

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

**GLAD TIDINGS OF AL-MUSTAFA <sup>saww</sup>  
FOR  
THE SHIAS OF AL-MURTAZA <sup>asws</sup>**

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**Amaad Al Deen Ja'far Muhammad Bin Abu Al Qasim Al Tabari**

في القرن السادس

**In the Sixth Century Hijrah**

الجزء الثاني (ا)

**Part Two (a)**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah <sup>azwj</sup> the Beneficent, the Merciful

[في قول رسول الله (ص) أربعة أنا لهم شفيع يوم القيامة المكرم لذريتي. و القاضي لهم حوائجهم. و الساعي في أمورهم. و المحب لهم.]

**Regarding the words of Rasool-Allah <sup>saww</sup>: ‘(There would be) four I <sup>azwj</sup> shall be interceding for on the Day of Judgment – the one who was honouring to my <sup>saww</sup> offspring, and the fulfiller for them of their needs, and the striver regarding their affairs, and the one having love for them’.**

أَخْبَرَنَا السَّيِّدُ الْإِمَامُ الزَّاهِدُ أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْجَوَائِي الطَّبْرِيُّ الْحُسَيْنِيُّ رَجَمَهُ اللَّهُ لَفْظًا وَ قِرَاءَةً فِي دَارِهِ بِأَمَلٍ فِي الْمُحَرَّمِ سَنَةَ تِسْعٍ وَ خَمْسِمِائَةٍ قَالَ: أَخْبَرَنَا الشَّيْخُ الْإِمَامُ أَبُو عَلِيٍّ جَامِعُ بْنُ أَحْمَدَ الدَّهْشَانِيُّ [الدَّهْشَانِيُّ] بَنِيْسَابُورَ قَالَ: أَخْبَرَنَا الشَّيْخُ الْإِمَامُ أَبُو الْحَسَنِ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَبَّاسِ الصِّدِّيَّائِيِّ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّعَالِيُّ قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ يَعْقُوبُ بْنُ أَحْمَدَ السَّرِيِّ الْفَرُوزِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَفَّةَ بْنِ الْعَبَّاسِ بْنِ حَمْرَةَ فِي سَنَةِ سَبْعٍ وَ ثَلَاثِينَ وَ ثَلَاثِينَ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ عَامِرِ الطَّائِي قَالَ: حَدَّثَنِي أَبِي فِي سَنَةِ سِتِّينَ وَ مِائَتَيْنِ قَالَ:

It was informed to us by the imam of the ascetics Abu Talib Yahya Bin Muhammad Bin Al Husayn Bin Abdullah Al Jawwany Al Tabary Al Husayn orally, and I read it in his house by dictation in Al Muharran of the year five hundred and nine, from Al Sheykh imam Abu Ali Jamie Bin Ahmad Al Dahshany (Al Dihsitany) at Neyshapour, from Al Sheykh imam Abu Al Hassan Ali Bin Al Husayn Bin Abbas Al Saydaqy, from Abu Is'haq Ahmad Bin Muhammad Bin Ibrahim Al Sa'alby, from Abu Al Qasim Yaqoub Bin Ahmad Al Sarry Al Fowzy, from Abu Bakr Muhammad Bin Abdullah Bin Ahmad Bin Uqda Bin Al Abbas Bin Hamza in the year three hundred and thirty seven, from Abu Al Qasim Abdullah Bin Ahmad Bin Aamir Al Taiy, from his father in the year two hundred and sixty, who said,

حَدَّثَنَا الْإِمَامُ عَلِيُّ بْنُ مُوسَى الرَّضَا قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ (ص): أَرْبَعَةٌ أَنَا لَهُمْ شَفِيعٌ يَوْمَ الْقِيَامَةِ الْمَكْرَمُ لِذُرِّيَّتِي وَ الْقَاضِي لَهُمْ حَوَائِجُهُمْ وَ السَّاعِي فِي أُمُورِهِمْ عِنْدَ مَا اضْطَرُّوا إِلَيْهِ وَ الْمُحِبُّ لَهُمْ بِقَلْبِهِ وَ لِسَانِهِ.

Imam Ali <sup>asws</sup> Bin Musa Al-Reza <sup>asws</sup> narrated to us saying: ‘My <sup>asws</sup> father <sup>asws</sup> Musa <sup>asws</sup> Bin Ja'far <sup>asws</sup> narrated to me <sup>asws</sup> saying: ‘My <sup>asws</sup> father <sup>asws</sup> Ja'far <sup>asws</sup> Bin Muhammad <sup>asws</sup> narrated to me <sup>asws</sup> saying: ‘My <sup>asws</sup> father <sup>asws</sup> Muhammad <sup>asws</sup> Bin Ali <sup>asws</sup> narrated to me <sup>asws</sup> saying: ‘My <sup>asws</sup> father <sup>asws</sup> narrated to me <sup>asws</sup> saying: ‘My <sup>asws</sup> father <sup>asws</sup> Al-Husayn <sup>asws</sup> narrated to me <sup>asws</sup> saying: ‘My <sup>asws</sup> father <sup>asws</sup> narrated to me <sup>asws</sup> saying: ‘Rasool-Allah <sup>saww</sup> said: ‘(There would be) four I <sup>saww</sup> shall be interceding for on the Day of Judgment – The one who was honouring to my <sup>saww</sup> offspring, and the fulfiller to them of their needs, and the striver regarding their affairs regarding which they were desperate to, and the one having love for them <sup>asws</sup> in his heart and his tongue’.<sup>1</sup>

<sup>1</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 1

[سؤال ابن عمر من النبي (ص) عن علي بن أبي طالب «ع» و قوله ما بال أقوام يذكرون منزلة من له منزلة كمنزلتى.]

**Ibn Umar questioning the Prophet <sup>saww</sup> about Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> and his <sup>saww</sup> words: ‘What is the matter of the people who are mentioning the status of the one for whom the status is like my <sup>saww</sup> status?’.**

قَالَ: أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ أَبُو النَّجْمِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ عَيْسَى الرَّازِيُّ بِالرِّيِّ فِي ذَرْبِ زَامَهْرَانَ بِمَسْجِدِ الْعَرَبِيِّ فِي صَفَرِ سَنَةِ عَشْرَةٍ وَ خَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ قَالَ: حَدَّثَنَا الشَّيْخُ أَبُو سَعِيدٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ النَّيْسَابُورِيِّ قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ عَقِيلُ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قِرَاءَةً عَلَيْهِ فِي شَهْرِ رَمَضَانَ سَنَةِ سِتِّ وَ عَشْرِينَ وَ أَرْبَعِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ الْعَبَّاسِ بْنِ مُحَمَّدِ الْكَرْمَانِيِّ الْخَطِيبِيُّ بِشِيرَازَ فِي شَهْرِ رَمَضَانَ سَنَةِ سِتِّ وَ ثَمَانِينَ وَ ثَلَاثِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ حَبِشَةَ الْعَبْدِيُّ قَالَ: حَدَّثَنَا رَحْبَةُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدِ بْنِ فَرْقَدِ النَّخَعِيِّ الْبَلْخِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدِ الْبَغْلَانِيُّ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ عَنْ نَافِعِ بْنِ عَبْدِ عَمْرِ قَالَ:

He said, ‘It was informed to us by the Sheykh, the jurist Abu Al Najm Muhammad Bin Abdul Wahhab Bin Isa Al Razy at Al Rayy on the road to Zamharan, by Masjid Al Gharby, during Safar of the year five hundred and ten, reading it, from Al Sheykh Abu Saeed Muhammad Bin Ahmad Bin Al Husayn Al Neyshapoury, from Abu Al Abbas Aqeel Bin Al Husayn Bin Muhammad Bin Ali Bin Is’haq Bin Abdullah Bin Ja’far Bin Abdullah Bin Ja’far Bin Muhammad son of Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, reading to him in the months of the year four hundred and twenty six, from Abu Ali Al Husayn Bin Al Abbas Bin Muhammad Al Kirmany Al Khateed at Shiraz, in the month of Ramazan of the year three hundred and eighty six, from Abu Al Hassan Ali Bin Ismail Bin Ibrahim Hin Habasha Al Abdy, from Rahbat Bin Al Hassan, from Abu Bakr Muhammad Bin Abdullah Bin Khalid Bin Farqad Al Nakhai’e Al Balkhy, from Quteyba Bin Saeed Al Baghlany, from Hammad Bin Zayd, from Abdul Rahman Al Sarraj, from Nafau, from Ibn Umar who said,

سَأَلْتُ النَّبِيَّ ص عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَغَضِبَ وَ قَالَ مَا بِالْأَقْوَامِ يَذْكُرُونَ مَنْزِلَةَ مَنْ لَهُ مَنْزِلَةٌ كَمَنْزِلَتِي أَلَا وَ مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي رَضِيَ اللَّهُ عَنْهُ وَ مَنْ رَضِيَ اللَّهُ عَنْهُ كَفَأَهُ بِالْجَنَّةِ

‘I asked the Prophet <sup>saww</sup> about Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, so he <sup>saww</sup> got angry and said: ‘What is the matter with the people who are mentioning the status of the one <sup>asws</sup> for whom the status is like my <sup>saww</sup> status? Indeed! And the one who loves Ali <sup>asws</sup>, so he has loved me <sup>saww</sup>, and the one who loves me <sup>saww</sup>, Allah <sup>azwj</sup> would be Pleased from him, and the one whom Allah <sup>azwj</sup> is Pleased from, He <sup>azwj</sup> would Suffice him with the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا يَقْبَلُ اللَّهُ صَلَاتَهُ وَ صِيَامَهُ وَ قِيَامَهُ وَ اسْتَجَابَ اللَّهُ لَهُ دُعَاؤَهُ

Indeed! And the one who loves Ali <sup>asws</sup>, Allah <sup>azwj</sup> would Accept his *Salat*, and his Fasts, and his standing, and would Answer his supplications for him.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا فَقَدْ اسْتَعْفَرَتْ لَهُ الْمَلَائِكَةُ وَ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ فَيَدْخُلُ مِنْ أَيِّ بَابٍ شَاءَ بِغَيْرِ حِسَابٍ

Indeed! And the one who loves Ali <sup>asws</sup>, so the Angels would be seeking Forgiveness for him, and the doors of the Paradise would be opened for him, and he would be entering from whichever door he so desires to without Reckoning.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَشْرَبَ مِنَ الْكَوْثَرِ وَيَأْكُلُ مِنْ شَجَرَةِ طُوبَى وَيَرَى مَكَانَهُ مِنَ الْجَنَّةِ

Indeed! And the one who loves Ali<sup>asws</sup> would not exit from the world until he drinks from Al-Kawsar and eats from the tree of Tooba, and he sees his place from the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا هَوَّنَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ جَعَلَ قَبْرَهُ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ

Indeed! And the one who loves Ali<sup>asws</sup>, Allah<sup>azwj</sup> Blessed and High would Ease upon him the pangs of death, and Makes his grave to be a garden from the Gardens of the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ بِعَدَدِ كُلِّ عِرْقٍ فِي بَدَنِهِ حَوْرَاءَ وَ يُشَفِّعُ فِي ثَمَانِينَ مِنْ أَهْلِ بَيْتِهِ وَ لَهُ بِكُلِّ شَعْرَةٍ فِي بَدَنِهِ مَدِينَةٌ فِي الْجَنَّةِ

Indeed! And the one who loves Ali<sup>asws</sup>, Allah<sup>azwj</sup> would Give him Houries of the number of every vein in his body, and he (would be able to) intercede regarding eighty from his family members, and for him, for every hair in his body, would be a city in the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا بَعَثَ اللَّهُ إِلَيْهِ مَلَكَ الْمَوْتِ يَرْفُقُ بِهِ وَ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ هَوْلَ مُنْكَرٍ وَ نَكِيرٍ وَ نَوَّرَ قَلْبَهُ وَ بَيَّضَ وَجْهَهُ

Indeed! And the one who loves Ali<sup>asws</sup>, Allah<sup>azwj</sup> would Send the Angel of death to him who would be kind to him, and Allah<sup>azwj</sup> Mighty and Majestic would Repel from him the horrors of Munkar and Nakeer, and Radiate his heart, and whiten his face.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَظْلَهُ اللَّهُ فِي ظِلِّ عَرْشِهِ مَعَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ

Indeed! And the one who loves Ali<sup>asws</sup>, Allah<sup>azwj</sup> would Shade him in the Shade of His<sup>azwj</sup> Throne along with the martyrs and the truthful.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا نَجَّاهُ اللَّهُ مِنَ النَّارِ

Indeed! And the one who loves Ali<sup>asws</sup>, Allah<sup>azwj</sup> would Save him from the Fire.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا تَقَبَّلَ اللَّهُ مِنْهُ حَسَنَاتِهِ وَ تَجَاوَزَ عَنْ سَيِّئَاتِهِ وَ كَانَ فِي الْجَنَّةِ رَفِيقُ حَمْرَةَ سَيِّدِ الشُّهَدَاءِ

Indeed! And the one who loves Ali<sup>asws</sup>! Allah<sup>azwj</sup> would Accept his good deeds from him, and Overlook his evil deeds from him, and he would be in the Paradise as a friend of Hamza<sup>as</sup>, the chief of the martyrs.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا ثَبَّتَ الْحِكْمَةَ فِي قَلْبِهِ وَ أَجْرَى عَلَى لِسَانِهِ الصَّوَابَ وَ فَتَحَ اللَّهُ لَهُ أَبْوَابَ الرَّحْمَةِ

Indeed! And the one who loves Ali<sup>asws</sup>, his wisdom would be affirmed in his heart, and the correctness would flow upon his tongue, and Allah<sup>azwj</sup> would Open the doors of the Mercy for him.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا سُمِّيَ فِي السَّمَاوَاتِ أَسِيرَ اللَّهِ فِي الْأَرْضِ

Indeed! And the one who loves Ali<sup>asws</sup> would be named in the skies as a prisoner of Allah<sup>azwj</sup> in the earth.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا نَادَاهُ مَلَكٌ مِنْ تَحْتِ الْعَرْشِ يَا عَبْدَ اللَّهِ اسْتَأْنِفِ الْعَمَلَ فَقَدْ غَفَرَ اللَّهُ لَكَ الذُّنُوبَ كُلَّهَا

Indeed! And the one who loves Ali<sup>asws</sup>, an Angel would call out from beneath the Throne: 'O servant of Allah<sup>azwj</sup>! Resume the deeds, for your sins have been Forgiven for you, all of them.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا جَاءَ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ

Indeed! And the one who loves Ali<sup>asws</sup>, would come on the Day of Judgment, and his face would be like the moon on the night of the full moon.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا وَضَعَ اللَّهُ عَلَى رَأْسِهِ تَاجَ الْكِرَامَةِ وَ أَلْبَسَهُ حُلَّةَ الْكِرَامَةِ

Indeed! And the one who loves Ali<sup>asws</sup>, Allah would Place a crown of prestige upon his head and Clothe him with an apparel of prestige.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا مَرَّ عَلَى الصَّرَاطِ كَالْبَرْقِ الْخَاطِفِ

Indeed! And the one who loves Ali<sup>azwj</sup>, would pass upon the Bridge like the streak of lightning.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا وَ تَوَلَّاهُ كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَ جَوَازاً عَلَى الصَّرَاطِ وَ أَمَاناً مِنَ الْعَذَابِ

Indeed! And the one who loves Ali<sup>asws</sup> and befriends him<sup>asws</sup>, Allah<sup>azwj</sup> would Write for him freedom from the Fire, and a permit to cross upon the Bridge, and a deed of security from the Punishment.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا لَا يُنْشَرُ لَهُ دِيْوَانٌ وَ لَا تُنْصَبُ لَهُ مِيزَانٌ وَ يُقَالُ لَهُ أَوْ قِيلَ لَهُ ادْخُلِ الْجَنَّةَ بِغَيْرِ حِسَابٍ

Indeed! And the one who loves Ali<sup>asws</sup>, his register (of deeds) would not be publicised, nor would the Scale be set up for him, and it would be said to him, or he would be told, 'Enter the Paradise without Reckoning!'

أَلَا وَ مَنْ أَحَبَّ آلَ مُحَمَّدٍ أَمِنَ مِنَ الْحِسَابِ وَ الْمِيزَانِ وَ الصَّرَاطِ

Indeed! And the one who loves the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, would be secure from the Reckoning, and the Scale, and the Bridge.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ صَافَحَتْهُ الْمَلَائِكَةُ وَ زَارَهُ الْأَنْبِيَاءُ وَ قَضَى اللَّهُ لَهُ كُلَّ حَاجَةٍ كَانَتْ لَهُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

Indeed! And the one who dies upon the love of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, the Angels would shake his hand and the Prophets<sup>as</sup> would visit him, and Allah<sup>azwj</sup> would

Fulfil every need of his which was for him in the Presence of Allah<sup>azwj</sup> Mighty and Majestic.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فَأَنَا كَفَيْلُهُ بِالْجَنَّةِ قَالَهَا ثَلَاثًا.

Indeed! And the one who dies upon the love of the Progeny<sup>asws</sup> of Muhammad, so I<sup>saww</sup> am his guarantor with the Paradise'. He<sup>saww</sup> said it thrice.<sup>2</sup>

**[قول الصادق «ع» عن المحب لعل عليه السلام من أهل المعاصي.]**

## The words of Al-Sadiq<sup>asws</sup> about the one from the disobedient people (sinners) having the love of Ali<sup>asws</sup>

أَخْبَرَنَا الشَّيْخُ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارَ الْخَازِنُ رَحِمَهُ اللَّهُ فِي شَوَّالٍ مِنْ شُهُورِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ خَمْسِمِائَةَ قِرَاءَةً عَلَيْهِ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمَعْرُوفُ بِابْنِ الْبُرْسِيِّ قَالَ: أَخْبَرَنَا الشَّرِيفُ الرَّاهِدُ أَبُو هَاشِمٍ مُحَمَّدُ بْنُ حَمْرَةَ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ مُوسَى الْكَاطِمِ ع قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابُوَيْهِ بِالْكُوفَةِ فِي جَامِعِهَا يَوْمَ الْإِثْنَيْنِ لِأَرْبَعِ عَشْرَةَ لَيْلَةً خَلْتُ مِنْ ذِي الْحِجَّةِ سَنَةَ ثَمَانَ وَ سَبْعِينَ وَ ثَلَاثِمِائَةَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ النَّحْوِيُّ قَالَ: حَدَّثَنِي أَبُو الْقَاسِمِ سَعْدُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ طَيْبٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ خَالِدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ قَالَ:

It was informed to us by the trustworthy Sheykh Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin, during Shawwal from the months of the year five hundred and twelve, reading upon it at the location of our Master<sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib<sup>asws</sup>, from Abu Abdullah Muhammad Bin Muhammad Bin Al Husayn, well known as Ibn Al Bursy, from the noble, the ascetiv Abu Hashim Muhammad Bin Hamza Bin Al Husayn Bin Muhammad Bin Muhammad Bin Ibrahim Bin Muhammad son of Musa Al Kazim<sup>asws</sup>, from Abu Abdullah Al usayn Bin Ali Bin Al Husayn Bin Musa Bin Babuwayh at Al Kufa during the second day of his gathering on the fourteenth night of Zilhijaj of the year three hundred and seventy eight, from Abu Ja'far Muhammad Bin Al Husayn Al Nahwy, from Abu Al Qasim Sa'ad Bin Abdullah Al Ashary, from Abdullah Bin Ahmad Bin Tayyib, from Ja'far Bin Khalid, from Safwan Bin Yahya, from Huzeyfa Bin Mansour who said,

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ جُعِلْتُ فِدَاكَ إِنَّ لِي أَخًا لَا يُؤَلِّي مِنْ مَحَبَّتِكَ وَ إِجْلَالِكَ وَ تَعْظِيمِكَ غَيْرَ أَنَّهُ يَشْرِبُ الْخَمْرَ فَقَالَ الصَّادِقُ إِنَّهُ لَعَظِيمٌ أَنْ يَكُونَ مُجْتَبًا بِهَذِهِ الْحَالَةِ وَ لَكِنْ أَلَا أَنْبِئُكَ بِشَرِّ مِنْ هَذَا النَّاصِبِ لَنَا شَرٌّ مِنْهُ

'I was in the presence of Abu Abdullah<sup>asws</sup> when a man came over to him<sup>asws</sup> and he said, 'May I be sacrificed for you<sup>asws</sup>! There is a brother of mine who is close to your<sup>asws</sup> love and your<sup>asws</sup> majesty and your<sup>asws</sup> reverence, apart from that, he drinks the wine'. So Al-Sadiq<sup>asws</sup> said: 'It is grievous (matter) that one who loves us<sup>asws</sup> would be in this state! But, shall I<sup>asws</sup> inform you with one more evil than this? (It is) the *Nasibi* (Hostile one) to us<sup>asws</sup> is more evil than him.

وَ إِنَّ أَدْنَى الْمُؤْمِنِ وَ لَيْسَ فِيهِمْ ذَنْبٌ لَيْسَفَعُ فِي مَائَتِي إِنْسَانٍ وَ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الْبِحَارِ السَّبْعِ تَشَفَّعُوا فِي نَاصِبِي مَا شَفَّعُوا فِيهِ إِلَّا أَنَّ هَذَا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَتُوبَ أَوْ يَبْتَلِيَهُ اللَّهُ بِبِلَاءٍ فِي جَسَدِهِ فَيَكُونُ تَحْبِيطًا لِحَطَايَاهُ حَتَّى يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا ذَنْبَ عَلَيْهِ إِذْ شَبِعْنَا عَلَى السَّبِيلِ الْأَقْوَمِ

<sup>2</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 2



And the lowest of the Momin, and there isn't a low one among them, he would intercede regarding two hundred human beings, and if (all) the inhabitants of the seven skies and the seven earths, and the seven seas were to seek intercession regarding a *Nasibi* (Hostile one), He <sup>azwj</sup> would not intercede regarding him. This one would not exit from the world until he repents or Allah <sup>azwj</sup> Afflicts him with an affliction in his body, so it would happen to be a compensation of his mistakes, until he would meet Allah <sup>azwj</sup> Mighty and Majestic and there would be no sin upon him. Our <sup>asws</sup> Shias are upon the most correct of ways'.

ثُمَّ قَالَ إِنَّ أَبِي كَانَ كَثِيرًا مَا يَقُولُ أَحِبُّ حَبِيبَ آلِ مُحَمَّدٍ وَإِنْ كَانَ مَوْفِقًا زَبَالًا [مُرَهَّقًا ذَبَالًا] وَ أَبْغَضُ بَغِيضَ آلِ مُحَمَّدٍ وَإِنْ كَانَ صَوَامًا قَوَامًا.

Then he <sup>asws</sup> said: 'My <sup>asws</sup> father <sup>asws</sup> was frequently saying: 'I <sup>asws</sup> love the one who loves the Progeny <sup>asws</sup> of Muhammad <sup>saww</sup> and even if his attitude was rubbish (annoying, troublesome) and I <sup>asws</sup> hate the one who hates the Progeny <sup>asws</sup> of Muhammad <sup>saww</sup>, and even if he was Fasting and standing (for *Salat*)'.<sup>3</sup>

[عن أبي هريرة قال: قال رسول الله (ص) خيركم خيركم لأهلي من بعدي.]

**From Abu Hureyra who said, 'Rasool-Allah <sup>saww</sup> said: 'The good ones of you are the ones who would be good to my <sup>saww</sup> family from after me <sup>saww</sup>,'**

أَخْبَرَنَا الشَّرِيفُ الْإِمَامُ أَبُو الْبَرَكَاتِ عُمَرُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ حَمَزَةَ الْحُسَيْنِيُّ الرَّبِيعِيُّ قِرَاءَةً عَلَيْهِ بِالْكَوْفَةِ فِي مَسْجِدِهَا بِالْقَلْعَةِ فِي ذِي الْحِجَّةِ سَنَةَ اثْنَتَيْ عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: أَخْبَرَنِي الشَّيْخُ أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ النُّفُودِ قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ عُمَرَ الشُّكْرِيُّ [السُّكْرِيُّ] الْحَرِيُّ [الْحَرَبِيُّ] قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو يَحْيَى زَكَرِيَّا بْنُ مَعْنٍ فِي شَعْبَانَ سَنَةَ سَبْعٍ وَ عَشْرِينَ وَ مِائَتَيْنِ قَالَ: حَدَّثَنَا فُرَيْشُ بْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ:

It was informed to us by the noble imam Abu Al Barkaat Umar Bin Ibrahim Bin Muhammad Bin Muhammad Bin Hamza Al Husayni Al Zaydi, reading upon it at Al Kufa in its Masjid at the citadel during Zul Hijja of the year five hundred and twelve, from Al Sheykh Abu Al Husayn Ahmad Bin Muhammad Bin Abdullah Bin Al Nafoud, from Abu Al Hassan Ali Bin Umar Al Shakry (Al Sukry) Al Hary (Al Harby), from Abu Abdullah Ahmad Bin Al Hassan bin Abdul Jabbar Al Sowfy, from Abu Yahya Zakariyya Bin Ma'an during Shaban of the year two hundred and twenty seven, from Qureysh Bin Anas, from Muuahhamd Bin Umar, from Abu Asama, from Abu Hureyra who said,

قَالَ رَسُولُ اللَّهِ ص: خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِي مِنْ بَعْدِي.

'Rasool-Allah <sup>saww</sup> said: 'The good ones of you are the ones who would be good to my <sup>saww</sup> family from after me <sup>saww</sup>,'<sup>4</sup>

<sup>3</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 3

<sup>4</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 4

**[قول النبي (ص) ما قبض الله نبياً حتى أمره أن يوصى إلى أفضل عترته. فأمرني الله أن أوصى إلى ابن عمي على «ع».]**

**The words of the Prophet<sup>saww</sup>: ‘Allah<sup>azwj</sup> did not Capture (the soul of) a Prophet<sup>saww</sup> until He<sup>azwj</sup> Commanded him<sup>as</sup> that bequeathes to the most superior one of his<sup>as</sup> family. Thus, Allah<sup>azwj</sup> Commanded me<sup>saww</sup> that I<sup>saww</sup> bequeath to the son<sup>asws</sup> of my<sup>saww</sup> uncle<sup>as</sup>, Ali<sup>asws</sup>,’.**

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ قِرَاءَةً عَلَيْهِ فِي جُمَادَى الْأُولَى لِسَنَةِ إِحْدَى عَشْرَةَ وَخَمْسِمِائَةَ بِمَشْهُدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْحَارِثِيُّ قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ قَوْلُوَيْهِ قَالَ: حَدَّثَنِي أَبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, reading upon it during Jamadi Al Awwal of the year five hundred and eleven at the location of our Master<sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib<sup>asws</sup>, from Al Saeed Al Waleed Abu Ja’far Al Toosy, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harisy, from Abu Al qasim Ja’far Bin Muhammad Bin Qawlawayh, from his father Sa’d Bin Abdullah, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Muhammad Bin Sinan, from Talha Bin Zayd,

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَا قَبِضَ اللَّهُ نَبِيًّا حَتَّى أَمْرُهُ أَنْ يُوصِيَ إِلَى أَفْضَلِ عَتْرَتِهِ مِنْ عَصْبَتِهِ وَ أَمْرِي أَنْ أَوْصِيَ فَقُلْتُ إِلَى مَنْ يَا رَبِّ؟

From Ja’far Bin Muhammad Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> did not Capture (the soul of) a Prophet<sup>saww</sup> until He<sup>azwj</sup> Commanded him<sup>as</sup> that he<sup>as</sup> bequeaths to the most superior of his<sup>as</sup> family, from his<sup>as</sup> tribe, and Commanded me<sup>saww</sup> that I<sup>saww</sup> (also) bequeath’. So I<sup>saww</sup> said: ‘To whom, O Lord<sup>azwj</sup>?’.

فَقَالَ أَوْصِ يَا مُحَمَّدُ إِلَى ابْنِ عَمِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنِّي قَدْ أَتَيْتُهُ فِي الْكُتُبِ السَّابِقَةِ وَ كَتَبْتُ فِيهَا أَنَّهُ وَصِيكَ وَ عَلَى هَذَا أَخَذْتُ مِيثَاقَ الْخَلَائِقِ وَ مَوَاطِئَ أَنْبِيَائِي وَ رُسُلِي أَخَذْتُ مَوَاطِئَهُمْ بِالرُّبُوبِيَّةِ وَ لَكَ يَا مُحَمَّدُ بِالنُّبُوَّةِ وَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بِالْوَصِيَّةِ.

So He<sup>azwj</sup> Said: “Bequeath, O Muhammad<sup>saww</sup>, to the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for I<sup>azwj</sup> have (already) Affirmed him<sup>asws</sup> in the preceding Books, and Wrote in these that he<sup>asws</sup> would be your<sup>saww</sup> successor<sup>asws</sup>, and upon this (stipulation) I<sup>azwj</sup> shall Took the Covenant of the creatures and the Covenants of My<sup>azwj</sup> Prophets<sup>as</sup> and My<sup>azwj</sup> Rasools<sup>as</sup>, and Took their Covenants with My<sup>azwj</sup> Lordship, and for you<sup>saww</sup>, O Muhammad<sup>saww</sup>, with the Prophet-hood, and for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, with the successorship”<sup>5</sup>.

حَدَّثَنَا الزَّاهِدُ أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الْجَوَانِي الْحُسَيْنِيُّ رَجَمَهُ اللَّهُ فِي دَارِهِ بِأَمَلٍ لَفْظًا وَ قِرَاءَةً سَنَةَ ثَمَانٍ أَوْ تِسْعٍ وَ خَمْسِمِائَةَ قَالَ: حَدَّثَنَا السَّيِّدُ الزَّاهِدُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ عَلِيِّ بْنِ الدَّاعِي الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا السَّيِّدُ الْجَلِيلُ أَبُو إِبْرَاهِيمَ جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ قَالَ: أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ الْأَمَوِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ بْنِ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الرَّبِيعِ الْعَامِرِيُّ قَالَ: حَدَّثَنَا حَمَادُ بْنُ عِيسَى غَرِيْقُ الْجُحْفَةِ قَالَ حَدَّثَنَا طَاهِرَةُ بِنْتُ عَمْرٍو بْنِ دِينَارٍ قَالَتْ حَدَّثَنِي أَبِي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:

<sup>5</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 5

It was narrated to us by the ascetic Abu Talib Yahya Bin Muhammad Bin Al Hassan Al Jawwany Al Husayni, in his house, by oral dictation and reading, in the year five hundred and eight or nine, from Al Seyyid, the ascetic, Abu Abdullah Al Husayn bin ali Bin Al Daiy Al Husayni, from Al Seyyid, the majestic Abu Ibrahim Ja'far Bin Muhammad Al Husayni, from Al Hakim Abu Abdullah Muhammad Bin Abdullah Al Hafiz, from Abdul Aziz Bin Abdul Malik Al Amawy, from Suleyman Bin ahmad Bin Yahya, from Muhammad Bin Al Rabie Al Amiry, from Hammad Bin Isa Ghareek Al Juhfa, from Tahira Daughter of Amro Bin Dinar, from Her father, from Jabir Bin Abdullah who said,

قَالَ رَسُولُ اللَّهِ ص: إِنَّ لِكُلِّ نَبِيٍّ عَصَبَةً يَنْتُمُونَ إِلَيْهَا إِلَّا وُلْدَ فَاطِمَةَ فَأَنَا وَلِيُّهُمْ وَ أَنَا عَصَبَتُهُمْ وَ هُمْ عَنَرَتِي خُلُقُوا مِنْ طِينَتِي وَ لِي لِّلْمُكْدِبِينَ بِفَضْلِهِمْ مَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ وَ مَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ.

Rasool-Allah <sup>saww</sup> said: 'For every Prophet <sup>as</sup> there is a tribe belonging to it except for the children of (Syeda) Fatima <sup>asws</sup>, for I <sup>saww</sup> am their Guardian, and I <sup>saww</sup> am their tribe, and they are my <sup>saww</sup> family, having been Created from my <sup>saww</sup> essence. And woe be unto the beliers of their merits! The one who loves them, Allah <sup>azwj</sup> would Love him, and the one who hates them, Allah <sup>azwj</sup> would Hate him'.<sup>6</sup>

**[قول النبي (ص) أنا شجرة و فاطمة فرعها و على لقاحها و الحسن و الحسين ثمرها و محبوبهم من امتي ورقها.]**

**The words of the Prophet <sup>saww</sup>: 'I <sup>saww</sup> am a tree, and (Syeda) Fatima <sup>asws</sup> is its branch, and Ali <sup>asws</sup> is its pollen (fertilising element), and Al-Hassan <sup>asws</sup> and Al-Husayn <sup>asws</sup> are its fruits, and the their <sup>asws</sup> lovers from my <sup>saww</sup> community are its leaves'.**

أَخْبَرَنَا الشَّيْخُ الْإِمَامُ الزَّاهِدُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ بَابُوَيْهِ رَجَمَهُ اللَّهُ بِقِرَاعَتِي عَلَيْهِ فِي خَانِقَاهُ بِالرَّيِّ فِي الْمَحْرَمِ سَنَةَ عَشْرَةٍ وَ خَمْسِمِائَةٍ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ الطُّوسِيِّ رَجَمَهُ اللَّهُ فِي رِبْعِ الْأَخْرِ سَنَةَ خَمْسٍ وَ خَمْسِينَ وَ أَرْبَعِمِائَةٍ إِمْلَاءً مِنْ لَفْظِهِ بِالْمَشْهَدِ الْمُقَدَّسِ بِالْعَرَبِيِّ عَلَى سَاكِنِيهِ السَّلَامُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ رَجَمَهُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو مُحَمَّدٍ عَبْدِ اللَّهِ بْنُ مُحَمَّدٍ الْأَبْهَرِيُّ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ أَحْمَدَ بْنِ الصَّبَّاحِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ ابْنَ أَخِي عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ قَالَ: حَدَّثَنِي أَبِي هَمَّامُ بْنُ نَافِعٍ قَالَ: حَدَّثَنِي مِينَا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الزُّهْرِيِّ قَالَ

It was informed to us by the Sheykh, imam of the ascetics, Muhammad Al Hassan Bin AL Husayn Bin Al Hassan Bin Babuwayh, by his reading upon it in his alleyway at Al Rayy, in Al Muharram of the year five hundred and ten, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toosy, in Rabbi Al Akhar of the year four hundred and fifty five, dictated from his words at the Holylocation at Al Ghariy, greetings be upon its dwellers, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Nu'man, from Abu Muhammad Abdullah Bin Muhammad Al Abhary, from Ali Bin Ahmad Bin Al Sabbah, from Ibrahim Bin Abdullah cousing of Abdul Razzaq Bin Hammam, from Abdul Razzaq Bin Hammam, from Hammam Bin Nafau, from Miyna, a slave of Abdul Rahman Bin Awf Al Zuhry who said,

قَالَ لِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يَا مِينَا أَلَا أُحَدِّثُكَ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص قُلْتُ بَلَى قَالَ سَمِعْتُهُ يَقُولُ: أَنَا شَجْرَةٌ وَ فَاطِمَةُ فَرْعُهَا وَ عَلِيٌّ لِقَاحُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ثَمَرُهَا وَ مُجْبُوهُمُ مِنْ أُمَّتِي وَرَقُهَا.

'Abdul Rahman Bin Awf said to me, 'O Miyna! Shall I narrate you with a Hadeeth I heard from Rasool-Allah <sup>saww</sup>?', I said, 'Yes'. He said, 'I heard him <sup>saww</sup> saying, 'I <sup>saww</sup> am a tree,

<sup>6</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 6

and (Syeda) Fatima <sup>asws</sup> is it's branches, and Ali <sup>asws</sup> is its pollen (fertilising element), and Al-Hassan <sup>asws</sup> and Al-Husayn <sup>asws</sup> are it's fruits, and the ones from my <sup>saww</sup> community having their <sup>asws</sup> love are its leaves'.<sup>7</sup>

وَجَدْتُ فِي كِتَابِ ابْنِ الْفَقِيهِ أَبِي الْقَاسِمِ بْنِ مُحَمَّدٍ رَحِمَهُ اللَّهُ عَلَيْهِ مَكْتُوباً بِحَطِّهِ حَدَّثَنِي الشَّيْخُ الْحَسَنُ الْمُتَكَلِّمُ قَالَ: حَدَّثَنِي أَبُو عَمْرٍ أَحْمَدُ بْنُ مُحَمَّدٍ السَّانِي أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَدِيٍّ بَجْرَجَانَ حَدَّثَنَا الْمُفَضَّلُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ ضُرَيْسٍ الْكُوفِيُّ بِفَيْدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَهْلِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنِ قَتَادَةَ عَنِ سُفْيَانَ الثَّوْرِيِّ عَنِ لَيْثِ بْنِ عُبَيْدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

I found written in the book of Ibn al Faqeeh Al Qasim Bin Muhammad in his own handwriting, 'It was narrated to me by Al Hassan Mutakallam, from Abu Umar Ahmad Bin Muhammad Al Sany, from Abdullah Bin Udayy at Jurjan, from Al Mufazzal Bin Abdullah Bin Muhammad, from Muhammad Bin Yahya Bin Zureys Al Kufa at Fayd, from Ismail Bin Sahl Bin Muhammad Bin Ali, from Qatada, from Sufyan Al Sowry, from Lays, from Mujahid, from Ibn Abbas who said,

قَالَ النَّبِيُّ ص: خُلِقَ النَّاسُ مِنْ أَشْجَارٍ شَتَّى وَخُلِقْتُ أَنَا وَ عَلِيٌّ مِنْ أَبِي طَالِبٍ مِنْ شَجَرَةٍ وَاحِدَةٍ فَمَا قَوْلُكُمْ فِي شَجَرَةٍ أَنَا أَصْلُهَا وَ فَاطِمَةُ فَرْعُهَا وَ عَلِيٌّ لِقَاحُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ثَمَارُهَا وَ شَيْعَتُنَا أَوْ رَافِعُهَا فَمَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا سَاقَهُ إِلَى الْجَنَّةِ وَ مَنْ تَرَكَهَا هَوَى فِي النَّارِ.

'The Prophet <sup>saww</sup> said: 'The people have been Created from various trees (lineages), and I <sup>saww</sup> and Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> were Created from one tree (lineage). So whatever your words would be regarding a tree, I <sup>saww</sup> would be its root (origin), and (Syeda) Fatima <sup>asws</sup> its branch, and Ali <sup>asws</sup> its pollen (fertilising element), and Al-Hassan <sup>asws</sup> and Al-Husayn <sup>asws</sup> its fruits. So the one who attaches (himself) to one of its branches, it would usher him to the Paradise, and the one who neglects it would collapse into the Fire'.<sup>8</sup>

[سرور الملائكة باستخلاف الله علياً.]

## The rejoicing of the Angels at Allah <sup>azwj</sup> Choosing Ali <sup>asws</sup> as the Caliph

أَخْبَرَنَا الشَّيْخُ الْمُؤَيَّدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ الطُّوسِيِّ رَجَمَهُ اللَّهُ بِمَشْهَدِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع بِقِرَاعَتِي عَلَيْهِ فِي سَنَةِ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ رَجَمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُؤَيَّدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانَ قَالَ: أَخْبَرَنِي أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ قَالَ: حَدَّثَنِي أَبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْعَزْرَمِيُّ قَالَ: حَدَّثَنَا الْمُعَلَّى بْنُ هِلَالٍ عَنِ الْكَلْبِيِّ عَنِ أَبِي صَالِحٍ عَنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ

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 Amir Al Momineen Ali Bin Abu Talib <sup>asws</sup> by his reading upon it in the year five hundred and ten, from Al Saeed Al Waleed, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Al Hassan Ahmad Bin Muhammad Bin Al Hassan, from Sa'ad Bin Abdullah Bin Musa, from Muhammad Bin Abdullah Al Azramy, from Al Moalla Bin Hilal, from Al Kalby, from Abu Salih, from Abdullah Bin Abbas who said,

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: أَعْطَانِي اللَّهُ تَبَارَكَ وَ تَعَالَى خَمْسًا وَ أَعْطَى عَلِيًّا خَمْسًا أَعْطَانِي جَوَامِعَ الْكَلِمِ وَ أَعْطَى عَلِيًّا جَوَامِعَ الْعِلْمِ وَ جَعَلَنِي نَبِيًّا وَ جَعَلَهُ وَصِيًّا وَ أَعْطَانِي الْكُوْثَرَ وَ أَعْطَاهُ السُّلْسِبِيلَ وَ أَعْطَاهُ الْإِلَهَامَ وَ أَسْرَى بِي إِلَيْهِ وَ فَتَحَ لَهُ أَبْوَابَ السَّمَاءِ وَ الْحُجُبَ حَتَّى نَظَرَ إِلَيَّ وَ نَظَرْتُ إِلَيْهِ

<sup>7</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 7

<sup>8</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 8

'I heard Rasool-Allah <sup>saww</sup> saying: 'Allah <sup>azwj</sup> Blessed and High Gave me five (things) and Gave Ali <sup>asws</sup> five (things). He <sup>saww</sup> Gave me <sup>saww</sup> the comprehensive speech and Gave Ali <sup>asws</sup> the comprehensive knowledge; and He <sup>azwj</sup> Made me <sup>saww</sup> a Prophet <sup>saww</sup> and Made him <sup>asws</sup> a successor <sup>asws</sup>; and He <sup>azwj</sup> Gave me <sup>saww</sup> Al-Kawser and Gave him <sup>asws</sup> Al-Salsabeel; and He <sup>azwj</sup> Gave me <sup>saww</sup> the Revelation and Gave him <sup>asws</sup> the Inspiration; and He <sup>saww</sup> Ascended me <sup>saww</sup> to Him <sup>azwj</sup> and Opened the doors of the sky and the Veils for him <sup>asws</sup> until he <sup>asws</sup> looked at me <sup>saww</sup> and I <sup>saww</sup> looked at him <sup>asws</sup>'.

قَالَ ثُمَّ بَكَى رَسُولُ اللَّهِ ص فَقُلْتُ لَهُ مَا يُبْكِيكَ فِذَاكَ أَبِي وَ أُمِّي؟ قَالَ يَا ابْنَ عَبَّاسٍ إِنَّ أَوَّلَ مَا كَلَّمَنِي بِهِ رَبِّي عَزَّ وَ جَلَّ فَقَالَ يَا مُحَمَّدُ أَنْظِرْ تَحَنُّكَ فَانظُرْتُ إِلَى الْحُجْبِ فِدَا أَنْخَرَقْتُ وَ إِلَى أَبْوَابِ السَّمَاءِ فِدَا فُتِحَتْ وَ انظُرْتُ إِلَى عَلِيِّ وَ هُوَ رَافِعٌ رَأْسَهُ وَ كَلَّمَنِي وَ كَلَّمْتُهُ وَ كَلَّمَنِي رَبِّي

He (the narrator) said, 'Then Rasool-Allah <sup>saww</sup> wept, so I said to him <sup>saww</sup>, 'What makes you <sup>saww</sup> weep? May my father and my mother be sacrificed for you <sup>asws</sup>'. He <sup>saww</sup> said: 'The first of what my <sup>saww</sup> Lord <sup>azwj</sup> Mighty and Majestic Spoke with to me <sup>saww</sup> was, He <sup>azwj</sup> Said: "O Muhammad <sup>saww</sup>! Look under you <sup>saww</sup>". So I <sup>saww</sup> looked at the Veils which had been punctured, and to the doors of the sky which had been opened, and I <sup>saww</sup> looked at Ali <sup>asws</sup>, and he <sup>asws</sup> had raised his <sup>asws</sup> head and he <sup>asws</sup> spoke to me <sup>saww</sup> and I <sup>saww</sup> spoke to him <sup>asws</sup>, and my <sup>saww</sup> Lord <sup>azwj</sup> Spoke to me <sup>saww</sup>'.

فَقُلْتُ يَا رَسُولَ اللَّهِ بِمَ كَلَّمَكَ رَبُّكَ فَقَالَ: قَالَ يَا مُحَمَّدُ إِنِّي جَعَلْتُ عَلِيًّا وَصِيَّكَ وَ وَزِيرَكَ وَ خَلِيفَتَكَ مِنْ بَعْدِكَ فَأَعْلِمُهُ فَهِيَ هُوَ يَسْمَعُ كَلَامَكَ فَأَعْلِمُهُ وَ أَنَا بَيْنَ يَدَيْ رَبِّي عَزَّ وَ جَلَّ قَالَ فِدَا قَبِلْتُ وَ أَطَعْتُ

So I said, 'O Rasool-Allah <sup>saww</sup>! With what did your <sup>saww</sup> Lord <sup>azwj</sup> Speak to you <sup>saww</sup> with?' So he <sup>saww</sup> said: 'He <sup>azwj</sup> Said: 'I <sup>saww</sup> Have Made Ali <sup>asws</sup> as your <sup>saww</sup> successor, and your <sup>saww</sup> Vizier, and your <sup>saww</sup> Caliph from after you <sup>saww</sup>, therefore let him <sup>asws</sup> know, for here he <sup>asws</sup> is listening to your <sup>saww</sup> speech". So I <sup>saww</sup> let him <sup>asws</sup> know, and I <sup>saww</sup> was in front of my <sup>saww</sup> Lord <sup>azwj</sup> Mighty and Majestic. He <sup>asws</sup> said: 'I <sup>asws</sup> have accepted and obeyed'.

فَأَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ تُسَلِّمَ عَلَيْهِ فَفَعَلَتْ فَرَدَّ عَلَيْهِمُ السَّلَامَ وَ رَأَيْتُ الْمَلَائِكَةَ يَتَّبِعْنَ بِي وَ مَا مَرَرْتُ بِمَلَائِكَةٍ مِنْ مَلَائِكَةِ السَّمَاءِ إِلَّا هُنُونِي [هُنُونِي] وَ قَالُوا يَا مُحَمَّدُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ دَخَلَ السَّرُورُ عَلَى جَمِيعِ الْمَلَائِكَةِ بِاسْتِخْلَافِ اللَّهِ عَزَّ وَ جَلَّ لَكَ ابْنِ عَمِّكَ

Then Allah <sup>azwj</sup> Commanded the Angels to greet him <sup>asws</sup>, and they did so. So he <sup>asws</sup> returned their greetings upon them, and I <sup>saww</sup> saw the Angels giving glad tidings to each other with it, and I <sup>saww</sup> did not pass by an Angel from the Angels of the sky except he congratulated me <sup>saww</sup> and was saying, 'O Muhammad <sup>saww</sup>! By the One <sup>azwj</sup> Who Sent you <sup>saww</sup> with the Truth, the jubilation has entered into the entirety of the Angels by Allah <sup>azwj</sup> Mighty and Majestic Choosing the son <sup>asws</sup> of your <sup>saww</sup> uncle <sup>as</sup> as a Caliph for you <sup>saww</sup>'.

وَ رَأَيْتُ حَمَلَةَ الْعَرْشِ قَدْ نَكَسُوا رُءُوسَهُمْ إِلَى الْأَرْضِ فَقُلْتُ يَا جِبْرَيْلُ لِمَ نَكَسَ حَمَلَةُ الْعَرْشِ رُءُوسَهُمْ فَقَالَ يَا مُحَمَّدُ مَا مِنْ مَلِكٍ مِنَ الْمَلَائِكَةِ إِلَّا وَ قَدْ نَظَرَ إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ اسْتَبْشَرًا بِهِ مَا خَلَا حَمَلَةُ الْعَرْشِ فَإِنَّهُمْ اسْتَأْذَنُوا اللَّهَ عَزَّ اسْمُهُ فِي هَذِهِ السَّاعَةِ فَأَذِنَ لَهُمْ أَنْ يَنْظُرُوا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَنظَرُوا إِلَيْهِ

And I <sup>saww</sup> saw the bearers of the Throne to have stooped their heads towards the earth. So I <sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! Why did the bearers of the Throne stoop their heads?' So he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! There is none from an Angel from the Angels except and he had looked at the face of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in gladness with it, apart from the bearers of the Throne. So they sought Permission of Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> during this time, and He<sup>azwj</sup> Permitted for them that they can be looking at Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So they looked at him<sup>asws</sup>'.

فَلَمَّا هَبَطْتُ جَعَلْتُ أَخْبْرُهُ بِذَلِكَ وَ هُوَ يُخْبِرُنِي فَعَلِمْتُ أَنِّي لَمْ أَطَأْ مَوْطِنًا إِلَّا وَ قَدْ كَشَفَ عَنْهُ حَتَّى نَظَرَ إِلَيْهِ

So when I <sup>saww</sup> descended, I <sup>saww</sup> went to inform him<sup>asws</sup> of that, and (but) he<sup>asws</sup> informed me<sup>saww</sup> (instead). So I <sup>saww</sup> came to know that I <sup>saww</sup> did not tread upon a foothold except and it had been uncovered from him<sup>asws</sup> until he<sup>asws</sup> had looked at it'.

قَالَ ابْنُ عَبَّاسٍ فَقُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ يَا ابْنَ عَبَّاسٍ عَلَيْكَ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي قَالَ عَلَيْكَ بِمَوَدَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَقْبَلُ اللَّهُ مِنْ عَبْدٍ حَسَنَةً حَتَّى يَسْأَلَهُ عَنْ حُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ هُوَ تَعَالَى أَعْلَمُ فَإِنْ جَاءَ بِوَلَايَتِهِ قَبْلَ عَمَلِهِ عَلَى مَا كَانَ مِنْهُ وَ إِنْ يَأْتِ بِوَلَايَتِهِ لَمْ يَسْأَلْهُ عَنْ شَيْءٍ ثُمَّ أَمَرَ بِهِ إِلَى النَّارِ

Ibn Abbas said, 'So I said, 'O Rasool-Allah<sup>saww</sup>! Advise me'. He<sup>saww</sup> said: 'O Ibn Abbas! Upon you is with having the love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. I said, 'O Rasool-Allah<sup>saww</sup>! Advise me'. He<sup>saww</sup> said: 'Upon you is with having the cordiality of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the Truth as a Prophet<sup>saww</sup>, Allah<sup>azwj</sup> will not Accept a good deed from a servant until He<sup>azwj</sup> asks him about the love for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and He<sup>azwj</sup> is Exalted, All-Knowing. So if he comes with his<sup>asws</sup> Wilayah, his deed would be Accepted upon whatever was from it, and if he comes with his<sup>asws</sup> Wilayah, He<sup>azwj</sup> would not ask him about anything (else). Then He<sup>azwj</sup> Command with him to the Paradise'.

يَا ابْنَ عَبَّاسٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ النَّارَ لَأَشَدُّ غَضَبًا عَلَى مُبْغِضِي عَلِيٍّ مِنْهَا عَلَى مَنْ زَعَمَ أَنَّ لِلَّهِ وَلَدًا يَا ابْنَ عَبَّاسٍ لَوْ أَنَّ الْمَلَائِكَةَ الْمُقْرَبِينَ وَ الْأَنْبِيَاءَ الْمُرْسَلِينَ اجْتَمَعُوا عَلَى بُغْضِهِ وَ لَنْ يَفْعَلُوا لَعَذَابُ اللَّهِ تَعَالَى بِالنَّارِ

O Ibn Abbas! By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the Truth as a Prophet<sup>saww</sup>, the Fire would be intensely Wrathful upon the hater of Ali<sup>asws</sup> than it would be upon the one who claims that there is a son for Allah<sup>azwj</sup>. O Ibn Abbas! If the Angels of Proximity and the Mursil Prophets<sup>as</sup> were to gather upon hating him<sup>asws</sup>, and they<sup>as</sup> will never be doing it, Allah<sup>azwj</sup> the Exalted would Punish them with the Fire'.

قُلْتُ يَا رَسُولَ اللَّهِ وَ هَلْ يُبْغِضُهُ أَحَدٌ قَالَ يَا ابْنَ عَبَّاسٍ يُبْغِضُهُ قَوْمٌ يَذْكُرُونَ أَنَّهُمْ مِنْ أُمَّتِي لَمْ يَجْعَلِ اللَّهُ لَهُمْ فِي الْإِسْلَامِ نَصِيبًا يَا ابْنَ عَبَّاسٍ إِنَّ مِنْ عِلَامَاتِ بُغْضِهِمْ لَهُ تَفْضِيلُهُمْ مَنْ هُوَ دُونَهُ عَلَيْهِ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا بَعَثَ اللَّهُ نَبِيًّا أَكْرَمَ عَلَيْهِ مِنِّي وَ لَا وَصِيًّا أَكْرَمَ عَلَيْهِ مِنِّي وَ صَبِيًّا عَلِيٍّ

I said, 'O Rasool-Allah<sup>saww</sup>! And would anyone hate him<sup>asws</sup>?', He<sup>saww</sup> said: 'O Ibn Abbas! A people would hate him<sup>asws</sup>, mentioning that they are from my<sup>saww</sup> community. Allah<sup>azwj</sup> would not Make a share to be for them in Al-Islam. O Ibn Abbas! From the signs of their hatred to him<sup>asws</sup> would be their giving preference to the one who is below him<sup>asws</sup>. By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the Truth as a Prophet<sup>saww</sup>, Allah<sup>azwj</sup> did not Send a

Prophet<sup>as</sup> more prestigious than me<sup>saww</sup>, nor a successor<sup>as</sup> more prestigious than my<sup>saww</sup> successor<sup>asws</sup> Ali<sup>asws</sup>.

قَالَ ابْنُ عَبَّاسٍ فَلَمْ أَزَلْ مُحِبًّا لَهُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ صَ وَصَّانِي بِمَوَدَّتِهِ وَ إِنَّهُ لَأَكْرَمُ عَمَلِي عِنْدِي

Ibn Abbas said, 'So I did not cease to have love for him just as Rasool-Allah<sup>saww</sup> had ordered me, and advised me with having his<sup>asws</sup> cordiality, and it is the most prestigious of my deeds, in my presence'.

قَالَ ابْنُ عَبَّاسٍ ثُمَّ مَضَى مِنَ الزَّمَانِ مَا مَضَى وَ حَضَرَتْ رَسُولَ اللَّهِ صَ الْوَفَاءُ فَحَضَرْتُهُ فَقُلْتُ فِذَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ قَدْ دَنَا أَجْلُكَ فِيمَا تَأْمُرَنِي فَقَالَ صَ يَا ابْنَ عَبَّاسٍ خَالَفَ مَنْ خَالَفَ عَلِيًّا وَ لَا تَكُونَنَّ لَهُمْ ظَهِيرًا وَ لَا وَلِيًّا

Ibn Abbas said, 'Then the time passed what passed, and the expiry presented itself to Rasool-Allah<sup>saww</sup>. So I went to his<sup>saww</sup> presence and I said, 'May my father and my mother be sacrificed for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! Your<sup>saww</sup> (end of) term has drawn near, (so what about) regarding what you<sup>saww</sup> ordered me with?' So he<sup>saww</sup> said: 'O Ibn Abbas! Oppose the ones who oppose Ali<sup>asws</sup> and do not become a backbone for them, nor a friend'.

فَقُلْتُ يَا رَسُولَ اللَّهِ فَلِمَ لَا تَأْمُرُ النَّاسَ بِتَرْكِ مُخَالَفَتِهِ قَالَ فَبِكَيْ صَ حَتَّى أُغْمِيَ عَلَيْهِ ثُمَّ قَالَ يَا ابْنَ عَبَّاسٍ سَبَقَ فِيهِمْ عِلْمُ رَبِّي وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَخْرُجُ أَحَدٌ مِمَّنْ خَالَفَهُ مِنَ الدُّنْيَا وَ أَنْكَرَ حَقَّهُ حَتَّى يُغَيِّرَ اللَّهُ تَعَالَى مَا بِهِ مِنْ نِعْمَةٍ

So I said, 'O Rasool-Allah<sup>saww</sup>! Why don't you<sup>saww</sup> order the people with leaving opposition to him<sup>asws</sup>?' So he<sup>saww</sup> wept to the extent that there was fainting upon him<sup>saww</sup>. Then he<sup>saww</sup> said: 'O Ibn Abbas! Their (matter) has preceded in the Knowledge of my<sup>saww</sup> Lord<sup>azwj</sup>, and by the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the Truth as a Prophet<sup>saww</sup>, not one of them who opposes him<sup>asws</sup> and denies his<sup>asws</sup> right would exit from the world until Allah<sup>azwj</sup> Changes whatever would be with him from the Bounties (i.e., he will achieve nothing).

يَا ابْنَ عَبَّاسٍ إِذَا أَرَدْتَ أَنْ تَنْفَى اللَّهَ وَ هُوَ عِنْدَكَ رَاضٍ فَاسْأَلْكَ طَرِيقَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ مِنْ مَعَهُ حَيْثُمَا مَالَ وَ ارْضَ بِهِ إِمَامًا وَ عَادِ مَنْ عَادَاهُ وَ وَالِ مَنْ وَالَاهُ

O Ibn Abbas! If you want to meet Allah<sup>azwj</sup> and He<sup>azwj</sup> is Pleased with you, so travel the path of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and incline with him<sup>asws</sup> wherever he<sup>asws</sup> so inclines, and be pleased with him<sup>asws</sup> as an Imam<sup>asws</sup>, and be inimical to the one who is inimical to him<sup>asws</sup>, and befriend the one who befriends him<sup>asws</sup>.

يَا ابْنَ عَبَّاسٍ اخْذَرْ أَنْ يَدْخُلَكَ شَكٌّ فِيهِ فَإِنَّ الشَّكَّ فِي عَلِيٍّ كُفْرٌ بِاللَّهِ تَعَالَى.

O Ibn Abbas! Be cautious of the doubt entering you with regards to him<sup>asws</sup>, for the doubt in Ali<sup>asws</sup> is disbelief in Allah<sup>azwj</sup> the Exalted".<sup>9</sup>

قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الطُّوسِيُّ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ رَجَمَهُ اللَّهُ قَالَ: حَدَّثَنَا الشَّرِيفُ الصَّالِحُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ الْحُسَيْنِيِّ الطَّبْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ بْنِ حَاتِمِ الْمَعْرُوفِ بِأَبِي بَكْرٍ النَّجَّارِ

<sup>9</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 9

الطَّبْرِيُّ الْقَفِيهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْقَفِيهُ الْحَمِيدُ قَالَ: حَدَّثَنَا زَاهِرُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْأَحْمَرِيُّ قَالَ: حَدَّثَنَا الْمُنْذِرُ بْنُ الرُّبَيْرِ عَنْ أَبِي دَرِّ الْعَفَارِيِّ رَحِمَهُ اللَّهُ قَالَ:

He said, 'It was informed to us by the Sheykh Abu Ali Al Toosy, from Al Saeed Al Walid, from Muhammad Bin Muhammad, from Al Shareef Al Salih Abu Muhammad Al Hassan Bin Hamza Al Husayni Al Tabary, from Muhammad Bin Al Fazl Bin Hatim, well knows as Abu Bakr Al Najjar Al Tabary, the jurist, from Muhammad Bin Abdullah Al Faqeeh Al Hameed, from Zahir Bin Muhammad Bin Yahya Al Ahmary, from Al Munzar Bin Al Zubeyr, from Abu Zarr<sup>as</sup> who said,

قَالَ رَسُولُ اللَّهِ ص: لَا تُضَادُّوا بَعْلِيَّ أَحَدًا فَتَكْفُرُوا وَ تَضِلُّوا وَ لَا تَفْضَلُوا عَلَيْهِ أَحَدًا فَتَرْتَدُّوا.

'Rasool-Allah<sup>saww</sup> said: 'Do not prevent anyone (reaching out to) Ali<sup>asws</sup> for you would be blaspheming and straying, and do not give preference to anyone over him<sup>asws</sup>, for you would become apostates'.<sup>10</sup>

حَدَّثَنِي الشَّرِيفُ أَبُو بَرَكَاتٍ عُمَرُ بْنُ إِبْرَاهِيمَ بْنِ حَمْرَةَ الْحُسَيْنِيُّ إِمْلَاءً مِنْ لَفْظِهِ وَ أَصْلِهِ بِالْكَوْفَةِ سَنَةَ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةٍ وَ أَحْبَرَنِي أَبُو عَلِيٍّ سَعِيدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ النَّقْفِيُّ إِجَازَةً قَالَ: أَخْبَرَنَا الشَّرِيفُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ الْعُلَوِيُّ فِيمَا أَجَازَهُ أَنْ يُؤَدِّيَهُ عَنْهُ قَالَ: أَخْبَرَنَا أَبُو الطَّيِّبِ مُحَمَّدُ بْنُ الْحَجَّاجِ الْجَعْفِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ الْعَامِرِيِّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَبْدِ الْفَرَسِيِّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ الْأَزْدِيُّ عَنْ عَمْرٍو بْنِ تَابِتٍ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ

It was narrated to me by Al Shareef Abu Barkat Umar Bin Ibrahim Bin Hamza Al Husayn, dictated from his words and its origin at Al Kufa in the year five hundred and sixteen, from Abu Ghalib Saeed Bin Muhammad Bin Ahmad Al Saqafy's permission, from Al Shareef Abu Abdullah Muhammad Bin Ali Bin Al Husayn Bin Abdul Rahman Al Alawy regarding what he permitted to deposit from him, from Abu Al Tayyib Muhammad Bin Al Hajjaj Al Jufy, from Zayd Bin Muhammad Bin Ja'far Al Aamiry, from Ali Bin Al Husayn Bin Ubeyd Al Qurshy, from Ismail Bin Aban Al Azdy, from Amro Bin Sabit, form Maysara Bin Habeeb,

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّا يَوْمَ الْقِيَامَةِ آخِذُونَ بِحُجْرَةِ نَبِيِّنَا وَ إِنَّ شِيعَتَنَا آخِذُونَ بِحُجْرَتِنَا.

From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'We<sup>asws</sup>, on the Day of Judgment, would be grabbing by a part of our<sup>asws</sup> Prophet<sup>saww</sup>, and our<sup>asws</sup> Shias would be grabbing by our<sup>asws</sup> part'.<sup>11</sup>

**[كتاب أمير المؤمنين «ع» إلى محمد بن أبي بكر بولاية مصر.]**

## Letter of Amir Al-Momineen<sup>asws</sup> to Muhammad Bin Abu Bakr with the governorship of Egypt

أَخْبَرَنَا الشَّيْخُ الْإِمَامُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ قِرَاءَةً عَلَيْهِ بِالرِّيِّ سَنَةَ عَشْرَةَ وَ خَمْسِمِائَةٍ قَالَ: حَدَّثَنَا السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ حَبِيبِ الْكَاتِبِ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ عَلِيِّ الرَّعْفَرَانِيِّ قَالَ: أَخْبَرَنِي أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ النَّقْفِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ أَبِي سَعِيدٍ عَنْ فَضِيلِ بْنِ الْجَعْدِ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ قَالَ:

<sup>10</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 10

<sup>11</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 11



It was informed to us by Al Sheykh, the imam Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, reading upon it at Al Rayy in the year five hundred and ten, from Al Saed Abu Ja'far Muhammad Bin Al Hassan Al Toosy, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad, from Abu Al Hassan Ali Bin Muhammad Bin Hubeysh, the scribe, from Al Hassan Bin Ali Al Zafrany, from Abu Is'haq Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Muhammad Bin Usman, from Ali Bin Muhammad Bin Abu Saeed, from Fuzayl Bin Al Ja'ad, from Abu Is'haq Al Hamdany who said,

لَمَّا وَلى أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بِنُ أَبِي طَالِبٍ عَ مُحَمَّدَ بْنَ أَبِي بَكْرٍ مِصْرَ وَ أَعْمَالَهَا كَتَبَ لَهُ كِتَابًا وَ أَمَرَهُ أَنْ يَقْرَأَهُ عَلَى أَهْلِ مِصْرَ  
وَ أَنْ يَعْمَلَ بِمَا أَوْصَاهُ بِهِ فِيهِ وَ كَانَ الْكِتَابُ فِيهِ

'When Amir Al-Momineen <sup>asws</sup> made Muhammad Bin Abu Bakr the governor of Egypt and its office bearers, wrote a letter to him and ordered him that he reads it to the people of Egypt, and that he acts in accordance with whatever he <sup>asws</sup> had advised with, (as written) in it, and there was written in it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ إِلَى أَهْلِ مِصْرَ وَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ فَإِنِّي أَحْمَدُ إِيَّاكُمْ  
اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

In the Name of Allah <sup>azwj</sup> the Beneficent, the Merciful. From a servant of Allah <sup>azwj</sup>, Emir of the Momineen Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, to the people of Egypt and Muhammad Bin Abu Bakr. I <sup>asws</sup> hereby praise Allah <sup>azwj</sup> to you, Who, there is no god except for Him <sup>azwj</sup>.

أَمَّا بَعْدُ فَإِنِّي أُوصِيكُمْ بِتَقْوَى اللَّهِ فِيمَا أَنْتُمْ عَنْهُ مَسْئُولُونَ وَ إِلَيْهِ تَصِيرُونَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ وَ يَقُولُ وَ يُحَذِّرُكُمْ اللَّهُ نَفْسَهُ وَ إِلَى اللَّهِ الْمَصِيرُ وَ يَقُولُ قَوْلَ رَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ

As for after it, I <sup>asws</sup> advise you with the fearing Allah <sup>azwj</sup> with regards to what you would be Questioned about, and to Him <sup>azwj</sup> you will be going to, from Allah <sup>azwj</sup> the Exalted is Saying **[29:57] Every soul must taste of death. [74:38] Every soul is held in pledge for what it earns.** And He <sup>azwj</sup> is Saying **[3:28] and Allah Cautions you Himself; and to Allah is the eventual coming.** And He <sup>azwj</sup> is Saying: "Your Lord <sup>azwj</sup> would be Questioning them altogether about what they were doing".

فَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ مُسَائِلُكُمْ عَنِ الصَّغِيرَةِ وَ الْكَبِيرَةِ مِنْ أَعْمَالِكُمْ فَإِنْ يُعَذِّبْ فَحَنْ أَظْلَمَ وَ إِنْ يَعْفُو [يَعْفُ] فَهُوَ  
أَرْحَمُ الرَّاحِمِينَ

Therefore know, O servants of Allah <sup>azwj</sup>, that Allah <sup>azwj</sup> Mighty and Majestic would be Questioning you about the small and the big from your deeds. So if He <sup>azwj</sup> Punishes, then (it is due to ) us being unjust, and if He <sup>azwj</sup> Forgives (Excuses), so He <sup>azwj</sup> is most Merciful of the merciful ones.

يَا عِبَادَ اللَّهِ إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى الْمَغْفُورَةِ وَ الرَّحْمَةِ حِينَ يَعْمَلُ لِلَّهِ بِطَاعَتِهِ وَ يُصَحِّحُ فِي التَّوْبَةِ عَلَيْكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا  
تَجْمَعُ مِنَ الْخَيْرِ مَا لَا خَيْرَ غَيْرُهُ وَ يُدْرِكُ بِهَا مِنَ الْخَيْرِ مَا لَا يُدْرِكُ بِغَيْرِهَا خَيْرُ الدُّنْيَا

O servants of Allah <sup>azwj</sup>! The closest of what the servant can happen to be to the Forgiveness and the Mercy is when he works for Allah <sup>azwj</sup> by obeying Him <sup>azwj</sup>. (I <sup>asws</sup> am) advising you regarding the repentance. Upon you is the fear of Allah <sup>azwj</sup> for it is a gathering of the goodness. There is no goodness other than it, and one would come

across the goodness by it what one cannot come across with other than it, of the goodness of the world.

قَالَ اللَّهُ تَعَالَى وَ قِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلْنَا رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَ لَادَارُ الْآخِرَةِ خَيْرٌ وَ لَنَعْمَ دَارُ الْمُتَّقِينَ

Allah<sup>azwj</sup> the Exalted Says [16:30] **And it is said to those who are pious: What is it that your Lord has Revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the Hereafter is better; and most excellent is the abode of the pious.**

اعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنِينَ يَعْمَلُونَ لِنِثْلَاتٍ مِنَ التَّوَابِ أَمَّا الْخَيْرُ فَإِنَّ اللَّهَ يُثِيبُهُ بِعَمَلِهِ فِي دُنْيَاهُ وَ آتِنَاهُ أَجْرَهُ فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لِمِنَ الصَّالِحِينَ فَمَنْ عَمِلَ لِلَّهِ عَمَلٌ بِاللهِ أَعْطَاهُ أَجْرَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ كَفَاهُ الْمُهْمَ فِيهِمَا

Know, servants of Allah<sup>azwj</sup>, that the Momin with a deed is (due) for three Rewards. Either the good, so Allah<sup>azwj</sup> would Affirm him with his deed in the world, and He<sup>azwj</sup> would Give him his Recompense in the world, and he would be in the Hereafter, among the righteous ones. So the one who works for Allah<sup>azwj</sup>, He<sup>azwj</sup> would Give him his Recompense in the world and the Hereafter, and Suffice him for the important (matters) in these two (abodes).

وَ قَالَ اللَّهُ تَعَالَى يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَ أَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُؤَفِّقِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ فَمَا أَعْطَاهُمُ اللَّهُ فِي الدُّنْيَا لَمْ يُحَاسِبْهُمْ بِهِ فِي الْآخِرَةِ

And Allah<sup>azwj</sup> the Exalted Says [39:10] **O my servants who believe! Fear your Lord; for the ones who do good in this world is good, and Allah's earth is spacious; But rather, it is the patient who will be paid back their Recompense without Reckoning.** So whatever Allah<sup>azwj</sup> Gives them in the world, He<sup>azwj</sup> would not be Reckoning them with it in the Hereafter.

قَالَ اللَّهُ تَعَالَى لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةٌ وَ لَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَ لَا ذِلَّةٌ فَأَلْحَسُنَى هِيَ الْجَنَّةُ وَ الزِّيَادَةُ هِيَ الدُّنْيَا فَإِنَّ اللَّهَ تَعَالَى يُكَفِّرُ بِكُلِّ حَسَنَةٍ سَيِّئَةً

Allah<sup>azwj</sup> the Exalted Says [10:26] **For those who do good is good and more; neither darkness nor disgrace shall cover their faces.** So the 'good', it is the Paradise, and the 'more', it is the world. Thus, Allah<sup>azwj</sup> Expiates an evil deeds with every good deed.

قَالَ اللَّهُ تَعَالَى إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذَكَرَى لِلذَّاكِرِينَ حَتَّى إِذَا كَانَ يَوْمُ الْقِيَامَةِ حُسِبَتْ لَهُمْ حَسَنَاتُهُمْ ثُمَّ أَعْطَاهُمْ بِكُلِّ وَاحِدَةٍ عَشْرَ أَمْثَالِهَا إِلَى السَّبْعِمِائَةِ ضِعْفٍ

Allah<sup>azwj</sup> the Exalted Says [11:114] **surely good deeds take away evil deeds; that is a Reminder to the mindful,** until when it will be the Day of Judgment, it would be Accounted for them, then Given to them, with every one (good deed), ten the likes of it, up to a multiple of seven hundred.

قَالَ اللَّهُ تَعَالَى جَزَاءٌ مِنْ رَبِّكَ عَطَاءٌ حِسَابًا وَ قَالَ فَأُولَئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَ هُمْ فِي الْعُرْفَاتِ آمِنُونَ فَأَرْغَبُوا فِي هَذَا يَرْحَمُكُمُ اللَّهُ وَ اعْمَلُوا لَهُ وَ تَحَاصُّوا عَلَيْهِ

Allah<sup>azwj</sup> the Exalted Says [78:36] **A reward from your Lord, a gift according to a reckoning.** And He<sup>azwj</sup> Says [34:37] **these it is for whom is a double Recompense for what they do, and they shall be secure in the high places.** Therefore be desirous regarding this, may Allah<sup>azwj</sup> have Mercy on you, and work for Him<sup>azwj</sup>, and encourage each other upon it'.

وَ اعْلَمُوا يَا عِبَادَ اللَّهِ إِنَّ الْمُتَّقِينَ حَازُوا عَاجِلَ الْخَيْرِ وَ آجَلَهُ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَ لَمْ يُشَارِكُهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ وَ أَبَاحَهُمُ اللَّهُ مِنَ الدُّنْيَا مَا كَفَاهُمْ وَ بِهِ أَعْنَاهُمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

And know! O servants of Allah<sup>azwj</sup>! The pious ones have won the immediate goodness and its future (goodness). They are participating with the people of the world in their world and they are not participating the people of the world in the Hereafter, and Allah<sup>azwj</sup> has Permitted from that world what can suffice them for their needlessness. Allah<sup>azwj</sup> Mighty and Majestic Says [7:32] **Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions? Say: These are for the Believers in the life of this world, especially on the Day of Judgement; thus do We Clarify the Signs for a people who are knowing.**

سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سَكِنَتْ أَكَلُوهَا بِأَفْضَلِ مَا أَكَلَتْ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ فَأَكَلُوا مَعَهُمْ مِنْ طَيِّبَاتِ مَا يَأْكُلُونَ وَ شَرِبُوا بِأَفْضَلِ مَا يَشْرَبُونَ وَ لَبَسُوا مِنْ أَفْضَلِ مَا يَلْبَسُونَ وَ تَزَوَّجُوا مِنْ أَفْضَلِ مَا يَتَزَوَّجُونَ وَ رَكَبُوا مِنْ أَفْضَلِ مَا يَرْكَبُونَ

They dwelled in the world with the best of what could be dwelt in it, and their eating was with the best of what could be eaten, and they participated the people of the world in their world, so they ate along with them from the good things what they were eating, and they drank with the best of what they were drinking, and were eating from the best of what they were eating, and got married from the best of what they were marrying, and they rode on the best of what they were riding.

أَصَابُوا لَذَّةَ الدُّنْيَا وَ هُمْ عَدَا جِيرَانِ اللَّهِ يَتَمَنَّوْنَ عَلَيْهِ فَيُعْطِيهِمْ مَا تَمَنَّوْا لَا تُرَدُّ لَهُمْ دَعْوَةٌ وَ لَا يَنْقُصُ لَهُمْ نَصِيبٌ مِنَ اللَّذَّةِ

They attained the pleasures of the world, and tomorrow they would be in the Vicinity of Allah<sup>azwj</sup>, coveting (desiring) upon Him<sup>azwj</sup>. So He<sup>azwj</sup> would be Giving them whatever they would be coveting. A supplication will not be Rejected to them, nor would a share be reduced for them from the pleasures.

فَإِلَى هَذَا يَا عِبَادَ اللَّهِ يَسْتَأْتِقُ مَنْ كَانَ لَهُ عَقْلٌ وَ يَعْمَلُ بِتَقْوَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Therefore, to this, O servants of Allah<sup>azwj</sup>, the one who has intellect would be desiring and working for with the piety of Allah<sup>azwj</sup>. And there is no Strength except with Allah<sup>azwj</sup>, the Exalted, the Magnificent'.

يَا عِبَادَ اللَّهِ إِنَّ اتَّقَيْتُمْ اللَّهَ وَ حَفِظْتُمْ نَبِيَّكُمْ فِي أَهْلِ بَيْتِهِ فَقَدْ عَدَدْتُمْوهُ بِأَفْضَلِ مَا عُدَّ وَ ذَكَرْتُمْوهُ بِأَفْضَلِ مَا ذَكَرَ وَ شَكَرْتُمْوهُ بِأَفْضَلِ مَا شَكَرَ وَ أَخَذْتُمْ بِأَفْضَلِ الشُّكْرِ وَ اجْتَهَدْتُمْ بِأَفْضَلِ الْجَاهِدِ وَ إِنْ كَانَ عَيْرُكُمْ أَطْوَلَ مِنْكُمْ صَلَاةً وَ أَكْثَرَ مِنْكُمْ صِيَامًا فَأَنْتُمْ أَنْقَى لِلَّهِ عَزَّ وَ جَلَّ مِنْهُ وَ أَنْصَحَ لِأَوْلِي الْأَمْرِ.

O servants of Allah<sup>azwj</sup>! If you were to fear Allah<sup>azwj</sup> and protect your Prophet<sup>saww</sup> with regards to the people<sup>asws</sup> of his<sup>saww</sup> Household, so you would have worshipped Him<sup>azwj</sup> with the most superior of what He<sup>azwj</sup> is worshipped, and would have remembered him with the most superior of what He<sup>azwj</sup> is remembered, and you would have thanked Him<sup>azwj</sup> with the most superior of what He<sup>azwj</sup> is thanked, and you would have taken with the best of the thanks, and strived with the best of the striving. And if it was so that others were more prolonging of the *Salat* than you, and more Fasting than you, so you are more fearing of Allah<sup>azwj</sup> Mighty and Majestic than it, and more counselling to the Master of the Command<sup>asws</sup> (الأولي الأمر)<sup>12</sup>.

أَخْبَرَنَا الشَّيْخُ الْإِمَامُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ بِالْمَشْهَدِ الْمُقَدَّسِ بِالْعَرَبِيِّ عَلَى سَاكِنِهِ السَّلَامُ فِي سَنَةِ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ بِقِرَاعَتِي عَلَيْهِ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ رَجَمَهُمُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ خَالِدِ الْمَرَاغِيِّ قَالَ: حَدَّثَنَا الْقَاسِمُ أَبُو مُحَمَّدٍ الدَّلَالُ عَنْ سِيرَةَ بْنِ زِيَادٍ عَنِ الْحَكَمِ بْنِ عُبَيْنَةَ عَنِ الْحَسَنِ بْنِ الْمُعْتَمِرِ قَالَ:

It was informed to us by the Sheykh, imam Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin al Hassan Al Toosy, at the Holy location at Al Ghurra, greetings be upont its dwellers, in the year five hundred and eleven, by his recitation upon it, from Al Saeed, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Al Hassan Ali Bin Khalid Al Maraghy, from Al Qasim Abu Muhammad Al Dallal, from Sabra Bin Ziyad, from Al Hakam Bin Uyayna, from Al Hassan Bin Al Mo'tamar who said,

دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقُلْتُ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ كَيْفَ أَمْسَيْتَ قَالَ أَمْسَيْتُ مُحِبًّا لِمُحِبِّيْنَا وَ مُبْغِضًا لِمُبْغِضِنَا وَ أَمْسَى مُحِبًّا مُغْتَبِطًا بِرَحْمَةِ مَنْ اللَّهُ كَانَ يَنْتَظِرُهَا وَ أَمْسَى عَدُوًّا يُؤَسُّسُ بُنْيَانَهُ عَلَى شَفَا جُرْفٍ هَارٍ فَكَانَ ذَلِكَ الشَّفَا قَدْ أَنْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَ كَانَ أَبْوَابُ الرَّحْمَةِ قَدْ فَتَحَتْ لِأَهْلِهَا

'I went over to Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and I said, 'The greetings be upon you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>, and the Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings! How is your<sup>asws</sup> evening?' He<sup>asws</sup> said: 'In my<sup>asws</sup> evening, I<sup>asws</sup> am loving to those who love us<sup>asws</sup> and hateful to those who hate us<sup>asws</sup>, and in my<sup>asws</sup> evening, those that love us<sup>asws</sup> are overjoyed by the Mercy from Allah<sup>azwj</sup> which they were awaiting it, and in my<sup>asws</sup> evening, our<sup>asws</sup> enemies have established their buildings upon the brink of a cliff, and that cliff would collapse with them into the Fire of Hell, and it would be so that the doors of Mercy would be opened for its rightful ones.

فَهَيِّنَا لِأَهْلِ الرَّحْمَةِ رَحْمَتُهُمْ وَ التَّعَسُّ لِأَهْلِ النَّارِ وَ النَّارُ لَهُمْ يَا حَسَنُ مَنْ سَرَّهُ أَنْ يَعْلَمَ أَمْ مُحِبٌّ لَنَا هُوَ أَمْ مُبْغِضٌ فَلْيَمْتَحِنْ قَلْبَهُ فَإِنْ كَانَ يُحِبُّ وَلِيًّا لَنَا فَلْيَسْ بِمُبْغِضٍ وَ إِنْ كَانَ يُبْغِضُ وَلِيًّا لَنَا فَلْيَسْ بِمُحِبٍّ لَنَا إِنَّ اللَّهَ تَعَالَى أَخَذَ الْمِيثَاقَ لِمُحِبِّيْنَا بِمَوَدَّتِنَا وَ كَتَبَ فِي الذِّكْرِ اسْمَ مُبْغِضِنَا نَحْنُ النُّجَبَاءُ وَ أَفْرَاطُنَا أَفْرَاطُ الْأَنْبِيَاءِ.

Therefore, congratulations to the people of the Mercy of their Mercy, and the miserableness of the people of the Fire, and the Fire is for them. O Hassan! The one whom is joys that he knows whether he has love for us<sup>asws</sup> or hatred, so let him examine

<sup>12</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 12

his own heart. So if it loves a friend of ours <sup>asws</sup>, then he isn't a hater, and if it was hateful towards a friend of ours <sup>asws</sup>, so he isn't having a love for us <sup>asws</sup>. Allah <sup>azwj</sup> Took the Covenant of ones having love for us <sup>asws</sup> with our <sup>asws</sup> cordiality, and Wrote in the Remembrance the name of a hater to us <sup>asws</sup>. We <sup>asws</sup> are the excellent ones, and neglecting us <sup>asws</sup> is the neglecting of the Prophets <sup>as</sup>.<sup>13</sup>

حَدَّثَنَا السَّيِّدُ الزَّاهِدُ أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ الْجَوَانِي الْحُسَيْنِيُّ سَنَةَ تِسْعٍ وَخَمْسِمِائَةٍ فِي دَارِهِ بِأَمَلٍ قَالَ: حَدَّثَنِي السَّيِّدُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ عَلِيِّ الدَّاعِي الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا السَّيِّدُ أَبُو إِبْرَاهِيمَ جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ عَلِيُّ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ بِمَرَوْ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الشَّامِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَمْرٍو الْبَجَلِيُّ عَنِ الْأَجَلِحِ عَنْ حَبِيبِ بْنِ ثَابِتٍ عَنْ عَاصِمِ بْنِ ضَمْرَةَ

It was narrated to us by the Ascetic Sheykh Abu Talib Yahya Bin Muhammad Bin Al Husayn Al Jawwany Al Husayni in the year five hundred and nine, in his house, by dictation, from Al Seyyid Abu Abdullah Al Husayn Bin Ali Al Dai'y Al Husayni, from Al Seyyind Abu Ibrahim Ja'far Bin Muhammad Al Husayni, from Al Hakim Abu Abdullah Muhammad Bin Abdullah Al Hafiz, from Abu Muhammad Ali Bin Muhammad Al Husayni, at Merv, from Muhammad Bin Musa Al Shamy, from Abdullah Bin Muhammad al Temeemy, from Ismail Bin Amro Al Bajaly, from Al Ajlah, from Habeeb Bin Sabit, from Aasim Bin Zamrat,

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنِي رَسُولُ اللَّهِ ص أَنَّ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ أَنَا وَ أَنْتَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ قُلْتُ يَا رَسُولَ اللَّهِ فَمَجِبُونَا؟ قَالَ ص مِنْ وَرَائِكُمْ.

From Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> having said: 'Rasool-Allah <sup>saww</sup> informed me <sup>asws</sup>: The first one to enter the Paradise would be I <sup>saww</sup> and you <sup>asws</sup>, and (Syeda) Fatima <sup>asws</sup>, and Al-Hassan <sup>asws</sup>, and Al-Husayn <sup>asws</sup>'. I <sup>asws</sup> said: 'O Rasool-Allah <sup>saww</sup>! So (what about) ones having love for us <sup>asws</sup>?' He <sup>saww</sup> said: 'They would be behind you <sup>asws</sup> all'.<sup>14</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ يَابُوتَةَ بِقَرَأَتِي عَلَيْهِ فِي خَاتَمِهِ بِالرَّيِّ سَنَةَ عَشْرَةِ وَخَمْسِمِائَةٍ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ الطُّوسِيِّ سَنَةَ خَمْسٍ وَخَمْسِينَ وَ أَرْبَعِمِائَةٍ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْبَغْدَادِي رَحِمَهُمُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ فُلُوَيْهٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ كَلْبِ بْنِ مُعَاوِيَةَ الْأَسَدِيِّ قَالَ:

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, by his recitation upon it in his alleyway at Al Rayy in the year five hundred and ten, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toos in the year four hundred and fifty five, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Baghdady, from Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawiyah, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Kuleyb Bin Muawiya Al Asady who said,

سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ: أَمَا وَ اللَّهُ إِنَّكُمْ لَعَلَى دِينِ اللَّهِ وَ مَلَائِكَتِهِ فَأَعِينُونَا عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ عَلَيْكُمْ بِالصَّلَاةِ وَ الْعِبَادَةِ عَلَيْكُمْ بِالْوَرَعِ.

'I heard Abu Abdullah Ja'far <sup>asws</sup> Bin Muhammad <sup>asws</sup> saying: 'But, by Allah <sup>azwj</sup>! You (Shias) are upon the Religion of Allah <sup>azwj</sup> and His <sup>azwj</sup> Angels, therefore be assisting

<sup>13</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 13

<sup>14</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 14

us<sup>asws</sup> upon that by devoutness and struggle. It is upon you with the *Salat* and the worshipping. It is upon you with the devoutness'.<sup>15</sup>

[من فوائد موالة على «ع» ستر العورة عند ما يخرجون من القبور.]

## From the benefits of adhering to Ali<sup>asws</sup> is the veiling of the bareness during the exiting from the graves.

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِيَّارَ الْخَازِنُ بِقِرَاءَتِي عَلَيْهِ مَرَارًا بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنِي الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ الْبُرْسِيُّ قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ الشَّيْبَانِيِّ الْبَزَّازُ قَالَ أَخْبَرَنَا جَدِّي لِأُمِّي أَبُو الطَّيِّبِ مُحَمَّدُ بْنُ الْحُسَيْنِ النَّيْمَلِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْعَبَّاسِ الْبَجَلِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الرَّمَّانِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُسَيْنِ الْعَابِدِ الْعَرَمِيِّ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عَلْوَانَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ

It was informed to us by Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin, by my recitation upon it repeatedly, at the location of our Master<sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib<sup>asws</sup>, from Al Sheykh Abu Abdullah Muhammad Bin Muhamamd Al Bursy, from Abu Al qasim Ubeydullah Bin Muhammad Bin Ahmad Al Shaybani Al Bazzar, from his grandfather of his uncle Muhammad Bin Al Husayn Al Taymuli, from Ali Bin Al Abbas Al Bajaly, from Ja'far Bin Muhammad Al Rammani, from Al Hassan Bin Al Husayn al Abit Al Army, from Al Husayn Bin Ulwan, from Abu Hamza Al Sumaly,

عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَبْعَثُ شَيْعَتَنَا يَوْمَ الْقِيَامَةِ مِنْ قُبُورِهِمْ عَلَى مَا كَانَ مِنْهُمْ مِنَ الذَّنُوبِ وَ الْعُيُوبِ وَ وُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ مُسَكَّنَةٌ رَوْعَاتُهُمْ مَسْئُورَةٌ عَوْرَاتُهُمْ قَدْ أُعْطُوا الْأَمْنَ وَ الْأَمَانَ يَخَافُ النَّاسُ وَ لَا يَخَافُونَ وَ يَحْرُزُ النَّاسُ وَ لَا يَحْرُزُونَ يُحْسِرُونَ عَلَى نَوْقِ لَهَا أَجْبَحَةٌ مِنْ ذَهَبٍ تَتَلَأَلُ قَدْ دَلَّتْ مِنْ غَيْرِ رِيَاضَةٍ أَعْنَاقُهَا مِنْ يَأْقُوتِ أَحْمَرَ الْأَيْنِ مِنَ الْحَرِيرِ لِكِرَامَتِهِمْ عَلَى اللَّهِ تَعَالَى.

From Abu Ja'far Al-Baqir<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High would Resurrect our<sup>asws</sup> Shias on the Day of Judgment from their graves upon whatever would be from them from the sins and the faults, and their faces would be like the moon on the night of the full moon, and their remarkableness would be the veiling of their bareness. They would have been Given the (Deed of) safety and security. The people would be fearing, and they would not be fearing. The people would be grieving and they would not be grieving. They would be ushered upon she-camels having wings of gold for it, glittering. These would have been tamed without a trainer. Their necks would be from red agate, softer than the silk, due to their dignity to Allah<sup>azwj</sup> the Exalted'.<sup>16</sup>

أَخْبَرَنَا الشَّرِيفُ أَبُو الْبَرَكَاتِ عَمْرُ بْنُ إِبْرَاهِيمَ بْنِ حَمْرَةَ الْحُسَيْنِيُّ الْكُوفِيُّ بِهَا وَ أَبُو عَلِيٍّ سَعِيدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ أَحْمَدَ النَّقُوعِيُّ إِجَازَةً سَنَةَ سِتِّ عَشْرَةَ وَ حَمْسِمِائَةَ قَالَ: أَخْبَرَنَا الشَّرِيفُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ الْعَلَوِيُّ إِجَازَةً قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ السَّمَلِيُّ [السَّمَلِيُّ] قِرَاءَةً عَلَيْهِ قَالَ: حَدَّثَنِي أَبُو الْعَبَّاسِ قَالَ: حَدَّثَنِي عَبَادُ بْنُ يَعْقُوبَ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ أَبِي يَعْقُوبَ عَنْ رَجُلٍ

It was informed to us with it by the noble Abu Al Barkat Umar Bin Ibrahim Bin Hamza Al Husayni Al Kufy and Abu Ghalib Saeed Bin Muhammad Bin Ahmad Bin Ahmad Al Saqafy in the year five hundred and sixteen, from the noble Abu Abdullah Muhammad Bin Ali Bin Al Husayn Bin Abdul Rahman Al Alawy, from Muhammad Bin Al Husayn Al Samly reading upon him, from Abu Al Abbas, from Abbad Bn Yaqoub, from Yunus Bin Abu Yaqoub, from a man,

<sup>15</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 15

<sup>16</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 16

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع: أَنَّ رَجُلًا سَأَلَهُ عَنِ الْقِيَامَةِ فَقَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ وَجَمَعَ الْخَلْقَ فِي صَعِيدٍ وَاحِدٍ ثُمَّ نَزَلَتْ مَلَائِكَةُ سَمَاءِ الدُّنْيَا فَأَحَاطُوا بِهِمْ صَفًّا ثُمَّ ضُرِبَ حَوْلَهُمْ سُرَادِقٌ مِنْ نَارٍ ثُمَّ نَزَلَتْ مَلَائِكَةُ السَّمَاءِ الثَّانِيَةِ فَأَحَاطُوا بِالسُّرَادِقِ ثُمَّ ضُرِبَ حَوْلَهُمْ السَّمَاءِ الثَّلَاثَةَ فَأَحَاطُوا بِالسُّرَادِقِ ثُمَّ ضُرِبَ حَوْلَهُمْ سُرَادِقٌ مِنْ نَارٍ حَتَّىٰ عَدَّ مَلَائِكَةُ سَبْعَ سَمَاوَاتٍ وَسَبْعَ سُرَادِقٍ

From Ali <sup>asws</sup> Bin Al-Husayn <sup>asws</sup>, a man having asked him <sup>asws</sup> about the Day of Judgment, so he <sup>asws</sup> said: 'When it will be the Day of Judgment, Allah <sup>azwj</sup> will Gather the former ones and the latter ones, and will Gather the creatures in one plain. Then the Angels of the sky of the world would descend, and they will encompass them in rows. Then a canopy of fire would be struck around them. Then the Angels of the second sky would descend and encompass the canopy. Then a canopy of fire would be struck around them. Then the Angels of the third sky would descend and encompass the canopy. Then a canopy of fire would be struck' – until he <sup>asws</sup> counted the seven skies and seven canopies.

فَصَعِقَ الرَّجُلُ فَلَمَّا أَفَاقَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ أَيْنَ عَلِيٌّ وَ شِيعَتُهُ قَالَ عَلَىٰ كُتُبَانِ الْمِسْكِ يُؤْتُونَ بِالطَّعَامِ وَالشَّرَابِ لَا يَحْزَنُهُمْ ذَلِكَ.

So the man was stunned. When he woke up (realised), he said, 'O son <sup>asws</sup> of Rasool-Allah <sup>saww</sup>! Where would be Ali <sup>asws</sup> and his <sup>asws</sup> Shias?' He <sup>asws</sup> said: 'Upon the dunes of musk. They will be coming to them with the foods and the drinks. That (horror) would not be grieving them'.<sup>17</sup>

حَدَّثَنَا السَّيِّدُ الزَّاهِدُ أَبُو طَالِبٍ بَحْبِيُّ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ الْحَسَنِيِّ رَحِمَهُ اللَّهُ فِي الْمَحْرَمِ سَنَةَ تِسْعٍ وَخَمْسِمِائَةٍ لَفْظًا وَ قِرَاءَةً فِي دَارِهِ بِأَمَلٍ قَالَ: حَدَّثَنَا السَّيِّدُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ عَلِيِّ الدَّاعِي الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا السَّيِّدُ أَبُو إِبْرَاهِيمَ جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيِّ قَالَ: أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ قَالَ: أَخْبَرَنِي أَبُو النَّصْرِ مُحَمَّدُ بْنُ هَارُونَ الدَّوَانِيقِيُّ بِالنَّهْرَوَانَ قَالَ: حَدَّثَنَا سَمَانَةُ بِنْتُ حَمْدَانَ الْأَنْبَارِيَّةُ قَالَتْ حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا عُمَرُ بْنُ زِيَادٍ الْيُونَانِيُّ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ مُحَمَّدُ بْنُ الدَّرَاوَرْدِيِّ حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ أَسْلَمَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ

It was narrated to us by the ascetic Abu Talib Yahya Bin Muhammad Bin Al Husayn Al Hasany, during Al Muharram of the year five hundred and nine, orally, and it was read out in his house by dictation, from Al Syed Abu Abdullah Al Husayn Bin Ali Al Dai'y Al Husayni, from Al Seyyid Abu Ibrahim Ja'far Bin Muhammad Al Husayni, from Al Hakim Abu Abdullah Muhammad Bin Abdullah Al Hafiz, from Abu Al Nasr Muhammad Bin Haroun Al Dawaniqy at Al Nahrwan, from Samanat Bint Hamdan Al Anbariyya, from her father, from Umar Bin Ziyad, from Abdul Aziz Muhammad Bin Al Darawady, from Zayd Bin Aslam, from his father Aslam, from Umar Bin Al Khattab,

قَالَ رَسُولُ اللَّهِ ص: أَنَا وَ فَاطِمَةُ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ ع فِي حَظِيرَةِ الْفُؤَسِ فِي قُبَّةٍ بَيْضَاءَ وَ هِيَ قُبَّةُ الْمَجْدِ وَ شِيعَتُنَا عَنْ يَمِينِ الرَّحْمَنِ تَبَارَكَ وَ تَعَالَى.

Rasool-Allah <sup>saww</sup> said: 'I <sup>saww</sup>, and (Syeda) Fatima <sup>asws</sup>, and Ali <sup>asws</sup>, and Al-Hassan <sup>asws</sup>, and Al-Husayn <sup>asws</sup> would be in the Holy Hangar in a white dome, and it is a dome of Glory, and our <sup>asws</sup> Shias would be on the right of the Beneficence, Blessed and High'.<sup>18</sup>

<sup>17</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 17

<sup>18</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 18

[إرشاد النبي (ص) صفية بنت حى بن أخطب بالرجوع إلى علي «ع».]

## Guidance of the Prophet<sup>saww</sup> to Safiyya Bint Hayy Bin Akhtab with the referring to Ali<sup>asws</sup>

أَخْبَرَنَا الشَّيْخُ الرَّئِيسُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَجَمَهُ اللَّهُ بِقِرَاعَتِي عَلَيْهِ بِالرَّيِّ فِي صَفَرِ سَنَةِ عَشْرَةِ وَخَمْسِمِائَةٍ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُمَا بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي جُمَادَى الْأُولَى سَنَةَ خَمْسٍ وَخَمْسِينَ وَارْبَعِمِائَةٍ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النَّعْمَانِ رَجَمَهُ اللَّهُ قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ خَالِدٍ الْمَرَاغِيُّ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ عَلِيُّ بْنُ الْحَسَنِ الْكُوفِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا مَسِيحُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ بْنُ أَبِي عُمَرَ الْخُرَاسَانِيُّ عَنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنِ أَبِي إِسْحَاقَ السَّبِيْعِيِّ قَالَ:

It was informed to us by the chief Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, by my reading upon it at Al Rayy, during Safar of the year five hundred and ten, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toosy at the location of our Master<sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib<sup>asws</sup>, during Jamadi Al Awwal of the year four hundred and fifty five, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Al Hassan Ali Bin Khalid Al Maraghy, from Abu Al Qasim Ali Bin Al Husayn Al Kufy, from Ja'far Bin Muhammad Bin Marwan, from his father, from Maseeh Bin Muhammad, from Abu Ali Bin Abu Umra Al Khurasany, from Is'haq Bin Ibrahim, from Abu Is'haq Al Sabi'e who said,

دَخَلْنَا عَلَى مَسْرُوقِ الْأَجْدَعِ فَإِذَا عِنْدَهُ ضَيْفٌ لَهُ لَا نَعْرِفُهُ وَهُمَا يَطْعَمَانِ مِنْ طَعَامٍ لُهُمَا فَقَالَ الضَّيْفُ كُنْتُ مَعَ رَسُولِ اللَّهِ ص بَحْيِرٍ فَلَمَّا قَالَهَا عَرَفْنَا أَنَّهُ كَانَتْ لَهُ صَحْبَةٌ مَعَ النَّبِيِّ ص قَالَ فَجَاءَتْ صَفِيَّةُ بِنْتُ حَيٍّ بِنْتُ أَخْطَبِ إِلَى النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي لَسْتُ كَأَحَدِ نِسَائِكَ فَتَلَّتْ الْأَخَّ وَالْأَبَّ وَالْعَمَّ وَ إِنْ حَدَّثْتُ بِكَ حَدَّثْتُ فِإِلَى مَنْ فَقَالَ لَهَا رَسُولُ اللَّهِ ص إِلَى هَذَا وَ أَشَارَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع

We went over to Masrouq Al-Ajda'a and there was a guest of his in his presence, and they were both eating from a meal of meat. So the guest said, 'We were with Rasool-Allah<sup>saww</sup> at Khyber'. So when he said it, we recognised that there was a companionship for him with the Prophet<sup>saww</sup>. He said, 'So Safiyya Bint Hayy Bin Akhtab came over to the Prophet<sup>saww</sup>, and she said, 'O Rasool-Allah<sup>saww</sup>! I am not like one of your<sup>asws</sup> (other) wives. You<sup>saww</sup> killed (in the wars), the brother, and the father and the uncle (of mine), and if there occurs with you<sup>saww</sup> an occurrence (of death), so to whom (should I look to)?' So Rasool-Allah<sup>saww</sup> said to her: 'To this one', and he<sup>saww</sup> gestured toward Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

ثُمَّ قَالَ أَلَا أُحَدِّثُكُمْ بِمَا أَحَدْتُمْ بِمَا حَدَّثْتَنِي بِهِ الْحَارِثُ الْأَعْوَرُ؟ قَالَ قُلْنَا بَلَى قَالَ دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ مَا جَاءَ بِكَ يَا أَعْوَرُ؟ قَالَ حُبُّكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ اللَّهُ قُلْتُ اللَّهُ فَنَاشَدَنِي ثَلَاثًا ثُمَّ قَالَ عَ أَمَا إِنَّهُ لَيْسَ عَبْدٌ مِمَّنْ أَمْتَحَنَ اللَّهُ قَلْبَهُ بِالْإِيمَانِ إِلَّا وَ هُوَ يَجِدُ مَوَدَّتَنَا وَ مَحَبَّتَنَا عَلَى قَلْبِهِ وَ لَيْسَ عَبْدٌ مِنْ عِبَادِ اللَّهِ مِمَّنْ سَخِطَ اللَّهُ عَلَيْهِ إِلَّا وَ هُوَ يَجِدُ بُعْضَنَا عَلَى قَلْبِهِ

Then he (the guest) said, 'Shall I narrate to you all with what Al-Haris Al-Awr narrated to me?' So we said, 'Yes'. He said, 'I went over to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so he<sup>asws</sup> said: 'What have you come with (for), O Al-Awr?' I said, 'Your<sup>asws</sup> love, O Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> said: '(By) Allah<sup>azwj</sup>? I said, '(By) Allah<sup>azwj</sup>. So he<sup>asws</sup> adjured me thrice, then said: 'But, it is so that there isn't a servant from the ones whose heart Allah<sup>azwj</sup> has Tested for the Eman, except and he would find our<sup>asws</sup> cordiality and



our<sup>asws</sup> love upon his heart; and there aren't from the servants of Allah<sup>azwj</sup>, from the ones whom Allah<sup>azwj</sup> is Wrathful upon, except he would find hatred for us<sup>asws</sup> upon his heart'.

فَأَصْبَحَ مُحِبًّا يَنْتَظِرُ الرَّحْمَةَ وَكَانَ أَبْوَابُ الرَّحْمَةِ قَدْ فُتِحَتْ لَهُ وَ أَصْبَحَ مُبْغِضًا عَلَى شَفَا جُرْفٍ هَارٍ فَأَنْهَارَ بِهِ فِي نَارِ جَهَنَّمَ فَهَنِيئًا لِأَهْلِ الرَّحْمَةِ رَحْمَتُهُمْ وَ تَعْسًا لِأَهْلِ النَّارِ مَنَوَاهُمْ-.

So the one who love us<sup>asws</sup> would wake up in the morning and he would be awaiting the Mercy, and it would be so that the doors of the Mercy would have been opened up for him. And our<sup>asws</sup> hater would wake up in the morning hating us<sup>asws</sup> upon the verge of a cliff, and it would collapse with him into the Fire of Hell. Therefore, congratulations to the people of the Mercy of their Mercy, and woe be unto the people of the Fire of their dwelling.<sup>19</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ شَهْرِيَّارَ الْخَازِنُ بِقِرَائَتِي عَلَيْهِ فِي شَوَّالِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ خَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ الْبُرَيْسِيِّ قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ مَخْلَدِ إِمْلَاءٍ مِنْ أَصْلِ كِتَابِهِ قَالَ: أَخْبَرَنَا الشَّرِيفُ أَبُو الْقَاسِمِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنْ حَفْظِهِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ الْحُسَيْنِ الْمُؤْمِنُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ نَظْرِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ يَرِيدٍ

It was informed to us by Al Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Shahriyar Al Khazin, by my reading upon it during Shawwal of the year five hundred and twelve, at the location of our Master<sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib<sup>asws</sup>, from Abu Abdullah Muhammad Bin Muhammad Bin al Bursy, from Abu Al Hassan Muhammad Bin Muhammad Bin Mukhlad, dictating from his original book, from the noble Abu Al Qasim Ali Bin Muhammad Bin Ali Bin Muhammad Bin Ubeydullah Bin Al Hassan Bin Ubeydullah Bin Al Abbas, son of Ali Bin Abu Talib<sup>asws</sup>, from his memory, from Ja'far Bin Al Husayn Al Momin, from Muhammad Bin Ja'far Bin Nazar, from Ahmad Bin Muhammad Bin Khalid, from his father, from Jabir Bin Yazeed,

عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ أَنَا وَ أَنْتَ وَ ابْنَاكَ الْحَسَنُ وَ الْحُسَيْنُ وَ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ أَرْكَانُ الدِّينِ وَ دَعَائِمُ الْإِسْلَامِ مَنْ تَبِعَنَا نَجَا وَ مَنْ تَخَلَّفَ عَنَّا فَالَى النَّارِ هَوَى.

From Abu Ja'far Al-Baqir<sup>asws</sup> having said: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> narrating from his<sup>asws</sup> father<sup>asws</sup> that Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'O Ali<sup>asws</sup>! I<sup>saww</sup>, and you<sup>asws</sup>, and your<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, are the cornerstones of the Religion and the pillars of Al-Islam. The one who follows us<sup>asws</sup> would attain salvation, and the one stays behind from us<sup>asws</sup>, into the Fire he would collapse'.<sup>20</sup>

<sup>19</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 19

<sup>20</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 20

**[محاورة لطيفة بين الأعمش و أبي حنيفة عن التحدث في فضائل علي «ع».]****Witty dialogue between Al Amsh and Abu Haneefa talking about the merits of Ali <sup>asws</sup>**

أَخْبَرَنَا السَّعِيدُ الْقَفِيُّ أَبُو النَّجْمِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ عَيْسَى الرَّازِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ لَهَا فِي صَفَرِ سَنَةِ عَشْرَةَ وَ خَمْسِمِائَةَ قِرَاءَةً عَلَيْهِ فِي دَرْبِ زَامَهْرَانَ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ النَّيْشَابُورِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الدِّيْنُورِيُّ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ النَّزَّازِ بِسَمَرَاءَ فِي جُمَادَى الْآخِرَةِ سَنَةَ اثْنَتَيْنِ وَ تِسْعِينَ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ مَرْوَزِ الْهَاشِمِيُّ الْحَلَبِيُّ حَدَّثَنَا عَلِيُّ بْنُ عَادِلِ الْقَطَّانِ بِنَصِيبِينَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ تَمِيمِ الْوَاسِطِيُّ حَدَّثَنَا الْحِمَّانِيُّ عَنْ شَرِيكِ قَالَ:

It was informed to us by Al Seyyid Al Faqeeh Abu Najam Muhammad Bin Abdul Wahhab Bin Isa Al Razy during Safar of the year five hundred and ten, reading upon it the way to Zamahran, from Abu Saeed Muhammad Bin Ahmad Bin Al Husayn Al Neyshapoury, from Abu Bakr Muhammad Bin Ahmad Bin Muhammad Bin Al Hassan Al Khateeb Al Deynawary, by his recitation upon it, from Abu Al Hassan Ali Bin Ahmad Bin Muhammad Bazzaz at Samattah during Jamadi Al Akhira of the year ninety two, from Ahmad Bin Abdullah Bin Marouz Al Hashimy Al Halby, from Ali Bin Aazil Al Qatan at Nasibeyn, from Muhammad Bin Tameem Al Wasy, from Al Himmany, from Shareek who said,

كُنْتُ عِنْدَ سُلَيْمَانَ الْأَعْمَشِ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ إِذْ دَخَلَ عَلَيْنَا ابْنُ أَبِي لَيْلَى وَ ابْنُ شُرَيْمَةَ وَ أَبُو حَنِيفَةَ فَأَقْبَلَ أَبُو حَنِيفَةَ عَلَى سُلَيْمَانَ الْأَعْمَشِ وَ قَالَ يَا سُلَيْمَانُ الْأَعْمَشُ اتَّقِ اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ وَ اعْلَمْ أَنَّكَ فِي أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ وَ آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ قَدْ كُنْتُ تَرَوِي فِي عَلِيِّ بْنِ أَبِي طَالِبٍ أَحَادِيثَ لَوْ أَمْسَكَتَ عَنْهَا لَكَانَ أَفْضَلَ

'I was in the presence of Suleyman Bin Amsh during his illness in which he died, when Ibn Abu Layli (a judge) and Ibn Shurama (a judge) and Abu Haneefa came over. Abu Haneefa turned to face Suleyman Al-Amsh and said, 'Fear Allah <sup>azwj</sup> Alone, there being no associates for Him <sup>azwj</sup>, and know that you are in the first day from the days of the Hereafter and the last day from the days of the world, and you have (before) reported (certain) Ahadeeth regarding Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, if you were to withhold (retract) from it, it would be better'.

فَقَالَ سُلَيْمَانُ الْأَعْمَشُ لِمَنْ لِي يُقَالَ هَذَا أَفَعِدُونِي أَسِدُونِي ثُمَّ أَقْبَلَ عَلَى أَبِي حَنِيفَةَ فَقَالَ يَا أَبَا حَنِيفَةَ حَدَّثَنِي أَبُو الْمُتَوَكَّلِ النَّاجِي عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِي وَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنْخَلَا الْجَنَّةَ كُلَّ مَنْ أَحْبَبَكُمْ وَ النَّارَ مَنْ أَبْغَضَكُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

Suleyman Bin Amsh said, 'It is to the likes of me that this is being said? Sit me up and support me!'. Then he faced towards Abu Haneefa and he said, 'O Abu Haneefa! Abu Al-Mutawakkal Al-Najiy narrated to me from Abu Saeed Al-Khudry who said, 'Rasool-Allah <sup>saww</sup> said: 'When it would be the Day of Judgment, Allah <sup>azwj</sup> Mighty and Majestic would be Saying to me <sup>saww</sup> and to Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>: 'Both of your <sup>asws</sup>, enter into the Paradise everyone who loves you <sup>asws</sup> both, and into the Fire the one who hates you <sup>asws</sup> both!' And it is the Speech of Allah <sup>azwj</sup> Mighty and Majestic **[50:24] Do cast into Hell every contumacious disbeliever'.**

فَقَالَ أَبُو حَنِيفَةَ قَوْمُوا بِنَا لَا يَأْتِي بِشَيْءٍ هُوَ أَعْظَمُ مِنْ هَذَا

So Abu Haneefa said, 'Let us arise (to leave)! He would not come with anything greater than this'.

قَالَ الْفَضْلُ سَأَلْتُ الْحَسْنَ فَقُلْتُ مَنْ الْكَافِرُ؟ قَالَ الْكَافِرُ بَجَدِّي رَسُولُ اللَّهِ ص قُلْتُ وَمَنْ الْعَيْنِيُّ؟ قَالَ الْجَاذُ حَقَّ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع.

Al-Fazl (a narrator) said, 'I asked Al-Hassan, and I said, 'Who is the disbeliever?' He said, 'The disbeliever in my grandfather <sup>saww</sup> Rasool-Allah <sup>saww</sup>'. I said, 'And who is the contumacious?' He said, 'The one who rejects of the right of Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>'.<sup>21</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي شَهْرِ اللَّهِ الْأَصَمِّ رَجَبٍ سَنَةِ إِحْدَى عَشْرَةَ وَخَمْسِمِائَةٍ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدِيُّ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النَّعْمَانَ رَجَمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ الْجَعَابِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ مُوسَى بْنُ يُونُسَ الْقَطَّانُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ بْنِ الْبَرِيدِ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ قَيْسِ الْأَرْحَبِيِّ قَالَ:

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, at the location of our Master <sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib <sup>asws</sup>, during the silent month of Allah <sup>azwj</sup>, Rajab, of the year five hundred and eleven, from Al Seed Al Walid, from Abu Abdullah Muhammad Bin Muhammad Bin Al Nu'man, from Abu Bakr Muhammad Bin Umar Al Jiaby, from Ahmad Bin Muhammad Bin Saeed, from Abu Awana Musa Bin Yusuf Al Qatan, from Muhammad Bin Yahya Al Azdy, from Ismail Bin Aban, from Ali Bin Hashim Bin Al Bureyd, from his father, from Abdul Rahman Bin Qays Al Arhaby who said,

كُنْتُ جَالِسًا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَلَى بَابِ الْقَصْرِ حَتَّى أَلْجَأَتْهُ الشَّمْسُ إِلَى حَائِطِ الْقَصْرِ فَوَتَّبَ لِيَدْخُلَ فَقَامَ رَجُلٌ مِنْ هَمْدَانَ فَتَعَلَّقَ بِنَوْبِهِ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنِي حَدِيثًا جَامِعًا يَنْفَعُنِي اللَّهُ بِهِ قَالَ أَوْ لَمْ تَكُنْ فِي حَدِيثٍ كَثِيرٍ قَالَ بَلَى وَ لَكِنْ حَدَّثْنِي حَدِيثًا يَنْفَعُنِي اللَّهُ بِهِ

'I was seated with Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> at the door of the mansion until the sun came up to the wall of the mansion. So he <sup>asws</sup> arose to enter, and a man from Hamdan stood up and held on to his <sup>asws</sup> cloth and said, 'O Amir Al-Momineen <sup>asws</sup>! Narrate to me a comprehensive Hadeeth which Allah <sup>azwj</sup> would Cause me to benefit with it'. He <sup>asws</sup> said: 'Or do you not happen to be among a lot of Ahadeeth?' He said, 'Yes, but narrate to me a Hadeeth which Allah <sup>azwj</sup> would Cause me to benefit with it'.

قَالَ ع حَدَّثَنِي خَلِيلِي رَسُولُ اللَّهِ ص أَنِّي أَرَدْتُ أَنَا وَ شِيعَتِي الْحَوْضَ رِوَاءَ مَرْوِيِّينَ مَبِيضَةً وَجُوهُهُمْ وَ يَرِدُ عَدُونَنَا ظَمَاءً مُظْمِئِينَ مُسَوَّدَةً وَجُوهُهُمْ

He <sup>asws</sup> said: 'My <sup>asws</sup> friend Rasool-Allah <sup>saww</sup> narrate to me <sup>asws</sup> that I <sup>asws</sup> would be returning, I <sup>asws</sup> and my <sup>asws</sup> Shias, to the Fountain. I <sup>asws</sup> would quench, they would have been quenched (before), their faces being white, and our <sup>asws</sup> enemies would return thirsty and they would have been thirsty (before), their faces being blackened.

خُذَهَا إِلَيْكَ قَصِيرَةً مِنْ طَوِيلَةٍ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ أُرْسِلُنِي يَا أَخَا هَمْدَانَ ثُمَّ دَخَلَ الْقَصْرَ.

<sup>21</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 21

Take it to yourself, the shortened (version) from a lengthy one. You would be with the ones you love and for you Would be what you earn. Let me <sup>asws</sup> go, O brother of Hamdan!'. Then he <sup>asws</sup> entered the mansion'.<sup>22</sup>

**[اعتراف كعب الأخبار بفضل شيعة علي «ع». و التسنيم نهر لشيعه علي «ع».]**

## **Acknowledgment of Ka'ab Al Ahbar (a Yemeni Jewish Rabbi convert) with the merits of the Shias of Ali <sup>asws</sup> and Al Tasneem river is for the Shias of Ali <sup>asws</sup>**

أَخْبَرَنَا الشَّرِيفُ أَبُو الْبُرَكَاتِ عُمَرُ بْنُ إِبْرَاهِيمَ بْنِ حَمَزَةَ الْعَلَوِيُّ وَ أَبُو غَالِبٍ سَعِيدُ بْنُ مُحَمَّدٍ التَّقْفِيُّ الْكُوفِيُّانَ بِهَا سَنَةَ عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: أَخْبَرَنَا الشَّرِيفُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ الْعَلَوِيُّ قَالَ: أَخْبَرَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَلِيٍّ الْمَرْهَبِيُّ النَّحْوِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الْجَعْفِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ حَفْظِ الْمَلْطِيِّ بِبَغْدَادَ قَالَ: حَدَّثَنَا سَوَادَةُ بْنُ مُحَمَّدٍ بْنِ سَوَادَةَ أَسْلَهُ كُوفِيٌّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ الصَّرِيرُ الدَّمَشْقِيُّ عَنْ أَبِي الصَّبَّاحِ عَنْ هَمَّامِ بْنِ أَبِي عَلِيٍّ قَالَ:

It was informed to us by the noble Abu Al Barkat Umar Bin Ibrahim Bin Hamza Al Alawy and Abu Ghalib Saeed Muhammad Al Saqafy Al Kufiyan in the year five hundred and ten, from the noble Abu Abdullah Muhammad Bin Ali Bin Abdul Rahman Al Alawy, from His father, from Abu Al Abbas Ahmad Bin Ali Al Murhiby Al Nahwy, from Ali Bin Mukhalid Al Jufy, from Ja'far Bin Hifz Al Maly at Baghdad, from Sawadat Bin Muhammad Bin Sawada, his origin was Kufa, Abu Al Abbas Al Zareyr Al Dimashqy, from Abu Al Sabah, from Hamam Bin Abu Ali who said,

قُلْتُ لِكَعْبِ الْحَبْرِ مَا تَقُولُ فِي هَذِهِ الشَّيْعَةِ شَيْعَةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ يَا هَمَّامُ إِنِّي لَأَجِدُ صَفْتَهُمْ فِي كِتَابِ اللَّهِ الْمُنْزَلِ أَنَّهُمْ حَزْبُ اللَّهِ وَ رَسُولِهِ وَ أَنْصَارُ دِينِهِ وَ شَيْعَةُ وَ لِيَّهِ وَ هُمْ خَاصَّةُ اللَّهِ مِنْ عِبَادِهِ وَ نُجَبَاؤُهُ مِنْ خَلْقِهِ

'I said to Ka'ab Al-Ahbar (A Jewish Rabbi convert to Al-Islam), 'What are you saying regarding these Shias, the Shias of Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>'. He said, 'O Hamam! I find their description in the Revealed Book of Allah <sup>azwj</sup> that they are the party of Allah <sup>azwj</sup> and His <sup>azwj</sup> Rasool <sup>saww</sup>, and helpers of His <sup>azwj</sup> Religion, and the Shias of His <sup>azwj</sup> Guardian. And they are the special ones of Allah <sup>azwj</sup> from His <sup>azwj</sup> servants, and His <sup>azwj</sup> excellent ones from His <sup>azwj</sup> creatures.

اصْطَفَاهُمْ لِدِينِهِ وَ خَلَقَهُمْ لِجَنَّتِهِ مَسْكَنُهُمُ الْجَنَّةُ فِي الْفِرْدَوْسِ الْأَعْلَى فِي خِيَامِ الدَّرِّ وَ عُرْفُهُمُ اللَّوْلُؤُ وَ هُمْ فِي الْمُقَرَّبِينَ الْأَبْرَارِ يَشْرَبُونَ مِنَ الرَّحِيقِ الْمَخْتُومِ وَ تِلْكَ عَيْنٌ يُقَالُ لَهَا تَسْنِيمٌ لَا يَشْرَبُ مِنْهَا غَيْرُهُمْ فَإِنَّ التَّسْنِيمَ عَيْنٌ وَ هَبَّهَا اللَّهُ تَعَالَى لِطَاطِمَةِ بِنْتِ مُحَمَّدٍ زَوْجَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

He <sup>azwj</sup> Chose them for His <sup>azwj</sup> Religion and Created them for His <sup>azwj</sup> Paradise. He <sup>azwj</sup> would Settle them in the Lofty Garden of Al-Firdows in tents of gems, and their rooms would be of pearls, and they would be among the ones of Proximity and the righteous, drinking from the Sealed Nectar, and that is a spring call Tasneem. None shall drink from it apart from them, for the Tasneem is a spring which Allah <sup>azwj</sup> Exalted Gifted it to (Syeda) Fatima <sup>asws</sup> daughter of Muhammad <sup>saww</sup>, wife of Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>.

تَخْرُجُ مِنْ تَحْتِ قَائِمَةٍ قُبَيْتَهَا عَلَى بَرْدِ الْكَافُورِ وَ طَعْمُ الرَّنَجَبِيلِ وَ رِيحُ الْمِسْكِ ثُمَّ تَسِيلُ فَيَشْرَبُ مِنْهَا شَيْعَتُنَا وَ أَجْبَاؤُنَا وَ إِنَّ لِقُبَيْتَهَا أَرْبَعُ قَوَائِمَ قَائِمَةٌ مِنْ لَوْلُؤَةٍ بَيْضَاءَ تَخْرُجُ مِنْ تَحْتِهَا عَيْنٌ تَسِيلُ فِي سَبِيلِ أَهْلِ الْجَنَّةِ يُقَالُ لَهَا السَّلْسَبِيلُ وَ قَائِمَةٌ مِنْ دُرَّةٍ صَفْرَاءَ

<sup>22</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 22

تَخْرُجُ مِنْ تَحْتِهَا عَيْنٌ يُقَالُ لَهَا طَهُورًا [طَهُورٌ] وَ هِيَ الَّتِي قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ وَ سَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا وَ قَائِمَةٌ مِنْ زُمُرَدٍ خَضْرَاءَ تَخْرُجُ مِنْ تَحْتِهَا عَيْنَانِ نَضَّاحَتَانِ مِنْ خَمْرٍ وَ عَسَلٍ

It emanates from beneath a pillar (of Arsh). Its dome is upon the coolness of camphor, and spiral out like a flower, and aroma of musk. Then it flows, and there would be drinking from it, our <sup>asws</sup> Shias and those who love us <sup>asws</sup> and that for its dome there are four pillars – a pillar of white pearls, coming out from beneath it would be a spring in the ways of the inhabitants of the Paradise, called Al-Salsabeel; and a pillar of yellow gems, coming out from beneath it is a spring called Tahour, and it is which Allah <sup>azwj</sup> the Exalted Spoke of in His <sup>azwj</sup> Book **[76:21] and their Lord shall Make them drink a pure drink;** and a pillar of green emeralds, coming out from beneath it **[55:66] are two springs gushing forth**, of wine and honey.

فَكُلُّ عَيْنٍ مِنْهَا تَسِيلُ إِلَى أَسْفَلِ الْجَنَانِ إِلَّا التَّسْنِيمَ فَإِنَّهَا تَسِيلُ إِلَى عَلِيِّنَ فَيَشْرَبُ مِنْهَا خَاصَّةً أَهْلَ الْجَنَّةِ وَ هُمْ شِيعَةُ عَلِيٍّ وَ أَحِبَّاءُهُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْنُومٍ خَتَامُهُ مِسْكٌ وَ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ وَ مِرْآجُهُ مِنْ تَسْنِيمٍ عَيْنًا يَشْرَبُ بِهَا الْمُقْرَبُونَ فَهَنِيئًا لَهُمْ

So each spring from it would flow to the lowest of the Gardens except for the Tasneem, for it would flow to the Illiyeen, and there would drink from it, the special ones of the inhabitants of the Paradise, and they are the Shias of Ali <sup>asws</sup>, and the ones loving him <sup>asws</sup>. That is the Speech of Allah <sup>azwj</sup> Mighty and Majestic in His <sup>azwj</sup> Book **[83:25] They are made to quaff of a pure drink that is sealed (to others) [83:26] The sealing of it is (with) musk; and for that let the aspirers aspire [83:27] And the admixture of it is of Tasneem, [83:28] A fountain from which drink they who are of Proximity (to Allah).** Therefore, congratulations to them’.

ثُمَّ قَالَ كَعْبٌ وَ اللَّهُ لَا يُجِبُّهُمْ إِلَّا مَنْ أَخَذَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ الْمِيثَاقَ.

Then Ka’ab said, ‘By Allah <sup>azwj</sup>! None would love them <sup>asws</sup> except for the one whom Allah <sup>azwj</sup> Mighty and Majestic Took the Covenant from him’.<sup>23</sup>

أَخْبَرَنَا الشَّيْخُ الْأَدِيبُ أَبُو عَلِيٍّ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ قِرْوَاشِ التَّمِيمِيِّ بِقِرَاعَتِي عَلَيْهِ فِي الْمَحْرَمِ سَنَةَ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ مُحَمَّدِ النَّقَّارِ الْحَمِيرِيُّ عَنِ الشَّيْخَيْنِ أَبِي طَالِبٍ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّبَّاحِ الْفَرَشِيِّ وَ أَبُو الْقَاسِمِ الْحَسَنُ بْنُ زَيْدِ بْنِ حَمْرَةَ الْبُرَّازِ جَمِيعًا عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَانِي الْكَاتِبِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحَسَنِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ إِبْرَاهِيمَ بْنِ رَجَاءِ الشَّيْبَانِيِّ قَالَ:

It was informed to us by Al Sheykh Al Adeeb Abu Ali Muhammad Bin Ali Bin Qirwash Al Tameemi by my reading upon it during Al Muharram of the year five hundred and sixteen at the location of our Master <sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib <sup>asws</sup>, from Abu Al Husayn Muhammad Bin Muhammad Al Naqqar Al Himeyri, from Al Shayjan Abu Talib Muhammad Bin Muhammad Bin Muhammad Bin Al Husayn Al Sabbagh Al Qurshy and Abu Qasim Al Hassan Bin Zayd Bin Hamza Al Bazzaz, altogether from Ali Bin Abdul Rahman Bin Many the scribe, from Abu Ja’far Muhammad Bin Mansour, from Ali Bin Al Hassan Bin Umar Bin Ali Bin Al Husayn, from Ibrahim Bin Raja Al Shaybani who said,

<sup>23</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 23

قَبِيلِ لَجَعْفَرِ بْنِ مُحَمَّدٍ عَ مَا أَرَادَ رَسُولُ اللَّهِ صَ بِقَوْلِهِ لِعَلِّي يَوْمَ الْعَدِيرِ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

'It was said to Ja'far <sup>asws</sup> Bin Muhammad <sup>asws</sup>, 'What did Rasool-Allah <sup>saww</sup> intend with his <sup>saww</sup> words to Ali <sup>asws</sup> on the Day of Ghadeer: 'The one whose Master I <sup>saww</sup> was, so Ali <sup>asws</sup> is his Master. O Allah <sup>azwj</sup>! Befriend the one who befriends him <sup>asws</sup> and be Inimical to the one who is inimical to him <sup>asws</sup>.'

قَالَ فَاسْتَوَى جَعْفَرُ بْنُ مُحَمَّدٍ عَ قَاعِدًا ثُمَّ قَالَ سُبُّهُ وَ اللَّهِ عَنْهَا رَسُولُ اللَّهِ صَ فَقَالَ اللَّهُ مَوْلَايَ أَوْلَى بِي مِنْ نَفْسِي لَا أَمْرَ لِي مَعَهُ وَ أَنَا مَوْلَى الْمُؤْمِنِينَ أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ لَا أَمْرَ لَهُمْ مَعِيَ وَ مَنْ كُنْتُ مَوْلَاهُ أَوْلَى بِهِ مِنْ نَفْسِهِ لَا أَمْرَ لَهُ مَعِيَ فَطَلِبُ عَ مَوْلَاهُ أَوْلَى بِهِ مِنْ نَفْسِهِ لَا أَمْرَ لَهُ مَعَهُ.

He (the narrator) said, 'Ja'far <sup>asws</sup> Bin Muhammad <sup>asws</sup> sat up straight, then said: 'By Allah <sup>azwj</sup>! Rasool-Allah <sup>saww</sup> was asked about it, and he <sup>saww</sup> said: 'Allah <sup>azwj</sup> is my <sup>saww</sup> Master being closer with me <sup>saww</sup> than my <sup>saww</sup> own self. There is no command for me <sup>saww</sup> along with Him <sup>azwj</sup>. And I <sup>saww</sup> am the Master of the Momineen, being closer with them that their own selves. There is no command for them along with me <sup>saww</sup>. And the one whose Master I <sup>saww</sup> was, I <sup>saww</sup> would be closer with him than his own self. There would be no command for him along with me <sup>saww</sup>. So Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> is his master, being closer with him than his own self, there being no command for him other than what comes from him <sup>asws</sup>.'

أَخْبَرَنَا أَبُو مُحَمَّدٍ الْجَبَّارُ بْنُ عَلِيِّ بْنِ جَعْفَرِ الْمَعْرُوفِ بِحَدِيثِ الرَّازِيِّ بِهَا بِقِرَاءَتِي عَلَيْهِ فِي ذِي الْقَعْدَةِ سَنَةِ ثَمَانٍ عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدِ الرَّحْمَنِ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ النَّيْشَابُورِيِّ بِالرَّيِّ فِي مَسْجِدِهِ قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ حَيْرُونَ الْبَاقِلَانِيُّ الْعَدْلُ بِمَدِينَةِ السَّلَامِ بِقِرَاءَتِي عَلَيْهِ قَالَ: أَخْبَرَنَا أَبُو الطَّيِّبِ عُمَرُ بْنُ إِبْرَاهِيمَ الزُّهْرِيُّ قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ زَنْجِيِّ الْكَاتِبِ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْحَسَنُ بْنُ عَلِيِّ بْنِ زَكَرِيَّا بْنِ يَحْيَى بْنِ صَالِحِ بْنِ عَاصِمِ بْنِ زُقَرَ قَالَ:

It was informed to us by Abu Muhammad Al Jabbar Bin Ali Bin Ja'far, well known as Hadaqat Al Razy, by my reading upon it during Zil Qadah of the year five hundred and eighteen, from Abu Muhammad Abdul Rahman Bin Ahmad Bin Al Husayn Al Neyshapouri at Al Rayy in its Masjid, from Abu Al Fazal Ahmad Bin Al Hassan Bin Heyroun Al Baqilany, the Justice of Peace at Medina, by his reading upon it, from Abu Al Tayyib Umar Bin Ibrahim Al Zuhry, from Abu Al Qasim Ismail Bin Muhammad Bin Ismail Bin Zinjay the scribe, from Abu Saeed Al Hassan Bin Ali Bin Zakariyya Bin Yahya Bin Salih Bin Aasim Bin Zufry who said,

حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرِ عَن أَخِيهِ مُوسَى بْنِ جَعْفَرِ عَ عَن أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَن أَبِيهِ عَلِيِّ بْنِ عَلِيٍّ عَن أَبِيهِ الْحُسَيْنِ عَن أَبِيهِ الْحُسَيْنِ عَن أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ قَالَ: أَخَذَ النَّبِيُّ صَ بِيَدِ الْحُسَيْنِ وَ الْحُسَيْنِ فَقَالَ مَنْ أَحَبَّ هَذَيْنِ وَ آبَاهُمَا وَ أُمَّهُمَا فَهُوَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

It was narrated to us from Ali son of Ja'far <sup>asws</sup>, from his brother <sup>asws</sup> Musa <sup>asws</sup> Bin Ja'far <sup>asws</sup>, from his <sup>asws</sup> father <sup>asws</sup> Ja'far <sup>asws</sup> Bin Muhammad <sup>asws</sup>, from his <sup>asws</sup> father <sup>asws</sup> Muhammad <sup>asws</sup> Bin Ali <sup>asws</sup>, from his father <sup>asws</sup> Ali <sup>asws</sup> Bin Al Husayn <sup>asws</sup>, from his <sup>asws</sup> father <sup>asws</sup> Al-Husayn <sup>asws</sup>, from his <sup>asws</sup> father <sup>asws</sup> Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> having said: 'The Prophet <sup>saww</sup> grabbed the hands of Al-Hassan <sup>asws</sup> and Al-Husayn <sup>asws</sup> and he <sup>saww</sup> said:

'The one who loves these two, and their <sup>asws</sup> father <sup>asws</sup> and their <sup>asws</sup> mother <sup>asws</sup>, so he would be with me <sup>saww</sup> in my <sup>saww</sup> Level on the Day of Judgment'.<sup>25</sup>

حَدَّثَنِي الشَّيْخُ الْفَقِيهُ أَبُو مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو سَهْلِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْفُلْفُلِيُّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الْحَنْظَلِيُّ قَالَ: أَخْبَرَنَا الْحَسَنُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي النَّصْرِ السَّكُونِيُّ عَنِ ابْنِ أَبِي لَيْلَى عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَ:

It was narrated to me by Al Sheykh Al Mufeed Abu Muhammad, from Abu Sahl Muhammad Bin Ahmad Bin Ibrahim Al Fulfuly, from Al Husayn Bin Al Hassan, from Muhammad Bin Idrees Al Hanzaly, from Al Hassan Bin Abdul Raheem, from Saeed Bin Abu Al Nasr Al Sakuny, from Ibn Abu Layli, from Al Hakam, from Abdul Rahman Bin Abu Layli, from his father who said,

قَالَ رَسُولُ اللَّهِ ص: لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَ أَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَ عِزَّتِي أَحَبَّ إِلَيْهِ مِنْ عِزَّتِهِ وَ دَاتِي أَحَبَّ إِلَيْهِ مِنْ دَاتِهِ.

Rasool-Allah <sup>saww</sup> said: 'A servant would not believe until I <sup>saww</sup> happen to be more beloved to him than this own self, and my <sup>saww</sup> family more beloved to him than his own family, and my <sup>saww</sup> offspring more beloved to him than his own offspring, and my <sup>saww</sup> nature more beloved to him than his own nature'.<sup>26</sup>

الإِسْنَادُ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ أَحْمَدَ الصَّفَّارُ الْحَافِظُ الْهَرَوِيُّ قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَخْبَرَنَا أَبُو مَعَشَرَ أَحْمَدُ بْنُ حَفْصِ الْهَرَوِيُّ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ زَائِدَةَ قَالَ: أَخْبَرَنَا أَبُو أَيُّوبَ الْإِفْرِيقِيُّ عَنْ صَفْوَانَ بْنِ أَبِي سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَشْكُرَ عَنِ ابْنِ عَبَّاسٍ قَالَ:

(By this) chain, said, 'It was narrated to us by Abu Abdullah Al Husayn Bin Ahmad Al Saffar Al Hafiz Al Harawy, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Abdul Raheem, from Abu Ma'shar Ahmad Bin Hafs Al Harawy, from Abu Muawiya, from Yahya Bin Zakariyya Bin Zaida, from Abu Ayoub Al Afriqi, from Safwan Bin Abu Suleym, from Ata'a Bin Yashkur, from Ibn Abbas who said,

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص وَ مَعَهُ الْحَسَنُ وَ الْحُسَيْنُ هَذَا عَلَى عَاتِقِ وَ هَذَا عَلَى عَاتِقِ وَ هُوَ يَلْتَمِسُ هَذَا مَرَّةً وَ هَذَا مَرَّةً فَقَالَ لَهُ جِبْرَائِيلُ ع إِنَّكَ تُحِبُّهُمَا؟ قَالَ ص إِنِّي أُحِبُّهُمَا وَ أُحِبُّ مَنْ أَحَبَّهُمَا فَإِنَّ مَنْ أَحَبَّهُمَا فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي.

'Rasool-Allah <sup>saww</sup> came out to us, and with him <sup>saww</sup> were Al-Hassan <sup>asws</sup> and Al-Husayn <sup>asws</sup>. This one was upon a shoulder, and this one was upon a shoulder, and he <sup>saww</sup> was kissing this one once, and this one once. So Jibraeel <sup>as</sup> said to him <sup>saww</sup>: 'You <sup>saww</sup> love them <sup>asws</sup> both?' He <sup>saww</sup> said: 'I <sup>saww</sup> love them <sup>asws</sup> both, and I <sup>saww</sup> love the one who loves them <sup>asws</sup> both, for the one who loves them <sup>asws</sup>, so he has loved me <sup>saww</sup>, and the one who hates them <sup>asws</sup>, so he has hated me <sup>saww</sup>'.<sup>27</sup>

<sup>25</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 25

<sup>26</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 26

<sup>27</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 27

**[بيان المراد من الموالاتة في حديث الغدير.]****The explanation of the intended meaning of 'Al-Mawla' in the Hadeeth of Al-Ghadeer**

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ أَبِي الْحَسَنِ بْنِ عَبْدِ الصَّمَدِ فِي ذِي الْقَعْدَةِ سَنَةَ أَرْبَعٍ وَعِشْرِينَ وَخَمْسِمِائَةٍ بِنَيْشَابُورَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ الصَّمَدِ بْنِ مُحَمَّدِ التَّمِيمِيِّ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْقَاسِمِ الْقَارِسِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مَنْصُورِ الْبَغْدَادِيِّ الْخَيْرَرَانِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ حَبِيبِ الْبُخَارِيِّ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ عَيْسَى التَّنُوخِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى عَنْ عَمَارِ بْنِ زُرَيْقٍ عَنْ أَبِي إِسْحَاقَ عَنْ زَيْدِ بْنِ مَطْرِفٍ قَالَ:

It was narrated to us by Abu Ja'far Muhammad Bin Abu Al Hassan Bin Abdul Samad during Zil Qa'da of the year five hundred and twenty four, at Neyshapour, from his father, from his grandfather Abdul Samad Bin Muhammad Al Tameemy, from Abu Al Hassan Muhammad Bin Al Qasim Al Farsy, from Is'haq Bin Ibrahim Bin Mansour Al Baghdady Al Kheyzany, from Muhammad Bin Ahmad Bin Habeeb Al Bukhary, from Abu Ja'far, from Ibrahim Bin Isa Al Tanoukhy, from Yahya Bin Ya'la, from Ammar Bin Zureyq, from Abu Is'haq, from Zayd Bin Mitraf who said,

قَالَ رَسُولُ اللَّهِ ص: مَنْ أَرَادَ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَوْتِي وَ يَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ ذُرِّيَّتَهُ فَإِنَّهُمْ لَمْ يُخْرِجُوكُمْ مِنْ بَابِ هُدًى وَ لَمْ يَدْخُلُوكُمْ فِي بَابِ ضَلَالَةٍ.

'Rasool-Allah <sup>saww</sup> said: 'The one who wants that he lives my <sup>saww</sup> life and be dying my <sup>saww</sup> expiry, and enter the Paradise which my <sup>saww</sup> Lord <sup>azwj</sup> Promised me <sup>saww</sup>, so let him take Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> and his <sup>asws</sup> offspring as Masters, for they <sup>asws</sup> will never exit them from a door of Guidance and will never enter them into a door of straying'.<sup>28</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَجَمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ قَالَ: حَدَّثَنِي هَارُونَ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ قَالَ: حَدَّثَنِي عُبَيْدَةُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا كَامِلُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ:

It was narrated to us by the Shekh Abu Muhammad Al Hassan Bin Al Husayn, from Muhammad Bin Al Hassan, from his father Al Hassan, from his uncle Muhammad In Ali Bin Al Husayn bin Babuwayh, from Ahmad Bin Al Hassan Qattan, from Abdul Rahman Bin Abu Hatim, from Haroun Bin Is'haq Al Hamdany, from Ubeyda Bin Suleyman, from Kamil Bin Al A'ala, from Habeeb Bin Abu Sabit, from Saeed Bin Jubeyr, from Abdullah Bin Abbas who said,

قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ أَنْتَ صَاحِبُ حَوْضِي وَ صَاحِبُ لَوَائِي وَ مُنْجِزُ عِدَاتِي وَ حَبِيبُ قَلْبِي وَ وَارِثُ عِلْمِي وَ أَنْتَ مُسْتَوْدَعُ مَوَارِيثِ الْأَنْبِيَاءِ وَ أَنْتَ أَمِينُ اللَّهِ فِي أَرْضِهِ وَ أَنْتَ حُجَّةُ اللَّهِ عَلَى رَعِيَّتِهِ وَ أَنْتَ رُكْنُ الْإِيمَانِ وَ أَنْتَ مِصْبَاحُ الدُّجَى وَ أَنْتَ مَنَارُ الْهُدَى وَ أَنْتَ الْعِلْمُ الْمَرْفُوعُ لِأَهْلِ الدُّنْيَا

Rasool-Allah <sup>saww</sup> said to Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>: 'O Ali <sup>asws</sup>! You are the Master (In charge) of my <sup>saww</sup> Fountain, and the bearer of my <sup>saww</sup> flag, and accomplisher of my <sup>saww</sup> promises, and the beloved of my <sup>saww</sup> heart, and the inheritor of my <sup>saww</sup> knowledge, and you are the depository of the inheritances of the Prophets <sup>as</sup>, and you <sup>asws</sup> are the Trustee of Allah <sup>azwj</sup> in His <sup>azwj</sup> earth, and you <sup>asws</sup> are the Divine Authority of Allah <sup>azwj</sup> upon His <sup>azwj</sup> citizens, and you <sup>asws</sup> are the anchor of the Eman, and you <sup>asws</sup> are the lantern for the

<sup>28</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 28



darkness, and you <sup>asws</sup> are the Minaret of Guidance, and you <sup>asws</sup> are the knowledgeable one raised for the people of the world.

مَنْ تَبِعَكَ نَجَا وَمَنْ تَخَلَّفَ عَنْكَ هَلَكَ وَأَنْتَ الطَّرِيقُ الْوَاضِحُ وَأَنْتَ الصِّرَاطُ الْمُسْتَقِيمُ وَأَنْتَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَأَنْتَ يَعْسُوبُ الْمُؤْمِنِينَ وَأَنْتَ مَوْلَى مَنْ أَنَا مَوْلَاهُ وَأَنَا مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

The one who follows you <sup>asws</sup> would attain salvation, and the one who stays behind from you <sup>asws</sup> is destroyed, and you <sup>asws</sup> are the clear way, and you <sup>asws</sup> are the Straight Path, and you <sup>asws</sup> are the Guide of the resplendent, and you <sup>asws</sup> are the leader of the Momineen, and you <sup>asws</sup> are the Master of the one whom I <sup>saww</sup> am a Master of, and I <sup>saww</sup> am the Master of every *Momin* and *Momina*.

لَا يُحِبُّكَ إِلَّا طَاهِرُ الْوِلَادَةِ وَمَا عَرَّجَ بِي رَبِّي إِلَى السَّمَاءِ قَطُّ وَ كَلَّمَنِي رَبِّي إِلَّا قَالَ يَا مُحَمَّدُ أَفَرِي عَلِيًّا مِنِّي السَّلَامَ وَ عَرَّفَهُ أَنَّهُ إِمَامٌ أَوْلِيَائِي وَ نُورٌ أَهْلِ طَاعَتِي فَهَيِّبْنَا لَكَ هَذِهِ الْكَرَامَةَ.

None will love you <sup>asws</sup> except the one of pure birth, and my <sup>saww</sup> Lord did not Ascend me <sup>saww</sup> to the sky at all and Spoke to me <sup>saww</sup>, except He <sup>azwj</sup> Said: "O Muhammad <sup>saww</sup>! Convey the Greetings from Me <sup>azwj</sup> to Ali <sup>asws</sup>, and Introduce him <sup>asws</sup> that he <sup>asws</sup> is the Imam <sup>asws</sup> of My <sup>azwj</sup> friends, and a Light for the people who obey Me <sup>azwj</sup>. Therefore, congratulations to you <sup>asws</sup> of these prestigious ones!"<sup>29</sup>

وَ بِهِذَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ قَالَ: حَدَّثَنِي أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَسْبَاطٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ أَبِي حَمْرَةَ

And by this chain, from Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Babuwayh, from his father, from Sa'ad Bin Abdullah, form Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

عَنْ أَبِي بَصِيرٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يَا أَبَا بَصِيرٍ نَحْنُ شَجَرَةُ الْعِلْمِ وَ نَحْنُ أَهْلُ بَيْتِ النَّبِيِّ وَ فِي دَارِنَا مَهْبِطُ جِبْرَائِيلَ وَ نَحْنُ خُزَّانُ عِلْمِ اللَّهِ وَ نَحْنُ مَعَادِنُ وَحْيِ اللَّهِ مَنْ تَبِعْنَا نَجَا وَ مَنْ تَخَلَّفَ عَنَّا هَلَكَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ.

(It has been narrated) from Al-Sadiq Ja'far <sup>asws</sup> Bin Muhammad <sup>asws</sup> having said: 'O Abu Baseer! We <sup>asws</sup> are the tree of knowledge, and we <sup>asws</sup> are the People <sup>asws</sup> of the Household of the Prophet <sup>saww</sup>, and Jibraeel <sup>as</sup> descended in our <sup>asws</sup> house, and we <sup>asws</sup> are the treasurers of the Knowledge of Allah <sup>azwj</sup>, and we <sup>asws</sup> are the Mine of the Revelation of Allah <sup>azwj</sup>. The one who follows us <sup>asws</sup> would attain salvation, and the one who stays behind from us <sup>asws</sup> would be destroyed, being a Right upon Allah <sup>azwj</sup> Mighty and Majestic'.<sup>30</sup>

<sup>29</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 29

<sup>30</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 30

**[النهي عن الاستخفاف بفقرء الشيعة.]****The Forbiddance from taking lightly the poor ones of the Shias**

وَ بِهِذَا الْإِسْنَادِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ رَبَائِبٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ بَكْرٍ

And by this chain, said, 'My father Ahmad Bin Idrees narrated to me, from Ibrahim Bin Hashim, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Musa Bin Bakr,

عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: لَا تَسْتَخْفُوا بِفُقَرَاءِ شِيعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ عُنْتَرِهِ مِنْ بَعْدِهِ فَإِنَّ الرَّجُلَ مِنْهُمْ لَيَسْفَعُ فِي مِثْلِ رَبِيعَةَ وَ مُضَرَ.

From Abu Al-Hassan Musa <sup>asws</sup> Bin Ja'far <sup>asws</sup>, from his <sup>asws</sup> forefathers <sup>asws</sup> having said: 'Rasool-Allah <sup>saww</sup> said: 'Do not hold in light estimation the poor ones of the Shias of Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> and his <sup>asws</sup> offspring from after him <sup>asws</sup>, for the man from them would be interceding regarding the likes of (the tribes of) Rabi'a and Muzar'.<sup>31</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِيهِ بِالرَّيِّ سَنَةَ عَشْرَةَ وَ خَمْسِمِائَةَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ أَبِيهِ رَجَمَهُمُ اللَّهُ تَعَالَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْكُوفِيُّ الْأَسَدِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَرْمَكِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ سُلَيْمَانَ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةَ عَنْ سَعْدِ بْنِ غِلَابَةَ عَنْ أَبِي سَعِيدٍ عَقِيصًا

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Al Hassan Bin Al Husayn Bin Ali Bin Babuwayh 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 Bin Al Husayn Bin Babuwayh, from Muhammad Bin Ahmad Al Shaybani, from Muhammad Bin Ja'far Al Kufy Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Ahmad, from Al Qasim Bin Suleyman, from Sabit Bin Abu Safiyya, from Sa'ad Bin Gilabat, from Abu Saeed Aqeysa,

عَنْ سَيِّدِ الشُّهَدَاءِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ سَيِّدِ الْأَوْصِيَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ أَنْتَ أَخِي وَ أَنَا أَخُوكَ أَنَا الْمُصْطَفَى لِلنَّبُوَّةِ وَ أَنْتَ الْمُجْتَبَى لِلْإِمَامَةِ وَ أَنَا صَاحِبُ التَّنْزِيلِ وَ أَنْتَ صَاحِبُ التَّأْوِيلِ وَ أَنَا وَ أَنْتَ أَبُوَا هَذِهِ الْأُمَّةِ

From the Chief of the Martyrs Al-Husayn <sup>asws</sup> Bin Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, from the Chief of the successors Amir Al-Momineen Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> having said: 'Rasool-Allah <sup>saww</sup> said: O Ali <sup>asws</sup>! You <sup>asws</sup> are my <sup>saww</sup> brother, and I <sup>asws</sup> am your <sup>asws</sup> brother. I <sup>saww</sup> am chosen for the Prophet-hood and you <sup>asws</sup> are nominated for the Imamate, and I <sup>saww</sup> am the owner of the Revelation and you <sup>asws</sup> are the owner of the explanation, and I <sup>saww</sup> and you <sup>asws</sup> are the two fathers of this community.

يَا عَلِيُّ أَنْتَ وَصِيِّي وَ خَلِيفَتِي وَ وَزِيرِي وَ وَارِثِي وَ أَبُو وَ لَدِي شِيعَتِكَ شِيعَتِي وَ أَنْصَارِكَ أَنْصَارِي وَ أَوْلِيَاؤُكَ أَوْلِيَايِي وَ أَعْدَاؤُكَ أَعْدَايِي

<sup>31</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 31

O Ali<sup>asws</sup>! You<sup>asws</sup> are my<sup>saww</sup> successor, and my<sup>saww</sup> Caliph, and my<sup>saww</sup> inheritor, and father of my<sup>saww</sup> children. Your<sup>asws</sup> Shias are my<sup>saww</sup> Shias, and your<sup>asws</sup> helpers are my<sup>saww</sup> helpers, and your<sup>asws</sup> friends are my<sup>saww</sup> friends, and your<sup>asws</sup> enemies are my<sup>saww</sup> enemies.

يَا عَلِيُّ أَنْتَ صَاحِبِي عَلَى الْخَوْضِ عَدَاً وَأَنْتَ صَاحِبِي فِي الْمَقَامِ الْمَحْمُودِ وَأَنْتَ صَاحِبُ لَوَائِي فِي الْآخِرَةِ كَمَا أَنْتَ صَاحِبُ لَوَائِي فِي الدُّنْيَا لَقَدْ سَعِدَ مَنْ تَوَلَّاكَ وَشَقِيَ مَنْ عَادَاكَ وَإِنَّ الْمَلَائِكَةَ لَتَتَقَرَّبُ إِلَى اللَّهِ تَقَدَّسَ ذِكْرُهُ بِمَحَبَّتِكَ وَوَلَايَتِكَ وَاللَّهُ إِنَّ أَهْلَ مَوَدَّتِكَ فِي السَّمَاءِ لَأَكْثَرُ مِنْهُمْ فِي الْأَرْضِ

O Ali<sup>asws</sup>! You<sup>asws</sup> will be my<sup>saww</sup> companion at the Fountain tomorrow, and you<sup>asws</sup> will be my<sup>saww</sup> companions in the place of the Most-Praiseworthy (الْمَقَامِ الْمَحْمُودِ), and you<sup>asws</sup> will be the bearer of my<sup>saww</sup> flag in the Hereafter just as you<sup>asws</sup> are the bearer of my<sup>saww</sup> flag in the world. He is fortunate, the one who befriends you<sup>asws</sup>, and miserable is the one who is inimical to you<sup>asws</sup>, and that the Angels tend to draw closer to Allah<sup>azwj</sup>, Holy is His<sup>azwj</sup> Mention, by having your<sup>asws</sup> love and your<sup>asws</sup> friendship. By Allah<sup>azwj</sup>! There are more people having your<sup>asws</sup> cordiality in the sky than in the earth.

يَا عَلِيُّ أَنْتَ أَمِينُ أُمَّتِي وَحُجَّةُ اللَّهِ عَلَيْهَا بَعْدِي قَوْلِكَ قَوْلِي وَأَمْرُكَ أَمْرِي وَطَاعَتُكَ طَاعَتِي وَرَجْرُكَ رَجْرِي وَنَهْيُكَ نَهْيِي وَمَعْصِيَتُكَ مَعْصِيَتِي وَحِزْبُكَ حِزْبِي وَحِزْبِي حِزْبُ اللَّهِ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.

O Ali<sup>asws</sup>! You<sup>asws</sup> are the trustee of my<sup>saww</sup> community and a Divine Authority of Allah<sup>azwj</sup> upon it after me<sup>saww</sup>. Your<sup>asws</sup> words are my<sup>saww</sup> worlds, and your<sup>asws</sup> orders are my<sup>saww</sup> orders, and obedience to you<sup>asws</sup> is obedience to me<sup>saww</sup>, and your<sup>asws</sup> injunctions are my<sup>saww</sup> injunctions, and your<sup>asws</sup> forbiddances are my<sup>saww</sup> forbiddances, and disobedience to you<sup>asws</sup> is disobedience to me<sup>saww</sup>, and your<sup>asws</sup> party is my<sup>saww</sup> party, and my<sup>saww</sup> party is the Party of Allah<sup>azwj</sup>. **[5:56] And whoever takes Allah and His Rasool and those who believe for a Guardian, then surely the party of Allah are they that shall be triumphant.**<sup>32</sup>

وَعَنْهُ عَنْ عَمِّهِ عَنْ أَبِيهِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ قَالَ: حَدَّثَنَا أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي حَمْرَةَ النَّمَالِيِّ

And from him, from his uncle, from his father, from his uncle Abu Ja'far who said, 'It was narrated to us by my father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin abu Umeyr, from Hamza Bin Humran, from Humran Bin Ayn, from Abu Hamza Al Sumaly,

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: قَالَ سَلْمَانَ الْفَارِسِيُّ رَجَمَهُ اللَّهُ: كُنْتُ ذَاتَ يَوْمٍ جَالِساً عِنْدَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ أَلَا أَبَشْرُكَ يَا عَلِيُّ؟ قَالَ بَلَى يَا رَسُولَ اللَّهِ

From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'Salman Al-Farsy<sup>as</sup> said. 'One day I<sup>as</sup> was seated in the presence of Rasool-Allah<sup>saww</sup> when Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came, so he<sup>saww</sup> said: 'Shall I<sup>saww</sup> give you<sup>asws</sup> glad tidings, O Ali<sup>asws</sup>?' He<sup>asws</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>!'

قَالَ هَذَا حَبِيبِي جِبْرَائِيلُ يُخْبِرُنِي عَنِ اللَّهِ عَزَّ وَجَلَّ أَنَّهُ قَدْ أَعْطَى مُحِبِّكَ وَشَبِيعَتَكَ سَبْعَ خِصَالٍ الرَّفْقَ عِنْدَ الْمَوْتِ وَ الْأُنْسَ عِنْدَ الْوَحْشَةِ وَ النَّوَرَ عِنْدَ الظُّلْمَةِ وَ الْأَمْنَ عِنْدَ الْفَرَعِ وَ الْقِسْطَ عِنْدَ الْمِيزَانِ وَ الْجَوَازَ عَلَى الصِّرَاطِ وَ دُخُولَ الْجَنَّةِ قَبْلَ سَائِرِ النَّاسِ مِنَ الْأُمَّمِ بِتَمَانِينَ عَامًا.

He <sup>saww</sup> said: ‘This is my <sup>saww</sup> beloved Jibraeel <sup>as</sup>. He <sup>as</sup> is informing me <sup>saww</sup> on behalf of Allah <sup>azwj</sup> Mighty and Majestic that He <sup>azwj</sup> has Given seven characteristics to those that love you <sup>asws</sup> and your <sup>asws</sup> Shias – The gentleness during the death, and the comfort during the loneliness, and the illumination during the darkness, and the security during the panic, and the equity during the Scale, and the permit upon crossing the Bridge, and the entry into the Paradise, before the rest of the people from the (other) communities, by eighty years’.<sup>33</sup>

قَالَ وَ بِهِذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا خَادِمُ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ عَامِرٍ قَالَ: حَدَّثَنِي أَبُو أَحْمَدَ مُحَمَّدُ بْنُ زِيَادِ الْأَزْدِيُّ عَنْ أَبِي بَنٍ عُمَانَ الْأَحْمَرِ عَنْ أَبِي بَنٍ تَغْلِبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ:

He said, ‘And by this chain, said, ‘It was narrated to us by Lhadim Bin Muhammad Bin Masrou, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Abu Ahmad Muhammad Bin Ziyad Al Azdy, from Aban Bin Usman Al Ahmar, from Aban Bin Taghclub, from Ikrama, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع دَاتَ يَوْمٍ وَ هُوَ فِي مَسْجِدِ قُبَا وَ الْأَنْصَارُ مُجْتَمِعُونَ يَا عَلِيُّ أَنْتَ أَخِي وَ أَنَا أَخُوكَ يَا عَلِيُّ أَنْتَ وَلِيِّي وَ خَلِيفَتِي وَ إِمَامُ أُمَّتِي بَعْدِي وَ أَلِي اللَّهِ مِنْ وَالَاكَ وَ عَادَى اللَّهِ مَنْ عَادَاكَ وَ أَبْغَضَ مَنْ أَبْغَضَكَ وَ نَصَرَ مَنْ نَصَرَكَ وَ خَذَلَ مَنْ خَذَلَكَ

‘Rasool-Allah <sup>saww</sup> said to Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> one day, and he <sup>saww</sup> was in Masjid Quba, and the Ansaar had gathered: ‘O Ali <sup>asws</sup>! You <sup>asws</sup> are my <sup>saww</sup> brother, and I <sup>saww</sup> am your <sup>asws</sup> brother. O Ali <sup>asws</sup>! You <sup>asws</sup> are my <sup>azwj</sup> Guardian, and my <sup>saww</sup> Caliph, and the Imam <sup>asws</sup> of my <sup>saww</sup> community after me <sup>saww</sup>. Allah <sup>azwj</sup> befriends the one who befriends you <sup>asws</sup> and Allah <sup>azwj</sup> is inimical to the one who is inimical to you <sup>asws</sup>, and He <sup>azwj</sup> Hates the one who hates you <sup>asws</sup>, and Helps the one who helps you <sup>asws</sup>, and Abandons the one who abandons you <sup>asws</sup>’.

يَا عَلِيُّ أَنْتَ زَوْجُ ابْنَتِي وَ أَبُو وُلْدِي يَا عَلِيُّ إِنَّهُ لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ عَهَدَ إِلَيَّ رَبِّي فِيكَ ثَلَاثَ كَلِمَاتٍ فَقَالَ يَا مُحَمَّدُ فَقُلْتَ لَبَّيْكَ رَبِّي وَ سَعْدَيْكَ تَبَارَكْتَ وَ تَعَالَيْتَ فَقَالَ إِنَّ عَلِيًّا إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَلِّينَ وَ يَعْسُوبُ الْمُؤْمِنِينَ.

O Ali <sup>asws</sup>! You <sup>asws</sup> are the husband of my <sup>saww</sup> daughter (Syeda) Fatima <sup>asws</sup>, and father of my <sup>saww</sup> two sons <sup>asws</sup>. O Ali <sup>asws</sup>! It is so that when I <sup>saww</sup> was Ascended to the sky, my <sup>saww</sup> Lord <sup>azwj</sup> Covenanted me <sup>saww</sup> regarding you <sup>asws</sup>, three words. He <sup>azwj</sup> Said: “O Muhammad <sup>saww</sup>!” So I <sup>saww</sup> said: ‘Here I <sup>saww</sup> am my <sup>saww</sup> Lord <sup>azwj</sup>, and at Your <sup>azwj</sup> service! You <sup>azwj</sup> are Blessed and You <sup>azwj</sup> are Exalted!’ He <sup>azwj</sup> Said: “Ali <sup>asws</sup> is the Imam <sup>asws</sup> of the pious, and Guide of the resplendent, and leader of the Momineen!”<sup>34</sup>

أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ ع أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ

<sup>33</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 33

<sup>34</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 34

It was informed to us by Abu Muhammad Al Hassan Bin Al Husayn, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Husayn, from his uncle Abu Ja'far Muhammad Bin Ali, from Al Husayn Bin Ibrahim, from his forefathers, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Rayyan Bin Al Salt,

عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرَّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: شِيعَةُ عَلِيٍّ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

From Abu Al-Hassan Ali <sup>asws</sup> Bin Musa Al-Reza <sup>asws</sup>, from his <sup>asws</sup> father <sup>asws</sup>, from his <sup>asws</sup> forefathers <sup>asws</sup> who said: 'Rasool-Allah <sup>saww</sup> said: 'The Shias of Ali <sup>asws</sup>, they would be the successful ones on the Day of Judgment!'<sup>35</sup>

وَبِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا أَبِي رَجَمَهُ اللَّهُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ الْمُؤَدَّبُ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَصْفَهَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ قُنَيْبَةُ بْنُ سَعِيدٍ عَنْ حَمَادِ بْنِ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ:

And by this chain who said, 'It was narrated to us by my father, from Abdullah Bin Al Husayn Al Mowdib, from Ahmad Bin Ali Al Isfahany, from Ibrahim Bin Muhammad Al Saqafy, from Abu Raja'a Quteyba Bin Saeed, from Hammad Bin Zayd, from Abdul Rahman Al Sarraj, from Nafau, from Abdullah Bin Umar who said,

قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُرْتَى بِكَ يَا عَلِيُّ عَلَى نَجِيبٍ مِنْ نُورٍ وَ عَلَى رَأْسِكَ تَاجٌ قَدْ أَضَاءَ نُورُهُ وَ كَادَ يَحْطَفُ أَبْصَارَ أَهْلِ الْمَوْقِفِ

'Rasool-Allah <sup>saww</sup> said to Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>: 'When it will be the Day of Judgment, they would be coming with you <sup>asws</sup>, O Ali <sup>asws</sup>, upon a noble (ride) of Light, and upon your <sup>asws</sup> head would be a crown the light of which would have such illumination that the sights of the people of the Plain would almost be snatched away.

فَبِأَيِّ النَّدَاءِ مِنْ عِنْدِ اللَّهِ جَلَّ جَلَالُهُ أَيْنَ خَلِيفَتُهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَيَقُولُ عَلِيُّ هَا أَنَا ذَا قَالَ فَيُنَادِي الْمُنَادِي يَا عَلِيُّ أَدْخِلِ الْجَنَّةَ مَنْ أَحَبَبَكَ وَ مَنْ عَادَاكَ النَّارَ وَ أَنْتَ قَسِيمُ الْجَنَّةِ وَ النَّارِ.

Then a Call would come from the Presence of Allah <sup>azwj</sup>, Majestic is His <sup>azwj</sup> Majesty: "Where is the Caliph of Muhammad <sup>saww</sup>, the Rasool <sup>saww</sup> of Allah <sup>azwj</sup>?" So Ali <sup>asws</sup> would be saying: 'Here, I <sup>asws</sup> am that one!'. So the Caller would Call out: "O Ali <sup>asws</sup>! Enter the Paradise the one who loves you <sup>asws</sup>, and the one who hates you enter him into the Fire, and you <sup>asws</sup> are the distributor of the Paradise and the Fire!"<sup>36</sup>

**[حديث النظر الى على عبادة. قصة لطيفة.]**

**Hadeeth, 'The looking at Ali <sup>asws</sup> is worship'. A witty story.**

وَبِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ الْأَسْتَرَّابَادِيُّ رَجَمَهُ اللَّهُ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَحْمَدَ بْنِ هَارُونَ قَالَ: حَدَّثَنَا حَمَادُ بْنُ رَجَاءٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ:

<sup>35</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 35

<sup>36</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 36

And by this chain, said, 'It was narrated to us by Muhammad Bin Al Qasim Al Astarabady, from Abdul Malik Bin Ahmad Bin Haroun, from Hammad Bin Raja'a, from Yazeed Bin Haroun, from Muhammad Bin Umar, from Abu Salman, from Abu Hureyra who said,

إِنَّ رَسُولَ اللَّهِ ص جَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَمَا رَأَيْتَ فَلَانًا رَكِبَ الْبَحْرَ بِبِضَاعَةٍ يَسِيرَةٍ إِلَى الصِّينِ فَأَسْرَعَ الْكُرَّةَ وَ أَعْظَمَ الْفَيْئَةَ [الْغَنِيمَةَ] حَتَّى حَسَدَهُ أَهْلُ وُدِّهِ وَ أَوْسَعَ قَرَابَاتِهِ وَ جِيرَانِهِ؟ فَقَالَ رَسُولُ اللَّهِ إِنَّ مَالِ الدُّنْيَا كُلَّمَا ازْدَادَ كَثْرَةً وَ عَظْمَةً ازْدَادَ صَاحِبُهُ بَلَاءً فَلَا تَغْبِطُوا أَصْحَابَ الْأَمْوَالِ إِلَّا بِمَنْ جَاءَ بِمَالِهِ فِي سَبِيلِ اللَّهِ وَ لَكِنْ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ أَقْلُ مِنْ صَاحِبِكُمْ بِبِضَاعَةٍ وَ أَسْرَعُ مِنْهُ كُرَّةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ

'A man came over to Rasool-Allah <sup>saww</sup> and he said, 'O Rasool-Allah <sup>saww</sup>! What is your <sup>saww</sup> view of so and so sailing the sea with good travelling to China, and was quick in travelling and great in profits, to the extend that the people cordial to him envied him, and he enriched his relatives and his neighbours?' So Rasool-Allah <sup>saww</sup> said: 'The wealth is such that every time it increases to be abundant and great, its owner increases in afflictions. Therefore, do not be desirous of the owners of the wealth except with the one who comes with his wealth in the Way of Allah <sup>azwj</sup>, but, shall I <sup>saww</sup> inform you all of he would is less than (this) companion of yours in goods, and quicker than him in travels?'. They said, 'Yes, O Rasool-Allah <sup>saww</sup>!'

فَقَالَ رَسُولُ اللَّهِ ص انظُرُوا إِلَيَّ هَذَا الْمُقْبِلَ فَنَظَرْنَا فَإِذَا رَجُلٌ مِنَ الْأَنْصَارِ رَثٌ الْهَيْئَةَ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ هَذَا الرَّجُلَ لَقَدْ صَعِدَ لَهُ فِي هَذَا الْيَوْمِ إِلَى الْعُلُوِّ مِنَ الْخَيْرَاتِ وَ الطَّاعَةِ مَا لَوْ قُسِمَ عَلَى جَمِيعِ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ لَكَانَ نَصِيبَ أَقْلِهِمْ غُفْرَانَ ذُنُوبِهِ وَ وَجُوبَ الْجَنَّةِ لَهُ

So Rasool-Allah <sup>saww</sup> said: 'Look at this one coming over!'. So we looked and there was a man from the Ansaar of a shabby body. Rasool-Allah <sup>saww</sup> said: 'This man is such that there has ascended for him, during this day, to the heights, from the goodness and the obedient (acts), what if it was distributed upon the entirety of the people of the skies and the earth, its least share would be the Forgiveness of his sins and the Obligation of the Paradise to be for him'.

قَالُوا بِمَاذَا يَا رَسُولَ اللَّهِ فَقَالَ سَلُوهُ يُخْبِرُكُمْ بِمَا صَنَعَ فِي هَذَا الْيَوْمِ فَأَقْبَلَ إِلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ وَ قَالُوا لَهُ هَيِّنًا لَكَ مَا بَشَّرَكَ بِهِ رَسُولُ اللَّهِ ص فِيمَاذَا صَنَعْتَ فِي يَوْمِكَ هَذَا حَتَّى كُتِبَ لَكَ مَا كُتِبَ

They said, 'With what is that, O Rasool-Allah <sup>saww</sup>?' So he <sup>saww</sup> said: 'Ask him. He will inform you with what he has done during this day'. So the companions of Rasool-Allah <sup>saww</sup> went over to him and said to him, 'Congratulations to you of what Rasool-Allah <sup>saww</sup> has given the glad tiding of for you, with regards to what you have done in this day of yours until there has been Written for you what has been Written for you'.

فَقَالَ الرَّجُلُ مَا أَعْلَمُ أَنِّي صَنَعْتُ شَيْئًا غَيْرَ أَنِّي خَرَجْتُ مِنْ بَيْتِي وَ أَرَدْتُ حَاجَةً كُنْتُ أُطِئْتُ عَنْهَا فَخَشِيتُ أَنْ تَكُونَ فَاتْتَنِي فَقُلْتُ فِي نَفْسِي لَا عَتَاضَ مِنْهَا بِالنَّظَرِ إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ النَّظَرُ إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عِبَادَةٌ

So the man said, 'I don't know. I had not done anything apart from that I went out from my house and I intended a need but I had been delayed from it, and I feared that it would happen that I would lose it. So I said within myself, 'I shall rather let it expire and

(better) (go and) look at the face of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for I have heard Rasool-Allah<sup>saww</sup> saying: 'The looking at the face of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is worship'.

فَقَالَ رَسُولُ اللَّهِ ص إِي وَ اللَّهِ عِبَادَةٌ وَ أَيُّ عِبَادَةٍ إِنَّكَ يَا عَبْدَ اللَّهِ ذَهَبْتَ تَبْتَغِي أَنْ تَكْسِبَ دِينَاراً لِقُوتِ عِيَالِكَ فَفَاتَكَ ذَلِكَ فَأَعْتَضْتَ مِنْهُ بِالنَّظَرِ إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَنْتَ مُحِبٌّ لَهُ وَ لِفَضْلِهِ مُعْتَقِدٌ وَ ذَلِكَ خَيْرٌ لَكَ مِنْ أَنْ لَوْ كَانَتْ الدُّنْيَا كُلُّهَا ذَهَبَةً حَمْرَاءَ فَأَنْفَقْتَهَا فِي سَبِيلِ اللَّهِ وَ لَنْتَفَعَنَّ بِعَدَدِ كُلِّ نَفْسٍ تَنْفَسْتَهُ فِي مَسِيرِكَ إِلَيْهِ فِي أَلْفِ رَقَبَةٍ يُعَفِّفُهُمُ اللَّهُ مِنَ النَّارِ بِشَفَاعَتِكَ.

So Rasool-Allah<sup>saww</sup> said: 'Yes, by Allah<sup>azwj</sup>! (It is) Worship. And yes, (it is) worship! You, o servant of Allah<sup>azwj</sup>, went seeking the Dinars for the livelihood of your dependants, but that was missed by you, so you learnt a lesson from it by the looking at the face of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and you the one having love for him<sup>asws</sup> and are a believer in his<sup>asws</sup> merits, and that is better for you than if it was so that the whole world were to turn red (gold) and you spend it in the Way of Allah<sup>azwj</sup>. And you will be interceding for a number of every breath you breathed during your travel to him<sup>asws</sup>, regarding a thousand necks, emancipating them from the Fire, by your intercession'.<sup>37</sup>

**[لا يحب أهل البيت عليهم السلام إلا من طابت ولادته.]**

**He will not love the People<sup>asws</sup> of the Household except the one whose birth is good**

أَخْبَرَنِي أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ عَنْ عَمِّهِ عَنْ أَبِيهِ عَنْ عَمِّهِ عَنْ أَبِي جَعْفَرٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ هَارُونَ الْقَاضِي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ جَامِعِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ الْأَحْمَرِ عَنْ سَعْدِ الْكِنَانِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ:

It was informed to me by Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, from his uncle, from his father, from his uncle, from Abu Hamza, from Ahmad Bin Haroun the judge, from Muhammad Bin Abdullah Bin Ja'far Bin Jami'e Al Himeyri, from his father, from Ayoub Bin Nuh, from Muhammad Bin Abu Umeyr, from Aban Al Ahman, from Sa'ad Al Kinany, from Al Asbagh Bin Nubata, from Abdullah Bin Al Abbas who said,

قَالَ رَسُولُ اللَّهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ أَنْتَ خَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي وَ أَنْتَ مَنِّي كَشَيْثٍ مِنْ آدَمَ وَ كَسَامٍ مِنْ نُوحٍ وَ كِاسْمَاعِيلَ مِنْ إِبْرَاهِيمَ وَ كِيُوشَعَ مِنْ مُوسَى وَ كَشَمْعُونَ مِنْ عِيسَى

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are my Caliph upon my<sup>saww</sup> community, during my<sup>saww</sup> lifetime and after my<sup>saww</sup> passing away, and you<sup>asws</sup> are from me<sup>saww</sup> like Shees<sup>as</sup> from Adam<sup>as</sup>, and like Saam<sup>as</sup> from Noah<sup>as</sup>, and like Ismail<sup>as</sup> from Ibrahim<sup>as</sup>, and like Yoshua<sup>as</sup> from Musa<sup>as</sup>, and like Shamoun<sup>as</sup> from Isa<sup>as</sup>.

يَا عَلِيُّ أَنْتَ وَصِيِّي وَ وَارِثِي وَ غَاسِلُ جُثَّتِي وَ أَنْتَ الَّذِي تُوَارِيَنِي فِي حُفْرَتِي وَ تُؤَدِّي عَنِّي دَيْنِي وَ تُنَجِّزُ عِدَاتِي

O Ali<sup>asws</sup>! You<sup>asws</sup> are my<sup>saww</sup> successor, and my<sup>saww</sup> inheritor, and washer of my<sup>saww</sup> body, and you<sup>asws</sup> are the one who would be hiding me<sup>saww</sup> in my grave, and you<sup>asws</sup> would be paying off my<sup>saww</sup> debts on my<sup>saww</sup> behalf, and you<sup>asws</sup> would be accomplishing my<sup>saww</sup> promises.

<sup>37</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 37

يَا عَلِيُّ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُسْلِمِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ يَعْسُوبُ الْمُؤْمِنِينَ يَا عَلِيُّ أَنْتَ زَوْجُ سَيِّدَةِ النَّسَاءِ فَاطِمَةَ ابْنَتِي وَ أَبُو السَّبْطَيْنِ الْحَسَنِ وَ الْحُسَيْنِ

O Ali<sup>asws</sup>! You<sup>asws</sup> are the Emir of the Momineen, and Imam<sup>asws</sup> of the Muslims, and the Guide of the resplendent, and leader of the Momineen. O Ali<sup>asws</sup>! You<sup>asws</sup> are the husband of the Chieftess of the women of the worlds Fatima<sup>asws</sup>, my<sup>saww</sup> daughter, and father of the two grandsons Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ ذُرِّيَّةَ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ وَ جَعَلَ ذُرِّيَّتِي مِنْ صُلْبِكَ يَا عَلِيُّ مَنْ أَحَبَّكَ وَ وَالَاكَ أَحْبَبْتُهُ وَ وَالَيْتُهُ وَ مَنْ أَبْغَضَكَ وَ عَادَاكَ أَبْغَضْتُهُ وَ عَادَيْتُهُ لِأَنَّكَ مِنِّي وَ أَنَا مِنْكَ

O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Blessed and High Made the offspring of every Prophet<sup>as</sup> to be from his<sup>asws</sup> lineage, and Made my<sup>saww</sup> offspring to be from your<sup>asws</sup> lineage. O Ali<sup>asws</sup>! The one who loves you<sup>asws</sup> and befriends you<sup>asws</sup>, I<sup>saww</sup> love him and befriend him, and the one who hates you<sup>asws</sup> and is inimical to you<sup>asws</sup>, I<sup>saww</sup> hate him and am inimical to him, because you<sup>asws</sup> are from me<sup>saww</sup> and I<sup>saww</sup> am from you<sup>asws</sup>.

يَا عَلِيُّ إِنَّ اللَّهَ تَعَالَى طَهَّرَنَا وَ اصْطَفَانَا لَمْ تَلْتَفَّ لَنَا أَثْوَابٌ عَلَى سِفَاحِ قَطُّ مِنْ لُدُنِ آدَمَ فَلَا يُحِبُّنَا إِلَّا مَنْ طَابَتْ وَ لَادَتْهُ يَا عَلِيُّ أَبَشِرْ بِالشَّهَادَةِ فَإِنَّكَ مَظْلُومٌ بَعْدِي مَقْتُولٌ

O Ali<sup>asws</sup>! Allah<sup>azwj</sup> the Exalted Cleansed us<sup>asws</sup> and Chose us<sup>asws</sup>. He<sup>azwj</sup> did not Wrap our<sup>asws</sup> clothes upon the adultery at all, from since Adam<sup>as</sup>. Therefore, no one would love us except the one whose birth is good. O Ali<sup>asws</sup>! Receive glad tidings of the martyrdom, for you<sup>asws</sup> would be oppressed after me<sup>saww</sup>, being murdered’.

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ وَ ذَلِكَ فِي سَلَامَةٍ مِنْ دِينِي قَالَ فِي سَلَامَةٍ مِنْ دِينِكَ إِنَّكَ لَنْ تَضِلَّ وَ لَنْ تَزِلَّ وَ لَوْلَاكَ لَمْ يُعْرِفْ حِزْبُ اللَّهِ بَعْدِي.

So Ali<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! And that would be during the safety of my<sup>asws</sup> Religion?’ He<sup>saww</sup> said: ‘During safety of your<sup>asws</sup> Religion. You<sup>asws</sup> never stray, and never cause (others) to stray, and had it not been for you<sup>asws</sup>, the Party of Allah<sup>azwj</sup> would not be recognised after me<sup>saww</sup>’.<sup>38</sup>

[حديث أم سلمة مع مولاها. الساب لعلي «ع» و توبته.4]

**Hadeeth of Umm Salma<sup>as</sup> with her<sup>as</sup> slave, the insulter to Ali<sup>asws</sup> and his repentance**

قَالَ وَ بِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْوَلِيدِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ الصَّيرَفِيُّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عَمْرٍ

He said, ‘And by this chain, said, ‘It was narrated to us by Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Abu Al Qasim Al Sayrafi, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

<sup>38</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 38



عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: بَلَغَ أُمَّ سَلْمَةَ زَوْجَةَ النَّبِيِّ ص أَنَّ مَوْلَى لَهَا يَنْتَقِصُ عَلِيًّا ع وَ يَتَنَاوَلُهُ فَأَرْسَلَتْ إِلَيْهِ فَلَمَّا أَنْ صَارَ إِلَيْهَا قَالَتْ لَهُ يَا بُنَيَّ إِنَّهُ بَلَغَنِي أَنَّكَ تَنْتَقِصُ عَلِيًّا فَقَالَ نَعَمْ يَا أُمَّاهُ

From Abu Abdullah <sup>asws</sup> Al-Sadiq <sup>asws</sup>, from his <sup>asws</sup> father <sup>asws</sup>, from his <sup>asws</sup> grandfather <sup>asws</sup> having said: 'It (news) reached Umm Salma <sup>as</sup>, wife of the Prophet <sup>saww</sup>, that a slave of hers <sup>as</sup> had derogated Ali <sup>asws</sup> and discussed him <sup>asws</sup> (in a bad manner). So she <sup>as</sup> sent for him, and when he came to her <sup>as</sup>, she <sup>as</sup> said to him: 'O my <sup>as</sup> son! It reached me <sup>as</sup> that you are derogating Ali <sup>asws</sup>'. He said, 'Yes, O Mother!'

قَالَ فَغَضِبْتُ وَ قَالَتْ أَفَعُدُّ تَكَلُّفَكَ أَمْكَ حَتَّى أُحَدِّثَكَ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص ثُمَّ اخْتَرْتُ لِنَفْسِكَ إِنَّا كُنَّا عِنْدَ رَسُولِ اللَّهِ ص تِسْعَ نِسْوَةٍ وَ كَانَتْ لِيَلْتِي وَ يَوْمِي مِنْ رَسُولِ اللَّهِ ص فَآتَيْتُ الْبَابَ فَقُلْتُ ادْخُلْ يَا رَسُولَ اللَّهِ؟ فَقَالَ لَا

He <sup>asws</sup> said: 'So she <sup>as</sup> got angry and said: 'Sit, may your mother be bereaved of you, until I <sup>as</sup> narrate to you with a Hadeeth I <sup>as</sup> heard from Rasool-Allah <sup>saww</sup>, then choose for yourself!'. We were nine women in the presence of Rasool-Allah <sup>saww</sup>, and it was my <sup>as</sup> night and my <sup>as</sup> day from Rasool-Allah <sup>saww</sup>. So I <sup>as</sup> went over to the door and I <sup>as</sup> said, 'Can I enter, O Rasool-Allah <sup>saww</sup>?'. But he <sup>saww</sup> said: 'No'.

قَالَتْ فَكَبِوتُ كَبُوتَةً شَدِيدَةً مَخَافَةَ أَنْ يَكُونَ رَدَّنِي مِنْ سَخَطِهِ أَوْ نَزَلَ فِيَّ شَيْءٌ مِنَ السَّمَاءِ ثُمَّ لَمْ أَلْبِثُ أَنْ أَتَيْتُ الْبَابَ ثَانِيَةً فَقُلْتُ ادْخُلْ يَا رَسُولَ اللَّهِ فَقَالَ ادْخُلِي يَا أُمَّ سَلْمَةَ

She <sup>as</sup> said, 'So I stumbled with a severe stumble out of fear that he <sup>saww</sup> might have happened to have returned me <sup>as</sup> out of his <sup>saww</sup> anger, or something with regards to me <sup>as</sup> might have descended from the sky. Then it was not long before I <sup>as</sup> came back to the door for a second time, and I <sup>as</sup> said, 'Can I <sup>as</sup> enter, O Rasool-Allah <sup>saww</sup>! So he <sup>saww</sup> said: 'Come in, O Umm Salma <sup>as</sup>!'

فَدَخَلْتُ وَ عَلِيٌّ جَاحٍ بَيْنَ يَدَيْهِ وَ هُوَ يَقُولُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ إِذَا كَانَ كَذَا وَ كَذَا فِيمَا دَا تَأْمُرُنِي؟ قَالَ أَمْرُكَ بِالصَّبْرِ ثُمَّ أَعَادَ عَلَيْهِ الْقَوْلَ ثَانِيَةً فَأَمَرَهُ بِالصَّبْرِ

So I <sup>as</sup> entered, and Ali <sup>asws</sup> was kneeling in front of him <sup>saww</sup>, and he <sup>asws</sup> was saying: 'May my <sup>asws</sup> father <sup>as</sup> and my <sup>asws</sup> mother <sup>as</sup> be sacrificed for you <sup>saww</sup>, O Rasool-Allah <sup>saww</sup>! When it will be like that and like that, so with what are you <sup>saww</sup> instructing me <sup>asws</sup> (to do)?' He <sup>saww</sup> said: 'I <sup>saww</sup> instruct you <sup>asws</sup> with the patience'. Then he <sup>asws</sup> repeated the words upon him <sup>saww</sup> secondly, and he <sup>saww</sup> instructed him <sup>asws</sup> with the patience.

ثُمَّ أَعَادَ عَلَيْهِ الْقَوْلَ الثَّلَاثَةَ فَقَالَ لَهُ يَا عَلِيُّ يَا أَحِي إِذَا كَانَ ذَلِكَ مِنْهُمْ فَسَلِّ سَيْفَكَ وَ ضَعُهُ عَلَى عَاتِقِكَ وَ اضْرِبْ بِهِ فُدْمًا حَتَّى تَلْقَانِي وَ سَيْفُكَ شَاهِرٌ يَفْطُرُ مِنْ دِمَائِهِمْ

Then he <sup>asws</sup> repeated the words upon him <sup>saww</sup> thirdly, so he <sup>saww</sup> said: 'O Ali <sup>asws</sup>! O my <sup>saww</sup> brother! When it would be like that from them, so unsheathe your <sup>asws</sup> sword and place it upon your <sup>asws</sup> shoulder and strike with it forwards until you <sup>asws</sup> meet me <sup>saww</sup> and your <sup>asws</sup> sword is brandished dripping from their blood'.

ثُمَّ انْفَعَتِ إِلَيَّ رَسُولُ اللَّهِ صَ وَ قَالَ لِي مَا هَذِهِ الْكَآبَةُ يَا أُمَّ سَلَمَةَ قُلْتُ الَّذِي كَانَ مِنْ رَدِّكَ لِي يَا رَسُولَ اللَّهِ فَقَالَ وَ اللَّهُ مَا رَدَدْتُكَ مِنْ مَوْجِدَةٍ وَ إِنَّكَ لَعَلَى خَيْرٍ مِنَ اللَّهِ وَ رَسُولِهِ وَ لَكِنْ أَنْتِنِي وَ جَبْرَيْلُ عَنْ يَمِينِي وَ عَلِيٌّ عَنْ يَسَارِي وَ جَبْرَيْلُ يُحَدِّثُنِي بِالْأَحْدَاثِ الَّتِي تَكُونُ مِنْ بَعْدِي وَ أَمَرَنِي أَنْ أُوصِيَ بِذَلِكَ عَلِيًّا

Then Rasool-Allah <sup>saww</sup> turned towards me <sup>as</sup> and said to me <sup>as</sup>: 'What is this depression, O Umm Salma <sup>as</sup>?', I <sup>as</sup> said: 'It was from your <sup>saww</sup> returning me <sup>as</sup>, O Rasool-Allah <sup>saww</sup>!' So he <sup>saww</sup> said: 'By Allah <sup>azwj</sup>! I <sup>saww</sup> did not return you <sup>as</sup> from out of anger, and you <sup>as</sup> are upon the good from Allah <sup>azwj</sup> and His <sup>azwj</sup> Rasool <sup>as</sup>. But, you <sup>as</sup> came to me <sup>saww</sup>, and Jibraeel <sup>as</sup> was upon my <sup>saww</sup> right and Ali <sup>asws</sup> upon my <sup>saww</sup> left, and Jibraeel <sup>as</sup> was narrating to me <sup>saww</sup> with the events which would be occurring from after me <sup>saww</sup>, and instructed me <sup>saww</sup> than I <sup>saww</sup> bequeath with that to Ali <sup>asws</sup>.

يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ حَامِلٌ لَوَائِي فِي الدُّنْيَا وَ حَامِلٌ لَوَائِي فِي الْآخِرَةِ يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ حَامِلٌ لَوَائِي فِي الدُّنْيَا وَ حَامِلٌ لَوَائِي فِي الْآخِرَةِ غَدًا فِي يَوْمِ الْقِيَامَةِ

O Umm Salma <sup>as</sup>! Hear me <sup>saww</sup> and witness me <sup>saww</sup>. This is Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, my <sup>saww</sup> brother in the world and my <sup>saww</sup> brother in the Hereafter. O Umm Salma <sup>as</sup>! Hear me <sup>saww</sup> and witness me <sup>saww</sup>! This is Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, the carrier of my <sup>saww</sup> flag in the world and the carrier of my <sup>saww</sup> flag in the Hereafter tomorrow during the Day of Judgment.

يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ صَيْبِي وَ خَلِيفَتِي مِنْ بَعْدِي وَ قَاضِي عِدَاتِي وَ الدَّائِدُ عَنْ حَوْضِي يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ قَاتِلُ النَّكَائِبِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ

O Umm Salma <sup>saww</sup>! Hear me <sup>saww</sup> and witness me <sup>saww</sup>. This is Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, my <sup>asws</sup> successor and my <sup>saww</sup> Caliph from after me <sup>saww</sup>, and fulfiller of my <sup>saww</sup> debts, and the defender from my <sup>saww</sup> Fountain. O Umm Salma <sup>as</sup>! Hear me <sup>saww</sup> and witness me <sup>saww</sup>. This is Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, Chief of the Muslims and Imam <sup>asws</sup> of the pious, and Guide of the resplendent, and killer of the breakers (of the Covenant), and the oppressors, and the apostates.

قُلْتُ يَا رَسُولَ اللَّهِ مِنَ النَّكَائِبِينَ قَالَ الَّذِينَ يُبَايِعُونَهُ بِالْمَدِينَةِ وَ يَنْكُثُونَ بِالْبَصْرَةِ قُلْتُ مِنَ الْقَاسِطِينَ قَالَ مُعَاوِيَةُ وَ أَصْحَابُهُ مِنْ أَهْلِ الشَّامِ قُلْتُ وَ مِنَ الْمَارِقِينَ قَالَ أَصْحَابُ النَّهْرَوَانَ

I <sup>as</sup> said, 'O Rasool-Allah <sup>saww</sup> Who are the breakers (of the Covenant)?' He <sup>saww</sup> said: 'Those who would be pledging allegiance to him <sup>asws</sup> at Al-Medina and would be breaking at Al-Basra'. I <sup>as</sup> said: 'Who are the oppressors?' He <sup>saww</sup> said: 'Muawiya and his companions from the people of Syria'. I said, 'And who are the apostates?' He <sup>saww</sup> said: 'The companions of Al-Nahrwan'.

فَقَالَ مَوْلَى أُمَّ سَلَمَةَ فَرَجَتْ عَنِّي فَرَجَ اللَّهُ عَنْكَ وَ اللَّهُ لَا سَبَبُتُ عَلِيًّا أَبَدًا.

So the slave of Umm Salma<sup>as</sup> said: 'You<sup>as</sup> have relieved from me, may Allah<sup>azwj</sup> Relieve from you<sup>as</sup>. By Allah<sup>azwj</sup>! I will not insult Ali<sup>asws</sup>, ever!'.<sup>39</sup>

وَبِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكَّلِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ السَّعْدَآبَادِيُّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ زِيَادِ بْنِ الْمُنْذِرِ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ عَنْ شَيْخٍ مِنْ ثَمَالَةَ قَالَ:

And by this chain who said, 'It was narrated to us by Muhammad Bin Musa Bin Al Mutawakkal, from Ali Bin Al Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud Ziyad Bin Al Munzir, from Al Qasim Bin Al Qaleed, from a Sheykh from Samalat who said,

دَخَلْتُ عَلَى امْرَأَةٍ مِنْ تَمِيمٍ عَجُوزٍ كَبِيرَةٍ وَ هِيَ تُحَدِّثُ النَّاسَ فَقُلْتُ لَهَا بِرَحْمَتِكَ اللَّهُ حَدِّثِي فِي بَعْضِ فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ قَالَتْ أَحَدْتُكَ وَ هَذَا شَيْخٌ بَيْنَ يَدَيَّ قَائِمٌ فَقُلْتُ وَ مَنْ هَذَا؟ فَقَالَتْ أَبُو الْحَمْرَاءِ خَادِمُ رَسُولِ اللَّهِ صَ فَجَلَسْتُ إِلَيْهِ فَلَمَّا سَمِعَ حَدِيثِي اسْتَوَى جَالِسًا فَقَالَ مَا فَعَلْتُ حَدِّثِي رَحِمَكَ اللَّهُ بِمَا رَأَيْتَ مِنْ رَسُولِ اللَّهِ وَ صُنْعِهِ بِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَإِنَّ اللَّهَ سَأَلَكَ عَنْهُ

'I went over to a woman from Tameem, very old and aged, and she was narrating to the people. So I said to her, 'May Allah<sup>azwj</sup> have Mercy on you! Narrate to me regarding some of the merits of Amir Al -Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. She said, 'I will narrate to you, and (so will) this Sheykh standing in front of me'. So I said, 'And who is this?' She said, 'Abu Al-Hamra, a servant of Rasool-Allah<sup>saww</sup>'. So I sat (near) to him. So when he heard my discussion, he sat upright and he said, 'Muh (No)'. I said, 'Narrate to me, may Allah<sup>azwj</sup> have Mercy on you, with what you saw from Rasool-Allah<sup>saww</sup> and (what) he<sup>saww</sup> did with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for Allah<sup>azwj</sup> would be Questioning you about it'.

فَقَالَ عَلَى الْخَبِيرِ سَقَطْتَ أَمَا مَا رَأَيْتُ النَّبِيَّ صَ يَصْنَعُهُ بِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَإِنَّهُ قَالَ لِي دَاتَ يَوْمَ يَا أَبَا الْحَمْرَاءِ انْطَلِقْ فَادْعُ لِي بِمِائَةِ مِنَ الْعَرَبِ وَ خَمْسِينَ رَجُلًا مِنَ الْعَجَمِ وَ ثَلَاثِينَ رَجُلًا مِنَ الْقَيْطِ وَ عَشْرِينَ رَجُلًا مِنَ الْحَبَشَةِ فَقَامَ رَسُولُ اللَّهِ صَ فَصَفَّ الْعَرَبَ ثُمَّ صَفَّ الْعَجَمَ خَلْفَ الْعَرَبِ وَ صَفَّ الْقَيْطَ خَلْفَ الْعَجَمِ وَ صَفَّ الْحَبَشَةَ خَلْفَ الْقَيْطِ

So he said, 'Upon the All-Aware I have fallen. As for what I saw the Prophet<sup>saww</sup> do with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so it was that he<sup>saww</sup> said to me one day: 'O Abu Hamra'a! Go and call over for me<sup>asws</sup>, two hundred (men) from the Arabs, and fifty men from the non-Arabs, and thirty men from the Coptics, and twenty men from the Ethiopians'. Then Rasool-Allah<sup>saww</sup> stood and placed the Arabs in a row, then placed the non-Arabs in a row behind the Arabs, and placed the Coptics in a row behind the non-Arabs, and placed the Ethiopians in a row behind the Coptics.

ثُمَّ قَامَ فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ وَ مَجَّدَ اللَّهَ بِتَمَجِيدٍ لَمْ يَسْمَعْ الْخَلَائِقُ بِمِثْلِهِ ثُمَّ قَالَ مَعَاشِرَ الْعَرَبِ وَ الْعَجَمِ وَ الْقَيْطِ وَ الْحَبَشَةِ أَ أَقْرَرْتُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنِّي مُحَمَّدٌ عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ أَمِيرُ الْمُؤْمِنِينَ وَ وَلِيُّ أَمْرِهِمْ مِنْ بَعْدِي؟ قَالُوا اللَّهُمَّ نَعَمْ فَقَالَ اللَّهُمَّ اشْهَدْ حَتَّى قَالَهَا ثَلَاثًا

Then he<sup>saww</sup> stood, and he<sup>saww</sup> Praised Allah<sup>azwj</sup> and Extolled upon Him<sup>azwj</sup>, and Glorified Allah<sup>azwj</sup> with such a Glorification that the people had not heard the likes of it beforehand. Then he<sup>saww</sup> said: 'Group of Arabs, and the non-Arabs, and the Coptics,

<sup>39</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 39

and the Ethipians! Are you acknowledging with the testimony that there is no god Except for Allah <sup>azwj</sup> Alone, there being no associates for Him <sup>azwj</sup>, and I <sup>saww</sup>, Muhammad <sup>saww</sup>, am His <sup>azwj</sup> servant and His <sup>azwj</sup> Rasool <sup>saww</sup>, and that Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> is Emir of the Momineen and the Master of their affairs from after me <sup>saww</sup>? They said, 'O Allah <sup>azwj</sup>, yes!' So he <sup>saww</sup> said: 'O Allah <sup>azwj</sup>! Be Witness!', saying it thrice.

ثُمَّ قَالَ لِعَلِيِّ يَا أَبَا الْحَسَنِ انْطَلِقْ فَأَتِنِي بِصَحِيفَةٍ وَ دَوَاةٍ فَدَفَعَهَا إِلَيَّ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ أَكْتُبُ قَالَ وَمَا أَكْتُبُ؟ قَالَ أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَفَرَّتْ بِهِ الْعَرَبُ وَالْعَجَمُ وَالْقَيْطُ وَالْحَبَشَةُ أَقْرَأُوا بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَوَلِيُّ أَمْرِهِمْ مِنْ بَعْدِي

Then he <sup>saww</sup> said to Ali <sup>asws</sup>: 'O Abu Al-Hassan <sup>asws</sup>! Go and bring me <sup>saww</sup> a parchment and ink. Then he <sup>saww</sup> handed it over to Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> and he <sup>saww</sup> said: 'Write!' He <sup>asws</sup> said: 'And what shall I <sup>asws</sup> write?' He <sup>saww</sup> said: 'Write: 'In the Name of Allah <sup>azwj</sup> the Beneficent, the Merciful! This is what has been acknowledged with by the Arabs, and non-Arabs, and the Coptics, and the Ethiopians, acknowledgeing with the testimony that there is no god except for Allah <sup>azwj</sup>, and that Muhammad <sup>saww</sup> is His <sup>azwj</sup> servant and His <sup>azwj</sup> Rasool <sup>saww</sup>, and that Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> is Emir of the Momineen and Master of their affairs from after me <sup>saww</sup>'.

ثُمَّ خَتَمَ الصَّحِيفَةَ وَ دَفَعَهَا إِلَيَّ عَلِيُّ عَ فِيمَا رَأَيْتُهَا إِلَى السَّاعَةِ فَقُلْتُ رَحِمَكَ اللَّهُ زِدْنِي قَالَ نَعَمْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص يَوْمَ عَرَفَةَ وَ هُوَ أَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ يَا مَعْاشِرَ الْخَلَائِقِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَاهَى بِكُمْ فِي هَذَا الْيَوْمِ لِيَغْفِرَ لَكُمْ عَامَةً

Then he <sup>saww</sup> sealed the parchment and handed it over to Ali <sup>asws</sup>. (This is) what I saw up to (this) moment'. So I said, 'May Allah <sup>azwj</sup> have Mercy on you, increase for me'. He said, 'Yes. Rasool-Allah <sup>saww</sup> came out to us on the Day of Arafaat, and he <sup>saww</sup> was grabbing the hand of Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, and he <sup>saww</sup> said: 'O group of the people! Allah <sup>azwj</sup> Blessed ad High would Boast with you all that during this day He <sup>azwj</sup> would Forgive for you generally'.

ثُمَّ التَفَتَ إِلَيَّ عَلِيُّ عَ وَ قَالَ لَهُ وَ عَفَرَ لَكَ يَا عَلِيُّ خَاصَّةً وَ قَالَ يَا عَلِيُّ اذْنُ مَنِّي فَدَنَا مِنْهُ فَقَالَ إِنَّ السَّعِيدَ حَقَّ السَّعِيدِ مَنْ أَحْبَبَكَ وَ أَطَاعَكَ وَ إِنَّ الشَّقِيَّ كُلَّ الشَّقِيَّ مَنْ عَادَاكَ وَ نَصَبَ لَكَ الْحَرْبَ وَ أَبْغَضَكَ

Then he <sup>saww</sup> turned towards Ali <sup>asws</sup> and said to him <sup>asws</sup>: 'And He <sup>azwj</sup> would Forgive for you <sup>asws</sup> in particular'. And he <sup>saww</sup> said: 'O Ali <sup>asws</sup>! Approach me <sup>saww</sup>'. So he <sup>asws</sup> went closer to him <sup>saww</sup>, and he <sup>saww</sup> said: 'The fortunate one is truly fortunate, the one who loves you <sup>asws</sup> and obeys you <sup>asws</sup>, and that the wretched one is all wretched, the one who is inimical to you and establishes the war against you <sup>asws</sup>, and hates you <sup>asws</sup>'.

يَا عَلِيُّ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ يَا عَلِيُّ مَنْ حَارَبَكَ فَقَدْ حَارَبَنِي وَ مَنْ حَارَبَنِي فَقَدْ حَارَبَ اللَّهَ عَزَّ وَ جَلَّ يَا عَلِيُّ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَ مَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ وَ اتَّعَسَ اللَّهُ جَدَّهُ وَ أَدْخَلَهُ نَارَ جَهَنَّمَ.

O Ali <sup>asws</sup>! He is lying, the one who claim that he loves me <sup>saww</sup> but he hates you <sup>asws</sup>. O Ali <sup>asws</sup>! The one who flights you <sup>asws</sup>, so he has fought against me <sup>saww</sup>, and the one who battles me <sup>saww</sup>, so he has battled Allah <sup>azwj</sup> Mighty and Majestic. O Ali <sup>asws</sup>! The one who hates you <sup>asws</sup>, so he has hated me <sup>saww</sup>, and the one who hates me <sup>saww</sup>, so he has hated

Allah <sup>azwj</sup>, and Allah <sup>azwj</sup> would Cause his endeavours to be miserable and Enter him into the Fire of Hell'.<sup>40</sup>

[حديث زينوا مجالسكم بذكر علي «ع».]

**Hadeeth: 'Adorn your gatherings with the 'Zikr' mention of Ali<sup>asws</sup>'.**

وَبِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ: حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ عُمَرَ بْنِ زَيْدٍ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ الرَّازِيِّ فِي دَرْبِ مَسْلُوكَاهُ بِالرَّيِّ فِي ذِي الْقَعْدَةِ سَنَةَ ثَمَانَ عَشْرَةَ وَخَمْسِمِائَةَ إِمْلَاءً مِنْ لَفْظِهِ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ نَصْرِ الْحُلَوَانِيُّ فِي دَارِهِ غُرَّةَ رَبِيعِ الْآخِرِ سَنَةَ إِحْدَى عَشْرَةَ وَثَمَانِينَ وَارْبَعِمِائَةَ بِكَرْخِ بَعْدَادَ إِمْلَاءً مِنْ لَفْظِهِ قَالَ: حَدَّثَنِي الشَّرِيفُ الْأَجَلُّ الْمُرْتَضَى عَلْمُ الْهُدَى دُو الْمَجْدِيِّنِ أَبُو الْقَاسِمِ عَلِيُّ بْنُ الْحُسَيْنِ الْمَوْسَوِيِّ رَضِيَ اللَّهُ عَنْهُ فِي دَارِهِ بِبَعْدَادَ فِي بَرَكَةِ زَلْزَلٍ فِي شَهْرِ رَمَضَانَ سَنَةَ تِسْعٍ وَعِشْرِينَ وَارْبَعِمِائَةَ قَالَ: حَدَّثَنِي أَبِي الْحُسَيْنُ بْنُ مُوسَى قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ مُوسَى قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ إِبْرَاهِيمَ قَالَ:

And by this chain, said, 'It was narrated to us by Al Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Ahmad Bin Yahya, from Umar Bin Ali Bin Umar Bin Zayd, from his uncle Muhammad Bin Umar, from his father, from Ali Bin Al Husayn Bin Ali Al Razy in the pathway of his slaughter house at Al Rayy, during Zil Qadah of the year five hundred the eighteen, dictated from his words, from Abu Abdullah Al Husayn Bin Muhammad Bin Nasr Al Hulwany in his house at Ghurra in Rabbi Al Akhar of the year four hundred and ninety one at Karkh Baghdad, dictated from his words, from the noble Al Ajall Al Murtaza, the banner of guidance, the one who with glories Abu Al Qasim Ali Bin Husayn Al Musawy, in his house at Baghdad at the pond of Zilzal during the Month of Ramazan of the year four hundred and twenty nine, from Abu Al Husayn Bin Musa, from his father Musa Bin Muhammad, from his father Muhammad Bin Musa, from his father Musa Bin Ibrahim, who said,

حَدَّثَنِي أَبِي إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: حَدَّثَنِي أَبِي الْحُسَيْنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ص: زِينُوا مَجَالِسَكُمْ بِذِكْرِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

'My father Ibrahim, son of Musa <sup>asws</sup> narrated to me saying, 'My father Musa <sup>asws</sup> Bin Ja'far <sup>asws</sup> narrated to me <sup>asws</sup> saying: 'My <sup>asws</sup> father Ja'far <sup>asws</sup> Bin Muhammad <sup>asws</sup> narrated to me <sup>asws</sup> saying: 'My <sup>asws</sup> father Muhammad <sup>asws</sup> Bin Ali <sup>asws</sup> Bin Al-Husayn <sup>asws</sup> narrated to me <sup>asws</sup> saying: 'My <sup>asws</sup> father <sup>asws</sup> narrated to me <sup>asws</sup> saying: 'Jabir Bin Abdullah Al-Ansary narrated to us saying, 'Rasool-Allah <sup>saww</sup> said: 'Adorn your gatherings with the *Zikr* of Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>,<sup>41</sup>

[حديث أحبوا أهل بيتي لحيي لهم.]

**Hadeeth: 'Love the People<sup>asws</sup> of my<sup>saww</sup> Household like my<sup>saww</sup> love for them<sup>asws</sup>'.**

أَخْبَرَنَا الشَّرِيفُ أَبُو الْبُرَكَاتِ عُمَرُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حَمْرَةَ الْحُسَيْنِيُّ بِالْكَوْفَةِ فِي مَسْجِدِهِ بِالْقَلْعَةِ فِي ذِي الْحِجَّةِ سَنَةَ اثْنَتَيْ عَشْرَةَ وَخَمْسِمِائَةَ قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الثُّغُورِ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ عُمَرَ بْنِ السُّكْرِيِّ

<sup>40</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 40

<sup>41</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 41

الْحَرَبِيُّ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ مَعِينٍ فِي شَعْبَانَ سَنَةَ سَبْعٍ وَعِشْرِينَ وَمِائَتَيْنِ قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ:

It was informed to us by the noble Abu Al Barkaat Umar Bin Ibrahim Bin Muhammad Bin Hamza Al Husayni at Al Kufa in its Masjid at the Citadel during Zil Hajj of the year five hundred and twelve, from Abu Al Hassan Ahmad Bin Muhammad Bin Ahmad Bin Al Sagour, from Abu Al Hassan Ali Bin Umar Bin Al Sukkary Al Harby, from Abu Abdullah Ahmad Bin Al Hassan Bin Abdul Jabbar Al Sowfy, from Abu Zakariyya Yahya Bin Maeen during Shaban of the year two hundred and twenty seven, from Hisham Bin Yusuf, from Abdullah Bin Suleyman Al Nowfaly, from Muhammad Bin Ali, from his father, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص: أَحِبُّوا اللَّهَ لِمَا يَعْذُوكُمْ بِهِ مِنْ نِعْمَةٍ وَ أَحِبُّوا نَبِيَّ لِحُبِّ اللَّهِ وَ أَحِبُّوا أَهْلَ بَيْتِي لِحُبِّي.

'Rasool-Allah <sup>saww</sup> said: 'Love Allah <sup>azwj</sup> for what He <sup>azwj</sup> has Provided you with from the Bounties, and love me <sup>saww</sup> for the Love of Allah <sup>azwj</sup>, and love the People <sup>asws</sup> of my <sup>saww</sup> Household for my <sup>saww</sup> love'.<sup>42</sup>

أَخْبَرَنِي السَّيِّدُ الرَّاهِدُ أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدٍ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الْجَوَانِي الْحُسَيْنِيُّ فِي الْمُحَرَّمِ سَنَةَ تِسْعٍ وَ خَمْسِمِائَةٍ قِرَاءَةً وَ لَفْظاً فِي دَارِهِ بِأَمَلٍ قَالَ: حَدَّثَنَا السَّيِّدُ الْأَجَلِيُّ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ عَلِيِّ بْنِ الدَّاعِي قَالَ: حَدَّثَنَا السَّيِّدُ أَبُو إِبْرَاهِيمَ جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيِّ قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرِ الهمداني عَنِ السَّرِيِّ عَنِ صَبِيحِ مَوْلَى أُمِّ سَلَمَةَ عَنْ زَيْدِ بْنِ أَرْقَمَ

It was informed to me by Al Seyyid, the ascetic Abu Talib Yahya Bin Muhammad Bin Muhammad Bin Al Husayn Al Jawwany Al Husayni, during Al Muharram of the year five hundred and nine, by reading and orally in his house by dictation, from Al Seyyid Al Ajal Abu Abdullah Al husayn Bin Ali Bin Al Dai'y, from Al Seyyid Abu Ibrahim Ja'far Bin Muhammad Al Husayni, from Al Hakim Abu Abdullah Muhammad Bin Abdullah Al Hafiz, from Abu Al Abbas Bin Yaqoub, from Al Abbas Bin Muhammad Al Dowry, from Malik Bin Ismail, from Asbaat Bin Nasr Al Hamdany, from Al Sarry, from Sabeeh, a slave of Umm Salma, from Zayd Bin Arqam,

عَنِ النَّبِيِّ ص: أَنَّهُ قَالَ لِعَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلَامٌ لِمَنْ سَأَلْتُمْ.

From the Prophet <sup>saww</sup> having said to Ali <sup>asws</sup>, and (Syeda) Fatima <sup>asws</sup>, and Al-Hassan <sup>asws</sup> and Al-Husayn <sup>asws</sup>: 'I <sup>saww</sup> am at war against the one you <sup>asws</sup> are at war with, and am at peace with the ones you <sup>asws</sup> are at peace with'.<sup>43</sup>

**[حديث الركبان يوم القيامة أربعة.]**

**Hadeeth: 'The riders on the Day of Judgment would be four'.**

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ بَابُوَيْهِ بِقِرَائَتِي عَلَيْهِ بِالرَّيِّ سَنَةَ عَشْرَةِ وَ خَمْسِمِائَةٍ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ الطُّوسِيِّ فِي جُمَادَى الْآخِرَةِ سَنَةَ خَمْسٍ وَ خَمْسِينَ وَ أَرْبَعِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ الْحَارِثِيُّ قَالَ: أَخْبَرَنِي أَبُو عَلِيٍّ الْحَسَنُ بْنُ الْفَضْلِ الزَّوَارِدِيُّ قَالَ: حَدَّثَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ بَشِيرِ الْعَسْكَرِيِّ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ مُحَمَّدُ بْنُ هَارُونَ الْهَاشِمِيُّ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ

<sup>42</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 42

<sup>43</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 43

مَهْدِيَّ الْإِرْبِلِيِّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الْهَاشِمِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا هَارُونُ الرَّشِيدُ قَالَ: حَدَّثَنَا أَبِي الْمَهْدِيُّ قَالَ: حَدَّثَنَا الْمُتَّصِرُ أَبُو جَعْفَرٍ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ عَبْدِ اللَّهِ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Babuwayh by my recitation upon it at Al Rayy during the year five hundred and sixteen, from Al Shyekh Al Mufeed Abu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toosy during Jamadi Al Akhar of the year four hundred and fifty five at the location of our Master <sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib <sup>asws</sup>, from Abu Abdullah Muhammad Bin Muhammad Al Harsy, fro Abu Ali Al Hassan Bin Al Fazl Al Zawardy, from Abu Al Hassan Ali Bin Ahmad Bin Bashir Al Askary, from Abu Is'haq Muhammad Bin Haroun Al Hashimy, from Abu Is'haq Ibrahim Bin Mahdy Al Arbily, from Is'haq Bin Suleyman Al Hashimy, from his father, from Haroun Al Rashid, from his father Al Mahdy, from Al Mansour Abu Ja'far Abdullah Bin Muhammad Bin Ali, from his father Muhammad Bin Ali, from His father Ali Bin Abdullah,

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: أَيُّهَا النَّاسُ نَحْنُ فِي الْقِيَامَةِ رُكْبَانٌ أَرْبَعَةٌ لَيْسَ غَيْرُنَا قَالَ فَقَالَ لَهُ قَائِلٌ يَا أَبَتِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ مِنَ الرُّكْبَانِ؟ قَالَ أَنَا عَلَى الْبِرَاقِ وَ أَخِي صَالِحٌ عَلَى نَاقَةِ اللَّهِ الَّتِي عَقَرَهَا قَوْمُهُ وَ ابْنَتِي فَاطِمَةُ عَلَى نَاقَتِي الْبَيْضَاءِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ

From Abdullah Bin Abbad son of Abdula Muttalib <sup>as</sup> who said, 'I heard Rasool-Allah <sup>saww</sup> saying: 'O you people! We <sup>asws</sup> would be the four riders during the Day of Judgment. There wouldn't be (anyone else) apart from us <sup>asws</sup>. So someone said to him <sup>saww</sup>, 'May my father and my mother (be sacrificed) for you <sup>saww</sup>! Who are the riders?' He <sup>saww</sup> said: 'I <sup>saww</sup> would be upon Al-Buraq, and my <sup>saww</sup> brother Salih <sup>as</sup> would be upon the she-camel of Allah <sup>azwj</sup> which his <sup>as</sup> people hamstrung, and my <sup>saww</sup> daughter <sup>asws</sup> (Syeda) Fatima <sup>asws</sup> would be upon my <sup>saww</sup> white she-camel, and Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> would be upon a she-camel from the she-camels of the Paradise.

خَطَامُهَا مِنَ اللُّوْلُو الرِّطْبِ وَ عَيْنَاهَا مِنَ يَافُوتَيْنِ حَمْرَاوَيْنِ وَ بَطْنُهَا مِنْ زَبْرَجْدَةٍ خَضْرَاءَ عَلَيْهَا قُبَّةٌ مِنْ لَوْلُؤَةٍ بَيْضَاءَ يَرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا ظَاهِرُهَا مِنْ رَحْمَةِ اللَّهِ وَ بَاطِنُهَا مِنْ عَفْوِ اللَّهِ

Its halter would be from moist pearls, and its eyes would be from two red agates, and its belly would be from green aquamarines. Upon it would be a dome of white pearls. Its exterior would be seen from its interior and its interior would be seen from its exterior. Its exterior would be from Mercy of Allah <sup>azwj</sup> and its interior would be from Pardon of Allah <sup>azwj</sup>.

إِذَا أَقْبَلَتْ زَفَّتْ وَ إِذَا أَدْبَرَتْ زَفَّتْ وَ هُوَ أَمَامِي عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ يُضِيءُ لِأَهْلِ الْجَمْعِ ذَلِكَ التَّاجُ لَهُ سَبْعُونَ رُكْنًا كُلُّ رُكْنٍ يُضِيءُ كَالْكَوْكَبِ الدَّرِيِّ فِي أَفْقِ السَّمَاءِ وَ بِيَدِهِ لَوَاءُ الْحَمْدِ وَ هُوَ يُنَادِي فِي الْقِيَامَةِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص

When it comes forward it would accelerate and when it turns back it would accelerate, and he <sup>asws</sup> would be in front of me <sup>saww</sup>. Upon his <sup>asws</sup> head would be a crown of Light. That crown would be illuminating for the people of the gathering. For it would be seventy corners, each corner shining like the shining stars in the horizons of the sky. And in his <sup>asws</sup> hand would be the Flag of Praise, and he <sup>asws</sup> would be calling out in the (Day of) Judgment: 'There is no god except for Allah <sup>azwj</sup>! Muhammad <sup>saww</sup> is Rasool <sup>saww</sup> of Allah <sup>azwj</sup>!'

فَلَا يَمُرُّ بِمَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا نَبِيِّ مُرْسَلٍ وَ لَا يَمُرُّ بِنَبِيِّ إِلَّا وَ يَقُولُ مَلَكٌ مُقَرَّبٌ فَيُنَادِي مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ يَا أَيُّهَا النَّاسُ لَيْسَ هَذَا مَلَكًا مُقَرَّبًا وَ لَا نَبِيًّا مُرْسَلًا وَ لَا حَامِلَ عَرْشٍ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ

So he <sup>asws</sup> would not pass by an assembly of the Angels except they would be saying, 'A Mursil Prophet <sup>as</sup>!'. And he <sup>asws</sup> would not pass by a Prophet <sup>as</sup> except he <sup>asws</sup> would be saying: 'An Angel of Proximity!'. Then a Caller would Call out from the Interior of the Throne: "O you people! This one is neither an Angel of Proximity, nor a Mursil Prophet <sup>as</sup>, nor a bearer of the Throne. This is Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>!"

وَ يَجِيءُ شَيْعَتُهُ مِنْ بَعْدِهِ فَيُنَادِي مُنَادٍ لِشَيْعَتِهِ مَنْ أَنْتُمْ؟ فَيَقُولُونَ نَحْنُ الْعَلَوِيُّونَ فَيَأْتِيهِمُ النَّدَاءُ أَيُّهَا الْعَلَوِيُّونَ أَنْتُمْ آمِنُونَ ادْخُلُوا الْجَنَّةَ مَعَ مَنْ كُنْتُمْ تُؤَالُونَ.

And his <sup>asws</sup> Shias would be following him <sup>asws</sup>, so a Caller would Call out to his <sup>asws</sup> Shias: "Who are you?". So they would be saying, 'We are the Alawites!'. Then the Call would come: "O you Alawites! You are secured ones. Enter the Paradise along with the one whom you were befriending!"<sup>44</sup>

[حديث ما من عبد قطرت عيناه فينا قطرة أو دمت دمة إلا بواه الله حقا في الجنة.]

**Hadeeth: 'There is none whose eye dropped a drop of blood, or shed a tear except Allah <sup>azwj</sup> would Dwell him for eopchs in the Paradise'.**

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ رَحِمَهُ اللَّهُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِقِرَائَتِي عَلَيْهِ فِي رَجَبِ سَنَةِ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ قَالَ: أَخْبَرَنَا أَبُو عُمَرَ عُثْمَانُ الدَّقَاقُ إِجَارَةً قَالَ: أَخْبَرَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَالِكٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الْأَزْدِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنِ الرَّبِيعِ بْنِ الْمُنْذِرِ عَنْ أَبِيهِ

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan al Toosy, at the location of our Master <sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib <sup>asws</sup>, by my reading upon it during Rajab of the year five hundred and eleven, from Al Saeed Al Walib Abu Ja'far Muhammad Bin Al Hassan Al Toosy, from the Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Umar Usman Al Daqqaq, from Ja'far Bin Muhammad Bin Malik, from Ahmad Bin Yahya Al Azdy, from Mukhawwal Bin Ibrahim, from Al Rabie Bin Al Munzar, from his father,

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: مَا مِنْ عَبْدٍ قَطَرَتْ عَيْنَاهُ قَطْرَةً أَوْ دَمَعَتْ عَيْنَاهُ فَيَبْكُ بِهَا فِي الْجَنَّةِ حَقْبًا

From Al-Husayn Bin Ali <sup>asws</sup> having said: 'There is none from a servant whose eye drops a drop of blood, or his eyes sheds tears regarding us <sup>asws</sup>, except Allah <sup>azwj</sup> would Dwell him in the Paradise due to it for epochs'.<sup>45</sup>

أَخْبَرَنِي الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارَ الْخَارِزْنِي فِي سُؤَالِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ الْقُرَشِيُّ قَالَ: أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ التَّمِيمِيُّ الْمَقْرِي قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ سُفْيَانَ أَنَّ عَلِيَّ بْنَ الْعَبَّاسِ حَدَّثَهُمْ قَالَ: حَدَّثَنَا عَبَادُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ بُسْتَانَ [قَالَ: حَدَّثَنَا] أَبُو عَلِيٍّ عَمْرُ بْنُ إِسْمَاعِيلَ الْمَدَائِنِيُّ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ وَ الْحَارِثِ

It was informed to me by the Sheykh Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin during Shawwal of the year five hundred and twelve, from Abu Abdullah Muhammad Bin Muhammad Bin Al Husayn al Qurshy, from Al Hassan Bin Muhammad Bin Abdullah Al Tameemi Al Muqry, from Ali Bin Al

<sup>44</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 44

<sup>45</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 45



Husayn Bin Sufyan, from Ali Bin Al Abbas, from Abbad Bin Yaqoub, from Yahya Bin Bustan, from Abu Ali Umar Bin Ismail Al Madainy, from Abu Is'haq Bin Zamra and Al Haris,

عَنْ عَلِيِّ ع قَالَ رَسُولُ اللَّهِ ص: مَثَلِي وَمَثَلُ عَلِيِّ بْنِ أَبِي طَالِبٍ شَجَرَةٌ أَنَا أَصْلُهَا وَ عَلِيٌّ فَرْعُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ثَمَرُهَا وَ الشَّيْعَةُ وَرَفْعُهَا فَأَيُّ شَيْءٍ يَخْرُجُ مِنَ الطَّيِّبِ إِلَّا الطَّيِّبُ.

'From Ali <sup>asws</sup> having said: 'Rasool-Allah <sup>saww</sup> said: 'My <sup>saww</sup> example and the example of Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> is the example of a tree. I <sup>saww</sup> am its roots, and Ali <sup>asws</sup> is its branches, and Al-Hassan <sup>asws</sup> and Al-Husayn <sup>asws</sup> are its fruits, and the Shias are its leaves. So which thing would come out from the good, except for the good?'.<sup>46</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو الْبَرَكَاتِ عُمَرُ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدِ بْنِ حَمَزَةَ الْعَلَوِيُّ وَ أَبُو غَالِبٍ سَعِيدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ النَّقْفِيُّ سَنَةَ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةَ بِالْكَوْفَةِ قَالَا أَخْبَرَنَا الشَّرِيفُ أَبُو عَبْدِ اللَّهِ الشَّرِيفُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ النَّحَّاسِ قِرَاءَةً قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْعَبَّاسِ النَّجَلِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ الزُّهْرِيِّ الرَّمَائِيُّ قَالَ: حَدَّثَنَا عُمَانُ بْنُ سَعِيدِ الْقَصَّارِيِّ قَالَ: حَدَّثَنَا يُونُسُ أَبُو يَعْقُوبَ الْجُعْفِيُّ عَنْ جَابِرٍ

It was informed to us by the Sheykh Abu Al Barkaat Umar Bin Muhammad Bin Muhamamd Bin Hamza Al Alawy and Abu Ghalib Saeed Bin Muhammad Bin Ahmad Al Saqafy in the year five hundred and sixteen at Al Kufa, from the noble Abu Abdullah Muhammad Bin Ali Bin Al Husayn Bin al Nahhas, reading, from Ali Bin Al Abbas Al Bajaly, from Ja'far Bin Muhammad Al Zuhry Al Rummany, from Usman Bin Saeed Al Qassary, from Yunus Abu Yaqoub Al Ju'fy, from Jabir,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ ع قَالَ: إِنَّ اللَّهَ لَنْ يَغْفِرَ إِلَّا لَنَا وَ إِنَّ شَيْعَتَنَا هُمْ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

(It has been narrated) from Abu Ja'far Muhammad <sup>asws</sup> Bin Ali <sup>asws</sup> having said: 'Allah <sup>azwj</sup> will never Forgive except for us <sup>asws</sup>, and that our <sup>asws</sup> Shias, they are the successful ones on the Day of Judgment'.<sup>47</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ بِالرَّيِّ فِي الْمَوْضِعِ الْمَذْكُورِ فِي السَّنَةِ الْمَذْكُورَةِ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ الطُّوسِيِّ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ الْحَارِثِيُّ قَالَ: أَخْبَرَنَا أَبُو الْحُسَيْنِ قَالَ: حَدَّثَنِي أَبِي أَحْمَدُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنِ الْحَسَنِ بْنِ مُوسَى الْخُشَّابِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ بَشِيرِ الدَّهَّانِ قَالَ:

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh at Al Rayy in the mentioned place during the mentioned year, from Al Sheykh Al Saeed Bu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toosy, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harsy, from Abu Al Husayn, from Abu Ahmad Bin Al Hassan, from Muhammad Bin yahya Al Attar, from Al Hassan Bin Musa Al Khashab, from Ali Bin Al Numan, from Bashir Al Dahhan who said,

قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلَتْ فِدَاكَ أَيُّ الْفُصُوصِ أَفْضَلُ لِأَرْكِبَهُ عَلَى خَاتَمِي؟ قَالَ يَا بَشِيرُ أَيْنَ أَنْتَ عَنِ الْعَقِيقِ الْأَحْمَرِ وَ الْعَقِيقِ الْأَصْفَرِ وَ الْعَقِيقِ الْأَبْيَضِ فَإِنَّهَا ثَلَاثَةُ جِبَالٍ فِي الْجَنَّةِ أَمَا الْأَحْمَرُ فَمَطْلٌ عَلَى دَارِ رَسُولِ اللَّهِ ص وَ أَمَا الْأَصْفَرُ فَمَطْلٌ عَلَى دَارِ قَاطِمَةَ وَ أَمَا الْأَبْيَضُ فَمَطْلٌ عَلَى دَارِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع الدُّورُ كُلُّهَا وَاحِدَةٌ وَاحِدَةٌ

'I said to Abu Ja'far <sup>asws</sup>, 'May I be sacrificed for you <sup>asws</sup>! Which stones are superior to embed upon my ring?' He <sup>asws</sup> said: 'O Bashir! Where are you from the red agate, and the yellow agate, and the white agate? These are three mountains in the Paradise. As

<sup>46</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 46

<sup>47</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 47

for the red, so it overlooks upon the house of Rasool-Allah <sup>saww</sup>, and as for the yellow, so it overlooks upon the house of (Syeda) Fatima <sup>asws</sup>, and as for the white, so it overlooks upon the house of Amir Al-Momineen Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>. All these houses are the same and the one.

[يَخْرُجُ] مِنْهَا ثَلَاثَةُ أَنْهَارٍ مِنْ تَحْتِ كُلِّ جَبَلٍ نَهْرٌ أَشَدُّ بَرْدًا مِنَ التَّلْجِ وَ أَحْلَى مِنَ الْعَسَلِ وَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ لَا يَشْرَبُ مِنْهَا إِلَّا مُحَمَّدٌ وَ آلُهُ وَ شِيعَتُهُمْ وَ مَصِيبُهَا كُلُّهَا وَاحِدٌ وَ مَجْرَاهَا مِنَ الْكَوْثَرِ وَ إِنَّ هَذِهِ الثَّلَاثَةَ جِبَالٌ تُسَبِّحُ اللَّهَ وَ تُقَدِّسُهُ وَ تُمَجِّدُهُ وَ تَسْتَغْفِرُ لِمُحِبِّي آلِ مُحَمَّدٍ ص

Three rivers come out from beneath each mountain, which are more intensely colder than the ice, and sweeter than the honey, and more intensely whiter than the milk. None shall drink from these except for Muhammad <sup>saww</sup> and his <sup>saww</sup> Progeny <sup>asws</sup>, and their <sup>asws</sup> Shias. And the outlet of all these is one, and their flow is from Al-Kawser. And these are three mountains which Glorified Allah <sup>azwj</sup>, and Extolled His <sup>azwj</sup> Holiness, and Lauded Him <sup>azwj</sup>, and Praised Him <sup>azwj</sup>, and sought Forgiveness for those that love the Progeny <sup>asws</sup> of Muhammad <sup>saww</sup>.

فَمَنْ تَخَتَّمَ بِشَيْءٍ مِنْهَا مِنْ شِيعَةِ آلِ مُحَمَّدٍ لَمْ يَرَ إِلَّا الْخَيْرَ وَ الْحُسْنَى وَ السَّعَةَ فِي الرِّزْقِ وَ السَّلَامَةَ مِنْ جَمِيعِ أَنْوَاعِ الْبَلَاءِ وَ هُوَ أَمَانٌ مِنَ السُّلْطَانِ الْجَائِرِ وَ مِنْ كُلِّ مَنْ يَخَافُهُ الْإِنْسَانُ وَ يَحْذَرُهُ.

Thus, the one from the Shias of the Progeny <sup>asws</sup> of Muhammad <sup>saww</sup> who wears anything from these, would not see except for good and beautiful, and the expansion in the sustenance, and the safety from the entirety of the types of the affliction, and it is a security from the tyrannous ruling authority, and from everything from which the human being fears and is cautious of'.<sup>48</sup>

حَدَّثَنَا السَّيِّدُ أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ الْجَوَائِي الْحُسَيْنِيُّ لَفْظًا بِأَمَلٍ فِي دَارِهِ فِي الْمَحَرَّمِ سَنَةَ تِسْعٍ وَ خَمْسِمِائَةٍ قَالَ: حَدَّثَنَا السَّيِّدُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ عَلِيِّ بْنِ الدَّاعِي الْحُسَيْنِيِّ السَّلِيْفِيُّ فِي دَارِهِ بِنَيْشَابُورَ قَالَ: حَدَّثَنَا السَّيِّدُ أَبُو إِبْرَاهِيمَ جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ بِالْكَوْفَةِ قَالَ: حَدَّثَنَا الْمُنْذِرُ بْنُ مُحَمَّدِ بْنِ الْمُنْذِرِ الْقَابُوسِيِّ قَالَ: حَدَّثَنَا ابْنُ ثَنَا سُلَيْمَانَ بْنُ الْقَرْمِ عَنِ ابْنِ الْجَحَافِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ صَبِيحٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ:

It was narrated to us by Al Seyyid Abu Talib Yahya Bin Muhammad Bin Al Husayn Al Jawwany Al Husayni, orally, by dication, in his house, during Al Muharram of the year five hundred and nine, from Al Seyyind Abu Abdullah Al Husayn Bin Ali Bin Al Daiy Al Husayni Al Saleyqi, in his house in Neyshapour, from Al Seyyid Abu Ibrahim Ja'far Bin Muhammad Al Husayni, from Al Hakim Abu Abdullah Muhammad Bin Abdullah Al Hafiz at Al Kufa, from Al Munzir Bin Muhammad Bin Al Munzir Al Qabousy, from Ibn Sina Suleyman Bin Al Qarm, from Ibn Al Jahhaf, from Ibrahim Bin Abdullah Bin Sabeeh, from his father, from his grandfather who said,

أَتَيْتُ زَيْدَ بْنَ أَرْقَمَ فَقَالَ مَا جَاءَ بِكَ فَقُلْتُ جِئْتُ لِنُحَدِّثَنِي عَنْ رَسُولِ اللَّهِ ص فَقَالَ سَمِعْتُهُ يَقُولُ وَ قَدْ مَرَّ عَلَيَّ وَ فَاطَمَتهُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع فَقَالَ رَسُولُ اللَّهِ ص أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلْمٌ لِمَنْ سَأَلْتُمْ.

'I went over to Zayd Bin Arqam, so he said, 'What did you come for?' I said, 'I came for you to narrate to me from Rasool-Allah <sup>saww</sup>'. So he said, 'I heard him <sup>saww</sup> saying, and there had just passed by, Ali <sup>asws</sup>, and (Syeda) Fatima <sup>asws</sup>, and Al-Hassan <sup>asws</sup>, and Al-

<sup>48</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 48

Husayn <sup>asws</sup>, so Rasool-Allah <sup>saww</sup> said: 'I <sup>saww</sup> am at war with the one who is at war with you <sup>asws</sup>, and I <sup>saww</sup> am at peace with the one who is at peace with you <sup>asws</sup>' 49

أَخْبَرَنَا الشَّيْخُ أَبُو النَّجْمِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ عَيْسَى الرَّازِيِّ بِالرِّيِّ فِي سَنَةِ سِتِّ عَشْرَةَ وَخَمْسِمِائَةَ قِرَاءَةً عَلَيْهِ بِدَرْبِ زَامَهْرَانَ قَالَ: أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ أَحْمَدَ النَّيْشَابُورِيُّ قَالَ: حَدَّثَنَا أَبُو حَاتِمٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الْبِرْزَانِيُّ لَفْظًا بَعْدَ مَا كَتَبْتَهُ لِي بِخَطِّهِ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ الْعَدْلِيُّ بِنِعْدَادٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الصَّوْلِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ الْقُرَشِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ الْحَرَبِيُّ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ

It was informed to us by the Sheykh Abu Al Najam Muhammad Bin Abdul Wahhab Bin Isa Al Razy at Al Rayy in the year five hundred and sixteen, reading upon it at Darb Zamahran, from Abu Saeed Muhammad Bin Ahmad Al Neyshapouri, from Abu Hatim Ahmad Bin Muhammad Bin Al Hassan Bazzaz, orally after having written it out for me by his handwriting, from Abu Ahmad Abdullah Bin Muhammad Bin Ahmad Al Adl at Baghdad, from Muhammad Bin Yahya Al Sowly, from Muhammad Bin Yunus Al Qurshy, from Abdullah Bin Dawood Al Harby, from Al amsh, from Adayy Bin Sabit, from Zirra Bin Hubeysh who said,

سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ: وَ الَّذِي فَلَقَ الْحَبَّةَ وَ تَرَدَّى بِالْعِظْمَةِ إِنَّهُ لَعَهْدَ النَّبِيِّ الْأُمِّيِّ ص إِلَيَّ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

'I heard Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> saying: 'By the One <sup>azwj</sup> Who Split the seed and is Clothed with the Magnificence, it is so that the Ummy Prophet <sup>saww</sup> covenanted to me <sup>asws</sup> that: 'None would love you <sup>asws</sup> except for a Momin, and none would hate you <sup>asws</sup> except for a hypocrite'.<sup>50</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ فِي الْمَوْضِعِ الْمُقَدَّمِ ذَكَرَهُ فِي السَّنَةِ الْمَذْكُورَةِ قَالَ: أَخْبَرَنَا الشَّيْخُ السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيِّ قَالَ: حَدَّثَنَا الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْحَارِثِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَمْرِو الْجَعَابِيُّ قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ زِيَادٍ مِنْ كِتَابِهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَيْسَى بْنِ الْحَسَنِ الْمَرْيُّ قَالَ: حَدَّثَنَا نَصْرُ بْنُ حَمَادٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ شِمْرٍ عَنْ جَابِرِ الْجُعْفِيِّ

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy in the place mentioned beforehand, in the mentioned year, from Al Sheykh Al Saeed Al Walid Abu Ja'far Muhammad Bin Al Hassan Al Toosy, from Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harsy, from Abu Bakr Muhammad Bin Umar Al Jiaby, from Abu Muhammad Abdullah Bin Muhammad Bin Saeed Bin Ziyad, from his letter, from Ahmad Bin Isa Bin Al Hassan Al Mrayy, from Nasr Bin Hammad, from Umar Bin Shimr, from Jabir Al Ju'fy,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِنَّ جِبْرَائِيلَ نَزَلَ عَلَيَّ وَ قَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقُومَ بِتَفْضِيلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ خَطِيبًا عَلَى أَصْحَابِكَ لِيُبَلِّغُوا مِنْ بَعْدِكَ ذَلِكَ عَنْكَ وَ يَأْمُرُ جَمِيعَ الْمَلَائِكَةِ أَنْ تَسْمَعَ مَا تَذْكُرُهُ وَ اللَّهُ يُوحِي إِلَيْكَ يَا مُحَمَّدُ أَنْ مَنْ خَالَفَكَ فِي أَمْرِهِ فَلَهُ النَّارُ وَ مَنْ أَطَاعَكَ فَلَهُ الْجَنَّةُ

From Abu Ja'far Muhammad <sup>asws</sup> Bin Ali Al-Baqir <sup>asws</sup>, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah <sup>saww</sup> said: 'Jibraeel <sup>as</sup> descended unto me <sup>saww</sup> and said: 'Allah <sup>azwj</sup> Commands you <sup>saww</sup> that you <sup>saww</sup> stand address your <sup>saww</sup> companions regarding the merits of Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, in order for that to reach the ones after you <sup>saww</sup>, from you <sup>saww</sup>, and He <sup>azwj</sup> has Commanded the entirety of the Angels that they should listen to what you <sup>saww</sup> are mentioning. And Allah <sup>azwj</sup> Reveals unto you <sup>saww</sup>, O Muhammad <sup>saww</sup>,

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that the one who opposes you <sup>saww</sup> with regards to his <sup>asws</sup> matter, so for him would be the Fire, and the one who obeys you <sup>saww</sup>, so for him would be the Paradise’.

فَأَمَرَ النَّبِيُّ ص مِنْ مَنَادِيَا يُنَادِي بِ الصَّلَاةِ جَامِعَةً فَاجْتَمَعَ النَّاسُ وَ خَرَجَ النَّبِيُّ ص حَتَّى عَلَا الْمُنْبَرَ وَ كَانَ أَوَّلُ مَا تَكَلَّمَ بِهِ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

So the Prophet <sup>saww</sup> ordered to call out with the congregational *Salat*, and the people gathered, and the Prophet <sup>saww</sup> came out until he <sup>saww</sup> was at the top tier of the Pulpit, and the first of what he <sup>saww</sup> spoke with was: ‘I <sup>saww</sup> seek Refuge with Allah <sup>azwj</sup> from the Pelted Satan <sup>la</sup>. In the Name of Allah <sup>azwj</sup> the Beneficent, the Merciful!’

ثُمَّ قَالَ أَيُّهَا النَّاسُ أَنَا النَّبِيُّ وَ أَنَا النَّذِيرُ وَ أَنَا النَّبِيُّ الْأُمِّيُّ أَنَا مُبَلِّغُكُمْ عَنِ اللَّهِ عَزَّ وَ جَلَّ فِي أَمْرِ رَجُلٍ لَحْمُهُ لَحْمِي وَ دَمُهُ دَمِي وَ هُوَ عَيْبَةُ الْعِلْمِ وَ هُوَ الَّذِي أَنْتَجَبَهُ اللَّهُ مِنْ هَذِهِ الْأُمَّةِ وَ اصْطَفَاهُ وَ هَدَاهُ وَ تَوَلَّاهُ

Then he <sup>saww</sup> said: ‘O you people! I <sup>saww</sup> am the giver of good news and the warner, and I <sup>saww</sup> am the *Ummiy* Prophet <sup>saww</sup>. I <sup>saww</sup> am delivering (Message) to you all on behalf of Allah <sup>azwj</sup> Mighty and Majestic regarding the matter of a man, whose flesh is my <sup>saww</sup> flesh, and his <sup>asws</sup> blood is my <sup>saww</sup> blood, and he <sup>asws</sup> is the receptacle of the knowledge, and he <sup>asws</sup> is the one whom Allah <sup>azwj</sup> Nominated from this community, and Chose him <sup>asws</sup>, and Guided him <sup>asws</sup>, and Made him <sup>asws</sup> a Guardian.

وَ خَلَقَنِي وَ إِيَّاهُ فَضَّلَنِي بِالرَّسَالَةِ وَ فَضَّلَهُ بِالتَّبْلِيغِ عَنِّي وَ جَعَلَنِي مَدِينَةَ الْعِلْمِ وَ جَعَلَهُ خَازِنَ الْعِلْمِ وَ الْمُفْتَبَسَ مِنْهُ الْأَحْكَامَ وَ خَصَّهُ بِالْوَصِيَّةِ وَ أَبَانَ أَمْرَهُ وَ خَوْفَ مِنْ عِدَاوَتِهِ وَ أَرْزَلَ لِمَنْ وَالَاهُ وَ غَفَرَ لِشَيْعَتِهِ وَ أَمَرَ النَّاسَ جَمِيعاً بِطَاعَتِهِ

And He <sup>azwj</sup> Created me <sup>saww</sup> and him <sup>asws</sup>. He <sup>azwj</sup> Graced me <sup>saww</sup> with the Message and Graced him <sup>asws</sup> with the delivery on my <sup>saww</sup> behalf; and Made me <sup>saww</sup> the city of knowledge and Made him <sup>asws</sup> the treasurer of the knowledge, and the source of the Judgments from Him <sup>azwj</sup>, and Specialised him <sup>asws</sup> with the successorship, and Clarified his <sup>asws</sup> matter, and Scared (people) from being inimical to him <sup>asws</sup>, and Drew closer the ones who befriended him <sup>asws</sup>, and Forgave for his <sup>asws</sup> Shias, and Commanded the people in their entirety with obeying him <sup>asws</sup>.

وَ أَنَّهُ عَزَّ وَ جَلَّ يَقُولُ مَنْ عَادَاهُ عَادَانِي وَ مَنْ وَالَاهُ وَالَانِي وَ مَنْ نَاصَبَهُ نَاصَبَنِي وَ مَنْ خَالَفَهُ خَالَفَنِي وَ مَنْ عَصَاهُ عَصَانِي وَ مَنْ آذَاهُ آذَانِي وَ مَنْ أَبْغَضَهُ أَبْغَضَنِي وَ مَنْ أَحَبَّهُ أَحَبَّنِي وَ مَنْ أَرَادَهُ أَرَادَنِي وَ مَنْ كَادَهُ كَادَنِي وَ مَنْ نَصَرَهُ نَصَرَنِي

And He <sup>azwj</sup> the Mighty and Majestic is Saying: “The one who is inimical to him <sup>asws</sup> is inimical to Me <sup>azwj</sup>, and the one who befriends him <sup>asws</sup> is befriending Me <sup>azwj</sup>, and the one who is hostile to him <sup>asws</sup> is Hostile to Me <sup>azwj</sup>, and the one who opposes him <sup>asws</sup> is opposing Me <sup>azwj</sup>, and the one who disobeys him <sup>asws</sup> is disobeying Me <sup>azwj</sup>, and the one who harms him <sup>asws</sup> is harming Me <sup>azwj</sup>, and the one who hates him <sup>asws</sup> is hating Me <sup>azwj</sup>, and the one who loves him <sup>asws</sup> is loving Me <sup>azwj</sup>, and the one who intends (to hurt) him <sup>asws</sup> is intending (to hurt) Me <sup>azwj</sup>, and the one who plots against him <sup>asws</sup> is plotting against Me <sup>azwj</sup>, and the one who helps him <sup>asws</sup> is helping Me <sup>azwj</sup>”.

يَا أَيُّهَا النَّاسُ اسْمَعُوا مَا أَمْرُكُمْ بِهِ وَ أَطِيعُوا فَإِنِّي أَخَوْفُكُمْ عِقَابَ اللَّهِ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَ مَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا وَ يُحْذَرُكُمْ اللَّهُ نَفْسَهُ

O you people! Listen to what I <sup>saww</sup> am ordering you with and obey him <sup>asws</sup>, for I <sup>saww</sup> am fearing for you all the Punishment of Allah <sup>azwj</sup> **[3:30] On the Day which every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time.** And Allah <sup>azwj</sup> Is Cautioning you about His <sup>azwj</sup> 'Nafs' (Ali <sup>asws</sup> is Nafs of Allah <sup>azwj</sup>).

ثُمَّ أَخَذَ بِيَدِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ فَقَالَ مَعَاشِرَ النَّاسِ هَذَا مَوْلَى الْمُؤْمِنِينَ وَحُجَّةُ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَ مُجَاهِدُ الْكَافِرِينَ اللَّهْمَّ إِنِّي قَدْ بَلَّغْتُ وَ هُمْ عِبَادُكَ وَ أَنْتَ الْقَادِرُ عَلَى إِصْلَاحِهِمْ فَأَصْلِحْهُمْ يَا أَرْحَمَ الرَّاحِمِينَ أَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ

Then he <sup>saww</sup> grabbed the hand of Amir Al-Momineen Ali <sup>asws</sup>, and he <sup>saww</sup> said: 'O Group of people! This is the Master of the Momineen, and a Divine Authority of Allah <sup>azwj</sup> upon the creatures altogether, and a Holy warrior against the disbeliever. O Allah <sup>azwj</sup>! I <sup>saww</sup> have delivered, and they are Your <sup>azwj</sup> servants, and You <sup>azwj</sup> are Able upon Correcting them, therefore Correct them, O most Merciful of the merciful ones! I <sup>saww</sup> seek Forgiveness of Allah <sup>azwj</sup> for myself <sup>saww</sup> and for you all'.

ثُمَّ نَزَلَ عَنِ الْمُنْبَرِ فَأَتَاهُ جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفْرُتُكَ السَّلَامَ وَ يَقُولُ لَكَ جَزَاكَ اللَّهُ عَنْ تَبْلِيغِكَ خَيْرًا وَ قَدْ بَلَّغْتَ رَسُولَاتِ رَبِّكَ وَ نَصَحْتَ لِأُمَّتِكَ وَ أَرْضَيْتَ الْمُؤْمِنِينَ وَ أَرْعَمْتَ الْكَافِرِينَ يَا مُحَمَّدُ إِنَّ ابْنَ عَمَّكَ مُبْتَلَى وَ مُبْتَلَى بِهِ يَا مُحَمَّدُ فُلْ فِي كُلِّ أَوْقَاتِكَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

Then he descended from the Pulpit, and Jibraeel <sup>as</sup> came unto him <sup>saww</sup> and he <sup>as</sup> said: 'O Muhammad <sup>saww</sup>! Allah <sup>azwj</sup> Mighty and Majestic Conveys the Greetings to you <sup>saww</sup>! Allah <sup>azwj</sup> recompenses good for your <sup>saww</sup> preaching, and you <sup>saww</sup> have delivered the Message of your <sup>saww</sup> Lord <sup>azwj</sup> and advised to your <sup>saww</sup> community, and pleased the Momineen, and compelled the disbelievers. O Muhammad <sup>saww</sup>! The son <sup>asws</sup> of your <sup>saww</sup> uncle <sup>as</sup> is afflicted and he <sup>asws</sup> would be Tested with. O Muhammad <sup>saww</sup>! Say during every time, 'The Praise is for Allah <sup>azwj</sup>, Lord <sup>azwj</sup> of the worlds', **[26:227] and they who act unjustly shall come to know the turning they shall be Overturned with**.<sup>51</sup>

**[كشف لجابر بصره حين تشرف بلقيا الإمام الباقر عليه السلام.]**

## The recovery of the sight of Jabir when he was honoured by meeting Imam Al-Baqir <sup>asws</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ شَهْرِبَارٍ الْخَازِنُ فِي شَوَّالِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ خَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع بِقِرَاءَتِي عَلَيْهِ قَالَ: أَخْبَرَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيِّ رَحِمَهُ اللَّهُ وَ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مَيْمُونِ الْمُعَدَّلِ بَوَاسِطٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ إِسْمَاعِيلِ الْبُرْزَارِ وَ جَمَاعَةٌ قَالُوا أَخْبَرَنَا أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الْحَسَنِ الْعُلَوِيِّ الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا أَبُو نَصْرِ مُحَمَّدُ بْنُ عَبْدِ الْمُنْعِمِ بْنِ نَصْرِ الصِّدَاوِيِّ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ شَدَّادِ الْجَعْفَرِيِّ عَنْ أَبِيهِ شَدَّادِ بْنِ رُسَيْدٍ عَنْ عَمْرِ بْنِ عَبْدِ اللَّهِ بْنِ هِنْدِ الْجَمَلِيِّ

It was informed to us by the Sheykh Abu Abdullah Muhammad Bin Shahriyar Al Khazin, during Shawwal of the year five hundred and twelve at the location of our Master <sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib <sup>asws</sup>, by my reading upon it, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Al Toosy, and Muhammad Bin Muhammad Bin Maymoun Al Moaddal Biwasit, from Al Hassan Bin Ismail Al Bazzaz, and a group, from Abu Al Mufazzal Muhammad Bin Abdullah Bin Abdul Muttalib Al Shaybani, Abu

<sup>51</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 51

Abdullah Ja'far Bin Muhammad Bin Ja'far Bin Al Hassan Al Alawy Al Husayni, from Abu Nasr Muhammad Bin Abdul Mun'am Bin Nasr al Saydawi, from Jusayn Bin Shaddad Al Ju'fy, from his father Shaddad Bin Rusheyd, from Umar Bin Abdullah Bin Hind Al Jamaly,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع: أَنَّ فَاطِمَةَ بِنْتَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع لَمَّا نَظَرَتْ إِلَى مَا فَعَلَهُ ابْنُ أَخِيهَا عَلِيُّ بْنُ الْحُسَيْنِ ع بِنَفْسِهِ مِنَ الدَّابِّ فِي الْعِبَادَةِ أَتَتْ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ فَقَالَتْ لَهُ يَا صَاحِبَ رَسُولِ اللَّهِ إِنَّ لَنَا عَلَيْكُمْ حُقُوقًا وَإِنَّ مِنْ حَقِّهَا عَلَيْكُمْ إِذَا رَأَيْتُمْ أَحَدَنَا يُهْلِكُ نَفْسَهُ اجْتِهَادًا أَنْ تُذَكِّرُوهُ اللَّهَ وَتَدْعُوهُ إِلَى التَّقْيَا عَلَى نَفْسِهِ وَ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ بَقِيَّةُ أَبِيهِ الْحُسَيْنِ قَدْ أَنْخَرَمَ أَنْفَهُ وَ تَفَنَّتْ جَبْهُهُ وَ رُكِبَتْهُ وَ رَاحَتَاهُ إِدْءَابًا مِنْهُ لِنَفْسِهِ فِي الْعِبَادَةِ

'From Abu Abdullah Ja'far <sup>asws</sup> Bin Muhammad <sup>asws</sup>: '(Syeda) Fatima <sup>as</sup> daughter of Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, when she <sup>as</sup> looked at what the son <sup>asws</sup> of her <sup>as</sup> brother <sup>asws</sup>, Ali <sup>asws</sup> Bin Al-Husayn <sup>asws</sup> had done with himself <sup>asws</sup> from the diligence during the worship, she <sup>as</sup> went over to Jabir Bin Abdullah Al-Ansary, and she <sup>as</sup> said to him: 'O companion of Rasool-Allah <sup>saww</sup>! There are rights for us <sup>asws</sup> upon you, and that from our <sup>asws</sup> rights upon you is that when you see one of us striving very hard so you should remind that one for the sake of Allah <sup>azwj</sup> and advise him to be less strenuous upon himself, and this is Ali <sup>asws</sup> Bin Al-Husayn <sup>asws</sup>, the remaining one of his <sup>asws</sup> father <sup>asws</sup> Al-Husayn <sup>asws</sup>. He <sup>asws</sup> has split his <sup>asws</sup> nose and has callouses on his <sup>asws</sup> forehead and his <sup>asws</sup> knees and his <sup>asws</sup> palms from being diligent from it for himself <sup>asws</sup> during the worship'.

قَاتَى جَابِرُ بْنُ عَبْدِ اللَّهِ بَابَ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ بِالْبَابِ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع فِي أُعْلِمَةٍ مِنْ بَنِي هَاشِمٍ قَدْ اجْتَمَعُوا هُنَاكَ فَظَنَّ جَابِرُ بْنُ عَبْدِ اللَّهِ إِلَيْهِ مُقْبِلًا فَقَالَ هَذِهِ مِثْبَةُ رَسُولِ اللَّهِ ص وَ سَمْنُهُ فَمَنْ أَنْتَ يَا غَلَامُ؟ قَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فَبَكَى جَابِرٌ وَ قَالَ أَنْتَ وَ اللَّهُ الْبَاقِرُ عَنِ الْعِلْمِ حَقًّا أَدْنَى مِنِّي بِأَبِي أَنْتَ

So Jabir Bin Abdullah went over to the door of Ali <sup>asws</sup> Bin Al-Husayn <sup>asws</sup>, and at the door was Abu Ja'far Muhammad <sup>asws</sup> Bin Ali <sup>asws</sup> among the boys of the Clan of Hashim <sup>as</sup> who had gathered over there. So Jabir Bin Abdullah faced looking at him, and he said, 'This is a desire (مِثْبَةُ) of Rasool-Allah <sup>saww</sup> and his <sup>saww</sup> mannerisms, so who are you, O boy!?' He <sup>asws</sup> said: 'I <sup>asws</sup> am Muhammad <sup>asws</sup> Bin Ali <sup>asws</sup> Bin Al-Husayn'. Jabir wept and said, 'You, by Allah <sup>azwj</sup> are the expounder (Al-Baqir) of the true knowledge. Come near me, may my father be sacrificed for you <sup>asws</sup>!'

فَدَنَا مِنْهُ فَحَلَّ جَابِرٌ أَرْزَارَهُ ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِهِ فَقَبَّلَهُ وَ جَعَلَ عَلَيْهِ خَدَّهُ وَ وَجْهَهُ وَ قَالَ أَفْرُنُكَ عَن جَدِّكَ رَسُولِ اللَّهِ ص السَّلَامَ وَ قَدْ أَمَرَنِي أَنْ أَفْعَلَ بِكَ مَا فَعَلْتُ وَ قَالَ ص يُوشِكُ أَنْ تَعْيِشَ وَ تَبْقَى حَتَّى تَلْقَى مَنْ وَ لَدِي اسْمُهُ مُحَمَّدُ بْنُ عَلِيٍّ يَبْفُرُ الْعِلْمَ بَفْرًا وَ قَالَ إِنَّكَ تَبْقَى حَتَّى تَعْمَى وَ يُكْشَفُ لَكَ عَن بَصَرِكَ

So he <sup>asws</sup> went near him, he loosened his cloth, then placed his hand upon his <sup>asws</sup> chest and kissed it, and made his cheek and his face to be upon him <sup>asws</sup>, and said, 'I convey the greetings from your <sup>asws</sup> grandfather <sup>saww</sup> Rasool-Allah <sup>saww</sup>, and he <sup>saww</sup> had ordered me that I should do with you <sup>asws</sup> what I did, and he <sup>saww</sup> had said: 'You are about to live and remain until you meet one from my <sup>saww</sup> sons <sup>asws</sup> who name would be Muhammad <sup>asws</sup> Bin Ali <sup>asws</sup>. He <sup>asws</sup> would expound the knowledge with an expounding'. And he <sup>saww</sup> said: 'You shall remain until you are blind, and he <sup>asws</sup> would recover your sight for you'.

ثُمَّ قَالَ لَهُ أَنْذُنْ لِي عَلَى أَبِيكَ عَلِيَّ بْنِ الْحُسَيْنِ ع فَدَخَلَ أَبُو جَعْفَرٍ ع عَلَى أَبِيهِ وَ أَخْبَرَهُ الْخَبَرَ وَ قَالَ إِنَّ شَيْخًا بِالْبَابِ وَ قَدْ فَعَلَ بِي كَيْتَ وَ كَيْتَ قَالَ يَا بُنَيَّ ذَلِكَ جَابِرُ بْنُ عَبْدِ اللَّهِ ثُمَّ قَالَ لَهُ مِنْ بَيْنِ وَلَدَانِ أَهْلِكَ قَالَ لَكَ مَا قَالَهُ وَ فَعَلَ بِكَ مَا فَعَلَ؟ قَالَ نَعَمْ قَالَ ع إِنَّا بِلَّهِ إِنَّهُ لَمْ يُفْصِدْكَ بِسُوءٍ وَ لَقَدْ أَشَاطَ بِدَمِكَ

Then he said to him <sup>asws</sup>, 'Get permission for me to see your <sup>asws</sup> father <sup>asws</sup> Ali <sup>asws</sup> Bin Al-Husayn <sup>asws</sup>. So Abu Ja'far <sup>asws</sup> entered to go to his <sup>asws</sup> father and informed him <sup>asws</sup> of the news, and said: 'There is an old man at the door and he has done like of this and this. He <sup>asws</sup> said: 'O my <sup>asws</sup> son <sup>asws</sup>! That is Jabir Bin Abdullah'. Then he <sup>asws</sup> said to him <sup>asws</sup>: 'It was from between the children he welcomed you, and said to you <sup>asws</sup> what he said to you <sup>asws</sup>, and did with you <sup>asws</sup> what he did?' He <sup>asws</sup> said: 'Yes'. He <sup>asws</sup> said: 'We <sup>asws</sup> are for Allah <sup>azwj</sup>! He did not intend you <sup>asws</sup> with evil, and he had been affected by your <sup>asws</sup> blood'.

ثُمَّ أَذِنَ لِجَابِرٍ فَدَخَلَ عَلَيْهِ فَوَجَدَهُ فِي مَحْرَابِهِ قَدْ أَنْصَتُهُ الْعِبَادَةُ فَفَهَضَ عَلَيْهِ ع وَ سَأَلَهُ عَنْ حَالِهِ سُؤلاً خَفِيًّا ثُمَّ أَجْلَسَهُ بِجَنْبِهِ فَأَقْبَلَ جَابِرٌ عَلَيْهِ يَقُولُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَمَا عَلِمْتَ أَنَّ اللَّهَ إِنَّمَا خَلَقَ الْجَنَّةَ لَكُمْ وَ لِمَنْ أَحْبَبَكُمْ وَ خَلَقَ النَّارَ لِمَنْ أَبْغَضَكُمْ وَ عَادَاكُمْ فَمَا هَذَا الْجُهْدُ الَّذِي كَلَّفْتَهُ نَفْسَكَ؟

Then he <sup>asws</sup> permitted for Jabir, and he entered to see him <sup>asws</sup>. So he found him <sup>asws</sup> to be in his <sup>asws</sup> Prayer Niche, the worship having had exhausted him <sup>asws</sup>. So Ali <sup>asws</sup> got up and asked him about his state with subtle questions. Then he <sup>asws</sup> seated him by his <sup>asws</sup> side, and Jabir faced towards him <sup>asws</sup> saying to him: 'O son <sup>asws</sup> of Rasool-Allah <sup>saww</sup>! But, do you <sup>asws</sup> not know that Allah <sup>azwj</sup>, rather Created the Paradise for you <sup>asws</sup> and for the ones who love you <sup>asws</sup>, and Created the Fire for the ones who hate you <sup>asws</sup> and are inimical to you <sup>asws</sup>? So what is this striving which you <sup>asws</sup> have encumbered upon yourself <sup>asws</sup>?'

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع يَا صَاحِبَ رَسُولِ اللَّهِ أَمَا عَلِمْتَ أَنَّ جَدِّي رَسُولُ اللَّهِ ص قَدْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ لَمْ يَدَعْ الْإِجْتِهَادَ وَ قَدْ تَعَبَدَ بِأَبِي هُوَ وَ أُمِّي حَتَّى انْتَفَخَ السَّاقُ وَ وَرِمَ الْقَدَمُ فَقِيلَ لَهُ أ نَفَعَلُ هَذَا وَ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ فَقَالَ ص أ فَلَا أَكُونُ عَبْدًا شَكُورًا

So Ali <sup>asws</sup> Bin Al-Husayn <sup>asws</sup> said to him: 'O companion of Rasool-Allah <sup>saww</sup>! But, do you not know that my <sup>asws</sup> grandfather <sup>saww</sup> Rasool-Allah <sup>saww</sup> was such that Allah <sup>azwj</sup> had Forgiven for him <sup>saww</sup> the sins (of his <sup>saww</sup> followers) and whatever was delayed, and he <sup>saww</sup> did not leave the striving, and my <sup>asws</sup> father <sup>asws</sup> and my <sup>asws</sup> mother <sup>as</sup> had worshipped until the legs were swollen and the feet were injured? So it was said to him <sup>asws</sup>, 'You <sup>asws</sup> are doing this and Allah <sup>azwj</sup> has Forgiven for you <sup>asws</sup> (followers) whatever has preceded from their sins and whatever is delayed?' So he <sup>asws</sup> said: 'Should I not happen to be a grateful servant?'

فَلَمَّا نَظَرَ جَابِرٌ إِلَى عَلِيَّ بْنِ الْحُسَيْنِ ع وَ أَنَّهُ لَيْسَ بُعْثِي فِيهِ قَوْلٌ مَنْ يَسْتَمِيلُهُ مِنَ الْجُهْدِ وَ النَّعَبِ إِلَى الْقَصْدِ قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص الْبُقْيَا عَلَى نَفْسِكَ فَإِنَّكَ مِنْ أَسْرَةٍ بِهِمْ يُسْتَدْفَعُ الْبَلَاءُ وَ يُكْشَفُ الْأَوْءَاءُ وَ بِهِمْ تُسْتَمَطَّرُ السَّمَاءُ

So when Jabir looked at Ali <sup>asws</sup> Bin Al Husayn <sup>asws</sup> that he <sup>asws</sup> wasn't going to listen to the words of appeal, from the striving and the exhaustion to the moderation, he said to him <sup>asws</sup>, 'O son <sup>asws</sup> of Rasool-Allah <sup>saww</sup>! The survival is upon yourself <sup>asws</sup>, for you <sup>asws</sup> are

from a family by whom the afflictions are repelled, and the adversities are removed, and due to them the sky rains’.

فَقَالَ يَا جَابِرُ لَا أَرَأَى عَلَى مِنْهَاجِ أَبِي حَتَّى أَفَاقِبَلَ جَابِرَ عَلَى مَنْ حَضَرَ وَمِ قَالَ وَ اللَّهُ مَا رُبِّيَ مِنْ أَوْلَادِ الْأَنْبِيَاءِ مِثْلُ عَلِيِّ بْنِ الْحُسَيْنِ عِ إِلَّا يُوسُفُ بْنُ يَعْقُوبَ وَ اللَّهُ لَدَرِيَّةُ عَلِيِّ بْنِ الْحُسَيْنِ عِ أَفْضَلُ مِنْ ذَرِيَّةِ يُوسُفَ بْنِ يَعْقُوبَ إِنَّ مِنْهُ لَمَنْ يَمَلَأُ الْأَرْضَ عَذْلًا كَمَا مَلَأَتْ جُورًا.

So he <sup>asws</sup> said: ‘O Jabir! I <sup>asws</sup> will not cease to be upon the manifesto of my <sup>asws</sup> father <sup>asws</sup> until I <sup>asws</sup> meet him <sup>asws</sup>’. So Jabir faced the ones who were present and said, ‘By Allah <sup>azwj</sup>! There has not been seen from the children of the Prophets <sup>as</sup>, the likes of Ali <sup>asws</sup> Bin Al-Husayn <sup>asws</sup>, except for Yusuf Bin Yaqoub <sup>as</sup>. By Allah <sup>azwj</sup>’ The offspring of Ali <sup>asws</sup> Bin Al-Husayn <sup>asws</sup> is superior than the offspring of Yusuf Bin Yaqoub <sup>as</sup>, that from him <sup>asws</sup> is the one who would be filling the earth with justice just as it had been filled with tyranny (beforehand)’.<sup>52</sup>

أَخْبَرَنَا الشَّرِيفُ أَبُو الْبُرَكَاتِ عُمَرُ بْنُ مُحَمَّدِ بْنِ حَمَزَةَ الْعَلَوِيُّ الْكُوفِيُّ بِهَا وَ أَبُو غَالِبٍ سَعِيدُ بْنُ مُحَمَّدٍ التَّقْفِيُّ سَنَةَ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ أَخْبَرَنَا الشَّرِيفُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ الْعَلَوِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْجَعْفِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ يُوسُفَ وَ أَحْمَدُ بْنُ حَازِمٍ قَالَ حَدَّثَنَا يَعْقُوبُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا خَالِدُ بْنُ طَهْمَازٍ [طَهْمَان] أَبُو الْعَلَاءِ الْخَفَّافُ

It was informed to us by the noble Abu Al Barkaat Umar Bin Muhammad Bin Hamza Al Alawy Al Kufy with it, and Abu Ghalib Saeed Bin Muhammad Al Saqafy in the year five hundred and sixteen, from the noble Abu Abdullah Muhammad Bin Ali Bin Al Husayn Bin Abdul Rahman Al Alawy, from Muhamamd Bin Abdullah Al Ju’fy, from Muhammad Bin Ahmad Bin Saeed, from Yaqoub Bin Yusuf and Ahmad Bin Hazim, from Yaqoub, from Abdullah Bin Musa, from Khalid Bin Tahmaz (Tahman) Abu Al A’ala Al Khaffaf,

عَنْ أَبِي جَعْفَرٍ قَالَ: لِحُبِّنَا يُغْفَرُ لَكُمْ.

From Abu Ja’far <sup>asws</sup> having said: ‘For the one who loves us <sup>asws</sup>, (his sins) would be forgiven for him’.<sup>53</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ فِي السَّنَةِ الْمَذْكُورَةِ بِالرَّيِّ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيِّ رَحِمَهُ اللَّهُ إِمْلَاءً فِي مَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِ فِي جُمَادَى الْآخِرَةِ سَنَةَ خَمْسٍ وَ خَمْسِينَ وَ أَرْبَعِمِائَةَ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ التَّعْمَانِ رَحِمَهُمُ اللَّهُ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ الْمُغِيرَةِ قَالَ: أَخْبَرَنِي حَيْدَرُ بْنُ مُحَمَّدِ السَّمَرَقَنْدِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ الْكَنْسِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودِ الْعِيَّاسِيِّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مَعْرُوفٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ:

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuway during the mentioned year at Al Rayy, by my reading upon it, from Al Sheykh Al Saeed Abu Ja’far Muhammad Bin Al Hassan al Toosy, dictated at the location of our Master <sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib <sup>asws</sup> during Jamadi Al Akhir of the year four hundred and fifty five, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Abdullah Al Husayn Bin Ahmad Bin Al Mugheira, from Haydar Bin Muhammad Al Samarqandy, from Muhammad Bin Umar Al Kashy, from Muhammad Bin Masoud Al Ayyashi, from Ja’far Bin Marouf, from Yaqoub Bin Yazeed, from Muhammad Bin Uzafir, from Umar Bin Yazeed who said,

<sup>52</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 52

<sup>53</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 53



قَالَ أَبُو عَبْدِ اللَّهِ ع: يَا ابْنَ يَزِيدَ أَنْتَ وَاللَّهِ مِنَّا أَهْلَ الْبَيْتِ فَقُلْتُ جُعِلْتُ فِدَاكَ مِنْ آلِ مُحَمَّدٍ قَالَ وَاللَّهِ مِنْ أَنْفُسِهِمْ

Abu Abdullah <sup>asws</sup> said: 'O Ibn Yazeed! By Allah <sup>azwj</sup>, you are from us <sup>asws</sup>, the People <sup>asws</sup> of the Household'. So I said, 'May I be sacrificed for you <sup>asws</sup>! From the Progeny <sup>asws</sup> of Muhammad <sup>saww</sup>?' He <sup>asws</sup> said: 'By Allah <sup>azwj</sup>, from themselves <sup>asws</sup>.

يَا عُمَرُ أَمَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ وَجَلَّ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ أَمَا تَقْرَأُ قَوْلَهُ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ.

O Umar! But, have you not read the Book of Allah <sup>azwj</sup> Mighty and Majestic [3:68] **Most, surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe, and Allah is the Guardian of the Believers.** But, have you not read His <sup>azwj</sup> Words [14:36] **Lord! Surely they have led many of the people astray; so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful?'** <sup>54</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ قَالَ: أَخْبَرَنِي حَبِذُ بْنُ مُحَمَّدٍ بْنِ نُعَيْمٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ النَّهْدِيُّ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ الْحَكَمِ الدَّهْلِيُّ قَالَ: حَدَّثَنَا شَرِيفُ بْنُ سَابِقِ التَّفَلَيْسِيُّ قَالَ: حَدَّثَنَا حَمَادُ السَّمْدَرِيُّ [السَّمْدَرِيُّ] قَالَ:

And by this chain, from Abu Abdullah Bin Al Mugheira, from Haydar Bin Muhammad Bin Nuaym, from Muhammad Bin Umar, from Muhammad Bin Masoud, from Muhammad Bin Ahmad Al Nahdy, from Muawiya Bin Al Hakam Al Duhny, from Shareef Bin Sabiq Al Tafleysi, from Hammad Al Samdary (Al Samandary) who said,

قُلْتُ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ إِنِّي أَدْخُلُ بِلَادَ الشَّرْكِ وَإِنَّ عِنْدَنَا يَتَوَلَّوْنَ إِنْ مِتَّ حُشِرْتَ مَعَهُمْ قَالَ فَقَالَ لِي يَا حَمَادُ إِذَا كُنْتَ تَمْ تَذَكَّرُ أَمْرًا وَتَدْعُو إِلَيْهِ؟ قُلْتُ نَعَمْ قَالَ فَإِذَا كُنْتَ فِي هَذِهِ الْمُدُنِ مُدِنَ الْإِسْلَامِ تَذَكَّرُ أَمْرًا وَتَدْعُو إِلَيْهِ؟ قَالَ قُلْتُ لَا فَقَالَ لِي إِنَّكَ إِنْ مِتَّ حُشِرْتَ أُمَّةً وَحَدِّكَ وَسَعَى نُورُكَ بَيْنَ يَدَيْكَ.

'I said to Abu Abdullah Ja'far <sup>asws</sup> Bin Muhammad <sup>asws</sup>, 'I tend to enter the cities of Polytheism and with us there are (people) who are saying, 'If you die you would be Resurrect along with them'. So he <sup>asws</sup> said to me: 'O Hammad! When you were (there), did you mention our <sup>asws</sup> matter and are calling towards it?' I said, 'Yes'. He <sup>asws</sup> said: 'So when you were in this city, the city of Al-Islam, do you mention our <sup>asws</sup> matter and call towards it?' I said, 'No'. So he <sup>asws</sup> said to me: 'You, if you die, would be Resurrected as a community, alone, and your light would be walking in front of you'. <sup>55</sup>

أَخْبَرَنَا الْفَقِيهُ أَبُو النَّجْمِ مُحَمَّدُ بْنُ عَيْسَى بْنِ عَبْدِ الْوَهَّابِ الرَّازِيُّ قِرَاءَةً عَلَيْهِ فِي دَرْبِ زَامَهْرَانَ بِالرِّيِّ فِي صَفَرِ سَنَةِ عَشْرَةِ وَحَمْسِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ أَحْمَدَ النَّيْسَابُورِيُّ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدِ الْمَلِكِ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يُوسُفَ بَقْرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا أَبُو يَعْقُوبَ يَعْنِي إِسْحَاقَ بْنَ أَحْمَدَ بْنَ عِمْرَانَ الْخَبَّازَ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عُبَيْدُ بْنُ مُوسَى الرَّوْيَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ خَلْفِ الْعَطَّارِ قَالَ: حَدَّثَنَا الْحُسَيْنُ الْأَشْقَرُ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ:

It was informed to us by the jurist Abu Al Najm Muhammad Bin Isa Bin Abdul Wahhab Al Razy, reading upon it in the alleyway of Zamahran at Al Rayy, during Safar of the year five hundred and ten, from Abu

<sup>54</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 54

<sup>55</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 55

Saeed Muhammad Bin Ahmad Al Neyshapoury, from Abu Muhammad Abdul Malik Bin Muhammad Bin Ahmad Bin Yusuf, by his reading upon it, from Abu Yaqoub, meaning Is'haq Bin Ahmad Bin Imran the baker, from Abu Al Hassan Ahmad Bin Muhammad Bin Is'haq, from Ubeyd Bin Musa Al Ruwyani, from Muhammad Bin Ali Bin Khalaf Al Attar, from Al Husayn Al Ashqar, from Al Amsh, from Abu Wa'il, from Abdullah Bin Masoud who said, ‘

قَالَ رَسُولُ اللَّهِ ص: لَمَّا خَلَقَ اللَّهُ آدَمَ ع وَ نَفَخَ فِيهِ الرُّوحَ عَطَسَ آدَمُ فَأَلْهَمَهُ أَنْ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ يَا آدَمَ حَمَدْتَنِي فَوَ عِزَّتِي وَ جَلَالِي لَوْ لَا عَبْدَانِ أَرِيدُ أَنْ أُخْلِقَهُمَا فِي آخِرِ الدُّنْيَا مَا خَلَقْتُكَ

‘Rasool-Allah <sup>saww</sup> said: ‘When Allah <sup>azwj</sup> Created Adam <sup>as</sup> and Blew the Spirit into him <sup>as</sup>, Adam <sup>as</sup> sneezed. So Allah <sup>azwj</sup> Inspired him <sup>as</sup> that he <sup>saww</sup> should say: ‘The Praise is for Allah <sup>azwj</sup>, Lord <sup>azwj</sup> of the worlds’. Then Allah <sup>azwj</sup> Revealed unto him <sup>as</sup>: “O Adam <sup>as</sup>! You <sup>as</sup> are praising Me <sup>azwj</sup>, therefore, by My <sup>azwj</sup> Might and My <sup>azwj</sup> Majesty! Had it not been for two bodies I <sup>azwj</sup> am Intending to Transform (into human appearance) during the end (time) of the world, I <sup>azwj</sup> would not have Created you <sup>as</sup>!”.

قَالَ أَيُّ رَبِّ فَمَتَّى يَكُونَانِ وَ مَا سَمَّيْتُهُمَا فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ ارْفَعْ رَأْسَكَ فَرَفَعَ رَأْسَهُ فَإِذَا تَحْتِ الْعَرْشِ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ نَبِيُّ الرَّحْمَةِ عَلَيَّ مِفْتَاحُ الْجَنَّةِ أَقْسِمُ بِعِزَّتِي إِنِّي أَرْحَمُ مَنْ تَوَلَّاهُ وَ أَعَدُّبُ مَنْ عَادَاهُ.

He <sup>as</sup> said: ‘Yes Lord <sup>azwj</sup>! So when would these two happen to be and what are their names?’ So Allah <sup>azwj</sup> Revealed unto him <sup>as</sup>: “Raise your <sup>as</sup> head!”. So he <sup>as</sup> raised his <sup>as</sup> head, and there was inscribed beneath the Throne: “There is no god except for Allah <sup>azwj</sup>. Muhammad <sup>saww</sup> is Rasool <sup>saww</sup> of Allah <sup>azwj</sup>, a Prophet <sup>saww</sup> of Mercy. Ali <sup>asws</sup> is the key to the Paradise. I <sup>azwj</sup> Swear by My <sup>azwj</sup> Might, I <sup>azwj</sup> shall be Merciful to the one who befriends him <sup>asws</sup>, and Punish the one who is inimical to him <sup>asws</sup>’ <sup>56</sup>.

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ بِالْمَوْضِعِ الْمَذْكُورِ عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ فُلُوَيْهِ قَالَ: حَدَّثَنِي أَبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ الثَّمَالِيِّ

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, at the mentioned place, from his father, from Muhammad Bin Muhammad Bin Al Numan, from Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ ع قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ دَعَائِمٍ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ حَجِّ الْبَيْتِ الْحَرَامِ وَ الْوَلَايَةِ لَنَا أَهْلِ الْبَيْتِ.

From Abu Ja'far Muhammad <sup>asws</sup> Bin Al-Baqir <sup>asws</sup> having said: ‘Al-Islam is built upon five foundations – establishment of the *Salat*, and giving of the *Zakat*, and Fasting the Month of Ramazan, and performance of the Hajj of the Sacred House (Kabah), and the Wilayah for us <sup>asws</sup>, the People <sup>asws</sup> of the Household’ <sup>57</sup>.

وَ بِهِذَا الْإِسْنَادِ قَالَ:

<sup>56</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 56

<sup>57</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 57

And by this chain, said,

قَالَ رَسُولُ اللَّهِ ص: لَا تَزُولُ قَدَمُ عَبْدٍ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ حَتَّى يَسْأَلَهُ عَنْ أَرْبَعِ خِصَالٍ عُمَرِكَ فِيمَا أَفْنَيْتَهُ وَ جَسَدِكَ فِيمَا أَبْلَيْتَهُ وَ مَالِكَ مِنْ أَيْنَ اكْتَسَبْتَهُ وَ أَيْنَ وَضَعْتَهُ وَ عَنْ حُبِّنا أَهْلَ الْبَيْتِ

Rasool-Allah <sup>saww</sup> said: 'The feet of a servant will not cease to be in front of Allah <sup>azwj</sup> Mighty and Majestic until He <sup>azwj</sup> Questions him about four characteristics – "Your life, in what did you finish it, and your body, in what did you indulge it, and your wealth, from where did you earn it and where did you place it, and about our <sup>asws</sup> love, the People <sup>asws</sup> of the Household'.

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ وَ مَا عَلِمَهُ حُبُّكُمْ يَا رَسُولَ اللَّهِ؟ فَقَالَ ص مَحَبَّةٌ هَذَا وَ وَضَعَ يَدَهُ عَلَى رَأْسِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

So a man from the group said, 'And what is the sign of having your <sup>saww</sup> love, O Rasool-Allah <sup>saww</sup>?' So he <sup>saww</sup> said: 'Having the love for this one', and he <sup>saww</sup> place his <sup>saww</sup> hand upon the head of Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>, <sup>58</sup>

أَخْبَرَنَا الشَّرِيفُ أَبُو الْبَرَكَاتِ عُمَرُ بْنُ حَمْرَةَ وَ أَبُو عَلِيٍّ سَعِيدُ بْنُ مُحَمَّدٍ الْمُقَدَّمُ ذَكَرَهُمَا فِي السَّنَةِ الْمَذْكُورَةِ قَالَا أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْعُلَوِيُّ الْمُقَدَّمُ ذَكَرَهُ قَالَ: أَخْبَرَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ حَاجِبٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عُمَرَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَرْبُ بْنُ حَسَنِ الطَّحَّانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُسَاوِرٍ عَنْ أَبِي الْجَارُودِ قَالَ:

It was informed to us by the noble Abu Al Barkat Umar Bin Hama and Abu Ghalib Saeed Bin Muhammad Al Muqdam both mentioning it in the mentioned year, from Abu Abdullah Bin Abdul Rahman Al Alawy Al Muqaddam, mentioning it, from Ja'far Bin Mihammad Bin Hajib, from Ali Bin Ahmad Bin Umar, from Muhammad Bin Mansour, from Harb Bin Hassan Al Tahhan, from Yahya Bin Musawwir, from Abu Al Jaroud who said,

قَالَ أَبُو جَعْفَرٍ ع: يَا أَبَا الْجَارُودِ أَمَا تَرْضَوْنَ تُصَلُّوا فَيُقْبَلَ مِنْكُمْ وَ تَصُومُوا فَيُقْبَلَ مِنْكُمْ وَ تَحُجُّوا فَيُقْبَلَ مِنْكُمْ وَ اللَّهُ إِنَّهُ لَيُصَلِّي غَيْرَكُمْ فَمَا يُقْبَلُ مِنْهُ وَ يَصُومُ فَمَا يُقْبَلُ مِنْهُ وَ يَحُجُّ غَيْرَكُمْ فَمَا يُقْبَلُ مِنْهُ.

Abu Ja'far <sup>asws</sup> said: 'O Abu Al-Jaroud! Are you not being pleased that you are praying *Salat* and it is being Accepted from you, and you are Fasting and it is being Accepted from you, and you are performing Hajj and it is being Accepted from you? By Allah <sup>azwj</sup>! Let the others pray *Salat*, but it would not be Accepted from him, and he would Fast, but it would not be Accepted from him, and someone would be performing Hajj, but it would not be Accepted from him'. <sup>59</sup>

حَدَّثَنَا السَّيِّدُ الرَّاهِدُ أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الْجَوَانِي الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ الْحَسَنُ بْنُ عَلِيِّ بْنِ الدَّاعِي الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا السَّيِّدُ أَبُو إِبْرَاهِيمَ جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حَمَادٍ الْعَدَلِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ مُسْلِمِ الْأَبَارِ قَالَ: حَدَّثَنَا لَيْثُ بْنُ دَاوُدَ الْقَيْسِيُّ قَالَ: حَدَّثَنَا مِبَارِكُ بْنُ فَضَالَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ:

It was narrated to us by the ascetic Sheykh Abu Talib Yahya Bin Muhammad Bin Al Hassan Al Jawwany, from Al Sheykh Abu Abdullah Al Hassan Bin Ali Bin Al Dai'y Al Husayni, from Al Seyyid Abu Ibrahim Ja'far Bin Muhammad Al Husayni, from Al Hakim Abu Abdullah Muhammad Bin Abdullah Al Hafiz, from

<sup>58</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 58

<sup>59</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 59

Hammad Al Adl, from Ahmad Bin Ali Bin Muslim Al Abbar, from Lays Bin Dawood Al Qaysi, from Mubarak Bin FAzalat, from Imran Bin Husayn that,

أَنَّ النَّبِيَّ ص قَالَ لِفَاطِمَةَ ع أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْعَالَمِينَ؟ قَالَتْ فَأَيْنَ مَرِيْمُ بِنْتُ عِمْرَانَ؟ قَالَ لَهَا أَيُّ بُنْيَةِ تَلِكِ سَيِّدَةُ نِسَاءِ عَالَمِهَا وَ أَنْتِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَقَدْ رَوَّجْتُكِ سَيِّدًا فِي الدُّنْيَا وَ سَيِّدًا فِي الْآخِرَةِ لَا يُحِبُّهُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ.

‘The Prophet <sup>saww</sup> said to (Syeda) Fatima <sup>asws</sup>: ‘Are you <sup>asws</sup> not pleased that you <sup>asws</sup> happen to be the Chieftess of the women of the worlds?’ She <sup>asws</sup> said: ‘So where is Maryam Bint Imran <sup>as</sup> (from this)?’ He <sup>saww</sup> said to her <sup>asws</sup>: ‘Yes daughter! She was the Chieftess of the women of her <sup>as</sup> world (era), and you <sup>asws</sup> are the Chieftess of the women of the (all) the worlds (eras). By the One <sup>azwj</sup> Who Sent me <sup>saww</sup> with the Truth, I <sup>saww</sup> have married you <sup>asws</sup> to the Chief in the world and Chief in the Hereafter. None shall love him <sup>asws</sup> except for a Momin, nor hate him <sup>asws</sup> except for a hypocrite’.<sup>60</sup>

**[قول الإمام الرضا «ع» الناس عبيد لنا في الطاعة.]**

**The words of Imam Al-Reza <sup>asws</sup>: ‘The people are enslaved to us <sup>asws</sup> in the obedience’.**

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ فِي خَانَقَاهِهِ بِالرِّيِّ بِفِرَاعَتِي عَلَيْهِ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ بِالْمَشْهَدِ الْمُقَدَّسِ بِالْعِرَاقِ عَلَى سَاكِنِهِ السَّلَامِ إِمْلَاءً مِنْ لَفْظِهِ فِي جِمَادَى الْأُولَى سَنَةَ خَمْسٍ وَ خَمْسِينَ وَ أَرْبَعِمِائَةٍ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ قَالَ: أَخْبَرَنَا الشَّرِيفُ الصَّالِحُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ حَمْرَةَ الطَّبْرِيِّ الْحُسَيْنِيُّ رَجَمَهُ اللَّهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَمْرِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مَرْوَانَ بْنِ أَبِي عُبَيْدٍ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ زَيْدِ الطَّبْرِيِّ قَالَ:

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh in his alleyway at Al Rayy by my reading upon it, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Al Toosy at the Holy Location at Al Ghary, greetings be upon its dwellers, dictated from his words during Jumadi Al Awwal of the year four hundred and fifty five, from Abu Abdullah Muhamad Bin Muhammad Al Numan, from the righteous noble *Eman* Abu Muhammad Al Hassan Bin Hamza Al Tabary Al Husayni, from Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Ahmad Bin Muhammad Bin Isa, from Marwan Bin Abu Ubeydullah Al Kufy, from Muhammad Bin Zayd Al Tabary who said,

كُنْتُ قَائِمًا عَلَى رَأْسِ عَلِيِّ بْنِ مُوسَى الرِّضَا بِخُرَاسَانَ وَ عِنْدَهُ جَمَاعَةٌ مِنْ بَنِي هَاشِمٍ مِنْهُمْ إِسْحَاقُ بْنُ عِيَّاسِ بْنِ مُوسَى فَقَالَ لَهُ يَا إِسْحَاقُ بَلِّغْنِي أَنْكُمْ تَقُولُونَ إِنَّا نَقُولُ إِنَّ النَّاسَ عَبِيدٌ لَنَا لَا وَ قَرَابَتِي مِنْ رَسُولِ اللَّهِ ص مَا قُلْتُهُ قَطُّ وَ لَا سَمِعْتُهُ مِنْ أَحَدٍ مِنْ آبَائِي وَ لَا بَلِّغْنِي عَنْ أَحَدٍ مِنْهُمْ قَالَهُ

‘I was standing by the head of Ali <sup>asws</sup> Bin Musa Al-Reza <sup>asws</sup> at Khurasan, and in his <sup>asws</sup> presence was a group of the Clan of Hashim <sup>as</sup>, from them was Is'haq Bin Abban Bin Musa. So he <sup>asws</sup> said to him: ‘O Is'haq! It reached me that you all are saying that we <sup>asws</sup> are saying that the people are enslaved to us <sup>asws</sup>. No, and by my <sup>saww</sup> relationship from Rasool-Allah <sup>saww</sup>, I <sup>asws</sup> did not say it at all, nor did you hear it from any of my <sup>asws</sup> forefathers <sup>asws</sup> (saying such), not has it reached me <sup>asws</sup> from any one of them <sup>asws</sup> having said it’.

<sup>60</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 60

ثُمَّ قَالَ لَهُ لَكِنَّا نَقُولُ النَّاسُ عَبِيدٌ لَنَا فِي الطَّاعَةِ مَوَالٍ لَنَا فِي الدِّينِ فَيُبَلِّغُ الشَّاهِدُ الْغَائِبَ.

Then he <sup>asws</sup> said to him: 'But we <sup>asws</sup> are saying, the people are enslaved to us <sup>asws</sup> regarding the obedience as partisans of ours <sup>asws</sup> in the Religion. Thus, should the ones present deliver to the absent ones'.<sup>61</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ قَالَ: أَخْبَرَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ خَالِدٍ الْمَرَاغِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْكُوفِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مَرْوَانَ الْعَزَّالُ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْأَحْمَسِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ زَيْدِ بْنِ أَبِي زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ قَالَ

And by this chain, from Muhammad Bin Muhammad, from Abu Al Hassan Ali Bin Khalid Al Maraghy, from Al Hassan Bin Al Al Kufy, from Ja'far Bin Marwan Al Ghazzal, from his father, from Abdullah Bin Al Hassan Al Ahmasy, from Khalid Bin Abdullah, from Yazeed Bin Abu Ziyad, from Abdullah Bin Al Haris Bin Nowfal who said,

سَمِعْتُ عَنْ سَعْدِ بْنِ مَالِكٍ يَعْني ابْنَ أَبِي وَقَّاصٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ سَرَّهَا فَقَدْ سَرَّنِي وَ مَنْ سَاءَهَا فَقَدْ سَاءَنِي فَاطِمَةُ أَعَزُّ النَّاسِ عَلَيَّ.

'I heard from Sa'ad Bin Malik, meaning Abu Waqqas saying, 'I heard Rasool-Allah <sup>saww</sup> saying: '(Syeda) Fatima <sup>asws</sup> is a part of mine <sup>saww</sup>. The one who cheers her <sup>asws</sup>, so he has cheered me <sup>saww</sup>, and the one who displeases her <sup>asws</sup>, so he has displeased me <sup>saww</sup>. (Syeda) Fatima <sup>asws</sup> is the dearest of the people to me <sup>saww</sup>.'<sup>62</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ رَحِمَهُ اللَّهُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي شَعْبَانَ سَنَةِ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرِ الطُّوسِيِّ رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَمْرِو الْجَعَابِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ مَسْتُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ عَاصِمٍ عَنْ أَبِي حَمْرَةَ التَّمَالِيِّ قَالَ:

It was informed to us by the Sheykh Abu Al Al Hassan Bin Muhammad Bin Al Hassan Al Toosy at the location of our Master <sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib <sup>asws</sup> during Shaban of the year five hundred and ten, by my readin upon it, from Al Saeed Al Walid Abu Ja'far Al Toosy, from Muhammad Bin Muhammad Bin Al Numan, from Abu Bakr Muhammad In Umar Al Ji'any, from Abdullah Bin Ahmad Bin Mastour, from Abdullah Bin Yahya, fro Ali Bin Aasim, from Abu Hamza Al Sumaly who said,

قَالَ لَنَا عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ع أَيُّ الْبِقَاعِ أَفْضَلُ؟ فَقُلْنَا اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ فَقَالَ ع إِنَّ أَفْضَلَ الْبِقَاعِ مَا بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ لَوْ أَنَّ رَجُلًا عَمَّرَ مَا عَمَّرَ نُوْحٌ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَصُومُ النَّهَارَ وَ يَقُومُ اللَّيْلَ فِي ذَلِكَ الْمَوْضِعِ ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ وَ لَابَيْتِنَا لَمْ يَنْفَعَهُ ذَلِكَ شَيْئًا.

Ali <sup>asws</sup> Bin Al-Husayn <sup>asws</sup> Zayn Al-Abideen <sup>asws</sup> said to us: 'Which of the spots is most superior?' So we said, 'Allah <sup>azwj</sup>, and His <sup>azwj</sup> Rasool <sup>saww</sup>, and the son <sup>asws</sup> of His <sup>azwj</sup> Rasool <sup>saww</sup> are more knowing'. So he <sup>asws</sup> said: 'The most superior of the spots is what is between Al-Rukn (corner of the Kabah) and Al-Maqam (standing place of Ibrahim <sup>as</sup>). And if a man were to have a life-span of what Noah <sup>as</sup> lived among his <sup>as</sup> people, a thousand years less fifty years (950 years), Fasting by the day and standing (for Salat)

<sup>61</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 61

<sup>62</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 62

during the night in that (most superior) place, then he meets Allah<sup>azwj</sup> Mighty and Majestic without our<sup>asws</sup> Wilayah, that would not benefit him with anything'.<sup>63</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ رَجَمَهُمُ اللَّهُ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَمْرِو الْجَعَابِيُّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا أَبُو حَاتِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْقُرَاتِ قَالَ: حَدَّثَنَا حَنَانُ بْنُ سَدِيرٍ

And by the chain, from Muhammad Bin Muhammad, from Abu Bakr Bin Umar Al Ji'any, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Abu Hatim, from Muhammad Bin Al Furat, from Hanan Bin Sadeyr,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ ع قَالَ: مَا تَبَّتَ اللَّهُ تَعَالَى حُبَّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي قَلْبٍ أَحَدٍ فَزَلَّتْ لَهُ قَدَمٌ إِلَّا تَبَّتَتْ لَهُ أُخْرَى.

(It has been narrated) from Abu Ja'far Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup> having said: 'Allah<sup>azwj</sup> the Exalted does not Affirm the love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in the heart of anyone, so a foot of his wavers, except the other one would be Affirmed for him'.<sup>64</sup>

فِي قَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَوَّلَ عُنْوَانِ صَحِيفَةِ الْمُؤْمِنِ مَا يَقُولُ النَّاسُ فِيهِ إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا فَشَرٌّ.

**Regarding the words of Rasool-Allah<sup>saww</sup>: 'The first heading of the parchent of the Momin is what would the people are saying regarding him. If good, so good, and if evil, so evil'.**

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ فِي الرَّيِّ سَنَةَ عَشْرَةَ وَخَمْسِمِائَةَ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ إِمْلَاءً فِي جُمَادَى الْآخِرَةِ سَنَةَ خَمْسٍ وَخَمْسِينَ وَارْبَعِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ رَجَمَهُمُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ قَوْلُوَيْهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَمِيرِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al husayn Bin Babuwayh in Al Rayy during the year five hundred and ten, by my reading upon it, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Al Toosy, dictating during Jumai Al Akhira of the year four hundred and fifty five, at the location of our Master<sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib<sup>asws</sup>, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Al Nu'man, from Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawiyah, from Muhammad Bin Abdullah Bin Ja'far Al Himeyri, from his father, from Ahmad Bin Abu Abdullah Al Barqy, from Shareed Bin Sabiq, from Abu Al Abbas Al Fazl Bin Abdul Malik,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَوَّلُ عُنْوَانِ صَحِيفَةِ الْمُؤْمِنِ مَا يَقُولُ النَّاسُ فِيهِ إِنْ خَيْرًا فَخَيْرًا وَإِنْ شَرًّا فَشَرًّا وَ أَقَلُّ تُحَفَّةِ الْمُؤْمِنِ أَنْ يَعْفَرَ اللَّهُ لَهُ وَ لِمَنْ تَبِعَ جَنَازَتَهُ

From Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The first heading of the parchent of the Momin is what the people are saying regarding him. If good, so good, and if evil, so evil; and the least

<sup>63</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 63

<sup>64</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 64

of the gifts for the Momin is that Allah<sup>azwj</sup> would Forgive for him and for the ones who followed his funeral’.

ثُمَّ قَالَ يَا فَضْلُ لَا يَأْتِي الْمَسْجِدَ مِنْ كُلِّ قَبِيلَةٍ إِلَّا وَافِدُهَا وَ مِنْ كُلِّ أَهْلِ بَيْتٍ إِلَّا نَجِيبُهَا يَا فَضْلُ لَا يَرْجِعُ صَاحِبُ الْمَسْجِدِ بِأَقْلٍ مِنْ إِحْدَى ثَلَاثٍ إِذَا دُعِيَ بِدَعْوَةٍ يَدْعُو بِهَا يَدْخُلُهُ اللَّهُ بِهِنَّ الْجَنَّةَ وَ إِذَا دُعِيَ بِدَعْوَةٍ يَدْعُو بِهَا يَصْرِفُ اللَّهُ بِهِنَّ عَنْهُ بَلَاءَ الدُّنْيَا وَ إِذَا أَخِي يَسْتَفِيدُهُ فِي اللَّهِ تَعَالَى

Then he<sup>asws</sup> said: ‘O Fazl! None would come to the Masjid from every tribe except for its delegate, and from every family except for its excellent one. O Fazl! The companion of the Masjid would not be returning with less than one of the three – either a supplication he supplicated with, Allah<sup>azwj</sup> would Enter him into the Paradise due to it; or a supplication he supplicated with, Allah<sup>azwj</sup> would Turn an affliction for the world away from him; or a brother who would benefit him for the Sake of Allah<sup>azwj</sup>, the Exalted’.

قَالَ ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَا اسْتَفَادَ امْرُؤٌ فَايِدَةً بَعْدَ فَايِدَةِ الْإِسْلَامِ مِثْلَ أَخِي يَسْتَفِيدُهُ فِي اللَّهِ عَزَّ وَ جَلَّ

He<sup>asws</sup> said: ‘Then Rasool-Allah<sup>saww</sup> said: ‘A person cannot benefit with a benefit after Al-Islam like a brother who benefits him for the Sake of Allah<sup>azwj</sup> Mighty and Majestic’.

ثُمَّ قَالَ يَا فَضْلُ لَا تَرْهَدُوا فِي فُقَرَاءِ شِيعَتِنَا فَإِنَّ الْفَقِيرَ مِنْهُمْ لَيَسْتَفْعُ يَوْمَ الْقِيَامَةِ فِي مِثْلِ رَبِيعَةَ وَ مُضَرَ

Then he<sup>asws</sup> said: ‘O Fazl! Do not be abstaining regarding the poor of our<sup>asws</sup> Shias, for the poor from them would be interceding on the Day of Judgment regarding the likes of (the people of the tribes of) Rabi’e and Muzar’.

ثُمَّ قَالَ يَا فَضْلُ إِنَّمَا سُمِّيَ الْمُؤْمِنُ مُؤْمِنًا لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ فَيُجِيزُ اللَّهُ أَمَانَهُ

Then he<sup>asws</sup> said: ‘O Fazl! But rather, the Momin has been named as ‘Momin’ because he believes (*Eman*) in Allah<sup>azwj</sup> Allah<sup>azwj</sup> would Authorise his security’.

ثُمَّ قَالَ أَمَا سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ فِي أَعْدَائِكُمْ إِذَا رَأَوْا شَفَاعَةَ رَجُلٍ مِنْكُمْ لِصَدِيقِهِ يَوْمَ الْقِيَامَةِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ؟

Then he<sup>asws</sup> said: ‘Have you not heard Rasool-Allah<sup>saww</sup> saying regarding your enemies? When they would be seeing the intercession of a man from you on the Day of Judgment, (they would be saying) **[26:100] So we have none from the intercessors [26:101] Nor a true friend?**’<sup>65</sup>

وَ بِهِذَا الْإِسْنَادِ عَنِ الشَّيْخِ الْمُفِيدِ بْنِ النُّعْمَانَ قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ الْمَرَاغِيِّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ صَالِحِ السَّلِيِّ قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ صَالِحُ بْنُ أَحْمَدَ بْنِ أَبِي مُقَاتِلِ الْبُرْزَارِ قَالَ: حَدَّثَنِي عَيْسَى بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيِّ الْحَدَّادُ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ الْحُسَيْنِ الْعُرْنِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَلِيٍّ الْهَمْدَانِيُّ عَنْ أَبِي بَانَ بْنِ تَغْلِبَ عَنْ أَبِي دَاوُدَ الْأَنْصَارِيِّ عَنِ الْحَارِثِ الْهَمْدَانِيِّ قَالَ:

And by this chain, from the Sheykh Al Mufeed Bin Al Numan, from Abu Al Hassan Ali Bin Al Naraghy, from Abu Bakr Muhammad Bin Salih Al Saleyqi, from Abu Al Husayn Salih Bin Ahmad Bin Abu Muqatil Al

<sup>65</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 65

Bazzaz, from Isa Bin Abdul Rahman Al Kufy Al Hadda, from Al Hassan Bin Al Husayn Al Urny, from Yahya Bni Ali Al Hamdany, from Aban Bin Taghlab, from Abu Dawood Al Ansary, from Al Haris Al Hamdany who said,

دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ يَا حَارِثُ فَقُلْتُ نَعَمْ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ أَمَا لَوْ بَلَغَتْ نَفْسُكَ الْحُلُقُومَ رَأَيْتَنِي حَيْثُ نُحِبُّ وَ لَوْ رَأَيْتَنِي وَ أَنَا أَدْوُدُ الرَّجَالِ عَنِ الْحَوْضِ نَوْدَ غَرِيبَةٍ الْإِبِلِ رَأَيْتَنِي حَيْثُ نُحِبُّ وَ لَوْ رَأَيْتَنِي وَ أَنَا مَارٌّ عَلَى الصَّرَاطِ وَ بِيَدِي لَوَاءُ الْحَمْدِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص رَأَيْتَنِي حَيْثُ نُحِبُّ.

'I went over to Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>asws</sup> said: 'O Haris!' So I said, 'Yes, O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'But, if your soul reaches the throat, you will see me<sup>asws</sup> where you would love (to be). And if you see me<sup>asws</sup> and I<sup>asws</sup> am pushing people away from the Fountain like pushing away the strange camel, you will see me<sup>asws</sup> where you would love (to be). And if you<sup>asws</sup> see me<sup>asws</sup> and I<sup>asws</sup> passing upon the Bridge and in my<sup>asws</sup> hand is the Flag of Praise (لَوَاءُ الْحَمْدِ) in front of Rasool-Allah<sup>saww</sup>, you will see me<sup>asws</sup> where you would love (to be)'.<sup>66</sup>

[جواب الباقر «ع» (ما أقل الحاج) لمن قال ما أكثر الحاج].

**The answer of Al-Baqir<sup>asws</sup>: 'How few are the Pilgrims (of Hajj)', to the one who said, 'How many are the Pilgrims (of Hajj)'.**

أَخْبَرَنَا الشَّرِيفُ عُمَرُ بْنُ مُحَمَّدِ بْنِ حَمَزَةَ الْعَلَوِيُّ الزَّيْدِيُّ رَجَمَهُ اللَّهُ فِي النَّسَبِ وَ الْمَذْهَبِ بِالْكُوفَةِ سَنَةَ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةَ وَ أَبُو غَالِبٍ سَيِّدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ النَّقْفِيُّ الْكُوفِيُّ بِهَا قَالَا أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ الْعَلَوِيُّ قَالَ: أَخْبَرَنَا زَيْدُ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَاجِبٍ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ هَارُونَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الْحُسَيْنِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعُرْزَالُ قَالَ: حَدَّثَنَا عَامِرُ بْنُ كَثِيرٍ السَّرَّاجُ عَنْ أَبِي الْجَارُودِ

It was informed to us by the noble Umar Bin Muhammad Bin Hamza Al Alawy Al Zaydi regarding the lineage and the doctrine, at Al Kufa in the year five hundred and sixteen, and Abu Ghalib Seyyid Bin Muhammad Bin Ahmad Al Saqafy Al Kufy, from Abu Abdullah Mihammad Bin Ali Bin Al Husayn Bin Abdul Rahman Al Alawy, from Zayd Bin Ja'far Bin Muhammad Bin Hajib, from Abu Al Abbas Muhammad Bin Al Husayn Bin Haroun, from Abu Ja'far Muhammad Bin Al Al Husayni, from Muhammad Bin Marwan Al Ghazzal, from Aamir Bin Kaseer Al Sarraj, from Abu Al Jaroud,

عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ بِمَكَّةَ أَوْ بِمِنَى يَا ابْنَ رَسُولِ اللَّهِ مَا أَكْثَرَ الْحَاجَّ قَالَ مَا أَقَلَّ الْحَاجَّ مَا يَعْفِرُ اللَّهُ إِلَّا لَكَ وَ لِأَصْحَابِكَ وَ لَا يَقْبَلُ إِلَّا مِنْكَ وَ مِنْ أَصْحَابِكَ.

From Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup> at Makkah or at Mina, 'So son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! How many are the Pilgrims'. He<sup>asws</sup> said: 'How few are the Pilgrims. Allah<sup>azwj</sup> will not Forgive except for you and for your companions, and He<sup>azwj</sup> will not Accept except from you and from your companions'.<sup>67</sup>

<sup>66</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 66

<sup>67</sup> Bashaarat Al Mustafa <sup>saww</sup> Li Shia Al Murtaza <sup>asws</sup> - P 2 H 67



[دعاء الرسول (ص) من أحبني فارزقه العفاف و الكفاف. و من أبغضني فأكثر ماله و ولده].

**The supplication of the Rasool<sup>saww</sup>: ‘The one who loves me<sup>saww</sup>, so his sustenance would be the chastity and the subsistence, and the one who hates me<sup>saww</sup>, so his wealth and his children would be abundant’.**

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ الطُّوسِيِّ بِوَرَاءَتِي عَلَيْهِ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي سَنَةِ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ الطُّوسِيُّ قَالَ الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ رَجَمَهُمُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ عَلِيٍّ الْمُظْفَرُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ رَبِّهِ قَالَ: حَدَّثَنَا عِصَامُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عِيَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ:

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Bin Ali Al Toosy, by my reading upon it, at the location of our Master<sup>asws</sup> Amir Al Momineen Ali Bin Abu Talib<sup>asws</sup>, during the year five hundred and eleven, from Al Seyyid Al Walid Abu Ja'far Al Toosy, from Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Al Sheykh Abu Al Hassan Muhammad Bin Ali Al Muzaffar, from Muhammad Bin Abd Rabbih, from Isam Bin Yusuf, from Abu Bakr Bin Ayyash, from Abdullah Bin Saeed, from his father, from Abu Hureyya who said,

قَالَ رَسُولُ اللَّهِ ص: مَنْ أَحَبَّنِي فَارزُقْهُ الْعِفَافَ وَ الْكِفَافَ وَ مَنْ أَبْغَضَنِي فَأَكْثِرْ مَالَهُ وَ وُلْدَهُ.

Rasool-Allah<sup>saww</sup> said: ‘The who loves me<sup>saww</sup>, so his sustenance would be the chastity and the subsistence, and the one who hates me<sup>saww</sup>, so his wealth and his children would be abundant’.<sup>68</sup>

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ الطُّوسِيِّ عَنْ أَبِيهِ رَجَمَهُمُ اللَّهُ قَالَ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ خَالِدِ الْمَرَّاعِيِّ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ الْعَبَّاسِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ قَالَ: حَدَّثَنَا مُوسَى بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ أَبِي خَالِدِ الْوَاسِطِيِّ عَنْ أَبِي هَاشِمِ الْخَوْلَانِيِّ عَنْ زَادَانَ قَالَ

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Al Toosy, from his father, from Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Al Hassan Ali Bin Khalid Al Maraghy, from Abu Al Hassan Ali Bin Al Abbas, from Ja'far Bin Muhammad Bin Al Husayn, from Musa Bin Ziyad, from Yahya Bin Ya'la, from Abu Khalid Al Wasity, from Abu Hashim Al Khawlany, from Zazan who said,

سَمِعْتُ سَلْمَانَ رَجَمَهُ اللَّهُ يَقُولُ: لَا أزالُ أُحِبُّ عَلِيًّا ع فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ص يَضْرِبُ فَخْذَهُ وَ يَقُولُ مُحِبُّكَ لِي مُحِبٌّ وَ مُحِبِّي لِلَّهِ مُحِبٌّ وَ مُبْغِضُكَ لِي مُبْغِضٌ وَ مُبْغِضِي لِلَّهِ مُبْغِضٌ.

I heard Salman<sup>as</sup> saying, ‘I<sup>as</sup> have not ceased to love Ali<sup>asws</sup>, for I<sup>as</sup> saw Rasool-Allah<sup>saww</sup> strike his<sup>asws</sup> thigh and he<sup>saww</sup> was saying: ‘The one who loves you<sup>as</sup> has love for me<sup>saww</sup>, and love for Allah<sup>azwj</sup>, and the one who hates you<sup>as</sup>, hates me<sup>saww</sup> and is an adversary of Allah<sup>azwj</sup> with a hatred’.<sup>69</sup>

<sup>68</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 68

<sup>69</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 69