BIHAR AL-ANWAAR

Volume 27

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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1 - ج، الإحتجاج (I was reporting a Hadeeth regarding Mir’raj (Ascension) that when there was an ascension with Rasool-Allah \textit{saww} he \textit{asww} saw upon the Throne: “There is no god except Allah \textit{azwj}, Muhammad \textit{saww} is Rasool-Allah \textit{saww}, Abu Bakr is the truthful”).

He \textit{asws} said: ‘Glory be to Allah \textit{azwj}! They have changed everything, even this!’ I said, ‘Yes’.

He \textit{asws} said: ‘When Allah \textit{azwj} Mighty and Majestic Created the Throne, Wrote upon its foundations: “There is no god except Allah \textit{azwj}, Muhammad \textit{saww} is Rasool-Allah \textit{saww}, Ali \textit{asws} is Amir Al-Momineen \textit{asws}’, and when Allah \textit{azwj} Mighty and Majestic Created the water, Wrote in its flow: “There is no god except Allah \textit{azwj}, Muhammad \textit{saww} is Rasool-Allah \textit{saww}, Ali \textit{asws} is Amir Al-Momineen \textit{asws}’;”

And when Allah \textit{azwj} Mighty and Majestic Created the Chair, Wrote upon its foundations: “There is no god except Allah \textit{azwj}, Muhammad \textit{saww} is Rasool-Allah \textit{saww}, Ali \textit{asws} is Amir Al-Momineen \textit{asws}’; and when Allah \textit{azwj} Mighty and Majestic Created the (Guarded) Tablet, Wrote in it: “There is no god except Allah \textit{azwj}, Muhammad \textit{saww} is Rasool-Allah \textit{saww}, Ali \textit{asws} is Amir Al-Momineen \textit{asws},”
And when Allah azwj Mighty and Majestic Created Israfeel as, Wrote upon his as forehead: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws is Amir Al-Momineen aswsw, and when Allah azwj Mighty and Majestic Created Jibraeel as, Wrote upon his as side: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws is Amir Al-Momineen aswsw,”

وَ لَمَّا خَلَقَ اللَّهُ السَّمَاوَاتِ كَتَبَ فِِ أَكْنَافِهَا لََ إِلَهَ إِلََّ اللَّهُ مَُُمَّد  رَسُولُ اللَّهِ عَلِيٌّ أَمِيَُّ الْمُؤْمِنِينَ

And when Allah azwj Created the skies, he Wrote in its horizons: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws is Amir Al-Momineen aswsw, and when Allah azwj Mighty and Majestic Created the earths, Wrote in its layers: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws is Amir Al-Momineen aswsw,”

وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ السَّمَّارَ كَتَبَ عَلَيْهِ لََ إِلَهَ إِلََّ اللَّهُ مَُُمَّد  رَسُولُ اللَّهِ عَلِيٌّ أَمِيَُّ الْمُؤْمِنِينَ

And when Allah azwj Mighty and Majestic Created the mountains, Wrote in its peaks: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws is Amir Al-Momineen aswsw, and when Allah azwj Mighty and Majestic Created the sun, Wrote upon it: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws is Amir Al-Momineen aswsw,”

وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْقَمَرَ كَتَبَ عَلَيْهِ لََ إِلَهَ إِلََّ اللَّهُ مَُُمَّد  رَسُولُ اللَّهِ عَلِيٌّ أَمِيَُّ الْمُؤْمِنِينَ وَ هُوَ السَّوَادُ الَّذِي تُرَوْنَهُ فِِ الْقَمَرِ

And when Allah azwj Mighty and Majestic Created the moon, Wrote upon it: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws is Amir Al-Momineen aswsw, and it is the blackness which you can see in the moon.

فَإِذَا قَالَ أَحَدُكُمْ لََ إِلَهَ إِلََّ اللَّهُ مَُُمَّد  رَسُولُ اللَّهِ فَلْيَقُلْ عَلِيٌّ أَمِيَُّ الْمُؤْمِنِينَ وَ لُِِّ اللَّهِ

Thus, whenever one of you says: ‘There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww’, then let him (immediately) say, ‘Ali asws is Amir Al-Momineen aswsw is Guardian aswsw of Allah azwj,‘.

1 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 1

(The books) ‘Khsaal’ (and) ‘Al Amaali’ of Al Sadouq – Ali Bin Al Fazl Bin Al Abbas, from Abu Al Hassan Ali Bin Ibrahim, from Muhammad Bin Ghalib Bin Harb and Muhammad Bin Usman Bin Abu Shayba, from Yahya Bin Salim, from Mis’ar, from Atiyya, from Jabir who said,
'Rasool-Allah saww said: 'It is Written upon the door of the Paradise: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws is brother of Rasool-Allah saww before Allah azwj Created the skies and the earth by two thousand years’.

It is Written upon the Throne: ‘I am Allah azwj. There is no god except I azwj Alone, and Muhammad saww is My elite from My creatures. I Supported him saww by Ali asws and Helped him saww by Ali asws.

The book) ‘Al Amaali’ of Al Sadouq Al Hamdany, from Ali Bin Ibrahim, from Ja’far Bin Salama, from Al Saqafy, from Al Zaby, from Abdul Wahid Bin Abu Amro, from Al Kalby, from Abu Salih, from Abu Hureyra (well-known fabricator) who said,'
found (written) upon (its) rock: “There is no god except Allahazwj, Muhammadasws is Rasool-Allahsaww. Iasws Supported himsaww by hisasws Vizier, and Helped himsaww by hisasws Vizier”.

 فلا قُلْتُ لِْْئِيلَ مَنْ وَزِيرِي فَقَالَ عَلِيُّ بْنُ أَبِِ طَالِبٍ

When asaww ended up to Sidrat Al-Muntaha, asaww found Written upon it: “Iazwj am Allahazwj. There is no god except Iazwj, Alone. Muhammadaswj is Myaswj elite from Myaswj creatures. asaww Supported himasww by hisasww Vizier, and Helped himasww by hisasww Vizier”.

فَلَمَّا جَاوَزْتُ السِّدْرَةَ ان ْتَهَيْتُ إِلََ عَرْشِ رَبِّ الْعَالَمِينَ جَلَّ جَلََلُهُ ف َوَجَدْتُ مَكْتُوباً عَلَى قَوَا

When asaww surpassed the Sidrat Al-Muntaha to the Throne of Lordazwj of the worlds, Majestic is Hisazwj Majesty, asaww found Written upon its pillar: “Iazwj am Allahazwj. There is no god except Iazwj, Alone. Muhammadaswj is Myaswj servant and Myaswj Rasoolaswj. asaww Supported himasww by hisasww Vizier, and Helped himasww by hisasww Vizier”.

(The book) ‘Al Khisaal’ – Al Hassan Bin Ali Bin Muhammad Al Attar, from Suleyman Bin Ayoub Al Muttaliby, from Muhammad Bin Muhammad al Misry, from Musa Bin Ismail,

Son of Musaabsw Bin Ja’farasws, from hisasws forefathersasws, from Alasws Bin Abu Talibasws having said: ‘Rasool-Allahsaww said: Iasww entered the Paradise and Iasww saw written upon its door, in gold, “There is no god except Allahazwj, Muhammadaswj is Beloved of Allahazwj, Aliasws is Guardianasws of Allahazwj, (Syeda) Fatimahasws is maid of Allahazwj, Al-Hassanasws and Al-Husaynahasws are elites of Allahazwj. May the Curse of Allahazwj be upon the ones who hate themaswsrs’. 6

مع، معانِ الِخبار ع، علل الشرائع الَْْسَنُ بْنُ مَُُمَّدِ بْنِ الُْْسَينِْ بْنِ مَُُمَّدٍ عَنِ الَْْسَنِ بْنِ عَلِي  الزَّعْفَرَانِِِّ عَنْ سَهْلِ بْ

Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 5

Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 6
إِسْحَاقَ عَنِ الْوَاقِدِيِّ عَنِ الُْْذَيْلِ عَنْ مَكْحُولٍ عَنِ طَاوُوسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِِ طَالِبٍ ع لَمَّا خَلَقَ اللَّهُ عَزَّ ذِكْرُهُ آدَمَ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ وَ أَسْجَدَ لَهُ مَلََئِكَتَهُ وَ أَسْكَنَهُ جَنَّتَهُ وَ زَوَّجَهُ حَوَّاءَ أَمَتَهُ ف َرَ
فَعَ طَرْفَهُ نََْوَ الْعَرْشِ فَإِذَا هُوَ بَِِمْسِ سُطُورٍ مَكْتُوبَاتٍ
َّ
قَالَ آدَمُ عَلَيْهِ السَّلََمُ يَا رَبِّ مَنْ هَؤُلَََّءِ قَالَ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ إِذَا تَشَفَّعُوا بِِِِمْ إِلَِ خَلْقِي شَفَّعْتُهُمْ
قَالَ أَمَّا الَِْوَّلُ فَأَنَا الْمَحْمُودُ وَ هُوَ مَُُمَّد  وَ الثَّانِِ فَأَنَا الْعَالِِ وَ هَذَا عَلِيٌّ وَ الثَّالِثُ
فَأَنَا الْفَاطِرُ وَ هَذِهِ فَاطِمَةُ وَ الرَّابِعُ فَأَنَا الْمُحْسِنُ وَ هَذَا حَسَنَ وَ الخَْامِسُ فَأَنَا ذُو الإِْحْسَانِ وَ هَذَا الُْْسَينُْ كُلٌّ يََْمَدُ اللَّهَ عَزَّ وَ جَلَ.
He said: “As for the first, Iawwj as the most Praised Oneawwj (Al-Mahmoud), and he saww is the praised one (Muhammad saww), and the second, Iawwj am the Exalted (‘Ali) and this is Ali awws (exalted), and the third, Iawwj the Originator (Al-Fatir), and this is Fatima asws and the fourth, Iawwj as the Benevolent (Al-Mohsin) and this is Hassan asws, and the fifth, Iawwj am with the Favours, and this is Al-Husayn awws, all praise Allah awwj Mighty and Majestic!”

He said: “When there was an ascension with me saww to the sky, I saww was written upon the door of the Paradise: “There is no god except Allah awwj , Muhammed saww is Rasool-Allah saww, Ali awws is Beloved of Allah awwj, and Al-Hassan asws and Al-Husayn asws are elites

7 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 7
of Allah 
(Syeda) Fatima asws is maid of Allah azwj, the Curse of Allah azwj is upon ones who hate them 

9- فس، تفسير الفقيه المفسِّرِ بن تأمُّد عن النعَّلِي عن بسطان بن محمد عن خصان عن ابن عقيل بن وافد عن علي بن الحسين القداري عن سابق الإكراهِ عن الأئمة الله سالى أمهَمَة في فلDEVICE: Axiom 1: أَنَّهُ سَأَلَ أَمِيَّةَ الْمُؤْمِنِينَ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَبِّحِ اسْمَ رَبِّكَ الَِّ الْعَلَى

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‘He asked Amir Al-Momineen asws about Words of Allah azwj Mighty and Majestic: Glorify the Name of your Lord, the Most Exalted [87:1], he’ asws said: ‘It has been written upon the Pilla

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‘He asked Amir Al-Momineen asws about Words of Allah azwj Mighty and Majestic: Glorify the Name of your Lord, the Most Exalted [87:1], he’ asws said: ‘It has been written upon the Pilla

9- فس، تفسير الفقيه المفسِّرِ بن تأمُّد عن النعَّلِي عن بسطان بن محمد عن خصان عن ابن عقيل بن وافد عن علي بن الحسين القداري عن سابق الإكراهِ عن الأئمة الله سالى أمهَمَة في فلDEVICE: Axiom 1: أَنَّهُ سَأَلَ أَمِيَّةَ الْمُؤْمِنِينَ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَبِّحِ اسْمَ رَبِّكَ الَِّ الْعَلَى

8- تفسير الفقيه المفسِّرِ بن تأمُّد عن النعَّلِي عن بسطان بن محمد عن خصان عن ابن عقيل بن وافد عن علي بن الحسين القداري عن سابق الإكراهِ عن الأئمة الله سالى أمهَمَة في فلDEVICE: Axiom 1: أَنَّهُ سَأَلَ أَمِيَّةَ الْمُؤْمِنِينَ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَبِّحِ اسْمَ رَبِّكَ الَِّ الْعَلَى

Tafseer Al Qummi – Al Husayn Bin Muhammad, from Al Moalla, from Bistam Bin Murra, from Is'haq Bin Hassan, from al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abdy, from Sa’ad Al Iskaf, from Al Asbagh,
A’ala) and this is Ali asws (exalted), and I’azwj am the Originator (Al-Fatir) and this is Fatima asws, and I’azwj am with the Favours (Zil-Ahsaan) and this is Al-Hassan asws, and I’azwj am the Benevolent (Al-Mohsin) and this is Al-Husayn asws.

آلَيْتُ عَلَى نَفْسِي أَنَّهُ لََ يَأْتِينِِ أَحَد  وَ فِِ قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِّنْ مََُبَّةِ أَحَدِهِ إِلََّ أَدْخَلْتُهُ جَنَّتِِ وَ آلَيْتُ بِعِزَّتِِ أَنَّهُ لََ يَأْتِينِِ أَحَد  وَ فِِ قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِّنَ بِغْضِ أَحَدِهِ إِلََّ أَدْخَلْتُهُ نَارِي

I’azwj have Sword upon Myself’azwj that no one will come to Me’azwj and in his heart is a weight of a mustard seed of the love for one of them asws except I’azwj will Enter him into My’azwj Paradise; and I’azwj have Sworn by My’azwj Might that no one will come to Me’azwj and in his heart is a weight of a mustard seed of hatred for one of them asws, except I’azwj will Enter him into My’azwj Fire.

وَ فِِ رِوَايَةٍ أُخْرَى عَنْ أَبِِ الصَّلْتِ الَْْرَوِيِّ عَنِ الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ إِنَّ آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا أَكْرَمَهُ اللَّهُ تَعَالَ بِإِسْجَادِهِ مَلََئِكَتَهُ لَهُ وَ بِإِدْخَالِهِ الَْْنَّةَ نَادَاهُ اللَّهُ ارْفَعْ رَأْسَكَ يَا آدَمُ فَانْظُرْ إِلََ سَاقِ عَرْشِي

And in another report, from Abu Al Salt Al Harwy,

فَنَظَرَ فَوَجَدَ عَلَيْهِ مَكْتُوباً لََ إِلَهَ إِلََّ اللَّهُ مَُُمَّد  رَسُولُ اللَّهِ عَلِ

He’as looked and found written upon it: “There is no god except Allah’azwj, Muhammad saww is Rasool-Allah’asws, Ali asws Bin Abu Talib asws is Amir Al-Momineen’asws, and his asws wife Fatima’asws is chieftess of the women of the worlds, and Al-Hassan asws and Al-Husayn asws are chiefs of the youth of the inhabitants of the Paradise”.

فَقَالَ آدَمُ يَا رَبِّي مَنْ هَؤُلََءِنَْلََهُمْ مَا خَلَقْتُكَ.

Adam’as said: ‘O Lord’azwj! Who are they asws?’ The Mighty and Majestic Said: ‘They asws are your as offspring. Had it not been for them asws, I’azwj would not have Created you’as

10 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 10
11 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 11
The book 'Qasas Al Anbiya' – Al Murtaza Bin Al Dai’e, form Ja’far Al Dowristy, from his father, from Al Sadouq, from Al Husayn Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Al Hassan Bin Al Husayn, from Ibrahim Bin Al Fazl, from Al Hassan Bin Ali Al Zafrany, from Sahl bin Sinan, from Abu Ja’far Bin Muhammad Al Taify, from Muhammad Bin Abdullah, from Muhammad Bin Is’haq, from Al Waqidy, from Al Huzeyl, from Makhoul, from Tawoos, from Ibn Abbas who said,

Rasool-Allah(saww) said: "When Allah(azwj) Created Adam(as), Made him(as) pause in front of Him(azwj). He(as) sneezed, so Allah(azwj) Inspired him that he(as) praises Him(azwj). He(as) said: "O Adam(as)! Are you(as) praising Me(azwj)? By My(Mighty and My(Majesty! Had it not been for two servants I(azwj) Intend to Create at the end of times, I(azwj) would not have Created you(as)!

Adam(as) said: 'O Lord(azwj) By their(asws) worth in Your(azwj) Presence! What are their(asws) names?' The Exalted Said: "O Adam(as) Look around the Throne!" And there were in two lines of light.

The first line was: ‘There is no god except Allah(azwj), Muhammad(saww) is the Prophet(saww) of mercy, and Ali(asws) is the key to Paradise’. And the second line was: ‘I(azwj) have Sworn upon Myself(azwj) that I(azwj) shall be Merciful to the one who befriends them(asws) and Punish the ones who are inimical to them(asws)’. 12

From Abu Ja’far(asws) having said: ‘Rasool-Allah(saww) said: ‘The first successor(as) that happened to be upon the surface of the earth was Hibtullah Bin Adam(as), and there is no Prophet(as) who passed away except and there was a successor(as) for him(as).
The number of the entirety of the Prophets was one hundred and twenty-four thousand Prophets, five of them were the Determined Ones (Ul Al Azam) – Noah, and Ibrahim, and Musa and Isa and Muhammad.

And Ali was the ‘Hibtullah’ for Muhammad, inheriting knowledge of the Prophets, and knowledge of the ones who were before him. As for Muhammad, he inherited the knowledge of the ones from the Prophets and the Messengers who were before him.

And upon the pillar of the Throne is written: “Hamza is lion of Allah and lion of His Rasool and chief of the martyrs”; and in a corner of the Throne is written on the right of our Lord, and both His Hands are right: “Ali is Amir Al-Momineen”.

This is our argument against the one who denier our right, and rejects our inheritances and what we were forbidden from the speaking, and in front of us is the conviction, so which argument can happen to be more reaching than this?

(13)

14 - Shaf, Kashf Al Yaqeen, from the book ‘Al Imamah’, from Hisham Bin Salim, from Al Haris Bin Al Mugheira Al Nazry who said,

‘Around the Throne there is Majestic Writing lined: “I am Allah, there is no god except I, Muhammad is Rasool-Allah, Ali is Amir Al-Momineen”.

(14)

15 - Shaf, Kashf Al Yaqeen – From the book ‘Al Imamah’, from Abdullah Bin Sinan,

‘From Abu Abdullah having said: ‘When Adam erred a mistake, he directed through Muhammad and People of the Household, so Allah Revealed to him: “O Adam! What made you know of Muhammad?”'
He said: 'When You Created me, I raised my head and saw written in Your Throne: "Muhammad, Ali is Amir Al-Momineen, 15"

And when Allah the Exalted Ascended me to the sky and the Subtle Selected me with His Calling, He Said: "O Muhammad! I said: ‘At Your service, my Lord and Your assistance!’

He Said: ‘I am the most Praised One (Al-Mahmoud) and you are Muhammad. Derived your name from My Name, and Merited you over the entirety of My citizens, so nominate your brother as a flag for My servants for guiding them to My Religion.

O Muhammad has Made Ali to be Emir of the Momineen, so the one who becomes an emir over him shall Curse him, and one who opposes him shall Punish him, and one who obeys him shall Draw him closer.

O Muhammad have Made Ali as Imam of the Muslims, so the one who precedes upon him shall Disgrace him, and one who disobeys him shall...

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15 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 15
Subdue him. Ali\textsuperscript{asws} is the chief of the successors\textsuperscript{asws}, and guide of the resplendent, and My\textsuperscript{azwj} Divine Authorities upon the entirety of the caliphs”.\textsuperscript{16}

17- بَلِ الفَضْلُ لَاتِبِ شَاشَا فَضْلُ كَتَبِ الْفِرْدَوْسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ يَا عِبَادُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ إِلَيْكُمْ مُخْتَلَفُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ عَلَى أَبِي بُطُونٍ وَ عَلَى الْحَمْسِ وَ الْحَمْسِ سَمِعْتُهَا عِلْيَةَ عَلَى الْجَناَةَ وَ حَدَّثُ عِلْيَةَ عَلَى أَبِي بُطُونٍ وَ عَلَى الْحَمْسِ وَ الْحَمْسِ مَكْتُوبُ عَلَى الْجَناَةَ.\textsuperscript{16}

(The book) ‘Al Fazaail’ of Ibn Shazan (and) the book ‘Al Rawza’ from the book ‘Al Firdows’, said,

‘Rasool-Allah\textsuperscript{ saww} said: ‘When there was an ascension with me\textsuperscript{saww} to the sky and the Paradise was presented to me\textsuperscript{saww} I saw\textsuperscript{saww} written upon the leaves of the Paradise: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is Guardian\textsuperscript{asws} of Allah\textsuperscript{azwj}, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are elites of Allah\textsuperscript{azwj}”’.\textsuperscript{17}

18- يَلُو، الفضائل لَبن شاذان فض، كتاب الروضة مِنْ كِتَابِ الْفِرْدَوْسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ يَا عِبَادُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ إِلَيْكُمْ مُخْتَلَفُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ عَلَى أَبِي بُطُونٍ وَ عَلَى الْحَمْسِ وَ الْحَمْسِ سَمِعْتُهَا عِلْيَةَ عَلَى الْجَناَةَ وَ حَدَّثُ عِلْيَةَ عَلَى أَبِي بُطُونٍ وَ عَلَى الْحَمْسِ وَ الْحَمْسِ مَكْتُوبُ عَلَى الْجَناَةَ.\textsuperscript{16}

(The book) ‘Kashf Al Ghumma’ from the (book) ‘Manaqib’ of Al Khawarizmy, from Jabir Bin Abdullah Al Ansari who said,

‘Rasool-Allah\textsuperscript{ saww} said: ‘It is written upon the door of the Paradise: “Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} before Allah\textsuperscript{azwj} created the skies and the earth by two thousand years”’.\textsuperscript{18}

19- وَ مِنْهُ، عَنْ عَلِيٌّ رَضِيَ اللَّهُ عَمَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ جَبَرَٰئِيلَ وَ قَدْ نَشَرَ جَ لَٰ نَاحَيْهِ فَإِذَا فِيهَا مَكْتُوبُ لََ إِلَهَ إِلََّ اللَّهُ مَُُمَّد  النَّبُُّّ وَ مَكْتُوبُ عَلَى الْْخَرِ لََ إِلَهَ إِلََّ اللَّهُ عَلِيٌّ الْوَصِيُّ.

And from him, from Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{ saww} said: ‘Jibraeel\textsuperscript{as} came to me\textsuperscript{saww} and he\textsuperscript{as} had spread out his\textsuperscript{as} wings, and there it was written in these: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is the Prophet\textsuperscript{saww}”, and it was written upon the other: “There is no god except Allah\textsuperscript{azwj}, Ali\textsuperscript{asws} is the successor\textsuperscript{asws}”’.\textsuperscript{19}

20- كَنْزِ الْفَوَائِدِ، حَدَّثَنِِ الشَّرِيفُ طَاهِرُ بْنُ مُوسَى الُْْسَيْنُِّّ بِِِصْرَ سَنَةَ سَبْعٍ وَ أَرْبَعِمَائَةٍ عَنْ عَبْدِ الْوَهَّابِ بْنِ أََْْدَ الخَْلََّلِ عَنْ أََْْدَ بْنِ مَُُمَّدِ بْنِ زِيَادٍ عَنِ الُْْسَينِ الطِّهْرَانِِِّ وَ حَدَّثَنِِ مَُُمَّدُ بْنُ عُبَيْدٍ عَنِ الُْْسَينِْ بْنِ أَبِِ بَكْرٍ عَنْ أَبِِ الْفَضْلِ عَنْ أَبِِ عَلِيٍّ الَْْسَنِ التَّمَّ كِلََهَُا عَنْ أَبِِ سَعِيدٍ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُعَمَّرٍ قَالَ: أَشْخَصَنِِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ عَنْ أَرْضِ الْجَازِ إِلََ الشَّامِ زَائِراً لَهُ فَسِرْتُ فَلَمَّا أَتَيْتُ أَرْضَ الْبَلْقَاءِ رَأَيْتُ جَبَلًَ أَسْوَدَ وَ عَلَيْهِ مَكْتُوبَ أَحْرُفاً لَِْ أَعْلَمْ مَا هِيَ فَعَجِبْتُ مِنْ ذَلِكَ ثَُُّ دَخَلْتُ عُمَانَ قَصَبَةَ الْبَلْقَاءِ فَسَأَلْتُ عَنْ رَجُلٍ يَقْرَأُ مَا عَلَى الْقُبُورِ وَ الِْْبَالِ فَأُرْشِدْتُ إِلََ شَيْخٍ كَبِيٍّ وَ عَرَّفْتُ مَا رَأَيْتُ فَقَالَ اطْلُبْ شَيْئاً أَرْكَبُهُ لَِِخْرُجَ مَعَكَ فَحَمَلْتُهُ مَعِي عَلَى رَاحِلَتِِ وَ خَرَجْنَا إِلََ الَْْبَلِ وَ مَََُْْة  وَ يَاض  فَلَمَّا قَرَأَهُ قَالَ لِِ مَا أَعْجَبَ مَا عَلَيْهِ بِالْعَِْْانِيَّةِ فَنَقَلْتُهُ بِالْعَرَبِيَّةِ فَإِذَا هُوَ بِاسِْْكَ اللَّهُمَّ جَاءَ الَْْقُّ مِنْ رَبِّكَ بِلِسانٍ عَرَبِِ مُبِينٍ لََ إِلَهَ إِلََّ اللَّهُ مَُُمَّد  رَسُولُ اللَّهِ وَ عَلِيٌّ وَلُِِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمَا وَ كَتَبَ مُوسَى بْنُ عِمْرَانَ بِيَدِهِ.\textsuperscript{19}"

16 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 16
17 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 17
18 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 18
19 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 19
(Not a Hadeeth)  

There are two facets for the sun – a facet illuminating for the inhabitants of the sky, and a facet illuminating for the inhabitants of the earth, and upon the two facets there is a writing.

Then he said: ‘Do you know what that writing is?’ We said, ‘Allah and His are more knowing’. He said: ‘The writing which is towards the inhabitants of the sky is: “Allah is Light (Noor) of the skies and the earth”, and as for the writing which is towards the inhabitants of the earth: “Ali is light (noor) of the earths”.

And by his chain from Ibn Masoud who said,

‘Rasool-Allah said: ‘When He Created Adam and Blew into him from His Spirit, Adam sneezed, so he said: ‘The Praise is for Allah’.

He raised his head and there was written upon the Throne: “There is no god except Allah, Muhammad is Prophet of mercy, and Ali is the custodian, the Divine Authority. One who recognises the right of Ali is pure and good, and one who denies his right is Cursed and incur loss. Swear by My Mighty that I shall enter into the Paradise one who obeys him, and even if he disobeys Me, I Swear by My Mighty’.

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20 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 20
21 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 21
Mighty that I\textsuperscript{azwj} shall enter into the Fire one who disobeys him\textsuperscript{asws} and even if obeys Me\textsuperscript{azwj}!\textsuperscript{22}

And it is reported by Al Hassan Bin Suleyman in the book ‘Al Mukhtasar’, what is reported from the book ‘Al Manaqib’ of Ibn Al Batreeq, by his chain from Abu Hureyra (well-known) fabricator,

‘From Rasool-Allah\textsuperscript{saww} said: ‘It is written upon the Throne: “There is no god except Allah\textsuperscript{azwj} Alone, there is no associate for Him\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is My\textsuperscript{azwj} servant and My\textsuperscript{azwj} Rasool\textsuperscript{saww}. I\textsuperscript{azwj} Supported him\textsuperscript{saww} by Ali Bin Abu Talib\textsuperscript{asws}, and that is the Word of the Exalted in His\textsuperscript{azwj} Mighty Book: He is the One Who Assisted you with His Help and with the Momineen [8:62] – by Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},’\textsuperscript{23}

And from the book ‘Al Muqnie Fi Al Imamah’ – From Jabir Al Ansari who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘On the night there was an ascension with me\textsuperscript{saww} to the sky, He\textsuperscript{saww} Commanded with the Paradise and the Fire be presented to me\textsuperscript{saww}, I\textsuperscript{saww} saw them both. I\textsuperscript{saww} saw the Paradise and the variety of its bounties, and I\textsuperscript{saww} saw the Fire and the variety of its torments, and upon each door from the eight doors of Paradise was: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, Ali\textsuperscript{asws} is Guardian\textsuperscript{asws} of Allah\textsuperscript{azwj},’\textsuperscript{24}

And from Tafseer of Muhammad Bin Al Abbas Bin Marwan, from Ja’far Bin Muhammad Bin Malik, from Ahmad Bin Muhammad Bin Amro, from Abdullah Bin Suleyman, from Ismail Bin Ibrahim, from Amro Bin Fazl Al Basry, from Abbad Bin Muhammad,

‘From Ja’far\textsuperscript{saww} Bin Muhammad\textsuperscript{saww}, from his\textsuperscript{saww} forefathers\textsuperscript{saww} having said: ‘There descended unto the Prophet\textsuperscript{saww}, and Angel having twenty thousand heads for him. The Prophet\textsuperscript{saww} leapt to kiss his hand. The Angel said to him\textsuperscript{saww}: ‘Stop, no! Stop no, O Muhammad\textsuperscript{saww}, for you\textsuperscript{saww} are more honourable than the inhabitants of the skies and the earth in their entirety’’.\textsuperscript{Derogatory}

\textsuperscript{22} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 22
\textsuperscript{23} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 23
\textsuperscript{24} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 24
And the Angel was called ‘Mahmoud’, and there was written between his shoulders: “There is no god except Allahazwj, Muhammad saww is Rasool-Allahsaww, Ali asws is the greatest truthful”. The Prophet saww said to him: ‘Since how long has this writing been written between your shoulders?’ He said, ‘From before Allahazwj Created your saww father as Adamas by twelve thousand years’.

And from the book ‘Al Mi’raaj’ compiled by the righteous sheykh Abu Muhammad Al Hassan, by his chain from Al Sadouq, raising it from Abu Al Hamra’a who said,

‘Rasool-Allahsaww said: ‘When there was an ascension with me saww to the sky, Isaww entered the Paradise, there was affirmed upon the right Base of the Throne: “Iaswj are Allahaswj, there is no god except Isaww Alone. Isaww Planted the Garden of Eden by Myaswj Hands. Isawwj shall Settle in it Myaswj Angels, Muhammadaswj is Myaswj elite from Myaswj creatures. Isawwj Supported himaswj with Aliasws”.

And from him, from Al Sadouq, from Majaylawiya, from Muhammad Al Attar, from Al Ash’ary, from Ibn Yazeed, from Ibn Fazzal, from Marwan Bin Muslim,

‘From Abu Abdullahasws having said: ‘It is Written in the Handwriting of the Majestic around the Throne: “There is no god except Allahaswj, Muhammadaswj is Rasool-Allahsaww, Aliasws is Amir Al-Momineenasws”.

And from him, from Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Ahmad Bin Al Nazar, from Ibn Shimr, from Jabir, from Jabir Al Ansari who said,

‘Rasool-Allahsaww said: ‘What is the matter with people blaming me saww regarding my saww love for my saww brother Aliasws Bin Abu Talibasws? By the One aswj Who sent me saww with the
truth as a Prophet saww I saww did not love him asws until my Lord azwj, Majestic is His azwj Majesty Commanded me saww to love him asws!

ثم قال ما بال أقوام يلومون في تقديم إلهي بن أبي طالب فو عزة ربي ما قدمت على أنبيتي عزة يتقبلي و خجلة أمير المؤمنين وأمير أبي وأمي وإنها

Then he saww said: ‘What is the matter with people blaming me saww regarding my advancing Ali asws Bin Abu Talib asws? By the right of my Lord azwj, Mighty is His azwj Name Commanded me saww to advance him asws and Made him asws Emir of the Momineen, and Emir of my saww community and its Imam asws.

أيها الناس إنه لما عرج بي إلى السماء السابعة وجدت على كل باب مكتوبا لا إله إلا الله محتد رسول الله علي بن أبي طالب أمير المؤمنين

O you people! When there was an ascension with me saww to the seventh sky, I saww found written upon every door of the sky: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws Bin Abu Talib asws is Amir Al-Momineen asws”.

و لما عدت إلى خذيب الثور رأيت على كل جحاب مكتوبا لا إله إلا الله محتد رسول الله علي بن أبي طالب أمير المؤمنين

And when I saww came to be to the Veil of Light, I saww saw written upon the Veil: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws Bin Abu Talib asws is Amir Al-Momineen asws”.

و لما عدت إلى العرش وجدت على كل ركن من أركان مكتوبا لا إله إلا الله محتد رسول الله علي بن أبي طالب أمير المؤمنين.

And when I saww came to the Throne, I saww found written upon every corner from its corners: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws Bin Abu Talib asws is Amir Al-Momineen asws”.

28 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 28
CHAPTER 11 – THE JINN ARE THEIR servants, APPEARING TO THEM servants AND ASKING THEM servants ABOUT THE MATTERS OF THEIR RELIGION

(i) - the habitual, obey them, to be obedient, the obedient, of the obedient, the obedient. Allah tells them that they be obedient. They were obedient. They were obedient for the sake of Allah almighty, and they became Muslims upon her hands, and she was missed by the Prophet saws, so he saws asked Jibraeel as about her. He as said: 'She is visiting a sister of hers, loving her for the sake of Allah azwj'.

The Prophet saws said: 'Beatitude for the ones loving for the Sake of Allah azwj. Allah azwj Mighty and Majestic has Created these for the ones loving and visiting for the Sake of Allah azwj'.

(Then he saws said): 'O Afra’a! Which thing did you see?’ She said, ‘I saw a lot of wonders’. He saws said: ‘So what is the most wondrous of what you saw?’ ‘She said, ‘I saw Iblees la in the green sea upon a white rock extending his la hand towards the sky and he la was saying, ‘O my la God azwj! When You azwj Justify Your azwj Apportionment and Enter me la into the Fire of Hell, so la ask You azwj by the right of Muhammad saww, and Ali asws, and Fatima asws, and Al-Hassan asws, and Al-Husayn asws, only finish me la off from it and Resurrect me la with them asws’. She said, ‘O Haris la! What are these names which you la are supplicating with?’ He la said to me, ‘la saw these upon the Base of the Throne from before Allah azwj Created Adam as by
seven thousand years, so I knew that they are the most prestigious of the creatures to Allah Almighty and Majestic, so I asked Him by their rights.'

The Prophet saww said: ‘By Allah! If the people of the earth were to swear by these names, they would be Answered’. 

And the Jaan, We Created him from before, from the toxic fire [15:27].

He said, ‘Abu Iblees and the Jinn from the children of the Jaan, from them were Momins and Kafirs, and Jews, and Christians, and of various religions, and the Satan from the sons of Iblees, there was no Momin among them except one, his name was Ham Bin Heem Bin Al-Aqees Bin Iblees came to Rasool-Allah saww.

Rasool-Allah saww said: ‘Evil is the affair of the youth of long hopes and the old man of procrastination’. He said, ‘Leave this from you, O Muhammad, for my repentance had flowed upon the hand of Noah, and I was with him in the ship and faulted him upon his supplicating against his people, and I was with Ibrahim when he was thrown into the fire and Allah Made it to be cool and safe unto him; and I was with Musa when Allah Drowned Pharaoh and Recued the children of Israel; and I was with Hud when he supplicated against his nation and I faulted him, and I was with Salih upon his supplicating against his people, and I have read the Books, all of them giving glad tidings of you, and the Prophets conveyed the

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29 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 1
greetings to you saww and said you saww are the most superior of the Prophets as and their as most honourable one, so teach me something from what Allahazwj Revealed unto you saww.

فقال رسول الله صأمير المؤمنين صلى الله عليه وسلم فقل هام يا محمد الإن لا تطع إلا نبياً ووصيناً في فم هذا قال هذا أبي في وصيناً ووزني وارتى علي بن أبي طالب

Rasool-Allah saww said to Amir Al-Momineen asws: ‘Teach him’. Ham said, ‘O Muhammad saww! We do not obey except a Prophet as or a successoras of a Prophet as, so who is this?’ He saww said: ‘This is my saww brotherasws, and my saww successor asws, and my saww Vizier, and my saww inheritor Ali asws Bin Abu Talib asws’. 

قال نعم نجد اسمه في الكتب إبن أماه المؤمنين فلما كانت ليئة الهجرة صلى الله عليه وسلم فانتمي عليه الله وقل كلهم من ولد أبي تزيد الله ع فانتمي عليه الله

He said, ‘Yes, we do find his asws name in the Books as being ‘Elia’’. So Amir Al-Momineen asws taught him. When it was the night of ‘Al-Hareer’ (severest night) in the (battle of) Siffeen, he came to Amir Al Momineen asws. 30

(3) يور، بصحيف الدرجات إبراهيم بن هاشم عن إبراهيم بن إسحاق عن عبد الله بن عاد عن عمر بن يزيد قال: نعم رسول الله صلى الله عليه وسلم إذ آتاه رجل طويل كأنه نخلة فسلم عليه فرد عليه السلام وقال الخليل بن الجبير وكلهم من أنست يا عبد الله فقال أنا أفيام ابن السيده

From Abu Abdullah asws having said: ‘While Rasool-Allah saww was seated when a tall man came to him saww as if he was a palm tree. He greeted to him saww, and he saww returned the greeting and said: ‘You resemble the Jinn and their speech, so who are you O servant of Allahaww?’ He said, ‘I am Al-Ham Bin Al-Heem Bin Al-Aqeys Bin Iblees’. 

فقال له رسول الله صلى الله عليه وسلم ما بينك وعين إيليس إلا أنف فقال يا رسول الله قال صلى الله عليه وسلم نعم إيليس وذكر كلامة من أنك من أنست يا عبد الله فقال أنا أفيام ابن السيده إذا أنف أن أفيام كل تاب عن الكلامن وأطوف الأحجار وأشق العظام وأفسد الطعام

Rasool-Allah saww said to him: ‘There is nothing between you and Iblees except two fathers (generations)’. He said, ‘Yes, O Rasool-Allah saww’. He saww said: ‘So how many (years) have come to you?’ He said: ‘I have consumer the life of the world except its little. One day Qabeel killed Habeel I was a boy understanding the speech, and preventing (people) from seeking Refuge, and prowling the trees, and instructed with cutting off the relationships, and spoiling the food’.

فقال له رسول الله صلى الله عليه وسلم قاتل منصور هالدين وأهلهم الدمار وأنته عن الاعتصام وأطوروا الأحجار وأكسروا الдерه وأفسدوا الطعام

30 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 2
Rasool-Allah ‬<sub>saww</sub> said to him: ‘Evil are the way of the old man of long hopes and the. He said, ‘O Rasool-Allah ‬<sub>saww</sub>! I have repented’. He ‬<sub>saww</sub> said: ‘Upon the hand of whom from the Prophets<sup>as</sup> did your repentance flow?’ He said, ‘Upon the hand of Noah<sup>as</sup> and I was with him<sup>as</sup> in his<sup>as</sup> ship, and I faulted him<sup>as</sup> upon his<sup>as</sup> supplicating against his<sup>as</sup> people until he<sup>as</sup> cried and made me cry’.

And he said, ‘There is no doubt I am from the regretful ones upon that and ‘I seek Refuge with Allah from becoming one of the ignorant ones’. [2:67]. Then I was with Hud<sup>as</sup> when his<sup>as</sup> people almost threw him<sup>as</sup> into the fire, and Allah ‬<sub>azwj</sub> Made it to be cool and safe unto him<sup>as</sup>. Then I was with Yusuf<sup>as</sup> when his<sup>as</sup> brothers envied him<sup>as</sup> and threw him<sup>as</sup> into the well. I took him<sup>as</sup> to the bottom of the well and placed him<sup>as</sup> with a gently placing. Then I was with him<sup>as</sup> in the prison comforting him<sup>as</sup> therein, until Allah ‬<sub>azwj</sub> Extracted him<sup>as</sup> from it. Then I was with Musa<sup>as</sup> and he<sup>as</sup> taught me clarification from the Torah and said: ‘When you meet Isa<sup>as</sup>, then convey the greetings to him<sup>as</sup> from me<sup>as</sup>. I did meet him<sup>as</sup> and conveyed the greetings to him<sup>as</sup> from Musa<sup>as</sup>, and he<sup>as</sup> taught me clarification from the Evangel, and he<sup>as</sup> said: ‘If you come across Muhammad<sup>saww</sup>, then convey the greetings to him<sup>saww</sup> from me<sup>as</sup>. So, Isa<sup>as</sup>, O Muhammad<sup>saww</sup>, conveys the greetings unto you<sup>saww</sup>.

The Prophet<sup>saww</sup> said: ‘And upon Isa<sup>saww</sup> Spirit of Allah ‬<sub>azwj</sub> and His<sub>azwj</sub> Word, and the entirety of the Prophets<sup>as</sup> of Allah<sub>azwj</sub> and His<sub>azwj</sub> Rasools<sup>as</sup>, for as long as the skies and the earth remain, the greetings be upon you O Ham, due to what you delivered, be the greetings, so raise your need to us<sup>saww</sup>."
He said, ‘My need is that may Allahazwj Make yousaww remain for yourcommunity and correct them for yousaww, and Grace them the steadfasted-ness for yoursuccessorsasws from after yousaww, for the previous communities were rather destroyed due to their disobeying the successorsasws, and my need, O Rasool-Allahsaww, is that yousaww teach me a chapter from the Quran I can pray Salat with it’.  

Rasool-Allahsaww said to Aliasws: ‘O Aliasws! Teach Al-Ham and be kind with him’. Ham said, ‘O Rasool-Allahsaww! Who is this whom yousaww are giving my responsibility to himasws, for we the community of Jinn have been Commanded that we do not speak except to a Prophetas or a successoras of a Prophetasws’.

Rasool-Allahsaww said to him: ‘O Ham! Whom did you find to be in the Book as being the successoras of Adamasws?’ He said, ‘Shees Bin Adamasws’. Whom did you find to be as successoras of Noahasws?’ Heasws said: ‘Sam Bin Noahasws’. Heasws said: ‘Who was the successoras of Hudasws?’ He said, ‘Youhanna Bin Hananasws, son of an uncle of Hudasws’.

Heasws said: ‘Who was the successoras of Ibrahimasws?’ He said, ‘Is’haq Bin Ibrahimasws’. Who was the successoras of Musaasws’. He said, ‘Yoshua Bin Nounasws’. Heasws said: ‘Who was the successoras of Isaasws?’ He said, ‘Shamoun Bin Hamoun Al-Saffasws’. So, whom do you find in the Book as being the successorasws of Muhammadasws?’ He said, ‘Heasws is in the Torah as “Elia”’.

Heasws said: ‘This is Elia, heasws is Aliasws myasws successorasws’. Al-Ham said ‘O Rasool-Allahasws! For himasws is there a name other than this?’ Heasws said: ‘Yes, it is “Hyder”. Why did you ask measws about that?’ He said, ‘We found in the Book of the Prophetsas that heasws is in the Evangel as “Haydera”’. Heasws said: ‘It is Hyder’. Alasws taught him a chapter from the Quran.
Ham said, 'O Ali asws! O successor asws of Muhammad saww! Is it sufficient for me what you asws have taught me from the Quran?' He asws said: 'Yes, O Ham. A little from the Quran is a lot'. Then Ham stood up to the Prophet as and bade him saww farewell and did not return to the Prophet saww until he saww passed away''.

(The book) ‘Basaair Al Darajaat’ – Ali Bin Hasan, from Musa bin Bakr, from a man,

‘From Abu Abdullah asws having said: ‘The day of Sunday is for the Jinn, they do not appear to anyone during it apart from us asws, 32

Then he gave me a letter, its texture was wet (ink). When I looked at its seal, it was a seal of Abu Ja’far asws. I said to him, ‘When did the owner of the letter pact to you?’ He said, ‘Just now’. There were things in it instructing me with it’.

Then he (the narrator said), ‘I turned around and there wasn’t anyone with me. So, I proceeded to Abu Ja’far asws and met him. I said to him asws, ‘May I be sacrificed for you asws! A man came to me with your asws letter and its texture was wet’ (ink). When there is haste for us asws with a matter, I asws send one of them’ - meaning the Jinn'.
And there is an increase in it by Muhammad Bin Al-Husayn, by this chain: ‘O Sadeyr! For us there are servants from the Jinn. Whenever we want quickness, we send them’.

I was seeking permission to see Abu Ja’far. It was said, ‘There is a group with him, wait for a while until they come out’. A group came out I disliked and did not recognise them. Then he permitted for me, so I entered to see him and said, ‘May I be sacrificed for you!’ This is the era of the clan of Umayya and their swords are dripping blood’. He said to me: ‘O Abu Hamza! They are a delegation of our Shias from the Jinn. They came to ask us about the matter of their Religion’.

‘I was with Abu Abdullah in what is between Makkah and Al-Medina when he turned towards his left, and there was a black dog. He said: ‘What is the matter with you? May Allah Uglify you! How quick you are’. And there he was resembling the bird. I said, ‘May I be sacrificed for you! What is it?’ He said: ‘This is Asam, ‘postman’ of the Jinn. Hisham died just now so he is flying out to give the news of his death in every city’.

I came to the door of Abu Ja’far with companions of our in order to enter to see him, and there were eight persons as if they were from a father and mother (resembling each other), having clothes of carpets and cloaks, layer upon layer, and their turbans were yellow. They entered and were not withheld until they came out.

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33 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 5
34 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 6
35 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 7
He said to me: ‘O Sa’ad! Did you see them?’ I said, ‘Yes, may I be sacrificed for you!’

He said: ‘They are your brethren from the Jinn. They came to us to have our verdicts regarding their Permissible and their Prohibitions, just as you (Shias) come to us and have our verdicts regarding your Permissible and your Prohibitions’.  

9- بر، بصائر الدرجات عَنْهُ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَعْدٍ الإِْسْكَافِ قَالَ: طَلَبْتُ الإِذْنَ عَنْ أَبِِ جَعْفَارٍ ع ف َبَعَثَ إِلََِّ لََ ت َعْجَلْ فَإِنَّ عِنْدِي ق َوْماً مِنْ إِخْوَانِكُمْ فَلَمْ أَلْبَثْ أَنْ خَرَجَ عَلَيَّ اث ْنَا عَ شَرَ رَجُلًَ يُشْبِهُونَ الزُّطَّ عَلَيْهِمْ أَقْبِيَة  طَبَقَينِْ وَ خِفَاف  فَسَلَّمُوا وَ مَرُّوا (The book) ‘Basaair Al Darajaat’ – From him, from Ibn Sinan, from Ibn Muskan, from Sa’ad Al Iskaf who said,

‘I sought the permission from Abu Ja’far and he sent a message to me: ‘Do not be hasty for there is a group of your brethren in my presence’. It was not long before twelve men came out to me resembling the generation of one people (similar looking), having cloaks upon them, layered, and footwear. They greeted and passed by.

And I entered to see Abu Ja’far and said to him, ‘I did not recognise them, may I be sacrificed for you, those who came out, so who are they?’ He said: ‘They are a people from your brethren from the Jinn’. I said to him, ‘And they appear to you (Imams)?’ He said: ‘Yes’.

10- بر، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مَُُمَّدٍ عَنْ مَُُمَّدِ بْنِ إِب ْرَاهِيمَ عَنْ بِشْرٍ عَنْ فَضَالَةَ عَنْ مَُُمَّدِ بْنِ مُسْلِمٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: ‘Some wealth from Khurasan was carried over to Abu Abdullah along with two men from his companions. They did not cease to miss any wealth until they passed by Al-Rayy. A man from their companions had given them a bag wherein were a thousand Dirhams, and they went on to miss the bag during every day until they were near from Al-Medina.

قال: أُخَذُوهُمَا لِصَاحِبِهِمْ تَغَلَّبَ عَلَى نَظُرِ مَا حَالُ الْمَالِ فَنَظَرَا فَإِذَا الْمَالُ عَلَى حَالِهِ مَا خَلََ كِيسَ الرَّازِيِّ فَقَالَ أَحَدُهُُا لِصَاحِبِهِ اللَّهُ الْمُسْتَعَانُ مَا نَقُولُ السَّاعَةَ لَِِبِِ عَبْدِ اللَّهِ ع ف َقَالَ أَحَدُهُُا إِنَّهُ ع كَرِي  وَ أَنَا أَرْجُو أَنْ يَكُونَ عِلْمُ مَا ن َقُولُ عِنْدَهُ

(36) Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 8
(37) Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 9
One of them said to his companions, ‘Come until we look at what is the state of the wealth’. They looked and the wealth was upon its state except for the bag of Al-Razy. One of them said to his companion, ‘Allahazwj is the Supporter! What shall we say now to Abu Abdullahasws?’ One of them said, ‘Heasws is benevolent, and I hope that heasws would have the knowledge of what we would be saying in hisasws presence’.

When they entered Al-Medina, they aimed to himasws, and submitted the wealth to himasws. Heasws said to them: ‘Where is the bag of Al-Razy?’ They informed himasws the story. Heasws said to them: ‘If you were to see the bag, will you recognise it?’ They said, ‘Yes’.

Heasws said: ‘O maid! To measws with such and such bag!’ She brought out the bag and Abu Abdullahasws raised it to them and said: ‘Do you recognise it?’ They said, ‘That is it!’ Heasws said: ‘Iasws was needy to wealth in the middle of the night soasws diverted a man from the Jinn from ourasws Shias and he came to me with this bag from your luggage’.

‘I came to Abu Ja’farasws wanting the permission to see himasws, and there were saddlebags at the door in rows, and there were voices which had been raised. Then a group came out to us turbaned with turbans, resembling the generation of one people (similar looking).’

He (the narrator) said, ‘I entered to see Abu Ja’farasws and said, ‘May I be sacrificed for youasws, O sonasws of Rasool-Allahasws! Yourasws permission was delayed and I saw a group coming out to me, turbaned with turbans, and I dislike them’.

Heasws said: ‘And do you know who they are, O Sa’ad! I said, ‘No’. Heasws said: ‘They are your brethren from the Jinn. They came to usasws to ask usasws about their Permissible(s) and their Prohibitions, and matters of their Religion’.

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38 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 10
39 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 11
12 - بر، بصائر الدرجات تعود إلى النبي ﷺ عن إبراهيم بن أبي الأيلود عن عتماء السنجشانين ﷺ: كنت لا أستأذن عليه إلا عند عيد الله ﷺ.

فجئت ذات يوم أو ليالي فدخلت في مسجد ﷺ. فقلت فاستأذن ﷺ بكم. خرج ﷺ ينادي ﷺ وفقال ﷺ:

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Balaad, from Ammar Al Sijistany who said,

‘I did not used to seek permission to see him ﷺ, meaning Abu Abdullah ﷺ. One day I came to him ﷺ, or night, and sat in his ﷺ tent at Mina (during Hajj). He ﷺ granted permission to some youths as if they were men resembling the generation of one people (similar looking). Isa Shalqan came out and we mentioned to him, and he got the permission for me.

قال فقلت لبني نجل أبا عبد الله ﷺ قلت قبل أئمته ﷺ دخلوا وقال ﷺ:

He (the narrator) said, ‘He ﷺ said to me: ‘O Aasim! When did you come?’ I said, ‘Before them, those who had entered to see you ﷺ, and I did not see them come out’. He ﷺ said: ‘They are a group of the Jinn. They asked about their issues, then they went’.

13 - بر، بصائر الدرجات تعود إلى النبي ﷺ عن أبي عبد الله ﷺ ﷺ عن أبي خفيفة سبأ الحاج ﷺ عن بعض أصحابه ﷺ: أتى ﷺ ياقوت ﷺ قلت ﷺ:

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abu Haneefa, quencher of the pilgrims, from one of our companions who said,

‘I came to Abu Abdullah ﷺ and said to him ﷺ, ‘Shall I stay until you ﷺ investigate (the matter)?’ He ﷺ said: ‘No, go until Abu Al-Fazal Sadeyr arrives to us ﷺ, and if he prepares for us some of what we ﷺ want, we ﷺ shall write to you’.

قال فقت 필فوت وليلتين ﷺ تأتي ﷺ ويحمل اللسان ما يكتب حائط ﷺ وكتب ﷺ قرأت: إن ﷺ أتى ﷺ ﷺ جاهزون مثلنا ﷺ ونحن شاهجرون إذ شاء الله ﷺ قلني قلت ﷺ:

He (the narrator) said, ‘Two days and nights passed, then a man with a tall stature came with a letter, its seal was wet and the writing was wet. So, I read it: ‘Abu Al-Fazl has arrived to us ﷺ and we ﷺ are investigating (the matter) if Allah ﷺ so Desires, so wait until we ﷺ come to you’.

قال ﷺ تأتي ﷺ قلت ﷺ: إننا ن_POOL_ لك كتاباً ﷺ وكأننا ﷺ قالت ﷺ إذ ﷺ أتى ﷺ أنت ﷺ قلت ﷺ:

He (The narrator) said, ‘He ﷺ came to me. I said, ‘May I be sacrificed for you ﷺ! There came to me a wet (ink) letter and wet seal’. He ﷺ said: ‘There are followers for us ﷺ from

٤٠ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 12
the Jinn just as for us there are followers for us from the human beings, so whenever we want a matter, we send them.  

'The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Qasim, from his grandfather, from Yaqoub Bin Ibrahim Al Ja'fary who said, 'I heard Ibrahim Bin Wahab and he was saying,

'I went out and I intended Abu Al-Hassan at Al-Urayz, so I went until I overlooked upon a castle of the clan of Surah. Then I went down the valley and I heard a voice and did not see its person, and he was saying, ‘O Abu Ja’far! Your Master is behind the castle by the lote tree, so convey to him the greetings from me'.

I turned around but did not see anyone. Then the voice repeated unto me the words which he had. Then that was done with me thrice, and the hair on my skin stood on its ends. Then I rolled down into the valley until I came to the middle of the road which was behind the castle, and did not go to the palace. Then I came to a dam near Al-Samurat.

Then I went aiming for the well and found fifty snakes slithering around the well. Then I listened and heard speech and responses. I sneaked with my slippers tip-toeing and I heard Abu Al-Hassan clearing his throat. I cleared my throat and answered him. Then I looked and attacked as there was a snake hanging by the base of the tree.

He said: ‘Neither be ferocious nor harm. It threw itself then it got up in its place. Then it inserted its head into his ears and frequented from the hissing. He answered: ‘Yes, I have decided between you all and none would rebel against what I am saying except an unjust one, and one who is unjust in his world, for him would be punishment of the Fire in his Hereafter with severe torment. I will punish him and seize his wealth, if there was any for him, until he repents’.

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41 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 13
I said, ‘May my father and my mother be (sacrificed) for you asws! Is there obedience to you asws upon them?’ He said: ‘Yes, by the One azwj Who Honoured Muhammad saww with the Prophet-hood and Endared Ali asws with the successorship asws and the Wilayah! They are more obedient to us asws than you are, O community of human beings, and they are few!’

‘From Abu Ja’far asws having said: ‘For us asws there are servants from the Jinn. When we want the quickness, we asws send them’.

‘I accompanied Jabir Al-Jufy to Hajj. When we went out to Al-Medina, we went to Abu Ja’far Al-Baqir asws to bade him asws farewell. Then we went out and did not cease to be with him until we descended at Al-Akhrajat.

We had prayed the first Salat and departed and evened out in the carriages when a man of tall stature thick skin (came) and with him was a letter of wet texture (ink) from Muhammadasws Bin Ali Al-Baqirasws to Jabir Bin Al-Yazeed Al-Jufy. He gave it to Jabir and he took it and kissed it, then said, ‘When did my Master asws pact you, before the Salat or after the Salat?’ He said, ‘After the Salat, just now’.

He (the narrator) said, ‘He opened the letter and went on to recite it and his face frowned, and he neither laughed nor smiled until we arrive at Al-Kufa at night. When it was morning, I went to him, as respect for him and found him to have come out to me and there was a flask he had hung a and riding a mule and he was saying, ‘Mansour Bin Jamhour is Emir, uncommanded’, and approximate to this speech, and went on to circle in the alleyways of Al-Kufa, and the people were saying, ‘Jabir is insane! Jabir is insane!’

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42 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 14
43 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 15
When it was after three days, a letter of hisham Bin Abdul Malik came upon (the hands of) Yusuf Bin Usman, ‘Look for a man called Jabir Bin Yazeed from (town of) Ju’f and strike off his neck and send his head to me’. When he read the letter, he turned around to his gatherers and said, ‘Who is Jabir Bin Yazeed, for the order of the commander of the faithful has come to me with striking off his neck and send his head to him’.

They said, ‘May Allahazwj keep the Emir well! This man is an Allamah (learned scholar), master of the Ahadeeth, and devoutness, and ascetism, and he has become insane and is mixed upon in his knowledge, and there he is in Al-Rahba playing with the children’.

He wrote to Hisham Bin Abdul Malik, ‘You wrote to me regarding this man Al-Jufy and he is insane’. He wrote to him, ‘Leave him’. A few days had not passed until Mansour Bin Jamhour came and killed Yusuf Bin Umar, and he did what he did’.

I saw Al-Rezaasws standing at the door of Bint Al-Hatab and heasws was whispering and I could not see anyone (else). I said, ‘O my Masterasws! Whom are youasws whispering to?’ Heasws said: ‘This Aamir Al-Zahrany came to measws asking measws and complaining to measws’.

I said, ‘My Masterasws! I would love to hear his speech’. Heasws said to me: ‘If you were to hear him, you will have fever for a year’. I said, ‘My Masterasws! I would love to hear him’. Heasws said to me: ‘Listen!’ I listened and heard resembling the whistling hiss, and the fever overcame me and I was feverish for a year’.45

44 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 16
45 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 17
CHAPTER 12 – IN THEIR posession is the Magnificent Name (Of Allah)azwj, the wonders appear from them by it

1- بر، بصائر الدرجات أحمد بن محمد عن علي بن الخطاب عن محمد بن الفضل عن طرقي الواصلين عن خارج عن أبي حفص فقال: إن اسم الله الأعظم على الثلاثة وسبعين حرفاً وإلاَّ عند آصف منها حرف واحد فتكلم به فخشأ بالآراء ما بينه وتين منبه يقبل ثم تناول الشهير يبدع ثم غادب الأرواح كما كانت أشرع من طفرة غني.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad bin Al Fazl, from Zureys Al Wabishy, from Jabir,

‘From Abu Ja’far having said: ‘The Magnificent Name of Allahazwj is upon seventy-three letters, and rather there was only one letter from these with Aasif Bin Barkihyaas, and heas spoke with it, and the ground what was between himas and the throne of Bilquis, submerged, then heas grabbed the throne by hisas hand, then the ground returned to what it was, quicker than the blink of an eye.

And with ucasw there are seventy-two letters from the Name, and there is one letter with Allahazwj, Heazwj Chose it for the knowledge of the hidden matters with Himazwj, and there is neither any might nor strength except with Allahazwj, the Exalted, the Magnificent’.

2- بير، بصائر الدرجات أحمد بن محمد عن المدينة بن سعود بن خالد بن كندة بن عثمان الفضل عن خارج عن أبي حفص، فأما عند آصف فقد طالب إلى جاء فيطروت فيها حرف واحد فتكلم به فخشأ بالآراء ما بينه وتين منبه يقبل ثم تناول الشهير يبدع ثم غادب الأرواح كما كانت أشرع من طفرة غني.

And with ucasw there are seventy-two letters from the Name, and there is one letter with Allahazwj, Heazwj Chose it for the knowledge of the hidden matters with Himazwj, and there is neither any might nor strength except with Allahazwj, the Exalted, the Magnificent’.

(I heard Abu Abdullahas saying: ‘Isaas Bin Maryamas was Given two letters (from the Magnificent Name), and heas used to work with these two, and Musaas Bin Imranas was Given four letters, and Ibrahimas was Given eight letters, and Noahas was Given fifteen letters, and Adams was Given twenty five letters, and Allahazwj Gathered that for Muhammadas and Peopleasws of hisasws Household.

وَ إِنَّ اسْمَ اللَّهِ الَِْعْظَمَ سَبْعَةً وَ سِبْعُونَ حَرْفاً أَعْطَى اللَّهُ مَُُمَّداً اثْنَانِينَ وَ سَبْعِينَ حَرْفاً وَ حَجَبَ عِنْدَهُ حَرْفَ وَاحِدٍ.
And the Magnificent Name of Allah\textsuperscript{azwj} is of seventy-three letters. Allah\textsuperscript{azwj} Gave Muhammad\textsuperscript{aww} seventy-two letters and Veiled one letter from him\textsuperscript{saww}.

3 - بر، بصائر الدرجات الخمسين من محمد بن عامر عن محمد بن أحمد بن عبيد الله عن علي بن حماد التوقلي عن أبي الحسن العسكري ع قال محلة يطول اسم الله الاعظم ثلاثة و ستون حرفًا و إذا كان عبد أصف منها حرفً واحدًا فتكلم به فأخرجت له الأرزان فيما لينة و بينين قتناولًا زين بن بختيس حتى ضربوه إلى ميدان ثم انقطع الأراز في أقل من طول ظهٍ و عُدَّل من النان و سُعِفَ حَزَّا و خَفَّتَ عند الله مُستأثَر بِهِ في علم الغيب.

(The book) ‘Basaair Al Darajaat’ – Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly,

‘From Abu Al-Hassan Al-Askari\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘The Magnificent Name of Allah\textsuperscript{azwj} is of seventy-three letters, and rather there was one letter with Asi\textsuperscript{fs} Bin Barkhiya\textsuperscript{as}, and he\textsuperscript{as} spoke with it, and the ground what is between him\textsuperscript{as} and (city of) Saba moved for him, and he\textsuperscript{as} grabbed the throne of Bilquis until it came to Suleyman\textsuperscript{as}, then the ground spread out in less than the blink of an eye, and with us\textsuperscript{asws} are seventy-two letters from it, and one letter is with Allah\textsuperscript{azwj}, He\textsuperscript{azwj} Chose it regarding the hidden matters’’.

4 - بر، بصائر الدرجات الخمسين من عبد الحكيم عن أبي عبد الله الزياني عن فضالة عن عبد الصمد بن أبي عبد الصمد بن بشر عن عبد الله ع قال: كان مع جوسم ابن مزنه هزماً فعمل بحما و كان مع وميض ع أرثبة أخرف و كان مع إبراهيم ع سبيل أخرف و كان مع أدم خمسة و عشرين (عشرون) حَزْفاً و كان مع لوح قائمة و جمع ذلك كلمة ترسل الله ص إن اسم الله للثالثة و ستون حرفًا و حَبَّ عَلَّة واجدًا. 

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat, from Abdul Samad Bin Bashir,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There were two letters (from the Magnificent Name) with Isa\textsuperscript{as} Ibn Maryam\textsuperscript{as}, he\textsuperscript{as} worked with these two, and with Musa\textsuperscript{as} were four letters, and with Ibrahim\textsuperscript{as} were six letters, and with Adam\textsuperscript{as} were twenty-five letters, and with Noah\textsuperscript{as} were eight, and all that was Gathered for Rasool-Allah\textsuperscript{aww}. The Magnificent Name of Allah\textsuperscript{azwj} is of seventy-three letters, and one was Veiled from him\textsuperscript{saww}.

5 - بر، بصائر الدرجات إذ تراهم بن هاشم بن علي الصمد بن بشير عن أبي عبد الله عليه السلام قال: إن اسم الله الأعظم عنثلة و ستين حزفاً كان عبد أصف منها حرفً واحدًا و كنفكم به في خسف بالأراض ما بينة و بين سرير بقبليس ثم تشال الشير بيدوه ثم عادب الأرض كما كان أسمر من طول ظهٍ و عُدَّل من النان و سُعِفَ حَزَّا و خَفَّتَ عند الله تعالى مَسْتَأْثَرَ بِهِ في علم الألغام المكتوب.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Muhammad Bin Hafs, from Abdul Samad Bin Bashir,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Magnificent Name of Allah\textsuperscript{azwj} is upon seventy-three letters. There was one letter from these with Aasif\textsuperscript{as}, he\textsuperscript{as} spoke with it and the ground

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\textsuperscript{47} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 2
\textsuperscript{48} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 3
\textsuperscript{49} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 4
was submerged between him\textsuperscript{as} and the throne of Bilquis. Then he\textsuperscript{as} grabbed the throne by his\textsuperscript{as} hand, then the ground returned to be just as it had been, quicker than the blink of an eye, and with us\textsuperscript{asws} there are seventy-two letters from the Name, and one letter is with Allah\textsuperscript{azwj} the Exalted. He\textsuperscript{azwj} Chose it regarding the Written hidden matters''.

\textsuperscript{50} (The book) ‘Basaair Al Darajaat’ – Al Hassan Bin Ali Bin Abdullah, from Ibn Fazzal, from Dawood Bin Abu Yazeed, from one of our companions, from Umar Bin Hanzala who said,

‘I said to Abu Ja’far\textsuperscript{asws}, ‘I think that there is a status for me in your\textsuperscript{asws} presence’. He\textsuperscript{asws} said: ‘Yes’. I said, ‘There is a need for me to you\textsuperscript{asws}’. He\textsuperscript{asws} said: ‘And what is it’. I said, ‘Teach me the Magnificent Name’. He\textsuperscript{asws} said: ‘And you cannot tolerate it’. I said, ‘Yes (I will)’.

He\textsuperscript{asws} said: ‘Enter the room’. He\textsuperscript{asws} (also) entered the room, and Abu Ja’far\textsuperscript{asws} placed his\textsuperscript{asws} hand upon the ground, and the room darkened, and the limbs of Umar trembled. He\textsuperscript{asws} said: ‘What are you saying, shall I\textsuperscript{asws} teach you?’ He said, ‘No’. He\textsuperscript{asws} raised his\textsuperscript{asws} hand, and the room returned to what is was''.

\textsuperscript{51} (The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Shuayn Al Aqarquqy, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Suleyman\textsuperscript{as}, with him\textsuperscript{as} was the Greatest Name of Allah\textsuperscript{azwj} which, whenever he\textsuperscript{as} asked by it, was Granted, and whenever he\textsuperscript{as} supplicated by it, was Answered, and if he\textsuperscript{as} had existed today, he\textsuperscript{as} would have been needy to us\textsuperscript{asws}’.

\textsuperscript{52} (The book) ‘Rijal Al Kashy’ – Nasr Bin Al Sabbah, from Ibn Abu Usman, from Qasim Al Sahhaf, from a man from the people of Al Madain, Al Qasim knew him, from Ammar Al Sabaty who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! I would love it if you\textsuperscript{asws} could inform me the Magnificent name of Allah\textsuperscript{azwj} the Exalted’. He\textsuperscript{asws} said to me: ‘You will never be (sufficiently) strong upon that’.

\textsuperscript{50} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 5
\textsuperscript{51} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 6
\textsuperscript{52} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 7
He (the narrator) said, ‘When I insisted, he said: ‘(Stay) in your place!’ Then he stood up and entered the room, then shouted for me to enter, so I entered. He said to me: ‘What is that (you want)?’ I said, ‘Inform me with it, may I be sacrificed for you!’ He placed his hand upon the ground, and I looked at the room revolving with me and a mighty matter entered into me and I almost died. He laughed, so I said, ‘May I be sacrificed for you! It suffices me, I do not want (it)’.

Isn’t our Prophet the most superior of the Prophets, and his successor the most superior of the successors? Why are they not even making him to be like the successor of Suleyman? Allah will Judge between us and the one who rejects our rights and denies our merits’.

‘Salman Al-Farsi said, ‘Amir Al-Momineen said: ‘O Salman! The woe of all woes is for one who does not recognise us as is the right of our recognition, and denies our merits.

53 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 8
54 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 9
O Salman ra! But rather, is Muhammad saww superior or Suleyman Bin Dawood as? Salman ra said, ‘But, Muhammad saww is’. So, this Aasif Bin Barkhiya as was able to carry the throne of Bilqis from Persia in the blink of an eye, and with him as was knowledge from the Book, and I asws cannot do a multiple of that, and with me asws is knowledge of a thousand Books?

أَن ْزَلَ اللَّهُ عَلَى شَيْثِ بْنِ آدَمَ عَلَيْهِمَا السَّلَََّلَمُ خََْسِينَ صَحِيفَةً وَ عَلَى إِدْرِيسَ النَّبِِّّ ص ثَلَََّاثِينَ صَحِيفَةً وَ عَلَى إِب ْرَاهِيمَ الخَْلِيلِ ع عِشْرِينَ صَحِيفَةً وَ التَّوْرَاةِ وَ الإِْنِْْلِ وَ الزَّبُورِ وَ الْفُرْقَانِ

Allah azwj Revealed fifty Parchments upon Shees as Bin Adam as, and thirty Parchments upon the Prophet as Idrees as, and twenty Parchments upon Ibrahim as the Friend (of the Beneficent), and the Torah, and the Evangel, and the Psalms, and the Furqan’.

فَقُلْتُ صَدْقَتُ يَا سَيِّدِي قَالَ ع اعْلَمْ يَا سَلْمَانُ أَنَّ الشَّاكَّ فِِ أَمْرِنَا وَ عُلُومِنَا كَالْمُمْتََِي مَوْضِعٍ وَ ب َينََّ فِيهِ مَا وَجَبَ الْعَمَلُ بِهِ وَ هُوَ غَيَُّ مَكْشُوفٍ

I ra said, ‘You asws speak the truth, O my Master asws!’ He asws said: ‘Know, O Salman ra, that the doubter in our asws matter and our asws knowledge is like the one suspicious regarding our asws recognition and our asws rights, and our asws Wilayah has been Obligated in His azwj Book in another place, and Explained in it what Obligates (the one who) works with it, and it is not hidden’.

55 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 10
CHAPTER 13 – THEY are able upon reviving the dead, and curing the blind and the leper, and the entirety of the miracles of the Prophets

1 - بر، بصائر الدوامات أحمد بن محمد عن عمر بن عبد العزيز عن محمد عن النبي ﷺ عن النبي ﷺ عن النبي ﷺ عن أيمن بن المحسن عن عقيل بن المحسن ع قال: فلئن له أسالك مُعَدَّل ذلك عن ثلاث جمالات أََْْدُ بْنُ مُمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنِ الثُّمَا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzeyl, from Al Sumali, 'From Ali Bin Al-Husayn, he (the narrator) said, 'I said to him, 'I ask you, may I be sacrificed for you', about three characteristics the Taqiyyah (dissimulation) can be negated from me during it'. He (the narrator) said, 'He said: 'That is for you (to decide)'.

I said, 'I ask you about so and so, and so and so (Abu Bakr & Umar)'. He said: 'Upon them both is Curse of Allah. By Allah! They died and they were both Kafirs, Polytheists with Allah the Magnificent!' Then I said, 'The Imams can revive the dead, and cure the blind and the leper, and walk upon the water?' He said: 'Allah did not Give any Prophet anything at all except that He Gave it to Muhammad, and (also) Gave him was did not happen to be with them'.

Then I said, 'And all what was with Rasool-Allah, he gave it to Amir Al-Momineen?' He said: 'Yes, then Al-Hassan and Al-Husayn, then from afterwards, every Imam, up to the Day of Qiyamah with the increase which occurs during every year, and during every month. Yes, by Allah, during every moment’. 56

56 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 13 H 1
‘From Al-Sadiqa

I said to him

What is our merit over the ones opposing us?

By Allah

I see the man from them being in ease, comfortable, and bountiful life, goodly state, and covetous regarding the Paradise.’

He (the narrator) said, ‘He was silent from me until we were at Al-Bat’ha from Makkah, and we saw the people clamouring to Allah, he said: ‘How much is the clamour and the noise, and few are the pilgrims. By the One Who Sent Muhammad with the Prophet-hood and Hastened his soul to the Paradise! Allah will not Accept except from you and from your companions in particular’.

He (the narrator) said, ‘Then he wiped upon my face, and I looked, and there, most of the people were pigs, and donkeys, and monkeys except a man.

I said to Abu Ja’far, ‘I am your slave and from your Shias, weak, blind, guarantee the Paradise for me’. He said: ‘Or shall I not give you a sign of the Imams?

I said, ‘And it is not (Obligatory) upon you to gather these for me’. He said: ‘And you would love that?’ I said, ‘And how can I not love it?’

He did not increase from wiping upon my eyes, and I saw the entirety of ones seated in the tent (Saqeefa) which had happened in it. He said: ‘O Abu Muhammad! This is your vision, so look what you can see with your eyes’.

57 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 13 H 2
He (the narrator) said, ‘By Allahazwj! I did not see except dogs and pigs and monkeys. I said, ‘What are these morphed creatures?’ Heasws said: ‘That which you see is the great multitude, and if the covering were to be removed, the Shia would not look at the ones who oppose them except they would be in these images’.

ثم قال يَا أَبَا مُُمَّدٍ إِنْ أَحْبَبْتَ تَرَكْتُكَ عَلَى حَالِكَ هَكَذَا وَ حِسَابُكَ عَلَى اللَّهِ وَ إِنْ أَحْبَبْتَ ضَمِنْتُ لَكَ عَلَى اللَّهِ الَّيْنَةَ وَ رَدَدْتُكَ عَلَى حَالِكَ 

Then heasws said: ‘O Abu Muhammad! I would love to leave you upon your state like this, and your Reckoning would be upon Allahazwj, and if you like, I can guarantee the Paradise for you, (based) upon Allahazwj, and return you upon your former state’.

قُلْتُ لََ حَاجَةَ لِِ إِلََ النَّظَرِ إِلََ هَذَا الخَْ لْقِ الْمَنْكُوسِ رُدَّنِِ فَمَا لِلْجَنَّةِ عِوَض  فَمَسَحَ يَدَهُ عَلَى عَيْنََِّ ف َرَجَعْتُ كَمُِ كُنْتُ 

I said, ‘There is no need for me to look at these creatures, the overturned. Return me, for there is no remuneration for the Paradise’. So, heasws wiped hisasws hand upon my eyes, and I returned to what I used to be’. 58

4- قب، المناقب لابن شهرآشوب سلمان شلقن قال سَِْعْتُ أَبَا عَبْدِ اللَّهِ ع ي َقُولُ إِنَّ أَمِيََّ الْمُؤْمِنِينَ عَلَيْهِ السَّلََمُ كَانَتْ لَهُ خُئُولَة  فِِ بَنِِ مَْ زُومٍ وَ 

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Salman Shalqan said,

‘I heard Abu Abdullahasws saying: ‘Amir Al-Momineenasws, there were uncles for himasws among the clan of Mahzoum and a youth from them came to himasws and said, ‘O uncle! My brother and peer died and I have grieved upon him with intense grief’. Heasws said to him: ‘Do you desire to see him?’ He said, ‘Yes’. Heasws said: ‘Show measws his grave’.

فَخَرَجَ وَ ت َقَنَّعَ بِرِدَاءِ رَسُولِ اللَّهِ ص الْمُسْتَجَابِ ف َلَمَّا ان ْتَهَى إِلََ الْقَِْْ تَكَلَّمَ بِشَفَتَيْهِ ثُُ 

Heasws went out and wore the cloak of Rasool-Allahasww ‘Al-Mustajaab’. When heasws ended up to the grave, heasws spoke by hisasws lips, then kicked by hisasws left, and he came out from his grave and he was saying, ‘Wameekaal’, in the Persian language. Aliasws said to him: ‘Did you not die and you were a man from the Arabs?’ He said, ‘Yes, but we died upon the sunnah (ways) of so and so, and so and so, so our language was overturned’’. 59

58 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 13 H 3
59 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 13 H 4
CHAPTER 14 – THEY\textsuperscript{asws}, THE CLOUDS ARE SUBDUED FOR THEM\textsuperscript{asws} AND THE CAUSES ARE FACILITATED FOR THEM\textsuperscript{asws}

1 - خصص، الإحصان الابن عيسى عن شهاب بن سنان عن مخلص عنل المنصERY: إنَّا ضِربنا بعيسى عناء فَقَالَ: الابن نور حَطبَ عَلَى أَنَّهُ مَا نَزَى ذِي النَّورِ فَخُبَيْضتُ السَّحابَينَ فَاخْتَارْتُ الَّذِي وَ دَخَلْتُ عَلَّةٌ حَضْرَتْنِي فَلَتَلْتُ وَ مَا أَعْمِلُ.

(The book) ‘Al Ikhtisaas’ – Ibn Isa, from Muhammad Bin Sinan, from the one who narrated it, from Al Qaseyr who said,

‘Abu Ja’far\textsuperscript{asws} initiated me. He\textsuperscript{asws} said: ‘As for Zulqarnayn, he had the choice of two clouds, and he chose the humble and kept the difficult one for your Master\textsuperscript{asws}. I said, ‘What is the difficult one?’

فَقَالَ مَا كَانَ مِنْ سَحَابٍ فِيهِ رَعْدٍ وَ صَاعِقَةٌ وَ بَرْقٍ فَصَاحِبُكُمُ الرَّكِبُهُ أَمَّا إِنَّهُ سَيََّكَبُ السَّحَابَ وَ يَرْكَبُهُ فِِ الَِْسْبَابِ أَسْبَابِ السَّمَاوَاتِ وَ الَِْرَضِينَ السَّبْعِ خََْس  عَوَامِرُ وَ ثِنْتَانِ خَرَابٍ.

He\textsuperscript{asws} said: ‘What was from the clouds in which is thunder and the thunderbolt and the lightning. Your Master\textsuperscript{asws} rode it. But, he\textsuperscript{asws} rode the cloud and rose in the atmosphere of the seven skies and the seven earths, five of them were inhabited and two were desolate’.\textsuperscript{60}

2 - خصص، الإحصان ابن عيسى عن الشهاب بن سنان عن مخلص عنل المنصERY: إنَّا ضِربنا بعيسى عناء فَقَالَ: إِنَّ عَلِيَّاً مَلَكَ مَا فَوْقَ الَِْرْضِ وَ مَا تَُْتَهَا عُرِضَتْ لَهُ سَحَابَتَيْنِ إِلََ آخِرِ الخََِْْ.

(The book) ‘Al Ikhtisaas’ – Ibn Isa, from Al Husayn Bin saeed, from usman Bin Isa, from Sama’at, or someone else, from Abu Baseer,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} ruled what was above the earth and what is beneath it. Two clouds were presented to him\textsuperscript{asws}, one of them difficult and the other humble, and in the difficult one was kingdom of what is beneath the earth, and in the humble was kingdom of what is above the earth. He\textsuperscript{asws} chose the difficult over the humble, and he\textsuperscript{asws} circles with it the seven earth and found three to be desolate and four inhabited’’.\textsuperscript{61}

3 - خصص، الإحصان إبراهيم بن هاشم عن الشهاب بن سنان عن الحداد عن أَبِي بِصِرٍّ أَوْ غَرْبٍ عن أَبِي بِصِرٍّ فَقَالَ: إِنَّ عَلِيَّاً عَجِينٌ خَِّيْرُ مَثْلَ مَا فَوْقَ الَّذِي وَ مَا نَفَتْهَا عَرْضُتْ لَهُ سَحَابَتَيْنِ إِلَّا أَحَدَهُمَا خََْيُرُ.

(The book) ‘Al Ikhtisaas’ – Ibrahim Bin Hashim, from Usman Bin Isma’il from Al Khazaz, from Abu Baseer, or someone else,

\textsuperscript{60} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 14 H 1

\textsuperscript{61} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 14 H 2
'From Abu Ja'far asws having said: 'Ali asws, when he asws was given a choice of ruling what is above the earth and what is beneath it, two clouds were presented to him asws up to the end of the Hadeeth'.

'I was in the presence of Abu Abdullah asws. The sky had thunder and lightning. Abu Abdullah asws said: 'But surely, whatever was from this thunder and from this lightning, it is from the matters of your Master asws. I said, 'Who is our Master asws?' He asws said: 'Amir Al-Momineen asws'.

So he asws said: 'By the One Who Split the Seed and Formed the person, Suleyman as Bin Dawood asaws asked his as Lord aswj for a kingdom not befitting for anyone from after him as, so He aswj Gave him as that. Have you asws any Rule from what Suleyman as Bin Dawood as ruled, anything?'

I (Majlisi) am saying, 'The sheykh Hassan Bin Suleyman said in his book 'Al Mukhtasar' – 'It is reported by one of the Imamite scholars in the book 'Manhaj Al Tahqeeq Ila Sawa'a Al Tareeq', by his chain,'
Al-Hassan\textsuperscript{asws} said to him\textsuperscript{asws}: ‘We would like you\textsuperscript{asws} to show us, from what Allah\textsuperscript{azwj} the High has Graced you\textsuperscript{asws} with, from the prestige’. So he\textsuperscript{asws} said: ‘\textsuperscript{asws} will do it, if Allah\textsuperscript{azwj} so Desires it’.

Amir Al-Momineen\textsuperscript{asws} arose and performed \textit{Wudu} and prayed two Cycles Salat and supplicated to Allah\textsuperscript{azwj} Mighty and Majestic with supplications we did not understand it. Then he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand toward the direction of the west, and a cloud came as quick as can be and paused at the hour, and to its side was another cloud.

Amir Al-Momineen\textsuperscript{asws} said: ‘O you cloud! Descend by the Permission of Allah\textsuperscript{azwj} Mighty and Majestic!’ It descended and it was saying, ‘There is no god except Allah\textsuperscript{azwj}, and Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, and you\textsuperscript{saww} are his\textsuperscript{saww} caliph and his\textsuperscript{saww} successor\textsuperscript{asws}. One who doubts regarding you\textsuperscript{saww}, so he is destroyed, and one who adheres with you\textsuperscript{asws}, would travel the road of Salvation’.

He\textsuperscript{ra} said, ‘Then the cloud spread itself out on the ground until as if it was a placed rug. Amir Al-Momineen\textsuperscript{asws} said: ‘Be seated upon the cloud’. We sat and took our places. He\textsuperscript{asws} gestured towards the other cloud, and it descended and it was saying like the words of the first one, and Amir Al-Momineen\textsuperscript{asws} sat upon it, individually. Then he\textsuperscript{asws} spoke with a speech and indicated to it with the travelling around the west, and there, a wind entered beneath the two clouds and raised these with a gentle raising.

I\textsuperscript{sa} inclined towards Amir Al-Momineen\textsuperscript{asws} and he\textsuperscript{asws} was upon a chair and light was shining from his\textsuperscript{asws} face almost blinding the sight. Al-Hassan\textsuperscript{asws} said: ‘O Amir-Al-Momineen\textsuperscript{asws}, Suleyman\textsuperscript{as} Ibn Dawood\textsuperscript{as} commanded obedience by his\textsuperscript{as} ring, and Amir Al-Momineen\textsuperscript{asws}, by what would he\textsuperscript{asws} command obedience?’

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am the Eyes of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} earth, and I\textsuperscript{asws} am the Speaking Tongue of Allah\textsuperscript{azwj} among His\textsuperscript{azwj} creatures, and I\textsuperscript{asws} am the Light of Allah\textsuperscript{azwj} which will not be
extinguished, and I\textsuperscript{asws} am the Door of Allah\textsuperscript{azwj} which (everything) is given out from it, and a divine Authority of Allah\textsuperscript{azwj} over His\textsuperscript{asws} servants'.

Then he\textsuperscript{asws} said: ‘Would you all like me\textsuperscript{asws} to show you the ring of Suleyman Bin Dawood\textsuperscript{as}?’ We said: ‘Yes’. So he\textsuperscript{asws} inserted his\textsuperscript{asws} hand in his\textsuperscript{asws} pocket, and brought out a ring of gold, embedded with red sapphire, on which was the inscription: ‘Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}.

Salman\textsuperscript{ra} said, ‘We were astonished from that’. He\textsuperscript{asws} said: ‘Which thing are you astonished from, and what is the astonishment from the like of me\textsuperscript{asws}? I\textsuperscript{asws} will show you today what will not see (again) ever!’

Al-Hassan\textsuperscript{asws} said: ‘What is the matter with this tree to have dried up?’ He\textsuperscript{asws} said: ‘Ask it, for it will answer you\textsuperscript{asws}. Al-Hassan\textsuperscript{asws} said: ‘O you tree! What is the matter the dryness has occurred with you what we see?’ But it did not answer him\textsuperscript{asws}. Amir Al-Momineen\textsuperscript{asws} said: ‘By my\textsuperscript{asws} right upon you! Why did you not answer him\textsuperscript{asws}?’

The reporter (Salman\textsuperscript{ra}) said, ‘We heard it and it was saying, ‘At your\textsuperscript{asws} service! At your\textsuperscript{asws} service, O successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{as} and his\textsuperscript{asaww} caliph!’

قَالَ الَّذِي يَأْجُوجَ وَ مَأْجُوجَ وَ السَّدَّ الَّذِي بَيْنَنَا وَ بَيْنَهُمْ فَسَارَتِ الرِّيحُ تَُْتَ السَّحَابَةِ فَسَمِعْنَا لََْا دَوِيِّ الرَّعْدِ وَ عَلَتْ فِِ الَْْوَاءِ
Then it said, ‘O Abu Muhammad asws! Amir Al-Momineen asws used to come to me during every night at the time of pre-dawn and pray two Cycles Salat in my presence and frequent from the glorification. When he asws was free from his asws supplication, a white cloud came to him asws blowing the aroma of musk from it, and upon it was a chair, and he asws would sit and travel with it, and I used to live by its blessings. It has been cut-off from me since forty days, and this is the reason of what you asws see from me’.

فَقَامَ أَمِيَُّ الْمُؤْمِنِينَ عَ وَ صَلَّى رَكْعَتَينِْ وَ مَسَحَ بِكَفِّهِ عَلَيْهَا فَاخْضَرَّتْ وَ عَادَتْ إِلََ حَالَِْا وَ أَمَرَ الرِّيحَ فَسَارَتْ بِنَا وَ إِذَا نََْنُ بَِِلَكِ يَدُهُ فِِ الْمَغْرِبِ وَ الُِْخْرَى بِالْمَشْرِقِ

Amir Al-Momineen asws stood up and prayed two Cycles and wiped upon it by his asws palm, and it became green and returned to its state, and he asws ordered the wind and it travelled with us and there we were with an Angel, its one hand was in the west and the other in the east.

فَلَمَّا نَظَرَ الْمَلَكُ إِلََ أَمِيَِّ الْمُؤْمِنِينَ ع قَالَ أَشْهَدُ أَنْ لََ إِلَهَ إِلََّ اللَّهُ وَحْدَهُ لََ شَرِيكَ لَ

When the Angel looked at Amir Al-Momineen asws, he said, ‘I testify that there is no god except Allah azwj, there is no associate for Him azwj, and I testify that Muhammad saww is His azwj servant and His azwj Rasool saww. He azwj Sent him saww with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9]; and I testify that you asws are his asws successor asws and his saww caliph truly and sincerely’.

فَقُلْنَا يَا أَمِيََّ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي يَدُهُ فِِ الْمَغْرِبِ وَ الُِْخْرَى بِالْمَشْرِقِ

We said, ‘O Amir Al-Momineen asws! Who is this whose one hand is in the west and the other in the east?’ He asws said: ‘This is an Angel whom Allah azwj Mighty and Majestic Allocated with darkness of the night and the day, not ceasing until the Day of Qiyamah, and Allah azwj Mighty and Majestic Made the matters of the world to me asws, and the deeds of the creatures are presented to me asws during every day, then these are raised to Allah azwj Mighty and Majestic’.

ثَُُّ سِرْنَا حَتََّّ وَق َفْنَا عَلَى سَدِّ يَأْجُوجَ وَ مَأْجُوجَ ف َقَالَ أَمِيَُّ الْمُؤْمِنِينَ عَلَيْهِ السَّلََمُ لِلرِّيحِ

Then we travelled until we arrived at the barrier of Gog and Magog. Amir Al-Momineen asws said to the wind: ‘Descend us from what follows this mountain’, and he asws indicated by his asws hand towards a mountain, majestic in its peak, and it is the mountain of Al-Khiziras. We looked at the barrier and it had been raised to the extent of the sight, and it was black like a piece of the dark night, smoke coming out from its valves.
Amir Al-Momineen\textsuperscript{asws} said: ‘O Abu Muhammad\textsuperscript{asws}! I\textsuperscript{asws} am in charge of this matter upon these servants’. Salman\textsuperscript{ra} said, ‘We saw three types, a length of one of them was of one hundred and twenty cubits, and the second, tallness of each one was of seventy cubits, and the third was making a bed out of his one ear under him and the other to cover himself with it.

Then Amir Al-Momineen\textsuperscript{asws} ordered the wind and it travelled with us to a mountain of Qaf! [50:1], and ended up to it, and there is was of green aquamarine, and upon it was an Angel upon an image of the eagle. When he looked at Amir Al-Momineen\textsuperscript{asws}, the Angel said, ‘The greetings be unto you\textsuperscript{asws}, O successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws} and his\textsuperscript{asws} caliph! Will you\textsuperscript{asws} allow me to speak?’ He\textsuperscript{asws} returned the greetings and said to him: ‘Speak if you so like to, and if you like, I\textsuperscript{asws} can inform you what you want to ask me\textsuperscript{asws} about’.

The Angel said, ‘But, you\textsuperscript{asws} say it, O Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said: ‘you want me\textsuperscript{asws} to allow you to visit Al-Khizr\textsuperscript{as}. He said, ‘Yes’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} hereby permit for you’. The Angel flew away after saying, ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful’.

Then we walked upon the mountain for a while, and there was the Angel having had returned to its place after his visitation of Al-Khizr\textsuperscript{as}. Salman\textsuperscript{ra} said, ‘O Amir Al-Momineen\textsuperscript{asws}! I\textsuperscript{ra} view that Angel has not visited Al-Khizr\textsuperscript{as} except when he took your\textsuperscript{asws} permission’.

He\textsuperscript{asws} said: ‘By the One\textsuperscript{awj} Who Raised the sky without pillars! If one of them were to think from moving from his place by a measurement of one breath, he would not (be able to) move until I\textsuperscript{asws} permit for him, and like that is the state of my\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws}, and after him\textsuperscript{asws} Al-Husayn\textsuperscript{asws} and nine from the sons\textsuperscript{asws} of Al-Husayn, ninth of them\textsuperscript{asws} being their\textsuperscript{asws} Qaim\textsuperscript{asws}’.
We said, ‘What is the name of the Angel allocated with Qaf [50:1]?’ He asws said: ‘Tarjaeel’.

We said, ‘O Amir Al-Momineen asws! How do you asws come to this place every night and return?’ He asws said: ‘Just as I asws came with you all. By the One aswj Who Split the seed and Formed the person! asws rule from the kingdoms of the skies and the earth what, if you were to know with part of it, your shoulder would not bear it.

The Magnificent Name of Allah aswj is upon seventy-two (three) letters, and with Aasif Bin Barkhiya as was one letter. He as spoke with it and Allah aswj Mighty and Majestic Submerged the ground what was between him as and the throne of Bilquis until he as grabbed the throne, then the ground returned to just as it had been, quicker than the blink of the eye.

And with us asws, by Allah aswj are seventy-two letters, and one letter is with Allah aswj Mighty and Majestic, He aswj Chooses with it regarding the hidden matters, and there is neither any might nor strength except with Allah aswj, the Exalted, the Magnificent. He recognises us asws, one who recognises us asws, and he denies us asws one who denies us asws.

Then he asws arose and we stood up, and there we were with a youth in the mountain praying Salat between two graves. We said, ‘O Amir Al-Momineen asws! Who is this youth?’ He asws said: ‘The Prophet as Salih as, and these two graves are of his as mother and his as father, and he as worships Allah aswj between the two’.

When Salih as looked at him asws, could not control himself as until he as cried and gestured by his as hand towards Amir Al-Momineen asws, then returned it to his as chest, and he as was crying. Amir Al-Momineen asws paused by him as until he as was free from his as Salat.
We said to him, ‘What make you cry?’ Salih said: ‘Amir Al-Momineen used to pass by me during every morning, and he would sit, so my worship was increased by my looking at him. That has been cut off since ten days. That has worried me.’

فِئَتْنَا مِنْ ذَلِكَ قَالَ عَلَى أَنْ يَكُمْ شَيْطَانُ يَنَادِي نَعمَ فَقُلْنَ فَقَالَةَ فَقْلُنَّكَ فَقَالَ: "أَمِيرُ الْمُؤْمِنِينَ يَا أَمِيَّ الْمُؤْمِنِينَ أَنْ يَكُمْ شَيْطَانُ يَنَادِي نَعمَ فَقُلْنَ فَقَالَةَ فَقْلُنَّكَ فَقَالَ".

We were astonished from that. He said: ‘Do you want me to show you Suleyman Bin Dawood?’ We said, ‘Yes’. He stood up and we went with him until he entered an orchard, we had not seen any more beautiful than it, and in it were the entirety of the fruits, and grapes, and rivers flowing, and birds perched upon the trees.

فِئَتْنَا مِنْ ذَلِكَ فَقَالَ ع تُرِيدُونَ أَنْ أُرِيَكُمْ سُلَيْمَانَ بْنَ دَاوُدَ قُلْنَا نَعَمَ فَقَامَ وَ نََْنُ مَعَهُ حَتََّ دَخَلَ بُسْتَاناً مَا رَأَيْنَا أَحْسَنَ مِنْهُ وَ فِيهِ مِنْ جََِيعِ الْفَوَاكِهِ وَ الَِْعْنَابِ وَ أَن ْهَارُهُ تََْرِي وَ الَِْطْيَارُ ي َتَجَا وَبْنَ عَلَى الَِْشْجَارِ.

When the birds saw him, they came fluttering around him until we were in the middle of the orchard, and there was a throne, upon it was a youth sitting upon its back, placing his head upon his chest. Amir Al-Momineen brought out the ring from his pocket and made it to be in the finger of Suleyman. He got up to stand and said: ‘The greetings be unto you, O Amir Al-Momineen, and successor of Rasool of Lord of the worlds!’

أَنْتَ وَ اللَّهِ الصِّدِّيقُ ا لَِْكَُْ وَ الْفَارُوقُ الَِْعْظَمُ قَدْ أَفْلَحَ مَنْ تَََسَّكَ بِكَ وَ قَدْ خَابَ وَ خَسِرَ مَنْ تََُلَّفَ عَنْكَ وَ إِنِِّ سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ بِكُمْ أَهْلَ الْبَيْتِ فَأُعْطِيتُ ذَلِكَ الْمُلْكَ.

By Allah! You are the greatest truthful, and the magnificent distributor. He has succeeded, one who adheres with you, and he has failed and incurred a loss, one who stays behind from you, and I asked Allah Mighty and Majestic by you, People of the Household, so I was given that kingdom.’

قَالَ سَلْمَانُ ف َلَمَّا سَِْعْنَا كَلَََلَمَ سُلَيْمَانَ بْنِ دَاوُدَ لَِْ أَتَََالَكْ ن َفْسِي حَتََّ وَق َعْتُ عَلَى أَقْدَامِ أُق َبِّلُهَا وَ َِْدْتُ اللَّهَ عَزَّ وَ جَلَّ عَلَى جَزِيلِ عَطَائِهِ بِِِدَايَتِهِ إِلََ وَلََيَةِ أَهْلِ الْبَيْتِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمُ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيَّاً وَ ف َعَلَ أَصْحَابِ كَمَا ف َعَلْتُ

Salman said, ‘When we heard the speech of Suleyman, I could not control myself until I fell upon the feet of Amir Al-Momineen. I kissed them and praised Allah Mighty and Majestic upon the abundance of His Grants by His Guiding to the Wilayah of People of the Household, those from whom Allah Kept Away the uncleaness from them and Purified them with a Purification; and my companions did just as I had done.

ثَُُّ سَأَلْتُ أَمِيََّ الْمُؤْمِنِينَ مَا وَرَاءَ قَافٍ قَالَ ع وَرَاءَهُ مَا لََ يَصِلُ إِلَيْكُمْ عِلْمُهُ ف َقُلْنَا ت َعْلَ مُذَلِكَ يَا أَمِيََّ الْمُؤْمِنِينَ فَقَالَ ع عِلْمِي بَِِا وَرَاءَهُ كَعِلْمِي بَِِالِ هَذِهِ الدُّن ْيَا وَ مَا فِيهَا وَ إِنِِّ الْفِيظُ الشَّهِيدُ عَلَيْهَا ب َعْدَ رَسُولِ اللَّهِ ص وَ كَذَلِكَ الَِْوْصِيَاءُ مِنْ وُلْدِي ب َعْدِي.

Then I asked Amir Al-Momineen, ‘What is behind Qaf [50:1]?’ He said: ‘Behind it is what its knowledge cannot arrive to you’. We said, ‘You know that, O Amir Al-
Momineen asws?’ He asws said: ‘My asws knowledge of what is behind it is like my asws knowledge with the state of this world and what is in it, and I asws am the protector, the witness upon it after Rasool-Allah saww, and like that are the succesorsasws from my sonsasws after measws.

Then he asws said: ‘Iasws am more knowing with the roads of the skies than the roads of the earth. Weasws are the Name, the treasured, the hidden. Weasws are the Magnificent Names which when Allahazwj Mighty and Majestic is asked by it, Heazwj Answers. Weasws are the names inscribed upon the Throne.

And for ourasws reason, Allahazwj Mighty and Majestic Created the sky and the earth, and the Throne and the Chair, and the Paradise and the Fire, and from usasws the Angels learnt the glorification and the extollation of Holiness, and the Tawheed, and the extollation of Oneness, and the exclamation of Greatness, and weasws are the Words which Adamas held received from his Lordazwj, so Heazwj Turned to himas.

Then heasws said: ‘Do you want measws to show you a wonder?’ We said, ‘Yes’. Heasws said: ‘Close your eyes’. We did so, then heasws said: ‘Open them!’ We opened them, and there we were in a city, we had not seen any larger than it. The markets had been established in it, and therein were people we had not seen any larger than their bodies, the tallness of the palm tree. We said, ‘O Amir Al-Momineenasws! Who are they?’

Heasws said: ‘Remainder of the people of Aad. They do not believe in Allahazwj Mighty and Majestic. Iazwj loved to show them to you, and this city and its inhabitants. Iasws intend to destroy them, and they are not aware’. We said, ‘O Amir Al-Momineenasws! Youasws will destroy them without any argument?’ Heasws said: ‘No, but with an argument against them’.

Then heasws went near them and appeared to them, and they thought of killing himasws, and we could see them and they were seeing (us). Then heasws distance from them and came near us and wiped his hand upon our chests and our bodies, and spoke with (certain)
phrases we did not understand, and repeated to them for a second time until he \textsuperscript{asws} came with their attire, and there was a lightning among them with a thunderbolt.

قَالَ سَلْمَانُ -لَقَدْ ظَنَنَّا أَنَّ الَِْرْضَ قَدْ ان ْقَلَبَتْ وَ السَّمَاءَ قَدْ سَقَطَتْ وَ أَنَّ الصَّوَاعِقَ مِنْ فِيهِ قَدْ خَرَجَتْ فَلَمْ يَبْقَ مِنْهُمْ فِِ تِلْكَ السَّاعَةِ أَحَدٌ قُلْنَا يَا أَمِيََّ الْمُؤْمِنِينَ مَا صَنَعَ اللَّهُ بِِِمْ قَ هَلَكُوا وَ صَارُوا كُلُّهُمْ إِلََ النَّارِ قُلْنَا هَذَا مُعْجِزٌ مَا رَأَيْنَا وَ لََ سَِْعْنَا بِِِثْلِهِ

He \textsuperscript{asws} said: ‘Do you want me \textsuperscript{asws} to show you more wondrous than that?’ We said, ‘We cannot tolerate upon bearing something another, so upon the one who does not befriend you, nor believing in your \textsuperscript{asws} merits, and your \textsuperscript{asws} great worth to Allah \textsuperscript{azwj} Mighty and Majestic, the Curse of Allah \textsuperscript{azwj} be upon him, and the curses of the cursing ones, and the Angels, and the entirety of the creatures, up to the Day of Qiyamah’.

فَقَالَ ع أَ تُرِيدُونَ أَنْ أُرِيَكُمْ أَعْجَبَ مِنْ ذَلِكَ فَقُلْنَا لََ نُطِيقُ بِأَسْرِنَا عَلَى احْتِمَالِ شَيْءٍ آخَرَ فَعَلَى مَنْ لََ يُتَوَالَكَ وَ حَدَّارِضِكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ لَعْنَةُ اللَّهِ وَ لَعْنَةُ اللََّعِنِينَ وَ الْمَلََئِكَةِ وَ الخَْلْقِ أَجََْعِينَ إِلََ يَوْمِ الدِّينِ

Then we asked for the return to our homeland. He \textsuperscript{asws} said: ‘I \textsuperscript{asws} shall do that, if Allah \textsuperscript{azwj} so Desires’. He \textsuperscript{asws} gestured towards the two clouds, and they came near us. He \textsuperscript{asws} said: ‘Take your places!’ We sat upon a cloud and he \textsuperscript{asws} sat upon the other and ordered the wind and it carried us until we came to be in the air and we saw the earth being like a Dirham. Then we descended in the house of Amir Al-Momineen \textsuperscript{asws} in less than the blink of an eye.

وَ كَانَ وُصُولُنَا إِلََ الْمَدِينَةِ وَقْتَ الظُّهْرِ وَ الْمُؤَذِّنُ يُؤَذِّنُ وَ كَانَ خُرُوجُنَا مِنْهَا وَقْتَ عَلَتِ اَلشَّمْسُ فَقُلْنَا بِاللَّهِ الْعَجَبُ كُنَّا فِِ جَبَلِ قَافٍ مَسِيََّةَ خََْسِ سِنِينَ وَ عُدْنَا فِِ خََْسِ سَاعَاتٍ مِنَ النَّهَارِ

And our arrival at Al-Medina was at the time of Al-Zohr and the Muezzin was proclaiming the Azaan, and our exit from it was at the time of the rising of the sun. We said, ‘By Allah \textsuperscript{azwj}! We were in the mount Qaf at a travel distance of five years, and we return in five hours from the day’.

فَقَالَ أَمِيَُّ الْمُؤْمِنِينَ ع لَوْ أَنَّنِِ أَرَدْتُ أَنْ أَجُوبَ الدُّن ْيَا بِأَسْرِهَا وَ السَّمَاوَاتِ السَّبْعَ وَ أَرْجِعَ فِِ أَقَلَّ مِنَ الطَّرْفِ لَفَعَلْتُ بَِِا عِنْدِي مِنِ اسْمِ اللَّهِ الَِْعْظَمِ يَا أَمِيََّ الْمُؤْمِنِينَ أَنْتَ وَ اللَّهِ الْْيَاهُ الْعُظْمَى وَ الْمُعْجِزُ الْبَاهِرُ بَعْدَ أَخِيكَ وَ ابْنِ عَمِّكَ رَسُولِ اللَّهِ صَلِّى الله عليه وسلم

Amir Al-Momineen \textsuperscript{asws} said: ‘If I \textsuperscript{asws} wanted to cut through the world in its travel and the seven seas, and return in less than the blink of an eye, I \textsuperscript{asws} could have done so due to what is with me \textsuperscript{asws} from the Magnificent Name of Allah \textsuperscript{azwj}’. We said, ‘O Amir Al-Momineen \textsuperscript{asws}’.
By Allahazwj, youasws are the Magnificent Sign, and the dazzling miracle after yourasws brotherasws and sonasws of yourasws uncleas, Rasool-Allahsaww, 64
CHAPTER 15 – THEY asws ARE THE DIVINE AUTHORITIES OVER THE ENTIRETY OF THE WORLDS AND ENTIRETY OF THE CREATURES

1- ل، الحصائر أبي عبيده الحسين بن عبد المهدي، عبد التجددي عبد الحاكمي عبد الخالقي، عن أبي عبد الله، قال: إن الله عز وجل في عالمه لم يكون من مشاهده وسَمَعَ منيبين ما يرى عالم لم يرى في عالم علَّم عالمًا علَّم عالمًا علَّم عالمًا علَّم عالمًا علَّم عالمًا علَّم عالمًا علَّم عالمًا.

(The book) ‘Al Khisal’ – My father, from Sa’ad, from Al Hassan Bin Abdul Samad, from Ibn Abu Usman, from Al Ibady Abdul Khaliq, from the one who narrated it,

‘From Abu Abdullah asws having said: ‘For Allah aswj Mighty and Majestic there are twelve thousand worlds, each world from them is greater than seven skies and seven earths. No scholar from them sees that for Allah aswj Mighty and Majestic there are worlds others than theirs, and asws am a Divine Authority over them (all))’. 65

2- بر، بصائر الدرجات ابن تيمية عن ابن أبي عبيده عن أبي عبد الله، يرفع الحديث إلى الحسين بن علي، عن: إن لله مدينتين: إحداهما بِالْمَشْرِقِ وَ الُِْخْرَى بِالْمَغْرِبِ عَلَيْهِمَا سُورَانِ مِنْ حَدِيدٍ وَ عَلَى كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ مِصْرَاعٍ مِنْ ذَهَبٍ وَ فِيهَا سَبْعُونَ أَلْفَ أَلْفِ لُغَةٍ يَتَكَلَّمُ كُلٌّ لُغَةً بِِِلََفِ لُغَةِ صَاحِبِهِ وَ أَنَا أَعْرِفُ جََِيعَ اللُّغَاتِ وَ مَا فِيهَا وَ مَا بَيْنَهُمَا وَ مَا عَلَيْهِمَا حُجَّة  غَيَِّْي وَ الُْْسَينِْ أَخِي.

(The book) ‘Basaair Al Daraajat’ – Ibn Yazeed, from Ibn Abu Umeyr, from his men,

‘From Abu Abdullah asws raising the Hadeeth to Al-Hassan asws Bin Ali asws having said: ‘For Allah aswj there are two cities, one of them in the east and the other in the west. Upon them are gates of iron, and upon every cities there are a thousand thousand shutters of gold, and therein a thousand thousand languages are spoken, each language being different from its counterpart, and asws recognise the entirety of the languages, and there is no Divine Authority in these, and what is between these and upon these, apart from me asws and my asws brother asws Al-Husayn aswsws’. 66

3- بر، بصائر الدرجات أحمد بن محمد بن الحسين بن أيوب بن إبراهيم بن الحسيني عن إبراهيم بن الإمامي، على أبي عبد الله، طارق بن زياد بن مَهْدِيَةَ الْبَحْرِ سَعَتُهَا مَسِيََّةُ أَرْبَعِينَ يوْمَاً لِلشَّمْسِ فِيهَا قَوْمٌ لَِْ يُعْصُوا اللَّهَ قَطُّ وَ لََ يُعْرِفُونَ إِبْلِيسَ وَ لََ يُعْلَمُونَ خَلْقَ إِبْلِيسَ.

(The book) ‘Basaair Al Daraajat’ – Ahmad Bin Muhammad Bin Al Husayn, from Ahmad Bin Ibrahim, from Ammar, from Ibrahim Bin Al Husayn, from Bistam, from Ibn Bukeyr, from Umar Bin Yazeed, from Hisham Al Jawaliqy,

65 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 1
66 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 2
‘From Abu Abdullah asws having said: ‘For Allah azwj there is a city behind the sea, its vastness is of a travel distance of forty days of the sun. In it there are a people who do not disobey Allah azwj at all, nor do they recognise Iblees la, nor do they know the creation of Iblees la.

We asws meet them every time and they ask us asws about what they are needy to, and they ask us asws for the supplication, and they ask us asws about our asws Qaim asws, when will he asws appear, and among them is intense worship and striving; and for their city there are gates in what is between the shutter to the shutter at one hundred Farsaks.

For them is such holiness and intense striving, if asws were to show them to you, it would be little your deeds. The man from them prays Salat for a month, not raising his head from his Sajdah. Their food is the glorification, and their clothes are the leaves, and their faces shine with the radiance (Noor).

When they see one of us asws, they surround him asws and gather to him asws and take from his asws traces from the ground to be blessed by it. For them is such noise when they pray Salat, severer than the noise of the stormy wind; among them is a group who have not placed down their weapons since they have been awaiting our asws Qaim asws, supplicating that He azwj Shows him asws to them.

And the age of one of them is of a thousand years. When you see them, you will see the reverence and the calmness, and seek what would draw them closer to Him azwj. Whenever we asws are withheld (from them), they think that is from Wrath. They are pledging the time which we asws would be coming to them in. They neither get tired nor slow down.

They recite the Book of Allah azwj just as we asws teach them and if among what we asws teach them is what, if it were to be recited to the people, they would disbelieve in it and deny it. They ask us asws about the thing from the Quran when it is referred to them and they do not understand it. When we asws inform them with it, it expands their chests due to what they hear from us asws.'
And they as Allahazwj for the long life and that they should not miss usasws and they know that the Conferment from Allahazwj upon them regarding what weasws teach them, is mighty, and for them is emergence with the Imamasws when heasws rises. The ones from them with the weapons are preceding in it, and they supplicate to Allahazwj that Make them to be from the ones Hisaszw Religion would be helped with.

Among them are elderly people and youth. When the youth from them sees the elder, he sits in front of him the sitting of the slave, not arising until he instructs them. For them is a road they are more knowing with it than the creatures, to when the Imamasws would want. So, when the Imamasws orders them with an order, they stand upon it, for ever until heasws happens to be the one who orders them otherwise.

If one of them were to come to the creatures in what is between the east and the west, they would tempt them in one moment. The iron is not defective among the, and for them are swords of iron other that this iron. If one of them were to strike a mountain with his sword, he would split it until he separates it.

The Imamasws will battle with them against in India, and Al-Daylam (North Iran), and Al-Karkh (Kurds), and the Turks, and the Romans, and Berbers (North Africa), and what is between Jabersa up to Jabalqa, and these two are cities, one in the east and one in the west.

They will not come to the people of any religion except they would invite them to Allahazwj and to Al-Islam, and to the acknowledgment with Muhammadasws; and one who does not acknowledge with Al-Islam and does not submit, they would kill him until there does not remain anyone between the east and the west and what is besides the mountain, except he will accept”.

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I asked Abu Abdullah asws about the inheritance of knowledge, ‘What is its reach? Is it totally from the knowledge or interpretation of all things from these matters which one speaks of?’

He asws said: ‘For Allah azwj Mighty and Majestic there are two cities, a city in the east and a city in the west. In these two there are people who do not know Iblees by up to the end of the Hadeeth’.

(Al-Mukhtasar) – Al Husayn Bin Suleyman, by his chain from Sa’ad, from Ibn Isa, from Al Ahwazy and Al Yawteeny, both together from Sazalat, from Al Qasim bin Burey, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah asws about the dome of Adam as. I said to him asws, ‘This is the dome of Adam as’. He asws said: ‘Yes, and for Allah azwj there are a lot of domes. As for behind this west of yours, there are thirty-nine wests, white earths filled with creatures being enlightened by our azwj Noor (lights). They do not disobey Allah azwj even for the blink of an eye. They don’t know whether Allah azwj Created Adam as or did not Create him as. They are disavowing from so and so, and so and so (Abu Bakr & Umar)’.
It was said to him\textsuperscript{asws}, ‘How can this be that they are disavowing from so and so, and so and so, and they don’t know whether Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} or did not Create him\textsuperscript{as}?’

He\textsuperscript{asws} said to the questioner: ‘Do you recognise Iblees\textsuperscript{la}?’ He said, ‘No, except by the news’. He\textsuperscript{asws} said: ‘And you have been Commanded with the cursing and disavowment from him\textsuperscript{la}?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘So that is how they have been Commanded’\textsuperscript{69}.

They have (all) been Inspired just as the bees are Inspired, to curse the first (Abu Bakr) and the second (Umar) during all times from the timings, and Angels has been allocated with punishing them when they do not curse them\textsuperscript{70}.

\textsuperscript{69} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 5

\textsuperscript{70} Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 6
Presented our Wilayah to him, and Argued by us upon him. Thus, the Momin is due to us as a Sign, or a Kafir, or a rejector, to the extent of the skies and the earth, and the mountains.  

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71 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 7

72 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 8
‘From Abu Abdullah asws having said: ‘For Allah azwj Mighty and Majestic there is a city in the east, its name is Jabalqa. For it there are a thousand doors of gold, between each door to its counterpart is (a distance of) a Farsakh, upon each door is a tower wherein are twelve thousand fighters preparing the cavalry horses and brandishing the swords and the weapons, awaiting the rising of our asws Qaim asws, and I asws am the Divine Authority upon them’’. 73

And from the book ‘Al Basaair’ of Sa’ad Bin Abdullah, from Salama Bin Al Khattab, from Ahmad Bin Abdul Rahman Al Sayrafi, from Muhammad Bin Suleyman, from Yaqteen Al Jawaliqy, from Falfalah,

‘From Abu Ja’far asws having said: ‘Allah azwj Mighty and Majestic Created a mountain of green aquamarine surrounding the world, and rather the greenery of the sky is from the greenery of that mountain, and He azwj Created creatures for it, creatures He azwj did not Obligate anything upon them from what He azwj has Obligated upon His azwj (other) creatures, from Salat, and Zakat, and they all curse two men from this community’, and he asws named them both (Abu Bakr & Umar)’’. 74

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73 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 9
74 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 10
CHAPTER 16 – MISCELLANEOUS REGARDING THE ‘ABDAAL’ (REPLACED ONES) ARE THE IMAMSasws

1- ج، الاحتجاج رُوِيَ عَنِ الخَْالِدِ بْنِ الَْْيْثَمِ الْفَارِسِيِّ قَالَ قُلْتُ لَِِبِِ الَْْسَنِ الرِّضَا ع إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ فِِ الَِْرْضِ أَبْدَالًَ فَمَنْ هَؤُلَََهُمُ اللَّهُ عِزَّ وَ جَلَّ فِِ الَِْرْضِ بَدَلَ الَِْنْبِيَاءِ إِذْ رَفَعَ الَِْنْبِيَاءَ وَ خَتْمُهُمْ مَُُمَّد  ص

(The book) ‘Al Ihtijaj’ – It is reported from Al Khalid Bin Al Haysam Al Farsi who said,

‘I said to Abu Al-Hassan Al-Rezaasws, ‘The people are claiming that in the earth there are ‘Abdaal’ (replaced ones), so who are these replaced ones?’ Heasws said: ‘They speak the truth. The replaced ones are the successorsasws. Allahazwj Mighty and Majestic Made themasws are replacements for the Prophetsas in the earth when the Prophetsas are raised (pass away), and Muhammadasww is theiras the last one’’.75

The report from Umm Dawood,

‘From Al-Sadiqasws regarding the middle of Rajab where heasws said: ‘O Allahazwj! Send Salowt upon Muhammadasww and Progenyasws of Muhammadasww, and Mercy Muhammadasww and Progenyasws of Muhammadasww, and Bless upon Muhammadasww and Progenyasws of Muhammadasww, just as Youaswj had Mercied and Blessed upon Ibrahimas and progeny of Ibrahim, Youawj are Praiseworthy, Glorified!


75 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 11
76 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 16 H 1
CHAPTER 17 – THE MASTER\textsuperscript{asws} OF THIS COMMAND IS PROTECTED, AND ALLAH\textsuperscript{azwj} BRINGS TO HIM\textsuperscript{asws} THE ONES WHO BELIEVE IN HIM\textsuperscript{asws} DURING EVERY ERA

Îbâb 17 Ân Sâhîb hâdhâ l-amâr mîhûfûwûw wâ Ânhî yâyîl l-lâh bi-mîn yûmîn bî fi-kâl ûsâr

Tafseer al Ayyashi – Ibn Sinan, from Suleyman Bin Haroun who said,

'I said to him, ‘Some of these Ajeelâs (those who followed Ameer Bin Bayan Al-Ajaly) are alleging that the sword of Rasool-Allah\textsuperscript{asws} is with Abdullah Bin Al-Hassan’.

So he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! Neither has he seen it nor has his father even by one of his eyes, except if his father has seen it with Al-Husayn\textsuperscript{asws}. And the Master of this Command (Al-Qaim\textsuperscript{asws}), it is protected for him\textsuperscript{asws}. So you should neither go right nor left, for the matter, by Allah\textsuperscript{azwj}, it is clear.

By Allah\textsuperscript{azwj}! Even if the inhabitants of the sky and the earth were to gather upon changing this matter from its place in which Allah\textsuperscript{azwj} has Placed it, they would not be able to.

And even if the people in their entirety were to commit Kufr until there does not remain anyone, Allah\textsuperscript{azwj} would still Come for this matter with the people who would happen to be from it’s rightful ones’.

Then he\textsuperscript{asws} said: ‘Did you not hear Allah\textsuperscript{azwj} Saying: \textit{O you who believe! The one from you who reneges from his Religion, then soon Allah would Come with a people He would be Loving them and they would be loving Him, being humble towards the momineen, mighty against the Kafirs [5:54]}’ – until he\textsuperscript{asws} was free from the Verse.
And he said regarding another Verse: ‘therefore if they disbelieve in it We have already Allocated with it a people who would not be disbelievers in it [6:89]’. Then he said: ‘The people of this Verse, they are the people of that Verse’.

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77 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 17 H 1
CHAPTER 18 – THEIR asws SPECIALISATIONS

1 - صح، صحيفة الرضا عليه السلام عن الرضا عن آباه عن قال قال رسول الله ص إن أهله نبيب لا نحن لنا الصدقة وأمرنا بإتباع الوصوتو و أن لا نذكر جملًا على عبيدة ولا نصح علما علما

(The book) ‘Saheefa Al-Reza asws, ‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘We asws, People asws of the Household, the charities are not Permissible for us asws (to consume), and we asws are Commanded with perfecting the Wudu’u, and that we asws do not get a donkey to copulate upon an old female donkey, nor wipe (do masaah) upon the socks’’.

2 - كما، الكافي العدد عن أحمد بن محمد عن الأُهوْزي عن عبد الله بن بكر بن منى عن زكى عن عبد الرحمن بن أبي عبد الله عن تيماد عن مسلم

 قال سمعت أبي عبد الله عن يُصول الله ص إن الله تُسْوَى بالنساء إلا أنهما ليسوا بالنساء ولا يحل لهما من النساء ما يحل لهما من النساء فأنمو ما خلًا ذلك فهُم يُصولُون اللّه ص.

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Al Ahwazy, from Abdullah Bin Bahr, from Ibn Muskan, from Abdul Rahman Bin Abu Abdullah Allah asws, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullah asws saying: ‘The Imams asws are at the status of Rasool-Allah saww except they asws aren’t Prophets as, nor is it Permissible for them asws from the women (number of wives) what was Permissible for the Prophet saww. As for what is besides that, so they asws are at the status of Rasool-Allah saww’.

78 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 18 H 1
79 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 18 H 2
CHAPTERS ON THEIR Wilayah, and Love for Them and Hatred for Them

CHAPTER 1 - OBLIGATION OF BEFRIENDING THEIR FRIENDS AND BEING INIMICAL TO THEIR ENEMIES

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: Allah did not Make two hearts for a man to be inside him [33:4]: ‘So he would love with this one and hate with other one. As for our love, it is the sincere love for us just as the gold purified by the fire, there being no impurity in it.

One who wants to know our love, then let him examine his heart, so if he has participated in our love, the love for our enemies. So, he isn’t from us and we aren’t from him, and Allah azwj is their enemy, and Jibraeel as, and Mikaeel as, and Allah azwj is an enemy to the Kafirs’.

(The book) ‘Qurb Al Asnaad’ – Ibn Isa, from Al Bazanty who said,

‘Al-Reza asws wrote to me: ‘Abu Ja’far asws said: ‘One whom it cheers that there should not happen to be any Veil between him and Allah azwj to the extent that he looks at Allah azwj and Allah azwj Looks at him, then let him befriend the Progeny of Muhammad and disavow from their enemies, and make an Imam with an Imam from them, so when it would be like that, Allah azwj would Look at him and he would look at Allah azwj’.

بيان: نظره إلى الله كتابيه عن غاية المعرفة بصب طاقه و قابلئه و نظر الله كتابيه عن غاية الطرف والرحلة.

80 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 1
Note (by Majlisi) – ‘He would look at Allah’ azwj, is a metaphor about the peak of recognition in accordance to his strength, and his ability, and ‘Allah will Look at him’, is a metaphor about the peak of the kindness and the mercy’. 81

And the disavow-ment from the breakers (of the allegiance), and the renegades, and the deviants is Obligatory, and the disavow-ment from the monuments and the (divining) arrows of the imams of straying and tyrannical guides, all of them, the first of them and the last of them, is Obligatory, and the disavowment from the wretched of the former ones and the latter ones, the slayer of the she-camel of Samood, killer of Amir Al-Momineen asws, is Obligatory. 82

And the disavowment from the entirety of the killers of People asws of the Household, and the Wilayah (love) for the Momineen, those who did not alter, and did not replace (anything) after their Prophet saww, is Obligatory, for example Salman Al-Farsi ra, and Abu Zarr ra Al-Ghifari ra, and Al-Miqdad Bin Al-Aswad Al-Kindy asws, and Ammar Bin Yasser ra, and Jabir Bin Abdullah Al-Ansari ra, and Huzeyfa bin Al-Yamani ra, and Abu Al-Haysam Bin Al-Tayhan, and Sajil Bin Huneyf, and Abu Ayoub Al-Ansari, and Abdullah Bin Al-Samit, and Ubada Bin Al-Samit, and Khuzeyma Bin Sabit, one with two testimonies, and Abu Saeed Al-Khudri, and the ones who forbade their forbiddances, and did similar to their deeds, and the Wilayah of their followers, and the believers in them, and in their guidance, is Obligatory’.

81 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 2
82 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 3
‘From Al-Sadiq Ja’faasws having said: ‘One who sits with a faulter of oursasws, or praises one who speaks (against) usasws, or connects with one who cut usasws off, or cuts off one who connects with usasws, or befriends an enemy to usasws, so he has committed Kufr, by the Oneazwj who Revealed seven from Al-Masaany and the Magnificent Quran [15:87]’. 83

5 - جا، المجالس للمفيد ما، الِمالِ للشيخ الطوسي الْمُفِيدُ عَنْ عَلِيِّ بْنِ خَالِدٍ الْمَرَاغِيِّ عَنِ الْقَاسِمِ بْنِ مَُُمَّدٍ الْدَّلََّلِ عَنْ سََْْةَ بْنِ زِيَادٍ عَنِ الَْْكَمِ بْنِ عُيَيْنَةَ عَنْ حُبَيْشِ بْنِ الْمُعْتَمِرِ قَالَ: دَخَلْتُ عَلَى أَمِيِّ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِِ طَالِبٍ ع فَقُلْتُ السَّلََمُ عَلَيْكَ يَا أَمِيََّ الْمُؤْمِنِينَ وَ رََْْةُ اللَّهِ وَ بَرَكَاتُهُ كَيْفَ أَمْسَيْتَ  

6 - جا، المجالس للمفيد ما، الإمام الشافعي للمفيد ما، الِمالِ للشيخ الطوسي الْمُفِيدُ عَنْ عَلِيِّ بْنِ خَالِدٍ الْمَرَاغِيِّ عَنِ الْقَاسِمِ بْنِ مَُُمَّدٍ الْدَّلََّلِ عَنْ سََْْةَ بْنِ زِيَادٍ عَنِ الَْْكَمِ بْنِ عُيَيْنَةَ عَنْ حُبَيْشِ بْنِ الْمُعْتَمِرِ قَالَ: دَخَلْتُ عَلَى أَمِيِّ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِِ طَالِبٍ ع فَقُلْتُ السَّلََمُ عَلَيْكَ يَا أَمِيََّ الْمُؤْمِنِينَ وَ رََْْةُ اللَّهِ وَ بَرَكَاتُهُ كَيْفَ أَمْسَيْتَ  

83 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 4
84 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 5
He asws said: ‘In the evening I am loving to the one who loves us asws, and hateful to one who hates us asws, and in the evening the one who loves us asws is exultant with the Mercy from Allah azwj, he was awaiting, and in the evening our asws enemy has built his foundation upon the brink of a cliff, so it is as if that would collapse with him into the Fire of Hell [9:109].

وَ كَأَنَّ أَبْوَابَ الْرَحْمَةِ قَدْ فُتِحَتْ لَِِهْلِهَا فَ هَنِيئاً لَِِهْلِ الرَّسُولِ وَ التَّعْسُ لَِِهْلِ النَّارِ وَ النَّارُ لَُْمْ

And it is as if the gates of Mercy have been opened for its rightful ones, so congratulations for the people of Mercy of their Mercy and the despair to the inhabitants of the Fire, and of the Fire being for them.

يا حُبَيْشُ مَنْ سَرَّهُ أَنْ يَعْلَمَ أَمْ مُُِبٌّ لَنَا أَمْ مُُِبْغِضٍ فَلْيَمْتَحِنْ قَلْبَهُ فَإِنْ كَانَ يُبْغِضُ وَلِيّاً لَنَا فَلَيْسَ بُِِبْغِضٍ لَنَا وَ إِنْ كَانَ يَُِبُّ وَلِيّاً لَنَا فَلَيْسَ بُِِحِب  لَنَا

إِنَّ اللَّهَ تَعَالََ خَذَ الْمِيثَاقَ لِمُحِبِّينَا بَِِوَدَّتِنَا وَ كَتَبَ فِِ الذِّكْرِ اسْمَ مُبْغِضِنَا نََْنُ النُّجَابَاءِ وَ أَفْرَاطُنَا أَ فْرَاطُ الَِْنْبِيَاءِ.

O Hubeysh! One whom it cheers to know whether he is (from the) one who loves us asws or a hater, then let him examine his heart. If he loves our asws friend, then he isn’t a hater to us asws, and if he was a hater of a friend of ours asws, then he isn’t one who loves us asws.

The book) ’Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Al Jiany, from Ibn Uqda, from Mohammad Bin Al Qasim Al Harisy, from Ahmad Bin Sabeeh, from Muhammad Bin Ismail Al Hamdany, from Ali Husayn Bin Mus’ab who said,

‘I heard Ja’far asws Bin Muhammad asws saying: ‘One who loves us asws for (the Sake of) Allah azwj, and loves the one who loves us asws, not for the purpose of the world he could attain from him, and is inimical to our asws enemies, not for a grudge which was between him and him, then he comes on the Day of Qiyamah and (even if) upon him are from the sins like the grains of sand in a desert, and foam of the sea, Allah azwj the Exalted would Forgive these for him’.”


85 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 6
86 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 7
By his chain to Abu Muhammad Al Askari asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said to one of his saww companions one day: ‘O servant of Allah azwj! Love for the Sake of Allah azwj and hate for the Sake of Allah azwj, and befriend for the Sake of Allah azwj and be inimical for the Sake of Allah azwj, for surely the Wilayah (submission) cannot be achieved except by that.

And no man will find the taste of Eman, and even though his Salat and his Fast may be frequent until he happens to be like that, and the brother-hood of the people in this day of yours, most of it has become regarding (coveting) the world. Upon it they are being cordial, and upon it they are hating each other, and that will not avail them of anything from Allah azwj.

He said to him saww, ‘And how can it be for me to know I have befriended and been inimical for the Sake of Allah azwj Mighty and Majestic, and who is the friend of Allah azwj until I befriended him and who is His azwj enemy until I be inimical to him?’

Rasool-Allah saww gestured for him towards Ali asws and said: ‘Do you see this one?’ He said, ‘Yes’. He saww said: ‘A friend of his asws is a friend of Allah azwj, so befriend him asws, and an enemy of this one asws is an enemy of Allah azwj so be inimical to him’.

He saww said: ‘Befriend a friend of this one asws and even if he is a killer of your father and your son, and be inimical to an enemy of this one asws and even if he is your father or your son’.

The book ‘Al Amaali’ of Al Sadouq’ – Ibn Al Mutawakkil, from Al Asadi, from Al Nakahe, from Al Nowfali, from Ali Bin Salim, from his father, from Al Sumali, from Ibn Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘One whom it cheers that Allah azwj Gathers the goodness for him, all of it, then let him befriend Ali asws after me saww, and let him befriend his asws friends and curse his asws enemies’.

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87 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 8
88 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 9
10 - Those who love the enemies of Allah and hate our enemies, for the sake of Allah, from without avenging any grudge regarding anything from the matters of the world, then dies upon that, and he meets Allah and upon him from the sins are like the foam of the sea, Allah would Forgive these for him. 89

11 - Those who love us, not for worldly matters to achieve from us, and is inimical to our enemies, not for malice between him and him, would come on the Day of Qiyamah with Muhammad and Ibrahim and Ali. 91

89 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 10
90 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 11
91 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 12
13 - Sen, the Nabi's father, from Abdul-Mahdi Bin Al-Fadlan, from Shuaib Bin Talib, from Abu Deema from 'Ata Bin Mashaal who said:

The book 'Al Mahaasin' – My father, from Hamza Bin Abdullah Al Ja'fari, from Hameel Bin Darraj, from Umar Bin Mudrik Abu Ali A Taie who said,

‘Which handhold of the Eman is firmest?’ They (people) said, ‘Allah azwj and His asws Rasool saww are more knowing’. He asws said: ‘Say it’. They said, ‘O son asws of Rasool-Allah saww, (it is) the Salat’. He asws said: ‘For the Salat there is superiority, but it isn’t Salat’.

They said, ‘The Zakat’. He asws said: ‘For the Zakat there is superiority, and it isn’t the Zakat’. They said, ‘Fasts of the month of Ramazan’. He asws said: ‘For (month of) Ramazan there is superiority, and it isn’t (month of) Ramazan’. They said, ‘It is the Hajj and the Umrah’. He asws said: ‘For the Hajj and the Umrah there is superiority, and it isn’t Hajj and Umrah’.

They said, ‘It is the Jihad in the Way of Allah aswj’. He asws said: ‘For the Jihad there is superiority, and it isn’t Jihad’. They said, ‘Then Allah aswj and His aswj Rasool saww are more knowing’.

He asws said: ‘Rasool-Allah saww said: ‘The firmest handhold of the Eman is the love for the Sake of Allah azwj, and befriending the friends of Allah azwj, and being inimical to the enemies of Allah azwj’. 92

14 - Ha, fine, he praised the man: ‘Allah azwj revealed to one of the worshippers of the children of Israel, and something had entered into his heart: “As for your worship to Me aswj, so it has endeared you to Me aswj, and as for your ascetism in the world, it has hastened the rest. Have you befriended any friend of Mine, or been inimical an enemy of Mine?” Then He aswj Commanded with him to the Fire. We seek Refuge with Allah azwj from it’. 93

15 - ‘Yes, it is a veritable verse of ‘S堇، من ترجمة يُرِيب في عيني وَإِنْ نَبْلُوا مَا فِي الْفَخْسَاكْمَ أوَّلَهُما مِنْ دُونِهِمْ يَفْتَرَى لَهُمْ نِسَاحًا وَيُمَخْدَقُونَ مِنْ فِي غُرْبِهِمْ. Tafseer Al Ayyashi – From Sa’dan, from a man,

92 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 13
93 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 14
‘From Abu Abdullah asws regarding His azwj Words: and whether you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to [2:284]. He asws said: ‘It is Worthy of Allah azwj that He would not Let anyone enter the Paradise who had in his heart, the weight of a mustard seed of love for those two (Abu Bakr & Umar)’.

Abu Ja’far asws said: ‘O Abu Hamza! But rather, he worships Allah azwj, the one who recognises Allah azwj, and as for the one who does not recognise Allah azwj, is it as if he worships someone else, that is how he strays’.

I said, ‘May Allah azwj Keep you asws well! And was is the recognition of Allah azwj?’ He asws said: ‘He ratifies Allah azwj, and ratifies Muhammad saww as being Rasool-Allah asw and make an Imam asws with him asws, and with the Imams asws of guidance from after him asws, and the disavow-ment to Allah aswj from their asws enemies, and like that is the recognition of Allah azwj’.

He (the narrator) said, ‘I said, ‘May Allah aswj Keep you asws well! Which thing, when I know it, the reality of the Eman would be completed?’ He asws said: ‘Befriending the friends of Allah azwj, and being inimical to the enemies of Allah azwj and be with the truthful ones, just as Allah azwj has Commanded you to’.

He (the narrator) said, ‘I said, ‘And who are the friends of Allah azwj?’ He asws said: ‘The friends of Allah azwj are Muhammad saww Rasool-Allah saww, and Ali asws, and Al-Hassan asws, and Al-Husayn asws, and Al asws Bin Al-Husayn asws, then the command ended up to us asws, then my son asws Ja’far asws, and he asws gestured towards Ja’far asws and he asws was seated. ‘So the one who befriends them asws, so he has befriended the friends of Allah azwj and would be with the truthful, just as Allah azwj has Commanded him’.

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94 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 15
I said, ‘And who are the enemies of Allah aswj? May Allah asws keep you asws well!’ He asws said: ‘The idols are four’. I said, ‘And who are they?’ He asws said: ‘Abu Al-Fuseyl, and Rumu’u, and No’sal, and Muawiya, and the one who makes it a religion with their religion. So, the one who is inimical to them, so he has been inimical to the enemies of Allah aswj.”

And it was said to Al-Sadiq asws, ‘So and so befriends you except that he is weak from the disavowment from your asws enemies’. He asws said: ‘Far be it! He lies, the one who claims having our asws love and does not disavow from our asws enemies’.

And it is reported from Al-Reza asws having said: ‘The perfection of Religion is our asws Wilayah, and the disavowment from our asws enemies’.

(This paragraph is an opinion)

Tafseer of the Imam (Hassan Al-Askari)asws – Words of Mighty and Majestic: And an example of those who are committing Kufr (disbelieving) is like an example of those who croak with
what is not heard except for a call and a cry. (They are) deaf, dumb, blind, so they are not understanding [2:171].

The Imam (Hassan Al-Askari asws) said: ‘Allahazwj Mighty and Majestic Said: And an example of those who are committing Kufr (disbelieving) – during their worshipping of the idols, and their taking the rivals from besides Muhammad sallahu ala him and Ali asws – Salawat be upon them asws both, is like an example of those who croak with what is not heard – making a sound with what is not heard, except for a call and a cry – it is not understood what is intended from it, so the helper would help the one seeking help, and assist the one seeking his assistance.

(They are) deaf, dumb, blind – from the Guidance, with regards to their following the rivals from besides Allahazwj, and the opposites of the Guardians asws of Allahazwj, those Heazwj Named them asws as the nest of the Caliphs of Allahazwj, and Entitled them with the titles of preferable Imams asws, those whom Allahazwj Appointed for the establishment of the Religion of Allahazwj, so they are not understanding – the Command of Allahazwj Mighty and Majestic.

Aliasws Bin Al-Husaynasws said: ‘This is regarding the worship of the idols, and regarding the Nasibi’s) hostility to the People asws of the Household of Muhammad sallahu ala him, Prophet sallahu ala him of Allahazwj. They (Nasibis) are the followers of Iblees and the hardened ones of his renegades. Soon they would be going to the Abyss.

Then Rasool-Allah saws said: ‘Seek Refuge with Allahazwj from the Pelted Satanla, for the one who seeks Refuge with Allahazwj from himla, Allahazwj would Shelter him – and seek Refuge – from hisla whispering suggestions, and hisla blowing, and hisla puffing. Do you know what it is? As for hisla whispering suggestions, so it is what he casts into your hearts from (having) ourasws hatred, of the Peopleasws of the Household.

They said, ‘O Rasool-Allah saws! And how can we have hatred for youasws all after yousallahu ala him making us recognise youasws places from Allahazwj and yourasws statuses?’ He saws said: ‘By your hating ourasws friends and loving ourasws enemies. Therefore, seek Refuge with Allahazwj from having the love of ourasws enemies, and enmity of ourasws friends. So, seek Refuge from
having our\textsuperscript{asws} hatred and our\textsuperscript{asws} enmity, for the one who loves our\textsuperscript{asws} enemies, so he has been inimical to us\textsuperscript{asws}, and we\textsuperscript{asws} are disavowed from him, and Allah\textsuperscript{azwj} Mighty and Majestic is Disavowed from him", 99

And the Prophet\textsuperscript{saww} said: ‘One who rejects Ali\textsuperscript{asws} of his\textsuperscript{asws} Imamate, so rather he has rejected my\textsuperscript{saww} Prophet-hood, and one who rejects my\textsuperscript{saww} Prophet-hood so he has rejected His\textsuperscript{azwj} Lordship’.

And Al-Sadiq\textsuperscript{asws} said: ‘The denier of our\textsuperscript{asws} last one is like the denier of our\textsuperscript{asws} first one’.

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99 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 20
And the Prophet saws said: ‘The Imams asws from after me saws are twelve Imams asws. The first of them asws is Ali asws Bin Abu Talib asws and their last one asws is Al-Qaim asws. Obedience to them asws is obedience to me saws, and disobedience to them asws is disobedience to me saws. One who denies one of them asws so he has denied me saws.

وَ قَالَ النَّبُِّّ ص مَلّى مِنْ بعْدِي اثْنَانِ عَشَرَ أَوَّلُُْمْ أَمِيَُّ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع وَ آخِرُهُمُ الْقَائِ

و قال: ‘The Imams asws from after me saws are twelve Imams asws. The first of them asws is Ali asws Bin Abu Talib asws and their last one asws is Al-Qaim asws. Obedience to them asws is obedience to me saws, and disobedience to them asws is disobedience to me saws. One who denies one of them asws so he has denied me saws.

And Al-Sadiq asws said: ‘One who doubts in the Kufr of our asws enemies and the ones who were oppressive to us asws, so he is a Kafir’.

وَ قَالَ الصَّادِقُ ع مَنْ شَكَّ فِِ كُفْرِ أَعْدَائِنَا وَ الظَّالِمِينَ لَنَا ف َهُوَ كَافِر .

And Al-Sadiq asws said: ‘One who doubts in the Kufr of our asws enemies and the ones who were oppressive to us asws, so he is a Kafir’.

And Amir Al-Momineen Ali asws Bin Abu Talib asws said: ‘I asws have not cease to be oppressed since my asws mother asws gave me asws birth, to the extent that Aqeel was afflicted with sore eyes, so he said, ‘Do not leave me until you leave Ali asws’. So, I asws was left and there was no sore eyes with me asws.

فِيمَنْ قَاتَلَ عَلِيّاً ع كَقَوْلِ النَّبِِّّ ص مَنْ قَاتَلَ عَلِيّاً ف َقَات َلَنِِ وَ ق َوْلِهِ مَنْ حَارَبَ عَلِيّاً ف َقَدْ حَارَبَنِِ

(The struck off paragraph is not part of Hadeeth) 100

22 كثَّرَ الْقُوَّاتَ لِلْكَرَاجُكِّيِّ، أُخَذَّرَ أَبُو الْحَمْسِ مُحَمَّدُ بْنُ أََْْدَ بْنِ شَاذَانَ عَنْ نُوَِ بْنِ أََْْ

(The book) ‘Kunz Al Fawaid’ of Al Karajaky – It was informed to me by Al Al Hassan Muhammad Bin Ahmad Bin Shazan, from Nuh Bin Ahmad, from Qays Bin Al Rabie, from Suleyman Al Amsh, ‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah saws said to me asws: ‘O Ali asws! You asws are Amir Al-Momineen asws and Imam asws of the pious.

100 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 21
O Ali asws! You asws are the chiefs of the successors asws, and inheritor of the knowledge of the Prophets as, and best of the truthful ones, and the most superior of the foremost ones.

يَا عَلِيُّ أَنْتَ زَوْجُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ خَلِيْفَةُ خَيْرِ الْمُرْسَلِينَ

O Ali asws! You asws are the husband of the chieftess of the women of the worlds, and caliph of the best of the Messengers as.

يَا عَلِيُّ أَنْتَ زَوْجُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ خَلِيْفَةُ خَيْرِ الْمُرْسَلِينَ

O Ali asws! You asws are the Master asws of the Momineen, and the Divine Authority after me saww upon the people in their entirety. He is Obligated the Paradise, one who befriends you, and he is Obligated entering the Fire, one who is inimical to you asws.

يَا عَلِيُّ وَ الَّذِي بعثَنِِ بِالنُّبُوَّةِ وَ اصْطَفَانِِ عَلَى جََِ يَّةِ لَوْ أَنَّ عَبْداً عَبَدَ اللَّهَ أَلْفَ عَامٍ مَا قُبِلَ ذَلِكَ مِنْهُ إِلََّ بِوَلََيَتِكَ وَ وَلََيَةِ الَِْئِمَّةِ مِنْ وُلْدِكَ وَ إِنَّ وَلََيَتَكَ لََ تُقْبَلُ إِلََّ بِالََْْاءَةِ مِنْ أَعْدَائِكَ وَ أَعْدَاءِ الَِْئِمَّةِ مِنْ وُلْدِكَ بِذَلِكَ أَخََْْنِِ جََْْئِيلَ عَٰفَمَنْ شاءَ فَلْيُؤْمِنْ وَ مَنْ شاءَ فَلْيَكْفُرْ

O Ali asws! By the One azwj Who Sent me saww with the Prophet-hood and Chose me saww over the entirety of the created beings! If a servant were to worship Allah aswj for a thousand years, that would not be Accepted from him, except with your asws Wilayah and Wilayah of the Imams asws from your asws sons asws, and your asws Wilayah is not Acceptable except with the disavowment from your asws enemies and enemies of the Imams asws from your asws sons is with that. Jibraeel as informed me saww: So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. [18:29]’

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101 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 22
CHAPTER 2 – ANOTHER REGARDING THE PUNISHMENT OF THE ONE WHO FOLLOWS OTHER THAN HIS\(^\text{asws}\) MASTERS\(^\text{asws}\), AND ITS MEANING

1 - ب،قرب الإسناد غالبٍ عند أبي جعفر موسى عن علي: إنما الفضل إلى قرابة مُتِّبِعٍ رسول الله صلى الله عليه و آله يتعدّ الذين قبض على الله ومن أعد الله فهُوَ من الذين ذهبوا على الله من فئات غرب القليل أو ضربت غرب ضارين.

(The book) ‘Qurb Al-Asnad’ – Ali, from his brother\(^\text{asws}\) Musa\(^\text{asws}\) having said: ‘The people rushed to the sheath of the sword of Rasool-Allah\(^\text{saww}\) after his\(^\text{saww}\) passing away, and there was a small parchement found to be in it: ‘One who shelters an innovator so he is a Kafir, and one who follows other than his Masters\(^\text{asws}\) so upon him is the Curse of Allah\(^\text{azwj}\), and from the excesses of the people upon Allah\(^\text{azwj}\) is one who kills other than his killer, or hits other than one who hit him’’.


(The book) ‘Uyoon Akhbar Al-Reza\(^\text{asws}\) – by a chain of Al-Tameemi, from Al-Reza\(^\text{asws}\), from his\(^\text{asws}\) forefathers\(^\text{asws}\) having said: ‘The Prophet\(^\text{saww}\) said: ‘One who follows others than his\(^\text{asws}\) Masters\(^\text{asws}\) upon him is the Curse of Allah and the Angels and the people altogether. [2:161]’.

3 - م،الأماني للشيخ الطوسي في وصية أمير المؤمنين صلى الله عليه وآله: علي، وفاته برواية ابن ليثة عن النبي صلى الله عليه وسلم: ‘ Curse of Allah and my Angels of Proximity, and my Messenger Prophets, and my curse is upon the one who belongs to other than his father, or claims to other than his Masters, or is unjust to a worker of his recompense’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi,

‘In a bequest of Amir Al-Momineen\(^\text{asws}\) during his\(^\text{asws}\) passing away, by a report of Ibn Nubata, from the Prophet\(^\text{saww}\): ‘Curse of Allah\(^\text{azwj}\) and curse of His\(^\text{azwj}\) Angels of Proximity, and His\(^\text{azwj}\) Messenger Prophets, and my\(^\text{saww}\) curse is upon the one who belongs to other than his father, or claims to other than his Masters\(^\text{asws}\), or is unjust to a worker of his recompense’.

4 - و،في حديث آخر عن زيد بن أرقم عن النبي صلى الله عليه وسلم أخذ من تولى إلى غرب موالاه.

And in another Hadeeth, from Zayd Bin Arqam,

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102 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 1
103 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 2
104 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 3
‘From the Prophet\[\text{saww}\]: ‘May Allah\[\text{azwj}\] Curse who follows other than his Masters\[\text{asws}\].’ 105

5- ب، قرب الإسناد ابن طريف، عن ابن علوان، عن جعفر، عن أبيه قال: وُجدَ فِِ غِمْدِ سَيْفٍ رَسُولِ اللَّهِ ص صَحِيفَة مَْتُومَة فَفَتَحُوهَا وَجَدُوا فِيهَا إنَّ أعْتََّ النَّاسِ عَلَى اللَّهِ الْقَاتِلُ غَيََّْ قَاتِلِهِ وَ الضَّارِبُ غَيََّ ضَارِبِهِ وَ من أَحْدَثَ حَدَثًا أوَّلُ أَحْدَثَ قَالَهُ إِلَّا لََ يَقْبَلُ اللَّهُ مِنْهُ صَرْفاً وَ لََ عَدْلًَ وَ مَنْ تَوَلَّ إِلََ غَيَِّْ مَوَالِيهِ فَهُوَ كَافِرٌ بَِِا أُنْ زِلَ عَلَى مَُُمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِه صَحِيفَة فَإِذَا فِيهَا مَكْتُوب بِسْمِ اللَّهِ الرَّْْنِ الرَّحِيمِ إنَّ أعْتََّ النَّاسِ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ قَتَلَ غَيََّ قَاتِلِهِ وَ مَنْ ضَرَبَ غَيََّ ضَارِبِهِ وَ مَنْ تَوَلَّ إِلََ غَيَِّْ مَوَالِيهِ فَهُوَ كَافِرٌ بَِِا أُنْ زِلَ عَلَى مَُُمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِه

6- مع، معاني الإخبار ابن الوليد، عن ابن أبان، عن السيد بن سعِيد، عن فضالة، عن أبان، عن إسحاق بن إبراهيم الصيقل، قال: أبو عبد الله قال: ثَُُّ قَالَ تَدْرِي مَا يَعْنِِ بِقَوْلِهِ مَنْ تَوَلَّ غَيَِّْ مَوَالِيهِ قَالَ لَيْتَ مَا يَعْنِِ بِقَوْلِهِ قَالَ يَعْنِِ أَهْلَ الدِّينِ وَ الصَّرْفُ التَّوْبَةُ فِِ قَوْلِ أَبِِ جَعْفَرٍ وَ الْعَدْلُ الفِدَاءُ فِِ قَوْلِ أَبِِ عَبْدِ اللَّهِ ع.

He (the narrator) said, ‘Then he\[\text{asws}\] said: ‘Do you know what is the meaning of his\[\text{saww}\] words: ‘One who follows other than his Masters\[\text{asws}\]?’ I said, ‘What is the meaning of his\[\text{saww}\] words?’ He\[\text{asws}\] said: ‘The people of religion’. And the ‘exchange’ is the repentance in the

105 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 4
106 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 5
words of Abu Ja’far asws, and the ‘replacement’ is the ransom in the words of Abu Abdullah asws, \(^{107}\)

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**Note:**

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فَمَا رَوَاهُ الصَّدُوقُ فِِ الْعِلَالِ، بِإِسْنَادِهِ عَنْ جََِيلٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع أَنَّهُ قَالَ:

لَعَنَ رَسُولُ اللَّهِ ص مَنْ أَحْدَثَ فِِ الْمَدِينَةِ حَدَثاً أَوْ آوَى مُُْدِثاً قُلْتُ وَ مَا ذَلِكَ الْحَدَثُ قَالَ الْقَتْلُ.
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What is reported by Al Sadouq in (the book) ‘Al Illal’, by his chain from Jameel,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww cursed the one who innovated an innovation in Al-Medina, or sheltered an innovator’. I said, ‘And what was that innovation?’ He asws said: ‘The killing’.”

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\(^{107}\) Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 6

1 - Ḣ, the scholars of the Hadith and the Sunnah agreed that it must be narrated by someone who is trustworthy and who is related to the Prophet Μ saww, that the Prophet Μ saww said, ‘One who separated from the community of Muslims, so he has vacated the noose of Islam from his neck’.

It was said, ‘O Rasool-Allah Μ saww! And what is the community of the Muslims?’ He Μ saww said: ‘Community of the people of Truth, and even if they are a few’.

2 - Η, the scholars of the Hadith and the Sunnah agreed that it must be narrated by someone who is trustworthy and who is related to the Prophet Μ saww, that the Prophet Μ saww said: ‘The Religion is advice’. It was said, ‘Of whom, O Rasool-Allah Μ saww?’ He Μ saww said: ‘Of Allah Ά έ saww, and of His Ά έ Ρasas saww, and of His Ά έ Α Νasas saww, and of the Imams Ά έ Α Νasas saww regarding the Religion and of a community of Muslims’.

3 - ل، the scholars of the Hadith and the Sunnah agreed that it must be narrated by someone who is trustworthy and who is related to the Prophet Μ saww, that the Prophet Μ saww said, ‘The Prophet Μ saww amongst the Prophets Μ saww is the most truthful amongst the Prophets Μ saww, so when you narrate a hadith from me, then believe it’. He Μ saww said: ‘If you narrate a hadith from the Prophets Μ saww, then believe it’. He Μ saww said: ‘If you narrate a hadith from the Prophets Μ saww, then believe it’.


(THE book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid, from Ahmad Bin Ismail Bin Mahan, from Zakariya Bin Yahya, from Bundar, from Abdul Rahman, from Sufyan, from Sahl Bin Jarrah, from Ata’a Bin Zayd, from Tameem Al Razy who said,


108 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 1
109 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 2
‘From Al-Sadiq Ja’far asws Bin Muhammad asws having said: ‘Rasool-Allah saww addressed the people during the farewell Hajj at Mina, in Masjid Al-Khief. He saww praised Allah azwj and extolled upon Him azwj, then said: ‘May Allah azwj Freshen a servant who hears my saww words and retains it, then delivers it to the one who did not hear it, for sometimes his understanding would be carrier it to one who is without understanding, and sometimes his understanding would be carried to one who is more understanding than him.

Three would have no grudge upon them – heart of a Muslim person sincere in the deed for Allah azwj, and the advice of the Imams asws of the Muslims, and the necessitation of their asws group, for their asws call is inclusive of (the ones to come) behind them. The Muslims are brethren, their blood suffices each other. Their lowest strive with their responsibilities, they have a hand (favour) upon the ones besides them’.110

110 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 3

(The book) ‘Al Khisaal’ – Majaylawiya, from his uncle, from Haroun, from Ibn Ziyad,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws: ‘The Prophet saww said: ‘Three are grave sins – breaking the allegiance, and neglecting the Sunnah, and separating (from) the community; and three are rescuers – restraining your tongue, and crying over your mistakes (sins), and staying in your house’.111

111 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 4

Tafseer Al-Qummi - When Help of Allah comes and the victory [110:1]. He said, ‘It was Revealed at Mina during the Farewell Hajj: When Help of Allah comes and the victory [110:1]. When it was Revealed, Rasool-Allah saww said: ‘I saww give the news of my saww passing away, to myself saww. Then he saww went to Masjid Al-Khief, and the people gathered.

Then he saww said: ‘May Allah azwj Help the person who hears my saww speech, and understands it and makes it reach to the one who did not hear it. Perhaps its understanding would be carried by one who does not understand it, and perhaps its understanding would be carried to the one who is more understanding than him.

110 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 3
111 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 4
There are three things which the heart of a Muslim person would not cheat in – sincerity of the deeds for the Sake of Allah aswj, and the advice of the Imams asws of the Muslims, and the necessary needs of their groups, for their calling encompasses the ones who are to come after them.

O you people! I saww leave among you two weighty things. The one, who attaches himself to these two will never go astray nor will he lead anyone astray – The Book of Allah aswj and my saww Family, the People asws of my saww Household. The Kind and the Aware has Given me saww the News that these two would never separate until they return to the Fountain like these two fingers’ – and he saww joined his saww two forefingers – 'and I saww am not saying like these’ – and he saww joined his saww forefinger and the middle one – 'So this would be preferable over the other (meaning both from the right hand, the virtuous ones)’.112

The book) ‘Al Kafi’ – Muhammad Bin Al Hassan, from one of our companions, from Ali Bin Al Hakam, from Al Hakam Bin Miskeen, from a man from Quraysh, from the people of Makkah who said,

'Sufyan Al-Sowry said, ‘Come with us to Ja’far asws Bin Muhammad asws. So I went with him to him asws, and we found him asws to have ridden his asws animal. So Sufyan said to him asws: ‘O Abu Abdullah asws! Narrate to us with the Hadeeth of the address of Rasool-Allah aswj in Masjid Al-Khief’. He asws said: ‘Leave me asws until I asws go regarding my asws need, for I asws have already mounted. So when I asws come back, I asws shall narrate to you’.

He said: ‘I ask you asws by your asws relationship from Rasool-Allah aswj why not narrate to me?’ So he asws descended, and Sufyan said to him asws, ‘Order with the ink and the paper until I affirm it’. He asws called for it, then said: ‘Write! In the Name of Allah aswj the Beneficent, the Merciful. Rasool-Allah aswj addressed the people in Masjid Al-Khief: ‘May Allah aswj Flourish a servant who hears my aswj speech, so he retains it and delivers it to the one whom it has not reached.'
O you people! Let the ones present deliver it to the absent ones, so sometimes the bearer isn’t with his understanding, and sometimes the bearer delivers it to the one who is more understanding that him. Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allahazwj, and the advice of the Imamsasws of the Muslims, and the necessity to theirasws gatherings, for theirasws invitation would be encompassing from their backs. The Momineen are brethren, their bloods are a match for each other and they are one hand against the ones besides them, their lowest one striving for their responsibilities”.

Sufyan wrote it, then displayed it to himasws, and Abu Abdullahasws mounted, and I and Sufyan came back. When we were in one of the roads, he said to me, ‘Stay as you are until I look into this Hadeeth’. I said to him, ‘But, by Allahazwj, Abu Abdullahasws has necessitated something on your neck which will never go away from your neck, ever!’ He said, ‘And which thing is that?’

I said to him, ‘Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allahazwj. We have recognised it. And the advice of the Imamsasws of the Muslim. Who are these Imamsasws whose advice is obligated upon us? Muawiya Bin Abu Sufyan, and Yazeed Bin Muawiya, and Marwan Bin Al-Hakam, and every one who testimony is not allowed with us, and praying Salat behind them is not allowed?

And hisasws words: ‘and the necessity to theirasws gatherings’. So which gathering? The Murjiites are saying, ‘The one who does not pray Salat, and does not Fast, and does not wash from sexual impurities, and demolishes the Kabah, and marries his own mother, so he is upon the faith of Jibraeelas and Mikaelas Of the Qadiriites who are saying, ‘What Allahazwj Mighty and Majestic Desires may not happen and what Ibleesla so desires may happen’? Or the Harouiryya who are disavowing from Aliasws Bin Abu Talibasws and are testifying upon himasws with the disbelief? Or the Jahmiys who are saying, ‘But rather it is the recognition that Allahazwj is One, there isn’t the Eman anything other than it?’

He said, ‘Woe be unto you! And which thing was heasws saying: ‘I said, ‘Heasws is saying that Aliasws Bin Abu Talibasws’, by Allahazwj, is the Imam asws whose advice is Obligated upon us, and
the necessitation of their gatherings, the People of his Household. He brought out the letter and burnt it, then said, ‘Do not inform anyone with it’.

7 - ‘From Abu Ja’far having said: ‘Rasool-Allah Mighty and Majestic continues Looking to a friend of His, who strived himself with obedience to his Imam and the advice until he will find himself with us among the lofty friends’.

8 - ‘From Abu Ja’far having said: ‘The one who separates from a group of Muslims by a limit of a palms width, so he has removed the bond of allegiance with Al-Islam from his neck’.

9 - And by this chain, from Abu Abdullah having said: ‘One who separates from a group of Muslims and breaks allegiance of the Imams would come to Allah the Exalted as mutilated’.

113 ‘Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 6
114 ‘Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 7
115 ‘Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 8
CHAPTER 4 – REWARDS OF LOVING THEMṣ als, AND HELPING THEMṣ als, AND THEIRṣ als WILAYAH, AND IT IS A SECURITY FROM THE FIRE

The Verses – (Surah) Al-Maaidah: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]

And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].

(Surah) Ibrahimṣ as: Therefore Make the hearts of the people to yearn towards them and Sustain them from the fruits, perhaps they would be grateful [14:37].

Notes:

And from Al-Baqirṣ als among what is reported by Al-Ayyashi having said: ‘It does not mean the People, all of them. You (Shias) are them, and your peers. But rather, your example among the people is like an example of the white hair in the black bull’.

And in (the book) ‘Al-Kafi’ – From himṣ als, ‘And it does not mean the House (Kabah) heṣ as was calling to. By Allahṣ als! Weṣ als are the supplication of Ibrahimṣ as’. And in the ‘Al-Ihtijaj’ – From Amir Al-Momineenṣ als: ‘And the hearts of the people incline towards usṣ als, and that is the supplication of Ibrahimṣ as where heṣ as said: ‘Therefore Make the hearts of the people to yearn towards them [14:37].’
And in (the book) ‘Al-Basaa’ir’ – From Al-Sadiqasws: ‘And make the hearts of the people to incline towards usasws,.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الصَّادِقِ عَلِيُّ بْنِ مَُُمَّدِ بْنِ الَْْسَنِ الْقَزْوِينِِّ عَنْ مَُُمَّدِ بْنِ عَبْدِ اللَّهِ الَْْضْرَمِيِّ عَنَّ جَانْدَلِ بْنِ وَالِقٍ عَنْ مَُُمَّدِ بْنِ عُمَرَ الْمَازِنِِِّ عَنْ عَبَّادٍ الْكَلْبِِّّ عَنْ جَعْفَارِ بْنِ مَُُ مَّدٍ عَنِ أَبِيهِ عَنْ عَلِيِّ بْنِ الُْْسَينِْ عَنَّ فَاطِمَةَ الصُّغْرَى عَنِ الُْْسَينِْ بْنِ عَلِي  عَنْ أُمِّهِ فَاطِ-

And it is reported by Ali Bin Ibrahim, ‘From Al-Sadiqasws, ‘Heaswj is more Exalted to Mean by Hisaswj Words: and Sustain them from the fruits [14:37] – fruits of the hearts, i.e., theirasws love to the people for them to go to themasws.’

وَفَ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالََ بَاهَى بِكُمْ وَ غَفَرَ لَكُمْ عَامَّةً وَ لِعَلِي خَاصَّةً وَ إِنِِّ رَسُولُ ا-
He saww said: ‘Enmity towards us asws would join him up with the Jews and the Christians. They would not be entering the Paradise until he loves me saww, one who claims that he loves me saww and hates this one, meaning Ali asws’. 118

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He asws said: ‘O Husayn! Do not belittle our asws cordiality, for it is from the everlasting righteous deeds’. He said, ‘O son asws of Rasool-Allahsaww! I am not belittling it, but I am praising Allahazwj over it’’. 119

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‘Rasool-Allahsaww said: ‘A servant does not believe until I saww happen to be more beloved to him than himself, and my saww family is more beloved to him than his own family, and my saww offspring are more beloved to him than his own offspring, and my saww self is more beloved to him than his own self’. 120

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118 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 2
119 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 3
5 - لِي، الأمالي للصدوق أحمد بن محمد بن الطافع عن محمد بن أبي هريرة عن محمّد بن موسى عن حسان بن يوشفص عن عبد الله بن ملجم

عَنْ، محمد بن عليّ بن عبد الله بن عامر عن أبي أيوب عن رسول الله صلى الله عليه وسلم، قال: نحن من يحب Vocabulary of a King and a Prophet and أحبّته الله عن أبي موسى وأحبيته جبّه الله عزّ وجل.

(Rasool-Allah ﷺ said: ‘Love Allah azwj due to what He azwj Provides you all with it, of His azwj bounties, and love me azwj for the love of Allah azwj Mighty and Majestic, and love People asws of my House for my love.’) 121

6 - ما، الأمالي للشيخ الطوسي الفحّام عن المنصوري عن عمّ أبيه إيسا بن أحمد عن أبي السن الثانِي

عَنْ، موسى، عن عمير بن سليمان عن زيد بن ثابت، قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيّ مَا ثَبَتَ حُبُّكَ فِي قَلْبِ امْرِئٍ مُؤْمِنٍ فَزَلَّتْ بِهِ قَدَمَ عَلَى الصِّرَاطِ إِلَّ ثَبَتَتْ لَهُ قَدَمَ حَتَّّ يُدْخِلَهُ اللَّهُ عَزَّ وَ جَلَّ بُِِبِّكَ الَّّنَّةَ.

(Rasool-Allah ﷺ said: ‘One who loves Ali asws during his asws lifetime and after his asws passing away, Allah azwj Mighty and Majestic would Write for him, from the security and the Eman, what the sun emerges upon and sets; and one who hates him asws during his asws lifetime and after his asws passing away, would die a death of the pre-Islamic period and would be Reckoned with what he had done’). 123

7 - عَلِيّ بْنُ مَُُمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنِ عِصَامِ بْنِ يُوسُفَ عَنْ مَُُمَّدِ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ سُلَيْمَانَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيّ مَا ثَبَتَ حُبُّكَ فِي قَلْبِ امْرِئٍ مُؤْمِنٍ فَزَلَّتْ بِهِ قَدَمَ عَلَى الصِّرَاطِ إِلَّ ثَبَتَتْ لَهُ قَدَمَ حَتََّ يُدْخِلَهُ اللَّهُ عَزَّ وَ جَلَّ بُِِبِّكَ الَّّنَّةَ.

(Rasool-Allah ﷺ said: ‘Love Allah azwj due to what He azwj Provides you all with it, of His azwj bounties, and love me azwj for the love of Allah azwj Mighty and Majestic, and love People asws of my House for my love’). 121

8 - لِي، الأمالي للصدوق المكتوب عن ابن تكرير التقطان عن ابن حبيب عن محمد بن حمّد عن عبد الله عن عليّ بن الحكم عن حسان بن أبي خيره

النَّابِيّ، عن أبي حفّر محضد بن عليّ بن النافر عن ابنه ع قال: قال رسول الله صلى الله عليه وسلم، ما أنت حبطت في قلب أبي، وفرَّقَهُ مُؤَمِّنًا فَرَّقَهُ بِهِ قَدَمَ عَلَى السَّبْرِ إِلَّ ثَبَتَتْ لَهُ قَدَمَ حَتََّ يُدْخِلَهُ اللَّهُ عَزَّ وَ جَلَّ بُِِبِّكَ الَّّنَّةَ.

(Rasool-Allah ﷺ said: ‘Love Allah azwj due to what He azwj Provides you all with it, of His azwj bounties, and love me azwj for the love of Allah azwj Mighty and Majestic, and love People asws of my House for my love’). 121

120 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 Part 4
121 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 Part 5
122 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 Part 6
123 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 Part 7
'From Abu Ja'far Muhammad asws Bin Ali Al-Baqir asws, from his asws forefathers asws having said: 'Rasool-Allah saww said to Ali asws: 'O Ali asws! Your asws love will not be affirmed in the heart of a Momin person, and a foot of his will slip on the Bridge, except a (the other) foot will be affirmed for him until Allah azwj Mighty and Majestic Enters him into the Paradise’.”

'Abu Abdullah asws said: 'One who loves us asws, Allah azwj would Benefit him with that, and even if he was a prisoner in the hands of Al-Daylam; and one who loves us asws for other than Allah azwj, then Allah azwj with Do with him whatever He azwj so Desires. Love for us asws, People asws of the Household tends to remove the sins from the servants just as the wind removes the strong leaves from the tree’.

'From Al-Reza asws, from his asws forefathers asws having said: 'Rasool-Allah saww said: 'Four, I azwj shall intercede for them on the Day of Qiyamah, and even if he comes to me with the sins of (all) the people of the earth – A supporter of People asws of my saww Household, and the fuller for them asws of their asws needs of what they asws are desperate to it, and the one loving them asws with his heart, and his tongue, and the defender from them asws by his hands’.

I (Majlisi) am saying – It is reported by Ibn Shabrama in (the book) ‘Al-Firdows’ – From Ali asws having said: 'Rasool-Allah saww said: 'Four, I saww shall intercede for them on the Day of Qiyamah – the one honouring to my saww offspring, and the fuller for them asws of their asws needs, and the striver for them asws regarding their asws matters at what they asws are desperate to it, and the one loving them asws with his heart, and his tongue’.

124 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 8
125 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 9
126 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 10
127 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 11
Rasool-Allah\textsuperscript{asws} said: ‘One whom Allah\textsuperscript{azwj} Graces the love of the Imams\textsuperscript{asws} from People\textsuperscript{asws} of my\textsuperscript{asws} Household, so he has achieved good of the world and the Hereafter, therefore no one should doubt that he would be in the Paradise, for the love of People\textsuperscript{asws} of my\textsuperscript{asws} Household has twenty characteristics, ten of these in the world and ten in the Hereafter.

As for in the world – It is the ascetism, and the eagerness upon the (righteous) deeds, and the devoutness in the Religion, and the desire in the worship, and the repentance before the death, and the activity during standing (for Salat) at night, and the despair from what is in the hands of the people, and the preservation of the Commands of Allah\textsuperscript{azwj} and the Prohibitions of the Mighty and Majestic, and the ninth is hatred of the world, and the tenth is generosity.

And as for regarding the Hereafter – the register (of deed) would not be publicised for him, nor would the scale be set up for him, and he would be given his book in his right hand, and freedom would be written for him from the Fire, and his face would be whitened, and he would be clothed from the garments of the Paradise, and he would (be able to) intercede regarding one hundred of his family members, and Allah\textsuperscript{azwj} Mighty and Majestic would Look at (Consider) him with the Mercy, and he would be crowned from the crowns of the Paradise, and the tenth, he would enter the Paradise without Reckoning.

So, beatitude be for the one who loves People\textsuperscript{asws} of my\textsuperscript{asws} Household’”.\textsuperscript{128}

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\textsuperscript{128} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 12
and for your\textsuperscript{asws} family, and for your\textsuperscript{asws} Shias, and ones who love your\textsuperscript{asws} Shias, and one who loves the one who loves your\textsuperscript{asws} Shias, therefore receive glad tidings, for you\textsuperscript{asws} are ‘The one full of knowledge’, removed from the Shirk filled from the knowledge’\textsuperscript{129}. 

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14- ن, عيون أحب الرضا عليه السلام بإسناد النسبي عن الرضا عن أبيه عن قال قال رسول الله ﷺ صلى الله عليه وسلم: وأوّل من أحب أن يتشابك بالغزو الوثني فليتشابك بحب عليّ و أهل بيتي.

(The book) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws} – by the chain of Al-Tameemy, from Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who loves to adhere with the firmest handhold, then let him adhere with the love of Ali\textsuperscript{asws} and his\textsuperscript{asws} family\textsuperscript{asws}’\textsuperscript{130}.

15- ن, عيون أحب الرضا عليه السلام بذَا الإِْسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: ومن أحبنا أهل البيت حشره الله آمناً يوم القيامة.

(The book) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws}, by this chain, said, ‘Rasool-Allah\textsuperscript{saww} said: ‘One who loves us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, Allah\textsuperscript{azwj} would Resurrect him secure on the Day of Qiyamah’\textsuperscript{131}.

16- ن, عيون أحب الرضا عليه السلام وَ بَِِذَا الإِْسْنَادِ قَالَ قَالَ النَّبُِّّ صلى الله عليه وسلم: أول ما يُسْأَلُ عَنْهُ الْعَبْدُ حُبُّنَا أَهْلَ الْبَيْتِ.

(The book) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws}, and by this chain, said, ‘The Prophet\textsuperscript{saww} said: ‘The first of what the servant would be questioned about is our\textsuperscript{asws} love of People\textsuperscript{asws} of the Household’\textsuperscript{134}.

19- حا، المجالس للمفيد ما، الأماني للشيخ الطوسي الْمُفِيدُ عَنْ عَلِيِّ بْنِ خَالِدٍ الْمَرَاغِيِّ عَنْ عَلِيِّ بْنِ الَْْسَنِ الْكُوفِِِّ عَنْ جَعْفَرِ بْنِ مَُُمَّدِ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ شَيْخِ بْنِ مُُمَّدٍ عَنْ أَبِِ عَلِيِّ بْنِ عُمَرَ الخُْرَاسَانِِِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ أَبِِ إِسْحَاقَ السَّبِيعِيِّ قَاً:

\begin{itemize}
  \item Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 13
  \item Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 14
  \item Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 15
  \item Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 16
  \item Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 17
  \item Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 18
\end{itemize}
We entered to see Masrouq Al-Ajda’a, and there in his presence was a guest of his. We did not recognise him and they were both partaking from a meal of theirs. The guest said, ‘I was with Rasool-Allahsaww at Khyber (Hunayn)’. When he said it, we recognised that there was companionship for him with the Prophetsaww.

He (the guest) said, ‘Safiyya Bint Huyay Bin Akhtab came to the Prophet saww and said, ‘O Rasool-Allahsaww! I am not like any of yourasws women. Youasws killed (my) father, and the brother and the uncle. Supposing it occurs with youasws an event (of death), then to whom (shall I depend on)?’ Rasool-Allahsaww said to her: ‘To this oneasws, and he saww indicated to Aliasws Bin Abu Talibasws.’

Then he (the guest) said, ‘Shall I narrate to you all with what Al-Haris Al-Awr had narrated to me with?’ We said, ‘Yes’. He said, ‘I entered to see Aliasws Bin Abu Talibasws. Heasws said: ‘What have you come for, O Awr!’ I said, ‘Yourasws love, O Amir Al-Momineenasws!’ Heasws said: ‘(By) Allahazwj?’ I said, ‘(By) Allahazwj.

Thus, one who loves usasws would become awaiting the Mercy, and it is as if the gates of Mercy have opened up for him, and one hating usasws would become, upon the brink of a
cliff so it collapses with him into the Fire of Hell? [9:109]. So, congratulations to the people of Mercy of their Mercy, and misery would be for the people of the Fire of their abode”.  


‘I said, ‘O Rasool-Allahsaww! What the matter with us, when yousaww meet them, yousaww meet them with a smiling face, and when yousaww meet us, yousaww meet us with other than that?’

The Prophet
saww was angered, then said: 'By the Oneazwj in Whose Hand is mysaww soul! The Eman will not enter a heart of a man until he loves you for the Sake of Allahazwj and Hisazwj Rasoolsaww, 136

He (the narrator) said, ‘Aliaws was stood up like the standing up of the sparrow. The Prophetsaww said to himaws: ‘What is youraws matter which affects youaws so?’ Heaws said: ‘Why should Iaws not be so affected, and Allahazwj is Saying that He
saww will be Making usaws to be Caliphs
in the earth?’ The Prophet said to him: ‘Do not panic, for by Allah, no one will love you except for a Momin, and no one would hate you except for a hypocrite’.137

— ما، الأمالم للشيخ الطوسي المفيد عن محمد بن الحسن عن أحمد بن نصر عن إبراهيم بن إسحاق التهذيلي عن علي أن الله نحمد على خبر عن أبي حفصة عن أبيه يقال: لما قضى رسول الله صناعة من حج الجنازة ركب راحلة وألقى يقول لا يدخل الله الجنة إلا من كان مسيماً

137 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 21

— ما، الامل للشيخ الطوسي العزيز عن علي بن خالد المرامي عن علي بن عباس عن جعفر بن محمد بن الحسن عن موسى بن زيد عن يحيى بن يعلى عن أبي خالد الوثني عن أبي هاشم الخوارجي عن إذان قال ضربت سلمان رحلة الله عليه يقول لا أ هل أحب علياً على رأيته رسول الله صلى الله عليه وسلم به تمحق وطيب وطيب الله تمحق وطيب وطيب الله تمحق وطيب الله تمحق

138 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 22

—I heard Salman saying, ‘I did not cease to love Ali for I had seen Rasool-Allah strike his thigh and saying: ‘One loving you is a loving one, and a loving one for Allah is a loving one, and one hating you is a hating one, and one hating for Allah the Exalted is a hating one’.139

139 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 23
24 - May the blessings of Allah be upon the sheykh Al Tusi Al Mufeed, from Ibn Qaswlawiya, from his father, from Sa’ad Bin Abdullah, from Ibn Isa, from Safwan Bin Yahya, from Yaqoub Bin Shuayb, from Salih Bin Maysam Al Tammar, the (narrator) said,

'It is found in the book of Maysam saying, ‘We spent the evening in the presence of Amir Al-Momineen Ali (asws) Bin Abu Talib (asws). He (asws) said to us: ‘There isn’t any servant Allah azwj has Tested his heart for the Eman except he becomes finding our (asws) cordiality upon his heart, and a servant cannot become such Allah azwj is Wrathful upon him except he would find hatred for us (asws) upon his heart.

We (asws) become happy with the love of the one loving us (asws), and we (asws) recognise the hatred of the hater to us (asws), and one loving us (asws) becomes exultant by our (asws) love with the Mercy from Allah azwj, awaiting it every day, and the hating one becomes laying the foundation of his building upon the edge of the heat (Fire of Hell), and it is as if that edge is rolling with him into the Fire of Hell, and it is as if the gates of Mercy has opened for the companions of the people of Mercy.

So, congratulation for the companions of the Mercy of their Mercy, and misery for the people of the Fire of their abode. A servant will never be deficient regarding our (asws) love of the good Allah azwj has Made to be in his heart, and one who loves us (asws) will never love the one who loves our (asws) hater, that is because Allah azwj does not Gather that in one heart, Allah did not Make two hearts for a man to be inside him [33:4], he would love a people with this and loves their enemies with the other.

And the one who loves us (asws), he would be sincere of our (asws) love just as the gold is pure, there being no impurity in it. We (asws) are the excellent ones and our (asws) matters are the matters of the Prophets.

And I (asws) am a successor (asws) of the successors (as), and I (asws) am the party of Allah azwj and His (aswj) Rasool (saww), and the rebellious party is the party of Satan la. So, the one who loves to know his
state regarding our love, then let him examine his heart. If he finds in it love for the ones who mobilised against us, then let him know that Allah is His enemy, and (so is) Jibraeel and Mikaeel, and Allah is the enemy of the Kafirs’. 140

140 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 24

25 - كِنْز، كِنْز جَامِعُ الْفَوْاٰئِدِ وَ تَأْوِيلُ الْیَاتِ الْظرَاءَ مَُُمَّدُ بْنُ الْعَبَّاسِ بِإِسْنَادِهِ عَنْ أَبِِ الَْْارُودِ عَنْ أَبِِ عَبْدِ اللَّهِ ع عَنْ أَمِيَِّ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مِثْلَهُ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, by his chain, from Abu Al Jaroud,

‘From Abu Abdullah, from Amir Al-Momineen – similar to it’. 141

141 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 25

26 - مَا، الِمالِ للشيخ الطوسي جَََاعَة  عَنْ أَبِِ الْمُفَضَّلِ عَنِ الُْْسَينِْ بْنِ مَُُمَّدِ بْنِ أَبِِ مَعْشَرٍ عَنْ إِسَْْاعِ يِلَ بْنِ مُوسَى عَنْ عَاصِمِ بْنِ َُْيْدٍ عَنْ فُضَيْلٍ الرَّسَّانِ عَنْ أَبِِ دَاوُدَ السَّبِيعِيِّ عَنْ أَبِِ عَبْدِ اللَّهِ الَْْ دَلِِِّ قَالَ:

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Al Hassan Bin Utba, from Bakkar Bin Bashir, from Hamza Al Zayyat, from Abdullah Bin Shareek, from Bishr Bin Ghalib,

‘From Al-Husayn Bin Ali, having said: ‘One who loves us for Allah, we and him would arrive at our Prophet like this!’ – and he pressed his fingers; ‘And one who loves us for the world, then the world is (sufficiently) vast for the righteous and the immoral ones’. 142

142 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 26

27 - مَا، الامامِ للمشیخ الطوسي جماعة  عَنْ أَبِِ المُفَضَّلِ عَنْ أَبِِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَلَّمُ عَنْ حُبِّنَا وَ السَّيِّئَةُ بُغْضُنَا، قَالَ لِِ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع أَ لََ أُحَدِّثُكَ يَا بَا عَبْدِ اللَّهِ بِالَْْسَنَةِ الَّتِِ مَنْ جَاءَ بَِِا أَمِنَ مِنْ فَزَعِ يَوْمِ الْقِيَامَةِ وَ السَّيِّئَةِ الَّتِِ مَنْ جَاءَ بَِِا أَكَبَّهُ اللَّهُ عَلَى وَجْهِهِ فِِ النَّارِ قَُلْتُ بَلَى يَا أَمِيََّ الْمُؤْمِنِينَ قَالَ الَْْسَنَةُ حُبُّنَا وَ السَّيِّئَةُ بُغْضُنَا.

I said, ‘Yes, O Amir Al-Momineen!’ He said: ‘The good deed is love for us, and the evil deed is hatred for us’. 143

143 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 27
‘From Abu Al-Hassan\textsuperscript{asws} the 3\textsuperscript{rd}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Amir Al-Momineen\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} said: ‘Four, I\textsuperscript{saww} shall intercede for them on the Day of Qiyamah – the one loving People\textsuperscript{asws} of my\textsuperscript{saww} Household, and the ones befriending for them\textsuperscript{asws} and being inimical (to their enemies) on their\textsuperscript{asws} behalf, and the fulfiller for them\textsuperscript{asws} of their needs, and the strive for them\textsuperscript{asws} regarding their difficulties of their\textsuperscript{asws} affairs’\textsuperscript{144}.

‘A man asked Rasool-Allah\textsuperscript{saww} about the Hour, he said, ‘What shall I prepare for it?’ He\textsuperscript{saww} said: ‘Love of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. He\textsuperscript{saww} said: ‘You would be with the one you love for’\textsuperscript{145}.

\textsuperscript{144} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 28
\textsuperscript{145} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 29
\textsuperscript{146} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 30
31 - ع، ع نذر الشراحين ابن المكوّن ع النافذة، من العنف، عن عبد العظيم الحسن، عن محمد بن أبي عمرو عن عبد الله بن الفضل عن شيخ من أهل الكوفة عن خدمة من قبل أمّهم، عن محمد بن عبد الله السعدي، قالت شهيدة أن عليها ع نقول قال رسول الله صل الله عليه وسلم وهم متقون عندنا أحبوا الله لما يقدموه به من نعمة وأحبوا الله عز وجل وأحبوا قريئي.

(The book) ‘Al I'llal Al Sharaie’ – Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from Abdul Azeem Al Hasany, from Muhammad Bin Abu Umeyr, from Abdullah Bin Al Fazl, from sheykh from the people of Al Kufa, from his grandfather, from the direction of his uncle, and his name is Suleyman Bin Abdullah Al Hashimy who said,

‘Rasool-Allah’asw said to the people, and they were gathered in hisasw presence: ‘Love Allahazwj for what Heazwj has Provided you with of Hisazwj bounties, and love measw for Allahazwj Mighty and Majestic, and love myasw relatives for measw’.

32 - مع، معانِ الِخبار أَبِِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ الْقَاسِمِ عَنْ جَدِّهِ عَنِ ابْنِ بُكَيٍَّْ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

Solo: مع، معانِ الِخبار أَبِِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ الْقَاسِمِ عَنْ جَدِّهِ عَنِ ابْنِ بُكَيٍَّْ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

I said, ‘May I be sacrificed for youasws! And what is the place which he is not insulted it?’ Heasws said: ‘He is not being accused regarding his birth’. And in another Hadeeth: ‘He is not made to be a son of adultery (bastard)’.

33 - مع، معانِ الِخبار أَبِِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ الْقَاسِمِ عَنْ جَدِّهِ عَنِ ابْنِ بُكَيٍَّْ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

I said, ‘I love youasws’. Then Heasws said to him: ‘Be prepared for the poverty as a robe’.

A man said to Abu Abdullahasws, ‘A Hadeeth is being reported that a man said to Amir Al-Momineenasws, ‘I love youasws’. Heasws said to him: ‘Prepare a robe for your destitution’, meaning the Day of Qiyamah’.

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147 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 31
148 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 32
149 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 33
The book ‘Ma’any Al Akhbar’ – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Al Hakam Bin Miskeen, from Sa’alba, ‘From Ja’far asws Bin Muhammad asws having said: ‘A man goes out from his house to his (personal) need, and he returns, and does not (even) Mention Allah azwj Mighty and Majestic, and his parchment (register) is filled with good deeds’.

He (the narrator) said, ‘I said, ‘And how can that be so? May I be sacrificed for you asws!’ He asws said: ‘He passes by the people and he mentioned us asws, People asws of the Household’. They said, ‘Stop, for this one loves them asws’, The Angel (of deeds) says to his companion, ‘Write prestige of Progeny asws of Muhammad asws for so and so today’.

The book ‘Al Amaali’ of Al Sadouq – Al Qatan, from Al Abbas Bin Al Fazl, from Abu Zur’at, from Usman Bin Muhammad Bin Abu Shayba, from Abdullah bin Numeyr, from Al Haris Bin Haseyra, from Zayd Bin Wahab, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘My saww Wilayah and Wilayah of People asws of my saww Household is a security from the Fire’.

The book ‘Al Amaali’ of Al Sadouq – Al Attar, from his father, from Ja’far Bin Muhammad Al Fazary, from Abbad Bin Yaqoub, from Mansour Bin Abu Nuweyra, from Abu Bakr Bin Ayyasg, from Abu Qudama Al Faddany who said,

‘Rasool-Allah saww said: ‘One Allah aswj Confers upon with recognition of People asws of my saww Household and their asws Wilayah, so Allah aswj has Gathered for him the good, all of it’.

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150 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 34
151 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 35
152 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 36
‘Al-Sadiq Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} said: ‘One who establishes the Obligations of Allah\textsuperscript{azwj} and shuns the Prohibitions of Allah\textsuperscript{azwj} and is good of the Wilayah of People\textsuperscript{asws} of the Household of the Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj}, and disavows from enemies of Allah\textsuperscript{azwj} Mighty and Majestic, then let him enter the Paradise from whichever of the eight doors he so desires’\textsuperscript{153}.

One who loves us\textsuperscript{asws} so he has loved Allah\textsuperscript{azwj} and one who hates us\textsuperscript{asws} so he has hated Allah\textsuperscript{azwj} and one who befriends us\textsuperscript{asws} so he has befriended Allah\textsuperscript{azwj} and one who is inimical to us\textsuperscript{asws} so he has been inimical to Allah\textsuperscript{azwj}, and one who obeys us\textsuperscript{asws} so he has obeyed Allah\textsuperscript{azwj}, and one who disobeys us\textsuperscript{asws} so he has disobeyed Allah\textsuperscript{azwj}\textsuperscript{154}

And he\textsuperscript{asws} said: ‘One who loves us\textsuperscript{asws} with his heart and supports us\textsuperscript{asws} with his tongue, and fights alongside us\textsuperscript{asws} with his hand, they would be with us\textsuperscript{asws} in our\textsuperscript{asws} ranks; and one who loves us\textsuperscript{asws} with his heart and supports us\textsuperscript{asws} with his tongue and does not fight alongside us\textsuperscript{asws} against our\textsuperscript{asws} enemies, he would be lower than that by a rank; and one who loves

\textsuperscript{153} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 37
\textsuperscript{154} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 38
us\textsuperscript{asws} with his heart and does not support us\textsuperscript{asws} with his tongue nor with his tongue, he would be in the Paradise.

وَ مَنْ أَبَغَضَنَا بِقَلْبِهِ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ فَهُوَ مَعَ عَدُوِّنَا فِِ النَّارِ وَ مَنْ أَبَغَ ضَنَا بِقَلْبِهِ وَ لَِْ يُعِنْ عَلَيْنَا بِلِسَانِهِ وَ لََ بِيَدِهِ فَهُوَ فِِ النَّارِ

And one who hates us with his heart, and supports against us\textsuperscript{asws} with his tongue and his hand, he would be with our\textsuperscript{asws} enemies in the Fire; and one who hates us with his heart but does not support against us\textsuperscript{asws} with his tongue nor with his hand, he would (still) be in the Fire'.

قَالَ عَنْ أَنَا يُعِشَتُ بِالْمُؤْمِنِينَ وَ الْمَالُ يُعِشَتُ بِالظَّلَمَةِ وَ اللَّهُ لََ يُبُّنِِ إِلََّ مُؤْمِن  وَ لََ يُبْغِضُنِِ إِلََّ مُنَافِق

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am leader (Yasoub) of the Momineen, and the wealth is leader of the injustice. By Allah\textsuperscript{azwj}! None will love me\textsuperscript{asws} except a Momin, nor hate me\textsuperscript{asws} except a hypocrite’\textsuperscript{155}.

( myList of references )

He\textsuperscript{asws} said: ‘One who loves Ali\textsuperscript{asws} during my\textsuperscript{saww} lifetime and after my\textsuperscript{saww} passing away, Allah\textsuperscript{azwj} Mighty and Majestic would Write for him the security and the Eman for as long as the sun rises and sets; and one who hates him\textsuperscript{asws} during my\textsuperscript{saww} lifetime and after my\textsuperscript{saww} death would die a death of the pre-Islamic period and would be Reckoned with what he had done’\textsuperscript{156}.

( myList of references )

‘From Amir Al-Momineen\textsuperscript{asws} having said: ‘Six characteristics, one who has these in him, would be in front of Allah\textsuperscript{azwj} and on His\textsuperscript{azwj} Right. Allah\textsuperscript{azwj} Loves the Muslim person who loves for his brother what he loves for himself, and dislikes for him what he dislikes for himself, and advises him of the Wilayah and recognition of my\textsuperscript{asws} merit, and obeys my\textsuperscript{asws} posterity, and awaits my\textsuperscript{asws} end-result’\textsuperscript{157}.

\textsuperscript{155} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 39
\textsuperscript{156} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 40
\textsuperscript{157} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 41
‘From Abu Al-Hassan Al-Reza

asws having said: ‘One whom it cheers that he looks at Allah

azwj without any veil, and Allah

azwj Looks at him without any veil, then let him be in the Wilayah

of Progeny

asws of Muhammad

saww and let him disavow from their

asws enemies, and let him take as an Imam

asws with an Imam

asws from them, for when it will be the Day of Qiyamah

Allah

azwj will look at him without any veil and he would look at Allah

azwj without any veil’.

158

(Note by Al Majlisi – Perhaps what is intended by his looking at the Exalted is looking at our Prophet

saww and our Imams

asws, just as has been referred in the Hadeeth, to His

azwj Mercy and His

azwj Benevolence, or it is a metaphor about the peak of gnosis; and by the Exalted Looking at him is of His

azwj Kindness and His

azwj Favours, and it is a common metaphor in the Quran and the Hadeeth and the speech of the Arabs. The intended by his

asws words: ‘Without any veil’, is without an intermediary)

43

‘From Abu Abdullah

asws having said: ‘One who loves People

asws love in his heart, the spring of wisdom would flow upon his tongue, and the Eman would be renewed in his heart, and there would be renewed for him, the deeds of seventy Prophets
as, and seventy truthful ones, and seventy martyrs, and deeds of seventy worshippers worshipping Allah

azwj for seventy years’.

159

(The book) ‘Al Mahasin’ – Al Qasim Bin Muhammad, from his grandfather Al Hassan, from Al Mufazzal,

44

‘From Al-Husayn

asws Bin Ali

asws, he (the narrator) said: ‘He

asws said to me: ‘O Bishr Bin Ghalib! One who loves us
asws, not loving us
asws except for Allah

azwj, we
asws and him would come like these two’ – and he pressed between his
asws two fingers – ‘And one who loves us
asws, not
loving us asws except for the world, when he stands, he would stand with the justice, and his justice would be capacious for the righteous and the immoral”.

سن، المحاسن خَلََّد  الْمُقْرِي عَنْ ق َيْسِ بْنِ الرَّبِيعِ عَنِ لَيْثِ بْنِ سُلَيْمَانَ عَنِ ابْنِ أَبِِ لَيْلَى عَنِ الُْْسَينِْ بْنِ عَلِي  ع قَالَ قَالَ رَسُولُ اللَّهِ ص ﴿لِكُلِّ شَيْءٍ أَسَاس  وَ أَسَاسُ الإِْسْلََمِ حُبُّنَا أَهْلَ الْبَيْتِ﴾.

سن، المحاسن بْنِ الَْْكَمِ أَوْ غَيَُّْهُ عَنْ حَفْصٍ الدَّهَّانِ قَالَ: قَالَ لِِ أَبُو عَبْدِ اللَّهِ ع إِنَّ ف َوْقَ كُلِّ عِبَادَةٍ عِبَادَة  وَ حُبُّنَا أَهْلَ الْبَيْتِ أَفْضَلُ عِبَادَةٍ.

سن، المحاسن بْنِ الَْْكَمِ أَوْ غَيَُّْهُ عَنْ حَفْصٍ الدَّهَّانِ قَالَ: قَالَ لِِ أَبُو عَبْدِ اللَّهِ ع إِنَّ ف َوْقَ كُلِّ عِبَادَةٍ عِبَادَة  وَ حُبُّنَا أَهْلَ الْبَيْتِ أَفْضَلُ عِبَادَةٍ.

سن، المحاسن بْنِ الَْْكَمِ أَوْ غَيَُّْهُ عَنْ حَفْصٍ الدَّهَّانِ قَالَ: قَالَ لِِ أَبُو عَبْدِ اللَّهِ ع إِنَّ ف َوْقَ كُلِّ عِبَادَةٍ عِبَادَة  وَ حُبُّنَا أَهْلَ الْبَيْتِ أَفْضَلُ عِبَادَةٍ.

From Abu Ja’far asws having said: ‘Rasool-Allah sawww said: ‘The comfort, and the rest, and the mercy, and the bliss, and the ease, and the affluence, and the satisfaction, and the contentment, and the relief, and the outlet, and the backing, and the enablement, and the easy success, and the love are from Allahazwj and His sawwj Rasool sawww for the one who is in the Wilayah of Ali asws and makes an Imam asws with him asws”.

From Abu Abdullah asws having said: ‘For everything there is a foundation, and the foundation of Islam is our asws love, People asws of the Household”.
'Abu Abdullah asws said to me: ‘Above every (act of) worship there is (an act of) worship, and our asws love of People asws of the Household is the most superior of the (acts of) worship’.

He asws said: ‘The most superior of what the servants can draw nearest to Allah azwj with, regarding what He azwj has Obligated upon them?' He said: ‘Above every (act of) worship there is (an act of) worship, and our asws love of People asws of the Household is the most superior of the (acts of) worship'.

I said to Abu Al-Hassan asws, ‘Which thing is the most superior of what the servants can draw near to Allah azwj with, regarding what He azwj has Obligated upon them?’

He said: ‘Above every (act of) worship there is (an act of) worship, and our asws love of People asws of the Household is the most superior of the (acts of) worship'.

I heard Abu Abdullah asws saying: ‘You (Shias) are not loving us asws upon gold nor silver with us asws'.
From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The comfort, and the rest, and the achievement, and the success, and the salvation, and the Blessings, and the excusing, and the well-being, and the pardon, and the bliss, and the contentment, and the nearness, and the kinship, and the help, and the victory, and the enabling, and the cheerfulness, and the love is from Allah\textsuperscript{azwj} Blessed and Exalted upon the one who loves Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and befriends him\textsuperscript{asws}, and makes an Imam\textsuperscript{asws} with him\textsuperscript{asws}, and acknowledges with his\textsuperscript{asws} merits, and is in the Wilayah of the succesors\textsuperscript{asws} from after him\textsuperscript{asws}.

وَ حَقٌّ عَلَيَّ أَنْ أُدْخِلَهُمْ فِِ شَفَاعَتِِ وَ حَقٌّ عَلَى رَبِِّ أَنْ يَسْتَجِيبَ لِِ فِيهِمْ وَ هُمْ أَت ْبَاعِي وَ مَنْ تَبَعَنِِ فَإِنَّهُ مِنِِّ

And (they) would have a right upon me\textsuperscript{saww} than I\textsuperscript{saww} include them in my\textsuperscript{saww} intercession, and a right upon my\textsuperscript{saww} Lord\textsuperscript{azwj} that He\textsuperscript{azwj} Answers for me\textsuperscript{saww} regarding them, and they are my\textsuperscript{saww} followers; and the one who follows me\textsuperscript{asws} so he is from me\textsuperscript{saww}.

جَرَى فَِِّ مَثَلُ إِبَْْرَاهِيمَ عِبْرِ فِِ الَِْوْصِيَاءِ مِنْ بَعْدِي لَِِنِِّ مِنْ إِبَْْرَاهِيمَ وَ إِبَْْرَاهِيمُ مِنِِّ دِينُهُ وَ سُنَّتُهُ سُنَّتِِ وَ أَنَا أَفْضَلُ مِنْهُ وَ فَضْلِي مِنْ فَضْلِهِ وَ يُصَدِّقُ ق َوْلِِ ق َوْلُ رَبِِّ ذُرِّيَّةً ب َعْضُها مِنْ ب َعْضٍ وَ اللَّهُ سَِْيع  عَلِيم

An example of Ibrahim\textsuperscript{as} flows in me\textsuperscript{saww} and in the succesors\textsuperscript{asws} from after me\textsuperscript{saww}, because I\textsuperscript{as} am from Ibrahim\textsuperscript{as} and Ibrahim\textsuperscript{as} is from me\textsuperscript{saww}. His\textsuperscript{saww} Religion is my\textsuperscript{saww} Religion, and his\textsuperscript{as} Sunnah is my\textsuperscript{saww} Sunnah, and I\textsuperscript{saww} am superior than him\textsuperscript{as}, and my\textsuperscript{saww} merit is from his\textsuperscript{as} merit, and his\textsuperscript{as} merit is from my\textsuperscript{saww} merit, and my\textsuperscript{saww} words are ratified by the Words of my\textsuperscript{saww} Lord\textsuperscript{azwj}: \textit{Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]}\textsuperscript{168}.

168 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 52
one who hates us asws with his heart and supports against us asws with his tongue; and in the third level of the Fire would be one who hates us asws with his heart”.  

And similar to that, one who loves you asws with his heart would have for him like a third of the Rewards of the deeds of (all) the servants, and one who loves you asws with his heart and helps you asws with his tongue would have for him the like of two-thirds of the Rewards of (all) the servants, and one who loves you asws with his heart, and helps you asws with his tongue and his hand would have for him like the Rewards of (all) the servants”.

He asws said: ‘O Ziyad! Woe be to you! And what is the Religion except the love? Don’t you look at the Words of Allah asw the Exalted: ‘If you love Allah, then follow me. Allah will Love you [3:31]’.  

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169 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 53  
170 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 54  
171 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 55
‘From Abu Abdullah asws’ having said: ‘You (Shia) are recognised among the many deniers and beloved ones (to us asws) among the many (rows of) haters.

Love for Allah azwj happens to be for the Sake of Allah azwj and His Rasool saww, and love for the sake of the world. So, whatever was for Allah azwj and His Rasool saww, its Reward is upon Allah azwj, and whatever was for the sake of the world, it isn’t (worth) anything’.

Then he asws shook his asws hand, then said: ‘These Murjiites, and these Qadariyya, and these Khawarijites, there isn’t anyone of them except he views that he is upon the truth, and you (Shias) are rather loving us asws for the Sake of Allah azwj.

Then he asws recited: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59], And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7] There is one who obeys Allah, so he has obeyed Allah, [4:80] ‘If you love Allah, then follow me. Allah will Love you [3:31]’.”

‘I was in the presence of Abu Ja’far asws when someone from khurasan arrived walking. He brought out his leg and they had both been covered (with swelling and injuries), and he said, ‘But, by Allah azwj, nothing made me come from where I am coming except love for you asws People asws of the Household’.

Abu Ja’far asws said: ‘By Allah azwj! Even if a stone were to love us asws, Allah azwj would Resurrect it to be with us asws, and is the Religion except the love? Allah azwj is Saying: Say (O Rasool): ‘If
you love Allah, then follow me. Allah will Love you [3:31], and Said: And Said: are loving the ones who emigrate to them [59:9]. And is the Religion except the love?"173

58 - شـ، تفسـر العياشي عن رضـعي بـن عـبد اللـه قال: فإنـي بـعد الله عـجيلتـه فـذلك إن تـسـلي بـاختـائكم و أـخـامـه أـبا تـابـكم فـيْتـغـفـرُنـا ذلـكـ، فقال إـي وـلـه و هـبـي الـذـين إـلـاء الـحـبـه قـال اللـه إـن كـلـمـتـه ثـيـبـون اللـه فـينظـرُونـه اللـه و يفـضـي ~كـلـه فـيْتـبـكم.

Tafseer Al Ayyashi – From Rabie Bin Abdullah who said,

'It was said to Abu Abdullah asws, ‘May I be sacrificed for you asws! We (tend to) name (children) with your asws names and names of your asws forefathers asws, so that would benefit us’. He asws said: ‘Yes, by Allah azwj, and is the Religion except the love? Allah azwj Said: If you love Allah, then follow me. Allah will Love you and Forgive you your sins [3 :31].’174

59 - م، تفسير الإمام عليه السلام قال النبـي صـ عَنْ جََْْئِيلَ عَنِ اللَّهِ عَزَّ وَ جَلَّ يَا عِبَادِي اعْمَلُوا أَفْضَلَ الطَّاعَاتِ وَ أَعْظَمَهَا لُِِسَامَُِكُمْ وَ إِنْ قَصَّرْتُُْ فِيمَا سِوَاهَا وَ ات ْرُكُوا أَعْظَمَ الْمَعَاصِي وَ أَق ْبَحَهَا لٌِرُكُوبِ مَا عَدَاهَا

Tafseer of the Imam (Hassan Al-Askari asws) – ‘The Prophet saww said from Jibraeel as, from Allah azwj Mighty and Majestic: “O My sawwj servants! Perform the most superior of the (acts of) obedience and its greatest one, sawwj shall be Pardoning you all and even if you are deficient in what is besides this one, and leave the biggest (acts of) disobedience and its ugliest one, sawwj shall not Discuss your indulgence in what is else.

The greatest of the (acts of) obedience is My sawwj Tawheed, and the ratification of My sawwj Prophet saww, and the submission to the one he saww appointed to be after him saww, and he asws is Ali asws Bin Abu Talib asws, and the Clean Imams asws, (the Cleaned ones), from his asws lineage.

And the biggest (act of) disobedience and its ugliest one in My sawwj Presence is the Kufr with Me sawwj and with My sawwj Prophet saww, and the enmity of the Guardian asws of Muhammad saww after him saww, Ali asws Bin Abu Talib asws, and his asws Guardians asws after him asws.

So if you intend that you should be happening to be, in My sawwj Presence, in the lofty landscape, and (have) the nobility of the noble ones, then no one from My sawwj servants should happen to be more preferable with you than Muhammad saww, and after him saww, (more preferable) than his saww brother asws Ali asws, and after them asws, (more preferable) than their asws sons asws, the ones standing with the affair of My sawwj servant after them asws.

173 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 57
174 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 58
Therefore, if someone was from these beliefs, I azwj shall Make him from the most noble kings in My azwj Garden.

And know that the most Hateful of the creatures to Me azwj, is the one who resembles (something) with Me azwj and leaves My azwj Lordship; and the most Hateful to Me azwj after him is the one who (fakes to) resembles with Muhammad saww and snatches his Prophet and claims it (for himself); and the most Hateful to Me azwj after him is the one who (fakes to) resembles with the successor asws of Muhammad saww and snatches him asws of his place and his asws nobility, and claims these; and the most Hateful to Me azwj after them are the claimants to what they asws (holy Imams asws after Ali asws Ibn Abi Talib asws) are with, would be exposed to My azwj Wrath – the one who was from the assisting ones to them upon that; and the most Hateful of the creatures to Me azwj after them is the one who was pleased with their deeds, and even if he did not happen to be from their assisting ones.

And, similar to that, the most Beloved of the creatures to Me azwj are the ones standing by My azwj Right, and the most superior of them to Me azwj, and the most prestigious one to Me azwj is Muhammad saww, Chief of the pious ones; and the most prestigious and superior of them after him saww is the brother of Al-Mustafa saww, Ali asws Al-Murtaza asws; then from after him asws, from the ones standing with the equity from the Imams asws of the Truth; and the most superior of the people after them asws are the ones who assist them upon their asws rights; and the most Beloved to Me azwj after them is the one who loves them asws and hates their asws enemies, and even if he was not able upon assisting them asws 175

Tafseer of the Imam (Hassan Al-Askari asws) – ‘Rasool-Allah saww said: ‘Allah azwj Mighty and Majestic, when He azwj Created the Throne, Created three hundred and sixty thousand corners for it, and Created at each corner three hundred and sixty thousand Angels. If Allah azwj was to Permit the smallest of them, he would swallow the seven skies and the seven earths – and that would not be in mouth except like a grain of sand loosely in the wasteland.

175 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 59
فقال لهم الله يا عبادى احتذوا عرشي هذا فتحركوا عرشه و لا تمحروقه عرشه و خلق من كل واحد منهم واحدا فلم يقدروا أن يغضروا عرشه مع كل واحد منهم عرشه و فلم يقدروا أن يحركوا عرشه بعد كل واحد منهم فلم يحسوا أنه لا يتحرك

Allah azwj the Exalted Said to them: “O My servants! – Carry this Throne of Mine!” They came to it, but they were not able to carry it, nor (even) move it. Allah azwj Created one (more), along with each one of them, but they were (still) not able to unsettle it. So Allah azwj created ten (more) with each one of them, but they were (still) not able to move it. So Allah azwj the Exalted Created with the number of each one of them, the like of their group. But, they were not able to move it.

فقال الله عز و جل لمعههم خللوه على أصبهان عرشي فجعله عرشه و خلق من كل واحد منهم تجربة النسيبه بعشرة فلم يقدروا أن يخللوه

Allah azwj Mighty and Majestic Said to their group: “Leave it upon Me until I Hold it with My Power!” So Allah azwj Mighty and Majestic Held it by His Power. Then He Said to eight of them: ‘Carry it!’ But they said, ‘O our Lord! We and these numerous creatures and the myriads could not bear it, so how can we (eight) bear it now beside them?’

فقال الله عز و جل لأني الله القريب للبعيد و المهتم للفتوى و البصير للعسير للنور اعلم ما أشاء و أحكم ما أريد علمك

Allah azwj Mighty and Majestic Said: “I, I am Allah! The Drawer closer of the distant, and I Humiliate the stubborn, and the Lightener of the heavy, and the Easier of the difficult! Do whatever I Desire to and Decide with whatever I Want to. I shall Teach you all certain words (for you) to be saying these, by which it would be lightened upon you’.

فأولوا و ما هي عبادى قال لفظوها ياسم الله الرحمن الرحيم و لا حوزا و لا قوة إلا بالله العلي العظيم و صلوا على محمد و آلته الطيبين

They said, ‘And what are these, O our Lord?’ He Said: “You should be saying, ‘In the Name of Allah the Beneficent, the Merciful’ (بسم الله الرحمن الرحيم)، and , ‘There is neither Might nor Strength except with Allah the Exalted, the Magnificent’ (لا حوزا و لا قوة إلا بالله العلي العظيم)، and send Salawat upon Muhammad and his goodly Progeny.

فقال لهم فحملوها و خف على كواهيهم كشجاعة نادرة على كاهل رجلي عرشه قوي

So they said it and it was light upon their shoulders – like a hair growing upon a shoulder of a man, rigid (and) strong.

فقال الله عز و جل ل残م ذلك الملائكة خلقوا على هؤلاء التنانين ليخبروا و طولوا أكم حوزه و سبعون و مئتين و سبعين فكيف أن الله الرافع على ما رآبه و على كل شئ قدير

Allah azwj Mighty and Majestic Said to the rest of those Angels: “Leave My Throne to be upon the shoulders of these eight in order to carry it, and you (all) should be performing
Tawaaf around it, and be Praising Meazwj and Glorifying Meazwj and Extolling Myazwj Holiness, for Iazwj, Iazwj am Allahazwj, the Able upon what you are seeing, and Iasws an Able upon everything”.

The companions of Rasool-Allahsaww said, ‘How strange is the affair of these Angels, bearers of the Throne, regarding their strength and the greatness of their creation!’ So Rasool-Allahsaww, they, with their strength, are not able to carry (even) the parchments wherein is written the good deeds of a man from myasws community’.

They said, ‘And who is he, O Rasool-Allahsaww, so that we can love him and revere him, and we can draw closer to Allahazwj by hisasws Wilayah’. Heasws said: ‘That is the man, a man who was seated along with companion of his, so a man from the Peopleasws of mysaww Household passed by, having covered the head so he could not be recognised.

When he had passed by them, he turned around, he recognised him. He leapt up standing, barefooted, bareheaded, and grabbed his hand and kissed it, and kissed his head and his chest and what is between his eyes, and said, ‘By my father and my mother, O brotherasws of Rasool-Allahsaww! Yourasws flesh is hissaww flesh, and yourasws blood is hissaww blood, and yourasws knowledge is from hissaww knowledge, and yourasws forbearance is from hissaww forbearance, and yourasws intellect is from hissaww intellect. Ask Allahazwj that Heaswj Assists me with (having) yourasws love, the Peopleasws of the Household’.

Therefore Allahazwj Obligated for him, due to this deed and these words, from the Rewards – what, if its details is written in his parchment, they would not (be able to) endure carrying it, the entirety of these Angels performing Tawaaf of the Throne, and the Angels, the bearers of it.

So his companions said to him, when he returned to them, ‘You are in your majesty and your position from Al-Islam, and your place in the presence of Rasool-Allahsaww. You are
doing with this one what we did not see (before)’. He said to them, ‘O you ignorant ones! And can one be Rewarded in Al-Islam except by the love of Muhammad\textsuperscript{saww} and the love of this one\textsuperscript{asws} Allah\textsuperscript{azwj} has Obligated for him due to this speech, the like of what He\textsuperscript{azwj} Obligated for him due to that deed and the words as well’.

Rasool-Allah\textsuperscript{saww} said: ‘And he was truthful in his speech – because, a man, if Allah\textsuperscript{azwj} Mighty and Majestic was to Grant him a life-span – similar to the life-span of the world a hundred thousand times over, and Grace him similar to its wealth one hundred thousand times over, so he spends his wealth, all of it, in the Way of Allah\textsuperscript{azwj} – and he finishes his life Fasting his days, standing (for \textit{Salat}) in his nights, not reducing anything from it nor getting bored, then meets Allah\textsuperscript{azwj} the Exalted intent upon hatred of Muhammad\textsuperscript{saww} or hatred of that man\textsuperscript{asws} to whom what man stood up to honour, except that Allah\textsuperscript{azwj} would Fling him upon his nostrils into the Fire of Hell, and Allah\textsuperscript{azwj} Mighty and Majestic would Return his deeds back upon him and Thwart them.

He (Imam Hassan Al-Askari\textsuperscript{asws}) said: ‘So they said, ‘And who are these two men, O Rasool-Allah\textsuperscript{saww}?’ Rasool-Allah\textsuperscript{saww} said: ‘As for the doer who did with that one covered of face, so he is this one!’ The people turned around to look at him, and it was Sa’ad Bin Muaz Al-Awsy Al-Ansary.

And as for the one spoken to which these words, so this is the other one covered of head!’ So, they looked, and it was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

Then he\textsuperscript{saww} said: ‘How often one becomes fortunate by loving these two, and how often one becomes wretched from the ones who impersonates the love for one of them and hates the other. Both of them together would become disputants to him – and the one to whom he\textsuperscript{asws} is a disputant, Muhammad\textsuperscript{saww} would be a disputant to him, and the one to whom Muhammad\textsuperscript{saww} was a disputant, Allah\textsuperscript{azwj} would be a Disputant to him, and would be Enraged upon him, and Allah\textsuperscript{azwj} would Obligate the Fire upon him’.
Then Rasool-Allah saww said: ‘O servants of Allah azwj! But rather, the people of merit recognise the merit’.

ثَُُّ قَالَ رَسُولُ اللَّهِ ص لِ.clone:َلََ ت َعْجَبُوا لِِْفْظِهِ السَّمَاءَ أَنْ ت َقَعَ عَلَى الَِْرْضِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يََْفَظُ مَا هُوَ أَعْظَمُ مِنْ ذَلِكَ قَالُوا وَ مَا هُوَ أَعْظَمُ مِنْ ذَلِكَ قَالَ ثَوَابُ طَاعَاتِ الْمُحِبِّينَ لِمُحَمَّدٍ وَ آلِهِ

Then Rasool-Allah saww said to Sa’ad: ‘Receive glad tidings, for Allah azwj has Sealed (Ordained) the martyrdom for you and would Destroy a community of Kafirs by you, and the Throne of the Beneficent would shake at your death, and there would be entering the Paradise, by your intercession, a number like the hairs of the animals of the clan of Kalb’.

قَالَ فَذَلِكَ قَوْلُهُ ت َعَالََ جَعَلَ لَكُمُ الَِْرْضَ فِراشاً ت َفْتََِشُون َهَا لِمَنَامِكُمْ وَ مَقِيلِكُمْ

He asws said: ‘So these are the Words of the Exalted: Who Made the earth a resting place for you [2:22], a resting place for your sleep and rest.

وَ السَّماءَ بِناءً سَقْفاً مَُْفُوظاً أَنْ تَقَعَ عَلَى الَِْرْضِ بِقُدْرَتِهِ يََْرِي فِيهَا شَِْسُهَا وَ قَمَرُهَا وَ كَوَاكِبُهَا مُسَخَّرَةً لِمَنَافِعِ عِبَادِ اللَّهِ وَ إِمَائِهِ

And the sky a canopy - a ceiling Protected from falling on to the earth by His Power, wherein its sun and its moon and its stars are subservient for the benefits of His azwj servants and His azwj maids.

وَ السَّماءَ بِناءً سَقْفاً مَُْفُوظاً أَنْ تَقَعَ عَلَى الَِْرْضِ بِقُدْرَتِهِ يََْرِي فِيهَا شَِْسُهَا وَ قَمَرُهَا وَ كَوَاكِبُهَا مُسَخَّرَةً لِمَنَافِعِ عِبَادِ اللَّهِ وَ إِمَائِهِ

Then Rasool-Allah saww said: 'Do not be surprised at His azwj Protecting the sky from falling onto the earth, for Allah azwj Mighty and Majestic Protect what is greater than that’. They said: 'What is that?’ He saww said: 'Greater than this are the Rewards of the obedience of those that love Muhammad saww and his Progeny asws'.

ثَُُّ قَالَ اللَّهُ عَزَّ وَ جَلَلَ مَرْسَدَتَهُ بِكُلِّ جَزَاءٍ لِكُمْ أَ لََ تَرَوْنَ كَثْرَةَ عَدَدِ هَؤُلََءِ إِنَّ عَدَدَ الْمَلََئِكَةِ الْمُسْتَغْفِرِينَ لِمُحِبِّّ عَلِيِّ بْنِ أَبِِ طَالِبٍ ع أَكْثَرُ مِنْ عَدَدِ هَؤُلََءِ وَ إِنَّ عَدَدَ الْمَلََئِكَةِ الْلَعِنِينَ لِمُبْغِضِيهِ أَكْثَرُ مِنْ عَدَدِ هَؤُلََءِ

Then Allah azwj Says: and (Who) Sends down water from the sky – Meaning the rain. An Angel descends with every drop, placing it in its (appropriate) place which his Lord azwj Mighty and Majestic Commanded with’. They were astounded from that, and Rasool-Allah saww said: ‘Or are you considering their number as large? The number of the Angels who as seeking Forgiveness for those that love Ali asws Bin Abu Talib asws is more in number than them, and that the number of the Angels who are cursing those that hate him asws is more than them’.

ثَُُّ قَالَ اللَّهُ عَزَّ وَ جَلَلَ مَرْسَدَتَهُ بِكُلِّ جَزَاءٍ لِكُمْ أَ لََ تَرَوْنَ كَثْرَةَ عَدَدِ هَؤُلََءِ إِنَّ عَدَدَ الْمَلََئِكَةِ الْمُسْتَغْفِرِينَ لِمُحِبِّّ عَلِيِّ بْنِ أَبِِ طَالِبٍ ع أَكْثَرُ مِنْ عَدَدِ هَؤُلََءِ وَ إِنَّ عَدَدَ الْمَلََئِكَةِ الْلَعِنِينَ لِمُبْغِضِيهِ أَكْثَرُ مِنْ عَدَدِ هَؤُلََءِ

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Then Allah azwj Mighty and Majestic Said: Then brings forth the fruits by it as a sustenance for you – Are you not seeing how numerous are these leaves and the grains and the grass?’ They said, ‘Yes, O Rasool-Allah saww! How numerous is their number!’

Rasool-Allah saww said: ‘A greater number than it are the Angels serving the Progeny asws of Muhammad saww being in their asws service. Are you knowing regarding what they are serving them asws? They are serving in carrying the layers of light, upon which are the gifts from the Presence of their asws Lord azwj. Above these are the towels of light, and they are serving them asws in carrying what the Progeny asws of Muhammad saww are carrying to their asws Shias and those that love them asws; and that a layer from those layers contains from the goodness upon what the least part from it cannot be equated to the entirety of the wealth of the world’.

Tafseer of the Imam (Hassan Al-Askari asws) – ‘Sowban, a slave of Rasool-Allah saww stood up, and he said, ‘May my father and my mother (be sacrificed) for you saww, O Rasool-Allah saww! When would the Hour be established?’ So Rasool-Allah saww said: ‘What is that which you have prepared for it, when you are asking about it?’ Sowban said, ‘O Rasool-Allah saww! I have not prepared a lot of deeds for it, except that I love Allah azwj and His azwj Rasool saww.

Rasool-Allah saww said: ‘And to what is that (point) to which your love for Rasool-Allah saww reaches?’ He said, ‘By the One asw Who Sent you saww with the Truth as a Prophet saww! In my heart, from your saww love is what, if I was to be cut with the swords, and sawed by the saws, and minced with the scissors, and burned by the fires, and grinded by the grinding rocks – it would be more beloved to me and easier upon me than if I were to find for you saww in my heart either deceit, or suspicion, or hatred – off for anyone from the People asws of your saww Household and your saww companions.

And the most beloved of the people to me after you saww is the one most loving to you saww, and the most hateful of them to me is the one who does not love you saww, and hates you saww.

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and hates anyone from the ones who love you \( \text{saww} \). O Rasool-Allah \( \text{saww} \)! This is what is with me from your \( \text{saww} \) love and love for the one who loves you \( \text{saww} \), and hatred for the one who hates you \( \text{saww} \), or hates anyone from the ones who love you \( \text{saww} \).

If this is Accepted from me, so I am fortunate, and it any deed other than it is wanted from me, then I don’t know of any deed for me I can rely on and count with apart from this. And I love you all together, you \( \text{saww} \) and your \( \text{saww} \) companions, and even if I cannot (be compared with) them in their deeds’.

Rasool-Allah \( \text{saww} \) said: ‘Receive glad tidings, for the person would be gathered on the Day of Judgment along with the one he loves.

O Sowban! If there are upon you, from the sins, what could fill up what is between the soil up to the Throne, they would abate and decline from you due to this Wilayah – quicker than the receding of the shadow from the smooth flat rock – when the sun emerges upon it, and from the receding of the sun when the sun sets from it”.  

Tafseer of the Imam (Hassan Al-Askari\( \text{asws} \)) – ‘One who is habitual of our\( \text{asws} \) love of People\( \text{asws} \) of the Household, Allah\( \text{azwj} \) Mighty and Majestic would Open for him, from the Paradise, eight of its doors, and Legalise all of them to enter from whatever (door) from these he so desires, and each door of the Gardens would call out to him: ‘O friend of Allah\( \text{azwj} \)! Will you not enter from me? Will you not choose me from between them?’

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177 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 61  
178 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 62
‘From Al-Husayn asws Bin Ali asws having said: ‘Rasool-Allah saws said: ‘Necessitate our asws cordiality, of People asws of the Household, for the one who meets Allah azwj Mighty and Majestic while he loves us asws would enter the Paradise by our asws intercession. By the One azwj in Whose Hand is my asws soul! No servant would benefit by his deeds, except by our asws recognition’’. 179

(The book) ‘Al Majalis’ of Al Mufeed – Al Hassan Bin Hamza, from Ahmad Bin Abdullah, from his grandfather Ahmad Bin Abdullah, from his father, from Dawood Bin Al Numan, from Ibn Abu Al Miqdam, from his father, ‘Al-Hassan asws Bin Ali asws’ having said: ‘One who loves us asws with his heart and helps us with his hands and his tongues, he would be with us asws in the tower which we asws would be in, and one who loves us asws with his heart and helps us asws with his tongue would be below that by a rank, and one who loves us asws with his heart and restrains his hand and his tongue, he would be in the Paradise’’. 180

(The book) ‘Al Majalis’ of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Muhammad Bin Hammam, from Ahmad Bin Idrees, from Ibn Isa, from Ali Bin Al Numan, from Fuzeyl Bin Usman, from Muhammad Bin Shurayh, ‘From Abu Abdullah asws having said: ‘Allah azwj Obligated our asws Wilayah and Obligated our asws cordiality. By Allah azwj! We asws neither speak by our asws whims nor do we asws act by our opinions, nor do we say (anything) except what our asws Lord Mighty and Majestic has Said’’. 181

(The book) ‘Al Majalis’ of Al Mufeed – Ali Bin Bilal, from Abdullah Bin Asad, from Al Saqafy, from Ismail Bin Sabeeh, from Salim Bin Abu Salim, from Abu Haroun Al Abyad who said,

‘I used to view the views of the Khawarijites. There was no view for me apart from it, until I said to Abu Saeed Al-Khudyr and I heard him saying, ‘The people were Commanded with five but they acted with four and neglected one’. A man said to him, ‘O Abu Saeed! What are these four which they acted upon?’ He said, ‘The Salat, and the Zakat, and the Hajj, and Fasts of the Month of Ramazan’.

179 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 63
180 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 64
181 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 65
He said, ‘So what is the one which they neglected?’ He said, ‘Wilayah of Ali asws Bin Abu Talib asws’. The man said, ‘And it is Obligatory along with these?’ Abu Saeed said, ‘Yes, by the Lord azwj of the Kaaba!’ The man said, ‘The people are Kafirs then!’ Abu Saeed said, ‘So what is my fault?’

We were with the Prophet saww in one of his asws journeys when a Bedouin called out at us with a loud voice. He said, ‘O Muhammad saww! Present Al-Islam to me’. He saww said: ‘Testify that there is no god except Allah azwj, and I saww am a Rasool saww of Allah azwj, and you should establish the Salat, and give the Zakat, and you will Fast Month of Ramazan, and you will perform Hajj of the House (Kaaba)’.

He said, ‘O Muhammad saww! Do you saww take any recompense upon this?’ He saww said: ‘No, except cordiality regarding the ones of kinship’. He said, ‘My relatives or your saww relatives?’ He saww said: ‘But, my saww relatives’. He said, ‘Give your saww hand until I pledge allegiance to you saww. There is no good in the ones who are cordial to you saww and are not cordial to your saww relatives’.

We were with the Prophet saww in one of his asws journeys when a Bedouin called out at us with a loud voice. He said, ‘O Muhammad saww! Present Al-Islam to me’. He saww said: ‘Testify that there is no god except Allah azwj, and I saww am a Rasool saww of Allah azwj, and you should establish the Salat, and give the Zakat, and you will Fast Month of Ramazan, and you will perform Hajj of the House (Kaaba)’.

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The book ‘Al Majalis’ of Al Mufeed – Muhammad Bin Al Husayn, from Al Husayn Bin Muhammad, from Ja’far Bin Abdullah Al Muhammady, from Yahya Bin Hashim, from Yahya Bin Sa’alba Al Ansary, from Aasim Bin Abu Al Najoud, from Zirr Bin Hubeysh, from Abdullah Bin Masoud who said,
‘Meena, a slave of Abdul Rahman Bin Awf informed me saying, ‘Abdul Rahman said to me, ‘O Meena! Shall I narrate to you a Hadeeth I heard from Rasool-Allahsaww?’ I said, ‘Yes’. He said, ‘I heard himsaww saying: ‘I sawsaww am a tree, and (Syeda) Fathiwasws is its branch, and Aliasws is its flowers, and Al-Hassanasws and Al-Husaynasws are its fruits, and the ones from my community who love themasws are its leaves’.

A man from the people said, ‘And what is the sign of yourasws love, O Rasool-Allahsaww?’ Heasws said: ‘Love (for) this one’ – and heasws placed hisasws hand upon the head of Aliasws Bin Abu Talibasws.

A man from the people said, ‘From Abu Ja’farasws having said: ‘Al-Islam is built upon five pillars – Establishment of the Salat, and giving the Zakat, and Fasting months of Ramazan, and Hajj of the House (Kabah), and the Wilayah for usasws, Peopleasws of the Household’.

‘Rasool-Allahsaww said: ‘On the Day of Qiyamah, the feet of a servant will not move from in front of Allahazwj Mighty and Majestic until Heazwj Questions him about four characteristics – “Your life, what did you finish it in, And your body, in what did you tempt it, and your wealth, from where did you earn it, and where did you place it, and about ourasws love, Peopleasws of the Household”.

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‘Rasool-Allahsaww said: ‘On the Day of Qiyamah, the feet of a servant will not move from in front of Allahazwj Mighty and Majestic until Heazwj Questions him about four characteristics – “Your life, what did you finish it in, And your body, in what did you tempt it, and your wealth, from where did you earn it, and where did you place it, and about ourasws love, Peopleasws of the Household”.

A man from the people said, ‘And what is the sign of yourasws love, O Rasool-Allahsaww?’ Heasws said: ‘Love (for) this one’ – and heasws placed hisasws hand upon the head of Aliasws Bin Abu Talibasws.
‘I said to Abu Abdullah asws, ‘There is a maid for us who does not recognise what we (Shias) are upon. If she commits a sin and wants to swear an oath, she says, ‘No, by the right of the one who, when you remember him, you will cry’. He asws said: ‘May Allah azwj has Mercy on the members of your household’”.  

(72) - كشف، كشف الغمة عن مُسْنَدِ أََْْدَ بْنِ حَنْبَلٍ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِِّّ ص قَالَ حُبُّ آلِ مَُُمَّدٍ ي َوْماً خَيَّْ  مِنْ عِبَادَةِ سَنَةٍ وَ مَنْ ماتَ عَلَيْهِ دَخَلَ الَْْنَّةَ.

(The book) ‘Kashf Al Ghumma’, from (the book) ‘Musnad of Ahmad Bin Hanbal, from Ibn Masoud, ‘From the Prophet saww having said: ‘Loving the Progeny asws of Muhammad saww for a day is better than worshipping for a year, and one who dies upon it would enter the Paradise’”.  

(73) - وَ مِنْهُ، عَنْ أَبِِ هُرَي ْرَةَ عَنِ اَلنَّبِِّّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: خَيَُّْكُمْ خَيَُّْكُمْ لَِِهْلِي.

And from him, from Abu Hureyra (well-known fabricator), ‘From the Prophet saww having said: ‘The best of you is (the one) best to my saww family’.  

(74) - فِضْ، كتاب الروضة يل، الفضائل لَبن شاذان بِالإِْسْنَادِ ي َرْف َعُهُ إِلََ جَابِرِ بْنِ عَبْدِ اللَّهِ الَِْنْصَارِيِّ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص جَالِساً فِِ الْمَسْجِدِ إِذَا أَق ْبَلَ عَلِيٌّ ع وَ الَْْسَنُ عَنْ يََِينِهِ وَ الُْْسَينُْ عَنْ شَِِالِهِ ف َقَامَ الَّْْبِنْ س والََْسَنَ وَ أَجْلَسَهُ إِلََ فَخِذِهِ الَِْيََْنِ وَ ق َبَّلَ الُْْسَينَْ وَ أَجْلَسَهُ إِلََ

Kitab ‘Al Rowza’ (and) ‘Al Fazail’ of Ibn Shazan, by the chain raising it to Jabir Bin Abdullah Al Ansari having said:

‘Rasool-Allah saww was seated in the Masjid when Ali asws came, and Hassan asws was on his asws right and Al-Husayn asws on his asws left. The Prophet saww stood up and kissed Ali asws and pressed him asws to his asws saww chest, and kissed Al-Hassan asws and seated him asws to his asws saww right thigh, and kissed Al-Husayn asws and seated him asws to his asws saww left thigh. Then he saww went on kissing them asws both and touching their asws saww lips with his saww lips and saying: ‘May my saww father as (be sacrificed for) your saww father as, and may my saww father as (be sacrificed for) your saww mother as.  

ثَُُّ قَالَ أَي ُّهَا النَّاسُ إِنَّ اللَّهَ سُبْحَانَهُ وَ ت َعَالََ بَاهَى بِِِمَا وَ بِأَبِيهِمَا وَ بِأُمِّهِمَا وَ بِالَِْبَارِ منْ وُلْدِهَِا الْمَلََئِكَةَ جََِيعاً

Then he saww said: ‘O you people! Allah azwj the Glorious and Exalted boasts with them asws, and their asws father asws, and their asws mother asws, and the righteous from their asws children, to all the Angels!’  

ثَُُّ قَالَ اللَّهُمَّ إِنِِّ أُحِبُّهُمْ وَ أُحِبُّ مَنْ يَُِبُّهُمْ اللَّهُمَّ مَنْ أَطَاعَنِِ فِيهِمْ وَ حَفِظَ وَصِيَّتِِ فَارَْْْهُ بِرََْْتِكَ يَا أَرْحَمَ الرَّاِِْينَ فَإِن َّهُمْ أَهْلِي وَ الْقَوَّامُ بِدِينِِ وَ الْمُحْيُونَ لِسُنَّتِِ وَ التَّالُونَ لِكِتَابِ رَبِِّ فَطَاعَتُهُمْ طَاعَتِِ وَ مَعْصِيَتُهُمْ مَعْصِيَتِِ.

187 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 71  
188 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 72  
189 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 73
Then he saww said: ‘O Allah azwj! I saww love them asws and love the one who loves them asws! O Allah azwj! One who obeys me saww regarding them asws and preserves my saww bequest, Mercy him with Your azwj Mercy, O most Merciful of the merciful ones, for they asws are my saww family asws, and the custodians of my saww Religion, and the revivers of my saww Sunnah, and the reciters of the Book of my saww Lord azwj, thus obedience to them asws is obedience to me saww, and disobedience to them asws is disobedience to me saww.’

And Rasool-Allah saww was in an assembly of his saww companions and a man from them said, ‘We love Allah azwj and His aswj Rasool saww, and did not mention People asws of his saww Household. He saww got angered and said: ‘O you people! Love Allah azwj Mighty and Majestic due to what He aswj has Provided you with of His aswj bounties, and love me saww for the love of my saww Lord aswj, and love People asws of my saww Household for my saww love! If a man were to strive between the corner (of the Kabah) and the standing place (of Ibrahim as), fasting, and performing Ruku’u and Sajdah, then meets Allah azwj Mighty and Majestic without having loved the People asws of my saww Household, that would not benefit him’.

They said, ‘And who are the People asws of your saww Household, O Rasool-Allah saww! Of which family of yours saww are they? He saww said: ‘Ones from them who answer my saww call and face
towards my saww Qiblah, and ones whom Allah azwj Created from me saww, and from my saww flesh, and my saww blood'.

They said, ‘We love Allah azwj and His saww Rasool saww and People asws of the Household of His saww Rasool saww. He saww said: ‘Congratulations! Congratulations, for then you are from them! Then you are from them, and the person would be with the one he loves, and for him would be what he earns’.

191

The book) ‘Basharat Al Mustafa saww’ – Abu Ja’far Muhammad Bin Abu Al Hassan Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Al Qasim Al Farsi, from Ibrahim Bin Mansour Al Baghdady, from Muhammad Bin Ahmad Bin Habeeb, from Abu Ja’far, from Ibrahim Bin Isa Al Tanoukhy, from Yahiya Bin Ya’la, from Ammar Bin Ruzeqy, from Abu Is’hqaq, from Zayd Bin Mutarrif who said,

‘Rasool-Allah saww said: ‘The one who wants that he lives my saww life and be dying my saww expiry, and enter the Paradise which my saww Lord azwj Promised me saww, so let him take Ali asws Bin Abu Talib asws and his asws offspring as Masters, for they asws will never exit them from a door of Guidance and will never enter them into a door of straying’.

193

Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 75 a
Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 75 b
Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 76
77 - In the name of Allah, the Most Gracious, the Most Merciful.

The book ‘Basharat Al Mustafa’ by Abu Ali Ibn Sheykh Al Taifa, from his father, from Al Mufeed, from Al Jiany, from Ibn Uqda, from Muhammad Bin Al Qasim Al Harisy, from Ahmad Bin Sabeeh, from Muhammad Bin Ismail Al Hamdany, from Al Husayn Bin Mus'ab who said,

‘I heard Ja'far Bin Muhammad saying: ‘The one who loves us and loves the ones who love us, not for the purpose of the world to attain it from him, and is inimical to our enemies, not for a grudge between him and them, then he comes on the Day of Judgment and upon him are from the sins, the like of grains of sand of the desert and the foam of the sea, Allah the Exalted would Forgive these for him’.

78 - In the name of Allah, the Most Gracious, the Most Merciful.

(The book) ‘Basharat Al Mustafa’ by Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Abu Sahl Muhammad Bin Muhammad, from Ali Bin Ahmad Bin Mansour, from Muhammad Bin Dinar, from Humeyd Bin Hilal, from Al Husayn Bin Ali Bin Abdullah, from Abdul Razzaq, from his father, from Abdul Rahman Bin Awf having said,

‘Shall I narrate a Hadeeth to you before you are contaminated with the false Ahadeeth? It is so that Rasool-Allah saww said: ‘I saww am a tree, and (Syeda) Fatima saww and Ali saww are its branches, and Al-Hassan saww and Al-Husayn saww are its fruits, and their companions from my saww community are its leaves, and wherever the roots of the tree grow, so would its branches in the Garden of Eden, by the One saww Who Sent me saww with the Truth’.

79 - In the name of Allah, the Most Gracious, the Most Merciful.

The book ‘Basharat Al Mustafa’ by Muhammad Bin Abdullah, from Al Hassan Bin Sufyan, from Humeyd bin Quteyba, from Khalid Bin Makhlad, from Umeyr Bin Afafah, from Al Numan Al Azdy, from

‘Salman ra said, ‘Rasool-Allah saww said: ‘A man will not be believing until he loves the People saww of my saww Household, and until he leaves the bitter disputes and (even though) he is right’. Umar Ibn Al-Khattab said, ‘What is the sign of the love of the People saww of your saww Household?’ He saww said: ‘This one!’ – and he saww struck with his saww hand upon Ali saww Bin Abu Talib saww.

194 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 77
195 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 78
196 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 79
A servant of Abu Al-Hassan Al-Reza (s) having said. ‘It was narrated to me by the righteous servant Al-Kazim Musa (s) from his (s) forefathers (s), from Amir Al-Momineen Ali (s) Bin Abu Talib (s), may the Salawat of Allah (asws) be upon them (s), said: ‘My (s) brother Al-Momineen Ali (s) Bin Ali Al-Momineen (s), may the Salawat of Allah (asws) be upon him, then let him be in the Wilayah of your (s) Wilayah, O Ali (asws)!

And the one whom it cheers to meet Allah (asws) Mighty and Majestic and He (asws) would receive him without turning away from him, then let him be in your (s) Wilayah, O Ali (asws)!

One who loves that he meets Allah (asws) Mighty and Majestic and he is of delighted eyes, then let him be in the Wilayah of Muhammad (asws) Bin Ali Al-Baqir (asws). And the one who loves to meet Allah (asws) Mighty and Majestic and He (asws) gives him his book in his right hand, then let him be in the Wilayah of your (s) son Al-Husayn (asws). And one who loves to meet Allah (asws) Mighty and Majestic and Allah (asws) would have deleted his sins from him, then let him be in the Wilayah of your (s) Wilayah, O Ali (asws)!

One who loves that he meets Allah (asws) Mighty and Majestic and he is of delighted eyes, then let him be in the Wilayah of Muhammad (asws) Bin Ali Al-Baqir (asws). And the one who loves to meet Allah (asws) Mighty and Majestic and He (asws) gives him his book in his right hand, then let him be in the Wilayah of your (s) son Al-Husayn (asws). And one who loves to meet Allah (asws) Mighty and Majestic and Allah (asws) would have deleted his sins from him, then let him be in the Wilayah of your (s) Wilayah, O Ali (asws)!

And one who loves that he meets Allah (asws) Mighty and Majestic and he is laughing, then let him be in the Wilayah of Muhammad (asws) Bin Al-Jawwad (asws). And one who loves to meet Allah (asws) Mighty and Majestic and his rank is raised and his evil deeds changed to good deeds, then let him be in the Wilayah of Muhammad (asws) Bin Ali Al-Jawwad (asws). And one who loves to meet Allah (asws) Mighty and Majestic and he be Reckoned an easy Reckoning [84:8], and enters the Gardens of Eden, the extensiveness of which is (as) the skies and the earth, prepared for the pious [3:133], then let him be in the Wilayah of Ali (asws) Bin Muhammad Al-Hady (asws).
And one who loves to meet Allah\textsuperscript{awj} Mighty and Majestic and he is from the successful ones, then let him be in the Wilayah of Al-Hassan\textsuperscript{asws} Bin Ali Al-Askari\textsuperscript{asws}. And one who loves to meet Allah\textsuperscript{awj} Mighty and Majestic and his Eman having been perfected and his Islam is excellent, then let him be in the Wilayah of the Divine Authority son\textsuperscript{asws} of Al-Hassan\textsuperscript{asws}, the awaited one, may the Salawat of Allah\textsuperscript{awj} be upon him\textsuperscript{asws}.

Those\textsuperscript{asws} are Imams\textsuperscript{asws} of guidance, and flags of piety. One whom loves them\textsuperscript{asws} and in is their\textsuperscript{asws} Wilayah, I\textsuperscript{asws} would guarantee the Paradise for him, upon Allah\textsuperscript{awj} Mighty and Majestic\textsuperscript{asws}.

They\textsuperscript{asws} are Imams\textsuperscript{asws} of guidance, and flags of piety. One whom loves them\textsuperscript{asws} and in is their\textsuperscript{asws} Wilayah, I\textsuperscript{asws} would guarantee the Paradise for him, upon Allah\textsuperscript{awj} Mighty and Majestic\textsuperscript{asws}.

197 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 80
And for everything there is a nobility, and the nobility of the Religion are the Shias. Indeed! And for everything there is a handhold and the handhold of the Religion are the Shias. And for everything there is an Imam and the Imam of the earth is the land when the Shias settle in. Indeed! And for everything there is a chief, and chief of the gathering is a gathering of the Shias. Indeed! And for everything there is a desire, and a desire of the world is that the Shias settle in it.

By Allah⁴azwj! If there was none of you in the earth, the people of your opposition would not complete the goodness of their wealth, and there would be no share for them in the Hereafter. Every Nasibi (Hostile one), and even if he worships, would be attributed to this Verse: *Facces on that day will be humiliated [88:2]*? (Of the) toiling Nasibis (Hostile ones) [88:3] *Arriving to a scorching Fire [88:4]* Quenching from a boiling spring [88:5].

And one from the adversaries supplicates for you, his supplication would be answered, and the one from you seeks a need to Allah⁴azwj, for him would be a hundred, and one who asks a question, for him would be a hundred, and one who supplicates a supplication, for him would be a hundred, and the one from you who does a good deed, its multiple would not be (possible to be) counted, and one from you who commits an evil deed, so Muhammad⁴saww would be his arguer, meaning he⁴saww would argue (his case) on his behalf from pursuing it (intercession).

By Allah⁴azwj! Your fasting one would be taken care of in an orchard of the Paradise. The Angels would be supplicate for him with the assistance until he breaks (the Fast), and your pilgrim of Hajj and Umrah are the special ones of Allah⁴azwj, and all of you are the rightful ones of the Invitation of Allah⁴azwj and rightful of its answer, and people of His⁴azwj Wilayah. There will neither be fear upon you nor grief. All of you would be in the Paradise, therefore compete regarding the superior ranks.

B Allah⁴azwj! There will not be anyone nearer from the Throne of Allah⁴azwj the Exalted on the Day of Qiyamah than our⁴asws Shias. How excellently Allah⁴azwj would Deal with you all.
By Allahazwj! Had it not been for you (Shias) being Tried by your enemies insulting you and the people know that, the Angels would have greeted you all face to face.

And Amir Al-Momineenasws had said: ‘The people of ourasws Wilayah would come out from their graves on the Day of Qiyamah, their faces shining, their eyes delighted, having been Given the security. The people will fear and they will not be fearing, and the people will be grieving and they will not be grieving.

By Allahazwj! There is no worshipper from you standing to his Salat except and the Angels would surround from behind him sending Salawat upon him and supplicating for him, until he is free from his Salat.

Indeed! And for everything there is an essence, and the essence of the children of Adamas and its safety are usasws and ourasws Shias’.

Sa’dan Bin Muslim and Zad said in the Hadeeth of Aysam Bin Aslam, from Muawiya Bin Ammar,

‘From Abu Abdullahasws: ‘By Allahazwj! Had it not been for you (Shias), the Paradise would not have been adorned. By Allahazwj! Had it not been for you the Houries would not have been Created. By Allahazwj! Had it not been for you no drop (of rain) would have descended. By Allahazwj! Had it not been for you no seed would have grown. By Allahazwj! Had it not been for you, no eye would have been delighted.

By Allahazwj! There is no one more intensely loving to you all for the Sake of Allahazwj than measws, therefore assist usasws upon that with the piety, and the struggle, and the deeds with Hisazwj obedience’.

198 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 81
Then Allahazwj the Exalted will Command himsaww to set-up seven archways upon the bridge, the length of each archway being of seventeen thousand Farsakhs, and upon each archway would be seventy thousand Angels asking this community, their women and their men, upon the first archway about the Wilayah of Amir Al-Momineenasws and love of Peopleasws of the Household of Muhammadasw.

The one who come with it would cross over the first archway like the bolt of lightning, and one who does not love Peopleasws of hissaww household would fall upon the top of his head in the bottom of Hell, and even if there were to be with him the righteous deeds of seventy truthful ones". 199


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199 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 82
200 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 83
By his chain to Jareer Bin Abdullah Al Bajaly who said,

‘Rasool-Allah saww said: ‘One who dies upon the love of Progeny asws of Muhammad saww dies a martyr. Indeed! And one who dies upon the love of Progeny asws of Muhammad saww dies Forgiven for. Indeed! And one who dies upon the love of Progeny asws of Muhammad saww dies repentant. Indeed! And one who dies upon love of Progeny asws of Muhammad saww dies a Momin of complete Eman.}

Indeed! And one who dies upon love of Progeny asws of Muhammad saww, the Angel of death would give him the glad tidings of the Paradise, then Munkar and Nakeer (questioning Angels). Indeed! And one who dies upon love of Progeny asws of Muhammad saww would be escorted to the Paradise just as the bride tends to be escorted to the house of her husband.

Indeed! And one who dies upon love of Progeny asws of Muhammad, Allah azwj will Make the Angels visit his grave with the mercy. Indeed! And one who dies upon love of Progeny asws of Muhammad saww dies upon the Sunnah and the congregation.

Indeed! And one who dies upon hatred of Progeny asws of Muhammad saww would come on the Day of Qiyamah, with (the words) ‘Despaired from Mercy of Allah azwj’ written between his eyes. Indeed! And one who dies upon hatred of Progeny asws of Muhammad saww would not (even be able to) smell the aroma of Paradise”.

I (Majlisi) am saying, ‘It is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’, from Abu Layli,

‘From the Prophet saww having said: ‘No servant will believe until I saww happen to be more beloved to him than himself, and my saww offspring happen to be more beloved to him than his own offspring, and my saww family happens to be more beloved to him than his own family, and my saww self happens to be more beloved to him than his own self’.”

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201 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 84
202 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 85
86 (The book) ‘Kunz’ of Al Karajaky – It is narrated to us by the sheykh Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Ahmad Bin Murra, from Al Hassan Bin Al Asimy, from Muhammad Bin Al Malik Bin Abu Shawarib, from Ja’far Bin Suleyman Al Zubeyie, from Ibn Tareyf, from Ibn Nubata who said,

‘Salman Al-Farsi was asked about Ali Bin Abu Talib. He said, ‘I heard Rasool-Allah saying: ‘Upon you all is to be with Ali, for he is your Master, therefore love him and he is your great one so follow him, and he is your knowledgeable one so guide him, and he is your knowledgeable one so guide him, and he is your guide to the Paradise, so adore him.’

And whenever he calls you, answer him, and when he orders you, obey him, and love him for (the sake of) my love, and honour him for (the sake of) my honour. do not say to you regarding Ali except What my Lord Commands me with’.

And I was informed by Al Shareef Ahmad Bin Hamza Al Husayni, and Abu Al Abbas Ahmad Bin Ismail, and Abu Al Raja Muhammad Bin Ali, altogether from Abu Al Mufazzaal Al Shaybani, from Ahmad Bin Abdullah Bin Muhammad Al Saqafi, from Muhammad Bin Ali Bin Khalaf, from Musa Bin Ja’far Al Himeyri, from Abdullah Bin Muhaymin Al Ansary Al Sady, from his father, from his grandfather Sahl Bin Sa’ad who said,

‘While Abu Zarr was seated with a group of companions of Rasool-Allah, and on that day I was among them, when Ali Bin Abu Talib emerged to us. Abu Zarr looked at him then turned his face toward the people and said, ‘What is the matter with you regarding the love a man - for whom the sins would drop from the one who loves him just as the stormy wind drops the dry leaves from the tree? I heard your Prophet say that for him.

203 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 86
They said, ‘Who is he, O Abu Zarr\(^\text{ra}\)?’ He\(^\text{ra}\) said, ‘He is that man coming towards you, son\(^\text{asws}\) of the uncle\(^\text{as}\) of your Prophet\(^\text{saww}\). I heard him\(^\text{saww}\) saying: ‘All\(^\text{asws}\) is the door of my\(^\text{saww}\) knowledge, and the clarifier for my\(^\text{saww}\) community of what I\(^\text{saww}\) am Sent with, from after me\(^\text{saww}\). Loving him\(^\text{asws}\) is the Eman (faith) and hating him\(^\text{asws}\) is hypocrisy, and looking at him\(^\text{as}\) with kindness and cordiality is (an act of) worship.

And I heard Rasool-Allah\(^\text{saww}\) saying: ‘An example of People of my\(^\text{saww}\) Household among my\(^\text{saww}\) community is an example of the ship of Noah\(^\text{as}\). One who sails it is saved and one who turns away from it is destroyed, and an example of the door of Hitta among the children of Israel’.

Then he\(^\text{asws}\) said: ‘O Abu Zarr\(^\text{ra}\)! One who works for his Hereafter, Allah\(^\text{azwj}\) would Suffice him of his world and his Hereafter, and one who is good between him and Allah\(^\text{azwj}\), Allah\(^\text{azwj}\) would Suffice him of that which is between him and His\(^\text{azwj}\) servants, and one who is good in private, Allah\(^\text{azwj}\) would be good of his public matters.

Luqman\(^\text{as}\) the wise said to his\(^\text{as}\) son, and he\(^\text{as}\) was advising him: ‘O my\(^\text{as}\) son! Who is that who sought Allah\(^\text{azwj}\) Mighty and Majestic but could not find Him\(^\text{azwj}\)? And who is that who sheltered to Allah\(^\text{azwj}\) and He\(^\text{azwj}\) did not Defend him? One is that who relied upon Allah\(^\text{azwj}\) and He\(^\text{azwj}\) did not Suffice him?’

Then he\(^\text{asws}\) went, meaning Ali\(^\text{as}\). Abu Zarr\(^\text{ra}\), said, ‘By the One\(^\text{azwj}\) in Whose Hand is the soul of Abu Zarr\(^\text{ra}\)! There is no community who took a leader’ – or said, ‘A man took a leader, and among them is one who is more knowledgeable with Allah\(^\text{azwj}\) and His\(^\text{azwj}\) Religion than he is, except that their affairs went down through the drain (lower)’\(^\text{204}\).
‘Rasool-Allahsaww said: ‘O Aliasws! Jibraeelasw informed me saww regarding youasws with a matter, mysaww eyes were delighted by it and mysaww heart rejoiced by it.

فَ قَالَ لِيَ بِ نَ مُحَمَّدٍ إِنَّ اللَّهَ تَعَالَى قَالَ لِأَقْرَهَ مُحَمَّدًا مُّبِيِّ السَّلَامَةَ وَ أَطْلَبَهُ أنَّ لِيُّ عَلَىَ إِنْتَاجَ الْمَدْيَةَ وَ مَشَارِعَ الْمَدْيَةِ وَ اللَّيْثَةُ عَلَى أَهْلِ الْمَيْتِيْهُ إِلَيْهِ

Heasws said to me: ‘O Muhammadsaww! Allahazwj the Exalted Said to me: “Convey the greetings to Muhammadasws from Meazwj and let himasws know that Alliasws is Imamasws of the guidance, and lamp for the darkness, and the Divine Authority upon the people of the world, for heasws is the greatest truthful, and the magnificent distributor, and azwj Swear by Myaswj Might that azwj will not Enter anyone into the Fire who has hisasws Wilayah and submits to himasws and to the successorsasws from after himasws.

وَ لا أَدْخِلَ الْمَلَأَةَ مَنْ تَرَكَ وَلَّهُ وَ التَّسْلِيمَ لَهُ وَ لَِْوْصِيَاءِ مِنْ بَعْدِهِ وَ حَقَّ الْقَوْلُ مِنِِّ لََِمََْْنَّ جَهَنَّمَ وَ أَطْبَاقَ الََّهَا مِنْ أَعْدَائِهِ وَ لََِمََْْنَّ الََّهَا مِنْ أَوْلِيَائِهِ وَ شِيعَتِهِ.

And azwj will not Enter into the Paradise one who neglects hisasws Wilayah, and the submission to himasws and to the successorsasws from after himasws, and the Word from Measwj will be proven true, azwj will Fill Hell and its layers from hisasws enemies, and Fill the Paradise from hisasws friends and hisasws Shias’.

And by his chain from Ibn Umar who said (Non-Shia source - 26)

‘We asked Rasool-Allahsaww about Aliasws Bin Abu Talibasws. Heasww got angered and said: ‘What is the matter with a people mentioning someone who has a status for himasws in the Presence of Allahazwj like myasws status, and a position like myasws position, except for the Prophet-hood?

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً فَقَدْ أَحَبَّنِِ وَ مَنْ أَحَبَّنِِ رَضِيَ اللَّهُ عَنْهُ وَ مَنْ رَضِيَ اللَّهُ عَنْهُ كَافَ أَهُ بِالَّنَّا

Indeed! And the one who loves Aliasws, so he has loved measww, and the one who loves measww, Allahazwj is Pleased from him, and the one whom Allahazwj is Pleased from, it would suffice him for the Paradise.

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً وَ مَنْ أَحَبَّ عَلِيّاً وَ مَنْ أَحَبَّ عَلِيّاً وَ مَنْ رَضِيَ اللَّهُ عَنْهُ وَ مَنْ رَضِيَ اللَّهُ عَنْهُ كَافَ أَهُ بِالَّنَّا وَ مَنْ رَضِيَ اللَّهُ عَنْهُ كَافَ أَهُ بِالَّنَّا

Indeed! And the one who loves Aliasws, Angels would seek Forgiveness for him, and the gates of the Paradise would be opened for him. He can enter from whichever gate he so desires to, without any Reckoning.
أَلََ وَ مَنْ أَحَبَّ عَلِيّاً أَعْطَاهُ اللَّهُ كِتَابَهُ بِيَمِينِهِ وَ حَاسَبَهُ حِسَابَ الَِْنْبِيَاءِ

Indeed! And one who loves Ali asws, Allah azwj would Give him his book in his right hand, and Reckon him a Reckoning of the Prophetsas.

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً لََ يََْرُجُ مِنَ الدُّن ْيَا حَتََّّ يَشْرَبَ مِنَ الْكَوْثَرِ وَ يَأْكُلَ مِنْ شَجَرَةِ طُوبََ وَ يَرَى مَكَانَهُ مِنَ الَْْنَّةِ

Indeed! And one who loves Ali asws will not exit from the world until he drinks from Al-Kawser and eats from the tree of Tooba, and sees his place from the Paradise.

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً يُهَوِّنُ اللَّهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ جَعَلَ ق ََْْهُ رَوْضَةً مِنْ رِيَاضِ الَْْنَّةِ

Indeed! And one who loves Ali asws, Allah azwj would Ease upon him the pangs of death, and Make his grave to be a garden from the Gardens of Paradise.

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً يَُهُوَّ إِلَيْهِ سَكَرَاتِ الْمَوْتِ رَوْضَةً مِنْ رِيَاضِ الَْْنَّةِ

Indeed! And one who loves Ali asws, Allah azwj would Give him a Hourie in the Paradise for every vein in his body, and let him intercede regarding eighty of his family members, and for him would be, for every hair upon his body, an orchard in the Paradise.

أَلََ وَ مَنْ عَرَفَ عَلِيّاً وَ أَحَبَّ هُ ب َعَ ثَ اللَّ هُ إِلََ الَِْنْبِيَ اءِ وَ دَفَ عَ عَنْ هُ أَهْ وَالَ مُنْكَ رٍ وَ نَكِ يٍَّ وَ ن َ وَّرَ ق َ َْْهُ وَ فَسَ حَهُ مَسِ يََّةَ

Indeed! And one who recognises Ali asws and loves him asws, Allah azwj would Send the Angel of death to him just as He azwj Sent to the Prophetsas, and Repel from him the terror of Munkar and Nakeer (questioning Angels), and radiate his grave and expand it to a travel distance of seventy years, and whiten his face on the Day of Qiyamah.

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً أَظَلَّهُ اللَّهُ فِِ ظِلِّ عَرْشِهِ

Indeed! And one who loves Ali asws, Allah azwj would Shade him in the Shade of Hisazwj Throne with the truthful, and the martyrs, and the righteous, and Secure him from the great panic and terror of the Day of loud noise (Qiyamah).

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً أَظَلَّهُ اللَّهُ فِِ ظِلِّ عَرْشِهِ وَ أَجْرَى عَلَى لِسَانِهِ الصَّوَابَ وَ ف َتَحَ اللَّهُ

Indeed! And one who loves Ali asws, Allah azwj would Accept his good deeds from him and Overlook his evil deeds, and he would be in the Paradise as a friend of Hamza asws chief of the martyrs.
Indeed! And one who loves Ali\textsuperscript{asws}, Allah\textsuperscript{azwj} would Affirm the wisdom in his heart and Cause the correctness to flow upon his tongue, and Allah\textsuperscript{azwj} would Open for him the gates of Mercy.

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً سُِّْيَ أَسِيََّ اللَّهِ فِِ الَِْرْضِ وَ بَاهَى اللَّهُ بِهِ مَلََئِكَتَهُ وَ حَلََّى عَزْيَهُ

Indeed! And one who loves Ali\textsuperscript{asws}, would be names as ‘prisoner of Allah\textsuperscript{azwj} in the earth’, and Allah\textsuperscript{azwj} would Boast of him with His\textsuperscript{azwj} Angels and bearers of His\textsuperscript{azwj} Throne.

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً نَادَاهُ مَلَك  مِنْ تَُْتِ الْعَرْشِ أَنْ يَا عَبْدَ اللَّهِ اسْتَأْنِفِ الْعَمَلَ فَقَدْ غَفَرَ اللَّهُ لَكَ الذُّنُوبَ كُلَّهَا

Indeed! And one who loves Ali\textsuperscript{asws}, an Angel would call out to him from beneath the Throne: ‘O servant of Allah\textsuperscript{azwj}! Resume the deeds, for Allah\textsuperscript{azwj} has Forgiven the sins for you, all of them!’

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً جَاءَ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ

Indeed! And on who loves Ali\textsuperscript{asws} would come on the Day of Qiyamah and his face would be (shining) like the moon on the night of the full moon.

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً وَضَعَ اللَّهُ عَلَى رَأْسِهِ تَاجَ الْكَرَامَةِ وَ أَلْبَسَهُ حُلَّةَ الْعِزَّةِ

Indeed! And one who loves Ali\textsuperscript{asws}, Allah\textsuperscript{azwj} would Place a crown of prestige upon his head and Clothe him the clothing of honour.

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَ بَرَاءَةً مِنَ النِّفَاقِ وَ جَوَازاً عَلَى الصِّرَاطِ وَ أَمَانًا مِنَ الْعَذَابِ

Indeed! And the one who loves Ali\textsuperscript{asws}, Allah\textsuperscript{azwj} would Write for him freedom from the Fire, and freedom from the hypocrisy, and a permit (to cross) over the bridge, and a security from the Punishment.

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً لََ يُنْشَرُ لَهُ دِيوَان  وَ لََ يُنصَبُ لَهُ مِيزَان  وَ قِيلَ لَهُ ادْخُلِ الَْْنَّةَ بِغَيَِّْ حِسَابٍ

Indeed! And one who loves Ali\textsuperscript{asws}, the register (of deeds) would not be publicised for him, nor will the scale be set up for him, and it would be said to him: ‘Enter the Paradise without any Reckoning’.

أَلََ وَ مَنْ أَحَبَّ عَلِيّاً أَمِنَ مِنَ الْسَّابِ وَ الْمِيزَانِ وَ الصِّرَاطِ

Indeed! And one who loves Ali\textsuperscript{asws} would be secure from the Reckoning, and the scale (weighing of the deeds), and the bridge.
Indeed! And the one who dies upon love of Progeny of Muhammad, the Angels would shake his hand and the souls of the Prophets would visit him, and Allah would Fulfil every need of his which was for him in the Presence of Allah.

Indeed! And the one who dies upon hatred of Progeny of Muhammad dies a Kafir.

Indeed! And one who dies upon love of Progeny dies upon the Eman, and I would be his guarantor with the Paradise.

And by his chain, from Ibn Abbas who said,

Rasool-Allah said: ‘One who shakes the hand of Ali, if it as if he has shook my hand, and one who shakes my hand, it is as if he has shaken the corners of the Throne, and one who hugs him, it is as if he has hugged me, and one who hugs me, it is as if he has hugged the Prophets, all of them, and one who shakes the hand of one who loves Ali, Allah would Forgive the sins for him and he would enter the Paradise without any Reckoning’.

And by his chain, from Abu Al Salt Al Harwy who said,

I heard Al-Reza, from his forefathers, from Amir Al-Momineen having said: ‘I heard Rasool-Allah saying: “Divine Authority upon My creatures, and My Noor (Light) in My Country, and My Trustee upon My Knowledge. I will not Enter into the Fire one who recognises him, and even if he had disobeyed Me, and I will not Enter into the Paradise one who denies him, and even if he obeyed Me”’.

And by his chain, from Abu Al Salt Al Harwy who said,

206 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 89
207 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 90
208 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 91
And from Ibn Umar who said,

‘Rasool-Allah’ said: ‘One who wants to rely upon Allah, then let him love People of my Household; and one who wants to be saved from punishment of the grave, then let him love People of my Household; one who wants the wisdom, then let him love People of my Household; and one who wants entry into the Paradise without any Reckoning, then let him love People of my Household. No would love them except he would profit in the world and the Hereafter’.

And from Ibn Masoud who said,

‘Rasool-Allah’ said: ‘When it will be the Day of Qiyamah, Ali Bin Abu Talib would sit upon Al-Firdows, and it is a mountain which towers upon the Paradise, and above it is Throne of Lord of the worlds, and from its base burst out the rivers of the Paradise and separate into the Gardens.

And he will sit upon a chair of Noor (light), the (river) Tasneem would be flowing in front of him. No one will be allowed upon the bridge except and with him would be a freedom pass with his Wilayah and Wilayah of People of his Household. He will overlook upon the Paradise and enter who love him into the Paradise, and ones who hate him into the Fire’.

And from Salman Al-Farsi who said, ‘Rasool-Allah’ said: ‘O Salman! One who loves my daughter (Syeda) Fatima would be in the Paradise with me, and the one who hates her would be in the Fire.

O Salman! Love of (Syeda) Fatima benefits in one hundred places, the least of those places is the death, and the grave, and the scale, and the resurrection, and the bridge, and the Reckoning.
One whom my saww daughter asws (Syeda) Fatima asws is pleased from, I saww would be pleased from him, and one I saww am pleased from, Allah aswj would be Pleased from him; and one whom (Syeda) Fatima asws is angered upon, I saww am angered upon, Allah azwj would be Angered upon him. O Salman ra! Woe be for the one who oppresses her asws and oppresses her asws offspring and her asws Shias’.

And from Sumrah who said,

‘And the Prophet saww used to turn towards his saww companions every morning with his saww face and say: ‘Has anyone of you seen a dream (last night)?’ One day the Prophet saww woke up in the morning and said: ‘I saww saw my saww uncle Hamza asws in the dream, and son asws of my saww uncle asws Ja’far asws, and in their asws hands was a pot of figs and they saww were eating from it. It was not long before these transformed into dates, and they asws ate from it.

فَقُلْتُ لَُْمَا فَمَا وَجَدْتََُا أَفْضَلَ الَِْعْمَالِ فِِ الْْخِرَةِ قَالَ الصَّلََةَ وَ حُبَّ عَلِيِّ بْنِ أَبِِ طَالِبٍ وَ إِخْفَاءَ الصَّدَقَةِ.

I saww said to them asws: ‘What did you asws both find as being the most superior of the good deeds in the Hereafter?’ They asws said, ‘The Salat and love of Ali asws Bin Abu Talib asws, and secretive charity’.

And by his chain from Bilal Bin Hamama who said,

‘The Prophet saww emerged to us one day and his saww face was beaming like the radiance of the moon. Abdullah Bin Awf stood up and said, ‘O Rasool-Allah saww! What is this Noor (light/radiance for)?’

فَقُلْتُ لَُْمَا فَمَا وَجَدْتََُا أَفْضَلَ الَِْعْمَالِ فِِ الْْخِرَةِ قَالَ الصَّلََةَ وَ حُبَّ عَلِيِّ بْنِ أَبِِ طَالِبٍ وَ إِخْفَاءَ الصَّدَقَةِ.

He saww said: ‘Glad tidings came to me saww from my saww Lord aswj regarding my saww brother asws and son asws of my saww uncle as, and (regarding) my saww daughter asws, and that Allah aswj has got Ali asws married to (Syeda) Fatima asws and Commanded Rizwan, keeper of the Paradise to shake the tree of Tooba. So, it bore parchments, meaning instruments (deeds) of the number of the ones who love People asws of my saww Household, and Angels of light grew from underneath these, and a deed was handed over to each Angel.'
So, when the (Day of) Qiyamah would be evened out with its inhabitants, the Angels would call out among the creatures, so they will not meet anyone who loves us asws People asws of the Household except an a deed would be handed over to him wherein would be his freedom from the Fire by my asws brother asws and son asws of my asws uncle asws, and my asws daughter, freeing the men and the women from my asws community from the Fire”.

And from Ayoub Al Sijistany who said,

‘I was performing Tawaaf and Anas Bin Malik (well-known Ahadith fabricator) met me during the Tawaaf. He said to me, ‘Shall I give you glad tidings you will be happy with?’ I said, ‘Yes’.

He said, ‘I was standing in front of the Prophet saww in the Masjid of Al-Medina and he saww was sitting on the turf. He saww said to me: ‘Go quickly and come with Ali asws Bin Abu Talib asws’ I went, and there was Ali asws and (Syeda) Fatima asws. I said to him asws, The Prophet saww is calling you asw.

Ali asws came and he saww said: ‘O Ali asws! I Greet unto Jibraeel asrs. Ali asws said: ‘The greeting be unto you as, O Jibraeel asrs’. He as returned the greetings. The Prophet saww said: ‘Jibraeel asrs is saying that Allah azwj Conveys the greetings unto you as and says: “Beatitude is for you asws and for your asws Shias and ones who love you asws, and the woe, then the woe is for ones who hate you asws”

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ A
that they be Reckoned with an easy Reckoning, and commands them to (be taken to) the
Paradise! 214

98- وَ عَنْ عُمَرَ بْنِ الخَْطَّابِ قَالَ سَِْعْتُ رَسُولَ اللَّهِ ص ي َقُولُ إِنَّ اللَّهَ ت َعَالََ خَلَقَ مِنْ نُورِ وَجْهِ عَلِيِّ بْنِ أَبِِ طَالِبٍ ع سَبْعِينَ أَلْفَ أَلْفِ مَلَكٍ يُسَبِّحُونَهُ وَ يُقَدِّسُونَهُ وَ يَكْتُبُونَ ذَلِكَ لِمُحِبِّيهِ وَمُُِبِّّ وُلْدِهِ

And from Umar Bin Al Khattab who said,

‘I heard Rasool-Allah saww saying: ‘Allah azwj the Exalted Created creatures of light of the face of Ali asws Bin Abu Talib asws, seventy thousand (upon) thousand Angels, praising Him azwj, and extolling His azwj Holiness, and (Rewards of) that would be written for ones who love him asws, and love his asws sons asws’. 215

And by his chain, from Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Jibraeel as narrated to me saww, from the Lord azwj of Might, Majestic is His azwj Majesty having Said: “One who knows (acknowledges that there is no god except azwj Alone, and Muhammad azwj is My azwj servant, and My azwj Rasool azwj, and Ali asws Bin Abu Talib asws is My azwj Caliph, and the Imams asws from his asws sons asws are My azwj Divine Authorities, azwj shall Enter him into the Paradise by My azwj Mercy and Save him from the Fire by My azwj Pardoning, and Allow My azwj Vicinity for him, and Obligate My azwj Benevolence for him, and Complete My azwj Favours upon him, and Make him to be from My azwj special ones and My azwj sincere ones!”

إِنْ نَادَانِِ لَبَّيْتُهُ وَ إِنْ دَعَانِِ أَجَبْتُهُ وَ إِنْ سَأَلَنِِ أَعْطَيْتُهُ وَ إِنْ سَكَتَ اب ْتَدَأْتُهُ

If he calls Me azwj, azwj shall Attend to him, and if he supplicated to Me azwj azwj shall Answer him, and if he asks Me azwj azwj shall Grant him, and if he is silent, azwj shall Initiate him.

وَ إِنْ أَسَاءَ رَِْْتُهُ وَ إِنْ فَرَّ مِنِِّ دَعَوْتُهُ وَ إِنْ رَجَعَ إِلَِ

And if he offends, azwj shall Mercy him, and if he flees from Me azwj azwj shall Invite him, and if he returns to Me azwj azwj shall Accept him, and if he knocks on My azwj Door azwj shall Open it.

And one who does not testify that there is no god except azwj Alone, or testifies with that and does not testify that Muhammad saww is My azwj servant and My azwj Rasool saww, or testifies with that and does not testify that Ali asws Bin Abu Talib asws is My azwj Caliph, or testifies with

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that and does not testify that the Imams \textit{asws} from his \textit{asws} sons \textit{asws} are My \textit{azwj} Divine Authorities, so he has rejected My \textit{azwj} bounty, and belittled My \textit{azwj} Magnificent, and disbelieved in My \textit{azwj} Signs and My \textit{azwj} Books and My \textit{azwj} Rasools \textit{asw}.

If he aims for Me \textit{azwj}, I \textit{azwj} shall Block him, and if he asks Me \textit{azwj} I \textit{azwj} shall Deprive him, and if he calls Me \textit{azwj} I \textit{azwj} will not Listen to his call, and if he supplicates to Me \textit{azwj} I \textit{azwj} will not Answer his supplication, and if he hopes in Me \textit{azwj} I \textit{azwj} shall Disappoint him, and that is his Recompense from Me \textit{azwj}, \textit{and I am not the least unjust to the servants!}’ [50:29]'”.

فَقَامَ جَابِرُ بْنُ عَبْدِ اللَّهِ الَِْنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَنِ الَِْئِمَّةُ مِنْ وُلْدِ عَلِيِّ بْنِ ابْتُلَبٍ

He \textit{saww} said: ‘He \textit{saww} said: ‘Al-Hassan \textit{asws} and Al-Husayn \textit{asws}’ are chiefs of the inhabitants of the Paradise, then chief of the worshippers during his \textit{asws} time Ali \textit{asws} Bin Al-Husayn, then Al-Baqir Muhammad \textit{asws} Bin Ali \textit{asws}, and you will come across him \textit{asws}, O Jabir! So, when you do come across him \textit{asws}, then convey to him \textit{asws} the greetings from me \textit{saww}.

Then Al-Sadiq Ja’far \textit{asws} Bin Muhammad \textit{asws}, then Al-Kazim Musa \textit{asws} Bin Ja’far \textit{asws}, then Al-Reza Ali \textit{asws} Bin Musa \textit{asws}, then Al-Taqi Muhammad \textit{asws} Bin Ali \textit{asws}, then Al-Naqi Ali \textit{asws} Bin Muhammad \textit{asws}, then Al-Zaky Al-Hassan \textit{asws} Bin Ali \textit{asws}, then his \textit{asws} son \textit{asws} the one rising with the truth, Mahdi \textit{asws} (Guided one) of my \textit{saww} community. He \textit{asws} will fill the earth with equity and justice just as it would have been filled with injustice and tyranny.

They, O Jabir, are my \textit{saww} caliphs, and my \textit{saww} succesors \textit{asws}, and my \textit{saww} offspring. One who obeys them \textit{asws} so he had obeyed me \textit{saww}, and one who disobeys them \textit{asws} so he has disobeyed me \textit{saww}, and one who denies them \textit{asws} or denies (even) one of them \textit{asws}, so he has denied me \textit{saww}.

وَ بِجَبَلِ الْأَرْضِ إِلَّا يَذَّرِي وَ بِجَمِيعِهِ مَا نَفْطُ الْأَرْضِ أَنْ فيهمُ أَهْلُهُمُ.
And by them, Allah Protects the earth from shaking with its inhabitants”.

Indeed! And one who loves Ali, Allah the Exalted would Accept from him, his Salat, and his Fasts, and his standing (at night for Salat), and Answer his supplication. Indeed! And one who loves Ali, Allah would Give him for every hair in his body, a city in the Paradise.

And from Ibn Umar (Non-Shia source) who said,

‘Rasool-Allah said: ‘One who loves Ali, Allah the Exalted would Accept from him, his Salat, and his Fasts, and his standing (at night for Salat), and Answer his supplication. Indeed! And one who loves Ali, Allah would Give him for every hair in his body, a city in the Paradise.

Indeed! And one who loves Progeny of Muhammad would be safe from the Reckoning, and the scale, and the bridge. Indeed! And one who dies upon the love of Progeny of Muhammad, so am his guarantor of the Paradise with the Paradise. Indeed!

And from Muhammad Bin Ali Al-Taqi, from his forefathers, from Al-Baqir, from (Syeda) Fatima Bint Al-Husayn, from her father, and her uncle Al-Hassan Bin Ali, from Amir Al-Momineen having said: ‘Rasool-Allah said: ‘When entered the Paradise, saw therein a tree bearing the jewellery and the garments. Its lower part had spotted horses, and its middle part has the Maiden Houries, and in its top part was Al-Rizwaan (keeper).


...
I saww said to Jibraeel as: ‘For whom is this tree?’ He as said: ‘This is for the son asws of your saww uncle as Amir Al-Momineen asws’. When Allahazwj Commands the creatures to enter the Paradise, Aliasws Bin Abu Talibasws would come with Shias until he asws ends up with them to this tree. They would be wearing the ornaments and the garments, and they would be riding the spotted horses, and a caller will call out: ‘They are the Shias of Ali asws Bin Abu Talibasws’! They were patient in the world upon the harm, so they are awarded today!’

And from Al-Reza asws, from his asws forefathers asws, from Al-Husaynasws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me to the sky, my saww father as Noah as met me’. He as said: ‘O Muhammad saww! Whom have you saww made left behind (as caliph) upon your saww community?’ I saww said: ‘Ali asws Bin Abu Talib asws’. He as said: ‘Best is the caliph you saww left behind’.

Then my saww brother as Musa as met me saww. He as said: ‘O Muhammad saww! Whom have you saww left behind (as caliph) upon your saww community?’ I saww said: ‘Ali asws’. He as said: ‘Best is the caliph you saww left behind’.

Then my saww brother as Isa as met me saww. He as said to me saww: ‘Whom have you saww left behind?’ I saww said: ‘Ali asws’. He as said: ‘Best is the caliph you saww left behind’.

He saww said: I saww said to Jibraeel as: ‘O Jibraeel as! What is the matter I saww do not see Ibrahim as?’ He as diverted me saww to a yard, and there was a tree therein having udders for it like the udders of the sheep (feeding children). Every time an udder came out from a mouth of one (child) Allahazwj the Exalted returned it to him.

He as said: ‘O Muhammad saww! Whom have you saww left behind upon your saww community?’ I saww as said: ‘Ali asws’. He as said: ‘Best is the caliph you saww have left behind. O Muhammad saww! I as asked Allah azwj, my as Lord azwj to Make me as to be in charge of providing the (deceased)
children of the Shias of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, so I\textsuperscript{as} am providing (feeding) them up to the Day of Qiyamah’’.\textsuperscript{219}

(The book) ‘A’lam Al Deen’ of Al Daylami, from the book of Al Husayn Bin Saeed, from Safwan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘One who loves us\textsuperscript{asws} and meets Allah\textsuperscript{azwj} (as such), and upon him are sins like the foam of the sea, he would have a right upon Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Forgives these for him’’.\textsuperscript{220}

From Aasim Bin Humeyr, from Abu Hamza, from Hubaysg Bin Al Mo’tamar who said,

‘I entered to see Ali\textsuperscript{asws} and he\textsuperscript{asws} was in Al-Rahba, reclining. I said, ‘The greeting be upon you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings! How is your\textsuperscript{asws} morning?’

He (the narrator) said, ‘He\textsuperscript{asws} raised his\textsuperscript{asws} head and returned (the greetings) unto me, and said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} have become (more) loving to ones who love us\textsuperscript{asws} (who are) patient upon the hatred of ones who hate us\textsuperscript{asws}. The ones loving us\textsuperscript{asws} are awaiting the rest and the relief during every day and night, and ones who hate us\textsuperscript{asws} have built a building, the foundations of its construction is upon the brink of a cliff so it collapses with him into the Fire of Hell? [9:109]. So, it is as if his building has (already) collapsed’’.\textsuperscript{221}

And Abu Abdullah\textsuperscript{asws} said to Dawood Al-Raqy: ‘Shall\textsuperscript{asws} narrate to you with the good deed which, one who comes with it, would be safe from the panic of the Day of Qiyamah, and with the evil deed which, one who comes with it, Allah\textsuperscript{azwj} would Fling him upon his face into the Fire?’ I said, ‘Yes’. He\textsuperscript{asws} said: ‘The good deed is loving us\textsuperscript{asws}, and the evil deed is hating us\textsuperscript{asws}’’.\textsuperscript{222}

\begin{tabular}{l}
\textsuperscript{219} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 102 \\
\textsuperscript{220} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 103 \\
\textsuperscript{221} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 104 \\
\textsuperscript{222} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 105
\end{tabular}
And from Al Haris Al Awr who said,

‘I came to Amir Al-Momineen ats. He ats said: ‘What have you come with?’ I said, ‘Your ats love’. He ats said: ‘Allah atwj! Allah atwj! You have not come with except my ats love?’ I said, ‘Yes’.

He ats said: ‘But, Iats shall narrate to you with its appreciation. Verily, no servant dies loving me ats until he sees me where he loves, nor does a servant die hating me ats until he sees me ats where he dislikes’.

فقال أما إني سأحدثك بذكرها إن لا يموت عبد يحب حتى يرى يحب ولا يموت عبد يبغض حتى يرى يبغض.

And Abu Abdullah ats said to Umar Bin Hanzala: ‘O Sakhr! Allah azwj Gives the world to the one He atwj Loves and Hates, and does not Give this matter (Wilayah) except to the people of its purity. By Allah atwj! You (Shias) are upon my ats Religion, and Religion of my ats forefathers.

And he ats said: ‘By Allah atwj, we ats will be interceding! By Allah atwj, we ats will be interceding!’ – three times, ‘To the extent that our ats enemies will be saying, So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101].

إن شيعةنا يأخذون بجزينا و نأخذون بجزة نبينا و نبينا بجزة الله.

Our ats Shias would be holding to our ats sides, and we ats would be holding to the side of our atwv Prophet saww, and our Prophet saww would be holding with the Side (Light) of Allah atwj.

And Ziyad Al-Aswad said to him ats, ‘I am troubled by the sins, and I fear the destruction. Then I remember your ats love, and I hope for the salvation’.

فقال ع هل الذين إلا المحب فلله تعال حسب إليكم الإيمان فقل إن كنتم تحبون الله فاتبعون بحبكم الله.

He ats said: ‘And is the Religion except the love? Allah azwj the Exalted Says: Endeared the Eman to you [49:7], and Said: ‘If you love Allah, then follow me. Allah will love you [3:31].

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223 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 106
224 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 107
225 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 108
And a man said to Rasool-Allah saws, ‘Surely I love you saws!’ He saws said: ‘You love me saws?’ The man said, ‘Yes, by Allah aswj’. The Prophet saws said: ‘You will be with the one you love’.

And from Jabir Al-Jufy, from Abu Ja’far asws having said: ‘For the Momin, upon Allah aswj, there are twenty characteristics He aswj Fulfils for him with it. For him, upon Allah aswj the Exalted is that He aswj would neither (let him be) tempted nor stray; and for him, upon Allah aswj is that He aswj would neither (let him be) bare nor hungry;

And for him, upon Allah aswj is that He aswj will neither Abandon him and would Endear him; and for him, upon Allah aswj is that He aswj will neither Cause him to die by drowning nor burning; and for him, upon Allah aswj is that He would not (let him) fall upon anything nor anything fall upon him; and for him, upon Allah aswj is that He aswj would Save him from the plots of the plotters;

And for him, upon Allah aswj is that He aswj gives him refuge from the might of tyrants; and for him, upon Allah aswj is that He aswj Makes (him to be) with us aswj in the world and the Hereafter; for him, upon Allah aswj is that He aswj does not let the (type of) diseases to overcome upon him what would disgrace his body; and for him, upon Allah aswj is that He aswj does not (let him) dies upon a major sin;

And for him, upon Allah aswj is that He aswj does not Forsake him his standing in the (act of) disobedience until he initiates the repentance; and for him, upon Allah aswj is that He aswj does not Veil His aswj Knowledge (from him), and Introduces him to His aswj Divine Authorities; and for him, upon Allah aswj is that He aswj Melts the falsehood in his heart; and for him, upon Allah aswj is that He aswj Resurrects him on the Day of Qiyamah and his noor (light) would be shining in front of him;

And for him, upon Allah aswj is that He aswj Anble to逾越 on the Day of Judgement and the noor of his face would be seen in the gathering of the righteous.

\[226\] Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 109
And for him, upon Allah Azwj is that He Azwj Harmonises him for every good; and for him, upon Allah Azwj is that He Azwj does not let his enemies overcome upon him; and for him, upon Allah Azwj is that He Azwj Ends for him with the safety, and the Eman, and Make him to be with us Asws in the lofty Status. These are the stipulations of Allah Azwj Mighty and Majestic for the Momin’.\footnote{Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 110}

And from the book ‘Farj Al Karb’, from Abu Baseer who said,

‘Al-Sadiq Asws said: ‘O Abu Muhammad! The people will separate in (various) branches, and you (Shias) would refer to People Asws of the Household of your Prophet Asww, for you want what Allah Azwj Wants, and you love the ones Allah Azwj Loves, and you choose what Allah Azwj Chooses.

Reveive glad tidings and rejoice, for by Allah Azwj, you are the Mercied ones, the ones whose good deeds are Accepted from them, and your evil deeds are Overlooked. Have I Asws cheered you?’ I said, ‘Yes’.

He Asws said: ‘O Abu Muhammad! The sins fall off from the backs of our Shias just as the wind tends to drop the leaves from the tree, and that is the Word of the Exalted: And you shall see the Angels surrounding the Throne Glorifying with the Praise of their Lord, [39:75] and are seeking Forgiveness for those who believe, [40:7]. And Allah Azwj, by Allah Azwj O Abu Muhammad, Allah Azwj does not Intend with this apart from you (Shias). So, have I Asws cheered you?’ I said, ‘Yes, Increase for me.

He Asws said: ‘Allah Azwj has Mentioned you (Shias) in His Azwj Mighty Book from a speaker, men who ratified what they made a pact with Allah upon. [33:23]. He Azwj Intends you (Shias). You were loyal with His Azwj Covenant which was Taken upon you all of our Asws Wilayah, and you did not replace others with us Asws.’
And He azwj said: ‘The friends on that Day would be enemies of each other, except for the pious [43:67]. By Allah azwj He azwj does not Intend by this apart from you (Shias). Have Iasws cheered you, O Abu Muhammad?’ I said, ‘(Yes), Increase for me’.

He asws said: ‘Allah azwj has Mentioned you (Shias) in His azwj Book where He azwj Said: as brethren upon couches face to face [15:47]. By Allah azwj! Allah azwj does not Mean by this apart from you (Shias). Have Iasws cheered you?’ I said, ‘Yes, increase for me’.

He asws said: ‘And Allah azwj the Exalted Mentioned you (Shias) by His azwj Words: so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; [4:69]. So, Rasool-Allah saww in this place is (referred to as) ‘the Prophets’, and we (Imams asws) are ‘the truthful and the martyrs’, and you (Shias) are ‘the righteous’, and by Allah azwj you are ourasws Shias! Have Iasws cheered you?’ I said, ‘Yes, increase for me’.

He asws said: ‘Allah azwj has Excluded you (Shias) from the Satanla: there wouldn’t be any authority for you upon them, [15:42]. By Allah azwj! He azwj did not Mean by this apart from you (Shias). Have Iasws cheered you?’ I said, ‘Yes, increase for me’.

He asws said: ‘O Abu Muhammad! Allah azwj Said: Say: ‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. [39:53]. By Allah azwj He azwj does not Mean by this apart from you (Shias). Have Iasws cheered you, O Abu Muhammad?’ I said, ‘(Yes), increase for me’.

He asws said: ‘O Abu Muhammad! Allah azwj the Exalted did not Make and exclusion by it for anyone from the Prophetsas, nor theiras followers, apart from ourasws Shias. So, the Mighty Said from a speaker: A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely He is the Mighty, the Merciful [44:42], and they are ourasws Shias. O Abu Muhammad! Have Iasws cheered you?’ I said, ‘(Yes) Increase for me, O sonasws of Rasool-Allahazwj!’
HeASWS said: ‘Allahazwj the Exalted has Mentioned you (Shias) in Hisazwj Book where Heazwj Says: ‘Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9]. WeASWS are those who know, and ourASWS enemies are those who do not know, and ourASWS Shias, they are the ones of understanding’. I said, ‘Increase for me, O sonASWS of Rasool-AllahASWS!’

قَالَ يَا بَا مَُُمَّدٍ مَا يَُْصَى تَضَاعُفُ ث َوَابِكُمْ يَا بَا مَُُمَّدٍ مَا مِنْ آيَةٍ تَعُودُ إِلََ الَْْنَّةِ وَ تَذْكُرُ أَهْلَهَا بَِِيٍَّْ إِلََّ وَ هِيَ فِِ عَدُوِّنَا وَ مَنْ خَالَفَنَا

By Allahazwj! There is no one upon the Religion of Muhammadas and Nation (Religion) of Ibrahimas apart from usasws and you (Shias), and the rest of the people are away from you. O Abu Muhammadas! HaveIASWS cheered you?’ I said, ‘Yes, O sonASWS of Rasool-Allahas, and may I be sacrificed for youasws.’ Then I left happy’.  

وَ عَنْ أَبِِ عَبْدِ اللَّهِ ع

And from Abu Abdullahas regarding Words of the Exalted: But he does not attempt the uphill road [90:11]. Heasws said: ‘One who embraces ourasws Wilayah, so he has crossed the uphill road. Weasws are that uphill road which, one who attempts it, would attain salvation.

Then let measws briefly benefit you with a phrase which is better for you than the world and whatever is in it, the Words of the Exalted: Freeing a neck [90:13]. Allahazwj has Freed your (Shias) necks from the Fire due to ourasws Wilayah of Peopleasws of the Household, and you are the elites of Allahazwj, and even if the man from you were to come with sins like the grains of sand of a desert, weasws shall intercede regarding him in the Presence of Allahazwj the Exalted.

فَلَعْبَمُ الْجَّبَلِ فِي الْحَيَاةِ الْذَّنْبِيَّةِ وَ فِي الْأَخَرَى لَا تَتَابِعُ لِكُلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ العَظِيمُ.
Thus, the glad tidings are for you (Shias), in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64].

And from Muyassir who said,

‘I, and Alqamah Bin Al-Hazramy, and Abu Hassan Al-Ijaly, and Abdullah Bin Ijlan were awaiting Abu Ja’far asws. He came out to us and said: ‘Be/Stay Blessed and welcome! By Allah, I love your aromas and your spirits. You are upon the Religion of Allahazwj.

Al-qamah said to him, ‘So the one who was upon the Religion of Allahazwj, do you testify that he would be from the inhabitants of the Paradise?’

He (the narrator) said, ‘He asws paused for a while, then said: ‘Purify yourselves, if you do not happen to be disgraced by the major sins, then I asws testify’. We said, ‘And what are the major sins?’

Heazwj said: ‘The Shirk (association) with Allahazwj the Magnificent, and devouring wealth of the orphan, and slandering the married woman, and disloyalty with the parents, and killing the soul (without right), and the usury (interest), and fleeing from the army’. He said, ‘There is no one from us doing anything from this’.

Heazwj said: ‘Then you shall attain salvation, therefore make this matter of yours to be for the Sake of Allahazwj and do not make it to be for the sake of the people. Whatever would be for the people, so it is for the people, and whatever would be for Allahazwj, it would be for Himazwj.

Do not contend (argue) the people with your Religion, for the contention is a disease of the heart. Allahazwj Said to Hisazwj Prophetasws: Surely, you cannot guide the one you love, but

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Allah will Guide the one He so Desires to [28:56]. And He\textsuperscript{azwj} Said: So will you force the people until they become Momineen? [10:99]\textsuperscript{230}, 231

And from Abu Hamza who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Our\textsuperscript{asws} Shias would be the closest of the creature from the Throne of Allah\textsuperscript{azwj} on the Day of Qiyamah’.

And he\textsuperscript{asws} said: ‘You (Shias) are the people of the Salutations of Allah\textsuperscript{azwj} with the Islam, and the people Allah\textsuperscript{azwj} Preferred with His\textsuperscript{azwj} Mercy, and people of the Inclination of Allah\textsuperscript{azwj} by His\textsuperscript{azwj} Protection, and people of His\textsuperscript{azwj} Call with His\textsuperscript{azwj} obedience. There will neither be fear upon you nor will you be grieving.

Your names with us\textsuperscript{asws} are ‘the righteous ones’, ‘the reconcilers’, and you are the people pleased to His\textsuperscript{aswj} Pleasure, and the Angels are your brothers in the goodness. So, whenever you struggle, they supplicate, and whenever you commit sins, they seek Forgiveness.

And you are the best of the created beings after us\textsuperscript{asws}. Your houses are a garden (paradise) for you, and your graves are a garden for you. You were created for the Paradise, and in the Paradise would be your bliss, and to the Paradise you will be travelling’.

And it is reported by Khalid Bin Najeelah who said,

‘We entered to see Abu Abdullah\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Hell to you all and welcome, and ease. By Allah\textsuperscript{azwj}! We\textsuperscript{asws} get comforted by sighting you (Shias). But, you are not loving us\textsuperscript{asws} due to the nearness between us\textsuperscript{asws} and you, but for the nearness of us\textsuperscript{asws} from Rasool-Allah\textsuperscript{asww}.

The love for Rasool-Allah\textsuperscript{azwj} is upon without any worldly matter you can attain from us\textsuperscript{asws} nor wealth we\textsuperscript{asws} are giving you upon it. You are loving us\textsuperscript{asws} regarding Tawheed of Allah\textsuperscript{azwj} Alone, there being no associate for Him\textsuperscript{azwj}."

\textsuperscript{230} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 113
\textsuperscript{231} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 114
Allah⁽azwj⁵ Decreed upon the inhabitants of the skies and inhabitants of the earth Saying: All things will perish except for His Face [28:88], and nothing will last except Allah⁴azwj⁵ Alone, there being no associate for Him⁴azwj⁵.

O Allah⁴azwj⁵ Just as they have been with Progeny⁵asws⁴⁷ of Muhammad⁴asws⁴ in the world, so Make them to be with them⁵asws⁴ in the Hereafter. O Allah⁴azwj⁵ Just as they had been secretive upon their⁷asws⁴ secretiveness, and opened upon their⁷asws⁴ openness, so Make them to be among the important ones of Muhammad⁴asws⁴ on the Day of Qiyamah²⁳².

And Abu Baseer asked him⁸asws⁴ about the Words of Allah⁴azwj⁵ the Exalted: And the one who is Given the Wisdom, so he has been Given abundant good [2:269], ‘What is the meaning of that?’

He⁶asws⁴ said: ‘Recognition of the Imam⁶asws⁴ and shunning the major sins; and one who dies and there isn’t in his neck an allegiance to the Imam⁶asws⁴, dies a death of the pre-Islamic period, nor are the people excused until they do recognise their Imam⁶asws⁴.

So, the one who dies and he is a recogniser of his Imam⁶asws⁴, it would not harm him whether this command (rising of Al-Qaim⁶asws⁴) is brought forward or delayed, and he would be like the one who is with Al-Qaim⁶asws⁴ in his⁶asws⁴ tent’.

He (the narrator) said, ‘Then he⁸asws⁴ paused for a while, then said: ‘No, but like the one who fought alongside him⁸asws⁴⁶. Then he⁸asws⁴ said: ‘No, but, by Allah⁴azwj⁵, like the one who was martyred with Rasool-Allah⁴azwj⁵’.⁵

²³² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 115
²³³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 116
And from Al Haris Bin Al Ahowl who said,

‘I heard Abu Ja’far \textsuperscript{asws} saying: ‘Rasool-Allah \textsuperscript{saww} said to Ali \textsuperscript{asws}: ‘When there was an ascension (Mi’raj) with me \textsuperscript{saww}, I \textsuperscript{saww} saw in the Paradise, a river whiter than milk, and sweeter than honey, and straighter than an arrow. In it were pitchers the number of the stars. Upon its banks were domes of red sapphire, and while gems. So Jibraeel \textsuperscript{as} flapped his \textsuperscript{as} wings to its side, so it was yellow Musk’.

Then he \textsuperscript{saww} said: ‘By the One is Whose Hand is the soul of Muhammad \textsuperscript{saww}, in the Paradise there are trees which Glorify with the Glorification with a sound which none from the Former ones or the Later ones have heard the like of, bearing fruit like the pomegranate fruits. The fruit it place for the man from seventy curtains, and the Believers would be upon the chairs of Light, honourable, resplendent faced. You \textsuperscript{asws} are their Imam \textsuperscript{asws} on the Day of Judgement. Upon the man would be sandals with straps of light, illuminating their front wherever they may go in the Paradise.

While the Momin would be like that when a woman overlook upon him from above them and she would say, ‘Glory be to Allah \textsuperscript{azwj}! O servant of Allah \textsuperscript{azwj}, is there no right for us from you?’ He would say, ‘And who are you?’ She would say, ‘I am from those Allah \textsuperscript{azwj} Said: and with Us would be more yet [50:35].

While he is like that when another would overlook from above them and she would say, ‘Glory be to Allah \textsuperscript{azwj}, O servant of Allah \textsuperscript{azwj}! Is there no right for us from you?’ He would say, ‘And who are you?’ She would say, ‘I am from those Allah \textsuperscript{azwj} Said: So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]’.

Then he \textsuperscript{asws} said: ‘By the One \textsuperscript{azwj} in Whose Hand is the soul of Muhammad \textsuperscript{saww}! Seventy thousand Angels would come to him, naming him with his name and name of his father’

\[\text{234} \text{ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 117}\]
And Abu Abdullah asws said: ‘A delegation came to Al-Husayn asws and they said, ‘O son asws of Rasool-Allah saww! Our companions have sent a delegation to Muawiya and we have come as a delegation to you asws.

He asws said: ‘Then you will be Recompensed with more than what they would be recompensed’. They said, ‘May we be sacrificed for you asws! But rather, we came for our Religion (not for worldly matters)’.

He (the narrator) said, ‘He asws lowered his asws head and drew lines in the ground and kept his asws head down for a long time. Then he asws raised his asws head and said: ‘Short from the long, one who loves us asws, not loving us asws for nearness between us asws and him, nor for an act of kindness we asws would do to him, but rather loving us asws for the Sake of Allah azwj and His azwj Rasool saww, would come with us asws on the Day of Qiyamah like these two’ – and he asws paired between his asws fingers’.

The book ‘Al Mojizaat’ of Al Hassan Bin Suleyman, from what is reported from (the book) ‘Al Arbaeen’, reported by Sa’ad Al Arbily, raising it to,

‘Salman Al-Farsi’ra having said: ‘We were in the presence of Rasool-Allah saww when a Bedouin from the clan of Aamir came and stood and greeted. He said, ‘O Rasool-Allah saww! A messenger came from you saww calling us to Al-Islam, so we became Muslims. Then (called) to the Salat, and the Fasts, and the Jihad. We viewed it as good. Then you saww Prohibited us from the adultery, and the theft, and the backbiting, and the evil, so we refrained. Your saww messenger said to us that we should love your saww son-in-law Ali asws Bin Abu Talib asws. What is the secret regarding that, and we do not view it as (an act of) worship?’

Rasool-Allah saww said: ‘For five characteristics. The first of it is that saww was seated on the day of Badr after we had battled, when Jibraeel as mentioned and said: ‘Allah awj Coveys the greetings to you saww and Says: “Today awj Boasted to My awj Angles with Ali asws and he asws

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was roaming between the rows and saying: ‘Allah\textsuperscript{azwj} is the Greatest!’, and the Angels were exclaiming Takbeer along with him\textsuperscript{asws}. By Allah\textsuperscript{azwj} I\textsuperscript{azwj} will not Inspire his\textsuperscript{asws} love except to the one I\textsuperscript{azwj} Love, nor will I\textsuperscript{azwj} Inspire his\textsuperscript{asws} hatred except to the one I\textsuperscript{azwj} Hate!”

وَ الثَّانِيَةُ أَنِِّ كُنْتُ يَوْمَ أُحُدٍ جَالِساً وَ قَدْ فَرَغْنَا مِنْ جِهَازِ عَمِّي َْْزَةَ إِذْ أَتَانِِ

And the second, I\textsuperscript{saww} was seated on the day of Ohad and we\textsuperscript{saww} had battled and we\textsuperscript{saww} were free from preparing my\textsuperscript{saww} (martyred) uncle Hamza\textsuperscript{asws}, when Jibrael\textsuperscript{as} came to me\textsuperscript{saww} and said: ‘O Muhammad! Allah\textsuperscript{azwj} Says: ‘I\textsuperscript{azwj} Obligated the Salat and Placed and Dropped in from the sick one, and Obligated the Fasts and Dropped if from the sick one and the traveller, and Obligated the Hajj, and Dropped it from the poor and the destitute, and Obligated the Zakat and Dropped it from the one who does not own the (adequate) share, and Made the love of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} (an Obligation) not having any allowance in it.

(And) the third, Allah\textsuperscript{azwj} did not Send down a Book nor Created a creature except He\textsuperscript{azwj} Made a chief to be for him. The Quran is the chief of the Revealed Books, and Jibrael\textsuperscript{as} is chief of the Angels’ – or said: ‘Israfeel\textsuperscript{as}, and I\textsuperscript{saww} am chief of the Prophets\textsuperscript{as}, and Ali\textsuperscript{asws} is chief of the succesors\textsuperscript{asws}, and for every matter there is a chief, and my\textsuperscript{saww} love and love of Ali\textsuperscript{asws} is chief of what the ones of proximity can draw near to their Lord\textsuperscript{azwj}.

The fourth is that Allah\textsuperscript{azwj} Cast in my\textsuperscript{saww} soul that his\textsuperscript{asws} love is the tree of Tooba which Allah\textsuperscript{azwj} the Exalted Planted it with His\textsuperscript{azwj} Hands.

The fifth is that Jibrael\textsuperscript{as} said: ‘When it will be the Day of Qiyamah, a pulpit would be set up for you\textsuperscript{saww} on the right of the Throne, and the Prophets\textsuperscript{as}, all of them\textsuperscript{as} would be on the left of the Throne, and in front of it, and a chair would be set up to your\textsuperscript{saww} side in honour for him\textsuperscript{asws}.

So, from these specialities of his\textsuperscript{asws}, it Obligates upon you all that you love him\textsuperscript{asws}. The Bedouin said, ‘I hear and obey’.

\footnote{Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 119}
'We had surrounded Rasool-Allah\textsuperscript{saww} one day in Masjid of Al-Medina, and one of our companions mentioned the Paradise. Abu Dajjana said, ‘O Rasool-Allah\textsuperscript{saww} said: ‘I heard you\textsuperscript{saww} saying the Paradise is Prohibited unto the Prophets\textsuperscript{as} and the rest of the communities until you\textsuperscript{saww} enter it (first)’.

He\textsuperscript{saww} said to him: ‘O Abu Dajjana! Don’t you know that for Allah\textsuperscript{azwj} Mighty and Majestic there is a flag of light, and a pillar of light. He\textsuperscript{azwj} Created these two before He\textsuperscript{azwj} Created the skies by two thousand years. It is written upon that flag: ‘There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is best of the created beings’. The owner (bearer) of the flag is Ali\textsuperscript{asws}, Imam\textsuperscript{asws} of the people’.

He said, ‘The Praise is for Allah\textsuperscript{azwj} Who Guided us through you\textsuperscript{saww}, and ennobled us’. The Prophet\textsuperscript{saww} said to him: ‘Don’t you know that the one who loves us\textsuperscript{asws} and embraces our\textsuperscript{asws} love, Allah\textsuperscript{azwj} would Settle him with us\textsuperscript{asws}, and he\textsuperscript{saww} recited this Verse: In a truthful seat, in the Presence of a Powerful King [54:55]'\textsuperscript{237}.

And from Muhammad Bin Al Abbas, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Amro Bin Shimr, from Abu Mikhnaf, from Yaqoub Bin Maysam,

‘He found in the book of his father that Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]. Then he\textsuperscript{saww} turned towards Ali\textsuperscript{asws} and said: ‘Yes, you\textsuperscript{asws}, O Ali\textsuperscript{asws} and your\textsuperscript{asws} Shias, and your\textsuperscript{asws} appointment and their appointment is at the Fountain, resplendent (of faces), kohl-applied (in their eyes), crowned’.

\textsuperscript{237} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 120
Yaqoub (the narrator) said, ‘I narrated to Abu Ja’far\textsuperscript{asws} with this, and he\textsuperscript{asws} said: ‘That is how it is with us\textsuperscript{asws} in the Book of Ali\textsuperscript{asws}!’

Then he (the narrator) said, ‘And it is reported by Muhammad Bin Al-Abbas in his book, approximately twenty five Ahadeeth in Tafsee of this Verse, similar to what is mentioned in this Hadeeth, that the best of the created beings, he\textsuperscript{asws} is Amir Al-Momineen\textsuperscript{asws} and his\textsuperscript{asws} Shias, and those who committed Kufr, from the People of the Book and the Polytheists, [98:1], they are his\textsuperscript{asws} enemies and their adherents’.\textsuperscript{238}

And from the book ‘Manhaj Al Tahqeeq Ila Sawa’a Al Tareeq’ – It is reported from the book ‘Al Aal’ of Ibn Khalawiya, raising it to Jabir Al Ansary who said,

‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created me\textsuperscript{saww} and Created Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} from one Noor (light).

That Noor was compressed with a compression and our\textsuperscript{asws} Shias came out from it. We\textsuperscript{asws} glorified (Allah\textsuperscript{azwj}) so they glorified, and we\textsuperscript{asws} extolled the Holiness (of Allah\textsuperscript{azwj}) so they extolled the Holiness, and we\textsuperscript{asws} exclaimed the glory (of Allah\textsuperscript{azwj}) so they exclaimed, and we\textsuperscript{asws} praised (Allah\textsuperscript{azwj}) so they praised, and we\textsuperscript{asws} professed Tawheed, so they professed.

The Allah\textsuperscript{azwj} Created the skies and the earth, and Created the Angels. The Angels remained for a hundred years neither knowing any glorification, nor extollation of Holiness. We\textsuperscript{asws} glorified, so our\textsuperscript{asws} Shias glorified, so the Angels glorified, and like that regarding the remainder.

Thus we\textsuperscript{asws} are the (first) Unitarians when there was no Unitarian apart from us\textsuperscript{asws}, and there is a right upon Allah\textsuperscript{azwj} Mighty and Majestic just as He\textsuperscript{azwj} has Specialised us\textsuperscript{asws} and Specialised our\textsuperscript{asws} Shias that He\textsuperscript{azwj} Brings us\textsuperscript{asws} and our\textsuperscript{asws} Shias closer in the high Illyeen.

Allah\textsuperscript{azwj} Chose us\textsuperscript{asws} and Chose our\textsuperscript{asws} Shias from before we\textsuperscript{asws} happened to be bodies.

\textsuperscript{238} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 121
He asw called us asws, so we asws answered Him awj, and He awj forgave for us asws and for our asws Shias from before we asws sought Forgiveness (for them) of Allah awj Mighty and Majestic”.  

And from what is reported from the book of the Sayyad Hassan Bin Kabash, by his chain to Abu Hamza,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying to a man from the Shias: ‘You (Shias) are the good ones, and your womenfolk are good, and every Momin is a truthful’.

And he (the narrator) said, ‘I heard him asws saying: ‘Our asws Shias would be the nearest of the creatures from the Throne of Allah awj Mighty and Majestic on the Day of Qiyamah after us asw, and there is no one from our asws Shias standing to the Salat except and he gets surrounded by Angels of the number of his adversaries, sending Salawat upon him as a congregation until he is free from his Salat, and that the Fasting one from you would be raised in the Garden of the Paradise, the Angels supplicate for him until breaks (the Fast)”.

And from him, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘O Ali asws! Jibraeel as informed me saww with a matter about you asws, my asw eyes were delighted with it and my saww heart was happy with it. He asw said: ‘O Muhammad saww! Allah awj Mighty and Majestic Said: “Convey the greetings to Muhammad saww from Me awj” and let him saww know that Ali asws is the Imam asws of guidance, and lamp for the darkness, and the Divine Authority upon the inhabitants of the world, and he asws is the greatest truthful, and the magnificent distributor.

And I awj have Sword by My awj Mighty and My awj Majesty that I awj will not Enter the Fire anyone who is in his asws Wilayah and submits to him asws and to the successors asws from after

239 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 122
240 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 123
him asws. **but the reality of the Word from Me is: “I will Fill Hell [32:13],** and its layers, from his asws enemies and will Fill the Paradise from his asws friends and his asws Shias.\(^{241}\)

And from the book ‘Al-Shifa’a Wa Al-Jila’a’ – From Abu Abdullah asws having said: ‘Allah aswj Mighty and Majestic Created clay of the Momin from clay of the Prophets as, so he will not be unclean, ever!’

\(^{125}\) وَ مِنْ كِتَابِ الشِّفَاءِ وَ الِْْلََاءِ، عَنْ أَبِِ عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ طِي نَةَ الْمُؤْمِنِ مِنْ طِينَةِ الَِْنْبِيَاءِ فَلََ يَنْجَسُ أَبَداً وَ مِنْ عَيْنِ سَائِلًا فَإِنَّهُمْ يَتَحَسُّ النَّاسُ أَبَداً.

And he asws said: ‘The deed of the Momin goes and makes arrangements for him in the Paradise just as the man sends his slave to prepare his furnishing for him’. Then he asws recited: **and ones who do righteous deeds, so they are preparing for their own selves, [30:44]**’.\(^{242}\)

\(^{126}\) وَ عَنَّهُ ع أَنَّهُ قَالَ كَمَا لَا يَنْفَعُ مَعَ الشِّرْكِ شَيْءٍ فَلََ يَضُرُّ مَعَ الإِْيََانِ شَيْءٍ.

And from Isa Bin Abu Mansour who said,

‘We were in the presence of Abu Abdullah asws, I and Ibn Abu Yafour and Abdullah in Talha. He asws said initiating from him asws: ‘O Ibn Abu Yafour! Seven characteristics, one who has these in him would be in front of Allah aswj Mighty and Majestic and on the right of Allah aswj.

فَأَيْنَّ أَيُّ بَعْثَرَ وَ مَا هِيَ جُعِلْتُ فِدَاكَ قَالَ يَُِبُّ الْمَرْءُ الْمُسْلِمُ لَِِخِيهِ مَا يَُِبُّ لَِِعَزِّ أَهْلِهِ وَ يَكْرَهُ الْمَرْءُ الْمُسْلِمُ لَِِخِيهِ مَا يَكْرَهُ لَِِعَزِّ أَهْلِهِ عَلَيْهِ وَ يَنَاصِحُهُ الْوَلََيَةَ.

And Ibn Abu Yafour said, ‘And what are these? May I be sacrificed for you asws!’ He asws said: ‘The Muslims person would love for his brother what he loves for the dearest one of his family, and the Muslim person would love for his brother what he dislikes for the dearest of his family to him, and he would advise him of the Wilayah’.

\(^{241}\) Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 124
\(^{242}\) Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 125
\(^{243}\) Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 126
Ibn Abu Yafour wept and said, ‘How can he advise him of the Wilayah?’ He\textsuperscript{asws} said: ‘O Ibn Abu Yafour! When he was from him with that status, his sadness would sadden him, and his happiness would make him happy. If he is happy to his happiness and grieves if he is in grief, and there was with him what would make him happy, he should relieve him from it to make him happy from it, or else he should supplicate for him’.

He (the narrator) said, ‘Then Abu Abdullah\textsuperscript{asws} said: ‘Three are for you and three are for us, that you will recognise our\textsuperscript{asws} merits, and you will obey our\textsuperscript{asws} posterity, and you will await our\textsuperscript{asws} end-result. So, the one who was like that, would be in front of Allah\textsuperscript{azwj} Mighty and Majestic and on the right of Allah\textsuperscript{azwj}.

As for the one who is in front of Allah\textsuperscript{azwj} Mighty and Majestic, they would illuminate with their radiance one who is lower than them; and as for the one on the right of Allah\textsuperscript{azwj}, if they were to show themselves to the ones below them, their lives would not be welcoming for them from what they would see of their merits’.

Ibn Abu Yafour said, ‘What is the matter they are not appearing to them, and they are on the right of the Throne?’

He\textsuperscript{asws} said: ‘O Ibn Abu Yafour! They are veiled by the Noor of Allah\textsuperscript{azwj}. Has the Hadeeth of Rasool-Allah\textsuperscript{saww} not reached you? He\textsuperscript{saww} was saying: ‘For Allah\textsuperscript{azwj} there are creatures on the right of Allah\textsuperscript{azwj}, and in front of Allah\textsuperscript{azwj}. Their faces whiter than the snow, and more illuminating than the sun of the brightness’. So, the questioner asked, ‘Who are they?’ He\textsuperscript{saww} said: ‘They are those who loved each other for the sake of Allah\textsuperscript{azwj}’.

\(244\) Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 127

(The book) ‘Nawadir’ of Al Rawandy, by his chain,
‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws having said: ‘Rasool-Allah sallallahu alaihi wasallam said: ‘The most affirmed upon the bridge would be one most intense of you in love for People asws of my saww Household and for my saww companions’. 129

From Muattab a slave of Abu Abdulla asws, from his asws father asws having said: ‘A Bedouin came to the Prophet saww and said, ‘O Rasool-Allah sallallahu alaihi wasallam! Is there a price (to pay) for the Paradise?’ He saww said: ‘Yes’. 130

He said, ‘What is its price?’ He saww said: ‘(Professing), there is no god except Allah azwj. The servant would say it being sincere with it’. 131

He said, ‘And what is its sincerity?’ He saww said: ‘The acting with what I saww have been Sent with in its right, and loving People asws of my saww Household’. He said, ‘By my father and my mother! And love of People asws of the Household is from its right?’ He saww said: ‘Their asws love is the greatest of its rights’. 132

I was with Al-Reza asws when he asws entered Neshapur and he asws was riding a mules (called) ‘Al-Shahba’ and the scholars of Neshapur had come out for welcoming him asws. 133

When he asws came to the square, they grabbed hold of the rein of his asws mule and said, ‘O son asws of Rasool-Allah sallallahu alaihi wasallam! Narrate to us by the right of your asws clean forefathers asws, a Hadeeth from your asws forefathers asws in their asws entirety’.

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245 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 128
246 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 129
He saws, upon him saws, be the Salawat and the greetings, brought out his saws head from the carriage, and upon him saws was a fur shawl, and he saws said: ‘It is narrated to me saws by my saws father Musa saws Bin Ja’far saws, from his saws father saws Bin Muhammad saws, from his saws father Muhammad saws saws Bin Ali saws saws, from his saws father Ali saws saws Bin Al-Husayn saws, chief of the youths of the people of Paradise, from Amir Al-Momineen saws, from Rasool-Allah saws having said:

They said, ‘O son saws of Rasool-Allah saws! And what is the sincere testimony for Allah azwj?’. He saws said: ‘Obedience to Allah azwj and His azwj Rasool saws, and Wilayah of People saws of his saws Household’. 247

They, from Abu Al Mufazzal, from Muhammad Bin Al Hassan Bin Hafs, from hisham Al Nahshaly, from Amro bin Hashim, from Marouf bin Kharbouz, from Aamir bin Waasila, from abu Nurdah Al Aslamy who said,

'I heard Rasool-Allah saws saying: ‘The feet of a servant will not move on the Day of Qiyamah until he is questioned about four – about his body what he had indulged in, and about his life what he had finished it, and about his wealth where had earned it and what he had spent it in, and about our saws love of People saws of the Household’. 248

247 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 130
248 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 131
'I and my father passed by a man from the sons of Abu Lahab called Ubaydullah Bin Ibrahim. He called out to me, ‘O Abu Al-Fazl! This man will narrate to you’, and he mentioned the name of the narrator, and he is Sudeyf at the end of the Hadith, and he did not mention it over here, from Abu Ja’far asws.

We went near them and greeted unto them. He said to him, ‘Narrate to him’. He said, ‘It is narrated to me by Muhammad asws Bin Ali Al-Baqir asws, and I have not seen any Muhammadan at all equating with him asws, from Jabir Bin Abdullah Al-Ansari having said, ‘Rasool-Allah saww came until he ascended the pulpit, and gathered the Emigrant and the Helpers with weapons. He saww said: ‘O you people! One who hates us asws People asws of the Householder, Allah azwj would Resurrect him as a Jew’.

Jabir said, ‘I stood up to him saww and said, ‘O Rasool-Allah saww! And even if he had testified that there is no god except Allah azwj and you saww are Rasool-Allah saww?’ He saww said: ‘Yes, and even if he had testified so. But rather, he has withheld with that (testimony) his blood from being spilt or payment of the tax from a hand while being belittled’.

The he saww said: ‘O you people! One who hates us People asws of the Householder, Allah azwj would Resurrect him as a Jew on the Day of Qiyamah, and if he were to come across Al-Dajjal la, he would believe in him la, and if he does not come across him la, he would be Resurrected from his grave until he does believe in him la.

Enfuz, enfuz la ‘Ali, la Asiya, la Assia. My Lord mighty and majestic resembled my community for me in the clay and taught me names of my community, just as He had taught Adam the names, all of them. The bearers of the flag passed by me and sought Forgiveness for Ali asws and his Shias.

Hanan (the narrator) said, ‘And my father said to me, ‘Write down this Hadith’. So, I wrote it, and we went in the morning to Al-Medina. We arrived and entered to see Abu Abdullah asws. I said to him asws, ‘May I be sacrificed for you asws! A man from the Makkans
called Sudeyf narrated a Hadeeth to me from your asws father asws, He asws said: ‘And you preserved it?’ I said, ‘I have written it’. He asws said: ‘Give it’.

فَعَرَضْتُهُ عَلَيْهِ فَلَمَّا انتَهَي إِلَى مَثَّلٍ لِِ أُمَّتِِ فِِ الطِّينِ وَ عَلَّمَنِِ أَسَْْاءَ أُمَّتِِ كَمَا عَلَّمَ آدَمَ الَِْسْْاءَ كُلَّها

I presented it to him asws. When I ended up to (the words): ‘My saww community was resembled for me saww in the clay, and He azwj Taught me saww the names of my saww community just as He azwj had Taught Adam as the names, all of them, Abu Abdullah asws said: ‘O Sadeyr!

When was it narrated to you with this Hadeeth from my asws father asws?’ I said, ‘Today it is seven days since I heard it from him, reporting from your asws father asws’. He asws said: ‘I used to view that this Hadeeth did not come out from my asws father to anyone’.

The book ‘Al Amaali’ of the sheykh Al Tusi – Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al Hassan Bin Fazzal, from Al Abbbas Bin Aamir, from Ahmad bin Rizq Al Gumshany, from Muhammad Bin Abdul Rahman who said,

‘I heard Abu Abdullah asws saying: ‘Our asws Wilayah is Wilayah of Allah azwj, no Prophet as had been Sent at all except with it’.

And it is reported by Al Bursy in the book ‘Mashariq Al Anwaar’, from Huzeyfa Al Yaman who said,

‘I saw Rasool-Allah saww grab a hand of Al-Hassan asws Bin Ali asws, and he saww was saying: ‘O you people! This is a son asws of Ali asws! Recognise him asws, for by the One azwj in Whose Hand is the soul of Muhammad asaws! He asws will be in the Paradise, and ones who love him asws would be in the Paradise, and the one who loves the one who loves him asws would be in the Paradise!’

The book ‘Fazail Al Shia’, of Al Sadouq, by his chain from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘Love of Ali asws Bin Abu Talib asws consumes the evil deeds just as the fire consumes the firewood’.

249 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 132
250 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 133
251 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 134
252 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 135
And by his chain from Al Sabbah Bin Sayaba,

‘From Abu Abdullah asws having said: ‘The man who loves you (Shias) and does not know what you are saying, Allah azwj would Enter him into the Paradise, and the man who hates you and does not know what you are saying, Allah azwj would Enter him into the Fire, and the man’s book would be filled upon from without him having done any deed’.

I said, ‘How can it be so?’ He asws said: ‘He passed by the group attaining from us asws, and when they saw him, they said to each other, ‘This man is from their Shias’. And the man from our asws Shias passed by them, so they accuse him and speak regarding him, so Allah azwj Writes good deeds for him due to that until it fills up his book, from without him having done any deed’.

And by his chain from Musa al Numeyri,

‘From Abu Abdullah asws having said: ‘A man came to Rasool-Allah saww and he said, ‘O Rasool-Allah saww! I love you saww’. He saww said: ‘You love me saww?’ He said, ‘By Allah azwj! I do love you saww’. Rasool-Allah saww said: ‘You will be with the one you love’.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ –

It is reported from the Prophet saww having said to Ali asws: ‘O Ali asws! I saww asked Allah azwj Mighty and Majestic not to Deprive your asws Shias of the repentance until the soul of one of them reaches his throat, so He azwj Answered me saww to that, and that isn’t for others’.

253 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 136
254 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 137
255 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 138
‘I said to Abu Al-Hassan Musa\(^{asws}\), ‘The man from your\(^{asws}\) friends disobeys, he drinks the wine and indulges in the destructive sins, should we disavow from him?’ He\(^{asws}\) said: ‘Disavow from his deeds and do not disavow from his goodness, and hate his deeds’.

I said, ‘Is there leeway for us that we should be saying, ‘Mischief-maker, immoral’?’ He\(^{asws}\) said: ‘No. The mischief-maker, the immoral, is the Kafir, the rejecter of us\(^{asws}\) and our\(^{asws}\) friends. Allah\(^{azwj}\) has Refused the our\(^{asws}\) friends be a mischief-maker, an immoral, and even if he does what he does, but you should be saying, ‘Mischievious of the deeds, immoral of the deeds, a Momin self wicked of the deeds, good of the so

No, by Allah\(^{azwj}\)! Our\(^{asws}\) friend does not exit from the world except and Allah\(^{azwj}\) and His\(^{azwj}\) Rasool\(^{saww}\) and we\(^{asws}\) are pleased from him. Allah\(^{azwj}\) would Resurrect him despite what he is in from the sins, whitened of face, veiled of his nakedness, and safe of his fear, neither would there be fear upon him nor grief, and that is because he will not exit from the world until he is cleaned from the sins. Either by difficulties regarding wealth, or self, or children, or illness.

And the least of what is done with our\(^{asws}\) friend is the Allah\(^{azwj}\) Shows him a horrific dream and he wakes up in the morning gloomy for what he had seen, and that would become an expiation for him, or some fear would be passing upon him from the people of the government of the falsehood, or there would be difficulty upon him at death, so he would meet Allah\(^{azwj}\) Mighty and Majestic, clean from the sins, secure from his fear due to Muhammad\(^{saww}\) and Amir Al-Momineen\(^{asws}\).

Then there would happen to be in front of him, one of the two matters – The extensive Mercy of Allah\(^{azwj}\) which is more extensive than the people of the earth in their entirety, or intercession of Muhammad\(^{saww}\) and Amir Al-Momineen\(^{asws}\). At that, he would achieve the
extensive Mercy of Allahazwj which he would be deserving with it, and its rightful one, and for him would be its Favour and its Gracea. 256

140 كنّ, كلّ جامع الفوائد, و تأويل الآيات الظاهرة بالإنسان, أنّ علّيّ بنّ سلّمّان, أخاه, مجاهد في قُوّة الغزّة, حلّ و كتب مسطور في رقّ مشترّ، قال كتبة الله غزّة و حلّ في ورقة, مطبوعة على غزّة, حَنْق في خليج الحَنْق باليمن, عامّ, بي شعبّة آل محمد إلى أنّ الله. أثبتّنّفّنّه في أنّ أنّ دعويّه, و أعطّنّه في أنّ نسألّه, و غفّرتّنّ له في أنّ أنّ نستغفّرّه.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – By the chain from Ali Bin Suleyman, from the one who informed him,

‘From Abu Abdullahasws regarding Words of Mighty and Majestic: And the written Book [52:2] In a published Parchment [52:3], heasws said: ‘A Writing which Allahazwj Mighty and Majestic Got written upon a myrtle leaf, and had it placed upon Hisazwj Throne, before the Creation of the creatures by two thousand years: ‘O Shias of the Progenyasws of Muhammadasws! [52:2] azwj am Allamaasws! [52:3] azwj Answer you before you even supplicate to Meazwj and Give you before you even ask Meazwj, and Forgive you before you even seek Forgiveness from Meazwj.’ 257

141 كنّ, كلّ جامع الفوائد, و تأويل الآيات الظاهرة, روّي منصبّ كتاب الْيَمْثِلَاتِ مَرْفُوعًا إِلَّا السّينِّ بْنِ الزّةَ عَنِ أَبِّهِ قَالَ: قُلْتُ لِِبِِ عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ قَدْ كَِّسِنِّ وَ دَقَّ عَظْمِي وَ اقْتَبَ أَجَلِي وَ قَدْ خِفْتُ أَنْ يُدْرِكَنِِ قَبْلَ هَذَا الَِّمْرِ الْمَوْتُ. 

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by the author of the book ‘Al Bisharat’, raising it to Al Husayn Bin Hamza, from his father who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! My age is old, and my bones are brittle, and my term has drawn near, and I fear that the death would come before this command (Rising of Al-Qaimasws).’

قالّ فالّ قالّ لِِيَا بَا مُُمَّدٍ إِنَّ الْمَيِّتَ عَلَى هَذَا الَِّمْرِ شَهِيد َقَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ قَالَ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ فَإِنَّهُ حَيٌّ يُرْزَقُ كَمَنْ قُتِلَ تَُْتَ رَايَةِ الْقَائِمِ بَلْ وَ اللَّهِ تَُْتَ رَايَةِ رَسُولِ اللَّهِ ص. 

And from Abu Baseer who said,
'Al-Sadiq asws said to me: 'O Abu Muhammad! The one dying upon this matter (Wilayah) is a martyr'. I said, 'May I be sacrificed for you asws! And even if he dies upon his bed?' He asws said: 'And even if dies upon his bed, for he would be alive, being sustained'.”

‘From Abu Al-Hassan Al-Maazy (7th Imam asws), regarding Words of Mighty and Majestic: ‘Except the ones praying Salat [70:22] Those who are constant upon their Salat [70:23]. ‘By Allah asw! They are the companions (performers) of the fifty (Salats) from our asws Shias’.

He (the narrator) said, ‘I said, And those who are preserving upon their Salats [70:34]?’ He asws said: ‘They are the companions (performers) of the five (daily Salats) from our asws Shias’.

He (the narrator) said, ‘And: the companions of the right hand [56:8]?’ He asws said: ‘By Allah asw! They are from our asws Shias’.

From Abu Zarrra having said: 'Ira saw Salmanra and Bilalra coming towards the Prophet saww, when Salmanra dedicated to the feet of Rasool-Allah saww, kissing them.

The Prophet saww rebuked himra from that, then said to himra: ‘O Salmanra! Do not do with me saww what the Persians are doing with their kings. I saww am a slave from the slaves of Allah asw. I saww eat from what the slaves eat, and sit just as the slaves tend to sit’.

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259 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 142
260 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 143
Salman\textsuperscript{ra} said, ‘O my\textsuperscript{ra} Master\textsuperscript{saww}! I\textsuperscript{ra} ask you\textsuperscript{saww} by Allah \textsuperscript{azwj}, only inform me\textsuperscript{ra} with the merit of (Syeda) Fatima\textsuperscript{asws} on the Day of Qiyamah’.

He (Abu Zarr\textsuperscript{ra}) said, ‘The Prophet\textsuperscript{saww} turned laughing, smiling, then said: ‘By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{saww} soul! She\textsuperscript{asws} is the (only) girl who would be allowed in the plains of Qiyamay to be upon a camel. Its head is from humbleness to Allah \textsuperscript{azwj}, and its eyes are from \textit{Noor} of Allah \textsuperscript{azwj}, and its rein is from Majesty of Allah \textsuperscript{azwj}, and its neck is from Glory of Allah \textsuperscript{azwj}, and its hump is from Pleasure of Allah \textsuperscript{azwj}, and its tail is from Holiness of Allah \textsuperscript{azwj}, and its legs are from Prais\textsuperscript{e} of Allah \textsuperscript{azwj}.

If she were to spit with a spittle into the seven salty oceans, these would freshen, and if a nail of her little finger were to emerge to the house of the world, it would overwhelm the sun and the moon.

Jibraeel\textsuperscript{as} would be on her\textsuperscript{asws} right and Mikaeel\textsuperscript{as} on her\textsuperscript{asws} left, and Ali\textsuperscript{asws} in front of her\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} behind her\textsuperscript{asws}, and Allah\textsuperscript{azwj} would be Looking after her\textsuperscript{asws} and Protecting her\textsuperscript{asws}. They would be crossing the plains of Qiyamah, and there a caller would call out from the direction of Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty: “Community of creatures! Shut your eyes and lower your heads! This is Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww} your Prophet\textsuperscript{saww}, wife of Ali\textsuperscript{asws} your Imam\textsuperscript{asws}, mother\textsuperscript{asws} of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}!”

فقال سلمان يا مولاي سألني بالله إلا أخبرتي بفضيل فاطمة بوعي القيامة

Salman\textsuperscript{ra} said, ‘O my\textsuperscript{ra} Master\textsuperscript{saww}! I\textsuperscript{ra} ask you\textsuperscript{saww} by Allah \textsuperscript{azwj}, only inform me\textsuperscript{ra} with the merit of (Syeda) Fatima\textsuperscript{asws} on the Day of Qiyamah’.

He (Abu Zarr\textsuperscript{ra}) said, ‘The Prophet\textsuperscript{saww} turned laughing, smiling, then said: ‘By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{saww} soul! She\textsuperscript{asws} is the (only) girl who would be allowed in the plains of Qiyamay to be upon a camel. Its head is from humbleness to Allah \textsuperscript{azwj}, and its eyes are from \textit{Noor} of Allah \textsuperscript{azwj}, and its rein is from Majesty of Allah \textsuperscript{azwj}, and its neck is from Glory of Allah \textsuperscript{azwj}, and its hump is from Pleasure of Allah \textsuperscript{azwj}, and its tail is from Holiness of Allah \textsuperscript{azwj}, and its legs are from Prais\textsuperscript{e} of Allah \textsuperscript{azwj}.

If she were to spit with a spittle into the seven salty oceans, these would freshen, and if a nail of her little finger were to emerge to the house of the world, it would overwhelm the sun and the moon.

Jibraeel\textsuperscript{as} would be on her\textsuperscript{asws} right and Mikaeel\textsuperscript{as} on her\textsuperscript{asws} left, and Ali\textsuperscript{asws} in front of her\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} behind her\textsuperscript{asws}, and Allah\textsuperscript{azwj} would be Looking after her\textsuperscript{asws} and Protecting her\textsuperscript{asws}. They would be crossing the plains of Qiyamah, and there a caller would call out from the direction of Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty: “Community of creatures! Shut your eyes and lower your heads! This is Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww} your Prophet\textsuperscript{saww}, wife of Ali\textsuperscript{asws} your Imam\textsuperscript{asws}, mother\textsuperscript{asws} of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}!”
She asws would cross the bridge, and upon her asws would be two fabrics. When she asws enters the Paradise and looks at what Allah azwj has Prepared for her asws, from the honours, she asws would recite: In the Name of Allah azwj the Beneficent, the Merciful. ‘The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34] Who Transferred us to the house of eternal settlement, from His Grace. Neither shall toil touch us therein nor shall fatigue touch us therein [35:35].

 قال فيوجي الله عز وجل إلیها يا فاطمة ملکتكم ورتبتم على أرضكم فقولی إلی أنت الیم وقوق المین أسلتم أن لا تعلب لكم وليجي عزیتی بالکار.

He asww said: ‘Allah azwj would Reveal unto her asws: “O Fatima asws! Ask Me azwj, I aswj shall Give it to you asws and Fulfil your asws wishes”. So she asws would be saying: ‘My azwj God! You azwj are the Bestower, and Higher than that. I asws ask You azwj that You azwj should not Punish those that love me asws and my asws Family asws, with the Fire’.

فیوجی الله إلیها يا فاطمیة وعیتیة وجالیة وازتقا مکانی ایذآ الله اللیم وقوق المین أسلتم أن لا أعلب لكم وليجی عزیتی بالکار.

Then Allah azwj the Exalted would Reveal unto her asws: “O Fatima asws! By My azwj Honour, and My azwj Majesty, and My azwj Elevated Status! azwj Took it upon Myself azwj, before I azwj Created the skies and the earth, by two thousand years, that I azwj will not Punish those who love you asws, and your asws Family asws, with the Fire”.261

فیوجی الله إلیها يا فاطمیة وعیتیة وجالیة وازتقا مکانی ایذآ الله اللیم وقوق المین أسلتم أن لا أعلب لكم وليجی عزیتی بالکار.

I (Majlisi) am saying, ‘It is reported by Ibn Bitreeq in (the book) ‘Al Umdah’ (Hanbali source), from Tafseer Al Sa’alby, by his chain from Umar Bin Musa,

‘From Zayd son of Ali asws Bin Al-Husayn asws, from his father asws, from his grandfather asws, from Ali asws Bin Abu Talib asws having said: ‘I asws complained to Rasool-Allah saww of the envy of the people. He saww asww said: ‘Are you asws not pleased that you asws happen to be the fourth of the four? The first one to enter the Paradise would be me asww, and you asws, and Al-Hassan asws and Al-Husayn assw, and our asws wives would be on our asws right and on our asws left, and our asws offspring would be behind our asws wives, and our asws Shias would be behind our asws offspring’”.262

و عن أبي هريرة قال: نظر رسول الله صلى الله عليه وسلم وحسننا وحسننا سلوات الله علیه وفاعقوها فقولا أنا خرت لهما لعن حارثة ومعمم لعن سالم القم.

And from Abu Hureyra (well-known fabricator) who said,

261 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 144
262 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 145
'Rasool-Allah saww looked at Ali asws, and Al-Hassan asws and Al-Husayn asws and said: 'I saww am at war with the one who is at war with them asws, and at peace with the one who is at peace with them asws'. 263

و و بإستناد أيضاً عن أعلام بن عبد المطلب أنه قال: يا رسول الله ما بأل فرثي يلقى بعضها بعضًا يوهي يكون أبن يسال من الوعد و يقفو بالهدوء قائلين

And by his (Abu Hureyra's) chain as well,

‘From Al-Abbas son of Abdul Muttalib asws having said, 'O Rasool-Allah saww! What is the matter with Quraysh meeting each other with faces almost begging for friendliness, and they are meeting us with frowning faces?’

فقال رسول الله صلى الله عليه وسلم: 'و ما بحال قريش يلقى بعضها بعضًا بوجه يكاد أن يسال من المودة و يقفو بالهدوء قائلين

Rasool-Allah saww said: ‘And they are doing that?’ He said, ‘Yes, by the One azwj Who Sent you saww with the truth’. He saww said: ‘But, by the One azwj Who Sent me saww with the truth, they will not believe until they love them (People asws of the Household) for me saww’. 264

و و من منابع ابن المغازي، بإستناد عن أنس قال: رسول الله صلى الله عليه وسلم: 'عند قيامة ونصب الصراط على شفير جهنم لم يعبر عنه إلا من مغة كتاب ولاية علي بن أبي طالب ع

And from (the book) ‘Manaqib’ of Ibn Al Magazily – By his chain from Anas (well-known fabricator) who said,

‘Rasool-Allah saww said: 'When it will be the Day of Qiyamah and the bridge is set up upon the edge of Hell, none would (be able to) cross it except one who has the book of Wilayah of Al asws Bin Abu Talib asws with him'. 265

و و يستناد آخر عن النبي قال: أنس بن مالك يقول: و الله الذي لا إله إلا هو هم من شيعت رسول الله صلى الله عليه وسلم من حب علي بن أبي طالب

And by another chain from Al Zuhry who said,

'I heard Anas Bin Malik (well-known Ahadith fabricator) saying, ‘By Allah azwj Who, there is no god except He azwj! I heard Rasool-Allah saww saying: 'The heading of the book of the Momin would be 'love of Ali asws Bin Abu Talib asws'. 266

و و يستناد آخر عن النبي قال: أنس بن مالك يقول: و الله الذي لا إله إلا هو هم من شيعت رسول الله صلى الله عليه وسلم من حب علي بن أبي طالب

And by another chain from Anas (well-known fabricator) who said,
‘Rasool-Allah saws said: ‘Seventy thousand from my saww community would be entering the Paradise without any Reckoning (Taken) upon them’. Then he saww turned towards Ali asws and said: ‘They are from your asws Shias, and you asws are their Imam asws’.

And it is reported from Ahmad Bin Al Muzaffer Al Attar, from Abdullah Bin Ahmad Al Muzny, from Abdullah Bin Zayd, from Ali Bin Yunus Al Attar, from Muhammad Bin Ali Al Kindy, from Muhammad Bin Muslim,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws father asws, from Ali asws Bin Abu Talib asws, from Rasool-Allah saww having said: ‘O Ali asws! Our asws Shias would be coming out from their graves on the Day of Qiyamah upon what would be with them from the faults, and the sins, and their faces would be (shining) like the moon during the night of the full moon.

The difficulties would have been cut off from them, and the resources would be eased for them, and they would be given the safety and the security, and the grief would be raised from them. The people would fear but they will not be fearing and the people would grieve and they will not be grieving.

The straps of their slippers would be sparkling light upon white camels having wings for it, having been subdued without humiliation, and having attained salvation without effort. Their necks would be of red gold, softer than the silk, for their honour upon Allah asws Mighty and Majestic’.

And by two chain from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘On the Day of Qiyamah, Ali asws would be at the Fountain. None would (be able to) enter the Paradise except the one coming with a permit from Ali asws Bin Abu Talib asws’.
And by his chain to Sunan of Abu Dawood, from Ibn Abbas,

‘Rasool-Allahsaw said: ‘Love Allahazwj for what Heazwj has Provided you all with, from Hisazwj bounties, and for what Heazwj is rightful or, and love measw for the love of Allahazwj the Exalted, and love Peopleasws of myasw Household for myasw love’.  

And by his chain from Umm Salamaasra having said, ‘I heard the Prophetasw saying: ‘Aliasws and hisasws Shias, they would be the successful ones on the Day of Qiyamah’.  

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It is reported by Abu Ubeyd Al Qasim Bin Sallam in his book ‘Garaaib Al Hadees’.

‘From Amir Al-Momineenasws having said: ‘One who loves usasws, Peopleasws of the Household, then let him be prepared for the poverty as an apparel or dryness’.

What is reported from him (Aliasws), heasws saw a group at hisasws door so heasws asked: ‘O Qanbar! Who are they?’ Qanbar said to himasws, ‘They are yourasws Shias’.

Heasws said: ‘What is the matter iasws cannot see in them any markings of the Shia?’ He said, ‘And what are the marks of the Shias?’ Heasws said: ‘Absence of the belly (slim) from the hunger, dryness of the lips from the thirst, and weakness of the eyes from the crying’.
CHAPTER 5 – (HAVING) THEIR love is a sign of good birth, and (having) their hate is a sign of wicked birth

1. ج، الإحتجاج رُوِيَ عَنِ النَّبِِّّ صَلَِّاللَّهُ عَلَيْهِمْ نَأْبِيَّنَّمْ لَُبُّكَ إِلََّ مَنْ طَابَتْ وِلََدَتُهُ وَ لََ يُبْغِضُكَ إِلََّ مَنْ خَبُثَتْ وِلََدَتُهُ وَ لََ يُوَالِيكَ إِلََّ مُؤْمِن وَ لََ يُعَادِيكَ إِلََّ كَافِر .

(The book) ‘Al-Ihtijaj’ – It is reported from the Prophet having said to Ali Bin Abu Talib: ‘None will love you except one of good birth, nor hate you except one of wicked birth, none will befriend you except a Momin, nor be inimical to you except a Kafir’.

I (Majlisi) am saying, ‘I shall be coming regarding what Amir Al-Momineen advised Nowfan Al-Bikaly with, he said: ‘O Nowf! He is lying, the one who claims that he has been born from Permissible (means), and he hates me and hates the Imams from my sons.

وَ سَيَأْتِِ فِِ أَب ْوَابِ النُّصُوصِ عَلَى عَلِي  ع وَ بَابِ جَوَامِعِ مَنَاقِبِهِ فِِ الَِْخْبَارِ الْكَثِ.

And I (Majlisi) shall be bringing in the chapters attributed to Ali and the chapter on a summary of his merits, in a lot of Ahadeeth, from Ibn Abbas and others that the Prophet said: ‘None will love you except one of clean birth, nor hate you except one of wicked birth’, and similar to it are with a lot of chains’. 273

2. لِ، الِمالِ للصدوق ابْنُ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنْ مَُُمَّدِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ أَبِ الْكَرْخِيِّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مَُُمَّدٍ عَنِ إِبْرَاهِيمَ بْنِ زِيَادَ عَنْ إِبْرَاهِيمَ بْنِ زِيَادَ أَبِي الْبَيْتِ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad Al Karkhy,

‘From Al-Sadiq Ja’far Bin Muhammad having said: ‘Signs of an adulterous birth (bastard) are three – evil of presentation (bad manners, evil tongue etc.), and yearner to the adultery, and hating us, People of the Household’.” 274

273 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 1
274 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 2
‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘One who loves us asws, People asws of the Household, then let him praise Allah azwj upon the first Favour’. It was said, ‘And what is the first favour?’ He asws said: ‘Good birth, and no one will love us asws except one of good birth’.  

‘From Abu Ja’far Al-Baqir asws having said: ‘One who wakes up in the morning find coolness of our asws love upon his heart, then let him praise Allah azwj upon the initial Favour’. It was said, ‘And what is the initial Favour?’ He asws said: ‘Goodness of the birth’.

‘From Zayd son of Ali asws (Bin Al-Husayn asws), from his father asws, from his grandfather asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! One who loves me and loves you asws and loves the Imams asws from your sons asws, then let him praise Allah azwj upon the goodness of his birth, for no one will love us asws except one of good birth, nor hate us asws except one of wicked birth’.

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275 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 3
276 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 4
277 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 5
‘One who finds coolness of our asws love upon his heart, so he should frequent the supplication for his mother, for she did not betray his father’.  278

Tafseer Al-Qummi - ‘Peace be upon you! You are good, [39:73] – i.e., your births are good, because one can enter the Paradise except one of good birth, therefore enter it to abide eternally [39:73]. (Up to here is not a Hadeeth)

Amir Al-Momineen asws said; ‘So and so, and so and so, and so and so (Abu bakr, Umar, and Usmaan) usurped our asws rights (Khums), and bought slaves for themselves with it, and married the women with it. Indeed! And we asws have made a solution (release) for our Shias so that their births would be good (legitimate)’.  279

‘From Ali asws having said: ‘Rasool-Allah saww said: ‘One who does not love my saww family, so he is one of the three – Either a hypocrite, or (born) of adultery, or his mother conceived him during other than cleanliness (during menstruation)’’.  280

‘From Abu Abdullah asws having said: ‘Whatever Allah aswj Afflicts our asws Shias with, He aswj will never Afflict them with four – with them becoming irrational, or to beg with their palms, or they come to in their backsides (passive gays), or there happens to green, blue (eyed) in him’’.  281
10- لابن أولئك عن أحيض الوظاهر عن أحبب الله العبدي عن ابن أبي عثمان عن أبي عبد الله عن أبي تltre عن أبي عبادة الله تعالى.

He (the narrator) said: ‘And there was softness (femininity) in him. He praised upon him several times. He said to him: ‘You are lying. Neither will an effeminate love us, nor a pimp, nor one of adulterous birth, nor one whose mother conceived him during her menstruation’. He (the narrator) said, ‘The man went away. When it was the day of (battle of) Siffeen, he was killed (fighting) alongside Muawiya’.

12- لابن أولئك عن أحيض الوظاهر عن أحبب الله العبدي عن ابن أبي عثمان عن أبي عبد الله عن أبي تltre عن أبي عبادة الله تعالى.

He (the narrator) said: ‘Praise Allah upon what He has Specialised you all with of the initial Favour. I mean the good birth’.

13- نعابن أولئك عن أحيض الوظاهر عن أحبب الله العبدي عن ابن أبي عثمان عن أبي عبد الله عن أبي تltre عن أبي عبادة الله تعالى.

The book ‘Uyoon Akhbar Al Reza— By the chain to Darim to,

‘Al-Reza’, from his forefathers having said: ‘Ali asws said: ‘I asws seated by the Kabah and there was an old man, hunchbacked, whose eyebrows had fallen upon his eyes from the
severity of the old age, and in his hand was a stick, and upon his head was a red hat, and upon him was a coat of hair (fur).

فَدَنَّا إِلََ النَّبِِّّ صَوَّ وَ النَّبُِّّ مُسْنِد  ظَهْرَهُ عَلَى الْكَعْبَةِ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ لِِ بِالْمَغْفِرَةِ فَقَالَ النَّبُِّّ ص خَابَ سَعْيُكَ يَا شَيْخُ وَ ضَلَّ عَمَلُكَ

He went closer to the Prophet saww, and the Prophet as had cushioned his saww back towards the Kabah. He said, ‘O Rasool-Allah saww! Supplicate for me with the Forgiveness’. The Prophet saww said: ‘Your pursuit has disappointed you, O old man, and your deeds have strayed you’.

فَلَمَّا تَوَلَّ الشَّيْخُ قَالَ لِِ يَا أَبَا الَْْسَنِ أَ ت َعْرِفُهُ ق ُلْتُ لََ قَالَ ذَلِكَ اللَّعِينُ إِبْلِيسُ قَالَ عَلِيٌّ ع

When the old man turned around, he saww said to me asws: ‘O Abu Al-Hassan asws! Do you asws recognise him?’ I asws said: ‘No’. He saww said: ‘That is the accursed Iblees’.

فَعَدَوْتُ خَلْفَهُ حَتََّّ لَِْقْتُهُ وَ صَرَعْتُهُ إِلََ الَِْرْضِ وَ جَلَسْتُ عَ لَى صَدْرِهِ وَ وَضَعْتُ يَدِي فِِ حَلْقِهِ لَِِخْنُقَهُ فَقَالَ لِِ لََ ت َفْعَلْ يَا أَبَا الَْْسَنِ فَإِنِِّ مِنَ الْمُنْظَرِينَ إِلَيْهِمْ يَا عَلِيُّ إِنِِّ لَُِحِبُّكَ جِدّاً وَ مَا أَبَْغَضَكَ أَحَد  إِلََّ شَرِكْتُ وَلَدَ زِناً فَضَحِكْتُ وَ خَلَّيْتُ سَبِيلَهُ.

I saws went behind him la until I saws caught up with him la and wrestled him la to the ground and sat upon his la chest, and pressed my asws hand in his throat. He la said to me asws, ‘Do not do it, O Abu Al-Hassan asws, for I la am from the Resplendent ones [15:37] Up to the Day of the known time’ [15:38]. By Allah azwj, O Ali asws! I la love you asws immensely and no one will hate you asws except I la have participated with his father in his mother, so he became a child of adultery'. So I saws laughed and freed his way”.

14- سَرَّ السرائر في كتاب ابن تغلب عن ابن مهران عن دورست عن المبارك عن محمد بن قيس الظاهر قال أب جعفر أعلاه السلام إنما يتبع من العرب والمعروف أهل التبنتاد وذو الشرف وكان مولود صحيح وإنما يتبعنا من هؤلاء كان مدلس مطالع

(The book) ‘Al Saraair’ – In the book of Ibn Taghlub, from Ibn Mihran, from Dorost, from Al Mubarik, from Muhammad Bin Qays Al Attar who said,

‘Abu Ja’far asws said: ‘But rather he will love us asws, from the Arabs and the non-Arabs, people of the (honourable) household, and with the nobility, and every birth is correct, and rather from them, he will hate us, every persistent profane one’.

15- سَرَّ السرائر في كتاب ابن تغلب عن ابن مهران عن دورست عن المبارك عن محمد بن قيس الظاهر قال أب جعفر أعلاه السلام إنما يتبع من العرب والمعروف أهل التبنتاد وذو الشرف وكان مولود صحيح وإنما يتبعنا من هؤلاء كان مدلس مطالع

(The book) ‘Al Saraair’ – Al Sayyari, from a group of our companions, raising it, said,

‘The most superior of the merits of our asws Shias is that the prostitutes are not giving birth to them, neither in the pre-Islamic period nor Al-Islam, and they are the people of the
(honourable) households, and the nobility, and the preciousness, and the correct affiliations".

16 - 6:287

‘Abu Abdullah asws said: ‘None will love us asws, from and Arabs and the non-Arabs and others from the people, except the people of the (honourable) households, and the nobility, and the preciousness, and the correct affiliations, nor will anyone from them hate us asws except every adhered to impurity (wicked birth)’.

17 - 6:288

He asws said: ‘I saww and you asws were Created from one clay, and there remained a remnant from it, and our asws Shias were Created from it. When it will be the Day of Qiyamah, the people will be Called with their mother (surname), except your asws Shias, for they would be called with the names of their fathers, due to their good birth’.

18 - 6:289

He saww said: ‘I saww and you asws were Created from one clay, and there remained a remnant from it, and our asws Shias were Created from it. When it will be the Day of Qiyamah, the people will be Called with their mother (surname), except your asws Shias, for they would be called with the names of their fathers, due to their good birth’.

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287 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 15
288 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 16
289 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 17
‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws having said:’ The Prophet saww said: ‘O Abu Zarr ra! One who loves us asws, People asws of the Household, then let him praise Allah azwj upon the first Favour’. He ra said, ‘O Rasool-Allah saww! And what is the first Favour?’ He saww said: ‘Good birth. Surely no one will love us asws People asws except one whose birth is good’.

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‘We were in the presence of Umm Salama ra. She ra said, ‘I ra heard Rasool-Allah saww saying to Ali asws: ‘None would hate you asws except three – one born of adultery, a hypocrite, and one whose mother conceived him while she was menstruating’.

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Ali asws went over to him without paying any attention to it, so he asws shook him with such a shaking that his right ribs entered into his left, and the left into his right. Then he asws said: ‘I asws would kill you asws, if Allah azwj had Desired it’.

He la said, ‘You asws will never be able to do that until the known term from my Lord azwj. What is the matter with you asws that you asws intend to kill me? By Allah azwj, no one hates you asws except that I have preceded my seed into the womb of his mother before the seed of his
father and I have participated with the one who hates you asws in the wealth, and the children of his. And these are the Words of Allah azwj Mighty and Majestic in the Decisive of His azwj Book: and participate in their wealth and their children [17:64].

The Prophet saww said: ‘It is true, O Ali asws! None shall hate you asws from the Quraysh except for the one born of adultery, nor from the Helpers except for a Jew, nor from the Arabs except for one referred to someone other than his biological father, nor from the rest of the people except for a wretch, nor from the women except for a ‘Salaqiya’ – and she is one who menstruates from her behind.

Then Rasool-Allah saww remained silent for a while, then raised his saww head, so he saww said: ‘O group of the Helpers! Present the love for Ali asws to your children. The one who loves Ali asws, then know that he is from your children, and the one who hates Ali asws, be away from him’.292

From Al-Sadiq asws having said: ‘There are (certain) signs for the one born of adultery. One of these are his hating us asws People asws of the Household, and its second it that he would incline towards the Prohibitions which he has been created from (adultery), and its third is that he will be holding Religion in light estimation, and its fourth is that he would be of evil presentation for the people, and no one would be of evil presentation to his brethren except one whose birth was upon other than the bed of his father, or one whose mother conceived him during her menstruation’.293

‘Abu Abdullah asws said: ‘Whenever there is coolness of our asws love upon the heart of one of you, then let him praise Allah azwj upon the first Favour’. I said, ‘Upon the nature of Al-Islam?’
He\textsuperscript{asws} said: ‘No, but upon the good birth, because no one will love us\textsuperscript{asws} except if his birth is good, and no one will hate us\textsuperscript{asws} except the ‘Mulzaq’, the one his mother had been come to form another man, so she necessitated him to her husband. So, he got notified upon their nakedness, and inherited their wealth. That one will not love us\textsuperscript{asws} at all, not will anyone love us\textsuperscript{asws} except one who was clear from whichever descent he was’.  

(He) \textit{Al Mahasin} – My father, from Hamza Bin Abdullah, from Is’haq Bin Ammar, from the one who mentioned it, from Is’hraq who said,  

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘One from you who finds coolness of our\textsuperscript{asws} love upon his heart, then let him praise Allah\textsuperscript{azwj} upon the first Favour’. I said, ‘And what is the first Favour?’ He\textsuperscript{asws} said: ‘The good birth’.  

(He) \textit{Al Mahasin} – Ali Bin Al Hakam, from Abu Al Qasim Usman Bin Abdullah, a slave of Shureyh Al Kindy the judge who said,  

‘I was in the presence of Abu Abdullah\textsuperscript{asws} and in his\textsuperscript{asws} presence were Nasr the judge, and a man from the clan of Ka’ab from Ahmas. He\textsuperscript{asws} narrated (several) Ahadeeth. When they went out, I said, ‘May I be sacrificed for you\textsuperscript{asws}! I have not left behind at Al-Kufa, neither any two Arabs nor two non-Arabs who are more hostile (to you\textsuperscript{asws}) than these two’.  

He\textsuperscript{asws} said: ‘These two are of correct lineages, and one who is of correct lineage would not call upon the like of me\textsuperscript{asws} intending to fault him’.  

(He, the narrator) said, ‘I went out to Al-Kufa to meet them. I said to Al-Nasr, ‘Did you hear what we were (discussing) in from the Ahadeeth with Ja’far\textsuperscript{asws}?’ He said, ‘By Allah\textsuperscript{azwj}! We were not (discussing) except Zikr of Allah\textsuperscript{azwj} and good advice’.  

\textsuperscript{294} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 22  
\textsuperscript{295} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 23
He (the narrator) said, ‘I met the other one and said to him similar to that. He said, ‘I did not memorise it nor do I remember anything I heard from him\textsuperscript{asws}’.

قَالَ لَقِيتُ الْْخَرَ فَقُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ مَا أَحْفَظُهُ وَ لَأَذْكُرُ أَنِِّ سَِْعْتُ مِنْهُ شَيْئاً

He (the narrator) said, ‘So, I mentioned a Hadeeth from the Ahadeeth. He said to me, ‘Woe be unto you! You heard this from Ja’far\textsuperscript{asws} and are repeating it? By Allah\textsuperscript{azwj}! If the head of a servant was from gold, his legs would be of wood (a metaphor). Go, may Allah\textsuperscript{azwj} Uglify you!’”\textsuperscript{296}

قَالَ فَذَكْرْتُهُ حَدِيثاً مِنَ الَِْحَادِيثِ قَالَ لِِ وَيْلَكَ سَِْعْتَ هَذَا مِنْ جَعْفَرٍ وَ تُعِيدُهُ وَ اللَّهِ لَوْ كَانَ رَأْسُ عَبْدٍ مِنْ ذَهَبٍ لَكَانَتْ رِجْلََهُ مِنْ خَشَبٍ

He (the narrator) said, ‘So I went to them, and I said to them, ‘Ja’far\textsuperscript{asws} has ordered me that I should seek assistance from you’. They said to me, ‘By Allah\textsuperscript{azwj}! If we were not with Wilayah of Ja’far\textsuperscript{asws}, it would have been an Obligation upon us regarding the correctness of his\textsuperscript{asws} lineage, that we should stand with regards to his\textsuperscript{asws} message’. They stood with me until we went outside the house. They sold it for me, and gave me the price’’.\textsuperscript{297}

296 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 24

297 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 25
‘This is your sharer, and expressed to him that I was happy to have him share with me and serve him, and extend all the help I can to him. I did all that and served him like a servant of his, and that made him considerate towards me.

Thus, when I served him like a slave, he started liking me. And when we arrived at Al-Medina, he said to me, ‘Do I not have a right of companionship (over you) and you approve and respect me?’ I replied: ‘Indeed, you have rights upon me and I respect’. He then said: ‘I know very well where you will go, I would like you to ask permission for me to your Master’. I was shocked to hear his words and I did not know what to answer him, instead I kept on looking at his face.

I came up to Abu Abdullah, I informed him about that man, and of his neighbourhood from me and that he is one of opponents. I narrated the story to him until he asked me to seek permission for him to see you but I did not give any answer to him. He said: ‘I permit for him’.

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

He (the narrator) said: ‘So I came with the man, and Abu Abdullah faced towards him with the respect. Then he called for the meal for him, and would not leave him to eat except from what he ate himself, and he was saying: ‘Eat more, may Allah have Mercy upon you’, until when the meal was raised, Abu Abdullah said: ‘Rasool-Allah said (such and such). He went on to hear such Ahadeeth from him which I had never heard having being reported from anyone from Abu Abdullah’. 
Then Abu Abdullah \textsuperscript{asws} said towards the end of his \textsuperscript{asws} speech: ‘And We had Sent Rasools from before you and We Made wives and offspring to be for them [13:38].’ Thus, Allah \textsuperscript{azwj}, Gave children and wives to Rasool-Allah \textsuperscript{saww} as they were given to the Rasools \textsuperscript{saww} before him \textsuperscript{saww}. So, we \textsuperscript{asws} are the children and Progeny \textsuperscript{asws} of Rasool-Allah \textsuperscript{saww}. Allah \textsuperscript{azwj} has Made to flow for the last one of us \textsuperscript{asws} as Allah \textsuperscript{azwj} has Made it to flow for the first one of us \textsuperscript{asws}.

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

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

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The book) ‘Kashf Al Yaqeen’ – From the book of Ibrahim Bin Muhammad Al Saqafi, from Abbad Bin Yaqoub, from Al Hakam Bin Zuheyr, form Jabir who said,

‘Rasool-Allah \textsuperscript{saww} was seated with his \textsuperscript{saww} companions and he \textsuperscript{saww} saw Ali \textsuperscript{asws}, so he \textsuperscript{saww} said: ‘This is Amir Al-Momineen \textsuperscript{asws}, and chief of the Muslims, and Emir of the resplendent’.

Fakhlan \textsuperscript{asws} sat down in between the Prophet \textsuperscript{saww} and Ayesha. She said, ‘O son \textsuperscript{asws} of Abu Talib \textsuperscript{asws}! Did you \textsuperscript{asws} not find any seat apart from my thigh?’ Rasool-Allah \textsuperscript{saww} hit her with his \textsuperscript{saww} hand from behind her, then said: ‘Do not hurt me \textsuperscript{saww} regarding my \textsuperscript{saww} beloved, for no one would hate him \textsuperscript{asws} except three – One of an adulteress, or a hypocrite, or one whose mother conceived him during part of her menstruation’.

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298 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 26
299 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 27
From Ja'far asws Bin Muhammad asws, from his asws father asws, from Jabir Bin Abdullah Al-Ansari, who said, 'I heard Rasool-Allah sawa saying to Ali asws Bin Abu Talib asws: ‘Shall I saw make you asws happy? Shall I saw confer upon you asws? Shall I saw give you asws glad tidings?’ He asws said: ‘Yes, O Rasool-Allah saw! Give me asws the glad tidings.

He asws said: ‘Surely I saw and you asws have been created from one clay. A remnant remained from it, so Allah azwj Created our asws Shias from it. Thus, they would be called by the names of their fathers due to the goodness of their birth. When it will be the Day of Qiyamah, the people would be called with the names (surname) of their mothers besides our asws Shias’. 300

300 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 29

From Ja'far asws Bin Muhammad asws, from Muhammad Bin Ahmad Bin Abu Al Salj, from Muhammad Bin Muslim Al Kufym from Ubeydullah Bin Kaseer, from Ja'far Bin Muhammad Bin Ali Hassan Al Zuhry, from Ubeydullah Bin Musa, from Abu Israil, from Abu Husayn, from Ikrimah, from Ibn Abbas, 301

301 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 29

And He asws said: 'When it will be the Day of Qiyamah, the people, all of them would be called by the names of their mothers apart from our asws Shias, for they would be called with the names of their fathers, and their births are good’

29- Sha, the guidance of the one who is the Mecca of the one who is Mecca, his guidance is the guidance of the one who is Mecca, his guidance is the guidance of the one who is Mecca.

(28) 28- Sha, the guidance of the one who is the Mecca of the one who is Mecca, his guidance is the guidance of the one who is Mecca, his guidance is the guidance of the one who is Mecca.

29- Sha, the guidance of the one who is the Mecca of the one who is Mecca, his guidance is the guidance of the one who is Mecca, his guidance is the guidance of the one who is Mecca.

(30) 30- Sha, the guidance of the one who is the Mecca of the one who is Mecca, his guidance is the guidance of the one who is Mecca, his guidance is the guidance of the one who is Mecca.

28- Sha, the guidance of the one who is the Mecca of the one who is Mecca, his guidance is the guidance of the one who is Mecca, his guidance is the guidance of the one who is Mecca.
‘I heard Jabir Bin Abdullah Bin Hizam Al-Ansari saying, ‘We a group of the Helpers, were in the presence of Rasool-Allah\textsuperscript{saww} one day, he\textsuperscript{saww} said to us: ‘O community of the Helpers! Make your children righteous by the love of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}! The one who loves him\textsuperscript{asws}, then know that is he is for righteousness, and one who hates him\textsuperscript{asws}, then know that he is for a sin’\textsuperscript{302}.

The book ‘Al Istidrak’, by his chain to Ibn Uqdah, by his chain to Sayf Bin Ameyra, from Mansour Bin Hazim who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘One who does not happen to be a Shia of ours\textsuperscript{asws}, so he is, by Allah\textsuperscript{azwj}, a bonded slave, whether he likes it or not’\textsuperscript{303}.

\textsuperscript{302} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 30
\textsuperscript{303} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 31
CHAPTER 6 – WHAT PLACES HAVING THEIR\textsuperscript{asws} LOVE WOULD BENEFIT, AND THEY\textsuperscript{asws} ARE PRESENT AT THE DEATH ETC., AND THEIR\textsuperscript{asws} WILAYAH WOULD BE QUESTIONED ABOUT IN THE GRAVE

1 - ما، الأمامي للشيخ الطوسي المفيد عن الجعفري عن أبي غزالة موسى بن يوسف عن علي بن الحسين الأزيزي عن علي بن أبي طالب عن قال: من أحبني رأى يوم القيامة حيث يحب و من أغضني رأي يوم القيامة حيث يكره.

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed – From Al Jiany, from Ibn Uqdah, from Abu Awana Musa Bin Yusuf, from Ali Bin Al Hakam Al Azdy, from Amro Bin Sabit, from Fuzeyl Bin Gazwan, from Al Shaby, from Al Haris,

‘From Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘One who loves me\textsuperscript{asws} would see me on the Day of Qiyamah where he will love it, and one who hates me\textsuperscript{asws} would see me on the Day of Qiyamah when he will abhor it’’.\textsuperscript{304}


‘I entered to see Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{asws} said: ‘What have you come with?’ I said, ‘My love for you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘O Haris! You love me\textsuperscript{asws}?’ I said, ‘Yes, by Allah\textsuperscript{azwj}, O Amir Al-Momineen\textsuperscript{asws}.’

قُل أَمَّا لَوْ بَلَغَتْ نَفْسُكَ الْقُوَّةَ رَأَيْتَنِي حَيْثُ تَُبُّ وَ لَوْ رَأَيْتَنِي وَ أَنَا آتَوْهُوَ لَوْزَنَاءَ عَلَى الْحُشْوِ الْحَرَّامِ لِأَرْبَيْنِي حَيْثُ تَُبُّ وَ لَوْ رَأَيْتَنِي وَ أَنَا آتَوْهُوَ لَوْ زَنَاءَ عَلَى الْحُشْوِ الْحَرَّامِ لِأَرْبَيْنِي حَيْثُ تَُبُّ.

He\textsuperscript{asws} said: ‘But, if your soul were to reach the throat, you will see me where you will love it, and if you were to see me\textsuperscript{asws} and I\textsuperscript{asws} am impeding the men from the Fountain, (like) the impeding of the strange camel (by a shepherd), you would see me\textsuperscript{asws} where you will love it, and if you were to see me\textsuperscript{asws} and I\textsuperscript{asws} am passing upon the bridge with the flag of praise in front of Rasool-Allah\textsuperscript{saww}, you would see me\textsuperscript{asws} where you will love it’’.\textsuperscript{305}

\textsuperscript{304} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 1
\textsuperscript{305} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 2
3 - ل، الخصال في الأمالي للصدوق عن عبد الله بن معمر عن أحمد الفهري عن المغيزة عن أبي حفص الثلمي عن أبي مخلد بن المهلب عن أبي محمد عن علي بن أبي طالب عن رسول الله ﷺ حُبِّّ و حُبُّ أهْلِ بَيْتِِ نافع فِِ سَبْعَةِ مَوَاطِنَ أَهْوَالُُْنَّ عَظِيمَةٍ عِنْدَ الْوَفَاةِ وَ فِِ الْقَِْْ وَ عِنْدَ النُّشُورِ وَ عِنْدَ الْكِتَابِ وَ عِنْدَ الْمِيزَانِ وَ عِنْدَ الصِّرَاطِ.

(The books) 'Al Khisaal' (and) 'Al Amaali' of Al Sadouq – Al Hassan Bin Abdullah Bin Saeed, from Umar Bin Ahmad Al Qusheyri, from Al Mugheira Bin Muhammad Bin Al Muhallab, from Abdul Gaffar Bin Muhammad Bin Kaseer, from Amro Bin Sabit, from Jabir, ‘From Abu Ja’far Muhammad ﷺ Bin Ali Bin Al-Husayn ﷺ, from Ali ﷺ Bin Al-Husayn ﷺ, from his father having said: ‘Rasool-Allah ﷺ ﷺ said: ‘My love and love of People of my Household will benefit in seven places, the horrors of these is mighty – At the death, and in the grave, and at the Resurrection, and at the Writing, and at the Reckoning, and at the scale, and at the bridge’.”

4 - سن، المحاسنُ مَُُمَّدُ بْنُ عَلِي  وَ غَيَُّْهُ عَنِ الَْْسَنِ بْنِ مَُُمَّدِ بْنِ الْفَضْلِ الَْْاشِِِيِّ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ حُبَّنَا أَهْلَ الْبَيْتِ لَيُنْتَفَعُ بِهِ فِِ سَبْعِ مَوَاطِنَ عِنْدَ اللَّهِ وَ عِنْدَ الْ مَوْتِ وَ عِنْدَ الْقَِْْ وَ ي َوْمَ الَْْشْرِ وَ عِنْدَ الَْْوْضِ وَ عِنْدَ الْمِيزَانِ وَ عِنْدَ الصِّرَاطِ.

(The book) ‘Al Mahasin’ – Muhammad Bin Ali, and others, from Al Hassan Bin Muhammad Bin Al Fazal Al Hashimy, from his father, who said, ‘Abu Abdullah ﷺ said: ‘Our love, of People of the Household, you will benefit with it in seven places – in the Presence of Allah ﷺ, and at the death, and in the grave, and Day of Resurrection, and at the Fountain, and at the scale, and at the bridge’.”

5 - كِتَابُ فَضَائِلِ الشِّيعَةِ، لِلصَّدُوقِ رََِْهُ اللَّهُ بِإِسْنَادِهِ عَنِ السَّكُونِِِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِي  ع مَا ثَبَّتَ اللَّهُ حُبَّكَ فِِ ق َلْبِ امْرِئٍ مُسْلِمٍ فَزَلَّتْ بِهِ قَدَم  عَلَى الصِّرَاطِ إِلََّ ث َبَتَ لَهُ قَدَم  حَتََّ أَدْخَلَهُ اللَّهُ بُِِبِّكَ الَْْنَّةَ.

Kitab ‘Fazail Al Shia; of Al Sadouq, by his chain from Al Sakuny,

‘From Al-Sadiq ﷺ, from his forefathers having said: ‘Rasool-Allah ﷺ ﷺ said: ‘The firmest of you all of feet upon the bridge would be the most intense of you in love of People of my Household’.

6 - وَ بِإِسْنَادِهِ عَنِ الثُّمَالِِِّ عَنْ أَبِِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى امْرِئٍ مُسْلِمٍ خَيْرٍ لَِِهِ فَزَلَّتْ بِهِ قَدَم  عَلَى الصِّرَاطِ إِلََّ ث َبَتَ لَهُ قَدَم  حَتََّ أَدْخَلَهُ اللَّهُ بُِِبِّكَ الَْْنَّةَ.

And by his chain, from Al Sumali,

‘From Abu Ja’far ﷺ, from his forefathers having said: ‘Rasool-Allah ﷺ ﷺ said to Ali ﷺ: ‘Your love will not be affirmed in the heart of a Muslim person and his feet would slip

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306 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 3
307 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 4
308 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 5
upon the bridge, except (the other) foot would be affirmed for him, until Allah \text{azwj}\ Enters him into the Paradise due to your love''.  

7- كنر، كنر جامع الفوائد و تأويل الْيات الظاهرة من علوم الله و علوم المُؤْمِنِينَ، بِنِعْمَةِ اللهِ عَلَيْهِمْ أَجََْعِينَ قَالَ. أَيْ لََ تُمْ حِينَئِذٍ ت َنْظُرُونَ إِلََ وَصِيِّ مَُُمَّدٍ أَمِيَِّ الْمُؤْمِنِينَ. 

Then he recited: Our Lord! Take us out. We will do righteous deeds, -in the Wilayah of Ali, other than which we used to do!' [35:37], in his enmity.

It would be said to them in the answer: Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner did come to you, - and he is the Prophet, therefore taste (the Punishment), for there is no helper for the ones who are unjust [35:37], to the Progeny of Muhammad, to help them nor saving them from it, nor veiling them from it''.

8- كنر، كنر جامع الفوائد و تأويل الْيات الظاهرة خاء في تأويل أهل البيت في خدمة أُمِّي الْمُؤْمِنِينَ. 

(The books) ‘Kunz Jamie al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Sahl Al Attar, from his father, from his grandfather, ‘Ali Bin Ja’far asws, from his brother Musa asws, from his father Asws, from his grandfather Asws, from Al-Husayn asws, from his father Asws, from his grandfather Asws, Amir Al-Momineen asws, may the Salawat of Allah be upon them all having said: ‘Rasool-Allah saww said to me: ‘O Ali asws! There is nothing between the one who loves you asws and him seeing what his eyes would be delighted with except that he witnesses the death’.

Then he recited: Our Lord! Take us out. We will do righteous deeds, -in the Wilayah of Ali, other than which we used to do!’ [35:37], in his enmity.

It would be said to them in the answer: Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner did come to you, - and he is the Prophet, therefore taste (the Punishment), for there is no helper for the ones who are unjust [35:37], to the Progeny of Muhammad, to help them nor saving them from it, nor veiling them from it”.

‘It has come in the explanations of People of the Household in a Hadeeth of Ahmad Bin Ibrahim, regarding Words of the Exalted: So why don’t you, when it reaches the throats [56:83] And at that time you are looking on [56:84] - at his successor giving glad tidings to his friends of the Paradise, and his enemies of the Fire, And We are nearer to him than you are, but you are not seeing [56:85] - meaning near
to Amir Al-Momineen\textsuperscript{asws} than you are, \textbf{but you are not seeing} - meaning you are not recognising.\textsuperscript{311}

\textsuperscript{9} – 9. Kuzur, Kanz Jamil Fauad and Taweez Al Ayaat Al Zaahira: It is reported from Abu Nubata who said,

‘Al-Haris Al-Hamdani entered to see Amir Al-Momineen\textsuperscript{asws} among a number of the Shiias, and I was with him\textsuperscript{asws}. Al-Haris went on to bend in his walking, and make marks on the ground with his staff, and he was sick.

Amir Al-Momineen\textsuperscript{asws} turned towards him, and there was a status for him in his\textsuperscript{asws} presence, and he\textsuperscript{asws} said: ‘How do you find yourself, O Haris?’ He said, ‘The time has taken its toll from me and increased me in illnesses and pains. Your\textsuperscript{asws} companions are disputing at your\textsuperscript{asws} door’. He\textsuperscript{asws} said: ‘Regarding what?’

He said, ‘Regarding your\textsuperscript{asws} afflictions and your\textsuperscript{asws} misfortunes from before you\textsuperscript{asws}. The one who fabricates, exaggerates, and the hating ones speaks, and of the hesitations of a hesitant one, so he does not know whether he should advance or retreat’.

He\textsuperscript{asws} said: ‘It suffices you, O brother of Hamdan! Indeed! The best of my\textsuperscript{asws} Shiias is of the moderate manners. The exaggerator should return to them and those lag behind should catch up with them’. He said, ‘May my father and my mother be sacrificed for you\textsuperscript{asws}! If you\textsuperscript{asws} could uncover the doubts from our hearts, and make us to be upon an insight regarding that regarding our affairs’.

He\textsuperscript{asws} said: ‘Remember, for you are a person, there is a clothing (covering) upon you. The Religion of Allah\textsuperscript{azwj} cannot be recognised by the men, but by the signs of the truth, and the signs are the markings. Recognise the truth, you will recognise its people. O Haris! The truth is the best narration, and the one encountering alongside with it is a holy warrior, and I\textsuperscript{asws}

\footnotesize{311} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 8
shall inform you with the truth, so let me\textsuperscript{asws} see you hearing me\textsuperscript{asws}, then inform with it the ones from your companions who has specialities for him.

Indeed! I\textsuperscript{asws} am a servant of Allah\textsuperscript{azwj} and brother\textsuperscript{asws} of His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and his\textsuperscript{saww} friend, the first one to ratify him\textsuperscript{saww} while Adam\textsuperscript{as} was between the spirit and the body. Then I\textsuperscript{asws} was the first one to ratify him\textsuperscript{saww} in your community, truly.

We\textsuperscript{asws} are the former ones and we\textsuperscript{asws} are the latter ones. Indeed, and I\textsuperscript{asws} am his\textsuperscript{saww} special one. O Har (Haris), and his\textsuperscript{asws} sincere one, and his\textsuperscript{saww} elite, and his\textsuperscript{asws} successor\textsuperscript{saww}, and his\textsuperscript{saww} guardian, and a companion of his\textsuperscript{saww} secret consultations and his\textsuperscript{saww} secrets.

I\textsuperscript{asws} have been Given understanding of the Book, and the decisive address, and knowledge of the Quran, and the lineages, and I\textsuperscript{asws} have been entrusted with a thousand keys, each key opening a thousand doors, each door leading to a thousand (upon) thousand pacts, and I\textsuperscript{asws} am being supported\textsuperscript{'}, or said: 'I\textsuperscript{asws} am being helped by the Night of Pre-determination being Awarded, and that flows for me\textsuperscript{asws} and for the ones from my\textsuperscript{asws} offspring who are protected. The night and day do not flow until Allah\textsuperscript{azwj} Makes to inherit the earth and the ones upon it.

And receive glad tidings, O Har (Haris). By the One\textsuperscript{azwj} Who Split the seed and Formed the person, my\textsuperscript{asws} friend and my\textsuperscript{asws} enemy will see me\textsuperscript{asws} in various places – at the death, and at the bridge, and at the distribution'. He said, 'And what is the distribution?' He\textsuperscript{asws} said: 'Distribution of the Fire. I\textsuperscript{asws} shall distribute it correctly. I\textsuperscript{asws} will say: ‘This is my\textsuperscript{asws} friend and this is my\textsuperscript{asws} enemy!’

Then Amir Al-Momineen\textsuperscript{asws} grabbed a hand of Al-Haris and said: ‘O Haris! I\textsuperscript{asws} am grabbing your hand just as Rasool-Allah\textsuperscript{saww} had grabbed my\textsuperscript{asws} hand and said to me\textsuperscript{asws}’, and I\textsuperscript{asws} had complained to him\textsuperscript{saww} of the envy of Quraysh and the hypocrites: ‘When it will be the Day of Qiyamah, I\textsuperscript{saww} shall hold a side of the One\textsuperscript{azwj} with the Throne, the Exalted, and you\textsuperscript{asws}, O Ali\textsuperscript{asws}, will hold my\textsuperscript{saww} side, and your\textsuperscript{saww} offspring will hold your\textsuperscript{asws} side, and your\textsuperscript{asws} Shias will hold their\textsuperscript{asws} side.'
فَمَا ذَٰلِكَ يَصْنَعُ اللَّهُ بِنَبِيِّهِ وَ مَا ذَٰلِكَ يَصْنَعُ نَبِيُّهُ بِوَصِيِّهِ وَ مَا ذَٰلِكَ يَصْنَعُ وَصِيُّهُ بِأَهْلِ بَيْتِهِ وَ شِيعَتِهِمْ

So, what is that Allah would Do with His Prophet? And what is that His Prophet would do with his successor? And what is that his successor would do with the People of his household and their Shias?

بِحُسْنِ الدِّينِ لِلَّذِي لَمْ يَّلْصُقَ مِنْ كِتَابِ الْسَّيِّدِ بْنِ سَعِيدٍ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

(The book) ‘A’lam Al Deen’ of Al Daylami, from the book of Al Husayn Bin Saeed, by his chain,
‘From Abu Abdullah\textsuperscript{asws} having said: ‘When the soul of one of you reaches this’, and he\textsuperscript{asws} indicated to his\textsuperscript{asws} throat: ‘It would be said to him: ‘As for what you were cautious from the worries of the world, so you are safe from it’. Then he would be given the glad tidings’.’\textsuperscript{314}

And from him\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Rasool-Allah\textsuperscript{saww} having said to Amir Al-Momineen\textsuperscript{asws}: ‘Give glad tidings to your\textsuperscript{asws} Shias and ones who love you\textsuperscript{asws} with ten characteristics. The first of these is goodness of their births; and its second is goodness of their Eman; and its third is Love of Allah\textsuperscript{azwj} for them, and the fourth is the spaciousness in their graves; and the fifth is their Noor would be shining in front of them;

And sixth is removal of the poverty from between their eyes and enriching of their hearts; and the seventh is the Abhorrence of Allah\textsuperscript{azwj} to their enemies; and the eighth is the security from the leprosy and the vitiligo; and the ninth is the abatement of the sins and the evil deeds from them; and the tenth, they would be with me\textsuperscript{saww} in the Paradise and I\textsuperscript{saww} would be with them, so \textit{(the tree of) Tooba would be for them and an excellent resort [13:29]’}\textsuperscript{315}

And it is reported by Jabir Bin Abdullah having said,

‘While we were in the presence of Rasool-Allah\textsuperscript{saww}, when he\textsuperscript{saww} turned towards Ali\textsuperscript{asws} and said: ‘This here is Jibraeel\textsuperscript{as} informing me\textsuperscript{saww} about Allah\textsuperscript{azwj}. Majestic is His\textsuperscript{azwj} Majesty having Given your\textsuperscript{asws} Shias, and those that love you\textsuperscript{asws}, seven qualities – The kindness during the death, and the companions during the loneliness (of the grave), and the Light in the darkness, and the security during the panic, and the equity at the Scale, and the Permit over the Bridge, and the entrance into the Paradise before the people: \textit{their Light running in front of them and on their right [57:12]’}.’\textsuperscript{316}

\begin{footnotes}
\footnotetext[314]{Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 11}
\footnotetext[315]{Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 12}
\footnotetext[316]{Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 13}
\end{footnotes}
Hereafter. None of you should doubt that he would be in the Paradise, for the love of People\textsuperscript{asws} of my\textsuperscript{saww} Household and has twenty characteristics, ten in the world and ten in the Hereafter.

As for in the world, it is the asceticism, and the eagerness upon the (good) deed, and the devoutness in the Religion, and the desire in the (acts of) worship, and the repentance before the death, and the vitality in standing at night (for Salat), and the despair from what is in the hands of the people, and the preservation of the Command of Allah\textsuperscript{azwj} Mighty and Majestic and His\textsuperscript{azwj} Prohibition, and the ninth is hatred of the world, and the tenth is the generosity.

And as for in the Hereafter, so the register (of deeds) would not be publicised for him, nor would a scale be set up for him, and he would be given his book in his right hand, and there would be written for him a freedom (permit) from the Fire, and his face would be whitened, and he would be clothed from the ornaments of the Paradise, and he would (be able to) intercede regarding one hundred of his family members, and Allah\textsuperscript{azwj} would Look at him with the Mercy, and he would be crowned from the crowns of Paradise, the tenth is entering the Paradise without any Reckoning. So, beatitude is for the one who loves People\textsuperscript{asws} of my\textsuperscript{saww} Household''.

And from Ibn Abu Yafour who said, ‘Abu Abdullah\textsuperscript{asws} said: ‘I\textsuperscript{asws} embarrassed from repeating this speech upon you all. But rather, between one of you and him being exultant is the reaching of his soul to over here’ – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to his\textsuperscript{asws} throat.

Rasool-Allah\textsuperscript{saww} and Ali\textsuperscript{asws} come to him and say to them: ‘As for what you were fearing, so Allah\textsuperscript{azwj} has Secured you from it, and as for what you were desiring, it is in front of you’. Therefore, receive glad tidings! You (Shias) are the pure ones, and your women are pure. Every believing woman is a Maiden Hourie and every Momin is a truthful, a martyr’’.

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317 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 14
318 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 15
And Abu Abdullaḥ asws said to his asws companions, initiating from him asws: ‘You (Shias) are loving us asws and the people are hating us asws, and you are ratifying us asws and the people are belying us asws, and you are connecting with us asws and the people are being disloyal to us asws. Thus, Allah azwj Made your lives to be our asws lives, and your deaths to be our asws passing away.

أَمَا وَ اللَّهِ مَا بَينَّ الرَّجُلِ مِنْكُمْ وَ بَينَ أَنْ يُقِرَّ اللَّهُ عَيْنَهُ إِلََّ أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا وَ أَوْمَأَ إِلََ حَلْقِهِ فَمَدَّ الِْْلْدَةَ ثَُُّ أَعَادَ ذَلِكَ ف َوَ اللَّهِ مَا رَضِيَ حَتََّ حَلَفَ ف َقَالَ وَ اللَّهِ 

But, by Allah azwj! There is nothing between the man from you and Allah azwj Causing his eyes to be delighted except the reaching of his soul to this place’ – and he asws gestured to his asws throat, extended the skin, then repeated that. By Allah azwj he asws was not pleased until he asws swore saying: ‘By Allah azwj! Who there is no god except Him azwj! My asws father Muhammad asws Bin Ali asws narrated to me asws with that.

أَنَّ الْنَّاسَ أَخَذُوا هَاهُنَا وَ هَاهُنَا وَ إِنَّكُمْ أَخَذْتُُْ حَيْثُ أَخَذَ اللَّهُ إِنَّ اللَّهَ اخْتَارَ مِنْ عِبَادِهِ مَُُ مَّداً صَوَّاَتَهُ إِلََ الَِْسْوَدِ وَ الَِْبَيْضِ وَ إِنْ كَانَ حَرُورِيّاً وَ إِنْ كَانَ شَامِيّاً.

Surely, the people are taking (from) here and there, and you (Shias) are taking where Allah azwj has Placed. Allah azwj Chose Muhammad sww from His azwj servant, and you asws chose the Choice of Allah azwj. So, fear Allah azwj and fulfil the entrustments to the black and the white, and even if he is a Harouriya (sect), and even if he was a Syrian!’

And from Abdul Raheem who said, ‘Abu Ja’far asws said to me: ‘But rather, one of you would be exultant when his soul reaches over here (throat), as an Angel would descend unto him and say: ‘As for what you were desiring, so you have (now) been granted it, and as for what you were fearing, you have (now) been Secured from it’.

فَيُفْتَحُ لَهُ بَابٌ إِلَِ مَنْزِلِهِ مِنَ الَْْنَّةِ فَيُقَالُ لَهُ انْظُرْ إِلََ مَسْكَنِكَ مِنَ الَْْنَّةِ وَ انْظُرْ هَذَا رَسُولُ اللَّهِ وَ فُلََانٍ وَ فُلََانٍ وَ فُلََانٍ هُمْ رُفُقَاؤُكَ وَ هُوَ قَوْлُهُ 

A door would be opened for him to his house from the Paradise and it would be said to him: ‘Look at your dwelling from the Paradise, and look, this here is Rasool-Allah sww, and so and so, and so and so, and so and so. They are your friends’. And it is the Word of the Exalted:

319 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 16
Those who are believing and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. [10:64]

And from Safwan,

‘From Abu Abdullahasws having said: ‘By Allahazwj! You (Shias) are upon the Religion of Allahazwj and Religion of Hisazwj Angels, and by Allahazwj you are upon the truth. So, fear Allahazwj and restrain your tongues, and pray Salat in your Masjids, and console your sick. When the people are distinguished, you will be distinguished, for your Rewards are upon Allahazwj, and the most jubilant of what you can happen to be is when the soul of one of you reaches to this’, and heasws indicated to hisasws throat, ‘His eyes would be delighted’.

And from Jabir Al Jufy,

‘From Abu Ja’farasws having said: ‘Amir Al-Momineenasws said to Al-Haris Al-Awr: ‘(Having) ourasws love would benefit you in three (places) – at the descent of the Angel of death, and at your being questioned in the grave, and at your pausing in front of Allahazwj’, 322

Kitab ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, copying from the book collected by the seyyid Hassan Bin Kabsh Al Husayni, by his chain from Al Mufeed, raising the Hadeeth to,

‘Umm Salamara having said, ‘Rasool-Allahsaww said to Aliasws: ‘O Aliasws! Yourasws brethren would be joyful in four places – at the exit of their souls, and Iasaww and youasws would appear to them, and at the questioning in their graves, and at the presentation, and at the bridge’.

21 - قال و بما رأوا في النجاة الاختل فهاء النذير علي بن عبد المحسن المحسن بإسنادًا عن أبي عمران الكحلي عن الحسن بن مصعب بن مسلم رفعة إلى

20 - كتاب المختصر، للمحسن بن شليمان، تاجًا من كتاب جمعة السيد، حسن بن كة الحسن بن علي بن علي بن عبيد اليمين، عن المفيد رفع الحديث إلى أم سلمة فالت قال رسول الله صل الله عليه و سلم عن حضرائهم في أربع مواطن محضورًا، وفيها على، و في البحرين، و في المسئرة في عنة، و في القدر، و في الغرام، و في الراي.

19 - و عن حارث المعتقل عن أبي حذف قال: قال أمير المؤمنين عن الحارث الأعور ليتفضل عليكم عند ثلاث كونه عند ليوم الموت، و عند مسئاثيك في فرخك و عند موقفك بين يدي الله.

18 - وعن صفوان عن أبي عبد الله قال: و إنكم لعل على دين الله و دين ملائكته و إنكم لعل الحق دافعوا الله و كنتما يستمتعون و صلوا في مساجدكم و غدووا ممكتممًا إذا فتر الناس فتمكتما فإن تواتكم لعل الله و إن أعطى ما تكونون إذا بلغت نفس أصحابكم إلى هذه و أومأ إلى خلقه فريت عينه.
He said, ‘And from what is reported to me by the majestic seyyid Baha Al Deen Ali Bin Abdul Hameed Al Husayni, by his chain, from Abu Amro Al Kashy, from Muhammad Bin Masoud, raising it to Saeed Bin Yasaar, I presented at his death. He extended his hand, then said, ‘I am extending my hand, O Ali asws!’

I narrated this story to Abu Abdullah asws, then I arose from him asws. His asws messenger followed me and made me return to him asws. He asws said: ‘Inform me the news of the man whom you were present at his death, which thing did you hear him saying?’ I said, ‘He extended his hand, then said, ‘I am extending my hand, O Ali asws!’ Abu Abdullah asws said: ‘He saw him asws, by Allah azwj, he saw him asws!’


‘We entered to see Abu Abdullah asws and greeted unto him as and we sat down in front of him asws. He asws asked us: ‘Who are you?’ We said, ‘From the people of Al-Kufa’. He asws said: ‘But surely there is no city from the cities with more people loving us asws, than Al-Kufa, then this group in particular.

Allah azwj has Guided you all to a matter the people are ignorant of it. You love us asws and the people hate us asws, and you ratify us asws and the people belie us asws, and you follow us asws and the people oppose us asws. So, Allah azwj Makes your lives as our asws lives, and your deaths as our asws passing away.

I asws testify upon my asws father asws that he asws was saying: ‘There is nothing between one of you (Shias) and him seeing would his eyes would be delighted with, or him being jubilant, except the reaching of his soul over here’, then he asws indicated by his hand to his throat.

324 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 21
Then he asws said: ‘And Allah azwj has Said in His azwj Book: And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]. So, we asws are the offspring of Rasool-Allah saww’. 325

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325 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 22
CHAPTER 7 – THE DEEDS ARE NOT ACCEPTED EXCEPT WITH WILAYAH

الآيات إبراهيم مثل الذئبين كذروا بزيجهم أحسائمهم كرماد المنشدته به الريح في يوم عاصيف لا يقدرون بما كسبوا على شيء ذلك هو الطلاق البعيد.

The Verses – (Surah) Ibrahim\textsuperscript{as}: An example of those who are committing Kufr with their Lord, their deeds are like ashes the wind blows hard upon during a stormy day. They are not able upon anything from what they are earning. That is the far straying [14:18]

(Surah) Ta Ha: And I am Forgiving to the one who repents and believes and does a righteous deed, then (follows) righteous Guidance [20:82]

And the Exalted Said: And one who does from the righteous deeds and he is a Momin, so he will neither fear injustice nor deprivation [20:112].

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} regarding Words of the Exalted: so he will neither fear injustice nor deprivation [20:112]: ‘Yes, nothing be reduced from his deeds’, and as for ‘(fearing) injustice’, He\textsuperscript{azwj} is Saying: ‘He will never be deprived of these (Its Rewards)’.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Natana, from Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Al Sabaty,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The first of what the servant would be questioned about when he pauses in front of Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty is about the Obligatory Salats, and about the Obligatory Zakat, and about the Obligatory Fasts, and about the Obligatory Hajj, and about our\textsuperscript{asws} Wilayah, People\textsuperscript{asws} of the Household.

\textsuperscript{326} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 1
If he acknowledges with our Wilayah, then dies upon it, his Salat and his Fasts and his Zakat and his Hajj would be accepted from him, but if he does no acknowledge with our Wilayah in front of Allah, Majestic is His Majesty, Allah Mighty and Majestic would not accept anything from him, from his deeds.

So, if he acknowledges with our Wilayah, then dies upon it, his Salat and his Fasts and his Zakat and his Hajj would be accepted from him, but if he does no acknowledge with our Wilayah in front of Allah, Majestic is His Majesty, Allah Mighty and Majestic would not accept anything from him, from his deeds.

And if a servant had supplicated to Me over these since I Created the skies and the earths, then meets Me having rejected Wilayah of Ali, I would fling him into Saqar (Hell)!

From Muhammad son of Ja'far, from his father, from his forefathers having said: 'Jibraeel descended unto the Prophet. He said: 'O Muhammad! The Salaam (Allah Conveys the greetings to you) and Says: 'From me Created the seven skies and whatever is in these, and the seven earths and the ones upon these, and did not Create any place greater than the corner (of the Kabah) and the standing place of Ibrahim.'

And if a servant had supplicated to Me over these since I Created the skies and the earths, then meets Me having rejected Wilayah of Ali, I would fling him into Saqar (Hell)!

From Al-Sadiq having said: 'Ali was saying: 'There is no good in the world except one of the two men – a man increasing good deeds every day and a man rectifying his evil deeds with the repentance, and from where would the repentance be for him? By Allah! Even if he were to perform Sajdah until his neck is cut, Allah will not accept from him except by our Wilayah, People of the Household.'

The modern translation to English: So, if he acknowledges with our Wilayah, then dies upon it, his Salat and his Fasts and his Zakat and his Hajj would be accepted from him, but if he does no acknowledge with our Wilayah in front of Allah, Majestic is His Majesty, Allah Mighty and Majestic would not accept anything from him, from his deeds.

And if a servant had supplicated to Me over these since I Created the skies and the earths, then meets Me having rejected Wilayah of Ali, I would fling him into Saqar (Hell)!

From Al-Sadiq having said: 'Ali was saying: 'There is no good in the world except one of the two men – a man increasing good deeds every day and a man rectifying his evil deeds with the repentance, and from where would the repentance be for him? By Allah! Even if he were to perform Sajdah until his neck is cut, Allah will not accept from him except by our Wilayah, People of the Household.'
I heard Abu Abdullah\textsuperscript{asws} saying: ‘One who opposes you and even if he worships and struggles, would be attributed to this Verse: \textit{Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]’\textsuperscript{330}

From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{One who comes with the good deed, then for him would be ten the likes of it [6:160].} He\textsuperscript{asws} said: ‘It is for the Muslims in general, and the good deed is the Wilayah. So, the one who does a good deed, ten would be written for him. But if does not happen to have the Wilayah for him, it would be repelled from him whatever good deed he would have done in the world, and there would be no share for him in the Hereafter’\textsuperscript{331}

From Abu Ja'far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: \textit{And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].} He\textsuperscript{asws} said: ‘Don’t you see how it has been Stipulated (as being conditional), and the repentance would not benefit him, or the Eman and the righteous deeds, until he is rightly guided? By Allah\textsuperscript{azwj}! Even if he were to struggle to do the deeds, it will not be Accepted from him until he is rightly guided’.

He (the narrator) said, ‘I said, ‘May Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws}! (Rightly guided) to whom?’ He\textsuperscript{asws} said: ‘To us\textsuperscript{asws}\textsuperscript{332}

\textsuperscript{330} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 5
\textsuperscript{331} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 6
\textsuperscript{332} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 7
‘From Abu Ja’far asws regarding His awj Words: So, one who does good of the weight of a particle would see it [99:7], he asws said: ‘If he is from the inhabitants of the Fire, and he had done a good deed of the weight of an atom would see in on the Day of Judgement in regret if he had done it for the sake of other than Allah aswj.

وَ مَنْ يَعْلَمْ مِثْقالَ ذَرَّةٍ شَرًا يَرُهُ يَوْمَ الْقِيَامَةِ ثَُُّ غُفِرَ لَهُ.

And one who does evil of the weight of a particle would see it [9:8]. And if he is from the inhabitants of the Paradise, he would see that evil on the Day of Judgement, but Allah aswj the Exalted would Forgive him’’. 333

And you would have grabbed with the superior of the patience and thanks and would have struggled with the superior of the struggling, and even if others would be offering more prolonged Salat than you, and of more frequent Fasting than you, for you would be more fearing of Allah aswj than him, and more advised by the Master asws of the command’’. 334

333 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 8
334 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 9
By the One azwj in Whose Hand is my sallallahu 'alayhi wa sallam soul! The servant will not benefit by his deeds except by recognising our rights.

11 - ما، الِمالِ للشيخ الطوسي الْمُفِيدُ عَنْ أََْْدَ بْنِ مَُُمَّدٍ الزُّرَارِيِّ عَنِ ابْنِ أََّبِِ الخَْطَّا

Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 10
And Allah\textsuperscript{azwj} Mighty and Majestic Says: \textit{And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90].} And what it Intended by the evil deed is the denial of the Imam\textsuperscript{asws} who is from Allah\textsuperscript{azwj} the Exalted’.

Then Abu Abdullah\textsuperscript{asws} said: ‘The one who comes on the Day of Judgement with the Wilayah of the unjust imam who is not from Allah\textsuperscript{azwj}, and comes having denied our\textsuperscript{asws} rights, having fought against our\textsuperscript{asws} Wilayah, Allah\textsuperscript{azwj} would Fling him into the Fire on the Day of Judgement’.

\((\text{The book}) 'Al Amaali' of the sheykh Al Tusi – Abu Mansour al Sukry, from his grandfather Ali Bin Umar, from Al Abbas Bin Yusuf Al Sikaky, from Ubeydullah Bin Hisham, from Muhammad Bin Mus'ab, from Al Haysam Bin Hammad, from Yazeed Al Raqashy, from Anas Bin Malik (well-known fabricator) who said,\)

\‘We returned with Rasool-Allah\textsuperscript{saww} as two caravans from Tabuk. He\textsuperscript{saww} said to me in one of the roads: ‘Cast the horses for me\textsuperscript{asws} and the camels’. They did so. Rasool-Allah\textsuperscript{saww} ascended and addressed. He\textsuperscript{saww} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj} with what He\textsuperscript{azwj} is rightful of.\)

\(\text{336} \text{Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 11}\)

\(\text{337} \text{Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 12}\)
'Rasool-Allah saww said: 'O clan of Abdul Muttalib asws! I asww asked Allah azwj Mighty and Majestic for three (things) – that He azwj should Affirm your speaker, and that He azwj should Guide your straying ones, and that He azwj should Teach your ignorant ones.

و سألت الله تعالى أن يجلبكم حواءاً ونجاهماً فلما أمرنا صنفس بين البشرين و أفقيم فضلى و منتم لمأتي الله عز وجل و هو لأهل بيب

And I asww asked Allah azwj the Exalted to Make you to be generous, excellent, merciful. If a person were to be in a row between the corner (of the Kabah) and the standing place (of Ibrahim) and prays Salat and Fasts, then meets Allah azwj Mighty and Majestic and he is from the haters of People asws of the Household of Muhammad asww, would enter the Fire’’.

(I looked at the pausing station (during Hajj) and the people therein were numerous. I approached Abu Abdullah asws and said, ‘The people of the pausing station are numerous’. He asws surveyed among them with his asws sight, then said: ‘Come near me asws, O Abu Abdullah’. I went near him asws. He asws said: ‘Scum, the waves come with it from every place. By Allah aswj! There is no Hajj except for you (Shias). No, by Allah aswj! Allah aswj will not Accept except from you all!’

(From Ali asws Bin Al-Husayn asws having said: ‘Rasool-Allah saww said: ‘What is the matter with a people, when the progeny of Ibrahim asw is mentioned in their presence, they are happy and they smile, and when the Progeny asws of Muhammad saww is mentioned in their presence their hearts are constricted!

و الذي نفسه مخيم يبدو لو أت عندنا خادم يوم القيامة يعمل ستيعين نيباً ما فين الله ذلك منه خال بلقاء يولياني و ولاية أهل النبي.

338 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 13
339 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 14
By the One azwj in Whose Hand is the soul of Muhammad saww! If a servant were to come on the Day of Judgment with the deeds of seventy Prophets as, Allah azwj will not Accept that from him until he meets Him azwj with my saww Wilayah and Wilayah of the People asws of my saww Household’. 340

16 - مَا الْأَمَامِيَّةَ لِلشَّيْخِ الشَّعِيْحِ التَّعْلِمِيِّ عَنْ الجَبَّارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدِ بْنِ مُسْتَرْدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَاَّيَّ عَنْ عَلِيِّ بْنِ عَاصِمٍ عَنْ أَبِِ أُوَيْسٍ عَنْ أَبِِ عَبْدِ اللَّهِ عَنْ عَطَا عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ إِنَّ أَفْضَلَ الْبِقَاعِ مَا بِينَ الرُّكْنِ وَ الْمَقَامِ وَ لَوْ أَنَّ رَجُلًَ صَلَّى وَ صَفَّ قَدَمَيْهِ بَينَ الرُّكْنِ وَ الْمَقَامِ وَ لَقِيَ اللَّهَ بِبُغْضِ الْأَهْلِ الْبَيْتِ دَخَلَ النَّارَ. (The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Al Husayn Bin Muhammad Al Tammar, from Ibn Abu Uweys, from his father, from Humeyd Bin Qays, from Ata’a, from Ibn Abbas who said,

‘Ali asws Bin Al-Husayn asws Zay Al-Abideen asws said to us: ‘Which of the spots is the most superior?’ We said, ‘Allah azwj and His aswj Rasool saww, and son asws of His aswj Rasool saww are more knowing’.

فَقَالَ إِنَّ أَفْضَلَ الْبِقَاعِ مَا بِينَ الرُّكْنِ وَ الْمَقَامِ وَ لَوْ أَنَّ رَجُلًَ صَلَّى وَ صَفَّ قَدَمَيْهِ بَينَ الرُّكْنِ وَ الْمَقَامِ وَ لَقِيَ اللَّهَ بِبُغْضِ الْأَهْلِ الْبَيْتِ دَخَلَ النَّارَ. He asws said: ‘The most superior of the spots is what is between the corner (of the Kabah) and the standing place (of Ibrahim as), and if a man were to have the life of what Noah as had among his as people of a thousand years except fifty years, Fasting at daytime and standing (for Salat) at night in that place, then meets Allah azwj without our asws Wilayah, (all) that would not benefit him of anything’’. 341

17 - مَا، الْأَمَامِيَّةَ لِلشَّيْخِ الشَّعِيْحِ التَّعْلِمِيِّ عَنْ المَهْدِيِّ عَنْ أَبِِ أُوَيْسٍ عَنْ أَبِِ عَبْدِ اللَّهِ عَنْ عَطَا عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لَهُ إِنَّ أَبَا الْخَْطَّابِ يَذْكُرُ عَنْكَ أَنَّكَ قُلْتَ لَهُ إِذَا عَرَفْتَ الَْْقَّ فَاعْمَلْ مَا شِئْتَ (The book) ‘Ma’ani Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from one of his companions,

‘Rasool-Allah saww said: ‘O clan of Abdul Muttallah asws! I saww asked Allah azwj for you that He azwj Teaches your ignorant one, and Affirm your standing one, and that He aswj Guides your straying one, and that He azwj Makes you to be winners, generous, merciful, and if a man were to pray Salat and stand in a row between the corner (of the Kabah) and the standing place (of Ibrahim as), and meets Allah azwj hatred for you asws People asws of the Household, would enter the Fire’’. 342

‘From Abu Abdullah asws having said: ‘It was said to him asws, ‘Abu Al-Khattab mentioned from you asws and you asws said to him: ‘When you recognise the truth, then you can do whatever you so desire to’.

He asws said: ‘May Allah azwj Curse Abu Al-Khattab! By Allah azwj, I asws did not say to him like that. I asws said to him: ‘When you recognise the truth, then do whatever you so desire to from good deeds, it would be Accepted from you’.

Allah azwj Mighty and Majestic Says: one who does righteous deeds, from male or female, and he is a Momin, they would be entering the Paradise, being Sustained therein without measure [40:40]. And the Blessed and Exalted Says: One who does righteous deeds, from male or female, and he is a Momin, then We will Make him live a good life [16:97].

Abu Abdullah asws was asked, it was said to him asws, ‘These aliens (followers of Abu Al-Khattab) are reported from your asws father asws. They are saying that your asws father asws said: ‘When you have recognised, then do whatever you so desire to’. So, from after that, they are permitting every Prohibition’.

He asws said: ‘What is the matter with them? May Allah azwj Curse them! But rather my asws father asws said: ‘When you have recognised the truth, then do whatever you so desire to from good deeds, these would be Accepted from you’.

(The book) ‘Al-Ihtijaj’ – From Amir Al-Momineen asws in answer to the atheist, the claiming of the contradictions in the Quran. He asws said: ‘And as for His aswj Words: So, one who does from the righteous deeds and he is a Momin, then there will be no denying his exertion, [21:94], and His aswj Words: And I am Forgiving to the one who repents and believes and

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343 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 18
344 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 19
does righteous deeds, then (follows) righteous Guidance [20:82], so all of that avails only with the rightful guidance, and it isn’t so that everyone the name Eman falls upon, so he would be deserving of the salvation from what the deviants have been destroyed with.

And had that been like that, the Jews would attain salvation along with their acknowledgment of the Tawheed and their acknowledgment with Allahazwj, and so would the rest of the acknowledgers with the Oneness, from Ibleesla (as well), and ones below himla regarding the Kufr.

And Allahazwj has Explained that by Hisazwj Words: Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones’ [6:82], and by Hisazwj Words: those who are saying, ‘We believe’, with their mouths while their hearts are not believing [5:41].

And there are situations for the Eman and stages, its commentary would be prolonged, and from that is that the Eman happens to be upon two aspects, Eman with the hearth and Eman with the tongue, just as the Eman of the hypocrites had been in the era of Rasool-Allahsaww, due to day the sword had compelled them and the fear had included them, so they believed by their tongues and did not believe in their hearts.

The Eman with the heart, it is the submission to the Lordazwj, and the one who submits the affairs to its owner, would not be arrogant about his affairs just as Ibleesla had been arrogant from doing the Sajdah to Adamas; and most of the communities became arrogant from obeying their Prophetsas, so their (professing) Tawheed did not benefit them just as Ibleesla did not benefit by that long Sajdah, for heas had done one Sajdah of four thousand years, and did not want by it the ornaments of the world and the empowerment from the looking.
Therefore, due to that, the Salat and the charities will not benefit except with the rightful guidance to the way of salvation, and path of truth'.

And rather Allahazwj Accepts from the servants the deeds with the Obligation which Allahazwj has Obligated upon its limits with recognition of the one calling to Himasws, and obeying the one who prohibits the Prohibition, its apparent and its hidden, and he prays Salat, and Fasts and (performs) Hajj and Umrah, and holds reverence to the Sanctities of Allahazwj, all of them, not leaving anything from these, and acts with the righteousness, all of it, and the good mannerisms, all of them, and shuns its evil deeds.

And one who claims that he is permitting the Permissible(s) and prohibiting the Prohibitions without recognition of the Prophetas, did not permit any Permissible for the Sake of Allahazwj, and did not prohibit a Prohibition for Himasws, and even if one prays Salat, and gives Zakat, and performs Hajj and Umrah, and does all of it without recognition of the one whom Allahazwj has Obligated obedience to himasws, so he did not do anything from that.

He did not pray Salat, and did not Fast, and did not perform Hajj, and did not perform Umrah, and did not wash from the sexual impurity, and did not cleanse, and did not prohibit a Prohibition for the Sake of Allahazwj, and did not permit a Permissible for the Sake of Allahazwj, there isn’t for him any Salat, and even if performed Ruku’u and Sajdah, nor is there any Zakat for him, nor a Hajj.

The book ‘Al Illal Al Sharaie’ – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufi, from Muhammad Bin Sinan, from Sabbah Al Madainy, from Al Mufazzal Bin Umar,

‘Abu Abdullahasws wrote a letter to him, in it was: ‘Allahazwj Mighty and Majestic did not Sent any Prophetas at all calling to recognition of Allahazwj and there wasn’t obedience with it regarding an order nor a prohibition.

And one who claims that he is permitting the Permissible(s) and prohibiting the Prohibitions without recognition of the Prophetas, did not permit any Permissible for the Sake of Allahazwj, and did not prohibit a Prohibition for Himasws, and even if one prays Salat, and gives Zakat, and performs Hajj and Umrah, and does all of it without recognition of the one whom Allahazwj has Obligated obedience to himasws, so he did not do anything from that.

He did not pray Salat, and did not Fast, and did not perform Hajj, and did not perform Umrah, and did not wash from the sexual impurity, and did not cleanse, and did not prohibit a Prohibition for the Sake of Allahazwj, and did not permit a Permissible for the Sake of Allahazwj, there isn’t for him any Salat, and even if performed Ruku’u and Sajdah, nor is there any Zakat for him, nor a Hajj.
And rather that, all of it happens to be with recognition of a man Allah azwj, Majestic and Mighty Conferred upon His azwj creature with obedience to him asws, and Commanded with the taking from him asws. So, the one who recognises him asws, and takes from him asws, obeys Allah azwj, and the one who claims that, rather that is the recognition, and what he recognises sufficiency without obedience, so he has lied and associated.

وَ إِِّلَّا قِيلَ اعْرِفْ وَ اعْمَلْ مَا شِئْتَ مِنَ الخَْيَِّْ فَإِنَّهُ لََ يُقْبَلُ مِنْكَ ذَلِكَ بِغَيَِّْ مَعْرِفَةٍ فَإِذَا عَرَفْتَ فَاعْمَلْ مَا شِئْتَ مِنَ الطَّاعَةِ فَإِنَّهُ لَ ُقْبَلُ مِنْكَ مَقْبُولٌ مِّنْكَ.

And rather it is said, ‘Recognise and work whatever you so desire to from the good deeds, for that would not be Accepted from you without recognition. So, when you have recognised, then do for yourself whatever you so desire, from the (acts of) obedience, little or more, for it would be Accepted from you’.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Safwan, from Yaqoub Bin Shuayb who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj Blessed and Exalted: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]. He asws said: ‘And one who repents from an injustice and believes from Kufr, and does righteous deeds, then is guided to our asws Wilayah’, and gestured by his asws hand to his asws chest.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibn Abu Al Khattab, from Safwan, from Is’haq Bin Ghalib,

‘From Abu Abdullah asws having said: ‘A monk from the monks of the children of Israel worshipped Allah azwj until he became like the toothpick (thin). Allah azwj Mighty and Majestic Revealed to a Prophet as of his era: ‘Say to him: “By My azwj Mighty and My azwj Majestic and My azwj Subduing, even if you were to worship Me azwj you melt like the melting of the fat in the pot, [azwj] will not Accept from you until you come to Me azwj from the door which [azwj] have Commanded you to!’”'.
24 - Thawab al-'Amal: ‘O Moalla! If a servant were to worship Allah for a hundred years between the corner (of the Kabah) and the standing place (of Ibrahim), Fasting by the day and standing (for Salat) at night, until his eyebrows fall upon his eyes, and his bones wilt drying up, (and) is ignorant of our rights, there would not be any Reward for him’.

‘Abu Abdullah asws said: ‘O Moalla! If a servant were to worship Allah for a hundred years between the corner (of the Kabah) and the standing place (of Ibrahim), Fasting by the day and standing (for Salat) at night, until his eyebrows fall upon his eyes, and his bones wilt drying up, (and) is ignorant of our rights, there would not be any Reward for him’.

25 - Thawab al-'Amal: ‘I was in the presence of Abu Ja'far asws, and with him in the tent were around fifty men. He asws said after a prolonged silence from us: ‘What is the matter with you all? You are viewing that I asws am a Prophet of Allah. I asws am not like that, but for me there is a relationship from Rasool-Allah saww and birth. So, the one who connects with us asws, Allah aswj would Connect with him, and one who loves us asws Allah aswj Mighty and Majestic would Love him, and one who deprives us asws Allah aswj would Deprive him.

Do you know which spot is of the most superior status in the Presence of Allah azwj? But no one from us spoke. He asws became the responder to himself asws. He asws said: ‘Makkah the Sacred which Allah azwj is Pleased with for Himself aswj as a Sanctuary and Made His Prophet saww to be in it’.

Then he asws said: ‘Do you know which of the spots is of the most superior sanctity in the Presence of Allah azwj? But no one from us spoke, and he asws became the responder to himself asws. He asws said: ‘That is the Sacred Masjid’.

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Then he \textit{asws} said: ‘Do you know which spot in the Sacred Masjid is of the most superior sanctity in the Presence of Allah \textit{azwj}?’ But no one from us spoke, and he \textit{asws} became the responder to himself \textit{asws}. He \textit{asws} said: ‘That is between the corner (of the Kabah) and the standing place (of Ibrahim \textit{as}), and the door of the Kabah, and that is the stone of Ismail, that is the one in which he \textit{as} used to provide his \textit{as} sheep, and prayed Salat in it.

And by Allah \textit{azwj}! If a servant were to affirm his feet in that place, standing at night praying Salat until the day comes to him, and Fasting the day until the night comes to him, and does not recognise our \textit{asws} right and our \textit{asws} sanctity of People \textit{asws} of the Household, Allah \textit{azwj} would not Accept anything from him, ever!’

\begin{quote}
فر، تفسيَّ فرات بن إبراهيم الُْْسَينُْ بْنُ سَعِيدٍ بِإِسْنَادِهِ عَنْهُ ع
مِثْلَهُ وَ زَادَ فِِ آخِرِهِ أَلََ إِنَّ أَبَانَا إِب ْرَاهِيمَ خَلِيلَ اللَّهِ كَانَ مَِِّ
انْتَجِهْنِي وَ هََّدِئُوا وَ إِذْ تُؤَمِّنُوا بِإِسْمِ رَبِّكُمْ أَلََ يَََْهُي
يَِّلَوْلاً لِلَّهِ مِنْهُ شَيْئاً أَبَداً.
وَ وَ اللَّهِ لَوْ أَنَّ عَبْداً صَفَّ قَدَمَيْهِ فِِ ذَلِكَ الْمَكَانِ قَامَ الْلَّيْلَ مُصَلِّياً حَتََّّ يََِيئَهُ النَّهَارُ وَ صَامَ
النَّهَارَ حَتََّّ يََِيئَهُ اللَّيْلُ وَ لَِْ ي َعْرِفْ حَقَّنَا وَ حُرْمَتَنَا
أَهْلَ الْبَيْتِ لَِْ ي َقْبَلِ اللَّهُ مِنْهُ شَيْئاً أَبَداً.

And by Allah \textit{azwj}. It is befitting for the people that they should be performing the Hajj of this House, and revere us \textit{asws} for the reverence of Allah \textit{azwj}, and that they should meet us \textit{asws} wherever we \textit{asws} mighty be. We \textit{asws} are the guides to Allah \textit{azwj} the Exalted\textsuperscript{350}.

\begin{quote}
350 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 25
\end{quote}
I entered to see Abu Abdullah asws and said to him asws, ‘May I be sacrificed for you asws!’ There is a neighbour of mine, I do not pay attention except to his voice. Either he recites his book, repeating it, and crying, and beseeching, or he supplicates. I asked about him secretly and openly and it was said to me he shuns the entirety of the Prohibitions’. He (the narrator) said, ‘He asws said: ‘O Muyasser! Does he recognise anything from what you are upon?’ I said, ‘Allah azwj is more Knowing’.

He (the narrator) said, ‘I performed Hajj the next year and asked about the man, and found that he does not recognise anything from this matter (Wilayah). I entered to see Abu Abdullah asws and informed him asws with the news of the man. He asws said to me similar to what he asws had said in the past year: ‘Does he recognise anything from what you are upon?’ I said, ‘No’.

He asws said: ‘O Muyasser! Which of the spots is of the greatest sanctity?’ I said, ‘Allah azwj and His aszw Rasool saww and son asws of His aszw Rasool saww are more knowing’. He asws said: ‘O Muyasser, (it is) what is between the corner (of the Kabah) and the standing place (of Ibrahim as), being a garden from the Gardens of the Paradise, and what is between the grave and the pulpit (of Rasool-Allah saww) being a garden from the gardens of the Paradise.

And if a servant were to be Granted by Allah azwj a life, spending between the corner (of the Kabah) and the standing place (of Ibrahim as), and in what is between the grave and the pulpit (of Rasool-Allah saww), worshipping Him azwj for a thousand years, then he is slaughtered upon his bed as oppressed just as the black and white ram gets slaughtered, then he meets

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351 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 26
Allah azwj Mighty and Majestic without our asws Wilayah, there would be a right upon Allah azwj Mighty and Majestic that He azwj Flings him upon his nostrils into the Fire of Hell”.

From Abu Abdullah asws, from his asws forefathers asws having said: ‘Musa Bin Imran as passed by a man raising his hands towards the sky supplication. Musa as went on regarding his as need, and was absent from him for seven days. Then he as returned to him, and he was still raising his hands and beseeching and asking his as need.

Allah azwj Mighty and Majestic Revealed to him as: “O Musa as! Even if he were to supplicate to Me azwj until his tongue gets cut, I azwj will not Answer to him until he comes to Me azwj from the door which I azwj have Commanded him to!”.

I heard Rasool-Allah saww said: ‘If a servant were to worship Allah azwj for a thousand years in what is between the corner (of the Kabah) and the standing place (of Ibrahim as), then is slaughtered just as the ram is slaughtered, oppressed, Allah azwj would Resurrect him with the persons he imitated, and was guided by them, and travelled their ways, to Paradise, so Paradise, and if to the Fire, so the Fire’.

352 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 27
353 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 28
354 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 29
'I performed a Hajj with Abu Abdullah asws, when we were in one of the roads, he asws climbed on the mountain and surveyed and looked at the people. He asws said: 'There is more noise than there are pilgrims. Dawood Al-Raqy said to him asws: 'O son of Rasool Allah saww, will Allah azwj Answer the supplication of this gathering which I see?’

He asws said: 'Woe be unto you O Abu Suleiman. Allah azwj does not Forgive the ones who associated partners with Him azwj. The opponent of the Wilayah of Ali asws is like an idol worshipper’.

I said, 'May I be sacrificed for you asws, are you asws recognising the ones who love you asws and those who hate you asws?' He asws said: 'Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes 'Momin', or 'Kafir'. The man, we asws let him come to us asws with our asws Wilayah and keep away from our asws enemies, for we asws see the writing between his eyes ‘Momin’, or ‘Kafir’, and Allah azwj Mighty and Majestic has Said regarding that: *Surely, in that are Signs for the distinguishers [15:75]*. We asws recognise our asws enemies from our asws friends’.*  

(355) (The book) ‘Basaair Al Darajaat’ – Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Al Mugheira, from Ibn Muskan, from Al Sumali who said,  

‘Amir Al-Momineen asws addressed. He asws praised Allah azwj and exalted upon Him azwj, then said: ‘Allah azwj Chose Muhammad saww with the Message, and Informed him saww with the Revelation. He saww gave among the people and gave; and among us asws People asws of the Household is the stronghold of the knowledge, and doors of the wisdom, and illumination of the command. So, the one from you who loves us asws, his Eman would benefit him and his deeds would be Accepted from him, and one from you who does not love us asws, his Eman would not benefit him, nor will his deeds be Accepted from him’.”

[356] Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 31*
‘From Amir Al-Momineen\textsuperscript{asws}, he (the narrator) said, ‘He\textsuperscript{asws} climbed upon the pulpit of Al-Kufa, and praise Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj} and testified with the testimony of the truth, then said: ‘Allah\textsuperscript{azwj} Sent Muhammad\textsuperscript{saww} with the Message, and Selected him\textsuperscript{saww} for the Prophet-hood, and Informed him\textsuperscript{saww} with the Revelation, so he\textsuperscript{saww} have the people and gave.

وَ فيَنَا أَهْلَ الْبَيْتِ مَعَاقِلُ الْعِلْمِ وَ أَبَوَابُ الْحِكْمَةِ وَ ضِيَاءُ الْمُرْ 

And among us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, is the stronghold of the knowledge, and the doors of wisdom, and illumination of the command. The one who loves us\textsuperscript{asws} People\textsuperscript{asws} of the Household, his Eman would benefit him and his deeds would be Accepted from him; and one who does not loves us, so neither would his Eman benefit him nor would his deeds be Accepted from him, and even if he were to Fast (every) day and stand (for Salat every) night’.\textsuperscript{357}

I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]. He\textsuperscript{asws} said: ‘To our\textsuperscript{asws} Wilayah, by Allah\textsuperscript{azwj}! Have you not seen how Allah\textsuperscript{azwj} Mighty and Majestic has Kept it (our\textsuperscript{asws} Wilayah) as a (Stipulated) condition?’\textsuperscript{358}

‘Abu Abdullah\textsuperscript{asws} said: ‘I\textsuperscript{asws} did not intend to narrate to you, nor discuss with you, and I will advise to you, and how can I\textsuperscript{asws} not advise to you and by Allah\textsuperscript{azwj} you are the army of Allah\textsuperscript{azwj}. By Allah\textsuperscript{azwj}! No people of Religion worship Allah\textsuperscript{azwj} apart from you (Shias), therefore take it and do not broadcast it, and do not withhold it from its rightful ones, for if I\textsuperscript{asws} had withheld it from you, it would have been Withheld from me\textsuperscript{asws}’.\textsuperscript{359}

\textsuperscript{357} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 32
\textsuperscript{358} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 33
\textsuperscript{359} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 34
I was performing Tawaf with Abu Abdullahasws and heasws was leaning upon me, when heasws said: ‘O Umar! How much is the multitude!’ – meaning the people. I said, ‘Yes, may I be sacrificed for youasws! Heasws said: ‘But, by Allahazwj! No one performs Hajj apart from you (Shias), nor will anyone be Given the Recompense twice apart from you (Shias). By Allahazwj you are the people of the Religion of Allahazwj. From you Heazwj will Accept, and for you Heazwj will Forgive’.

‘Abu Abdullahasws was asked and I was seated, about the Words of Allahazwj: One who comes with the good deed, then for him would be ten the likes of it [6:160], ‘Does it flow for those, ones from them who do not recognise this matter (Wilayah)?’ Heasws said: ‘No, but rather this is for the Momineen in particular’.

I said to himasws, ‘May Allahazwj Keep youasws well! What is yourasws view of the one who Fasts, and prays (Salat), and shuns the Prohibitions, and his devoutness is good, from the ones who do neither recognise (Wilayah) nor are hostile?’ Heasws said: ‘Allahazwj would Enter them into the Paradise by Hisazwj Mercy’.

From Abu Ja’farasws regarding Words of Allahazwj Mighty and Majestic: O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77] And strive hard in (the Way of) Allah, with a striving which He is Rightful
of. He Chose you and did not Make any hardship upon you in the Religion [22:78]:

‘Regarding the Salat, and the Zakat, and the Fasts, and the good deed, when you follow Allahazwj and Hisazwj Rasoolasws and Mastersasws of the Command from usasws, Peopleasws of the Household, Allahazwj will Accept your deeds’. 362

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Muawiya Bin Wahab, from Abu Burha Al Rammah,

‘From Abu Abdullahasws having said: ‘The people are the multitude, and you (Shias) are the (real) pilgrims” 363

(Then) heasws said: ‘You came out in order to block the mountain passes along with them (i.e. fill up what is between the mountain from Arafat and the Monuments of Muzdalifa and Mina)?’ I said, ‘Yes’. Heasws said: ‘By Allahazwj! No one performs Hajj apart from you (Shias), nor does Heazwj Accept except from you’ 364

(Then) heasws said: ‘You came out in order to block the mountain passes along with them (i.e. fill up what is between the mountain from Arafat and the Monuments of Muzdalifa and Mina)?’ I said, ‘Yes’. Heasws said: ‘By Allahazwj! No one performs Hajj apart from you (Shias), nor does Heazwj Accept except from you’ 364

‘Abu Abdullahasws said to me: ‘How large is the multitude!’ I said, ‘Yes, O sonasws of RasoolAllahsaww! Heasws said: ‘But, by Allahazwj! No one performs Hajj for Allahazwj apart from you (Shias), nor prays two Salats apart from you, nor will be Give two Recompenses apart from you, and you are the shepherds of the sun and the moon and the stars (monitoring the timings of Salat), and the people of the Religion; and for you Heazwj will Forgive, and from you Heazwj will Accept’. 365
I was seated in the presence of Abu Abdullah asws and an entering one entered and said, ‘O son asws of Rasool-Allah saww! How numerous are the pilgrims this year!’ He asws said: ‘If they so desire, let them be more, and they desire, let them be less. By Allah azwj! Allah azwj will not Accept except from you (Shias), nor will He azwj Forgive except for you’.

I said to Abu Abdullah asws, ‘There is a Verse in the Quran which has placed me in doubt’. He asws said: ‘And which one is it?’ I said, ‘The Words of Allah [5:27] But rather, Allah only Accepts from those who are pious’. He asws said: ‘And which thing places you in doubt?’ I said, ‘The one who Prays Salat, and Fasts, and worships Allah azwj, it would be Accepted from him?’ He asws said: ‘But rather, Allah azwj will (only) Accept from the pious, the recognisers’.

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

From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘If a servant were to worship Allah azwj for a thousand years, then is slaughtered just as the ram is slaughtered, then comes to Allah azwj with our asws hatred, People asws of the Household, Allah azwj would Reject his deeds unto him’.

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366 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 41
367 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 42
368 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 43
44 - My father, from Hamza Bin Abdullah, from Jameel Bin Muyasser, from his father Al Nakhaie who said,

‘Abu Abdullah asws said to me: ‘O Muyasser! Which of the cities is of the greatest sanctity?’ There was no one from us who answered him asws, until he asws became the responder to himself asws. He asws said: ‘Makkah’. He asws said: ‘Which of its ‘effort’ is of the greatest sanctity?’ There was no one from us who answered him asws, until he asws became the responder to himself asws. He asws said: ‘(It is) between the corner (of the Kabah) to the (Black) Stone. By Allah azwj! If a servant were to worship Allah azwj for a thousand years until his neck nerves break due to weakness of old age, then he comes to Allah azwj with our asws anger (on him), Allah azwj would Reject his deeds to him’.

Tafseer of the Imam (Hassan Al-Askari asws) – Al-Sadiq asws: ‘And of the regret greater than this would be a man who had amassed great wealth by intense toiling, and forthright horrors, and being exposed to the dangers. Then he spent his wealth in the (giving of) charities and the (doing of) righteous deeds, and spent his youth and his strength in worship and prayers, and he, along with (all) that, did not view any rights as being for Ali asws Bin Abu Talib asws, nor did he recognise for him asws as having any place in Al-Islam, and he Viewed that the one who is not even a tenth of him asws, and not even a tenth of a tenth of a hundred of him asws, superior than him asws.

He stops at the arguments and he does not contemplate, but it is argued against him (his beliefs) with the (Quranic) Verses and the Ahadeeth, but he refuses except to go further into error. So that is the one who would be of greater regret than every regret on the Day of Judgment, and his charities would be resembled for him as snakes ravaging him, and his Salats and his (acts of) worship would be resembled for him in a resemblance of the Zabaniyya (Angels of Hell), repelling him until he is led into Hell.

369 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 44
He would call out saying, ‘O woe is for me! Why was I not from the praying ones? Why was I not from the givers of Zakat? Why was I not chaste from the wealth of the people and their women from the chaste ones?’

So when he calls out with what he calls out with, it would be said to him, ‘O wretch! It will not benefit you what (deeds) you performed, and you have wasted the great Obligation after the Tawheed of Allahazwj the Exalted, and the Eman with the Prophet-hood of Muhammadasww, Rasool-Allahsaww. You wasted what was Necessitated to you the recognition of the right of Allinasws Bin Abu Talibasws, Guardian of Allahazwj, and you necessitated upon yourself what Allahazwj Prohibited upon you from the taking to the imamate of the enemies of Allahazwj.

So, even if there was for you a change of these deeds of yours (increased to), the worship of the eternity, from its beginning to its end, and your charities to be changed to the charity with all the wealth of the world, but the earth filled with gold, that would not increase you from the Mercy of Allahazwj the Exalted except for remoteness, and from the Wrath of Allahazwj except for the nearness (to Wrath)’.

Tafseer of the Imam (Hassan Al-Askariasws) - Rasool-Allahsaww said: ‘The one who gives the Zakat to a deserving one, and fulfils the Salat upon its limits, and does not, along with these two, indulge in the grievous sins what would invalidate these, would come on the Day of Judgment envied by everyone in those plains, to the extent that the breeze of the Paradise would raise him up to its highest of its levels and lofty places to be in the presence of the ones whom he used to befriend, from Muhammadasww and hissaww goodly Progenyasws.

And the one who is stingy with his Zakat and (but) performs his Salat, then his Salat would be withheld below the sky until his Zakat comes. So if he pays it, it is made like the best of the horses obedient to his Salat, and it carries it to the base of the Throne. So Allahazwj
Mighty and Majestic is Saying: “Go to the Gardens and run therein up to the Day of Judgment, and whatever you end up to, so all of it, along with whatever you touch (its left and its right) would be for you”.

فَيَكُونُ فِيهَا عَلَىٰ أَنَّ كُلَّ رَكْضَةٍ مَسِيَّةُ سَنَةٍ فِِ قَدْرِ لَمْحَةِ بَصَرِهِ مِنْ ي َوْمِهِ إِلََ يَوْمِ الْقِيَامَةِ حَتََّ يُنْتَهِيَ بِهِ يَوْمُ الْقِيَامَةِ إِلََ حَيْثُ مَا شَاءَ اللَّهُ ت َعَالََ

So it runs therein and every runs of it, travel distance of a year, in a measurement of the blink of an eye from its day up to the Day of Judgment, until it ends up to whatever Allahazwj the Exalted so Desires, and all of that would happen to be for him, and the like of it from his right and his left, and his front and his behind, and above him and below him.

فَإِنْ لَيْنَ يَكُونُ ذَلِكَ كُلُّهُ لَهُ وَ مِثْلُهُ عَنْ يََِينِهِ وَ شَِِالِهِ وَ أَمَامِهِ وَ خَلْفِهِ وَ تَُْتِهِ

And if he is stingy with his Zakat and does not pay it, it is Commanded with the Salat for its return to him, and it is folded just like the folding of the clothes of the people, and then his face its struck with it, and it is said to him, ‘O Servant of Allahazwj! What it to be done with (Salat) this without this (Zakat)!’

قَالَ فِي قَالَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ ص مَا أَسْوَأَ حَالَ هَذَا وَ اللَّهِ قَالَ رَسُولُ اللَّهِ ص أَ وَ لََ أُن َبِّئُ

Heasws said: ‘So the companions of Rasool-Allahsaww said: ‘How evil is the state of this one, by Allahazwj!’’. Rasool-Allahsaww said: ‘Or shall I saww inform you with the one who is of a state eviler than this one?’ They said, ‘Yes, O Rasool-Allahsaww!’

قَالَ رَجُل حَضَرَ الِْْهَادَ فِِ سَبِيلِ اللَّهِ ف َقُتِلَ مُقْبِلًَ غَيََّ مُدْبِرٍ وَ الُْْورُ الْعِينُ يَطَّلِعْنَ إِلََ حَيْثُ عَلَىٰ عُونَ وُرُودَ رُوحِهِ عَلَيْهِمْ وَ أَمْلَََ لَرْضٍ يَتَطَلَّعُونَ ن ُزُولَ حُورِ الْعِينِ إِلََ آفَاقِ السَّمَاءِ وَ دُوَيْنَ عِنْدَهَا

Heasws said: ‘A man who attends the Jihad in the Way of Allahazwj the Exalted, so he fights facing (the enemy) without turning back, and the maiden Houries are aspiring to him, and the keepers of the Gardens are aspiring to the return of his soul to them, and the Angels of the sky and the Angels of the earth are aspiring at the descent of the maiden Houries to him, and the Angels (who are the) keepers of the Gardens are not coming to him.

قَالُوا بَلَى يَا رَسُولَ اللَّهِ حَيَّةً جَهَّالٍ وَ جَرَافُ الْغَمْرِ وَ خُزَّانُ الِْْنَانِ فَلََ يَأْتُونَهُ

The Angels of the earth surrounding that killed one are saying, ‘What is the matter the maiden Houries are not descending to him, and what is the matter treasurers of the Gardens are not descending to him?’ They are calling out from above the seventh sky, ‘O you Angels! Look the horizons of the sky and below it!’
فَيَنْظُرُونَ فَإِذَا الرَّجُلُ مَعَ مَا لَهُ مِنْ هَذِهِ الَِْشَيْءَاتِ لَيْسَ لَهُ مُوَالَةُ عَلِيّ وَ الطَّيِّبِينَ مِنْ آلِهِ وَ مُعَادَاةُ أَعْدَائِهِمْ

So they look around at the man with whom are these things, but there isn’t for him the Wilayah of Ali asws Bin Abu Talib asws and the goodly ones from his asws Progeny asws, and the enmity of his asws enemies.
Allah\textsuperscript{awj} Blessed and Exalted is Saying to the Angels who were the carriers: “Isolate these, and join up with your positions from My\textsuperscript{awj} Kingdom so that he would bring these, the one who is more rightful with carrying these and placing these in a rightful place!” So those Angels join up with their positions made for these.

Then a caller of our Lord\textsuperscript{awj} Mighty and Majestic calls out, ‘O you Zabaniyya (Angels of Hell)! Grab these and place these in the midst of the Blazing Fire, because their owner did not make a runner to be for these – from the Wilayah of Ali\textsuperscript{asws} and the goodly ones from his\textsuperscript{asws} Progeny\textsuperscript{asws}!’

Rasool-Allah\textsuperscript{asws} said: ‘So those Angels would grab (those deeds) and Allah\textsuperscript{azwj} Mighty and Majestic would Transform those loads as burdens (of sins) and afflictions upon its urging due to their separation of their runner – from the Wilayah of Amir Al-Mominee\textsuperscript{asws}.

And those Angels (of Hell) would call out to his opposition to Ali\textsuperscript{asws} and his friendship to his\textsuperscript{asws} enemies, and Allah\textsuperscript{awj} Mighty and Majestic would Cause these to be overcome by an image of a black snake upon those deeds, and it would be like the crows and the insects. Flames would come out from the mouth of that black snake incinerating these, and there would not remain a (single) deed for him except it would be thwarted, and there would remain upon him his wilayah to the enemies of Ali\textsuperscript{asws} and his rejection of his\textsuperscript{asws} Wilayah. He would admit that in the midst of the Blazing Fire, and his deeds would have been thwarted, and his burden would be greater and heavier.

This is the one of a state eviler than the preventer of the Zakat who preserved the Salat’. 

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371 Tafseer Al Ayyashi – From Yusuf Bin Sabit,
From Abu Abdullah asws having said when they came up to him and said, ‘But rather, we love you asws due to your asws nearness to the Rasool-Allah asww, and for what Allah azwj Mighty and Majestic has Obligated from your asws rights. We do not love you asws for the sake of the world for getting a share of it from you asws. But (we love you asws) only for the Sake of Allah azwj and the House of the Hereafter and that the man from among us would be able to correct his Religion’.

Abu Abdullah asws said: ‘You have spoken the truth, you have spoken the truth’. Then he asws said: ‘The one who loves us asws is as if he is with us asws, or will come with us asws on the Day of Judgement like this’ – then he asws joined the two forefingers, then said – ‘By Allah azwj! If the man were to Fast during the day, and stand up (for Salat) during the night, then meets Allah azwj Mighty and Majestic without our asws Wilayah, (of the People asws of the Household) then he would be facing Him aswj (in such that) Allah azwj would either be Unhappy with him or Angry against him’.

Then he asws said: ‘And these are the Words of Allah azwj Mighty and Majestic: And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool, [9:54] – up to His azwj Words: while they are Kafirs [9:55]. Then he asws said: ‘And like is the Eman, the deed does not harm (when) with it, and similar to that is the Kufr, the deed does not benefit (when) with it’.

He asws said: ‘O Muhammad! But rather, our asws example, of People of the Household, is an example of the people of the household who were among the children of Israel, and not one of them struggled for forty nights except he supplicated and it would (normally) be
Answered for him, and that a man from them strived for forty nights, then he supplicated, but it was not Answered for him.

He came to Isa\textsuperscript{as} Ibn Maryam\textsuperscript{as} complaining to him\textsuperscript{as} of what predicament he was in, and asked him\textsuperscript{saww} to supplicate. So, Isa\textsuperscript{as} cleaned and prayed Salat, then supplicated. Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: “O Isa\textsuperscript{as}! My\textsuperscript{azwj} servant came to be from other than the door which I\textsuperscript{azwj} can be accessed from. He supplicated to me and there was doubt in his heart. Even if he were to supplicate to Me\textsuperscript{azwj} until his neck is cut, and his hopes are shattered, I\textsuperscript{azwj} will not Answer to him!”

Isa\textsuperscript{as} turned and said (to him): ‘You are supplicating to your Lord\textsuperscript{azwj} and there is doubt in your heart of His\textsuperscript{azwj} Prophet\textsuperscript{saww}?’ He said, ‘O Spirit of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Word! It has been that, by Allah\textsuperscript{azwj}, what you\textsuperscript{as} are saying, so ask Allah\textsuperscript{azwj} to remove it from me’. Isa\textsuperscript{as} supplicated for him, and Allah\textsuperscript{azwj} Accepted from him and came to be in a limit of his\textsuperscript{as} family. Like that, we\textsuperscript{asws} are the People\textsuperscript{asws} of the Household. Allah\textsuperscript{azwj} will not Accept a deed of a servant while he is doubting regarding us\textsuperscript{asws}.’ 373

(The book) ‘Al Maj\textsuperscript{aalis}’ of Al Mufeed – Ibn Qawlawiyah, from his father, from Sa‘ad, from Ibn Isa, from Ibn Mahboub, from Hisham, from Murazim,

‘From Al-Sadiq\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: “What is the people with a people from my\textsuperscript{saww} community, when there is a mention in their presence of Ibrahim\textsuperscript{as} and progeny of Ibrahim\textsuperscript{as}, their hearts are joyful and their faces are beaming, and when I\textsuperscript{saww} am mentioned and People\textsuperscript{asws} of my\textsuperscript{saww} Household, their hearts get constricted and their faces frown?”

By the One\textsuperscript{azwj} Who Sent me with the truth as a Prophet\textsuperscript{saww}! If a man were to meet Allah\textsuperscript{azwj} with the deeds of seventy Prophets\textsuperscript{as}, then does not meet Him\textsuperscript{azwj} with the Wilayah of the Master\textsuperscript{asws} of the Command from us\textsuperscript{asws} People\textsuperscript{asws} of the Household, Allah\textsuperscript{azwj} would neither Accept from him any exchange nor any replacement”’. 374

373 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 48
374 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 49
‘Rasool-Allah’

Rasool-Allah asws said: ‘O you people! Oblige our asws cordiality of People asws of the Household, for the one who meets Allah asws of the Household with our asws cordiality would enter the Paradise due to our asws intercession. By the One asws in Whose Hand is the soul of Muhammad asws I A servant will not benefit by his deed except by having our asws recognition and our asws Wilayah”.

‘From Abu Ja’far’

From Abu Ja’far asws having said: ‘Allah aswj Mighty and Majestic Said: “I aswj shall Punish every citizen in Al-Islam who makes it a religion with the wilayah of every tyrannical imam who isn’t from Allah aswj, and even if the citizen in his deeds is righteous, pious; and I aswj shall Forgiven every citizen in Al-Islam who makes it a religion with the Wilayah of a Just Imam asws from Allah aswj, and even if the citizen in his deeds is unjust, evil”’

Ali asws Bin Al-Husayn asws said: ‘Certain sects from this community have arrogated after their separation, to be imams of the religion, and the tree of Prophet-hood, sincere faith, and they have taken themselves in the thinking of the priest-hood, and they are rising above the knowledge(s), and are describing the Eman with the best of their description, and they are resolving the best of the Sunnah(s), until when the period is prolonged upon them and difficulty is remote upon them, and they are tested with the tests of the truthful ones, they return upon their heels, breaking away from the way of guidance and the flag of salvation, they disintegrate beneath the burdens of religion, the disintegration of the camel droppings beneath the autumn leaves.'
And do not protect the previous report and even if it flows, nor deliver the ends except its precedence.

And the others went to the reducing regarding our matters and they argued by the allegorical of the Quran, and they interpreted by their opinions, and they slandered the effects of the Ahadeeth as they liked breaking into the depths of the suspicions and bottom of the darknesses without attaining any Noor (light) from the Book nor any knowledge from the Hadeeth of knowledge from the manifestations of the discourse, discouraging warnings.

They claimed that they were upon the rightful guidance from their errors, and behind whom could this community panic to, and they had learnt the flags of the Religion, and the community made it a religion with the sects and the differing(s), deeming each other as Kafirs, and Allah azwj the Exalted is Saying:

And do not become like those who disunited and differed from after the clear proofs having come to them, and they, for them is a painful Punishment [3:105].

So, who are the ones trusted with upon delivering the proof, and the wise interpretation except the people of the Book and sons of the Imams asws of guidance, and lamps for the darkness, those Allah azwj Argued by them asws against His servants? And He azwj did not Leave the creatures in vain without any proof.

Do you recognise them asws, or do you find them asws except from the branches of the Blessed tree, and the elite remaining ones, those Allah azwj Kept Away the uncleanness from them asws and Purified them asws with a Purification, and Cleared them asws from the pests, and Obligated their asws cordiality in the Book?
(Prosed): ‘They are the firmest handhold, and they are the mine of piety, and the best of the mountains of the worlds, and their elegance’.

And from (the book) ‘Manaqib’ of Al-Khawarizmy’ –

‘From Ali, from the Prophetawahd having said: ‘O Ali! If a servant were to worship Allah like what Noah stayed among his people, and there was for him gold like (mount) Ohad and he spends it in the way of Allah, and there is an extension in his life until he performs Hajj for a thousand years upon his feet, then is killed between Al-Safa and Al-Marwan, oppressed, then does not have your Wilayah, O Ali, he will not even smell the aroma of the Paradise, and will not enter it’.

By Allah! let the one other than you pray Salat, but it would not be Accepted from him, and the one other than you is Fasting, but it would not be Accepted from him, and the one other than you is performing Hajj and it is not Accepted from him’.

And by this chain, from Zayd Bin Ja’far Bin Al Husayn Bin Haroun, from Muhammad Bin Ali Al Hasany, from Muhammad bin Marwan, from Aamir Bin Kaseer, from Abu Al Jaroud,
‘From Abu Ja’far asws, he (the narrator) said, ‘I said to him asws at Makkah, or at Mina, ‘O son of Rasool-Allah saww! How numerous are the pilgrims!’ He asws said: ‘How few are the pilgrims. He azwj does not Forgive except for you and for your companions, nor will He azwj Accepted except from you and from your companions’’.  

56- بلِ، الفضائل لابن شاذان فض، كتب الروضة بإسنادًا برقعة إلى أبي هريرة قال: فَرَضَ عَلَيْنِ أُبِي طَالِب عَ بِنَفَر مِنْ قُرَيْشٍ فِ المسجد أَتَفَقَّمُوا عَلَيْهِ فَدَخَلَ عَلَى رَسُولِ اللَّهِ صَ فُسُكَاهُم مِّنْهُ 

(The book) ‘Al Fazaail’ of Ibn Shazan, (and) the book ‘Al Rowza’ – By the chain raising it to Abu Hureyra (well-known fabricator) having said,  

‘Ali asws Bin Abu Talib asws passed by a number of Quraysh in the Masjid, and they winked at each other upon him asws. He asws entered to see Rasool-Allah saww and complained of them to him saww.

فَخَرَجَ ع وَ هُوَ مُغْضَب فَقَالَ لَُْمْ أَي ُّهَا النَّاسُ مَا لَكُمْ إِذَا ذُكِرَ إِبْرَاهِيمُ وَ آلِ إِبْرَاهِيمَ أَشْرَقَ تْ وُجُوهُكُمْ وَ إِذَا ذُكِرَ مُُمَّد وَ آلُ مُُمَّد قَسَتْ قُ لُوبُكُمْ وَ عَبَسَتْ وُجُوهُكُمْ 

He saww went out and he saww was angry. He saww said to them: ‘O you people! What is the matter with you all! Whenever Ibrahim as and progeny of Ibrahim as are mentioned, your faces shine, and when Muhammad saww and the Progeny as are mentioned, your hearts harden and your faces frown?

وَ أَلْدِي نَفْسِي بِيِّنَدَوْ عَمِلَ أَحَدُكُمْ عَمَلَ سَبْعِينَ نَبِيّاً لَِْ يَدْخُلِ الَْْنَّةَ حَتََّّ يَُِبَّ هَذَا أَ 

By the One azwj in Whose Hand is my saww soul! If one of you were to do the deeds of seventy Prophets as, he would not enter the Paradise until he loves this brother as of mine saww and his as sons asws.

فَقَالَ ع إِنَّ لِلَّهِ حَقّاً لََ يَعْلَمُهُ إِلََّ أَنَا وَ عَلِيٌّ وَ إِنَّ لِِ حَقّاً لََ يَعْلَمُهُ إِلََّ اللَّهُ وَ عَلِيٌّ وَ لَهُ حَقٌّ لََ يَعْلَمُهُ إِلََّ اللَّهُ وَ أَنَا. 

Then he saww said: ‘There is a right of Allah azwj, none know it except I saww and Ali asws, and for me saww there is a right for me saww, none know it except Allah azwj and Ali asws, and for him asws there is a right, none know it except Allah azwj and I saww’.  

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(The book) ‘Jami’ Al Akhbar’ –  

‘It is reported by Al-Sadiq as, from his asws father asws, from his asws grandfather asws having said: ‘Amir Al-Momineen as passed by in the Masjid Al-Kufa and Qanbar was with him asws. He asws
saw a man standing praying Salat. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! I have not seen any man of more excellent Salat than this’.

Amir Al-Momineen\textsuperscript{asws} said: ‘O Qanbar! By Allah\textsuperscript{azwj}! For a man upon curtained of our\textsuperscript{asws} Wilayah of People\textsuperscript{asws} of the Household, is better than the one for who is the worship of a thousand years; and if a servant were to worship Allah\textsuperscript{azwj} for a thousand years, Allah\textsuperscript{azwj} will not Accept from him until he recognises our\textsuperscript{asws} Wilayah, of People\textsuperscript{asws} of the Household.

And if a servant were to worship Allah\textsuperscript{azwj} for a thousand years and comes with the deeds of seventy-two Prophets\textsuperscript{as}, Allah\textsuperscript{azwj} will not Accept from him until he recognises our\textsuperscript{asws} Wilayah of People\textsuperscript{asws} of the Household, or else Allah\textsuperscript{azwj} would Fling him upon his nostrils into the Fire of Hell’.\textsuperscript{382}

And it is reported from the Prophet\textsuperscript{saww} having said: ‘My\textsuperscript{saww} community! My\textsuperscript{saww} community! When the people differ and become sects, sects, then struggle in seeking the Religion of truth until you happen to be with the people of truth, for the (act of) disobedience in the Religion of truth will be Forgiven, and the (act of) obedience in the Religion of Falsehood would not be Accepted’.\textsuperscript{383}

‘From Abu Ja’far\textsuperscript{asws} regarding the words of Allah\textsuperscript{azwj} the Exalted: \textit{And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance} [20:82]. He\textsuperscript{asws} said: ‘To our\textsuperscript{asws} Wilayah’'.\textsuperscript{384}
‘I was seated in the presence of Abu Ja’far[asws], when Amro Bin Ubeyd came up and said to him[asws], ‘May I be sacrificed for you[asws], the Words of Allah[azwj] Blessed and Exalted: and do not transgress in it, or My Wrath would be Released upon you. And the one My Wrath is Released upon, so he has perished [20:81] And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]’.

Abu Ja’far[asws] said to him: ‘[asws] have already informed you that the repentance, and the belief, and the righteous deeds, He[azwj] does not Accept these except with the righteous Guidance.

As for the repentance, it is from association (Shirk) with Allah[azwj], and as for the belief, it is the Tawheed of Allah[azwj], and as for the righteous deeds it is fulfilment of the Obligations, and as for the righteous guidance, it is by the Master[asws] of the command, and we[asws] are they[asws]. But rather, it is upon the people that they recite the Quran just as it has been Revealed. Then when they become needy to its interpretation, then the guidance is by us[asws], and to us[asws], O Amro!’

‘From Abu Ja’far Bin Ali[asws] having said: ‘Allah[azwj] the Exalted Said in His[azwj] Book: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].’ By Allah[azwj]! Even if he were to repent, and believe, and do righteous deeds, and is not guided to our[asws] Wilayah, and our[asws] cordiality, and (does not) recognise our[asws] merits, that would not avail him of anything’.

‘From Abu Zarr Al-Ghifary[r] regarding the Words of Allah[azwj] the Exalted: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous
Guidance [20:82]. He said, ‘Belief in whatever Muhammad saww came with and doing righteous deeds, fulfilling the Obligations, then being guided to the love of Progeny asws of Muhammad saww.

وَ سَِْعْتُ رَسُولَ اللَّهِ ص ي َقُولُ وَ الَّذِي ب َعَثَنِِ بِالَْْقِّ نَبِيّاً لََ يَْْنَفَعُ أَحَدَكُمُ الثَّلََثَةُ حَتََّ يَأْتَِِ بِالرَّابِعَةِ فَمَنْ شَاءَ حَقَّقَهَا وَ مَنْ شَاءَ كَفَرَ بَِِا

And I heard Rasool-Allah saww saying: ‘By the One azwj Who Sent me saww with the truth as a Prophet asws! Not one of you would benefit with three until he comes with the fourth. So, the one who likes can ratify it and one likes can disbelieve in it.

فَإِنَّا مَنَازِلُ الُْْدَى وَ أَئِمَّةُ التُّقَى وَ بِنَا يُسْتَجَابُ الدُّعَاءُ وَ يُدْفَعُ الْبَلََءُ وَ بِنَا يُنْزَلُ الْغَيْثُ مِنَ السَّمَاءِ وَ دُونَ عِلْمِنَا تَكِلُّ أَلْسُنُ الْعُلَمَاءِ وَ نََْنُ بَابُ حِطَّةٍ وَ سَفِينَةُ نُوٍَ وَ نََْنُ جَنْبُ اللَّهِ الَّذِي ي ُنَادِي مَ فَرَّطَ فِينَا يَوْمَ الْقِيَامَةِ بِالَْْسْرَةِ وَ النَّدَامَةِ

We asws are the places of guidance, and Imams asws of devoutness, and through us asws the supplications are Answered and the afflictions are Repelled, and by us asws the rains descend from the sky, and besides us asws the tongues of the scholars would be tired, and we asws are the door of Hitta, and ship of Noah as, and we asws are the Side of Allah azwj which one who wasted regarding us asws would not cease to be negated, harmed, alone, hit, expelled, belied, grieving, crying of the eyes, aggrieved of the heart, then he dies, and that for the Sake of Allah asw, is little’.

And we asws are the strong rope of Allah asw which one who holds Fast with it would be guided to the Straight Path; and one who loves us asws will not cease to be negated, harmed, alone, hit, expelled, belied, grieving, crying of the eyes, aggrieved of the heart, then he dies, and that for the Sake of Allah asw, is little’

وَ نََْنُ حَبْلُ اللَّهِ الْمَتِينُ الَّذِي مَنِ اعْتَصَمَ بِهِ هُدِيَ إِلَصِراحٍ مُسْتَقِيمٍ مُنْفَرِداً مَضْرُوباً مَطْرُوداً مَكْذُوباً مُّزُوناً مُودِياً [387]

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Al Zuhry, from Muhammad Bin Abdullah, meaning Ibn Ghalib, from Al Hassan Bin Ali Bin Sayf, from Malik Bin Atiya, from Yazeed Bin Farqad Al Nahdy having said,

‘Ja’far asws said regarding Words of the Exalted: O you those who believe! Obey Allah and obey the Rasool, and do not invalidate your deeds [47:33]: ‘It means, when you obey Allah asw and obey the Rasool saww what would invalidate your deed? (Having) our asws enmity would invalidate your deeds’.

The book ‘Fazaail Al Shia’ of Al Sadouq, from Dawood Al Raqy who said,
‘I entered to see Abu Abdullah asws and said to him asws, ‘May I be sacrificed for you asws! The Words of the Exalted: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]. So, what is this guidance after the repentance, and the belief, and the righteous deeds? By Allah azwj! (It is) recognition of an Imam asws after an Imam asws. 389

And by his chain from Mansour Al Sayqal who said,

‘I was in the presence of Abu Abdullah asws in his asws tent at Mina. He asws looked at the people and said: ‘They are eating the Prohibited, and wearing the Prohibited, while you (Shias) are eating the Permissible, and wearing the Permissible, and marrying the Permissible. No, by Allah azwj, no one is performing Hajj apart from you, nor will He azwj Accept except from you (Shias)’. 390

The book ‘Manaqib’ of Muhammad Bin Ahmad Bin Shazan, and it is reported by Al karajaky, from him, from Nuh Bin Ahmad Bin Ayman, from Ibrahim Bin Ahmad Bin Abu Husayn, from his grandfather, from Yahya Bin Abdul Hameed, from Qays bin Al Rabie, from Suleyman Al Amsh,

‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! You asws are Amir Al-Momineen asws, and Imam asws of the pious.

O Ali asws! You asws are chief of the succesors asws, and inheritance of knowledge of the Prophets as, and best of the truthful, and most superior of the foremost ones.

O Ali asws! You asws are husband of the chieftess of the women of the worlds, and caliph of the Messengers as.

O Ali asws! You asws are Master asws of the Momineen.
O Ali! You are the Divine Authority after me over the people in their entirety. The Paradise is Obligatory for the one who befriends you, and the entry into the Fires is deserved by the one who is inimical to you.

O Ali! By the One Who Sent me with the Prophethood and Chose me over the entirety of the created beings! If a servant were to worship Allah for a thousand years, Allah would not Accept that from him, except by (having) your Wilayah, and Wilayah of the Imams from your sons, and that your Wilayah cannot be Accepted except with the disavowment from your enemies and enemies of the Imams from your sons.

Jibraeel informed me with that. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. [18:29]

And it is reported by Ibn Shazan by his chain, said,

‘Rasool-Allah said: ‘On the night of my Ascension (Mi’raj) to the sky, the most Majestic Said to me: “The Rasool believes in what is Revealed unto him from his Lord [2:285].” So said: ‘And (so do) the Mominneen. He Said: “You speak the truth, O Muhammad! Who have you left behind as a Caliph in your community?” said: ‘The best one of it’. He Said: “Ali Bin Abu Talib” I said: ‘Yes, O Lord!’

He Said: “O Muhammad! Considered the earth with a Consideration and Chose you from it. Then Derived for you a name from My Names. I will not be Mentioned in any place except you will be mentioned with Me. I am the most-Praised One (Al-Mahmoud), and you are Muhammad!”

Then Considered secondly in it, and Chose Ali from it, and Derives a name for him from My Names. I am the Exalted (Al-A’ala) and he is Ali (exalted)!

391 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 66
O Muhammad (saww)! I created you (saww) and created Ali (asws), and Fatima (asws), and Al-Hassan (asws) and Al-Husayn (asws) and the Imam (asws) from his (asws) sons (asws), from an original Noor (asws) from My (azwj) Noor, and presented your (asws) Wilayah to the inhabitants of the skies and inhabitants of the earths. So, the one who accepted it was from the Momineen in My (azwj) Presence, and one who rejected it was from the Kafirs in My (azwj) Presence!

O Muhammad (saww)! Even if a servant from My (azwj) servants were to worship Me (azwj) until he becomes like the decayed insect, then comes to Me (azwj) as a rejector of your (asws) Wilayah, I (azwj) will not forgive (any sin) for him until he acknowledges your (asws) Wilayah!

By them (asws), Allah (azwj) withholds the sky from falling upon the earth, except by His Permission [22:65].

(Faqla ya) muta’addul halaal al-mahji’ wa al-‘aamim min ‘iraditkh wa ‘uirnxi wa ‘akhalii la ‘alma’al al-wajibah ‘alaynixi wa ‘aalamikum min ‘aamidat

By them (asws), Allah (azwj)...
‘Rasool-Allah saww was seated and in his saww presence were a number of his saww companions, and among them was Ali asws Bin Abu Talib asws. Rasool-Allah saww said: ‘One who says, ‘There is no god except Allahawjw’, would enter the Paradise’.

Two men from his saww companions said, ‘So, we are hereby saying, ‘There is no god except Allahawjw’. Rasool-Allah saww said: ‘But rather the Acceptance of the testimony, ‘There is no god except Allahawjw’ is from this one asws and his asws Shias’ – and Rasool-Allah saww placed his saww hand upon the head of Ali asws, and he saww said to both of them: ‘From a sign of that is that you two should neither sit in his asws seat nor belie his asws words’.

And Rasool-Allah saww said: ‘One who hates us asws, People asws of the Household, Allah azwj would Resurrect him as a Jew, and even if a servant were to worship Allah azwj between the corner (of the Kabah) and the standing place (of Ibrahim as) for a thousand years, then meets Allah azwj without our asws Wilayah, Allah azwj would Fling him upon his nostrils into the Fire.

And one who dies not having recognised the Imam asws of his time, dies a death of the pre-Islamic period. By Allah azwj! Allah azwj has not left the earth, since Adam as passed away, except and therein has been an Imam as (people) can be guided by him asws, a Divine Authority upon the servants. One who neglects him asws would be destroyed, and one who obliges him asws would attain salvation.

Allah azwj the Exalted Said in one of His azwj Books: “I azwj will Punish every citizen obeying a tyrannical imam, and even if he was righteous, pious, and I azwj will Pardon every citizen obeying an Imam asws of guidance, and even if he was unjust, evil; and one who claims the Imamate and he isn’t an Imam asws, so he has fabricated upon Allah azwj and upon His aswj Rasool sawwawjv, 393.

393 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 68
By My Mighty and Majestic having Said: “By My Mighty and My Majesty! I will Punish every citizen in Al-Islam who makes it a religion with the wilayah of a tyrannical imam who isn’t from Allah the Exalted, and even if the citizen was righteous in his deeds, pious; and I will Pardon every citizen making a Religion with the Wilayah of a just Imam from Allah the Exalted, and even if the citizen was wicked in his deeds, evil!”

Abdullah Bin Abu Yafour said,

‘I asked Abu Abdullah Al-Sadiqsws, ‘What is the reason that there is no religion for those ones (non-Shias) and there is no fault for these ones (Shias)?’

He said: ‘Because the evil deeds of the tyrannical imam covers the good deeds of his friends, and the good deeds of the just Imamasws covers the evil deeds of hisasws friends’.

Heasws said: ‘There is nothing after the recognition equating this Salat, nor after Salat is there anything thing equating the Zakat, and there is nothing after that equating the Fasts, nor is there anything after that equating the Hajj, and the opener of that, all of it, is ourasws recognition, and its ending is ourasws recognition’. (P.s. - The recording is incorrect)
CHAPTER 8 – WHAT IS OBLIGATED FROM PRESERVING THE SANCTITY OF THE PROPHET saww REGARDING THEM asws AND THE PUNISHMENT OF THE ONE WHO KILLS THEM asws, OR OPPRESSES THEM asws, OR ABANDONS THEM asws AND DOES NOT HELP THEM asws

1- ما أن الأمالى لأل الشيخ الطوسي الفقية عن عمر بن مهدي عن رهبان عن النبي صلى الله عليه و آله فيهم و عقاب من قاتلهم أو ظلمهم أو خذلهم و لم ينصرهم

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Umar Bin Muhammad, from Ali Bin Marawiya, from Dawood Bin Suleyman,

‘From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘The Paradise is Prohibited unto the one who oppresses People asws of my Household, and upon the one objecting to them asws, and the one reviling (insulting) to them asws: there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]’.’

 صح، صحيفة الرضا عليه السلام عن أبائه مثله و فيه و قاتلهم و الذين أخفوا عن و من سلهم.

(The book) ‘Saheefa Al-Reza asws’, from him asws, from his asws forefathers asws – similar to it, and in it: ‘And their asws killers, and the supporter against them asws, and one who reviles them asws’.

2- ما أن الأمالى لأل الشيخ الطوسي بإنشاد أجي فغلي عن رهبان عن النبي صلى الله عليه و آله فيهم و عقاب من قاتلهم أو ظلمهم أو خذلهم و لم ينصروهم

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by a chain of a brother of Deobel,

‘From Al-Reza asws, from his asws forefathers asws. ‘Rasool-Allah saww recited this Verse: They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20], and he saww said: ‘The dwellers of the Paradise are the ones who obey me asws and submit to Ali asws Bin Abu Talib asws after me asww and accept his asws Wilayah. And the inmates of the Fire are the ones who are discontented with Al-Wilayah, and will nullify the oath, and fight against him asws, after me asww’.

397 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 1
398 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 2
From Ali\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having recited this Verse: \textit{they are the inmates of the Fire; they would be in it eternally [2:81].} It was said, ‘O Rasool-Allah\textsuperscript{saww}! Who are the inmates of the Fire?’

He\textsuperscript{saww} said: ‘The ones who will fight (against) Ali\textsuperscript{asws} after me\textsuperscript{saww}, so they are the inmates of the Fire along with the Infidels, for they would have disbelieved in the Truth when it came to them. Indeed! Ali\textsuperscript{asws} is a part of me\textsuperscript{saww}, so the one who is at war with him\textsuperscript{asws}, so he is at war with me\textsuperscript{saww} and has Angered my\textsuperscript{saww} Lord\textsuperscript{azwj}.’

Then he\textsuperscript{saww} called Ali\textsuperscript{asws}, so he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Your\textsuperscript{asws} war is my\textsuperscript{saww} war, and your\textsuperscript{asws} peace is my\textsuperscript{saww} peace, and you\textsuperscript{asws} are the Flag in what is between me\textsuperscript{saww} and my\textsuperscript{saww} community after me\textsuperscript{saww}.

From Al-Sadiq\textsuperscript{asws} having said: ‘Preserve regarding us\textsuperscript{asws} what the righteous servant preserved regarding the two orphans: \textit{and their father was righteous [18:82]’}.

From Abu Ja’far\textsuperscript{asws} having said: ‘When this Verse was Revealed: \textit{On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]}, the Muslims said, ‘O Rasool-Allah\textsuperscript{saww}! Aren’t you\textsuperscript{saww} the Imam of the people, all of them in their entirety?’

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399 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 3
400 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 4
فقال رسول الله ﷺ: أنا رسول الله ﷺ إلى الناس أجمعين و لكيَّنُون بعْدِي أثبتت على الناس من الله من أهل بني يعقوب في الناس فكتبون و يظلمُهم أئمة الكفر والشياطين وأشياطهم.

He asws said: ‘Rasool-Allah saww said: ‘I saww am a Rasool saww of Allah aswj to the people in their entirety, but there will be coming from after me saww, Imams asws upon the people from Allah aswj, from the People asws of my saww Household, who would be standing among the people but they would be belying them asws and oppressing them asws - the imams of the Kufr and the straying, and their adherents.

آلا و من وافقهم وتبهّموا فهؤلاء مي و سباقياً آلا و من ظلمتهم و أعان على ظلمهم و أكذبهم فليس من وافقهم ولا معين ولا من منه نبيه.

So the one who befriends them asws, and follows them asws, and ratifies them asws, so he is from me saww, and with me saww, and would be meeting me saww. Indeed! The one who oppresses them asws and belies them asws, so he is neither from me saww, nor with me saww, and I saww disavow from him” .

6 - ثو، ثواب العمال ابن إدريس عن أبيه عن الشعراوي عن محمد بن إسحاق عن علي بن الكنى، عن أبيه عن أبي الجوزاء عن عيسى بن فیض السُرِّائي قال: دخلت على السَّيْنِ صلوات الله عليه أنا و ابن عمِّي و هو في قصر بن مقاتل فسلمان عليه فقال ابن عمي يا عبد الله هذا الذي أرى جماعة أو شعرك

He asws said: ‘Dye, and the grey hair tent to hasten to us asws, the clan of Hashim asws. Then he asws turned towards us and said: ‘You two have come to help me asws’? I said, ‘I am an old man, a lot of debts, and a lot of dependants, and in my hands is merchandise of the people and I do not know what would happen, and I dislike to waste my entrustments’. And my cousin said to him asws similar to that.

فقال جماعة و الشعرُب إلَّا نبيه هذَين يتبهّم فَإِنْ أَتَيْنا بهما فَأَنْتُم بَذَلِكَ بَيِّنَاءً عَلَيْهِ فِي النَّارِ.

He asws said to us: ‘Then go and do not listen to a cry for help of mine asws nor look at any plot against me asws, for the one who listens to our asws cry for help or sees us asws being plotted

(The book) ‘Sawaab Al Amaal’ – Ibn Idrees, from his father, from Al Ashary, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from his father, from Abu Al Jaroud, from Amro Bin Qays al Mshreeq who said,

‘I entered to see Al-Husayn asws, and a son of an uncle of mine, and he was in a castle of the clan of Muqatil. We greeted unto him asws. My cousin said to him asws, ‘O Abu Abdullah asws! This what I see, is it dye or your asws (natural) hair?’

قَالَ لَنَا فَانْطَلِقَا فَلََ تَسْمَعَا لِِ وَاعِيَةً وَ لََ تَرَيَا لِِ سَوَاداً فَإِنَّهُ مَنْ سَِْعَ وَاعِيَتَنَا أَوْ رَأى سَوَادَنَا فَلَمْ يَُِبْنَا وَ لَِْ يُغِثْنَا كَ حَقّاً عَلَيْ اللَّهِ عَزَّ وَ جَلَّ أَنْ يُكِبَّهُ عَلَى مَنْخِرَيْهِ فِِ النَّارِ.

He asws said to us: ‘Then go and do not listen to a cry for help of mine asws nor look at any plot against me asws, for the one who listens to our asws cry for help or sees us asws being plotted

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against and does not come to us \textit{asws} and does not help us \textit{asws}, there would be a right upon Allah \textit{azwj} Mighty and Majestic to Fling him upon his nostrils into the Fire”].

7 - جا، المجاهد للمني على بن يلاد غير علي بن عبد الله المستداهمين على الله تعالى عن الله تعالى عن نباههم بن هشام بن هشام [فساءة] عن حفظ بن زياد الأمر عن زيد بن علي بن الحسن بن عاشر قال: فذكرنا أمام الجمهور فكان للمهاجرين يشيعن آليهما ثم قال فخطفناهم رجمانا لاصحاب أيهم فمضى أولى يخوض الحفظ منا - رضوان الله عليهما ويدعو مبيداً بناء الحجة أثناها وأول من مناه وآلهة وصفه أبواها.


‘From Zayd, son of Ali \textit{asws} Bin Al-Husayn \textit{asws} having said, ‘He \textit{asws} recited: \textit{And as for the wall, so it belonged to two orphaned boys [18:82]} – the Verse, then said: ‘Their Lord \textit{azwj} Protected them due to the righteousness of their father. The one who was first of the Protection from us \textit{asws} was Rasool-Allah \textit{saww}, our \textit{asws} grandfather \textit{saww}, and his \textit{asws} daughter \textit{asws} chiefness of the women of the Paradise, and the first one to believe in Allah \textit{azwj} and profess His \textit{azwj} Oneness and pray Salat, was our \textit{asws} father \textit{asws} (Ali \textit{asws})”.

8 - كا، الكافي تحفظ بن بن أبي عبيدة عن تحبص ابن خالدّ، وابن الحسن بن نعيم جميعاً عن يخييمين الحليي عن أبي أبي بصر عن أبت عبد الله عن قال: إن الله عز وجل أعفى نبيكم أن يلقى من أميتها ما يقبيه الأنيمه من أميتها وحقَّ ذلك علَّيْنا.


‘From Abu Abdullah \textit{asws} having said: ‘Allah \textit{azwj} Mighty and Majestic Excused your Prophet \textit{saww} from facing from his \textit{saww} community what the (other) Prophets \textit{as} had faced from their \textit{as} communities, and Made that to be upon us \textit{asws}, \textit{asws}, \textit{asws}, 403”.

9 - ن، عيون أخبار الرضا عليه السلام بالأسناد الثلاثة عن الرضا عن آبائه ع قال قال رسول الله صلى الله عليه وسلم آلهة أبيه عن، و آلهة أطلق عنه وغصب رشوان عليه من أرى أبي也没什么 أباً في عينيه.

(The book) ‘Uyoon Akhbar Al-Reza \textit{asws} – By the three chains from Al-Reza \textit{asws}, form his \textit{asws} forefathers \textit{asws} having said: ‘Rasool-Allah \textit{saww} said: ‘The Wrath of Allah \textit{azwj} and anger of His \textit{azwj} Rasool \textit{saww} intensified upon the one who spills my \textit{saww} blood and hurts me \textit{saww} regarding my \textit{saww} family \textit{asws}, 405”.

10 - ن، عيون أخبار الرضا عليه السلام بهذا الأسناد قال قال رسول الله صلى الله عليه وسلم آلهة أبيه عن، و آلهة أطلق عنه وغصب رشوان عليه من الأشياء في الذكر الأصفى من التأري.

\textit{402} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 6
\textit{403} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 7
\textit{404} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 8
\textit{405} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 9
(The book) ‘Uyoon Akhbar Al-Reza asws’, by this chain, he asws said: ‘Rasool-Allah saww said: ‘The woe is for the oppressor of People asws of my saww Household, as they would be with them tomorrow, with The hypocrimates would be in the lowest Level of the Fire [4:145]’.

11 - ن، عيون أبا الحارس رضي الله عنه، عليه السلام بعدها قال: قال رسول الله صل الله عليه وسلم: ‘من قاتلوا أخبار الدنيا وحرموا نعمة الله عليهم. من قاتلوا أخبار الدنيا من قاتلوا أخبار الأبد’. 

12 - ن، عيون أبا الحارس رضي الله عنه، عليه السلام بعدها قال: قال رسول الله صل الله عليه وسلم: ‘من قاتلوا أخبار الدنيا وحرموا نعمة الله عليهم. من قاتلوا أخبار الدنيا من قاتلوا أخبار الأبد’.


406 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 10
407 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 11
408 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 12
And he asws recited: **Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57]**.

وَ نَلَّآ أَبْنِيِّنَ einsَلَى اللَّهُ بِْ فَ وُسَلَى اللَّهُ ِتَلََ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ روُسُلَهُ لَعَنَّهُمُ اللَّهُ فِِ الدُّنْيا وَ الْْخِرَّةِ وَ أَعَدَّ لَُْمْ عَذَاباً مُهِيناً.

(The books) ‘Uyoon Akhbar Al-Reza asws (and) ‘Al Amaalil’ of Al Sadouq – Ahmad Bin Muhammad Bin Ruzma, from Ahmad Bin Isa Al Alawy, from Abbab Bin Yaqoub, from habeeb Bin Artah, from Muhammad Bin Zakwan, from Amro Bin Khalid – up to his asws words: ‘And the assemblies of the earth’.

409

Rasool-Allah asww said: ‘The Wrath of Allah azwj Intensified upon the Jews when they said, ‘Uzair as is a son of Allah azwj’, and the Wrath of Allah azwj Intensified upon the Christians when they said, ‘The messiah is a son of Allah azwj’, and the Wrath of Allah azwj will Intensify upon the one who spills my asww blood and hurts me regarding my asww family’.

410

From Zayd son of Ali asws (Bin Al-Husayn asws) regarding Words of the Exalted: **And as for the wall, so it belonged to two orphaned boys [18:82]**, said, ‘The two boys were protected due to the righteousness of their father, so who is more rightful to hope for the Protection from Allah azwj due to the righteousness from the ones past from his forefathers than we asws are? Rasool-Allah asww is our grandfather asww, and the son asws of his asww uncle as the believer in him asww and emigrant with him asww, is our asws father asws, and his asws daughter asws is our mother asws, and his asws wife asws is superior than the wives of our asws grandfather asww.

409 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 13
410 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 14
So, which the people are greater unto you of rights in His Book than we are? Then we are from his community, and upon his Religion. We call you to his Sunnah and the Book which he came with from his Lord, that you should permit his permissible(s) and you should prohibit his prohibitions, and learn with his wisdom during the division of the people and their differing”. 411 (Not a Hadeeth)

16 - فِي تَطْبِيقِ قَالَ قَالَ زَيْدُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ وَقَرَأَ الْيَةَ وَكَانَ أَبُوهُا صَالِِحاً قَالَ حَفِظَهُمَا اللَّهُ بِصَلَََِ أَبِيهِمَا وَمَا ذُكِرَ مِنْهُمَا صَلَََ فَنَحْنُ أَحَقُّ بِالْمَوَدَّةِ أَبُوُنَا رَسُولُ اللَّهِ وَجَدَّتُنَا خَدِيََةُ وَأُمُّنَا فَاطِمَةُ الزَّهْرَاءُ وَأَبُونَا أُمِيَّ حيثُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِِ طَالِبٍ عَلَيْهِ السَّلَََّمُ. 412 (Not a Hadeeth)

Zayd son of Ali (Bin Al-Husayn) said, and recited the Verse: and their father was righteous [18:82]. He said, ‘Allah Protected them due to the righteousness of their father, and did not Mention any righteousness as being from them. We are more rightful with cordiality of our father Rasool-Allah, and our grandfather and our grandmother, and our mother Fatima Al Zahra, and our father Amir Al Momineen Ali Bin Abu Talib. 412 (Not a Hadeeth)
CHAPTER 9 – SEVERITY OF THEIR IMAMATE TRIALS, AND THEY ARE NOT DYING EXCEPT WITH THE MARTYRDOM

1 – ما، الأماني لشيخ الطوسي أبو عمرو عن ابن عقادة عن أحمد بن يحيى عن أبي عبد الرحمن بن أبي داود عن حمران عن محمد بن علي بن أبي طالب عن آلهة فان أجمعهم أنهم أعظم الناس مصيبه و أنهم عليهم السلام لا يموتون إلا بالشهادة

(From Muhammad son of Ali Alasws Bin Abu Talib Alasws having said, ‘The one of the greatest Recompense in the Hereafter would be one (having suffered) the greatest of the difficulties in the world, and that the People Alasws of the Household are people of the greatest difficulties. Our difficulties with Rasool-Allah Alaww was (from) before, then the people participated in it’.)

2 – ما، الأماني للشيخ الطوسي الحكّار عن سفياني بن موسى عن علي بن عبد الرحمن بن محمد بن علي بن عبد الله بن محمد بن نظام الدين عن إبراهيم بن عبد الله بن عبده بن ميمون عن عبده بن علي بن عبد الله بن محمد بن علي بن علي بن عبد الله بن علي بن عبد الرحمن بن الصديق بن علي بدونه الله أن يعيدنا على أحلاهم و أن أهل البيت أعظم الناس مصيبه و أنهم تعالى لا يموتون إلا بالشهادة

(From Zayd son of Ali Alasws Bin Al-Husayn Alasws, from his father Alasws, from his grandfather Alasws, from Ali Alasws having said: ‘I Alasws have not ceased to be oppressed since I Alasws have been. Aqeel used to have sore eyes so he said, ‘Do not leave me until you leave my brother Ali Alasws’. So, I Alasws had to lie down and was left, and there was not sore eyes with me Alasws.)

3 – ما، الأماني للشيخ الطوسي جمعة عن أبي المفضل عن حمزة بن علي بن المفضل بن علي بن عبد الرحمن بن الصحابي عين أبو بكر بن عبد الله بن بني أمية بن إبراهيم بن الحكيم بن حمزة بن علي بن عبد الله بن ملجم بن معاذ بن أبي سفيان بن محمد بن مسلمة بن عبد الوهاب بن عبد الله بن عبد المطلب. قال رسول الله صل الله عليه وسلم: ‘إني رأيت نعمة عظيمة قالت لي ربي بنيتم لي

(From a group, from Abu Al Mufazzal, from Muhammad bin Al Qasim Bin Zakariya, from Husayn Bin Nasr Bin Muzahim, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Mansour Bin Sabour Al Tarjamy, from Abdullah Bin Bureyda, from his father Bureyda Bin Huseyb Al Aslamy who said,
Rasool-Allah ﷺ said: ‘My Lord the Exalted Pacted to me, so I said: ‘O Lord! Explain it to me’. 
فَقَالَ يَا مَُُمَّدُ اسَْْعَ عَلِيٌّ رَايَةُ الُْْدَى وَ إِمَامُ أَوْلِيَائِي وَ نُورُ مَنْ أَطَاعَنِِ وَ هُوَ الْكَلِمَةُ لَّتِِ أَلْزَمْتُهَا الْمُتَّقِينَ فَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِِ وَ مَنْ أَب ْغَضَهُ فَقَدْ أَب ْغَضَنِِ فَبَشِّرْهُ بِذَلِيكَ

He azwj Said: “O Muhammad ﷺ! I Named Ali asws as the ‘flag of guidance’, and he is an Imam asws of My friends, and Noor of the one who obeys Me, and he is the Word which I have Necessitated for the pious. The one who loves him, so he has loved Me, and one who hates him, so he has hated Me, so Give him the glad tidings with that!”

قَالَ قُلْتُ اللَّهُمَّ أَجْلِ قَلْبِهِ وَ اجْعَلْ رَبِيعَةَ الإِْيََانِ فِِ قَلْبِهِ قَالَ فَقَدْ فَعَلْتُ

Then He azwj Said: “I am going to Particularise him with such afflictions, not afflicting anyone from your community!” I saww said: ‘My brother and my companion!’ He azwj Said: “That is from what has Preceded from Me he asws would be Subjected and Subjected with it (the afflictions)!”

And Amir Al-Momineen asws said: ‘From Ali asws Bin Al-Husayn asws, from his asws father having said: ‘Rasool-Allah saww said: ‘ิ and the ones who were before me from the Prophets and the Momineen, did not cease to be Tried with ones hurting us, and even if the Momin were to be at the top of a mountain, Allah azwj Mighty and Majestic would Decree one who would hurt him, in order to Recompense him (the Momin) upon that.

وَ قَالَ أَمِيَُّ الْمُؤْمِنِينَ عَلَى رَأْسِ جَبَلٍ لَقَيَّضَ اللَّهُ عَزَّ وَ جَلَّ لِهِ مَنْ يُؤْذِيهِ لِيَأْجُرَهُ عَلَى ذَلِيكَ

4- عَلَى رَأْسِ جَبَلٍ لَقَيَّضَ اللَّهُ عَزَّ وَ جَلَّ لِهِ مَنْ يُؤْذِيهِ لِيَأْجُرَهُ عَلَى ذَلِيكَ

The book 'Illal Al Sharaie' – Hamza al Alawy, from Al Asady, from Ubeydullah Bin Hamdoun, from Al Husayn Bin Nseyr, from Khalid Bin Huseyn, from Yhay Bin Abdullah Bin Al Hassan, from his father,

And Amir Al-Momineen asws said: ‘ין have not ceased to be oppressed since I was blessed to my mother, to the extent that if Aqeel was afflicted by sore eyes, he would

415 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 3
say, ‘Do not leave me until you leave Ali asws. So, he would leave me, and although there were no sore eyes with me’ asws. 416

5- قال منافقون لابن شهراوش أبان بن طلح قال: سألت الضايقوه عن قول إلهنا فقالوا لأنهم أنفسهم من الرجال والنساء والولدان الذين يقولون: ‘هذا أحدهم من هذه القدوة الطيبة آخرون أنت عليه ذلك’.

(The book) ‘Manaqib’ of Ibn Shehr Ashub – Aban Bin Usman who said,

‘I asked Al-Sadiq asws about the Words of the Exalted: And the weak ones from the men and the women, and the children are saying, ‘Our Lord! Exit us from this town whose inhabitants are oppressors, [4:75] – the Verse. He asws said: ‘We asws are that’’. 417

6- ذكر رسول الله صل الله عليه وسلم عن أبي حنيفة الباجي عن أبي سعيد: ‘أدخل فيكم كتاباً في بعض ما يلقى عن الله، فإن ركبت وقفاً أخذت فيه قبل أن يدخل إلى الباب ما أدخل إلى الباب، وأدخل إلى الباب ما أدخل إلى الباب’. 

Ubdous Al Hamdany and Ibn Fawk Al Asfahany, and Sheyruwiya Al Daylami, from Abu Saeed Al Khudri who said,

‘Rasool Allah saww mentioned to Ali asws what he asws would be facing after him asws. Ali asws wept and said: ‘Ask me by the right of my asws relationship and companionship, if you asws could supplicate to Allah asws the He asws Captures (my asws soul) to Him asws. He asws said: ‘O Ali asws! You asws are asking me asws to supplicate to Allah asws to defer the term’’. 418

(Derogatory)

7- وقال أعظم من أصحابنا إلى أن الأئمة خرجوا من الدنيا على الشهادة وأتمنى بقول الضايقوه ع و الله ما بنا إلا مقتول شهيد.

And a lot of our companions went on to (say), ‘The Imams asws exited from the world upon the martyrdom and it is evidence by the words of Al-Sadiq asws: ‘By Allah aswj! There is none from us asws except killed as a martyr’’. 419

8- قال أمير المؤمنين علي بن أبي طالب: ‘بيتنا وأنا وأمتي وحسن وحسن من شهدنا إذ أكلنا من ضربنا على الأذن وأكلنا على فاطمة وخداً وطاغية الحسن في قتل الشام وبشاعة وقتل الحسنين.

Amir Al-Momineen asws said: ‘While I asws and Fatima asws and Al-Hassan asws, and Al-Husayn asws were in the presence of Rasool-Allah saww, when he saww turned towards me asws and cried. I asws said, ‘What makes you saww cry, O Rasool-Allah saww! He saww said: ‘I saww cry your asws being struck upon the forehead, and Fatima asws being slapped, and Al Hassan asws being stabbed, and the poison which would be drunk and kill Al-Husayn asws’. 420 (Cannot be right about Imam Al Husayn asws and there is no reference to this one)

9- رأى أمير المؤمنين على الدنيا فأقول: 

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416 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 4
417 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 5
418 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 6
419 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 7
420 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 8
Amir Al-Momineen	extsuperscript{asws} saw in the dream, a speaker saying (in prose), ‘When the heart remembers the group of the Prophet	extsuperscript{saww}, and the imprisonment of the women and tearing of the veil, and slaughter of the child, and killing of the successor	extsuperscript{asws}, and Shabbar	extsuperscript{asws} being killed, and Shabbar	extsuperscript{asws} being poisoned, the water of the heart ripples in the eye, and the torrent comes out upon the cheeks. How can a heart be patient upon their	extsuperscript{asws} grief, for during the affliction happens to be the lesson’. 421

And the jurists are united that the Prophet	extsuperscript{saww} used to distribute the Khums from the war booty among the clan of Hashim	extsuperscript{as}. 422 [Not a Hadeeth]

‘During the era of Umar a lot of wealth came from Persia and Syria and Ahwaz. He said, ‘O clan of Hashim	extsuperscript{as}! Will you lend to me from this war booty and I shall compensate you another time?’ Ali	extsuperscript{asws} said: ‘Permitted’. Al Abbas said, ‘I fear the loss of our rights’, and it happened just as he said. Umar died, and it was not returned to us and our right was lost’. 423 [Not a Hadeeth]

And Ali	extsuperscript{asws} was asked about the Khums, so he	extsuperscript{asws} said: ‘The Khums is for us	extsuperscript{asws}. We	extsuperscript{asws} were prevented it and we	extsuperscript{asws} were patient’.

And Al Shafie has referred from Abu Haneefa, by his chain from Abdulla Bin Abu Layli,

And Umar Bin Abdul Aziz had returned it to Muhammad Al-Baqir	extsuperscript{asws}, and Al-Mamoun had returned it as well. So, the one upon whom the charity is Prohibited and the honour and the love is Obligated for him, they would suffer harm, and they would be destroyed out of

\[421\] Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 9
\[422\] Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 10
\[423\] Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 11
poverty. One of them would pawn his sword, and another would sell his clothes, and would look at his ‘Fey’ with an eye of illness, and would have difficulties in his time with a weak soul. There would be no sin for him except that his grandfather asws was the Prophet saww and his father asws was the successor asws.

424 (This paragraph is not a Hadeeth)

13 - قب، المناقب لابن شهرآشوب أَبُو جَعْفَرٍ عِفِِ قَوْلِهِ تَعَالََ وَ عِبادُ الرَّْْنِ الَّذِينَ يََْشُونَ عَلَى الَِْرْضِ هَوْناً. He asws said: ‘They are the successors asws (who walk on earth humbly) from fear of their asws enemies’.

14 - ع، علل الشرائع ل، الخصال القطان عن ابن زكاريّا القطان عن ابن حبيب عن مَُُمَّد بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرََّْْنِ بْنِ كَثِيٍَّ عَنْ أَبِِ عَبْدِ اللَّهِ قَالَ: إنَّ الكبائِر سَبْع فِينَا نَزَلَتْ وَ مِنَّا اسْتُحِلَّتْ فَأَوَّلَُْا الشِّرْكُ بِاللَّهِ الْعَظِيمِ وَ قَتْلُ النَّفْسِ الَّتِِ حَرَّمَ اللَّهُ وَ أَكْلُ مَالِ الْيَتِيمِ وَ عُقُوقُ الْوَالِدَيْنِ وَ قَذْفُ الْمُحْصَنَةِ وَ الْفِرَارُ مِنَ الزَّحْفِ وَ إِنْكَارُ حَقِّنَا.

As for the Shirk with Allah azwj, So Allah azwj Revealed regarding us asws what He azwj Revealed, and Rasool-Allah saww said regarding us asws what he saww said. But they belied Allah azwj and belied His azwj Rasool saww, and they associated with Allah azwj Mighty and Majestic.

And as for killing the soul which Allah azwj Prohibited, so they have killed Al-Husayn asws Bin Ali asws and his asws companion. And as for devouring wealth of the orphan, so they have done away with our asws ‘Fey’ which Allah azwj had Made to be for us asws, and they gave it to others.

425 In the book Al Manaqib of Ibn Shehr Ashub –

426 The books Illal Al Sharaie (and) Al Khisaal –
And as for disloyalty to the parents, so Allahazwj Mighty and Majestic Revealed in Hisazwj Book: *The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6]*. They were disloyal to Rasool-Allahazwj regarding hisasws offspring, and they were disloyal to their mother Khadeejaasws regarding herasws offspring.

وَ أَمَّا قَذْفُ الْمُحْصَنَةِ فَ قَذَفُوا فَاطِمَةَ عَلَى مَنَابِرِهِمْ وَ أَمَّا الْفِرَارُ مِنَ الزَّحْفِ فَ أَعْطَوْا أَمِيََّ الْمُؤْمِنِينَ بَيْعَتَهُمْ طَائِعِينَ غَيََّ مُكْرَهِينَ فَ فَرُّوا عَنْهُ وَ خَذَلُوهُ وَ أَمَّا إِنْكَارُ حَقِّنَا فَ هَذَا مَا لََ يَتَنَازَعُونَ فِيهِ

And as for slandering the married woman, so they had slandered (Syeda) Fatimaasws upon their pulpits. And as for fleeing from the army, so they had given their allegiances to Amir Al-Momineenasws willingly, without coercion, then they fled from himasws, and abandoned himasws. And as for denial of ourasws rights, so this what they cannot dispute in it'.

Rasool-Allahsaww passed away, and heasws has established ourasws rights and ordered them to be obedient to usasws and obligated ourasws Wilayah upon them, and ourasws cordiality, and informed them that weasws are foremost with them than their own selves, and ordered them that those present should make it reach to those that are absent from among them.

فَتَظَاهَرُوا عَلَى عَلِيٍّ وَ احْتَجَّ عَلَيْهِمْ وَ قَالَ رَسُولُ اللَّهِ صَلَّيلَهُ ص فِيهِ وَ مَا سَِْعَتِ الْعَامَّةُ فَ قَالُوُ ‘تَظَاهَرُوا عَلَى عَلِيٍّ وَ احْتَجَّ عَلَيْهِمْ وَ قَالَ رَسُولُ اللَّهِ صَلَّيلَهُ صَدَقْتَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّيلَهُ وَ لَكِنْ قَدْ نَسَخَهُ

They supported each other against Aliasws and heasws argued against them with what Rasool-Allahsaww had said regarding himasws and what the general Muslims had heard. They said, ‘Youasws speak the truth, Rasool-Allahsaww had said it, but heasws had abrogated it.

فَ قَالَ إِنَّا أَهْلُ بَيْتٍ أَكْرَمَنَا اللَّهُ عَزَّ وَ جَلَّ وَ اصْطَفَانَا وَ لَِْ يَرْضَ لَنَا بِالدُّن ْيَا وَ إِنَّ اللَّهَ لََ يََْمَعْ لَنَا النُّبُوَّةَ وَ الخِْلََفَةَ فَ شَهِدَ لَهُ بِذَلِكَ أَرْب َعَةُ نَفَرٍ عُمَرُ وَ أَبُو عُبَيْدَةَ وَ مُعَاذُ بْنُ جَبَلٍ وَ سَلِّمَ مَوْلََ أَبِِ حُذَيْفَةَ

(It was alleged that) Heasws said: ‘Weasws Peopleasws of the Household, Allahazwj Mighty and Majestic Honoured usasws, and Chose usasws, and was not pleased for usasws with the world, and that Allahazwj did not Gather for usasws, the Prophet-hood and the Caliphate’, (to this

426 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 14
statement) so four persons testified for him (Abu Bakr) with that – Umar, and Abu Ubeyda, and Muaz Bin Jabal, and Saalim Mawla Abu Huzeyfa.

They confused (the matter) upon the general Muslims and they ratified them, and they turned them back upon their heels and took it (caliphate) out from its mine where Allah\textsuperscript{azwj} had Made it to be, and they argued upon the Helpers with our\textsuperscript{asws} right, and their tied it to Abu Bakr. Then Abu Bakr returned it to Umar sufficing him with it.

Then Umar made it to be between six. Then Ibn Awf made it to be for Usman upon (a condition) that he would return it to him. Usman was treacherous with him, and Ibn Awf manifested his Kufr and he was afflicted by plague during his lifetime, and he claimed that Usman had poisoned him, and he died.

Then Talha and Al-Zubeyr stood up and they pledged allegiance to Ali\textsuperscript{asws} willingly, without coercion. Then they broke it and were treacherous, and Ayesha went with them to Al-Basra. Then Muawiya called the tyrants of Syria to seek the blood of Usman and established the war to us\textsuperscript{asws}. Then the people of Haroura opposed him upon that the judgment should be by the Book of Allah\textsuperscript{azwj} and Sunnah of His\textsuperscript{azwj} Prophet\textsuperscript{saww}.

If they had judged with what was stipulated upon them, they would have judged that Ali\textsuperscript{asws} is Emir of the Momineen in the Book of Allah\textsuperscript{azwj} and upon the tongue of His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and in his\textsuperscript{saww} Sunnah. The people of Al-Naharwan opposed him\textsuperscript{asws} and fought against him\textsuperscript{asws}.

Then they paid allegiance to Al-Hassan\textsuperscript{asws}, after his\textsuperscript{asws} father\textsuperscript{asws} and made promises to him\textsuperscript{asws}, then they betrayed him\textsuperscript{asws} and submitted him\textsuperscript{asws} (to Muawiya) and pounced upon him\textsuperscript{asws} to the extent that they stabbed him\textsuperscript{asws} with a dagger in his\textsuperscript{asws} thigh, and the soldiers rampaged and looted the belongings of his\textsuperscript{asws} army, and the anklets of the mothers of the children.
So, he asws reconciled with Muawiya and saved his asws blood and blood of his asws family asws and his asws Shias; and they were few, really few, until they could not find supporters.

Then Al-Husayn asws was pledged allegiance to from eighteen thousand people of Al-Kufa. Then they betrayed him asws and they came out to him asws and fought against him asws until he asws was killed.

Then we asws the People asws of the Household, since Rasool-Allah saww passed away, did not cease to be humiliated, and reduced, and deprived, and killed, and expelled, and scared upon our asws blood, and every one who loved us asws, and the liars found a place for their lies to draw near to their friends and their judges, and their office bearers in every city, narrating to our asws enemies and their friends of the past with the false invalid Ahadeeth.

And they were narrating Ahadeeth and reporting from us asws what we asws had not said, being a criss-crossing from them to us, and a belying from them upon us asws, and drawing closer to their friends, and their judges with the false testimonies, and the lies, and the greatest of that and its most frequent was during the era of Muawiya after the killing of Al-Husayn asws.

The Shias were killed in every city, and their hands and feet were cut, and they crucified them upon the accusation and the misconception of mentioning our asws love and the isolating to us asws.

Then the severe affliction did not cease to increase from the time of Ibn Ziyad after the killing of Al-Husayn asws. Then came Al-Hajjaj, and he killed them (Shias) with every killing, and with every misconception, and with every accusation to the extent that the (Shia) man would call himself an atheist or a Magian, that being more beloved to him than for him to be indicate to that he is from the Shias of Al Husayn asws.
And sometimes you would see the man mentioned with the good, and perhaps he happens to be devout, truthful, narrating a mighty strange Hadeeth from the merits of one of the rulers who had passed, Allah azwj not having Created anything from it at all, and he reckoned that it is truth due to the frequency of the ones who heard from him, from the one not recognised as being a liar nor with scarcity of the devoutness, and they are reporting ugliness about Ali asws, and about Al-Hassanasws and Al-Husaynasws what Allah azwj Knows they reported in that the invalid, and the lie, and the falsity.

I said to himasws, ‘May Allahazwj Keep youasws well! Specify to me something from that’. 

Heasws said: ‘Their reporting that Umar is the chief of the elderly of the Paradise, and that Umar is one narrated to (by Angels), and that the Angel indoctrinated him, and that the tranquillity speaks upon his tongue, and Usman is such that the Angels are embarrassed from him, and the whims were affirmed, so there is nothing upon you except a Prophet saww and a truthful, and a martyr’ – to the extent that Abu Ja’farasws counted more than two hundred reports they were reckoning that these are true’. 

Heasws said: ‘By Allahazwj! These, all of these are lies, and false’. I said, ‘May Allahazwj Keep youasws well! Nothing from these happened?’ Heasws said: ‘From these are clear (forgeries) and from these are distorted. As for the distorted, but rather is that, ‘Upon you is a Prophet saww, and a truthful and a martyr’ – meaning Aliasws, and similar to it. And how can it not be a Blessing for you, and upon you there is (indeed) a Prophet saww, and a truthful, and a martyr, meaning Aliasws.

O Allahazwj! Myasws word is upon the word of Rasool-Allahazwj and upon the words of Aliasws, what the community of Muhammad saww has differed in from after himasws, up to (the time) Allah azwj Sends the Mahdiawsws, 427.

(427) The book) ‘Uyoon Akhbar Al Rezaawsw – Tameem Al Qurshy, from his father, from Ahmad Bin Ali Al Ansari, from Al Harwy,
‘From Al-Reza asws having said: ‘There is no one from us asws except killed’.” 428

(P.s. – This is an opinion on our beliefs) 429

‘Al-Hassan asws Bin Ali asws addressed after the killing of his asws father, asws. He asws said in his address: ‘My asws beloved grandfather saww Rasool-Allah saww narrated to me that the command is controlled by twelve Imams asws from People asws of his saww Household, and his asws elites. There is no one from us asws except he asws is either killed or poisoned’.” 430

(Al-Hassan asws Bin Ali asws said: ‘By Allah asw] Rasool-Allah saww took an oath to us asws that this command is controlled by twelve Imams asws from the sons asws of Ali asws and (Syeda) Fatima asws. There is no one from us asws except he asws is either poisoned or killed’.” 431

428 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 16
429 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 17
430 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 18
431 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 19
CHAPTER 10 – CONDEMNATION OF ONE WHO HATES THEM<sup>asws</sup> AND HE IS A KAFIR, LEGALISED OF BLOOD (TO BE KILLED), AND REWARDS OF THE CURSING UPON THEIR<sup>asws</sup> ENEMIES

1- In the authority of the book of the book of the Imamate, the Prophet of Allah<sup>asws</sup> said: ‘One who hates us<sup>asws</sup> and he is a Kafir, legalised of blood (to be killed), and rewards of the cursing upon their enemies.

2- Likewise, the Prophet of Allah<sup>asws</sup> addressed us saying: ‘O you people! One who hates us<sup>asws</sup> and he is a Kafir, legalised of blood (to be killed), and rewards of the cursing upon their enemies.

The book ‘Al Amaali’ of Al Sadouq Al Attar, from Sa’ad, from Abdul Samad Bin Muhammad, from Hanan Bin Sadeyr, from Sudeyr Al Makky who said, ‘It was narrated to me by Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup> and I had not seen any Mohammedan equating him<sup>asws</sup>. He<sup>asws</sup> said: ‘Jabir Bin Abdullah Al-Ansari narrated to me<sup>asws</sup> saying, ‘Rasool-Allah<sup>saww</sup> addressed us saying: ‘O you people! One who hates us<sup>asws</sup> and he is a Kafir, legalised of blood (to be killed), and rewards of the cursing upon their enemies.

The books ‘Sawaab Al Amaal’ (and) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufi, from Al Mufazzal Bin Salih, from Muhammad Bin Marwan, ‘From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘One who hates us<sup>asws</sup> People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> would Resurrect him as a Jew’. It was said, ‘O Rasool-Allah<sup>saww</sup>! And even if testifies the two testimonies?’

He<sup>saww</sup> said: ‘Yes, but he equips with these two phrases to save his blood from being spilt, and paying the taxes from a hand while he is belittled’.  

432 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 1
Then he saww said: ‘One who hates us asws People asws of the Household, Allah azwj would Resurrect him as a Jew’. It was said, ‘And how come, O Rasool-Allah saww?’ He saww said: ‘If he were to come across Dajjal la, he would believe in him.433

علي حاء إلى القدر و هو يُؤِنَّ، يُهتَأِ، له عياء على حينئذِ، و قال يستمع الله، و إذا شربها، قال الحمد لله، ما كان، ذلك إلا ميتة أو دمًا مفتوحة أو ورد جنر.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Ibrahim Bin Ziyad who said,

‘I heard Abu Abdullah asws saying: ‘If an enemy of Ali asws were to come to Euphrates and he pushes through and its water almost comes to his side, then he takes a drink from it and says, ‘In the Name of Allah azwj’, and when he has drunk it, says, ‘The Praise is for Allah azwj’, that would not be except dead, or blood burst forth, or meat of pig, [6:145].’ 434

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Ahmad Bin al Waleed, from his father, from Saeed Bin Abdullah Bin Musa, from Muhammad Bin Abdul Rahman, from Al Moalla Bin Hilal, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

‘I said to the Prophet saww, ‘Advise me’. He saww said: ‘Upon you is to be with the cordiality of Ali asws Bin Abu Talib asws. By the One azwj Who Sent me saww with the Truth as a Prophet saww! Allah azwj will not Accept any good deed until He azwj asks him about love of Ali asws Bin Abu Talib asws, and although He azwj the Exalted is more Knowing.

فإذن جاءه بولايته قبل عمله على ما كان منه و إن لم يأت بولايتة لم يسأل عنه شيء، ثم أمر به إلى النار.

O Ibn Abbas! By the One azwj Who Sent me saww with the truth as a Prophet saww! The Fire would be of severe wrath upon the hater of Ali asws, from it upon the one who claims that there is a son for Allah azwj.

So, if he has come with his asws Wilayah, his deeds would be Accepted upon what had been from him, and if he has not come with his asws Wilayah, He azwj would not ask him about anything. Then He azwj would Command with him to the Fire.

يا ابن عباس، و الذي ينجب قبلا على النبي، إن النار لم تعلقه غضبا على من يضيعه على من رضي الله عنه.

433 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 2
434 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 3
O Ibn Abbas! If the Angels of Proximity and the Messenger Prophets\(^{\text{as}}\) were to gather upon hating him\(^{\text{asws}}\), but they\(^{\text{asws}}\) will never do it, Allah\(^{\text{azwj}}\) would Punish them\(^{\text{as}}\) with the Fire'.

I said, 'O Rasool-Allah\(^{\text{saww}}\)! And does anyone hate him\(^{\text{asws}}\)?' He\(^{\text{saww}}\) said: 'O Ibn Abbas! Yes, he\(^{\text{saww}}\) would be hated by a people mentioning that they are from my\(^{\text{saww}}\) community. Allah\(^{\text{azwj}}\) will not Make a share to be for them in Al-Islam'.

O Ibn Abbas! From the signs of their hatred for him\(^{\text{asws}}\) is their preferring one who is below him\(^{\text{asws}}\) to be over him\(^{\text{asws}}\). By the One Who Sent me\(^{\text{saww}}\) with the truth! Allah\(^{\text{azwj}}\) has not Sent any Prophet\(^{\text{saww}}\) more honourable to Him\(^{\text{azwj}}\) than me\(^{\text{saww}}\), nor any successor\(^{\text{asws}}\) more honourable to Him\(^{\text{azwj}}\) than my\(^{\text{saww}}\) successors\(^{\text{asws}}\) Ali\(^{\text{asws}}\).

Ibn Abbas said, 'I did not cease to be with him\(^{\text{asws}}\) just as Rasool-Allah\(^{\text{saww}}\) had instructed me, and advised me with his\(^{\text{asws}}\) cordiality, and it is the greatest of my deeds in my presence’.\(^{435}\)

(\(^{5}\) The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Al Qasim Bin Shibli, from Tafar Bin Hamdoun, from Ibrahim Bin Is’haq Al Nahawandy, from Abdullah Bin Hammad Al Ansary, from Amro Bin Shimr, from Yaqoub Bin Maysam Al Tammar, ‘A slave of Ali\(^{\text{asws}}\) Bin Al-Husayn\(^{\text{asws}}\) said, ‘I entered to see Abu Ja’far\(^{\text{asws}}\). I said to him\(^{\text{asws}}\), ‘May I be sacrificed for you\(^{\text{asws}}\), O son\(^{\text{asws}}\) of Rasool-Allah\(^{\text{saww}}\)! If found in the book of my father that Ali\(^{\text{asws}}\) said to Abu Maysam: ‘Love the one who loves Progeny\(^{\text{asws}}\) of Muhammad\(^{\text{saww}}\), and even if he mischief-makers, and adulterate, and hate a hater of Progeny\(^{\text{asws}}\) of Muhammad\(^{\text{saww}}\), and even if he was a Fasting one and upright, for I\(^{\text{asws}}\) heard Rasool-Allah\(^{\text{saww}}\) and he\(^{\text{saww}}\) was saying: \textit{Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]’}."

Then he\(^{\text{saww}}\) turned to me\(^{\text{asws}}\) and said: ‘By Allah\(^{\text{azwj}}\)! They are you\(^{\text{asws}}\) and your\(^{\text{asws}}\) Shias, O Ali\(^{\text{asws}}\), and your\(^{\text{asws}}\) appointment and their appointment is as the Fountain tomorrow, resplendent of faces, crowned’.

\(^{435}\) Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 4
Abu Ja’far asws said: ‘That is how it is sighted in the Book of Ali asws.

I entered to see an old woman from Tameem and she was narrating to the people. I said to her, ‘May Allah azwj have Mercy on you! Narrate to me some of the merits of Amir Al-Momineen asws’. She said, ‘I shall narrate to you, and this old man, as you can see, is sleeping in front of you’. I said to her, ‘And who is this?’ She said, ‘Abu Al-Hamra’a, servant of Rasool-Allah saww’.

I sat down to him. When he heard my noise, he sat upright. He said, ‘Shh!’ I said, ‘May Allah azwj have Mercy on you! Narrated to me with what you saw from Rasool-Allah saww doing with Ali asws, and that Allah azwj would ask you about it’. He said, ‘You have approached the informed one.

Rasool-Allah saww came out to us on the day of Arafaat, and he saww has holding a hand of Ali asws. He saww said: ‘O community of creatures! Allah azwj Blessed and Exalted Boasts with you all during this day in order to Forgive you all generally’. Then he saww turned towards Ali asws, then said to him asws: ‘And Forgiveness is for your asws (shias), O Ali asws, in particular’.

Then he saww said to him asws: ‘O Ali asws! Come near me saww!’ He asws went near him saww. He saww said: ‘The fortunate one, truly fortunate is one who loves you asws and obeys you asws, and the wretched of all wretched ones is one who is inimical to you asws and hates you asws and establishes hostility to you asws.'
َّيَا عَلِيُّ كَذَبَ مَنْ زَعَمَ أَن
هُ يُبُّنِِ وَ يُبْغِضُكَ يَا عَلِيُّ مَنْ حَارَبَكَ فَقَدْ حَارَبَنِِ وَ مَنْ حَارَبَنِِ فَقَدْ حَارَبَ اللَّهَ يَا عَلِيُّ
مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِِ وَ مَنْ أَبْغَضَنِِ فَقَدْ أَبْغَضَ اللَّهَ وَ أَتَّعَسَ اللَّهُ جَدَّهُ وَ أَدْخَلَهُ نَارَ جَهَنَّمَ.

O Ali asws! He lies, the one who claims that he loves me saww and he hates you asws. O Ali asws! One who battles against you asws, so he has battled me saww, and one who battles me saww, so he has battled Allah azwj, and Allah azwj would Ruin his hard work, and Enter him into the Fire of Hell”. 437

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ja’far Bin Muhammad Bin Hisham, from Al Husayn Bin Nasr, from his father, from Assas Bin Al Salt, from Al Rabie Bin Al Munzar, from his father who said,

‘I heard Muhammad Bin Al-Hanafiyya narrating from his father asws having said: ‘Allah azwj Mighty and Majestic has not Created anything eviler than the dog, and the Nasibi (Hostile one) is eviler than him”. 438

(The book) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Al Jiany, from Muhammad Bin Ubeydullah Bin Abu Ayoub, from Ja’far Bin Haroun, from Khalid Bin Yazeed, from Abu Al Sayrafi who said,

‘I heard Abu Ja’far asws saying: ‘Allah azwj Disavows from the one who disavows from us asws, Allah azwj Curses the one who curses us asws, Allah azwj Destroys the one who is inimical to us asws. O Allah azwj! You azwj Know that I asws am the cause of the guidance for them, and rather they are being inimical to us asws for You azwj, so You azwj be the Controller with Punishing them”. 439

(Tafseer Al Qummi) – In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: And from them is one believes in it and from them is one who does not believe in it, and your Lord is more Knowing of the corrupters

437 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 6
438 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 7
439 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 8
[10:40]: ‘One who do not believe it are the enemies of Progeny of Muhammad, and the corruption is the disobedience to Allah and to His Rasool’.

10 - ن، عيون أخبار الرضا عليه السلامة بِالَِْ سَانِيدِ الثَّلََثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَقَالَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّهُ فَقُولُهُ عَزَّ وَ جَلَّ: "إِنَّ الْمَلَأَّةَ عِنْدَ اللَّهِ مَنْ صَلَّىُ اللَّهُ عَلَيْهِمْ وَ لَيْكُلُّهُمُ اللَّهُ وَ لَيْبَغُّهُمُ اللَّهُ وَ لَيْحَرَّمَهُمُ اللَّهُ وَ لَيْعَذَّبُهُمُ اللَّهُ أَلِيمًا". ﴿3:77﴾

(The book) ‘Uyoon Akhbaar Al-Reza, by the three chain from Al-Reza, from his forefathers having said: ‘Rasool-Allah said: ‘The Paradise is Prohibited unto the one who oppresses People of my Household, and upon the one who fights against them, and upon the supporter against them, and upon the one who reviles them: there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]’

11 - م، تفسيَّ الإمام عليه السلام قَالَ جَعْفَرُ بْنُ مَُُمَّدٍ الصَّادِقُ عَلَى رَحْمَتِ اللَّهِ عَلَيْهِمَا وَ لَجَنَّةَ اللَّهُ عَلَيْهِمَا وَ لَعَبْدَ اللَّهِ عَلَيْهِمَا وَ لَبَيْنَ أَيْدِيهِمَا قَالَ أَرْشِدْنَا لِلصِّرَاطِ الْمُسْتَقِيمِ! ﴿1:6﴾

Tafseer of the Imam (Hassan Al-Askari) - Ja’far Bin Muhammad Al-Sadiq said: ‘The Words of the Mighty and Majestic: Guide us to the Straight Path – He (the speaker) is saying, ‘Guide us to the Straight Path, Guide us to the Necessitat Path, that leads to Your Love and reaches to Your Paradise, and the preventer from us following our personal desires so we would (end up) being corrupted, or if we take to our opinions so we would be destroyed’.

فَقَالَ لَهُ الصَّادِقُ عَلَيْهِمَا رَحْمَتُ اللَّهِ عَلَيْهِمَا: "فَأَرْشِدْنَا لِلصِّرَاطِ الْمُسْتَقِيمِ! الْإِنَّ الْمَلَأَّةَ عِنْدَ اللَّهِ مَنْ صَلَّىُ اللَّهُ عَلَيْهِمْ وَ لَيْكُلُّهُمُ اللَّهُ وَ لَيْبَغُّهُمُ اللَّهُ وَ لَـعَذَّبُهُمُ اللَّهُ أَلِيمًا". ﴿3:77﴾

Then Al-Sadiq said: ‘Beatitude is for those who are just as Rasool-Allah said: ‘He will bear this knowledge, the one from every refraining descendant, negating from it the alteration of the exaggerators and the plagiarisms of the invalidators, and the explanations of the ignorant’.

A man said to him, ‘O son of Rasool-Allah! I am let down by my body to be (able to) help you, but I cannot be at ease unless I disavow from your enemies and curse upon them. So how is my state?’

فَقَالَ لَهُ الصَّادِقُ عَلَيْهِمَا رَحْمَتُ اللَّهِ عَلَيْهِمَا: "أَرْشِدْنَا لِلصِّرَاطِ الْمُسْتَقِيمِ! الْإِنَّ الْمَلَأَّةَ عِنْدَ اللَّهِ مَنْ صَلَّىُ اللَّهُ عَلَيْهِمْ وَ لَيْكُلُّهُمُ اللَّهُ وَ لَيْبَغُّهُمُ اللَّهُ وَ لَـعَذَّبُهُمُ اللَّهُ أَلِيمًا". ﴿3:77﴾

440 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 9
441 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 10
Al-Sadiq asws said to him: ‘My asws father asws narrated to me asws, from his asws father asws, from his asws grandfather asws, from Rasool-Allah saww having said: ‘The one who is (too) weak from helping us asws, the People asws of the Household, so he curses our asws enemies in his privacy, Allah aswj would Make his voice reach the entirety of the kingdoms, from the soil to the Throne.'

فَكُلَّمَا لَعَنَ هَذَا الرَّجُلُ أَعْدَاءَنَا لَعْناً سَاعَدُوهُ وَ لَعَنُوا مَنْ يَلْعَنُهُ ثَُُّ ثَِنَّوْا فَقَالُوا اللَّهُ مَّ صَلِّ عَلَى عَبْدِكَ هَذَا الَّذِي قَدْ بَذَلَ مَا فِِ وُسْعِهِ وَ لَوْ قَدَرَ عَلَى أَكْثَرَ مِنْهُ لَفَعَلَ

Thus, every time this man curses our enemies with a curse, so he gets supported by (all of those) to whom it reaches it (in the skies). Then they are lauding him, so they are saying, ‘O Allah aswj! Send Salawaat upon this servant of Your aswj, who has done whatever was in his capacity, and had he been upon more (capacity) than it, he would have done so’.

فَإِذَا النِّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ قَدْ أَجَبْتُ دُعَاءَكُمْ وَ سَِْعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ فِِ الَِْرْوَاَِ وَ جَعَلْتُهُ عِنْدِي مِنَ الْمُصْطَفَينَْ الَِْخْيارِ

Then there would be the Call from Allah azwj the Exalted: “azwj have Answered your supplication, and Heard your call, and have Sent Blessings upon his soul among the souls, and Made him to be, in My azwj Presence, from the selected ones, the best [38:47]”.

The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Haris Al Awr, and Abu Ayoub Al Ansari, and Jabir Bin Yazeed and Muhammad Bin Muslim,

‘From Abu Ja’far asws, and Isa Bin Suleyman, from Abu Abdullah asws, and part of the hadeeth is included in part that Ali asws was circling in the markets of Al-Kufa and a woman cursed him asws three times.

فَقَالَ يَا ابْنَةَ سَلَقْلَقِيَّةَ كَمْ قُتِلَتْ مِنَ أَهْلِكِ قَالَتْ سَبْعَةَ عَشَرَ أَوْ ثَََانِيَةَ عَشَرَ فَلَمَّا انْصَرَفَتْ قَالَتْ لُِِمِّهَا ذَلِكَ فَقَالَتْ السَّلَقْلَقِيَّةُ مَنْ وَلَدَتْ بَعْضَ الْحَيْضِرَةِ وَ لََ يَكُونُ لَْا نَسْلَ فَقَالَتْ يَا أُمَّاهْ أَنْتِ هَكَذَا قَالَ تْبَلَى.

He asws said: ‘O daughter of Slaqlaqiya! How many of your family members have I asws killed?’ She said, ‘Seventeen or eighteen’. When she left, she said that to her mother. She said, ‘Slaqlaqiya is one who gives birth after menstruation and there does not happen to be any lineage for her’. She said, ‘O mother! You are like that?’ She said, ‘Yes’.

فَقَالَ الْبَاقِرُ عَنِ الْبَاقِرِ عَنهُ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ وَ لََ تَعْدِلُ فِِ الرَّعِيَّةِ وَ لََ قَضِيَتُكَ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ

And in a report of Al-Baqir asws: ‘She said, and he asws had judged against her what he asws had judged with the fairness, ‘You asws are not being just among the citizens nor is your asws judgment with the Pleasure in the Presence of Allah aswj’.

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442 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 11
443 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 12
He’s asws looked at her, then said: ‘O shamefull! O immoral! O domineering!’ or ‘O closed one!’ She turned around and went away and she was saying, ‘O woe unto me! O son asws of Abu Talib! You have torn a veil which was covering (me)’.

And in (the book) ‘Khasaais’ – Al Natanzy,

‘Ali asws said: ‘Allah azwj is the Greatest (beyond description)!’ Rasool-Allah saww said: ‘No one from the Quraysh will hate you asws except a thug, nor from the Helpers except a Jew, nor from the Arabs except a bastard, nor from the rest of the people except a wretched, nor from the women except a Slaqlaqiya’.

The woman said, ‘O Ali asws! And what is the Slaqlaqiya?’ He asws said: ‘The one who menstruates from her behind’. The woman said, ‘Allah azwj Speaks the truth, and His saww speaks the truth. Inform me with something which is in me, O Ali asws, I will not repeat to hating you asws, ever!’

He asws said: ‘O Allah azwj! If she was truthful, then Transfer her menstruation to where the women tend to menstruate (from)!’ Allah azwj Transferred her menstruation.

And Al-Haris Al-Awr (the narrator) said, ‘Amro Bin Hureys followed her and asked her about his asws words. She ratified him asws. Amro said, ‘Do you see him asws as a sorcerer, or a soothsayer or one served (by the Jinn)?’ She said, ‘Evil is what you are saying, O servant of Allah azwj! But, he asws is from the People asws of the Household of the Prophet-hood’.

Ibn Hureys came back to Amir Al-Momineen asws and informed him asws with her words. He asws said; ‘The woman was of better words than you are’.

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444 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 13
445 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 14
‘It is narrated to me by Muhammad asws Bin Ali asws, and I have not seen any Mohammedan at all who can equate him asws. He asws said: ‘It is narrated to me asws by Jabir Bin Abdullah Al-Ansari saying, ‘Rasool-Allah saww called out among the Emigrants and the Helpers, so they presented with the weapons, and the Prophet saww ascended the pulpit. He saww praised Allah azwj and extolled upon Him azwj, then said: ‘O community of Muslims! One who hates us asws People asws of the Household, Allah azwj would Resurrect him on the Day of Qiyamah as a Jew!’

Jabir said, ‘I stood up to him saww and said, ‘O Rasool-Allah saww! And even if he testifies that there is no god except Allah azwj and that Muhammad saww is Rasool saww of Allah azwj?’ He saww said: ‘And even if he testifies that there is no god except Allah azwj, for rather he has equipped from his blood being spilt, or paying the taxes from a hand and he is belittled’.

Then he saww said: ‘One who hates us asws People asws of the Household, Allah azwj would Resurrect him on the Day of Qiyamah as a Jew. If he were to come across Al-Dajjal la, he would be with him la, and if he does not come across him la, he would be Resurrected in his grave and believe in him la.

My saww Lord azwj Mighty and Majestic Resembled my saww community for me saww in the clay, and Taught me saww their names just as He azwj has Taught Adam as the names, all of them. The bearers of the flags passed by me saww, so I saww sought Forgiveness of Allah azwj for Ali asws and his asws Shias’.

Hanan Bin Sadeyr (the narrator) said, ‘I presented this Hadeeth to Abu Abdullah Ja’far asws Bin Muhammad asws. He asws said to me: ‘You hear this from Sudeyf?’ I said, ‘It has been seven
nights since I heard it from him’. He \textsuperscript{asws} said: ‘This Hadeeth, \textsuperscript{asws} did not think is from the mouth of my \textsuperscript{asws} father \textsuperscript{asws} to anyone else (but him)’.

From Al-Reza \textsuperscript{asws}, from his \textsuperscript{asws} forefathers \textsuperscript{asws} having said: ‘Rasool-Allah \textsuperscript{asws} said: ‘Allah \textsuperscript{azwj} has Prohibited the Paradise upon oppressors of People \textsuperscript{asws} of my \textsuperscript{asws} Household, and their \textsuperscript{asws} killers, and their \textsuperscript{asws} adversaries, and the supporters against them \textsuperscript{asws}. Then he \textsuperscript{saww} recited: \textit{there shall be no portion for them} in the world and - in the Hereafter \[3:77\] – the Verse’.

From Ja’far \textsuperscript{asws} Bin Muhammad \textsuperscript{asws} having said: ‘Every enemy of ours \textsuperscript{asws} establishing hostility (Nasibi) is attributed to this Verse: \textit{Faces on that day will be humiliated} \[88:2\] (Of the) toiling Nasibis (Hostile ones) \[88:3\] Arriving to a scorching Fire \[88:4\] Quenching from a boiling spring \[88:5\]’.

I (Majlisi) am saying, ‘It is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’, from Ibn Abbas who said, ‘Rasool-Allah \textsuperscript{saww} said: ‘Four \textsuperscript{asww} am cursing, and Allah \textsuperscript{azwj} curses them, and (so does) every Prophet\textsuperscript{as} Answered – the adder in the Book of Allah \textsuperscript{azwj}, and the belier of the Pre-determination of Allah \textsuperscript{azwj} and Endearment by the Might of Allah \textsuperscript{azwj}, humiliating the one whom Allah \textsuperscript{azwj} Honoured and honouring the one whom Allah \textsuperscript{azwj} Humiliated, and one targeting (with hostility) from my \textsuperscript{saww} family what Allah \textsuperscript{azwj} Prohibited’.

And from Abu Hureyra (well-known fabricator),

\textbf{References:}
\begin{itemize}
  \item \textsuperscript{446} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 15
  \item \textsuperscript{447} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 16
  \item \textsuperscript{448} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 17
  \item \textsuperscript{449} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 18
\end{itemize}
‘From him saww: ‘What is the matter with a people hurting my saww lineage, and the ones with my saww relationship? Indeed! One who hurts my saww lineage and ones with my saww relationship, so he has hurt me saww, and one who hurts me saww, so he has hurt Allah azwj Mighty and Majestic’. 450

And from Abbas son of Abdul Muttalib asws, from him saww: ‘What is the matter with a people discussing, and when they see the man from the People asws of my saww Household, they cut off their discussion. By Allah azwj! The Eiman will not enter the heart of a man until he loves them asws for the sake of Allah saww, and for their asws kinship with me saww’. 451

And it is reported by Al Bursy in (the book) ‘Mashariiq Al Anwaar’, from the book ‘Al Waahida’, from Ibn Abbas who said,

‘Hater of Ali asws would exit from his grace and in his neck would be a yoke of fire, and upon his head would be satans la cursing him until he arrives at the pausing station’. 452

From the book ‘Al Basair’ – from Abu Jubeyr, from Ibn Abbas,

‘Rasool-Allah saww said: ‘The adversary of Ali asws after me saww is a Kafir, and the doubter in him asws is an associator (Mushrik), away from him asws, and the one loving him asws is a Momin, truthful, and the hater to him asws is a hypocrite, and the battler to him asws is a renegade, and the rejecter upon him asws is a vanishing one, and the tracker (pursuer) of his asws traces would join up”’. 453

And it is reported by Ibn Batreerq in (the book) ‘Al Umdah’, from Tafseer Al Sa’alby (non-Shia source),
'Regarding Words of the Exalted: ‘O you people! We have been Taught the speech of the birds, [27:16]. He said, ‘The graves say to their counterparts, ‘O Allah! Curse the haters to Progeny of Muhammad! Not a Hadeeth' (Not a Hadeeth)

And it is reports as well from the book ‘Fazail Al Sahaba’ of Al Sam’any, by his chain from Jabir Bin Abdullah Al Ansari who said,

‘The Prophet was at Arafaat, and I and Ali were with him. The Prophet gestured towards Ali and said: ‘O Ali! Place your five in my five’ – meaning your palm in my palm – ‘O Ali! and you have been Created from (one) tree. I am its origin (root) and your are its trunk, and Al-Hassan and Al-Husayn are its branches. The one who attached with a branch from its branches would enter the Paradise’.

O Ali! Even if my community were to Fast until they become like the bent bow, and they pray Salat until they become like the strings, then they hate you, Allah will Fling them upon their faces into the Fire’.

And by his chain to Al Firdows, by his chain from Jabir Bin Abdullah who said,

‘Rasool-Allah said: ‘Three (characteristics) one who has these in him, so he isn’t from me nor am I from him – One who hates Ali, and establishes hostility to People of my Household, and one who says that the Eman is speech’.

And by his chain from Ibn Abbas who said,

‘Rasool-Allah said: ‘One who reviles Ali so he has reviled me, and one who reviles me so he has reviled Allah would enter into the Fire of Hell, and for him would be a mighty Punishment’.

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454 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 23
455 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 24
456 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 25
457 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 26
27– قال الكرامجي في كنز الفوائد، حديثي الامام أبو الحسن أحمد بن إبراهيم الشثري عن عمر بن عقيل الكفخي عن محمد بن إبراهيم البغدادي عن الحسن بن طهان الخليل عن أحمد بن جعفر عن عبد الرحمن بن عبد الله من الحضور عن أبي الباقر عن أبي عثمان عن النبي صلى الله عليه وسلم. إن الله تعالى وتعالى فتح المطر عن بني إسرائيل بشرو رؤهم في أنيابهم وله خابس فتح المطر عن هذه الأمة بمثابة عليهم من أبي طالب.

Al Karajaky in (the book) ‘Kunz Al Fawaid’ – It is narrated to me by the judge Abu Al Hassan Asad Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Ataky, from Muhammad Bin Ibrahim Al Baghdady, from Al Hassan Bin Usman Al Khalil, from Ahmad Bin Hammad, from Abdul Razzaq, from Ma’mar, from Zuhry, from Ikrimah, from Ibn Abbas,

‘From the Prophet saww having said: ‘Allah azwj Blessed and Exalted Withheld the drops of rain from the children of Israel due to their evil opinions regarding their Prophets as, and He azwj will Withhold the drops of rain from this community due to their hatred of Ali asws Bin Abu Talib asws. 458

28– قال وحديثي الامام عن الكفخي عن أحمد بن حائر المؤنيعي عن أحمد بن علي المعزوي عن الحسن بن صديق عن أبي هازن الاعظمي قال: كنت ناساً عند عبد الله بن عمرو فأتى نافع بن الزرقان وقال: والله إن يبغضك و לך ولي سبالة من سباباته خير من الدنيا بما فيها.

And it is narrated to me by Al Sulamy, from Al Atky, from Ahmad Bin Ja’far Al Mowhary, from Ahmad Bin Ali Al Maruzy, from Al Hassan in Shabeb, from Khalaf Bin Abu Haroun Al Abdy who said,

‘I was seated in the presence of Abdullah Bin Umar and Nafau Bin Al-Azraq came and said, ‘By Allah azwj! I hate Ali asws!’ Ibn Umar raised his head and said, ‘May Allah azwj Hate you! Woe be unto you! Are you hating a man from whom preceded the preceding good of the world with whatever is in it?’" 459

29– وحديثي الامام عن الكفخي عن أحمد بن علي المعزوي عن أحمد بن علي المعزوي عن الحسن بن صادق عن محمد بن زيد الطاف عن النبي صلى الله عليه وسلم. أتى نافع بن الزرقان عن أي طالب عن عبد الله بن عمرو عن عكرمة بن عبد المطلب عن أبو بكر الصديق عن حائرة عن أبا طالب عن علي بن أبي طالب عن النبي صلى الله عليه وسلم. هكذا النبي صلى الله عليه وسلم كانت حائرة عن أبا طالب عن محمد بن زيد الطاف عن النبي صلى الله عليه وسلم من حائرة عن أبا طالب عن علي بن أبي طالب عن النبي صلى الله عليه وسلم عن الله في كلها.

And it is narrated to me by the sheykh Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Hassan Bin Shazan, from Muhammad Bin Ahmad Al Shashy, from Ahmad Bin Ziyad Al Qattan, from Yahya Bin Abu Talib, from Amro Bin Abdul Gaffar, from Al Amsh, from Abu Salih, from Abu Hureyra (well-known fabricator) who said,

‘I was in the presence of the Prophet saww when Ali asws Bin Abu Talib asws came. The Prophet saww said: ‘Do you know who this is?’ I said, ‘This is Ali asws Bin Abu Talib asws’. The Prophet saww said: ‘This is the ocean of treasure, this is the emerging sun, the most generous of palm than the Euphrates, and most capacious heart than the world. The one who hates him asws, upon him is the Curse of Allah azwj. ” 460

458  Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 27
459  Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 28
460  Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 29
And it is narrated to us by the jurist Ibn Shazan, from Sahl Bin Ahmad, from Abdullah Al Deybaji,

‘From Musa asws Bin Ja’far,asws, from his asws forefathers asws having said: ‘Rasool-Allah sawa said: I’saww entered the Paradise and I’saww saw written upon its door: “There is no god except Allah azwj, Muhammad saww is Beloved of Allah azwj, Ali asws Bin Abu Talib asws is Guardian azwj of Allah azwj, (Syeda) Fatima asws is Maid of Allah azwj. Al-Hassan asws and Al-Husayn asws are elites of Allah azwj. The Curse of Allah azwj is upon their asws haters’.

And it is narrated by Ibn Shazan, from Umar Bin Ibrahim Al Kinany, from Abdullah Bin Muhammad Al Baghawy, from Ubeydullah Bin Umar, from Abdul Malik Bin Umeyr, from Salim Al Bazzaz, from Abu Hureyra (well-known fabricator) who said,

‘Rasool-Allah saww said: ‘The best of this community from after me saww is Ali asws Bin Abu Talib asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws. So, the one who says other than this, upon him is the Curse of Allah azwj’.

He said, ‘And it is narrated to me by the judge Asad Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Ataky, from Ahmad Bin Muhammad Bin Suleyman Al Jowhary, from his father, from Muhammad Bin Al Sarry, from Hisham Bin Muhammad bin Al Sa’ib, from his father, from Abdul Rahman Bin Al Saib, from his father who said,

‘Ziyad gathered us in Al-Rahba and Al-Rahba was filled with us, and the castle, and he carried us upon reviling Ali asws, and the disavowment from him asws, and the people were indulging in a grievous matter.

My father said, ‘I shook my head from a little nap and there was something, a tall man or ruffled hair with long lips, drooping from the sky to the earth. I panicked and said, ‘Who are you?’ He said, ‘I am the reviewer with the (long) neck. Your Lord saww has Sent me to the
owner of this castle’. I woke up and narrated it to my companions. They said, ‘You are insane’. So, we were relieved from the proclaimer going out. He said, ‘Leave, for the Emir is busy for the paralysis has struck him.

Abdul Rahman prosed saying, ‘We were not finished from what he intended with us, until the one with the long neck grabbed him, and the side fell from him by a firm strike just as the one of the Al Rahba had been seized’.463 (Not a Hadeeth)

And it is narrated to me by Al Sulami, from Al Ataky, from Muhammad Bin Al Husayn Al Hamdany, from Mahmoud Bin Mutawayh Al Wasity, from Al Qasim Bin Isa, form Rahmat Bin Mus’ab Al Bahily, from Qurra Bin Khalid who said, ‘Abu Abdullah Raja Al Utardy said,

‘Do not revile this man’ – meaning Ali asws – ‘For if a man were to revile him asws, Allah azwj would strike him with whiteness in his eyes’.464 (Not a Hadeeth)

And it is narrated to me as well by Al Sulami, from Al Ataky, from Muhammad Bin Salih Al Razy, from Abu Zur’ah, from Abdul Rahman Bin Abdul Malik from Ibn Abu Fudeyk, from Abdul Rahman Bin Abdullah, from Abdullah Bin Fazl Al Hashimy who said,

‘I was resting by the booth and Khalid Bin Abdul Malik was upon the pulpit addressing and he was hurting Ali asws in his sermon. The sleep seized me and I saw the grave to have been split and an emerging one coming out from it. He said, ‘You hurt Rasool-Allah saww, may Allah azwj Curse you! You hurt Rasool-Allah saww, may Allah azwj Curse you! You hurt Rasool-Allah saww, may Allah azwj Curse you!’’.465 (Not a Hadeeth)

And it is narrated to me by Al Sulamy, from Al Ataky, from Muhammad Bin Al Husayn Al Hamdany, from Mahmoud Bin Mutawayh Al Wasity, from Al Qasim Bin Isa, from Rahmat Bin Mus’ab Al Bahily, from Qurra Bin Khalid who said, ‘Abu Abdullah Raja Al Utardy said,

And it is narrated to me by Al Sulamy, from Al Ataky, from Muhammad Bin Al Husayn Al Hamdany, from Mahmoud Bin Mutawayh Al Wasity, from Al Qasim Bin Isa, from Rahmat Bin Mus’ab Al Bahily, from Qurra Bin Khalid who said, ‘Abu Abdullah Raja Al Utardy said,

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And it is narrated to me by Al Sulamy, from Al Ataky, from Muhammad Bin Al Husayn Al Hamdany, from Mahmoud Bin Mutawayh Al Wasity, from Al Qasim Bin Isa, from Rahmat Bin Mus’ab Al Bahily, from Qurra Bin Khalid who said, ‘Abu Abdullah Raja Al Utardy said,

And it is narrated to me by Al Sulamy, from Al Ataky, from Muhammad Bin Al Husayn Al Hamdany, from Mahmoud Bin Mutawayh Al Wasity, from Al Qasim Bin Isa, from Rahmat Bin Mus’ab Al Bahily, from Qurra Bin Khalid who said, ‘Abu Abdullah Raja Al Utardy said,
And it is narrated to me by Al Sulmy, from Al Ataky, from Ahmad Bin Muhammad Bin Haroun, from Ahmad Bin Jazim, from Ja’far Bin Awn, from Umar Bin Musa Al Berbery, from his father Atiyya Al Awqy, from Abu Saeed who said,

‘Rasool-Allah saww said: ‘No one will hate Ali asws except a mischief-maker, or a hypocrite, or owner of an innovation (in Religion)’.\(^{466}\)

\[^{466}\text{Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 35}\]

And I was informed by our sheykh Al Mufeed, from Al Jiany, from Muhammad Bin Sahl, from Ahmad Bin Umar, from Muhammad Bin Kaseer, from Ismail Bin Muslim, from Al Amsh, from Adavy Bin Sabit, from Zirr Bin Hubeysy who said,

‘I saw Amir Al-Momineen Ali asws Bin Abu Talib asws upon the pulpit and he asws was saying: ‘By the One azwj Who Split the seed and Formed the person, the Prophet saww Took an oath with me asws: ‘No one will love you asws except a Momin, nor hate you asws except a hypocrite’’.\(^{467}\)

\[^{467}\text{Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 36}\]

And I was informed by my sheykh Al Mufeed, from Al Jiany, from Muhammad Bin Sahl, from Abdullah Bin Muhammad Al Bagawi, from Ubayyullah Bin Umar Al Qawariry, from Ja’far Bin Suleyman, from Al Nazar Bin Humeyd, from Abu Al Jaroud, from Al Haris Al Hamdani who said,\(^{468}\)

‘I saw Ali asws come until he asws ascended the pulpit. He asws praised Allah azwj and extolled upon Him azwj and Said: ‘The Decree of Allah azwj Mighty and Majestic was judged upon the tongue of the Prophet saww, the Unmy (Makkan) that no one will love me asws except a Momin, nor hate me asws except a hypocrite: and the one who fabricates would be disappointed’ [20:61]’.\(^{468}\)

\[^{468}\text{Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 37}\]

And I was informed by Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Saeed Al Diqhan, from Ibn Uqdah, form Muhammad Bin Mansour, form Ahmad Bin Isa Al Alawy, from Al Husayn Bin Ulwan, from Amro Bin Khalid,

‘From Zayd son of Ali asws (Bin Al-Husayn asws), from his father asws, from his grandfather asws, from Amir Al-Momineen asws having said: ‘I asws entered to see the Prophet saww and he saww was in one his chambers. I asws sought permission to see him saww. He saww permitted for me saww’.\(^{468}\)

\[^{468}\text{Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 36}\]
When I asws entered, he saww said to me asws: ‘Do you asws not know that my saww house is your asws house, so what is the matter you asws sought permission to see me saww?’

I asws said: ‘O Rasool-Allah saww! I asws loved to do that’. He saww said: ‘O Ali asws! You asws loved what Allah aswj Loves, and took with the Education of Allah aswj. O Ali asws! Do you asws not know that my saww Creator and Sustainer Refused for there should not happen to be any secret for me saww besides you asws?’

O Ali asws! You asws are my saww successor asws from after me saww, and you asws are the oppressed and persecuted after me saww. O Ali asws! The one steadfast upon you asws is like the one standing with me saww, and one separating from you asws separates from me aswj. O Ali asws! He lies, the one who claims that he loves me saww and hates you asws, because Allah aswj the Exalted Created me saww and you asws from one Noor (light)’.

I said to Abu Abdullah asws, ‘What are you asws saying regarding killing the Nasibi (Hostile one)?’

He asws said: ‘The blood is Permissible (but) I asws fear upon you, so if you are able upon overturning a wall upon him, or drown him in water, if there is no witness with it against you, then do so’. I said, ‘So what is your asws view regarding his wealth?’ He asws said: ‘Destroy whatever you are able upon’.

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469 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 38
470 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 39
Abu Abdullah asws having said: ‘One who makes a resemblance or possesses a dog, so he has exited from Al-Islam’. It was said to him asws, ‘Then a lot of people are destroyed!’

قَالَ لَيْسَ حَيْثُ ذَهَبْتَ إََِِّّا عَنَيْتُ بِقَوْلِِ مَنْ مَثَّلَ مِثَالًَ مَنْ نَصَبَ دِيناً غَيََّ دِينِ اللَّهِ وَ دَ عَا النَّاسَ إِلَيْهِ وَ بِقَوْلِِ مَنِ اقْتَنَ كَلْباً

He asws said: ‘It isn’t where you are going (with it). But rather I asws meant by my words:

‘One who makes a resemblance’, one who establishes a religion other than the Religion of Allah azwj and calls the people to it; and by my words: ‘One who keeps a dog’, is a hater to us asws People of the Household. He keeps him, feeds him and quenches him. One who does that, so he has exited from Al-Islam’.

I said to Abu Abdullah asws, ‘What is your view regarding a man who is reviling to Ali asws?’ He asws said: ‘By Allah azwj! His blood is Permissible if the citizens were not generalised by him’. I said, ‘And which thing is ‘Citizens were not generalised by him?’ He asws said: ‘A Momin would be killed by a Kafir (in retaliation)’.

From Abu Abdullah asws having said: ‘A Nasibi (Hostile one) isn’t the one who establishes hostility towards us asws People of the Household, because you will not find any man saying, ‘I hate Muhammad saww and Progeny asws of Muhammad saww, but the Nasibi (Hostile one) is one who establishes hostility to you (Shias), and he knows you are following us asws and you are from our asws Shias’.

Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Abdullah bin Sinan,

Ma’ani Al Akhbar – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufi, from Ibn Fazzal, from Al Moalla Bin Khuneys who said,
‘I heard Abu Abdullah asws saying: ‘The Nasibi (Hostile one) isn’t’ – up to his asws words: ‘And he knows that you are following us asws and disavowing from our asws enemies’. And he asws said: ‘One who satiates an enemy of ours asws, so he has killed a friend of ours asws’. 474

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Ali, from his father, from Ibrahim Bin Raja, from Ahmad Bin Yazeed, from Aban, from Ibn Abbas, or from Aban, from Ibn Sabit, from Anas (well-known fabricator) who said,

‘Rasool-Allah saww said: ‘One establishes hostility to Ali asws battles Allah azwj, and one who doubts regarding Ali asws, he is a Kafir’. 475

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bi Muhammad, form Ibn Fazzal, from Al Haysam, from Ismail Al Jufy,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘No one will hate us asws People asws of the Household except Allah azwj would Resurrect him on the Day of Qiyamah as a leper’’. 476

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkal, from Muhammad Bin Ja’far, from Musa Bin Imran, from Al Nowfali, from Al Batainy, from Abu Baseer who said,

‘Abu Abdullah asws said: ‘A habitual of the wine is like a worshipping of the idols, and the one hostile to Progeny asws of Muhammad saww is evil than him’.

I said, ‘May I be sacrificed for you asws! And who (why) is he eviler than a worshipping of the idols?’ He asws said: ‘A drinker of the wine will come across the intercession one day (Day of Qiyamah), and the Nasibi (Hostile one) is such, even if the inhabitants of the skies and the earth were to intercede for him, he would not be interceded for’’. 477

474 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 43
475 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 44
476 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 45
477 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 46
47. Thawab Al-Imam (Ibn Al-Hassan) having said: ‘There is a Salat (wherein are Curses) for Allahazwj Mighty and Majestic Sending it to these people, cursing them’.

48. Thawab Al-Imam (Ibn Al-Hassan) having said: ‘The Murjiites will be Resurrected blind and their imam (also) blind. Someone from other than our community who sees them would say, ‘We do not see community of Muhammad saww except as blind’. It would be said, ‘They aren’t from the community of Muhammad saww. They replaced, so it is replaced with them, and they changed, so it changed what was with them’.

49. Thawab Al-Imam (Ibn Al-Hassan) having said: ‘There is a Salat (wherein are Curses) for Allahazwj Mighty and Majestic Sending it to these people, cursing them’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for youazwj! And why?’ Heazwj said: ‘Due to their rejecting ourazwj rights and their belying usazws’.

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478 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 47
479 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 48
480 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 49
And in another Hadeeth – Al-Sadiq\textsuperscript{asws} said: ‘The Nasibi (Hostile one) to us\textsuperscript{asws} People\textsuperscript{asws} of the Household, it does not matter whether he prays Salat, commits adultery, or steals, he would be in the Fire, he would be in the Fire’!\textsuperscript{482}

’From Abu Abdullah\textsuperscript{asws} who said, ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Our\textsuperscript{asws} enemies have become upon the brink of a pit from the Fire, and the brink of his pit has almost collapsed with him into the Fire of Hell. They dwelling would be evil for the inhabitants of the Fire. Allah\textsuperscript{azwj} Mighty and Majestic is Saying: \textit{and evil is the abode of the arrogant ones [39:72].} And there is no one being deficient from our\textsuperscript{asws} love would be with good Allah\textsuperscript{azwj} Making it to be with him’’.\textsuperscript{483}

’Abu Abdullah\textsuperscript{asws} said: ‘The Momin would intercede for his intimate one unless he happens to be a Nasibi (Hostile one), and if a Nasibi were to be interceded for by every Messenger\textsuperscript{as}, and Angel of Proximity, they would not be interceded for’’.\textsuperscript{484}

\textsuperscript{481} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 50

\textsuperscript{482} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 51

\textsuperscript{483} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 52

\textsuperscript{484} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 53
(The book) ‘Sawaab Al Amaal’ – By this chain, from Muhammad Bin Khalid, from Hamza Bin Abdullah, from Hashim Bin Abu Saeed, from Abu Baseer,

‘From Abu Abdullah’ asws having said: ‘Noah asws carried in his asoa ship, the dog, and the pig, and did not carry in it a son of adultery, and the Nasibi (Hostile one) is eviler than the son of adultery’. 485

55- ثو، لمباgang الأعمال أي عن عجدة بن يغين عن أحمدا نحن محمود عن ابن فطشان عن حيدب بن سفة عن عمر بن أبان عن عبد الحميد قال: فلما لبني حكيم عن إن لعل يجرأ بهذٌن المجارم كلهما حتى ينذب الصالح فضل فئقال مبهتان الله و أعظم ذلك.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba, from Umar Bin Aban, from Abdul Hameed who said,

‘I said to Abu Ja’far asws, ‘There is a neighbour of ours violating the Prohibitions, all of them to the extent that he leaves the Salat as well’. He asws said: ‘Glory be to Allah azwj, and how grievous is that!’

ثم قال: لا أأخبرك عن هو ذو منزل فلما قال باني الناسب لنوا شرٌّ منه.

Then he asws said: ‘Shall I asws inform you with one who is eviler than him?’ I said, ‘Yes’. He asws said: ‘The Nasibi (Hostile one) to us asws is eviler than him’. 486

56- سن، المجامع بعض أصحابنا Mahmoud بن علي بن علي بن فيض الهم جذب على الذين يغدرك الناس، فقلت لبني عبده الله عن أكان حذيفا بن الناسبي ينفكون في كل القول فهان قلبي.

(The book) ‘Al Mahasin’ – One of our companions, Muhammad Bin Ali or someone else, raising it, said,

‘I said to Abu Abdullah’ asws, ‘Did Huzeyfa Bin Al-Yaman used to recognise the hypocrites?’

فقال رجل كان يصرف البني عصر رجل، فأتت تعرف النبي عصر إلى الله تبارك وتعال يقول لعرفهم في كل القول فهان قلبي.

He asws said: ‘He was a man who recognised twelve men (plotting to kill Rasool-Allah asaww at Aqabah), and you (Shias) can recognise twelve thousand men. Allah asawj Blessed and Exalted is Saying: ‘and you can (already) recognise them by their tone of speech, [47:30]. Do you know what is the tone of speech?’ I said, ‘No, by Allah asawj!’ He asws said: ‘Hatred for Ali asws Bin Abu Talib asws, by the Lord aswj of Kabah!’ 487

57- ورَوَيٌ في الصحيح، عن الحذيفي قال: فلما القول يفحصهم عليّ بن أبي طالب عليه السلام قال وكتاب نعرف المنافقين على عهد رسول الله صلى الله عليه وسلم عليّ بن أبي طالب.

And it is reported in (the book) ‘Al Majmua’, from Al Khudry who said,

485 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 54
486 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 55
487 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 56
‘The tone of speech is their hatred of Ali asws Bin Abu Talib asws. He said, ‘We used to recognise the hypocrites in the ear of Rasool-Allah sawwj by their hatred towards Ali asws Bin Abu Talib asws’.

And similar to it is reported from Jabir. And Anas (well-known fabricator) said, ‘A hypocrite was not hidden in the era of Rasool-Allah saww after this Verse (47:30)’. 488

58 - س ن الحماسن أي عن النصر عن يحيى بن عمران الجليل عن ابن شهبان عن أبي بصیر قاُل: فَلَتْ لِأَيُّوب عَنْ الَّذِينَ رَأَيْتَ مُنَافِقٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ص ب عَدَدَ هَذِهِ الْْيَةِ.

(The book) ‘Al Mahasin’ – My father, from Al Nazar, from Yahya Bin Imran Al Halby, form Ibn Muskan, from Abu Baseer who said,

‘I said to Abu Abdullah asws, ‘What is your asws view of the one who rejects to me this matter, is he like the rejecter to you (Imams asws)’? He asws said: ‘O Abu Muhammad! One who rejects this matter upon you, is like the rejecter upon Rasool-Allah saww’. 489

59 - س ن الحماسن أي عن النصر عن يحيى بن عمران الجليل عن أبي بصیر قاُل: فَلَتْ لِأَيُّوب عَنْ الَّذِينَ رَأَيْتَ مُنَافِقٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ص ب عَدَدَ هَذِهِ الْْيَةِ.

(The book) ‘Al Mahasin’ – My father, from Al Nazar, from Yahya Al Halby, from Abu Al Magra’a, from Abu Baseer who said,

‘I said to Abu Abdullah asws, ‘On who establishes a war to Ali asws would be like the one who establishes (war) to Rasool-Allah saww?’

فَقَالَ إِي وَ اللَّهِ وَ مَنْ نَصَبَ لَكَ أَنْتَ لََ يََِّ حَرْب اً كَ انَ كَمَ نْ نَصَبَ لِرَسُولِ اللَّهِ ص.

He asws said: ‘Yes, by Allah azwj! And the one who is hostile to you (Shias). You will not be hostile against except upon this Religion, just as they had been hostile to Rasool-Allah saww’. 490

60 - س ن الحماسن أي عن النصر عن يحيى بن عمران الجليل عن أبي بصیر قاُل: فَلَتْ لِأَيُُوب عَنْ الَّذِينَ رَأَيْتَ مُنَافِقٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ص ب عَدَدَ هَذِهِ الْْيَةِ.

(The book) ‘Al Mahasin’ – Ibn Yazeed, from Al Mubarak, from Abdullah Bin Jabala, from Hameeda, from Jabir,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘The neglecters of the Wilayah of Ali asws are like the deniers to his asws merits, the backers of his asws enemies, they are outside from Al-Islam, one from whom who dies upon that’’. 491

488 Bihar Al Anwar – V 27, The book of Imamate, P 6 Ch 10 H 57
489 Bihar Al Anwar – V 27, The book of Imamate, P 6 Ch 10 H 58
490 Bihar Al Anwar – V 27, The book of Imamate, P 6 Ch 10 H 59
491 Bihar Al Anwar – V 27, The book of Imamate, P 6 Ch 10 H 60
The book ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Al-Baqir asws was asked about this Verse. He asws said: ‘They will be paused and questioned: What is the matter with you that you are not helping each other? [37:25], in the Hereafter just as they used to support each other in the world against Ali asws.’

He asws said: ‘Allah azwj Says: But they, on the Day, would be submissive [37:26] And some of them would advance towards others, blaming each other [37:27] – up to His azwj Words: the Criminals [37:34].’

‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the Words of Allah azwj. And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge [6:108], so the Imam asws said: ‘O Umar! Have you ever seen anyone abuse Allah azwj?’ I said, ‘May I be sacrificed for you asws then how?’ He asws said: ‘The one who abuses the Guardian (Imams asws) (Appointed by) Allah azwj so he has abused Allah azwj.’

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492 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 61
493 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 62
CHAPTER 11 – PUNISHMENT OF THE ONE WHO KILLS A PROPHET\textsuperscript{as} OR AN IMAM\textsuperscript{asws}, AND NO ONE WOULD KILL THEM\textsuperscript{as} EXCEPT ONE BORN OF ADULTERY

1 - ل، الحصال ابن الوليد عن سنة عن الأحناني عن المنبر قال: سنعت غزْوًا، فاسجدهي نبي أو إمام، وأنه قال: قال النبي صلى الله عليه وسلم: 

ص لبماغر المأذون عملاً أعظم. فلقد ورد في نزاه الفن نبيًا أو إمامًا أو جمل الكعبة. أي حملها الله عز وجل بملة لابن بأكبر شدة في ا состخاء.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Sa’ad, from Al Asbahany, from Al Minqary who said, ‘I heard someone else from our companion reporting

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{asws} said: ‘A son of Adam\textsuperscript{as} can never do a deed more grievous in the Presence of Allah\textsuperscript{azwj} Blessed and Exalted than a man who kills a Prophet\textsuperscript{as}, or an Imam\textsuperscript{asws}, or demolishes the Kabah which Allah\textsuperscript{azwj} Mighty and Majestic has Made is as a direction for His\textsuperscript{azwj} servants, or pours his water (seed) into a Prohibited woman’.”\textsuperscript{494}

2 - ل، الحصال ابن الوليد عن الصحاب عن ابن أبي الخطاب عن ابن أسباط عن إسحاق بن منصور عن رجل عن أبي عبد الله عن قول فرعون:

ذريوين أقثل فموم من كان يمنعه الفاحشة ولا يقتل النبياء ولا أولاد النبياء إلا أولاد الزنا.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Ismail Bin Mansour, from a man,

‘From Abu Abdullah\textsuperscript{asws} regarding the words of Pharaoh\textsuperscript{la}: And Pharaoh said, ‘Leave me alone! I will kill Musa [40:26], who prevented him\textsuperscript{la}? He\textsuperscript{asws} said: ‘His rightful guide (Momin from people of Pharaoh\textsuperscript{la}) prevented him\textsuperscript{as}, and no one will kill the Prophets\textsuperscript{as} and the children of the Prophets\textsuperscript{as} except children of adultery’.”\textsuperscript{495}

3 - ص، قصص الأنباء عليهم السلام بالنهاية إلى الصدف عن ابن أبي حذافة عن ابن عقيل عن عمر بن شيرم عن جابر عن أبي جعفر\textsuperscript{asws} having said: ‘None kill the Prophets\textsuperscript{as} nor their\textsuperscript{as} children except children of adultery’.”\textsuperscript{496}

\textsuperscript{494} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 1
\textsuperscript{495} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 2
\textsuperscript{496} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 3
ص، فصول الأنبياء عليهم السلام بالإشاد عن خيار عن أبي حضرة عن جابر: إنّ غافر ناقة صالح كان أزرق العينين و إنّه قاتل عائرة صلوات الله عليه و كان تمّarkan ناقة صالحة كانت أزرق العينين و إنّه قاتل عليّ سنية سنه سنه سنة الله عليه و إنّه لم يقتل الألباب و لا أولاد الألباب إلا أولاد النعمة.

(The book) ‘Qasas Al Anbiya’ – By the chain from Jabir,

‘From Abu Ja'farasws having said: ‘The slayer of the she-camel of Salihasws was a blue-eyed son of a prostitute, and that the killer of Aliasws was a son of a prostitute, and the (clan) of Murad were saying, ‘We do not recognise among us any father for him nor any lineage’, and that the killer of Al-Husayn Bin Aliasws was a son of a prostitute, and it is such that no one would kill the Prophetsas and the children of the Prophetsas except children of adultery’’. 497

مل، كامل الزيارات أبى و ابن الوليد عن شعيب عن إبراهيم بن هاشم عن عثمان بن عيسى عن عمار بن شير عن جابر عن أبي جعفر علّه السلام قَالَ: لا يَقْتُلُ الْبَيْتُ و أَوْلَادُ الْبَيْتِ إِلَّا أَوْلَادٌ زِنًا.

(The book) ‘Kamil Al Ziyaraat’ – My father, and Ibn Al Waleed, from Sa’ad, from Ibrahim Bin Hashim, from Usman Bin Isa, from Amro Bin Shimr, from Jabir,

‘From Abu Ja'farasws having said: ‘No one will kill the Prophetsas and the children of the Prophetsas except children of adultery’’. 498

مل، كامل الزيارات أبى و ابن الوليد عن شعيب عن إبراهيم بن هاشم عن عثمان بن عيسى عن عمار بن شير عن جابر عن أبي جعفر علّه السلام قال: لا يَقْتُلُ الْبَيْتُ و أَوْلَادُ الْبَيْتِ إِلَّا أَوْلَادٌ زِنًا.

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad and Al Himeyri, from Al Barqy, from his father, from al Azeem Al has any, from Al Hassan Bin Al Husayn Al Umry, from Al Husayn Bin Shaddad Al Ju’fy, from Jabir,

‘From Abu Ja'farasws having said: ‘Rasool-Allahsaww said: ‘No one will kill the Prophetsas and children of the Prophetsas except a son of adultery’’. 499

مل، كامل الزيارات أبى و ابن الوليد عن شعيب عن إبراهيم بن هاشم عن عثمان بن عيسى عن عمار بن شير عن جابر عن أبي حضرة عن عليّ سنه سنة الله عليه و أَلْهَهُ وَ أَدُومُ النَّابِئِينَ وَ وَلَدُ الأَنْهَابِ إِلَّا وَلَدٌ زِنًا.

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far, from his uncle Muhammad Bin Al Husayn, from Ali Bin Al Numan, from Musanna, from Sadeyr who said,

‘I heard Abu Ja'farasws saying: ‘Allahazwj Majestic and Mighty Made the killing of the children of the Prophetsas among the previous communities, to be upon the hands of children of adultery’’. 500

497 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 4
498 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 5
499 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 6
500 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 7
(Opinion of beliefs)\(^{501}\)

\(^{501}\) Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 8
CHAPTER 12 – REWARDS OF THE ONE IS MARTYRED WITH PROGENY\textsuperscript{asws} OF MUHAMMAD\textsuperscript{saww}

1- سن، الْحَمَاسِ إِسْماعِيْلٌ بْنُ إِسْحَاقَ عَنِ الْهَمَّسِ بْنِ الْمُهَّسِّنِ عَنْ سَعِيدِ بْنِ خَيْثَمِ عَنْ مَُُمَّدِ بْنِ الْقَاسِمِ عَنْ زَيْدِ بْنِ عَلِيّ قَالَ: مَنِ اسْتُشْهِدَ مَعَنَا أَهْلُ الْبَيْتِ لَهُ سَبْعُ رَقَائَاتٍ قِيلَ وَ مَا سَبْعُ رَقَائَاتٍ قَالَ سَبْعُ دَرَجَاتٍ وَ يُشَفَّعُ فِِ سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ.

(The book) ‘Al Mahasin’ – Ismail Bin Is’haq, from Al Hassan Bin Al Husayn, from Saeed Bin Khaysam, from Muhammad Bin Al Qasim,

‘From Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}) said, ‘One who is martyred with us\textsuperscript{asws} People\textsuperscript{asws} of the Household, for him would be seven steps’. It was said, ‘And what are seven steps?’ He said, ‘Seven levels, and he would (be able to) intercede regarding seventy from his family members’.’ 502 (Not a Hadeeth)

1 - مع، معاني الأخبار الطالقانيَّة عن أحمد الطالقاني عن علي بن الحسن بن قطان عن أبيه عن النبي ﷺ قال: صلى الله ص البصر فقال من ترك ديونًا ضرّب ماله و من ترك ماله فضل الله بذلك أولى بعدهم وأهلهم و صار أولى بعدهم بألبتهم، كذلك أومر المؤمنين يغطوه خراج ذلك له مثلاً خراج لرسول الله ﷺ.

(The book) ‘Ma’any Al Akhbar’ – Al Talaqany, from Ahmad al Hamdany, from Ali Bin Al Hassan Bin Fazala, from his father,'From Al-Reza asws having said: ‘The Prophet saww ascended the pulpit. He saww said: ‘One who leaves debts or estate, so it is upon me saww and to me saww, and one who leaves wealth, it is for his inheritors. So, saww have become due to that foremost with them than their own fathers and mothers, and became foremost with them than their own selves, and like that is Amir Al-Momineen asws after him saww. That flows for him asws similar to what flowed for Rasool-Allah saww, 503.

Tafseer Al-Qummi - The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6]. He said, ‘It was Revealed, ‘And he saww is a father to them’, and the meaning of, ‘And his saww wives are their mothers’, so Allah saww Made the Momineen to be the children of Rasool-Allah saww, and Made Rasool-Allah saww a father to them, to the one who is not able upon protecting himself and there does not happen to be any wealth for him, and there isn’t any wilayah (governance) upon him, so Allah saww Blessed and Exalted Made His saww Prophet foremost with the Momineen than their own selves. (This paragraph is not Hadeeth)

و هُوَ قَوْلُ رَسُولِ اللَّهِ ص بِغَدِيرِ خُم  أَي ُّهَا النَّاسُ أَ لَسْتُ أَوْلََ بِكُمْ مِنْ أَن ْفُسِكُمْ قَالُوا بَلَى

And it is the word of Rasool-Allah saww at Ghadeer Khumm: ‘O you people! Am I saww not foremost with you all than your own selves?’ They said, ‘Yes’.

كَذَلِكَ أَمِيَُّ الْمُؤْمِنِينَ ع ب َعْدَهُ جَرَى ذَلِكَ لَهُ مِثْلُ مَا جَرَى لِرَسُولِ اللَّهِ ص

That flows for him saww similar to what flowed for Rasool-Allah saww

Then he saww obligated for Amir Al-Momineen asws what had been Obligated for himself saww upon them of the Wilayah. He saww said: ‘Indeed! One whose Master saww was, so Ali asws is his Master’. (This paragraph is not Hadeeth)

503 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 1
When Allahazwj Made the Prophetsaww a father of the Momineen, Obliged supporting them and nourishing their orphans. During that, Rasool-Allahsaww ascended (the pulpit) and said: ‘One who leaves wealth so it is for his inheritors, and one leaves debts or estate, so it is upon mesaww and to mesaww.’

Allahazwj Obliged Hisazwj Prophet saww for the Momineen what is obliges the father for the children, and obliged the Momineenasws to be obedient to himsaww of what obliges the child to the parent. (This paragraph is not Hadeeth)

Similar to that, it Obliges Amir Al-Momineenasws from that what obliged Rasool-Allahsaww, and after himasws the Imamasasws, one by one, and the evidence upon that is that Rasool-Allahsaww and Amir Al Momineenasws are the two fathers. Hisasws Words: And worship Allah and do not associate anything with Him and be good with the parents [4:36]. So, the parents are Rasool-Allahsaww and Amir Al-Momineenasws. (This paragraph is not Hadeeth)

And Al-Sadiqasws said: ‘And such was the conversion to Islam of the generality of the Jews, because they believed upon themselves and their dependants’. 504

And Al-Sadiqasws said: ‘The Prophet saww in a sermon at Mina: ‘O you people! One who leaves wealth, so it is for his family and for his inheritors, and one who leaves dependants or estates, so it is upon mesaww and to mesaww’. 505

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Hammad bin Usman, from Abu Hamza who said,

504 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 2
505 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 3
'I asked Abu Ja’far asws, ‘What is the right of the Imam asws upon the people?’ He asws said: ‘His asws right is that they listen to him asws, and obey’.

I said, ‘So what is their right upon him asws.’ He asws said: ‘He asws should distribute between them with the equality and dispense justice among the citizens. So, when it would be that among the people, then it does not matter if one takes from here and there’.

From Abu Ja’far asws – similar to it, except that he asws said: ‘Like this, and like this, and like this!’ – meaning from his asws front, and from behind him asws, and his asws right, and from his asws left’.

From Amir Al-Momineen asws with that reason where he asws equated between the chiefs and the weak one regarding the awards.  

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws said: ‘Neither betray your leaders nor deceive your guides, nor be ignorant of your Imams asws, nor crack your unity for you will fail and your power will go away, and upon this, so let the foundation of your affairs be upon this, and necessitate this way, for if you all were to witness what was witnessed by the ones who opposed you who have died, what they had been called to, you would rush and come out and listen, but it is veiled from you what they had witnessed, and very soon the veil would be put away’.”
‘I heard Abu Abdullah asws saying: ‘The news of death was given to the Prophet saww himself and he saww was healthy, there wasn’t any pain with him saww. The Trustworthy Spirit descended with it. So he saww called for the congregational Salat and ordered the Emigrants and the Helpers with the weapons (to be ready). And the people gathered.

The Prophet saww ascended the Pulpit, and gave the news of death to them himself saww, then said: ‘I saww remind and caution of Allah sawj the ruler from after me saww upon my saww community, that he should be merciful upon the group of Muslims, honour their elders and be merciful to their young ones, and dignify their scholars, and do not harm them so he would humiliate them, and not to impoverish them so they would disbelieve, and not close his door from them so their strong ones would devour their weak ones, and not pain them in their campaigns, so the lineages of my saww community would be cut off’.

Then he saww said: ‘I saww have delivered and advised, therefore, bear witness!’ And Abu Abdullah asws said: ‘This is the last speech Rasool-Allah saww spoke with upon his saww Pulpit’.

There came to Amir Al-Momineen asws, honey and figs from Hamdan, and gifts. He asws ordered the officers that they should bring the orphans. He asws enabled them from top for the tasting. They were licking it and he asws was distribution to the people, cup by cup. It was said to him asws, ‘O Amir Al-Momineen asws! What is for them that they should be licking it?’ He asws said: ‘The Imam asws is a father of the orphans, and rather this treat of theirs is due to the care of the father’.
'From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘Whichever *Momin* or Muslim dies and leaves debts which do not happen to be regarding corruption or extravagance, so it is upon the Imam asws that he asws fulfils it. Therefore, if he asws does not fulfil it, the sin of that would be upon him asws.'
From Abu Ja’far asws having said: ‘Rasool-Allahsaww said: ‘The Imamate is not correct except for a man in whom there are three characteristics – piety detaining himasws from disobeying Allahaswj, and forbearance heasws can control hisasws anger with, and good guardianship upon the ones heasws rules over until heasws happens to be like the merciful father to them’’.512

From Ali Bin Muhammad, from Sahl, from Muawiyah Bin Hukeym, from Muhammad Bin Aslam, from a man from Tayristan called Muhammad who said, ‘Muawiya said, and met Al Tabari Muhammad after that, and he informed me saying,

‘I heard Aliasws Bin Musasws saying: ‘The debtor, when he lends a loan’, or ‘borrows regarding a right’ - the uncertainty if from Muawiyah (the narrator), ‘he will be given one year’s time to pay. If he still cannot pay the Imamasws would fulfil it on his behalf from the Public Treasury’.513

Amir Al-Momineenasws said in one of hisasws sermons: ‘O you people! There is a right for measws upon you all, and there is a right for you all upon measws. As for your right upon measws, it is the counselling you, and fulfil your war booty upon you, and teach you so that you would not be ignorant, and educate you lest you do not know.

And as for myasws right upon you, it is the loyalty with the allegiance, and the advice among the ones present and the absentees, and the answering when Iasws call you, and the obedience when Iasws instruct you’’.514

512 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 10
513 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 11
514 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 12
And he \textbf{asws} said: ‘For you, upon us \textbf{asws}, is the acting by the Book of Allah \textbf{azwj} the Exalted, and the way of Rasool-Allah \textbf{saww}, and the standing with his \textbf{saww} right, and establishing of his \textbf{saww} Sunnah’.

And from a sermon of his \textbf{asws} he \textbf{asws} addressed at (the battle of) Siffeen: ‘As for after, Allah \textbf{azwj} has Made a right to be for me \textbf{asws} upon you all with the Wilayah (governance) of your affairs, but there is the right (for you) upon me \textbf{asws} similar to that which is for me \textbf{asws} upon you.

The truth is the vastest of the things in description and narrowest in the fairness of action. It does not flow for anyone except it flows against him (as well), nor does it flow against except it flows for him (as well).

And it had been for anyone that if flows for him and does not flow against him, that would be purely for Allah \textbf{azwj} the Glorious besides His \textbf{azwj} creatures for His \textbf{azwj} Power over His \textbf{azwj} servants and for His \textbf{azwj} Justice in all what flows against him variety of His \textbf{azwj} Judgments, but He \textbf{saww} Made His \textbf{azwj} right to be upon the servant that they should obey Him \textbf{azwj} and Made their Recompenses to be upon it, multiple Rewards as a Grace from Him \textbf{azwj} and vastness with what He \textbf{azwj} is rightful of the increase.

Then He \textbf{azwj} the Glorious Made rights from His \textbf{azwj} rights Obligation some of the people upon the others. He \textbf{azwj} Made these as sufficing in its aspects, and Obligating each other, and part of it is not Obligatory except by part, and the greatest of what the Glorious Obligated from those rights is the right of the ruler upon the citizens, and right of the citizens upon the ruler, being an Obligation Obligated by Allah \textbf{azwj} the Glorious, for every one upon every one.

He \textbf{azwj} Made these to be a system as a kindness to them and honour of their Religion. Thus, the citizens cannot be correct except by the correct ruler, nor can the ruler be correct except by the steadfastness of the citizens. So, when the citizens fulfil to the ruler his right and the ruler fulfils to them of their rights, the truth would be honour between them, and the manifesto of the Religion would stand, and the affairs of justice would be judicial, and the flow of the Sunnah would flow upon them.

\textsuperscript{515} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 13
Thus, by that, the times would be correct and there would be a convection in the lasting of the government, and the greed of the enemies would be despaired of. When the citizens overcome upon its ruler, or the ruler suppresses his citizens, the word would differ over there and the affairs of tyranny would appear, and mischief in the Religion would be frequent, and the middle way of the Sunnah would be neglected.

So, they would work with the whims, and suspend the rulings, and the illnesses of the soul would be abundant. There would be no fear of suspending greater rights nor doing greater wrongs. Over there, the righteous would be humiliated and the evil ones would be honoured, and there would be great repercussions of Allahazwj with the servants.

Upon you is to be with counselling each other during that, and goodly support upon it. There isn’t anyone, and even if he is intensely eager upon pleasing Allahazwj, and prolongs his struggle in the deeds, to be able to reach the reality of what Allahazwj is Rightful of, from the obedience to Himazwj. But, from the Obligatory rights of Allahazwj upon the servants is the council to the extent of their efforts, and co-operating with each other upon establishment of the truth between them.

There isn’t any person, and even if he is great of status regarding the truth, and advanced in his merit of the Religion, to be above from co-operating (with others) upon what Allahazwj has Loaded upon him of Hisazwj Rights, nor is there any person, and even if the people have belittled him, and the eyes have humbled him, to be below from co-operating upon that, or assisting upon it.

A man from hisasws companions answered him with a long speech, frequenting the praise upon himasws in it, and mentioning his listening and obedience to himasws.
He asws said: ‘Surely, from a right is that one should magnify the Majesty of Allah azwj within himself, and Majesty of His azwj Position from him, that he should belittle in his presence all what is besides it, and that the most rightful is one who was like that to the one who revered the Attributes of Allah azwj unto him, and Kindness of His azwj favours to him, for the one who does not revere the Attributes of Allah azwj upon anyone except it would increase the reverence of rights of Allah azwj upon him.

وَ إِنَّ مِنْ أَسْخَفِ حَالَتِ الْوُلَََِلَةِ عِنْدَ صَالِحِ النَّاسِ أَنْ يُظَنَّ بِِِمْ حُبُّ الْفَخْرِ وَ يُوضَعَ أَمْرُهُمْ عَلَى الْكِِْْ وَ قَدْ كَرِهْتُ أَنْ يَكُونَ جَالَ فِِ ظَنِّكُمْ أَنِِّ

And sometimes the people release the praises after the afflictions, so you should not extol praises upon me asws with the beautiful praises of my asws extracting myself asws to Allah azwj and to you all of the dissimulation (Taqiyyah) regarding the rights I asws could not be free from fulfilling these, and the Obligations there was no escape from implementing these.

فَلََ تَكُف وا عَنْ مَقَالَةٍ بَِِق أَوْ مَشُورَةٍ بِعَدْلٍ فَإِنِِّ لَسْتُ فِِ ن َفْسِي بِفَوْقِ أَنْ أُخْطِئَ وَ لََ آمَنُ ذَاكَ مِنْ فِعْلِي إِلََّ أَنْ يَكْفِيَ اللَّهُ مِنْ ن َفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِِّ فَإَََِّّا أَنَا وَ أَن ْتُمْ عَبِيد  مَِْلُوكُونَ لِرَب  لََ رَبَّ غَيَُّْهُ يََْلِكُ مِنَّا مَا لََ ََّْلِكُ مِنْ أَن ْفُسِنَا وَ أَخْرَجَنَا مَِِّا كُنَّا فِيهِ إِلََ مَا صَلَحْنَا عَلَيْهِ فَأَبْدَلَنَا ب َعْدَ الضَّلََلَةِ بِالُْْدَى وَ أَعْطَانَا الْبَصِيََّةَ ب َعْدَ الْعَمَى.

So do not speak to me asws with what you would speak to the tyrants with, nor keep away from me asws with what the people of passion are evaded, nor mingle with me asws with the deception, nor think of me asws as being heaving regarding a truth said to me, and I asws do not seek magnificence for myself asws, for the one who considers the truth to be heavy if it is said to him, or the justice if it is presented to him, the acting with these would be heaving upon him.

فَلا تَكُفوا عَنْ مِقَالَةِ بَِِق أَوْ مَشُورَةٍ بِعَدْلٍ فَإِنِِّ لَسْتُ فِِ نَفْسِي إِلََّ أَنْ يَكْفِيَ اللَّهُ مِنْ نَفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِِّ فَإَََِّّا أَنَا وَ أَن ْتُمْ عَبِيد  مَِْلُوكُونَ لِرَب  لََ رَبَّ غَيَُّْهُ يََْلِكُ مِنَّا مَا لََ ََّْلِكُ مِنْ أَن ْفُسِنَا وَ أَخْرَجَنَا مَِِّا كُنَّا فِيهِ إِلََ مَا صَلَحْنَا عَلَيْهِ فَأَبْدَلَنَا ب َعْدَ الضَّلََلَةِ بِالُْْدَى وَ أَعْطَانَا الْبَصِيََّةَ ب َعْدَ الْعَمَى.

Do not refrain from speaking the truth, or consultation with fairness, for I asws am not within myself, above from erring, nor is that safe from my asws deeds. Indeed! Allah azwj Restains myself asws, who He azwj is more controlling with it than I asws am, for rather I and you are owned slaves of a Lord azwj, there is no Lord azwj other than Him azwj. He azwj Own from us what
we do not own from ourselves, and He\textsuperscript{azwj} Extracts us from what we would be indulging in, to what He\textsuperscript{azwj} Corrects us upon. Thus, He\textsuperscript{azwj} Replaces us with the guidance after straying, and Gives us the insight after the blindness’’. 516

The book ‘Al Garaat’ of Ibrahim Bin Muhammad Al Saqafy, raising it from Ibn Nubata who said,

‘Ali\textsuperscript{asws} addressed and said in his\textsuperscript{asws} sermon: ‘The most rightful of what the shepherd (ruler) can pledge from his citizens is that he pledges to them with that which is for Allah\textsuperscript{azwj} upon them regarding the function of their Religion. And rather, upon us\textsuperscript{asws} is that we\textsuperscript{asws} instruct you all with what Allah\textsuperscript{azwj} has Commanded you with, about what Allah\textsuperscript{azwj} has Forbidden you from, and that we\textsuperscript{asws} establish the Commands of Allah\textsuperscript{azwj} among the near people and their remote ones. We\textsuperscript{asws} don’t mind among who the truth comes upon’ – up to the end of the Hadeeth’’. 517

\textsuperscript{516} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 14
\textsuperscript{517} Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 15
CHAPTER 14 – ANOTHER REGARDING THE TEN ETIQUETTES WITH THE IMAM

1 - ل، الحصان أبي عن أبي أحمد بن إبراهيم عن الأشعري عن أبي عبد الله الرازي عن ابن أبي عثمان عن أبي أحمد بن لوحة عن رجل عن أبي عبد الله

عبق: قال: المحرر الأشقر لابير المؤمنين عن أبي أمه المؤمنين عن الله أحب

(The book) ‘Al Khisaal’ – My father, from Ahmad Bin Idrees, from Al Shary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Ahmad Bin Nuh, from a man,


Heasws said to him: ‘O Haris! But, when you love measws, then neither dispute with measws, nor play around with measws, nor test measws, nor mock with measws, nor drop measws (below myasws rank), nor argue with measws.’

2 - ن، عنون أمحر الرضا عليه السلام أحمد بن إبراهيم القرغيزي عن زيد بن محمد بن عبد الله بن محمد الطائي عن أبيه عن الرضا عن

آبائه ع قال: دعا عني ع رجل فقال على أن تعضني في ثلاث مناظر، قال: ما بلني يأباؤي المؤمنين

(The book) ‘Uyoon Akhbar Al Rezaasws’ – Ahmad Bin Ibrahim Al Khowzy, from Zayd Bin Muhammad al Baghdadicy, from Abdullah Bin Muhammad al Taie, from his father,

‘From Al-Rezasws, from hisasws forefathersasws having said: ‘Allasws was called by a man (invited Imamasws for a meal). Heasws said: ‘Upon that (conditions that) you guarantee three aspects for measws’. He said, ‘And what are these, O Amir Al-Momineenasws?’

قال لا تدخل علينا شيء من خارج ولا تعتدي علينا شيء، ولا تنازل عن عينين، ولا تهاجم بائعي، قال ذلك لك فأجابه عليكم بن أبي طالب.

Heasws said: ‘You will not enter (buy) anything from outside upon usasws, nor will you hoard anything from usasws, nor will you be prejudicial with the dependants’. He said, ‘That is for youasws’. So Amir Al-Momineenasws answered him (his invitation)’’.

3 - ب، قرب الإساد بن سعد عن الأزدي قال: خرجنا من المدينة لهما مئتي أبي عبد الله عليه السلام فلمجيئا أنه بيعض حارجا من خارجا من

أرقة المدينة وهو حلب و حمص لا علم لنا أبى عبد الله ع

(The book) ‘Qurb Al Asnad’ – Ibn Sa’ad, from Al Azdy who said,
‘We went out from Al-Medina intending the house of Abu Abdullah asws, and Abu Baseer joined up with us from an alley of the alleyways of Al-Medina, and he was with sexual impurity, and we did not know of it until we entered to see Abu Abdullah asws.

فَسَلَّمْنَا عَلَيْهِ فَرَّاحَ رَأْسَهُ إِلََ أَبِِ بَصِيٍَّ فَقَالَ لَهُ يَا أَبَا بَصِيٍَّ أَ مَا تَعْلَمْ أَنَّهُ لََ يَنْبَ غِي لِلْجُنُبِ أَنْ يَدْخُلَ بُيُوتَ الَِْنْبِيَاءِ فَرَّاحَ أَبُو بَصِيٍَّ وَ دَخَلْنَا.

We greeted unto him asws. He asws raised his head towards Abu Baseer and said to him: ‘O Abu Baseer! Do you not know that it is not appropriate for the one with sexual impurity that he entered the houses of the Prophets as. So, Abu Baseer returned and we entered’.

I entered Al-Medina with me was a slave girl of mine. I attained from her, then returned to the bathhouse, and I met our Shia companions, and they were heading towards Ja’far asws Bin Muhammad asws. I feared them to precede me and the entry to see him asws would be missed by me. So, I walked with them until I entered the house with them.

فَلَمَّا مَثُلْتُ بَينَ يَدَيْ أَبِِ عَبْدِ اللَّهِ ع نَظَرَ إِلََِّ ثَُُّ قَالَ يَا أَبَا بَصِيٍَّ أَ مَا عَلِمْتَ أَنَّ بُيُوتَ الَِْنْبِيَاءِ وَ أَوْلََالْوَلَّيْدِ الَِْنْبِيَاءِ لََ يَدْخُلُونَ عِنْهَا الْجُنُبَ أَنْ يَدْخُلُنَّهَا وَ لَنْ أَعُودَ إِلََ مِثْلِهَا.

When I appeared in front of Abu Abdullah asws, he asws looked at me, then said: ‘O Abu Baseer! But, do you not know that the houses of the Prophets as and the children of the Prophets as, the one with sexual impurity cannot enter these?’ So, I was embarrassed and said to him asws, ‘O son asws of Rasool-Allah saww! I met our companions and feared that the entry along with them would be missed by me, and I shall never repeat to it’s like’.

كُنْتُ عِنْدَ الرِّضَا عَنِ ابْنِ عِيسَى عَنْ صَفْوَانَ قَالَ كَمَا يَقُولُ بَعْضُنَا لِبَعْضٍ يَرَكَ اللَّهُ أَوْ كَمَا نَقُولُ وَ ق ُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِذَا عَطَسَ مِثْلُكَ ن َقُ وَ لُ لَهُ كَمَا ي َقُولُ ب َعْضُنَا لِبَعْضٍ يَرَكَ اللَّهُ أَوْ كَمَا نَقُولُ وَ ق ُلْتُ لَهُ صَلَّى اللَّهُ عَلَيْكَ ثَُُّ عَطَسَ ف َقُلْتُ صَلَّى اللَّهُ عَلَيْكَ ثَُُّ عَطَسَ ف َقُلْتُ صَلَّى اللَّهُ عَلَيْكَ.

I was in the presence of Al-Reza asws, and he asws sneezed. I said to him asws, ‘May Salawaat of Allah azwj be upon you asws’. Then he asws sneezed, so I said, ‘May the Salawaat of Allah azwj be upon you’. Then he asws sneezed, so I said, ‘May the Salawaat of Allah azwj be upon you asws’.

وَ ق ُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِذَا عَطَسَ مِثْلُكَ نَقُ وَ لُ لَهُ كَمَا يَقُولُ بَعْضُنَا لِبَعْضٍ يَرَكَ اللَّهُ أَوْ كَمَا نَقُولُ.

And I said to him asws, ‘May I be sacrificed for you asws! When (someone) sneezes like you, we say to him just as some of us say to the others, ‘May Allah azwj have Mercy on you’, or just as we (I) said’.

520 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 14 H 3
521 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 14 H 4
He asws said: ‘Yes! Aren’t you saying, ‘May the Salawaat of Allah aswj be upon Muhammad saww and Progeny asws of Muhammad saww?’ I said, ‘Yes’. He asws said: ‘Mercy be on Muhammad saww and Progeny asws of Muhammad saww’. I said, ‘Yes’. He asws said: ‘And you have sent Salawaat upon him saww and His aswj Mercy, and rather our Salawaat is upon him saww is a Mercy for us asws and kinship’.

6 – Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ayoub Bin Nuh who said,

‘He asws sneezed one day and I was in his asws presence. So, I said, ‘May I be sacrificed for you asws! What should be said to the Imam asws when he asws sneezes?’ He asws said: ‘They should be saying, ‘May the Salawaat of Allah aswj be upon you asws’.”

522 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 14 H 5
523 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 14 H 6
CHAPTER 15 – THE SALAWAAT UPON THEM asws

1 - If the front of a door is facing the Masjid normally, in the time of the Prophet, upon him there is a door that was locked; then, the Prophet said, ‘When I lock the door, it is for my ummah.’

(The book) ‘Al Taraaif’ – It is reported by Muslim in his (book) ‘Saheeh’, in the middle of the fourth volume, by his chain to Ka’ab Bin Ujzah who said,

‘We said, ‘O Rasool-Allah asws! As for the greetings (Salaam) upon you asws, so we have recognised. Introduce the Salawaat upon you asws’. He asws said:

صَلِّ عَلَى مَُُمَّدٍ وَ آلِ مَُُمَّدٍ كَمَا صَلَّيْتَ عَلَى إِب ْرَاهِيمَ وَ آلِ إِب ْرَاهِيمَ

‘Say, ‘Send Salawaat upon Muhammad asws and Progeny asws of Ibrahim just as You azwj have Sent upon Ibrahim as and the progeny of Ibrahim as’. 524

And from that is what is reported by Al Bukhary in the sixth volume in the first pages from its beginning, by his chain, said,

‘We said, ‘O Rasool-Allah asws! This is the greeting. So, how do we send Salawaat upon you?’

فَقَالَ فِِ رِوَايَتِهِ عَنِ ابْنِ صَالِحٍ عَنِ اللَّيْثِ

He asws said, in his reported from Ibn Salih, from Al-Lays:

اللَّهُمَّ صَلِّ عَلَى مَُُمَّدٍ وَ آلِ مَُُمَّدٍ كَمَا صَلَّيْتَ عَلَى إِب ْرَاهِيمَ وَ آلِ إِب ْرَاهِيمَ

‘O Allah azwj! Send Salawaat upon Muhammad asws and Progeny asws of Muhammad asws just as You azwj Sent upon Ibrahim as and progeny of Ibrahim as’. 525

And it is reported by Al-Bukhari, approximately that as well in this subject, from the mentioned volume, from Ka’ab, from the Prophet asws.

وَ رَوَاهُ أَيْضاً الْبُخَارِيُّ فِِ الُْْزْءِ الرَّابِعِ مِنْهُ وَ كَانَ الُْْزْءُ تِسْعَ كَرَارِيسَ مِنَ النُّسْخَةِ الْمَنْقُولِ مِنْهَا

524 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 1
525 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 2
3- And from that is what is reported by Al Humeydi in (the book) ‘Jam’a Bayn Al Sahiheyn’ in (the book) ‘Musnad’ of Abu Saeed Al Khudry in the fifth Hadeeth from numbering of Al Bukhari, said,

‘I said, ‘O Rasool-Allah saww! This is the greeting (Salam) upon you saww. How do we send Salawaat upon you saww?’

He saww said: ‘Be saying, ‘O Allahazwj! Send Salawaat upon Muhammad saww Yourazwj servant and Yourazwj Rasool saww, and Progenyasws of Muhammad saww, just as Youazwj Send Salawaat upon Ibrahimas and progeny of Ibrahim as, and Bless upon Muhammad saww and Progeny asws of Muhammad saww just as Youazwj Blessed upon Ibrahimas and progeny of Ibrahim as.

And from that is what is reported by Al Humeydi as well in (the book) ‘Jam’a Bayn Al Sahiheyn’ in (the book) ‘Musnad’ of Abu msoud Uqba Bin Amro Al Ansari, in the second Hadeeth from the numbering of Muslim who said,

‘Yuseyr said, ‘Allahazwj has Commanded us that we send Salawaat upon you saww, O Rasool-Allah saww, so how do we send Salawaat upon you saww, O Rasool-Allah saww?’ Rasool-Allah saww was silent until we wished he had not asked him saww.

Then Rasool-Allah saww said: ‘Be saying, ‘O Allahazwj! Send Salawaat upon Muhammad saww and Progenyasws of Muhammad saww just as Youazwj Send upon Ibrahimas and progeny of Ibrahim as, and Bless upon Muhammad saww and Progeny asws of Muhammad saww just as Youazwj Blessed upon Ibrahimas and progeny of Ibrahim as, Youazwj are the Praised, the Glorified!’

And from that is what is reported by Al-Sa’alby, (non-Shia source), by his chain, in his Tafseer of the Words of the Exalted: Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].

526 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 3
527 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 4
We said, ‘O Rasool-Allah! We have known the greetings (Salaam) upon you, so how is the Salawaat upon you?’

He said: ‘Be saying, ‘O Allah! Send Salawaat upon Muhammad and Progeny of Muhammad just as You Sent upon Ibrahim and progeny of Ibrahim, You are the Praised, the Glorified, and Bless upon Muhammad and Progeny of Muhammad just as You Blessed upon Ibrahim and progeny of Ibrahim, You are the Praised, the Glorified!’

I am saying, ‘It is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’, from Al Bukhari and Muslim by their chains from Ka’ab Bin Ujrah,

‘From the Prophet having said: ‘Be saying, ‘O Allah! Send Salawaat upon Muhammad and Progeny of Muhammad just as You Sent upon Ibrahim and progeny of Ibrahim, You are the Praised, the Glorified! O Allah! Bless upon Muhammad and Progeny of Muhammad just as You Blessed upon Ibrahim and progeny of Ibrahim, You are Praised, Glorified!’

And from Ali Bin Abu Talib, from the Prophet having said: ‘There is no supplication except and between it and the sky there is a veil until one sends Salawaat upon the Prophet Muhammad and upon the Progeny of Muhammad. So, when that is done, that veil is pierced and the supplication enters (through), and when he does not do that, the supplication returns’.

And it is reported by Al Bursy in (the book) ‘Mashariqi Al Anwar’ –

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528 Bihar Al Anwar – V 27, The book of Imamate, P 6 Ch 15 H 5
529 Bihar Al Anwar – V 27, The book of Imamate, P 6 Ch 15 H 6
530 Bihar Al Anwar – V 27, The book of Imamate, P 6 Ch 15 H 7
‘From the Prophet \(\text{saww}\) having said: ‘When Allah \(\text{azwj}\) Created the Throne, Created seventy thousand Angels and Said to them: “Perform Tawaaf of the Throne of Noor and Glorify Me \(\text{azwj}\), and carry My \(\text{azwj}\) Throne!”

They (angels) performed Tawaaf and Glorified and wanted to carry the Throne but were not able to. Allah \(\text{azwj}\) Said to them: “Perform Tawaaf of the Throne of Noor and send Salawaat upon the Noor of My \(\text{azwj}\) Majesty, Muhammad \(\text{saww}\) My \(\text{azwj}\) Beloved, and (then) carry My \(\text{azwj}\) Throne!”

Allah \(\text{azwj}\) Said to them: ‘O My \(\text{azwj}\) Angels! When you send Salawaat upon My \(\text{azwj}\) Beloved Muhammad \(\text{saww}\), so you have (already) Glorified Me \(\text{azwj}\), and extolled My \(\text{azwj}\) Holiness, and exclaimed My \(\text{azwj}\) Oneness!’\(^{531}\)

He said, ‘And it is reported by Ibn Abbas,

‘From the Prophet \(\text{saww}\) having said: ‘One who sends Salawaat upon me \(\text{saww}\), one Salawaat, Allah \(\text{azwj}\) Sends a thousand Salawaats upon him, among a thousand rows of the Angels, and there does not remain any wet or dry (thing) except and it sends Salawaat upon that servant for the Salawaat of Allah \(\text{azwj}\) upon him’."\(^ {532}\)

531 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 8
532 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 9
He said: ‘Be saying, ‘O Allah! Send Salawaat upon Muhammad and Progeny of Muhammad just as You Sent upon Ibrahim and progeny of Ibrahim, You are the Praised, Glorified! And Bless upon Muhammad and Progeny of Muhammad just as You Blessed upon Ibrahim and progeny of Ibrahim, You are Praised, Glorified!’

It is reported from Al Bukhari as well by another chain, from Abu Saeed Al Khudri who said,

‘We said, ‘O Rasool-Allah! This is the greetings, so how do we send Salawaat upon you?’

He said: ‘Be saying, ‘O Allah! Send Salawaat upon Muhammad and Progeny of Muhammad just as You Sent upon Ibrahim and progeny of Ibrahim, and Bless upon Muhammad and Progeny of Muhammad just as You Blessed upon Ibrahim.

And by another chain: ‘Just as You Sent upon Ibrahim.

And Abu Salih said, from Al-Lays: ‘Upon Muhammad and Progeny of Muhammad just as You Blessed upon Ibrahim.

And it is reported by his chain from Ibn Al Magazily, from Abdullah Bin Ahmad Bin Osman, from Ali Bin Yunus, from Muhammad Bin Al Kindy, from Muhammad Bin Muslim,

‘From Ja’far Bin Muhammad Al-Sadiq, from his forefathers, from Al having said: ‘Rasool-Allah said: ‘One who sends Salawaat on Muhammad and Progeny of Muhammad one hundred times, Allah would Fulfil one hundred needs for him’.

533 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 10
534 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 11
535 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 12
536 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 10
14- و بإسناده أيضاً عنه قال رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيهِ وَ سَلَّمَ: "ما من دعاء إلا بينه وبين السماء جحاباً حتى يُصَلَّى على النبيِّ و على آل محمد فإذا فعل ذلك انترق ذلك الجحاب ودخل الدعاء فإذا لم يفعل ذلك رفع الدعاء."

And by his chain as well,

‘From him asws having said: ‘Rasool-Allah saww said: ‘There is no supplication except between it and the sky there is a veil, until he (the duplicator) sends Salawaat upon the Prophet saww and upon the Progeny asws of Muhammad saww. So, when he does that, that veil is pierced and the supplication enters (through). When he does not do that, the supplication returns’. 537

15- و من كتاب ماناقب الصحابة للفضل، بإسناده أيضاً عن الحارث و عاصم بن شمّرة عن عليّ، قال: كل دعاء محبوس حتى يُصَلَّى على محمد و آل محمد.

And from the book ‘Manaqib Al Sahaaba’ of Al Sam’any, by his chain as well, from Al Haris and Aasim Bin Zamrah,

‘From Ali asws having said: ‘Every supplication is veiled until he (the supplicatory) sends Salawaat upon Muhammad saww and Progeny asws of Muhammad saww’. 538

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537 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 14
538 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 15

1- ن، عيون أخبار الراضا عليه السلام عند الله بن محمود بن عبيد الله بن المخدر بن محمود بن المحسن بن محمود عن شليمان عن حفظ عن الإضا عن آبائه عن عليه، قال: في خناط كان هدهد خلقه الله عز وجل مكتوب بالسريانية، إن محمود خير الرجال.

(The book) ‘Uyoon Akhbar Al Reza asws – Abdullah Bin Muhammad Bin Abdul Wahab, from Mansour Bin Abdullah, from Al Munzar Bin Muhammad, from al Husayn Bin Muhammad, from Suleyman Bin Ja’far,

‘From Al-Reza asws, from his asws forefathers asws, from Ali asws having said: ‘In the wings of every hoopoe Allah azwj Mighty and Majestic Created, is written in Assyrian: ‘Progeny asws of Muhammad asw are the best of Created beings’. 539

2- ما، الأถามا للشيخ الطوسي هيلال بن محمد بن عيسى المقرئ عن سعيد بن أحمد البازاز، من مانصور بن محمد بن مساند بن محمده بن محمود عن أبيه عن الإضا عن آبائه عن علي صلوات الله عليهما قال، قال رسول الله صلى الله عليه وسلم ما من هدهد إلا و في خناطه مكتوب بالسريانية، إن محمود خير الرجال.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Hilal Bin Muhammad Bin Isa al Muqry, from Saeed Bin Ahmad Al Bazzaz, from Al Munzar Bin Muhammad Bin Muhammad, from his father,

‘From Al-Reza asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah aswa said: ‘There is no hoopoe except and in its wings is written in Assyrian: ‘Progeny asws of Muhammad aswa are the best of Created beings’. 540

3- ل، الخصال أبي، عن أحمد بن إبراهيم عن الأسهر بن إبراهيم بن إسحاق عن الحسن بن زينب عن داود الراقي قال: بنيت ناق لفترة عند أبي عبد الله، إذ مرنا رجلا يحمل خيطان مذبح فألوه إليه أبو عبد الله علية، أخذ أخذة من بيد، ثم دعا به الأرمست ثم قال ألا تحكمك أمركم هذا، أم فهينكم.

(The book) ‘Al Khisaal’ – My father, from Ahmad Bin Idrees, from Al Ashary, from Ibrahim Bin Is’haq, from Al Hassan Bin Ziyad, from Dawood Al Raqqy who said,

‘While we were seated in the presence of Abu Abdullah asws when a man passed by us, in his hand was a martin (swallow) slaughtered. Abu Abdullah asws leapt towards him until he asws seized it from his hand, then laid it in the ground, then said: ‘Did your scholar instruct you with this, or your jurist?’

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My asws father asws has informed me from my asws grandfather asws that Rasool-Allah saww has forbidden from killing six – the bee, and the ant, and the frog, and the shrike, and the hoopoe, and the martin’ – and continued the Hadeeth until he asws said: ‘And as for the martin, its circling is in the sky out of grief to what was done with People asws of the Household of Muhammad saww, and its glorification is recitation of ‘The Praise is for Allah the Lord of the Worlds [1:2]’. Don’t you see it and it is saying, ‘nor of the straying ones [1:7]’.

From Al-Reza asws in a lengthy Hadeeth regarding the merit of the day of Ghadeer, he asws said: ‘And during the day of Al-Ghadeer, Allah azwj Presented the Wilayah unto the inhabitants of the seven skies, and the inhabitants of the seventh sky preceded to it, so it was adorned by the Throne. Then the inhabitants of the fourth sky preceded to it, so it was adorned by the Bayt Al-Mamour. Then the inhabitants of the world preceded to it, and it was adorned by the stars.

Then He azwj Presented it unto the lands, so Makkah preceded to it and it was adorned with the Kabah. Then Al-Medina preceded to it, so it was adorned with the Chosen one, Muhammad saww. Then Al-Kufa preceded to it, and it was adorned by Amir Al-Momineen asws.


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And He presented it to the mountains, and the first mountains to acknowledge with that were three mountains – Al-Aqeeq (agate), and mountain of Al-Firouzaj (turquoise), and mountain of Al-Yaqout (ruby). Thus, these mountains became these mountains and the most superior of the jewels. And another mountain preceded to it and it became a mine of gold and silver. And what did not acknowledge with that and did not accept, became not growing anything.

وَ عُرِضَتْ فِِ ذَلِكَ الْيَوْمِ عَلَى الْمِيَاهِ فَمَا قَبِلَ مِنْهَا صَارَ عَذْباً وَ مَا أَنْكَرَ صَارَ مِلْحاً أُجَاجاً

And during that it was Presented unto the waters, so whatever from these accepted, because sweet, and whatever denies became salty, bitter.

وَ عُرَضَهَا فِِ ذَلِكَ الْيَوْمِ عَلَى النَّبَاتِ فَمَا قَبِلَهُ صَارَ حُلْواً طَيِّباً وَ مَا لَِْ يَقْبَلْ صَارَ مُرّاً

And during that day it was Presented unto the vegetation, so whatever accepted it became sweet, good, and whatever did not accept did not become bitter.

وَ عُرِضَتْ فِِ ذَلِكَ الْيَوْمِ عَلَى الطَّيِّْ فَمَا قَبِلَهَا صَارَ فَصِيحاً مُصَوِّتاً وَ مَا أَنْكَرَهَا صَارَ أَحَرَّ أَلْكَنَ إِلََ آخِرِ الخََِْْ.

Then during that day it was Presented unto the birds, so whatever accepted it, became eloquent of voice, and whatever denied it became mute, silent’ – up to the end of the Hadeeth’. 

(This is not a Hadeeth)

6- حصص، الإحصص – Ibn Yazeed, from Al Washa, from the one who reported it, from Mansour, from Al Maysami, from Ali Sumali who said, ‘I was with Ali Bin Al-Husayn asws in his asws house and in it were sparrows, and they were chirping. He said to me: ‘Do you know what they are saying?’ I said, ‘I don’t know’. He said: ‘They are glorifying their Lord and seeking their sustenance’. 

7- حصص، الإحصص – Ibn Yazeed, from Al Washa, from the one who reported it, from Mansour, from Al Maysami, from Al Sumali who said, ‘I was with Ali Bin Al-Husayn asws in his asws house and in it were sparrows, and they were chirping. He said to me: ‘Do you know what they are saying?’ I said, ‘I don’t know’. He said: ‘They are glorifying their Lord and seeking their sustenance’.

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(The book) ‘Al Khasaais’ (and) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Muhammad Bin Khalaf, from one of his men,

‘From Abu Abdullahasws having said: ‘A man recited this Verse in hisasws presence: We have been Taught the speech of the birds, and have been Given from all things [27:16]. Abu Abdullahasws said: ‘There isn’t ‘from’ in it. But rather it is as: ‘We have been Given all things’.

9 - بر، بصائر الدراجات الحَجَّض بن علي بن المُطَفَّلِم عن أبي عُمَرُ بن الَّذِي آتَى الرَّيْبَة عن محمد بن منَة من سنَة من النَّضْرِ بن مُعَبِّب عَن مَعْدَد بن مُسْلِم.  

蔓 9 - 伯， بصائر الدراجات الحَجَّض بن علي بن المُطَفَّلِم عن أبي عُمَرُ بن الَّذِي آتَى الرَّيْبَة عن محمد بن منَة من سنَة من النَّضْرِ بن مُعَبِّب عَن مَعْدَد بن مُسْلِم.

(The book) ‘Basaair Al Darajaat’ – Al Hassan Bin Ali Bin Al Numan, from Yahya Bin Zakariyya, from Amro Al Zayyaat, from Muhammad Bin Sama'at, from Al Nazar Bin Shuayn, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’farsws saying: ‘Weasws have been Taught the speech of the birds, and have been Given from all things [27:16]’.

10 - بر، بصائر الدراجات عند الله بن محمد وعَنْ زَهَادٍ بن عَمَرِ الَّذِي آتَى الرَّيْبَة عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة عن أَبِي عُمَرَ بن الَّذِي آتَى الرَّيْبَة عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة، عن أَبِي عُمَرَ بن الَّذِي آتَى الرَّيْبَة، عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة.

蔓 10 - 伯， بصائر الدراجات عند الله بن محمد وعَنْ زَهَادٍ بن عَمَرِ الَّذِي آتَى الرَّيْبَة عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة عن أَبِي عُمَرَ بن الَّذِي آتَى الرَّيْبَة عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة، عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Abdul Kareem, from Abdullah Bin Abdul Rahman, from Aban Bin Usman, from Zurara,

‘From Abu Abdullahasws having said: ‘Amir Al-Momineenasws said to Ibn Abbas: ‘Allahazwj has Taught usasws the speech of the birds just as Heazwj had Taught it to Suleyman Bin Dawoodas, speech of every animal in the land or sea’.

11 - حَصَص، الاختصاص، بر، بصائر الدراجات عَلَيْهِ بِإِضَاحِي نَّمَذِحَة عن محمد بن منَة عن أبي عُمَرُ بن الَّذِي آتَى الرَّيْبَة عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة، عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة، عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة.

蔓 11 - 翕㏄， الاختصاص، بر، بصائر الدراجات عَلَيْهِ بِإِضَاحِي نَّمَذِحَة عن محمد بن منَة عن أبي عُمَرُ بن الَّذِي آتَى الرَّيْبَة عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة، عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة، عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة.

(The books) ‘Al Ikhtisaas’ (and) ‘Basaair Al Darajaat’ – Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from his father, from Al Fayz Bin Al Mukhtar who said,

‘I heard Abu Abdullahasws saying: ‘Suleyman Bin Dawoodas said: ‘Weasws have been Taught the speech of the birds, and have been Given from all things [27:16], and by Allahazwj Weasws have been Taught the speech of the birds and Taught all things’.

12 - حَصَص، الاختصاص، بر، بصائر الدراجات عَلَيْهِ بِإِضَاحِي نَّمَذِحَة عن محمد بن منَة عن أبي عُمَرُ بن الَّذِي آتَى الرَّيْبَة عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة، عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة، عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة.

蔓 12 - 翕㏄， الاختصاص، بر، بصائر الدراجات عَلَيْهِ بِإِضَاحِي نَّمَذِحَة عن محمد بن منَة عن أبي عُمَرُ بن الَّذِي آتَى الرَّيْبَة عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة، عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة، عن الله عن عَمَرِ الَّذِي آتَى الرَّيْبَة.

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548 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 10  
549 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 11
‘O you people! We have been Taught the speech of the birds, and have been Given from all things. Surely, this is the clear Grace’ [27:16]

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From Abu Abdullah asws having said: ‘While Abu Abdullah Al-Balkhy was between us and we were with him, there was an antelope grunting and wagging its tail. Abu Abdullah asws said: ‘I shall do it, if Allah so Desires’.

He (the narrator) said, ‘Then he asws turned towards us and said: ‘Do you know what the antelope said?’ We said, ‘Allah azwj and His Rasool saww and son asws of His Rasool saww are more knowing’.

He asws said: ‘He came to me asws and informed me asws that some of the people of Al-Medina installed a trap for his female, and it seized her, and there are two cubs for her not being able to feed themselves and not strong enough for pasturing. He asked me asws if I asws could ask them to free her and he guaranteed for me that when she has breastfed her cubs until they are strong for the feeding themselves and the pasture, he would return her to them’.

He asws said: ‘I asws made him swear an oath. He said, ‘I am disavowed from your Wilayah of People of the Household, if I do not fulfil’, and I asws will do that (get the female freed) if Allah azwj so Desires’. Al-Balkhy said, ‘A Sunnah among you like the Sunnah of Suleyman asws’.

The book ‘Basaair Al Darajaat’ – Ahmad Bin Musa Al Khashab, from Abdul Rahman Bin Kaseer,

From Abu Abdullah asws having said: ‘One day Rasool-Allah saww was seated among his companions when a camel passed by him saww until it struck it’s knees on the ground

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kneeling, and foamed (at the mouth). A man from the people said, ‘O Rasool-Allah saww! This camel is doing Sajdah to you saww, then we are more rightful that we do (the same).’

فَقَالَ رَسُولُ اللَّهِ ص لََ بَلِ اسْجُدُوا لِلَّهِ إِنَّ هَذَا الَْْمَلَ جَاءَ يَشْكُو أَرْبَابَهُ وَ زَعَمَ أَن َّ هُمْ أَن ْتَجُوهُ صَغِيَّاً فَلَمَّا كََِْ وَ قَدْ اعْتَمَلُوا عَلَيْهِ وَ صَارَ عُوداً كَبِيَّاً أَرَادُوا نََْرَهُ فَشَكَا ذَلِكَ

Rasool-Allah saww said: ‘No, but perform Sajdah to Allah azwj. This camel came to complain of its owners and claims that they bred him as young. When he was grown-up and they had utilised him, and now when he is old, they want to slaughter him. He complained of that’.

فَدَخَلَ رَجُلًَ مِنَ الْقَوْمِ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَهُ مِنَ الإِْنْكَارِ لِقَوْلِ النَّبِِّّ ص ف َقَالَ رَسُولُ اللَّهِ ص لَوْ أَمَرْتُ شَيْئاً يَسْجُدُ لِْخَرَ لََِمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

The denial entered into a man from the group, what Allah azwj Desired to enter him, (denial) of the words of the Prophet saww. Rasool-Allah saww said: ‘If I saww were to instruct anything to do Sajdah to another, I saww would instruct the woman to do Sajdah to her husband’.

ثَُُّ أَنْشَأَ أَبُو عَبْدِ اللَّهِ ع يََُدِّثُ ف َقَالَ ثَلََاثَة  مِنَ الْبَهَائِمِ تَكَلَّمُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ص الَْْمَلُ وَ الذِّئْبُ وَ الْبَقَرَةُ فَأَمَّا الَْْمَلُ فَكَلََمُهُ الَّذِي سَِْعْتَ وَ أَمَّا الذِّئْبُ فَجَاءَ إِلََ النَّبِِّّ ص فَشَكَا إِلَيْهِ الُْْوعَ فَدَعَا أَصْحَابَهُ فَكَلَّمَهُمْ فِيهِ ف َتَنَحَّوْا

Then Abu Abdullah asws grew the Hadeeth saying: ‘Three from the beasts spoke in the era of Rasool-Allah saww – the camel, and the wolf, and the cow. As for the camel it spoke to him saww that which you heard, and as for the wolf, it came to the Prophet saww and complained to him saww of the hunger. He saww called his saww companions and spoke to them regarding it. They left. Rasool-Allah saww said to the owners of the sheep: ‘Necessitate something for the wolf’. They left.

ثَُُّ أَنْشَأَ أَبُو عَبْدِ اللَّهِ ع يََُدِّثُ ف َقَالَ ثَلََاثَة  مِنَ الْبَهَائِمِ تَكَلَّمُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ص الَْْمَلُ وَ الذِّئْبُ وَ الْبَقَرَةُ فَأَمَّا الَْْمَلُ فَكَلََمُهُ الَّذِي سَِْعْتَ وَ أَمَّا الذِّئْبُ فَجَاءَ إِلََ النَّبِِّّ ص فَشَكَا إِلَيْهِ الُْْوعَ فَدَعَا أَصْحَابَهُ فَكَلَّمَهُمْ فِيهِ ف َتَنَحَّوْا

Then the second came and complained to him saww of the hunger. He saww called them and they left him saww alone. Rasool-Allah saww said to the wolf: ‘Sneak up’ – i.e. take. And if Rasool-Allah saww has Obligated anything (to be given) to the wolf, nothing would have been increased upon it until the establishment of the Hour.

وَ أَنَا نَحْدَثُ أَنَّمَا الْبَقَرَةُ آمَنَتْ بِالنَّبِِّّ ص وَ دَلَّتْ عَلَيْهِ وَ كَانَ فِي ذَلِكَ إِيَّاهُ أَنَّ رَسُولَ اللَّهِ ص لََ بَلِ اسْجُدُوا لِلَّهِ إِنَّ هَذَا الَْْمَلَ جَاءَ يَشْكُو أَرْبَابَهُ وَ زَعَمَ أَن َّ هُمْ أَن ْتَجُوهُ صَغِيَّاً فَلَمَّا كََِْ وَ قَدْ اعْتَمَلُوا عَلَيْهِ وَ صَارَ عُوداً كَبِيَّاً أَرَادُوا نََْرَهُ فَشَكَا ذَلِكَ

And as for the cow, it believed in the Prophet saww and pointed upon it, and it was among the palm trees of the clan of Salim. It said, ‘O clan of Zareh! Work upon the plantation!’ – shouting in eloquent Arabic, shouting, ‘There is no god except Allah azwj Lord of the world, Muhammad saww is Rasool-Allah saww chief of the Prophets as, and Ali asws is chief of the succesors asws’.
There was a man from this group in the presence of Abu Ja’far, asws discussing with him regarding something from the mention of Usman, and there was a lizard which had uttered from above the wall. Abu Ja’far, asws said: ‘Do you know what it is saying?’ I said, ‘No’. He, asws said: ‘It is saying, ‘Either you refrain from mentioning Usman or I will revile Ali’’.

From Abu Ja’far, asws having said: ‘When Ali, asws Bin Al-Husayn, asws passed away, there was a she-camel of his in the pastures. It came until it struck with its limbs upon the grave and it rolled upon it; and my father, asws had performed Hajj and Umrah upon it, and had not hit it by a whip at all’.

I asked Abu Abdullah, asws about the lizard’. He, asws said: ‘It is the uncleanness, morphed. So, if you were to kill it, then wash, meaning in gratitude’.

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And he said: ‘My father was seated in the room and with him was a man discussing with him, and there was the lizard uttering in its language. My father said to the man: ‘Do you know what this lizard is saying?’ The man said, ‘I don’t know what it is saying’.

He said: ‘It is saying, ‘If you were to mention Usman, I will revile Ali’. And he said, ‘No one from the clan of Umayya dies, except he gets morphed as a lizard’.

It is reported from Al-Hassan: ‘One day Ali was in a wasteland and he saw a partridge. He said: ‘O partridge! Since how long have you been in his wilderness, and from where is your food and drink?’ It said, ‘O Amir Al-Momineen! I am in this wilderness since one hundred years. When I came, I sent Salawat upon you (Imams), so I was satiated, and when I am thirsty, I supplicate against your oppressors, so I get saturated’.

'I asked Abu Abdullah about the lizard. He said: ‘It is unclean, morphed, so when you kill it, then wash’.

Then he said: ‘One day my father was seated in the room, there was a lizard uttering. He said: ‘It is saying, ‘If you were to revile our people (clan of Umayya), I will revile Ali’.

Then he said: ‘The lizard is from the morphed ones of clan of Marwan, may Allah Curse them’.

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556 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 18
557 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 19
20 - خصص، الاحصانش ابن بني عامر بن عمرو بن عمرو بن عطاء بن عامر بن عمرو بن عامر بن عمرو بن عمرو بن عمرو بن عامر بن عمرو بن عمرو بن عمرو بن عمرو بن عمرو بن عامر بن عمرو بن عمرو بن عمرو بن عمرو بن عمرو بن عطاء. قال: كنت أنظر فيcompare to

21 - خصص، الاحصانش ابن بني عامر بن عمرو بن عمرو بن عطاء بن عامر بن عمرو بن عمرو بن عمرو بن عمرو بن عمرو بن عمرو بن عمرو بن عمرو بن عمرو بن عمرو بن عطاء. قال: كنت أنظر فيcompare to

22 - خصص، الاحصانش ابن بني عامر بن عمرو بن عمرو بن عطاء بن عامر بن عمرو بن عمرو بن عمرو بن عمرو بن عمرو بن عمرو بن عمرو بن عطاء. قال: كنت أنظر فيcompare to

Then he aspect said: ‘O Abu Hamzal! ‘We have been Taught the speech of the birds, and have been Given from all things. [27:16]’. 558

‘From Abu Abdullah aspect, he (the narrator) said, ‘I was in his aspect presence when he aspect looked at a pair of doves in his aspect presence. The male cooed to the female. He aspect said: ‘Do you know what it said? It said, ‘O my cohabitant and my bride! Allah azwj has not Created any creature more beloved to me than you, except it happens to be my Master azwj’. 559

A slave of Abu Al-Hassan aspect having said, ‘I came to Abu Al-Hassan aspect in order to greet unto him aspect. He aspect said to me: ‘Ride and go around’, to go around wealth of his aspect. So, I rode and came to a canopy of his aspect which had been struck upon the water feature having greenery with it. I was soothed by that, and straightened the canopy for him aspect over there.

I sat down until he aspect came, and he aspect was upon a horse of his aspect. I stood up and kissed his aspect thigh, and he aspect descended and I grabbed his aspect rein but he aspect withheld it to him aspect.

558 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 20
559 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 21
When he\(^{\text{asws}}\) descended, I wanted to take the reins, but he\(^{\text{asws}}\) refused and he\(^{\text{asws}}\) grabbed it and removed it from the head of the animal and cast it in a hook from the hooks of the canopy.

Then he\(^{\text{asws}}\) sat down and asked about my coming, and that was at evening, and I let him\(^{\text{asws}}\) know that my coming was from late afternoon, until the horse neighed, and he\(^{\text{asws}}\) let go of the horse, and it went making marks on the water feature and the plants to a land, until it urinated and excreted and returned.

Abu Al-Hassan\(^{\text{asws}}\) looked at me and said: ‘Nothing had been Given to the progeny of Dawood\(^{\text{as}}\) except and it has been Given to Muhammad\(^{\text{as}}\) and Progeny\(^{\text{as}}\) of Muhammad\(^{\text{as}}\) superior than it’. 560

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560 *Bihar Al Anwaar* – V 27, The book of Imamate, P 6 Ch 16 H 22

561 *Bihar Al Anwaar* – V 27, The book of Imamate, P 6 Ch 16 H 23
‘A number of hypocrites came to Amir Al-Momineen asws and they said to him asws, ‘You asws are the one who is saying that this eel is morphed, Prohibited’. He asws said: ‘Yes’. They said, ‘Show us its proof’.

فَجَاءَ بِِِِمْ إِلََ الْفُرَاتِ وَ نَادَى هناس هناس
فَأَجَابَهُ الِْْرِّيُّ لَبَّيْكَ ف َقَالَ لَهُ أَمِيَُّ الْمُؤْمِنِينَ ع ب َينِّْ قِصَّتَكَ لِسْمَعَ مَنْ حَضَرَ ف َيَعْلَمَ

He asws came with them to the Euphrates and called out: ‘Hanaas! Hanaas!’ The eel answered him asws, ‘At your asws service!’ Amir Al-Momineen asws said to it: ‘Who are you?’ It said, ‘From the ones your asws Wilayah was presented to, but refused and was morphed, and if among the ones with you asws are the one who have been morphed just as we have been morphed and become just as we have become’.

فَقَالَ أَمِيَُّ الْمُؤْمِنِينَ ع ب َينِّْ قِصَّتَكَ لِسْمَعَ مَنْ حَضَرَ ف َيَعْلَمَ

Amir Al-Momineen asws said: ‘Explain your story for the one present can listen and he would know’.

فَقَالَ ن َعَمْ كُنَّا أَرْبَعاً وَ عِشْرِينَ قَبِيلَةً مِنْ بَنِِ إِسْرَائِيلَ وَ كُنَّا قَدْ تَََرَّدْنَا وَ عُصَيْنَا وَ عُرِضَتْ عَلَيْنَا فَأَبََ وَ مُسِخَ وَ

It said, ‘Yes. There were twenty-four tribes of ours from the children of Israel, and we had rebelled and disobeyed, and your asws Wilayah was presented to us asws, but we refused and we separated (from) the city, and we utilised the mischief. A comer came to us, by Allah azwj you asws are more knowing with him than us, and he shouted among us with a shout, and we gathered as one group, and we used to be separated in the lands. We gathered to his shout.

فَجَاءَنَا آتٍ أَنْتَ وَ اللَّهِ أَعْلَمُ بِهِ مِنَّا فَصَرَخَ فِينَا صَرْخَةً فَجَمعَنَا جََْعاً وَاحِداً وَ كُنَّا مُتَفَرِّ

Then he shouted another shout and said: ‘Be morphed by the Power of Allah azwj’ So, we were morphed into different types. Then he said, ‘O wasteland! Be rivers for these morphed ones to dwell in!’ And these connected with the oceans of the earth until there did not remain any water except and in it is from these morphed ones. So, we are morphed as you asws can see’. 562

وَ بِإِسْنَادِهِ إِلََ مَُُمَّدِ بْنِ مُسْلِمٍ قَالَ
خَرَجْتُ مَعَ أَبِِ جَعْفَرٍ ع إِلََ مَكَانٍ يُرِيدُهُ فَسِرْنَا وَ إِذَا ذِئْبُ اتَّصِلِي بِبِحَارِ الَِْرْضِ حَتََّّ لََ ي َبْقَى مَاء  إِلََّ وَ فِيهِ مِنْ هَذِهِ الْمُسُوخِ فَصِرْنَا مُسُوخاً كَمَا تَرَى.

And by his chain to Muhammad Bin Muslim who said,

‘I went out with Abu Ja’far asws to a place he asws had intended. We travelled and there was a wolf which had come down from the mountain and it came until it placed its hand upon the

562 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 24
horn of the saddle and pleaded and addressed him. The Imam said to it: ‘Return, for I have already done so’. The wolf returned sprinting.

I said, ‘My Master! What is its affair?’ He said: ‘It mentioned that its spouse, giving birth has become difficult upon her, and it asked for the relief for her, and that Allah should Grace him a son nor hurting the animals of our Shias’. I said to it: ‘Go, for I have already done so’.

He (the narrator) said, ‘We travelled on and there was an infertile lowland of burning heat, and ever there were sparrows. They flew and circled around his mule. He rebuked them and said: ‘No, and there is no prestige!’

He (the narrator) said, ‘Then he came to his purpose. When we returned on the next morning and returned to the lowland, the sparrows were there, and they flew and circles around his mule, and fluttered, and I heard him saying: ‘Drink and be saturated!’

He (the narrator) said, ‘I looked and there the lowland had been filled from the water. I said, ‘O my Master! Yesterday you had forbidden them, and today you are quenching them?’ He said: ‘Know that today the skylarks had mingled with them, so I quenched them, and had it not been for the skylarks, I would not have quenched them’.

I said, ‘O my Master! And what is the difference between the skylarks and the sparrows?’ He said: ‘Woe be unto you! As for the sparrows, they are the friends of Umar, because they are from him, and as for the skylarks, they are from our friends of People of the Household, and they are saying in their chirping, ‘Blessing be on you People of the Household, and Blessings be on your Shias, and may Allah Curse you enemies!’

ثم قال عاذانا من كنان شه: حتى من الصيور الفاحصة و من الآيام أزيعها.
Then he (the narrator) said, ‘Our {ASWS} enemies are from all things, even from the birds, the ringdove, and from the days, Wednesday’.

(Rasool-Allah {SAW} said: ‘Allah {AZwj} Mighty and Majestic Created a creature who isn’t from the children of Adam {SAW} nor from the children of Iblees {LA}. They are cursing the haters of Ali {ASWS} Bin Abu Talib {ASWS}."

They said, ‘O Rasool-Allah {SAW}! Who are they?’ He {SAW} said: ‘The skylarks. They call out during the pre-dawn on the top of the trees, ‘Indeed! The Curse of Allah {AZwj} is upon the hater of Ali {ASWS} Bin Abu Talib {ASWS}!’

(From Al-Reza {ASWS} of Muhammad {SAW}, his father {ASWS}, and his grandfather {ASWS} having said: ‘Do not eat the skylark (let it live), nor revile it, not give it to the children to play with them, for these are of frequent glorification, and its glorification is, ‘May Allah {AZwj} Curse the hater of Progeny of Muhammad {ASWS}!’

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563 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 25
564 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 26
565 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 27
CHAPTER 17 – WHAT INANIMATE OBJECTS AND THE VEGETATION ACKNOWLEDGED WITH THEIR WILAYAH

1- ع، عمل الشريعات تعمّدَ بن عبد الوهاب الفزاري عن منصور بن عبد الله الأصفهاني عن علي بن عبد الله الإسفنازيّ عن عباس بن المصطفى رضي الله عنهم: قال رسول الله ﷺ: من أقر في判ات و判物 بولايتهم عليهم السلام.

He asws said: ‘Jibraeel as and Mikaeel asw. He asws said: ‘With what should I asws wear, O Rasool-Allah saww?’ He asws said: ‘With the red agate, for it acknowledge for Allah azwj Mighty and Majestic with the Oneness, and for me saww with the Prophet-hood, and for you asws, O Ali asws, with the successorship, and for your sons asws with the Imamate, and for the ones who love you asws with the Paradise, and for the Shias of your sons asws with the Firdows’.

2- ن، عين أحبار الرضا عليه السلام أحمد بن الحسن بن يوسف البغدادي عن علي بن محمد بن جعفر عن سليمان بن جعفر عن علي الأشعري عن النبي ﷺ رضي الله عنهم: قال علي ﷺ: وَجَدَهَا مُرَّةً فَرَمَى بِعَدَاسٍ وَسُحِّقاً فَقَالَ يَا أَمِيَّةَ الْمُؤْمِنِينَ وَمَا هَذِهِ الْبِطِّيخَةُ كَيْ لا أَخَذَ بِطِّيخَةً لِيَأْكُلَهَا فَوَجَدَهَا مُرَّةً فَرَمَى بِعَدَاسٍ وَسُحِّقاً فَقَالَ يَا أَمِيَّةَ الْمُؤْمِنِينَ وَمَا هَذِهِ الْبِطِّيخَةُ كَيْ لا أَخَذَ بِطِّيخَةً لِيَأْكُلَهَا.

He asws said: ‘Uyoon Akhbar Al Reza asws – Ahmad Bin Al Husayn bin Yusuf Al Baghdady, from Ali Bin Muhammad Bin Anbasa, from Al Qasim Bin Muhammad Al Alawy, and Darim Bin Qubeys Al Nahshaly, both together,

‘From Al-Reza asws, from Al-Husayn asws Bin Ali asws, and Muhammad Bin Al-Hanafiyya, from Amir Al-Momineen asws having said: ‘Iasws heard Rasool-Allah saww saying: ‘Wear the ring of red agate, for it was the first mountain to acknowledge to Allah azwj with the Oneness, and for me saww with the Prophet-hood, and for you asws, O Ali asws, with the successorship’.

3- ع، عين الشراح حَرَّةُ بن محمد الخليلي عن أحمد بن محمّد المطحاني عن محمد بن الحسن بن محمد بن محمد بن علي، من رضي الله عنهم: Au الخير، أي عن أبيه عن حَرَّةَ بن محمد الخليلي عن أحمد يعني: لم يذهب مع التمييز فيما و قال: بمدّة و شخفاً قبلت يا أمير المؤمنين وما هذه الطبخة؟

Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 1
Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 2
From Al-Reza\textsuperscript{asws} having said: ‘My\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} that Amir Al-Momineen\textsuperscript{asws} took a melon in order to eat it, and found it to be bitter. He\textsuperscript{asww} threw it and said: ‘Away and be remote!’ It was said, ‘O Amir Al Momineen\textsuperscript{asws}! And what is this melon?’

He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Took a Pact of our\textsuperscript{asws} cordiality upon every beast, and plant. So, whatever accepted the Covenant would be sweet, good, and what did not accept the Covenant, would be salty, poisonous’.

Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! Allah\textsuperscript{azwj} Mighty and Majestic Presented our\textsuperscript{asws} cordiality of People\textsuperscript{asws} of the Household unto the skies and the earth. The first one from these to answer was the seventh sky, so it was adorned with the Throne and the Chair. Then the fourth sky, so it was adorned with the Bayt Al-Mamour. Then the sky of the world, so it was adorned with the stars.

Then the land of Al-Hijaz, so it was ennobled with the Sacred House. Then the land of Syria, so it was adorned with Bayt Al-Maqdis. Then the land of Tayba, so it would be ennobled by my\textsuperscript{saww} grave. Then the land of Kufa, so it would be ennobled by your\textsuperscript{asws} grave, O Ali\textsuperscript{asws}.

Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{saww}: ‘O Rasool-Allah\textsuperscript{saww}! Will my\textsuperscript{saww} grave be at Kufa of Al-Iraq?’ He\textsuperscript{saww} said: ‘Yes, O Ali\textsuperscript{asws}! You\textsuperscript{asws} will be buried at its back, killed between Al-Ghariyeyn and the white Al-Zakwan. The most wretched of this community would kill you\textsuperscript{asws}, Abdul Rahman Bin Muljam.

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By the One azwj Who Sent me sall Allah 'alayhi wa sallam with the truth as a Prophet saww! The slayer of the she-camel of Salih asws, in the Presence of Allah azwj, is not of a greater punishment than him. O Ali asws! On hundred thousand swords from Al-Iraq will help you asws.569

I and Abu Zarr ra and Bilal were travelling one day with Ali asws Bin Abu Talib asws. Ali asws look at melons. He asws released a Dirham and handed it to Bilal and said: 'Bring me, with this Dirham, from these melons', and Ali asws went to his asws house. We were not even away and Bilal had come with the melon. Ali asws took the melon and cut it, and there, it was bitter.

He asws said: 'O Bilal! Away from me asws with this melon, and come back to me asws until I asws narrate to you with a Hadeeth Rasool-Allah saww had narrated to me asws with and his saww hand was upon my asws shoulder. 

Allah aswj Blessed and Exalted Presented my asws love unto the rock, and the mud, and the sea, and the mountain, and the tree. So, whatever answered to my asws love, became fresh, and whatever did not answer to my asws love, became wicked and bitter, and I asws think that this melon is from what did not answer to my asws love”. 570

From Qanbar, a slave of Amir Al-Momineen asws having said, 'I was in the presence of Amir Al Momineen asws when a man entered and said, 'O Amir Al Momineen asws! I desire (to eat) a melon'.
He (Qanbar) said, ‘Amir Al-Momineen\textit{asws} instructed me with buying (it): ‘Go ahead with a Dirham and come to us with three melons’. I cut one, and there it was bitter. I said, ‘Bitter, O Amir Al-Momineen\textit{asws}’. He\textit{asws} said: ‘Throw it, from the fire and to the fire’.

قَالَ وَ قَطَعْتُ الثَّانِيَ فَإِذَا هُوَ حَامِضُ فَقُلْتُ حَامِضَمُّ يَا أَمِيَّ الْمُؤْمِنِينَ فَقَالَ ارْمِ بِهِ مِنَ النَّارِ إِلَىِ النَّارِ

He (Qanbar) said, ‘And I cut the second, and there it was sour. So, I said, ‘Sour, O Amir Al-Momineen\textit{asws}’. He\textit{asws} said: ‘Throw it, from the fire to the fire’.

قَالَ ثُُّ وَجَّهْتُ بِدِرْهَمٍ آخَرَ فَجَاءُونَا بِثَلَاثِ بِطِّيخَاتٍ فَوَثَبْتُ عَلَى قَدَمَيَّ فَقُلْتُ أَعْفِنِمُّ يَا أَمِيَّ الْمُؤْمِنِينَ عَنْ قَطْعِهِ كَأَنَّهُ تَأَثََُّ بِقَطْعِهِ فَقَالَ لَهُ أَمِيَّ الْمُؤْمِنِينَ اجْلِسْ يَا قَنَْبَرْ فَإِنَّهَا مَأْمُورَةُ

He (Qanbar) said, ‘I cut the third, and there it was with insects. I said, ‘(Infested with) insects, O Amir Al-Momineen\textit{asws}’. He\textit{asws} said: ‘Thrown it, from the fire to the fire’.

فَالْتَفَتَ إِلَىِّ أَمِيَّ الْمُؤْمِنِينَ فَقَالَ يَا قَنَْبَرْ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالََ عَرَضَ وَ لَتَتَنَا عَلَى أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الَِْرْضِ مِنَ الِْْنِّ وَ الإِِنْسِ وَ الثَّمَرِ وَ غَيَِّ ذَلِكَ فَمَا قَبِلَ مِنْهُ وَلَتَتَنَا طَابَ وَ طَهُرَ وَ عَذُبَ وَ مَا لَِْ يَقْبَلْ مِنْهُ خَبُثَ وَ رَدِيَ وَ نَََُ.\textit{asws}

Amir Al-Momineen\textit{asws} turned towards me and said: ‘O Qanbar! Allah\textit{azwj} Blessed and Exalted Presented our\textit{asws} Wilayah to the inhabitants of the skies and inhabitants of the earth, from the Jinn, and the humans, and the fruits, and other than that. So, whatever from it accepted our\textit{asws} Wilayah became good, and clean, and sweet, and whatever from it did not accept became wicked, and decayed, and stinky’.

7- معہ، العادة ممن مناقب ابن المغازي بإسناد عن الأشعشاع، قال: دخلت على النبي ﷺ وهو خالس للفاطر وطعام مطمع كبيرا، فلم يجبني، حتى قال: يا ليه، بل كنت كنتاً ملتزماً جداً لل万名 عن لأنه على أهل طالب عن النبي ﷺ، قال: ذاته، حتى قال: فهذا وظيفه بإسناد علله، أول خضر الله، بالوجباني، وبي بالبلد والثني، لعفوه بالاولية.

(The book) ‘Al Amdah’ – from the (the book) ‘Manaqib’ of Al Magazily, by his chain from Al Amsh who said,

571 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 6
‘I entered to see Al-Mansour and he was sitting for the grievances. When he sighted me, he said, ‘O Abu Suleyman! Al-Sadiq asws narrated to me from Al-Baqir asws, from Al-Sajjad asws, from Ali asws Bin Abu Talib asws, from the Prophet saww having said: ‘Jibraeel as came to me saww and said: ‘Wear a ring of agate for it was the first stone to acknowledged for Allah azwj with the Oneness, and for me saww with the Prophet-hood, and for Ali asws and for his sons asws with the Wilayah’.”

And it is reported by the sheykh Hassan Bin Suleyman, from (the book) ‘Manaqib’ Al Khawarizmy, from Jabir Al Ansari who said,

‘Rasool-Allah saww said: ‘When Allah azwj the Exalted Created the skies and the earth, Called them. They answered Him azwj. He azwj Present to them my saww Prophet-hood and Wilayah of Ali asws Bin Abu Talib asws. He accepted these two.

Then He azwj Created the creatures and Delegated to us asws the affairs of the Religion. Thus, the fortunate is the one fortunate with us asws and the wretched is the one wretched with us asws. We asws are the Permiters of His aswj Permissible(s) and the prohibiters of His aswj Prohibitions’.”

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572 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 7
573 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 8
CHAPTERS OF WHAT RELATES TO THEIR asws EXPIRY, FROM THEIR asws SITUATIONS AT THAT, AND BEFORE IT, AND AFTER IT, AND SITUATIONS FROM AFTER THEM asws

CHAPTER 1 – THEY asws KNOW WHEN THEY WOULD BE PASSING AWAY, AND THAT DOES NOT OCCUR EXCEPT BY THEIR asws CHOICE

1- خص، منتخب البصائر بر، بصائر الدرجات أحمد بن محمد عن إبراهيم بن أبي محمد عن بعض أصحابنا قال: قلت لهما ع الإمام يعلم إذا مات قال نعم يعلم بالتعليم حتى يتقدم في الأمر قال إنما علم أبو الحسن عن الرطب والزجاج المشهورين اللذين نвлечен إليه بقبة بن خالد قال نعم فلكة فأكلته وهو يعلم قال أنا أسانة ليفلؤ في الحكم.

(The books) ‘Muntakhab Al Basaair’ (and) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud, from one of our companions who said,

‘I said to Al-Reza asws, ‘Does the Imam asws know when he asws would expire?’ He asws said: ‘Yes, he asws knows by the teaching until he asws advances in the matter’. I said, ‘Did Abu Al-Hassan asws know of the dates and the basil, the poisoned which Yahya Bin Khalid had sent to him?’ He asws said: ‘Yes’. I said, ‘So, he asws ate it and (although) he asws knew?’ He asws said: ‘Yes. He asws was Caused to forget it in order for the Decree to be Implemented regarding him asws’. 574

2- خص، منتخب البصائر بر، بصائر الدرجات أحمد بن محمد عن إبراهيم بن أبي محمد عن بعض أصحابنا قال: فلست لله ع الإمام يعلم حتى يموت قال نعم فلكة حيث ما نعن إليه بحسين بن خالد بن رطب و الزجاج المشهورين: عن أبيه بن قلاب فلكة فأكلته وهو يعلم فالعند معتقا على نفسه.

(The books) ‘Muntakhab Al Basaair’ (and) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud who said,

‘I said, ‘The Imam asws knows when he asws would be passing away?’ He asws said: ‘Yes’. I said, ‘When (your asws father asws) was sent by Yahya Bin Khalid, the poisoned dates and basil, he asws knew of it?’ He asws said: ‘Yes’. I said, ‘He asws ate it although he asws knew, then he asws became assisting against himself asws (suicide)’.

فقال لا يعلمون فقل ذلك يتقنتم فيما يقتناك إليه فإذا خاء ساعة للله على فلبي السبائ ليقضي في الحكم.

574 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 1
He said: ‘No, he asws knew before that in order to advance regarding what he asws would be needy to. So, when the time came, Allah azwj Cast the forgetfulness upon his asws heart in order to Implement the Decree regarding him asws’.

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3 - بر، بصائر الدرجات عند الله بن محضور عن علي بن مهنيز، عن ابن مشتكى قال: قال لي أبو حفصة ع في العبادة: أي أفعل فيها من ليتها:

The book ‘Basair Al Darajaat’ – Abdullah Bin Muhammad, from Ali Bin Mahziyar, from Ibn Musafir who said,

‘Abu Ja’far asws said to me in the evening in which he asws fell ill during its night, with the illness in which he asws passed away: ‘O Abdullah asws! Allah azwj did not Send any Prophet as from His Prophets as at all, to anyone, until He azwj Took three things upon him as. I said, ‘Which things are these my Master asws?’

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4 - بر، بصائر الدرجات سلمة بن الخطاب عن سليمان بن سما’ة وعبد الله بن محمد بن القاسم بن الباري البطل عن أبي بصير أو علن روى

The book ‘Basair Al Darajaat’ – Salama Bin Al Khattab, from Suleyman Bin Sama’at and Abdullah Bin Muhammad Bin Al Qasim Bin Al Haris Al Batala, from Abu Baseer, or from the one who reported it from Abu Baseer who said,

‘Abu Abdullah asws said: ‘The Imam asws, if he asws did not know what would be afflicting him asws to what he asws is to come, that isn’t a Divine Authority of Allah azwj upon His creatures’.

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5 - بر، بصائر الدرجات محمد بن عيسى عن السائِي قال: دخلت عليه وهو شديد العلة ففرغ رأسه من المخدة ثم صرَّب به رأسنة و وَّزَّد

The book ‘Basair Al Darajaat’ – Muhammad Bin Isa, from Al Sai’e who said,

‘I entered to see him asws and he asws was severely ill. He asws raised his asws head from the pillow, then hit his asws head with it, and (the illness) increased.

He (the narrator) said, ‘He asws said to me: ‘You Master asws is Abu so and so’. I said, ‘We fear that they would happen to assassinate you asws when they see you asws from the difficulties

575 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 2
576 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 3
577 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 4
upon you \textsuperscript{asws}. He \textsuperscript{asws} said: ‘There is no problem upon me \textsuperscript{asws}. He \textsuperscript{asws} was cured. The Praise is for Allah \textsuperscript{azwj}, Lord \textsuperscript{azwj} of the worlds’. \textsuperscript{578}

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6—بر، بصائر الدرجات تختمت بن عبد الله بن إسماعيل بن علي بن الثعبان بن عمر بن مسلم صاحب الحوفي تختمت بن سليمي قال: سمعت أبي عبد الله قال: إن أبي مرض مرضًا شديدًا حتى جعلنا عليه فناك بعض أهله مرضًا وننظر إليه فقال إني لست بميت من وحيي. وهذا إله أتابي أتابي فأخبرني أي لست بميت من وحيي هذا.

(The book) ‘Basair Al Darajaat’ — Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Umar Bin Muslim companion of Al Harwy, from Sadeyr who said,

‘I heard Abu Abdullah \textsuperscript{asws} saying, ‘My father fell ill with severe illness to the extent that we feared upon him \textsuperscript{asws}. One of his \textsuperscript{asws} family members cried by his \textsuperscript{asws} head. He \textsuperscript{asws} looked at him and said: ‘I \textsuperscript{asws} am not going to dies from this pain of mine \textsuperscript{asws}. Two (comers) came to me \textsuperscript{asws} and informed me that I \textsuperscript{asws} wouldn't be dying from this pain of mine \textsuperscript{asws}.’

قال فواً و مكفت ما شاء الله أن يمكث فيني هو منصبي ليس به بأسر قالت بها نبي إن اللذين أتاني من وحيي ذاك نبياني فأخبرني أي لم يموت.

He \textsuperscript{asws} said: ‘He \textsuperscript{asws} was cured, and he \textsuperscript{asws} remained for as long as Allah \textsuperscript{azwj} Desired him \textsuperscript{asws} to remain. While he \textsuperscript{asws} was healthy, not having any problems with him \textsuperscript{asws}, he \textsuperscript{asws} said: ‘My \textsuperscript{asws} son \textsuperscript{asws}! Those two who came to me \textsuperscript{asws} from that pain of mine \textsuperscript{asws}, came to me \textsuperscript{asws} to inform me \textsuperscript{asws} that I \textsuperscript{asws} would be passing away on such and such day’. He \textsuperscript{asws} passed away during that day’. \textsuperscript{579}

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\textsuperscript{578} Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 5
\textsuperscript{579} Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 6
CHAPTER 2 – THE IMAM\textsuperscript{asws} WOULD NEITHER BE WASHED NOT BURIED EXCEPT BY AN IMAM\textsuperscript{asws}, AND SOME OF THE SITUATIONS OF THEIR\textsuperscript{asws} EXPIRY

Notes: -

And in a Hadeeth of Abu Al-Salt Al-Harwy in the chapter on martyrdom of Al Reza\textsuperscript{asws}: ‘Al Jawwad\textsuperscript{asws} presented to wash him\textsuperscript{asws}, and enshroud him\textsuperscript{asws}, and the Salat upon him\textsuperscript{asws}.

And such is in a Hadeeth of Harsama Bin Ayn, and in it; ‘Al-Reza\textsuperscript{asws} said to Harsama: ‘Al-Mamoun will soon be coming to you and telling you, ‘O Harsama! Aren’t you (Shias) claiming that the Imam\textsuperscript{asws} cannot be washed except by an Imam\textsuperscript{asws} like him\textsuperscript{asws}? So, who would wash Abu Al-Hassan Al\textsuperscript{asws} Bin Musa\textsuperscript{asws}, and his\textsuperscript{asws} son\textsuperscript{asws} Muhammad\textsuperscript{asws} is in Al-Medina from the country Al-Hijaz, and we are at Toos ( Mashhad)?’

So, when he says that, then answer him and tell him, ‘We are saying that the Imam\textsuperscript{asws} loves to be washed by the Imam\textsuperscript{asws}. So, if a transgressor were to transgress and washes the Imam\textsuperscript{asws}, it would not invalidate the Imamate of the Imam\textsuperscript{asws} due to the transgression of his\textsuperscript{asws} washer, nor would it invalidate the Imamate of the one to be after him\textsuperscript{asws} by the fact that he\textsuperscript{asws} was overcome upon by the washing of his\textsuperscript{asws} father\textsuperscript{asws}.

And if Abu Al-Hassan Al\textsuperscript{asws} Bin Musa\textsuperscript{asws} were to be left at Al-Medina, his\textsuperscript{asws} son\textsuperscript{asws} Muhammad\textsuperscript{asws} would have washed him\textsuperscript{asws}, apparently, uncovered, and he\textsuperscript{asws} would be washing him\textsuperscript{asws} now as well except and from where he\textsuperscript{asws} would be hidden’.’

1- خص، منتخب البصائر مُعَاوِيَةُ بْنُ حُكَيْمٍ عَنْ إِب ْرَاهِيمَ بْنِ أَبِِ سََّْالٍ، مَّنْ هُوَ مِنْ حَيْثُ يََْفَى.

(The book) ‘Muntakhab Al Basaair’ – Muawiya Bin Hukeym, from Ibrahim Bin Abu Sammal who said,

‘I wrote to Abu Al-Hassan Al-Reza\textsuperscript{asws}, ‘We have reported from Abu Abdullah\textsuperscript{asws} that the Imam\textsuperscript{asws} cannot be washed except by the Imam\textsuperscript{asws}, and this Hadeeth has reached us. What
are you asws saying regarding it?’ He asws wrote to me: ‘That which has reached you, it is the truth’.

I entered to see him asws after that and said to him asws, ‘Your asws father asws, who washed him asws, and who was in charge of it?’ He asws said: ‘Perhaps the ones who attended him asws were superior than those who stayed behind from it’. I said, ‘And who are they?’ He asws said: ‘The ones who attended him asws were the ones who attended Yusuf as, Angels of Allah azwj and His azwj Mercy’.  

(I said to Al-Reza asws, ‘The Imam asws cannot be washed except by the Imam asws?’ He asws said: ‘Do you not know who attended his asws washing? They attended him asws, the best of the ones who were hidden from him asws, those who had attended Yusuf as in the well when his as father as and family members were absent from him as).  

(Bihari Al Anwaar – V 27: The book of Imamate, P 7 Ch 2 H 1)

581 Bihari Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 2
By Allah azwj! No one dug for him saww other than them, until when he saww was placed in his grave, they descended with the one who descended, and placed him saww. They spoke and the hearing was opened for Amir Al-Momineen asws, bequeathing to them with it. He asws wept and heard them saying, ‘Don’t give him asws hard work, and he asws is our Master asws after you saww, except that he asws does not witness us with his asws eyes after this time’.

Until when Amir Al-Momineen asws passes away, Al-Hassan asws and Al-Husayn asws saw similar to that which he asws had seen, and the Prophet saww had seen as well, assisting the Angels similar to that which they had done with the Prophet saww.

Until when Al-Hassan asws passed away, Al-Husayn asws saw from him asws similar to that, and saw what the Prophet saww and Ali asws both assisting the Angels.

Until when Al-Husayn asws passed away, Ali Bin Al-Husayn asws saw from him asws similar to that, and saw the Prophet saww and Ali asws and Al-Hassan asws assisting the Angels.

Until when Ali asws Bin Al-Husayn asws passed away, Muhammad asws Bin Ali asws saw similar to that, and saw the Prophet saww, and Ali asws, and Al-Hassan asws, and Al-Husayn asws assisting the Angels.

Until when Muhammad asws Bin Ali asws passed away, Ja’far asws saw similar to that, and saw the Prophet saww, and Ali asws, and Al-Hassan asws, and Al-Husayn asws, and Ali asws Bin Al-Husayn asws assisting the Angels.

Until when Ja’far asws passed away, Musa asws saw from him asws similar to that. That is how it flows to our asws last one asws.

(The book) ‘Manaqib’ of Ibn Shehr Ashub – Abu Baseer said,

582 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 3
Al-Sadiq asws said: ‘Among what my asws father asws bequeathed with to me asws is that he asws said: ‘O my asws son asws! What I asws pass away, no one should wash me asws apart from you asws, for the Imam asws cannot be washed except by the Imam asws’.

5- كأ، الكافي الكبير بن محمد عن الإمام عن أحمد بن عن الرضا عن قال: فضله له إنهام بما جناه يقول إن الإمام لا يغسل إلا الإمام قال فما يذيعهم من غسله فما قلته كأنما كان في كل حال عزل عن عزل الطهارة من الطهارة، فقده صندوق وإن قال غسله في نجوم الأرض فقد صندوق

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ahmad Bin Umar Al Hallal, or someone else,

‘From Al-Reza asws, he (the narrator) said, ‘I said to him asws, ‘They are arguing with us saying that the Imam asws cannot be washed except by the Imam asws’. He asws said: ‘Do you know who washes him asws? So, what did you say to them?’ I said, ‘May I be sacrificed for you asws! I said to them, ‘If my Master asws said he asws was washed beneath the Throne of my asws Lord, so he has spoken the truth, and if he asws says he asws was washed in the fringes of the earth, so he asws has spoken the truth’.

He asws said: ‘Not like that’. I said, ‘So what should I say to them?’ He asws said: ‘Say to them I asws washed him asws’. I said, ‘I shall say to them that you asws washed him asws’.

6- كأ، الكافي الكبير بن محمد عن الإمام عن أحمد بن عن الرضا عن قال: قلت له من غسله قلته قولوا إنما قلت قال قلته وإن قال مولاي أте إله غسله تحت عزل الطهارة من الطهارة، فقده صندوق وإن قال غسله في نجوم الأرض فقد صندوق

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Abu Ma’mar who said,

‘I asked Al-Reza asws about the Imam asws, the Imam asws washes him asws’. He asws said: ‘A Sunnah of Musa as as Bin Imran as as’.

7- كأ، الكافي الكبير بن محمد عن الإمام عن أحمد بن عن الرضا عن قال: قلته له من غسل قاينة قال إذا أخبر المؤمنين فكأ استطاعن ذلك من فؤاده قال كأنك حرفت ما أخبرتك به قال فقلت إنما كان ذلك جعله هذا

(The book) ‘Al Kafi’ – The number, from Ibn Isa, from Al Bazanty, from Abdul Rahman Bin Salim, from Al Mufazzal,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘Who washed (Syeda) Fatima asws?’ He asws said: ‘That was Amir Al-Momineen asws. It was as if I was aggrieved from his asws words. He asws said: ‘It is as if you are straitened due to what I asws informed you with’. I said, ‘It has been that, may I be sacrificed for you asws!’

583 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 4
584 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 5
585 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 6
He (the narrator) said, ‘He\textsuperscript{asws} said: ‘Do not be straightened, for she\textsuperscript{asws} is a truthful, and no one could happen to have washed her\textsuperscript{asws} except a truthful. Do you not know that Maryam\textsuperscript{as}, no one washed her\textsuperscript{as} except Isa\textsuperscript{as}?\textsuperscript{586}'}
CHAPTER 3 – WHEN DOES THE IMAM \textit{asws} KNOW HE \textit{asws} IS AN IMAM \textit{asws}?

1- بر، بصائر الدرجات مَُُمَّدُ بْنُ الُْْسَينِْ عَنْ صَفْوَ انَّ بْنِ يََْيََ قَالَ:

قَُلْتُ لَِِبِِ الَْْسَنِ الرِّضَا عَلَيْهِ السَّلََمُ أَخِْْْنِِ عَنِ الإِْمَامِ مَتََّ ي َعْلَمُ أَنَّهُ إِمَام

حِينَ يََْضِي صَاحِبُهُ قَدْ مَضَى أَوْ حِينَ يََْضِي مِثْلُ أَبِِ الَْْسَنِ ع قُبِضَ بِبَغْدَادَ وَ أَنْتَ هَ

The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Safwan Bin Yahya who said,

‘I said to Abu Al-Hassan Al-Reza \textit{asws}, Inform me about the Imam \textit{asws}, when does he \textit{asws} know that he \textit{asws} is an Imam \textit{asws}? When it reaches him \textit{asws} that his \textit{asws} companion has passed away, or when it transpires like, Abu Al-Hassan \textit{asws} passed away at Baghdad and you \textit{asws} were over here?’

قال يََّعْلَمُ ذَلِكَ حِينَ يََْضِي صَاحِبُهُ قُلْتُ بِأَيِّ شَيْءٍ يََّعْلَمُ قَالَ يُلْهِمُهُ اللَّهُ ذَلِكَ.

He \textit{asws} knows when his \textit{asws} companion as passed away’. I said, ‘By which thing does he \textit{asws} know?’ He \textit{asws} said: ‘Allah \textit{azwj} Inspires him that’.

2- بر، بصائر الدرجات مَُُمَّدُ بْنُ عِيسَى عَنْ قَارِنٍ عَنْ رَجُلٍ كَانَ رَضِيعَ أَبِِ جَعْفَرٍ ع قَالَ:

بَيْنَا أَبُو الَْْسَنِ جَا لِس َ مَعَ مُؤَدِّبٍ لَهُ يُكَنََّ أَبَا زَكَرِيَّا وَ أَبُو جَعْفَرٍ عِنْدَنَا أَنَّهُ بِبَغْدَادَ وَ أَبُو الَْْسَنِ يََْقَرَأُ مِنَ اللَّوَِْ عَلَى مُؤَدِّبِهِ إِذْ بَكَى بُكَاءً شَدِيداً سَأَلَهُ الْمُؤَدِّبُ مَا بُكَاؤُكَ فَلَمْ يَُِبْهُ وَ قَالَ ائْذَنْ لِِ بالدُّخُولِ فَأَذِنَ لَهُ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Qarin, from a man who was a brother, from breastfeeding of,

Abu Ja’far \textit{asws} who said, While Abu Al-Hassan \textit{asws} was seated with a student of his \textit{asws} teknonymed as Abu Zakariya, and Abu Ja’far \textit{asws} was with us, he \textit{asws} being at Baghdad and Abu Al-Hassan \textit{asws} recited from the tablet unto his \textit{asws} student, when he \textit{asws} cried with intense crying. The student asked him \textit{asws}, ‘What makes you \textit{asws} cry?’ But he \textit{asws} did not answer him and said: ‘Allow me \textit{asws} with the entering (a room)’. I permitted him.

فزَعَفَ الصِّيَاَُ وَ الْبُكَاءُ مِنْ مَنْزِلِهِ ثَُُّ خَرَجَ إِلَيْنَا فَسَأَلْنَاهُ عَنِ الْبُكَاءِ فَقَالَ إِنَّ أَبِِ قَدْ تَُوُفَِِّ السَّاعَةَ فَقُلْنَا بَِِا عَلِمْتَ قَالَ قَدْ دَخَلَنِِ مِنْ إِجْلََلِ اللَّهِ مَا أَكُنْ أَعْرِفُهُ قَبْلَ ذَلِكَ فَعَلِمْتُ أَنَّهُ قَدْ مَضَى

The shrieking and the crying rose from his \textit{asws} house. Then he came out to us and we asked him \textit{asws} about the crying. He \textit{asws} said: ‘My \textit{asws} father \textit{asws} has passed away this moment’. We said, ‘By what did you \textit{asws} know?’ He \textit{asws} said: ‘There entered into me from the Majesty of Allah \textit{azwj} what I \textit{asws} had not recognised before that, so I \textit{asws} knew that he \textit{asws} has passed away’.

\[587\] Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 1
We made a note of that time from the day, and the month, and he asws had passed away during that time".

(I) ‘Basair Al Darajaat’ – Muhammad Bin Ahmad, from one of our companions, from Muawiya Bin Hukeym, from Abu Al Fazl Al Shaybani, from Haroun Bin Al Fazl who said,

‘I saw Abu Al-Hassan asws during the day in which Abu Ja’farasws passed away. Heasws said: ‘We are for Allah and we are returning to Him [2:156]. Abu Ja’farasws has passed away’. 

Note: - The apparent is that Umm Farwa was from the wives of Al-Kazimasws, and Al-Rezasws was a representative regarding her divorce. So, heasws got her divorced after the knowledge of the expiry.

(5) ‘I said to Abu Al-Hassan Al-Rezasws, ‘They are reporting from youasws regarding the expiry of Abu Al-Hassanasws that a man said to youasws that youasws knew that by the words of Saeed’. Heasws said: ‘Saeed came to be with what Iasws had already known before his coming’.

588 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 2
589 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 3
590 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 4
591 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 5
(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa who said,

‘I said to Abu Al-Hassan asws, ‘They are reported regarding the expiry of Abu Al-Hassan asws that a man said to you asws, you asws knew that by the words of Saeed’. He asws said: ‘Saeed came after I asws had known with it, before his coming’.

He (the narrator) said, ‘And I heard him asws saying, ‘I got Umm Farwa during Rajab after the expiry of Abu Al-Hassan asws by a day’. I said, ‘You got her divorced and you asws had known of the expiry of Abu Al-Hassan asws?’ He asws said: ‘Yes’. I said, ‘Before Saeed arrived to you asws?’ He asws said: ‘Yes’.

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592 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 6
CHAPTER 4 – THE TIME WHICH THE LATTER IMAM\textsuperscript{asws} RECOGNISES WHAT IS WITH THE FORMER

1- بر، بصائر الدرجات ابن أبي الحطب في أمانته عن الحكيم بن مسكيين، عن عبيد بن زارة، وجماعة مغة قالوا: 'أنا عبيد الله عقول تعرف الإمام الذي بعدهة علم من كان قبله في آخر دقيقة تنقى من روجه.

(The book) ‘Basaair Al Darajaat’ – Ibn Abu Al Khattab, from Ibn Asbat, from Al Hakam Bin Miskeen, from Ubeyd Bin Zurara, and a group with him. They said,

'We heard Abu Abdullah\textsuperscript{asws} saying: 'The Imam\textsuperscript{asws} who is after him\textsuperscript{asws} recognises the knowledge of the one who was before him\textsuperscript{asws} in the last minute remaining from his\textsuperscript{asws} soul'.'\textsuperscript{593}

2- بر، بصائر الدرجات أحمد بن محمد عن الأخوالي عن ابن أمانته عن الحكيم بن مسكيين عن بعض أصحابه قال: 'قلت لأبي عبد الله عقول يعرف الإمام ما عند الأول قال في آخر دقيقة تنقى من روجه.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Asbaat, from Al Hakam Bin Miskeed, from one of his companions who said,

'I said to Abu Abdullah\textsuperscript{asws}, 'When does the latter Imam\textsuperscript{asws} know what is with the former?' He\textsuperscript{asws} said: 'In the last minute remaining from his\textsuperscript{asws} soul'.'\textsuperscript{594}

3- بر، بصائر الدرجات ابن يزيد عن ابن أمانته عن بعض أصحابه عن أبي عبد الله ع قال: 'قلت الإمام من يعرف إمامته و ينهي الأئمة إليه قال في آخر دقيقة من حياة الأول.

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Asbaat, from one of his companions,

'From Abdullah\textsuperscript{asws}, he (the narrator) said, 'I said, 'The Imam\textsuperscript{asws} when does he\textsuperscript{asws} know of his\textsuperscript{asws} Imamate and the ending of the command to him\textsuperscript{asws}?' He\textsuperscript{asws} said: 'In the last minute from the life of the former'.'\textsuperscript{595}

\textsuperscript{593} Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 4 H 1
\textsuperscript{594} Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 4 H 2
\textsuperscript{595} Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 4 H 3
CHAPTER 5 – WHAT IS OBLIGATED UPON THE PEOPLE AT THE EXPIRY OF THE IMAM\textsuperscript{asws}

1- ع، علی الشرائط أبی عن الجزیری عن ابن عباس عن محمد بن حمید بن عمار عن عمر بن الاعلی عن النضر عبید اللہ بن جعفر علیه السلام، فقال: إن الشیؤون جمعاً عن الاعلی علیه السلام أحقاقنا فلو أعلمتما أو علمتما من بعده، فقال إني علیه ع كان علیه ع. وافقنا و كنا على ذلك و لا نخلط عنا; إنما ينفع من يعلم مثل علمهم وأنا من شاد الله. (The book) 'Illal Al Sharaie’ – My father, from Al Himeyri, from Ibn Isa, from Muhammad Al Barqy and Al Husayn Bin Saeed, altogether from Al Nazar, from Yahya Al Halby, from Bureyd, from Muhammad Bin Muslim who said,

I said to Abu Abdullah\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well! Your\textsuperscript{asws} complaint (illness) has reached us and we are compassionate, so if you\textsuperscript{asws} could let us know, or tell us who (is the Imam\textsuperscript{asws} after you\textsuperscript{asws})?’ He\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} was a knowledgeable one, and the knowledge is inherited. So, the knowledgeable one will not depart except that there would remain from after him\textsuperscript{asws}, the one\textsuperscript{asws} who knows the like of his\textsuperscript{asws} knowledge or whatever Allah\textsuperscript{azwj} so Desires’.

فَلَأَفْسَنَ اللَّهُ النَّاسَ إِذَا مَاتَ الْعَالُِِ أَنْ لََ يَعْرِفُوا الَّذِي بَعْدَهُ فَقَالَ أَمَّا أَهْلُ هَذِهِ الْبَلْدَةِ فَلََ يَعْنِِ الْمَدِينَةَ وَ أَمَّا غَيْهَا مِنَ الْبُلْدَانِ فَبِقَدْرِ مَسِيَِّهِمْ\textsuperscript{9:122}.

I said, ‘Is there a leeway for the people, when the knowledgeable one\textsuperscript{asws} passes away, except that they should recognise the one\textsuperscript{asws} who is after him\textsuperscript{asws}?’ So he\textsuperscript{asws} said: ‘As for the people of this city, so no, meaning Al-Medina, and as for others from the cities, so in accordance of their travel distance.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ ﻗُوْلاً ﻓَلَوْ لَ نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَة لِيَتَفَقَّهُوا فِِ الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يََْذَرُونَ\textsuperscript{4:100}.

Allah\textsuperscript{azwj} is Saying: And it was not for the Momineen to go forth altogether, so why don’t a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious \textsuperscript{9:122}\textsuperscript{1}.

قَالَ قَُلْتُ ﻓَإِذَا قَدِمُوا بِأَيِّ شَيْءٍ يَعْرِفُونَ صَاحِبَهُمْ قَالَ يُعْطَى السَّكِينَةَ وَ الْوَقَارَ وَ الْيُبَةَ.

He (the narrator) said, ‘I said, ‘What is your\textsuperscript{asws} view of the one who dies during that?’ So he\textsuperscript{asws} said: ‘He would be at the status of: and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah \textsuperscript{4:100}\textsuperscript{1}.

قَالَ قَُلْتُ إِنَّمَا فَأْذِنُوا بِأَيِّ شَيْءٍ يَعْرُضُونَ صَاحِبَهُمْ قَالَ يُطَعِّلُ الشَّكِيْكَةَ وَ الْوَقَارَ وَ الْيُبَةَ.'
He (the narrator) said, ‘I said, ‘So how do they proceed, by which thing they would be recognising their Master asws?’ He asws said: ‘They would be granted the tranquillity, and the dignity, and the awe (in his presence)’.

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘When the Imam asws passes away and (its news) reaches a people who were not in his presence?’ He asws said: ‘They should go forth in search (as to who the successor is). Thus, they would not cease to be in a state of being excused for as long as they are in their search’.

I said, ‘Should all of them go forth or would it suffice for some of them to go forth?’ Surely Allah azwj Mighty and Majestic is Saying: so why don’t a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious? [9:122]. Those (remaining ones) should be staying in their places until their companions return back to them”.

‘I said to Abu Abdullah asws, ‘(What should we do when the news of) the passing away of the Imam asws reaches us?’ He asws said: ‘Upon you is the going forth’. I said, ‘Altogether?’ He asws said: ‘Allah azwj is saying: so why don’t a group of them from every sect from them go forth to obtain understanding in the Religion [9:122] – the Verse.

I said, ‘We go forth and one of us dies in the road?’ So he asws said: and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah [4:100].’
Tafseer Al-Ayyashi, from Abdul A’ala – similar to it, and there is an increase in its end – ‘I said, ‘We proceed to the city and we find the Master of this Command, his door being locked upon him, the curtain having been drawn upon it?’

He said: ‘This matter cannot happen except with the clear Command. It is which, when you enter the city, you said, ‘To whom did so and so (Imam) bequeath to?’ They would say, ‘To so and so (the next Imam)’.

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(Not a Hadeeth)

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From Isa Bin Abdullah Bin Muhammad Bin Umar, son of Ali, Bin Abu Talib, from his uncle Ja’far Bin Muhammad, said, ‘I said to him, ‘If it (death) happens, and may Allah not Show me your day, so whom should I’. He gestured towards Musa.

I said to him, ‘If he passes away, then to whom?’ He said: ‘To his son’. I said, ‘If his son passes away and leaves an elder brother and a young son, then whom should I follow?’ He said: ‘His son’. Then like that, for ever’. 

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I said, ‘Supposing I do not recognise him, and do not recognise his place, what should I do?’ He said: ‘You should say, ‘O Allah! I hereby follow the one remaining from Your Divine Authorities, from a son of the past Imam, so that would suffice you’.
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I asked Abu Abdullah asws, ‘Can the people happen to be in a state they are not recognising the Imam asws?’ He asws said: ‘That can be said to be so’. I said, ‘So what should they be doing?’ He asws said: ‘They should adhere with the command of the former one asws until the latter is manifested to them’.

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I said to Abu Abdullah asws, ‘What are you asws saying regarding a man who was called to this matter, so he recognises it and he is in a cut off land, when the expiry comes to the Imam asws. While he is awaiting, when the death comes to him’.

He asws said: ‘By Allah azwj! He would be at the status of the one who emigrates to Allah azwj and His aswj Rasool saww, and he dies, so his Recompense would fall upon Allah; [4:100]’.

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‘Zurara diverted his son Ubeyd to Al-Medina to get the news for him of Abu Al-Hassan asws and Abdullah (Al-Fat’h), but his son died before he returned to him. Muhammad Bin Abu Umeyr said, ‘It is narrated to me by Muhammad Bin Hakeem who said, ‘I said to Abu Al-Hassan asws the 1st and mentioned Zurara to him and his diverting his son Ubeyd to Al-Medina.

Abu Al-Hassan asws said: ‘Asws’ hope that Zurara happens to be from the ones Allah azwj Said: the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah; [4:100]’.

601 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 6
602 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 7
9 - Sheikh Tafsir Al Ayyashi from Ya’qoub bin Shuayb,

‘From Abu Abdullah \(\text{asws}\), he (the narrator) said, ‘I said to him \(\text{asws}\), ‘When it occurs for the Imam \(\text{asws}\) and event (of death), how should the people deal with it?’

He \(\text{asws}\) said: ‘They should become just as Allah \(\text{azwj}\) said: *so why don’t a group of them from every sect from them to obtain understanding* [9:122] – up to His \(\text{azwj}\) Words: *perhaps they would be cautious?* [9:122].‘ I said, ‘So what is their state?’ He \(\text{asws}\) said: ‘They would be in excuse’. \(604\)

And from him as well in another report, ‘What are you \(\text{asws}\) saying regarding a people whose Imam \(\text{asws}\) has passed away, what should they be doing?’ He \(\text{asws}\) said to me: ‘Have you not read the Book of Allah \(\text{azwj}\): *so why don’t a group of them from every sect* [9:122] – up to His \(\text{azwj}\) Words: *perhaps they would be cautious?* [9:122].‘

I said, ‘May I be sacrificed for you \(\text{asws}\)! So, what is the state of the awaiters until the ones obtaining understanding return?’ He \(\text{asws}\) said to me: ‘May Allah \(\text{azwj}\) have Mercy on you! Do you not know that in between Muhammad \(\text{saww}\) and Isa \(\text{as}\) were two hundred and fifty years? So, people had died upon the Religion of Isa awaiting the Religion of Muhammad \(\text{saww}\), so Allah \(\text{azwj}\) Gave them their Recompense twice’. \(605\)

\(603\) Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 8
\(604\) Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 9
\(605\) Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 10
CHAPTER 6 – THEIR ASWS STATES AFTER THE EXPIRY, AND THEIR ASWS FLESH IS PROHIBITED UNTO THE EARTH, AND THEY ASWS ARE RAISED TO THE SKY

1 - بر، بصائر الدرجات محمد بن الحسن عن حجر بن تシー عن عبد الله بن سفان عن أبي عبد الله عليه السلام قال: قال النبي صل الله عليه وسلم:«أعدائهم حياتي خير لكم و قبابا خير لكم».

2 - بر، بصائر الدرجات محمد بن الحسن عن حجر بن تシー عن الفاسقين بن حجر بن عبد الله بن خزيمة بن مسلم عن نجل عن أبي عبد الله عليه السلام قال: قال قال رسول الله صل الله عليه وسلم: «هذا حيتي نعم، فقد كنتم مثلكم منزل إني حرم حمومنا على الأرض أن تطعموا منها».

He ASWS said: 'They said, 'O Rasool-Allah Saww! This life of yours Saww, yes (we understand), but how can your Saww expiry?' He Saww said: 'Allah Azwj has Prohibited our asws flesh upon the earth to feed anything from it’.

And as for my Saww expiry, so your deeds would be Presented unto me Saww. Whatever would be from the good deeds, I Saww shall get Allah Azwj to Increase these for you, and whatever was from the ugly deeds, I Saww shall seek Forgiveness of Allah Azwj for you'.

A man from the hypocrites said to him Saww, ‘And how can that be, O Rasool-Allah Saww, and you Saww would be bones, meaning become decayed?’ Rasool-Allah Saww said to him: ‘Never! Allah Azwj has Prohibited our asws flesh upon the earth, so it cannot feed anything from it’.

606 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 6 H 1
3. بر، بصائر الدرجات أََْْدُ بْنُ مَُُمَّدٍ عَنْ عَلِيِّ بْنِ الَْْكَمِ عَنْ زِيَادِ بْنِ أَبِِ الَْْلََّلِ ع قَالَ:

وَ إِنَّمَا نَصْبُوْنَهُمْ عَلَىِّ الْأَرْضِ أَكْثَرَ مِنْ تَلََاثِيَةٍ حَتََّّ يُرْفَعَ بِرُوحِهِ وَ عَظْمِهِ وَ لَْْمِهِ إِلََ السَّمَاءِ

(The book) ‘Basair Al Dararjaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Abu Al Hilal,

‘From Abu Abdullah asws having said: ‘There is none from a Prophet as nor any successor as remaining in the earth for more than three days, until he as is raised along with his as soul, and his as bones, and his as flesh, to the sky.

And rather, you should come to the place of their as traces and deliver the greetings from afar, and they as would be hearing at their as traces from nearby’.

4. مل، كامل الزيارة أَبِِ عَنْ سَعْدٍ عَنْ مَُُمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَارَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرََّْْنِ الَِْصَ مِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرٍ قَالَ:

فَقَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسَائِلَكَ إِنَّ الُْْسَينَْ بْنَ عَلِي  مَعَ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ فِِ مَنْزِ

The book ‘Kaamil Al Ziyaraat’ – My father, from Sa’ad, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Abdullah Bin Abdul Rahman Al Asamma, from Abdullah Bakr who said,

'I performed Hajj along with Abu Abdullah asws – in a lengthy Hadeeth. 'I said, 'O son asws of Rasool-Allah asws! If the grave of Al-Husayn asws Bin Ali asws were to be exhumed, would anything be attained (found) in his asws grave?'

He asws said: ‘O Ibn Bakr! How grievous is your question! Al-Husayn asws Bin Ali asws is with his asws father asws, and his asws mother asws, and his asws brother asws in the house of Rasool-Allah asws, and with him asws they are being sustained and delighted, and he asws is proclaiming on the right of the Throne, adhering with it, saying: ‘O Lord aswj! Fulfil for me what You aswj Promised me asws.

وَ إِنَّهُ لَيَنْظُرُ إِلََ زُوَّارِهِ ف َهُوَ أَعْرَفُ بِِِمْ وَ بِأَسَْْائِهِمْ وَ أَسَْْاءِ آبَائِهِمْ وَ مَا فِِ رَحَائِلِهِمْ مِنْ أَحَدِهِمْ بِوُلْدِهِ وَ إِنَّهُ لَيَنْظُرُ إِلََ مَنْ ي َبْكِيهِ ف َيَسْتَغْفِرُ لَهُ وَ يَسْأَلُ أَبَاهُ الَِسْتِغْفَارَ لَهُ وَ ي َقُولُ أَي ُّهَا الْبَاكِي لَوْ عَلِمْتَ مَا أَعَدَّ اللَّهُ لَكَ لَفَرِحْتَ أَ كَثَرَ مَِِّا حَزِنْتَ وَ إِنَّهُ لَيَسْتَغْفِرُ لَهُ مِنْ كُلِّ ذَنْبٍ وَ خَطِيئَةٍ.

And he asws is looking at his asws visitors, and he asws is a knower with them, and their names and the names of their fathers, and what is in their journeys of one of them with his children. And he asws looks are the ones crying for him asws, so he asws seeks Forgiveness for him asws, and asks his asws father asws to seek Forgiveness for him, and says: ‘O you crying one! If
only you knew what Allah\textsuperscript{azwj} has Prepared for you\textsuperscript{asws}, you would be happy more than grieving\textsuperscript{asws}, and he\textsuperscript{asws} seeks Forgiveness for him of every sin and mistake\textsuperscript{asws}.”

(A commentary by Al Mufeed)
CHAPTER 7 – THEY\textsuperscript{asws} ARE APPEARING AFTER THEIR \textsuperscript{asws} EXPIRY, AND THE STRANGE THINGS APPEAR FROM THEM\textsuperscript{asws}, AND THE SOULS OF THE PROPHETS\textsuperscript{as} COME TO THEM\textsuperscript{asws}, AND THE DECEASED ONES FROM THEIR\textsuperscript{asws} FRIENDS AND THEIR\textsuperscript{asws} ENEMIES APPEAR TO THEM

1- ب، قرب الإسناد مُعَاوِيَةُ بْنُ حُكَيْمٍ عَنِ الْوَشَّاءِ عَنِ الرِّضَا ع قَالَ قَالَ لِِ ابْتِدَاءً إِنَّ أَبِِ كَانَ عِنْدِي الْبَارِحَةَ ق ُلْتُ أَبُوكَ قَالَ أَبِِ ق ُلْتُ أَبُوكَ قَالَ أَبِِ ق ُلْتُ أَبُوكَ (The book) ‘Qurb Al Asnaad’ – Muawiya Bin Hukeym, from Al Washa,

He\textsuperscript{asws} said: ‘In the dream. Ja’far\textsuperscript{asws} used to come to my\textsuperscript{asws} father\textsuperscript{asws} and said, ‘O my\textsuperscript{asws} son\textsuperscript{asws}! Do such and such. O my\textsuperscript{asws} son\textsuperscript{asws}! Do such and such. O my\textsuperscript{asws} son\textsuperscript{asws}! Do such and such’.

He (the narrator) said, ‘I entered to see him\textsuperscript{asws} after that. He\textsuperscript{asws} said to me: ‘O Hassan! Our\textsuperscript{asws} sleep and our\textsuperscript{asws} wakefulness is one (and the same)’’.\textsuperscript{611}

2- ير، بصائر الدرجات ب، قرب الإسناد بالإسناد عنه ع قال، قال لي بحراياس رأيت رسل الله رضوانه: (The book) ‘Basaair Al Darajaat’ (and) ‘Qurb Al Asnaad’ – By the chain,

‘From him\textsuperscript{asws}, he (the narrator) said, ‘He\textsuperscript{asws} said to me at Khurasan: ‘I saw Rasool-Allah\textsuperscript{saww} over here and adhered to him\textsuperscript{saww}’.\textsuperscript{612}

3- ير، بصائر الدرجات أ، يَّدُ بْنُ مَُُمَّدٍ عَنِ الُْْسَينِْ بْنِ سَعِيدٍ عَنْ إِب ْرَاهِيمَ بْنِ أَبِِ الْبِلََدِ وَ عَنْ مَُُم دِ بْنِ الُْْسَينِْ عَنْ إِب ْرَاهِيمَ بْنِ أَبِِ الْبِلََدِ قَالَ:

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611 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 1
612 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 2
I said to Abu Al-Hassan Al-Reza\textsuperscript{asws}, ‘Abdul Kareem Bin Hassan narrated to me from Ubeyda Bin Abdullah Bin Bishr Al-Khassamy, from your\textsuperscript{asws} father\textsuperscript{asws} having said: ‘I\textsuperscript{asws} was riding behind my\textsuperscript{asws} father\textsuperscript{asws} and he\textsuperscript{asws} intended Al-Ureyz.

He\textsuperscript{asws} said, ‘And old man of white head (hair) and beard met him\textsuperscript{asws} walking. So, he\textsuperscript{asws} descended to him and kissed him between his eyes. Ibrahim said, ‘And I do not know it except and he\textsuperscript{asws} kissed his hand. Then he\textsuperscript{asws} went on saying: ‘May I be sacrificed for you!’ And the old man was advising him\textsuperscript{asws}. It was among the last of what he said to him\textsuperscript{asws}. ‘Look (consider) the four Cycles (Salat), and do not leave these’. And my\textsuperscript{asws} father\textsuperscript{asws} arose until the sheykh went away.

Then he\textsuperscript{asws} rode’. I\textsuperscript{asws} said: ‘O father\textsuperscript{asws}! Who was this whom your\textsuperscript{asws} did with him\textsuperscript{asws} what I\textsuperscript{asws} have not seen you\textsuperscript{asws} do with anyone (else)?’ He\textsuperscript{asws} said: ‘This was my\textsuperscript{asws} father\textsuperscript{asws}, O my\textsuperscript{asws} son\textsuperscript{asws}.’

I entered and there was Abu Ja’far\textsuperscript{asws}, and he\textsuperscript{asws} said: ‘A group of the Shias of Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} came after the killing of Amir Al-Momineen\textsuperscript{asws}, and they asked him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Would you recognise Amir Al-Momineen\textsuperscript{asws} if you were to see him\textsuperscript{asws}?’ They said, ‘Yes’.

\textsuperscript{613} Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 3
He asws said: ‘Raise the curtain!’ They raised it, and there they were with Amir Al-Momineen asws, they could not deny it. And Amir Al-Momineen asws said: ‘The one from us asws passes away and he asws isn’t dead, and the remaining one asws from us asws remains as a Divine Authority upon you all’. 614

5- يَرَى، بِصَائِرِ الْبَرَكَاتِ الْحَكِيمِينَ بن مُحَمَّد بن غَيْرِ عَنْ فَقْرَةٍ بن مُحَمَّد بن مُؤْنُوَةَ عَنْ ثَيْلَةْ قَالَ: لَتَكُنْ عَنْ أَبِي الْحَسَنِ عَلَى مَعْلُوْمٍ عَنْهُمْ نَظْرٍ صُدُقُونَ. فَأَطَلَّبَ الْحَلْفُاءُ حَتَّى قَالَ أَنْ تَرَى أَنْ أَبَا عَبْدِ اللَّهِ عَفَأَ عَنْهُمْ وَدَخَلَ فَقُلْنَا نَلْحَلَّهُ أَلاَّ يَدْخُلُ أوَّلَنَّهُ بَعْدَ اللَّهِ عَلَى مَا سَقَرْتُ فَضُرِّبَتْ النَّبَاتُ إِذَا أَوْسَعَ عَنْهُ عَلَى مَا سَقَرْتُ فَضُرِّبَتْ النَّبَاتُ.

6- يَرَى، بِصَائِرِ الْبَرَكَاتِ مَحْمُوْدُ بن مُحَمَّد بن مُؤْنُوَةَ عَنْ مُعَلَّى بن مَُُمَّدٍ عَنْ بَشِيٍّ عَنْ عُثْمَانَ بنِ مَرْوَانَ عَنْ سََْاعَةَ قَالَ: كُنْتُ عِنْدَ أَبِِ الْسَنِّ عَلَى مَعْلُوْمٍ، فَأَطَلْتُ الُْْلُوسَ عِنْدَهُ ف َقَالَ أَ تُُِبُّ أَنْ ت َرَى أَبَا عَبْدِ اللَّهِ ع ف َقَالَ وَدِيدْتُ وَ اللَّهِ ف َقَالَ قُمْ وَ ادْخُلْ ذَلِكَ الْبَيْتَ فَدَخَلْتُ الْبَيْتَ فَإِذَا أَبُو عَبْدِ اللَّهِ عَنْ مَعْلُوْمٍ، قَاعِدَ.

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614 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 4
615 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 5
616 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 6
7- ير، بصائر الدرجات على بن الحسن بن طلال عن أبيه عن عائشة عن خليفة عن عمر بن أبي يزيد عن عائشة الأزدي، قال: طاف رسول الله صلى الله عليه وسلم بالكعبة فإذا أخذ ب بدء الرجل البديل فسلم عليه ربايع وكان أمه إلى الحجر فإذا لوم ع بدء رجالي طويلا فسلم عليه ربايع.

(The book) ‘Basair Al Darajaat’ – Ali Bin Al Hassan Bin Fazzal, from his father, from Ala’a Bin Yahya Al Makfouf, from Umar Bin Abu Ziyad, from Atiyya Al Abzary who said,

‘Rasool-Allah ﷺ performed Tawaf of the Kabah, and there was Adam ﷺ parallel to the Yemeni corner. Rasool-Allah ﷺ greeted unto him as, then ended up to the (Black) Stone and there was Noah ﷺ facing a tall man. Rasool-Allah ﷺ greeted unto him as.

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8- ير، بصائر الدرجات محمد بن يحيى عن إبراهيم بن أبي بكر بن عبد الرحمن الخزيمة عن أبي إبراهيم عن قتلى، خرجت مع أبي إلى بعض أهلها فلم تزلي إلى الصحراء استقلت ضخ أو تفضل أيمن ﷺ و الجبة فسلم عليه فنزل إلى أبي جعلت سمعته يقول له خلعت فذاك ثم جلست قسمات لا طولة.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Isa, from Ibrahim Bin Abu Al Bilad, from Ubeyd Bin Abdul Rahman Al Khas’amy,

‘From Abu Ibrahim (7th Imam ﷺ) having said: ‘I went out with my father asws to one of his assets. When we came out to the desert, an old man of white head and beard met him asws. He asws greeted unto him and my father asws descended to him. I asws went on to hear him saying: ‘May I be sacrificed for you!’ Then they both sat discussing for a long time.

ثم قام الشيخ و انصرف و ودعت أبي و قام ينظر في قفاه حتي توارى عن بصره و جعلته يقول ما لم تقول لأخي قال هذا أبي.

Then the old man stood up and left, and my father asws bade him farewell and stood looking in his back until he disappeared from sight. I asws said to my father asws, ‘Who is this old man whom I asws heard you asws saying to him what you asws do not say to anyone?’ He asws said: ‘This is my father asws.

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9- ير، بصائر الدرجات محمد بن سفيان بن عثمان بن حذافة عن عائشة عن عمرو بن أبي مسعود، رض الله عنه عن شهد أجر من حملة عدنان ﷺ قال: ذهب على أمير المؤمنين ﷺ و سجادة رجلو، رض الله عنه وأمير المؤمنين ﷺ است قبله على كل شيء قام الرجل فلذت يا أمير المؤمنين ﷺ من هذه المهمة أشعلت عنا هذا وليام ومسى ع.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Isa, from Usman Bin Isa, from the one who informed him, from Abaya Al Asady who said,

‘I entered to see Amir Al-Momineen asws and in his presence was a man of shabby clothing, and Amir Al-Momineen asws was facing towards him speaking to him. When the man...’

617 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 7
618 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 8
stood (to leave), I said, ‘O Amir Al-Momineen who is this who pre-occupied you from us?’ He said: ‘This is the successor of Musa.

Then he turned towards right and left whether anyone was looking, then said, ‘My father informed me from my grandfather that he was with Abu Ja’far Muhammad Bin Ali at Mina, and he was pelting the rocks (a ritual), and Abu Ja’far pelted the rocks. He completed, then there remain in his hand afterwards, five pebbles, so he threw two in a corner and three in a corner.

My grandfather said to him, ‘May I be sacrificed for you! I saw you do something what no one (else) has done at all! I saw you pelt the rocks, then you threw five after that, three in a corner and two in a corner’.

He said: ‘Yes, whenever it was every season (of Hajj), the mischief-makers, the usurpers are brought out, then there is a separation between the two over here. None can see the two except a just Imam. So, I pelted the first (Abu Bakr) two (pebbles), and the other (Umar) three (pebbles), because the other ones is wickeder than the first one’.

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619 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 9
620 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 10
I saw Amir Al-Momineen Ali, Bin Abu Talib, and he was outside from Al-Kufa. I followed him from behind until he came to a cemetery of the Jews and paused in the middle of it, and called out: ‘O Jews! They answered him from the interior of the graves, ‘At your service! At your service!’ – meaning obedience with that, ‘O our Master!’

Then he shouted such a shout, the skies almost overturned, and I fell down unconscious upon my face from the horror of what I saw. When I woke up, I saw Amir Al-Momineen upon a throne of red ruby having a crown of jewels upon his head, and upon him was a green and yellow garment, and his face was like the full moon.

I said, ‘My Master! This is a great kingdom!’ He said: ‘Yes, O Jabir! Our kingdom is greater than the kingdom of Suleyman, and our authority is greater than his authority’.

Then he returned and we entered Al-Kufa and entered behind him to the Masjid.

He went on step by step and he was saying: ‘No, by Allah, I will not do so! No, by Allah, that will not happen, ever!’ I said, ‘O my Master! Who were you speaking to, and whom were you addressing to, and I didn’t see anyone?’
He asws said: ‘O Jabir! It was uncovered for me asws from (the valley of) Barhout, and i asws saw Sheybuwiya and Hibter (Abu Bakr & Umar), and they were both being punished in the interior of a coffin in Barhout. They both called out to me, ‘O Abu Al Hassan asws! O Amir Al-Momineen asws! Return us to the world, we will acknowledge with your asws merits, and we will acknowledge with the Wilayah for you asws.’

I asws said: ‘No, by Allah azwj! I asws will not do so. No, by Allah azwj, that will not happen, ever!’ Then he asws recited the Verse: ‘And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28].’ (Then he asws said): ‘O Jabir! And there is no one opposing a successor as of a Prophet as except he would be Resurrected blind groping around in the plains of Qiyamah’.

And it is reported by the majestic sheykh Al Hassan Bin Suleyman, in the book ‘Al Mukhtasar’ from the book ‘Al Qaim’ of Al Fazl Bin Shazan, from Ibn Tareyf, from Ibn Nubata,

‘In a lengthy Hadeeth mentioning in it that Amir Al-Momineen asws went out from Al-Kufa and went on until he asws came to Al-Ghariyeyn. He asws crossed it and I joined up with him asws and he asws was adhering upon the ground with his asws body, not having any sheet (upon the ground) under him asws.

He asws said: ‘O Ibn Nubata! If it was uncovered for you, you would (be able to) see souls of the Momineen in this backyard in circles visiting each other and discussing. In this backyard is the soul of every Momin, and in the valley of Barhout is the person of every Kafir’.

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621 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 11
622 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 12
And from the mentioned book of Al Fazl Bin Shazaan, from Muhammad Bin Ismail, from Muhammad Bin Sinan, from Hammad Bin Marwan, from Zayd Al Shahham,

‘From Abu Abdullah asws having said: ‘The souls of the Momineen are seeing the Progeny asws of Muhammad asww in mount Razwa. They eat from their asws food and drink from their asws drinks, and discuss with them asws in their asws gatherings until our asws Qaim asws of People asws of the Household rises. So, when our asws Qaim asws does rise, Allah azwj would Resurrect them and they would come with him asws, exclaiming ‘Talbiyya’, group by group. At that, the falsifiers would doubt, and the imposters would fade away, and the ones of proximity would attain salvation’. 623
CHAPTER 8 – THEY asws ARE A SECURITY FROM THE PUNISHMENT FOR THE INHABITANTS OF THE EARTH

The Verses – (Surah) Al Anfaal: And Allah was not going to Punish them while you were among them [8:33].

1- فس، تفسير الفحم قال: رسل الله صل الله عليه وسلم انهم لأهل الأرض من العذاب حكم الله صل الله عليه وسلم و حكم أهل بيتي أمانا لأهل الأرض.

Tafseer Al-Qummi – Rasool-Allah saww said: ‘Allah saww Made the stars as a security for the inhabitants of the sky, and Made People asws of my saww Household as a security for the inhabitants of the earth’.

2- ما، الأصلي للشيخ الطوسي أبو عمرو عن ابن عامر عن الحسن بن علي بن أبي طالب عن النبي صلى الله عليه وسلم: انهم لأهل الأرض من العذاب حكم الله صل الله عليه وسلم و حكم أهل بيتي أمانا لأهل الأرض.

(The book) ‘Al Amaali’ of the sheik Al Tusy – Abu Amro, from Ibn Uqda, from Al Hassan Bin Ali Bin Bazie, from Ismail Bin Sabeeh, from Hubab Bin Qistat, from Musa Bin Ubeyda, from Ibas Bin Salama, from his father who said,

‘Rasool-Allah saww said: ‘The stars are a security for the inhabitants of the sky and People asws of my saww Household are a security for my saww community’.

3- ما، الأصلي للشيخ الطوسي الحكيم عن إسماعيل بن علي بن الناصر بن عبيد الله بن عبيد الله بن عبيد الله بن علي بن أبي طالب عن النبي صلى الله عليه وسلم: انهم لأهل الأرض من العذاب حكم الله صل الله عليه وسلم و حكم أهل بيتي أمانا لأهل الأرض.

(The book) ‘Al Amaali’ of the sheyk Al Tusi, from Ismail Bin Ali Al Deobely, from his father, from his brother Deobel, from Hafs Bin Giyas, from his father, from Jabir and Abu Musa Al Ashary, and Ibn Abbas who said,

‘Rasool-Allah saww said: ‘The stars are a security for the inhabitants of the sky, and People asws of my saww Household are a security for my saww community. So, when the stars depart, the inhabitants of the sky would depart, and when People asws of my saww Household depart, the inhabitants of the earth would depart’.

4- ن، عيون أخبر الرضا عليه السلام بالأسابيع الثلاثة عن الرضا عن النبي صلى الله عليه وسلم: قال: رسل الله صل الله عليه وسلم: انهم لأهل الأرض من العذاب حكم الله صل الله عليه وسلم و حكم أهل بيتي أمانا لأهل الأرض.

624 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 1
625 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 2
626 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 3
(The book) ‘Uyoon Akhbar Al-Reza asws’, by the three chains from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah sallallahu ‘alayhi wa sallam said: ‘The stars are a security for the inhabitants of the sky, and People asws of my asw community are a security for my saww community’’. 627

627- لد، إكمال الدين أبي غني الجبرئي عن ابن عيسى عن الأهواري عن مقالة عن داود عن مقالة الرسول قال: كنت متحقدت في إبراهيم إلى أبي عبيد الله عن أخبرنا ما ضللهم أهل البيت

(The book) ‘Ikmal Al Deen’ – From Al Himeyri, from Ibn Isa, from Al Ahwazy, from Fazala, from Dawood, from Fuzeyl Al Rassan who said,

‘Muhammad Bin Ibrahim wrote to Abu Abdullah asws, ‘Inform us, what are your asws merits, of People asws of the Household?’

فكتب إليه أبو عبد الله ع أن الكواكب جعلت في السماء أمانا لأهل السماء فإذا ذهبَت جُهوم السماء جاء أهل السماء ما كانوا يوعدون وقال رسول الله صلى الله عليه وسلم أهلا البيت أهله السما فإذا ذهب أهل السماء جاء أهل البيت أهله السماء ما كانوا يوعدون.

Abu Abdullah asws wrote to him: ‘The stars have been Made to be in the sky as a security for the inhabitants of the sky. So, when the stars depart, it would come to the inhabitants of the sky what they have been Threatened with; and Rasool-Allah sallallahu ‘alayhi wa sallam said: ‘People asws of my asw House hold have been Made to be a security for my saww community. So, when People asws of my saww Household depart, it would come upon my saww community what they have been Threatened with’’. 628

628- لد، إكمال الدين مَُُمَّدُ بْنُ عُمَرَ عَنْ مَُُمَّدِ بْنِ السَّرِّيِّ بْنِ سَهْلِ بْنِ عَيَّاش عَنِ السينِّ بْنِ عبد الملك بْنِ هارون بْنِ عنترة عَنْ جَدِّهِ عَنِ عليّ بْنِ أَبِِ طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم النُّجُومُ أَمَان لِِهْلِ السَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ ذَهَبَ أَهْلُ السَّمَاءِ وَ أَهْلُ بَيْتِ أَمَان لُِِهْلِ الرَّضٍ فَإِذَا ذَهَبَ أَهْلُ بَيْتِ ذَهَبَ أَهْلُ الرَّضِ.


‘From Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah sallallahu ‘alayhi wa sallam said: ‘The stars are a security for the inhabitants of the sky. So, when the stars depart, the inhabitants of the sky would depart. And People asws of my saww Household are a security for the inhabitants of the earth. So, when People asws of my saww depart, the inhabitants of the earth would depart’’. 629

629- Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 4
628- Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 5
629- Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 6
CHAPTER 9 – THEY\textsuperscript{asws} ARE INTERCESSORS OF THE PEOPLE, AND THE RETURN OF THE PEOPLE IS TO THEM\textsuperscript{asws}, AND THEIR RECKONING IS UPON THEM\textsuperscript{asws}, AND THEIR\textsuperscript{asws} LOVE WOULD BE QUESTIONED ABOUT DURING THE DAY OF QIYAMAH

(1) - قال، منافقين فإنهم شفعاء للخلق و أن إياب الخلق إليهم و حسابهم عليهم و أنه يسأل عن حبهم و ولايتهم في يوم القيامة.

(2) أربعيني المكيّي و ولاية الطّيّي فقال له ﷺ: أين أيّةٔ حُبِّكُمْ يا رَسُولَ اللَّهِ قال: حُبُّ هَذَا، و وضعَ يَدَهُ عَلَى رَأْسِ عَلِيّ ﷺ و هُوَ إِلَّ جَانِبِهِ و قَالَ إِنَّ حُبِّ مِنْ بَعْدِي حُبُّ هَذَا.

(3) منقبة المطَهَّرين عن أبي نعيم، ﷺ: و ما أيّةٔ حُبِّكُمْ يُبَشِّرُنَا بِهِ مِنْ عَبْدٍ حَسَنَةً، و وَضَعَ يَدَهُ عَلَى كَتِفِ عَلِيّ ﷺ، و قَالَ مَنْ أَحَبَّهُ، فَقَدْ أَحَبَّنا وَ مَنْ أَبَغَضَهُ فَقَدْ أَبَغَضَنَا.

(4) أبن عَبَّاس ﷺ قال: النَّبِيّ ﷺ و أَلْوَىٰ اللَّهِ ﷺ نَفَّسُهُ ﷺ وَ لَا يُفَلِّحُ اللَّهُ مِنْ عَبْدٍ خَسَنةٌ حَيْيًا حَيْيًا، وَ وَضَعَ يَدَهُ عَلَى كَتِفِ عَلِيّ ﷺ، و قَالَ مَنْ أَحَبَّهُ، فَقَدْ أَحَبَّنا وَ مَنْ أَبَغَضَهُ، فَقَدْ أَبَغَضَنَا.

630 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 1
631 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 2
632 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 3
Ibn Abbas, ‘The Prophet saww said: ‘By the One azwj Who Sent me saww with the truth! Allah azwj does not Accept a good deed from a servant until He asks him about the love of
Ali asws Bin Abu Talib asws.’

Then he would ask Allah azwj Mighty and Majestic and call out to Him azwj saying, ‘O Lord azwj I ask You azwj by the right of Muhammad saww and People asws of his saww Household, please have Mercy on me’. Allah azwj, Majestic is His azwj Majesty would Reveal to Jibraeel as: “Descend to My azwj servant and Extract him!” Jibraeel as would say: ‘And can it be for me as with the descent into the Fire?’ Allah azwj Blessed and Exalted would Say: ‘azwj have Commanded it to become cool and safe upon youas!’

Heas would say: ‘O Lordazwj! So, what would let me know of his place?’ Heazwj would Say: “He is in a pit of Sijjeen!” So, Jibraeelas would descend into the Fire and find him fallen upon his face. Heas would extract him and pause him in front of Allah azwj Mighty and Majestic. Allah azwj the Exalted would Say: “O My azwj servant! How much did you tarry in the Fire calling out to Meazwj? He would say, ‘O Lordazwj! I cannot count it’.

Allah azwj Mighty and Majestic would Say to him: “But, by My azwj Mighty and My azwj Majesty! Had you not asked Meazwj by their asws right in My azwj Presence, your shame would have been prolonged in the Fire. But, Iazwj have Decreed upon Myselfazwj that no servant will ask Meazwj by the right of Muhammad saww and People asws of his saww Household except and Iazwj will

633 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 4
Forgive for him whatever would be between Me\textsuperscript{aswj} and him, and I\textsuperscript{aswj} have Forgiven for you today!” Then He\textsuperscript{aswj} would Command with him to the Paradise.\textsuperscript{634}

6- كَمْ، رَجُلُ الْكَشَّي، رَجُلُ الْكَشَّي، نَحْدَّدُ مَنْ مَسْتَوْعُ بَيْنَ مَنْ قُدِّسَ عَلَيْهِ مِنَ الْحَسَنِ مِنْ فِضْلِيْ، ذَكَرُنِّي بِمَلْكَ عَلَيْهِ مَا سَلَحَ فَأَنَّهُ لَهُ أَبُو عَطْفَ، عُنْيَ عَلَىِّ عِبَادَتِهِ، وَوَلَّىَ عَلَىِّ جَنَّةِ كَأَنْ أَنْظُرُ إِلَىَّ إِلَّا حَشِيمَةً وَ الْثَّانِيْ بِغَزْرَتِهِ،


‘Abu Abdullah\textsuperscript{asws} said to him: ‘O Ajlan! It is as if I\textsuperscript{asws} am looking at you to my\textsuperscript{asws} side and the people are being presented unto me\textsuperscript{asws}.

7- أَقُولُ رَوَى الُْْْسِيُّ فِِ الْمَشَارِقِ عَنْ شُرَيْحٍ بِإِسْنَادِهِ عَنْ نَافِعٍ عَنِ عُمَرَ بْنِ الَْْخَطَّابِ عَنِ النَّبِّّ ص أَنَّهُ قَالَ:

I (Majlisi) am saying, ‘It is reported by Al Bursy in (the book) ‘Mashariq’, from Shureyh, by his chain, from Nafau, from Umar Bin Al Khattab,

‘From the Prophet\textsuperscript{saww} having said: ‘O Ali\textsuperscript{asws}! You are a warner of my\textsuperscript{saww} community, and you\textsuperscript{asws} are its nourisher, and you\textsuperscript{asws} are in-charge of my\textsuperscript{saww} Fountain, and you\textsuperscript{asws} are its quencher, and you\textsuperscript{asws} are - O Ali\textsuperscript{asws} with its reins, and for are all its ends, and for you\textsuperscript{asws} is the latter and the former.

فَأَنْتَ يَوْمَ الْقِيَامَةِ السَّاقِي وَ الُُْسَينُ الذَّائِدُ وَ الُّْسَينُْ الَِْمِيَُّ وَ عَلِيُّ بْنُ الُْْسَينِْ الْفَارِ طُ وَ مُُمَّدُ بْنُ عَلِي  النَّا شِرُ وَ جَعْفَارُ بْنُ مُُمَّدٍ السَّائِقُ وَ مُوسَى بْنُ جَعْفَارٍ الْمُحْصِي لِلْمُحِبِّ وَ الْمُنَافِقِ وَ عَلِيُّ بْنُ مُوسَى مُرَتِّبُ الْمُؤْمِنِينَ وَ مُُمَّدُ بْنُ عَلِي  مُنْزِلُ أَهْلِِ الَْْنَّةِ مَنَازِلَُْ مْ وَ عَلِيُّ بْنُ مُُمَّدٍ خَطِيبُ أَهْلِ الَْْنَّةِ وَ الُْْسَنُ بْنُ عَلِي  جَامِعُهُمْ حَيْثُ يَأْذَنَ اللَّهُ لِمَنْ يَشاءُ وَ يُرَضِيَ.

On the Day of Qiyamah you\textsuperscript{asws} will be the quencher, and Al-Hassan\textsuperscript{asws} the protector, and Al-Husayn\textsuperscript{asws} the Emir, and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} the preceder, and Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} the publisher, and Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} the usher, and Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} the affectionate to the ones who love (Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}), and Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws} the arranger of the Momineen, and Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} the descended of the inhabitants of the Paradise, and Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} addressor of the inhabitants of the Paradise, and Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} their gatherer Allah Permits it for one He so Desires and is Pleased (with) [53:26].\textsuperscript{636}

8- وَ غَنِي اَنْ حَمِيْشَ عِنْهُ كَيْفَ قَالَ: يَا عَلِيُّ اَنْتَ صَاحِبُ الْجَذَّابِ وَ فَاضِمُ الْكَيْسَانِ أَلِّا أَنْ مَاكِلَا وَ رضِؤَنِ أَنْتِ بِذَلِكَ فِيَأْتِيَ إِلَىَّ عَلِيُّ بْنِيِّ أَبِي طَالِبٍ

And from Ibn Abbas,
‘From the Prophet saww having said: ‘O Ali asws! You asws are in-charge of the Gardens, and distributor of the fires. Indeed! And Maalik and Rizwaan (Keepers of Paradise and Hell) would both come to me saww tomorrow by the Command of the Beneficent. They would say to me: ‘O Muhammad saww! These are the keys of the Paradise and the Fire, a gift from Allah awj to you saww, so submit these to Ali asws Bin Abu Talib asws.

So, I saww shall hand the keys of the Paradise and the Fire on that day to be in your asws hands, you asws can do with these whatever you asws so desire to’.

And it is reported by Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah asws, 'When Ali asws will enter ones who love him asws into the Paradise, and his asws enemies into the Fire, so where would be Maalik and Rizwaan (keepers of Paradise and Hell) then?''

He asws said: ‘O Mufazzal! Wouldn’t all the creatures, all of them, be under the orders of Muhammad saww? I said, ‘Yes’. He asws said: ‘On the Day of Judgment, Ali asws would distribute the Paradise and the Fire by the orders of Muhammad saww, and Maalik and Rizwaan, their matter would be to him asws. Take it, O Mufazzal, for it is from the hidden knowledge and it’s treasured’.

And it is reported from Al-Sadiq asws having said: 'When it will be the Day of Qiyamah, we asws would be Made in-charge of our asws Shias. So, whatever was against them for Allah awj, it would be for us asws, and whatever would be for us asws, so it would be for them, and whatever would be for the people, it would be upon us asws.

And in a report of Ibn Jameel, ‘(He asws said): ‘Whatever would be against them for Allah awj, it would be for us asws, and whatever would be for the people, we asws shall gift it, and whatever
would be for us asws, then we asws would be more rightful who from the ones who love him asws to pardon’.  

And in a report – A man from the hypocrites said to Abu Al-Hassan asws the 2nd, ‘From your asws Shias there is a group drinking the wine upon the road’. 

He asws said: ‘The Praise is for Allahazwj Who Made them to be upon the road, so they are not deviating from it’. 

And another one objected to him asws saying, ‘From your asws Shias is one who drinks Al-Nabeez’. He asws said: ‘The companions of Rasool-Allah saww used to drink it’. The man said, ‘I did not mean water of the honey, and rather I meant the wine’. His face perspired, then he asws said: ‘Allahazwj is more benevolent that to Gather in the heart of the Momin traces of the wine and our asws love of People asws of the Household’. 

Then he asws was patient for a while and said: ‘So if the stricken one from them were to do it, he would find a Lord saww as Kind, and a Prophet saww as sympathetic, and an Imam asws a recogniser to him at the Fountain, and a Master asws pausing for him with the intercession, and you will find your soul to be in Barhout being devoured’. 

(Opinion of Shia beliefs) 

The book ‘Al Manaqib’ of Muhammad Bin Ahmad Bin Shazan, by his chain,
‘From Abu Zarr” having said, ‘The Prophet saww looked at Ali asws Bin Abu Talib asws and he saww said: ‘This is the best of the former ones and the latter ones, from the inhabitants of the skies and the earths. This is chief of the successors asw, and Imam asws of the pious, and guide of the resplendent.

When it will be the Day of Qiyamah, he asws will come upon a camel from the camels of the Paradise, the (plains) of Qiyamah would be illuminated from his asws illumination, and upon his asws heard would be a crown embedded with aquamarine and rubies.

The Angels would say, ‘This is an Angel of Proximity’, and the Prophets asw would say: ‘This is a Messenger Prophet asw’. So, a caller would call out from the interior of the Throne: ‘This is the greatest truthful! This is a successor asws of the beloved of Allah awj! This is Ali asws Bin Abu Talib asws!’

He asws would pause upon an edge of Hell and Extract from it the ones he asws loves, and enter into it ones he asws hates, and he asws would come to the gates of Paradise and enter his asws friends into the Paradise without any Reckoning’.

And from him, raising it to Jabir,

‘From Abu Abdullah asws having said: ‘When it will be the Day of Qiyamah and Allah awj Gathers the former ones and the latter ones for the Decisive Address, He awj would Call Rasool-Allah saww and Call Amir Al-Momineen asws. He awj would Clothe Rasool-Allah saww in a green garment, illuminating what is between the east and the west, and He awj would Clothe Ali asws similar to it, and Clothe Rasool-Allah saww a pink garment illuminating what is between the east and the west, and Clothe Ali asws similar to it.

Then He awj would Call us asws and Hand over to us the reckoning of the people. By Allah awj! We asws shall enter the people of the Paradise into the Paradise, and we asws shall enter the people of the Fire into the Fire.

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Then He would Call the Prophets and they would be standing in rows at the Throne of Allah Mighty and Majestic until we are free from Reckoning the people. When we have entered the people of the Paradise into the Paradise, and people of the Fire into the Fire, Allah Blessed and Exalted would Sent Ali, and he would descend them into their houses.

And he will get them married. By Allah! He will get the people of the Paradise married, and that is not for anyone apart from him, being a prestige from Allah Mighty is His Mention, for him, and a Grace he would be Graced with, and as a Conferment upon him with it.

And by Allah, he will enter the people of the Fire into the Fire, and he is the one who will lock the gates upon the people of the Paradise when they have entered into it, and he will lock the gates upon the people of the Fire when they have entered into it, because the gate of the Paradise are to him, and the gates of the Fire are to him ''.

And from him, raising it to Sama’at who said,

‘Abu Al-Hassan said to me: ‘O Sama’at! Whenever there is a need for you with Allah, then say,

‘O Allah! I ask You by the right of Muhammad and Ali, as there is a glory from the glories for them in Your Presence, and a worth from the worths. So, by the right of that glory, and by the right of that worth, Send Salawat upon Muhammad and Progeny of Muhammad, and that You do such and such with me’.

And He would say: ‘If ever I would join the company of You, I would not leave the company of them. If I would join the company of them, I would not leave the company of You. Be You with me in that and I with You in that.”

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644 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 15
Surely, when it will be the Day of Qiyamah, there will neither remain any Angel of Proximity, nor a Messenger Prophet as, nor a Momin whose heart Allah aswJ has Tested for the Eman, except and he would be needy to them aswS both during that Day”.
CHAPTER 1 – MISCELLANEOUS ARGUMENTS REGARDING THE IMAMATE FROM THEM\textsuperscript{asws} AND FROM THEIR\textsuperscript{asws} COMPANIONS

\begin{enumerate}
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\textit{(The book) ‘Uyoon Akhbar Al Reza’ – Al Husayn Bin Ahmad al Bayhaqi, from Muhammad Bin Yahya Al Sawly who said,}

\textit{‘Ahadeeth have been narrated of Al-Reza\textsuperscript{asws} of different wordings, there did not fall its reports by chain I can work upon, and the wording has differed by the ones reporting it, except that I (Majlisi) would be coming with it, and with its transmitters, and even if the wording is different.}

\textit{Al-Mamoun, in his hidden motives, loved to make Al-Reza\textsuperscript{asws} fall down, and that the adversaries to rise above him\textsuperscript{asws}, and even though in the apparent it was other than that. So, he gathered the jurists and the speakers in his presence and pressured them to debate him\textsuperscript{asws} regarding the Imamate.}

\textit{Al-Reza\textsuperscript{asws} said to them: ‘Limit yourself upon one of you, obliging you all what obliges him’. They were pleased with a man known as Yahya Bin Al-Zahhak Al-Samarqandy, and there did not happen to be in Khurasan anyone like him. Al-Reza\textsuperscript{asws} said: ‘O Yahya! Ask whatever you like’. He said, ‘We shall speak regarding the Imamate. How did you\textsuperscript{asws} claim it to be for one who does not lead, and neglected one does lead, and the pleasure (of Allah\textsuperscript{azwj}) occurs with him?’}

\end{enumerate}
He\textsuperscript{asws} said to him: ‘O Yahya! Inform me about the one who ratifies a liar upon himself, or belies a truthful from himself. Can he happen to be rightful, correct, or false, erroneous?’ Yahya was silent. Al-Mamoun said to him, ‘Answer him’. He said, ‘Excuse me, commander of the faithful, from answering him’. Al-Mamoun said, ‘O Abu Al Hassan\textsuperscript{asws}! Make us recognise the purpose in this question’.

He\textsuperscript{asws} said: ‘There is no escape for Yahya from informing about his imams, either they lied upon themselves, or they were truthful. If they claim that they were liars, so there is no Imamate for a liar. And if he claims that they were truthful, so their first one (Abu Bakr) has said, ‘I am ruling you and I am not your best one’. And the one following him (Umar) said, ‘Allegiance to Abu Bakr was an error, so the one who repeats to similar to it, then kill him’.

By Allah\textsuperscript{azwj}! He was not pleased for the one who does similar to their deeds except with the killing. So, the one who does not happen to be the best of the people, and its choice cannot occur except with attributes from it. From it is the knowledge, and from it is the Jihad, and from it is the rest of the merits, and these aren’t in him. And the one, allegiance to whom is an error obligating the killing upon the one who does similar to it, how can his pact be acceptable to other, and this is its form?

Then he said upon the pulpit, ‘There is a satan\textsuperscript{la} for me wearing me down, so when there is crookedness with me, then straighten me, and when I make a mistake then guide me’. Thus, they weren’t imams by their own words, whether they were speaking the truth or lying. So, what is with Yahya regarding this?’

Al-Mamoun was astounded from his\textsuperscript{asws} speech and said, ‘O Abu Al Hassan\textsuperscript{asws}! There is no one in the earth anyone good at this besides you\textsuperscript{asws}', 646

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\textsuperscript{646} Bihar Al Anwaar – V 27, The book of Imamate, P 8 Ch 1 H 1

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(The book) ‘Al Ihtijaj’ – From Abdullah Bin Al Samit who said,
I saw Abu Zarr\textsuperscript{ra} grabbing the knocker of the door of the Kabah, facing by his face towards the people, and he\textsuperscript{asws} was saying, ‘O you people! One who recognises me\textsuperscript{ra} so he has recognised me, and the one who does not recognise me\textsuperscript{ra}, so I\textsuperscript{ra} hereby inform him with my\textsuperscript{ra} name. I\textsuperscript{ra} am Jundab Bin Al-Sakan Bin Abdullah, I\textsuperscript{ra} am Abu Zarr Al-Ghifary\textsuperscript{ra}. I\textsuperscript{ra} am fourth of the four from the ones who became Muslims with Rasool-Allah\textsuperscript{saww}!

I\textsuperscript{ra} heard Rasool-Allah\textsuperscript{saww} saying’ – and he mentioned the Hadeeth with its length up to his\textsuperscript{ra} words: ‘Indeed! O you community confused after its Prophet\textsuperscript{asws}! If you have placed forward the one\textsuperscript{asws} whom Allah\textsuperscript{azwj} Placed in front, and placed back the one whom Allah\textsuperscript{azwj} Placed back, and Made the Wilayah to be where Allah\textsuperscript{azwj} had Made it to be, you would have held high the friend of Allah\textsuperscript{azwj}, and would not have wasted an Obligation from Obligations of Allah\textsuperscript{azwj}, nor would any have differed in any Judgment from Judgments of Allah\textsuperscript{azwj}.

Indeed! If the knowledge of that was with People\textsuperscript{asws} of the Household of your Prophet\textsuperscript{saww}, then taste the evil consequences of what you have earned, And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].

Tafseer Furat Bin Ibrahim – Muhammad Bin Ali Bin Zakariya Al Dahqan, transmitting from Ubeyd Bin Wail who said,

‘I saw Abu Zarr-Al-Ghifary\textsuperscript{ra} in the season (of Hajj), and he\textsuperscript{ra} was facing toward the people and he\textsuperscript{ra} was saying, ‘O you people! One who recognises me\textsuperscript{asws} so he has recognised me, and the one who does not recognise me\textsuperscript{asws}, so I\textsuperscript{ra} am Jundab Bin Al-Sakan Abu Zarr Al-Ghifary\textsuperscript{ra}!

I heard Rasool-Allah\textsuperscript{saww} saying just as Allah\textsuperscript{azwj} the Exalted Said: Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].

\textsuperscript{647} Bihar Al Anwaar – V 27, The book of Imamate, P 8 Ch 1 H 2
So, Muhammad\textsuperscript{saww} is from Noah\textsuperscript{as}, and the Progeny\textsuperscript{asws} is from Ibrahim\textsuperscript{as}, and the elites and the descendants are from Ismail\textsuperscript{as}, and the guiding offspring are from Muhammad\textsuperscript{saww}, upon them\textsuperscript{asws} is the Salawat, and the greeting, and the salutations, and the honour. By him\textsuperscript{saww} are ennobled their nobles ones, and by him\textsuperscript{saww} the merit is obligated upon their people.

The People\textsuperscript{asws} of the Household of the Prophet\textsuperscript{saww} among us are like the raised sky and the spread out earth, and the installed mountains, and the veiled Kabah, and the shining sun, and the radiant moon, and the guiding stars, and the tree of olives, its oil illuminating, and Blessed in its usage. And from them is the successor\textsuperscript{asws} of Muhammad\textsuperscript{saww} in his\textsuperscript{saww} knowledge, and mine of knowledge in its interpretation, and guide of the resplendent, and the greatest truthful, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

Indeed! O you community confused after its Prophet\textsuperscript{saww}! By Allah\textsuperscript{azwj}! If you had placed forward one\textsuperscript{asws} whom Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} had placed forwards, and placed back one whom Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} had placed back, you would have held high a friend of Allah\textsuperscript{azwj} and would not have strayed a section from the Obligations of Allah\textsuperscript{azwj}, nor would this community have quarreled regarding anything after its Prophet\textsuperscript{saww}.

Indeed! And knowledge of that is with People\textsuperscript{asws} of the Household of your Prophet\textsuperscript{saww} therefore taste the evil consequences of what you have earned: \textit{And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]}\textsuperscript{648}.

\begin{itemize}
\item \textbf{4} – أقول وحدثت في بعض مؤلفات قدماء أصحابنا في الأخبار ما هذا الفصل من الاحواري و الباقي ع
\end{itemize}

I (Majlisi) am saying, ‘And it is found in one of the writings of our ancient companions in the Ahadeeth, these are not its words, a debate of Al-Haroury and Al-Baqir\textsuperscript{asws}.

Al-Haroury said, ‘In Abu Bakr there are four characteristics, he was deserving of the imamate due to these’. Al-Baqir\textsuperscript{asws} said: ‘What are these?’ He said, ‘He was the first of the truthful ones and we did not recognise it until he was called Al-Siddique (the truthful); and

\textsuperscript{648} Bihar Al Anwaar – V 27, The book of Imamate, P 8 Ch 1 H 3
the second, he was a companion of Rasool-Allahsaww in the cave; and the third, he was in charge of the matter of the Salat; and the fourth, is his lying down (being buried) in hissaww grave’.

Abu Ja’farasws said: ‘Inform measws about these characteristics, are these for your master being exclusive with it from the (rest of the) people?’ He said, ‘Yes’. Abu Ja’farasws said: ‘Woe be unto you! These characteristics which you think that these are virtues for your master, and these are (actually) faults for him!

As for his words that he (Abu Bakr) was truthful (Siddique), so ask him, who named him with this name?’ Al-Haroury said, ‘Allahazwj and Hisazwj Rasoolsaww did’. Abu Ja’farasws said: ‘As the jurists, are they united upon this, from their opinions that Abu Bakr was the first one to believe in Rasool-Allahsaww?’ The group said, ‘O Allahazwj’, not, and we are reported that it was Aliasws Bin Abu Talibasws.

Abu Ja’farasws said: ‘O Haroury! If your master has been named as truthful due to this characteristic, so someone else is deserving of it before him, specialised with this name, besides Abu Bakr, when hesaww was the first believer, the one saww who came with the truth, and hesaww is Rasool-Allahsaww, and Aliasws, heasws was the ratifier’. Al-Haroury was cut off.

Abu Ja’farasws said: ‘And as for what you mentioned that he was a companion of Rasool-Allahsaww in the cave, so that is a vice, not a virtue, from (a few) aspects. The first is that we cannot find for him any praise in the Verse any more than his going out with himsaww and accompanying himsaww, and Allahazwj has Informed in Hisazwj Book that the companionship had happened to be for the Kafir with the Momin where Heazwj Says: His companion said to
him while agitating him, ‘Are you committing Kufr? [18:37], and Said: you will be standing for Allah in pairs and individually, then you shall be pondering. Your companion is not insane. [34:46].

And there is no praise for him in his accompanying him when he did not repel any grievance from him and did not battle any enemy from him.

The second is the Word of the Exalted: ‘Do not grieve, surely Allah is with us!’ [9:40], and that evidence upon (the state of his) heart and his chest, and scarcity of his patience, and his fear upon himself, and his lack of confidence with what Allah azwj and His Rasool saww had Promised of the safety and the success, and he was not pleased with being on equal footing with the Prophet saww until he forbade him from his state.

Then ask you about his grief, was that a Pleasure of Allah azwj the Exalted or Wrath to him? If you say it was Pleasure of Allah azwj the Exalted, you would be defeated because the Prophet saww cannot forbid from a thing wherein is Pleasure of Allah azwj, and if you say that it was Wrath, then there is no merit for the one whom Rasool-Allah saww had forbidden from Wrath of Allah azwj.

And that is because if he was correct in his grieving, so the one who forbade him would be in error, and God azwj Forbid that the Prophet saww would happen to have been mistaken. So, there does not remain except that his grieving was a mistake, so Rasool-Allah saww forbade him from his mistake.

The third is the Word of the Exalted: surely Allah is with us! [9:40], acquainting the ignorance that he did not recognise the reality of what (predicament) they were in, and if (one thinks that) the Prophet saww did not realise, then his belief is corruption that the word was not good from him; and as well, Allah azwj the Exalted is (always) with the creatures, all of them, when He azwj has Created them and Sustains them, and they are (all) in His
Knowledge, just as the Exalted Said: There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, [58:7].

Thus, there is no merit for your master in this aspect. And the fourth is the Word of the Exalted: Then Allah Send down His Tranquillity upon him and Aided him with armies you did not see, [9:40], regarding whom was it Revealed? He said, ‘Rasool-Allah saww’. Abu Ja’far asws said to him: ‘Did Abu Bakr participate with him saww in the tranquillity?’ Al-Haroury said, ‘Yes’. And if Abu Bakr was from the ones deserving the participation over here, Allahazwj would have Participated him in it just as Heazwj had Participated the Momineen in it on the day of (battle of) Hunayn, where Heazwj Says: then you turned back retreating [9:25] Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, [9:26], being from the ones deserving of the participation, because no one came to be with the Prophet saww apart from nine persons – Aliasws, and six from the clan of Hashimas, and Abu Dajjana Al-Ansari, and Ayman son of Umm Aymman.

So, this clarifies that Abu Bakr did not happen to be from the Momineen, and had he been a Momin, he would have been participated with the Prophet saww in the tranquillity over here just as the Momineen were participated in it on the day of (battle of) Hunayn’.

Al-Haroury said, ‘Arise, for heasws has exited (Abu Bakr) from the Eman’. Abu Ja’farasws said: ‘Iasws am not saying it, and rather Allahazwj the Exalted Says it in the Decisive of Hisazwj book’. The group said, ‘You are defeated, O Haroury!’
Abu Ja'far\textsuperscript{asws} said: ‘And as for your words regarding the Salat with the people, so Abu Bakr had gone out under the hand of Usama Bin Zayd by the order of Rasool-\textit{Allah} saww, with the consensus of the community, and Asama has soldiers at miles from Al-Medina, so how is it possible that Rasool-\textit{Allah} saww would order a man who had already gone out under the hand of Usama, and Usama was made to be a commander over him, that he would pray Salat (leading) the people in Al-Medina, and the Prophet saww had not ordered that army to return?’

But he saww said: ‘Enforce the army of Usama! May Allah\textit{azwj} Curse the one who stays behind from it’. Then you are saying that when Abu Bakr proceeded with the people, and he exclaimed Takbeer and Rasool-\textit{Allah} saww heard the Takbeer, he saww came out quickly leaning between Ali\textsuperscript{asws} and Al-Fazl Bin Al-Abbas, and he saww had a bandage on his saww head and his saww legs were dragging on the ground out of weakness, before Abu Bakr had performed Ruku’u with them, until Rasool-\textit{Allah} saww came and forbade him from the prayer niche.

If the Prophet saww had instructed him with (leading) the Salat, he saww would not have come out to him quickly upon that weakness of his saww, when neither a Ruku’u was completed for him nor a Sajdah, so that would happen to be an argument for him. Thus, that points upon that he saww had not instructed him, and the correct Hadeeth is that Rasool-\textit{Allah} azwj during that state of his saww illness was such that when the time of Salat presented, Bilal came to him saww and said, ‘The Salat, O Rasool-\textit{Allah} saww!’ So, if he saww was able upon the Salat by himself saww, was carried and came out, or else he saww has instructed Ali saww to pray Salat (leading) the people’.

Abu Ja’far\textsuperscript{asws} said: ‘The fourth, you claim that his (Abu Bakr’s) final burial place is in his saww grave’. He said, ‘Yes’. Abu Ja’far\textsuperscript{asws} said: ‘And where is the grave of Rasool-\textit{Allah} saww?’ Al-Haroury said, ‘In his saww house’. Abu Ja’far\textsuperscript{asws} said: ‘And isn’t Allah\textit{azwj} the Exalted Saying: \textit{O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53]}? So was there permission for him regarding that?’ Al-Haroury said, ‘Yes’.
Abu Ja’far asws said: ‘You are lying, because Rasool-Allah saww closed his (Abu Bakr’s) door from the Masjid, and the door of his companion Umar. Umar said, ‘O Rasool-Allah saww! Can you leave a small hole for me to be able to look at you saww from it?’ He saww said to him: ‘And not even like a trimming of a nail’. He saww expelled them both and closed their doors. So, establish the proof upon that there was permission for both of them regarding that, by which Revelation and by which text?’

He said, ‘With what cannot be defended, by an inheritance of their daughters (Ayesha and Hafsa)’. Abu Ja’far asws said: ‘You are correct! You are correct, O Haroury. They are both rightful with that, ninth from an eight, and it is one part from seventy-two parts, because Rasool-Allah saww passed away from his saww daughter (Syeda) Fatima saww and from nine wives, and you are reporting that the Prophets as do not leave any inheritance’. Al-Haroury was cut off’. 649

Abu Abdullah Jafar asws Ibn Muhammad asws said: ‘What is preventing you (Shias), when the people speak to you that you should be saying, ‘We are going to where Allah azwj Want, and we are choosing from where Allah azwj has Chosen. Surely Allah azwj the Glorious Chose Muhammad asww and Chose us asws Progeny asws of Muhammad asww. So, we (Shias) are adhering with the Choice from Allah azwj Mighty and Majestic’. 650
CHAPTER 2 – ARGUMENTATION OF THE FAULTLESS SHEYKH AL MUFEED, MAY ALLAH azwj HAVE MERCY ON HIM, AGAINST UMAR IN THE DREAM

1. The dream of the Prophet ﷺ, may Allah have mercy on him, against the years of a man. As if I followed him in some paths and I saw a round circle.

2. The Prophet ﷺ, may Allah have mercy on him, said: It is not lawful to follow paths.

3. The Prophet ﷺ, may Allah have mercy on him, said: It is not lawful to follow paths.

4. The Prophet ﷺ, may Allah have mercy on him, said: It is not lawful to follow paths.

5. The Prophet ﷺ, may Allah have mercy on him, said: It is not lawful to follow paths.

6. The Prophet ﷺ, may Allah have mercy on him, said: It is not lawful to follow paths.

7. The Prophet ﷺ, may Allah have mercy on him, said: It is not lawful to follow paths.
أبِي بكرُ بنُ الْمَلَكِ، ثُمَّ أنَّهُ تَورَى عَلَى الْمَلَكِ، مُنَّهُ العَلَيْهِ السَّكِينَةُ، كَذَٰلِكَ يَشْهَدُ ظَاهِرُ الْقُرْآنِ، فِيْنَ مِنْهُ قَوْلِهِ، "فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَنْزَلَ جُنُودًا لَّوْ رَوْهَا وَ لَمَّا كَانَ فِي مَعِيضِهِ خَصَّهُ وَحْدَهُ بِالسَّكِينَةِ، فَقَالَ، "فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ".

(Opinion) 

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651 Bihar Al Anwaar – V 27, The book of Imamate, P 8 Ch 2 H 1
BAB 3: احتجاج السيد المرتضى قدس الله روحه في تفضيل الأئمة على رضوانه على جميع الخلق ذكره في رسالته الموسومة بالرسالة الباهرة في العترة الطاهرة

CHAPTER 3 – ARGUMENTS OF THE SEYYID AL MURTZA, MAY ALLAHazwj SANCTIFY HIS SOUL, IN PREFERENCE OF THE IMAMSasws AFTER THE PROPHETsaww OVER THE ENTIRETY OF THE CREATURES, MENTIONING IN HIS LETTER MARKED WITH THE BRILLIANT MESSAGE REGARDING THE CLEAN OFFSPRING
لا يُنفَى في هذا المُلَةِ وقَاعَةٌ أو وُقُوعٌ وَلا تَحْتَاجِ إِلَى الْعَظِيمَ أو الْمُتَّبِعِ. فَإِنْ خَلَفَهُنَّ أَجَْعِينَ، فَلَيْسَ لِمَنْ جَهَلَ هَذِهِ الْمَزِيَّةَ أَوْ تَََاهَلَهَا وَ تَعَامَى عَنْهَا وَ هُوَ يُبْصِرُهَا أَنْ يَقُولَ إِنَّ هِيَ فِيمَا ذَكَرْنَاهُ وَ مَعْلُومٌ ضِرُورَةً أَنَّ شُيُوخَ الإِِمَامِيَّةِ وَ سَلَفَهُمْ فِِ تِلْكَ الَِْزِمَا رِييَ مَرَى الْبَاقِرِ وَ الصَّادِقِ وَ الْكَاظِمِ وَ الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجََْعِينَ. كَانَتْ لِكَثِيٍَّ مِنْهُمْ عِبَادَاتُ ظَاهِرَةٌ وَ زَهَادَةٍ فِِ الدُّن ْيَا بَادِيَةٌ وَ سَِْاتٍ جََِ، لََ أَنَّ تَفْصِيلَ هَذِهِ الُْْمْلَةِ مَلْحُوٌ مَعْلُومٌ لَفَصَّلْنَاهَا عَلَى طُولِ ذَلِكَ وَ لََِسَْْيْنَا مَنْ كَنَّيْنَ كُلَّ شَيْ، عَدَاهُ هُوَ الْبَاطِلُ الْمَاضِحُ، لََ أَنْ تَفْصِيلَ هَذِهِ الُْْمْلَةِ وَ مُظْهِرِينَ أَنَّ كُلَّ شَيْ، عَدَاهُ هُوَ الْبَاطِلُ الْمَاضِحُ، لََ أَنْ تَفْصِيلَ هَذِهِ الُْْمْلَةِ وَ مُظْهِرِينَ أَنَّ كُلَّ شَيْ، عَدَاهُ هُوَ الْبَاطِلُ الْمَاضِحُ.

وَ الَّذِي يَنْتَهِي إِلَيْهَا مَنْ ذَكَرْنَاهُ وَ لَوْ مَنْ عَدَا مَنْ ذَكَرْنَاهُ مِنْ صُلَحَاءِ الْعِتََْةِ وَ زُهَّادِهَا مَِِّنْ أَلََ فَمَنْ ذَا الَّذِي أُجَِْعَ عَلَى فَرْطِ إِعْظَامِهِ وَ إِجْلََلِهِ مِنْ سَائِرِ صُنُوفِ الْعِتََْةِ فِِ الَِْغْرَاضِ وَ الَِسْتِدْفَاعِ بَِِكَانهِِمْ. النَّبِِّّ ص غَيَُّْهُمْ وَ كُلُّ مَنْ عَظَّمَ النَّبَِّّ ص فَلََ بُدَّ مِنْ أَنْ يَكُونَ لِعِتََْتِهِ فَضِيلَةٌ تَزِيدُ عَلَى الْ عِفَّةٌ وَ الْعِلْمُ زَادَ الإِْكْرَامُ لِزِيَادَةِ أَسْبَابِِِمَا وَ الَْْوَابُ عَنْ هَذِهِ الشُّبْهَةِ ا.}

(الرأي) 652

652 Bihar Al Anwaar – V 27, The book of Imamate, P 8 Ch 3 H 1
CHAPTER 4 – EVIDENCE WHICH IS MENTIONED BY OUR SHEYKH AL TABARSEE MAY ALLAH\textsuperscript{aswj} REST HIS SOUL, IN THE BOOK ‘ALAM AL WARÁ’ UPON THE IMAMATE OF THE IMAMS\textsuperscript{asws}
على ذلك وعلى أمره ممّا عتّقتهم الله من إعداده نبيه نبيه الشريف عزّه سَيِّدَ الْعَابِدِينَ ابْنَهُ وَ يُوصِي بِهِ حَتََّ إِنَّهُ آمَنَهُ مِنْ مِنَ الْقَتْلِ وَ السَّبِّْ وَ التَّنْكِيلِ وَ مَعَ ذَلِكَ فَلَمْ يََْفَظْ عَنْهُ وَ قَدْ كَانَ التَّعَلُّلِ بِطَلَبِ دَمِ عُثْمَانَ وَ كَانَ يُظْهِرُ فِِ فِعْلِهِ وَ كَذَلِكَ مُعَاوِيَةُ وَ إِنْ كَانَ أَظْهَرَ عَدَاوَتَهُ وَ ب َنًَ أَكْثَرُ آرَائِهِمْ هِمْ لِمَنْ أَثْبَتَ ذَلِكَ وَ بَِِا ذَكَرْنَاهُ مِنِ اخْتِصَاصِهِمْ بِِِمْ وَ مُضِلُّونَ لُِْْمَّةِ لِتَقْرِيبِهِمْ إِيَّاهُمْ وَ ادَتَِِا مُبْطِلَةً فِِ عَقِيدَتَِِا فَلَنْ يَكُونَ كَذَلِكَ إِلََّ وَ مَنْ سََّْيْنَاهُمْ مِنْ شَهَادَتَِِا بِإِمَامَةِ هَؤُلََءِ ع مِنْ أَحَدِ أَمْرَيْنِ إِمَّا الرَّبِيعِ وَ كَانَ لِكُلِّ إِنْسَانٍ مِنْهُمْ وَ الَّذِي يُلَقِّبُهُ الْعَامَّةُ شَيْطَانَ مُكَابراً دَافِعاً لِلْعِيَانِ بَعِيداً عَنْ مَعْرِفَةِ أَخْبَارِهِمْ فَقَدْ عَلِمَ كُلُّ فَتُهُمْ لِكَثِيٍَّ مَِِّنْ يَعْتَقِدُ إِمَامَتَهُمْ فِِ
التنبيه

الإجلال و الإعظام

و أيضاً فقد شاركت أميتنا عندهم من أولد النبي ص ف حسبهم و بر ف شرق الأرض و غرب لم بإمرة المؤمنين ل يعلم أحد مما حصل د غي ف مال في بكتها و شدة مبتههم للغض منهم و إجاعهم على تعقلون في الوطن عن منازلهم ف أمتعوا في البحث عن ظهور عداؤتهم ل م المؤمنين و مقتهم له و طعنهم اللعين مع الرضا وما هو مشهور و

هذا و هؤلاء أميتنا قبضة ما و دواعي الدنيا و رغباتها معدومة عند هذة معاند لا ترى أن

ومع ذلك فلولت لباب لا يعتد منهم بإمامته و فرط طاعتهم و هو في الناس موقف لسمادة爷 مراد ف لا ترى أن

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فندم أ.queue العيون في سيئانه و سعادةه على شماليين و نجاح الفوق السماوي في ذرى الأردن و موقعه مرادي أدعه لا أدعه من

شجاعتهم و أقوالهم فضيلة من أقوالهم بإيمانهم بعد وقائعه ولا خدمة أحد قوة كل تعبيراً بذلك إلى رد لا داع ليوافقهم و هذا حلفت من الله بإيمانه من حقوق أب و وفاة على نور نوراته بن عبد الله لا يبتغي من نوره و حضوره و خليجته و نجاحها من الجهادين لا يبتغي من الجدال و تعظيم علي بن محمد ملياً من الأولاد النبي في حضوره و

و减速 أولاد مؤمنة في أعملهم أن يكونون طاغين وقد ندع من ضعف الإيمان ولا تكفي أيضاً أن يكونون طاغين فإن الإيمان منهم لا ممثل لا يHAVE من بينهم إلى حد متابهم أملاً و ساعة أملاً و هذا أمرهم إلى نواد القنابل تغريهم من أولاد النبي في حضورهم و

وهدوانهم و تعظيمهم و كان تفكرهم بين دعواتهم دعاء و زاهد و عدل و تمتعون من الإيمان على تعظيمهم و زياحهم أملاً فلا يصنع فيهم اجاه من دعائهم من سماه إمامهم من معتقلاً طرق من الأردن و يعرض عن طريق من عظماهم بهم لا يبتغي في الإحسان و الإحسان تغلب إخوة إخوة في العادة و علب الجرح الشرير فإن فروضهم و الديان

على شرف متصبهم و الأخلاق على إنابةهم: صلوات الله عليهم أعجباً.

653 Bihar Al Anwaar – V 27, The book of Imamate, P 8 Ch 4 H 1