

بشارة المصطفى (صلى الله عليه وآله) لشيعة المرتضى (عليه السلام)

**GLAD TIDINGS OF AL-MUSTAFA ^{saww}
FOR
THE SHIAS OF AL-MURTAZA ^{asws}**

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في القرن السادس

In the Sixth Century Hijrah

الجزء الأول

Part One

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah ^{azwj} the Beneficent, the Merciful

[النِّدَاءُ يَوْمَ الْقِيَامَةِ مَنْ اتَّبَعَ عَلِيًّا عَلَيْهِ السَّلَامُ فِي الدُّنْيَا فَلْيَقُمْ]

The Call On The Day Of Judgment: “The One Who Followed Ali ^{asws} In The World, So Let Him Stand!”

يَقُولُ مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ رَجَمَهُ اللَّهُ فِي الدَّارَيْنِ حَدَّثَنَا الشَّيْخُ الْفَقِيهُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ أَبِي جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ بِقَرَأَتِي عَلَيْهِ فِي جُمَادَى الْأُولَى سَنَةَ إِحْدَى عَشْرَةَ وَخَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلِيٍّ ذَرِّيَّتِهِ قَالَ حَدَّثَنَا الشَّيْخُ السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ رَضِيَ اللَّهُ عَنْهُمْ قَالَ أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ الْمَعْرُوفُ بِابْنِ الْمُعَلِّمِ رَجَمَهُ اللَّهُ قَالَ حَدَّثَنَا الشَّيْخُ الْفَقِيهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ قَالَ حَدَّثَنِي أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبَانَ بْنِ عُثْمَانَ

(The compiler) Muhammad Bin Abu Al-Qasim, may Allah ^{azwj} have Mercy on him in the two houses (world and Hereafter) is saying, ‘It was Narrated to us Al-Sheykh Al-Faqeeh Al-Mufeed Abu Ali Al-Hassan Ibn Abu Ja’far Muhammad Bin Al-Hassan Al-Tusi during the month of Jamaadi Al-Awwal in the year five hundred and eleven at the location of our Master Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws} may the Salawat of Allah ^{azwj} be upon him ^{asws} and his ^{asws} Progeny, from Al-Sheykh Al-Sa’eed Al-Waalid Abu Ja’far Muhammad Bin Al-Hassan Al-Tusi, from Al-Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Al-No’mān Al-Ma’rouf, from Al-Sheykh Al-Faqeeh Abu Ja’far Muhammad Bin Ali Bin Al-Husayn Bin Babuwayh, from his father, from Sa’ad Bin Abdullah, from Ayub Bin Nuh, from Safwaan Bin Yahya, from Aban Bin Usmaan,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٌ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ فَيَقُومُ دَاوُدُ النَّبِيُّ ع فَيَأْتِي النَّدَاءَ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ لَسْنَا إِيَّاكَ أَرَدْنَا وَ إِنْ كُنْتَ لِلَّهِ خَلِيفَةً

(It has been narrated) from Abu Abdullah Ja’far Bin Muhammad ^{asws} having said: ‘When it will be the Day of Judgment, a Caller will Call out from the interior of the Throne: ‘Where is the Caliph of Allah ^{azwj} in His ^{azwj} earth?’ So Prophet Dawood ^{asws} will stand up. But a Call will come from Allah ^{azwj} Mighty and Majestic: ‘We ^{azwj} did not Intend it to be you ^{as}, and (although) you ^{as} were a Caliph of Allah ^{azwj}’.

ثُمَّ يُنَادِي ثَانِيَةً أَيْنَ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ فَيَقُومُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَيَأْتِي النَّدَاءَ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى عِبَادِهِ فَمَنْ تَعَلَّقَ بِحَبْلِهِ فِي دَارِ الدُّنْيَا فَلْيَتَعَلَّقْ بِحَبْلِهِ فِي هَذَا الْيَوْمِ يَسْتَنْصِيءُ بِنُورِهِ وَ لِيَتَّبِعَهُ إِلَى دَرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ

Then he would Call out for a second time: ‘Where is the Caliph of Allah ^{azwj} in His ^{azwj} earth?’ So Amir Al-Momineen ^{asws} will stand up’. Then will be a Call from Allah ^{azwj} Mighty and Majestic: “O group of creatures! This is Ali ^{asws} Bin Abu Talib ^{asws}, Caliph of Allah ^{azwj} in His ^{azwj} earth, and His ^{azwj} Proof over His ^{azwj} servants. So, whoever attached himself to his ^{asws} rope in the house of the world should attach himself to his ^{asws} rope on this Day. He would be illuminated by his ^{asws} light and will follow him ^{asws} to the high levels of the Gardens”.

قَالَ قِيَوْمٌ أَنَسُوا قَدْ تَعَلَّقُوا بِحَبْلِهِ فِي دَارِ الدُّنْيَا فَيَتَّبِعُونَهُ إِلَى الْجَنَّةِ

He (Abu Abdullah ^{asws}) said: 'So the people would arise, those who had attached themselves to his ^{asws} rope in the house of the world. They will follow him ^{asws} to the Paradise'.

ثُمَّ يَأْتِي النَّدَاءُ مِنْ قِبَلِ اللَّهِ جَلَّ جَلَالُهُ أَلَا مَنْ أَنْتُمْ بِإِمَامٍ فِي دَارِ الدُّنْيَا فَلْيَتَّبِعْهُ إِلَى حَيْثُ يَذْهَبُ بِهِ فَحِينَئِذٍ يَتَّبِعُوا الَّذِينَ اتَّبَعُوا مِنْ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْيَابُ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَّبِعُ مَنْهُمْ كَمَا تَبَرَّأْنَا مِنْكَ يَوْمَئِذٍ يَرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ.

Then a Call will come from Allah ^{azwj} Mighty and Majestic: 'Indeed! The one who followed an Imam in the house of the world, so he should follow him to wherever he ^{asws} goes, with him ^{asws}. "[2:166] When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder [2:167] And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us (today). Thus will Allah Show them their deeds to be of intense regret to them, and they shall not come forth from the Fire".¹

أَخْبَرَنَا الشَّيْخُ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارٍ الْخَارِزِيُّ بِقِرَاءَتِي عَلَيْهِ فِي سُؤَالِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَخَمْسِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ حَدَّثَنِي أَبُو يَعْلَى حَمْرَةَ بْنُ مُحَمَّدِ بْنِ يَعْقُوبَ الدَّهَانَ بِقِرَاءَتِي عَلَيْهِ بِالْكُوفَةِ فِي دُكَّانِهِ بِالسَّبْعِ فِي سُؤَالِ سَنَةِ أَرْبَعٍ وَسِتِّينَ وَ أَرْبَعِمِائَةٍ قَالَ أَخْبَرَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدٍ الْجَوَالِقِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْوَلِيدِ قَالَ حَدَّثَنَا سَعْدَانُ قَالَ حَدَّثَنَا عَلِيُّ قَالَ حَدَّثَنَا حُسَيْنُ بْنُ نَصْرِ قَالَ حَدَّثَنَا أَبِي عَنِ الصَّبَّاحِ الْمُرِّيِّ عَنِ أَبِي حَمْرَةَ الثَّمَالِيِّ عَمَّنْ حَدَّثَهُ عَنِ أَبِي رَزِينِ

It was Informed to us by the Sheykh Al-Ameen Abu Abdullah Muhammad Bin Ahmad Bin Shahryaay Al Khaazin during the month of Shawaal in the year five hundred and twelve, at the location of our Master Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws}, from Abu Ya'la Hamza Bin Muhammad Bin Yaqoub Al Dahaan, and it was read out to him at his shop in the month of Shawaal in the year four hundred and sixty, from Abu Al Hassan Ahmad Bin Muhammad Al Jawalayki, from Muhammad Bin Ahmad bin Al Waleed, from Sa'dan, from Ali, from Husayn Bin Nasr, from his father, from Al Sabaah Al Mazny, from Abu Hamza Sumaly, from Abu Razeyn,

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: مَنْ أَحَبَّنَا لِلَّهِ نَفَعَهُ حُبُّنَا وَ لَوْ كَانَ فِي جَبَلِ الدِّيْلَمِ وَ مَنْ أَحَبَّنَا لِغَيْرِ ذَلِكَ فَتَ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ إِنَّ حُبَّنَا أَهْلَ النَّبِيِّتِ يُسَاقِطُ عَنِ الْعِبَادِ الذُّنُوبَ كَمَا يُسَاقِطُ الرِّيحُ الْوَرَقَ مِنَ الشَّجَرِ.

(It has been narrated) from Ali ^{asws} Bin Al-Husayn ^{asws} having said: 'The one who loves us ^{asws} for the Sake of Allah ^{azwj}, our ^{asws} love would benefit him even though he may be in the mountains of Daylam; and the one who loves us ^{asws} for the sake of other than Allah ^{azwj}, so Allah ^{azwj} will Do whatever He ^{azwj} so Desires. The love for us ^{asws}, the People ^{asws} of the Household drops off the sins of the servant just as the wind drops off the leaves from the tree'.²

¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 1

² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 2

[النداء يوم القيامة أين النبي الأُمى فيتقدم أمام الناس. الخ.]

The Call On The Day Of Judgment: “Where Is The Ummi Prophet ^{saww}?”. So He ^{saww} Would Proceed In Front Of The People etc.

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ الطُّوسِيِّ عَنْ أَبِيهِ الشَّيْخِ السَّعِيدِ الْمَفِيدِ أَبِي جَعْفَرِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَخْبَرَنِي الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ قَوْلُوَيْهِ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدِ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ جُمُهورِ الْعَمِّيِّ قَالَ حَدَّثَنِي أَبُو عَلِيٍّ الْحَسَنُ بْنُ مَحْبُوبٍ قَالَ سَمِعْتُ أَبَا مُحَمَّدٍ الرَّاسِبِيَّ رَوَاهُ عَنْ أَبِي الْوَرْدِ قَالَ

It was Informed to us by Al Sheykh Abu Ali Al Hassan Bin Muhammad Al Tusi, from his father Al Sheykh Al Sa'eed Al Mufeed Abu Ja'far Al Tusi, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Al No'man, from Abu Al Qasim Ja'far Bin Muhammad bin Qulawayh, from Al Husayn Bin Muhammad Bin Aamir, from Al Moala Bin Muhammad Al Basry, from Muhammad Bin Jamhour Al Aamy, from Abu Ali Al Hassan Bin Mahboub, from Al Raasaby, from Abu Al Warad who said,

سَمِعْتُ أَبَا جَعْفَرِ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ ع يَقُولُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ عُرَاءَ حَفَاةً فَيَقِفُونَ عَلَى طَرِيقِ الْمَحْشَرِ حَتَّى يَعْرِفُوا عَرَقًا شَدِيدًا وَتَسْتَدُّ أَنْفُسُهُمْ فَيَمْكُثُونَ بِذَلِكَ مَا شَاءَ اللَّهُ وَ ذَلِكَ قَوْلُهُ فَلَا تَسْمَعُ إِلَّا هَمْسًا

(It has been narrated) from Abu Ja'far Muhammad ^{asws} Bin Ali Al-Baqir ^{asws} saying: ‘When it will be the Day of Judgment, Allah ^{azwj} will Gather the people in one plain, the former ones and the latter ones, (all) bare footed. They would be pausing on the road of the Plains of Resurrection until they will sweat intensely and breathe heavily. They would remain like that for as long as Allah ^{azwj} so Desires, and that is His ^{azwj} Speech “[20:108] **so that you shall not hear aught but a soft sound.**”

قَالَ ثُمَّ يُنَادِي مُنَادٍ مِنْ تَلْقَاءِ الْعَرْشِ أَيْنَ النَّبِيِّ الْأُمِّيِّ قَالَ فَيَقُولُ النَّاسُ قَدْ أَسْمَعْتَ فَسَمِّ بِاسْمِهِ فَيُنَادِي أَيْنَ نَبِيِّ الرَّحْمَةِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ فَيَقُومُ رَسُولُ اللَّهِ ص فَيَتَقَدَّمُ أَمَامَ النَّاسِ كُلِّهِمْ حَتَّى يَبْتَهِيَ إِلَى حَوْضٍ طَوَّلُهُ مَا بَيْنَ أَيْلَةَ وَ صَنْعَاءَ فَيَقِفُ عَلَيْهِ ثُمَّ يُنَادِي بِصَاحِبِكُمْ فَيَقُومُ أَمَامَ النَّاسِ فَيَقِفُ مَعَهُ ثُمَّ يُؤَدِّنُ لِلنَّاسِ فَيَمْرُونَ

He (Abu Ja'far ^{asws}) said: ‘Then a Caller will call out from the front of the Throne: ‘Where is the *Ummi* Prophet ^{saww}?’ So the people would be saying, ‘We have to hear, therefore call him ^{saww} by his ^{saww} name’. Then he will call out: ‘Where is the Prophet Of Mercy Muhammad Bin Abdullah ^{saww}?’ Rasool-Allah ^{saww} will stand up. He ^{saww} will advance in front of all the people until he ^{saww} will end up to the Fountain, the length of which is what is between Eilat (in Jordan) and Sana'a (in Yemen). He ^{saww} will stand over there. Then he will call out with your Master ^{asws}. So the Imam ^{asws} of the people will arise and stand with him ^{saww}. Then the people will be permitted and they would be passing by.

قَالَ أَبُو جَعْفَرٍ ع فَبَيْنَ وَارِدِ يَوْمَيْهِ وَ بَيْنَ مَصْرُوفٍ فَإِذَا رَأَى رَسُولُ اللَّهِ ص مَنْ يُصْرَفُ عَنْهُ مِنْ مُجِبِّينَا بَكَى وَ قَالَ يَا رَبِّ شِيعَةُ عَلِيٍّ

Abu Ja'far ^{asws} said: ‘So some of them will be taken and they will be made to leave from it. So when Rasool-Allah ^{saww} sees the ones from those that love us ^{asws} are being made to leave, he ^{saww} will weep and say: ‘O Lord ^{azwj}, Shias of Ali ^{asws}!’

قَالَ فَيَبْعَثُ إِلَيْهِ مَلَكًا فَيَقُولُ لَهُ يَا مُحَمَّدُ مَا يُبْكِيكَ فَيَقُولُ صَ وَ كَيْفَ لَا أَبْكِي وَ أَنَاسٌ مِنْ شِيعَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَرَاهُمْ قَدْ صُرِفُوا تَلْقَاءَ أَصْحَابِ النَّارِ وَ مُنِعُوا مِنْ وُرُودِ حَوْضِي

He ^{asws} said: ‘So an Angel will be Sent to him ^{saww} who will say to him ^{saww}: ‘O Muhammad ^{saww}, what makes you weep?’ He ^{saww} will say: ‘And how can I ^{saww} not weep and I ^{saww} see that the people from the Shias of Ali ^{asws} Bin Abu Talib ^{asws} have left joining up with the companions of the Fire and are being prevented to return to my ^{saww} Fountain?’

قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ يَا مُحَمَّدُ قَدْ وَهَبْتُهُمْ لَكَ وَ صَفَحْتُ لَكَ عَنْ ذُنُوبِهِمْ وَ أَلْحَقْتُهُمْ بِكَ وَ مَنْ كَانُوا يَتَوَلَّوْنَهُ مِنْ دُرِّيَّتِكَ وَ جَعَلْتُهُمْ فِي رُؤْمَرِكَ وَ أَوْرَدْتُهُمْ حَوْضَكَ وَ قَبِلْتُ شَفَاعَتَكَ فِيهِمْ وَ أَكْرَمْتُهُمْ بِذَلِكَ

Allah ^{azwj} Mighty and Majestic will say to him ^{saww}: “O Muhammad ^{saww}! I ^{azwj} have Gifted them to you ^{saww} and have Pardoned for you ^{saww} from their sins, and will Join them with you ^{saww}, those that loved your ^{saww} offspring, and Made them to be in your ^{saww} group, and I ^{azwj} am Returning them to your ^{saww} Fountain, and have Accepted your ^{saww} intercession regarding them, and have Honoured them by that’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَكَمْ مِنْ بَاكٍ يَوْمَئِذٍ وَ بَاكِيَةٍ يُبَادُونَ يَا مُحَمَّدَاهُ إِذَا رَأَوْا ذَلِكَ فَلَا يَبْقَى أَحَدٌ يُؤْمِنُ كَانَ يَتَوَلَّانَا وَ يُحِبُّنَا إِلَّا كَانَ مِنْ حِزْبِنَا وَ مَعَنَا وَ وَرَدَ حَوْضَنَا.

Then Abu Ja’far ^{asws} said: ‘And how many will weep on that day and be calling out, ‘O Muhammad ^{saww}’, when they see that. So there would not remain anyone on that Day who used to be in our ^{asws} Wilayah and love us ^{asws}, and disavowed from our ^{asws} enemies and hated them, except that he will be from our ^{asws} group, and with us ^{asws}, around our ^{asws} Fountain’.³

[حديث الحارث الهمداني مع أمير المؤمنين عليه السلام.]

Hadeeth Of Al-Haris Al-Hamdany with Amir Al-Momineen ^{asws}

أَخْبَرَنَا الشَّيْخُ أَبُو الْبَقَاءِ إِبْرَاهِيمُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الرِّقَا [الرِّقَاءُ] البَصْرِيُّ بِقِرَاءَتِي عَلَيْهِ فِي مَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي الْمُحَرَّمِ سَنَةَ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ حَدَّثَنَا الشَّيْخُ أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عُنْبَةَ فِي رَبِيعِ الْأَوَّلِ سَنَةَ ثَلَاثٍ وَ سِتِّينَ وَ أَرْبَعِمِائَةَ بِالْبَصْرَةِ فِي مَسْجِدِ النَّخَابِيِّنَ عَلَى صَاحِبِهِ السَّلَامِ قَالَ حَدَّثَنَا الشَّيْخُ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْفَقِيهَ قَالَ حَدَّثَنَا حَمَوِيهِ أَبُو عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ حَمَوِيهِ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَهْدِيٍّ الْكِنْدِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عُمَرَ بْنِ ظَرِيفِ الْحَجْرِيِّ قَالَ حَدَّثَنِي أَبِي عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي خَالِدِ الْكَاثِلِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ:

It was Informed us by the Sheykh Abu Al Baqa’a Ibrahim Bin Al Husayn Bin Ibrahim Al Raqa Al Basry at the location of our Master Amir Al-Momineen Ali Bin Abu Talib ^{asws} during the month of Muharram in the year five hundred and sixteen, from Al Sheykh Abu Talib Muhammad Bin Al Husayn Bin Utba during the month of Rabi Ul Awwal in the year four hundred and sixty three at Basra in the Masjid of Al Nakhasayn from Al Sheykh Abu Al Hassan Muhammad Bin Al Hassan Bin Al Husayn Bin Ahmad Al Faqeeh, from Hamuwiya Abu Abdullah Ibn Ali Bin Hamuwiya, from Muhammad Bin Abdullah Bin Al Muttalib Al Shaybani, from Muhammad Bin Ali Bin Mahdi Al Kind, from Muhammad Bin Ali Bin Amro Bin Zareyf Al

³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 3

Hajary, from his father, from Jameel Bin Saleh, from Abu Khalid Al Kabily, from Al Asbagh Bin Nabata who said: -

دَخَلَ الْحَارِثُ الْهَمْدَانِيَّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي نَفَرٍ مِنَ الشَّيْعَةِ وَ كُنْتُ فِيهِمْ فَجَعَلَ الْحَارِثُ يَتَلَوَّدُ فِي مَشِيئِهِ وَيَخْبِطُ الْأَرْضَ بِمِخْبَنِهِ وَ كَانَ مَرِيضاً فَدَخَلَ فَأَقْبَلَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ كَانَتْ لَهُ مَنْزِلَةٌ مِنْهُ فَقَالَ كَيْفَ نَجِدُكَ يَا حَارِثُ فَقَالَ نَالِ مِنِّي الدَّهْرُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ زَادَنِي غَلِيلاً اخْتِصَامَ أَصْحَابِكَ بِبَابِكَ قَالَ وَ فِيهِمْ خُصُومَتُهُمْ قَالَ فِي شَأْنِكَ وَ الثَّلَاثَةُ مِنْ قَبْلِكَ فَمِنْ مُفْرِطٍ غَالٍ وَ مُقْتَصِدٍ وَ آلٍ وَ مِنْ مُتَرَدِّدٍ مُرْتَابٍ لَا يَدْرِي أَيْ يَفْدِمُ أَمْ يُحْجِمُ

Al-Haaris Al-Hamadani came up to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} along with a number of the Shias and I was among them. Al-Haaris had difficulty in his walking and was stumbling on the ground with his walking stick, and he was ill. He came up, and Amir Al-Momineen^{asws} welcomed him – and there was a status for him from him^{asws}. So he^{asws} said: ‘How do we^{asws} find you to be, O Haaris?’ He said, ‘The time has taken (its toll) from me, O Amir Al-Momineen^{asws}, and this has been exacerbated by the grudges and disagreements of your^{asws} companions at your^{asws} door’. He^{asws} said: ‘And what is their disagreement?’ He said, ‘Regarding your^{asws} affair and the three who preceded you^{asws}. So from the excesses of the exaggerators, and the cautious ones, and the hesitant doubters, they do not know who to place where?’

قَالَ ع فَحَسْبُكَ يَا أَخَا هَمْدَانَ أَلَا إِنَّ خَيْرَ شَيْعَتِي النَّمَطُ الْأَوْسَطُ إِلَيْهِمْ يَرْجِعُ الْعَالِي وَ بِهِمْ يَلْحَقُ النَّالِي

He^{asws} said: ‘It is sufficient for you, O brother from Hamadan, that the best of my^{asws} Shias are of the middle type. To them should the exaggerators return to, and with them should the ones who lag behind, catch up with.

فَقَالَ لَهُ الْحَارِثُ لَوْ كَشَفْتَ فِدَاكَ أَبِي وَ أُمِّي الرَّيْبَ عَنْ قُلُوبِنَا وَ جَعَلْتَنَا فِي ذَلِكَ عَلَى بَصِيرَةٍ مِنْ أَمْرِنَا قَالَ فَذَاكَ أَنَّهُ أَمْرٌ مُلْبُوسٌ عَلَيْهِ إِنَّ دِينَ اللَّهِ لَا يُعْرَفُ بِالرَّجَالِ بَلْ بِآيَةِ الْحَقِّ فَاعْرِفِ الْحَقَّ تَعْرِفْ أَهْلَهُ

Al-Haaris said to him^{asws}, ‘May my mother and my father be sacrificed for you^{asws}, if you^{asws} could uncover the doubts from our hearts, and give us an insight with regards to that from our affairs’. He^{asws} said: ‘But that is a matter which has a covering on it. The Religion of Allah^{azwj} cannot be understood by the men, but by the Signs of the Truth. Therefore, recognise the Truth and you will recognise its People^{asws}.

يَا حَارِثُ إِنَّ الْحَقَّ أَحْسَنُ الْحَدِيثِ وَ الصَّادِعُ بِهِ مُجَاهِدٌ وَ بِالْحَقِّ أُخْبِرُكَ فَأَعْرِضْ لِي سَمْعَكَ ثُمَّ خَبِّرْ بِهِ مَنْ كَانَ لَهُ حَصَافَةٌ مِنْ أَصْحَابِكَ أَلَا إِنِّي عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ ص وَ صِدِّيقُهُ الْأَكْبَرُ صَدَّقْتُهُ وَ آدَمُ بَيْنَ الرُّوحِ وَ الْجَسَدِ ثُمَّ إِنِّي صِدِّيقُهُ الْأَوَّلُ فِي أَمْتِكُمْ حَقًّا فَتَحْنُ الْأَوَّلُونَ وَ نَحْنُ الْأَجْرُونَ

O Haaris! The truth is the best of the Hadeeth, and a Holy warrior adheres with it, and it is by the truth that I^{asws} am informing you, so listen to me^{asws}, then inform it to the one who has prudence, from your companions. Indeed! I^{asws} am the servant of Allah^{azwj} and the brother of Rasool-Allah^{saww} and the Great Truthful (Al-Siddique Al-Akbar). I^{asws} ratified Him^{azwj} whilst Adam^{as} was in between the spirit and the body. Then I^{asws} was the first of the ratifiers of the truth in your community. Thus, we^{asws} are the Formers ones and we^{asws} are the Latter ones^{asws}.

أَلَا وَ إِنِّي خَاصَّتُهُ يَا حَارِثُ وَ صِنُوهُ وَ وَصِيُّهُ وَ وَلِيُّهُ وَ صَاحِبُ نَجْوَاهُ وَ سِرِّهِ أُوْتِيْتُ فَهَمَّ الْكِتَابِ وَ فَصَلَ الْخُطَابِ وَ عَلَّمَ الْقُرْآنَ وَ اسْتُوْدِعْتُ أَلْفَ مِفْتَاحٍ يَفْتَحُ كُلُّ مِفْتَاحٍ أَلْفَ بَابٍ يُفْضِي كُلُّ بَابٍ إِلَى أَلْفِ أَلْفِ عَهْدٍ وَ أَيَّدْتُ أَوْ قَالَ وَ أَمْدَدْتُ بِأَيْلَةِ الْقَدْرِ نَفْلًا وَ إِنَّ ذَلِكَ لِيَجْرِي لِي وَ الْمُتَحَفِّظِينَ مِنْ ذُرِّيَّتِي كَمَا يَجْرِي اللَّيْلُ وَ النَّهَارُ حَتَّى يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا

Indeed! I ^{asws} am his ^{saww} special one, O Haaris, and I ^{asws} am his ^{saww} match, and his ^{saww} successor ^{asws}, and his ^{saww} guardian, and the confidant of his ^{saww} secrets. I ^{asws} have been Given the understanding of the Book and the decisive speech, and knowledge of the Quran. And I ^{asws} have been entrusted with a thousand keys (of knowledge), each of which opens a thousand doors (of knowledge), each of which leads to a thousand, thousand epochs (time periods), and I ^{asws} uphold', or said: 'and I ^{asws} extend, the Night of Pre-determination (Laylat Al-Qadr), and that flows to me ^{asws} and the reserved ones of my ^{asws} offspring just as the flowing of the night and the day until Allah ^{azwj} Makes them ^{asws} to inherit the earth and the ones upon it.

وَ أَنْشُدُكَ يَا حَارِثُ لَتَعْرِفُنِي وَ وَلِيِّي وَ عَدُوِّي فِي مَوَاطِنَ سَنَى لَتَعْرِفُنِي عِنْدَ الْمَمَاتِ وَ عِنْدَ الصِّرَاطِ وَ عِنْدَ الْحَوْضِ وَ عِنْدَ الْمُقَاسِمَةِ قَالَ الْحَارِثُ مَا الْمُقَاسِمَةُ؟ يَا مَوْلَايَ قَالَ عَ مُقَاسِمَةُ النَّارِ أَقَاسِمَهَا قِسْمَةً صِحَاحًا أَقُولُ هَذَا وَلِيِّي وَ هَذَا عَدُوِّي

I ^{asws} am adjuring you, O Haaris, that you will recognise me ^{asws} and my ^{asws} friends and my ^{asws} enemies at these places. You will recognise me ^{asws} during the death, and at the Bridge (Al-Siraat) and at the Fountain and at the Division. Al-Haaris said, 'What is the Division, O my Master ^{asws}?' He ^{asws} said: 'The Division of the (places in the) Fire. I ^{asws} shall divide it correctly. I ^{asws} shall say: 'This is my ^{asws} friend, (so avoid him), and this is my ^{asws} enemy (so seize him)'.
'

ثُمَّ أَخَذَ أَمِيرُ الْمُؤْمِنِينَ بِيَدِ الْحَارِثِ فَقَالَ يَا حَارِثُ أَخَذْتُ بِيَدِكَ كَمَا أَخَذَ رَسُولُ اللَّهِ ص بِيَدِي فَقَالَ لِي وَ اسْتَكْبَيْتُ إِلَيْهِ ص حَسَدَةً فُرَيْشَ وَ الْمُنَافِقِينَ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَخَذْتُ بِحَبْلِ اللَّهِ أَوْ بِحُجْرَتِهِ يَعْنِي عَصْمَةَ مِنْ ذِي الْعَرْشِ وَ أَخَذْتُ أَنْتَ يَا عَلِيُّ بِحُجْرَتِي وَ أَخَذْتُ ذُرِّيَّتَكَ بِحُجْرَتِكَ وَ أَخَذْتُ شَيْعَتَكُمْ بِحُجْرَتِكُمْ

Then Amir Al-Momineen ^{asws} grabbed the hand of Al-Haaris. He ^{asws} said: 'O Haaris, I ^{asws} am grabbing you by the hand just as Rasool-Allah ^{saww} grabbed me ^{asws} by the hand. So he ^{saww} said to me ^{asws} – when I ^{asws} complained about the envy of the Quresh and the hypocrites - : 'When it will be the Day of Judgment, I ^{saww} will grab the Rope of Allah ^{azwj}, or by its end – meaning from the Throne – and you ^{asws}, O Ali ^{asws}, will grab hold of my ^{saww} end, and your ^{asws} offspring ^{asws} will grab your ^{asws} end, and your ^{asws} Shias will grab their ^{asws} end.

فَمَاذَا يَصْنَعُ اللَّهُ عَزَّ وَ جَلَّ بِنَبِيِّهِ وَ مَاذَا يَصْنَعُ نَبِيُّهُ بِوَصِيِّهِ خُذْهَا إِلَيْكَ يَا حَارِثُ فَصَبْرَةٌ مِنْ طَوِيلَةٍ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ قَالَهَا ثَلَاثًا فَقَالَ الْحَارِثُ وَ قَامَ يَجْرُ رِدَاءَهُ جَدَلًا لَا أَبَالِي وَ رَبِّي بَعْدَ هَذَا مَنَى لَقِيْتُ الْمَوْتَ أَوْ لَقِينِي.

So, whatever Allah ^{azwj} Mighty and Majestic will Do with His ^{azwj} Prophet ^{saww}, is what His ^{azwj} Prophet ^{saww} will do with his ^{saww} successors ^{asws}. Grab hold of it, O Haaris, be it for a short while or long (of your lifetime). You will be with the one you love, and to you are the gains of what efforts you have made'. He ^{asws} said it three times. Al-Haaris said,

whilst gathering his robe and standing up to leave, 'I don't care after this whether I meet the death or the death meets me'.⁴

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ رَحِمَهُ اللَّهُ فِي جُمَادَى الْآخِرَى سَنَةَ إِحْدَى عَشْرَةَ وَخَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الصَّلْتِ قَالَ: حَدَّثَنَا أَبُو كِنْدَةَ عَنْ عَطَاءٍ عَنْ سَعِيدِ بْنِ جَبْرِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

It was Informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Tusi in the month of Jamadi Al Aakhar in the year five hundred and ten at the location of our Master Amir Al-Momineen Ali Bin Abu Talib ^{asws}, from Al Sheykh Al Saeed Al Waalid, from Abu Abdullah Muhammad Bin Muhammad Bin Al No'man, from Muhammad Bin Ismail, from Muhammad Bin Al Salt, from Abu Kadeena, from Ata'a, from Saeed Bin Jubeyr, from Abdullah Bin Abbas who said,

لَمَّا نَزَلَ عَلَى النَّبِيِّ ص إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ قَالَ لَهُ عَلِيُّ ع مَا هَذَا الْكَوْثَرُ يَا رَسُولَ اللَّهِ؟ قَالَ نَهْرٌ أَكْرَمَنِي اللَّهُ بِهِ قَالَ إِنَّ هَذَا النَّهْرَ شَرِيفٌ فَأَنْعَتُهُ لِي يَا رَسُولَ اللَّهِ

'When the Verse "[108:1] Surely We have given you Kausar," Came down upon the Prophet ^{saww}, Ali ^{asws} said to him ^{saww}: 'What is this 'Al-Kawser', O Rasool-Allah ^{saww}?' He ^{saww} said: 'A river which Allah ^{azwj} has Honoured me ^{saww} by'. He ^{asws} said: 'This honourable river, describe it for me ^{asws}, O Rasool-Allah ^{saww}'.

قَالَ نَعَمْ يَا عَلِيُّ الْكَوْثَرُ نَهْرٌ يَجْرِي تَحْتَ عَرْشِ اللَّهِ تَعَالَى مَاءُهُ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الْعَسَلِ وَ أَلْيَنُ مِنَ الزُّبْدِ حَصْبَاؤُهُ الزَّبْرَجْدُ وَ الْيَاقُوتُ وَ الْمَرْجَانُ حَبِيبُهُ الرَّعْفَانُ تُرَابُهُ الْمِسْكُ الْأَذْفَرُ قَوَاعِدُهُ تَحْتَ عَرْشِ اللَّهِ تَعَالَى

He ^{saww} said: 'Yes, O Ali ^{asws}. Al-Kawser is a river, which flows from underneath the Throne of Allah ^{azwj}. Its water is whiter than milk, and sweeter than honey, and softer than butter. Its gravel is of aquamarine, and the rubies and the coral. Its grass is of saffron, its sand is of fragrant musk, its base is underneath the Throne of Allah ^{azwj} the High'.

ثُمَّ ضَرَبَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى جَنْبِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا عَلِيُّ إِنَّ هَذَا النَّهْرَ لِي وَ لَكَ وَ لِمُحِبِّكَ مِنْ بَعْدِي.

Then Rasool-Allah ^{saww} struck the side of Amir Al-Momineen ^{asws} by his ^{saww} hand, and he ^{saww} said to him ^{asws}: 'O Ali ^{asws}! This river is for me ^{saww}, and for you ^{asws}, and for those that love you ^{asws} from after me ^{saww},⁵

قَالَ: أَخْبَرَنَا الشَّيْخُ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ شَهْرِيَّارَ الْخَازَنُ بِفِرَاعَتِي عَلَيْهِ فِي شَوَّالِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَخَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ دَاوُدَ الْخَزَاعِيُّ الْأَنْمَاطِيُّ قَرَأَهُ عَلَيْهِ وَ أَنَا حَاضِرٌ غَيْرَ مَرَّةٍ قَالَ: أَخْبَرَنَا الشَّرِيفُ أَبُو طَالِبٍ مُحَمَّدُ بْنُ عُمَرَ بْنِ يَحْيَى الْعُلَوِيُّ الْحُسَيْنِيُّ سَنَةَ أَرْبَعٍ وَ أَرْبَعِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عُفْدَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ بْنِ إِبْرَاهِيمَ عَنْ عُمَرَ بْنِ مَعْقِلٍ

It was Informed to us by the Sheykh Al Ameen Abu Abdullah Muhammad Bin Shahryar Al Khaazan during the month of Shawaal in the year five hundred and twelve at the location of our Master Amir Al-Momineen Ali Bin Abu Talib ^{asws}, from Abu Abdullah Muhammad Bin Al Hassan Bin Dawood Al Khazaie Al

⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 4

⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 5

Anmaaty, it was read out to him and I was present another time, from Al Shareef Abu Talib Muhammad Bin Umar Bin Yahya Al Alawy Al Husayni in the year four hundred and four, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Uqdat, from Muhammad Bin Al Fazl Bin Ibrahim, from Armaan Bin Ma'qal,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: سَمِعْتُهُ يَقُولُ: لَا تَدْعُوا صَلَاةَ آلِ مُحَمَّدٍ مِنْ أَمْوَالِكُمْ مَنْ كَانَ غَنِيًّا فَعَلَى قَدْرِ غِنَاهُ وَ مَنْ كَانَ فَقِيرًا فَعَلَى قَدْرِ فَقْرِهِ فَمَنْ أَرَادَ أَنْ يَفْضِيَ إِلَيْهِ اللَّهُ لَهُ أَهَمُّ الْحَوَائِجِ إِلَى اللَّهِ فَلْيَصِلْ آلَ مُحَمَّدٍ وَ شَيْعَتَهُمْ بِأَحْوَجِ مَا يَكُونُ مِنْ مَالِهِ.

(It has been narrated) from Abu Abdullah Ja'far ^{asws} Bin Muhammad ^{asws}, said, 'I heard him ^{asws} saying: 'Do not neglect helping the Progeny ^{asws} of Muhammad ^{saww} from your wealth. The one who is rich should do it in accordance with his means, and the one who is poor should do it in accordance with his means. So the one who wants Allah ^{azwj} to Fulfil his important needs, should give to the Progeny ^{asws} of Muhammad ^{saww} and their ^{asws} Shias even though he may be in more need of his own money'.⁶

[كلام النبي عن الميت و شجرة الزقوم.]

Speech Of The Prophet ^{saww} About The Dead And The Tree Of Zaqoom

أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارٍ الْخَازِنُ بِقِرَاعَتِي عَلَيْهِ فِي الْمَوْضِعِ الْمُقَدَّسِ الْمَذْكُورِ عَلَى سَاكِنِهِ السَّلَامُ فِي سَوَالِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مُرْسِيٍّ الْمَجَاوِرُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع فِي ذِي الْحِجَّةِ سَنَةِ اثْنَتَيْنِ وَ سِتِّينَ وَ أَرْبَعِمِائَةَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ الْقُرَشِيِّ قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ عَمْرِ الْأَحْمَسِيِّ مِنْ أَصْلِ خَطِّ أَبِي سَعِيدٍ بِيَدِهِ قَالَ: أَخْبَرَنَا أَبُو سَعِيدٍ بْنُ كَثِيرٍ الْهَلَالِيُّ التَّمَارِيُّ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ مُسَاوِرٍ عَنْ أَبِي الْجَارُودِ

It was Informed to us by the Sheykh Abu Abdullah Muhammad Bin Ahmad Bin Shahryay Al Khazin that it was read out to him in a Holy place mentioned in the month of Shavaal of the year five hundred and twelve, from Abu Abdullah Muhammad Bin Muhammad Al Bary Al Majawar at the location of our Master Amir Al-Momineen ^{asws}, in Zilhajj of the year four hundred and sixty two, from Muhammad Bin Ali Bin Muhammad Al Qarshy, from Abu Al Qasim Ja'far Bin Muhammad Bin Umar Al Ahmasy from the original writing by the hand of Abu Saeed, from Abu Ubeyd Bin Kaseer Al Hilaly Al Tamaar, from Yahya Bin Masawar, from Abu Al Jaroud,

عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ يَحْيَى بْنُ مُسَاوِرٍ: أَخْبَرَنَا أَبُو خَالِدٍ الْوَاسِطِيُّ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنِ أَبِيهِ ع قَالُوا: قَالَ رَسُولُ اللَّهِ ص: وَ الَّذِي نَفْسِي بِيَدِهِ لَا تَفَارِقُ رُوحَ جَسَدٍ صَاحِبِهَا حَتَّى يَأْكُلَ مِنْ ثَمَارِ الْجَنَّةِ أَوْ مِنْ شَجَرَةِ الزَّقُومِ وَ حِينَ يَرَى مَلَكَ الْمَوْتِ يَرَانِي وَ يَرَى عَلِيًّا وَ فَاطِمَةَ وَ حَسَنًا وَ حُسَيْنًا ع

(It has been narrated) from Abu Ja'far ^{asws} from his ^{asws} forefathers ^{asws}, from the Prophet ^{saww}, said: 'Rasool-Allah ^{saww} said: 'By the One ^{azwj} in Whose Hand is my ^{saww} soul, the soul will not separate from his body until he either eats from the fruit of the Paradise or from the tree of Zaqoom And when he sees the Angel of death, he will see me ^{saww}, Ali ^{asws} and (Syeda) Fatima ^{asws}, and Hassan ^{asws}, and Husayn ^{asws}.

فَإِنْ كَانَ يُحِبُّنَا قُلْتُ يَا مَلَكَ الْمَوْتِ ارْفُقْ بِهِ إِنَّهُ كَانَ يُحِبُّنِي وَ يُحِبُّ أَهْلَ بَيْتِي وَ إِنْ كَانَ يُبْغِضُنَا قُلْتُ يَا مَلَكَ الْمَوْتِ شَدِّدْ عَلَيْهِ إِنَّهُ كَانَ يُبْغِضُنِي وَ يُبْغِضُ أَهْلَ بَيْتِي.

⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 6

So if he was the one who loved us ^{asws}, I ^{saww} shall say: 'O Angel of death, be friendly with him for he used to love me ^{asws} and the People ^{asws} of my ^{saww} Household. And if he was one who hated us ^{asws}, I ^{saww} shall say to him: 'Be harsh on him, for he used to hate me ^{saww} and hate the People ^{asws} of my ^{saww} Household'.⁷

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ بِالْمَوْضِعِ الْمَذْكُورِ عَلَى سَاكِنِهِ السَّلَامَ فِي السَّنَةِ الْمَذْكُورَةِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرِ الطُّوسِيِّ رَجَمَهُ اللَّهُ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْحَارِثِيُّ قَدَّسَ اللَّهُ رُوحَهُ قَالَ: أَخْبَرَنَا أَبُو نَصْرِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْمُقْرِي قَالَ: أَخْبَرَنَا عَمْرُ بْنُ مُحَمَّدٍ الْوَرَّاقُ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ قَالَ: أَخْبَرَنَا حَمِيدُ بْنُ زِيَادٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ نَسِيمٍ الْوَرَّاقُ قَالَ: أَخْبَرَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: أَخْبَرَنَا مُقَاتِلُ بْنُ سُلَيْمَانَ عَنِ الضَّحَّاكِ بْنِ مَرْحَمٍ

Al Sheykh Al Mufeed Abu Ali Al Hassan Bn Muhammad Bin Al Hassan Al Toosi informed us at the mentioned place, greetings be upon its inhabitants, in the mentioned year, from his father, from Abu Ja'far Al Toosy who said, 'Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harsy informed us, from Abu Nasr Muhamad Bin Al Husayn Al Mawry, from Umar Bin Muhammad Al Waraq, from Ali Bin Al Abbas Al Bajaly, from Humeyd Bin Ziyad, from Muhammad Bin Tasneem Al Waraq, from Abu Naeem Al Fazl Bin Dakeyn, form Maqatal Bin Suleyman, from Al Zahaak Bin Mazahim,

عَنْ ابْنِ عَبَّاسٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ فَقَالَ: قَالَ لِي جِبْرِئِيلُ ذَلِكَ عَلَيٌّ وَ شِيعَتُهُ هُمْ السَّابِقُونَ إِلَى الْجَنَّةِ الْمُقَرَّبُونَ.

(It has been narrated) from Ibn Abbas who said, 'I asked Rasool-Allah ^{saww} about the Words of Allah ^{azwj} Mighty and Majestic [56:10] **And the foremost are the foremost, [56:11] These are the ones of Proximity [56:12] In the Gardens of Bliss.** So he ^{saww} said: 'Jibraeel ^{as} said to me ^{saww}: 'That is Ali ^{asws} and his ^{asws} Shias. They would be the foremost to the Paradise, the ones of Proximity to Allah ^{azwj} by His ^{azwj} Prestige for them".⁸

[فى المؤمن المذنب يوم القيامة.]

Regarding The Momin, The Sinner, On The Day Of Judgment

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الطُّوسِيِّ بِالْمَوْضِعِ الْمَذْكُورِ فِي السَّنَةِ الْمَذْكُورَةِ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ قَالَ: أَخْبَرَنِي أَبُو غَالِبٍ أَحْمَدُ بْنُ مُحَمَّدٍ الزَّرَّارِيُّ قَالَ: أَخْبَرَنِي عَمِّي أَبُو الْحُسَيْنِ عَلِيُّ بْنُ سُلَيْمَانَ بْنِ الْجَهْمِ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَالِدِ الطَّبَالِسِيِّ قَالَ: أَخْبَرَنَا الْعَلَاءُ بْنُ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمِ التَّقْفِيِّ قَالَ:

It was informed to us by Al Sheykh Abu Ali Al Hassan Bin Muhammad Al Toosy at the mentioned place, during the mentioned month, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Nu'man, from Abu Ghalib Ahmad Bin Muhammad Al Zarary, from his uncle Abu Al Husayn Ali Bin Suleyman Bin Al Jaham, from Abu Abdullah Muhammad Bin Khalid Al Tayalisy, from Al A'ala Bin Razeyn, from Muhammad Bin Al Muslim Al Saqafy who said,

⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 7

⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 8

سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً قَالَ ع يُؤْتَى بِالْمُؤْمِنِ الْمُدْنِبِ يَوْمَ الْقِيَامَةِ حَتَّى يَقَامَ بِمَوْقِفِ الْحِسَابِ فَيَكُونُ اللَّهُ تَعَالَى هُوَ الَّذِي يَتَوَلَّى حِسَابَهُ حَتَّى لَا يَطَّلِعَ عَلَى حِسَابِهِ أَحَدٌ مِنَ النَّاسِ فَيَعْرِفُهُ ذَنْبُهُ حَتَّى إِذَا أَقْرَبَ بِسَيِّئَاتِهِ

'I asked Abu Ja'far Muhammad ^{asws} Bin Ali ^{asws} regarding the Words of Allah ^{azwj} Mighty and Majestic [25:70] so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful. He ^{asws} said: 'They will come with the Momin, the sinner, on the Day of Judgment until he would be made to stand at the Pausing stop for the Reckoning. And it would happen that it will be Allah ^{azwj} the Exalted, He ^{azwj} will be the One Who will Take charge of his Reckoning, to the extent that He ^{azwj} will not Notify anyone from the people upon his Reckoning. So he would recognise his sins, until when he acknowledges his evil deeds.

قَالَ اللَّهُ عَزَّ وَ جَلَّ بَدَّلُوا حَسَنَاتٍ وَ أَظْهَرُواهَا عَلَى النَّاسِ فَيَقُولُ النَّاسُ حِينئِذٍ مَا كَانَ لِهَذَا الْعَبْدِ سَيِّئَةً وَاجِدَةٌ ثُمَّ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ فَهَذَا تَأْوِيلُ آيَةِ فِي الْمُذْنِبِينَ مِنْ شِيَعَتِنَا خَاصَّةً.

Allah ^{azwj} Mighty and Majestic would Say to His ^{azwj} Scribes: "Change these to be good deeds and display these upon the people!" So the people would be saying at that time, 'There wasn't even a single evil deed for this servant!' Then Allah ^{azwj} would Command with him to (be taken to) the Paradise. Thus, this is the explanation of the Verse, and is regarding the sinners from our ^{asws} Shias in particular'.⁹

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَمْرِو الْجَعَلِيُّ قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عُفَّةَ قَالَ: أَخْبَرَنَا جَعْفَرُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سَعْدَانُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ إِبرَاهِيمَ الْقَائِدِيُّ الْقَاسِمِيُّ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy, from Al Saeed Al Walid, from Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Bakr Muhammad Bin Umar Al Ja'aby, from Abu Al Abbas Ahmad Bin Muhammad Ibn Saeed Bin Uqda, from Ja'far Bin Abdullah, from Sa'dan Bin Saeed, from Sufyan Bin Ibrahim Al Qaidy Al Famy who said,

قَالَ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدِ ع يَقُولُ: بِنَا يُبْدَأُ الْبَلَاءُ ثُمَّ بِكُمْ وَ بِنَا يُبْدَأُ الرَّجَاءُ ثُمَّ بِكُمْ وَ الَّذِي يَحْلِفُ بِهِ لَيَنْتَصِرَنَّ اللَّهُ بِكُمْ كَمَا أَنْتَصَرَ بِالْحِجَارَةِ.

I heard Ja'far Bin Muhammad ^{asws} saying: 'The affliction begins with us ^{asws}, then with you all, and the hope begins with us ^{asws} then with you all.'¹⁰

[قول النبي لعلى تخرم في اليمين.]

The Speech Of The Prophet ^{saww} To Ali ^{asws} To Wear The Ring In The Right Hand

أَخْبَرَنَا أَبُو النُّعْمَانَ إِبرَاهِيمُ بْنُ الْحُسَيْنِ بْنِ إِبرَاهِيمَ الرِّقَاءِيُّ [الرِّقَاءِيُّ] الْبَصْرِيُّ بِقَرَأَتِي عَلَيْهِ بِمَشْهَدِ الْكُوفَةِ عَلَى سَاكِنِهِ السَّلَامِ فِي الْمُحْرَمِ سَنَةِ سِتِّ عَشْرَةَ وَ حَمْسِمِائَةَ قَالَ: حَدَّثَنَا أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عُثْبَةَ فِي رَبِيعِ الْأَوَّلِ سَنَةِ ثَلَاثٍ وَ

⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 9

¹⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 11

سَبَّيْنِ وَ أَرْبَعِمِائَةٍ بِالْبَصْرَةِ فِي مَشْهَدِ النَّخَاسِينِ عَلَى صَاحِبِهِ السَّلَامِ قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ خَالِدِ الْمَدَارِيِّ فِي الْمُحَرَّمِ سَنَةِ سَبْتٍ وَ ثَلَاثِينَ وَ أَرْبَعِمِائَةٍ فِي مَشْهَدِ النَّخَاسِينِ قَالَ: حَدَّثَنَا الشَّيْخُ أَبُو مُحَمَّدٍ هَارُونُ بْنُ مُوسَى بْنِ أَحْمَدَ التَّلَعْكَبَرِيِّ فِي صَفَرِ سَنَةِ ثَلَاثٍ وَ ثَمَانِينَ وَ ثَلَاثِمِائَةٍ بِنِعْدَادٍ قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مَخْرُومٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ عَبْدِ الْعَفَّارِ الْأَنْصَارِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مَالِكٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حَمِيدِ الطَّوِيلِ عَنْ أَبِي زُرَّارَةَ

It was informed to us by Abu Al Baqa'a Ibrahim Bin Al Husayn Bin Ibrahim Al Raqa Al Basry, by my reading upon him in the location of Al Kufa, greetings be upon its dwellers, in Al Muharram, the year five hundred and sixteen, from Abu Talib Yahya Bin Muhammad Bin Al Husayn Bin Utba in Rabbi Al Awwal, the year four hundred and sixty three in Al Basra in the location of Al Nakhaseen, greetings be upon its owner, from Abu Al Husayn Muhammad Bin Ahmad Bin Khalid Al Mazary in Al Muharram, the year Four hundred and thirty six in the location of Al Nakhaseen, from Al Sheykh Abu Muhammad Haroun Bin Musa Bin Ahmad Al Tal Akbary, in Safar, the year three hundred and eight three in Baghdad, from Abu Al Husayn Muhammad Bin Ahmad Bin Makhzoum, a slave of the Clan of Hashim^{as}, from Al Hassan Ibn Ahmad Bin Abdul Ghaffar Al Ansary, from Ahmad Bin Muhammad Bin Malik, from Yazeed Bin Haroun, from Humeyd Al Taweel, from Abu Zurara,

عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ص يَقُولُ لِعَلِيِّ ع تَخَنَّمْ فِي الْيَمِينِ فَإِنَّهَا فَضِيلَةٌ مِنَ اللَّهِ لِلْمُقَرَّبِينَ قَالَ عَلِيُّ ع وَ مِنَ الْمُقَرَّبِينَ يَا رَسُولَ اللَّهِ؟ قَالَ جَبْرَائِيلُ وَ ميكائيلُ وَ مَا بَيْنَهُمَا مِنَ الْمَلَائِكَةِ قَالَ فِيمَا أَنْتَحَمُ؟ قَالَ تَخَنَّمْ بِالْعَقِيقِ الْأَحْمَرِ فَإِنَّهُ جَبَلٌ أَقْرَبُ لِلَّهِ عَزَّ وَ جَلَّ بِالْوَحْدَانِيَّةِ وَ لِي بِالنَّبُوَّةِ وَ لَكَ بِالْوَصِيَّةِ وَ لَوْلَاكَ بِالْإِمَامَةِ وَ لِشِيعَتِكَ بِالْجَنَّةِ وَ لِمُبْغِضِيهِمْ بِالنَّارِ.

From Ibn Abbas who said, 'I heard the Prophet^{saww} saying to Ali^{asws}: 'Wear the agate (Aqeeq) ring in the right hand, for it is a merit from Allah^{azwj} for the ones of Proximity'. Ali^{asws} said: 'And who are the ones of Proximity, O Rasool-Allah^{saww}? He^{saww} said: 'Jibraeel^{as}, and Mikaeel^{as}, and what are between the two, from the Angels'. He^{asws} said: 'With what shall I^{asws} wear?' He^{saww} said: 'You^{asws} should wear the red agate (Aqeeq), for it is a mountain which acknowledge to Allah^{azwj} Mighty and Majestic with the Oneness, and to me^{saww} with the Prophet-hood, and to you^{asws} with the successorship, and to your^{asws} sons^{asws} with the Imamate, and to your^{asws} Shias with the Paradise, and to the ones who hate them, with the Fire'.¹¹

[النبي يكنى عليا أبا تراب.]

The Prophet^{saww} Tekonyms Ali^{asws} As 'Abu Turab'

أَخْبَرَنَا الشَّيْخُ الزَّاهِدُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ بِالرِّيِّ سَنَةَ عَشْرَةٍ وَ خَمْسِمِائَةٍ قَالَ: أَخْبَرَنِي عَمِّي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابُوَيْهِ رَجَمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانُ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ: حَدَّثَنَا تَمِيمُ بْنُ بَهْلُولٍ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ الْعَبْدِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مَهْرَانَ عَنْ عَبَّادَةَ بْنِ رَبِيعٍ قَالَ:

It was informed to us by the ascetic Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh at Al Rayy, in the year five hundred and ten, from his uncle Abu Ja'far Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Ali Bin Babuwayh, from Ahmad Bin Al Hassan Al Qataan Al Adl, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al Hassan Al Abdy, from Suleyman Bin Mihran, from Abaya Bin Rabie who said,

¹¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 12

قُلْتُ لَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ لِمَ كَتَى رَسُولُ اللَّهِ صَ عَلِيًّا أَبَا تُرَابٍ؟ قَالَ: لِأَنَّهُ صَاحِبُ الْأَرْضِ وَ حُجَّةُ اللَّهِ عَلَى أَهْلِهَا بَعْدَهُ وَ بِهِ يَقَاوَرُهَا وَ إِلَيْهِ سَكُونُهَا وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَ يَقُولُ إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ وَ رَأَى الْكَافِرَ مَا أَعَدَّ اللَّهُ تَعَالَى لِشَيْعَةِ عَلِيٍّ مِنَ النَّوَابِ وَ الزُّلْفَى وَ الْكِرَامَةِ قَالَ: يَا لَيْتَنِي كُنْتُ تُرَابًا يَا لَيْتَنِي مِنْ شَيْعَةِ عَلِيٍّ عَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا.

I said to Abdullah Bin Abbas, 'Why did Rasool-Allah ^{saww} teknonm Ali ^{asws} as 'Abu Turab'?' He said, 'Because he ^{asws} is the Master ^{asws} of the earth and a Divine Authority upon his inhabitants after him ^{saww}, and due to him ^{asws} is its remaining, and to him ^{asws} is its tranquillity; and I have heard Rasool-Allah ^{saww} saying: 'When it will be the Day of Judgment and the disbeliever upon seeing what Allah ^{azwj} the Exalted has Prepared for the Shias of Ali ^{asws}, from the Rewards and the advantages and the prestige, he would say, **[78:40] O! I wish I were dust!** i.e., 'If only I was from the Shias of Ali ^{asws} and that is the Speech of Allah ^{azwj} Mighty and Majestic **[78:40] and the unbeliever shall say: O! I wish I were dust!**'¹²

وَ بِالْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوِيهِ قَالَ: حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عَمْرِو قَالَ:

And by the chain from Abu Ja'far Muhammad Bin Ali, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Al Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

قَالَ أَبُو عَبْدِ اللَّهِ ع: مَنْ وَجَدَ بَرْدَ حُبِّنَا عَلَى قَلْبِهِ فَلْيُكْثِرِ الدُّعَاءَ لِأُمِّهِ فَإِنَّهَا لَمْ تَخُنْ أَبَاهُ.

'Abu Abdullah ^{asws} said: 'The one who finds coolness of our ^{asws} love upon his ^{asws} heart, so let him frequently supplicate for his mother, for she has not betrayed his father'.¹³

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ الطُّوسِيِّ رَحِمَهُ اللَّهُ فِي السَّنَةِ الْمَذْكُورَةِ بِالْمَوْضِعِ الْمَذْكُورِ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْحَارِثِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَمْرِو الْجَعَابِيُّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ ابْنِ عُقْدَةَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَكَمِ عَنِ الْمَسْعُودِيِّ قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيْرَةَ عَنْ عَمْرَانَ بْنِ الْحَصِينِ قَالَ:

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Al Toosy, in the mentioned year, at the mentioned place, from Al Saeed Al Walid, from Abu Abdullah Muhammad Bin Muhammad Bin Ali Numan Al Harsy, from Abu Bakr Muhammad Bin Umar Al Ja'aby, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Uqda, from Ja'far Bin Muhammad, from his father, from Ibrahim Bin Al Hakam, from Al Masoudy, from Al Haris Ibn Haseyra, from Imran Bin Al Haseyn who said,

كُنْتُ أَنَا وَ عَمْرُ بْنُ الْخَطَّابِ جَالِسَيْنِ عِنْدَ النَّبِيِّ صَ وَ عَلِيٌّ عَ جَالِسٌ إِلَى جَنْبِهِ إِذْ قَرَأَ رَسُولُ اللَّهِ صَ أَمْرٌ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أ إِلَهَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ

'I and Umar Bin Al-Khattab were seated in the presence of the Prophet ^{saww}, and Ali ^{asws} was seated by his ^{saww} side, when Rasool-Allah ^{saww} recited **[27:62] O One Who Answers the distressed one when he calls upon Him and Removes the evil, and**

¹² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 13

¹³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 14

He will Make you to be successors in the earth. Is there a god with Allah? Little is it that you mind!

قَالَ فَانْتَفَضَ عَلِيٌّ عَ انْتِفَاضَ الْعُصْفُورِ فَقَالَ لَهُ النَّبِيُّ ص مَا شَأْنُكَ تَجْرَعُ وَ اللَّهُ يَقُولُ أَمْ مَنْ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ فَقَالَ لَهُ النَّبِيُّ لَا تَجْرَعُ فَوَ اللَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا كَافِرٌ مُنَافِقٌ.

He (the narrator) said, 'Ali^{asws} stood up like the standing up of the sparrow. The Prophet^{saww} said to him^{asws}: 'What is your^{asws} matter which affects you^{asws} so?' He^{asws} said: 'Why should I^{asws} not be so affected, and Allah^{azwj} is Saying that He^{saww} will be Making us^{asws} to be Caliphs in the earth?' The Prophet^{saww} said to him^{asws}: 'Do not panic, for by Allah^{azwj}, no one will love you^{asws} except for a Believer, and no one would hate you^{asws} except for a (disbeliever) hypocrite'.¹⁴

أَخْبَرَنِي الشَّيْخُ السَّعِيدُ الْمَفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ بِقِرَاعَتِي عَلَيْهِ فِي جُمَادَى الْأُخْرَى سَنَةَ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ الْحَارِثِيِّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ الْجَعَابِيُّ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ أَبُو الْفَضْلِ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ رَشِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الثُّعَلِيُّ الْمُوصِلِيُّ أَبُو نَوْفَلٍ قَالَ

Al Sheykh Al Saeed Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy in the location of our Master^{asws} Amir Al Momineen^{asws}, by my reading upon him in Jamadi Al Akhirah of the year five hundred and eleven, from Al Saeed Al Walid, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Al Harisy, from Abu Bakr Muhammad Bin Umar Al Ja'aby, from Ja'far Bin Muhammad Bin Suleyman Abu Al Fazal, from Dawood Bin Rasheed, from Muhammad Bin Is'haq Al Sa'alby Al Mowsaly Abu Nowfal who said,

سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدِ عَ يَقُولُ: نَحْنُ خَيْرَةُ اللَّهِ مِنْ خَلْقِهِ وَ شِيعَتُنَا خَيْرَةُ اللَّهِ مِنْ أُمَّةٍ نَبِيَّهِ ص.

I heard Ja'far Bin Muhammad^{asws} saying: 'We^{asws} are the Choice of Allah^{azwj} from His^{azwj} creatures, and our^{asws} Shias are the Choice of Allah^{azwj} from the community of His^{azwj} Prophet^{saww}'.¹⁵

[اخبار الباقر «ع» شيعته بحبه لهم و بشارته من الخير.]

The Informing By Al-Baqir^{asws} To His^{asws} Shias Of His^{asws} Love For Them And His^{asws} Glad Tidings Of The Good

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدِ الْحَسَنُ بْنُ مُحَمَّدِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ بَابُوَيْهِ رَحِمَهُ اللَّهُ بِالرَّيِّ سَنَةَ عَشْرَةَ وَ خَمْسِمِائَةَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلِيٍّ رَه قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالِقَانِيِّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى بِالْبَصْرَةِ قَالَ: حَدَّثَنِي الْمُعْبِرَةُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا رَجَاءُ بْنُ أَبِي سَلَمَةَ عَنْ عُمَرَ بْنِ شِمْرِ عَنْ جَابِرِ الْجَعْفِيِّ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Al Hassan Bin Al Husayn Bin Ali Bin Ali Bin Babuway, at Al Rayy in the year five hundred and ten, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Ali, from Abu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from

¹⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 15

¹⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 16

Abdul Aziz Bin Yahya, at Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Abu Salma, from Amro Bin Shimr, from Jabir Al-Ju'fy,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِالْكَوْفَةِ عِنْدَ مُنْصَرَفِهِ مِنَ النَّهْرَوَانَ وَ بَلَّغَهُ أَنَّ مُعَاوِيَةَ يَسُبُّهُ وَ يَعْيبُهُ وَ يَقْتُلُ أَصْحَابَهُ فَقَامَ خَطِيباً فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص وَ ذَكَرَ مَا أَنْعَمَ اللَّهُ عَلَى نَبِيِّهِ وَ عَلَيْهِ ثُمَّ قَالَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ مَا ذَكَرْتُ مَا أَنَا ذَاكِرُهُ فِي مَقَامِي هَذَا يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ أَمَا بِبِعَمَةِ رَبِّكَ فَحَدَّثْتُ

(It has been narrated) from Abu Ja'far Muhammad ^{asws} Bin Ali ^{asws} having said: 'Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws} addressed (the people) at Al-Kufa after his ^{asws} leaving from Al-Nahrwan, and it reached him ^{asws} that Muawiya is insulting him ^{asws} and faulting him ^{asws}, and he is killing his ^{asws} companions. So he ^{asws} stood addressing, and he ^{asws} praised Allah ^{azwj} and Extolled upon Him ^{azwj} and sent *Salawat* upon Rasool-Allah ^{saww}, and he ^{asws} mentioned what Allah ^{azwj} had Favoured with upon His ^{azwj} Prophet ^{saww} and upon him ^{asws}, then said: 'Had it not been for a Verse from the Book of Allah ^{azwj}, I ^{asws} would not mention what I ^{asws} am mentioning it in this place of mine. Allah ^{azwj} Mighty and Majestic is Saying [93:11] **And as for the favour of your Lord, do announce (it).**

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى نِعْمِكَ الَّتِي لَا تُحْصَى وَ فَضْلِكَ الَّذِي لَا يُنْسَى أَيُّهَا النَّاسُ إِنَّهُ بَلَّغَنِي مَا بَلَّغَنِي وَ إِنِّي أَرَانِي قَدْ اقْتَرَبَ أَجَلِي وَ كَأَنِّي بِكُمْ وَ قَدْ جَهَلْتُمْ أَمْرِي وَ إِنِّي تَارِكٌ فِيكُمْ مَا تَرَكَهُ رَسُولُ اللَّهِ كِتَابَ اللَّهِ وَ عَثْرَتِي وَ هِيَ عَثْرَةُ الْهَادِي إِلَى النَّجَاةِ خَاتَمِ الْأَنْبِيَاءِ وَ سَيِّدِ النَّجَابِ وَ النَّبِيِّ الْمُصْطَفَى

O Allah ^{azwj}! For You ^{azwj} is the Praise upon Your ^{azwj} Favours which cannot be counted, and Your ^{azwj} Grace which cannot be forgotten. O you people! It has reached me (news) what has reached me, and I ^{asws} see that (the end of) my ^{asws} term is nearer, and it is as if I ^{asws} am with you all and you have been ignorant of my ^{asws} life-span; and I ^{asws} hereby leave among you all what Rasool-Allah ^{saww} had left – the Book of Allah ^{azwj} and my ^{asws} descendants, and it is the offspring of the Guidance to the salvation, the Seal of the Prophets ^{as} and the Chief of the excellent ones, and the Chosen Prophet ^{saww}.

يَا أَيُّهَا النَّاسُ لَعَلَّكُمْ لَا تَسْمَعُونَ قَائِلًا يَقُولُ مِثْلَ قَوْلِي بَعْدِي إِلَّا مُفْتَرًا أَنَا أَخُو رَسُولِ اللَّهِ وَ ابْنُ عَمِّهِ وَ سَيْفُ نَفْسِهِ وَ عِمَادُ نَصْرَتِهِ وَ بَأْسُهُ وَ شِدَّتُهُ أَنَا رَحَى جَهَنَّمَ الدَّائِرَةُ وَ أَضْرَاسُهَا الطَّاحِنَةُ أَنَا مُؤْتِمُّ الْبَنِينَ وَ الْبَنَاتِ وَ قَابِضُ الْأَرْوَاحِ وَ بَأْسُ اللَّهِ الَّذِي لَا يَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

O you people! You will not be hearing a speaker saying the like of my ^{asws} speech after me ^{asws}, except for a forger. I ^{asws} am the brother ^{asws} of Rasool-Allah ^{saww}, and a son ^{asws} of his ^{saww} uncle ^{as}, and a sword of His ^{azwj} Wrath, and a pillar of His ^{azwj} Triumph, and His ^{azwj} Strength and His ^{azwj} Severity. I ^{asws} am a millstone circling Hell, and am its grinding molars. I ^{asws} am an orphanage of the sons and the daughters, and the capturer of the souls, and a Torment of Allah ^{azwj}, which cannot be repelled from the criminal people.

أَنَا مُجَدِّلُ الْأَبْطَالِ وَ قَاتِلُ الْفُرْسَانَ وَ مُبِيدُ مَنْ كَفَرَ بِالرَّحْمَنِ وَ صِهْرُ خَيْرِ الْأَنَامِ أَنَا سَيِّدُ الْأَوْصِيَاءِ وَ وَصِيُّ خَيْرِ الْأَنْبِيَاءِ أَنَا بَابُ مَدِينَةِ الْعِلْمِ وَ خَازِنُ عِلْمِ رَسُولِ اللَّهِ ص وَ وَارِثُهُ وَ أَنَا زَوْجُ الْبُتُولِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ فَاطِمَةَ النَّوِيَّةِ النَّقِيَّةِ الزَّكِيَّةِ الْبَرَّةِ الْمَهْدِيَّةِ حَبِيبَةِ اللَّهِ وَ خَيْرِ بَنَاتِهِ وَ سُلَالَتِهِ وَ رِيحَانَةِ رَسُولِ اللَّهِ ص سِبْطَاهُ خَيْرِ الْأَسْبَاطِ وَ وُلْدِي خَيْرِ الْأَوْلَادِ هَلْ يُنْكَرُ أَحَدٌ مَا أَقُولُ أَيُّنَ مُسْلِمُو أَهْلِ الْكِتَابِ

I^{asws} am the debater of (against) the heroes, and a fighter of the horsemen, and a destroyer of the ones who disbelieve in the Beneficent, and son-in-law of the best of the creatures^{saww}, I^{asws} am the chief of the successors^{as} and a successor^{asws} of the best of the Prophets^{as}. I^{asws} am a door of the city of knowledge and a treasurer of the knowledge of Rasool-Allah^{saww} and his^{saww} inheritor, and I^{asws} am the husband of the chaste chieftess of the women of the worlds, (Syeda) Fatima^{asws}, the pious, the pure, the clean, the righteous, the Guide, the beloved of the Beloved of Allah^{azwj} and the best of his^{saww} daughters, and his^{saww} lineage, and an aroma of Rasool-Allah^{saww}. His^{saww} grandsons are the best of the grandsons, and my^{asws} children are the best of the children. Can anyone deny what I^{asws} am saying? Where are the People of the Book submitting (to)?

أَنَا اسْمِي فِي الْإِنْجِيلِ إِلْيَا وَ فِي التَّوْرَةِ بَرِيَا وَ فِي الزَّبُورِ أَرِيَا وَ عِنْدَ الْهِنْدِ كَابِرَ وَ عِنْدَ الرُّومِ بَطْرِيْسَا وَ عِنْدَ الْفَرَسِ جَبِيْرَ وَ عِنْدَ التُّرْكِ تَبِيْرَ وَ عِنْدَ الزَّنْجِ خَبِيْرَ وَ عِنْدَ الْكُهْنَةِ بُوِي وَ عِنْدَ الْحَبَشَةِ بَتْرِيْكَ وَ عِنْدَ أُمِّي حَيْدَرَةَ وَ عِنْدَ ظَنْرِي مَيْمُونٌ وَ عِنْدَ الْعَرَبِ عَلِيٌّ وَ عِنْدَ الْأَرْمَنِ فَرِيْقٌ وَ عِنْدَ أَبِي ظَهِيْرٌ

I^{asws}, my^{asws} name in the Evangel is 'Elijah', and in the Torah it is 'Barya', and in the Psalms it is 'Arya', and with India it is 'Kabir', and with the Romans it is 'Batreysa', and with the Persians it is , 'Jabeyr', and with the Turks it is , 'Tabeyr', and with Al-Zanj it is 'Haytar', and with Al-Kahna it is 'Bousy', and with Eithiopia it is 'Batreyk', and with my^{asws} mother^{as} it is 'Haydar', and with my^{asws} foster mother it is 'Maymoun', and with the Arabs it is 'Ali', and with the Armenians it is 'Fareyq', and with my^{asws} father^{as} it is 'Zaheera'.

أَلَا وَ إِنِّي مَخْصُوصٌ فِي الْقُرْآنِ بِأَسْمَاءِ أَحَدَرُوا أَنْ تَعْلَبُوا عَلَيْهَا فَتَضِلُّوْا فِي دِيْنِكُمْ يَقُوْلُ اللهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ مَعَ الصَّادِقِيْنَ أَنَا ذَلِكَ الصَّادِقُ وَ أَنَا الْمُؤَدِّنُ فِي الدُّنْيَا وَ الْآخِرَةِ قَالَ اللهُ تَعَالَى فَأَذِنَ مُؤَدِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللهِ عَلَى الظَّالِمِيْنَ أَنَا ذَلِكَ الْمُؤَدِّنُ وَ قَالَ اللهُ تَعَالَى وَ أَذَانٌ مِنَ اللهِ وَ رَسُوْلِهِ فَأَنَا ذَلِكَ الْأَذَانُ

Indeed! And I^{asws} am particularised in the Quran by (certain) names. Be cautioned from mastering upon these for you would be straying in your Religion! Allah^{azwj} Mighty and Majestic is Saying: "Allah^{azwj} is with the truthful!" I^{asws} am that truthful, and I^{asws} am the proclaimer (Muezzin) in the world and the Hereafter. Allah^{azwj} the Exalted Says **[7:44] Then a proclaimer would proclaim among them that the Curse of Allah is on the unjust.** I^{asws} am that proclaimer. And Allah^{azwj} the Exalted Said **[9:3] And a proclamation from Allah and His Rasool.** So, I^{asws} am that proclamation.

وَ أَنَا ذَلِكَ الْمُحْسِبُ يَقُوْلُ اللهُ عَزَّ وَ جَلَّ وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِيْنَ وَ أَنَا ذُو الْقَلْبِ يَقُوْلُ اللهُ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ وَ أَنَا الذِّكْرُ يَقُوْلُ اللهُ عَزَّ وَ جَلَّ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ

And I^{asws} the good doer Allah^{azwj} Mighty and Majestic is Speaking of **[29:69] and Allah is most surely with the doers of good.** And I^{asws} am the one with the heart Allah^{azwj} Mighty and Majestic is Speaking of **[50:37] Most surely there is a Reminder in this for him who has a heart.** And I^{asws} am the rememberer (Zakir) Allah^{azwj} Mighty and Majestic is Speaking of **[3:191] Those who remember Allah standing and sitting and lying on their sides.**

وَ نَحْنُ أَصْحَابُ الْأَعْرَافِ أَنَا وَ عَمِّي وَ أَخِي وَ ابْنُ عَمِّي وَ اللَّهُ فَالِقَ الْحَبِّ وَ النَّوَى لَا يَلِجُ النَّارَ لَنَا مُحِبٌّ وَ لَا يَدْخُلُ الْجَنَّةَ مُبْغِضٌ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

And we ^{asws} are the owners of the Heights (A'raaf), I ^{asws} and my ^{asws} uncle ^{as}, and my ^{asws} cousin ^{saww}. By the One ^{azwj} Who Split the seed and the cores, the Fire will not penetrate to the one who have love for us ^{asws}, nor would he enter the Paradise the one who has hatred for us ^{asws}. Allah ^{azwj} Mighty and Majestic is Saying **[7:46] And between the two there shall be a veil, and upon the heights there shall be men recognising all by their marks.**

وَ أَنَا الصَّبْرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ أَنَا الْأُذُنُ الْوَاعِيَةُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ تَعْبَهَا أُذُنٌ وَاعِيَةٌ وَ أَنَا السَّلَامُ لِرَسُولِ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ رَجُلًا سَلَمًا لِرَجُلٍ وَ مِنْ وُلْدِي مَهْدِي هَذِهِ الْأُمَّةَ

And I ^{asws} am of the 'marriage' (son in law) Allah ^{azwj} Mighty and Majestic is Speaking of **[25:54] And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage.** And I ^{asws} am the retaining ear which Allah ^{azwj} Mighty and Majestic is Speaking of **[69:12] and that the retaining ear would retain it.** And I ^{asws} am the submitted to Rasool-Allah ^{saww}, Allah ^{azwj} Mighty and Majestic is Speaking of **[39:29] and a man wholly for one man;** and from my ^{asws} sons ^{asws} would be the Mahdi ^{asws} of this community.

أَلَا وَ قَدْ جُعِلْتُ مَحَنَّتُكُمْ بِيُغْضِي يُعْرِفُ الْمُنَافِقُونَ وَ بِمَحَبَّتِي ائْتَحَنَ اللَّهُ الْمُؤْمِنِينَ هَذَا عَهْدُ النَّبِيِّ ص الْأُمِّيِّ إِلَّا أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ وَ أَنَا صَاحِبُ لَوَاءِ رَسُولِ اللَّهِ ص فِي الدُّنْيَا وَ الْآخِرَةِ

Indeed! He ^{azwj} has Made your love to be. (It is) by hatred of me ^{asws} the hypocrite is recognise, and by love for me ^{asws} Allah ^{azwj} Tests the Momineen. This is the Covenant of the Ummy Prophet ^{saww} to me ^{asws}: 'He will not love you ^{asws}, O Ali ^{asws} except for a Momin, nor would he hate you ^{asws} except for a hypocrite. And I ^{asws} am the owner of the flag of Rasool-Allah ^{saww} in the world and the Hereafter.

وَ رَسُولُ اللَّهِ ص فَرَطِي وَ أَنَا فَرَطُ شَيْعَتِي وَ اللَّهُ لَا عَطَشَ مُحِبِّي وَ لَا خَافَ وَ اللَّهُ مُوَالِي أَنَا وَلِيُّ الْمُؤْمِنِينَ وَ اللَّهُ وَلِيهِ [وَلِيِّ] يَحِبُّ [حَسْبُ] مُحِبِّي أَنْ يُحِبُّوا مِنْ أَحَبِّ اللَّهِ

And Rasool-Allah ^{saww} precedes me ^{asws} and I ^{asws} precede my ^{asws} Shia, and Allah ^{azwj} will not Leave the one who loves me ^{asws} as thirsty, nor in fear. And Allah ^{azwj} is my ^{asws} Partisan and I ^{asws} am the guardian of the Momineen ^{asws} and Allah ^{azwj} is my ^{asws} Guardian. He ^{azwj} Loves the one who loves me ^{asws} because he loves the one ^{asws} who loves Allah ^{azwj}, and He ^{azwj} Hates the one who hates me ^{asws} because he hates the one ^{asws} who loves Allah ^{azwj}.

وَ يَحِبُّ [حَسْبُ] مُبْغِضِي أَنْ يُبْغِضُوا مَنْ أَحَبَّ اللَّهُ أَلَا وَ إِنَّهُ قَدْ بَلَغَنِي أَنَّ مُعَاوِيَةَ سَنَنِي وَ لَعَنَنِي اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَيْهِ وَ أَنْزِلِ اللَّعْنَةَ عَلَى الْمُسْتَحِقِّ آمِينَ رَبِّ الْعَالَمِينَ رَبِّ إِسْمَاعِيلَ وَ بَاعَثْ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Indeed! And it has reached me ^{asws} that Muawiya is insulting me ^{asws} and cursing me ^{asws}. O Allah ^{azwj}! Intensify Your ^{azwj} Trampling upon him and Send down the Curses upon the

deserving one. Ameen, Lord^{azwj} of the worlds, Lord^{azwj} of Ismail^{as} and the Stimulant of Ibrahim^{as}. You^{azwj} are the Praised, the Glorious’.

ثُمَّ نَزَلَ عَنِ أَعْوَادِهِ فَمَا عَادَ إِلَيْهَا حَتَّى قَتَلَهُ ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ.

Then he^{asws} descended from his^{asws} Pulpit and did not return to it until Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}, murdered him^{asws}.¹⁶

أَخْبَرَنَا الشَّيْخُ أَبُو الْبَقَاءِ الْبَصْرِيُّ إِبْرَاهِيمُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْوَفَا [الرَّقَاءُ] الْمَجَاوِرُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي الْمَحْرَمِ سَنَةَ سِتِّ عَشْرَةَ وَخَمْسِمِائَةٍ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عُثْبَةَ بِالْبَصْرَةِ فِي مَشْهَدِ النَّخَاسِيِّ عَلَى صَاحِبِهِ السَّلَامُ سَنَةَ ثَلَاثٍ وَسِتِّينَ وَارْبَعِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْفَقِيهَ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ وَهْبَانَ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حَبْشَةَ بْنِ الْفَوْنِيِّ الْكَاتِبُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ شَيْبَانَ قَالَ: حَدَّثَنِي نَصْرُ بْنُ مُزَاحِمٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عِمْرَانَ [عِمْرَانَ] بْنِ عَبْدِ الْكَرِيمِ عَنْ أَبِيهِ

It was informed to us by the Shekh Abu Al Baqa'a Al Basary Ibrahim Bin Al Husayn Bin Ibrahim Al Wafa Al Mujawar at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, in Al Muharrah of the year five hundred and sixteen by my recitation upon it, from Abu Talib Muhammad Bin Al Husayn Bin Utba at Al Basra at the location of Al Nakhaseyn, greeting be upon its owner, in the year four hundred and sixty three, from Abu Al Hassan Muhammad Bin Al Husayn Al Faqeeh, from Abu Abdullah Muhammad Bin Wahban, from Ali Bin Habshy Bin Qowny the Scribe, from Ahmad Bin Muhammad Bin Abdul Rahman, from Yahya Bin Zakariya Bin Shayban, from Nasr Bin Mazahim, from Muhammad Bin Imran Bin Abdul Kareem, from his father,

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: دَخَلَ أَبِي الْمَسْجِدَ فَإِذَا هُوَ بِأَنَاسٍ مِنْ شِيعَتِنَا فَدَنَا مِنْهُمْ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ لَهُمْ وَ اللَّهُ إِنِّي لِأَجِبُ رِيحَكُمْ وَ أَرْوَا حُكْمَكُمْ وَ إِنكُمْ لَعَلَى دِينِ اللَّهِ وَ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَعْطِبَ بِمَا هُوَ فِيهِ إِلَّا أَنْ يَبْلُغَ نَفْسَهُ هَاهُنَا وَ أَسَارَ بَيْدِهِ إِلَى حَنْجَرَتِهِ فَأَعِينُونَا بِوَرَعٍ وَ اجْتِهَادٍ وَ مَنْ يَأْتُمْ مِنْكُمْ بِإِمَامٍ فَلْيَعْمَلْ بِعَمَلِهِ

From Ja'far^{asws} Bin Muhammad^{asws} having said: ‘My^{asws} father^{asws} entered the Masjid and there were a group of our^{asws} Shias. So he^{asws} went closer to them and greeted upon them, then he^{asws} said to them: ‘By Allah^{azwj}! I^{asws} love your aromas and your souls, and you all are upon the Religion of Allah^{azwj} and there isn't between one of you and between exultation with what is therein, except for his soul reaching over here’ – and he^{asws} gestured by his^{asws} hand to his^{asws} larynx – ‘Therefore, be assisting us^{asws} with the devoutness and the striving; and the one from you who follows an Imam^{asws}, so let him work with his deed.

أَنْتُمْ شُرَطُ اللَّهِ وَ أَنْتُمْ أَعْوَانُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأَوَّلُونَ وَ أَنْتُمْ السَّابِقُونَ الْآخِرُونَ وَ أَنْتُمْ السَّابِقُونَ إِلَى الْجَنَّةِ قَدْ ضَمْنَا لَكُمْ الْجَنَانَ بِأَمْرِ اللَّهِ وَ رَسُولِهِ كَأَنَّكُمْ فِي الْجَنَّةِ تَتَنَافَسُونَ فِي فَضَائِلِ الدَّرَجَاتِ كُلُّ مُؤْمِنٍ مِنْكُمْ صِدِّيقٌ وَ كُلُّ مُؤْمِنَةٍ مِنْكُمْ حَوْرَاءُ

You are the signs of Allah^{azwj}, and you are the aiders of Allah^{azwj}, and you are the helpers of Allah^{azwj}, and you are the preceding the former ones and you are preceding the latter ones, and you would be preceding to the Paradise. I^{asws} am guaranteeing the Gardens to you all by the Command of Allah^{azwj} and His^{azwj} Rasool^{saww}. It is as if you are already in the Paradise, competing regarding the merits, the levels. Every Momin from you is a truthful, and every Momina from you is a Hourie.

¹⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 17

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا قَنْبَرُ قُمْ فَاسْتَبْشِرْ فَإِنَّهُ سَاخِطٌ عَلَى الْأُمَّةِ مَا خَلَا شِيعَتَنَا أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ شَرَفُ الدِّينِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِمَادًا وَ عِمَادُ الدِّينِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَجَالِسِ مَجْلِسُ شِيعَتِنَا أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شُهُودًا وَ شُهُودُ الْأَرْضِ سَكَّانُ شِيعَتِنَا فِيهَا

Amir Al-Momineen ^{asws} said: 'Qanbar! Arise and receive glad tidings, for Allah ^{azwj} is Wrathful upon the community apart from our ^{asws} Shias. Indeed! For everything there is a nobility and the nobility of the Religion is the Shia. Indeed! And for everything there is a pillar and the pillars of the Religion are the Shias. Indeed! And for everything there is a chief, and the chief of the gatherings, is the gathering of our ^{asws} Shias. Indeed! And for everything is are witnesses, and the witnesses of the earth are our ^{asws} Shias dwelling therein.

أَلَا وَ إِنَّ مِنْ خَالَفِكُمْ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ تَصَلَّى نَارًا حَامِيَةً أَلَا وَ إِنَّ مَنْ دَعَا مِنْكُمْ فَدَعَاؤُهُ مُسْتَجَابٌ أَلَا وَ إِنَّ مَنْ سَأَلَ مِنْكُمْ حَاجَةً فَلَهُ بِهَا مِائَةٌ يَا حَبِّدَا حَسَنَ صُنْعِ اللَّهِ إِلَيْكُمْ تَخْرُجُ شِيعَتُنَا مِنْ قُبُورِهِمْ يَوْمَ الْقِيَامَةِ مُسْرِقَةً أَلْوَانُهُمْ وَ وَجُوهُهُمْ قَدْ أُعْطُوا الْأَمَانَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ وَ اللَّهُ أَشَدُّ حُبًّا لِشِيعَتِنَا مِنْ أَلْوَانِهِمْ.

Indeed! And the ones who oppose you are linked to this Verse **[88:2] (Some) faces on that day shall be downcast, [88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire.** Indeed! And the one from you who supplicates, so his supplication is Answered. Indeed! And if the one from you who asks the need, for him would be a hundred with it. I ^{asws} would love that Allah ^{azwj} Deals excellently with you all. We ^{asws} will extract our ^{asws} Shias from their graves on the Day of Judgment. Their colours would be shining and (as well as) their faces. They would have been Given the security, and there would be no fear upon them, nor would they be grieving. And Allah ^{azwj} has more Intense Love for our ^{asws} Shias than we ^{asws} have for them'.¹⁷

[بشارة النبي (ص) لعلي و شيعته بالجنة.]

Glad Tidings of The Prophet ^{saww} To Ali ^{asws} And His ^{asws} Shias Of The Paradise

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ الطُّوسِيِّ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْحَارِثِيُّ الْبُعْدَايِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَمْرِو الْجَعَابِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الْفَزَارِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: وَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عَمْرُ بْنُ شِمْرٍ عَنْ جَابِرِ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harsy Al Baghdady, from Abu Bakr Muhammad Bin Umar Al Ja'aby, from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Abdullah Bin Muhammad Al Fazary,

from Ja'far Bin Muhammad ^{asws}, from his ^{asws} father ^{asws}, from Jabir.

And he said, 'It was narrated to us from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Amro Bin Shimr, from Jabir,

¹⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 18

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَلَا أُبَشِّرُكَ أَلَا أَمْنُكَ؟ قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنِّي خَلَقْتُ أَنَا وَ أَنْتَ مِنْ طِينَةٍ وَاحِدَةٍ فَفَضَّلْتُ مِنْهَا فَضْلَةً فَخَلَقْتُ مِنْهَا شِيعَتَنَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَاءِ أُمَّهَاتِهِمْ إِلَّا شِيعَتَكَ فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لِطَيْبِ مَوْلِدِهِمْ.

(It has been narrated) from Abu Ja'far Muhammad ^{asws} Bin Ali ^{asws}, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah ^{saww} said to Ali ^{asws} Bin Abu Talib ^{asws}: 'Shall I ^{saww} give you ^{asws} glad tidings? Shall I ^{saww} confer upon you ^{asws}?' He ^{asws} said: 'Yes, O Rasool-Allah ^{saww}!' He ^{saww} said: 'I ^{saww} was Created, (both) me ^{saww} and you ^{asws}, from one clay (essence). So there remained some remnants from it, and our ^{asws} Shias were Created from it. Thus, when it will be the Day of Judgment, the people would be called by the names of their mothers except for our ^{asws} Shias, for they would be called by the names of their fathers, due to the goodness of their births'.¹⁸

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ عَنِ أَبِيهِ رَه قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ رَه قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ جَعْفَرُ بْنُ قُوتُوبِهِ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامِ الْإِسْكَافِيِّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْجَمِيرِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَيْسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَعِيدِ الْأَهْوَازِيِّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حَدِيدٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُدْرِكِ بْنِ زُهَيْرٍ قَالَ:

It was informed to us by the Sheykh Abu Ali, from his father, from Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Al Qasim Ja'far Bin Qawlawayh, from Abu Ali Muhammad Bin Hamam Al Askafy, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Saeed Al Ahvazy, from Ali Bin Hadeed, from Sayf Bin Ameyra, from Mudrak Bin Zuheyr who said,

قَالَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع: يَا مُدْرِكُ إِنَّ أَمْرَنَا لَيْسَ بِقَبُولِهِ فَقَطْ وَ لَكِنْ بِصِيَابَتِهِ وَ كِتْمَانِهِ عَنْ غَيْرِ أَهْلِهِ أَقْرَى أَصْحَابِنَا السَّلَامَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ وَ قُلْ لَهُمْ رَحِمَ اللَّهُ امْرَأً اجْتَرَّ مَوَدَّةَ النَّاسِ إِلَيْنَا فَحَدَّثْتَهُمْ بِمَا يَعْرِفُونَ وَ تَرَكَ مَا يُنْكُرُونَ.

Abu Abdullah Ja'far Bin Muhammad ^{asws} said: 'O Mudrak! Our ^{asws} matter (Wilayah) isn't by its acceptance only, but by its maintenance and its concealment from other than its rightful ones. Convey the greetings to our ^{asws} companions, and the Mercy of Allah ^{azwj} and His ^{azwj} Blessings, and say to them: 'May Allah ^{azwj} have Mercy on the man who repeat the cordiality of the people to us ^{asws}, and narrates to them with what they are recognising and leaves what they are denying'.¹⁹

[قول النبي من أحب أن يركب سفينة النجاة. فليوال عليا «ع»]

The Words Of The Prophet ^{saww}: 'The One Who Loves To Ride The Ship Of Salvation, So Let Him Befriend Ali ^{asws}'.

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ شَهْرِبَارِ الْخَارَزْنِيِّ بِمَشْهَدِ الْكُوفَةِ عَلَى سَاكِنِهِ السَّلَامُ فِي رَبِيعِ الْأَوَّلِ سَنَةَ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةَ بِقَرَأَتِي عَلَيْهِ قَالَ: حَدَّثَنَا أَبُو مَنْصُورٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْمُعَدَّلِيِّ مِنْ لَفْظِهِ وَ كِتَابِهِ بِمَدِينَةِ السَّلَامِ فِي ذِي الْقَعْدَةِ سَنَةَ سِتِّ عَشْرِينَ وَ أَرْبَعِمِائَةَ قَالَ: حَدَّثَنَا الْعُكْبَرِيُّ أَبُو الْحَسَنِ بْنُ رِزْقَوَيْهِ قَالَ: حَدَّثَنَا أَبُو عُمَيْرِ بْنِ السَّمَاكِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدِ الْقُرَوَيْنِيِّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ بْنِ وَهْبِ بْنِ أَحْمَدَ الْقُرَوَيْنِيِّ التَّعْرِي سَنَةَ سِتِّ وَ سِتِّينَ وَ مِائَتَيْنِ قَالَ:

¹⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 19

¹⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 20

It was informed to us by Abu Abdullah Muhammad Bin Ahmad Bin Muhammad Bin Shahriyar Al Khazin at the location of Al Kufa, the greetings be upon its dwellers, in Rabbi Al Awwal of the year five hundred and sixteen by my reading upon it, from Abu Mansour Muhammad Bin Muhammad Bin Abdul Aziz Al Ma'dal, from His words and his book in Al Medina of Al Islam in Zil Qadah of the year four hundred and seventy, from Al Akbary Abu Al Hassan Bin Razqawayh, from Abu Umeyr Bin Al Samak, from Ali Bin Muhammad Qazwiny, from Dawood Bin Suleyman Bin Wahab Bin Ahmad Al Qazwiny Al Sagary in the year two hundred and sixty six, said, ‘

حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرَّضَا قَالَ: حَدَّثَنَا أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِ مُحَمَّدٍ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ: مَنْ أَحَبَّ أَنْ يَرْكَبَ سَفِينَةَ النِّجَاةِ وَ يَتَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى وَ يَعْتَصِمَ بِحَبْلِ اللَّهِ الْمَتِينِ فَلْيُؤَالَ عَلِيًّا عَ بَعْدِي وَ لِيُعَادِ عَدُوَّهُ وَ لِيَأْتِمَّ بِالْهَدَاةِ الْمَيَامِينِ مِنْ وَلَدِهِ فَإِنَّهُمْ خُلَفَائِي وَ أَحِبَّائِي وَ حُجَجُ اللَّهِ عَلَى الْخَلْقِ بَعْدِي وَ سَادَاتُ أُمَّتِي وَ قَادَةُ الْأَتْقِيَاءِ إِلَى الْجَنَّةِ حِزْبُهُمْ حِزْبِي وَ حِزْبِي حِزْبُ اللَّهِ وَ حِزْبُ الْأَعْدَائِهِمْ حِزْبُ الشَّيْطَانِ.

Ali^{asws} Bin Musa Al-Reza^{asws} narrated to us saying: ‘My^{asws} father^{asws} Musa^{asws} Bin Ja’far^{asws} narrated to us^{asws}, from his^{asws} father^{asws} Ja’far^{asws} Bin Muhammad Bin Ali^{asws}, from his^{asws} father^{asws} Muhammad^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws}, from his^{asws} father^{asws} Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who loves to ride the ship of salvation and attach himself with firmest handle and hold fast to the strong rope of Allah^{azwj}, so let him accept Ali^{asws} as a ruler after me^{saww}, and let him be inimical to his^{asws} enemies, and let him follow the Guidance of the Imams^{asws} from his^{asws} sons^{asws}, for they^{asws} are my^{saww} Caliphs and my^{saww} beloved ones, and the Divine Authorities of Allah^{azwj} upon the creatures after me^{saww}, and the chief of my^{saww} community, and the pious Guides to the Paradise. Their^{asws} party is my^{asws} party, and my^{saww} party is the Party of Allah^{azwj}, and the party of their^{asws} enemies is the party of the Satan^{la}.²⁰

قَالَ وَ بِالْإِسْنَادِ عَنِ الصَّدُوقِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ: حَدَّثَنَا أَبُو الْجَارُودِ زِيَادُ بْنُ الْمُنْذِرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ

He (the author) said, ‘And by the chain from Al Sadouq, from Al Husayn Bin Ahmad Bin Idrees, from his father, from Ibrahim Bin Hashim, from Muhammad Bin Sinan, from Abu Al Jaroud Ziyad Al Munzar, from Saeed Bin Jubeyr, from Ibn Abbas who said,

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص: وَ لِيَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ لِيَايَةُ اللَّهِ وَ حُبُّهُ عِبَادَةُ اللَّهِ وَ اتِّبَاعُهُ فَرِيضَةُ اللَّهِ وَ أَوْلِيَاؤُهُ أَوْلِيَاءُ اللَّهِ وَ أَعْدَاؤُهُ أَعْدَاءُ اللَّهِ وَ حِزْبُهُ حِزْبُ اللَّهِ وَ سَلْمُهُ سَلْمُ اللَّهِ.

‘Rasool-Allah^{saww} said: ‘The Wilayah of Ali^{asws} Bin Abu Talib^{asws} is the Wilayah of Allah^{azwj}, and (having) his^{asws} love is worship of Allah^{azwj}, and obeying him^{asws} is an Imposition of Allah^{azwj}, and his^{asws} friends are the friends of Allah^{azwj}, and his^{asws} enemies are the enemies of Allah^{azwj}, and his^{asws} party is the Party of Allah^{azwj}, and his^{asws} truce is the Truce of Allah^{azwj}.²¹

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

²⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 21

²¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 22

And by the chain, he said, 'Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khaaaz, from Talha Bin Zayd,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِيهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَتَانِي جِبْرَائِيلُ مِنْ قِبَلِ رَبِّي جَلَّ جَلَالُهُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشْرٌ أَخَاكَ عَلِيًّا بَأَنِّي لَا أُعَذِّبُ مَنْ تَوَلَّاهُ وَلَا أَرْحَمُ مَنْ عَادَاهُ.

(It has been narrated) from Al-Sadiq Ja'far ^{asws} Bin Muhammad ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} forefathers ^{asws} having said: 'Rasool-Allah ^{saww} said: 'Jibraeel ^{as} came to me ^{saww} from my Lord ^{azwj}, Majestic is His ^{azwj} Majesty, and he ^{as} said: 'O Muhammad ^{saww}! Allah ^{azwj} Mighty and Majestic Conveys the Greetings to you ^{saww} and is Saying to you ^{saww}: "Give glad tidings to your ^{saww} brother ^{asws} Ali ^{asws} that I ^{azwj} will not Punish the one who loves him ^{asws}, and I ^{azwj} will not be Merciful to the one who is inimical to him ^{asws},²²

[قول النبي (ص) أن عليا وصيي و خليفتي و زوجته سيدة نساء العالمين. و الحسن و الحسين سيدا شباب أهل الجنة.]

The Words Of The Prophet ^{saww}: 'Ali ^{asws} Is My ^{saww} Successor, And My ^{saww} Caliph, And The Husband Of The Chieftess Of The Women Of The Worlds, And That Al-Hassan ^{asws} And Al-Husayn ^{asws} Are The Chiefs Of The Youths Of The Inhabitants Of Paradise'.

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ مَسْرُورٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدِ الْبَصْرِيِّ عَنِ جَعْفَرِ بْنِ سُلَيْمَانَ عَنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنِ أَبِيهِ عَنِ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

And by the chain, said, 'Ja'far Bin Muhammad Bin Masrour narrated to us, from Al Husayn Bin Muhammad Bin Aamir, from Al Moalla Bin Muhammad Al Basry, from J'far Bin Suleyman, from Abdullah Bin Al Hakam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص: إِنَّ عَلِيًّا وَصِيِّي وَ خَلِيفَتِي وَ زَوْجَتُهُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَدَايِ

Rasool-Allah ^{saww} said: 'Ali ^{asws} is my ^{saww} successor ^{asws} and my ^{saww} Caliph, and I ^{saww} married him ^{asws} to the chieftess of the women of the world, Fatima ^{asws} my ^{saww} daughter ^{asws}; and Al-Hassan ^{asws} and Al-Husayn ^{asws} are the chiefs of the inhabitants of the Paradise, are my ^{saww} two sons ^{asws}.

مَنْ وَالَاهُمْ فَقَدْ وَالِانِي وَ مَنْ عَادَاهُمْ فَقَدْ عَادَانِي وَ مَنْ تَوَلَّاهُمْ فَقَدْ تَوَلَّانِي وَ مَنْ جَفَّاهُمْ فَقَدْ جَفَّانِي وَ مَنْ بَرَّاهُمْ فَقَدْ بَرَّانِي وَ صَلَّى اللَّهُ مِنْ وَصْلَهُمْ وَ قَطَعَ مِنْ قَطْعِهِمْ وَ نَصَرَ مِنْ أَعَانِهِمْ وَ خَدَلَ مِنْ خَدَلِهِمْ

The one who befriends them ^{asws} so he has befriended me ^{saww}, and the one who is inimical to them ^{asws} so he has been inimical to me ^{saww}, and the one who opposes them ^{asws} so he has opposed me ^{saww}, and the one who is disloyal to them ^{asws} so he has been disloyal to me ^{saww}, and the one who is righteous to them has been righteous to

²² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 23

me^{saww}; and may Allah^{azwj} Help the one who helps them^{asws} and Cut-off the one who cuts them^{asws} off, and Help the one who assist them^{asws}, and Abandon the one who abandons them^{asws}.

اللَّهُمَّ مَنْ كَانَ لَهُ مِنْ أَنْبِيَائِكَ وَرُسُلِكَ ثَقَلُ وَأَهْلُ بَيْتِي [بَيْتِ] فَعَلِيٌّ وَفَاطِمَةٌ وَ الْحَسَنُ وَ الْحُسَيْنُ أَهْلُ بَيْتِي وَ ثَقَلِي فَأَذْهَبْ عَنْهُمْ الرَّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

O Allah^{azwj}! The ones from Your^{azwj} Prophets^{as} and Your^{azwj} Mursils^{as} had a trustworthy one and a family, Ali^{asws} and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} are my^{saww} trustworthy ones and my^{saww} family, therefore Keep Away from them the uncleanness and Purify them^{asws} with a Purification'.²³

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمَرَ الْجَعَابِيُّ الْحَافِظُ الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ ثَابِتِ بْنِ كِنَانَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ أَبُو جَعْفَرِ الْخَزَاعِيِّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُسَيْنِ الْقَرِيبِيُّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ ثَابِتِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنِ ابْنِ يَحْيَى عَنِ ابْنِ عَبَّاسٍ قَالَ:

And by the chain, 'Muhammad Bin Umar Al Ja'aby Al Hafiz Al Baghdady narrated to us, from Abu Abdullah Muhammad Bin Ahmad Bin Sabit Bin Kanana, from Muhammad Bin Al Hassan Bin Al Abbas Abu Ja'far Al Khazaie, from Al Hassan Bin Al Husayn Al Arny, from Umar Bin Sabit, from Ata'a Bin Al Sayyab, from Ibn Yahya, from Ibn Abbas who said,

صَعِدَ رَسُولُ اللَّهِ ص الْمُنْبَرِ فَخَطَبَ وَ اجْتَمَعَ النَّاسُ إِلَيْهِ فَقَالَ يَا مَعْشَرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ أَنِّي مَقْبُوضٌ وَ أَنَّ ابْنَ عَمِّي عَلِيًّا مَقْتُولٌ وَ أَنِّي أَبُهَا النَّاسُ أَخْبِرُكُمْ خَبْرًا إِنَّ عَمَلْتُمْ بِهِ سَلِمْتُمْ وَ إِنْ تَرَكْتُمُوهُ هَلَكْتُمْ إِنَّ ابْنَ عَمِّي عَلِيًّا هُوَ أَخِي وَ وَرِيزِي وَ هُوَ خَلِيفَتِي وَ هُوَ الْمُبْلَغُ عَنِّي وَ هُوَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ

Rasool-Allah^{saww} ascended the Pulpit and he^{saww} addressed and gathered the people to him^{saww}, and he^{saww} said: 'O group of the Momineen! Allah^{azwj} Mighty and Majestic Revealed unto me^{saww} that I^{azwj} will be passing away, and that the son^{asws} of my^{saww} uncle^{as}, Ali^{asws} would be murdered, and I^{saww}, O you people, am informing you of a news that if you were to act in accordance with it, you would be safe and if you were to neglect it, you would be destroyed. The son^{asws} of my^{saww} uncle^{as} Ali^{asws}, he^{asws} is my^{saww} brother, and my^{saww} Vizier, and he^{saww} is my^{saww} Caliph, and he^{asws} is the deliverer (of the Message) from me^{saww}, and he^{asws} is the Imam^{asws} of the pious, and the Guide of the resplendent.

إِنْ اسْتَرَشِدْتُمُوهُ أَرَشِدْكُمْ وَ إِنْ اتَّبَعْتُمُوهُ نَجَوْتُمْ وَ إِنْ خَالَفْتُمُوهُ ضَلَلْتُمْ وَ إِنْ أَطَعْتُمُوهُ فَاللَّهُ أَطَعْتُمْ وَ إِنْ عَصَيْتُمُوهُ فَاللَّهُ عَصَيْتُمْ وَ إِنْ بَايَعْتُمُوهُ فَاللَّهُ بَايَعْتُمْ وَ إِنْ نَكَرْتُمْ بِيَعْنَهُ فَبِيَعَهُ اللَّهُ نَكَرْتُمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَيَّ الْقُرْآنَ وَ هُوَ الَّذِي مَنْ خَالَفَهُ ضَلَّ وَ مَنْ اتَّبَعْتُمْ عَلِيمٌ عِنْدَ غَيْرِ عَلِيٍّ هَلَاكٌ

If you were to seek rightful guidance from him^{asws}, you will be rightly guided, and if you were to follow him^{asws} you will attain salvation, and if you were to oppose him^{asws}, you will stray, and if you were to obey him^{asws}, so it is Allah^{azwj} that you would be obeying, and if you were to disobey him^{asws}, so it is Allah^{azwj} that you would be disobeying, and if you were to pledge allegiance to him^{asws}, so it is Allah^{azwj} you would be pledging allegiance to, and if you were to break his^{asws} allegiance, so it would be Allah^{azwj}'s

²³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 24

allegiance you would be breaking. Allah ^{azwj} Mighty and Majestic Revealed the Quran unto me ^{saww}, and he ^{asws} is the one (who would interpret it), the one who opposes him ^{asws} would stray, and the one who seeks His ^{azwj} Knowledge with other than Ali ^{asws} would be destroyed.

أَيُّهَا النَّاسُ اسْمَعُوا قَوْلِي وَاعْرِفُوا حَقَّ نَصِيحَتِي وَلَا تُخَالِفُونِي فِي أَهْلِ بَيْتِي إِلَّا بِالَّذِي أُمِرْتُ بِهِ وَمَنْ حَفِظَهُمْ فَقَدْ حَفِظَنِي فَإِنَّهُمْ حَامَتِي وَقَرَابَتِي وَإِخْوَتِي وَأَوْلَادِي فَإِنَّكُمْ مُجْمَعُونَ وَمُسَائِلُونَ عَنِ الثَّقَلَيْنِ فَانظُرُوا كَيْفَ تَخْلَفُونِي فِيهِمْ فَإِنَّهُمْ أَهْلُ بَيْتِي

O you people! Hear my ^{saww} speech, and recognise the right of my ^{saww} exhortation, and do not oppose me ^{saww} with regards to the People ^{asws} of my ^{saww} Household except by which I ^{saww} order you with. And the one who protects them ^{asws}, so he has protected me ^{saww}, for they ^{asws} are my ^{saww} defenders, and my ^{saww} near ones, and my ^{saww} brethren, and my ^{saww} children. You will be gathered together and be questioned about the two weighty things (Saqaalayn), therefore consider how you are opposing me ^{saww} regards to these two, for they ^{asws} are the People ^{asws} of my ^{saww} Household.

فَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ ظَلَمَهُمْ فَقَدْ ظَلَمَنِي وَمَنْ أَدْلَهُمْ فَقَدْ أَدْلَيْتِي وَمَنْ أَعَزَّهُمْ فَقَدْ أَعَزَّيْتِي وَمَنْ أَكْرَمَهُمْ أَكْرَمْتِي وَمَنْ نَصَرَهُمْ نَصَرْتِي وَمَنْ خَدَلَهُمْ خَدَلْتِي وَمَنْ طَلَبَ الْهُدَى فِي غَيْرِهِمْ فَقَدْ كَذَّبْتِي

Therefore, the one who harms them ^{asws} has harmed me ^{saww}, and the one who oppresses them ^{asws} has oppressed me ^{saww}, and the one who humiliates them ^{asws} has humiliated me ^{saww}, and the one who respects them ^{asws} has respected me ^{saww}, and the one who honours them ^{asws} has honoured me ^{saww}, and the one who helps them ^{asws} has helped me ^{saww}, and the one who abandons them ^{asws} has abandoned me ^{saww}, and the one who seeks the guidance in others so he has belied me ^{saww}.

أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَانظُرُوا مَا أَنْتُمْ قَائِلُونَ إِذَا لَقِيتُمُونِي فَإِنِّي خَصِمٌ لِمَنْ عَادَاهُمْ وَآذَاهُمْ وَمَنْ كُنْتُ خَصِمَهُ فَقَدْ خَصِمْتُهُ أَقُولُ قَوْلِي هَذَا وَاسْتَعْفِرُ اللَّهَ لِي وَلَكُمْ.

O you people! Fear Allah ^{azwj}, and consider what you would be saying when you do meet me ^{saww}, for I ^{saww} would be an adversary to the one who has harmed them ^{asws}, and the one whom I ^{saww} would be an adversary, so He ^{azwj} would be an Adversary to him. I ^{saww} am saying this speech of mine ^{saww}. And I ^{saww} seek Forgiveness for (on behalf of Ali ^{asws}'s Shias) myself ^{saww} as well as for you all'.²⁴

[قول رسول الله (ص) أربعة أنا لهم شفيع يوم القيامة لو أتوني بذنوب أهل الأرض.]

Rasool-Allah ^{saww} Said: 'There Are Four I ^{saww} Would Be Interceding For Them On The Day Of Judgment, Even If They Come To Me ^{saww} With The Sins Of (All) The People Of The Earth'.

وَبِهَذَا الْإِسْنَادِ قَالَ:

And by this chain, said,

²⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 25

قَالَ رَسُولُ اللَّهِ ص: أَرْبَعَةٌ أَنَا لَهُمْ شَفِيعٌ يَوْمَ الْقِيَامَةِ وَ لَوْ أَنَّنِي بَدُنُوبِ أَهْلِ الْأَرْضِ الضَّارِبِ بِسَيْفِهِ أَمَامَ ذُرِّيَّتِي وَ الْقَاضِي لَهُمْ حَوَائِجَهُمْ وَ السَّاعِي فِي حَوَائِجِهِمْ عِنْدَ مَا اضْطَرُّوا وَ الْمُحِبُّ لَهُمْ بِقَلْبِهِ وَ لِسَانِهِ.

‘Rasool-Allah ^{saww} said: ‘There are four for whom I ^{saww} will be interceding for them on the Day of Judgment, and even if they were to come to be with (all) the sins of the people of the earth – the striker with his sword for (the defence of) an Imam ^{asws} of my ^{saww} offspring, and the fulfiller for them ^{asws} of their ^{asws} needs, and the striver regarding their ^{asws} needs which they ^{asws} were desperate to, and the one who loves them ^{asws} with his heart and his tongue’.²⁵

قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ شَهْرِبَارِ الْخَازِنُ قَالَ: أَخْبَرَنَا الشَّرِيفُ النَّقِيبُ أَبُو الْحَسَنِ زَيْدُ بْنُ النَّاصِرِ الْعَلَوِيُّ قَالَ: أَخْبَرَنَا الشَّرِيفُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَلَوِيُّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ إِبْرَاهِيمَ الْكِنَانِيُّ الْمَوْرِي وَ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْمُخْلِصِ قَالَا: حَدَّثَنَا أَبُو حَامِدٍ مُحَمَّدُ بْنُ هَارُونَ الْحَضْرَمِيُّ أَخْبَرَنَا عَلِيُّ بْنُ شُعَيْبِ السَّمْسَارُ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ قَيْسِ بْنِ مُعَاوِيَةَ الْبَصْرِيُّ الرَّعْفَرَانِيُّ أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ:

He said, ‘Al Sheykh Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin narrated to us, from Al Shareef Al Naqeeb Abu Al Hassan Zayd Bin Al Nasir Al Alawy, from Al Shareef Abu Abdullah Muhammad Bin Abdul Rahman Al Alawy, from Umar Bin Ibrahim Al Kanany Al Muqry and Muhammad Bin Abdul Rahman Al Mukhlis, from Abu Hamid Muhammad Bin Haroun Al Hazramy, from Ali Bin Shuayb Al Samsar, from Abdul Rahman Bin Qays Bin Muawiya Al Basry Al Za’frany, from Muhammad Bin Umar, from Abu Salma, from Abu Hureyra who said,

قَالَ رَسُولُ اللَّهِ ص: إِنَّ أَوَّلَ كَرَامَةِ الْمُؤْمِنِ عَلَى اللَّهِ تَعَالَى أَنْ يَغْفِرَ لِمُشِيئِهِ.

‘Rasool-Allah ^{saww} said: ‘The first of the prestige of the Momin to Allah ^{azwj} the Exalted is that He ^{azwj} would ‘يَغْفِرَ لِمُشِيئِهِ’ Forgive his (slips in the search of) sustenance’.²⁶

[قول النبي (ص) حبي و حب أهل بيتي نافع في سبع مواطن.]

The Words Of The Prophet ^{saww}: ‘Love For Me ^{saww} And Love For The People ^{asws} Of My ^{saww} Household Would Benefit In Seven Places’.

أَخْبَرَنَا الشَّيْخُ الرَّاهِدُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَمِّهِ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بَابُوَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنَا عُمَرُ بْنُ أَحْمَدَ بْنِ حُمْرَانَ الْقُسَيْرِيُّ قَالَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ مُحَمَّدِ بْنِ مَهْلَبٍ قَالَ: أَخْبَرَنَا عَبْدُ الْعَفَّارِ بْنُ مُحَمَّدِ بْنِ كَثِيرِ الْكِلَابِيِّ الْكُوفِيُّ عَنْ عُمَرَ بْنِ ثَابِتٍ عَنْ جَابِرٍ

The ascetic Sheykh Abu Muhammad Al Hassan Bin Al Husayn informed us, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn Bin Ali, from his uncle Al Sheykh Abu Ja’far Muhammad Bin Ali Bin Babuwayh, from Al Hassan Bin Abdullah Bin Saeed, from Umar Bin Ahmad Bin Hamdan Al Qasheyri, from Al Mugheira Bin Muhammad Bin Mahlab, from Abdul Ghaffar Bin Muhammad Bin Kaseer Al Kalaby Al Kufy, from Amro Bin Sabit, from Jabir,

²⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 26

²⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 27

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: حُبِّي وَ حُبُّ أَهْلِ بَيْتِي نَافِعٌ فِي سَبْعِ مَوَاضِعَ أَهْوَالَهُنَّ عَظِيمَةً عِنْدَ الْوَفَاةِ وَ فِي الْقَبْرِ وَ عِنْدَ النُّشُورِ وَ عِنْدَ الْكِتَابِ وَ عِنْدَ الْحِسَابِ وَ عِنْدَ الْمِيزَانِ وَ عِنْدَ الصِّرَاطِ.

From Abu Ja'far Muhammad Bin Ali ^{asws} Bin Al-Husayn ^{asws}, from Ali ^{asws} Bin Al-Husayn ^{asws}, from his ^{asws} father ^{asws} having said: 'Rasool-Allah ^{saww} said: '(Having) my ^{saww} love and the love of the People ^{asws} of my ^{saww} Household would benefit in seven places (when) their state would be grievous – during the death, and in the grave, and during the publicity (of the deeds), and during the recording, and during the Reckoning, and at the Scale, and at the Bridge'.²⁷

[قول النبي (ص) المخالف على بن أبي طالب كافر. و المحب له مؤمن.]

The Words Of The Prophet ^{saww}: 'The Adversary to Ali ^{asws} Bin Abu Talib ^{asws} is An Infidel, And the one who loves Him ^{asws} is A Momin'.

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابُوَيْهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عَمِّهِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ:

And by the chain, from Abu Ja'far Muhammad Bin Ali Bin Babuwayh, from Muhammad Bin Ali, from his uncle Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Ziyad Bin Al Munzar, from Saeed Bin Jubeyr, from Ibn Abbas who said, '

قَالَ رَسُولُ اللَّهِ ص: الْمُخَالَفُ عَلَى بَنِي أَبِي طَالِبٍ بَعْدِي كَافِرٌ وَ الْمُشْرِكُ بِهِ مُشْرِكٌ وَ الْمُحِبُّ لَهُ مُؤْمِنٌ وَ الْمُبْغِضُ لَهُ مُنَافِقٌ وَ الْمُتَّقِي لِأَثَرِهِ لِأَجْقٍ وَ الْمُحَارِبُ لَهُ مُنَافِقٌ مَارِقٌ وَ الرَّادُّ عَلَيْهِ زَاهِقٌ

'Rasool-Allah ^{saww} said: 'The opponent to Ali ^{asws} Bin Abu Talib ^{asws} after me ^{saww} is a disbeliever, and the associate with him ^{asws} is a disbeliever, and the one who loves him ^{asws} is a Momin, and the hateful to him ^{asws} is a hypocrite, a renegade, and the the one who responds against him ^{asws} is destroyed.

عَلِيُّ نُورُ اللَّهِ فِي بِلَادِهِ وَ حُجَّتُهُ عَلَى عِبَادِهِ عَلِيُّ سَيْفُ اللَّهِ عَلَى أَعْدَائِهِ وَ وَارِثُ عِلْمِ أَنْبِيَائِهِ عَلِيُّ كَلِمَةُ اللَّهِ الْعُلْيَا وَ كَلِمَةُ أَعْدَائِهِ السُّفْلَى عَلِيُّ سَيِّدُ الْأَوْصِيَاءِ وَ وَصِيُّ سَيِّدِ الْأَنْبِيَاءِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ إِمَامُ الْمُسْلِمِينَ لَا يَقْبَلُ اللَّهُ الْإِيمَانَ إِلَّا بِوَلَايَتِهِ وَ طَاعَتِهِ.

Ali ^{asws} is the Light of Allah ^{azwj} in His ^{azwj} Country and His ^{azwj} Divine Authority upon His ^{azwj} servants. Ali ^{asws} is the sword of Allah ^{azwj} against His ^{azwj} enemies and an inheritor of the knowledge of His ^{azwj} Prophets ^{as}. Ali ^{asws} is the Exalted Speech of Allah ^{azwj} and the speech of his ^{asws} enemies is the lowest. Ali ^{asws} is the chief of the successors ^{as} and the successor ^{asws} of the chief of the Prophets ^{saww}. Ali ^{asws} is Emir of the Momineen and the Guide of the resplendent, and the Imam ^{asws} of the Muslims. Allah ^{azwj} will not Accept the *Eman* except with (being in) his ^{asws} Wilayah and (being with) his ^{asws} obedience'.²⁸

²⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 28

²⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 29

[قول النبي (ص) لعلي يا علي شيعتك هم الفائزون يوم القيامة.]

The Words Of The Prophet^{saww} To Ali^{asws}: ‘O Ali^{asws}! Your^{asws} Shias, They Would Be The Successful Ones On The Day Of Judgment’.

وَبِالإِسْنَادِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ عَيْسَى بْنِ مُوسَى بْنِ أَبِي الْعَجَلِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ زِيَادِ الْعَزْرَمِيِّ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ حَاتِمِ الْمُنْقَرِيِّ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ سَالِمِ الْأَفْطَسِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

And by the chain, said, ‘Ahmad Bin Al Hassan Al Qatan narrated to us, from Abdul Rahman Bin Muhammad Al Husayni, from Abu Ja’far Ahmad Bin Isa Bin Abu Musa Al Ijaly, from Muhammad Bin Ahmad Bin Abdullah Bin Ziyad Al Armany, from Ali Bin Hatim Al Munqary, from Shareek, from Salim Al Aftas, from Saeed Bin Jubeyr, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ لِعَلِيِّ ع يَا عَلِيُّ شِيعَتُكَ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ فَمَنْ أَهَانَ وَاحِدًا مِنْهُمْ فَقَدْ أَهَانَكَ وَمَنْ أَهَانَكَ فَقَدْ أَهَانَنِي وَمَنْ أَهَانَنِي أَدْخَلَهُ اللَّهُ نَارَ جَهَنَّمَ فِيهَا وَبُنْسَ الْمَصِيرِ

‘Rasool-Allah^{saww} said to Ali^{asws}: ‘O Ali^{asws}! Your^{asws} Shias, they would be the successful ones on the Day of Judgment. So the one who offends any one of them so he has offended you^{asws}, and the one who offends you^{asws} so he has offended me^{saww}, and the one who offends me^{saww}, Allah^{azwj} will Enter him into the Fire of Hell, and it is the evil destination’.

يَا عَلِيُّ أَنْتَ مِنِّي وَ أَنَا مِنْكَ وَ رُوحُكَ مِنْ رُوحِي وَ طِينَتُكَ مِنْ طِينَتِي وَ شِيعَتُكَ خُلِقُوا مِنْ فَضْلِ طِينَتِنَا فَمَنْ أَحَبَّهُمْ فَقَدْ أَحَبَّنَا وَ مَنْ أَبْغَضَهُمْ فَقَدْ أَبْغَضَنَا وَ مَنْ عَادَاهُمْ فَقَدْ عَادَانَا وَ مَنْ وَدَّهُمْ فَقَدْ وَدَّنَا

O Ali^{asws}! You^{asws} are from me^{saww} and I^{saww} am from you^{asws}, and your^{asws} soul is from my^{saww} soul, and your^{asws} essence is from my^{saww} essence, and your^{asws} Shias were Created from the remnants of our^{asws} clays. Therefore, the one who loves them so he has loved us^{asws}, and the one who hates them so he has hated us^{asws}, and the one who is inimical to them so he is inimical to us^{asws}, and the one who is cordial to them so he is cordial to us^{asws}.

يَا عَلِيُّ إِنَّ شِيعَتَكَ مَغْفُورٌ لَهُمْ عَلَى مَا كَانَ مِنْهُمْ مِنْ ذُنُوبٍ وَ عُيُوبٍ

O Ali^{asws}! Your^{asws} Shias they would be Forgiven for whatever was in them from the sins and faults.

يَا عَلِيُّ أَنَا الشَّفِيعُ لِشِيعَتِكَ غَدًا إِذَا قُمْتُ الْمَقَامَ الْمَحْمُودَ فَيَسِّرُهُمْ بِذَلِكَ

O Ali^{asws}! I^{saww} would intercede for your^{asws} Shias tomorrow when I^{saww} stand at the place of the most Praised One^{azwj} (المقام المحمود), therefore give them the glad tidings of that.

يَا عَلِيُّ شِيعَتُكَ شِيعَةُ اللَّهِ وَ أَنْصَارُكَ أَنْصَارُ اللَّهِ وَ أَوْلِيَاؤُكَ أَوْلِيَاءُ اللَّهِ وَ جِزْبُكَ جِزْبُ اللَّهِ

O Ali^{asws}! Your^{asws} Shias are the Shias of Allah^{azwj} and your^{asws} helpers are the Helpers of Allah^{azwj}, and they are the friends of Allah^{azwj}, and your^{asws} party is the party of Allah^{azwj}.

يَا عَلِيُّ سَعِدَ مَنْ تَوَلَّاكَ وَ شَقِيَ مَنْ عَادَاكَ

O Ali^{asws}! Fortunate is the one who befriends you^{asws} and miserable is the one who is inimical to you^{asws}.

يَا عَلِيُّ لَكَ كَنْزٌ فِي الْجَنَّةِ وَ أَنْتَ ذُو قَرْنَيْهَا.

O Ali^{asws}! For you^{asws} are the treasures in the Paradise, and you^{asws} the one with its companions'.²⁹

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَرِيرِ الطَّبْرِيِّ قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ بْنُ الْحَسَنِ بْنِ عَبْدِ الْوَّاحِدِ الْخَزَّازُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ السُّدِّيُّ عَنْ مُنْبَعِ بْنِ الْحَجَّاجِ عَنْ عَيْسَى بْنِ مُوسَى عَنْ جَعْفَرِ الْأَحْمَرِ

And by the chain, said, 'Muhammad Bin Ibrahim narrated to us, from Abu Ja'far Muhammad Bin Jareer Al Tabari, from Abu Muhammad Al Hassan Bin Abdul Wahid Al Khazaz, from Ismail Bin Ali Al Sady, from Mani'e Bin Al Hajjaj, from Isa Bin Musa, from Ja'far Al Ahmar,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ص: إِذَا كَانَ يَوْمُ الْقِيَامَةِ تَقْبِلُ ابْنَتِي فَاطِمَةَ ع عَلَى نَاقَةٍ مِنْ نَوْقِ الْجَنَّةِ مَدْبُجَةَ الْجَنَّبِينَ خَطَامُهَا مِنْ لَوْلُ رَطْبِ قَوَائِمِهَا مِنَ الزَّمْرُدِ الْأَخْضَرِ ذَنَبُهَا مِنَ الْمِسْكِ الْأَذْفَرِ عَيْنَاهَا يَأْفُوتَانِ حَمْرَاوَانِ عَلَيْهَا قَبْضَةٌ مِنْ نُورِ يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا دَاخِلُهَا عَفْوُ اللَّهِ وَ خَارِجُهَا رَحْمَةُ اللَّهِ وَ عَلَى رَأْسِهَا تَاجٌ مِنْ نُورٍ لِلتَّاجِ سَبْعُونَ رُكْنًا كُلُّ رُكْنٍ مُرْصَعٌ بِالذَّرِّ وَ الْيَاقُوتِ يُضِيءُ كَالْكَوْكَبِ الدَّرِيِّ فِي أَفْقِ السَّمَاءِ

From Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said: 'I^{asws} heard Jabir Bin Abdullah Al-Ansary saying: 'Rasool-Allah^{saww} said: 'When it will be the Day of Judgment, my^{saww} daughter^{asws} (Syeda) Fatima^{asws} would come upon a she-camel from the she-camels of the Paradise with decorated reins, their seals being of white pearls, its legs being of green emeralds, its tail (perfumed) with Al-Azfar musk, its two eyes being of red rubies. Upon it would be a dome of light, such that its outside would be seen from its inside and its inside being seen from its outside. Its interior would be Forgiveness of Allah^{azwj} and its exterior would be Mercy of Allah^{azwj}. And upon her^{asws} head would be a crown of light. For the crown there would be seventy corners, each corner been embedded with the gemstones and rubies. It would illuminate just as the brilliant star in the horizon of the sky.

وَ عَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ عَنْ شِمَالِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ جَبْرَائِيلُ آخِذٌ بِخِطَامِ النَّاقَةِ يُنَادِي بِأَعْلَى صَوْتِهِ غُضُّوا أَبْصَارَكُمْ حَتَّى تَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ فَلَا يَبْقَى يَوْمَئِذٍ نَبِيٌّ مُرْسَلٌ وَ لَا رَسُولٌ وَ لَا صِدِّيقٌ وَ لَا شَهِيدٌ إِلَّا غَضُّوا أَبْصَارَهُمْ حَتَّى تَجُوزَ فَاطِمَةُ

And on her^{asws} right would be seventy thousand Angels, and one her^{asws} left would be seventy thousand Angels, and Jibraeel^{as} would be holding the rein of the she-camel and

²⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 30

he^{as} would call out in a high voice of his^{as}: ‘Close your eyes until (Syeda) Fatima^{asws} moves over!’

فَتَسْبِرُ حَتَّى تُحَازِي عَرْشَ رَبِّهَا جَلَّ جَلَالُهُ وَ تَرُوحُ بِنَفْسِهَا عَنْ نَاقَتِهَا وَ تَقُولُ إِلَهِي وَ سَيِّدِي أَحْكُمْ بَيْنِي وَ بَيْنَ مَنْ ظَلَمَنِي اللَّهُمَّ أَحْكُمْ بَيْنِي وَ بَيْنَ مَنْ قَتَلَ وَ لَدِي

So she^{asws} would travel until she^{asws} is parallel to the Throne of her^{asws} Lord^{azwj}, Majestic is His^{azwj} Majesty, and she^{asws} would go by herself^{asws} from her^{asws} she-camel and she^{asws} would be saying: ‘My^{asws} God^{azwj}, and my^{asws} Master^{azwj}! Judge between me^{asws} and the ones who oppressed me^{asws}! O Allah^{azwj}! Judge between me^{asws} and the ones who murdered my^{asws} children^{asws}!’

فَإِذَا النِّدَاءُ مِنْ قِبَلِ اللَّهِ جَلَّ جَلَالُهُ يَا حَبِيبَتِي وَ ابْنَةَ حَبِيبِي سَلِّبِي تُعْطَى وَ اشْفَعِي تُشْفَعِي وَ عَزَّتِي وَ جَلَالِي لَا أَجَازِي [جَازَنِي] ظَلَمُ ظَالِمٍ

So there would be a Call from Allah^{azwj}, Majestic is His^{azwj} Majesty: “O My^{azwj} Beloved and daughter^{asws} of My^{azwj} Beloved! Ask Me^{azwj}, I^{azwj} will Grant it, and (for) My^{azwj} Intercession, you^{asws} can intercede. By My^{azwj} Mighty and My^{azwj} Majesty! I^{azwj} will not Allow the oppression of the oppressor”.

فَتَقُولُ إِلَهِي وَ سَيِّدِي ذُرِّيَّتِي وَ شَبِيعَتِي وَ شَبِيعَةَ ذُرِّيَّتِي وَ مُحِبِّي وَ مُحِبَّ ذُرِّيَّتِي

So she^{asws} would be saying: ‘My^{asws} God^{azwj} and my^{asws} Master^{azwj}! My^{asws} offspring, and my^{asws} Shias, and the Shias of my^{asws} offspring, and the ones who loved my^{asws} offspring’.

فَإِذَا النِّدَاءُ مِنْ قِبَلِ اللَّهِ جَلَّ جَلَالُهُ أَيْنَ ذُرِّيَّتِي فَاطِمَةَ وَ شَبِيعَتَهَا وَ مُحِبُّوهَا وَ مُحِبُّو ذُرِّيَّتِهَا؟ فَيَقُولُونَ وَ قَدْ أَحَاطَ بِهِمْ مَلَائِكَةُ الرَّحْمَةِ فَنَقَدَّمَهُمْ فَاطِمَةَ حَتَّى تُدْخِلَهُمُ الْجَنَّةَ.

So there would be a Call from Allah^{azwj}, Majestic is His^{azwj} Majesty: “Where are the children of (Syeda) Fatima^{asws} and her^{asws} Shias, and those that adore her^{asws} and the ones who love her^{asws} children?” So they would be standing, and the Angels of Mercy would have encircled by them. Thus, (Syeda) Fatima^{asws} would be preceding them until she^{asws} causes them to enter the Paradise’.³⁰

³⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 31

[قول النبي صلى الله عليه وآله وسلم في علي خصال لو كانت واحدة منها في جميع الناس لأكتفوا بها فضلاً. وقول النبي (ص) حب علي إيمان و بغضه كفر.]

The Words Of The Prophet ^{saww}: ‘In Ali ^{asws} there are such Qualities, if one of these was to be in the entirety of the people, they would suffice with it as a merit’. and the words of the Prophet ^{saww}: ‘the love for Ali ^{asws} is *Eman* and hatred to him ^{asws} is disbelief’.

قَالَ: حَدَّثَنَا أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْمُؤَدَّبُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ الْأَصْفَهَانِيُّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى الْعَبْسِيُّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ السُّلَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ

He said, ‘My father narrated to us, from Abdullah Bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Isfahany, from Ibrahim Bin Muhammad Al Saqafy, from Ja’far Bin Al Hassan Bin Ubeydullah Bin Musa Al Abasy, from Muhammad Bin Ali Al Salmi, from Abdullah Bin Muhammad Bin Aqeel,

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: فِي عَلِيٍّ عِ خِصَالٌ لَوْ كَانَتْ وَاحِدَةً مِنْهَا فِي جَمِيعِ النَّاسِ لَأُكْتَفُوا بِهَا فَضْلاً

From Jabir Bin Abdullah Al-Ansary who said, ‘I have heard Rasool-Allah ^{saww} saying regarding Ali ^{asws} of such qualities that if one of these were to be regarding the entirety of the people, they would have sufficed with it as a merit’.

مِنْهَا قَوْلُهُ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ قَوْلُهُ عَلِيٌّ مِنِّي كَهَارُونَ مِنْ مُوسَى وَ قَوْلُهُ عَلِيٌّ مِنِّي وَ أَنَا مِنْهُ وَ قَوْلُهُ عَلِيٌّ مِنِّي كَفَيْتَنِي طَاعَتَهُ طَاعَتِي وَ مَعْصِيَتَهُ مَعْصِيَتِي

From these are his ^{saww} words: ‘The one whose Master I ^{saww} was, so Ali ^{asws} is his Master’; and his ^{saww} words: ‘Ali ^{asws} is from me ^{saww} like Haroun ^{as} was from Musa ^{as}’; and his ^{saww} words: ‘Ali ^{asws} is from me ^{saww} and I ^{saww} am from him ^{asws}’; and his ^{saww} words: ‘Ali ^{asws} is from me ^{saww} like my ^{saww} own self. Obedience to him ^{asws} is obedience to me ^{saww}, and disobedience to him ^{asws} is disobedience to me ^{saww}’;

وَ قَوْلُهُ ص حَرْبُ عَلِيٍّ حَرْبُ اللَّهِ وَ سَلْمُ عَلِيٍّ سَلْمُ اللَّهِ وَ قَوْلُهُ وَلِيٌّ عَلِيٌّ وَلِيُّ اللَّهِ وَ عَدُوٌّ عَلِيٍّ عَدُوُّ اللَّهِ وَ قَوْلُهُ ص عَلِيٌّ حُجَّةُ اللَّهِ عَلَى أَعْدَائِهِ وَ قَوْلُهُ ص حُبُّ عَلِيٍّ إِيْمَانٌ وَ بُغْضُهُ كُفْرٌ

And his ^{saww} words: ‘The war of Ali ^{asws} is the war of Allah ^{azwj}, and peace of Ali ^{asws} is the Peace of Allah ^{azwj}’; and his ^{saww} words: ‘A friend of Ali ^{asws} is a friend of Allah ^{azwj} and an enemy of Ali ^{asws} is an enemy of Allah ^{azwj}’; and his ^{saww} words: ‘Ali ^{asws} is the Divine Authority of Allah ^{azwj} and His ^{azwj} Caliph upon His ^{azwj} servants’; and his ^{saww} words: ‘Loving Ali ^{asws} is *Eman* and hating him ^{asws} is disbelief’;

وَ قَوْلُهُ ص حَرْبُ عَلِيٍّ حَرْبُ اللَّهِ وَ حَرْبُ أَعْدَائِهِ حَرْبُ الشَّيْطَانِ وَ قَوْلُهُ ص عَلِيٌّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَ عَلِيٍّ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ وَ قَوْلُهُ ص عَلِيٌّ قَاسِمُ الْجَنَّةِ وَ النَّارِ وَ قَوْلُهُ ص مَنْ فَارَقَ عَلِيًّا فَقَدْ فَارَقَنِي وَ مَنْ فَارَقَنِي فَقَدْ فَارَقَ اللَّهَ عَزَّ وَ جَلَّ وَ قَوْلُهُ ص شِبَعَةُ عَلِيٍّ هُمْ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

And his ^{saww} words: 'The party of Ali ^{asws} is the Party of Allah ^{azwj}, and the party of his ^{asws} enemies is the party of the Satan ^{la}'; and his ^{saww} words: 'Ali ^{asws} is with the Truth and the Truth is with Ali ^{asws}. They will not be separating until they return unto me ^{saww} at the Fountain'; and his ^{saww} words: 'Ali ^{asws} is the distributor of the Paradise and the Hell'; and his ^{saww} words: 'The one who separates from Ali ^{asws} so he has separated from me ^{saww}, and the one who separates from me ^{saww} so he has separated from Allah ^{azwj} Mighty and Majestic'; and his ^{saww} words: 'The Shias of Ali ^{asws}, they would be the successful ones on the Day of Judgment'.³¹

[قول النبي ألا أبشرك يا علي قال بلى، قال أنا و أنت و فاطمة و الحسن و الحسين خلقنا من طينة واحدة.]

The words of the Prophet ^{saww}: 'Shall I ^{saww} give you ^{asws} glad tidings o Ali ^{asws}?', he ^{asws} said: 'yes'. He ^{saww} said: 'I ^{saww} and you ^{asws}, and (Syeda) Fatima ^{asws}, and Al-Hassan ^{asws} and Al-Husayn ^{asws}, we ^{asws} were created from one essence'.

أَخْبَرَنَا الشَّيْخُ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِيَّارَ الْخَازَنُ فِي رَبِيعِ الْأَوَّلِ سَنَةَ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا أَبُو مَنْصُورٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْمُعَدَّلِ قَالَ: حَدَّثَنَا أَبُو عَمَرَ السَّمَاكُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْمُهَدِيِّ قَالَ: حَدَّثَنَا عَمْرُ بْنُ الْخَطَّابِ السَّجِسْتَانِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ الْعَبَّاسِ الْحَمَّصِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ:

The Sheykh Al Ameen Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin informed us during Rabbi Al Awwal of the year five hundred and sixteen at the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws}, from Abu Mansour Muhammad Bin Muhammad Bin Abdul Aziz Al Muaddil, from Abu Umar Al Simmak, from Muhammad Bin Ahmad Bin Al Mahdy, from Umar Bin Al Khattab Al Sijstany, from Ismail Bin Al Abbas Al Himmasy, from Muhammad Bin Ziyad, from Abu Hureyra who said,

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ ع أَلَا أَبَشِّرُكَ يَا عَلِيُّ؟ قَالَ بَلَى يَا أَبَايَ أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ قَالَ أَنَا وَ أَنْتَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع خُلِقْنَا مِنْ طِينَةٍ وَاحِدَةٍ وَ فَضَلْتُمْ مِنْهَا فَضْلَةً فَجَعَلْتُ مِنْهَا شِيعَتَنَا وَ مُحِبُّونَا فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَائِهِمْ وَ أَسْمَاءِ أُمَّهَاتِهِمْ مَا خَلَا نَحْنُ وَ شِيعَتَنَا وَ مُحِبُّونَا فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ.

'I heard Rasool-Allah ^{saww} saying to Ali ^{asws}: 'Shall I ^{saww} give you ^{asws} glad tidings, O Ali ^{asws}?', He ^{asws} said: 'Yes, by my ^{asws} father ^{as} and my ^{asws} mother ^{as}, O Rasool-Allah ^{saww}!'. He ^{saww} said: 'I ^{asws}, and you ^{asws}, and (Syeda) Fatima ^{asws}, and Al-Hassan ^{asws}, and Al-Husayn ^{asws}, we ^{asws} were Created from one essence, and there remained an excess from it, so our ^{asws} Shias and those that love us ^{asws} were Made to be from it. Therefore, when it will be the Day of Judgment, the people would be called by their names and the names of their mothers apart from us ^{asws} and our ^{asws} Shias and those that love us ^{asws}, for they would be called by their names and the names of their fathers'.³²

³¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 32

³² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 33

[قول النبي صلى الله عليه وآله وسلم أن الروح والراحة والبشر والبشارة لمن إنتم بعلي وتولاه.]

The words of the Prophet ^{saww}: ‘The rest and the comfort, and the happiness and the glad tidings is for the one who takes Ali ^{asws} as an Imam ^{asws} and befriends him ^{asws}’.

أَخْبَرَنَا الشَّيْخُ الرَّئِيسُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي قَتَابَةَ قَالَ:

It was narrated to us by Al Sheykh Al Raees Bu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Abu Ja'far Muhammad Bin Ali Bin Al Husayn, from his father, from Ahmad Bin Idrees, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Al Qibty who said, ‘

قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع: أَغْفَلَ النَّاسُ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيِّ بْنِ أَبِي طَالِبٍ يَوْمَ مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ كَمَا أَغْفَلُوا قَوْلَهُ فِيهِ يَوْمَ غَدِيرِ خُمٍّ إِنَّ رَسُولَ اللَّهِ ص كَانَ فِي مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ وَعِنْدَهُ أَصْحَابُهُ إِذْ جَاءَهُ عَلِيُّ ع فَلَمْ يُفْرِجُوا لَهُ

Al-Sadiq Ja'far Bin Muhammad ^{asws} said: ‘The people are as oblivious of the words of Rasool-Allah ^{saww} regarding Ali ^{asws} Bin Abu Talib ^{asws} on the day of the fountain of Umm Ibrahim just as they were oblivious of his ^{saww} words regarding him ^{asws} on the day of Ghadeer Khumm. Rasool-Allah ^{saww} was at the fountain of Umm Ibrahim, and in his ^{saww} presence were his ^{saww} companions, when Ali ^{asws} came over. But they did not move aside for him ^{asws}’.

فَلَمَّا رَأَوْهُمْ لَمْ يُفْرِجُوا لَهُ قَالَ لَهُمْ يَا مَعْشَرَ النَّاسِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَنَسَخَفُونَ بِهِمْ وَأَنَا حَيٌّ بَيْنَ ظَهْرَانِكُمْ أَمَا وَاللَّهِ لَئِنْ غَبْتُ عَنْكُمْ فَإِنَّ اللَّهَ لَا يَغِيبُ عَنْكُمْ إِنَّ الرُّوحَ وَ الرَّاحَةَ وَ البِشْرَ وَ البِشْرَةَ لِمَنْ أَنْتُمْ بَعْلِي وَ تَوَلَّاهُ وَ مُسَلِّمٌ لَهُ وَ لِلْأَوْصِيَاءِ مِنْ وَرَثَتِي

So when he ^{saww} saw them not giving way, he ^{saww} said to them: ‘O group of people! This is Ali ^{asws}, from the People ^{asws} of my ^{saww} Household, and you are taking lightly with him ^{asws} while I ^{saww} am still alive between you apparently! But, by Allah ^{azwj}! If I ^{saww} were to be absent from you all, then Allah ^{azwj} would not be absent from You ^{azwj}. The rest, and the comfort, and the happiness, and the glad tidings are for the one who takes Ali ^{asws} as an Imam ^{asws} and befriends him ^{asws}, and submits to him ^{asws}, and to the successors ^{asws} from his ^{asws} sons ^{asws}!

إِنَّ حَقًّا عَلَيَّ أَنْ أُدْخِلَهُمْ فِي شَفَاعَتِي لِأَنَّهُمْ أَتَّبَعِي فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي سُنَّةٌ جَرَتْ فِيَّ مِنْ إِبْرَاهِيمَ لِأَنِّي مِنْ إِبْرَاهِيمَ وَ إِبْرَاهِيمَ ع مِنِّي وَ فَضْلِي لَهُ فَضْلُهُ وَ فَضْلُهُ فَضْلِي وَ أَنَا أَفْضَلُ مِنْهُ تَصَدِيقُ قَوْلِ رَبِّي ذَرِيَّةَ بَعْضِهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

It is a right of Ali ^{asws} that he ^{asws} includes them in my ^{saww} intercession, because they are my ^{saww} followers. So the one who follows me ^{saww}, so he is from me ^{saww}, a Sunnah which flows in me ^{saww} from Ibrahim ^{as}, because I ^{saww} am from Ibrahim ^{as}, and Ibrahim ^{as} is from me ^{saww}, and my ^{saww} merit is for him ^{as} is a merit of his ^{as}, and his ^{as} merit is my ^{saww} merit, and I ^{saww} am superior than him ^{saww}, being a ratification of the Words of my ^{saww} Lord ^{azwj} **[3:34] Offspring one from the other; and Allah is Hearing, Knowing’.**

وَ كَانَ رَسُولُ اللَّهِ ص وَثِنْتُ رِجْلِهِ فِي مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ حَتَّى عَادَهُ النَّاسُ.

And it was so that Rasool-Allah ^{saww} had immersed his ^{saww} legs in the fountain of Umm Ibrahim, until it became a habit of the people'.³³

وَ عَنْهُ رَحِمَهُ اللَّهُ عَنْ عَمِّهِ عَنْ أَبِيهِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ قَالَ: حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ مَعْرُوفٍ قَالَ: حَدَّثَنَا أَبُو حَفْصٍ الْعُبَيْدِيُّ عَنْ أَبِي هَارُونَ الْعُبَيْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ:

And from him, from his uncle, from his father, from his uncle Abu Ja'far, from his father, from Sa'ad Bin Abdullah, from aHmad Bin Muhammad Bin Yahya, from Al Abbas Bin Marouf, from Abu jafs Al Abdy, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,

قَالَ رَسُولُ اللَّهِ ص إِذَا سَأَلْتُمْ اللَّهَ عَزَّ وَ جَلَّ فَاسْأَلُوهُ لِي الْوَسِيلَةَ قَالَ فَسَأَلْتُ النَّبِيَّ ص عَنِ الْوَسِيلَةِ فَقَالَ هِيَ دَرَجَتِي فِي الْجَنَّةِ وَ هِيَ أَلْفُ مِرْقَاةٍ مَا بَيْنَ الْمِرْقَاةِ إِلَى الْمِرْقَاةِ حُضْرُ الْفَرَسِ الْجَوَادِ شَهْرًا وَ هِيَ مَا بَيْنَ مِرْقَاةٍ جَوْهَرَةٍ إِلَى مِرْقَاةٍ زَبْرَجَدٍ وَ مِرْقَاةٍ يَاقُوتَةٍ إِلَى مِرْقَاةٍ ذَهَبٍ إِلَى مِرْقَاةٍ فَضَّةٍ

Rasool-Allah ^{saww} said: 'Whenever you ask Allah ^{azwj} Mighty and Majestic, so ask Him ^{azwj} of the Means (الْوَسِيلَةَ) to me ^{saww}'. So I asked the Prophet ^{saww} about the Means (الْوَسِيلَةَ), so he ^{saww} said: 'It is my ^{saww} level in the Paradise, and it is of a thousand stepping stones, what is between the stepping stone to the stepping stone, a travel distance of a month for a Persian horse, and between a stepping stone to a stepping stone are gems, and aquamarine to a stepping stone, and agate to a stepping stone, and gold to a stepping stone, and silver to a stepping stone.

فَيُرْتَى بِهَا يَوْمَ الْقِيَامَةِ حَتَّى تُنْصَبَ مَعَ دَرَجَةِ النَّبِيِّ فِيهِ فِي دَرَجِ النَّبِيِّينَ كَالْقَمَرِ بَيْنَ الْكَوَاكِبِ فَلَا يَبْقَى يَوْمَئِذٍ نَبِيٌّ وَ لَا صِدِّيقٌ وَ لَا شَهِيدٌ إِلَّا قَالَ طُوبَى لِمَنْ كَانَتْ هَذِهِ الدَّرَجَةُ دَرَجَتَهُ

So they would come with it on the Day of Judgment until they establish it with the levels of the Prophets ^{as}, and it is a level of the Prophets ^{as} like the full moon is between the stars. Thus, there would not remain on that Day, neither a Prophet ^{as} nor a truthful, nor a martyr, except that he would say, 'Beatitude is for the one for whom this level was his level'.

فَيَأْتِي النَّدَاءُ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ يُسْمَعُ النَّبِيِّينَ وَ جَمِيعَ الْخَلْقِ هَذِهِ دَرَجَةُ مُحَمَّدٍ فَأَقْبِلُ وَ أَنَا يَوْمَئِذٍ مُؤْتَزِرٌ بِرِبْطَةٍ وَ عَلَيَّ تَاجُ الْمَلِكِ وَ إِكْلِيلُ الْكَرَامَةِ وَ عَلَيَّ بَنُ أَبِي طَالِبٍ عِ إِمَامِي وَ بِيَدِي لَوَائِي وَ هُوَ لَوَاءُ الْحَمْدِ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ الْمُفْلِحُونَ هُمْ الْفَائِزُونَ بِاللَّهِ

Then there would come a Call from the Presence of Allah ^{azwj} Mighty and Majestic to be heard by the Prophets ^{as} and the entirety of the creatures: "This is the level of Muhammad ^{saww}!" So I ^{saww} shall come, and I ^{saww}, on that Day, would be adorned with (Divine) Robes, and upon me ^{saww} would be a crown of the king and a garland of dignity, and Ali ^{asws} Bin Abu Talib ^{asws} would be in front of me ^{saww}, and in his ^{asws} hand would be the Flag of Praise (لَوَاءُ الْحَمْدِ). There would be written upon it: "There is no god except for Allah ^{azwj}! The successful ones are those who are Awarded by Allah ^{azwj}!"

³³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 34

وَ إِذَا مَرَرْنَا بِالنَّبِيِّينَ قَالُوا هَذَانِ مَلَكَانِ مُقَرَّبَانِ وَ لَمْ نَعْرِفُهُمَا وَ لَمْ نَرَهُمَا وَ إِذَا مَرَرْنَا بِالْمَلَائِكَةِ قَالُوا هَذَانِ نَبِيَّانِ مُرْسَلَانِ حَتَّىٰ أَعْلُو الدَّرَجَةَ وَ عَلِيٌّ يَتَّبِعُنِي حَتَّىٰ إِذَا صِرْتُ فِي أَعْلَىٰ دَرَجَةٍ مِنْهَا وَ عَلِيٌّ أَسْفَلَ مِنِّي بِدَرَجَةٍ وَ لَا يَبْقَىٰ يَوْمَئِذٍ نَبِيٌّ وَ لَا صِدِّيقٌ وَ لَا شَهِيدٌ إِلَّا قَالَ طُوبَىٰ لِهَذَيْنِ الْعَبْدَيْنِ مَا أَكْرَمَهُمَا عَلَىٰ اللَّهِ

And when we ^{asws} would pass by the Prophets ^{as}, they ^{as} would be saying, 'These are two Angels of Proximity, and we ^{as} do not recognise them and we ^{as} have not seen them (before)'. And when we ^{asws} pass by the Angels, they would say: 'These are two Prophets ^{as}, both Mursils ^{as!}', until the highest level, and Ali ^{asws} would be following me ^{saww} until when I ^{saww} come to the highest level from it, and Ali ^{asws} would be lower than me ^{saww} by a level, there would neither remain a Prophet ^{as} on that Day, nor a truthful, nor a martyr except he would say: 'Beatitude to these two servants. How prestigious they are to Allah ^{azwj!}'

فَيَأْتِي مِنَ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ يُسْمِعُ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءَ وَ الْمُؤْمِنِينَ هَذَا حَبِيبِي مُحَمَّدٌ وَ هَذَا وَلِيِّي عَلِيُّ طُوبَىٰ لِمَنْ أَحَبَّهُ وَ الْوَيْلُ لِمَنْ أَبْغَضَهُ وَ كَذَبَ عَلَيْهِ

So there would come (a Call) from Allah ^{azwj} Mighty and Majestic being heard by the Prophets ^{as}, and the truthful, and the martyrs, and the Momineen: "This is My ^{azwj} Beloved Muhammad ^{saww}, and this is My ^{azwj} Guardian Ali ^{asws!} Beatitude is for the one who loves him ^{asws} and the woe be to the one who hates him and belied upon him ^{asws!}".

ثُمَّ قَالَ رَسُولُ اللَّهِ صَ لَا يَبْقَىٰ يَوْمَئِذٍ أَحَدٌ أَحَبَّكَ يَا عَلِيُّ إِلَّا اسْتَرْوَحَ إِلَىٰ هَذَا الْكَلَامِ وَ بَيَّضَ وَجْهَهُ وَ فَرِحَ قَلْبُهُ وَ لَا يَبْقَىٰ أَحَدٌ مِمَّنْ عَادَاكَ أَوْ نَصَبَ لَكَ حَرْبًا إِلَّا اسْوَدَّ وَجْهَهُ وَ اضْطَرَبَتْ قَدَمَاهُ

The Rasool-Allah ^{saww} said: 'So there would not remain anyone on that Day who loves you ^{asws}, O Ali ^{asws}, except he would find rest to this speech, and his face would whiten and his heart would be happy; and there would not remain anyone from those who were your ^{asws} enemies, or established war against you ^{asws} except that it would blacken his face and his feet would waver.

وَ بَيْنَمَا أَنَا كَذَلِكَ إِذَا مَلَكَانِ قَدْ أَقْبَلَا إِلَيَّ أَمَّا أَحَدُهُمَا رِضْوَانُ خَازِنُ الْجَنَانِ وَ أَمَّا الْآخَرُ فَمَالِكُ خَازِنُ النَّبَرَانِ فَيَأْتِي رِضْوَانٌ فَيَقُولُ السَّلَامُ عَلَيْكَ يَا أَحْمَدُ فَأَقُولُ السَّلَامُ عَلَيْكَ مَنْ أَنْتَ فَمَا أَحْسَنَ وَجْهَكَ وَ أَطْيَبَ رِيحَكَ؟ فَيَقُولُ أَنَا رِضْوَانُ خَازِنُ الْجَنَانِ وَ هَذِهِ مَفَاتِيحُ الْجَنَّةِ بَعَثَ بِهَا إِلَيْكَ رَبُّ الْعِزَّةِ فَخُذْهَا يَا أَحْمَدُ فَأَقُولُ قَدْ قَبِلْتُ ذَلِكَ مِنْ رَبِّي فَلَهُ الْحَمْدُ عَلَىٰ مَا فَضَّلَنِي بِهِ أَدْفَعُهَا إِلَىٰ أَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَ ثُمَّ يَرْجِعُ

And while I ^{saww} would be like that, when two Angels would come to me ^{saww}. As for one of the two, it would be Rizwan, the keeper of the Gardens, and as for the other, so it would be Malik, keeper of the Fires. So Rizwan would come to me ^{saww} and he would be saying: 'The greetings be upon you ^{saww}, O Ahmad ^{saww!}' So I ^{saww} would be saying: 'The greetings be upon you! Who are you? How handsome is your face and aromatic is your aroma!' He would be saying: 'I am Rizwan, keeper of the Gardens, and these here are the keys of the Paradise. I have been Sent with these to you ^{saww} by the Lord ^{azwj} of Might. Therefore, take these, O Ahmad ^{saww!}' So I ^{saww} would be saying: 'I ^{saww} have accepted that from my ^{saww} Lord ^{azwj}. For Him ^{azwj} is the Praise upon what He ^{azwj} Graced me ^{saww} with'. I ^{saww} shall hand these over to my ^{saww} brother Ali ^{asws} Bin Abu Talib ^{asws}. Then he would return.

فَقَدُّوْهُ مَالِكُ فَيَقُوْلُ السَّلَامُ عَلَيْكَ يَا أَحْمَدُ فَاقُوْلُ السَّلَامُ عَلَيْكَ أَيُّهَا الْمَلِكُ مَنْ أَنْتَ فَمَا أَقْبَحَ وَجْهَكَ وَ أَنْكَرَ رُوَيْتِكَ؟ فَيَقُوْلُ أَنَا مَالِكُ خَازِنُ النَّارِ وَ هَذِهِ مَقَالِيْدُ النَّارِ بَعَثَ بِهَا إِلَيْكَ رَبُّ الْعِزَّةِ فَخُذْهَا يَا أَحْمَدُ فَاقُوْلُ قَدْ قَبِلْتُ ذَلِكَ مِنْ رَبِّي فَلَهُ الْحَمْدُ عَلَى مَا فَضَّلَنِي بِهِ أَدْفَعُهَا إِلَى أَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَ ثُمَّ يَرْجِعُ مَالِكُ

Then Malik would approach and he would be saying: 'The greetings be upon you ^{saww}, O Amad ^{saww}! So I ^{saww} would be saying: 'The greetings be upon you, O Angel! Who are you? How ugly is your face and detestable your sight!' He would be saying: 'I am Malik, keeper of the Fire, and these are the Collars of the Fire. I have been Sent with these to you ^{saww} by the Lord ^{azwj} of Might. Therefore, take these, O Ahmad ^{saww}!' So I ^{saww} shall be saying: 'I ^{saww} have accepted these from my ^{saww} Lord ^{azwj}. For Him ^{azwj} is the Praise upon what He ^{saww} has Graced me ^{saww} with it'. I ^{saww} shall hand these over to my ^{saww} brother Ali ^{asws} Bin Abu Talib ^{asws}. Then Malik would return.

فَيَقْبَلُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ وَ مَعَهُ مَفَاتِيْحُ الْجَنَّةِ وَ مَقَالِيْدُ النَّارِ حَتَّى يَقِفَ عَلَى حُجْرَةِ جَهَنَّمَ وَ قَدْ تَطَايَرَ شَرُّرُهَا وَ عَلَا زَفِيرُهَا وَ اشْتَدَّ حَرُّهَا وَ عَلِيُّ عَ أَخَذَ بِرِمَامِهَا فَتَقُوْلُ جُرْنِي يَا عَلِيُّ فَقَدْ أَطْفَأَ نُورَكَ لَهَبِي فَيَقُوْلُ لَهَا عَلِيُّ عَ قِرِّي يَا جَهَنَّمَ خُذِي هَذَا وَ اْتْرُكِي هَذَا خُذِي هَذَا عُدُوِي وَ اْتْرُكِي هَذَا وَ لِيِي

Then Ali ^{asws} Bin Abu Talib ^{asws} would be going, and with him ^{asws} would be the keys of the Paradise and the Collars of the Fire, until he ^{asws} pauses upon the cell of Hell, and its sparks would be flying, and its exhalations would be high, and its heat would be intense, and Ali ^{asws} would be grabbing hold of its reins, and it would be saying: 'Keep aside from me, O Ali ^{asws}, for your ^{asws} light is extinguishing my flames!' So Ali ^{asws} would be saying to it: 'Calm down, O Hell! Seize this one and leave this one. Seize this enemy of mine ^{asws} and leave his friend of mine ^{asws}'.

فَجَهَنَّمَ يَوْمَئِذٍ أَشَدُّ مُطَاوَعَةً لِعَلِيِّ مِنْ غُلَامٍ أَحَدِكُمْ لِصَاحِبِهِ وَ إِنْ شَاءَ يُذْهِبُهَا يَمْنَةً وَ إِنْ شَاءَ يُذْهِبُهَا يَسْرَةً وَ لَجَهَنَّمَ يَوْمَئِذٍ أَشَدُّ مُطَاوَعَةً لِعَلِيِّ فِيمَا يَأْمُرُهَا بِهِ مِنْ جَمِيعِ الْخَلَائِقِ.

So Hell, on that Day, would be more intensely obedient to Ali ^{asws} than a slave of one of yours is to his master. If he ^{asws} so desires, he ^{asws} would send it right, and if he ^{asws} so desires to he ^{asws} would send it left, and Hell, on that Day would be more obedient to Ali ^{asws} with regards to what he ^{asws} orders it with, than the entirety of the creatures'.³⁴

وَ بِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي النَّصْرِ الْبَرْزَنْطِيِّ قَالَ: قَرَأْتُ كِتَابَ أَبِي الْحَسَنِ الرَّضَا عَ أْبْلَغَ شَيْعَتِي أَنْ زِيَارَتِي عِنْدَ اللَّهِ تَعَالَى تُعَدُّ أَلْفَ حَجَّةٍ لِمَنْ زَارَهُ قَالَ فَقُلْتُ لِأَبِي جَعْفَرٍ عَ أَلْفَ حَجَّةٍ؟ قَالَ إِي وَ اللَّهُ أَلْفُ أَلْفِ حَجَّةٍ لِمَنْ زَارَهُ عَارِفًا بِحَقِّهِ.

And by this chain, said, 'It was narrated to us by Muhammad Bin Al Husayn Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Al Nazar Al Bazanty who said,

'I read a letter of Abu Al-Hassan Al-Reza ^{asws}: 'Deliver to my ^{asws} Shias that Visiting me ^{asws} equates to a thousand Hajj in the Presence of Allah ^{azwj}', for the one who visits

³⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 35

him ^{asws}. So I said to Abu Ja'far ^{asws}, 'A thousand Hajj?' He ^{asws} said: 'Yes, by Allah ^{azwj}! A thousand, thousand Hajj for the one who visits him ^{asws}, recognising his ^{asws} right'.³⁵

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِقِرَائَتِي عَلَيْهِ فِي جُمَادَى الْآخِرَةِ سَنَةَ إِحْدَى عَشْرَةَ وَخَمْسِمِائَةَ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي الْمُظْفَرُ بْنُ مُحَمَّدٍ الْوَرَّاقُ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْحَسَنُ بْنُ زَكَرِيَّا الْبَصْرِيُّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ الْمُخْتَارِ قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ الْبُرَيْسِيُّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ أَبِي بَصِيرٍ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, at the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws}, by my reading upon it, during Jamadi Al Akhira of the years five hundred and evelen, from Al Saeed Al Waleed Abu Ja'far Al Toosy, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Al Muntazar Bin Muhammad Al Warraq, from Abu Ali Muhammad Bin Hammam, from Abu Saeed Al Hassan Bin Zakariyya Al Basry, From Umar Bin Al Mukhtar, from Abu Muhammad Al Bursy, from Al Nazar Bin Suweyd, from Abdullah Bin Muskan, from Abu Baseer,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع عَنْ آبَائِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: كَيْفَ بَكَ يَا عَلِيُّ إِذَا وَقَفْتَ عَلَى شَفِيرِ جَهَنَّمَ وَ قَدْ مَدَّ الصِّرَاطَ وَ قِيلَ لِلنَّاسِ جُوزُوا وَ قُلْتُمْ لِيَجْهَنَّمَ هَذَا لِي وَ هَذَا لَكَ؟ فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ وَ مَنْ أَوْلَيْكَ؟ فَقَالَ أَوْلَيْكَ شَيْعَتُكَ مَعَكَ حَيْثُ كُنْتَ.

From Abu Ja'far Muhammad Bin Ali Al-Baqir ^{asws}, from his ^{asws} forefathers ^{asws} having said: 'Rasool-Allah ^{saww} said: 'How would it be with you ^{asws}, O Ali ^{asws}, when you ^{asws} pause at the edge of Hell, and the Bridge would have been set up, and it would be said to the people: "Cross!", and you ^{asws} would be saying to Hell: 'This is one is for me ^{asws}, and this one is for you'. So Ali ^{asws} said: 'O Rasool-Allah ^{saww}! And who would they be?' He ^{saww} said: 'They would be your ^{asws} Shias, being with you ^{asws} wherever you ^{asws} would be'.³⁶

[قول النبي لعلي أنت أخي و وصيي و وارثي و خليفتي على أمتي في حياتي و بعد وفاتي.]

The words of the Prophet ^{saww} to Ali ^{asws}: 'You ^{asws} are my ^{saww} brother, and my ^{saww} successor, and my ^{saww} inheritor, and my ^{saww} caliph upon my ^{saww} community during my ^{saww} lifetime and after my ^{saww} passing away'.

أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ بَابُوَيْهِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ عَنِ أَبِيهِ الْحَسَنِ عَنِ عَمِّهِ أَبِي جَعْفَرٍ قَالَ: حَدَّثَنَا أَبِي رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْمُؤَدَّبُ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَصْفَهَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ سَلْمَانَ بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفْضَلِ بْنِ عَمْرٍ عَنِ جَابِرِ الْجُعْفِيِّ قَالَ

It was informed to us by the Sheykh Abu Abdullah Al Hassan Bin Al Husayn Bin Al Hassan Bin Babuwayh, from his uncle Abu Ja'far ^{asws}, from his father Al Hassan, from his uncle Abu Ja'far, from his father, from Abdullah Bin Al Hassan Al Mowdib, from Ahmad Bin Ali Al Isfahany, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Al Al Kufy, from Suleyman Bin Abdullah ^{asws} Al Hashimy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Jabir Al Ju'fy who said,

³⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 36

³⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 37

سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي وَخَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَبَعْدَ وَفَاتِي مُحِبُّكَ مُجِيبِي وَ مَبْغُضُكَ مُبْغِضِي وَ عَدُوُّكَ عَدُوِّي وَ وَلِيِّكَ وَوَلِيِّي.

'I heard Jabir Bin Abdullah Al-Ansary was saying, 'I heard Rasool-Allah ^{saww} saying to Ali ^{asws} Bin Abu Talib ^{asws}: 'O Ali ^{asws}! You ^{asws} are my ^{saww} brother, and my ^{saww} successor, and my ^{saww} inheritor, and my ^{saww} Caliph during my ^{saww} lifetime and after my ^{saww} passing away. The one who loves you ^{asws} also loves me ^{saww}, and your ^{asws} hater is my ^{saww} hater, and your ^{asws} enemy is my ^{saww} enemy, and your ^{asws} friend is my ^{saww} friend' ³⁷.

[قال رسول الله (ص) إن الله تبارك و تعالى أخى بينى و بين على بن أبى طالب.]

Rasool-Allah ^{saww} said: 'Allah ^{azwj} Blessed and High Established Brotherhood between Me ^{asws} and Ali ^{asws} Bin Abu Talib ^{asws}.'

أَخْبَرَنِي الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ بَابُوَيْهِ عَنْ عَمِّهِ عَنْ أَبِيهِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ رَجَمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ يَحْيَى الْعَطَّارُ قَالَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَبِي أَحْمَدَ الْأَزْدِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَخَى بَيْنِي وَبَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَرَوْجَهُ ابْنَتِي مِنْ فَوْقِ سَبْعِ سَمَاوَاتِهِ وَ أَشْهَدَ عَلَى ذَلِكَ مُقَرَّبِي مَلَائِكَتِهِ وَ جَعَلَهُ لِي وَصِيًّا فَعَلِيٌّ مِنِّي وَ أَنَا مِنْهُ مُجِيبٌ مُجِيبِي وَ مَبْغِضُهُ مُبْغِضِي وَ إِنَّ الْمَلَائِكَةَ لَتَنْقَرِبُ إِلَى اللَّهِ بِمَحَبَّتِهِ.

It was informed to me by the Sheykh Abu Muhammad Al Hassan Bin Babuwayh, from his uncle, from his father, from his uncle Abu Ja'far, from Ahmad Bin Muhammad Bin Yahya Al Attar, from his father, from Muhammad Bin Abdul Jabbar, from Abu Ahmad Al Azdy, from Aban Bin Usman, from Aban Bin Taghlab, from Ikrama, from Ibn Abbas who said,

'Rasool-Allah ^{saww} said: 'Allah ^{azwj} Blessed and High Established brotherhood between me ^{saww} and Ali ^{asws} Bin Abu Talib ^{asws}, and Married him ^{asws} to my ^{saww} daughter ^{asws} from above the seven skies, and the Angels of Proximity testified upon that, and He ^{azwj} Made him ^{asws} as a successor ^{asws} of mine ^{saww}, and I ^{saww} am from him ^{asws}. He who loves him ^{asws} loves me ^{saww} and his ^{asws} hater is my ^{saww} hater, and that the Angels tend to get closer to Allah ^{azwj} by acquiring love for him ^{asws} ³⁸.

[إن أفضل الأعياد اليوم الذي نصب عليا بغدير خم.]

The most superior of the Eids is the day in which Ali ^{asws} was nominated at Ghadeer Khumm

قَالَ وَبِهَذَا الْإِسْنَادِ عَنِ الشَّيْخِ الْفَقِيهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابُوَيْهِ رَجَمَهُ اللَّهُ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ سَعِيدٍ الْهَاشِمِيُّ قَالَ: حَدَّثَنَا فُرَاتُ بْنُ إِبْرَاهِيمَ بْنِ فُرَاتٍ الْكُوفِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ ظَهْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْفَضْلِ الْهَاشِمِيُّ

He said, 'And by this chain, from the Sheykh Al Mufeed Abu Ja'far Muhammad Bin Ali Bin Babuwayh, from Abu Al Hassan Muhammad Bin Saeed Al Hashimy, from Faurat Bin Ibrahim Bin Furat Al Kufy, from Muhammad Bin Zaheer, from Abdullah Bin al Fazl Al Hashimy,

³⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 38

³⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 39

عَنْ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: يَوْمُ غَدِيرِ خُمٍّ أَفْضَلُ أَعْيَادِ أُمَّتِي وَ هُوَ الْيَوْمُ الَّذِي أَمَرَنِي اللَّهُ تَعَالَى بِذِكْرِهِ بِنَصْبِ أَحِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلِمًا لِأُمَّتِي يَهْتَدُونَ بِهِ مِنْ بَعْدِي وَ هُوَ الْيَوْمُ الَّذِي أَكَمَلَ اللَّهُ تَعَالَى فِيهِ الدِّينَ وَ أَتَمَّ عَلَى أُمَّتِي فِيهِ النُّعْمَةَ وَ رَضِيَ لَهُمُ الْإِسْلَامَ دِينًا

(It has been narrated) from Al-Sadiq Ja'far ^{asws} Bin Muhammad ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} forefathers ^{asws} having said: 'Rasool-Allah ^{saww} said: 'The Day of Ghadeer Khumm is the most superior Eid of my ^{saww} community, and it is the Day in which Allah ^{azwj}, Exalted is His ^{azwj} Mention, Commanded me ^{saww} to nominate My ^{saww} brother Ali ^{asws} Bin Abu Talib ^{asws} as a (Divine) 'Sign' for my ^{saww} community, to be Guided by him ^{asws} from after me ^{saww}. And it is the Day in which Allah ^{azwj} Perfected the Religion during it and Completed the Favours upon my ^{saww} community during it, and was Pleased for them with Al-Islam as a Religion'.

ثُمَّ قَالَ عَلَيْهِ وَ آلِهِ السَّلَامُ مَعَاشِرَ النَّاسِ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع مِنِّي وَ أَنَا مِنْ عَلِيٍّ خُلِقَ عَلِيٌّ مِنْ طِينَتِي وَ هُوَ إِمَامُ الْخَلْقِ بَعْدِي يَبِينُ لَهُمْ مَا اخْتَلَفُوا فِيهِ مِنْ سُنَّتِي وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْغُرِّ الْمُحْجَلِينَ وَ يَعْسُوبُ الدِّينِ وَ خَيْرُ الْوَصِيِّينَ وَ رَوْحُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ أَبُو الْأَيْمَةِ الْمُهْدِيينَ

Then he ^{saww} said: 'Group of people! Ali ^{asws} Bin Abu Talib ^{asws} is from me ^{saww} and I ^{saww} am from Ali ^{asws}. Ali ^{asws} was Created from my ^{saww} essence, and he ^{asws} is the Imam ^{asws} of (all) the creatures after me ^{saww}, clarifying for them whatever they would be differing in from my ^{saww} Sunnah, and he ^{asws} is the Emir of the Momineen, and the Guide of the resplendent, and the king of the Religion, and the best of the successors ^{as}, and the husband of the Chieftess of the women of the worlds, and the father of the Guiding Imams ^{asws}.

مَعَاشِرَ النَّاسِ مَنْ أَحَبَّ عَلِيًّا أَحَبَّنِي وَ مَنْ أَبْغَضَ عَلِيًّا أَبْغَضَنِي وَ مَنْ وَصَلَ عَلِيًّا وَصَلَنِي وَ مَنْ قَطَعَ عَلِيًّا قَطَعَنِي وَ مَنْ جَفَأَ عَلِيًّا جَفَوْنِي وَ مَنْ وَآلَى عَلِيًّا وَآلَيْتُهُ وَ مَنْ عَادَى عَلِيًّا عَادَيْتُهُ

Group of people! The one who loves Ali ^{asws}, I ^{saww} would love him, and the one who hates Ali ^{asws}, I ^{saww} would hate him, and the one who maintains relationship with Ali ^{asws}, I ^{saww} shall maintain it with him, and the one who cuts of Ali ^{asws}, I ^{saww} will cut him off, and the one who ignores Ali ^{asws}, I ^{azwj} shall ignore him, and the one who befriends Ali ^{asws}, I ^{saww} would befriend him, and the one who is inimical to Ali ^{asws}, I ^{saww} would be inimical to him.

مَعَاشِرَ النَّاسِ أَنَا مَدِينَةُ الْحِكْمَةِ وَ عَلِيٌّ بَابُهَا وَ لَا يُرْتَى الْمَدِينَةُ إِلَّا مِنْ قِبَلِ الْبَابِ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ عَلِيًّا

Group of people! I ^{saww} am the city of wisdom and Ali ^{asws} is its gate, and the city cannot be arrived at except from its gate. And he has lied, the one who alleges that he loves me ^{saww} but hates Ali ^{asws}.

مَعَاشِرَ النَّاسِ وَ الَّذِي بَعَثَنِي بِالنُّبُوَّةِ وَ اصْطَفَانِي عَلَى جَمِيعِ الْبَرِيَّةِ مَا نَصَبْتُ عَلِيًّا عَلِمًا لِأُمَّتِي حَتَّى نَوَّهَ اللَّهُ بِاسْمِهِ فِي سَمَاوَاتِهِ وَ أَوْجَبَ وَ لَا يَنْبَغُ عَلَى مَلَائِكَتِهِ.

Group of people! By the One ^{azwj} Who Sent me ^{saww} with the Prophet-hood, and Chose me ^{saww} over the entirety of the creatures. I ^{saww} did not appoint Ali ^{asws} as a Flag for

my ^{saww} community until Allah ^{azwj} Notified him ^{asws} by his ^{asws} name in the skies, and Obligated his ^{asws} Wilayah upon His ^{azwj} Angels'.³⁹

وَبِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَسْرُورٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِيهِ عَنْ أَبِي حَمْرَةَ

And by this chain, said, 'It was narrated to us by Ja'far Bin Muhammad Bin Masrou, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Ibn Abu Umeyr, from Hamza Bin Humran, from his father, from Abu Hamza,

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع: أَنَّهُ جَاءَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ إِنَّكَ تُدْعَى أَمِيرَ الْمُؤْمِنِينَ فَمَنْ أَمَرَكَ عَلَيْهِمْ؟ قَالَ عَ اللَّهُ جَلَّ جَلَالُهُ أَمَرَنِي عَلَيْهِمْ فَجَاءَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ أَيْصَدُقُ عَلِيٌّ فِيمَا يَقُولُ إِنَّ اللَّهَ أَمَرَهُ عَلَى خَلْقِهِ؟

(It has been narrated) from Ali ^{asws} Bin Al-Husayn ^{asws}, from his ^{asws} father ^{asws}, from Amir Al-Momineen ^{asws}, that a man came over to him ^{asws} and said to him ^{asws}, 'O Abu Al-Hassan ^{asws}! You ^{asws} are claiming to be the Emir of the Momineen, so who made you ^{asws} as an Emir over them?' He ^{asws} said: 'Allah ^{azwj}, Majestic is His ^{azwj} Majesty Made me ^{asws} an Emir upon them'. So the man went over to Rasool-Allah ^{saww} and he said, 'O Rasool-Allah ^{saww}! Can you ^{saww} ratify Ali ^{asws} regarding what he ^{asws} is saying that Allah ^{azwj} Made him ^{asws} as Emir upon His ^{azwj} creatures?'

فَغَضِبَ النَّبِيُّ ص ثُمَّ قَالَ إِنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ بَوْلَايَةِ مِنْ اللَّهِ عَزَّ وَجَلَّ عَقَدَهَا لَهُ فَوْقَ عَرْشِهِ وَ أَشْهَدَ عَلَى ذَلِكَ مَلَائِكَتَهُ إِنَّ عَلِيًّا خَلِيفَةُ اللَّهِ وَ حُجَّةُ اللَّهِ وَ إِنَّهُ لِإِمَامٍ الْمُسْلِمِينَ طَاعَتُهُ مَقْرُونَةٌ بِطَاعَةِ اللَّهِ وَ مَعْصِيَتُهُ مَقْرُونَةٌ بِمَعْصِيَةِ اللَّهِ

The Prophet ^{saww} got angry, then said: 'Ali ^{asws} is Emir of the Momineen by Wilayah from Allah ^{azwj} Mighty and Majestic. He ^{azwj} Covenanted it for him ^{asws} above His ^{azwj} Throne, and His ^{azwj} Angels testified upon that. Ali ^{asws} is the Caliph of Allah ^{azwj}, and a Divine Authority of Allah ^{azwj}, and he ^{asws} is the Imam ^{asws} of the Muslims. Obedience to him ^{asws} is an Obligation paired with the obedience to Allah ^{azwj}, and disobedience to him ^{asws} is paired with disobedience to Allah ^{azwj}'.

فَمَنْ جَهِلَهُ فَقَدْ جَهِلَنِي وَ مَنْ عَرَفَهُ فَقَدْ عَرَفَنِي وَ مَنْ أَنْكَرَ إِمَامَتَهُ فَقَدْ أَنْكَرَ نُبُوتِي وَ مَنْ جَحَدَ إِمْرَتَهُ فَقَدْ جَحَدَ رِسَالَتِي وَ مَنْ دَفَعَ فَضْلَهُ فَقَدْ نَقَصَنِي وَ مَنْ قَاتَلَهُ فَقَدْ قَاتَلَنِي وَ مَنْ سَبَّهُ فَقَدْ سَبَّنِي لِأَنَّهُ مِنِّي خُلِقَ مِنْ طِينَتِي وَ هُوَ زَوْجُ فَاطِمَةَ ابْنَتِي وَ أَبُو وُلْدِي الْحَسَنِ وَ الْحُسَيْنِ

So the one who doesn't know him ^{asws} so he has not known me ^{saww}, and the one who recognises him ^{asws}, so he has recognised me ^{saww}, and the one who denies his ^{asws} Imamate, so he has denied my ^{saww} Prophet-hood, and the one who rejects his ^{asws} Emirship so he has rejected my ^{saww} Messengership, and the one who repels his ^{asws} merits so he has decreased me ^{saww} (Takseer), and the one who fights him ^{asws} so he would have fought me ^{saww}, and the one who reviles him ^{asws} so he has reviled me ^{saww}, because he ^{asws} is from me ^{saww}, having been Created from my ^{saww} essence. And he ^{asws} is the husband of (Syeda) Fatima ^{asws}, my ^{saww} daughter, and father of my ^{saww} two sons Al-Hassan ^{asws} and Al-Husayn ^{asws}.'

³⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 40

ثُمَّ قَالَ أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ حُجَّجَ اللَّهُ عَلَى خَلْقِهِ أَعْدَاؤُنَا أَعْدَاءُ اللَّهِ وَ أَوْلِيَائُنَا أَوْلِيَاءُ اللَّهِ.

Then he ^{saww} said: 'I ^{saww}, and Ali ^{asws}, and (Syeda) Fatima ^{asws}, and Al-Hassan ^{asws}, and Al-Husayn ^{asws}, and nine from the sons of Al-Husayn ^{asws} are the Divine Authorities of Allah ^{azwj} upon His ^{azwj} creatures, being inimical to the enemies of Allah ^{azwj} and being friends with the friends of Allah ^{azwj}.⁴⁰

[وصية أمير المؤمنين «ع» لكميل بن زياد (رض).]

The Bequest Of Amir Al-Momineen ^{asws} To Kumayl Bin Ziyad

أَخْبَرَنَا الشَّيْخُ أَبُو النَّبَاءِ إِبْرَاهِيمُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْبَصْرِيُّ بِقِرَاعَتِي عَلَيْهِ فِي الْمَحْرَمِ سَنَةَ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عُنْبَةَ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبَانَ الدَّبِيلِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ كَثِيرِ الْعَسْكَرِيُّ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ الْمُفَضَّلِ أَبُو سَلَمَةَ الْأَصْفَهَانِيُّ قَالَ: أَخْبَرَنِي رَاشِدُ بْنُ عَلِيٍّ بْنِ وَائِلِ الْفَرَشِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَفْصِ الْمَدَنِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ أَرْطَاةَ قَالَ:

It was informed to us by the Sheykh Abu Al Baqa'a Ibrahim Bin Al Husayn Bin Ibrahim Al Basry, by my reading upon it during Al Muharram of the year five hundred and sixteen at the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws}, from Abu Talib Muhammad Bin Al Hassan Bin Utba, from Abu Al Hassan Muhammad Bin Al Husayn Bin Ahmad, from Muhammad Bin Wahbab Al Dulaymi, from Ali Bin Ahmad Bin Kaseer Al Askary, from Ahmad Bin Al Mufazzal Abu Salma Al Isfahany, from Rashid Bin Ali Bin Wail Al Qurshy, from Abdullah Bin Hafs Al Madany, from Muhammad Bin Is'haq, from Saeed Bin Zayd Bin Artat who said, '

لَقِيتُ كَمَيْلُ بْنُ زِيَادٍ وَ سَأَلْتُهُ عَنْ فَضْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ أَلَا أَخْبِرُكَ بِوَصِيَّةِ أَوْصَانِي بِهَا يَوْمًا هِيَ خَيْرٌ لَكَ مِنَ الدُّنْيَا بِمَا فِيهَا؟ فَقُلْتُ بَلَى قَالَ: قَالَ لِي عَلِيُّ يَا كَمَيْلُ بْنُ زِيَادٍ فَسَمِّ كُلَّ يَوْمٍ بِاسْمِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ تَوَكَّلْ عَلَى اللَّهِ وَ اذْكُرْنَا وَ سَمِّ بِأَسْمَائِنَا وَ صَلِّ عَلَيْنَا وَ اسْتَعِذْ بِاللَّهِ رَبِّنَا وَ اذْرَأْ عَنْ نَفْسِكَ وَ مَا تَحُوْطُهُ عَنَانَتِكَ تُكْفِ شَرَّ ذَلِكَ الْيَوْمِ

'I met Kumayl Bin Ziyad and asked him about the merits of Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws}. So he said, 'Shall I inform you of the bequest he ^{asws} bequeathed to me with one day? It would be better for you that the world and whatever is in it. I said, 'Yes'. He said to me that 'Ali ^{asws} said to me: 'O Kumayl Bin Ziyad! Name during every day with the Name of Allah ^{azwj}, and there is neither a Might nor Strength except with Allah ^{azwj}, and rely upon Allah ^{azwj}, and mention us ^{asws}, and name with our ^{asws} names, and send Salawat upon us ^{asws}, and seek Refuge with Allah ^{azwj}, our ^{asws} Lord ^{azwj}, and protect from yourself and what surrounds it with your care, it would suffice you for the evil of that day.

يَا كَمَيْلُ إِنَّ رَسُولَ اللَّهِ ص أَدَّبَهُ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ أَدَّبَنِي وَ أَنَا أُوَدِّبُ الْمُؤْمِنِينَ وَ أُوْرِثُ الْأَدَبَ الْمُكْرَمِينَ

O Kumayl! Rasool-Allah ^{saww} was such that Allah ^{azwj} Mighty and Majestic Educated him ^{saww}, and he ^{saww} educated me ^{asws}, and I ^{asws} educate the Momineen, and I ^{asws} bequeath the education to the prestigious ones.

⁴⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 41

يَا كُمَيْلُ مَا مِنْ عِلْمٍ إِلَّا وَ أَنَا أَفْتَحُهُ وَ مَا مِنْ سِرٍّ إِلَّا وَ الْقَائِمُ عَ يَخْتِمُهُ

O Kumayl! There is none from a knowledge, except and I ^{asws} have begun it, and there is none from a secret, except Al-Qaim ^{asws} would end it (disclose it).

يَا كُمَيْلُ ذُرِّيَّةَ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

O Kumayl! **[3:34] Offspring one from the other; and Allah is Hearing, Knowing.**

يَا كُمَيْلُ لَا تَأْخُذْ إِلَّا عَنَّا تَكُنْ مِنَّا

O Kumayl! Do not take except from us ^{asws}, you ^{asws} will come to be from us ^{asws}.

يَا كُمَيْلُ مَا مِنْ حَرَكَةٍ إِلَّا وَ أَنْتَ مُحْتَاجٌ إِلَى مَعُونَةٍ فِيهَا إِلَى مَعْرِفَةٍ

O Kumayl! There is none from a movement, except and you are needy to assistance in it to understanding.

يَا كُمَيْلُ إِذَا أَكَلْتَ الطَّعَامَ فَسَمِّ بِاللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ وَ هُوَ الشَّفَاءُ مِنْ جَمِيعِ الْأَسْوَاءِ

O Kumayl! Whenever you eat the meal, so name Allah ^{azwj} Who, nothing would harm along with His ^{azwj} Name, and He ^{azwj} is the Healer from the entirety of the maladies.

يَا كُمَيْلُ إِذَا أَكَلْتَ الطَّعَامَ فَوَاكِلْ بِهِ وَ لَا تَبْخُلْ بِهِ فَإِنَّكَ لَمْ تَرْزُقِ النَّاسَ شَيْئاً وَ اللَّهُ يُجْزِلُ لَكَ الثَّوَابَ بِذَلِكَ

O Kumayl! Whenever you eat the food, feed (other people) with it and do not be stingy with it, for you are not sustaining the people with anything, and Allah ^{azwj} would Make the plentiful Rewards for you due to that.

يَا كُمَيْلُ أَحْسِنْ خُلُقَكَ وَ ابْسُطْ إِلَى جَلِيبِكَ وَ لَا تَنْهَرَنَّ خَادِمَكَ

O Kumayl! Improve your manners and be extending towards your gatherers, and do not exhaust your servants.

يَا كُمَيْلُ إِذَا أَكَلْتَ فَطَوَّنْ أَكْلَكَ يَسْتَوْفِ مَنْ مَعَكَ وَ يُرْزَقْ مِنْهُ غَيْرُكَ

O Kumayl! When you eat, so prolong your eating to let the ones with you keep up with you, and grace others from it.

يَا كُمَيْلُ إِذَا اسْتَوْفَيْتَ طَعَامَكَ فَاحْمَدِ اللَّهَ عَلَى مَا رَزَقَكَ وَ ارْفَعْ بِذَلِكَ صَوْتَكَ لِيَحْمَدَهُ سِوَاكَ فَيُعْظَمَ بِذَلِكَ أَجْرُكَ

O Kumayl! When you have fulfilled your meal, so Praise Allah ^{azwj} upon what He ^{azwj} has Graced you and raise your voice with that so that the ones besides you would Praise Him ^{azwj}, for your Recompense would be Magnified due to that.

يَا كُمَيْلُ لَا تُوقِرَنَّ مَعِدَتَكَ طَعَاماً وَ دَعْ فِيهَا لِلْمَاءِ مَوْضِعاً وَ لِلرِّيحِ مَجَالاً

O Kumeyl! Do not overfill your stomach with food, and leave a space in it for the water, and room for the air.

يَا كُمَيْلُ لَا تَنْفُذْ [تَنْفُذُ] طَعَامَكَ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْفُذُهُ

O Kumayl! Do not criticise your meal, for Rasool-Allah^{azwj} never criticised his^{saww} meal'.

يَا كُمَيْلُ لَا تَرْفَعَنَّ يَدَكَ مِنَ الطَّعَامِ إِلَّا وَ أَنْتَ تَسْتَهِيهِ فَإِذَا فَعَلْتَ ذَلِكَ فَأَنْتَ تَسْتَمِرُّهُ

O Kumayl! Do not raise your hand from the meal, except that you are (still) desiring it. So when you do that, you would (be able to) endure it.

يَا كُمَيْلُ صِحَّةُ الْجِسْمِ مِنْ قَلَّةِ الطَّعَامِ وَ قَلَّةِ الْمَاءِ

O Kumayl! The well-being of the body is from the little food and little water.

يَا كُمَيْلُ الْبِرْكَةُ فِي الْمَالِ مِنْ إِيْتَاءِ الزَّكَاةِ وَ مَوَاسَاةِ الْمُؤْمِنِينَ وَ صِلَةِ الْأَقْرَبِينَ وَ هُمْ الْأَقْرَبُونَ لَنَا

O Kumayl! The Blessing in the wealth is from the giving of the Zakat and consoling the Momineen, and maintaining relationship with the relatives, and they are our^{asws} relatives (Momineen).

يَا كُمَيْلُ زِدْ قَرَابَتَكَ الْمُؤْمِنِ عَلَى مَا تُعْطِي سِوَاهُ مِنَ الْمُؤْمِنِينَ وَ كُنْ بِهِمْ أَرْأَفَ وَ عَلَيْهِمْ أَعْطَفَ وَ تَصَدَّقْ عَلَى الْمَسَاكِينِ

O Kumayl! Give additionally to your Momin relative upon what you give to ones from the Momineen besides him, and be kind with them, and compassionate upon them, and give charity upon the poor.

يَا كُمَيْلُ لَا تَرُدَّنَّ سَائِلًا وَ لَوْ بِشِقِّ تَمْرَةٍ أَوْ مِنْ شَطْرِ عِنَبٍ

O Kumayl! Do not repel a beggar even if it be with half a date or a portion of grapes.

يَا كُمَيْلُ الصَّدَقَةُ تَنْمَى عِنْدَ اللَّهِ

O Kumayl! The charity is enhanced in the Presence of Allah^{azwj}.

يَا كُمَيْلُ حُسْنُ خُلُقِ الْمُؤْمِنِ التَّوَّاضُعُ وَ جَمَالُهُ التَّعَطُّفُ وَ شَرَفُهُ الشَّفَقَةُ وَ عِزُّهُ تَرْكُ الْقَالِ وَ الْفِيلِ

O Kumayl! The excellence of mannerism of the Momin is the humbleness, and its beauty is the compassion, and its nobility is the pity, and its honour is neglecting 'He said', and 'It was said' (gossip).

يَا كُمَيْلُ إِيَّاكَ وَ الْمِرَاءَ فَإِنَّكَ تُعْرِي بِنَفْسِكَ السُّفَهَاءَ إِذَا فَعَلْتَ وَ تُفْسِدُ الْإِحَاءَ

O Kumayl! Beware of the bitter arguments, for foolish ones would be harsh to you. When you do that, it would spoil the brotherhood.

يَا كُمْيَلُ إِذَا جَادَلْتَ فِي اللَّهِ تَعَالَى فَلَا تُخَاطِبُ إِلَّا مَنْ يُشْبِهُ الْعُقَلَاءَ وَ هَذَا ضَرُورَةٌ

O Kumayl! When you argue for the Sake of Allah^{azwj} the Exalted, do not address except the ones who equivalent to you in the intellect, and this is necessary.

يَا كُمْيَلُ هُمْ عَلَى كُلِّ حَالٍ سَفَهَاءُ كَمَا قَالَ اللَّهُ تَعَالَى أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَ لَكِنْ لَا يَعْلَمُونَ

O Kumayl! They are foolish upon every state, just as Allah^{azwj} the Exalted has Said **[2:13] Now surely they themselves are the fools, but they are not knowing.**

يَا كُمْيَلُ فِي كُلِّ صِنْفٍ قَوْمٌ أَرْفَعُ مِنْ قَوْمِ قَائِكَ وَ مُنَاطِرَةَ الْحَسْبِيسِ مِنْهُمْ وَ إِنْ أَسْمَعُوكَ فَاحْتَمِلْ وَ كُنْ مِنَ الَّذِينَ وَصَفَهُمُ اللَّهُ تَعَالَى بِقَوْلِهِ وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

O Kumayl! In every type there are people who are higher than the people, therefore beware of debating the despicable ones from them, and if they make you listen, so bear it and become from those whom Allah^{azwj} the Exalted Described by His^{azwj} Words **[25:63] And the servants of the Beneficent are they who walk on the earth modestly, and when the ignorant address them, they say: Peace.**

يَا كُمْيَلُ قُلِ الْحَقَّ عَلَى كُلِّ حَالٍ وَ وَاذِرِ الْمُتَّقِينَ وَ اهْجُرِ الْفَاسِقِينَ

O Kumayl! Speak the truth upon every state, and support the pious ones and cast aside the transgressors.

يَا كُمْيَلُ جَانِبِ الْمُنَافِقِينَ وَ لَا تُصَاحِبِ الْخَائِنِينَ

O Kumayl! Keep aside from the hypocrite and do not accompany the betrayers.

يَا كُمْيَلُ إِيَّاكَ وَإِيَّاكَ وَ التَّطَرُّقَ إِلَى أَبْوَابِ الظَّالِمِينَ وَ الإِخْتِلَاطَ بِهِمْ وَ الإِكْتِسَابَ مِنْهُمْ وَ إِيَّاكَ أَنْ تُطِيعَهُمْ وَ أَنْ تَشْهَدَ فِي مَجَالِسِهِمْ بِمَا يُسْخِطُ اللَّهُ

O Kumayl! Beware! Beware of addressing to the doors of the oppressors and mingling with them, and earning from them. And beware of obeying them, and if you attend in their gatherings with what Angers Allah^{azwj}.

يَا كُمْيَلُ إِنْ اضْطُرَرْتَ إِلَى حُضُورِهَا فَذَاوِمِ ذِكْرَ اللَّهِ تَعَالَى وَ التَّوَكُّلَ عَلَيْهِ وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِمْ وَ أَطْرِقْ عَنْهُمْ وَ أَنْكَرْ بِقَلْبِكَ فَعَلَهُمْ وَ أَجْهَرِ بِتَعْظِيمِ اللَّهِ عَزَّ وَ جَلَّ وَ أَسْمِعْهُمْ فَإِنَّهُمْ يَهَابُوكَ وَ تَكْفَى

O Kumayl! If you are desperate to attending these, so persist in the Mention of Allah^{azwj} the Exalted, and rely upon Him^{azwj}, and Seek Refuge with Allah^{azwj} from their evil, and remain silent from them, and deny their deeds in your heart, and strive in revering Allah^{azwj}, Mighty and Majestic, and make them hear it, for they would fear you and you would be sufficed.

يَا كُمْيَلُ إِنْ أَحَبَّ مَا أَمَّتِ الْعِبَادَ إِلَى اللَّهِ تَعَالَى بَعْدَ الإِفْرَارِ بِهِ وَ بِأَوْلِيَانِهِ التَّجْمُلُ وَ التَّعَفُّفُ وَ الإِصْطِبَارُ

O Kumayl! The most beloved of what they dead servant is to Allah ^{azwj} the Exalted, is after having acknowledged Him ^{azwj}, and His ^{azwj} Guardians ^{asws}, is beautifying, and the chastity, and the enduring patiently.

يَا كُمَيْلُ لَا بَأْسَ بِأَنْ لَا يُعْلَمَ سِرُّكَ

O Kumayl! There is no problem with it if your secret is not known.

يَا كُمَيْلُ لَا تُرِيَنَّ النَّاسَ افْتِقَارَكَ وَ اضْطِرَّارَكَ وَ اضْطَبْرَ عَلَيْهِ اخْتِسَاباً تُعْرِفُ بِسِتْرِ

O Kumayl! Do not show to the people, your poverty and your desperation, and endure patiently upon it in anticipation of being recognised being veiled.

يَا كُمَيْلُ [مَنْ] أَخُوكَ أَخُوكَ الَّذِي لَا يَخْذُلُكَ عِنْدَ الشَّدَّةِ وَ لَا يَغْفُلُ عَنْكَ عِنْدَ الْجَرِيرَةِ وَ لَا يَخْدَعُكَ حِينَ تَسْأَلُهُ وَ لَا يَتْرُكُكَ وَ أَمْرَكَ حَتَّى يَعْلَمَهُ فَإِنْ كَانَ مُمِيلًا أَصْلَحَهُ

O Kumayl! From your brothers, is your brother who will not abandon you during the difficulties.

يَا كُمَيْلُ الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ يَنَاطِلُهُ وَ يَسُدُّ فَاقَتَهُ وَ يُجَمِّلُ حَالَتَهُ

O Kumayl! The Momin is a mirror of the Momin, comtemplating (about) him, and fills up his poverty (gap), and beautifies his state.

يَا كُمَيْلُ الْمُؤْمِنُونَ إِخْوَةٌ وَ لَا شَيْءَ أَثْرُ عِنْدَ كُلِّ أَخٍ مِنْ أَخِيهِ

O Kumayl! The Momineen are brethren and there is nothing more preferable with every brother, than his brother.

يَا كُمَيْلُ إِذَا لَمْ تُحِبَّ أَخَاكَ فَلَسْتَ أَخَاهُ

O Kumayl! When you do not love your brother, so you are not his brother.

يَا كُمَيْلُ إِنَّمَا الْمُؤْمِنُونَ مَنْ قَالَ بِقَوْلِنَا فَمَنْ تَخَلَّفَ عَنَّا فَصَرَ عَنَّا وَ مَنْ قَصَرَ عَنَّا لَمْ يَلْحَقْ بِنَا وَ مَنْ لَمْ يَكُنْ مَعَنَا فِى الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

O Kumayl! But rather, the Momineen are the one who say with our ^{asws} words. So the one who opposes us ^{asws} would be reducing us ^{asws}, and the one who reduces us ^{asws} would never join up with us ^{asws}, and the one who does not happen to be with us ^{asws}, so he would be in the lowest level of the Fire’.

يَا كُمَيْلُ كُلُّ مَصْدُورٍ يُنْفُتُ فَمَنْ نَفَتْ إِلَيْكَ مِنَّا بِأَمْرٍ وَ أَمْرَكَ بِسِتْرِهِ فَإِيَّاكَ أَنْ تُبَدِّيَهُ فَلَيْسَ لَكَ مِنْ إِبْدَائِهِ تَوْبَةٌ فَإِذَا لَمْ يَكُنْ لَكَ تَوْبَةٌ فَأَلْمَصِيرُ إِلَى لَطْفِي

O Kumayl! Everything reserved in the chest would be emitted. So the one who emits to you, from us ^{asws}, with a matter, and instructs you with veiling it, so beware of

manifesting it, for there isn't a repentance for you from disclosing it. So when there does not happen to be a repentance for you, then the destiny would be to the Blaze (Hell).

يَا كُمْيَلُ إِذَا عَهِ سِرَّ آلِ مُحَمَّدٍ عَ لَا يَقْبَلُ اللَّهُ تَعَالَى مِنْهَا وَ لَا يَحْتَمِلُ عَلَيْهَا أَحَدًا

O Kumayl! Broadcasting a secret of the Progeny^{asws} of Muhammad^{saww}, Allah^{azwj} the Exalting would not Accept from these, nor can anyone tolerate upon it.

يَا كُمْيَلُ وَ مَا قَالُوهُ لَكَ مُطْلَقًا فَلَا تُعَلِّمُهُ إِلَّا مُؤْمِنًا مُوَفَّقًا

O Kumayl! And whatever they^{asws} are saying to you absolutely, so do not teach it to anyone except an appropriate Momin.

يَا كُمْيَلُ لَا تُعَلِّمِ الْكَافِرِينَ أَخْبَارَنَا فَيَزِيدُوا عَلَيْهَا فَيَبْذُوكُمْ بِهَا يَوْمَ يُعَاقَبُونَ عَلَيْهَا

O Kumayl! Do not teach our^{asws} Ahadeeth to the disbelievers, for they would be increasing upon it and you would be begun with on the Day they would be Punished upon it.

يَا كُمْيَلُ لَا بُدَّ لِمَاضِيكُمْ خَيْرٍ مِنْ أُوْبَةٍ وَ لَا بُدَّ لَنَا فِيكُمْ مِنْ غَلْبَةٍ

O Kumayl! It is a must that your present has to be better than your past, and it is a must for us^{asws} to triumph regarding you all.

يَا كُمْيَلُ سَيَجْمَعُ اللَّهُ لَكُمْ خَيْرَ الْبُذَى وَ الْعَاقِبَةِ

O Kumal! Allah^{azwj} would be Gathering for you all the good of the beginning and the end result.

يَا كُمْيَلُ أَنْتُمْ مُمْتَعُونَ بِأَعْدَائِكُمْ تَطْرَبُونَ بِطَرَبِهِمْ وَ تَشْرَبُونَ بِشْرَبِهِمْ وَ تَأْكُلُونَ بِأَكْلِهِمْ وَ تَدْخُلُونَ مَدَاجِلَهُمْ وَ رَبَّمَا غَلَبْتُمْ عَلَى نِعْمَتِهِمْ إِي وَ اللَّهُ عَلَى إِكْرَاهٍ مِنْهُمْ لِذَلِكَ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ نَاصِرُكُمْ وَ خَادِلُهُمْ فَإِذَا كَانَ وَ اللَّهُ بِتَوْمِكُمْ وَ ظَهَرَ صَاحِبُكُمْ لَمْ يَأْكُلُوا وَ اللَّهُ مَعَكُمْ وَ لَمْ يَرِدُوا مَوَارِدَكُمْ وَ لَمْ يَفْرَعُوا أَبْوَابَكُمْ وَ لَمْ يَنَالُوا نِعْمَتَكُمْ أَذِلَّةً خَاسِيِينَ أَيْمًا نَقَفُوا أَخَذُوا وَ قَتَلُوا تَقْتِيلًا

O Kumayl! (At the moment) you are enjoying with your enemies, amusing yourselves with their amusement, and drinking with their drinking, and eating with their eating, and entering their entries, and sometimes you are being overcome by their bounties. Yes, by Allah^{azwj} (it is) upon the abhorrence from them, due to that, but Allah^{azwj} Mighty and Majestic would be Helping you and Abandoning them. By Allah^{azwj}! When it would be your day, and your Master^{asws} appears, by Allah^{azwj}, they would not be eating with you, and will not be wanting your going to them, and they would not be knocking upon your door, and they would not be attaining your Bounties. They would be humiliated, looked down upon. **[33:61] wherever they are found they shall be seized and killed with a (fierce) killing.**

يَا كُمْيَلُ اِحْمَدِ اللَّهَ تَعَالَى وَ الْمُؤْمِنُونَ عَلَى ذَلِكَ وَ عَلَى كُلِّ نِعْمَةٍ

O Kumayl! You should Praise Allah^{azwj} the Exalted, and the Momineen upon that and upon every Bounty.

يَا كُمَيْلُ قُلْ عِنْدَ كُلِّ شِدَّةٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ تُكْفَهَا وَ قُلْ عِنْدَ كُلِّ نِعْمَةٍ الْحَمْدُ لِلَّهِ تُزِدُ مِنْهَا وَإِذَا أَبْطَأَتْ
الْأَرْزَاقُ عَلَيْكَ فَاسْتَغْفِرِ اللَّهَ يُوسِّعْ عَلَيْكَ فِيهَا

O Kumayl! Say during every difficulty, 'There is neither Mighty nor Strength except with Allah^{azwj}, the Exalted, the Magnificent (الْعَلِيِّ الْعَظِيمِ)', you would be sufficed with it, and say during every Bounty, 'The Praise is for Allah^{azwj} (الْحَمْدُ لِلَّهِ)', you would be Increased from it. And whenever the sustenance is delayed upon you, so seek Forgiveness of Allah^{azwj}, it would be Expanded upon you with regards to it.

يَا كُمَيْلُ إِذَا وَسَّوَسَ الشَّيْطَانُ فِي صَدْرِكَ فَقُلْ أَعُوذُ بِاللَّهِ الْقَوِيِّ مِنَ الشَّيْطَانِ الْغَوِيِّ وَأَعُوذُ بِمُحَمَّدٍ الرَّضِيِّ مِنْ شَرِّ مَا قَدَّرَ وَ
قَضَى وَأَعُوذُ بِاللَّهِ النَّاسِ مِنْ شَرِّ الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ وَسَلِّمْ تُكْفَى مَوْتَةَ إِبْلِيسَ وَالشَّيَاطِينَ مَعَهُ وَلَوْ أَنَّهُمْ كُلُّهُمْ أَبَالِسَةٌ مِثْلَهُ

O Kumayl! When the Satan^{la} whispers in your chest, so say, 'I seek Refuge with Allah^{azwj}, the Stronger than the Satan^{la} the tempter, and I seek Refuge with Muhammad^{saww} the Pleased one, from the evil of what has been Ordained and Judged, and I seek Refuge with the God^{azwj} of the people from the evil of the Jinn and the people altogether', and send greetings, you would be sufficed from the ammunition of Iblees^{la} and the Satans^{la} with him^{la}, and even if all of them are devils like him^{la}.

يَا كُمَيْلُ إِنَّ لَهُمْ خِدَاعًا وَ شَقَاشِقَ وَ زَخَارِيفَ وَ وَسَاوِسَ وَ خِيَلَاءَ عَلَى كُلِّ أَحَدٍ قَدْرَ مَنْزِلَتِهِ فِي الطَّاعَةِ وَ الْمَعْصِيَةِ فَبِحَسَبِ ذَلِكَ
يَسْتَوْلُونَ عَلَيْهِ بِالْعَلْبَةِ

O Kumayl! For them (Satans^{la}) there is deception, and foolish talk, and illusions, and the whisperings, self-conceitedness upon every one in accordance with his status regarding the obedience and the disobedience, so it would be by the accounting of that, they (Satans^{la}) would be ruling upon him with the overcoming.

يَا كُمَيْلُ لَا عَدُوَّ أَعَدَى مِنْهُمْ وَ لَا ضَارَّ أَضَرَ مِنْهُمْ أُمَّيْنِيَّتُهُمْ أَنْ تَكُونَ مَعَهُمْ عَدَا إِذَا اجْتَنَبُوا فِي الْعَذَابِ الْأَلِيمِ لَا يَفْتَرُ عَنْهُمْ شَرُّهُ وَ
لَا يَقْصُرُ عَنْهُمْ خَالِدِينَ فِيهَا أَبَدًا

O Kumayl! There is no enemy more inimical than them^{la}, nor any harm more harmful than them^{la}. Their^{la} wish is that you would happen to be with them tomorrow when they would be eradicated in the painful Punishment. Neither would its evil waver from them^{la} nor would it be shortened from them^{la}. They would be abiding in it for ever.

يَا كُمَيْلُ سَخَطُ اللَّهِ تَعَالَى مُحِيطٌ بِمَنْ لَمْ يَحْتَرِزْ مِنْهُمْ بِاسْمِهِ وَ نَبِيِّهِ وَ جَمِيعِ عَزَائِمِهِ وَ عُوذُهُ جَلٌّ وَ عَزٌّ وَ صَلَّى اللَّهُ عَلَى نَبِيِّهِ وَ
آلِهِ وَ سَلِّمْ

O Kumayl! The Wrath of Allah^{azwj} the Exalted Overcomes the one who does not protects (himself) from them (Satans^{la}) by His^{azwj} Name, and of His^{azwj} Prophet^{saww}, and the entirety of His^{azwj} Charms, and seeks His^{azwj} Refuge of the Majestic and Mighty, and send Salawat upon His^{azwj} Prophet^{saww} and his^{saww} Progeny^{asws}, and greetings.

يَا كُمْيَلُ إِنَّهُمْ يَخْدَعُونَكَ بِأَنْفُسِهِمْ فَإِذَا لَمْ تُحِبَّهُمْ مَكَرُوا بِكَ وَ بِنَفْسِكَ وَ بِتَحْسِينِهِمْ إِلَيْكَ شَهَوَاتِكَ وَ إِعْطَاكَ أَمَانِيكَ وَ إِرَادَتِكَ وَ يُسْأَلُونَ لَكَ وَ يُنْصَوْنَكَ وَ يَنْهَوْنَكَ وَ يَأْمُرُونَكَ وَ يُحْسِنُونَ ظَنَّاكَ بِاللهِ عَزَّ وَ جَلَّ حَتَّى تَرْجُوهُ فَتَعْتَرَّ بِذَلِكَ وَ تَعْصِيَهُ وَ جَزَاءُ الْعَاصِي لَظَى

O Kumayl! They (Satan^{la}) would be deceiving you with themselves^{la}. So when you do not respond to them^{la}, they would be plotting with against you and with yourself, and by their making good to you, your desires and your achieving of your wishes and your likings, and they^{la} would be making it light for you, and causing you to forget, and forbidding you, and enjoining you, and making good your thoughts with Allah^{azwj} Mighty and Majestic, until you trust him^{la}. So you would be deceived by that and disobey Him^{azwj}. And the Recompense of the disobedient one is the Blaze (Hell).

يَا كُمْيَلُ احْفَظْ قَوْلَ اللهِ عَزَّ وَ جَلَّ الشَّيْطَانُ سَوَّلَ لَهُمْ وَ أَمَلَى لَهُمْ وَ الْمُسَوِّلُ الشَّيْطَانُ وَ الْمَمْلِيُّ اللهُ تَعَالَى

O Kumayl! Preserve the Words of Allah^{azwj} Mighty and Majestic **[47:25] the Shaitan has made it a light matter to them; and He gives them respite.** And the Satan^{la} makes it (a disgraceful) matter lighter to them, and the Respiting One is Allah^{azwj} the Exalted.

يَا كُمْيَلُ اذْكُرْ قَوْلَ اللهِ تَعَالَى لِإِبْلِيسَ لَعَنَهُ اللهُ وَ أَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجْلِكَ وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ وَ عَدُوَّهُمْ وَ مَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

O Kumayl! Remember the Words of Allah^{azwj} the Exalted to Iblees^{la}, may Allah^{azwj} Curse him^{la} **[17:64] and collect against them your cavalry and infantry, and share with them in wealth and the children, and hold out promises to them; and the Satan does not make promises to them but to deceive.**

يَا كُمْيَلُ إِنَّ إِبْلِيسَ لَا يَعِدُ عَنْ نَفْسِهِ وَ إِنَّمَا يَعِدُ عَنْ رَبِّهِ لِيَحْمِلَهُمْ عَلَى مَعْصِيَتِهِ فَيُورِطَهُمْ

O Kumayl! Iblees^{la} does not promise from himself^{la}, but rather he^{la} promises from his^{la} Lord^{azwj}, in order to carry them upon disobeying Him^{azwj}, so he^{la} entangles (traps) them.

يَا كُمْيَلُ إِنَّهُ يَأْتِي لَكَ بِالطُّفِ كَيْدِهِ فَيَأْمُرُكَ بِمَا يَعْلَمُ أَنَّكَ قَدْ أَلْفَتَهُ مِنْ طَاعَتِهِ لَا تَدْعُهَا فَتَحْسَبُ أَنَّ ذَلِكَ مَلَكٌ وَ إِنَّمَا هُوَ شَيْطَانٌ رَجِيمٌ فَإِذَا سَكَنتَ إِلَيْهِ وَ أَطْمَأْنَنْتَ عَلَى الْعِظَائِمِ الْمُهْلِكَةِ الَّتِي لَا نَجَاةَ مَعَهَا

O Kumeyl! He (Satan^{la}) would be becoming to you with subtle trickes, and he^{la} would be instructing you with what you know and you are familiar with from His^{azwj} obedience, you will not be leaving it. So you would reckon that, that is an Angel, and rather it is Satan^{la} the Pelted. So when you settle to him^{la}, you would be reassured upon the great destructions which there would be no salvation with it.

يَا كُمْيَلُ إِنَّ لَهُ فِخَاخًا يَنْصِبُهَا فَاحْذَرْ أَنْ يُوقِعَكَ فِيهَا

O Kumayl! For him^{la} there are snares he^{la} sets up, therefore be cautious of falling into these.

يَا كُمْيَلُ إِنَّ الْأَرْضَ مَمْلُوءَةٌ مِنْ فِخَاخِهِمْ فَلَنْ يُنْجُوا مِنْهَا إِلَّا مَنْ تَنَبَّتَ بِهَا وَ قَدْ أَعْلَمَكَ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ لَنْ يُنْجَوْ مِنْهَا إِلَّا عِبَادُهُ وَ عِبَادُهُ أَوْلِيَاؤُنَا

O Kumayl! The earth is filled to the brim from their^{la} snares, so he would never be saved from these except for the one who is affirmed with us^{asws}, and Allah^{azwj} Mighty and Majestic has Let you know that none would be Saved from these except His^{azwj} servants, and His^{azwj} servants are our^{asws} friends.

يَا كُمْيَلُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ

O Kumayl! And these are the Words of Allah^{azwj} Mighty and Majestic **[17:65] Surely (as for) My servants, there is no authority for you over them.** And His^{azwj} Words, the Mighty and Majestic **[16:100] But rather, his authority is only over those who befriend him and those who associate others with Him.**

يَا كُمْيَلُ أَنْجُ بَوْلَايَتِنَا مِنْ أَنْ يَشْرَكَكَ فِي مَالِكَ وَ وَلَدِكَ كَمَا أَمَرَ

O Kumayl! Attain salvation with our^{asws} Wilayah and (block) him^{la} from participating in your wealth and in your children just as (Allah^{azwj} has) Commanded.

يَا كُمْيَلُ لَا تَعْتَرَّ بِأَقْوَامٍ يُصَلُّونَ فَيُطِيلُونَ وَ يَصُومُونَ فَيِدَّأُوهُمْ وَ يَتَصَدَّقُونَ فَيَحْسِبُونَ أَنَّهُمْ مُوقِفُونَ

O Kumayl! Do not be deceived by people who are praying Salat and they are prolonging, and they are Fasting and being habitual, and they are giving charity, and they are reckoning but they are the bended people (towards the falsehood).

يَا كُمْيَلُ أَقْسِمُ بِاللَّهِ لَسَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الشَّيْطَانَ إِذَا حَمَلَ قَوْمًا عَلَى الْفَوَاحِشِ مِثْلَ الزَّانِءِ وَ شَرْبِ الْخَمْرِ وَ الرَّبَا وَ مَا أَشْبَهَ ذَلِكَ مِنَ الْخَنِىِّ وَ الْمَائِمِ حَبَّبَ إِلَيْهِمُ الْعِبَادَةَ الشَّدِيدَةَ وَ الْخُشُوعَ وَ الرُّكُوعَ وَ الْخُضُوعَ وَ السُّجُودَ ثُمَّ حَمَلَهُمْ عَلَى وَلايَةِ الْأَيْمَةِ الَّذِينَ يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُبْصَرُونَ

O Kumeyl! I^{asws} swear by Allah^{azwj} to have heard Rasool-Allah^{saww} saing: ‘The Satan^{la}, when he^{la} carries a people upon the immoralities like the adultery, and drinking of the wine, and the usury, and whatever resembling that from the vulgarities and the sins, makes it beloved to them the intense worshipping, and the reverence, and the *Rukou*, and humbleness, and the *Sujoud*. Then he carries them upon the wilayah of the leaders who are calling them to the Fire, and on the Day of Judgment, they would not be helped.

يَا كُمْيَلُ إِنَّهُ مُسْتَقَرٌّ وَ مُسْتَوْدَعٌ فَاحْذَرْ أَنْ تَكُونَ مِنَ الْمُسْتَوْدَعِينَ

O Kumayl! It (*Eman*) is settled (permanent) and a deposited (temporary), therefore be cautious of becoming from the deposited ones (of temporary *Eman*).

يَا كُمْيَلُ إِنَّمَا تَسْتَحِقُّ أَنْ تَكُونَ مُسْتَقَرًّا إِذَا لَزِمْتَ الْجَادَّةَ الْوَاضِحَةَ الَّتِي لَا تُخْرِجُكَ إِلَى عَوْجٍ وَ لَا تُزِيلُكَ عَنْ مَنْهَجِ مَا حَمَلْنَاكَ عَلَيْهِ وَ هَدَيْنَاكَ إِلَيْهِ

O Kumayl! But rather you would be deserving, if you become from the settled ones (of permanent *Eman*) when you necessitate the apparent seriousness which would neither exit you to any crookedness nor would it slip you from the Manifesto what carried you upon it, and Guided you to Him ^{azwj}.

يَا كُمْيَلُ لَا رُحْصَةَ فِي فَرَضٍ وَلَا سِدَّةَ فِي نَافِلَةٍ

O Kumayl! There is neither any allowance regarding the Obligatory (deeds) nor any strictness in the Optional (deeds).

يَا كُمْيَلُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَسْأَلُكَ إِلَّا عَمَّا فَرَضَ وَإِنَّمَا قَدَّمْنَا عَمَلَ النَّوَافِلِ بَيْنَ أَيْدِينَا لِلْأَهْوَالِ الْعِظَامِ وَالطَّامَةِ يَوْمَ الْمَقَامِ

OKumeyl! Allah ^{azwj} Mighty and Majestic will not Question you except about what He ^{azwj} Obligated, and rather the optional deeds would precede us in front of us for the great horrors and the calamities of the Day of Judgment.

يَا كُمْيَلُ إِنَّ اللَّهَ أَعْظَمُ مِنْ أَنْ تُزِيلَهُ الْفَرَائِضُ وَالنَّوَافِلُ وَجَمِيعُ الْأَعْمَالِ وَصَالِحُ الْأَمْوَالِ وَ لَكِنْ مَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ

O Kumayl! Allah ^{azwj} is Greater than to be Declined by the Obligatory (deeds performed), and the optional, and the entirety of the deeds, and the righteous wealth (spent), but the one who volunteers goodness, so it would be better for him.

يَا كُمْيَلُ إِنَّ دُنُوبَكَ أَكْثَرُ مِنْ حَسَنَاتِكَ وَ غَفْلَتِكَ أَكْثَرُ مِنْ ذِكْرِكَ وَ نِعْمَةَ اللَّهِ عَلَيْكَ أَكْثَرُ مِنْ كُلِّ عَمَلٍ

O Kumayl! Your sins are more than your good deeds, and your negligence is more than your Remembrance (of Allah ^{azwj}) and the Favours of Allah ^{azwj} upon you are more than every deed.

يَا كُمْيَلُ إِنَّهُ لَا تَخْلُو مِنْ نِعْمَةِ اللَّهِ عَزَّ وَجَلَّ عِنْدَكَ وَ عَافِيَتِهِ فَلَا تَخُلْ مِنْ تَحْمِيدِهِ وَ تَمْجِيدِهِ وَ تَسْبِيحِهِ وَ تَقْدِيسِهِ وَ شُكْرِهِ وَ ذِكْرِهِ عَلَى كُلِّ حَالٍ

O Kumayl! It is so that you are not devoid from the Bounties of Allah ^{azwj} Mighty and Majestic with you and your well being, therefore do not be devoid from Praising Him ^{azwj}, and Exalting Him ^{azwj}, and Glorifying Him ^{azwj}, and Extolling His ^{azwj} Holiness, and thanking Him ^{azwj}, and Mentioning Him ^{azwj} upon every state.

يَا كُمْيَلُ لَا تَكُونَنَّ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ نَسُوا اللَّهَ فَنَسَاهُمْ أَنفُسَهُمْ وَ نَسَبَهُمْ إِلَى الْفِئْتِ أَوْلِيكَ هُمُ الْفَاسِقُونَ

O Kumayl! Do become from those for whom Allah ^{azwj} Mighty and Majestic Says **[59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors.**

يَا كُمْيَلُ لَيْسَ الشُّأْنُ أَنْ تُصَلِّيَ وَ تَصُومَ وَ تَتَصَدَّقَ إِنَّمَا الشُّأْنُ أَنْ تَكُونَ الصَّلَاةَ فَعَلْتَ بِقَلْبٍ نَقِيٍّ وَ عَمَلٍ عِنْدَ اللَّهِ مَرْضِيٍّ وَ خُشُوعٍ سَوِيٍّ إِبْقَاءً لِلْحَدِّ فِيهَا

O Kumayl! It is not of that importanace that you should be praying Salat, and you should be Fasting, and you should be giving charity. But rather, the importance is that the Salat you perform should happen with a pure heart, and the deed being Agreeable in the Presence of Allah^{azwj}, and reverence should properly remain to the limits during it.

يَا كُمْيَلُ عِنْدَ الرُّكُوعِ وَ السُّجُودِ وَ مَا بَيْنَهُمَا تَبَنَّلْتَ الْعُرُوقُ وَ الْمَفَاصِلُ حَتَّى تَسْتَوْفِيَ إِلَى مَا تَأْتِي مِنْ جَمِيعِ صَلَوَاتِكَ

O Kumayl! During the *Rukou* and the *Sujoud* and what is between the two, the veins and the bones should be devoted until you fulfil to what you come to from the entirety of your Salat.

يَا كُمْيَلُ انظُرْ فِيمَ تُصَلِّي إِنْ لَمْ يَكُنْ مِنْ وَجْهِهِ وَ حِلِّهِ فَلَا قَبُولَ

O Kumayl! Consider for whom you are praying Salat, if it does not happen to be for His^{azwj} Face, so it would not be Accepted.

يَا كُمْيَلُ إِنَّ اللِّسَانَ يَبُوحُ مِنَ الْقَلْبِ وَ الْقَلْبُ يَقُومُ بِالْغِذَاءِ فَانظُرْ فِيمَا تُغْذِي قَلْبَكَ وَ جِسْمَكَ فَإِنْ لَمْ يَكُنْ ذَلِكَ حَلَالًا لَمْ يَقْبَلِ اللَّهُ تَسْبِيحَكَ وَ لَا شُكْرَكَ

O Kumayl! The tongue is revealed from the heart, and 'الْقَلْبُ' the heart stand by the food, therefore consider regarding what you are feeding your heart and your body, for if it does not happen to be Permissible, Allah^{azwj} will not Accept your Glorification nor your thankfulness.

يَا كُمْيَلُ افْهَمْ وَ اعْلَمْ أَنَّا لَا نُرْخِّصُ فِي تَرْكِ آدَاءِ الْأَمَانَاتِ لِأَحَدٍ مِنَ الْخَلْقِ فَمَنْ رَوَى عَنِّي فِي ذَلِكَ رُخْصَةً فَقَدْ أَبْطَلَ وَ أَتَمَّ وَ جَزَأُوهُ النَّارُ بِمَا كَذَبَ أَفْسِمُ لَسْمَعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِي قَبْلَ وَفَاتِهِ بِسَاعَةٍ مَرَارًا ثَلَاثًا يَا أَبَا الْحَسَنِ أَدِّ الْأَمَانَةَ إِلَى الْبَرِّ وَ الْفَاجِرِ فِيمَا قَلَّ وَ جَلَّ فِي الْخَبِطِ وَ الْمَخْبِطِ

O Kumayl! And know that we^{asws} do not give allowance regarding the neglecting of the paying back of the entrustment to anyone from the people. So the one who reports from me^{asws} an allowance regarding that, so he has falsified and sinned, and his Recompense would be the Fire due to what he has belied. I^{asws} say by Allah^{azwj} that I^{asws} heard Rasool-Allah^{saww} saying to me^{asws} before his^{saww} passing away by a while, repeating it thrice: 'O Abu Al-Hassan^{asws}! Pay back the entrustments to the righteous one and the immoral one, regarding what is smaller than the sewing and the sewn.

يَا كُمْيَلُ لَا عَزْرَ إِلَّا مَعَ إِمَامٍ عَادِلٍ وَ لَا نَفْلَ إِلَّا مَعَ إِمَامٍ فَاضِلٍ

O Kumeyl! There is no military expedition except with a Just Imam^{asws}, nor an optional (Salat) except with an Imam^{asws} of merit.

يَا كُمْيَلُ أَرَأَيْتَ لَوْ أَنَّ اللَّهَ لَمْ يُظْهِرْ نَبِيًّا وَ كَانَ فِي الْأَرْضِ مُؤْمِنٌ تَقِيٌّ أَوْ كَانَ فِي دُعَائِهِ إِلَى اللَّهِ مُخْطِنًا أَوْ مُصِيبًا بَلَى وَ اللَّهُ مُخْطِنًا حَتَّى يَنْصِبَهُ اللَّهُ عَزْرًا وَ جَلًّا وَ يُؤْهِلَّهُ

O Kumeyl! What is your view if Allah^{azwj} never Disclosed a Prophet^{saww}, and there was a pious Momin in the earth, would he be mistaken in his supplication to Allah^{azwj} or

correct? But he would be mistaken until Allah^{azwj} Mighty and Majestic nominates him^{as} and he^{as} prepares him.

يَا كُمْيْلُ الدِّينُ لِلَّهِ فَلَا تَغْتَرَنَّ بِأَقْوَالِ الْأُمَّةِ الْمَخْدُوعَةِ الَّتِي ضَلَّتْ بَعْدَ مَا اهْتَدَتْ وَ أَنْكَرَتْ وَ جَحَدَتْ بَعْدَ مَا قَبِلَتْ

O Kumeyl! The Religion is for Allah^{azwj}, therefore do not be deceived by the words of the deceiving community which strayed after having been Guided, and denied and rejected after having accepted.

يَا كُمْيْلُ الدِّينُ لِلَّهِ فَلَا يَقْبَلُ اللَّهُ تَعَالَى مِنْ أَحَدٍ الْقِيَامَ بِهِ إِلَّا رَسُولًا أَوْ نَبِيًّا أَوْ وَصِيًّا

O Kumayl! The Religion is for Allah^{azwj} the Exalted, therefore Allah^{azwj} will not Accept from anyone, the standing with it except for a Rasool^{as}, or a Prophet^{as} or a successor^{asws}.

يَا كُمْيْلُ هِيَ نُبُوءَةٌ وَ رِسَالَةٌ وَ إِمَامَةٌ وَ مَا بَعْدَ ذَلِكَ إِلَّا مُتَوَلِّينَ وَ مُتَعَلِّبِينَ وَ ضَالِّينَ وَ مُعْتَدِينَ

O Kumeyl! It is Prophet-hood, and Messengership, and Imamate, and what is after that except for the the usurpers, and the overcomers, and the strayers, and the transgressors.

يَا كُمْيْلُ إِنَّ النَّصَارَى لَمْ تُعْطِلِ اللَّهَ تَعَالَى وَ لَا الْيَهُودَ وَ لَا جَحَدَتْ مُوسَى وَ لَا عِيسَى وَ لَكِنَّهُمْ زَادُوا وَ نَقَصُوا وَ حَرَّفُوا وَ أَلْحَدُوا فَلَعْنُوا وَ مَاتُوا وَ لَمْ يُتُوبُوا وَ لَمْ يُقْبَلُوا

O Kumeyl! The Christians did not counter Allah^{azwj} the Exalted, and neither did the Jews, not did they fight against Musa^{as} nor Isa^{as}. But, they added (matters) and subtracted, and they altered, and they limited. So they cursed and detested (the Religion) and they did not repent and did not accept.

يَا كُمْيْلُ إِنَّ أَبَانَ آدَمَ ع لَمْ يَلِدْ يَهُودِيًّا وَ لَا نَصْرَانِيًّا وَ لَا كَانَ ابْنُهُ إِلَّا حَنِيفًا مُسْلِمًا فَلَمْ يَقُمْ بِالْوَجِبِ عَلَيْهِ فَأَدَاهُ ذَلِكَ إِلَى أَنْ [لَمْ] يَقْبَلِ اللَّهُ لَهُ قُرْبَانًا بَلْ قَبِلَ مِنْ أَخِيهِ فَحَسَدَهُ وَ قَتَلَهُ وَ هُوَ مِنَ الْمَسْجُونِينَ فِي الْقَلْقِ [الْفَلْقِ] الَّذِينَ عَذَّبْنَاهُمْ اثْنَا عَشَرَ سِنَّةً مِنَ الْأُولَى وَ سِنَّةً مِنَ الْآخِرِينَ وَ الْفَلْقُ [الْفَلْقُ] لَأَسْفَلُ مِنَ النَّارِ وَ مِنْ بُخَارِهِ حَرُّ جَهَنَّمَ وَ حَسْبُكَ فِيمَا حَرُّ جَهَنَّمَ مِنْ بُخَارِهِ

O Kumeyl! Our father^{as} is Adam^{as}. He^{as} neither begot a Jew nor a Christian, and his^{as} son was not except for an upright one, a submitter. But he did not establish the Obligations upon him and perform that, until Allah^{azwj} did not Accept an offering of his, but He^{azwj} Accepted from his brother. So he envied him and killed him, and he is from the imprisoned ones in the 'Falaq' (a pit of Hell), those who number twelve, six being from the former ones, and six from the latter ones; and the 'Falaq' is lower than the Fire, and it is from its vapour that Hell is heated, and Hell (cries out), 'Enough!', regarding its vapours heating up Hell.

يَا كُمْيْلُ نَحْنُ وَ اللَّهُ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ

O Kumeyl! By Allah^{azwj}! We^{asws} are those who are pious, and are those who are the envied ones^{asws}.

يَا كُمْيَلُ إِنَّ اللَّهَ عَزَّ وَجَلَّ كَرِيمٌ رَحِيمٌ عَظِيمٌ حَلِيمٌ دَلِيلًا عَلَى الْخِلَافَةِ وَ أَمَرَنَا بِالْأَخْذِ بِهَا وَ حَمَلَ النَّاسَ عَلَيْهَا فَقَدْ أَدْبَانَا غَيْرَ مُخْتَلِفِينَ وَ أَرْسَلْنَاهَا غَيْرَ مُنَافِقِينَ وَ صَدَّقْنَاهَا غَيْرَ مُكَذِّبِينَ وَ قَبَلْنَاهَا غَيْرَ مُرْتَابِينَ لَمْ يَكُنْ لَنَا وَ اللَّهُ شَيَاطِينُ نُوحِي إِلَيْهَا وَ نُوحِي إِلَيْنَا كَمَا وَصَفَ اللَّهُ تَعَالَى قَوْمًا ذَكَرَهُمُ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ فَافْرَأْ كَمَا أَنْزَلَ شَيَاطِينُ الْإِنْسِ وَ الْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ لُغُورًا

O Kumeyl! Allah^{azwj} Mighty and Majestic is Benevolent, Merciful, Magnificent, Forbearing. He^{azwj} Pointed us upon the Caliphate and Commanded us with the taking with it, and Carried the people upon it. So we^{asws} have performed it without any differings, and we^{asws} delivered it without any hypocrisy, and we^{asws} ratified it without belying, and we^{asws} accepted it without doubtfulness. By Allah^{azwj}! There do not happen to be Satans^{la} for us^{asws}, that we^{asws} would be suggesting unto them^{la} and they^{la} would be suggesting unto us^{asws}, just as Allah^{azwj} the Exalted Described a people. Allah^{azwj} Mighty and Majestic Mentioned them in His^{azwj} Book, therefore read just as Revealed - **[6:112] the Satans from among the humans and the Jinn, some of them suggesting to others flowering discourses with deceptive words**.

يَا كُمْيَلُ الْوَيْلُ لَهُمْ فَسَوْفَ يَلْقَوْنَ غِيًّا

O Kumeyl! Woe be to them **[19:59] so they will be meeting the depth** (of Hell).

يَا كُمْيَلُ لَسْتُ وَ اللَّهُ مُتَعَلِّقًا حَتَّى أَطَاعَ وَ [لَا] مُمْتَنًا [حَتَّى] أَعْصَى وَ لَا مُهَانًا لِطَعَامِ الْأَعْرَابِ حَتَّى أَنْتَجَلَ إِمْرَةَ الْمُؤْمِنِينَ أَوْ أَدْعَى بِهَا

O Kumeyl! By Allah^{azwj}! I^{asws} am not followed (by a servant) until I^{asws} am obeyed, nor am I^{asws} disapproved until I^{asws} am disobeyed, nor would I^{asws} be disgraced for the rif raff of the Bedouins until I^{asws} am impersonated as Emir of the Momineen, or called by it.

يَا كُمْيَلُ نَحْنُ النَّقْلُ الْأَصْغَرُ وَ الْقُرْآنُ النَّقْلُ الْأَكْبَرُ وَ قَدْ أَسْمَعَهُمْ رَسُولُ اللَّهِ ص وَ قَدْ جَمَعَهُمْ فَنَادَى فِيهِمُ الصَّلَاةَ جَامِعَةً يَوْمَ كَذَا وَ كَذَا وَ أَيَّامًا سَبْعَةً وَفَتْ كَذَا وَ كَذَا فَلَمْ يَتَخَلَّفْ أَحَدٌ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ مَعَاشِرَ النَّاسِ إِنِّي مُؤَدٌّ عَنْ رَبِّي عَزَّ وَجَلَّ وَ لَا مُخْبِرٌ عَنْ نَفْسِي فَمَنْ صَدَّقَنِي فَلِلَّهِ صَدَقَ وَ مَنْ صَدَّقَ اللَّهَ أَنَابَهُ الْجَنَانُ وَ مَنْ كَذَّبَنِي كَذَّبَ اللَّهُ عَزَّ وَجَلَّ وَ مَنْ كَذَّبَ اللَّهَ أَعْقَبَهُ النَّيْرَانُ

O Kumeyl! We^{asws} are the smaller weighty thing, and the Quran is the greater weighty thing, and Rasool-Allah^{saww} had made them listen and he^{saww} had gathered them. So he^{saww} called among them for the congregational Salat on such and such a day, and the days are seven, and at such and such a time. So no one remained behind, and he^{saww} ascended the Pulpit, and he^{saww} Praised Allah^{azwj} and Extolled upon Him^{azwj}, then said: 'Group of people! I^{saww} have an appointment with my^{saww} Lord^{azwj} Mighty and Majestic, and I^{saww} am not informing from myself^{saww}. So the one who ratifies me^{saww}, so the ratification is for Allah^{azwj}, and the one who ratifies Allah^{azwj}, his Reward is the Paradise. And the one who belies me^{asws}, so he has belied Allah^{azwj} Mighty and Majestic, and the one who belies Allah^{azwj}, his consequence is the Fires'.

ثُمَّ نَادَانِي فَصَعِدْتُ فَأَقَامَنِي دُونَهُ وَ رَأْسِي إِلَى صَدْرِهِ وَ الْحَسَنُ وَ الْحُسَيْنُ عَنْ يَمِينِهِ وَ شِمَالِهِ ثُمَّ قَالَ مَعَاشِرَ النَّاسِ أَمْرَنِي جِبْرَيْلُ عَنِ اللَّهِ تَعَالَى أَنَّهُ رَبِّي وَ رَبُّكُمْ أَنْ أَعْلِمَكُمْ أَنَّ الْقُرْآنَ النَّقْلُ الْأَكْبَرُ وَ أَنَّ وَصِيِّي هَذَا وَ ابْنَايَ [إِنِّي] وَ مَنْ خَلَفَهُمْ مِنْ

أَصْلَابِهِمْ حَامِلًا وَصَابِيَهُمْ النَّقْلُ الْأَصْغَرُ يَشْهَدُ النَّقْلُ الْأَكْبَرُ لِلنَّقْلِ الْأَصْغَرِ وَ يَشْهَدُ النَّقْلُ الْأَصْغَرُ لِلنَّقْلِ الْأَكْبَرِ كُلُّ وَاحِدٍ مِنْهُمَا مُلَازِمٌ لِصَاحِبِهِ غَيْرُ مُفَارِقٍ لَهُ حَتَّى يَرِدَا إِلَى اللَّهِ فَيَحْكُمَ بَيْنَهُمَا وَ بَيْنَ الْعِبَادِ

Then he ^{saww} called me ^{asws}, and I ^{asws} ascended (the Pulpit), and he ^{saww} made me ^{asws} stand below him ^{saww}, and my ^{asws} head was to his ^{saww} chest, and Al-Hassan ^{asws} and Al-Husayn ^{asws} were on his ^{saww} right and his ^{saww} left. Then he ^{saww} said: 'Group of people! Jibraeel ^{as} commanded me ^{saww} on behalf of Allah ^{azwj} the Exalted, that He ^{azwj} is my ^{saww} Lord ^{azwj} and your Lord ^{azwj}, and that I ^{saww} should let you know that the Quran is the greater weighty thing, and that my ^{saww}, this one, and my ^{saww} two sons ^{asws}, and the ones in their ^{asws} posterity are their ^{asws} successors ^{asws}, are the smaller weighty thing. The greater weighty thing testified to the smaller weighty thing, and the smaller weighty thing testifies to the greater weighty thing. Each one of the two is necessary to its counterpart, without there being any separation for it until they both return to Allah ^{azwj}, so He ^{azwj} would Judge between them and the servants'.

يَا كُمَيْلُ فَإِذَا كُنَّا كَذَلِكَ فَعَلَامَ تَقْدَمْنَا مِنْ تَقَدَّمَ وَ تَأَخَّرَ عَنَّا مَنْ تَأَخَّرَ

O Kumeyl! So when we ^{asws} would be like that, so why does he precede us ^{asws}, the one who precedes, and he delays from us ^{asws}, the one who delays?

يَا كُمَيْلُ قَدْ بَلَّغَهُمْ رَسُولُ اللَّهِ رِسَالَةَ رَبِّهِ وَ نَصَحَ لَهُمْ وَ لَكِنْ لَا يُجِبُونَ النَّاصِحِينَ

O Kumeyl! Rasool-Allah ^{saww} had delivered to them the Message of his ^{saww} Lord ^{azwj}, and advised to them, but they did not approve the advisers.

يَا كُمَيْلُ قَالَ رَسُولُ اللَّهِ ص لِي قَوْلًا وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ مُتَوَافِرُونَ يَوْمًا بَعْدَ الْعَصْرِ يَوْمَ النَّصْفِ مِنْ شَهْرِ رَمَضَانَ قَائِمًا عَلَيَّ قَدَمَيْهِ فَوْقَ مِنْبَرِهِ عَلِيٌّ وَ ابْنَايَ مِنْهُ الطَّيِّبُونَ مِنِّي وَ أَنَا مِنْهُمْ وَ هُمُ الطَّيِّبُونَ بَعْدَ أُمَّهُمْ وَ هُمْ سَفِينَةٌ مِنْ رَكِبِهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا هَوَى النَّاجِي فِي الْجَنَّةِ وَ الْهَالِي فِي لُطَى

O Kumeyl! Rasool-Allah ^{saww} said to me certain words, and the Emigrants and the Helpers were available one day on a day in the middle of the Month of Ramazan, standing in front of his ^{saww} feet (and) in front of his ^{saww} Pulpit: 'Ali ^{asws} and me ^{saww} (and) the two sons ^{asws} from him ^{asws} are the goodly ones. They ^{asws} are from me ^{saww} and I ^{saww} am from them ^{asws}, and they ^{asws} are the goodly ones after their ^{asws} mother ^{asws}, and they ^{asws} are (like) a 'سَفِينَةٌ' ship, the one who sails it would attain salvation, and the one who stays behind from it would perish. The salvages ones would be in the Paradise and the straying ones would be in the Blaze (of Hell)'.

يَا كُمَيْلُ الْفَضْلُ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O Kumeyl! [57:29] Grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of Mighty Grace.

يَا كُمَيْلُ عَلَامَ يَحْسُدُونَنَا وَ اللَّهُ أَنْشَأَنَا مِنْ قَبْلِ أَنْ يَعْرِفُونَا أَ قَتَرَاهُمْ بِحَسَدِهِمْ إِيَّانَا عَنْ رَبَّنَا يُزِيلُونَنَا

O Kumeyl! For what reason are they envying us^{asws}, and Allah^{azwj} has Set us^{asws} up from before that they should be recognising us^{asws}. Do you think that they, by their envying us^{asws}, would (be able to) decline us^{asws} from our^{asws} Lord^{azwj}?

يَا كُمْيَلُ مَنْ لَا يَسْكُنُ الْجَنَّةَ فَيَسْرُهُ بَعْدَابِ أَلِيمٍ وَ خَزْيٍ مُقِيمٍ وَ أَكْبَالٍ وَ مَقَامِعَ وَ سَلَاسِلَ طَوَالٍ وَ مَقَطَّعَاتِ النَّيِّرَانِ وَ مَقَارِنَةَ كُلِّ سَيْطَانِ الشَّرَابِ صَدِيدٍ وَ اللَّبَاسِ حَدِيدٍ وَ الْخَزَنَةَ فَضْضَةً [فَطْظَةً] وَ النَّارَ مُلْتَهَبَةً وَ الْأَبْوَابَ مُؤْتَفَةً مُطْبَقَةً يُنَادُونَ فَلَا يُجَابُونَ وَ يَسْتَنْغِبُونَ فَلَا يُرْحَمُونَ نِدَاؤُهُمْ يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا كُنْتُمْ لَأَقْدَ جِنَانِكُمْ بِالْحَقِّ وَ لَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ

O Kumeyl! The one who does not (like to) settle in the Paradise, so give him the news of the Painful Punishment, and a disgraceful residence, and the bitumen (clothing), and the whips, and the long chains, and the segments of the Fires, and the pairing with every Satan^{la} drinking pus, and the clothing of iron, and the gruffness, and the flaming fires, and the doors would be tightly closed, layered. They would be calling out, but they would not be answered. They would be crying out for help but they would not be mercied. **[43:77] And they shall call out: O Malik! let your Lord Decide about us. He shall say: Surely you shall remain [43:78] Certainly We came to you with the Truth, but most of you are averse to the Truth.**

يَا كُمْيَلُ نَحْنُ وَ اللَّهُ الْحَقُّ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَنْ فِيهِنَّ

O Kumeyl! By Allah^{azwj}! We^{asws} are those for whom Allah^{azwj} Mighty and Majestic Said **[23:71] And if the Truth were to follow the falsehood, surely the skies and the earth and all those who are therein would have been corrupted.**

يَا كُمْيَلُ نُمُّ يُنَادُونَ اللَّهَ تَقَدَّسَتْ أَسْمَاؤُهُ بَعْدَ أَنْ يَمْكُنُوا أَحْقَابًا اجْعَلْنَا عَلَى الرَّجَاءِ فَيَجِيبُهُمْ أَحْسُوا فِيهَا وَ لَا تُكَلِّمُونَ

O Kumeyl! They then would be calling out to Allah^{azwj}, Holy are His^{azwj} Names, after their having remained for ages, 'Make us to be upon the hopefulness'. So He^{azwj} would be Answering them: "Stay there and do not be speaking!"

يَا كُمْيَلُ فَعِنْدَهَا يَبْيَأْسُونَ مِنَ الْكَرَّةِ وَ اشْتَدَّتِ الْحَسْرَةُ وَ أَيَقْنُوا بِالْهَلَكَةِ وَ الْمَكْتُبِ جَزَاءَ بِمَا كَسَبُوا وَ عَذُّوا

O Kumeyl! Thus, during that, they would be despairing from the fixed time, and their regret would intensify and they would be convince of the doom and the remaining there, due to what their hands had earned, and they would be tormented.

يَا كُمْيَلُ قُلْ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ

O Kumeyl! Say, '**[23:28] All Praise is due to Allah who Delivered us from the unjust people**'.

يَا كُمْيَلُ أَنَا أَحْمَدُ اللَّهُ عَلَى تَوْفِيقِهِ إِيَّايَ وَ الْمُؤْمِنِينَ وَ عَلَى كُلِّ حَالٍ إِنَّمَا حَظِّي مِنْ حَظِّي بِدُنْيَا زَائِلَةٍ مُدْبِرَةٍ فَافْهَمْ [وَ] تَحْظَى بِآخِرَةِ بَاقِيَةٍ ثَابِتَةٍ

O Kumeyl! I^{asws} praise Allah^{azwj} upon His^{azwj} Granting Inclination to me^{asws} and to the Momineen, and upon every state. But rather, my^{asws} luck from the luck of the world is

declining and turning away. Therefore, understand, and you shall receive the Hereafter as remaining, affirmed.

يَا كُمَيْلُ كُلُّ يَصِيرُ إِلَى الْأَخْرَةِ وَ الَّذِي يُرْغَبُ [فِيهِ] مِنْهَا رِضَا اللَّهِ تَعَالَى وَ الدَّرَجَاتُ الْعُلَى مِنَ الْجَنَّةِ الَّتِي لَا يُورِثُهَا إِلَّا مَنْ كَانَ تَقِيًّا

O Kumeyl! Everyone will come to the Hereafter, and those who are desirous with regards to it, from it, would have the Pleasure of Allah ^{azwj}, and the lofty Levels from the Paradise which none shall inherit it except for the one who was pious.

يَا كُمَيْلُ إِنْ شِئْتَ فَفَعْمُ.

O Kumeyl! If you so desire to, so arise (to go)' ⁴¹.

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ بَابُوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلُوَيْهِ قَالَ: حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفُرَاتِ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Al Hassan Bin Babuwayh, from his uncle Muhammad Bin Al Hassan, from His father Al Hassan Bin Al Husayn, from his uncle Abu Ja'far Muhammad Bin Ali Bin Al Husayn, from Muhammad Bin AliMajaylawiya, from his uncle Muhammad Bin Al Qasim, from Muhammad Bin Ali Al Kufy, from Ali Bin Usman, from Muhammad Bin Al Furat,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ النَّبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ وَ خَلِيفَتِي وَ حُجَّةُ اللَّهِ وَ حُجَّتِي وَ بَابُ اللَّهِ وَ بَابِي وَ صَفِيُّ اللَّهِ وَ صَفِيِّي وَ حَبِيبُ اللَّهِ وَ حَبِيبِي وَ خَلِيلُ اللَّهِ وَ خَلِيلِي وَ سَيْفُ اللَّهِ وَ سَيْفِي وَ هُوَ أَخِي وَ صَاحِبِي وَ وَزِيرِي وَ وَصِيِّي

(It has been narrated) from Muhammad ^{asws} Bin Ali Al-Baqir ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} grandfather ^{asws} having said: 'Rasool-Allah ^{saww} said: 'Ali ^{asws} Bin Abu Talib ^{asws} is the Caliph of Allah ^{azwj} and my ^{saww} Caliph, and a Divine Authority of Allah ^{azwj} and my ^{saww} Divine Authority, and a Door of Allah ^{azwj} and my ^{saww} door, and an Elite of Allah ^{azwj} and my ^{saww} elite, and the Beloved of Allah ^{azwj} and my ^{saww} beloved, and a Friend of Allah ^{azwj} and my ^{saww} friend, and a Sword of Allah ^{azwj} and my ^{saww} sword, and he ^{asws} is my brother, and my ^{saww} companions, and my Vizier, and my ^{saww} successor ^{asws}.

مُحِبُّهُ مُجِبِّي وَ مُبْغِضُهُ مُبْغِضِي وَ وَلِيُّهُ وَلِيِّي وَ عَدُوُّهُ عَدُوِّي وَ حَرْبُهُ حَرْبِي وَ سَلْمُهُ سَلْمِي وَ قَوْلُهُ قَوْلِي وَ أَمْرُهُ أَمْرِي وَ رَوْجُهُ ابْنَتِي وَ وَدَّهٌ وَ لَدِي وَ هُوَ سَيِّدُ الْوَصِيِّينَ وَ خَيْرُ أُمَّتِي أَجْمَعِينَ.

He who loves Him ^{asws} loves me ^{saww}, and his ^{asws} hater is my ^{saww} hater, and his ^{asws} friend is my ^{saww} friend, and his ^{asws} enemy is my ^{saww} enemy, and with his ^{asws} enemy is my ^{saww} war and his ^{asws} peace is my ^{saww} peace, and his ^{asws} words are my ^{saww} words, and his ^{asws} orders are my ^{saww} orders, and I ^{saww} married him ^{asws} to my ^{saww} daughter ^{asws}, and his ^{asws}

⁴¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 42

sons ^{asws} are my ^{saww} sons ^{asws}, and he ^{asws} is the Chief of the successors ^{as}, and the best one of my ^{saww} community altogether'.⁴²

قَالَ وَبِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ الْكُوفِيُّ قَالَ: حَدَّثَنَا فُرَاتُ بْنُ إِبْرَاهِيمَ بْنِ فُرَاتِ الْكُوفِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ ظَهْرٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَخِي يُوسُفَ الْبَغْدَادِيِّ بِبَغْدَادٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ النَّهْشَلِيُّ قَالَ:

He said, 'And by the chain, from Al Hassan Bin Muhammad Al Hashimy Al Kufy, from Furat Bin Ibrahim Bin Furat Al Kufy, from Muhammad Bin Zaheer, from Al Hassan Bin Muhammad Bin Al Husayn Bin Akhy Yunus Al Baghdady at Baghdad, from Muhammad Bin Yaqoub Al Nahshaly who said,

حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرَّضَا عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ عَنْ جَبْرِئِيلَ عَنْ مِيكَائِيلَ عَنْ إِسْرَافِيلَ عَنِ اللَّهِ جَلَّ جَلَالُهُ أَنَّهُ سُبْحَانَهُ قَالَ:

'It was narrated to us by Ali ^{asws} Bin Musa Al-Reza ^{asws}, from his ^{asws} father ^{asws} Musa ^{asws} Bin Ja'far ^{asws}, from his ^{asws} father ^{asws} Ja'far ^{asws} Bin Muhammad ^{asws}, from his ^{asws} father ^{asws} Muhammad ^{asws} Bin Ali ^{asws}, from his ^{asws} father ^{asws} Ali ^{asws} Bin Al-Husayn ^{asws}, from his ^{asws} father ^{asws} Al-Husayn ^{asws} Bin Ali ^{asws}, from his ^{asws} father ^{asws} Ali ^{asws} Bin Abu Talib ^{asws}, from the Prophet ^{saww}, from Jibraeel ^{as}, from Mikaeel ^{as}, from Israfeel ^{as}, from Allah ^{azwj}, Majestic is His ^{azwj} Majesty, that He ^{azwj}, Glorious is He ^{azwj}, Said: -

أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَلَقْتُ الْخَلْقَ بِقُدْرَتِي فَاخْتَرْتُ مِنْهُمْ مَنْ شِئْتُ مِنْ أَنْبِيَائِي وَاخْتَرْتُ مِنْ جَمِيعِهِمْ مُحَمَّدًا حَبِيبًا وَخَلِيلًا وَصَفِيًّا فَبَعَثْتُهُ رَسُولًا إِلَى خَلْقِي وَخَلِيقَتِي

"I ^{azwj} am Allah ^{azwj}! There is no god except I ^{azwj}. I ^{azwj} Created the creatures by My ^{azwj} Power, therefore I ^{azwj} Chose the ones whom I ^{azwj} so Desired to from My ^{azwj} Prophets ^{as}, and Chose Muhammad ^{saww} from the entirety of them as a Beloved, and a Friend, and an Elite. So I ^{azwj} Sent him ^{saww} as a Rasool ^{saww} to My ^{azwj} Creatures.

وَاصْطَفَيْتُ عَلِيًّا فَجَعَلْتُهُ لَهُ أَخًا وَوَصِيًّا وَوَزِيرًا وَمُؤَدِّبًا عَنْهُ مِنْ بَعْدِهِ إِلَى خَلْقِي وَعِبَادِي وَبَيَّنُّ لَهُمْ كِتَابِي وَبَسِيرُ فِيهِمْ بِحُكْمِي وَجَعَلْتُهُ الْعَلَمَ الْهَادِيَ مِنَ الضَّلَالَةِ وَبَابِي الَّذِي أُوتِيَ مِنْهُ وَبَيْتِي الَّذِي مَنْ دَخَلَهُ كَانَ آمِنًا مِنْ نَارِي وَحِصْنِي الَّذِي مَنْ لَجَأَ إِلَيْهِ حَصَّنْتُهُ مِنْ مَكْرُوهِ الدُّنْيَا وَالْآخِرَةِ

And I ^{azwj} Chose Ali ^{asws} and I ^{azwj} Made him ^{asws} to be a brother to him ^{saww}, and a successor, and a Vizier, and a Caller from him ^{saww} from after him ^{saww}, to My ^{azwj} creatures and My ^{azwj} servants, and to explain My ^{azwj} Book to them, and to judge among them with My ^{azwj} Judgment. And I ^{azwj} Made him ^{asws} as the Flag of Guidance from the straying, and My ^{azwj} door which I ^{saww} can be come from, and My ^{azwj} House which the one who enters it would be safe from My ^{azwj} Fire, and (reside in) My ^{azwj} Fort which the one who comes to it, it would fortify him from his abhorrences of the world and the Hereafter.

وَ وَجْهِي الَّذِي مَنْ تَوَجَّهَ إِلَيْهِ لَمْ أَصْرِفْ وَجْهِي عَنْهُ وَ حُجَّتِي فِي السَّمَاوَاتِ وَالْأَرْضَيْنِ عَلَى جَمِيعِ مَنْ فِيهِنَّ مِنْ خَلْقِي لَا أَقْبُلُ عَمَلَ عَامِلٍ مِنْهُمْ إِلَّا بِالْإِفْرَارِ بَوْلَايَتِهِ مَعَ نُبُوَّةِ أَحْمَدَ رَسُولِي

⁴² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 43

And My ^{azwj} Face which the one who who faces towards him ^{asws}, I ^{azwj} will not Turn My ^{azwj} Face away from him; and My ^{azwj} Divine Authority in the skies and the earths upon the entirety of the ones who are therein from My ^{azwj} creatures. I ^{azwj} Will not Accept a deed of a performer from them except with the acknowledgement of his ^{asws} Wilayah along with the Prophet-hood of Ahmad ^{saww} My ^{azwj} Rasool ^{saww}.

وَهُوَ يَدِي الْمَبْسُوطَةُ عَلَى عِبَادِي وَ هُوَ النُّعْمَةُ الَّتِي أَنْعَمْتُ بِهَا عَلَى مَنْ أَحْبَبْتُهُ مِنْ عِبَادِي فَمَنْ أَحْبَبْتُهُ مِنْ عِبَادِي وَ تَوَلَّيْتُهُ عَرَفْتُهُ وَ لَا يَتَهُ فَبِعِزَّتِي حَلَفْتُ وَ بَجَلَالِي أَقْسَمْتُ أَنَّهُ لَا يَتَوَلَّى عَلَيَّ عَبْدٌ مِنْ عِبَادِي إِلَّا زَحْرَحْتُهُ عَنِ النَّارِ وَ أَدْخَلْتُهُ الْجَنَّةَ وَ لَا يُبْغِضُهُ عَبْدٌ مِنْ عِبَادِي وَ يَعِدُّلُ عَنْ وَلَا يَتَهُ إِلَّا أَدْخَلْتُهُ النَّارَ وَ بِنَسِّ الْمَصِيرِ.

And he ^{asws} is My ^{azwj} Extended Hand upon My ^{azwj} servants; and he ^{asws} is the Favour which I ^{azwj} Favoured with upon the ones I ^{azwj} Loved from My ^{azwj} servants. So the ones from My ^{azwj} servant who loves him ^{asws} and befriends him ^{asws}, I ^{azwj} will Recognise his Wilayah. So, by My ^{azwj} Might I ^{azwj} Oath and by My ^{azwj} Majesty I ^{azwj} Swear, a servant from My ^{azwj} servant will not befriend Ali ^{asws} except I ^{azwj} will Remove him from the Fire and Enter him into the Paradise. And no servant from My ^{azwj} servants would hate him ^{asws} and alter from his ^{asws} Wilayah, except I ^{azwj} will Enter him into the Fire, and it is an evil destination”⁴³.

إِنِّي أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ بِيَدِ الْحَسَنِ وَ الْحُسَيْنِ وَ قَوْلُهُ «ص»: مَنْ أَحَبَّ هَذَيْنِ وَ أَبَاهُمَا وَ أُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

Regarding the Prophet ^{saww} grabbing by the hands of Al-Hassan ^{asws} and Al-Husayn ^{asws}, and his ^{saww} words: ‘the one who loves these two ^{asws}, and their ^{asws} father ^{asws}, and their ^{asws} mother ^{asws}, would be with me ^{saww} in my ^{saww} level on the day of judgment’.

وَ بِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ بْنُ أَبِي الْجَهْمِ وَ أَبُو زَيْدٍ الْفَرَشِيُّ قَالَا حَدَّثَنَا نَصْرُ بْنُ الْجَهْضَمِيِّ قَالَ:

And by this chain, said, ‘It was narrated to us by Al Hassan Bin Abdullah Bin Saeed, from Muhammad Bin Mansour Bin Abu Al Jahm and Abu Zayd Al Qurshy, from Nasr Bin Al Jahzamy who said, ‘

حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخَذَ رَسُولُ اللَّهِ ص بِيَدِ الْحَسَنِ وَ الْحُسَيْنِ ع فَقَالَ مَنْ أَحَبَّ هَذَيْنِ وَ أَبَاهُمَا وَ أُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

‘It was narrated to us from Ali son of Ja’far ^{asws} Bin Muhammad ^{asws}, from Musa ^{asws} Bin Ja’far ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} grandfather ^{asws}, from Ali ^{asws} Bin Abu Talib ^{asws} having said: ‘Rasool-Allah ^{saww} grabbed the hands of Al-Hassan ^{asws} and Al-Husayn ^{asws} and he ^{saww} said: ‘The one who loves these two ^{asws}, and their ^{asws} father ^{asws}, and their ^{asws} mother ^{asws}, would be with me ^{saww} in my ^{saww} Level on the Day of Judgment’⁴⁴.

⁴³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 44

⁴⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 45

[إن الله تبارك و تعالی یبعث أناسا وجوههم من نور علی کراسی من نور. الخ]

Allah^{azwj} Blessed And High would Resurrect people, their faces would be from light, (sitting) upon chairs of fire etc.

و بهذا الإسناد قال: حَدَّثَنَا مُحَمَّدُ بْنُ إِبرَاهِيمَ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ أَحْسَنُ بْنُ عَلِيٍّ الْعَدَوِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ الْجَارُودِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

And by this chain, from Muhammad Bin Ibrahim Bin Is'haq, from Abu Saeed Al Hassan Bin Ali Al Adawy, from Ahmad Bin Abdullah Bin Ammar Al Jaroudy, from Muhammad Bin Abdullah, from Abu Al Jaroud, from Abu Al Haysam, from Anas Bin Malik who said,

قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَبْعَثُ أَنْاسًا وَجُوهُهُمْ مِنْ نُورٍ عَلَى كِرَاسِيٍّ مِنْ نُورٍ عَلَيْهِمْ ثِيَابٌ مِنْ نُورٍ فِي ظِلِّ الْعَرْشِ بِمَنْزِلَةِ الْأَنْبِيَاءِ وَ بِمَنْزِلَةِ الشُّهَدَاءِ وَ لَيْسُوا بِالشُّهَدَاءِ

'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and High will Resurrect a people, their faces would be of light, (sitting) upon chairs of light. Upon them would be clothes of light, in the Shade of the Throne. They would be at the status of the Prophets^{asws} and the status of the martyrs, and they wouldn't be martyrs.

فَقَالَ رَجُلٌ أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ قَالَ لَا قَالَ آخَرُ أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ قَالَ لَا قِيلَ مَنْ هُمْ فَوَضَعَ يَدَهُ عَلَى رَأْسِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَالَ هَذَا وَ شِبَعَتْهُ.

So a man said, 'O Rasool-Allah^{saww}! Will I be from them?' He^{saww} said: 'No'. Another one said, 'Will I be from them, O Rasool-Allah^{saww}?' He^{saww} said: 'No'. It was said, 'Who would they be?' So he^{saww} placed his^{saww} hand upon the head of Ali^{asws} Bin Abu Talib^{asws} and said: 'This one and his^{asws} Shias'⁴⁵.

[قول النبي صلى الله عليه و آله و سلم لعلي «ع» أنا مدينة الحكمة و أنت بابها. و لن توت المدينة إلا من قبل الباب.]

The words of the Prophet^{saww} to Ali^{asws}: 'I^{saww} am the city of wisdom and You^{asws} are its gate, and the city would never be come to except from the direction of its gate

و بهذا الإسناد قال: حَدَّثَنِي عَلِيُّ بْنُ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَحْمَدَ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ عَتَابِ بْنِ إِبرَاهِيمَ عَنْ ثَابِتِ بْنِ دِينَارٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

And by this chain, from Ali Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Ahmad Bin Abdullah, from his father, from Muhammad Bin Khalid Bin Attab Bin Ibrahim, from Sabit Bin Dinar, from Sa'd Bin Tareyf, from Saeed Bin Jubeyr, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَا مَدِينَةُ الْحِكْمَةِ وَ أَنْتَ بَابُهَا وَ لَنْ تَوْتِ [تُوتَى] الْمَدِينَةُ إِلَّا مِنْ قِبَلِ الْبَابِ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ لِأَنَّكَ مِنِّي وَ أَنَا مِنْكَ لِحُكْمِكَ مِنْ لِحْمِي وَ رُوحِكَ مِنْ رُوحِي وَ سَرِيرَتِكَ مِنْ سَرِيرَتِي وَ عَلَانِيَتِكَ مِنْ عَلَانِيَتِي وَ أَنْتَ إِمَامُ أُمَّتِي وَ خَلِيفَتِي عَلَيْهَا بَعْدِي

⁴⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 46

'Rasool-Allah ^{saww} said to Ali ^{asws} Bin Abu Talib ^{asws}: 'I ^{saww} am the city of wisom and you ^{asws} are its gate, and the city will never be come to except from the direction of the gate. And he has laid the one who claims that he loves me ^{saww} but hates you ^{asws}, because you ^{asws} are from me ^{saww} and I ^{saww} am from you ^{asws}. Your ^{asws} flesh is from my ^{saww} flesh, and your ^{asws} soul is from my ^{saww} soul and your ^{asws} secret (matters) and from my ^{saww} secrets, and your ^{asws} public (matters) are from my ^{saww} public (matters), and you ^{asws} are the Imam ^{asws} of my ^{saww} community, and my ^{saww} Caliph upon it from after me ^{saww}.

سَعِدَ مَنْ أَطَاعَكَ وَ شَقِيَ مَنْ عَصَاكَ وَ رِبْحَ مَنْ تَوَلَّاكَ وَ خَسِرَ مَنْ عَادَاكَ وَ فَازَ مَنْ لَزَمَكَ وَ هَلَكَ مَنْ فَارَقَكَ مَتْلَكَ وَ مَتْلُ الْأَيَّامِ مِنْ وُلْدِكَ بَعْدِي مَتْلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَتْلُكُمْ مَتْلُ النُّجُومِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ إِلَى يَوْمِ الْقِيَامَةِ.

Fortunate is the one who obeys you ^{asws} and miserable is the one who disobeys you; and he would profit, the one who befriends you ^{asws}, and in loss is the one who is inimical to you ^{asws}, and successful is the one who necessitates you and destroyed is the one who separates from you ^{asws}. Your ^{asws} example and the example of the Imams ^{asws} from your ^{asws} sons ^{asws} after me ^{saww} is like the example of the ship of Noah ^{as}. The one who sails it would attain salvation, and the one who stays behind would drown. And your ^{asws} example is like the stars. Every time a star disappears, a star emerges, up to the Day of Judgment'.⁴⁶

[قول الصادق «ع» إذا كان يوم القيامة و جمع الله الأولين و الآخرين في سعيد واحد.]

The words of Al-Sadiq ^{asws}: 'When it would be the day of judgment, Allah ^{azwj} would gather the former ones and the latter ones in one plain'.

وَ بِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكَّلِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ سَنَيْفِ الْأَزْدِيِّ عَنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنِ عَبْدِ اللَّهِ بْنِ صَبَّاحٍ عَنْ أَبِي بصيرٍ

And by this chain, from Muhammad Bin Musa Bin Al Mutawakkal, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Salma Bin Al Khattab, from Al husayn Bin Sayf Al Azdy, from Is'haq Bin Ibrahim, from Abdullah Bin Sabbah, from Abu Baseer,

عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ اللَّهُ الْأَوْلِيْنَ وَ الْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَتَغَشَّاهُمْ ظُلْمَةٌ شَدِيدَةٌ فَيَضْجُونَ إِلَى رَبِّهِمْ وَ يَقُولُونَ يَا رَبُّ اكْشِفْ عَنَّا هَذِهِ الظُّلْمَةَ

(It has been narrated) from Abu Abdullah Al-Sadiq ^{asws} having said: 'When it will be the Day of Judgment and Allah ^{azwj} Gathers the former ones and the latter ones in one plain, extreme thirst would overcome them. So they would be clamouring to their Lord ^{azwj} and they would be saying, 'O Lord ^{azwj}! Remove this thirst from us!'

قَالَ فَيُقْبَلُ قَوْمٌ يَمْسِي النُّورَ بَيْنَ أَيْدِيهِمْ قَدْ أَضَاءَ أَرْضَ الْقِيَامَةِ فَيَقُولُ أَهْلُ الْجَمْعِ هُوَ لَاءِ أَنْبِيَاءِ اللَّهِ فَيَجِئُهُمُ النَّدَاءُ مِنْ عِنْدِ اللَّهِ مَا هُوَ لَاءِ بِأَنْبِيَاءِ اللَّهِ

⁴⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 47

He ^{asws} said: 'Then a people would come walking. Their light would be in front of them, and the land of (the Day of) Judgment would be illuminated. The people gathered would be saying, 'They are Prophets ^{as} of Allah ^{azwj}!' But a Call would come to them from the Presence of Allah ^{azwj}: "They are not Prophets ^{as} of Allah ^{azwj}!"

فَيَجْمَعُ أَهْلُ الْجَمْعِ أَنَّهُمْ مَلَائِكَةُ اللَّهِ فَيَجِيبُهُمُ النَّدَاءُ مِنْ عِنْدِ اللَّهِ مَا هُوَ إِلَّا بِمَلَائِكَةِ اللَّهِ فَيَقُولُ أَهْلُ الْجَمْعِ هُوَ لَا شُهَدَاءَ فَيَجِيبُهُمُ النَّدَاءُ مِنْ عِنْدِ اللَّهِ مَا هُوَ إِلَّا بِشُهَدَاءَ فَيَقُولُونَ مَنْ هُمْ فَيَجِيبُهُمُ النَّدَاءُ مِنْ عِنْدِ اللَّهِ يَا أَهْلَ الْجَمْعِ سَلُّوهُمْ مَنْ أَنْتُمْ

So the people of the gathering would gather (saying), 'They are the Angels of Allah ^{azwj}!' But the Call from the Presence of Allah ^{azwj} would come to them: "They are not Angel of Allah ^{azwj}!". So the people of the gathering would be saying, 'They are martyrs!' But the Call from the Presence of Allah ^{azwj} would come to them: "They are not martyrs!" So they would be saying, 'Who are they?' The Call from the Presence of Allah ^{azwj} would come to them: "O people of the gathering! Ask them, 'Who are you?'"

فَيَقُولُ أَهْلُ الْجَمْعِ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ الْعُلُوْبِيْنَ [الْعُلُوْبِيُّونَ] نَحْنُ ذُرِّيَّةُ مُحَمَّدٍ رَسُولِ اللَّهِ ص نَحْنُ أَوْلَادُ عَلِيٍّ وَلِيِّ اللَّهِ الْمَخْصُوصُونَ بِكَرَامَةِ اللَّهِ نَحْنُ الْأَمْنُونَ الْمُطْمَئِنُّونَ فَيَجِيبُهُمُ النَّدَاءُ مِنْ عِنْدِ اللَّهِ تَعَالَى اشْفَعُوا فِي مُحِبِّكُمْ وَ أَهْلِ مَوَدَّتِكُمْ وَ شِيَعَتِكُمْ فَيَشْفَعُونَ فَيَشْفَعُونَ.

The people of the gathering would be saying, 'Who are you?' So they would be saying, 'We are the Alawiites. We are the offspring of Muhammad ^{saww}, Rasool ^{saww} of Allah ^{azwj}. We are the children of Ali ^{asws} Guardian of Allah ^{azwj}, the ones particularized with the Blessings of Allah ^{azwj}. We are the safe ones, the reassured'. So the Call from the Presence of Allah ^{azwj} the Exalted would come to them: "Intercede regarding your loved ones and the people who were cordial to you, and your Shias!" So they would be interceding, and they would be interceding'.⁴⁷

قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ لِأَصْحَابِهِ إِنْ اللَّهُ جَعَلَ عَلِيًّا عَلِمًا بَيْنَ الْإِيمَانِ وَ النِّفَاقِ فَمَنْ أَحَبَّهُ كَانَ مُؤْمِنًا. وَ مَنْ أَبْغَضَهُ كَانَ كَافِرًا.

The words of the Prophet ^{saww} to his ^{saww} companions: 'Allah ^{azwj} Made Ali ^{asws} as a flag between the *Eman* and the hypocrisy. So the one who loves him ^{asws} would be a momin, and the one who hates him ^{asws} would be a hypocrite'.

وَ بِهِذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سَلْمَةُ بْنُ الْخَطَّابِ قَالَ: حَدَّثَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ نُعَيْمٍ الْوَرَّاقُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِيهِ

And by this chain, said, 'It was narrated to us from Sa'd Bin Abdullah, from Salma Bin Al Khattab, from Abu Tahir Muhammad Bin Nuaym Al Waraq, from Abdul Rahman Bin kaseer, from his father,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ لِأَصْحَابِهِ: مَعَاشِرَ أَصْحَابِي إِنَّ اللَّهَ تَعَالَى جَعَلَ عَلِيًّا عَلِمًا بَيْنَ الْإِيمَانِ وَ النِّفَاقِ فَمَنْ أَحَبَّهُ كَانَ مُؤْمِنًا وَ مَنْ أَبْغَضَهُ كَانَ مُنَافِقًا إِنَّ اللَّهَ جَلَّ جَلَالُهُ جَعَلَ عَلِيًّا وَصِيًّا وَ مَنَارَ الْهُدَى فَهُوَ مَوْضِعُ سِرِّي وَ عَيْنُهُ عَلَمِي وَ خَلِيفَتِي فِي أَهْلِي إِلَى اللَّهِ أَشْكُو ظَلْمِيهِ مِنْ أُمَّتِي.

⁴⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 48

(It has been narrated) from Al-Sadiq Ja'far ^{asws} Bin Muhammad ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} forefathers ^{asws} having said: 'One day Rasool-Allah ^{saww} said to his ^{saww} companions: 'Group of my ^{saww} companions! Allah ^{azwj} the Exalted Made Ali ^{asws} as a flag between the *Eman* and the hypocrisy. So the one who loves him ^{asws}, would be a Momin, and the one who hates him would be a hypocrite. Allah ^{azwj} Majestic is His ^{azwj} Majesty Made Ali ^{asws} as my ^{saww} successor ^{asws}, and a Minaret of the Guidance. Thus, he ^{asws} is the place of my ^{saww} secrets, and a receptacle of my ^{saww} knowledge, and my ^{saww} Caliph among my ^{saww} people. To Allah ^{azwj} ^{saww} would be my ^{saww} complaint of the one from my ^{saww} community who oppresses him ^{asws}, 48

[قول النبي «ص» من سره أن يجوز على الصراط. و يلج الجنة بغير حساب فليتول على بن أبي طالب.]

The words of the Prophet ^{saww}: 'the one whose joy is that he should cross the bridge and arrive to the paradise without reckoning, so let him befriend Ali ^{asws} Bin Abu Talib ^{asws}.'

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِيهِ رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا أَبِي سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحَسَنِ بْنِ زَيْدٍ عَنِ الْبَغُورِيِّ عَنِ عَيْسَى بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ أَبِيهِ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn Bin Ali, from his uncle Abu Ja'far Muhammad Bin Ali Bin Babuwayh, from Abu Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Al Hassan Bin Zayd, from Al Yafoury, from Isa Bin Abdullah Al Alawy, from his father,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَنْ سَرَّهُ أَنْ يَجُوزَ عَلَى الصَّرَاطِ كَالرَّيْحِ الْعَاصِفِ وَ يَلِجَ الْجَنَّةَ بَغَيْرِ حِسَابٍ فَلْيَتَوَلَّ وَلِيِّي وَ وَصِيِّي وَ صَاحِبِي وَ خَلِيفَتِي عَلَى أَهْلِي وَ أُمَّتِي عَلِيٌّ بْنُ أَبِي طَالِبٍ

From Abu Ja'far Muhammad ^{asws} Bin Ali Al-Baqir ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} grandfather ^{asws} having said: 'Rasool-Allah ^{saww} said: 'The one whom it joys that he would cross upon the Bridge like the stormy wind and arriveto the Paradise without Reckoning, so let him befriend my ^{asws} Guardian, and my ^{saww} successor, and my ^{saww} companion, and my ^{saww} Caliph upon my ^{saww} family and my ^{saww} community, Ali ^{asws} Bin Abu Talib ^{asws}.

وَ مَنْ سَرَّهُ أَنْ يَلِجَ النَّارَ فَلْيَتَوَلَّ غَيْرَهُ فَوَ عِزَّةَ رَبِّي وَ جَلَالِهِ إِنَّهُ لَبَابُ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ إِنَّهُ الصَّرَاطُ الْمُسْتَقِيمُ وَ إِنَّهُ الَّذِي يَسْأَلُ اللَّهُ عَزَّ وَ جَلَّ عَنْ وَّلَايَتِهِ يَوْمَ الْقِيَامَةِ.

And the one whom it joys that he would arrive to the Fire, so let him befriend other than him ^{asws} for, by the Might of my ^{saww} Lord ^{azwj} and His ^{azwj} Majesty, he ^{asws} is the Door of Allah ^{azwj} which He ^{azwj} cannot be come to except from him ^{asws}, and he ^{asws} is the Straight Path, and he ^{asws} is the one whose Wilayah Allah ^{azwj} Mighty and Majestic would be Asking about on the Day of Judgment'. 49

48 Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 49

49 Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 50

[قول النبي أنا سيد الأنبياء والمرسلين. وأوصيائي سادة الأوصياء وذريتي أفضل ذريات النبيين]

The words of the Prophet ^{saww}: 'I ^{saww} am the chief of the Prophets ^{as} and the Mursils ^{as}, and my ^{saww} successor ^{asws} is the chief of the successors ^{as}, and my ^{saww} offspring is the most superior of the offsprings of the Prophets ^{as}'.

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ فِي الرَّيِّ سَنَةَ عَشْرَةَ وَخَمْسِمِائَةَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابَوَيْهِ رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ مُوسَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَبُو الْحُسَيْنِ الْأَسَدِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَرْمَكِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ التَّمِيمِيُّ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ الشَّيْبَانِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn in Al Rayy, in the year five hundred and ten, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Abu Ja'far Muhammad Bin Ali Bin Babuway, from Ali Bin Ahmad Bin Musa, from Muhammad Bin Ja'far Abu Al Husayn Al Asady, from Muhamad Bin Ismail Al Barmakky, from Ja'far Bin Muhammad Bin Ahmad Al Tameemy, from his father, from Abdul Malik Bin Umeyr Al Shaybani, from his father, from his grandfather, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص: أَنَا سَيِّدُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَأَفْضَلُ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَأَوْصِيَائِي سَادَةُ أَوْصِيَائِ النَّبِيِّينَ وَالْمُرْسَلِينَ وَذُرِّيَّتِي أَفْضَلُ ذُرِّيَّاتِ النَّبِيِّينَ وَالْمُرْسَلِينَ وَأَصْحَابِي الَّذِينَ سَلَكُوا مِنْهَا جِي أَفْضَلُ أَصْحَابِ النَّبِيِّينَ وَالْمُرْسَلِينَ وَابْنَتِي فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَالطَّاهِرَاتُ مِنْ أَرْوَاجِي أُمَّهَاتِ الْمُؤْمِنِينَ

'Rasool-Allah ^{saww} said: 'I ^{saww} am the Chief of the Prophets ^{as} and the Mursils ^{as}, and am superior than the Angels of Proximity, and my ^{saww} successor ^{asws} is the Chief of the successors ^{as} of the Prophets ^{as} and the Mursils ^{as}, and my ^{saww} offspring is the most superior of the offspring of the Prophets ^{as} and the Mursils ^{as}, and my ^{saww} companions who conducted themselves upon my ^{saww} Manifesto are superior than the companions of the (other) Prophets ^{as} and the Mursils ^{as}, and my ^{saww} daughter ^{asws} (Syeda) Fatima ^{asws} is the Chieftess of the women of the worlds, and the clean ones from my ^{saww} wives are the mothers of the Momineen.

وَ أُمَّتِي خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وَ أَنَا أَكْثَرُ النَّبِيِّينَ تَبِعَاءُ يَوْمَ الْقِيَامَةِ وَ لِي حَوْضٌ عَرْضُهُ مَا بَيْنَ بَصْرَى وَ صَنْعَاءَ وَ فِيهِ مِنَ الْأَبَارِيقِ عَدَدُ نُجُومِ السَّمَاءِ وَ خَلِيفَتِي يَوْمَئِذٍ عَلَى الْحَوْضِ خَلِيفَتِي فِي الدُّنْيَا

And my ^{saww} community is the best of the communities brought forth to the people, and I ^{saww} would be the most followed of the Prophets ^{as} on the Day of Judgment, and for me ^{saww} is a Fountain whose width is what is between Busra (Iraq) and Sana'a (Yemen), and therein would be pitchers of the number of the stars of the sky, and my ^{saww} Caliph on that Day would be upon the Fountain would the one who is my ^{saww} Caliph in the world'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَنْ ذَلِكَ؟ قَالَ إِمَامُ الْمُسْلِمِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ مَوْلَاهُمْ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ يَسْقِي مِنْهُ أَوْلِيَائَهُ وَ يَدُودُ عَنْهُ أَعْدَاءُهُ كَمَا يَدُودُ أَحَدَكُمْ الْعَرَبِيَّةَ مِنَ الْإِبِلِ عَنِ الْمَاءِ

It was said, 'O Rasool-Allah ^{saww}, and who is that?' He ^{saww} said: 'The Imam ^{asws} of the Muslims and Emir of the Momineen and their Master ^{asws} after me ^{saww}, Ali ^{asws} Bin Abu Talib ^{asws}. He ^{asws} would quench his ^{asws} friends from it and he ^{asws} would impede his ^{asws} enemies from it just as one of you impedes the strange one from the camels from the water'.

ثُمَّ قَالَ ع مَنْ أَحَبَّ عَلِيًّا وَ أَطَاعَهُ فِي دَارِ الدُّنْيَا وَ رَدَّ عَلَيَّ حَوْضِي غَدًا وَ كَانَ مَعِيَ فِي دَرَجَتِي فِي الْجَنَّةِ وَ مَنْ أَبْغَضَ عَلِيًّا فِي دَارِ الدُّنْيَا وَ عَصَاهُ لَمْ أَرَهُ وَ لَمْ يَرْنِي يَوْمَ الْقِيَامَةِ وَ اخْتَلَجَ دُونِي وَ أَخَذَ بِهِ ذَاتَ الشَّمَالِ إِلَى النَّارِ.

Then he ^{asws} said: 'The one who loves Ali ^{asws} and obeys him ^{asws} in the house of the world would return to me ^{saww} at my ^{saww} Fountain, and he would be in my ^{saww} Level in the Paradise; and the one who hates Ali ^{asws} in the house of the world and disobeys him ^{asws}, would never see him ^{asws} and would never see me ^{saww} on the Day of Judgment would tremble besides me ^{saww} and would be seized with by the north (forelock) to the Fire'.⁵⁰

[قول النبي (ص) لعلي يا علي أنت إمام المسلمين و أمير المؤمنين و قائد الغر المحجلين و حجة الله على الخلق أجمعين.]

The words of the Prophet ^{saww} to Ali ^{asws}: 'O Ali ^{asws}! You ^{asws} are the Imam ^{asws} of the Muslims, and Emir of the Momineen, and the guide of the resplendent, and a Divine Authority of Allah ^{azwj} upon His ^{azwj} creatures'.

قَالَ وَ عَنْهُ عَنْ عَمِّهِ عَنْ أَبِيهِ الْحَسَنِ عَنْ عَمِّهِ الشَّيْخِ الْمُفِيدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِيهِ رَجَمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْأَسَدِيُّ الْكُوفِيُّ قَالَ: حَدَّثَنَا مُوسَى بْنُ عِمْرَانَ النَّخَعِيُّ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

He said, 'And from him, from his uncle Al Hassan, from his uncle Al Sheykh Al Mufeed Abu Ja'far Muhammad Bin Ali Bin Babuwayh, from Ahmad Bin Muhammad Al Shaybani, from Muhammad Bin Abu Abdullah Al Asady Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Zayd, from Ali Bin Salim, from his father, from Sa'ad Bin Tareyf, from Saeed Bin Jubeyr, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ يَا عَلِيُّ أَنْتَ إِمَامُ الْمُسْلِمِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ حُجَّةُ اللَّهِ بَعْدِي عَلَى الْخَلْقِ أَجْمَعِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ وَصِيُّ سَيِّدِ النَّبِيِّينَ

Rasool-Allah ^{saww} said to Ali ^{asws}: 'O Ali ^{asws}! You ^{asws} are the Imam ^{asws} of the Muslims, and Emir of the Momineen, and Guide of the Resplendent, and Divine Authority of Allah ^{azwj} after me ^{saww} upon the creatures altogether, and Chief of the successors ^{as}, and my ^{saww} successor ^{asws} is the Chief of the (successors ^{as} of the) Prophets ^{as}.

يَا عَلِيُّ إِنَّهُ عُرِجَ بِي إِلَى السَّمَاءِ السَّابِعَةِ وَ مِنْهَا إِلَى سِدْرَةِ الْمُنْتَهَى وَ مِنْهَا إِلَى حُجُبِ النُّورِ وَ أَكْرَمَنِي رَبِّي جَلَّ جَلَالُهُ بِمُنَاجَاتِهِ قَالَ لِي يَا مُحَمَّدُ قُلْتُ لَتَيْتِكَ يَا رَبِّ وَ سَعَدَيْكَ تَبَارَكْتَ وَ تَعَالَيْتَ قَالَ إِنَّ عَلِيًّا إِمَامٌ أَوْلِيَائِي وَ نُورٌ لِمَنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ مَنْ أَطَاعَهُ أَطَاعَنِي وَ مَنْ عَصَاهُ عَصَانِي فَبَشِّرْهُ بِذَلِكَ

⁵⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 51

O Ali^{asws}! There was an Ascension with me^{saww} to the seventh sky, and from it to the Ultimate Tree (سِدْرَةَ الْمُنْتَهَى), and from it to the Veils of Light; and my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty, Honoured me^{saww} with His^{azwj} Whispering. He^{azwj} Said to me: “O Muhammad^{saww}! I said, ‘At Your^{azwj} service O Lord^{azwj}, and assistance! Blessed are You^{azwj} and Exalted!’ He^{azwj} Said: “Ali^{asws} is the Imam^{asws} of My^{azwj} Friends and a Light for the ones who obey Me^{azwj}, and he^{asws} is the Word which the pious ones are necessitated with. The one who obeys him^{asws}, has obeyed Me^{azwj}, and the one who disobeys him^{asws} has Disobeyed Me^{azwj}! So give him^{asws} the glad tidings of that”.

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ أ بَلَغَ مِنْ قَدْرِي حَتَّى إِنِّي أذْكَرُ هُنَاكَ فَقَالَ نَعَمْ يَا عَلِيُّ فَاشْكُرْ رَبَّكَ

So Ali^{asws} said: ‘O Rasool-Allah^{saww}! Has my^{asws} worth reached so until I^{asws} am being Mentioned over there?’ So he^{saww} said: ‘Yes, O Ali^{asws}! Therefore, thank your^{asws} Lord^{azwj}’.

فَخَرَّ عَلِيُّ ع سَاجِداً شُكْرًا لِلَّهِ تَعَالَى عَلَى مَا أَنْعَمَ بِهِ عَلَيْهِ.

So Ali^{asws} fell down in Sajda for Allah^{azwj} the Exalted upon what he^{asws} had been Favoured with.⁵¹

تم الجزء الأول من كتاب بشارة المصطفى لشبيعة المرتضى عليهما و على ذريتهما صلاة رب العلي

The first part is completed from the book Bashaarat Al Mustafa Li Shia Al Murtaza, greetings of the Exalted Lord^{azwj} be upon them both^{asws} and upon their^{asws} offspring.

⁵¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 1 H 52