحسن (عليه السلام)، في قوله عز و جل: يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَ يُدْعَوْنَ إِلَى السُّجُودِ، قال: «حجاب من نور يكشف فيقع المؤمنون سجدا، و تدمج أصلاب المنافقين فلا يستطيعون السجود».

⁸ Al-Mahaasin – V 1 Bk 5 H 69

⁹ Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 59 H 64 c

Ibn Babuwayh said, 'Ahmad Bin Muhammad Bin Umran Al-Daqaq narrated to us, from Muhammad Ibn Abu Abdullah Al-Kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from Bakr, from Al-Husayn Bin Saeed, who has narrated:

'Abu Al-Hassan^{-asws} regarding the Words of the Mighty and Majestic: ***On the Day He would Uncover from a side, and they would be called to do the Sajdah [68:42]***, he^{-asws} said: 'A Veil of Light would be Uncovered, so the Momineen would fall down in Sajdah, and the backbones of the hypocrites would stiffen so they would not be able to do Sajdah'.¹⁰

Therefore, all those claims that we will recite this and say this on our own accord will not work and we will be at the mercy of the intercession of our Infallible Guarantors – Masomeen^{-asws}.

يد: أبي، عن سعد، عن ابن هاشم، عن ابن فضال، عن أبي جميلة، عن محمد ابن علي الحلبي، عن أبي عبد الله عليه السلام في قوله عزوجل: " يوم يكشف عن ساق " قال: تبارك الجبار - ثم أشار إلى ساقه فكشف عنها الازار -

My father, from Sa'ad, from Ibn Hisham, from Ibn Fazal, from Abu Jameela, from Muhammad Ibn Ali Al Halby, from Abu Abdullah^{-asws}

قال: أفحم القوم ودخلتهم الهيبة وشخصت الابصار وبلغت القلوب الحناجر شاخصة أبصارهم ترهقهم الذلة وقد كانوا يدعون إلى السجود وهم سالمون.

He^{-asws} (Abu Abdullah^{-asws}) said: 'The people would be confounded (confused), and the awe would enter into them, and the sights would be dazzled, and the hearts would reach to the throats ***Their visions humbled, humiliation having tired them, and they had been called to the Sajdah while they were safe (and sound) [68:43]***'.¹¹

There is no Guarantee of the Hereafter if one Leaves the Sunnah:

عَنْهُ عَنِ ابْنِ مُسْكَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَبَلِ لَمْ يُسَمِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَلَيْكَ بِالتَّلَادِ وَإِيَّاكَ وَكُلَّ مُحَدَّثٍ لَا عَهْدَ لَهُ وَلَا أَمَانَةَ وَلَا ذِمَّةَ وَلَا مِيثَاقَ وَكُنْ عَلَى حَدَرٍ مِنْ أَوْثَقِ النَّاسِ فِي نَفْسِكَ فَإِنَّ النَّاسَ أَعْدَاءُ الْبِعَمِ.

From him, from Ibn Muskaan, from a man from the people of Al-Jabl whom he did not name, has narrated the following:

Abu Abdullah^{-asws} said: 'It is on you to be with the original (Sunnah), and beware of every newly invented matter as there is no pledge for it, nor a trust for it, nor a guarantee for it, nor

¹⁰ (التوحيد: 1/154)

¹¹ Bihar Al-Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 15

a Covenant for it. And be cautious of the people whom you rely upon for yourself, for the people are the enemies of the bounties'.¹²

Submission to a Wali from Allah^{-azwj} (by following Sunnah):

Amir-ul-Momineen^{-asws} says, while introducing the qualities and scope of a 'Wali' (Wilayah of a Divine Imam^{-asws}) to one of his^{-asws} companions named 'Tariq' in a sermon:

فَهِيَ مَرْتَبَةٌ لَا يَنَالُهَا إِلَّا مَنْ اخْتَارَهُ اللَّهُ وَ قَدَّمَهُ وَ وَّلَاهُ وَ حَكَّمَهُ فَالْوَلَايَةُ هِيَ حِفْظُ النُّعُورِ وَ تَدْيِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ

The Imamate is a station that none can reach except those whom Allah^{-azwj} has Chosen and has Given them precedence (over others), investing them with the authority to Rule and to Judge (on behalf of Allah^{-azwj}). Thus, 'Wilayah' is no other than safeguarding people from danger and disaster and the management of their all affairs, (even down to) demarcating (defining) the days and months.¹³

Guarantee of Rasool Allah^{-saww} for the Zair (Visitor of the Holy Shrines):

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ سِنَانَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا عَلِيُّ مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَوْتِكَ أَوْ زَارَ ابْنَيْكَ فِي حَيَاتِهِمَا أَوْ بَعْدَ مَوْتِهِمَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُلْحِصَهُ مِنْ أَهْوَالِهَا وَ شَدَائِدِهَا حَتَّى أُصَيِّرَهُ مَعِي فِي دَرَجَتِي .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Sinan, from Muhammad Bin Ali, raising it, said,

'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! The one who performs my^{-saww} Ziyarah during my^{-saww} lifetime and after my^{-saww} passing away, or your^{-asws} Ziyarah during your^{-asws} lifetime or after your^{-asws} passing away, or a Ziyarah of your^{-asws} two sons^{-asws} during their^{-asws} lifetime or after their^{-asws} passing away, I^{-saww} guarantee for him that on the Day of Judgement I^{-saww} shall relieve him from the terrors (of the Day) and his difficulties until I^{-saww} make him to arrive with me^{-asws} into his Levels (reserved in the Paradise)'.¹⁴

¹² Al-Kafi, Vol. 8, H.14798

¹³ بحار الأنوار (ط - بيروت)، ج 25، ص: 169

¹⁴ Al-Kafi – V 4 – The Book of Hajj Ch 230 H 2

Guarantee of the Imam^{-asws} on Rizk (Sustenance)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ مُدْرِكِ بْنِ أَبِي الْهَزْهَازِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ ضَمِنْتُ لِمَنْ اقْتَصَدَ أَنْ لَا يَفْتَقِرَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Umar Bin Aban, from Mudrak Bin Abu Al Hazhaaz,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'I^{-asws} guarantee for the one who is moderate that he would not be impoverished (run into financial difficulties)'.¹⁵

Guarantee of the Imam^{-asws} on Supplication

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَقِيَ الْحَسَنُ بْنُ عَلِيٍّ (عليه السلام) عَبْدَ اللَّهِ بْنَ جَعْفَرٍ فَقَالَ يَا عَبْدَ اللَّهِ كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِنًا وَهُوَ يَسْحَطُ قِسْمَهُ وَ يُحْفَرُ مَنْزِلَتَهُ وَ الْحَاكِمُ عَلَيْهِ اللَّهُ وَ أَنَا الضَّامِنُ لِمَنْ لَمْ يَهْجُسْ فِي قَلْبِهِ إِلَّا الرِّضَا أَنْ يَدْعُو اللَّهَ فَيَسْتَجَابَ لَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ali Bin Asbaat, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} met Abdullah Bin Ja'far, so he^{-asws} said: 'O Abdullah! How can the *Momin* happen to be a *Momin* and he is angry at his distribution, and he belittles his status, and the Ruler upon him is Allah^{-azwj}? And I^{-asws} am the guarantor to the one who does not have a notion in his heart except for the satisfaction that he would supplicate to Allah^{-azwj}, so He^{-azwj} would Answer to him'.¹⁶

¹⁵ Al-Kafi – V 4 – The Book of Zakat Ch 80 H 6

¹⁶ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 11

Stay with Sunnah and don't invent:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ زِيَادِ الْقَنْدِيِّ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي اخْتَرَعْتُ دُعَاءً قَالَ دَعْنِي مِنْ اخْتِرَاعِكَ إِذَا نَزَلَ بِكَ أَمْرٌ فَأَفْرَعُ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَصَلَّى رَكَعَتَيْنِ تُهْدِيهِمَا إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قُلْتُ كَيْفَ أَصْنَعُ قَالَ تَغْتَسِلُ وَتُصَلِّي رَكَعَتَيْنِ تَسْتَفْتِحُ بِهِمَا افْتِتَاحَ الْفَرِيضَةِ وَتَشْهَدُ تَشْهَدَ الْفَرِيضَةِ

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Abu Abdullah, from Ziyad Al-Qandy, from Abdul Rahman Al-Qaseyr who said,

'I went over to Abu Abdullah^{-asws}, and I said, 'May I be sacrificed for you^{-asws}! I invented a supplication'. He^{-asws} said: 'Leave me^{-asws} from your invention. When a matter descends with you, so panic towards Rasool-Allah^{-saww} and pray two Rak'at of *Salāt* gifting them both to Rasool-Allah^{-saww}'. I said, 'How should I do it'. He^{-asws} said: 'You should wash and pray two Rak'at of *Salāt*, beginning both of these (like) the beginning of the Obligatory *Salāt*, and perform a *Tashahhud* (like the) *Tashahhud* of the Obligatory *Salāt*.

فَإِذَا فَرَعْتَ مِنَ التَّشْهُدِ وَ سَلَّمْتَ قُلْتَ

So, when you are free from the *Tashahhud* and offered *Salām*, say,

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ إِلَيْكَ يَرْجِعُ السَّلَامُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَلِّغْ رُوحَ مُحَمَّدٍ مِنِّي السَّلَامَ وَ أَرْوَاحَ الْأَيِّمَةِ الصَّادِقِينَ سَلَامِي وَ ارْزُدْ عَلَيَّ مِنْهُمْ السَّلَامَ وَ السَّلَامَ عَلَيْهِمْ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

'O Allah^{-azwj}! You^{-azwj} are the Safety, and from You^{-azwj} is the safety, and to You^{-azwj} does the safety return to. O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and deliver the greetings from me to the soul of Muhammad^{-saww}, and the souls of the Imams^{-asws}, the truthful ones my greetings, and Return upon me the greetings from them^{-asws}, and the greetings be upon them^{-asws} and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings.

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكَعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَتَيْنِي عَلَيْهِمَا مَا أَمَلْتُ وَ رَجَوْتُ فِيكَ وَ فِي رَسُولِكَ يَا وَليَ الْمُؤْمِنِينَ ثُمَّ نَحْرُ سَاجِدًا وَ تَقُولُ

O Allah^{-azwj}! These two Rak'at of *Salāt* are a gift from me to Rasool-Allah^{-saww}, Reward me upon these two what I wish for and hope in You^{-azwj} and in Your^{-azwj} Rasool^{-saww}, O Guardian of the Believers!' Then fall down to *Sajdah* and you should be saying,

يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا يَمُوتُ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا أَرْحَمَ الرَّاحِمِينَ أَرْبَعِينَ مَرَّةً

'O Living! O Eternal! O Living Who does not die! O Living. There is no god except for You^{-azwj}. O the One with the Majesty and the Benevolence. O the most Merciful of the merciful ones!' – forty times.

ثُمَّ ضَعَّ حَذَّكَ الْأَيْمَنَ فَتَقُولُهَا أَرْبَعِينَ مَرَّةً ثُمَّ ضَعَّ حَذَّكَ الْأَيْسَرَ فَتَقُولُهَا أَرْبَعِينَ مَرَّةً ثُمَّ تَرْفَعُ رَأْسَكَ وَتُمَدُّ يَدَكَ وَتَقُولُ أَرْبَعِينَ مَرَّةً ثُمَّ تَرُدُّ يَدَكَ إِلَى رَقَبَتِكَ وَتَلُوذُ بِسَبَابَتِكَ وَتَقُولُ ذَلِكَ أَرْبَعِينَ مَرَّةً ثُمَّ حُذِّ لِحْيَتَكَ بِيَدِكَ الْيُسْرَى وَابْنِكَ أَوْ تَبَاكَ وَ قُلْ

Then place your right cheek (on the ground) and say it forty times. Then place your left cheek (on the ground) and say it forty times. Then raise your head and extend your hand and you should say it forty times. Then return your hand to your neck and place your index finger and say it forty times. Then grab your beard with your left hand and weep or wail and say,

يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ أَشْكُو إِلَى اللَّهِ وَ إِلَيْكَ حَاجَتِي وَ إِلَى أَهْلِ بَيْتِكَ الرَّاشِدِينَ حَاجَتِي وَ بِكُمْ أَتَوَجَّهُ إِلَى اللَّهِ فِي حَاجَتِي

'O Muhammad^{-saww}! O Rasool-Allah^{-saww}! I complain to Allah^{-azwj} and to you^{-saww} of my need, and to the People^{-asws} of your^{-saww} Household, the rightly Guided ones, of my need, and through all of you^{-asws} I turn to Allah^{-azwj} with regards to my need'.

ثُمَّ تَسْجُدُ وَ تَقُولُ

Then perform *Sajdah*, and you should be saying;

يَا اللَّهُ يَا اللَّهُ حَتَّى يَنْقَطِعَ نَفْسُكَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلْ بِي كَذَا وَ كَذَا

O Allah^{-azwj}! O Allah^{-azwj}!' until your breath is cut off, 'Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Do such and such for me'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَأَنَا الضَّامِنُ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ لَا يَبْرَحَ حَتَّى تُقْضَى حَاجَتُهُ .

Abu Abdullah^{-asws} said: 'So I^{-asws} am a guarantor upon Allah^{-azwj} Mighty and Majestic that he would not depart until his need is Fulfilled'.¹⁷

Guarantee of Ali Amir ul-Momineen^{-asws} for the Future

وَ لَعَمْرِي مَا عَلَيَّ مِنْ قِتَالٍ مَنْ خَالَفَ الْحَقَّ وَ حَابَطَ الْعَيَّ مِنْ إِذْهَانٍ وَ لَا إِبْهَانٍ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ فِرُّوا إِلَى اللَّهِ مِنَ اللَّهِ وَ امْضُوا فِي الَّذِي تَهْجَهُ لَكُمْ وَ قُومُوا بِمَا عَصَبَهُ بِكُمْ فَعَلَيَّْ ضَامِنٌ لِفُلْجِكُمْ آجِلًا إِنْ لَمْ تُمْنَحُوهُ عَاجِلًا

'By my^{-asws} life! It is not upon me^{-asws} to fight (every) one who opposes the truth, and one falling into error, neither insulter nor the misguiding one! Therefore, fear Allah^{-azwj}, O servants of Allah^{-azwj} and submit towards Allah^{-azwj}, from Allah^{-azwj}, and pass in that which He^{-azwj} has Programmed for you all and stand with what He^{-azwj} has Laid down for you, and Ali^{-asws} is a guarantor for your salvation in the future (Paradise) if you are not rescued currently'.¹⁸

¹⁷ Al-Kafi V 3 – The Book Of *Salāt* CH 95 H 1

¹⁸ Nahj Al Balagah – Sermon No. 24

Supplication - Intercession of Rasool Allah^{-saww} and his^{-saww} Progeny^{-saww}

دعوات الراوندي: عن سماعة بن مهران قال: قال أبو الحسن عليه السلام: إذا كانت لك حاجة إلى الله فقل: "

(The book) 'Da'waat' of Al Rawandy, from Sama'at Bin Mihran who said,

'Abu Al-Hassan^{-asws} said: 'Whenever there was a need for you to Allah^{-azwj}, then say:

" اللهم إني أسألك بحق محمد وعلي فإن لهما عندك شأننا من الشأن، وقدرنا من القدر، فبحق ذلك الشأن وذلك القدر أن تصلي على محمد وآل محمد وأن تفعل بي كذا وكذا

'O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww} and Ali^{-asws}, for them^{-asws} both there are glories from the glory, and worth from the worth. So, by the right of that glory, and that worth, if You^{-azwj} could Send *Salawat* upon Muhammad^{-saww} and the Progeny of Muhammad^{-saww}, and that You^{-azwj} should do such and such with me'.

فإنه إذا كان يوم القيامة لم يبق ملك مقرب ولا نبي مرسل ولا مؤمن ممتحن إلا وهو يحتاج إليهما في ذلك اليوم.

When it will be the Day of Judgment, there will neither remain an Angel of Proximity, nor a Mursil Prophet^{-as}, nor a Tested Momin except that he would be needy to them^{-asws} both during that Day".¹⁹

A Sinner Momin Interceded by Ali Amir ul-Momineen^{-asws}.

عن النبي صلى الله عليه وآله قال: أما إن من شيعة علي عليه السلام لمن يأتي يوم القيامة وقد وضع له في كفة سيئاته من الآثام ما هو أعظم من الجبال الرواسي و البحار السيارة، تقول الخلائق: هلك هذا العبد، فلا يشكون أنه من الهالكين وفي عذاب الله من الخالدين،

From the Prophet^{-saww} having said: 'But, from the Shias of Ali^{-asws} would be the one who would come on the Day of Judgment, and there would be placed for him in the scale of his evil deeds from the sins what is greater than the mountain peaks and the waves of the ocean. The creatures would be saying, 'This servant is destroyed. There is no doubt he is from the destroyed ones, and would be from the eternal ones in the Punishment of Allah^{-azwj}.

¹⁹ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 81

فيأتيه النداء من قبل الله تعالى: يا أيها العبد الجاني هذه الذنوب الموبقات فهل بإزائها حسنة تكافئها وتدخل الجنة برحمة الله، أو تزيد عليها فتدخلها بوعده الله، يقول العبد: لا أدري،

Then, there would come a call from Allah^{-azwj} Mighty and Majestic: "O you servant, the wrongdoer, the offender! These are major sins (upon you). So, are there, in their stead, any good deeds to suffice these, so you can enter the Paradise of Allah^{-azwj} by the Mercy of Allah^{-azwj}, or an increase upon these (good deeds), so you can enter it?" The servant would be saying, 'I don't know'.

فيقول منادي ربنا عزوجل: إن ربي يقول: ناد في عرصات القيامة: ألا إن فلان بن فلان من بلد كذا وكذا وقرية كذا وكذا قد رهن بسيئاته كأمثال الجبال والبحار ولا حسنة بإزائها، فأى أهل هذا المحشر كانت لي عنده يد أو عارفة فليغثني بمجازاتي عنها، فهذا أوان شدة حاجتي إليها

So, the caller of our Lord^{-azwj} Mighty and Majestic would call out: 'My Lord^{-azwj} is saying: "Call out in the plains of the Day of Judgment, 'I am so and so from the people of such and such city. I have been mortgaged by evils deeds which are like the mountain and the sea and there are no good deeds for me in my account. So, which one the people of this plain who has a hand (of favour) for me, or knows me, so let him help me with my being rescued from it, for this is the time of my most intense need to it'.

فينادي الرجل بذلك، فأول من يجيبه علي بن أبي طالب: لبيك لبيك لبيك أيها الممتحن في محبتي، المظلوم بعداوتي،

So, the man would call out with that, and the first one who answer him would be Ali^{-asws} Bin Abu Talib^{-asws}: 'Here I^{-asws} am! Here I^{-asws} am, O you, the one being tried regarding my^{-asws} love, the one oppressed by my^{-asws} enemies'.

ثم يأتي هو ومن معه عدد كثير وجم غفير و إن كانوا أقل عددا من خصمائه الذين لهم قبله الظلمات

Then he^{-asws} would come, and with him^{-asws} would be a large number and a myriad (of people), and even though they would be fewer in number than his^{-asws} disputants – those who had grievances before him^{-asws}.

فيقول ذلك العدد: يا أمير المؤمنين نحن إخوانه المؤمنون، كان بنا بارا ولنا مكرما، وفي معاشرته إيانا مع كثرة إحسانه إلينا متواضعا، وقد نزلنا له عن جميع طاعاتنا وبذلناها له،

So, that number would be saying, 'O Amir Al-Momineen^{-asws}! We are his brothers, the Momineen. He was righteous with us, and he was honourable to us, and in his community, he was assisting us along with a lot of his favours to us, he was modest, and we have brought down for him the entirety of our acts of obedience and make it to be for him'.

فيقول علي عليه السلام: فبماذا تدخلون جنة ربكم؟ فيقولون: برحمة الله الواسعة التي لا يعدمها من والاك ووالى آلك يا أخا رسول الله،

(At that), Ali^{-asws} would be saying: 'Then by what would you be entering the Paradise of your Lord^{-azwj}?' They would be saying, 'By His^{-azwj} Mercy, the Capacious, which there is no remoteness from the one who loves you^{-asws} and befriends your^{-asws} friends, O brother^{-asws} of Rasool-Allah^{-saww}!'

فيأتي النداء من قبل الله تعالى: يا أخا رسول الله هؤلاء إخوانه المؤمنون قد بذلوا له فأنت ماذا تبذل له؟ فإني أنا الحكم، ما بيني وبينه من الذنوب قد غفرتها له بمولاته إياك، وما بينه وبين عبادي من الظلمات فلا بد من فصلي بينه وبينهم،

So, a call would come from Allah^{-azwj} Mighty and Majestic: "O brother^{-asws} of Rasool-Allah^{-saww}! These are your^{-asws} brothers, the Momineen. They have made it to be for him (what could rescue him), so what is that which you^{-asws} are making it to be for him, for I^{-azwj} am the Judge of what is between Me^{-azwj} and him, from the sins which I^{-azwj} have Forgiven for him due to his being in your^{-asws} Wilayah, and whatever is between him and My^{-azwj} servants from the wrongs, so it is inevitable from the Judgmental decision between him and them".

فيقول علي عليه السلام: يا رب أفعل ما تأمرني،

Ali^{-asws} would be saying: 'O Lord^{-azwj}! I^{-asws} will do whatever You^{-azwj} Command me^{-asws} to'.

فيقول الله: يا علي اضمن لخصمائهم تعويضهم عن ظلاماتهم قبله،

Allah^{-azwj} Mighty and Majestic would be Saying: "O Ali^{-asws}! Guarantee to his disputants that you^{-asws} would be compensating them for his wrongdoings upon them".

فيضمن لهم علي عليه السلام ذلك ويقول لهم: اقترحوا علي ما شئتم اعطكم عوضا من ظلاماتكم قبله،

Ali^{-asws} would be guaranteeing that to them and he^{-asws} would be saying to them: 'Suggest to me^{-asws} whatever you so desire to, I^{-asws} shall give it to you instead for the wrongdoings from him'.

فيقولون: يا أخا رسول الله تجعل لنا بإزاء ظلامتنا قبله ثواب نفس من أنفاسك ليلة بيتوتك علي فراش محمد صلى الله عليه وآله،

They would be saying, 'O brother^{-asws} of Rasool-Allah^{-saww}! (We want) you^{-asws} to make it to be for us, as a compensation of his wrongdoings to us, the Rewards of one breath of your^{-asws} breathing on the night you^{-asws} spent upon the bed of Muhammad^{-saww}, (the night of Hijra)'.

فيقول علي عليه السلام: قد وهبت ذلك لكم،

Ali^{-asws} would be saying: 'I^{-asws} have gifted that to you all'.

فيقول الله عزوجل: فانظروا يا عبادي الآن إلى ما نلتموه من علي، فداء لصاحبه من ظلاماتكم، ويظهر لهم ثواب نفس واحد في الجنان من عجائب قصورها وخيراتهما، فيكون ذلك ما يرضي الله به خصماء أولئك المؤمنين،

So, Allah^{-azwj} Mighty and Majestic would be Saying: "Look now, O My^{-azwj} servants, at what you have attained from Ali^{-asws} Bin Abu Talib^{-asws}, as expiation for the wrongdoings of your companion on you!". And there would be displayed for them, the Rewards of one breath (of Ali^{-asws}), in the Gardens, from its wonderful castles and its goodness(es). Thus, there would be happen to be from that, what Allah^{-azwj} would Please them with – the disputants to those *Momineen*.

ثم يريهم بعد ذلك من الدرجات والمنازل مالا عين رأت، ولا اذن سمعت، ولا خطر على بال بشر،

Then, after that, they would be shown from the levels and the stations – that which neither has an eye seen, nor has an ear heard, nor has the mind of a human conceived of.

يقولون: يا ربنا هل بقي من جناتك شيء؟ إذا كان هذا كله لنا فأين تحل سائر عبادك المؤمنين والانبياء والصديقون والشهداء والصالحون؟ ويخيل إليهم عند ذلك أن الجنة بأسرها قد جعلت لهم،

They would be saying, 'O our Lord^{-azwj}! Does there remain anything from Your^{-azwj} paradise (for anybody else), when it was so that all of this is for us? So, whereabouts would Your^{-azwj} servants, the *Momineen*, and the Prophets^{-as}, and the truthful, and the martyrs, and the righteous would be?' And they would be thinking during that, that the Paradise in its entirety has been Made to be for them (only).

فيأتي النداء من قبل الله تعالى: يا عبادي هذا ثواب نفس من أنفاس علي بن أبي طالب الذي اقترحتموه عليه قد جعله لكم فخذوه وانظروا،

(At that), a call would come from Allah^{-azwj} Mighty and Majestic: "O My^{-saww} servants! This is the Reward of one breath from the breathing of Ali^{-asws} Bin Abu Talib^{-asws} which you had suggested to him^{-asws}. He^{-asws} has made it to be for you all. Therefore, take it and look around!"

فيصيرون هم وهذا المؤمن الذي عوضه علي عليه السلام في تلك الجنان ثم يرون ما يضيفه الله عزوجل إلى ممالك علي عليه السلام في الجنان ما هو أضعاف ما بذله عن وليه الموالي له مما شاء من الاضعاف التي لا يعرفها غيره.

So, they would be coming - them and this *Momin* whom Ali^{-asws} compensated on his behalf, to those Gardens. Then they would be seeing what Allah^{-azwj} Mighty and Majestic has Added to the kingdoms of Ali^{-asws} in the Garden, what would be a multiple of what he^{-asws} made to be on behalf of his^{-asws} friend, to the friends of his^{-asws}, from whatever Allah^{-azwj} Mighty and Majestic so Desires, from the additions which none knows apart from Him^{-azwj}.

ثم قال رسول الله صلى الله عليه وآله: أذلك خيرنزل أم شجرة الزقوم المعدة لمخالفني أخي ووصيي علي بن أبي طالب عليه السلام .؟

Then Rasool-Allah^{-sawww} said: '***Is that a better lodgement or the tree of Zaqqum? [37:62]*** – The (lodgement) prepared for the adversaries of my^{-sawww} brother^{-asws}, and my^{-sawww} successor Ali^{-asws} Bin Abu Talib^{-asws}'²⁰

Some Additional Ahadith are included in Appendix II on Guarantees given by the Imams^{-asws}

²⁰ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 82

APPENDIX I

Imam^{-asws}'s Guarantee of Paradise to a companion's friend

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ كَانَ لِي صَدِيقٌ مِنْ كُتَّابِ بَنِي أُمَيَّةَ فَقَالَ لِي اسْتَأْذِنْ لِي عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَاسْتَأْذَنْتُ لَهُ عَلَيْهِ فَأَذِنَ لَهُ فَلَمَّا أَنْ دَخَلَ سَلَّمَ وَجَلَسَ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ إِنِّي كُنْتُ فِي دِيْوَانِ هَؤُلَاءِ الْقَوْمِ فَأَصَبْتُ مِنْ دُنْيَاهُمْ مَالًا كَثِيرًا وَأَعْمَضْتُ فِي مَطَالِبِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَوْ لَا أَنَّ بَنِي أُمَيَّةَ وَجَدُوا مَنْ يَكْتُبُ لَهُمْ وَيَجِيءُ لَهُمُ الْفَيْءَ وَيُقَاتِلُ عَنْهُمْ وَيَشْهَدُ جَمَاعَتَهُمْ لَمَا سَلَبُونَا حَقَّنَا وَ لَوْ تَرَكْتَهُمُ النَّاسُ وَ مَا فِي أَيْدِيهِمْ مَا وَجَدُوا شَيْئًا إِلَّا مَا وَقَعَ فِي أَيْدِيهِمْ.

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Ali Bin Abu Hamza who said,

'There used to be a friend for me from the scribes (clerks) of the Clan of Umayya, so he said to me, 'Get me permission to see Abu Abdullah^{-asws}'. So I sought permission for him to see him^{-asws}, and he^{-asws} permitted him. So when he came over, he greeted and was seated, then said, 'May I be sacrificed for you^{-asws}! I was in the offices of these people (the Clan of Umayya), so I achieved a lot of wealth from their world, and I closed my eyes regarding their demands'. So Abu Abdullah^{-asws} said: 'Had the Clan of Umayya not found the ones who could write for them, and obligate *Al-Fey* for them, and fight on their behalf, and bearers of witness for their groups to what they have confiscated from us^{-asws} of our^{-asws} rights, and had the people neglected them and what is in their hands, they would not have found anything except for what falls into their hands'.

قَالَ فَقَالَ الْفَتَى جُعِلْتُ فِدَاكَ فَهَلْ لِي مَخْرُجٌ مِنْهُ قَالَ إِنْ قُلْتُ لَكَ نَفْعًا قَالَ أَفْعَلُ قَالَ لَهُ فَاخْرُجْ مِنْ جَمِيعِ مَا اكْتَسَبْتَ فِي دِيْوَانِهِمْ فَمَنْ عَرَفْتَ مِنْهُمْ رَدَدْتَ عَلَيْهِ مَالَهُ وَ مَنْ لَمْ تَعْرِفْ تَصَدَّقْتَ بِهِ وَ أَنَا أَضْمَنُ لَكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ الْجَنَّةَ قَالَ فَأَطْرَقَ الْفَتَى رَأْسَهُ طَوِيلًا ثُمَّ قَالَ قَدْ فَعَلْتُ جُعِلْتُ فِدَاكَ

He (the narrator) said, 'So the youth said, 'May I be sacrificed for you^{-asws}! Is there any way out from it for me?' He^{-asws} said, 'If I^{-asws} were to tell you to do (something) would you do it?' He said, 'I would do it'. He^{-asws} said to him: 'So take out the entirety of whatever you have earned in their offices. So for the one whom you recognise, return his wealth to him, and the one you do not recognise, give in charity with it, and I^{-asws} guarantee the Paradise for you, upon (the Guarantee of) Allah^{-azwj} Mighty and Majestic'. So the youth kept his head lowered for a long time, then said, 'I will do it, may I be sacrificed for you^{-asws}'.

قَالَ ابْنُ أَبِي حَمْزَةَ فَرَجَعَ الْفَتَى مَعَنَا إِلَى الْكُوفَةِ فَمَا تَرَكَ شَيْئًا عَلَى وَجْهِ الْأَرْضِ إِلَّا حَرَجَ مِنْهُ حَتَّى ثِيَابِهِ الَّتِي كَانَتْ عَلَى بَدَنِهِ قَالَ فَفَسَمْتُ لَهُ قِسْمَةً وَ اشْتَرَيْنَا لَهُ ثِيَابًا وَ بَعَثْنَا إِلَيْهِ بِنَفَقَةٍ قَالَ فَمَا أَتَى عَلَيْهِ إِلَّا أَشْهُرٌ فَلَائِلٌ حَتَّى مَرَضَ فَكُنَّا نَعُوذُهُ قَالَ فَدَخَلْتُ عَلَيْهِ يَوْمًا وَ هُوَ فِي السُّوقِ قَالَ فَفَتَحَ عَيْنَيْهِ ثُمَّ قَالَ لِي يَا عَلِيُّ وَفَى لِي وَ اللَّهُ صَاحِبُكَ قَالَ ثُمَّ مَاتَ

Ibn Abu Hamza (the narrator) said, 'So the youth returned with us to Al-Kufa, and he did not leave anything upon the face of the earth except that he extracted from it, even his clothes which were upon his body. So I apportioned a share for him and we bought some clothes for him and send these over to him along with expenses. So there did not come upon him except for a few months until he fell sick, and we used to go to console him. So I went over to him one day and he was in the transit (about to die). So he opened his eyes, then said to me, 'O Ali! By Allah^{-azwj}, your Master^{-asws} has kept his^{-asws} promise to me'. Then he died.

فَتَوَلَّيْنَا أَمْرَهُ فَحَرَجْتُهُ حَتَّى دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا نَظَرَ إِلَيَّ قَالَ يَا عَلِيُّ وَفَيْنَا وَ اللَّهُ لِصَاحِبِكَ قَالَ فَعُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا وَ اللَّهُ قَالَ لِي عِنْدَ مَوْتِهِ .

So we looked after his affairs (funeral etc.) and I came out until I went over to Abu Abdullah^{-asws}. So when he^{-asws} looked at me, he^{-asws} said: 'O Ali! By Allah^{-azwj}, we^{-asws} have kept our^{-asws} promise to your companion'. So I said, 'You^{-asws} have spoken the truth, may I be sacrificed for you^{-asws}! By Allah^{-azwj}, this is how he said to me at the time of his death'.²¹

In a similar Hadith, Imam^{-asws} guarantees the Paradise for a believer,

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي بَصِيرٍ قَالَ كَانَ لِي جَارٌ يَتَّبِعُ السُّلْطَانَ فَأَصَابَ مَالًا فَأَعَدَّ قِيَانًا وَ كَانَ يَجْمَعُ الْجَمِيعَ إِلَيْهِ وَ يَشْرَبُ الْمُسْكِرَ وَ يُؤْذِنِي فَشَكَوْتُهُ إِلَى نَفْسِهِ غَيْرَ مَرَّةٍ فَلَمْ يَنْتَهَ فَلَمَّا أَنْ أَلْحَحْتُ عَلَيْهِ فَقَالَ لِي يَا هَذَا أَنَا رَجُلٌ مُبْتَلَى وَ أَنْتَ رَجُلٌ مُعَافَى فَلَوْ عَرَضْتَنِي لِصَاحِبِكَ رَجَوْتُ أَنْ يُنْفِدَنِي اللَّهُ بِكَ فَوَقَعَ ذَلِكَ لِي فِي قَلْبِي

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from some of his companions, from Abu Baseer who said,

'There was a neighbour of ours who followed (the biddings of) the ruling authorities, so he attained wealth. So he used to prepare (hold parties), female singers, and they all used to gather to him and drink the wine, and it used to bother me. So I complained to him repeatedly, but he did not end it. So when I was insistent upon it, so he said to me, 'O you! I am an afflicted man and you are a healthy man. So if you would present me to your Master^{-asws}, I am hopeful that Allah^{-azwj} would Rescue me through you'. So that occurred in my heart.

²¹ Al-Kafi – V 5 – The Book of Subsistence Ch 30 H 4

فَلَمَّا صِرْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) ذَكَرْتُ لَهُ حَالَهُ فَقَالَ لِي إِذَا رَجَعْتَ إِلَى الْكُوفَةِ سَيَأْتِيكَ فُقُلٌ لَهُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ دَعَا مَا أَنْتَ عَلَيْهِ وَأَضْمَنَ لَكَ عَلَى اللَّهِ الْجَنَّةَ فَلَمَّا رَجَعْتُ إِلَى الْكُوفَةِ أَتَانِي فِيمَنْ أَتَى فَاحْتَبَسْتُهُ عِنْدِي حَتَّى خَلَا مَنْزِلِي ثُمَّ قُلْتُ لَهُ يَا هَذَا إِنِّي ذَكَرْتُكَ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ (عَلَيْهِ السَّلَام) فَقَالَ لِي إِذَا رَجَعْتَ إِلَى الْكُوفَةِ سَيَأْتِيكَ فُقُلٌ لَهُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ دَعَا مَا أَنْتَ عَلَيْهِ وَأَضْمَنَ لَكَ عَلَى اللَّهِ الْجَنَّةَ

So when I came to Abu Abdullah^{-asws}, I mentioned his state to him^{-asws}. So he^{-asws} said to me: 'When you return to Al-Kufa, go to him and say to him, 'Ja'far^{-asws} Bin Muhammad^{-asws} is saying to you: 'Leave what you are upon and I^{-asws} (personally) guarantee the Paradise for you, upon (the Guarantee of) Allah^{-azwj}'. So when I returned to Al-Kufa, he came to me among the ones he came with. So, I withheld him with me until my house was empty. Then I said to him, 'O you! I mentioned you to Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}. So he^{-asws} said to me: 'When you return to Al-Kufa, go to him and say to him, 'Ja'far^{-asws} Bin Muhammad^{-asws} is saying to you: 'Leave what you are upon and I^{-asws} (personally) guarantee the Paradise for you, upon (the Guarantee of) Allah^{-azwj}'.

قَالَ فَبَكَى ثُمَّ قَالَ لِي اللَّهُ لَقَدْ قَالَ لَكَ أَبُو عَبْدِ اللَّهِ هَذَا قَالَ فَحَلَفْتُ لَهُ أَنَّهُ قَدْ قَالَ لِي مَا قُلْتُ فَقَالَ لِي حَسْبُكَ وَ مَضَى فَلَمَّا كَانَ بَعْدَ أَيَّامٍ بَعَثَ إِلَيَّ فَدَعَانِي وَإِذَا هُوَ خَلْفَ دَارِهِ عُرْيَانٌ فَقَالَ لِي يَا أَبَا بَصِيرٍ لَا وَاللَّهِ مَا بَقِيَ فِي مَنْزِلِي شَيْءٌ إِلَّا وَ قَدْ أَخْرَجْتُهُ وَ أَنَا كَمَا تَرَى

He (the narrator) said, 'So he wept, then said to me, 'By Allah^{-azwj}! Abu Abdullah^{-asws} said this to you?' So I swore on oath to him and he^{-asws} had said so. He said to me what I said. So he said to me, 'You have sufficed', and he went away. So when it was a few days afterwards, he sent a message to me, and called me over, and there he was, bare, behind his door. So he said to me, 'O Abu Baseer! No, by Allah^{-azwj}! There does not remain anything in my house but I have thrown it out, and I am just as you see'.

قَالَ فَمَضَيْتُ إِلَى إِخْوَانِنَا فَجَمَعْتُ لَهُ مَا كَسَوْتُهُ بِهِ ثُمَّ لَمْ تَأْتِ عَلَيْهِ أَيَّامٌ يَسِيرَةٌ حَتَّى بَعَثَ إِلَيَّ أُنِّي عَلِيلٌ فَأَتَيْتُ فَجَعَلْتُ أُحْتَلِفُ إِلَيْهِ وَ أُعَالِجُهُ حَتَّى نَزَلَ بِهِ الْمَوْتُ فَكُنْتُ عِنْدَهُ جَالِسًا وَ هُوَ يَجُودُ بِنَفْسِهِ فَعُشِي عَلَيْهِ عَشِيَّةٌ ثُمَّ أَفَاقَ فَقَالَ لِي يَا أَبَا بَصِيرٍ قَدْ وَفَى صَاحِبُكَ لَنَا ثُمَّ قُبِضَ رَحْمَةُ اللَّهِ عَلَيْهِ

He (the narrator) said, 'So I went to our brethren and gathered for him what he could be clothed with. Then, there did not pass upon him a few days until he sent a message to me, 'I am sick'. So I went over to him, and I used to come and go to him and treat him until the death descended with him. So I was seated in his presence and he was struggling with himself, and there was a fainting upon him. He fainted, then woke up, and he said to me, 'O Abu Baseer! Your Master^{-asws} has fulfilled for us'. Then he passed away, may Allah^{-azwj} have Mercy upon him.

فَلَمَّا حَجَّجْتُ أَتَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَاسْتَأْذَنْتُ عَلَيْهِ فَلَمَّا دَخَلْتُ قَالَ لِي ابْتِدَاءً مِنْ دَاخِلِ الْبَيْتِ وَ إِحْدَى رِجْلِي فِي الصَّخْنِ وَ الْأُخْرَى فِي دِهْلِيذِ دَارِهِ يَا أَبَا بَصِيرٍ قَدْ وَفَيْتَنَا لِصَاحِبِكَ .

So, when I performed Hajj, I went over to Abu Abdullah^{-asws}, and sought permission to see him^{-asws}. So when I entered, he^{-asws} said to me initiating from inside the house, and one of my legs was in the courtyard and the other one in the corridor: 'O Abu Baseer! We^{-asws} have fulfilled (our^{-asws} promise) for your companion'.²²

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ يَضْمَنُ لِي أَرْبَعَةً بِأَرْبَعَةِ آيَاتٍ فِي الْجَنَّةِ أَنْفَقَ وَلَا تَخَفَ فَقْرًا وَ أَفْشِ السَّلَامَ فِي الْعَالَمِ وَ اتْرُكِ الْمِرَاءَ وَ إِنْ كُنْتَ مُحِقًّا وَ أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ .

From him, from Muhammad Bin Sinan, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who guarantees four (matters) to me^{-asws}, (I^{-asws} will guarantee) four houses (for him) in the Paradise – Spends (in charity) and does not fear the poverty, and discloses the greetings in the world, and leaves the disputing even if he was right, and be fair with the people from himself'.²³

²² Al-Kafi V 1 – The Book Of Divine Authority CH 119 H 5

²³ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 2

APPENDIX II

Some Additional Ahadith on Guarantees given by the Imams^{-asws}

Guarantee from harm of food

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَبَيْنَ يَدَيْهِ شِوَاءٌ فَدَعَانِي وَ قَالَ هَلُمَّ إِلَى هَذَا الشِّوَاءِ فَقُلْتُ أَنَا إِذَا أَكَلْتُهُ ضَرَّرَنِي فَقَالَ أَلَا أَعَلِمَكَ كَلِمَاتٍ تَقُولُهُنَّ وَ أَنَا ضَامِنٌ لَكَ أَلَّا يُؤْذِيكَ طَعَامٌ قُلِ

From him, from Yaqoub Bin Yazeed, from Ahmad Bin Mohsin Al Maysami, from Abu Maryam Al Ansary, from Al Asbagh Bin Nabata who said,

‘I came to (see) Ali Amir Al-Momineen^{-asws}, and in front of him^{-asws} was grilled (food), so he^{-asws} invited me, and said: ‘So, to this grilled (food)’. I said, ‘Whenever I eat it, it tends to harm me’. So he^{-asws} said: ‘Shall I^{-asws} teach you certain words, if you were to say these, and I^{-asws} would guarantee to you that the food would not harm you? – Say

‘اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ خَيْرِ الْأَسْمَاءِ مِلْءَ الْأَرْضِ وَالسَّمَاءِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا يَضُرُّ مَعَهُ دَاءٌ فَلَا يَضُرُّكَ أَبَدًا.

‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name (which is) the best of the names of what are in the earth and the sky, the Beneficent, the Merciful, by which the illness does not harm due to it’. So it would not harm you, ever’.²⁴

Guarantee from poisonous Insects and during Travel

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ الْإِسْكَافِ قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَالَ هَذِهِ الْكَلِمَاتِ فَأَنَا ضَامِنٌ لَهُ أَلَّا يُصِيبَهُ عَقْرَبٌ وَ لَا هَامَّةٌ حَتَّى يُصْبِحَ.

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Al Abbas Bin Aamir, from Abu Jameela, from Sa’d Al Iskaf who said,

²⁴ Al-Mahaasin – V 2 Bk 3 H 289

'I heard him^{-asws} saying: 'The one who says these words, so I^{-asws} guarantee to him that a scorpion would not bite him, nor an insect until morning,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا ذَرَأَ وَمِنْ شَرِّ مَا بَرَأَ وَمِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

'I seek Refuge with the complete Words of Allah^{-azwj} Which neither a righteous one nor an immoral one can exceed, from the evil what is inseminated, and from the evil of what is spread, and from the evil of every animal being Seized by its forelocks, that my Lord^{-azwj} is upon the Straight Path".²⁵

عنه، عن محمد بن عيسى، عن عبيدالله الدهقان، عن درست، عن إبراهيم ابن عبد الحميد، قال: قال أبو الحسن (ع): أنا ضامن لمن خرج يريد سفرا معتما تحت حنكه ثلاثا، لا يصيبه السرقة، والغرق، والحرق.

From him, from Muhammad Bin Isa, from Ubeydullah Al Dahqan, from Darast, from Ibrahim Ibn Abul Hameed who said,

'Abu Al-Hassan^{-asws} said: 'I am a guarantor of three (things) for the one who goes out intending a journey having 'تحت حنكه' a turban (with one end on the chest and the other on the back) – he will not be struck by the thief, and the drowning, and the burning'.²⁶

Rizk (Sustenance) is already Guaranteed:

عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنِ ابْنِ مَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَمَّنْ حَدَّثَهُ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ يَقُولُ أَيُّهَا النَّاسُ اعْلَمُوا أَنَّ كَمَالَ الدِّينِ طَلَبُ الْعِلْمِ وَالْعَمَلُ بِهِ أَلَا وَإِنَّ طَلَبَ الْعِلْمِ أَوْجِبُ عَلَيْكُمْ مِنْ طَلَبِ الْمَالِ إِنَّ الْمَالَ مَفْسُومٌ مَضْمُونٌ لَكُمْ فَدَقِّمْتُمْ عَادِلٌ بَيْنَكُمْ وَ ضَمِنَهُ وَ سَيَفِي لَكُمْ وَ الْعِلْمُ مَحْزُونٌ عِنْدَ أَهْلِهِ وَ قَدْ أَمَرْتُمْ بِطَلَبِهِ مِنْ أَهْلِهِ فَاطْلُبُوهُ .

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Abu Is'haq Al Sabi'e, from the one who narrated it, said,

'I heard Amir Al-Momineen^{-asws} saying: 'O you people! Know that the perfection of the Religion is the seeking of the knowledge and acting by it. Indeed! And the seeking of the knowledge is more Obligatory upon you than the seeking of the wealth. The wealth is (already) apportioned, guaranteed for you all (already distributed). A just One^{-azwj} has Apportioned it between you all and He^{-azwj} and my^{-asws} sword Guarantee it for you all; however

²⁵ Al-Kafi V 2 – The Book Of Supplication CH 57 H 7

²⁶ Al-Mahaasin – V 2 Bk 2 H 137

the knowledge is treasure stored with its rightful one^{-asws}, and you have been Commanded with seeking it from its rightful ones^{-asws}, therefore seek it'.²⁷

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: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

²⁷ Al-Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 4